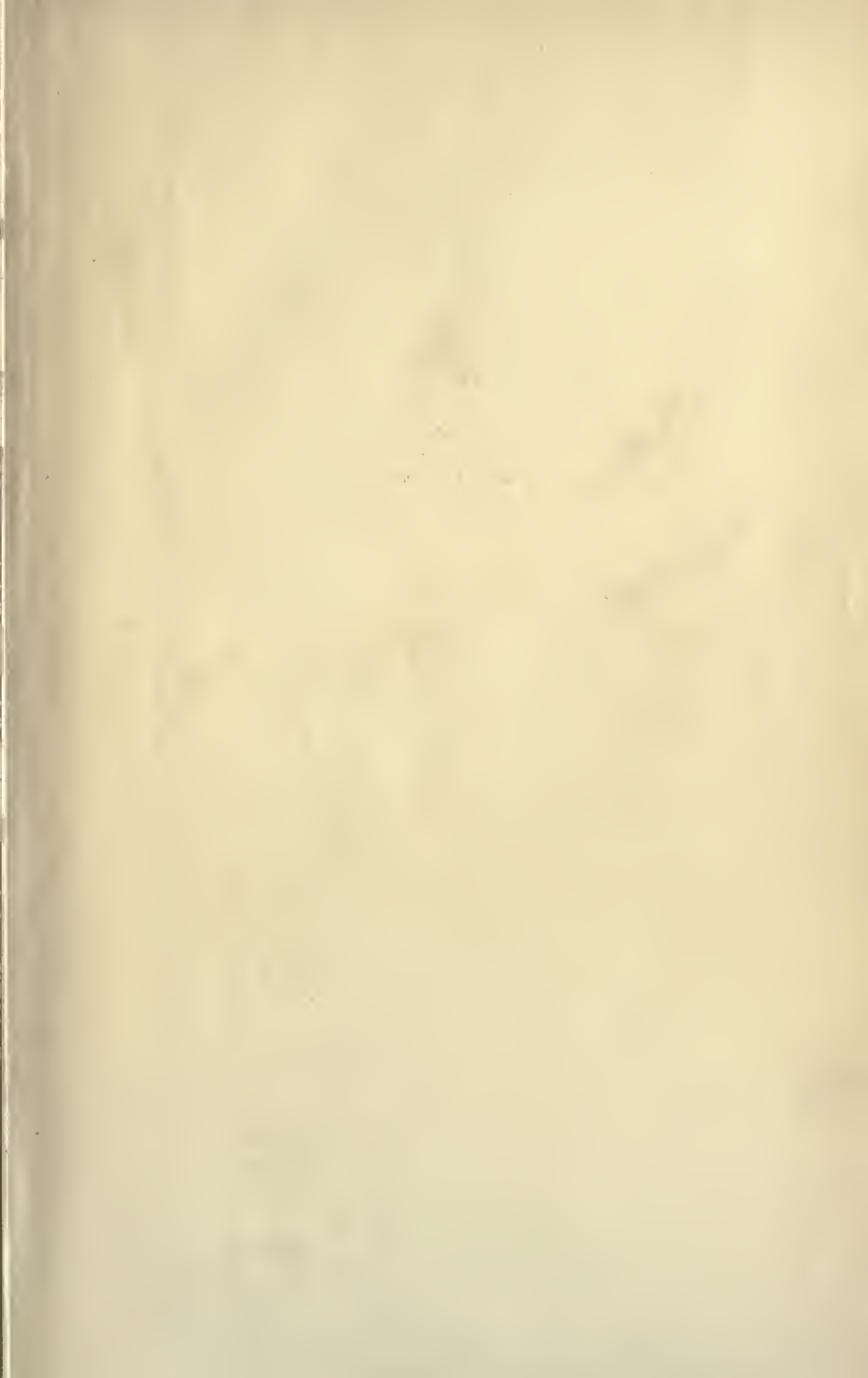




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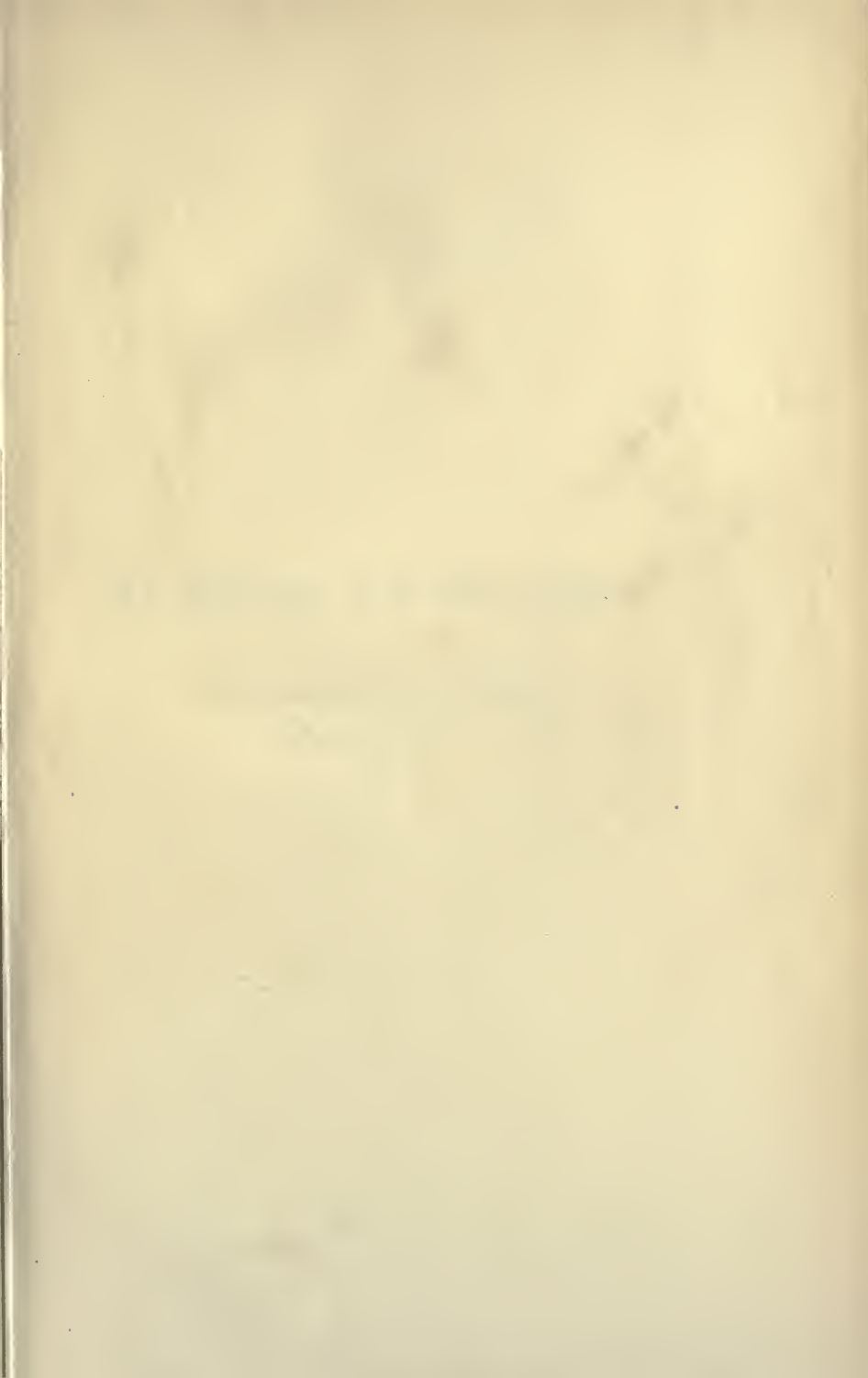


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# The Pilgrimage of the Life of Man.

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Early English Text Society.

Extra Series, LXXXIII.

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# The Pilgrimage of the Life of Man,

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FROM THE FRENCH OF

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ABOUT 1600 A.D.)

BY

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

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

FOUNDER AND DIRECTOR OF THE EARLY ENGLISH TEXT SOCIETY.

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1119

E5

no. 77,  
83, 92  
pt. 2

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.

66707  
2-6-41

Extra Series, LXXXIII.

RICHARD CLAY & SONS, LIMITED, LONDON & BUNGAY.

And that thow err, neueradel."

**The pylgrym :**

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

That, off my foly nycete,

I am be-kome an Erdë<sup>1</sup> man,—

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

And noon other crafft ne kan,—

A rud shepperde, thorgh my folye,

And ha for-sakë chyualrye,

8692

Armys that longen to a knyht,

Ther-off *complaynyng* day & nyht.

And syker, so I may ryht wel,

Whan I consydre euerydel

8696

Hou dauyd (who lyst taken kep)

Was fyrst an Erde,<sup>2</sup> & keptë<sup>3</sup> shep ;

[<sup>2</sup> herde St. <sup>3</sup> kept St.]

The Pilgrim.

I feel foolish  
for turning  
herdsman,

But, thorgh hys manly gouernaunce,

Hym-sylff after he dyde avaunce

8700

To be callyd a myghty kyng,

and then a  
mighty king.

Thorgh hys vertuous lyuyng,

And wyth al thys, a famous knyht.

Wherfor, I pray yow anoon ryht,

8704

Lyk your hest, doth your deuer

I ask for a  
cart

To ordeyne me a somer,

Myn harneys ther-in for to karye ;

And her-vp-on that ye nat tarye,

[Stowe, leaf 155]

8708

But in al hast that ye me spede,

That whan yt falleth<sup>4</sup> I ha nede,

[<sup>4</sup> ffayllethe St.]

Myn armure be nat fer me ffro,

Whan that I ha nede ther-to."

8712

**Grace dieu :**

*Quod* grace dieu anoon to me,

'Thow hast abydyng ay wyth the

A seruant and a chaumberere,

Wych in soth, (as thow shalt lere,)

8716

Lesyth hyr tyme, & doth ryht nouht,

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

[<sup>5</sup> Stowe]

To trusse thyn harneys euerydel.

ffor yiff hyr lyst, she kan ryht wel

8720

(I haue off hyre no maner doute,)

Trusse, and bern yt ek a-boute,

And folwe the owher<sup>6</sup> so thou go ;

[<sup>6</sup> wher St.]

Grace Dieu

says I have  
a servant  
alredy,  
(Memory,)  
[leaf 136, bk.]

who can pack  
and carry my  
arms.

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

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

*The Pilgrim.*

**The pylgrym :**

I say I  
hauen't a  
servant.

" Ma dame," (to speke feythfully,)

" I ha noon syweh *wyth* me," quod I.

8728

*Grace Dieu*

**Grace dieu :**

' Certys,' quod she, ' thou hast swych on ;

I shal hyr shewe to the a-noon,

bids me look  
behind me.

Yiff in thy sylff ther be no lak :

Looke be-hynden at thy bak !' [Stowe, leaf 155, back] 8732

*The Pilgrim.*

**The pylgrym :**

I do so,

And so I dydē,—lyk as she

The samē tyme comaundyd me,—

and see a  
woman

Be-held bakward, & saw<sup>1</sup> syweh on ; [1 saw om. St.]

Wheroff astonyd I was a-noon,

8736

And fyl in-to a ful gret doute,

Be-cause, whan I be-held aboute,

without eyes,

I sawh that eyen hadde she noon,

Ne<sup>2</sup> mor than hath a stok or ston ;

[2 No St.] 8740

Wych was to me a thyng hydous ;

lyke a mon-  
strous beast.

She semptē, a best monstuous,

Outward, by hyr contenance.

But tho I hadde a rémembraunce

8744

How Gracē dieu hadde don to me

Touchynge myn eyen, *wyth* wych I se,

Wyth them to make me se the bet,

In myn erys whan they wer set,

8748

By hyr ounē puryaunce ;

Wher-off havynge a rémembraunce,

[leaf 137]

I gan consydre & lokē wel

Hyr shap & maner euerydel.

8752

But on look-  
ing further,  
I see her eyes  
are set  
behind her.

Tyl at the laste, I dydē fynde

In hyr haterel, fer be-hynde,

Tweyne Eyen fful cler & bryht ;

Wych was to me a wonder syht.

8756

And on thys thyng gretly musynge,

To grace dieu my-sylff tournynge,

Sodeynly I tho abrayde,

And, astonyd, to hyre I sayde :

8760



**The pylgrym :**<sup>1</sup>

[<sup>1</sup> C. has this heading 4 lines higher.]

*The Pilgrim.*

"Ma dame," quod I, ("yiff ye lyst lere,) [Stowe, leaf 156]

I tell Grace  
Dieu that

I ha founde a chaumberere,

Me suyng at my bak be-hynde,

Off whom I hadde to-forn no mynde 8764

Nor no maner rémembraunce ;

And syker, I ha no gret plesaunce

Off hyr offyce nor hyr seruise ;

Causé why, I shal devyse : 8768

Me semeth she ys vngracyous,

Counterfeet & monstuous :

And as me semeth in my syht,

She ne kan nat, half a-ryht, 8772

Wyth me trussen myn armure,

Nouthr kepe myn harneys sure."

I doubt if  
this monster  
can truss and  
keep my  
armour.

**Grace dieu :**

Grace Dieu

'Certys,' quod Gracé dieu ryht tho,

'I wot my sylff yt ys nat so : 8776

She kan hem trussé most trewly,

And beren<sup>2</sup> also sykerly. [<sup>2</sup> beren St., bern C.]

Wherfor, in thyn oppynyoun,

Tyl thow haue occasioun 8780

Or som cause, dyspreyse hyr nouht ;

ffor whan the trouthe ys clerly souht,

Thow shalt knowë wel that she

Ys ful necéssarye to the, 8784

Yiff thow lyst maken<sup>3</sup> prouydence [<sup>3</sup> maken St., makem C.] [leaf 137, bk.]

Off any konnyng or scyence,

Yt to concevue wyth-outë lak, and can also teach me.

'By cause hyr Eyen stonden bak,

Yt ys a sygne (as thow shalt lere) 8788

That she is a tresourere

Off konnyng & of sciencys, [Stowe, leaf 156, back]

And off all Experyencys 8792

That be commytted to hyr garde ;

Yiff thow konne a-ryht rewarde,

Thyngis passyd, thow shalt fynde

Sche kepeth hem closyd in hyr mynde, 8796

Sorë shet wyth lok & keye,

That they go nat lyhtly away.

who keeps  
things past  
in her mind.'

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

<i>Grace Dieu.</i>	' Al <sup>1</sup> thyngës off antyquyte,	[ <sup>1</sup> Alle St.]	
Past things she knows,	Storyes that auctorysed <sup>2</sup> be,	[ <sup>2</sup> auctorysed St.]	8800
	And thyngës digne off Rémembraunce,		
	And al the oldë gouvernaunce		
	Wych a-for thys hath <sup>3</sup> be do,	[ <sup>3</sup> ha St.]	
	She kan devysë, no whyht so,		8804
	Fresshly renewyd in hyr thouht.		
but not future ones.	' And yet, to-forn, she seth ryht nouht,		
	Nor a-parceyueth no maner thyng		
	Off that shal folwe in hyr seyyng,		8808
	Off wysdam, Armys, nor vycторыe.		
Her name is Memory.	And hyr name ys "memorye";		
	And so thow shalt off Ryght hyr calle		
	Her-after-ward, what euer falle.		8812
	And wherso that <sup>4</sup> thou wake or slepe,	[ <sup>4</sup> that om. St.]	
	Tak hyr thyn armure for to kepe;		
	And she wyl makë no daunger,		
	But the to serue, & <sup>5</sup> don hyr deuer."	[ <sup>5</sup> & om. St.]	8816
<i>The Pilgrim.</i>	<b>The pylgrym to memoyre.</b>		
	Than <i>quod</i> I to thys chaumberere :		
	" Wych that <sup>6</sup> han your eyen clere,	[ <sup>6</sup> that St., than C. (Wych that = You who)]	
	Only be-hynde (yiff yt be souht)		
	& to-forn ne se ryht nouht,—		8820
[leaf 138]	ffor off thynges that passyd be,		
	Ys your chargë <sup>7</sup> for to se ;	[ <sup>7</sup> Charge only St. Stowe, leaf 157]	
	And I to-forn shal taken hede :—		
Tho' I doubt her fitness,	But I stonde in a maner drede,		8824
	In what wyse ye shal sustene		
	To remembre, (thus I mene,)		
	Or so gret a charge to bere,		
	Off thyngës out off myndë feere, <sup>8</sup>	[ <sup>8</sup> myn ffeer St.]	8828
	Hem to reporte, <i>wyth</i> -outë blame ;		
	But, for ye han so good a name,		
	And, to bere, <sup>9</sup> ben ek couenable,	[ <sup>9</sup> beere St.]	
	Strong also & seruysable ;		8832
I commit my armour to Memory's charge.	To yow thys armure I commytte,		
	Out off your garde that they nat flytte."		
	[ <i>Blank in MS. for an Illumination.</i> ]		
	And she tooke <sup>10</sup> [hem] ful lowly	[ <sup>10</sup> tooke St., took C.]	
	In-to hyr kepyng fynally,		8836

And in hyr tresour vp hem layde.  
And Gracē diu than to me sayde :

Grace diu :

Grace Diu

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

Now artow redy for to go

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

As a pylgrym on thy Iournee

To Ierusalem the cyte ;

Redy in al (yt ys no drede),

Save off o<sup>1</sup> thyng thow hast nede,

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

Only off bred, <sup>2</sup>(wyth-outē more,)

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

Ther-wyth thy skryppē to astore :

Off wych bred<sup>2</sup> I ha the told.

'But I the rede, be nat to bold

8848

To takē noon (in no degre,)

Wyth-outen lycence or conge

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

[leaf 138, bk.]

Wych ha that bred in gouernaunce.

8852

And alderfyrst : thow ek observe,

[St. & C.]

That thow konne yt wel dysserve,

"

And thy sylff, afor to make

"

To be worthy yt to take

8856 which I am  
to make my-  
self worthy  
to take.

Off the ladyes, benygne off cherys,

Wych ther be set ffor awmenerys :

With-outē hem, put the nat in pres.'

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

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

Hym be-souhte, to my good sped,

I go to Moses.

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

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

And he me gaff yt ful goodly ;

And in my skryppē, a-noon I

8864 He gives me  
bread freely,  
and I put it  
in my skrip.

Putte that bred most off vertu.

[C. & St.]

Thanne to me spak Gracē diu :

Grace diu :

Grace Diu

Quod Gracē diu to me tho blythe,

'By my counsayl, offtē sythe

'8868 says that

Lok ther-to that thow tak hede

Whan thow shalt etyn off thys bred,

Thy syluen gostly to dysporte,

when I eat  
this bread, I  
shall be  
armed.

And thyn herte to récouforte,

8872

Therby tarme thy sylff ryht wel,

Bet than in Iren or in stel ;

<u>Grace Dieu</u>	'Therby to han experyence ffor to makë résistance Ageyn al thy mortal ffon. ' But herkene vn-to me A-noon : Conceyuë (for conclusioun) Yt ys a gret <sup>1</sup> confusioun [1 a ffulle St. Stowe, leaf 158] To the (yiff thow lyst to lere,) That she wych ys thy chaumberere Sholde, after the, thyn armys bere ; And thow thy-sylff darst hem nat were, Nor <i>wyth</i> thy fynger touche hem nouht, [leaf 139] Swych dred & fer ys in thy thouht, Thow braydest on a koward knyht, Resemblynge hem that dar nat ffyht : I holde hem nat goode werryours, Manly knyhtes, nor conquerours, That hange her sheldys vp on <sup>2</sup> the wal, [2 vp on C., on St.] To make a mowstre in specyal, Outward by, as by apparence, ffor to shewe the excellence Off ther rychesse by fressh array ; And ther bodyes, nyht nor day, Nor them sylff, dar nat a-vaunce To handle <sup>3</sup> nouthur swerd nor launce ; [3 To handle St., Tandle C.] But outward shewyn ffressh peyntures Off dyuers bestys and ffygures, Lyk to manly champyouns, As they wolden slen lyouns In dyffence off ther contre. And yet, par cas, yt may so be, Ther bodyes strongly <sup>4</sup> tassure, [4 strongly St., strongly C.] They stuffe her somerys <i>wyth</i> armure, Wych ay hem folweth at the bak, That in shewyng ther be no lak ; And for al that, (who taketh hede) And yt kome vn-to the nede, (I mene, as off a mortal werre,) [Stowe, leaf 158, back] They woldë hem sylff holde <sup>5</sup> afferre, [5 holde St., om. C.] To preue her manhood & hyr myght. ' But I holde hym a manly knyght,	8876                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                
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- ‘Wych off hys harneys (fer & ner)  
 Ys hym syluen the somer, 8916 *Grace Dieu.*  
 And bereth hys armure on hys bak,  
 On hys Enmyes to takē wrak ;  
 And in hys harneys, day & nyht  
 Ys foundē redy, lyk a knyht, 8920 [leaf 139, bk.]  
 Off prouydence hym sylff to kepe,  
 And ther-in, day and nyht doth slepe,  
 Redy to sende hym wyth hys hond,  
 Namly, whan he ys in a lond 8924  
 Wher the werre ys ay mortal,  
 ‘And truste wel in especyal,  
 That the land & the contre  
 Toward Ierusalem the cyte, 8928  
 Thow mayst nat passe yt, fer nor ner,  
 Wyth-oute perail & gret daunger.  
 Yt ys ay ful off Ennemyes,  
 Off brygauntys, & fals espyes, 8932  
 And off ffomen fful despytous.  
 ‘And in thys passage perillous,  
 Me semeth (in no maner wyse,)  
 That yt may to the suffyse, 8936  
 Thy stonys platly, nor thy staff slynge,  
 (Wych wyth the that thow dost brynge),  
 But yiff thow do thy deuer,  
 To haue wyth the thy Somer, 8940  
 To ber thy armys on thy bak,  
 Bet than in bowgys or cloth sak.  
 ‘Yt<sup>1</sup> wer a gret derysioun [1 And yt St. Stowe, leaf 159]  
 To the, and gret confusioun, 8944  
 Yiff thy chaumbrere sholde hem brynge,  
 And thow, for lak off fforseyynge,  
 Stoodde thy sylff disconsolaat,  
 Dysarmyd, nakyd, & chek-maat, 8948  
 Consydred<sup>2</sup> that thy chamberere [2 Consydre St.]  
 Ys lasse off myght & off powere  
 Than thow thy-sylff[ē] sholdest be,  
 Yiff thow be gouernyd by equyte.’ 8952

**The pylgrym :**

“Certeys ye seyn ryht wel at al.



The Pilgrim.

[leaf 140]

I ask why I  
could not  
endure the  
armour.Grace Dieu

"But I wolde in especial

Wyten how yt myghte be,

Or whehr the faut<sup>1</sup> wer in me,[<sup>1</sup> the defaute St.] 8956The caus<sup>2</sup> platly of thys cas,[<sup>2</sup> Stowe]

That I so sone dysarmyd was ;

And why I myghte nat endure

The hevynesse off myn armure."

8960

**Grace dieu :**

'Hastow,' quod she, 'no Rémembraunce,

How I the told<sup>3</sup>,<sup>3</sup> in substaunce,[<sup>3</sup> tolde St., told C.]says I was  
too fat.

Thow wer to fat, and to lykyng,

To gret and large (as by semyng),

8964

The to putte in aventure

So hevvy armure to endure ?'

The Pilgrim.**The pylgrym :**"I wel remembre,"<sup>4</sup> so ye sayde, [<sup>4</sup> Remembre me St.]

And thys defautys on me ye layde ;

8968

And yet ye sayde to me no wrong ;

[Stowe, leaf 150, back]

I say I now  
feel stronger.

But now I ffele my sylff mor strong

To ben armyd, off<sup>5</sup> good entente,[<sup>5</sup> in St.]

Yiff so be that ye assente."

8972

Grace Dieu.**Grace dieu :**Grace Dieu  
asks me  
whether I'm  
alone,

'Wostow what thow art ?' quod she :

'Yiff thow be On, declare to<sup>6</sup> me ;[<sup>6</sup> to om. St.]

Yiff thow be double outhur tweyne,

Tel me A-noon &amp; nat ne feyne.

8976

Lat ther be no varyaunce

or have a  
man too,Wher thow hau<sup>7</sup> gouvernaunce[<sup>7</sup> hast the St.]

Off any maner other wyht

Than off thy sylff : tel on now ryht.'

8980

The Pilgrim.**The pylgrym :**

"Ma dame," quod I, "yiff ye lyst se,

Off thys thyng ye axē me,

(Yiff ye lyst pleynty to<sup>8</sup> concerne,)[<sup>8</sup> to om. St.]I say I have  
no one but  
myself.

I haue no mo for to gouerne

8984

But mysylff, nor to comaunde.

[leaf 140, bk.]

I haue merveyll off your demaunde ;

[C. &amp; St.]

What ye mene, off this questyoun

,,

Wyth-oute a declaracyoun."

,,

8988

**Grace dieu :**

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

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



' Wych wolde nat suffre the to lere,		<u>Grace Dieu.</u>
Noon Armys nor noon harneys were,		He stopt your wearing armour.
The to dyffende fro thyn ennyes,		
Brygauntys and other false espyes ;	[C. & St.] 9072	
And shortly (yiff I shal nat tarye)		
He ys thy grettest aduersarye		He is your greatest enemy.
That thow hast, & most to drede :		
Be war therfor, & tak bet hede.'	9076	

**The pylgrym :**

"Ma dame," quod I, "yiff ye lyst se,		<u>The Pilgrim.</u>
I merveylle what he sholdë be,		I wonder who this foe is,
He that ye accuse and blame,		
And put on hym so gret dyffame,	9080	
How that he sholdë, day & nyht,		who's always trying to de- base me.
Be bysy (as ffer as he hath myght)		
To traisshe <sup>1</sup> me, as a fals tractour,	[ <sup>1</sup> traysshe St.]	
And to my worshype & honour	9084	
Don any derogacioun		
By swych compassyd fals traisoun.		

"I pray yow for to tellen me		
What maner whyht he <sup>2</sup> sholdë be.	[ <sup>2</sup> that he St.] 9088	
Telleth me ek whar he was born,		[leaf 142]
And warneth me off hym to-forn ;		
Telleth hys name & hys fygure,		I ask what is his name,
That I may my sylff assure	9092	
Ageyn hys mortal Enmyte,	[Stowe, leaf 161, bk.]	
That I myghte avengyd be.		
And, by my trouthe, a-noon I shal		so that I may at ouce <sup>3</sup> cut him into little bits.
Dysmembren hym on pecys smal,	9096	
Quyck on the Erthe, what-euere he be,		
And ye hys namë tellen me.		
And yet thys vengauunce, in no wyse		
Myghtë nat ynowh suffice,	9100	
Thogh al quyck (to myn entente)		
I dysmembrede hym ther he wente."		

**Grace dieu :**

'Certys,' quod she, 'thow seyst ryht wel :		<u>Grace Dieu.</u>
But, & thow wylt wyten euerydel,	9104	
And conceyve ek in thy thouht,		
Ne wer thy-sylff, he wer ryht nouht,		

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

Your foe is  
a compound  
of slime,  
dung, and  
corruption.

Grace Dieu  
will journey  
with me,  
[leaf 142, bk.]  
and tell me  
on the way  
who my foe  
is.

I'm very  
pleased that  
Grace Dieu  
is going  
with me,

and will de-  
scribe my foe  
to me.

' He ys foul & ek terryble <sup>1</sup>	[ <sup>1</sup> to Orryble St.]	<i>Grace Dieu</i>
Lothsom also, & Olyble,		says my Foe
Off condycyoun ful dyuers,		is loathsome,
Right contrayrë & peruers ; <sup>2</sup>	[ <sup>2</sup> parvers St.]	9148
Was engendryd (I dar assure)		
And brouht forth, as <sup>3</sup> by nature,	[ <sup>3</sup> as St., om. C.]	bred from worms,
Off woormys that in erthë krepe,		
And lyggen in the soil ful depe.		9152
He ys a worme, & shal also	[Stowe, leaf 162, back]	
Be woormys mete ; tak hed her-to !		
Off woormys (in especyal)		
He took hys orygynal ;		9156 [leaf 148]
And in-to woormys he shal tourne,		and shall rot
And wyth woormys ek soiourne ;		and return to them.
In the erthë <sup>4</sup> putrefye ;	[ <sup>4</sup> the Erthe St., therthe C.]	
And woormys shal hym ek defye,		9160
Torne hym to foul corrupeyoun :		
Swych ys hys condycioun.		
' And nat for-thy (tak hed & se,)		
Euery nyht he lyth wyth the		9164
A-bedde ; and trustë ek trewly, <sup>5</sup>	[ <sup>5</sup> Truly St.]	And yet he lies nightly in bed with me.
Ye partë <sup>6</sup> neuere company.	[ <sup>6</sup> departe St.]	
And vn-to the yt ys gret shame,		I shamelessly
And a maner off dyffame		9168
To the, & gret confusioun ;		
Affter hys replecyoun,		
He may nat purge hym on no syde		
But thow hym lede, & be hys guyde ;		9172
In chaumbre, goyng to pryvee,		go to the privy with him.
Hys chaumberleyn thow mustest be :		
Wyth-outë the (yt stondeth so)		
That he sothly may no-thing do :		9176
Thow art hys pyler & hys potent ;		
And ellys he were Inpotent,		
Blynde, & lamë doutëles, <sup>7</sup>	[ <sup>7</sup> doutles St.]	Without me he'd be blind, lame, deaf, and dumb.
Deff, and also spechëles,		9180
And ôff no reputacioun,		
Ne wer thy supportacioun.		
' And yet to speke in general,		
He kan to the no thank at al :		9184

'Hys froward conuersacyoun  
Ys off swych condycioun.'

The Pilgrim. Y<sup>e</sup> pilgrime.<sup>1</sup> [<sup>1</sup> In Stowe's hand. The Pilgrime St., leaf 163]

"Ma dame," quod I, "al that ye seyn,  
I vnderstonde yt wel certeyn ; 9188

[leaf 143, bk.]

I beg Grace  
Dieu to ex-  
plain clearly  
who my foe  
is,

But I merveyllë ful gretly  
That ye lyst nat to me pleynly  
Makë ful relacyoun,  
And clerly demonstracioun, 9192

Wyth toknys bothen hih & lowe,  
Attonys that I myghte hym knowe ;  
ffor thanne, nouthur nyht nor day  
Ther sholde be makyd no delay, 9196

that I may  
kill him.

Wyth-outë respyt or pyte  
But that I sholde a-vengyd be  
(Wyth-outë súpport or favóur)  
By cruel deth, on that traytour." 9200

Grace Dieu

Grace Dieu.<sup>2</sup>

[<sup>2</sup> St., om. C.]

says he must  
not be slain,  
but chastised,

"Nat-wyth-stondynge hys offence,  
To slen hym thow hast no lycence ;  
That may be suffryd in no wyse.  
But thow mayst hym wel chastyse 9204

and kept  
from vices.

And correctë by due<sup>3</sup> peyne, [3 dew St.]  
And fro vyeys hym restreyn.  
And, whan that he doth forfeite,  
As a mayster thow shalt hym bete, 9208  
And correcte hym by travaylle,—  
Nat as a tyraunt by battaylle,  
By cruel Rygour nor vengauce,—  
But reforme hym by penaunce, 9212  
At-wyxe the yok off loue & drede.  
ffor (yiff thow lyst to taken hede,)

He must do  
penaunce.

Penaunce ys hys cheff maystresse, [Stowe, leaf 163, back]  
Hym to chastyse & to redresse : 9216  
She shal, off al dyffaute & blame,  
Refreynen hym, & make hym tame,  
Off dyscrecioun wel a-vysed.  
And whan she hath hym wel ch stysed, 9220  
She shal (as thow shalt vnderstond,)  
Make hym redy to thyn hond,

As A seruaunt, the to serue,

Lyk a sergaunt, to obserue

9224

Lowly, what thow byst<sup>1</sup> hym do,

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

And nat sey nay, nor go ther-fro,

But be at thy comaundement.

9227

‘Thys sholdest thow, off<sup>2</sup> good entent, [<sup>2</sup> off St., om. C.]

(Lyk vn-to an holsom leche,)

Rather desyre, than any wreche.

ffor (yiff thow look wyth Eyen cler,)

He stondeth nat vnder daunger

9232

Off dethe to the, no maner wyse ;

ffor thow art bounde to deuyse

Hys goostly elthē<sup>3</sup> & wel-ffare ;

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

You must  
look to his  
health ;

And ouer thys, nat for to spare,

9236

(Wherso that he wake or slepe)

ffrom al pereyl<sup>4</sup> hym to kepe,

[<sup>4</sup> perylle St.]

Wherso that thow be dul or ffressh ;

ffor thys, thy Body & thy flessch,

9240

He that I mene, the syluē<sup>5</sup> same,

[<sup>5</sup> selve St.]

for he is your  
own body  
and flesh.

Off hym I kan noon other name.”

The Pylgryme.<sup>6</sup>

[<sup>6</sup> St., om. C.]

The Pilgrim.

“Ma dame,” quod I, “what may thys be ?

Whether dreme I, other<sup>7</sup> ellys ye ?

[<sup>7</sup> or St.] 9244

ffor (as fer as I kan espye,)

I merveylle off your fantasye,

Or by what weye ye woldē gon.

[Stowe, leaf 164]

I wonder at  
this,

Ys nat my body & I al on ?

9248

I trowē yis ; & ellys wonder,

and ask if  
my body and  
I arn't one.

Or how myhte we be assonder ?

Ys he a-nother than am I ?

I pray yow, tel me ffeythfully,

9252

(And me declareth the sothnesse<sup>8</sup>

[<sup>8</sup> sothfastnesse St.]

Wyth-outen any dowbylnesse,)

What that ye menē verrayly ;

ffor her ys no whyht but ye & I,

9256

Except only my chaumberere,

Wych that folweth us<sup>9</sup> ryht here.

[<sup>9</sup> vs St.]

“A-noon to me doth sygnefye,

[leaf 144, bk.]

Wher yt be trouth or fayrye

9260

That we shold ben on or tweyne :

Are we one  
or two ?



"Tel on a noon, & doth nat ffeyne."

Grace Dieu.

Grace Dieu.<sup>1</sup>

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

Quod Grace dieu: 'out off my mouth

Wentē neuere north nor south, 9264

Est, nor west, nō lesyng,<sup>2</sup> [<sup>2</sup> *Est* and *no* are emphatic, and each stands for a measure.]

Illusyoun, nor fals dremyng.

Grace Dieu  
asks

But I axe a questyoun:

Answer ther-to by good resoun: 9268

if I were in a  
place full of  
ease and  
solace, sur-  
rounded with  
all good  
things,

'Yiff thow were now in a place

fful off merthe & off solace,

Wyth mete & drynke, at good ese,

And wyth al thys, the to plese, 9272

Haddyst thy comaundementys

Off hallys, chaumbrys, & gaye Tentys,

Sofftē beddys, dysport & play,

And euery thyng vn-to thy pay, 9276

Havyng no lak vp-on no syde; [Stowe, leaf 164, back]

Yiff thow myghtest ther abyde

At thy choys ffrelly alway,

would I stay  
or depart?

Woldestow gladly parte a-way, 9280

Or ellys styllē<sup>3</sup> abyde there? [<sup>3</sup> Style Ellys St.]

Tel on boldly, & ha no ffere.'

The Pilgrim.

Y<sup>e</sup> pilgrim<sup>4</sup>

[<sup>4</sup> In Stowe's hand. The Pylgryme St.]

"Ma dame," quod I, "dysplese yow nouht;

I say

I sey ryht as lyth in my thouht: 9284

Myn hertys esē for to swe,

I would  
remain.

I wolde abyde (& nat remewe,)

ffor myn ese, euere in on,

Rather than thenys<sup>5</sup> for to gon;

[<sup>5</sup> thenys St.] 9288

ffor yt ys profytable tabyde<sup>6</sup>

[<sup>6</sup> to abyde St.]

Wher that a man, on euery syde

ffyndeth vn-to hys plesaunce

Soiour,<sup>7</sup> wyth-outē varyaunce.'

[<sup>7</sup> Sokour St.] 9292

Grace Dieu

Grace Dieu.<sup>8</sup>

[<sup>8</sup> St., om. C.]

[leaf 145]

'Ys that verrayly,' quod she,

'Soth that thow hast sayd to me?

asks if I'd  
give up my  
pilgrimage  
for rest.

I vnderstonde, by thy language,

Thow woldest leue thy pylgrymage, 9296

And platly settyn hyt a-syde,

Only for reste, & ther a-byde.'

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

Grace Dieu. ' Consydryd vp-on outhr syde,  
 How som whyle thow wylt abyde, 9336  
 And a-nother tyme also,  
 She says, one Thow art in wyl<sup>1</sup> forth for to go; [1 wylle St.]  
 day I'll go, Now in travaylle, now in reste,  
 another I'll And offte thow thynekst, for the beste, 9340  
 stay, Style in a placē to sojourne;  
 And sodeynly thy wyl<sup>2</sup> doth tourne, [2 wytte St.]  
 ffor to holdē thy passage;  
 Thy purpos double off vysage, 9344  
 Constreyned by a dyuers lawe,  
 Now forth, & now yt doth wyth-drawe;  
 Selde or neuere off O<sup>3</sup>.thouht; [3 oo St.] 9347  
 The toon wyle, & the<sup>4</sup> tother nouht." [4 wylle the St.]

The Pilgrim.

I agree.

**The pylgrym :**

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

Grace Dieu.**Grace dieu :**

Than quod she; "lat nat the greue [Stowe, leaf 166]  
 Vp-on thy wordys; thogh I preue, 9352  
 And thogh I make an Argument,  
 She'll prove That thow art double in thy<sup>n</sup> entent,  
 me double- That alway nat on,<sup>5</sup> in certeyne, [5 oon St.]  
 minded. But partyd oftē in-to tweyne. 9356  
 ffor yt ys knowe, off yore agon,  
 [leaf 146] That two wyllys be nat on,  
 Wych be seueryd in o thouht,  
 And off entent acordē nouht. 9360  
 ffor, how myghtē they accorde,  
 Whan they drawe nat by o<sup>6</sup> corde? [6 they nat be / off oo St.]  
 Thys knoweth euery maner whyht,  
 That hath off Resour any syht." 9364

The Pilgrim.I ask her  
what I really  
am.**The pylgrym :**

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



"As knowe her-off A trewë preff." 9372

Grace dieu :

Grace Dieu

*Quod* gracë dieu : 'yt semeth wel,

Thow hast nat lernyd euerydel

Thyngys nouthur hih nor lowe, 9375

Syth thy sylff thow<sup>1</sup> kanst nat knowe ; [<sup>1</sup> om. St.]

tells me I  
don't know  
myself.

The wych, a-boue al other thyng [Stowe, leaf 166, back]

Ys the bestë<sup>2</sup> knowelychyng [<sup>2</sup> best St.]

That man may han in thys<sup>3</sup> lyff here. [<sup>3</sup> t hys St.]

'And, yiff thow lyst platly lere, 9380

To knowe thy sylff ys bet knowyng

*Melior est si te ipsum  
cognoscas, quam si te  
ignorato + causas side-  
rum, vires herbarum.*

Yet self-  
knowledge  
is worth all  
sciences  
and riches.

Than to be Emperour outhur kyng,

Or for to knowen al scyences,

† ignorete St.

Practykes, & experyences ; 9384

Or to han al the rychesse

Off thys world (in sothfastnesse),

Or the tresour euerydel,

But syth thow knowest nat ryht wel 9388

Thy sylff, as thow sholdest knowe,

(Wyth cyrcumstauncys hih & lowe,)

Me semeth (as in myn avys,)

Taxe and lernë,<sup>4</sup> thow art wys. [<sup>4</sup> To axe and lern St.] 9392 [leaf 146, bk.]

And I shal telle the feythfully

In thys materë, trewëly,<sup>5</sup> [<sup>5</sup> trewly C., St.]

What that I fele in myn entent

Shortly, as in sentement : 9396

'The Body, fyrst, (be nat in doute,)

Apart from  
your body,

Off wych<sup>6</sup> I spak closyd wyt/-owte, [<sup>6</sup> the which St.]

Whan yt ys fro thë segregat,

Dysseueryd & separat, 9400

Thanne off the, (I dar wel seyn

And afferme yt in certeyn)

Off god thow art the portrature,

Thymage<sup>7</sup> also, and ffygure ; [<sup>7</sup> The ymage St.] 9404

you are the  
image of  
God.

And<sup>8</sup> off nouht (yiff thow kanst se) [<sup>8</sup> And nat St.]

He ffourmede & he madë the,

(That lord<sup>9</sup> ffyrst, in thy creauce,) [<sup>9</sup> Lorde St.]

To hys ownë résemblaunce 9408

And ymage, wych off lyknesse

Most dygne, & worthy off noblesse, [Stowe, leaf 167]

<i>Grace Dieu.</i>	'A prent <sup>1</sup> (to speke off dygnyte)	[ <sup>1</sup> Apparent St.]	
	He myghte nat ha set on <sup>2</sup> the	[ <sup>2</sup> sette in St.]	9412
	Mor worthy, nor mor notáble,		
	Than to hym sylff <sup>3</sup> résembláble.	[ <sup>3</sup> selven St.]	
God gave you Reason,	He gaff to the, off hys goodnesse,		
	Cler syht off Resoun, & ffayrnesse, <sup>4</sup>	[ <sup>4</sup> Fayrnesse St.]	9416
	And off nature to be mor lyht		
	Than any ffoul that fleth in flyht,		
	And neuere to deyen, ek <i>wyth</i> -al,		
and made you immortal.	ffor he made the Immortal,		9420
	Permanent, & euere <sup>5</sup> stable.	[ <sup>5</sup> eke St.]	
	And tadwellyd <sup>6</sup> Immutáble,	[ <sup>6</sup> to have dwellyd St.]	
	Yiff thow nat haddyst, off entent,		
	fforfetyd hys comaundément ;		9424
	Than haddystow, thorgh thy Renoun,		
	Excellyd in comparysoun :		
	Comparysoun myghte noon ha be		
[leaf 147]	To thy noblesse & dygnete,		9428
	Off hewene nor Erthē, in certeyn,		
	Nor (to declare & speke in pleyne),		
	Bryd, nor other créature,		
	Except off angelys the nature.		9432
God is your father. You are God's son,	'God ys thy ffader, (tak hed her-to)		
	And, thow art hys sone also,		
	Most excellynge off kynrede		
	That euere was ( <i>wyth</i> -outē drede),		9436
	Most noble, & off grettest style ;		
and not the son of Thomas de Guilleville,	ffor off Thomas de guilleville		
	Thow art nat sone on that party		
	I dar afferme, & seyn trewly,		9440
	Who-euere gruchche, or makē stryff	[Stowe, leaf 167, back]	
	That he nat hadde, in al hys lyff,		
	To seke, in al hys nacyoun,		
	No sone off swych condycyoun,		9444
	Douhter nouthur (yt ys no fable),		
	Off kynredē <sup>7</sup> so notáble.	[ <sup>7</sup> kynrede St.]	
from whose body you got your body.	But, off Engendrure bodyly,		
	Thow haddest off hym thy body,		9448
	Wych kam off hym by nature :		
	The wych body (I kan assure <sup>8</sup> )	[ <sup>8</sup> dar Ensure St.]	

- 'Ys to the (tak hed her-to,  
 Thyn Enmy & thy grettest foo, 9452 *Grace Dieu.*  
 'On that party (yiff thow lyst se,) Your body is  
 Roos fyrst the gretë Enmyte; your greatest  
 Nature hath yt so ordeyned; foe.  
 But yt thorgh vertu be restreyned. 9456  
 For the ffrut (what-enere yt be) As the tree is,  
 Bereth the tarage off the tre so is its fruit.  
 That yt kam fro (I dar assure);  
 ffor yt were ageyn nature, 9460  
 A Thorn to bern a Fyggë soote;  
 The bud hath tarage<sup>1</sup> off the roote, [<sup>1</sup> Fr. terrage]  
 Lyk as an appyl or a pere,  
 Thogh yt be born, neuere so fere, 9464 [leaf 147, bk.]  
 Yt savoureth (whan that al ys do,)  
 Off the Tre that yt kam fro.  
 'And semblably haue in mynde,  
 Manys body, as be kynde, 9468  
 As off hym sylff (be wel certeyn), Man's body  
 May ber no ffrut but foul & veyn can bear only  
 Ordure &<sup>2</sup> corrupcioun, [<sup>2</sup> and foull St.] foul fruit.  
 Slym & putrefaccioun. 9472  
 'But yiff thy gynnyng be wel souht, [Stowe, leaf 168] But you are  
 Off swych fylthë thow kome<sup>3</sup> nouht:  
 ffor fyrst, in thy creacioun [<sup>3</sup> swyche flytthe . . kam St.]  
 Thow haddyst no produccioun 9476  
 (Yiff I shal declaren al)  
 Off no man that was mortal.  
 Thy makinge may nat be amendyd,  
 ffor off god thou art descended; 9480 descended  
 And pleynty (yiff thou vnderstondys,) from God.  
 God made neuere wyth hys hondys  
 Her in erthe (what sholde I feyne<sup>4</sup>) [<sup>4</sup> feyne St.]  
 Off mankyndë mo than tweyne; 9484  
 Vn-to wyche (wyth-outë wheer) He created 2  
 He commyttede hys power, of manknd,  
 And gaff to hem an examplayre, and empow-  
 Other, lyk hem, to makë fayre, 9488 erd them to  
 Lyk thexamples in<sup>5</sup> general, [<sup>5</sup> the Ensamplis St.] create others'  
 To hym reseruyng in specyal bodies,  
 but reservd  
 to himself

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



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

The Pilgrim.

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

[leaf 149]

“How ye afferme, & seyn also,  
That my body, wych seth so wel, [Stowe, leaf 169, back] 9572  
How that he seth neueradel,  
But ys as<sup>1</sup> blynd as ys a<sup>2</sup> ston. [<sup>1</sup> om. St. <sup>2</sup> as eny St.]  
And your wordys euerychon  
Ben so vnkouth &<sup>3</sup> merveyllous, [<sup>3</sup> and so St.] 9576  
And to my wyt so daungerous,  
That they faren, whan I hem here,  
As a flee were in myn Ere;  
I am astonyd so outterly.  
I pray you tel me mor clerly,) 9580  
That I may wytē (by som mene)  
Off al thys thyng, what that<sup>4</sup> ye mene.” [<sup>4</sup> that om. St.]

I ask her to  
explain all  
this.

Grace Dieu.

She says:  
The sun is  
sometimes  
bright,

and some-  
times under  
a cloud.

What causes  
day when  
the sun is  
hid?

**Grace dieu :**  
‘Tak hed,’ *quod* she, ‘yiff thow konne,  
And se somwhylē how the sonne, 9584  
Wyth hys bemys bright & clere,  
Most ffressh in hys mydday spere,  
The samē tyme, vnder a cloude,  
Offtē sythe he doth hym schrowude, 9588  
That men may nat be-holde & se  
The bryhtēnesse<sup>5</sup> off hys bewte. [<sup>5</sup> bryhtnesse C.]  
Wher-vp-on, I the comaunde  
To answe-re to thys demaunde : 9592  
Whan the sonne ys closyd so  
That hys clernesse ys ago,  
Tel on, &<sup>6</sup> Answere, yiff thow may, [<sup>6</sup> Telle on St.]  
Off what thyng causyd ys the day.’ 9596

The Pilgrim.

I say, Phe-  
bus,

whose light  
shines even  
thro clouds.

[leaf 149, bk.]

**The pylgrym :**  
“To tellē shortly in a clause :  
Off day, ther ys noon other cause [Stowe, leaf 170]  
But phebus, as I kan espye.  
Thogh hys bemys, vnder skye 9600  
Ben hyd, yet yt ys no doute,  
Al the lyht that sheweth oute,  
Ys ycausyd euerydel  
Off the sonne (who lokē wel); 9604  
Thorgh a skye hys lyht doth passe,  
To shewe yt forth in euery place.  
And shortly ellys (yt ys no nay)

"Wyth-oute hys lyht, ther wer no day."

9608 Without the  
sun there  
were no day.

Grace dieu :

*Quod* Gracē dieu : 'answere me ;

How maystow parceyue or se,

Or in any wyse espye

Hys bryhte bemys thorgh a skye ?'

9612

The pylgrym :

"Ryht so," *quod* I, "as thorgh a verre,

Men sen hys bemys shyne a-ferre,

Or as men sen off ffyr the lyht,

Thorgh a lanterne cler & bryht."

9616

Grace dieu :

*Quod* Gracē dieu a-noon to me :

'What thow hast sayd, tak hed,' *quod* she,

'And vnderstond ffyrst in thy syht,

By the sonne that shyneth bryht,

Thy soule cler, in espécial,

Wyth-Inne thy body wych ys mortal.

Off thys mater we haue an honde, [Stowe, leaf 170, back]

Ther-by thy soule I vnderstonde.

9624

'Thy body (yiff thow kanst espye)

Vs dyrk, as ys a clowdy skye ;

And lyk also (who kan dyserne)

To a smoky, blak lanterne.

9628

And nat for-thy (I dar expresse)

Men may sen, thorgh the bryhtnesse

Off the soule (yt ys no doute),

And the clernesse, fer wyth-oute.

9632

Clerkys recorde yt in ther skolys ;

And other wene, that be but ffolys,

In ther foltyssh fals demyng,

That al the cler enlwmynyng

9636

Wher-off that porē skyē (lo,)<sup>1</sup>

[<sup>1</sup> sky loo St.]

Wher-wyth the sowle ys shrowdyd so,

Eclipsyd off hys fayr bryhtnesse.

And ne were the gret dyrknesse

Off thys skye (who loke a-ryht),

The sowle sholde han so cler a syht

At o look, fro the oryent

To sen in-to the occident.

9640 But for the  
body,  
[leaf 150]  
the Soul could  
see from East  
to West.

9644

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

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

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

The body is  
dark as a  
cloudy sky,

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

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



' How he sholdë hym gouerne, Wyth-oute the siht <sup>1</sup> wych ys eterne, [Stowe, leaf 171, back]		<i>Grace Dieu.</i>
I menë, the siht <sup>1</sup> spyrytual, [1 sighte St.]		The spiritual sight wastes not by age.
Wych ys gostly & eternal.	9688	
' That syhte, <sup>1</sup> by agë wasteth nouht ; And (yiff the trouthe be wel soult,) Thy bodyly eyen (trustë <sup>2</sup> me,) [2 trust St.]		
Wyth hem thow mayst no thyng yse.	9692	
The soule seth al by cler lookyng, And the body seth nothyng ; Blynd wyth-Innen & wyth-oute.		The Soul sees all.
And ner the soule, (yt ys no doute,) [3 a St.]	9696	The body is blind within and without.
Seyng cler he shold ha noon, Na mor than hath the <sup>3</sup> coldë ston.		
' And as-yt-ys towchyng syht, Evene so (who looke a-ryht)	9700	
Yt ys off al thy wyttys fyue ; ffor who seyth nay, or geyn <sup>4</sup> yt stryue, [4 ageyn St.]		So, each of your Five Wits
Euerych off hem, in sentement, Ys but a maner instrument,	9704	is an instrument thro which you and your Soul work.
The wych, touchyng ther werkyng, Off thé they receyve euery thyng ; ffor, wyth-outen helpe off the,		
They no thyng here, they no thyng se, Nor no thyng thay may reporte.	9708	
And yiff thow dyst <sup>5</sup> hem nat supporte, [5 dydest St.]		Without the Soul
And sustenyst wyth thy myghte,	9711	
Eryng, <sup>6</sup> Smellyng, Touch & Syht, [6 Heryng St.]		
Thy body wer nat euerydel [leaf 151]		
But a verray foul dongel, Impotent, and feble also,		the Body is impotent and feble.
Outher to mevyn or to go.'	9716	

**The pylgrym :**

" Thanne, wyth your supportacioun, [Stowe, leaf 172]		<i>The Pilgrim</i>
I axe off you thys questyoun ; And fyrst off aH I thus begynne :		I ask,
' How may the sowle that ys wyth-inne, Ber the body that ys wyth-oute ?' To me assoylleth fyrst thys doute ; ffor yt semeth mor Reson,	9720	How may the soul within bear the body without ?

*The Pilgrim.* " (As to my oppynyoun,) 9724

Surely the  
thing (soul)  
within is  
borne up by  
the body  
without.

The body outward (thus I mene)  
Sholde the soule inward sustene.  
Yiff ye grante to speke at large, 9727  
Thyng that conteneth, berth<sup>1</sup> the charge, [1 bereth St.]  
And bereth vp al, to myn entent :  
And thyng, *wyth*-Inne that ys content,  
That thyng ys born, as semeth me.  
And her-vp-on I woldē se, 9732  
Syth that ye ben prudent & wys,  
A good answer, by your avys."

*Grace Dieu*

**Grace dieu :**

says No.

'Vp-on thy questioun to concludē  
An answer, as by symlytude : 9736  
Conceyuē fyrst in thyn entent,  
Thy clothyng & thy vestyment.

Take your  
clothes out-  
side your  
body.

Contene thy boady<sup>2</sup> euerydel [2 Body St.]  
*Wyth*-Innen : yiff thou loke wel, 9740

Thy body cloyd ys *wyth*-Inne ;  
And but yiff thou fro resoun twynne,  
Thou wilt nat geyn-seyn vn-to me,

You bear the  
clothes ;  
not the  
clothes you.

Thou beryst thy clothys, & they nat the, 9744

And fully ben in thy depoo ;  
And yet thou art *wyth*-Inne hem cloos ; [Stowe, leaf 172, bk.]

And, (yiff thou clerly kanst dyscerne,)

[leaf 151, bk.]

At thy lust dost hem gouerne ; 9748

And (to seyn shortly in substaunce,)

Thou hast off hem the gouernaunce.'

*The Pilgrim.*

**The pylgrym :**

" And ys yt lyk, ma dame," *quod* I,  
" In al, off me & my body ?" 9752

*Grace Dieu.*

**Grace dieu :**

'To yive thé<sup>3</sup> mor cler evydenge, [3 the the St.]

I putte a maner dyfference ;

Leff the chaff, & tak the corn :

The soul  
beare, and is  
borne. It  
sustains the  
body.

The sowle bereth, & ys born. 9756

ffor, ffyrst, the sowle pryncypally

Susteneth & bereth the body ;

And parcel-lyk<sup>4</sup> (to thyn entent) [4 poelle lyke St.]

The body bereth by accident 9760

‘The sowlē, but her-on reporte,  
The myghte, the vertu, ay resorte  
Off the body, in certeyn,  
Evere vn-to the sowlē ageyn.

Grace Dieu.

And tho the  
Body bears  
the Soul,  
its powers  
return to the  
Soul.

9764

‘And eydence her-on to make :

Thow mayst a cler exaample take,

Yiff thow euere dydest<sup>1</sup> so

[<sup>1</sup> dyddest euere St.]

Any shyp a-myd<sup>2</sup> the see,

[<sup>2</sup> Shippe / in St.] 9768

(Shortly declaryng, at a<sup>3</sup> word,)

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

The maryner wyth-Inne the bord

Ledeth the shyp, (tak hed her-to,)

And ys hym sylff ylad also.

[Stowe, leaf 173] 9772

The mariner  
leads the  
ship,  
tho he is  
borne by it;

Tak here Exaample, & be wel sad,

But he yt ladde, he<sup>4</sup> wer nat lad.

[<sup>4</sup> yt St.]

‘Semblably, by exaample cler,

Thy sawlē ys cheff maryner,

9776

so the Soul  
governs the  
Body,

Ledere & govérneresse

Off thy body, in sothnesse :

She ledeth<sup>5</sup> hym ay too & too,

[<sup>5</sup> ledethe . . too & too St.,  
ledeht . . two & two C.]

And ys hyr sylff ylad also.

9780

tho she is  
in it.

ffor, at hyr lust & hyr talent,

She, by hyr ownē fre assent,

Ledeth the body, as yt ys skyl.

ffor the body, but by hyr wyl,

9784

[leaf 152]

Hath no power, (yt ys no drede)

No syde, the sowlē for to lede.

‘And therfor, do thy besy peyne,

Haveynge the body in thy demeyne,

9788

Strive, there-  
fore,

To lede hym so, & he ek the,

so to guide  
your Body

In thys dredful worldly see,

fful off wyndys & Tempest,

And wawēs boyllynge Est & west,

9792

That, by assent, here<sup>6</sup> in your live,

[<sup>6</sup> here St., her C.]

At goode hauene ye may aryve,

And at good port, whan cruel deth

Schal make hym yelden vp the breth.’

9796

that you may  
reach the  
Haven when  
you die.

**The pylgrym :**

The Pilgrim.

“Ma damē, sothly, I do lere,

By your wordys that I here,

To forthre me, & nat to tarye.

The Pilgrim.

I ask Grace  
Dieu to take  
off my heavy  
body,

that I may  
have more  
knowledge of  
it.

[leaf 152, bk.]

Grace Dieu.

She doesn't  
wonder at my  
blindness:

my body has  
closed my  
spirital eyes.

She will take  
me out of it.

" Yt wer to me ryht necessarye, [1 That St., om. C.] 9800

1 That off your grace ye woldë blyue, [Stowe, leaf 173, back]

Out off my shyp makë maryue; 2 [2 to make me aryue St.]

I ménë thus, ma dame, that ye  
Wolde in al haste dyspoyllë me 9804

Off my body, wych ys greuou,

Hevy, gret, & ponderous,

That I myghte off hym a-noon ryht  
Haue knowelychyng & ek a<sup>3</sup> sylt [3 eke St.] 9808

Mor cler, to make me vnderstonde

The mater that we haue an<sup>4</sup> honde, [4 in St.]

To sen hym, how he ys compassyd, 9811

Wych hath so offte to me<sup>5</sup> trespassyd; [5 to me / so offte St.,  
softe to me C.]

And yet he wyl nat, for myn ese,

Hys Rancour a-geyns me appese.

' But yet I pray yow feythfully,  
To don your deuer ffynally, 9816

That I may sen hym (& nat ellys),

Wher he be swych as ye me tellys;

ffor I nat vnderstond ywys,

What ye ha sayd, nor what he ys." 9820

Grace dieu:

' I may ryht wel be-leve, quod she,

' Thys thyng so vnkouth & seere,

That thow art dyrkyd in thy sylt,

Yt to consydre & sen<sup>6</sup> a-ryht. [6 seen St.] 9824

And the cause why thow art let

Ys, for thy body hath so shet

Thy gostly Eyen (in substaunce)

Wyth a clowde off ygnoraunce, 9828

And dyrked wyth a mysty skye,

That thow mayst nat wel espye

The secrenessë,<sup>7</sup> yong nor Old. [Stowe, leaf 174]

And as to-forn I ha the told, [7 secretenesse St.] 9832

Other obstacle ys ther noon

But thy body, blynd as a ston; <sup>8</sup> [8 as stoon St.]

He dyrketh so thyn Inward sylt.

But for thy sake, a-noon ryht 9836

I schal assayen & provyde,

Thy body for to leyn asyde,

- ‘ffro the<sup>1</sup> take yt, yiff<sup>2</sup> I kan, [<sup>1</sup> the to St. <sup>2</sup> yiff that St.] *Grace Dieu.*  
 That thow mayst conceyve than 9840 But only for  
 Off hym hooly the gouernaunce,  
 And what he ys, as in substaunce.  
 But thow mustest, in certeyn,  
 Affter, sone, resorte ageyn 9844 I must then  
 To thyn oldē dwellyng place, be put back  
 Tyl that deth, a certeyn space, in my Body  
 Schall the dyspoylle, and makē twynne<sup>3</sup> [<sup>3</sup> a twynne St.] till I die.  
 ffro the body that thow art Inne.’ 9848  
 The Pylgryme:<sup>4</sup> [<sup>4</sup> St., om. C.] *The Pilgrim.*  
 And Gracē dieu a-noon me took,  
 (I not, wher that<sup>5</sup> I slepte or wook,) [<sup>5</sup> whether St.]  
 & made (for short conclusioun,)  
 My body for to falle a-doun. 9852 My body falls  
 And after that, a-noon ryht away,  
 Me semptē that I took my flyht, and I am  
 And was ravissed in-to the hayr, carried into  
 A place delytable & ffayr. 9856 [leaf 153]  
 [*Blank in MS. for an Illumination.*]  
 And me thouht ek, in my syht, [Stowe, leaf 174, back] I seem to  
 I was nat hevvy, but verray lyht, become light,  
 And my beholdyng was so cler, and see  
 That I sawh bothē fer & ner, 9860 clearly.  
 Hih & lowe, & oueral.  
 And I was ryht glad wyth-al;  
 Al was wel, to my plesaunce,  
 Save a maner dyspleasaunce 9864  
 I hadde off O thyng, in certeyn,  
 That I muste go dwelle ageyn  
 Wyth-Inne my body, wych that lay  
 Lyk an hevvy lompe off clay; 9868  
 Wych to me was no forthryng,  
 But perturbaunce, & gret lettyng,  
 Thyder to resorte off newe.  
 Tho wyst I wel that al was trewe 9872  
 That gracē dieu hade seyde to me.  
 And thanne I wentē for to se I look at it,  
 Wher the body slepte or nouht.  
 And whan I haddē longē souht, 9876



The Pilgrim.and feel its  
pulse.My body is  
dead.

I defy it.

Grace DieuTastyd hys pows<sup>1</sup> in certeyne,[<sup>1</sup> tried his pulse.]

And gropyd euery nerff &amp; veyne,

And fond in hym no breth at al,

But ded &amp; cold as a ston wal.

9880

And whan I dyde al thys espye,

Hys gouernaunce I gan defye.

**Grace diu :**Tho<sup>o</sup>gracē diu spak vn-to me,

[leaf 153, bk.]

'Liff vy thyn Eyen, beholde &amp; se,

9884

bids me  
recognise  
that my foe,  
my Body,  
would not let  
me bear arms  
against my  
enemies.Yiff thow konnē now clerly ;<sup>2</sup>[<sup>2</sup> kan . . Clerelye St.]

Knowe in erthe thy gret enmy,

[Stowe, leaf 175]

He that wolde nat suffre the bere

Noon Armys, nor noon harneys were,

9888

Causynge, thow myghtest nat endure,

Vp-on thy bak to bere Armure,

The to dyffende fro thyn Enmyes,

ffro brygauntys &amp; false espyes,

9892

Wych the<sup>3</sup> werreyen euermore.[<sup>3</sup> to St.]

Off hym, I ha the told be fore,

That yt ouhte ynowh suffise ;

Yet, as I shal to the devyse,

9896

Thow mayst nat chesyn, in certeyn,

But I must go  
into it again.

Wyth-Innen hym to entre Ageyn,

Retrussen hym, &amp; ek recharge

(Bothe in streyth<sup>4</sup> & ek in large)[<sup>4</sup> streighte St.] 9900

Bern hym wyth the in thy vyage,

Whyder thow gost on pylgrymage.'

The Pilgrim.**The pylgrym :**

"Ma damē, myn entencioun

Was now, &amp; my deuocioun,

9904

Off newē to haue Armyd me,

Assayed yiff yt wolde ha be,

That I myghte ha bor Armure,

My sylff the bettere to assure ;

9908

ffor, as now, to my semyng,

I think now  
that my arm-  
our is light.

They be nat hevy, no maner thyng,

Nor lyk the conceyt off my thought ;

They wey<sup>5</sup> but a thyng off nouht."[<sup>5</sup> wey St.] 9912Grace Dieu.**Grace diu :**

'Certys,' quod she, 'no mor they doth ; [Stowe, leaf 175, bk.]



- ' And therfore thow seyst ful soth.  
But thow shalt vnderstondē me  
Yiff thow dyst now armen the, 9916  
And woldest now a-noon begynne  
In the poynt that thou art Inne,  
Thy meryte to reknen al, [leaf 154]  
Nor thy decert, ne wer but smal; 9920  
ffor thyn Armure thow must vse,  
And feythfully yt nat refuse,  
Whan thow art entryd (thys the cheff,)  
Thy body that lyth now blynd & deff, 9924  
Doom also, and insensyble,  
Wych mustē wyth the be penyble,  
Sustene also, & be suffrable.  
ffor he wyl also be partable 9928  
Off thy merytēs & guerdouns,  
As he was off thy passiouns :  
Your decertys shal be al on.  
Wherfore, enhastē the a-noon, 9932  
In-to hym for to retourne,  
Ther a whylē to soiourne  
Wyth hym, as thow hast don toforn.  
And, that your tymē be nat lorn, 9936  
Than off assent & wyl entere,  
Wyl he<sup>1</sup> be to-gydre yffere, [1 ye St.]  
Enarmē yow, & make yow strong  
ffor to wythstondyn euery wrong.' 9940  
And whan she hadde al to me sayd,  
Wher<sup>2</sup> I was wel or evele a-payd, [2 Whether St.]  
I sawh ther was noon other geyn ;  
I was retrussyd, & a-geyn 9944  
Wyth the body that I kam fro ;  
And certeynly me thouhtē tho, [Stowe, leaf 176]  
I was nakyd, and al bare  
Off al my Ioye & my wel-fare ; 9948  
ffor al was gon in O moment.  
And tho I hadde ageyn Talent  
(Me sempte yt myghte nat be forbore)  
To louē, as I dide affore ; 9952  
& holy vn-to hys entente,

*Grace Dieu*

says I must  
use my arm-  
our when I  
re-enter my  
body, now  
senseless.

My body  
will share  
my merits.

I must hasten  
to enter it  
again.

*The Pilgrim.*

I am clothed  
again in my  
body,

and feel that  
all my joy is  
gone.

The Pilgrim. Me thouhte I gan a-noon assente,

[leaf 154, bk.] ffully tokeyen hys plesaunce.

Thus aparceyvng my woful chaunce, 9956

Clerly sawh *wyth*-Innē me,

That I sholde deceyved be,

Lyk as I was off yore agon.

I begin to  
weep and  
sigh.

And tho I gan to wepe a-noon, 9960

Sihie & sorwe, & seyn "allas !

What shal I don now in thys cas ?

Or to what party in certeyne

Shal I drawn off thys tweyne ?" 9964

Grace Dieu

**Grace dieu :**

says

*Quod* grace dieu, ' what may thys be ?

Why wepystow ? what eyleth the,

So thy syluen to dyscounforte ?

ffor trewly (as I kan reporte,) 9968

tears belong  
to women  
only.

Wepying & tendre terys grene, Turplissimum est in homine pruden-  
dente, remedium in roris //

Only to wommen appartene, Seneca /—St., leaf 176, om. C.

Whan sodeynly they falle in rage,

And nat to men off strong corage.' 9972

The Pilgrim.

**The pylgrym :**

" Certys," *quod* I / " I may wel wepe ; [St., leaf 176, back]

ffor, (yiff ye lyst to taken kepe,)

I tell her that  
all my mirth  
has gone.

My Ioye, my myrthe & my plesaunce,

Myn Elthe, & al<sup>1</sup> my suffysaunce, [<sup>1</sup> helthe and, St.] 9976

Sodeynly me han forsake.

I may compleyne, & sorwe make,

I, who could  
fly in the sky,

ffor, whylom, aboue the skye

I was wont to fle<sup>2</sup> ful hihe, [<sup>2</sup> flye St.] 9980

And hadde also ful glad repayre

*Wyth* bryddys fleyng in the hayr,<sup>3</sup> [<sup>3</sup> Eyre St.]

In my most lusty fressh sesoun ;

am now cast  
down

But now I am awayld down, 9984

I fynde (by gret aduersyte)

Al that ys contrayre vn-to me.

I am venquissed, I am bor doun,

My vertu (in conclusioun) 9988

Hath lost hys myht, hys excellence ;

and bound by  
my body.

ffor now, ther ys no résystence

On my party (as yt ys founde) ;

- “ffor, off the body, wher I am bounde, 9992 *The Pilgrim.*  
Ys hool my force, & al my myght, [leaf 155]  
(Wych ys ageyn al skyle & ryht,)  
And buryed quyk, (yt stondeth so,) I am buried  
I Am in erthe, wher-euere I go; 9996 alive,  
(Thys verray Ernest, & no Iape,) and chaind  
Cheyned, ryht as ys An Ape, like an Ape  
Vn-to a clog,<sup>1</sup> & must yt swe, [1 the Clogge St.] to a Clog,  
And fro thenys may nat remewe; 10000  
ffor my body, gret & large, my Body  
Ys the Clog that me doth charge, prevents my  
Wych letteth, *wyth* hys gretö wheyhte, flying.  
That I may nat fien an hyhte<sup>2</sup>; [Stowe, leaf 177] 10004  
ffor euere, *wyth* hys mortal lawe, [2 heyghte St.]  
Doun to therthe he doth me drawe.  
“I trowë (shortly in sentence) I believe,  
The word ywrote in sapyence 10008 with the Book  
Was whilom seyð off me ywys, of Wisdom,  
Who kan take hed; and yt ys thys:  
‘A body corrupt (yt ys no nay) Corpus quod corrumpitur, Ag-  
Greveth the soulë<sup>3</sup> nyht & day, gravat Animam. Sapiencie.  
Kepeth hym in captyvyte; [3 body C., St.] 10013 So Capitulo. St., om. C.] that a corrupt  
Yt may nat gon at lyberte, Body grieves  
Nouther wakyng nor a-slepe;’ the Soul.  
ffor wych, certys, I may wel wepe, 10016 So I may well  
And seyn ‘allas,’ & sory be, weep.  
Off my grete aduersyte.”  
**Grace dieu:** *Grace Dieu.*  
‘Than haue in mynde, for any slouthe,  
That vn-to the I toldë trouthe.’ 10020  
**The pylgrym:** *The Pilgrim.*  
“Your wordys alle I do aduerte,  
& thankë you *wyth* al myn herte.  
Off hem I am ryht wel apayd; I thank  
ffor al that euere ye han sayd 10024 Grace Dieu  
Ys verray soth, & no lesyng, for what she  
“But I be-seche yow off O thyng, has told me,  
Yiff I durste you compelle, [leaf 155, bk.]  
O word that ye lyst me telle: 10028  
What ys the cause (declareth why,) [Stowe, leaf 177, back] and ask her

why I'm not  
as strong as  
my body.

"That he ys mor strong than I;  
Or why am I not (telleth me),  
As strong or myghty as ys he?"

10032

*Grace Dieu*

**Grace dieu:**<sup>1</sup> [St., ce Dieu in *Stowe's hand*, in margin in C.]

says my body  
isn't stronger  
than I am.

'Yiff the roote be wel out souht,  
Strengere than thow, thát ys he nouht.

But her-yp-on now herkne me :

Thow mayst nat, in no degre,

10036

Hym venquisshe (in conclusioun),

Oppressyn hym, & bere hym doun

So myghtyly in hys contre,

As thow sholdest, yiff that he

10040

Hadde hys conuersacioun

Wher thow hast domynacioun.

But he's in  
his own  
country,

'In hys contre he doth now dwelle.

Therfor shortly, I the telle,

10044

He hath the gretter ávauntage ;

And yt ys sayd off ffolkys Sage,

And a prouerbe wryte off old,

and every one  
is bold on his  
own dunghill.

How that euery whyht ys bold

10048

Vy-on hys owne (erly & late),

At the dongel at hys gate ;

Strong to makë résystence.

& men sen by experyence,

10052

Ech man mor myghty off hys hond,

Whan he ys in hys ownë lond :

Thys doth hym trusten, & be bold.

What I have  
to do is to  
attack him,

'But for al thys that I ha told,

10056

Tak hed in no maner wyse,

[Stowe, leaf 178]

Ne let nat, for no cowardyse,

Hym tasaayllë ffer nor ner ;

play him at  
chess,

ffor yiff thow konne, at the cheker,

10060

Thy drawhtys drawë, & wel pleye,

Make hym lowly to obeye

[leaf 156]

Vp-on hys dongel, in hys estat,

and check-  
mate him ;

Ther, to hym to seyn 'chek maat ;'

10064

Thys maat shal be, thorgh thy puissaunce,

To holde hym vnder gouernaunce.

keep him  
low by absti-  
nence,

And lyst that he do noon offence,

Kepe hym lowe wylh abstynence,

10068



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

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



- ‘ Off thamptē, wych ys down [i]falle  
 Among the brotyl sondys alle.  
 Yiff he, at euery fall yng down, 10147  
 Hadde lost hys myght & hys renoun [Stowe, leaf 179, back] *Grace Dieu.*  
 ffor to recure the hylle a-geyn, *Take ex-ample from the ant.*  
 Thanne al hys labour were in weyn;  
 But, for on<sup>1</sup> dysconfyture [1 A St. Nota St., om. C.] *After every fall, it climb'd up again, till it got to the top.*  
 He wyl nat cessyn to recure 10152  
 That he hath lost, (as by hys wyl,)  
 Tyl he be hihe vp on the hyl.  
 ‘ And yiff thou clerly vnderstond,  
 Thy body ys the hyl off sond, 10156 *Now your body is the hill of sand*  
 The wychē,<sup>2</sup> thorgh hys brotylnesse,<sup>3</sup> [2 whiche St., wych C.]  
 And powdrys of vnstabylnesse, [3 Brotylnesse St.]  
 Ys redy (off entencioun,) 10160  
 Ewere to make the fallē down,  
 And to dyrken (off entent,) *which darkens your understanding.*  
 The eye off thyn entendement  
 To kepe the in the valē lowe. [leaf 157, bk.]  
 ‘ And whan he may espye or knowe 10164 *When it sees you want to climb up,*  
 That thou, in any maner wyse,  
 Woldest on the hyl aryse,  
 Wyth sondry<sup>4</sup> reuoluciouns [4 sondy St.]  
 Off dyuers temptaciouns 10168  
 He travayleth (thys, no tale) *it tempts you to keep down,*  
 Lowe to holde the, in the vale,  
 Wyth hys sturdy vyolence,  
 But thou makē résistence 10172 *unless you resist at once,*  
 Be tymēs & at primē face  
 Whan he begynneth to manace.  
 ‘ And to wythstonde hys fellē<sup>5</sup> myghte, [5 froul St.]  
 At the gynnyng thou must be lyhte, 10176  
 Mawgre hym, wyth herte & wyl,  
 ffor to gete vp on the hyl;  
 And thy Iourne nat to tarye,  
 Ther ys no better examplarye 10180 *The ant is your best ex-ample.*  
 Than thamptē (yiff thou tak hede)  
 Vp-ward the hyl thy sylff to spede.’ [Stowe, leaf 180] *Remember the precept of King Solomon*  
 ‘ Remembre, in thyn entencyoun  
 The precept off kyng salomoun, 10184

<i>Grace Dieu.</i>	‘ Wych, in hys book of sapyence, Comaundede (shortly in sentence) And bad <sup>1</sup> men taken hed her-to,	[ <sup>1</sup> baden St.]	
who com- manded men to go to the ant,	To the Amptē ffor to go,		10188
	Tavoydē slouthē, cheff noryce And moder vn-to euery vyce.		
and to avoid Sloth, the mother of all vices,	‘ Salomoun vnderstood & ffound The pereyl off thys hyl off sond In hys tyme, & ek ther-to, The nature off the Ampte also ; Ther-off, <sup>2</sup> whan he wrot in hys book, [ <sup>2</sup> Wher-off St.] & good hed also he took		10192 10196
	To thamppte in sothfastnesse, Whan he bad voyde al ydelnesse.		
Beware of	‘ Be war, therefore, off sleuthe, I rede And euere <sup>3</sup> among, tak good heede	[ <sup>3</sup> St. & C.]	10200
	[leaf 158] Off hys slehyty falsē <sup>4</sup> whyles,	[ <sup>4</sup> fals St.]	
Sloth's tricks,	Off hys treynēs & hys guyles. Voyde hym fro the by the roote ; Kep hym lowhe <sup>5</sup> vnder foote ;	[ <sup>5</sup> lowhe / ay St.]	10204
	Hys powdry sondys, trede hem down, The sondys off al Temptacyoun, (Whos noubre no man may acounte.)		
and his sands of tempta- tions.	Wych wyl nat suffre the to mounte Vp on the hyl, to reste a-loffte, They wyl <sup>6</sup> lettē the so offte,	[ <sup>6</sup> wylle St.]	10208
	Or thow mayst ha ful vycorye. ‘ And haue alway in memorye,		10212
Your body prevents your rising in virtue.	Thys sondy hyl ys thy body, Wych letteth the (as most Enemy,) That thow mayst nat in vertu ryse.	Exposicion. St., om. C. [Stowe, leaf 180, back]	
	‘ But alderfyrst thow must despyse Slouthē, as I shal the lere ; Than by ese thow shalt conquere, Wyth Thampte, (in certeyn space) To clymbe aboue the hyl by grace.		10216 10220
	‘ And haue alway wel in mynde, That thow shalt thyn enemy ffynde Slowh <sup>7</sup> & ful off slogardyē,	[ <sup>7</sup> Slowthe St.]	
It is a slug, and lies long in bed.	Longe a beddē for to lye,		10224

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

*Grace Dieu.*

'As they sholde hem neuer ffaylle,  
 Wych offte ful lytel may avaylle. 10264  
 They wene ful offte, in ther degre,  
 By hem for to supportyd be,  
 Yiff they hadde, in any place,  
 Outher offendyd or do trespace. 10268

'But towchyng thys, I wyl thow se,  
 Her-in ne trust<sup>1</sup> nat in me, [<sup>1</sup> Her-Inne / ne trust St.]  
 Yiff thow offende, nor do nat wel,  
 I wyl sustene the neueradel, 10272  
 Nor supporte the nat ywys,<sup>2</sup> [<sup>2</sup> St. transposes these lines.]  
 To ffyn thow sholdest don amys,<sup>2</sup> [Stowe, leaf 181, back]  
 Nor ber the vp agen[y]s ryht.  
 For off thyn eye, nor off thy syht, 10276  
 I wyl no tyme be seyn off the,  
 But whan yt lyketh vn-to me,  
 And whan yt ys to my plesaunce,  
 Vp-on thy goodë gouvernaunce, 10280  
 Than, whan me lyst, I kome a-noon.

She has a  
 stone which  
 makes her  
 invisible.

'ffor, I haue a certeyn ston  
 Wherthorh (trewe as any byble,)  
 I kan me makyn invysible 10284  
 Whan that me lyst, a-noon ryht,  
 And hyden me out off thy siht,  
 And shrowden me, bothe Est & west,  
 Whan thow wenyst to han me best, 10288  
 fful ffer ffro the, in aventure :

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

And therfor, thus in<sup>3</sup> me assure, [<sup>3</sup> I St.]  
 Whan thow dost<sup>4</sup> wel, I am present ; [<sup>4</sup> dost C., om. St.]  
 And yiff thow erre in thyn entent, 10292  
 ffarwel, a-noon I am ago.

And now I must<sup>5</sup> parte also, [<sup>5</sup> must St.]  
 (Wherso thow<sup>6</sup> be glad or lyht,) [<sup>6</sup> that thow St.]  
 As for a while out off thy siht.' 10296

*The Pilgrim.*

Grace Dieu  
 leaves me,  
 to my sorrow.

And ryght a-noon, as she hath sayd.  
 God wot, I was ful evele apayd  
 Off hyr departyng ; in myn herte  
 Yt madë me ful sorë smerte ; 10300  
 Me lyst nat lawhë neueradel,  
 ffor me lykede no thyng wel



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

*The Churl*

Nor was no pylgrym in certeyn.

But whan we mette, thus he gan seyn : 10344

[Blank in MS. for an Illumination.]

The rude Cherl.<sup>1</sup> <sup>[<sup>1</sup> Later in margin. 'The rowd charle' in Stowe's hand. 'The Rude Cherl' St.]</sup>

[leaf 160] 'What may thys be?' quod he a-noon;

'Whyder shal thys pylgrym gon?

To what cost ys hys vyage?

enquires  
whither I am  
bound.Or whyther<sup>2</sup> goth he on pylgrymage? [<sup>2</sup> whedir St.] 10348

ffor he semeth (yt ys no nay)

To ben a pylgrym, by hys array.

But he get no better grace,

Or he passe out of thys place ; 10352

He shal ffyrst (in cónclusioun)

Answer to<sup>3</sup> my questioun.'[<sup>3</sup> vn-to St.]*The Pilgrim.*Wheroff I wex<sup>4</sup> abaysshed tho,[<sup>4</sup> wexide St.]

Whan I herde hym spekyn so : 10356

I draddē, by hys fers vysage,

That he, in hys sodeyn rage,

By hys lookys &amp; hys chere

As he gan a-prochen nere, 10360

That he wolde assayllen me :

[Blank in MS. for an Illumination.]

The Pylgrym.<sup>5</sup> [<sup>5</sup> St., om. C.] [Stowe, leaf 183]But, lowly, in<sup>6</sup> my degre[<sup>6</sup> thus in St.]

[leaf 160, bk.]

I axedē<sup>7</sup> hym what he wold ;[<sup>7</sup> askyde St.]

And platly vn-to hym I tolde,

10364

(As me sempte no thyng amys,)

I axede no-thing that was hys.

I seyde, 'I wente on pylgrimage ;

Praynge hym that my passage

10368

He sholde nat lette in no degre,

Syth the weye was large &amp; ffre.'

and I beg  
him not to  
stop me.*The Churl*The Rude Vyleyn.<sup>8</sup> [<sup>8</sup> St., 'rude vyleyn' in margin, C.]

Thys boystous, sturdy, ffers vyleyn,

To me answerdē thus ageyn,

10372

(Off whom to-forn I ha yow told)

'How artow hardy ; how artow bold,

ffor to go for-by thys place,

The lawe and statutys for to passe,<sup>9</sup>[<sup>9</sup> pace St.] 10376

Or to do swych dysplesaunce

reproaches  
me for break-  
ing the king's  
orders.



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

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

*Nichil tuleritis in viam, neque  
virgam neque peram. Luce  
9o Capitulo, (3o versu).*

[Stowe, leaf 183, back]

[3 shortly St.]

*The Pilgrim.*

I am afraid  
how to an-  
swer.

[leaf 161]

Reason comes  
to my aid,

sent by Grace  
Dieu,

and answers  
for me.

*Reason.*

<u>Reason</u>	'Thow semyst froward & pervers,	[Stowe, leaf 181]	
	Off thy port, straunge & dyvers.		
reproves the Churl.	Thow semyst (as I kan devyse),		
She tells the Churl he looks like a Reaper or Mower,	A repman, for thyn vnkouth guyse,		10420
	Or A mowhere wyth thy <sup>1</sup> sythe ;	[ <sup>1</sup> the St.]	
	Or, to dyscryvë the now blythe,		
or a false Spy,	I trowe thow art som ffals espye ;		
	But the trouthe nat denye ;		10424
and she dem-ands his name, and why he has that big Staff on his back.	Tel me thy namë ; sparë nouht !		
	And tel me wher thow hast ek souht		
	The boystous staff vp-on thy bak,		
	Wher-in I ffyndë ful gret lak ;		10428
	ffor yt ys nat accordynge,		
	But ffroward, pleynty, in semynge,		
	As fer as I rehersë kan,		
	To euery wel gouérnyd man.'		10432
	[Blank in MS. for an Illumination.]		
[leaf 161, bk.]	Thys cherl, lenyng vpon <sup>2</sup> hys staff,	[ <sup>2</sup> on St.]	
	To resoun, thys answerë he gaff : <sup>3</sup>	[ <sup>3</sup> yaffe St.]	
<u>The Churl</u>	The Cherl. <sup>4</sup>	[ <sup>4</sup> St., 'cherl' in margin, C.]	
	Thys cherl, by maner off dysdeyne,		
	Vn-to resoun thus gan seyne :		10436
supposes Reason is some May-oress.	'I trowe,' quod he, 'by lyklynesse <sup>5</sup>	[ <sup>5</sup> lyknesse St.]	
	Thow art chosë som mayresse,		
	Or wexe off newe so fortunat		
	To be som lady off gret estat ;		10440
	But, for al thy presumcioun		
	I wolde se <sup>6</sup> thy commyssioun,	[ <sup>6</sup> Fayn wolde I se St. (lf. 184, bk.)]	
	(ffor al thy port & strangë guise, <sup>7</sup> )		10443
	Thy ffreddam also, & ffraunchyse ; <sup>7</sup>	[ <sup>7</sup> St. transposes these lines.]	
	Lyst afterwarð thow falle in blame.		
The Churl demands her name.	Shewe hem to me, & tel thy name ;		
	ffor, by noon other menë weye,		
	I wyl no thyng vn-to the seye,		10448
	Nor the answerë, trustë <sup>8</sup> me,	[ <sup>8</sup> trust on St.]	
	To lete hym gon at lyberte.'		
<u>Reason.</u>	[Resoun]		
	Thannë, <sup>9</sup> resoun, nat to hasty,	[ <sup>9</sup> Than St.]	
	But by leyser ful prudently		10452
	Toward hym castynge hyr look,		

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

*Grace Dieu's  
Commission  
to Reason.*

[leaf 162, bk.]  
She is to proceed

against a  
Churl, called  
Rude Entendement,

who robs pilgrims of their  
scrips and  
staves,

and has  
a Mace of  
Pride,

the Staff of  
Obstinacy,

and annoys  
pilgrims.

Reason is to  
[leaf 163]  
summon this  
Churl.

‘ Worshepe, & long perséuerance, 10492  
Wyth power, by our commyssioun,  
For to don execucyoun,  
Redres, & amendement,<sup>1</sup> [<sup>1</sup> St. transposes these lines.]  
Off fawtys wych in our parlement<sup>1</sup> [Stowe, leaf 185, back]  
Be compleynynd on, day by day, 10497  
Off pylgrymes wych passen by the way,  
Voyde off guile & al deceyt,—  
How on<sup>2</sup> lyth falsly in a-wayt, [<sup>2</sup> oon St.] 10500  
Hem to dysturble, robbe & reue,  
And in her passage hem to greue ;  
A cherl ffoward & daungerous,  
Off cher & port malycious, 10504  
And ay pervers in hys entent,  
Whose name ys ‘rud Entendement’  
Wych lyth awaytyng, by gret mescheff,  
By hihē<sup>3</sup> weyēs, lyk a theff ; [<sup>3</sup> hye St.] 10508  
Day & nyht, gret wach doth make,  
Cely pylgrymes for to take,  
To robbe hem (off entencyoun)  
Off ther skryppys, & bordoun, 10512  
And stuff<sup>4</sup> that they han wyth hem lad. [<sup>4</sup> Stuffe St.]  
‘ And thys cherl, to be mor drad,<sup>5</sup> [<sup>5</sup> ladde . . dradde St.]  
And supportyd on ech syde,  
Hath ytake a maas off pryde, 10516  
A staff off ffals extorcioun,  
Callyd by Rebellioun  
(Trewly for to specefye)  
‘ The staff off obstynacye,’ 10520  
Grauntyd off prydē, by assent,  
Vn-to rud Entendement.  
‘ And thus thys .iii.<sup>6</sup> confederat, [<sup>6</sup> thre St.]  
Causen a ful<sup>7</sup> gret debaat [<sup>7</sup> foule St.] 10524  
And a perillous mortal stryff  
To pylgrymes in thys present lyff,  
Ther weyēs, when they ha wyth-set.<sup>8</sup> [<sup>8</sup> sette . . mette St.]  
‘ And trewly now, thys iii.<sup>9</sup> be met,<sup>8</sup> [<sup>9</sup> thes thre St.]  
I kan no bet<sup>10</sup> amendement, [<sup>10</sup> better St.] [Stowe, leaf 186]  
But that Rud Entendement 10530  
Be somownyd to appere,



- ' By som maner offycere 10532 *Grace Dieu's Commission to Reason.*  
 Off youres, ageyn a certeyn day,  
 Wyth-oute prolongyng or dellay.'  
 And her-vp-on, by maundement,  
 We haue youe a comaundement 10536  
 That thys cherl hym nat excuse,  
 Nor your maundement nat refuse,  
 But kome to stonde at Iugement,  
 A day assygned competent. 10540  
 ' And to don execucioun,  
 Lych<sup>1</sup> to your commyssioun, [<sup>1</sup> Lyke St. See l. 10664.]  
 Vp-on thys cherl, for hys trespase.  
 Letteth nat, nor doth no grace, 10544  
 But yow auengeth on that wrechche,  
 Lyk as your power forth doth strechche.  
 ffor in thys caas most necessarye,  
 We makë yow our commyssarye, 10548 as the Com-  
 On our byhalue, wyth al your myght, missary of  
 To executen & to don ryht Grace Dieu.  
 Wher ye sen that most ys nede.  
 ' Lo her ys al, taketh good heede 10552  
 To vnderstonden your power.  
 The daate countyd, a thowsand yer,  
 Thre hundryd over, thrytty & on,<sup>2</sup> [<sup>2</sup> oon . . agoon St.] The commis-  
 Wryte & asselyd nat yore agon,<sup>2</sup> 10556 sion is of the  
 And sent by ful commyssioun, year 1331.  
 Vn-to thys lady dame Resoun.'  
 The wychë, whan she haddë rad,<sup>3</sup> 10559  
 Off contenaunce demewr & saad<sup>3</sup> [<sup>3</sup> Radde . . Sadde, St.]  
 She abrayde by good avysement [Stowe, leaf 186, back]  
 And sayde to Rud Entendement  
 Resoun:<sup>4</sup> [<sup>4</sup> St., om. C.] *Reason*  
 ' By euydence, notable & cler,  
 Thow hast,' quod she, ' herd my power: 10564 bids Rude  
 I ha declaryd yt vn-to the. Entendement  
 Now gyff answeare ageyn to me! answer.  
 Rude Intendement:<sup>5</sup> [<sup>5</sup> In Stowe's hand. Entendement St.] [<sup>5</sup> leaf 163, bk.]  
 ' And what artow,' a-noon quod he, *Rude En-  
 ' Touchyng thy power, lat me se!' 10568 tendement*  
 Resoun:<sup>6</sup> [<sup>6</sup> St., om. C.] asks who she  
 PILGRIMAGE. is.  
 U

<i>Reason</i>	'Hastow nat herd me Rad <sup>1</sup> yt al,	[ <sup>1</sup> redde St.]
says	And told ek in especyal, Record by my <i>commyssioun</i> ,	
'Lady Reason.'	That I am callyd 'dame Resoun'?	10572
	I trowe thy wyt ys fer the fro ; Or I deme yt stondeth so	
She chaffs him.	Thow louest somwher paramours, Or besy art <sup>2</sup> to <sup>o</sup> maken tours	[ <sup>2</sup> thow art St.] 10576
	Or castellys, by gret devys, Therby to geten the A prys."	
<i>Rude Entendement</i>	<b>Rude Entendement:</b> <sup>3</sup>	[ <sup>3</sup> St., om. C.]
	'I hauë,' <i>quod</i> he, 'vp & doun Herknyd thy <i>commyssioun</i> ,	10580
	And vnderstonde yt euerydel ; And therby I se ful wel	[Stowe, leaf 187]
	That thy name ys ek 'Resoun.'	
says Reason's name is defamed.	'But a replicacioun I wyl make vp-on thy name, Wych ys hyndred by dyffame ; ffor that name sykerly Ys dyffamyd ful gretly ;	10584    10588
So he asks to know her power and might.	Wherfore I myghte nat for-bere ffor to axe what thow were, To knowe thy power & thy myght : Me sempte her-in I haddë ryht.'	   10592
<i>Reason.</i>	<b>Resoun:</b> <sup>4</sup>	[ <sup>4</sup> St., om. C.]
	'Seystow,' <i>quod</i> she, 'that my name Ys a namë off dyffame Or dysclaundryd? lat me se How or where that myghtë be.'	   10596
<i>Rude Entendement</i>	<b>Rude Entendement:</b> <sup>5</sup>	[ <sup>5</sup> St., om. C.]
[leaf 164]	'Certys,' <i>quod</i> he, 'yiff thow lyst here, The placë wel I shal the lere ; I wyl nat spare, but platly telle : Thow art dyffamyd at the melle, <sup>6</sup> And disclaundryd off ffals mesour, By robberye off mele & flour	   10600
accuses Reason of stealing folk's meal at the mill.		

<sup>6</sup> *Raison est au moulin*: Pro. (Belike because Grist is taken in, and delivered out, by measure.)—Cotgrave, 1611.

*Raison*, (sailor's) ration. '*Ratio*, mesure.'—D'Arnis.



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

[illegible]

'After that men by name hem calle,  
And dyfference off bestys alle.

*Rude En-  
tendement.*

'I knowe the name off thys & that,  
I knowe an hound, I knowe a caat,  
And off bothe I knowe how,  
That nouthur off hem ys calff nor kow :

10684 and that dog  
and cat are  
not cow and  
calf.

I knowe ther namys euerychon :

Ther namys & they ben al on.<sup>1</sup>

[<sup>1</sup> alle oone St.] 10688

And<sup>2</sup> I dar seyn wyth-oute blame,

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

Things are  
whut their  
names say  
they are.

Gladly euere, after the name  
ffolweth the condicioun.

'Wherfor I sey thow art Resoun :

10692 You are  
Reason,

And how resoun ys ek thy name,

A namē sclaundryd by dyffame ;

And as I told the her-to-forne,

'Syth that Resoun stal the corn,

10696

Than was the corn stolen by the :'

[Stowe, leaf 189]

and you stole  
the Corn.

Yt may noon other wysē be,

But euene lyk as I the telle,

That al the water off the melle<sup>3</sup>

[<sup>3</sup> Mylle St.] 10700

All the mill-  
water can't  
wash the dis-  
grace off your  
name.

(Wyth maketh yt tourne round aboute,)

May nat suffyse (yt ys no doute)

To wasshe away the gret dyffame,

Nor the disclaundre off thy name.

10704 [leaf 165, bk.]

Thow mayst, by fals collusioun,

ffynde an excusacioun

You may  
make what  
excuses you  
like,

To putte yt fro the euerydel ;

But her-vp-on, trust me ryht wel,

10708

ffor sotylte, nor no queyntyse,

I vnderstonde noon other wyse

Touchyng thy name, nor neuer shal,

but I say  
you stole the  
Corn.

Than I ha told : lo, her ys al !'

10712

Resoun :<sup>4</sup>

[<sup>4</sup> St., om. C.]

*Reason*

'By thy wordys, yt doth sue,

fful sotylly thow kanst argue ;

And thy premysse for to make,

fful ffayre exampples thow kanst take,

10716

By sotyl declaraciouns

*Ratio loquitur yronice. St.*

To preuē thy conclusiouns,

Thyn entent to bryngen Inne.

ironically  
praises the  
Churl's argu-  
ment,

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



'The maner off thy gouernaunce.'

Rude Entendement:<sup>1</sup>

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

*Rude Entendement*

'Yiff thou wylt a whyle dwelle,

The causē pleyntly I shal telle.

10760

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

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

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

'No man to bern<sup>3</sup> out off hys toun, [<sup>3</sup> beren St.]

Nouther skryppē nor bordoun.'

10764

And platly, for to kepe hys lawe,

I wyl nat feynē nor wyth-drawe,

But, off hool entencioun,

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

Be-reuē skryppe & ek<sup>4</sup> bordoun [<sup>4</sup> & ek C., and St.] 10768

firo pylgrymēs, wher they passe :

They gete off me noon other grace.'

Resoun :<sup>5</sup>

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

*Reason*

'Touchynge thyn oppynyoun

[leaf 166, bk.]

Off the skryppe & the bordoun,

10772

(Yiff yt be clerly comprehendyd,) Thogh they somtyme wer dyffendyd,

That dyffence ys now wyth-drawe,

And they be suffryd by the lawe,

10776

That pylgrymēs (nyh & ferre)

In pylgrymāges may hem bere,

Hem to sustene in ther walkyng ;

10779

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

fior noon vnworshpe to a kyng, [Stowe, leaf 190, back]

Thogh somwhyle, syth hé hath myghte,

Chaunge hys lawes off verray ryht.

'And cause off chaungyng (in certeyn)

Off thys lawe I shal the seyn :

10784

Who that hath Achevyd wel

Hys pylgrymagē, euerydel,

Yt nedeth hym nat<sup>6</sup> (who kan se) [<sup>6</sup> nat hym St.]

Longer a pylgrym for to be.

10788

Therfor (tak good hed to thys !)

A man no lenger pylgrym ys,

Than he hath skryppe & bordoun ;

fior bothen (in conclusioun)

10792

Pilgrims are so only while they have scrip and staff.

Ne seruē to noon ávauntage,

Whan men ha don ther pylgrymage.

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



<i>Reason.</i>	‘Wheder / that euery / goode Pylgryme /	10796
Christ is the goal of every Pilgrim's pilgrimage.	Tendyth / in his pylgrymage / <sup>7</sup> And who that hath swych avantage To come to hym, he may sey wel That he hath endyd euerydel	10800
	Hys pylgrymage, & ffaylleth nouht To come to that that he hath souht. <sup>1</sup> [1 bought St.]	
When the Apostles reacht Him,	Thus thapostles, On by on, Komē to hym euerychon,	10804
	Travayllyngē nyht & day : As parfyt pylgrymes in ther way, By choys & by elleccioun And also by vocacioun	10808
[leaf 167]	They kam to hym, (yt ys no nay) And thanne to hem <sup>2</sup> he gan say, [2 hem St., hym C.]	
He at first forbade them to take scrip or staff.	Bad hem, ‘in cyte nor in town, Nouther ber skryppē nor bordoun.’	10812
	And they, in euery maner thyng, [Stowe, leaf 191] Lowly obeydē hys byddyng.	
But before He died,	‘But to-forn he sholdē deye, That precept he gan modefye	10816
	To hys dysciples, (as I rede,) ffor he sawh they sholde ha nede, Affter hys deth, whan he wer gon ;	
He modified the com- mand,—	Therfor he bad hem euerychon, Vn-to her proteccioun	10820
	To haue a skryppe & a bordoun. ‘Radeth luk the gospeler, <i>Qui habet sacculum, tollat, similiter † &amp; peram / Luce, 2 capitulo.</i>	
see the gospel of St. Luke, ii. 8,—	Wher the text ys pleyn & cler : [† sllcet St.]	10824
and told them to take sachel, scrip and staff,	He byddeth (who kan loke wel) ‘That who that haveth a sachel, <sup>3</sup> [3 Sagelle St.] Lat hym (to hys dyffencioun,) Take a skryppe & a bordoun,	10828
	And a staff vp-on to reste, ffor ye shal fynde yt for the beste ; Swych thynges ben vn-to yow due, Affter me yiff ye shal sue,	10832
and He'd give them food.	And folwen my gouernaunce ; And ye shal hauen suffysaunce Off bredē, <sup>4</sup> wherso that ye be, [4 brede St., bred C.]	

- ‘Tyl tymē that ye kome to me, 10836 *Reason.*  
 In your nede yow to releue.’
- ‘Wher-vp-on I may wel preue,  
 That yt ys at allē tymes  
 Permyssyble to pylgrymes 10840  
 To bern A skryppe & ek a staff;  
 ffor ther mayster, lycence hem gaff;  
 Record the byble, yiff yt be souht.  
 ‘Wherfor, medle the ryht nouht 10844  
 Tarest<sup>1</sup> pylgrymes by vyolence, [<sup>1</sup> To ha Rest St., leaf 191, back] So don’t stop pilgrims.  
 ffor they han ther-to lycence, [leaf 167, bk.]  
 Mawgre thy malys & thy myghte;  
 ffor ther congè shal off ryht 10848  
 Laste to hem in ther vyáge,  
 Tyl they ha don her pylgrymage.’ Their leave lasts till their pilgrimage ends.
- Rude Entendement:**<sup>2</sup> [<sup>2</sup> St., om. C.] *Rude Entendement*
- ‘The wordys that thow dost specefye,  
 Ar but wordys off mokarye; 10852  
 ffor yiff so stood, thys myghty kyng  
 Hadde dyffendyd any thyng  
 That he hadde ordeyned or ysayd,  
 Off the textys<sup>3</sup> that thow hast layd, [<sup>3</sup> Tixtis St.] 10856  
 They sholde ha be<sup>4</sup> (who lyst to look,) [<sup>4</sup> be C., om. St.]  
 Yracyd clene out off the book,  
 Lych vn-to hys ordynaunce,  
 Wyth-outen any varyaunce.’ 10860
- Resoun**<sup>5</sup>: [<sup>5</sup> St., om. C.] *Reason*
- ‘That ys nat so,’ a-noon *quod* she,  
 ‘ffor, off ryht & equitye,  
 Ech<sup>6</sup> thyng (shortly for to ryme,) [<sup>6</sup> Eche St.]  
 Mustē duely<sup>7</sup> haue hys tyme:— [<sup>7</sup> Most duelly St.] 10864  
 I dar afferme that yt ys soth,  
 What men seyn, or what men doth;—  
 Consydred<sup>8</sup> wel, by cler seyng, [<sup>8</sup> Consydyryng St.]  
 The Trewē cause off euery thyng, 10868  
 Thenchesoun & mutaciouns,  
 The dedys & narraciouns  
 Off allē thyng, (who lokē wel); [Stowe, leaf 192]  
 And cause also why the gospel 10872  
 Ys mor plesynge to the siht— The gospel is more pleasing to

<i>Reason.</i> those who understand aright, than to others.	<div> <div>To folk that vnderstonde a-ryht—</div> <div>Than to swych, wych in ther thouht</div> <div>Vnderstonde ther-off ryht nouht ;</div> <div>Euene lyk (&amp; thus I mene)</div> <div>As in A medwe ffressh &amp; grene,</div> </div> <div>10876</div>
[leaf 168]	<div> <div>Wher as folkys do repayre,</div> <div>The mor that ther be flourys fayre,</div> <div>Lusty, soote, &amp; fressh off hewe,</div> <div>Spredynge a-brood wyth bawmē newe,</div> <div>ffolkys, the mo<sup>1</sup> (I dar endyte)</div> </div> <div>10880</div>
	<div> <div>To loke ther-on hem-sylff delyte.'</div> </div> <div>[1 more St.]</div> <div>10884</div>
<i>Rude Entendement.</i>	<div> <div>Rude Entendement<sup>2</sup>:</div> <div>Thys cherl, boystous<sup>3</sup> in hys entent,</div> </div> <div>[<sup>2</sup> St., om. C.]</div> <div>[<sup>3</sup> boystous C., om. St.]</div>
Rude Entendement declares that Reason takes no heed of truth.	<div> <div>Callyd 'Rud Entendement,'</div> <div>ffoward in hys oppynyoun,</div> <div>Abrayde a-non vn-to Resoun.</div> <div>Quod he felly, to ben a-wreke,</div> <div>'Yt ar but fantasmes that ye speke ;</div> <div>ffor, pleynly, as thynketh me,</div> <div>'ffalsnesse,' ye namen now bewte.</div> </div> <div>10888</div> <div>10892</div>
	<div> <div>Off trouthe also (yt ys no drede,) Ye lyst take no maner hede.</div> <div>Do her-vp-on what euer ye kan,</div> <div>ffor I wyl holde that I be-gan.'</div> </div> <div>10896</div>
<i>Reason</i>	<div> <div>Resoun<sup>4</sup>:</div> </div> <div>[<sup>4</sup> St., om. C.]</div>
blde Rude Entendement lay down his Staff of Obstynacy.	<div> <div>'Certys,' quod Resoun, 'a-noon ryht tho,</div> <div>Thow ne shalt no thyng do so ;</div> <div>But (for short conclusioun)</div> <div>Thow shalt ley thy staff a-down ;</div> <div>Thow hast lenyd ther-on to longe,</div> <div>Thorgh oppynyouns ffals &amp; wronge ;</div> </div> <div>[Stowe, lf. 192, bk,]</div> <div>10900</div>
	<div> <div>And folylly, affter thy lust,</div> <div>Ther-in to mychē<sup>5</sup> set thy trust,</div> <div>ffor by thys staffē<sup>6</sup> (lyst to me,) In the byble as thow mayst se,</div> </div> <div>[<sup>5</sup> inne to muche St.]</div> <div>[<sup>6</sup> staffe St., staff C.]</div> <div>10904</div>
Nabal and Pharaoh	<div> <div>Nabaal &amp; kyng Pharaoun</div> <div>Wer brouht vn-to confusioun :</div> </div> <div>10908</div>
	<div> <div>They lynede<sup>7</sup> so longe vp-on that staff</div> <div>Wych that pryde vn-to hem gaff,</div> <div>The staff callyd 'obstynacye,'</div> </div> <div>[<sup>7</sup> lynede St.]</div>

‘ That, thorgh ther pompous surquedye,	10912	<i>Reason</i>
Ther ownē deth (for lak off grace,) <span style="float:right">[leaf 168, bk.]</span>		
They dydē wylfully purchase ;		
ffor they were pompous & Ellat,		came to grief
And in ther hertys indurat,	10916	through
Ek obstynat in ther entent,		obstinacy.
Only for Rud Entendēment ;		
Was to her gretē dysavayl,		
The pryncypal off ther counsayl.	10920	
‘ ffor thys cherl, ffoward & ffel,		
Made hem for to be rebel,		
And voyden (shortly in sentence)		
The vertu off obedience ;	10924	
Ek ouermor (as thow shalt se,) <span style="float:right">But for Rude</span>		Entende-
Yiff Rud Entendement naddē be,		ment,
The Iewēs (in conclusioun)		the Jews
Hadde lefft <sup>1</sup> ther oppynyoun,	[ <sup>1</sup> leaf 170 St.] 10928	
And ther heresyēs wyth-drawe,	[Stowe, leaf 193]	
And tournyd hem to crystys lawe ;		would have
And, in ther conversioun,		turnd Chris-
Take the skryppe & the bordoun,	10932	tians,
And lyk pylgrymēs hem gouérnyd,		and become
And ful clerly ek dyscernyd,		Pilgrims.
Wych now he dyrked vnder skye,		
Only for ther obstynacye.	10936	
‘ That staff, I rede the to ley down,		
And leff thy Rude oppynyoun ;		
And leue ther-on no mor at al,		
Lyst at the laste thow haue a ffal.’	10940	
<b>Rud Entendement :</b>		<i>Rude En-</i>
<i>Quod</i> Rud entendement to <sup>2</sup> Resoun :	[ <sup>2</sup> vnto St.]	<i>tendement</i>
‘ Thy proverbys, nor thy sermoun,		refuses to
Nor al that euere thow dost me rede,		be guided
I take ther-off no maner hede,	10944	by Reason,
ffor al thy peynted wordys swete,		
My staff in soth I wyl nat lete ;		
But as me thynketh for the beste,		
Ther-vp-on I wyl me reste,	10948	
Wher-euere I walkē by the weye,		and defies
And in ryht nouht to the obeye,		her power.



[leaf 169] 'Holden myn owne, as yt ys ryht,  
Mawgre thy power & thy myght.' 10952

*Reason*

**Resoun :**

Quod Resoun ; ' thanne I se ful wel,  
And aparceyue<sup>1</sup> euerydel, [1 apperceyve yt St.]  
By thy wordys Rude & pleyn, [Stowe, leaf 193, back]  
That yt were to me but veyn, 10956

Mor to talke off thys matere  
To the, wych that lyst nat here,<sup>2</sup> [2 lere St.]

Nor accorde to myn Entent ;  
But, at the gretë Ingëment 10960

summons  
Rude Enten-  
dement to the  
Assizes at  
Doomsday.

Wher tassyses<sup>3</sup> shal be holde, [3 Thassyses St.]  
Al couert falsenesse to vnfolde,

I somowne the, ther tappere,  
To Answer in thys matere ! 10964

Looke thow be ther, thylkë day,  
Wyth-oute prolongyng or delay.'

*The Pilgrim.*

Affter al thys, (as ye shal se,)  
Resoun kam ageyn to me, 10968

Reason bids  
me go on my  
way,

And bad me go forth on my way,  
And ha no dred,<sup>4</sup> nyht nor day [4 drede St.]

Off thys Rud Entendement ;

*Reason.*

(Resoun.)

'ffor fynally, (in sentement,) 10972

Wyth-inne an hevy styth off stel,

A ffethre sholde entre as wel

As any doctryne (yt ys no dred)

Sholde entre in-to hys hed. 10976

As Rude En-  
tendement's  
head is hard-  
er than stone,

'ffor thys Rud entendement

Ys wyth Rudnesse so yblent,

That dyamaunt, I trowe, ys noon,

Nor noon other maner ston 10980

So indurat, to mollefy,

As he ; for ffals obstynacye

Hath blendyd<sup>5</sup> hym by hyr decyt, [5 blyndede St.]

That wher he eachcheth a conceyt, 10984

Ther-vp-on he wyl ay holde,

ffor all the skylës that I tolde ;

and all reason  
is lost on  
him,

Nor resoun that I koudë seyn, [Stowe, leaf 194]

Al was but lost, and sayd in veyn ; 10988



'In hys Rudnesse he kepte hym cloos,  
And wyl nat chaungen hys purpos.

[leaf 169, bk.]

Reason.

'Wherfor go forth, & ha no drede,

Nor tak off hym no maner hede;

10992

But hold thy wey<sup>1</sup> forth as blyue;

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

ffor, *wyth* a cherl to stonde & stryue,

Yt woldë nat but lyte awaylle:

Lat hym *wyth* hys wyndes saylle,

10996

ffrowardly ageyn the strem,

Whil thow gost to Ierusalem.

Be off hym no thyng afferd,

Thogh he shake on thë hys berd;

11000

Lat hym gruchche, & mowhës make,

And his Chyn vp-on thë shake,

Wexe ek palë for envye

And on hys staff 'obstynacye'

11004

Lat hym reste, & stondë styлле:

Hold thow thy way / ay forth at wylle!'

**The pylgrym.**

The Pilgrim.

"Ma dame," *quod* I, "yt stondesth so,

I wot nat what ys best to do,

11008

But ye, off your benygnyte,

Lyst for to conveyë me

And ben my guyde vp-on the way,

Me to gouernë nyht & day,

11012

Tyl I kome to that cyte

Wych I castë for to se.

ffor, *wyth*-outë yow, certeyn

My labour ys nat but in veyn: [Stowe, leaf 194, back] 11016

Yt ys so peryllous a passage,

That I shal ffynde in my vyage

as the pas-  
sage is so  
dangerous.

Many anoyes, mo than on,

I kan nat rekne hem euerychon;

11020

Percilles that on<sup>2</sup> the weyë lye;

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

But yiff I haddë companye

Off yow, yt wolde ynowh suffyse.

Me to supporte in many wyse."

11024

**Resoun:**

Reason.

*Quod* Resoun thanne a-noon to me,

[leaf 170]

'fful wel I myghtë gon *wyth* the,

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

ffor to kome to the cyte

The Pilgrim.

Whyder to gon, tho I me caste.

And forth I wentë wonder faste, 11068

Wyth my bordoun in myn hond ;

And in the weye a-noon I fond

and meet a  
damsel,

A damysele off queynte array,

Wych me mette vp-on the way. 11072

And lyke a dowue (as thoughtë me)<sup>1</sup> [<sup>1</sup> St. Om. C., but has the  
next line twice.] featherd like  
a dove

She was ffetheryd for to fle ;

And on her leggys bothë two, [Stowe, leaf 195, back] on both her  
legs.

Lyk a dowve she was also, 11076

And endownyd soffte & ffayr,

Smothe as<sup>2</sup> gossomer in the hayr. [<sup>2</sup> as a St.]

And trewly (as I koude espye)

Me sempte thys mayden off ffolye, 11080

Now her, now ther, ageyn a wal

She is play-  
ing at ball.

That she playede at the bal,

Remnynge alway vp & down.

And thanne I hadde affeccïoun 11084

To wyten pleyonly & enquere

Hyr name, and what she dydë there.

[Blank in MS. and in St. for an Illumination.]

### The pylgrym :

"Damysele," a-noon quod I,

"I mervëyllë ful gretly<sup>3</sup> [<sup>3</sup> gretely St.] 11088

I ask her  
why her legs  
are featherd,

Off your ffethres ffressh & shene,

What they tokne or what they mene ;

And that ye ben endowned so

Vp-on your leggys bothë two ; 11092 [leaf 171]

ffor, syth tyme that I was born,

I sawhë neuere her-to-fforn

Noon yffetheryd, sauffly<sup>4</sup> only ye : [<sup>4</sup> sauff St.]

ffor, by lyknesse, ye may fle 11096

Whan that ye lyst, hih & lowe ;

And ffayn ther-fore, I woldë knowe,

(Yiff ye lyst to specefye)

What your ffetherys sygnefye ; 11100 what her  
feathers  
mean,

And your endownyng, vp & down, [Stowe, leaf 196]

I wolde ther-off ha som resoun ;

And or ye any ferther go,

and what her  
name is.

*The Featherd  
Girl, Youth.*

Your name I woldë wyte also."

11104

**The ffetherede:**

'Certys,' quod she, 'whan thow dost knowe

The causë pleynty (hih & lowe)

Wheroff I serue, sothly in dede

11107

Thow shalt off me han ful gret drede.'<sup>1</sup> [<sup>1</sup> drede St., dede C.]

*The Pilgrim.*

**The pylgrym:**

"Ye ben trewly (as semeth me)

So ffressh and vnkouth for to se,

Se lusty ek off port & chere,

That no man myghtë beyn<sup>2</sup> to dere,

[<sup>2</sup> byen St.] 11112

Off yow to han possessioun:

And me semeth off resoun,

(By lyklynese, as I kan ffel,)

A man myghte nat louë to wel

11116

Your persone, by lyklyhede.

And as touchynge any drede

That men sholde han off you, certeyn,

Me semeth swych dred wer but in veyn."

11120

*The Featherd  
Girl, Youth,*

says she does  
no harm to  
the prudent.

**The ffetherede:**

'Thow seyst ffyl soth, & ryght trewly:

Who me vseth prudently,

And nat outrageth in no wyse,

But hym gouërneth lyk the wyse,

11124

Swych, fro pereyl may wel eskape.

[Stowe, leaf 196, back]

[leaf 171, bk.]

And trust her-on, (yt ys no jape,)

My gouernaunce (who kan espye),

Ther-in ys foundë no ffolye;

11128

And yet off custom, at the laste,

In gretë<sup>3</sup> pereyll, ffolk I caste,

[<sup>3</sup> grete St., gret C.]

(As yt ys ffyl offtë seyn)

And longe or they may ryse ageyn.

11132

'And my name ys ek ffyl kouthë,

She is called  
'Youth.'

ffor I am ycallyd 'youthë';

I passë bothe thorgh thynne & thykke,

She winces  
like a wild  
colt,

And I kan wynse ageyn the prykke,

11136

As wyldë coltys in Arras,

Or as bayard out off the tras,

Tyl I a lassh haue off the whyppe;

ffor now I renne, & now I skyppe,

11140

' And now I lepē Iouy pe l';	[ <sup>1</sup> merry foot.]	<i>Miss Youth</i>
Now I sterte, & now I ffile.		starts and runs,
Selde abydyng in O thouht,		11143
Al daungerous <sup>2</sup> I sette at nouht,	[ <sup>2</sup> Alle daungerys St.]	
Wyth wyldēnesse I go to scole;		
Now I sprynge, now I carole;		
I tryppe, I cryē, synge & daunce,		trips, sings, dances, and is always changing.
And euere ful off varyaunce,		11148
And fful selde abyde in On.		
I wrastle, & I caste the ston;		
I brekē bothen hegge & wal,		
And clymbē treēs <sup>3</sup> oueral	[ <sup>3</sup> trees St., tres C.]	11152 She climbs trees and steals fruit.
In gardyns wher the ffrut ys good.		
And who that euere be wroth or wood,		
I ne take no maner hede.		
' Sestow nat wel, in verray dede,		11156
By my ffethrys cler & bryht,		
Vp-on my ffeet, how I am lyht,		
And as swyfft (sothly to tel)	[Stowe, leaf 197]	She is as fleet as Asahel.
As whylom was Asael. 2 Regum 2 Capitulo. St., om. C.		11160
But the byble doth vs lere		
He bouhte hys swyfftnesse al to dere;		
And offtē sythēs, out off noumbre,		
To gret swyfftnessē doth encoumbre,		11164
As oldē storyes tellē kaan;		[leaf 172]
ffor bet ys yt, on wysēman <sup>4</sup>	[ <sup>4</sup> yt ys . . wyse St., wys C.]	But one slow wise man is better than four fast fools.
Slowh off ffootē, wyth prudence,		
Than ffoure other (in sentence)		11168
Lyht off ffoote, wyth hyr ffolye,		
Wych hem syluen kan nat guye,		
Nor by wysdom kan nat werche,		
' Wherffor somtyme holy cherche		11172 In spite of Holy Church,
Whylom made an ordynaunce,		
That no man sholde ha gouernaunce		
In hys bowndys (yt ys no drede)		
But yiff he haddē ffeet off led,		11176
In gret sadnesse to endure.		
' But off al thys I do no cure;		
I wyl be ffethryd, & go ffile,		Youth means to amuse herself.
And among, go sportē me;		11180
PILGRIMAGE.		X



<u>Miss Youth</u>	'Pleye at the cloos, among, I shal,	
plays hockey,	And somwhyle Rennyn at the bal	
	Wyth a Staff mad lyk an hook ;	
	And I wyl han a kamyng crook ;	11184
	ffor I desyre, in my depos,	
	ffor to han noon other croos.	
	'And among, I wyl nat spare	
hunts, fishes,	To hunte for hert, ffor buk & hare ;	11188
	Somtyme ffyssh, & cachchē ffowlys,	
	And somtyme pleyen at the bowlys ;	
shoots at bezils,	Among, shetyn <sup>1</sup> at bessellys,	[ <sup>1</sup> sheten St.]
plays at merils (with pawns),	And affter pleyn <sup>2</sup> at the merellys,	[Stowe, leaf 197, back]
at dice and hazard,	Now at the dees, in my yong age,	[ <sup>2</sup> pleyen St.] 11193
	Bothe at hassard & passage ;	
	Now at the ches, now at the tablys,	
reads only fables,	Rede no storyes but on ffablys,	11196
	On thyng that ys nat worth a lek ;	
plays at ninepins and quickboard,	Pleye at the keylēs & the quek ;	
	Somwhyle my wyttys I applye	
hears songs,	To herē song & menstralcy,	11200
	And pleye on dyuers Instrumentys :	
	And the ffyn of myn' entent ys	
[leaf 172, bk.]	To folwe the lust off my corāge,	
and is jolly.	And to spendē my yonge age	11204
	In merthe only, & in solāce,	
	ffolve my lustys in ech plāce ;	
Her only de- sire is plea- sure, and she despises her parents' teaching.	Ther-to hooly I me enclyne,	
	Rather than to han doctryne	11208
	Off ffader, moder, thogh they be wyse,	
	Al ther techyng I despyse ;	
	And in no thyng ys set my cure,	
	But my lustys to procure.'	11212
<u>The Pilgrim.</u>	<b>The pylgrym :</b>	
	"Trewly," <i>quod</i> I a-noon ryht tho,	
	"Woldē god yt stoodē so	
	That ye wer mevyd, & that a-noon,	
	To passe the way that I shal gon."	11216
<u>Miss Youth.</u>	<b>Yowthe :</b>	
	'Whyder-ward (tel on, lat se,)	
	Wyltow holden thy Iourne ?'	

**The pylgrym:**

[Stowe, leaf 193]

The Pilgrim.

"To Ierusalem, the ryhtē way  
I wyl holde, yiff that I may." 11220

**Yowthe:**

*Quod* yowthe, 'ther ys no mor to seye;  
A whylē I wyl the conveye.'

**The pylgrym:**

"Kan ye techē me a-noon  
The ryhtē way how I shal gon?" 11224

I ask Miss  
Youth the  
way to Jeru-  
salem.

**Yowthe:**

'ffor soth,' *quod* yowthē, 'nat rylit wel,  
But we shal faylle neueradel;  
ffor we shal ffyndē wel certeyn  
Som whyht that shal the trouthē seyn,  
And the ryhtē weye vs lere.' 11228

Miss Youth.

She says we  
shall find  
some one to  
tell it us.

And whyl that we spak thus yffere,

The Pilgrim.

So as yowthe gan me conveye,  
Me thouthe I sawh a fforkyd weye 11232  
Partying at an heg on tweyne,  
Thykke and thornyssh in certeyne;

We come to a  
forkt way,  
parted by a  
hedge,

And hadde nat the heg ybe,  
The samē way, as semptē me, [St. and C.] 11236

[leaf 173]

By the which I sholde ha gon,  
Hadde in sothnesse ben but on;  
But the heg wych stood atwen,  
Departyd yt (men myghtē sen), [Stowe, leaf 193, back] 11240

And the passage ek devyde:

The ton was set on the ryht syde;

The tother path (I gan be-holde)

On the lefft party gon holde. 11244

one path  
going to the  
right,  
and the other  
to the left.

And on the lefft hand I sawh a-noon

A damysele sytte on a ston;

Hyr on<sup>1</sup> hand on hyr brest was layd, [1 oon St.] 11248

We take the  
left road, and  
meet a damsel  
sitting on a  
stone,

And in the tother (as I abrayd)

[Blank in MS. for an Illumination.]

She held a glouē vantounly,<sup>2</sup> [2 Glove wantonly St., glove v. . . C.]

fingering a  
glove.

And tournyd yt fful ffetysly

Aboute hyr ffyngres vp & doun.

And shortly in conclusioun, 11252

By maner off hyr gouvernaunce

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

**The Natte-makere :**

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

- The Pilgrim.* "Thy werk so offtē sythe a day?  
 The semeth trewly (I may say),  
 Ther-in (who consydreth al,)  
 Thy wyt ys verray dul & smal, 11332  
 (As to myn oppynyoun)  
 Ydel, thyn occupacioun:  
 Yiveth to me an evydence  
 To yivē to the no credence 11336  
 To no thyng that thou hast me sayd;  
 [leaf 174, bk.] And though that thou be euele apayd, [St. and C.]  
 I shal seyn trouthe, as semeth me :  
 Yt wer merveyl thou sholdest the<sup>1</sup> [1 thee St.] 11340  
 So symple a crafft on the to take,  
 To makē nattys, & vnamake;  
 The wychē<sup>2</sup> crafft (whan al ys souht) [2 whiche St., wych C.]  
 Ys so pore, yt wynneth nouht." 11344
- Net-Maker,  
Labour.*  
 and am told
- The nat-makere :  
 'Touchyng my crafft, wych I vse,  
 To the I may me thus excuse :  
 Thogh yt be symple, & pore off name,  
 Therfor thou sholdest me nat blame : 11348  
 Swych as I kan, swych I acheue :  
 Thys, no cause me to repreue,  
 Nor to rebuke off no ffolye.  
 'Yiff ye aduerten prudently, 11352  
 Euery man hath nat a fforge, [Stowe, leaf 200, bk.]  
 Crownys off gold, in for to forge ;  
 Nor ffolkys allē,<sup>3</sup> yong nor old, [3 alle St., alle C.]  
 Kan nat the crafft to chaungē gold ; 11356  
 Nor alle may nat be Iowelerys :  
 Ech crafft hath hys offycerys :  
 Nor alle ffolk may nat noblys telle ;  
 or sell rubies. Nor alle ffolk may nat Rubyes selle ; 11360  
 ffor konnyng thanne wer off no prys,  
 Yiff ech man were alychē wys.  
 'Lerne ek off me, thys sentence,  
 There must be diversity 11364  
 Ther muste be a dyfference  
 (Pleynty yiff thou lyst to knowe,)  
 Off Estatys hih & lowe,  
 of ranks and crafts. And off crafftys ek also.



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

for Cart and  
Plough bear  
up Clergy and  
Chivalry.

<i>Net-Maker, Labour.</i>	' May nat alle refusyd be :	11408
Poor crafts are needful.	Crafftys poore be necessarye ; And ffor me, lyst the nat to tarye,	
[leaf 175, bk.]	Euery crafft (& thus I mene) Mut gouerne other, & sustene,	11412
	So yt be don <i>wyth</i> -outē slouthe, And duēly ywrouht in trouthe ; And thus thow shalt my wordys take.	11415
The net is made and un- made to avoid idleness.	And thogh that I make & vnmake, Blame me nat, ffor (in sothnesse) I do yt to voyden ydelnesse.	<i>Non facile capitur a di- abolo, qui bono vacat ex- ercicio / Ieronimus.</i>
If Labour knew other trades, he'd work at em, and not undo his net.	' And yiff I, lyk thyn oppynyoun, Koude other occupacioun, I wolde yt done, be wel certeyn,	11420
	And nat vnmake thys natte ageyn, ffor wych thow dost repreuē me. And her, O thyng I axe off the :	[Stowe, leaf 201, back]
As a sword sometimes rusts,	What ys the causē (ffer or ner) That a swerd burnysshed cler, Somwhyle rusteth, as thow mayst se, Leseth hys bryhtnesse & bewte ?'	11424 11428
<i>The Pilgrim.</i>	<b>The pylgrym :</b> " Touchyng thyn askyng, in certeyn, Me to answey, yt wer but weyn ; Thow hast thy sylff (who kan ffele,) The cause ytold, pleylnly & wel."	11432
<i>Net-Maker, Labour.</i>	<b>The Natte-makere :</b> ' So as a swerd (I dar expresse,) Yffadyd ys off hys bryhtnesse, And off hys clernesse ek also, Whan men take noon hed ther-to, But rusteth & ffareth al amys, Ryght so a man that ydel ys, & kan hym sylff nat occupye, (By resemblaunce thow mayst espye,) In-to hys <sup>1</sup> sowle (thus I be-gynne)	11436 11440
so men rust and go wrong		[ <sup>1</sup> In thy St.]
thro idleness.	The rust off vyces or off synne Doth a-way ( <i>wyth</i> -outē gesse) Off allē <sup>2</sup> vertu the clernesse ; But excercysē (in sentence)	[ <sup>2</sup> alle St., al C.] 11444
The rust of vice destroys the bright- ness of virtue.		

' And contynual dylligence, Born vp <i>wyth</i> vertuous labour, Ys bet than any foorbysshour Ageyn the rust off ydelnesse, Off vertu to gyue <i>perfy</i> t clernesse.'	11448	<i>Net-Maker, Labour..</i>	[leaf 176] Work is the best remedy for the ills of Idleness.
<b>The pylgrym :</b> " Now, gentyl ffriend," a-noon quod I, " Tel me thy namē trew[ē]ly, Wych art so wys off answeyng : Tel on, & mak no mor taryyng."	11452	[Stowe, leaf 202]	<i>The Pilgrim.</i> I ask the Net-Maker his name.
<b>The Natte-makere :</b> ' To telle the trouthe verrayly, Yt befalleth comounly (As clerkys wrytē, that be sad, <sup>1</sup> ) Whan a man ys ffibly clad, <sup>1</sup> And outward hath noon apparence, Phylsophres (in ther sentence) And Ek poetys that wer wys, They seyn swych on ys off no prys Nor off no reputacioun After the worldys oppynyoun. And thys comounly the language That thylkē ffolkys be most sage, And wysest holden (in certeyn), That be ffressh, & wel beseyn, And kan make hem syluen gay <i>Wyth</i> ryche fforewrys & array, And devyses most vnkouth, Swych ffolk, in euery manhys <sup>2</sup> mouth, Be wysest holde in thys world here.	11456	[ <sup>1</sup> sadde . . . cladde St.]	<i>Net-Maker, Labour,</i> says that
' And ouermor, as ye shal lere, Thogh a man wer neuere so wys, And haddē lernyd at Parys, Thys thyrty yer at scolē be In that noble vnyuersyte, And haddē ful experyence	11464	when a man is poorly clad, he is little esteemd;	but if he has rich furs and dress,
Off euery wysdom & scyence, & koude exponen euery doute, And wer but porely clad <i>wyth</i> -oute, Men woldē deme most comounly	11468	11471	he's held wise.
[Stowe, leaf 202, back]	11480	[ <sup>2</sup> mannys St.]	Though a man had studied at Paris for thirty years,
	[St. & C.]	and could clear every doubt,	if he were poorly clad [leaf 176, bk.]

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

- ‘ Wych wyth labour & wyth swet [C. & St.] 11524 *Net-Maker, Labour.*  
 Haue youë ffoodë & pasture  
 To euery leuyng creäture,  
 Bothe to best & ek to man,  
 Syth<sup>1</sup> tymë that the world be-gan [1 Syth the St.] 11528 since the world began.  
 Wher-off I am no thyng to blame.  
 And my verray ryhtë name  
 Ys (wyth-oute mor sarmon)  
 “Labour & Occupacioun.” [Nota St. later] 11532  
 ‘ I rechchë nat, whan al ys do,  
 Wych thow me calle off bothë two ;  
 And folkys alle that stonde in grace,  
 By me vn-to the cyte pace 11536 ‘I’ve told yon the right (and righthand) road.  
 The ryhtë way wyth-outë lak.  
 And for that ffyrst to me thow spak,  
 The ryhtë way,<sup>2</sup> thé to lere, [2 weye, 316/11,596]  
 Off thys two weyës that ben here, 11540  
 And I ha told the myn avys,  
 Now ches the beste, syth thow art wys.’  
 ‘Choose the best.’  
**The pylgrym:**  
 And than a-noon, as ye shal here, [Stowe, leaf 203, back]  
 Whyl we spak togydre yffere, 11544  
 My body (for hys gret plesaunce)  
 Gat hym wyth youthë áqueyнтаunce,  
 & bothë, voyded off dyscord,  
 Wher<sup>3</sup> yfalle off on accord. [3 Were St.] 11548  
 “And Yowthe (off wych aforn I sayde)  
 Vn-to me thus gan abrayde :  
 ‘ Yt wer syttynge (as semeth me)  
 And accordyng to thy degre, 11552  
 To gon and getyn áqueyнтаunce,  
 And, to haue som dalyaunce,  
 The bet thy sylff ffor to provyde  
 Wyth hyr that syt on the lefft syde, 11556  
 Thyлкë damysele, I mene, [C. & St.] [leaf 177, bk.]  
 Which ys so goodly on to sene, „ go instead to the pretty  
 And to hyr doctryne yiue som feyth. „ Damsel, Miss  
 And thow mayst sen how that she leyth 11560 Idleness, on the left,  
 Vnder hyr armole, hyr on hond ;  
 And (yiff thow kanst wel vnderstond)



Miss Youth.

who has a  
Glove in one  
hand.

'In the tother hond (parde)

A Gloue she halt, as thow mayst se.

11564

Go to hyre, & do thy cure;

And I trowe, off aventure,

She'll teach  
me the way  
better than  
the Net-mak-  
er, Labour.

She wyl the teche, & pleylny seyn

The weyë wych ys most certeyn,

11568

Bet than thys cherl that sytteth here,

Swart and owgly off hys chere,

Wych ys a verray tormentour

To puttë ffolkys to labour,

11572

And may to the no thyng awaylle,

But vexyn the wyt<sup>h</sup> gret travaylle.'

The Pilgrim.

So I (of  
course) go  
and salute  
pretty Miss  
Idleness,

And by hys consayl (off entente)

Vn-to hyre a-noon I wente;

11576

And ffyrst, as me thouhte yt due, [Stowe, leaf 204]

I gan hyr goodly to salue.

And she, devoyde off al dysdeyne,

Mekly saluede me ageyn.

11580

And alderffyrst (shortly to seye)

Humblely I gan hyr preye

That she wolde, off coortesysye,

Govorne me also, & guye,

11584

and ask her  
the way to  
Jerusalem.

Techë me, & sey nat nay,

In my vyáge the ryhtë way,

By wych pylgrymës euerychon

To Ierusalem wer wont to gon."

11588

Miss Idleness

says,

The damysele:

'Certys,' *quod* she, off cher benygne,

'I ne knowe noon other sygne

Nor other tookne, in thys passáge,

Off ffolk that gon on pylgrymage;

11592

But I knowe (be wel certeyn)

[leaf 178]

Yiff I shál the trouthe seyn,

On hors, on foote, in general,

Thys the weyë most royal,

11596

'This is the  
king's high-  
way,

Callyd the kyngës hihë<sup>1</sup> weye.

[<sup>1</sup> highe St., hih C.]

And her-wyth-al, I dar wel seye

easy and  
smooth,

Yt ys most esy off passáge

To ffolkys old & yong off age,

11600

Smothe & pleyn, (yt ys no nay,)

- ‘And most yvsyd nyht & day ;  
 And by thys ylkë samë weye,  
 Gladly ffolkys I conveye,  
 Swych as louë paramours,  
 To ward the vooode, to gadre fflours,  
 Soote rosys & vyolettys,  
 Ther-off to make hem chapel<sup>1</sup>ettys, [<sup>1</sup> Chapel- St., Chapl- C.]  
 And other fflourys to her plesaunce. [Stowe, leaf 204, back]  
 ‘And in thys weye I teche hem daunce ;  
 And also, ffor ther lady sake,  
 Endyte lettrys, & songys make  
 Vp-on the gladë somerys dayes,  
 Balladys, Roundelays, vyrelays.  
 I teche hem ek, (lyk ther ententys,)  
 To pleye on sondry Instrumentys,  
 On harpe, lut,<sup>2</sup> & on gyterne, [<sup>2</sup> luyt St.]  
 And to revelle at taverne,  
 Wyth al<sup>3</sup> merthe & melodye, [<sup>3</sup> alle St.]  
 On rebube<sup>4</sup> and on symphonie ; [<sup>4</sup> Rebube St.] 11620  
 To spendë al the day in ffablys,  
 Pleye at the ches, pley at the tablys,  
 At treygobet<sup>5</sup> & tregetrye, [<sup>5</sup> and at Treygobett St.]  
 In karyyng & in Iogolory : 11624  
 And to al swych maner play,  
 Thys the verray ryhtë way.’

**The pylgrym :**

- “Trew[ë]ly, to my plesaunce,  
 ffor your noble dalyaunce  
 I wolde (off good entencioun)  
 Knowë your condycyoun ;  
 Youre Name also, yiff that ye  
 Lyst goodly to telle hem me.”  
 [Stowe, leaf 204, back] [leaf 178, bk.]  
 [St. & C.] 11628

**The damysele :**

- ‘Yiff thow wylt abyde a throwe,  
 My name and al,<sup>6</sup> thow shalt wel knowe : [<sup>6</sup> alle St., om. wel.]  
 I am a poopet,<sup>7</sup> in sothnesse, [<sup>7</sup> Poepet St.]  
 Douhter to Dame Ydelnesse,  
 Set her,<sup>8</sup> by hyr ordynaunce. [<sup>8</sup> here St.] [Stowe, leaf 205]  
 And al my joye & my plesaunce  
 Ys, by hyr wyl that her<sup>8</sup> me sette,

Miss Idlences.

‘and I guide  
 lovers along  
 it to gather  
 flowers,

‘and teach  
 em to dance,

‘make songs,

‘play music,

‘revel at the  
 tavern,

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

The Pilgrim.

I ask her who  
 she is.

The Damsel

says she is

the daughter  
 of Idleness.

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

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

'Thys, mor plesaunt & redy. 11680 *Miss Idleness.*  
 Now, syth thow hast dyscrecioun  
 Mak thy sylff Elleccyoun.' Choose!

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

"Trew[ë]ly," *quod* I a-noon,  
 "Thys two weyës wer but on,<sup>1</sup> [1 oon St.] 11684

Ne wer only (as ye may sen)  
 Thys ylkë heegg that stant betwen.  
 Werfor I pray that ye nat lette,  
 To tellë who the heggg her sette." 11688

**Ydelnesse:**

'Touchyng thys heg that stondeth here,  
 Yt was maad (yiff thow lyst lere),  
 Off a gret turmenteresse  
 Wych doth to folk fful gret dystresse; 11692

And she maketh pylgrymës alle, [Stowe, leaf 206]  
 Penytence, hyr sylff to calle. Penitence or  
 Who hath wyth hyre Aqueyntaunce, Penance.

Muste endurë gret penaunce: 11696

Hatfful she ys off cher & fface  
 To alle that by thys weyë pace,—  
 I mene, the weye that I am Inne;—  
 But who that lyst ffro me to twynne, 11700

And the tother weyë take, [St. & C.] [leaf 179, bk.]  
 I dar pleylny vndertake, "  
 On leg, on ffoot, on too & hele, "  
 He shal fful sharpë thornys ffele, 11704

Gret prykyng, I the ensure,  
 And sharp, *wyth-outen* al mesure,  
 ffor they be sharpe, & no-thing soffte.  
 'And thys lady kometh fful offte 11708

(I mene thys lady dame Penaunce This Dame  
 Wyth whom I ha noon acqueyntaunce); Penance

To thys heg she kometh al day,  
 Maketh yerdys, & goth hyr way, 11712  
 Besmys also,<sup>2</sup> sotyl & queynte. [2 also St., alle C.] daily makes  
 And day nor nyht she doth nat ffeynto rods and  
 To make ay newe in hyr werkyng, brooms of the  
 Instrumentys ffor chástysynge thorns,

Off synnë, by gret ordynaunce, 11716 to chastise  
 sin.



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

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



And lynë ryht vn-to the gaate

The Pilgrim.

The weye I held, by hyr byddyng, [Stowe, leaf 207]

Wher as she stood hyr sylff lenyng. 11760

[Blank in MS. for an Illumination.]

**The pylgrym :**

And lyst she ffounde in me som lak,

Vn-to hyre ryht thus I spak :

"Ma dame," quod I / "I stonde in wher<sup>1</sup> [1 where St.]

I ask Moral  
Virtue which  
way I shall  
take.

Touchyng thes weyës that ben her ; 11764

I not off hem wych I shal holde."

And she to me fful goodly tolde

And specyally gan chargë me,

The fforeyn<sup>2</sup> posternys ffor to fle ; [2 Stowe] 11768 [leaf 180, bk.]

**[Vertu Moral]**

Moral Virtue

'And do thy power and thy myght

says I must  
keep the right  
road, where  
she stands,

To holde the weyë that goth ryht,

The weye (I menë) ryht as lyne,

Wher I stonde, & nat deelyne 11772 and not turn  
out of it.

On nouthur party, nyht nor day,

Also ffer fforth as thow may.'

She sayd ek, as I vnderstood,

That 'he ys an archer good 11776 As an archer  
can't always  
hit his mark,

Wych ffaylleth nat hym-sylff taquyte,

Alway the markë ffor to smyte ; and is not to  
be blamed

And no man blamen hym ne may, 11780

Thogh he hytte yt nat alway :

So he do trewly hys deuer,

Wyth hys arme to smyte yt ner

In al hys bestë ffeythfful wyse, 11784 if he does his  
best,

Yt doth ynowh to hym suffyse

That in hys drawyng he nat ffeyne. [Stowe, leaf 207, back]

[C. & St.]

And therfor do thy besy peyne " so I must go  
straight,

Afor, thy sylff so to provyde, " 11788

Teschewe the weyes that gon asyde ; and keep the  
middle path.

Hold the myd, in especyal.

'ffor I am callyd 'vertu moral,

Polytyk, & general' ; My teacher's  
name is  
Virtue, Moral,  
Politic, and  
General.

And myn offyce her-wyth-al 11792

I contene (as clerkys shewes) She shows  
the paths to  
goodness.

Al<sup>3</sup> the pathys to goodë thewes, [3 And al St.]

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

*Dirige semitam pedibus  
tuis, ne declines ad dex-  
tram] neque ad sinistram.  
proverbiorum [iv.] 26.—  
St., om. C.*



Moral Virtue.

Good pil-  
grims must  
go the middle  
way,

' But goodē pylgrymes that ha grace,  
Alway by the myddys pace ;  
Exa<sup>1</sup>umple<sup>1</sup> off whom b[y] nyht & day [<sup>1</sup> Bexa<sup>1</sup>umple St., om. by]  
Hold alway the menē way. 11876

and avoid  
side gates.  
[leaf 182]

Lat moral vertu be thy guyde ;  
ffle posternys that stonde a side,  
By whos pereyl (who taketh hede) [C. & St.] [Stowe, leaf 209]  
Many a pylgrym hath be ded. 11880

They must  
follow Virtue  
in their  
youth.

' And whyl that youthē (herkne me,)  
ffressh and lusty abyth wyth the,  
Yiff the to vertu ech hour and space ;  
ffor, whan youthe a-way doth pace 11884  
Wyth-outē vertu (trustē me,)  
Yt ys ful hard (who that kan se,)  
Vertu to wynne, whan youthe ys gon.  
Who that in youthe lyst lernē noon, 11888  
ffor custoom take in tendre age,  
(As seyn thys oldē ffolkys sage,)  
Wyth-outē<sup>2</sup> labour (thys no nay,) [<sup>2</sup> out St., om. C.]  
Ys ful hard to parte away.' 11892

The Pilgrim.**The pylgrym.**

I, DeGuille-  
ville, confess  
that I have  
gone wrong.

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

Moral Virtue

doesn't won-  
der at it, for  
all roads fork,

**Vertu moral :**  
' Ha no merveyll in thy siht ;  
flor ther ys weyē noon so ryht  
That yt ne fforketh out asyde  
By many pathys that yt devyde, 11904  
Wych causē ffolkys euere among, [Stowe, leaf 209, back]  
fful oftē sythēs to go wrong.

and even  
Geometrians

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



'ffor verrayly (who kan devyse)		<i>Moral Virtue</i>
Yt ys founde out but in O <sup>1</sup> wyse;	[ <sup>1</sup> in on St.] 11912	can't find the right way by geometry.
Yet ffolkys ffayllë dyuersly		
To ffynde yt out by geometry.		
An Archer eke, in thynne and thykke,	[Stowe, leaf 209, back]	[leaf 182, bk.]
Faylleth soñtyme off the prykke.	[St. & C.] 11916	
¶ Whërfore, to ffynde the ryhtë weye,	„	Therefore pray.
Yt ys good, to god to preye.	„	
Yet in prayere, bothe day & night,	get „ way from prayere	
The weyë goth nat alway ryht,	11920	
ffor, bothe in psalmys & in vers		Paths are very diverse.
Ther ben pathys fful dyuers,		
And also ek in Orysouns,		
Out forkyd by entenciouns;	11924	
As thus: who that kan aduerte:		
The mouth dyuerseth ffro the herte;		
But herte and mouth be bothen on:		
By dyuers pathys, in soth, they gon;	11928	Heart and Mouth go different ways.
And, (pleynly ffor to specefye,) <i>Somme</i> preyë, by ypoerysye,		Some pray to be seen of men,
Off the peple to be seyn,		
And ther prayer ys but in veyn;	11932	
<i>Somme</i> also preyë ffor Rychesse,		or for money
To wynnë worshepe & noblesse,		
Tave <sup>2</sup> ences & in worldly glorie,	[ <sup>2</sup> C., St. To have]	
And, ffor thyngës transytorye,	11936	
Worldly honour ffor to wyne,		or worldly honour.
Prayer ek mad <sup>3</sup> in dedly synne,	[ <sup>3</sup> eke made. Stowe, leaf 210]	
ffor cruelte or ffor vengauce,		
Or, to brynge men to meschaunce:	11940	
Swych prayer hath no deuoeoun;		Such prayer isn't worth a button.
Yt ys nat worth a smal botoun,		
'Al thyse ar <sup>4</sup> pathys fforkyd wrong	[ <sup>4</sup> Alle thes arn St.]	
To make pylgrymës eueramong	11944	
To gon Amys in ther passäge.		
'And syth <sup>5</sup> thow gost on pylgrymage,	[ <sup>5</sup> syth St., wych C.]	I, DeGuilleville, must enquire night and day, till I find the right way.
Evere enquerë, nyht and day,	State super vlas, et Interrogate de semltybus. <sup>6</sup> <i>Jeremie Capitulo 6.</i> [16]	
Tyl thow ha founde the ryhtë way;	11948	
Lat, in thyn askyng, be no slouthe	[ <sup>6</sup> semltis (rightly) St.]	
Tyl thow be brouht vn-to the trouthe.'		



The Pilgrim.

And so I gan to hyre doctryne

Myn erys besyly enclyne, 11952

fful wel avysyng me ryht tho,

[leaf 183]

By wych posterne I sholdë go.

And whyl I gan be-thynkë me,

I see a body  
stretcht on  
the cross,

To-for my fface I dydë se

11956

A body vp on a cross dystreyned,

And, as me thouhtë, gretly peyned,

[Blank in MS. for an Illumination.]

To-fforn, a syde, and at the bak.

and a spirit  
speaking to  
it.

And to the body a spyryt spak,

11960

The body crossyd lyk a roode,

The spyryt in the weyë stood ;

The body ek (as thouhtë me,)

Myd the hegh, hong on a tre,

11964

Hys wyttys crossyd, as ye shal here,

Mouth, handys, Eye & Ere ; [Stowe, leaf 210, back]

The nase also, for smellyng,

Was crossyd ek, to my semyng.

11968

And<sup>1</sup> on the spyryt my look I layde, [1 And St., An C.]

And to hym ryht thus I sayde :

The Pilgrim.

The pyl m :

I ask the  
Spirit why  
he's there.

"I pray, the, ffriend, tel me A-noon,

Or we any ferther gon,

11972

What causeth the to stonden here :

I am abaysshyd off thy chere,

But thow (lyk myn affeccioun)

Make a declaracioun,"

11976

Mortification  
of the Body

**Mortyfycacioun off the body :**

says he is a  
pilgrim,

"I am a pylgrym (soth to seye,)

That wolde ha take the samë weye

fful yore agon, ne haddë be

and his Body  
brought him  
into the  
wrong way ;  
[leaf 183, bk.]

Thys lord that hangeth vp on the tre :

11980

firo the weye on the tother syde

He brouhtë me, and was my guyde ;

Me made (ther ys no mor to seye,)

Vn-to hys lust ffully tobeye,

11984

And Tacomplysshe hys byddyng

Wyth-oute gruchchyng in euery thyng.

' But trowly in thys passage

'I hadde ffounde gret damage,	11988	<i>Mortification of the Body.</i>
Hadde nat the grace off god ybe ;		
And therfor, ffor tavengē me,		for which he
I ha the maner wel devysed, <sup>1</sup>	[ <sup>1</sup> avysed St.]	nailld this
Wherby that he ys her chastysed,	11992	Body on the
Wyth ffauour and the gouernaunce		cross,
Off a lady callyd Penance,	[Stowe, leaf 211]	by help of
Wych, wyth hyr hamer (as thow mayst se,)		'Lady
Smot the nayles in-to the tre,	11996	Penance,'
Euene as I bad hyr do.		
'And thanne A-noon he was ago :		
In-to thys heg he took the weye,		
And thus I made hym to obeye	12000	and entirely
To my plesaunce in euery thyng,		subdued it.
So that no mater off wynsyng		
Ys ffounde in hym in fflessh nor bon,		
(To seke hys membrys euerychon,)	12004	
Gruchchyng, nor rebelloun,		
Nor no contradiccoun.'		
<b>The pylgrym:</b>		<i>The Pilgrim.</i>
Thanne in the syluē samē place		
He gan A-noon to tourne hys face,	12008	
And sayde (as ye shal here and se)		
To the body vp on the Tre :		
<b>Mortyfycacioun off the body :</b>		<i>Mortification of the Body</i>
'Hastow wel herd what I ha sayd ?		
Tel on ! artow nat wel apayd	12012	asks the Body
Me tobeyē wylfully		if it will obey
(As Resoun axeth skylfully)	[St., om. C.]	him.
Whan so that me lyst comaunde ?		
Answered anon to my demaunde !'	12016	
<b>The body answereth :</b>		<i>The Body on the Cross</i>
'Certys,' quod the body tho,		[leaf 184]
'Algate now yt standeth so,		
I mustē, off <sup>2</sup> necessitye	[ <sup>2</sup> off verrey, Stowe, leaf 211, back]	says It can't
Yow obeyē, mawgre me.	12020	help itself;
But yiff I myghtē (thys no lape,)		if it could,
ffrom your boundys wel eskafe,		it wouldn't
In no thyng (shortly ffor to seye,)		obey.
To yow I wolde no mor obeye.'	12024	

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

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



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

*Mortification  
of the Body.*

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

As shown in  
Ezekiel ix.  
3-7,

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

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

to keep out  
my foes.

And my  
name is Mor-  
tification,

Chastising,  
Oppression  
or Taming of  
the Flesh.

'Ageyn the dredful vyolence

And assaut off our enmyes.

'And at ech wyket, ffor Espyes

12104

At ffenestrallys & at cornerys,

Lat be hangen out banerys

Off the croos, and put hem oute,

Our Enmyes to sette in doute ;

12108

ffor yt ys a kouthē thyng,

[Stowe, leaf 213]

Men drede the baner off a kyng ;

As yt ys ffyguryd wonder wel

In the book off Ezechyel,

12112

The .ix. capytle (who taketh hede),

ix<sup>o</sup> capitulo.

Wher openly ye may rede

That, by the tookne off Tav, Memorandum St., om. C.

The sygne was off so gret vertu,

12116

That they that hadde yt (yt ys no drede)

Wel enprented in ther fforhed,

By the vertu (yt ys no jape)

ffro the deth they dyde Eskape :

12120

They wer dyffencyd by thylke sygne,

That no whyht myghte ageyn<sup>1</sup> hem malygne. [1 geyn St.]

'And, ffor to kepē thys castel,

12124

I forgetē neueradel

To be mor myghty by vertu,

To marke my wyndowēs wyth Tav,

The wyndowes off my wyttys ffyue,

Ageyn my ffoomen ffor to stryue,

12128

That my ffoomen spyrytual

Entre nat by no ffenestrall.

'Now, as thow lyst me to comaunde,

I haue answeyrd to thy demaunde ;

12132

And my name (in conclusioun)

Ys callyd Mortificacioun

Off the fflessh, or chástysyng,

Oppression, or ellys dawntyng.

12136

'Ches now, off thys namys alle,

By wych thát thow wylt me calle ;

And god I praye, wyth al myn herte,

To grauntē me I may aduerte,


12140

ffor wysdom or ffor ffolye,



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

<i>Grace Dieu.</i>	I sawh Gracē dieu appere,	Apparuit gratia dei [Ad Titum 2 <sup>o</sup> Capitulo. (versu xi). St.]	
Then Grace Dieu appears.	The wych, in ful goodly wyse		12181
	Bad me that I sholde aryse ;		
	[Blank in MS. for an Illumination.]		
	Saydē to me, off hyr grace,		
	‘ Her ys noon abydyng place		12184
	ffor to soiourne (yt ys no drede) ;		
She says that he goes right who subdues his flesh,	And also (yiff thow lyst take hede,)		
	Thow hast clerly had a syht		
	That thys pylgrym goth most right,		12188
[leaf 186, bk.]	And mostē dyddē hym-sylff avaunce	[C. & St.]	
	Thet on hys flesshē tooke vengauunce,	”	
	I mene hym (yiff thow ha mynde)	”	
and does penance with the cross on his back ;	The wych vp-on hys bak behynde	”	12192
	Bar hys croos, to do penaunce.	”	
	But thow, in al thy gouernaunce,		
	Art verray slowh, <sup>1</sup> as I wel knowe,	[1 Slowthe St.]	
	That syttest at the erthē lowe,		12196
	And lyst no fferther fforth to gon.’		
<i>The Pilgrim.</i>	To whom I answerdē <sup>2</sup> a-noon,	[2 answerē St.]	
while I am slow to pro- ceed.	Sayde, in al myn hevynesse,		
	That yt was ffor ffebylnesse,		12200
	“I was nat off my wyl at large,		
My excuse is that I’m too weak to bear the cross.	Nor strong to ber so gret a charge	[Stowe, leaf 213, back]	
	As the pylgrym off whom we spak,		
	Wych bar hys croos vp-on hys bak.”		12204
<i>Grace Dieu.</i>	Grace dieu :		
	‘ Lefft <sup>3</sup> vp thyn eye, & lookē wel !	[3 Lyft St.]	
	Sestow nat,’ quod she, ‘ a whel		
	Large and round, & off gret myght ?’		
<i>The Pilgrim.</i>	And I a-noon lefft vp my sylt,		12208
I see a Wheel in the way, which	And sawh a whel (yt ys no doute)		
	By vyolencē tourne aboute		
	Contynuelly to-ffor my fface,		
	Myd the weye I sholdē pace.		12212
	The pylgrym :		
	And I answerde, touchyng thys whel,		
	“Ma dame,” quod I, “I se yt wel.”		
<i>Grace Dieu.</i>	Grace dieu :		
	‘ Wel,’ quod she, ‘ than tak good hed		

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

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



- ‘The wych wyl nat bryddled be, 12292 [leaf 188]  
 But ffoward euere in hys entent, Grace Dieu.  
 Mevyng toward the occydent, *Wych - death*  
 Evere in on, bothe day & nyht, 12295  
 W<sup>y</sup>th swych a swegh<sup>1</sup> & swych a myght [<sup>1</sup> sweyghte St.]  
 That, wher the spyryt gruchche or mourne, which drags  
 He maketh hym offtē to retourne the Spirit  
 W<sup>y</sup>th hym ageyn by vyolence, back when it  
 Mawgre al hys résystence, 12300 moves to the  
 Al-thogh the spyryt (in hys entent) East.  
 Meueth toward the oryent,  
 Wych thenys kam. & yiff he sholde  
 Thyder ageyn, fful ffayn he wolde : 12304 The Spirit  
 Toward the Est, in allē<sup>2</sup> thyng, [<sup>2</sup> alle St., al C.] alway travels  
 He travaylleth in hys mevyng  
 Wych (be<sup>3</sup> my red) shal neuere tarye, [<sup>3</sup> by St.]  
 But labour, & be contrarye 12308 contrary to  
 To the mevyng off the body, the Body,  
 And contynue vertuously  
 Bexample (as I dyde specefye  
 To the,) off the boterflye, 12312 like the  
 Wych ay ffro the occident Butterfly  
 Tourneth toward the orient, which goes  
 In hys labour hym to quyte, from West  
 Tyl he by vertu, lyte and lyte, [Stowe, leaf 216, back] 12316 to East.  
 So longe ageyn the whel doth go,  
 Tyl the marke that he kam ffro,  
 W<sup>y</sup>th gret labour he may atteyne.  
 ‘And evene lych (in certeyne) 12320  
 The planétys allē seuene  
 Holde her cours in the<sup>4</sup> heuene, [<sup>4</sup> in to St.] The seven  
 Wych trewly, in ther mevynges, planets, mov-  
 Han fful many gret lettynges ing in the  
 By sondry retardaciouns, heavens,  
 And be contrayre mocyouns, 12324 are delayd by  
 Or they may (yt ys no doute) retardations  
 Ther cyreuyt go round aboute ; 12328 [leaf 188, bk.]  
 And yet ther wyl and ther entent in their  
 Ys ay to-ward the oryent efforts to  
 ffro when they kam, (yt ys no fable) ;



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

- Wych clerkys calle 'the lassè world.' 12372 *Grace Dieu.*  
 And in thy way, haue in mynde;  
 Epicles thow shalt ffynde,  
 'Off Infortunyes fful dyuers,  
 Off sodeyn caas, fful peruers; 12376  
 ffor thy lyff (yt ys no doute,) Life is like  
 Ys lyk a cercle that goth aboute, a circle;  
 Round and swyfft as any thouht,  
 Wych in hys course ne cesset<sup>1</sup> nouht [<sup>1</sup> cessethe St.] 12380  
 Yiff he go ryht, *and* wel compace  
 Tyl he kome to hys restyng place,  
 Wych ys in god, yiff he wel<sup>2</sup> go [<sup>2</sup> wylls St.] 12383  
 Hys ownè place wych he kam ffro. [Stowe, leaf 217, bk.] its resting-  
 But yet, in al hys mocyoun, place is in  
 He hath noon Exempeïoun; God:  
 ffor Epicles (who hath reward) it meets  
 Make the offtè go bakward 12388 epycles that  
 In thy cours, thè to tarye, delay and ec-  
 And to make thè stacyonarye, centric it,  
 Excentryked, day be day,  
 To make thè gon out off the way 12392 making it go  
 Westward, vn-to the occident; westward,  
 Whan thow sholdest gon to<sup>3</sup> thoryent, [<sup>3</sup> gon to C., go St.] not to the  
 fful offtè sythe thow gost abak. east.  
 'And the planetys that I off spak, 12396 The Planets  
 Also ek the Boterflye, show you that  
 Vn-to thè Exemplefyne if you'll not  
 To don thy labour, *and* nat ffeyne, be sensual  
 And myghtyly thy sylff to peyne 12400 [leaf 189, bk.]  
 In thy mevyng, that thow nat be  
 Ylet by sensualyte,  
 Wych on thy way doth gret greuauunce,  
 But yiff thow haue persèueraunce. 12404 and will have  
 'Yet in thy cours be alway strong: perseverance,  
 By processe off tymè long,  
 Thow shalt retourne ageyn by grace  
 Vn-to thyn ownè duè place, 12408 you shall  
 Reste in god, and ther abyde. return to  
 'Thogh that thow be set asyde, rest in God.  
 Thyder to atteyne soone,  
 PILGRIMAGE. Z

<i>Grace Dieu.</i>	'Tak example by the moone,	12412
Take example of the Moon.	How he ys let ek in hys way, Somtyme the spacē off A day; But by hys labour (in certeyn)	
The moon returns to his place in a month.	He recureth yt ageyn, Sothly <i>with-Inne</i> A moneth space To resortē to <sup>1</sup> hys place.	12416
	'And yiff thow lyst tak hed her-to,	[ <sup>1</sup> vn to St.] [Stowe, leaf 218]
The sun,	The sonne recureth ek also, By his mevyng cyrculer, Loos off a day <i>with-Inne</i> A yer.	12420
Saturn,	'Satourne, that syt so hyh <i>and</i> ffer,	
Jupiter.	And the planete Iubyter, They takē <i>pacyenly</i> <sup>2</sup> alway;	12424
	Thogh they be let <i>som</i> tyme a day, They dysconforte hem neueradel, ffor they recure ageyn fful wel	[ <sup>2</sup> pacyently St.] 12428
all run their natural course.	(By <i>pacyēnce and abydyng</i> ) Al that they suffre in ther mevyng; Ther naturel cours (I yow <sup>3</sup> ensure)	[ <sup>3</sup> you St., om. C.] 12432
	Pacyently they muste endure; Yt nolde avaylle hem to be wroth; ffor Saturn, aboute hys cours he goth	12436
Saturn re- volves in thirty years,	In Thrytty yer, <i>and</i> lassē nouht; And Iubiter (yiff yt be souht),	12440
[leaf 190]	By hys mevyng cyrculer, Hys cours parformeth in xij yer; They muste ha ther-to so gret <sup>4</sup> space	[ <sup>4</sup> therto grete St.] 12444
Jupiter in twelve.	Or they resortē to ther place.'	
<i>The Pilgrim.</i>	<b>The pylgrym:</b>	
I lament that I am so far behind,	"Ma dame, <i>with</i> your grace <i>and</i> pcs, To me yt semeth doutēles, My labour may me nat avaylle; I do but lesē my travaylle:	12444
and may not recover one day in thirty years.	Los off a day, lyk as ye seen, I may nat recure ageyn; I vnderstondē, ffer nor ner, Almost the space off thrytty yer.	12448
	Allas! I am to ffer be-hynde:	[Stowe, leaf 218, back]
	What conforte thaznē <sup>5</sup> sholde I ffynde,	[ <sup>5</sup> than St.]

"So gret <sup>1</sup> labour to endure,	[ <sup>1</sup> grete St.]	<u>The Pilgrim.</u>
My place ageyn ffor to recure.		12452
Thogh day be day (in certeyne)		
I dydë dyllygence <i>and</i> peyne		
ffor to resorte, yt wyl nat be ;		
The cours off sensualyte,		12456
To my desyr ys so ffloward,		Sensuality ever drags me back.
To makë me to go bakward,		
That by reuolucioun		
My tyme I lese, <i>and</i> my sesoun ;		12460
ffor, the mor I me constreyne		
To do my labour <i>and</i> my peyne,		
The mor to me she ys contrayre,		
In my Iourne me to tarye ;		12464
And trewly I kan nat espye		
What al thys doth sygnefye."		

**Grace dieu:**

Grace Dieu.

Quod gracë dieu fful sobyrlly,		
'I speke nat off a <sup>2</sup> day only,	[ <sup>2</sup> on St.]	12468
But in an hour (yiff thow kanst se)		
Yt may happë so to be,		
How that A man in A moment		
May slen hym sylff, off entent		12472
Or casuely, on se or lond,	[C. & St.]	A man may kill self in a moment. [leaf 190, bk.]
Lese a membre, ffoot or hond,	"	
Wych he shal, peraventure,	"	
In thrytty yer, nat recure		12476
Ageyn, so myghtë ben the cas,		.
To reforme yt as yt was.		
'And semblably to be-guyne,		
Yiff thow ha don a dedly synne.		12480
Wheroff the strook the soulë sleyth,	[Stowe, leaf 219]	If a man sins mortally,
And offte ys cause off cruel deth ;		
ffor swerd ys noon, nor sperë, founde,		
So peryllous to mayme and wonde		12484
As dedly synne, (to reknen al,)		
The wych ycalld ys 'mortal',		
Be-cause hys hurtys ffynally		
Ben in effect verray dedly.		12488
'And yiff thow sle thy-syluen so		



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



		<i>The Pilgrim</i>
" Off ther tyme they may nat erre, As yt ys set, nyh nor fferre, But that they shal, at certeyn space, Retournë to her duë place,	12532	
At ther tyme, whan-euere yt be.		
" But yt stant nat so <i>with</i> me, No thyng at al, off my retour; And causë why, ffor myn Errour Hath no lymytaciouns; ffor I, thorgh my transgressiouns, So long <sup>1</sup> tyme ther-in sojourne, That I shal neuere ageyn Retourne To entre the place that I kam ffro.	12536	But, thru my    transgres- sions,  [ <sup>1</sup> longe St.] I shall never return to innocence.
" Touchynge the boterflye also, Therby, to myn oppynyoun, I ha noon informacioun	12544	
As off hys mevyng on the whel; ffor, at hys lust, (who lokë wel) He may go slowh, he may go lyht,		[leaf 191, bk.] The butterfly on the wheel
He hath .iiij. wyngës ffor the flyht; And whan he seth yt may avaylle, He may chese, in hys travaylle, At hys lust, abyde and reste By good leyser, ffor the <sup>2</sup> beste:	12548	has 4 wings,   and can settle where he likes.
Al thys consydred prudently, I dar wel seyn, so may nat I."	[ <sup>2</sup> his St.] 12552	
Grace dieu:		
' Myn exaumples, trewly,' <i>quod</i> she, ' May to purpes taken be, Yiff thow aduertë wel ther-to; ffor, set thys cas,—that yt be so That thys planetys, in her mevyng, May nat erre no maner thyng, Nouther ffaylle, but in certeyn To ther places retourne ageyn ffro whenys they kam, On and alle; Yet <i>somme</i> off hem, I sey, may ffallle As yt be-ffyl, the trouthe wyst, Whan seyn Iohan the ewangelyst Sawh, among the sterrys alle,	12556     12560  12564	<i>Grace Dieu</i> says that,    even if the planets must return to their places,  some may fall,  as St. John saw one fall

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

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

*Grace Dieu.* ' Ben in the croos off cryst ihesu, 12648

These 4  
spokes are  
in Christ's  
cross.

The wychē<sup>1</sup> ben yset fful wel [<sup>1</sup> wych C., whiche St.]

With-Inne in the myddel whel,  
Off wychē, with hys eyen bryhte,

[leaf 193]

Ezechiell hadde a syhte : 12652

Ezekiel saw a  
Wheel  
(lx. 14)

Hys prophesyē doth vs lere,  
To hym a whel ther dyde appere,  
Wych hym thouhte (in sondry placys)

with 4 faces,

By semyng haddē .iiij.<sup>2</sup> ffacys, [<sup>2</sup> Foure St.] 12656

ffor to shewyn in ffygure

Auctorysed by scripture

(Yiff thow lyst to haue in mynde)

typifying  
4 helps in  
Christ's cross

.iiij.<sup>3</sup> helpys thow mayst fynde [<sup>3</sup> Foure St.] 12660

In crystys cros, (yiff thow take hede,)

to aid you  
on your  
journey.

In thy Iournē thē to spede ;

Wych .iiij. shal thē<sup>4</sup> solace, [<sup>4</sup> Foure the shalle St.]

Make thē to thy ffyrstē place 12664

ffor to retourne the weyē ryht.

As long as  
you look to  
the 4 parts  
of the Cross,  
you'll get on.

' As longe as thow hast a syht

To .iiij.<sup>5</sup> partyes off crystis cros, [<sup>5</sup> Foure St.]

Ne drede the neuere off no los, 12668

Nor off hyndryng in thy vyage.

And looke, in thy pylgrymage,

Wher-so-euere thow repayre,

Ther-off to take thyn examplayre, 12672

ffor thow mayst no better do.'

*The Pilgrim.*

Grace Dieu  
departs.

And whan she haddē sayd me so,

Thys Gracē dieu, after a-noon,  
ffarwel, fro me, she was a-gon 12676

Al sodeynly out off my syht. [Stowe, leaf 222]

But thanne, off cher fful glad and lyht,

*Miss Youth.*

**Youthe**

And with hyr ffresshē ffethrys ffayre,

Youthē gan to me repayre, 12680

And to me sayde in hyr manere :

' Youth ' tells  
me I'm a fool,  
and mad to  
believe every  
tale I hear.

' Thow art a ffool ! what dostow here ?

Tak good hed to my sentence !

Thow art mad, to yive credence, 12684

To leue and herkennen euerytale

Or syngyng off the nyhtyngale ;



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



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

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

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

Gan hyr handys to me strecche,

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

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

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

Thus yt sempte, as by hyr cher ;

And I hadde-on no gorger

In my dyffence, but drowh abak,

And vn-to hyre ryht thus I spak : 12772

**The pylgrym :**

*The Pilgrim.*

"What artow," a-noon quod I,

"That komyst so dyspytously,

Thow Oldē wekkē,<sup>3</sup> with meschaunce, [<sup>3</sup> vekke St.]

ffroward off look and contynauce ; 12776

and al that euere I se on the,

fful gretly dyspleseth me."

**Glotonye :**

*Gluttony.*

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

Off Epicuris chylde dere,

12780 She says she  
is the mother  
and mistress  
of the follow-  
ers of Epi-  
curus,

Verray moder and maystresse,

And off that sorte gouérneresse :

I gouerne hem, (thus stant the cas,)

Who that euere her ffader was.' 12784

**The pylgrym :**

[Stowe, leaf 224]

"fful ffayn," quod I / "I woldē se

What Epicuriens sholdē be."

**Glotonye :**

'They be (ffor short conclusioun)

A sect off thys condicioun,

12788 a sect which  
holds that  
happiness  
consists in  
indulging  
your appetite.

Wych holde, and lernē thys off me,

That perfyt ffelycyte

Ys, that a man lyk hys delyt,

ffolwe alway hys appetyt ;

12792

Ther Sak, ther wombe, (I vndertake,)

Off hem ther goddys they do make ;

Their god is  
their belly.

Ther Ioye and al ther bysynesse

Ys only set in lykerousnesse ;

12796

ffor, thys Sect alway most thynkes

On dyuers metys and on drynkes :

They think  
most of meat  
and drink.

<i>Gluttony.</i>	'To thys Sect yt ys endwed, With rost <sup>1</sup> somwhyle, <i>and</i> with stewyd,	12799
	To be seruyd, <i>and</i> metys bake, Now to ffrye, now steykës make, And many other soteltes.	[ <sup>1</sup> Reste St.]
The Epicu- reans	And dyuers ffoundyn out deyntes ; ffor al thys sect, I the ensure, Be nat cöntent that nature Yservyd be <i>with</i> suffysaunce ;	12804
enjoy only superfluity and indul- gence.	But ther Ioye <i>and</i> ther plesaunce Stant in <sup>2</sup> superfluyte ; And hooly ther ffelycyte (Affter ther oppynyoun)	12808
	Ys in delectacyoun.'	[ <sup>2</sup> alle / In St.]
[leaf 195, bk.]		[Stowe, leaf 224, back]

**The pylgrym:**

"What ys thy name? tel on," *quod* I.

<i>Gluttony.</i>	<b>Glotonye:</b> And she Answerd redyly, 'To sey trouthe, <i>and</i> nat to lye, My name in soth ys 'Glotonye.'	12816
The old hag's name is 'Gluttony.'	My sak, I ffelle vp to the brynke, And neuere I sparë ffor to drynke, fful offtë whan I ha no nede ; And I allone (yt ys no drede)	12820
She drinks more than she needs,	fful offtë sythe, off <sup>3</sup> lykerousnesse, ffylle my paunche, off gredynesse, With as mychë (trew(ë)ly)	[ <sup>3</sup> In St.]
and stuffs her belly with as much as 3 men could live by,—	As .iiij. men myghtë lyuë by, Swyche as hauen indygence ; ffor, in Ryot and dyspence, In wast, in reuel <i>and</i> outrages, Spent in geles <sup>4</sup> <i>and</i> potages,	12824
jellies, pot- ages,	And dyuers drynkës ffor solas, Romney, clarre, <sup>5</sup> ypocras,	[ <sup>4</sup> Geeles St.]
ypocras,	In malvesyn, <i>and</i> in Osey,	[ <sup>5</sup> Clarre and St.]
malmsy, etc.	The longë nyht I daunce <i>and</i> pley, And cessë nat to drynke alway ; Go to bedde whan yt ys day ; And sommë clerkys a-mong alle, 'Castrimargia' <sup>6</sup> me calle.'	12832
She dances and drinks all night.		
She is also cald 'Gastri- margia' (Greek for 'gluttony').		[ <sup>6</sup> Castrymagia St.]

**The Pylgrym:**

*The Pilgrim.*

"Declarë me, and nat ne ffeyne,

What 'castrimargia' <sup>1</sup> ys to seyne." [1 Castrimagia St.]

**Glotonye:**

[Stowe, leaf 225]

*Gluttony.*

"Castrimargia," <sup>2</sup> ys ploungyn doun [2 Castrimagia St.]

Off mussellys by submercioun; 12840

Wyth-outë chawyng, doun they launche,

Devouryd hool in-to the pawnche;

And ther they be so depe ydreynt,

In the mawe to-gydre meynt, 12844

That my sak, by submercioun,

Ys oftë tournyd vp so doun.

[leaf 196]

Whan yt ys fful *and* overleyn,

Yt goth out by the gorge ageyn; 12848

Over bord, al goth to wrak;

And thus I voyde among my sak;

The Tempest draweth doun the sayl.

'I make tracys, as doth a snayl, 12852

With drawlyng <sup>3</sup> on my mokadour, [3 drawyng St.]

And efft ageyn do my labour

(As an vngrý <sup>4</sup> wolff, certeyn,)

[4 hungry St.]

ffor to ffylle my pook <sup>5</sup> ageyn.

[5 pawnche St.] 12856

'I may resemble wel to Bel,

Off whom that speketh Danyel,

The ydole that devoured al:

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

And *with* my nosë long and round,

I trace after, as doth an hound,

To ffynde the ffwet <sup>6</sup> wher mete ys good; [6 ffwt St.]

And, by the goolet off myn hood 12864

The bestë <sup>7</sup> goth; yiff that I may, [7 best St.]

Thys lyff I letë nyht and day.'

**The pylgrym:**

*The Pilgrim.*

"Yet off a <sup>8</sup> thyng I pray the, [Stowe, leaf 225, back] [8 one St.]

That thow woldest tellyn me: 12868

Yiff thow thë ffyllest (in thyn avys)

Off metys that ben off lytel prys,

As off benys or brownië <sup>9</sup> bred, [9 brovne St., brown C.]

(Kome ther any in thyn hed,) 12872

Thyn appetyt for to staunche,

Gastrimargia  
(or Gluttony)  
means swal-  
lowing mus-  
sels unchewd.

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

She makes  
slimy tracks  
on her hand-  
kerchief,

and tries to  
re-fill her  
belly.

Sherssembles  
Bel, of which  
Daniel spoke.

With her nose  
she tracks the  
scent of good  
meals.

I ask her if  
she eats  
beans and  
brown bread.



“Swych hardē metys in thy pawnche?”

Gluttony

**Glotonye :**

gorges gross  
food as well  
as delicate.

*Quod* she, ‘thow shalt ful wel espye,

The custom ys off glotonye,

12876

As wel (yiff I shal expresse,)

In gretē metys to don excesse,

(Who the trouthe wel espyes,)

[leaf 196, bk.]

As wel as in delycacyes ;

12880

Men may do  
excess and  
superfluity  
with bean  
bread.

ffor men as wel may doun outrages

With benē bred *and* swyd<sup>1</sup> potage,

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

Excesse and superfluyte,

Als wel as in curyouste :

12884

The mete nat causeth the excesse,

But the ffretyng gredynesse, ✓

Gluttony  
consists in  
greediness.

They<sup>2</sup> maketh only the Glotoun,

[<sup>2</sup> Thy C., They St.]

And nat the mete in no sesoun :

12888

Tast, that ys the pryncypal,

And lust ther-off, that causeth al.’ *Non cibus, sed appetitus, in vicio est. Gregorius.*

The Pilgrim.

**The pylgrm :**

I ask what  
Taste is.

Than *quod* I / “I pray the,

What thyng ys ‘Tast’? declarē me.”

12892

Gluttony.

**Glotonye :**

[Stowe, leaf 226]

‘Yiff I to the declarē shal,

Therby inward passeth al ;

And ther-in ek myn appetyt

Hath specially al hys delyt ;

12896

Taste is the  
mouth of my  
3-inch gullet.

Yt ys the mouth off my sachel,

Whérby passeth euerydel ;

By that golet, large *and* strong,

Off mesour nat .iiij.<sup>3</sup> Enchē long ; ✓

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

12900

I wish it  
was as long  
as a crane’s  
neck,

I wolde, ffor delectacioun,

That yt were (off hys ffacoun,)

Long as ys a kranys nekke ;

Thanne I nolde off nothyng wreкке,

12904

that I might  
fill it with  
mussels and  
fried collops,

But only (yiff I shal telle)

With fattē mussellys yt to ffelle,

With lard, and collopys wel yfryed ;

How hard they were to be defyed,

12908

I woldē ther wer ffounde no lak

In the stuffyng off my sak,



<p>' Wych that hath a double mouth, To receyue north <i>and</i> sowth, Al deyntes that may be founde; ffattē mussellys large <i>and</i> Rounde, I threste hem in fful lykerously.</p>	12912	<p><u>Gluttony.</u> and that I had a double mouth. [leaf 197]</p>
<p>' And yet myn Eyen be mor gredy, Mor desyrous to do gret wast Than ys my sak outhen my tast:</p>	12916	<p>Gluttony's eyes are still more greedy than her mouth and taste.</p>
<p>To ther desyre, in no wyse Nothyng may ynowh suffyse; Myn Eyen, thorgh none suffysaunce, Don to my stomak gret grevaunce, Mor peryllous than swyrd or knyff,</p>	12920	
<p>ffor to shorte a manhys<sup>1</sup> lyff;</p>	[ <sup>1</sup> manys St.] 12924	
<p>And ffynally, (who that kan se,) [Stowe, leaf 226, back]</p>		
<p>Excesse and superfluyte Slen mo men, nyh <i>and</i> ffere, Than outhen swerd, dagger or spere.'</p>	12928	<p>Excess slays more men than sword, dagger, or spear.</p>
<p><b>The pylgrym:</b></p>		
<p>" Syth excesse and swych outráge Don to the so gret damáge, Off mussellys smale and grete, Why lystow <i>with</i> hem surfeete, Syth thow concludest (in sentence) In surfet ys gret pestylence?"</p>	12932	<p>I ask her why she stuffs her- self with mussels.</p>
<p><b>Gloutonye:</b></p>		
<p>' <i>With</i>-Inne my mouth (as thow shalt lere,) I bere A touch, (yiff thow wylt here,) A Touch off gret infeccioun</p>	12936	<p><u>Gluttony</u> says she has a Touch in her mouth,</p>
<p>The wychē,<sup>2</sup> by corrupcioun, [<sup>2</sup> wych C., whiche St.]</p>		
<p>Wher that euere he haue repeyr, He infecteth al the heyr, And sleth mo ffolk by vyolence Than any other pestylence.</p>	12940	<p>that infects the air and slays more folk than the Plague does.</p>
<p>' That touch, by touchyng redyly, Ys mad so sharpe <i>and</i> so gredy By touch off metys delycat,</p>	12944	<p>This Touch is made so greedy by delicate meata</p>
<p>Thanne he to Resoun obstynat, Mut, <i>with</i> hys touch, touchyn som whyht, [Stowe, leaf 227]</p>		<p>that It must touch some one.</p>
<p>Or ellys wolde he, a-noon ryht,</p>	12948	<p>[leaf 197, bk.]</p>

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

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

Taste, or  
 Touch, seeks  
 only its own  
 gratification.

The Pilgrim.

**The pylgrym :**

I ask the  
 name of this  
 Touch.

"Ma dame," quod I, "what euere ffalle,  
 What shal I thys Touch ycalle?"

Gluttony

**Glotonye :**

calls it the  
 "flying mes-  
 senger."

'Thow shalt calle hym, ffer and ner,  
 The ffleyng massager, 12960

Off wyngës swyft, wych wyl nat dwelle,  
 Euery thyng out for to telle : Multi ceciderunt in cespite gladij,  
 set non sit sic qui interierunt  
 per Linguam. Ecclesiastici 28o.  
 St., om. C.  
 Al that euere ys in the herte,

Ther shal no thyng besyde asterte ; 12964

And most, a-mong thys ffolkys alle,

a cursed  
 neighbour,

A shrewdë neihbour, men hym calle ;

Or a clyket fful mortal, 12967

Wych opneth and vncloseth al. [Stowe, leaf 227, back]

'And hys condicioun ek ys thys,

Gladly euere to seyn Amys ;

the Tongue  
 that talks  
 villainy

And most he doth hym sylff applye  
 ffor to speke vyllenye, 12972

And ther-vp-on tabydë longe.

when it has  
 drunk strong  
 wines.

Whan he hath dronkë wynës stronge,

And with deyntes ffield hys sak,  
 Thannë al thyng goth to wrak, 12976

What he touchet, I ensure,

So ffer he goth out off mesure.'

The Pilgrim.

**The pylgrym :**

"What ar they, off her tongys large,  
 That with wyn hem overcharge?" 12980

Gluttony.

**Glotonye :**

[leaf 198]

'Ther-in ys most hys appetyt,  
 And ther-in he hath most delyt.  
 By hym I am out off mesure  
 Brouht, that I may nat endure ; 12984

' Offt by hym I ffalle in blame,		<i>Gluttony.</i>
In gret dyshonour <i>and</i> dyffame ;		It brings its owner into dishonour.
ffor he me gaff (who lokë wel)		
Thys sak also, <i>and</i> thys phonel	12988	Funnel.
Wyth wych my wynës I vp tonne.		
And whan that I haue onys gonne	[Stowe, leaf 228]	Excess in wine causes loss of reason,
To tonnen vp, (as thow mayst se,)		
I take ther-off so gret plente,	12992	
Swych háboundaunce <i>and</i> swych foyssoun,		
That I lese wyt and resoun, ✓		
Dyscrecioun, wysdam <i>and</i> mynde,		of discretion, and wisdom ;
That I kan no weyë <sup>1</sup> ffynde	[ <sup>1</sup> way St.] 12996	
To gon vn-to myn ownë hous,		
Mad and dronke, as ys A mous.		
' Than spek I nat but Ribaudye,		it begets ribaldry, and
Outrage and gret vylleny ;	13000	
I haue noon other Elloquence ;		
ffor than I do no reuerence,		irreverence to God and the Virgin.
Nouther to god, (in no manere,)		
Nor to hys ownë moder dere ;	13004	
ffor yiff I shal the trouthe expresse,		
Whan I am ffalle in dronkenesse, <sup>2</sup> [ <sup>2</sup> dronkenesse St., dronknesse C.]		
My tongë than I gynne to <sup>3</sup> broche, [ <sup>3</sup> to C., om. St.]		
That, yiff Resoun wolde aproche,	13008	
I bydde hym shortly (thys no nay,)		It sends off
To take hys leue, <i>and</i> gon hys way.		
And also in my dronkenesse		
I sey the same to Ryhtwysnesse ;	13012	righteousness, equity, and truth ;
ffor thogh prudence <i>and</i> equitye,		
Sapyence And veryte,		
Hadden <i>with</i> me tho to done,		
They sholde be put abak fful sone.	13016	
' <i>With</i> sobyrnesse, nor átempraunce,		[leaf 198, bk.]
I wyl haue noon áqueyntaunce :		
They be no thyng off myn allye ;		
I haue off hem but moquerye ;	[Stowe, leaf 228, back] 13020	mocks at temperance,
ffor, wher dronkenesse ys guyde,		
Ech vertu ys set asyde ;		
And whan <i>with</i> wyn ful ys myn horn,		
' I am ffers as an vnycorn ;	13024	

- Gluttony.* 'ffor, than bothe, in wrong *and* ryht,  
 and quarrels I wyl stryue *with* euery whyht,  
 with every one. Tak vp quarellys, *and* dyffame,  
 Sette on euery whyht a blame, 13028  
 And, lyk a bole, (yt ys no dred,)  
 Myn Eyen Rollyn in myn hed ;  
 The Glutton has 2 bellies, Lyk a botore,<sup>1</sup> I haue also [1 The Bittern was supposed to  
 like a Bittern, Two wombys whan I haue A-do.' have two stomachs.] 13032
- The Pilgrim.* The pylgrym :  
 "Expownë me, *and* nat ffeyne,  
 Hastow verrayly wombys tweyne?"
- Gluttony.* Glotonye :  
 'Trewly,' *quod* glotonye to me,  
 'I haue tweyne, as thow mayst se, 13036  
 Wych ben ful nyh (who kan espye,)  
 Off the kynrede and allye  
 Off Venus ; ffor lykerousnesse  
 Excess breeds Off welfare, and gret excesse, 13040  
 Lechery. Engendre and cause naturelly  
 fflesshly lust and lechery.  
 'And the ffyrst off thys kynrede  
 The 1st belly is Drunken- Ys callyd (who that taketh hede) [Stowe, leaf 229] 13044  
 ness; the 2nd, Greediness. Off som ffolkys 'Dronkenesse,'  
 And the tother 'Gredynesse'  
 Off sondry metys and deyntes ;  
 Both stuff And bothë two, in ther degres, 13048  
 themselves full Wyl ther placys occupye,  
 Drynke and etë by envye.  
 [leaf 199] Evere ther glotons appetyt  
 Ys so ful off ffals delyt, 13052  
 So gredy and so vnstaunchable,  
 Ther Etyk ys so importable ;  
 Now I ete, and now I drynke ;  
 to the brink. Tyl I be ful vp to the brynke, 13056  
 I do alway my besy peyne.  
 And trew(e)ly thys wombys tweyne,  
 Wych al deuoure, and neuere slake,  
 They cause Makë Venus to a-wake 13060  
 lechery. Out off hyr slep, (lyk as I sayde,)  
 And causeth hyre fful offte abrayde.



'And for that I am glotonye,		<u>Gluttony.</u>
I dar trewly specefye	13064	
How Venus (yt ys no ffayl) ✓		Venus is
Euere me sueth at the tayl;		tackt to the
We departē seld or neuere,		Glutton's tail.
ffor we be to-gydre euere;	13068	
She wyl nat partē, yiff she may.		
'And whom that I, be nyht or day,		
Areste, or makē to abyde,		
Wher-so that he go or ryde,	13072	
I brynge hym off entencioun		
To ben vnder subiectioun [Stowe, leaf 229, back]		
Off Venus; for she and I		
Confedryd ben so trew[e]ly,	13076	All gluttons
That ffolkys vnder my demeyne,—		must obey
Swych as be lacyd in my cheyne,		her.
Or sesyd, (ther ys no mor to seye,)—		
Vn-to hyre they muste obeye.'	13080	
<b>The pylgrym:</b>		<u>The Pilgrim.</u>
"I praye, declare a-noon to me,		I ask who
What thyng thys Venus sholdē be."		Venus is.
<b>Glotony:</b>		<u>Gluttony.</u>
<i>Quod</i> glotonye, 'with-outē glose,		
Thow shalt off hyrē (I suppose)	13084	[leaf 199, bk.]
Hyryn tydynges A-noon ryht,		
Off hyr power and off <sup>1</sup> hyr myght; [ <sup>1</sup> off C., om. St.]		
And thannē, yiff thow wylt enquire,		
What she ys, she wyl the lere.'	13088	
And, whyl I stood <sup>2</sup> musynge thus, [ <sup>2</sup> stode St.]		<u>The Pilgrim.</u>
I sawh a-noon wher that Venus		Venus ap-
Kam rydyngē on a swyn savāge,		pears on a
And in hyr hand, a ffals vysāge	13092	wild boar
I sawh hyr bern, fful brood and large,		bearing a
To-fforn hyr Eyen, lyk A targe.		targe or mask
And thys Venus trew(e)ly		before her
Was Arrayēd queyntēly;	13096	face.
ffor hyr clothys and hyr array [Stowe, leaf 230]		Her clothes
Defoulyd wern with donge and clay,		are foul with
ffor wych (in euery maner place)		dung and
She gan shroude and hyde hyr fface	13100	clay.



*The Pilgrim.*

Vnder hyr hood, so couertly

That no man ne<sup>1</sup> myghte espy [1 ne St., om. C.]

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

The maner off hyr gouernaunce

Outward by hyr contenance, 13104

ffor hyr ffacè was nat bare ;

Venus smites  
me with a  
dart,

And, to me-ward as she gan ffare,

With a sharp dart wych she bar

She smette me, or I was war, 13108

(Longè or I koude aduerte,)

thru my eye,  
to the heart.

Thorgh the Eye vn-to the herte.

Myn Elm was lefft behynde, allas !

[leaf 200]

My ffacè bare (thys was the cas) ; 13112

Ageyn Venus vyolence,

I hadde as tho no bet dyffence.

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

“ O, thow Olde ! what hastow do,

Vnwarly me to smytè so ? ” 13116

*Old Venus.***Olde venus :**Dame Venus  
says

‘ Reporte off me, and sey ryht thus, [Stowe, leaf 230, back]

That I am callyd Dame venus.

My dwellyng and my mancioun

(To me Ordeynèd off Resoun) 13120

Ys in the Reynys most certeyn,—

Ther wyl no clerk ageyns thys seyn ;—

I chace a-way al chastyte,

she's a foe to  
Virginitie,And, werray<sup>2</sup> vyrgynyte : [2 werreye St.] 13124

Vyrgynyte, whylom off ryht,

To the Aungellys cler and bryht

Was suster, and ther nexte allye ;

But now (yiff I shal nat lye 13128

Touchyng parfyt vyrgynyte,)

Wher that euere she may me se,

(She halt hyr nose, and wol<sup>3</sup> be go, [3 wolde St.]

Vp-on hyre I stynkè so ; 13132

To hyre I am so gret Enmy,

who, if she  
had not  
taken refuge  
in religion,That, but<sup>4</sup> she haddè ffynally [4 That but St. But that C.]

ffled ffor hyr savacyoun

Whylom in-to Religoun,— 13136

She hadde (with-outè mor refut,)

Grauem inimicum sortita  
est castitas, cui non solum

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

*Old Venus.*

would have  
been slain.

If Virginity  
go abroad,

[leaf 200, bk.]  
as Dinah  
(Jacob's  
daughter)  
went,  
(*Genesis*  
xxxiv. 1, 2),

she will come  
to harm.

While Chas-  
tity keeps in  
its cloister,  
Venus has no  
power.

*The Pilgrim.*

I ask, what  
wrong, Vir-  
ginity and  
Chastity have  
done to  
Venus.

*Old Venus.*

1. Virginity

thinks Venus  
is abomin-  
able,  
and stinks.

2. Chastity  
always flees  
from Venus,  
and says Fy!

- Old Venus.* 'Leuere she hadde hyr mantel lese, 13176  
 Than abyden in the place  
 Wher that she may se my ffice.  
 'She madē Ioseph, by gret<sup>1</sup> stryff, *Genesis 39 capitulo.—*  
*made Joseph* ffien ffro Putyffarys wyff, [<sup>1</sup> grete St.] *Ioseph, relicto pallio,*  
*flee from* Lefft hys mantel, and also 13181  
*Potiphar's* A-noon ffrom hyre he was a-go ;  
*wife,* ffor chastyte (by oppynyoun,) 13184  
*[leaf 200]* Haueth thys condycioun,  
 and will That she sauft ne wyl nat vouche,  
 never touch Venus. In no wysē me to touche.  
 'And whan that I hyr maner se,  
 That yt wyl noon other be, 13188  
 So Venus has Than I am besy, be dyffame,  
 therefore to ffor to putte on hyre a blame,—  
 slander Chastity, By som sclauudre ffalsly ffounde,—  
 Hyr goodē namē to confounde, 13192  
 By swych folk (shortly to telle)  
 That ar wont with me to dwelle,  
 And tabyden in myn hous,  
 Off condicioun vyeuous, 13196  
 That ar glad ay to myssaye,  
 And chastyte ffor to werraye,  
 As yt sheweth (with-outē glose)  
 In my Romaunce off the Rose ; *Romance of the Rose St.* 13200  
*as she does in* Make hyr name to ben appallyd, *(in Stowe's hand).*  
*her Romance* And Faulssemblant to be callyd : *[Stowe, leaf 232]*  
*of the Rose,* In that book by my notārye, 13203  
 where Chas- Wych to hyr name ys ffuH<sup>2</sup> contrārye. [<sup>2</sup> St., om. C.]  
 tity is cald False-Sem-  
 blant. And causē why that I do thus  
 Geyn chastyte fful vertuous,  
 Ys ffynally (yiff thow lyst se),  
 She wyl no queyntaunce han with me.' 13208
- The Pilgrim.* The pylgrym :  
 "Wherfor seystow in any wyse,  
 And wrongfully lyst to devyse  
 Mong thyn Errours, on and alle,  
 Thys Romauncē thyn to calle ? 13212  
 Thy part ther-off ys neueradel ;  
 ffor I knowe that man fful wel
- I tell Venus*  
*that she has*  
*no right to*  
*call the Ro-*  
*mance of the*  
*Rose hers.*
- I know its*  
*author (G. de*  
*Loris).*

"With euery maner cyrcumstaunce, Wych that madë that Romaunce."	13216	<i>The Pilgrim.</i>
<b>Venus:</b>		<i>Old Venus</i>
'Thys Romaunce (in cónclusioun), I may calle yt off Resoun Myn ownë book, (whan al ys do,) And I my sylff made yt also ;	13220	says the Ro- maunce of the Rose is hers,
And yiff that thow consydre wel, Gynnynge, ende, <i>and euerydel</i> , <sup>1</sup> [ <sup>1</sup> Euerydel St., euerdel C.] He speketh ther (yiff thow kanst se) Off nat ellys <u>but</u> off me,	13224	for she is the subject of it, from begin- ning to end,
Except only (yt ys no doute) My clerk, my skryveyn, racede oute Off strangë ffeldys as I be-held, And sewh yt in A-nother ffield,	13228	tho' Jean de Meun strayed into other subjects
ffolkys wenyng (yt ys no dred) That he hadde sowhe <sup>2</sup> the samë sed	[ <sup>2</sup> sewe St.]	
Vp-on hys ownë lond certeyn. 'But to declare the trouthë pleyn;	13232	
He dyde nat so, no thyng at al, In straungë feldys, for he yt stal, (Al be yt so by fful gret lak,) He put al in hys ownë sak	13236	
Be-causë only (who kan ffele) He caste the trouthë to concele ; Off surquedye, (yt ys no nay,) Wolde ha born yt <i>with hym</i> away,	13240	deceitfully.
Al be, sothly, (who haue a syht) He hadde ther-to no maner ryht ; 'But afterward he was ascryed By a normaund, <i>and</i> espyed,	13244	But he was found out and denounet by a Norman.
Wych loude cryede, <i>and</i> made A soun, Yt was no ryht nor no Resoun Off other ffolkys gadryng To make hys berthene by stelyng.	13248	
But for al that, forth he wente, Nouht abaysshed in hys entente, But boldëly, or I was war, fforth <i>with hym</i> hys stelthe he bar,	13252	This Jean de Meun grafted his non-Love  [leaf 202] material into Venus's Ro- maunce,
Ympyd yt in / in my romaunce,		



- Old Venus.* 'Wych was to me gret dysplesaunce;  
 to her great displeasure. ffor my wyl was, that he no thyng [Stowe, leaf 233]  
 Sholde ha set in hys wrytyng, 13256  
 No thyng (as to myn entent,)  
 But yt wer to me pertynent,  
 Or accordynge to my matere,  
 Or at the leste (as ye shal here), 13260  
 That he hadde set in<sup>1</sup> no mor [1 sette tunc St.]  
 But that was off hys ownë stor :  
 He was askryed off hys ffolye  
 Off On yborn in Normaundy; 13264  
 ffor wych, neuer affter (by couenaunt)  
 He louede neuere no Normaund :  
 The Romaunce kan yt wel declare,  
 In wych he wrot (and lyst nat spare,) 13268  
 That Male-bouche (yt ys no lye)  
 fledde ffyrst out off Normaundy;  
 Wher-off he made a strong lesyng,  
 and lied about monks, &c. Lyede also in hys wrytyng, 13272  
 Off relygious, euele<sup>2</sup> to speke, [2 wele St.]  
 And vp-on hem to ben a-wreke,  
 To my ffauour (as ye may se)  
 Be-cause I pürsue chastyte.' 13276
- The Pilgrim.* **The pylgrym :**  
 I tell old Venus "Than may I ryht wel certeyn  
 Afferme, that thou *and* thy skryveyn  
 Ben replevysshed (who kan se)  
 Off malys and inqyute; 13280  
 ffor who-so, thogh he wer my brother, [Stowe, leaf 233, back]  
 Wyl gladly seyn evel off A-nother  
 I may off hym seyn (Est and south,)  
 That he haueth no good mouth; 13284  
 ffor *with* hys tonge (who that touche,)  
 He may be callyd 'Malë bouche.'  
 [leaf 202, bk.] that Jean de Meun is rightly called 'Male  
 bouche;' Wherfor trewly thy skryveyn  
 Hihte<sup>3</sup> 'Malë bouche,' I dar wel seyn, [3 Hathe St.] 13288  
 Whan he (voyde off al ffauour)  
 Gan appellë hys neyghbour,  
 Only for he dyde hym ascrye,  
 To seyn the trouthe, and lyst nat lye. 13292



"And thow (who taketh hed ther-to)

Hast a wykked mouth also,

Wych, off thyn Inyquyte,

Hast lyed vp-on Chastyte,

To makë goodë ffolk hyr haate,

And ageyn hyr to debate."

The Pilgrim.

and she has a  
wicked  
mouth too,

13296 for she has  
lied about  
Chastity.

**Venus:**

Old Venus

'Thow seyst soth, (yt ys no drede,)

But thow shalt wyte (in verray dede)

My condicioun ys to lye;

And pleylny, (yiff thow kounne espye)

Be ryht wel war alway off me;

With lyyng I shal deceyuë the.'

says Lying is  
her trade.

13300

She will  
deceive me  
by lying.

13304 [Cap. iii. 47,  
prose]

**The pylgrym:**

The Pilgrim.

"Tel on to me the causë why;

[Stowe, leaf 234]

Why hastow smet me vnwarly?"

**Venus:**

Old Venus

'What trowestow for to goffre

Whyl that I am so nyh by the?

Nay, nay! that may nat be-falle.

Thow knowest nat thassautys alle

Off my werk, nor the manere,

But by processe thow shalt lere;

Wherso-euere that I assaylle,

Off my pray I wyl nat ffaylle;

And wher I hurtë with my darte,

Yt ys ful hard ffor<sup>1</sup> to departe

[<sup>1</sup> ffor me St.]

With-outen harm ffro my daunger,

Whom-euere I markë, ffer or ner,

I dar yt swern (in verray sothe)

By myn hed ykempt so smothe.'

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

13308

13312

I cannot  
escape her  
dart.

13316

13320 [leaf 203]

**The pylgrym:**

The Pilgrim.

"Syth thow art kempt so sotylyly

And arrayed so ffresshëly,<sup>2</sup> [<sup>2</sup> ffresshëly St., ffresshly C.]

As thow sayst in thyn language,

Why hydestow thy vysage

That I may nat clerly yt<sup>3</sup> se?

[<sup>3</sup> yt om. St.]

ffor som deceyt I trowe yt be."

13324

I ask her why  
she hides her  
face.

**Venus<sup>4</sup>:** [<sup>4</sup> In Stowe's hand, Venus St.]

[Stowe, leaf 234, back]

Old Venus.

'Wher-euere that I repayr,

<i>Old Venus.</i>	' Trustē wel, I am nat ffayr ;	13328
Because she isn't fair.	And yiff I haddē gret fayrnesse, I wolde nat hyde yt in dyrknesse. And thogh that I be kempt <sup>1</sup> ryht wel, [ <sup>1</sup> kept St.] Yt ne sueth neueradel	13332
She has gay gowns but wrinkled cheeks, and is hideous.	That I am ffayr, for in array, Thogh that I be queynte <i>and</i> gay, } I am ryht foul for to beholde ; } My chekys Rympled <i>and</i> ryht Olde,	13336
Her face is hidden, be- cause she is not fair, and fre- quents dark places.	And ful hydous, (yt ys no nay) <i>And</i> mor horryble than I dar say. ' And ther-for be ryht wel certeyn, I hyde me that I be nat seyn,	13340
	And holde me euere in placys dyrke,   Go by cornerys that be myrke ; And I ne haue no maner syth <sup>2</sup> [ <sup>2</sup> syghte St.] At mydday whan the sonne ys bryht	13344
	In hys spere ful hiñ aloffte ; And I me putte in pereil offte, Yiff thow knewē my passāges, Placys off my gret outrāges	13348
	Wych I vsē, trustē me, Ther-off thow woldest astonyd be :	
[Cap. iv. 48, prose.] She rides a bad-temperd horse.	' I Ryde vp-on A cursyd hors, I trowē nowher be no wors ;	13352
[leaf 203, bk.]	ffor placys that be most peryllous, Most horryble and hydous,	
She lives in horrible places like a sow,	Most dredful and most vnsure, [ <sup>2</sup> Stowe, leaf 235] Ther I loggē, off nature :	13356
In dung and clay.	Thys my custom, day be day, As a sowhe, in donge and clay, Ther ys my lust most to dwelle ; I am mor ffoul than I kan telle :	13360
She is foul,	Ryht foul I am in abstracto : } But yet mor ffoul in Concreto }	
and therefore wears a mask,	I am holde, a thowsand ffold ; And, therfor, as I ha told, I ber thys wonderful peynture, Thys ffalse vysagē, thys ffigure, \	13365
	Off entent, in euery place,	

Concretum deo concurrit, Sub-  
iectum cum accidente // Ab-  
stractum est illud quod ab-  
strahitur a subiecto, ut albedo  
abstrahitur ab albo, quia con-  
cretum est respectu albedinis.  
St., om, C.

- ‘ffor to shrowde ther-with my fface, 13368 *Old Venus.*  
 And my ffeturyrs ffor to hyde, to hide her  
 That men espyen in no syde hideous face,  
 My scornynge nor my mokerye,— sinearing it  
 In ffrench ycalyd ‘Farderye’ 13372 with white  
 And in ynglyssh, off old wrytyng, lead, ceruse,  
 Ys ynamyd ek ‘poppyng’— or ‘popping,’  
 Wych, whan ffolkys ffaß in age, which makes  
 Maketh Ryvelys in the vysage, 13376 wrinkles in  
 And large ffrownceys<sup>1</sup> I ensure. [1 ffrownceys St.] it.  
 ‘And, also, ageyn nature,  
 I makë ffolkys ffor to deme  
 By craft outward, my sylff to seme 13380  
 ffayrere than euere that I was,  
 To looke in merour or in glas.  
 ‘Also my condicioun  
 Ys to walkyn vp and down, 13384 Venus is al-  
 Now in towne, now in the ffeld ; [Stowe, leaf 235, back] ways on the  
 In O place I abyde seld, move,  
 But yt be by swych a fortune<sup>2</sup> [2 Fourme St.] in town or  
 Wher my lust I may parfourme ; 13388 country,  
 I menë, placys off dyffame, in places of  
 Wych, to réherse, ys gret shame ; ill repute.  
 Wher-off my clerk, off whom I tolde, [leaf 204]  
 Hath yseyd lyk as he wolde, 13392  
 Spekyng ful outragously,  
 And gaff Exauple ffynally  
 ffor to speke off dyshoneste,  
 Off entent (as thow mayst se) 13396  
 Out off my slep me to awake,<sup>3</sup> [3 to wake C., tawake St.]  
 In a-wayt, I sholdë take She’s ever on  
 Pylgrymes that walkë by the way, the watch to  
 Hem tareste, and make affray, 13400 take in Pil-  
 Off fforcë doun hem bowe hyr chyne, grims,  
 And tobeyë my doctryne.  
 ‘He wendë I hadde ben a-slepe ;  
 But the weyës I do kepe 13404  
 Nyht and day, (yt ys no les ;)  
 And I am nat rekkëles,  
 But hem areste in euery place, wherever  
 they go.

<i>Old Venus.</i>	'Wher-so-euere that they pace;	13408
None escape her save by flight.	Ther skapeth noon, day nor nyht, But yiff yt be only by flyht; I may nat ffayllë, ffer nor ner, Yiff myn offycerys done ther deuen.'	13412
<i>The Pilgrim.</i>	<b>The pylgrym:</b>	
[Cap. iiii. 49, prose.]	Thanne <i>quod</i> I / "I pray the	[Stowe, leaf 236]
I ask to see her Officers.	Lat me sen hem, what they be; But I leue, in myn entent, That they be nat her present."	13416
<i>Old Venus.</i>	<b>Venus:</b>	
	'ffor sothe, I haue hem her with me, But I wil nat shewe hem the; Yet neuertheles, yiff thow wylt dwelle, The namys off hem I shal telle:	13420
The names of her officers are	The ffyrstë callyd ys 'raptus,' The tother 'stuprum,' And next, 'Incestus,' The ffourthë, 'Adulterium,' The ffyffthë, 'Fornicacioun.'	13424
Raptus,	'Raptus ffor <sup>1</sup> -soth (by descryvyng),	[1 in St.]
[leaf 204, bk.]	Ys ycallyd 'Ravysshying	
ravishing women;	Off wommen' (who so taketh hede), A Synne gretly for to drede.	13428
Stuprum, rape of Virgins;	'And stuprum (with-outë wene), Ys off maydenys that be clene.	
Incestus, of one's kin;	'"Incestus" ys a synne in dede, A man to taken hys kynrede.	13432
Adulterium, with wives;	'The ffourthë ys 'avout[e]rye' With wyvës by ffoul lecherye.	
Sodomy shall not be named.	'Another ther ys, wych for me Shal nat here rehersyd be,	13436
	Nor told, in no maner wyse, Wych houeth <sup>2</sup> ynowh to suffyse;	[ <sup>2</sup> hawethe St.]
	And yt shal nat ffor me be wyst,	[Stowe, leaf 236, back]
	Vnderstond yt as ye <sup>3</sup> lyst.	[ <sup>3</sup> the St.] 13440
	'Ech by hym sylff ys vycyous, And to vse, fful perillous; I wyl nat telle hem out at al. But to swych (in especial)	13444
These are dangerous to practice.	As dwellë with me, yong and old,	

'And be with-holde in myn houshold ;

Old Venus

Yet I dar make descripcioun ;

They be ffoul off condicioun,

13448

Off shap, off ffourme, I the ensure,

And ryht lothsom off ffygure.

'With hem I markē many On,

Pylgrymes that by the wey<sup>1</sup> gon ;

[<sup>1</sup> way St.] 13452

marks Pil-  
grims by  
these Officers  
of hers,

Thē<sup>2</sup> may skapen on no syde.

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

'And be ek war, yiff thow abyde,

A-mong other, I shal thē smyte,

In abydyng yiff thow delyte ;

13456

and will smite  
me too unless  
I flee,

Or thow must be in thy fleyng,

Swyfft as A tygre in rennyng,

But, ffor ál that, I dar say,

I shal nat fayllen off my pray,

13460

ffor al thy fflyht. whyl glotonye

[leaf 205]

Hath power thē ffor to guye,

She is leagued  
with Glut-  
tony.

Al kommeth to my subieccioun,

Wher she hath domynacioun.'

13464

**The pylgrym :**

The Pilgrim.

"I may yive credence wel her-to,

[Stowe, leaf 237]

I believe this,

ffor glotonye me toldē so,

That thow or she, selde or neuere,

Lyst a-sonder to dysseuere.

13468

But, as ffer as I kan lere,

Ye ben to-gydre ay yffere :

as Gluttony  
first told me  
of Venus.

She causeth ffyrst, in substaunce,

That I off thē haue ácqueyntaunce."

13472

Thanne glotonye fful redyly

Answerdē, that was fastē by,

**Glotonye :**

Gluttony.

'Yiff thow me callē, in sothnesse,

Lyk as I am, A Bocheresse,

13476

Gluttony says  
she is a  
Butcheress,

Or in ffrench (who lokē wel)

I am callyd a 'Makerel,'

Whos offyce (to specefye,)

Ys in ynglysshe 'bauderye ;'

13480

whose trade  
is Bawdry :

And lernē, (ffor conclusioun,)

That ys verrayly my surnoun ;

ffor, (the soth yiff I shal telle,)



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

- Gluttony. 'Quyƿk flessch I vsë for to selle ; 13484  
 she sells live And yet (who vnderstondeth me)  
 flesh, I ha lernyd wel to sle  
 Mo bestys (in conclusioun)  
 Than .iiij.<sup>1</sup> Bocherys in som toun. [1 three St.] 13488  
 But what flessch euere that I selle,  
 Mor money at the stalle I telle,—  
 Double (yiff I shal sey<sup>2</sup> soth,)— [2 I sey the St.]  
 Than any other bocher doth ; [Stowe, leaf 237, back] 13492  
 ffor wych, my namë t[o] expresse<sup>3</sup> [3 texpresse C. St.]  
 Thow mayst me calle a 'bocheresse'  
 [leaf 205, bk.] Or a bawde, *and* no thyng lye,  
 That selleth flessch by bauderye. 13496  
 'I am no ffyssh (who lokë wel)  
 Thogh I be callyd A 'makerel,'  
 Wych in ffrauncë ys a name  
 Off gret<sup>4</sup> slaundre *and* diffame ; [4 grete St., gret C.] 13500  
 And I shal lerne thë, parcel  
 Off my crafft to knowe somdel :  
 I haue abyde in soth to longe,  
 Thogh my powerys be wonder stronge.' 13504  
Old Venus Venus :<sup>5</sup> [*Blank in MS.*] [5 St., om. C.]  
 'Sothly,' *quod* Venus, 'thow seyst wel ;  
 But ne dred thë neueradel,  
 ffor, by the wordys that thow hast told,  
 Wë han ón hym ffyl good<sup>6</sup> hold, [6 goode St.] 13508  
 Wych shal tournë to no lape ;  
 ffor he may nat our handys skape,  
 Nor, out off our daunger gon.'  
The Pilgrim. The Pilgrim :  
 Gluttony And by the throtë thanne anoon 13512  
 seizes me by the throat. Glotonye held me so ffaste,  
 To grounde almost that she me caste.  
 And Venus gan to neyen ner,  
 And, ffyl dredful off hyr cher, 13516  
 Gan ley to hand, me to confounde.  
 And they han me so sore bounde, ✓ [Stowe, leaf 238]  
 Hand and ffoot, and leggys to,  
 I myghte nat meuë, to nor<sup>7</sup> ffro ; [7 ne St.] 13520  
 That I dar afferme (and seyn,

and gets  
twice as much  
for it as any  
other Butcher  
does.

Gluttony is  
no fish, tho'  
she's cald a  
Mackerel.  
[A hee Baud,  
Maqueriau.  
A she Baud,  
Maquerelle.  
—Sherwood.]

says they  
have me.

Gluttony  
seizes me by  
the throat.

She and  
Venus bind  
me hand and  
foot

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

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

*The Pilgrim.*

## [The Pilgrim:]

[leaf 206, bk.]

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

And whyl they leffte me thus in pes,

I koudë makë no deelyn ;

So euere in On the cruel swyn

13564

Me drowh out off the hihë way

Among the donge, among the clay,

At hys tayl, me to confounde,

To wych I was so sorë bounde.

13568

And whil I lay thus in dystresse, [Stowe, leaf 239]

A-noon I gan myn Eyen dresse

To be-holde how thylkë tweyne

Wer dyllygent, and dyde her peyne,

13572

The lord tassaylle, that I off spak ;

And made hym fyrst, fro horsë bak, '

Venus and  
Gluttony  
attack the  
Newcomer,  
a great lord ;

Maugre hys myght, to lyhtë doun ;

ffor, mercy nor remyssyoun

13576

Ther was noon, on no party ;

beat him,

They hym beete fful cruelly ;

And by the throtë they hym took,

And pullyd hym so that he shook,

13580

pull him to  
the ground,  
blindfold  
him,

Leyde hym lowë doun to grounde ;

And hys Eyen so they bounde,

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

Hys force, hys power, and hys myght.

13584

And after that, thogh he wer strong,

stretch him  
on the bare  
hide of a  
sumpter,

They gan strechche hym forth along,

On a barhyde off A Somer,

Lyk a beste off A bocher,

13588

Voyde off pyte and off shame.

And for he was a man off name

(Semynge, by hys contenance,)

Therfor they tookë mor vengauce

13592

and bind him  
fast.

Vp-on hym, and bounde hym sore ;

And Venus swyn, with Brustlys hoore,

Drowh hym forth On the bar hyde

Endëlong and ek a-syde,

13596

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

[leaf 207]

By brookys and by sloos fowle, [Stowe, leaf 239, back]

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



- The Pilgrim.* That they wolde with hym abyde  
ffor lyff or deth, on euery syde ;  
But fynally, whan al ys do,  
I ha wyst lordys deceyved so 13640  
In dyvers contres, mo than on,  
Whan ther ffrenshepys wer agon.  
Let no man trust to fortune.  
Lat no man trusten on ffortune,<sup>1</sup>  
Wych selde, in on, lyst to contune. 13644  
And thus thys man, brouht to the poynt,  
Stood allone in swych dysioynt,  
And in gret mescheff, as dyde I ; [Stowe, leaf 240, back]  
ffor, Venus and Glotony 13648  
In swych mescheff hadde hym brouht,  
That off hys lyff he rouhtē nouht, )  
ffor hys grete aduersyte.  
But than I gan remembre me ) 13652  
As I lay bounden in the place,  
I wolde assayen ffor to pace  
The hegh, that was so thykke *and* strong,  
Off wych I tolde, nat go fful long ; 13656  
And for mor ese and sofftēnesse,  
I thouhte I wolde my syluen dresse  
To the path on the tother syde ;  
ffor, wher as tho I dyde abyde, 13660  
Me sempte the placē peryllous,  
Bothē dredful<sup>1</sup> *and* dotous. [<sup>1</sup> Lothe dredefulle St.]  
I draw near the hedge,  
I gan a-noon to neyhen ner  
To-ward the hegh, *and* her *and* ther 13664  
[leaf 208] I gan consydren in my mynde,  
Yiff I myghte an hoolē ffynde  
To pacē by, that wer nat thykke  
fful off thornys me to prykke. 13668  
which is full of thorns,  
Al thys I gan consydre and se,  
Swych routhe I haddē, and pyte,  
A-mong the sharpē busshys alle,  
That my body sholdē falle <sup>1</sup> 13672  
In any daunger or damáge,  
Yiff I passedē<sup>2</sup> that passáge ; [<sup>2</sup> passede St., possede C.]  
and I pray to God.  
Praydē god, for hys pyte,  
ffrom swych harm to saven me ; 13676



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

*The Pilgrim.* Strongly by the ffeet me bond ; 13716

She binds  
me by the  
feet.

In the knotte ther was no lak ;  
And thannē thus to hyr I spak :

Pilgrym

[In Stowe's hand. pylgrym St.]

I ask the  
ugly old  
thing why  
she attackt  
me unawares.

"O, thow Oldē Ryvelede whyht !  
ffoul *and* owgly off thy syht ! 13720

Why artow, off thy cruelte,  
Kome vnwarly thus on me,  
ffals, *and* a traytour in werkyng,  
And spak no word in thy komying ? 13724

I wot, by tooknes off thy fface,  
Thow kam neuere out off no good place,  
Nor, thogh thow haddest the Reuers-sworn,  
I wot that thow wer neuer born 13728

Off no good moder, out off drede.  
And as touchynge thy kynrede,  
Be thyn array (yt semeth wel) [Stowe, leaf 242]

[leaf 209]

I shold yt preysen neueradel. 13732  
ffe fforth thy way, and cast the bondys  
That thow beryst, out off thyn hondys."

*The Hag  
Sloth.*

[Sloth]:

Sloth says  
she is no  
falcon,

Quod she, (as in conclusioun)  
'I am no Gerfawk nor fawcoun, 13736

Nouthen sparhawk nor Emerlyoun,  
Nor lyk to thyn oppynyoun ;  
Ches nor bellys, nyh nor ffere,  
To be bounde I wyl nat bere ; 13740

but will be  
free.

ffor, al ffere, *with-outē* charge,  
My lust ys for to gon at large.

Slouthe.

[In Stowe's hand. slowthe St.]

'Trust me wel, bothe hih *and* lowe, 13743

By ffeyth that I my ffader howe,<sup>1</sup> [<sup>1</sup> ffader owe St., ffade howe C.]

I shall not  
escape her.

Thow shalt nat (whan al ys do,)

ffro my daunger escapē so ;

But thow shalt, for al thy pryde,

Ben arestyde, and abyde, 13748

She seizd me  
because I cald  
her old.

Be causē thow hast ben so bold

To callē me 'stynkyng *and* old ;'

And causēles thus blamyd me,

Wyche haue in many a placē be, 13752

'In somer *and* in wynter shours,  
 In chaumbrys off thys Emperours,  
 Off kynges, dukys, (who lyst sek,)  
 And off gretë bysshopys ek, 13756  
 Off abbotys, pryours, and prelatys, [Stowe, leaf 242, back]  
 And many other grete estatys,  
 Wych neuer was (to ther semynge)  
 Callyd Oldë<sup>1</sup> nor stynkynges, [1 olde St., Old C.] 13760  
 Wher-off I wyl avengë me ;  
 But yiff thow the strengere be,  
 And mor off power, than am I.  
 I shal the venquysshe cruelly.' 13764

*Sloth.*  
 She has been  
 among kinglys  
 and nobles,

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

The Pylgrym<sup>2</sup>: [2 St., om. C.]  
 Than off hyre I gan enquire,  
 That she wolde me pleyntly lere,  
 And declare, by short avys,  
 Bothe hyr name *and* hyr offys. 13768

*The Pilgrim.*

I enquire  
 her name and  
 office.

Slouthe<sup>3</sup>: [3 St., om. C.]  
 'The trouthe,' yiff I shal the telle,  
 'With a mayster I do dwelle.  
 ffel *and* vnkouth off hys cher,  
 And ys off hellë cheff Boocher ; 13772  
 And with thys corde (yt ys no drede)  
 Al pylgrymes to hym I lede,  
 As thys Bocherys don a beste.  
 Swych as I may in soth areste, 13776  
 I bynde hem by the feet echon ;  
 And I ha lad hym many on,  
 And yet I hopë that I shal, [Stowe, leaf 243]  
 And thy sylff in especial ; 13780  
 Trustë wel, for haste nor rape,  
 Thow shalt not fro my daunger skape.

[leaf 269, bk.]  
*Sloth.*

Her Master  
 is the chief  
 Butcher of  
 Hell.

She leads all  
 pilgrims to  
 him,

and intends  
 to lead me.

'But ffyrst off aH I shal me spede,  
 To thylkë placë thé to lede ; 13784  
 ffor I am she (my name ys spronge)  
 That lye a bedde *with* ffolkys yonge,  
 And make hem tournë to *and* ffro ;  
 I<sup>4</sup> close her Eyen bothë two, [4 And St.] 13788  
 I make hem slepë, dreame *and* slombre,  
 Yongë folkys out off noumbre ;

She lies in  
 bed with  
 young folk,

and makes  
 em slumber ;

374 *Sloth works by the Raven's 'cras,' to-morrow, putting-off.*

<i>Sloth</i>	'I make the Maryner fful ffast	
makes the Mariner sleep	Lyn <i>and</i> slepe vnder the mast,	13792
	Tyl hys vessel, by som cost,	
	Be ydrownyd and ylost;	
	I brekē al hys gouernaylle,	
	By costys, wher as he doth saylle;	13796
	And myd off many straungē se,	
till his ship is wreckt.	The wrak ys maad only by me.	
	ffor lak, in soth, off governaunce,	
	I cause that al goth to meschaunce,	13800
	Ther loodmanage, ther sttuff, ther wynes.	
She makes brambles grow in gardens.	'I cause also that, in gardynys,	
	(Who so lyst to looke aboute,)	
	That bremblis, netlys, fful gret route,	13804
	Wexe and encesse round a rowe,	
[leaf 210]	And many <sup>1</sup> weedys that be nat sowe;	[ <sup>1</sup> in many St.]
	And for tamende hem, day be day,	
	I putte yt euere in-to delay;	13808
	ffor I lernede, syth go fful long,	[Stowe, leaf 243, back]
	The maner off the Rauenyys song,	
She goes by the Raven's <i>cras</i> (to- morrow),	Wych by delay (thys the cas)	
	Ys wont to syngē ay 'craas, craas;'	13812
	That song I kepe wel in my thouht,	
	Thys lessoun, I forgete yt nouht;	
	My custom ys ek, what I may,	
and puts everything off.	Al thyng to puttyn in delay;	13816
	And, myn vsāge off Oldē <sup>2</sup> daate,	[ <sup>2</sup> olde St., old C.]
	What I shal done, to don yt late;	
	Wherfor off ryght (to seyn the trouthe)	
Her name is Sloth,	My namē ys ycallyd 'slouthe';	13820
	ffor I am slowh <i>and</i> encombrows,	
	Haltynge also, and Gotows,	
	Off my lymēs crampysshynge,	
	Maymed ek in my goynge,	13824
	Coorbyd, <sup>3</sup> lyk ffolkys that ben Old,	[ <sup>3</sup> Croobyd St.]
	And afowndryd ay <i>with</i> cold;	
	On ech whedyr, I puttē blame,	
	And, ther-fóre, Slouthe ys my name,	13828
or Idleness,	Off custom callyd 'Ydelnesse.'	
or Heaviness.	'Thow mayst me calle ek 'hevynesse,'	



' ffor what thyng euer that I se,		
Shortly yt dyspleseth me,	13832	<i>Sloth</i>
And, ther-off no tale I telle,		
ffor, I am the samē Melle		is a Mill that
That tourneth ay <i>and</i> grynt ryht nouht,		tunis, but
Save waste vp-on myn ownē thouht;	13836	doesn't
With Envye my sylff I were,		grind.
And ther-for, thys ax I bere ;		
Off wych Ax the name ys ryff,	[Stowe, leaf 244]	Her axe
' Werynesse off A manhys lyff,'	13840	
As thus, for verray slogardy,		
A man for slouthē ys wery.		
'Thys Ax (the byble wyl nat lye)	[C. & St.]	[leaf 210, bk.]
Made the prophetē Helye,	,, 13844	was sancti-
Whan he fledde out off Bersabee,	,,	fied by the
Twyēs slumbre vnder a tre		prophet
Callyd Iunypre, <sup>1</sup> wher he slep ;	[ <sup>1</sup> Iunypere St.]	Elijah
But an Aungel (or he took kep)	13848	when he slept
Pookede hym, <i>and</i> made hym ryse.		under the
' Wyth thys Ax, in the samē wyse,		juniper tree
Clerkys I do ther restē take		(1 Kings xlx,
At ther book, whan they sholde wake,	13852	4—7).
The pelwe to lyn vnder ther hed,		
ffor slouthē hevyeve than led,		
And ffor they be soget to me,—	13855	
The trowthe theroff thow mayst se,—	[St., line blank in C.]	
Be no ropys mad at Clervaws		(Cistercian
(ffor they wer makyd at Nervaws)		Abbey, fdl. by
The ton off hem (to seyē <sup>2</sup> trouthe)	[ <sup>2</sup> sey C., St.]	St. Bernard.)
By namē ys yallyd 'Slouthē,'	13860	(? Nervieux.)
And the tother (in sentence)		Her ropes are
Ys ynamyd 'Neelygence,'		called Sloth
Strong to bynden and embrace,		and Neeli-
And ther hertys for to lace ;	13864	gence.
Wyth wych, throtys, sore I bynde,		
That they ha nouthur wyl nor mynde,		With these
But for neelygencē spare,		
To the prest for to declare	13868	she stops folk
Ther trespass by deuocoun	[Stowe, leaf 244, back]	going to con-
Lowly in confessioun.		fession.



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

- 'To shewyn pleyonly ther confessioun;  
ffor goode prestys (who so taketh hed)  
In ther keypyng haven greyn *and* bred,  
Bred off lyff, sed ek off seyence,  
And goostly ffoode ek off elloquence,  
Hys sogetys fructuously<sup>1</sup> to ffeede <sup>[<sup>1</sup> fructuously St.,  
ffructuously C.]</sup>  
*With* doctrine whan that they ha nede. 13912
- 'The thryddē Corde ys ycallyd '*Shame*,'  
Causynge A man, he dar nat attame  
To tellyn out hys ffautys, nor expresse,  
Only for dred *and* ffor shamfastnesse. 13920
- 'The ffourthe corde callyd '*Papyllardie*,'  
Wych ys a maner off ypocrysie;  
Wolde ben holden mor hooly than he ys,  
Dar nat telle (whan he hath don amys) 13924  
Hys grete ffautys in confessioun <sup>[Stowe, leaf 245, back]</sup>  
Lyst hys curat kauth<sup>2</sup> oppynyoun <sup>[<sup>2</sup> kaughte St.]</sup>  
Ageyns hym, ffor hys gret offence;  
Vnder colour off feyned Innocence, 13928  
Kepeth cloos, and doth the trouthē spare,  
Tyl he ffalle in the dewellys snare,  
ffor shamfastnesse in confessioun.
- 'The ffyffte corde ys '*Desperacioun*':  
Thys the Corde, pleyonly, and the laas,  
Wyth wych whilom hangyd was Iudas  
Whan he hadde traysshed cryst ihesu;  
Wych corde ys ffer ffrom aH vertu, 13932  
Off vyces werst (shortly for to telle);  
ffor he that ys hangeman off helle,  
*With* the corde off desperacioun  
Hangeth aH (in conclusioun) 13936  
ffolk endurat<sup>3</sup> in ther entente, <sup>[<sup>3</sup> Indurat St.]</sup>  
That dysespeyre, *and* wyl nat repente,  
Neuer in thys world whyl they ben alyve.
- 'And *with* thys cordys, that be in noubre ffyve,  
I shal don al my besy payne, 13945  
Yiff that I may, thy throte to restreyne,  
Hale the fforth, *and* no lenger dwelle  
By the way wych ledeth vn-to helle.' 13948

[The Pilgrim]:

*Sloth.*

Her third  
cord is  
Shame.

The fourth,  
'Hypocrysie,  
or outward  
shew of re-  
ligion, a  
counterfeit-  
ing of zeale  
in religion,  
*Papellardie*,  
(Colgrave.)

The ffith,  
Despair,

with which  
Judas was  
hanged.

Hell's hang-  
man hangs  
all folk who  
despair and  
won't repent.

With these  
ropes, *Sloth*  
'll haul me  
off

[leaf 212]

The Pilgrim.Sloth smites  
me with her  
axe,

And after thys, by hyr grete sleyhte,

And hyr Ax that was so gret off wheyhte,

Lyk a theff And A ffals ffeloun,

She smot me so that I fyl a-down; 13952

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

ffor I ne hadde power nouthur myght, [Stowe, leaf 246]

On my ffet for to stonde vp ryht.

binds me  
with fresh  
bonds,

And after that, ful sore she me bond

With the cordys that were in hyr hond : 13956

Over myn throte, ffyrst she gan hem caste,

And knette hem after wonder streight *and* ffaste;and begins to  
pull me away.

And ffro the hegh, by hyr mortal lawe,

Cruelly she gan me for to drawe, 13960

Wher-off I felte gret anoy *and* greff,Lyk taffalle<sup>1</sup> in-to gret mescheff <sup>1 (to have fallen) to falle St.]</sup>

And gret dystresse, only nadde be

But a white  
dove releases  
me,

A whyht dowhe, wych that I sawh fle 13964

To-ward hegh, wych my cordys brak, <sup>v</sup>

And Ellys hadde I sothly go to wrak;

But she was sent vn-to me by grace,

Me to socoure in the samē place. 13968

And whan I sawh that I was vnbounde,

and breake  
my bonds.The cordys brak, that wer gret *and* rounde,

Vp on my ffet I gan me for to dresse;

And as I myghte (for verray werynesse), 13972

To-ward the hegh I wende ha gon ful ryht;

I see two  
persons,

But ther I sawh, fful owgly off ther sylt,

Two that wern to me ful contrayre,

And to my purpos gretly aduersayre, 13976

[leaf 212, bk.]

At the pendant off an hyl doun lowe; [C. &amp; St.]

one carrying  
the other  
puffy one  
(Pride) on  
her neck.

And on off hem (as I koude knowe)

In my beholdyng (lyk as I was war)

Vp-on hyr nekke, she the tother bar; ” 13980

And she that was vp-on the bak yborn, [Stowe, leaf 246, bk.]

Was gretly bolle and yswolle afor,

And in hyr hand she bar a staff fful round,

Wych whilom Grew on A werray<sup>2</sup> ground. [2 wary St.]

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

One (Pride)  
is like a lion.

And off hyr look (in myn inspeccoun) 13985

She was lyk to a ffers lyoun,

- And hornyd ek as an vnycorn ;  
 And in hyr hand also she bar an horn, 13988  
 And lyk a skryppe (ek afferme I dar)  
 A peyre belwys aboute hyr nekke she bar ;  
 And she hadde On (as was hyr delyt)  
 On hyr shuldres, A mantel large off whyt, 13992  
 A peyre off spores poynted (soth to say)  
 Lyk the bek off a somer Iay,  
 Shewyng out that she was maystresse  
 Vn-to hyre that was hyr porteresse, 13996  
 I mene, tholde<sup>1</sup> that bar hyre on hyr bak, [<sup>1</sup> the olde St.]  
 Whos clothyng was shapyn lyk a sak.  
 But she that rood, off whom I<sup>2</sup> tolde, [<sup>2</sup> I St. to-form I C.]  
 Maade the tother<sup>3</sup> lede hyr wher she wolde ; 14000  
 And she that bar, (ye shal vnderstonde,) [<sup>3</sup> = th' other]  
 Held a large merour in hyr hond,  
 Hyr owgly ffeturs to beholde *and* se. [<sup>4</sup> to om. St.]  
 And than I gan a-noon to<sup>4</sup> remembre me, 14004  
 Seyde, "allas ! what hap haue I, or grace !  
 AH they that I mete in thys place,  
 Ben olde, echon, to-form *and* ek be-hynde ; [St. & C.]  
 I am gretly astonyd in my mynde ; [Stowe, leaf 247] 14008  
 They wyl me slen, thorgh som dysaventure,  
 Or me Outrage, I shal yt nat recure ;"  
 ffor she that rood vp-on the olde a-forne,  
 I herde a-ffer, how she blew hyr horn, 14012  
 And ffaste gan affter me to ryde,  
 To me sayde, as I stood a syde,  
 The Olde Pride :<sup>5</sup> [<sup>5</sup> St., om. C.]  
 'Yeld the !' *quod* she in al hast to me,  
 Or thow shalt deye ; yt wyl noon other be." 14016  
 The Pylgrym :<sup>6</sup> [<sup>6</sup> St., om. C.]  
 "What artow," *quod* I to that olde ;  
 "Wenystow I so sone sholde  
 Yelde me, and knowe nat thy name,  
 With-oute mor ? in soth I wer to blame ; 14020  
 Thyn offyce ek, and also thy power,  
 Or that I me yelde prysowner."  
 Pride :<sup>7</sup> [<sup>7</sup> Pride St. In Stowe's hand C.]  
 'Vnderstond wel ffyrst, and se,

*The Pilgrim.*

Pride is  
horned like a  
unicorn,

and has spurs  
as sharp as a  
jay's beak.

She's mis-  
tress of the  
woman who  
carries her,

and holds a  
large mirror  
in her hand.

[leaf 213]

I am in great  
dread, as I  
think they'll  
kill me.

*Old Pride*

bids me  
yield.

*The Pilgrim.*

I ask her  
name and  
office.

*Pride.*



<i>Pride</i>	'And wyte yt wel, that I am she	14024
was bred in Heaven.	Off aH Olde sothly the Eldest: <i>✓</i> Whylom, in hevene I hadde a nest; And ther I was Eyred and yleyd, And engendryd ek (as yt ys seyde), [Stowe, leaf 247, back] Thogh yt be hiñ, and heynys ffer.	14029
Her father was Lucifer,	'My ffader was ynamyd Lucyfer; <i>✓</i> Off bryd ther was neuer (in-to thys day) In bussh nor braunche leyde swych an Ey; i. Ouum St. ffor affter tyme that I Eyred was,	14033
who was cast down to hell,	Wyth thys belwys (trewly thys the caas) I blewe ther so horryble a blast, That my ffader was a-noon doun cast	14036
	ffrom that hiñ heavenly mansioun, In-to helle cast fful lowē doun: To-fforn he was a bryd ful cler <i>and</i> bryht,	14039
[leaf 213, bk.]	And passyngly ffayr vnto the <sup>1</sup> syght, [ <sup>1</sup> to the St., burnt C.] Noble, gentyl, <i>and</i> also ek mor cler Than Phebus ys in hys mydday sper; But now he ys blak, and mor horryble Than any deth, also mor terryble.	14044
and she with him.	'And shortly ek (in conclusioun) <i>With</i> my ffader I was also cast doun, In-to thys Erthē doun ful lowe;	
On earth she saw Adam,	And ther I sawh <i>and</i> dydē knowe On ymad ful fressh off fface, ffor to restore a-geyn my place; The wych, whan I dyde espye, At hym I haddē gret envye,	14048
	And castē that I wolde assay ffor to lette hym off hys way. And <i>with</i> -Inne a lytel throwe, I took my belwys, and gan blowe,	14052
tempted him, and made him eat the fruit,	And made on hym so fel a suit, I made hym Etyñ off the frut <i>✓</i> Wych was dyffendyd hym (eerteyn) [Stowe, leaf 248] Off hys lord, cheff and souereyn;	14056
for which he was driven out of Paradise.	Wher-for he was (after my devys,) Affter chaeyd out off paradys; Ther he loste hys avauntage.	14060



- ‘Thus wrouht I ffyrst in my yong age : 14064 *Pride.*  
 And day be day I ne cessede nouht  
 Tyl I hadde gret harmys wrouht ;  
 ffor yt am I, both nyh *and* ferre,  
 That make A-mong gret lordys, werre ; 14068  
 I cause al dissenciouns,  
 Dyscord *and* indygnaciouns, She causes  
discord and  
dissension,  
 And make hem, by ful gret envye,  
 Everych other to dyffye ; 14072  
 ffor I am leder *and* maystresse,  
 Cheventayne *and* guyderesse,  
 Bothe off werre *and* off bataylle.  
 I make off platē *and* of maylle 14076 war and  
battle,  
 Many devyses, mo than on ; [leaf 214]  
 And to rekne hem euerychon,  
 Yt woldē down but lytel good.  
 ‘I causede ffyrst, shedyng off blood ; 14080 and incited  
the first  
shedding of  
blood.  
 I ffound vp fyrst, devyses newe,  
 Rayēs off many sondry hewe ;  
 Off short, off long, I ffound the guyse ;  
 Now streight, now large, I kan devyse, 14084  
 That men sholde, for syngulerte,  
 Beholde and lokyn vp-on me.  
 I wolde be holden ay sanz per,  
 And by my syluen synguler ; [Stowe, leaf 243, back] 14088 She will be  
held peerless,  
 I wolde also that, off degre,  
 Ther wer noon other lyk to me ;  
 Yiff any dydē me resemble,  
 Myn hertē wolde for Ire tremble, 14092  
 Ryve atwo almost for tene.  
 ‘What euere I sey, I wyl sustene,  
 Be yt wrong or be yt ryht ;  
 And I wyl ek, off verray myght, 14096 and be every  
one’s master.  
 Be cheff mayster aboue echon :  
 Other doctryne kepe I noon.  
 ‘I hate also, in myn entent,  
 Good consayl and avysēment, 14100 She hates  
good counsel  
and advice.  
 And overmor, thus ys yt,  
 I preyse noon other manhys<sup>1</sup> wyt, [<sup>1</sup> manys St.]  
 But myn owne, what so be-falle,

<u>Pride.</u>	' ffor that I holdē best off alle ;	14104
	And me semeth that I kan	
	Mor than any other man ;	
	Ther-with I am ek best apayd,	
Nothing is to be done or said, save by her.	No thyng ys wel doun nor wel sayd,	14108
	By noon off hiȝh nor lowh degre,	
	But yiff yt be only by me	
	Gouernyd al, to my delyt ;	
	And ek I wolde ha gret despyt,	14112
	ffor bothe in hopen <i>and</i> in cloos	
	I wolde be preysed, <i>and</i> ha the loos ;	
[leaf 214, bk.]	ffor I wolde no man wer preysed,	[C. & St.]
	Worshepyd, nor hys honour reysed,	„ 14116
	But I allonē, mor ne lasse ;	[Stowe, leaf 249]
She thinks all other folk Asses.	ffor I holde ech man an Asse	
	Saue I, wych, a-boue ech on,	
	Am worthy to haue the prys allone.	14120
	' And sothly yet, whan men me preyse,	
	Or <i>with</i> laude myn honour reyse,	
But she re- fuses praise, by way of mockery, saying, it's a joke ;	Outward I do yt al denye,	
	And sey 'yt ys but mokerye	14124
	That they so lyst my prys auance ;	
	I sey I ha no suffysaunce	
	Lyk to her oppynyoun,	
	To haue swych commendacioun :	14128
	And al thys thyngēs I expresse,	
but this is only sham humility	To shewe a maner of meknesse	
	Outward, as by apparence,	
	Thogh ther be noon in existence.	14132
	I <i>with</i> -seye hem, <i>and</i> swere soore,	
to make folk flatter her more.	Off entent that, mor and more	
	They sholde myn honour magnifye	
	To-for the peple by flaterye, <sup>1</sup>	[ <sup>1</sup> flaterye, flatry C.] 14136
	Taferme off <sup>2</sup> me, bothe fer <i>and</i> ner,	[ <sup>2</sup> on St.]
	That my wyt ys synguler.	
	' And whan I herē ther flatrynges,	
	Ther gretē bost, ther whystlynges,	14140
She leaps for joy on hear- ing flattery.	ffor verray Ioy I hoppe and daunce,	
	I ha ther-in so gret plesaunce,	
	That, lyk a bladder, in ech cost	

'I wex swollē with ther bost,	14144	<i>Pride</i>
And thynke my place <i>and</i> my degre	[Stowe, leaf 249, back]	
Muste gretly enhaunsysd be,		
And thynke yt sytthel wel to me		likes to sit on a Chair of
Tave a cheyre <sup>1</sup> off dygnyte,	[ <sup>1</sup> Chayer St.] 14148	Dignity like a Duchess.
Lyk as I were a gret pryncesse,		
A lady, or A gret duchesse,		
Worthy for to were A Crowne.		
'And whan I se Round envyroune,	14152	
ffolk me Obeye on euery part,		[leaf 215]
I resemble a ffers lyppart;		When folk obey her,
Off port, off <sup>2</sup> cher, I-rous <i>and</i> flēl,	[ <sup>2</sup> and St.]	
And off my lookys ryht cruel	14156	
I be-holde on hem so rowe,		
And gynne to lefften vp the <sup>3</sup> browe	[ <sup>3</sup> gyn . . . my St.]	
Off verray Indygnacioun,		
Off contenaunce lyk a lyoun,	14160	she looks like a Lion;
As thogh I myghte the skyës bynd:		
Al ys but smoke, al ys but wynd,		
Lyk a bladdere that ys blowe,		but it's only a bladder:
Wych, <i>with</i> -Inne a lytel throwe,	14164	
Pryke yt <i>with</i> a poynt, a-noon,		prick it, and it collapses.
And ffarwel, al the wynd ys gon,		
That men ther-off may no thyng se.		
'And lyk as foom amynd the se	14168	
Ys reysed hihē <i>with</i> a wawe,		
And sodeynly ys efft <i>with</i> -drawe,		
Thát men sen ther-off ryht nowht,		
Ryght so the wawēs off my thouht,	14172	
By prydē reysed hih a-loffte,		
<i>With</i> vnwar wynd be chaungyd offte.		
'Ech manhyss fawtys besydē me,	[Stowe, leaf 250]	She sees all men's faults,
Saue myn owne, I kan wel se;	14176	not her own;
But I parceyuē neueradel		and not their good works.
Off no thyng that they do wel.		
'To allē scornerys, in sothnesse,		
I am lady and maystresse;	14180	
And off the castel off landown,		Of the Castle of Landon
That off scornying hath cheff renoun,		
By Oldē <sup>4</sup> tyme (as men may sen)	[ <sup>4</sup> olde St., old C.]	

<i>Pride.</i>	'I was som tyme crownyd quen.	14184
she was crowned queen;	But the prophete ysaye,	
	Whan he dydē me espye,	
and cursed by Isaiah.	He cursyde (off ful yore ago,)	
	Bothe my crowne <i>and</i> me also.	Vs Corone Superble! Ysaie 28 <sup>o</sup> Capitulo
[leaf 215, bk.]	'My name ys, 'that wyl feynte	14188
	Euere to be nyce and queynte';	
	And I am she (yt ys no dred)	
The horn in her head denotes cruelty.	That ber an horn in my forhed,	14192
	Wych ys ycallyd 'Cruelte,'	
	To hurtē folk aboutē me :	
	Off verray surquedy <i>and</i> pryde,	
	I smyte and wynse on euery syde ;	14196
	Prest nor clerk, I wyl noon spare ;	
	And wyth my syluen thus I ffare,	
	Mor cruel, in my ffellē rage,	
	Than a Boole wylde and savage,	14200
	Wych rent a-doun bothe roote and rynd.	
Her bellows, spurs and staff,	'I ber thys belwes fful off wynd,	
	I ber thys sporys, I ber thys staff,	
	Wych that my ffader to me gaff ;	14204
horn, and	I bere thys horn (who lookē wel),	
white mantle.	I were also a whyt mantel,	[Stowe, leaf 250, back]
	To close ther vnder (vp <i>and</i> doun)	
	Al my guyle and my tresoun.	14208
	'ffro tymē long, out off memoyre,	
The bellows is Vain-Glory,	Thys belwes callyd ben 'veyngloyre,'	
	Ther- <i>with</i> to quyke the ffyr ageyn,	
	To makē ffoolys in certeyn,	14212
	Thogh they be blak as cole or get,	
	Off me whan they ha kauht an het,	
	To semyn in ther ownē syht	
	That they in vertu shynen bryht,	14216
	Bryhter than Any other man	
	That was syth the world began,	
	Or any that they alyvē knowe.	
once blown in the forge of Nebuchadnezzar,	'Thys Belwes I made whilom Blowe	14220
	In the fforge, with gret bostyng,	
	Off Nabugodonosor the kyng,	
	That bostede in hys regioun	

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



<u>Pride.</u>	Ther ys harpē nor gyterne,	[Stowe, leaf 25], back]	14264
	Symphonyē, nouthur crowde,		
	Whan ye lyst to syngē lowde,		
	Ys to me so gracyous,		
	So swete, nor melodius		14268
	As ys your song <i>with</i> notys clere ;		
The Fox said he'd come to hear her sing a motet.	And I am komen ffor to here,		
	Off entent, in-to thys place,		
	A lytel motet <i>with</i> your grace.'		14272
	' And whan the Ravene hadde herknyd wel		
	The ffoxys spechē euerydel,—		
	As she that koudē nat espye		
	Hys tresoun nor hys flaterye, <sup>1</sup> —	[ <sup>1</sup> flaterye C., St.]	14276
The Raven opend her beak, dropt the chese, and the Fox made off with it.	ffor to syngē she dyde hyr peyne,		
	And gan hyr throtē for to streyne,		
	And ther- <i>with</i> maade an owgly soun,		
	Ther whyles the chesē fyl a-down,		14280
	And the ffox, lyk hys entente,		
	Took the chese, and forth he wente.		
The Raven was deceived by flattery.	' And thys deceyt (yiff yt be souht,)		
	Was only by my bylwes wrouht,		14284
	<i>With</i> falsē <sup>2</sup> wynd off trecherye,	[ <sup>2</sup> fals C., St.]	
	Thorgh the blast off flaterye, <sup>1</sup>		
	The wych, <i>with</i> hys sugryd galle,		
	Euery vertu doth appalle		14288
	And bet yt down on every syde.		
	' Ther-for lat no man abyde		
	The wyndes, that ben so peryllous,		
	Off thys belwys contagious ;		14292
Let every man consider he is mortal.	Lat ech man, (in especyal,)		
	Consydren that he ys mortal,	[ <sup>3</sup> thynke St., thynk C.]	
	And thynkē <sup>3</sup> that swych wynd in-dede	[Stowe, leaf 252]	
	Bloweth But on ashes dede,		14296
	That wyl <i>with</i> lytel blast a-ryse,		
[leaf 217]	And dysparpyle in many wyse ;		
	And after swych dyspersioun		
	Al goth in-to perdicion.		14300
	' Thys belwes ek (yt ys no drede)		
	Causeth (who-so taketh hede)		
	Bombardys and cornemusys,		

- 'Thys floutys<sup>1</sup> ek, *with* sotyl musys, [<sup>1</sup> floutys St.] 14304 *Pride*  
 And thys shallys<sup>2</sup> loudē crye, [<sup>2</sup> shalvys St.] blows flutes  
 And al swych other menstrelaye, and musical  
*With* ther blastys off bobbaunce, instruments  
 Don oftē tymē gret grevaunce; 14308  
 ffor, wyth ther wyndēs off gret myght,  
 They quenche, off vertu al the lyht; that quench  
 They blowe many a blast in veyn, [<sup>3</sup> chaffe / fro St.] Virtue's  
 They seure the chaff fer fro<sup>3</sup> the greyn. 14312 light.  
 'Thys wynd also, (as ye shal lere,)
- Whan yt taboureth<sup>4</sup> in myn Ere, [<sup>4</sup> tabourethe St.]  
 And *with* hys blast hath ther repayr,  
 Bereth me An hand that I am ffayr, 14316  
 Noble also, and ryht myghty,  
 Curteys, wys, *and* ful worthy,  
*With* swychē wyndēs cryng lowd.  
 A-noon I gynnē wexen proud; 14320  
 But whan ther wynd ys ouergon,  
 ffrut ther-off ne kometh noon;  
 Al ys but wynd (yt ys no doute,) [Stowe, leaf 252, back] With con-  
 Turnynge as oftē sythe aboute 14324 But all is  
 As phanē doth, or wheder-cok. out fruit.  
 'And my Tayl, lych a pocok, /  
 Oftē sythe on heihte I reyse,  
*With* swych wynd, whan men me preyse. 14328  
 And whan I ha swych prys ywonne,  
 I swollē,<sup>5</sup> gret as any tonne, [<sup>5</sup> swelle St.]  
 Lyk to brestyn for swollyng;<sup>6</sup> [<sup>6</sup> swellynge St.]  
 Ne wer I hadde som áventyng 14332  
 To makē the wynd fro me twynne,  
 Wych ys closyd me with-Inne,  
 Me semeth ellys al wer lorn. [leaf 217, bk.]  
 'And, therfore I bere thys horn, 14336  
 Wych that callyd ys 'bostyng,' She bears the  
 Or voydē pownche,<sup>7</sup> by som lesyng. [<sup>7</sup> pownche St.] Horn of  
 And trewly, *with* myn hydous blast, Boasting.  
 AR the bestys I make a-gast, 14340  
 Off my contre, for verray drede,  
 Make hem to lefft vp hyr hed.  
 'And oftē tyme I boste also  
 At lts noise  
 all the beasts  
 quake.

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

- ‘ And kan syng noon other song. 14384 *Pride.*  
 ‘ And awawntyng (who taketh hed)  
 Ys sayd off wynd (yt ys no dred) which knows  
 Wych ys voyde off al prudence only one  
 In shewyng out off hys sentence ; 14388 song.,  
 And on ech thyng (in hys entent) Pride will  
 He wyl make an Argument, always argue,  
 Sustene hys part *and* make yt strong,<sup>1</sup> 14391  
 Wher that yt be ryht or wrong,<sup>1</sup> [<sup>1</sup> stronge . . . wronge C.]  
 Sette a prys *and* sette A lak,  
 And preue also that whyht ys blak ; prove white  
 And who-euere ageyn hym stryue, black,  
 He wyl ffyhtē *with* hym blyue, 14396  
 And, holdyng hys oppynyoun,  
 Make a noyse and a gret soun and make  
 ffor to supporten hys entent, great noise  
 Lyk as yt wer a thonder dent. 14400 about it.  
 ‘ Somtyme he wyl, off surquedye,  
 ffastyng, gretly maguefye,  
 And prechyn ek (by gret bobbaunce)  
 Off abstynence and off penaunce ; 14404  
 And yiff hys pawncē be nat fful,  
 Wynd and wordys rud<sup>2</sup> and dul [<sup>2</sup> Rude St.]  
 Yssen out fful gret plente,  
 To make al folkys that hym se, 14408 to make folks  
 Vp-on hym to stare and muse stare.  
 And to here hys Cornemose<sup>3</sup> : [<sup>3</sup> Cornemose St.] [leaf 218, bk.]  
 Swych hornys (who that vnderstoode)  
 Ar wont to make noon huntys goode ; 14412  
 Hys hornys he bloweth al the day, [Stowe, leaf 251]  
 And Iangleth euere lyk a Jay,  
 A bryd that callyd ys ‘ Agaas,’ [*Agasse, a Pie, Plannet, or*  
 Magatapie.—Cotgr.] She chatters  
 Wych wyl suffren in no caas 14416 like a Jay or  
 No bryd aboute hyr nest to make, Magpie.  
*With* noyse she doth hym so a-wake.  
 ‘ Thus allē ffolk that here hys bost  
 Wyl eschewe (in euery cost) 14420  
 Off swych a bostour that kan lye,  
 The dalyaunce and the companye.  
 ‘ And off my spores, to specefye Her spurs.



<i>Pride.</i>	'What they tookne or signefye,	14424
Of her Spurs,	Thow shalt wyte ( <i>and</i> thow abyde)	
	That offte I shapē for to ryde,	
	And am ful loth, in cold or heet,	
	ffor to gon vp-on my ffeet,	14428
	Yiff that myn hors be fastē by, <sup>1</sup>	[ <sup>1</sup> fast ly St.]
	And al myn harneys be redy.	
one is called Disobedience,	'On off my sporēs (in sentence)	
	Ys callyd 'Inobedyence;'	14432
the other Rebellion.	The tother (in conclusioun)	
	Callyd ys 'Rebellioun.'	
The first made Adam eat of the fruit,	'The ffyrst <sup>2</sup> madē, (by my sut,)	[ <sup>2</sup> ffyrst . . . suyt St.]
	Adam to Etyrn off the ffrut	14436
	That was forboode to hym afforn;	
	But thys spore, sharpere than thorn),	
and take Eve's advice.	Maade hym stedefastly beleue	
	The counsayl and the reed of Eue,	14440
	Aforntake out off hys syde;	
	But to the frut she was hys gnyde.	
The second, King Pharaoh wore,	'The tother sporē, hadde also	[Stowe, leaf 254, back]
	Vp-on hys Ele, kyng Pharaο,—	14444
	Whylom a kyng off gret renoun,	
[leaf 219]	And hadde in hys subieccioun	
	(As the byble kan wel tel)	
	Al the peple off Israel,	14448
	And in thraldam <i>and</i> seruage,—	
when he re- fused to let the people of Israel go,	In hys woodnesse <i>and</i> hys rage	
	Wolde nat graunte hem lyberte	
	To gon out off hys contre	14452
	(In hooly wryt, as yt ys ryff);	
	And, for thys Pharaο held stryff	
	Ageyn mor myghty than he was,	
	ffynally (thus stood the caas,)	14456
and was by it brought to confusion.	By the spore off Rebellioun	
	He was brouht to confusioun.	
	'HARD ys to sporne ageyn an hal,	
	Or a croke a-geyn a wal;	14460
	Swych wynsyng, thorgh hys foly,	
	Ageyn the lord most myghty,	
	Made hym, that he was atteyut,	



- ‘And myddes off the see ydreyn<sup>t</sup>. 14464 *Pride.*  
 ‘He was a ffool, (yt ys no faylle,) Pharaoh was  
 The grete mayster for tassaylle, a fool to  
 That ys lord most souerayne; strive against  
 But pryde that tymē held hys reyne, 14468 But Pride  
 Off malys and off<sup>1</sup> surquedye, [<sup>1</sup> om. C., St.] made him  
 ffor to trusten and affye trust in her  
 In thys spore that I off spak, Spur of Re-  
 Tyl he fyl vp-on the wrak. 14472 bellion.  
 ‘Now wyl I speken off the staff [Stowe, leaf 255] Pride's staff,  
 Wych that prydē to me gaff,  
 And I, to my proteccioun,  
 Bar yt in-stede off a bordoun, 14476  
 And ther-vp-on (for my beste)  
 Off custoom I lene and reste; to lean on,  
 And who that wolde yt take a-way,  
 With hym I woldē makē ffray<sup>2</sup>; [<sup>2</sup> a ffray St.] 14480  
 I wyl leue yt for no techyng<sup>3</sup> [<sup>3</sup> thyng St.]  
 ffor no counsayl nor no prechyng, [leaf 219, bk.]  
 But, obstynat in myn entent,  
 I voyde resoun and argument; 14484  
 ffor with thys staff (who kan entende)  
 Myn offencys I dyffende.  
 ‘ffor thys staff, (in sentement,) This staff,  
 Whylom Rud<sup>4</sup> entendement, [<sup>4</sup> Rude St.] 14488 Obstinacy,  
 The cherl, held by rebellioun, was held by  
 Whan he dysputede with Resoun, Rude Enten-  
 And callyd ys ‘Obstynacye’, dement  
 On wyche (the byble wyl nat lye) (p. 288 above).  
 Lenede whilom kyng Saul, 14492  
 Whan he (off Resoun rud and dul,) Saul too leant  
 Was reprevyd off Samuel, upon it when  
 A prophete in Ysrael, 14496 reproved by  
 ffor the grete vuleful pray Samuel,  
 That he took vp-on a day  
 In Amalech, most Rychē thynges, for sparing  
 As, in the ffyrste book off kynges, 14500 the cattle  
 Makyd ys eler mencyou. he took from  
 ‘And I, for my rebellioun, Amalek,  
 Hatyd am in many wyse, [Stowe, leaf 255, back] 1 Kings (=  
 1 Samuel xv.  
 9—33).

<i>Pride</i>	'Off allë folkys that be wyse ;	14504
is hated by wise folk, and drives away God's grace.	And ek, thorgh myn Inquyte, I am cheff cause, and makë ffe Gracë dien ; to-for my fface She may byden in no place :—	14508
	Wher-as I am, she duelleth nouht. 'And ek also (yiff yt be souht)	
She keeps the heathen to their idol- atry,	I causë paynymes, euerychon, ffrom ther Errour they may nat gon, Ydolatryë to for-sake, And the ffeyth of cryst to take, ffrom ther errour hem <i>wilk</i> -drawe, And to kome to crystys lawe ;	14512
	They be blynded so by me, And Indurat, they may nat se To cónuerte as they sholdë do.	14516
[leaf 220]	'And the Iewës ek also	14520
and the Jews to their obstinacy,	I nyl stynte, nor cessë nouht, Tyl off entent I haue hem brouht To ther ffynal perdyçiounz And to ther dampnacioun :	14524
leading em to perdition and damnation.	I debarre hem from al grace, That the hegh they may nat pace ; The hegh, I menë, off penaunce, Ther-by to kome to répentauñce :	14528
	I sterte aform hem (in certeyn) And make hem for to tourne ageyn, ffor to wynse and dysobeye, And to tourne A-nother weye.	14532
	'Ek to the, I wyl nat spare,	[Stowe, leaf 256]
Her mantle,	Off my Mantel to declare, Wych ys fayr by apparence, And haue ek gret excellence,	14536
fair without,	Both off shap <i>and</i> off bewte Owtward (who that lyst to se), ffor couere (yt ys no doute) Al the fowle that ys wyth-oute,	14540
(like snow over a dung- hill,)	As Snowh (who that lokë wel) Maketh whyht a ffoul dongel ; And lyk also as fressh peynture	

' Maketh fayr a sepulture	14544	<i>Pride.</i>
On euery party, syde and brynke,		covers stink
With-Innē thogh yt ffoulē stynke		of carrion
Off karyen and off rootē boonys ;		within,
So thys mantel (for the noonys)	14548	
Maketh me (in my repayr)		
Outward for to semyn ffayr,		and makes
Parfyt, and off gret holynesse.		her look holy.
' But, yiff Outward my foulnesse	14552	
Wer open shewed to the syht,		
I sholde be ffoul, and no thyng bryht :		
My mantel overspredeth al ;		[leaf 220, bk.]
But who that (in especyal)	14556	
Inwardly knewē herte and thouht,	[C. & St.]	
Blowh, and he shal fyndē nouht ; Souffle ; si, na rien. St., om. C.		
Wherfor, by descripcioun,		
I bere the sygnificacioun	[C. & St.] 14560	
In résemblancē, and am lych		Pride is like
Taffoul <sup>1</sup> callyd an Ostrych,	[ <sup>1</sup> To a fowl]	an ostrich,
Off whom the nature euerydel	[Stowe, leaf 256, back]	
Ys vnderstonde by my mantel.	14564	
' Thys <sup>2</sup> ffoul hath fethres fressh to se, [ <sup>2</sup> Thys St., Thy C.]		which has
ffayrē wynges, and may nat ffe,		beautiful
Nor fro the erthe (in hys repayr)		feathers and
He may nat soore in-to the heyr ;	14568	wings, but
Yet men wolde demyn, off resoun,		cannot fly.
And wene in ther oppynyoun,		
By apparencē, to ther syht,		
That he wer hable to the fflyht ;	14572	
But he ffeleth nat, whan al ys do.		
' And by myn habyt ek also		So Pride's
Men myghtē deme ther-by in al		mantle
That I were celestyal,	14576	
Goostly and contemplatyff,		
Parfyt, and hooly off my lyff,		makes her
Hable to flen vp to heuene,		look spirit-
ffer aboue the sterrys seuene ;	14580	ual.
And how my conuersacioun		
Wer nat in erthē lowē douz ;		
But who the trouthe kan wel se,		

<i>Pride.</i>	'I nouthen kan, nor may nat fle ;	14584
Her mantle's name is Hypocrisy.	I ber thys mantel but for ffraude, Off folk outward to haue A laude ; And the name to specefye, Callyd ys 'ypocrysy,'	14588
It's lined with foxskin.	Therby outward a prys to wyne. 'And the forour wych ys <i>with-Inne</i> , Off fox skynnës euerydel ;	
[leaf 221]	Al be that, outward, my mantel Ys ywoven (by gret delyt)	14592
	Off shepys wollë, soffte and whyt, I I were yt on (soth to seye) By fawssemblaunt whan I preye ;	14596
	And who lyst knowë verrayly, Many men vse yt mo than I, Wrape hem ther-in, in ther nede, In hope the better for to spede.	14600
	'I couere slonthe vnder meknesse, And gretë <sup>1</sup> ffelthe vnder fayrnesse ;	[ <sup>1</sup> grete St., gret C.]
	Sey (whan rather I wyl greue) Sanctificetur in my be-leve ;	14604
Story of the fox feigning himself dead.	'And as the ffox (yt ys no dred) Maade hym oonys as he wer ded, And off fals fraude, (yt ys no nay,) Myddës off the way he lay, Ded only by résemblaunce Outward, by cher <i>and</i> contaunce ; Thus he feynede ful falsly, Seynge a cartë passë by fful off haryng (ther yt wente) ;	14608
A carter flung him into his load of herrings,	And the cartere vp hym hente ; In-to the carte a-non hym threwh, ffor he in soth noon other knewh.	14616
	And whyl the carter forth hym ledde, On the haryng the fox hym fedde ; He heet hys felle, and wente hys way.	14612
and the Fox ate his fill of em and went off.	'And euene lyk, fro day to day, Vnder thys mantel I me wrye,	14620
	Wych callyd ys 'ypocrysy,' By wych (erly, and ek ful laat,)	[Stowe, leaf 257, back]



' I ha be brouht to hiñ estaat ful oftē sythe, (as men may se) And reysed vn-to <sup>1</sup> hiñ degre.	14624	<u>Pride.</u>
' But yiff thys mantel wer asyde, Vnder wych I do me hyde, Off ffolk (that vnderstondē wel) I shold be preysed <sup>r</sup> neueradel; For ffolkys wolden at me chace, Hunte at me in euery place, Sette on me ful many a lak.	[ <sup>1</sup> vppe to St.] [St. & C.] 14628 ,, [Stowe MS.] [St. & C.] ,, 14632	[leaf 221, bk.] If she hadn't her cloak on, wise folk would hunt her out.
' And she that bereth me on hyr bak, I shal the maner off hyr telle, Yiff thow wylt a whylē dwelle.'	14636	
The Pylgrym asketh: <sup>2</sup> Thanne quod I, or she was war, Vn-to the oldē that hyr bar: " Certys, in myn oppynyoun, Off lytel reputacioun, Nor off no prys, thow sholdest be, Be thyn offyce, (as semeth me), To bern A best so cruel, Vp-on thy bak, Irous and fel."	[ <sup>2</sup> St., om. C.] 14640 14644	<u>The Pilgrim.</u> I tell the second person who bore Pride on her back. that she's no good.
The Olde Answerde: <sup>3</sup> ' I am she that ful wel kan Scorene and mokkē many A man; And to myn offyce, yt ys due, ffolkys lowly to salue.	[ <sup>3</sup> St., om. C.] [Stowe, leaf 258] 14648	<u>Old Flattery.</u> Her descrip- tion and office.
' Lordys that ben off gret estaat, On hem I wayte, Erly and late; In wrong and ryght, I kan hem plese, And pleynty to ther hertys ese, fful gret plesaunce I kan do; My song to hem ys 'placebo,' <sup>4</sup> And they ful wel vp-on me leve, I sey <sup>4</sup> nat that sholde hem greue; [ <sup>4</sup> seye St., sey C.] And thogh they kan me nat espye, Vn-to hem I kan wel lye.	14652 14656	she sings placebo;
' And my crafft I thus devyse: I sey to ffoolys, they be wyse, And to folk that ben hasty,	14660	she pleases everyone by lying.



<i>Flattery</i>	'I affermē <sup>1</sup> boldēly	[ <sup>1</sup> afferme yt St.]	
	They be mesurable and ffre,		
[leaf 222]	And off ther port fful attempre.		14664
	'I sey also (off ffals entent),		
	To ffolkys that be neelygent,		
	That they in vertu be besy ;		
tells tyrants they are pitiful.	And to tyrauntys, ful boldēly		14668
	I afferme, and sey hem thus,		
	That they off hertē be pytous ;		
	I swere yt, for to make hem sure.		
	'And placys ful off old ordure,		14672
	I kan strowhe <i>with</i> Rosshys grene,		
	That ther ys no ffelthē sene.		
	And I kan sette (or folk take hed)	[Stowe, leaf 258, back]	
	A Coyffe vp-on a skallyd heed :		14676
	Thys myn offyce, <i>and</i> noon other ;		
At kings' Courts	'And at the kyngēs hous, my brother,		
	I am welkomyd off euery man,		
	So wel to hem I plesē kan,		14680
no one is so welcome as she.	ffor in that court ys no gestour,		
	I yow ensure, nor tregetour,		
	That doth to hem so gret plesaunce		
	As I do <i>with</i> my dallyaunce,		14684
	They han in me so gret delyt.		
	'Yet for al that, myn appetyt		
	Ys to deceyue hem, grene <i>and</i> rype ;		
	So swetly <i>with</i> my floute I pype,		14688
Her song is sweeter than that of mer- maids.	My song ys swettere, hem tagrec,		
	Than off meremaydenys in the se,		
	Wych, <i>with</i> ther notys that they sowne,		
	Causē folkys for to drowne		14692
	<i>With</i> ther sootē mellodye.		
Her name is 'Flattery,' consin to Treason.	'My ryhtē namē ys 'Flatrye,' [= Flaterye]		
	Callyd 'cosyn to Tresoun,'		
	And by dyssent off lynē doun		14696
	Eldest douhter off Falsnesse,		
	Cheff noryce off Wykkednesse ;		
	And aȝ thys oldē ffolk (certeyn)		
	Her-to-ffrom that thow hast seyn,		14700
[leaf 222, bk.]	I excepte off hem neuere on,		

'I haue hem fostryd euerychon With my mylk, on and alle, In tast lyk sugre; but the galle Ys hyd, they may yt nat espye.			<u>Flattery</u>
'And, with my mylk off filaterye <sup>1</sup>	[ <sup>1</sup> Matrye C. St.]		was nurse to Pride,
I was noryce, and ek guyde, In especyal vn-to Pryde, Vn-to whom, in sothfastnesse, I am verray porteresse.	[Stowe, leaf 259]	14708	and is her Porteress.
And, that in me ther be no lak, I bere hyre euere vp-on my bak, And ellys she, in sowre and soote, She sholde shortly gon on <sup>2</sup> fote.'		14712	She bears 'Pride' upon her back.
	[ <sup>2</sup> vnder St.]		
The Pylgrym: <sup>3</sup>	[ <sup>3</sup> St., om. C.]		<u>The Pilgrim.</u>
Thanne quod I, "answere to me; Thylke merour wych I se, Wych thow beryst, ther-in to pryde, Tel on, what yt doth sygnefye!"		14716	I ask Flattery what her Mirror typifies.
Flatrye: <sup>4</sup>	[ <sup>4</sup> St., om. C.]		<u>Flattery.</u>
'Herdestow neuere her-to-forn Tellyn, how the vnycorn, Off hys nature, how that he fforgeteth al hys cruelte, And no maner harm ne doth, Whan that he be-halt (in soth) Hys ownë hed, and hath a syht Ther-off, with-Inne a merour bryht?'		14720	As the uni- corn gives up his cruelty when he looks in a glass,
		14724	
The Pylgrym: <sup>5</sup>	[ <sup>5</sup> St., om. C.]		<u>The Pilgrim.</u>
"I haue herd <sup>6</sup> sayd," quod I, "ryht wel Ther-off the maner euerydel."	[Stowe, leaf 250, back] [ <sup>6</sup> herd St., her C.]	14728	
Flatrye: <sup>7</sup>	[ <sup>7</sup> St., om. C.]		<u>Flattery.</u>
Than quod she, 'I wyl nat spare, Off Resoun, Prydë to compare To the vnycorn (off ryht), The wych, whan he hath a syht Off hym sylff in A merour, And beholdeth the rygour Off hys port, he bereth hym ffayre, And gynneth wexyn debonayre. And thys merour (in substaunce)		14732	so, when Pride sees herself in a mirror,
		14736	[leaf 223] she turns polite.

- Flattery.* 'Ys ycallyd 'Accordannee,'  
 Her mirror is called 'Accordance.'  
 She always agrees with Pride,  
 Resownyng ay (be wel certeyn)  
 To al that prydē lyst to seyn, 14740  
 To holde wyth hym in ech degre,  
 With-outen al contraryouste;  
 ffor whyl that folk hys wordys preyse,  
 And on heylte hys honour reyse, 14744  
 Al that whyle (in sykernesse)  
 Prydē leueth hys ffernesse,  
 And ellys, lyk an vnycorn,  
 He wolde hurtle with his horn, 14748  
 That no thyng, on se nor londe,  
 Sholde hys cruelte with-stonde.  
 'And for thys cause, to my socour,  
 I ber<sup>1</sup> with me thys merour, [1 bere St.] 14752  
 ffro hys sawēs nat dyscorde;  
 What-cuere he seyth, I accorde  
 And assente ay wel ther-to. [Stowe, leaf 260]  
 'Who vnderstant, I am Echcho  
 Among the rokkys wylde and rage, 14756  
 Wych answeere to euery age:  
 To yong and old, what so they seyn,  
 I answeere the same ageyn, 14760  
 In ryght and wrong, to ther menyng,  
 And contrarye hem in no thyng.'
- The Pilgrim.* [The Pilgrim:]  
 While we are talking,  
 And dalyaunce with flatrye, 14764  
 Heryng the maner and<sup>2</sup> the guyse [2 and St., ad C.]  
 Off hyr deceyt in many wyse,  
 I sawh an old on, ful hydous,  
 Off look and cher ryht outragous, 14768  
 Off whom ful sore I draddē me;  
 And in hyr Eyen I dyde se  
 Tweynē sperys<sup>3</sup> sharp and kene; [3 sporys St.]  
 [leaf 223, bk.] And she glood vp-on the grene, 14772  
 (Me sempte, by good avysēment)  
 On allē foure, lyk a serpent,  
 Megre and lene, off chere and look;  
 And for verray Ire she shook, 14776
- who then is not fierce, and doesn't poke with her horn.  
 Flattery always agrees with what Pride says; and is the Echo to every one's talk,  
 whether right or wrong.  
 I see an old woman,  
 with spears in her eyes,  
 gldding on the grass like a serpent,

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

*The Pilgrim.*

The Serpent-  
hag (Envy)  
bore two  
others on her  
back.

One was  
velled,

and held a  
knife in her  
right hand,

behind her  
back,

The other  
hag had a  
sword in her  
hand,

full of ears,  
[leaf 224]

(and held one  
end in her  
mouth,)

and a long  
flesh-hook.



The Pilgrim.

I ask the hag  
(Envy) the  
names of the  
three.

Vp-on hyr bak / I gan enquire,  
That she lyst me for to lere, 14816  
And declaren vn-to me  
Wheroff they seruede allë thre,  
And off that owgly companye  
They wolde her namys specefye. 14820

Envy.

Envy Answerde:<sup>1</sup> [1 Stowe, leaf 261. om. C.]

The Serpent-  
hag says she  
is

‘I merveylle nat,’ ywys, *quod* she,  
‘Thogh [that] thow abaysshed be ;  
ffor the trouthe, yiff I shal seye,  
We woldë makë the to deye 14824  
Or thow sholdest yt espye.

‘False Envy,’  
daughter to  
Pride and  
Satan.

‘ffor I am callyd ‘Fals Envye,’  
Douhter to Pryde: whylom I was  
Conceyvved whan that Sathanas 14828  
By hys cursyd moder lay,  
Sythë go fful many a<sup>2</sup> day ; [2 a C., om. St.]  
And trustly, thogh I be nat ffayr,  
I am hys douhter and hys hayr, 14832  
Who so lyst seke out the lyne.

[leaf 224, bk.]

She has upset  
every fort and  
castle.

‘And shortly to determyne,  
Who so that consydre wel,  
Ther ys strengthë nor castel, 14836  
Nouther cyte, borgh nor toun,  
But that I, by fals tresoun,  
Haue hem tournyd vp so down [Stowe, leaf 261, back]  
By slauhtre and gret occisioun. 14840  
And haue her-off the lassë wonder,  
Whan I devydede hem assonder.

She is the  
beste that  
devoured  
Joseph,

‘I am that beste (who taketh kep)  
That devowrede whilom Ioseph, 14844  
ffor whom Iacob, in gret peyne,

as Jacob  
thought.

Gan to sorwen and compleyne,  
Saydë, in hys mortal rage, 14847  
How a bestë most savage  
Hadde hys chyld falsly devowryd,  
Wher-off he myghte nat be socouryd ;  
He ffelte yt at hys hertë roote.

genesis 27 Capitulo  
Bestia deuorauit  
Iosep . . . St., om. C.

‘And vn-to me ys nothyng soote 14852  
(The trouthë yiff I shal expresse,)



- ' But other folkys bytternesse ;  
 And whan I se ffolk lene and bare,  
 That ys my norysshynge and welffare ; 14856  
 And thus *wit*h me the gamē goth :  
 Gladdest I am, whan folk ar<sup>1</sup> wroth ; [1 arn St.]  
 Thér meschéff (I yow ensure)  
 Ys my fedyng and pasture ; 14860  
 The mylk off other menhys greff,  
 Off my fostryng ys most cheff ;  
 And yiff I hadde ther-off plente,  
 I sholde be faat<sup>2</sup> in my degre, [2 ffast St.] 14864  
 And for I ha nat myn Entent  
 Off plente, therfor, I am shent ;  
 I wexē megre, pale and lene,  
 Dyscolouryd, off verray tene, 14868  
 As I sholde yelde vp the breth ;  
 And no thyng so sone me sleth [Stowe, leaf 262]  
 At allē tymes, as whan I se [leaf 225]  
 Other folk in prosperyte ; 14872  
 And ther habundaunce in good,  
 That dryeth and sowketh vp my blood.  
 (The trouthe, yiff I shal yow teche)  
 Evene lyk an horsē leche. 14876  
 ' And I dar seyn, (in myn avys,)  
 Yiff that I were in paradys,  
 I sholdē deye, *and* nat abyde,  
 To beholde, on euery syde, 14880  
 The Ioye and the ffelycyte  
 Off hem that ben in that contre ;  
 To me yt sholde be gretē<sup>3</sup> wrong, [3 grete St., gret C.]  
 ffor to duellyn hem among ; 14884  
 Yt wolde myn herte assonder rende ;  
 And platly, to the worldys ende,  
 I dar wel conferme and seye,  
 I, envye, shal neuere deye, 14888  
 Nor in no cas yelde vp the breth ;  
 ffor he that ys ycalld 'deth,'  
 Thorgh-out the worldē,<sup>4</sup> fynally, [4 worldē St., world C.]  
 Shal be ded as sone as I. 14892  
 'I am that beste serpentyne,  
 PILGRIMAGE.

*Envy.*

Nothing is  
sweet to her  
but bitterness  
to other folk.

Their sorrows  
are her best  
food.

[leaf 225]

Nothing so  
grieves her  
as the pros-  
perity of  
others.

Were she in  
Paradise,  
she'd die at  
seeing others'  
joy.

Yet 'Envy'  
shall never  
die out of the  
world.



' (As the gospel telleth vs)		<i>Envy.</i>
Affter hys grevous passioun.		The Jews' scorn paind
' And yet (as in conclusioun)	14936	Christ more than His death did.
Whan he drank Eysel <i>and</i> galle,		
Scornyng off the Iewës alle,		
Ther mowyng and derysioun		
Was to hym gretter passioun	14940	
In hys suffryng, or he was ded,		
Than was the sharpë sperys hed,		
Wych, A-mong hys peynes smerte,		
Rooff that lord vn-to the herte.	14944	[leaf 226]
' And thys sperys bothë two,		
Yplauntyd ben (tak hed her-to)		
Myd off myn herte <i>and</i> off my thouhte,		
And fro me departë nouht ;	14948	
And fro myn eyen (yt ys no doute)		Envy's two spears came from her eyes,
Thys two sperys kam fyrst oute ;		
And ther (yiff I shal nat feyne)		
They be set lyk hornës tweyne,	14952	
And Round abouten envyroun		and shed poison round her.
They envenyme as poysoun. //		
' Myn eyen ben off kyndë lyk		
The Eyen off a basylyk,	14956	Her eyes slay like the eye of a basilisk,
Wych, with a sodeyn look, men sleyth,		
And maketh hem yeldyn vp the breth ;		
And who that dwelleth nyh by me,		and kill her neighbours.
He deyeth A-noon as I hym se ;	14960	
Ther may no man hym-sylff for-bere,		Only her two daughters can live with them,
But my two douhtres that I bere.		
' Yiff thou lyst a whylë dwelle,	[Stowe, leaf 263, back]	
At bet leyser they may the telle	14964	
Than may I, (on euery syde)		
Be causë only that they ryde		who ride upon her back.
Vp-on my bak, at ese and reste ;		
flor they ha leyser at the beste,	14968	
(Who taketh hed) mor than haue I ;		
Therefore oppose hem by and by,		She bids me question them.
What I am, bothe fer and ner,		
And they wyl telle the my maner.'	14972	
The Pylgrym : <sup>1</sup>		

<i>The Pilgrim.</i>	And fyrst off allē, tho I spak	
I ask Envy's upper Daughter	To hyre that sat vp-on the bak	
	Off Envyē, formest off alle,	
	Bytter off look as any galle,	14976
	As she haddē ben in rage,	
	Shrowdyd to-for al hyr <sup>1</sup> vysage,	[ <sup>1</sup> hys St.]
who she is.	Requerynge hyre nat to spare,	
[leaf 226, bk.]	What she was, for to declare.	[St. & C.] 14980
<i>Treason.</i>	<b>Tresoun Answerde:</b> <sup>2</sup>	[ <sup>2</sup> St., om. C.]
	<i>Quod</i> she, for short conclusioun,	[St. & C.]
She is called 'Treason.'	'Yiff thou lyst knowe, I am Tresoun ;	
	And yiff that ffolkys knewen me,	
	My fellashepe they woldē ffe,	14984
	Eschewe yt, but he wer a ffool,	
	Lete me abyde allone, al sool,	
	Off me, so peryllous ys the suit.	
by whom is executed the malice and venom of her mother 'Envy.'	'ffor thorgħ me ys execut,	14988
	Off my moder callyd Envyē,	[Stowe, leaf 264]
	Al the malys (who kan espye),	
	Hyr wyl, hyr lust, and hyr lykyng,	
	And hyr venym in euery thyng.	14992
	And, for hyr-sylff may nat fulfyllē	
	Al hyr malys at <sup>3</sup> hyr wylle,	[ <sup>3</sup> and St.]
	Ther-for, off gret Inyquyte,	
She was first put to school	ffyrst to scole she settē me,	14996
	Bad, I sholde myn hertē caste	
	To practyse and lernē faste,	
	ffynde a way, by sommē <sup>4</sup> vyce	[ <sup>4</sup> somme St., som C.]
	Tācomplysshēn hyr malyce,	15000
	Hyr cursyd fals affeccioun	
	To putte in execucioun.	
	'And I wyl tellyn (off entente)	
	ffyrst wher I to scolē wente ;	15004
under her father,	Off wychē <sup>5</sup> scolē (thys the caas),	[ <sup>5</sup> whiche St., wych C.]
	Myn ownē ffader mayster was ;	
who taught her Sister to ent men's flesh.	Wych tauhte my suster fyrst to frete,	
	And the flessh off men to ete,	15008
	As yt werē, for the noonys,	
	Gnawe and Ronnge hem to the boonys.	
	'Whan he me sawh the samē whyle,	



- "Kome ner,' *quod* he, 'for vn-to guyle 15012 *Treason.*  
 I se (by cler inspeccioun)  
 Ys hool thy dysposicioun;  
 To lerne and practyse in malyce  
 And in every other vyce, 15016  
 Thow art off wyt *and* konnyng hable  
 To be fals and déceyvåble.  
 Be fals inward, *and* outward sad,<sup>1</sup> [Stowe, leaf 264, back]  
 And ther-off I wyl be glad<sup>1</sup> . [<sup>1</sup> sadde—gladde St.] 15020  
 Wherso-euere that we gon.'  
 'And *with* that word he took A-noon  
 Vn-to me, by gret corage,  
 Out off a Boyst, a fals vysage, 15024  
 Took yt me ful couertly.  
 A knyff ek, wych fful prevyly  
 I am wont to bere *with* me,  
 Hyd, that ffolk ne may yt se. 15028  
 'Than my fader gan abrayde,  
 And to me ryht thus he sayde,  
 'Douhter,' *quod* he, 'tak good hede :  
 Yiff the fowlere ay in dede 15032  
 Shewede hys gymnës *and* hys snarys  
 To thrustelys and to ffeldë-ffaarys,  
 Hys lymtwyggës, hys panterys,  
 And hys nettys by revery,<sup>2</sup> [<sup>2</sup> Ryverys St.] 15036  
 Bryddes, ffor al hys gretë peyne,  
 Ther-to woldë neuer atteyne,  
 But hem eschewe *with* al her myght,  
 Beete her wyngës, take her fflyht, 15040  
 Hys trappës aH, a-noon for-sake ;  
 ffor wych, douhter, whan thow wylt make  
 Any tresoun or compace,  
 Shew outward an humble face ; 15044  
 Thogh thyn herte be venymous,  
 And off malys outragous,  
 (Tak hed her-to, my douhter dere,) [Stowe, leaf 265, back, top]  
 Outward, alway shew good chere ; [Stowe, leaf 264, back, foot] she is to show  
 And, to hyde thy vyolence, 15049 good cheer  
 Looke thow be, by apparence, *Non sunt occultiores insidie*  
 Sootyl off port and off manere, *quam que late[nt] sub similitu-*  
*dinem bonita[tis]. Seneca.* [leaf 227, bk.]

Treason's  
father says  
her disposi-  
tion is wholly  
[leaf 227]  
to evil.

He gives her  
a false visage  
and a knife.

Her father's  
advice and  
exhortation.

When she  
wants to trick  
folk,

she is to show  
good cheer  
outwardly.



<u>Treason</u>	'And plesaunt alway off thy chere.	15052
is to imitate the Scorpion,	'Do as doth the scorpoun, Wych by simulacioun Outward (as by résemblaunce)	
look amiable,	Ys Amyable off contenance,	15056
and sting folk in the back.	And at the bak (or folk take hede,) With styngyng causeth folk to blede. 'And ther-for, off entencioun, That thou sue hys condicioun,	15060
Her father gives her a box, oint- ment,	I ha the yoven (off entent) A Boyst her, with an oynement. Vnder couert, to gynne a stryff,	
a sharp knife,	I ha the taken a sharp <sup>1</sup> knyff,	[ <sup>1</sup> sharpe St.] 15064
	And also, for mor ávauntage, In-to thy hand a fals vysage;	
and a false face. With these 4 things many a man has perished,	And with thys .iiij. <sup>2</sup> (who reknë kan) Ther hath perysshed many A man; ffor in Regum, ye may se	[ <sup>2</sup> ffoure St.] 15068
as Joab slew Amasa (2 Sam. xx. 9—12).	That Ioab (thorgh hys cruelte, As yt ys kouthe, ageyn al ryht) Slowh Amasa, A <sup>3</sup> worthy knyht.	[ <sup>3</sup> the St.] 15072
	'Ek whilom in the samë caas Stood the traytour callyd Iudas, Whan he traysshed cryst ihesu (That blyssyd lord, off most vertu)	15076
See also Judas who betrayed Christ;	To the Iewes fful yore agon.	[Stowe, leaf 265, back]
and read of Tryphon's treachery in the Macca- bees (xii. 39— xiii. 1-34).;	And thou mayst Redyn, off tryphon The ffals tresoun, many weyes, In the book off Machabeyes.	15080
	'And al thys tresouns <sup>4</sup> wrouht off Old, Vn-to the I haue hem told,	[ <sup>4</sup> alle his Tresoun St.]
	To thyn offyce, as yt ys due, Off entent that thou hem sue;	15084
	And that thou mayst hem wel reporte, Thyn ownë moder to counforte, ffor to helpyn hyr ffulfyll	
[leaf 228]	The surplus off hyr ownë wylle, And lat thy couert venym byte.	15088
She is to use her knife,	'Sparë nat also to <sup>5</sup> smyte Wyth thys knyff, cloos and secre,	[ <sup>5</sup> for to St.]

- ‘Whan thow hast opportunyte ; 15092 *Treason.*  
 And loke that thow be dyllygent,  
 Wyth thy plesaunt vnyment<sup>1</sup> [1 Oynement St.] but smear her  
 Tenoyntë-wyth thy vysage, face with the  
 That men sen nat thyn outrage ; 15096 pleasant oint-  
 Be war that yt be nat apert ; ment,  
 Kep al thy venym in covert, and keep her  
 Ellys thow dost nat worth a lek. poison hid.
- ‘Shew the outward, ay humble *and* mek, 15100  
 Contrayre to that thow art *with*-Inne,  
 Whan any tresoun thow wylt gynne ;  
 And looke thow takë hed ful offte,  
*With* thy wordys smothe *and* soffte, 15104 She is to blear  
 And *with* thy speche off flatterye,<sup>2</sup> [2 flatterye St., flatterye C.] lords' eyes  
 To blerë many a lordys Eye ; with the Oint-  
 ffor, *with* enoyntyng off swych thynges, ment of  
 Lordys, prynces, *and* ek kynges, [Stowe, leaf 266] 15108 Flattery.  
 Other many dyuers estatys, Kings and  
 Bothë bysshopys and prelatys, princes are  
 Ha ben ther-*with* deceyved offte. often de-  
 ‘But, for the oynement ys soffte, 15112 ceived by it,  
 They han echon (in ther entent,)  
 Savour in that oynement ;  
 They desyre, for ther plesaunce,  
 That ffolkys in ther dallyaunce 15116 for they de-  
 Sey no thyng that hem dysplese, sire to hear  
 But al that may be to hem ese, only things  
 Wher-so that yt be ryht or wrong. pleasant.
- ‘Ther-for, my douhter, euer among, 15120  
 Sparë nat Ay to be bold ; She is always  
 But that thow (as I ha told) to be bold  
 In thy speche and thy language, in greasing  
*With* a flatryng ffals vysage, 15124 them with  
 Enoynt hem *with* thys Oynement. her flattery,  
 And whan thow hast hem ther-*with* blent, / [leaf 228, bk.]  
*With* tresoun coveryd in thy thouht, and when  
 Smyt *with* the knyff, *and* sparë nouht, 15128 she's blinded  
*With* swych malys and cruelte, ein,  
 That they may neuer recuryd be. she's to  
 ‘And whan my ffader, gon ful yore, wound ein  
 deadly.

- Treason* 'Hadde in scole tauht me thys loore, 15132  
 Than was I lefft vp on A sak.  
 is sent forth upon her mother's back. Hiñ vp on my moder bak,  
 As thow sest, ther-on to Ryde,  
 And she ageyn to be my guyde. 15136  
 'And trewly, yiff I shal expresse,  
 I am bekome A gret maystresse  
 ffro poynt to poynt, as thow mayst se,  
 She has become a great mistress of her father's lore. Off that my ffader tauhtē me, 15140  
 Bothe off spechē *and* language,  
 And to shewe a fals vysage  
 Whan that me lyst in myn entent;  
 And also *with* the oynement 15144  
 Off wych I tolde nat longe ago,  
 And *with* the knyff yhyd also  
 Vnder my cloke : off fals tresoun  
 I ha lernyd my lessoun, 15148  
 And reporte yt in my<sup>1</sup> mynde. [<sup>1</sup> my St., om. C.]  
 She can bite silently. 'I kan byte also be-hynde  
 With my sharpē toth fful wel,  
 And yet ne berkē neueradel. 15152  
 and use both ointment and knife. I kan Enoynten euery Ioynt,  
 And affter, *with* my knyvēs<sup>2</sup> poynt, [<sup>2</sup> knyffe St.]  
 Whan me lyst to makē wrak,  
 I kan wel smytē at the bak 15156  
 With my tresoun ffraudulent;  
 She is like a serpent hid by flowers. ffor I resemble the serpent,  
 Wych, vnder herbys fressh *and* soote, }  
 Ys wont to daren by the roote, 15160  
 Coueryd *with* many a lusty flfour.  
 [leaf 229] 'But ther ne may be no socour  
 Her sting is deadly. Ageyn my styngyng, in no degre,  
 Whan I haue opportunyte. 15164  
 And vnder colour, by deceyt,  
 I lygge euermor in awayt,  
 She lies in wait to deceive. Simple *and* coy, off<sup>3</sup> port ful lowe, [<sup>3</sup> off my St.]  
 That men my tresoun may nat knowe, 15168  
 Who-so-euere kometh or goth. [Stowe, leaf 267]  
 'Men ne knowē alway cloth,<sup>4</sup> [<sup>4</sup> goothe . . . Cloothe St.]  
 Thogh the colour fresshly shynes ;

*6. Nat. Hist. Serpents*  
*1. who*  
*2. who*  
*3. who*  
*4. who*

- ‘Nor men ne deme nat<sup>1</sup> alway wyne; <sup>2</sup> [<sup>1</sup> nat St., om. C.] *Treason.*  
 Thogh they blosme or buddē fayre, [<sup>2</sup> Vynes St.] 15173  
 Som wynd or ffrost may yt apayre,  
 Or som<sup>3</sup> tempest *with* hys rage, [<sup>3</sup> somme St.]  
 To-for the tyme off the ventage : 15176  
 By exauple, ys offtē sene,  
 Som whilwh ful off levys grene, She is like  
 Wych hath ful many werm *with*-Inne, the worin in  
 That fro the hertē wyl nat twynne 15180 the heart of  
 Tyl they conswme yt euerydel,— a willow;  
 The trouthe her-off ys prevyd wel,—  
 And I resemble (who kan se)  
 Vn-to the syluē samē Tre. 15184  
 I am the brygge, the planc<sup>4</sup> also, [<sup>4</sup> plank St.] like a plank  
 That vnwarly wyl breke atwo that will  
 Whan men ther-on han most her tryst ; break.  
 My tresoun neuer toforn ys wyst. 15188 Her treason  
 ‘To leue on me, yt ys gret ffolye, is never  
 ffor I dar pleynly specefye,— known be-  
 Tak hed,<sup>5</sup> for yt ys no lape,— [<sup>5</sup> hede St.] forehand.  
 Yt ys ful hard a man tescape, 15192 It’s hard to  
 Outher by wyt or by resoun, escape her  
 ffro my nettys off tresoun, nets.  
 As longe as I haue ávauntage  
 ffor to bere thys ffals vysage 15196  
 With me<sup>6</sup> euer, off entencioun, [<sup>6</sup> St.; C. *burnt.*] [leaf 229, bk.]  
 ffor I am callyd dame Tresoun,  
 Wych, by<sup>7</sup> the crafft that I wel kan, [<sup>7</sup> by St.; C. *burnt.*]  
 Have be-traysshed many a man, 15200 She has be-  
 What *with* flatrie and *with* ffables. trayed many  
 ‘I pley nouthur at ches nor tables ; a man.  
 And yiff yt happē (ffer or ner)  
 That I pley at the cheker, 15204 When she  
 Outher *with* hifh or lowh estat, plays at  
 To hem ful offte I sey ‘chek mat’ chess,  
 Whan they wene (in ther degre) she mates,  
 Best assuryd for to be ; 15208  
 flor, by sleyhte off my drawyng, and beats  
 I ouerkome bothe Rook and kyng ; Rook and  
 ffro myn Engyn ther skapeth noon. None escape.



<i>Treason</i>	'Also, off fful yore agon,	15212
	Thogh thow kanst yt nat espye,	
says her mother 'Envy' has charged her to bring me to her, dead.	My moder, that callyd ys Envye,	
	Hath had to the in thouht <i>and</i> dede	
	Gret emnyte and gret hatrede ;	15216
	Wher-vp-on, she hath to me	
	Yove in <sup>1</sup> charg to takē the,	[ <sup>1</sup> a St.]
	And comaundyd, by hyr leue,	
	Off thy lyff the to be-rene,	15220
	And to don myn hool entente,	
	Ded, to hyre, the to <sup>2</sup> presente ;	[ <sup>2</sup> to St., om. C.]
	And that thys thyng be do in rape.	
	'And therfor thow shalt nat eskafe ;	15224
	Thow stondest in so hard a caas	
	That the bysshop seyn Nycholas,	
	ffro deth ne shal nat helpyn the,	
	That whilom Reysede clerkys thre	15228
	ffro deth to lyve (men wryten so) ;	[Stowe, leaf 268]
	But he hath no thyng now a-do,	
	The to socoure in no degre,	
	Ageyn my myght to helpyn the.'	15232
<i>The Pilgrim.</i>	And <i>with</i> that word (yt ys no ffaylle)	
She looks like killing me, [leaf 220]	She be-gan me to assaylle	
	fful mortally off look and cher,	
	And gan aproche <i>and</i> neyhen ner,	15236
	Made a maner <sup>3</sup> contenance	[ <sup>3</sup> manere off St.]
	ffor to smyte by résemblaunce,	
	Tyl the tother ffoul and old	
but is restrained by her sister,	That stood be-sydē stout and bold,	15240
	With-drouh hyr hand, <i>and</i> off fals guyle	
	Bad hyre to abyde a whyle :	
<i>Detraction,</i>	Detraccioun <sup>4</sup> :	[ <sup>4</sup> St., om. C.]
	'Suster,' <i>quod</i> she, 'be nat hastyff !	[Suster . . to Pryde, l. 15,255, is by a later hand, in the margin of C.]
	Lat hym a whylē haue hys lyff,	
who is to tell me her name,	And abyde a lytē throwe	
	Tyl that he my namē knowe ;	
	And thannē ye, and I also,	
and then join Treason in slaying me.	Shal assaylle hym bothē two	15248
	So mortally, that he shal deye,	
	And eskafe no maner weye.	



‘ffor, but I (in myn entent)

Wher<sup>1</sup> at hys deth with yow present, [<sup>1</sup> Were St.] 15252

Myn hertē wolde assonder Ryue.

And ye shal sen (her, as blyue) [Stowe, leaf 268, back]

Our bothen Awntē callyd Pryde,

Off vyces allē lord and guyde : 15256

But yiff he were *with* vs also,

He sholdē deye for verray wo.

And he hath power most, and myght ;

And the cause, off verray ryht 15260

To hym parteneth touchyng deth ;

Ther-for, or any man hym sleth,

Lat yt be don bassent<sup>2</sup> off Pryde, [<sup>2</sup> by assent]

And we shal stondē by hys syde.’ 15264

**Traysoun :**<sup>3</sup>

*Quod* traysoun, ‘I assentē wel

That we werkyn euerydel

As ye ha sayd to-forn, and cast ;

But I wolde ha yt done in hast, 15268

That in vs ther wer no lak.’

Than she that sat vp-on the bak,

Ryght hydous off enspeccioun,<sup>4</sup> [<sup>4</sup> Inspeccioun St.]

I mene sothly, Detraccioun

Abraydē, off gret cruelte,

And saydē thus in hast to me :

**Detraccioun :**<sup>5</sup>

‘How artow,’ *quod* she, ‘so hardy

To bern a staff so boldēly ? 15276

I haatē stavys euerychon,

Off pylgrymēs, whan they gon [Stowe, leaf 269]

On pylgrymagē wher they wende,

Whan they be crossyd At the ende. 15280

In hem I ffynde alway som lak,

And berke at hem behynde her bak

Thogh to-forn I be plesaunt,

And resemble Faulz-semblaunt, 15284

Wych hateth the and other mo ;

So doth my moder ek also,

Whos hertē doth for Anger ryve.

‘And whyl that thow art her<sup>6</sup> alyve [<sup>6</sup> here St.] 15288

Detraction.

Their Aunt,  
or Uncle,  
‘Pride,’ is  
also to be pre-  
sent at my  
death,

and agree to  
it.

Treason.

‘Treason’  
assents.

[leaf 230, bk.]  
The Pilgrim.

‘Detraction’

Detraction.

hates pil-  
grims with  
staffs,

and crosses  
at top.

False-Sem-  
blant and  
Envy hate  
me too.

- Detraction 'We shal the Etyn, flessch *and* bon ;  
 and Envy will eat me alive. Other grace thow getyst noon  
 Off vs, thogh thow makë stryff ;  
 ffor thow sawh neuere, in al thy lyff, 15292  
 Nor ne koudest yet espye,  
 Houndys in the bocherye  
 No dog is greedier to eat raw flesh, Mor gredy, rawh flessch to ete,  
 than Detraction is to devour me. Than I am now, the to ffrete ; 15296  
 ffor my throte ys al bloody,  
 Lych a wolff that ys gredy,  
 Shep in a folde for to strangle,  
 And to deuoure hem in som Angle. 15300  
 'Stynkyngre kareyn,<sup>1</sup> her and ther, [<sup>1</sup> kareyns St.]  
 She eats only stinking meat, Ys my foodë most enter ;  
 In hyllys and in valys lowe,  
 Lyk a Raven or lyk a crowe, 15304  
 [leaf 231] On swych mosselles most I thynke,  
 And ha best savour whan they stynke.  
 Myn appetyt, yt ys so kene [Stowe, leaf 260, back]  
 I loue no flessch<sup>2</sup> whan yt ys clene ; [<sup>2</sup> flesshe St., fleshly C.]  
 Yt mvt stynken north *and* south, 15309  
 Or yt kome *with*-Inne my mouth ;  
 And al the felthë that men seth,  
 gnawing and chewing it. Ys fyrst gnawen in my teth, 15312  
 And ychawyd vp and down :  
 My mayster tauhte me thys lessoun,  
 Whan that I to scolë wente,  
 To recorde yt in myn entente.' 15316
- The Pilgrim. The Pylgryme :<sup>3</sup> [<sup>3</sup> St., om. C.]  
 " I trowe thow koudest forge a-ryht  
 Yiff thow foundë day or nyht  
 Mater or cause to forgë by ;  
 But I supposë verrayly, 15320  
 No smyth ne may forgë wel  
 An Ax off yren nor off stel ;  
 But yiff he hadde on off the tweyne  
 Thogh he euere dyde hys peyne, 15324  
 He sholde nat fynde the maner how ;  
 No mor (I suppose) ne kanstow."  
 so she can't slander without cause. Detraccioun :<sup>4</sup> [<sup>4</sup> St., om. C.]

'Trewly yiff thow lyst lere,		<i>Detraction</i>
I kan fflynde ynowh matere :	15328	says she can always find material.
I am so prudent and so wys ;		
Good, I kan tourne in-to malys ;		
Trewē menyng <i>and</i> goodnesse,		She turns goodness to malice,
I chaunge in-to wykkednesse.	15332	
'ffor me, I make ay som resoun		
By fals Interpretacioun,		
What good werk I se men do.		
Wyn in-to water I chaunge also ;	15336	wine to water,
I tourne ek by collusioun		
Tryacle to venym <i>and</i> poysoun.		remedy to poison.
Applys ffayre I kan enpayre,		[leaf 230, bk.]
Thogh they be bothe good <i>and</i> ffayre ;	15340	
Worshepe I tourne in-to dyffame ;		
On folkys goode, I putte ay blame ;		
Ther goodē name, in halle and boure,		
As Rawh fflessh I kan devoure.'	15344	She devours men's good name like raw flesh.
The Pylgryme : <sup>1</sup>	[ <sup>1</sup> St., om. C.]	<i>The Pilgrim.</i>
" Her-vp-on I pray the,		
Thy namē that thow tellē me."		
Detraccioun : <sup>2</sup>	[ <sup>2</sup> St., om. C.]	<i>Detraction.</i>
'To make a short descripcioun,		
I am callyd 'Detraccioun' ;	15348	Her name is 'Detraction.'
Thys the sentence off my lawe :		
With my teth I rende <i>and</i> gnawe.		
Off folkys fflessh, by gret avys,		
I makē mortrews <i>and</i> <sup>3</sup> colys	[ <sup>3</sup> and eke St.]	15352
Vn-to my moder callyd Envye.		She makes broth of men's flesh,
Whan she hath any malladye,		for 'Envy,' her mother,
I make hyr sowpe yt vp a-noon,		
Whan I ha grounde both flessh <i>and</i> bon.	15356	
' She me made gouērneresse		
Off hyr kychene, <i>and</i> maysteresse :		
Ther kometh no mete in hyr syhte		
But yiff that I to-forn yt dyhte ;	15360	
And hyr thank for to dysserue,		
Off straungē mes I kan hyr serue,		
With ffarsyd Erys fful off poysoun		and serves her with ears stuf with poison.
Put on A spytē by traysoun.	15364	

- Detraction. 'Swettere than samoun outhar karp,  
My tongē ys, that spytē sharp .  
Her office is to wound, Wych hath the offyce and the charge  
ffor to make a woundē large ; 15368  
Yt kerueth sharpē, *and* mor narwe  
Than any quarel or hookyd arwe,  
Thogh the bowe be strongē bent  
ffro the place that yt ys sent : 15372  
Wyth wych fful many a<sup>1</sup> man ys kut. [1 a C., om. St.]  
' And on thys spyte, the Erys be put,  
Off folk that giben audyence,  
[leaf 231] ffor to heryn the sentence 15376  
And thabomynable sown  
Off sklaundre and off detraccioun,  
by slander and detrac- ffor to lestene hem fer or ner.  
tion, And thus I Am maad hasteler . 15380  
ffor to do my<sup>2</sup> bysynesse, [Stowe, leaf 270]  
' To serue my moder in hyr syknesse.' [2 done my ful St.]
- The Pilgrim. The Pylgryme :<sup>3</sup> [3 Stowe, leaf 271, om. C.]  
"Wherfor," *quod* I, "berstow that Crook,  
Dowble-forkyd as a flessch-hook ?" 15384
- Detraction. Detraccioun :<sup>4</sup> [4 St., om. C.]  
'Tak hed,' *quod* [s]he,<sup>5</sup> 'and thow shalt se [5 I C., St.]  
How that I werke in my degre :  
ffyrst off aH (yiff thow lyst lere),  
Whan I Percyde haue an Ere 15388  
Thorgh-out, and fyndē no dyffence,  
Than I do my dyllygence,  
With my flesschhook to a-proche ;  
And ther-with-al I do acroche, 15392  
Rende away, with som fals blame,  
The Renoun and the goodē name  
her fleshhook takes away good folke's name,  
Off folkē,<sup>6</sup> thogh ther be no preff ; [6 folke St., folk C.]  
ffor I am wers than ys a theff, 15396  
Wych day and nyht doth hys labour,  
ffro men to stelyn ther tresour.  
' But I stele off entencioun  
Ther goodē fame *and* ther renoun, 15400  
Wych (shortly for to specefye)  
Ys wors than any robbery.'



The Pylgryme: <sup>1</sup>	[ <sup>1</sup> St., om. C.]	<u>The Pilgrim.</u>
<p>"Than, record off thyn ownē mouth, Thow art a theff, both north <i>and</i> souht; ffor a good name (I dar expresse) Ys bet than gold or gret rychesse."</p>	15404	I call her a Thief,
Detraccioun: <sup>2</sup>	[ <sup>2</sup> St., om. C.]	<u>Detraction.</u>
<p>'Thow mayst wel seyn yt off Resoun; ffor, as the wysē Salomoun In hys proverbys bereth wytnesse, That gold, tresour, and gret Rychesse, A good name doth wel al surmounte, Who that lyst<sup>3</sup> a-ryht acounte.</p>	15408	for, as Solo- mon shows,
'And her-vp-on I make A preff,	[ <sup>3</sup> kan St.]	[leaf 232, bk.]
<p>That ther ys noon so perillous theff As he that steleth a-way the ffame, The rénoun, and the goodē<sup>4</sup> name</p>	15415	and, once stolen,
Off a man in hys contre,	[ <sup>4</sup> goode St., good C.]	
Off malys and Inyquyte;		
ffor swych A theff (be wel certeyn)		
May yt nat restore ageyn;	15420	cannot be restored.
<sup>5</sup> And with-oute Restitucioñ	[ <sup>5-6</sup> St., om. C.]	
ShaH I neuere ha fful pardoñ;		
I shaH be asshamyd sore,		
His goodē Namē to Restore,	15424	
That I hadde onys sayde certeyn,		
For to Revoke my worde ageyn. <sup>5</sup>		
Myn Awnte (I wot ryht wel also)	[Stowe, leaf 272]	
Woldē nat accorde ther-to.'	15428	
The Pylgrym: <sup>6</sup>	[ <sup>6</sup> Stowe, leaf 272, om. C.]	<u>The Pilgrim.</u>
<p>"I woldē wyte what thow dost than, Whan thow hast Robbyd thus A man Off hys honour <i>and</i> goodē<sup>4</sup> ffame: What dostow thannē <i>with</i> hys name?"</p>	15432	What do you do when you've robd a man of his good name?
Detraccioun: <sup>7</sup>	[ <sup>7</sup> St., om. C.]	<u>Detraction.</u>
'I wyl answere to thy demaunde:		
I <sup>8</sup> maake a maner off vyaunze	[ <sup>8</sup> And St.]	I cook the name
Off that namē doutēles;		
And next, after the fyrstē mes,	15436	and serve it to my mother Envy as a Soup for her second course.
Wyth swych A Coolys I hyr serue,		
Ellys she sholde for hunger sterue:		



<i>Detraction.</i>	'Thys secounde cours (yt ys no dred,)	15439
This cheers Euy,	Doth gret good vn-to hyr hed; <sup>1</sup> [ <sup>1</sup> drede . grete goode / . hede St.]	
	Whan she hath sowpyd that potage,	
and she makes De- traction her Cook and Potager.	Off verray custoom <i>and</i> vsage; ffor wych I am mad <sup>2</sup> 'cusyner,'	[ <sup>2</sup> mad om. St.]
	And for hyr mouth, 'cheff potager.'	15444
<i>The Pilgrim</i>	<b>The Pylgryme:</b> <sup>3</sup>	[ <sup>3</sup> St., om. C.]
	"ffor aht that I espyë kan	
says 'I never saw a worse Beast than you are.'	Sythe tymë that the world began, I sawh neuer, nor fond or now,	[Stowe, leaf 272, back]
	A wersë best than art thow."	15448
<i>Detraction.</i>	<b>Detraccioun:</b> <sup>4</sup>	[ <sup>4</sup> St., om. C.]
[leaf 233]	'Al ys trewe that thow dost telle,	
	ffor I am wers than any helle;	
Hell can only hurt those whom it binds,	ffor trewly hellë hath no myght To don harm to Any whyht	15452
	But to the ffolk that he hath bounde.	
	'But I kan hurte, <i>and</i> make a wounde,	
	Nat only to folk present,	
	But vn-to hem that ben absent.	15456
and cannot injure the holy.	Helle ek (as I tellë kan,) May damage noon hooly man; ffor thogh in hellë wer seyn Iohn,	
	Off peynë sholde he ffelyn noon,	15460
	ffor hys parfyt hoolynesse Sholdë lyhte al ther dyrknesse,	
	And quenche also (yt ys no drede)	
	The brennyng ek off euery glede.	15464
'Detraction' hurts the present and absent,	'But I kan hurtë (trustë me,) An hundryd myle by-yowndë se. ffro my wondyng, (thys no iape)	
	By absence no man may eskafe.	15468
	Afftere, I hurte in absence Mor Grevously than in presence,	
good folk as well as bad,	Goodë folk as wel as badde, That to-forn good rénoun hadde.	15472
	'Trust ek wel (yiff thow lyst knowe)	
even St. John, were he in earth,	Yiff seyn Iohn were in erthë lowe,— That hadde for hys perfectyoun And holynesse, so gret Renoun,—	15476

'ffor aH hys vertues good <i>and</i> fayre,		<i>Detraction</i>
Yet I koude hys name apayre		can blast any
By ffals report, <i>and</i> that ful blyue ;		man's reputa-
ffor ther ys noon so good alyve,	15480	tion, however
Nor neuere was, in-to thys day,		good he is.
But that I koudë fynde a way,		
Hys namë and hys vertues alle,		
ffor tapeyre hem or apalle,	15484	
By som fals wynd reysed aloffte ;		
And so I hauë don ful offte ;		[leaf 233, bk.]
Swych ys my condicioun		
Wych callyd am 'Detraccioun.'	15488	
<b>The Pylgrym :</b>	[Stowe, on leaf 273, om. C.]	<i>The Pilgrim.</i>
And whan I longë lestnyd hadde,		
Gretly in my herte I dradde ;		I fear attack
And, to <i>with</i> -stonde hys cruelte,		from Envy,
I castë for to armen me,	15492	Treason and
Lyst that thys thre wolde a-noon,		Detraction,
By assent vp-on me gon,		and arm my-
Affter that Detraccioun		self,
Hadde maade an ende off hyr sarmoun,	15496	
<i>With</i> -outen any mor abood ;		
ffor they round aboutë stood,		
Echon redy me tassaylle	[Stowe, leaf 273, back]	
Mortally, as by <sup>1</sup> bataylle.	[ <sup>1</sup> in St.] 15500	
ffyrst I lookede me be-hynde,		
And gan enqueryn off my mynde,		
To taken me my swerd in haste,		take my
Or I eny ferther paste ;	15504	sword and
Gaff also to hyre in charge,		shield,
ffor to taken me my targe ;		
ffor shortly, leyser hadde I noon,		
Other Armure to done vp-on.	15508	
And, lyk to my comaundement,		
She took hem me off good entent,		
In hope they sholdë me avaylle.		
And I be-gan hem to asaaylle,	15512	and assall my
Sette vp-on, to my power.		foes.
And they, malyeyous off cher,		
Seynge I woldë me dyffende		
PILGRIMAGE.	E E	

- The Pilgrim.* Gan Att onys on me descende 15516  
 But they charge me. Lykly tahaue had the bet off me,  
 Haddē nat the whyhte dowe be,  
 The white dove alighta on my head, Wych, me to counforte in my dred, 15520  
 [leaf 234] Alyhte adoun vp-on myn hed,  
 [6 lines blank in MS. for an Illumination.]  
 And goodly gan me to counforte,  
 and frightens my enemies. Makyng myn Emnyes to resorte  
 ffor verray ffer, and stonde asyde,  
 They desist, That they durstē nat abyde 15524  
 But off maalys cryede out, [Stowe, leaf 274]  
 And, on me gan make a shout,  
 Swoor (I hane yt wel in mynde)  
 Yiff they myghten euere fynde 15528  
 Me at large, by any way,  
 threatening vengeance on me when Grace Dieu is away. Whan Grace Dieu wer<sup>1</sup> gon away [1 wer St., when C.]  
 They woldē (thorgh her cruelte)  
 Vp-on me avengyd be. 15532  
 And how yt ffyl, I wyl nat spare,  
 Vn-to yow for to declare.  
 Off me trewly, thus stood the caas :  
 Whan that I delyuered was 15536  
 Off my dedly mortal foon,  
 Yt fyl so, and that a-noon,  
 The dove disappears. The whytē dowe had take hyr flyght.  
 And was agon out off my syht 15540  
 Vn-to hyr lady Grace dieu,  
 Wych that hath so gret vertu.  
 Thanne off me, thus yt be-fyl.  
 As I wente toward an hyl, 15544  
 I meet one armed with a sharp nalls, With on I mette, hydous and wykke,  
 And al hys body Armyd thykke  
 With hallys that wer sharp and kene :  
 And as I koudē deme and sene, 15548  
 like a hedgehog, Lyk a skyn off an yrchown  
 He was arrayēd vp and doun,  
 [leaf 234, bk.] Ygyrt with a brood fawchon ; [C. & St.]  
 girt with a falchion, In euery hand a callyoun, [? cailloyn, a flint stone] 15552  
 Out off wyche (yt ys no doute)  
 The redē fyr gan sparklyn oute ; [Stowe, leaf 274, back]

And yt sempte by hys vysage		<i>The Pilgrim.</i>
That he was fflayn in A rage ;	15556	
And in hys mouth A sawe off stel		and a steel
He bar, that was endentyd wel		saw in his
[7 lines blank in MS. for an <i>Illumination.</i> ]		
With teth fflyed for to byte ;		
And lyk as thogh he woldë smyte,	15560	
He caste hys look vn-to me-ward.		
And whan I took ther-to Reward,		
Aud off hys port gan haue a syhte,		I ask his
I Axede hym what that he hihte.	15564	name.
Wrathe: <sup>1</sup>	[ <sup>1</sup> In Stowe's hand, C, Wraththe St.]	<i>Wrath.</i>
'Tak thys,' quod he, 'in wordys fewe :		
I am komë for to shewe		His name and
To the (off hol entencioun)		occupation.
fully myn occupacioun,	15568	
As thow shalt wyte with-Inne A throwe.		
And yiff thow lyst my namë knowe,		
I am the oldë, most owgly,		
Skynned rowh and yrchownly ;	15572	He is the
Myn heer vntressyd and vndyht,		rough-skind
And in Ordre nat kempt A-ryht,		son of the
Douhter to that Rowhe yrchoun		hedgehog,
Wyche euere (in hyr entencioun)	15576	
Ys to vertu grettest Enmy ;	[Stowe, leaf 275]	daughter of
With whos prykkës mortally		Virtue's
She hath hyr sylff Enarmyd me,		greatest foe.
To shewe outward my cruele.	[C. & St.] 15580	[leaf 235]
And who-euere to me aproche,		
A-noon I marke hym with my broche,		
Perce hym thorgh, by gret vengauce :		
ffor thys my Ioye and most plesaunce,	15584	
Voyde off mercy and al pyte,		He is void
Euere for tavengyd be		of mercy and
On aH that do me any wrong ;		pity,
ffor off power I am mor strong,	15588	
That god only, off hys suffraunce,		
Hath in myn hand yput vengauce		
And fully execucioun,		and is clothed
By lettre and by commyscioun :	15592	with venge-
		ance and
		execution.



<i>Wrath</i>	'ffor wych I am (in myn Entent) Deyngnows <i>and</i> inpacient, Mor sharp (behynden <i>and</i> befor,) Than brembel, or any maner thorn.	15596
is sharper than bramble or thorn,	And who that <sup>1</sup> lyst to close hys vynes, [1 so St.] Or Round abouten hys gardynes With my sharpnesse cloos aboute, He sholde ha no maner doute	15600
or any hedge.	Off entryng in, nor off no ffon; ffor hegh so sharp ys makyd noon So stronge wrouht, nor so myghty, That ys drad so myche as I,	15604
	Nor so despytous by to pace. [Stowe, leaf 275, back]	
His name is 'Noli me tangere,'	' My namë callyd in ech place Ys thys, 'Noli me tangere'; ffor I haue 'carmen et ve';	15608
'touch me not.'	Thys to seyne, (yiff yt be souht) Be war that thou touche me nouht. With me I haue (Eve <i>and</i> morwe) Lamentacioun, dool <i>and</i> sorwe;	15612
He is void of all reason,	ffor I, devoyde off al Resoun, Wyl cacheche A-noon occasioun (Thogh that ther no causë be)	
[leaf 235, bk.]	A-noon for to avengë me [C. & St.]	15616
	I putte al folk in swych affray. ' And as a Bakkë at mydday fleth, <i>and</i> yet may se no syht Thogh that the sonnë shynë bryht,	15620
	Ryght so, off malys and off pryde, Wherso-euere that I abyde,	
blinding people,	I blyndë ffolkys off al Resoun, And, for lak off déscrecioun, <sup>2</sup> [2 dyscrecioun St.]	15624
	I cause hem that they may nat so But bestyally in ther degre.	
and making them bestial.	I trouble hem (in especyal) That they be verray <u>bestyal</u> ;	15628
	I make hem lookë pale <i>and</i> megre, Yive hem vergows <i>and</i> vynégre To eneresse her trouble and <sup>3</sup> wo, [3 and C., om. St.]	
	And yive hem other sawtys mo;	15632



		<u>Wrath.</u>
‘Mor to folkys colleryk Than to folkys flewmatyk.		
‘I make also (as I wel kan)	[Stowe, leaf 276]	
In the ffyrmament off a man	15636	In man, the microcosm or less world,
Whom that phylosoffres Alle		
‘The lasse world’ a man they calle		
In ther bookys (so they wryte);		
And in that world I kan exeyte	15640	Wrath awakens dissention,
The wyndës off dyssencioun		
And thondrys off rebelloun.		
‘I dyrke (with-oute Awysément)		darkens their wit,
Ther wyt and ther entendement,	15644	
And clypse also ther Resoun		and eclipses their reason.
(ffor lakkyng off dyscrecioun),		
And cause hem to ben despytous,		
Vengable and malencolious,	15648	
I am so verray serpentyne.		
‘Whan Ire doth myn hertë myne,		
I am so venymows (in soth),		He is as venomous as
I bolle as any crepawd doth ;	15652	a toad,
I makë blast, I blowe and yelpë ;		
I am the bychchë gret with whelpe,		[leaf 236]
That whelpeth kenetys off meschaunce,		
Euere redy to do vengeance.	15656	
In loue, I kan. ha. no swetnesse,		
ffor, I hauë mor sharpnesse		and sharper than briar or bush,
Than outhir brambel, bussh or brere.		
‘And I am ek (as thow shalt lere)	15660	
Whan I am steryd in my blood,		
Mor sowr and bytter than wormood ;		
Ne wer vengeance, I wer but lorn,		
ffor, I am the sharpë thorn	15664	or than the bramble of Jotham,
Off wych (by descripcioun)	[Stowe, leaf 276, back]	
Iudicium maketh mencion,	Egredatur Ramnus. Iudicium 90. capitulo. C., om. St.	
Off wych the ffyr sprang out A-noon,		
And brente the cedrys euerychon.	15668	which burnt the cedars (Judges ix. 15).
ffor who ne toucheth, in myn Ire,		
With Anger I renne anoon affyre,		
Whan any wynd at me doth blowe,		
Men may yt by the smokë knowe.	15672	

<i>Wrath</i>	'I hurtle thys hardë stoonys tweyne,	
has two hard stones, to cause fire,	Smytë fyr <i>with</i> al my peyne ;	
	Make the sparklys out to gon ;	
	And yiff I hadde ynowh bronstoon,	15676
	I sholde (off malys, in my werkynge,) Sette affyre al maner thyng	
	<i>With</i> -outë mercy or respyt.	
'Despite' and 'Strife:'	'On off thys stonys ys 'Despyt'	15680
	Ycallyd / the tother hyhte 'Stryff' :	
	<i>With</i> wychë tweynë, al my lyff	
	I haue, in hiñ and lowe estaat,	
	Mad folkys often at debaat ;	15684
these forged the Saw he holds in his teeth,	And off thys two, by mortal lawe,	
	Whylom forgyd was thys <sup>1</sup> sawe,	[ <sup>1</sup> my St.]
	The wych, (As thow mayst beholde)	
	<i>With</i> -In my sharpë teth I holde ;	15688
made by the hammer Strife	And in the forgyng, ek ther- <i>with</i>	
	The hamer Stryff, despyt the Styth. <sup>2</sup>	[ <sup>2</sup> Stythe St., Styhhe C.]
[leaf 236, bk.]	'And the yren (by sentence)	
out of the iron Impatience, which was dug out of hell.	Callyd was 'Inpacyence'	15692
	Wych was dolven out off helle,	
	Wher that blakë ffendys dwelle.	
	And (yiff thow lyst sen al the caas,)	[Stowe, leaf 277]
	Thus the sawe endentyd was,	15696
	And al teth set by <i>and</i> by	
	Wrouht by me ful craftyly.	
	'ffyrst (as I shal her expresse,)	
'Righteousness'	A lady callyd 'Ryghtwysnesse,'	15700
	Smyth and also forgeresse	
	[ <i>a line blank in C. ; no gap in St.</i> ]	
	Off al vertues, rekne echon,	
	Hyr sylff hem forgeth, on by on ;	15704
	And she hath (in conclusioun,)	
with the file of 'Correction'	A ffyle callyd 'Correccioun'	
	<i>With</i> wych (thogh yt be nat soote)	
	She ffyleth synnës to the roote,	15708
	That no Rust (I the ensure)	
	May ther kankren nor endure,	
	She skoureth yt a-way so clene,	
	That noon ordure may be sene.	15712

- ‘And yet she hath assayed offte,  
 With hyr ffylē (no thyng soffte)  
 Vp-on my cursyd yren hard,  
 Rebel, rusty, and froward, 15716  
 ffor to do the rust a-way.  
 And as she fyledē day be day  
 Vp-on myn yren, rowh *and* old, fled this Saw  
 Ther-off she made (as I ha told) 15720 night and  
 Thys sharpē<sup>1</sup> sawe (in verray dede) [<sup>1</sup> sharpe St., sharp C.] day,  
 Wych that callyd ys ‘Hatrede.’  
 And wyth thys sawe (tak hed her-to)  
 Ys I-sawhe *and* kut a two, 15724 which severs  
 Parfyt loue and vnyte, concord and  
 Concord and ffraternyte; [Stowe, leaf 277, back] fraternity,  
 Off charyte and allyaunce  
 Maad also dysseueraunce; 15728 [leaf 237]  
 Yt cut a two ech vertu.
- ‘In Iacob *and* Esau Oderat ergo Esau Iacob Dixit-que venient dies  
 vt occidam Iacob. Genesis .27o. capitulo as in the case  
 Thow mayst sen a pleyn fygure of Jacob and  
 Yiff thow rede the scripture: 15732 Esau.  
 Thys sawhe made hem gon assonder,  
 The Ton her, the tother yonder;  
 And longē<sup>2</sup> tyme assonder were. [<sup>2</sup> longe St., long C.]
- ‘And thys sawhe also I bere 15736 [Camb. prose,  
 (As thow sest) her in my mouth cap. cxlix.]  
 Wher-euere I go, both Est and south,  
 Off entent (be wel certeyn)  
 Whan-euere I pray, or sholdē seyn 15740 Wrath bears  
 My pater noster nyht or day, this Saw  
 Thannc I sawhe my-sylff a-way always,  
 ffrom the hooly trynnye:  
 I preve yt thus, (as thow mayst se,) 15744  
 I pray god (off entencioun)  
 Off my synnēs to han pardoun,  
 Evenc lyk to my socour  
 So<sup>3</sup> I forgyve my neihhēbour. [<sup>3</sup> As St.] 15748  
 In my prayere ek I sette,  
 That he forgyuē me my dette  
 As I forgyvē folk thoffence  
 That to me dyde vyolence; 15752 and turns  
 it against  
 himself in  
 prayer.

<i>Wrath</i>	‘ And to conclude, (yiff yt be soult,)	
never for- gives his foes, and so his prayer fails.	I forgyve her-off <sup>1</sup> ryht nouht ;	[ <sup>1</sup> ther off St.]
	Thian muste yt folwe (off equitye)	
<i>lover</i> <i>or</i>	My prayere ys ageyn[e]s me :	15756
	To-ward my-sylff (by mortal lawe)	[Stowe, leaf 278]
	Wrongly I tourne thys ylkē sawe	
[Camb. prose, cap. cl.]	In the wych ys no profyt,	
	Worshepe, honour, but fals delyt,	15760
	But gret damage and harm ful offte.	
	‘ And he that sholdē stonde aloffte,	
	Holdynge thys sawhē (thys the caas,)	
[leaf 237, bk.]	He ys be-nethe, and stont most baas ;	15764
	In signe wheroff, (who lyst knowe,)	
Satan first bore Wrath’s saw.	Sathanas, he ys most lowe,	
	Wych fyrst off allē bar thys sawe.	
	‘ My fawchoun ek, whan I yt drawe,	15768
	Wych that hangeth by my syde .	
His falchion makes knights of his own con- dition,	Ther-with offte I kan provyde	
	To maken (off Entencioun)	
	Knyhtys off my condicioun ;	15772
	Swych I mene, in ther degre,	
murderers	As thys mordererys be.	
	Ther-wyth I gyrde hem euerychon,	
like Barab- bas.	Off wychē Bārrabas was On,	15776
	As he that was an homycyde.	
	‘ And looke ek on the tother syde,	
Tyrants like- wise wore it, when they slew the Apostles and Martyrs.	Tyrauntys wer gyrt with thys <sup>2</sup> fawchoun [ <sup>2</sup> the St.]	
	Whan they (with ful gret passioun)	15780
	Slowhe thapostellys ek also,	
	And holy martyrs bothē two	
	Swych tyrauntys, in ther rage,	
	Lyk to bestys most savāge	15784
	Tournyd were fro ther Resoun,	
	Wors than Beere, boor or lyoun,	
	Wych that dwelle in wyldernesse.	[Stowe, leaf 278, back]
Kings should hunt them out.	‘ And ryhtful k yngēs, in sothnesse,	15788
	Sholde hunte hem out, and at hem chace,	
	Wher they dwelle in Any place,	
	Both beforn and ek behynde,	
	Rather than outhert hert or hynde.	15792



<p>'Ther-for, <i>with-outē</i> wordys mo,          Be Avysed what thow wylt do ;          Yiff thow wylt stonden at dyffence,          Ageyn me maken résystence  <i>With</i> thy swerd, and <i>with</i> thy targe,          Wych that ys so brood and large :          Off hem I haue no maner doute,          Be causē thow art nat <i>with-oute</i>,          The to dyffende, fro poynt to poynt,          Clad a-bove <i>with</i> a purpoynt ;          And I shal ek (yt ys no drede)          Hauē helpe, yiff yt be nede,          Ageyns the to do vengauce          The to bryngen to outraunce.'</p>		<p><u>Wrath</u>          warns me          that I.          must defend          myself.</p>	
	15796		
	15800	[leaf 238]	
	15804		
<p>The pilgrym :<sup>1</sup> [<sup>1</sup> In Stowe's hand. The Pilgrym St.]</p>		<p><u>The Pilgrim.</u>          [Not in          Camb. prose.]</p>	
<p>"Be war, touche me nat," quod I ;          "ffor yiff thow do, (fynally),          I am cast, in my<sup>2</sup> dyffence,          ffor to makē résystence          As longē as me lasteth breth ;          ful myghtly vn-to the deth,          I shal nat spare, (yt ys no faylle)."</p>		<p>I defy Wrath.</p>	
	15808		
	15812		
<p>And ffyrst he gan me thus assaylle ;          Hys callyouns to-gydre he smoot          Tyl they gan to wexen hoot,          And ther-<i>with</i> he gan loudē crye.          And than at erst I gan espye ;          ffro the hyl descendyng down,          Kam <i>with</i> hym 'Trybulacioun,'          Off stature gret and large  <i>With-outē</i> sheld or any targe.          To me-ward she gan hyr dresse.          In hyr hand, (by gret duresse),          A gret hamer I beheld ;          And in the tother hand she held          A peyre off pynsouns ek ther-wyth ;          And A Barmfel off A smyth,          At hyr brest she hadde vp-bounde.</p>		<p>[Stowe, leaf 279]          He knocks          his flints to-          gether,          and shouts,          and comes          against me          with 'Tribu-          lation'          [In Camb.          prose iv. 15.]          armd with          a great Ham-          mer          and a pair of          Pinchers.</p>	
	15824		
	15828		
<p>Tribulacion :<sup>3</sup> [<sup>3</sup> In Stowe's hand. Trybulacion St.]</p>			
<p>Quod she to me, 'thow art wel founde.</p>			



- Tribulation 'Thow knowest (I trowe, in thyn entent)  
 was sent by 'Ire,' That Ire hath me to<sup>1</sup> the sent: [1 vnto St.] 15832  
 Thys sawe shal me ber record;  
 ffor he *and* I ben off accord;  
 Mawgre thy myght, thow mvst ley doun  
 Her, affor me, thy Bordoun. 15836
- [leaf 238, bk.] 'Thow hast nat On, in thy dyffence, [St. & C.]  
 No Gambysoun<sup>2</sup> off pacyence, [2 St., C. burnt]  
 For off thy targe<sup>3</sup> and off<sup>3</sup> thy sward [3 Targe / nor St.]  
 I am in no wyse afferd; 15840  
 They may no thyng awayllē the,  
 ffor to flyhte ageynēs<sup>4</sup> me.' [4 ageyns C., St.]
- The Pilgrim. the pilgrym:<sup>5</sup> [5 In Stowe's hand. The Pilgrim St.]  
 "Touchyng thy name, me lyst nat lere;  
 But off the I wolde enquire, 15844  
 Wher-off thyn Instruementys thre  
 Servyn, that thow beryst *with* the."
- Tribulation tribulacion:<sup>6</sup> [6 In Stowe's hand. Trybulacion St.]  
 'Myn instrumentys (in wordys ffewe)  
 Declare openly, and shewe 15848  
 (Shortly in conclusioun)  
 What ys myn occupacioun.  
 Me wanteth nothyng but a styth,  
 But I sholdē, lyk a smyth, 15852  
 fforge A-noon (*with-outē* stryff)  
 Vn-to the A crowne off lyff.  
 But, for cause (yiff thow ha mynde)  
 That thy Styth ys lefft behynde 15856  
 Off neclygence, ther thow gost,  
 Thow stanst in pereyl to be lost.  
 And for thy styth ys now away,  
 I shal the smyten, yiff I may; 15860  
 Than thow shalt, *with-Inne* A trowe,<sup>7</sup> [7 throwe St.]  
 My konnyng and my crafft wel knowe.  
 'I am gold-smyth (in sothnesse)  
 Off hevене, and the forgeresse 15864  
 Wych in erthe (by gret avys)  
 fforge the crowns off paradys;  
 ffor *with* myn hamer, mor *and* more [Stowe, leaf 280]  
 I batre the metal wonder sore, 15868
- and does not fear my weapons.
- says that if she had an anvil she would forge me a Crown of Life.
- She is the Goldsmith of Heaven, and forges Crowns of Paradise.

'ffor to prevē wel the metal			<i>Tribulation</i>
That yt be foundē good at al,			bettens metal
By assay, bothe ffer and ner.			
And in A ffurneys bryht and cler,	15872	[leaf 239]	
To preve yt good, (as I the tolde)			tests it in a
With my Toongys I yt holde			furnace,
fful offtē sythe, and spare yt nouht.			
And whan I ha the trouthe out souht,	15876		
And ffyndē that ther be no let,			
Yiff yt be good, I make yt bet.			improves
Yiff yt be wykkē, (trustē me,)			good metal,
I make yt wors (as ffolk <sup>1</sup> may se).	[ <sup>1</sup> men St.] 15880		and worsens
'Myn hamer, by descrypcioun,			bad.
Ys callyd 'persecucioun,'			Her Hammer
Wych doth to ffolk ful gret offence :			is called 'Per-
Whan the doublet off pacyence	15884		secution,'
Ys devoyded from her bak,			
Than go, farewel, al goth to wrak ;			
Ther manhood and ther renoun			with which
Al tourneth to confusioun.	15888		she over-
'Iob, whilom by pacyence, ]			comes
Hadde yt On in hys dyffence, ]			patience.
And other seyntyts, fer and ner			
Rehersyd in our kalender.	15892		
'My toongēs (as I shal expresse)			Her tongs are
Ben ycallyd ek 'Dystresse,'			Distress,
Wych that werkyn to an herte			
fful gret anguissh and gret smerte ;	15896		
And in a pressour off gret peyne	[Stowe, leaf 280, back]		and squeeze
They kan ful offte A man dystreyne			a man as thin
Bothe with-uten and with-Inne,			as gold foil.
As gold ffoyl ybetyn thynne.	15900		
Swych pressyng (who kan espye)			
Causeth, from a manhys Eye,			
The saltē terys dystyllē down, v			
Makyngē A demonstracioun,	15904		
And an evydent massage			
Off sorwe in herte and gretē <sup>2</sup> rage	[ <sup>2</sup> grete St., gret C.]		
'Thys Barmfel also that I were,			
And a-ffor my brest yt bere,	[C. & St.] 15908	[leaf 232, bk.]	

<i>Tribulation.</i>	'Callyd ys by ryhtful name	[C. & St.]	
Her breast- apron is Con- fusion or Shame.	'Confusioun' or ellys 'Shame';	"	
<i>Born</i>	As thus (for to specefye)		
	Whan I do swych tormentrye		15912
	With my bytter peynys strong—		
	Be yt ryht or ellys wrong—		
	To don execucioun		
	Outher be cyvyle or kanoun;		15916
	The shame ther-off, <i>and</i> the <sup>1</sup> outrage,	[ <sup>1</sup> grete St.]	
	Shewyd ys in the vysage;		
	And most he hath occasioun,		
	That most hath persecucioun.		15920
	'And I shal preue A-noon by the,		
	Yiff thow konne ashamyd be.		
She will sinite me on the back,	I shal assayē for to smyte		
	Vp-on thy bak, my sylff taquyte		15924
to fulfil Ire's desire;	ffor to fulfillē the talent	[Stowe, leaf 281]	
	That Ire hath in hys entent		
	Enclosyd by ful mortal lawe.		
	ffor whyle that Ire bereth the sawe,		15928
and I shall burst or groan.	Thow shalt, by persecucioun,		
	Outher breste, or make a soun		
	Outward, as by som gruchchyng,		
	Or by som noyse in cōpleynyng:		15932
'Empty ves- sels make most sound.'	A voydē vessel, pype, or tonne,		
	Whan the lycour ys out Ronne,		
	Who smyt thér-on / vp / or down,		
	Yt maketh outward a gret soun,		15936
	Mor than to-forn, whan yt was ful;		
	And therfóre, who that ys dul		
The unvirtu- ous have no peace when persecuted.	And voyde off vertu (douteles)		
	By pacyence kan ha no pes,		15940
	Whan he, by trybulacioun,		
	Suffreth <sup>2</sup> persecucioun,	[ <sup>2</sup> Suffrethe my St.]	
	Wrong, or any maner wo:		
	Adonay me toldē so,		15944
[leaf 240]	Whan she me madē fyrst a smyth,		
	ffor to forge vp-on hyr Styth.'		
	<i>the pilgrym:</i> <sup>3</sup>	[ <sup>3</sup> In Stowe's hand, C. The Pilgrym St.]	
	"Yiff thow be makyd by offys		

"(As thow seyst) smyth off paradys, 15948 *The Pilgrim.*  
 Mak me no dylacioun, [Stowe, leaf 281, back] I ask Tribu-  
 But shewe me thy commyscioun, lation to show  
 Thy power also, and thy myght, me her Com-  
 That I may sen hem A-non ryht. mission.

ffor, but I se hem, truste me, 15952  
 I wyl in no thyng leue the  
 Off al that euere thow hast me told."

And she, out off A box ful old, 15956 She produces  
 Took out A Commyscioun, it.  
 And sayde, lyk hyre entencioun :

**Tribulacion :**<sup>1</sup> [1 In Stowe's hand, C. Trybulacion St.] *Tribulation*  
 'Se thys,' quod she, 'and rede yt wel, bids me read  
 And looke yt ouer Euerydel, 15960 it.

And ther-vp-on the wel avyse.  
 Yiff that it may nat suffice,  
 I shal the shewe A-nother to,  
 Wych I haue with me also : 15964 She will show  
 Red hem bothe, and thow shalt se me a second  
 My power and Auctoryte.' one too.

[8 lines blank in MS. for an Illumination.]  
**the pylgrym :**<sup>2</sup> [2 In Stowe's hand. The Pylgrym St.] *The Pilgrim.*

And whan they wern vn-to me take,  
 A-noon I gan me redy make, 15968  
 Redde hem bothe two yffere ;  
 And fynally, yiff ye lyst here,  
 And to me yiven Audyence, [St. & C.] [leaf 240, bk.]  
 This was the fyrste, as in sentence. [St. & C.] 15972 Here's the  
 first Commis-  
 sion.

**The comisyon & power gyven to tribulation :**<sup>3</sup> *Tribulation's  
 1st Commis-  
 sion*

'Adonay, the myghty kyng  
 Wych ys lord off euery thyng,  
 Emperour off Ryghtwysnesse,  
 Whos power (in sykernesse) 15976  
 Neuere eclipseyth off hys lyht,  
 But shyneth euere glyche bryht,  
 As he that lord ys off nature,  
 And euer in On shal so endure, 15980  
 As off power and off Renoun,  
 Elthe to trybulacioun !

[3 In Stowe's hand. The  
 Comyscioun and Power gyve /  
 vn-to Trybulacion. Stowe,  
 leaf 282.]

from the  
 great king,  
 Adonay.



*Tribulation's*  
*1st Commis-*  
*sion*

*s directed*  
*against*  
*'Prosperity'*

*which hath*  
*taken castles*  
*and towns*  
*from Grace*  
*Dieu and the*  
*king,*

*and robbed*  
*treasure,*

*specially*  
*Spiritual*  
*goods.*

' We haue vnderstondē late,  
Tydynges nat ful old off date, 15984  
How the Stepmoder off vertu,  
And ful enmy to cryst ihesu,  
Wych callyd ys 'Prosperyte,'  
Ageyn al ryht, thorgh hyr powste, 15988  
Hath Our sawdyours<sup>1</sup> assaylled, [1 Sowdyours St.]  
Set on hem, *and* nat yfaylled,  
By maner off collusioun  
Drawe her hoodys lowē down [Stowe, leaf 232, back] 15992  
Ouer ther face, by swych degre  
That they be blynd, *and* may nat se,  
(Wych ys ful hard for to recure,)  
And be-rafft hem ther Armure ; 15996  
Only off fals presumpcioun,  
*With-outē* restytucioun,  
Take away ther Garnysouns,  
The castelys also and the Touns 16000  
Wych that longede off equyte  
Vn-to Gracē dieu *and* me.<sup>2</sup> [2 to me St.]  
' But now off newe, (yt ys no nay,)  
ffrom vs she hath hem take away, 16004  
*With-outē* forberying or favour  
Dyspoylled vs off Our tresour,  
[leaf 241] And, in our tours strong and Old,  
Vesellys off syluer and off gold, 16008  
Take hem a-way by Tyranye,  
Bextorsioun and<sup>3</sup> robberye ; [3 and by St.]  
I menē most, in *éspecial*,  
Ther goodys that were Espyrytual ; 16012  
Swych goostly goodys euerychon  
Ben yrobbyd And agon ;  
And thorgh hyr Ravyne *and* robberyng,  
She hath lefft ful nyh no thyng. 16016  
ffor wych, we lyst no lenger tarye,  
But vn-to the, Our secretarye  
And Our sergaunt in thys caas,  
(Wych off custom berst our maas) 16020  
We (wyth al our hool entent,) [Stowe, leaf 283]  
Sende vn-to the A Maundement,



<p>‘ And commytten our power, ffor to cerchē ffer and ner, Hows by hows, wher-euere he be, To sekyn out Prosperyte.</p>	16024	<p><i>Tribulation's 1st Commis- sion.</i>  This com- mand is sent,</p>
<p>‘ And that thow, in al wyse Be bysy, hym for to chastyse, ] That he no mor, by no quarelle, Be hardy, ageyn vs to rebelle; Holde hym euere so lowē down, Chargyng, by thys commyssoun, That allē tho that thow mayst fynde</p>	16028	<p>In order to chastise ‘ Prosperity ’</p>
<p>(I menē, hem that be mad<sup>1</sup> blynde Bassaut off thys Prosperyte)</p>	16032	<p>and all folk whom she has blinded,</p>
<p>Tourne her hoodys, <i>and</i> make hem se; Chastyse hem, (in thyn entent, And byd hem take avysēment, ffyrst, her Eyen to vnclose,</p>	16036	[ <sup>1</sup> made St.]
<p>And so her hertys to dyspose, ffor to looken vp ful offte To the hevene hiñ aloffte;</p>	16040	<p>so as to make them look up to Heaven.</p>
<p>And hem syluen mor tassure, Take ageyn ther olde Armure Vn-to hem, bothe plate and maylle, (Lyst ther enmyes hem assaylle,)</p>	16044	[St. & C.]
<p>Wych they ha broke, and lost in veyn; Lat hem reforge hem newe ageyn.</p>	16048	”
<p>‘ Grauntē to swych euerychon, Crownys with many A rychē ston, I mene, to hem that, off assent, Obeye vn-to thy maundēment.</p>	16052	”
<p>‘ And for thys skyle, (in sykernesse, We have maad the Forgeresse And Goldsmyth off our heavenly tour, ffor to don ay thy labour,</p>	16056	”
<p>To al that suffre as Champyons, ffor to forge hem rychē crownys, Wher-so they suffre, on se or lond,</p>	16060	<p>[Stowe, leaf 283, back]</p> <p>When they do so, they are to have Crowns.</p>
<p>‘ And sese also in-to thyn hond, Solace and play in ech cyte, And al swych worldly vanyte,</p>		<p>Tribulation is declared Goldsmyth of the heavenly tower,</p>

<i>Tribulation's 1st Commis- sion</i>	' And Ioyës that ben transytörýe, Revel, and al worldly glorye.	16064
to bury all vain amuse- ments.	And wher thow mayst hem sen or knowe, Burye hem in the Erthë lowe ; Oppresse hem with thy sharpë shours, ffor they deceyve our sawdyours. <sup>1</sup> [1 Sowdyours St.]	16068
She is given full power to do her devoir.	And we thé grauntë ful power Duely to don thy dever ; To sen our vessellys euerychon, Wher that they be voyde or noon, fful off good or wykkednesse, To knowë do thy besynesse. Touche hem with Trybulacioun ;	16072
She is to try all folk with affliction ;	And yiff they Gruchche, or makë soun, Yt ys a tookne vn-to the Off good, that they yvoyded be. And yiff thow se by thy touchyng [Stowe, leaf 284] That they resowne no maner thyng,*	16076 16080
	Hyt ys an opne / Evydence Off gruchchyng / ther ys nōōn Offence ; For we Charge the / day by day, Cerche hem wel / And make assay.	16084
and those who obey her are to be crown'd in Heaven.	' And who off hyh / or lowh degre That lowly / wyl obey[en] the, For hys suffrazne / and lowlyhede He shal be Crownyd / For hys mede In oure Court / Celestyah. Loo ! off thy power / thys ys AH, Charge to done / Execucion, And Fyn off oure Commyssion, ¶ Yove and wryte / (who lokë wel), Vnder oure ownë / pryve sel Vp-on the day / (by goode avys) Whan Adam / Out off Paradys Exyled was / (as thow mayst se) With alle hys hool Posteryte,	16088 16092 16096
This 1st Commission was dated on the day Adam was driven out of Para- dise.		

\* As the catchwords at the foot of this leaf are "Yt ys an open," the next sheet, at least, of the Cotton MS. is missing. I therefore copy and print it from the Stowe MS. 952, leaves 284-301, with its metrical pause-bars.—F.

' For ther was nōōn / Excepcion.	[Stowe MS. only.]	<i>Tribulation's 2nd Commis- sion</i>
¶ ' And the tother Commyssiōn	16100	
That I off spak / I shaft the shewe ;		
And yt ys thys / In wordys Fewē :		
¶ Thamyrā / off the gretē See,		from Admiral
Fulle off Wawes / (as men may se,)	16104	Satan, man's greatest foe.
Which that callyd / ys Sathan—		
Grettest Enmy / vn-to Man,		
Foo to Adam / and hys Lynage,		
For to presse hem / with hys Raage,	16108	
Kyng of alle / Inyquyte,	[Stowe, leaf 284, back]	
And Tormentour / off Equyte,		
By wronge / and Persecucion,		
Elthē / to Trybulacioun,	16112	
Swych as we / may to hym sende		
For tapeyre / and nat Tamende,—		
We haue syttyng / In oure Dongoun,		
Knowyng / by clere Relacioun	16116	"We—know- ing that Adonijah's servants are preparing to attack our city,
That the Sergeantys / Fynally		
Off the myghty kyng / Adonay		
Ageyn oure power / haue ytake,		
And ther-vp-on / hem Redy make	16120	
With vs / For to haue a-do,		
And wyne the place / that we kam Fro,		
And hem purpose / in that Cyte		
Ther For to / Receyved be ;	16124	
And, lyke / as myghty Champyouns,		and have Serps and Staves—
Made hem Skryppes / and Bordouns,		
Seyn that they / in ther vyage,		
Wyl thedyr gōōn / On pylgrymage,	16128	
Euerych off hem / In ther degre.		
' Wher-vp-on / we chargē the,		charge thee
Sende to thé / oure Maundement,		
Thé yevnge / In Commaundement,	16132	
That thou shalt kepē / the Passage,		
To lette hem / in ther Pylgrymage ;		to stop these Pilgrims and smite them."
Espyne hem out in euery place,		
Smyte hem / or that thou Manace ;	16136	
Oppresse hem / with thy vyolence		
Abowē Iobys Pacyence,	[Stowe, leaf 285]	

*Tribulation's  
2nd Commis-  
sion*

from Satan,

to torture  
pilgrims,  
that they  
may hang  
themselves  
as Judas did,

Dated when  
Christ on the  
Cross let the  
thief enter  
Paradise.

*The Pilgrim.*

I ask Tribula-  
tion whether  
he means to  
work God's  
and Satan's  
commissions  
equally.

*Tribulation*

says that if,  
when I'm  
beaten,

I take it  
patiently,

Which tooke away / hys Temperalte, [Stowe MS. only.]  
He nat gruchehyng / In no degre. 16140  
¶ Travaylle / In thyn Entencion  
To Reve hem Skryppē / and Bordoñ ;  
Attē the herte / do hem sorwe and wo ;  
And wiſth thy Toongēs / pynche hem so 16144  
On euery halff / that thow nat Fayle  
To Rende out Bovel / and Entraylle ;  
As the Bowelles / off Iudas,  
Streynē hem / In the samē caas, 16148  
That they / be grete Adversyte  
May hange hem selff / vp on a Tree,  
¶ And on thys caas / both ferr and ner,  
To the we grauntē / Full power, 16152  
As by oure / Commyssioun  
Wretyn / In oure derke Dongoun,  
The samē tyme / whan Cryst Ihesu  
Vp on the Cros / by hys vertu 16156  
Graunted the Theeff / For a grete prys,  
To Entren / In-to Paradys !'

*The Pylgrym :*

" And whan I hadde / hem bothē seyn,  
I tooke hem / vn-to hym ageyn, 16160  
Axedē hym / anōōn Right tho  
Yiff he wolde / vse hem bothē twoo  
Lykē Frely / In Werkyngē, [Stowe, leaf 285, back]  
Syth thei Fyn / off ther menyngē 16164  
Concludē nat / In oo Sentence ;  
For, as grete ys / the dyfference  
Atwene hem tweynē / by Obstācle,  
As bytwene venym / and Tryaele." 16168

*Trybulacion :*

' When I ha take / on thē the wrak,  
And strongly Forgyd / on thy Bak,  
Than shaltow / by Elleccōoun  
Haue Choys / to which Commyssioun 16172  
Thow wylt thē take / and ther abyde.  
For ȝiff that thow / on yche a syde  
Seyst ryght nought / In thy dyffence,  
But suffrest alle / In Pacyence 16176



' With-oute Murmure / or any Soun,	[Stowe MS. only.]	<u>Tribulation.</u>
But off hoole / Entencïoun		
When thow Felyst / dool or Smerte,		
Thankest god / with alle thyn herte,	16180	and thank God for it,
Than maystow wytte / and Fully knowe		
That my power / hyñ and lowe		his power over me is under the 1st Commission.
Is taken / In Conclusioun		
Off the Fyrst / Commyssioun.	16184	
¶ ' But yiff yt falle / be wel certeyn,		
That thow stryve / or gruchche ageyn		But if I murmur,
In thy sylff / by vyolence		
Arryuest / For Impacyence,	16188	
And besy art / yt to with-stonde,		
Thankest nat god / ek off hys sonde,	[Stowe, leaf 286]	
But Fyndest / somme Fals Occasyoun		
To lese thy Skryppe / and thy Bordoun,	16192	and cast away my scrip and staff,
Castest hem / wylfully a-way,		as Theophi- lus did,
As whylom dydd / (yt ys no nay)		
By grete mescheef / Theophilus.		
And semblably / yiff thow do thus,	16196	
Than ys my Commyssioun		then I'm given over to Satan.
Yove / to thy dampnacioun		
By the power / off Sathan,		
Which / For to deceyvë Man,	16200	
Travaylletñ ay / to make hym lese.		
¶ ' Wher-Fore thow mayst / off bothë chese,		I have free choice.
And haste ek / Fre Elleccioun,		
Which / off Eche Commyssioun	16204	
I shañ vse / ageyn[e]s the.		
¶ For I ha no Lyberte,		
But evene lyke / as I thë Fynde,		
Thë to Cónstreynë / or vnbynde,	16208	
Affter thy / Condiçioun		
To vsen / Eche Commyssioun.		
¶ My power ys / In allë Rewmys,		Tribulation is like the hot sun:
Lyke vn-to / the Sonnë Bemys,	16212	
Shynynge most hote / the Sommers day,		
On Foulë Erthe / and tendre Clay,		
Hys grete heete / maketh hem anōñ		it hardens clay;
To wexe as harde / as eny Stoon.	16216	



*Tribulation.* ¶ 'But wex and Talwñ / yt doth Relente. [Stowe MS. only.]

it melts wax. And evene thus / In myn Entente, [Stowe, leaf 286, back]

It works according to  
folks' disposition.  
Lyke Folkys / Dysposicioun

Is myn / Operacion ; 16220

And thus vsynge / myn Sergawntry,

I kan werkë / dyuersly ;

Wher-ffore I rede / be war off me,

For I anōn / shal smytë the.' 16224

*The Pilgrim.*

**The Pylgrym :**

And Iustly Covenaut / he held :

Tribulation  
strikes me  
down.

He smoot me so / that Spere and Shelte

Fro me Fyllen / down to grounde,

Hys Strokys werñ / so Fel and Rounde. 16228

And trewly / For my grete dystresse,

Ire wants to  
wound me,  
but

Ire kaughte / a grete gladnesse,

And wolde / to my confusioun,

Ha wounded me / with hys Fawchoun ; 16232

*Tribulation*

But Trybulacion / stode be syde,

stops him.

And badde he shulde / a while abyde,

Medle off hym / as yitt no more ;

'ffor I shañ ffyrst / my sylff, so sore, 16236

Done on hym / so grete vengauunce,

So grete anoy / and dystourbançe,

He will pinch  
and batter me  
himself.

With my Toongës / streyne hym so,

And batre hym / On the bak ther-to 16240

With myn hamer / large and longe,

That hath an heed / yfforgeð stronge,

To chastyse hym / in swych manere

Ther-by that he / shañ wel lere, 16244

As be my / Comyssyoun,

That I am / Trybulacioun.'

[Stowe, leaf 287]

*The Pilgrim.*

And ffely thus / to Ire he spak,

Tribulation  
presses me  
sorely.

And euere batrynge / on my bak,

16248

With his Toongës / gan me streyne

That me semptë / ffor the peyne,

I was pressyd / In a pressour,

I am helpless.

Voyde off helpe / and alle sokour, 16252

Compleynyng / ffor my grete penaunce,

Tyl yt ffel / In my Rémembrance,

¶ And hadde vnto / a worde Rewarde

That I radde onys / off seynt Bernard, [Stowe MS. only.]		<i>The Pilgrim.</i>
How, in alle greff / and alle meschaunce,	16257	Then I recol- lect St. Bern- ard's telling folk in trouble
In euery mescheff / and penaunce,		
Helpe and Refuyt / ffor to ffynde,		
That a Man / shulde haue his mynde, ¶	16260	
Off herte also / ffully Repayre		
To hyr / that ffayrest ys off ffayre,		to go for refuge to the Virgyn Mary.
Which, thurgh / hyr humylyte,		
Was Moder / and a Maydē ffree,	16264	
Whos helpē neuere was behynde		
To hem that lyst / haue hyr in mynde :		
She kan helpe hem / In her Nede		
Best off alle / her Iournē spede.	16268	
¶ ffor which, / with alle myn herte Entere,		And I there- fore pray to her in words englisht from St. Bernard's Latin Homily ii. n. 17, <i>Super</i>
To her I makē / my prayer,		<i>Missus est :</i>
And sey to hyr / with humble Chere,		Ed. Paris, 1839, vol. I.
The wordys which that ffolwen here,	16272	<i>Pars altera,</i> p. 1684, or Vol. II. p. 12, ed. Venetiis, 1765, with omissions after 'Marye,' l. 16,287 and l. 16,297.—H. Parkinson.
Which Seynt Bernard / fful longe ago		
In latyn / wrote hem eke also :—	16274	
¶ 'Tu es Refugium meum A Tribulacione.' [Ps. xxxi. 7.]		
<p><sup>1</sup>My worshipfull Maystre Seynt Bernard taught me, that, in alle pereylles and alle anguysshes, and in euery Tribulacion or wordely wrechednesse, that I shulde flen ffor Refuyt vnto the<sup>2</sup> // And that I shuld devoutly and mekely besekyn and prayen vnto the / The same seint Bernard seyynge thes wordes vnto me / 'Si In- surgant venti temptacionum / vt patet super missus est. Yiff the bytter ffelle wyndes off temptacion assaylle the, yiff thou falle, by any ffroward adventure, vp-on the Contagious Rokkys of Tribulacion / Beholde the bright glade sterre off the see, and make thyn Invocacion and thy prayer vnto that blyssfull Mayde, oure Lady saynt Marye' // And yiff yt Falle that thou be trowblyd in thy Conscience with multytude off many horryble synnes, Confus and ashamyd with the horryble ffylthe ther-off, and ther-vp-on thou drede the off the fierfull</p>		
	16278	He taught me in all dangers
	16283	to pray to the Star of the Sea, Our Lady St. Mary.
	16288	

<sup>2</sup> Lines 16,276-8 are a quotation from the passage below,  
l. 16,280-16,310.—H. Parkinson.

[Stowe MS.  
only.]  
*St. Bernard.*

16294

He said, In  
all troubles,  
call on Mary.

16298

While she  
holds thee up,  
thou canst  
not fall.

16303

[<sup>1</sup> Stowe, leaf  
288]

16308

[<sup>2</sup> *End of  
St. Bernard.*]  
So, in any  
tribulation  
I go to Her,

16312

16316

but I can't  
do so with  
my whole  
heart,

16320

16324

for I'm faded  
and wrinkled  
with sin.

16328

sentence off the domys Man // And her-*vp-ōn* be-  
gynest to *ffallyn* in-to the *dyrke pytte* off *Drerynesse*,  
*vp-on* the *wofuH swolwh* off *Dysespeyr* and *Desper-*  
*acioun* / '*Cogita Mariam* / *Leffte vp* *thyn herte*, and  
thenke *vp-on Marye*' // In alle *pereyilles*, in alle  
*Anguysshes*, In alle *dotows thynges*, *Thynke* and  
calle *vnto Marye* // *ffor* alle the *whyte thow ffolwest*  
*vp-on* that *blysfuH Lady*, *thow mayst nat goon out off*  
*thy weye* ; *whyls* *thow prayest to hyre*, *thow mayst nat*  
*ffalle in despayr* // *whiles* *at* *thow thenkyst hertly vp-*  
*on hyre*, *thow mayst nat Erre* // And *whiles* that she,  
with *hyr Mercyable hande holdeth* the *vp*, *thow*  
*mayst nat falle* // And *Whiles* that she, with the  
*benygne gracious shelde* <sup>1</sup>*Off* *hyr proteccion*, *dyffendeth*  
the / *yt nedeth* the *nat to drede thyn Enmyes* // And  
*whiles* that she *ys thy gracious guyde* in *thy peryllous*  
*pylgrymmage* off this mortal *lyff*, *thow mayst nat wexe*  
*wery* // *ffor*, *thurgh hyr Mercyable Conveyynge*, *thow*  
*shalt arryven vp* at the *Agreable havene* off *euere-last-*  
*yng* *lyff*<sup>2</sup> // *Therffore*, *whan* that any *Tribulacion* put  
*vp-on* me or *assaylleth* me, *To the only*, and to no mo,  
I haue my *Recours* *ffor helpe* // *Whan* any *adversyte*  
or *wrechchydnesse swe vp-on* me, In *the aH-only* I  
*ffynde refuyt and Refuge* // *Bot* / O, *allas ! grete mater*  
*have I to Compleyne* ; *ffor*, but *yiff Tribulacion* *con-*  
*streyn*e, or *somme sodeyne aduersyte excyte* me and  
*pooke vp-on* me, I kan *neuere*, off my *ffoward dysposi-*  
*cioun*, haue *hertly Recours vnto* the // And *trewly*, *ffor*  
*thys Cause*, I may *Iustly* and *fuH Covenably* take *vp-on*  
me the name off a *drye stobyll*, or off a *welkyd leef*,  
that *ys ffalle down* *ffrom* a tree // *ffor*, *semblably* so as  
a *drye stobyl* or a *ffadyd leef* *ffalle* to the *Erth*, and  
*neuere* *ys reysed vp ageyn* to the *braunche* he kam  
*ffro* // *Right* so I, the most *wrechchyH Wyght* off alle  
*synners*, and most *dyffadyH* and *wylkeH* with *synne*,  
*nat-with-standyng* my *grete vnhappy Infortune* which  
that I *lye defoulyd Inne* / *yitt kan I neuere*, *tyl* I be  
*mevyd* with *somme anguyssh* or *aduersyte* // O *blysfuH*  
*lady*, I *fle vnto the* ; *dyvert* my *passage vn-to* the *Soc-*  
*ourable tent* off *thy grace* // But, O, *allas ! as god*

dyffend, yiff thou puttest me a-way, and Refusest my  
 komyng, whedir shulde I fferther flen to ffynde  
 sokour or eny helpe? And yiff the gretnesse off my  
 synnes causeden, thurgh my demerytes, that thou  
 woldest ffor my defautes pursue me // <sup>1</sup> Allas! what  
 shulde I done // Certys, in the grete bytternesse off my  
 sowle, I were lyk to be dyspeyred off hope // and than  
 myght I weh seyn vnto the, "Contra folium, quod  
 vento Rapitur, ostendis potenciam tuam, & stipulam  
 sitiam [= siccam] prosequeris" // Allas, blyssed and  
 mercyfull lady! sholdest shewyn thy myght and thy  
 power ageyn a ffadyd and a welkyd leff, that ys lefft vp  
 and Ravysshed with a sodeyn wynde, and sholdest,  
 goode Lady, pursuen a Drye stobyl, ffleble and vn-  
 myghty, to withistonde thy power // O, thou only hope  
 of my Sowle! thou shalt neuere do so, namly vnto me,  
 which haue avowed to ben thy servaunt, and fletth  
 vnto the for socour and helpe // Nor thou, lady, shalt  
 nat voyde hym firo the / whom that Trybulacion so sore  
 pursueth, to do vengauce vpon, and he fletth to the  
 ffor helpe, and hath noon other socour nor Dyuertycle  
 to Declyne vnto, but only to the // But, benygne  
 Lady, off thy grace thou shalt mercyably Receyve hym,  
 and thou shalt swetly and ffauorobly, as a Moder off  
 Mercy, ffofren hym // ffor thou, Lady, were notably  
 ffyguryd afforn by the Arke of Noe / In-to which was  
 Receyved the Cely Dove, whan he Resorted ageyn,  
 in-as-much as he koude ffynde no londe to Rest vp-on  
 his feet // ffor the Dredffull waves off the sterne  
 floode hadde so ouerflowed the Erth. Thus, in the  
 same wyse, O thou blyssfull lady, thou shalt do to me,  
 which haue no place to flee to but all-only vnto the;  
 ffor, off thy Custommable goodnesse and off thy be-  
 nygne grace, thou shalt Receyve me, <sup>2</sup> And benygnely  
 off thy Mercy, as a Destytuyt and a Desolate pore  
 Creature, thou shalt ffofren me in the soote lappe off  
 thy mercyable Mantel // ffor trewly, lady, the Rage  
 Floode off worldly Tribulacion kometh so sore vpon,  
 that I ha no Recours to Resorte vnto, but only vnto  
 the / Nor I haue no verray Restynge place, but only in

[Stowe MS.  
only.]

16334

[<sup>1</sup> Stowe, leaf  
288, back]  
If my sin  
made Thee  
pursue me,  
what should  
I do?  
(Job xlii. 25.)

16339

16343

Only hope of  
my soul,  
reject me not!

16347

16351

but merci-  
fully receive  
me,

16355

as Noah did  
the Dove that  
could find no  
land to rest  
on!

16360

I have no  
spot to fly to,  
but only  
Thee;

[<sup>2</sup> Stowe, leaf  
289]

16366

no resting-  
place but in  
Thee.



[Stowe MS.  
only.]

16373

But is not  
Christ  
my Refuge,  
as David says  
(Ps. cxliv. 2) ?

the / And therefore I may full wel conclude, and say //  
'Tu es Refugium / meum a Tribulacione / Thow art only  
my Refuyt in euery Tribulacion.'

But ys nat also thy  
blyssyd sonne, my sovereyn Lorde, Cryst Ihesu, my  
Rescus and my Refuyt in euery Tribulacion? Seyth  
nat David in the sawter book // '*Dominus Firmamen-*  
*tum meum, & Refugium meum, & Liberator meus* /  
The lorde ys *Firmamentum*, my protection, my Refuge

16379

and my delyuerer in euery Tribulacion / Vere ipse est  
Refugium meum, Deus meus / *Saluator meus, & spe-*  
*rabo in eum* / Sothly he ys my Refuge, my lorde god /  
my Savyour, And al-only I shall truste and hope in

Truly He is.  
(2 Kings xxii.  
2)

But fleeing  
to Thee is  
fleeing to  
Him.

16385

[<sup>1</sup> Ed. Paris,  
1839, vol. I.  
Pars altera,  
*Sermo de*  
*Aquaeductu*,  
n. 7, p. 2170:  
a parallel in  
n. 8, p. 2154.  
—H. P.]

hym' // But, O blyssed lady, fleyng to the ys nat  
ellys but a Recours vnto hym; And who that shaft  
haue Recours to hym / mvste ffirste off necessitye passyn

by the; and by thy blyssed medyacoun so atteyne to  
kome to hym // ffor, as the fforseyde holy Doctour  
Seynt Bernard recordeth,<sup>1</sup> '*Nichil nos Deus habere*  
*voluit quod per tuas manus non transiret*' // This to

16390

He gives us  
no good save  
by Thy  
hands.

[<sup>2</sup> Stowe, leaf  
289, back]

seyn, 'the blyssed lorde / hath so dysposyd the Orden-  
aunce off his gracyous gyftes, that we may ha poces-  
sioun off no goodnesse but yiff yt passe by the honnudes  
off that blyssed <sup>2</sup>Mayden' // And therefore, O thow  
mercycable lady, that I may haue helpe off hym in

16395

euery Tribulacion, ffyrst yt behoveth me that I resorte  
vnto the; And therefore I may wel seyn, as I first  
seyde // '*Tu es Refugium meum A Tribulacione*' // And

Thus, thro  
Thee alone  
can we hope  
for Life,

I may wel seyn thys first worde / 'Tu / Thow'; ffor,  
sauff only Thow, ther ys nōōn other in whom ys hope  
off vertu and off lyff / And I may say / 'Thow' / ffor

16401

Thow art allone, With-out eny other Egal vn-to the,  
ffor-as-much as thow art syngulerly blyssyd byfforne alle  
other // And I may say 'Es,' that thow art devoyde, by  
a synguler prerogatyff, ffrom alle vncleennesse off synne;  
and so in perfytnesse off vertu Thow shalt perseveren

16406

and abyden / in-to the worldis ende // And thow mayst  
be callyd Covenably / 'Refugium,' That is to seyn,  
'sovereyne Reffuyt and Refuge'; ffor benygne Thow  
Receyvest, Swetly ffostryst, and mercycably closest  
vnder thy Mantel off Mercy, alle tho that fleen to the

thou sove-  
reign Refuge  
for all who  
flee to Thee.



ffor socour and helpe // And though thow be ordeyned  
 ffor a Common Reffuge vnto alle synners / yitt enclayne  
 the in especyal to be myn / 'Myn': why so? Myn,  
 Trewly / 'Quia tibi Soli peccauit, & malum Coram te  
 feci / ffor only vnto the I ha synnyd and tresspasseð,  
 And to-ffore thyn Eyen Done fful Outragous Offencys' // 16414  
 Lady, artow my pocessioun, sythen yt stant so, that  
 fful ofte sythe, thurgh ffals ffauour off prosperyte and  
 transytorye off this wrechede worlde, I ha fforgetyn  
 the // Artow or shaltow be myn verrey herytage, sythen  
 I, woful wrecheli, neuere ne Dydd no Dygne seruyse  
 vnto the / Or <sup>1</sup>Artow yoven to me syngulerly in pro-  
 pyrte? God dyffende But I cleyme in-to my pocessioun  
 and in-to my propr herytage // ffor-as-much as I 16424  
 have euere knowen the Custommably to haue mercy  
 vp-on wreches; and I am fful wel expert, and ha  
 fful experyence off thy benygne goodnesse, which, in  
 all mescheff and in all my nedys, I haue euere ffounde  
 redy vn-to me // wher-off, blyssede lady, with alle my 16429  
 herte I thanke the // And ffor as much as thow hast,  
 nat only at oone tyme, but at alle tymes, be Reffuyt  
 and synguler Reffuge vnto me / 'Ideo te semper ven-  
 dico esse meum: Therffore euere in especyal I chalenge  
 the to be myn.' 'Vnde hoc michi? wheroff, or by  
 what Tytle, komyth this vn-to me, Or off what Doctour,  
 Or of what Mayster, have I lernyd to Chalenge so hiñ a  
 Tresour?' 'Certe, a Tribulacione / Certys, off Tribula-  
 cion' / ffor, trewly I dar wel seyn in this caas, that  
 Tribulacion was my Maystresse and my Techere; and 16439  
 off hyr I lerned this lessoun, that with-outen aboode or  
 any taryyng to haue my Resort ffor Socour vn-to the,  
 off Entent that thow shuldest syngulerly be my sup-  
 porte and Reffuge // But how may yt be in any wyse 16443  
 that this shulde longen or apertenen vnto Trybula-  
 cion // Or what konnyng hat Trybulacion, or may in  
 eny wyse techen a Man the weye off Elthe? Syth hyr  
 Condicion ys rather to brynge a man in-to Drerynesse; 16447  
 and to Casten hym in-to the ffroward pathys off dyses-  
 peyr and desperacion. Trewly, by clere Consyderacion  
 off dyuers Respectys, <sup>2</sup>she techeth both the Ton and

[Stowe MS.  
only.]

Be Thou spe-  
cially mine;  
for against  
Thee only  
have I sinned.

Thou art my  
inheritance.

[<sup>1</sup> Stowe, leaf  
290]

Thou hast  
ever been my  
Refuge.

Thou art spe-  
cially mine.

Tribulation  
sent me to  
Thee,

[<sup>2</sup> Stowe, leaf  
290, back]

- [Stowe MS. only.] the tother // But she taught me that I shulde flen vnto the; and she mevede me also that I shulde dysespeyre // But, ffor I sawh Elthe in the ton, and grete distourbaunce an[d] trouble in the tother, Therffore, in
- taught me to flee to Thee.
- 16455 Eschwyng off dyspeyr, I chees, off hool herte, to flen to the ffor sokour and helpe // ffor, fleyng to the, ys savacion; & to dyspeyr / ys deth withi-oute Remyssioun.
- If Tribulation tries to drive me to despair,
- 16460 Thanne, ffrom hennys fforwardt, yiff my Maystresse Trybulacion caste hyre to ben but a Stepmoder off myn Elthe and my savacion, and, sternely Rebukynge and vndermemyng me / Mynystre vnto me any mater off dysespeyr, To dresse me in-to the dyrke wey of drerynesse, I shaH answere vn-to hyre in my dyffense, and seyn as I first sayd, 'Tu es Refugium meum a Tribulacione' // And yiff that Tribulacion replye ageyns me, and be bolde or hardy to axe me why I dyspeyre nat, or wher myn hope Shulde ben, Or who yt ys that may be myn helpe in this caas, or my socour in eny wyse,
- I shall say, 'Mary is my Refuge.'
- 16465 I shal boldly answere ageyn, and seyn // O blyssed lady, 'That yt ys only Thow.' And yff he contynue in hys malys, and labour off fforwardnesse, to subuerten myn hope, and sey 'vnto what ende abydestow / Thow art kome to late, Tempus miserendi preterijt / Tyme off
- If he says I am too late,
- 16474 mercy ys ypassyd / Quia maior est Iniquitas tua quam vt veniam conseruaris // ffor thy wykkednesse ys more than thow mayst ha mercy off,' I shaH boldely yive
- my sins are too great;
- I shall answer,
- 16478 answere by O syllable, and seyn 'Quia Es / ffor thow / art,' that ys to seyne, thow abydest ffyx and stable /
- [<sup>1</sup> Stowe, leaf 291]
- 'Mary is ever ready to grant Mercy to all who ask it.'
- 16483 <sup>1</sup>Euer in Oon, with-uten Ende, Redy to do Mercy to alle that Requeren the // Thane, yiff he, Confus off myn Answer, in Thretyng wyse Replye ageyn me, and say thes wordes that her Sue / 'Al be yt so that the blyssed Mayde be thy Synguler hope and thy ffuH Trust, & euere Endelessly ys redy to do mercy / yitt truste me wel, ffor my part, wher-so-euere that thow be, Or to what party that thow fle, I shaH pursue the'; Than, nat-with-standyng the trouble off his Inportable malys,
- If he still threatens me,
- 16488 I shaH answere with a gladde herte ageyn, and seyn, that 'thow, blyssed Mayde / Es Refugium meum / Art my socour and Reffuyt in euery Trybulacion:' wher-
- I shall say, 'Mary is my help;

vpon, in Conclusioun, I drede hys manacys nor hys  
Thretys neueradel / And sothly, blyssed lady, I may  
wel seyn that thou art 'Reffugium,' Which ys to  
seyne, a flyght off hem that be gylty / ffor-as-much as,  
nat only I, but alle tho that be gylty, fflen vnto the  
ffor helpe / Thanne, yiff that Desperacion Convyct and  
confus with, & Trybulacoun axe me by what Mene I  
may knowe Thylke souereyn Reffuge and Reffuyt off  
alle that be gylty, or off whom I was taught, or who  
was my ledere or my guyde to kome to thylke souereyn  
Reffuge / I wylle answeere and [seyn] 'A Tribulacione' /  
ffor Trybulacion (as I have sayd to-fforne) was my  
Maystresse and my guyde, and ys Cheff leder and  
governeresse Off my passage / And whan I was slowh  
in my passage, with hyr vexacion she Constreynd me  
to fflen to the ffrom hyr fface / Semblably as a yonge  
Chylde, whan he hath espyed the wolff, naturelly ffleth  
vn-to hys Moder, Or as a Cely Dowe, whan she hath  
espyed the Sparawk, ffleth hom to hyr Colverhows,  
Evene <sup>1</sup>So, blyssed lady, ffrom the dredfuH fface of  
Trybulacion / to the that art Conforteresse off alle  
Sowles that be seke, I take my flyght / And therefore I  
may euere Recorde my Lessoun, and say, as I first  
sayde, 'Tu es Refugium meum a Tribulacione' / In the  
which wordes I do tweyne thynges / first, I cleyme off  
Right that thou art verrayly she in whom I truste to  
ffynde Comfort in alle aduersyte, whan I sey / 'Tu es  
Refugium meum' /. Secondely, I am aknowe Expresly  
ffro whom that I fle, whan I say / 'A Tribulacione' /  
Thanne, so as I verrayly afferme that thou art only  
She in whom I truste ffully to ffynde Comforte Inne /  
Goode, blyssede Lady, off thy mercyable grace, dysdeyne  
nat to ben 'Refugium meum In Tribulacione' / And  
nat myn only hope, but my fowrfolde hope; ffor in  
ffoure manere wyse I truste to ffynde in the Comfort  
and Consolacion // ffor who ys the verray hope off  
hertes that ben oppressed, I parceyve Clerly at the Eye,  
and sey 'Tu' / ffor whan the wrechchyH werlde shaH  
drawe to an ende, and alle shaH ffayle, than thou shalt  
nat ffayle // ffor thanne shaH synfuH sowles fflen to be

[Stowe MS.  
only.]

I fear not  
your threats.

16495

Mary! all  
sinners fly  
to Thee for  
help.

16499

Tribulation

16504

drove me to  
Thee,  
as a child  
flees from the  
Wolf to its

Mother,  
or the dove  
to its nest  
from the  
Sparrow-  
hawk.  
[<sup>1</sup> Stowe, leaf  
291, back]

16512

16516

In Thee alone  
I trust to find  
comfort.

16522

Thou art the  
hope of hearts  
opprest.

16528

Thou shalt  
not fail them.



[Stowe MS. only.] shadowyð vnder thy gracyous mantel off mercy : why ?  
ffor thow art / Refugium a Tribulacione. /

*The First  
Consolation  
of oppress  
Hearts.*

16535

Here begynneth the ffirste Consolacion  
And hope off hertes that ben oppressyð  
With Eny Trybulacion. /

[<sup>1</sup> Stowe, leaf  
292]

This is in  
Thee, Mary,

16539

<sup>1</sup>The ffyrste Consolacion that I ffynde, O blyssede  
Lady, ys only in the / ffor who ys the verray hope off  
hertes that ben oppressed, but only Thow ? / ffor, so as  
A Pylgrym or a passagour that kometh ffro fforeyne  
Cuntres reioyseth whan he Resorteth to his restynge  
place, wher he hopeth in pees and quyete to abyden /  
Moche more I, that am oppressyð with Afflyccion off

16543

my troubled soule, and al besett with drerynesse, whan  
I lefte vp myn hede out of the dyrke angles off  
wrechchydnesse, I howe to Reioysshen and to be gladde  
whan I Consydre, se, and verrayly beholde that thow  
art the Restynge place off my verray hope, and the  
ffynal terme off my desolacion // For I perceyue wel

for Thou art  
my resting-  
place,

16549

that thow art the Mete and the Marke off alle labour,  
In whom the sovereyn hope off alle synfuß restyth  
Inne // But wheroff and in what wyse may I knowe  
thys ? / Haue nat my synnes made an Obstacle / and  
reysed vp a wal betwyxe the and me ? / ffor soth, yis /

in whom all  
sinners hope  
for rest.

16553

how may I thanne, sythen ther is so grete an Obstacle  
sett atwen, known or verrayly wyten The secrete  
pryvetes off thy benygne grace ? / Sothly, I wote right  
wel that I may nat / But al be yt so that ther be a

The my sins  
are an obsta-  
cle between  
me and Thee,

16558

Closour and a wal which lette me that I may nat sen  
nor Clerly beholden the lyght off thy mercyable grace //

yet I can look  
at Thee thro

16563

yitt neuertheles I, as a wreche, fferfully stonde be-  
hynde the wallys, and with a ffuß dredfuß Eye looke  
Inne by the wyndowes // Which ben the wyndowes  
that I looke Inne by ? // Trewly, the wyndowes and the  
Comfortable ffenestrallys, as yt semyth vnto me, ben  
hooly Scriptures // The which ffuß notably make

the windows  
of Holy  
Scripture,

[<sup>2</sup> Stowe, leaf  
292, back]

16568

mencion off the grete swetnesse <sup>2</sup>Off thy mercyable  
pyte // ffor by thylke agreable ffenestrallys beholdynge,  
I se and Clerly Consydre the soote sugryd wordys  
which, by a speecial Inspyracion off the holy Gost, Thy

and see Thy  
words,

syluen saydest with thyn hooly halwyð mouth // ' In [Stowe MS. only.]  
 me Omnis gratia vite & veritatis ; In me omnis spes vite  
 & virtutis. Transite ad me, Omnes qui Concupiscitis (Ecclesiasticus xxiv. 25-29 Vulg.; 18-21 Eng.)  
 me, & a generacionibus meis Inplemini. Spiritus enim  
 meus, dulcis, & hereditas mea super mel & ffauum ;  
 memoria mea in generacione seculorum. qui edunt me, 16575  
 adhuc Esurient ; & qui bibunt me, adhuc sicient ' //  
 This to seyne, ' In me is alle grace off lyff and off  
 Trouthe ; In me ys alle hope off lyff and off vertu / that in Thee is hope of Life,  
 Kometh and maketh youre passage vn-to me, ye alle  
 that hertly desyre me, and ye shal ha plente, and be  
 ffyllyled off my generacions // ffor my spyryt ys soote /  
 and myn herytage excedyth in swetnesse, sugre and  
 hony. The mynde and the memorye off me shall 16580  
 lasten with-outen Ende. And who that ffedeth hym on  
 my swetnesse, shaft hungren ageyn / And they that  
 savourly drynken off my bounteous goodnesse, shaft  
 effte ayeyn sore thruste ther-after ' // ffor Certys, blyssed  
 lady, alle ys swetnesse, alle ys Comfortable, that kometh  
 ffro the ; And, by thylke opne wyndowe off thy mer-  
 cyable grace, I Consydre And beholde in my Contem-  
 platyff medytacion the grete habondaunce off mercy  
 and off pyte that ys in the // ffor, O thow blyssed 16583  
 lady, yiff hooly Scrypture Recorde and bare wytnesse  
 that thow art mercyable, pytous and benygne, and  
 thow thy sylff bare <sup>1</sup> Recorde her-vp-on, And theroff  
 ffolwed noon Effecte, preff, nor Experience / Shulde  
 men ben bolde off hardy ffor to seyn that the Scryp-  
 tures wer ffals / nay, nay, god dyffende // ffor thow, 16588  
 blyssed Lady, in effect verrayly hast mercy vp-on alle  
 that off hool herte calle vn-to the, and Castyst fful  
 benygnelly the stremys off thy mercyable Eyen vp-on  
 alle tho [that] hope in the, and Crye to the ffor helpe,  
 an[d] comfortably Receyuest hem vn-to grace ; ffor, as 16592  
 Ioachym the Bysshop, Recordede // ' Tu es gloria Ieru-  
 salem ; Tu leticia Israel ; Tu honorificencia populi //  
 Thow art the gladnesse and the glorie off Ierusalem ;  
 Thow art the myrthe and the Reioyssynge off alle  
 Israel ; and thow art the worshipec and the magnyfycence  
 off alle peplys ' / ffor, more than eny scrypture makyth (Judith xv. 18.)  
 16607 Thou art the honour of all folk.



[Stowe MS.  
only.]

16613

When Theophilus  
despaired, and  
denied Christ,

16619

Thou restored  
him to  
favour.

16623

[<sup>2</sup> Stowe, leaf  
293, back]  
Who ever  
trusted Thee,  
and lost his  
desire?

16628

16632

I lift up  
my heart to  
to Thee,

16637

for Thou art  
my hope.

16641

In Thee only  
I find help,

16645

who art the  
full hope of  
my soul.

mencion, Thow shedyst and powryst down the Oylle off  
thy Mercy vp-on synnerys / And off full yore agone,  
that hath be thyn vsage and thy Custoom / Recorde I  
take off Theophilus,<sup>1</sup> which, whan he was fallyn in-to  
the horryble ffoule pytt off Desperacion, and denyed thy  
blyssed Sonne Ihesu Crist, doynge homage to the, Thow,  
blyssed Mayde, Thow benygne Lady, Thow glorious  
quene off pytee and off mercy, fforsoke hym nat whan  
he Resorted Ageyn vn-to the, but mercyably delyuered  
him ffrom the bondys off the ffende, brekyng  
and Annullyng the Recorde, wretyn with his owne  
hande, Restorynge hym to grace and to mercy ageyn.  
By swych wyndowes and by swych ffenestra / I,  
stondynge behynde vnder the waft off my synnes, and  
looke and beholde how benygne and how Mercyfull at  
thow Art // <sup>2</sup>ffor who yitt euere callyk vn-to the / Or  
what man euere putte his trust or his fulle hope hertly  
in the, and was defraudyk off hys vertuous desyr? //  
Whan I Remembre and Consydre all thes thynges,  
And so Clerly at the Eye how thow helpyst al hem  
that ben oppressyk, and Reconeylest ageyn to grace  
alle hem that ben dysespeyred / And generally art  
socour and helpe to alle synnerys, Ther-ffor I, wofull  
Wrechche lefft, vp and dresse the Inward Eye off  
myn herte vn-to the / ffor hooly and Enterly in the  
I putte myn hope stable and flyx, perpetually to perseueryn  
and abyden, Concludyng thus withe the Prophete /  
'Tu es spes mea & porcio mea in terra viuencium //  
Thow, blyssed lady, art myn only hope,  
my part and my porcion in the londe of euery-lastynge  
lyff' // ffor, lady, whan I am ffalle in any Trybulacion,  
walke and goo Rounde aboute the Erthe, and seke  
after the helpe off men, an[d] kan nowher noon fflynden  
but Only in the // Than may I wel ben aknowen, and  
Confesse me, and<sup>3</sup> seyn / 'Tu es porcio mea: Thow  
allone, Lady, art my part and my porcion,' ffor thow  
Dystynctly, alle other excludyd, art, were, and shalt  
ben the Outer and the fulle hope off my soule. And  
ther-ffor I may Covenably applye and seyn vnto the

<sup>1</sup> See Migne, vol. 182, p. 1143/1.

<sup>3</sup> MS. 'and and'

the werdys off Ieremye the prophete, 'Spes mea tu in  
die Affliccionis / Thow art myn Only hope in the  
dayes off myn afflyceion' // Et hec potest Consolacio  
mea, que est mentis spes oppressa, percipio ad occu-  
lum<sup>1</sup> . . .

[Stowe MS.  
only.]

[1e]remie  
xliij<sup>o</sup> Capi-  
tulo.

16653

<sup>2</sup>Here begynneth the Seconnde  
Consolacion Off Hertes that ben  
Oppressyd with Trybulacion.

[<sup>2</sup> Stowe, leaf  
291]

The Second  
Consolation  
of troubled  
Hearts.

The seconnde Consolacion, O blyssed lady, which  
that I ffynde in the ys this, that whan I Consydre and  
se, and in Experience ffynde, That whan alle the lustys  
off this transytorye worlde passe away and nat abyde,  
Thow abydest euere in Oon, stable and ffyx with-oute  
Mutabylyte, 'Quia es. / ffor thow art stedfast and  
stable, shalt perseuere with-uten ende' // And lyk as  
thes Marynerys in the absence off the sonne, whan the  
dyrke nyght kometh vp-on, ha no comfort off lyght /  
but only off the loode sterre, which off his nature  
abydeth ffyx in hys spere, and neuere draweth ffor to  
deelyn by medyacion, off which they guye and gouerne-  
ther passage // Evne so I, a wofull wreche, in the  
myd see off this Troublyd worlde fforpossyd and ffor-  
dryven with many sturdy waves off adversyte and off  
Trybulacion, whan the lytyl pore vessel off myn herte  
ys ouercaste and ffordryven with many ffloward wyndes  
off affliction // Thanne have I no Comfort nor helpe  
but only to leffen vp the Eye off myn herte vn-to the,  
which art verrayly callyd the Sterre off the See<sup>3</sup> / Only  
to dyrecten and to brynge wreches, oute off alle  
Tempestys off Trybulacion, to the havene and to the  
blysfull porte off euere-lasting lyff // And her-vpon I  
apareyve <sup>4</sup>Therby That thow art the sothefaste loode-  
Sterre off the see / ffor / Stella, a stando dicitur / A  
Sterre ys seyde off stondyng; And therffore, off Sted-  
fastnesse off stondyng thow mayst wel be callyd a  
Sterre // ffor, whan alle other Erthely Creatures be

16658

When  
worldly plea-  
sures pass,  
Thou, Mary,  
abidest.

16663

As seamen  
in the night  
ster by the  
Load-Star,

16667

so I, amid  
the waves of  
adversity,

16672

find help only  
in Thee, Star  
of the Sea.

16678

[<sup>4</sup> Stowe, leaf  
294, back]

Thou art a  
Star, for Thy  
fixedness.

16684

<sup>1</sup> The catchword is 'Tu,' so a sheet of ten leaves or less is possibly missing, tho' I suppose the First Consolation cannot have run much further than it does here.

<sup>3</sup> *Stella maris*: see Migne, vol. 182, p. 1142/2.

[Stowe MS.  
only.]Thou wert  
ever stedfast,  
when Thy  
Son's dis-  
ciples fled,

16690

when Thou  
conceivedst  
Him,and keptest  
Thy vir-  
ginity.

16696

If Thou wert  
unstable,none else  
could deliver  
me.

16706

[<sup>1</sup> Stowe, leaf  
295]  
I pray Thee  
bring me to  
the haven of  
everlasting  
Life.

16713

Bid me,

16717

among the  
troubles of  
this world,  
come to  
Thee.

16722

veryable thurgh Changynge, thow Abydest stable and  
stedfaste with-out Mutabylyte / euere in Oon // And  
that shewed fful wel in the passioun off thy blyssed  
Sonne // ffor whan alle his discyples filedde a-way,  
Thow, as a ffyx Sterre, stooode euere stable In the  
ffirmament off the ffeyth to-ffore the Croos. Thy  
Stabylnesse was shewed fful wel also in the Concepcion  
off thy blyssed sonne, That, nat with-standyng the  
promys and the behestes off the Aungel, thow stooode  
euere Stable, and nat Chaungest thyn holy purpos off  
thy vyrgynyte // Thy grete stabylnesse ys also ffounden  
wel ffro day to day in the grete Reffuyt and Reffuge  
that thow dost to alle synful men, havyng mercy vp-on  
hem euere in ther mescheff whan they ha nede; and in  
this stant moste in euery Trybulacion the synguler  
Consolacion and Comfort that I have in my Sowle /  
ffor trewly, blyssed lady, yiff thow were vnstable and  
varyant as other Creatures ben, I koude vp-on no syde  
ffynnden Comfort in myn hert // why so? // ffor than  
were ther noone other that myght delyuere me out off  
the trowble ffloodys off the see off thys Mortal lyff /  
ffor I stooode pleyndly vp-on the wrak, myd off the  
ffelle Rage ffloodys off this dredfuH See, lyk to ha be  
perysshed, nadde ben that thy Mercyable hande hadde  
ben porrect to me-ward // And therefore, <sup>1</sup>O thow  
blyssed lady, I make my prayer and myn Inuocacion  
vn-to the, to bene a Mene of Mercy to brynge me to  
the holsomme hauene off euery-lastyng lyff, Seyyng to  
thé thes wordes that her swen / Cum beato Petro / ‘Si  
tu es, Iube me venire ad te super aquas’ / ‘Si tu es’ /  
that ys fforto seyn, ‘ffor thow art, and neuere shalt  
Cessyn ffor to ben, commande me // O thow blyssed  
Mayde, which art the port and the havene off Elthe  
vnto wrechches, me standyng vp-on the watrys, that ys  
to seyn, mydd off Trybulacions in this worlde, to  
ouerekomen hem, and So to kome vn-to the’ // ffor,  
Certys, lady, yiff so be that thow exclude my prayer  
ffro thyn Erys, off alle wrechches I am the moste  
wrechchy; and yiff my synnes fforbarre me, that I be  
nat herde demyng, also that ffor my grete offencys, I



am nat worthy to preyse the // 'Quia non est Speciosa  
 Laus in Ore Peccatoris / In as mych as ther ys no  
 worthy prey[s]yng in the mouthe off a SynfuH man' / 16727  
 how shall I euere be bolde or hardy to telle fforth the  
 Magnyffycence off thy laude // Certys, lady, yiff I  
 see that I be nat benygne herde off the, I wyl  
 arrettyn the cause to my synnes, and to the grete 16731  
 defaultys that I ha done; ffor thow, lady, ffayllest  
 neuere, nor thow wantest nat to do socour and helpe te  
 alle that deuoutly besechyn and prayen vn-to the. Et  
 hoc est quod promisisti Ecclesiastico xxiiij<sup>o</sup>: "Sum, &  
 vsque ad Futurum seculum non desinaui" / That is to 16736  
 seyne / "I am, and in-to the worlde that is to komene,  
 I shaH nat Cesse ffor to be" / And ther-ffore, blyssed  
 lady, be-cause thow hast ben, and euere art, and shalt  
 ben, Comfort and Consolacion to alle wrechches and  
 SynfuH men, In hope that thy Mercy and thy Consola-  
 cion in my grete Nede <sup>1</sup>ShaH nat ffayllen vn-to me /  
 Thys ys my Secounde Consolacioun, which that I 16743  
 cacheche in the. /

Mary, I am  
 not worthy to  
 praise Thee.

Thou never  
 failest those  
 who devoutly  
 pray to Thee.

As Thou art,  
 and shalt be  
 for ever,  
 my hope in  
 Thy Mercy  
 is my second  
 Consolation.

[<sup>1</sup> Stowe, leaf  
 295, back]

The Thrydde Consolacion }  
 Off A Troublyd Sowle }

The Third  
 Consolation

The Thrydde Comfort and Consolacion, O blyssed 16747  
 lady, that I have, ys this, That I se that ffolkys,  
 oppressyd with werynesse off ther owne thoughtys,  
 ffynden a Shadwyng place and an holsomme Refuge  
 whan they fflen to the ffor socour and helpe // wherfore,  
 lady, yiff I seye and beholde thatt the ffoxys off the 16752  
 Erthe hadden holys to putte Inne ther heedes, And  
 bryddes off the heyre, nestys to brede Inne, and a  
 Sparwe koude ffynden out an hevese off an hous to  
 bredyn Inne / And a Tortyl a place to make hym Inne  
 a Neste to ffostren hys bryddes ther-Inne // And that  
 I say also this hygh hylles, ordeyned ffor hertys to 16758  
 pasturen Inne, And in kavyd stones ffounde an hoole,  
 an yrchoun to haue his Reffuge ther-Inne; And amonge  
 al thys, I seye the Childeren off men Dysconsolat  
 and Destytuyt off ther loggyng // As whilom thy  
 blyssed soune hadde no place wher to putte Inne his 16763

is, that as  
 weary folk  
 find refuge  
 in Thee,

as the spar-  
 row finds  
 house-eaves  
 to breed in,

and the  
 hedgehog a  
 hole to hide  
 in,

- heede // Trewly, lady, and I seye mankynde thus  
 dyswarre off ther herberwe, that they hadde no place,  
 16766 in ther grete necessyte off Reffuge, to Dyverte to / yt  
 [1 Stowe, leaf 296] were but lytyr<sup>1</sup> Wondre though I were dyspurveyed  
 off hope In my sowle, wher I shulde eny Consolacion  
 and as Thou, Mary, art the refuge of all wretched,  
 or Comfort fynde // But, ffor-as-mych as thow allone,  
 And al Only, art yoven ffor a Synguler Reffuge vn-to  
 Wrechchys, and Art made ther protectour and dyffence,  
 16772 And, Affter the grete oppressioun off her, art made ther  
 Restynge place, to abyden Inne in Equyte / wherby I  
 I shall turn to Thee, the Noah's Ark  
 fynde a Path and a weye, to whom, in al mescheff and  
 necessyte, I shaH flen and dyuerte vn-to // ffor thow  
 art, as I sayde Rathe, Thylke Arche off Noe, vn-to the  
 16778 the worlde ffiley vnto, and were savyd ther-Inne, alle  
 they that by grace myght Entren, as wel thes Rude  
 beestes, as Men that were Resounable / Right so,  
 of Salvation for good and bad.  
 Thou art Daniel's Tree,  
 blyssed lady, thow art de verray Arke Off Mankyndes  
 savacion, vnto the which, Rightful and vnrightful flen  
 for helpe // And thow art ffigured also by thylke  
 Tree which that Danyel spak off, vnder which alle  
 16785 the beestes off the Erthe hadde here dwellynge place,  
 and vp-on whos braunchys Restyde alle the bryddes off  
 the heyr. And vender this Tree was the pasture and  
 the ffoode off alle levyng Creatures / Trewly, O blyssed  
 lady, me semyth verrayly Thow art the sylue same  
 Tree, vnto which alle Resonable Creaturys flen vnto  
 under which all creatures fed.  
 16791 ffor to fynde socour and helpe. And sothly, Lady,  
 with supportacion off thy mercy, me semyth that  
 amonge so manye I shulde nat ben Excludyd // ffor aH-  
 And tho' I'm not pure,  
 be-yt-so that I be nat hable nor worthy to be Reknyd  
 amonge the Clene bryddes off hevене, which sytten  
 16796 vpon the hyh braunchys of Contemplacion / yett, goode  
 blyssed lady / <sup>2</sup>Dysdeyne nat, though I be Rude And  
 [2 Stowe, leaf 296, back] Bestyall thurgh Synne, that I may Sytten lowe vp-on  
 but bestial, I may meud by Thy grace.  
 the Erthe, by mekenesse and humylyte to amende me  
 vnder the agreable Bowes and braunchys off thy Cust-  
 16801 tommable grace, ther to be shadwyd and shrowdyd  
 with thy mercy // And sythyn that euery Creature  
 ffynt ffoode and spyrytual Refleccion in the // Lady,



yiff yt be nat lefful to me, ffor my grete synnes, ffor to  
Tasten and to Elyn off thyn hooly plenteuous ffiruyt,  
yett suffre, blyssed lady, that at the leste that I may  
Saltem ibi ffenum vt bos Comedam. / Haue my pasture  
ther with Rude Oxys, and walkyn as a man deiect  
with Nabugodonoser / Ther, amonge thys wylde beestys,  
to han my habitacion, to take ther party off the Remys-  
saylles leffte off hem that be gostly and Spyrytual  
Repast, to my Sowle helpe // ffor trewly, lady, and  
thow lyst pacyently to suffre me thus, why shulde  
nat my Sowle be Comfortyd? why shulde I thanne  
be dysespeyred off thy grace // why shulde my wofull  
Eyen be dyrked with longe abydyng in the salte  
Terys off bytternesse // ffor Certys, thouh the mul-  
titude off my Synnes passe in nournbre the Sotyl  
smale Sandys and graveH off the See, And though  
I were nat worthy, ffor my wykkydnessys, to lyfften  
vp myn Eyen towarde the bryghte hevene, yett, nat-  
with-standing alle this // 'Te tamen, a ffacie ffuroris  
Domini, Refugium habeo // I have the, my Synguler  
Refuge, ffor the fface of the woodnesse off my Lorde  
God' // & yiff that oure fferme ffader <sup>1</sup>Adam, affter  
hys grete Offence, hadde had swych a shadewyng place  
to have tournyk vn-to, ffor to haue hydde hys nakyd-  
nesse, I suppose the lorde hadde nat seyde vn-to hym /  
'Adam, vbi Es? Adam, wher Artow?' // But the goode  
lorde, seyng so mych peple perysshe ffor the Synne off  
the seyde Adam, ordeygned the to ben a Synguler  
Mene ffor mannys saluacion, off Entent, that who-so-  
euere ffledde vn-to the ffor helpe and ffor Reffuge,  
shulde nat perysshyn, But Restyn vnder the Shadwe  
off thy proteccion, to be Conservyk ffro dampnacion  
vnder the large off thy Charyte // Seyyng vnto the,  
thylke wordys that be wretyn In ysaye / the prophete,  
xvj<sup>o</sup> *Capitulo*: "Absconde fugientes, & vagos ne prodas;  
habitabunt apud te profugi mei, & cetera / Esto Lati-  
bulum eorum a Facie vastatoris" // This to seyne, "O  
thow blyssed Lady, hyde hem that ffien vnto the ffor  
helpe, and they that be vagabonde, dys[c]oure hem nat,  
ffor synfull ffolkys that be ffugytyff shalle ffien vn-to

Tho' I may  
not eat of  
Thy fruit,  
16806

let me share  
the leavings  
of the spi-  
ritual repast.

16813

Tho' my sins  
are more than  
the sea-sand,

16819

yett Thou,  
Mary, art  
my Refuge.

[<sup>1</sup> Stowe, leaf  
297]

16826

Thou save-t  
us from  
Adam's trans-  
gression.

16830

16835

We pray to  
Thee

16840

to hide us  
who flee to  
Thee for help.

16844 thè ffor socour and helpe; and be thow her dyffence  
and her proteccion to-ffore the fface off the Enmy" //  
And whan I ha this in my Remembraunce, yt ys the  
Thrydde Consolacion, which that I ffynde Only in thè,  
In every Trybulacion.

*The Fourth  
Consolation.*

Here begynneth the  
ffourthe Consolacion.

16851 Certys, Lady, and yt were so that thow dyst Comfort  
to alle other Synnerys save only to me, I hadde <sup>1</sup>Grete  
matere to Compleyne, and to make grete Sorwe And  
Lamentacion // But, ffor-as-mych as I haue a Synguler  
Trust and a Specyal hope in thè, to-fforne alle other,  
16856 Therffore I wyl Reioyssh in myn herte, and Cleyme off  
Ryght the, in Espeeyal, to be my Reffuge / And thys I  
Cleyme off herytage by lyneal Dyscent off Successioun,

As I trust  
and hope in  
Thee, Mary,  
I claim an  
ancestral  
right of re-  
fuge in Thee.

16861 hem / I, that am a Synner, Cleyme off Right that thow  
Shalt done Mercy vn-to me // ffor Certys, by olde  
tyme, lady, Synnerys that werne to-fforne, weryn Occa-  
sioun. That thow were Chosyn to ben the Moder off  
god, and quene of hevene, and lady also off al the

Sinners were  
the cause of  
Thy being  
the Mother  
of God;

16866 world. And certys, lady, with Supportacion off your  
grace / hadde nat Synnerys ben, thow haddest neuere  
be Reyseð to so high a degre off worshippe; And ther-  
ffore The holy Doctour Seynt Awstyn Seyth vn-to the  
In a Meditacion // 'O Maria, multum Audeo, multum

they made  
Thee  
honourd.

16871 gaudeo / Multum-que gaudium, multam-que michi ffacis  
audaciam.' 'O blyssed Marye, I am gretly hardy and  
bolde, and gretly I Reioysshe, and thow yevest me  
grete hardynesse ffor to speken' // ffor I speke, and as I  
speke, right so yt ys / ffor we to the, and thow to vs /  
A nyh Confederacye hath Ioyned vs to-gedre / That  
thow ffor vs haste thylke beyng that thow art. And

Thou art  
bound to us  
sinners,  
and we to  
Thee.

16878 trewly in the same wyse, by thè Only, we haue the  
beyng that we arn // ffor yiff that <sup>2</sup>Oure Trespace  
and oure Transgressioun hadde nat be to-fforne / Ther  
hadde nat ffolwed ther-vpon oure Redempeion // And  
yiff yt hadde nat be necessarye, vs to haue be bought,

[<sup>2</sup> Stowe, leaf  
298]

yt hadde nat be necessarye thè to haue Chylded oure  
 savyour and Redemptour, 'Vt quid enim nescium pec-  
 cata pro peccatoribus pareres, si deesset qui peccasset /  
 Vt quid fieris, mater Saluatoris, si nulla esset Indi-  
 gencia salutis' / 'O blyssed lady, why or wher-flore  
 shuldestow haue Chylded and brought forth hym ffor  
 Remedye Off Synnerys, which neuere knewe what  
 synne was, yiff ther neuere hadde be nōōn that hadd  
 synzed to-fforne // Or to what ffyn sholdestow han  
 ben Moder off the Savyour, yiff ther hadde be nōōn  
 Indygence off savacion?' And thes wordys off Seynt  
 Awstyn, lady, I may Right weh seyn vn-to the // ffor  
 sythen Synnerys were Cause and Occasyoun off thyn  
 honour and off thy Magnyffycence, by cause only off  
 ther grete synnes, yt semyth vn-to me, sythen that I  
 am a Successour off hem, Contynuyng ffor day to day  
 in Synne, That I, amonge alle other Synnerys, may  
 Rightffully Cleymen to flen to the ffor helpe and ffor  
 Reffuyt // And that thow, in Reccompensacion off the  
 grete benefetys which thow hast Receyved ffor Synnerys,  
 wylt nat to me, that am a Synner, denye the Entre /  
 Sythyn thow, lady, off verray Right art bounden to be  
 Reffuge vnto Synnerys / 'Sed, quomodo obligata // But  
 how, lady, artow bounden?' Artow nat more bounden  
 off Equyte to RightfuH men than to Synnerys // ffor-  
 soth thow art bounde to bothe; <sup>1</sup>ffor to RightfuH Men  
 thow art bounden by Love, And to SynfuH Men thow  
 art bounde by thyn Offyce // ffor a leche hath in hous-  
 holde with hym, hem that he loveth / and he hath  
 besyde also, woundyd and seke men, whom that he  
 Recureth and maketh hool / ffor wher-to shulde Oon  
 bere the name off a leche, but yiff he wolde helyn men  
 off ther maladies // Or wherto shuldestow be callyd  
 the Moder off Mercy / Or wher-to shuldestow ha be  
 Chosen to be the Moder Off god, yiff thow aH-only  
 shuldest loven goode Men and RightfuH, And with  
 alle this shuldest nat done nor shewyn no mercy vnto  
 Synnerys / Trewly thow art holden to loven and to  
 Cherysshem hem that be RightfuH, And to haue mercy  
 on hem that be SynffuH // And that shewyth ffyl weh

We sinners  
 made needful  
 Thy bearing  
 of Christ.

16886

16892

As we are the  
 cause of Thy  
 greatness,

16898

I and all  
 may rightly  
 claim Thee,  
 Mary, as our  
 refuge.

16904

Thou art  
 bound to  
 the unright-  
 eous as well  
 as the  
 righteous.  
 [Stowe, leaf  
 298, back]

16910

The Phy-  
 sician heals  
 sick folk.

16915

16919

Thou art  
 first to have  
 mercy on  
 sinners.

16923 by thylke Memoryal wrytyng off thy Secretys, which  
 Thy secre- thyn owne Secretarye, Seynt Bernard wroot, Seyyng in  
 tary, St. Bernard, said thes wordes // ‘Sapientibus & Insipientibus, iustis &  
 Thou wast peccatoribus, Debitricem te fecisti: Omnibus Omnia  
 debtor to sin- ffacta Est // To wyse men and to ffoolys, To RightfuH  
 ners as well as  
 righteous:

16928 men And to Synnerys / thow hast made thy syluen  
 doctour / ffor thow art made alle vn-to alle,’ by the  
 plenteuous habondaunce off thy Charyte. And thow  
 hast opneH the Bosom off thy Mercy so largely, that  
 alle may taken off the plenteuousnesse ther-off // He

16933 that ys in Captyvyte, Redempeion; the Syke Man,  
 Elthe; And he that ys hevy, Consolacion; And the  
 Synnerre, fforyiffnesse and Remyssyoun; <sup>2</sup>And the  
 RightfuH Man, grace and perfeccion / ‘Vt non sit qui  
 se abscondat a. Calore eius’ // So that noon off no degre  
 may shrowden hym, but that the Sonne of thy Charyte  
 shal shyne vp-on hym; And syth thow art be-kome  
 [1 Stowe, leaf  
 299]  
 to give sin-  
 ners forgive-  
 ness;  
 and the  
 righteous,  
 grace.

16940 dettour to RightfuH men and to Synful men also //  
 Alle SynfuH men may Iustly alleggyn this vers vnto  
 the, and seyn:

Therefore,  
 Mary, bless  
 them who  
 made Thee  
 blessed.

ffestina miseris / Misereri virgo beata;  
 Nam te si Recolis, miseri ffecere beatam;  
 Ergo, beata, miseros quorum te Causa beaut.

[*Mary, be our Refuge in Tribulation!* 16946

4 verses of 8 lines each, abab, bcbc.]

(1)

O blyssed maydē / ffleur off alle goodnesse,  
 On alle SynfuH / ha Mercy and pyte;  
 Thynke how Synnerys / in verray sothefastnesse  
 were Causē ffirH / (who so [that] lyst se,) 16950  
 That ffolkys shuldē / blyssyd / callyn the,  
 Only ordeyneH / ffor ther Savacion;  
 Now, goode lady / off thy benygnyte  
 be our Refuge  
 in tribula-  
 tion!  
 Be oure Refuge / In Trybulacion / 16954

(2)

Queen of  
 Heaven,  
 Load-star of  
 the Sea,

¶ Quene off hevене / off helle ek Emperesse,  
 Loodē Sterre / yealled off the See  
 To Marynerys / that Erryn in dyrknesse,  
 Thow art ther Comforte / in Alle aduersyte. 16958



Thy lyght, ffor Tempest maketh hem go ffre,  
 And vp taryve / thurgh thy proteccion,  
 At the havene / off alle ffelycyte,  
 And ffor tescape / Eche Trybulacion. 16962

bring us to  
 the Haven of  
 Felicity!

(3)

¶ O holy Sterrē // ffyx in stabylnesse, [Stowe, ff. 299, bk.] Holy Star,  
 With-oute Eclypsyng / Or Mutabylyte,  
 Ylychē Clerē / shynyng in bryghtnesse,  
 In whom the Sonne / sent ffor the deyete, 16966  
 lyste ffor to takē / Oure humanyte,  
 Off Mankynde / to make Redempcion,  
 That thou shuldest / O mayde, O Moder ffre,  
 Be Oure Reffuge / In Trybulacion! 16970

in whom  
 God's Son  
 took hu-  
 manity,

be our Refuge  
 in tribula-  
 tion!

(4) Lenvoye.

¶ Pryncesse, excellyng off myght and worthynesse  
 Alle Crēaturys / as in dygnyte /  
 Myn hertys body / my worldly Cheff goddessse,  
 Pray thy Sonne / ta<sup>1</sup> mercy vp-on me. / [<sup>1</sup> to have] 16975  
 Syth in alle mēscheff / to thy grace I fle  
 Reffute to ffynde / And Consolacion.  
 And syth my trust / ys Only Sette in the,  
 Be my Reffuge / in Trybulacion. / 16978

Pray thy Son  
 to have mercy  
 on me!

My trust is  
 only in Thee.

Explicit.

<sup>2</sup>And sothly, lady, I am Right wel a-knowe that I  
 was constreynd off verray nede And necessity, to flen  
 to the ffor Socour and helpe, and Chaeyd off Trybula-  
 cion to kome to the ffor Comfort and Consolacion / 16982  
 ¶ And trewly, yiff I seyde the Contrarye, I shulde  
 ffoule ffayllen off the Soth. ¶ Now, trewly, I am  
 mych holden vn-to Trybulacion, And owe Right wel to  
 Callyn hyre a Maystresse off myn, that taught me, and  
 was so goode a guyde to aryven vp at so holsom a Port,  
 and at so notable an havene, to ffynde Reffuyt and  
 Refuge, ¶ O blyssed lady, in the / ffor tyl I hadde  
 gone to Scole with Trybulacion, I savoured flul lytil in  
 the soote mylk of grace which dystylleth down ffor thy  
 mereyable brestys to Synners, to ffostren hem in ther  
 grete nede, speecially whan they ffalle in Trybulacion.  
 And trewly I may say, ffor my party, that Trybulacion

[<sup>2</sup> Stowe, leaf  
 300]

Mary, I am  
 driven to  
 Thee by  
 tribulation,

16982

and am much  
 beholden to  
 her

16987

for sending  
 me to such a  
 Refuge.

Till she  
 schoold me,  
 I tasted little  
 of the milk of  
 thy breasts.

16993

16996 was a necessarye Maystresse vn-to me, lyf vnto a pro-  
celle which dryveth aft sodeynly a Shyppe vn-to goode  
aryvaylle. ¶ And necessarye ys also thylke sharpe  
pykke, that bryngeth hym that Erreth in his passage,  
ageyn to the Right wey. ¶ And wel-fult and blyssed  
be tho betynges and Skowrynges, that Compellyn a  
Chylde to declyne ffrom his trespassys and his Errours.

Blessed are  
the beatings  
that drive a  
child from  
his errors!

17002 And ther-ffore, blyssed lady, rather than I shulde be  
Rekkes to Resorte vnto the, lat me Rather, vnder thy  
proteccion, ffele somme party Off Trybulacion. ¶ And,  
benygne lady, I beleue <sup>1</sup>Verrayly, that, by the ordyn-  
aunce off thy blyssed Sonne, Was suffryd and ordeyned  
as a yerde in a Maystres hande to Restreyne neclygent

[<sup>1</sup> Stowe, leaf  
300, back]  
Christ or-  
dained tribula-  
tion

17008 Children ffrom her Wauntonesse and ther trwandyse,  
and to compellyn hem mekely to obeye the doctryne  
and dyscyplene off ther Mayster. ¶ And thus, lady, I  
that am Slowh, Neclygent, and ffroward in alle vertu-  
ous werkys, My Maystresse Trybulacion, with hyre  
yerde off Dyscyplene and of Castygacion, She hath  
taught me to komme to the in my grete nede, ffor to

to make us  
obey our  
Master.

And Tribula-  
tion has sent  
me to find  
refuge, Mary,  
in Thee.

17015 ffynde in thy grete Mercy, Refuge and Consolacion.  
¶ So that thow mayst covenably seyn to me the  
wordys wretyn in the Sawter book / "In Tribulacione  
inuocasti me / In Trybulacion euere thow callyst vn-to  
me." ¶ And Sothely, lady, I confesse me, and am wel  
aknowe, that yt ys So; Besechyng ffyl mekely vn-to

I pray Thee

17021 the, with alle myn hoole herte, only off mercy and off  
pytye, that thow lyst to seyn vnto me, and graciously  
to Acomplysshe and ffyllyen in me, thy pore seruaunt,  
the Resydue in effect, that ffolweth in the same vers /  
"liberaui te & exaudiui te in Abscondito tempestatis /

17026 I ha delyuereð the, and I have herde the in the dyrke  
trouble off the Tempest that Assaylled the." ¶ Now,  
goode blyssed lady, do now so to thy pore seruaunt,  
and Releve hym, off thy mercy, in the Tempest off this  
grete nede, and graunte hym off Synnes Remyssioun,  
to be vn-to hym Refuyt and Reffuge in euery Trybu-  
lacion / Prestante Vnigenito <sup>2</sup>Tuo, qui est benedictus in  
secula seculorum. Amen.

to rescue me  
in this storm,  
and be my  
refuge.

17031  
[<sup>2</sup> Stowe, leaf  
301]

[Blank in MS. for an Illumination.]

¶ And whyle I made my prayere,  
The Owgly Smyth / as ye shall here /  
y-callyd / Trybulacioun,

17036

The Pilgrim.

When the  
ugly smith,  
Tribulation,

Whan She herde / myn Orysoun,  
And Saugh / by nōōn Occasyoun  
I wolde nat leue / my Bordoun /  
Nor my Skryppe / ffor no manace ;  
And sawh how / In the samē place  
I haddē Chose / to myn Entent /

17040

saw that I  
wouldn't give  
up my scrip  
and staff,

Reffuge / that was Suffycyent,  
In alle Trouble and dysese,  
Myn hertly Sorwys / to apese,  
And stynte / alle myn Aduersyte,  
Anōōn she seydē / thus to me :

17044

17048

she said

Trybulacion. /

Tribulation.

¶ 'I am,' quod she / 'lyk off manere  
To thylkē wynde / (as thow shalt here,)  
That with his blast / maketh fful offte  
The levys Ryse / and fflen alofte  
Toward the Skyes / hyh in the heyr. /  
Thus haue I / causyd thy Repeyr /  
Thurgh my Trowble / pryked the,  
Vn-to Reffuge / ffor to fle.

17052

17056

she had  
driven me to  
take refuge,

'Caste thy look / toward the hevene / [Stowe, leaf 301, bk.]  
ffer abowe / the Sterrys Sevene /  
In thy Contemplacioun /

17060

That wer but / as a leff her down,  
ffor-welkyd / and caste a-way,

Wych by the ground ful lowē lay, [Cotton MS. begins again.] [leaf 242]  
But, thorgh my commysyioun,

I ha tournd the vp-se<sup>l</sup>-down,

[1 so St.] 17064

and had turnd  
me upside  
down with  
woe,

And many a-nother ek also,

With my trouble and with my wo ;

And with my toongēs I hem chace,

Ageyn the lord whan they trespace,

17068

That I cause hem for to fle

To god, on hem to han pyte.

'And somme I have ek causyd offte

To fflen vn-to the sterre alofte,

17072

and made me  
flee to God.  
Others she  
had sent to  
Mary,

To whom thow fleddest with gret labour,

<i>Tribulation.</i>	' ffor to have off hyre, socour,	
to be comforted by Her.	Confort and consolacioun,	
	Ageyn al tribulacioun ;	17076
	Wher-in thow erryst neueradel,	
	But wrouhtest prudently and wel.	
	'Kep the wel in hyr presence,	
	ffor, by verray experyence,	17080
If I ever leave Her, Tribulation will harass me,	As sone as thow art from hyr go,	
	I shal nat longë be the fro,	
	By vertu off my commynssioun,	
	ffor to don execucioun,	17084
as she has already done to many,	As I ha don to many on ;	
	With my toongës made hem gon,	
	That wer out off the weyë ferre,	[Stowe, leaf 302]
and driven them back to Mary.	Resorte ageyn vn-to that sterre,	17088
	Ther to haue proteccioun	
	In euery trybulacioun.	
Tribulation can chastise the dissolute	' And thus I kan, in many wyse,	
	With my yerdë wel chastyse	17092
	Swych folkys as be dyssolut,	
	And chace at hem in my pursut,	
and those predestind to salvation.	Namly, folk predestynaat,	
	And swych as be preordynaat	17096
	To kome vn-to savacioun,	
	That kan in trybulacioun	
	Suffren, and have pacyence.	
[leaf 212, bk.]	' And yiff that thow, for thyn offence, [C. & St.]	17100
	Hast her-to-forn haad nede off me,	„
	And, in partye, I ha to thë	„
	Parcel declaryd off myn offys,	„
	As thow mayst fele (yiff thow be wys)	17104
	With-uten any gret owtrage	
	Don to the, or gret damage,	
	With-uten many wordys mo,	
Tribulation bids me adieu,	A dieu ! farwel ! for I wyl go.	17108
	And be war, in thy passage,	
	That thow do wel thy pylgrymage,	
and warns me to be stable.	And in thy way be iust and stable,	
	Lych a pylgrym good and hable.'	17112
	The Pylgrym : <sup>1</sup>	[ <sup>1</sup> St., om. C.]



And as I stood allone, al sool,	[Stowe, leaf 302, back]	<u>The Pilgrim.</u>
Gan compleyne, and makë dool,		
Havyng no thying vp-on to reste,		
Saue (as me semptë for the beste)	17116	
I lenede me on my bordoun ;		I rest on my staff,
ffor thogh that Trybulacioun		
Wer departyd in certeyn,		
She sayde she woldë kome ageyn.	17120	
But I (wherso I wooke or slepte,)		
With my refuge, ay I me kepte, <sup>1</sup>	[ <sup>1</sup> slepe . . kepe St.]	
To have, by hyre, proteccioun		
Ageyn ech trybulacioun,	17124	
But for that I, by gret owtrage,		
Was off my port, wyld and savage,		think of my changeable-ness,
Dyuers off my condycioun,		
And al day turnynge vp <i>and</i> down,	17128	
fful off chaung and doublynesse,		
Havyng in me no stablynesse.		
And whyl I wentë thus musynge,		and muse.
With-Inne my sylff ymagynyng,	17132	
I ffyl a-noon, in my passage,		I come to a wood,
In-to a woodë ful savage ;		wild and dangerous.
Me thouhte the weyë peryllous,		
And by to passë, Encombrous ;	[C. & St.] 17136	[leaf 243]
I knew nat what was best to done,	,,	
ffor, in a woode, a man may soone	,,	
Lese his weye, and gon amys,	,,	
Or he be war ; and thus yt ys,	,,	17140
As pylgrymes knowë wel echon,		
That on pylgrymagë gon :		
Passage they fynde, narwh and streyth ;	[Stowe, leaf 303]	
Brygantzys lyn <sup>2</sup> ek in a-wayt,	[ <sup>2</sup> lyen St.] 17144	
And wylde bestys many on,		
Tassayllë pylgrymes, wher they gon :		
ffolk expert, the trouthë knowe.		
And in a valey that stood lowe,	17148	I see an old hag standing in a valley.
I sawh on stonden in my way,		
Old and owgly, off array		
Dysguysed wonder queyntely,		
Off port and chere ryht vngoodly,	17152	

The Pilgrim.

- Semyng to me (yt ys no faylle)  
 That she woldë me assaylle;  
 Yt semptë so, as by hyr cher;  
 And al my lyff, fer or<sup>1</sup> ner, [1 nor St.] 17156  
 Radde I neuer, in book nor geste,  
 Off so merveyllous a beste;  
 Nat in the Book off Danyel,  
 Nouthur in Ezechyel, 17160  
 Nor in Thapocalyps off Iohan,  
 Swych a bestë fond I noon.  
 I was abaysshed a-noon ryht,  
 Whan fyrst off hyre I hadde a syht; 17164  
 In hyre I fond so many a lak:  
 ffyrst, she hadde a brookë bak,  
 Corbyd and haltyng, bothë two;  
 Off rowh frese, she hadde also 17168  
 A garnëment shape lyk a sak,  
 Wych she werede vp-on<sup>2</sup> hyr bak: [2 weryde on St.]  
 Gret noumbre ther-on I tolde,  
 Off cloutys and off pachehys olde. 17172  
 Aboute hyr necke, I sawh ek wel, [Stowe, leaf 303, back]  
 That ther heng a gret sachel; [C. & St.]  
 She shop hyr no-thing for the flyht;  
 ffor, that poket (to my syht,) 17176  
 She felde yt ful (in éspecyal)  
 Off Coper, yren, and off metal.  
 And as yt sempte to me also,  
 Hyr ownë tonge halp wel ther-to, 17180  
 Wych heng out at hyr mouth ful<sup>3</sup> long. [3 ful om. St.]  
 And aboute hyr neckë strong,  
 Thys lady, with hyr corbyd bak,  
 Was y-moselyd with that sak, 17184  
 Sowyd sore, that nyht nor day  
 Yt myghte nat wel falle A-way.  
 In noumbre she hadde (I gan beholde<sup>4</sup>) [4 as I . . holde St.]  
 Syxë handys, for I hem tolde; 17188  
 And tweyne (to myn Inspeccioun)  
 Wer the pawmys off A gryffoun.  
 And I beheld the samë whyle,  
 In On hand she held<sup>5</sup> a ffyle, [5 hadde St.] 17192

Never read  
I of any  
beast so  
marvellous,

in Daniel,  
or Ezeziel,  
or the  
Apocalypse,

Her back is  
broken.

[leaf 243, bk.]

Round her  
neck is a big  
bag.

Her tongue  
hangs out.

She has 6  
hands:

2, the palms  
of a griffin.

In the 3rd a  
file.

fforgyd off ful myghty stel ;			<i>The Pilgrim.</i>
And (as fer as I koude fel,) The ffylë was ymad <i>and</i> ment			
To ffylë brydles, off entent.	17196		
Touchynge hyr other gouernaunce, <sup>1</sup>		In the 4th	hand, scales
She held also a gret ballaunce,			
Only off purpos (yiff she konne,)			
To peyse the sodyak <sup>2</sup> and the sonne, [ <sup>2</sup> zodiak St.]	17200	(to weigh the zodiac and sun)	
And caste hem in the wynd in veyn,			
And neuere to callyn hem ageyn :			
A largë dyssh, ek I beheld,		and a big dish.	
In hyr hand how that she held.	17204		
And in hyr ffyffthe hand a kroket ;		In the 5th a crocket.	
And on hyr hed a gret mawmet.			
Hyr syxthë hand she gan to launche		The 6th held her launch,	
Lowë down vn-to hyr haunche,	17208		
Wych causë was (vn-to my syht)	[Stowe, leaf 304]	[leaf 244]	
She haltede, and wentë nat vp-ryht,		and made her limp like a cripple.	
Lyk as a crepyl, with potente ;			
Evene me thouhtë so she wente.	17212		
[9 lines blank in MS. for an Illumination.]			
And, by maner off bataylle,			
Thys vekkë gan me to assaylle,		[Cap. iii, prose.]	
Off malys and inyquyte,		[Cap. ii. is omitted.]	
And felly saydë thus to me :	17216		
<i>The old Avarice :</i> <sup>3</sup>	[ <sup>3</sup> St., om. C.]	<i>Old Avarice</i>	
‘I swer to the, by my mawmet			
Wych vp-on myn hed ys set,			
In whom ys holy my plesaunce,			
My trust pleylny, <i>and</i> my creaunce,	17220		
I have abyde vp-on thys way		says she has long lain in wait for me,	
Tawayte on thë ful many a day.			
‘Ley down thy skryppe and thy bordoun,			
And do homage to my Mahown !	17224	and requires me to do homage to her Idol.	
ffor yt ys he (thow shalt wel knowe)			
By whom that I, off hiñ and lowe			
Allowyd am, and off gret prys.			

<sup>1</sup> Here the 15th century hand in the Stowe MS. 952 stops, and old John Stowe's handwriting begins, and goes on to the end.

<u>Avarice.</u>	Yholdë prudent, and ryht wys.	17228
Without Avarice no man is sure of prosperity.	ffor no man hath, <i>with</i> -outë me, Worshepe nor no dygnyte ; In hiñ estat ys no whyht Set, But thorgh favour off my mawmet,	17232
I must sub- mit to her idol, or die.	To whom thow mvst submyttë the, Or thow shalt deye ; so mot I the !'	
<u>The Pilgrim.</u>	Pilgrim : <sup>1</sup>	[ <sup>1</sup> St., om. C.]
[leaf 244, bk.]	" ffyrst, thow mvst declarë me	[St. & C.]
[Cap. iv.]	Thy power and thyn Auctoryte, /	,, 17236
I ask her authority, race, and nation ;	Thow oldë, ryvelyd off vysage,	,,
	Thy kynrede, and thy lynáge,	,,
	Thy contre and thy naecioun,	
	And also off what regioun	17240
	That thow art born, (I wyl ffyrst knowe,) <i>With</i> bak and chynë courbyd lowe ;	
and what her Idol is, shaped like a marmoset.	The maner ek off thy mawmet, Shapë lyk a marmoset :	17244
	Tel me hys condicioun ; ffor me thynketh yt no resoun Off equyte, nor by no ryht,	
Why should I do homage to a dumb and blind thing ?	Syth he ys dowmb, and blynd off syht, / I that am born off good lynage, Sholde vn-to hym do now homage."	17248
<u>Avarice</u>	Avarice : <sup>2</sup>	[ <sup>2</sup> St., om. C.]
[Cap. v, prose.]	'Syth thow wylt fyrst yse, And what my namë sholdë be,	17252
	I wyl, as now, no thyng spare ; But the trouthe to thë declare, That thow shalt ( <i>with</i> -oute offence) Yive to me the mor credence.	17256
bids me fol- low her,	' Yiff thow lyst the truthë se, Kom on a-noon, and folwe me, And thow shalt (yiff thow kanst espye) Herë me ful lowdë crye ;	17260
	ffor I shaht <sup>3</sup> sen, duryng my lyff, [Stowe, leaf 304, back] The vale off sorwen <sup>4</sup> and off stryff, [ <sup>3</sup> shall St., shan C.]	[ <sup>4</sup> sorow St.]
and see the Vale of Sor- row and the Interjection of Lamenta- tion.	The woful Interieccioun Most ful off lamentacioun.'	17264
	Pilgrim : <sup>5</sup>	[ <sup>5</sup> St., om. C.]



And trewely <sup>1</sup> (I took good kep,) [ <sup>1</sup> trewly C., truly St.]		<i>The Pilgrim.</i>
She wente vp to a fosse <u>kaue</u> dep ;		I follow her,
And ther she bad me lokë down ;		[Cap. vi, prose.]
Wher I hadde inspeccioun	17268	and see an — abbey,
Off an abbey, wych euerydel		
(As I beheld the maner wel)		[leaf 245]
Was foundyd besyden a cheker,	[C. & St.]	beside a chess-board,
Squar as ys a Tabler.	17272	
[8 lines blank in MS. for an Illumination.]		
And I beheld <sup>2</sup> also with-al,	[ <sup>2</sup> lokyd St.]	
Ther wer esches, bothe gret and smal,		
ifful wel ywrouht in allë thynges.		
Ther sawh I rookys <i>and</i> ek kynges,	17276	with chess men on it,
And knyhtys (ek in verray soth)		
Drawen, as a ffers y-doth		where a battle takes place,
In travers wysë, by bataylle,		
Euerych other gan assaylle	17280	the pieces fighting with swords,
Wyth sharpë swerdys, thus thauhtë me,		
A dysguysë thyng to se ;		
ffor at the ches, in al my lyff,		
Sawh I neuere swych a stryff,	17284	
Nor so fers A <i>contenance</i> ;		
ffor everyche gan hym sylff <i>avaunce</i> ,		And when the battle is over,
Whan ther bataylle was ado,		
To make hem redy for to go	17288	all the men go to the abbey,
To that abbay ther besyde,		
And, be surquedye and pryde,		
Ther to forreye, what they may,		
Robbe and spoylle, and ber a-way,	17292	plunder it,
And <u>revë</u> hem off ther rychesse,		
And brouhten hem in swych dystresse,		
That no thyng leffte to ther refut,		
But made al bare and destytut.	17296	and leave it bare. [leaf 245, bk.]
Whan I hadde al thys yseyn,		
How al was makyd wast and pleyn,	[C. & St.]	
Quod I, "what thyng meneth thys,	"	[Cap. vii, prose.]
That thys cherche destroyed ys ?	" 17300	I ask what this means.
Thys ys (to myn oppynyoun)		
The woful Interieccioun,		
Wher-off pleynly (me semeth so)		

*The Pilgrim.* Euerych wyse man sholde ha wo, 17304  
 And compleyne (I the ensure)  
 Thys vnhappy aventure."

*Avarice**Avarice :<sup>1</sup>*[<sup>1</sup> St., om. C.][Cap. viii,  
prose.]

'Wher thow be wel or evele apayd,  
 Lo her ys al that I ha sayd. 17308

says this  
mischief is  
wrought by  
her,

Thys mescheff (yiff thow kanst yt se)  
 Ys ydon and wrouht by me,  
 And acomplysshed vp in dede,  
 Al-though that yt be no nede ; [Stowe, leaf 305] 17312

as Jeremiah  
complained  
(iv, vii, viii,  
etc.)

Wher-off, in hys prophesye,  
 The nobyle prophete Ieremye  
 (As he that lyst no thyng to feyne)  
 Wepte sore, and gan compleyne : 17316

that the  
Queen of  
Nations was  
brought into  
subjection.

'Allas !' quod he, 'how the pryncesse,  
 Off folkys allë cheff maystresse,  
 Ys trybutarye, and bor down,  
 And brouhte in-to subieccion !' 17320

Avarice causd  
this ruin ;

'The prophete wyste afor ryht wel,  
 That I sholde causen euerydel  
 Thys gretë desolacion  
 And thys habomynacion. 17324

I and myne (yiff yt be souht)  
 Have thys gretë mescheff wrouht.

'Thys the custom (in substaunce),

Holy the maner and vsaunce, 17328

and all of  
her school do  
as she does.

Off al that to my scolë go,

By my doctryne to do so,

And so to werke, by my techyng ;

[leaf 246]

fior ther ys nouthor rook nor kyng, 17332

[Cap. ix,  
prose.]

But ech off hem (for ther part)

Sorë studyen in that art,

Euerych off hem to fynde a waye,

How they may to me obeye. 17336

Thow mayst me leve in sykernesse ;

Ther ownë werkys ber wytnesse.'

*The Pilgrim.**Pilgrim :<sup>2</sup>*[<sup>2</sup> St., om. C.][Cap. x,  
prose.]  
I cannot  
believe she  
has such  
power.

"I may nat levyn (fer nor ner)  
 Thow sholdest han so gret power, 17340  
 Wych that art so poryly

- “ Arrayed, and so dysguesyly ;  
Halt and lame, (as semeth me)  
Brokë-bakkyd, and foul to se. 17344  
And *with* al thys (I the ensure),  
A verray monstre in nature,  
(Who lyst looke, he shal yt fynde,)  
And engendryd a-geyn kynde. 17348  
How sholdystow, *with* al thys thynges,  
Ouer erlys, dukys,<sup>1</sup> kynges, [1 dukes earls St.]  
Have power or domynacion  
To brynge hem in subieccion, 17352  
Sythen they, by gret noblesse,  
Haven off kyndë swych fayrnesse,  
And brouht forth by engendrure,  
Kyndëly, as by nature ?” 17356  
Avarice :<sup>2</sup> [2 St., om. C.] *Avarice*  
‘ Yiff thow wylt a whylë dwelle, a s<sup>u</sup> 1  
A good exaample I shal the telle, w  
Reporte me wel in euery thyng :  
‘ Ther was onys a myghty kyng, 17360  
Wych that hadde, to hys plesaunce,  
A lady in hys governaunce,  
Whom that he louede paramour,  
And took to hyre al hys tresour, [Stowe, leaf 305, back] 17364  
Good<sup>3</sup> and Iowelles euerydel, [3 goods St.]  
Be-cause that he louede hyr so wel. [leaf 246, bk.]  
And shortly, thus *with* hym stood,  
She gouërnede al hys good, 17368  
Whos name was Lyberalyte :  
She was benygnë, large and fre,  
Wych, in euery regioun,  
Hadde gret fame and gret Renoun. 17372  
And she dyde euere hyr labour,  
So to dyspendyn hys tresour,  
That hys worshepe on euery syde  
Gan encrece and spredë wyde ; 17376  
Gat hym honour and gret fflame,  
And *with* al thys, a ryht good name.  
‘ The story doth also specefye,  
She made hys goodys multeplye, 17380  
PILGRIMAGE.

*The Pilgrim.*

She (Avarice)  
is so foul,

a regular  
monster.

How can she  
rule and sub-  
due earls and  
kings ?

*Avarice*

[Cap. xi,  
prose.]  
explains.

She tells me  
the story of a  
king,

who had a  
paramour

[leaf 246, bk.]

named  
‘ Liberality.’

By spending  
his treasure

she gaind  
him great  
honour and a  
good name.

- Avarice.* ' And caused also, how that he  
Was wel belovyd in hys contre ;  
ffor love excellyth in worthynesse  
Euery tresour and rychesse. 17384
- [Cap. xii,  
prose.] ' But whan that I thys dyde<sup>1</sup> espye, [1 dyd this St.]  
Seeing this, I hadde ther-off ful gret envye,  
And caste to fynde occasioun  
ffor to tourne al vp-so-doun. 17388
- the old hag  
Avarice went  
to the court,  
I gan taproche the court ful ner,  
A-queyntede me with the porter  
And with thoffycerys euerychon ;  
And in-to chaumbre I kam a-noon, 17392  
Wher as the kyng a beddē lay.
- stole away  
the king's  
paramour  
Liberality  
while he  
slept,  
Whyl he slepte, I stal away  
(Throgh my sleyhte in prevyte,)  
Hys paramour Lyberalyte ; 17396  
And or the kyng yt koude espye,  
Benchauntēment And sorcerye  
I gan at hyrē so enchace,<sup>2</sup> [2 tenchase St.]  
That she was voyded fro that place ; 17400
- [leaf 247] And, by fals collusioun,  
and shut her  
up in prison. I shet hyre in a strong prysoun,  
Wher I ha cast, (shortly to telle,)  
Whyl that I lyve, she shal ther dwelle ; 17404  
And in hyr stedē (off entente,)
- Then Avarice  
took her  
place by the  
king's side,  
by enchant-  
ment,  
To bedde vn-to the kyng I wente,  
Whyl that he sleptē vnwarly.<sup>3</sup> [3 slept vnwarely St.]  
' And whan he wook al sodeynly, 17408  
In stede off Lyberalyte,  
In hys Armys he took me ;  
At wych tyme, by sorcerye,  
I blentē so the kyngēs Eye, 17412  
That I be-kam hys paramour,  
And hadde in garde al hys tresour.  
Wherso that he wook or slep,  
Off hys worshepe I took no kep ; [Stowe, leaf 306] 17416  
Hys honour, gold, hys goodē fame,  
Al I tournede yt to shame ;  
ffor he ne myghte (who-so me knewe)  
fynde noon offycere mor vntrewe. 17420



<p>‘I am the samē (thys the cas,)</p>		
Off whom that whylom wrot Esdras,		<p><i>Avarice</i> is she of whom Esdras wrote (1 <i>Esdr.</i> iv. 29—31).</p>
Apemenen, wych, hyr sylff al sool,		
Made the kyng so gret a fool :	17424	‘Apame, the King’s concu- bine’ ( <i>Jo- seph. Antiq.</i> lib. 11, cap. 4, Rabsaces Themasius), who made a fool of the King, and took off his crown.
Whan she was hevy, he was sad ;		
Whan she lowh, than he was glad ;		
She took hys crowne, <i>and</i> leyd yt down,		
And’he, by lowh subieccioun,	17428	
Al hyr lustys dyde obeye,		
ffor he durste hyr nat <i>with-seye</i> :		
Thus yt stood, and thus yt was,		
As thow shalt fynden in Esdras.	17432	
‘By wych exaunple, thow mayst se		
That yt fareth thus by me ;		
ffor I kan, by my werkynges,		<p>[leaf 247, bk.] Avarice can deceive kings,</p>
Deceyuë prynces and ek kynges ;	17436	
And al the meyne off the cheker,		
I kan make off herte enter,		
To robben abbeys euerychon,		<p>and make em rob abbeys.</p>
And to dyspoyle hem, on by on,	17440	
<i>With-ou</i> ten any compassioun.		
‘And touchyng ek my nacioun,		<p>[Cap. xiii, prose.]</p>
And my name (yiff I shal telle,)		
I was engendryd fyrst in helle ;	17444	She was be- gotten in hell,
And ther the pryncë Sathanas }		
(Yiff thow wylt wyte,) my fader was ;		of Satan ;
And in that Valey Infernal		
I was begete : lo her ys al.	17448	
‘And my name ek to devyse,		
I am callyd Coveetyse <sup>1</sup>		<p>her name is ‘Covetous- ness’</p>
(Off verray ryht, and nat off wrong,)		
And Avaryce, somwhyle Among ; }	17452	and ‘Ava- rice’ :
But Coveytysë, men calle me		
Off verray ryht and equitye,		
Whan I am mevyd in <sup>1</sup> my blood	[ <sup>1</sup> om. C., St.]	
To coueyte other mennys good.	17456	
And Avarycë men me calle,		<p>Covetousness when she covets others’ goods ; Avarice when she keeps all she gets.</p>
Whan that I fro folkys alle		
Kepe al that euere I getë kan,		
And wyl departë <i>with</i> no man,	17460	

<i>Avarice</i> is ill-clad on purpose,	' Wher they be wel or evele apayed.	
	' And that I am thus evele arrayed,	
so as not to waste money on clothes.	I do yt only off entent	
	That my gold ne be nat spent,	17464
	On clothys wastyd, nor my good.	
	And levere me were, bothe gowne and hood	
	Wer with wermys day be day	
	Conswmyd, and yffret a-way, [Stowe, leaf 306, back]	17468
	Than porë folk (so god me spede,)	
	Sholdë were hem in ther nede ;	
[leaf 248]	ffor I caste me nat at al,	
	Neuere for to be lyberal	17472
	Whyl I may walken on the ground ;	
She's like a dog on a haystack.	ffor I resemble vn-to that hound	
	Wych lyggeth in a stak off hay,	
	Groynyng al the longë day,	17476
	Wyl suffre no beste ther-to to gon,	
	And yet hym sylff wyl etë noon.	
[Cap. xiv, prose.]	' Myn handys off merveyllous fasoun,	
	Lyk the pawmys off a gryffoun,	17480
Her hands are made to take, not to giva.	Be mad (wher-so I slepe or wake,)	
	Nat to yive, but for to take.	
	To axe me good, wer gret foly ;	
	ffor thys my purpos, (fynaly,	17484
	And as me semeth for the beste)	
She shuts up all her gold.	To shette my gold vp in my cheste :	
	Thys al myn hool entencïon,	
	Offys and occupacïon.	17488
	Al good, wher yt be grene or rype,	
	I kan wel glenyn, I kan wel grype,	
	Bothe to-forn and at the bak :	
	What I may gete, goth in-to sak,	17492
	Off entent (be wel certeyn)	
	Neuere to taken yt out ageyn.	
	' My wyl ys cuere vnstaunchable,	
Her desire is insatiable.	And my desyr in-sacyable ;	17496
	My thouht nor myn affeccioun	
	Ha neuere ful replecioun.	
	I am the swolwh (who lyst to se)	
	Wych that in the saltë see,	17500

- ‘Al that euere goth forth by,  
He deuoureth yt Outterly,  
And neuere ne sent no thyng ageyn.  
Tawayte ther affter wer but weyn, 17504
- ffor shortly, he deuoureth al,  
Coper, yren, and metal ;  
Al that peyseth or yiveth soun, [leaf 248, bk.]  
To the botmē yt goth<sup>1</sup> doun, [1 botome it goythe St.] 17508  
To gretter wrak than on a rok.
- ‘And as an Ape vn-to a blok  
Or to a clog, tyed *with* a cheyne,  
Ryht so I do my bysy peyne ; 17512  
I teye my sylff (by gret dystresse)] ,  
And byndē me to my rychesse ;  
I bynde yt nat ; yt byndeth me,  
That I am bonde, and nothyng fre, 17516  
ffor to have theroff plesaunce.  
ffor lak only off suffysaunce,  
I am so teyd (I may nat skape,)  
With a clog, ryht as an Ape, [Stowe, leaf 307] 17520  
Wych in soth so letteth me,  
That I ha no lyberty  
To gon at largē hih nor lowe.
- ‘And yiff thow lyst also to knowe 17524 [Cap. xv,  
What my vj<sup>2</sup> handys be, [2 syxē 473/17666] prose.]  
I shal declare a-noon to the,  
And make a demonstracōn :  
I Gryppe *and* streyne lyk a Gryffoun, 17528  
And faste I holdē ther-with-al  
Coper, yren, and ech metal ;  
Strehtly kepe yt in myn hond,  
Bothe in water and on lond. 17532  
And thow afor dyst neuere so  
So cursyd handys as they be ;  
Enarmyd abouten Envyroun  
With the pawmys off a Gryffoun. 17536
- ‘The fyrstē hand (for to dyffyne)  
By ryht yeallyd ys ‘Ravyne,’  
That sheweth Gentyl outward alway,  
Tyl that he<sup>3</sup> may cacheche hys pray ; [3 it St.] 17540

*Avarice*  
is like the  
Whirlpool  
that sinks  
everything in  
the sea.

As an Ape is  
tied to a clog,

so is she tied  
to her riches,

and has no  
liberty.

[Cap. xv,  
prose.]

Her six hands  
lay hold of  
everything.

Her first  
hand is ‘Ra-  
vine.’

<i>Avarice.</i>	'Dyspoylleth <sup>1</sup> pylgrymes est and west, [1 dispoyn St.]	
	Bothe in woode and in fforest,	
[leaf 249]	With-uten any excepcion :	
	Thys ys my condycion,	17544
	To robbe and reue with al my myght.	
Her 1st hand, Ravine, is like a kite.	'I cleymē al thyng myn off ryht ;	
	Myn hand ys lyk vnto <sup>2</sup> a kyte : [2 lyk to C., lyke to St.]	
She steals chickens,	I takē chykenys that be lyte ;	17548
	Wher I ham fyndē, fer or ner,	
	I ber hem hoom to my dyner.	
	Gret robbery, on folk I make ;	
horses, carts,	Hors and cartē, bothe I take,	17552
	With porvyauunce and wyth vytaylle.	
	And off malys I wyl nat faylle :	
and makes poor men sell their cows and oxen.	Yiff a pore man haue a kowh,	
	Oxe or mare that draweth hys plowh,	17556
	I make hem selle hem by duressē,	
	ffor to staunche my gredynesse,	
	Wher any swych I kan espye.	
[Cap. xvi, prose.]	And as an yreyne sowketh the flye,	17560
She sucks em as a spider does a fly.	And hyr entroyllēs <sup>3</sup> draweth oute, [3 entrails St.]	
	Evere lyk I renne aboute,	
	And cosse nat, whan I ha be-gonne,	
	Tyl that I my pray ha wonne.	17564
Her second hand [Cap. xvii, prose.]	'The tother hand, to do gret wrak,	
is set behind her, to rob secretly.	Ys set behynden at the bak,	
	That no man ne sholde espye	
	The maner off my robberye.	17568
	So secretly I kan yt vse,	
	Outward my falsnesse to excuse.	
	Thys hand ful hiñ vp-on A tre	
	Maketh many on onhangyd be ; [Stowe, leaf 307, back]	17572
	And with hys fleet (wych ys nat fayr,)	
	ffor to wagen in the hayr <sup>4</sup> [4 ayre St.]	
	fful hiñ a-loffte, yt ys no dred.	
	'Thys hand, fro many manhys hed,	17576
	Causeth the Erys be kut away ;	
	And thys hand, fro day to day,	
[leaf 249, bk.]	Ys the hand off gret dyffame,	
Its name is 'Cutpurse.'	Callyd Cuttēpurs by name,	17580



' Wych hath a knyff ful <sup>1</sup> sharp of egge, <sup>1</sup>	[1—1 Stowe]	<u>Avarice.</u>
And yet he dar no glovys begge; <sup>2</sup>	[2 Stowe]	Her 2nd hand, Cut- purse,
ffor, to vse hys robbery		
Off the glovere openly,	17584	
He kepeth hym cloos, al out off syht,		
And vseth for to walke a <sup>3</sup> nyht	[3 on St.]	
In narwe lanys, vp and down.		
Whan that the monë ys go down,	17588	
Than he maketh hys ordynaunce		
(By gret mescheff and gret meschaunce)		
ffor to vse ther brybery,		
And for to havnte ther robbery :	17592	robs folk,
On no thyng ellys they sette her thouht,		
ffor off hyr owne they ha ryht nouht.		
'Thys hand, by force, ageyn al ryht,		breaks into houses by night,]
Breketh vp howsys toward nyht,	17596	
Bothe in bowrys and in hallys,		
And maketh hoolys thorgh the wallys.		
'Thys hand kan dygge and makë mynys ;		digs mines,
Thys hand kan Royne also florynes ;	17600	clips florins,
Thys hand ful selde hath any reste ;		
Thys hand kan brake Cofer <i>and</i> cheste ;		breaks open coffers and chests,
Thys hand, (in cold <i>and</i> ek in hete,)		
Kan falsly selys counterfete,	17604	counterfeits seals,
And the prent ther-off y-graue ;		
And thys hand wyl also haue		
(By som Engyn, or sleight weye)		and has a key to every lock.
Vn-to euery look <sup>4</sup> a keye.	[4 Locke St.] 17608	
'Thys hand kan forge (I vndertake)		
ffals monye, and the prent make.		
Thys hand in frenshe <sup>5</sup> (I dar expresse)	[5 freuche St.]	It is called in French
Ys callyd ' Poitevyneresse,'	17612	'poitevy- neresse,'
ffor yt forgeth (thys the ffyn)		
A monye callyd Poytevyn, <sup>6</sup>		[leaf 250]
Wych ys in valu (by a-countyng)		for it forges the 'poyte- vyn,' worth
fful skarsly worth halff a fforthyng.	17616	half a far- thing.
'Thys hand ek falsly beyth and sylleth ;		

<sup>6</sup> *Poitevine*, monnaie de Poitou. 'Une *poitevine*, c'est le quart d'un parisi (1273 Carl de Ponthieu, Richel., l. 10112, 1<sup>o</sup>, 159 r<sup>o</sup>.).' —Godefroi. *Sol Parisien* . . as much as the Tornois & a quarter. *Sol Tornois*, The tenth part of one shilling.—Cotgrave, 1611.

<i>Avarice.</i>	' And in reknyng, thys hand mystelleth.	
Her 2nd hand, Cut- purse,	Thys hand also (yt ys no drede) Kan spoyllē folk whan they be dede.	17620
	Thys hand kan al the nyht wache,	
	And ful streythly glene and kache, [Stowe, leaf 308]	
	And rendyn vp (yt ys no nay), Al that euere lyth in hys way.	17624
	' Thys hand, thogh men haddē sworn,	
robs barns and grana- ries,	Kan robbe and bern away the corn Out off bernys and garnerys ;	17627
	Thys hand kan ferette in konnyngherys <sup>1</sup> [1 conyngers St.]	
	Be nyhtē tymē, whan men slepe ; Thys hand, by holys kan in crepe, And bern a-way what he may fynde, And lyst to leue nothyng behynde ;	17632
makes idle officers,	Thys hand maketh ydel offycerys And many falsē labourerys.	
	Thys hand (ageyns al resoun) Doth many gret extorsion	17636
	In euery lond <i>and</i> <sup>2</sup> ech contre, [ <sup>2</sup> in struck out, a over C, and St.]	
	Worthy enhangyd for to be, Yiff the falsnesse wer yknowe That he doth, bothe hyh <i>and</i> lowe ;	17640
and strips poor folk of all they possess.	ffor thys hand wyl neuere spare Porē folk, to make hem bare And nakyd (off entencion) ffrom al ther poccision.	17644
[Cap. xix, prose; cap. xviii omit- ted.] The third hand	' My thryddē hand, mad by gret wyle With the wych I ber the ffyle, I shal, as kometh to remembraunce, Declarē to the (in substaunce)	17648
[leaf 250, bk.]	What thyng yt doth specefye.	[St. & C.]
	And the trouthe doth sygnefye,	„
	Thys hand ys wrouht ageyn nature,	„
	Wych euere doth hys besy cure	„ 17652
	Alway (off entent vntrewe)	
forges money, to lessen others' and increase its own.]	To forgē money newe <i>and</i> newe, Other folkys gold dystresse, And hys ownē to encrease,	17656
	By som fals collusion.	

- ‘ And euere in hys entencioun  
He ffynt out weyës sotylylly  
ffor tencresse hym-sylff ther-by ; 17660  
By maner off enchauntement  
He ffyndeth out (in hys entent) out how  
To tournë, by hys sotylyte, 17663  
A Tourneys to A parysee<sup>1</sup> ; [<sup>1</sup> worth a fourth more: see  
note, p. 471.]  
By hys engyn, wyl vnder take, to make five  
Off fyvë, syxë for to make. into six ;
- ‘ Thys hand kan also (in certyn)  
In gernerys shette vp hys greyn, 17668 to keep grain  
Abydyng (with an hevy chere) until bread  
Tyl ther kome A derë yere, | is dear ;  
At avauntage yt to selle,  
And the pans<sup>2</sup> ful streyhtly telle, [<sup>2</sup> pens St.] 17672  
Vsyng ther-in ful many a whyle.
- ‘ And thys hand that halt the ffyle, [Stowe, leaf 308, back]  
Wasteth bothë gret and smal,  
Consumeth and devoureth al, 17676 to consume  
Off porë folkys, the substaunce : the substance  
I pray god yive hym evele chaunce ; of the poor.  
ffor nothyng may thys fyle endure.
- ‘ Thys hand yeallyd ys ‘ Vsure,’ 17680 Its name is !  
Vsyd in ful many place, ‘ Usury’ ;  
Wych ys to god a gret trespace,  
Bothe at marketys and at ffayres.  
And also provostys and ek mayres 17684 and folk  
In tounës,<sup>3</sup> borwys and cytes— [<sup>3</sup> touns C., St.] [leaf 251]  
ffolk off lyh and lowh degres— [St. & C.] high and low  
Echon they may nat hem excuse<sup>4</sup> [<sup>4</sup> excuse St., C. burnt.] practise it.  
But that somme off hem yt vse.’ 17688
- Pilgrim : <sup>5</sup> [<sup>5</sup> St., om. C.] *The Pilgrim.*  
“ Declarë to me (in substaunce,) [Cap. xx,  
Wher-off serueth thy balaunche. prose.]  
I trowe thow wylt ther-in ryht sone  
Peysë ther-in bothe sonne and mone, 17692  
The sterryys ek, or thow ha do,  
And the zodyak / also.”  
Avarice : <sup>6</sup> [<sup>6</sup> St., om. C.] *Avarice.*  
‘ Lerne, and vnderstond me wel,

<i>Avarice</i>	' And I shal telle the euerydel :	17696
tells me the meaning of her Balance.	Gracë dieu, ful yore agon,	
	Among the planetys euerychon, (As clerkys wel rehearsë konne,)	
God set the sun in the zodiac, to give light to all the world.	In the zodyak sette a sonne,	17700
	ffor to shede hys bemys bryht, And to mynystre hys cler lyht Indyfferently (I the ensure) —	
	Vn-to euery créature,	17704
	And to be comoun, ther-with-al, To al the world in general ; To make the Erthe with frut habounde, That ther wer no dyffautë founde.	17708
	' Whér-off (yiff I shal nat lye)	
But Avarice wanted it all for herself,	I hadde in herte ful gret envye ; ffor, yt wente nat as I wolde ; ffor, my wyl were, that yt sholde Vn-to my lust appropryd be, By exauple as thow shalt se.	17712
	' ffyrst, ageyn[e]s al resoun,	
	I wolde, by vsurpacïoun,	17716
	ffro poynt to poynt in ech degre,	
[leaf 251, bk.]	The zodyak sholde obeyë me, <sup>1</sup>	[ <sup>1</sup> me St., C. burnt]
	Sonne and mone (ageyns alle skyl),	[St. & C.]
	Wynd and wether were at my wyll ;	[C. & St.] 17720
all put under her, so that she might weigh the sun and moon, &c. in her Balance.	Al put in my governaunce, Yt to weye in my ballaunce.	"
	' Al thys thyng (as thow shalt se <sup>2</sup> )	[ <sup>2</sup> se St., C. burnt]
	I vsurpe yt vp-on me :	17724
	The yer, I weye yt in ballaunce,	[Stowe, leaf 309]
	And selle [yt] ek at my plesaunce ;	
And she does sell the day and week,	I selle the wyke, I selle the day, (To wych no man dar seyë <sup>3</sup> nay)	[ <sup>3</sup> sey C., say St.] 17728
by charging heavy interest	Somtyme by twelue and by thryttene, By twenty ek, and by nyntene ; And in a yer (who kan yt telle) The pound for xx <sup>ty</sup> pans <sup>4</sup> I selle ;	[ <sup>4</sup> pens St.] 17732
	The moneth also, by reknyng, I selle for ix. or .x. shylyng ;	[C. & St.]
	The wyke also for vj. or fyve,	



'At a-counte that we nat stryve	17736	<i>Avarice.</i>
Affter the somme, whan al ys do,		on her loans.
That my loonë kometh to ;		
And lyk as euery man doth take,		
Ther-on my reknyng I do make.'	17740	
Pilgrim : <sup>1</sup>	[ <sup>1</sup> St., om. C.]	<i>The Pilgrim.</i>
Than, <i>quod</i> I anon, "lat se		[Cap. xxi,
Touchyng that I shal axen the ;		prose.]
I wolde ther-on have thy devys :		I put a case
Her ys a woode off lytel prys,	17744	to her :
Wych a woodeman selleth me ;		A woodman
And in the salë, thus seyth he,		sells me a
'ffor .xxx. <sup>17</sup> shyll yng I wyl yt selle,		wood for 30s.
So that a-noon (as I shal telle)	17748	
That thow to me, (lych myn entent,)		
Makë to me thys payëment		to be paid at
<i>With-oute</i> n any mor delay.		once.
But yiff I graunte a lenger day,	17752	If I don't pay
As thus, tabyde a yerys space,		for a year,
Thanne I wyl (withoutë grace <sup>2</sup> ) [ <sup>2</sup> without grace St., C. burnt]		[leaf 252]
Have fourty shyll yng (by iuste reknyng) [C. & St.]		he charges
By-cause off myn ábydyng :'	17756	40s.
Vp-on thys caas I woldë se		
Whér lyk (as yt semeth the)		
The sellere off the wych I telle,		
Outher peysseth or doth selle	17760	Does the
The tyme, outhér the zodyak,		seller sell the
Off the wyche to-form we spak."		time or the
Avarice : <sup>3</sup>	[ <sup>3</sup> St., om. C.]	<i>Avarice</i>
'Touchyng thys thyng, now herkne me,		
And I shal answerren vn-to the :	17764	
Thys cas (yiff thow lyst to lere,)		says the case
Ys vnderstonde in twey manere :		is to be un-
Par cas som man, (as thow shalt se,)		derstood in
Off nede and off necessitye,	17768	two ways :
Hys woode, that were by good reknyng		if a man is
Worth off valu syxty shyll yng,		forst by want
ffor verray nede and indygence,		to sell a wood
Off bothe to makë recompense,	17772	worth 60s.
ffor fourty shyll yng doth yt selle ;		for 40s.,

<i>Avarice.</i>	The causē pleynly for to telle,	
for ready money,	He muste haue redy payēment.	[Stowe, leaf 309, back]
	Thys marchaunt (to my Iugēment,	17776
he doesn't sell time.	Who-so off resoun lookē wel)	
	The tymē selleth neueradel ;	
	‘ But that marchaunt ( <i>with-outē</i> wher,)	
	That abydeth al a yer,	17780
	Off hym the cas stant other wyse,	
	As I shal to the devyse :	
But of old, wood-sellers sold by length and breadth,	By Oldē <sup>1</sup> tymē (lyst my tale,)	[ <sup>1</sup> Old C., St.]
	Chapmen that made off woodē <sup>2</sup> sale,	[ <sup>2</sup> of wood mad St.]
	They made her sale (who taketh hede)	17785
	By A mesour off lengthe and brede ;	
	And to the byggere they wolde seyn :	
and said, ‘ You shall have the wood for so much,	‘ Yiff thow wylt my woddē beyn,	17788
[leaf 252, bk.]	At O word, (so god me saue !)	
if you pay cash down.	At swych a prys thow shalt yt haue,	
	So that my payement be leyd doun	
	<i>With-uten</i> mor dylacīon.	17792
But if you don't, you'll pay a higher price for longer time,	And yiff thow byde a yerys day	
	Off my payment by dillay, <sup>3</sup>	[ <sup>3</sup> delay St.]
	I shal the telle by short avys,	
	I wyl yt sette at hiher prys ;	17796
	ffor yiff that I A yer abyde,	
as the wood ‘ll grow.’	My woddē shal on euery syde	
	Wexe and encresse (I the ensure),	
	And multeplyen off nature.’	17800
If the seller warnd the buyer before-hand,	‘ And yiff the marchaunt, in bargeynyng,	
	Telle hym thus in hys sellyng,	
	To-form, or that the wode be bouht,	
he didn't sell time.	The tyme in soth he selleth nouht,	17804
	Nouther weyeth yt in ballaunce ;	
	But yiff the wode ( <i>par cas</i> or chaunce)	
But if the wood were cut down,	Wer yhewe, or feld a-doun	
	Tō-for ther convencīon,	17808
	Wych aftertward (wo kan espye)	
and couldn't grow,	May nat encresse nor multeplye ;	
	Yiff he sette the sale vp sore,	
and still the seller raisd his price,	As thus to sellyn yt for more,	17812
	By cause off bydyng off A yer,—	

'Than I suppose ( <i>with-outë wer,</i> )		<i>Avarice.</i>
He peyseth ( <i>as I rehersë shal,</i> )		then he
Hys long abydyng tyme and al.	17816	weighd time.
'But whan the wode may multeplye,		
Wexe and encressen at the Eye,		
Than theneres and wexyng al		
Ys mesuryd in espécial,	17820	
And yweyed in ballaunce,		
Who loketh euery cyrcumstaunce.		
'Now shal I make descrypcion,		<i>Avarice then</i>
And a cler declaracion	17824	tells what she
(Yiff thow kanst wel vnderstand):		does with her
Thys dyssh that I holde in myn hond,	[Stowe, leaf 310]	Dish Tru-
(In ffranche callyd 'Coquynerye')		anty.
And in ynglyssh 'Trwandrye,')	17828	
Thys hand I vse in bryberye, <i>W</i>		
In beggyng and in lasyngrye.		She begs with
At euery dore I axe and craue,		it for bread,
My sustenauncë for to haue,	17832	
And oftë sythe (yt ys no dred)		
I put vp many a lompe off bred		
In-to my sak, (so mot I the,)		
And kepe yt tyl yt mowlyd be,	17836	tho' she lets
That yt may nothyng awaylle.		that get
'And euery man I kan asaylle		mouldy.
With myn Importable cry,		She attacks
I sparë noon that goth forby;	17840	every one.
And thus I axë my purchace.		
And I wyl payen in no place,		She'll never
What vytaylle euere that I spende;		pay for food.
And to nothyng I do <sup>1</sup> entende,;	[ <sup>1</sup> that I St.] 17844	
But for to axen and to crye;		
And al labour I do defye;		
I wyl nat travaylle in no wyse;		
I kan my sylff so wel desguyse	17848	Her torn
With my mantel al-to-rent,		clothes take
That the peple ys verray blent		every one in,
With my fals illusïouz		
And feyned simulacioun.	17852	
'I crye and coniure al the day		

<i>Avarice</i>	'On pylgrymes that passe by the way, As I wer fallyn in A rage ;	
sits in crowd- ed places,	And wer that folk ha most passage, Ther I kan sytte in gret dystresse,	17856
crying for aims ;	And crye on hem for ther almesse With a pytous feyned face. And, in hem to fyndë grace,	17860
feignyn sickness	I feyne ful many a mallady, As I wer in A dropësy, Or sodeynly podagre falle ;	
[leaf 253, bk.]	And alway, after good I calle ;	[C. & St.] 17864
and blind- ness ;	I feyne me blynd, I feyne me lame ;	[St. & C.]
lying,	And for to lye, I ha no shame ;	„
	I crye with bak ycorbyd down,	„
	And makë many a pytous soun.	„ 17868
	And thogh I fele no maner peyne, I kan ful wel a causë feyne, That I am falle in indygence, ffor to beggyn my dyspence.	17872
	'And yiff that folk ne yiff me nouht, Than with a gruchchyng hevy <sup>1</sup> thouht	[ <sup>1</sup> hevy <sup>om</sup> . St.]
and cursyn people who give her nothing.	I curse hem in-to hellë pet. Myn herte on malys ys so set, <sup>2</sup>	[ <sup>2</sup> pit . . syt St.] 17876
	On aH I wolde avengyd be, That wyl no pyte han off me.	[Stowe, leaf 310, back]
[Cap. xxiii, prose.]	'Thys ys the hand off faussemblaunce ;	
With her hand of False Semblance she advances beggars of all kinds,	And with thys hand, I kan avaunce Alle thys trwauntys euerychon Wych that on my dauncë gon, That, by her offyce and her name, ffor to axë, haue no shame :	17880    17884
	Brybours that gon vp and down, Devoyde off occupacioun, And lyst hem sylff nothyng avaunce, To travaylle for ther sustenaunce,	17888
	As thow mayst sen ful many On That aboute the world so gon.	
who ask for bread, cheese,	'Somme axë bred, somme axë chese ; And for that they wer loth to lese,	17892
clothes,	Somme axe clothys and cootys olde ;	





{Stowe MS. 952.] <i>Avarice.</i>	'but they be servants vnto me.	
Her 5th hand with the Crook.	'And also, yf thow lyst to loke, touchynge myn hand eke <i>with the crooke</i> , I will the tell, or I ha do, in what wyse I cam therto :	17936
The Crook was given her by Simon Magus.	thou shalt know[ē] certaynly, that Symon Magus and Gyosy, bothē twayn, in theyr entent, made ther-of to me present. but the crooke, by oblacion, was gyven tō me of Symon.	17940  17944
The S of Simon is crookt	'and yf I shall the truthe atame, the fyrst[ē] letter of his name is an .s. (who takythe hede,) of shape y-krokyd in the hed ; and of his name (he well certeyn) it is chefe capytall & cheftayn. thow wost full well thy selfe, ywys, that every .s. y-crokyd is,	17948  17952
like the staff of a bishop or abbot.	lyche a crose highe in the top, lyche the staffe of a byshope, or of an abot, wher it be, thow mayst example ther-of se.	17956
Avarice is the Abbes of the Abbey Simony.	'and of an abbey, in sothnesse, I am callyd an abbesse. whiche abbey, by gret vylleny, ys [y]callyd symonye. and as myn hand her <i>with this hook</i> , of the .s. his nam[ē] tooke, ryght so, in conclusion, symonye cam of symon.	17960  17964
By her 5th hand the hateful vice of Simony was brought into Christ's church.	'and fyrst thow shalt well vnderstond, that by falsnes of this hond, most horryble and odyous, was brought fyrst in-to christis hous the falsē vyce of symonye. and by his feyned trecherye, by his sleyhte, and by his gyn, at the dore he cam not in ; but at some travas, lych a theffe,	17968  17972

- ‘ wher he dothe full gret myschefe ;  
for wher so evar he dothe aproche,  
with this staffe he can a-croche  
the herts of folks by covetyse,  
and ordeynythe in full cursyd wyse  
sheppards to kepē christis shepe,  
whiche of theyr offyse toke no kepe.
- 17976 [Stowe MS. 952.]  
Avarice  
by simony  
ordains false  
shepherds to  
keep Christ's  
sheep,
- ‘ an herd man is [y]sayd, in dede,  
only, for he shuld[ē] fede  
his shepe with spyrituall doctryn ;  
but they draw by an othar lyn :  
they may be callyd, for ther werkyng,  
pastours only of fedyng.
- 17980 [leaf 311, bk.]
- 17984
- they fede them selff with háboundaunce,  
and let ther shepe go to myschaunce ;  
I trow it is full well ysene,  
them selfe be fatt, ther shepe be lene. ]
- 17988 who feed  
themselves  
and let their  
sheep go lean.
- I trow, the most[ē] part of all,  
men shuld them rather wolv[ē]s call  
than trwē herd[ē]s ; yong and old,  
they come to robb[ē] christis fold ;  
they shuld ther shepe from wolv[ē]s were ;  
the wool, the mylke, a-way they bere.
- 17992 They're  
wolves, not  
shepherds.
- 17996
- I can not se wher-of they serue,  
that lat ther shepe at meschefe starue,  
and put them selffe in gret defame.
- 18000 They cripple  
the Grace of  
God
- ‘ and they would ekē makē lame  
gracē dieu of cursydnese,  
lyke as I shall a-non exprese,  
ffrom the trone of hir mageste,  
by gyfte of temporalite :  
his fals office I can well tell ;  
he can now byen, he can now sell,  
by bound[ē]s of collusyon ;  
and all comythe in by syr symon.
- 18004
- 18008 by buying,  
and selling  
holy offices.
- ‘ yet at the last it shall be found  
that gracē dieu is nat bound,  
nor, hathe not lost hir fraunchise  
by none suche fals[ē] marchandyse,  
as comythe in by symony,
- 18012

[Stowe MS. 952.] <i>Avarice.</i>	'nor couetyse of Gyësy. 'this hand also with his crochet,	18016
Her 5th hand sells and buys God's grace.	in swyche a maner is yset to sell and byen this gret vertwe whiche is callyd gracë dieu ; but, kyndly to specify,	
The buying is Simony; the selling is Gy- ësite, the sin of Gehazi ( <i>Vulg.</i> Giesl, Giezi), 2 Kings v. 20 ff., the taking of money for spiritual gifts.	the byggyng is callyd symony, and the sellyng in certeyn, (for to speke in wordës pleyne,) they that it sell, for gret or lyt, bene y-callyd Gyësite ; but symony, (who can entend,) dothe bothe nam[ë]s comprehend ;	18020
Those who sell holy offices are like Judas,	and all that woldë thus enchace gracë dieu out of hir place, to sellen hir for gold & good, they be mad, or el[le]s wood ; and resemblen (in swiche cas,	18028
[St., leaf 312]	I dare affirm,) vnto Judas, that ihesu christ for mony sold full fallsly, and the pannes he told.	18032
nay, worse than Judas,	'and suche folke (as thynkythe me) wers than iudas, yet thay be ;	18036
for he restord the pence he took,	for the pennis that iudas toke, afterward he it forsoke, and restoryd it agayn ;	
while the Si- monists never return money.	but this folke, be well certeyn, will for no predication nevar make restitucion, and cawsë why, (who lokythe well,) is only this, for the sachell whiche hangythe fro my nekë doune, of nature and condicioun :	18040
Whatever goes into Avarice's sack, never comes out again.	'what-evar into my sake ther gothe, (who that evar be lesse or lothe,) it will nevar ysswe out ageyn ; the entre is bothe large and pleyne, and the mouthe to gon in by is evar open at the entry. but to comyn out, that wyll nat be	18048
		18052



'by no maner of sotelte ; the way is narow & streyght certeyn, for to comyn out ageyn,	18056	[Stowe MS. 952.] <u>Avarice.</u>
lyke a wyle in a ryver, to cache the fysche bothe fer and nere ; the entre large / the comynge out is so strayt, it stant in dout.	18060	Her sack is like a fish-pot in a river, big at the mouth, close at the out.
'A-nothar hand I have also, with whiche I werkē mychē wo by a maner of robberye : and it is callyd 'trecherye,' withe the whiche, (who can conceyve,) full many folk[ës] I deceve.	18064	Her 6th hand  is cald Treachery,
vndar colour of ryghtwysnes, I do to folke full gret falsnes, that be symple and inocent. withe my frawd they be so blent in marchandysē that I vse, I can my selffe nat well excuse.	18068	and cheats simple folk.
'in deceyt stant my labowr, by fals weyght and fals mesure : by largē mesure I can byen, and streight mesure I sell ageyn ; in byggyng I wyll ha trwe wayt, but in my salle I do gret slayt, bothe in peys and in balance.	18072	It buys by true weight, and sells by false.
'with sobar cher and countenance my chaffér I can well sell, and to symple folke I tell that it is bettar than it is, and wittingly I do a-mys touchynge the pris, how that it gothe, and falsly swere many an othe, sober all-way, and sad of chere.	18080	[leaf 312, bk.]
'and whan that I am a drapere, f m I hange out courteyns in the lyght, for to blyndē folkës syght, that men may not sen at y <sup>e</sup> full nothar the colowr nor the wull ; set it at hyghē pris therto,	18088	When Avarice is a Draper, she darkens her shop,
	18092	so that folk can't see the wool.

[Stowe MS. 952.] <i>Avarice</i>	and swere I myght ha sold it so the last[ē] day, to a chapman : thus I begyll many a man	18096
	¶ withe this hand of whiche I tell, bothē when I by and sell.	
	‘this hand myght nat well be worse :	
cheats in horse-deal- ing,	some tyme ther-with I can sell horse, and lyke a falce coursar, I can with othis deceyue many a man.	18100
	‘som tyme by borows and by townes	
and with sham pardons and relics.	I walke about[en] with pardons, with reliks, and dedē bones,	18104
	closyd vndar glase and stons :	
	I shew them vndar sell and bull,	
	and thus the pore people I pull,	18108
	of ther sylvar I make them quite, in falsnes I ha so gret delyght.	
	‘to abbeys eke I can wel gon,	
She steals images out of abbeyes, re- paints them,	stell ymagis of tre and stone, thowghe they ben old, & paynt them newe, and make them semē freshe of hewe, with colours bothē whit and redd ;	18112
sets jewels on them,	and at theyr brestis and at ther hedd I set berryls and crystall ; vndar, I make an hole full smale ;	18116
puts blood and milk in them,	I put in oylē, wyne, and blood, and melke also, to get[ten] good ; make the lycour round about,	18120
and makes holes for the fluids to run out, as if by miracle.	at small holes to rennyn out, as it were done by myracle, that ther nis balme nor triacle in this world, so ryche of prys, of foltyshe people <i>that</i> ben nat wys.	18124
These she shows,	‘I set eke out swyche ymagis, in stret[i]s and at hermytagis, and in subbarbys at many a towne,	18128
with sham popes' bulls and bishops' seals.	with bullis fret full of pardon ; byshops seles be nat behynd : and thus I makē folk[ē]s blynd, by my sleight and by my guyle.	18132

- ‘and yet I vse a-nothar whyle :  
I go to faytours of entent,  
and make them eke of myn assent,  
and, by fals colusyon,  
and cursyd dissimulation,  
I menē suche as ha no shame,  
to fayne them selffe bothe blynd and lame,  
crokyd, halt, and dome with all,  
on euery leg a gret mormall,  
full of plastars old and new,  
to make the people on them rew. 18136
- [Stowe MS. 952.]  
*Avarice*  
[St., leaf 313]
- ‘and, for more decepciō,  
I make them to be leyd a-doun,  
¶ to-forne the ymagys down to ly,  
and for helthē lowd[ē] cry,  
ther to have amendēment.  
and they and I of one assent,  
I lyft them vp my selfe anon,  
and make them on ther fet to gon  
with-uten eny more obstācle,  
as all wér wrowght by myrācle. 18140
- ¶ to lie down  
before her,  
inages :
- ‘the people, takynge none hede therto,  
supposythe pleynly that it wer sō ;  
with offerynge and *with* pilgrimāgis  
come full oft to suche ymāgis,  
for to done ther óbservaunce :  
and thus I can my selffe avaunce 18144
- and diseasd  
folk.
- ‘& for this hand may myeche awayle  
to profet me bothe day and nyght,  
I take none hede of wronge or rygth,  
thowghe it to folks do gret damage,  
whill I ther-in fynd ádvauntage.  
it hathe of falshed many a braunche,  
and why? I<sup>1</sup> put it to my haunche,  
and to my tonge reyse it agayne : 18148
- ¶ then she sets  
em on their  
feet,
- as if a miracle  
were  
wrought ;
- and folk  
make offer-  
ings and pil-  
grimages to  
these inages.
- [<sup>1</sup> MS. R.] 18172

- [Stowe MS. 952.]  
*Avarice.*  
Her haunch is Lying; her tongue, Forswearing,  
‘the cawse I woll vnto thè sayne :  
myn haunchè is callyd lesyng,  
and my tongè forswerynge; 18176  
and, to this twayn, trechery  
is famylyar, and of aly,  
and to them bothe, of kyndly lawe,  
of custome she will evar drawe. 18180  
wher they ben old or yong of age,  
they be echon of o lynage,  
and, by hyrè, fyrst, certeyne,  
myne haunchè cawhtè this spaven. 18184  
‘she made my tongè fyrst taplye  
to fynd out lesyng, and to ly;  
and of lyenge I made to-forne,  
was forswerynge fyrst yborn; 18188  
for wher that evar forsweryng be,  
lesyng is nyhe, as men may se;  
and wher-so-evar that they go,  
barret is nat fer them fro; 18192  
all thre bene of on accord,  
with truthe evar-more at dyscord.’  
*The Pilgrim.*  
I ask her to tell me about them.  
pilgrim :  
“Tell on, I pray, let me se  
in what wysè may this be; 18196  
thow callyst thy tonge ‘forswerynge,’  
and thyn haunche also ‘lyenge,’  
whiche is so halt and corbyd down; )  
tell me here-on some reson.” 18200  
*Avarice*  
Avarice :  
quod avaricè, ‘lay to ere,  
and anon thow shalt well here,  
how that I this othar day  
mett with truthe vp-on the way; ) 18204  
withe her was also equite,  
and bothè tweyn, I dyd se.  
of them, as I tokè hede,  
how they begged bothe ther bred; ) 18208  
they were so poorè bothè two,  
for theyr frynd[è]s wer all go.  
and yf I shall the truthè showe,



- 'this day they ha but frynd[ē]s fewe,  
ne non ne shal, yf that I may.
- 'and when I met them on the way,  
I gan to turne the bake full sone;  
with them I had no thyng to done;  
for me sempte, to my plesaunce,  
they myght me no thyng avaunce,  
nor no profit done to me.
- therfore from them I gan to fle  
over the feld[ē]s as they lay,  
and I ne cept none hyghē way,  
but forthe, lyke myn opinïon.
- as I rann, I fell doune;  
and with that fall ther was no gayne,  
but that I cawht a great spavayne  
vpon my lege, whiche madē me  
for to halt, as thow mayst se;  
and sothly yet, (who lokē well,)  
to halt, I hate it nevar a dell.
- for when w<sup>ith</sup> haltyng I am dull,  
it makythe my sake to be more full;  
haltyng dothe me more avaunce;  
therby I makē chevysaunce,  
for in haltyng is no synne;  
who dothe vpryght, may nothyng wynn;  
haltyng me wynnynthe many a grote,  
it maketh me hatter than my cote,  
that I must my tunge in sothe  
cast out as a doggē dothe.
- 'and than full offe it falleth so,  
that to the kyng[ē]s court I goo,  
and am ther, of no man afferyd.  
and whan I have the lawēs leryd,  
and am come to hyghe estat,  
than I become an advocat,  
and makē folk[ē]s to me drawe,  
swyche as hav to don with lawe.
- 'but first I swere, w<sup>ith</sup>-out[en] doute,  
my tunge I shall nat puten oute,  
for ryght ne wronge, ne for no thyng,
- 18212 [Stowe MS. 952.]  
*Avarice*  
turnd her  
back on Truth  
and Equity,
- 18216
- 18220 and fled from  
then.
- [as, I, each a foot] 18224 She fell, and  
got a spavin  
in her leg,
- 18228 which made  
her limp.
- 18232 This limp  
won her a lot  
of money.
- 18236 Uprightnes  
makes no  
cash.  
[Stowe, leaf  
314]
- 18240
- 18244 learns law,
- 18248 turns Advo-  
cate,
- and won't  
speak a word  
except for  
pay.

[Stowe MS.  
952.]*Avarice*works like  
the tongue  
of a balance,

' but wher I se ryght gret wynnynge.

18252

' on that party evar I hold,

lyche a balaunce of whiche y told,  
whose tungë draweth to that cost,  
wher the weyht gothe dounë most :

18256

to that party he wyll nat fyne  
the balauncë to enelyne.goes where's  
most weight  
of fees.and so fare I when I begyne,  
to holden ther I may most wyne.

18260

When she  
gets folks'  
money,

' whan folke me pray with all ther myght

for to help them in theyr ryght,  
wher the cawse be grene or rype,

18264

a-non as I the money grype,  
than I dare swaryn, by bone & blood,  
that theyr cawse is trwe and good,  
thoughe I know the contrary.she swears  
their cause is  
good, tho' it  
isn't.and than anon I wyll not tary,  
for gold and sylvar evar amonge,  
to makë ryght, thowghe it be wronge ;

18268

She turns  
right into  
wrong, and  
wrong into  
right,for I can make, vnto hir syght,  
ryght of wronge, and wrong of ryght ;  
tourne the matere vp se doune,

18272

and preue it out by good reson,  
that in the case there is no lake :only to get  
gold.and all I do, to fyll my sake  
withe gold and othar men[në's] good,  
how evar aforne the casë stode.

18276

' thus haue I told the by resonne,  
and mad a demonstracïon,  
why that my tonge (by dyscryvyng)  
is [y]callyd ' forswerynge.'

18280

Her Tongue  
is sown with  
Lies...and withe lesyngs, (who lyst know,)  
vp and downe it is y-sowe ;  
to falshed I do most avauntage,  
and to truthë gretyst damage.

18284

and in this plyht, as I the told,  
ever my purpos I shall hold,  
that yf the lawe ne chaungë nought,  
I will be fals of word and thought,  
in every place, wher evar I be,

18288

[Stowe, leaf  
314, back]

' that no man shall levē me :	18292	[Stowe MS. 952.]
now I ha told the of my sake.		<i>Avarice.</i>
' touchinge the bonche vpon my bake,		The Bunch or Hump on her back
I wyll to the now specyfye	18296	
what thyngē it dothe signefye.		
this is the boch gret and hydous,		typifies the Monks, etc.,
with whiche this folke relygiōus		
bene ybonchyd, full many on ;—	18300	
som, I say, nat everychon,		who don't keep their vows.
suche as by transgressyon		
kepe not theyr professyon,		
as they be bound by theyr degre.		
' and by example, (as thow mayst se,)	18304	
so as a boche or a fellon		As swellings are caused by bad humours and blood,
ar cawsyd of corruption		
of wykyd humours & corrupt blood,	18308	
of coloure adust, fervent and wood,		
and othar suparfluyte ;		
ryght so, ryches and gret plente		so riches stop a rich man's entry into heaven,
ar cawsē that a rychē man,	18312	
as the gospell rehers[ē] can, <sup>1</sup>		
May in-to heven have none entre,	[Stowe 952, leaf 314, back]	[Tiberius, A vii, leaf 89, stained]
But euen lyke as ye may se,	[St. & Tib.]	
A camell may hym-silffe applye	"	
To passen thorough a nedelyes eye,	"	
Whiche is a thyng not credible,	"	18316 [Cott. Tib., A vii, lf. 50]
But a maner impossible,	"	as a Camel can't go thru a needle's eye.
Thys beste is so encomerous,	[Stowe]	[Cap. xxxiii, prose.]
Off bak corbyd and tortuous,	"	18320
And so to passē, no thyng able.	"	
' And euene lyk in caas semblāble,		
ffolkis off relygyoun,		Monks bound to live in poverty
Bounde by ther professyoun	18324	
ffor to lyue in pouerte		
Off ther ownē volunte,		
And to pouert hem <sup>2</sup> silffe proffesse,	[ <sup>2</sup> hym C., them St.]	
3eue they be bocchyd with <sup>3</sup> richesse,	[ <sup>3</sup> by St.]	18328 are so swollen by riches
To gadre vp good <sup>4</sup> in ther bandoun,	[ <sup>4</sup> good St., and Tib.]	
Tresoure, and greet pocescyoun ;	[St. & Tib.]	

<sup>1</sup> The readable part of MS. Cotton Tiberius, A. vii, begins here.

[Tiberius, A vii ( <i>stained</i> )] <i>Avarice.</i>	'ffor hard it is ffor hem to trace, Or by so smal an hoole to passe Vp to that heuenly mansyoun, To cleyme there habytacyoun.	[St. & Tib.] ,, 18332 ,, ,,
that they can't go thru a little hole into Heaven. This little hole means Poverty.	<b>T</b> His lytle hoolë (who kan se,) Bytokeneth willefful pouerte,	,, ,, 18336
	Receyued with-uten eny stryffe;	,,
	ffor, pore we kam in-to this lyffe,	,,
	And nakyd, (who taketh heede ther-to,)	,,
	Out off this lyffe we schal eke go.	[Stowe, leaf 315] ,, 18340
So let folk keep them- selves from the hump of riches,	' Wherefore late ffolkis good heede take,	,,
	(Swyche as han this world fforsake,)	,,
	Hem to preserue by holynesse	,,
	ffrom the bocche off ffalse richesse,	,, 18344
which will close the gate of Paradise,	Whiche is a thyng (who kan discerne)	,,
	That wyl closë the posterne	,,
and stop the hole of poverty,	Of Paradys <sup>1</sup> and the entre,	[ <sup>1</sup> St. (Tib. <i>blurd</i> )] ,,
[leaf 39, back] that lets good folk thru.	And stope the hole <sup>1</sup> off pouerte,	,, 18348
	Whiche is, to parffyte ffolke, the gate	,,
	To lete hem in, erly and late,	
	Alle that ben ffounden vertuuous	
	In ffolkis eke relygyous.	18352
	<b>Properte.</b>	
[Cap. xxxiv, prose.]	<b>T</b> His bocche is callyd 'Properte,'	
This hump or botch is Property;	Whiche is afferd off Pouerte;	
	ffor pouerte (as clerkys teche)	18355
	Is bothë medicyne <sup>2</sup> and leche	[ <sup>2</sup> medicyne Tib., medisyn St.]
and Poverty lances and empties it.	To launche the bocche off Properte,	
	And voyde alle superfluyte,	
	And the bollynge in echë <sup>3</sup> syde.	[ <sup>3</sup> on echë a St.]
But Property won't let it,	' But Properte dar not Abyde	[Tib. & St.] 18360
	To suffre Pouerte hym to kerue,	,,
for fear of dying.	Leste off the wounde he schulyë sterue	,,
	Leuere he hathe, in peyne tendure,	,,
	Than pouerte schulde his bocche recure;	18364
	ffor he is dredefful, and eke arwh,	[Tib. & St.]
	To passe an hole that is so narwh	,,
	As hym <sup>4</sup> semyth in his devys,	[ <sup>4</sup> it St.] ,,
	Outher to heven or paradys:	,, 18368
	His herte is no thyng ther-on set.	,,



'Now wole I speke off my mawmet.

**The Mawmet:**

'**A** Nd off myn ydol that is so oold,  
Made off siluer and off gold,

In the whiche (I the ensure)

Is the ymage and the ffygure

And the prynte (as thou mayste see)

Off the lord off the contre.

This is the god whiche, by depos,<sup>1</sup>

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

Loueth to be schutte in hucches clos.

¶ Somwhyle, that men may hym not knowe,

He wole hym hyde in erthē lowe.

'This god kan makē ffolkys blynde,

That to his obseruaunce hem bynde;

And causith hem, ageyn resoun,

To caste her lokēs lowē down

In-to the erthe, ageyne nature,

Hem-silffe so mykel they assure

In eerthely tresoure, whiche at<sup>2</sup> o day

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

Schal vnwarely passe away;

ffor lawe<sup>3</sup> in erthe, on euery syde,

[Stowe, leaf 315, back]  
[<sup>3</sup> low St.]

Lyche a mollē they abyde;

In erthe is hoolly ther labour;

In erthe ys also ther tresour;

Erthe is ther Ioye and ther plesaunce;

No thyng but erthe may hem avaunce;

Gold and seluer makyth hem nygh wood;

Gold is ther god, gold is ther good;

I worschipe gold and my tresour

As ffor my god and savyour;

Saue gold, noon other god I haue.

[*Illumination.*]

'**I** Thenke not how I schal be grave

In eerthē lowe, ther to be ffreete,

Corupeyoun and wormēs mete,

Hydous, stynkyng, and horryble,

And to loke vp-on, odyble:

What may my gold thanne me<sup>4</sup> awayle,

[<sup>4</sup> me than St.]

Whanne wormes han<sup>5</sup> with me batayle?

[<sup>5</sup> have St.]

But here, while I haue lyberte,

[Tiberius,  
A vii.]  
*Avarice.*

[Cap. xxxv,  
prose.]  
Her Mawmet,  
of silver and  
gold,  
is an image  
of the lord of  
the country,

18372

18376

a god,

[Tib. leaf 40]

18380

whiche can  
blind folk,

18384

and make em  
look on the  
ground,

18388

where they  
live, like a  
mole.

18392

Their trea-  
sure and joy  
is all in earth.

18396

Gold is their  
only God.

18400

They don't  
think, when  
they rot,

[leaf 40, back]

18404

what their  
gold 'll do  
for em.

[Tiberius, A vii.] ' This thyng to-fforne I kan no<sup>1</sup> se, [1 nat St.] 18408  
 Avarice. ffor in no thyng I<sup>2</sup> kan affye, [2 I St., that I Tib.]

Gold is  
her god and  
mawmet;

But gold and good to multeplye.  
**Gold is my god and my Mawmet;** 18411

for gold,  
St. Lawrence  
was roasted.

¶ And al on gold myne herte<sup>3</sup> is sette; [3 all [my] hert to gold St.]

ffor golde, I dyde fful greet offence,  
 In colys to rostē seynt Laurence. *cf. Soul*  
 For he, off pite (thus it stood) [St. & Tib.]

3aue the tresoure and the good 18416

Off holy churchē ffor almesse,  
 To pore ffolkis he<sup>4</sup> ffonde in distresse. [4 to folke that he St.]

[*Illumination.*]

' **U**t I,<sup>5</sup> in myne oppynyoun, [5 I St., om. Tib.]  
 am<sup>6</sup> not off that condicioun: [6 am St., I am Tib.]

Her work is  
to get money,

To getē good is my laboure, 18421

And to awmentē my tresoure,

And (as it is to ffolke fful kouthē,)

More in agē thanne in 3outhē, *cf. Soul* 18424

by lying or  
gaining.

Som tyme with lesynges and with ffablys,

Som tyme at<sup>7</sup> chesse, som tyme at tablys, [7 at St., at the Tib.]

[Tib. leaf 41]

At merels and the botevaunt,

At hasard and at<sup>8</sup> [the] devaunt, [8 at St., om. Tib.] 18428

And at these pleyēs euerychon,

She worships  
her mawmet.

**My mawmet I worschipe euere in oon.**

¶ ffor, wher-so<sup>9</sup> it be vyce or synne, [9 so St., om. Tib.]

I do no thyng but ffor to wyne; 18432

To good is al-way my repayre.

' And, ffor my **Mawmet is so ffayre,**

And ffulffylled off<sup>10</sup> alle plesaunce, [10 withe St.]

Do<sup>11</sup> ther-to som obseruaunce, [11 do St., To do Tib.] 18436

She bids me  
kneel to it,

And knele anoon vpon thy kne, [Stowe, leaf 316]

Lowely to<sup>12</sup> his dēyte. [12 vnto St.]

ffor, but<sup>13</sup> thow do with-out[ē] more, [13 for but . . do St., But ffor . . a Tib.]

Thow schalt abyggen it fful sore; 18440

or she'll  
worry me.

And I schal ellys verrey<sup>14</sup> the; [14 warreye St.]

Thow geteste no lenger trewys off me.'

*The Pilgrim.*

¶ **The Pylgryme:**

Avarice  
assails me.

**A** Nd whilē sche gan me<sup>15</sup> assayle [15 me Tib., me to St.]

fful cruelly, as by batayle, 18444

Alle sodeynely I dydē sen,

How that ȝouthē wente atwen,  
Bytwyxen Avarise and me,  
Cryed trewys, and bad let be.<sup>1</sup>

18448

¶ **Than ȝouthē spak:**<sup>1</sup>

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

'**D**O to hym no vyolence,  
ffor I am komen in his diffence,  
Ageynse<sup>2</sup> the to make hym stronge.

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

Thow schalt to hym do now no wronge,

18452

(Thow<sup>3</sup> thow be cruel off entent,) [<sup>3</sup> thowghe St.]

While that I am here present.'

¶ **Auaryce:**

*Avarice*

'**Ȝ**Eue<sup>4</sup> thow ne were not ffastē by,

[<sup>4</sup> yf St.]

[leaf 41, back]

Thow myghtteste trustē ffynaly,

18456

That I ffor no thyng woldē lette,

But that I schulde vp-on hym sette.

[*Illustration.*]

¶ Thy komyngē is not to my pay;

doesn't like this,

Thow haste me lettyd off my pray;

18460

ffor the whiche, I am fful wo;

But now to hym I may nat do,

as she can't  
do what she  
wants to me.

ffor to ffulfillē my talent,

While thow art with hym present.

18464

But go thi way, and late hym be,

And anoon thow schalt wel se,

She begs  
'Youth' to  
depart,

I schal hem cacchen<sup>5</sup> in a trappe, [<sup>5</sup> cacchen St., cacche Tib.]

and then  
she'll trap  
me.

And aresten by the lappe,

18468

That he schal not skape away

ffro my daungere, ȝeue<sup>6</sup> I may.'

[<sup>6</sup> yf St.]

¶ **The Pylgryme:**

*The Pilgrim.*

**A**Nd whanne that I was at my large,

And thought I woldē me<sup>7</sup> discharge,

18472

ffrom allē daunger to go ffre, [<sup>7</sup> me St., not Tib.]

ffrom Auaryce at lyberte,

[leaf 42]

Thorough helpe and ffavour (in this cas)

Off ȝouthē that my guydē was,

18476

I wolde, as tho, no lenger byde,

But in-tawodē<sup>8</sup> there bysyde

[<sup>8</sup> into a wood St.]

I enter a  
wood.

I entryd, whiche stood ffastē<sup>9</sup> by.

[<sup>9</sup> but fast St.]

And as I wente, alle sodeynely

18480

I herde oon wonder lowdē crye,

- [Tiberius,  
A vii.] And afftir me gan ffaste hym hye,  
The Pilgrim. As he hādde ben in a rage.  
I am pursued  
by one And so straunge was his langage, 18484  
That I ne vnderstood hym nought;  
ffor I conceyued in my thought, [Stowe, leaf 316, back]  
How he that after me gan gon :  
ffrenche<sup>1</sup> nor Latyn he spak noon. [<sup>1</sup> ffrenchs Tib., Frenche St.]  
And in his hand (I was wel war,) 18489  
A nakyd swerde how that he bar,  
fful scharpē growndē ffor to byte,  
And redy as he woldē smyte, 18492  
And bade, I schulde me ffastē dresse,  
Kome to speke with his Maystresse.  
He is in a  
circle, Amydde<sup>2</sup> the way, vpon a lond, [<sup>2</sup> and myd St.]  
With-in a cērcle I hym ffond, 18496  
[Illustration.]  
[leaf 42, back] **W**ith-in whiche (so god me save,)  
I sawgh fful many a ffigyre grave,  
fful meruelous, as in workynge;  
And he bare armys off A kynge, 18500  
A Boxē, lyche a Messangere.  
And trewely, as I neyghed nere,  
By sygnēs that I dydē se,  
I wendē so that he hadde be, 18504  
Hopynge the bette, at lyberte,  
ffrom al daunger to skapē ffre :  
¶ To whom I spake fful boldēly, 18507  
And seyde, “ I merveyl<sup>3</sup> ryght greetly  
That thow byddeste me ffaste dresse  
ffor to kome to thi maystresse;  
And by no tokene that I kan se,  
I wote not what sche schuldē be; 18512  
ffor whiche, I preye the not to spare,  
Off hir the maner to declare.”  
He shows me  
a mansion, ¶ And he to me in wordēs ffewe,  
With his ffynger gan me schewe 18516  
fful ffastē by, a mansyoun),  
Ryght vp, lyche a pávylyoun;  
And on the pomel (who lyste knowe)  
Wonder hygh ther sate a krowe, 18520  
like a pa-  
vilion,  
with a Crow  
sitting above,

[<sup>3</sup> mervayll St.,  
merveyled Tib.]



His whynges splayynge to and ffro ;  
 And with the noyse he madë tho,  
 The messangere gan newe abreyde,  
 And vn-to me ryght thus he seyde : 18524

[Tiberius,  
 A vii.]  
 The Pilgrim.

¶ The Messangere :

The Messen-  
 ger

‘ Byhoolde 3one habytacyoun  
 And the hygh<sup>1</sup> pávylloun : [1 hyge St., hygh Tib.] declares that  
 In that place (I dar expresse) there hls  
 There abydith my maystresse, 18528 mistress  
 Whiche cessith, nowther nyght nor day, teaches her  
 To teche hir scolers what sche may, scholars,  
 fful many wonderfful lessouns, [leaf 43]  
 And many dyuerse cónclusyouns. [Illustration.] 18532

‘ A Nd, therffore, I callyd the,  
 That thow scholdeste the maner se [Stowe, leaf 317]  
 Off hir scole, and knowe it offte.  
 And ffor this skele, the crowe aloffte 18536  
 Is sette, (3eue<sup>2</sup> thow kanste espye,) [2 yf St.] whom the  
 Afftir hir scolerys ffor to crye ; Crow calls to  
 That fforby passe, bothe este and west ; 18539 her.  
 Thereffore sche hath made there<sup>3</sup> hir nest.’ [3 ther made St.]

¶ The pylgryme :

The Pilgrim.

“ C Ertis me semyth it were ffolye  
 To komë there, or go fforby,  
 But 3eue I knewë (in sentence)  
 What doctryne or what science, 18544  
 To hir scolers sche dothe teche.  
 Thereffore, opunly in thy speche,  
 Declarë what it schuldë be,  
 Or ellys I wole not go with the.” 18548

¶ The Messangere :

The Messen-  
 ger

‘ A yerë,’ quod he, ‘and no mo,  
 ther I had to scolë go ;<sup>4</sup> [4—4 St., om. Tib.]  
 C Ouetysë, off entente,  
 To that scolë sche me sente ; 18552  
 And sothely, as it semyth me,  
 So I trowe sche dydë the.’ [leaf 43, bk.]

¶ The Pylgryme :

“ C Erteynely that is not so ;  
 Though sche and I (bothë two) 18556

says Covet-  
 ousness sent  
 him to that  
 school.

[Tiberius,  
A vii.]  
*The Pilgrim.*

Covetousness  
never told me  
of the School.

*The Messen-  
ger.*

None enter  
the school  
unless sent  
by Covetous-  
ness.

The manner  
of the school.

Its specula-  
tive and prac-  
tical sides  
differ.

One wants to  
get dignity;  
or treasure,

[Tib. leaf 44]

and to know  
one's luck.

The Messen-  
ger makes a  
circle on the  
ground,  
with char-  
acters and  
figures.

“Hadde I-ffere longe dalyaunce,

Sche made no<sup>1</sup> maner off rémembraunce [<sup>1</sup> no St., me no Tib.]

Off this scole, in no degre,

Off whiche thow spekest off<sup>2</sup> to me.” [<sup>2</sup> off, om. St.] 18560

¶ The messangere:

‘**T**Han I dar seyn (as thow schalt ffynde)

That it was, out off hyre mynde;

ffor at this scole ther comyth no wyght

ffor to leernë, day nor nyght, 18564

But 3eue that he, ffirste, (off entent,)

Be ffro covetyse I-sent.

‘3it off this scole, (3eue thow wylte dwelle,)

The maner, I schal the telle: 18568

¶ ffirste, whanne I was heder sent,

I wolde, by som experiment,

Or by som schorte conclusoun,

Haue preued<sup>3</sup> out my lessoun; [<sup>3</sup> provyd St.] 18572

ffor speculatyff and the practyk

Off this scolë be not lyk;

ffor speculatyff (in sentence)

With-uten good experience, 18576

Avaylith lytle or ellis nought,

How longe euere that it be sought.

¶ Now take heede, and thow schalt se

I wolde hauë<sup>4</sup> dygnyte, [<sup>4</sup> haue a St.] 18580

Or som other greet tresour,

And ther-on settë my labour;

And woldë knowe, to<sup>5</sup> this estat [<sup>5</sup> to to Tib., to St.]

Wher I schal be ffortunat. 18584

¶ ffirste, with my swerd, vp-on the ground

I make a cercle large and round,

With karectis and with<sup>6</sup> ffygures, [<sup>6</sup> with om. Tib., St.]

And knowë not the áventures, 18588

Nor the dirkenesse hydde with-Inne,

Off the karectis, whanne I gynne

To emprynte: al<sup>7</sup> they be sene, [<sup>7</sup> tyll St.]

I wotë neuere what they mene; 18592

[*Illustration.*]

**S**Ane I conyecte yt may so be,

That spiritis scholde obeye to<sup>8</sup> me, [<sup>8</sup> obey St.]

‘ By my<sup>1</sup> invocacyouns [<sup>1</sup> myne St.]  
 To answer to my questyouns, 18596  
 Swyche sperytis as I kalle ;  
 And ȝit I knowe noon off hem alle,  
 Saue off entente, as thow mayste se,  
 That they schuldë grauntë me 18600  
 Som maner gyfte, or som gerdoun,  
 Concernynge myn oppynyoun,  
 By vertu off the cercle round,  
 And Carectis graven in the ground, 18604  
 By schewynge or by apparence,  
 Affter that I ȝeue credence.’ [leaf 44, bk.]

¶ **The pylgryme :**

“ **A**lle that thow doste specyffye,  
 Is but ffalsehed and ffantesye 18608  
 And cursyd ymagynacyoun,  
 Brouth<sup>2</sup> in firste by Illusioun. [<sup>2</sup> brought St.]

“ This scole is nought, in sotheffastenesse,  
 Whos doctryne is but cursydnesse. 18612  
 The scolers there-off, I holde hem wood ;  
 Swyche spiritis may don to the no good ;  
 And ȝeue thow koudeste the trouthe entende,  
 Harme they may, but not amende : 18616  
 They wole wyrke in<sup>3</sup> thi damáge, [<sup>3</sup> to St.]  
 But no thyng to thyne ávauntage,  
 Who that kan lokë wel aboute.

“ Also thi siluen<sup>4</sup> stante in doute [<sup>4</sup> my selffe St.] 18620  
 Where-off thi cercle scholdë serue ;  
 And thyngës that thow doste obserue,  
 Alle is but ffoly and mysbyleve,<sup>5</sup> [<sup>5</sup> fals beleve St.]  
 Towchyng the spiritis, thow mayste wel leve ; 18624  
 ffor the they wyl no thyng do wel,  
 ffor they the louen neuere a del.”

¶ **The Messangere :**

‘ **I** Dar afferme (with-outë<sup>6</sup> slouthe) [<sup>6</sup> with-out C., St.]  
 In party that thow haste seyde trouthe, 18628  
 Excepte oonly (it is no nay)  
 In many thynges they helpë may,  
 A man<sup>7</sup> greetly to magnyffye, [<sup>7</sup> man St., C. blurd]  
 Encesse also, and muteplyc, [Stowe, leaf 318] 18632  
 PILGRIMAGE. K K

[Tiberius,  
A vii.]  
*Necroman-  
cy's  
Messenger*

says that, by  
his invoca-  
tions, spirits  
are made to  
answer and  
obey.

*The Pilgrim.*

I declare it is  
all falsehood.

The scholars  
are mad ;

the spirits do  
harm ;

all is folly.

*Necroman-  
cy's  
Messenger*

confesses that  
this is partly  
true,

[Tiberius,  
A vii.]  
*Necroman-  
cy's  
Messenger.*

[leaf 45]  
but the  
spirits must  
obey the  
King.

*The Pilgrim.*

Whanne they be cōnstreyned to do so,  
And haue no power to go ther-fro,  
Comaunded<sup>1</sup> to swyche óbseruauce [<sup>1</sup> commaundyd St.,  
comaunde Tib.]  
By hym<sup>2</sup> that hathe the gouernaunce [<sup>2</sup> them St.] 18636  
I mene the kyng, to whom, eche weye,  
Mawgre ther myght, they muste obeye.'

¶ *The Pylgryme:*

"I Conceyue, and se wel here,  
Thow art the kyngës messangere, 18640  
By the armes that thow dost were,  
And by the sygnes I se the bere;  
But makë<sup>3</sup> demonstracyoun [<sup>3</sup> make a St.]  
To me off thi comyssoun, 18644  
By what power or by what payne  
Thát thow mayste<sup>4</sup> hem so constreynen."

I ask the  
Messenger by  
what power  
he compels  
the Spirits.

*Necroman-  
cy's  
Messenger.*

¶ *The Messangere:* [<sup>4</sup> mayst St., muste Tib.]

"Commyssoun I haue neuere on;  
And trewely I dar axë non; 18648  
And though I dyde (as thow schalt se)  
He woldë grauntë noon to me.'

*The Pilgrim.*

¶ *The Pylgryme:*

"Thanne wote I wel, (3eue it be sought),  
ffor the, that they wole do ryght nought." 18652

*Necroman-  
cy's  
Messenger.*

¶ *The Messangere:*

"Here vp-on, what so 3e seye,  
Wotë<sup>5</sup> wel they wole<sup>5</sup> obeye  
Pleynely vnto my byddyng; [<sup>5</sup> I wott . . . that they will St.]  
ffor they wene that, off the kynge 18656  
I haddë fful auctorite,  
Commyssoun and fful pouste,  
To maken them, lyche<sup>6</sup> myn entent, [<sup>6</sup> lyke St.]  
To óbeye,<sup>7</sup> my comaundement [<sup>7</sup> or t'obeye] 18660  
By vertu off myn orysoun,<sup>8</sup>  
Karectys and conuryssoun<sup>8</sup>; [<sup>8</sup> orisons . . . comyssions St.]  
ffor drede off whiche, (be wel certeyn),  
I knowe they dar me not with-seyn.' 18664

as assuming  
he holds  
authority  
and a com-  
mission from  
the King.  
[leaf 45, bk.]

He says they  
will obey him

¶ *The Pilgryme:*

"WHer thow be wel or yuel apayd,  
Take good heed what thow haste sayd:  
Thow haste ben ffalse in thi workyng,



" And wrongely don vn-to thi kyng ;	18668	[Tiberius, A vii.]
Wher-ffore thou shalt I-ponysshed <sup>1</sup> be	[ <sup>1</sup> punishid St.]	<i>The Pilgrim.</i>
ffor thi greet Inequyte, <sup>2</sup>	[ <sup>2</sup> inquite St.]	I declare the
To make spiritys the to obeye, <sup>3</sup>	[ <sup>3</sup> tobbaye St.]	Messenger
And swychē charges on hem leye	18672	shall be punished.
By disseyte and ffalse tresoun,		He has done
And, haste <sup>4</sup> no commyssion	[ <sup>4</sup> bast St.]	treason.
ffor the to schewe on see nor lond,		
And haste <sup>4</sup> I-made eke, with thyn hand,	18676	
Karectis and cercle round,		
And compassid it vp-on the ground ;		
And art so blynd, thou kanste not seen, [Stowe, leaf 318, bk.]		
On no party, what they mene.	18680	
" And swyche karectis (I dar wel telle)		His char-
Be markis off the deuel off helle,		acters are
ffirste ordeyned (who kan conceyue)		marks of
Innocentis to disceyue.	18684	the Devil.
And thou mayste also (trustē me)		
There-with thou schalt dysseyued be ;		
ffor this selis, thou schalt ffynde,		His seals
Constreynē the, and sorē bynde	18688	bind him to
By a maner állyaunce		do the Devil
To do the deuel swyche óbservaunce		allegiance.
Made to thi confusoun,		
As bonde or oblygacyoun ;	18692	[leaf 46]
By whiche he wole (off verrey myght)		
Cleymē the his man off ryght ;		
By swyche a tytyle, make hym stronge.		
" And to spiritis thou doste greet wronge,	18696	It is a wrong
Hem to constreyne in thi workynge		against the
To brynge thé other mennēs thynges,		spirits
(Be it by day, be it by nyght,)		
Vn-to whiche thou haste no ryght ;	18700	
Where-in thou art greetly <sup>5</sup> to blame,	[ <sup>5</sup> gretly St., greet Tib.]	
To bydde hem in the kyngēs name		
Or constreyne hem, ageyne resoun,		
By karecte or by <sup>6</sup> comyssoun,	[ <sup>6</sup> by, om. St.] 18704	to constrain
To robbe or steele, to thi ffavour,		them to rob
Off other ffolkēs <sup>7</sup> ther tresour,	[ <sup>7</sup> ffolkis St., ffolke Tib.]	other men's
By verrey fforce, ageynē <sup>8</sup> ryght.	[ <sup>8</sup> agaynst St.]	goodes.

- [Tiberius,  
A vii.]  
*The Pilgrim.* " And ȝeue thow loke aboute<sup>1</sup> ryght, [1 about Tib., St.]  
To the kyng, vsynge this vice, 18709
- This con-  
straining the  
Spirits is  
wrong  
towards the  
King,  
Thow doste fful greet preivdice<sup>2</sup> [2 preiudice St.]  
Ageyne his lawefful ordynaunce,  
Where it is boden<sup>3</sup> (in substantance) [3 bodyn St.] 18712  
And dyffendid, (who kan espye,)  
Alle maner theffte and robrye,<sup>4</sup> [4 robbery St.]  
In peyne off deth : take heede her-to,  
And with-drawe thyne hand ther-ffro 18716  
With al thi myght and al thy peyne.  
Thow standeste<sup>5</sup> in daunger atwene tweyne ; [5 stanst St.]  
Outher off God or off Sathan  
Thow art off the leegē man ; 18720  
And therffore, ffor to lyue in reste,  
Leeue the worste, and cheese the beste ;  
ffor (schortly I schal devyse,)  
Thow schalt be quytte lyke thi servyse, 18724  
In hellē with dampnacyoun,  
Or heuene, to thi savacioun." [C. & St.]
- [leaf 46, bk.]  
*Necroman-  
cy's  
Messenger.* ¶ **The Messangere :**  
' **O** F thy wordēs I<sup>6</sup> take hede, [6 words when I St.]  
They puttē me<sup>7</sup> in fful greet drede : 18728  
But, o thyng comfforteth me, [7 me St., me not Tib.]  
Whanne that I considere and se  
There is so greet a companye, [Stowe, leaf 319]  
Me to susteyne in my ffolye, 18732  
Off ffolkis that to-fforne haue be  
Off wonder greet autoryte,  
As whylom was kyng **Salamoun**,  
And **Virgyle**, off greet renoun, 18736  
**Cypryan** and **Albalart**,  
And many an-other in this art, [Tib. & C.]  
Maystres by experyence,  
And hadde also ther-to lycence 18740  
(With-uten<sup>8</sup> eny noyse or stryffe,) [8 outhen St., outh Tib.]  
ffor to vse it al her lyffe.  
' And this ilkē craffte also  
(Who that takyth heed ther-to,) 18744  
Is not in rewarde so perillous,  
Dredefful, nor superstycious,
- and may be  
requited in  
hell.  
[These words  
affright the  
messenger ;  
but he is one  
only of a  
great com-  
pany :  
Solomon,  
Virgil,  
Cyprian,  
Abelard,  
all used this  
art.  
Magic is not  
o dangerous

' As som craftis that haue be do			[Tiberius, A vii.]
With sacrificyce, and eke also	18748		<i>Necromancy's Messenger.</i>
With óbseruáuances, vpon mownteynes,			
In desérte, <sup>1</sup> and eke in pleynes,		[ <sup>1</sup> decret St.]	as sacrificelal rites in wild spots.
And in placis fful <sup>2</sup> savage,		[ <sup>2</sup> full of St.]	
Solytarye, and fful off rage,	18752		
That, alle the maner ffor to noumbre,			
It wolde a man greetly encombre,			
As thow schalt se and knowe anon			
3eue thow lyste with me to gon ;	18756		
And ffynally, thi pas to dresse		[Tib. & St.]	The Messen- ger bids me go to his Mistress.
To hir that is the cheff maystresse		,,	
Off alle this thyng that I haue tolde,			
That, 3eue thow be hardy and holde		,,	18760 [leaf 47]
ffor to proche <sup>3</sup> to hir presence,		[ <sup>3</sup> taproche St.]	
Thow schalt haue fful experience.'			
<b>¶ The Pylgryme :</b>			
<i>The Pilgrim.</i>			
" <b>T</b> hat euere I schuldë this thyng se, <sup>4</sup> [ <sup>4</sup> shuld . . yse St.]			
God, off his grace, dyffendë me ;	18764		God forbid ! I say ;
And he be my protecyoun			
Fro <sup>5</sup> thylkë habytacyoun !		[ <sup>5</sup> fro St., ? Tib.]	
ffor, by opene evidence,			
And by recorde off thi sentence,	18768		
Thilkë place, with-outë <sup>6</sup> wene,		[ <sup>6</sup> with out Tib., St.]	
To good <sup>7</sup> it doth no-tyng partene ;		[ <sup>7</sup> god St.]	
ffor, by the crowe that sytte aloffte,			
Makyth noyse and cryeth offte,	18772		for, by the crow which sits aloft on her pavilion,
It schewith wel how thylkë place			
Is devoyde, and ffer ffro grace,			
And longeth (as I rehersë kan)			
To the Deuel and to Sathan ;	18776		the place belongs to Satan,
ffor, save the Deuel, noon other wyght			
Hathe power there, off verray ryght.			
Therffore I wole me holden heere,			
And to that placë kome noon nere ;	18780		and I will not go to it,
And trewely, (to my devys,)			
Thi-silff also (3eue thow be wys,)			
Thow schalt wysely with-drawë the,		[Stowe, leaf 319, back]	
And abydë <sup>8</sup> here with me		[ <sup>8</sup> abyden St.]	18784
ffor thyne ownë ávauntage,			

- [Tiberius,  
A vii.]  
*The Pilgrim.*  
for it means  
destruction.
- “Leste it turne to thi damage ;  
ffor, who gothe to that maneyoun,  
Gothē strēytte to his destruccyon, 18788  
As ther haue do fful many oon,  
Whiche here-to-fforne haue theder gon,  
Resemblynge (as I kan devyse) 18791  
To hym that was the Duke of<sup>1</sup> Fryse, [<sup>1</sup> of St., om. Tib.]  
Whiche, whanne he shuld ha be baptisyd, [Tib. & St.]  
(In storye as it ys devysed,  
And as bokēs kan wel telle,)  
His o ffoot was putte in the welle, 18796  
To haue receyved cristis lawe,  
But he in haste gan it with-drawe ;  
[*Illustration.*]  
**F**Or hym thought he herde a cry,  
That affermed certeynely, 18800  
ffor synne and ffor Inyquyte,  
How mo ffolke schuldē dampned be  
At the day off Iugēment,  
Gon to helle, there to be brent, 18804  
3e mo (as in comparisoun)  
Thanne ffolk ffor ther savacyoun  
Scholde that day receyued be,  
To dwelle in heuene, that ffayre cyte. 18808  
¶ But this duke, hym-silff to encombre,<sup>2</sup> [<sup>2</sup> tencomber St.]  
Seyde<sup>3</sup> with the gretteste nowmbre, [<sup>3</sup> Seyd St.]  
And woldē go,<sup>4</sup> thorough his ffolye, [<sup>4</sup> he would go St.]  
And with hem holdē<sup>5</sup> compayne, [<sup>5</sup> kepe St.] 18812  
There-with affermynge, in his thought,  
That, off baptysme, he sette<sup>6</sup> nought. [<sup>6</sup> sett St.]  
ffor whiche, me semeth it were ffolye,  
The to halden compayne 18816  
With swyche ffolke in thyn entent, [Tib. & St.]  
Off whiche affter thow schalt repente.  
“ ffor I suppose that **Salamoun**  
(Off whom thow madest mencyoun) 18820  
Wher in-ffectte, or hadde his parte,  
In his dayēs, off swyche arte,  
As som ffolk seyne, (who kan entende,)  
That hym-silffe he dyde amende 18824
- [leaf 47, back]  
Story of the  
duke of  
Ffryse, who,  
as he was to  
be baptisd,  
and had one  
foot in the  
well, drew it  
out on  
hearing
- that more  
folk would go  
to Hell than  
Heaven,
- and said he  
preferd being  
damnd with  
the majority.
- [leaf 48]
- Surely Solo-  
mon amended  
ere he died,



- “Off that and many another thyng,  
To-ffore the hour off his deiyng,  
And resceyued was to grace,  
And hath in heuene a dwellynge place. 18828 and went to  
¶ And semblably, the tother man, heaven;  
The gretë clerke callyd **Cypryan**,  
To-fforne his deth, lyste to fforsake Cyprian also  
This craffte, and ffor Crystis sake, 18832 forsook this  
Suffred (as made is mencyoun) [Stowe, leaf 320] craft,  
Martirdam and passyoun, and suffered  
And is in heuene stelleffyd, as a martyr.  
And with seyntis gloreffyd. 18836  
¶ Take heede to hem, by reed off me,  
And not to hem that dampned be.  
Thenke on hem that ben in blysse; 18839  
And where as<sup>1</sup> thou haste don amyse, [<sup>1</sup> what that St.]  
With-drawe thy ffoot, and do penaunce,  
And haue in hertë repentaunce.”
- ¶ **The Messangere:**
- ‘**C**ertys,’ quod he (‘þeue thou lyste se,) *Necroman-  
cy’s  
Messenger.*  
That thou seyste, ne may not be. 18844
- Though thyne argumente be stronge,  
At that scole I haue ben longe,  
And fful wel lernëd my lessoun;  
And by sodeyne departysoun, 18848  
(Who takyth heede, it is no nay,) The messen-  
So sone I may not part away, [Tib. & St.] ger has been  
As<sup>2</sup> I kan not (in myne entente) [<sup>2</sup> And St.] long at this  
ffynde in myne hertë to repente, 18852 School of  
Nor to departe vp-on no syde; Commerce  
I am with-hoolde; I muste abyde, and will not  
With other scolers mo than oon, [leaf 48, back]  
Whiche that there to scolë goon, 18856  
As ffolke may sen ther, gret ffroysoun.
- ‘And eke my skippe and my bordoun  
Ben I-lefte in that hostage,  
And lyne in maner off morgage; [Tib. & St.] 18860  
And I ne may not hem<sup>3</sup> recure; [<sup>3</sup> them nat St.]  
And also (as<sup>4</sup> I the ensure) [<sup>4</sup> eke St.]  
I gyue no forcë,<sup>5</sup> in certeyn, [<sup>5</sup> fors St.]
- His scrip  
and staff are  
there.

- [Tiberius.  
A vii.]  
The Pilgrim. ' Though I neuere hem haue ageyn.' 18864
- ¶ The Pylgryme:  
And whanne that I these wordës herde,  
In maner<sup>1</sup> trewely I fferde [<sup>1</sup> St., Tib. *blurd*]  
As though I hadde astonyed be;  
And, as it semed vn-to me, 18868  
I stood in a perélous<sup>2</sup> cas. [<sup>2</sup> perillous St.]  
And therffore I abasched was,  
And sawe no bette reffute to me,  
But ffro that placë ffor to ffile; 18872  
ffor he (schortely, in sentence)  
To whome I neuere dyde offence,  
Me to bryngen in-to<sup>3</sup> distresse, [<sup>3</sup> In St.]  
Gan to callen his maystresse 18876  
To kome vpon<sup>4</sup> me in greet rape, [<sup>4</sup> vpon St., on Tib.]  
That I schulde hir not escape.  
And sche, off ffalse entencyoun,  
Kam out off hir pávilloun<sup>5</sup> [<sup>5</sup> pavylyon St.] 18880  
Affter me, that I wente abak,  
Hydous off look, oolde and blak,  
Off whom I gretly<sup>6</sup> was afferd. [<sup>6</sup> gretly I St.] 18883  
In the<sup>7</sup> mydde off a book, sche heelde a sward;  
Other scawberk hadde sche noon; [<sup>7</sup> In the, om. St.]  
And, as I byhelde anoon,  
Sche hadde (in sothe, as thoughtë<sup>8</sup> me) [<sup>8</sup> Stowe, leaf 320, back] [<sup>8</sup> thought Tib., St.]  
Largë whyngës ffor to ffile. 18888  
¶ And, by a maner ffelonye,  
Sche gan loudë ffor to crye;  
And, me manasyng off pryde,  
Bad me that I schulde abyde; 18892  
And ellis, mawgrey al my myght,  
I schulde not skape out off hir<sup>9</sup> syght [<sup>9</sup> his St.]  
Til I haddë in partye  
Somwhat seyne off hir maystrye. 18896  
And towarde me hir look sche caste,  
And gan to come vp-on fful ffaste;  
But as sche kam, it semptë me,  
That sche sate hygh vp-on a tre, 18900  
And pleynely gan to speceffye,  
Hir namë was ' Nygrómauncye,'
- I think I'd better run away.
- The Messenger calls on his mistress, Necromancy, to fall upon me.
- She comes after me.
- [leaf 49]
- She has a Sword
- and big Wings.
- She bids me stay and see her craft.
- She sits high upon a tree.
- Her name is 'Necromancy.'

[Illustration.]

W Hiche, by my craffte<sup>1</sup> (in substaunce) [<sup>1</sup> be craft St.]  
 Kan ffolke encresse, and wel avaunce, 18904

[Tiberius,  
 A vii.]  
The Pilgrim.

That ben in my subieccyoun  
 And lyste to leernë my lessoun.

<sup>2</sup>This ilkë book that thou<sup>3</sup> wolte se, [<sup>3</sup> that thou om. Tib.]

[leaf 49, back]

Is I-callyd **Mors Anime**, 18908

Her book is  
 called 'Mors  
 Animæ.'

Whiche is in englysche (ffor to seyn,)

'Dethe off the sowle,' in certeyn.

'Death of the  
 Soul.'

And this nakyd swerd whiche I hoolde,  
 (As thow mayste thi silffe byholde,)

18912

There-with (ffor schorte conclusyoun,)

Whanne thow haste herdë my lessoun,<sup>2</sup>

There-with thow schalt yslaynë<sup>4</sup> be. [<sup>4</sup> yslayn St., slayne Tib.]

When I have  
 learnt her  
 lesson, her  
 sword shall  
 slay me.

And thus sche gan manassë me,

18916

She threatens  
 me.

Where-off I stood in fful greet drede;

But off grace, (as I toke hede)

A whitë dowuë I dyde se

ffleen sodeynely towardës me;

18920

The dove  
 again saves  
 me,

But with me, where as I stood,

Sche ne made no lenger<sup>5</sup> abood.

[<sup>5</sup> longe St.]

And I ne made no greet delay,

But wentë fforthe vp-on my way;

18924

and I depart.

And I mette (or I was war)

An oolde oon, whiche that<sup>6</sup> ffigot bar

[<sup>6</sup> a St.]

I meet an old  
 hag,  
 'Heresy.'

Vpon hir bak, and eke therto,

In hir hand sche heelde also

18928

A peyrë cysours scharpe I-grownde.

And, to me-ward as sche was bounde,

Sche bad (ffor schorte conclusyoun)

ffor to leye my skryppe adoun;

18932

who bids me  
 lay down my  
 scrip,

And gan vp-on me ffor to ffrowne,

Lowdë cryed, hir lyste not rowne:

¶ Heresye:

'F Or but thow leyë here adoun,

I schal, to thi confusyoun,

18936

or it will  
 be shaped  
 otherwise  
 for me.

Schape thi skryppe off newe array,

ffor it is not to my pay;

<sup>2-2</sup> om. St. The good old tailor's eye caught the second  
 'lesson,' l. 18914, in his MS. instead of the first, l. 18906.

[Tiberius,  
A vii.]  
*The Pilgrim.*  
[leaf 50]

'I schal it kutte in other wyse,  
Lyche as my-syluen lyste devyse.' 18940

[*Illustration.*]

¶ The Pylgryme:

"**T**How ooldë vekke, as semeth me,  
That thow mayste not clerely se;

I refuse to  
obey her until  
I know her  
authority.

Wherfore me lyste, by thi byddynge,  
ffor to do no maner thyng, 18944

But ȝeue to-fforne I knowe and se [Stowe, leaf 321]

Thy powere and thyn autorite;

Thy worke also, and thyne office,

I wole ffirste knowe in myn avyce." 18948

[*Illustration.*]

*Heresy.*

Heresie:

[St., om. Tib.]

'**F**Or pleynëly, off lasse and more,  
Evene afftir my ffadris lore,

I wole (off bothë<sup>1</sup> ffalse and trewe,) [<sup>1</sup> bothe of St.]

The skrippës kutte and schapë newe, 18952

Off pylgrymës greet and smale,

[leaf 50, back]

Kutte hem alle on pecys smale;

She first  
shaped the  
scrip of Pe-  
lagians and  
Arians.

ffor it was I, my-silffe allon,

That schope the skryppës ȝore agon; 18956

ffirste, off this Pellagyens,

And also off these Arryens,

And off other sectys newe,

ffoundë ffalsë, and<sup>2</sup> vntrewe, [<sup>2</sup> and full St.] 18960

As ooldë bokës speciffye;

Her name is  
'Heresy.'

ffor I am callyd 'Heresye,'

The whiche do alwey<sup>3</sup> my labour [<sup>3</sup> all ways St., away Tib.]

To bryngë ffolke in greet errour, 18964

That ffolwe<sup>4</sup> my condissiouns; [<sup>4</sup> folow St., ffolke Tib.]

Only by ffalse oppynyouns,

Make her hertis to declyne

Her business.

ffro the trouthe off Iuste doctryne, 18968

And cause hem ffor to don ther cure,

And amys to<sup>5</sup> expowne hooly scripture. [<sup>5</sup> Amys St.]

Had it not  
been for the  
Nicean Coun-  
cil, and  
Constantine,  
and August-  
tine, ..

'And, trewëly, naddë bene

The greetë<sup>6</sup> counceyle at Nycene, [<sup>6</sup> greet Tib., gret St.] 18972

Ordeyned by greet Constantyn,

And nadde ben also Augustyn



- ' And many other greet doctours  
ffor to anullë<sup>1</sup> myn errours, [1 tanull St.] 18976  
The skryppes off holy churche echon,  
I hadde ffor-don (fful 3ore agoon,) the scrips of Holy Church  
Off pylgrymes that passe by the way, had been destroyed  
Sythen goon fful many a day. 18980 long ago.
- ' And 3it I schal, what so byffalle,  
Assaylë thé amonge hem alle, She will  
And myn ooldë purpos holde, 18983 attack me,  
In ffyre, though that<sup>2</sup> I brennë schulde, [2 that om. St.]  
I wole my wyttës alle applye,  
Hardyd with obstýnacye,  
Contynue til the ffyre be hoot ;  
Therffore I berë this ffagot. 18988
- ' And ffirste, thow schalt me not escape,  
But newe I wole thy skryppës schape, [leaf 51]  
Or ellis I dar vndirtake and reshape  
Thát thow schalt it here fforsake, 18992 my scrips.
- And leve it with me vtterly<sup>3</sup> : [3 enterly St.]  
My ffader is here ffastë by, [Stowe, leaf 321, back]  
Whiche hathe power (as thow mayste se)  
And<sup>4</sup> bothë vp-on londe and see, [4 ye St.] 18996  
Thow schalt not skape hym (in certeyne,) I shall not  
But with daunger and greet peyne.' escape her  
father, Satan.
- ¶ The Pylgryme: The Pilgrim.
- M**yne eyen tho<sup>5</sup> I gan vnffolde, [5 then St.]  
And anoon I gan byholde 19000  
In the weyë me byfforne,  
An huntë stoodë<sup>6</sup> with his horne, [6 stood Tib., stode St.] I see him, a  
Off chere and lookë<sup>7</sup> ryght pervers. [7 look Tib., loke St.] hunter with  
his horn,  
And the passage, in travers, 19004  
With cordes he gan it ouere-leyne,  
ffrette with nettys alle the pleyne.  
And he brought in his companye  
The ffalsë vekkë Heresy. 19008  
And, that men schulde hym wel knowe,  
His horne he gan fful lowdë blowe ;  
As it were to catche his pray,  
Ryght so he blewë on<sup>8</sup> the way, [8 blew vp on St.] 19012  
[Illustration.] and blows his  
horn.

[Tiberius,  
A vii.]  
*The Pilgrim.*

[leaf 51, bk.]

He is Here-  
ey's father,  
and bars my  
passage.

The nets are  
so close that  
no one can  
escape.

Bad<sup>1</sup> his doughter Heresy, [1 bad St., And Tib.]

The passage so to<sup>2</sup> kepe and guye, [2 so to St., to Tib.]

That I scholde not, in no syde,  
ffrom ther damage my sylffe provyde. 19016

And trewely (as I haue sayd)

The nettys were so narewe layd,

On<sup>3</sup> lond, on water, and in the hayr, [3 on St., In Tib.]

That I myght haue no repayr 19020

To passè ffreely that passáge.

It was so fful off mortal rage,

Off daunger and aduersite,

That, but yiff<sup>4</sup> I amydde the see [4 yiff that Tib., yf St.]

Swimming is  
the only way  
cut.

Durstè swymme, ther was no way 19025

ffor me to passè, nyght nor day.

And there he dyde also malygne

To leyne out nettys, and assigne, 19028

There to stoppen my passáge ;

So that I ffonde noon ávauntage,

ffrom his dawngere to declyne ;

ffor many an hook and many a lyne 19032

Were caste in-to<sup>5</sup> that peryllous se, [5 in St.]

Off entente to letten me ;

[*Illustration.*]

**T**Hat, mawgre alle my fforce and myght,  
But 3eue I kowdè swymme aryght 19036

[leaf 52]

Amonge the wawys ffeerse and ffelle,

I muste vndir his dawnger dwelle.

But ffirste, while he his trappys leyde, [C. & Tib.]

Vnto<sup>6</sup> the huntè thus I sayde : [6 St., Tib. *blurd*] 19040

*The Pilgrim.*

**The Pylgryme :**

I ask the  
Hunter what  
Officer he is,  
who snares  
the King's  
animals.

“**H**vntè,” quod I, “telle me now,  
What maner officere arthow,<sup>7</sup> [7 art tou St.]

Whiche [thus] lyggeste on the way,

Vnlaweffully<sup>8</sup> to cacchë pray, [8 vnlawfully St., vnlaweffull Tib.]

Thus to makè thyne arestis, 19045

Namely on the kyngès beestis ? [Stowe, leaf 322]

I trowe thow haueste no lycence

ffor to don so greet offence ; 19048

I dar afferme (eerly and late),

Swyche hunters, the kyng doth hate ;

“ And it semyth, by thi manere,  
Off his, thow art noon officere.”

19052 [Tiberius,  
A vii.]

¶ The hunte<sup>1</sup>:

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

**Q** Vod he, ‘ what makystetow swyche stryff ?  
Thow art wonder Inquysytyff,

*The Hunter,  
Satan,  
[Heresy’s  
father,*

Besy also, by argument,

To hoolde with me a parlement,

19056

By langage, and longe pletyng ;

ffor, though I longe not to the kyng,

(And thow conceyue aryght I-wys,)

Som tyme I was oon off his ;

19060

And though I hauē no congé<sup>2</sup>

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

*says he was  
once an  
officer of the  
King,*

Off hym, to hunte in this contré,

He suffryth me here, in this place,

At his beestis ffor to chace,

19064

And assaute on hem to make.

*and now  
hunts on his  
own author-  
ity.*

And whanne that I by fforce hem take,

Be it by day, be it by nyght,

[leaf 52, bk.]

I cleyme hem to ben myn off ryght.’

19068

¶ The Pylgryme:

*The Pilgrim.*

**A** Nd while I herde alle his resouns

And ffrowarde oppynyouns,

Myne herte abaschyd, gan to colde,

Namely whanne I gan byholde

19072

Pylgrymes, by greet aduersite,

fful many oon swymme<sup>3</sup> in the see ; [<sup>3</sup> swymmen St.]

*I am cast  
down, and  
see many  
pilgrims in  
great ad-  
versity in the  
sea,*

And they were clothyd euerychon.

And som off hem, I sawe anoon,

19076

Ther ffeet reversed vp so down ;

And som (in myn inspeccyoun)

*with their  
clothes on,  
and some  
with their  
feet in the  
air,*

Swommē fforth fful euene and<sup>4</sup> ryght ; [<sup>4</sup> a St.]

And som hadde whyngēs ffor the flyght,

19080

That afforeyd<sup>5</sup> hem silff fful offte [<sup>5</sup> offeryd St.]

*while others  
have wings ;*

For to fflowe<sup>6</sup> fful hygh alloffte. [<sup>6</sup> for taflowe St.]

And though ther<sup>7</sup> purpos was so sette, [<sup>7</sup> the St.]

The see hath hem fful offte lette ;

19084

[*Illustration.*]

**S**omme, by the ffeet were boundē stronge

With knottys, off<sup>8</sup> herbis longe ; [<sup>8</sup> of the St.]

*others’ feet  
are clogd  
with weeds.*

And somme, with wawēs wood and rage,

- [Tiberius,  
A vii.]  
[leaf 53]  
*The Pilgrim.*  
The sad state  
of Pilgrims.
- Were ysmytt<sup>1</sup> in ther vysage, [1 St., Tib. blurd] 19088  
That they losten look and syght,  
And ffeble were<sup>2</sup> off fforce and myght: [2 wex St.]  
And, by dyuerse apparaylle,  
The ragē so gan hem assayle, 19092  
In many another dyuerse wyse,  
Mo than I may as now devyse.
- The Hunter,*  
*Satan,*
- The Hunte:**<sup>3</sup> [3 hunter St.]  
‘I Do fful wel,’ quod he,<sup>4</sup> ‘espye [4 quod he full well St.]  
Where-on thow castyste so thyne eye. 19096  
ffor alle thy wylēs and thi Iape,  
Thow schalt not so ffro me eskape; [Stowe, leaf 322, back]  
I schal the cacchē by som crook;  
I haue leyde ffor the, las and hook, 19100  
As thow mayste thy-syluen se:  
Thow schalt not skapen by this see.’
- The Pilgrim.*
- ¶ The Pylgryme:**  
“Telle me anoon, and lyē nought,  
As it lythe, ryght in thy thought, 19104  
These pylgrymes allē that I se,  
Who hathe thus putte hem in thys<sup>5</sup> see?” [5 thy St.]
- I ask who  
put the  
pilgrims in  
the sea.*  
*The Hunter*  
says that
- ¶ The hunte:**  
‘I S not this,’ quod he anoon,  
‘An hyghē<sup>6</sup> way ffor ffolke to goon  
Therby, alle day in ther vyage, [6 hyghe St., hygh Tib.] 19109  
Swyche as goon on pilgrymage?  
I hadde not ellis (as I haue seyde)  
Myne hookys and my nettys leyde, 19112  
To cacchen allē in this place  
ffolke that fforby here do pace;  
ffor this greetē<sup>7</sup> largē see [7 greet Tib., gret St.]  
Whichē that thow here doste se,’ 19116  
It is the world, ay fful off trowble,  
fful off many wawys dowble,  
And fful off woo and greet torment,  
In whiche fful many a man is schent, 19120  
With bellewys blowe on enery syde,  
Which that myne ownē douhter, Pryde,  
Is wontē, with hir ffor to bere,  
Good pylgrymēs ffor to dere. 19124
- the sea is  
the world,  
full of  
trouble,*  
  
*in which  
Pride wrecks  
many.*



- 'And many a pylgryme thow mayste se  
Swymme in this perélous see :  
Sómme off hem, (whiche is not ffeyre,)  
Ther ffeet han vpwarde in the ayre<sup>1</sup> ; [1 hayr St.] 19128  
And allé swyche (3eue thow lyste se)  
Ben thylkë ffolke that charged be  
With the sak off couetyse,  
And ouere-lade in many wyse, 19132  
That they, to swymmë be not able,  
Ther burthen is so Importable ;  
Whiche, by ffalse affeccoun,  
Ploungith her heedës low a-down ' 19136  
Vnder the wawys off this world here,  
That they may not (in no manere)  
Swymmë, ffor the hevynesse  
That they here, off greet rychesse. 19140
- O** Ther ther ben that swymmen ryght,  
And haue eke wyngës ffor the flyght ;  
And tho ben ffolkis whiche, in this lyffe,  
In hertë ben contemplatyffe, 19144  
In wordely thyng haue no plesaunce,  
Save in ther barë sustenaunce :  
In this world, ther Ioye is nought ;  
ffor alle ther herte and alle ther thought, 19148  
And ffynal truste off ther workynge,  
Is sette vp-on the heuenly kyng.
- 'But ffor alle that, (I the assure,<sup>2</sup>) [Stowe, leaf 323] [leaf 54]  
In this see they muste endure [2 ensure St.] 19152  
Bodily, by greet penaunce,  
In hevene hem sylffë<sup>3</sup> to avaunce. [3 them selven St.]  
And, ffor the love<sup>4</sup> off crist ihesu, [4 love St., lawe Tib.]  
They make hem whyngës off vertu, 19156  
To ffeen (by clene affeccoun)  
To the heuenly mansyoun ;  
Whiche greetly displeith me,  
Theder whanne I se hem ffe. 19160  
Swychë ffolke resemblen alle  
Vn-to a bryd that clerkes calle  
**Ortigometra** in ther bokys ;  
And this bryd caste his lokys 19164

[Tiberius,  
A vii.]  
*The Hunter,  
Satan.*

Many pil-  
grims swim  
in this sea.  
Those with  
their feet in  
the air are  
overladen  
with the sack  
of Covetous-  
ness,

which plung-  
es their heads  
under the  
world's  
waves.

Some have  
wings for  
flight.

These are the  
Contem-  
plative,

whose  
thoughts  
are always  
set on the  
heavenly  
King;

they must  
still endure  
and suffer to  
gain Heaven.

They are like  
the bird  
*Ortigometra*.

- [Tiberius,  
A vii.]  
The Hunter. 'To-fforne hym prudently, to se  
Whanne he schal swymmë in the see :  
This ffoul hath whyngës ffor the fflyght,  
Be he<sup>1</sup> anon off kyndely ryght. [1 to be St.] 19168
- which, when  
it is tired,  
Whanne he is very off travayle,  
And that his ffederes do<sup>2</sup> hym ffayle, [2 done St.]  
Anoon (off his condiscyoun)  
In-to the water he fallith down, 19172  
And thanne<sup>3</sup> to swymmë wole not ffayle : [3 that St.]  
Off his o whynge, he makith a ssayle,  
Amonge the sturdy wawys alle  
To kepe hym silffe, that he not ffalle, 19176  
Til he resume ageyne his myght,  
Off acustom,<sup>4</sup> to take his fflyght. [4 custom St.]  
Thus stoundëmel 3e may hym se,  
Som tymë swymme, som tymë ffilee, 19180  
In bokys as it is I-ffounde.
- Those Pil-  
grims in the  
sea with their  
feet bound  
with weeds,  
'But they that hauë<sup>5</sup> ffeet I-bounde [5 haue ther St.]  
With herbës and with wedës greene,  
That they may not aryght sustene, 19184  
Nowther to swymmë nor to ffilee,  
They be so bounden in the see  
Off wordely<sup>6</sup> delectacyoun [6 worldly St.]  
In ther inwarde affecccoun ; 19188  
ffor alle ther hool ffelicyte  
Is sette in veyne<sup>7</sup> prosperite [7 veyne St., verrey Tib.]  
Off the world, and in rychesse,  
fful off chaunge and dowblenesse, 19192  
With whiche they be so<sup>8</sup> sorë bounde, [8 so St., om. Tib.]  
That her soulis yt wole conffounde ;  
ffor they haue power none,<sup>9</sup> nor myght, [9 none St., Tib.  
blurd]  
Nowther to swymme nor ffileen<sup>10</sup> aryght ; [10 fflyen St.]  
So sore the world doth hem constreyne, 19197  
That it were to hem greet peyne,  
Her hertis ffro the world to vnbynde.<sup>11</sup> [11 tuunbynd St.]
- Some, too,  
are blind, so  
that they  
can't see the  
emptiness of  
this world's  
glory.  
'And som also be makyd<sup>12</sup> blynde, [12 made St.] 19200  
Ther eyen cloos, they may not se,  
ffor to considere the vanyte  
Off this worldis ffalse veyneglorye,  
(Euere vnsure and transitorye, 19204

- ' And fful off mvtabylyte,<sup>1</sup> [1 mutabylyte St., mvtabyte Tib.] [Tiberius, A vii.]  
 Whiche schewith to hem fful greet bewete [Stowe, leaf 323, back] *The Hunter, Satan.*  
 By a<sup>2</sup> maner off apparence, [2 a St., om. Tib.]  
 But it is ffalse in éxistence; 19208  
 That is fful ffoule, dothe schewë ffayre,  
 Lyche a ffoure that dothe vnapayre<sup>3</sup> [Tib. & St. 3 apayre St.] like a flower  
 Whanne it is plukkyd and leyde lowe, fades, when it  
 Or with som sodeyne wynde I-blowe. 19212 is plucked.  
 Whiche bewete (as wryte **Salamoun**) ¶ *Proverbiolum*, 31<sup>o</sup>.  
 Is but a ffalse decepeyoun; Proverbs, 31. St.  
 And folkis that beth there-with blente,  
 Or they be war, beth offtë schente, 19216  
 ffor lak ther eyen be not clere.  
 ¶ 'Eke som ther swymmes<sup>4</sup> (as 3e may leere) [4 swyme St.] They who  
 With hand and armys strecchyd out; swim with  
 Swyche as parte her good aboute 19220 outstretch  
 To porë folkis that haue neede; arms are  
 And swyche vnbynde<sup>5</sup> her ffeet, in deede, [5 vnbynd St., vn- those who  
 ffrom wordely<sup>6</sup> delectacyoun, [6 worldly St.] gave to the  
 And off devoute entencyoun, 19224 poor,  
 By counsel off her cónfessour,  
 Vnbynde her ffeet, by<sup>7</sup> greet labour, [7 with St.]  
 ffor to goon in there vyáges,  
 Barffote, to sekë pilgrymáges; 19228 and went  
 Off ther synnës to haue pardoun, pilgrimages.  
 ffor 3euenesse and remysyoun,  
 Whanne ther menyng trewely  
 Is voyde ffrom al ypocrysy. 19232  
**A** Nd thus as now (withoutë<sup>8</sup> slouthe) [8 without Tib.,  
 To the I hauë tolde the trouthe. St.]  
 ' And trewely<sup>9</sup> 3it, ouere alle thyng, [9 sothly St.] But Truth is  
 I hatë trowthe in my workyng; 19236 hated by  
 And off malys, bothe day and nyght, Satan the  
 Werrey<sup>10</sup> trouthe with al my myght, hunter,  
 ' By namë, callyd I am **Sathan**; [10 werray St., Verrey Tib.]  
 The whiche, as ffer as eue I kan, 19240 and he is  
 I worke, in myne entencyoun, always en-  
 ffor to cacche, in my bandoun, deavouring  
 Alle pylgrymes (as thow mayst se,) to lay hold  
 That swymmen in the wawy see 19244 of pilgrims,  
 PILGRIMAGE. L L

- [Tiberius,  
A vii.]  
*Satan.*
- ‘ Off this world, fful off disseyte.  
‘ And euere I lye in greet awayte,  
And no moment I ne ffyne  
ffor to leyne out hook and lyne. 19248
- by means of  
Temptation,
- ‘ My lyne (by demonstracyoun)  
I-callyd is Temptacyoun ;  
And whanne that ffolke (in ther entente)  
Off herte and wylle ther-to concente, 19252  
Thanne on myn hook (by ffalse awayte,)  
They ben I-cacchyd with the bayte ;  
And thannë, by fful mortal lawe,  
Tó my bandoun, I hem drawe. 19256
- and nets  
spread day  
and night,
- ‘ I leye out nettës nyght and day,  
In water and lond, to cacche my pray.
- [leaf 55, back]
- ‘ With nettys, I haue eke my repayre [Stowe, leaf 224]  
ffor bryddes that ffeen eke in the hayre, 19260  
ffor to make hem ffalle adown  
ffrom ther contemplacyoun.  
And, thus ffolkys to bygyle,  
I am a ffoulere eke som whyle ; 19264  
ffor alle that hygh or lowë goon,  
I makë nettis ffor euerychoon,  
(In myne entente, it is no drede),  
To cacche hem, outh<sup>1</sup> by ffoot or hede, [1 or St.] 19268
- as a spider  
weaves a net  
to catch flies ;
- As an vreyne wewyth<sup>2</sup> a calle, [2 wevithe St.]  
To makë fflyes there-in to<sup>3</sup> ffalle. [3 to om. St.]
- but he cannot  
injure virtue
- ‘ But I ne may not do no wronge  
To ffolke that ben in vertu stronge. 19272  
I venquysche (nouth<sup>er</sup> nygh nor fferre)  
No man that halte ageyne me werre ;  
And ffeble is my vyolence,  
Whanne ther is manly résystence. 19276
- and manly  
resistance.
- A** Nd 3it I haue a thowsande treynes,  
And as many laas and cheynes,  
With<sup>4</sup> whiche I compasse, day by day, [4 om. St.]  
To lettë pylgrymes on ther way ; 19280  
ffor I, by ffalse illusyoun  
And by dyssumylacyoun,<sup>5</sup> [5 dyssimilasyon St.]  
Kan me<sup>6</sup> transfformë (anoon ryght,) [6 me St., mys Tib.]  
To lykenesse off an aungel bryght ; 19284
- He can trans-  
form himself  
into an angel  
of light,



- ‘ Take off hym the résemblaunce,  
The vesage and the contaunce,  
So to disseyuen, in couert ;  
And to an heremyte in desert ; 19288
- I<sup>1</sup> dyde oonës so appere, [And I Tib., I St.]  
fful off ffetheres bryght and clere,  
And toke<sup>2</sup> on me the message [toke St., do Tib.]  
Off an aungel, by my vysage, 19292  
And bad vn-to that hooly man  
To kepe hym warly ffrom **Sathan**,  
ffor he was schapen, by batayle,  
The nexte morewe, hym to assayle ; 19296  
And tolde hym also, (ffynally,  
ffor to disceyve hym sotyly,)  
He woldë takë, (in sothenesse,)  
Off hys ffader the lyknesse, 19300  
Bothe vesage and contaunce,  
The maner and the résemblaunce.  
[*Illustration.*]
- ‘ **A** Nd bad the heremyte anoon ryght  
To fforce hym, at the ffirste syght, 19304  
To smyte hym ffirste, with knyffe or swerde,  
And no thyng to ben afferde  
With al his myghtty vyolence,  
Whanne he cam ffirste to his presence. 19308  
¶ And so, vpon the nextë morewe,  
ffor to encesse his dool and sorewe,  
I made his ffader hym veyte ; 19311  
And anoon, this seyde heremyte, [Stowe, leaf 324, back]  
This Innocent, thys cely man,  
Wenyngë hit haddë be **Sathan**,  
Vp sterte anoon, and toke a knyff,  
And raffte his ffader off his lyff, 19316  
That he to groundë ffel downe deed.  
‘ And thus I kan (who takyth heed)  
A thousande weyës, ffolke<sup>3</sup> dysceyue, [folke to St.] [leaf 56, back]  
Or they my treynës<sup>4</sup> kan conceyue. [trappis St.] 19320  
And therfore,<sup>5</sup> be wel war off me, [therfore St., herfore Tib.]  
ffor I caste eke<sup>6</sup> dysceyuë the ; [eke to St.]  
3eue I at largë may the ffynde,

[Tiberius,  
A vii.]  
*Satan.*

and did once  
so appear to  
a hermit in  
the desert,

and bade  
him beware  
of Satan,

[leaf 56]

who would  
visit him on  
the morrow

in the like-  
ness of his  
father :

he must kill  
him at once.

Accordingly,  
his father  
comes,

and the  
hermit slays  
him.

[Tiberius,  
A vii.]  
Satan.

'In my laas<sup>1</sup> I schal the bynde; [<sup>1</sup> lace St.] [<sup>2</sup> tendit St.]  
¶ ffor, as seynt Petre lyste endyte,<sup>2</sup> ¶ *Prima Petri*. 7°. *Tanquam leo rugiens* . .

Satan goes  
about

And in his pystelys ffor to wryte,  
I go and serchë, day and nyght,  
With alle my fforce, with al my myght, 19328

like a raven-  
ous lion,  
to devour  
the Lambs of  
Christ's fold.

Lyche a ravenous lyoun,  
ffor to deuoure, vp and down,  
Allë ffolkys, 3onge and oolde,  
That lambre<sup>3</sup> be off cristis ffoolde. [<sup>3</sup> lambes St.] 19332

I haue off hem, fful 3ore agoon,  
Off hem deuoured many oon;  
Strangelyd mo than I kan telle;  
And that<sup>4</sup> were to longe to dwelle, [<sup>4</sup> it St.] 19336

ffor to rekene hem alle in nowmbre,  
Thousandis mo than I kan nowmbre;  
And trewely, in two hundred 3er,  
I koude not tellë the maner 19340  
Off alle my treynës by and by.

Satan de-  
clares I shall  
not escape  
him.

'And I warne the outerly,  
Thow schalt not lyghttely (3eue I may),  
ffro my daunger skape away.' 19344

*The Pilgrim.*

### ¶ The Pylgryme:

"**W**Her thow be wel or yuel apayd  
In the wordes that thow haste sayd,  
I haue ffounden a greet dyffence,  
To make ageyne thé, résistence, 19348  
And conceyued<sup>5</sup> it in my thought. [<sup>5</sup> conseyvyd St.,  
conceyue Tib.]

I defy Satan,

Blowe thyne horne, and sparë nought,  
ffor thow schalt ffayle (3eue that I may)  
To make off me<sup>6</sup> schortely thi pray." [<sup>6</sup> the St.] 19352

[leaf 57]

And to be more stronge in vertu,  
With the crosse off crist ihesu,  
And off his gracë moste benygne,  
I gan me crossen, and eke sygne, 19356  
ffor to assurë<sup>7</sup> my passage [<sup>7</sup> tassure St.]  
Ageyne his laas so fful off rage.

cross  
myself,

pass the  
devils,

And by my crossynge, I anoon  
Gan to passe hem euerichoon; 19360  
They hadde no power ffor to laste;  
ffor, by the vertu, they to-braste;

And I anoon gan ffastë flee, [Stowe, leaf 325] [Tiberius,  
And wolde haue taken anoon the see; 19364 A vii.]  
But, longe or I entter myght, Satan.  
Whan<sup>1</sup> **Sathan** off me hadde a syght, [1 St., Tib. blurd] and flee.

He gan to crye (so stood the cas)  
'Out and harow! allas, allas!' 19368

¶ **Sathan the hunte weymentith**<sup>2</sup> [2 huntar St.]  
**And tormentyth with hym silffe.**<sup>3</sup> [3 sathan ye huntar  
St.]

[Illustration.]

'Vnhappy,<sup>4</sup> and fful off meschaunce [4 St., I vnhappy Tib.] Satan la-  
I was, whanne I dyde me avaunce ments.

In any wysë ffor to teche  
Vertu, or<sup>5</sup> trowthë ffor to preche; [5 of St.] 19372  
ffor, it longeth not to me  
To techë trouthe in no degre; - It's not his  
But, off ffortune it happë so, [leaf 57, back] work to  
That I be cónstreynëd ther-to, 19376 preach Truth.

By vertu off som orysoun  
Or by som conyurisoun,<sup>6</sup> [6 coniurasion St.]  
That greetë<sup>7</sup> clerkës me compelle, [7 greet Tib., grete St.]  
The verrey trowthë ffor to telle, 19380

Mawgrey my wylle, off many a thyng,  
By vertu off the greetë<sup>8</sup> kyng. [8 gret St., greet Tib.]  
ffor ellys (who that kan espye)  
My purpos is, euere ffor to lye, 19384 He tries to  
And<sup>9</sup> haue disseyued fful many a man, [9 1 St.] lie always.  
Ryght as dydë **Iulyan**.

'Though I were by hym constreyned,  
And by his charmës greetly peyned, 19388  
3it at the laste, whanne I abrayde,  
I lyëd, alle that euere I sayde.

And now I oughte a-cursyd be,  
Whanne that I gan medle me 19392

To seyne a trouthe agaynës<sup>10</sup> kynde, [10 agayns Tib., St.]  
Sethen men, in me may<sup>11</sup> noon ffynde; [11 ne may in me St.]

There-off I répente me fful sore,  
With trowthë, medle I wole no more.' 19396 He'll meddle  
no more with  
Truth.

¶ **The Pylgryme answerth to Satan:**<sup>12</sup> [12 pilgrim St.]

"**O** **Sathan**, thi displeaunce  
Was to me fful greet plesaunce,

- [Tiberius,  
A vii.] "Releynge me off my distresse."  
*The Pilgrim.* I took there-off greet hardynesse, 19400  
 I am emboldened, Made as tho<sup>1</sup> no lenger lette, [1 thow St.]  
 I spared nowther hook nor nette,  
 But, trustynge (in conclusyoun) —  
 Vp-on my skrippe and my burdoun, 19404  
 And there-vp-on I bylened<sup>2</sup> me [2 lened St.]  
 Whanne I entryd in-to the see ;  
 [leaf 58, Tib.] And, in swymmynge to be more stable,  
 Me thought my skryppē proffitable { 19408  
 To kepe me sure in herte and thought,  
 In my way, that I errēd nought.  
 [Illustration.]  
**T**rewely,<sup>3</sup> in this dredefful see, [3 yet truly St.] 19411  
 Is<sup>4</sup> greet myscheeff and aduersyte : [4 om. St.]  
 I swim, supported by my  
 scrip and staff,  
 Many a perel (I 3ou ensure,)  
 And many a straungē aventure  
 I ffeltē tho in my passage, 19415  
 Off wawys and off<sup>5</sup> rokkis rage, [Stowe, leaf 325, back]  
 [5 of St., om. Tib.]  
 And many a tempeste (in certeyn)  
 Off thondrynge, lyghtnynge, and off reyn,  
 And other perels that be-ffelle,  
 and undergo many perils.  
 That, 3eue I schulde hem allē telle, 19420  
 Or the myschēvēs alle endyte,  
 They were to longē for<sup>6</sup> to wryte. [6 of St., om. Tib.]  
 But while that I, in my passāge,  
 Byheelde the see, sterne and savāge, 19424  
 Me thought I sawe bysydē me,  
 I see a tree, and thinking  
 it an island,  
 I go towards  
 it.  
 That there stood a greenē tre ;  
 And I was glad alle<sup>7</sup> thilkē while, [7 of St.]  
 Wenynge there hadde ben an yle, 19428  
 In hopē that I schuldē londe,  
 Hastely, vp at som stronde,  
 [leaf 58, back, Tib.] Whiche was to me fful greet plesaunce.  
 And as I gan my silffe avaunce, 19432  
 And thederward gan ffastē hye,  
 Anoon my sylffe I dyde aspye  
 (Whanne that I gan lokē wel)  
 Then I am  
 cast on a  
 wheel,  
 That I was caste vp-on a whel, 19436  
 Off whiche to-fforne I sawgh no thyng ;



- ffor the floodes, in ther fflowynge,  
 Hadde with his wawës euerydel  
 Ouere-fflowyd so that whel, 19440  
 That I toke no heede there-at,  
 Tyl sodeynely there-on I sat.  
 And wyldely the wawys smette  
 Vp-on this whel, ay as they mette ; 19444  
**A** Nd euere round, (as thoughtë me,) which re-  
 This whel wente aboute the tre, solves round  
 Where-off, I astonyed was, the tree,  
 Whanne I sawe this sodeyne caas. 19448  
 Vp on whichë tre anoon,  
 I sawgh nestys fful many oon ;  
 And bryddës (that I koudë knowe,) and on which  
 Sommë hyh, and sommë<sup>1</sup> lowe, [<sup>1</sup> som Tib., some St.] 19452 are many  
 Ther nestis made (I toke good hede) birds' nests.  
 Grete and smale (it is no drede).  
 ¶ And I demëd,<sup>2</sup> in certeyne, [<sup>2</sup> it seinyd St.] [Tib., leaf 59]  
 That this tre haddë hoolys tweyne ; 19456 The tree has  
 And on the hygher hooles alofft, [St. & Tib.] two holes in  
 I sawe an hand putte out fful offte. its trunk ;  
 And this hand (as to my look) and out of  
 To the nestis put up an hook, the upper one  
 And (as to myne inspeccyoun) goes a hand  
 Was besy to pulle the nestis down. with a hook,  
 And as I stode a lytel throwe trying to  
 At the hooles that stood moste lowe, drag the  
 I sawgh heedës lokynge oute nests down.  
 Towarde the braunches rounde aboute,  
 In purpos (zeue it myght haue be) [<sup>3</sup> hygh . . . that Tib.,  
 To clymbe vp hyghë on that<sup>3</sup> tre : highe . . . thilke St.]  
 They wolde haue take it ffayne in honde. [Stowe, leaf 236] 19469  
 And thero I sawe a lady stonde  
 Amonge the wyldë wawys trowble,  
 Vp-on a whel dyuerse and dowble. 19472  
 Departyd was her garnemente,  
 Halffe hool, and haluendel was rente ;  
 The to party, as snow was white  
 To loke vp-on, off greet delyte ; 19476  
 The tother party (as thought me) Her garment  
 is of two  
 parts,

[Tiberius,  
 A vii.]  
 The Pilgrim.

- [Tiberius,  
A vii.] Was ffole and owgely on to se.  
[The Pilgrim.] And hir vysage eke also  
and so also is The Pilgrim. Was departyd euene a two ; 19480  
her face, . The to party was amyable,  
And to byholdë délytable,  
Bothe off porte and off manere,  
Glad and lawynge off hir chere ; 19484  
¶ The tother syde, hydous and old,  
Whiche was ryuelyd many ffold ;  
And on hir schuldres rownd and square,  
A crokyd staffe in sothe sche bare. 19488  
And whanne I gan al this aduerte,  
Dyscomffórtyd in myn herte  
[Illustration.] [¹ I was, and gretly gan gaste St.]  
[Tib., leaf 59, back] **T**Hanne was I, greetly agaste¹ ;  
And my burdoun I heelde ryghte ffaste, 19492  
And dyde also greetly my peyne  
To grype it with myne handës tweyne ;  
And seyde, (off sodeyne moseyoun,)  
“Bordoun,” quod I, “bordoun, bordoun ! 19496  
But thow me helpë² in this caas, [² helpe now St.]  
I may³ wepe and seyne ‘allas,’ [³ may well St.]  
My peynës ben so scharpe and kene.  
And but thow helpë to sustene 19500  
Myne nownpowere and inpotence,⁴ [⁴ impotence St.]  
That I may stonden at dyffence  
Vp-on my ffeet, and that anoon,  
ffare-wel ! my Ioye is alle agoon !” 19504  
¶ But tho, thorough helpe off my bordoun,  
I roos vp as a champyoun.  
But whanne this lady dyde espye  
Fortune tries to set me down again. That I was vp, sche gan to hye 19508  
ffor to haue putte⁵ me down ageyn ; [⁵ taput St.]  
And I trowe ryght wel certeyn,  
That, but I haddë spoken ffayre,  
And off my porte be debonayre, 19512  
I hadde ben to⁶ ffeble off myght, [⁶ to St., fful Tib.]  
Vp-on my ffeet to stonde⁷ vp ryght. [⁷ tastand St.]  
[Tib., leaf 60] **B**Vt I abrayde, and bade in deede  
that sche scholdë taken heede 19516

To thilkē party that was ffayre		[Tiberius, A vii.]
Off hir, and putte me ffro dispayre,		<u>The Pilgrim.</u>
And schewē, lyke hir contenaunce,		
Som counfforte or som plesaunce ;	19520	
And that sche wolde expownē me		
What lady that sche schuldē be,		
Hir name, hir power, euerydel,	[Stowe, leaf 326, back]	I ask her
Bothe off hir and off hir whel,	19524	name, and
And off the tre, and off the croppe,		what her
And off the nestis in the coppe, <sup>1</sup>	[ <sup>1</sup> cop St.]	Wheel, and
And do to <sup>2</sup> me som ávauntage,	[ <sup>2</sup> done to St., do Tib.]	the Tree and
To ffurthre me in my vyage. <sup>3</sup>	19528	Nests mean.
¶ <b>ffortune :</b>		<u>Fortune.</u>
‘ I N me (schortely to expresse)		Fortune says
There is no maner stablenesse ;		
ffor, (be hereoff ryght wel certeyn,)		
Alle that I worke, is vncerteyn ;	19532	she is
Lyke my dowble contenaunce,		
I am so fful off variaunce.		ever variable
Therffore, to axe how I me guye,		
It is no wysdam, but ffolye ;	19536	
I worke no thyng in certeynte,		
But fful off greet duplycyte.		and full of
I am what-euere I do provyde ;		duplicity.
ffor I lawe <sup>4</sup> on the ryghtē <sup>5</sup> syde, [ <sup>4</sup> lawghe St.] [ <sup>5</sup> ryght Tib., St.]		When she
And schewe a cher off greet delyte	19541	favours folk,
On the party that I am white. <sup>6</sup>	[ <sup>6</sup> delyt . . . whlt St.]	they call her
Thanne men me callē ‘ glad <b>ffortune</b> ’ ;		‘ Glad For-
But, no while I do contune ;	19544	tune ’ ;
ffor, longe or ffolke may aparceyue,		
I kan hem sodeynely disseyue,		
⁷ And make her Ioyē go to wrak	[Stowe, leaf 327]	[Cott. Vitell.
Wyth ffroward mowhēs at the bak.	[Tib. A. 7, lf. 69, bk.]	C. 13.]
‘ Than y, lykned <sup>8</sup> to the moone,	[ <sup>8</sup> lykenyd St.]	19549
ffolk wyl chaunge my namē sone ;		but when she
And fro my whel whan they are falle,		throws them,
		‘ Infortune.’

<sup>3</sup> Stowe leaves a blank of 10 lines in his copy, and puts a side-note “fortune should be porturatyd.”

<sup>7</sup> The text is now again taken up from MS. Cott. Vit. c. xiii. leaf 253.

<i>Fortune.</i>	‘ ‘Infortunë’ they me calle.	19552
	To ffolk vnworthy, and nat dygne,	
	I am somwhylë most benygne,	
	Lyggyng awayt in euery cost,	19555
	Off ffolk whom that <sup>1</sup> I cherysshe most.	
She deceives all who trust her.	And who that on me set hys lust, [1 that Tib., om. C., St.]	
	I kan deceyve hym off hys trust.	
	Tak hed pleylny, and thow shalt se	
	A pleyn exaample off thys tre,	19560
The Tree may be likened to the World.	How thys tre (at O word)	
	May be resemblyd to the world.	
	¶ ‘ffyrst, in thys world be grete estatys,	19563
	Off kyngës, prynces, and off <sup>2</sup> prelátys, [2 off om. Tib., of St.]	
	Wyeh in thys erthë <sup>3</sup> chaungen offte. [3 world St.]	
The Nests on the Tree are degrees of Lordship.	And the nestys hyh aloffte	
	Ben degrëes <sup>4</sup> off lordshepe, [4 degrees Tib., degrees C., St.]	
	That so offte on heihtë lepe,	19568
	Bothe off hyh and lowh degre.	
Those below	‘ And they that al-by-nethë be,	
	Loke vp-ward, and al-day gaze,	
	As yt wer vp-on A maze :	19572
	Tho be they, that so offte	
want to climb to high estate.	Desyre for to clymbe aloffte	
	To hiñ estat and hiñ degre,	
	ffrom ther estaat off pouerte.	19576
But in it, none stay long, their fortunes change.	‘ Somme <sup>5</sup> off hem may longe abyde,	
	ffor I sette hem offte asyde ; [5 (? None), Some Tib., St.]	
	Wyeh thyng to hym ys no thyng soote,	
	Whan they be longe pút vnder ffoote	19580
	Thorgh my double varyaunce.	
	And sommë kan han <sup>6</sup> suffysaunce, [6 haue St., som kan haue Tib.]	
[leaf 254, bk.]	And ben ryht glad in ther entent	
	Off the lytel that god hath sent ; [Tib., leaf 61]	19584
	They ha <sup>7</sup> no care for <sup>8</sup> ther dyspence. [7 haneth Tib.]	
	And somme haue euere Indygence, [8 of St., for Tib.]	
	And kan with no thyng be content,	
	With coveytyse they be so blent,	19588
	Wyeh, for ther ounë wrechchydesse, [Stowe, leaf 327, back]	
	Lyve euere in pouert and dystresse.	
The Wheel	‘ Touchyng my whel (yt ys no doute),	





<i>Fortune</i>	<b>¶ Dame Fortune<sup>1</sup>:</b>	[ <sup>1</sup> Tib., om. C.]
says the Nests are men of the highest de- gree.	‘The nestys hiñ vp-on the tre, That ben hyest off degre, Ben they off ryht and good resoun That entre by successioun, As kynges, by iust enherytaunce, Whom that trouthe lyst avaunce <sup>2</sup> [ <sup>2</sup> trouthe habundaunce Tib.] Only by lyneal dyscent, Hys lyges echon <sup>3</sup> off assent; [ <sup>3</sup> leegis echone Tib.] Or, <sup>4</sup> for lak off successioun, [ <sup>4</sup> Or Tib., Off C., of St.] Swyche as by elleccioun Ben reysed vp to hiñ degre, As many princes and lordys be.	19632 19636 19640
These Princes and Lords	‘Thogh I to hem have envye, To reve hem off ther Regalye, Yet, thogh I ther-to haue no myght ffor to robbe hem off ther ryht, Yet (who lyst looke with Eyen cler) They be ful offte in my daunger; ffor they may nat assuryd be Ageyn my mutabylyte, Nor ageyn my mortal stryff; ffor offte sythe they lese her lyff By compassyng off ffals Tresoun, By mordre also, and poyson. And trewly, al thys frowardnesse Ys tookned <sup>5</sup> by the crookyddesse Off my staff and off my crok, Wrong <sup>6</sup> at the ende, as ys an hook.	[Tib., leaf 62] 19644 19648 19652 [ <sup>5</sup> tokenyd St.] [ <sup>6</sup> wronge St.] 19656
can never be safe against mutability,	‘And whan I loke with Eyen cler, Lawhe on ffolk, <sup>7</sup> and make hem cher, [ <sup>7</sup> folk, om. Tib., folke St.] Thanne lygge I ratherst in a-wayt, ffor to don hem som deceyt.	19660
against trea- son and poison. [leaf 255, bk.]	‘Lo, her ys al; go forth <sup>8</sup> thy way; And truste wel, yiff that I may, What weye euere that thou go, Or thy pylgrymage be do,— Tourne yt to sour, outhter to swete,— Onys I shal yet <sup>9</sup> with the mete.’	[ <sup>8</sup> fforthe Tib., fforthe St., foth C.] 19664 [ <sup>9</sup> ther St.]
When For- tune smiles on Folk, she lies in wait to trick em.	<b>¶ Fortune is walkyd.<sup>10</sup></b>	[ <sup>10</sup> Tib., om. C., St.]

And ffortune wente her way A-noon.

*The Pilgrim.*

And also sone as she was gon,

19668

Fortune de-  
parts,

I stood in dred and in gret doute

Vp-on hyr whel turnynge aboute,

Tyl that,<sup>1</sup> by reuolucioun,

[<sup>1</sup> That I, Tib.]

I<sup>2</sup> was cast fful lowe A-doun,

[<sup>2</sup> I om. Tib.] 19672

and I am  
thrown from  
her wheel.

By power off that<sup>3</sup> double quene;

[<sup>3</sup> the Tib.]

ffor, I myghte me nat sustene,

In iupartye and in gret dred,

Wysshynge that I hadde be ded. [Stowe, leaf 238, back] 19676

And in trouble and gret payne, [Tib., leaf 62, back]

Thanne I gan my sylff<sup>4</sup> compleyne,

[<sup>4</sup> lyffe St.]

Dysconsolaat off al vertu,

Only for lak off Gracē Dieu,

19680

I lament my  
loss of Grace  
Dieu,

That was whylom to me ffrendly,

Whom I ha lost thorgh my foly,

[Stowe]

Wher-off I felte ful<sup>5</sup> gret offence,

[<sup>5</sup> ful, om. Tib.]

That I forsook so penytence,

19684

Only (allas!) for lak off grace,

By hyr sharpē heggh<sup>6</sup> to passe,

[<sup>6</sup> sharp highe St.]

Wher I myghte have had socours,

And medyceyne to myn Errours,

19688

By hyr spyrytual doctryne

ffro the wyche I dyde enclyne.

Allas, my woful aventure,

[leaf 256]

That I lefftē myn Armure

19692

Behyndē me, alas, in veyn!

[<sup>7</sup> ageyn Tib., hole in MS. C.,  
get them agayne St.]

and my hav-  
ing left my  
armour  
behind,

But yiff I myhte hem gete ageyn,<sup>7</sup>

I sholdē<sup>8</sup> lyue better in pes,

[<sup>8</sup> would St.] 19695

And nó mor ben so rekēles;<sup>9</sup>

[<sup>9</sup> rekeles Tib., rekles C., recles St.]

But, alas my woful ffaate!

I make my cōmpleynt al to late;

ffor I stonde in Iupartye

Only off deth, thorgh my ffolye.

19700

I am in  
jeopardy.

Allas! what may I now best werche?

O sacramentys off the cherche,

I hope by gracē wel certeyn,

I receyvede yow nat in veyn;

19704

But now, alas, that I am falle,

I ha lost yow,<sup>10</sup> on and<sup>11</sup> alle,

[<sup>10</sup> yow yow C., you Tib., yow St.]  
[<sup>11</sup> and om. Tib.]

- The Pilgrim.* And ha no sustentacioun  
 I find no support in my scrip and staff. In my skryppe nor my bordoun, 19708  
 Wher-on that I may lenë me,  
 Toward Ierusalem the cyte.  
 And thogh al day I studye *and* muse,  
 How shal I my sylff excuse, 19712  
 Or what answer<sup>1</sup> shal I make,  
 Off al that I ha vndertake,  
 And behihte in my corage,  
 To fulfyllë my vyage, 19716
- When I first saw the vision of the Heavenly City, What<sup>2</sup> fyrst I hadde inspeccioun [<sup>3</sup> (? Whan,) what St.]  
 Off that noble Royal toun,  
 Wyth-Inne A merour, shene and bryht,  
 Wych gaff to me so cler a lyht, 19720
- I was eager to go there. That ther-wyth-al I was a-noon [Stowe, leaf 329]  
 Ravysshëd, thyder for to gon ;  
 But I may syngë ' weyllaway ' ;  
 Now I am stopt, and I weep. I am arestyd on the way, 19724  
 And dystourblyd her, wepynge.
- And whyl I lay thus cômpleynyngë,  
 And knewh non helpë nor respyt,  
 A-noon ther kam A dowë whyht 19728
- [leaf 256, bk.] Towardys me, by goddys wylle,  
 But soon the white dove appears to me with a bill And brouhtë me a lytel bylle,  
 And vndyde yt in my syht ; 19731  
 And after that she took hyr flyht, [St. & C.]  
 And, fro me gan passe away.
- And I, with-outë mor delay,  
 Gan the byllë to vnfolde ;  
 And ther-in I gan beholde, 19736
- from Grace Dieu, giving me advice, How Gracë dieu, to myn awayl,  
 In that bylle gaff me counsayl,  
 ' That I sholde, ful humblëly  
 Knelynge on my knes,<sup>3</sup> deuoutly [<sup>3</sup> on knes St.] 19740  
 Saluë, with fful good avys,  
 The blyssede quen off paradys,  
 Wych bar, for Our savacïon,<sup>4</sup> [<sup>4</sup> savation St.] 19743

<sup>1</sup> Some leaves are out of Tib. A. vii, after these catchwords,  
 ' Or what answer.'



- The ffrut off Our redempcion.<sup>1</sup> [1 redemption St.] *The Pilgrim.*  
 And the ffourme off thys prayere and a form of  
 Ys ywrete, as ye shal here, prayer,  
 In Ordre pleynly (who kan se)  
 By maner off An .A. b. c. ; 19748 like an ABC,  
 And ye may knowe yt sone, and rede,  
 And seyn yt whan that ye ha nede.  
 the translator<sup>2</sup>: [2 St., om. C.]
- And touchynge the translacioun  
 Off thys noble Orysoun, 19752  
 Whylom (yiff I shal nat feyne)  
 The noble poete off Breteyne,  
 My mayster Chaucer, in hys tyme,  
 After the Frenche he dyde yt ryme, 19756 translated  
 Word by word, as in substaunce, by CHAUCER  
 Ryght as yt ys ymad in Fraunce, from the  
 fful devoutly, in sentence, French.  
 In worshepe, and in reuerence 19760  
 Off that noble hevenly quene,  
 Bothe moder and a maydē clene.
- And sythe, he dyde yt vndertake,  
 ffor to translate.yt ffor hyr sake, 19764  
 I pray thys [Quene] that ys the beste, [C. & St.] [leaf 257]  
 ffor to brynge hys soule at reste, ,,  
 That he may, thorgh hir prayere, [Stowe, leaf 329, ,, May the  
 Aboute the sterrys bryht and clere, back] ,, Queen of  
 Off hyr mercy and hyr grace 19768 Heaven give  
 Apere afforn hyr sonys fface, [C. & St.] him a place  
 Wyth seyntyng euere, for A memórye, above the  
 Eternally to regne<sup>3</sup> in glorye. [3 regne C., regne St.] 19772 stars!
- And ffor memoyre off that poete,  
 Wyth al hys rethorykēs swete,  
 That was the ffyrste in any age  
 That amendede our langage ; 19776 He was the  
 Therfore, as I am bounde off dette, first to amend  
 In thys book I wyl hym sette, our language.  
 And ympen thys Oryson  
 After hys translacion, 19780 His poem  
 My purpós to détermyne, will be in-  
 That yt shal énlwmyne, serted here,  
 as a set-off  
 to the writer's  
 debt,

Thys lytyl book, Rud off makyng,  
 Wyth som clause off hys wrytyng.<sup>1</sup> 19784  
 And as he made thys Orysoun  
 Off ful devout entencioun,  
 And by maner off a prayere,  
 Ryht so I wyl yt settyn here, 19788  
 That men may knowe and pleylnly se  
 Off Our lady the .A. b. c.<sup>2</sup>

In order that  
 folk may see  
 Our Lady's  
 A B C.

[MS. Ff. v. 30, Camb. Univ. Libr., leaf 112, back.]

Incipit carmen secundum ordinem Litterarum  
 alphabeti.

(1. A.)

**A** l mihty and al merciabie queene, ¶ Cap<sup>m</sup> lvii<sup>m</sup>  
 To whom þat al þis world fleeth for socour,  
 To haue relees of sinne, of sorwe and teene,  
 Gloriowse virgine, of allë flourës flour, 19794  
 To þee j flee, confounded in errour;  
 Help and releue, þou mihti debonayre!  
 Haue mercy on my perilous langour!  
 Venquisshe me hath my cruelle aduersaire 19798

I flee to thee.

Have mercy  
 on me!

(2. B.)

Bountee so fix hath in þin herte his tente, /  
 þat wel j wot thou wolt my socour bee.  
 þou canst not warne him, þat with good entente  
 Axeth þin helpe; þin herte is ay so free; 19802  
 þou art largesse of pleyn felicitie,  
 Hauene of refute, of quiete and of reste.  
 Loo how þat theevës sevene chasen mee!  
 Help, lady briht, er þat my ship to-brete! 19806

Thou wilt  
 help me.

Seven thieves  
 chase me.

<sup>1</sup> Compare Scogan's quoting Chaucer's *Balade of Gentilnesse*, though without its Envoy, in his Poem to his pupils, Henry IV.'s sons. Thynne's *Chaucer*, 1532, leaf 380, back, col. 1; Urry's, p. 547, col. 1.

<sup>2</sup> The remainder of this leaf, 257 of the MS., is left blank, the scribe never having copied-in Chaucer's poem. It is printed above from the first of the Society's Parallel-Texts. John Stowe also left blank three leaves of his copy, putting A, B, C, etc., where the successive stanzas should start.

(3. C.)

Comfort is noon, but in yow ladi deere;  
 ffor, loo, my sinne and my confusioun  
 (Which ouhten not in þi presence appeere,)  
 Han take on me a greevous accioun. 19810  
 Of verrey riht and desperacioun;  
 And as bi riht, þei mihten wel susteene  
 þat j were wurpi my dampnacioun,  
 Nere merci of you, blisful heuene queene! 19814

*Chaucer.*  
 Comfort is in  
 thee alone.

(4. D.)

DOWte is þer noon, þou queen of misericorde,  
 þat þou nart cause of grace and merci heere;  
 God vouched saf, thoruh þee, *with* us to accorde;  
 ffor, certes, crystes blisful mooder deere, 19818  
 Were now þe bowē bent in swich maneere [leaf 113]  
 As it was first, of justice and of jre,  
 þe rihtful god, nolde of no mercy heere;  
 But thoruh þee han we grace, as we desire. 19822

Thru thee,  
 God was re-  
 conciled to  
 us.

(5. E.)

Euere hath myn hope of refuit been in þee;  
 ffor heer biforn, ful ofte, in many a wyse  
 Hast þou to misericorde resceyued me;  
 But merci, ladi, at þe grete assyse, 19826  
 Whan we shule come bfore þe hye iustyse!  
 So litel fruit shal þazne in me be founde, [<sup>2</sup> wel Sion  
 MS.]  
 þat, but þou er þat day<sup>1</sup> me wel<sup>2</sup> chastyse<sup>1</sup>, [<sup>1</sup>—<sup>1</sup> over an  
 erasure.]  
 Of verrey riht my werk me wole confounde. 19830

My hope of  
 refuge has  
 been ever in  
 thec.

(6. F.)

Fleeinge, j flee for socour to þi tente,  
 Me for to hide from tempeste ful of dreede,  
 Biseceching yow, þat ye you not absente  
 þouh j be wikke, O, help yit at þis neede! 19834  
 Al haue j ben a beste in wil and deede,  
 Yit, ladi, þou me cloþe with þi grace!  
 þin enemy and myn, (ladi, tak heede!)  
 Vn-to my deth, in poynt is me to chace. 19838

Help me at  
 this need!

(7. G.)

Gloriows mayde and mooder, which þat neuere  
 Were bitter, neiper in cerþe nor in see,  
 PILGRIMAGE.

*Chaucer.* But ful of swetnesse, & of merci euere,  
 Help, þat my fader be not wroth with me! 19842  
*Speak for me,* Spek þou! for j ne dar not him ysee.  
 So haue j doon in eerþe, (allas þer-while!)  
*or I shall go to Hell!* þat certes, but if þou my socour bee,  
 To stink eterne, he wole my gost exile. 19846

## (8. H.)

He vouched saaf, tel him, as was his wille, [leaf 113, back]  
 Bicomen a man, to haue oure álliaunce;  
*Christ won pardon for every penitent.* And with his precious blood he wrot þe bille  
 Vp-on þe crois, as general ácquitaunce 19850  
 To euery Penitent in ful criaunce;  
 And þerfore, ladi briht, þou for us praye!  
 þanne shalt þou boþe stinte al his greuaunce,  
 And make oure foo to failen of his praye. 19854

## (9. I.)

I wot it wel, þou wolt ben oure socour,  
 þou art so ful of bowntee in certeyn;  
*When a man errs, thou setst him straight.* ffor, whan a soulë falleth in errour,  
 pi pitee goth & haleth him ayein; 19858  
 þanne makest þou his pees with his souereyn,  
 And bringest him out of þe crooked strete.  
 Who so þee loueth, he shal not loue in veyn;  
 þat shal he fynde, as he þe lyf shal lete. 19862

## (10. K.)

Kalendeerës enlumynëd ben þei  
 þat in þis world ben lighted with pi name;  
 And who-so goth to yow þe rihtë wey,  
 Him thar not drede in soulë to be lame. 19866  
 Now, queen of comfort, sithe þou art þat same  
 To whom j seechë for my medicyne. [MS. vntame]  
 (Lat not my foo no more my wounde entame<sup>1</sup>;  
 Myn hele, in-to þin hand, al j resyne. 19870

## (11. L.)

Ladi, pi sorwe kan j not portreye  
 Vnder þe cros, ne his greevous penaunce;  
 But, for youre boþës peynës, j yow preye,  
*Let not the Fiend brag* Lat not oure alder foo make his bobaunce, 19874  
 þat he hath, in hise lystës of mischaunce, [leaf 114]



Conuict þat ye boþe hauē bouht so deere.  
 As j seide erst, þou ground of oure substaunce,  
 Continue on us þi pitous eyen cleere! 19878

*Chaucer.*

that he has  
ruind me!

(12. M.)

Moises, þat sauh þe bush with flawmēs rede  
 Brenninge, of which þer neuer a stikkē brende,  
 was signe of þin vnwemmed maidenhede.  
 þou art þe bush on which þer gan descende 19882  
 þe Holigost, þe which þat Moyses wende  
 Had ben a-fyir: and þis was in figure.  
 Now, ladi, from þe fyir þou us deufende,  
 which þat in helle eternalli shal dure! 19886

Defend us  
from Hell  
fire!

(13. N.)

Noble princesse, þat neuere haddest peere!  
 Certes, if any comfort in us bee,  
 þat cometh of þee, þou cristēs mooder deere.  
 We han noon ooper melodye or glee, 19890  
 Vs to reioyse in oure aduersitee;  
 Ne aduocat noon, þat wole, & dar so preye  
 ffor us, and þat for litel hire as yee,  
 þat helpen for an Aue-Marie or tweye. 19894

You, Lady,  
are our sole  
and unpaid  
advocate.

(14. O.)

O verrey light of eyen þat ben blynde!  
 O verrey lust of labour and distresse!  
 O tresoreere of bountee to mankynde!  
 þee whom god ches to mooder for humblesse! 19898  
 ffrom his ancille he madē þe maistresse  
 Of heuene & eerþe, oure bille up for to beede.  
 þis world awaiteth euere on þi goodnesse,  
 ffor þou ne failest neuere wight at neede. 19902

O light of th  
blind,

mother of  
Christ,

thou failest  
no one in  
need.

(15. P.)

Purpos I haue, sum time for to enquire, [leaf 114, back]  
 Wherefore and whi þe Holi Gost þee souhte:  
 Whan Gabriellēs vois cam to<sup>1</sup> þin ere, [1 MS. vn to]  
 He, not to werre us, swich a wunder wrouhte, 19906  
 But for to saue us þat he sithen bouhte.  
 þanne needeth us no wepene us for to saue,  
 But oonly þer we diden not, as us ouhte,  
 Doo penitence, and merci axe and haue. 19910

We've only  
to repent,  
ask for  
mercy, and  
have it.

*Chaucer.*

## (16. Q.)

Queen of comfort, yit whan j me bithinke  
 pat j agilt haue boþe him and pee,  
 And pat my soule is wurthi for to sinke,  
 To whom shall I flee,  
 Allas, j, caityf, whider may I flee? 19914  
 Who shal vn-to þi sone my menë bee?  
 but to thee? Who but þi-self, pat art of pitee welle.  
 þou hast more reuthe on oure aduersitee,  
 þan in þis world miht any tungë telle. 19918

## (17. R.)

Chastise me, Redressë me, mooder, and me chastise!  
 ffor certeynly, my faderes chástisinge,  
 pat dar j nouht abiden in no wise; 19921  
 So hidous is hys<sup>1</sup> rihful rekenynge [<sup>1</sup> MS. it is: *tater hys*  
*in margin*]  
 Mooder, of whom oure merci gan to springe  
 judge, and Beth ye my juge, & eek my soulës leche;  
 heal me! ffor euere in you is pitee háboundinge  
 To eche, pat wole of pitee you biseeche. 19926

## (18. S.)

God forgives only those who please thee.  
 Soth is, pat God ne granteth no pitee  
 With-outë pee; for God, of his goodnesse,  
 fforyiveth noon, but it like vn-to pee.  
 He hath pee maked, vicair & maistresse 19930  
 Of al þe world, and eek gouérnowresse [leaf 115]  
 Of heuene; and he represseth his iustise  
 After þi wil; and þerfore, in witnesse,  
 He hath pee corowned in so rial wise. 19934

## (19. T.)

Temple deuout, þer god hath his woninge,  
 ffro which þese misbilleeued deprived<sup>1</sup> been!  
 To you, my soulë penitent j bringe. [<sup>1</sup> pryued, John's and  
 Laud MSS.]  
 Resceyuë me! I can no ferþere flee. 19938  
 With thornës venymous, O heuene queen,  
 ffor which þe eerþe acursed was ful yore,  
 I am so<sup>2</sup> wounded, as ye may wel seen, [<sup>2</sup> om. MS.]  
 pat j am lost almost; it smert so sore. 19942

## (20. V.)

Virgine, pat art so noble of apparaile,  
 And ledest us in-to þe hyë tour<sup>3</sup>

Of Paradys! þou mé wisse, and counsaile

*Chaucer.*

How j may haue þi grace & þi socour,

19946

All haue j ben in filthe and in errour.

Ladi, vn-to þat court þou me aiourne,

Lady, lead  
me to thy  
Court of  
Mercy!

þat cleped is þi bench, O freshe<sup>1</sup> flour,

[<sup>1</sup> MS. fresh]

þer-as þat merci euere shal soiourne.

19950

(21. X = Ch.)

Xpc<sup>2</sup> þi sone, þat in þis world alighte,

[<sup>2</sup> = Christus]

Vp-on þe cros to suffre his passioʒn,

And eek<sup>3</sup> þat Longius his hertē pighte,

[<sup>3</sup> MS. eek suffred]

And made his hertē blood to renne adoun :

19954

Christ shed  
His blood for  
me.

And al was þis for my saluacioun ;

And j to him am fals, and eek vnkynde ;

And yit he wole not my dampnacioun :

þis thanke j yow, socour of al mankynde.

19958

(22. Y.)

Ysaac<sup>4</sup> was figure of his deth, certeyn,

[leaf 115, back]

þat so fer-forth his fader wolde obeye,

þat him ne rouhtē no-thing to be slayn ;

Riht<sup>5</sup> soo þi sone lust, as a lamb, to deye.

19962

As Christ  
died for me,  
do you,

Now, ladi ful of merci, j yow preye,

Sithe he his merci mesurēd so large,

Be ye not skant! for alle we singe & seye

þat ye ben from vengeance ay oure targe.

19966

Lady, shield  
me!

(23. Z.)

Zacharie yow clepeth þe opene welle

To wasshē sinful soule out of his gilt ;

þerfore þis lessoun ouht j wel to telle,

þat, nere þi tender herte, we weren spilt.

19970

Now, ladi bryȝtē,<sup>4</sup> sithe þou canst and wilt,

Ben to þe seed of Adam merciáble,

[<sup>4</sup> MS. om., bryȝt Gy.]

And<sup>5</sup> bring us to þat palaïs þat is bilt

[<sup>5</sup> And John's MS. om.]

To penitentes þat ben to merci able! Amen!

19974

Bring us to  
the Palae  
built for  
penitents!

¶ **Explicit carmen.**

Whan I, wyth good denocioun,

[Stowe, leaf 330]

Haddē<sup>6</sup> sayd thys Orysoun,

[<sup>6</sup> whan with g. d. I had St.]

Off the floodys the gretē Rage

Ganne somewhat to a-swage, /

19978

[leaf 258]  
*The Pilgrim.*

The waves  
began to  
abate after  
this prayer.

The Pilgrim.

- And the wyndes, for myn ese,  
 Gan in party to apese.  
 The whel I lefftë, off ffortune,  
 Wych selde in Onë<sup>1</sup> doth contune ; [<sup>1</sup> one St., On C.] 19982  
 I swam forth, in ful gret ffer ;  
 I knew no wayë, her ne ther ;  
 Tyl at the laste, off grace, I fond  
 A verray lytel hyl off sond, 19986  
 And thyderward I gan me dresse,  
 To restë me for werynesse.  
 And there, in soth, A-noon I ffound  
 A lady wrytynge in the sond, 19990  
 Lokynge toward the ffyrment  
 Thorgh a lytel instrument.  
 A-nother lady I sawh ek ther,  
 That lenede hyre on A red sper : 19994  
 I myhtë nat beholde her wel,  
 ffor I sawh but the halvendel  
 Off hyr body, nor hyr fasown ;  
 And (as to myn inspeccioun,) [Stowe, leaf 330, back] 19998  
 In hyr hand she held a spere,  
 Lokynge vp on the sterrys clere.  
 And doun I sat, and gan beholde  
 Thys .ij. ladyes off wych I tolde ; 20002  
 ffor I was very off travaylle.  
 And yiff yt myhtë me avaylle,  
 I dyde also my besy peyne  
 To sen the maner off hem tweyne. 20006  
 And to hyrë (A-noon ryht,)  
 That was but halff On<sup>2</sup> in my syht, [<sup>2</sup> one St.]  
 I sayde a-non as ye shal here,  
 Somwhat abaysshed off my chere : 20010  
**[The Pilgrim:]**  
 “Tel on,” quod I, “lat me se ;  
 Be ther swych monstres in thys<sup>3</sup> Se [<sup>3</sup> ye St.]  
 Abydyng, lyk as ye do seme ?  
 ffor I kan noon other deme, 20014  
 But, monstres that ye sholdë be,  
 By sygnës outward that I se.  
 Yiff thow mayst spekë, nat ne spare,

I reach a hill  
 of sand,

and find one  
 lady writing  
 in the sand,

and another  
 lady leaning  
 on a red  
 spear.

I see only  
 half the body  
 of the Lady  
 Astronomy-  
 Astrology.

[leaf 258, bk.]  
 I ask her if  
 this sea pro-  
 duces such  
 monsters as  
 she is.



- "The trouthe to me for to declare." 20018  
*Astrology*:<sup>1</sup> [1 St., om. C.] *Astrology*  
*Quod* she, 'I may speke wel,  
 And I ha lost ek neueradel  
 Off my spechē nor language.  
 And thogh I shewe to thy vysage, 20022 says that the  
 My-sylff, but halff on, in thy syht, half of her I  
 Wych halff (who so loke a-ryht) see  
 Ys ryht noble and honourable, is noble.  
 And also ryht Auctórysable.' 20026  
*Pilgrime*:<sup>2</sup> [2 St., om. C.] *The Pilgrim.*  
 "Touchyng thys halff, tel on clerly,  
 What maner thyng ye mene ther-by.  
 The tother part, what sholde yt be,  
 Wych as now I may nat se?" 20030 and what the  
 invisible.  
*Astrology*:<sup>3</sup> [3 St., ? *astriogye* (in margin) C.] *Astrology.*  
 'Certys, (thogh thow yt nat espye,) The visible  
 She ys callyd Astronomeye, part is Astro-  
 Wych ys wont to wake a-nyht, nomy,  
 To loke vp on the sterrys bryht. 20034  
 Off whom, whylom thus stood the cas :  
 In Egypt ffyrst she norysshed was, nourisht first  
 Of thylkē noble prudent kyng in Egypt,  
 Wych excellede in konnyng, 20038  
 And was callyd (as thow mayst se)  
 The noble wysē Tholomee, by Ptolemy,  
 (So thys clerkys Olde hym calle,) who found  
 That ffond the cours off sterrys alle, [Stowe, leaf 331] 20042 out the  
 Mervynge in ther bryhtē sperys, courses of  
 Bothe be dayēs and by yerys ; the stars,  
 How that they mevē, long or sone, 20046 [leaf 259]  
 And the cours off sonne and mone ; the eclipses,  
 ffond out the eclipses (by resoun) [C. & St.]  
 In the tayl off the dragoun, "  
 Or in the hed (with-outē lake) ; "  
 The cours ek off the zodyake. " 20050 and the  
 'And many mo conclusiouns zodiac,  
 Off hevenly transmutaciouns "  
 He ffond al out, by gret labour ;  
 Wher-flore, worshep and gret honour, 20054

<u>Astrology.</u> whereby he gained great honour.	'Thys worthy kyng gat in hys tyme,	
	Wych wer to long for me to ryme.	
	The causes and theeffectys alle,	
	Wych off her mevyng sholdë falle	20058
	By ther mevyng, ( <i>with-outë</i> <sup>1</sup> lak :) [1 with out C., St.]	
	Thys ys the halff that I off spak ;	
	And, al thys ys my partye, ]	
	Wych I calle Astronomye. ]	20062
	'I sey also (yiff thow take hed,)	
	That ther be (yt ys no dred)	
Constella- tions	Many constellacïouns	
	And many varyaciouns ;	20066
	And lyk after ther dyfferences,	
have influ- ences on the earth	They yive in erthë influénces,	
	Many dysposicïouns	
	And dyvers operacïouns.	20070
	'And yiff I durstë speke in pleyn,	
	And the trouthe apertly seyn,	
	I wolde affermen vn-to the,	
which are cald Necessi- ty,	To calle al thys ' <u>Necessyte</u> ,'	20074
	Or name yt ' <u>Dysposicïoun</u> ,'	
or Natural Dominion, on account of which her invisible half is named Astrology,	Or ' <u>Naturel Domynyoun</u> .'	
	And therfor, toucyng al thys Art,	
	Namyd for the tother part,	20078
	I am callyd ' <u>Astrology</u> ;'	
	The tother part, ' <u>Astronomye</u> .'	
	'And be-cause I tellë more	
	Than Astronömye dyde off yore,	20082
	Off ffolk to me-ward envyous,	
[leaf 259, bk.] and termed superstitious.	Calle me ' <u>superstycyous</u> ,'	
	Be-cause off the dyfference,	
	That I glosë the scyence,	[C. & St.] 20086
	And expounë it (fer & nere)	,,
	Ryht as me lyst, on my manere ;	,,
	And after myne opinioun,	,,
	Expounë the conclusyons,	[Stowe, leaf 331, back] 20090
	And preve them out, fro day to day, [C. & St.]	
	Who that euere ther-to scyth nay.	,,
But consider:	'ffor, I pray the, lat now se,	,,
	How myhte yt falle, or elles be,	,, 20094

'ffor to deme yt off resoun		<i>Astrology.</i>
By cler <sup>1</sup> demonstracioun,	[ <sup>1</sup> clere St.]	
Her in thys world, (by good avys,)		
On ys a fool, A-nother wys ;	20098	we see some men are wise, others foolish,
Thys man glad, that man Irous ;		
He lovyng, he envious ;		
On, ffrownyng, lokyng nat ffayre ;		
A-nother, off cher ys debonayre ;	20102	
A-nother, off port ys gracyous ;		
A-nother, contrayre and déspytous ; <sup>2</sup>		
On, stedefast, A-nother vnstable ;	[ <sup>2</sup> contrary & dispitious St.]	
A-nother, in louë varyable.	20106	
On wyl do ryht, A-nother wrong ;		some right, some wroing,
Thys man ys ffible, that man ys strong,		
Thys man pensyff, that man ys sad,		
He thys ys wroth, he that ys glad ;	20110	
Thys man hasty in werkynge,		some hasty,
Another ys soffte and Abydyng ;		some soft,
Thys man ys hevy, that man ys lyht ;		
Thys goth be day, that man be nyht ;	20114	
On vseth trouthe, he trecherye,		
And to stele by Roberye.		
O man ys trewe, A-nother ffals,		some true, some false,
And somme Arn hangyd by the hals ;	20118	
And (who lyst loken her-wyth-al,)		
O man ys gret, A-nother smal ;		
Som man loueth wysdam and scyence ;	[leaf 260]	
Som man, ryot and dyspence ;	20122	
Som man ys large, som man ys hard ;		some liberal, some miserly.
Som man ys ek a gret nygard ;	[C. & St.]	
He <sup>3</sup> thys A coward, he that ys bold ;	[ <sup>3</sup> his St.]	
And som man halt a good houshold ;	20126	
And somme, off hertly indygence,		
Ar fful streyhte off ther dyspence ;		
And som man, duryng al hys lyff,		
Kan nat lyvë but in stryff.	20130	
'Wher-off komen al thys dyfferencys,		All these differences are due to celestial in- fluences.
But off hevenly influencys,		
By gouernaunce (who loketh al)		
Off the bodyes celestyal ?	20134	

<u>Astrology.</u>	' And I dar also specefye,	[Stowe, leaf 332]	
	As the planetys dyversefye Abouë, (who so koudë knowe,)		
Men's bodies here	So the bodyes her doun lowe (Affter myn oppynyoun)		20138
follow their Constella- tions, which are the 'second causes.'	ffolwe ther constellacioun.		
	ffor, thys philisoffres alle,		
	The 'secounde causys' dyde hem calle :		20142
	Affter ther name (in wordys ffewe)		
	Ther effectys they must shewe,		
	Or elles I wolde boldly seyn,		
	They tooke ther namë but in veyn.		20146
The Creator	' The creatour, at begynnyng,		
	Whan he hem made in hys werkyng,		
	He gaff hem power, (clerkës ffynde)		
made each thing work after its kind,	Euerych to werkyn in hys kynde,		20150
	And for to mevē to som ffyn.		
as St. Augus- tine records.	' And as the doctour seynt Awstyn		
	Recordeth shortly in sentence,		
	The lord, off hys magnyfycence,		20154
	Suffreth hem, (who-euere muse)		
	Affter ther kynde her cours to vse.		
	' And damë Fortune ek also,		
[leaf 260, bk.] Both Dame Fortune and Charybdis are under subjection to the heavens;	And hyr Karybdis <sup>1</sup> bothë two,	[ <sup>1</sup> carbdes St.]	20158
	With al hyr domynacioun,	[C. & St.]	
	Stant vnder subieccioun	,,	
	Off the hevene, off verray ryht,	,,	
	Al <sup>2</sup> hyr power and hyr myght	[ <sup>2-3</sup> om. St.]	20162
	Ys <sup>2</sup> youe to hyre at certeyn tymes,		
	Bothe at Eve and ek at prymes,		
	To executen hyr <sup>3</sup> power	[ <sup>3</sup> ther St.]	
	Vnder the sterrys bryht and cler :		20166
	Bothe hyr dedys infortunat,		
	And ek hyr werkys ffortunat,		
	Bothe to lawhen and to wepe.		
and men reckon their hours and days accord- ing to the heaven's movements, good or bad,	' And, men muste her <sup>3</sup> houres kepe,		20170
	To rekne al the dayës sevene		
	Affter the mevyng off the hevene ;		
	Wych be goode, And wych contrayre,		
	Wych amende, and wych a-payre,		20174



- ' Affter the sterrys hem assure  
In good, or in Evele Aventure ;  
Wych hourys ben happy And Ewrous,  
And wych also malicious. 20178
- ' And shortly, (who consydreth al)  
Affter the bodyes celestyal,  
Lych as they her cours done holde,  
And the Stocyenës<sup>1</sup> wolde [Stowe, leaf 332, back] 20182  
Holden with me, (yiff they wer here,) [1 Stocyens C., St.] This, the  
In ther bookys as they lere. Stoics hold,
- ' And Mathesis wolde conferme and Mathesis.  
Al that euere I afferme, 20186  
Make a confyrmacioun  
Vp-on myn oppynyoun,  
By ther Argumentës cler.  
And the poete ek, Homer, 20190 And Homer,  
Whylom merour off elloquence, the mirror of  
Contentyth ek to thys sentence : eloquence,  
He seyth in hys wrytyng thus :  
At rysyng vp off Phebus, 20194 says that the  
That whan hys bemys y-reysed be, rising,  
He yiveth ech man volunte  
And wyl (ther kan no man sey nay,) [leaf 261]  
How he shal gouerne hym that day. 20198 gives man  
will to rule  
himself every  
day ;  
' And affter Phebus ordynaunce, and that the  
Somme ha sorwe, and som plesaunce ; Sun ailots  
Thys poete (in conclusioun) sorrow and  
pleasure to  
men.  
Leueth<sup>2</sup> on thys oppynyoun : [2 levethe St.] 20202  
And what-so other folkys do,  
I leue ther-on my sylff also ; Like Homer,  
I believe  
this.  
And my levyng that thow sest here,  
Yfoundyd ys on a red sper ; 20206  
And yiff thow kanst yt wel espye,  
My leuyng doth so sygnefye.  
' Now tel on, and thyn hertë bolde,  
Wychë<sup>3</sup> party thow wylt holde, [3 whiche St., wych C.] What is your  
opinion ?  
And make a demonstracioun 20211  
Affter thyn oppynyoun ;  
And as thow hast her-in creaunce,  
Outher ffeyth or affyaunce.' 20214

The Pilgrim.**The Pilgrim:**

[St., om. C.]

- Whan I herde hyr wordys alle,  
 Off look and cher I gan to palle,  
 And wex abaysshed mor and more,  
 And be-gan to syhë sore ; 20218  
 Thoghte in myn herte, off gretë<sup>1</sup> ffer, [<sup>1</sup> gret C., St.]  
 I was nat passyd al daunger  
 [Line wanting in both MSS., tho' neither has a gap.]  
 As yet, in thys streyth passage ; 20222  
 [Blank in MS. for an Illumination.]  
 Thouhte also, (so god me rede !)  
 That I haddë ful gret nede,  
 Touchynge thys oppynyoun,  
 To axë counsayl off Resoun. 21226  
 I answerde to that party :  
 "Thow spekyt," quod I, "ful largely.  
 God grauntë me (to myn entent) [Stowe, leaf 333]  
 In thys mater A-vysëment, 20230  
 My wordys so, for texpresse,  
 That ffynally I may represse  
 [leaf 261, bk.] Thyn errours and thyn ffolye,  
 Groundyd on Astrologye, 20234  
 Wych ne be nat vertuous,  
 ffor they be superstycious.  
 "Yt semeth as thow haddest ben  
 Hiñ in the hevene, for to sen 20238  
 Al aboutë, nyh and fferre,  
 And axyd ther, off euery sterre,  
 Ther coursys and ther mocions  
 And ther reuolucions, 20242  
 And dyscuryd ther secretes  
 To the, and al ther pryvytes,  
 Wych ar good, wych ar malygne,  
 Whan they shal entren any sygne, 20246  
 Or entren any mancioun,  
 Ther to haue domynyoun.  
 "I trowe, thow wylt thé makyn bold,  
 How that Venus hath the told 20250  
 The tyme assygnëd, whan that she  
 Shal, next, conyoyned be

I feel abasht  
and afraid,and I ask  
counsel of  
Reason,Then I  
answer:

[leaf 261, bk.]

Astrology is  
superstition.  
You seem to  
have been  
in the sky,to have  
discovered  
the stars'  
secrets,and got  
Venus to tell  
you when  
she'll join,

“ And declaryd to the / the day  
 Whan that she shal parte away  
 ffro mars, that ys hyr ownē knyht :  
 In hevене thow haddyst her-off a syht.  
 Wher wer thow euere so pryve,  
 Or with the sterrys so secre,  
 To knowe the power and the myght  
 That god hath yove to hem off ryht ?

“ I dar affermen her a-noon,  
 Sterrys and planetys, euerychon,  
 Be soget to hys power royal  
 And to hys ryht Imperyal.  
 What-so-euere thow kanst allegge,  
 They ha noon other pryvylegge,  
 ffraunchysē nor commyssioun,  
 But vnder hys domynacioun ;  
 And vn-to that ( I dar wel seye )  
 Alle the planetys muste obeye,  
 And fro that ordre neuere varye,  
 Who-euere affermē the contrárye.”

## [Astrology.]

Quod she a-noon ageyn to me,  
 ‘ Neuer in my lyff ne dyde I se  
 No pryvylege (touchyng thys thyng)  
 Yove<sup>1</sup> to the sterrys in ther mevyng ;  
 Nor, in the heuene so hiȝh and fferre,  
 I spak<sup>2</sup> neuere with no sterre ;  
 Nor I nat knowē ther secre<sup>3</sup>,  
 Ther mevyng, nor ther pryvytes,  
 Nor how ther cours aboff<sup>4</sup> ys lad,  
 But as I haue in bookys rad,  
 And ther conceyved by wrytyng,  
 Bothe off her cours and ther mevyng.

‘ And also long experyence  
 Hath yove to me ther-off scyence ;  
 Ek oldē clerkēs her-to-fforn—  
 That wer ful longe or thow wer born—  
 Yt dyde ynowh to hem suffyse,  
 To knowe the maner and the guyse  
 Off grete effectys off the hevене,

The Pilgrim.

20254 and when  
part from  
Mars.

20258

20262 But I say  
that stars  
and planets  
are subject  
to God,  
and must  
obey His  
orders ;  
they have  
no privilege  
or commis-  
sion from  
Him.

20266

20270

[leaf 262]

Astrology.

20274 Astrology  
declares she's  
not been to  
the stars and  
askt their  
secrets,

[Stowe, leaf 333, back]

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

[<sup>2</sup> spake St.] 20278

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

[<sup>4</sup> or aloff C., aloft St.]

20282 hut she has  
read old  
books,

20286

and old clerks  
were con-  
tent to know  
the effects of  
the heavens,

20290

<i>Astrology.</i>	' And off the <sup>1</sup> planetys allë sevene. [1 the St., om. C.]	
	Ther-in, ful myche they sette her lust,	
and trust in them.	And ther-in was fynally <sup>2</sup> her trust, [2 fynally was St.]	20294
	As they by wrytyng specefye.	
She believes in the influences of Planets and Stars,	' And I ful <sup>3</sup> gretly ek affye [3 will St.]	
	In the hevenly mocïouns	
	And in ther reuoluciouns,	20298
	Conceyvynge that, by ther mevyng,	
	That, alone <sup>4</sup> the myhty kyng, [4 tha alone St.]	
	Ys no party (fer nor ner)	
which are no derogation from God's power.	The mor excludyd fro hys power,	20302
	Nor exempt in no degre	
	ffrom hys imperyal powste ;	
	But semblably (and thys ys soth)	
	As a kyng off custom doth,	20306
[leaf 262, bk.]	Off hys myght and hih renoun	
Tho' a king grants a commission to Provosts,	Graunteth a commyszioun	
	ffor a space, or al ther lyves,	
	To hys provöstys <sup>5</sup> or bayllyves ; [5 provosts St.]	20310
his power is not restrained by it.	Yet for al that, in no manere	
	He restreyneth nat hys powere.'	
<i>The Pilgrim.</i>	<b>[The Pilgrim:]</b>	
I rejoyn, that this answer is insufficient.	" Thyn answer, I conceyve yt wel,	
	Wych may suffysë neueradel,	20314
	No mor than may a redë <sup>6</sup> sper [6 reade St., red C.]	
	Suffyse off myght, nor off power	
	(Who-so the trouthe espyë konne)	
	To endure to bern <sup>7</sup> A tonne. [Stowe, leaf 334] [7 bere St.]	
A King doesn't lose his power by appointing deputies.	ffor yiff the kyng (shortly to devyse)	20319
	Hadde yove <sup>8</sup> hys power in swych wyse [8 have gyve St.]	
	To hys provöstys, <sup>9</sup> and ek also [9 provost C.]	
	To hys baylyvës, <sup>10</sup> bothë two, [10 baylys C., baylys St.]	
	And hadde hem mad ther-off certeyn,	20323
	And myghte yt nat repelle ageyn,	
	Thanne he were (to our purpos)	
	Dysbarryd, and from hys power clos.	20326
	" And evene lyk (to our entent)	
	Off planetys and the fyrmament,	
	And off sterrys the mocïoun,	
	Yiff they hadde commyszioun	20330



"Vp-on al thyng, <sup>1</sup> hih and lowe,	[ <sup>1</sup> thyng St.]	<i>The Pilgrim.</i>
Her in erthē that men knowe,		If the stars had a com- mission
Bothē to shette and ek vnclose,		
And as hym lyst, ffor to dyspose	20334	to dispose all things at their own will,
At ther ownē volunte,		
That yt myhte noon other be,		
But as the hevene (in substaunce)		
Lyst to tourne the ordynaunce ;	20338	
Than muste ther power (who kan se)		their power would be of Necessity,
Be fallen off necessyte,		
As the sterrys wolde ordeyne :		
The kyng ne myght yt nat restreyne ;	20342	and God's
ffor he, off verray volunte,		
Hath wyth-drawen hys powste.	[C. & St.]	[leaf 263]
Thus thow woldest hym exclude,	„	excluded.
And by thy wordys ek conclude,	„ 20346	
That allē thyngēs that her be,		
Sholde fallē off necessyte,		
Wherby (who that kan dyscerne)		
The lord that al hath to gouerne,	20350	It is impos- sible that the Lord, who governs all, should grant a commis- sion ;
Sholde, by hys commysсион,		
Restreyne hys domynacioun,		
Wych ys A maner impossible,		
And as to me, no thyng credyble,	20354	
What-euere her-on thow lyst to seyn.		
" But I wyl answeere the ageyn,		
Touchyng the heavenly mocions,		
Ther power and ther commysсионs,	20358	and as to the power of the stars,
Ther influencys and ther mevyng :		
Al thys, they haue yt off the <sup>2</sup> kyng	[ <sup>2</sup> theyr C.]	
And off the lord (who kan concerne)		
That hevene and erthē doth gouerne.	20362	
And trewly, in A-nother wyse		
Than thy sylff dost her <sup>3</sup> devyse.	[ <sup>3</sup> here St.]	
" Touchyng ther power, (tak good heede,		
In Genesis thow mayst yt rede ;) [Stowe, leaf 334, bk.]	20366	we read in Genesis, that God or- daind stars to shine, and give light to the world :
He ordeynede sterrys for to shyne,		
To yivē lyht, and enlwyne,		
And to the world, by ther bryhtnesse,		
To yivē coumfort and clernesse ;	20370	

- The Pilgrim. "And to dyscerne, (who loke a-ryht)  
 To knowe the dayës wel fro nyht,  
 He sette hem ther (by certeyn lynes)  
 As for markys and for sygnes : 20374  
 Lat the byble wel be souht,  
 And other thyng thow fyndest nouht.  
 "Off the power that he hem sette, 20377  
 Ther-off he wyle no thyng hem<sup>1</sup> lette ; [<sup>1</sup> hem om. St.]  
 But shortly, al ther gouernaunce  
 Abydeth vnder hys puisaunce ;  
 [leaf 263, bk.] He byndythe,<sup>2</sup> and vnbynt also ; [<sup>2</sup> St., vndoth C.]  
 What euere hym lyst, that mot be do ; 20382  
 And O word that her ys sayd,  
 (And ful notáble to be layd,  
 To be put in rémembraunce,  
 My conclusioun to Auaunce,) 20386  
 That the sterrys ffer above,  
 Wér only ffor sygnës yove,  
 That thyngës (who so lyst to se)  
 Wyth hem sholdë markyd be. 20390  
 "And who that euere ageyn malygnes,  
 and marks of Himself, They be but markys, nor but sygnes  
 Off thylkë lord celestyal,  
 That syt above, and rewleth al, 20394  
 Sterrys and constellaciouns.  
 "And as in cytes and in townys,  
 as, in cities and towns, Maystres off dyvers crafftys  
 Hang out, on polys<sup>3</sup> and on rafftys, [<sup>3</sup> bolys St.] 20398  
 Dyuers sygnys hiñ and lowe,  
 Wher-by that men ther crafft may knowe ;—  
 such as lions and griffins painted on boards,  
 As somme off hem hang out lyouns, 20402  
 Somme Eglys and gryffouns,  
 Peynted on bordys and on stagys,  
 Dyuers Armys and ymáges  
 (In cytes mo than .ix. or ten,)  
 Wherby men knowe thys<sup>4</sup> crafftly men ; [<sup>4</sup> thes St.] 20406  
 But wher-so-euere they hangyd be,  
 where men can see them. No one but a fool would think that  
 Hiñ aloffte, that men may se,  
 He wer A ffool, and nothyng sage,  
 That woldë deme in hys corage, 20410

- “That thys markys, on pool or rafft,  
 Kan no thyng medlen off the crafft,  
 Nor helpe ther-to, (yt ys no ffayl),  
 Nor to the crafty men awayl. [Stowe, leaf 335] 20414
- “And at tavernys (*with-outē* wene)  
<sup>1</sup>Thys tooknys nor thys bowys<sup>2</sup> grene, [“C. Tib. leves St.]  
 Thogh they shewē ffressh and ffayre,  
 The wyn they mende nat, nor apeyre, 20418 [leaf 264]  
 Nor medle no thyng (thys the ffyn)  
 Off the sale nor<sup>3</sup> off the wyn, [“3 more Tib.]  
 Nór hath nothyng to govérne,  
 Off the celer nor taverne : 20422
- By hem ys no thyng do nor let ;  
 They bé ther, but for markys set. they're only signs.
- “And semblably, to Our entent,  
 The sterrys and the ffyrmament, 20426  
 Planetys and constellaciouns,  
 Cerclys, sygnes, nor mansiouns,  
 Ar (to speke in wordys ffewe)  
 No-tyng but markys, for to shewe 20430  
 Off the workman, and off<sup>4</sup> the lord [“1 off om. Tib.]  
 That made al thyng *with* A word.
- “In erthe, ther ys no taverner,  
 That couchyd hath in hys celer 20434  
 So many wynēs red nor whyht,  
 Nor other drynkēs off delyt,  
 As thys lord hath Beveráges  
 Off Grace,<sup>5</sup> y-mad ffor sondry ages. [“5 gracyes St.] 20438  
 And off al thys, (who lyst to se,)  
 The sterrys, no-tyng but toknys be,  
 That al our goodys, her doun lowe,  
 Kome fro that lord (who lyst to knowe); 20442  
 And alle the gyfftys ek off grace  
 Descendē from that heavenly place.
- “He partyth hys gyfftys dyversly,  
 And, off hys grace and hys mercy, 20446  
 AH folkys ha suffysaunce,  
 Plente ynowh, and hábondaunce ;  
 ffor, off hys grace (as yt ys skyl),

*The Pilgrim.*

these signs  
were part of  
the craft.

The green  
boughs hung  
out at a  
tavern

[leaf 264]  
don't affect  
the wine :

they're only  
signs.

So also the  
stars and  
constellations

do but show  
their Lord  
and Maker.

No taverner  
on earth has  
such wines  
and drinks  
as God has  
for His folk.

From Him  
we have all  
our goods,  
and gifts of  
grace ;

every one  
has enough,

<sup>1</sup> Tib. A vii. starts again with leaf 63.

The Pilgrim.as is His  
will.

“ He parteth, as yt ys hys wyl.

20450

“ Therfor lat gracë be thy guyde, [Tib., leaf 63, back]

And al thy resouns set asyde ;

And wenë nat, in thyn entent,

[leaf 264, bk.]

Don't believe  
that the Stars  
have any  
influence for  
good or evil.

The sterrys nor the ffyrment

20454

Ha no vertu (*with-outë* glose)Good or evel, for<sup>1</sup> to dyspose,[<sup>1</sup> for om. Tib.]

But as the lord celestyal

Ordeyneth, that govërneth al.

20458

Wher-for, beholde and loke a-ryht,

And deme off resoun in thy syht,

And be *with* me nat evele apayd.if they had,  
a man might  
as well be  
a thief or  
robber

“ Yiff yt wer soth that thow hast sayd,

20462

Yt wer as<sup>2</sup> good (thys, the cheff)[<sup>2</sup> all St.]

To ben a robbere and a theff,

(By the resouns that thow gan,<sup>3</sup>)[<sup>3</sup> began St.]as a true  
man,  
since Necess-  
sity would  
make him  
one.If the Stars  
have ordaind  
it *must* be so,

As for to ben A trewë man,

20466

ffolwyng, off necessity,

That yt myhte noon other be ;

[Stowe, leaf 335, back]

The sterrys, the hevene, bothë two,

Han ordeyned yt mot be so

20470

By ther heavenly influence,

Wyth-outen any résystence.

why should  
a thief be  
punisht,

or a true man

Why sholde A theff than punysshed be,

That fro robbry may nat ffile ;

20474

Or A trewe man, by resoun,

Vertuous off condycioun,

Mawgre hys wyl *and*<sup>4</sup> al hys myht,[<sup>4</sup> with St., and Tib.]

Escheweth wrong, and doth al ryht.

20478

rewarded,

Touchyng hys meryte nor gerdoun,

He noon dysserveth, off resoun,

as the stars  
are the cause  
whereby a  
man does  
well ?

ffor the sterrys euerydel

Ben only cause that he doth wel.

20482

Wher-vp-on (who-so taketh hede)

Bothë sholde haue ylychë mede,

Good or harm, wher-so thé werche.

“ And also off al hooly<sup>5</sup> cherche, [<sup>5</sup> hooly om. Tib.] 20486

Yiff thy resouns wer certeyn,

Moreover, the  
Sacraments  
would avail  
nought,

The sacramentys wer in veyn

In thys cas (yiff yt be souht) ;



*The time of a Man's Birth has nought to do with his Life.* 547

- "ffor they sholde a-vayllē nouht, 20490 *The Pilgrim.*  
Nor to mankynde do<sup>1</sup> no good. [1 C., Tib., be St.] [leaf 265]  
" And Cryst Ihesu, that shadde hys blood, nor the death  
Only mankynde for to save, of Christ.  
What effectē<sup>2</sup> sholdē haue [2 Tib., effect C., St.] 20494  
Hys peyne or gretē passioun,  
To brynge vs to savacioun, [3 C., Tib., do well St.]  
Yiff no man myghte don evel<sup>3</sup> nor good, If no man  
But evene so as the hevene stood? 20498 could do evil  
Ther wer noon helpē nor socour; as the Stars  
The wych<sup>4</sup> wer a gret errour, [4 whiche Tib.] direct,  
A man to leve in any<sup>5</sup> wyse [5 C., Tib., such a St.] there'd be no  
So as thow dost her devyse; 20502 help for us.  
ffro<sup>6</sup> wych, I pray god me preserue! [6 Tib., ffor C., St.]  
"Thow seyst also, men sholde obserue  
Houres and constellaciouns As to hours  
ffor sondry operaciouns; 20506 and constel-  
The ascendent, consydre and se, lations,  
Off a manhys natyvyte, you say that  
To ffynde the dysposicioun a man's  
Off A manhys condycioun, 20510 nativity  
To good or evel,<sup>7</sup> be kyndely lawe [7 badd St.] controls his  
Off nature, he sholdē drawe; disposition  
The wychē (who<sup>8</sup> the trouthe espyes) [8 C., Tib., who-so St.] and con-  
Ar<sup>9</sup> but fables, and ful off lyes; [9 C., Tib., as St.] 20514 ditious, &c.:  
ffor men ha seyn<sup>10</sup> her-to-fforn, [10 sene St., seyne Tib.]  
Two chyl dren in O moment born,  
The ton ryht good and fortunat,  
And the tother infortunat; 20518  
And men ha seyn<sup>5</sup> ek at O tyme, that of two  
(Bothe at Evyn and at pryme,) sick, one  
Twey men that a crafft wel konne: must live,  
At On hour they ha be-gonne; [Tib., leaf 64, back] 20522  
The ton Off hem ful wel hath wrouht,  
And the tother hath<sup>11</sup> do ryht nouht.  
And tweyne, on hour (who kan espye)  
Han bothe had O malladye: [11 The tother he hath Tib.] 20526  
The ton was mad hol by nature,  
The tother myghtē nat endure, [C. & St.] [leaf 265, bk.]  
But hath deyed, in certeyn: ,, the other die;

- The Pilgrim.* "Werfor thy resouns be but veyn. 20530  
 so nativity's  
 influence is  
 nonsense.  
 Of 100,000  
 men in battle,  
 Touchynge thyn oppynyoun;  
 An hundryd thousand men assayle  
 Euerych other in bataylle; 20534  
 Wher-off kometh ther<sup>1</sup> destyne, [<sup>1</sup> C., Tib., that St.]  
 That they ben alle at o Iourne,  
 And yet *par cas* (yt ys no nay)  
 They wer nat alle born<sup>2</sup> on<sup>2</sup> o day, [<sup>2</sup> in St.] 20538  
 Nor they nat entre, nyh nor ferre,  
 AH at tonys<sup>3</sup> in-to that werre; [<sup>3</sup> ones St.]  
 And yet, by Martys<sup>4</sup> mortal lawe, [<sup>4</sup> martis St., marrys C.]  
 Euerychon they ben yslawe: 20542  
 Tel the cause what may thys be,  
 And spek no mor off destyne.  
 "Yet som folk ben ordynat,  
 And also predestynat, 20546  
 Prescrys<sup>5</sup> to-for to Ioye and blysse, [<sup>5</sup> Prescrys St., Prescrys C.,  
 Prescrys Tib.]  
 Off the wych som other mysse,  
 Swych as (in conclusioun)  
 Gon vn-to<sup>6</sup> dampnac<sup>6</sup>ioun). [<sup>6</sup> C., St., in to Tib.] 20550  
 "And, trewly<sup>7</sup> (yt ys no dred) [<sup>7</sup> trewely Tib.]  
 The cause ys nat (who taketh hed,)  
 The dyvyn<sup>8</sup>e prescyence;  
 But the gret<sup>8</sup>e dyfference 20554  
 Ys causyd off good and off badde,  
 After the lyff that they her ladde. [<sup>8</sup> Tib., the St., thy C.]  
 And in this<sup>8</sup> world (bothe ffer and ner,<sup>9</sup>)  
 As they rowede in the Ryuer, [<sup>9</sup> leaves out of Tib., till  
 555/20812 below.] 20558  
 Somme to Ioye, somme to peyne,  
 ffro synne as they hem-sylff restreyne;  
 The good<sup>8</sup>e to savacioun,  
 The evele vn-to dampnac<sup>8</sup>ioun, 20562  
 Constreyned no-thing by destyne, [Stowe, leaf 336, back]  
 But by ffre wyl and lyberte. [<sup>10</sup> thyng om. St.]  
 "Thogh god knewe al thys thyng<sup>10</sup> to-for,  
 Many<sup>11</sup> day or they wer born, [<sup>11</sup> Many a St.] 20566  
 Hys knowyng nor hys prescyence,  
 Vn-to man doth noon offence.  
 ffredam ys yove<sup>12</sup> to hem to chese, [<sup>12</sup> gyven St.]
- all were not  
 born on the  
 same day,  
 though all are  
 slain.  
 Yet some folk  
 are predesti-  
 nate to blisse,  
 and some to  
 damnation.  
 But the cause  
 is not God's  
 foreknow-  
 ledge:  
 it is the great  
 difference in  
 the life that  
 folk lead,  
 which sends  
 them to  
 salvation or  
 damnation.  
 Though God  
 knows it all  
 [leaf 266]  
 beforehand,  
 men are free  
 to choose

- “ Whether hym lyst to wynne or lese ;  
ffor, knowyng (who that lookē wel)  
Off god, ne causeth neueradel  
Wher them lyst, off bothē tweyne,  
To gon to Ioye, outhur to payne.  
“ And, ther-for, do by my lore,  
And off destyne speke no more ;  
ffor the planetys euerychon,  
And the sygnēs, on by On,  
And euery sterre, in hys degre,  
Mevyn by the volunte  
Off the lord that syt aloffte.  
“ And also (as yt falleth offte)  
ffolkys that in thys world her be,  
(At the Eye as thow mayst se,)  
Somme be lame, and feble off myght ;  
And sommē strong, and gon vp-ryht,  
And many welde hem sylff ryht wel ;  
But, off the sterrys neueradel,  
Nor off the hevenly influence,  
Strengthē, myght, nor impotence,  
Be nat causyd (on no syde)  
But as the lord lyst to provyde.  
“ No man blynd, nor no man lame  
Born—the gospel seyth the same ;—  
ffor whan cryst, in swych A eas,  
Off the Iewys axyd was,  
(As in Iohan ye may fynde,)  
Why the blynde man was bor<sup>1</sup> blynde, [<sup>1</sup> borne St.]  
He told hem pleynly at A word,  
‘To preve the workys off the<sup>2</sup> lord, [<sup>2</sup> oure St.]  
And hys dedys by myracle,  
With-outen any mor obstacel ;’  
And other causē was ther noon,  
As seyth the gospel off seyn Iohn.  
“ And nothyng thorgh the mocōun  
Off sterrys dysposicōun,  
Was thys blyndnesse to hym sent.  
“ And davyd seyth ‘ the fyrmament  
Was ordeyned, at O word,
- 20570 *The Pilgrim.*
- 20574 whether  
they’ll go to  
joy or pain.
- 20578 Say no more  
of Destiny.
- 20582 All the stars  
move by the  
will of God.
- 20586 others  
strong,
- 20590 the stars and  
heavenly in-  
fluences are  
not the cause,  
but only God.
- 20594 As to the  
blind,
- 20598 St. John says  
Christ told  
the Jews the  
man was  
born blind to  
show His  
miraculous  
power,
- 20602 [leaf 266, bk.]
- 20606 and not by  
the stars’  
disposal.
- David de-  
clares the  
fyrmament  
was ordaind

<i>The Pilgrim.</i>	To telle the werkys off the lord.	Celi enarrant.	20610
to declare the works of the Lord.	The sterrys, he <sup>1</sup> makyd for to shyne,	[Stowe, leaf 837]	
	Vp-on the Erthë tenlwyne;	[ <sup>1</sup> be St.]	
	Hih in hevене to abyde,		
	A-sonder only to devyde		20614
	The day and ek the dyrkë nyht.		
	“And in hys Centyloge a-ryht,		
Ptolemy says a wise man has power over all constellations.	The gretë clerk, kyng <sup>2</sup> Tholome,	[ <sup>2</sup> grete kyng St.]	
	Affermeth ther (who lyst to se);		20618
	He seyth (As I rehersë kan)		
	That in erthe A wysë <sup>3</sup> man	Sapiens dominabitur astris. [ <sup>3</sup> wyse St., wys C.]	
	Haueth domynacioun		
	Above ech constellacioun.”		20622
	And after he hadde herd me seyn,		
	Thus he answerde me ageyn :		
<i>Astrology</i>	Astrologye : <sup>4</sup>	[ <sup>4</sup> St., om. C.]	
answers me : According to this, the heavens have little power,	‘Affter thy wordys rehersyd here,		
	The heuene, with hys sterrys clere,		20626
	Sholdë hauen, in substaunce,		
	But lytel power or puissaunce,		
	And sholde also, by thy devys,		
and are of less worth than the earth with its fruits and flowers.	Ben also off lassë prys		20630
	Than ys the erthë, her doun lowe,		
	With greynys and with sedys sowe ;		
	ffor the Erthe, wher-on we gon,		
	Bryngeth fforth ffruitës many On,—		20634
	Euerych grouynge in hys kynde,—		
	And flourys fayre, as thow mayst fynde ;		
	And yet, for al hys gret ffayrnesse,		
[leaf 267]	The hevене haueth mor noblesse	[St. & C.]	20638
Yet the heavens are nobler than it,	Than hathe therthe in hys degre,	”	
	By many effects, as man may se ;	”	
	And it also more necessary.	”	
	And shortly, (for me lyst nat tarye,)	”	20642
and govern the earth.	In heavenly myght and puissaunce,		
	The erthe hath al hys governaunce.’		
<i>The Pilgrim.</i>	[The Pilgrim] :		
True, say I,	“ In som thyng thow seyst ful soth,		
	Touchyng that the hevене doth.		20646
	In erthe, ther sholdë non greyns sprynge,		



- “Nor ffruitys non yt sholde forth brynge,  
Ne wer the hevene (wyth hys myght)  
Gaff ther-to, counfort and lyht;  
ffor the hevene, thorgh hys bryhtnesse,  
Thorgh hys hete, and hys clernesse,  
Causeth in erthē many a payre  
fflourys and ffruit to spryngē fayre,  
And yiveth ther-to (as thow mayst se)  
fful grete gyfftyys off bewte,  
Lych as the lord off most renoun  
Hath yove hem by commyscioun.  
“But hys power, nor hys powste,  
Ne strechchet nat (who lyst to se,  
Neuere sythe the world by-gan,) [Stowe, leaf 337, back]  
Touchyng the gouernaunce off man.  
ffor man hath choys and volunte,  
ffredam also, and lyberte.  
Hevene ne sterrys, bothē two,  
Ther-*with* haue no-thing to do,  
Nor neuer afor, power hadde,  
To cause hym<sup>1</sup> to don good or badde. [1 them St.]  
“But whan I mette ffyrst *with* the,  
Off O thyng thow spak to me,  
Touchyng thy tother halff partye  
Wych callyd ys ‘Astronomye.’  
Tel me a-noon, and have y-do, [St. & C.]  
Ys she ffer now fro the go?  
Wher ys hyr habytacioun,  
Hyr dwellyng, or hyr mancïoun?”  
Astrologie:<sup>2</sup> [3 St., om. C.]  
“Wher that she be, her or yonder,  
We ne be nat ffer asonder,  
ffor vnder hyre protecciouns  
I makē dyvynaciouns;  
And by hyr power grauntyd me,  
I have scolerys two or thre,  
Wych that on me euere abyde,  
And departe nat fro my syde.’  
Pilgrim:<sup>3</sup>  
“Tel on a-noon, I pray the,
- The Pilgrim.*  
the heavens  
do give light  
and heat to  
the earth;  
20650  
20654  
20658  
but they  
don’t govern  
man.  
20662  
Man has  
choyce and  
freedom;  
20666  
and neither  
sky nor stars  
can make him  
do good or ill.  
20670  
Now tell me  
about  
Astronomy.  
[leaf 267, bk.]  
20674  
,,  
,,  
,,  
Astrology.  
20678  
Astronomy is  
near me.  
20682  
She has two  
Scholars for  
divining;  
*The Pilgrim.*  
[3 St., om. C.]

- The Pilgrim.* "Declare her namys here to me, 20686  
 And thy-sylff no-thing excuse,  
 Wher thow dost swych crafftës vse ;  
 ffor syth thow seyst so nyh they be,  
 With al myn herte I wolde hem se." 20690
- Astrology.* **Astrologie :**<sup>1</sup> [1 St., om. C.]  
 'ffor to ffulfyllë thy desyr :  
 The ffyrstë place ys in the ffyre ;  
 the first is And my scoler, ffyrst off echon,  
 Wher-so-euere that we gon, 20694  
 (I kan hyr in no wyse excuse,)  
 In that place she doth yt vse.  
 And she (as I shal specefye)  
 Pyromancy, who divines in the fire. Callyd ys 'Pyromancye' : 20698  
 ffro thennys she may nat wel dysseuere ;  
 And in the ffyr she dwelleth euere ;  
 And therby (in conclusioun)  
 She maketh hyr dyvynacioun, 20702  
 Be yt ffoul or be yt ffayr.
- The second is Aëromancy, who divines by air. 'My secounde scoler in the hayr<sup>2</sup> [2 is the ayre St.]  
 Pleylnly, affter my doctryne,  
 At allë tymës doth devyne ; 20706  
 And therfor (yiff thow konne espye),  
 [leaf 268] Hyr name ys callyd 'Aëromancye.'
- The third is 'The thrydde ys off fful gret renoun,  
 And hath hyr habytacioun [Stowe, leaf 338] 20710  
 In the se (who kan dyscerne) ;  
 Whom Neptunus doth gouerne ;  
 By whom (the story telleth thus)  
 The myghty man Neptanabus, 20714  
 ffader to Alysauudre the kyng,  
 Wrouht fful many A dyuers thyng ;  
 And in the water and in the se  
 Was al hys crafft, as thow mayst se. 20718  
 Therfore (me lyst nat for to lye),  
 Yt ys callyd Ydromancye,  
 By water (in conclusioun),  
 Hydro-mancy, who divines by water. Augurye or dyvynacioun. 20722
- The fourth is 'The ffourthë, (yt nedeth nat telle),  
 ffor, awhyle yiff thow wylt dwelle,



- Geomancy. 'On every thyng, *and* ech demaunde,  
Lyk as my ffygures me comaunde.'
- The Pilgrim. Pilgrym :<sup>1</sup> [1 St., om. C.]  
"Tel fforth to me euerydel,  
Wher-off serveth that tuel." 20766
- Geomancy. Geomancy :<sup>2</sup> [2 St., om. C.]  
'I looke thorgh (off hool entent)  
and the sky's Vp-ward to the ffymament,  
To han, vn-to my questioun,  
A maner dysposicioun, 20770  
Or that I my ffygur sue,  
influence. How the hevene doth influe.
- The Pilgrim. Pilgryme :<sup>3</sup> [3 St., om. C.]  
"Now I telle the Outterly,  
I scold Geomancy, That thow art ryht vnhappy, 20774  
And dygne (to myn oppynyoun)  
Off shame and off confusioun,  
and say it is folly to trust in Astrology. That, so myche off thy ffolye 20778  
[leaf 269] Trustest in astrology,  
Wenyng, at thy<sup>4</sup> comaundement, [4 the St.]  
ffor to make the ffymament  
As thow lyst, ryht at thyn hond,  
ffor to descende vp-on the sond, 20782  
By influence avale a-doun  
By causè off thy questioun ;  
Wenyng ta fond<sup>5</sup> Out a weye [5 to a found St.]  
That the hevene thé sholde obeye. 20786
- "In thyn hed ys no resoun,  
She has no sense in her head,  
Clernesse nor dyscrecioun ;  
and her craft is dangerous to simple folk. Thy crafft and thow be<sup>6</sup> peryllous [6 be, om. St.] 20790  
To symple ffolkys vertuuous,  
To brynge hem in mysgouernaunce.  
I praye god, saue me fro meschaunce,  
And ffro thy gret Inyquyte !
- I bid her go, Go hens, that I no mor thé se ! 20794  
I drede me gretly in my thouht,  
That I am in pereyl brouht ;  
Namly in thys dredful se,
- as I'm afraid I'm in danger of falling I trowe sothly that I be 20798  
ffalle on a pereyl doutëles,



Wych that callyd ys 'Cyrces.' "

*The Pilgrim.*

<sup>1</sup>Thys tweynë loudë gan to crye, [<sup>1</sup> Astrolog[y]e and Geomanoy  
St., om. C.]

into Cyrces.

And gan vn-to me specefye

20802

That I was falle vp-on Cyrces,<sup>2</sup>

[<sup>2</sup> cyrces St., cyces C.]

They tell me  
I have thus  
fallen.

And that I sholdë (doutëles,

By no treyne nor by no Iape)

ffrom ther<sup>3</sup> daunger nat escape.

[<sup>3</sup> theyr St.] 20806

And I, for dred, gan hastë me

So I sail off,

Streyht ageyn vn-to the se,

And lefte hem bothe on An ylond,

Makyng the poyntys in the sond. [Stowe, leaf 339] 20810

and leave  
Astrology  
and Geo-  
maney on the  
island.

And thanne I gan to bydde and preye,

That god wolde helpe me<sup>4</sup> on my weye, [Tib. A 7 begins here  
again, leaf 65]

ffrom allë<sup>5</sup> stormys in my passage, [<sup>4</sup> me Tib., om. C., St.]

[<sup>5</sup> alle Tib., al C., St.]

And also fro the gret outrage

20814

Off wyndës wych that, hiñ and lowe,

[C. & St.]

[leaf 260, bk.]

Sternëly at me gan blowe.

„

And in the samë syluë whyle,

I sawh apere a lytel yle,

20818

Then I find  
another little  
isle,

Wher-off I haddë gret gladnesse ;

And thyderward I gan me dresse ;

Rauhte so ffer vp with myn hond,

That, off grace, I kam to lond.

20822

And ther I sawh, off cher fful bold,

A vekkë, hydous and ryht old,

And wonder Ougly off hyr chere ;

Hyr handys she beet also yffere ;

20826

And hyr lawhyng to determyne,

Lych an hors she gan to wyne.<sup>6</sup> [<sup>6</sup> whyne Tib.]

and meet on  
it a hideous  
old hag  
(Idolatry),

who whinnies  
like a horse,

And I, my look vp-on hyr leyde,

And evene thus to hyre I seyde :

20830

**The Pylgryme:**<sup>7</sup>

[<sup>7</sup> Tib., Pilgrim St., om. C.]

“O thow most ffoul in beholding,

Tel on the cause off thy lawhyng !”

**Ydolatrie :**

[C. in margin ; Idolatrye Tib., St.]

*Idolatry.*

‘Kom On, and entre in with me,

And the causë thow shalt se.’

20834

and who  
bids me  
come into  
her house.

**[The Pilgrim] :**

[Blank for Illumination in C.]

And I entrede by hyr byddyng ;

And ther I ffound On<sup>8</sup> syttyng

[<sup>8</sup> oon Tib., on St.]

I enter with  
her, and find

- The Pilgrim.* In A chayer, an ymage,  
 an image on a chair,  
 crown'd like a king,  
 Ryht ffoul off look and off vysage : 20838  
 He sat crownyd lyk a kyng,  
 In hys hond a swerd holdyng ;  
 Vp-on hys shuldrys brood and large  
 [leaf 270] Me thouhtē that he had a targe, [Tib., leaf 65, back] 20842  
 [Tib., C., & St.]  
 Wyth blakē flyēs al depeynt :  
 with a shield painted with black flies and spiders, { Yreynēs<sup>1</sup> wern A-mong hem meynt ; „ [1 And vreyne Tib.]  
 [An Illumination follows this line in Tib.]  
 And (wych that ys ful foul to nevene) „ 20845  
 Ther was a maner off smoky levene<sup>2</sup> „ [2 heuene Tib.]  
 Wych the ydole dyde embrace. „  
 And round abouten in the place, „  
 Yt was fful (I yow ensure)  
 ( Off bryddēs dunge and foul ordure. 20850  
 To-for thys mawmet (in certeyn)  
 I sawh knelyn a vyleyn,  
 and a churl kneeling and sacrificing to it. With powdrys and<sup>3</sup> with fumys blake, [3 and om. Tib.]  
 Sacryfysē for to make 20854  
 To thys ydole, with hys sheld.  
 The churl is a carpenter or a mason. And he that<sup>4</sup> knelede (as I be-held) [4 that om. Tib.]  
 Was<sup>5</sup> (to myn Oppynyoun) [5 And was Tib.]  
 A Carpenter or a masoun. 20858  
*Idolatry.* **Idolatrye :**<sup>6</sup> [6 Tib., St., in margin C.]  
 Idolatrye Thanne thys dame Ydolatrye, [Stowe, leaf 339, back]  
 ffoul and horryble off look and Eye,  
 ‘ Behold,’ quod she, ‘ and lookē wel, [Tib., leaf 66]  
 And se the maner euerydel 20862  
 How I ha<sup>7</sup> Ioye and gret gladnesse [7 haue Tib.]  
 To sen thys cherl, by gret humblesse,  
 Toward thys mawmet hym-sylff tavaunce,<sup>8</sup> [8 to vauce Tib.]  
 Don worshepe, and obseruaunce ; 20866  
 And I abyde, for to se  
 That thow shalt knele vp-on thy kne,  
 To-fforn hym, by devocioun.  
 fforsake thy skryppe and thy bordoun ; { 20870  
 And, to hys myghty excellence,  
 Don worshepe and reuerence.’  
**The Pilgryme :**<sup>9</sup> [9 Tib., Pilgrim St., om. C.]  
 Lyst for thys thyng I ffyl<sup>10</sup> in blame, [10 Leste . . felle Tib.]

- “Tel on ffyrst, what ys thy name.” 20874 *The Pilgrim.*
- Dame Idolatrye:** [Tib., Ydolatre St., Ydolatrye in margin C.] [leaf 270, bk.]
- ‘Ydolatrye<sup>1</sup> I am,’ quod she, [1 And Idolatrye Tib.] *Idolatry.*
- ‘And off ffolkes that be ffre,’<sup>2</sup> [2 free Tib., St., ff C. burnt] She explains that she is ‘Idolatry,’
- Thys my custom and vságe [C., Tib., St.]
- ffor to brynge hem in seruage.] ,, 20878
- And I kan, by collusoun,
- Tourne al estatys vp-so-doun,
- And settē (thogh ffolk hadde yt sworn,)
- That ys bakward, to go befor. 20882
- To dyfface, ys my labour,
- The kyngēs worshepe and honour, ¶ *Deuteronomi. 6<sup>o</sup> (13)*
- And al that to my sylff applye. *Dominum deum tuum*
- ffor I am callyd ‘Ydolatrye,’ *timebis, & illi soli se[r-]* 20886  
*vies]. Tib., om. C., St.*
- The wychē (who wel lokē kan)
- ffrend and douhter to Sathan ;
- ffor Sathan (shortly for to telle)
- In mawmetys I make hym dwelle. 20890
- ‘By thys cherl vp-on hys kne, [Tib., leaf 66, back]
- Her thow mayst exaumples,
- How he, wyth al hys dyllygence,
- Doth hym honour and reuerence, 20894
- Wenyge, by hys apparaylle,
- The mawmet myhte to hym avaylle.
- ffor Sathan,—that ys cloos with-Inne, ¶
- To Infecte hys soule wyth synne, 20898
- And hys wyttys to entrouble,—
- Yiveth an answer wych ys double, ¶
- Wych hath (to marren hys entent,)
- A maner off double entendement, 20902
- And leueth hym euere in none-certeyn,<sup>3</sup> [3 none certeyne St., non certeyne Tib.]
- Or kepeth hym Muēt<sup>4</sup> off dysdeyn ; [4 muet St., Muet Tib.]
- And hys<sup>5</sup> réqueste doth refuse, [5 his Tib., hyr C., her St.]
- To make the fool more for<sup>6</sup> to muse, [6 for C., St., om. Tib.]
- Lose hys tyme, off wylfulness. 20907
- ‘And yet, in al hys wrechchyddnesse, [Stowe, leaf 340]
- Efft<sup>7</sup> he doth hys dyllygence, [7 Ofte Tib., eft St.]
- With<sup>8</sup> smoke and ffyr hym to encense, [8 With om. Tib.]
- Prayeth hys Mawmet nat to faylle, 20911
- To yive Answer, and hym<sup>9</sup> consaylle, [9 C., Tib., hem St.]
- and her object is to abolish the worship of God.
- She is the friend and daughter of Satan,
- who is enclosed in the idol,
- and always gives answers with a double meaning.
- The churl prays the idol for an answer;

- [leaf 271]  
Idolatry. ' And helpe hym, that he myghte spede,  
To forthre hym in hys gret nede, 20914  
Syth he in hym doth so affye.  
' Se how thys fool, off hys ffolye,  
Seth how hys Mawmet, ffoul off chere,  
but it hears  
not, and an-  
swers not, Herys<sup>1</sup> hath,<sup>2</sup> and may nat here; [<sup>1</sup> eres Tib., St.] [<sup>2</sup> he hath Tib.] 20918  
And syttynge also in hys se,  
Eyen hath, and may nat se ;  
for it is dumb  
as a stone, But ys as dowmb as stok or ston ; '  
And hath ffet, and may nat gon, 20922  
Nor from hys chayer, a foot remewe,  
Thogh al the world hym woldë sue.  
' Hys swerd, hys targë, in bataylle  
May to hym ryht nouht awaylle ; 20926  
and as dead  
as wood. ffor he ys ded, as ston or<sup>3</sup> tre. [<sup>3</sup> C., Tib., in St.] [Tib., leaf 67]  
And<sup>4</sup> trewly (so as thynketh me,) [<sup>4</sup> And oonly Tib.]  
Whoever be-  
lieves in it is  
a fool. Who doth to swych on,<sup>5</sup> reverence, [<sup>5</sup> oon Tib., one St.]  
Requerynge<sup>6</sup> hys benyvotence, [<sup>6</sup> Requyrynge Tib., requeryth St.]  
He ys (for short conclusioun) 20931  
A fool, in myn oppynyoun. ¶  
' And for to touchyn hym mor ner,  
The samë syluë<sup>7</sup> carpenter [<sup>7</sup> selfe same St., same silffe Tib.]  
Yet the car-  
penter first  
made the  
Idol, Dyde a-forn hys bysy peyne 20935  
To forge hym, wyth hys handys tweyne,  
And make hym ffyrst off swych entaylle,  
and knows  
it can't help  
him. And wot he may nothyng awaylle 20938  
To helpe hym, whan that<sup>8</sup> al ys do. [<sup>8</sup> that om. St., whanne Tib.]  
They ben A-coursyd, bothë two : ¶ Sapientie 14o. (8)  
¶ Idolum maledictum  
[est] et qui fecit illud.  
Tib.]  
That's why  
I laught. And thys the cause (wyth-outë more)  
ffyrst why that I lowh so sore.' 20942
- The Pilgrim. **The Pylgryme :**<sup>9</sup> [<sup>9</sup> Tib., Pilgrim St., om. C.]  
Yet nat-wyth-standyng, off entente,  
To the cherl<sup>10</sup> A-noon I wente, [<sup>10</sup> Churle Tib.]  
I bid the car-  
penter rise, Bad hym a-ryse, and that a-noon,  
And that he sholdë thenys gon, 20946  
And leue hys fals oppynyoun,  
[leaf 271, bk.] Go take<sup>11</sup> hys skryppe and hys bordoun, [<sup>11</sup> Tib., St.,  
(C. burnt)]  
And, off hertë ful mekly, ''  
and ask for-  
giveness for  
his guilt. Gon and crye the kyng, mercy 20950  
Off the gylt and the trespáce



- That he hadde don in that place,  
 And that hys hertē was so set  
 To worshepē A Marmoset, 20954  
 Wych to helpē, (fer nor ner,)  
 Hath no puissaunce nor power. [Stowe, leaf 340, back]  
 Wher-off (*with-outē* mor respyt,)  
 The Cherl in herte hadde gret despyt, 20958  
 And felly gan a-geyn abrayde,  
 And vn-to me ryht thus he sayde : [Tib., leaf 67, back]  
 The Vyleyne :<sup>1</sup> [1 St., veylne Tib., . . yleyn C., in margin.] *The Villain.*  
 ‘How darstow<sup>2</sup> me her repreue, [2 darste thow Tib.] and asks how  
 Or thyn hertē so to greue, 20962 him  
 To sen me don swych óbseruauce  
 With al myn hoolē affyaunce,  
 To thys ydólēs set on stages,  
 Syth pylgrymes, in ther<sup>3</sup> passáges [3 ther om. Tib.] 20966 when pil-  
 Honowre and worshepe, euerychon, grims wor-  
 Ymages off tymber and off ston ; ship images  
 And crystene peple, ful nyh alle, of wood and  
 On ther knes to-forn hem falle ; 20970 stone also ;  
 And, whan al to-gydre ys souht,  
 They may helpē yow ryht nowht,  
 Nor done to yow noon ávauntage,  
 No mor than her, may myn ymage.’ 20974 yet they help  
 no more than  
 his own idol  
 does.  
 ¶ The Pylgryme :<sup>4</sup> [4 Tib., Pilgrim St., om. C.] *The Pilgrim.*  
 ‘That thow woldest her conclude,  
 Thy resouns ar<sup>5</sup> but rude. [5 C., St. they are, Tib., St.  
 The 6-syllable line is good.]  
 ffor, sothly, we nothyng labourē  
 The ymáges to honoure, 20978 I tell him  
 this is not so.  
 Stook nor stor, nor that men peyntes ;  
 But we honoure the holy seyntes  
 Off whom they beryn the lyknesse,  
 In our myndē, to enpresse, 20982 We Chris-  
 tians honour  
 the saints  
 By clerē<sup>6</sup> demonstraciouns, [6 clere St., cler C., cleer Tib.] [leaf 272]  
 Ther martyrdam, ther passiouns,  
 Ther holy lyff, ther<sup>7</sup> myracles [7 and ther Tib.] for their  
 myracles,  
 Wych ben to vs but<sup>8</sup> spectacles, [8 but St., but as C.] 20986  
 And as merours, that represente  
 Ther trewe menyng and ther<sup>9</sup> entente, [9 ther om. St.]  
 Ther gretē labour and vycetórye ;

- The Pilgrim.* "That we sholdē ha memōrye, [Tib., leaf 68] 20990  
 and make By hem, a kalender to make,  
 from them a What they suffrede for crystes sake,  
 Calendar of Patriarches, Patryarchēs and prophētys,  
 Wych in hevene haue now her setys ; 20994  
 The<sup>1</sup> passioun off cryst hym-sylue, [<sup>1</sup> And the Tib.]  
 [An Illumination follows in Tib.]  
 And off hys apostelys twelue,  
 And off martyrs that wer vycetours ;  
 The pacyēce off cōfessours, 20998  
 And off maydenes, in ther degre,  
 That deyde<sup>2</sup> in vyrgynyte, [<sup>2</sup> C., deyed Tib., dyed St.]  
 As clerkys in ther lyvēs<sup>3</sup> ffynde. [<sup>3</sup> boks St.] [Stowe, leaf 341]  
 "Ymāges présente to Our mynde, 21002  
 And to vs, clerly expresse,  
 Off her lyvyng the holynesse ;  
 And for thys skyle, (with-outē let)  
 Ymages in cherches ben vp set ; 21006  
 And vn-to folkys many On,  
 fful gret profyt also they done,  
 Namly, to swych (I yow ensure)  
 That ne kan, no lettrure ; 21010  
 ffor, on ymāges whan they lookys,  
 Ther they rede, as in ther bookys,<sup>4</sup> [<sup>4</sup> loke . . boke St.,  
 lokys . . bokys Tib.]  
 What they ouhte off ryht to sue, [Tib., leaf 68, back]  
 And also what they shal<sup>5</sup> eschewe, [<sup>5</sup> schulde Tib., shuld St.]  
 Ther they may yt clerly lere. 21015  
 "But off thy mawmet, I wolde here,  
 Wych may thé no thyng socoure,  
 Why thow sholdest hym honoure. 21018  
 ffor (who that any resoun kan,)  
 With-Inne, enclosyd ys Sathan,  
 And ther hym-sylff hath mad a se,  
 The prynce off al inyquyte, 21022  
 The wychē<sup>6</sup> (shortly for tendyte,) [<sup>6</sup> whiche Tib., St., wych C.]  
 fful mortally he shal the quyte,  
 Whan he seth tyme, and best leyser.  
 And therfor, now, whyl thow art her, 21026  
 Off thy Mawmet for to telle,  
 Sey on ; for I ne may nat dwelle."
- of Christ and His Apostles, and Martyrs.  
 Our images express the Saints' holy lives,  
 and are set up in churches  
 that the unlearned may read from them as from books ;  
 and learn what to do, and to avoid.  
 [leaf 272, bk.]  
 But why should he worship the Idol, which contains Satan,  
 and will hurt him mortally ?

**The Vyleyn :**<sup>1</sup>

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

The Villain.

'Thow gest<sup>2</sup> no mor, as now, for me ; [<sup>2</sup> geste Tib., getst St.]

But off O thyng I warnë the ; 21030

Yiff thow in thys place abyde,

Myn ax shal thorgh thy nekkë glyde,

But yiff<sup>3</sup> thow do to myn Imáge, [<sup>3</sup> 3eue Tib.]

Lowly worshepe and homáge. 21034

Ches yiff<sup>3</sup> the lyst, and lat me se,

ffor thow gest<sup>4</sup> no mor off me.' [<sup>4</sup> getest St., geste Tib.]

The Car-  
penter de-  
clares he'll  
chop my  
head off if  
I don't  
worship his  
Idol.

**The Pylgryme :**<sup>5</sup>

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

The Pilgrim.

Than I stood in fful gret doute.

And as I tournede me aboute, 21038

Myd off thys Ile that I off tolde,

And euery party gan beholde,

Myd off thys se, looking ech way

How I myhte eskafe a-way ; 21042

And to-for myn Eye<sup>6</sup> I fond [<sup>6</sup> eyne St.] [Tib., leaf 69]

A Maryssh, or elles a merssh<sup>7</sup> lond, [<sup>7</sup> mershe St.]

That peryllous was, and ful profounde,

And off ffylthës ryht habounde. 21046

And thyder-ward as<sup>8</sup> I gan hye [<sup>8</sup> was C.]

A vekkë Old me dyde espye,

Komyng with an owgly cher ; [Stowe, leaf 341, back]

Vp-on hyr hed, a gret paner ; 21050

In hyr ryht hand (as I was war,)

An hand kut off, me sempte she bar.

And, or any hede I took,<sup>9</sup> [<sup>9</sup> I took Tib. (C. burnt), she toke St.]

She kauhte me<sup>10</sup> with a crokyd hooke.<sup>10</sup> [<sup>10</sup>—<sup>10</sup> Tib. (C. burnt),  
hoke St.]

[Blank in MS. for an Illumination, given in Tib.

*The old Witch has, in her left hand, a long stick,*

*hookt under the Pilgrim's left armpit ; and her*

*right hand grasps a big cut-off hand by its wrist.]*

And as she gan me fastë holde,

I axede hyre what that she wolde, 21056

And make<sup>11</sup> a declaracioun [<sup>11</sup> make C., Tib., St.]

Off name and off condycioun.

**¶ Sorcerye :**<sup>12</sup>

[<sup>12</sup> Tib., St., om. C.]

Sorcery

Quod she : 'vnderstond me thus ; 21059

My namë ys 'Bythálassus,'<sup>13</sup> [<sup>13</sup> bythallasus Tib., Bythassus C., St.]

Wych ys to seynë, (who lyst<sup>14</sup> se) [<sup>14</sup> lyste Tib., lyst C., St.]

tells me she  
is Bytha-  
lassus,

<i>Sorcery.</i>	<p>‘A ffamous pereyl off the se, In wych (wyth-uten any grace) [Tib., leaf 69, back]</p>
	<p>Allē<sup>1</sup> ffolk that forby pace, [1 Alle Tib., Al C., All St.] 21064</p>
	<p>And allē tho that thorgh me gon, I make hem perysshē,<sup>2</sup> euerychon. [2 peryshe St.]</p>
	<p>‘And also ek touchyng my name,</p>
and her name is	<p>I am callyd (by gret dyffame, 21068</p>
	<p>As som<sup>3</sup> ffolkys specefye,) [3 som C., Tib., some St.]</p>
Sortilege or Sorcery	<p>‘Sortylege<sup>4</sup> or Sorcerye.’ [4 Cortylage Tib.]</p>
	<p>Many folkys thus me calle ;</p>
	<p>And yet they hatē me nat<sup>5</sup> alle ; [5 not at St., nat C., not Tib.]</p>
	<p>I am be-lovyd, bothe ffer and ner. 21073</p>
	<p>‘And I ber ek in thys paner (Who that <i>with</i>-Innē lyst to seke).</p>
(with knives,	<p>Many knyves and hoodys ek, 21076</p>
	<p>Dyvers wrytēs and ymāges,</p>
and oint- ments, &c., in her basket);	<p>Oynementys and herbāges,</p>
	<p>Gādryd in constellaciouns ;</p>
	<p>ffor I obseruē my sesouns, 21080</p>
[leaf 273, bk.]	<p>and make off hem elleccyoun [Tib.]</p>
	<p>afftir myne oppynyoun. ”</p>
but she should be calld ‘Male- fice,’	<p>And ‘Maleffycē’, folkes<sup>6</sup> alle, [Tib.] [6 Malyfite folks St.]</p>
	<p>Off ryght, they shuldē me so calle. [Tib.] 21084</p>
	<p>I have ful many evel vsāges [Tib. &amp; C.]</p>
as her drinks	<p>Off drynkēs and off beverāges, ”</p>
	<p>Wherby I makē (her and yonder,</p>
	<p>ffrendys for to parte assonder ; 21088</p>
	<p>ffor, <i>with</i> fals coniurysouns<sup>7</sup> [7 C. &amp; Tib., coniurations St.]</p>
	<p>And <i>with</i> myn incantaciouns,</p>
and enchant- ments ruin folk,	<p>And many dyuers enchauntēment,</p>
	<p>Sondry folk ben oftē shent. 21092</p>
	<p>And, <i>with</i> dyuers crafftys ek,</p>
	<p>I kan makē men ful sek ;</p>
and kill some.	<p>And somme also ful cursydly</p>
	<p>ffor to deydē sodeynly. 21096</p>
	<p>‘And, in lordys ek presēneys, [Stowe, leaf 242]</p>
	<p>I kan make ek<sup>8</sup> apparēneys [8 eke make Tib.]</p>
	<p>Whan that me lyst, ful many On, [Tib., leaf 70]</p>
	<p>Yiff I sholde telle hem euerychon.’ 21100</p>
<i>The Pilgrim.</i>	<p>¶ The Pylgryme :<sup>9</sup> [9 Pilgrim Tib., St., om. C.]</p>



- "Tel on, (with-outē mor taryng,) The Pilgrim.  
 Wher lernystow al thy konnyng.<sup>1</sup> [<sup>1</sup> konyng St.,  
kunnyng Tib.]
- ¶ Sorcerye:<sup>2</sup> [<sup>2</sup> Tib., St., eryl, in margin C.] Sorcery.
- 'Sothly, (as I rehersē kan,) She got her  
learning from  
Satan (who  
has his school  
near),  
 I lernede my konnyng off Sathan, 21104  
 [An Illumination follows in Tib., of the Devil and  
 four women, one with a long-headed rod, and an-  
 other with a child in her arms.]
- Wych halt hys scole nat hennys ffer,  
 And hath ydon ful<sup>3</sup> many A yer. [<sup>3</sup> ydone St.]
- And to that scolē kome and gon, 21107  
 Off scolerys ful many<sup>4</sup> on; [<sup>4</sup> scolars . . many a St., scolers . . many  
 Tib., scolerys . . manyng C.]
- And he, aboue al maner thyng,  
 Ys ful glad off ther komyng.  
 And off that Art, in many wyse,  
 Ther, I ha<sup>5</sup> lernyd the guyse. [<sup>5</sup> haue Tib.] 21112  
 And offte<sup>6</sup> sythe (yiff thow lyst se,) [<sup>6</sup> ofte C., Tib., eft St.]  
 Ther, wyth other scolerys be.'
- ¶ The Pylgryme:<sup>7</sup> [<sup>7</sup> Tib., Pilgrim St., om. C.] The Pilgrim.
- "Tel on (and make no mor lettyng<sup>8</sup>) [Tib., leaf 70, back] [leaf 274]  
 What gaff thow hym for thy kunnyng<sup>9</sup>? "[<sup>8</sup> lettyng Tib.,  
St. (C. burnt.)]
- ¶ Sorcerye:<sup>10</sup> [<sup>9</sup> kunnyng Tib., conyng St.] [<sup>10</sup> Tib., St., om. C.] Sorcery.
- 'The trouthe, yiff I tellē shal, 21117  
 My soule I gaff hym, hool and al,  
 And forsook (by chaffaryng)  
 The werkys off the myghty kyng. 21120  
 And who that euer wyl do so,  
 And to that scole approche vn-to,  
 He may (yiff that I shal nat lye,)  
 ffyndē ther swych<sup>11</sup> mercerye.' [<sup>11</sup> fynd . . suche St., ffynde . .  
 swyche Tib.]
- ¶ The Pylgryme:<sup>12</sup> [<sup>12</sup> Tib., Pilgrim St., om. C.] The Pilgrim.
- "Thow hast (as I shal devyse,) 21125  
 Mad a shrewdē<sup>13</sup> marchaundyse, [<sup>13</sup> schrewyd Tib.]  
 To yeue<sup>14</sup> A thyng off gret noblesse, [<sup>14</sup> yue C., 3eue Tib.]  
 Excelling ek in worthynesse, 21128  
 And also off so<sup>15</sup> gret vertu, [<sup>15</sup> so C., St., om. Tib.]  
 ffor a thyng off no valu,  
 And (off trouthe and off resoun)  
 Most wyl<sup>16</sup> off reputacioun; [<sup>16</sup> vyle Tib., vyll St.] 21132  
 ffor the wych, (I dar wel telle,)

*The Pilgrim.* "In gretē<sup>1</sup> pereyl thow dost dwelle, [<sup>1</sup> gret C., St., gvet Tib.]  
 and that she stands in  
 great peril, (Off verray soth, And off no Iape,) Neuere lykly to eskape." 21136

*Sorcery.* ¶ Sorcerye :<sup>2</sup> [<sup>2</sup> Tib., St., in margin C.]

'Al thy seying, euerydel,  
 I wot my-sylff that, wonder wel ;  
 ffor I stonde in swych meschaunce  
 That I ha<sup>3</sup> no répentance ; [<sup>3</sup> haue St.] 21140  
 I am so ffer ybrouht with-Inne, [Tib., leaf 71]  
 And engluyd so with synne, [Stowe, leaf 342, back]

but she  
 doesn't  
 repent,

and will not  
 change tho'  
 she goes to  
 Hell for it.

Se clevyng vp-on myn errour,  
 That I truste on no socour ; 21144  
 ffor thogh I sholdē go to helle,  
 I wyl nat go ffro that I telle.'

[leaf 274, bk.]  
*The Pilgrim.*

I ask her  
 what the  
 cut-off hand  
 means.

¶ The Pylgryme :<sup>4</sup> [<sup>4</sup> Tib., om. C., St.]  
 "Declare to me, and haue Ido, [Tib.]  
 Where-off seruith that hand also ,, 21148  
 whiche thow<sup>5</sup> holdyst now so ffaste : ,,  
 Thys thyng, expowne to me in hast." [<sup>5</sup> thow St., that Tib.]

*Sorcery.* ¶ Sorcerye :<sup>6</sup> [<sup>6</sup> Tib., St., eryl in margin C.]

She says  
 Mathesis  
 gave it her  
 long ago,

*Quod* she to me ageyn<sup>7</sup> a-noon ; [<sup>7</sup> ageyn, om. Tib.]  
 'Máthesis, fful yore agon, [C. & Tib.] 21152

and also a  
 whole face,

Gaff yt to me (by gret outráge,)  
 And also ek<sup>8</sup> an hool vyságe, [<sup>8</sup> C., Tib., eke also St.]  
 Wych that I haue in my depooos,  
 Her, with-Inne my paner cloos. 21156

cald 'Physi-  
 ognomy,' and  
 the hand is  
 'Chiro-  
 mancy,' to  
 tell folke's  
 fortunes by.

Yt ys ycallyd 'Physonomye,'<sup>9</sup>  
 And thys hand 'Cyromaneye,'<sup>9</sup> [<sup>9</sup> Tib. transposes these lines.]  
 To telle the dysposiciouns  
 Off ffolk, and ther condyciouns.' 21160

*The Pilgrim.*

¶ The Pylgryme :<sup>10</sup> [<sup>10</sup> Tib., Pilgrim St., om. C.]

"Tel on ! expowne that thyng to me,  
 In what wysē that myhte be,  
 Or that thow and I dysseuere ;  
 ffor, at that scole I was neuere." 21164

*Sorcery.* ¶ Sorcerye :<sup>11</sup> [<sup>11</sup> Tib., St., om. C.]

'Herdystow neuere (off áventure) [Tib., leaf 71, back]

[6-syll. line]

Man is cald a  
 Microcosm,

That a man, in scrypture,  
 Off thys<sup>12</sup> phylosofres alle, [<sup>12</sup> That off these Tib.]  
 How 'Myrocosome'<sup>13</sup> they hym calle, [<sup>13</sup> Tib., St.,  
 myrocosome C.]

‘ (Shortly to tellen, at O word)	
Nat ellys but ‘ the lassë world ’ ?	21170
¶ The Pylgryme : <sup>1</sup>	[ <sup>1</sup> Tib., Pilgrim St., om. C.]
“ I haue herd yt <sup>2</sup> in scolys offte,	[ <sup>2</sup> And I haue herd Tib.]
Ther yrad, <sup>3</sup> bothe loude and soffte.”	[ <sup>3</sup> ther I rad St., where I radde Tib.]
¶ Sorcerye : <sup>4</sup>	[ <sup>4</sup> St., . . erie in margin C.]
‘ Thyn Answere mvt be verrefyed ;	21173
Thys lassë world ys stelledfyed	which is starrd like the sky ;
Lych hevene, and as the ffirmament,	
Ther-off to make A Iugëment,—	21176
Vnderstonde by bothë two,	
The vysage and the hand also,—	that is, by man’s face and band.
Vp-on wych, by trewë syht,	
Men may yive a doom A-ryht,	21180 [leaf 275]
Tellë the condyciouns	By the lines in them, man’s fate can be told ; they are Nature’s Stars.
By dyvers lyneaciouns	
Wych ther be set (I the ensure,)	
Ryht as sterrys off nature.	21184
¶ The Pylgryme : <sup>5</sup>	[ <sup>5</sup> Tib., Pilgrim St., om. C.]
“ To thy wordys I may accorde	I partly agree with you, Sorcery.
In party, and nat dyscorde,	
That a man whom we nevene	[Stowe, leaf 343]
Ys ysterryd as the hevene ;	21188
But her-vp-on, in substaunce,	
Thow putttest nat in rémembraunce,	But recollect,
Namyngë thylkë lyneaciouns,	
By namys off constellaciouns ;	[Tib., leaf 72]
ffor trewëly <sup>6</sup> (who kan remembre)	[ <sup>6</sup> trewely Tib., trewly C., truly St.]
The body off man, and euery membre,	
Ben off erthë, in certeyn,	man’s body is of earth, and will turn to earth.
And to erthe shal tourne ageyn.	21196
“ And, after philisofres talys,	Philosophers’ tales say that there are hills and valleys,
Ther ben hyllës, ther ben walës, <sup>7</sup>	[ <sup>7</sup> talis . . valys Tib., tallis . . vallis St.]
Medwes, ryvers, bothë two,	
Wyldë bestys ek also,	21200
And gretë ffieldys men may sen,	fields and paths,
And pathes that hem departeth <sup>8</sup> a-twen,	[ <sup>8</sup> departe Tib.]
And places also off desert,	
Sommë open, somme couert :	21204
Thys be the lyneaciouns	and lines cald

- The Pilgrim.* "Y-namyd constellaciouns,  
 Constella- In the handys and the vysage,  
 tions in man's Wherby, clerkys that be sage, 21208  
 hands and  
 faces,  
 Affter thyn oppynyoun,  
 whereby Makë dyvynacioun,  
 their disposi- And declare to the and me  
 tions can be (Who that kan beholde and se) 21212  
 divined.  
 A manhys<sup>1</sup> dysposicioun. [1 mannes Tib., mans St.]
- But all this is fables and lies.  
 "But al thys, in conclusioun;  
 To devynë, by swych<sup>2</sup> thynges, [2 swyche Tib., anche St.]  
 [leaf 275, bk.] Ar but fables and lesynges. [C. & Tib.] 21216  
 ffor, (yiff thow wylt trewly nevene,) ,,  
 In A man, ther ys noon hevene,  
 The only heaven in man is his soul,  
 (ffor to name yt trewely.<sup>3</sup>) [3 trewly C., truly St.]  
 But hys sowle al only. 21220  
 What so euere ther-off thow telles,  
 That ys hys hevene, and nothyng ellys :  
 Thus clerkys seyn, that trouthe komme.
- and of this, the Sun or intellect  
 And, off thys, the bryhtë sonne : 21224  
 Namyd ys (in sentement)  
 Intellect or entendement.<sup>4</sup> [4 C., Tib., Incelent or encendement St.]  
 The monë<sup>5</sup> (in conclusioun) [5 mone Tib., name C.]
- is his reason ; Ys ycalld hys resoun, [Tib., leaf 72, back] 21228  
 Hys vertues, and goodë thewes.
- and his good example is the Stars.  
 "And good exauple that he shewes,  
 Tho ben the sterrys bryht and clere,  
 Wych that in thys heuene apere. 21232
- Clerks call the less world man,  
 And hooly clerkys, in bookys kan,  
 'The lassë world' thus calle A man.  
 And who that hath most holynesse  
 In vertu, haveth most bryhtnesse : 21236
- and his Stars make him cald Celestial.  
 Wych sterrys make a man at al  
 To be calld 'celestial,' [Stowe, leaf 343, back]  
 And concluden (off Resoun,)  
 Hevenly dysposicioun. 21240  
 Thys the trowthe, with-outë glose.
- But to suppose that shapes and lines  
 "And lyk thy wordys, I suppose,  
 Affter the caas off thy seying.<sup>6</sup> [6 seyinge Tib., sayenge St.]  
 That swyche toknys outward shewyng, 21244  
 ffigures or<sup>7</sup> lyneaciouns, [7 and Tib.]



"Shewede the condyciouns,		<i>The Pilgrim.</i>
And outward made ther-on A skyl		
Off governaunce towchyng hys wyl,	21248	govern Man's will is
Off folkys inclinaciouns,—		
Yt ar <sup>1</sup> but fals fundaciouns,	[ <sup>1</sup> That are Tib.]	nonsense.
(Ther-vp-on, who lyst to se,)		
To conclude necessitye,	21252	
That yt muste be so off ryht.		[leaf 276]
"ffor tooknys, in A manhys <sup>2</sup> syht, [ <sup>2</sup> mannes Tib., mans St.]		They are but signs, and oft deceive.
And sygnēs (bothe at eve and prime,)		
Deceyve and faylle ful offtē tyme,	21256	
To folk that looke with eyen cler.		
Ryght as, off A tauerner,		As a taverner hangs out a green bust for a sign,
The grenē bussh that hangeth out,	21260	
Ys a sygne (yt ys no doute,)		
Outward, folkys for to telle,		
That with-Inne ys wyn to sell.		that wine is on sale inside;
And for al that, (I the ensure)		
Yt may falle <sup>3</sup> off aventure, [ <sup>3</sup> fayle St.] [Tib., leaf 73]	21264	
ffor alle the bowes, rekne echon,		but sometimes it isn't.
That, with-Inne, wyn ys ther noon.		
"And Evene (to purpos off thys cas,)		
Yt ffyl thus off Ypocras,	21268	The shape and image of the philosopher Hippocras
The phyllysofre ful famous,		
Ryht prudent and vertuous,		
Off whom the ffygur and ymage		
And tooknys alle off hys vysage,	21272	
Wer ybrouht to Phylemoun,		were brought to Phylemon,
A phylisofre off gret renoun,		
ffor to descryue hem by and by,		
And to concluden naturelly	21276	
Al the inclynaciouns		
And also the condiciouns		
Off Ypocras, that was so wys.		
"And Philemoun (by short avys)	21280	
Concludede (as in sentement)		who, by them, adjudged him to be a vicious man,
That he was incontynent,		
And off hys lyvyng vycious,		
And naturely ek lecherous.	21284	
ffor (whan he took good heed ther-to,)		

*The Pilgrim.*

“The tooknys outward told hym so,

By Open demonstracioun.

[Stowe, leaf 344]

“But ypocras, (off good resoun)

21288

[leaf 276, bk.]

By vertu only, dyde hys peyne,

But Hippo-  
cras bridled  
his inclin-  
ations by his  
reason, and  
lived virtu-  
ously.

Alle the sygnès to restreyne,

ffor-dyde hys inclynacioun

Wyth a brydel off resoun;

21292

And wyth hys flessch held swych a stryff,

That he was vertuous off lyff.

His outward  
shape and  
lines caused  
no necessity.

“The tooknys (who so lyst to se)

Causede noon necessitye;

21296

ffor, thogh they gaff an apparence,

They wer fals<sup>1</sup> in éxistence,[<sup>1</sup> were ffalse Tib.]

And maden a ful strong lesyng

[Tib., leaf 73, back]

To Phylemoun in hys demyng.

21300

“Wher-for, lernë thys off me;

Lat thy ffantasyës<sup>2</sup> be,[<sup>2</sup> ffantesye Tib.]ffor to bryngë<sup>3</sup> folk in<sup>4</sup> rage,[<sup>3</sup> brynge Tib., bryng C., St.][<sup>4</sup> in a St.]

Both off thyn hand and thy vyságe,

21304

And also ek off thy paner

Therefore  
these arts are  
superstitious,  
and accurst.Wychë<sup>5</sup> that thow shewest her.[<sup>5</sup> whiche Tib., St., wych C.]

ffor they be superstycious,

Cursyd, and ryht contagyous;

21308

And therfor, by the rede off me,

Chuck em  
into the sea.

A-noon let cast hem in the Se.”

And in thys poynt, good hed I took,

Then I broke  
away from,  
SorceryAnd brak<sup>6</sup> loos oute off hys hook;[<sup>6</sup> brake Tib., St.]

And, wyth-outë mor delay,

21313

Wentë forth vp-on my way,

Tyl at the laste I gan Aproche

and went to  
a rock,

ffastë by vn-to A roche.

21316

And I a-noon (off goode entente)

Ther-vp-on, a-noon I wente.

And to thys rochè large<sup>7</sup> and squar,[<sup>7</sup> longe Tib.]

The se kam down, or I was war,

21320

And besette me round aboute;

and was soon  
surrounded  
by the sea.

Wher-off I stood in ful gret doute,

And hadde in hertë fful gret wo,

Whan I was besegyð so

21324

Wyth the floodys sterne and huge,

- And knew,<sup>1</sup> as tho, no refuge, [1 knewe Tib., knew C., St.] *The Pilgrim.*  
 Confort nor consolacioun. [leaf 277]
- And sodeynly I sawh kome doun 21328 An old en-  
 A wonder Old enchaunteresse, v chantress  
 And to me-ward she gan hyr dresse. (Scylla)  
 And I sawh wel ek ther I stood, comes to me,  
 On the wawes how she rood, 21332 riding on  
 Off look and cherè<sup>2</sup> fful pervers; [2 chere St., cher C.] the waves,  
 And howndys manye and dyvers [Tib., leaf 74]  
 She hadde, behynde and ek befor; [Stowe, leaf 344, back]  
 And myghtyly she blewh-an horn, 21336  
 Made hyr houndys a gret route, and sets her  
 ffor tassaylle me round aboute. hounds at  
 me.
- [Blank in MS. for an Illumination, given in Tib.,  
 of the Hornblower on the waves, and the Pilgrim on  
 his little bit of ground, and eight hounds round  
 him.]
- And as I stood vp-on the wrak,  
 Evene thus to me she spak : 21340
- ¶ Scilla, (or) Conspiraccioun : <sup>3</sup> [3 Tib. (om. St.,  
 in margin C.)] *Scylla, or  
 Conspiracy.*  
 Quod she, 'thow must descende a-doun,  
 ffor ther geyneth no raunsoun  
 But that thow shalt devourèd be  
 Off thys houndys, that thow dost se.' 21344  
 She bids me  
 come down,  
 or her dogs  
 'll devour me.
- ¶ The Pylgryme : <sup>4</sup> [4 Tib., Pilgrim St., om. C.] *The Pilgrim.*  
 "Certys," quod I, "yt is no nay,  
 I stonde in a perillous way ;  
 But, I praye the, in thys rage,  
 Let me nat off my passage, 21348 I ask her not  
 to hinder me  
 Nor bryng me nat in no dyffame  
 Tyl that thow ha told thy name, [Tib., leaf 74, back] till she's told  
 me her name.  
 And shewyd, by relacioun,  
 Thy maner, and thy condycioun." 21352
- Scilla, Conspiracyoun : <sup>5</sup> [5 Tib., St., om. C.] *Scylla.*  
 ' My name (for short conclusioun)  
 Ys callyd 'Conspiracioun,' [leaf 277, bk.]  
 Or ellys (what so euere falle,) She says it's  
 Conspiracy,  
 'Scilla' ek thow mayst me calle ; 21356 or Scilla,  
 And am ek (yiff thow lyst<sup>6</sup> se) [6 lyste to Tib., lyst C., St.] a peril of the  
 sca.  
 On off the pereilles off the se.

- Scylla, or Conspiracy.*  
 She hunts folk who row in it,  
 and makes her hounds bark at 'em.  
 They bite grievously,  
 and are coupled by great oaths.  
 If they don't bark, they bite men,  
 and work by fraud.  
 She tells a story of two kings  
 who went to war.  
 The first attackt, with his knights,  
 [leaf 278]  
 who had sworn the day before to fight well.  
 But they faild him,
- ' I chace at hem that ther-in Rowe,  
 And make the fellë floodys flowe,  
 ffolkys for to putte in doute,  
 Do myn houndys, ful gret route,  
 Berkyn, and gret noysë make ;  
 And gretë bestys for to take  
 With-outë noysë or<sup>1</sup> berkyng : [1 or greet Tib.]  
 Wonder grevous ys ther bytyng.  
 I couple hem *with* myn owne hondys,  
 And gretë hothës<sup>2</sup> ben the bondys [2 othes Tib.] 21368  
 Wyth wych I make ther állyaunce,  
 Bothe by feyth and ássuraunce.  
 ' Wyth the noysë that they make,  
 Pylgrymes offte they don a-wake ; 21372  
 And thogh they berke nat On A man,  
 fful mortally they byten kan ;  
 And thogh they byten by greet<sup>3</sup> sleyhte, [3 greet Tib., gre C., St.]  
 Ther berkyng ys no thyng on heyhte ; 21376  
 Ther fraude ys do so couertlye,  
 That no man may yt espye ;  
 ffor, vnder colour, (in sothnesse,) 21379  
 They wyl ha<sup>4</sup> thank for her falsnesse. [4 wole haue Tib.]  
 ' And, to purpos off thys thyng, [leaf 75, Tib., with a big illumination of two kings going to war.]  
 Yt ffl onys, that a kyng,  
 A-geyn a-nother kyng nat ferre,  
 Off purpos held A mortal werre ; 21384  
 And *with* the meyne that they *with*-held,  
 Bothe they kam in-to the ffeld. [Stowe, leaf 345]  
 ' The ffyrstë kyng that I off telle,  
 With<sup>5</sup> knyhtys that aboute hym dwelle, [5 of St., with Tib., C.]  
 On whom he trustede as hys lyff, 21389  
 Gan fyrst asayllen in thys stryff ;  
 But for al that, I, *with* my wyle,  
 Thus I dyde the kyng begyle : 21392  
 I made hys knyhtys, the<sup>6</sup> day to-forn, [6 they C.]  
 Vn-to hym for to be sworn,  
 Ther-vp-on her lyff to spende,  
 That they sholde hym wel dyffende, 21396  
 And knyhtly gouerne the bataylle.  
 ' But at the poynt, they dyde hym faylle ;



- 'They entren in *with* manly chere ;  
 And whan they gan assemble yfere, 21400 *Scylla, or Conspiracy.*  
 Off purpos, thys<sup>1</sup> knyhtys euerychon, [<sup>1</sup> these Tib., thes St.]  
 Wer y-yolden, On by On,  
 By sleyhte and by collusioun,  
 To make hym payë ther raunsoun. 21404 and surrend-  
 Werfor, the samë kyng, allas, [Tib., leaf 75, back] erd, in order  
 Was deceyved in thys caas ; to make him  
 With shame and gret confusioun pay their  
 Drowh bak vn-to hys pavyllioun, 21408 ransom.  
 Supposynge, in hys drede,  
 That thys knyhtys off manhede  
 Hadde be take in that dystresse,  
 Off manhood and off hih prowessse. 21412 So the king  
 And therfor, touchyng ther raunsoun, had to re-  
 The kyng made ther redempcioun. treat,  
 And whan that they kam to hys syht,  
 He thankede hem *with* al hys myght, 21416 and redeem  
 Demynge, off manhood, for hys sake, his knights.  
 That they hadde, echon be take,  
 And lovede hem morë than befor, 21416 Then he  
 Be-cause they han hem so wel born : thankt them  
 But al was fals decepcioun, for their  
 Contrayre to hys oppynyoun. 21420 manhood,  
 'And swychë<sup>2</sup> houndys doutëles, [<sup>2</sup> swyche Tib., swych C.  
 God wot, I ha mo than a les ; suchë St.] 21424 and lovð  
 Off hem, plente and gret foysoun, them ;  
 ffor to cachche me venysoun,  
 Off ffattë bestys, hiñ off gres,  
 With howndys that be nat Rekkëles, 21428 but the whole  
 To chache,<sup>3</sup> and bryngë what they may, [<sup>3</sup> cache St.] thing was a  
 Hoom to my larder, day be day. fraud.  
 Swych houndys, myñ horn wel knowe,  
 And they wyl komë whan I blowe, 21432  
 And fawne also whan they me seth.  
 And thow most fele ther sharpë teth ;  
 And<sup>4</sup> trustë wele, they shal nat faylle, [<sup>4</sup> And Tib., for St.]  
 In al hast, the tassaylle.<sup>5</sup> [<sup>5</sup> to assaylle Tib., to assayll St.] [6-syll. line]  
 [Stowe, leaf, 345, back]  
 And wyth the blowyng off hyr horn,  
 (Bothe behyndë and befor,) When Scylla  
 blew her  
 horn,

- The Pilgrim.* As cruelly as the houndys kan,  
 her hounds Vp-on me echon they ran, [Tib., leaf 76] 21440  
 attackt me! And gan assaylle me mortally:  
 They berke, <sup>1</sup> they bytë, <sup>1</sup> ryht felly, [—<sup>1</sup> om. St., they bete Tib.]  
 And to me dydë ful gret wrong,  
 The gretë lemerys wer so strong. 21444
- But the waves make  
 her and her dogs And haddë nat the floodys be,  
 That drowh ageyn in-to the See,  
 And ek Scilla (of whom I tolde,) 21448  
 With hyr Eyen ffoul and Olde,  
 Caste hyr look on me A-non,  
 And saydë that she mustë gon  
 Bakward, and hyr-sylff *with-drawe*  
 Wyth the flood and wyth the wawe; 21452
- Scylla.* [Scylla or Conspiracy.]  
 she threaten-  
 ing to be  
 revenged if  
 she finds me  
 again. 'But ffyrst,' quod she, 'ha thys in mynde,  
 A-nother tyme, yiff I the ffynde,  
 Trustë fully, I shal be  
 Bet avengyd vp-on the.' 21456
- The Pilgrim.* [The Pilgrim.]  
 And whan hyr houndys and she wer gon,  
 I leffte behynden al aHon,  
 [leaf 279] [Blank in MS. for an Illumination, given in Tib.,  
 of the Pilgrim lying on his little oval green Island  
 in the sea, his bare knees, chest, and right arm  
 showing thro' rents in his torn white robe.]  
 Al to-torn and rent with wondys  
 Thorgh bytyng off hyr cruel houndys, 21460  
 Wyth gret sorwe and passioun,  
 In torment and affliccioun;  
 And me remembryng in certeyn, [Tib., leaf 76, back]  
 That yiff the floodys kome ageyn, 21464  
 She sholde, tencressë *with* my wo.  
 Kome ageyn hyr-sylff also;  
 Therefore, to fflen out off hyr syhte,  
 In the bestë wyse I myghte. 21468
- I am left  
 alone in  
 torment, and try to get I dyde my labour and my cure,  
 In hope my syluen to assure,  
 to some other Yiff I myhte, by hap or grace,  
 place. To drawë to som other place. 21472

And whyl I lay thus in A trance,		<i>The Pilgrim.</i>
In gret Anoy and p�rturbauce,		In a trance,
I herde a voys melodyus,		I hear a me-
Wonder soote and gracyous,	21476	lodyous voice,
Wych was to me ful gret plesaunce ;		
ffor I forgot al my grevaunce,		which makes
My dool and al my passioun,		me forget my
Wyth mellodye off thylk� soun.	21480	grief.
But as I stood thus in a wher,		
And drowh� <sup>1</sup> me toward the ryver,	[ <sup>1</sup> I drowe Tib., And	I go towards
A Tour I sawh, wylde and savage,	drowh C.]	the river,
And squar abouten, off passage,	21484	and see a
[An Illumination of the Tower follows in Tib., with		
flames coming out of six holes below the battlements.		
The Pilgrim is shown on his Island.]		
Wych hadd� Round� <sup>2</sup> ffenestrallys,	[ <sup>2</sup> Round C., St., rownd Tib.]	
Percyd thorgh, vp-on the wallys ;		
At wyche hoolys, (out off doute,)	[leaf 97 Tib., 346 Stowe]	
Smoke and flawm� passede oute ;	21488	[leaf 279, bk.]
And yet thys tour (who lok� wel,)		
Tournede abouten as a whel		which turns
[Blank in MS. for an Illumination.]		round like a
Vp-on the ffloydys Envyroun,		wheel
Wyth the wav�s vp and down.	21492	with the
Somwhyte (as I koud� knowe)		waves.
The hiest party was most lowe ;		Sometimes
And also (ek I sawh ful offte)		the top is at
The lowest party set alofte ;	21496	the bottom ;
And thus, by transmutacioun,		and then the
Yt turnede alway vp so down.		bottom is at
And in thys whyte, euer Among,		the top.
I herd� a melodyous song,	21500	In the Wheel
Off On (as I koude vnderstond,)		
That ber a phetele <sup>3</sup> in hys hond ;	[ <sup>3</sup> phethele Tib., phetell St.]	
And thys menstral (soth to seyne)		is a Minstrel,
Was d�partyd evene a tweyne :	21504	
ffrom the myddel vp, A man,		who is man
Donward (as I rehers� kan)		above and
A bryd wynged merveyllously,		bird below.
Wyth pawnyys streynynge mortally.	21508	

*The Pilgrim.*

[Blank in MS. for an Illumination, given in Tib., of  
a Bird-man flying to the Pilgrim, a curvd fiddle  
in his left hand, its curvd bow in his right.]

[leaf 280]

And thys bestē<sup>1</sup> ful savage,[<sup>1</sup> beeste Tib., best C.]

Lyk a man off hys vysage,

Spak to me fful curteysly ;

[Tib., leaf 77, back]

And thus he saydē muryely ;<sup>2</sup>[<sup>2</sup> merely Tib.] 21512*Worldly  
Gladness.*¶ Gladnesse off the World :<sup>3</sup> [<sup>3</sup> Tib., in margin C.]This Minstrel  
offers to play  
to me, as he

‘ Tel on to me (and sey nat nay),

What maner solace, or what play

Lovest thou best : tel on, lat se,

And I shal pleyn to-forē<sup>4</sup> the ; [<sup>4</sup> playen to fore Tib., pleyn to  
for C., p. to fore St.]can play  
everything,

ffor I kan (lych to thyn entent)

21517

Pleye on euery instrument ;

and amuses  
lords as wellAnd,<sup>5</sup> for to makē lordys cher,[<sup>5</sup> And om. Tib.]

Bothe at ches and the cheker,

21520

The drawhtes ther-off, ful wel I kan,

Ye / bet than any other man.

And whan that ylkē play ys do,

as shepherds.

ffor shepperdys I kan also,

21524

At the merellys, best off alle,

Whan so that they lyst me calle,

Pype and taboure in the strete,

Wyth lusty folkys whan I<sup>6</sup> mete.[<sup>6</sup> they Tib.] 21528He sings  
and dances a  
weddings ;

‘ At weddynges, to do plesaunce,

I kan karole wel, and<sup>7</sup> daunce ;[<sup>7</sup> and wel Tib.]

In euery play I do excelle.

And yt wer to long to telle

21532

The dysportys and the playes

That I vse on somer dayes :

My Ioye ys al in merthe and game ;

21535

and his name  
is ‘ Worldly  
Play.’And ‘ Worlrdly<sup>8</sup> Play,’ that ys my name. [<sup>8</sup> wordely Tib.]

‘ Men may me calle (off equyte)

a Mermaid  
(or Merman)]  
of the Sea.

A Mermayden off the se,

[Stowe, leaf 346, back]

That synge off custom, ay gladdest,

To-fora a storm and<sup>9</sup> a tempest,[<sup>9</sup> or St., and Tib.] 21540He makes  
people forget  
their Creator,  
and ruins  
them.To make ek folk<sup>10</sup> (thys my labour,) [<sup>10</sup> folke eke Tib.]

To forgetē ther creatour ;

And folk in my subieccioun,

[leaf 280, bk.]

I brynge hem to destruccioun.’

[Tib., leaf 78] 21544



¶ The Pylgryme:<sup>1</sup> [1 Tib., Pilgrim St., om. C.]The Pilgrim.

"Thogh thou be-gynnē in gladnesse,  
Thow endest euere in wrechchydnesse;  
Ellys I wolde, for my plesaunce,  
Wyth the haven aqweyntaunce.  
I pray the, put me out off doute  
Off thys tour turnynge aboute;  
What maner thyng that yt may be,  
ffyrst off alle, that wolde I se."

21548

I ask him  
what the  
Turning  
Tower  
means.

¶ Wordely Gladnesse:<sup>2</sup>[2 Tib., worldly gladnes  
St., om. C.]Worldly  
Gladness.

'ffyrst,<sup>3</sup> (yiff thou lyst to se),  
The grete Amýral off the see,  
Wych that callyd ys Sathan,  
Thys tour sothly he began;  
ffor he fyrst (off entencioun)  
Made ther hys habytacioun.

[3 Fyrste Tib., Fyret C., St.]

[6-syll. line]  
He says that  
Satan, Ad-  
miral of the  
Sea, began  
this tower,

21556

And other shyp ne hath he noon,  
Among the floodys for to gon,  
In the wyche, by gret deceyt,  
He lyth euere in a-wayt,  
Wyth pylgrymes to holdē stryff,  
And to make hem lese her lyff.

21560

and ever lies  
in wait for  
pilgrims.

He seth, bothe by hyl and vale,  
Thorough<sup>4</sup> thylkē hoolys smale,  
By what weyē that they gon;  
(Amongys wychē, thou art on,)

[4 Thorough Tib., Thorgh C.,  
thrwghe St.]

21568

And, to deceyve hem in her weye,  
Her he maketh me sytte, and pleye  
With sootē song and armonye,  
Alle pylgrymēs to espye.

He bids me  
play sweet  
songs to de-  
ceive them.

21572

Yt behoueth the taproche,

Or that thou go ner to that roche.<sup>5</sup> [Tib., leaf 78, back]

The Pylgryme:<sup>5</sup> [5 Tib., Pilgrim St., om. C.]The Pilgrim.

"Expownē fyrst-lyk<sup>6</sup> my desyr; [6 ffirste Tib., fyrst lyke St.]

Wherfor serueth the smoky ffyr

21576

That ysseth<sup>7</sup> at the hoolys oute,

[7 yssyth Tib., yssuythe St.]

In thylkē tour<sup>8</sup> round aboute:

[8 towre Tib.]

Wych thyng, fyrst to me declare;

[leaf 281]

And thanne to pleye, I shal nat spare."

21580

¶ Worldly Gladnesse:<sup>9</sup> [9 worldly C. in margin, Wordely  
Gladnesse Tib., worldly gladnes  
St.]Worldly  
Gladness.

- Worldly Gladness.* 'Sathan, devoyded off al grace,  
 He says, Satan has here his dwelling; Haveth ther hys dwellyng place.  
 In thylkë dyrkë ffyr, (nat bryht,) [Stowe, leaf 347] 21583  
 Ther he lyht,<sup>1</sup> bothe daye and nyht; [<sup>1</sup> lythe Tib., lyethe St.]  
 And A-mong the smokys blake,  
 Ther he gan hys bed to make.  
 And wyth that ffyr despytous,  
 and with his fire he makes folk amorous. He maketh folkys amorous; 21588  
 [*A double Illumination in Tib.: on the left a man kissing and embracing a woman; on the right two men playing at dice.*]  
 And with the flawme he kan enbrace,  
 folkys hertys to han solace  
 In worldly Ioyë (at A word)  
 Mor than in ther sovereyn lord. 21592  
 'The folkys wych, in ther desyr,  
 The people who burn in his fire That nyht and day brenne in thys ffyr,  
 Ar thylkë ffolkys (fynally)  
 Wych that brenne so fervently, 21596  
 Worldly goodys, whan they be-gynne,  
 are those who heap up riches, To encressyn and to wynne,  
 Gret tresour to multeplye;  
 In the wych they mor affye 21600  
 Inwardly, in ther entent,  
 which they trust more than God, Than in the lord, that al hath sent.  
 flowynge and ebbynge in thys se,  
 Som tyme with gret prosperyte, [<sup>2</sup> towr St., tourne Tib.] 21604  
 Somwhyle, whan the tourn<sup>2</sup> doth varye,  
 The world they fynde to hem contrárye;  
 Al goth to wrak; they may nat chese;  
 And thogh so fallë that they lese, 21608  
 And fynde ffortune in nowncerteyn,<sup>3</sup> [<sup>3</sup> no certayne St., nown certeyne Tib.]  
 Yet they wylle hem awntre<sup>4</sup> ageyn [<sup>4</sup> aventer St., aventure hem Tib.]  
 To sayllen in<sup>5</sup> thys perillous see, [<sup>5</sup> on Tib.]  
 So ful off mutablyte; 21612  
 ffor the hootë smoky ffyr  
 Neuere quencheth, in her desyr.  
 [leaf 281, bk.] And by his<sup>6</sup> sleyhtys, thus Sathan, [<sup>6</sup> his Tib., St., C. burnt]  
 He hath deceyvvd many A man. [St. & C.] 21616  
 Let now se, and make no Iape,

'Wher thow hys treynës kanst<sup>1</sup> eskafe.' [1 C., Tib., caust his trayns St.]

¶ The Pylgryme: <sup>2</sup> [2 Tib., Pilgrim St., om. C.]

The Pilgrim.

"Wyth-Outë long processe to make,

Hys tour and hym, her I forsake; 21620

And, (shortely<sup>3</sup> to specefye,) [3 schortely Tib., shortly C., St.]

Swychë pleyës I defye,

Wych bryng a man in sorwe and shame.

I repudiate  
these games,  
which bring  
a man to  
shaine.

But yiff that any other game [Tib., leaf 79, back] 21624

Thow kanst, I wyl abyde and se

The maner, how yt lyketh me."

And thys menstral than a-noon

Maade hys ffythele<sup>4</sup> for to gon, [4 ffeidle Tib.] 21628

The Merman  
plays his  
fiddle and  
sings;

And song wyth-al fful lustyly.

And wyth hys syngyng, sodeynly

To me he gan to<sup>5</sup> tourne hys tayl; [5 to om. Tib.] 21631

And wyth hys pawmys,<sup>6</sup> sharp as A nayl, [Stowe, ff. 347, bk.]

and then  
seizes me and  
throws me  
into the sea.

By the Arm he gan me streyne: [6 C., St., pawmes Tib.]

Mawgre my myght and al my peyne,

Horrybely<sup>7</sup> he castë me [7 Horrybely Tib., Horrybly C., horyble St.]

Amyddës off the gretë se, 21636

[*An Illumination follows in Tib., of the Pilgrim  
thrown off his Island into the sea; the Bird-  
Merman playing his own fiddle, and Youth (with  
wings) embracing him.*]

Among the wawës, ffer be southe.

And naddë ben<sup>8</sup> that tymë, Youthe, [8 ne had be St.]

(Off wych I thouhtë no thyng tho,

ffor she was ffiled, off yore ago,) 21640

I suppose that I hadde be

Perysshed Amyddys off the se.

I should have  
drownd, had  
not Youth  
saved me,—

But Youthë than, in hyr Retour,

Was to myn helpë gret socour; 21644

ffor Youthë, in the samë place,

The Merëmayden gan embrace,

who embraces  
the Merman,

That redy was, off cruelte,

[Tib., leaf 80]

Thylke tymë to ha stranglyd me, 21648

And don to me gret vyolence.

But, for Ioye off the presence

Off thys Youthe that I off spak,

[leaf 282]

I eskapede from hyr wrak, 21652

PILGRIMAGE.

P P

The Pilgrim.

while I swim  
back to my  
isle.

And hadde myn Arm ageyn at large ;

And (*with-out*)<sup>1</sup> shyp or barge, ) [<sup>1</sup> without Tib., St.]

I gan swymme, *with-Inne* a whyle,

Ageyn vn-to that samē yle 21656

ffro the wych that I kam ffro.

Whan the merēmayde was go—

I mene, thys worldys fals solace,

That gan so sore at me to chace ;— 21660

But lyst<sup>2</sup> she sholde ha taken me, [<sup>2</sup> leste Tib., lest St.]

I swam ful faste amyd the se ;

ffor dred off hyre, I was in were.

Youth re-  
joices with  
the Merman,

But Youthe and she, to-gydre yfere, 21664

fful gret Ioye they gan to make ;

and forsakes  
me.

And thus hath Yowthē me forsake ;

ffor than I loste hyr in certeyn,

That she to me kam neuer ageyn. 21668

So I sit down  
and lament.

And down I sat, ffor werynesse,

And gan compleyne in gret dystresse :

[*Blank in MS. for an Illumination, given in Tib., of  
the Pilgrim sitting on his Island.*]

“Allas,” quod I, (myd off my wo,) [Tib., leaf 80, back]

“Allas, allas ! what shal I do ? 21672

How shall I  
escape ?

How shal I, wrechche, eskape a-way

Out off thys yle ? weyllavay !

Five enchant-  
resses (Scylla,  
Circe, Siren,  
Charybdis  
and Bytha-  
lassus) have  
brought me  
to great dis-  
tress,

ffor, by .v.<sup>3</sup> Enchaunteresses, [<sup>3</sup> C., St., ffor ffyne Tib.]

I am brouht in gret dystressys, 21676

And in gret pereyl, doutēles :

ffor Scilla ffyrst, and ek Cyrce,

Han causyd me to gon A-mys ;

[leaf 282, bk.]

Syrēnes,<sup>4</sup> and Karibdis, [<sup>4</sup> Tib., C. burnt, Sirines St.] 21680

And Bythalassus,<sup>5</sup> werst of alle, [<sup>5</sup> Tib., St., C. burnt]

Ben attonys on me falle ; [Stowe, leaf 348] [St. & C.]

And, mortally me to be-guyle,

to stay long  
in this lele.

They han me brouht in-to thys Ile, ,, 21684

Long in sorwe to soioune,

And kan non other wey retourne,

To ffyndē socour in thys cas.

I may wel sorwe and seyn allas ! 21688

Out off my wey, in nouncerteyn,<sup>6</sup> [<sup>6</sup> nouncerteyn Tib.]

And kan no mene to kome Ageyn.



"Was neuere pylgrym in swych poynt, 21691 *The Pilgrim.*

Trewly, nor in swych disioynt.<sup>1</sup> [1 C., Tib., suche ioynt St.] No pilgrim  
ever was in  
such straits  
as I am.

"Now, goodē god, off thy grete grace,  
Be my socour in thys place!  
ffor thow, for my savacioun,  
Art the pomel off my bordoun. 21696 Thou art the  
pomel of my  
staff,

To the, as for my<sup>2</sup> cheff counfort, [2 the Tib., my St.]  
In thys nede I ha resort,  
To brynge me, through thy gretē myght,

In-to the weye I may go ryht, 21700  
And ben supportyd (fer and ner)  
Wyth that charbouncle bryht and cler,  
Wych that, wyth hys bemys bryht,

Yiveth vn-to my bordoun lyht. 21704  
"Now parte<sup>3</sup> with me, off thy clernesse, [3 parten St.]  
And bryng me Out off my dystresse,  
Out off thys dedly mortal rage! [Tib., leaf 81] Bring me  
out of my  
distress!

ffor, syth tyme off my tendre age, 21708  
My trust, and myn affyaunce,  
My loye, and al my suffisaunce,  
Al hooly hath ben in the,

Ageyns al aduersyte, 21712  
In euery peyne and ech labour,  
To fynden confort and socour.  
And now I<sup>4</sup> stonde in so gret drede, [4 I St., that C., Tib.]  
Helpe me in thys gretē<sup>5</sup> nede!" [5 gret C., St., greet Tib.] [leaf 283]

And whyl I gan me thus compleyne, 21717  
Evene A-mydd off al my peyne,  
I sawh, A-myddys off the se,  
A shyp<sup>6</sup> saylle towardys me; [6 shype St., shyp C.] 21720 a ship sails  
towards me,

And evene above, vp on the mast  
(Wherfor I was the lasse A-gast,  
I sawh a croos<sup>7</sup> stonde, (and nat flytte,) with a croos  
and a white  
dove on its  
mast,

And ther-vp-on, A dowē sytte, [7 crosse Tib., crosse St.] 21724  
Whyt as any mylk or snowh,  
Wheroff I haddē loye ynowh.

[An Illumination follows in Tib., of a Ship with its  
fore and hind castles, and a Dove on a Cross at  
the top of the mast. The Pilgrim is on his isle.]

And in thys shyp (a-geyn al shours,)

- The Pilgrim.* Ther wer castellys, and ek tours, 21728  
 and castles Wonder dyvers mansiouns, [Tib., leaf 61, back]  
 and towers. And sondry habytaciouns,  
 (By resemblaunce *and* semyng,) Lych the loggyng off A Kyng : 21732  
 And as I took good hed ther-at, [Stowe, leaf 348, back]  
 Al my sorwes I for-gaat ;  
 [Blank in MS. for an Illumination.]  
 Namly, syttyng on A roche, Arystoteles (*later*)  
 Whan I sawh the shyp aproche 21736  
 Toward the Ile war<sup>1</sup> I abood, [<sup>1</sup> where Tib., wher St.]  
 Wych dydē to me ful gret good ;  
 Namly, whan yt kam so faste,  
 And began ther, Anker caste. 21740  
 Out off wych ther ys descendyd,  
 On, that myhte nat ben amendyd,  
 I mene, the lady off most vertu,  
 Wych was callyd Gracē Dieu. 21744  
 [Blank in MS. for an Illumination, given in Tib., of  
*Grace Dieu, come out of the Ship (from which the  
 Dove has gone) on to the Island, and the Pilgrim  
 kneeling to her. A second Illumination of like  
 kind is on the top of leaf 82.*]  
 And ffyrst, whan that I dyde hyr se,  
 I ffyl a-doun vp-on my kne,  
 I kneel, and I pray her to I ffyl a-doun vp-on my kne,  
 help me. Prayed<sup>2</sup> hyr helpen in thys nede, [<sup>2</sup> I prayed Tib.]  
 To me that stood in so gret drede, 21748  
 Out off thys Ile, only by grace,  
 To helpyn that I myhtē pace.  
 [Grace Dieu].  
 'What ys al thys?' A-noon quod she ; [leaf 82, Tib.]  
 'Whens komestow? wher hastow be? 21752  
 fful longe (as thow shalt vnderstond)  
 I ha thē souht, On se and lond,  
 God woot, in ful good entent ;  
 And yt wer mor convenyent 21756  
 That thow sholdest, affter me  
 Ha souht, wher that I haddē be.  
 and asks But tel me, or thow go asyde,  
 Castestow,<sup>3</sup> her for tabyde, [<sup>3</sup> C., Tib., cast towē St.] 21760

‘Or to restyn any whyle

Wyth-Inne thys dredful peryllous yle?’

Pilgrim :<sup>1</sup>

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

“Certys, I stoonde in gretē<sup>2</sup> where [<sup>2</sup> gret C., St., greet Tib.]

Off that I am aryved here ;

21764

I whot<sup>3</sup> nat be what aventure.

[<sup>3</sup> woot Tib., wot St.]

And trewely<sup>4</sup> I yow ensure, [<sup>4</sup> trewely Tib., trewly C., truly St.]

I tell her No :

Tabyden her ys no plesaunce,

But a-nooy, and gret grevaunce ;

21768

And fayn I wolde (wyth al my myght)

Kome to the weyē that goth ryht ;

I want to  
leave the  
island.

And, Out off thys Ilē go,

[Tib., leaf 82, back]

So fful off sorwen<sup>5</sup> and off wo.”

[<sup>5</sup> sorow St.] 21772

¶ Grace Dieu :<sup>6</sup>

[<sup>6</sup> Tib., St., in margin C.]

Grace Dieu.

‘Thanne I castē, for thy sake,

Then she bids

In-to my shyp, thé for to take,

Only off mercy and pyte.

Entre in, and I shal lede the

21776

me enter her  
ship,

(Wyth-outen any mor delay,)

In-to A mor surer way :

That lynē ryht shal ledē the

To the place and the cyte

21780

Wych thow hast (with herte and thouht,)

Long tyme, as a pylgrym, soult.

[Stowe, leaf 349]

‘In myd weye thow must abyde,

And nat tourne on nouthur syde.

21784

And, redyly thy-sylff tavaunce,

Thow shalt fyndē dame Penaunce,

and return  
to Dame  
Penance.

Whom thow lefftest folylly ; [<sup>7</sup> wenteste thow Tib., wenst tow St.]

And therfor wentystow<sup>7</sup> wrongly :

21788

Wyth hyre thow woldest nat soiourne ;

But thow shalt ageyn retourne [<sup>8</sup> hegg Tib., heyghe St.]

Toward the hegg<sup>8</sup> off hyr plawntyng,

And seyen<sup>9</sup> to hyre thy felyng.’ [<sup>9</sup> seye Tib., seyn C.] 21792

¶ The Pylgrym :<sup>10</sup>

[<sup>10</sup> Pilgrim Tib., St., om. C.]

The Pilgrim.

“Ma dame,” quod I, “that ys my wyl ;

ffor (off resoun and off skyl)

Ech pylgrym sholdē (what he may,)

Desyre to gon the shortest way ;

21796

[leaf 284, bk.]

Yt wer goodly to do so.

- The Pilgrim. "And, for the confort that ye ha do  
To me, off mercy mor than ryht,  
I thank Grace Dieu, I thankē yow wyth al my myght." 21800  
And than thys lady, off hyr grace, [Tib., leaf 83]  
Brouhtē me vn-to a place  
Wych, syth tyme that I was born),  
I haddē neuere seyn to-forn ; 21804  
And thyder<sup>1</sup> she made me to gon [1 theder Tib., thethar St.]  
To a roche off hardē<sup>2</sup> ston [2 hard C., St., Tib.]  
And, At an eyē, ther ran oute  
Dropys off water al aboute : 21808  
The dropys wer (to my semyng)  
Lych saltē terys off wepyng ;  
And in-ta<sup>3</sup> cisterne ther besyde, [3 ta St., to a Tib.]  
The dropys gonnē for to glyde. 21812  
Grace Dieu. ¶ Grace Dieu :<sup>4</sup> [4 Tib., St., om. C.]  
'ffyrst,' quod Gracē Dieu to me,  
'In thys vessel that thow dost se,  
Wyth water off the hardē ston  
Thow must be bathyd, and that A-noon ; 21816  
Wych shal helpe, and be refuge  
To hiele thy wondys large and huge ;  
[Blank in MS. for an Illumination, given in Tib., of  
tears dropping, from an Eye in a hill, into an  
oblong marble bath, Grace Dieu, with hands  
spread, speaking to the Pilgrim.]  
before I enter her ship. ffor in my shyp thow entryst nouht,  
Tyl thy woundys be clenē souht.' 21820  
The Pilgrim. ¶ The Pylgrym :<sup>5</sup> [5 Tib., Pilgrim St., om. C.]  
[leaf 285] "I pray yow to<sup>6</sup> declarē me, [Tib., leaf 83, back]  
Thys Eye, with dropys, that I se ; [6 Madame I preye you Tib.]  
That 3e woldē specefye  
What thyng that yt doth sygnefye." 21824  
Grace Dieu. ¶ Grace Dieu answerith :<sup>7</sup> [7 Tib., Grace dieu St.,  
C. in margin]  
'Thys roche (yiff thow wylt wyt A-non)  
Wych ys hard as any ston,  
Ar the hertys, in ech estaat,  
Off folkys wych ben Indurat 21828  
To knowe ther errour and ther synne,  
In wych that they be fallyn Inne ;

who leads me  
to a rock,

with an Eye,  
out of which  
drops like  
tears run to

a cistern  
near.

In this I  
must bathe

before I enter  
her ship.

The Pilgrim.

[leaf 285]

Grace Dieu.

This rock is  
formed of  
hard hearts  
of men.





"But yiff ther werë mor plente."

*Grace Dieu.*

¶ *Grace Dieu Answerith:*<sup>1</sup> [<sup>1</sup> Tib., *grace dieu St., om. C.*]

*Quod* she to me (as in substaunce),

'Thow hast off water suffysaunce.' 21872

*The Pilgrim.*

*Grace Dieu*  
puts out her  
hand.

She saydë soth, as I wel ffond,

And puttë forth A-noon hyr hond

Toward hyr shyp off gret delyt. 21875

And thanne a-noon, a<sup>2</sup> dowë whyt [<sup>2</sup> a Tib., *St., om. C.*]

Retournyd ys at hyr callyng,

And kam to hyre A-noon fleyng.<sup>3</sup> [<sup>3</sup> anon to her flyenge *St.*]

The white  
dove brings  
her a wand,

In hyr beek she brouht A wond,

Wych Gracë Dieu took in hyr hond; 21880

And thanne the dowë (in certeyn) [*Tib., leaf 84, back*]

fley vn-to the shyp a-geyn. [*Stowe, leaf 350*]

Thys yerdë semptë (doutëles)

like the rod  
of Moses,

Lyk<sup>4</sup> to the yerde off Moyses, [<sup>4</sup> *C., St., om. Tib.*] 21884

Wyth wych (the byble seyth apert,)

The ston he smettë,<sup>5</sup> in desert; [<sup>5</sup> smot *Tib.*]

And w<sup>ith</sup> the water that out ran,

Off Israel, bothe beste and man, 21888

Drank ynowh in hábondaunce,

[leaf 286]

Ther was so hugë suffysaunce.

And trewly, as to myn entent,

By sygnës that wer evydent, 21892

with which  
*Grace Dieu*  
smites the  
rock,

Wyth the samë yerde a-noon,

Gracë Dieu smette<sup>5</sup> on the ston.

And thanne the rochë, Rowh and hard,

(I hadde ther-to ful good reward) 21896

At an eye (yt ys no doute)

The water gan to ronnen oute

In-to the vessel that I off spak,

That off plente ther was no lak. 21900

*Grace Dieu.*

[*Grace Dieu*]:

*Quod* *Grace Dieu* A-noon to me,

and plenty  
of water  
gushes out,

'Now thow hast ynowh plente

Off water, (I dar vndertake,)

Suffysauntly a bath to make; 21904

[Blank in MS. for an Illumination, given in Tib.,  
of the Pilgrim in a square white bath, filling with  
the drops from an Eye in a green rock, by which

*Grace Dieu stands, with a long wand in her right hand.]*

'And mor holsom yt ys to the,	[Tib., leaf 85]	<u>Grace Dieu.</u>
Be-cause the water (as thow mayst se,)		
Ys lewk: therfor yt ys mor hable,		lukewarm,
And to bathys mor coumfortable.'	21908	and nice to bathe in.

**[The Pilgrim]:**

And Gracē dieu me bad A-noon,		
In-to the bath I sholdē gon.		
And in I wente A-noon, by grace,		I get into the bath,
And ther a-bood but lytel space;	21912	
ffor (to rehersyn euerydel)		
The bath lykēde me nat ryht wel:		

I gan feynte on euery syde,		but feel faint,
Wher-fore I myhtē nat abyde	21916	[leaf 286, bk.]
In that bath to stondē <sup>1</sup> stable;	[ <sup>1</sup> C., Tib., bathe to stond St.]	and cannot long stay.

ffor, I was nat résemblable	¶ [Lavabo per singulas noctes] Lectum meum: lacrimis meis stratum [ineum] rigabo [Psal. vi. 7] Tib., om. C., St.
To kyng Davyd in my bathyng,	

Wych, wyth the terys off hys wepyng,	21920
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Wyssh hys bed-strawh <sup>2</sup> euerydel,	[ <sup>2</sup> wysche . . bedstraw Tib.]
---------------------------------------------	------------------------------------------

His bed also, (who lokē wel).

And <sup>3</sup> off the bath whan I was go,	[ <sup>3</sup> out Tib., St.]	When I'm out,
Gracē Dieu 'A-non kam to:	21924	

¶ Now Grace Dieu spekyth: <sup>4</sup>	[ <sup>4</sup> Tib., grace dieu St., om. C.]	<u>Grace Dieu.</u>
Quod she, 'wenystow to be		Grace Dieu

Al hool off thyn infyrmyte,		
And off thyn wondys euerychon,		reproves me
That so sonē art out gon,	21928	for not stop- ping in the bath.
Out off thys ylkē holsom welle,		

And lyst nat ther <sup>5</sup> no lenger dwelle?	[ <sup>5</sup> not ther in Tib.]
--------------------------------------------------	----------------------------------

'What woldestow ha sayd to me,		What should I have said to her if she'd cast me naked into thorns
Yiff I haddē wrappyd the,	21932	
Nakyd, cast the vp and down	[Stowe, leaf 350, back]	

In thornys for thy savacioun,		
Ther ta suffryd <sup>6</sup> sharp prykyng;	[ <sup>6</sup> to a suffred Tib., to sofer St.]	
Or, A-mong netlys fful bytyng,	21936	or nettles

Bak and brest, and euery syde;		
Whan thow myghtest nat abyde	[Tib., leaf 85, back]	

In soffte water, by suffraunce,		instead of soft water?
Thy-sylff in Elthē <sup>7</sup> to avaunce?	[ <sup>7</sup> helthe Tib.] 21940	

Grace Dieu.

How can I  
now enter  
her ship with  
Dame Pen-  
ance?

'Tel vn-to me the maner how,  
What wysë thow shalt entre now  
In-to my shyp, wher dame Penaunce  
Haueth al the gouernaunce,  
Bothe to bynden and vnbynde?  
I trowe thow wylt abyde behynde,  
And make her-off a long delay,  
And I shal seylle forth on my way.'

21944

21948

The Pilgrim.

[Tiberius,  
A vii.]

[Tib., leaf 85,  
back]

I ask for pity  
and mercy.

I promise  
that I will  
amend in  
her ship,

as a knight,  
when wound-  
ed, acquires  
greater  
courage.

¶ The Pylgryme:<sup>1</sup> [1 Tib., Pilgrim St., om. C.]

"Madame," thanne a-noon *quod* I,

"Haueth<sup>2</sup> on<sup>3</sup> me pyte and mercy! [2 Hath Tib., havythe St.]

With-in þoure schippe, so doth<sup>4</sup> provyde, [4 do St.]

By-hyndë that I not abyde. 21952

To trowthë, 3eue<sup>5</sup> 3e lyste entende, [5 yf St.]

With-in þoure schippe I schal amende,

And redresse also (I-wys,)

Alle that I haue don amys. 21956

¶ Considerith also in þoure syght,

That in batayle, a manly knyght,

(By exauple, as it is ffounde)

Whanne he hathe kaught eny<sup>6</sup> wounde, 21960

Not-withstondyng his langour, [6 hath ons cawht a St.]

It eneresith his vygoor,

Makith hym, off cher and off vysage,

The more hardy<sup>7</sup> off corage, [7 hardy St., hard Tib.] 21964

Grete emprysë vndertake,

ffor drede off deth, hem not fforsake."

Grace Dieu.

Grace Dieu  
says  
[Tib., leaf 86]

¶ Grace dieu answerith:<sup>8</sup> [8 grace dieu St.]

**Q**uod grace dieu anoon ryght,

'Byholde and se a noble knyght, 21968

Makyng thyne owne chaumberer,<sup>9</sup> [9 chaumber Tib., chamberer St.]

To bere thyne armure as<sup>10</sup> a sqvyer, [10 ike St.]

Whiche mayste not thy silff assure

ffor to berne hem, nor endure. 21972

'I woldë seen, to-ffore wytnesse,

Som knyghttely deede off hygh prowesse

Accomplyschid, thorough thi myght,

To bere recorde thow art a knyght, 21976

I ought  
rather to  
show some  
brave deed

<sup>3</sup> Many leaves are here missing in the MS. Cott. Vit., c. xiii.; but the missing portion is supplied from MS. Cott. Tib., A vii.



'By armës prevëd in som coste.

Thow art no thyng but wynde and boste,

Byhotyng myche, whan al is wrought,

And in deedë doste ryght nought.'

21980

[Tiberius,  
A vii.]

*Grace Dieu.*

than pro-  
mises.

¶ The Pylgryme:

"**M** Adame," quod I, "yt is no ffayle,  
I schal amendë with travayle;

And, I hope, vexacyoun

[Stowe, leaf 351]

Schal 3eue to me fful hygh renoun,

21984

To conquere som excellence

some excel-  
ling acts;

By vse and longe experyence.

"I haue pleyuely, in the see,

**Nauffragus** fful long I-be,

21988

And suffred (bothe este and weste,)

Many<sup>1</sup> perel and greet tempeste,

[<sup>1</sup> many a St.]

And 3it I stonde in a deluge.

But 3eue I haue off 3ou refuge,

21992

With-in 3oure schippe me ffor to marke,

As Noe was with-in his arke,

I may not (schortëly to telle,)

Escape out off this<sup>2</sup> ffloodës ffelle."

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

21996

¶ Grace dieu answerith:

[grace dieu St.]

*Grace Dieu.*

'**B**E wel provyded in thi thought,

She saye

That thow behotë me ryght nought,

3eue thow wolte<sup>3</sup> my thanke disserue,

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

But that thow wolte<sup>3</sup> trewely obserue;

22000

ffor bette it is, not vndertake,

And avowys noon to make,

Than to make hem by assent,

And breke hem affter, off entent:

22004

Swhiche avowës, loue I nought,

But they be made off herte and thought.

Wherffore, with-out eny slouthe,

Kepe thyne heeste to me, off trouthe.'

22008

I must keep  
mine.

¶ The Pylgryme:

*The Pilgrim.*

"**W**yth 3oure supportacyoun,

I assure her

It is myne entencyoun,

My promysse, bothë<sup>4</sup> day and nyght, [<sup>4</sup> bothe om. St.]

To kepe yt, as I haue byhyght."

22012

I will keep  
them.

¶ Grace dieu answerith:

[grace dieu St.]

- [Tiberius,  
A vii.]  
*The Pilgrim.*  
Then Grace  
Dieu takes  
me to the  
shore, where  
the ship is.  
Its bonds are  
loose.  
The osiers  
round it  
break,
- T**Hanne **Grace dieu**, with good chere,  
Ladde me down to the revere ;  
And there we han a schippe I-ffonde.  
With greetë bondis it was bounde ; 22016  
But the bondës sat not cloos ;  
The mostë parte off hem were loos ;  
The smalë osyers, here and 3onder, 22019  
To-brakë<sup>1</sup> thanne, and<sup>2</sup> wente asonder, [<sup>1</sup> brake St., brak Tib.]  
The hopës ábout the vessel,  
Bycause they were not boundë wel ;  
and its hoops 3it the hoops (it is no nay) 22024  
Were stronge I-nowgh at good assay ;  
Deffaute in hem was ffoundë noon ;  
But, ffor the osyers nygh echon  
come apart. Were brokë ffyrste (as it is ffounde),  
[Tib., leaf 87] Whereffore the hoopys were vnbounde. 22028
- ¶ **The Pylgryme:** [<sup>3</sup> with out Tib., St.]  
I ask Grace  
Dieu the  
name of the  
ship,  
“ **M**Adame,” quod I, “ with-outë<sup>3</sup> blame,  
Off 3oure schippe, telle me the name,  
And who that scholde it wel gouerne ;  
ffor sothely, as I kan discerne, 22032  
The gouérnour, is not wys,  
(As me thynket<sup>4</sup> in myn avys,) [<sup>4</sup> thynkythe St.]  
for letting its  
bonds break. That lyste suffren (off ffolye) 22035  
The boondës breke so reklesselye [Stowe, leaf 351, back]  
In myddës off the perelous see,  
In whiche there is no surëte.”
- Grace Dieu.*  
¶ **Grace dieu answerith:**  
This ship is  
‘ Religion,’  
which is  
bound with  
circum-  
stances and  
observances.  
Young folk  
neglect the  
observances ;
- T**His schippe (as by discripeyoun)  
I-callyd ys Relygyoun ; 22040  
Whiche is bounde with circumstauncis,  
And ffret with dyuerse óbseruauncis.  
And while that it is boundë wel,  
It may perysche neueradel ; 22044  
But 3ongë ffolkës neclygent,  
That entre this schippe off entent,  
And, thorough ther mys-gouernauncis,  
Kepë not the óbseruauncis 22048  
That were made by ffolkis olde,  
ffor to breke hem ben fful bolde :

- ‘firstē, thosyērys smale,  
Telle off hem but lytel tale, 22052 [Tiberius,  
Caste hem byhynden at her bak, A vii.]  
Where-thorwgh the schippe goth al to wrak : Grace Dieu.  
Breke the smalē circumstauncis,  
And ffare-wel the greete obseruauncis ! 22056 then the  
ffor, 3eue the smale comaundementis osiers break,  
Be not kepte in ther ententis, and the ship  
The greetē (in conclusyoun) goes to pieces.  
Gon vn-to destruccyoun. 22060  
The smalē (bothe in colde and heete,)  
Be wardeynēs off the greete ;  
And 3eue the smalē sothely ffayle,  
Aryght this schippe ne may not sayle. 22064  
Breke the smalē here and 3onder,  
And the greete muste goon assonder.  
Thus the schippe off religyoun  
Gothē offte to distruccyoun. 22068 Thus the ship  
So, woldē god, ther lyvyng of religion is  
Were lykē now ther gynnyng often ruind.  
The schippē scholde the better preve,  
Ageyne al tempeste hym<sup>1</sup>-silffe releve : [1 them St.] 22072  
It were almesse, by the roode.  
‘3it I hoopē som are gode,  
Swyche as to holynesse entende ;  
And who doth not, god hym amende ! 22076 Still, I hope  
God 3eue hem gracē so to dresse some folk are  
The maste<sup>2</sup> vpward, by holynesse, [2 The mast St., He good,  
And that they may, to her avayle, must Tib.]  
By gracē, so to crossē sayle, 22080  
That in the wynde be no debat  
To make ther passage ffortunat ;  
That redely they may, and blyue,  
At the hauene vp taryve, 22084 so that they  
Where Ioye and blysse (who kan disserne) may get to  
Is endelesly, and lyffe enterne. the haven of  
¶ Now cheese ffreely, after my lawe, joy and bliss,  
To whichē castel thow wolt drawe ; [Stowe, leaf 332] 22088 and eternal  
And in my schippe, they ben echon life.  
Bylte fful ffayre, off lyme and stoon. She asks me  
which castle  
I’ll go to.

[Tiberius, A vii.] <i>Grace Dieu.</i>	' And sythen thow haueste lyberte ffor to entren or go ffre,	22092
[Tib., leaf 88]	Cheese amonge these towres alle, At whiche gatē thow wolte calle.	
I may chose the house of the Cisterci- ans, Cluniacs, Cartusians,	¶ Ther <sup>1</sup> ben the <b>Cystews</b> ffastē by ; And not fful ffer is eke <b>Clwny</b> . Byholde 3onder a <b>Chartrehous</b> ,	[ <sup>1</sup> her St.] 22096
or Friars Preachers or Minors, etc.	<sup>2</sup> An ordur that is full vertuous. <sup>2</sup> Thow mayste eke senē ffrere <b>Prechours</b> , And other that callyd ben <b>Menours</b> ; Ordres off many other <sup>3</sup> guyse, Mo thanne as now I kan <sup>4</sup> devyse : [ <sup>4</sup> I can as now St.] Cheese at thyne ownē volunte, In whiche off allē thow wolte <sup>5</sup> be. [ <i>Illustration.</i> ]	[ <sup>2-3</sup> St., om. Tib.] 22100 [ <sup>3</sup> a nothar St.] 22104
All stand on firm ground,	' <b>A</b> lle they stonde in <sup>6</sup> stable grownd, To kepē, bothē saaff and sownd, Body and soule, (it is no drede) Who kepith his rule in verrey deede. And these placis agreāble, Allē they ben dyffensāble Ageyne the ffende and alle his myght, That man assayleth day and nyght In this mortal trowbely see, ffulfilled with greet aduersyte.	[ <sup>6</sup> ou St.] 22108 22112
and are safe against the foe.	And, therffore, 3eue thow do wel, Entre anoon in som castel, There thow mayste (at a word) Kepe the within schippēs bord. This wordely see (it <sup>7</sup> is no ffayle) Eche day off newe the schal assayle ; Wherffore I counsel the to fle, Whyle thow haste myght and lyberte.'	22116 22120
Therefore I ought to choose one and enter,		
[Tib., leaf 88, back] as the sea of the World will assail me daily.		
<i>The Pilgrim.</i>	¶ The Pylgryme : " <b>M</b> Adame," quod I, " whan al ys sought, I haue chose (off herte and thought,) Off <b>Cystews</b> , (in echē syde) In that castel to abyde, In-to that ffortresse I wole gon."	[ <sup>7</sup> it St., om. Tib.] 22124
I choose the castle of Cystews, the Cistercian order,		
<i>Grace Dieu.</i>	Grace Dieu : <sup>8</sup> ' Entre my schyppe,' quod sche, ' anoon.'	[ <sup>8</sup> St., om. Tib.] 22128



And affter that, sche lyste not dwelle,  
But gan hir hanker vp to pulle,  
And in the see, fforthe bygan to sayle  
Towarde the castel, 3eue it wolde awayle, 22132

[Tiberius,  
A vii.]  
Grace Dieu.

and the ship  
holsts anchor,  
and sails to it.

Me to spede on<sup>1</sup> my Iorne. [1 vp on St.]

And at the laste, I ffonde a large entre ;  
But, off entente, styлле awhile I stood  
Sool by my silffe, and at the gate abood. 22136

I go to the  
entry,

¶ The pylgryme :

The Pilgrim.

"Porter," quod I, in haste, "I preye the,  
At this castel graunte me entre,  
ffor Grace dieu hathe me hyder brought, [Stowe, lf. 352, bk.]  
Off the entre that I ffayle not." 22140

and ask ad-  
mittance of  
the porter,

¶ The Porter answerith :

The Porter.

Vod the porter anoon to me,  
'3eue I knewö, and dyde se  
That the kyng wolde it avowe,  
Thyne entre I scholde alowe ; 22144  
But the wyllö<sup>2</sup> off the kyng [2 will is St.]  
There-off I knowe no maner thyng.'

who says he  
must first  
have the  
King's  
permit.

[Tib., leaf 89]

¶ The Pylgryme :

The Pilgrim.

"Telle me thanne, lyke myne entent,  
Is the kyng hym-silffe present?"

¶ The porter answerith :

The Porter.

'Rustö wel, as thow schalt leere, 22149  
I wolde not ellis sytten heere :  
It is a sygne (eerly and late,)  
Whanne thow seeste me at the gate, 22152  
To telle (by good avysement,)  
The kyng hym-silffe ys here present.'

The King is  
in the castle.

¶ The Pylgryme : [Illustration.]

The Pilgrim.

"Telle me thy name, off gentillesse, 22155  
With-uten<sup>3</sup> eny straungönesse." [3 ouden St., out Tib.]

¶ The Porter answerith :

The Porter.

'And I schal<sup>4</sup> telle the with-out schame : [4 I shall the St.]  
Drede off god, that is my name ; [Tib., leaf 89,  
back]  
Whiche is ground (with-out offence)  
Off wysdam and Sapyence. 22160  
I voydö synne, and vyces chace,  
That noon<sup>5</sup> may entren in this place ; [5 noon St., men Tib.]

The Porter's  
name is  
'Dread of  
God,'

avoiding sin,  
and persecut-  
ing vice,

[Tiberius,  
A vii.]*The Porter.*

'Nowther oolde nor 3onge off age  
Schal have heere<sup>1</sup> noon herbergage; [1 ther St.] 22164  
ffor this staffe (3eue thow take heede)

With the greet parlom<sup>2</sup> of leed, [2 plomer St.]

Is I-callyd (in substaunce)

'Off god almyghtty, the vengauce;' 22168

chastising;  
sinners,

And there-with-al, in cruel wyse,

Allë synners I chastyse.

'And with this ylkë sturdy Maas,

I putte hem out a fful greet paas; 22172

of whom  
none enter.

ffor noon swyche (3eue thow lystë<sup>3</sup> lere,) [3 none . . lyst St.]

Ben hardy to entre here.'

*The Pilgrim.*¶ *The Pylgryme:*

"Syre,<sup>4</sup> I praye the, oonly off<sup>5</sup> grace, [4 Syre, om. St.]  
[5 that of St.]  
I may entren in this place; 22176

The pilgrim's  
desire is to  
serve the  
King.

ffor myne entente and my menyng

Is to do servyse to the kyng."

*The Porter.*¶ *The Porter answerith:*

'3Eue I knewe that it<sup>6</sup> were so, [6 it St., om. Tib.]

With-uten many wordës mo 22180

Thow scholdeste hauë graunte off me,

To entren at good lyberte.'

*The Pilgrim.*¶ *The Pylgryme:*

"I<sup>N</sup> other wysë neuere a del

[Tib., leaf 90]

Wole I not entren in<sup>7</sup> this castel, [7 in om. St.]

But ffor to do the kyng servyse." 22185

He lets me  
into the  
Monastery,

And thannë, in fful goodly wyse,

I was leten in off the porter: [Stowe, leaf 353]

Hym lyste to makë no daunger. 22188

¶ Aboute I wentë, byholdynge

Vp-on many a rychë thyng;

and I see its  
cloister,  
chapter-  
house, etc.,

I sawe **A cloystre** and **A dortour**,

**A chapytlehous<sup>8</sup>** and **A ffreytour**; [8 chapytle hous St.]

And there-with-al, a ffayre **Hostrye**, 22193

And a largë **ffermerye**;

And, off God, thanke to dysserve,

with servitors  
serving.

ffayrë meynë I sawgh there serve. 22196

And, I supposë ffor my beste,

There to herborewe and to reste,

On ther cam, and preyed me,

And hir name was **Charite.**

22200

[*Illustration.*]

[Tiberius,  
A vii.]  
*The Pilgrim.*

**T**O pylgrymes, in goodly wyse,  
Sche dyde moste trewely the servyse.

Charity  
greets me.

With chere benygne, and glad vysage,  
Sche brought hem to ther herbergage;  
And euere sche was moste ententyff,

22204

She shows  
pilgrims to  
their lodging,

With-uten<sup>1</sup> noyse or eny stryff: [<sup>1</sup> ouden St., out Tib.]

To seruë porë ffolkys alle,

[Tib., leaf 90,  
back]

That ffor helpë to hir calle,

22208

and is busy  
in serving.

Sche was besy euere more.

And in this book, not goon fful 3ore,

See p. 134,  
above, where  
I speak of her  
with Moses.

I spakë off hir, dowlës,

22212

ffor sche heelde the wrytte off pees,

Whanne **Moyse**s, the byschop cheeff,

Gan departë the releeff

To pilgrymës (in substaunce)

To 3euen hem ther sustynaunce.

22216

**A**Nd<sup>2</sup> thorough the cloystre, thanne anoon,

Thro' the  
cloister

By the waye as I gan goon, [<sup>2</sup> and om. St.]

Off aventure in my repayre,

I mette a lady Inly ffayre,

22220

I meet a fair  
lady (Lesson)

Bothe off schappe and off stature;

And sche bare (I 3ou ensure)

In hir hand, a smal coffyn

with a small  
parchment  
box;

Whiche was made off parchemyn.

22224

A whitë dowve (it is no dowte)

and a white  
dove follows  
her.

Alle-way sewyd hir abowte. [*Illumination.*]

¶ **The Pylgryme:**

**A**Nd as I lokyd heere and ther,

I stood in a maner wher,

22228

What tokënës it<sup>3</sup> myght be, [<sup>3</sup> tooknys that it St.]

[Tib., leaf 91]

The thyngës that I dydë se;

Prayed hir in goodly wyse,

I ask her  
what these  
things mean.

That sche wolde anoon devyse

22232

There-off by exposityoun,

A cleer sygnyffycacyoun.

¶ **Lessoun declarith:**<sup>4</sup>

[<sup>4</sup> declarith, om. St.]

**T**Rewely,' quod sche, there as sche stood,

She says she

'I ue thenke no thyng but good,

22236

[Tiberius.  
A vii.]  
*Lady Lesson.*

is the Sub-  
cellancer and  
Pittancer,  
and feeds the  
soul with  
holy  
thoughts,

supplied by  
the Mercer  
and Clois-  
terer,

*The Pilgrim.*

to whom she  
takes me.

This lady's  
body is

[Tib., leaf 91,  
back]  
clear on one  
side,

and clouded  
on the other.

I ask her  
name and  
station.

' ffor I am **Sowcelerere**<sup>1</sup>

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

Off this place, and **Pytauncere**.

I menystre the lyfflode

To the sowle, and eke the ffoode : [Stowe, leaf 353, back]

The herte I ffeede (the pawncchē nought,) 22241

With fful many an hooly thought.

My ffoode is soote and cherischynge,

And ryght hoolsom in tastynge ; 22244

Whiche ffoode is delyuered me

By on whom that<sup>2</sup> thow schalt se ; [<sup>2</sup> that om. St.]

ffor sche is bothe A **Mercer**<sup>3</sup>

Off this place, and cheeff **Cloystrer**.<sup>4</sup> [<sup>4</sup> loyster C.] 22248

¶ **The Pylgryme :**

**L**yke the desyre whiche that I hadde,

To that lady sche me ladde ;

Whiche (schortely to speceffye)

Plente hadde off **Mercerye**, 22252

And moste delytable off syght,

Sche haddē **Merours** ffeyre and bryght.

But this lady merveyllous

Was off schappe suspécyous ; 22256

ffor I took good heede ther-to :

Sche departyd was on<sup>5</sup> two ; [<sup>5</sup> in St.]

That made hir body to devyde,

Wonder cleer on the ryght syde ; 22260

But (as I aspyen koude,)

Hir lyffte was schadewed with a clowde. [*Illumination.*]

**A**Nd whanne that I byheelde the guyse

Off alle hir queyntē marchaundyse, 22264

"Madame," quod I, "in certeyn,

Wonder ffayne I woldē beyn,

Somwhat off 3oure thyngūs heere,

3eue so were 3e woldē lere 22268

To me (by schorte conclusioun,)

3oure name and 3oure condicyoun."

¶ **Agyographe :**

<sup>3</sup> *Mercier*: m. A good Pedler or meane Haberdasher of small wares ; a tradesman that retails all manner of small ware, and hath no better then a shed or booth for a shop. 1611. Cotgrave (1650).



- ‘ I Am,’ quod sche, ‘ cheeff noryce  
To allë ffolkes that fleën vyce. 22272 [Tiberius,  
A vii.]  
*Hagiography*  
No cloyster is worthe (who looke aboute)  
On no syde whan I am out.  
I makë cloystris sferme and stable,  
Worschipe-full<sup>1</sup> and honowrable; [<sup>1</sup> full St., om. Tib.]  
And my name (3eue thow lyste se,) 22277 and her name  
is Hagyo-  
graphy,  
[Tib., leaf 92]  
Is callyd **Agyographe**,  
Whiche is to seyne (I the ensure),  
Off holy wrytynge the scripture. ¶ *Sancta scrip[tura]* 22280 the writing  
of Scripture  
on beasts’  
skins or  
parchment.  
*The Pilgrim.*  
And at ffeyrës and at fleestis,  
I reste in skynnës off dede bestis.’  
¶ **The Pylgryme:**  
“ D Eclarë me, and doth not ffeyne,  
Why be 3e partyd thus on tweyne: 22284  
The to parte, <sup>2</sup>wonder ffayre off cheere,  
Lusty, amiable, and cleere; <sup>2</sup>  
The tother party, <sup>3</sup>wonder myrk, [<sup>3</sup> St. repeats 2—2 here:  
leaf 353—4]  
Schrouded with a cloudë dyrk.” 22288 and the  
other dark,  
¶ **Agyographe:** *Hagiography*  
‘ I Was not,’ quod sche, ‘ sothe to say,  
Lyche thé, borne vp-on a day,  
But by processe and leyser,  
And by space off many a 3er. 22292  
‘ By ooldë tymë (style and loude),  
I was schadewed with a cloude,  
And fful derkely kepte in cloos,  
Tyl tymë that the sonne aroos— 22296  
I mene, the tyme that was to-fforn  
That **Cryst ihesu** lyste to be born,—  
Thilkë tyme, my party ryght,  
Off a cleer skye kaught his lyght; 22300  
The whichë skye, proffetyys seyde,  
Was that blessed holy mayde,  
Off **Iesse** bothë branche and ffleur,  
That bare **Ihesu**, oure saviour. 22304  
‘ That tymë, with his streemës clere,  
ffirste my bryghttenesse dyde appere;  
And alle derkenesse to termyne,  
Only by grace whiche is devyne. 22308 her bright  
sle the time  
after Him.  
[Tib., leaf 92,  
back]

[Tiberius,  
A vii.]  
*Hagiographu*  
Her dark side  
is enlightend  
by the bright,  
‘But the party off my vysage  
Whiche is clouded with vmbrage,  
Off cleernesse scholde haue no reporte,  
But 3eue he haddē his resorte 22312  
To that party, by vertu,  
Off the cleernesse off **crist ihesu** ;  
Where-off,<sup>1</sup> lakkyngē dyscreseyoun, [<sup>1</sup> wherfore St.]  
Thow madeste a lymytacyoun, 22316  
Affermyngē (by a maner slouthe,)  
My dyrkē<sup>2</sup> parte wher voyde off trouthe : [<sup>2</sup> derke St.,  
dyrk Tib.]  
I mene as thus, (in sentement,)  
That the ooldē testament 22320  
Were derke and cloudy off his syght,  
3eue that it ne took his lyght  
(Claryffied by entendement)  
Off the newē testament, 22324  
Whos schynynge (in conclusyoun)  
Is cause off oure savacyoun.’

*The Pilgrim.*

I ask her to  
explain this,  
and I'll give  
her the first  
May rose I  
find.

¶ **The Pylgryme :**

“**E**Xpownē this with-outē<sup>3</sup> glose, [<sup>3</sup> out Tib., St.]  
And 3e schal haue the ffyrstē rose 22328  
That I may ffynde (yt is no nay)  
In the moneth of ffreschē may.”

*Hagiographu*

She says she  
sells oint-  
ments,

¶ **Agyographe :**

**Q**Vod sche, ‘3eue I schal the telle,  
Mercerye I haue to sellē, 22332  
In boystēs, sootē oynementis,

to relieve

There-with to don allegementis

To ifolkes whiche that<sup>4</sup> be not glade, [<sup>4</sup> that St., om. C.]

sick folk,

But discordēd<sup>5</sup> and mallade, [<sup>5</sup> discomfited St.] 22336

And hurte with perturbacyoun,<sup>6</sup> [Stowe, leaf 354, back]

[Tib., leaf 93]

Off many trybulacyouns : [<sup>6</sup> perturbacions St., perturbacyoun Tib.]

knives,

I haue knyues, phyllettys, callys,

At ffeestes to hangen vp on wallys ; 22340

combs for  
horse and  
man,

Kombūs (mo than nyne or ten,)

Bothe ffor horse and eke ffor men ;

and mirrors

Merours also, large and brode,

And, ffor the syght, wonder gode ; 22344

Off hem I haue fful greet plente

ffor ffolke that hauen volunte

[*Illumination.*]

‘to<sup>1</sup> **B**yholde hem-silffe ther-ynne, [<sup>1</sup> to St., om. Tib.]  
 Wher they be cleene, or ffoule of synne.

[Tiberius,  
 A vii.]  
*Hagiography*

‘But, som ffolke hem-silffe byholde  
 ffor to hyde her ffylthës oolde,  
 Whiche ther bewete dothe apayre.

22349

to show folk  
 whether  
 they're pure  
 or sinful.

And sommë merrours schewen ffayre,

22352

By apparence off bewte,

Though that ther be no bewte :

Alle these thynges (who takith kep)

I haue hem towched on an hep.

22356

3eue here be aught that may 3on please,

Take it at thyne ownë eese.’

I may take  
 what I please  
 of her stock.

[The Pilgrim:]

*The Pilgrim.*

¶ In these thynges ffresche off delyte,

I sawgh there-in fful greet proffyte,

22360

And also in her ácqueyntaunçe,

Preyed hir to haue suffraunce,

To graunte me leyser, and good ese,

22363

To seen what thyng me myghtë<sup>2</sup> please. [<sup>2</sup> myghte me St., me  
 myght Tib.]

And, by good inspeccyoun,

Haddë turned al<sup>3</sup> vp so down,

[<sup>3</sup> all tournyd St.]

3eue eny thyng I koude espye

Amonge alle hir mercerye.

22368

I turn her  
 things upside  
 down,

Vp and down I dydë se

What thyng lyked beste to me;

But, amonge hir thyngës alle,

Vp-on a merour I was ffalle,

22372

Whiche schewyd me, in his glas,

More ffayre in sothenesse than I was,

By ápparencë sodeynely

The merour lyed verily :<sup>4</sup> [<sup>4</sup> sodeynely Tib., verily St.]

22376

I knewe it wel in éxystence

And by oolde experyence.

Whan the trouthë was conceyved,

I wystë wel I was deceyved;

22380

To hir sayde, (in myne avys,)

That to hir it was no prys

To schewen out swyche mercerye,

Off merours to make men to pryde.

22384

and I find  
 fault with  
 this.

¶ Agyographe :

- [Tiberius,  
A vii.]  
*Hagiography*  
She explains  
**I** Schewe no thyng, in sothe,' quod sche,  
' But as it is in veryte.  
I wole hoolden my byheste,  
As folkës maken me requeste ; 22388  
ffor, as ffer fforthe as I kan,  
I wole deceyue no maner man ;  
The deceytës, ffeytheffully [Stowe, leaf 355]  
I wole schewe hem opunly. 22392
- that mirrors  
are of dif-  
ferent kinds,  
[Tib., leaf 94]  
Merours ther ben in many wyse,  
As Craffy folkës kan devyse,  
Whiche schewen dyuerse vysages  
And many wonderfful ymages, 22396  
Whiche to declare, I wole not dwelle :  
Reede *perspectyff*, and that wole telle,  
And schewen out the varyaunce  
Off dyuerse ffacys, by démonstraunce.' 22400
- The Pilgrim.*  
and the one  
I have  
¶ **The Pylgryme :**  
**A** Nd off a merour that I ffonde,  
Whiche that I heelde in myn hande,<sup>1</sup> [<sup>1</sup> hond St.]  
I preyed hir, with-outë<sup>2</sup> schame, [<sup>2</sup> out Tib., St.]  
To tellë me there-off the name. 22404
- Hagiography*  
¶ **Agyographe :**<sup>3</sup> [<sup>3</sup> agyographe St.]  
**H** Yt were good to hye and lowe,  
That allë folkës scholdë knowe,  
And there-off hadde a trewë syght,  
Instely what this merour hyght, 22408  
That folkës (ffor greet lak off lyght)  
Were not deceyued in her syght.  
**T** His merour (by descripcoun)  
Is called **Adulacyoun :** 22412  
This is (withouten eny blame)  
Verly his ryghtë<sup>4</sup> name ; [<sup>4</sup> ryglt Tib., St.]  
ffor, take good heede, that **fflatteryng**  
Is engendred off **lesyng :** 22416  
Somme callen hir **Placebo**,  
ffor sche kan maken an **Eccho**,  
Answer euere ageyn the same,  
Because that he wole haue no blame. 22420  
Though it be ageyne resoun,  
There is no contradiceyoun,
- Now, flattery  
comes from  
lying,  
and is cald  
by some,  
'placebo',  
because she  
echoes folk's  
wishes.



'flor, botlie off newe, and 3ore agon,

ffolkës sothely (mo than on)

Han in Adulacyoun

ffounde fful greet decepeyoun :

Lordes (wherffore I seye 'allas !')

Han be dysseyued in this caas,\*

And, by advlacyoun

Brought to ther destruceyoun.

[Tiberius,  
A vii.]  
*Hagiography*  
[Tib., leaf 91,  
back]

22424

22428

Adulation  
has brought  
many to  
destruction.

¶ flaterye :<sup>1</sup>

[<sup>1</sup> om. St. *Hagiography still speaks.*]

'FOr this custom hath flaterye,

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

To seyne<sup>2</sup> thus by loséngerye—

22432

Whanne hym lykyth to bygyle,

ffalsely by his sotyl while,—

To hem that be moste vycyous,

How that they are vertuouſ ;

And though they ben to vyces thral,

They seyne eke they be lyberal,

Though they be streyte and ravynous,

And greetë nygardes in her hous.

They callë ffame and hygh renoun,

Raveyne and ffalse extoreyoun.

Though they be ffooles, and off no prys,

They afferme that they are wys.

The vicious  
are told they  
are virtuous ;

22436

22440

22444

fools, that  
they are  
wise.

¶ Who that trustith in swyche langage,

He is a ffool, and no thyng sage, [Stowe, leaf 355, back]

And ffolyly spentë his labour,

That lokyth in any swyche merour ;

And namëly, whanne al is do,

That he knowith it is not so.

He who  
trusts flatterers  
is a  
fool.

22448

'Eche wyght knowe hym-syluen kan,

Bette thanne eny other man.

Leff, off<sup>3</sup> flaterye the sentence,

[<sup>3</sup> leve of St.]

And 3eue to trouthë fful credence ;

Thow knoweste bet thi-silffe, (off ryght),

Thanne doth eny other wyght.

¶ 'Late<sup>4</sup> lordës (whanne they kan espye,) [<sup>4</sup> let St.]

Sette asyde alle flaterye !

[Tib., leaf 95]

But now, allas, it stondyth so,

They be disseyuëd by Eccho ;

And ther sogetes,<sup>5</sup> in many cost,

22460

[<sup>5</sup> sogets St.]

Lords are  
deceived by  
Echo,

- [Tiberius,  
A vii.]  
*Hagiography*  
and wrong  
the poor,  
because flat-  
terers  
tell them that  
poor folke's  
goods belong  
to them of  
right.  
This causes  
rebellion  
[Tib., leaf 95,  
back]  
and blood-  
shed.  
Wherefore,  
take this  
other mirror,  
and look in it.  
*The Pilgrim.*
- ' Ben by flatterye lost,  
And put in greet oppressyoun  
And in greet tribulacyoun ; 22464  
I mene, by swychē as be stronge,  
To porē men ffor to do wronge,  
And suppose, thorough ther greet myght,  
That they may doon it off ryght ; 22468  
flaterers bere hem so on hande,  
Whiche, day and nyght, aboute hem stonde,  
And fful ffalsely hem counsayle  
To dispoyle the porayle ; 22472  
Seyn,<sup>1</sup> the good is herys off ryght ; [1 seyne St.]  
Whiche causith, in the peplys syght,  
fful greet envye and greet haterede,  
Whanne they be pressed with greet drede ; 22476  
And causith, by swyche oppresynges,  
Greetē rwmours and rysynges,  
And, som while, rebellyoun  
In many dyuerse regyoun ; [*Illumination.*] 22480  
ffor lak oonly off polosye<sup>2</sup> [2 polecie St.]  
Off ffolke aboue, that scholde hem guye ;  
Causith, som while, schedynge off blood.  
Wherefore this meroure, zeue it be good, 22484  
Take it to thi pocessyoun,  
To haue there-in Inspeccyoun.'
- ¶ *The Pylgryme :*  
" **M** Adame," quod I, " ȝow not displeese,  
This myroure schal do me noon eese : 22488  
For,<sup>3</sup> wher-so that I leese or wyne, [3 for St., om. Tib.]  
I wole neuere looke there-Inne."  
But ryght anon, myne happe it was  
To loken in another glasse, 22492  
In the whiche (withouten wene)  
I sawe my-sylff, ffoule and vncleene,  
And to byholdē, ryght hydous,  
Abhomynabel and veyous. 22496  
Thilkē<sup>4</sup> merour and that glas [4 Thilke St., That Tib.]  
Schewyd to me what I was. [*Illumination.*] [Stowe, lf. 356]  
**W** Herffore, off rancour and dysdeyn,  
The same merour I caste ageyn, 22500

With-out abood,<sup>1</sup> in hir panere, [1 abod St.] [Tiberius,  
A vii,  
leaf 96]  
ffrowarde off look, and eke off chere,  
And gan my bak away to turne ;  
And therefore soore I gan to morne. 22504 [This I throw  
away.

¶ **Agyographe :**

‘**N**OW I se wel, by thy<sup>2</sup> contenaunce, [2 thy St., om. Tib.] tells me it is

And also by thy gouernaunce,  
Thow haste no luste to loke and se  
In this merour (yt semyth me) 22508

Callyd ‘the<sup>3</sup> Merour off Concyence,’ [3 the om. St.] the Mirror of  
Conscience,

Whiche schewith (by trewe experyence,  
With-out Eccho or fflaterye,  
Or eny other losengerye,) 22512

Vn-to a man, what ymage  
He bereth aboute, or what<sup>4</sup> visage, [4 what om. St.] which shows  
a man as he  
is,

The portrature, ryght as it is,  
And in what thyng he dothe amys, 22516  
And how he schal the bétte entende,  
Alle his ffylthës to amende.’  
and how he  
shall amend.

¶ **Lessown** [the Subcellarer] :

**T**Hanne quod the southe-Celerer :<sup>5</sup> [5 sowcelerer St.] *Lady Lesson.*  
‘Towchyng hir, the Mercer, 22520 The Sub-  
cellarer

It is to hir, displeaunce,  
That thow wolte not han aqueyntaunce  
With hir, whiche sothely myght be  
fful greet proffyte vn-to the, 22524  
In what thow scholdeste haue ado.

‘And 3eue I wyste thow woldeste so,  
I wolde maken the to ben able.  
Eche day to sytten at hir table ; 22528  
With hir to be cômensal,  
Off Cheerte<sup>6</sup> in especyal. [6 cherite St.]  
to sit at table  
with the Mer-  
cer or Pedlar,

And<sup>7</sup> (3eue I schal the trouthe telle) [St. & Tib.] [7 for St.] [Tib., leaf 96,  
back] ,  
In howsholde with hir I dwelle, ,, 22532  
And am to hir, off custom, ner.

‘And the name off this **Mercer** ✓  
I-callyd is ‘hooly scripture,’ whose name  
is Holy Scrip-  
ture,  
Whiche ffor to leren, I do my cure, 22536  
In a vessyl off Parchemyn :—  
Off ffee, I calle the offyce myn :— kept in parch-  
ment.

- [Tiberius,  
A vii.] 'In swyche a vessel, every coost, 22539  
*Lady Lesson.* I bere it that they<sup>1</sup> be not lost. [<sup>1</sup> it St. : ? 2 Testaments, p. 596.]  
Therto I do my dylygence,  
To kepe it ffrom alle vyolence ;  
ffor it may not (as thow doste<sup>2</sup> se,) [<sup>2</sup> mayst St.]  
In noon other vessel be, 22544  
To kepe it in savacyoun ;  
And my name is eke 'Lessown,'  
And 'Studye,' amonge these clerkës alle,  
Whiche off bothe, thow lyste me calle. 22548  
If I will know her, 'And firstë, 3eue thow haue plesauce,  
With me to hauen aqueyntaunce,  
Thow schalt aqueyntyd ben anoon  
With these ladyes euerychon, 22552  
Verreyly at thyne ownë lyst :  
In my byheste haue ffully tryst,  
ffor gracë off the hooly goost  
Schal ffolewe the in euery coost, 22556  
Ryght as this whytë dowuë doth, [Stowe, leaf 356, back]  
Ay sueth me, and that is soth,  
Whiche schal the teche and tellen al  
The secreës celestyal. 22560  
ffor, sche is off hevене (ffer and ner)  
The verrey trewë messenger.  
Erly at morewe, and at eve  
Estudyantys<sup>3</sup> sche kan releve, [<sup>3</sup> estudiauncys St.] 22564  
To 3eue hem her reffecceyoun  
By myne ad-mynystacyoun.<sup>4</sup> [<sup>4</sup> admyyn . . St., and  
min . . Tib.]  
[Tib., leaf 97] Other two ladyes I sawe also ;  
*The Pilgrim.* To the chapitre that wentë tho ; 22568  
Then I see two more ladyes,  
one bearing cords,  
The ton off hem, bar in hir hondis,  
Cordës and eke strongë bondis ; [*Illumination.*]  
THe thother (in the samë while)  
In hir mouthe sche bare a ffyle 22572  
Endentyd ; the teth there-off were large ;  
And on hir breste, a fful brood targe.  
¶ The Pylgryme :  
A Nd or they ffarther myghtë<sup>5</sup> goon, [<sup>5</sup> myght Tib., St.]  
I requyred hem anoon, 22576  
Te telle më (by good avys,)



Bothe ther names and ther offis.

[Tiberius,  
A vii.]  
*Obedience.*

¶ **Obedyence :**

**T**He lady that the boondys bar,  
To me seyde (as I was war),

22580

The lady  
with the  
bonds is the

‘I am,’ quod sche, ‘(schortely to expresse),

Of this hous the<sup>1</sup> cheeff pryoresse, [1 the om. St.]

chief Prioress  
of the Con-  
vent,

Nexste Gracē Dieu (in substaunce),

[Tib., leaf 97,  
back]

I haue here<sup>2</sup> the gouernance, [2 here St., off hir Tib.] 22584

(Bothe byfforne and eke byhynde.)

And with these boondēs eke I bynde,

and with her  
bonds she  
binds folk,

(Wher-so that they be soure or swete,)

Off ffolkēs bothē hand and ffete, 22588

That they, in no wysē, doore .i. audent St., om. Tib.

and detains  
them indoors.

Passen by noon opene doore : .i. per hostium St., om. Tib.

I holde hem in, lyke prisoners,

And off look and eke off cherys ; 22592

And my namē (in sentence)

Her name is  
Ouedience.

Callyd is **Obedyence.**

‘My boondes and my lygamentys

Ben dyuerse comaundēmentys, 22596

Her bonds  
are Com-  
mandments

To holden in subieccyoun

ffolkēs off relygyoun.

to keep  
Monks and  
Nuns in  
subjection.

¶ And off my ffylē to termyne,

The file is  
‘Discipline,’

It is I-called **Dyscopylyne :** 22600

And that I (bothe northe and south)

Am wonte to bere it in my mouth,

Betokeneth reprehensyoun

Off ffolke, ffor her transgressyoun, 22604

There-with I scoure in euery syde,

which scours  
off the rust  
of filthy sins.

That ther may no ruste abyde, [Illumination.]

Nowther ffylthe, ffor noon offence.

[Tib., leaf 98]

‘My targē callyd ys ‘Prudence :’ 22608

The targē is  
‘Prudence.’

Euery thyng (I the ensure)

tō gouerne it by mesure.’

[Tib. & St.]

¶ And, as I haddē good reward,

”

*The Pilgrim.*

I sawgh oon in-to the ffreyterward

22612

I then see

Goon a mesurable paas,

[Stowe, leaf 357]

Wonder sobre off look and ffaas,

And no thyng dissolut off cher :

Armyd sche was with a gorgex.

22616

another lady  
armed with  
a gorgex,

[Tiberius,  
A vii.]

*The Pilgrim.*

whom I askt  
to tell her  
name,

and explain  
the covered  
tables, the  
folk sitting  
at them,

and the dead  
people serv-  
ing them.

*Abstinence.*

She says she  
is the Re-  
fectorer, who  
manages the  
Refectory  
and feeds  
the folk.

Her name is  
Abstinence.  
Her Gorgor  
is 'Sobriety.'

[Tib., leaf 98,  
back]

The dead  
who serve  
at table, are  
the Founders  
and endowers  
of religious  
houses,

who thus  
daily feed  
monks and  
nuns.

### The Pylgryme:

**O**ff whom I gan anoon enquire,  
That sche woldë goodly leere  
To me (by schorte conclusyoun)  
Hir name and hir condissyoun ;  
And off the tablys cured echon,  
And there-ate syttyng many on ;<sup>1</sup>  
And also, as I dyde obserue,  
Noon other ffolke at metë serve,  
But ffolkes deedë etere more,  
Where-off I wás abaschyd sore.

22620

[<sup>1</sup> a one St.]

22624

### ¶ Abstynence:

**I** Am,' quod sche, 'the Freytourer  
Off this hous, and Botëler,  
And mynystre the sustenaunce  
To ffolkës, lyke to ther plesaunce.  
I kepe hem hool, I kepe hem cleene,  
By a mesurable meene,  
That, surffët be not to blame.

22628

22632

'Abstynence,' that is my name ;  
And my gorgor that thow doste se,  
Is I-callyd 'Sobrete,'<sup>2</sup>

[<sup>2</sup> sobriete St.] 22636

To kepe the gorge in<sup>3</sup> sobrenesse,  
ffrom sorffët, and al excesse.

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

**A**Nd these ffolkës that ben deede,  
Whiche that serue, (zeue thow take heede,)

22641

Be thilkë ffolkës euerychon,

Whichë that, off zore agoon,

To-fforne her deth, off holynesse

22644

And off verrey parffytynesse,

Madë the ffoundacyoun

Off ffolkys off relygyoun ;

Endowyd<sup>4</sup> hem with greet substaunce, [<sup>4</sup> enduyd St.]

22648

Ther-by to haue ther sustynaunce.

¶ And ffor that skele (as I devyse)

They donë<sup>5</sup> eche day her servyse,

[<sup>5</sup> done St., don Tib.]

And ben to hem eke servysable

Whanne they sytten at the table.

22652

'And ageyneward, sothe to seye,  
The tother ffor hem wake and praye,

'Bothe by day and eke by nyght,  
As they are bounden, off dewe ryght,  
To ther sowlis to don socowre,  
And afftirward to the dortoure.'

[The Pilgrim]:

**I** Wotē not wel what it mente,  
I sawgh how tweynē<sup>1</sup> ladyes wente: [<sup>1</sup> twyne St.,  
two Tib.] 22656  
The on<sup>2</sup> off hem, (as I was war,) [<sup>2</sup> tone St.]  
In hir hand, a staff sche bar;  
The tother, save a gambesoun,  
Was nakyd (in myne inspeccyoun). 22664

And sche that bare the staff, anon  
ffro bed to bed sche is agon  
Thorowgh-out the dortour (by and by),  
And made the beddēs fful clenly;  
And with clothis cleene and white  
Sche spradde hem ouer, by delyte,

That no thyng ne lay a<sup>3</sup> wronge. [<sup>3</sup> a St., om. Tib.] 22671

Sche that was nakyd, gan a songe, [Illumination.]

**W**Hiche (to putte in rémembraunce) [Stowe, lf. 357, bk.]  
Was pleynly this, as in substaunce:

¶ The fyfyrste verse off the song:

**I** Schal synge, with al my nyght,  
And so I howe,<sup>4</sup> off verrey ryght. 22676

I am nakyd, as ȝe may se; [<sup>4</sup> owe, ought: have St.]  
By no thyng men may holden me;  
Thowgh they me púrsue, day and nyght,  
To hold[ē] me they have no myght.<sup>5</sup> [St., om. Tib.] 22680

¶ The secunde verse:

**A** Smalē posterne I may pace,  
And, thorough thykke and thynnē trace;  
ffor, thow that folkēs dyde her peyne,  
They may off me no thyng restreyne, 22684  
Aftter, euere thow<sup>6</sup> they chace. [<sup>6</sup> thoghe St.]

¶ The thryde verse:

**I** Am 'Wylleffull Pouerte;'  
And, off myne ownē volunte,

[Tiberius,  
A vii.]  
*Abstinence.*

In return for  
which, the  
latter pray  
for their  
Founders'  
souls.

*The Pilgrim.*

I then see  
two more  
ladies,  
one (Chas-  
tity) with a  
Staff, the  
other naked,  
except her  
Gambeson  
(a sleeveless  
jacket).

The first  
(Chastity)  
made the  
beds, and  
laid white  
sheets over  
them.

[Tib., leaf 99]

The naked  
one sang  
this song:

*Willing  
Poverty.*

I am naked;  
no one can  
hold me.

I can pass  
through a  
narrow door.

I am Willing  
Poverty.  
[Tib., leaf 99,  
back]

<sup>5</sup> The 2nd and 3rd verses have only 5 lines each; the first ought to have the same; but as Stowe's 6th line stops the line-numbering getting uneven, I put it in.

[Tiberius,  
A vii.]

I sleep  
securely.  
No thief can  
rob me.

*The Pilgrim.*

I go to the  
naked lady.

'I despysë alle rychesse ; 22688

Slepe in Ioye and sekrynesse,  
Nor thevës may not robbë me.' [Illumination.]

### The Pylgryme:

**T**O hir, that so nakyd was,  
I gan to hasten a greet paas ; 22692  
Bysoughtte hir that sche noldë spare,  
Hir name, to me ffor to declare.

### ¶ Pouerte:

'**M**y name, 3eue I schal tellë the,  
I am 'wyllefful Poverte ;' 22696

ffor,<sup>1</sup> to swyche pouerte I haue me take, [1 om. St.]

And the world I haue fforsake,  
Rychesse and alle pocessyoun,  
Save oonly this Gambysoun, 22700

Whiche is callyd 'Pacyence.'

And therffore, with-out offence,

fforsake I haue the Temperal

ffor goodes that ben celestyall : [Tib. & St.] 22704

There is my rychesse and gerdoun,

My tresowre and my pocessyoun.'

[Tib., lf. 100]  
in exchange  
for celestial  
goods.

*The Pilgrim.*

Her poverty  
is 'volun-  
tary,'

### ¶ The Pylgryme:

"**I** Preyë the that thou not tarye :  
Why is it callyd 'voluntarye' ?" 22708

### ¶ Pouerte:

'**T**Rystë this (it is no ffayle,)  
Ther may no thyng a man awayle ;  
(What maner thyng that euer it be,)  
But it be doon off volunte. 22712

Kome fforthe, and se an exanplayre<sup>2</sup> [2 exemplaire St.]  
Off poverte not voluntarye.'

And, with-outë<sup>3</sup> more lettynge, [3 out Tib., St.]

Sche Schewyd me oon, ffelle off lokyng : 22716

Groynyng sche sat, ffrownyng and sad ;

And off hir cheere sche was not glad.

'Here thou<sup>4</sup> mayste seen pouerte [4 thou St., om. Tib.]

Whiche is no thyng off volunte. [Illumination.] 22720

Thow mayste off hir<sup>5</sup> anon enquere,<sup>5</sup> [5—5 St., Tib. torn.]

And the trouthe sche schal the leere.

### ¶ The Pylgryme:

'See next a  
case of  
involuntary  
poverty.'

She shows  
me an old  
woman  
frowning and  
sad.

[Tib., lf. 100,  
back]



"**T**Hw oolde," quod I, "so ffoule off cheere,  
 What cause haste thow to abyden<sup>1</sup> heere [Stowe, lf. 358] 22725  
 Amonge this ffayrē companye [1 hastow tablden St.]  
 Off ladyes? I trowe thow art a spye.  
 Thow owghttyest not, with so ffoule a fface,  
 To<sup>2</sup> abyden in so ffeyre a place." [2 To om. St.] 22728

¶ **Pouerte Impacyent:**<sup>3</sup> [3 Impacyent Tib., om. St.]

**Q**Vod sche, 'the trowthē ffor to kythe,  
 Thow haste seyne fful offtē sythe  
 With lordēs, ladyes, (it is no doute,) [St. & Tib.]  
 In her<sup>4</sup> chawmbres rounde abowte ,, 22732  
 For to maken dyuerse Iapes, [4 thayr St.] ,,  
 Foxes rennen, and ekē apes, ,,  
 Dysporte and pleye on euery syde :  
 And semblably, here I<sup>5</sup> abyde ; [5 I here St.] 22736  
 Where-off thow scholdest me not<sup>6</sup> reпреve ; [6 not me St.]  
 ffor vn-to hem, no thyng I greve ;  
 It dothe hem non dysávauntage,  
 ffor to my silffe is the damáge. 22740

**A**Nd<sup>7</sup> zeue men me callen 'Pouerte,' [7 and, om. St.]  
 And I<sup>8</sup> take it not at gree [8 I om. St.]  
 Thorough myne nowne<sup>9</sup> Impacyence, [9 owne St.] 22743  
 My gruechyngē doth no wight<sup>10</sup> offence, [10 no wight St., myn owne Tib. (from line above).]  
 (Who so takyth heede ther-to)  
 But to my silffe, and to no mo.  
 Off ffolkēs off dyscressyoun,  
 I am had in derysyoun ; 22748  
 They holde off me but a Iape,  
 As a lord dothe off his ape.'

**The Pylgryme:**

"**H**yt semyth, as<sup>12</sup> by thy résemblaunce [12 as om. St.]  
 And by thy owgely<sup>13</sup> contaunce, [13 own St.]  
 By lyfftyngē vp off thy mosel, 22753  
 That thow pleyest the apē wel ;  
 And that thow art the comune ape,  
 Afforē folke to pleye and Iape." 22756

¶ **Pouerte Impacyent:**

<sup>11</sup> I need hardly say in an E. E. Text that the vulgar error of holding that 'like' is not a conjunction, is due to ignorance. Like, from 'like as,' is a conjunction; Like, from 'like to or unto,' is a preposition. See S. Walker, *Crit. on Shakesp.*, ii. 115-123.

[Tiberius,  
 A vii.]  
 The Pilgrim.

I ask the old  
 woman why  
 she is among  
 these fair  
 ladies.

Impatient  
 Poverty.

She, 'Im-  
 patient  
 Poverty,'  
 answers:  
 You've often  
 seen, in lords'  
 and ladies'  
 rooms,

foxes and  
 apes to make  
 fun for them.

Well: as I  
 take my  
 poverty

impatiently  
 and grum-  
 bly,

discreet folks  
 hold me in  
 derision  
 like<sup>11</sup> lords  
 do their apes.

[Tib., lf. 101]

The Pilgrim.

Your lifting  
 of your  
 muzzle shows  
 that you play  
 the Ape well,  
 say I.

[Tiberius,  
A vii.]*Impatient  
Poverty.*She answers:  
'That comes  
from lack of  
patience,  
which pouts  
my lips,and makes  
me look like  
an ape.

'That is thorough myne Impacyence,

And ffor lak off pacyence,

That makyth me in hertë swelle,

And, with greetë wyndës belle,

22760

That dothe my lyppës hygh<sup>1</sup> reyse, [1 hygh Tib., high St.]

Whiche, no man ne schuldë preyse;

ffor it makyth a démonstraunce

Off an apys contenaunce.

22764

'I love no maner besynesse,

But oonly slouthë and ydelnesse.

'Ryghtfffully, thorough my dyssert,<sup>2</sup>

[2 decert St.]

I may ben callyd wel 'Povert.'

22768

Off good, I haue no maner thyng,

But as the<sup>3</sup> bycchë, ay groynnyng,

[3 a St.]

Wel worsë sothely than I seme;

Off euery thyng, the worst I deme.'

22772

*The Pilgrim.*Then I leave  
her, and go  
to the lady  
who made the  
beds in the  
Dorinitory.

¶ The Pylgryme:

A Noon I laffte hir companye,

And gan me ffastë ffor to lye

To hir that, with hir lokës glade,

In<sup>4</sup> the dortoure beddës made; [4 In St., But in Tib.] 22776[Tib., lf. 101,  
back]

And curteysely I gan hir preye,

[St. &amp; Tib.]

To me sche wolde hir namë seye.

[Stowe, leaf 358, back]

*Chastity.*¶ Dame<sup>5</sup> chastyte:

[5 Dame om. St.]

'I Am callyd by my name,

The ffeyre, with-outë<sup>6</sup> spotte or blame, [6 out Tib., St.]

That may, in no place endure

22781

Where that ffylthe is, or ordure.

And of<sup>7</sup> folkës that me se,

[7 of St., om. Tib.]

I am<sup>8</sup> callyd Chastyte;

[8 They calle Tib.] 22784

Off thys castel, chasteleyne,

Whiche, day and nyght, I<sup>9</sup> do my peyne

[9 I om. St.]

ffor to kepen this castel

ffrom schotte off Gonne and of<sup>10</sup> quarel. [10 of St., om. Tib.]She is well  
armd,

And therffore I am armed wel,

22789

Bette thanne in yren and<sup>11</sup> steel; [11 Bet than yren onther St.]

Nyght and day is my laboure,

[St. &amp; Tib.]

For to dyffendë<sup>12</sup> euery toure,

[12 for to defenden St.]

Bothe<sup>13</sup> erly and also late,

[13 St., Tib. blurd] 22793

And on myne handys, I haue off plate, [Illumination.]

has maild  
gloves to  
defend the  
castle and

‘ **A** Peyrè<sup>1</sup> glouës, ffor dyffence, [1 peyre of St.] [Tiberius, A vii.]  
 I-callyd ‘Dowble Contynence,’ 22796 Chastity.  
 Myghty venus to rechace, stop Venus  
 And to putte hir ffro that place, [Tib. & St.] [Tib., ff. 102]  
 That sche may hauë noon entre  
 ffor to assayilè<sup>2</sup> chastyte, [2 fortassaille St.] 22800 from assailing chastity.  
 Whiche schal, as a<sup>3</sup> conquerour, [3 a St., om. Tib.]  
 Kepe and deffendë the dortour,  
 ‘To alle my ffreendes, I wole socoure,  
 That with hertë me honowre, 22804  
 Hem to kepe ffrom vnclennesse,  
 While I to hem am cheeff maystresse.’

¶ **The Pygryme:**

The Pilgrim.

**A** ffor this, anon I wente  
 In-to the mynstre (off good entente), 22808 In the minster  
 And, asyde castynge my syght,  
 I sawe a lady ffayre and bryght,  
 Sad off contenaunce and off<sup>4</sup> cheere; [4 off om. St.] I see a winged lady, sad of countenance,  
 And sche bare, lyke a messangere, 22812  
 A boyste; and anon ryght, [6-syllable line]  
 Toward the heuene sche took hir fflyght;  
 ffor (as I kowde byholde and se,) who flies  
 Sche was whynged, ffor to file. 22816  
**A** Nd trewely (as I koude espye,) upward, above the sky,  
 Sche ffleyè<sup>5</sup> ffer aboue the skye. [5 fflygh St.]  
 And, as me thoughtë, longe and large, [St. & Tib.] [Tib., ff. 102, back]  
 Affor hir brest, sche bare a targe; ,, 22820  
 And (schortely as I kan rehearse) ,,  
 The sylvë heuene sche dydë perse. ,, and into heaven,  
 And I thought (in sotheffastenesse) ,,  
 Hir laboure and hir besynesse ,, 22824 whose business is to make dead men rise agaiñ.  
 Was ffor to maken (in certeyne)  
 Deedë men to ryse<sup>6</sup> ageyne. [6 lyve St.]

And I gan ffor to neyghè<sup>7</sup> nere, [7 neygh Tib., nyghe St.]  
 Preyëd hir (off herte entere) 22828  
 To 3eue me infformacyoun  
 Off name and of<sup>8</sup> condyseyoun. [8 and of St., and Tib.]

¶ **Prayere:**

Prayer.

‘ **M**y namë, 3eue thow lyste to here, [Stowe, leaf 359] Her name is ‘Prayer.’  
 I am, off folke, callyd ‘Prayere’; 22832  
 PILGRIMAGE. R R

[Tiberius, A vii.] <u>Prayer.</u>	' And lerne off me that (off resoun,)	[St. & Tib.]	
	Eche man is worthi the guerdoun	,,	
	(Yf <sup>1</sup> that trouthe be obserued,)	,,	
	Lyke as he hath trewely deserued.	,,	22836
	And echē wyght, ffor his good dede,	[ <sup>1</sup> Tib. would be 'zeue.']	
	Is worthi to resseyue his mede,		
	Lyke his meryte, off equyte.		
She says that these dead folk	' These deedē ffolk whiche thow doste se,		22840
	[ <i>Illumination. Pilgrim, Angel, and two dead Men.</i> ]		
[Tib., lf. 103]	Ben they whiche, euery day syunge,	[Tib. & St.]	
	ʒeuen lyuelode and fost[e]rynge	,,	
	To lyvyng ffolkes that here-in dwelle :		
	In what wyse, I schal the telle.		22844
are good men who, while living, gave of their alms to sustain this house,	<b>W</b> hanne they alue were heere present,		
	They gaff off herte, in <sup>2</sup> good entent,	[ <sup>2</sup> and St.]	
	Thorough ther parffyte holynesse,		
	In-to this hous fful greet almesse ;		22848
	And, to ther sustentacyoun,		
	They madē the ffoundacyoun		
	Off this ylkē samē <sup>3</sup> hous ;	[ <sup>3</sup> same ilke St.]	
and provide the monks a competent livelihood,	And ʒaff vnto relygyous		22852
	Meete and drynke (off good entent)		
	And lyuelodē competent ;		
	Off purpos (sothē ffor <sup>4</sup> to seye)	[ <sup>4</sup> for om. St.]	
that they might pray for them.	Thát they scholdē ffor hem preye.		22856
	And so they don, bothe day and nyght,		
	Off consuétude and off ryght.		
	' Whereffore, callyd I am 'Prayere,'		
	Whiche that am the messagere		22860
She flies to heaven	That ffilee <sup>5</sup> to heuene with whyngēs lyght,	[ <sup>5</sup> fly St.]	
	ffer aboue the sterres bryght,		
	To-ffore the lord, to presente		
to present God with well-meant prayers.	Prayere made in good entente,		22864
	Lyche as these ffolkēs haue in charge.		
Her Targe is Fervent Continuation of Prayer.	' And the name eke off my Targe,		
	Is Fervente Continuacyoun		
	Off prayere by devoeyoun.		22868
	<b>F</b> Or there nys <sup>6</sup> halpeny nor fferthyng, [ <sup>6</sup> nys St., is Tib.]		
	But it requerith his guerdownyng]		
	More trewely (ʒeue it be tolde)		



- ‘Thanne the somme a thowsande ffolde, 22872 [Tiberius, A vii.]  
 In the lyffe that is eterne,  
 Off hym that eche thyng kan concerne,  
 Eternally lyvyng in glory. [Stowe MS., leaf 359] [Tib., lf. 103, back]  
 ‘Prayer abreggeth purgatory, [St. & Tib.] 22876 Prayer shortens Purgatory.  
 And alleggeth (in certeyne,) ”  
 Of sowlës the greetö<sup>1</sup> peyne, [¹ greet Tib., gret St.] ”  
 And gyveth to hem remyssyoun. ”  
 Wher-före I am callyd ‘Orysoun,’ ” 22880 She is ‘Orison,’ and takes prayers to heaven;  
 That do off ffolküs the message  
 To<sup>2</sup> god, by fful swyffte passage. [² to St., And to Tib.]  
 The requestës I kan speede, 22883  
 Off ffolke that preye in love and dreede, [Stowe, leaf 359, bk.]  
 And make the procuracyoun  
 Off Práyere and off. Orysoun.  
**A** Nd with the kyng (take heede also,  
 Who hath any thyng ado 22888  
 To expleyten his laboure)  
 I am cheveste procuratoure; [St. & Tib.]  
 And euere my supplycacyoun, ”  
 Whanne<sup>3</sup> it is grownded on resoun, ” 22892 and her entreaty is never refused by God.  
 It is never, I dar devyse, [³ Whan St., Euere Tib.] ”  
 Not refusyd, in no wyse. ”  
**W** Herfore, by the reed off me, 22895  
 3eue thow wolte<sup>4</sup> gon to that Cyte, [⁴ wilt St.]  
 I schal the schewe the ryghtö<sup>5</sup> way, [⁵ ryght Tib., St.] She says she will show me the way to the City,  
 And the passage (it is no nay)  
 Gladdely eke, 3eue it may please.  
 ‘And also, ffor to doon thè eese, 22900  
 I schal the lene a mansyoun,  
 To make thyne habytacyoun :  
 It sytte wel, bothe<sup>6</sup> to hygh and lowe, [⁶ bothe om. St.]  
 Thy comynge ther afforne be<sup>7</sup> knowe; [⁷ to St.] 22904  
 ffor who that schal haue there entre,  
 Knowe, to-fornö, it muste be;  
 Nor nó man may haue there hostáge,  
 But I to-forne do his message. 22908  
 ‘And off the theeff, in his hangynge, [Tib. & St.] [Tib., lf. 104]  
 Whanne he henge by the myghty kynge ”  
 Crist ihesu, vp-on the roode,

[Tiberius,  
A vii.]  
*Prayer.*

Even of the  
penitent thief  
upon the  
Cross, she  
was the mes-  
senger to  
Heaven;

'That deyed ffor oure alder goode; 22912

Off whom the theeff fful humbely

Axed off that lord mercy;

The samē tyme, ffor his socoure,

I<sup>1</sup> wente afforne enbassatoure, [1 I St., And Tib.] 22916

And trewely dyde his message,

And madē<sup>2</sup> redy his passage,

[2 To make St.]

That he myght resseyued be

In Paradys, that ffayre contre.

22920

**A** Nd semblabely, as by my reed,

By this exaample take good heed,

That thou bé not putte in blame,

Thy-silffē, ffor to do thie schame.

22924

Thow haste as greet neede, at a preeff,<sup>3</sup>

[3 ? meeff Tib.]

I<sup>4</sup> sothe, as haddē the seyde theeff.

[4 In St.]

and she will  
do my mes-  
sage for me.

And, to ffurthur thy vyage,

I wole my silffe don thi message.'

22928

*The Pilgrim.*

### ¶ The Pylgryme:

**A** Nd thanne anon, with humble cheere

I thankyd tho vnto Preyere,

I accept her  
offer.

And seyde, "my causē to amende,

That to-fforne I wolde hir sende,

22932

ffor my reffute and my socoure,

ffor to ben my procuratoure."

Anoon after, in certeyne,

Whanne I hadde the placē seyne,

[Stowe, leaf 360] 22936

And, by cleer inspeccoun,

Made my vysitacyoun,

[Tib., ff. 104,  
back]

**A** Nd in my way as I gan go,

Within the placē to and ffro,

[St. & Tib.] 22940

Of aventurē me by-fforn,

,"

Then I see  
a Lady blow-  
ing a horn.

I sawgh one that blewe an horn,

,"

And made a noysē wonder lowde.

,"

And (as I espyen koude)

,"

22944

In organys and in sawtrye

,"

She made a wonder melodye.

,"

[*Illumination: the Pilgrim, with a Woman at an Organ, blowing a cow's horn; beyond, a table with a Harp on it. One large and five small windows in the room.*]

W	Hom I by-sought, off hardynesse, To me, that sche wolde expresse, (Off hir grace, in goodly wyse,) Her office, and her servyce.	22948	[Tiberius, A vii.] <i>The Pilgrim.</i> I ask what her work is.
¶	<b>Latrya:</b> [λαρρεία, the state of a hired workman.]		<i>Latrya.</i>
O	ff this placē, ffolkes alle, 'Latrya' <sup>1</sup> they me calle.	[ <sup>1</sup> Lat-er-ia] 22952	She says she is Latrya, a handmaid.
	Myne offyce is moste in wakyng, To kepe the gate aboute the kyng. I wacchē thereon, day and nyght, Do my fforse, <sup>2</sup> and eke my myght, ffor to lyne <sup>3</sup> aye in awayt, That there be ffounden no dysceyt. Nowther behynde nor befor; ffor thanne anon I blowe myn horn.	[ <sup>2</sup> servys St.] 22956 [ <sup>3</sup> ly St.] [Tib. & St.] 22960	She keeps the gate of the Cistle day and night, [Tib., It. 105]
	'Who lythe to longe, I make hym ryse; Slogardes allē, I <sup>4</sup> chastise, And to slouthē I do greet sorewe; ffor, bothe at eeue and eke at morew, I kepe the howrēs off rysynge, To do worschipe vnto <sup>5</sup> the kyng. Allē ffolkēs vp I calle, That no slomber on hem ffalle.	[ <sup>4</sup> all I do St.] 22964 [ <sup>5</sup> vnto St., to Tib.] 22968	makes folk get up, and whips sluggards.
	'Myne horne is <b>Invocacyoun</b> <b>Off Deus in adiutorium:</b> I blowe myn horn toward mydnyght, To reyse vp ffolkēs anon ryght; I suffre hem not, off sleep to deye. Myne orgones, I tempere ffor to pleye, And vp-on hem I make a sown With-uten Intermyssyown.	22972	Her horn is cald Invoca- tion of God to help. She blows it at mid- night,
	'And trewely, alle my melodye Is in songe off Persalmodye. <sup>6</sup> And, devoutely, in myne ententis, I callē so myne Instrumentis; ffor thylkē kyng that is most stronge, Moste hym delytyth in swyche songe; To hym it <sup>7</sup> is moste pertynente, Whanne it is songe off good entente, In cleunnesse and in purete.'	22977 [ <sup>6</sup> and psalmody St.] 22980 [ <sup>7</sup> it om. St.] 22984	and sings Psalmody, in which the King delights.

614 *Obedience warns me of the Hardships of my Journey.*

[Tiberius,  
A vii.]  
*The Pilgrim.*

Then I see  
the lady who  
had bonds in  
her hands.

*Obedience.*

She is Obedi-  
ence,  
[Tib., lf. 105,  
back]

and asks me  
if I come  
there as a  
spy.

*The Pilgrim.*

I tell her  
that I want  
to go to  
Jerusalem.

*Obedience.*

She says the  
beds and pas-  
sage are hard.

*The Pilgrim.*

I assure her  
that I don't  
mind that.

*Obedience.*

Obedience  
then binds  
me

And while that Latrya spak to me,  
I sawgh the lady, whiche in<sup>1</sup> hir handys [<sup>1</sup> lady within St.]  
Whiche I off spak, that bar the bondys,<sup>2</sup> [Stowe, leaf 360, bk.]  
Sad and demure off hir vysage. [<sup>2</sup> bands St.] 22989  
To me sche takyth hir passage :

¶ **Obedyence :**

‘Telle me,’ quod sche, ‘on euery part 22991  
Verely what that thou art, [Stowe MS., Tib. burnt]  
And the truthë specifye,  
Yf thou come ought as espye [St. & Tib.]  
Into this placë, to or<sup>3</sup> ffro, [<sup>3</sup> and St.]  
Or thou eny ffurther go.’ 22996

¶ **The Pylgryme :**

“MAdame,” quod I, “haue on me ruthe.  
I am no spyë, in good trouthe ;  
My purpos is, and that anoon, [St. & Tib.]  
To Ierusalem ffor to goon. 23000  
And, the weyës as I sought,  
Hedre **grace dieu** me brought,  
Only my wayë ffor tabrygge,  
And to eschewe eche other brygge.” 23004

¶ **Obedyence :**<sup>4</sup>

[<sup>4</sup> latria St.]

‘Tolde she the not (zeue thow haue mynde,) ,,  
Here-in that thow scholdest ffynde ,,  
Beddës harde, and no thyng soffte,  
As it is I-prevëd offte 23008  
Off ffolke off euery maner age :  
And heere is a fful hard passage.’

¶ **The Pylgryme :**

“H Ow harde euere that it be,  
Trewely I schal it take at gre ; 23012  
To gracë dieu, what that I kan,  
Serue hir as hir trewë man.” [St. & Tib.]

¶ **Obedyence :**<sup>5</sup>

[<sup>5</sup> latria St.]

‘Take heder thy ffeet and thyne hondes ;’<sup>6</sup> [St. & Tib.]  
I shall them bothë knett in hands. [Stowe MS. 952, 23016  
leaf 360, back]  
thow shalt ha ges [lyke] a faucon,

<sup>6</sup> There is only one more after leaf in MS. Cott. Tib. A. vii, and the portion of the poem contained on that leaf,—which is nearly illegible,—is not missing in Vit. c. xiii.—W. Wood (copier).



'only of entencioun, without eny contrariouste, that [thou] shalt lyured be.'		[Stowe MS. 952.] <u>Obedience.</u>
Pilgrim :	23020	<u>The Pilgrim.</u>
she band me foot and hand also, that to mevē to ne fro		foot and hand;
I hadd no maner lyberte ; nor my tongē was not fre	23024	
for to speke, but by lycence ; nor in the seller, nor in the spence,		
ete nor drynkē on no syde, but lycens were my gyde.	23028	[6-syllable line]
And, for tacounte the terme entier, the space of xxxix <sup>1</sup> yere		[ <sup>1</sup> nine and thirty] for 39 years.
I was bound of volunte, to obedience (as ye may se),	23032	
as the statuts, fayn and well, bound the folk of that castell.		
and truly, in hert, nor in thought, [Stowe, leaf 361]		
my bondēs <sup>2</sup> greuyd me ryght nought ; [ <sup>2</sup> bonds St.]	23036	My bonds don't trouble me.
but (as it comythe to rémembraunce)		
ther befell a wondar chaunce :		
the portar happede on a day		
to ben fer out of the way ;	23040	One day the Porter of the Castle was out,
the kyng was absent eke also ;		the King absent,
and, in absence of bothē two,		
(and the gatē was vnshet,)		
ther cam in, withoutē <sup>3</sup> let,	23044	and the Castle-gate open.
a thefe, that no man coude espye,		[ <sup>3</sup> without St.]
that was callyd Falls Envye :		In came False Envy,
hir two doughtars, the ton, 'Treson'		Treason,
called / the tother, 'Detraction' :	23048	Detraction,
with them (by gret cruelte)		
Seilla, a monstre of the se,		and Scylla, with hounds,
and her hounds hir folowyng		
with grete noyse and gret barkyng.	23052	
and this meyne, in the castell		
madē noyse and gret revell :		
In a lenton (who lyst se)		
they made the ladyes for to fle	23056	and drove out the Ladies.

[Stowe MS.  
952.]  
*The Pilgrim.*

Envy,  
Treason, and  
Detraction  
sought me,

out of thilkë holy boundes.  
and Scilla folowed with hir hounds,  
gan at them sore enchace ;

and Envy, thrughe all the place,  
with hir doughters (out of doute,)  
gan to seke me round about.

23060

they were conspyrd all<sup>1</sup> thre

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

playnly to devoure me,

23064

only by conspiracion

of envie and detraccion.

their felowship I forsoke ;

I got a horse,  
to escape  
from them.

and anon an horse I toke,

23068

for to flyen, with all my myght,

to escape out of hir syght.

and truly, for no maner rape,

theyr treynës<sup>2</sup> I myght not eskape.

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

23072

*Scylla.*

*quod* Scilla then, (of gret despyt,)

‘he wenythe for to have respit,

and by his horse to bene socowryd,

that he shall nat ben devowryd

23076

of vs by persecution.’

*Treason.*

‘ye, for all that,’ *quod* Treason,

‘as it is [vn]to vs dwe,

after hym we shall pursue.

23080

what maner of horsse myght he have, [Stowe, leaf 361, back]

that from owr daunger shuld hym save ?’

*Scylla.*

Scilla :

*quod* Scilla, ‘I shall well telle,

yf ye lyst a whilë dwelle :

23084

This Horse  
was Good  
Renown,

this horse is cawlyd ‘Good Renowne,’

whiche hathe (in conclusyon)

with the four  
feet,

fowr fette hym to susteyne ;

and ellës<sup>3</sup> (without eny wene)

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

23088

he shuld (to his confusyon,)

at myscheffe halten even a-downe,

with thre, tweynë, or with one,

vpryght he shuld nevar gon,

23092

but stomble aye, and gon a-myse.

1. Void of  
Defame.

‘the first<sup>4</sup> fote of his horse is,  
that he have no condicion

[<sup>4</sup> first St.]

- ‘sownynge to dyffamacion, 23096 [Stowe MS.  
952.]  
this is to seyne, touchynge shame,  
that he be voyde of dyffame. *Scylla.*
- ‘The second, (to his advantage,)  
that he be borne out of servage : 23100  
this to meane, that he, in all,  
out of thraldome be lyberall.  
2. Free-born.
- ‘The third, (withouten all outrage,)  
to be borne in trwe mariage. 23104  
3. Legitimate.  
4. Sane.
- ‘the fourthe is, a foot full good,  
of nature that he be nat wood,  
nor that he, by no frolage,  
be nat fallen into rage. 23108
- ‘thesē fowre feet (in sothnesse),  
of truthē all-way bere witnesse ;  
but we (by conspiratioun)  
shall maken hym alryght a-doune ; 23112  
and, shortly, (to owr awayle),  
here-on we shall haue a consayle.’
- and, lyke to theyr opynyon,  
fyrst ther spake Detraction : 23116 *Detraction*  
quod she, ‘I can a noble songe  
that aye resownythe vnto wronge,  
That *Dan of Inuidia* [Flat Dan coluber in via, cerastes in semita,  
mordens ungulas equi, ut cadat ascensor ejus  
retro.—*Genesis* xlv. 17.]  
*fiat coluber in via.*
- ‘this songe I wot ryght welle,’ quod she, 23121  
‘was I-songen first for me.  
to vse it, I am nat rekles,  
I am the horned Cerastes,<sup>1</sup> [*κεράστis, cerastes, a horned serpent.*] says she is  
whiche evar (as ferforthe as I may,) 23125 the Horned  
trace ever the wrongē way. Serpent that  
and covertly, in my werkynge,  
I vsē for to byte and styngē ; 23128 bites and  
with tethe & tonge I do most wrake, stings folk  
evar behynden at the bake. behind their  
backs,
- ‘the horsē of hym, in diffame,  
[. . . . . no blank in MS.] 23132  
so prively I shall disceyve, [Stowe, leaf 362] and she will  
that he shall nat apperceyve. upset my  
I shall be falshed so prevyd, horse.

618 *Envy wounds me. Dogs tear me. My legs & arms are broken.*

[Stowe MS. 952.]	‘to make hym halten in some syde ;	23136
Detraction.	whiche so sorē shall hym greve, that he shall not mowe releve.’	
Treason.	‘Sothly,’ quod tho Treason, ‘that good was hir oppinion.’	23140
The Pilgrim.	and when she hadd hir talē do, echon they accordyd well therto ;	
	the houndēs <sup>1</sup> stoden at abaye	[ <sup>1</sup> hounds St.]
	and gan barke, by gret affray.	23144
Detraction makes my horse fall	and at[tē] last, Detraccion made myn hors to falle a-down, and to halten in swyche wyse	
	that I myghtē <sup>2</sup> nat a-ryse :	[ <sup>2</sup> myght St.] 23148
with her Serpent- tongue.	withē a tonge of a serpent myne horse and I were bothē shent ;	
I tumble down among the hounds.	And down at erthe, in gret affray, amonge the houndēs ther I lay.	23152
	and after (by great felonye).	
Envy wounds me with 3 spears,	I was assaylyd by Envyē ; and with thre sperēs sharpē ground, she gave to me many a wound.	23156
and the dogs tear me.	and of Scilla, the cruell hounds, gaue me many mortall wounds ; I was to-torne with ther chas.	
Treason hits me on the head with a club ;	and than cam Treason with hir mas, hevy as a clobbe of leed, and ther-of set me on y <sup>e</sup> hede ;	23160
and breaks my legs and arms.	lege and arme she brake in twayne, that yet I fell the gretē <sup>3</sup> payne	[ <sup>3</sup> gret St.] 23164
	of that ylkē mortall stryffe, and shall felle it all my lyffe.	
	and whill I lay thus in a traunce of grete anoye and grete grevaunce,	23168
Then they leave me.	those oldē <sup>4</sup> vekkēs dispitious,	[ <sup>4</sup> old St.]
	[No gap in MS.]	
	they me left in full gret drede, wenynge that I had be dede.	23172
	and comfort, truly was ther none, for all my fryndēs <sup>5</sup> werē gon :	[ <sup>5</sup> frynds St.]
	in prison, lay Charite ;	



- Mercy was hound, & eke Pitie,  
 whiche lykyd me nothyng well  
 and Scilla cawsyd everydell ;  
 for my sorow and my grevaunce  
 was to her full gret pleasaunce ;  
 and it grevyd hir full sore  
 that I haddē<sup>1</sup> harme no more ; [Stowe, leaf 362, bk.] [<sup>1</sup> MS, had]
- and she (of indignation,)  
 made a quarell to Treason,  
 that she dyd no more vengauce,  
 to encrese my wofull chaunce.
- wherfore I (in myn entent)  
 I axyd a ryghtfull iugement,  
 cast my gage tofore the kyng,  
 to have amende of all this thynge ;  
 and, for this great transgression,  
 I made a-pele vppon Treson ;  
 and complaynyng thus my wo,  
 I lay, and turnyd to and fro,  
 maymyd in so mortall wyse  
 that I myghtē<sup>2</sup> nat aryse  
 on my fete, for gret destrese ;  
 and vpreard my-selfe to drese.
- I madē me a leg of tre  
 to rysen (yf it wold ha be) ;  
 and that leg (in my discese)  
 dede me after full gret ese ;  
 for, to my gret confusion,  
 lost I haddē<sup>3</sup> my bordon ;  
 I mist not wherē, in serteyn,  
 tyll Gracē Dieu it brought ageyn,  
 whiche that found it on a day  
 at the turnynge of a waye.
- and in thes wofull áuentures,  
 as I anoynted my bresures,  
 complaynyng early on a morow,  
 as I lay, and madē sorowe,  
 when phebus, with his bemēs bryght,  
 gilt the hyllēs<sup>4</sup> with his lyght,  
 to chase the mystēs that were derke,
- 23176 [Stowe MS.  
952.]  
*The Pilgrim.*
- 23180 Scylla is de-  
lighted at my  
wounds,
- 23184 and re-  
proaches  
Treason for  
not having  
injured me  
more.
- 23188 I accuse  
Treason  
before the  
King,
- 23192
- [<sup>2</sup> myght St.] 23196
- 23200 and (tho' my  
arms are  
broken)  
make myself  
a leg of wood,
- [<sup>3</sup> had St.] 23204
- 23208
- and anoint  
my wounds.
- 23212 At morn,
- [<sup>4</sup> hylls St.]

[Stowe MS. 952.] to me there come a full old clerke, 23216

The Pilgrim. whom, sythē tyme that I was bore,

old Ovid  
comes to me,

I had nevar sene tofore;

and his booke on me he layd,

and euen thus to me he sayd :

[Stowe, leaf 363] 23220

Ovid.

**Ovidius :**

*quod* he, 'of true affection,

pities me,

I ha gret compassyon

on thy sorowe and on thy doole,

that thou liggest here all soole

23224

in grete myscheffe (as semethe me)

wher-of I haue full gret pyte.'

The Pilgrim.

**Pilgrim :**

"for to put me in certeyne,

I pray the that thou woldest seyn

23228

thy name openly to me,

that I myght<sup>1</sup> thanken the."

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

Ovid.

**Ovidius :**

'of my name it stonde the thus ;

I am callyd Ovydius,

23232

says he loves  
me,

whiche loue *thee*, more than thou canst wene :—

here-aftar it shall be sene.

and yf thou haddyst, her-to-forne,

in my tyme, in sothe be borne,

23236

to thy consolation

I shold haue toght *thee* a lessonne,

whiche shuld ha be to thy plesaunce,

and shuld ha made *thee* in substaunce

23240

ffull sufficiant, in many a thyng,

bothe in doctryne and in connyng.

and will curse  
my injurers.

but I am comē to denounce

a sertayn curse, & to pronounce,

23244

on allē<sup>2</sup> thilkē the sentence,

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

whiche vnto the ha don offence.

whiche sentence (in wordēs<sup>3</sup> fewe)

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

to the in latyn I shall shewe,

23248

*Terra sibi fruges & cetera* /' *gum* *7*

The Pilgrim.

**Pilgrim :**

whan his vers weren all ysayd,

vnto hym thus I abrayd :

"that ye (of true affection,)  
 have on me compassyon, 23252 [Stowe MS. 952.]  
 on my doolde and on my smert. *The Pilgrim.*  
 I thankē yow with all myn hert; [Stowe, leaf 363, back]  
 but I ha no devosyon  
 In cursynge nor in malison; 23256 I tell Ovid  
 I shall delay[e]n all cursynge, that I'll put;  
 tyll tymē that the myghty kynge, off cursing  
 by iugement, eche thyng shall deme, till God  
 as vnto hym it shall but seme, judges at  
 of ryghtwisenessē, to provide." Doomsday.  
 23260  
 and in this wise, the clerke Ovide Ovid goes;  
 went his way, and leftē<sup>1</sup> me [1 left St.]  
 lyggynge in great adversitie; 23264  
 and to expresse (in complaynyng)  
 my gretē<sup>2</sup> sorow by writynge, [2 great St.]  
 I will myn ownē namē shewe,  
 sette out by lettars on a rowe 23268  
 at the gynnyng of this ditie  
 in eche ballad as ye may se,  
 of Frenche and Lattyn, bothe I-ferē,  
 ryght anon as ye shall here. 23272  
 hauythe me excusyd of my rudenesse,  
 thowghe I to you my name expresse:

[ACROSTIC OF GUILLAUME DE DEGUILVEVILLE'S NAME:  
 GUILLERMUS DE DEGUILEVILLA.]

(1)	Me vocantem ex nomine :	
G	ratō messium tempore,	
Quant nature sez beaux <sup>1</sup> fruiz dore, <sup>2</sup>	' Vien auant, et si t'achemine	
Et prompta sunt in liquore	Mecum, quia regimine	
Ses vins qu'encore pas n'affore,	Tu as mestier, et de doctrine.'	16
Quo folium in arbore		
Se commence a deuenir sore,	(3)	
Et boreas in equore	I Lla me duxit prospere	
Si n'est pas trop nuyasant encore.	En l'ung des chasteaulx de son pere,	
(2)	Exhortando summopere,	
V	Idi scriptum in margine	
Ou cestuy escript s'enracine,	Que l'un de leans ie fusse frere,	20
Mirandam pulcritudine,	Virginique puerpere,	
Grace dieu, du ciel royne digne,	Estoille de mer pure et clere,	
	Me servum vellem tradere,	
	En la faisant ma bonne mere.	24

<sup>1</sup> beaux, Petit print, om. St.

<sup>2</sup> Stowe ends here. The rest is copied from Petit's French edition of *Le roman des trois Pelerinaiges*. *Le premier pelerinaige est de l'homme durant qu'est en vie . . . ab. 1500. Focillet .lxxxiiij. col. 2, sign. l.iiij.*

(4)

**L**Egis audite nouelle,  
Plaisante me fut la nouuelle,  
Nam, mel mundi mixtum felle,  
Si me nuysoit à la forcele.  
Tunc pellem dedi pro pelle,  
Pour seruir à ceste pucelle,  
Puro sperans frui melle,  
Pour quoy la vie se renouuelle.

(5)

**L**Ongo cursu pacifice  
Remains ou chastel sans malice,  
Vtilitati publice  
Entendant, selon mon office.  
Sparsim apparent rubrice  
<sup>1</sup>A tout chascun, s'il n'est trop nyce,  
Nam factum est theatrice,  
Sans quelconque notable vice.

(6)

**E**A propter prodiente  
D'une cauerne pestilente,  
Inuidia furiente,  
Et du bien de l'autrui dolente,  
Improuise ac repente,  
Seilla la lisse pullulente,  
Proditione presente,  
Sans nul delay me mist en vente.

(7)

**R**Abida sic orta peste,  
De corner fist tres grant moleste  
Cum canibus atque reste;  
Moy, comme vne sauuaige beste,  
Alba circumtecta veste,  
De chasser se monstra moult preste;  
Alta echo bosci teste,  
Trop me fut ceste chace agreste.

(8)

**M**E persequens indefesse,  
La tres cruelle veneresse,  
Ac violenter me subesse  
Fist a ses chiens hors de lesse,  
<sup>1</sup>Sicque clamare necesse  
Bien me fut, pour yssir de presse,  
Sed, si potuit prodesse,  
N'est pas bien ceste chose expresse.

(9)

**V**Alnisset facta pace,  
Se trahison vne autre trace  
Non intrasset sine face,  
Afin qu'on n'apperceust la face;  
Nam, duce nicticorace,  
Par le coup d'une grosse masse,  
Ostenso vultu fallace,  
Si m'abatit en my la place.

(10)

**S**Ic persequitur peruerse  
Tous temps / et assault et reuerse  
Viros, sinderesis terse,  
Faulse trahison la peruerse;  
Et timendum, si sic per se,  
Au dedans du chastel conuerse,  
Me per hanc oues disperse  
Soient par maniere bien diuerse.

(11)

**D**Etraction cum murmure,  
Pour luy ayder, tres grande cure  
Subministrant, et gutture,  
Par le dur glaive qui trop dure;  
Asseruntque de iure,  
Que faire doyent grant iniure  
Hominibus vite pure,  
<sup>2</sup>Que le susdit chastel enmure.

(12)

**E**Xpertus hoc minis dure,  
Soustiens leur griefue forfaicture,  
Maxime cum nullo rure;  
Bestes y ait de tel facture,  
Turpissime sunt figure,  
Et sans ouuraige de nature;  
Vnde earum iacture  
Plus griefues me sont sans mesure.

(13)

**D**E quarum turpitudine,  
Et du tout mauuaise conuine,  
Exaratur in margine,  
De ceste voye ou ie chemine,  
Non quod alie pagine  
D'auctorite sainte et diuine,  
Maiores certitudine  
N'en contiennent mieulx la doctrine.

(14)

**E**Arum tormentum graue,  
Plus assez que cy ne l'agran  
Sustinui / non pro caue  
Trahison qui les maulx encaue,  
Sepe mihi dicens aue,  
Combien qu'elle me fust moult haue,  
Me prostrauit ictu claue,  
En faisant de moy son espaue.

(15)

**G**Rauiter sic, et nocue,  
El m'abatit de sa massue,  
Constat ouibus pascue,  
Que bien i'ay ma peine perdue,  
Et castrum superuacue,  
Pour anoir la teste tondue,  
Intrai nam precipue;  
Mon esperance y est rompue.

<sup>1</sup> Fo. lxxxiiiij, back.<sup>2</sup> Leaf 84, back, col. 2.



(16)

V<sup>T</sup> seruïrem virge iesse,  
Me mist grace de dieu en lesse;  
*Quod* fruerer magna messe,  
M'acertena par grant promesse; 124  
Sed video nunc expresse,  
Dont grande douleur mon cuer presse,  
*Quod* egredi est necesse,  
Et ailleurs celebrer ma messe. 128

(17)

I<sup>D</sup>, si seruato ordine,  
Et bonne paix a marie digne,  
De qua, cum moderamine,  
A elle plaindre ie me fine. 132  
Potuïsses pro nemine  
Qui en cestuy monde chemine,  
Stetissem tanto turbine,  
Demourant hors de discipline. 136

(18)

I<sup>E</sup>gatus celi curie  
L<sup>1</sup> Plenst a saincte vierge marie,  
Quatinus nunc summarie,  
Et de plain sans point farderie, 140  
Cognosceret ex serie,  
Se ie dy voir ou menterie,  
Et quis currentis furie  
A punicion demerie. 144

(19)

E<sup>X</sup> hoc iustificatiue,  
A bon aduis tournant l'estriue,  
Deus auctoritatiue  
Osteroit tout ce qui estriue; 148  
Impediret causatiue  
Sa nef, qu'à bon port elle n'arriue,  
Simul, et miseratiue  
Me feroit il grâce hastiue. 152

(20)

V<sup>T</sup>inam nutu gratie,  
Gardiennne qu'est de ma vie,  
Impetum tante furie,  
En memoire ie n'eusse mie; 156

Sed defectus iusticie,  
Qui ou poulce fut endormie  
Im cellula memorie,  
Trestous les iours Harou i'en crie. 160

(21)

I<sup>L</sup>lud nesciens nescire,  
A dur colier mon ame tire,  
Presertim cum inuenire  
Je ne puisse, ou trouueray mire, 164  
Qui iam velit subuenire  
A ma playe las qui s'empire  
Ex descensu magne ire,  
Dont souuent ie ne suis pas sire. 168

(22)

L<sup>V</sup>eis creator optime,  
Estre vueillez fort animé  
Succurrendi promptissime  
A tel grief dont suis opprimé! 172  
Et sum certus firmissime,  
Se luy est mon fait intimé,  
Michi succurret proxime,  
Et sera mon vieil roil limé. 176

(23)

L<sup>E</sup>gi quodam volumine,  
Quant fait est bien examiné  
Iusticie libramine,  
Qui a tort, est tantost miné; 180  
Et iustus not redit sine  
Honneur, quant le plait est finé,  
Et iudici sine fine  
Est vray salut predestiné. 184

(24)

A<sup>R</sup>borea solis et lune,  
Se m'eussent dit quant ie fuz né,  
Cui casui vel fortune  
<sup>2</sup>Je seroye ioinct et aduné, 188  
Non dedissem causam prime  
Pour ainsi estre destiné,  
Nam semper me trahens fune,  
Grande trahison m'a esgruné.<sup>3</sup> 192

<sup>1</sup> Fo. lxxxv.

<sup>3</sup> The French goes on:—

<sup>2</sup> Fo. lxxxv., col. 2.

O<sup>R</sup> ai ie dit que vne aduenture  
Au chastel ie trouuay moult dure,  
Pour le portier qui ne fut pas  
A la porte gardant le pas,

Que cestes vieilles n'y entrassent,  
Et que leurs chiens n'y amenassent;  
Mais pour ce ne doy ie pas taire  
Ce que par apres i'en vy faire.

This French edition was 'corrected' by a Monk of DeGuilleville's monastery, and was printed in or about 1500 by "Maistre Barthole et Jehan petit" (title, last line), and "A paris, Au soleil d'or / en la maison Maistre bertholde" (Fo. j. back, col. 1), as the "Correcteur," P. Virgin, says.

Prof. Paul Meyer refers me to three other Acrostics by DeGuilleville on his own name: 1. in *Le Pèlerinage de l'Âme*, Roxburghe Club, 1895, p. 57-64, in alternate French and Latin lines, beginning

[Stowe MS. 952.] <i>The Pilgrim.</i>	now I ha told myn adventure of all that evar I dyd endure,	23276
Now I've told all the harm that Scylla, Envy, and Detrac- tion did me.	of Scilla and her houndes fell, and eke (as ye ha hard me tell) of Envy and of Treason, and of falce Detraction.	23280
	how they ha wrought to my hyndrynge In the absens of the kynge and of his portar, in sertayne.	
When the king came back	But when they were come home agayne, and enteryd in-to the castell, it lyked me ryght wonder well.	23284
I told him my wrongs.	a-non I went to his presens, and tolde hym of the gret offens whiche that Scilla with hir hounds had don to me within his bounds, by the conspiracion of Envy and [of] Treason : my wrong I dyd specifye.	23288
The King had procla- mation made for my foes' arrest,	the kynge a-non let make a crye, that were-so-evar they myght be found in towne or in citie,	23292
		[Stowe, leaf 364] 23296

Grace Dieu, du ciel royne, | Cognoissant pous et orine,  
Semper regnans sine fine, | Et magistra medicine . . .  
and making the writer's name "Guillermus de Guilevilla" as above; 2. in the same volume, an Acrostic in French only, in three separate sections—the third in but a few MSS.—p. 348-53, 376-8 (see note, p. 356 there), having the *guile* with one *l* only: "Guillermus de Guilevila"; this begins, p. 348:—

Gracieuse est l'assemblée | Et en rien n'est descordable,  
Qui n'est onques dessemblée, | Qui en .iii. est distincter . . .

3. In the *Pèlerinage Jhesuerist*, Roxburghe Club, 1897, p. 119-130, in French only. This begins:—

Glorieus Dieu, dont te vint il | Bien savoies, qu'en tel courtil,  
Qu'envoias ci aval ton fil, | N'avoit pour li May ne Avril,  
Et que pelerin le fëis | Et son soulas point n'i vëis.

This Acrostic makes the name "Guillermus de Deguilevilla"; but the editor of the Roxburghe volume, the late Prof. Stürzinger, notes on p. 125 that ten MSS. leave out one couple of the *De* stanzas, thus reducing the name to "Guillermus de Guilevilla."

I may add here that the prose treatise on the Virgin as the sinner's Refuge from Tribulation, and the Consolation of Afflicted Hearts, p. 437, etc., above, is substituted by Lydgate for about a page of DeGuileville's French verse, Focillet. lviij., cols. 2-4, which I shall print in the Forewords to this Part II.

that folkē shuld them sparē nought,  
to his presens till they were brought.  
for he cast hym, anone ryght,  
on them to done iustice and ryght,  
that they go no more at large;  
and gave his porter eke in charge  
forto shette the gatēs sore,  
that they entre there no more,  
nor that they have ther no chere.

[Stowe MS.  
952.]  
The Pilgrim.

23300 that he might  
punish them.

23304

and then I saughe a messagere  
wher the kyng of custome dwells,  
In the castell ryngē bells,  
for to maken assemblé,  
where the kyng set in his se,  
of the ladyes that ther dwell,  
(of whome to-forne ye have herd tell,)  
that suffred gret oppressyon  
of Envy and Detraccion,  
of Scillas houndēs,<sup>1</sup> by berkyngē,  
in th[e] absens of the kyngē,  
of their drede and mortall rage,  
wher-of they suffred gret damage.

Then the  
bells were  
rung to  
assemble the  
Ladies of the  
Castle,

23308

23312

whom Envy,  
Detraction,  
and Scylla's  
Dogs had  
worried.

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

23316

'Madams,' quod this messegere,  
'the kyngē, most myghty of power,  
whiche hathe, in great charitie,  
(in effecte, as ye shall se,)  
and purposethe in his entent,  
he hathe be longe from yow absent,  
(as ye know yowr-selffe full well,)  
but of new, to this castell,  
he is come for his pleasauncē;  
and he hathe made an ordynaunce  
and statutēs full covenáble,  
to yow echon ryght profytable,  
commaundyngē yow, echon, in dede,  
that, hens-forthe, ye ha no drede  
of your enemys, nor hevynesse,  
but that yow do yowr besynesse  
(as it is the kyngēs<sup>2</sup> will)  
yowr office truly to fulffyll,

The King's  
Messenger.

23320

The Ladies  
were told

23324

23328

23332 not to fear  
their foes,

[Stowe, leaf 364, back]

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

23336

but do their  
work.

[Stowe MS. 952.] <i>The King's Messenger.</i>	'as ye dyd, when ye began, and bettar, yf ye bettar can ; for the kynge (as ye shall se) will on your foon avengid be : to yow I ha no more to say.'	23340
<i>The Pilgrim.</i>	than the messengar went his way,	
Then every lady did her duty quietly and happily.	and thes ladys, by good advyse, full truly dyd theyr offyse, everече, lyke to ther degre, voyde of all contrariouste ; and (shortly for to devyse) wher that truthē and iustice	23344
	be truly kept in any place, I dare sayne ther abydythe grace ;	23348
Where the gate is well kept, no vices can enter.	And where the gatē is kept well, of palays, maner, or castell, that vycis may ha none entrie, that place stant in suēte, and eche thyngе tournethe for <i>the</i> best ; for, ther is peace, and ther is rest, and evar gladly, to theyr forthynge, ther abyte the ryghtffull kynge ; and ther is suraunce & eke trust.	23352
Then I re- solvd	and afftar this, I had a lust, cawght in my-selfe a great corage, for to holden my passage, and greatly gan my selffe delyght,	23360
to visit castles	dyvers castells to vysyte, for to consythar the maner	23364
and see how every officer workt.	of euery maner offyce, How euerych dede in his degre. and it is good, a man to se	23368
	many thyngēs, and to here, for therby a man may lere ful moche thyngе outward by syght, and take example to done right.	23372
So I got leave,	And whan I hadde ther-to lycence <sup>1</sup> I wente and dede my diligence <sup>2</sup>	[ <sup>1</sup> lycens St.] [ <sup>2</sup> dylygens St.]
saw many countries,	to visiten, and to se ful <sup>3</sup> many wonderful countre.	[ <sup>3</sup> ful om. St.] 23376

[MS. Cott. Vitell. C. xiii,  
leaf 287, begins again.]

[Stowe, leaf 365] [C. &amp; St.]

,,

,,



and ther <sup>1</sup> I fond ful gret foyssoun	[ <sup>1</sup> ther St., om. C.]	<i>The Pilgrim.</i>
Of many dyuers Religiyoun;		and divers religions
and I saugh, of many oon,		
The gretë bondës euerychon	23380	with broken bonds,
broke, that shuld hem wel conserve,		
yef they wold hem wel observe,		
Kepe hem from al aduersite,		
ás here-to-forn ye dedë se,	23384	(as you saw;
Whan the smale wikres <sup>2</sup> brak,	[ <sup>2</sup> wyks St. (See p. 588, above.)]	when the wickers broke, the hoops burst, and the ships sank.)
The hopës wenten al to wrak,		
And many shippes for lak, allas,		
Was yperysshed <sup>3</sup> in the same cas,	[ <sup>3</sup> peryshyd St.] 23388	
and brought vnto confusioun,		
(toforn as is maad <sup>4</sup> mensioun)	[ <sup>4</sup> made is St.]	
for lak in their gouernaunces,		for lack of government.
Nat keypyng their obseruaunces.	23392	
And her-vpon I ferther wente		
to senë <sup>5</sup> more (in myn entente).	[ <sup>5</sup> sene St., sen C.]	
And withyne a litel space		At a noble place,
I cam into a noble place;	23396	
and at the gate I saugh somers;		I see Angels on horses,
and on hem sittë <sup>6</sup> fressh of chers,	[ <sup>6</sup> sat St.]	
Aungels, of gret vertu;	[6-syllable line]	
and hafter hem, kam Gracë Dieu,	23400	and Grace Dieu in a Chariot.
fresshly Ridyng in a char.		
and the gate (I was wel war)		
Of the castel stood vnshet.		[leaf 287, bk.]
and truëly, whan I had met	23404	
the Somers, I gan enquere	[C. & St.]	
of oon, that he wold[ë] lere	„	
goodly, and informë me,	[Stowe, on leaf 365]	„
whos the somers sholdë <sup>7</sup> be,	[ <sup>7</sup> shold St.]	„ 23408
Which hadde, vpon hir weye,	„	These horses, ridden by Angels,
Aungels hem to conveye,	[6-syllable line]	„
Only for to make hem strong.		
The aungel:		
‘To Grace Dieu,’ quod he, ‘they long.’	23412	are Grace Dieu’s.
The pilgrym:		
Quod I to oon that rood behynde,		
“telle me wher I shal hir fynde.”		

**The Aungel:**

[Stowe, leaf 365, back]

The Pilgrim.

Quod thaungel, 'as it is due,  
her, in hast, she shal vs sue.'

23416

[Blank in MS. for an Illumination.]

I go to Grace  
Dieu's  
chariot,

And in my way so I me bar,  
that I fonde hir in hir char;  
and a-mong hir folkës alle,  
benignely<sup>1</sup> she gan me calle, [<sup>1</sup> benyngly St., benigly C.] 23420  
and bad I shold ek ha no fere  
to tellë what I dedë there.

**The pilgrym:**

and tell her  
my adven-  
tures.

And I answeyrd<sup>2</sup> anon ryght, [<sup>2</sup> answeyrd St., answerd C.] 23424  
how I wente to haue a syght  
of sondry castelles (it is no doute),  
that in the countre stood aboute,  
and of folkës gouernaunce,  
that ther abood for her plesaunce. 23428

[leaf 288]

Grace Dieu..**Grace dieu:**

Graciously, y-wys, quod she,  
'Now thou hast yfounden me  
toforñ or that I was ago.  
but (withoutë<sup>3</sup> wordës mo), [<sup>3</sup> without C., St.] 23432  
come and folwe on after me,  
and many thyngës thou shalt se.'

The Pilgrim.

I follow her  
thru many  
dwellings,

and she ladde me, vp and doun,  
by many diuerse mansioun, 23436  
In cloystres, as wentë tho  
Round about, to and fro: [6-syllable line]

and see  
Virtues and  
Vices,

ther I saugh vertues and ek vices,  
and many dyuerse edifices. 23440

I saugh ther places ruynous,  
and to dwelle in / perillous.

an old lady,

she shewed me, on our walkyng,  
an oldë lady ther haltyng, 23444  
and (as by her contenaunce,)

head of a  
Convent,

She haddë ther gret gouernaunce:  
she bar a Rewle of a masoun,  
and pleyed by derysioun, 23448  
and (as I coudë tho espie)  
by a maner mokerye.

In hir hand (as I was war)  
 a gret<sup>e</sup> spoon also she bar;  
 and as she reysed it a-lofte,  
 to hir mouth she putte it ofte.

[Blank in MS. for an Illumination.]

And also (as to my reward,  
 hir hed was turned ek bakward,  
 that toforn (as I ha mynde,)  
 Was turned and ysette behynde.

[Grace Dieu]:

Quod Grace dieu a-noon to me,  
 'at the eyē thou mayst se;  
 this hous (yef thou canst espye,)  
 whilom was by masounrye  
 bilt, and founded spiritually  
 by sent Benet, feithfully  
 by lyne and level of masoun,  
 thorough gostly foundacioun,  
 for which, whilom parmanable,  
 it was tabidē the mor stable.

'conceyve also, (by my doctryne,)  
 thyng that is maad by rule and lyne,  
 In it self hath more beaute  
 tendure, and mor stabilite.  
 but whan the masoun was agoon,  
 the rulē wente, and that a-noon,  
 and the lynē stood nat faire  
 Whan the rulē gan apaire;  
 and thus the rule, and ek the lyne,  
 bothe attonēs gan declyne.  
 and feithfully, in this castel,  
 the rulē was nat kept ryght wel;  
 for, sith the halt held this place,  
 al good rulē gan difface.

of vertu ek she is so bare,  
 the edifices to repaire;  
 for the old fundacioun,  
 She hath nat but derisioun;  
 She reccheth nat what-euere falle;  
 thaugh the stoonēs fallen alle,

The Pilgrim.

with a great  
 spoon in her  
 hand.

[<sup>1</sup> gret C., grete St.] 23452

23456 Her head was  
 set on back-  
 wards.

Grace Dieu.

[leaf 288, bk.]

23460

The house  
 was founded

[Stowe, leaf 366]

23464

by St.  
 Benedict,

23468

23472

23476

but its Rules  
 were not  
 faithfully  
 kept.

23480

[See l. 23, 444]

23484

23488

Its Head  
 cared nothing  
 if its Stones  
 of Virtue fell  
 out.

Grace Dieu. 'of vertu, bilden in the place;  
for, save to play and to solace,  
I dar sey she, in hir werkyng,  
Intendeth to noon other thyng.' [St. & C.] 23492

The Pilgrim. **The Pylgrym:**

[leaf 289] "Ma dame," quod I, "to my semyng,  
this placē first, in his bildyng,  
(Who consydereth euerydel)  
the masounry was nat maad wel, 23496  
Was not duely maad, nor stable,  
Sith it is not parmanable."

Grace Dieu. **Grace Dieu:**<sup>1</sup> [1 St., om. C.]

'Touchyng the bildyng, tak good heed :  
the masounry, (it is no dreed,) 23500  
I dar ful wel thy-self assure,  
it was maad for to endure,  
and to haue last<sup>2</sup> for many yer, [2 last C., last St.]  
Save oonly the morter 23504

and the  
mortar was  
not stable.

Was not iustly (as I ha sayd)  
stably among the stoonēs layd,  
ffounded vpon true entent  
more stedfastly than is cymēt. 23508

It was made  
first of ori-  
sons and  
fasting,

'It was first maad of orisouns,  
of fastyng and afflicciouns,  
to holde the cloystre round about  
by stablenesse, and not gon out 23512

into the world, vagabound, [Stowe, leaf 366, back]  
the edifices to confound ;  
but in their cloystres stille abyde  
in mekenesse, and not in pryde, 23516

Haue their frequentaciouns  
in prayr and in orisouns ;  
erly on morwen to aryse,  
in vertu to haue excercyse ; 23520

singing of  
masses,

oftē tymēs syngē masse.  
'this was whilom, (I you ensure,) 23524  
of their morter, the temprure,

founded vpon charyte,  
on concord and fraternyte,



- ‘In love and in perfeccioun,  
Voyde of al devisioun, 23528 *Grace Dieu.*  
In parfit pes and vnyte [leaf 289, bk.]  
of high and lowe in their degre, peace and  
for love only of crist ihesu. unity,  
‘And yef the morter, in his vertu, 23532 and love of  
had abide in stabilnesse, Christ.  
Withouten eny doublenesse,  
Lich the first fundacioun,  
The werk<sup>1</sup> nad not falle a-doun, [<sup>1</sup> werk C., worke St.] 23536  
but stable stonde in his degre.  
‘and now, echon ha liberte,  
at peir lust, to slepe and wake ;  
and noon other hed<sup>2</sup> ne take [<sup>2</sup> heode St.] 23540  
forto kepe their obseruance :  
and thus, for lak of gouernaunce,  
Pes from hem, and vnyte,  
Exilēd is, and charyte. 23544  
‘thát whilom gaff drynke and foode,  
and vnto pore their lyvēloode,  
oonly of merey and pyte,  
and, held hospitalyte ; 23548  
and, of euery manere age,  
gaf to pore folk herbegage,  
such as thei seyen, in distresse,  
in myschif, and in Seknesse.’ 23552  
Pilgrim :<sup>3</sup>  
“Ma dame (and ye list take hede,) [<sup>3</sup> St., om. C.] *The Pilgrim.*  
Who hath nought, (it is no drede,) But, said I,  
may not parten his Almesso they that  
to folk that Leven in distresse.” have nothing  
23556 cannot give  
almes.  
Grace Dieu :<sup>4</sup> [<sup>4</sup> St., om. C.]  
‘Thow seyst soth, (as thynketh me,) True, an-  
but wher thou leggest pouerte, swerd Grace  
whilom thei had suffisaunce, Dieu,  
plente ynowh, and hábundaunce, 23560 but there  
whan thei worsheped in special [Stowe, leaf 367] was plenty  
The myghty kyng that gaf hem al while they  
suffisaunce in euery lond ;<sup>5</sup> worshipt  
[<sup>5</sup> land . . . hand St.] the great  
but now he hath withdrawe his hond<sup>5</sup> 23564 King,  
[leaf 290]

632 *Spiders are in the Convent; Dogs' dung in the Cemetery.*

<i>Grace Dieu.</i>	' for their offences; this the fyn :	
	ther goodës drawn to declyn ;	
but now they are careless,	for thei be Rekles of livyng forto <i>serue</i> that noble kyng ;	23568
	and, for slouth and necligence, they doon in o thyng gret offence. ffor wher the lord (in his degre)	
	Duely shuld honnourëd <sup>1</sup> be,	[ <sup>1</sup> honoryd shuld St.] 23572
and the place is unclean :	the place is not, with diligence, Clenly kept with reuerence ; for befor, and ek behynde,	
spiders,	Yraynes and webbës men may fynde ;	23576
	and also ek, (yef thou take hede,) <i></i>	
swallows,	Swalwes and othre bryddës brede ; and also ek (through al their boundes)	
dogs' dung, nettles and weeds are in it and around it.	dong of doggës and ek of houndes, nettles and wedës round aboute, in cymyterys ful gret route, lich a disert or places <sup>2</sup> wilde,	23580
	wher no man hath lust to bilde, Replevisshëd of al ordure,	[ <sup>2</sup> place St.] 23584
	as it were withouten cure ; and many oother dishonestës, bestial in ther degres,	23588
	mor than I can here devyse.	
Christ did justice on those who defiled the temple.	' and crist ihesus dede iustyse on hem that in the temple solde : becausë oonly thei were bolde to done dishonnour to his hous, he was in party Regerous, As the gospel kan you telle ; he bett hem out with a flagelle, That noon of hem durst abyde.	23592     23596
[leaf 290, bk.]	' Wherefore this halte that here is guyde,	
But this negligent Head would not reform abuses.	list nat, of hir frowardnesse, suchë <sup>3</sup> thyngës to redresse,	[ <sup>3</sup> suche St., such C.] 23600
	nor do <i>seruyse</i> in hir werkyng for tentende vpon the kyng :	
She cared only for worldly vanity :	her look, hir cher, (as ye may se,) is vpon worldly vanyte,	23604

'and al hir hertes besynesse, rather than on holynesse; for which the kyng (iustly and wel, that considereth euerydel)	[Stowe, leaf 367, back]	23608	Grace Dieu. and the king will not fail to take redress for these evils.
hem to quytē wil not cesse, maketh their goodēs to discesse; and, for their pompe and their pryde, Set her Richesse out a-syde, âmenusyng their substance, their tresour and their hâbundance, Which made hem first their <sup>1</sup> lord forsake.		23612	
'therefore he can it fro hem take [theyr St., the C.]		23616	
Whan-euere he list, who lokē wel; ffor the Prophete Ezechel <sup>2</sup>	[ <sup>2</sup> ezechiell St.]		As Ezekiel said,
Writeth, (who so taketh hede) Idelnesse, plente of bred, caused (in conclusioun) of Sodom the distruccioun.'		23620	Idleness was the destruc- tion of Sodom.
Pilgrim: <sup>3</sup>	[ <sup>3</sup> St., om. C.]		The Pilgrim.
"I pray yov, telle on a-noon ryght, She that halteth in my syght, What is hir name, and hir offys, of whom ye sette <sup>4</sup> so litel prys?"		23624	I ask who this bad Head of a Convent is.
Grace Dieu: <sup>5</sup>	[ <sup>5</sup> St., om. C.]		Grace Dieu.
'To make a playn discripcioun, She is called 'Abusioun,' because, the good that god hath sent, by hir thei ben wrongly dispent, <sup>6</sup> And ageyn his wul <sup>7</sup> abused; Wherof she may nat ben excused.		23628	This Head is 'Abuse,'
'She halt a rule of a masoun, only by fals collusioun; for, to the rule that she is bounde, (Whan the trouth is sough[t] <sup>8</sup> and founde, [ <sup>8</sup> known St.]	[ <sup>6</sup> spent St.]		
Therto she haveth no reward,) Hir hed ytourned is bakward; Vnto the world she cast hir look, Wich, vnder colour, she forsook.	[ <sup>7</sup> will St.]	23632	[leaf 291]
'hir spon also doth signefye the foulē vice of Glotonye,		23637	
		23640	and has her head turned backward.
			Her Spoon signifies Gluttony.

<i>Grace Dieu.</i>	'for, ageyn ryght and al Resoun,	
	by force and vsurpacioun,	23644
She has forsaken the unity of antiquity,	she hath forsake the vnyte	
	of fraternal antiquyte,	
	by perfeccioun to contune	
	to haue hir goodës in comune.	23648
	'but this fals Abusioun,	
	only by vsurpacioun	
	In Religïoun (who list se),	
and discovered the vice of Property,	fonde out the vice of propurte,	23652
	Which is thyng most vicious,	
	rennyng among religiöus,	[Stowe, leaf 368]
	Which causeth ofte discord and stryf,	
	contrary to Thapostles lyf.	23656
	'In propurte (ye may ther rede)	
	thei ne dide nothyng possede ;	
	her good was comoun, in certeyn.	
using the Spoon of Individualism,	Wherfore the Spon that thou hast seyn,	23660
	ys callede 'Syngularyte,'	
usurping the fat, and leaving the lean,	thyng to possede in propurte ;	
	to gedre the fattë (thus I mene),	
	vnto hir self, and leve the lene :	23664
	As the Prophëte Ezechiël,	
	to the sheperdes of Israel	
	Spak and wrot, ful yore a-go :	
[leaf 291, bk.]	'Sorwe be to you, and wo,	23668
	that ne take to nothyng hede,	
	but your silven <sup>1</sup> forto fede ;	[ <sup>1</sup> selvs St.]
not like shepherds, but like ravenous wolves,	not lik sheperdes of cristus hous ;	
	but verray wolvës Ravinous,	23672
	liggyng awayt, bothe nyght and day,	
	forto devoure what thei may :	
getting goods with the spoon of Individualism,	they takë bothë mylk and wolle ;	
	and the fatte, away thei pulle	23676
	with the spoon of cruelte	
	yecalled Syngularyte,	
	thei Robbë pantener and purs,	
and obtaining Christ's curse.	and gete hem oftë Cristes cours. <sup>2</sup>	[ <sup>2</sup> curs St.] 23680
	'ffor which cause, I, Abusioun,	
	am come of entencioun	



- ‘Such abusïouns to se,  
and their superfluyte  
to kutte away, which that thei vse,  
and their goodes to amēnuse.
- ‘The Aungels han hem take away,  
Which thou mettest this same day,  
With gretē somers in sothnesse,  
ledyng away the gret Richesse,  
to parte it (of entencioun)  
to folk that in deuocioun  
lede her livēs in comune,  
and in deuocioun do contune;  
such as in god gretly delyte,  
fro good to bet alway profyte.
- ‘figure herof, ye may se,  
how that by olde Antiquyte,  
the bible ful wel can you tel,  
how the childre of Israel  
took of Egypt the Tresour  
In recompense of her labour. [Stowe, leaf 368, back]
- As for guerdoun, by dwēte  
Whan they passed the redē Se,  
they tooke in thyng by Robberye,  
as clerkēs list to specifye;  
they barē<sup>1</sup> with hem gret substaunce, [<sup>1</sup> bare St., bar C.]  
only by Goddēs ordynaunce,  
Egipcien (it is no drede)  
Were not worthy it to possede.
- ‘and som folk deme off Resoun,  
that folk that haue possessioun,  
and ben cursed of livyng,  
It is leful (by their demyng)  
forto spoylle hem duely,  
and yeve it hem that ben worthy.’
- Pilgrim:<sup>2</sup>  
Touchyng that oppynyoun,  
thus I answerd of Resoun:  
“god ne doth nat thus alway,  
who that conceyveth, day by day;  
for ther ys many an vsurer
- Grace Dieu.
- 23684
- 23688 But the  
Angels  
have carried  
off their  
wealth,
- 23692 to part it  
among de-  
vout folk.
- 23696
- 23700 The Israelites  
took the  
treasure of  
Egypt
- 23704 [leaf 292]
- 23708 by God’s  
decree;
- 23712 and some  
folk hold  
that evil  
men’s goods  
may be law-  
fully taken
- 23716 and given to  
the worthy.
- [<sup>2</sup> St., om. C.] The Pilgrim.
- 23720 But God let  
many usurers  
exist,

The Pilgrim.

“ in dyuers londës fer and ner,  
 that wynnë gold ful cursedly,  
 who possess and it possede ful<sup>1</sup> vnworthily, [1 ful, om. St.] 23724  
 unworthily how falsly that they come therto ;  
 and god suffreth that it be so ;  
 and give not and yet, to pore they yeve no thyng,  
 to the poor. though they be ryghtful of livyng.” 23728

Grace Dieu.Grace Dieu :<sup>2</sup>

[2 St., om. C.]

‘ As to thy conclusioun,  
 ther is noon solucioun :  
 god gaf neuere (fer nor ner,)  
 licence to noon vsurer, 23732  
 that he shuld (I the ensure)  
 ben admytted to fals vsure.  
 god suffreth hem to han tresour,  
 gold, Richesse, and gret honour : 23736  
 of al the tresour that they weld,  
 They shall give account to God ;  
 [leaf 292, bk.] To hym they shal acountës yeld. [C. & St.]  
 first, they it wan<sup>3</sup> by violence, [3 yt wan St.]  
 of god hauyng no licence ; 23740  
 wherfor, to their Dampnacioun,  
 hë suffreth their pocessioun,  
 as he haddë<sup>4</sup> no reward ; [4 had C., St.]  
 but he wil punysshë hem afterward, 23744  
 (though they for a while habound,)  
 the vice of Vsure to confound.  
 ‘ but goodës of religiöus,  
 that was yeve in-to<sup>5</sup> her hous [5 wnto St.] 23748  
 In ther first foundacioun,  
 their tresour and possessioun,  
 it was yove hem of almesse  
 came by way of alms, 23752  
 for their gretë perfitnesse,  
 of entent that, day and nyght, [Stowe, leaf 369]  
 that they shold, with al their myght,  
 Worshepe god with grete honours,  
 and truely pray for their foundours. 23756  
 ‘ and iustly, this condicioun  
 is worth an obligacioun.  
 that<sup>6</sup> whan it falleth their fooly, [6 then St.]  
 that thei not vsë düçly 23760

- ‘their offices as thei sholde do,  
to kepe ther obseruaunces also  
(lich to their professioun)  
in prayer and deuocioun, 23764  
god wil, of his ryghtful lawe,  
to chastice hem, his hond with-drawe,  
suffre her goodës to vnthryve,  
but if thei amende hem blive ; 23768  
yive it to hem that wil hym serue,  
and his comandementes obserue.
- ‘herof ye may sen a figure  
fful wel rehersed in scripture : 23772  
In Egipt whilom, how it fel,  
Whan the childre of Israel  
Wher<sup>1</sup> ther in subieccioun [1 were St.] 23776  
al that ilkë regioun ;  
thorough their travaiH and labour,  
was maad ryche of gret tresour ;  
but afterward (as ye may se)  
Vij yeres of Sterylite 23780  
folwed on, (as ye may red,)  
wherof Ioseph took good hed  
long a-forn, of high prudence ;  
and paugh his noble providence, 23784  
Ageyn the hunger, Echë syde,<sup>2</sup> [2 eche syde St., ech a syde C.]  
ful prudently gan to provide,  
and shop ther-fore a remedye,  
(as Genesis doth specifye ;) 23788  
for, thorough the myght of goddës hond,  
he sustened al the lond  
from hunger and aduersite,  
The vij yer of Sterilite. 23792
- ‘but of al this gretë dede,  
thei of Egipt took non hede,  
to thanken (in especial)  
the myghti lord that gaf hem al ; 23796  
nor wolde suffre, in no wyse,  
Israel do sacrifice ;  
but held in subieccioun,  
out of the lond of promysсион. 23800

Grace Dieu.

If they do not  
so pray, God  
will chastise  
them.

See a type  
in Egypt.

[leaf 293]

After the  
Israelites

had enricht  
it,

came seven  
years of  
famine.

These were  
provided for  
by Joseph,

but the  
Egyptians  
did not thank  
God.

They held  
the Israelites  
in bondage ;

Grace Dieu. 'wherefore, merueille neuere a del,  
 thaugh god suffred Israel;  
 oonly of his ryghtwesnesse,  
 to robben hem of their Richesse, 23804  
 and spoylen hem of their Tresour. [Stowe, leaf 369, back]

and therefore  
 God gave  
 them the  
 treasure of  
 Egypt  
 god gaf it hem for their labour,  
 And as for a mede in guerdoun,  
 Departyng from that Regioun. 23808

'They hadde disserued it of yore,  
 [leaf 293, bk.] by gret labour that sat hem sore,  
 thorough cōnstreynt of Kyng Pharaο,  
 which wolde not suffren hem to go, 23812  
 Nor to departe in rest and pes,  
 for no massage of Moyses;<sup>1</sup> [1 message off moyses St.]

but put hem euere in delay,  
 'and thus the lord can take a-way 23816  
 Richesse of folkēs vicious, [C. & St.]  
 as a reward  
 for their  
 virtue.  
 and yive it hem that be vertuous;  
 As he hath done here in this place :  
 thou mayst beholde it with thy face.' 23820

The Pilgrim. Pilgrim:<sup>2</sup> [2 St., om. C.]

"Certes," quod I with hevy cher,  
 "In other places mo than her  
 (to tellē shortly, and not tarye)  
 I ha beholde the contrary, 23824

Yet I have  
 seen many  
 devout people  
 in poverty.  
 wher folk, by gret deuocioun,  
 han kept their religioun  
 ful streytly, in gret honeste,  
 that han falle in pouerte, 23828  
 bothe of liflood and vesture,  
 that thei myghtē<sup>3</sup> nat endure, [3 myght C., St.]

Mischef hath hem brought so lowe.  
 and fayn I wold the causē knowe, 23832  
 why god wil suffre their grevaunce,  
 forto lakke their suffisaunce."

Why does  
 God suffer  
 this?

Grace Dieu. Grace Dieu:<sup>4</sup> [4 St., om. C.]

Quod Grace Dieu a-noon to me,  
 'I wil herof answeere the, 23836  
 and make therof no gret delay;  
 but her cometh oon nov. in our way,



*The Dwarf 'Sterility' who dwelt seven years in Egypt. 639*

- 'and I wil first, of good resoun,  
known his entencoun; 23840 *Grace Dieu.*
- or go thy self, by my biddynge,  
And axe the cause of his comynge.  
And sodeynly, good hede I took;  
and cast on syde on hym my look, 23844 *[leaf 294] The Pilgrim.*  
which, lich a dwerf, (this the caas,)  
of his fetures shapen was.  
a pyk of Iren, sharp and longe,  
he held, that was of makynge strong. 23848  
*Pilgrim:*<sup>1</sup> [*Blank in MS. for an Illumination.*]  
And to me-ward his look he layde. *[1 St., om. C.]*  
but first, to hym ryght thus I sayde.  
"Telle on, thou dwerf, (ha no shame,)  
To vs, thyn office and thy name." 23852  
*Sterelite:*<sup>2</sup> *[3 St., om. C.] Sterility.*  
'I called am (yef thou list se)  
Of folkës alle, 'Sterility,' *[Stowe, leaf 370]*  
which ha this hous maad ful bareyn,  
bothe of frut and ek of greyn. 23856  
Ther good, their lond, (yef it be sought,)  
I ha distruyed and brought to nought:  
This my craft and myn offys;  
and therfor (by gret avys) 23860  
to castë folk in pouerte,  
I am called 'Sterilite';  
foul and ougly of look and cher:  
In Egypt I dwellëd vij yer. 23864  
wher I abyde, (be wel certeyn,) *who dwelt 7 years in Egypt,*  
I make the land to be bareyn.'  
*Grace Dieu:*<sup>3</sup> *[3 St., om. C.] Grace Dieu.*  
*Quod Gracë Dieu,* 'a litel space,  
Go thy way out of this place; 23868  
and what-so-euere hereafter falle,  
whan me list, I shal the calle.'  
And whan that tourned was his bak,  
*Gracë dieu* thus to me spak: 23872 *[leaf 294, bk.]*  
'touchynge the goodës, day be day,  
which that I ha take away  
fro this placë here present,

- Grace Dieu 'I dide [it] oonly of entent 23876  
 that other folk shold it possede,  
 which (bothe in wark and ek in dede,) lede her lyf in perfitnesse,  
 In vertu, and more holynesse 23880  
 than thei which that her now be.  
 'and touchyng that thou askest me,  
 Thou shalt haue answer therof noon.  
 bids me go to the Cellarer, but first, I chargè the to goon 23884  
 to hir that is the Selerere  
 of this place that stondeth here;  
 aske hir (that thou mayst conceyve)  
 touchyng the good she doth receyve, 23888  
 to telle the playnly al the guyse,  
 how it is spent, and in what wyse.  
 and, hir to knowe among hem alle,  
 'Purveyance.' 'Purveyauncè' folk hir calle. 23892  
 and whan she hath declared al,  
 thou shalt haue (in special)  
 of the demaunde (by good resoun)  
 a truè Declaracioun, 23896  
 as it accordeth and is dwe.  
 She will never returne 'and forth my Somers I wil swe;  
 for, in this place, on no syde,  
 I caste me no lenger to abyde; 23900  
 nor neuere (to speke in wordes playn)  
 to the Con- hider<sup>1</sup> to retourne agayn, [1 hethar St.]  
 vent till  
 Virtue again til the tyme that I may se  
 reigns there. that vertu and honeste [Stowe, leaf 370, back] 23904  
 Resortè by deuocioun  
 Into thys Religïoun.'  
 [leaf 295] And with that word, (as I was war,)  
The Pilgrim. I saugh hir gon in-to hir char. 23908  
 Grace Dieu departs in her chariot.  
 and in this while (of good entent,  
 lich to hir comandement)  
 I wentè with a sobre chere,  
 I go to the Cellarer, forth vnto the celere[re]. 23912  
 and, my iourne to avaunce,  
 I knewe<sup>2</sup> hir by hir contenance; [2 knew St., knowe C.]  
 for (the trouthe<sup>3</sup> to expresse) [3 trouth C.]

She was of gret sobrenesse, 23916 The Pilgrim.  
 of gret reuerence and honeste,  
 and of gret matyryte;  
 saad of look, and ek of cher,  
 Egle-eyëð, bryght and cler. 23920

[The Pilgrim]:

“Ma dame,” quod I, “of good entent, and ask her  
 Gracë Dieu hath to you sent,  
 that ye sholde (in wordës fewe) 23923  
 the playnë trouthe<sup>1</sup> to me shewe, [<sup>1</sup> playn trouth C., playn  
 truthe St.]  
 wher ye puttë the rychesse  
 that ye receyve, in sothfastnesse.” where she  
 puts the  
 goods given  
 her.

Celerar :<sup>2</sup>

[<sup>2</sup> St., after l. 23923, om. C.]

And she that spak no word in vryn,  
 to me answerd thus agayn ; 23928  
 ‘al that I haue in my depos,  
 from hir ther shal nothyng be clos.  
 Kome forth in hast, and folwe me,  
 and thou shalt the trouthe<sup>3</sup> se,’ [<sup>3</sup> trouth C., truthe St.] 23932

She bids me  
 follow her

and I cam after (for the best),  
 and she gan vnlokke a chest,  
 the whichë,<sup>4</sup> whan I dedë se, [<sup>4</sup> whiche St., which C.]  
 I gan gretly abasshë me, 23936  
 for the huchche (it is no doute)  
 was ful of holës round aboute ;  
 and at ech hole (as thoughtë<sup>5</sup> me) [<sup>5</sup> thought C., thought St.]  
 an hand put out, I didë se, 23940  
 (who<sup>6</sup>-so euere slepe or wake) [<sup>6</sup> wher C., who St.]  
 Redy to receyve and<sup>7</sup> take. [<sup>7</sup> and St., and to C.]

to a chest,  
 full of holes  
 with hands  
 stretching  
 out of em.

[leaf 295, bk.]

Pilgrim :<sup>8</sup> [*Blank for Illumination.*] [<sup>8</sup> St., om. C.] The Pilgrim.  
 I prayëd her, to specyfe  
 what thyng it dedë signefye. 23944

Celerar :<sup>9</sup>

[<sup>9</sup> St., om. C.]

The Cellarer.

‘To telle, and voiden al deceyt,  
 this the place of the receyt  
 of goodës, which that, day and nyght,  
 kome to this place of verray ryght, 23948  
 (forto speke in general,)  
 but this handes consumen al,  
 Spende and waste on enery syde,  
 PILGRIMAGE.

This place is  
 the Receipt  
 of Goods.

Everything  
 that comes in  
 is consumed  
 by the  
 Hands:

[Stowe, leaf 371]

*The Cellarer,  
Providence.*

nothing is  
left for the  
poor.

*The Pilgrim.*

'that ther may no thyng abyde,  
for to departē by almesse  
to folk that liven in distresse.'

23952

Pilgrim : <sup>1</sup>

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

"Ma dame," quod I, "as semeth me,  
ye sholde, of ryght and equyte,  
The handēs kerve, and kutte away,  
and stoppe the holēs nyght and day."

23956

*Providence,  
the Cellarer.*

The Hands  
that take  
Church goods  
are :

Provide[n]s Celerar : <sup>2</sup>

[<sup>2</sup> St., om. C.]

Quōd Providence anoon to me,

'Thes, ben the handēs thre,  
which that thevēs (by assent)  
ar wont to vsen (of entent),  
I menē, pyratys of the Se,  
which bryngē folk in pouerte.

[6-syllable line] 23960

23964

1. The hand  
of Dimes, or  
Tenthis for  
the king ;

'The first hand of allē thre,  
ys called (lernē this of me,)  
'the hand of Dymēs,' by gadryng,  
To gadre vp dymēs for the kyng.

23968

[leaf 296]

2. that of the  
Collector for  
trentals,  
bulls, con-  
tributions,  
etc.

'the tother hand, ful sorē pulles  
gold for trentals and for bulles,  
and dyuers subuenciouns  
and grevous contribuciouns,  
graunted (in especial)  
at Chipytres<sup>3</sup> general.

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

23972

The Hands  
waste the  
goods of  
holy church.

the handēs do no thyng, nor werche,  
but waste the good of holy cherche.'

23976

Pilgrim : <sup>4</sup>

[<sup>4</sup> St., om. C.]

3. The Hand  
with an Eye  
in it

"What hand is that (telle on, let Se,)  
Which hath an Eye (as thynketh me,)  
Sett in the myddēs of the hand ?  
for I saugh neuere (on Se nor land)  
Such another her-tofor, n,  
Sith the tyme that I was born."

23980

Providens : <sup>5</sup>

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

'Be nat astonyed, neuere a del !

is that of the  
Visitor,

this hand is (who so lokē wel),  
of our noble Visitour,

23984

Which doth his peyne and his labour  
to looke for lucre and fals guerdoun,



- ‘ alway, for retribucioun,  
they caste her eyë for wynnynng,  
and, ryght nought for amending;  
take (in their entenciouns,)  
pans for<sup>1</sup> procuraciouns.  
ther entent, in no wyse,  
ys sett on ryght nor on iustice.  
‘ ek other handës, mo than thre,  
han cast vs in gret pouerte.’
- [The Pilgrim:]  
With that word, making no delay,  
I took my leve and wente away.<sup>2</sup> [Stowe, leaf 371, back]  
I hadde no leve, (shortly to telle,) [2 my way St.]  
but shop me hom to my castel. 24000 I go away,  
And on my wayë,<sup>3</sup> me be-fel, [3 way C., St.]  
[No gap in either MS.]  
I mette an olde oon in that tyde, [leaf 296, bk.]  
that to me kam on the left syde, 24004 and meet an  
Of whos look I was affrayed:  
hir handës partid, and displayed  
vpward to a castel wal,  
resemblyng (as me thought in al) 24008  
That hir entent was to ascende  
vpon the wal, or to descende.  
a blak Ravoun<sup>4</sup> (it is no doute,) [4 ravyn St.]  
took his-flyght ful round aboute, 24012 with a black  
Wher-so-euere that she went. Raven flying  
and I knewh nothyng what it ment; round her.  
[Blank in MS. for an Illumination.]  
But I caste, withynne a throwe,  
playnly that I woldë<sup>5</sup> knowë, [5 wold C., would St.] 24016  
of al thys thyng som evidence;  
and wente a-noon to hir presence.  
and first of al, I gan enquere,  
to telle me what she didë there; 24020 I ask who  
of name and of condicioun she is.  
Make a declaracioun.  
Apostacye:<sup>6</sup> [6 St., om. C.] Apostasy.  
Quod she, ‘ yef thou konne espye,  
I am called ‘ Apostacye,’ 24024 She is ‘ Apo-  
stasy.’

23988 The Cellarer,  
Providence.

who always  
looks for  
incre,  
and not for  
mending  
wrong.

[1 and St.] 23992

[6-syllable line]

So we are  
very poor.

23996

The Pilgrim.

24000 I go away,

24004 and meet an  
old woman,

24008

24012 with a black  
Raven flying  
round her.

24016

24020 I ask who  
she is.

Apostasy.

24024

- Apostasy. 'which whilom, of entencioun,  
 madë my professioun,  
 In al my best<sup>1</sup> feythful wyse, [1 best C., St.]  
 for to ha do<sup>2</sup> truely seruyse [2 done St.] 24028  
 duryng my lif, vnto the kyng  
 that is most myghty of werkyng. [3 plughe St.]  
 'I sette myn hand vnto the plough; <sup>3</sup> 24031  
 But I haue hym falsed ynough, <sup>4</sup> [4 ynughe St., ough C.]  
 tourned the bak (as thou mayst se)  
 vnto wordly<sup>5</sup> vanyte, [5 worldly St.]  
 left myn homage, trouthe and al,  
 and am kome doun ouere the wal 24036  
 for vayn glorie (out of doute);  
 In many countre roune<sup>6</sup> aboute, [6 round St.]  
 of entent, for to purchaas  
 prosperite and vayn solas. 24040  
 'and yet ful ofte (in many caas,)  
 myn entent and purpos was,  
 fro worldly glorie, fals and vayn,  
 to haue tourned hom<sup>7</sup> agayn, [7 ? MS., hem C., them St.] 24044  
 and amended my livyng  
 In the seruyse of the kyng;  
 but truely (it is no nay) [Stowe, leaf 372]  
 the Ravoun<sup>8</sup> was eue:e in my way.' [8 raven St.] 24048  
 Pilgrim:<sup>9</sup> [9 St., om. C.]  
 "Truely, and thou dedest wel,  
 thou sholdest lette neuere a del  
 for to delaye so thy paas.  
 thaugh that he crye on thé, 'cras, cras,' 24052  
 thou sholdest<sup>10</sup> remembre thé amongt, [10 shulst St.]  
 and take noon hede vnto his songt."  
 Apostasie:<sup>11</sup> [11 St., om. C.]  
 'The trouthe<sup>12</sup> forto specifye, [12 trouth C., truthe St.]  
 I folwe, in<sup>13</sup> myn Apostasye, [13 in, om. St.] 24056  
 In my passage vp and doun,  
 the Raven's condicioun,  
 that whilom was of Noe sent  
 out of the arkë, of entent 24060  
 to beholden how it stooð,  
 of the deluge and the flood

who set her  
hand to the  
plough,

[leaf 297]  
but turnd  
back

to worldly  
vanity.

She often  
meant to turn

back to the  
King,

but the Raven  
stopt her,

with his cry  
of Cras, cras!

As the raven  
returnd not  
again to  
Noah,

*Noah's Raven calls 'Cras,' to-morrow: so Apostasy delays.* 645

'boylling with many sturdy wawe;			<i>Apostasy.</i>
Wher the water gan withdrawe.	24064		
'but the Raven fond a kareyn;			
therefore he cam not agayn.			[leaf 297, bk.]
and I stonde in the samē caas,			so Apostasy
abyde, and synge alway 'cras, cras,'	[C. & St.] 24068		returns, not
makying many fals delayes,			again,
and prolongē forth my dayes,			but always
forto Resorten hom ageyn,			sings <i>Cras</i> ,
and spendē <sup>1</sup> thus my tyme in veyn.'	[ <sup>1</sup> spend C.] 24072		to-morrow.
Pilgrim: 2	[ <sup>2</sup> St., om. C.]		<i>The Pilgrim.</i>
"Thy werkēs (yef I shal not tarye)			
ben vnhappy and contrārye;			
and thyn handēs, bothē two,			
ben yperced þorough also.	24076		
greyn nor frut, vpon no syde,			
In no wysē wyl abyde;			
for shortly (who so list to sek)			
al goth thorough, and wasteth ek. <sup>3</sup>	[ <sup>3</sup> seke . . eke St.] 24080		
Who-so-euere the trouthe atame,			
thy tonge is dampned, and ek lame,			
that it may seyn noon orisoun,			
nor make no supplicacioun,	24084		Her tongue
Which sholdē ben acceptable			says no
vnto that kyng most honourable.			prayer or
he is not plesed, (on nco syde,)			supplication
Whil in this staat thou dost abyde,	24088		acceptable
and hast no purpos to Retourne, <sup>4</sup>	[ <sup>4</sup> for to tourne St.]		to the King.
but in the world dost ay soiourne."			
Apostacie: 5	[ <sup>5</sup> St., om. C.]		<i>Apostasy.</i>
'Truēly, to thy sentence			
I may yevē ful credence;	24092		
for Seynt Poule hym-silfē <sup>6</sup> saith,	[ <sup>6</sup> selfe St., silf C.]		As St. Paul
(to whom, men must yevē fayth,			saith,
and ful belevē to his word,)	[Stowe, leaf 372, back]		
'who is not withynne shippes <sup>7</sup> bord,	[ <sup>7</sup> syppes St.] 24096		he who is
stant in perail of Perysshying,			not withn
and on the poynt of his drownyng,			the ship,
fel fer from his savacioun,			stands in
ffor lakkyng of discrecioun.	24100		danger of
			drowning.
			[leaf 298]

<i>Apostasy.</i>	'and I wot wel, for my partye, I issued <sup>1</sup> out thorough my folye ;	[ <sup>1</sup> yswyd St.]	
She doubts whether, if she returned to God, she would find grace.	Wherefore I stonde in nonecerteyn, yef I retourned hom ageyn,		24104
	wher I sholdë gracë haue, therby my soulë for <sup>2</sup> to save.'	[ <sup>2</sup> for St., om. C.]	
<i>The Pilgrim.</i>	Pilgrim : <sup>3</sup>	[ <sup>3</sup> St., om. C.]	
I assure her that she will find grace,	"ne doute the nat to tourne ageyn, but be therof ryght wel certeyn,		24108
	That of grace thou shalt not faille, So that thou makë a <sup>4</sup> stoupaille	[ <sup>4</sup> a om. St.]	
	of the hoolës that open <sup>5</sup> be	[ <sup>5</sup> St., apof C.]	
	in thyn handes (as thou maist se), this to mene, in sentement,		24112
	that playn and hool be thyn entent, grounded on perfeccioun ;		
if she will devoutly fix her heart on God.	and that, by gret deuocioun,		24116
	that thou make thyn hertë stable, and of entent not variable.		
	look her-to on euery syde, for I may no lenger abyde,		24120
Then I go home	for, I castë me a-noon, hom to my castel forto goon,		
	and by the nextë wayë <sup>6</sup> wende,	[ <sup>6</sup> St., next way C.]	
	and ther, vnto my livës ende, abiden in the samë place,		24124
	lik as god wil yeve me grace."		
	and whan I was kome hom ageyn,		
and relate all I have seen.	of al that euere I had seyn,		24128
	I madë playn Relacioun to folk of that Religioun ;		
	and afterward (I you ensure), ther fel a wonder aventure,		24132
	the whichë, <sup>7</sup> whan I dede aduerste,	[ <sup>7</sup> which C., whiche St.]	
	yt liked nothyng to myn herte :		
[leaf 298, bk.]	I saw tweyne oldë (by assent),	[St. & C.]	
Two Messengers, 'Age' and 'Sickness,' come to me,	Kome to me of oon entent,		24136
	Wonder dyuers of her cheres ; and bothë two wer massageres : <sup>8</sup>	[ <sup>8</sup> messengers St., massager C.]	
	the toon of hem (I was wel war)		



Vpon hir bak, a bed she bar ; 24140 *The Pilgrim.*  
 The tother (if I shal not feyne)  
 bar also, patentis tweyne ;  
 the toon also, in hir commyng,<sup>1</sup> [Stowe, leaf 273]  
 gird with a baudrek, for wrastelyng : [1 commyng St., counmyng C.] 24144  
 In their comyng I fonde gret lak,  
 and evene thus to me they spak :

Age & Sicknes :<sup>2</sup> [2 St., om. C.] *Age and Sicknes.*  
 ‘deth,’ quod they, ‘hath to the sent  
 bothe vs tweynē, of entent, 24148  
 pleynty to the to declare,  
 that hym self ne wil not spare  
 forto come to the anon ;  
 and bad, aforne we sholdē<sup>3</sup> goon, [3 shold C., shuld St.] 24152  
 and done our fullē besynesse,  
 with al our myghte, the to opprese,<sup>4</sup> [4 to oppresse St.,  
 tappresse C.]  
 and not departe fro the at al,  
 til thou be cast, and haue a fal, 24156  
 that he may, at his commyng,  
 fyndē the, by our workyng,  
 So awhapēk and amat,  
 that he may seyn to thé, ‘chek mat.’ 24160

and say that  
 he will soon  
 follow,  
 and check-  
 mate me.

Pilgrim :<sup>5</sup> [Blank for Illumination.] [5 St., om. C.]  
 Quod I, “declareth vnto me,  
 ffirst of allē, what ye be.

I knowē not your gouernaunce ; [leaf 299]  
 With deth I ha non aqueyntaunce ; 24164  
 and yef that he be your maystresse,  
 I pray you, ffirst, that ye expresse  
 your office, and your seruyse,  
 and your namēs doth deuyse.” 24168

I have no  
 acquaintance  
 with Death.  
  
 I ask who  
 they are.

Age & Sicknes :<sup>6</sup> [6 St., om. C.]  
 Quod they, ‘it wer not but in veyn,  
 With vs to stryve, or wynde ageyn ;  
 for, ther is noon<sup>7</sup> so hardy,  
 so wys, so Richē, so myghty, 24172  
 that may, by forcē nor<sup>8</sup> allye,  
 holden with vs Champartye.

[7 none St.]  
 [8 or St.]  
 to strive with  
 one so myghty  
 as Death,  
 who is Ruler  
 of every one,

‘for deth hath had, ful yore agoon,  
 lordshipe of folkēs euerychoon ; 24176

*Age and  
Sickness.*  
and is more  
feard by lords  
and kings

'for, who considereth allë thynges,  
Drad more of lordës and of kynges  
than of folkës (who list se)  
which that duellen in pouerte.

24180

than the poor,  
who often  
wish to be  
dead.

for porë folk that lakkë<sup>1</sup> bred,  
desire fül oftë<sup>2</sup> to ben ded.

[<sup>1</sup> lak C., lake St.][<sup>2</sup> desyr ofte for St.]

'and, yef thou aryght behold,  
vnto deth thou art yhold,  
that he, toforn<sup>3</sup> hath to the sent;  
for ofte, without avisement  
he cometh to folkës vnwarly,  
and hem assailleth sodeynly,  
though the contrary had sworn.

24184

[<sup>3</sup> to toforn C.]

Death has  
sent to warn  
me that I  
shall not  
escape him.

but, he hath vs sent to-forn,  
as massagers<sup>4</sup> to warnë the;  
from his power thou mayst<sup>5</sup> not fle;  
and ech of vs (withoutë blame)  
Shal declarë the his name.'

[Stowe, leaf 273, back]  
[<sup>4</sup> messengers St.][<sup>5</sup> may St.] 24192

*Sickness.*

The Messen-  
gers are  
'Sickness'  
and 'Old'  
[leaf 299, bk.]  
Age.'

### [Sekenesse:]

The firstë<sup>6</sup> to me dede expresse:  
quod she, 'my name is Sekënesse.  
helthe and I, but litel space  
May abiden in O place.

[<sup>6</sup> first C., St.]

24196

[St. &amp; C.]

we wrastlen ofte (as men may se);  
som while she venquyssheth me,  
and, som tymë,<sup>7</sup> in certeyn,  
I over-throwë hir ageyn,  
make hir forto bowe hir chyne.

24200

[<sup>7</sup> some tym St.]

And tho'  
Medicine,

and, ne werë<sup>8</sup> that medieyne  
ys causë that she doth releve,  
my sayllyng shold hir often greve.

[<sup>8</sup> ware St., wer C.] 24204

with her  
drinks

but, maugre hir potaciouns  
and dyuerse confeccions,

24208

and apothec-  
aries stuff,  
saves folk for  
a time,

and other sondry lettuaryes  
Makëd at the potycaryes,—  
bothe emplastres drye and moystes,  
and oynementës put in boystes,—

24212

yet Sickness  
and Death  
have the  
mastery in  
the end.

yet deth and I (who lyst espye)  
Haue, at the lastë,<sup>9</sup> the maystrye.

[<sup>9</sup> last C., St.]

'first I souke vp (for the nones)



<i>Old Age.</i>	Quod she, 'of folkës that ben sage,	
She is 'Old Age,'	I am of custom callèd 'Age,'	24252
	Contrariōus (as it is kouth)	
	to hir that is ycalled Youth,	
who plucks the fresh feathers of Youth,	which whilom had (thou myghtest <sup>1</sup> se) [ <sup>1</sup> mayst St.]	
	fresshë fetheres forto flē.	24256
	but Age hath plucked hem away,	
	that vnnethë <sup>2</sup> gon I may; [ <sup>2</sup> vnneth C., vnnethe St.]	
	my fet be now (who taketh hede)	
	hevy as they were of lede;	24260
	I may not gon, but with labour,	
and is the Courier of Death.	and yet of Deth I am corour,	
[leaf 300, bk.]	knowe <sup>3</sup> in Countres fer and ner. [ <sup>3</sup> knowne St.]	
	'And <sup>4</sup> who that is a massager, <sup>5</sup> [ <sup>4</sup> St.] [ <sup>5</sup> messenger St.]	
	Wher he holdeth his passage,	24265
	mut do truely his massäge, <sup>6</sup> [ <sup>6</sup> message St.]	
	and the trouthe <sup>7</sup> telle of ryght. [ <sup>7</sup> trouth C., truthe St.]	
	'I am vnweldy, and not lyght;	24268
	and (to speke in wordës fewe)	
Her empty skiu	myn empty skyn doth wel shewe	
	what that I am; and ouer more,	
	thou mayst se, by my lokkës hore,	24272
and shriveld visage show she is old.	and by ryvëls of <sup>8</sup> my visäge, [ <sup>8</sup> in St.]	
	How that I am callèd 'Age,'	
	of whom, folkës that <sup>9</sup> discerne, [ <sup>9</sup> folk that C., folke that St.]	
	may ful many thyngës lerne.	24276
	'though that wasted be my blood,	
	I ha seyn bothe evel and good;	
	Preved (if I shal not feyne)	
	ende and-gynnyng of bothe tweyne.	24280
But she excels in knowledge.	age, in konnyng doth excelle;	
	who muchë seth, can muchë telle:	
	no man in konnyng (this, the chef),	24283
	withoutë <sup>10</sup> syght may ha no pref. [ <sup>10</sup> without C., withe out St.]	
<i>The Pilgrim.</i>	Pilgrim: <sup>11</sup> [ <sup>11</sup> St., om. C.]	
I bid her tell me what her Patents are, and then go.	"To herë now, myn entent is, [Stowe, leaf 374, back]	
	what betokne thi patentës;	
	and after that, make no delay,	
	but take thy leve, and go thy way."	24288
<i>Old Age.</i>	Age: <sup>12</sup> [ <sup>12</sup> St., om. C.]	



'wher-so it like the, or displesé,		<i>Old Age.</i>
I wil abiden at myn eese,		She says
And fro this placē not retourne,		
but euere in on with thē <sup>1</sup> soiourne.	[ <sup>1</sup> the om. C., the St.]	she'll stay with me,
I may not parte lyghtly a-way,	24293.	
as Youthē dede this other day.		
She thē <sup>2</sup> forsook (in verray dede)	[ <sup>2</sup> the om. St.]	
whan thou haddest to hir most nede ;	24296	
she went hir way, and took hir flyght,		
and fled a-noon out of thy syght ;		[leaf 301]
caste hir neuere to come ageyn :		
to looken after, wer but veyn.	24300	
but I, be leyser mut abyde,		
toward dethe <sup>3</sup> to be thy guyde ;	[ <sup>3</sup> towardeth C., toward death St.]	
for, til deth come, I vndertake		till Death comes.
that I shal the not forsake.	24304	
'I haue doon my besy peyne.		
to bryngē thé patentēs <sup>4</sup> tweyne,	[ <sup>4</sup> patents C., St.]	She has brought me
oonly of fauour, for <sup>5</sup> thy best ;	[ <sup>5</sup> to St.]	2 Patents to rest on,
ther-vp-on that thou mayst reste,	24308	
and of noon entencioun		
to takē fro the thy bordoun :		
to the, bothē may availle.		
'and, for mor suer sōwpewaille, <sup>6</sup>	[ <sup>6</sup> supewayle St.]	24312
to the bordoun spiritual,		as a temporal staff is needed, as well as a spiritual one.
a staf is nedful, temporal :		
Euerych of hem with-outē <sup>7</sup> wene,	[ <sup>7</sup> out C., St.]	
the tother must of ryght sustene ;	24316	
for whan the tō part doun doth falle,		
help of the tother he must calle,		
yef hym list hym-self assure.		
but thou ne shalt not <sup>8</sup> wel endure	[ <sup>8</sup> not, om. C., St.]	24320
the felle assautēs of vs tweyne ;		But she says I shall not endure the assaults of her and Sickness.
for, we ne shal no lenger feyne,		
but (for short conclusioun)		
ber thē to the Erthe a-doun.'	24324	
<b>Pilgrim :</b> <sup>9</sup>	[ <sup>9</sup> St., om. C.]	<i>The Pilgrim.</i>
And bothē tweynē, with a brayk,		
vpoñ a bed they ha me layk,		They lay me on a bed.
for they wolde not of me faille,		

- The Pilgrim.* ther tabyde, til deth assaille. 24328  
 [leaf 301, bk.] And<sup>1</sup> in distresse and gret affray, [1 St.]  
 vpon the bed whil I thus lay,  
 I myght<sup>2</sup> tho no ferther gon, [Stowe, leaf 375]  
 Then the lady Mercy, to me a lady cam a-noon, [2 myght St., C.] 24332  
 with ful many noble signe,  
 of cher and lok, ful benigne,  
 (I dar ryght wel record,) 24336  
 \*Misericord,\* Whos namë was 'Myserycord';  
 comes to me, oon of hir brestës opoñ was,  
 with one breast bare, to yeve me mylk in such a caas.  
 to give me milk, and a Cord  
 And also (as I was war,) 24340  
 me semptë that a corde she bar,  
 to bynden hay (so thoughtë<sup>3</sup> me). [3 thought C., St.]  
 and, of mercy and pyte,  
 to me that lay, like a wrecche,  
 She gan hir corde abroad to strecche; 24344  
 to pull me up.  
 [Blank in MS. for an Illumination.]  
 And ful goodly, with that sygne,  
 to me she sayd with cher benygne :  
 Mercy. Mysericord :<sup>4</sup> [4 St., om. C.]  
 She bids me rise and follow her to  
 'Rys a-noon, and suë me,  
 for by thy cher, I do wel se 24348  
 that thou art feblyd<sup>5</sup> of thy myght, [5 feble St.]  
 and thou list not her a-ryght ;  
 the Infirmary. Wherefore I wil the fostre and guye,  
 and lede the to the fermerye.' 24352  
 The Pilgrim. Pilgrim :<sup>6</sup> [6 St., om. C.]  
 Quod I, "that were ful glad to me.  
 But, for I wot not what ye be,  
 I pray you with ful humble cher,  
 your namë, that ye wil me lere." 24356  
 Mercy. Misericord :<sup>7</sup> [7 St., om. C.]  
 [leaf 302] 'My namë, yef it be conceyved,  
 She tells me her occupation.  
 When Judges give sentence,  
 I ought wel to ben receyued,  
 for, whan Iuges, for offence  
 han yovëd<sup>8</sup> hir sentence, [8 have gyven C.] 24360  
 I do my payne and my labour,  
 of Iustice and of Rigour  
 forto do remissioun,

'and make a mittigacioun (as folkës may ful wel discernen).	24364	<u>Mercy.</u> she mitlgates it. When God sentenst
'for whan the kyng that is eterne, <sup>1</sup>	[ <sup>1</sup> eterne St., sterne C.]	
had yoven <sup>2</sup> in sentëment	[ <sup>2</sup> yove C., gyven St.]	
a ful dredful Iugëment	24368	
of Adam and <sup>3</sup> the lynage,	[ <sup>3</sup> and St., on C.]	Adam and his children to death,
forto deye for their outrage, I cam to hym ful humblely, and prayed hym ful benygnëly, the myghty kyng celestial, not forto distruyen al ; but that he wold, in his grevaunce, modefyen his vengeance,	24372	she prayd Him
and to with-drawe his Iugëment.	24376	to withdraw His judg- ment ;
'and his bowë that was bent, I made hym drawë of the corde, and, for sygnës <sup>4</sup> of concorde,	[ <sup>4</sup> sygns C., sygne St.] 24380	and she made Him set his rain- bow in the heaven, in token of peace.
Sette it in the heven alofte ; and (as men may se ful ofte) In tookne of pes, and not of wrak, from vs he tourned hath his bak,	[Stowe, leaf 375, back]	
that, of his mercyáble lawe, he may not the bowë drawe, whan of mercy (as it is knowe) toward hym-self he drough the bowe.	24385	
'whan he, for our Inyquyte, dyled vpon the rodë tre, he bought our gilt so sore.	24388	He drew the bow against Himself, when He died on the Cross.
and vnderstond, ouer more, vp nor down (who lokë wel) he may not drawe it neuer a del. for, of the bowë the discord,	[6-syllable line] [St. & C.] 24392	[leaf 302, bk.]
vnderstondë by the cord :	24396	She, Mercy, made the bow and cord agree,
I made hem so forto acorde, that called am 'Misericorde.' for (yef thou dost <sup>5</sup> wel vnderstond)	[ <sup>5</sup> canst St.] 24400	and so her name is 'Misericord.'
the stryng therof is in myn hond :		
thou mayst behold it wel, and se ; for, of mercy and of pyte, I drawe out wrecches from her charge,		She pulls wretches out from their burden,

*Mercy.* 'and makē hem go loos at large. 24404  
 'therfore folkēs alle acorde  
 to callē me 'Miséricorde';  
 of which (by declaracioun)  
 to make an expositioun, 24408  
 Misericordē, truēly  
 ys, on wrecches to han mercy.

and has  
 mercy on  
 them.

'thus my namē<sup>1</sup> thou shalt knowe; [<sup>1</sup> this nam St.]  
 I drawe hem vp, whan they ben lowe. 24412  
 the cordeler that waf<sup>2</sup> the corde [<sup>2</sup> wave St.]  
 of pes, vnyte, and concorde,  
 only on wrecches to han pyte,

The Cordeler  
 who wove the  
 Cord of Peace  
 and Unity.

was Charity; hyr name was called 'Charyte.' 24416

and without  
 it none may  
 ascend to  
 heaven, for

'and yef the corde wer broke a-sondre,  
 ther is nō man, (her nor yondre),  
 though he euere dide his peyne,  
 that myghtē<sup>3</sup> to the heven atteyne; [<sup>3</sup> myght C., St.] 24420

by it alone  
 can they  
 climb up  
 there.

for, by this corde (as I the told)  
 allē Synners must hem hold,  
 and playnly clymben vp therby,  
 oonly of pyte and mercy.' 24424

*The Pilgrim.*

'Pilgrim: <sup>4</sup> [<sup>4</sup> St., om. C.]

Why is one  
 of your  
 breasts bare?  
 askt I.

[leaf 303]

"lady, put me out of doute,  
 why ha ye now drawn oute  
 Oon of your brestēs fayr and whyte  
 (which to behold, I me delyte,) 24428  
 like as ye woldē be my bote,  
 wasshe me with your mylk most sote?"

*Mercy.*

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

Because you  
 have more  
 need of my  
 milk than of  
 gold or silver.

'Truely,' quod she '(yef ye take hede),  
 of my mylk thou hast mor nede 24432  
 (yef the trouthe be iustly told)  
 than outhur of siluer, outhur<sup>6</sup> of gold, [<sup>6</sup> or St.]  
 or of any precious ston,  
 forto rekne hem euerychon. 24436

This milk is  
 Mercy and  
 Pity, to help  
 sinners.

for this mylk which thou dost se, [Stowe, leaf 376]  
 ys called Mercy and Pyte,  
 allē Synners to sustene;  
 and to releve hem in their tene, 24440  
 it<sup>7</sup> bryngeth hem in rest and<sup>8</sup> pees. [<sup>7</sup> it St., a C.]  
 [<sup>8</sup> & St., om. C.]



‘And, like as Aristotiles			<i>Mercy.</i>
writte, that mylk is nothyng elles			Milk is blood
(as allē Philesophres telles)	24444		by transmuta- tion, according to Aristotle.
but blood, by <i>transmutacioun</i>			
thorugh hete and lent <sup>1</sup> decoccioun,		[ <sup>1</sup> lyte St.]	
tourned away from his rednesse			
to perfectioun of whytenesse;	24448		
and (to speke in wordēs playn)			
this nomorē forto sayn,			
that a man that ys irous,			
froward and malencolious,	24452		An angry man’s red blood
hath but red blood: and that rednesse			
may neuere tournē to whitenesse			can only be turnd white
(as clerkēs sayn,) but yef so be			
it be decoct by charyte,	24456		when decoct by Charity.
thāt his malicious appetit			
be itourned into whit,			
thorugh perfectioun of hete			
of charyte, that ys most swete,	24460		
Than the smoke of fals envye,			
the fume eke of malēncolye,		[St. & C.]	[leaf 308, bk.]
fleth away, in rednesse,		[6-syllable line	”
chaunged clene into whitenesse.	24464		
‘and who that drynketh of this mylk—			
mor sote and softe than any <sup>2</sup> silk—		[ <sup>2</sup> thia any C., than St.]	Whoever drinks of this milk forgives offences.
for yeveth (in a litel space)			
ech offencē and trespass	24468		
that men ha gilt hym in his live;		[C. & St.]	
hym list no more ageyn to stryve.			
‘of such mylk, most of vertu,			
gret plente haddē crist ihesu;	24472		Christ Jesus had plenty of it
Shewed his brestis of pyte			
whan he was hanged on a tre.			on the Cross,
he suffred tho (it is no doute,)			
the likour for to Renne aboute,	24476		
and for to shede it out yffere			and shed out
than he was stonken <sup>3</sup> with a spere,		[ <sup>3</sup> stongen St.]	
the syde of his humanyte,			
on alle synful to ha pyte,	24480		
for to wasshe away our vyce.			

<i>Mercy.</i>	' was neuere moder nor noryce	
more than mother or nurse ever gave to child.	that gaf such mylk <sup>1</sup> her-to-fore	[ <sup>1</sup> mylke St., mylk C.]
	to hir child, whan it was bore.	24484
	his brestes, that be most fair and whyte, most holy, and fresshest of delyte, arn euere open to folkës alle.	
	his voycë, <sup>2</sup> synners doth ek calle,	[ <sup>2</sup> voyce St., voys C.] 24488
	and bit hem in their hertë thenke, of his sootë mylk to drynke :	[Stowe, leaf 376, back]
	' for blod of ire is noon in me, but mylk of mercy and pyte,'	24492
	which wassheth away al vengeance : who hath this mylk, hath suffisaunce.	
Red blood is changed by Charity into white milk.	' The Redë blood (as folk <sup>3</sup> may se)	[ <sup>3</sup> men St.]
	y-chaunged is, by charyte,	24496
[leaf 304]	Into whyte mylk, hoolsom and good, shaad for mankynd <sup>4</sup> vpon the rood ;	[ <sup>4</sup> mankyng C., mankynd St.]
	with the which, I fostred and fede allë folkës that ha nede, <sup>5</sup>	[ <sup>5</sup> fedd . . nedde St.] 24500
	such as list, by on acorde, for to be <sup>6</sup> drawë with my corde,	[ <sup>6</sup> be St., om. C.]
	to alle I am so mercyable, to my fader, Résemblable,	24504
	and to my moder Charyte.	
Mercy feeds the hungry,	' for whan that I may any se In myschief, hunger, outhur thurst, hem to fede, it is my lust.	24508
	naked and nedy, that ben lothe, I haue in custom hem to clothe ;	
clothes the naked,	And, gretly I me delyte, folk in prisoun to visyte ;	24512
visits folk in prison,	and ledë, with a glad visage, pore folk to their herbegage ; And thei that deye in <sup>7</sup> pouerte,	[ <sup>7</sup> en C., in St.]
	to burye hem, I délite me :	24516
buries the poor,	to suchë <sup>8</sup> labour I entende ;	[ <sup>8</sup> such C., suche St.]
	al thyng amys, I do amende ; folkës sike and vnweldy, of pyte only and mercy,	24520
and serves the sick.	I serve hem in humylite.	

'And now I am ycome to the,  
In al my best<sup>1</sup> feythful wyse,  
forto profe my seruyse.'

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

24524

Pilgrim :<sup>2</sup>

[<sup>2</sup> St., om. C.]

Mercy.

The Pilgrim.

"Ma dame," quod I, "as it is due,  
my lust is gretly you to sue ;  
but, for my gret<sup>e</sup> febilnesse,  
which me restreyneth by distresse,

I tell Mercy  
that I'd fol-  
low her if I  
were not  
feeble

24528

And, pees massagers<sup>3</sup> also  
Causen that I may not go.

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

and kept back  
by Sicknes  
and Age.

And if ye wold, of your goodnesse,  
Doon your gret<sup>e</sup> besynesse

24532

Thes massagers<sup>4</sup> to putte away, [<sup>4</sup> thes messengers St.]

[leaf 804, bk.]

I wolde (without<sup>e</sup><sup>5</sup> mor delay) [<sup>5</sup> without C., St.]

folwe, in al my best entent,  
to gon at your comandement."

24536

Misericord :<sup>6</sup>

[<sup>6</sup> St., om. C.]

Mercy.

'Truely (nouth<sup>e</sup> nygh nor ferre)

I may not voyd<sup>e</sup> nor differre

the massagers<sup>7</sup> from thy presence ; [<sup>7</sup> messengers St.]

but I shal do my diligence,

24540

with my cord<sup>e</sup>, th<sup>e</sup> tenbrace,

and to lede th<sup>e</sup> to the place

[Stowe, leaf 377]

which called is the Fernerye.

the massagers<sup>8</sup> her fast<sup>e</sup> by,

24544

I ha no myght hem to coharte,

to maken hem fro th<sup>e</sup> departe.

til that deth hym-silf assaille,

tabiden on the, they wil not faylle.'

24548

and the Mes-  
sengers must  
remain with  
me.

Pilgrim :<sup>8</sup>

[<sup>8</sup> St., om. C.]

The Pilgrim.

Than anoon Myserycorde

gan tenbrace me in hir cord<sup>e</sup>.

and the old<sup>e</sup>, both<sup>e</sup> tweyne,

Were present, and dide her peyne

24552

to brynge me to my bed<sup>e</sup> anoon,

and list not from me fer<sup>9</sup> to goon.

[<sup>9</sup> for St.]

and therwith-al, anoon ryght

I gan to feblen of my myght

24556

I grow more  
feeble.

mor and mor, erly and late,

til the porter at the gate

- The Porter broughtē me two massagers,<sup>1</sup> [<sup>1</sup> brought C. & St., messengers St.]  
 benygne and goodly of her chers. 24560
- The Porter. [The Porter:] [6 lines blank for an Illumination.]  
 [leaf 305] Quod the porter anon to me :  
 brings me two messen- ' I ha thē brought (yef thou lyst se)  
 gers two massagers<sup>1</sup> (it is no nay)  
 to show me the way to which shal the teche the ryghtē<sup>2</sup> way [<sup>2</sup> ryght C., St.] 24564  
 Jerusalem. to Ierusalem the cite ;  
 for (bi tooknes that I se,)  
 I conceyve (on euery syde)  
 thou mayst her, no while abyde. 24568  
 wherfore, to makē thy passage,  
 They are to Send hem toforne, on thy massage,<sup>3</sup> [<sup>3</sup> message St.]  
 be sent be- fore, that thou mayst, by thy sendyng,  
 be bet receyved at thi comyng, 24572  
 withouten eny spot of blame.  
 to prepare my reception there. and makē to hem, in thi name,  
 a maner of commyssion,  
 and ek a procuracioun, 24576  
 that they may, thorough their werkyng,  
 be receyuēd of the kyng  
 thorough fauour of their langage,  
 to taken vp their herbergage 24580  
 In that cyte clestial,  
 wher the kyng is éternal.  
 These Mes- ' thes ladyes namēs to expresse,  
 sengers are ' they ben Prayer and Almesse ; 24584  
 'Prayer' and 'Alms,' And they ben redy, bothē twayne,  
 In this caas to done her peyne.'
- The Pilgrim. [The Pilgrim :]  
 But, said I, "Truely," quod I to the porter,  
 "I wolde, with al myn hert entier, 24588  
 don almēs of entencioun ;  
 but I ha noo pocessioun,  
 nor nothyng in propurte,  
 but al thyng in communityte. 24592  
 al propurte, I ha forsake,  
 And to pouerte me take,  
 [leaf 305, bk.] Of myn<sup>4</sup> ordre, in sothfastnesse. [<sup>4</sup> St., C. burnt]  
 "Wherfore, touchyng such almesse, [Stowe, leaf 377, back]



- “ I ha sothly no powere 24597 *The Pilgrim.*  
to make of hir a massagere,  
to takē herbergage for me  
In that heavenly, cheif cyte. 24600  
almēs, and al such oother thynges,  
mot ben of lordēs and of kynges  
Sent to-forn to that cyte,  
Yef they wil wel receyved be, 24604  
ther to make her purveaunce,  
terberwe<sup>1</sup> hem to their plesaunce. [<sup>1</sup> to harbour, lodge]  
“ for (who-so list the trouthē lere)  
alle estates in this world here— 24608  
kyngēs, prynces, bothē two,  
Dukēs, lordēs ek also,—  
Reekne hem allē, by and by,  
and thei be pilgrymēs as I : 24612  
let hem toforn pourveyē wel  
forto take vp their hostel,  
Sende her massagers<sup>2</sup> to se [<sup>2</sup> theyr mesengars St.]  
their herbergage in that cyte, 24616  
that, for lak of providence,  
through slouth, or through necligence,  
they be dispurveyed, at her comyng,  
as Barlam telleth of a kyng, 24620  
which, of custom synguler,  
Reyneð neuere but a<sup>3</sup> yer [<sup>3</sup> one St.]  
In a lond ; and this the ende,  
than of forcē he must wende  
Into an Ilond<sup>4</sup> (in certeyn) 24624  
that was of vitaille ful bareyn ;  
and thus this kyng cam to meschaunce,  
for laak oonly of pourveyaunce, 24628  
that he toforn, for his availle,  
lyst to sendē no vitaille.  
Ther was noon other menē wey ; [C. & St.] [leaf 30G]  
for hunger, he must nedē deye. 24632  
“ after whom, thus stood the cas,  
that a-nother kyng ther was,  
which shuldē<sup>4</sup> for a yer succede ; [<sup>4</sup> shuld C., St.]  
but he was wys, and took good hede, 24636

and therefore  
cannot have  
‘ Alms ’ as a  
messenger.

Kings,  
princes,  
dukes and  
lords may  
have such  
messengers.

Barlam’s  
story of a  
King, who  
reigned only  
a year,

and then went  
to a barren  
Island,

where he  
came to grief  
because he  
had made no  
provision for  
himself.

So he died.

<i>The Pilgrim.</i>	" whil he stood in háboundaunce,	
His successor made pro- vision during his reign,	forto make his purveyaunce, to sendē, in the samē while, vitaille into that bareyn Ile.	24640
and was all right.	he was prudent, afor to se, to provide that Scarsete sholde sodeynly hym not assaille :	
	wherfore, hé sent his vitaille Into that yle that bareyn was.	24644
	" wherfore, let ech man in such caas, sen afor, in his resoun,	[Stowe, leaf 378]
So let each man provide for his entry into Para- dise,	while he stant in pocessioun of his Rewme, by good avys to sende afor to paradys, to taken vp, in that cyte, herbergage lik his degre ;	24648  24652
as St. Louis did,	as whilom dedē <sup>1</sup> seynt Lowys, the holy kyng that was so wys :	[ <sup>1</sup> dyd St.]
	Whil he hadde domynacioun thorough-out al his Regioun, he ne was not necligent, but sent afor, of good entent, his massagers <sup>2</sup> and his corroures,	24656  [ <sup>2</sup> messengers St.]
	his vitailleurs, <sup>3</sup> his pourveyours, only for his ávauntage, to taken vp his herbergage	[ <sup>3</sup> vitllars St.] 24660
and was re- ceived into the heavenly Jerusalem,	In that ilkē noble Rewm, <sup>4</sup> called hevenly Ieurusalem ; wher he was, for a memórye, Receyvet̃ forto regne in glorie,	[ <sup>4</sup> reime St.] 24664
[leaf 306, bk.]	that holy <sup>5</sup> kyng contemplatif, ]	[ <sup>5</sup> St., C. burnt]
	for the vertues of his lif,	24668
for his prayers,	his prayours and his orysouns, his fastynges and deuociouns, his mercy meynt with ryghtwesnesse,	
his alms,	his compassiouns, his almesse, of cherches his foundaciouns, and other dyuers mansiouns y-mad for folkēs pore and blynde,	24672
	Which, neuére, shal <sup>6</sup> out of mynde :	[ <sup>6</sup> shall nevar St.] 24676

"alle thes vertues (in substaunce)  
made afor hym pourveyaunce ;  
took vp a paleys most Royal  
In that cyte celestial,  
for kyng Lowys, that holy man,  
as his lif rehercē can,  
wel bet than I can expresse.

The Pilgrim.

and sundry  
virtues.

24680

"and for my part, touchyng almesse,  
I may not make hir (fer nor ner)  
forto be my massager :<sup>1</sup>

24684

But I can't  
make Alma

[<sup>1</sup> sessenger (!) St.]

my Mes-  
senger,

She nys not pertynent to me,  
which ha no thyng in propurte,  
but by licence (in certeyn)  
oonly of my souuereyn.

24688

"wherefore (of entencioun)  
I shal make a commyssioun  
to oon that is prudent and sage,  
to taken vp myn herbergage :  
the name of whom is Prayer,  
to go tofor as massager." <sup>2</sup>

24692

as I've no  
property.

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

24696

So I must  
send Prayer  
as my mes-  
senger.

Prayer :<sup>3</sup>

[<sup>3</sup> St., om. C.]

Prayer.

Quod Prayer, 'for thy best,  
I wil fulfillē thy requeste  
as forforth<sup>4</sup> as I ha myght,  
and as tofor<sup>5</sup> I ha behyght.'

Prayer  
agrees.

[<sup>4</sup> farforthe St.]

[Stowe, leaf 378, back] 24700

[The Pilgrim]:

[<sup>5</sup> reason St.]

The Pilgrim.

And with that word, anon Siknesese  
bad hir hastē fast, and dresse,  
withouten eny mor delay,  
forto spede hir on hir way ;  
and without eny longer space,  
for tavoyden anon the place.

[leaf 307]

24704

[Siknesse]:

Sickness

Quod she, 'it is now no sesoun  
to maken a comyssioun,  
at this tymē, to prayere ;  
for, playnly (who list to lere,)  
bothe at complyn and at pryme,  
it hath be mad afore this tyme ;  
or ellēs, herbergage to wyne,

24708

says it's too  
late to make  
a Commission  
now.

24712

- Sickness.*  
*The Pilgrim.* 'It were to late now to begynne.'  
**Pilgrim:**<sup>1</sup> [1 St., om. C.]  
 "God me<sup>2</sup> grauntë grace and mynde, [2 me St., om. C.]  
 good herbergagë forto fynde; 24716  
 for now I haue ynowh to do,  
 of veray cónstreynt and of wo,  
 to remembre on<sup>3</sup> my siknesse." [3 oon C., on St.]  
 and with that word, ther gan in dresse 24720  
 oon vpon my bed anoon,  
 the cruelist of al my foon;  
 of whom in soth, whan I took hede,  
 I lostë speche, of veray drede: 24724  
 I myghtë<sup>4</sup> make no questïoun [4 myght C., St.]  
 to axen hir condicïoun,  
 she was so dredful of hir chere:  
 a sithe she bar, and ek a bere; 24728  
 sette hir foot vpon my brest,  
 for to maken on me arest.  
 [Blank in MS. for an Illumination.]  
 [leaf 307, bk.] but than<sup>5</sup> a lady of gret vertu, [5 St., C. burnt.]  
 Grace Dieu appears. that was called Gracë dieu, 24732  
 bad hir a wylë letë be,  
 whil that<sup>6</sup> she spak a word to me. [6 that St., tha C.]  
*Death.* **Deathe:**<sup>7</sup> [See the French on p. 665.] [7 St., om. C.]  
 'Sey on, and tarye neuer a del;  
 for I may not abiden wel. 24736  
 I haate soothly al taryyng;  
 and I ne love non ábidyng.  
 the cause is this, (who taketh hede)  
 I ha mo thyngës forto spede, 24740  
 In other places mo than oon;  
 wherfore telle on, for I mot goon.'  
*Grace Dieu.* [Grace Dieu]:<sup>8</sup> [8 Pilgrim St., om. C.]  
 Grace Dieu warns me Gracë dieu, hir look she layde  
 Vp-on me, and thus she sayde: 24744  
 'thou stanst vpon a streyt passáge,  
 now as in thy pilgremáge.  
 Deth is present, as thou maist se,  
 fro the which, no man may fle. 24748  
 she is of contynauunce odyble, [Stowe, leaf 379]

Death steps  
on my bed,

and I am in  
great dread.

[leaf 307, bk.]  
Grace Dieu  
appears.

*Death.*  
Death tells  
her to make  
haste,

as he has  
much else  
to do.

Grace Dieu  
warns me

that  
Death is  
present,



'and of thyngës most terryble ;		<u>Grace Dieu.</u>
she is the ende of euery thyng ;		
and now she cast, at hir commyng,	24752	and means
thy lif <sup>1</sup> playnly, as thou shalt knowe, [¹ selfe St., ta vie DeG.]		to mow my life down,
with hir sithè vp to mowe :		
And afterward, this the fyn,		
to puttè thè in hir coffyn ;	24756	put me in a coffin,
and after, of entencoun,		
to yeve thè in pecessioun		and give me
to wormës (as thou shalt ek knowe,)		up to worms.
that ligger in the erthè lowe ;	24760	
the which (as I wel tellè can)		This end is
Is commón to euery man.		common to all men,
'ther may no man, of no degre,		
hygh nor lowh, his power fle.	24764	
ffor, lych as herbës and as floures,		[leaf 308]
that spryngen with sootè <sup>2</sup> shoures		[² soot C., St.]
bothe in Apriß and in May,		
and afterward (it is no nay,)	24768	
with a sythe (who list to knowe,)		as the flowers
they ben on erthè leyd ful lowe,		fall before the
and far-wel then al their fresshnesse !		scytie.
farwel her colour and grenesse !	24772	
It not appereth, her nor there,		
the hootè Sonne maketh hem Sere ;		
[Blank in MS. for an Illumination.]		
Ther colours and their fressh aray,		
al ys tourned into hay.	24776	
'and, thou, that so longè be		
Grene and lusty forto se,		
Deth (his power for to kythe,)		Death will
wil abatyn with his sythe	24780	
thy grenesse, and ek also		
parten thè on <sup>3</sup> peces two,		[³ in St.]
The soule, the body, her and yonder,		divide my
and maken hem to parte assondre.	24784	soul and body asunder,
for, playnly, as thou shalt here,		
they may, as now, not gon yfere ;		
the soulè mustè <sup>4</sup> go tofore,		[⁴ must C., St.]
and the body shal be bore,	24788	

Grace Dieu.

to be joined  
afterwards  
eternally.

I must be  
ready.  
[leaf 308, bk.]

I haue come  
to the wicket.

I must first  
cry to God  
for mercy,  
promising  
Lady Pen-  
ance

to make up  
my default in  
Purgatory.

The Pilgrim.

My spech  
begins to fail.

Death swings  
his seythe at  
me;

' In erthe to haue his mansioun,  
and tournè to corrupcioun;

and afterward, be wel certeyn,

Ioyned with the soule ageyn,

and ben to-gidre eternally.

24792

' Now loke that thou be ful redy ;

for yf<sup>1</sup> ther be no lak in the,

thou shalt go streyht to the<sup>2</sup> cyte

Of the kyngdom and the Rewm

that called ys Ierusalem,

to which thy pilgremage was sette.

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

[<sup>2</sup> that St.] 24796

' thou art come to the wyket

24800

(Which is gynnyng<sup>r</sup> of thy labour,)

thow<sup>3</sup> beheld in a myrrour,

[<sup>3</sup> thow St., C. burnt]

whan thou were ful tendre of age,

[St. & C.]

at gynnyng of thy pilgrymage ;

„

24804

and therfor<sup>4</sup> now thou art sette

[<sup>4</sup> St., C. burnt]

at the boundes of the wyket,

I consaille the, first to crye

Vnto my Fadre for mercye,

24808

behotyng the lady dame Penaunce,

yef thou ha not in suffisaunce

Don to her, whil thou wer here,

Iustly and truely thy devere ;

24812

thou art in wil, at thy partyng,

thorough grace and mercy of the kyng,

that Regneth eternally in glorie,

It to fulfille in purgatorye ;

[St. & C.] 24816

ther tabiden in that place,

„

tyll the lord wil do the grace,

„

of his mercy, at the laste.'

And, for the tymè cam on faste,

24820

and my spechë gan to faille,

I thoughte it<sup>5</sup> fooly for tasaille

[<sup>5</sup> it St., a C.]

Gracè dieu with questiounz,

with demandës or<sup>6</sup> resouns.

[<sup>6</sup> and St.] 24824

And (as I coude ek wel discerne)

Deth abood at the posterne,

and gan to letë goon his sythe,

his cruel myght on me to kythe,

24828

And gan so streytly me coharte,  
That the soulë mot departe.  
And, such a feer anoon me took,  
Out of my slep that I a-wook.

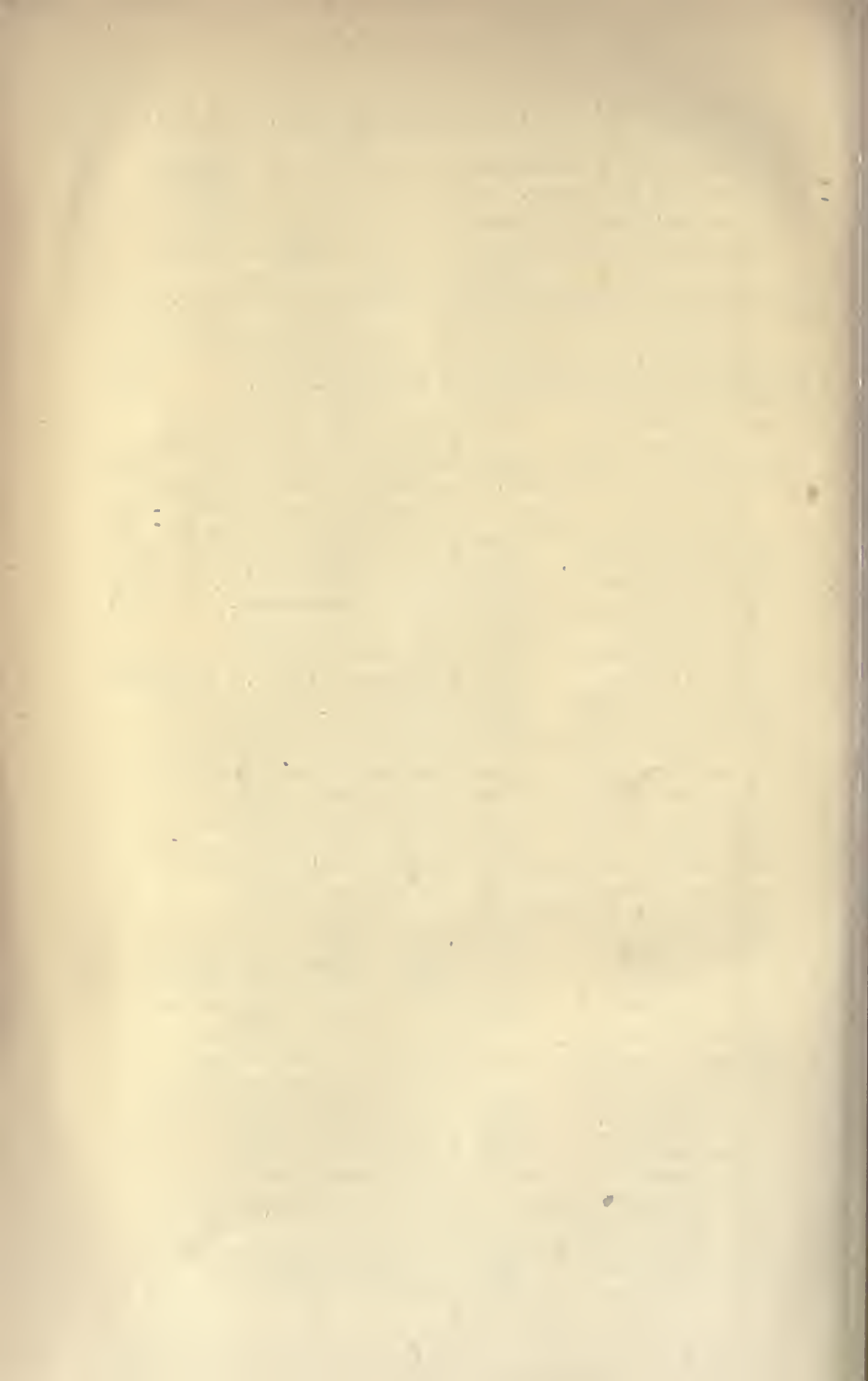
*The Pilgrim.*

my Soul  
must go.  
[leaf 309]

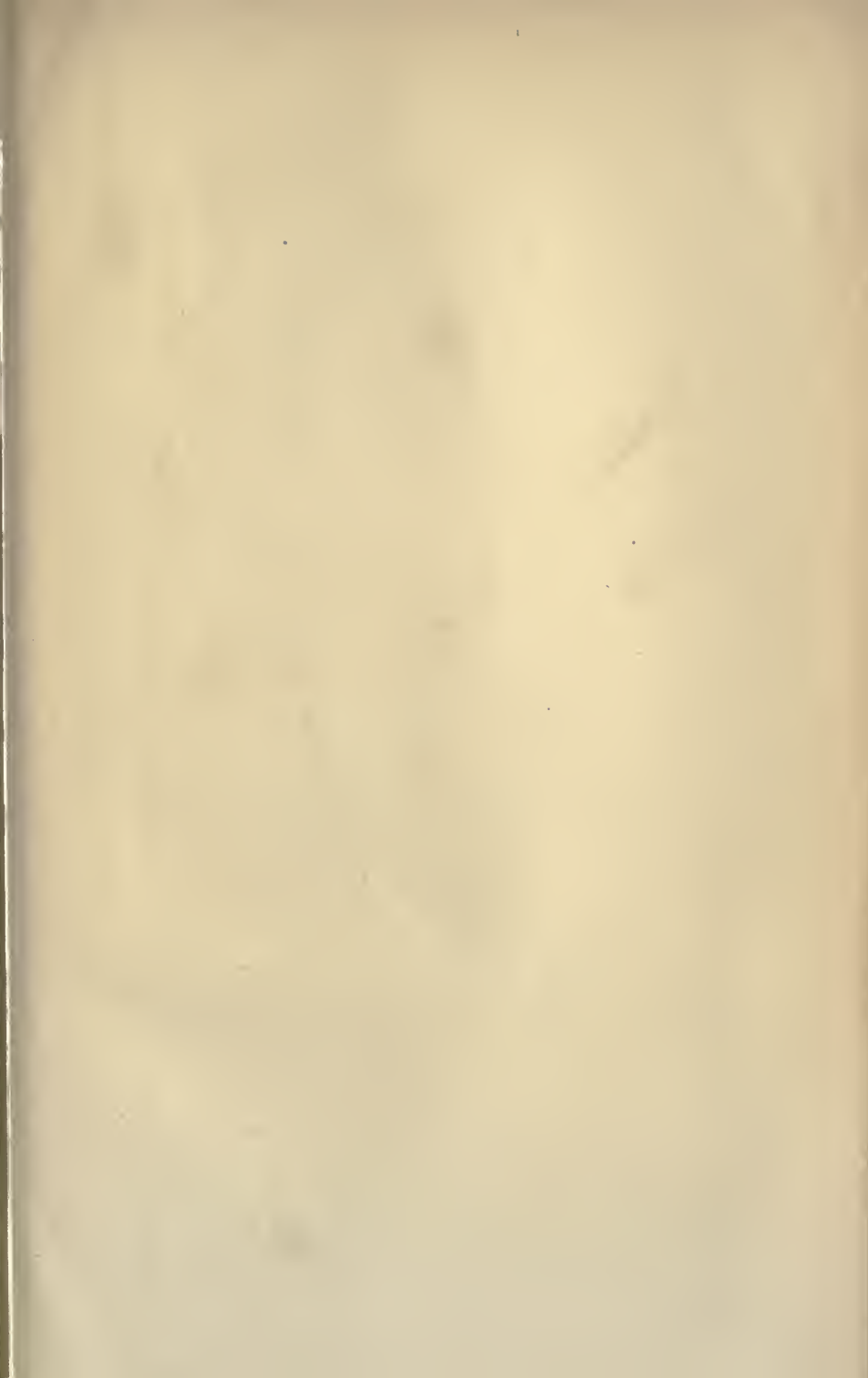
24832 I awake.

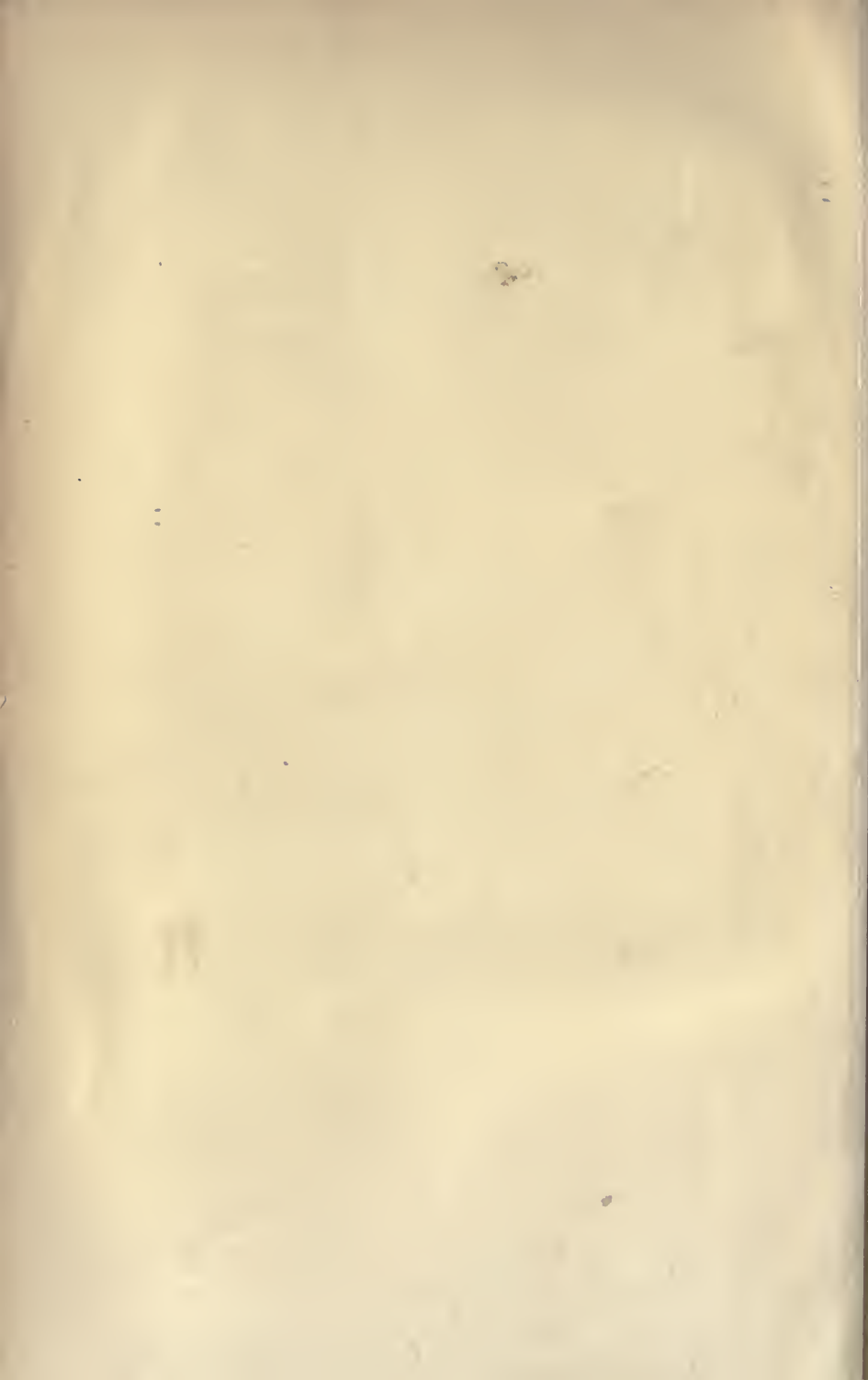
The last sayings of Death, Grace Dieu, and the Pilgrim are, in De Guileville's French (Petit's edition, Foeillets xcj. 4—xcij. 2):—

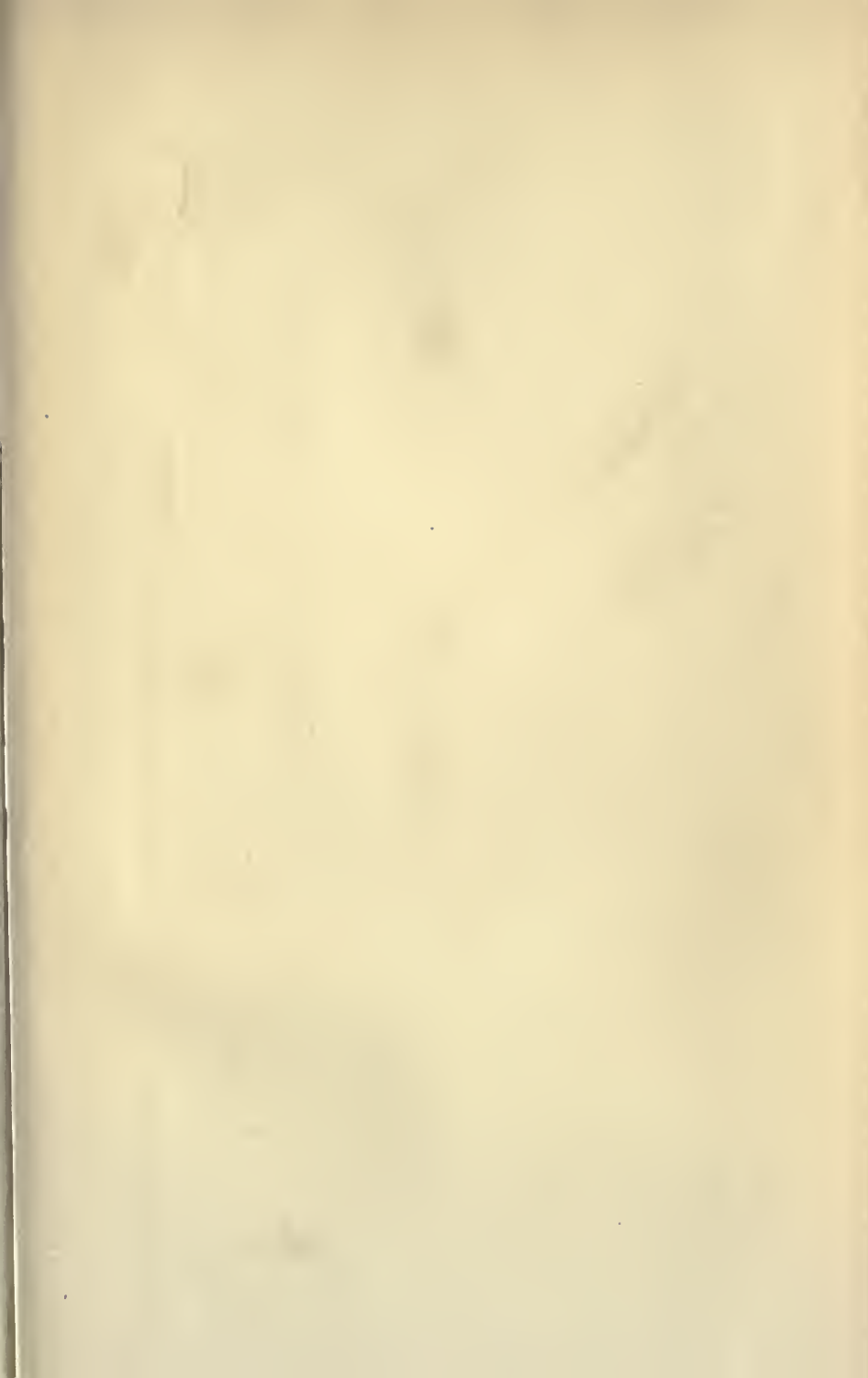
LA MORT.		Que, se n'en as à souffisance	24810
OR dictes tost donc / ce dist elle,	24735	Fait / volentiers tu la feras	24813
Car moult ie he longue velle :	24737	En purgatoire, ou tu iras.	24816
Prestemet me vueil deliurer,			
Car autre part me fault aler.	24741		
LE PELERIN.			
¶ Adonc vint grace dieu a moy,	24743	OR vous dy ie / que lors se l'eusse	24821
Et me dist doucement, Or voy.	24744	Peu bien parler / que ie luy eusse	24824
		Fait des demandes dont i'anoye	
		Grant doubte / et que pas ne sauioie,	
		<sup>1</sup> Folie est d'actendre au besoing,	24822
		Car souuent on cuide que loing	[ <sup>1</sup> Fo. xcij. 2]
		Soit la mort ; qu'elle est aus postis,	24826
		Bien ie le sceu / ie fuz soubzpris.	
		La mort laissa sa faulx courir,	24827
		Et me fist du corps departir.	24830
		Ce me sembla en ce moment,	
		Si que, de l'espouementement	
		Esueillé et desdormy fu,	24832
		Et me trouuay si esperdu,	[not english]
		Qu'auiser ie ne me pouioie	
		Se ia mort ou en vie l'estoie,	
		Jusqu'à tant que l'ouy sonner	
		L'orologe de nuyt, pour leuer ;	
		Et aussi lors chantoient les cocqs ;	
		Pour quoy, leuer me cuiday lors ;	
		Mais ne peu / car fuz retenu	
		De la grant pensée ou ie fu	
		Pour le myen aduentureux songe,	
		Ou quel, se quelque vne mensonge	
		Estoit meslée ou contenue,	
		Ou qui fust de peu de value.	
		Nul esmerneiller ne s'en doit,	
		Car iamais froment on ne voit	
		Croistre / qu'entour paille n'y aye,	
		Jusques que delhors on l'en traye ;	
		Par quoy, s'en mon songe y a grain,	
		Et aneques paille ou estrain	
		y ait / ce qu'est bon / soit gardé ;	
		Ce que n'est bon, soit hors venné.	
		Que ne dy pas tant seulement	
		Pour ce premier liure present,	
		Dont cy endroit ie feray fin,	
		Pour me reposer en cheuin,	
		Mais aussi pour ce que s'ensuit,	
		Ou tout le grain en paille gist,	
		Que recommande aux bons venneurs,	
		Qui sceuent hors venner erreurs.	
		¶ La fin du premier pelerinaige	
		De l'homme durant qu'est	
		En vie . Deo gratias.	

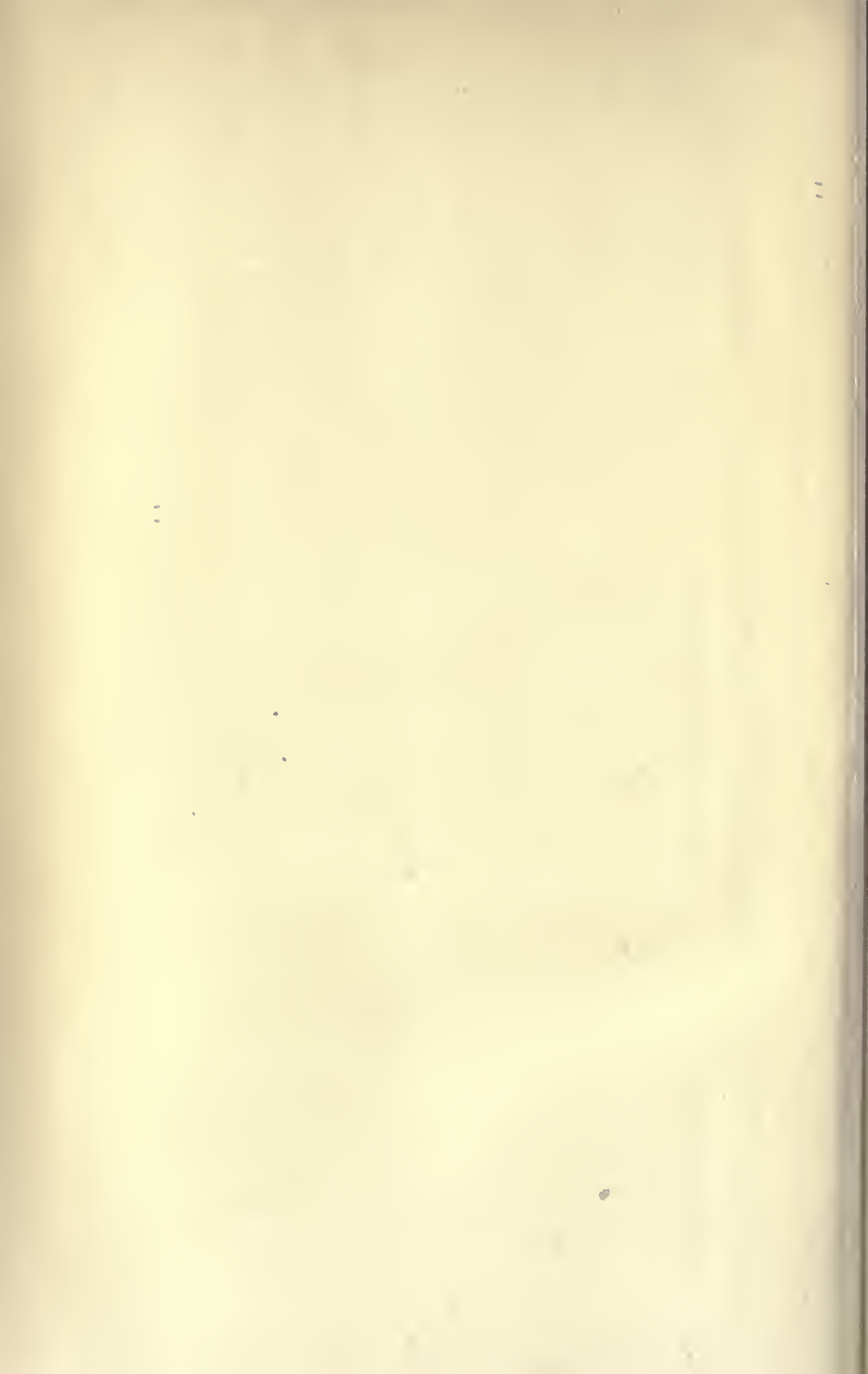




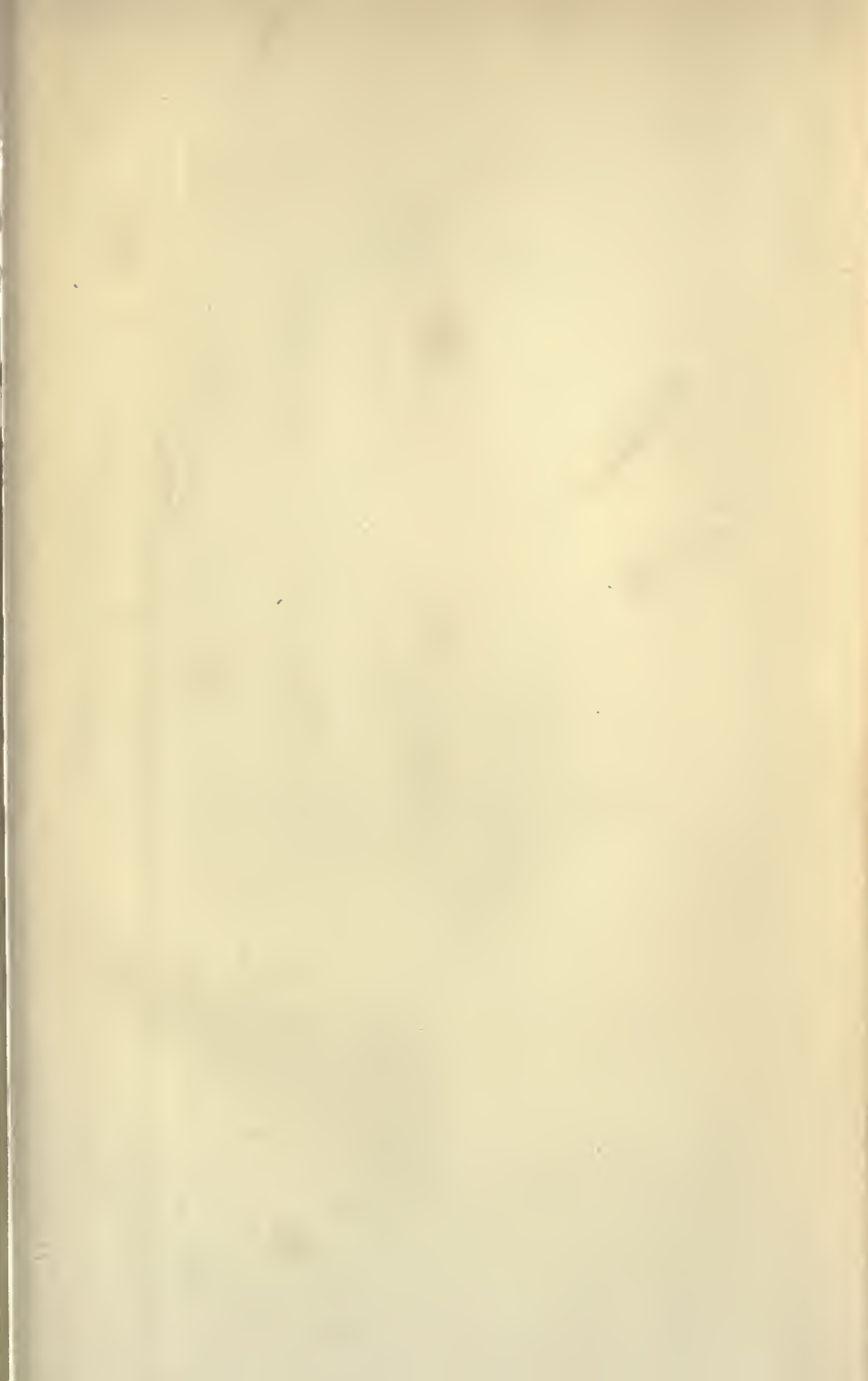












Body - enemy p 255 - 80  
cloak  
person  
dayfull

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