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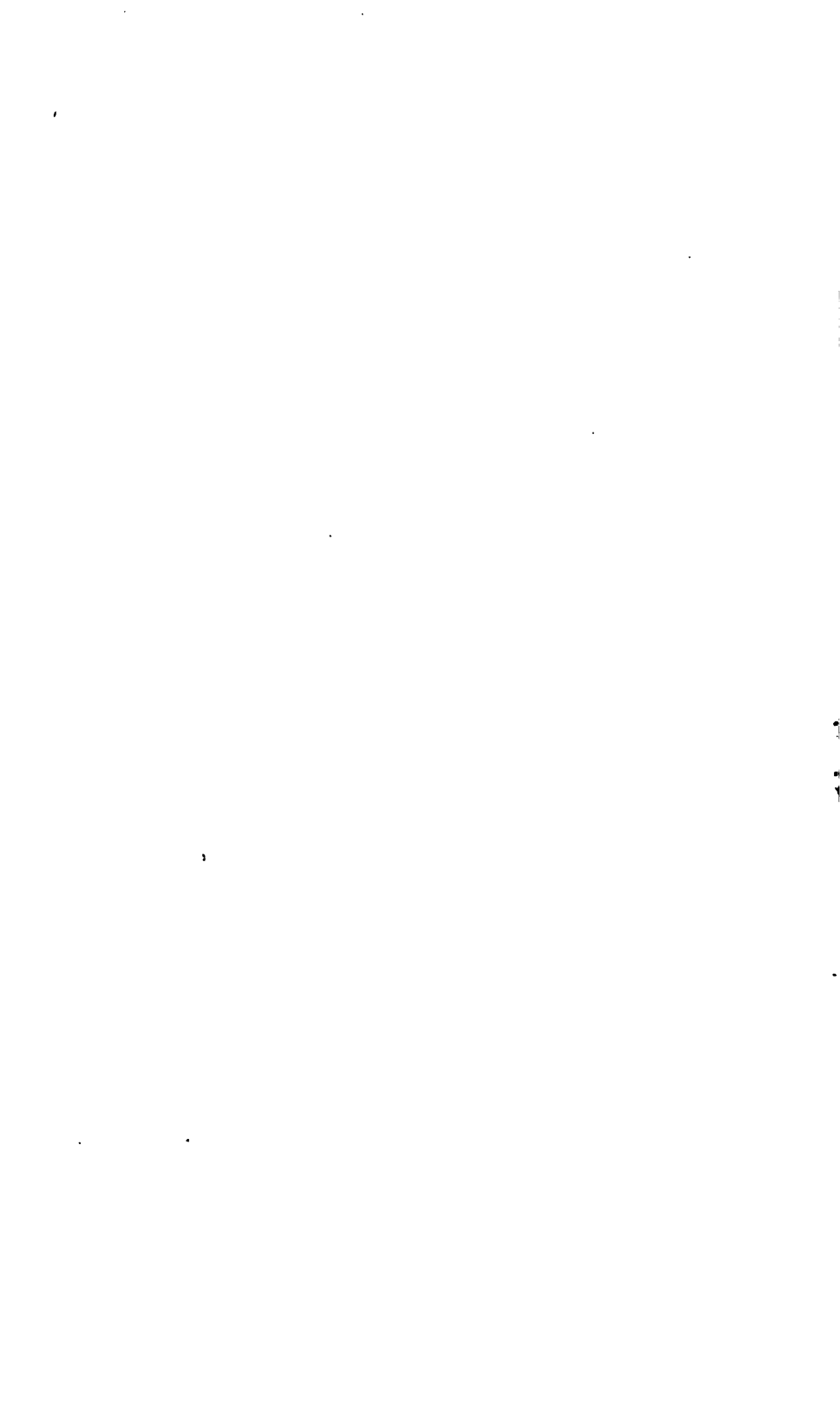


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# The Gesta Romanorum.

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OF THE

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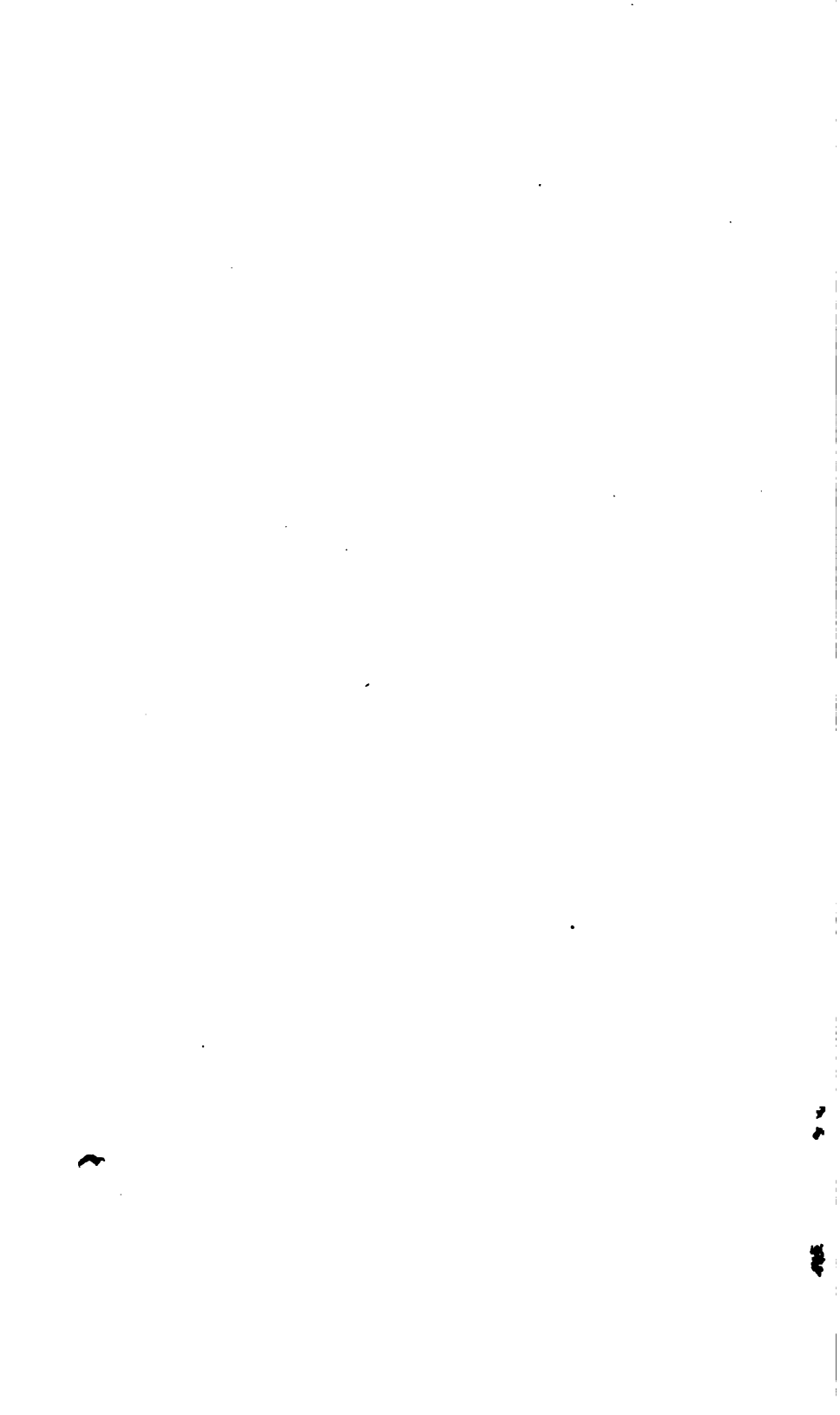
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## INTRODUCTION.

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PERHAPS there is no work among those composed before the invention of printing, of which the popularity has been so great and the history so obscure, as the compilation known under the title of the *Gesta Romanorum*.<sup>1</sup>

Previous to the appearance of Sir F. Madden's edition of the English version of these stories (printed for the Roxburgh Club in 1838) the subject had already employed here the pens of Tyrwhitt, Warton, Douce, and Swan,—besides many scholars on the Continent,—but many questions still remained to be resolved, and many

<sup>1</sup> We must be careful not to confuse the work which we are now considering with numerous other compilations sometimes designated by the same title. Thus Barbier, *Dict. des Ouvres Anonymes*, 1824, says that the author of the *Dialogus Creaturarum Moralizatus* ascribes the *Gesta* to Helinand. Now the work thus referred to in Dialogue 68 is certainly not the *Gesta*, but the Chronicle of Helinand, which is again quoted by the same title in Dialogue 64. In the same manner Holkot refers to the *Gesta Romanorum* for the story of Romulus and Remus (*Moralizat.*, cap. 45), and again, more precisely, he says, "Narrat Fulgencius in quodam libro de *Gestis Romanorum*," &c., by which he probably means the *Libri Mythologiarum*. Warton (*Hist. of Eng. Poetry*, I. 241) has given several other instances in which the title *Gesta Romanorum* is given generally to a history treating of Roman affairs, and it is actually so quoted in the printed Latin edd. of present work, capp. 19, 35, 39, &c. By the same rule we must explain the *Romayn Gestes* of Chaucer, *Man of Lawe's Tale*, 1126; the "grete boke of Rome," referred to as an authority in the *Romance of Sir Eglamour* (ed. Halliwell, l. 408, and see also l. 1339) and the *Romance of Torrente of Portugal*; the *Gestys Romanorum*, cited in the *Liber Festivalis*, leaf clxxiii., ed. Wynkyn de Worde, 1496. Hence may be corrected Tyrwhitt, iv. 252; Ellis, *Metrical Romances*, iii. 284, ed. 1811; and Swan, ii. 401. Barbier also repeats the blunder of Panzer, Warton, and the printed catalogue of books in the British Museum, of ascribing to Robert Gaguin a French translation of the *Gesta*, when in reality his work is a translation of Livy.

difficulties to be cleared away. Sir F. Madden's researches went a long way towards solving the problem, but still much was left unexplained. The subject has, however, been since most thoroughly and satisfactorily investigated by Herr Hermann Oesterley, whose work, published in 1872, is the result of an examination of no fewer than 165 MSS.<sup>1</sup> preserved in English and Continental Libraries. The conclusions at which he has arrived will be found in the following pages, as well as an analysis of the various MSS. examined by him.

The *Gesta Romanorum* in its original form is a collection of fictitious narratives in Latin, compiled from Oriental apologies, monkish legends, classical stories, tales of chroniclers, popular traditions, and other sources, which it would be now difficult and perhaps impossible to discover. Its object was undoubtedly to furnish a series of entertaining tales to the preachers of the day or to monastic societies, accompanied by such allegorical forms of exposition as to convey, according to the taste of the age, information of a theological character or moral tendency.

This mode of instruction was not, however, the invention of the compiler of the *Gesta*. Instruction by the medium of fables or parables is a practice dating from remote antiquity, and is one always attended with considerable benefit. Its great popularity induced the monks to adopt this method, not so much for the sake of illustrating their discourses, as of making a lasting impression on the minds of their illiterate hearers. An apposite or well-told story would arouse attention where logical arguments or abstract reasoning (even supposing the monks were able to offer such) would fail to produce the slightest effect. This method had already been popular in Europe for a considerable period, of which we have instances in the Latin *Bestiarium*, the *Historia Scholastica* and *Allegoriæ* of Petrus Comestor, and the Fables of Odo de Ceriton, all composed in the 12th century.<sup>2</sup> It is not, however, to the convents of the monks

<sup>1</sup> This number is made up of 138 MSS. examined by Herr Oesterley himself, and fully described in his elaborate analysis of the MSS. of the *Gesta*, and of 27 MSS., the existence and description of which were communicated to him by Dr Leithe, Librarian of the Royal and Imperial Library at Innsbrûch. (See his *Gesta Romanorum*, p. 750.)

<sup>2</sup> See further on this subject in Mr Wright's Introduction to his *Latin Stories* (Percy Society, 1842), pp. v—vii.

that we must look for the birthplace of allegorical interpretation; it came to them, with much of their literature, from the East. Of this Sir Frederic Madden points out a striking example connected with the present subject, to which he was the first to direct attention. "The celebrated work containing the fables of Bidpai was brought from India into Persia about the year 510, and was translated into Pehloi, at the command of Khosru Nouschirévan, by a physician named Barzouyeh. To this version six prefatory chapters were added by Buzurdjmihir, the minister of Khosru, in one of which, to illustrate some moral reflections on the heedless pursuits of mankind, is introduced the apologue of the man who, flying from a furious beast, descends into a pit, where suspended from the branch of a tree, and resting his feet on the heads of four serpents, he is so captivated by the sight of some honey as to disregard the operations of two rats, who gnaw the root of the tree until he falls into the abyss, only to be swallowed by the jaws of a dragon already extended to receive him." Then follows the *Moralitas*:—The pit is the world; the four serpents are the humours which compose the human body; the rats are day and night, the succession of which consumes our life; the honey is the enjoyment of the senses; and the dragon is death.<sup>1</sup> With very slight alterations this Morality is literally the same that occurs in the Latin printed editions of the *Gesta*,<sup>2</sup> cap. 168, and it is only by the addition of the *ladder*, interpreted *penance*, that we recognise an addition of the monkish writer, to make the story applicable to the Christian system of theology. Here then is a clear proof that these apologues, when they passed into Europe, became probably the original patterns of a mode of exposition which was subsequently carried to such excess as to incur the sarcasm of Erasmus and the censure of Luther.<sup>3</sup>

But who was the author of the *Gesta*, and when was it composed? Sir F. Madden says:—"To the latter of these questions an

<sup>1</sup> See De Sacy's *Mémoire*, prefixed to his edition of the Arabic version of the *Calila u Dimnah*, p. 28, 4to, Paris, 1816.

<sup>2</sup> It forms the 30th story of the English translation, MS. Harl. 7333. See p. 109 of the present volume, and the notes on it at p. 466.

<sup>3</sup> See Douce's *Illustrations*, ii. 343, and Dunlop's *Hist. of Fiction*, ii. 175.

answer sufficiently satisfactory can be given. Tyrwhitt was inclined to assign it to the end of the 12th or beginning of the 13th century,<sup>1</sup> but he is in error, and Warton and Douce have agreed in attributing it to the first half of the 14th century. It must certainly have been written some years previous to the composition of the *Decameron* (1348—1358), so as to allow of its having become sufficiently popular in Italy for Boccaccio to have borrowed its stories; and in England a more precise test, unknown to Warton and Douce, is furnished by the *Moralitates*<sup>2</sup> of Robert Holkot, a celebrated theological writer of the Dominican Order, who died in 1349. These consist of 47 stories, with Moralities much in the style of the *Gesta*, from which several of the stories are borrowed with scarcely a verbal alteration."<sup>3</sup>

Herr Oesterley assigns the compilation to the latter part of the 13th or, at the latest, the early years of the 14th century.<sup>4</sup> He argues that the fact of the MSS. having, even so soon as the middle of the 14th century, become so diversified as naturally to fall into the three groups or families which he points out, is of itself a proof that the first MS. cannot have been written later than the beginning of that century; and further, he mentions a MS. dated 1326 which, from the corruptions of words, especially of proper names, is plainly copied from some earlier MS.<sup>5</sup>

The question, Who was the author of the *Gesta*? is one of far greater difficulty. Sir F. Madden inclined to the opinion expressed by Warton (in which Gemeiner,<sup>6</sup> Eschenberg,<sup>7</sup> and Grimm<sup>8</sup> coincide), that the compiler was Pierre Bercheur, better known by his Latin name of Berchorius, a native of Poitou, who was Prior of the Benedictine convent of St Eloi, at Paris, and died in 1362. The

<sup>1</sup> See his edition of Chaucer, 1822, vol. iv. p. 300.

<sup>2</sup> MS. Reg. 6 E III., leaf 218. They were printed at Venice in 1505, under the title of *Moralisationes pulchræ, in usum Prædicatorum*. (See Warton, I. 302.)

<sup>3</sup> Compare cap. 21 with cap. 38 of the printed Latin *Gesta*, capp. 22 and 43 with cap. 176, cap. 24 with cap. 1, and cap. 44 with cap. 91.

<sup>4</sup> *Gesta Romanorum*, p. 256.

<sup>5</sup> *Ibid.* p. 257.

<sup>6</sup> *Nachr. von selt. Büch. der Regensburger Stadtbibl.*, 80, 1785, p. 185.

<sup>7</sup> *Neue Lit. Anz.*, 1807, pp. 39—45. Compare Lessing's *Leben*, iii. 128—130.

<sup>8</sup> *Haus-Märchen*, iii. 371.

authority for this supposition is Solomon Glassius, a celebrated theologian of Saxe Gotha, who in his *Philologia Sacra Libri quinque*, written about 1623, expressly names Berchorius as the author, and quotes from the work the story of St Bernard and the dice-player, cap. 170.<sup>1</sup> Sir F. Madden on this point writes:—"It would be very desirable to ascertain what grounds Glassius had for this assertion,<sup>2</sup> but in the absence of further information we naturally recur to the writings of Berchorius himself, and I am bound to say, after a tolerably minute examination of the three bulky tomes in which they are contained, that the internal evidence is decidedly in favour of Warton's argument. No one can indeed rise from a perusal of the two works without being forcibly struck by the surprising coincidence of style, method, and plan of both. The authors quoted by the compiler of the *Gesta* are also cited by the Prior of Eloi, and the same stories are familiar to both. Besides those already pointed out by Warton, there are several more, of which the most remarkable is the 'wild tale' of the intractable elephant killed by two virgins, who cut off his head, and make *purple* of his blood, which occurs in cap. 115 of the printed *Gesta*, and in the Dictionary of Berchorius, v. *Adulatio*, p. 109, tom. iii. ed. 1631. Another coincidence which escaped Warton deserves notice here. In the *Gesta*, cap. 160, is a legend of a lady possessed by a devil in the diocese of Valence, in Dauphiny, on the confines of Provence; and in the *Reductorium Morale* of Berchorius, lib. xiv. cap. 44, we find a story of a haunted castle, placed in the same locality; both of which tales might easily have been learnt by him when preceptor to the novices at Cluny.<sup>3</sup>" Mr Douce, on the other hand, contended that the author was a German, principally because in the Moralisation to chapter 144 there is, in most of the early editions, a German proverb, and in chapter 142 several German names of dogs. Warton and Grimm, on the contrary, considered these words as

<sup>1</sup> Page 200, ed. Amsterd., 1711.

<sup>2</sup> Dunlop is in error (ii. 172) in supposing Glassius to have derived his information from Salmeron of Toledo, an earlier divine, who died in 1585. His *Comment. in Evang. Hist.* was composed after the year 1570, and he takes occasion in it merely to criticise and censure the allegorical method of interpretation adopted in the *Gesta* and elsewhere (vol. i. p. 356, fol. Col. Agr., 1602).

<sup>3</sup> See Warton, *Hist. of Eng. Poetry*; ed. Haslitt, I. 299.

mere interpolations of the German scribe or editor; and, indeed, with respect to the proverb,<sup>1</sup> Douce himself in a MS. note in his copy of Swan, vol. ii. p. 218, makes the admission—"It is the German *editor*, not the *author*, who is speaking German." With this view Sir F. Madden agrees, and it is clearly borne out by the researches of Herr Oesterley, who states that the proverb does not appear in even one of the great number of MSS. which he has examined, but is an addition made by the editors of the printed copies:—"Das sprichwort kommt in den handschriften gar nicht vor."<sup>2</sup> With regard to the names of the dogs in cap. 142, Herr Oesterley is decidedly of opinion that they are English, and he shows that they still exist in but slightly altered forms. Thus *Bandyn* becomes *Bander*, with which we may compare *Bandog*; *Reuelin* appears as *Reveller*, &c.<sup>3</sup>

Moreover, in chapter 155 of the printed Latin editions the author states that the story "which he relates on the authority of many to whom it was well-known" *he had himself heard* from natives and inhabitants of the place where it occurred, which is said to be Wandlebury, a village on the borders of the diocese of Ely. (See the epitome of the story printed in the appendix to the present volume.)

On the whole, Herr Oesterley comes to the conclusion that the

<sup>1</sup> One edition of the original has—"Corabola (? parabola), vulgariter; *dis schnock wil fliegen also hoch als der adler*. Ideo non est discretio," &c. Two other editions give—"Der weul mylt vlyegen also hoge als der arnt aquila. Ideo," &c.; and two have the Latin rendering—"Culex cupit tam altè volare, sicut ipsa aquilla."

<sup>2</sup> Page 262.

<sup>3</sup> "Diese namen nun sind *englische*. Einige derselben sind bis in die neuste zeit hinein im gebrauche geblieben, so Richer, später Reacher, Bandyn, später Bander, vgl. Bandog, und Reuelin, verschrieben für Reuelin, Revelin, später Reveller. Für das Emulemin ist dem zeugnisse der handschriften gemäses Ewilemin zu setzen; es ist mir freilich nicht gelungen, diesen namen nachzuweisen, aber sein englischer ursprung ist augenscheinlich. *Hanogiff*, in der moralisation als 'accipite et donate' übersetzt, ist offenbar verlesen für *Havegiff*, *Havegiff*, *Have-give*. Für *Crismel* ist zu setzen *Triswel* oder *Triswol*, wie *Biswol* eine zusammensetzung des altenglischen wol. *Egofyn*, besser *Egloffin*, stammt vom ags. *Eogruuf*, im deutschen parallel entwickelt zu *Eglaff*, s. Förstemann, namenbuch 20. In *Beamis* scheint die alte bezeichnung für Böhmen durch wenn nicht eine altenglische wurzel, und *Belyn*, *Trebelin* endlich stammt von bellin, bellen, ist also das heutige *Beller*."—pp. 264-5.



claim of Berchorius to be acknowledged as the author of the *Gesta* is not based upon sufficiently satisfactory grounds, and that the only other name which has been suggested, Helinand, has still less claim to the title, thus leaving the point unsettled, and, in his opinion, one impossible at this day to determine satisfactorily.<sup>1</sup>

As to the origin of the *Gesta* we have no certain information. The *Gesta* in its present form had its origin undoubtedly in a combination or combinations of several collections of stories, taken probably from Roman history, and in use by the monks as texts for sermons. These stories, which were collected solely for the sake of the moralisations which could be extracted from them, after being enlarged by the addition of stories of later date, finally appeared under the title of *Gesta Romanorum Moralizata*, or something similar.<sup>2</sup> The stories themselves were of very slight importance, the sole object of the compilers being to provide texts for their moralisations.<sup>3</sup> Very often only the first few words of some well-known tale are given, followed immediately by the Moralite. Sometimes, in the older MSS., only the story is given, a space being left for the Moralite, to be filled in afterwards by the scribe, or perhaps by the preacher.<sup>4</sup> It was not till very late that the story became the principal, and the Moralite the secondary element.<sup>5</sup> In the present volume the reader will notice in many instances how slight is the apparent connection between the story and the Moralite.

It appears at first sight a very extraordinary circumstance that there should be no MS. of the printed book in existence. "But," says Sir F. Madden, "if we look a little more narrowly into this statement we shall find that it proceeds on the assumption that the MSS. would resemble the printed volume as well in the order as in

<sup>1</sup> *Oesterley*, pp. 254-5.

<sup>2</sup> *Ibid.* p. 261.

<sup>3</sup> For instance, in cap. 125 (The Tale of the Three Black Crows), the story winds up by saying, "*post hoc moritur uxor ejus, et ille cenobium intravit, tres literas didicit, quarum erat prima nigra, secunda rubea, tertia candida,*" a circumstance which is introduced solely for the sake of the moralisation, in which the first letter is explained as remorse for our sins, the second as the memory of Christ's blood, and the third the desire for heaven. And in cap. 171 the Moralite begins, "*Carissimi, imperator iste est pater celestis,*" although, as a matter of fact, no emperor occurs in the story at all.

<sup>4</sup> *Oesterley*, p. 261. Such is the case in the Cambr. Univers. MS. Kk. 1. 6.

<sup>5</sup> *Ibid.* p. 262.

the number of the stories. Yet this is surely not to be expected, for in the title of one of the earliest editions,<sup>1</sup> we find the volume to be composed of 'hystorie collecte ex Gestis Romanorum et quibusdam aliis libris,' and in another it is entitled, 'Historie notabiles atque magis principales, collecte ex Gestis Romanorum et quibusdam aliis notabilibus Gestis.'<sup>2</sup> Is it not therefore probable that the editor or printer of the first edition should have incorporated several stories not originally to be found in the work? It is very evident that the long story of Apollonius of Tyre, which forms cap. 153 of the augmented editions, never formed a part of the original *Gesta*, and I strongly suspect that the legend of Alexius, cap. 15, that of Pope Gregory, cap. 81, and several more, were introduced at the time it was first printed, or not long before. Schmidt, indeed, regards the whole of the stories from cap. 153 to cap. 181 inclusive as additions later than the time of Herolt [A.D. 1418].<sup>3</sup> Sir F. Madden's opinion is not, however, borne out by Herr Oesterley's investigations, for I find the three stories referred to in a MS. of the 14th century, N°. lxxi. in Oesterley,<sup>4</sup> though they do not seem to occur in any other MS. earlier than 1457. Schmidt's theory, too, can only be accepted as partially true, for several of the stories found in the printed Latin editions after cap. 153 are also to be found in MSS. of the 14th century. Thus, for instance, capp. 154, 157, 165, 167, 174, and 181 occur in the MS. N°. xxii. in Oesterley's list, the date of which is 1377.<sup>4</sup>

The MSS. of the *Gesta* which are found in England differ considerably from those in the Continental libraries. To use Mr Douce's

<sup>1</sup> Sir F. Madden is of opinion that the edition described by Warton (*Hist. of Eng. Poetry*, I. 240), a copy of which is in the Bodleian Library, which contains only 152 chapters and 117 [118] leaves, and the edition of Ketelaer and De Leempt at Utrecht, about 1473, containing 151 chapters, are the earliest editions. Dr Dibdin describes the *first* edition as being that of Ulric Zell, at Cologne, about 1472, containing 159 [?] leaves (*Bibl. Spenc.* iii. 340). He does not, however, state the number of chapters, but in Heber's Sale, Pt. 1, No. 3158, a copy, apparently of this edition, is stated to contain 181 chapters; and it is thus, in Sir F. Madden's opinion, later than those which only contain 152 chapters. According to Dr Kloss, Catal. No. 1824, it is the *second* edition, the *first* being the Ketelaer edition, already mentioned, and the *third* that of John de Westfalia, at Louvain, containing 181 chapters.

<sup>2</sup> Oesterley, p. 257, mentions one which begins—"Incipit tractatus de diversis historiis Romanorum, et quibusdam aliis."

<sup>3</sup> *Gesta Romanorum*, p. 175.

<sup>4</sup> *Ibid.* p. 82.

words, "the construction resembles that of the original *Gesta*, from which a great many stories have been retained, but these are always newly written, and sometimes materially altered. The moralisations are uniformly different, and the proper names generally changed."<sup>1</sup> From this Mr Douce formed the opinion, with which Sir F. Madden partially agrees, that the English MSS. represent an entirely different work from the Continental MSS.; and he expressed his belief that a thorough examination of the latter would result in the discovery of the original of the work. The compilation represented by the English MSS. Sir F. Madden designates the *Anglo-Latin Gesta*, and traces its origin to "the popularity of the original *Gesta*, not only on the Continent, but among the English Clergy, [which] appears to have induced some person, apparently in the reign of Richard the Second, to undertake a similar compilation in this country."<sup>2</sup> He then goes on to say, "Out of the entire number of 104<sup>3</sup> stories contained in various MSS. of the *Anglo-Latin Gesta*, 30 are not in the Latin editions, and four more are related with such variety as almost to constitute them different narratives."<sup>4</sup> From a comparison of the texts as exhibited in the editions and the *Anglo-Latin MSS.* it is impossible not to be convinced that the latter compilation is generally based on the former, retaining in many instances the precise words of the original; yet in some cases, as, for example, in the story of the Three Caskets, cap. 109 of editions, and cap. 99 of the *Anglo-Latin MSS.*, there is so great a diversity as to prove that a different authority was followed. Tyrwhitt and Warton have both confounded this MS. work with the edition—an error very properly reprehended by Douce. Who was the author of the *Anglo-Latin* version is not known, but the writer last mentioned suggests it might have been John Bromyard, an English theologian, who flourished about 1390, the author of the *Summa Predicantium*, a voluminous digest of divinity arranged under alphabetical heads for the use of preachers,

<sup>1</sup> *Illustrations*, ii. 365.

<sup>2</sup> *Gesta Romanorum*, Introduction, p. xi.

<sup>3</sup> The best MS., Harl. 2270, has only 102 stories, and MS. Harl. 5259 only 101, but Sir F. Madden includes also the prefatory story of Atalanta, prefixed to several MSS., and the story of a law made by the Emperor Octavian respecting the rape of a virgin, which occurs in only one MS., viz. Harl. 3132, cap. 44.

<sup>4</sup> All of these are analysed by Douce in his Dissertation on the *Gesta*.

and illustrated by innumerable stories from various sources.<sup>1</sup> He was evidently well acquainted with the Continental *Gesta*, many of the tales from which he transfers to his pages, and I have frequently had occasion to refer to them in the Notes to the present volume. The MSS. of this *Gesta* agree in general remarkably well as to the text, but vary much in the order and number of the contents.<sup>2</sup> The best MSS. have the order nearly the same as MS. Harl. 2270, which, although written on paper, and at a later period than some others, yet on the whole is the most complete and accurate copy I have seen."

The MSS. of the Anglo-Latin *Gesta* are numerous in England. Mr Douce<sup>3</sup> reckoned 25, of which nine were in the Museum, eight at Oxford, and eight miscellaneous, but from these last *two* must be deducted as already included in the Museum list, since the D'Ewes MS. is Harl. 219, and Burscough's is Harl. 2270. On the other hand, the researches of Herr Oesterley have added *six* to the list, Mr Douce having omitted the MSS. in the Cambridge Univers. Libr., and at Balliol, Trinity and University Coll., Oxford. I myself have since discovered another in the Grenville Library, Brit. Mus., N<sup>o</sup>. xxii., thus raising the total to thirty. A full list will be found at the end of this Introduction. These MSS. are chiefly of the reign of Henry VI.

Herr Oesterley, as the result of his examination of 165 MSS., comes to the conclusion that, notwithstanding the difference between the English and Continental MSS., they yet represent the same work, the English being the older group.

The MSS. of the *Gesta*, says Herr Oesterley, naturally divide themselves into three families or groups. These are—

1. The English family, written in Latin. This is what Sir F. Madden calls the Anglo-Latin *Gesta*, of which the best representative is MS. Harl. 2270.

2. The family of Latin and German MSS., which is best represented by an edition in German, printed by John Schofser, at Augsburg, in 1489.

<sup>1</sup> Printed at Nuremberg, 1485, folio, and often afterwards. There are some good MSS. of his work in the British Museum.

<sup>2</sup> *Illustrations, &c.*, II. 426.

3. The family represented by what he terms the *Vulgärtext*. The MSS. of this family constitute what Mr Douce termed the original *Gesta*, and have been considerably altered by the influence of distinct collections, and especially by the *Moralitates* of Robert Holkot, already referred to.

Briefly, we may sum up the results of Herr Oesterley's investigations as follows:—That the *Gesta* was originally compiled, towards the end of the 13th century, in England, whence it soon found its way to the Continent, where it underwent considerable alteration, tales being added and corruptions creeping in. From this enlarged compilation on the invention of printing a selection of 150 stories was made. This, the *editio princeps*, in Herr Oesterley's opinion was the edition (A) published by Ketelaer and De Leempt at Utrecht, already mentioned, a second edition of which was printed by Arnold Ter Hoernen, at Cologne.

Another selection (B) of 181 chapters was made and published by Ulrich Zell, at Cologne, which Herr Oesterley designates the *Vulgärtext*, or Vulgate. These three editions Herr Oesterley thinks, without doubt, appeared between the years 1472 and 1475, and—being introduced into England before there had been any opportunity of printing an edition from the English MSS. of the *Gesta*, which constituted a much smaller collection—soon drove the latter into the background, usurping to themselves the title and character of the *original Gesta*, and rendering both unnecessary and improbable the printing of an edition of the English MSS.

In this way Herr Oesterley accounts for the two facts which at first sight appear so strange, and which have given cause to so many misapprehensions relative to the history of the *Gesta*, viz., that (1) no MS. exists corresponding to the printed Latin editions of the *Gesta*; and (2) none of the English MSS. were ever printed.

It is *possible*, Herr Oesterley admits, that the *Gesta may* have been originally compiled in Germany, but after a close examination of the whole subject he is of opinion that the weight of evidence is in favour of an English origin.<sup>1</sup> His investigations entirely bear out the conjectures of Sir F. Madden, who says:—"It seems to me

<sup>1</sup> *Gesta Romanorum*, p. 266.

highly probable that the editor of the first edition either made a selection from the different MSS. before him, or made use of one which was incomplete, and that . . . . he added stories which never formed part of the original work. It is only, however, by a critical edition of the text and a careful comparison of the MSS. that we can arrive at the truth, and it is to be hoped that some one on the Continent, equally competent with Wolf Schmidt or Keller, will undertake the task."<sup>1</sup> Herr Oesterley has happily proved this hoped-for "some one."

Of the Latin *Gesta*, as it appears in the editions, an analysis has been given by Warton; but it is far from complete, since he has omitted no less than 53 stories, many of which deserve more attention than some in his list. To supply this deficiency, and to present a perfect view of the work, as it appeared in upwards of 30 editions, between 1480 and 1530, a brief notice of each chapter which does not occur in the English translations, and of such chapters as appear only in the Anglo-Latin text has been included in this volume. Further, I have added an epitome of those stories printed by Herr Oesterley in his Appendix, which are to be found neither in the printed Latin editions, the Anglo-Latin text, nor the English translations, but only in certain Continental MSS. This volume therefore contains, either in full or epitomised, every story which appears in any or all of the 138 MSS. analysed by Herr Oesterley.

The influence of the Anglo-Latin *Gesta* on English poetry was very considerable during the reigns of Richard II. and his successors, and quite equal, if not superior to, the effect produced on the writings of the Italian novelists by the Continental compilation. The poems of Gower, Chaucer, Occleve, and Lydgate furnish many instances of their familiarity with the work, whilst we have even stronger proofs of its popularity in the numerous quotations from it in the *Sermones Dominicales* of John Felton, Vicar of Magdalen College, Oxford, who in 1431 compiled this series of discourses at the request of his associates.<sup>2</sup> Nor was its influence confined

<sup>1</sup> *Gesta Romanorum*, Introduction, p. x.

<sup>2</sup> Of these Sermons there are several MSS. in the British Museum, of which MS. Harl. 4 was in Sir F. Madden's opinion the best. Other copies are in MS. Harl. 868 and 5396. Mr Douce remarks (*Illustrations*, ii. 342) that

to the earlier authors of our country, but, as the reader will find pointed out in the Notes, even Shakspeare and poets of modern times are indebted to it for the framework of some of their finest writings.

This Anglo-Latin *Gesta* is the immediate original of the Early English translations, published for the first time by Sir F. Madden for the Roxburghe Club in 1838, and reprinted in the present volume. These translations were, in all probability, made in the reign of Henry VI.<sup>1</sup> Only three MSS. containing them are known to exist, two of which are preserved in the British Museum, and the third in the University Library, Cambridge. The first and most complete copy, MS. Harl. 7333, the date of which is about 1440 A.D., contains 70 stories, comprised in a large folio volume, written fairly in double columns, on vellum, and probably nearly coeval with the work itself,<sup>2</sup> in which are also the *Canterbury Tales* of Chaucer, from a MS. of his contemporary, Shirley; part of Gower's *Confessio Amantis*, a great number of Lydgate's poems, and the Prologue to Occleve's translation of *Ægidius de Regimine Principum*. Two of the stories were printed by Douce in his *Illustrations of Shakspeare*, but the rest remained inedited until Sir F. Madden's edition in 1838. The second MS. used for the present compilation is also in the British Museum, and is MS. Addit. 9066, presented by the Rev. William Conybeare in 1832. It is a small folio volume, consisting of 87 leaves of vellum, written by two different hands, about the same date as the first, and belonged in the 16th century to one Gervase Lee, whose autograph and a stanza on his name occur on the last leaf. In this MS. are 96 stories, 46 of which belong to the class of *Gesta* proper, and the remainder are taken from the fables of Odo de Ceriton, a writer of the 12th century, the miracles of in these Sermons the printed editions of the *Gesta* are only *once* quoted, while the Anglo-Latin text is perpetually referred to.

<sup>1</sup> Mr Douce suggested that the author may have been Gower, Lydgate, or Occleve, but Sir F. Madden did not agree in this view. In his opinion the last had the most claim, but the two prose moralisations attached to his metrical paraphrase of two stories in the *Gesta* would, from their variations, militate against such a supposition.

<sup>2</sup> At leaf 118 *b.* of the MS. is written "Quod Impingham"—the usual way of indicating the name of the scribe. Before the 52nd story of the *Gesta* (which begins on leaf 189, col. 1) is also drawn a sort of rebus, consisting of the stock of a tree placed in a tun, and beneath, a fish. Shortly after a coat of arms is tricked—a saltire between four water-bougets.

the Virgin, monkish legends, the *Vitas Patrum*, and other sources,<sup>1</sup> which have been more particularly pointed out in the Notes. It is easy to perceive that in this version, which differs from the former, 41 of the stories have been taken from a MS. slightly varying from that used by the translator of the first series, and such variations are actually found in the Anglo-Latin MSS., Harl. 2270 and 5259. The remaining five are from a completely different and abridged Latin text as found in MS. Harl. 219.

The third MS. employed is a clumsy quarto, written on vellum and paper towards the close of the 15th century, and consisting of 245 leaves. It is preserved in the University Library, Cambridge, where its shelf-mark is Kk. 1. 6. Part of the volume is written, and the whole rubricated, by one "Rychard Foxe," whose name is more than once conspicuously introduced. The former part is occupied by a Commentary on the Seven Penitential Psalms, and Meditations on the days of the week, which are only worth notice as being translated from the French by Dame Alyanore Hulle, an authoress unknown to fame and to Tanner. Then follow some poems of Lydgate, after which, on leaf 216, come the stories from the *Gesta*, in number 32 (although erroneously numbered in a late hand 34).<sup>2</sup> The Moralities are uniformly omitted, and all the stories occur, but in a different order, in MS. Addit. 9066, with which version they closely agree, though they are somewhat abbreviated. The text is often negligently written, as indeed is the case in the two other MSS., and it requires the aid of the Anglo-Latin original to render many passages intelligible. For the purpose of comparison and convenience, when the same story is in both MSS., the text of MS. Addit. 9066 is printed under the corresponding stories in MS. Harl. 7333, while the various readings of the Cambridge MS., which has been carefully collated with the former, are shown in the foot-

<sup>1</sup> The Rev. J. J. Conybeare, the former possessor of this MS., has added at the end a summary of the classes into which the stories may be divided, but he was in error in assigning no less than 35 to the *Vitas Patrum*, whereas not more than three come from that source, and these through the medium of other writers.

<sup>2</sup> The colophon on leaf 242 bk. is—"Here endith a Fewe of the Tales of Gestus Romonorum;" and then immediately follows a short poem with the title—"How Seynt Gregory saued his moderes soule by his prayer." (See note to Tale lxxvii of the Addit. MS., p. 384.)



notes. Similarly, when the story appears only in MS. Addit. 9066 and the Cambridge MS., the text of the latter has been printed in full under the former.

We now come to the English editions of the *Gesta*. In St John's College, Cambridge, is preserved an *unique* copy of an edition by Wynkyn de Worde of an English translation, containing 43 stories. "The rarity and value of this volume," says Sir F. Madden, "may be estimated when it is recollected that though twice mentioned by Warton, and after him by Dr Farmer in his note on Shakspeare's *Merchant of Venice*, yet it escaped the diligent researches of Herbert, Douce, and Dibdin; and the second of these writers was induced even to doubt its existence! But in 1820 this doubt must have been dispelled, for at that time appeared a full description of the long-concealed work in the *Retrospective Review*, vol. ii. p. 327, and was thence transferred to the pages of Hartshorne's *Book Rarities of Cambridge*, p. 398, 8vo, 1829.<sup>1</sup> The copy is quite perfect, but has been cruelly 'cropt,' and is printed in the usual black-letter type of Wynkyn de Worde, interspersed with a few wood-cuts. The title appears on a riband at the head of the page—

### *Gesta Romanorum*

beneath which is a wood-cut of an emperor, with crown and sceptre, sitting on his throne; and on the reverse a device of the same emperor with a youth kneeling to him, behind whom stands a female apparently in the act of introducing him; two guards are seen in the background. The same devices occur again in various parts of the 'boke,' accompanied with others, alluding to and

<sup>1</sup> In addition to what may be read in the above works, the following particulars of this curious tract may be acceptable. It is bound up with two others, the first of which has lost its title-page, but is otherwise complete, and is itself a great curiosity, being an *unique* copy of *The boke called the Informacyon for Pylgrymes vnto the holy lande*, printed by Wynkyn de Worde, 26 July, 1524. The second tract is William Thomas's *Historie of Italia*, printed by Berthelet in 1549. The volume formerly belonged to Thomas Baker, the *socius ejectus* of St John's, who gave it to the College, and the present press-mark is Gg. 6. 38. The following MS. note occurs at the end of the first tract—"I, Myles Blomefylde, of Burye Saynct Edmunde in Suffolke, was borne y<sup>e</sup> yeare followyng after y<sup>e</sup> prynting of this boke (that is to saye) in the yeare of our Lorde, 1525, the 5 day of Apryll betwene 10 & 11, in y<sup>e</sup> nyght, nyghest xi, my fathers name Iohn, and my mothers name Anne."

illustrating some of the *Gesta*. The *Gesta* occupies 82 leaves, including the title-page, printed in a close and beautiful black-letter type, with 32 lines to the page, and the signatures run from A to M inclusive, in eights and fours alternately, with N 6, O 4; and on the reverse of O 4 is the colophon:

¶ Thus endeth the boke of Gesta Romanorum. Empryted at London in Flete Strete. By me Wynkyn de Worde.

There are 43 stories, each with its Moralisation, but they have neither numbers nor rubrics."

The volume is undated, but in all probability it was printed about 1510—1515, and must from every point of view be regarded as a great curiosity. As to the authorship of this translation a few words only will be requisite. "It is very evident," says Sir F. Madden,<sup>1</sup> "on a comparison of the MS. English versions with that printed by Wynkyn de Worde, that the latter was founded on the former, but with material alterations, and the language considerably modernised. In general, the edition agrees best with MS. Addit. 9066, but in some few instances with MS. Harl. 7333. The whole of the 43 stories printed are to be found in one or other of these MSS. except *eight*, which are therefore added at the end of the present volume, where they find an appropriate place. It would result, however, from this fact that the reviser of the printed translation, whoever he was,<sup>2</sup> had made use of a more complete MS. copy than any we now possess." Another fact connected with this edition is worthy of notice. It is the only instance we have of a printed copy exactly corresponding with a MS. of the *Gesta*. The 43 stories in Wynkyn de Worde were not selected at the pleasure of the translator from the Anglo-Latin MSS., but are taken directly from some MS. similar to MS. Harl. 5369, written on vellum early in the 15th century, in which the same stories are found in exactly the same order, and with the same peculiarities of text.

In the reign of Queen Elizabeth this translation was brought more immediately into public notice by one Richard Robinson, a man of considerable attainments, who lived by his pen, and was

<sup>1</sup> *Gesta Romanorum*, Introduction, p. xvii.

<sup>2</sup> As will be seen below, Robinson supposed him to have been no less a person than John Leland, but he gives no authority for the statement.

author of many translations in prose and verse, few of which now survive.<sup>1</sup> A very curious account of his works, drawn up by his own hand at different times between 1599 and 1603, is in the Royal MS. 18 A lvi., from which it appears that in 1577 he published in duodecimo "a record of Ancyent Historyes, intituled in Latin *Gesta Romanorum*, translated (auctore, ut supponitur, Iohane Leylando, antiquario); by mee perused, corrected, and bettered." He proceeds to inform us that six editions of the work were printed between 1577 and 1601 by Tho. Easte, in Aldersgate Street, of which the first five impressions were dedicated to the Lady Margaret, Countess of "Lyneux" (Lennox), and the last [in 1600] to the Warden of the Company of Leathersellers. He adds in a note written subsequently that another edition (making the seventh) was published in 1602, and dedicated to Dr Watson, Bishop of Chichester, who only gave the writer *two* shillings for his labour!<sup>2</sup> Of these seven editions, so scarce are they become, Mr Douce never beheld but one, namely that of 1595, a copy of which he himself possessed; and Sir F. Madden states that he had seen a copy of the sixth. It is certain, from the statement made in the preface to both these impressions, that Robinson made use of a copy of Wynkyn de Worde's old edition, which finding, as he states, "both of imperfect phrase in the historie, and of indecent application in the moralitie," he "reformed and repolished," that is to say, he altered and modernised the language, corrected the application, and added an argument to

<sup>1</sup> See the *Brit. Bibliogr.*, vol. i. p. 109, and Douce, *Illustrations*, &c., vol. ii. p. 424.

I may here correct a mistake into which Douce has fallen. He states, p. 425, that in 1576 licence was granted to R. Robinson to print "Christmas recreacions of histories and moralizacions aplyed for our solace and consolacion," and suggests that "probably this was the intended title for his edition of the *Gesta*." I have been unable to find any mention of this licence in Mr Arber's *Transcripts of the Stationers Registers*, but a copy of the book itself is in the Grenville Library of the British Museum (Press Mark, 11177). The full title of the book is as follows:—

"Certain selected Histories for Christian Recreations with their severall Moralizations. Brought into Englishe verse, and are to be song with seuerall notes: Composed by Richard Robinson Citizen of London. Imprinted at London for Henry Kirkham, and are to be solde at the little North dore of S. Paules, at the signe of the black boye." 16mo. (The Dedication is dated 1576.)

<sup>2</sup> Not *ten* shillings as incorrectly stated in Hazlitt's *Handbook to Early English Literature*, p. 227.

each story, the number and order of which he has retained. The popularity, or, as Warton phrases it,<sup>1</sup> the "familiarity" of Robinson's book at this period is evident not only from the number of editions, but from the frequent allusions to it in the writers of the time, and to the very fact of its popularity we may probably attribute the disappearance of the copies and its consequent rareness.

Of the subsequent editions of the *Gesta* it is unnecessary to say much. Hazlitt, in his *Handbook to Early English Literature*, mentions no less than 15 issued between 1600 and 1703, and there were doubtless others. In 1703 appeared "*Gesta Romanorum*, or forty-five Histories, originally (as 'tis said) collected from the Roman Records, with Applications or Morals, &c., vol. i. Translated from the Latin edition, printed A.D. 1514." 12o, *R. Ianeway*, for *I. Davis*, p. 187. The translator signs himself "presbyter of the Church of England" in his *Four Short Discourses*, &c., sold by the same publisher. This work was never continued. All the stories are from the Latin printed text, with the exception of the *eleventh* (that of Atalanta), which must have been borrowed from one of the editions of Robinson's book. About 1720 another impression of this, with additions, in the shape of a chap-book, came out, entitled, "*Gesta Romanorum*, or fifty-eight Histories, &c. By B. P." 12o, *G. Conyers*, p. 131. The additional stories are copied from a late impression of the previous English work, and are intermixed with the others. A somewhat superior reprint of the last, with wood-cuts, appeared not long afterwards, 12o, *P. Norris*, and *A. Bettesworth*, 1722, p. 175, with the same title, except that the initials B. P. were changed to A. B., probably meaning one of the publishers. Sir F. Madden also mentions a reprint of Robinson's book, executed at Aberdeen, 12o, *James Nicol*, 1715; and another, 12o, Glasgow, 1753. Swan's translation of the printed Latin text appeared in 1824, and has lately been reprinted in Bohn's *Antiquarian Library*.

Many of the stories in the present volume bear plain proofs of their Oriental origin. Thus, for example, Nos. III. and XLVI. read like chapters from the *Arabian Nights*; in fact, the incident of the magic cloth does occur in "The Story of Prince Ahmed" and the

<sup>1</sup> *Hist. Eng. Poetry*, I. 239.

"Fairy Pari Banou." The absolute power, too, exercised by the emperors over the knights, by the knights over their squires, and by heads of families over their wives and servants confirms this view, which will be found fully discussed in the Notes.

One of the most interesting and valuable features in the stories is the picture which they open to us of life and manners at the time of their compilation. Apart from the low moral state of society as shown by the introduction into almost every tale of adultery, we find constant evidences of a chivalrous and hospitable disposition, while the love of tournaments appears to have pervaded all classes,<sup>1</sup> and in some cases to have been carried even to excess.<sup>2</sup> In chapter 155 of the printed Latin editions an interesting picture of domestic life is presented to us. There we find the whole family gathering round the fire in the winter evenings, and beguiling the time by telling stories. Such, we are told, was the custom amongst the higher classes.<sup>3</sup>

Other glimpses of social life also incidentally appear: as, for instance, in the *Moralite* to Tale lxviii, p. 310, where the writer complains of "Iusticis, sherrevis, and bailifs, And such as takith away fro poore men & sympill a ryng, *scil.* hire godis: And thei seiyth, 'may we not take hem, when thei give vs hem.' For if a poor man haue ozt to do among hem, if þat he wolde be spedde, anon he puttith forth his hond to 3ive hem." And again, p. 386, the complaints of the manner in which the rich *Iurrours* oppressed their poor neighbours, and, p. 416, of the pride of "bayles and auditores."

Of the value of the work before us in illustrating the incorporation of Eastern fable and classical stories with the feudal institutions of Europe no one can doubt who has studied its pages, and it is entitled to more than a usual share of consideration as the only instance of a compilation formed in the retirement of a cloister, which has had so important an influence on the literature of our

<sup>1</sup> See for instance No. xxvi., where we find even the nurse leaving the infant alone in its cradle while she runs out to see the sport.

<sup>2</sup> See No. lix., p. 242 of this volume.

<sup>3</sup> *In hyemis intemperie post cenam noctu familia divitis ad focum, ut potentibus moris est, reconsendis antiquis gestis operam daret.*

country, for besides almost innumerable minor poems, which will be found pointed out in the Notes, this work has either directly or indirectly furnished to Boccaccio the ground-work of his tale of the *Two Friends*; to Lydgate of his *Tale of Two Merchants*; to Gower and Chaucer of their *History of Constance*; to Shakspeare of his *Merchant of Venice*, *Lear*, and *Pericles* (?); to Parnell of his *Hermit*; to Walpole of his *Mysterious Mother*; and to Schiller of his tale of *Fridolin*.

With regard to the present edition, a few remarks will suffice. It is far from being simply a reprint of that of Sir Frederic Madden. That edition, although almost perfect in the correctness of its text, was not carried out according to the principles on which the publications of the Early English Text Society are based. The expansions of the contractions in the MSS. were not distinguished, nor were the scribes strictly followed in their use of the letter þ and of capitals. For the present edition, therefore, the text has been collated with the MSS. at least twice, and every possible care has been taken to ensure its correctness. The tales, as already explained, have been re-arranged, so as in every case where it has been possible to do so to show two different versions on the same page. The Glossary, Index, and short sketches of those stories which are found in the printed Latin editions and elsewhere, but which do not occur in the English MSS., are also new features. Sir F. Madden's notes are mainly retained intact, but the length of time which has elapsed since the publication of his edition [1838] has necessitated in many instances considerable alterations and additions consequent on the light thrown on various obscure points by the results of Herr Oesterley's investigations, as well as by the numerous publications of the Early English and other Societies.<sup>1</sup>

The table which follows this Introduction will be found of service as exhibiting at one view where the stories of the Anglo-Latin *Gesta* are to be found, and in what order they occur, whether

<sup>1</sup> The alterations and additions are distinguished by being enclosed in square brackets, except in the case of the first sheet, which, by an unlucky mischance, was printed off before the brackets were inserted. It will not, however, be difficult for any reader to distinguish between the original and the added notes in that short portion.

in the old English versions, the printed Latin editions, or the edition of W. de Worde and his successors.

Herr Oosterley in his edition, pp. 5—8, enumerates 138 MSS. of the *Gesta*, and at pp. 750-1, 27 more. To these must be added the MS. in the Grenville Library, the existence of which was unknown to him, raising the total to 166, of which 132 are in Continental libraries.

The following is a complete list of all the MSS. at present known to be preserved in English libraries:—

## LATIN MSS.

1.	British Museum, MS. Harl.	206,	15th cent.	26 cap.
2.	" " " "	219,	" "	15 "
3.	" " " "	406,	" "	37 "
4.	" " " "	2270,	" "	102 "
5.	" " " "	3132,	" "	81 "
6.	" " " "	5259,	" "	101 "
7.	" " " "	5369,	14th "	43 "
8.	" " " "	Sloane 4029,	" "	95 "
9.	" " " "	Royal 8 F VI.	15th "	27 "
10.	" " " "	Grenville Libr., N <sup>o</sup> . XXII.	14th cent.	111.
11.	Oxford, Bodleian MS. Douce	101,	15th cent.	50 cap.
12.	" " " "	142,	" "	101 "
13.	" " " "	310,	" "	34 "
14.	" " " "	123,	" "	39 "
15.	" " " "	857,	" "	41 "
16.	" " " "	Graves	54.	
17.	" Balliol Coll. MS.	370,	" "	
18.	" Magdalen " "	13,	" "	
19.	" " " "	60,	" "	
20.	" John's " "	78,	" "	
21.	" " " "	93,	" "	
22.	" Lincoln " "	12,	14th "	
23.	" Trinity " "	71,	15th "	
24.	" University " "	97,	" "	
25.	Cambridge Univers. Library, Gg. VI.	26,	15th cent.	
26.	" " " "	li VI. 1,	1449.	

27. Cambridge Univers. Library, Mm VI. 21, 15th cent.
28. Worcester Cathedral Library, MS. 80.
29. Hereford " " " 74.
30. Dublin, Trinity College Library, G. 326.

## ENGLISH MSS.

31. British Museum, MS. Harl. 7333, 15th cent., 70 chapt.
32. " " " Addit. 9066, " " 96 "
33. Cambr. Univ. Libr., MS. Kk. 1. 6 " " 32 "

## GERMAN MS.

34. British Museum, MS. Addit. 10291, 1420, 124 "

It now only remains for me to acknowledge the sources from which I have derived assistance in the preparation of this edition.

Of Sir F. Madden's edition in 1838 I need not speak further. It will be sufficiently plain from what I have already said how greatly I have throughout the volume been indebted to him.

For the Printed Latin text I have depended on Herr Oesterley's edition—an edition so complete as to leave nothing to be desired,—while from his introduction and analysis of the MSS. of the *Gesta* I have extracted the material for a great part of this Introduction.

Finally, I am indebted to Miss Toulmin-Smith for the collation of the greater portion of the proofs with the Harl. and Addit. MSS. ; to the authorities of St. John's Coll. Cambridge for their permission to compare Sir F. Madden's printed text with the unique W. de Worde volume in their library, and to F. J. Furnivall, Esq., for information as to tales founded on, or in imitation of, stories in the *Gesta* which have been printed by the various Societies since the date of Sir F. Madden's edition.

S. J. HERRTAGE.

February, 1879.



## INDEX AND COMPARATIVE TABLE

SHOWING WHERE THE STORIES OF THE ANGLO-LATIN *GESTA*  
OCCUR.

Page of this Edition.	Anglo-Latin Text, MS. Harl. 2270.	English Version, MS. Harl. 7833.	English Version, MS. Addit. 9068.	English Version, MS. Camb. Kk I. 6.	W. de Worde's Edition.	Latin printed Editions.*
429	1A†	...	...	...	1	...
431	1	...	...	...	2	(196)
435	2	...	...	...	3	(256)
436	3	...	...	...	4	61
365	4‡	...	46	...	...	101
438	5	...	...	...	5	74
—	6	...	...	...	...	151
1	7	1	...	...	...	102
5	8	2	...	...	...	99
7	9	3	...	...	6	107
9	10	4	...	...	7	134
12	11	5	2	5	8	86
15	12	6	40	...	9	71
17	13	7	...	...	...	105
19	14	8	...	...	10	67
23	15	9	41	...	11	66 & 25
27	16	10	3	6	12	57
34	17	11	4	...	13	73
37	18	12	...	...	14	(193)
42	19	13	...	...	15	87
45	20	14	...	...	...	124
48	21	15	79	...	...	(273)
53	22	16	5	31	...	130
60	23	17	7	14	...	121
63	24	18	...	...	...	(274)
65	25	19	...	...	...	...

\* Numbers in this column in parenthesis refer to the Appendix of Oesterley's edition. The MSS. in which those tales of the Addit. MS. 9068 which are not found in the A-Lat. MSS. occur are pointed out in the Notes.

† This story does not occur in MSS. Harl. 2270, 5259, but is in MS. Harl. 5369 and several other MSS.

‡ See also No. 72.

Page of this Edition.	Anglo-Latin Text, MS. Harl. 2270.	English Version, MS. Harl. 7232.	English Version, MS. Addit. 5066.	English Version, MS. Camb. Kk I. 6.	W. de Worde's Edition.	Latin printed Editions.
67	26	20	...	...	...	132
70	27	21	...	...	...	(275)
72	28	22	...	...	...	128
75	29	23	1	4	...	59
87	30	24	...	...	...	110
93	31	25	...	...	...	(195)
98	32	26	...	...	...	...
101	33	27	38	...	...	58
104	34	28	...	...	...	17
361	35	...	39	...	...	62
108	36	29	...	...	...	(243)
—	37	...	...	...	...	164
109	38	30	55	...	...	168
111	39	31	37	3	...	63
121	40	32	6	7	16	60
127	41	33	42	...	...	129
132	42	34	...	...	...	55
136	43	35	8	32	17	85
139	44	36	9	15	18	27
148	45	37	10	8	...	83
153	46	38	11	...	35	(194)
156	47	39	...	...	...	(189)
158	48	40	...	...	...	(195)
165	49	41	...	...	...	50
167	50	42	12	...	...	45
170	51	43	...	...	...	64
172	52	44	...	...	...	75 & 78
174	53	45	13	16	...	30 & 68
180	54	46	14	30	...	120
196	55	47	28	11	...	171
206	56	48	29	2	42	20
219	57	49	...	...	43	117
223	58	50	30	12	...	9
227	59	51	31	13	...	10
230	60	52	...	...	...	14
233	61	53	...	...	24	112
235	62	54	...	...	...	113
237	63	55	...	...	20	116
238	64	56	...	...	21	91
240	65	57	...	...	22	139
241	66	58	...	...	...	140
242	67	59	...	...	...	141
245	68	60	...	...	23	(216)

Page of this Edition.	Anglo-Latin Text, MS. Harl. 2570.	English Version, MS. Harl. 7232.	English Version, MS. Addit. 9062.	English Version, MS. Camb. Kk I. 6.	W. de Worde's Edition.	Latin printed Editions.
250	69	61	...	...	...	81
—	70	...	...	...	...	172
263	71	62	32	25	25	(189)
365	72†	...	46	...	...	101
—	73	...	...	...	...	167
349	74	...	33	26	26	131
353	75	...	34	27	27	77
356	76	...	35	28	...	70
441	77	...	...	...	28	82 & (276)
268	78	63	36	29	...	(277)
—	79	...	...	...	...	(278)
275	80	64	16	17	...	(279)
332	81	...	18	19	29	(200)
334	82	...	19	9	30	(250)
336	83	...	21	10	33	72
—	84	...	...	...	...	(270)
306	85	67	...	...	34	5
—	86	...	...	...	...	3
—	87	...	...	...	...	2
440	88	...	...	...	19	4
—	89	...	...	...	...	6
—	90	...	...	...	...	(280)
340	91	...	22	20	...	11
341	92	...	23	21	...	(217)
343	93	...	24	...	...	(281)
344	94	...	25	22	36	...
443	95	...	...	...	37	7
308	96	68	26	23	38	8
345	97	...	27	24	39	(282)
322	98	70	...	...	41	(283)
294	99	66	15	...	32	109
327	100	...	17	18	...	104
311	101	69	...	...	40	(249)
279	102	65	20	1	31	119
360	...	...	37*	...	...	144

† See also No. 4.



# GESTA ROMANORUM.

EXTRA SERIES, No. XXXIII.

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## ADDITIONAL NOTES.

CHAP. xxvi., p. 98.

An interesting essay on this and similar tales will be found in "Sketches and Studies," by Richard J. King, 1874, pp. 93—146, under the title "The Dogs of Folk-Lore." See also Mr Dasent's "Norse Popular Tales," Introduction, p. xxx.

CHAP. xxxvii\*., p. 360.

See another version of these sayings from Addit. MS. 8151, leaf 200, back, printed in Mr Furnivall's "Booke of Precedence, &c.," E. E. T. S., 1869, p. 85.

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## ERRATA.

- Page 168, l. 13, *for he firste read the firste.*  
,, 448, l. 25, *for Mätzner's read Mätzner's.*  
,, 457, l. 14, *for nitravit read intravit.*  
,, 506, l. 6, *for 15, x. 94, read B. x. 94.*
- 

By an inadvertence I omitted in the Introduction to express my obligations to Mr W. Hooper's edition (in Bohn's *Antiquarian Series*) of Swan's translation of the printed Latin *Gesta*, which is a vast improvement on the original edition, and from which I have gained several hints.



## HIC INCIPIT LIBER JESTUS ROMANORUM.

[ I ]

## EMPERATOR FELICIANUS.

(HOW A WIFE EMPLOYED A NEBOMANCIER TO CAUSE THE DEATH OF  
HER HUSBAND, AND HOW HE WAS SAVED BY A CLERK.)

[*Harl. MS. 7338, leaf 150, col. 2.*]

**F**elician regnyd emperour in the Cyte of Rome, In the empeire of whom þer was a knyzt þat hadde weddid a yong dameseth to wif. And withinne fewe yerys þis woman lovid by wey of synne an oper knyzt, vndir hire husbond, and þat so moch, þat she ordeyned for hire husbonde to be ded. Happyng þat þis knyzt wold goo on pilgrimage ouer þe see; And þefore he seide to his wif, "Dame, y wolt goo on pilgrimage, ouer þe see; And þefore gouerne the wele the while til I come home aȝen." And with that she was glad, and seide, "Sir, wiþ þe grace of God all shaft be wele y-do." And shortly for to touche þis mater; he tooke his leve, and ȝede his wey. Nowe þis false quene, his wif, ordeyned for his dethe in all þat she cowde, and spake þefore to a nigromauncer in þis forme: "Myn husbond," quod she, "is biȝende þe see; I wolt wite, if þou cowde helpe þat he were ded by ony Crafte. Aske of me what þou wolt, and þou shalt have hit." Then spake he to hyre <sup>1</sup>aȝen, and saide, "ȝis, forsoth, lady, that I can. That knyzt shaft dye by my crafte, yn what cuntre of the wordle so euer þat he be ynne. And y wolt haue no thing of þe for my trauayle but þe love of thyne hert."

<sup>1</sup> leaf 150, back, col. 1.

A

And she it grauntid to him. So þis nigromancien dyd make an ymage of erpe, And fastenyd it in þe waff afore him. And þe knyzt, þat was gon on pilgrimage, walkyd yn the same day in the stretys of Rome. So þer met wiþ him a clerke, the which hielie beheld<sup>d</sup> him. And when þe knyzt perceyvid it, he seide to him, "goode Sir, tell me why and what skile, þat þou so beholdest me?" Thenne seid the clerke, "Forsoth, Sir, for þy deth; For douteles þou shalt yn þis same day be<sup>1</sup> ded, but if þou be the better holpyn." And he told þe knyzt how þat his wif was a strompet, and which purveith in þat day that hire husbond shuld be ded. And when þe knyzt hurde theise wordes, he had grete merueile, and seide, "A! Sir, I knowe weþ þat my wif is an hore, and long tyme haþ y-be; But þat she euer pursuyd for my deth, þat is vnknowe to me, and þerfore I pray þe tell me if þer be ony remedye ayenst my deth; and if þou mowe save my lyf, sothly all my goodys shull be at þyne owne wil." "Ȝys," quop þe clerk, "A Remedye þer is, Iff þou wolt do aftir my conseil." "Ȝis, Ȝis," seide þe knyzt, "I am redy to fulfih all in dede þat þou wolt sey vnto me." Thenne seide þis clerke, "Thy wif," he seide, "hath this day spoken with a man that can of nigromancye, to sle the by his craft and sotilte; and so the nigromancien hath y-made an ymage, and sette it in a waff; and anoon he wolt take a bowe and arowis, and shete att it. And if he wounde þis ymage, þyne herte shaft brest, where so euer þou be in þe wordle. And so þou sholdiste dye; Neuertheles do aftir my Conseil, and sone I shaft save þi life. Do of alle thy cloþis, and be nakid, and go into a baþ, þat I shaft make for the." And þe knyzt dyd rizt as he bad him. And when he was in þe baþ, þe clerk toke him a myroure in his hond, and seide, "Nowe þou shalt see in this myroure all that I spake of to þe." And thenne seide he, "ye, sothly I see all opynly in myne hous, þat þou spakist of to me. And now þe myster-man takith his bowe, and wolt schete att þe ymage." Thenne seide the clerke, "Sir, as þou lovist þi lif, what tyme that he drawith his bowe, Bowe thyne hed vndir the watir; For if þou do not, certainly þy ymage shaft be smytene, and þou both." And when þe knyzt sawe him begynne forto drawe his bowe, he dyd as þe

<sup>1</sup> by, MS.



clerke conseilid him. And thenne seide þe clerk, "What seist þou now?" "Forsoþh," quop he, "now hath he schote an arowe at the ymage; And for þat he <sup>1</sup>failith of his strook, he makith moch sorowe." Thenne seide þe clerke, "Ȝe, that is goode tydyng for þe; For if he had smyten þe ymage, þou sholdist have I-be ded. But loke now on the myrour, and tell me what þou seist." "Now he takith an oþer arowe, and woth shete aȝen." "Do thenne," quop the Clerke, as þou dyd afore, or ellis þou shalt be ded." And þerfore the knyzt putte all his hede vndir þe water. And whenne he had so y-done, he raisid hit vp aȝen, And seyde to þe clerke, "He makith sorowe now more þan ony man woth trowe, For he smot not þe ymage; And he Cryed to my wif, seiying, þat if I fayle the thirð tyme, I am but ded my selfe, And þyne husbond shaft lyve; And my wif makip þerfor moch lamentacion." "loke aȝen," seide þe clerke, "and tell me what he doþ." "Forsoþe," seide he, "he hath bend his bowe, and goith ny to þe ymage for to shete; and þerfor I drede now gretly." "Do þerfore," seide the clerke, "do as I bade doo afore, and dred þe noþyng." So þe knyzt, whenne he sawe the seheter drawe his bowe, he swapte his hed vndir þe watir, as he dyd afore; And thenne he toke it vp aȝen, And lokid yn þe myrour, and he lowȝ with a gret myrth. "I sey," quod the clerke, "whi lawȝist þou soo?" "For the archer wold have y-schot at the ymage, And he hath y-schotte him selfe in þe lungen, and lyeth ded; And my wif makith sorowe with oute ende, And woth hyde his body by hire beddys syde." "Ȝe, Sir," quod the clerke, "now þou haste þi lif sawid, do ȝeld to me my mede, and go; farweh." Thenne the knyzt ȝaf him mede as he woth aske. And þe knyzt went hom, and fond þe body vndir the bedde of his wif; and he ȝede to þe Meyre of þe towne, And told him howe his wife hadde don in his absence. Thenne when þe Meyre and þe statys sawe þis doying, þey made þe wif to be slayne, And hire herte to be departid yn to þre parteis, in tokne and em-sampilh of veniaunce. And the goode man toke an oþer wif, and faire endid his liffe.

<sup>1</sup> leaf 150, back, col. 2.

## MORALITE.

Seith nowe, goode men ; þis emperour I Cañ owre lord̄ ihesu Criste ; þe empire is þis wordle, in which is moçh aduersite ; For all þat is in þe wordle oper it is fals couetise of flesçh, or fals couetise of yen, or prowde of lif. The wif that lovith not hire husband̄ is þi flesçh, þat dispisith all werkis that þe spirite lovith. Now in spek- inḡ gostely of þis mater, while þat a man goith in pilgrimage, Serys, that is to sey, In werke of ony goode dede to be full-filled, Thenne the flesçh spekith *with* þe nigromancier, *scil.* þe deviñ ; And þat he doth as ofte tyme as he grucchith aȝenst þe spirit, and sesith fro werkis of penaunce, wherby þe spirit may be slayne. For it is as þe apostiñ seith, *Caro concupiscit aduersus spiritum, <sup>1</sup>et spiritus aduersus carnem*, This is to vndirstonde, The flesçh desirith thing þat is aȝenst þe spirite, And þe spirit desirith thing aȝenst þe flesçh. The clerke þat helpith þe knyzt is a discrete confessour or a prechour, Which techith a man How þat he shañ defende him aȝenst þe dartyz of þe deviñ. This nigromancer [that] is þe deviñ, biginnith to schete an arowe att the ymage,—what is þat ? The Reson within a mañ. But beware þat he hit not him *with* his arowe, *scil.* Envy or auarice, For if he do, withoute doute he shañ dye in euermore lastynḡ detñ. And þerfore þou most putte downe þyn hed̄,—what is þat ? Thyne old lif of synne, and entre yn to þe bath of confession). And þou most hold̄ in thy hond a myroure, *scil.* holy doctrine, þat prelat̄is and prest̄is euery day shewith̄, by þe which þou shalt see all perilis þat perteynith to þi soule. And also holdynḡ downe of þe hed in þe bath, is to be redy to goo vndir þe zoke of penance, and submitte þe to it that shañ be enioynd to þe ; and þat is not hard, witnessing þe sauour him selfe, wher he seith, *Jugum meum suauē, et onus meum leue*, Lo ! my zoke, he seith, is swete, and my charge is light̄. And if þou do þus, no doute of þou shalt stonde aȝenst all the shotis þat þe deviñ can shete to þe ; And his shotis shañ turne to his owne sorowe, and encresing of his peyne in þe bed of heñ, wher he shañ be buried. Now þan most a prelate honge the wif—what bymenyth that ? Forsoth þat consciens and discrecion late þe flesçh

<sup>1</sup> leaf 151, col. 1.

be longyd on þe iebet of penaunce, Of þe which maner of living þe Apostil<sup>h</sup> spekith þis, *Suspendium elegit anima mea*, This is to sey, my soule hath chosen þe iebet, *scil.* doying of penaunce. And after þe herte is departid ynto thre parteys, that is, the flesh is devidid ynto þre, *scil.* praying, Almysdede, and fastyng. And thenne þou shalt take a new wif, *scil.* a spirit<sup>1</sup> obediante to a new gouernaunce; And thenne *per consequens* þou shalt have euermore lastyng lif, *Ad quam nos et vos perducatur, &c.*

## [ II. ]

## EMPERATOR LUCIUS.

(OF A KNIGHT WHO ASSISTED A SERPENT AGAINST A TOAD, AND WAS IN TURN SAVED BY IT. HARL. MS. 7333.)

**L**ucius was a wise Emperour regnyd in þe Cite of Rome, yn þe hous of whom þer was a nobil<sup>h</sup> knyght, þe which knyzt as he rode or ȝede in A Certeyne day in ernndis of þe emperour, he sawe afer a serpent and a toode fizte to-geder; But þe tode hadde ny þe victorie, and ny ouercome þe serpent. And <sup>2</sup>whenne the knyth sawe þis batail<sup>h</sup>, he com to, An smot the toode, and deliuered þe serpent fro deth. So aftirward<sup>h</sup> whenne the knyzt was on his bed, and grete labour þat he hadde on the day Afore made him to slepe hard; And alle þe tyme þe toode had folowid<sup>h</sup> him afer. And whenne the knyzt was a-slepe, þe toode enteryd in to his bed, And ȝede vp on þe brest of þe knyzt, afore þe herte, And ther he fastenyd<sup>h</sup> his iiij feete. And when þe knyzt was wakid<sup>h</sup> of his slepe, he perceyvid þe toode, and with a ferdnesse clepyd his Chambirlyne, and bad him to geete a lizt. And whenne the candell was lizt, þey sawe fully the toode sitting on his brest; And none of hem might pluk it away with no crafte. And þenne seide þe knyzt, "Allas! þis is þe toode þat I smot for þe serpent; Allas! now it woll ale me." And so sat þe toode alle þat ȝere, and seeke his blod, in maner of a childe att þe pappis of his modir, So that the knyzt was ny distroyd<sup>h</sup> and lost, Nethir þer was no leche that myzt helpe him. Tho þis knyzt made his testament, and made him redy to his deth; And ofte tyme he

<sup>1</sup> sprit, MS.<sup>2</sup> leaf 151, col. 2.

vsid to ligge ny þe fire, for to haue comfort and recreacion of þe fire. And as he lay in a certeyne tyme by the fire, in sizyngis and gryntingis, he lokid toward þe dore of þe haþ, and he saw þe serpent, which þat he helpe aȝenst þe toode, stonde in the dore. And anon þe knyzt cride to his seruauntis, and seide, "goo ȝe out of þe haþ echon, for I se it for whos love I suffre this torment; for I trowe that now he woll fȝt with this toode, that thus<sup>1</sup> noyþ me." And chargid hem þat þei shuld come aȝen with oute delay, whenne he cryde after hem, þat þei shulde helpe þe serpent in aþ þat þei myzte aȝenst þe toode; For if þe toode slo þe serpent, þe same toode woll sle him after. And the seruauntis ȝede out of the haþ echon. And the serpent enterid in to þe halle; And whenne þe toode saw him come, he drow out on of his feet fro þe brest, And after þe secunde, and so þe third, and þe furth. And he sterte to þe serpent, in þe myddis of þe haþ, And þer thei fouȝte to-geder. And whan the knyzt sawe þis, he was ynly glad, and cryde After his seruauntis, and seide, "helpiþ now, helpe, helpe, aþ that ben my meyny!" And whenne þe seruauntis hirde hire lord crye, they come in with a swift cours, and slow the toode withe staffis and swerdis. Tho þe serpent ascendid in to þe brest of þe knyzt, <sup>2</sup>wher as the toode had y-fastenyd his feete; And yn þe same place wher as the toode had sette his first foote, he drow out aþ þe venyn þat was lefte in þe knyzt, and [cast] it out afore aþ men. And þen þe knyzt commaundid to his seruaunteȝ, þat þei shuld ȝeve swete milke to þe serpent; And so it was y-do in dede. And þo þe serpent drow to the dore, and bowid down his hede to þe knyzt, As thonkyng him for saving of his life; And after þat þe serpent was no more y-seyn, and the knyzt receivid hale, And endid faire his life.

## MORALITE.

Dere frendis, this Emperour is the fadir o hevene; The knyzt is euery good cristin man that lovith god with perfite herte; The serpent is our lord Ihesus Crist; And þe toode is þe devill. These two fouwe to-geder vn to þe time þat þe toode, *scil.* the devill, had ny þe victorie, In so moçh þat he hadde ny take in to his power aþ

<sup>1</sup> this, MS.<sup>2</sup> leaf 151, back, col. 1.

his peple, afore þe Advente of criste. And þerfor, man, do as dyd þe knyte; helpe þi lord aʒenst the deviſſ, by doyng of meritory workis, and so he shaft be confoundid. So at þe laste þe deviſſ had envenemyd aſſ mankynd, And lay vpon our brestes, and held in þe bond of *seruitute* of synne, *scil.* oure first faderis, with aſſ hire ofspringe; And drowe hem to heſſ, vnto þe time þat þe serpent com aʒen, *scil.* our lord<sup>1</sup> Ihesu Criste, þat sterte in to þe crosse, and fowte þer with þe toode, and cast out aſſ þe venym of synne, bi his blessid passion. And þerfor we sholde ʒeue to him swete mylke, *scil.* by shewing of goode werkis of kyndnesse, Abstinence fro synne, and almysdede; And þenne withowte dowte we shull ende faire, and have the bliſse of heven).

[ III. ]

EMPERATOR DEOCLICIANUS.

(OF THE MAGIC IMAGE AND THE ENCHANTED CHAMBER. HARL. MS. 7333.)

Deoclician was Emperour in þe Cite of Rome, in þe Empire of whom was a philosophre, callid Lenoppus, þe which had bi his craftte sette vp an ymage, þe which put out an hond with a fynger, and vp on the finger was wretyn wordis *percute hic*, That is to sey, Smyte here. This ymage stode þer long, & many a day after þe deth of þe philosophre; and many come to þis finger, and Radde the *superscripcion*, but þey vndirstode it not, & therefore þei hadde mochi marvaile what it shuld mene. So in a certeyne tyme þer com a clerke of ferr' contreys, and ofte tymis he sawe þis ymage, And þis finger with þe scripture. And in a certeyne day he toke a shoviſſ, and dyggyd in the erth, vndir <sup>2</sup>þe *superscripcion*. And anon he fond a hous of marbiſſ vndir þe Erth; and thanne he went down, and enterid in to the haſſ, and þer he fond so many riche iewelis and marvelous þingys, that no tunge cowde tell. Aftir þis he sawe a bord or a table, i-sprad with rich metys y-nowe þer vppon. thenne he lokid afer, and sawe stonde a charbuncle ston, the which ʒaf list ouer aſſ the hous; And aʒenst hit stod a man, with a bowe in his hond, redy for to schete. This clerke perceivid weſſ this sight,

<sup>1</sup> lor, MS.

<sup>2</sup> leaf 151, back, col. 2.

and þoute, þo; I tell þis siȝth whenne I am a-go hens, no man) woþ trowe me, And þerfore I woþ take som) of þis goode, in tokne. he stirte to þe bord, and tooke a faire gilt' cowpe, and put it vp; And anoon) the man) with þe bowe sheet to the charbunclestone), so soore, that it ȝede on sundre, and þo was all the liȝt agon), And þe hous was full of dorknesse. And whenne þe clerke sawe þis, he wepte soore, for he wiste not how to passe out, for dorknesse; And þerfore he dwelte þer stiff, and þer he endyd his lif, &c.

## MORALITE.

Goode men, þis ymage that is thus<sup>1</sup> y-paynt, is the deveþ, þe which seith euermore, *Percute hic*, Smyte here, that is to sey, he puttith in our hertes Erthely thingis, And biddith vs take hem, but he woþ neuer speke of hevinly thingis. The clerke þat smytith with the shoviþ bitokenyþ þe wise men of þis wordle, and ben advocatis, and pletouris, þe which by sotilte and wickidnesse getith þe goode of þis wordle, and þe vanyteys of þis wordle. And whenne thei have geten hem with such worching, they fyndith many marveilous þingis, þat is to sey, dilectabiþ þingis of þe wordle, in þe which þei haue gret dilectacion). The charbunclestone) þat ȝevith liȝt is þe yowþ of man), þe which ȝevith to man hardinesse to haue dilectacion) and liking<sup>2</sup> the wordly þingis. The archer þat shetith is deth, þe which stondith euermore redy in awaite, for to shete his dart. Now the clerke þanne takith a knyfe,—what is that? the wordly man, trowing' to haue all thingis at his owne wiþ; But in that trust The archer shetith att þe Charbunclestone), That is to sey, deth shetith his sehotys to þe ȝowþ of man, and smytith his strenght, and his myȝte; And þenne lieth<sup>3</sup> the yowþ in derkenesse of synne, In the whiþ derkenesse many men oftyn tyme deyeth. And þerfore lat vs fle all lustys, and all likingys, and þenne we schull not faile of Euerlasting liȝt, *Ad quam nos perducatur*, &c.

<sup>1</sup> þis, MS.<sup>2</sup> and liking an liking, MS.<sup>3</sup> leaf 152, col. 1.

## [ IV. ]

## EMPERATOR TITUS.

(OF THE KNIGHT WHO SAVED A CITY AND WAS UNGRATEFULLY PUT TO DEATH BY SOME OF ITS INHABITANTS. HARL. MS. 7333.)

**T**ytus was a wyse Emperour regnyd in þe Cite of Rome ; and he made a lawe, þat euery ded knyzt shuld be buried in his armour and armys, And iffe ony man weere so hardy for to spoyle him of his armys, after þat he were y-buried, he shuld lesse his life, with oute ony ayenst-standyng. So, sirys, hit happid with Inn a fewe 3eris, þat a certeyn Cite of þe Empire was biseigyd with envious men and enemyes of þe Emperoure, in so moche, þat þe Cite was In perell, and in poynt to be loste, Ne þer was non with inne þe Cite þat myzt defend him selfe with no Crafte ; And þefore grete sorowe and moch sijyng was in euery strete of þe Cite. So with Inne fewe days after þer com toward þe Cite a faire, yong, and welfaryng knyzt ; And whenne þe cheventeyns of the cite sawe him, Thynkyng þat he semyd to be a dowty man, Thei prayd him all to-geder with a gret voys, that he wold fuch-safe to helpe hem ayenst theyre enemyes, in þat grete neda. Thenne seide þe knyzt, "Parde, sirys, 3e see well that I have noon armour ne armys, to defende yowe ; And iffe I hadde, I wold defend you with a goode wil." Heryng þes wordes, a grete worthi man of þe Cite seide preuely, "Here beside," quop he, "lieth a knyzt ded, and on his body is goode armour, and long hath y-leye on þe erthe, as the lawe wold ; And þefore, sir," he seide, "if it like you, 3e may defende þe Cite." And so þis yong knyzt dude, and armyd him with the armour, and fought with the enemyes, and wan þe victorie, and deliuered þe Cite fro perill ; And after he putte vp a3en priuely the armour in the sepulchre. But þer were fals traytourys of þe same cite, that hadden indignacion and envie þat he wan so þe victorie ; And went and accusid him to [the] Iuge, sayng, "The lawe of the Emperour is such, that if ony man withdrawe othir spoile þe dede, he shuld be ded ; And such a knyzt hath y-spylid such a ded knyzt of his armour, with the which he clothid him, and defendid þe Cite ; And þefore we aske of you, þat it be

<sup>1</sup> leaf 152, col. 2.

procedid aȝenst him, as owiȝth to be don aȝen a breker of þe lawe of þe Emperour." Then the Iuge made the knyȝt to be Itake, and to be brought afore him, and þer he Reprevid him of such a trespace. And penne the knyȝt answerid, and seide, "Sire, hit is wreten, that of too Evelis þe lasse Eviȝt is to be chosyn. For it is not vnknowe to you, þat þe cite was in gret periȝt, And if I hadde not take þat armour, I hadde not deliuered þe cite, nor yow neiȝer; And þerfore me thenkiȝth I shold<sup>r</sup> rap<sup>r</sup>er have hye honour and thonking of you for my goode dede, than such vilany; For I am y-brouȝt hedir as a thefe to be hongid. Also, sire, anoȝer resone is for me. who so with-draweȝ ony thing thefly, he purposiȝth not to bere it aȝen; But, sir, it was not so wiȝth me, For þoȝ I toke as in borowing þe armour of þe ded knyȝt, to deliuer the Cite þer wiȝth, as soone as I hadde deliueryd þe Cite, and hadde þe victorye, I bare the armour aȝen, so that the dede had his owne, as þe lawe woȝt it." Then spake þe Iuge, and seide, "I sette cas, þat a thefe make an hole in a hous, for to take out good, and after to bring it aȝen, I pray þe, knyȝt, lat see, say whedir doitiȝ he wele or no?" "Sir," quop the knyȝt, "Some tyme is such holiyng and perforacion goode, and not wikkid, as if ony þirle or make an hole in a feble walle of a feble hous, in entent þat þe lord of þe hous make þe waȝt streng<sup>r</sup>, for periȝt of thefis, þat þei entre not so listely, if thei come." Thenne seide the Iuge, "sir, þoȝ such perforacion be goode, and don for þat þe waȝt shuld be made moore sikir and strong<sup>r</sup>, ȝit is violence y-made to þe lord of þe hous; and so wiȝth þe, For þoȝ þat þou dudist goode wiȝth þe armys of þe knyȝt, ȝit þou dudist violence to þe dede, in that þu toke away his armour." Thenne seide þe knyȝt, "Sir, I seide to you erwhile, þat if too Ivelis wer<sup>r</sup> commaundid, þe lesse were to be chosyne, And that Iviȝt, by doyng<sup>r</sup> of which comiȝth good and profit, shold not be y-callid an Iweȝt dede, but a goode dede þat was like to an Iviȝt; as thus, loo! If þer weere an hous in þe cite I-sette afire, and bigonne to brenne, weere it not better to drawe downe þe hous þat stondiȝt next, or elles þat þei take fire also, And so all þe cite be brend? And so, sir, þe armour, If I hadde not <sup>1</sup>taken it out for a tyme þe armour of the dede knyȝt, ellis þe Cite and ȝe all shuld<sup>r</sup> haue

<sup>1</sup> leaf 152, back, col. 1.



ben distroyd." Thenne the Iuge hering his resonabiſh and his wise answeris, he myzt zeve no dome azenst him. But the false traitours that accusid him, slowe him, and morderyd him, and þerfore was made grete sorowe in þe Cite. And þenne thei buryed þe body of þe knyzt, worthely among hem in a newe sepulcre.

## MORALITE.

Worshipfull Seris, þis Emperour is þe Fadir of heuene. The city bisegid is þis wordle, the which is bisegid with deuelis, and with synnys; And all þat were in þe Cite were in poynt to be loste, when all þat were afore the passion of Criste were in þe power of þe deviſh, and myzte not helpe hem selue. The yong knyzt þat comyth to þe cite, *scil.* that is to sey, to þe wordle, is oure lord, þe doztly werroure, ihesu criste, þat hadde noon armour, *scil.* manhode, vnto þe time that he had gon vnto þe sepulcre, *scil.* þe wombe of the blessid virgin seynt Marie, by þe annunciacion of the aungel, seying, *Spiritus sanctus superueniet in te. Ecce concipies et paries filium, &c.* And so he toke in þe wombe of þe virgin marie þe armure of the dede knyte, *scil.* kynde of þe first fadir Adam; And þer he fozte with þe enemyes by his blessid passion, and deliuered the wordle, with all mankynde, fro perih. And þenne he put þe armour azen in þe erth, whenne his body was put in þe sepulcre. But þe Citeseyns, þat is to say, Jewis and paynyms, þoz þei were of peple þat crist come for to save, zit þei accusid him to pilat, and alegid þer azen hym, For þe Emperour and his lawe, this seying, *Si hunc dimittis, non es amicus Cesaris*, This is to sey, Iffe þou leve him, and sle him not, þou art not Frend neþer trewe to þe Emperour; for after þe lawe he owith to be dede. But zit þe Iuge cowde not zeve dome him selfe, as þey askyd, but committyd him to hem azen; and þenne þei slowe him, and morderyd him; and in þe thirde day he ros fro his deth, and after ascendid vp to ioye and glorye, *Ad quam nos perducat, qui cum Patre & Spiritu Sancto, &c.*

[As the next Story appears also in the Second Version of the Gesta, Additional MS. 9066, British Museum, this latter text is printed, solid, under that from Harleian MS. 7333, and has been collated with MS. Kk I. 6, in the University Library, Cambridge. The various readings are shown in the footnotes.]

[ V. ]

## EMPERATOR BETOLDUS.

(OF THE WOMAN WHO WAS IMPRISONED FOR ADULTERY, TOGETHER WITH HER INFANT SON. HARL. MS. 7333.)

**B**etoldus regnyd a wis Emperoure yn þe Cyte of Rome ; þe which ordeynyd for a lawe, that euery woman þat tooke an oper man than hire husbond, þat þei shuld be put to perpetueþ prison. There was a knygt hadde a faire wife, þat tooke an oper vndir him, and in avowtry was with childe ; and þerfore by the lawe þis woman was<sup>1</sup> demyd to perpetuall prison. In þe which prison sche broȝte forth, and bare a faire childe, a sone. This child wex vnto the age of vij zere. The lady his modir vsith euery day gretly to sorowe and to wepe. In a day þis childe sawe his moder wepe ; he spake to hire, and seide, “ Modir, why wepist þou ? tell me þe cause of þi sorowing.” “ A ! deer sone,” quop she, “ I have gret cause to sorowe, and þou eke ; For ouer our hedis ys passage and goyng of peple, and þere shynith the sonne in here clerenesse, and solas þer is y-had ; and þou and I buþ here in perpetuel derkenesse, In so moch þat I may

<sup>1</sup> leaf 152, back, col. 2.[*Second Version. Addit. MS. 9066.*]

II. (leaf 8.)

**B**etaldus in the Citee of Rome reigned, a full wise man ; that made a law, that what woman that<sup>1</sup> were wedded, and were take in avowtrye, her husbond livyng, She shuld be take, and put into<sup>2</sup> perpetueþ prison. ¶ There was that tyme a knyght, that had a right faire wyf, that did avowtry, and was with childe, ¶ wherfor, after the law, she was put into<sup>3</sup> prison ; and ther she was, and the child also,<sup>4</sup> till he come to the<sup>5</sup> age of vij.<sup>6</sup> ; and the modir every day wept, and sorowed bitterly. ¶ The child, when he saw his modir so wepe and sorow, he said to her, “ O ! modir, whi wepe ye, and for what cause are ye so sorye ? ” ¶ The modir said, “ O ! my swete sone, a grete cause have I so to sorow,<sup>7</sup> and thou also ; ffor aboveoure hede there<sup>8</sup> is a<sup>9</sup> transite of men, and there the sonne shyneth<sup>10</sup> in his clerte, and all solace is there,<sup>11</sup> and we are<sup>12</sup> in a contynueþ

<sup>1</sup> Om.    <sup>2</sup> in.    <sup>3</sup> done in.    <sup>4</sup> and when tyme come, she had a fayre sone in the prisone, and there the child was.    <sup>5</sup> Om.    <sup>6</sup> vij. zere. <sup>7</sup> to wepe.    <sup>8</sup> Om.    <sup>9</sup> a grete.    <sup>10</sup> is shynyng.    <sup>11</sup> Om.    <sup>12</sup> are here.

not see þe, ne þou me; And þerfore allas! that euer I was bore yn to þis wordle." Thenne spake the childe to his moder, "such Ioye or such liȝt as þou spekist of, sawe I neuer, and þerfore I knowe not what it meenyth; For here in þis derkenesse I was y-bore, and þerfore if I have mete and<sup>1</sup> drynke y-nowe, it were plesing to me to dwelle here stille, all the days of my life. And þerfore, modir, I pray þe, wepe not, but make me solas and comfort, and chere me." In all the tyme of this lamentacion bitwene þe moder and þe sone, the emperours stiward stod ouer hire hedys, and hurd, and hadde gret compassion and pite; and went to þe emperour, and<sup>1</sup> knelid, and praide for hire delyueraunce; and the Emperour grantyd his bone, and soo they weer delyuerd, &c.

## MORALITE.

Seris, þis Emperour is þe Fadir of hevene, þat ordeynyd a lawe, that if any woman, &c. *scil.* If any sowle, þe which is spouse of

<sup>1</sup> an, MS.

## [Second version. Add. MS. 9066.]

derkenesse, so grete, that thou may not se me, ne I the. Allas! allas! that euer I was conseived of my modir." ¶ The sone<sup>1</sup> said, "O! swete modir, suche a<sup>2</sup> Ioye and lyght as ye speke of saw I never, ne perseived, for I was born here in this derke prison; but<sup>3</sup> while I have here<sup>4</sup> plente of mete and drynk, it pleaseth me wele to live here all my lyf-tyme. And therefor, modir, wepe not, but shew me solace, and so shaft I shew<sup>5</sup> to you." ¶ While this lamentacion<sup>6</sup> was made bitwene the modir and the sone, The Steward of the Emperour stode over<sup>7</sup> her hedes, and herd her wordes; and whan he had herd her wordes, and her<sup>8</sup> lamentacion, he had rewthe on hem, and went vnto<sup>9</sup> the Emperour, and kneled,<sup>10</sup> and praied for the modir and the sone, that thei myght be delivered out of prison. ¶ The Emperour, that was mercyfull, graunted that thei shuld be delyvered, So that yf the woman trespassed, 'efte sones,<sup>11</sup> her payn shuld<sup>12</sup> be dowbled. and so thei were delyuered, and the woman lived holilye<sup>13</sup> all her lyf-time, and ended in pease.

**Declaracio.** Frenedes, this Emperour is the Fadir of heven, that made this law, that yf a wedded woman, that is, the soule, the whiche

<sup>1</sup> childe.

<sup>2</sup> Om.

<sup>3</sup> for.

<sup>4</sup> Om.

<sup>5</sup> Om.

<sup>6</sup> wemytacion.

<sup>7</sup> aboue.

<sup>8</sup> Om.

<sup>9</sup> to.

<sup>10</sup> knelyd on his kne

<sup>11</sup> eft sone.

<sup>12</sup> shalle.

<sup>13</sup> holily afterwarde.

god, trespassid in avowtrye, scil. In eny dedly synne, Thenne hit schuld be demyd to perpetual prison of heh. And þerfore, þou soule, if þou trespace in ony dedly synne aȝen þe wiþ of þi lord god, þi spouse, þorȝ which synne þou art dampnabiþ in to such a prison, Thenne behovith the gretly to sorowe and wepe, For þou art þanne a-sundrid fro þe liȝt, and fro þe glorie of hevene above þine heh. The sone þat seith, as long as I may have mete and drinke y-nowe, bitokenith þe Riche and þe myȝty wordly man of þis wordle, þe which in hire hertis, when prelati and prechours spekith to hem euerlasting liȝt and Ioye of hevene, thei sey, "ȝe, þe whilis we may be heere, and have such solas and comfort as we have, we sette not bye oþer hevene, ne rekke we how long we bide in such derkenesse of synne, and of thraldom;" and þat is gretly to be sorowid. This stiward, þat herith this lamentacion, ys our lord, that herith the priueteis of <sup>1</sup>our hertys, and lovith contricion for synnes. What doith he? He goith to þe Fadir of hevene, and praiþ for vs to be loosid fro þe hard blynde hertis, In so moch,

<sup>1</sup> leaf 153, col. 1.

[*Second Version. Add. MS. 9066.*]

is goddes wyf, do dedly synne, [she] shaþ everlastyngly be take to the prison of helle, yf she dye in dedly synne, and wille not amende her. ¶ Wherfor, yf thi soule have done avowtrye ayenat god, that is, dedely <sup>1</sup>synne, grete cause of sorowyng thou hast, For thou art departed from the light and the Ioye of heven. ¶ The sone, that said, "while I have plente of mete and drynk," By hym are vnderstonde thise grete worldly men, that whan thei here speke of the grete light and blisse of heven, thei make no force, for they have here welfare and likyng of the world; ¶ And also men of holy chirche, whan thei preche of holy chirche, and of the grete glorie and blisse that is in heven; And some say as the sone said, ¶ "Have we plente of metes and drynkes, and solace of the world in all thyng, we desire no thyng of the Ioye of heven." ¶ Thise ben heretikes, of hem that saiden, that is gretly to sorow. The Steward, that hereth the lamentacion of the modir and of her sone, Is oure lord Ihesu crist in heven above vs, that knoweth all oure wordes, and all oure werkes, and the lest thought of oure herte; ¶ And whan he hereth the lamentacion that we make for our synne, he hathe rewthe and compassion of vs, and loveth mekeþ that we have contricion of oure synne. ¶ Than he goth to his fadir, and besely praieth, that we may be delyvered out

<sup>1</sup> leaf 8, back.

that if we wold vs selfe be deliveryd out of prison, we mow, And come to euerlastinge blisse, and þe list above, *Ad quam nos et vos perducat, &c.*

## [ VI. ]

## EMPERATOR POMPEIUS.

(HOW THE LAME MAN AND THE BLIND MAN FOUND THEIR WAY TO THE EMPEROR'S FEAST. HARL. MS. 7383.)

Pompeius was a wise Emperour, regnyng' in þe cite of Rome ; And he lete make a proclamacion þor; all his Empire, þat he wold make a gret generall feste, And þat all poor and Rich shuld come to þat feste ; For þey shuld [not] only be wele y-fed, But also that þei shuld have many faire ziftis. whenne the bedeth hadde y-makid this proclamacion, Ther lay by the wey too feble men, a blynde And a lame. Thoo þe blynde seide to þe lame, his felowe, "Woo be now to me and to þe, For how may we too do ! The Emperour hath makid such a proclamacion, þat he wold make a generall feste, And who that euer comith thedir, he shaft Fare wele of metis And drinkis, And also be avaucyde for euermore ; And I am blind, and þou art lame, And þerfore neyþer of vs may come þere." "3e," quoth þe

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[*Second Version. Addit. MS. 9066.*]

of prison of synne, yf we wille ; And so it folowith we shaft have the everlastyng light and Ioye and blisse of heven. To the whiche brynge vs all the mercifull lord and pacient lord Ihesu crist ! Amen.

[ XL. leaf 56. ]

Pompeius in the Cite of rome reigned, a full wise man, and amonge othere vertues he was right mercyfull ; wherfore he did Crie throw oute his Empire a feste, that every man rich and pore shuld come to the feste, and all þat comen to the feste shuld not only be fedde, but he shuld haue many giftes. when the bedith had proclaimed this throw oute all the Empire, there were that tyme two feble men lyeng' by the way ; oon was halte, and the tothere blynde. The blynde man saide to þe Crokyd, "Alas !" he saide, "woo is the and me ; how mow we do ? The Emperour<sup>1</sup> hath do crie<sup>2</sup> a grete feste generall to all ; and who that Euer comyth thidere, he shaft not only haue a feste, but also many giftes. I am blynde, and thou arte Crokyd and feble, and may not go ; and I

<sup>1</sup> leaf 56, back.

<sup>2</sup> cried, MS.

lame man, "I shaft shew þe a goode wit in þis cas; and if þou wolt do after my conseile, þou shalt not repente. Now herken me; I am lame and feble, þat I may not goo, but I may see, And þou art strong and swift of foote, but þou may not see. Take me vpon þi bak, and bere me, And I shaft teche þe the riȝte way, And so we boþe shaft come thedir." "This is a goode conseile," seide þe blinde man, "come vp fast vpon my bak, and teche me þe riȝte wey, as þou seist, and so we botȝ shaft come thedir, I trowe, as þou seist," &c.

## MORALITE.

Dere frendis, þis Emperour is our lord ihesu criste, þat hath y-made a generall proclamacion, And a generall feste, *scil.* the Ioye of hevene, to þe which ioye he hath callid all mankynde; for he deniith to no man þat ioy, if þey wolt come þer to. By þis lame or halting man buȝ vndirstond prelatiſ of holy chirche, as ben prechours, and confessours; and þei ben callid lame, or halting men, for þey have not of hire owne to lyve with, but of tythingis, and of almys-dede of seculers. By þe blynde man we shaft vndirstond þe lewde seculers, þat ben blynde, yn as moȝ as þei conne not <sup>1</sup>see the riȝt way toward ioye; and þerfore iff theise too men wolt come to-geder to þe feste of Hevene, þe blind, *scil.* þe lewde men, most

<sup>1</sup> leaf 153, col. 2.

## [Second Version. Addit. MS. 9066.]

may wele se, and thou arte stronge and myȝty, and may not se." he seide, "thou croked man, thou shalte take me on thi back, and bere me, and I wil lede the by the riȝt way." and so they didden, and comen bothe to the feste, and ressayued grete mede amonge other; and so they endid here life in pease.

[*Declaracio.*] Frendes, this Emperour is oure lorde Ihesu criste, the which hathedone criea feste generall, that is, the Ioye and the blisse of þe kyngdome of heuyn; to the which Ioye he hath called all mankynde, for he denyes it to none that wil come to hym. Be the halte and croked are vndirstondyn prelates of holy chirche, prechours, and confessours, abbottes and prioures. thes are halte, for they han no thing in propre, in else mych as they lyuen ofte sithes of almes of othere. Be the blynde we shaft vndirstonde the lewde men, that are blynde, for they know not the riȝt way. therefore if thes ij. wil come to the feste of the kyngdome of heuyn, It behouys that the blynde, that is, the lewde men, bere the halte men; tho be the prelates of

holde vp þe laame men, *scil.* men of holy chirch, thoroꝝ almesse offryngys, and tendingys; And that *oper*, *scil.* men of holy Chirch, most leede that *oper* þe wey by hire connyng, Clergy, and labour of teching; And þenne shuþ both come thedir, *scil.* to þe ioye of hevene, wher þey shuþ not only have feste, but euerlasting meede and glorie, *Ad quam nos &c.*

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[*Second Version. Addit. MS. 9066.*]

the chirche, and othere men) of holy chirche, sustenyng' hem be tythes and oblacion, and othere almese. And prelates, and other men) of holy chirche, are holdyn) for to teche hem, and Enfourme hem the way towarde heuyn, where is not al only a feste for a tyme, But there we shuþ haue many precieuse giftes; Tho be the Ioyes and blisses that neuer shaþ haue Ende. to the which bryng' vs oure lorde Ihesu criste, to þe feste rialþ þat is in heuyn, *withouten* Ende!

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[ VII. ]

EMPERATOR ADRIANUS.

(OF THE SERPENT AND THE TOAD.)

**A**drian regnyd Emperour in þe Cite of Rome, the which withinne a litiþ while hadde lost his sict; And he ordeyned for a lawe, that *þer* shuld be hongyd a belle In the myddis of þe Cite, And eþþ man þat hadde eny cause þat shuld be shewid, sholde ryng þilke belle, And þe Iuge shold' come to sitte in his seruice, *with* oute delay; And if any man Runge þe belle, and hadde no cause, he shuld be ded. So it happid in A time after þis lawe was made, A serpent had made his nest vndir þe Roope of þis belle, And broȝt forth his briddis *þere*, whenne tyme was by nature. And after aþ þis, In a hoothe day of somer the *serpent* toke aþ his briddis *with* him, And ȝede in to þe feld of sporting; And while she was absent, *þer* com a toode, and entrid into þe nest. And whenne þe serpent come aȝen, she sawe þe toode occupied hire place; and she foȝt *with* the toode, but she myȝte [not] haue þe victorie, but þat þe toode contynuely helde hire nest; And For she sawe þat þe toode myȝte not be ouercome, she lappid hire taile aboute þe corde of the belle, and so rang þe belle, by cause þat þe toode vnriȝtfully occupied hire nest. And whanne

the Iuge was come down), as lawe was, for to sitte in iugement, he sawe pis sijt, and zede, and tolde aH þat he sawe to [the] emperour. And þe Emperour seide aʒen, "Anoon goo down), and sle þe toode, that the serpent may have hire owne nest; and so he dude; And þe serpent enterid hire owne place, and dwelte stille with hire briddis. After þat it happid in a tyme, þat pis Emperour wepte soore, And lordis and knyztis þat were aboute him come, and comfortid him, in aH that þei myzte. "Nay," quop he, "howe shuld I be glad, now I have y-lost my sijt?" And soone after þat þe Emperour had made pis lamentacion), þe forseide serpent enterid in to hys chambre; And whenne þe Emperours seruautis sawe þe serpent, þei tolde it to the Emperour. tho seide the emperoure, "I charge you, <sup>1</sup>that no man lette hire to come to me, for y trowe þat she shaH do you no harme, nepir to me." The serpent come to þe emperours bedde, and att þe last þe serpent openyd his mouth ouer þe visage of the emperour, and late fah a litiH stone, þorʒ þe which þe emperour receivid his sijt. And aH men thonkid god, þat so hath comfortid þe emperour by þe serpent, for whom he late sle þe toode, &c.

## MORALITE.

This Emperour may be y-Callid emperour, þe which hath y-made a lawe, or a goode life, that a beH shal be y-Roung. This beH is not ellis but consciens, þe which owiH to be Rounge aʒen vicia. And þenne þe Iuge, *scil.* Reson), owiH to come don), when conscience mevith him to zeve dome bitwix þe v. Inwittis; For but if þat were y-don), we shulde be in grete peryl, as þe AposteH seith, *Omne quod fit contra conscienciam, edificabit ad ignem gehenne*, This is to sey, AH that is y-don) aʒenst conscience, bildiH toward þe fire of helle. And for to spekyn) gostely, a man is ofte tymys blind) thorʒ dedly synne, þat lettith his sijt; And þat is gretly to sorowe for, as dude the emperour. The serpent, þat bildiH vndir þe belle, is our lord ihesu Criste, þe which bildiH in a perfite herte, vndir a clene and an holy conscience; And þer he genderiH, *scil.* bringiH forth goode vertuys. And he goithe by the medewe,<sup>2</sup> *scil.* out of such a conscience, with his briddis, *scil.* vertuys, whenne it is infecte; And

<sup>1</sup> leaf 153, back, col. 1.<sup>2</sup> medewewe, MS.



þenne comith a toode, *scil.* þe deueH, and entrith into þe nest, *scil.* þe herte of þe synner. But thenne þe serpent comyth azen, *scil.* our lord, whenne þat he hath pyte of our wretchidnesse; Thenne he comith, and knockith at þe dore of our hertys, as it is wretin in the gospell, *Ecce sto ad Hostium, et pulso; si quis michi aperuerit, cenabo cum illo, et ipse mecum*, This is to sey, I stond at þe dore, and knocke; who þat openith to me, I shaH sopye *with* him, And he *with* me. But allas! for þis toode, *scil.* þe deueH, regnyd in þe hertis of many<sup>1</sup> so stronglye þor; hir continuauunce of synne, and not doying penaunce, that god may not come yn,—what is Remedye þerfore? Forsoth for to drawe at þe corde of þe grace of god, *scil.* for to aske grace, And for to sette þe conscience in to a clere way; And þanne shal god entre into þyn herte, And he schalle zeve to þe a stone, *scil.* vertue, bi þe which þi soule shaH have lizt, *Ad quam nos perducat. Amen.*

## [ VIII ]

## EMPERATOR FOLLICULUS.

(OF THE WISE AND THE FOOLISH KNIGHTS.)

**F**olliculus was a wise Emperour regnyd in þe Cite of Rome; He was mercifull, and ryztwis in his werkis, And he made a worthi tour in þe Eest, In þe which he put aH his tresour and precius Iewelis; And þe wey toward þe Cite was stony, þorny, and scroggy; And iij. armyd knyztys were in þe same wey, to fizte *with* aH þat euer come in þat wey to þe forsaide cite. And þe forsaide Emperour made a proclamacion, þat if þer were ony man þat wolde goo to þe cite by þat wey, and ouercome þoo þre knyztis, Whenne he come to the cite, he shulde haue habundance of aH maner richesse & iewels, at his owne wille. And after þis he made to be sette in þe north an oper Cite, in þe which he had ordenyd a perpetueH peyne, And alle maner iewelis; And the wey to þis Cite was faire, and swete to smelle, and dilicious to goo Inne; And in þis wey were iij. knyztys, for to refreshe, and calle to gestyng or to ostery, AH þat went by the wey. And þe Emperour lete make a proclamacion, that if ony come, and entrid

<sup>1</sup> of many of many, MS.<sup>2</sup> leaf 153, back, col. 2.

into þe Cite, he shuld be bound hond and foote, and cast into prisone, and abide þere vnto þe comynge of þe Iustice, for to stond to his dome. Nowe þer dwelte In a cite twey knyztis, þat hizte Jonathas and Pirius. This Jonathas was a wise man, and Pirius was a foole, but grete love was bitwix hem too. In a day Jonathas seide to Pirius, "Deere frende,<sup>1</sup> þer is y-made a proclamacion bi all þe empire, þat þe Emperour hath sette a cite, in þe which is all his tresoure; And if ony man may entre into it, he shall have gret multitude of tresoure; And þefore it is my conseile that we goo to þis Cite." "Forsoth," quof Pirius, "it is goode conseile, And I assent þerto, that it be do." Thenne þe wise knyzt spake, "If so be þat<sup>2</sup> þou wolt do after my consaile, I pray the lat me drinke þi blode, and þou shalt drinke myne, in tokening<sup>3</sup> that neiper of vs shall forsake oþer, In wele ne in woo." "I assent," quof þe fole knyzt. And so they were lete blode, and eyþer dranke of otheris bloode, and so þei zede theire way. And whan thei had made þe iourney of iij. days toward þis cite, in which þey sholden finden þe tresour, þei come in a certayn place, where were twey weyes to be chosen, *scil.* that on stony and thorny, And that oþer specius and faire, sett aboute withe lileis and Rosis. Tho spake þe wise man, "loo! here ben two weyes, as þou seist; Neuertheles, if we goo by this stony & scourgy way, it shal lede vs to þe plenteuous cyte þat we desire." "3a, ser," seide þat oþer, "I have greete mervaille of you, For I trowe more to myne owne yen than to your wordis. For I see wel, and so may 3e, þat þis<sup>4</sup> wey is stony, and vnesy for to goon; and as I haue y-hurde say, there ben in it iij. Armyd men, for to turne vs, or to fizt with vs, if we come þerin; And þefore y do þe to knowe, þat I wol go by þis wey, and not by þat." "Certayne," seide þat oþer, "and if we go by þat wey, we shal be led into þe Cite that is in þe north, where as is no mercy, but gret sorowe and care, to all þat goith þerto." "3e, 3e," quof þe foole, "þis which I see opynly wol I trowe more than such; And þefor I wolt algatis holde it." Tho spake þe wise man, "Now sith I dranke þi blode, in tokne of frendship, forsoth I wolt not late þe goo all one, what so euer hadde with me in tyme to come." So þes too knyztis zede forth

<sup>1</sup> frendis, MS.<sup>2</sup> þat þat, MS.<sup>3</sup> tokenig, MS.<sup>4</sup> leaf 154, col. 1.

on þis wey ; And anon iij. knyztis mette with hem, And receivid hem worshipfully, and servid hem as for oo nyzt ; And on þe morowe þey arose, and tooke hire wey toward þe forsaide Cite of the norþ. And anon as þei were with Inne þe Cite, the Cachepollys And the mynistris of the Emperour mette with hem, and seide, “Siris, what doo 3e here in þis cite ? For it is long a-gon sith 3e wel knewe what was þe lawe of þis place, And þerfore, seris, 3e most haue þe lawe.” Anoon þei bond the wise knyzte, and put him in prison ; and þe fond knyzt þei cast in a dich place. And so it happid after all this, þat þe domys-man come to þe Cite, for to sitte vp on brekers of þe lawe. And anoon all þat were in prison apperid afore þe Iuge, Among þe which come þes too knyztis, þat is to sey, þe wise knyzt and þe lewde, scil. the wise knyzte out of prison, And þe lewde knyzte out of þe dich. Anoon the wise man seide, “Sir, I make her complaynt vpon my felowe, and sey that he is cause of my deth. For whenne bothe we wer atwene þe too weys, þat is to sey, bitwene þe Cite of þe East And þis Cite, I tolde to my felowe the perih of þis Cite, And þe profit of þat oper ; And he wolde not trowe me, but seide, that he trowid mor to his owen yen þan to me ; And for he was felawe, I wold not late him goo by him selfe, but come with him ; And þerfore, sir, I say þat he is cause of my deth.” Thenne spake þe lewde knyzte, and saide, “sir he is guilty of my deth, and I shall tell you cause why. For 3e knowe wele echon, that I am a foole, And he is a wise man, And þerfore he shold not so liztely haue levid my lewdenesse, but I-goo þe goode wey ; For if þat he had lefte þat wey, I wold at þe last haue folowid him.” Then spake the Iuge, “For þat þou so liztly consentedist to his lewidnesse, And þou, foole, for þou woldist not folowe þe consaile of þe wise man, Therefore I deme yowe bothe to be hongyd.” and so it happid in dede ; And all men <sup>1</sup>hiely commendid þe Iuge, þat 3afe so rightfully a doom, &c.

<sup>1</sup> leaf 154, col. 2.

## MORALITE.

Siris, þis Emperour is to vndirstond our Lord ihesu crist. The Cite in þe Eest is þe kyngdom of hevene, In þe which is tresour vntold, But to þis Cite is a þorny wey and a sharp, *scil.* penaunce and tribulacion in erþe; For it is wretyn thus,<sup>1</sup> *Arta et angusta<sup>2</sup> est via que ducit ad vitam*, This is to sey, Strait and disesy is þe wey þat ledith to life. And in þis ben knyztys iij. *scil.* þe flesh, þe wordle, and þe devill, with þe which þou most fizt, and haue þe victorie, or thowe come to Hevene. By þe Cite in þe Northe is vndirstond HeH, As it is wretin, *Pandetur omne malum*, This is to sey, fro þe north shaH be shewid aH Iveh. And to þis Cite in þe north, þat is to vndirstond Helle, is a broode way, And is bisette with many thingis dilectable; And by þis wey goith many. By þe iij. knyztis þat ben in þis wey, þat fyndith necessarijs, ben vndirstond pryde of lyfe, Couetise of yen, And Couetise of flesh, by þe which iij. a wrecchid man is gretly delitid<sup>3</sup> for þe tyme, And lad to the Cite of Helle, þat is full of sorowe. And by þe ij. knyztis, *scil.* þe wise man and þe lewid man, ben vndirstonde þe soule and þe flesh; For þe soule is wise, and þe flesh is euer lewid, and buxom to do Evil. Theise ij. ben felowis, & fastenyd to-geder, for to stonde to wele or to wo. The soule chose þe wey of penaunce, And in aH þat it may, it sterith the flesh þerto, But þe lewde flesh, þat hath no mynde of *perilis* þat ben to come, takith dilectacion of the wordle, and fleith þe way of penaunce; So þat in tyme of deth þe soule is y-bondon in þe *prisone* of helle, And þe flesh is castyne in to a dich, *scil.* a grave or a buryeh. And when þe domys-man, *scil.* our Lord ihesu crist, comyth to deme, Than þe soule shaH pleyne vpon þe flesh, And þe flesh vpon þe soule, But þe domys-man, that woH not be stoppyd for prayer ne for mede, ShaH þanne dampny þe soule, for she folewid þe instigation of þe flesh, And the flesh, for it wolde obeye and triste to þe soule. And þefore late vs study to tame our flesh, þat it obey vnto god, And so by argument we shuH haue euerlastyng life In blisse. God graunt vs þat of his endeles mercy!  
*Qui cum patre, &c.*

<sup>1</sup> this, MS.<sup>2</sup> angustia, MS.<sup>3</sup> and for MS.

## [ IX. ]

## [EMPERATOR FREDERICUS.]

(THE BLOODY SHIRT. OF A KNIGHT WHO RESTORED A PRINCESS TO HER KINGDOM, AND OF HER GRATITUDE TO HIM. HARL. MS. 7333.)

<sup>1</sup> **F**redrericus was a wise Emperour, regnyng' in þe Cite of Rome, the which hadde a faire douter ; And whanne þe Emperour was in his deth-bedde, he bequathe to his dowter all his Empire. So what tyme þat a Certayne Erle hurde of this, after þe deth of þe Emperour, he come to þe dameselle, and sterid hire to synne, and anon the dameselle enclined to his wordis. So whanne þe dameselle was filid *with* synne, he put hire out of hire Empire ; And þan she made lamentacion more than ony man can trowe, And þede into an oþer kyngdome or cuntra. So it happid in a certayne day, as she sat in hire sorowe and weping, she sawe afer comyng to hire-ward a faire yong knyȝte, sitting vp on a faire hors ; & come to hire, and salowid hire, and askid of hire þe cause of hire sorowe. Thanne saide she, " My worshipfull lord, I haue gret cause to sorowe. I am come of gret blode & Rialt ; the Emperour was my fadir, and when he deyde, he made me his eyr', for he had no moo children þan me. Whan he was ded, þer come a knyȝt, and spoiled me of my virginite ; and after þe synne, he put me out of myne heritage, In so moch that I aske nowe my brede fro dore to dore ; And, lording myne, if it be *your* wille, þis is þe cause of my sorowe." Tho spake þe knyȝt, and

<sup>1</sup> leaf 154, back, col. 1.

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[*Second Version. Addit. MS. 9066.*]

[ XLI. leaf 56, back. ]

A maydyn there was myghty and riche, that had a kyngdome Endewed with all goodes, and myghty. that sawe an Envieuse kyng', and full of giles, and thought to putt here oute of here kyngdome ; nere the lese he wiste wele, that he myght not ouercome hire, ne make here blynde be giftes. but he was besy *with* gile, and come to hire with a fayned frendship ; and so prively he begiled here, and with fraude ouercome here, and vnrightfully caste hire oute of this kyngdome. Than the maydyn levid longe in pouerte and wrechidnesse, wantyng' vertue and richesse, and myght not come agayne to hire heritage. But the sone of a kyng' moste

saide, "Now sothly, damyselle, þis is yveñ I-do, and grete compassion I haue on þe; And þerfore, if þou wolt graunte to me oo thing, sothly I shañ fiȝte for thyne heritage, and behote þe the victorie." "A! lord, alas!" quop she "for I have nothing to ȝeve þe but my selfe." "And I aske noon oþer of þe, but that þou be my love, and love now so wele as me." And þenne saide she, "ȝis, lord, and þat I behote the." Thenne spake he, "ȝit I wolt haue an opir certayne of þe, as þis: If it happe me to dye for þe in batill, and not to have victory, þat þu sette out my bloody serke on a perch afore, for twey skilis; the first is, þat þe sizte of my serke may meve þe to wepe, as ofte tyme as þou lokist þeron; The secunde skile is, for I wolt, that whenne ony man comyth to þe, for to haue þe to wife, þat þou renne to þe serke, and biholde þe serke, and sey to þi selfe, "god forbede þat euer I sholde take ony to my husbond, after þe deth of þis lord, which deyde for my loue, and Recoueryd myne heritage!" And þenne saide þe lady, "My worshipfull sir, aft þis, with þe grace of god I shañ fuffill." And when þe knyȝte hurde þis, <sup>1</sup>he ȝafe Bataile aȝon the Erle, and hadde þe victory. Neuertheles he gate his deth ther, and biquap his serke to his love, for whom he deyde, commaundyng þat she shold holde covenauant. Thenne whan she hurde of his deth, She made grete lamentacion many days; But whenne she sawe his bloody serke, aft her bowelis weere troubelyd more than tunge may telle; And hongyd it vp on a perche in hire chambir, And at euery tyme þat she lokid on þe serke, she wepte full

<sup>1</sup> leaf 154, back, col. 2.

[*Second Version. Addit. MS. 9066.*]

myghty loued that maydyn, and was sterid with pite, and wedded that maydyn, that he had longe loued, that he myght bryng the maydyn agayne to here heritage, he victorie of bataylle, that she had <sup>1</sup>vnrightfully loste. Therefore in batayle agaynes the tyraunte he laughte, and gladly was woundid; neuer the lese he was a noble ouercomere, and seide to his spouse, that he moste deye in batayle, ande so haue the victorie. And so the maydyn rose oute of the bedde of wrechidnesse and pouerte, and had hire kyngdome; and toke the cote-armour of hire housbonde, that was aft be-spryngel with blode, and hange it in hire prevey chambre, that it myght be aft

<sup>1</sup> leaf 57.

sore. The lordis of þe lond, seying howe the Empire was wonne, To hire they come, and wolde have I-hadde hire to wife. Thenne whenne she had enteryd þe chambir, and sawe þe bloody serke, she seide with a lamentabill voys, "Allas! þat I shold take ony husbond, after þe lord that daide for me, And wan myne heritage!" And so she answerid to aȝ þat come to hire for that erende, and fayr' endid hire lyfe, &c.

## MORALITE.

Deere frendis, þis Emperour is þe fadir of hevyn. þe only douȝter, that is so faire and so fresh, is þe soule of man, þat is made to his owne likenesse, to whom god hath ȝevin and bequeȝon his Empire, þat is to sey, paradise. But þenne comith an Erle, *scil.* þe devith, and excityþ hire to synne, As whenne he saide, *Quacumque hora inde comederitis, eritis sicut dii*, This is to sey, In what houre þat ȝe etyn of þis frute, ȝe shull be as goddis. And so, for breking' of þe commaundement of god, we were aȝ y-put out of the heritage of paradise into þe kyngdome of þe wordle, and þat in gret wrecchidnesse, as scripture shewith, *In sulore vultus tui* &c. But þenne

## [Second Version. Addit. MS. 9066.]

wey redy to hire sight. Afterwarde, be processe of tyme, come to hire noble men, for to wedde here. She answerid, and seide, that hire housbonde had shewed to here so many tokens of loue, that neuer she shuld take othere housbonde. and if it happenyȝ any tyme that hire mynde for frealte begone to bowe, be delectacion, Anone she rose vp, and wente into here Chambyre, and behelde the cote-armour of hire housbonde, that was be-spryngeliȝ with blode; and wepte for the dethe of here housbond, for grete loue; and so aȝ þe wille of weddyng' sesid.

[**Declaracio.**] What shull we vndirstonde by this maydyn, that hath this ryall kyngdome, but mankynde beyng' in paradise? Mankynde was fyrste in the state of Innocencie, and had gyven of god spirituall richesse, to with-stonde his aduersaries; as seynte Austyn seithe, in an Omelie, the prince of vices, while he ouercome Adam, that was made of slyme of the Erthe to the Image of god, and armyȝ with chastite and clenness, arayed with temperaunce, and made shynyng' with charite. The enemy spoyled oure fyrste parente of his giftes, and of his money, and goodes, and also slowe hym. And after that mankynde was putt oute of paradise, he was longe in pouerte and miserei; neuer the

comith a wele faire kny3te and a strong, *scil.* þat is to sey, our lord ihesu crist, þe which hadde compassion of mankynde; and he drowe matrimony with vs, þat is to say, whan þat he tooke our kynde, and haylð batail aʒenst the deviĥ, and gate our heritaga. And þerfore, *seris*, late vs do as dude þe dameselle, late us [honge the] serke, *scil.* a fresh mynde, vp on þe perche of our herte, *scil.* to sey howe þat our lord ihesu criste shadde his bloode for vs; And þenne if ony, *scil.* the deviĥ, or þe flesh, or eny oþer stery vs to synne, lat vs renne swiftly to þe þoʒt of þe passion of crist, and sey, þat we wol haue non oþer but him þat so shadde his bloode for vs, for we shold haue euerlasting life in blisse. To þe which he vs bring that is Lord euerlasting! *Ad quam nos perducatur!* Amen.

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[Second Version. Addit. MS. 9066.]

lese the sone of hym that is hieste, that is, the Sone of god, louyð hire; as it is saide, with parfite charite I haue louyð that; And therefore hauyng mercy I haue drawn þe; the which he weddið in his incarnation. the Sone of god vnyed hym to mankynde to þe dethe; and aĥ thoughte þe soule were partið fro the bodie, neuer the lese the soule and the bodye with in iij. dayes were vnyed to the godhede; and feghtyng godis sone Criste, god and man, with the deuyĥ, he was slayne in bataylle, and of his victorie man kynde was brought agayne into the kyngdome of heuyn. Therefore the armys of oure spouse Ihesu Criste, that so many tokens of loue hath shewed to vs, moste be hanged in oure prevey Chambre, that is, in oure herte and in our mynde, that it may be a shewyng euery day to þe Eyn of our soule; as it is written, the dethe of my wele belouyð sone, that he suffred for<sup>1</sup> my helthe, moste aĥ weye be had in mynde. But oure Enemeis drawyng vs to delectable thinges, wolde wedde vs, and bryng vs to synne. we shul then answer hem thus, "While I haue in mynde the blode of hym that was so kynde, 'ande kyng,'<sup>2</sup> how shul I hym forsake, that the dethe for me wolde take? Nay, for sothe, I shaĥ not so, for he brought me from mekiĥ woo." Therefore turne we the Eyn of oure mynde to the armys of oure spouse, that was aĥ besprengild with his blessyð blode. Then aĥ confusion, consente, and dilectacione to synne shaĥ sese, by the vertue and myght of his blessyð passyon and dethe.

<sup>1</sup> leaf 57, back.

<sup>2</sup> These two words seem superfluous.



[ X. ]

## [EMPERATOR APPOLANIUS.]

(OF THE SPEAKING STATUE MADE BY VIRGIL, AND OF FOCUS THE SMITH.  
HARL. MS. 7333.)

<sup>1</sup> Appolanius regnyd in Rome, þe which maade to be ordenyd, as for a lawe, þat ech man sholde, vp peyne of deth, kepe þe day of þe burth of þe Emperour, as for a festfull day. And þerfore he callid to him virgilie, þe philozophre, & saide, "Goode maister, I suppose wele, þat þer ben many trespassis don aʒenst my lawe, þe which ben kept so prively, þat I may not knowe hem; And þerfore I wolde pray þe to make for me some crafte, by þe which I may come to the knowlich of such prive trespase." So shortely to seyn, this virgilie made by his crafte an ymage or a statute, and sett him in þe myddys of þe Cite, þe which sholde shewe and telle to þe messagers of þe Emperour the namys of hem þat breke þe lawe of þe emperour; and by this were mony men accusid. In þis same tyme þer was a smith in þe Cite, that was y-callid Focus, þe which helde not þe day of þe Emperour. So as he lay in his bed, he thowte þat þis ymage accusid

<sup>1</sup> leaf 155, col. 1.

[Second Version. Addit. MS. 9066.]

[ III. leaf 8, back. ]

A pponius in the Cite of Rome reigned, that ordeyned, for<sup>1</sup> a law, that eche man shuld 'holde, vpon<sup>2</sup> payne of dethe, the day of his birthe as an holy day. And called to hym virgile, and said to hym, "My<sup>3</sup> dere maister, I wold have the day of my birthe kept as an holy day, but<sup>4</sup> happely there<sup>5</sup> shall<sup>6</sup> be agayn the law many prive synnes, 'to breke it.<sup>7</sup> ¶ Therefore I pray the, make suche crafte, by the which I may know the 'trouthe, and who be brekers of the law." And he said, "Thi wille shalle be done." ¶ Anon virgile by his wycche-craft<sup>8</sup> made an ymage in the<sup>9</sup> myddes of the Citee of Rome. So that Image<sup>10</sup> was wonte to<sup>11</sup> shew and for to telle the<sup>12</sup> messangers of the Emperour alle 'theym that didden ayenst<sup>13</sup> the Emperours bidding; wherfore the ymage accused many. ¶ There was that tyme dwellyng<sup>14</sup> in the Citee<sup>15</sup> a Smyth, whos name was<sup>16</sup> Fokus, that the day of the Emperour on no wise kept halyday. So<sup>17</sup>

<sup>1</sup> Om.    <sup>2</sup> kepe on.    <sup>3</sup> Om.    <sup>4</sup> Om.    <sup>5</sup> Om.    <sup>6</sup> shold.    <sup>7</sup> Om.<sup>8</sup> crafte.    <sup>9</sup> Om.    <sup>10</sup> The ymage.    <sup>11</sup> for to.    <sup>12</sup> to the.<sup>13</sup> hem that dyd agayne.    <sup>14</sup> Om.    <sup>15</sup> cite of Rome.    <sup>16</sup> leaf 9.<sup>17</sup> Om.

many, and he dradde þe mor<sup>1</sup>; But Erly in the morowe he roa, and ȝede to þis ymage, and saide, "Sey þou, felawe, that accusist so mony, and tellist such talys, I make avowe to god, that if þou be so bold to telle of me, I shaʔ breke þine hed; what loreʔ art thou!" and so he ȝede<sup>1</sup> home his wey. The Emperour sent messagers to him in þe same day, as he was y-wonyd afore, for to knowe who was culpable in his lawe. Whenne þe messagers were y-come, þe ymage saide to hem, "Hold vp your hedis, and redith what is writen in my front." And þei founde þis y-wreten, *Tempora mutantur; Homines deteriorantur; [qui voluerit veritatem dicere, caput fractum habebit;]* this is to sey, 'tymys ben chaungid; and men ben hyndred, or turnyd, or I-made worse; but he þat woʔ sey soʔh, shaʔ haue a broke hede,' "and þerfore goith home, and tellith your lord aʔ þat ȝe haue seyne, & hurde, and rad." They ȝede home in hire way, and tolde þe Emperour aʔ þes thingis. Thenne spake þe emperour, with a grevous contynauce, "I commaunde þat ȝe go aȝen y-armyd, and if ȝe finde ony þat woʔ offende or threte him, bring<sup>2</sup> him to me y-bound fot and hond." Thei ȝede aȝen to þe ymage, and saide,

<sup>1</sup> ȝe, MS.                      <sup>2</sup> and bring, MS.

[Second Version. Addit. MS. 9066.]

on a tyme, as he lay in his bedde, he thought this ymage accused<sup>1</sup> many; ¶ And 'on the<sup>2</sup> morow he arose<sup>3</sup> erly, and went to the ymage, and said<sup>4</sup> to hym, "Thou art he that accuseth<sup>4</sup> aʔ. I make a vowe to my god, that yf thou accuse me, I shaʔ breke thyne hede." Whan he had<sup>5</sup> thus said<sup>5</sup>, he went home. ¶ The Emperour<sup>6</sup> the other<sup>5</sup> day sent messagers to the ymage, as he was wonte to do, that he shuld<sup>6</sup> telle hym trouthe<sup>6</sup> of 'hem that wroughten<sup>7</sup> ayenst<sup>7</sup> his law. ¶ The ymage said<sup>8</sup> vnto<sup>8</sup> the messagers, "lifte vp your eyen, and se what<sup>9</sup> is writen in my forhede." They loked<sup>9</sup>, and saw this<sup>10</sup> scripture, *The<sup>11</sup> tymes are chaungeð, and men are made worse; he that wille telle trouthe,<sup>12</sup> shaʔ haue a broken hede.* Go<sup>13</sup> therfore, and shew<sup>14</sup> to youre lord<sup>14</sup> that ye have seen and radde." ¶ The messagers went, and shewed<sup>15</sup> to the Emperour<sup>15</sup> what thei had<sup>15</sup> seen and rad. Than the Emperour said<sup>16</sup>, "gothe armed<sup>16</sup> to the ymage, and yf ye fynde any that manaseth<sup>16</sup> hym, bryng hym to me bounde bothe<sup>16</sup> handes and feete." ¶ The messagers went to the Image, and said<sup>16</sup> to

<sup>1</sup> accusyth.    <sup>2</sup> at.    <sup>3</sup> rose.    <sup>4</sup> accusyst.    <sup>5</sup> tother.    <sup>6</sup> sothe.  
<sup>7</sup> them that wrought ageyn.    <sup>8</sup> to.    <sup>9</sup> that.    <sup>10</sup> the.    <sup>11</sup> Om.  
<sup>12</sup> sothe.    <sup>13</sup> Gothe.    <sup>14</sup> shewyth.    <sup>15</sup> to the Emperour, and shewyth hym.  
<sup>16</sup> Om.

“do vs to knowe, if þer be ony þat thretenith þe ; For we ben redy to venge þe.” “Takith,” quop þe ymage, “Focus, þe smyth, for he kepith not þe day of þe Emperour.” Anoon thei brouzte þe smyth afore þe Emperour ; and the Emperour reprevid him, for he kepte not þe day of his burth. Herkenith nowe the answere of the smyth. —“Sir,” he seide, “me most euery day nedis laboure, and deserue viij. pense ; And I may not gete hem but I traualle þerfore ; And þerfore, sir, I may not kepe your day more than oþer.” Thenne saide þe emperour, “how so ? wherfore most þou <sup>1</sup>haue euery day viij<sup>d</sup> ?” The smyth saide, “forsoth, sir, for ij<sup>d</sup> me most euery day zelde and paye, As for my dette ; me most leene ij<sup>d</sup> ; spend ij<sup>d</sup> ; and lese ij<sup>d</sup>.” Thenne saide þe emperoure, “telle me this tale more expressly.” “Sire,” quop focus, “I pay euery day ij<sup>d</sup> to my fadir ; for whenne I was yong, he spende ech day so moch vpon me, and for he is nowe an old man, and may not helpe him selfe, I most nede, by way of kinde and of reson, zeld him ij<sup>d</sup>. Also I lene ij<sup>d</sup> to my sone, for his sustinaunce, desiring that he reward hem to me

<sup>1</sup> leaf 155, col. 2.

[*Second Version. Addit. MS. 9066.*]

hym, “say vs trouthe ; yf there be any man that manaseth the, we shaH take on him vengeaunce.” ¶ The ymage said, “take Foke, the Smyth, for he it is that on no maner kepeth the day of the Emperour.” Anon thei toke, and ladden the Smyth to the Emperour ; and he blamed hym ‘whi he<sup>1</sup> kept not his day.’ ¶ He said, “My lord, I besече you here me, and yf I aunswere resonably, have<sup>3</sup> me excused, and els I put me in youre grace.” ¶ The Emperour said, “I shaH here the, and that is right I shaH do.” ¶ The Smyth said, “‘My lord,<sup>4</sup> every day I must have Eight pens, and this I may not have but yf I worke ; and therefore I may not kepe no haliday, no more<sup>5</sup> that day than another.’” ¶ The Emperour said, “Whi must thou have Eight pens ?” ¶ He said, “For every day me must yeld<sup>6</sup> ij. pens, lese ij. pens, lene ij. pens, and spende ij. pens.” The Emperour said, “Say me prestly what thou menest by this viij. pens.” He said, “ij. pens I am beholden to yeld<sup>6</sup> to my fadir every day ; for whan I was yonge, my fadir spent<sup>6</sup> on me ij. pens, and now he is olde, and may not help hym selfe, wherfore, by wey of kynd, I am beholden<sup>7</sup> to help hym ; therefore these ij. pens I yeld<sup>6</sup> to hym for his sustinaunce. ¶ Also I lene ij. pens to my sone, [by<sup>8</sup>] the whiche [he<sup>8</sup>] is susteyned ; that

<sup>1</sup> whych.

<sup>2</sup> halyday.

<sup>3</sup> hathe.

<sup>4</sup> Om.

<sup>5</sup> Om.

<sup>6</sup> spendyd.

<sup>7</sup> holde,

<sup>8</sup> Supplied from C.

aȝen, when I fañ in to age, and may not worch, as I do nowe to my fadir. And, sir, I leese ij<sup>d</sup>, that is to sey, vpon my wife." "Why on þi wife?" quop þe Emperour. "Sir, for ȝe knewe neuer woman, but if she hadde on of these poyntys, *scil.* þat is to sey, or she wolð folewe hire owne wiñ, or contrarie þe wiñ of hire husband, or ellis she is of an hot complexion). Also, sir, I spende ij<sup>d</sup> vpon myselte, in mete and drinke; and ȝe wite wele, þis is lital y-now." The seide þe emperour, "By my lewte, þis is wel answeyrd, and Resonably spoken." The emperour deyde sone after, and focus þe smyñ was I-chosen into þe Emperour, for the goode acounte þat he made of his viij<sup>d</sup>.

## MORALITE.

Goode men, who is þis Emperour? Hope we hit is our lord ihesu crist, þe which hath ordeyned for lawe, þat ech man shold kepe þe saboth day. virgil that<sup>1</sup> payntith & settith this ymage, is þe Holy gost, þe which settith vp a prechour, to shewe vertuys & vicia, not sparing no mor' þe rich þan þe poore. but nowe on days, if the prechour seye soñ, or tell ho brekith þe commaundement, or þe wiñ

<sup>1</sup> than, MS.

## [Second Version. Addit. MS. 9066.-]

whan I come to age, or to poverte, he<sup>1</sup> may 'helpe me, <sup>2</sup>and<sup>3</sup> yeld me thise ij. pens agayne, as I do to<sup>4</sup> my fadir. ¶ Also ij. pens I lese, and that is on my wyf." ¶ The Emperour said, "Whi on thi wyf?" he said, "Where herd<sup>5</sup> ye<sup>6</sup> ever of wyf, but<sup>6</sup> she wolð have one of thise 'thre; First she wille in any wise<sup>7</sup> have her owne wille, or els<sup>8</sup> contrary to her husband, or els<sup>9</sup> hooote of complexion; and therefore what<sup>10</sup> I yeve her, I lese. ¶ Also ij. pens I spende on my self, in mete and drynk, and that is litle I-nough." Than the Emperour said, "For sothe<sup>11</sup> thou hast aunswered wisely." And so he was excused. Sone after that, the Emperour died, ¶ And Foke, the Smyñ, was chosen to be<sup>12</sup> Emperour, by cause that<sup>13</sup> he so profitably had spended his<sup>14</sup> viij. pens, and so afterward he died in pease.

¶ **Declaracio.** Frenedes, this Emperour is oure lord Ihesu Crist, that made this lawe, that every man shuld halow the holyday. By virgile, that made the Image, to sey trouthe, Is vndirstond the holy gost, that reiseth vp the prechour for to preche, and shew vertues and vices, so that he neither spare nother riche ne poore, hye ne low. ¶ But now, yf

<sup>1</sup> that he. <sup>2</sup> leaf 9, back. <sup>3</sup> Om. <sup>4</sup> now to. <sup>5</sup> sawyest thou.<sup>6</sup> but that. <sup>7</sup> ij. other she wolde. <sup>8</sup> ellys she wolde be. <sup>9</sup> Om.<sup>10</sup> what so. <sup>11</sup> Om. <sup>12</sup> Om. <sup>13</sup> Om. <sup>14</sup> thes.

of crist, forsoth he shaft be thretenyd of þe enemyes of crist, *scil.* Ivel men, þe which neyþer lovith god, neyþer hire neghehowre. And þefore in þe days þat ben nowe, the prechour may sey þe wordis, þat wer' wretyn in þe front of þe ymage, *Tempora mutantur [de pejore in pejus]*, Tymys ben chaungyd fro worse to worse; *Homines deteriorantur*, This is to sey, men ben y-chaungyd or ben made worse. —How so? For in tyme afore thei were deuoute, blessingid, and meke, and now þei haue no deuocion, and ben cruell, and wickid, and havith no soule; and þefore he that wol sey soth now, may be sbent, and haue a brokyn <sup>1</sup>hed. And þefore hit is nedefull, þat þer stond armyd men by þe prechour, *scil.* goode werkis, for to be with him; And if it be so, he dare not drede, if he haue with him god and sothfastnesse, as the apostith seyeth, *Si Deus pro me, quis contra me*, This is to sey, if God be with me, who may be ajenst?—as who seyith, noon. By þis smyth focus is vndirstond euery goode cristyn man; þe which owith euery day to worch goode workys, and so ben worthi to be presentid to þe Emperour of Hevene, by þe mynstris of þe same Emperour, *scil.* angelis and holy sayntis, þat haven taken heede to his goode werkis. And as þis smyth zelde echi day to his fadir ij<sup>d</sup>, so owe we to zelde to oure fadir of hevene oþer too, þat is

<sup>1</sup> leaf 155, back, col. 1.

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[*Second Version. Addit. MS. 9066.*]

the prechour say trouthe agayn synne, anon he is that that threteth and manaseth by the enemyes of crist, that are wikked men, that neither love god, ne her Eme-cristen. ¶ Wherfore the prechour may say trewly in these daies that was writen in the forhede of the ymage, Tymes are chaunged, that is, fro wikkednesse into worse. For olde tymes were wonte to be to vs more profitable than thei be now. And men are now made worse; for thei were wonte to be deuoute, meke, and buxome, and now thei are deuoute in crewelnesse, and have no mercy. ¶ And therfore who so saieth trouthe in these daies, he shaft have a broken hede. ¶ Wherfore it is necessary that armed men stonde before the ymage, that is, the prechour. Tho are goode werkes in every prechour or prelate of holy church; And yf it be so, than dare he not drede, sithen thei have god and trouthe before hem. For as the Apposteth saith, yf gode be with vs, who is agayn vs? ¶ Foke, the Smyth, that wrought as every good cristen man, that every day oweth for to werke meritoric werkes, and so offre hym before the Fadir of heven. ¶ This Foke, Smyth, yelded ij. pens to

to sey, love and honour. For whenne we wer' all childryn of perdition, and myzte not helpe vs selfe, Thenne sent god adowne his owne geten sone to delyuer vs out of þraldom, as seyith saynt Ion, *Sic Deus dilexit mundum, vt filium suum vnigenitum daret*, This is to sey, god lovid þe wordle so wele, that he fowchid-safe to zeve his owen geten sone. Also as focus lent to his sone oþer ij<sup>d</sup>, Riȝt so owe we to zelde to þe sone of goode wiȝt and meretory workis, that he may zelde it to vs aȝen in the day of dome, whenne the body shal be glorified with þe soule. and þat he may be callid our sone, it shewith wele in scriptur, wher it is y-saide, *Puer nobis natus est, et filius datus est nobis*, This is to sey, A child is borne to vs, and a sone is ȝoven to vs. Also he lost ij<sup>d</sup> vpon his wife,—howe so? þi wife is þi fleshe, þat þou myzte not lefe; þe ij<sup>d</sup> but delectacion and consenting, þat þou hast to synne; And so the flesh is euer contrarie to þe spirite, and redy to Ivil. Also he spende ij<sup>d</sup> vpon him selfe, as þus, By þe first peny is vnderstond penaunce for synne, for þe wich þe soule is glorified in hevene; The secounde peny is good per-

[*Second Version. Addit. MS. 9066.*]

his fadir. ¶ Right so we are holden to yeld ij. pens to the Fadir of heven, that is, love and worshippe; for whan we are<sup>1</sup> children of losse and perdition, and in servage of the fende, he sent his sone only to bye vs agayn; *sicut habetur in euangelium, Sic Deus dilexit mundum, &c.* <sup>2</sup> Foke, the Smyth, lent ij. pens to his sone. This ij. pens are our goode werkes, that is, wille and meritorie dedes; whiche ij. werkes we owen to lene to Ihesu Crist in this lyf, that he may yelde vs atte day of dome, whan the body with the soule shaȝ be glorified, that he be our sone. ¶ It is writen in ysaie the prophete, a childe is borne to vs, and a childe is yeven to vs. This childe Ihesus shaȝ yeld this ij. pens; he shaȝ shew to our bodely eye his blisshed manhede glorified. And the other peny is the sight of oure soule, his glorious godhede, the which sight shaȝ never faile, but ever be ioye and blisse, bothe to the body and to soule. ¶ Also Foke, the Smyth, lost ij. pens on his wyf. This wyf is thyne owne flesh, the whiche thou maist not forsake. The ii. pens, that thou leest on thi flesh, is eveȝ delectacion, and consent to synne, in as moche as the flesh is alway contrarie to the spirite, and redy alway to eveȝ. ¶ Also he spent ij. pens on hym self, for his lifode. by the first peny is vnderstond penaunce for synne, by the which the soule is gladed, and in heven glorified. By the second peny is vnderstond goode

<sup>1</sup> were ?

<sup>2</sup> leaf 10.

seuerance, þat þou owist to haue aȝ þe tyme of þi life; For þe apostell seyþ, *Qui perseuerauerit usque in finem, saluus erit*, This is to sey, He that contynuyth vn to the last ende, shaȝ be safe. And þerfore if þou wolt in þis Maner spend þyn viij<sup>d</sup>, douteles þou myȝth come to þe kyndom of heven.

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[*Second Version. Addit. MS. 9066, leaf 10.*]

perseuerance, the whiche thou owest to hold aȝ thi lyf tyme; For as the Apostell saith, he that is perseueraunt in goode werkynge, vnto the ende, he shaȝ be sauf. ¶ And yf ye spend these ij. pens thus, as Foke did, ye shaȝ have everlastyng lyf. To the whiche brynge vs he that reignetȝ in blisse with outen ende! Amen.

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MORALITE IN AN OȝER MANER.—HARL. MS. 7333.

This Emperour is þe deviȝ, þe which sterith a man to holde his day, that is to synne, <sup>1</sup>and to wroth god euermor. Virgilie is þe holy gost, þat sittith vp a prelate in þe chirch, to shewe and pronounce viciis, & allege holy scripturis aȝenst synners. The smyth, þat kepith not þe holy day, and spendith viij<sup>d</sup>, is eȝh good cristyn man, þat turnyth not to the instigacion of þe deviȝ, but þat turnyth, and turnith, and stondyth with Criste. And þer be þes scripturis, *Tempora mutantur*, for it is turnyd, þat þe wordle chaungith euer fro worse in to worse; *Et homines deteriorantur*, hit is soth, men ben slower and slower; The þirde is, *Si verum dicat, caput frangatur*, This is to sey, He þat seyith soth, shal haue a broken hed, *scil.* grete thretenyng, [and] cruell wordis. And þerfore þer ben fewe nowe a dais þat wolt put hem selfe *Pro domo Israel*, *scil.* for god. The smyth ȝaf euery day ij to his fadir, And so owe we for to ȝeue to þe fadir of hevene honour and love; to þes too we ben y-bounden. This smyth lente to his sone ij<sup>d</sup>, þat is to sey, good wil, and goode werke, þat we shul ȝelde to iesu crist our sone; for withoute dowte, whenne we shul passy þis life, and mowe not helpe vs selfe, he shal ȝelde to vs þe fowrefold, as he seyith, *Centuplum accipietis, et vitam eternam possidebitis*, This is to sey, ȝe shul haue and take an hundredfold meede, And ȝe shul owe & haue euerlasting life. Also the smyth lost ij<sup>d</sup> vpon his wife; so do we vpon our flesch, *scil.* þat

<sup>1</sup> leaf 155, back, col. 2.

is to sey, Ivil dilectacion, and consenting of synne. The wrecchid flesch covetith theise two, and whenne þei haue it, hit is y-lost, For god is offendid by hem too; And þe flesch may wele be y-callyd þi wife, For ȝit as þe wife is weddid by ordor of matrimonye, & may not departe, save only deth, So þi flesch may not be departid fro thi bonys, but by violence, wher' as wormys gnawip it of. Also þe smyth spendith ech day ij<sup>d</sup> vp on him selfe; And so shuld we euery day showe twey lovis, þat is to sey, oon to god, þat þou love him with all þyne herte, with all þyne mynde, with all þi soule; That oper love is to love our neghbour as vs selfe. And if we þus spend our viij<sup>d</sup>, with oute ony doute we shul haue þe Empire of Hevene, as focus had þe Empire of erth, *Ad quam celeste imperium, &c.*

## [ XI. ]

## [EMPERATOR LENOPPUS.]

(OF THE DRUNKARDS AND THE INNKEEPER. HARL. MS. 7333.)

<sup>1</sup>Lenoppus was a wise Emperour, and regnyd in Rome; And among all othir vertuys he was mercifull; And for grete pyte he maade a lawe, that euery man þat were blinde, shuld haue an C. Hit happid, þat xiiij. felawis were gon to-gedre to þe Cite of Rome out of þe cuntre, for noon oper cause, but only for to drinke wyne. And whenne þei were sette in the Tauerne, þei cessid neuer drinking by þe space of iij. days or iiij, and dronke more be moch þan þei hadde money to pay for. At þe last the tauernere askid his payment, and saide, þat noon of them shuld passe, til tyme þat he were payd.

<sup>1</sup> leaf 156, col. 1.

## [ IV. ]

[Second Version. Addit. MS. 9066, leaf 10.]

Teucippus reigned in the Citee of Rome, the whiche amonge other vertues that he had, he was mercifull; wherfore of grete mercy he ordeyned a law, that every blynde man shuld have an hundred shelynges of his tresoure. ¶ It fille on a tyme, that xxiiij. men come to the Citee, for to drynke wyne; and all thei went into a Taverne, and there sattu drynkyng iij. daies or iiij. tille thei hadde dronked more wyne than they had money to paye. ¶ Than the Taverner asked



Thenne spake oon of þe drinkers, and saide to his felowis, "Seris, I can tell you a goode conseil in þis cas. 3e wete wel, it is þe lawe of the Emperour, þat euery blind man shuld haue to his tresour an C<sup>o</sup>; And þerfore, seris, lat vs drawe cut, and drawe out his yen, on whom the cut wol falle; And þenne he may go to þe paly, & aske an C<sup>o</sup> by þe Emperouris lawe, and qwrite vs aH." And whenne the other men hurde þis, they were right glad, and seide, þat it was goode conseil. And þei drowe cut; and it felle vp on him þat 3afe þe conseil. Thenne his yen were don out; and so he wente to þe Emperouris stiward, and askid an C<sup>o</sup>. "Nay," quop þe senescal, "for þou haddist goode sizt 3isterday; nay, felowe, þou vndirstondiste þe lawe wrong. The lawe is I-sette for hem þat ben made blinde by infirmite, or by þe wiH of god; And þou haddiste ij. yen in þe tauerne, and nowe þou hast don hem out only by þi selfe. go a3en to the tauernere,<sup>1</sup> and accord with him as þou may, for sothly þou shult of me haue neyther j<sup>d</sup>, ne obolus, ne quadrans." He 3ede a3en to his felowis, and tolde hem howe the stiward seide to him.

<sup>1</sup> tauerne, MS.

[*Second Version Addit. MS. 9066.*]

hem for his wyne, and said, "none of you shaft go, tille that I be paid." ¶ Than said one of the drynkers, "Wille ye<sup>1</sup> have a good counsaile?" And they said, "Ye, I pray the." Than he said, "ye know aH wele everychone, that the Emperours law is, that every blynde man shaft<sup>2</sup> have an hundred shellynges of the Emperours tresorye. ¶ Therefore cast we lotte amonge vs, and lette se vpon whom the lotte shaft falle, and his bothe eyen lette be put out; and so he may go to the paleys, and after the law aske in the tresorye of the Emperour an hundred shillynges; ¶ And with tho hundred shillynges we may acqyte vs aH." Whan his felawes hadde herde this, thei were right glad, and saiden, "this is right a good counsaile." ¶ And so anon thei cast lotte, and the lotte fille vpon hym that gaf the counsaile; and so his felishippe put out his eyen. And whan he was blynd, one of his felawes lad him to the paleys; and than he asked of the Steward an hundred shillynges, as the law was. ¶ The Steward said, "Frende, ysterday thou sawe clere i-noughe, and thou knowest not how the law is made. The law was ordeyned only for men, that of infirmyte or of goddes sonde were made blynde, and not for suche as have dronken out her eyen in the Taverne; wherfore go thi way, for here thou shalt have no money." ¶ The wretched blynd man

<sup>1</sup> we, MS.

<sup>2</sup> leaf 10, back.

Whenne þe tauerner hurde þis, he spoiled him of all his clothis, and bette him soore, and so leta hem aȝ go wiȝh gret confusion, &c.

## MORALITE.

Deere Frendis, þis Emperour is our Lord iesu crist, þe which hath maade a lawe, þat eȝh man þat is blind, *scil.* euery erpely man that synnyth, by instigacion of þe devill, of þe wordle, or of þe flesh, that if he be sory for his synnys, as blind men ben for hire dorkenesse, he shalle haue an C<sup>s</sup>, þat is to sey, an hundride sithis ioy of victorie; as he seyithe, *Centuplum accipietis, et vitam eternam possidebitis, vt supra.* And so is a synner callid blind. The felowis that comyȝh to þe tauerne, er synners, þat gon ofte tyme to the tauerne of þe devill, And drinkith, *scil.* wastith & consumyȝh aȝ þe vertuys þat þei Receivid in Baptisme; And so the devill spoillith hem of aȝ <sup>1</sup>the goodis that they haue y-don. They drowe cut, *scil.* dilectacion, and custome of synne; And þe sort of synne fallith vp on him that is wiȝh oute riȝtwisnesse or mercy. Suche a man is wilfully blynde, as was Judas, that betrayd crist, his lord, *withoute* ony suggestion; And þefore his synne was þe moor. And þefore

<sup>1</sup> leaf 156, col. 2.

## [Second Version. Addit. MS. 9066.]

went to his felawes, and told hem this aunswere of the Steward. ¶ Whan the Taverner had herd this, he spoyled hem aȝ out of her clothes; and so with grete confusion thei went out of the Citee, and were no more sayn.

¶ **Declaracio.** Frendes, this Emperour is oure Lord Ihesu crist, that made this law, that every blynde man shuld have an hundred shillynges, that is, every man that synneth of infirmyte, or instigacion of the fende, or of his flesh, wiȝh oute doute, yf he enterly sorow for his synne, he shall have an hundred shillynges, that is, an hundred old more Ioye; ¶ *Iuxta illud, Centuplum accipietis, &c.* ¶ Therefore eche man that synneth dedely, is made blynde. These men, that comyn to the Taverne to drynke wyne, are synners, that ofte sithes gone to the Taverne of the fende, and drynken; so that thei consumen<sup>1</sup> all the vertues that thei received in her baptyme; wherfore the deveill spoyleth aȝ suche of aȝ the goodes that thei have done. And than thei cast lotte, and the lotte of synne falleth on hym that is wiȝh out rightwisnesse and mercy, and such one is made blynd, that is, a synner most vile, as Iudas

<sup>1</sup> consuaren, MS.

when such on comith to þe stiwarde, *scil.* prelatiſ of holy chirch, he may not liȝtly haue grace.—Why? For þey ben not in þe wey to leve hire synne. And þerfore late vs not synne wilfully; but if we synne by sikeneſe, or frailte, anon late vs with ſhriſte, and contricion, and fulfilling of penaunce, do it away, to haue remiſſion of our synnes, And ioy perdurable, þat graunte vs þe lord, *Qui cum patre, &c.*

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[*Second Version. Addit. MS. 9066.*]

traitour, that betraied crist, with out any suggestion; and therefore <sup>1</sup>he synned the more. ¶ Suche, whan thei come to the Steward, that is, the prelate of holy chirche, to aske the hundred shillynges, that is, grace; and he shall aunswere as the Steward did, ¶ Go thi way, for thou gettest none while thou stondeſt in dispaire, as Iudas did. Therefore studie we all, with all oure diligence, to please god in all thyng, and than we mow haue everlastyng mede. Amen.

<sup>1</sup> leaf 11.

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[ XII. ]

[EMPERATOR POLEMUS.]

(HOW THE KING OF HUNGARY WAS DISAPPOINTED OF HIS WIFE.)

**P**olemus was a wise Emperour, regnyng in þe Cite of Rome, þe which hadde a passyng faire doȝter, callyd Aglaes. Ther was a knyȝt in [the] palis, that hyely lovid þis faire may; And in a certeyne day þis knyȝt hadde a speche with hire, and shewid to hire þe love of his herte, þat he hadde to hireward. Whenne he hadde maade his reuelacion to hire, she seide aȝen, That sith he openyd his herte to hire, so Sche wold openy hire herte to him; and saide, That she hadde lovid him in privitye, with privitye affection, bifore all men, and þat by long tyme. Thenne þe knyȝte was glad, and saide, “I mot visite þe holy lond; and þerfore ȝif me þi truthe, and þou shalt haue myne, that I shal not this vij. ȝere haue no wife but þe, ne þou none husbond but me þis vij. ȝere; And if I come not aȝen þis vij. ȝere day, I wold þat þou take an husbond where þe shal best like.” The maide saide, she wold consent; and þer they plȝt hire truthe; And þe knyȝt tooke his leeve, & went his way. Sone after þe Emperour spake with þe kyng of hungery, for mariage to

be maade bitwene his dowtyr and him. A day was set whanne the king shuld come and see hire; and he com; And he was so hiely plesid with hire faire person, and lentilnesse, and bewte, þat anon the Emperour and he were in full accord, yf þe damesell wolde assent. The damesell was I-callid, and hire fadir seid þus, "Deer douter, her I haue spokyn with a king to be thyne husband; Neuertheles I wot in this cause knowen þi willa. What seyist þou?" "A fadir," quoth she, "me likith the kyng full wele, but I besече<sup>1</sup> you for goddis loue, that ȝe ordayne no man to me theise vij. ȝere, for I haue avowid chastite þis vij. ȝere." Anoon þe Emperour wrot þis answe to þe king, and askid if he wolde abyde. And whenne þe king hard this, he þoȝte it was but as þe space of vij. days, he hadde so hye love to hire; and grauntyd to abide hire. So the vij. ȝer were ycome to þe ende; in þe last day of hem þe maide stode in a wyndowe of a chambir weping, and saide, "Allas! allas! for my love bihiȝt me for to come to-morowe fro þe holy lond, And to-morowe is þe day of þe kinge of hungry, to haue me to wife; And if my love come not to-morowe at his our, all þe love is lost þat I hadde to him!" So whenne þe day com, the king maade him redy to come to þe Emperour, with a gret oost, for to wedde his dowter, as cove-naunt was; And he come y-clothid alle in purple & bisee. And as he roode by þe way, the knyȝte come fro þe hooly lond on a faire palfray, and roode toward þe king. And þe king saide to him, "Deere frend, whens art þou, and whodir art þou bouȝt?" "Sir," quoth he, "I am a knyȝt of the Empire, and I come now fro þe holy lond; And I am a seruaunt of yourys in all þat I can and may." Anoon þer come a gret rayne, and shent þe kingis clothis; and þe knyȝt saide to þe kyng, "þou hast ydon Ivel and vnwisely, for þou broȝtist not þyn hous with þe." Thenne saide þe king, "Myne hous is large, and maade of lyme and stone; and how shold I haue y-brouȝt myne hous with me? þou spekiste lewidly." "I trowe wel I do," quoth þe knyȝt; "Neuerþeles ȝit shalt þou not fynde me a foole." And so þei reden forth till þei come to a water; and the king knewe not þe depnesse þerof, but he smot his hors with þe sporys, and roode in, and was ny dreynt. The knyȝt roode in þe

<sup>1</sup> leaf 156, back, col. 1.

oper side of þe water, and hadde no peril at all; And þenne he seide, "þou were in gret peril, and þefore þou didist lewdelich, þat þou tooke not þi brigge with þe." "Thowe spekiast merveilously," seide þe kinge; "My brigge is y-maade of lyme and stone, and is in lengþe mor' than halfe a myle; howe shold I have y-brouzt it with me? I sey þou art a lewde man." "In happe," seide þe knyzte, "my foly shal turne in to wisdome." And when þei hadde riden a while, þe king askid what hour of þe day it was; and þe knyzt seide, "Sir, who so lust ete, It wer' tyme for to ete; And þefore, my lord þe king, If þat 3e wolt voche-safe to take a soppe with me, it shal be no dishonoure to you, but rather worshup and þonking afore the<sup>1</sup> lordys of the Empire." "That wol I," quop þe king, with a goode chere, "take mete of þe." So þey sette yn a faire grene place; and þe king, and all þat were with him, hadde þere, by þe purviaunce of þe knyzt, a goode dyner. whenne þe dyner was y-do, þe knyzt seide to þe king, "sir, 3e did lewdly, þat 3e brozt not your fadir and your Modir with you." "What spekiast þou?" quop þe king; "my Fadir is ded, and my modir is an old wife at home? Howe sholde I haue y-Caryed hem with me? Forsoth a mor' foole þan þou art, fond I neuer." "Preyse at þe parting," seide þe knyzt, "And bihold wele þe ende." They rode forth; and whan þei drowe ny to þe place, þe knyzt askid leeve to ryde by an oper way, that was ner; And he dude in thilke entent to be afore, and haue away the dameselle. But he toke his leue at þe king in þis maner. When he askid leeve to go, the king askid whodir he wold go? "Forsoth," seide the knyzte, "this day vij. 3ere I lefte a nette yn a certayne place; yf I fynde it y-broke, I wol leeve it; if y fynde it cleene, and hoole, I wol take it with me." And so he bade þe king fare wel, and roode forth on his wey; And þe king helde þe hye way. Whan þe Emperour hurde of þe king, he roode aʒenst him with a grete ost, and Receyvid hym worthely; and made him to do of his clothis, and ʒaf him oper. So when þe king was sette by þe emperour at mete, þe emperour dude him cher' as he myzte, and cowde. Whenne þe mete was y-don, the emperour askid tythingys of þe king; And þe king answerd, and seide, "I shal telle you what maner talking I hurde þis day, in the wey. I mette with

<sup>1</sup> leaf 156, back, col. 2.

a kny3te in þe wey, and he salewid me curtesly ; and when we hadde y-ryden awhile to-gedre, a gret Rayne come, and shende my Clothis ; and þenne saide the kny3te, that I dude lewdely, for I bro3t not my hous with me." "A!" quop þe emperour, "what Clothing weryd he?" "Certenly," seide the king, "I sawe no clothing on him but his cloke, and his hooode on his hed." "Nowe i-wis," quop þe Emperour, "he is a wise man in þat word, For þe hous that he menyd, was þi cloke. He seide 3e dude vnwisely, that 3e vsid not *your* cloke, For if 3e hadde on *your* cloke, the reyne shuld not haue y-towchid *your* clothing." "Sire," quop þe kinge, "we redyn further ; by a casual happe or by chaunce I was ny dreynt in a water ; and the kny3te rood withoute, and was safe. & whenne he sawe me in periff of watir, he seide to me, þat I dude lewdely, for I brou3t <sup>1</sup>not my brigge with me." "A! by my lewte, that man was no fole," said the Emperoure, "for he seid the grete wysdome ; for thou shuldest, or thou haddist aunted thi owne body, have I-had othir to have I-go to-fore the, and haue yproved the water ; and that he callid the bryg." "In the name of God, be it," quod the Kyng. "And then we riden forth in the wey, and he made me to dyne with hym ; and when we had ydyned, he seid to me, that I did lewdly, that I brought not *with* me my sire and my dame." tho said the emperour, "that wise man callid thi sire and thi dame brede and wyne, that þou shuldest haue I-take *with* þe, with oþir vitails." Tho seid the kyng, "As we riden forth, he asked leve of me to passe by anoþer waye ; and I asked of him whethir he wold go, and he seid to me in this fourme ; this day seven yere I lefte a nette in a place, the which I wol now visite ; And if I fynd hit as I left hit, I wol bere hit *with* me ; and I find hit corrupt, I wol let hit duelle stille." And when the emperoure hard that, he cried *with* an hy vois, "Where beth any *seruauntz*? where? rennyth fast, and lokith my doughter in her Chamber, for *with* oute doute she is þe same nette that he spake of." The *seruauntz* yede to her Chamber, & founde no body, for the knyght had I-fette her while þe emperour met *with* þe kyng. and so, shortly to sey, the kyng had lost his pray, and yede home with confusion).

<sup>1</sup> leaf 157, col. 1.

## MORALITE.

Sirs, this Emperoure is oure Lord Ihesu Crist; the daughter þat is so faire is euerlasting lyf, the which god of his goodnesse hath ordeined for kynges, knyghtis, symple men, and pouere men. The knyght þat lovith this lady, this damesell, is euery good Cristen man, that wole haue the kyngdome of heven, for love þat he hath therto; and holdith him vnworthi þerto, as þapostill seith, *Non sunt condigne passionēs huius temporis ad futuram gloriam*, þat is to sey, the passions and tribulacion that beth had in this world are not worthi for to haue the Ioy that is [to] come. ¶ The knyght þat goth on pilgremage vij. yere,—what is þat? that eche good Cristen man owith to labour contynually, as doth a pilgryme, in all the tyme of his lyf, in the vij. werkes of mercy; and so withoute doute he may haue the euerlastyng lyf in blisse. ¶ By the kyng þat come withoute cloke, & was <sup>1</sup>y-wet in þe rayne, may be vnderstonde grete men, and mighti men of the world, as beth Iustices, Bailys, and othir. ¶ By the cloke þat coverith oþer clothis, we vnderstonde charite, the which, as the Appostill seith, koueryth multitude of synnes; but many oon haue not this cloke of charite, & þefore thei beth wete, & fouled with the rayne of pride, covetise, gloteny, and lechory. ¶ Also the kyng was ny dreynt, for he had no bryg,—what is that? For right as hit is hard to passe a depe water withoute a brig, So hit is hard to be saved withoute feith. But ther be many of vs that wold rathir put her lyf & trust in to the help of the world þan to the help of god, þe which is not oonly myghti but almyghty; and þefore seith oure saviour, ¶ *Si habueritis fidem vt granum synapis, poteritis dicere huic monti transi, et transiet*, That is to sey, if ye haue feith, as moche as hath þe corn of synewey, ye shull mow sey to a mounten, passe, and hit passeth at a word of you. but many of vs havith full feble feith, & þefore many oon fallith in to þe diche of desperacion, & of dedly synne. Also the kyng had not with him his fader, neither his modir; by the fadir, that is cause of oure generacion, is vnderstonde mekenesse or humilite, withoute which þere abideth no vertue in a man; as seith Seint Gregory, ¶ *Siquis*

<sup>1</sup> leaf 157, col. 2.

*ceteras virtutes sine humilitate portat, quasi in ventum portat*, This is, who so euer þat berith othir vertues withoute humilite, he berith hem as in to þe wynde, or as men berith poudir in þe wynda. The modir is hope; for as the AppostiH seith, ¶ *Spe salui facti sumus*, We bethe made save thorough hope. And þefore, if a man witt haue this fair lif that euerlastith, he moste leue the brode weye, and go by a strayt waye, that is to sey, the way of penaunce & of fastyng; of þe which wey seith the AppostiH, ¶ *Stricta est via que ducit ad celum, et pauci ambulant per eam*, This is to sey, the way is<sup>1</sup> strayt that ledith to heuen, & few goth þerby, but many goth the brode wey, *scil.* fleshly likynges, þe which ledith to helle. & certenly suche men shul be deceyved, for her goyng fro euerlastyng lif; And þefore, sirs, lete vs vse to loue excellently this fair lyf, & wisely vse the cloke of Charite, & the bryg of the feith, þe Fadir of loulynesse in hert, the modir of hope, the way of penaunce and of fastyng, and then by good argument, then shul we haue the fair lyf that is euermore lastyng. *Ad quam perducatur nos, &c.*

## [ XIII. ]

## AGYOS THE EMPEROURE.

(OF THE GRATITUDE OF AN EMPEROR TO A KNIGHT WHO HAD SAVED HIS LIFE.)

<sup>2</sup> **A**gyos was a wyse emperoure in the Cite of Rome, and lovid wele bataiH; the whiche had a knyght with him ynamed Gerinaldus, a strong man and a myghty; in the feld he was a lyon, and in halle he was a lambe. this forseid Emperour had a feir daughter, the which the erle of Palester had previly ravishede and deflourid; the which Erle was a grete wariour, & strong in bataiH; and þe deflouryng of this maide greved the emperour more than did the ravishing & withdrawing of her. And to wete what were best to be do in this cas, he made a grete Counseil to be had; And seid to his lordis, "Dere Frendis, ye know wele what dispite is ydo to me by the defloracion and violence that is ydo to my daughter. And

<sup>1</sup> of, MS.<sup>2</sup> leaf 157, back, col. 1.



þefore I purpose to yeve bataiñ ayen this Erle; And þefore beth redy, eche man in his degre, ayen such a day to passe with me." "lord," quod thei, "we shul be redy to stond with you [in] lyf and deth." When thei were in bataiñ, there was hard stryf, and alle the Emperours men were yfeld to grounde, and þe Emperour was in poynt to be beheded; But in this hard cas com þe forsaic knyght Gerinaldus, & fought bytwene this Emperoure and his enemys; and with the manly fighting of him the emperoure passid with þe lif; but the knyght abode, & rested neuer tyll he had killed the erle; Neuertheles he had many sore woundis, & he fought tyll the blode ran to his fote. When the Aduersaries saw that the lord was ded, thei fled away; And the knyght pursued vnto the tyme that he come where the emperoures doughter was y-sette; And he brought her oute to the Emperoure, her Fader; For the whiche victory and bringing agein of the doughter, he was hily commendid by all the empire. Hit happid after this, that the knyght had a grete cause to be sped in the Court of the emperoure; and þefore the knyght come to the emperoure, and praied him to be faurable in his cause, in as moche as reason wol suffre. And the Emperoure went to his Iustices, and seid, "Goth, and yeveth right vnto this knyght, as reason wol asky." And when the knyght had herd thes wordis, he cried with a lowde voys, and seid, "Allas! allas! who wolde haue ytrowed that the emperoure wolde haue seid this! For what tyme þou was in bataiñ, & shuld haue lost thi hede, anon I set my self for the, and so thou ascapidist; now in my cause thou sendist anoper then thi self, and þefore alas! þat euer I was ybore, for sorowe!" And even forthwith he strepid him, and shewid his woundis that he had receued for him in bataiñ, and seid, "loo! what I haue suffred for the, where as I put non vnworthier thing for the then my owne body; and now thou sendist anoper to sit in my cause! Forsoth I servid neuer suche anothir lord!" When the emperoure herd þes wordis, he was confusid in hym self, and seid, "O! dere french, this that þou seist is soth; þou savedist me fro dethe; thou keptist me, and broughtist ayen my doughter; & þes woundis þou haddist for my love. now, sothly, I shal come

doune, & sytte for the in my owne persone, þat shal turne the to grete ioy & comfort." & so hit was ydo; the Emperoure discendið, and determyned the knyghtes cause, in so grete plesaunce to þe knyght, þat all men commendid the emperoure, þat disposid so wele for his true knyght.

## MORALITE.

Good men, this emperoure may be callid every good Cristene man, or els all mankynd; the whiche hadde a feire doughter, *scil.* the soule y-made to þe liknesse of god. The erle is the deviil, that by etyng of the appil ravished þe soule, & deflourid her; And so all mankynde was in his *servitute* vnto þat þere come a strong knyght, *scil.* our lord Ihesu Crist, þat fought bytwene þe deviil and mankynd, when he heng on the crosse; for if þat had not ben, we had be loste, and perpetually dampned; and he brought ayene the doughter, *scil.* þe soule, for the which he suffred smert woundis. but then the knyght havith a cause to spede, *scil.* our lord Ihesu Crist wold fynde in vs a perfite lyf, and þefore he knokkith on vs eche day, that we be redy to him; for he seith, ¶ *Ecce sto ad ostium, & pulso; siquis aperuerit, introibo ad eum, & cenabo cum illo, & ille mecum,* This is to sey, lo! I stond atte the dore, and knock; who þat openyth to me, I shal go in to him, and I shal sowpe with him, and he with me. But many don as did the emperoure, þei settith anoþer man; *scil.* if thei shuld do penaunce, þei settith anoþer to fulfill her fawtis. ¶ *Non sic impii, non sic,* This is to sey, Not so wikked man, not so. Do hit thi self, for god set not anoþer for þe, but he suffred his owne bodye be woundid for þe; And þefore in confusion of vnkynd men he hongith opynly on þe Cros naked, to shew hem his woundis. And þefore, *seres*, let vs be kynd ayen, & suffre for him som penaunce or payne, þat we be not founden in þe daye of dome withoute som good thing or dede; for he þat suffrith for the loue of god any payne in this world, he shal haue þefore an hundrid folde mede, and euerlastyng lif. *Ad quam, &c.*

## [ XIV. ]

## ADRIANUS THE EMPEROURE.

(HOW A SON CONCEALED HIS FATHER IN HIS HOUSE, AND HOW HE WAS FOUND OUT.)

**A**drianus reigned a wys emperours in þe Cite of Rome ; þe which ordeined for the lawe, þat every knyght aftir þat he myght no more vse armys, for feblenesse, he shuld be put oute of the empire ; and if <sup>1</sup>þat he myght be founde within þe empire, aftir that he were impotent, he shuld be ded withoute pite. There was a knyght named Porphirus, a wise man, and witty in armys & in alle his werkys. When he come in to age, & loste his strengthe, he callid to him his sone, that was a knyght, & seid, "Dere sone, thou knowest what is þe lawe of the emperoure ; & now I am feble, and may no lenger vse armys, I mote be put oute of the empire, and þefore I not how I shalle lyve." then seid his sone, "Fader, if hit hadde the to dye, I am redy to dye with the. Neuertheles in sight of all men thou shalt entry in to a shippe, and at nyght I shal previlye send aftir the ; and then we shul duelle to-gidre alle oure lyf, and non shal know þerof but I & my wif, þat shal servy the in my absence." then spake the fadir, & seid, "sone, I thonke the moche, but if þou do so, I drede that þou shalt be accused, & suffre deth for me." then spak the Sone, "fadir, drede the not ; þou shalt abide with me, and I shaft fynde the all the daies of my lif." then the fadir entrid in to a Shippe, in sight of folke, as who seith, now go I oute of the empire, aftir the lawe ; but in the nyght he come prevely agein to his sones hous, and his sonnes wif servid him. And euer when eny Counseilh shuld be ydo in þe Empire, þe yong knyght was callid þerto ; and þere was non that yaf better Counseilh than the yong knyght did. At þe last, lordis of the empire had grete envy of his wisdom, and thei seid to þe emperour, "lord, wheþer the sone of Porphirie, þat yevith so wise Counseilh, haue not þe wisdom of his old fader Porphirie ? sothely, we trowith þat he hath all of his fadir, & þat he holdith him in þe empire in

<sup>1</sup> leaf 158, col. 1.

previte, þough he ascendið in to Ship ; And if hit be founden so, he were worthi a foule deth." "Holdð you stith," quodð the Emperoure ; "I trow to come to soth of this mater wele ynow." Anon he let calle the sone of porphirie. When he was come, the emperours seid to him, "I commaund the, vpon peyne of thi lif, that þou bryng me thre thynges to-morowe, that is to sey, thi best frend that þou haste in the world ; Thi moste comfort ; and thi moste enemy." "sir, hit shalbe do," quodð he. he yede home to þe castel, but he wist not how he myght haue suche thre. He yede to his fadir, as he was wonte to do, when he had any grete Counseil to do, and he askid Counseil in this mater." "A!" quod þe fadir, "aþ þis is for me, for to know whethir þou holdist me or noo ; but take with the thi hound, thi lital Sone, and thi wif ; & þou shalt make satisfacion to þe wif of the emperoure." & so the <sup>1</sup>knyght did ; he toke tho thre, The Hound, the Child, and his wife ; & yede to the emperoura. þe seid the Emperoure, "Hast þou ydo as I commaundið the?" "Yee, sir," seid the knyght, "For, *ser*, the best frend þat I haue in this world is my hounde ; & þis is my cause and my reason, For he wol neuer faile me ne forsake me, in wele ne in wo ; and though I bete him as sore as I can, yit if I profre him brede, or any chere do to him, he wol come to me ayene with good chere ; and aþ nyght he wol rest by my bed, and kepe me and my hous, þat no man greve vs ; & ofte tymes I shuld haue be robbid & yalayn, ne had my hound ybe. And, sir, here is my sone, my moste comfort ; & þis is my skile, For when I am in moste anger or tribulacion, þer is no iogoloure þat can make me so fast lawe, as wolð my sone ; For he wolð with his praty wordis & pleyes make me foryete my anger, þough I wer' as hote as fire. Also, *ser*, here I haue brought my moste enemy, my wif ; For grete labour & thought I haue in diuers contres & places for hir sustentacion, as wele as for me & for my childryn, & yit she is euermore contrary to my wif, & so is non but she." When the wif herd this, she cried, and seid with a vois, as hit had be an horne, "O ! wrecche, clepist þou me thi most enemy ? Sir Emperoure, I pray you," she said, "here me, what I shal sey. this man, that is here present, susteyneþ in thi empire his sire,

<sup>1</sup> leaf 158, col. 2.

agens your' lawe ; and in his hous he hath duellið sith the tyme that he was worthi to be put oute." And when she had put oute her venomous hert in this manere, then seid the knyght, "lo ! ser," he said, "what I told you ; is she not my enemy, þat accusith me so hily ? wherfore I myght be ded, but if your' grace ordeined othir weys for me." then the emperour seid, "Ne were thi wif, I myght not haue know þe soth, and þerfore þou shalt lede thi lif with thi enemy. Go thi wey ; I woll not dampne the, and as long as þou leuist, susteyne thi Fadir !" thenne the knyght yeld thonkyng to the emperoure, and yede home, and feire ende made.

## MORALITE.

**D**ere Frendis, this emperour is the deviſt, þat makith lawe among synners, *scil.* þat eche knyght, aftir that he hath passid tyme of Armys, *scil.* that eche good man þat truly hath leuid, and kept him, & seruid god in all the tyme of his yongith, þat he then in his elde be put a-bak fro þe kyngdome of heven, by the vice of Covetice. For that vice is more redy to an old man þan to a yong, as we mowe se alday ; and þerfore seith Seneca, *Cum omnia peccata senescunt, sola cupiditas iuvenescit*, This is to sey, When all vices wexith old, oonly Covetise<sup>1</sup> wexith yong, þat is to sey, in an old man. The knyght, þat susteyneth his Fader, is euery good Cristen man, that is ybound to susteyne in the hous of his hert, by meritory werkes, oure Lord Ihesu Crist, þe which heng for vs vpon þe cros ; but many puttith him oute by synne. þe hounde, þat is þe moste frende, is the tong of a good Cristen man, þe which praieth continually, like a berkyng hound : wherof seith holy Writ, *Breuis oracio, scil. iusti, penetrat celum*, þat is to sey, A short orison of the rightwis man or of the iust man thirlith or perissheth heven. By the litle Child þat pleieth, So we shulle vndirstond a clene soule, ywassh by baptyme ; þe which pleieth and hath dilectation in penaunce, by the which a man getith the loue of god, & þe ioy of heven, & by the which a man is deliuered oute of tribulacion & of angir ; vnde ieronymus, wherof, as seith Jerom, ¶ *Penitencia est secunda tabula post naufragium*, þat is to sey, Penaunce is þe secunde table aftir

<sup>1</sup> leaf 158, back, col. 1.

Shipbreche. By the wif þat accusith the man, is vnderstonð the flesshe, þat bryngith many yuels in to a man, & tiseth him to synne; as seith the Appostih paul, *Datus est michi stimulus Carnis mee, angelus sathane, vt me colaphizet*, þat is to sey, there is yoven to me a pryk of my flessch, an aungeH of þe devylle, to turment me; and þerfore this flessch is to be chasticed, þat hit be not founde in synne, in tyme of deth, lest hit be founden þi enemy. And þerfore let vs study for to norissh our' Fadir, and hold' oure lord' Ihesu Crist so within vs, þat the deviH in þe day of dome haue no þing to putte forth ayens vs, þat may greve our' soulis; and then we shul veriliche trust to come to þe kyngdom of heuen. To þe which he vs bring, *qui cum Patre &c.*

## [ XV. ]

## THEODOSIUS TH'EMPEROURE.

(THE STORY OF KING LEAR AND HIS THREE DAUGHTERS. HARL. MS. 7333.)

**T**heodosius regned a wys emperour' in the Cite of Rome, & myghti he was of power; the which emperoure had thre daughters. So hit liked to this emperour' to knowe which of his daughters lovid' him best; and tho he seid' to the eldest daughter, "How moche lovist pou me?" "Forsoth," "quod she, "more þan I do my self." "þerfore," quod' he, 'þou shalt be hily avaunsed;" & maried' her to a riche & myghti kyng. Tho he cam to þe secund,

[Second Version. Addit. MS. 9066, leaf 74.]

## [ LXXIX. ]

(THE STORY OF KING LEAR AND HIS DAUGHTERS.)

Leyre was some tyme kyng' of bretayne the more, that now is called Englonde. this kyng' leyre made the towne of leycetur, and called it after his name leycetur. this kyng' had' thre daughters; the name of the fyrste daughter was GonoryH; the seconde was Regan; the thrid' CordeH, that was beste taughte, and wisesta. leyre, here fadre, was feble and olde, and wolde marie his daughters or he deyed, But fyrste he wolde wete, which loued' hym moste, shuld' be beste mariede. On a day he askid' his Eldiste daughter, how mych she louyd' hym? "Sir," she seide, "I loue you as mych as myn owne lyfe." "for sothe," seide the kyng,

and seid to her, "daughter, how moche lovist þou me?" "As moche forsoth," she seid, "as I do my self." So þe Emperoure maried her to a duc. And tho he seid to the thrid daughter, "how moche lovist þou me?" "Forsoth," quod she, "as moche as ye beth worthi, & no more." Tho seid the Emperour, "daughter, sith þou lovist <sup>1</sup>me no more, thou shalt not be maried so richely as þi sustris beth." And tho he maried her to an erle. Aftir this hit happid that the emperour held bataile ayens the kyng of Egipt,

<sup>1</sup> leaf 158, back, col. 2.

[*Second Version. Addit. MS. 9066.*]

"that is a grete loue; I may no more aske." Then he asked the seconde daughter, how mych she louyd hym? she sayde, she louyd hym aboue all Criatures of the worlde. "for sothe," seide leyre, "I may no more aske." Than he asked of the yongeste daughter, how mych she louyd hym? "Sir," she seide, "my systers han seide to you wordes of glosyng, but I say to you trouthe. I love you as mych as I owe to loue my Fadire, and for to make you more Certayne how mych loue is worthe, I shaft say you, as mych as ye han, so mych are ye worthe, and so mych I loue you." leyre wenyd that she had skorne, and was wrothe, and seide, that she shuld neuer haue lande of hym; But his othere daughters, that mych louyd hym, shuld departe the lande betwene hem, be Euynd porcyons, and she shuld be disheried. And he maried the Eldiste daughter to Managles, the kyng of Scotlonde; and the tothere to Hanemos, Erle of cornwaylle; and the mariage was thus made of the tone and of the tothere, that the kyng of Scottes and the Erle of cornwaylle shuld departe grete bretayne, aftere his dissesse, so that<sup>1</sup> Cordeh, his yongeste dougter, shuld not haue of his. This maydyn Cordeh was so fayre, and so wele taughte, that it was mervayle, so that Agape, kyng of <sup>2</sup>Fraunce, herde speke so grete of this maydyn Cordeh, that he sente to kyng leyre, that he wolde gyfe hym here to wife. leyre sente worde agayne, that he had departed his lande bytwene his ij. Eldiste daughters; and so he had no more lande, the which he myght marie Cordeh, his yongeste daughter, with. when Agape herde this answeare, he sente agayne to leyre, and seide, he asked no thing with here, but alonly here bodie, and here clothing. And leyre, here fadre, made here wele to be arayed, and Glenly, and sente here to the kyng of Fraunce; and he Ioyfully ressayued here, and weddid here, with grete worship, and made here qucen of Fraunce. The kyng of Scottes and the Erle of Cornwayle, that had weddid the<sup>3</sup> Eldiste daughters of kyng leyre, wolde not abide

<sup>1</sup> that with, MS.

<sup>2</sup> leaf 74, back.

<sup>3</sup> his, MS.

and the kyng drove the emperour' oute of the empire, in so moche that the Emperour' had no place to abide ynne; So he wrote *letres*, ensealid' with his Ryng, to his first doughter, þat seid that she lovid' him more than her self, for to pray her of socouryng in þat grete nede, bycause he was put oute of his empire. And when the doughter had red thes *letres*, she told' hit to þe kyng, her husbond'. Þo quod the kyng, "it is good þat we socour' him in þis nede. I shal," quod he, "gadery an host, & help him in all þat I can or may; & þat will not be do withoute grete costage." "yee," quod she, "hit wer' sufficient if that we wold' graunt him v. knyghtes, to be in felaship with him, while he is oute of his empire." & so hit was y-do in dede; and þe doughter wrote ayen to the Fader, þat oper help myght he not haue, but v. knyghtes of þe kynges to be in his felaship, at þe coste of the kyng, her husbond'. And when the Emperour' herd' this, he was hevy in his hert, and seid, "Alas! alas! all my trust was in her; for she said she lovid' me more than her self, and þerfore I avauced' her so hye." Then he wrote to þe seconde, þat seid' she lovid' him as moche as her self. And when she had herd' his *letres*, she shewid' his erand' to hir husbond', & yaf him in counseilth, that he shuld' fynde him mete, & drink, & clothing, honestly as for þe state of such a lord', during tyme of his nede; and when þis was graunted', she wrote *letres* agein to hir

[*Second Version. Addit. MS. 9066.*]

till after his dethe for to haue the londe, but werred' harde vpon hym, and putt hym in so grete distresse, that they token' so awaye the reawm; but on this wise they ordeyned' betwix hem, that the toon of hem shuld' withholde hym in soiorne all his lyfe, with xl. knyghtis, and here squyers, that he myght worshipfully go to what partie he wolde. Manages, kyng' of scottes, resseyued' with hym leyre in the manere afore seide; and or a yere were passed, Gonorell, the wife, and doughter of leyre, was so anoyed and dissesed of hym and of his meany, that she spake to here housbonde, that x. knyghtes and here squyers shuld' be putt from here fadire. leyre he come<sup>1</sup> right heuy, and his meany, þat that was putt away, and his state apayred', therefore men had' hym in the lesse reuerence; wherfore he thought to go into Cornwaylle, for to preve Regan, his oper doughter. and when he was Comyn to here, the Erle and his

<sup>1</sup> become ?



fadir. the Emperour<sup>1</sup> was hevvy with this answe're, & seid, "Sith my two doughters haue thus yhevid me, sothely I shal preve the thrid." And so he wrote to the thrid, þat seid she lovid him as moche as he was worthi; and praied her of socour in his nede, & told her þe answe're of her two sustris. So the thrid doughter, when she had considred the myschief of her Fader, she told her

[*Second Version. Addit. MS. 9066.*]

doughter resseyued hym with grete solempnite, and helde hym with hem, with his thretty knyghtes and his squyers; but he had skarsly dwelled there a yere, but that his doughter was yrke of hym and of his meany, that here housbond and she helde hym in so grete vyolete and repress, that of thretty knyghtes and here squyeres they putte hym vnto oon alone. than was leyre more sorowfull than Euer he was before, and seide, "alas! that Euer I was borne, for now am I more vile then Euer I was before, yette it had ben better to haue dwelled still with my fyrste doughter." and [he] wente agayne into Scotlonde, to his Eldyste doughter. but when the kyng and his wife sawe þat, and the myschefe of leyre, they ressayued hym, and tokyn away the knyght, and putt to hym a squyere. then was leyre more sorowfull then Euer he was before, and began Gretly for to sorowe, and pleyne hym piteously, and seide, "alas! alas! I haue leuyd to longe, that it is fallen to me; now am I pore that was wonte to haue so mekille; now haue I no Frende ne kynne that wil me good. Cordeh, my doughter, seide me full wele, and that I haue now fowndyn; for she seide me as mych as I had, so mych was I worthe, and so mych louyd shuld I be. now wote I wele, that myn othere doughters han flatered me; now they take no Force. now be-houys me for nede to go and proffere myn yongeste doughter Cordeh, to whame I wolde gyfe no lande ne tenemente, for she seide she louyd me als mekiþ as she ought to loue here Fadre." and on this maner [he] pleynd longe. and atte laste he wente ouere the see, with his squyere, and Come into Fraunce; and he asked where the queen shuld be fowndyn, and men tolde hym. He come to the Cite, and sente his squyere to the queen, for to saye here, that here Fadre was comyn for nede, for to gete some good and helpe of here. The squyere wente, and tolde in ordre to the queen, how his ij. doughters had left hym. Cordeh, the queen, toke golde and syluer grete plente, and toke it to the squyere, and seide to hym in Cownsayth, that he shuld bere that Tresoure to here Fadre, and that he shuld go to some good towne, and araye hym richely of rialþ clothing, with-holdyng with hym xl<sup>th</sup> knyghtes of oone leveraye; and when he were redye, he shuld sende vnto þe

<sup>1</sup> leaf 75.

husbond in this fourme, "My worshipfull lord, do socour me now in this grete nede; my fadir is put oute of his empire & his heritage." þen spake he, "what were thi wiþ I did þerto?" "þat ye gadre a grete oste," quod she, "& help him to fight ayens his enemyes." "I shal fulfilþ thi wiþ," seid the erle; & gaderid a grete oste, & yede with the Emperour at his owne costages to the bataile, and had the victorye, & set the Emperour ayen in his heritage. and þen seid the emperour, "blessed be the hour I gate my yongist daughter! I lovid her lesse þan eny of the othir, & now in my nede she hath socoured me, and þe othir haue yfailed me; and þerfore, aftir my deth, she shal haue myn empire." & so hit was ydo in dede; for aftir þe deth of the emperour the yongist daughter regned in his sted, & ended pesiblye.

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[*Second Version. Addit. MS. 9066.*]

kyng, here lorde, that he was comyn to speke with hym, and to se his daughter. the squyere commaundid the queen to god, and come to leyre, his lorde, and toke to hym his tresoure, and seide his message. wherfore leyre wente ferre thense to another Cite, and did after the ordynaunce of his daughter; and afterward he come to þe kyng, there he sojourned with his wife. leyre sente to the kyng of Fraunce, and tolde Cordeþ, his daughter, that he was comyn into Fraunce, for to speke with hem. when the kyng herde this, he commaundid all his men to take here horse; and the queen also commaundid all here men to take here horse; and all they ridden to-gedre. The kyng and the queen Come with a grete worship agayne hym, and ressayued hym with grete nobley. The kyng commaundid throw all his reawme, that all shuld be intend-aunte to kyng leyre, the Fadre of his wife, as to hym self. When leyre had dwelled<sup>1</sup> there with the kyng of fraunce a monethe, he tolde the kyng and the queen how his ij. daughters had serued hym. wherfore kyng Agape assembled a grete powere of folke, and sente hem with leyre in to bretayne; and Cordeþ, his daughter, Come with hym, for to haue the londe after here fadre. and they passed the see, and foughtyn with the felousen, and slowen hem; and leyre toke agayne his londe, and leuyd after iij. yere in pease; and afterwarde he died, and Cordeþ, his daughter, did hym be beried at leycetur. and after the dethe of here fadre, Cordeþ helde the lande of Bretayne.

<sup>1</sup> leaf 76, back.

## MORALITE.

<sup>1</sup>[D] ere Frendis, this Emperour may be callid ech worldly man, the which hath thre doughters. The first doughter þat seith, "I loue my fadir more þan my self," is þe worlde, whom a man lovith so wele, þat he expendith all his lif aboute hit; but what tyme he shalbe in nede of dethe, scarsly if þe worlde woff for all his love yeve him five knyghtes, *scil.* v. bordis, for a cofre to ley his body ynne, in þe sepulcre. The seconde doughter, þat lovith her fader as moche as her self, is þi wif, or thi childryn, or thi kyn, þe whiche woff happely fynde the in thi nede, to the tyme þat þou be put in the erthe. And the thrid doughter, þat lovith the as moche as þou art worthi, is our lord god, whom we lovith to liteff; But if we come to him in tyme of oure nede *with* a clene hert and mynde, *without* doute we shuff haue help of him ayens the kyng of egipt, *scil.* þe devil; and he shal sette vs in oure heritage, *scil.* þe kyngdome of heven). *Ad quod nos &c.*

## [ XVI. ]

## ANCELMUS THE EMPEROURE.

(OF THREE KNIGHTS WHO WERE SENT TO RECOVER A CASTLE.)

**A**ncelmus was a wise emperour regnyng in the cite of Rome; the which edified in the ende of his empire a passing fair Castell & sette þere a Stiward, commaundyng to him, vp-peyne

<sup>1</sup> leaf 159, col. 1.[*Second Version. Addit. MS. 9066.*]

Here may men se what fayre flaterynge wordes done, that vn-trewly fullfillen the be-hestes that<sup>1</sup> they make; and here also many men may here, what comys to hem that sayen the truthe, as Cordeff did; For it is written, they that glosen the, and praysen the, dys-seyuen the, and they that tellen the þe truthe and the sothe, they louen the, and are thy good Frendes, &c.

[ V. leaf 11. ]

**A**ncelyne reigned in the Citee of Rome, a full wise man, that in the endes of his Empire made a Castell, and ordeyned there a Steward, Biddyng hym, vpon<sup>2</sup> payn of dethe, to kepe wele the Castell.

<sup>1</sup> that that, MS.<sup>2</sup> on, C.

of deth, for to kepe wele þat castell. And this Stiward kept wele this castell during long tyme, but at þe last he was traitour to þe emperour, & loste the castell. And when the Emperoure herd this, he was hily meved in all his bowels, & gert make a grete counseih, how þat he myght best gete this castell oute of the hondis of his enemys. So there ros vp a knyght, and seid, þere were thre weys for to gete hit, *scil.* þe wey of strength; þe wey of wisdom; and the wey of love. “& suche iij. knyghtes þere beth now in your Empire; þe first knyght is strengist of any þat is in any place, and he berith a scochon of gold, with a lion in þe myddeh; the second is wys, and berith a scochon with a pecok; & þe thrid knyght is amorous & lovyng, and lovith you more þan may be trowid, and he berith a golden scochon, with a white dove. And, *ser*, by my counseih, thes thre are to wynne the castell to you ayen; and þerfore sendith for hem, for if strength be not worth, wisdom shalbe worth, and if wysdom may not do hit, love shalle gete þe victory.” The emperour liked welle this counseih, and let send aftir hem, and seid to hem, “Dere frendis, of you thre I haue herd spoke moche good. ye know

[*Second Version. Addit. MS. 9066.*]

The Stewarde kept it wele a litel while, and after that,<sup>1</sup> agayn<sup>2</sup> the Emperours wille he lost the Castell. ¶ The Emperour, when he had<sup>3</sup> herd that, he was right wrothe; and called to hym his counsaile, and treted therof, how and in<sup>4</sup> what way he myght gete the castell oute of his enemyes handes. ¶ There a-rose a knyght, and said, “Sir, there are iij. waies, that is, the way of wisdom, the<sup>5</sup> way of strengthe, and the way of love. So it is now, that in thi Empire are iij. knyghtes; ¶ The first knyght is the strengest man of your Empire, and<sup>6</sup> bereth a golden sheld, with a lyon; ¶ The Second knyght is wisdom, and bereth a silver sheld, with a pecok; ¶ The thirde knyght is<sup>7</sup> wondir amorous,<sup>8</sup> and loveth<sup>9</sup> you passyng wele, and he<sup>10</sup> bereth a golden sheld, with a white dove. ¶ Sir,<sup>11</sup> by my counsaile, send after<sup>12</sup> these iij. knyghtes to recover<sup>13</sup> the castell; and yf it be so that the strengest<sup>14</sup> may not gete it,<sup>15</sup> wisdom shall; and yf wisdom may not, love shall wynne it.” ¶ The Emperour, when he had<sup>16</sup> herd this, it pleased hym wele; and called to hym these iij. knyghtes, and said, “Frendes, we<sup>17</sup> have herd of you grete praisynges,<sup>18</sup> and it is

<sup>1</sup> Om.    <sup>2</sup> agayns.    <sup>3</sup> Om.    <sup>4</sup> by.    <sup>5</sup> and the.  
<sup>6</sup> strengest of men; and one.    <sup>7</sup> is right a.    <sup>8</sup> amorous passyngly.  
<sup>9</sup> loues.    <sup>10</sup> Om.    <sup>11</sup> Om.    <sup>12</sup> Om.    <sup>13</sup> rescu.    <sup>14</sup> strenght.  
<sup>15</sup> Om.    <sup>16</sup> Om.    <sup>17</sup> I.    <sup>18</sup> praysyng.

welc how þat my castell is lost, therefore to recouere hit ayen I send you thre; for the first of you is a strong wariour, the second a grete ȝever of counseil, the thrid is a subtil sercher in love. Goth to dyner, and I shal geve you a competent mede." <sup>1</sup>When þe knyghtis herd this, thei armed hem strongly, and yede her way. When thei had riden the space of iij. daies, thei come to a forest; and as thei shuld haue entrid in to the forest, a nyghtingale sat vpon a tre, & made a passing swete sonet-song. At þe last, oon of the knyghtis spak to his felawis, and seid, "Sirs, I vndirstond the song of this brid; the which is not ellis but a shewing to vs that ther ben thefes in þis forest, & þat in grete plentith; the which haue I-herd telle that we come for to rekeuere the castell, & here thei purpose for to kille vs." then seid þe strong knyght, "I was for my strength sent hider, & þerfore with my strength I shal defende me." Then spake þe wise knyght, "& as þou wilt defende þe by thi strength, so shal I me by my wisdom." Then spak the thrid, "I am neiþer strong ne wys, as ye beth, and þerfore god help me!" Whenne þis was

<sup>1</sup> leaf 159, col. 2.

[*Second Version. Addit. MS. 9066.*]

known to you of the<sup>1</sup> foresaid castell, that is lost; Therefore I sende you iij. to wyne agayn the Castell out of the handes of myn enemyes, by cause the first of you is a stronge werriour, The second best counsellour, and the thirde the<sup>2</sup> sotelest enserchour. ¶ Gothe therfor to fight, and I shaþt yeld to you worthi mede." The knyghtes, whan they herd<sup>3</sup> this, thei armed hem, and toke her way to go; and so thei ridden<sup>4</sup> iij. daies, tille thei come to a forest; and as they entred the forest, there was<sup>5</sup> a Nyghtyngale sange passyng<sup>6</sup> swetly vpon<sup>7</sup> a tree. ¶ Than said wisdome the knyght to his felawes, "hereth me, for I<sup>8</sup> vndirstond right welc the Nyghtyngale songe<sup>9</sup> is not els but she<sup>10</sup> sheweth to vs, that in the forest are theves<sup>11</sup> many, that have herd of oure comyng, for to recover the castell, and thei purpose for<sup>12</sup> to sle<sup>13</sup> vs." ¶ Than said the stronge knyght, "for my strengthe I am hedir sent; therefore here<sup>14</sup> I shaþt defende you by my strengthe." Tho<sup>15</sup> said the wise knyght to his felawes, "and as thou wilte defende vs by thi<sup>16</sup> strengthe, Right so I shaþt defende you by my wisdome." Than said the thirde knyght, "I am not stronge, ne wise, as ye are; god be my helper!" ¶ Whan thei hadde thus

<sup>1</sup> this.    <sup>2</sup> Om.    <sup>3</sup> had herd.    <sup>4</sup> ryde.    <sup>5</sup> Om.    <sup>6</sup> fulle.    <sup>7</sup> on.  
<sup>8</sup> Om.    <sup>9</sup> nyghtyngalys song; her song.    <sup>10</sup> Om.    <sup>11</sup> leaf 11, back.  
<sup>12</sup> Om.    <sup>13</sup> destroy.    <sup>14</sup> Om.    <sup>15</sup> than.    <sup>16</sup> Om.

seid, thei entrid in to þe forest, and þei met with her aduersaries. So the strong knyght began to defende him, & to fight manfully; but atte þe last þere came an arowe, & smote him at þe stomak, & he fell doun ded. Whenne þe wise man saw þat, he gan to allegge resons, & to putte forthe wise wordis; but thei yeve not grete heryng to his resons, but at þe last oon smote him to þe hert, and slow him. then the thrid knyght seyng this, he shet an arowe to þe maister of the thevis, & he was ded þerby; and when þat oþer meyne saw þat her maister was ded, thei fled. And þe knyght pursued forth to þe castell þat was lost; and when he come, he founde the yatis open. He entrid, & slow hem that were therin, & sette vp in a toure the baner of the emperour. And when the emperour herd telle how wisely and strongly þat he had ywonne þe castell, he avaunced the knyght to grete honour and riches; þe which bare him and shewid hym to be a doughti body in all his lyf, and faire ende made.

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[*Second Version. Addit. MS. 9066.*]

said, anon thei entred the forest, and sone the malefactours mette hem. the stronge knyght began myghtily to fight, and for to defende hym;<sup>1</sup> and a quarell come from an arblast<sup>2</sup> and smote hym in the stomak, and slough hym. ¶ The wise knyght, whan he had seen this,<sup>3</sup> than<sup>4</sup> he began to allegge resons, and shew to hem wisdom; but<sup>5</sup> thei 'toke no kepe therof,<sup>6</sup> but one smote hym to the hert, and he dyed. ¶ That saw the thirde knyght, and sent an arowe to the maister theef, and smote hym thurgh by the myddes; and so he dyed. ¶ The other theves sawe that, [and fled.<sup>7</sup>] the knyght folowed hem vnto the Castell that was lost; and whan he founde the yates open, he went in, and all that were 'ther in<sup>8</sup> he slough, and the baner of the Emperour he sette above an high, in the towre. ¶ Whan the Emperour herd this,<sup>9</sup> that the knyght had thus<sup>10</sup> myghtily and wisely recovered<sup>11</sup> the castell, he promoted hym to grete riches; the which all his lyf aftir 'wisely and<sup>12</sup> myghtily governed all that he had, and so ended his lyf in pease.

<sup>1</sup> hem.    <sup>2</sup> arowblast.    <sup>3</sup> that.    <sup>4</sup> Om.    <sup>5</sup> Om.  
<sup>6</sup> gaf no grete heryng to his resons.    <sup>7</sup> Supplied from C.  
<sup>8</sup> ther.    <sup>9</sup> Om.    <sup>10</sup> so.    <sup>11</sup> recurid.    <sup>12</sup> Om.

MORALITE.

**D**Ere Frendis, this Emperour is oure lord Ihesu Crist ; the casteH is paradys, the Stiward is Adam, our first fadir, þat lost the casteH of paradys. þe iij. knyghtes, of whom oon was strong, anoþer wys, & þe thrid amerous, beth the thre kyndis of men, to þe which god hath commaundið to recouere ayen Paradys, that Adam lost. By þe strong <sup>1</sup>knyght we moste vndirstonde þe myghty men of this world ; þe which berith a scochon ouergilt,—how so ? For outeward thei shyne by hye power, and withynne [stynkene].—And how bere thei a lyon in the myddis ? For the lion is kyng of all bestis, & all men dredith him. And so hit is by thes myghti men, for thei be ouer simple men, & over pouere men, & hem thei spoilen and robben ; but then anon, when thei comen in to the forest, and an arowe is shot ayens hem, of pride or lechery, sothly thei bowith þerto, and anon ben ded with the stroke. And þerfore Holy Writ seith thus, ¶ *Dic vbi sunt potentes, qui quondam regnabant, qui cum canibus & auibus ludebant, comederunt & biberunt ? mortui sunt, & ad inferna descenderunt,* This is to sey, Wher' beth thei thes myghty men, þat som tyme pleid with houndis and hawkis, & so

<sup>1</sup> leaf 159, back, col. 1.

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[*Second Version. Addit. MS. 9066.*]

**Declaracio.** Frenδες, this Emperour is oure lorde Ihesu crist ; The CasteH is paradise ; The Steward is Adam, the first man, that lost the CasteH of Paradise. The iij. knyghtes, one stronge, another wise, the thrid amerous, are iij. maner of men, the whiche that god wille that thei werken and labour somewhat, for to recover and wyne paradise. ¶ By the stronge knyght we shall vndirstond myghty men of this world, that beren a golden sheld, that is, shynyng with out ; So shyne they with out, and stynken with in. thei bere a lyon in the myddes of her sheld ; and wele they may bere a lyon, for a lyon is kyng of bestes, and all bestes drede the lyon. ¶ So thise myghty men wolle be above poore men and symple, and spoyle hem, and robbe hem, for suche are in the forest of this world. ¶ Whan the arowe of pride or of lechery come to hem, anon thei encline to hem ; and therefore speketh holy scripture ayenst myghty men on <sup>1</sup>this wise, ¶ Say now, where are grete men, that somtyme reigned, the whiche plaied with the houndes and Brides ? they

<sup>1</sup> leaf 12.

murily ete & drunke? thei beth ded, and descendid don) to helle. The brid, þat sang so murely in the top of the tre, is þi conscience; the which tallith euermore what is to be chosen, & what is to be refusid; and þefore seith the Apostil, *Omne quod fit contra conscienciam, edificat ad gehennam &c. vt supra.* The thefes, þat beth in þe forest, beth pride of lyf, wronge covetise of y3en, & wrong covetise of Flessh. The auctour of pride is þe devyH; The auctour of covetise of y3en) is þe world; The auctour of covetise of Flessh is man self, for thou norishest & levist delicatly. By the wise knyght beth moste vndirstond) men of holy Chirche, Iustices & Iugis, Erlis, and opere. Thes men berith the scochon) of Siluer,—how so! For thei makith to hem a feir' tong as Siluer, and hit is of hem as hit is of a man) that lokith in a mirroure; For as long as a man lokith in a myrrour, as long is þe ymage of him in his sight, but as sone as þe visage is fro the myrrour, as sone þe sight of þe ymage goth away. so by hem; For als long as þe pouere man hath a good purs, as long thei wol) help, but as sone as þe purs faileth, þei fleeth, and wol not be yhad. And þefore seith Osee, *Non est [veritas, non est] misericordia, non est scientia dei in terra. Non est veritas in pauperibus, quia perjurant se cotidie; malunt enim perjurari quam*

[Second Version. Addit. MS. 9066.]

eten), and dronken), and went to helle. ¶ The nyghtyngale that songe, is þi conscience, that all way seith to the what is to chese, and what is to fle. And therefore saith the Appostel, *All that is done agayn) conscience, edefieth to helle.* Extorcioners and theves are in the forest of this world. the are pride, concupiscence of eyen), and concupiscence of flessh. Auctor' of pride is the fend; auctor of concupiscence of eyen) is the world; and auctor of concupiscence of the flessh art thou thi self, that livest delicatly, and norishest thi flessh. ¶ By the wise knyght ye shall vndirstond) domesmen of holy chirche, and Iustices, and Sherefes. thise bere a siluer sheld, that is to sey, they shew faire speche as siluer; and it is of hem as it is of an ymage in a myrrour; but go from the myrrour, and the ymage gothe his way. ¶ Right so some symple men have the purse open) for to yeve hem than thei behold) the poore men, but and the purse be shitte, they gone her way; ¶ Of the which speketh luke, In a tyme they beleven, and in a tyme thei gone her way. ¶ Also the prophete Ysaye seith, there is no trouthe, there is no Mercy, there is no wisdom of god) in erthe. there is no trouthe in poore men, for ofte thei for-



*denarios amittere.*<sup>1</sup> *Non est misericordia in diuitibus, quia volunt habere amerciamenta super proximos. Non est scientia in balliuis & iudicibus, qui deberent equis iudicare. Non est veritas in iudiciis exequendis, nec misericordia in miseris subueniendis, nec scientia in periculis cauendis.* Hit is seid here, that þe mercy ne the connyng of god is not vsid <sup>2</sup>in erth, as he sendith hit; for ne þere is no sothfastnes among the pouere people, for eche day thei wolþ forswere hem; thei had lever be forswore then lese her money; þere is no mercy ne pite with the riche, for thei takith amercymentz and pleyntz wrongfully vpon her neighbours; Ther' is no connyng with Iugis ne Bailys, þat shuld deme iustly; ther' is no right vsid in domys to be executed, ne mercy in wrecchis to be holpyn, ne connyng in perilis to be eschewid. And þerfore hit is seid, Jac. v. *Conuersum est iudicium retrorsum, et iusticia a longe stetit*, this is to sey, Dome is turned bakward, and rightwisnes stooode afer. such men berith a Scochon with a pecok, for the pecok goth like a thef, and so do thei; thei bringith fore moche ayens pore people, but thei yelde to hem right liteþ; and as þe pecok hath many y3en in his taiþ, & all beth blynde, so hath suche men many wordis, & all beth fals & deceyuable. And þerfore when the arow of penaunce comyth to hem, anon thei fallith, for thei turneth bakward rightwisnes. The iij<sup>de</sup>. knyght, þat slow þe maister of the theves, is euery good Cristen man þat

<sup>1</sup> aguttere, MS.<sup>2</sup> leaf 159, back, col. 2.

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[*Second Version. Addit. MS. 9066.*]

swere hem [rather] than thei wold lese vj. pens; there is no mercy in riche men, for thei wille have the mersement and the chaffare of lesynges; There is no wisdom in bailies, that oweth to deme evenly, Ne there is no trouthe in domes to be gynnen, ne mercy to wrecches to be holpen, ne wisdom in pereth to be eschewed. ¶ Therefor seith ysaie the prophete, Truthe is put downe, and rightwisnesse stonde aferre. such beren the Sheld with a pecok. the pecok goth like a theef; right so thei do to symple men, for thei behight meketþ, and yeve liteþ; also the pecok hath many eyen in his taile, and all are blynde, and so are thei, for thei spoken many faire wordes, and all are false and sclaunderous. ¶ Therefore, whan the arowe of penaunce cometh to hem, anon thei fallen, for thei peruerten trouthe. ¶ The thirde knyght, that slough the maister theef, Is a good cristen man, that trusteth not in mannes myght, ne in wisdom of the

trustith not in strength of man, ne in transitory wisdom, but all in þe grace of god; and sucne men withoute doute shult wynne the castell of heven). *Ad quod &c.*

## [ XVII. ]

## CACLIDES.

(OF A YOUNG KNIGHT WHO SLEW AN OLD KNIGHT AND MARRIED HIS WIDOW.)

Caclides was a wys emperoure regnyng in the cite of Rome; in þe Empire of whom ther' were two knyghtis, oon was old, and þat opir was yong'. the old man had weddid to wif a yong damysel, and the yong knyght had weddid an old woman; and both thes men duellid in oo cite, ny to-gidr'. So hit happid in a certein day, that this yong knyght had a grete yze on the yong wif, that was yweddid to the old knyght, and was hily ravished in to hir love; and þought "þat hit had be more conuenient me to haue had this yong woman, and þe opir man my wif." And in dede he spak to this yong woman, & she grauntid him; but she was kept, þat she myght not breke oute, to do no trespas. So þis woman lokid oute

[*Second Version. Addit. MS. 9066.*]

world, that is passyng, but only trusteth in goddes grace; to the whiche god brynge vs! Amen.

[ VII. leaf 13, back. ]

Caclides reigned in Rome Emperoure, in whos Empire were ij. knyghtes, one olde, another yonge. The olde knyght hadde wedded a yonge woman,<sup>1</sup> and the yonge knyght had wedded<sup>2</sup> an olde woman; and this ij. knyghtes dwelled nere to-gedre. It happened this<sup>3</sup> yonge knyght sawe ones the wyf of his felaw, the olde knyght, and anon<sup>4</sup> he was take<sup>5</sup> in the love of her, and thought, it were more honest that I shuld have such a wyf, and my felaw to have suche a wyf as I have.<sup>6</sup> ¶ This yonge knyght spake so to the yonge lady, that she consented; but she was kept so streight,<sup>7</sup> that in<sup>8</sup> no wise thei myght not<sup>9</sup> come to-gedre, for to fulfille her wille in feble dede. ¶ It fille so,<sup>10</sup> that the lady was wonte ofte sithes to rise, and

<sup>1</sup> mayde.

<sup>2</sup> Om.

<sup>3</sup> happed that the.

<sup>4</sup> Om.

<sup>5</sup> Om.

<sup>6</sup> Om.

<sup>7</sup> Om.

<sup>8</sup> Om.

<sup>9</sup> Om.

<sup>10</sup> Om.

oft tyme at her chamber wyndowe, for to here the swete song that the yong knyght vsid to syng; and afore this wyndow stode a feire fygge-tre, vpon þe which a nyghtingale vsid to sit & syng; and therefore þe yong lady vsid ofte tyme to rise in the nyght to here this brid syng. At þe last the old man, her husbond, perceyved hit, and seid to hir, "Telle me the cause whi þou risest so ofte fro thi bed." "A! ser," quod she, "þere is sittyng in þe tree suche a brid, þat syngeth swetly, and I arise to here him." & þe knyght arose vp, and toke an arowe and a bowe, and shet at þe brid, & slowe hit; & drow his hert oute, & cast hit to her, & seid, "Take þere the hert of him, for whos song þou ros vp so anyght fro me. And þerfore fro hennys forward hold thi bed." When þe yong knyght herd telle how<sup>1</sup> that he had slawe this brid, he thought, "if he knew how moche I love his wif, he wold do to me as he hath do to þe brid; but hit shal not be so." He armyd him, and entrid in to the hous of the old knyght, and slow him; & sone after his old wif died, and þo he weddid the yong wif.

<sup>1</sup> leaf 160, col. 1.

[*Second Version. Addit. MS. 9066.*]

go to her chambre wyndow, for to here the yonge knyght, how meryly he songe. And before the wyndowe was a figge-tree, vpon the whiche a Nyghtyngale songe swetely. The lady 'a-roose on nyghtes<sup>1</sup> for to here his songe. The olde knyght, whan he had perseived that, he said to his wyf, "Telle me for what cause thou risest so ofte on<sup>2</sup> nyghtes, out of thi bedde?" ¶ She said, "sir, there is a nyghtyngale, that syngeth every<sup>3</sup> nyght fulle swetely, and for to here his songe I rise out of my<sup>4</sup> bedde 'a nyghtes."<sup>5</sup> ¶ Whan the knyght had<sup>6</sup> herde<sup>7</sup> that, he toke a bowe and an arowe, and slough the Nyghtyngale; and toke out the harte, and gaf it to his wyf, and said, "Se, here is his hert<sup>8</sup> that songe so meryly, for whos songe thou aroose so ofte; from hens forward thou shalt rest in thi bedde." ¶ The yonge knyght, whan he herde that the Nyghtyngale was slayn, he thought 'in his hert, "and<sup>9</sup> he wist how moche I loved his wyf, he wold do to me as he did to the Nyghtyngale, but it shaft not be so." ¶ Than he armed hym, and went<sup>10</sup> into the house of the olde knyght, and slough hym; and<sup>11</sup> anon after<sup>12</sup> his wyf died; and than he wedded the olde knyghtes wyf, and afterward ended his lyf in pease.

<sup>1</sup> rose a-nyghtes. <sup>2</sup> in. <sup>3</sup> alle. <sup>4</sup> the. <sup>5</sup> at nyght. <sup>6</sup> Om. <sup>7</sup> leaf 14.  
<sup>8</sup> the hart of hym. <sup>9</sup> with in hym selfe, Yf. <sup>10</sup> entred. <sup>11</sup> Om. <sup>12</sup> after that.

## MORALITE.

**D**ere frendis, this Emperoure is oure lorde Ihesu Crist, Fader of heven). In his empire beth two knyghtes,—how so? þe yong knyght was moyses, þat weddid the old wif, *scil.* þe old lawe, þat was byfore the natiuite of Crist: the old knyght is our lord Ihesu Crist, the which is withoute begynnyng; and he weddid a yong wif, when he made the new lawe, & fylid not þat othir, as is seid in the gospell, *Non veni soluere legem, sed adimplere*, I come not to lose or vndo þe lawe, but to fulfille hit. but moyses & all othir profitz and patriarkes desired for to se this new lawe of Crist, and to be weddið þerwith; but þei myght not se hit. The lady ros vp ofte tyme for to here the swete song of the bird; by the lady we vndirstond þe soule, made to þe likkenesse of god, þe which owith to arise fro the bed of synne, and here þe song of þe word of god, and of holy scripture. The fig-tre, þat stonddith afore þe wyndowe, is þe Cros of Crist, þat stonddith afore oure yzen: the brid, þat syngeth so swetely, is þe manhode of Crist, þe which praied his fader for vs on<sup>1</sup> the cros; and þere in þat tre was slayn by men

<sup>1</sup> in, MS.

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[*Second Version. Addit. MS. 9066.*]

**Declaracio.** Frendes, this Emperour is our lord Ihesu crist, in whos Empire, that is, in this world, were two knyghtes, one yonge, the other olde. The yonge knyght was Moyses, that weddeð the olde woman, that is, the olde lawe. ¶ The olde knyght was our lord Ihesu crist, that is, god with out begynnyng; and he weddeð a yonge maiden, that is, the new lawe that he made, and fowleð not the other; wherfore he said, I come not to breke the lawe, but to fulfille it. ¶ But moyses and all the prophetes desired for to wedde this lawe, that is to sey, crist, and thei sawe hym not. By the lady, that arose out of her bedde, we shall vndirstond the soule formed to the symylitude of god, that oweth to a-rise out of the bedde of synne, and here the song<sup>1</sup> of the holy scripture. ¶ The figge-tree before the wyndowe is the crosse of crist before oure eyen. The nyghtyngale, that songe swetely, is the manhede of crist, that on the crosse praied to his fadir for synners; but he was slayn of mankynd, and suffereð dethe for our synnes. ¶ Therefore we owe to wedde his wyf, that is, his lawe, and love her, and lede a pesible lyf, by the whiche we mow

<sup>1</sup> sone, MS.

for oure synnes. And þerfore we shuld [wed] his wif, *scil.* his lawe, & lede þerwith pesable lyf, and haue euerlastyng lyf. *Ad quam &c.*

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[*Second Version. Addit. MS. 9066.*]

please god, and so purchace vs ever lastyng lyf; to the whiche brynge vs oure lord Ihesu Crist! Amen.

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[ XVIII ]

ANTONIUS THE EMPEROURE.

(HOW A CITY WAS TAKEN BY STRATAGEM.)

**A**ntonius was a wise Emperour regnyng in the cite of Rome; the which ordeyned for a law, þat what tyme ther was any fyre in þat cite, ther shuld be a bideþ y-ordeined for to auaite hit, and to make an high proclamacion in þe cite, seying, "O! there is fire in suche a place in þe cite; hy you to ryng your bellis, and þat all þe yates of þe cite wer stekid! Hit happid þat there was oon, þat thought for to spoile þe cite, & þerfore seid to his seruauutz, "Dere Frendis, if we set fire in the cite, anon þere shalbe made a cry, and men shal arme hem, & ayenstond vs; anon the yatis shulbe shit; and þerfore I wold we had better counseil in þis cas, how þat we myght recouere this cite, withoute crying or makyng of noise." then spake oon, & seid, "My lord, ye shul haue good counseil; let vs pesibly<sup>1</sup> Entre the cite, and abide there as by space of iij. daies; and let vs cry a feste, and we shul make a drynke of suche a vertue, that euery man that drynketh þerof shal slepe anon aftir; and when thei beth on slepe, we shull haue oure desire, withoute shedyng of blode." "This is good counseil," quod he. And þerfore this knyght with his meyne entrid þe cite; and thei bedde all men to feste, & made suche a drynke; and anon as men dronke on this drynke, thei slept anon. And while thei slept, thei entred the cite, and spoiled hit; and aftir that thei set hit on fire, the which brend all vp; but all maner of men were in suche plight, that þere was [none] to crye; "fire is in the cite; go ryng your bellis, and steke the zatis!"

<sup>1</sup> leaf 160, col. 2.

## MORALITE.

S wete frendis, this Emperour<sup>1</sup> is oure lorde Ihesu Crist; þe which ordeined a lawe, þat as oft tyme as þe fire of synne is in thi soule, that thou renne swiftly to þe belle of confession. So that þere be at leste, for reson of the trynnyte, thre bellis, *scil.* þat is to sey, contricion, confession, and satisfaccion. and aftir shit the yatis, that is to sey, thi v. wittes, that deth entre not by the yatis. The knyght, þat comyth with his meyne, is þe deviſt, the whiche goth aboute for to seche whom he may deuoure; and þefore be ye strong in the feith, and defend you. his folowers beth the vij. dedly synnes; & he makith a feste as ofte tyme as he puttith forth the vanytes of þe worlde to a man. And the erthly man hath so grete appetit in þe worldly vanytes, þat he slepith, *scil.* hath so grete dilectacion in hem, þat he perceyveti not the perih of his soule. & þe worldly drynke is perilous drynke, for if a man drynke conys þereof, he may vnneti be fuld; he farith as doth a man þat hath the dropcy, þe more he drynketh, þe more he thristeth. And so hit is of worldly goodis, for þe more that a man hath of hem, þe more he covetith; and þefore such men take non hede of this text þat folowith, ¶ *Totus mundus in maligno ponitur*, þat is to sey, All þe world is set in wikkednesse. And þefore if there be any suche, hit were nedeful þat he ronne to þe bellis of confession. But we see somtyme þat bellis may not wele be yronge, for thei beth bounde so strongly to a tre, þat they may [not] be ymeved. Yn þe same wise beth tongis of synners boundyn by the Denyſt, þat thei may not be yshriuen. The Devil doth as doth thefes; for if thefes here berkyng of houndis, thei castith hem brede or flessi, & so thei leve berkyng; and so the thef entriþ þe hous, and holdith men by the throtis, þat thei cry not for help; & doth oute the fire, vnto þe tyme thei haue sped of her pray. So þe deviſt castith forth a delectacion or a þought in to a man, and makith him to thenk thus, 3a, I am yong ynow, I may all in tyme Shryve me, <sup>1</sup>when I am a liteſt elder. And so the man rennyth not to confession; For if he do, he takith him by the throte, *scil.* he puttith in him shame, that he shaſt not shrive

<sup>1</sup> leaf 160, back, col. 1.

him, and *with* þat the fire of devocion) is slaked. And þerfore, dere Frendis, let vs fle fro this thef þe devel, for we knowith not in what hour that thef, *scil.* deth, shal come vpon vs, in age or in yongith; and þerfore let vs euer be redy *with* the virgynes þat toke oyle, *scil.* meritory werkys, and so we mow come to the blisse aboue. *Ad quod nos perducat qui vivit & regnat &c.*

[ XIX. ]

ANDRONICUS þEMPEROUR.

(OF THE KNIGHT WHO SAVED HIS LIFE BY ANSWERING SEVEN QUESTIONS.)

**A**ndronicus was Emperour' of Rome, & regned ther' mighty in power: and he had *with* him a knyght, named Temecius, the which was rightwis and good; Neuertheles by enemys he was accused grevously to þe emperour', the which myght yeve noo sentence ayenst him. And when the Emperour' saw this, he thought how and by what manere þat he myght grive or noy him; and þerfore he clepid him to him, and seid, "Dere Frende, þou shalt answers to certein questions, þe which I shal put vnto the, and þat in peyne of thi lyf." "Sir," quod þat othir, "I shal do all þat I can or may." "Telle me how moche is fro heven) to helle? þis is my first question." "Sir," quod that othir, "as moch as is a sighing fro the hert." "The second I aske, how depe is þe See?" "Sir," quod he, "as is þe cast of a stone." "The thrid, how many galons of salte water ben) in the See?" "Sir," quod he, "let all þe outepassinges of fressh water be stoppid, & I shaþ tell the." "The iiij. of what crafte or of what myster beth moste men?" "Sir," quod he, "of leche-crafte." "The v. of whom beth moste and fewist?" "Sir," quod he, "of popys." Then seid the Emperour', "The vj.<sup>th</sup> shal distroy him;—how many daies iourney beth in þe sercle of the world?" then spake [he], "oonly the space of oo day." "now, what difference is bytwene riche and pouere?" "but rychesse," quod þat othir. Whenne þe emperour' had herd all thes wordis, he seid, "þou answeredist to my first question, & saidist, þat heven) was fro helle as moche as is a sighyng fro þe hert; tell me now how may þat be?"

"Sir," quod he, "for in turnyng of an y3e comyth a syghing fro the hert, & ser, in so liteh space may a good soule passe to heven, & a dampnyd soule to helle." "what is þe depnesse of the See?" "ser, I sey, the cast of a ston; for eche hevy thing naturely descendith, & for þe stone is hevy and ponderous, þefore he wold discende, and þefore, If I were <sup>1</sup>a ston, I shuld discende to þe grounde of þe see, & telle you the soth by probacion." Then seid þe emperour, "what if <sup>2</sup>all þe outgoyng of the fressh water be stoppid?" "For if þou did so, then I shuld telle þe how many galons of salt water [were] in þe see." quod the emperour, "þat were impossible me to do." "So were þat oper impossible for me," quod he, "for to mow bere." "How of lechecraft?" quod þe emperour. "For þere is no man," seid þe knyght, "but þat he is somtyme seke, & somtyme medliþ with medicynes." Then seid he, "how of the Pope?" "For god is oon," seid he, "and þefore he hath made a vyker." "And also who makith þe daies iourney, þat þou speke of?" "Sir," quod he, "the sonne, þe which goth aboute all þe world in oo daye." "Go thi wey," quod the emperour, "for thyn answeris haue ykept the fro deth."

## MORALITE.

**D**Ere Frendis, this Emperour may be callid eche man, þat arguyth how þat he may in the day of dome answer to god. þe first, how moche is bytwene good and yueh? and þat is to þe first question, where as he askith, how moche is bytwene heuen and helle? & þat þou oughtist to considre in þi hert, what þou shalt haue for the good, *scil.* heuen, and for yvel, *scil.* helle; and þefore fle yueh, & take þe good. How depe the See is? By þat thou shuldist thenk how moche is þe perih of this worlde, & to fle thilke perils; for hit is hard to go in to the fyre, & not to brenne þe solis of þi fete, So it is hard to go in the world, & not offend god. Also of what crafte is moste? Know þou, that þere beth two maner of medycyns, þat is to sey, material, and spiritual; and all þe chose childryn of god moste vse the spiritueh medycyn, & haue nede of hit, For withoute

<sup>1</sup> leaf 160, back, col. 2.<sup>2</sup> is, MS.



hit þere is non helth in no creature. Also of what crafte or of what myster beth moste & fewist? *scil.* þe pope; for eche man is a pope ouer him self, & is yholde to labour for his owne helth. Also how many daies iourneys? þis terme or this dyet, is not ellis but the terme of thi lyf; for if that we lyved an c. yere, hit is but an houre as to regard of euerlastyng lyf. And þefore let vs make him, þat settith such a dyet in vs, to risè with vs, and lig with vs; and lat vs travaill so wele, þat we mowen passe oute of the world as clene as we entrid, thurgh meritory werkes. Also difference is bytwene rich and pouere, *scil.* he [is] riche, þat hath many vertues, by the which he doth plesauce to god; & he is pouere, þat lakkith<sup>1</sup> vertue. And therefore let vs labour for suche riches, wherthurgh we mow come to þe kyngdom of heven. *Ad quod &c.*

## [ XX. ]

## BONONIUS THE EMPEROUR.

(OF THE THREE JEALOUS PHYSICIANS.)

**B**ononius was regnyng a wys emperour in the cite of Rome, but in all his tyme he lay as he were seke; and þefore he sent messengers in to diuers contres, for to wete if þere were any lechis þat myght hele him, þat he myght be brought vnto him. And at the last þere was oon yfounde, callid Aueroy, þat was sotiff in crafte, and a good practiser. When he was brought byfore the emperoure, and saw him, he seid to him, "Sir, rest you mery, and ioyeth in oure lord." And he bad him shew his vryne; and so it was ydon. Whenne he had yseyn his vryne, he ordeyned a medycyn, and yaf hit to the emperour, by the which the emperoure had his hele. And the Emperoure yaf to him many feir yiftis, and made him to abide with him; and there he heled many seke. So there were thre lechis in þe cite, þat had grete indignacion and envie of this leche; and þefore thei counseiled to-gidre how thei myght distroy him. "doth aftir my counseitt," seid oon of hem, "and we shul distroy him withoute any hurt, and þat in this maner. Somday we shul passe oute of this cite to visite seke men of his cure, and I shal stond in

<sup>1</sup> leaf 161, col. 1.

his wey, and þat fer from the citee, by the space of a myle. And when he comyth to me-ward, I shal lifte vp myn hond, and make vpon me þe signe of the crosse, and I shal sey, Allas! allas! maister, what eileth the, thou art lepre? And oon of you shal stond fro me the space of ij. or iij. myle; and when he comyth to him, he shaþt afferme my word, and sey as I seid. And þe thrid of vs shaþt be thre or four myle beyonde; and when he seth him nye, he shal begynne to go, and make lamentacion,<sup>1</sup> and seyn, oute, alas! my maistre is ymade lepre. And when he seth vs alle accorde in oon, he shaþt trow in vs, and then for drede he shal bycome lepre; for so a lepre may be made." And then thei seid, this was a good counseil. And so thei aspied among hem when Aueroy's shuld ride oute of the cite; and þis forseid man stood oute of the citee, by the space of iij. myle, & made contynnaunce as he had be goyng; the seconde was two myle fro him, and þe thrid was foure myle. When Aueroy's was y-come, the first mette with him, and lift vp his hond, and made the signe of the cros, and seid, "maister, what eileth you?" "nought but good," quod Aueroy's, "what, whi seist þou so? what seest þou in me?" "Forsoth, I se thou art lepre." "And I sey thou liest in thi hed," quod Aueroy's; and smote his hors, and rode forth. Neuertheles he <sup>2</sup>dradde moche of the forseid word, and gretly dullid therwith. Anon aftir an oper mette with him, and seid, "Alas! maister, þat euer I shuld see þe in such astate." "Why, man?" quod he, "what seest þou in me?" then seid þat opere, "thou art a grete lepre." And if he dred afore, he dred moche more after; neuertheles he rode forth. And the thrid met with him, and cried with a lowde vois, "A! good maister, turne ayen, for þou art a foule lepre." Then he thought, þat hit myght not be fals, that thre had so affermed; & toke so grete drede, that, he becom a foule lepre; & toke a myrrour, and when he saw him self, he wepte bitterly; he vndirstode not þe malice of his iij. enemys. Tho he turned ayen to the Emperour, and shewid him his sikenes; and þe Emperour was hevvy therfore, and seid to him, "good maister, be not hevvy, for as long as þou levist, thou shalt haue all thi necessaries of me." Then seid he, "if I had oo thing

<sup>1</sup> lametacione, MS.<sup>2</sup> leaf 161, col. 2.

þat I desire, I shuld be deliuered of this infirmyte." "Telle me what þat is," quod þe Emperour. "Sir," quod he, "if I myght bathe in blode of goetis, I shuld be hole of this infirmyte." then þe emperoure, as sone as he myght, let ordein a [vesselle] full of blode; and he entrid yn anon, & he was hole as he was ywashe and ybathed therin, & he was as<sup>1</sup> clene as the flessch of a litell childe. When the Emperour saw him, he seid, "I am more iocund þen any man may trowe, þat I se the hole, but, ser, I merveil þat thou were so sodeinly smyten with lepre." "Now I perceyue wele," quod Aueroy, "þat I was not smyten with lepre naturelly; for if hit had be naturelly, forsoth I had not be hole so sone, but I fynde in doctrine, that a man may be made lepre thurgh drede. The felawis of myne met me in the feld, and by her assent, echon stonding in diuers places, told me þat I was smyten with lepre, and for drede þerof I was lepre." When the emperoure herd this, and had founde by clere probacion þat it was soth, he made hem to be drawe to the gybet, atte the tailles of the hors, & so made hem to be nongid. And all men hily commendid the emperour, þat he had yoven so iust a dome; and Aueroy duelleth stille with the Emperour, & feir endid his lyf.

## MORALITE.

**G**ood men, this Emperour is eche good cristen man; the which ofte tyme is syke thorow synne, *Quia nemo sine peccato uiuit*, For no man may lyve withoute synne; the which sike man sendith messangers, *scil.* praiers, Fastyng, & almesdede, for help of his soule. Atte the laste þei fyndeth a wys leche, *scil.* a discrete confessour,<sup>2</sup> afore whom thou must shew water of confession, and vryne of contricion; aftir þe whiche, this discrete confessour hath to deme thi lyfe, and to conside the vryne of contricion, & by þat he moste ordeine for medicynys of penaunce. And then þou moste submytte the to him, and receiue thi penaunce, and so thou maiste duelle with the kyng, withouten ende. Now, sirs, the iij. envious lechis, þat hath so grete envy, beth the flessch, the devill, and the world, the which stireth a man to do yveill.—And what then? forsoth thei

<sup>1</sup> a, MS.<sup>2</sup> leaf 161, back, col. 1.

spieth when þat he passith the cite, *scil.* whan þat he goth oute of þe commaundement of god ; and then thei metith with him, for to cry and sey þat he is a lepre, *scil.* a synner. for lepre is not callid in holy writte but synne, ensample of dyna ; for as long as she was in the hous with iacob her Fader, so long she was vncaught, but when she yede forth, by Sechem<sup>1</sup> she was ravished & filed. And so as long as we beth within the boundis of the commaundement of god, we beth not in the lepre of synne ; and þefore let vs hold vs within þe commaundement of god, þat we beth not smyten with lepre. And if hit hap þat we infect, let vs do as did the emperour with Aueroy. The Emperoure made a vessell to be yfeld with blode of gotes ; and so let vs fiþ oure hertes with good and meritory dedis or werkis, and let vs be bathid þerin, *scil.* be ywassh fro all thoughtis of synne ; and so by the consequent we shuff be clansid. And then serche we within oure wittes, who hit was þat stired vs to synne ; and when we haue yfounde hem, let vs sette hem to the tail of an hors, *scil.* fro þe begynnyng of oure lyf to shew all þat we haue ydo afore to a discrete confessour, & for to hong oure synnys in a gybet, *scil.* in wille neuer eft sonys to do synne ; and so we may come to euerlastyng lyf. *Ad quam &c.*

## [ XXI. ]

## ANTONIUS THE EMPEROURE.

(THE MORAL OF THE GAME OF CHESS.)

**A**Ntonius was a wys emperour regnyng in the cite of Rome, the which vsid moche to play with houndis ; and aftir þat pley, all þe day aftir he wolde vse þe chesse. So yn a day, as he pleide at þe chesse, & byheld the kyng sette yn the pley, som tyme hy and som tyme lowe, among aufyns and pownys, he thought þerwith þat hit wold be so with him, for he shuld dey, and be hid vnder erth. And þefore he devided his Reame in thre parties ; and he yaf oo part to þe kyng of Ierusalem ; þe secunde part vnto þe lordis of his Reame or his empire ; and the thrid partie vnto the pore people ; & yede him self vnto the holy londe, and ther he endid his lyf in peas.

<sup>1</sup> to sechene, MS.

## MORALITE.

<sup>1</sup> **S**eth now, good sirs; this emperour, þat lovith so wele play, may be called eche worldly man þat occupieth him in vanytes of the world; but he moste take kepe of the pley of the chesse, as did the emperoure. the chekir or þe chesse hath viij. poyntes in eche partie. In euery pley beth viij. kyndes of men, *scil.* man, woman, wedewer, wedowis, lewid men, clerkes, riche men, and pouere men. at this pley pleieth vj. men. the first man, þat goth afore, hath not but oo poynt, but whenne he goth aside, he takith anoþer; so by a pouere man; he hath not, but when he comyth to þe deth with pacience, þen shaft he be a kyng in heuen, with þe kyng of pore men. But if he grucche ayenst his neighbour of his stat, and be a thef, and ravish þat wher he may, þen he is ytake, and put in to the prison of helle. The secund, *scil.* alphynd, renneth iij. poyntes both vpward and douneward; [he] bytokenyth wise men, the whiche by deceyuable eloquence & takyng of money deceyueth, & so he is made oonly. The iij. *scil.* þe knyzt, hath iij. poyntes, & goth þerwith; [he] betokenyth gentilmen þat rennyth aboute, & ravishith, and ioyeth for her kynrede, & for habundaunce of richesse. The fourth, *scil.* þe rook, he holdith length & brede, and takith vp what so is in his way; he betokenyth okerers and false merchauntz, þat rennyth aboute ouer all, for wynnyng & lucre, & rechith not how thei geten, so that thei haue hit. The fifthe is þe quene, that goth fro blak to blak, or fro white to white, and is yset beside þe kyng, and is ytake fro the kyng. This quene bytokenyth virgyns and damesels, þat goth fro chastite to synne, and beth ytake by the devill, for glovis or such maner yftis. The vj. is to whom all owe to obey and mynstre; and he goth forth, and bakward ayen, & in either side, & takith ouer all; so sone<sup>2</sup> discendith in to þe world, and ascendith to god by praers; But when he takith [no] kepe of god, and hath no meyne, þan<sup>3</sup> is hit to þe man chekmate. And perfore let vs not charge of oure estatis, no more þan is with þe men, when þei be put vp in þe poket; then hit is no charge who be above or who be byneth; and so by the Spirit of

<sup>1</sup> leaf 161, back, col. 2.<sup>2</sup> some? See Notes.<sup>3</sup> that, MS.

loulynesse we may come to þe ioy of heven). And þat graunt vs, *qui uiuit &c.*

## [XXII.]

## ANDRONICUS þE EMPEROURE.

(OF THE THREE FALSE WITNESSES AND HOW THEY WERE DETECTED.)

**A**Ndronicus was a wise Emperoure regnyng in the cite of Rome ; yn the empire of whom wer' twey men, named Pirius and Plebeius. And this Pirius hadde a certein Porcion of lond, beside þe lond of Plebeius, <sup>1</sup>the which lond plebeius<sup>2</sup> gretly desired; and he cam ofte to pirius, and praied him to selle him þat porcion of lond, þat lay so ny to his, and bad him aske þefore what he wold, and he shuld haue hit. "Nay, god forbede," quod Pirius, "þat I shuld selle the heritage of my fader; and þefore I swere by the helth of our' emperour, I wold not do hit by no wey." When Plebeius<sup>2</sup> herd this, he went home ayen with grete confusion; neuertheles fro day to day he excited him to selle þat lond, but he myght not spede, by no way. Hit happid þat Pirius fel seke; and he clepid to him his eldest sone, and seid, "sone, I warne the vpon my blessing, þat þou selle not þe lond neiþer the heritage of thi eldris; for plebeius<sup>2</sup> hily couetith hit, but he traueileth all in veyn." And þo Pirius<sup>3</sup> turnede to þe walle, and deide. When Plebeius<sup>2</sup> herd this, he hired thre fals witnesses, and brought hem þider with him, withe a fals chartre in his honde, to þe hous of the dede man; and þere he putte a seal in the hond of the dede man, & seid to þe witnesses, "loo! now, sers, for ye shul bore witnesse how þis knyght shal seal my chartre with his owne hondis; þefore beth my witnesses, as I accorded with you." "yis, ser," quod thei, "we shul be redy to stond in lyf and deth." tho anon he toke the thome of the dede man, and made him to seal hit with a fals seal; and whenne þat was ydo, the knyght seid to his witnesses, "lo! sers, now may ye sauþly say, þat ye saw this knyght seal hit with his owen hondis." so when hit was ysealid, thei shewid þe chartre, & toke seising in the lond. When the sone of Pirius herde thes wordis, he seid to him, "A! ser, whi occupiest þou my lond!"

<sup>1</sup> leaf 162, col. 1.

<sup>2</sup> Plebius, MS.

<sup>3</sup> Prius, MS.

And he answerd, and seid to him, "Forsoth þe londe is myn; thy fader sold hit to me, and sealid hit with his owne hondis, byfore witnessea." And þe witnesses were redy, and seid, "We beth witnesse in this cas." Thenne þe sone of the dede man had grete merveill, & seid, "Wel I wote, þat þou speke oft to my fader þerof, and he wold not assente to the; and also afore his dethe, my fadir chargid me, vpon his blessing, þat I shuld neuer selle the heritage of my Fadres." "Ye," quod the knyght, "put forth thi right, for I haue ynow to shew for me. I telle þe plainly, this lond shalt þou neuer haue, as long as I lyve." The sone of the ded knyght yede to the emperour, and praied him to do right in þat cas; and then the rightwis Emperour reprevd Plebeius,<sup>1</sup> þe knyght, herfore. "Sir," quod Plebeius,<sup>1</sup> "he sold to me þat lond, and asselid a chartre þerof, afore iij. witnesses, with his owen hondis." Then seid þe emperour, "I commaunde, þat thou bring thi witnesses afore me such a day;"<sup>2</sup> & he seid þat hit shuld be don. & in a certain day he brouzt forth his witnesses afore the Emperour; & when the emperour saw hem, he commaunded þat two of þem shuld be departid fro the oþer; and so it was ydon. & þe first of hem come at his calling, and the emperour seid to him, "Frend myn, canst þou sey here to me thi pater-noster?" "ye, ser," said he, "& þat long tyme sith." "I trow hit not," quod the emperoure, "but if þat I here þe sey afore me." And þen that othir began to sey his pater-noster fro the begynnyng to þe ending. "wele," quod the emperoure, "now know y wele, þou canst thi pater-noster perfily." Þen he called oon of his meyne, and seid, "put þis man in an hous by him self, & lok the dore aftir you, and bring to me the secund witnesse;" and so hit was ydon in dede, as þe emperoure commaundid. When þe secund witnesse was ybrought forth, þe emperour seid to him, "dere Frend, sey me soth touching this chartre; for but if þou sey soth, as þi felaw dede, ywis þou shalt be hongid þis day." then thought he, "I wote wele my felaw hath told the bare soth of the deceyt of this chartre, and but I sey soth also, I am but ded." He began to telle all þe processe, & told euery dele, how þe chartre was asselid falsly by the thome of the dede man. þo seid the emperour

<sup>1</sup> Plebeius, MS.<sup>2</sup> leaf 162, col. 2.

to oon of his *seruauntz*, "Put þis man in to the hous, þere as he was, & lok þe dore vpon him, and bring to me þe thrid witnessse;" and so hit was ydo in dede. And when he was comen, the Emperour seid to him, "Telle me þe soth of this chartre, for I suppose the first witnessse told the soth, and þe secund accordid wele to him; and þerfore, frend, but if þou sey soth with hem, els þou shalt be ded þis day." Þen thought he, "I se wele now by the wordis of the emperour, þat my felawis haue I-told to him the right, and but I accorde with hem, I shal be ded." And anon he bygan þe processe, as hit was in dede, and accorded with the secunde. When the Emperour had herd this, he callid to him the knyght, and seid, "A ! wrecche, wrecche, þou shalt euermore lyve in wrechidnesse, for þou dedist this falshode to haue the lond of the knyght, and occupy hit; þou madist þe chartre to be asselid with the thom of the dede man." And þen the knyght asked mercy. Then seid þe emperour, "þou shalte haue mercy, as thou haste deserued;" and clepid his *seruauntz*; and cacchepolis, and commaundid hem that thei shuld blowe trompes, and bynd þe knyght and his witnessis to the Tailles of hors, and after þat hong hem on a gybet. And so hit was don in dede, as þe emperour commaundid; and all men commended the emperour for his wys & discrete serching in this cas, & for due punysshing.

## MORALITE.

[G]od of Frensis, this Emperour is oure lord ihesu Crist; by thes two knyghtes beth vndirstond a good Cristen man, and the deviil. Þe good cristen man hath londe, *scil.* a soule, þe which the deviil euer coveteth, but þe good Cristen man stonidith ayen, and woth not assent þerto. Then the deviil aspying this, he abideth til he dey, by doying of dedly syn; and then he takith to him thre witnesses, *scil.* pryde of lyf, wrong covetise of yen, and wrong covetise of flesh; and then he takith the thome, *scil.* the werkes of the dede man; for no man may lyve withoute cryme, and as hit is ysaid, seven sithes in þe day fallith þe rightwise man; & he sealith þe chartre, when he makith a man to do synne, and so he alleggith in

<sup>1</sup> leaf 162, back, col. 1.



þe sight of god, þat þe soule is his. But þen the Emperoure, *sciȝ.* oure lord ihesu Crist, makith þe hert of þe synner, & þe witnessis, *sciȝ.* pride of lyf, wrong couetise of flessch, and wrong covetise of yen), to be examyned by a discrete confessour, how þat he felle in to synnes; For certain, by suggestion of the devih, þat is auctour of all yvels, man is drawe with hem withouten ende, and hongid in the peynes of helle. And þefore let vs besy to amend oure lyf, and to duelle in good werkes, that we may come to euerlastyng gladnes. Amen.

## [ XXIII. ]

## JOVINIANUS.

(OF JOVINIAN THE PROUD AND HOW HE WAS HUMBLLED. HARL. MS. 7333.)

**I**ovinianus [was] regnyng a wys Emperour' in the cite of Rome; and he was riche in possessions. Hit happid þat he thought in a nyght, as he lay in his bed, whethir þere be any god withoute me? And when he aros, he callid his knyghtis & Squiers, and seid, "sers, loke ye be redy, for I wol go hunte to day." Anon thei yede to hunte; and as þemperour' rode by the way, þere toke him a grete hete, and þat so strongly, þat him thought he was ny ded, but he may haue refreshyng of water. And anon þere ros a clowde, so derk and so thik, þat hit hundrid, & hit assundrid, & departid him fro

[Second version. Addit. MS. 9066.]

## [ I. ]

**I**ovinianus reigned in the Cite of<sup>2</sup> Rome, that was a riche man in temporaltees, and in<sup>3</sup> possessions. ¶ On a nyght as he lay in his bedde, he thought in his hert, and saide, "Whether ther be any other<sup>4</sup> god but I?" and atte morow, when he a-roose out<sup>5</sup> of his bedde, he called to hym his knyghtes and his Squyers, and said to hem, ¶ "Frendes, bethe<sup>6</sup> to-day redy, for I wille<sup>7</sup> go hunte." And whan thei had dyned, thei wente to hunte.<sup>8</sup> And as the Emperour' rode by the way, he caught<sup>9</sup> a grete hete; the hete was so grete, that he thought that<sup>10</sup> he shuld dye, but yf he had refresshyng of watir. But anon arose<sup>11</sup> a blak<sup>12</sup> clowde, so derke and thikke, that it departed<sup>13</sup> hym from all his folke; and than<sup>13</sup> he loked before hym, and

<sup>1</sup> leaf 5 (new pagination).    <sup>2</sup> Om. MS. Cambr.    <sup>3</sup> Om.    <sup>4</sup> Om.  
<sup>5</sup> ryse.    <sup>6</sup> be ye.    <sup>7</sup> wole *passim*.    <sup>8</sup> Om.    <sup>9</sup> toke.    <sup>10</sup> Om.  
<sup>11</sup> rose.    <sup>12</sup> grete blake.    <sup>13</sup> Om.

aH þe people. So as he rode by him self, he saw a water afore him; & he smote the hors with his sporis, and yede in to þe water, and þere did of aH his clothing, and kelid him in þe water. And as he was in the water, þere come a man in his owen lyknesse, but he saw him not; <sup>1</sup>and he toke the Emperours clothing, and clothid him therewith, and lept vpon the Emperours hors, and rode forth to the Emperours men, as he had be emperoure him self; and as Emperour he was receued, & turnyd home with hem to þe paleis. Aftirward when the Emperour had I-bathed ynowe, he yede vp to londe, & sought his hors, & his clothing, but aH was goo, so he went aboute nakid. & he cowde see no man, But he wept sore, and cried with an hye vois, & seid, "Allas! allas! what shal I now do!" and as he cried, he thought in his hert, here ny duellith a knyght, þe which I avaused; I wol go to him, and telle him my cas, & haue clothing of him, & so go home. He yede to the knyghtis hous, and knocked atte the yate; and þe porter asked of him what he wold. þen he seid, "Let me yn, withoute lenger delay, for I am

<sup>1</sup> leaf 162, back, col. 2.

[*Second Version. Addit. MS. 9066.*]

saw a watir. he smote the horse with the spores, and come to the watir; and alighted<sup>1</sup> downe of his horse, and did of his clothes, and went into the watir, for to refreshe<sup>2</sup> hym of the<sup>3</sup> hete. ¶ And whan he was in the watir, there come a man in his likenesse, that he saw not, and did on his clothes, and went vp on his<sup>4</sup> horse, and rode to the paleys<sup>5</sup> of the Emperour, and there<sup>6</sup> was received of aH the people 'as Emperour.'<sup>7</sup> And<sup>8</sup> the Emperour, that was in the watir, whan he was wele coled, he went out of the watir; ¶ and<sup>9</sup> when he come to lond, he founde neither his<sup>10</sup> clothes nor<sup>11</sup> his horse; and so<sup>12</sup> naked he loked aboute,<sup>13</sup> and saw no man. Than he wept bitterly, and said with a gret voice, "Allas! allas! what shaft I do?" And while he sorowed thus, he saide in his hert; ¶ "Here nert-hande<sup>14</sup> dwelleth a knyght, that I made a<sup>15</sup> knyght. I shaft go to him, and shew to<sup>16</sup> hym my disease; and I shaft have clothes of hym, and so I shaft go home to my paleys." Than he went to the knyghtes house, and knocked atte<sup>17</sup> gate. Whan the porter herd the knockyng, he asked what he wold? he saide, he<sup>18</sup> wold come

<sup>1</sup> lightyd. <sup>2</sup> freshe. <sup>3</sup> Om. <sup>4</sup> the. <sup>5</sup> peple. <sup>6</sup> Om.  
as the Emperour; and went to the paleys. <sup>7</sup> Om. <sup>8</sup> Om. <sup>9</sup> the. <sup>10</sup> the.  
<sup>11</sup> na. <sup>12</sup> Om. <sup>13</sup> alle about. <sup>14</sup> nere hand. <sup>15</sup> Om. <sup>16</sup> Om.  
<sup>17</sup> at the. <sup>18</sup> I.

your emperour." Then anon the porter openyd the yatis; and when he saw him naked, he seid to him, "what art pou?" "your emperour," quod he. "thou liest," quod the porter, "for þe emperour rode right now here by the yate, with a grete multitude with him; and þefore pou seist þat pou art Emperour, thou shalt appere afore my lord." And anon the porter brought him byfore the knyght; and the Emperoure had good knoulache of the knyght. And when the knyght had herd þe wordis of the porter, he seid to þemperour, "O! ribawde, seist pou that pou art Emperoure?" "yee, withoute doute I am he, þat avaunced the." "I sey pou liest," quod the knyght, "and þefore pou shalt sore aby." He made him to be sore beted and scourged, tyll þe blode ren oute, and aftir to be put oute at þe zatis. Then themperour wept sore, & seid, "Allas! for care how may this be?" tho he thought, "I wold go to an erle here beside, þat was grete of my counseih, þe which I avaunced; I wold to him, and be refresshid of him, & so go home." He knocked at

[*Second Version Adlit. MS. 9066.*]

in anon. and whan the porter saw hym naked, he saide to hym, "What art thou?" he said, "your lord, the Emperour." The Porter saide, "thou liest, ¶ for a litell before thou<sup>1</sup> come, the Emperour come here away<sup>2</sup> withe his meyne; and thou saidist<sup>3</sup> that<sup>4</sup> thou art the Emperour; thou shalt come before my lord." Anon<sup>5</sup> the Porter brought hym before his lord; the Emperour knew wele the knyght, but the knyght in<sup>6</sup> no wise had knowyng of hym. Than said the Porter, "Sir, this rebavde saith that<sup>7</sup> he is Emperour." he said, "ye,<sup>8</sup> so I am, with out doute; and the I made knyght." ¶ The knyght said, "thou liest, harlotte, for a litell before<sup>9</sup> the<sup>10</sup> the Emperour passed here for-bye; and for thou saiest, that<sup>11</sup> thou art Emperour, thou shalt not passe vnponysshed." ¶ Anon he made hym be scourged, till the blood ranne out; and put hym out of his house. ¶ Whan the Emperour was thus scourged,<sup>12</sup> he wept bitterly, and thought with in hym self, and said, "allas! allas!<sup>13</sup> what may this be?" than he said to hym self, "Here nere<sup>14</sup> dwelleth an Erle, that is my most counsellour, the whiche I have promoted to grete dignite. I shall go to hym, and shew to hym my grete myserye, that I may have of hym some clothes." and so he wente

<sup>1</sup> the    <sup>2</sup> Om.    <sup>3</sup> sayst.    <sup>4</sup> Om.    <sup>5</sup> And anone.    <sup>6</sup> on.    <sup>7</sup> Om.

<sup>8</sup> Om.    <sup>9</sup> leaf 5, back.    <sup>10</sup> Om.    <sup>11</sup> Om.

<sup>12</sup> In the MS. two lines are here repeated by carelessness of the scribe.

<sup>13</sup> Om.

<sup>14</sup> nere hand.

his gate; and the Porter come ny, and asked what he knocked. "Open the yatis," quod he, "for I that knock am þemperour." When the porter herd þat, he opened the yatis, as sone as he myght fynd þe keys. When he come, and saw him naked, he seid to him, "O! rybawde, whi hast þou presumyd thi self for to sey that þou were emperour? The Emperour hath ben here a litle afore, and hath y-ete with my lord the erle, and is gon to his paleis, with grete multitude of men; and for þat thou callist the Emperour, þou shalt come afore my lord, and avow thi pele." And when he was y-brought to-fore the erle, he knew the Erle wele, but the erle knew not him. When the Erle had herd, þat he had callid him themperour, he bad him telle, & sey, what was þe cause þat suche a ribawde as he presumyd so hiely in him self? "Forsoth," quod he, "I am themperour your lord; and the I avanced, & made the chief of counseil, & in this tokene, þat I tretid in þe last parlement in suche materes and erandis." þe Erle had þerof merveill, but he wold not trow him, for he had no knoulache of him; and þefore he made  
 1 leaf 163, col. 1.

[Second Version. Addit. MS. 9066.]

to his<sup>1</sup> place. ¶ Whan he come to the 'Erles gate,<sup>2</sup> he knocked. The porter asked hym the cause of his<sup>3</sup> knocking. "Open the gate," he saide, "for I am the Emperour 'that knocketh on<sup>4</sup> the gate." The porter, whan he herd this, he opened the gate; and whan he saw hym naked, he said, "O! thou Ribawde, to what presumption art thou come, that thou namest the the<sup>5</sup> Emperour! It<sup>6</sup> is but a litle while ago, that the Emperour was here with my lord, and toke mete; and so he<sup>7</sup> went to his paleys, with multitude<sup>8</sup> of peple; and for thou saist that thou art the Emperour, thou shalt go to my lord, and there thou shalt aunswere of thyn<sup>9</sup> presumption. ¶ Whan he was brought before the Erle, he knew wele the Erle, but the Erle knew not hym. Whan the Erle herd, that<sup>10</sup> he nempned<sup>11</sup> hym self the<sup>12</sup> Emperour, he said to hym, "Say, thou rebawde, whi saiest thou that thou art the Emperour?" he saide, "for sothe so I am the<sup>13</sup> Emperour, and your<sup>14</sup> lord; and I have promoted the to grete dig-nite, and I<sup>15</sup> have ordeyned the one of my counseilours; by 'thise tokens,<sup>16</sup>—¶ in the last parliament we<sup>17</sup> treted of such nedes." The Erle hadde mervaile 'of his speche, but<sup>18</sup> neverthelesse he gave no  
 1 the. 2 place of the erle. 3 the. 4 knock at. 5 Om. 6 and it.  
 7 Om. 8 myche multytude. 9 thi. 10 Om. 11 namyd.  
 12 Om. 13 Om. 14 thi. 15 Om. 16 this token. 17 were. 18 Om.

him to be presoned, and to sitte there þe space of thre daies, with-oute mete & drinke; and aftir he chargid him þat he shuld go oute of his contre, vpon peyne of lesing of his lyf. when themperour was withoute the zatis, he wept sore, and seid, "Allas! what shal I do now? I am but lorne, for no man knowith me. Best is, þat I go home to my paly, & wete if þe Emperesse, my wif, or any of my meyne wold know me." He yede home; and anon a Grehound, þe which he had lovid moche afore, come wyghtly rennyng to him, and wold haue slayn him, had not ben þat herd him crye had pite of him, and holpyn of him. then themperour yede forth to the yatis of þe paly, and þere he knocked; and þe porter openyd the yate, and asked why he knocked. "Dere Frend," quod themperour, "hast þou no knoulache of me?" "No," quod the Porter, "I haue no knoulache of the." "I am," quod he, "your Emperour, & your lord, & þou berist my clothing vpon the." then seid þe porter, "thou liest, harlot; my lord the emperour sittith at mete, & my lady the emperes by his side, with Erlis & dukys." Tho seid them-

[*Second Version. Addit. MS. 9066.*]

faith to hym, for he had no knowleche<sup>1</sup> of hym; but anon he comaunded him to prison, and there to be kept<sup>2</sup> iij. daies, 'with out<sup>3</sup> mete or<sup>4</sup> drynk'; and after this, for to go out of his Erelodome, on payn of his hede. and so it was done. ¶ Whan the Emperour was thus<sup>5</sup> put out with confusion, he wept bitterly, and said, "Allas! Allas! what shaft I now do? no man knowes me. 'Now wille I go<sup>6</sup> to my paleys, 'to se<sup>7</sup> yf any of my men knoweth<sup>8</sup> me, or the Emperesse my wyf." ¶ Than he went to his paleys; and there come ayenst hym rynnyn a grete paas a<sup>9</sup> Greyhound that he loved wele,<sup>10</sup> and wold have<sup>11</sup> slayn hym, but yf<sup>12</sup> he hadde 'the sonner'<sup>13</sup> cried 'for help,<sup>14</sup> and men for pitee delyvered hym from the Greyhound. ¶ The Emperour hadde mervaille of this, and went to the gate, and ronge atte<sup>15</sup> gate. The porter come, and opened the gate, and asked hym whi he knocked on the gate? he said, "frende, knowest thou me not?" and<sup>16</sup> he said, "no." He said agayn, "I am your<sup>17</sup> Emperour, and thou berest my liveray." The porter said, "Thou liest, harlot; The Emperour sitteth atte<sup>18</sup> mete, and beside hym the Emperesse, with dukes and Erles." ¶ He said, "frend, for goddes love, yf

<sup>1</sup> knowyng.    <sup>2</sup> Om.    <sup>3</sup> to be with out.    <sup>4</sup> and.    <sup>5</sup> Om.

<sup>6</sup> I shalle go.    <sup>7</sup> Om.    <sup>8</sup> know.    <sup>9</sup> leaf 6.

<sup>10</sup> and a grehound, that he loued myche, ran to hym a grete pace.    <sup>11</sup> Om.  
<sup>12</sup> Om.    <sup>13</sup> sone.    <sup>14</sup> Om.    <sup>15</sup> on the.    <sup>16</sup> Om.    <sup>17</sup> the.    <sup>18</sup> at the.

perour, "good Frend, I pray the for the loue of god, þat þou herkene what I shall sey to the; & go to the emperesse, and sey to her in her ere by such tokyns which non knowithe but oonly she & I; and sey to hir, þat I her husband & hir lord stonde nakyd at þe gate; & pray hir to sende me some clothis, þat I may come yn." And þe porter in scorne toke hede to his wordis, & with scorne yede to themperesse, & rownyd with her, & told to hir all the prive tokyns þat were ysaid bytwene hem two. Anon the emperesse made him to be fet yn; and he knew all men, and no man knew him. Þen the Emperour seid, þat sat at the table, "sey, lorell knave, seist þou that thou art Emperour?" "Ya, ser," quod he. tho spake þat othir to alle the lordis aboute him, "Sirs and Frendis, I charge you aboute him, by þe feith ye owe to me, þat ye sey soth, whethir this man be Emperour or I?" "A! ser," quod thei, "this question is not worth, for this losell saw we neuer here to-fore, and the we haue yknow long." Thenne the Emperour chargid hem, þat thei

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it like you, wille<sup>1</sup> ye go on my behalf to the Emperesse, and say in her ere by thise tokens, that no man knowith vpon<sup>2</sup> erthe but she and I, that I stonde naked atte<sup>3</sup> gate, and<sup>4</sup> am her husband, and Emperour, that she sende my<sup>5</sup> clothes, that I may entre my paleys." ¶ The Porter toke all his wordes in scorne; nevertheless scornyngly he went to the Emperesse, and prively rowned<sup>6</sup> in her ere, and told her<sup>7</sup> all<sup>8</sup> the prive tokens that he had herd. ¶ The Emperesse,<sup>9</sup> when she herd this, mervailed<sup>10</sup> gretly, and said to the Emperour, that satte by her, "Sir, I shalle shew you mervaille.<sup>11</sup> there is an harlot atte<sup>12</sup> gate, that seieth he is Emperour, and my husband; and he<sup>13</sup> sendeth to me by the porter all<sup>14</sup> oure prive tokens, that ye and I have done from our yonge age bitwene vs." ¶ The Emperour, when he herd this, he bad<sup>15</sup> he shuld<sup>15</sup> be brought in. When he was brought in, he knew all men,<sup>16</sup> but no man knew hym. ¶ The Emperour said, that satte atte<sup>17</sup> borde, "Say me, rebavde, whi<sup>18</sup> namest thou the for Emperour?" he said, "ye, sir." he that satte at the borde said to all his lordes of his courte, "In the faith that ye owe to me seith, whether 'this man be<sup>19</sup> Emperour, or I?" ¶ They saiden, "this is an vnsavery question; this rebavde we saw never before,<sup>20</sup> but of youre persone of longe tyme we are certayn." ¶ The Emperour said to his

<sup>1</sup> wole.    <sup>2</sup> knowis on.    <sup>3</sup> at the.    <sup>4</sup> that.    <sup>5</sup> me.    <sup>6</sup> he rownyd.  
<sup>7</sup> the emperice.    *Om.*    <sup>8</sup> *Om.*    <sup>9</sup> she merueylyd.    <sup>10</sup> merueylya.  
<sup>11</sup> at the.    <sup>12</sup> *Om.*    <sup>13</sup> *Om.*    <sup>14</sup> hym.    <sup>15</sup> *Om.*    <sup>16</sup> at the.  
<sup>17</sup> *Om.*    <sup>18</sup> he is.    <sup>19</sup> to-fore.

shuld take him, and tey him to Tailles of hors, vpon the hard pavement,—“but I wold not þat ye slee him, but, forsoth, if he euer presume any more so fouly, he shalbe dampnyd to the foulest deth þat I can deme.” And in dede, þe cacchepolis drow him vpon the pavement at þe Tailles of hors, and putte him oute of the cite. Some aftir this Emperour bygan to thenk, what haue I do, or what haue I grevid god, þat I am thus put oute of the Empire, and þat no man knowith me? And as he thought these wordis, hit come to his mynde, how he had I-thought afore in his bed, is þere any god but I!—“A! lord god, now I se wele þat was þe cause þat grevid the, and þefore I shal go to a confessour, and clansy me, and take penance þefore.” There beside duellid an heremyte, þat vsid to shrive <sup>1</sup>him afore; and he yede to this heremite then, & knocked at þe dore. “Who is þere?” quod the heremite. “Opyñ, opyn,” quod the Emperour, “for I am the Emperour, and haue certein prevites to speke with the.” And the Heremyte openyd the dore;

<sup>1</sup> leaf 163, col. 2.

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servautes, “Take<sup>1</sup> this harlotte, and draw hym at the horse-taile, on the pament, by cause he wold have the Empire<sup>2</sup> from me,<sup>3</sup> when he saide that<sup>4</sup> he was Emperour. ¶ Also I wille, yf he of false presumption any more extremete hym of the Empire, that he be put to a foule deehe.” ¶ Than the turmentours,<sup>5</sup> at the bidding of the Emperour, drew hym on the pament, at the horse-taile; and afterward shamfully put hym out of the Citee. when he was put out, and confused, he wept bittirly, saiyn in<sup>6</sup> his hert, “Allas! Allas! that ever I was born, for now I wote not what I shaþ do, ne whether to go!” ¶ Anon he thought, “what have I do ayenst<sup>7</sup> god, that I am thus put out of myne Empire, and no man knoweth me?” while he thought this in his hert, it come to his mynde, that ones he<sup>8</sup> lay in his bedde, and<sup>9</sup> said, “Is there any god but I?” ¶ “O! lord god, this is the cause of myn offence. I shaþ go to my confessour, and be clene<sup>10</sup> confessed of my synnes.”<sup>11</sup> ¶ Ther was that tyme an hermyte, that he was wonte to be confessed at; and he went to his Selle, and called the hermyte. Anon<sup>12</sup> the hermyte come,<sup>13</sup> and asked who was ther? he said, “vndo the dorre, for<sup>14</sup> I am the Emperour, that have for to shew to you my prive counsaile.” Anon the her-

<sup>1</sup> take hym.    <sup>2</sup> emperice.    <sup>3</sup> Om.    <sup>4</sup> Om.    <sup>5</sup> thei.    <sup>6</sup> leaf 6, back.

<sup>7</sup> agayns *passim*.    <sup>8</sup> as he.    <sup>9</sup> he.    <sup>10</sup> clenly.    <sup>11</sup> synne.

<sup>12</sup> Om.    <sup>13</sup> herd.    <sup>14</sup> Om.

and when he saw þe Emperour', anon he put to the dore ayen with aȝ his myght, and seid, "nay, þou art not Emperour' but the devill." Þen thempour' bygan sore to wepe, and seid, "alas! alas! vnappy wrecche þat I am; I pray the, for goddis loue, here my confession þere as I stonde; and let thi dore stond yshit, as hit doth." "For the loue of god," quod the heremyte, "I wolle gladly here the; say what thou wilt." Tho the Emperour' makyd confession, and told how he had grevid his god; "and þerfore I had suche venlaunce." When þe heremite had assoiled him, he openyd a wyndowe, and knew him for emperour', and kist for Ioye. "Telle me," quod the Emperour', "hast þou knoulache of me yit, or doutist of me?" "yis," quod the heremyte, "I know þe now, þat thou art emperour; but as long as þou duelledist in synne, I coude not know the." "I pray the," quod the Emperour', "lene me som clothis, and kever my body; and þen wolle I turne home, & loke if any man can or wolle know me." "yis, my lord," seid þe heremyte; "suche clothis as I haue, thou shalt haue, and I trow to god thei woff know the; but, ser, I

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myte opened the dorres<sup>1</sup>; and whan he saw hym, with a grete hast he shitte the dorres<sup>1</sup> agayn, and said, "thou art not the<sup>2</sup> Emperour, but rather a<sup>3</sup> devell." ¶ The Emperour' herd this, wept<sup>4</sup> fast, and said, "Allas!"<sup>5</sup> I am vnhappy,<sup>6</sup> yit I pray the, for the love of god, here my confession, and lette me stond with out the dorre."<sup>7</sup> The hermyte said, "for the love of god I shaȝ gladly here the." ¶ Anon the Emperour with teres was confessed, how he was proude ayenst god, and what he had thought and said. And whan he was assoiled, the hermyte 'kneled and kissed<sup>8</sup> hym for ioye. ¶ Than the Emperour said, "Now say me trewly, whether thou hast knowyng of me, or thou doutest yit?" The hermyte said, "with outen doute I know the for verrey Emperour', and for my lord; but as longe as thou were in synne, I had no<sup>9</sup> knowyng of the." ¶ Than the Emperour' said, "I pray the, yf thou have any clothes, lene<sup>10</sup> me some, for to hille me with, and so I shaȝ go to my paleys, and I shaȝ<sup>11</sup> se yf any man have<sup>12</sup> knowyng of me." ¶ The hermyte said, "My reverent lord, suche clothes as I have I wille gladly take you; and I hope with outen doute, that aȝ men shaȝ know you; but what he is

<sup>1</sup> dore.    <sup>2</sup> Om.    <sup>3</sup> the.    <sup>4</sup> and wepte.    <sup>5</sup> Om.    <sup>6</sup> an vnhappy man.

<sup>7</sup> beyng the dore shit.

<sup>8</sup> opynd the wyndow, and knew him sothely for the Emperour, and kyssed &c.  
<sup>9</sup> none.    <sup>10</sup> lende.    <sup>11</sup> Om.    <sup>12</sup> yet haue.



merveill what he is, þat occupieth thi dignite." When themperour<sup>r</sup> was I-clothid, he went to his paleis, and knocked at þe yate. the porter openyd the yate, and knelið down, & seid, "ser, my lord, by what wey yede ye oute; for I haue here abide & I-stond long, & I cowde not se you?" "Knowist þou me," quod themperour. "ye, my lord," quod he, "and long haue ydon; But yisterday there come an harlot naked, & come to þe halle, & seid he was emperour." So hit was, þat the Emperour entrid in to þe halle. when knyghtes and lordis saw him come, thei fille down on kne, eche man in his degre, and salowid him, as þei aught to do to themperour. And þat oper Emperour was in chamber with the lady, & herde a grete noise in the halle; [and] he commaundid his chamberleyn to go loke what hit was. When þe chamberleyn had I-seyn what hit was, he come rennyng vp agein, and seid to þe Emperour, "Sir, there is a feir man in the halle, and seith he is Emperour; and he is like to you, þat there is no man in þis world þat may know wheþer of you to be Emperoura." Then seid the Emperour to þe lady,

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that occupieth your place,<sup>1</sup> vtterly I wote not." ¶ Than<sup>2</sup> the Emperour, when he was clad, he went to the paleys, and knocked at the gate. the porter opened the gate; and when he saw the Emperour, he fille a-downe<sup>3</sup> on his knee, and said, "My reverent lord, I meruaile<sup>4</sup> what way ye went out, For I have stond here 'all this day,<sup>5</sup> and saw you not." ¶ The Emperour said, "knowest thou me?" "ye, lord," he said, "of<sup>6</sup> longe tyme I have know you; but<sup>7</sup> yisterday here was an harlot, and went into the halle, and said he was Emperour." ¶ When the porter had thus said, the Emperour went<sup>8</sup> into the halle. 'Ah his<sup>9</sup> knyghtes and other men, when thei sawe hym, worshipfully thei saluted hym; and eche man did hym worshippe, as thei were wont to do to<sup>10</sup> the Emperour.' ¶ The 'other' Emperour<sup>11</sup> was in the chambre that tyme, with the Empresse. when thei herd noise in the halle, he said 'vnto his<sup>12</sup> chamberlayn, "Go and<sup>13</sup> wete what this<sup>14</sup> noyse is." When he come, and saw the Emperour in the halle, he had mervaile; and went ayene<sup>15</sup> fast in to the chambre, and said, "A! my worshipful lord, in the halle is a faire man, that saith he<sup>16</sup> is Emperour, and in all thynges<sup>17</sup> he is like you, that there is no man in the world 'that coude<sup>18</sup> deme verreyly whiche of

<sup>1</sup> dignyte.    <sup>2</sup> Om.    <sup>3</sup> doune.    <sup>4</sup> haue merueyle by.    <sup>5</sup> Om.    <sup>6</sup> a.  
<sup>7</sup> but yet.    <sup>8</sup> leaf 7.    <sup>9</sup> Om.    <sup>10</sup> Om.    <sup>11</sup> tother.    <sup>12</sup> to the.  
<sup>13</sup> Om.    <sup>14</sup> that.    <sup>15</sup> Om.    <sup>16</sup> that he.    <sup>17</sup> thyng.    <sup>18</sup> kan.

“goth ye forth, and seth him, and telle me what it is.” And the lady did so; and when she saw him, <sup>1</sup>She had so grete merveill, þat no man wolde trowe hit. & sone she entrid þe chamber ayen, and seid, “A! ser, what shal I sey now or do? Forsoth I note whethir of you I shal take for my husbond, suche a liknes is atwene you two.” Then spake the Emperour, and seid, “I shaft se him my self.” When themperour come to þe halle, and þei stode both togidre, þere was no man cowde discryve wheþer of hem shuld be Emperour. Then spak themperour þat come doun of þe chamber, “Dere frendis echon, withouten doute þis is your lord, & your Emperour, & þe same þat I made to be drawn with hors, though non of you had koulache of him; and alle was for this skyle. Hit happid þat this man bygan to be so hy in hert, & so proudely, and therefore god put him oute of his empier, tyh þat he had made amendis; and in this tyme I was commaunded by god to occupie his stede, þat the Empire shuld not periss; and I am his aunghel, that haue I-be in the gouernaile and keping, as ye know, vnto þe tyme that he were reconciled to god, & þat peas be made bytwene

<sup>1</sup> leaf 163, back, col. 1.

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you is Emperour.” ¶ The Emperour herd this, and bad the Emperesse “go forthe, and se what he is, and come telle me.” ¶ The Emperesse went, and loked, and mervailed gretly;<sup>1</sup> and went fast<sup>2</sup> into the chambre agayn. “O! Sir, what I shaft say vtterly I wote not, in as moche<sup>3</sup> as I wote not whiche of you is my lord, for ye are so like.” ¶ The Emperour, that was in the chambre, said, “I shaft go forthe and se hym.” Whan thei<sup>4</sup> come into the halle, thei stoden to-gedre; and there was no man in the halle that coude deme which of hem was verry Emperour. ¶ Than said the Emperour, that come out of the chambre, “worshipful Sires and Frendes, with outen doute this is your lord and Emperour;<sup>5</sup> this is he that I made to be draw at the horse-taile, and none of you knew him; and this is the cause.<sup>6</sup> ¶ hit be-felle ones<sup>7</sup> that he was over<sup>8</sup> provde ayenst god; and therfor god cast hym downe<sup>9</sup> out of his Empire, till he had made a-seth to god. And I was boden<sup>10</sup> of god to kepe his stede, that the Empire shuld not periss. And I am an aunghel of god, that hath<sup>11</sup> kept the Empire, as ye sene, till<sup>12</sup> he were reconciled to<sup>13</sup> god. and now pease

<sup>1</sup> wonder gretly.

<sup>2</sup> skylle.

<sup>3</sup> swythe.

<sup>7</sup> fille so.

<sup>3</sup> mykylle.

<sup>8</sup> thus.

<sup>4</sup> he.

<sup>9</sup> Om.

<sup>5</sup> the Emperour.

haue.

<sup>11</sup> have sene, vntylle.

<sup>12</sup> of.

god & him; and þerfore receiueth him for your' lord." & so he vanysshed fro hem. And themperour hily thonkid god, þat so sauid him; and aftir he was a deuoute man, & faire endid his lyf.

## MORALITE.

**D**Ere Frendis, this Emperour' may be callid ech Cristen man þat is myghti and riche, þe which for habundaunce of good inhieth him ayens god, *scil.* he is recheles to kepe his commaundementz, and he goth in the forest of this world for to hunte aboute worldly vanytes. but thenne ofte tymes þer riseth a thik clowde and a derk, *scil.* temptacion of the deueil, þe which ofte tymes departith suche a man fro the people of god, *scil.* fro the werkys of mercy; and takith then a grete hete, þat is for to sey, dilectacion of synnyng, & so he puttith of his clothis, *scil.* good vertuys, þe which he receiued in baptisme, and he entrith in to þe water of fleschly affeccions, in þe which a synner is ofte tyme delited. But when a man begynneth to þenk on his syn, and purposith to arise oute þerof bye contricion, then he sechith his clothis, *scil.* vertuys, the which he had yloste, but he fyndeth hem not.—what doth he thenne? He goth then to

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is made with god; Therfor taketh hym to<sup>1</sup> your lord." ¶ whan this was said, the aungeh was out of her sight. The Emperour, whan he saw this, he 'yelded thankyngis<sup>2</sup> to god, that so had saved hym. After this he was deuoute to god, and ended his lyf in pease.

**Declaracio.** Frendes, to vnderstonde gostly, This Emperour is every cristen man, that is myghty and riche, and for habundaunce of richesse and of myght raisethe hym self ayenst god, as he that obeyeth not to goddes wille, neither to his preceptes, but walketh by þe forest<sup>3</sup> of this world, huntyng aboute worldly vanytees. ¶ But ofte sithe ther riseth a derke clowde in a temptacion of the fende, that suche one departeth hym from all his peple, that is, from all the werkes of mercy, and taketh a grete hete, that is, delectacion of synne; and so he putteth of his clothes, that ben his good vertues, the whiche he receiued in his baptyme, and goth into the watir, That is, fleschly affeccions, in the whiche a synner deliteth hym moche. ¶ But whan a man bethynketh him of his synne, he begynneth to flee by contricion, but yit he fyndeth not his clothes; tho be the vertues, the whiche he hath lost by his synne. ¶ Wherfor he gothe to

<sup>1</sup> Om.

<sup>2</sup> yeld thankyng.

<sup>3</sup> leaf 7, back.

þe hous of the knyght þat he avaunced, *scil.* to reson; and reson betith him so ofte tyme as he stonddith ayens þe Synner, and he reprevith him, for he offendith god, & lesith Heuēn, and getith him þe peyne of helle. Aftirward he comyth to þe hous of þe Erle, *scil.* consiens; and he grucchith with him, & presonyth him, and puttith him in many angris & tribulacion, tyH tyme þat he come <sup>1</sup>to the wey of helth. For whenne eny Man doth eny synne, conscience grucchith þerwith; and therefore the Appostih seith, *Omne quod est contra conscienciam, edificat ad iehennam*, þat is to sey, AH þat is ayens conscience, beldith toward helle. Aftir he goth to his owne paleis, *scil.* to the herte, and thinketh how & in what maner þat he had trespassid to god; & þere he may not be receiued,—why? for god is put oute of herte by synne. & the Emperour, *scil.* holy chirch, to whom we owe to be weddid, knowith not þe synner, till tyme þat he be ydrawe atte þe Tailles of hors, vpon þe pavement, *scil.* þou owe to take to mynde fro begynnyng of thy lyf vnto þis present day, where, how, & for what cause, þat þou hast grevid thi god; & then renne to a heremyte, *scil.* a discrete confessour, & shew

<sup>1</sup> leaf 163, back, col. 2.

[*Second Version. Addit. MS. 9066.*]

the knyghtes house, that is, reason; but reason betith hym, as ofte as he manly stonddeth agayn synne, For withstondyng of synne is paynfull; and reason vndirtaketh hym that he hathe offended god, and lost heven, and purchasid helle payn. ¶ Than after, whan he come to the house [of] <sup>1</sup>the Erle, that is, to his conscience, anon it gruccheth ayenst hym, and putteth hym to prison, That is, he involves hym in grete sorowes and diseases of hert, for his synne, till he come to the way of helthe. For whan a man hathe do synne, his conscience gruccheth; as the appostle saith, AH that is done ayenst conscience, edefieth Helle. ¶ Than he gothe to his owne paleys, that is, to his owne hert, and thynketh what and how moche he hath offended ayenst god, and may not be receiued; for by synne god is put out of the hert. ¶ And the [e]mpresse, that is, holy chirche, to the whiche he shuld be wedded, [kn]oweth not a synner, till he be at the horse-taile, by the [p]ament, That is, thou owest to have in mynde, fro the begynnyng of thi lyf vnto this tyme, ¶ what that is, how, and where, and for what cause, and how ofte thou hast offended god;

<sup>1</sup> Part of the margin of leaf 7, back, seems to have been written on a loose slip, which was then removed, so that the beginnings of some of the lines lack the first letters.

to him what, & howe moche þat þou hast grevid god ; and so by good argument þou shalt recouere thi clothing, *scil.* vertuys, þat thou lostist ; and þen þou shalt mow go vnto þe paly of Crist, where the porter, *scil.* prelat, *scil.* god him self, shalle opene to the the yate of heuen). And then all thine, *scil.* aungels, shul know þe, and þou shalt regne þere withouten ende, with the blessed lord, *Qui cum patre &c.*

## [ XXIV. ]

## AVERYOS THE EMPEROURE.

(OF THE KNIGHT WHO LOST HIS WIFE AND TWO SONS, AND HOW THEY WERE FOUND.)

**A**verios was a wise emperour regnyng in the cite of Rome ; and he let crye a grete feste, and who so euer wold come to that feste, and gete victory in tour[n]ement, he shuld haue his doughter to wyf, aftir his decesse. So þere was a doughti knyght, & hardy in armya, and specially in tour[n]ement, þe which hadde a wyf, and two yong children, of age of thre yere ; and when this knyght had herd this crye, in a clere morowenyng he entred in to a forest, and þere he herd a nyghtingale syng vpon a tre so swetly, þat he herd neuer so swete a melody afore that tyme. The knyght sette him doun vndre the tre, and seid to him self, “now, lord, if I myght knowe what this brid shold bemene !” þere come an old man, and seid to him, “þat thou shalt go within thes thre daies to þe Emperours feste, & þou shalt suffre grete persecucion or þou come þere ; and if þou be constant, & pacient in all thi tribulacion, thy sorowe shal turne the to grete ioy ; and, *ser,* this is the interpretacion of his

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[*Second Version. Addit. MS. 9066.*]

and so rynne to the hermyte, that is, a secrete confessour, and shew to hym how thou hast offended god. And so it foloweth, that thou may recover, and gete agayn thi clothes, that are the vertues, that is lost by synné ; and go to the paleys of holy chirche, where the porter, that is, the prelat, shall take the in. and god shall open to the the dorre of the kyngdome of heven, whan thou diest ; ¶ And all thyn, that ben the aungels of god, shall there know the ; and there thou shalt reigne in the hevenly Empire ; to the whiche <sup>1</sup>bryng vs the Emperour of heven Ihesu crist ! Amen.

<sup>1</sup> leaf 8.

song." when this was seid, þe old man vanysshed, and þe brid fly away. tho the knyght had grete merveit; he yede to his wif, and told her the cas. "ser," quod she, "þe wif of god be fulfilled, but I counsell þat we go to þe feste of the Emperour, and þat ye thynk on the victory in the tour[n]ement, by the which we may be avauced and holpen." when the knyght had made all thing redy, þere come a grete fire in the nyght; and brent vp all his hous, & all his goodis, For which he had grete sorowe in hert; <sup>1</sup>Neuertheles, notwithstanding all this, he yede forthe toward the see, with his wife, and with his two childryn; and þere he hired a Ship, to passe ouer. When thei come to londe, þe maister of the Shippe asked of the knyght his hire for his passage, for him, & for his wif, and for his two childryn. "Dere Frend," seid the knyght to him, "dere frend, suffre me, & þou shalt haue all thyn, for I go now to the feste of theemperour, where I trust to haue þe victory in tur[n]ement, and þen þou shalt be wele ypaid." "nay, by the feith þat I owe to þemperour," quod þat othir, "hit shal not be so, For but if þou pay now, I shal holde thi wif to wed, tyll tyme þat I be paid fully my salary." And he seid þat, for he desired þe loue of the lady. tho the knyght profren his two childryn to wed, So þat he myght haue his wif; and the Shipman seid, "nay, such wordis beth vayn, for," quod he, "or I wol haue my mede, or els I wolle holde thi wif." So the knyght lefte his wif with him, and kyst her with bitter teris; and toke þe two childryn, scil. on in his oon arme, & þat othir in his nek, and so he yede forth to the turnement. Aftir þe maister of þe Shippe wolde haue layn by the lady, but she denyed hit, & seid, þat she had lever dey þan consente þerto. So within short tyme, þe maister drew to a fer lond, and þere he deied; and þe lady beggid her brede fro dore to dore, and knew not in what lond her husband was duelling. the knyght was gon toward the paleis, and at þe last he come by a depe water, þat was impossible to be passid, but hit were in certain tyme, when hit was at þe lowist. þe knyght sette doun oo child, and bare the othir ouer the water; and aftir þat he come ayen to fecche ouer þe othir, but or he myght come to him, there come a lion, and bare him away to þe forest. the knyght

<sup>1</sup> leaf 164, col. 1.

pursued aftir, but he myght not come to þe lion; and þen he wept bitterly, and yede ayen ouer the water to þe othir child; and or he were ycome, a bere had take þe child, and ran þerwith to þe forest. When þe knyght saw þat, sore he wepte, and seid, "allas ! þat euer I was bore, for now haue I lost wif and childryn. O þou brid ! thi song þat was so swete is yturned in to grete sorowe, and hath ytake away myrth fro my hert." Aftir this he turned toward the feste, and made him redy toward the turnement; and þere he bare him so manly, & so doutely in the turnement, and þat twies or thries, þat he wan þe victory, and worship, and wynnynge of þat day. For þe Emperour hily avauncid him, and made him maister of his oste, and commaundid þat all shuld obey to him; and he encresid, and aros from day to day in honure and richesse. And he went aftirward in a certain day in the cite, [and] he found a precious<sup>1</sup> Stone, colourid with thre maner of colours, as in oo partie white, in an othir partie red, and in the thrid partie blak. Anon he went to a lapadary, þat was expert in þe vertue of Stonys; and he seid, þat þe vertue of thilke stone was this, who soeuer berith the Stone vpon him, his hevynesse shaft turne in to ioy; and if he be pouere, he shal be made riche; and if he hath lost any thing, he shaft fynde hit ayen with grete ioy. And when the knyght herd this, he was glad and blith, and thought in him self, "I am in grete heuynesse & pouerte, for I haue lost all that I had, and by this Stone I shal recouere all ayen, wheþer hit be so or no, god wote!" Aftir, when he must go to Bataile of the Emperour, he gadrid to-gidre all þe oste, and among hem he found two yong knyghtis, semely in harneis, & wele I-shape, the which he hired for to go with him yn bataill of the Emperour. And when thei were in the Bataill, þere was not oon in all þe bataill þat did so doutely, as did the two knyghtis þat he hired; and þerof this knyght, maister of þe ost, was hily gladid. When þe bataill was y-do, thes two yong knyghtes yede to her oste in þe cite; and as þei sat to-gidir, thelder seid to þe yonger, "Dere Frend, hit is long sithen þat we were felawys, and we haue grete grace of god, for in euery hatail we haue þe victory; and þerfore I pray you, telle me of what contre ye were ybore, and in what

<sup>1</sup> leaf 164, col. 2.

nacion? for I askid neuer this of the or now; & if þou wilt telle me soth, I shal telle my kynrede, & where I was borne." And when oo felawe spak þus to þe othir, a faire lady was loggid in þe same ostry; and when she herd þe elder knyght speke, she herkened to him; but she knew neither of hem, and yit she was modir of both, & wyf of the maister of the Oste, the which also þe maister of the Shippe wíthhekð for shiphire, but euer god kept her fro synne. Then spake the yonger knyght, "Forsoth, good man, I note who was my Fader, or who was my modir, ne in what stede I was borne; but I haue this wele in mynde, þat my fader was a knyght, and þat he bare me ouer the water, and left my eldir brothir in þe lond; and as he passid ouer ayen to fecche him, þere come a lion, & toke me vp, but a man of the cite come wíth houndis, and when he saw him, he made him to leue me wíth his houndis." "now, sothly," quod þat othir, "and in þe same maner hit happid wíth me. For I was þe sone of a knyght, and had only a brothir; and my fader brought me, & my broþer, & my modir, ouer the See toward themperour; and for my fader had not to pay to þe maister of the ship for the fraught, he left my modir to wed; and þen my fader toke me with my yong brothir, and brought vs on his bak, & in his armys, tyh þat we come vnto a water, and þere left me in a side of the water, and bare ouer my yong brothir; and or my fader myght come to me ayene, to bere me ouer, ther' come a bere, and bore me to wode; and þe people þat saw him, made grete cry, and for fere the bere let me falle, and so wíth thelke people I duellid x. yere, and ther' I was ynorished." When þe modir herd thes wordis, she seid, "withoute doute thes ben my Sonys;" and ran to hem anon, and fil vpon her nekkes, and wepte sore for ioy, & seid, "A! dere sonys, I am your modir, þat your fader left wíth þe maister of the Shippe; and I know wele by your wordis and signes þat ye beth true brethern. But how it is wíth your Fader, þat I know not, but god, þat all seth, yeve me grace to fynd my husbond." And alle that nyght þes thre were in gladnes. On þe morow þe modir rose vp, and þe childryw, scil. þe knyghtes, folowid; and as thei yede, the maister of þe Oste mette wíth hem in þe strete, and þough he were her fader, he knew hem



not, but as þei had manli fought þe day afore; and þerfor he salued hem honourably, and askid of hem, what feir lady þat was, þat come with hem? Anon as þis lady herd his voys, and perceyued a certeyn signe in his frount, she knew fully þerby that it was her husband; and þerfore she ran to him, and clypt him, and kyst him, and for ioy fille doun to the erth, as she had be ded. So aftir þis passion, she was reised vp; and then the maister seid to her, "Telle me, feir woman, whi þou clippest me, and kyssist me so?" She seid, "I am thi wif, that þou leftist with þe maister of the Ship; and thes two knyghtes bene your Sonys. loke wele on my front, and see." Then the knyght byheld her wele, with a good avisement, and knew wele by diuerse tokyns þat she was his wif; and anon kyst her, and the Sonys eke; and blessid hiely god, þat so had visited hem. Tho went he ayen to his lond, with his wif, and with his children, and endid faire his lif.

## MORALITE.

**D**Ere frendis, this Emperour is our lord Ihesu Crist, the which callith vs to the turnement of penaunce, wherthurgh we mow come to euerlastyng ioy. The knyghtes two sonys and his wif is eche good Cristen man; þe which owith to redy him toward þe way of heuen by praiers, fastyng, & almysdede, to take with him his wif, scil. his flesh, þat it obey vnto þe goost in all þinges. the two childryn bethe reson and wille; if þe which two accorde<sup>1</sup> wele togider, thei mow sekirly come to the tur[n]ement of penaunce. the brid, þat singeth so swetly, is þe holy gost, þe which is euer puttyng grace in to vs, if we wol aske hit, as the gosseþ makith mencion thus, *Petite, & accipietis*, þat is to sey, askith, and havith; *Pulsate, & aperietur vobis*, that is to sey, knockith, and hit shalbe openyd to you. Neuertheles it behouyth þat ioy of yongith be turnyd to sorowe of penaunce, and alle our vices be brend vp with þe fire of þe love of god, So þat we love<sup>2</sup> god ouer all thinges, & set all erthely thinges atte nought. The Ship in which vs owe to entre is penaunce, and þerfore seith Ierom, *Secunda tabula post naufragium est penitencia, &c. exponitur supra.* And þerfore we se wele by ex-

<sup>1</sup> leaf 164, back, col. 2.<sup>2</sup> that in love of, MS.

perience, þat if any man must nedis passe the See to þe holy lond, in fulfilling of vowys, and behotith þat he made, þefore þen if hit hadde, þat there be in þe water two Shippis, of þe which oon is ychargid, and þat othir is vnchargid. Now to our purpos. þere bene two Shippis, *scil.* baptym & penaunce; baptym is charged, for hit is oure first sacrement, and be þat we ben ysavid, and þefore þat is passid, and may not be take ayen; and þefore nedefully we must take the Ship of penaunce, as did the knyght, with his wif & his childre. but þe knyght left his wif with þe maister of the shippe, for he myght not pay; So do þou leve thi flesh with a discrete confessour, that is to sey, fleshly affeccions; & take with the two sonys, as reson and witt; reson to gouerne thi lif, & wil to do þat is plesaunt to god. for þere is nothing better þan that þat is yoven to god with a good witt, in so moche þat in certain places & tymes witt is take as for dede with god. And so vs must passe ouer the worldly water; But many doth ofte tyme as did þe knyght, þat left oon of his children vpon þe lond; So þat what tyme reason is depressid, then comyth þe Lyon, *scil.* þe deviH, & gostly ravissbeth a man. Neuertheles then þe hurde, *scil.* a prechour, comyth often tyme, in so moche þat þe deviH lettith a man to falle from his power, and þen he is norissed of holy chirche in good werkes. Now he wolle seche the othir, *scil.* witt, by þe which he shuld please god, but the bere, *scil.* þe werkes, ravissbeth þe witt, in so moche þat he hath no witt to fulfille no meritory werkes. But yit ofte tyme prelates, prechours, and doctours ravissbeth by holy Scripture such a witt, and makith hit to be norissed by doctrine of god, vnto þe tyme þat a man know what & how moche he hathe trespassid vnto god. Then aftirward the knyght is ymade maister of the Oste, & wan þe victory in batails. In þe same maner, when a man ouercomyth þe deviH, then he is maister of him self, <sup>1</sup>yn gouernyng of his owne soule, puttyng away vices, & plantyng vertuys. Aftir al this, the knyght<sup>2</sup> fyndithe a ston, I-colowrid with three diuerse colowres, so he, aftir that he hathe ouercome his enmyes by penaunce, he findithe a stone *scil.* Christum,<sup>3</sup> Crist, þat seithe, *Ego sum lapis*, &c. þis is to sey, I am a stone, the whiche is colowrid with iij. folde coloures, *scil.* with

<sup>1</sup> leaf 165, col. 1.<sup>2</sup> knight, MS.<sup>3</sup> MS. Xpm.

myte of þe fadir wisdom of þe sonne, & meknesse of the holy goste. And he þat shal have þis stone, shal have euerlastyng lyf; and so owr hevines þat we have heer shalle tourne into Ioye, and so we shalle mowe come with oure wyf, *scil.* oure flesche, & oure sonys, *scil.* Reson & will, [to] have ay lastyng' lyf, aftir owre desseca. *Ad quam nos &c.*

## [ XXV. ]

## PLEBEIUS THE EMPEROURE.

(HOW THREE KNIGHTS WERE MURDERED, AND HOW THE MURDERS WERE FOUND OUT.)

**P**Lebeius was Emperoure Regning in the cete of Rome; þe whiche ordeynid for a lawe, that wacchemen shulde eche nyght go aboute þe cete, & visite eche house, þat þere was no misgouernayle þere in, wher by þe cite myght peril or harm, & þat þere were no manslaughter, ne sodeyne deth in Eny house. So in a tyme þere was an olde knyght, named Josias, þe whiche had to wyf a freshe yonge wenche; and this yonge woman vsid to syng so swetly, that mony men drow for hir love to hir house, and speke to hir for a maner love þat is forbode. And this Emperoure had in his hous iij. yonge knyghtes, *scil.* that is to seye, Pirellus, þat was stiward; Oliuerus, þe whiche vsid to wynne victory in bataile in euery place; and the thirde was named [Lemicus. The firste] knyght, *scil.* pirellus, yede prively vnto the forsaide woman, þe olde knyghtes wyf, and proferid hir many yiftis, yf so were þat she wolde assente to his desire. "what wolt þou yeve to me?" quod she, "yf I fulfille thi wille?" "XX. marke," quod he. "Then I graunte," quod she; "but telle me what tyme & what oure þou wolte come with þi money, & I shalle in the mene tyme avise me yf I wolle fulfille thi wille; I shalle yeve the aunswere or longe tyme be." Afftir þat come Oliuerus to hir & spake to hir for the same mater, but he wist not that his felow had be þere afore. þen she saide to him, "þou shalt Come, & do thi wille." when Oliuerus had this aunswere, he was glad, & he yede his weye. And þoo come the thirde knyght, ande spake to hir of the same mater, but he wist not that his Felawes had ben

ther afore. And̄ tho he saide to hir, "what shalle I yeve to the, In conducioṅ<sup>1</sup> þat I shalle do my wille withe the?" "þou shalt yeve me xx. marke," quod̄ she, "an then I shaḷl tel the when and̄ in what houre, þat thou shalt come & ligge withe me." "I assente," saide he, & yede home to the place. And̄ sone aftir þe malicious woman̄ yede, and̄ discourer̄ to hir husbonde þe counsaill of alle thre knyghtes. "And̄ þerefore, sir," she said̄, "I pray þe, sir, yef me counsaill, how that I may have alle hir yiftes, and̄ save my selve fro synfull werke." þen spake hir husbonde, "þowe shalt," quod̄ he, "sey to the fyrst knyght, þat he brynge his mony at mydnyte; and̄ to the secounde, þat he bring his money at þe thirde cockis crow; ¶ and̄ to the thirde knyght, þat he bryng his mony in the morowe. ¶ And̄ I Shalle steke the dore aftir hem, & sle hem, when thei buthe entred̄; and so we shaḷl have þe mony, & þou shalt be vnfilid̄." Theṅne aftirward̄ she saide to the iij. knyghtes, as ye haue hur̄, & þat they shuld̄ come yn̄ the nyght folowyng, & thei shulde have hir wille. So the firste knyght come at mydnyght, and knocked̄ at the dore, trowng that hir husbonde wers absent. she come, and̄ askid̄ the cawse of his cnokkyng. "A!" quod̄ he, "I am Pirel, the knyght." "A! be stille," quod̄ she, "hast thou browte þi money?" "yee," quod̄ he. "Entir then," quod̄ sche; openid̄ þe dor, & he enterid̄ in derknesse. the Olde knyght stekid̄ the dor aftir him, & yede, & slow this knyght, an spoyled̄ him bothe of monye & of clothis, & drowe his body into a prevy caumbre. Aftir this, at þe iij. cockis croweyng, come þe Second̄ knyght, with his money; & as it was I-don̄ with þe first, so was it don̄ with the secounde; & his body was drawe into a chaumbr̄. In the morow come the thirde, and̄ knew nothing of the chauce of his felowes; & when̄ he was comyn̄ in, hir husbonde smote him on̄ the hede, & he fel downe dede, and his body was drawe into þe same chaumbre. Then spake sche to hir husbonde, & seide, "sir, we have I-do a perillowse dede; þes knyghtes shul sone be sought, & yf thei be not I-founde, þere wolle be serche made for hem fro hous to hous, & yf they be founde with vs, we shulle have a foule dethe; & þerefor, sir, it is goode that we werke wysely." "Say thi best

<sup>1</sup> leaf 165, col. 2.

counsailh," quod he. then saide she, "þow knowest wel, þat þere is a lawe I-made, þat wacchemen shulle goo aboute in tyme of þe nyght, & visite <sup>1</sup>Eche house; and on of the wacchemen is my broþere; & when he comythe by the strete, I shal make him Entre priuely, & telle him of this dede, & so I truste that he wolle deliuer vs." then saide he, "this is a gode counsailla, yf þou do as þou saist." So in tyme of the nyght, when wacchemen come blowyng hir hornes, þis yonge woman heryng the horne of hir broþere, come to him, & saide, "Gode broþer and frende, come to my hovse, for I have þere a certen previte to shew to the." he come in, & she saide to him, "take now goode hede, my swet broþer, of that I shalle sey to the, & helpe to socour me in this gret nede, for þere fal a cas þe last nyght. A knyght come to my hovse, & spake vnRuly wordes to my husbonde, & so myn husbond kyllid him, and his body is hid in a chaumbr; & yf oure house were I-serchid, & þe body wer I-founde, we myght have a foule dethe; and þefore, der broþere, as thow lovist me & my lyf, Remeve him in to som oþere place, þat he be not I-founde þere, & þou shalt have goode mede." "A! suster," quod he, "I wolle not fayle þe, in lyf ne in dethe; and þefore take me his body in a sakke, & I shaft cast it into the see." She toke him þo the body of the firste knyght, & she wolde be-knowe of no mo. & [he] toke [it] than, & Ranne to the myddis of the cite, & þere was an arme of the see, & þere he caste it in. & when þis was done, he Ran a-yene to the house of his suster, and bad hir to yeve him drinke, for he had deliuered hir of the knyght, in grete Ioye to hir. she yede to draw wyne in to the chaumbr, wher as þe oþer twoo bodijs lay; & þenne she cride with an hie voys, and saide, "O broþer myn, helpe me now! þe knyght, þat þou castiste in to the water, is her a-yene." he trowid hir wordes, & entirid with hir into the chaumbre, & saide, "how is this? I caste him into þe see, & now he is her a-yene! take him me, & I shaft ordeyne For him in an othir maner." then sche toke him þe body of the secounde knyght; & he trowid that it had be the first, and he tide a grete stone abovte his necke, & so he caste him into the water. And þoo he come a-yene to hir house, and tolde how he had I-doone. Sche

<sup>1</sup> leaf 165, back, col. 1.

rose vp to fecche drink ; and as she was in þe caumbr', she cride as she did afore, and saide, "Out ! broþer, out ! for he is I-come ayene." when he harde that, he mervaylid strongly, Trowing euer that it had ben the first knyght. þen<sup>1</sup> in angir he toke him, & put him in a Sakke, & saide, "I caste the firste in the see, & sithen I fonde þe her' ayene ; aftir that I put a gret stone aboute thi necke, & yit þou Rise ; I triste now I shalle pley sikir with the." he yede with the knyght in to a foreste ; and þere he made a grete fire, and caste þe knyght þere in. And as this waccheman yede from him, he purposid to sitte down, & esid him selue. & þere come a knyght Ridinge bi þe same wey, be-cause that þere was made a crye of Tornement, for the whiche crye many knyghtes come thidir to the cite. when this knyght þat was accorded,—& hit was grete froste,—& he saw þe fyre, he descendid of his horse, & yede to þe fyre, & warmid him. Ande as he stode so, the forsaid waccheman come to him, and askid what he did there, & what he was. & he saide, "I am a knyght." "Nay," quod he, "thow art a devil ; firste I caste þe in the see, and that opere tyme I caste þe on þe water in a sakke, and the thirde tyme I caste the in þe fyr', and yit I Fynde the her' with thin horse !" he toke the knyght, & the hors, & caste hem boþe in the fere ; & yede home, & tolde his suster, and she yaf him goode salarye, & he went his wey. In the morow þes knyghtes weer I-sought fro house to house, & non was I-founden, & þerefor was made grete lamentacion. Aftir hit happid, þat þis olde knyght, þat slowe the knyghtes, fel at stryf with his wyf, in so muche þat he wolde have smetin hir ; and when she sawe þat, she cride with an hihe voyse, "A !" quod she, "wolt þou slee me, as þou didest the iij. knyghtes ? nay, þou shalt lye." þe peple, þat was þere present, marvayled þere of, and tolde it to the Emperoure ; & boþ wer I-taken, scil. the knyght & his wyf, and thei were compellid to sey the sothe, from þe begynnyng to the endyng afore the Emperoure, & to telle how thei kyllid þe iij. knyghtes ; and so at the last þei had a foule deþe.

<sup>1</sup> leaf 165, back, col. 2.

## MORALITE.

Dere frendes, þis Emperoure is oure lorde Ihesu Crist, þe whiche ordeynid̄ for a law, þat wacchmen, *scil.* prelates & confessoures, owe to go aboute þe cite of oure herte, puttyng away vices, and̄ plontyng vertus. þe olde knyght is this worlde, the whiche hath weddid̄ a wyf, *scil.* þe deville; and̄ wel may the worlde be I-callið þe wyf of þe devil, for it is I-sette al in wikednesse. Now <sup>1</sup>þe wyf, *scil.* þis worlde, singiþe so swetly, þat þe iij. knyghtes comithe to hit. by þes iij. knyghtes we vndirstonde þre kyndes of men, *scil.* men þat were afore þe advent of Criste; some in tyme of Crist; & some aftir Criste; For in euery state of þes iij. many ben deceyvid̄ by þe worlde, & kyllid̄ by the devil, and̄ spoylid̄ of all hir goodes, *spiritually* for to speken. What is þefore to be do in þis cas? Certeynely, þat a wacchman, *scil.* a prelate or a confessoure, putte hem in the sakke of penaunce, to confession); & first late him be caste into the water of contricion); aftir late be put aboute his necke a grete stone, *scil.* þe yoke of penaunce, to confessioun);<sup>2</sup> and̄ aftir late him be caste in to the fyr̄ of þe love of god̄, *scil.* that he love god̄ above al thinges, with al his herte, & with al his soule. þe knyght, þat Ridethe to the turnament, is a man Redy to gete & to fonge vanytes of the worlde, & for to walke in peryll of synne; and̄ siche a man) most discende fro his hors of pryde, and̄ not Only to stonde be-syde the fyre of the love of god̄, but to be cast þere in, *scil.* þat he sette fully his hope in god̄, and̄ not be dul in the feithe, ne wauere in the comavndementes of god̄. & yf he do thus, he shalle have a goode mede, *scil.* a good Sentence in the day of dome, when he shalle here that shal be saide to him, *Venite, benedicti Patris mei, percipite regnum quod vobis paratum est ab origine mundi*, This is to sey, Comythe ye blessid̄ childerin of my fadre, takithe the kyngdom)<sup>3</sup> þat was ordeynid̄ for yow fro the begynnyng of þe worlde. *Ad quod &c.*

<sup>1</sup> leaf 166, col. 1.<sup>2</sup> In the MS. by negligence of the scribe, two lines are here repeated.<sup>3</sup> kyngdone, MS.

## [ XXVI. ]

## CESAR THE EMPEROURE.

(HOW A GREYHOUND SAVED A CHILD FROM A SERPENT.)

Cesar the Emperoure was a wyse man Reigninge in the cete of Roome; In whos Empire was a knyght, named folliculus, þe whiche knight louid ouer al thinges in the worlde Iusting and tornement. & this knyght had a litle babe to son, and no mo chiklerin; & he ordeynid for fostering & noreshing of this childe iij. norisis, *scil.* on to wasshe his clothis, anopere to fede or to pasture him with pappe, & þe þirde to bringe him on slepe <sup>1</sup>with songes & Rockynges. Also this knyght<sup>2</sup> lovid passantly þe grehounde, with the faucon, bycause þat þei neuer faylid of their pray comunly. Hit happid, þat this knyght made a tornement to be proclaymid to don, in a greene place ny to his castel; & many come ther to. when þe day come, the knyght armid him, and yede forthe; þe lady, & al his meyne, and the norisse yede forthe also, & lefte þe childe in the cradille; þe grehounde lay by a walle, and þe faucon sat on a perche. þere was in a certein hole of the same castell a serpent I-bred & broute furthe, & had þe þere longe tyme; and when this serpent harde so grete a noyse of peple goyng oute toward the tornement, she put oute hir hede at an hole, & sawe the chylde by him selve. she come oute, for to sle the childe; and when the faucon sawe that, she made gret noyse with hir winges, and þere with awoke þe grehounde fro slepe, þat the grehounde myght go & defende þe childe. Then the grehounde awakid, by stiryng of the faucones wynges, & shoke him selve, & be-helde þe serpent, and Rhan fersly to hir; & þe serpent was on the on side of the cradill, & the grehounde on the opere, for to defende the childe in þe cradell. & þei foute sore togeder, & þe serpent boot þe grehonde greuously, þat he bled stronge; and the grehounde Ran woodly to þe addr, & slowhe hir; & so with hir fityng þe cradil ouertornid; but the cradill had iiij. feet, that kepte the childes fese fro the grounde. & when the Grehounde had I-slawe þe serpent, he yede to his kenell, biside the walle, and likkid his wounde. And by that tyme the tornement was cessed & doon

<sup>1</sup> leaf 166, col. 2.<sup>2</sup> knyght, MS.



The norissis come home; & when þei sawe the cradih I-tornid vpsodoune & þe flor' bloody, & þe grehound' bloody, also thei trowed þat the grehounde had slayne þe childe; & þerefor withoute tareynge, or thei wolde goo to the chylde, thei' seide, "Go we, fle away, or we be dede!" And as thei yede, þe lady met with hem, as she come fro the play; & she askid of hem whi thei fledde? & þei saide, "wo is to yow & to vs, for þe grehound', þat ye love so welle, hape slayne your sone, & lithe by the wañ al bloody!" The lady fel downe on a swoun, and saide, "Alas! is my sonne dede?" And as she cried, þe knyght come fro the torneament, and askid the cause of hir criinge. Þenne sche saide, "Wo is to yow & to me, for your grehounde hathe slayne youre sone!" then þe knight was halfe woode for wo; he Enterid into the halle; and [when] the grehounde sawe his lorde come, he aros, and as he myght, he made Ioye with his lorde, as he was wont to do. But the knyght anon in his woodnesse, trowing the wordes of his wyf, drowe oute his swerde, and smote of his grehoundis hede; and þo he yode to the cradih, & turnid hit vp with his honde, & saw his childe Safe & sounde, and biside the cradell lay the serpent dede; & by that he vndirstode, þat the grehounde had slayn the serpent, for defens of the childe. And then he cride with an hihe voyse, "Allas! allas! for at the wordes of my wyf I have slayne my gentil grehounde, þat failid neuer of his pray, and also savid the lyf of my childe; þerefore I wolle take penaunce." he brake his sper' in thre partijs, & put his wyf in preson, and yede him selfe to the holy londe; & þere he livid al his lyfe, & his son helde his eritage; & so he made a fayre ende with the worlde.

## MORALITEE.

Dere frendes, þis Emperour is the fadir of hevyn; the knight in þe Empr' is eche worldly man þat<sup>s</sup> lovithe torneamentes & Iustinges, scil. vanitees of the worlde. þe childe in þe cradil is a childe washe in baptesme; þe cradil hathe iiij. feet, þat the visage myght not touche the erpe; so þe contryte hert most have iiij. fete, that is to sey, iiij. cardinales vertutes, þat hit tovche not erthely thinges,

<sup>1</sup> the, MS.<sup>2</sup> leaf 166, back, col. 1.<sup>3</sup> þat the worlde þat, MS.

ne do no thing but that shulde be plesynge to god. þe Firste norise, that is sette<sup>1</sup> to wasshe þe childe, is contricion, the whiche wasshithe away synne of man; & þerefor<sup>2</sup> seithe Ambrose, *Lacrime lavant delictum Quod pudor est Confiteri*, ¶ This is to sey, teris wasshithe synne that is shame to be shewid.<sup>3</sup> the secoude norise is confessioun, the whiche fedithe a man in goode werkes; for as the body liuith be kyndly mete, Right so dothe the soule by gostly mete. þe pirde norise, þat Rockithe the childe to alepe, is verey satisfaccion for synnis, <sup>4</sup>þe whiche makithe a man to Reste in euerlasting Ioye. The knyght yede to the tornement, *scil.* as ofte as a man goþe to the Iolytees of worldye speculacions, & hathe delectacion in hem, in þat þat he is I-ocupied aboute þe worlde, & in vnleful desiris. Now þe childe, *scil.* þe soule, is lefte by hit selfe withoute helpe; for as þe A-postel seiþe, *Non potestis deo seruire & mammons*, þis is to seyne, ye mow not bothe serve god and the devil, or to the worlde or to the fleshe. þe serpente in the hole is þe devil, þe whiche euer more goþe abovte to seche whom he maye deuoure, *scil.* to sle a soule by dedely synne. þe Faucon seyng this, makethe a flakeryng with his wynges,—what is that? this faucon is þi consiens, that hathe two wynges, to stire þe grehounde of Reste; oo wyng is hope to have euerlasting Ioye, þat othir<sup>4</sup> wyng is<sup>4</sup> drede of euerlastinge payne; & þen þe faucon, *scil.* consiens, makithe soun,<sup>5</sup> as ofte as he grucchithe ayens dedely synne; & þefore þe apostle seithe, *Omne quod fit contra conscienciam, Edificat ad Jehennam*, ¶ vt supra. And when the grehounde, *scil.* Reson, is styrid fro slepe of synne þen he fitithe with þe serpent, in that þat it stirithe a man to goode. The serpent, *scil.* þe devil, woundipe the grehounde, *scil.* Resoun, as ofte as he bryngithe a man to live wilfully, & not by Resoun; & so is þe blode sperkelid aboute the cradil, when þat þe vertus, þe whiche thow toke in baptisme, be depressid & destroyed by the devill; & so þe cradil of thin herte is tornid vpsodowne, *scil.* to the erthe. Neuerþeles for þe foure fete, *scil.* þe iiii. cardinal vertues, whiche a man Recevithe of god, a soule dieth<sup>6</sup> not, *scil.* is not dampnid, as longe as she dwellithe in the body; & þefore seithe oure saveoure, ¶ *Noli mortem Peccato is,*

<sup>1</sup> to sette, MS.<sup>4</sup> wynges, MS.<sup>2</sup> shevide, MS.<sup>5</sup> coun, MS.<sup>3</sup> leaf 166, back, col. 2.<sup>6</sup> dieþeth, MS.

*set vt magis convertatur et<sup>1</sup> viuat*, This is to seye, I wol not the dethe of a synner, but that he be conuertid, & live. The norisshe seep & fleewe, *scil.* contricion, confession, & satisfaccion, *scil.* when a man lithe in synne, and wol not be conuertid to god. þe grehounde sleepe þe serpent as ofte as Resoune ouercomithe the devil, & conuertithe a man to god. The lady cryde, & fel to grounde, þat is when a wrecchid soule torniþe<sup>2</sup> to Erþely thinges, & delicates of þe worlde; & þen it criethe so hie, þat the knyght, *scil.* þe man, drawiþe<sup>3</sup> oute þe swerde of a frowarde wille, as ofte as he folowithe deliciousnes of the fleshe; and then he sleepe Reson, þat sauid þe soule ayenste þe serpent, *scil.* þe devil. And þefore, man, yf thou hast don by instigacion of þe fleshe, do as did the knyght; turne vp þe cradil of thin herte by meritory werkes, & þen þow shalt fynde þi soule saf, & breke þi sper. *scil.* þi lyf, in iij. partiis, *scil.* in prayng, fastinge, and almes; & þen go to the hooly londe, *scil.* þat is to sey, þe kyngdom of hevyn, &c.

## [ XXVII. ]

## LAMPADIUS A WISE EMPEROUR.

(OF A KNIGHT WHO SAVED HIS LIFE BY STATING THREE  
INCONTROVERTIBLE FACTS. HARL. MS. 7333.)

Lampadius Reigned a wyse Emperoure in þe cite of Rome, and amonge al oþere thinges he was mersyfulle; and for grete mercy he ordeynid for a lawe, þat yf ther wer any trespassoure ytake, & browte afore the Iuge, þat couthe seye iij. trewe talis, so trew that no man myght ayene-seye hem, he shulde be I-savid, & have his

<sup>1</sup> vt, MS.<sup>2</sup> leaf 167, col. 1.<sup>3</sup> dravithe, MS.

## [ XXXVIII. ]

[*Second Version. Addit. MS. 9066, leaf 54, back.*]

Lampadius reigned in the Citee of Rome, that was right mercifull; wherfore of grete mercy he ordeyned a lawe, that who that were a man-sleer, a Ravenour, an eveH doer, or a theef, and were take, and brought before the domesman, yf he myght sey iij. trouthes, so truly that no man myght agayn-sey hem, he shuld have his lyf,

eritage. so þere was a knyght, named plebeus; & this knyght en-  
habitid in a woode, & þere he Robbid or slowhe al men that  
travayled by þat way. And when the Iustice or the Iuge hard of  
him, he sente wacchemen & spyeris to fecche him; & anon he was  
I-take, & browte afore þe Iuge. & þenne saide þe Iuge to him,  
"dere frend, ouþere thou most sey iij. trewe poyntes, þat shul be  
vnrepugnable, oþere elles þou shalt be dede." þen þe knyght  
awswerde, "Sir," he saide, "late silens be made, that men may  
her what I shalle seye; &, sir, I shalle fulfille the lawe." "Sirs,"  
quod he, "this is my firste sothe worde, that ye know wel echone,  
þat I have ben al my lyf a thef and a traytour." "is that soþe!"  
seide the Iuge to oþere men; "may ye argu ayenst him?" "Nay,  
sir," quod they, "for yf he had be noo trespassoure, he hadde not  
be I-browte her; certeyne he myght not seye a trewer worde than  
this was." þenne saide þe Iuge, "what is thi secounde point?"  
"Sir," quod he, "it is this, þat it is displeasing to me that I come  
here." <sup>1</sup>"Sothely," seide al men, "þat trowe we wel." "Sey þe  
thirde point," seide the Iuge, "& then þou haste fulfillid the lawe, &

<sup>1</sup> leaf 167, col. 2.

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[*Second Version. Addit. MS. 9066.*]

with all his heritage. ¶ There fille a chaunce aftir, that a knyght  
whos name was Plebeus, wente<sup>1</sup> to the wode, and all<sup>2</sup> that come by  
the wode, he slough, or spoiled hem of all that thei hadden. ¶ When  
the Iustice herd this, he sente spies for to take hym; and when he  
was take, he was brought before the Iustice. than the Iustice  
said to hym, "Frende, thou knowest the law; sey iij. trouthes, or  
els without doute thou shalt be hanged or I etc." ¶ The knyght said,  
"silence, and I shall fulfille the law." when silence was made,  
the knyght said, "Frendes, the first trouthe is this, that I shall  
shew to you alle, that all the tyme of my lyf I have ben a theef, a  
manqueller, and a Ravenour." When the domesman had herde this,  
he said to hem that stoden aboute, "is it sothe that he saith?" thei  
said, "yee, but yf he had ben an eveff doer, he shuld have not  
ben brought hedir, and therefore it is sothe that he said." ¶ Than the  
domesman asked, "Which is the second trouthe?" he said, heryng  
all, "it displeaseth me meketh, that ever I come hedir." the dome-  
sman said, "forsothe we beleve the wele; telle vs now the third  
trouth, and thou hast fulfilled the law." ¶ he said, "the trouthe is

<sup>1</sup> that went, MS.

<sup>2</sup> alle alle, MS.

savidd thi lyf." "Forsope," quod he, "yf euer I may passe from yow, I shalle neuer come her' ayene, withe goddis wille." þenne seide þe Iuge, "sothely, þou hast saide wel, and wel I-savidd thi lyf; goo þerefor, & be a goode man, & trespasse no mor', with thi wille, ayene the Emperour." þe knyght yede his wey, and made a faire Ende.

## MORALITEE.

Dere frendes, this Emperour is oure lorde Ihesu crist, the whiche hathe ordeynid for lawe, þat euerye synner or Traytoure, þat is I-take thorow þe grace of god, and browte afore a Iuge, scil. a discret confessoure, sey iij. sothefastnes, so trewe, þat no devil con sey<sup>1</sup> ayene hem in þe day of dome; þen with oute dowte he shalle have euerlastyng lyf, with the eritage off heuin. The furste trew worde is, & shalle be this, "I am a thef, scil. lappid with swiche synne, and swiche a cryme, and I am a grete synner." The secounde is, "that it is displeasing to me þat I have grevid god so muche, for the whiche I am stressid to come heþere." And the thirde is, "þat if I may passe hens, by the wey of satisfaccion, I

<sup>1</sup> conseyeve, MS.

## [Second Version. Addit. MS. 9066.]

<sup>1</sup>this I shall shewe to you; And I myght ones scape, I shuld neuer come to this place agayne with my good wille." The domysman, when he herde this, seide, "thou haste wisely fulfilled the lawe, and haste sauidd thy lyfe. Go now therefore, and from hensforwarde be a good man, and wil no more offende agaynes god ne the Emperour." then þe knyght wente, and Endid his life in pease. **Reduccio.** Frendes, this Emperour is oure lorde Ihesu Criste, that ordeyned this lawe, that Euery brekere of goddis grace, that is, a synner that dothe dedly synne, shuld be brought before the domysman, that is to say, a discrete confessour, and telle to hym the trouthe, so trewe, that the sayeng' atte day of dome mow not be agayne-seide; and than, with oute doute he shall haue Euerlastyng' lyfe, with all the heritage of the kyngdome of hevyn. The firste trouthe is, I am a thefe, that is, I am suche a synner, and wrappid and knytte in suche synnes; tallyng' hem oute to his gostly fadir. The seconde trouthe is, it displeasith me the waye of contricion, that I haue so mekille offendid god, for the which I owe to come hiddere. The thrid is, that if I myght ones scape, be the waye of satisfaccion, I

<sup>1</sup> leaf 55.

shulde not then neuer torne ayene to synne." And yf ye do so, with outen dowte ye shulle have euerlastyng lyf. *Ad quam nos &c.*

[*Second Version. Addit. MS. 9066.*]

shall neuer torne agayne to synne. And if he do þis, with outyn doute he shall haue Euerlastyng life. to the which bryng' vs that mercyfull lorde Ihesu Criste! Amen &c.

[ XXVIII. ]

EVFFEMIANUS A WYSE EMPEROUR.

(THE STORY OF GUIDO.)

Evfemianus was a wise Emperour Reignyng in the citee of Rome; the whiche Emperour ordeynid a lawe, þat who so euer come to his yate, and gaf iij. strokes at the yate, and the porter openid the yate, he shulde come in to the Emperour, & have eny service þat he wolde aske. So þere was in that tyme a por' man in the citee, callid Gwido, and he thought in him selfe þus, in a tyme, "I am por', and þefore it is better þat I go to þe Emperoure, & serve him, þanne for to dwelle her' euer in poverté & sorow." he come to the yate, and as lawe was, he yafe iij. strokes on the yate. þe porter openid, & askid, whie he cnokked? "For I canne serve my lorde," quod he. "þen I shall bryng the afore him," seide the porter. when he was afore þe Emperoure, þe Emperoure seide to him, "dere frende, what maner of service canst thou do?" "Sir," quod he, "I can serve yowe with þe beste in al maner of service; and, sir, the first that I can do is, I can slepe when opere men wakithe, & I cane wake when opere men slepe; þe secoude is, that I can taste good drinke; þe third<sup>2</sup> is, that I can bed men to mete; þe fourthe is, that I canne make a fire withoute smoke; the v. is, I can teche men to the holy lond, so that thei shul go saf, & come saf." "þes beþe," quod the Emperour, "goode & fair' poyntes, & nedeful to me; thou shalt abide here; I shalle make þe stiwarde of my house." & then he enclinid his hede, & thonkid him. And when Guido was sett in office, in the hote somer, when alle men lust Reste, he labourid

<sup>1</sup> leaf 167, back, col. 1.

<sup>2</sup> thir, MS.

swyftly abovte, & purveide to the Emperour al maner of nedefull  
 necessarijs, þat he spent in wynter; & when opere men labourid  
 in winter, þen he Reste, for he had labourid afore; and thus he ful-  
 fillid his service fyrst rehersid, scil. þat he couthe wake when opere  
 slepte, & slepe when opere men waked. And when the Emperour  
 harde this, that he had fulfillid so welle & so wysely [the first ser-  
 vice], he callid to him his boteler, & seide to him, "dere frende,  
 gvido þe stiward saide to me, that he cowthe wel taste gode drynke;  
 lat see; take vynegr, & wyn, & must, & put hem to-geder in a  
 cuppe, & þenne we shulle her what he shalle seye, when he hathe  
 I-tastid it." þe boteler did as the Emperour comaundið; and  
 when Guydo tasted þe drynke, he saide, "hit was gode, it is gode,  
 & it shal be gode," scil. vyneger was gode, & that is for þe preterit  
 tyme; wyn is gode, & þat is for the presente tyme; and muste shalle  
 be gode, & that is for the future tyme. and when the Emperour  
 hard this, he commendid þe stiwarde ouer alle his sarvauntes. then  
 sone astirwarde [was] the day of the nativite of the Emperour; & he  
 clepid Gwido to him, & seyde, "dere frende, þowe<sup>1</sup> knowest wel þat  
 þi thirde service is for to bid men to mete; and þere for go, and byd  
 al my frendes in the Empyre, that thei Ete with me in the day of my  
 byrþe." Gwido went ouer<sup>2</sup> al þe Empir, & he bad noon of his  
 frendes, but al þe Enmyes of the Empire, so þat in the tyme of þe  
 feste, the halle was fillid with the Emperours Enmyes. when the  
 Emperour sawe this sight, he was hilie mevid in his spirite, and  
 callid gwido, & saide, "der frend, thow toldeste me that thow  
 covdest bid men to mete, and her thow hast I-bede al myn enmyes,  
 a-yanste my precepte & wyl; what canst þou seye to this?" "Sir,"  
 quod he, "ye chargin me that I shulde bidde al your frendes to  
 your feste, but I have not I-do so, and why? for al-vey when your  
 frendes come to yow, they wer worshipfully Reseyvid, but so wer not  
 yowr enmyes; and ther fore I have bode hem to feste, that they may,  
 by the goode feste & your good cher, bicom your frendes." And so  
 it was or tyme þat þe feste was don, alle echon wer made his  
 frendes. þenne þe Emperour seide, "do now thi iiij. service."  
 "yis, sir," saide he. he gaderid a grete multitude of woode and

<sup>1</sup> leaf 167, back, col. 2.

<sup>2</sup> per, MS.

stikes, that were I-dried<sup>t</sup> in somer by fyr & by sonne; & by vertu of hir driness he made a gret fire, withoute smoke, & þat so clere, þat the Emperour and all his frendes wer' warmid<sup>t</sup> & commfortid<sup>t</sup>. Then<sup>1</sup> saide the Emperour to him, "do now thi v. service, scil. teche men how they shul go to the holy lond; for þere comithe mony to me, and wolde lerne to go thedir." Then<sup>2</sup> seide he, "sir, lat hem folow me to þe banke of the see." & knytes & Squieris folowed him to the sea. And when he was þere, he lokyd<sup>t</sup> abovte in the see, & saide to the peple, "Sirs, se ye not þat [I] see?" "what is that?" quod<sup>3</sup> they. "lo!" he seide, "Rochis in þe see; for in a Roche is a bryde, þe whiche is in a neste, and she hathe vij. briddis; & as longe as þat bridde dwellithe in hir nest, al the see is in tranquilitie, þat who so euer goþe þere by to the holy londe, he shalle in pes go & come; but when þe brid<sup>t</sup> fleepe oute a-vey, then al þe see is I-troubelid<sup>t</sup>, & with oute dowte, yf any man<sup>2</sup> goo<sup>2</sup> þenne, he shalle be dreyn<sup>t</sup>; & þefore lokithe welle, þat þe brid<sup>t</sup> be in hir neste, when ye shul go." "how shulle we know," quod<sup>3</sup> þey, "when þe brydde is in hir neste, and when she is oute?" He aunswerd<sup>t</sup>, and saide, þat she levithe neuer hir nest, but for this cause. "þere is," he seide, "a<sup>3</sup>noþers birde, hir enmye; & þat birde stodieth & laborith with al hir myght for to infecte hir nest, or hir eyren, to distroye hir & hers; & when she perseyvithe hir, she fleepe, & þen is al the see I-trowbelid<sup>t</sup>." þenne saide they, "how shulle we defende & lete that brid<sup>t</sup>, þat is enmye to hir, that she come not to the neste?" then seyde he, "þere is no thinge vndir hevin þat þat brid<sup>t</sup> hatithe so muche as she dothe the blode of a lambe, For yf it wer' in the nest, or a-boute it, she dorste not come þere to." þenne þei dide as Gwido seide to hem; & thei passid<sup>t</sup> to the holy londe, & turnid<sup>t</sup> a-yene withoute hurting or disese. when þe Emperour harde telle howe wyslye he had fulfillid<sup>t</sup> his services, he avauncyd<sup>t</sup> him to hye dygnitee, and to grete worshippe.

## MORALITEE.

**D**ere Frendis; this Emperour is the Fadir of hevin; the whiche made a law, that eche man<sup>1</sup> þat yaf iij. strokes at the yate of þe palys, or of holy chirche, þen<sup>2</sup> the porter, scil. þe prest, sholde

<sup>1</sup> þe, MS.<sup>2</sup> þene, MS.<sup>3</sup> leaf 168, col. 1.



opyd. the iij. strokes bethe prayere,<sup>1</sup> almis, and fastyng; for with outen  
 dowte, who so euer dothe thes iij. he shalle entir the yate. And þerefor  
 towching prayer hit is I-wretyn thus, *Petite, et accipiatis, vt supra.*  
 and towching fastinge Ierom seithe thus, *Tunc Est preclara apud*  
*deum abstinencia, cum animus Ieiunat a culpa,* þis is to sey, hit is  
 feyr' abstinaunce and fastyng to the sight of god, when a man  
 absteynithe fro synne; also it is I-seide, ioel ij. *Conuertimini ad*  
*me,* &c. be ye conuertid to me. And towchyng almes hit is  
 I-seyde, *Date elimosinam, & omnia munda sunt vobis,* yevithe almes,  
 and al that is clene shalle be yevid to yowe. Gwido knokkithe, for  
 that he wolde mynyst' to þe Emperour—how so? Eche pore man,  
 that comithe nakyd out of the wombe of his modir, comithe and  
 knokithe at the yate of baptisme, & askithe baptyme, in the whiche  
 echon of vs be-hotithe to do v. maner of services to god. the firste  
 is to wake in goode werkes, when opere men slepithe in synne, &  
 for to slepe, when opere men wakithe,<sup>2</sup> as dothe thevis & mychers;  
 & so ye may in the somer, *scil.* in þis worlde, purvey for nedis of  
 þe soule ayenste wynter, *scil.* þe day of dome. þe secounde service  
 is to taste gode drinke. þe drynk is noute elles but passion &  
 penaunce; & þere of seithe oure sauioure þus, *Potestis bibere<sup>3</sup> cali-*  
*cem quem Ego bibiturus<sup>4</sup> sum,* "May ye," seithe<sup>5</sup> Criste, "drynke<sup>6</sup>  
 of the same cuppe that I shalle drynke of, *scil.* suffr' the passion  
 þat I shalle suffre. And þerefor seide Gwido, It was good, *scil.* pena-  
 unce in this worlde was gode to seintis, that bethe now glorious in  
 hevin; It is good, *scil.* it is gode that we do penaunce in this  
 worlde for our synnes; hit shalle be gode,—how so? when a man  
 shalle be glorified in body & in soule, in the day of dome. The  
 thirde is to bidde men to mete, as Gwido bad alle enmyes; after  
 the worde of oure saveoure, ¶ *Non veni vocare iustos, sed peccatores*  
*ad penitenciam,* þis is to sey, I come not to calle Rightwysmen, but I  
 come to clepe Synful men to penaunce; and þerefore eche of vs is  
 bounden for to shew and teche þe wey of helthe to synful men.  
 The iiij. seruice is to make fyre with oute smoke. that fire is not  
 elles but that þou love god & þy neybour, *scil.* god aboute al thinges,

<sup>1</sup> but praere, MS.

<sup>4</sup> libiturus, MS.

<sup>2</sup> leaf 168, col. 2.

<sup>5</sup> seithe, MS.

<sup>3</sup> postestis libera, MS.

<sup>6</sup> dranke, MS.

with al þi sovlē, and with al thi mynde, and þi neybourē as thi selve, with outen smoke of envy or wreþe. The v. is to teche men to the holye londe, scil. þou muste teche or take the wey to hevēne by the see of this worlde, for as the see Ebbithe & Flowithe, so<sup>1</sup> þe worlde is now Riche, now pore, now hole, now seke. Rochis in the see is þe body of man; þe nest in the Rock is the herte in the bodye; the brydde in the nest is the holy goste, that dwellithe in the body of man; the vij. chekenis ben þe vij. werkes of mercy. And dowtles as long as this brid, scil. the holy gost, dwellithe in the nest of þe herte, as longe may the man passe Restfully by this worlde toward hevēne; but yf the holy gooste passe oute, & fle away fro synne, þen is alle<sup>2</sup> the see, scil. al the worlde, is trovbelid, & whi<sup>3</sup> for al that is in þe worlde opere it is pride<sup>3</sup> of lyf, wrong covetise of yen or wrong<sup>4</sup> covetise of Fleashe. the brid that is enemy is þe devil, the whiche euery day & in eche hour is besy to enfecte the nest of the holy goste with dedly synne; & whenne hit is so, the holy gost levithe the, & then hit shaft be to the a perlewse case. And therfor do as Guido did, spercle the blod of a lombe in thi nest, scil. have mynde of the passion of Crist, that he sufferit for the; & yf thou do so, the holy goste wolle holde his nest, that thou shalt wel go to the holy londe, scil. þe kyngdom of hevēne. *Ad quod nos &c.*

## [ XXIX. ]

## MARDONIUS þAT WAS A WISE EMPEROUR.

(THE ATTRIBUTES OF GOD.)

**M**ardonius was a wyse Emperour Reguinge in the citee of Rome, yn the loude of whom ther was a philosopher, to whom weer I-putte iij. sons of a grete kyngē, to be enformid and tawte wel & wyselye. the philosophir gouernid hem, & tawte hem. Affirward hir fadir wolde knowe by hem, whom they shulde mor gladliche worshipe for hir god, wheþere Iubiter or mercury? then the firste sonne aunswerde, & seide, that Iubiter was a mytier & a strengier god þan mercurye. And then saide the fadir, "power or myght makithe not oo god better than anopere, for power but yf it be the

<sup>1</sup> or, MS.<sup>2</sup> al, MS.<sup>3</sup> provide, MS.<sup>4</sup> leaf 168, back, col. 1.

better vsid, it may be cause of wickidnes." Then he askid of the secounde sone, whom he wold worshipe for his god? And he saide "Iouem." "whi?" quod the fadir. "for Iouem," seithe he, "hathe suche wisdom." þenne seide the fadir, "sone,<sup>1</sup> wisdom makithe not oo god better than anopere, & whye? for hit be cause of wickidnes & of pryde." And then he askid the thirð sone, whom he wolde worschipe for his gode? And then he saide, "mercury." "whi?" "for he is benyngne & mercyful." "Sone," quod he, "pites makithe not oo god better than anopere, for it is not noyng to no man. And þefore, der sonnes, yf þere be swiche on that is bope myti, wyse, & gracious, he may wel be I-clepid god of goddis." And þefore thei made hem a ymage, þe whiche þei worshipid, as for hir god; & þei write in on arm, *Voco*, I calle; and in his brest, *Expecto*, I abyde; and in the secounde <sup>2</sup>arme, *Remitto*, I forgeve. & þefore by goode argument, siþe that Criste is bope stronge, & wyse, and pacient, vs must worshipe him as for oure god, afore al goddes, & only love him, *qui est benedictus* &c.

## [ XXX. ]

## PWAS AN EMPEROURE.

(THE MAN AND THE HONEY IN THE TREE. HARL. MS. 7333.)

**P**was [was] an Emperoure Reignyng in the cites of Rome, & a-mong al opere thinges he lovid wel huntinge. And as he Rode in a certen tyme by a forest, he saw a man Rynne afore him, with al the myght of his bodye, & an vnicorne Rynnyng aftir him, wher thorowe the man was gretly a-dredde, that for fer he felle in to a

som, MS.                      <sup>2</sup> leaf 168, back, col. 2.

[Second Version. Addit. MS. 9066, leaf 62.]

## [ LV. ]

**I**t happenyd onys, that the vnicorne folowed a man, that fledde faste; and fownde a tree, in the which were many feyre appils; and vnder the tre was a depe dyke, full of serpentes, todes, and othere Crepyng bestes; and the rote of the tree gnawed ij. wormys, on white, another black. on this tree the man wente, and fedde hym with the appils, and had grete delite in the braunches and

gret diche. neuer þe les he toke holde by a tree, by the whiche he wand oute; & then he lokid̄ downe, & he saw at the fote of the tree an hidowse pitte, and̄ an orible dragon þere in, myning at the tree, and̄ abyding with an opin movthe when he shuld̄ falle; & beside this dragon were twoo bestes, þe ton was white, the toþere was blak; & þey gnoue at the Rote of the tree with alle theire myght, to throwe hit downe, in so muche that the wrecchid̄ man felte it wagge; & abowte the sydes of þe diche wer̄ iiij. frogges sterting, the whiche with hir venemovse brethe envenemyd̄ al the diche. He cast vp his yen, and̄ he saw a passage of hony fallyng fro braunche to braunche; & he sette his herte so moche to this swete syght of hony, þat he forgate that opere perell. So þere happid̄ a frend̄ of his go by the wey, & for he sawe him in so gret perille, he fet to him a laddir, that he myght come downe Safliche; but he yaf him so muche to this swettnes, that he wolde not thens, but yete hony, and̄ made him murye, & for-gate þe perillis. And̄ with in short tyme he felle downe in to the mowþe of the dragon; and̄ the dragon yede downe in to the pitte, & devourid̄ him.

## MORALITEE.

**D**Ere frendes, this Emperoure is to vnderstonde Crist Ihesu, þe whiche ouer al op̄er lovithe<sup>1</sup> huntynge of soulis; & in his hunting

<sup>1</sup> leaf 169, col. 1.

## [Second Version. Addit. MS. 9066.]

leuys; but he toke no hede of the ij. wormys gnawynge the rote of the tree, that atte laste it felle, and̄ wrechid̄ man felle into the pitte. Be the vnicorne is vnderstonde dethe, that no man may with stonde; and̄ by the tree is vnderstondyn the worlde, whose appils are delictable and̄ dyuerse, the which be<sup>1</sup> richesse, metes and̄ drynkes, and̄ fayre women. the braunchys and̄ levys are fayre wordys and̄ veyne pride. the ij. wormys are day and nyght, that all thing in processe of tyme consumen, and̄ bryngen to nought. But wolde god, that wrechid̄ man, that sitteth vpon this tree, and̄ hathe delite in the appils, braunchys, and̄ levys, sauere<sup>d</sup> and̄ vnderstode, and̄ ordeyned for his laste Ende! wherfore Salamon seithe, sone, haue in mynde the<sup>2</sup> laste Ende, and̄ thou shalte neuere synne, &c.

<sup>1</sup> by, MS.<sup>2</sup> on tho, MS.

he be-holdith a man, *scil.* priuitees of the herte. þe man that flethe is a synner; the vnycorne is the dede, whiche that euer folowithe the man, for to kylle him, as it is I-seyde, 2<sup>1</sup> *Regum. Omnes morimur*, Alle we dye. this diche<sup>2</sup> is the worlde; the tree in the diche is the lyfe<sup>3</sup> of man in the worlde, the whiche lyf bethe þe ij. trees blak & white, *scil.* ij. tymes nyght & day Roggyd̄ downe & consumyd̄ the tree. þe place wher comithe oute iiij. frogges is the body of man, froo the whiche comithe<sup>4</sup> iiij. qualites of humours, by the whiche iiij. sett to-geder inordinately, þe ymage [of] þe body is dissoluid̄. the dragon̄ is the devil; the pitte is helle; þe swetnesse is delectacion̄ in synne, by the wiche a man is I-blent, that he may not be-holde hye perilis; the frend̄ that Rechithe the laddir is Criste, or a prechoure, that prechithe in the name of Criste; the ladder' is penaunca. And̄ when a man delayithe for to take that ladder', For delectacion̄ þat [he] hathe in the worlde ofte tyme, he Fallithe sodenlye in to the movthe of þe deville, *scil.* that is to sey, in to his power' in heñ, wher the devil devourithe *him*; of whiche devovringe is none hope ne truste to passe, [as] hit is I-seyde in the salme,<sup>5</sup> *Spes impiorum peribit*, þis is to seye, the hope or the truste of wickid̄ men shañ perisshe. *Ideo studeamus &c.*

## [ XXXI ]

## GARDINUS THE EMPEROURE.

(OF THE ENCHANTED GARDEN. HARL. MS. 7333.)

**G**ardinus was a wyse Emperoure in the citee of Rome, and̄ had̄ grete possession; and̄ he had̄ a faire gloriovs dowter, named̄ Eulopia; he had̄ also a faire gardin, that he lovid̄ muche. And̄

<sup>1</sup> s, MS.<sup>2</sup> dethe, MS.<sup>3</sup> lyst, MS.<sup>4</sup> comyng, MS.<sup>5</sup> sample, MS.

[Second Version. Addit. MS. 9066, leaf 51, back.]

## [ XXXVII. ]

**S**ardonius reigned̄ in the Citee of Rome,<sup>1</sup> that had̄ a<sup>2</sup> doughtir, that hight Eulopia, that was right faire, and gracious to mannes sight; also he had̄ a faire yerde, that he mekeñ loved̄. wherfore

<sup>1</sup> Om.<sup>2</sup> o.

many come to wowe this Faire damiselle, to have hir to wyf, but as mony as come for that mater, thei shulde go into that gardin, or that thei shulde speke ony worde of that mater; but as mony as enterid in, they come neuer oute ageyne, ne non of hir frendes myght know where they bicome. Among al opir þer was a knyght of grete name dwellynge in fer contrees, & his name was tirius; & he <sup>1</sup>thought to him selfe, "how may this be, that manye gothe to the Emperour, for to have his dowter, & entrithe in to his gardine, but ther is non that comithe oute ayene? withoute dowte I shalle goo thedir, & know this merveilous cas." he yede to the paly, & then he was worshipefully Receyuid; and aftir mete, the knyght spake to the Emperour, and saide, "sir, my lorde, many<sup>2</sup> men speke of the fairenesse of þy dowter, that þere nys non in al the erthe that berithe Swiche a name, and þerfor, sir, I am come to yow; yf it wer likynge to yowe, I wolde have hir to wyf." then saide the Emperour, "ye knowe the lawe & costom of þis palis. I have her a faire gardine, and who so Euer shalle speke of that mater, he most

<sup>1</sup> leaf 169, col. 2.<sup>2</sup> may, MS.

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[Second Version. Addit. MS. 9066.]

many noble men come forto have his doughtir to wyf, for her fairnesse and gentilenesse; and all that come, must go into the<sup>1</sup> yerde, before he shuld wedde the doughtir. ¶ But all that went into the yerde, come never out, ne no man wist where thei become. ¶ There was that tyme a famous knyght of ferre countre, that hight Tirius, that thought with in hym <sup>2</sup>self, "how may this be, that so many ben that<sup>3</sup> gone to the Emperours paleys, for to haue his doughtir, and all that gone into the yerde<sup>4</sup> are never seen after! with oute doute I shall go to the paleys." The knyght said, "[and<sup>5</sup>] I shall assaye that mervaille." ¶ The knyght went to the paleys, and was worshipfully receyved; and whan mete<sup>6</sup> was done, he said to the Emperour, "My reuerent lord, many men spoken meke<sup>7</sup> of the fairenesse of your doughtir, and of her goodnesse, and that she is so seemly, for there is none like her in erthe; and therefore I am come to you, and<sup>8</sup> yf it liked to<sup>9</sup> youre reuerent dignyte, forto have her to wyf." ¶ The Emperour said, "Frende, is it knowen<sup>10</sup> to you the law of the paleys? I haue a faire gardeyn, and he that wille haue

<sup>1</sup> that.<sup>2</sup> leaf 52.<sup>3</sup> Om.<sup>4</sup> gardene.<sup>5</sup> Supplied from C. which omits I shalle.<sup>6</sup> the mete.<sup>7</sup> Om.<sup>8</sup> that.<sup>9</sup> Om.<sup>10</sup> it is ought know.

firste go in to þat gardine." "Sere," quod the knyght, "this likith me wel; neuer the les I wolde first aske of yow a bone, *scil.* that I myght have a syght of your dowter, and speke with hir a fewe wordes." "I graunte," quod the Emperour. so the knyght enterid into the Chaumbre of the damiselle, and salude hir reuerently; and when he had sen the grete fairhede of hir, he marvaylid, & saide, "þou gentil damisell, helpe me nowe at this tyme, for I am come from fer contree for thi love. but mony have come a-fore me to have the to wyf, and aftir that thei enterid the gardin, þey wer neuer sene after that thei enterid; and ther fore I besече yowe of counseil & of helpe in this cas, that I may safly Entir in to the gardin, & passe oute ayene, with outen perill or harme." þen seide she to him, "sir, þow art come hvedir for me. I am she that is Redy to be couplid<sup>1</sup> with eny man, that my fadir wolle yeve me to; neuer the les þou askist heer' of me an hard thing, *scil.* for to passe the gardyn with oute perill, and þefore I shall yeve þe counseil.

<sup>1</sup> compilide, MS.

[*Second Version. Addit. MS. 9066.*]

my doughtir, he<sup>1</sup> must go first into my gardeyn, or that<sup>2</sup> he wedde her." The knyght said, "this liketh me welle; but, lord, first I wold<sup>3</sup> aske you<sup>4</sup> a peticion, that I myght ones se the maiden, and speke with her a fewe wordes." ¶ The Emperour said, "I graunt you your peticion." The knyght went into the Chambre, to the maiden; and whan he saw her, he 'was a-marvailed<sup>5</sup> of her fairenesse; and curtesly he saluted her, and said, ¶ "O! goode maiden, help me now at this tyme, for your reuerence; for I am come fro ferre countrees. but many before me haue come, for to haue you to wyf, ¶ But first, aftir the statute of the paleys, thei wenten into the gardeyn, and never aftir were thei seen. Therefore, yf it liked you, I aske of you counsaile and help in this partie, that I may gone<sup>6</sup> into the gardeyn suerly, and with outen harme, and come out." ¶ The maiden said, "my<sup>7</sup> dere frend, ye are welcome to me, and redy I am in all thyng to 'obeye to<sup>8</sup> my Fadirs wille, for to yeve me to whom he wille. and ye aske me an harde thyng, to delyuere you from<sup>9</sup> perile of the gardeyn, and for to ascape<sup>10</sup> it, that I may not do; But I shall yeve you an holsome counsaile. ¶ here nere hand is a forest, in the whiche dwelleth a faire lady, the whiche is called

<sup>1</sup> Om.    <sup>2</sup> Om.    <sup>3</sup> wole.    <sup>4</sup> of you.    <sup>5</sup> merveylyd.    <sup>6</sup> go, *passim*.  
<sup>7</sup> Om.    <sup>8</sup> be at.    <sup>9</sup> fro the.    <sup>10</sup> scape.

heer' be-sydes is a foreste, in the whiche is a passing feire ladye, the whiche is callid the lady off solace; And þerefor go to þis ladye, & she shaH yeve the goode Remedie in this cas. the knight went to the foreste, & cride, & seide, "wher is the lady of solace?" & he lokid afer, & þere he sawe a fair' place; and thidir he went, & set him downe in the myddis þereof. And as he was ther sitting, ther come two faire ladijs; & on had a bason in hir honde, and þe toþere a <sup>1</sup>towaile; and saide to him, "gode sir, the ladye of solace sent vs to yow, þat ye first wasse youre fete, and then go with vs to hir' palya." that knight wisshe his fete in the basyn, and aftir wipte hem with the towayle, and yede with the damiselles to the palya of the lady. And when he was þere, he hadde grete marvayle in the werke of þe palyse, for he sawe neuer place a-fore so sotil ne so coriouse. And when he sawe the ladye, he wonderid hilye of hir fairnesse, in so muche that his hert Ranne into hir love. And then when he had saide his eronde, that he come for, she answerd

<sup>1</sup> leaf 169, back, col. 1.

[*Second Version. Addit. MS. 9066.*]

the lady of solace, in 'as moche as<sup>1</sup> she graunteth and yeveth to every man that is desolate an holsome counsaile in his nede, and solace. Go therefore to this forest, and of the lady of solace aske remedie of your peticion, and ye shuff fynde comfort." The knyght herd this, and went into the Forest, Crying 'and saying,<sup>2</sup> "where is the lady of solace?" he lokid aferre,<sup>3</sup> and saw a faire place and a lykyng; and went thedir, and sette<sup>4</sup> hym downe in the myddes. and while he satte so, came in ij. faire maidens, of the whiche one had a faire basyn, with watir, the<sup>5</sup> other maiden had a towayle; and said to the knyght, ¶ "O! goode sir, the lady of solace, lady of this forest, sent vs to you, that ye shuld first wassh your fete, and than shuff ye gone with vs to the paleys of the lady of solace." the knyght wasshed his fete in the basyn, and wyped hem with the towaile, and went with the maidens to the paleys; and whan he entred,<sup>6</sup> he mervailed gretly<sup>7</sup> of the werk of the place, that is<sup>8</sup> so noble and sotell, for he had never seen none so precious. and whan he saw the lady, he mervailed of her fairenesse; wherfore he was ravished in her love, and said his erand. ¶ Than the lady said to hym, "Frend, I am callid the lady of solace, in that I socoure

<sup>1</sup> also mych that.

<sup>2</sup> Om.

<sup>3</sup> Om.

<sup>4</sup> leaf 52, back.

<sup>5</sup> that.

<sup>6</sup> had entred.

<sup>7</sup> Om.

<sup>8</sup> it was.



ayene, & saide, "Der' frende, I am callid the lady of solace, because<sup>1</sup> that I helpe & socour manye in hir nede; and, sir, thow arte welcom to me, and I shalle fulfille thin askynge. take of me her' a clewe of threde, & what tyme that thowe shalt entre the gardyn of the Emperour, bynde at the entering in of the gardin the begynnyng of the clewe, & holde euermor the Remnavnt of the clewe in thin honde, & so go forthe into the gardyn by lyne; For yf thow lese the Remnaunt, þ[o]u shalt neuer fynde oute-goynge how thow shalt come oute ayene. Also þere is a passynge woode lyoune, þe whiche hathe alayne alle þat havithe I-come afore þe, and þerefor thowe moste be y-armed, and thin armure must be anoyntid with goode onymentes; and then þowe moste nedis fight with þe lionne, aftir tyme þat þou be enterid in to the gardin; & what tyme þat þou shalt be ny depressid, & ouercome by him, asundr' the fro him; For when the lion shall see the, he shal come, and in his mouthe take thi arme, or thi legge; and then yf thin armure be wel anoyntid, then the Oynementes shal lose his tethe, In so muche that he shalle not mow fight ayenste the lenger; and then drawe out thi swerde,

<sup>1</sup> b cause, MS.

[*Second Version. Addit. MS. 9066.*]

all that be desolate, in her<sup>1</sup> nede; and therefore thou art welcome, and I shaft full-fille thi peticion. ¶ Have here of me a clew of threde; and whan thou entrest the gardeyn of the Emperour, bynde atte<sup>2</sup> entre of the dore<sup>3</sup> the begynnyng of the clew, and alway hold the clew in thi hand, and so shalt thou go by the threde into the gardeyn, as by a lyne. and in what houre thou leset the threde of the clew, thou shalt not fynde the goyng out of the gardeyn, but by a felle lyon thou shalt lose thi lyf; and so did all before the. ¶ But thou must arme the, and thi armour<sup>4</sup> must be anoynted with an oynement most able for this skille, for nedes thou must fight with the lyon, after thou art entred into the gardeyn. and whan thou art gretly oppressed<sup>5</sup> in the bataile, go fro hym; and whan the lyon se<sup>6</sup> that, with his tethe he shaft take thyn arme,<sup>7</sup> or thi fote; and yf thyn armour be wele anoynted with the oynement, it shaft confounde his tethe, in so meked that he shaft not<sup>8</sup> fight ayenst the no<sup>9</sup> more. ¶ Than draw<sup>10</sup> thi swerd

<sup>1</sup> ther.

<sup>2</sup> at the.

<sup>3</sup> dore with in.

<sup>4</sup> thyn armae.

<sup>5</sup> by the lyone oppresyd.

<sup>6</sup> sethe.

<sup>7</sup> armour, MS.

<sup>8</sup> not mow to.

<sup>9</sup> Om.

<sup>10</sup> But drawe out.

& sle him. And euer holde the clew of thi threde in thin honde, for aftir that þou hast slayne þe lioune, þer shul come iij. men, the whiche men shul brynge the oute of þe wey, yf that thei mowe. And therefore take goode hede, & be welle war' of hem, and yf thou be in grete drede, calle to me, & I sha'll socoure þe, but yf the mor defaute<sup>1</sup> be in thi selfe." when the knyght<sup>2</sup> harde this, he was iocant & murye; he yede to the Emperour, & seide he wolde do the lawe of the palya. "Wel mot it be with þe!" quod þe Emperour. the knyght armed<sup>3</sup> him, and a-noyntid<sup>4</sup> his armur; and when he was at that gate of the gardyne, he toke oute the clewe of threde, & bond<sup>5</sup> it strongly<sup>6</sup> to the dor; and so he yede forthe, as by lyne. when the lion had sight of hem, he Ran to him with a cruell enforsynge, but the knyght with al his myght stode ayenste him, & fougth; and when he was wery of fitynge, & bigan for to torne fro the liounewarde, anon the lion come, and toke his arme in his tethe, wher thorowe his tethe were lost, in so muche þat he

<sup>1</sup> leaf 169, back, col. 2.<sup>2</sup> knyth, MS.<sup>3</sup> stongly, MS.

## [Second Version. Addit. MS. 9066.]

and slee the lyon. in all this way<sup>1</sup> hold<sup>2</sup> welle<sup>3</sup> the clew of threde with the; and after the dethe of the lyon, thou shalt fynde iij. men, that sha'll lede the out of the way,<sup>4</sup> yf thei mow; and therefore beware diligently of theire<sup>5</sup> sleighes. and yf thou be in grete nede, crie to me, and I sha'll socoure the, but yf there be any<sup>6</sup> more defaute in<sup>7</sup> thi side." ¶ whan the knyght herd<sup>8</sup> this, he was right glad, and went to the Emperour, and profered<sup>9</sup> hym self to go into the gardeyn. the Emperour said, "that liketh<sup>10</sup> me welle." The knyght armed<sup>11</sup> hym, and anoynted<sup>12</sup> his armour<sup>13</sup> with the oynement;<sup>14</sup> and whan he come at the entre of the gardeyn, he toke out<sup>15</sup> the clewe of thred<sup>16</sup> out of his purse, and bounde it fast into<sup>17</sup> the dore and went forthe, as by a<sup>18</sup> lyne, in to the gardeyn. and whan the lyon saw hym, with all his myght he come to the knyght; and in as<sup>19</sup> make<sup>20</sup> as he<sup>21</sup> myght, he with-stode hym; And whan he was wery of fightyng, he withdrew<sup>22</sup> hym a litel<sup>23</sup> fro the lyon. and anon the lyon toke hym by the arme, wherfore his tethe of the

<sup>1</sup> alway.<sup>2</sup> Om.<sup>3</sup> right way.<sup>4</sup> her.<sup>5</sup> Om.<sup>6</sup> on.<sup>7</sup> had herd.<sup>8</sup> lykes.<sup>9</sup> leaf 53.<sup>10</sup> anoyntment.

<sup>11</sup> The whole of the passage between the asterisks (see p. 115) has been written inadvertently twice over in the MS. with several variations, which in some instances, agree with the readings in the Cambridge MS.

<sup>12</sup> Om.<sup>13</sup> at.<sup>14</sup> Om.<sup>15</sup> also.<sup>16</sup> thel, MS.

myght not helpe him selfe. when the knyght perceyvid this, he drow oute his swerde, & smot at þe lioune with al his myght; & þe more that the lioune sette his tethe or his clawis in þe knyght, the mor' he loste him selfe; and so at the laste the knyght smot of \*his hede, and yede forthe; & he Ioyed so moche of \*<sup>1</sup> the dethe of þis lioune, that he loste the clewe of threde. And as he wolde have gon) oute of the gardyn, to wed) the douter of the Emperoure, he sawe vij. trees ful of levis, & faire in syght. And<sup>2</sup> ther he tarij)ð, and ete of the frewte, and gaderi)ð so muche, þat he myght not ber' hit away; and then iij. men) come, and browte him owte of the hye weye, and there he fel downe in to a depe diche, and ther he was nye dreynta, for gret weyte of his burdon). And then) the knyght, seyng that he was nye dede, he cride with an hihe voyse, "O! lady of solace, I be-seche þe of socour', in my grete nede that I am nowe in!" And anon) the lady come ny, & saide, "A! wrecche, ne seide I not to the, that yf thou lostist thi clew, þou shuldest not fynde out-goyng ayene? loo! I sha) helpe the oute of this diche;

<sup>1</sup> Words between asterisks repeated in MS.<sup>2</sup> A, MS.

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[Second Version. Addit. MS. 9066.]

oynement were so glewed, in so meke) that he myght not helpe hym self. ¶ Whan the knyght perseived) this, he drew his swerd), and with all his myght he went to the lyon); and the more the lyon) with his tethe and with his clawes touched) the<sup>1</sup> armour, the lesse he myght help hym self, for the oynement. the knyght perseived) this, and smote of the lyons hede, and went away fro hym; and was so glad) of the victorie of the lyon), that he lost the clewe of threde, and wold) have gone out of the gardeyn), for to 'have wedded)<sup>2</sup> the Emperours doughtir. ¶ And as he went he saw vij. trees, full of faire leves, that were delectable<sup>3</sup> to the<sup>4</sup> sight; and he gadred) so many braunches of<sup>5</sup> frute of the trees, that he myght not bere hem. Than come iij. men to hym, and<sup>6</sup> ledde hym out of the right way; and in the goyng out of the gardeyn), he fille in a depe pitte, and was nye drowned, for gretnesse of his burthyn),<sup>7</sup> and so<sup>8</sup> he shuld) haue perished); and cried) with an hie voice, and seid), ¶ "Allas!<sup>9</sup> lady of solace, help me now in this grete nede!" anon) the lady was with<sup>10</sup> hym, and seid), "O! thou wrecche, 'I said)<sup>11</sup> to the, that yf thou lost the clewe of threde, thou sholdest never fynde

<sup>1</sup> his.    <sup>2</sup> wedde.    <sup>3</sup> delitable.    <sup>4</sup> Om.    <sup>5</sup> of the.    <sup>6</sup> that.  
<sup>7</sup> burdone.    <sup>8</sup> saw.    <sup>9</sup> A!    <sup>10</sup> at.    <sup>11</sup> sayde I not.

& go then, and seche in the gardyn for þe clewe, til þou have foundyn it ayene." & so she vaneshid awaye. Then when the knight was thus deliuerid out of the diche, he yede abowte in the gardin, and soute the clewe, & fonde it; and than he was I-lad by the threde to þe dore <sup>1</sup>of þe gardine ayene, and yede to the Emperour. when the Emperoure sawe him, he yaf to him his dowter to wyfe, be-cause that he had so wysely ascapid the peril of the gardin; and the knyght lad hir home to his owne contre, & endid faire his lyf.

## MORALITEE.

**D**Ere sirs, this Emperour is Crist; þe fair' douter ys the Euerlasting lyf in Ioye, þe whiche many desirthe, but few laborithe in Effecte to have it; and ther-for seithe oure saveour, in the gospell, *Multi sunt vocati, pauci vero electi*, This is to sey, many bethe I-clupid, but fewe I-chose. But yf ony wolle have this lyfe, he must furste Entre the gardyn of this worlde, and fight þere ayenste þe lion, *scil.* the deuel, and ouercome him. Many enterithe, *scil.* as mony as bethe borne, but fewe fyndithe oute-goynge ayene,—& why?

<sup>1</sup> leaf 170, col. 1.

## [Second Version. Addit. MS. 9066.]

the goynge out of the gardeyn? <sup>1</sup>Lo! yit I shaft left the out of the pitte; and go seke the <sup>2</sup>gardeyn, tille thou haue founde the threde, and than anon thou shalt fynde the goynge out." When this was said, the lady was out of his sight. ¶ The knyght, when he saw that he was delyuered out of the pitte, he went about the gardeyn, and sought, <sup>3</sup>and founde the Clewe of threde, and went by the threde tille he come at the dore of the gardeyn, [where he bond the threde; and went out of the gardene, <sup>4</sup>] and went to the Emperour. ¶ And when the Emperour sawe this, <sup>5</sup>he yaf his doughtir to hym to wyf, by cause he had wisely ascaped <sup>6</sup>the travaile. The knyght than lad his wyf to his owne countre, and ended his lyf in pease.

[Declaracio.] Frendes, this Emperour is our lord Ihesu crist. The faire doughtir is the blisshed lyf, that is, everlastyng Ioye, that many desiren. ¶ But he that wille haue this daughter, first he must entre into the gardeyn of this world, and fight agayn the lyon, that is, the deuel, and ouer-come hym; but many entren, for all

<sup>1</sup> leaf 53, back.

<sup>2</sup> in the.

<sup>3</sup> to seke.

<sup>4</sup> Supplied from C.

<sup>5</sup> hym.

<sup>6</sup> escaped.

for they beþe slayne in hit by dedely synne. and þerefor, yf thou wolte be seker, do as did the knyght; entre into the forest, *scil.* ynto the holy chirche, and cry þere to the lady of solace, *scil.* the glorious virgine marye, þe moder of god, the whiche that is comferte of al that bethe<sup>1</sup> desolate, in her nede, that wol conuerte to hir. The two damiseñ, that comythe with basyng & towayle, ben the twoo vertues of the glorious virgine, *scil.* lownesse & charite, at the counseil of whome thou most wasse þi fete, *scil.* to putte fleshely affeccions in the bason of holy doctrine, and to make þe clene with the towayle of absolucion; & so þow shalt fynde the lady of solace, by whom thou shalt fynde the Remedye. The clewe of thred is the lawe of god, by the whiche a threde gothe oute, *scil.* þe vij. sacramentes of holy chirch; and þerefore when thou shalt come firste in to the gardyng of this worlde, bynde<sup>2</sup> þe preñ in baptyme, when thou forsakist the devil, & al his bostys, & pompis, & byndithe the to god; & so þou most goo forthe in to the worlde, *scil.* by lyne. for fro baptym þou most passe forþe by confirmacion, and so forthe by opere sacramentes, & with oute<sup>3</sup> dowte, yf þou lese

<sup>1</sup> bethe not, MS.<sup>2</sup> kynde, MS.<sup>3</sup> leaf 170, col. 2.

[*Second Version. Addit. MS. 9066.*]

that are born entren into the gardeyn of this world, but fewe fynde the comyng out, by cause thei are first slayn by dedely synne. ¶ And yf thou wilt be seker, do as the knyght did, that come fro ferre countrees; Go into the forest, that is, holy chirche, and crie for the lady of solace, that is, the blisshed virgyn marie, that is conforture of alle desolate, in every nede; ¶ For he that turneth hym to her with a pure hert, she is redy for to help hym. ¶ The two maidens, with the basyn and the towaile, are mekenesse and charitee, that are ij. maidens of the glorious virgyn, by whos counsaile thou shalt wassh thi fete, that is, to put away fleshly affeccions in the basyn of holy doctryne, and make the white and clene with the towaile, that is, with the benefice of absolucion; and so shalt thou fynde the lady of solace, by the whiche thou shalt fynde remedie. ¶ The clewe of threde is the lawe of god, of the whiche goth out the threde, that ben the vij. sacramentes of holy chirche. Therefore [whan first] thou entrest into the gardeyn of this world, bynd fast the threde in the baptyme, whan thou forsakest the deueil and all his pride, and bynd the alone to god, to be his servaunte; and so thou must go into the world, first by baptyme, the second by confirmacion, the third by confession, and so of the

this course, *scil.* goyng by lyne of sacramentes, certainly þow shalt not fynde no goode passage oute, *Quia mors peccatorum pessima*, þis is to sey, þere is no thinge worse þan the dethe of synneres. Also þou most be armed ayenste the lioune, *scil.* þe devil; the armur þat thow shuldest have ben the vij. werkis of mercy; the Oynement, that shendithe the tethe of þe lioune, is almis-dede, for as the Profet seithe, *Sicut aqua Extinguit ignem, ita Elemosina Extinguit peccatum*, þis is to sey, As water quenचितhe fyr, so almisdede quenचितhe synne; the whiche almes-dede is most confusion to the devil. And þefore, yf þou arme þe þus, þow shalt smyte of the hede of the devil, *scil.* þow shalt put a-wey his power. Aftir this þe knyght sawe vij. trees. *scil.* þe vij. dedly synnes, of the whiche a wrecchid man takithe ofte tyme so muche, that he may not Rise, ne ber it out to Receyve þe grace of god; but then comithe iij. men, that bethe keepers of this gardin, *scil.* þe Fleshe, the worlde, & the devil; and they encomberithe a man, thorow diuersite of synnys, euer til tyme that the soule passe fro the body, and then he is a-dreynte in the pitte of helle by gretnesse & wyte of synnys. And ther-fore, yf

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[*Second Version. Addit. MS. 9066.*]

other sacramentes. and with out doute and thou lose this, thou shalt be in grete perile, and no good goyng<sup>1</sup> out thou shalt fynde; for dethe of synners is worst. ¶ Also the behoueth to be armed agayn the lyon with the armour of cristen man, That is, the vij. werkes of mercy. ¶ The oynement, þat confoundeth the tethe of the lyon, is almesdede; For as the prophete seith, as watir sleketh fire, so almesdede sleketh synne; the whiche is most confusion of the deueil. And yf thou arme the thus, thou maist smyte of the deuels hede, that is, his power of noying. ¶ Aftir this the knyght sawe vij. delectable trees to loke on, the whiche betoken the vij. dedely synnes, of the which ofte sithe wrecched man gadreth so grete a burthou, that he may not bere it, ne lifte it, that is, of his synnes, ne go fro grace to grace. ¶ Than come iij. keepers of this gardeyn, that are iij. enemyes, that is, the flesshe, the world, and the fende. these bryngeth a man in many synnes, and maketh hym to dwelle ther in, vnto the goyng out of the gardeyn, that is, vnto the goying out of the soule fro the body; than is it drowned in the pitte of helle, for the gretnesse of the burthou of his synnes. ¶ Therefore thou

<sup>1</sup> leaf 54.

the wrecchið man) be in perell, & ouercome with synnys, late him crye to the lady of solace, *scil.* the blessid lady mary, & then) late him seche the clewe of threde, *scil.* vertuys, þe whiche he be-hite in baptyme, & loste by synne; and thenne with oute doute, he shal fynde the vertus, & fynde passages, so that Criste, the Emperoure, shal yeve to him to wive his fair dowter, *scil.* euerlasting lyf, in Ioye perpetueh. *Ad quam nos &c.*

## [ XXXII. ]

## POMPEIUS A WISE EMPEROURE.

(HOW A POOR MAN BEAT THE EMPEROR'S DAUGHTER IN RUNNING.)

HARL. MS. 7333.)

**P**ompeius was a wyse Emperoure Reignyng in the cite of Rome, the wiche had a faire dowter, named Aglaes, and she had ij. vertues ouer al opere maydens; þe fyrst was, she was faire in face, & plesaunt to þe ye of men; the secounde was, sche was so wyght of

[Second Version. Addit. MS. 9066.]

wrecched man, yf thou be in suche perile, crie fast to our lady of solas, that is, to the biased virgyn marie, that is more redy to help synfull men and women out of the pitte of synne than thei are for to crie to her; for she is so good, and so fulle of mercy, that she wold leue none vnholpen that crieth to her hertly, and is in wille to leue synne. ¶ And seke also diligently the clewe of threde, that is, the vertues the whiche thou behitest god in thi baptyme, the whiche by synne thou hast lost; and with oute doute, yf thou fynde the vertues, thou shalt haue a good goyng out of the world, [and] whan thi soule shall go out of thi body, than shall it go to the blisse of heven. To the whiche bryng vs our lord Ihesu crist, that for loue of mannes soule wolde suffre his bitter passion, thurgh the prair of his dirworthe modir, and of all seyntes in blisse! Amen.

[ VI. leaf 12, back. ]

**P**ompeius reigned in Rome, that had a faire doughtir, that hight<sup>1</sup> Aglaes. This doughtir had ij. vertues passyng all other<sup>2</sup> women of his Empire. The first was, she was faire and gracious to all folke; The second was, she was swiftest in rynnynge, that no man myght

<sup>1</sup> highe, MS.<sup>2</sup> Om.

fote, that no man) myght Rynne with hire by a grete space, but that she wolde come to the marke <sup>1</sup>longe afore him. when the Emperour sawe thes twoo vertues in his dowter, he enioyed and was glad in al his herte; and he made a proclamacion in al that londe, that who so euer wolde rin with his dowter, and come to the marke afore hir, he shulde wed<sup>e</sup> hir with goodis infinite; and yf ther wer' eny, þat wolde profre him selfe to Rinne with hir, & myght not wynne of hir, he shulde lese his hede. her' for lordes of estate, as dukes, barons, & knyghtes, come thikke, and proferid to Rin with hir, but þere was non that myght holde fote with here; þerfor echon for hir fayling loste hir<sup>2</sup> hedis, as the lawe was. so þere was in þe citee a por' man, þe wiche thought in him selfe, "I am pore, and comen of lowe kynrede; & hit is a comun crye I-made, that yf eny man) myght by crafte or by cautile passe in Rynnyng the dowter of the Emperour, he shulde wedde hir, & be hiliche avauncyd. & þerefore, yf swiche a por' felow as I myght oucrcome hir by cautil, wherby that I and al

<sup>1</sup> leaf 170, back, col. 1.<sup>2</sup> his, MS.

## [Second Version. Addit. MS. 9066.]

over-take her by a grete space, but ever<sup>1</sup> she come first to the marke that was sette by<sup>2</sup> the Emperour. ¶ Whan he had<sup>3</sup> perseived thise ij. vertues in<sup>4</sup> his doughtir, he was right glad; and he<sup>5</sup> did<sup>e</sup> make a crie thurgh out his Empire, that yf any man wold rynne with his doughtir, and come rathest<sup>6</sup> to the marke than she, he shuld have her to wyf, with infinite goodes; and yf any man ranne with the maiden,<sup>7</sup> and yf<sup>8</sup> she come sonner to the marke than he, than shuld he lese his hede. ¶ There were<sup>9</sup> dukes, Barons, and knyghtes of the Empire that herden this<sup>10</sup> crie, and anon thei came<sup>11</sup> and profered hem to rynne with the maiden;<sup>12</sup> so that eche man ranne with the maiden<sup>13</sup> one after another, and the maiden<sup>14</sup> over-ranne hem all, and so all thei<sup>15</sup> losten her hedes, as the law wold. ¶ Than was there a man in Rome, that thought with in hym self, "I am poore, and no gentile man borne, and<sup>16</sup> of a<sup>17</sup> vile bloode brought forthe; and the crie is<sup>18</sup> made, that<sup>19</sup> yf any man<sup>20</sup> by any cautele can over-rynne<sup>21</sup> the maiden in rynning, he shall be promoted vnto<sup>22</sup> grete richesse. ¶ And therfor<sup>23</sup> yf I may by any sleight or cautele over-come her, I shuld

<sup>1</sup> that.    <sup>2</sup> they ranne to.    <sup>3</sup> Om.    <sup>4</sup> of.    <sup>5</sup> Om.    <sup>6</sup> rather.  
<sup>7</sup> mayde.    <sup>8</sup> Om.    <sup>9</sup> Om.    <sup>10</sup> hard the.    <sup>11</sup> some ther come mony.  
<sup>12</sup> the mayde to renne.    <sup>13</sup> mayde passim.    <sup>14</sup> Om.    <sup>15</sup> Om.    <sup>16</sup> Om.  
<sup>17</sup> ther is a [cry].    <sup>18</sup> Om.    <sup>19</sup> Om.    <sup>20</sup> ovirome.    <sup>21</sup> to.    <sup>22</sup> Om.



my kin myght be enhied & honovrid, sothely hit wer a goode torne." what dude he but yede, and purveyde him of iij. cautils; scil. of an honest Garlonde of Rede Rosys, in a Riast a-Ray; the secounde cautille of a silkyn gyrdil, sotilly I-made; for þe damyseñ comunely lovithe swiche fantasijs; the thirde of a sotil purse made of silke, honourid with precious stonis, and in this purs was a balle of iij. colowris, and hit had a superscripcion, þat saide thus, *Qui mecum ludit, nunquam de meo ludo saciabitur*, þis is to seye, he that pleithe with me, shalle neuer have I-nowhe of my pley. he putt vp in his bosom þes iij. lakayns, & yede to the yate of the palys, & cride, & saide, "Come, fair' damisel, I am Redy to Rynne with þe, and to fulfille the lawe in al poyntes." And when thes wordes wer borne to þe Emperour, he comaundid his dowter to Rinne with him. þe damisel lokid oute at a wyndow, for to se him; & when she had sen him, she defied him in hir herte, and saide to hir selve, "Alas! þat I, that have ouercome so many noble men, now shulde Rynne with suche a chorlis sone as þou art; neuerþeles me must fulfill the with<sup>1</sup> of my fadir." She yede, & made hir Redy to Ren with him, & come to him; & bothe thei stode to-geder, for to begynne to Rynne. And when þei hade Ronne a while, the mayde had Ronne afore him a grete weya. when that opere sawe þat, he caste afore hire the fair'

<sup>1</sup> leaf 170, back, col. 2.

[Second Version. Addit. MS. 9066.]

not only<sup>1</sup> be promoted, but I myght helpe all my kynrede." ¶ Than he ordeyned hym self thre<sup>2</sup> cawtales; The first was a Garlonde of Rede Roses and white, wele araid;<sup>3</sup> The second was a Girdeñ of silke, wele harneysed; The thirde was a purse of silke, sotelly arrayed<sup>4</sup> with precious stones, and in the purse was<sup>5</sup> a balle of iij. colours, and on the balle was this scripture written, *he that shall pleye with me, shall never be full of my plays*. ¶ These iij. he put in his bosome, and went vnto the palays gate, cryng, "come, maiden, come, for I am redy to rynne with the." ¶ whan the Emperour hadde herd this<sup>6</sup> voice, he bad his doughtir to make her<sup>7</sup> redy to rynne; and so<sup>8</sup> thei ronne to-gedre, and in shorte<sup>9</sup> tyme the maiden ronne before hym.

<sup>1</sup> alle only. <sup>2</sup> of iij. <sup>3</sup> Om. <sup>4</sup> alle sotely wrought. <sup>5</sup> Om. <sup>6</sup> his.

<sup>7</sup> rynne with hym. The mayde, whan she sawe hym, she dyspysed hym in her hert, and sayde, "Many noblemen haue I overcome, and nowe shalle I rynne, with such an harlot!" Anone the mayde made her.

<sup>8</sup> Om. <sup>9</sup> a lytyle.

garlonde; and as sone as she sawe the faire garlonde afore hir, then she tornid, & toke it vp, and sette it vppon hir hede, and made so gret dilectacion þere in, þat that opere Ran fer afor hir. when she saw that, she wepte bitterly, and in a grete wrethe cast a-wey the garlonde, & Ran, & ouertoke him. And as sone as she was by him, she toke vp hir honde, and yafe him a grete boffete vnder the cheke, and seide, "lewde wrecche, wel bysemithe þi siris sonne to wedde me!" And fer<sup>1</sup> she Ran afore. & when he<sup>2</sup> saw that, he toke oute a gyrdille, and caste it in the same maner afore hir ayene; & as faste as sche had a sight þere on, she bowed downe, & toke it vp, & gyrded hir þere with; and had so grete lykyng þere in, þat she lefte Rynnyng, & by þat tyme he was fer afore hir. whenne she caste vp hir yen, & saw him, she made grete lamentacion, and toke þe gyrdil in anger, and bote hit with her teþe [in thre] partis; & Ran ayene in al the myght þat was in hir, & ouertoke him, & yaf him a grete boffet, and Ranne fro him, & saide, "what, harlot! trowist thou to ouercome me?" þat opere was wily, & wold not caste þe purs, vnto

<sup>1</sup> for, MS.<sup>2</sup> she, MS

## [Second Version. Addit. MS. 9066.]

This wylly man, whan he sawe that, he cast the Garlonde before her.<sup>1</sup> The maiden, when she saw the Garlonde, she stouped, and toke vp the Garlonde from the erthe, and sette it on her hede; and had grete likyng of the Garlonde, and 'taried tille<sup>2</sup> this slygh man was ferre<sup>3</sup> before. ¶ Whan the maiden sawe that, she wept bitterly, and cast the Garlonde in a depe dike; and 'than she<sup>4</sup> ranne swiftly after hym, and 'over-toke hym, and lifte vp her right honde, and gaf<sup>5</sup> hym a buffet, and badde hym, "abide, wrecche!" and said, "it is nought semely, that thi fadirs sone shuld have me to wyf." and<sup>6</sup> than she ranne before hym<sup>7</sup> right fast. ¶ That sawe this sleigh<sup>8</sup> man, and drew a GirdeH out of his bosome, and cast it before the maiden. She sawe the GirdeH, and toke it vp, and girte her with the GirdeH; and hadde so moche delite of the GirdeH, that he was before a grete way. ¶ The maiden, whan she sawe that, she sorowed, and gnewe<sup>9</sup> the GirdeH with her tethe, and brake it on iii. peces; and ranne after hym<sup>10</sup> strongly, and toke hym, and gaf<sup>11</sup> hym a<sup>12</sup> buffete, and said, "Trowest thou, wrecche, to over-come me?" and anon she ranne before<sup>13</sup> hym.

<sup>1</sup> the mayde.<sup>2</sup> so abode, that.<sup>3</sup> ronne wels.<sup>4</sup> leaf 13.<sup>5</sup> Om.<sup>6</sup> Om.<sup>7</sup> Om.<sup>8</sup> sleight, MS.<sup>9</sup> toke.<sup>10</sup> Om.<sup>11</sup> another,<sup>12</sup> afore.

þe tyme þat he come ner þe marke ; and þenne he cast þe purse, as he dude þat othir thing. & thenne she rest ayen, & toke it vp, & openyð hit, & toke oute the balle, and Radde the superscripcion, *scil.* he that pleithe with me, shaß neuer be suffisid of my play. And tho she began to play with the balle so longe, þat þe Iogeler was afor at the marke ; and so tho she made muche lamentacioune ; & he weddid hir, & had grete Richesses, as the lawe wolde.

## MORALITEE.

**D**Ere frendes, þis Emperoure is oure lorde Ihesu Crist ; þe fair dowter is þe soule of man, made like him selfe, & clansid fro original synne by baptyme ; & hit is swyfte in Rynnyng, *scil.* goode werkes, while that he is in his innocense, & þat so swifte,<sup>2</sup> that no dedely synnys may ouercome hir ; & so thei lese hir hedes, *scil.* hir power, whenne þat þey maye not ouercome hir. þe por man, þat Imagenithe þes cautilis, is the devil, þe whicß studijthe nyght & day to ouercome innocence ; and þerfor he purveithe him of iij. cavitilis, first of a garlonde. [By] the garlonde we maye vndirstonde pryde, & by this Reson, For a garlonde is not sett on the arme, ne in non oþere party of the body ; hit is I-sette vpon the hede, for it shulde be sene. in

<sup>1</sup> leaf 171, col. 1.<sup>2</sup> swifte, MS.

## [Second Version. Addit. MS. 9066.]

¶ This<sup>1</sup> Iogeler was wyly, and cast the purse before her. The maiden<sup>2</sup> saw the purse, and opened it ; and founde a balle, and radde the scripture on<sup>3</sup> the balle ; ¶ That was this, who<sup>4</sup> that playeth with me, shaß never be full of my playe. And she beganne to play with the Balle, and so longe she played with the Balle, that the Iogeler came before her to the marke ; and so he had her to be his<sup>5</sup> wyf.

¶ Declaracio. Frendes, this Emperour is oure lord Ihesu Crist ; the faire doughtir is the soule, made by likenessse of god. She is swyfte in rynnng to gode vertues, while she dwelleth in her Innocence, that no man, that is to sey, no dedly synne, may overcome her. ¶ This wyly man, this Iogeler, that is comen of vile bloode, is the deuell, that all way studies to bryng downe Innocentes in to synne. ¶ First he ordeyned hym of iij. canteles, that is, a Garlonde, by the whiche we shaß vndirstonde pride, for this reason. A Garlonde is not put on the arme, nor on the foote, but vpon the hede, that it may be

<sup>1</sup> The.<sup>2</sup> the mayde. She.<sup>3</sup> of.<sup>4</sup> He.<sup>5</sup> Om.

the same wyse wol the proude man be sen, & sprede his hemmys; and þere fore seithe Austine, *Cum superbum videris, filium diaboli esse non dubites*, þis is to sey, when thowe seist a proude man, doute the not þou seest the sonne of the deval. þerefore when the devil castithe this garlonde of pryde in thin yen), wepe, as did the damisel; & do of that garlonde of pryde, and caste it into the diche of contrucion), & so þou shalt yeve þe devil a buffet, & ouercome him. Thenne whenne þe devil seeþe þat he is ouercome, he<sup>1</sup> temptithe a man yn an nopere synne, & castithe afore him a gurdil of lecheri; of whiche maner gurdil thus seithe Gregorius, *Cingite lumbos vestros in Castitate*, þis is to seye, or þis is to vndirstonde, Gurdipe youre lendys in chastite. for who so euer is gyrð with the gyrdeð of lechery, certainlye he levithe the Rynnyng of goode lyf, & is ouercome with the devil; as the Apostle-seithe, *Nullum Opus bonum sine Castitate*, þis is to seye, þere is no gode werke with oute Chastite. & ther-for do as she did; smite the gurdil in thre, *scil.* in prayer, fastyng, and almesdede, and withe oute dowte, þenne þou shalt ouercome the devil. Aftir ward this por<sup>2</sup> man), *scil.* þe deuil, castithe forthe a purs with a balle,—what is that? ye wit wel a purs is opin above, and shut be-nethe, & that betokenithe the hart of man, that shulde

<sup>1</sup> and he, MS.<sup>2</sup> leaf 171, col. 2.[*Second Version. Addit. MS. 9066.*]

sayn). ¶ Right so the proude man wold be seen alway, and therefore thei maken hem selfe gaye; ¶ And therefore agayn proude men speketh seynt Austyn), and seieth, whan thou seest a proude man, doute not but that he is the devals sone. Therefore do thou as the maiden did; wepe for thi synne, and put downe the Garlonde of pride, and put it in the diche of contriccion), and so thou shalt yeve the deval a buffete, and overcome hym. ¶ Than the deval seeth that he is overcome in one synne, Than he tempteth hym with another; and than he cast before man or woman the Girdeð of lechery. Who so is girte with this Girdeð he levethe the course of<sup>1</sup> goode lyf, and so is overcome of the deval; ¶ For the appostle seieth, There is no goode werke with oute chastite. do Therefore as the maiden did; devoide the Girdeð in iij. parties, that is, into praier, fastyng, and almesdede; And than thou shalt overcome the deval. ¶ The purse with the Balle is open above, and shutte byneth, and it betokeneth thyn hert, that

<sup>1</sup> leaf 13, back.

ener be opyn to hevenly thinges, & shut to Erthely thinges. þe twoo cordis, that seruith to Opyn þe purs, & to shitte, signifieth the love of god & of thi neybour; the bal that is Rounde, & colovrid so diuersely, betokenith the vice of covetice, that is meuid as wel in the olde as in the yonge; and þerefor the Reson that is writin aboute is trewe, wher it is I-seyde, *Qui mecum ludit, nunquam saciabitur*, for the covetouse man can neuer be fillid. & therfore lete vs be ware that we pleye not with the balle of covetise, as she dude; for yf we forsake god, & yeve vs to transetorie godis, and vanites, sothely we shul neuer þenne come to the glorie of enerlastyng lyf. *Ad quam &c.*

## [ XXXIII. ]

## DOMICIANUS A WYSE EMPEROUR.

OF THE YOUNG KNIGHT WHO HAD THREE FRIENDS, AND HOW HE TRIED THEM. HARL. MS. 7333.)

**D**omicianus Reigned a wise Emperour in þe cetee of Rome, & in his Emperer was a gentil knight, þe whiche had only asonne, that

## [Second Version. Addit. MS. 9066.]

alway owith to be shitte by-nethe, that is, to thise erthely thynges, and open<sup>1</sup> above to hevenly thynges. The strenges of the purse to open and to shitte betokeneth the love of god, and of our Eme-cristen. The Balle, that is rounde, and is cast from one to another, betokeneth Covetise, that is, all way stered, as well in olde and yonge; therfore it hath a superscripcion, the whiche is this, he that shall pleye with me, shall never be full of my playe, That is, Covetise, that no man shall never be full therof. ¶ And therfore Senek' seith, whan alle synnes wexe olde, Covetise alone wexeth yonge. ¶ And therfore studie we not for to pleye with the balle of Covetise, as the maiden did, for whi? yf we forsake worldly thynges, that are transitorye and passyng forthe before god, we mowe come to everlastyng blisse in heven. Amen.

## [ XLII. leaf 57, back. ]

There was a man that had a sone, and sterid his sone to gete hym frendes, while his fadir was alyve. the sone saw thre negh-

<sup>1</sup> open it, MS.

he moche lovid. In a tyme þis sonne come to him, and saide, "fadir I am a yong man; sothely, yf it be youre wille, I wolle go a-bowte to castelles<sup>1</sup> & kyngdomes, & purchase me frendes, þat I may, when ye beth gon henys oute of this worlde, haue knowlech." "yis," quod the fadir, "hit shal wele like me, so þat þou shew to me, when thow comyst ayene, what frendes þow hast getyn." þenne seide he, "yis, fadir, þi wille in that cas shalle be fulfillid." The yonge man travaylid by certeyne kyngdomis, contreis, & cetees; & at the ende of iij. year he come home to his fadir. & þe fadir was hili gladdid with his presence, & seide, "sonne, how seist thou? hast þow purchasid eny frendes?" "ye, sir," he saide, "[I have] founden iij. frendes sithe I yede; and the first frende I loue more than my selfe, and therfore I wold for his love shede my blode, yf nede wer; <sup>2</sup>the secounde I love as moche as my selfe; But the thirde I love litil, in syght of the opere." þenne seide þe fadir, "sone, hast thou prevedid ony of thes iij. frendes?" "Nay, sir," quod he. þenne quod the fadir, "do þou aftir my counsaill, & hit shall like the. Go, & slee a Sweyne, & put it in a sackle; and at mydnyte [go] to þe firste<sup>3</sup> frende, & sey to him, 'deer' Frende, help me nowe in my grete nede, for thorow chaunce I have slayne a man, and he is her

<sup>1</sup> Castell, MS.<sup>2</sup> leaf 171, back, col. 1.<sup>3</sup> fiste, MS.

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[*Second Version. Addit. MS. 9066.*]

bores, that he thought to hym shuld be necessarie. he askid of oon, how he myght by his frendship? He seide, "I am rich Enough, but me nedes werkmen; if thou wilte bynde the to my werke, I wil be thy frende." he bownde hym, and wrought longe tyme greuously for hym. Afterward he asked of anothere the same, and he saide, he was but pore, but and he wolde gyfe hym mekill, he wolde be his frende. and so he did, for ofte sithe he fedde hym, and gafe hym large giftes. Also he askid of the thrid, how he myght by his frendship? He answerid, and seide, he had no nede of moneye ne of werkmen, but he shaft fall downe to his fote, and do hym homage, and do to hym as to his lorde, as a seruaunte shuld do, and than he shuld be his frende. and he did so. when this was done, the sone seide to his fadire, that he had iij. frendes. The Fadir bade hym saye to his frende, that he was outelawed of the kyng for treason; and so he shuld prove his frendes of helpe. The sonne come to the fyrste frende, and asked helpe of his disese; and

vpon) my backe in a sacke ;' & then) thou shalt see what thi frend) wol sey to the. Aftir that, go to þi secounde frende, and so to the thirde ; and) write al hir aunsweris in thin herte." Þe sonne yede, as the fadir saide to him ; and at mydnite he com) to the yate of the firste frende, þe whiche þat he louid) more than him selfe, & cnockid) at his gate. Anon) as his frende harde him cnocke, he Ros, & lete him in, & seide, " frende, þou art welcom." " A ! frende," quod) that opere, " I am come to the in my grete nede, for I love thi bodye more than my selfe, and) þefore socoure me in this myschieff ; for I have thorow vn)happe slayn) a man, & he is her' vpon) my backe in a sacke ; and) þefore, I pray the, that thou wolt hide him, & hele the cors of this dede man) in some priue place of thin house ; for yf þe cors be founde with me, doutles I mot be hongid) for him." " ye," quod) the opere, " thouwe thouwe were my fadir, I wolde not do that for the ; for sithe thou hast slayne the man, thou arte worthi to be dampnid) for him. Neuerþeles, for the gret frendshipe þat hath I-be a-twene vs her' afore by longe tyme, I shalle yeve to the ij. ellene of lynone clothe, for to lappe in) or for to keueryn) þy body, when that thou arte hongid)." Thenne the yonge man) yede to þat othir frende, that he louid) as moche as him selfe, and) knockid) at his yate. Anon) when) he harde þe cnokkyng, he ros, & openyð þe dor, & kyste him, and) worschipfully Resseyvid) him. Þenne spake the yonge man, & saide, " A ! goode frende, helpe me nowe in my grettest nede þat I euer had). I have thorowe Encomberment slayne a man,<sup>1</sup> and) he is here with) me, and) þerfore, for al the frenshipe that is be-twene the & me, leye him in sum previ place of thin house ; for

<sup>1</sup> leaf 171, back, col. 2.

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[*Second Version. Addit. MS. 9066.*]

when) he had) herde that he had) done a cryme agaynes the kyng,<sup>1</sup> he seide, " This I sha) do to the, I sha) caste oute of myn) house the traytoure of the kyng, and) I sha) take what I may of þi goodea." The secounde frende seide, " the kynges traytoure I sha) lede to prisoun, and) there sha) I sette hym faste by the fete, in a depe pitte." The thrid) seide, " I sha) lede the kynges traytoure to the galowes, and) there sha) I hange hym v)pe." The sone come home, and) tolde his fadire what his frendes had) seide. The fadir

<sup>1</sup> the kyng the kyng' MS.

yf he be founde withe me, I am but dede." "Nay," quod that opere, "that þou canst not make me do; ber' him hens, & make the mury with him,—whi woldist thou slee him? But yette<sup>1</sup> frende, I shalle tel the, I wolle not have a-do withe him; [but] for the grete love þat hath I-be be-twene vs twoo, I shalle go with the to the iebet; and aftirward I shaþ purveye me of an noþere frende." Þe yonge man was hevy with thes wordes; and yede to anoþere frende, scil. him þat he lovid but litle, & cnockid at the yate. he ros vp, as sone as he harde his voyse, and lete him in, & kiste him, and saide, "frend, þat is halfe my soule, welcome be þou to me!" þenne saide that oper, "sothelye I am ashamed to speke with the, for I have do litle for þe, or ellis nought, neuer in al my lyve; and þefore with grete shame I may shew the myn eronde." "ye, hardly," seide that opere, "shew me what thou wolte." "For sothe," quod that oper, "I have vnhappili slayne a man, & her' I ber' his body on my bak, and þefore, I praye the, helpe me in this gret nede, and yf ye wolde hide the bodye in youre house, ye myte not do for me a better torne, for yf it be founde with me, I am but dede." "Nay," quod that opere, "I wolle not hide the body, but I wolle dye for the to morow on the Iubet; and þefore, I praye the, love thowe neuer frende so wel as me aftir my dethe, but yf he wolle dye for the, as I shalle." when the yonge man har' him sey þus, he felle downe on his knees, & praide him that he wolde for-yeve him, þat he had lovid the opere twoo frendes so moche, and him so litle or not.—"and ther-for fro hens forward I shaþ neuer love my selve so moche as þe." [The] opere tooke him  
<sup>1</sup> ytte, MS.

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[*Second Version. Addit. MS. 9066.*]

seide, "sone, thou haste no frende; for the fyrste frende is a frende of name, The seconde is a frende atte mete, The thrid is an Enemy at nede." than seide the fadir, "sone, go to my frende alone that I haue, þat is, the sone of god, Ihesu Criste, and telle hym thy cause." The sonne<sup>1</sup> did so. Thanne his faders frende saide, "if thou haue any thefte, bryng it to me, and if it be treason, putt it to me; and I shaþ dey for the." Than this<sup>2</sup> was demyd a frende alone, amonge all other.

<sup>1</sup> leaf 58.

<sup>2</sup> he this, MS.



by the necke, & kiste him; & he yede home, & tolde his fadir how it was with þe iij. frendes, &c.

## MORALITEE.

<sup>1</sup> **G** Ood men, this Emperour is the fadir of hevене; by the knyght but[he] vnderstonde prelatiſ of holy chirche; by the sonne is vnderstonde euery Cristen man. And so many of vs getithe vs frendes, but thei faylithe vs in oure nede; and þerefore seithe þe wise man, *Est amicus meus, et non permanebit in tempore necessitatis*, This is to seye, ther is a frende at the table or at the mete borde, the wiche wolle not or shal not abide in tyme of nede. þe furste frende, that thow lovist more than thi selve, is this worlde; for we sethe euery day that men wolle for the worlde, & worldly thinges to be hadde, putte hem selve in perilis of see, in perelles of bataill, and of dampnacioune. And ther-for it is wel I-previd, that thei lovipe more the worlde than hem selve, but in tyme of nede, scil. of deth, when the soule shalle passe fro the bodye, aftir the wille of god, & þat þe body be yevin to wormes, thenne the worlde, þat þowe louist so muche, shalle faile þe; In so muche that yf þou have too elles of lynon clothe, to lappe thi body Inne, it is a grete thing. The secounde frende, that thow louist as muche as thi selve, is thi wyfe & thi childerine, the whiche in tyme of dethe wil go with the to the sepulchre, and wepin a litle for the, but when þou arte in the erthe, þey gothe home, and studiethe whom they now have in thi stede. The thirde frende, that thow lovist so litle, is oure lorde Ihesu Criste, for yf thowe come to him with a clene herte, in tyme of thi nede, he wolle not fayle the; & þefore it is I-seyde, *In quacumque hora peccator ingemuerit, saluus<sup>2</sup> erit*, þis is to seye, in what hour

<sup>1</sup> leaf 172, col. 1.<sup>2</sup> salus, MS.

## [Second Version. Addit. MS. 9066.]

[**Declaracio**]. The fyrste frende is the worlde, or Ellys money, for the which man consumys hym self nyght and day, in laboure and besynesse. The secounde frende is the flessch, and flesly frendes, that ressayuen largely fedyng and clothyng; but they ledde hym vnto the prisone, that is, the grave, and casten hym into the pitte. The thirde frend is the deuyth, that ledes hym vnto the dome, there

the synner waylytho, or is sory for his synns, he shalle be saf. And þerefore when the synner deservid by his wickednesse euerlasting dethe, thenne Crist, goddis sonne come, & toke dethe for him on the Iubet off þe crosse. And þerfor, goode siris, lat vs bowe owre <sup>1</sup>knees, and aske mercy of him, that we plesid thes othir two so moche, & him so litle, þat is an vnmutable frende, a gentil frende, & a myghty frende. Now pray we him enterly to be oure frende, whos frenshipe neuer failithe, *Qui cum patre et spiritu sancto omnia regit secula. Amen.*

<sup>1</sup> leaf 172, col. 2.

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[*Second Version. Addit. MS. 9066.*]

to accuse hym, and to hange hym with hym in helle. But the fourte frende, that is criste, the which is a sykere frende alone, that for his frendes suffred dethe; he is a trew frende alone, amonge all othere, and non so trew as he. Amen &c.

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[ XXXIV. ]

AGIOS A WISE EMPEROURE.

(THE ALLEGORY OF MERCY, TRUTH, JUSTICE & PEACE.)

**A**gios was a wyse Emperour Reignyng in the citee of Rome; the whiche lord had iiij. dowteris, of wiche on was clepid Mercy, þe secounde sothefastnesse, the thirde Ryghtwyssenes, and the iiij. Pes.<sup>1</sup> he also had a sone passyngly wyse and witty, and was clepid vsias, and no man myght be likenid to him in no kynne sciens. he had also a sarvaunt with him, whom he moche avauncid, and that withouten ony deseruinge. So the Emperoure in this maner is thought in a certeyne day to preve þat sarvaunt, & seide to him, "der frend, I have hili avauncyd the to grete dignitee, and þerfor thow arte the more be-holden to me. I commytte here to thi kepyng swiche a contree; and, sir, yf thow kepe it wele, þou shalt have more avauncement; and in the oþer syde, yf I fynde in the eny maner of tresoune, þou shalte suffre ther-fore þe foulest dethe." þenne spake þat oþere, and seide, "sir, in al that I can or may I shalle fulfill

<sup>1</sup> pitee, MS.

your wille." Sone aftir that he had be gon) to this contree, he dud trespas & transgressiouns a-yenste þe wille & comaundement of the lorde. when) the Emperoure harde telle þis, he come thidir, and put a defaute to this forsaide sarvaunt; the sarvaunte was provde, & sturdy, and yaf but litle credence to him. Then þe Emperour beyng in gret wrethe, for violacion) of his precepte & comaundement, callid) to him iiij. cruell tormentours, and) comaundið to on) of hem, þat he & his felowes shoulde bynde him honde & fote, & caste him in presoune; <sup>1</sup> to the secounde he comaundið to helde him qwyke; and) to the thirde & to the iiij. he comaundið, that thei shulde finally sle him. Thenne thes tormentoures purposyng to fulfille the comaundment of the Emperoure, Thei toke this wrechid) man), and) turmentid) him with al maner of peynis. And) hit happid), that on) of the dowteres, *scil.* þat is to sey, mercy, yede by the presoune þe same tyme, & as she harde this man) crye in peynis, she ran) to the prison, & lokid) in, and) sawe this man) in tormentes a-monge pilke tormentours; & when she sawe þat piteful sight, she myght not but have pyte,—for hit is þe propirte of mercy to have pite & compassion). & so she Rente of the clothinges of hir body, & of hir hede, and) pullid) of hir heer, and) yellid, and) cride; and) Ranne with alle hir myght to hir fadir, the Emperour, and) knelid) to him, and) seide, "Alas! my dere fadir, am I not thi dowter, and) art þow not mercyfulle? have mercy of suche a sarvaunt; for yf þow have no mercy of him, þou art not mercyfulle, and) yf thou be not mercyfulle, withe oute dowte þow shalt not have me þy dowter." Anon) come hir syster sothefastnesse, and) askid) of hir fadir whi hir suster wepte so? "for mercy, þi suster," quod) he, "wol algatis þat I have mercy of this man) in presoune." Then seide sothefastnes, with) a Sterne countenauns, "Nay, fadir, late it not be so. god) forbede þat þowe yeve him mercy, for am not I thi dowter sothefastnes or truthe? And) thou hast euer be trewe & sothefast, & it is truthe that he have peyne & dethe, þerefor, fadir, pursue trewthe, as thou hast be holden) her) afore; for yf thou pursue not truthe, thou shalt not have me thi dowter no mor." Thus as mercy and) sothefastnesse wer) togeder in stryf, come the thirde dowter, *scil.* Rightwisnesse; and) for she

<sup>1</sup> leaf 172, back, col. 1.

hard swiche noyse amonge hem, she askid of Sothefastnesse, hir sister, what was the cause? And for sothefastnesse myght not telle but trewþe, she seide, "Oure sister," quod she, "namyd mercy, wolle algates that oure fadir have mercy of this traytour' in þe presounne." Anon Rightwisnesse ran to hir fader, and saide, "fadir, am not I Rightwisnesse þi dowter, and thi selfe art callid Rightwis? And þerefor, <sup>1</sup>fadir, do & shewe Rightwisnesse in this trespassour, for yf þou do not, ne wolt not shewe no right, þow shalt not have me to thi dowter." thenne the fourthe dowter, scil. Pea, <sup>2</sup>herynge this dycencion a-twene hem, and that mercy, hir sistre, myght not opteyne ne prevayle in hir purpose, she for-roke al the Empeyr, and yede into anopere fer contree. And when the Emperoure hard telle how that she was gon therfore out of his londe, and saw swiche a distaunce amonge the systeres, he wist not what was beste to done; for yf he turne to mercye, he shulde offende truthe & Rightwisnesse, and yf he folow the wille of truthe and of Ryghtwisnesse, he shulde not have mercy and pes to his dowteres. he clepid to him his wise sone, and vpon this mater askid his counseill. "Fadir," quod the sone, "commytte this mater to me, & I shalle take good vengeance of this trespassour, and bring home a-yene pes, þi dowter." Then seide the Emperoure, "A! der' sonne, this is a grete promisioun that thowe makest to me, yf thou fulfille it in dede, that thowe seist, and þerefore, sone, I shaft do as thow askist." The fadir yaf al his pouer to his sonne. Then the sonne callid his sustir mercy, and toke hir with him, and Ronne to-gedir ouer hillis and dalis, til tyme that thei come to the castell, wher' the sarvaunt laye in prisoun; & thenne he myght not but have pitee of him, for he hadde mercy with him, and þerefore he hadde no power but to take him oute of presounne, and presentid him to his fadir. And when pes harde telle howe hir brothir had browte ayene þe trespassoure, she come a-yene to the Empeyr; & the sone made acorde a-monge the susteris, and that mercy & truthe mette to-gedir, Rightwisnesse & pes hath the I-kyste.

<sup>1</sup> leaf 172, back, col. 2.<sup>2</sup> pite, MS.

## MORALITE.

**D**Ere Frende, this Emperoure is the fadir of hevin; the transgressoure, that Resseyved þe contree, was Adam, the first fadir, that dude ayene the comaundement of god, when that he yete of the appil; and ther-for he was <sup>1</sup> yoven to iiij. tormentoures. the firste tormentour, þat sette him in presoun, is þe prison & the exile of this present lyf; and ther-fore it is wretin and saide thus, *Heu mihi!* <sup>2</sup> *quia incolatus meus prolongatus est*, this is to seye, "Alas! for my dwellynge place is proloyned or y-made fer," <sup>3</sup> *scil.* ioye of paradys, that was lost by synne. The secounde Tormentour, þat hilde him, is the wrecchidnesse of this worlde, the wiche Tormentipe vs *wit* almaner of peynis & wrecchidnesses. The thirde, that slowhe him, is dethe, þe whiche iuglythe and sleithe vs alle. The iiij. þat devourithe him, bethe wormes; for when a man deyithe, he is yevin to the mete of wormes. And therfore the iiij. tormentours of this worlde bethe þe prison of this worlde or exile, þe wrecchidnesse of the worlde, dethe, and wormes; the whiche wolle have vengeauns and peyne, for trespas of the first man, vnto the ende of the worlde. for the prison holdipe vs, wrecchidnesse of the worlde bryngithe in alle evelis, deþe sleþe vs, & wormes gnawipe <sup>4</sup> vs. but oure lorde Ihesu Crist, sone of the hie Emperour, toke mercy *wit* him, and lepte ouer hillis and dalis, *scil.* þat is to seye, the wrecchidnesses of this worlde, and enterid the prisoun of helle, & toke vs oute. whenne mercy sawe this, that the sarvaunt was turned ayene, she had no mater to playne, ne soþefastnesse had no cause to pleyne, for hir fadir was founden true; and Ryghtwyssenesse, <sup>5</sup> the thirde suster, was not pleyning, for in the transgression rightwyssenesse was excusid, so þat dethe was had & lyf ayene, perisshing & fyndyng ayen. Then pes seyng hir sistris alle in acorde, and Echon hem havinge hir purpose, she turned ayene; For whenne contencions & stryf wer cessid, then pes was felashipid among hem. And now have ye hard playnli how that mercy and soþefastnesse mette togeder, & Rightwisnesse & pes kiste. To the kyssyng of hevenliche Reconsiliacion he bringe vs, that is named saluator Ihesus, *Qui cum patre &c.*

<sup>1</sup> leaf 173, col. 1.<sup>2</sup> mea, MS.<sup>3</sup> for, MS.<sup>4</sup> gnawithe, MS.<sup>5</sup> Soþefastnesse & Ryghtwysse, MS.

[ XXXV. ]

## THEODOSIUS A WISE EMPEROURE.

(THE HARPER AND THE FISHES. HARL. MS. 7333.)

**T**heodosius Reigned a wyse Emperoure in the citee of Rome, the whiche loudid afore al othir thinges the melody of þe harpe. hit happenid on a certeyne day, as he Rode in huntinge, that he harde the sounde of a Swete harpe, and hit was so swete to his hert, that he thowte that he was Ravishid in him selfe. he Rode aboute this forest, & sowte wher this harpe myght be founde; and at the laste he sawe a pore man, sytting be a water syde, harpyng: & þer come oute of that water so swete a melody, that the Emperour hard neuer non suche afore. And therefore the Emperoure Spake to him, and saide, "how is this, that so swete a melody passithe oute of thin harpe?" "Sir," quod he, "I shalle telle yowe the sothe. I have dwelt by this watir with my wyf and with my chylderin xxx.<sup>1</sup> yer; and god hathe yeve me swiche grace, that euer when I harpe ther is so gentil a melodie, that alle the fishis in the water comithe evin to myn honde, and so I take my sustenance, wherby I, & my wyf,

<sup>1</sup> leaf 173, col. 2.[*Second Version. Addit. MS. 9066, leaf 14.*]

[ VIII. ]

**T**heodosius reigned in Rome, that amonge all the goodes of the world he chose the harpe, and also for to hunte, in resonable tyme. ¶ It happed on a tyme, as<sup>1</sup> he wente to hunte, he herde the melodie of an harpe with so swete a sowne, that he was ravished from hym self for swetnesse. He went aboute the forest to<sup>2</sup> fynde the melodie, And in the ende of the Forest he founde<sup>3</sup> sittyn a poore man, beside a watir, havyn in his honde an harpe, and harped; <sup>4</sup> of <sup>5</sup> the whiche wente oute so swete a melodie, that the Emperour thought he<sup>6</sup> herde never none suche before. ¶ The Emperour said, "frende, I pray the telle me, how so swete a melodie gothe out of thyn harpe?" ¶ he said, "I and my wyf and my children have dwelled beside this water<sup>8</sup> xxx. wyntir, and god hathe yoven<sup>9</sup> me grace, that whan I touche myn harpe, there gothe out so swete a sownde, that the fishes of this watir, for the<sup>10</sup> swetnesse of myn harpe<sup>11</sup> cometh<sup>12</sup> to

<sup>1</sup> ones whanne.    <sup>2</sup> for to.    <sup>3</sup> saw.    <sup>4</sup> Om.    <sup>5</sup> leaf 14, back.    <sup>6</sup> had.  
<sup>7</sup> Om.    <sup>8</sup> here this.    <sup>9</sup> gyf.    <sup>10</sup> Om.    <sup>11</sup> Om.    <sup>12</sup> comyne.

& my childer) bethe I-founde and susteynid. but, sir, ther [is] a muche sorowful cas ayenste me, for in that opere side is an hisser or a siblatour, and he hissithe so swetlye, that nowe a-dayes the fisshe drawithe to him, & levithe me; and perfor, sir, I praye yow of your helpe a-yenst this hisser." "I shalle yeve the goode counseith," quod the Emperour, "For I have her' in my purse a golden hoke, the whiche I shalle yeve to the; and per-for take hit, and bynde it to the ende of a longe yerde, and then smite vpon thin harpe, and what tyme pou seist hem meve in the water, draw hem with the hoke to the londe; pan pou shalt see the hissinge of the hisser shaft do the none harme." þenne the pore man was glad, and dud al as the Emperour comaundið him. And when he beganne to harpe, the fisshis gonne meve to him-warde; and when the hisser saw that, he turnid from that place with the gret confusion, and the pore man dwelt stille al the tyme of his lyfe, and endid gode lyfe.

MORALITEE.<sup>1</sup>

**N**ow, sirs,<sup>2</sup> this Emperoure is Criste Ihesu, that lovid welle to go aboute huntinge of soules<sup>3</sup> in forest, scil. in holy chirche; he

<sup>1</sup> Mortalitee, MS.    <sup>2</sup> sir, MS.    <sup>3</sup> leaf 173, back, col. 1.

## [Second Version. Addit. MS. 9066.]

mynd honde, and so I take hem; and by hem I and my wyf and my meyne have oure sustenance in grete plente. ¶ But allas for sorow! for from the<sup>1</sup> other partie of the watir there<sup>2</sup> cometh an hissar, that hisseth so swetely, that many daies the fisshes leveth<sup>3</sup> me, and goth<sup>4</sup> to his hissyng; and therefore<sup>5</sup> in this nede I aske youre helpe agayn this hissar, that thus disceiveth me." The Emperour said, "I have here in my<sup>6</sup> purse a golden hoke, the whiche I shaft yeve the. have it, and bynde it fast in the ende of a yerde, and touche thyn harpe; and with this hoke thou shalt draw the fishes to the<sup>7</sup> lond, and the hissyng of the hissar shaft not availe agayn the melodie of thyn harpe." ¶ The poore man did as he badde; and whan he smote on his harpe, the fisshes began for to stere. The hissare,<sup>8</sup> whan he sawe this, with shame and confusion he went away; And the poore man dwelled there aft his lyfe affir.

**Declaracio.** Frenedes, this Emperour is our lord Ihesu crist, that meked loved to hunte after soules in the Forest, that is, in holy

<sup>1</sup> on that.    <sup>2</sup> Om.    <sup>3</sup> leve.    <sup>4</sup> gone.    <sup>5</sup> therfor, sir.    <sup>6</sup> this.  
<sup>7</sup> Om.    <sup>8</sup> hissyng, MS.

lovithe wel the harpe of holy Scripture and of theologie. þe pore man, that sittithe by the water, is a prechoure or a prelat, the wiche owithe to sitte by the worlde, & not al in hit, *scil.* not to yeve his herte in worldlinesse; and he owithe to have an harpe in his honde of holy scripture, and ther with to worshiþe god, after the seinge of the salme, *Laudate eum in psalterio et cithera*, þis is to seye, preysithe your lord god in the sawtrie & in the harpe. But in dayes that bethe now prechours may seye, Allas! for while þey smitithe the harpe, *scil.* speke the wordes of god, þere comithe an hisser, *scil.* þe devil, & he whistelithe so swetly, þat fisshis, *scil.* synners, herithe no worde of god, but turnithe hem to dilectacion of synne, to whiche the deuil temptithe hem. for the devil hissithe be mony diuerse weyes,—& how? For he makipe some to slepe, that they her not the wordes of god; and som he makithe to chatir faste; and hem þat he may not make chatery ne slepe, he makithe hem to have litle swettnesse or non to the worde of god; and some he makithe to leve þe gode wordes of god, so that in some snare or grynne he wolle cacche hem. loo! man, al thes hissinges hathe þe deville, for to der the, and to drawe the fro þe worde of god; and therfor it is nedefulle to euery prelate or prechoure, that hathe sogettes to gouerne, to take an hoke, *scil.* to aske the grace of god azenst thes

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[*Second Version. Addit. MS. 9066.*]

chirche; and moche he loved the harpe of dyvnyte, and of the wysedome of god. ¶ The poore man, that satte by the watir, is the prelate or the prechour of goddes worde, that oweth to sitte beside the world and not in the world, that oweth to have the harpe of holy scripture, and with that praise god, and fisshes, that be synners, to draw hem out of this world; ¶ unde *Psalmista, In tympano et Choro, &c.* But the prechour may sey, Allas! allas! for while I smyte on the harpe, that is, while I preche or teche holy writte, the hissar is there, that is, the develt, that strength hymself so swetely to hyssse, that the fisshes, that be synners, here not the worde of god, but turneth hem to delites and vanytees. ¶ For the develt hysseth and tempteth men in many maners in the sermon. Some he maketh for to slepe; Some he maketh to langle; and some he maketh to have no savour in goddes worde; and some he maketh for to go away from the Sermon. ¶ Therefore it is full spedefull for every prelate or prechour, that he put the hoke of goddes grace



hissinges; & so with grace he shalle drawe many synneres oute of synne to hevене. he bringe vs thedir, *Qui cum patre & spiritu sancto regnat per secula / Amen.*

## [ XXXVI. ]

## SOLEMIUS WAS EMPEROUR.

(THE CUNNING OF THE UNFAITHFUL STEWARD. HARL. MS. 7333.)

**S**olemius was Emperoure in the citte of Rome, the whiche hadde a dowter that was fair and glorious to the syte of men; and he louid hir so muche, that he ordeynid to kepe hir nyght & day with v. armed knyghtes; & he ordeynid a gret master, sotil & connyng in many craftes and artes, for to Enforme & for to theche the kniȝtes the best maner wher by thei myght kepe the mayde. Also this Emperoure had a grehounde, that he louid moche; & he bad the master of kniȝtis to kepe him welle eke. And after this, the Emperour made a stiwarde<sup>1</sup> in his Louse, ouer al thes. So in a certeyne nyght, as he lay in his bed, he thowte to visite þe holy londe, & he thowte to fulfille it in dede; and he ordeynid þerefore and made al thinge

<sup>1</sup> leaf 173, back, col. 2.

[Second Version. Addit. MS. 9066.]

agayn the Sibilacions and temptacions of the fende, by<sup>1</sup> the whiche he may the rather drawe hem to hevën. To the whiche place god brynge vs! Amen.

## [ IX. ]

**P**olemius reigned in Rome, that had but oo doughtir, that was to all men gracious, the whiche the fadir loved mekell. ¶ And so this Emperour<sup>2</sup> ordeyned v. knytes to kepe wele his doughtir bothe day and nyght; and over<sup>3</sup> the knyghtes he ordeyned a maister of dyverse artes, that shuld<sup>4</sup> enforme the knyghtes how thei myght kepe wele this maiden.<sup>5</sup> Also the Emperour hadde a Greyhound, that he loved;<sup>6</sup> and toke hym to<sup>7</sup> the maister of the knyghtes, that he shuld have hym in kepyng. ¶ He made also a Steward in his house. Whan all this was<sup>8</sup> ordeyned, as he lay ones in his bedde, he thought he wolde visite<sup>9</sup> the holy lond. ¶ And whan he hadde<sup>10</sup> ordeyned all thyng for his Iornay,<sup>11</sup> he called to hym his Steward,

<sup>1</sup> leaf 15.    <sup>2</sup> in so mych that he.    <sup>3</sup> on.    <sup>4</sup> he sholde.    <sup>5</sup> the mayde.  
<sup>6</sup> loued mych.    <sup>7</sup> Om.    <sup>8</sup> was done and.    <sup>9</sup> desyre.  
<sup>10</sup> had done and.    <sup>11</sup> way.

redy for his viage. And when al thing was Redy, he clepid to him his stiwarde, and saide, "frenç myn, I purpose to go to the holy londe, & ther-for I commytte to þy power my dowter þat I love moche as myn oune harte; and ther-for I charge the she want nothyng, but þat she have alle thinge that a goode virgine shulde have, that may torne hir to Ioye and to comfote. Also þat þow do welle with my grehounde." And he [saide], "I leve in to thi kepinge the v. kniȝtes, that bethe the keperes of my dowter, þat hem want or lak nothyng; and yf þow do al this wele in myn absence, þow shalt have, when I come home ayene, faire yiftes and grete avauntemetes." Thenne saide the stiwarde, "ser, whan ye go, I pray god go with yowe, and youre wille shalle be fulfillid towching my persone." the Emperoure yede to the holy londe, and the stiwarde kepte wel his charge a longe tyme aftir his goynge; til in a certeyne day he sawe the damiseñ walke by hir selve in a gardyn. Þo was he Ravashid into the love of hir, and yede to hir, and ayenste hir wille lay be hir in synne; and when the synne was I-do, he hatid hir more than euer he did eny creature, & put hir oute of the palyse, in

[*Second Version. Addit. MS. 9066.*]

and said to hym, "Frende, I wille<sup>1</sup> go to the holy lond, and first I leve to the my doughtir, for to kepe as myn owne hert; and I<sup>2</sup> comaunde the, that she<sup>3</sup> defaute of none<sup>4</sup> thyng, but 'to have<sup>5</sup> all Ioye and gladnesse, as longeth<sup>6</sup> to a maiden<sup>7</sup> for<sup>8</sup> to have. ¶ Also the v. knyghtes I leve to the, that are keepers of my doughtir, and<sup>9</sup> none of hem have defaute. ¶ Also that thou norissh my Greyhound,<sup>10</sup> as 'is necessary for hym;<sup>11</sup> and yf thou do this trewly, as I have said, thou shalt have grete mede whan I come agayn." The Steward said, "In<sup>12</sup> as moche as I may, I shaft fulfille youre wille." ¶ Whan this was said, the Emperour toke his way to the holy lond, and the Steward kept the ordenaunce a while after the Emperour was gone.<sup>13</sup> ¶ But<sup>14</sup> it 'befelle vpon<sup>15</sup> a day, that the Steward saw 'the maiden<sup>16</sup> walke in the gardeyn, and anon<sup>17</sup> he was taken in her love; wherfore anon, agayn her wille, he defouled her. ¶ Whan he hadde synned with her, he had her more in hate than he before loved her;<sup>18</sup>

<sup>1</sup> wole, *passim*.    <sup>2</sup> *Om.*    <sup>3</sup> she haue.    <sup>4</sup> no.    <sup>5</sup> *Om.*

<sup>6</sup> it fallyth.    <sup>7</sup> mayde.    <sup>8</sup> *Om.*    <sup>9</sup> that.    <sup>10</sup> grehoundys.

<sup>11</sup> it is necessarious for hem.    <sup>12</sup> Syr, in.

<sup>13</sup> The stuard whan he saw this, the Emperour was gone, a while he kept his ordenauns.

<sup>14</sup> *Om.*    <sup>15</sup> fille on.    <sup>16</sup> this mayde.    <sup>17</sup> *Om.*    <sup>18</sup> her with all his hert.

so muche that for defaute she beggid hir brede fro dor' to dor'. And when the knyghtes sawe that she was aweye, thei yede to the styward and putte to him suche a cryme. What dude he but yede, & spoyled al the knyghtes of hir goodes, and put hem oute of the palye. whenne they were putte oute of the palyse, some of hem, for defaute of godes, bicom thevis, some man-killers, and dude muche harme; and when þe master of the knyghtes saw this, he blamid him; & þerefore he slowhe him anon. þe stiwarde kepte wele the grehounde, but at þe laste he brak loos, and Ranne aweye. At the laste tithinges come to the Stiward, that the Emperour drewe homeward, and wolle sone be at home. the stiwarde thought to him selfe, "hit may not be but I shalle be accusid of my wicked service, þat I have done. Aha! I shall do wel ynow; my lorde is gracious,<sup>1</sup> & ther-for I shall go my selfe, & accuse me, & put me in his<sup>2</sup> grace." when the styward harde telle, that the lord was nye at the palye, the styward made him nakid, and toke iij. cordes in his honde, & met so with his

<sup>1</sup> gracionus, MS.<sup>2</sup> leaf 174, col. 1.

## [Second Version. Addit. MS. 9066.]

wherfore he put her out of the paleys. Than the maiden,<sup>1</sup> for grete defaute, begged from dorre to dorre her mete. ¶ The knyghtes, that were the keepers, whan thei perceyved this,<sup>2</sup> thei blamed the Steward for his dede. ¶ Whan the Steward<sup>3</sup> had herd her vndirtakynge,<sup>4</sup> he dispoyled the knyghtes of all her goodes, and put hem out of the paleys 'of the Emperour'; and<sup>5</sup> afterward some of the knyghtes were theves,<sup>6</sup> for defaute; and some were robbers and ravenours, and did mekeH wikkednesse. ¶ Whan the maister wist of this, he blamed sharply the Steward, bothe for the doughtir and for<sup>7</sup> the knyghtes. anon the Steward for angre slough the maister of the knyghtes. ¶ After<sup>8</sup> this the Steward herd tydynge, that the Emperour was comyng homeward. than he 'was aferde gretly<sup>9</sup> with in hym self, and thought, "it may not be, but I shall be accused of my trespasse; and I know wele<sup>10</sup> my lord the Emperour is mercifult. ¶ It is better to me that I<sup>11</sup> with mekenesse go<sup>12</sup> agayn hym, and accuse my self, and aske his mercy, before that other gone and<sup>13</sup> shew my trespace to my lord." ¶ The Steward anon put of eH his clothes, oute take his sherte, and his breche; and thre<sup>14</sup> cordes he toke in his right honde, and bare foote he wente to mete the

<sup>1</sup> mayde, *passim*.<sup>2</sup> Om.<sup>3</sup> he.<sup>4</sup> vndurakynge.<sup>5</sup> Om.<sup>6</sup> grete theves.<sup>7</sup> leaf 15, back.<sup>8</sup> Anone.<sup>9</sup> ferid grete.<sup>10</sup> wele inowe.<sup>11</sup> Om.<sup>12</sup> to go.<sup>13</sup> go.<sup>14</sup> the, MS.

lorde ; and when the Emperour saw the stiward come ayenste him in swiche aray, he mervaylid hilie in his herte. And when the Stiward come in to him, he knelicd downe, and salude the Emperour. Penne the Emperoure seyde, "sey, man, how is it, þat thowe metist me in swiche a-Ray, sithe thow art my stiward, & sholdest have mette with me withe a gret host?" "A! lorde," quod the stiward, "ther is happid with me swiche a cas sithe ye went, þat it is most seemyng that I mete with yow thus." "what cas is that?" saide the Emperoure. "A! sir, ye must aske of me firste whi and wherfore I ber thes iij. cordes in my honde." "whi," quod the Emperoure, "berist þou þe iij. cordes?" "sir," saide he, "þe first corde is to bynde me honde & fote, and that so strongly, til blode brest oute in eche side, for I have wel deservid hit ; The secounde corde is to bynde me to the fete of horse, so longe, til tyme þat þe pavement have I-frett the fleshe from the bone, for, sir, that payne is litle I-nowhe in sight of the trespas that I have trespassid to yowe<sup>1</sup> ; and the thirde corde is to honge me withe in a Iebette, so longe, til tyme that briddis come to my body, and have etyn hit vp, for, sir, this payne is litil y-now for

<sup>1</sup> your, MS.

[Second Version. Addit. MS. 9066.]

Emperoure. ¶ And<sup>1</sup> when the Emperour sawe him aferre in suche araye, he mervailed. the Steward, whan his<sup>2</sup> lord come nere,<sup>3</sup> he kneled downe, and saluted hym. ¶ The Emperour said, "how is it with the, that in suche forme thou comest ayenst<sup>4</sup> me?" ¶ "My lord," he said, "there is fallen agaynst<sup>5</sup> me a grevous caase." The emperour said, "What is that?" "A! my lord, ye<sup>6</sup> must aske me<sup>7</sup> first whi y bere these iij. cordes in myn hande." The Emperour said, "Whi berest thou the iij. cordes in thyn hande?" "Sir," he said, "the first corde is to bynde me hande and foote, so longe and so strongly, vnto the bloode gone<sup>8</sup> out on every<sup>9</sup> parte, for I have wale deserved it ; ¶ The secounde corde<sup>10</sup> is for to drawe me with<sup>11</sup> on the pament, so longe, till the stones departe the flessch from the bones ;<sup>12</sup> for this payne is to me<sup>13</sup> profite, for the trespas that I have done agayns<sup>14</sup> you ; ¶ The thirde corde is to hange me with<sup>15</sup> on the Gebet, so longe, till the<sup>16</sup> briddes of heven come downe, and sitte on my hede, and my<sup>17</sup> body, and fille hem on<sup>18</sup> my flessch ; for

<sup>1</sup> Om.    <sup>2</sup> the.    <sup>3</sup> nere hym.    <sup>4</sup> ayene.    <sup>5</sup> agayne.    <sup>6</sup> he seyde, ye.  
<sup>7</sup> Om.    <sup>8</sup> go.    <sup>9</sup> either ether.    <sup>10</sup> Om.    <sup>11</sup> Om.    <sup>12</sup> body.  
<sup>13</sup> Om.    <sup>14</sup> agayne.    <sup>15</sup> Om.    <sup>16</sup> vnto.    <sup>17</sup> on my.    <sup>18</sup> of.

swiche a trespas as I have I-do to yowe. & þerefor, gracious lorde, I aske grace & mercy, for I dar not confesse myn synne, tyl tyme that I have graunt of youre grace." "Sey what hit is," quod the Emperour, "for sothely þou shalt have grace, what so euere hit be, for the gret pite that I have now in þi contricioun and lownesse." "Allas! lorde," saide he, "for I have stolne the floure of virginitee fro your douter, and put hir out of the palis, that I wot welle, For grete favte she beggithe hir mete fro dor to dor; and, sir, þi knyghtes I have Robbid & spoyled, and put hem oute of the palye, þat for mischef thei Robbithe and spoylithe, for hir lyf-lode; and the master of hem I have slayne; but thi grehounde I fedde wele, and tyde him with a cheyne, but he brake his cheyne, and Ran away, that I not wher he is." when the Emperour harde thes wordes, he was hili meid in mynde, & thought that it was a cursid man; and þo he seyde thus, "& hast thoue foylid my dowter, and put hir oute of the palis, that I lovid so muche; & hast þou put oute and Robbid my v. gode knyghtes, & slayne the master, hir techer? Now for sothe, & be seyntes that I

<sup>1</sup> leaf 174, col. 2.

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this payn longeth to trespassours suche as I am. Therefore,<sup>1</sup> gracious lord, have mercy on me, for I dare not shew<sup>2</sup> my trespasse, tille I 'have grace."<sup>3</sup> ¶ The Emperour said, "I yeve the grace."<sup>4</sup> ¶ Than<sup>5</sup> the Steward said, "allas! allas! I have defouled youre doughtir, and put her out of youre paleys, and for<sup>6</sup> defaute she seketh her brede from dorre to dorre. ¶ Also the knyghtes I have dispoyled, wherfore for defaute some are theves, and some 'are ravenours;<sup>7</sup> ¶ and the maister of the knyghtes I have slayn. But the Greyhound I have fedde right wele, and<sup>8</sup> in as moche as I myght, and bound hym<sup>9</sup> by a chayne; but he brake the chayne, and rynneth aboute the countre." ¶ Whan the Emperour had<sup>10</sup> herde this, he was gretely stered with in hym self, and said, "hast thou corrupt my doughtir, that I love so moche; and put out my knyghtes, and slayn the maister of the knyghtes, and that I loved leest, that is, the Greyhound, to hym thou toke<sup>11</sup> grete kepe? 'And I had<sup>12</sup> not before

<sup>1</sup> Mi.    <sup>2</sup> shew to you.    <sup>3</sup> be certified of your mercy. And than.

<sup>4</sup> I se thi grete mekenes and contricione, therfore telle me thi trespas, for thou shalte fynde mercy."

<sup>5</sup> Om.    <sup>6</sup> for grete.    <sup>7</sup> grete robbers.    <sup>8</sup> Om.    <sup>9</sup> Om.

<sup>10</sup> Om.    <sup>11</sup> leaf 16.    <sup>12</sup> Had I.

have sowte, wer' not that I grauntid to the grace, þow shuldest not scape þe foulest dethe þat I coude deme; Neuerþeles my worde mot stonde, and þou art a wyli felowe. þou shalt go now, & seche my dowter, for thou shalt wedde hir to wyfe; and yf eny harme come to hir hens forward in thi defaute, soþely þou shalt have dobbles peyne. and go brynge the kniztes ayene, and sette hem as they wer', and Restore hem to hir goodes ayene, and also the grehounde, and tye him stronglye; þat þere neuer mor' fro hennys fortheward be founde defaute in the, towching eny of them." Then the stiward knelið, and thonkid the Emperoure for his mercy & grace; and yede abowte in the Empir' to seche the mayde, the kniztes, & the grehounde; & he fonde hem, & browt hem home, and with grete worshipe weddid the mayde, and Restorid ayene the goodes to the kniztes, and Endid fair'.

MORALITEE.<sup>1</sup>

**D**Ere bretherin, this Emperoure is oure lorde Ihesu Criste; the fair' dowter is the soule of man, made to his owne likenesse; þe v.

<sup>1</sup> Mortalitee, MS.

## [Second Version. Addit. MS. 9066.]

forgeven the, and so mekeþ have loved thi self, I shuld have condempned the to the most foule deth. ¶ Therefore go anon, and brynge agayn my doughtir, for thou shalt have her to wyf; and yf she falle in<sup>1</sup> any eveþ thurgh<sup>2</sup> thi defaute from<sup>3</sup> hens forward, I shaþ double thi payne. ¶ Go also, and bryng agayn my knyghtes to her first dignyte, and yeld hem agayn all that thou hast taken from hem; and the maister also. ¶ And seke diligently the Greyhound, tille thou have founde hym; and than bynde hym fast, that from hens forward<sup>4</sup> no defaute be founde in the of all thise." ¶ The Steward, whan he had<sup>5</sup> herd this, he lowted downe, and thanked the Emperour<sup>6</sup> of his grete mercy; and went than thurgh all the Empire, and so he<sup>7</sup> sought, and brought agayn the doughtir with grete worshipp; ¶ and brought agayn<sup>8</sup> the knyghtes to all her goodes; and than<sup>10</sup> wedded the doughtir, and<sup>11</sup> lived in pease all her lyf tyme<sup>12</sup> aftir.

**Declaracio.** Frenδες, this Emperour is our' lorde Ihesu crist. The faire doughtir is the soule, made to the likenesse of god. The

<sup>1</sup> ther falle.    <sup>2</sup> in.    <sup>3</sup> Om.    <sup>4</sup> hens forthe ware.    <sup>5</sup> Om.

<sup>6</sup> hym.    <sup>7</sup> Om.    <sup>8</sup> Om.    <sup>9</sup> and the grehounde.    <sup>10</sup> Om.

<sup>11</sup> doughtir with grete worship; and restoryd agayne to the knyghtes ther goodes that he had take away, and so.    <sup>12</sup> his lyfe.

knijtes beth the v. wittes, armed thow vertu of baptisme, and thes bethe yeve to kepe the soule. the master of the knijtes is Reson, the stiward is euery liuer to whom god hathe yeven a soule to kepe, vp peyne of lesyng of euerlastinge lyffe. But then the wrecchid man ofte tymes hathe no mynde of perilis that bethe comynge; & þen he lesithe his soule by synne, & puttithe it oute from the palye of hevене, and so it gothe fro dor to dor, as a corrupt and a filid virgine. & also he puttithe oute the v. knijtes, *scil.* þat is to seye, ynwittes, and spoylithe hem of good vertues; and so sum of hem beþe thevis, & some lurdaynes. so þe sijte seep vnleful sites, þe eris heryng vn honest and vnleful talkinges, lesynges, & bacbitinges, and detracciouns; and no<sup>1</sup> wonder, for hir gouernour, *scil.* Reson, is slayne, as ofte as a man is gouernid by sensualite, and by steryng of fleshe, and not by Reson. but the grehounde, *scil.* the fleshe, is I-fed deyntili, & bounde with the chayne of luste, the whiche ofte tymes brekithe, & dothe many Evelis. but, sirs, þe Emperoure comithe nowe fro the holy londe, *scil.* our lorde Ihesu Criste is to come from the holy londe, *scil.* from hevене, to þe dome; and ther-for, yf we do wysely, late vs do as the Stiward did, when he harde telle of the

<sup>1</sup> leaf 174, back, col. 1.

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[Second Version. Addit. MS. 9066.]

v. knyghtes are oure v. wittes, armed by the vertu of oure baptyme; thise are yeven to kepe þe soule. The maister of knyghtes is Reson, that oweth to rewle the wittes; The Greyhounde is the flesshe. ¶ The Steward is every man, to whom is yeven a soule to kepe of god, vpon payn of ever lastyng dethe. ¶ But wrecched man thynkes not of thinges that are to come, but ofte sithes defoulethe the soule with synne, and put her out of the paleys; and she gothe from doorre to dorre, that is, from synne vnto synne. ¶ And the v. knyghtes, that are the v. wittes, that were put out, and made theves and ravenours, that is, sight, that seeth vnleful thynges, and [heryng, that] gladly hereth lesynges and sclauderynges; and thus of all the other wittes. ¶ And the maister of the wittes is Reson, whiche is slayn whan man is rewled by wille, and not by reson; and whan wille is rewled by reson, than is the maister Reson brought alyve agayn. ¶ But the Greyhounde is the flesshe, whiche is deyntely fedde, and bounden with the cheyne of lust; the whiche he ofte breketh, and geteth hym many evels. ¶ But weteth wele, the Emperour is to come, that is, oure lord, to the dome. do thou therefore as the steward did, and make

comynge of his lorde, *scil.* for to thinke that develis and al the worlde wolle accuse vs to him, but yf we come afor, and accuse oure selvena. And þerefore let vs do away oure clothinge, *scil.* oure olde lyf, and ber<sup>ij.</sup> cordes in oure hondes, *scil.* on to bynde vs with, *scil.* contricions; the whiche byndethe not Only hondes & fete, but al the membris of vs boþe inward and outward hit owe to bynde so strongly, that vnto the tyme þat the bloode, *scil.* synne, go aweye in euery syde; for as þe apostle seithe, *In quacumque hora ingemuerit peccator, saluus<sup>1</sup> erit*, þis is to seye, In what tyme or in what houre the synner is contrite or sory for his synns, he shalle be saf. The secounde corde, that is to drawe him by the pavyment, is confession of thi mouthe, shewinge thi liuinge, fro the begynnyng of thi perfite discrecion vn to that daye of confession; and þere withe, *scil.* with confession, þow Owiste to be drawe so longe, til tyme that the fleshe, *scil.* delectaciouns of fleshely affeccions, be Rubbid away, from the bone, *scil.* þi mynde, by þe stonis of penaunce, for as the ston is harde in felinge, so is penaunce hard in sufferyng. þe corde, that thou shuldeste have to honge the with, is satisfaccion; for the Apostel seithe, *Suspendium Eligit anima mea*, This is to seye, My soule hath chosen hongment; for Right as a thinge is Raysid fro þe

<sup>1</sup> salus, MS.

[*Second Version. Addit. MS. 9066.*]

satisfaccion; and thou owest to thynk that the world and the fende shull accuse the but yf thou first rynne to god, as the Steward did, and make satisfaccion for thi synne. ¶ First do of thi clothes, that is, thyn olde eveþ lyf, and bere *ij.* cordes in thi honde. the first corde is to bynde the with; this corde is <sup>1</sup>contricion, the whiche oweth not to bynde alone the handes and feete, but all the membres, with in forthe and with oute, so longe and so strongely, vnto the bloode, that is synne, go out to every parte; For as the appostle saith, ¶ In what houre a synner soroweth for his synnes, he shall be sauf. ¶ The second corde is to drawe the with; that is confession, that oweth to drawe the from the begynnyng of thi lif vnto this day, by the pament of thy mouthe, so longe, vnto thi flesh, that is, delectacion of flesh, be departed by the <sup>2</sup>stones of penaunce; ¶ For as the stone is harde, so is penaunce harde to the doer. ¶ The third corde is to hange the with, that is, on the Gebet of satisfaccion; Of the whiche hangyng<sup>1</sup> speketh the appostle, and saith, My soule hath

<sup>1</sup> leaf 16, back.

<sup>2</sup> thi, MS.



erthe by hongynge, Right so is the synfulle Raisid̄ fro synnys to god̄, by honging of Satisfaccion). And̄ thenne he owithe to be so longe in the Iebette, *scil.* in fulfillinge of satisfaccion), til tyme þat briddes, *scil.* angeles of hevене, be fillid̄ with his goode workis; for it is seide thus, *Maius gaudium Est in celo coram angelis dei super vno peccatore penitenciam agente, quam<sup>1</sup> supra <sup>2</sup>nonaginta nouem iustos non Indigentes penitenciam*, þis is to sey, it is mor' Ioye in hevене by-for' þe aungelis of god̄ vpon̄ oo synner doying penaunce, þan vpon̄ nyntye & nyne Iust men) or Rightwis men that nedithe no penaunce. And̄ þerfore, yf thou do so, *scil.* honge the so in the Iubett off Satisfaccion), Sothely then the Emperoure of hevене wolle have compassion) and̄ pitee of þe, and̄ yeve the mercye. And̄ when the stiwarde hade grace, he yede aboute the Empire, and̄ so most þou do, *scil.* go aboute thi doynge of diuerse werkes of mercye, til thou have founde thi soule ayene, þat thou haddist loste, and̄ bring hir ayene to the palys of holye chirche. & sette thenne þi v. wittis in a Right stat, & gouerne hem wel; & bryng home thi grehounde, *scil.* the fleshe, and̄ fede it so scarsly, that hit breke no more loos; and̄ so fro that tymē fortheward̄ so gouerne thi lyf, that it hap the nomor' to misrule noon) of hem; and̄ then, with oute dowte, þou pursuest for þe lyf that euer shalle laste in blisse. *Ad quam nos perducatur<sup>3</sup> &c.*

<sup>1</sup> quia, MS.<sup>2</sup> leaf 174, back, col. 2.<sup>3</sup> parducat, MS.

## [Second Vernion. Addit. MS. 9066.]

chosen) hangyng; for as a man by hangyng is lifte vp from the erthe, Right so a synner is lifte vp from synne to god̄, by hangyng of satisfaccion). and he oweth to hange so longe, vnto the briddes of hevē), that be the aungels of god̄, come downe, and be fulfilled of his fless̄h, that is, of the good̄ werkes; ¶ For it is more gretter Ioye to the aungels in hevē of a synner that dothe penaunce for his synne, than of other that nedeth no penaunce. ¶ The Steward brought agayn̄ the doughtir by sekyng aboute. So behoveth the to goo aboute by dyverse werkes of mercy, tille thou fynde thi soule that thou hast lost, and brynge her agayn̄ to holy chirche. and rewle wele thi wittes v. and fede the greyhound mesurably, that is, rewle wele thi fless̄h in mete and drynke, and amende thi lyf from hans forward̄ in alle thynges, lest it falle worse to the afterward̄; and yf thou leve wele thi lyf, thou shalt have blisse with outen ende. Amen.

## [ XXXVII. ]

## CESAR WAS A WISE EMPEROURE.

(THE EMPEROR AND HIS COOK.)

Cesar was a wise Emperoure Regnyng in the citee of Rome; the wiche had a forest, in þe wiche he made to be plontid & sette many vynis and trees. And he made ouer this forest a stiward, named Ionathas, a wise man & a Redy; the wiche he chargeyd, vp gret peyne, that he shulde kepe wele swiche thinge as he had I-sette in that forest. And this Ionathas entirid into this office, and kepte it wel & wisly, til a cas felle, that a sweyne enterid into hit, and wrotide,<sup>1</sup> and shent the yonge plantis, that wer nulye sette. Anon as the keper saw this harme, he hente of the Swynis tayle; and þe swyne yede oute ayene, with a grete crye. Neuertheles hit com ayene the next day, and did mor' harme than he dud afore; and then Ionathas smote of his lyfte er; and the swyne Ranne oute, with a gret crye. but yit, not withestondinge þis, It come ayene the thirde day aftir; and then Ionathas smote of his right er; <sup>2</sup>and euer he Ranne ayene, with an orible crijnge, as he did afore. but

<sup>1</sup> wrotithe, MS.<sup>2</sup> leaf 175, col. 1.

[Second Version. Addit. MS. 9066, leaf 16, back.]

## [ X. ]

Cesar was Emperour of Rome, that had a forest, in the which he hadde<sup>1</sup> plantid vynes, and other dyuerse trees many; and ordeyned ouer his forest a<sup>2</sup> Steward, whos name was Ionatas, bidding hym, vpon<sup>3</sup> payn, to kepe the vynes and the plantes. ¶ It felle afterward<sup>4</sup> this ordanance of the<sup>5</sup> Emperour, that Ionatas toke in<sup>6</sup> cure of the forest; and vpon<sup>7</sup> a day there entred a swyne, and the new plantes in the forest he wroted. ¶ Whan Ionatas sawe<sup>8</sup> the Swyne entre, he cutte of his taile; and the Swyne made a<sup>9</sup> crie, and went<sup>10</sup> out. [Neuertheles he entred agayne, and dyd myche harme in the forest. Whan Ionatas saw that, he kytte of his left ere. The hogge made a grete crye, and went out.<sup>11</sup> ¶ And<sup>12</sup> notwithstanding this, he entred agayn<sup>13</sup> the thirde day.<sup>14</sup> That saw Ionatas, and cutte of his right ere,

<sup>1</sup> Om.    <sup>2</sup> a wyse man.    <sup>3</sup> on grete.    <sup>4</sup> after.    <sup>5</sup> this.    <sup>6</sup> the.<sup>7</sup> but on.    <sup>8</sup> aye.    <sup>9</sup> a grete.    <sup>10</sup> ran.<sup>11</sup> Supplied from MS. C.    <sup>12</sup> Om.    <sup>13</sup> ayene.    <sup>14</sup> tyme.

yt it wolde not leve þere bye, but come a-yene in the Fourth daye, and did mee ivalis; and the Ionathas tooke a spere, and smote him thorow the ij. sidis; & sent the body to the Cook of the Emperoure, and comaundid that he shulde araye hit for the Emperours mete. And when the Emperour was sette to mete, he was servid of that sweyne; and thenne the Emperoure askid of his sarvaunt, wher the herte was þerof, for he lovid the herte of euery beste more than he did al the bodye. Aftir þenne the sarvaunt Ran into the kechin, and askid wher the harte was of the hogge; for he saide, the Emperoure askid þere aftir. the Coke had I-ete hit afor, for it was fatte & likynge; and þerfore he bad the sarvaunt sey to the lorde, that the hogge had non herta. And the sarvaunt yede, & tolde the Emperour that the hog hadde noon harta. "þat may not be," quod the Emperoure, "for ther is no best but hit have an herte; & therefore byd him sende hit me, in peyne of lyfe." þenne þei yede to the kechin, and bad that he shulde sende the herte, in peyne of dethe. "A!" quod the Coke, "sey to him, þat but yf I preve þat

[Second Version. Addit. MS. 9066.]

the whiche with an orryble<sup>1</sup> crie yode out. ¶ Yit the fourth day the swyne<sup>2</sup> entred the forest, and did<sup>3</sup> many harmes. ¶ Whan Ionatas sawe that the hogge wold not be ware, he smote hym thurgh with his spere, and slough hym, and delyuered the<sup>4</sup> body to the Cooke, for to araye the next day to the Emperours mete. ¶ But whan the Emperour was served of this<sup>5</sup> swyne, he asked of<sup>6</sup> his servauntes, "Where is<sup>7</sup> the hert of this<sup>8</sup> swyne?" be cause the Emperour loved the hert best<sup>9</sup> of any beest, and more than all the beest.<sup>10</sup> ¶ The servauntes asked of the Coke where the hert of the Swyne was, for the lord asked there after. The Coke, whan he<sup>11</sup> had araied the hert, he sawe it was good and<sup>12</sup> fatte, and ete it, and said to the servauntes,<sup>13</sup> "Say<sup>14</sup> to the Emperour, that the hogge hade no hert." The servauntes said to the Emperour, that the hogge had no hert.<sup>15</sup> The emperour said, "it may not be; and therefore say to hym, vpon<sup>16</sup> payn of deth, that he send me the hert of the swyne, for there is no beest in all the world with oute an hert." ¶ The servauntes went to the Cooke, and said, vpon<sup>17</sup> payn of deth, he shuld sende the Emperour the hert. He said, "sey<sup>18</sup> to my lord, but yf I preve

<sup>1</sup> a noble, MS. Corrected from C.    <sup>2</sup> he.    <sup>3</sup> leaf 17.    <sup>4</sup> his.    <sup>5</sup> his.  
<sup>6</sup> Om.    <sup>7</sup> was.    <sup>8</sup> the.    <sup>9</sup> most.    <sup>10</sup> body.    <sup>11</sup> whych.  
<sup>12</sup> Om.    <sup>13</sup> Om.    <sup>14</sup> Seyth.    <sup>15</sup> the answer of the coke.    <sup>16</sup> on.  
<sup>17</sup> seyde to the coke on.    <sup>18</sup> Seyth.

pat I seye by good Resoune, ellis I put me to his wille & dom." when the Emperour' harde this, he assignid a day of aunsweringe. when the day come, the coke come, and saide with a gret woys afore alle men, "worshipful lordes, this day is the daye of aunsweringe; and furst I put vn to yow, that the swyne had non herte, ¶ and pat by this Resoune; euery thowte comithe fro the herte, & pefore what savorithe good or evil, hit be-houithe that he think hit by the harte." "Al this is sothe," quod the Emperoure. "And now shaft I shewe by Resons, that he had none harte; for he Enterid in to your foreste, and here pe forster kit of his tayle; and ther-for, yf he had had an<sup>1</sup> harte, he wolde have thought on that loste; but<sup>2</sup> that he did not, for he entired in to the forest ayene, and then the forster smote of his lyfte Er; yf he had had an herte, he wolde have thowte on that lost; but yit dude he not, for he come a-yene the thirde tyme, and then he loste his Right Er; and yf ther had be an harte on him, he wolde have thovte on that lost of the twoo Eris,

<sup>1</sup> leaf 175, col. 2.<sup>2</sup> and but, MS.

[*Second Version. Addit. MS. 9066.*]

'myghtily by clere<sup>1</sup> resons, that the swyne had no hert, I put me fully to his wille, to do with me what<sup>2</sup> he wolle." ¶ The Emperour, whan he herd this, he assigned a day of aunswere. whan the day was comen, the Coke with an high voice said before all men, "¶ My lord, this is the day of myn aunswere. First I shaft shew you that the Swyne had no herte; this is the reson. Every thought cometh from the hert, Therfor every<sup>3</sup> man or best feleth<sup>4</sup> good or evell; it foloweth of necessite that by this the hert thynketh." ¶ The Emperour said, "That is trouth.<sup>5</sup> Than said the Coke, "now shaft I shew by resons, that the swyne had no hert. First he entred the forest, and the Steward cutte of his taile. Yf he had hadde<sup>6</sup> an hert, he shuld have thought on his taile that was lost; but he thought not ther vpon,<sup>7</sup> for este sones he entred the forest, and the forster kitte of his lifte ere. yf he had hadde an hert, he shuld have thought on his lifte ere, but he thought not, ¶ For the thirde tyme he entred the forest. that saw the forster, and cutte of his right ere; where<sup>8</sup> yf he had had an hert, he shuld have thought that he had lost his taile, and bothe his eres, and never shuld have gone agayn no more,<sup>9</sup> wher he had so many evels. ¶ But yit the fourthe tyme he entred the forest; the Steward sawe that, and slough hym, and deluyered

<sup>1</sup> clerly by myghty.<sup>2</sup> as.<sup>3</sup> if eny.<sup>4</sup> fele.<sup>5</sup> trew.<sup>6</sup> Om.<sup>7</sup> on.<sup>8</sup> wherfor.<sup>9</sup> Om.

and of the taylor; but he durst not, for he came ayene, and durst so muche harme, that the forster slowhe him with his spear, & sent him to me to dyte for youre dynere."

## MORALITEE.

**D**Ere frendes, þis Emperoure is oure lord Ihesu Criste; the forest is holy chirche, in the whiche bethe plantid the comaundementes of god; the forster is dethe, that sparithe no man; the swyne is a synner, that enterithe in to holy chirche, and foylithe the comaundementes of god, ne sethe hem not in no place. Þenne it is seide to the forster, that he cut of his taylor, *scil.* depe comythe to some of thi blode, wher thorow thou shuldeste be ware, and amend thi lyfe, or he smytithe of the taylor, *scil.* takeþe away þi Richesse, wherby thou shuldeste be smyten, & turne to the knowleche of god. Also the secounde tyme he cuttithe away the lyfte er, *scil.* dethe takithe fro the þi broþer, or thi sustre, for thi conuersioun and amendement; and he takithe a-wei thi rite Er, when he takithe a-wei thi sone, or þi douter, or thi wyf, that thou most lovest, for thou shuldest a-mende the. neuerþeles al thes puneshynges takithe god in a wrecchid man, but yit we vncorrigible wrecchis conne not

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[*Second Version. Addit. MS. 9066.*]

hym to<sup>1</sup> me, to araye to your mete. ¶ Here mow ye se, lord,<sup>2</sup> that I have shewed by worthi resons, that the swyne had no hert." And thus scaped the Coke.

**Declaracio.** Frendes, this emperour is our lord Ihesu crist. the forest is holy chirche; the plantes are<sup>3</sup> the holy sacramentes, that are ordeyned ther in, and goddes comaundementes. ¶ The Steward is dethe, the which spareth none. The Swyne is a synner, the which defoulet the sacramentes, and goddes preceptes, ne kepeth hem not, as he shuld do. God seeth that, and biddeth the forster, that is, dethe, that he cutte of his taile. this taile is thi kynnesman, or thi speciañ frend, the which deth sleeth, that thou shuldest amende thi lyf; or els he dothe away thi taile, that is, thi<sup>4</sup> richesse. ¶ Also he dothe away thi lyft ere, that is, thi brother, or thi Sustir, that thou shuldest amende the. ¶ And thou do not, he dothe away thi right ere, that is, he sleeth thi sone, or thi doughtir, or thi wyf, that thou shuldest amende thi lyf. ¶ But ofte sithe

<sup>1</sup> Om.

<sup>2</sup> lordes.

<sup>3</sup> leaf 17, back.

<sup>4</sup> the, MS.

sece of oure synnyng. <sup>1</sup> Whenne god seep þat, he comaundithe dethe to sle him; and he sendithe the body to the Cooke, *scil.* þe deuil, for to swolewe him, & dite him in helle. And when the Emperoure shall sitte at mete, *scil.* at the last dome, then he wolle aske the harte, *scil.* þe soule; For Crist lovithe mor' a soule than al the worlde. then in the day of dome shalle the wikið cook, *scil.* the devil, stonde aduersarie ayenste<sup>2</sup> vs, and alegge, þat þe synner hathe non herte, *scil.* no soule,—“þe whiche shold have y-be obedient to god, but he was euere Obedient to me, & neuer to þe, and þefore, Iuge, deme þis soule to be myn, and to be dampnid, for it is Right; for as aftin tyme as þou scorgediste him with thi punyshmentes, for to make him to obeye to thi commaundmentes, he wolde neuer, but Encline to me, and tel Right nowte of thi preceptes.” And þefore late vs be ware of the cursid cooke, and love we the blesid Emperoure. *Qui cum Patre &c.*

<sup>1</sup> leaf 175, back, col. 1.<sup>2</sup> ayense, MS.

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[*Second Version. Addit. MS. 9066.*]

wrecched man, though he suffre all this, yit he dothe many synnes ayenst god, and so he is vncurable. ¶ God, whan he seeth this, he biddeth deth slee hym, and take him to the Coke, that is, the deveh, the which swolwith the hert, that is, the soule, in the paynes of helle. ¶ But whan the day of dome cometh, than god shall sitte in his dome, and wold have the hert, that is, the soule; for he loveth more one soule than all the world; For the soule he yaf his precious blood, which he wold not yeve for all the world. ¶ In that dome shall stonde our aduersarie, that is, the fende, the shrewd coke, agayn the synner; and he shall allegge, that the synfull man hath none hert, that is, no soule, the which shuld obeye to god in all thynges. ¶ Than shall the deveh sey, “he was obedient to me, and to his god inobedient; therefore, rightfull domesman, deme hym myn, to be dampned with me; for many a tyme thou hast scourged hym, that he shuld obeye to thy comaumentis, But that he wold not, but to me obeyed.” wo shall be to hym, that so shall be founden at the day of dome! Therefore studie we so to lede our lyf, that we mow come to everlastyng blisse. Amen.

## [ XXXVIII. ]

## ALEXANDIR A WISE EMPEROUR.

(HOW A SON SAVED THE LIFE OF HIS FATHER).

**A**lexandir was a wyse Emperoure Reignynge in the citee of Roome; his possessione was moche, and amonge al oper vertues<sup>1</sup> that he hadde, he was large of his mete. And he ordeynid a lawe, that no man shulde at his borde Ete the blake syde of the playse, but al the white syde, withen outen<sup>2</sup> tvrnyng; and yf enye man dud the contrarie, he shulde lese his lyfe. but then he grauntid, that the trespassour shulde aske iij. bonyes or he deyde, Of what thinge that he wolde aske, to save his lyfe, and hit shulde be grauntid to him. So hit happid in a tyme, that ther' come an Erle to court, & his sone come withen him, and they wer' of fer' contrees; & happed<sup>2</sup> as pei Sete at mete, the Erle was servid with a plays, and he had goode wille to ete, & he ete the blake syde, and also white. & anon he was accusid to the Emperour; and the Emperour seide, he shulde be dede with outen<sup>2</sup> delay, as law wolde. þenne the Erles sonne seing this, knelid afor' the Emperoure, & seid, "lord, for love of him that

<sup>1</sup> vertuous, MS.<sup>2</sup> leaf 175, back, col. 2.

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[*Second Version. Addit. MS. 9066, leaf 17, back.*]

## [ XI. ]

**A**lexandre reigned in Rome; and amonge all vertues that he had, he was right large. Therefore of grete nede he ordeyned for a law, that no man shulde turne the playse in the dissh, but all only he shuld ete the white side, and in no wise the blak' side; and yf any man did the contrarie, he shuld dye. ¶ But before he shuld dye, he shuld aske iij. petitions of the Emperour, what that he wold, except his lyf, and he shuld graunte hym theym. <sup>1</sup>It fille ones, that an Erle of a ferre countre with his sone come to the Emperour, and at mete was sette before hem a playse. The Erle had a good appetite to ete. whan he had eten the white side of the playse, he ete the blak' side; and anon he was accusid to the Emperour, that he had done agayn the law. ¶ The Emperour said, "do hym to dethe, with outen any delay, after that the law asketh." The sone of the Erle, whan he had herd that his fadir shuld be dede, he went to the

<sup>1</sup> leaf 18.

dide on cros, graunt me that I may deye for my fadir." "I assent," quod the Emperoure, "for al is on to me, so þat on be dede." "sir," seyde the sone, "sithe I shaft dye, I aske the law of yow, *scil.* þat I may have iij. peticionus or I deye." "yis," quod the Emperour, "aske what thow wolte, ther may no mañ denye hit." "sir," quod he, "I aske firste to have youre dowter by me a nyzt in my bed." The Emperour grauntid that peticion, for lost of observauce of the lawe; but hit was gretly ayenste his herte. So the yonge man hadde hir with him al nyght, but he folid hir not; and þefore on the morowe the Emperour was hilie plesid. Tho he askid the secounde peticion, and saide, "sir, I aske al your tresoure." the Emperour grauntid hit, for he wolde not be founde contrarie to his lawe. And then whenne the yonge man had his tresoure, he delte hit anon to þor & to Riche, in so moche þat he wanne ther by the wille & the love of Eueri mañ. And then he askid the thirde petucion, in this forme, "sir," he saide, "I aske þe Ien of alle the men þat seye my fadir turne the playse, þat þei be pickid oute." & so thowte þei on aftir anoþer, yf I seye so, myn yen shul be pickid oute. so hit fel, þat þer was noon that wolde seye that he sawe hit, *scil.* þat he sawe

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[*Second Version. Addit. MS. 9066.*]

Emperour, and said, ¶ "Gracious lord, for the love of hym that died on the crosse, lette me dye for my fadir." ¶ The Emperour said, "it liketh me wele, that one dye for brekyng of the lawe." The sone herd this, and said, "Sithen it is so, that I shaft dye, I aske the benefice of the lawe, that I may have iij. petitions, before I dye." The Emperour said, "aske what thou wilte; no man shall denye the the lawe that is made." ¶ "lord," he said, "thou hast a faire doughtir, and gracious to the sight of every man; I aske that she may lye by me all nyght." The Emperour graunted hym. Nevertheless he defouled her not; In that the sone of the Erle meked pleased the Emperour. ¶ "The second peticion, I aske thi Tresoure." The Emperour graunted hym all his tresoure, for his law that he had made. The sone toke the tresoure, and dalte it to poore men and riche; wherfore he had the wille of the peple. ¶ "The third peticion is, I aske the eyen of alle hem that sawe my fadir turne the playse in the disshe." ¶ Anon was made an Inquysicion, who sawe the Erle turne the playse in the disshe. One thought, "yf I sey ye, I shaft lese bothe myn eyen." thus the second said, and the third, and all other; so that there was not one, that sawe the



the Erle turne the playse in the dishe. "loo! sir<sup>1</sup>," quod the yonge man, "yife me nowe a Iuste dome." "Now for sothe," quod the Emperoure, "siþe ther is non þat wolle seye it, ne noon accuser is I-founde, þere shalle noon be dede." And so he saveid his fadris lyfe, and was hilie comendid, and weddid the Emperours dowter.

## MORALISING.

<sup>2</sup> **D**Ere frendes, þis Emperoure is the fadir of hevin, that made this lawe, þat no man sholde turne the playse. by this plays we may vndirstonde wordly goodes, the which vs ouithe not to tome by the blak part, *scil.* not to fonge hem by avarice, or covetise, or falsheð, but that we holde vs contente withe swich as god sent; & yf we do þe contrarie, we shulle be dampned. The Erle, that comyth withe his sone, is Adam, þe first fadir, þat come fro the felde of damask to the contree of paradyse; þe whiche soone turnde þe plays, *scil.* þat he ete of the apple, by the whiche he was dampnid. thenne þe sonne of Adam, *scil.* oure lorde Ihesu Criste, profird him to the

<sup>1</sup> Sirs, MS.<sup>2</sup> leaf 176, col. 1.[*Second Version. Addit. MS. 9066.*]

Erle turne the playse in the disshe. ¶ Than said the sone of the Erle to the Emperour, "Beholde, my lord, and yeve a rightfull dome." Than he said, "siþe it is so, that no man knoweth, that saw thi fadir turne the playse in the disshe, I wille not that he be dede." And thus the sone saved the fadirs lyf; and after the Emperours dissease, he wedded his doughtir.

¶ **Declaracio.** Frendes, this Emperour is the fadir of heven; that made this lawe, that none shuld turne the playse. ¶ For the playse we shall vndirstonde worldly goodes, that we shall not turne the blak side, that is, by covetise and falsehede to gete the goodes of the world; but we be content with resonable mete and drynk, and clothyng; for yf we draw and do the contrarie, we shall be dampned to ever lastyng dethe, but we amend vs. ¶ The Erle, that come with the sone, is Adam, the first<sup>1</sup> fadir, that come from the felde of damysene to the court of paradise, that anon agayn turned the playse agayn the lawe, whan he ete of the playse, ¶ That is to sey, whan he ete of the apple, wherfore he shuld be dampned to ever lastyng dethe. ¶ That saw the sone of god, that is, the sone of Adam, our lord Ihesu Crist, that toke flessch of Adam; therfore he is called his sone. he offred hym self to the dethe, to the Fadir of

<sup>1</sup> leaf 18, back.

Emperour of hevene, for to deye for his fadir Adam; and the Emperour of hevene grauntid hit, that he shulde dye for his fadir Adam, *scil.* al mankynd. Neuertheles or he dide, he made iij. petitions, *scil.* for to have the dowter of the Emperour with him, *scil.* to have þe sowle with him in hevene; as is saide, Os. ¶ *Desponsabo te michi*, ¶ I shall wedde þe soule to me. þe secounde þat he askid, þe tresoure of the kyngdom of hevene,<sup>1</sup> vnde, *Sicut disposuit mihi pater meus regnum, sic dispono vobis*, ¶ As my fadir haþe ordeynid the kyngdom to me, so I dispose hit to yow. þe þirdde he askid alle þe yen of the accusers to be don out, *scil.* he askyd,<sup>2</sup> that alle develis, þat excitithe men to synne, myzte be shut fro<sup>3</sup> the lyt of euerlastyng graca. And so he savið mankynde fro dethe, & browte hem to þe kyngdom of hevene. *Ad quod nos &c.*

Hevne, MS.

<sup>2</sup> There is a repetition here of a line, by negligence of the Scribe.  
<sup>3</sup> for, MS.

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[Second Version. Addit. MS. 9066.]

heven). ¶ The fadir graunted hym the deth for mankynde; ¶ Nevertheless he asked iij. petitions of the fadir or he died. The first he asked his doughtir, that is, mannes soule, to have her with hym in the blisse of heven; as (Osee the Prophete saith, I shalle wedd her to me. ¶ The seconde he asked the tresour of heven), as he seith hym self, as my fadir hath disposed to me the kyngdome, so I dispose it to you. ¶ The thirde he asked, that all her eyen shuld be put out, that is, that all the devels be drawn out from the light of goddes graca, that steren men to synne. and so crist saved mankynd from ever lastyng deth, and ladde hem to the Empire of heven.

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[ XXXIX. ]

POLEMIUS A WISE EMPEROURE.

(OF A CHILD WHICH WAS ENTRUSTED TO A KNIGHT, AND HOW IT WAS CARRIED OFF BY A BEAR AND RECOVERED.)

**P**olemius was a wise Emperoure Reignyng in the citee of Rome; the whiche ordeynid for a lawe, þat yf any norishe tooke<sup>1</sup> eny childe to be norished, yf the childe dide, or wer' lepre, in defaute

<sup>1</sup> leaf 176, col. 2.

of the noryshe, she shuld be dede. þerefor happid in a tyme, that þere was a kyng, that had a fair sone; and a knyght askid this childe of him, to be norished fro his modir, and he grauntid it, and seide, "be ware, that the chylde have noon harme in thi defaute; for yf he have, I wol pursue the lawe a-yene the." "Sir," quod he, "I assente." He Receyvid þe childe, & deliuerid it to a norishe. So it fel aftirwarde, þat þer was in the same cite a concurs of peple, by cause of a gret feyr, in so moche alle þat wer in the house yede out to se the feyr, and lefte the childe by hit selfe at<sup>1</sup> home in the cradille, and shutte the dor aftir hem; and thei wer oute a longe tyme. And in the mene tyme þere come a wolfe, and Enterid in at the yate of the castelle, and yede in to the house þere the chylde laye, and toke the chylde, and Ranne ther with to wood. And as the wolfe Ranne with the chylde, a Shepard stode in the toppe of a tree, and gaderid frute; & whenne he saw the wolfe ber the chylde, he blew his horne thris, and made a lowde crye, at the whiche cry al the cite come oute; and the wolfe was Ronne to the woode with the childe. and men sette houndis aftir, & founde the wolfe, and toke the childe fro him, but the chylde had a gret signe of biting of the wolfe. Then the knizte toke the chylde, and with in a few zeria bare him to the kyng, his fadir. And when þe kyng saw the childe have a signe of bitynge, he saide to him, "frende, I toke to the my childe safe, and withe outen wounde and hurte; take me my sone as I toke him to the, or elles I shalle pursue the Emperoures lawe ayenst the." Þenne spake the knizte, and saide, "sir, trowist thou that I be god? how shulde I hele thi childe of alle spottis & woundes?" then seide the kyng, "how, and in what defaute hathe the childe swiche a spotte in the fronte? yf it be in þy defaute, then thin accion shall stonde in my strenght; and yf it be of kynde, I may have<sup>2</sup> noon accion ayenst the." "ser," quod the knizte, "I graunt well that a wolfe toke him in my defaute, but he slowhe him not; and towching that defaute þat I makið, I put me in yowr mercy." Þen seide the kinge, "þenne wolle I, that þow do homage to me fro hens forþeward, and þat þou have no lorde but me; and þen I foryeve the þy defaute and trespas in this caa."

<sup>1</sup> a, MS.<sup>2</sup> leaf 176, back, col. 1.

## MORALITER.

**D**Ere frendes, þe Emperoure that makithe this law, is oure lorde Ihesu Criste, þat ordeynid, þat yf a childe, *scil.* a clene soule, yif to a man for to norisse in goode werkes & vertues, deye, or be hurt, he shulde [lese] euerlastinge lyfe. but for sothe ther bethe many men of holy chirche, that havithe cure off Sowles, goþe to the feyris, vnprofitable sigtis, as tavernys, wrestelynges, huntynges, and swich vanyteys of þe worlde, that Ofte the wolfe, *scil.* the devil, takithe in hir defaute the soule out of the cradille of holie chirche, & Rynnith þere withe to wode of helle. but thenne þe herde, *scil.* a goode prelate or a prechoure, [that] dwellithe in the<sup>1</sup> tree of holy writte, blowithe, *scil.* prechiþe with the horne of goddes grace; and so the soule is delivered fro the power of a synner, and berithe a signe, þat it was som tyme in the *servitute* of the devil, and now is lyveryd. And þerefor it behovithe vs to be sarvautes, and submitte vs to god, as long as wee live in this worlde, to plesse him, that we mowe come to him, *Qui cum Patre &c.*

## [ XL. ]

## SELESTINUS A WYSE EMPEROURE.

(THE "BOND" STORY IN THE "MERCHANT OF VENICE.")

**S**elestinus Reignid a wyse Emperoure in Rome, and he had a faire dowter; and in his tyme ther was a knyghte that lovid this dowter, but he thowte in him<sup>2</sup> selfe that he dud al in veyne, for he thowzt as for sothe, that the Emperoure wolde not late him to have hir, for he was vnworthi ther to. Neuerþeles he thought, yf he myght be ony way have love of the damiselle, it were I-nowe to me. he yede ofte tyme to the damisell, and aspid hir wille; & she saide to him a-yene, that he travaylid al in veyne. "for trowist thou," quod she, "with thi deseivable and<sup>3</sup> faire wordes to begile me? nay, sir, be my soule, hit shal not be so!" þenne saide the knyghte, "what shal I yeve to the, and late me lye by the a nyght?" "Not þowh þou woldest yeve me an c. marke of florens," quod she,

<sup>1</sup> the the, MS.<sup>2</sup> leaf 176, back, col. 2.<sup>3</sup> of, MS.

“þou shalt not lye by me a nyght.” “þen hit shal be as þou wylte,” quod he. what dude he but purveyde him of so muche mony, scil. an c. marke of floreyne, & yaf hir. whenne nyght come, þe kniȝte enterid in to the bed of the mayde, and a-noon he was a-slepe; and she dude of hir harnes, & come, & laye downe by him; so the kniȝte laye slepyng al the nyght. On þe morow she Ros, & did on hir clothis, & wishe her hondes; and the kniȝte a-woke of his slepe, & thenne he saide, “come hedir to me, that I may do my wille with the.” “Nay, by the help of my fadir, that wolle I not,” quod she, “for, frende, I do the no wronge. þow accordiste with me that I shulde lye with þe al nyte, and so it is I-don; for I lay by the al nyght, & þou sleptest, & proferdest me no solace; and þefore blame thi selfe, & not me.” And þe kniȝte was hevvy, and seide, “what shal I yeve to the, & lete me lygge by þe anoþere nyght?” “As muche,” quod she, “as þou did afor, & no lasse.” “I assente,” seide he. And the kniȝte yede, and solde all his mevable goodes, and made Redy an c. marke of floreyne; but se now a marvelouse case! for Right as hit was þe furste nyght, so hit was in the secounde. thenne the kniȝte mervaylid more þanne man may suppose, and hevvy he was, and saide, “Allas! for now have I spend al my godes with the oute spede, and þefore, <sup>1</sup>þowhe<sup>2</sup> I shuff dye þefore, I wolle make anoþere Ende. how moche shaft I yeve the, and late vs be to-geder the thirde nyght?” quod the kniȝte to the damisell. “sothely,” she saide, “yf þou have me, as þou paide afore, *fiat voluntas tua*.” “I assent,” quod he, “þou shalte<sup>3</sup> have þin askyng and thi wille.” þe kniȝte yede in to fer contree, Til he come to a grete citee, in the whiche wer many marchauntes, & many philosphers; amonge the wiche was master Virgile, þe philosofere. then the kniȝte yede to a grete marchaunt, and saide, “I have [nede] of monye, & yf thou wolt lende me an c. marke vnto a certeyne day, I wolle ley to the al my londes, vnder this conducion, þat If I holde not my day, thou shalt have my londes for euere.” þenne seyde the marchaunt, “Der frend, I sette not so muche be thi londes, but yf thou wolt make this covenant, þat I shalle sey to the, I wolle fulfill þi wille.” “yis,” saide he, “I

<sup>1</sup> leaf 177, col. 1.<sup>2</sup> þow, MS.<sup>3</sup> shalte, MS.

am Redy to do thi wille, yf þou wolt do my petucion)." þenne seide he, "when this couenaunt is made, þat I shalle sey vnto the, þenne I shalle fulfille þyne askyng; and þe couenaunt shalle be this, þat þou make to me a charter of thin owne blood, in conducio[n], that yf thowe kepe not þi day of payment, hit shalle be lefulle to me for to draw away alle the flesh of thi body froo the bone, with a sharp swerde; and yf thou wolt assent her to, I shalle fulfille þi wille." The knyght loud the damisell so moch, þat he grauntid al this; and made a charter of his owne bloode, and selid it; & after the selyng, this marchaunt toke him the mony þat he askid. when he had the moneye, he þoute to him selfe, "yf I gete [not] my wyll by this moneye, I am but dede; nay, nay, it may not be so." when he harde telle of the grete name of maister virgile, he yede to him, and seide, "gode sir, I have previ counseil to speke a-twene vs too, and I be-seche yowe of youre wise counseil in this cas." "Sey on," quod virgile, "and I shalle telle the, aftir my discrecion." "sir, I love the dowter of the Emperoure, mor þan ye wolle trowe; and I accordid with hir for a certen sum of money. I have be disceyvid two nyghtes in swiche maner,"—& tolde alle þe cas, as welle as he coude,—"and, sir, nowe I have borowed of a marchaunt so moche moneye, for the same cas to be fulfillid, and vndir this conducio[n] þat yf I holde not my day of payment, hit shalle thenne be lefulle to him to helde of alle the skynne of my body with his swerde, and then I am but dede; and ther for, sir, I am come to yow, to have counsail & wyt, how I may bothe have helpe ayenste swiche a paril, and also to have the love of that lovely lady." "þou hast made a lewde couenaunt," seide virgile; "For as a man bindithe him withe his owne wille, right so he shaft be seruid, be lawe of the Emperoure; & þefore þou shalt do wysely for to kepe þe day of thi payment, alle thinges lefte. And towching þe damesell, I shalle yeve the a tale of truthe. bi-twene her shete & hir couerlyte of hir bed is a letter of swiche vertu, that who so euer gothe with hir to bed, he shaft anon falle in to a dede slepe, & he shalle not wake til tyme þat hit be put away; and þefore when thou comest to hir bed, seche a-twene the shete and the couerlyte, and þow shalt

<sup>1</sup> leaf 177, col. 2.

fynde the letre; and when þow hast founde hit, caste hit fer from the bedde, and thenne Entre in to the bed; for þou shalt not slepe til tyme that thou hast doon thi wille withe the damiselle, and that shalle torne to the gret honour and Ioye." The kniȝte toke his leve at Virgile, and thonkid him moche of his his counseil; and yede to the damyseil, and yafe hir the monye. when nyȝt come, the kniȝt enterid the chaumber, and preveli putte his honde bitwene þe couerlite and the shete, and þere he fonde the letter; & whenne he hadde hit, he caste hit fer fro the bedde, and lay downe, & feynid as he hadde I-slepte. And thenne the damiselle, trowing that he had y-slepte, as he dude afor, she caste of hir clothis, & went to bedde. Anon þe kniȝte sette hande to hir, as is þe maner of bed; and she perceyvid that, and prayd him of grace, and to save hir maydinhode.—"And I shaft dooble al the monye that thou hast yevin to me, and yeve it to the." þenne said he, "Thow lokist at a wronge hole; þy wordes bethe in wast; I shaft now do in dede that I have longe labovrid for;"—and ocupijd him with hir body, as cours is of kynde. And astir he lovid hir so muche, that he drow so moche to hir compane, that he for-ȝate þe marchaunt; and the day of payment was passid by the space of xiiij. dayes. And as he lay in a certen nyȝt in his bed, hit come to his mynde, the day that he made to the marchaunt, and all his bowelles wer storid þere withe. & þenne [he] saide to hir, "Alas! woman, þat euer I saw the, for I am but dede! I borowed for thi love swiche a some of mony, for <sup>1</sup> to pay at a certeyne day, bi this conducion, þat yf I pay not at my day, he shaft have full power for to hilde of the fleshe of my body, with out contradiccion; and now my day is passid fourtenyte ago, so hili I sette myn hert in the." then seide she, "sorowithe not so moche; gothe to him, and debbelithe the mony to him; and yf he wolle not, aske howe moche he wolle have, and I shalle paye it." þo was the kniȝte comfortid; he yede to the citee, and þere he mette with the marchaunt in the stret, and lowly he saluid him. þo saide the marchaunt, "so sey I not to the." þenne seyde the kniȝte, "ser, for the trespas that I have made ayenst youre conuencion, I wolle dowble þe payment." "Naye,"

<sup>1</sup> leaf 177, back, col. 1.

seide the marchaunt, "þat spake we not of; I wolle have Right as þou dudist bynde the to me." "Aske of me," quod the knight, "as muche mony as thowe wolte, and thowe shalt be paide for my trespas." "It is veyne that thow spekist," quod the marchaunt, "for thowhe thow geve to me al the gode of þi citee, I wolle have the covenaut I-holde; & non) opere wolle I have of the, þan as the charter asselid makithe mencion) of." And anon he made the kniȝt to be I-take, and lad to the castell, and sette him in a safe warde, abydinge the Iustice. when the Iuge was come, & satte in the dome, the kniȝt come to barr' amonge oper presoners; and the marchaunt shewid his letre afor the Iuge. Anoon) as þe Iuge sawe þere his owne dede, he saide to alle that stode aboute, "sirs, ye know welle it is the law of the Emperour, that yf enye man) bynde him by his owne free wille, he shal Resseyve as he servithe; and þerefore this merchaunt shalle have covenaut, as lawe wolle." Now in al þis tyme þe damyseñ, his love, had sent kniȝtes for to asprie and Enquer, how the law was pursued a-yenst him; & whenne she harde telle that the lawe passid ayenst him, she kytte of al the longe her' of hir hede, and cladde hir in precious clothing like to a man; and yede to the palyz þere as hir lemon) was to be demyd, and saluyd þe Iustice; and al they trowid þat she had be a kniȝte. And þe Iuge Enquerid, of what contree she was, and what she had to do ther' She said, "I am a kniȝte, & come of fer' contree, and her' tithinges that þere is a kniȝte amonge <sup>1</sup>yowe, that shulde be demid to dethe for an) obligacion) that he made to a marchaunt; and þerefore I am come to deliuer him." Þenne þe Iuge saide, "it is lawe of the Emperoure, þat who so euer byndethe him with his owne propre wille & consente, with oute enye constraynyng, he shulde be seruid so ayene." when the damyseñ harde this, she turnid to the marchaunt, and saide, "der' frend, what profite is it to the that this kniȝte, that stondithe her' redy to the dome, be slayne? it wer' [better] to the to have monye, than to have him slayna." "þou spekist al in veyne," quod the merchaunt, "for with oute dowte I wolle have the lawe, siþe he bonde him so frely; and þerefor he shalle have noon) oper grace þan lawe wolle; for he come to me, and

<sup>1</sup> leaf 177, back, col. 2.



I not to him; I desired him not pereto a-yenste his wille." Þenne seide she, "I praye þe howe moche shalle I yeve to have my petucion? I shalle yeve the thi monye double, and yf that be not plesynge to the, aske of me what þou wolte, & þou shalt have!" Þen said he, "thow harde me neuer seye, but that I wolde have my covenannt kepte." "Sopely," seyde she, "and þou shalt, trowe me. Afor' yowe,<sup>1</sup> sir iuge, and afore yowe alle, I sey now, sir iuge, yevithe a Rightwisdom of þat þat I shalle sey to yowe. ye have I-harde howe moche I have proferid this marchaunt for þe lyf of this knizte, and he forsakithe all, and askithe the lawe; and that likithe me moche. And therfor, lordinges, that beþe her', herithe me what I shalle seye. ye knowithe welle, þat the knizte bonde him neuer by letter, but that the marchaunt shulde have power' to kittle his fleshe fro the boons, but þere was no couenannt made of sheding of blode; þere of was nothing I-spoke. And þerefor late him set hond on him anon; and yf he shede ony bloode with his shavinge of the fleshe, for soþe then shalle the kyng have goode lawe vpon him." And when the marchaunt harde this, he said, "yef me my monye, and I foryeve my accion." "For soþe," quod she, "thowe shalt not have oo peny; for a-for' al this companye I proferid to the al þat I myght, and þou forsoke hit, and saydist withe a lowde voyse, I shalle have my covenannt; and þerfor do thi beste withe him, but loke þat þow shede no blode, I charge the, for it is not thin, ne no covenannt was þere of." Þenne þe marchaunt seyng this, yede away confus, and so was the kniztes lyf sauid, & no peny I-payde. And she yede home ayene, and dude of that clothings, & clothid hir as she was afor', like to a woman. And the knizte yede home a-yene; and the damisell turnid, and met him, and askid howe he had I-spedde, as thowhe she had not knowen ther of. "A! lady," quod he, "þis day was I in poynt to be dede for þy love, but as I was in point to be dampnid, þere come in sodeynlye a knite, a fair' and wel I-shape, the whiche I sawe neuer afor'; and he deliuerid me by his Excellent wisdom, boþe from dethe and eke from payment of moneye." "Þenne were thow"<sup>2</sup> quod she, "vnkynde, þat woldest nat bidde that knizte to mete, that so faire had sauid the." He

<sup>1</sup> your, MS.<sup>2</sup> leaf 178, col. 1.<sup>3</sup> thowhe, MS.

aunswerde þere to, & saide, þat he come sodenly, and sodenly yede. þenne seide she, "knowiste þow him, if<sup>1</sup> þou seye him?" "yee," quod he, "Right wele." She yede vp, and cladde hir as she dide afore; and þen she yede forthe, and the kniȝt knewe her thenne wele, and for Ioye fel dovne vpon hire, and saide, "blessid be thou, & þe houre in the whiche I fyrste knew the!" And he wepte; and aftir he weddid hir, and livid & deyde in the service of god; and yelde to god goode sowlis.

MORALITEE,<sup>2</sup>

**D**Ere frendes, þis Emperour<sup>3</sup> is þe Fadir of hevin, oure lorde Ihesu Criste; þe dowter, þat is so faire, is the sowle I-made to the similitude of god. þe kniȝt, that stirithe hir to synne, is Euery worldly man, the whiche is aboute bothe nyte and day to foule his soule; and þerfor he proferithe many grete yiftes, *scil.* veyne worldly goodes. [But as longe] as þe letre lithe in the bedde, *scil.* vertues whiche þe soule receyvid in baptime, so longe he may not foule þe soule; and so bethe they contrariȝt to-gedyr, *scil.* the sprite & þe fleshe; & þerfor seithe þe Apostle, *Spiritus concupiscit aduersus carnem, et caro aduersus spiritum, &c.* This is to seye, þe sprite coveitithe ayenste þe fleshe, and the fleshe ayenste the sprite. þen þe kniȝt, *scil.* þe fleshely man, gothe to the marchaunt, *scil.* to the devil, as ofte as he delitithe in dedly synne; & he writithe the charter, when he consentithe to synne; he selithe hit, when he dothe the synne. for in holy writte Effucion of bloode is not elles but trespas in synnyng, or effucion bi cause of synne; as Crist shadde his blood by cause of synne; and so al that dothe synne bethe sarvauntes of the devilis, as thes wordes witnessithe, *Cuius opera quis facit, seruus Eius est,* This is to seye, Eche man is seruauant of him, whos werkis he worchiþe. And therfor, yf we do synne, we bethe sarvauntes of the devil. virgile, that meuyd him to meve þe letre, is pryde of lyf, þe whiche suffrithe not that a soule livithe not in clenness. For as sone as vertues bethe Remevid by assentyng to synne, assone the soule fallithe, and a man is delitid in synne, þat he foryetithe þe euerlastyng lyf whiche he lost for synne, til tyme

<sup>1</sup> of, MS.<sup>2</sup> Mortalitee, MS.<sup>3</sup> leaf 178, col. 2.

that sekeness come of febleness, by povert, or tribulacion); & þenne swiche men bethe ofte tyme attachid by the marchaunt, *scil.* þe devil, in so moche that the wrecchid man shalle have no power to make satisfaccioun or sorowe for his synnes, but outerly stondithe in perilis of dethe. thenne the damiselle seing this, she clotheithe hir like to a knight. right so we shulde do; we shulde caste fro vs the olde lyf, and cloþe vs with a newe, *scil.* goode vertuys, and assende vpon the palfrey of Resoune, and so go forthe to holy chirche, & þere pray god with a fulle herte, & allegge ayenst þe devil, that he sle vs not, by cause that god bowte vs. but then vs muste take away the fleshe, *scil.* flesshelye affeccions, so that no bloode falle, *scil.* no synne be in vs; for yf we do not so, *scil.* take away flesshely affeccions, þat þere be no synne, elles þe Emperoure of hevene wolle have an accion a'yenst vs. And yf we wolle thus alegge ayenste þe devil, as þe damisel dud a-yenst the marchaunt, withouten dowte þenne shalle the flesshe & þe sprite be marijd, to live in blisse, &c.

## [ XLI. ]

## SESAR A WISE EMPEROURE.

(OF AN EMPEROR WHO SUFFERED THE LOSS OF HIS EYE FOR THE  
SAKE OF HIS SON.)

**S**esar was a wise Emperoure Reignyng in the cete of Rome; & he ordeynid for a lawe, þat yf þere wer eny man þat defoulid a virgine, he shulde lese bothe his yen. This Emperoure had a sonne, that he louid moche. hit happid on a certeyne day, as this yonge man walkid by the citee, he mette with a fayr mayde, þe dowter of a certeyne wedowe; & he oppressid hir, & foulid hir in flesh. And the Emperoure come to the cete, and þe forsayde wedowe mette with him, knelyng vpon hir knees, and seide to him, "My lorde, do Right and lawe, as thow<sup>2</sup> haste ordeynid þi selfe. for I had but oo dowter, and thi sone hathe defoulid hir by oppression and strenght." þenne the Emperoure was hilie y-mevid in mynde, & saide to his sone, "A! cursid wrecche, whi hast thow don a-yenste my lawe? þou shalt have the lawe with

<sup>1</sup> leaf 178, back, col. 1.<sup>2</sup> thew, MS.

outene dowte, as I have ordeynid̄." when worthi lordes harde þis, thei seiden alle with on voyse, "lorde, þou hast but on son, and þerefore it is not for the beste, þat þou do oute his yen." then seide the Emperoure, "Sirs, ye knowithe wel, þat I made the lawe, & he hathe broken hit; & þerefor̄ sithe he þat is my sonne wolde breke hit, he shalle have the lawe." "A! lorde," seyde thei, "for his love that dide on the crosse, doþ not so to youre sone; for that wer' aftir your discese a grete shame to vs, that we shulde have a blynde man to our' Emperour' aftir 'yowe." þenne seide þe Emperoure, "þanne shalle I a-swage the lawe in him, and yitte fulfille hit, and that in this maner. Myn ye is þe ye of my son, & his ye is myn; and þerefor̄ takithe oute on ye of myn hede, and anothere ye out of my sones hede, and so the law shalle be kepte." kniȝtes yede to, and dude in al poyntes as the Emperour comaundid̄, in so muche that men dradde hili the Emperoure after, for þe hard dome that he had̄ yevin þer, & so stretlye I-kepte.

## MORALITEE.

**D**Ere Frenedes, þis Emperoure is oure lord̄ Ihesu Crist; that ordeynid̄ for a lawe, that yf eny man̄ foulid̄ a virgine, he shulde lese his yen, þat is, the light of hevене. but the sone of the Emperoure deflourid̄ a virgine, *scil.* a Cristen man, þat foulithe his soule by synne; and þerfor̄ the Emperoure Criste sorewithe, whenne þat þe wedowe, *scil.* consciens, pleynithe; & þerefore he for-soke his light in hevене, what tyme that he come downe from hevене, and for oure transgression & oure trespas putte him selve out from the light of hevене, takynge the forme of a symple sarvaunt; and not only did̄ oute one ye, but suffrid̄ al his body to be woundid̄ to dethe. And so he wolle that þou, synner, suffre to have out an oþer ye, *scil.* to do stronge penaunse wiþ him for thi synne, that god̄ may seye,<sup>1</sup> "as I suffred̄ penaunce fore þe, Right so do þou, whenne þow art in dedlye synne." and so, sir, þe lawe of the Emperoure may be kepte, and þou be saf, and have þe empire<sup>2</sup> of hevене. *Ad quod nos perducat*<sup>4</sup> &c.

<sup>1</sup> leaf 178, back, col. 2.<sup>2</sup> that þou Gods may right, MS. See Notes.<sup>3</sup> Emperoure, MS.<sup>4</sup> perducat, MS.

[ XLII. ]

POLEMIUS A WISE EMPEROUR.

(OF THE THREE REPUTED SONS OF AN EMPEROUR, AND HOW THE TRUE SON WAS DISCOVERED.)

**P**olemius Reignid a wys Emperoure in the citee of Rome, and he weddid a wyf of the kyngdom of spayne; the which woman bare in his tyme iij. childerin. In a day whene þe Emperes was a-grevid wip the kyng, she saide to him, "I telle þe sothely, on of thes childerin is þi sone, and the oþere too beþe not thin." þe Emperoure herynge thes wordes, seide to hire, "I pray þe, tel me whiche is my sonne?" "Nay," quod she, "I wol not, for yf I dude, þou woldest sette al thi cure & þi love in him that wer' thi childe, and not on the Oþere; and þerefore as longe as þou livist, þou shalt have of echon lik cur', & love in herte." þenne the Emperour heilde him stille, & wolde speke no mor' of that mater. And whenne he laye on his dethe-bed, he callid the iij. childerin to him, & seide, "deere frendes, I moste nedis dye nowe, and I may not eschew hit; and þerefor I have her' a Ryng, þe whiche I yeve & bequethe to him of yow þat is my sone." And aftir þes wordes he dide; & þe

<sup>1</sup> leaf 179, col. 1.

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[*Second Version. Addit. MS. 9066, leaf 18, back.*]

[ XII. ]

**P**olemius reigned in Rome, that had taken hym a wyf of the kyngdome of Spayn, that brought hym forth iij. sones, that wexen faire children. The Emperesse was on a tyme wrothè, and said vnto the Emperour, ¶ "I say the for sothe, that one of the children is thyne, and no mo." ¶ The emperour said, "I pray the telle me which<sup>1</sup> of all thise is my sone." she said, "I shaft not telle the, for yf I shuld telle the, thou shuldest love hym, and cheriss hym, and not the other; Therefore while thou livest, thou shalt cheriss hem all y-like." ¶ The Emperour, whan he hadde herd this, he was in pease, and wolde no more speke of the matir. Sone after he fille sike; and whan he had laboured in his last ende, he called to hym his iij. sonnes, and said to hem, "Children, I shaft not ascape this sike-nesse, ¶ But I have a precious ryng, and I bequeth it to hym that is

<sup>1</sup> whi, MS.

Emperoure was, as is þe maner & Resound, wurshipefulli buried. Aftir his buriinge the iij. childerin made distaunce for þe Ring, and that longe, til tyme þat þe yonger broþer seide, "þis is not worthe to make suche a stryf; late vs go to the kyng of Ierusalem, þat dwelliþe her' beside vs, & late vs stonde to his dome." Þenne seide þey, "þat is gode counseit," þey yede to þe kyng, & tolde him howe, & vndir what wordes, þat hir fadir had biquethe his ring.<sup>1</sup> Anoon þe kyng made þe Emperour to be had out of þe Erþe, & made his body be y-bounde to a tree; & he made echon of hem to take a bowe & an arowe, and bad hem shete at him, echon aftir opere; for he that smote deppest in to the herte of him, he shulde have þe Rynge. they made hem Redy to this werke, in so moche that he firste toke an arowe, & shet a depe stroke in to the herte<sup>2</sup> of the dede body; þe secounde smote deppere than the firste; & the yongest stode a-fer, and be-helde the folis shete. "Come nere," quod the kyng, "and shete thow; now late see, yf thow mow passe hem." water fel fro his yen), and he saide, "nay, god forbede, sir, that I shuld do swiche a dispite to him þat me gate! I nolde do it for al

<sup>1</sup> þing, MS.<sup>2</sup> leaf 179, col. 2.

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[*Second Version. Addit. MS. 9066.*]

my sone of you iij." whan he had said this, he died. sone aftir, whan he was buried, the iij. sonnes striven for the ryng. than the yonger brother said, "we are brethern; it is not good that stryf be amonge vs. ¶ Here be-side there dwelleth a kyng; go we to hym, and as he demeth lette vs stonde to his dome, for he is a wise man." they saiden, "this is a good counsaile." and anon they wenten to the kyng, and said to hym, how her fadir had bequeth a ryng to hym that is<sup>1</sup> his sone of hem three. ¶ The kyng, whan he had herd the tale, he said, "gothe, and take vp your fadir out of the erthe, and bynde his body fast to a tree; and than shaft I sey what is to done." Thei didde as he badde. ¶ Than said the kyng, "eche of you must have a bowe and an arowe; and he that sheteth deppest in his fadirs hert, he shaft have the ryng." ¶ The eldest shotte, and smote depe in his Fadirs hert. after that, the Second sone shotte, and smote depper than did the first. Than said the kyng, "for sothe thou hast smytten depper þan thi brother." ¶ The yongest brother stode aferre, and wept bitterly. The kyng said, "frende, shote as thi brethern have done." "god forbede!" said he, "that

<sup>1</sup> leaf 19.

the wordle." Thenne seide the kyng, "I am now sekir þat thow art his lawfull sone, and the othir too bethe bastardes, and not of his blode, and that is wel sene now; and þerefor have her this Ringe, as for thi Right. wel wist youre fadir what he ment, when he bequathe the Ringe, & saide, 'I yeve hit to him of yow, that is myn'" &c. *Amen!*

## MORALITEE.

**D**Ere frendes, this Emperoure is oure lord Ihesu Criste; þe Emperes is holy chirche; þe iij. childerin bethe iij. kyndes of men; þe ringe that is rounde betokenithe hevене. by the firste sone we vndirstonde Iewes & sarsinis; by the secounde sone fals Cristen men, that aftir hir baptime drawithe toward þe devil; and by the thirde sone we vndirstonde the chosyn childerin of god. Nowe þe firste childe shetithe, *scil.* Iewes & sarasins, the whiche trowithe not that he was I-bor of a virgine, & toke passion, & suffrid deþe, and was I-buried. þe Secounde sone is a fals Cristen man; he smitethe depper, whenne he dothe a dedely synne, þe whiche in tyme of

[*Second Version. Addit. MS. 9066.*]

I shuld do that dispite vnto hym that gate me, and that I shuld periss his hert; for all the good in the world wold I not do that dispite to my fadir." ¶ Than said the kyng, "with out doute thou art his sone; and the other are not his sonnes; and therefore your fadir bequathe wele the ryng." and so the yongest sone receiued it, and ended his lyf in pease.

**Declaracio.** Frendes, this Emperour is our lord Ihesu crist. The Emperesse is holy chirch; the iij. sonnes are iij. maner of men. The ryng, that is rounde withouten an ende, betokeneth hevене. ¶ By the first sone we shall vndrestond the Iewes and the Sarasynes, ¶ And by the second we shall vndrestond false cristen men, ¶ And by the thirde goddes chosen sone. ¶ The first sone that shotte, that is, the Iewes and the sarasynes, that trowe not that crist was borne of a maide, and suffred deþ, and was buried, and rose agayn. ¶ But the second sone, that is, a false cristen man, that smote hym depper than the first whan he dothe a dedely synne; for he did homage to god in his baptime, Therefore he offended god more greuously, whan he synneth dedely, than the Iewe or the sarasyn. ¶ But the thirde brother, that is, a good cristen man, that sorowith mekell all way whan he seeth god smytten and offended by synne; for he wille in no wise shete, that is, to synne ayenst god. And therefore shall the ryng be yeve to such one, as the wise kyng that demed which of

baptisme made homage to god, & forsoke the devill and alle his pomperis; & in þat that he made an homage, he grevithe god mor þan a Iewe or a sarasyne, þat nevir made none. But the thirde sone, *scil.* a gode Cristen man, he sorowithe muche, whanne he sethe god so smiten by synne, & he wolle <sup>1</sup>not shete by no maner; and therfore to him, as to the worthi childe and a trewe sone, is yeven the Rynge, *scil.* þe Ioye of the kyngdom of hevене. *Ad quod nos perducatur &c.*

<sup>1</sup> leaf 179, back, col. 1.

[*Second Version. Addit. MS. 9066.*]

the iij. brethern shuld have the ryng, that is, the second persone of the Trinite, the wisdom of the fadir, to whom all domes are yeven. ¶ This is the wise kyng, that shall deme at the day of dome which of these iij. brethern, that is, which of these iij. peple, shall have the ryng. ¶ The first sone, tho ben the hethen peple, that wold not leve on god. ¶ The second sone ar false cristen men, that amend hem not, while thei liven with contricion, <sup>1</sup>confession, and satisfaccion. none of these ij. peple shall have the ryng, but be dampned to helle. ¶ The thirde sone are all trew cristen men and women, and tho that have be synners, and have amended her lyf here, while thei lived by contricion, confession, and satisfaccion, and other good werkes of mercy. ¶ To hem shall be yeven the ryng that is rounde, and hathe none ende, by the whiche is vnderstonde the blisse of heven, that hath none ende. ¶ To the whiche Ioye and blisse bryng vs this wyse domesman, whan he shall sitte, and deme trewly all thyng!

<sup>1</sup> leaf 19, back.

[ XLIII ]

ARCHILAUS A WISE EMPEROURE.

(OF THE WONDERFUL SHIRT MADE BY A VIRGIN.)

**A**rchilaus Reignid a wise Emperoure in the citee of Rome, a semly man, and of grete stature; and this Emperour desirid gretly to have a sherte sotelyche I-made for his body, and wolde have it I-made by þe hondis of a virgine vnfouleid. And therefore he sente messengeris ouer al the Empire, to loke yf eny swiche myght be founde, þat coude make swiche a shirte, but they coude fynde noon, but that they wer corrupte, or vnperfitte of the crafte, or vncunnyng



in the mystery. So on a day, as this Emperoure went in his orcharde, þere come to him a Secretarie, þat was nye of his counseih, and saide to him, "sir, ther is a damisell dwellyng her' in this londe, faire and gracious, and mervailouslye sotil in craftes, þe whiche can wel werche your sherte, aftir youre desire & vse." when the Emperoure hurde that, he was glad and iocounde; he callid to him a messenger, & saide to him, "go, in al the haste þat þou may, for swiche a damesel, and make to hir a faire salutacion, for hit is tolde me, that she is pert, & wise, & clene, for to do my desyre; and yef to hir in my name this lynne clothe, þe whiche is in lenght & brede but iij. ynchis; and sey to hir, that she make for me a shirte of so litle cloþe, longe & brode y-nowhe for my body; & yf so be that she by hir sotill craftes fulfille my wylle, in this cas [she] shalle be my wyf." The messenger come to the damiselle, and in the name of the Emperoure he worshipfully gret her', and seide to hir, "damisel, my lorde the Emperour' sendithe me to the, and he gretithe þe well; and her' he sendithe the lynne clothe, havinge in quantite iij. inchis; and he praythe the Enterly, þat þou make for him of this litle quantite a shirte, and that hit be longe & brode y-nowhe for his body." "þat wer' a wondirfull thing," quod she, "neuertheles I vndirtake to make for him a shirte large I-nowe for his body." þe messenger heringe thes wordes, he turnid home ayene, and tolde to the Emperoure of hir aunswer. when the Emperoure harde that, he ordeynid an honest vessel, in the whiche she shulde werche hit. þe maide yede to werke, & she wrougte in that vessel swiche a serke, large I-nowe to the Emperour'. when the Emperoure harde that, he weddid the damsel, & livid faire lyfe, &c.

## MORALITEE.

**D**Ere frendes, this Emperoure is god, the fadir of hevne, the whiche walkith in the faire Orcharde of hevne; and bifor the tyme that he had takin fleshe of mankynde that was loste, he thowte of hit, and of the lost; & þerefor our' faderis desirid to see him in fleshe, but they dud not, for god sent his sone, when he sawe tyme þerto. The gentil damisel was the blessid wirgine marie, to whom

<sup>1</sup> leaf 179, back, col. 2.

god sent the archangell gabriell, þat grete hir when he saide, ¶ *Ave gracia plena!* ¶ This is to seye, hayle ful of grace! neuerþeles she aunswerde doutelessly, seing, thus, ¶ *Quomodo fiet istud?* this is to seye, how shulde this be I-done? the clothe hathe iij. inchis, *scil.* power of the fadir, wisdom of the sone, & grace of the holy goste; and alle the worching of the trinitee was I-put in hir, when she conseuyd the sone of god. þe vessell, that god yaf to worche in, was *sanctificacion* that he made in the wombe of his modir, wher withe that she myght conseyye þe sonne of god; and so she wrofte, þat al the worlde myght not take for to worche, and the shirte, that was wrofte, was the manhode of Criste. To the which archangel she yaf graunt, & be-hite him, when she saide, *Ecce ancilla domini; fiat michi secundum verbum tuum*, This is to seye, loo! the hande-mayde of the lorde; be it I-do to me aftir thi worde, or as þou hast I-seyde. She hadde a wessel yevin to hir, whenne hit was I-seyde to hir, *Spiritus sanctus obumbrabit tibi*, þe holy gost shalle liten in the as a shadow. And thus she be-come the spouse of Criste for Euermor. *Que nos perducatur &c.*

## [ XLIV. ]

## SATURNINUS A WISE EMPEROURE.

(WHY THE EMPEROR'S THREE DAUGHTERS, WHO WERE WIDOWS,  
WOULD NOT MARRY A SECOND TIME.)

**S**aturninus was a wys Emperoure Reigning<sup>2</sup> in the citee of Rome; the which had iij. dowteris, that he marijd vnto iij. dukes, with grete Ioye & withe grete power; and withe in thre yer þe iij. dukis wer dede, and iij. wodewis wer I-left bihinde. Aftir þis dethe, þe Emperour come to the first dowter, & saide to hir, "dowter, I counseilh the, that þou take an husbonde, and I shalle gete the a noble man, and a worthi." "Nay," quod she, "I wolle noon, and that for this skylle. ye wote welle, that I am neyþere feire, ne semlye, ne plesynge to mannis<sup>4</sup> ye; and þefore no man wolle take me for love, but for my Richesse; and þefore I make myn avowe<sup>5</sup>

<sup>1</sup> leaf 180, col. 1.<sup>2</sup> parducat, MS.<sup>3</sup> resignig, MS.<sup>4</sup> man is, MS.<sup>5</sup> avove, MS.

to god, þat swiche on wol I none take." Thenne the Emperoure come to þe secounde, and saide Right so to hir. "Nay," saide she, and that for this cause, "yf I take an husbond, I shulde love him as muche as him þat I hadde a-fore, or elles lesse; and yf I lovid him lasse, þenne ther shulde be no trew love bitwene vs, and yf I<sup>1</sup> lovid him as moche as I dude the firste, that had my maydinhode, þen I dide out of Reson, as me semithe." The Emperour yede to the Thirde, and seide, "wolt þou þat I gete to the an husbonde; yf thow wolt telle me, and I shalle gete the on fallyng to thin Estate?" "A! god forbede," quod she, "for holly chirche tellithe vs, þat a man & a woman couplid to-geder in matrimony er oo body, and two in sovl, So that my body is þe body of my husbonde, and yf the fleshe be so deer, þenne ere the boones eke; & þerefor, as longe as eny bone is in the sepulchre of my husbonde, as longe shulle I neuer be couplid to noon oþer man þanne to him." whenne the Emperoure hadde I-harde al thes aunsweris, he wolde no mor towche to hem of matrimonye; so þey yeld goode sowlis to god, of whos dethe gret lamentacion was I-made, & sorow in the cite.

## MORALITER.

**D**Ere Frenedes, þis Emperoure is god; by the iij. dowteris, that bethe I-marijd, we may vndirstonde sowlis, whiche haviþ in hem þre thinges, *scil.* to stire or meve withe sovlis of feet,<sup>2</sup> to smelle with bestes, & to vndirstonde with aungles. þe iij. dowteris were marijd to iij. dukes by synne of the furste fadir; þe soule was marijd to the devil be pryde of lyfe, maryed to the worlde by wronge covetise of yen, and also to the fleshe by sensualite. þes betheoure iij. Enmyes; but by doynge of penaunse, and by the passion of Criste, þey wer dede, & so subiecte to men, þat alle men in the worlde myzt withstonde for to Resseyve synne, and to be couplid with wickidnesse, yf þat þe fer wolle only assente þere to. & þerefore seithe *Augustinus*, *Peccatum voluntarium est*, synne is wilfulle; that a man dare not take hit, but he wolle him selfe. And þe iij. dukes, that wer the husbondes of the iij. dowteris, may be

<sup>1</sup> & yf I and yf I, MS.<sup>2</sup> leaf 180, col. 2.<sup>3</sup> Sic MS. See Notes.

seide the holy trenite, that coveytithe a man to be couplid to him by penaunce; and þerefore late vs in this wordle be so vnsundirlye couplid to the holye trenitee, that we mow come to the Loye of hevena. Amen!

[ XLV. ]

FOLLICULUS A WISE EMPEROUR.

(THE STORY OF THE THREE COCKES.)

**F**olliculus a wise Emperoure Reignid in the citee of Rome; the whiche ordeynid for a lawe, that if a woman dude avoutri vndir hir husbonde, þat the man shulde be departid fro hir, & euer aftir he shulde be Redy with þe Emperour in bataile; and yf so wer þat he wan þe victorie, he shulde have in the furste day of his victorie iiij.<sup>2</sup> honoures, and in the secounde day he shulde sustene iiij. hevynessis, þat he Enpridid<sup>3</sup> him not for the honours. So in thilke dayes þer was a knyght I-callid Acheron, þe whiche hadde a fayre woman to wyve; and this woma lovid anopere kniȝt, by weye of synne. hit bifel a cas, þat hir husbonde was I-Redden to his contre, of the whiche Ridinge that opere kniȝt had certificacion; & so he come in, & lay by his wyf al nyght. And

<sup>1</sup> leaf 180, back, col. 1.

<sup>2</sup> ij. MS.

<sup>3</sup> enpruide, MS.

[Second Version. Addit. MS. 9066.]

[XIII leaf 19, back.]

**P**elliculus reigned in Rome, the which made a lawe, that yf a woman had done advowtry vndir her husbond, yf he myght lawfully preve it, he shuld be departed from her, and afterward be redy in every bataile of the Emperour; and yf he had the victory, the first day he shuld have iiij. worshippes, and the second day he shuld suffre iiij. shames, lest he shuld be over provde of his worshippes. ¶ There was that tyme a knyght, whos name was called<sup>1</sup> Accaron, that had a faire wyf; and she loved another man inordynately. ¶ It befille<sup>2</sup> ones, that this<sup>3</sup> knyght her husbond went out of court,<sup>4</sup> for nedes that<sup>5</sup> he had to do.<sup>6</sup> ¶ Whan the<sup>7</sup> other knyght, Amasius, that the lady loved,<sup>8</sup> perseived<sup>9</sup> that, he come on a nyght to her house, that he myght fulfille his lust with the lady. ¶ there were than<sup>10</sup> in the house iiij. Cokkes, that certayn

<sup>1</sup> Om. C.

<sup>2</sup> fille.

<sup>3</sup> the.

<sup>4</sup> the cuntre.

<sup>5</sup> Om.

<sup>6</sup> be do.

<sup>7</sup> that.

<sup>8</sup> Om.

<sup>9</sup> saw.

<sup>10</sup> Om.

in this place wer' iij. cokkes, that vsid' mucho to crowe; And as the lady laye in hir bedde withe the kniȝt, she harde the cokke crowe, and she seide to hir sarvaunt, "what menith this cok, that crowithe thus?" Þe sarvaunt answerid' in this maner, "the cok seithe in his songe, that thow dost thin husbonde wronge." then the lady seyde he shulde be dede; & so he was indede. Anon the secounde coke began to crow,—“what menithe this?” quod' the lady. & þe sarvaunt saide, “My felowe for his sothe sawe, hathe los'e his lyf and' lithe ful lawe.” “And' seithe he so?” quod' the lady; “Now for soþe he shalle lese his crowinge.” The coke was dede Anon; And' the lady was lede downe Anon Ayene; And' the thirde cokke crowe, with a gret voyse & a bolde. “Seye,” quod' the lady, “in the develis name, what seithe he now?” And' the mayde avnswerid' in this maner, & saide thus, “seipe the cokke, 'her', and' see, & sey nowte, þenne þu maiste have alle thi wille.”<sup>1</sup> *Versus: Audi, vide, tace, si tu vis vivere pace.* ¶ Þen saide the lady, “sle not that cok, by no wey.” Aftir al this, þe kniȝt hir husbonde come home; and' or he had' be longe at home, <sup>2</sup>he was certifiȝd' of the dethe of the cokkes. He yede to the  
<sup>1</sup> thowts? See Notes.      <sup>2</sup> leaf 180, back, col. 2.

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tymes 'of the nyght<sup>1</sup> crowed.<sup>2</sup> ¶ whan the lady was 'abedde, she<sup>3</sup> herid' the first Cokke synge. She said' to her maiden,<sup>4</sup> “what seitih the Cokke in his songe?” “for sothe,” she said,<sup>5</sup> “thou doest thi lord' wronge.” She said' to her maide,<sup>6</sup> “I 'wille that<sup>7</sup> the Cokke be slayn' anon;” and so he was. ¶ After that, the second' Cokke songe. the lady said' to her maide, “what syngeth this<sup>8</sup> Cokke?” “this Cokke seitih,<sup>9</sup> ‘my felaw for his soth saw, hath lost<sup>10</sup> his lyf, and lieth full lawe.” the lady said', “I 'wille that<sup>11</sup> the Cokke have the quede; and for his songe he shaft be dede.” ¶ The thirde Cokke songe sone aftir that, and<sup>12</sup> the lady seid' to her maiden,<sup>13</sup> “what seitih the Cokke<sup>14</sup>?” she said, “the Cokke seitih thus, ‘here, and se, and hold' the stille, and tha' thou may have aft'<sup>15</sup> thy wille.” ¶ Than<sup>16</sup> the lady said, “I wille not sle that Cokke.” and so that Cokke had' his lyf. ¶ After that, the knyght her husbond' come home, and

<sup>1</sup> Om.    <sup>2</sup> song.    <sup>3</sup> leyde in bedde, and.    <sup>4</sup> mayde.  
<sup>5</sup> The mayde seyde, “The cok seyth in his song, that.    <sup>6</sup> Om.  
<sup>7</sup> wole.    <sup>8</sup> the.    <sup>9</sup> She seyde “The cok syngeth.    <sup>10</sup> lore.    <sup>11</sup> wole.  
<sup>12</sup> Om.    <sup>13</sup> mayde, *passim*.    <sup>14</sup> C adds: in his song? ”  
<sup>15</sup> Om.    <sup>16</sup> Om.

Emperoure, and askid a devorce, as the lawe wolde. Þenne saide þe Emperoure, "thow most go with me in to bataille." "Ser, I assent," quod he, "but I aske what sholde be to him that browte home the victorye." Þenne seyde the Emperoure, when the victor<sup>1</sup> of the bataill wer' come home, he shulde have in the first day iiij. worshipis; of the whiche this is þe first, he shalle be sette in a charr, & iiij. white hors shulle drawe hit to the palyse of the Emperour; The secounde is, þat all his trespassours & Aduersarijs shulde folowe his chare behynde him, withe bounden hondis & fete; The thirde is, that he shalle be cladde withe a cote þat is I-callid *Tunica iouis*, ¶ and alle men shul knele afor' him; and the fowrthe is, that he shalle sitte that day be-syde the Emperoure. But the secounde day he shalle sustene þerfor iiij. hevinessis; For in the firste his cote shal be takin fro him, & he shall be in Reputacion as a fool. So withoute ony mor' of þis mater, he yede forthe to bataile, and had þe victorye; and after took boþe honoures & dolours, as is

<sup>1</sup> victory, MS.

[*Second Version. Addit. MS. 9066.*]

herd playnly how the Cokkes were slayn. he went to the Emperour, and asked a<sup>1</sup> devorce, by cause his<sup>2</sup> wyf was founde<sup>3</sup> in advowtrye. ¶ And whan the devorce was made, the Emperour said vnto<sup>4</sup> the knyght, "now the behoveth<sup>5</sup> after the lawe, to go to my bataile." The knyght said, "it<sup>6</sup> liketh me wele, But what shall the lawe yeve hyu that hath the victorye in<sup>7</sup> bataile; that wold I know." ¶ The Emperour said, "whan he cometh that is over-comer of the bataile, he shall first have iiij. worshippes. the first worshippe is this,<sup>8</sup> that he shall sitte in a chare, and iiij. white stedes shall draw it to the paleys. The second<sup>9</sup> worshippe is, that alle<sup>9</sup> malefactours shall folow his chare, and<sup>10</sup> her handes shall be<sup>11</sup> bounde be-hynde hem. ¶ The thirde worshippe is, that thei shall do on hym 'Iubiter' clothe<sup>12</sup> 'of worshippe, and all men shall knele before hym.<sup>13</sup> The fourthe worshippe is this,<sup>14</sup> that day he shall sitte by the Emperours side. ¶ But the second<sup>9</sup> day he shall suffre iiij. diseases, that is, he shall be taken<sup>15</sup> as a theef, and shamfully ledde<sup>15</sup> to the<sup>16</sup> prison, and be dispoyled<sup>17</sup> of Iubiter<sup>17</sup> clothyng, and as a fole he shall be holden<sup>18</sup> of all men<sup>18</sup>; 'and so he shall have,<sup>19</sup> that went to the bataile, and had the victorie." ¶ The Emperour seyng his

<sup>1</sup> Om.    <sup>2</sup> leaf 20.    <sup>3</sup> prouyd.    <sup>4</sup> to.    <sup>5</sup> byhouca.    <sup>6</sup> That.  
<sup>7</sup> in the.    <sup>8</sup> Om.    <sup>9</sup> is this, alle the.    <sup>10</sup> Om.    <sup>11</sup> Om.  
<sup>12</sup> Iubiters clothyng.    <sup>13</sup> Om.    <sup>14</sup> Om.    <sup>15</sup> be led.    <sup>16</sup> Om.  
<sup>17</sup> Iubiters.    <sup>18</sup> hem.    <sup>19</sup> Om.

seide befor', lowely & obedientlye ; For whiche grete lowlinesse þe Emperoure hilye avauncid' him, & he Endid' a fair' Ende, &c.

MORALITEE.

**G**od men, þis Emperoure is Crist. þe Emperour made a lawe, that If thi wyf, *scil.* thi flesh, do avoutry, þou moste be departed' fro hir, *scil.* fro fleshely affeccions ; for by synne is a man' deply in-dreynt in dethe euerlastyng. for synne is not lyzt, but it is hevy, and weythe mor' than lede ; for yf lede fatt fro a grete hezt, hit gothe downe no forþere but þrilyþe a litle downe in to the Erthe, but synne in twynkelynge of an ye þrillithe<sup>1</sup> alle the erþe, and Restithe not or it come to helle. helle is in the middis of the Erthe *scil.* in the centr' of the erþe, as seithe the Philosophir ; and þerfor'<sup>2</sup> a man moste be ware of synne. and þefore god wolle, þat as sone as the fleshe hathe I-done avoutrye by synne, þat thou putte thi selfe to the bataile of penaunce, and sustene þere mekely that is I-putte to the ; and therfor' seip *Matth. Jugum enim meum suave est, et onus meum leue*, þis is to seye, My yoke, *scil.* penaunce, is swete, *scil.* for it turnithe to swetnesse, & my charge or my burdyn, *scil.* commaundement, is lizt. The knyzt, that weddid' the wyf, þat dude þe avoutrye, and slow the cockis, is þe sone of god ; for he weddid' the soule, & the soule trespassid' vndir him, by the synne of Adam, the first fader. by the firste cokk that is slayne, vndirstonde

<sup>1</sup> þrillid', MS.

<sup>2</sup> leaf 181, col. 1.

[*Second Version. Addit. MS. 9066.*]

pacience<sup>1</sup> and meknesse, promoted' hym to grete richesse ; and so in pease he<sup>2</sup> ended his lyf.

¶ **Declaracio.** Frenedes, this Emperour is the Emperour of heven, that made a lawe, that yf a wyf had done avowtrye, that is, thi flesh, yf it be in dedely synne, or have done avowtrye, thou owest for to be departed' from it, that is, from fleshly affeccions ; For by dedely synne man is cast into helle. ¶ Therefore our lorde wille, that after thi flesh have done avowtrye by dedly synne, that thou put thi self' to bataile of penaunce, that wilfully thou suffre none thyng that are put to the. ¶ The knyght, of whom the wyf had done avowtrye, and slayn' the Cokkes, for sothe he was the sonne of god, that wedded' mannes soule ; and she, by synne of our

<sup>1</sup> grete paciens.

<sup>2</sup> Om.

prophetis, the whiche prophesied and tawte aȝenst synne; as seithe *Matth. Jerusalem! ierusalem! que occidis prophetas, et lapidas eos qui ad te missi sunt*, this is to sey, Jerusalem! that aleist prophites, & steynist hem that bethe I-sent to the, whi dost thou so! The secounde cok þat crowithe bethe apposteles & martris, that wer' I-alayne for sothefastnesse; and the thirde cok, that is not alayne, beþe prelates & prechovris that beþe now, that dare not, ne wolle not seye sothe, but plesithe al men; and the mor' harm' is. The worthi kniȝt Criste, seinge so many wronges don to him by synne in this cas, he suffrid mekelye beþe honours and hevinessis, as dude the kniȝt; for he satte in the chaire, *scil. vpon an asse*, and iiij. white horse drow hit, *scil. iiij. cardinall vertues*, that wer' euermor' withe him. The secounde honour' was, that alle his Ivel doers sholde folow, *scil. a multitude of peple come bifor' Crist & behynde, seinge, Osanna filio dauid! benedictus qui venit in nomine domini!* þe sone of dauid make vs safe! blessid be he that comyþe in the name of the lord! The þridde honour was, that he shulde be clad with the cote y-callid *tunyca iouis*, þat was whenne þe iewis strewid clothis & flowris in the weye. The ferþe honoure was, þat he shulde sitte at the table withe the Emperour, and so dude he;

[*Second Version. Addit. MS. 9066.*]

first fadir Adam, was avowterer'. ¶ The first cokke, that is slayn, are the prophetes, that prechen ayenst synne. ¶ The Secound cokke are the appostels and martirs, that were slayn for the trouthe. ¶ The thirde Cokke ar' prelates and prechours, that in thise daies dare not ne wille not sey the trouthe, but flattere the peple. wo shaft be to such at domesday! ¶ The knyght, that had the worshippe, is crist; For whan crist sawe that so many evels were wrought by synne, he yaf bataile to the devell. ¶ The first day, that was on Palme sonday, foure fold' worshippes were done vnto hym. ¶ First he satte in a chare, that was, vpon an asse; and iiij. <sup>1</sup>white horse were iiij. Cardenall vertues, that all way were with hym. ¶ The secound' worshippe was that, that all the malefactours folowed hym; that was the multitude of peple that was before and behynde, goyng cryng, "our lord save vs!" ¶ The thirde worshippe was, that Iubiter coote was done on hym, that is, the Iewes casten in the way clothes and floures, and did hym worshippe. ¶ The fourthe worshippe was, that he satte at the Emperours table; so he satte

<sup>1</sup> leaf 20, back.



he satte in the temple of Jerusalem). but in tyme of passioun, *scil.* in good<sup>e</sup> friday, the four<sup>1</sup> honoures turnid<sup>e</sup> in to iiij. hevinesses, for <sup>2</sup>pere as he furst Rode vpon an asse, aftirward<sup>e</sup> þei toke him, as he had<sup>e</sup> ben a thef; & þerfor he saide, *Tanquam ad latronem existis, cum gladiis & fustibus comprehendere me*, As to a thef ye come oute, with swerdes & bates to take me. Ayenest þe secounde honour, wher as they come & mette him so Reuerently, þey browte him shamfully to þe house of Kayfas, withe many Reprevis & scornes. Ayenste the thirde honoure, that he shulde be cladde withe the cote of iouis, þei spoylid [him] of al his clothinge; and ayenste þe ferþe, þey did<sup>e</sup> him vpon the crosse, and spette on his face, and buffetid<sup>e</sup> him. Loo! goode siris, what scornis and Reprevis that our lorde Ihesu Criste sufferid<sup>e</sup> for the soyle þat dude avowtrye. late vs þerfor suffr<sup>e</sup> for his love penaunce in this worlde, that we mowe come to his blisse. Amen!

<sup>1</sup> fourthe, MS.<sup>2</sup> leaf 181, col. 2.

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[Second Version. Addit. MS. 9066.]

in Ierusalem amonge the doctours. ¶ But afterward<sup>e</sup> on good<sup>e</sup> friday, agayn his iiij. worshippes thei didden to hym iiij. diseases. agayn the firste worshippe, that [he] satte on the Asse, They token hym as he had<sup>e</sup> ben a theef. Agayn the second<sup>e</sup> worshippe, that thei comen agayn hym with reverence, Afterward<sup>e</sup> thei ladde hym shamfully to Cayphas house. Agayn the thirde worshippe, [that] thei did<sup>e</sup> on hym Iubiter cote, Forsothe thei dispoyled hym of all his clothes. ¶ Agayn the iiij. worshippe, that he satte at the table of the Emperour, thei put hym on the crosse, and spette in his face, and gaf<sup>e</sup> hym buffettis, and eyself and galle. ¶ Therefore suffre we here some payn for his love, by the whiche we mow come to hym, whan we shall passe oute of the world. ¶ Amen.

## [ XLVI. ]

## GODFRIDUS A WISE EMPEROURE.

(OF THE MAGIC RING, BROOCH AND CLOTH, WHICH AN EMPEROR LEFT TO HIS SON; HOW HE LOST THEM AND HOW THEY WERE RECOVERED.)

**G**odfridus reigned a wise Emperour in the cetee of Rome, & he had childer in that he loud moche. And when he laye on his dethe-bed, he callid to him his eldest sonne, and saide to him, "Der sone, the heritage that my fadir lefte & biquathe to me, holly I yeve hit to the." Afir that he clepid the secounde sone, and saide to him, "Der sone, I have certeyne possessions, londis and tenementes, þat come of my purchas,<sup>1</sup> & þerfor, sone, I yeve [the] al tho, and alle oþer that I have, with oute my heritage." And he made the thirde to be callid, & seide to him, "sone, I have noo mevable goodes to yeve the, but only þe iewell,<sup>2</sup> scil. a presious Ringe, a gay broche, & a Riatt clothe; and thes iij. I bequethe the. And the vertu of the Ringe is this, that who so euer ber' hit vp-on him, he shalle have love of al men; The vertu of the broche is this, that who so euere ber' hit vpon his brest, late him thinke what he

<sup>1</sup> purchus, MS.<sup>2</sup> Iwelle, MS.

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[Second Version. Addit. MS. 9066, leaf 20, back.]

## [ XIV. ]

**G**odfridus reigned in Rome, and<sup>1</sup> had iij. sonnes, the which he loved meket.<sup>2</sup> When he laye in<sup>3</sup> his dethe-bedde, and shuld dye, he called first to hym his eldest sone, and said to hym, "My sone, all the<sup>4</sup> heritage, the which my fadir lefte<sup>5</sup> me, holic<sup>6</sup> I leve and yeve it<sup>7</sup> to the." ¶ After that, he called to hym his second sone, and said,<sup>8</sup> My sone, dyverse londes and tenementis I have bought, and theym all<sup>9</sup> I yeve to<sup>10</sup> the, what so evir thei be, that longe not to the heritage." ¶ Than he called to hym the thirde sone, and said to hym, "My<sup>11</sup> sone, I have none mevables<sup>12</sup> that I may yeve to the, But I have iij. Iewelx, that I bequethe to<sup>13</sup> the, that is, a precious ryng, and a<sup>14</sup> broche, and a precious clothe. The vertu of the Ryng is this, that who so bere<sup>15</sup> it, shall have the love of all men. ¶ And<sup>16</sup> the vertu of the broche is this, yf<sup>17</sup> any man or

<sup>1</sup> that. <sup>2</sup> myche. <sup>3</sup> on. <sup>4</sup> myn. <sup>5</sup> hathe left to. <sup>6</sup> Om.<sup>7</sup> Om. <sup>8</sup> seyde to hym. <sup>9</sup> tho. <sup>10</sup> Om. <sup>11</sup> Om.<sup>12</sup> no mevable godes. <sup>13</sup> Om. <sup>14</sup> a cocous. <sup>15</sup> berith. <sup>16</sup> Om.<sup>17</sup> that if.

wolle, <sup>1</sup>and he shalle mete *perwith* at his likynge; And the vertu of the clothe is swiche, that lete a man sitte vppon hit, & he shalle be in what partye of the worlde he wolle desira. & sone, I yeve the thes iij. and I charge the, that þou go to scole, for thou shalt by thes iij. gete gode I-nowhe." when this was seyde, he turnid his body to the walle, and yelde vp þe gost. The childerin *with* the moder Reuerently buryed him, and gret lamentacion was made for his dethe. Then the Eldest sone occupied his eritage; the Secounde sonne al þe purchas. And the Emperes saide to the yongest sone, "þi fadir yaf to the a Ringe, & a broche, & a clothe; here I take to the the Ringe, that thou go to scole, & lerne; and yf þou do welle, þow shalte be myn owne der' harte." þe yonge sone receyvid the Ringe; and his name was Ionathas; and he yede to an vniuersite, and þere he lernid, in a marvelous maner. And as he walkid in a certeyne day *per* in the citee, *per* mette *with* him a faire woman; & whenne Ionathas sawe hir, he was I-storid to an

<sup>1</sup> leaf 181, back, col. 1.

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woman bere it on his brest, let hym desire what goodes that he wille have of temporall goodes, and he shall have hem.<sup>1</sup> ¶ The vertu of the clothe is this,<sup>2</sup> who so ever have it, and sittith theron, lette hym thynke in<sup>4</sup> what partye of the world he wolle<sup>5</sup> be, and he<sup>6</sup> shall be there. Tho iij. Iewelx<sup>7</sup> I bequeth to<sup>8</sup> the, and I bid the, that thou go to the scole; for by thise iij. Iewelx<sup>9</sup> thou shalt have<sup>10</sup> I-noughe." ¶ Whan the fadir<sup>12</sup> had thus<sup>13</sup> said, he turned hym to the walle, and died. ¶ The first sone toke and<sup>14</sup> occupied his<sup>15</sup> heritage, ¶ And the Second sone had<sup>16</sup> all that was purchased. ¶ The Emperesse called to her her<sup>17</sup> yongest sone, and said, "My sone, iij. thynges thi fadir hath left the, that is to sey,<sup>18</sup> A Rynge, A Broche, and a Clothe. And<sup>19</sup> I take the the Rynge, that thou go to the<sup>20</sup> scole; but be wele<sup>21</sup> ware of womans companie; and sonne,<sup>22</sup> yf thou lerne wele, thou shalt be to me a welbeloved sone." ¶ The yonge sone<sup>23</sup> Ionathas toke the Rynge, and went to the vniuersite; and there he lerned and<sup>24</sup> profited wondirly. ¶ It befelle<sup>25</sup> on a day, as<sup>26</sup> he went in the<sup>27</sup> strete of the towne, he mette right<sup>28</sup> a faire woman. Whan Ionathas had seen<sup>29</sup> her, he was take in her love.

<sup>1</sup> think that is pleasing to hym, and anone he shalle fynd it. <sup>2</sup> that.

<sup>3</sup> Om. <sup>4</sup> on. <sup>5</sup> wolde. <sup>6</sup> anone he. <sup>7</sup> Om. <sup>8</sup> Om. <sup>9</sup> Om.  
<sup>10</sup> gete the. <sup>11</sup> leaf 21. <sup>12</sup> And whan he <sup>13</sup> this. <sup>14</sup> Om. <sup>15</sup> the.  
<sup>16</sup> occupied. <sup>17</sup> her. <sup>18</sup> Om. <sup>19</sup> Om. <sup>20</sup> Om. <sup>21</sup> Om. <sup>22</sup> Om.  
<sup>23</sup> Om. <sup>24</sup> Om. <sup>25</sup> fille. <sup>26</sup> Om. <sup>27</sup> a. <sup>28</sup> with. <sup>29</sup> saw.

vnlawfull maner of love, & spake to hir ther of. She grauntid him, & he lay withe hir al nyght; and aftir helde hir stille to his store. And thorow vertu of the Ringe he hadde getyn love of al the vniuersite; he made gret festes, and no thinge him lackid, for they lovid him so moche, that for his love they yeve him I-nowe. This woman, that was his leman, hiȝt felicia; and she had gret marvayle þat he had alle thinges to his luste, and at his wille, & for she covde fynde nere ner peny with him. So in a nyght, as þei lay to-geder in bed, she saide to him, "worshipfull sir, ye have I-had my maydinhode, and ye shulle have me as longe as I live; and as ye coveyte me to be Redye to youre wille, I pray yow tellithe me a petucion that I shalle aske of yow, *scil.* how ye make so many festes, & havithe so muche goode, & havithe no tresoure ne mony, þat I can se?" Þenne saide he, "yf so be that I telle þe my counseil, I trowe þat þow woldest discover me." "Nay, sir, god forbede," quod she, "þat euer I shuld do that traytorye to yowe!" Þenne said he, "My fadir hathe biquethe to me this Ringe, þat þow seist me have on my finger; and hit haþe swiche a vertu, that he that berithe hit

<sup>1</sup> leaf 181, back, col. 2.

[*Second Version. Addit. MS. 9066.*]

Anon he spake<sup>1</sup> of inordynate love, and she consented to hym; and he slept with her, and held her with hym,<sup>2</sup> by the<sup>3</sup> vertu of the Rynge; and also<sup>4</sup> he had love of all the unyversite. he made dyverse festes, and<sup>5</sup> of no thyng he defaulted<sup>6</sup>; and men loved him so meke<sup>7</sup>, that for his love men<sup>8</sup> yaf hym I-now. ¶ Amasie, his love, had meke<sup>9</sup> wondir that he was I-fedde<sup>10</sup> so deyntely, and had all thyng<sup>11</sup> at his<sup>12</sup> hande, and she<sup>13</sup> sawe no<sup>14</sup> peny with hym. ¶ On a nyght, as they laye in<sup>15</sup> bedde to-gedre, She said, "a! my gentile<sup>16</sup> sir, ye have my maydenhode; and as longe as I lyve I shall be at your wille. ¶ I pray you, that ye wille<sup>17</sup> graunte me a litel peticion, yf it like you. how gete ye<sup>18</sup> so meke<sup>19</sup> good, and maken so many feestis, and I se you have no peny ne tresour?" ¶ He said, "happely and<sup>20</sup> I tell the the trouthe, thou woldest<sup>21</sup> be-wreye my counsaile."<sup>22</sup> She said, "god for-bede that of me shuld be done<sup>23</sup> suche a trespasse ayenst<sup>24</sup> you!" ¶ Than he said, "my fadir lefte

<sup>1</sup> spake to her.    <sup>2</sup> Om.    <sup>3</sup> Om.    <sup>4</sup> Om.    <sup>5</sup> Om.    <sup>6</sup> had defaulte.  
<sup>7</sup> myche.    <sup>8</sup> thel.    <sup>9</sup> mych.    <sup>10</sup> fedda.    <sup>11</sup> Om.    <sup>12</sup> Om.    <sup>13</sup> Om.  
<sup>14</sup> no thing ne.    <sup>15</sup> in a.    <sup>16</sup> Om.    <sup>17</sup> wole, *passim.*    <sup>18</sup> ye gete.  
<sup>19</sup> mych.    <sup>20</sup> if.    <sup>21</sup> shodyst.    <sup>22</sup> me.    <sup>23</sup> me, that I sholde do.  
<sup>24</sup> agayne.

on) his finger, shalle have love of alle men, and so al men lovithe me therefore so moche, þat what so euer I aske of hem þei yevithe me." And then saide she, "sir, whi wolde thow neuer telle me þis or nowe, for perilis that myght falle?" "whi?" quod Ionathas, "what perile myght falle?" þenne saide felicia, "þou goste ofte tyme in the towne, & þer thow myztest les hit by some chavnse; And for to lese swiche a Iewelle, hit wer grete harme & perill; and þerfore, der birde, leve me that Ringe, & I shalle kepe it." Ionathas yaff goode credense to hir wordes, & toke hir the Ringe. and when hit was so I-don, þe love of the peple bygan to turne fro him, ne þer was noon that wolde eny mor yeve him, as þei dud afore. And when he perceyvid that, & þat the cause was for he bare not the Ringe, he turnid ayene to his lemman, and saide to hir, that she shulde deliuer hit to him ayene. And thenne she be-ganne to feyne a lesynge, and saide with a loude crie, "Alas! my cheste is I-broke, and the Ringe is borne a-vey!" þenne Ionathas was hili mevid, and saide, "alas! womman, þat euer I saw the!" And she be-ganne

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me the<sup>1</sup> Ryng that is on my fyngre, the whiche hath such a vertu, that who so ever bere it, shall have love<sup>2</sup> of all folke. therefore all folke loven me, in so-meke<sup>3</sup>, that what so ever<sup>4</sup> I aske of hem, thei graunte it me." ¶ Than said she, "A! my sir, whi told not ye me this before,<sup>5</sup> for perill that myght falle." ¶ "what perill," he said, "myght that be<sup>6</sup>?" ¶ She said, "Ye go ofte sithes<sup>7</sup> in diuerse felishippe; happely<sup>8</sup> ye myght lese the Ryng, and it were grete pite<sup>9</sup> to lese such a precious<sup>10</sup> Iewell. therefore, my good sir,<sup>11</sup> take me the Ryng, and I shall kepe it as my lyf." and<sup>12</sup> Ionathas loved her wele,<sup>13</sup> and toke her the Ryng, for<sup>14</sup> to kepe. ¶ Some after that<sup>15</sup> the Ryng was from hym, the love of men began to faile agayn hym, and thei<sup>16</sup> wold no lenger yeve hym as thei did before. ¶<sup>17</sup> ¶ Whan<sup>18</sup> he perseived that, he knew wele<sup>19</sup> it was for cause that<sup>20</sup> he bare not the ryng; and than he<sup>21</sup> said to his love, that she shuld take hym the ryng. She a-rose vp,<sup>22</sup> and went into her chambre, and fayned a lesyng; and said with a grete crye, "Allas! allas! my coffre is broken, and the Rynge born away!" ¶ Whan Ionathas herd that, he was gretly stered in hym self, and said, "wo be the tyme that

<sup>1</sup> this.    <sup>2</sup> the loue.    <sup>3</sup> myche.    <sup>4</sup> Om.    <sup>5</sup> of this byfore hand.  
<sup>6</sup> falle.    <sup>7</sup> sythe.    <sup>8</sup> and happyly.    <sup>9</sup> is perille.    <sup>10</sup> Om.    <sup>11</sup> dere love.  
<sup>12</sup> Om.    <sup>13</sup> Om.    <sup>14</sup> Om.    <sup>15</sup> as.    <sup>16</sup> Om.    <sup>17</sup> leaf 21, back.  
<sup>18</sup> Om.    <sup>19</sup> Om.    <sup>20</sup> Om.    <sup>21</sup> Om.    <sup>22</sup> rose.

to wepe, & to make [grete sorow]; and Ionathas sawe that, & saide, "wepe not, for god hathe holpin me hedir to;" & he trowid hir Right well. So he wente to his contre, & come to his modir. whenne þe Emprresse Sawe him, she saide to him, "Der sonne whi ert thou come hom so soone fro thi studie?" þenne saide Ionathas, "A! modir, I have lost my Rynge, by cause that I toke hit to my lemman." Thenne answerd þe modir, "sone, I have ofte tyme saide to the, that thou sholdeste be ware of womman; and now I wolle take the thi broche, but loke that thou lese not hit." Ionathas Resseyuid þe broche, & fastenid hit vppon his brest, and yede to the vniuersite, as he dude afor. And so, thorowe vertu of the broche, he gate al thinge that he wolde coveite towchinge wordly goodes, In so muche that the damiselle hadde grete marvayle of hit; & þefore bothe nyght and day <sup>1</sup>she lay aboute him to seye the sothe, how that he made so gret festes, and hadde so deyntefulle metis, but he wolde not telle hir longe tyme. but the shrewe wepte,

<sup>1</sup> leaf 182, col. 1.

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ever I saw the!" She anon<sup>1</sup> began to wepe, and made<sup>2</sup> to hym grete sorow. ¶ Ionatas loved<sup>3</sup> her, and had pitee,<sup>4</sup> and said,<sup>5</sup> "Wepe not, for god shaft yit helpe me." ¶ Than he went to the Emprresse, his modir; and whan she saw hym, she said, "O! my sone, whi art thou<sup>6</sup> come so sone from scole?" "O! dere<sup>7</sup> modir, I have lost my Rynge, by cause I toke it my<sup>8</sup> love." ¶ She said, "O! my sone, ofte sithes I said the,<sup>9</sup> that thou shuldest<sup>10</sup> beware of womans company. Now I take the the broche, and beware from hens forward that thou lese it not." ¶ Ionatas toke the Broche, and fastned<sup>11</sup> it on his brest, and went agayn to<sup>12</sup> scole. ¶ Anon his love mette hym, and made hym grete chere. Ionatas fayned<sup>13</sup> all thyng, but yit he held festes as he did before; for<sup>14</sup> what so ever<sup>14</sup> he wold thynke as vnto<sup>15</sup> temporall goodes, he had hem, as<sup>16</sup> by vertu of the broche. his love mervailed<sup>17</sup> as she did before; and nyghtes and daies she asked<sup>17</sup> hym<sup>17</sup> and praied<sup>17</sup> hym, she myght have knowlechi how he fared<sup>18</sup> so wele, and praied<sup>18</sup> all<sup>19</sup> other to his fest,<sup>20</sup> and had no goodes.<sup>21</sup> ¶ In no wise he wold<sup>22</sup> telle her of<sup>23</sup> longe tyme.

<sup>1</sup> Om.    <sup>2</sup> shew.    <sup>3</sup> leuyd.    <sup>4</sup> Om.    <sup>5</sup> seyde to here.    <sup>6</sup> Om.  
<sup>7</sup> He seyde, "O! my dere.    <sup>8</sup> to my.    <sup>9</sup> to the.    <sup>10</sup> sholde.    <sup>11</sup> fastyd.  
<sup>12</sup> to the.    <sup>13</sup> Om.    <sup>14</sup> Om.    <sup>15</sup> Om.    <sup>16</sup> Om.    <sup>17</sup> of hym.  
<sup>18</sup> that he sholde shew her the trouthe, how and where [he] had, that he ferde.  
<sup>19</sup> Om.    <sup>20</sup> festes.    <sup>21</sup> Om.    <sup>22</sup> He wold not.    <sup>23</sup> a.

said, & saide, "þou trowest not me, I see wel; & I wolle bynde my lyf to the, to kepe þi counseil, & thi Iewel eke, yf þou haddist eny." Ionathas trowid hir wordes, and tolde hir the vertu of the broche. þenne she wepte mor' faste, & wolde not be stille; & þen saide he, "Woman, whi wepist thou, and for what cavse sorowest þou?" "for I trowe," quod she, "þat þow wolte lese thi broche, and thenne thou leist al thi thryfte." þenne saide he, "What wolte thou counsaile me in this cas?" þenne she saide, "I counseile the, that þou take hit me to kepe." "I trowe," quod he, "that þou wolte lese hit, as thou loste my Ringe." "I-wisse," quod she, "Rathir shalle the sowle parte from my bodye or I lese hit." Ionathas vndir a grete triste tooke hir þe broche; and sone aftir the godes bygon to fayle. thenne Ionathas entirid in to the chaumbr, and she began to crye, as she dude afor, and saide, "Allas! þe broche is I-stole; I wolle now for woo slee nowe my self!" she drowe oute a knyf, & Feynid as she wolde have smetin hir selfe. Thenne Ionathas trowid that she wolde have slayne hir selve; he

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¶ Than<sup>1</sup> she wept, and said, "allas! allas! thou lovest me not, ne trustest me not, for yf thou woldest<sup>2</sup> telle me the<sup>3</sup> sothe, I wold bynde my lyf<sup>4</sup> that I shuld<sup>5</sup> never lese youre Iewell." whan Ionathas herd this,<sup>6</sup> he leved her wele,<sup>7</sup> and tolde her of the vertu of the broche. ¶ Whan she herd this, she wept bitterly. Ionathas seid to her,<sup>8</sup> "whi wepest thou thus?" She seid, "I drede me, that ye shuld<sup>9</sup> lese your broche; than<sup>10</sup> shuld ye lese a grete Iewayle."<sup>11</sup> he said, "what wold ye<sup>12</sup> counsaile me to do ther with?"<sup>13</sup> She said, "that ye shuld take it to<sup>14</sup> me to kepe." ¶ he said, "I drede, that thou shuldest lese it,<sup>15</sup> as thou diddest the Rynge." She said, "forsothe, dethe shaH first take me, bothe my soule and<sup>16</sup> my body, rather than<sup>17</sup> I shuld lese the broche." ¶ Ionathas loved her wele, and<sup>18</sup> toke her the broche to kepe. anon as it was delyuered from hym, his<sup>19</sup> goodes failed sore, and than<sup>20</sup> he asked the<sup>21</sup> Broche agayn;<sup>22</sup> and anon<sup>23</sup> she went into her chambre, and cried, "allas! allas! and wele away! the broche is away."<sup>24</sup> I wille<sup>25</sup> sle my self for sorow!" ¶ Ionathas herd this, and ranne fast<sup>26</sup> to her, trowyng

<sup>1</sup> alway.      <sup>2</sup> if ye wolde.      <sup>3</sup> Om.      <sup>4</sup> me.      <sup>5</sup> wold.      <sup>6</sup> that.  
<sup>7</sup> Om.      <sup>8</sup> Om.      <sup>9</sup> lest ye shall.      <sup>10</sup> and than.      <sup>11</sup> vertu.  
<sup>12</sup> woldest thou.      <sup>13</sup> Om.      <sup>14</sup> Om.      <sup>15</sup> the broche.      <sup>16</sup> my soule fro.  
<sup>17</sup> or.      <sup>18</sup> Om.      <sup>19</sup> after that.      <sup>20</sup> Om.      <sup>21</sup> her the.      <sup>22</sup> Om.  
                 <sup>23</sup> Om.      <sup>24</sup> take away.      <sup>25</sup> leaf 22.      <sup>26</sup> Om.

toke the knyf from hir, & saide, "damiselle, I pray the, leve thi wepinge, for I foryeve it the al to-gedir." Anon by cause of nede he turnid home ageyne, and visitid his moder. And whenne his moder sawe him, she seide to him, "sey, sone, hast thowe lost thi broche, as þow didest thi Ringe?" & he saide, "the woman that had þe Ringe, hadde the broche in the same maner;" but what worthe of hit he ne knew, as he saide. Þenne þe modir beinge Iwele<sup>1</sup> apayde withe him, she saide, "sonne, þou wotist welle I have now no mor' of thyne but a clothe, & þerfore her' it is; ches þou wher' þow wolte kepe it, or leve it her'. but, sone, I warnid the to be ware of women."<sup>2</sup> And Ionathas seide thenne ayene, "Sopely, modir, yf so be that the clothe be lost, I shalle neuer mor' thenne loke þe in the face." Þenne she deliuerid to him the clothe, and he yede<sup>3</sup> ayene to scole. & soone aftir his vnthrifti lemman mette withe him, as she dude afor', and she made him gode chere, & kiste him; and he dide as thowhe he hadde no Iewel. whenne he was in his hostelle, sone he leyde the clothe vndir him, and bad his

<sup>1</sup> Iwele, MS.<sup>2</sup> wome, MS.<sup>3</sup> leaf 182, col. 2.

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that she wolde sle her self; and toke the knyf from her, and said, "make not suche a<sup>1</sup> sorow, for<sup>2</sup> I foryeve the all 'this trespasse." ¶ And than<sup>3</sup> anon folowyng<sup>4</sup> he went 'the seconde<sup>5</sup> tyme vnto<sup>6</sup> his modir, the Emprise. whan she sawe hym, she said, "O! my sone, how is it with the? hast thou lost thi broche, as thou diddest<sup>7</sup> thi ryng?" he said, "ye, modir; ¶ The woman the whiche receiued<sup>8</sup> the ryng, she<sup>9</sup> hath the Broche also<sup>9</sup>; and what she hath done<sup>10</sup> withe hem I wote never." ¶ The Emprise said, "my sone, thou knowest wele that I have now<sup>11</sup> but one<sup>12</sup> Iewel, that is, the<sup>13</sup> precious clothe. now thou maist<sup>14</sup> chese, whether thou wilt kepe it, or lese it. I have oft sithes said to the, that thou shuldest be ware of womans wyles." he said, "a! swete modir, I shall never se your face and<sup>15</sup> I lese this<sup>16</sup> clothe." ¶ 'he toke the clothe of his modir,<sup>17</sup> and went ayene to the scole. ¶ Anon his<sup>18</sup> love come ayenst<sup>19</sup> hym, and made 'to hym<sup>20</sup> grete myrthe; 'he went forth,<sup>21</sup> and litell said. ¶ Whan he come to his Inne, he sprede the clothe vndirnethe hym, and toke with hym ij. smale botels of wyne, and also<sup>22</sup> brede 'he

<sup>1</sup> Om.    <sup>2</sup> Om.    <sup>3</sup> Om.    <sup>4</sup> Om.    <sup>5</sup> thirde, MS.<sup>6</sup> to his contre, and visite.    <sup>7</sup> hast.    <sup>8</sup> so she.    <sup>9</sup> Om.    <sup>10</sup> is do.<sup>11</sup> Om.    <sup>12</sup> o.    <sup>13</sup> a.    <sup>14</sup> may.    <sup>15</sup> if.    <sup>16</sup> the.    <sup>17</sup> Om.<sup>18</sup> as his.    <sup>19</sup> agayne.    <sup>20</sup> Om.    <sup>21</sup> Om.    <sup>22</sup> Om.



leman) sitte downe biside him vppon) the clothe; & she knewe not of the vertu of the clothe; and a-noon) Ionathas thovte, "lorde! yf we wer' now in fer contrees, wher neuer man come afore this!" And thenne withe the same thovte þey wer' bothe Reysid vp to-gedir, in to the ferrest coste of the worlde, with the clothe with hem. And whenne the woman) sawe þat, she saide, "alas! what do we her'?" "Her' we bethe nowe," quod he, "and her' I shalle leve the, and bestes shulle devoure the, for that thou hast I-holdyn) my Rynge, & my broche." "A! sir, mercy," quod she, "for sothely yf thou wolte brynge me ayene to the citee, I shalle yeve to the þi Ringe and thi broche, with outen) anye ayene-stondynge; and but yf I do in dede þat I seye, I wolle bynde me to the foulest dethe." Ionathas trowid hir, & saide, "loke nowe, that þou neuer do trespas mor, for yf thou do, þou shalt dye." And thenne she saide to him, "for the love of god tel me now how we come hedir?" þenne saide he, "the vertu of the clothe is, that who so euere sittithe þer vpon), shalle be in what coste of the worlde he wolle desire to be ynne."

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toke with hym; <sup>1</sup> ¶ And than he<sup>2</sup> said to his love, that she shuld come, and<sup>3</sup> sitte by hym. She knew nat the vertu of the clothe, and sette her downe by hym on the clothe. ¶ Anon) Ionatas thought, "I wold we were bothe as we sitte in the forest, and in the<sup>4</sup> ferthest parties<sup>5</sup> of the world, where never man come." whan he had thought thus,<sup>6</sup> they were bothe take vp in the clothe, and sette in the ferthest partie of the world. ¶ The woman, whan she perceived this, she cried, "allas! allas!<sup>7</sup> how are we sette here?" ¶ he said, "here I shaft leve the alone, and wyld bestes shaft devoure the, for thou kepest from me<sup>8</sup> my Broche and my Rynge." ¶ She said, "good<sup>9</sup> sir, have mercy on me; and yf ye<sup>10</sup> bryng me to the Citee there I was to day, I shaft yeve you the broche and the rynge; And but I fulfih this, I bynd me to the most foule dethe that ye wille<sup>11</sup> put me to." ¶ Ionatas yave feith to<sup>12</sup> her wordes, and said to her, ¶ "Be ware that thou trespasse no more from hens forwar, for yf thou do, thou shalt be dede. ¶ She said, "nay, certes I shaft never trespasse ayenst<sup>13</sup> you. but, swete sir, I pray you,<sup>14</sup> telle me how we are sette here? ¶ he said, "the vertu of the clothe is this, that who that<sup>15</sup> sitteth theron, he shaft be in what

<sup>1</sup> Om.

<sup>2</sup> Om.

<sup>3</sup> Om.

<sup>4</sup> Om.

<sup>5</sup> ferrest party.

<sup>6</sup> this.

<sup>7</sup> Om.

<sup>8</sup> hast kept with the.

<sup>9</sup> A! goode.

<sup>10</sup> thou.

<sup>11</sup> kan.

<sup>12</sup> vnto.

<sup>13</sup> more agayns.

<sup>14</sup> Om.

<sup>15</sup> so.

And then he saide, "for soþe, I hadde leuer slepe then al þe worldes goode, as me thinkithe; and þerefore, I pray the, ley forthe þi sherte, þat I may ligge down, and have a litle slepe." she dude so, & he leyde downe his hede in hir shirte, and byganne stronglye to slepe. þenne she heringe his grete slepe, she drew the parti of the clothe that was vndir him vn to hir; & þenne she thowte, "lord! yf I wer' now wher' that I was to-day!" and anon sodenly she was browte to the same plase; & Ionathas lay stille sleeping. whenne he wakið, he sawe neiþere clothe, ne woman; he wepte bitterly, and saide, "Alas! alas! what shalle I nowe do I wot neuer; and I am worthi al this bale, for I tolde to the woman al my counseil." he lokid abowte on euery side, and sawe no thinge but wilde bestes, and briddis fleing in the heir; and of hem he hadde grete drede in herte. And he Rose vp, and yede by a certeyne [pathe], but he wiste neuer to what place. and as he yede, þer was a water in his weye, ouer the whiche he moste nedis goo; and whenne he Enterid

<sup>1</sup> leaf 182, back, col. 1.

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partie of the world that<sup>1</sup> he desireth to be." ¶ whan this was said, "I have," he said,<sup>2</sup> "a wondir grete wille to slepe; Strecch out thi skirthe,<sup>3</sup> that I may rest 'me thereon, and slepe<sup>4</sup> a while." ¶ And<sup>5</sup> anon the woman<sup>6</sup> was redy, and toke his hede into her skirthe, and he began strongely for<sup>7</sup> to slepe. She beheld<sup>8</sup> that,<sup>9</sup> and drew away softly<sup>9</sup> the clothe that was vndre hym every dele; and than<sup>10</sup> she thought, "wolde god that I were<sup>11</sup> there as<sup>12</sup> I was 'this day<sup>13</sup> atte morow!"<sup>14</sup> and<sup>15</sup> anon she was sette in the same place; and Ionatas left there slepyng. ¶ And whan he was awaked of his slepe, 'he lokid<sup>16</sup> all aboute; and whan he sawe<sup>16</sup> and founde neither the woman ne the cloth, he wept bitterly, and said, "¶ Allas! allas! what shaft I now<sup>17</sup> do, for I wote not<sup>18</sup> whether to fle; for<sup>19</sup> this disease I have wele deserved, synne<sup>20</sup> I shewed<sup>20</sup> all my counsaile 'to the woman."<sup>21</sup> ¶ he lokid<sup>22</sup> all aboute, and sawe not but briddes in the eyer<sup>22</sup> fleying, and wyld bestes rynnynng by hym, of the which sight he was gretey adred.<sup>23</sup> ¶ he rose, and went forth by a pathe, but to what place or whetherward he wist not. ¶ Whan he had thus longe gone, he come to a watir, over the which he must wade; and whan he had<sup>23</sup>

<sup>1</sup> Om.    <sup>2</sup> leaf 22, back.    <sup>3</sup> skyrt.    <sup>4</sup> and slepe theronne.    <sup>5</sup> Om.  
<sup>6</sup> damselle.    <sup>7</sup> Om.    <sup>8</sup> Om.    <sup>9</sup> a parte of.    <sup>10</sup> Om.    <sup>11</sup> were now.  
<sup>12</sup> Om.    <sup>13</sup> to-day.    <sup>14</sup> morne.    <sup>15</sup> Om.    <sup>16</sup> Om.    <sup>17</sup> Om.  
<sup>18</sup> ne wote I neuer.    <sup>19</sup> fro, MS.    <sup>20</sup> sethe.    <sup>21</sup> Om.    <sup>22</sup> aferde.  
<sup>23</sup> Om.

into the water, it was so hote, þat hit brende of the fleshe fro þe boone of his legges, for hit drowe a-wey alle the fleshe that it towchid. And Ionathas hadde þer a crewette, and fillid hit of that water. tho he yede forthe, tille he saw a tree fulle of frute; and þere he gaderid frewte, & ete, thurow the whiche he was made a foule lepre. And þoo for sorowe he fel down, & seide, "Cursid be the day wher in I was borne, and also the hour<sup>1</sup> in which I was conseuyd in my modir!" Aftir this he Rose, & yede, and sawe the secounde water; and dradde for to entr. neuerþeles he enterid in, & as the fyrste water drowe of the fleshe of his feet, so the secounde water Restorid hit ayen). And he filde a cruet þer with, & bare the frute with him also. And as he yede forthe, he sawe the secounde frewte afer, and for he hungerid, he yete of that frute, and anon he was clansid of alle his lepr; and toke of the frute with him, and liuid welle withe sustenaunce þereof. Þenne he sawe a feire castell, and in the circuite a-boute ful of hedis of lechia. And as he come ny to the castell, þere mette [him] ij. squiers, and þei seid to him, "Der frende,

<sup>1</sup> honour, MS.

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entred in<sup>1</sup> the watir, it was right hote, and, as<sup>2</sup> hym thought, it departed<sup>3</sup> the flessch from the bone. ¶ Whan Ionatas felt this, he toke his botell, and filled it full of this watir. Than he went forth, and sawe a tree full of frute. he went vp, and gadred therof, and ete it.<sup>4</sup> anon he was made a foule lepre, wherof for sorow he fille downe to the erthe, and said, ¶ "The day mot perissch in the which I was born, and the houre in the which I was conseyed in<sup>5</sup> of my modir!" ¶ After this sorow he rose vp,<sup>6</sup> and toke of the frute, and walked, ¶ And whan he had walked a goode while, he saw the second watir, and he dred to<sup>7</sup> passe thurgh. but whan he sawe none other passage, he went in, and waded over; and as the first watir departed the flessch from the bone,<sup>8</sup> Right so the second watir restored hym agayn, wherof<sup>9</sup> he filled his other botell of that watir. And whan he had gone awhile, he saw another tree, and faire frute thereon; and<sup>10</sup> he was gretly an hungred, and ete of the frute, and anon he was hole of 'all the spice of<sup>11</sup> the lepre; and than he<sup>12</sup> toke with hym of the<sup>13</sup> frute, and went forthe in strength of that mete. ¶ After that he saw a Castell, that was right faire, full of hedes of men all aboute. ¶ And whan he come nere the Castell, there come

<sup>1</sup> Om.    <sup>2</sup> that.    <sup>3</sup> partyd.    <sup>4</sup> Om.    <sup>5</sup> Om.    <sup>6</sup> Om.    <sup>7</sup> for to.  
<sup>8</sup> fete.    <sup>9</sup> wherfor.    <sup>10</sup> Om.    <sup>11</sup> Om.    <sup>12</sup> Om.    <sup>13</sup> that.

whens erte thowe?" "I am," quod he, "a leche of fer contrees hennys." þenne saide þei, "þe kyng of this castell is a lepr' man, & manye lechis comithe to him, and vndirtakithe to hele him, vp peyne of hir hedis, and þei havithe y-faylid euerychone; and þer for thow maiste see hir hedis sitte in the wallis of the castelle. and þere fore we telle the for certeyne, yf þow vndirtake my lorde, and not hele him, þou shalte lese þy lyfe." þenne saide he, "yis, I shalle hele him." tho he was browte [to] him, and he yaf the kyng of his frewte to ete, & also he yafe him of his secounde water to drynke, and anon the kyng was hole; & he yaf to Ionathas Riche yiftes, and fair, plentefully, & mo be-hite him, yf he wolde abyde withe him, but he wolde not assent to dwelle withe him. And eche day he said to go vnto <sup>1</sup>the see-syde, þat was þerin, to asprie yf ther wer' enye shippe, that myght bringe him home. & at the laste, in a certeyne day þere come toward xxx. shippis, and alle in a morow reysid þere. þenne Ionathas enquerid amonge hem, yf eny shippe wer' þere Redy for to go to swiche a londe, wher as he

<sup>1</sup> leaf 182, back, col. 2.

[*Second Version. Addit. MS. 9066.*]

men ayenst<sup>1</sup> hym, and said, "Frende, tell vs what thou art?" he said, "I am a leche of ferre countrees." ¶ <sup>2</sup>Than<sup>3</sup> thei said 'vnto hym,<sup>4</sup> "the kyng of this provynce is a lepre; and many leches have 'ben here afore<sup>5</sup> the, and saiden to the kyng, vpon payn of her hedes, thei shuld hele hym; and all thei failed, 'as thou maist se by her<sup>6</sup> hedes, 'that stonde<sup>7</sup> aboute the Castell. And therfore be ware or thou vndirtake hym." ¶ he said, "I shall hele hym." and<sup>8</sup> anon he was brought before<sup>9</sup> the kyng, and yaf<sup>10</sup> hym of the frute of the second tree for to ete, and of the second watir to<sup>11</sup> drynke. ¶ And anon as the kyng had receiued this<sup>12</sup> medecyne, he was hole of all his lepre; and yaf to Ionatas make<sup>13</sup> goode, and more behight hym and<sup>14</sup> he wold have more, and bad hym<sup>15</sup> dwelle with hym. ¶ But<sup>16</sup> Ionatas wold not<sup>17</sup> dwelle with hym, but every day he went to the see side, that was nere the Castell, for to asprie yf he myght se any shippes,<sup>18</sup> that myght lede hym to his countre. ¶ So<sup>19</sup> at the last he sawe xxx. shippes comyng toward the Castell, and alle thei toke haven ayenst even; and than<sup>20</sup> he went, and asked<sup>21</sup> of the shippe

<sup>1</sup> agayne, *passim*.      <sup>2</sup> leaf 23.      <sup>3</sup> *Om.*      <sup>4</sup> *Om.*      <sup>5</sup> come byfore.  
<sup>6</sup> Behold and se the.      <sup>7</sup> *Om.*      <sup>8</sup> *Om.*      <sup>9</sup> into.      <sup>10</sup> he gaf.      <sup>11</sup> for to.  
<sup>12</sup> the.      <sup>13</sup> mych.      <sup>14</sup> if.      <sup>15</sup> *Om.*      <sup>16</sup> *Om.*      <sup>17</sup> On no wyse.  
<sup>18</sup> ship.      <sup>19</sup> *Om.*      <sup>20</sup> thether.      <sup>21</sup> spiryd.

havntid<sup>1</sup> scole. At the last he founde a shippe redy, þat wolde to the same contree. Þenne Ionathas was gladde, and<sup>2</sup> enterid<sup>3</sup> into the shippe, aftir that he hadde take leve of the kyng. Sone aftir that he was come to the citee, þere as was his leman<sup>4</sup>; but þer was noon that had<sup>5</sup> knowleche of him, for longe tyme, that he had<sup>6</sup> be devourid<sup>7</sup> with wilde bestes. whenne Ionathas was in the citee, a-noon<sup>8</sup> he toke cure of Syke peple, & he helid<sup>9</sup> alle; and<sup>10</sup> by that tyme his leman<sup>11</sup> was þe Richeste of that citee, by vertu of the Rynge, & of the broche, and<sup>12</sup> of the clothe, but she was gretly turmentid<sup>13</sup> with the sikenesse. And<sup>14</sup> whenne [she] harde telle, that such a sotiff leche was come to the citee, anon<sup>15</sup> she made messagers to go for him, & that he wolde vouchesaffe to hale hir of hir sykenesse. Ionathas come to hir, & þere he fonde his lemman<sup>16</sup> on bed<sup>17</sup>; and<sup>18</sup> he knewe hir welle, but she knew not him. And<sup>19</sup> whenne he hadde I-seyne hir vryne, he seide to hir, “worthi ladye, thow haste oo seknesse that may not be helid<sup>20</sup> but by oo way; and<sup>21</sup> yf þow wolt prove that

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men yf any<sup>1</sup> shuld<sup>2</sup> saile into<sup>3</sup> his countre. ¶ At the last he founde one that wold<sup>4</sup> go to that Citee, in<sup>5</sup> the whiche was<sup>6</sup> an vniuersite. ¶ Ionatas, when he herd<sup>7</sup> that, he was glad<sup>8</sup>, and made ‘a covenaut<sup>9</sup> with hym, and toke his leve.<sup>10</sup> And when he hadde leve, he entred<sup>11</sup> in<sup>12</sup> the shippe; and after that<sup>13</sup> many daies he come to the Citee where his love was, that hadde begyled<sup>14</sup> hym; and there was no man that hym knew, for his longe tyme beyng out; for<sup>15</sup> his love had<sup>16</sup> went,<sup>17</sup> that he had<sup>18</sup> be devowred<sup>19</sup> of wilde bestes. ¶ Whan Ionatas had<sup>20</sup> entred<sup>21</sup> the Citee, he had<sup>22</sup> the cure of many<sup>23</sup> sike men, and all he heled<sup>24</sup> anon<sup>25</sup> of her sikenesse.<sup>26</sup> ¶ That tyme his love was the ricchest of the Citee, by the<sup>27</sup> vertu of the Rynge, Broche, and Clothe; but she was greved<sup>28</sup> of<sup>29</sup> a grete sikenesse. therefore<sup>30</sup> when she herd<sup>31</sup> that such a soteff lech<sup>32</sup> was comen<sup>33</sup> to the Citee, and heled<sup>34</sup> all ‘maner men<sup>35</sup> of her sikenesse, ¶ She sent messangers to hym, and praised<sup>36</sup> hym<sup>37</sup> that he wold<sup>38</sup> fouchesauf<sup>39</sup> to visite suche a lady. ¶ Ionatas went with the messangers, and founde his love, that was in her bedde; whom he knew full wele, but she<sup>40</sup> knew hym not. ¶ Whan he had<sup>41</sup> seen her watir, and felt her pounce,<sup>42</sup> he said<sup>43</sup>, “my dere lady, ye have a speciall<sup>44</sup> sikenesse, the which may not be heled<sup>45</sup> but by one<sup>46</sup> way;

<sup>1</sup> eny ship.      <sup>2</sup> to.      <sup>3</sup> Om.      <sup>4</sup> is.      <sup>5</sup> comenaut.  
<sup>6</sup> leve of the kyng.      <sup>7</sup> Om.      <sup>8</sup> Om.      <sup>9</sup> Om.      <sup>10</sup> wend.      <sup>11</sup> the.  
<sup>12</sup> sikenesses.      <sup>13</sup> Om.      <sup>14</sup> with.      <sup>15</sup> Om.      <sup>16</sup> Om.      <sup>17</sup> Om.  
<sup>18</sup> his love.      <sup>19</sup> pous.      <sup>20</sup> o.

wey, þowe may be helid." then seide she, "I am Redy to do what so euer þow comaundist, so that I be hole ther by." Ionathas saide to hir, "þou moste be clene I-shriven; & yf þou have withe-drawe owte fro any man with wronge, thow moste Restor' hit ayene, and thenne I shalle warante the to be hole; and ellis my medicinis wolle not stonde in stede." and so by cause that she was grevousely holde with sekenesse, she made an opyn confession afore al men, how þat she had deseyvid the sonne of the Emperoure, as hit is seide afor, and how she lefte him at the Ende of the worlde. Thenne seide he, "Wher ben the iij. Iewellis þat þou withe-drew fro him, scil. þe Ringe, þe broche, & the Clothe?" And she tolde him, that thei wer at hir beddis fete, in a chest. "and þerefor," she saide, "open þe chesta." And þere he fonde as she saide, with gret Loye to him; & he toke the Ringe, & put hit on his fynger; he sette the broche on his breste; and toke the clothe vnder his arme. And he toke hir drinke of his Firste cruet, scil. of that water that drow away the fleshe of his fete, and yaf hir to Ete of that frute that

<sup>1</sup> leaf 183, col. 1.

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and yf ye wille assaye that way, ye may<sup>1</sup> be hole." ¶ She said, "what so ever thou seiest to me that I may do, I shall do it, so that I may be hole." ¶ Ionatas said, "ye must openly be confessed; yf ye have<sup>2</sup> taken away wrongfully from any man any thinge, 'se that ye delyuere<sup>3</sup> it sone agayn, and than<sup>4</sup> ye shall be hole, or<sup>5</sup> els my medecyne wille not availe." ¶ She in her<sup>6</sup> grete sikennesse began to telle before all, how she hadde disceived Ionatas, the Emperour's sone, and how she had left hym in the vtter<sup>7</sup> partie of the world. ¶ Whan Ionatas had herd this, he said to her,<sup>8</sup> "where are the iij. Iewelx, that<sup>9</sup> ye toke from the clerk?" She said, "In a Chesta at my beddes fete; open it, and se it, that<sup>10</sup> I lye not, in this grete necessitee." ¶ Ionatas opened the chest, and found meke<sup>11</sup> tresour, but he hadde litel Loye therof; but toke anon the<sup>12</sup> iij. Iewelx, and the ryng he put on his fyngre, the Broche on his brest, and the clothe vnder his arme. and than he toke<sup>13</sup> and yaf her drynke of the first botell,<sup>14</sup> that is, of the watir that departed the flessch from the bone, ¶ And also he yaf her of the first frute,<sup>15</sup> by the which he hym self was made lepre. And whan she had eten of the frute,

<sup>1</sup> mow.    <sup>2</sup> leaf 23, back.    <sup>3</sup> and yelde.    <sup>4</sup> Om.    <sup>5</sup> and.  
<sup>6</sup> Om.    <sup>7</sup> fyrthest.    <sup>8</sup> Om.    <sup>9</sup> Om.    <sup>10</sup> Om.    <sup>11</sup> mych.    <sup>12</sup> the.  
<sup>13</sup> he helde.    <sup>14</sup> water.    <sup>15</sup> froyte of the fyrst tre.

made him lepr<sup>r</sup>; and whenne she hadde Resseyvid<sup>t</sup> hit, she was in swiche a likeness, that no man wolde no lenger abide with hir, and in that grete ang<sup>r</sup> she yede vp the sprite. thenne aftir hir dethe, Ionathas turnid<sup>t</sup> home to his contree, with gret loye, beryng with hime the ringe, þe broche, & the clothe; and in goode pes Endid his lyf.

## MORALITEE.

**D**Ere frendes, þis Emperoure is oure lord<sup>t</sup> Ihesu Criste, that hathe iij. sonnes. by the firste sone we must vndirstonde angelis, to whome god<sup>t</sup> hathe yevin swiche confirmacion and grace, þat they may not synne; for aftir that aungels weer<sup>t</sup> falle don, god<sup>t</sup> so confermid<sup>t</sup> hem, that thei dwelle stille after, that þey myght not synne aftir. by the secounde sonne vndirstonde prophetes, to whom<sup>t</sup> god<sup>t</sup> yaf þe olde lawe of moyse; the which law was mevable, for it was chavngid<sup>t</sup> by the advent of Criste. And to the thirde sone, scil. a Cristen man, he<sup>1</sup> yaf iij. iewel<sup>t</sup>, a Ringe, a broche, & a clothe. By the Ringe we muste vndirstonde feithe, for that owithe to be Rounde like a Ringe, and with oute eny ¶ twartyng; and he that hathe the Ringe of feithe, withe oute eny dowte he shalle have the love of god<sup>t</sup> and of aungels; and þefore seithe oure

<sup>1</sup> and he, MS.

## [Second Version. Addit. MS. 9066.]

and dronken<sup>t</sup> of the watir, anon her bely opened<sup>t</sup>, and all her guttes went out; and so with grete payne<sup>1</sup> she died. ¶ Ionatas seyng her dede, with loye he wente to his countre, beryng with hym the Rynge, the Broche, and the clothe; and after he<sup>2</sup> ended his lyf in pease.

¶ **Declaracio.** Frendes, this Emperour is oure lord<sup>t</sup> Ihesu crist, that hathe iij. sonnes. ¶ By the first sonne is vndirstond<sup>t</sup> Aunge<sup>t</sup>, to the which god yave suche enformacion, that thei mow not synne; for after that lucifer<sup>t</sup> synned<sup>t</sup>, as by pride, there felle many aungels, save thei that cleved<sup>t</sup> fast to god, that first are confermed<sup>t</sup>. ¶ By the second sonne are vndirstond<sup>t</sup> patriarkes and prophetes, to the which god yaf the olde lawe, that was mevable, for it was changed<sup>t</sup> by the comyng of crist. ¶ To the thirde sone, that is, cristen man, he yaf iij. iewel<sup>t</sup>, that is, a Rynge, a broche, and a clothe. ¶ By the rounde Rynge we shull vndirstond<sup>t</sup> feith, that oweth to be rounde, with out foryetyng. ¶ And he that hath the rynge of verrey feith, that have the love of god and of aungels; therfor our lord<sup>t</sup> seith, he

<sup>1</sup> disese.<sup>2</sup> Om.

savioure, *Si habueritis fidem, sicut granum sinapis*, ¶ &c. *ut supra*<sup>1</sup>, þis is to seye, yf ye have feithe, as the seed or as the greyne of synevey, as is saide befor'. and þerefor he that hathe þe Ringe of Feithe, vereliche he shalle have al thinges to his likinge. Also he yaf to the Crysten man a<sup>2</sup> broche, *scil.* the holy goste, in his herte; & þerefor it is seyde, *Mittam vobis spiritum paraclitum, & suggeret vobis omnia quecumque dixerero vobis*, þis is to sey, I shalle sende to yow the holy gost, the whiche shaþ shew in yow all goodis which I shall seye to yowe. And ther-for yf we have the holy goste in oure hertes, withe oute dowte we shulle have al thinge that shall be prophitable to oure soulis. Also he yaf to [the] Cristin man<sup>3</sup> a presious clothe. the clothe is *perfite* charite, the whiche god shewithe for vs & to vs in the cros; for he louþe vs so muche, that he offirde him selfe to dye for vs, for to bringe vs to the place that we desire for to come to, *scil.* to heuene. and therfor who so wille sitte on the clothe of *perfite*<sup>4</sup> charite, withe oute dowte he may be translatic. Ionathas may be callid euery Cristen man þat is falln to synne. thenne his leman metithe with him, *scil.* his wrecchid fleshe, þat stirithe him to synne; and than he lesithe the Ringe of feithe, that he Reseyvid in baptisme; And þenne the broche, *scil.*

<sup>1</sup> ut c<sup>o</sup> in MS.<sup>2</sup> leaf 183, col. 2.<sup>3</sup> Cristiman, MS.<sup>4</sup> perfe, MS.

[*Second Version. Addit. MS. 9066.*]

that hath so moche faith as a mustard seed, shaþ remeve hilles. ¶ Therfor he that hath the Rynge of verrey feith shaþ have all thyng at his wille. ¶ Also he yaf to the Cristen man a broche, that is, the holy gost; therefore he seid, "I shaþ send to you that<sup>1</sup> shaþ teche you all that I have seid to you." and yf we have the holy gost in oure hert, with outen doute we shaþ have all goodes<sup>2</sup> that is profitable to helth of our soule. ¶ Also he gaf to cristen man the thirde Jewell, that is, a precious clothe. this clothe is *perfite* charitee, that oure lord shewed to vs on the crosse; for he loved vs so mekell, that he offred hym self to detþ for vs, that he shuld lede vs thedir where we desire to be, and that is in heven. ¶ Therefore who so ever desireth to sitte on *perfite* charitee, with outen doute he shaþ be translated from this world to heven. ¶ Ionatas may wele be called a Cristen man, that is fallen in synne. ¶ Amasie rynneth to hym, that is, his flesh, that draweth hym to synne; and so he loseth the rynge of *perfite* feith, that he receiveth in his baptyme. ¶ Also

<sup>1</sup> alle that, MS.<sup>2</sup> leaf 24.



þe holy gost, fleithe from him, for synne; and the clothe, *scil.* charite, is drawin fro him as ofte tyme as he assentithe to synne; and so the wrecchid man is lefte withe oute helpe amonge the wylde bestes, *scil.* the devil, þe wordle, & the fleshe; and thenne it is gretlye to sorow. þerfore, man, do as dude Ionathas; arys fro thi slepe of synne, for thou hast slepte to longe in the slepe of carnalite; and þerfor hit is wretin thus, ¶ *Surge qui dormis, & illuminabit te Christus*, þis is to sey, Arys þou þat slepest, and Criste þe shalle liztny. þenne whenne þou' ert vp Risen fro slepe of synne, and art I-litenyð, & mayste see, entre in to the water that wolle have of the fleshe fro the boone, *scil.* penaunce, the w[h]iche putithe<sup>1</sup> away fleshelyche affecciōns. Aftir he Etithe the frute of Sharpnesse, the whiche chaungithe þe cher', in maner of a lepr' man; as it is wretin<sup>2</sup> of Crist, ¶ *Vidimus eum non habentem speciem neque decorem*, þis is to seye, We saw him not having shappe ne fairnesse. so of the soule, that is in bitternesse for his synnes; and therfor' in figur' a sowle is seide to be blak, þoʒ hit be wel I-shape. Aftir he entrithe þe secounde water, that is I-callid' holly comunyng, that is aftir penaunce; and þerfor' seithe oure sauoure, ¶ *Ego sum fons vite; qui*

<sup>1</sup> putthe, MS.<sup>2</sup> wetin, MS.

## [Second Version. Addit. MS. 9066.]

the Broche, that is, the holy gost, fleigh away from hym. ¶ Also the clothe is draw from hym, that is, *perfitte* charitee, and so ofte as he assenteth to dedely synne; and so wrecched man is left with out helpe amonge wilde bestes, that is, amonge the deveH, the world, and the flesh, that is gretly for to sorow. ¶ Do than therefore as Ionathas did; Ryse out of synne, for thou hast slept to longe in the skirte of fleschly lustes; as it is written, "thou hast slept in synne; arise, and crist shall lighten the, so that thou shalt be saved." ¶ Sampson slept in the skirte of dalyda, and lost his strength. he arose, and entred the watir, that is, the watir of penaunce, that departith the flesh, that is, fleschly affecciōns. ¶ Than he ete of the frute of sharpnesse, that chaungeth his semblaunt to the likenesse of a lepre; as it is redde of crist, we saw hym as a man that had no chere, but as a lepre. So it is of the soule that is in bittirnesse for the synnes that he hath done. ¶ wherfore it is said in figure of the soule, I am blak, but I am semely and faire, that is to sey, I am blak in body, but I am faire in soule. ¶ Than he went into the second watir, that restored hym. ¶ This watir is convnyon aftir

*biberit ex aqua hac, non siciet*<sup>1</sup> *in eternum*,<sup>2</sup> this is to sey, I am þe welle of lyfe; and he that drinkithe of this water, shalle not thirste.<sup>3</sup> Aftir þat, he etithe of the fruyt of the secounde tree, the w[h]iche Restorithe al that was loste; whenne that he is glorefijð in euerlasting lyfe, aftir that he hathe helide the kynge, *scil.* þe soule. & so he entrithe in to the shippe of holy chirche, and gothe to his lemman, *scil.* his fleshe, & Rechithe to hir the water of contrucion, and the frute of penaunce, and of sharpnesse, for the whiche the fleshelyche affeccions deyethe; & so by penaunce he takithe of hit his lost goodes, and so he gothe to his contree, *scil.* to the kyngdom of hevене. To the whiche he vs brynge, that is kynge Euerlastinge! Amen.

## [ XLVII. ]

## ENLOPIUS WAS A GOODE EMPEROUR.

(THE TWO FRIENDS.)

**E**Nlopius was a gode Emperoure in þe citee of Rome, the whiche lovid<sup>1</sup> moste passingly love and pes; and þerfor wher so euer he knewe þat eny discorde or vnrest was Regnynge, he labovrid<sup>2</sup> to make Reformacion of pes. so in that tyme þere wer<sup>3</sup>

<sup>1</sup> siciet, MS.    <sup>2</sup> leaf 183, back, col. 1.    <sup>3</sup> truste, MS.

[*Second Version. Addit. MS. 9066.*]

penaunce; wherfor our saviour seith, "I am the welle of lyf; he that drynketh of this watir, he shall not thirst after." he than<sup>1</sup> eteth of the frute of the tre the second, that restored<sup>2</sup> all that was lost, that is, whan all is glorified in ever lastyng lyf. ¶ Also he cured<sup>3</sup> the kyng, that is, his reson, and so he entred<sup>4</sup> the shippe of holy chirch, and to his love, that is, the flesshe, he gaf<sup>5</sup> the watir of contricion, and the frute of penaunce and of sharpnesse, [by] the which the flesshe, that<sup>6</sup> is, the affeccion of fleshly lust, is slayn. and so a man getith by penaunce goodes that are lost by synne, and goth to his cuntry, that is, the kyngdome of heven. to the which brynge vs Ihesu crist, that bought vs with the price of his precious blood! Amen.

[ XXVIII. leaf 38, back. ]

**E**ulopius reigned in the Citee of<sup>3</sup> Rome, the whiche amonge all vertues loved<sup>4</sup> meke<sup>5</sup> love and acorde; and where that was cissime and debate amonge any,<sup>6</sup> he labored for to make

<sup>1</sup> that, MS.

<sup>2</sup> leaf 24, back.

<sup>3</sup> Om.

<sup>4</sup> mycha.

<sup>5</sup> as eny debate was.

two knyghtes, on) of baldak, that oper of lumbardy; and thes two lovid to-gedir Right muche, and sent letteris eiper to opere by messagers; so that what euer the knight of lumbardy hadde of marchaundise in his londe, he sent hit to the toper; in þe same maner þe kniȝt of baldak sent to the knite of lumbardy, of al maner thinges and noveltees that wer' in baldak, and not in lumbardy. So in a tyme þis kniȝte of lumbardy poȝte, as he lay in his bedde, "swiȝh a frende I have in baldak, & I have sent to him many grete yiftis, and so hath [he] to me wel mo. for sothe now wolle I go visite him or þat I be dede." He come to the londe of baldake, & come to the house of his felow, the w[h]iche he saw neuer afore; and whenne his felow saw him, he fel for gladnes vpon him, & kiste him, and wepte for Ioye; and he saide, "thow art welcome<sup>1</sup> to me as halfe my soule!" And whenne he hadde abide ther certeyne days, he saw in the house the fayrest damiseȝ to his ye, that euer he sawe; & he was Ravishid in his mynde for hir, in so moche that he kepte his bedde,<sup>2</sup> and myte neyþer ete ne drynke wele. then

<sup>1</sup> welcome, MS.

<sup>2</sup> leaf 183, back, col. 2.

[Second Version. Addit. MS. 9066.]

accorde, that good accorde shold be had. ¶ There were that tyme ij. knyghtes, one of the contre of Baldok, and the other<sup>1</sup> of lombardie, that loved wele<sup>2</sup> to-gedre, and neither<sup>3</sup> of hem sawe never other, but by messagers betwixe hem; so that the knyght of lumbardie, what so<sup>4</sup> he had of marchaundise and of<sup>5</sup> other thynges there he dwelled, he sent by messagers to his felow, the knyght in Baldok; and the knyght of Baldok on<sup>6</sup> the same maner, aft the marchaundise in his land that myght not be founden in lombardie, he sent to hym. ¶ The knyght of lombardie on a tyme, as he laye in his bedde, he pought, "I have suche a frende in Baldok, to whom I have sent many giftes, and he to me gretter; I shaȝ go and se hym or that I dye." and so he went to the land of Baldok, and come to the house of his felawe, that he had never sene afore. ¶ The 'knyght his<sup>7</sup> felow, whan he herd of his comyng, he was right Ioyful, and toke hym aboute the nekke, and kissed hym, and wept for ioye, and said, "thou art welcome to me, half my soule!" and [he] abode with hym as longe as he wold. and whan he had I-be<sup>8</sup> there certayn daies, he sawe a right faire maiden<sup>9</sup> in his house; and anon he was taken in her love, in so meket<sup>10</sup> that<sup>11</sup> he laye in his bedde,

<sup>1</sup> tother.

<sup>2</sup> Om.

<sup>3</sup> nother.

<sup>4</sup> maner.

<sup>5</sup> or.

<sup>6</sup> in.

<sup>7</sup> knyghtes.

<sup>8</sup> byd.

<sup>9</sup> mayde, *passim*.

<sup>10</sup> mych.

<sup>11</sup> Om.

the oþer knyght, þe lorde of the hove, come to him, and askid the cause of his hevynesse, & of his seknes. Þenne saide he, "þer is a damiselle in thin house, that I love, and coveyte in myn herte ouer al thinge in this worlde; and dede I mot be, but I have hir love." And thenne he badde him be stronge, and of goode cher, and saide that he shuld have al thinge that his soule wolde desire, yf it wer in that house. and a-non he shewid him al the women of the house, Exsepte oon damesel; and thenne he saide, "Der frende, is she her amonge this company, þat þou desirist?" and he saide, "naye." And at the laste he shewid afore him the damiselle; & whenne he sawe hir, he seide to his felaw, "[This is] she þat is my lyf and my dethe bothe!" And thenne he saide, "þis damisell is coume of gentil kynrede, and I have norishid hir of a childe, for she shulde have ben my wyfe; neuertheles þow arte come from fer contrees, for grete fervente love þat hathe I-bene a-twene vs of longe tyme, and therfor I wouchesaf þat thou have hir to wyf; I shalle yeve to the with hir grete habundaunce of Richesse." whenne the knyght herde the wordes, he Ros, & was hole; & saide to him, "der

[*Second Vernion. Addit. MS. 9066.*]

and neither ete ne dranke. ¶ His felawe come to hym, and said, "¶ O! dere<sup>1</sup> frende, for what cause arte thou<sup>2</sup> turmented in thi soule?" he said, "there is a maiden in thi<sup>3</sup> house, the which I love mekeþ,<sup>4</sup> that I shaft dye but yf I have her." ¶ The other<sup>5</sup> said, "take comferte to the,<sup>6</sup> and be stronge, for yf ther be any in my house that thi soule desireth, with out doute thou shalt have her." ¶ Anon he shewed to hym the women,<sup>7</sup> to take her<sup>8</sup> that he desired. than seid the sike knyght, "amonge all thise is not she that my soule loveth." Than he shewed to hym the maiden that he loved. whan he saw her, he seid, "this is<sup>9</sup> she, in the whiche is<sup>10</sup> my dethe and my lyf." ¶ The knyght said, "forsothe this maiden is of a<sup>11</sup> noble kynrede, the whiche I have norished fro her yongthe, that she shold be my wyf; Neverthelesse thou arte come to me fro ferre countrees, for<sup>12</sup> love that longe hathe ben betwixe vs; I shaft yeve her to<sup>13</sup> the to wyf, with many richesse<sup>14</sup> that I shulde resceive with her, by the whiche all<sup>15</sup> thi kynrede may be the better." ¶ The sike knyght, whan he herd this, he arose<sup>16</sup> anon out of his bedde hole,

<sup>1</sup> Om.    <sup>2</sup> thou thus.    <sup>3</sup> this.    <sup>4</sup> so myche.    <sup>5</sup> tother.    <sup>6</sup> Om.  
<sup>7</sup> woman, MS.    <sup>8</sup> alle the women of the hous, out take her.    <sup>9</sup> same is.  
<sup>10</sup> leaf 39.    <sup>11</sup> Om.    <sup>12</sup> fro, MS.    <sup>13</sup> Om.    <sup>14</sup> rycheases.    <sup>15</sup> Om.  
<sup>16</sup> rose vp.

frende, god the yelde for the gentilnesse that thowe seist to me, & hast doon for me many a tyme; but how that hit shalle be Rewarde & yolden, for soþe I not." Soone aftir ther was cride a generall bridale, and alle men that come to that feste, hadde grete medes & benefetis or they yede. and aftir al this the knyght toke his leve, and yede home ayene in to lumbardy with his wyf; and a Riche man he was, and alle his frendes were avaunsid by þe goodes & Richesses that he browte from baldak; and his wyf was lovid gretyly of all men, and browte forthe a faire dowter. Aftir hit happid, that the forsayde knyght of baldak was falne in to grete poverte, in so much that he had not to lyve with. he thovte in a certeyne tyme, þat hit wer best for him for to go to his olde frende, þat he avaunsid and yaf to his damisell, & be founden of him; and that him thowte hadde ben the better þan<sup>1</sup> for to have livid in wrecchidnesse, as he dudu. he yede to lumbardy in pore araye, like a pore man, for he hadde litle in his purse; and when he was in lumbardy, he enterid into the cete ther as his felowe was dwelle. And whenne he come in to the citee, þe nyght was darke, and he thowte to him

<sup>1</sup> leaf 184, col. 1.

[*Second Version. Addit. MS. 9066.*]

and said, "O! dere frende, god quyte the, for meketh<sup>1</sup> thou hast done for me ofte sithes! how may I yeld<sup>2</sup> the all<sup>3</sup> the benefetis that þou hast done to me, vtterly I wote never!" ¶ Anon he did crie a grete fest for the weddyng; and there come many to the weddyng, and token mete. ¶ Whan the fest was done, the knyght toke his leve, and wente to lumbardie with his wyf, and grete richesse; wherefore he was made right riche, and all his,—the whiche richesse he brought fro Baldok. and his wyf was wonderly loved of all, and brought hym forthe a faire sone. ¶ It fille aftirward, that the knyght of Baldok come to grete poverte, in so meketh<sup>3</sup> that he had not wherof that he myght lyve. he thought, "it is better to me now for to goo to lumbardie to my frende, the<sup>4</sup> whiche I promoted to grete richesse, and gaf hym a wyf, and all way loved hym, that he may socoure me in my poverte, than for to lyve<sup>5</sup> in grete myserie and wrecchednesse." he went alone into lumbardie as a poore man, for he had litle to spende by the way; And whan he come into<sup>6</sup> lumbardie, he entred a Citee, in the whiche the knyght his<sup>7</sup> frend dwelled in<sup>8</sup>; and whan he entred the Citee, it was nyght,

<sup>1</sup> myche.

<sup>2</sup> Om.

<sup>3</sup> myche.

<sup>4</sup> Om.

<sup>5</sup> leue here.

<sup>6</sup> to.

<sup>7</sup> knyghtes.

<sup>8</sup> Om.

selfe, "it is now nyght, and my clothis beþe not faire for a knyghte, and also I am barfote; and yf I goo nowe to the hovse of my felawe, he shalle vnneþe knowe me in this clothing. nay," quod he, "hit shalle not be soo." he lokid abowte him, & he sawe a parishe chirche; and he enterid in to the yerde, & yede in to the In-gange, *scil.* in to the porche, and þere he lay al nyght. & as he laye þere in the porche, too men foute þere in the strete, and that on slowhe the toþere; and sone the mankille[r] Ran in to the chircheyerde; and sone a multitude of peple ran in to the chirche-yerd, & þere they sowte, but none thei coude fynde, but only the knyghte in the chirche-porche. And thei saide to him, "where is he that slowhe the man?" "I am he," quod he; "takithe me, & bringe me þerfor in the iebet." And this he said, for he hadde leuer have ben dede, than so to live in pouertee. & thanne thei toke him, & browte him to presoun; and on the morowe he was demid to be dede, and he was ladde to the iebet; and many folowid him, and amonge the peple was the knyght his felawe. and when he had beholden his

[*Second Version. Addit. MS. 9066.*]

and derke. ¶ he thought with in hym self, "it is nyght, and my 'clothyng is<sup>1</sup> nought precious for a knyght, and also I am bare foote. yf I go now to the house of my felaw, he shaft vnnethe have knowyng of me, for derknesse of the nyght; it shaft not be so." ¶ he lokid aboute, and sawe a parissch chirche; and wente into<sup>2</sup> the chirch yerd, and atte<sup>3</sup> entre of the chirche he rested hym. and as he lay and slept, ij. men foughten to-gedre, and the<sup>4</sup> one slough the<sup>4</sup> other; and he that slough hym ranne out of the chirche yerd, and yode his way. ¶ In shorte tyme after, a grete clamour rose<sup>5</sup> in the Citee, and a rumour, that þe man-sleer was ronne to the chirche yerd.<sup>6</sup> [Anone a multitude of peple ran to the chirche yarde,<sup>7</sup> and founde<sup>8</sup> no man but the knyght, atte<sup>9</sup> entre of the chirche liyng. ¶ One said to hym, "where is the man-sleer?" he said, "I am he; take me, and hange me on the gebette." he said thus, for he had lever dye, than live in poverte. ¶ Thei layed hondes on hym, and led hym to prison. The next<sup>10</sup> day he was demed to the dethe, and ledde to the galous; and many folowed,<sup>11</sup> ¶ Amonge the whiche was the knyght, his felaw. and whan he had enterly beholden hym, he

<sup>1</sup> clothes bene.    <sup>2</sup> to.    <sup>3</sup> at the.    <sup>4</sup> that.    <sup>5</sup> was.    <sup>6</sup> Om.

<sup>7</sup> Supplied from C.    <sup>8</sup> leaf 39, back.    <sup>9</sup> at the.

<sup>10</sup> That other.    <sup>11</sup> folowdyn hym.

felowe, he saide in his herte "What! howe is pis? this is my felawe of baldak, that thei lede here to dethe." And wíthe oute any tariinge he creyde wíthe an hie voyse, and saide, "How! man, abide, abide, lete him leve! it is not he that slowe the man, hit is I?" And tho they toke him, and ladde hem bothe to þe Iebet, to be dede. And among al opir, the man that killid the dede man was þer present; and he thowte in him selfe, "I am gylti of this dethe, and the too kniztes bethe innocentes; for sothe it may not be, but that god shall take vengeance of me. hit is beste for me, that I now opyn my synne, and take penaunce therfor than<sup>1</sup> late thes<sup>2</sup> innocentes perishe." And he cride wíthe an hie voyse, "beþe ware, that ye do none harm to the men, for I am gylti in the dede; þei beþe innocentes, and I am he that slowhe the man: takithe me, and dothe me on the iebet." Þenne the peple sette honde vpon him, and browte him wíth the two knites to the Iuge, & saide, "sir, we han grete mervayle of thes iij. men, for the first saide, wíth his owne mouthe, that he slowhe the man; and that opere come, &

<sup>1</sup> ande, MS.

<sup>2</sup> leaf 184, col. 2.

[Second Version. Addit. MS. 9066.]

said wíth in hym self, "what is this! wíth oute doute this is my felaw, the knyght of Baldok!" thei ledden hym<sup>1</sup> to the galouse. ¶ Anon he cried wíth an hie voice, "abide<sup>2</sup>!" abide<sup>3</sup>! he slowe not the man, but it is I." Thei heryng this,<sup>4</sup> laied hondes on hym, and brought hym to the galouse. ¶ Than was he there, amonge other, that slow the man, and thought wíth in hym self, "I am gilty of the dethe, and yf I suffre thise ij. Innocente<sup>5</sup> knyghtes to<sup>6</sup> goo to the dethe, it may not be but<sup>7</sup> god shaþ take some vengeance on me. It is better forto<sup>8</sup> be aknow of my synne here openly, and take my penaunce, than for to suffre thise<sup>9</sup> Innocentes for<sup>10</sup>to perissþ." Than wíth an hie voice he cried, "spare hem! spare hem! for thei are Innocentes, and I am gilty, for I slow the man<sup>11</sup> wíth myn<sup>12</sup> handes, and thei slow hym not; take me, and hange me on the gibbette!" ¶ Moche peple, whan thei herd this, thei wondred; and<sup>13</sup> anon thei laied hondes on hym; and all the peple turned agayn wíth hym, and the ij. knyghtes, and seid to the domesman, "¶ Sir, we mervaille of this<sup>14</sup> iij. men. The first knyght was aknow

<sup>1</sup> That thei lede. <sup>2</sup> Abideth. <sup>3</sup> Om. <sup>4</sup> that. <sup>5</sup> innocentes, MS.

<sup>6</sup> of thes ij. innocent knyghtes; and I suffre hem. <sup>7</sup> but that. <sup>8</sup> I.

<sup>9</sup> Om.

<sup>10</sup> Om.

<sup>11</sup> hym.

<sup>12</sup> myne owne.

<sup>13</sup> Om.

<sup>14</sup> And alle the peple merveylyd of thea.

saide, nay, for he saide that he slowhe him; and now the thirde comithe, and seide that thei bothe bethe innocentes, and that he slowhe him withe his own hondes; and perfor, sir, we bepe I come to youre dome, for to loke what ye wolle seye in this cas." Penne saide the Iuge to the firste knight of baldak, "whi, & for what cause seyde pou, that thowe slowhe the man?" "For sope," quod he, "& I s[h]alle seye sope. I was some tyme a worthi knight, and a Riche, and mony men I fonde and susteynid vudir me; but withe in fewe yeris I felle in to grete poverte, in so moche that I have no thinge to spende, but as I begge my brede fro dor to dor. And so when that I thinke of my grete nobilite that I have ben Inne, and of grete pouerte that I am Inne now, I hadde leuere be dede than live; and pefore I saide that I slowe the man, in the entente that thei shulde slee me." Thenne seide the Iuge to the secounde knigt, "tel me whi that thou saide that pou slowhe him?" "for sothe, sir," quod he, "and I shalle tel yow. this knight her hathe hiliche avausid me, and yafe to me my wyf; and pere fore I lovid him as moche as myselfe; and pefore whenne I sawe him go to depeward,

[Second Version. Addit. MS. 9066.]

that he slew the man; The second said, nay, but he slow hym; The thirde seid, that the ij. knyghtes were Innocentes, and he hym self slow hym withe his owne<sup>1</sup> handes; and therefore we are turned agayn, to<sup>2</sup> here a verrey dome,<sup>3</sup> what is for to done of this thynga." ¶ The domesman seid to the first knyght of Baldok, "¶ French, whi saidest<sup>4</sup> thou, 'that thou<sup>5</sup> slow the man?'" he said, "forsothe I shall say you the<sup>6</sup> trouthe. I was somtyme a riche knyght, and a worthi man, and many I held with me, and I<sup>7</sup> susteyned; but with in few yeris I come to grete poverte, in so meket<sup>8</sup> that I have no thyng to spend, but seke my brede fro dore to dorre. therefore when I thynk on my ryalte<sup>9</sup> and richesse, and now conside my grete poverte, I had lever than grete mede<sup>10</sup> I were take<sup>11</sup> out of the<sup>12</sup> world; and<sup>13</sup> therefore I said, <sup>14</sup>I slew the man, that I shold rather<sup>15</sup> periss and be dede." ¶ Than seid the domesman to the second knyght, "whi saidest<sup>16</sup> thou, that<sup>17</sup> thou slew the man?" he said, "forsothe I shall shew the<sup>18</sup> the trouthe. this knyght promoted me to grete dignite and richesse, and gaf me a wyf, ¶ wherfore I

<sup>1</sup> Om.	<sup>2</sup> for to.	<sup>3</sup> trouthe.	<sup>4</sup> seyst.	<sup>5</sup> Om.	<sup>6</sup> Om.
<sup>7</sup> Om.	<sup>8</sup> myche.	<sup>9</sup> nobley.	<sup>10</sup> goode.	<sup>11</sup> Om.	<sup>12</sup> this.
<sup>13</sup> Om.	<sup>14</sup> leuf 40.	<sup>15</sup> sonner.	<sup>16</sup> seyst.	<sup>17</sup> Om.	<sup>18</sup> you.



I cride withe a lowde voyse, and saide that I slowe the man, in the entente þat I sholde be dede, and he I-sauid̄." And thanne saide the Iuge to the thirde man, "telle me whi that thou saide that þow kyldest him?" "Forsothe," quod̄ he, "and I shaʔ telle yowe opinlye þe sothe; for sothelye I slowe him <sup>1</sup>with myn̄ oune hondes; and þerfor when I sawe thes two knites wer' ladde to be dede, I thovte to my selfe, that god̄, that sethe al thinges, wold̄ þerfor have I-takin vengeaunce of me, yf I had suffrid̄ hem so go to dethe, sithen I was synner; & þefore I þouȝte I wolde not do so grete synne, and̄ that I wolde Rathir save þe Innocentes & dy my selfe, than for to dampne my selfe perpetually. & þefore, sir, her' I have seide opinli the sothe, how that I slowe þe man) with myn̄ ovne hondes." The[n] aunswerde þe Iuge, seinge þus, "sithen þou haste seide the sothe for salvacion) of the Innocentes, sothely þou shalt not be dede." and̄ alle men) comendid̄ the Iuge, that had̄ so hilie and̄ so graciously demyd̄ for the trewe trespassours.

<sup>1</sup> leaf 184, back, col. 1.

[*Second Version. Addit. MS. 9066.*]

love hym as makeH<sup>1</sup> as my self; therefore whan 'he went<sup>2</sup> to the dethe, I cried̄ with an hie voice, that I slow the man, that he myght be saved̄, and<sup>3</sup> desired̄ for his love for<sup>4</sup> to dye." ¶ The domesman seid̄ than to the thirde man, "whi seidest<sup>5</sup> thou, that<sup>6</sup> thou slow<sup>7</sup> the man?" "¶ Sir,<sup>8</sup> I shaʔ telle you the verrey trouthe. I slow the man, with out doute; and whan I saw 'that these men went to<sup>9</sup> dethe, I thought in my hert, it may not be but that god̄ is rightfuh, and all thyng seeth, and 'wille somtyme<sup>10</sup> take vengeaunce of<sup>11</sup> me, for<sup>12</sup> by cause I slow the rightfuh man; and also yf I shold̄ suffre these Innocentes be slayn) for my dede, it shold̄ be to me a grevous synne. ¶ Therefore it is better now<sup>13</sup> to me to be a-know the trouthe before all, and save the Innocentes fro<sup>14</sup> dethe, than 'everlastyng to<sup>15</sup> dampne my self. and therefore I said̄ the trouthe, that with myn̄ oune hand<sup>16</sup> I slow the man." ¶ The domesman seid̄, "frend, sithen it is so, that thou hast shewed̄ the trouthe, and<sup>17</sup> hast saved̄ the Innocentes fro the dethe, thou shalt not be dede, but thou shalt have thi lyf, with all thi heritage." wherfore all men praised̄ the domesman, that so mercyfuh<sup>18</sup> did̄ with the man-sleer.

<sup>1</sup> myche.    <sup>2</sup> I saw him go.    <sup>3</sup> and I.    <sup>4</sup> Om.    <sup>5</sup> seyst.    <sup>6</sup> Om.  
<sup>7</sup> slowyst.    <sup>8</sup> He seyde, Syr.    <sup>9</sup> thes. ij. go to the.    <sup>10</sup> wole sone.  
<sup>11</sup> on.    <sup>12</sup> Om.    <sup>13</sup> Om.    <sup>14</sup> fro the.    <sup>15</sup> everlastyngly.    <sup>16</sup> handes.  
<sup>17</sup> that thou slow the man, and.    <sup>18</sup> mercyfully.

## MORALITEE.

**D**Ere frendes, þis Emperoure is the fadir of hevene; The two knyghtes beþe oure lorde Ihesu Criste and the fadir Adam, the whiche was shapin & formid in the felde of Damaske; & god was with oute begynnyng, and is withe oute endyng. messagers wer' atwene hem, whenne the fadir saide to the sonne & to the holy gost, *Fuclamus hominem ad ymaginem & similitudinem nostram*, This is to seye, lete vs make man vnto our ymage and to oure likenessse. but the knyt þat come to the howse of that opere knyt, that was translatid fro the felde of Damaske; & þere he sawe a faire mayde, *scil.* þe soule y-made to the likenessse of god, the w[h]iche Adam desirid. And god seinge that, yaf the soule to Adam, the w[h]ich was made to his oune likenessse, withe alle godes of this worlde. Aftir that, Crist come to grete pouerte, and toke oure fleshe; as thes wordes berithe witnessse of his pouertee, *Vulpes foueas habent, et volucres celi nidos; filius autem hominis non habet vbi capud suum inclinet*, þis is to seye, lo! <sup>1</sup>foxis haviþ dennys, & briddis of hevene haviþe nestis; but the sonne of man haþe not wer' he may reclyne or enbowe his hede. þenne he enterid in to the porche of the chirche, *scil.* in to the wombe of oure seint marie the virgine; &

<sup>1</sup> leaf 184, back, col. 2.

## [Second Version. Addit. MS. 9066.]

¶ **Declaracio.** Frendes, this Emperour is the Fadir of heven. the ij. knyghtes are our lord Ihesu crist, and the first Fadir Adam, [that] was made in the felde of Damascene; and god was ever with out begynnyng, and shall be withe out endyng. ¶ Messagers were betwixe hem, whan the Fadir said to the sone and to the holy gost, "Make we man to our likenessse." ¶ But the knyght, that come to the house of the other, is Adam, the first Fadir, that was translated fro the felde of Damascene, where he saw a faire woman, that is, the soule, made to the likenessse of god, that Adam desired. ¶ God saw that, and gaf hym the soule, that he made to his likenessse, with all the goodes of the world. ¶ Aftir this come crist to right grete poverté, whan he come downe fro heven, and toke our flessþ; For foxes have dennes, and briddes of <sup>1</sup>heven have nestis, but the sone of man <sup>2</sup>hathe not wherto that he may lene his hede. ¶ he entred the gate of holy church, that is, the wombe of that blisset virgyn,

<sup>1</sup> leaf 40, back

<sup>2</sup> a maide, MS.

þere he lay fro tyme of his consepcion vnto the tyme of his nativite. in the tyme fitiþe to-gedir ij. men, scil. the fleshe & þe sprite; but the fleshe slowhe þe sprite, what tyme mankynde brake the com-avndement of god. Thenne the peple ronne in to the chirche-yerde, scil. deuelis yede abovte, for to make that al mankynde shulde perisshe. The knyzt, that profirid to dye, was oure lorde Ihesu Criste, whenne he sayde, ¶ *Quem queritis?* whom seke ye? *Ego sum*, I am he that ye seche. Þenne the peple toke him, & ladde him to the Iubet. thenne whenne that oþer knyzt, his trewe frende, sawe þis, &c. by the secounde knyzt we must vndirstonde aposteles and martiris, the whiche suffrid dethe in the name of Criste; & þefore seide Crist to his disciplis, *Potestis bibere calicem quem ego sum bibiturus*, þis is to seye, may ye drinke of the same cuppe þat I am to drynke, scil. suffre passion as I shalle; and thei seide, *Possumus*,<sup>1</sup> We mowe. And the thirde, þat seid, "sothely I slow him with myn owne hondys," þat is euery synner, þat owiþ to graunte þe sothe in confession, for the entente þat the Innocent soule sholde not be slayne; & þenne yf he do so, withe oute dowte he shal not dye, but he shalle have euerlastyng lyfe. *Ad quam &c.*

<sup>1</sup> Possum, MS.

[*Second Version. Addit. MS. 9066.*]

and there he nyghted from the tyme of his Conception vnto his birthe. ¶ In the meane tyme foughten ij.<sup>1</sup> to-gedre, that is, the flessch and the spirite; but the flessch slow the spirite, whan mankynd synned ayenst goddes bidding, wherfore he was folowed aboute the chirche yerde, ¶ That is, the deuels wenten about, and so prikked and stongen, that all mankynd shuld perisshe. The other knyght profered hym self to the dethe for his brother, and for his frend, that is, oure lord Ihesu crist, whan wilfully he seid to the Iewes, "whom seke ye? I am he." Wherfore thei token hym, and led hym to the gibbette. ¶ The second knyght, that was the trewe frend. ¶ By this second frend we shuld vndirstond the appostels and martirs, that for goddes love suffred the dethe; ¶ wherfore crist seith to his disciples, ¶ "May ye drynk of the chalice of payn and passion that I shaft drynk?" thei seid, "ye, yf we mowe." ¶ The thirde man, that seid, "in trouthe I slow the man," is every synner, that oweth to be a-know the trouthe in confession. So that the Innocent be not slayn that is the soule and yf he thus be a-know the trouthe he shaft have euerlastyng Ioye.

<sup>1</sup> foughtene ij. foughtene, MS.

## [ XLVIII ]

## DOLFINUS A WISE EMPEROURE.

(HOW A PROPHECY WAS FULFILLED.)

**D**Olfinus was an Emperour in the citee of Rome; þe which hadde a faire dowter, whom he moche lovid. so in a certeyn days, as he rode by a forest to hunte, he was a-sunderid fro all his men, and hadde vtterly loste hem; and þerefor<sup>1</sup> withe a grete heviness he Rode by him selfe. So he <sup>1</sup>Rode by a certen place, & he cnockid at the yate; and a noon þe lorde of the place openyd þe yate, and askid the cause of his cnockinga. and he seide, "it is nyght, and þerefor<sup>1</sup> I praye the, for the love of god, that<sup>2</sup> I may be loggid her al nyght;"—but he tolde him not þat he was Emperoure. þenne seide that othir, "I am forester of the Emperoures in this forest, and I ber<sup>3</sup> the cure þereof. I graunt þe harborow, & venison y-now her<sup>4</sup> of this forest." The Emperoure was gladd, & honestly he was resseyvid. The foresters wyf was in chylde-bed, and shulde that same nyght brynge a childe in to the worlde. whenne the Emperoure satte at soper, þe forster honestly seruid<sup>5</sup> him;

<sup>1</sup> leaf 185, col. 1.<sup>2</sup> ande that, MS.

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[*Second Version. Addit. MS. 9066, leaf 40, back.*]

## [ XXIX. ]

**D**olphynus reigned in Rome, that had but oo doughtir, that was right faire, and of her Fadir mekell loved. whan he went ones to hunte, a chaunce fille, that he was departed fro his folke, that vtterly he wist not where ne to what place to ride; but he was mekell desolate, because he had lost his meyne, and rode aboute<sup>1</sup> alone. ¶ And whan he had ridden all day, and nyght come, he sawe before hym an house, to the whiche he rode a grete pace. and whan he come to the yate, he knocked. anon as the lord of the house herd the knockyng, he vndid the yate, and asked<sup>2</sup> whi he knocked? he seid, "it is nyght, as ye se, and therfore I aske harbrow, for goddes love." and was not a-know that he was Emperour. ¶ The other<sup>3</sup> said, "Frende, I am the Emperours Forster, that dwelle here, and have the keypyng of this Forest, and therfore I graunte the harbrow, and I shall yeve the to<sup>4</sup> ete of the venyson of this Forest." <sup>5</sup>The Emperour herd that, and was gladd, and entred, and was worshipfully received. ¶ The Forsters wyf was grete with child, and nere the tyme to have<sup>6</sup> child. whan the Emperour was sette to soper,

<sup>1</sup> Om.<sup>2</sup> asked him.<sup>3</sup> tother.<sup>4</sup> for to.<sup>5</sup> leaf 41.<sup>6</sup> haue a.

but he knew not þat<sup>1</sup> he was Emperoure, & his lorde, and the Emperour dude as hit hadde not ben he. And whenne þe soper was I-don, the Emperoure yede to bedde, & slept. And as he was in his slepe, he harde a voyse sey thris, "tak ! tak ! tak !" and withe that the Emperoure a-woke, & marvaild what that shulde by-meene, tak ! tak ! tak !—"for what shulde I take?" quod he. and he slepte a-yene, and he harde a voyse<sup>2</sup> sey thris, "þeld ! þeld ! þeld !" with that he awoke, and marvaild mor than enye man may trowe ; & hevy he was, and thougte what that shulde be. "for first," quod he, "take, and not I toke ; & now yelde, & what shalle I yelde ? I wot not." he slepte a-yene, and a voyse come, & saide, "fle ! fle ! fle ! for this nyte in this hovse a childe is borne, that shalle be Emperour<sup>3</sup> aftir thi disesse." whenne þe Emperour a-woke, he was not litle mevid in herte ; and ther for whenne morow come, he Ros, and callid to him the forster, and saide, "Der frend, I pray the telle me sothe, yf thou canne telle yf eny childe wer I-bor in this house þis nyzt ? god save hit !" þenne the Emperoure badde, that the childe

<sup>1</sup> þat that, MS.

<sup>2</sup> voyse, MS.

[Second Version. Addit. MS. 9066.]

the Forster served hym worshipfully, and yit he wist not that it<sup>1</sup> was his lord the Emperour ; ¶ And the Emperour fayned, and wold no thyng shew hym of his persone. whan the soper was done, a bedde was araied. the Emperour went therto, and began to slepe ; and whan he was in his first slepe, he herd a voice seiying 'thries thise<sup>2</sup> wordes, "Take ! take ! take !" and he waked of his slepe, and mervaild, and said with in hym self, "what may this be ? take ! take ! take ! what shaft I take ?" and sone aftir he fille on slepe, ¶ and herd another<sup>3</sup> voice saiying thries thise<sup>4</sup> wordes, "yeld ! yeld ! yeld !" ¶ he waked of his slepe, and gretly was hevved ; and seid with in hym self, "what may this be ? ¶ First I herd thries, take ! and not I toke ; and now thries, yeld !" and ofte sones he slept, and herd thries thise wordes, "fle ! fle ! fle ! for this nyght is born a child, that aftir thi disease shaft be Emperour." ¶ The Emperour, whan he herd this, and was<sup>5</sup> wakened of his slepe, he was astonyed in hym self. he a-rose<sup>6</sup> erly, and called the forster to hym, and said, "Frende, I pray the, telle me yf thou know yf<sup>7</sup> any child were born thisnyght ?" he said, "ye, sir, my wyf had a child this nyght." The Emperour seid, "shew me the<sup>8</sup> child."

<sup>1</sup> he.

<sup>2</sup> thes iij.

<sup>3</sup> a.

<sup>4</sup> thes iij.

<sup>5</sup> Om.

<sup>6</sup> rose.

<sup>7</sup> knowyst.

<sup>8</sup> this.

shulde be browte afor' him, and that he myzte se hit. And whenne hit was afor' him, the Emperoure lokid welle in his face, and toke goode hede to a ce[r]teyn marke that was in his visage; and þenne he saide to the forster, "Dere frende, knowist thou not me, what I am?" "No, sir, no thing, for I saw yow neuer or nowe, but þou semist a gentilman." "I am," quod he, "þe Emperour, thi <sup>1</sup>lorde, whom thou hast harborowyd; and I thonk the mucche for thi goode cher." þenne þe forster fel downe to his fete, and askid mercy, yf þat he had owte offendid him. "Nay," quod he, "drede the noute; but I wolle have this childe, that thi wyf hathe browte forthe this nyght, to norisshe in my paly; and þerefor to-morow a-bowte this tyme, I wolle sende messagers for him." thenne saide the forster, "sir, my lord, þat is not semyng, þat swiche a worthi lorde have the childe of swiche a symple sarvaunt as I am, for to noryssa. Napeles hit shaþ be don as thou wolt have hit; and whenne the meessagers comythe, I shal take the childe to hem." The Emperour Rode home to his palis; & he callid his sarvautes, and seide to hem, "gothe swyftly in to the forest, to the house of the forster, for þer I was

<sup>1</sup> leaf 185, col. 2.

[*Second Version. Addit. MS. 9066.*]

[And so he dyd. The Emperour<sup>1</sup>] whan he had seen the child, he saw a token in the childes face, and seid to the Forster, "knowest thou what I am?" "nay, sir, for I saw the never before this tyme, that I wote of<sup>2</sup>; but thou semest a gentileman." ¶ he said, "I am the Emperour, thi lord, that thou hast this nyghte hosteled, for the whiche I thanke the." ¶ The Forster herd this, and fille at<sup>3</sup> his fete, and asked mercy, yf he had in any thyng offended hym. The Emperour said, "drede the not, but thi sone, þat thi wyf brought forthe this nyght, I wille<sup>4</sup> have hym<sup>5</sup> to noriss; and to-morow,<sup>6</sup> at this houre, I shaþ send messangers for the child." ¶ The Forster said "a! sir, it is not semly, that suche a lord shuld noriss the child<sup>7</sup> of his seruaunt. never the lesse, lord, your wille be fulfilled; and whan the messangers come, I shaþ take to hem the child." ¶ whan this was seid, the Emperour rode to his paleys. and whan he come<sup>8</sup> to his paleys, he called his seruautes, and said 'to<sup>9</sup> hem,<sup>10</sup> ¶ Gothe fast to the forest,<sup>11</sup> in the whiche my forster dwelleth, in

<sup>1</sup> Supplied from C.    <sup>2</sup> Om.    <sup>3</sup> down at.    <sup>4</sup> wole.    <sup>5</sup> Om.  
<sup>6</sup> to-morne.    <sup>7</sup> sone.    <sup>8</sup> come home.    <sup>9</sup> leaf 41, back.    <sup>10</sup> Om.  
<sup>11</sup> hous.

loggid al nyght; and takithe of him the litle Infaunt, that his wyf this nyght chylded. And I charge yow, vp peyne of dethe, that ye sle hit by the way, and caste his body to the houndes, and bryngith his herte to me; and but ye do thus, I-wis ye shulle be dede, yf that ye abyde in my Empire." Sone thei tooke ther wey toward the forster, and per thei Resseyuid the childe; and wh[e]nne thei wer in the wey comyng homeward, thei<sup>1</sup> seide to hem selve, "sirs, it is tyme nowe [to] fulfille the wille of oure lorde, scil. to slee this childe, for we bepe now nye home." þei toke that childe, & wolde have kyllid hit; but thenne on of hem, beholding the gracious fase of the childe, he was mevid by mercy, and saide, "A! der felawes, hit wer grete synne & perel to vs, yf that we slowe this childe, þat is an Innocent; and þefore I shalle teche yowe a goode counseih. her' by Rynnithe smale litle hogges; late vs slee on of hem, and ber' his herte to the Emperoure, oure lorde, & we shulle seye that it is þe harte of þe childe." "þat is a gode counseih," quod thei, "but telle vs thenne what we shull do withe the childe." þenne aunswerde he, "we shulle lappe him wel<sup>2</sup> in clothis, and

<sup>1</sup> the, MS.

<sup>2</sup> leaf 185, back, col. 1.

[Second Version. Addit. MS. 9066.]

whos house this nyght I laye; and taketh<sup>1</sup> his sone, that<sup>2</sup> his wyf this nyght had, and slee hym<sup>3</sup> by the way, vpon<sup>4</sup> payn of dethe, and cast his body to houndes, and brynge with you his hert; ¶ and but yf ye do this, I shaft condempne<sup>5</sup> you to the most foule<sup>6</sup> dethe." thei seid, "sir, your wille shaft be done." ¶ Anon thei wenten to the Forsters house, and token the child of hym, and ledde it with hem. ¶ And said,<sup>7</sup> whan thei were passed, betwixe hem, "it is tyme that we fulfille the Emperours bidding, for to sle the child, by cause we are nere the paleys." ¶ Thei toke the child, and wolde slee it. one of the messangers, whan he had seen the childe face, was<sup>8</sup> stered with pite; and said to his felawes, "O! frendes, hereth<sup>9</sup> my counsaile, and ye shull not for-thynke it. we shaft falle in grete synne ayenst<sup>10</sup> god, yf we slee this Innocent. ¶ here 'are my<sup>11</sup> pigges; slee we one of 'the pigges,<sup>12</sup> and the hert of it 'bere we<sup>13</sup> with vs to the Emperour, and we shaft sey, it is the hert of the lytel child; and lette vs not shede the blood of the child." thei seid, "this is a good counsaile. ¶ But sey vs, what we shaft do with the child?"

<sup>1</sup> take.

<sup>2</sup> the which.

<sup>3</sup> the child.

<sup>4</sup> on.

<sup>5</sup> comaunde.

<sup>6</sup> foulest.

<sup>7</sup> thei seyden.

<sup>8</sup> he was.

<sup>9</sup> here.

<sup>10</sup> agayns.

<sup>11</sup> ben many.

<sup>12</sup> hem.

<sup>13</sup> we shalle bere.

putte him in an holow tree, and leve him þer; and god shall ordeyne for him wel I-now." Whenne the childe was lapped in clothis, þey putte him in the hole in a tree, and lete him lye; and thenne thei yede, and slowhe a yonge pigge, and drow oute his herte, and browte hit home to the Emperoure; and come to him þer withe as he was at þe mete. And when the Emperour saw hem, he saide, "have ye fulfillid my comaundment?" "ye, lorde," quod they; "& this is<sup>1</sup> to token;" & shewid the hart of the pigge. Þenne the Emperour, trowing that it wer the herte of the childe, he caste hit into the fir, & saide, "lo! wher the harte is of him that shulde have Regnid aftir me; and swiche beþe dremis!" in that opere day, aftir þat the childe was putte in to the tree, an Erle come Ridinge by the forest; and as his houndis Ronne aftir an hynde, & come by the tree where as the chylde was, þei felt a savour of the childe; and þer they stynte, & wolle Rinne no forþer, in so muche that the knyght hadde þereof grete marvayle & Gret wonder; and smote the hors withe sporis, & lokid into the tree, and þere he sawe lie a faire

<sup>1</sup> thisy, MS.

[*Second Version. Addit. MS. 9066.*]

he said, "lapp<sup>1</sup> it in<sup>2</sup> clothes, and put it in some tree that is holow, and there we shull leve it."<sup>3</sup> and god, that no man may descieve, happely shalle delyuer the child fro dethe, and save it." thei did aftir his counsaile. the child was lapped in clothes, and was<sup>4</sup> putte in a hole of a tree. Than thei slown the<sup>5</sup> pigge, and drew out the hart, and bare it with hem to the Emperour; and found hym at<sup>6</sup> mete. ¶ The Emperour said to hem,<sup>7</sup> "have ye fulfilled my biddynge?" thei seid, "yee, sir, we have slayn the child, and here is his hert." and shewed hym the pigges hert. and he leved it was the hert of the child, and anon cast the hert<sup>8</sup> into the fire, ¶ Seiyng, "se the hert of hym þat shuld reigne aftir me! Behold," he said, "what dremes ar, nought but vanyte and vayne!" ¶ The second day aftir þat<sup>9</sup> the child was put in the tree, an Erle went to hunte in that<sup>10</sup> same forest. whan the houndes ranne aftir an hynd, thei come by the tree in the which the child was, and feled<sup>11</sup> the savour of the child, and wold no ferther rynne. ¶ The Erle sawe that, and mervailed gretly.<sup>12</sup> he smote the horse with the spores, and come to the tree, and<sup>13</sup> lokid<sup>14</sup> in atte<sup>15</sup> hole, and founde the childe; and

<sup>1</sup> Kepe.    <sup>2</sup> in the.    <sup>3</sup> hym.    <sup>4</sup> Om.    <sup>5</sup> a.    <sup>6</sup> at the.  
<sup>7</sup> Om.    <sup>8</sup> he cast it.    <sup>9</sup> Om.    <sup>10</sup> the.    <sup>11</sup> thei feltd.    <sup>12</sup> Om.  
<sup>13</sup> he.    <sup>14</sup> leaf 42.    <sup>15</sup> at the.



sonne, of whom he was hiliche gladde in his herte. & toke him vp in his armes & bare him home to his castelle; and saide to the countesse, his wyfe, "loo! dame, I have goode tithinges to telle the. þorow chavnse I have founde a faire childe in a forest, & þow haddist neuer childe; feyne þe now as thowe þou were withe childe, and thenne thowe shalt seye, that thou hast browte forthe a childe." "Ser," quod she, "I assent." so withe in shorte tyme tiding was ouer all þe contree, that the countes hadde a childe; and þerefor was grete Ioye makyd. the childe throfe, & wel was lovid of al men. Þer fille a cas withe in xiiij.<sup>1</sup> yer' aftirwarde; the Emperour made a generall feste, to the whiche þe Erle was I-bede in speciaH. & when he come, he browte the chylde wit[h] him, the whiche was at that tyme a faire yonge squiere; and at mete he seruid the Erle, and gentilmanly stode afore him. þe Emperour by-helde this yonge man, and perseyvid the token in his fronte, that he sawe in the house of the forster; and thenne with a grete mevinge in herte he saide to the Erle, "sir, whos sone is this, that stondithe a-for the?" "sir," he saide, "it is my sone." "Tel me soþe," quod the Emperour,

<sup>1</sup> leaf 185, back, col. 2.

[*Second Version. Addit. MS. 9066.*]

was right glad, and<sup>1</sup> toke it in his armes, and ledde it to his Castell, and said to the countesse, his wyf, ¶ "I shaft telle you good tydynges.<sup>2</sup> I have founden to-day<sup>3</sup> merveillously a faire child, in an hole of a tree; and<sup>4</sup> I gate never yit<sup>5</sup> a childe, ne<sup>6</sup> thou never conceived none. Fayne the therfore grete with childe, and sey, that thou bare the<sup>7</sup> childe." "Sir," she said, "thi wille shaft be fulfilled."<sup>8</sup> ¶ Wherfore comon voice was in<sup>9</sup> the countre, that the Countesse had brought forthe a faire child; wherfore there was grete ioye. ¶ The child waxed,<sup>10</sup> and loved was of all, and namly of the Erle and of the countesse. ¶ whan xvj. yeare was passed, it fille that<sup>11</sup> the Emperour made a grete fest, to the whiche the Erle was called. and come atte<sup>12</sup> day to the fest, and ledde the child with hym<sup>13</sup>; the whiche was that tyme a faire Squyer, and stode atte<sup>14</sup> borde before the Erle, and served hym<sup>15</sup> curtesly. ¶ The Emperoure loked enterly on the childe, and sawe in his forhede the token that he sawe in the Forsters house; wherfore he was anon stered in hym self, and said to the Erle, "Whos sone is this?" he said, "sir, it is

<sup>1</sup> he.    <sup>2</sup> thynges.    <sup>3</sup> Om.    <sup>4</sup> Om.    <sup>5</sup> Om.    <sup>6</sup> nor.

<sup>7</sup> this.    <sup>8</sup> done.    <sup>9</sup> in alle.    <sup>10</sup> wax.    <sup>11</sup> Om.    <sup>12</sup> at the.

<sup>13</sup> Om.    <sup>14</sup> at the.    <sup>15</sup> Om.

“by the feythe thow owist to me.” Þenne þe Erle saw that he myght not escape hit, he tolde how that he mette withe the childe in a tree. And whenne [the] Emperoure harde that, he callid his servauntis to him, in a grete woodnesse,—þe which sarvauntes he had sent afor, for to kille þat child. And they come a-fore him; and whenne they wer I-come, the Emperoure made hem to swer what thei dud with the childe; and thenne they seyde, “lorde, we put vs in youre grace, for sothely very pitee mevid vs to save him, bi cause that he was an Innocent; and so we slowe a pigge, and browte the herte þer of a-for yowe.” whenne the Emperoure knew the bare sothe, he saide to the Erle, “sir erle, this yonge man shall abide her at home withe me.” “Sir,” quod the Erle, “hit shall be at youre owne wille.” And whenne the grete fest was Endid, þe childe a-bode stille with the Emperour. And in al this tyme the Emperesse dwellid with hir dowter, a grete weye from thens. In a day þis Emperoure clepid to him this yonge man, and seide to him, “thow most ber my letteris to swich a castell, to the lady my emperesse.” “Sir,” quod he, “I am Redy to obeye vnto youre wille

[*Second Version. Addit. MS. 9066.*]

my sone.” ¶ The Emperour said, “by the faithe that thou hast made to me, telle me the trouthe.” The Erle sawe he myght not scape, and told hym all how he found the child in a hole of a tree. ¶ whan the Emperour herd this, he called his servauntis, as he had ben wode, the whiche he sent to sle the child; and thei come before hym. ¶ Than<sup>1</sup> the Emperour constrayned hem by an othe, that thei shuld sey the trouthe, what thei didden with the child. Thei said, “sir, we put vs in your grace, for pite stered vs that we shuld not sle the Innocente, but put hym in an hole of a tree. what fille of hym afterward we wote not,<sup>2</sup> but we slow a pigge in the<sup>3</sup> stede of a<sup>4</sup> child, and yaf<sup>5</sup> to you the hert.” ¶ whan the Emperour had herd the trouthe, prively he said to the Erle, “Frend, this child shall abide with me.” “Sir,” he said, “thi<sup>6</sup> wille be fulfilled.” and whan the fest was done, all the gastes went home, and the child left with the Emperour alone. and that tyme the Emperesse with her<sup>7</sup> doughtir was in ferre countre.<sup>8</sup> ¶ The Emperour called to hym the child, and said to hym, “Frend, thou must go to the Emperesse with my lettres.” he said, “sir, I am redy for to obeye to<sup>9</sup> your

<sup>1</sup> *Om.*    <sup>2</sup> kan we not telle.    <sup>3</sup> *Om.*    <sup>4</sup> the.    <sup>5</sup> toke.  
<sup>6</sup> your.    <sup>7</sup> Emperours.    <sup>8</sup> contres.    <sup>9</sup> to go at.

in al poyntes." soone the Emperoure made letteres, to send to the Emperesse, in the whiche letteres he chargid hir, vndir a grete peyne, that she shulde, after that she hadde sen the letteres, make that yong' childe to be drawe with hors, and aftir to be hongid in the lebet. he yaf the letters to the yonge childe, & badde him spede him welle by the weye, that he wer' ther'. And the child toke the letters, & made him Redy, & yeda. And whenne he hadde labourid<sup>1</sup> iij. or iiij. dayes, hit happid that he travaylid late in a nyght; and he come to the castelle of a knyzt, and pere he askid herborowe, & the knizt grauntid him. whenne the childe was coume in to the halle, for gret werynesse he felle on slepe on the benche; and whenne the knyzt saw him slepe, he lokid a-bowte him, & sawe a boxe be-hynde him; and thenne he openid hit, & sawe perein letters selid with the sinet of pe Emperoure. And he was hilie temptid in herte for to loke the tenour' of the letteris, and dude hit sotelye in dede; and whenne [he] had Redde pe letteres, he fond how that hit was comaundid, in<sup>2</sup> peyne of shamefulle depe, pat the Emperesse shulde putte that childe vnto the dethe. and thenne he

<sup>1</sup> labovuride, MS.

<sup>2</sup> leaf 186, col. 1.

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wille in aH thyng." ¶ Anon<sup>1</sup> the Emperour did write lettres to the Emperesse, that assone<sup>2</sup> as she had seen the lettres, on payn of dethe she shold draw the child atte<sup>3</sup> horse-taile, and after that, hange hym on the galouse; and but yf this were done, he shuld condempne her to the most foule<sup>4</sup> dethe. ¶ And when the lettres were made and sealed, he toke hem to the child, and said, "spede<sup>5</sup> the fast, that thou were there." the child toke the lettres, and put hem in a boxe, and wente his way a grete pace. ¶ And when he had gone ij. daies or three, at even he come to a CasteH of a knyght, and asked hosteH mekely of the knyght. he<sup>6</sup> sawe the child was semly, and graunted hym hosteH. ¶ The childe was wery, and laied hym downe anon on a benche, and rested<sup>7</sup> hym, and slept. ¶ The knyght, when he sawe the child slepe, he sawe behynd hym a boxe, the whiche he opened, and found the lettres of the Emperour, sealed with his seale; wherfor he was gretly tempted for to open the lettres, and so he did yuh softly<sup>8</sup>; ¶ And when he had redde the lettres, he found that the Emperesse, on payn of dethe, shuld put the child to

<sup>1</sup> leaf 42, back.

<sup>2</sup> also sone.

<sup>3</sup> at the.

<sup>4</sup> foulest.

<sup>5</sup> Syr, spede.

<sup>6</sup> The knyght.

<sup>7</sup> to rest.

<sup>8</sup> sotelly.

sorowed in his herte, And saide, "this is a grete synne to hem, to sle swiche a faire childe. Nay," quod he, "this may not be, for shame." and þerefor he wrote oper letteres, in thes wordes, "Dame, I charge the, in peyne of dethe, þat þou yeve owr dower to this childe, and lete him wedde hir as sone as he comythe, witheout lenger delaye; and what tyme that the solemnite of the matrimonye is made, holdithe him with yow, & dothe him almaner worshipe; and late him holde my stede, til I come to yow." whenne this was wretin, the knyzt with his sotilte selid hit withe the same sele, & put hit iuto the box. Soone aftir the childe awoke, & the knyzt made him al the solase and comferte that he coude make, & lete him goo. And in the thirdd day aftir, he come to the Emperesse, & Salvid hir worshi[p]fully<sup>1</sup> in the name of the Emperoure; & yafe to hir the letteres. whenne the Emperesse had Redde the letteres, She sente abovt messengeris, for to calle to the bridale of hir dower alle maner peple, mor' & lesse. & whenne the day was I-come, the yonge man weddid the damseil, & heilde the stede of the Emperoure wel and

<sup>1</sup> worshipfully, MS.

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dethe. the knyght made sorow,<sup>1</sup> and seid with in hym self, "Allas! this were a grete synne, to do so semly a child to the dethe! it shaft not be so." and<sup>2</sup> anon he did away the scripture, and wrote the lettre in thise wordes, ¶ "On payn of dethe I bid the, that thou take the child, and resceive hym that bryngeth the lettres, and anon with out delaye yeve our doughtir to hym, to be<sup>3</sup> his wyf, with grete solemnyte; and whan the weddyng is done, have hym in worshipe, as our sone, in all maner, and that he kepe my place, vnto I come to you." ¶ And whan he had done thus,<sup>4</sup> ful softly<sup>5</sup> he closed<sup>6</sup> the lettres,<sup>7</sup> and put it in the boxe agayn. ¶ Sone aftir this, the<sup>8</sup> child waked,<sup>9</sup> and<sup>10</sup> the knyght that nyght<sup>11</sup> made hym grete chere. and the fourthe day after he come to the Emperesse with the lettres; and whan she had redde the lettres, ¶ anon she sent out the messangers<sup>12</sup> in euery partie, for to pray<sup>13</sup> grete and sñale, that thei shuld be redy at a<sup>14</sup> certayn day, to be at weddyng of her doughtir. and so it was done. ¶ whan the day was come of the weddyng, the child wedded the doughtir of the Emperour with grete solemnyte, and held the place of the Emperour, as the lettre

<sup>1</sup> a grete sorow.    <sup>2</sup> Om.    <sup>3</sup> Om.    <sup>4</sup> wryten thes.    <sup>5</sup> sotely.  
<sup>6</sup> selyd.    <sup>7</sup> lettre.    <sup>8</sup> Om.    <sup>9</sup> wakenyd.    <sup>10</sup> Om.    <sup>11</sup> Om.  
<sup>12</sup> a messangere.    <sup>13</sup> Om.    <sup>14</sup> Om

wisly, that he was hiliche lovid, and worshipid of al maner of peple. Aftirwarde the Emperoure shulde come to the lady the Emperesse; and the lady come wishe alle hir meyne, and mette him as hir owte to doo. & whenne the Emperoure sawe the Emperesse come, and lad as a lady shulde be with þe arme of the childe, he wonderid, and wext wrothe; and saide to hir, "thow wickid woman, whi haste thow not do my precepte? þow shalte dye therfor." "sothely," quod [s]he, "alle þat þowe hadde me doo, is now fulfillid in dede." "I sey thowe lyes in thin hede," quod he; "for I chargeid the, that þou sholdest do that boye to an orible dethe." "A! sir, save youre Reuerens, ye wrote to me, that I sholde yeve him your douter, vp peyne of dethe; and loo! her is your lettre." whenne the Emperour hadde sene the<sup>1</sup> letteris, and sawe wretyn Right as þe Emperes saide, he mervailid, & saide, "but wheþer, hathe he weddid my dowter, or no?" "yis," quod she, "and þat with grete solempnite; and I trow that youre dowter be with childe." and þenne saide he, "O! lord god, it is a lewde thinge for to stonde ayenst the, or thin

<sup>1</sup> your, MS.

<sup>2</sup> leaf 186, col. 2.

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wold. and the child bare<sup>1</sup> hym right wisly in aH thyng, and he was moche loved and worshipped of aH the peple. ¶ It felle<sup>2</sup> some aftir,<sup>3</sup> that the Emperour come to countre.<sup>4</sup> when the Emperesse herd that, anon she went agayn the Emperour, with her doughtirs husbond, and with other multitude of peple. ¶ when the Emperour sawe the child lede the Emperesse, he was stered in hym self, and seid, ¶ "O! thou wikked woman, whi hast thou not fulfilled my bidding? thou shalt be dede." ¶ "Sir," she said, "forsothe I have fulfilled aH that ye bade me."<sup>5</sup> he said, "thou liest. I wrote to the lettres, that thou shuldest put hym to a piteous<sup>6</sup> dethe." She said, "sir, save youre grace and<sup>7</sup> reuerence, ye wrote to me that I shuld yeve your doughtir to hym, to be his wyf, and that ye bad, vpon<sup>8</sup> payn of dethe. Se youre lettres." ¶ The Emperour, yhan he had redde<sup>9</sup> the lettres, and had founde<sup>10</sup> as the Emperesse said, he mervailed, and said, "hast thou yeven our doughtir to his<sup>11</sup> wyf?" She said, "ye, sir, a goode while a-go, with moche solempnyte<sup>12</sup>; and, as I trow, youre doughtir is with child." ¶ Than said the Emperour, "O! lord Ihesu, it is a grete folye to man to wynce<sup>13</sup>

<sup>1</sup> had. <sup>2</sup> leaf 43. <sup>3</sup> on a tyme. <sup>4</sup> the cuntre. <sup>5</sup> your wylle.

<sup>6</sup> the asperitous. <sup>7</sup> Om. <sup>8</sup> on. <sup>9</sup> rad. <sup>10</sup> he fond it.

<sup>11</sup> hym to. <sup>12</sup> Om. <sup>13</sup> wyroche.

ordinaunce!" And thenne he saide, "*Fiat voluntas tua*, lorde, thi wille be fulfillid!" and the Emperoure kiste him; & aftir his dicesse, he was made Emperoure, and faire he Endid his lyfe.

## MORALITEE.

**D**ere Frendis, pis Emperoure may wel be callid herod, or a synner that walkith by him selfe, *scil.* withoute ony vertu, til tyme that he come to the house of the Forster, *scil.* of holy chirche, þe whiche is the house of god. Now þe Emperoure wolde have slayne the chylde, *scil.* heroude wolde have slayne Criste, þat tyme that he spirid of the kynges of Criste, feynyng that he wolde have come, & have I-worshipid him. þe forster was Iosep, that kepte him. but whenne the messenger come, *scil.* þe iij. kynges, þei slowe him not, but with bowinge knees þey worshipid him, & lefte him in the tree of his godhede to be kepte; but thenne aftir come an Erle, *scil.* the holye gost, & he bar a-way the childe, *scil.* whenne he warnid Iosepe to flee in to Egipte.

## [Second Version. Addit. MS. 9066.]

agayn thi wille. Therfor sithen<sup>1</sup> it is so, thi wille be done!" and kissed the child; and aftir his dissease the child was made Emperour, and wisely governed hym, and ended his lyf in pease.

¶ **Declaracio.** Frendes, this Emperour may be said herode, the kyng, or els a synner, that gothe alone, that is with out vertu tille he come to the house of the Forster, that is, holy chirche, whiche is the house of god. and herode wold have slayn the child Ihesu, and sent messengers forto seke the child, after that he had spereð of the kynges, seiying falsely, that I may come and worshippe hym in the forest. ¶ The forster<sup>2</sup> was Ioseph, that was keper of marie. but whan the messengers come, that were the kynges, thei slow not the child, but kneled to hym, and worshipped hym; and in the tree of divynyte thei left hym. ¶ But whan the Erle come, that is, the holy gost, he toke the child, whan Ioseph was monysshed and bidden by the aungeh, that he shuld flee into Egipte. or els it may be reduced on a nother maner. ¶ By this Emperour I vndirstond

<sup>1</sup> and therfor syn.<sup>2</sup> forest, MS.

AN OÞER MANER MORALITE.

**B**y the Emperoure I vndirstonde a synner, that goþe in the forest of this worlde, seching vanitees, til tyme be that he come to holy chirche, wher that he is goodly receivid by the prelat, yf that he wolle stonde to the maundementes of holy chirche. But manye of vs slepithe in holy chirche, as ofte as we dothe not the vij. [werkes] of mercy; but þey drede, as þe Emperour dude, for the voys that he harde; of the whiche voys hooly scripture spekithe thus, *Accipe! Accipe!* <sup>1</sup>*Accipe!* Take! take! take! by the first take vndirstondith þe benefetes of god, *scil.* whenne he yaf the a soule made to his owne likenesse; by the Secounde take vndirstonde grace of withestondynge of noynge þynges; & by the iij. tak vndirstonde þe sonne of god, that dide for the on) cros. Also holy scripture seithe, *Redde! Redde! Redde!* þis is to seye, yeld) the! yeld) the! yelde the! by the first yelde þow most vndirstonde to yelde thi dette, *scil.* a clene soule, as god yaf hit to the, aftir waashynge of the baptime; by the secounde yelde vndirstond) yeldyng of contrucion), confession), & satisfaccion); by the thirde yelde vndirstonde yeldyng euere a clene soule to god, withe al thi<sup>2</sup> power. Also hooly scripture seithe, *Fuge! Fuge! Fuge!* þis is to

<sup>1</sup> leaf 186, back, col. 1.

<sup>2</sup> accipite, MS.

<sup>3</sup> this, MS.

[*Second Version. Addit. MS. 9066.*]

a synfull man, that walketh in the Forest of this world) sekyng vanytees, till he come to the house of holy chirche, wher he is resceivid benyngnely of the prelate, yf he wille stand) to the bidding) of holy chirche. but many in goddes chirche slepen, as ofte as thei purchace not good) werkes; <sup>1</sup>And therefore thei owe to drede, for the voices that were herd); of the whiche speket) holy writte, sayyng thries, <sup>2</sup>Take! ¶ By the first take thou shalt vndirstond) the benefice of god, that is, whan god toke to the a soule made to his likenesse. ¶ By the second) take thou shalt vndirstond) the Sone of the Fadir almyghty, that was born) of marie the virgyn. ¶ By the third) take thou shalt vndirstond) the same Sone of god, that he died) for the on the crosse. ¶ And by the first yeld) thou shalt vndirstond), that thou yeld) thi dette to god, that is, thi soule, as clene as thou toke it of hym aftir thy baptime. ¶ By the second) yeld) thou shalt vndirstond), that we owe to yeld) to god) every day worshippe and love. ¶ By the third) yeld) ye shu) vndirstond), that we owe to yeld) to

<sup>1</sup> leaf 48, back.

<sup>2</sup> Kyng, MS.

sey, fle! fle! fle! by the furst fle we mot vndirstonde to flee the worlde, for alle is sette in wickidnesse; by the secounde flee we mot vndirstonde to fle al synnys, for drede of peyne, & for presauce of god; by the thirde fle vndirstonde euer to flee & eschew peyne, þat we owe to have, & to do meritorye werkis. The first voyse shal be in the day of dome; for hit shalle be saide to the, "I yeve to the day, for to wake ynne; and I yeve to the nyght, for to Reste the in." The yerþe shal sey a-yeneast þe synneres, "I ber' þe; I norisshe the; I fede the; I cloþe the; I gladde the; and withe diuerse kynde of bestes I fille thi borde." The water shalle seye ayenste him, "I clanse alle þi filþis; I brynge forþe diuerse kynde of Fishis for thi sustentacioun." The ayr' shalle speke, & saye, "I yeve to the thi lyfe; and send' to the the blastes; and diuerse kyndis of briddes to thi nede." And thus shalle the voyse thretin' him, & Repreve him. And the worlde shalle seye, "lo! howe he lovid' the, that made me for the, & not for the but<sup>1</sup> for him selfe; take beniguite, yeld' charite." The fyr shalle seye, "Of me þou haddist grete solace & helpe; and but þow seruy wel thi maker, of me þou shalt be brent." Water shal seye, "I yaf to the drynke, and Refressheyng

<sup>1</sup> bevtē, MS.

[*Second Version. Addit. MS. 9066.*]

hym contricion) and satisfaccion. ¶ By the first fle thou shalt vndirstond' the payn' that we owe to fle and ascape, by meritorie werkes. the first voice agayn' the synner, in the day of dome, is heven, that seith, "I yeve the lyf, and light o day, that thou wake, derknesse of nyght, forto rest; I chaunge to the tymes, to do away the varynges." ¶ The erthe seith agayn' the synner, "I bere the, I noriss' the, I fede the; I glade the with wyne, and I fulfille thi bord' with dyuerse bestes and foules." ¶ The watir saith agayn' the synner, "I yeve the drynk', I wassh away thi filthe, and I mynystre to the dyuerse maner of fisses to thi vse." ¶ The ayer saith agayn' the synner, "I yeve the lyvely brethe, and noriss' to the all maner of foules and briddes, for to serve the." ¶ And the voice of monysshing is this, whan the world' seith, "Se, man, how he<sup>1</sup> loved' the, that for the made me, and I serve the, for I am made for the, that thou shuldest serve hym that made the, and me not for the, but for hym; take the benygnyte, and yeld' charite." ¶ The voice of the thretyng is, whan fire seith, "thou hast take solace of me agayn' cold, and mete thou hast receiued' by me; and but thou serve thi

<sup>1</sup> I, MS.



a-yenste thin hete; and but þou serve wel þy creatur, of me þou shalte be draynte." And helle shalle sey, "of me<sup>1</sup> þow shalt be swolowed." but the wrecche, when he herithe all thes voys in his herte, wolle<sup>2</sup> not amende his lyf, & wol but, in al that he may, ale the childe, by costome of synfulle werkes. But the knyght, that openithe the letteris, buthe they that writithe þe vij. werkes of mercye to holy chirche, that the dowter, *scil.* þe soule, y-wasche by confession, be yeven in matrimonye to the childe Criste, þe whiche he desirithe euermor to wedde; & so he ledith [her to] the Empire<sup>4</sup> of hevene, &c.

<sup>1</sup> of me of me, MS.

<sup>2</sup> & wolle, MS.

<sup>3</sup> leaf 186, back, col. 2.

<sup>4</sup> Emperoure, MS.

[*Second Version. Addit. MS. 9066.*]

maker, I shall brenne the." ¶ The erthe seith, "thou hast take thi body of me, and wyne, and whete; and but thou serve thi maker, of me thou shalt be sweped in." helle seith, "of me thou shalt be swolowed." But wrecched man, though he here ofte sithes, yit he forgeteth his lyf, and wille sle the child Ihesu [by] bodely synn, in that in hym is. ¶ But the knyght, that opened the lettres, <sup>1</sup>are the vij. werkes of mercy, the which turned to god to mercy, and written vnto the Emperesse, that is, oure modir holy chirch, that the doughtir, that is, the soule, wasshen by confession, be gyuene<sup>2</sup> in matrymony to Ihesu crist, the child, that desired to wedde her, and to lede her to the Empire of heven, to wonne<sup>3</sup> with hym there aye in bliasse. Amen.

<sup>1</sup> leaf 44.

<sup>2</sup> begynne, MS.

<sup>3</sup> to whom to wonne, MS.

[ XLIX. ]

DAMASCENUS A WISE EMPEROUR.

(OF INGRATITUDE, AND HOW IT WAS PUNISHED.)

**D**amascenus was a wyse Emperoure Reignyng in the cete of Rome; þe whiche ordeynid for a lawe, þat yf Eny man deliuerid a virgine fro the honde of hir Ravisser, it shulde be in the wille of him that deliuerid hir for to wedde hir, yf him luste; ne she shulde not be weddid to noon oper man, withe outen graunte & assente of him that had takyn hir fro the houdes of the Ravisher. So hit felle in a tyme, that ther was a tiraunt namid Pompeius, & he hadde I-Raveshid a virgine, and browte hir into a wilde forest; and whenne he had synned with hir, he wolde

have slayne hir. ther come Ridyng by the forest a gentil knyzt; and whenne he harde the horrible crie of a woman, he smote the hors withe the sporis, & Rode to hir. And whenne he come, he sawe hir stond nakid, save hir smokke; and thenne he askid of hir, "ert thou she that cridest?" "ye, sir," quod she, "for this man Raveshid me, and hathe taken from me my virginitee; and now he wolde sle me, & he hathe thus nakid me, for to smyte of myn hede; and þerefor, for the love of god, helpe me I pray yowe." thenne saide the teraunt, "sir, she lithe, for she is my wyfe, and I fonde hir in bordeh withe a-noþer man; and þer for I wolde sle hir nowe." þenne saide the knyzt, "I trowe mor to the woman þanne to the, for I se opyn signys in hir visage, that thou haste Ravishid hir, and Oppressid hir withe mastrie; and þerefor I<sup>1</sup> wolle Fite for hir." And so thei fozte to gedir, and grevously thei wer I-woundid, but the knyzt had the victory, & that oþer fledde. And thenne the knyzt spake to the woman, "lo! woman, what I have sufferid for the, and howe I have savid the; wolt thou now be my wyfe?" "ye sir," quod shee, "that I desire ouer alle thinge, and þerto I yeve the my trewtha." þenne seide he, "her be syde is my castelle; go thedir a-for, & a-bide þer, while I go to my frendes & kynne, for to purvey for the bridale to be made; for I wolle make a grete fest, for oure worshipe and comfort." "sir," quod she, "I shalle do as þow biddist." She yede to his castelle, and þer she was worshipfulli Resseyvid; and the knyzt Rode a-bowte to his frendes, for to make al thing redy þerto. In the mene tyme þe tiraunt Pompeius come to the castell, & prayde hir for to come, & speke withe him a worde at the yate; and whenne she was comyn, he yaf hir so sotil wordes, & fair bihestes, that she lete him in, & grauntid to be his wyf. Afterward the knyzt come home, & he fonde the yate of his castell stoken. He cnockid, but vnneþe he myght have eny aunswer; and at the laste þe woman come, and askid whi he cnockid so? And þenne he seide, "what! deer love, whi makest þow hit nowe so straunge to me? late me come in, I pray þe." "Naye for sothe," quod she, "þou shalte not come her Inne, for I have him withe me that I lovid furste, or I knew the." "Damesell, have mynde how

<sup>1</sup> MS. and þerefor I and þerefor I.<sup>2</sup> leaf 187, col. 1.

thow yafe to me i feithe, for to be my wyfe, and how that I savid the fro dethe; & yf þou wolte not sette by thi feithe, loo! her the woundes that I sufferid for the, and for t' i love." A-noon he caste of his clothis, and shewid to hir the woundis; but she wolde not loke on him, but shutte fast the dor, and wolde no mor' speke with him. the knyzt seenge the wronge, he yede to þe Iuge, and þer he made a grete compleynte on Pompeye þe tiraunt, & on the woman. After that the compleynt was made, þe Iuge made hem boþe to apper' a-for' him; and what tyme thei come afor' him, þe knyzt seide to the Iuge, "My lord, I aske the benefice of [the law].<sup>1</sup> ye wit wel that it is law, þat yf a man deliuer enye virgyne fro the hondes of hir Rav[i]sher, it is in the power of the deliuerer to have the woman to his wyf after; and, sir, I have her deliuerid a woman in the same case, and þerefor me semithe that she shulde be my wyf, yf that I wolde have hir. Also, sir, I chalange hir for a-noþer Resound; she haþe yevin me hir feithe to be my wyf, and vpon that she Enterid in to my castell, and many Richesses & worshipis she haþe by me; and I have Redyn a-bowte, to purveye for oure mariage." Thenne saide the Iuge to Pompeye, "Der' frende, thow knowist welle that the knyzte deliuerid the woman from þi wickidnesse, & toke of the grete woundes for hir love; and her by thow knowest wel that she is his wyf, yf he wolle have hir. And thenne aftir this saluacion, þou come to his yate, [and] with the faire flateringe desevedist hir; and, sir, þerefor in this same daye I shalle se the hongre in the Iubet." & thanne seide þe Iuge to the woman, "woman, thow knowist welle how that this man savid the fro dethe, and toke the away fro thi Ravisher, and also thow yaf him feithe for to be his wyfe; and so by double Resone thow shuldest be his wyf, *scil.* by the lawe, and eke by the feithe that thow madest to him. and now aftir this kyndnesse, þou hast consentid to the wille of thi Ravisher, and lete him entre in to the castell of the knyzt; and þerefor I deme the to be hongid þis same day in the Iubet." And so it was I-do in dede; and al men hilie commendid the Iuge, that yaf to hem so Iust & so Ritfulle dome.

<sup>1</sup> leaf 187, col. 2.

## MORALITE.

**D**Ere frendis, þis Emperoure is the fadir of hevене; the wiche ordeynid̄ for a lawe, that yf eny virgine wer<sup>1</sup> Ravishid̄ by dedely synne, þenne he that deliuerid̄ hir shulde wedde hir to wyve. The woman, that was Ravishid̄ and̄ ladde into the forest, is the soule of man, þe whiche was putte oute of Paradys by the synne of Adam, & browte into the forest of this worlde, wher [s]he livid̄ in grete wrecchidnesse, and̄ [was] deflowrid̄ by the Ravisher, scil. the devil; and̄ þerefor it is wreten, ¶ *Ierem. iii. tu autem fornicata es cum amatoribus multis*, þis is to seye, he seithe, “for sothe thow hast do fornicacion wite many lovers.” And̄ this Ravisher, the devil, deflowrithe not the soule only, by<sup>2</sup> lost of blisse, but also he wolde have slayne hir in euerlastinge peyne. & þenne she cride with an hie voyse; scil. the wrecchidnes and̄ the perille of hit was her̄ with the knyȝte Ihesu Crist, ¶ or elles the crye was made what tyme that adam, oure first fadir, cride for Oyle of mercy, & whenne patriarkis and̄ prophetes cride for Remedye, seinge, *O! domine, visita nos*, O! lorde, come and̄ visite þou vs, þenne þe knyȝt, scil. Ihesu Criste, come don̄ fro hevене, & heilde bataille wite the Ravisher, scil. þe devil; and̄ thenne they two foute to-geder, that eyþere of hem was greuously woundid̄, scil. Crist in his fleshe, and̄ the devil in his lordshipe; and̄ þerefor saithe Isaye, *Fortis impegit in fortem, et ambo conciderunt*, ¶ þis is to seye, A stronge delte or fel in vp on̄ an oþer strong, and̄ bothe they fil doune to-gedir. Aftir this the woman, scil. the soule, tooke baptye, & bond̄ hir þer to Criste, whenne that she saide, *Abrenuncio Sathane et omnibus pompis eius*, I forsake the devil, and̄ alle his pompys; also whenne she seithe, *Credo in deum patrem omnipotentem*, ¶ I trowe or I beleve in god̄, fadir Almyti. Aftir that Criste ordeynid̄ for hir bridale, scil. þe vij. Sacramentes of holi chirch̄, of whiche he ordeynid̄ a stronge castelle a-yenste the deville and̄ al enmyes; and̄ þen̄ he badde the soule holde hir in the vertue of that castille, tulle tyme that he yede a-boute, to ordeyne for the bridale, scil. crist, þe dowtiest knyȝt, ascendid̄ vppe in to hevене in the day of ascencion, and̄ ther he ordeynid̄ for vs a dwelling place in euerlastynge<sup>3</sup> ioye, that we myȝte be with him, aftir the daye of dome, in Ioye. But

<sup>1</sup> leaf 187, back, col. 1.<sup>2</sup> bot, MS.<sup>3</sup> leaf 187, back, col. 2.

in the mene tyme comythe the Ravisshe, *scil.* þe devel. & he with his sotil cautellis & falschedes blindithe & disseyuith the þe soule, and defoulithe hit by synne; and so he Entrithe the castelle of þin herte. And þenne comithe to the yate the knyzt, *scil.* crist; as the Gospelle makithe mencion, ¶ *Ecce sto ad hostium, & pulso; siquis appuerit michi, introibo ad eum, & cenabo cum illo*, this is to seye, loo! I stonde at þe dore, & cnocke; who so euere opyn to me, I shalle enter to him, and I shalle suppe with him. but wher as the devil is, he may not entre, ne the wrecchid man wolle not opne to cryst, by doying of penaunce; and Crist seinge that, castithe of his clothis, and spoylithe him naked, & shewithe to the his woundes, that he sufferid for the, for to make a man to have mynde what he suffrid for him. ¶ for ther was on him noon helthe, from the toppe of his hede vnto the sole of his fote; as seythe holye writ, *O! vos omnes qui transitis per viam, attendite et videte, si est dolor sicut dolor meus*, This is to seye, O! ye al that goþe by the wey, herkenithe & seithe, yf ther be eny sorowe as is my sorowe. And yit for al this, þe wrecchid man wolle not conuerte him, but ligge stille in synne; and þefore swiche wolle be demed with the Ravisshe, *scil.* wiþ þe devil, to euerlastyng turmentes. And þefore late vs opne the yates of oure hertes, by meritoye werkes, that Criste may entre into oure hertes, and þat we come to the blisse<sup>1</sup> þat neuer shaþ mysse. *Ad quod nos perducatur &c.*

[ L. ]

## CESAR AN EMPEROURE.

(HOW A SON WHO WISHED TO KILL HIS FATHER WAS REPROVED.)

**C**esar was an Emperoure Reignyng in the citee of Rome, þe whiche weddid a faire semli damiselle; þe whiche damiselle was the kynges dowter of sirie, and she browte forthe a faire<sup>1</sup> blesse, MS.

[Second Version. Addit. MS. 9066, leaf 44.]

[ XXX. ]

**C**esar in the Citee of Rome reigned, a full wise man, that toke<sup>1</sup> a faire maiden<sup>2</sup> to wyf, the kynges doughtir of Sire, by the whiche he had a fulle faire childe. ¶ The child, [whan he<sup>3</sup> tokene, MS.      <sup>2</sup> right fayre mayde.      <sup>3</sup> Supplied from C.

sonne. So when this child was come to age, he awaytid<sup>1</sup> and caste him, in alle that euere he myght, for the dethe of his fadir, in so muche þat the Emperoure had grete marvayle, and come to the Emperesse, and askid<sup>2</sup> of hir, yf that eny man lay bi hir mo thanne he, *scil.* the Emperour him selfe. And when she harde thes wordes, she was hevy in herte, by cause that he had suche suspencion to hir; & swor<sup>3</sup> grete othis, that she was neuer comon to no man flesschelye, but with him aloone. And thenne spake he, "Ne was not this yonge man getyn by me?" "yis, sir," quod she, "dowtithe hit not, for he is *your* lawefully bigeten sone." Then the Emperour was amekid, and saide to his sonne, "Son," quod he, "I am thi fadir, and I gate the into this worlde, and of me þow come into this world, and by wey of generacion þou shalt be myn heyr; and perfor whi erte thowe a-bowte my dethe, that have<sup>4</sup> norisshe<sup>5</sup> the vp with deyntheys, and, per dieu, al that is myn is thyn<sup>6</sup> leaf, sone, thi wickid purpos, and sle me not, for yf þou do, it is a foule synne in the syght of god, and hit wolle be awreke." ¶ Þe sone toke noon hede to his woordes, but Eche day mor þan [other] he was abowte to kille his fadir. And when the fadir saw that, he yede

<sup>1</sup> leaf 188, col. 1.<sup>2</sup> in hir swore, MS.<sup>3</sup> I have, MS.

[*Second Version. Addit. MS. 9066.*]

was come to a<sup>1</sup> lawfull age, he made sleightes and wyles, how he myght put his Fadir to dethe. the fadir mervailed gretly<sup>2</sup> of the sone, and went to the Emperesse, and praied her to telle hym, wheþer he were his sone, and gotten of hym. ¶ She herd this, and was gretly greved, that he askede suche a thyng of her. she affermed with an othe, that she was never knowen of none<sup>3</sup> other man but of hym, and that he was his Fadir, and he is thi<sup>4</sup> lawfull sonne. ¶ The Emperour herd this, and mekely spake to his sone, and said, "O! good sone, I am thi Fadir, that gate the, and [by me<sup>5</sup>] thou come into this world, by way of generacion, and thou shalt be myn heire. why woldest thou sle me? and I have norisshe<sup>6</sup> the, and all that is myn is thyn<sup>6</sup>. I pray the, cease the of thi<sup>7</sup> wikkednesse, and sle me not, for yf<sup>8</sup> thou do, it is to the a<sup>9</sup> grete synne afore god." ¶ The sone toke [no<sup>10</sup>] hede to his Fadirs saiing, but fro day to day his malice encrease<sup>4</sup>; and strengthe<sup>4</sup> hym all way to sle his fadir. ¶ Whan the Fadir sawe this, he went into a deserte place,

<sup>1</sup> Om. <sup>2</sup> grete. <sup>3</sup> Om. <sup>4</sup> Om. <sup>5</sup> Supplied from C.<sup>6</sup> thyne is myne, MS. <sup>7</sup> this. <sup>8</sup> and if. <sup>9</sup> Om. <sup>10</sup> Supplied from C.

into deserte, & toke his sone with him, and a swerde; and when he was ther, he saide to his sone, "sone, sle me her', for her' is a prevy place, and þerefor' it is welle the lesse synne, & lesse shame to the, þanne yf hit wer' in an opyn place." whenne the sone hard thes wordes, he cast a-wey the swerde from him, & knelið a-downe a-fore him, and mekly askið mercy, for he saide that he had trespassið vnto him,—“& þere for', fadir, dothe to me fro hennys forþeward as þe likithe.” the fadir with a grete gladnesse kiste him; and aftir him Regnið the sone, that mekly askið mercye.

## MORALITEE.

**D**Ere frendes, þis Emperoure is oure lorde Ihesu Criste; The sone is ech Cristin man; The Emperesse is holye chirche. But ofte tyme þe sone, scil. þe Cristyn man, is froward, & contrarye to the wille of god, for he obeythe not to his comaundementes. þenne Criste askithe of holye chirche, wheþer he be his sone or no; and holy chirche seithe, “Ye, lord, for of me he Reseyvið baptime, and þere for' he is thy sone.” and þerfor' Criste

<sup>1</sup> leaf 188, col. 2.

## [Second Version. Addit. MS. 9066.]

and ledde with hym his sone, beryng a swerd in his hond; and toke it to his sone, and said, “My sone, slee me here, for here is a prive place, and lesse sclandre shaft be to the here to slee me, than in other<sup>1</sup> place.” ¶ The sone herd this, and anon cast the swerd from hym; and kneled before his fadir mekely I-noughe, and asked hym<sup>2</sup> mercy, Saiyng, to hym, “have mercy on me,<sup>3</sup> for I have synned, and do to me from hens forward as it liketh the.” ¶ Anon the Fadir kissed hym, and was right glad; and lað hym with hym to<sup>4</sup> his paleys. and aftir the dethe of the fadir, the sone reigned; and so in pease<sup>5</sup> and rest he<sup>6</sup> ended his lyf.

¶ **Declaracio.** Dere Frendes, this Emperour is oure lord Ihesu crist; The fadir<sup>7</sup> is eche cristen man; the Emperesse is holy chirche. But ofte sithes the sone, that is, an eveñ cristene man, [is] froward and contrary to god, for he obeyeth not the comaundement. he asketh of holy chirche yf he be verrely his sone; and holy chirche aunswereth, and seith, “ye, sir, of me he<sup>8</sup> toke baptime, and therefore he is his sone.” ¶ Crist by prelates and prechours

<sup>1</sup> another.

<sup>2</sup> Om.

<sup>3</sup> his fader “A! fader, have mercy on me, have mercy on me. <sup>4</sup> home to.

<sup>5</sup> leaf 44, back.

<sup>6</sup> Om.

<sup>7</sup> sone, MS.

<sup>8</sup> ye, MS.

Enformithe vs, and counseilithe vs, by prelatiſ and prechovrs, to leve oure folijs and synnys, and that we be not contrarye to his werkes; and he ſpekith to vs, ſeyng thus, *Reuertere, Reuertere, sunamitis, et ego suscipiam*<sup>1</sup> te, This is to ſey, be thou tornid, be thou tornid to me, thou ſynfulle ſoule, and I ſhalle vnderfonge the. but the ſynner wolle not be bowid by worde, ne be betynges; & þerefor' Criſte bryngithe him in to a deſerte place of this worlde, and bryngithe with him the ſwerde of devine Rightwysneſſe, *ſcil.* þat he deye for ſynne that is done; for yf ſynne hadde not ben, deþe had neuer ben. Also þe fadir had a ſwerde of power, by the which þe ſonne of god deye; & þerefor' hit is wretyn thus, ¶ *Non haberes potestatem super me ullam, nisi Esset tibi datum desuper,* þow ſholdest have no power vpon me, but yf it wer' yeven the from above. O! lorde, that ther buþ manye that dothe Criſt ayene vpon the croſſe! And þere for' do as dude the ſonne of the Emperour, caſt from the þe ſwerde of wickidneſſe, and bowe the by penaunce byfor' god; and thenne thou ſhalt fynde Remedye, grace, and Loye, and the kyngdom of hevin aftir þi deſeſſe. Amen!

<sup>1</sup> *suscipiam*, MS.

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[*Second Version. Addit. MS. 9066.*]

enformeth vs, that we ſhuld leve ſynne, and that we be not contrarye to his preceptes; but he ſpeketh to vs, and ſeith, turne to me, thou ſynnefull wrecche, and I ſhall take the. but the ſynfull man wille not bow, for wordes ne for betynges; ¶ wherfore our lord Iheſu ledeth hym in to deſerte, that is, for his ſynne Adam, the firſt Fadir, was take out of paradice in to deſerte of this worlde, and bare with hym the ſwerd of goddes rightwiſeneſſe, that is, that he ſhuld dye for ſynne that he had done; for yf ſynne had not be done, dethe ſhuld not have ben. Now hathe the ſonne the ſwerd of power, by the whiche the ſonne of god ſhuld dye; as it is writen, thou ſhuld not have power in me, but yf it were yeven to the fro above. ¶ O! how many are yit that crucifen criſt by her ſynne! ¶ Do þou therefore as the Emperours ſonne did; Caſt fro the the ſwerd of wikkedneſſe, and knele, that is, meke the, in the way of penaunce, and afore god, thou ſhalt fynde grace; and ſo in peaſe thou ſhalt ende thi lyf, and purchace the everlaſtyng kyngdome of heven. to the whiche bryng vs he, that for oure ſynne dyed on the roode! Amen.



[ LI. ]

FREUDERICUS A WISE EMPEROUR.

(HOW A WIFE WAS CONSOLED FOR THE ABSENCE OF HER HUSBAND.)

**F**reudericus was a Emperoure Regnyng in the citee of Rome, þe whiche was longe with oute wyf and childe; but at the laste, at counseil of lordes and of wyse men, he weddid a faire damiselle, & dwelte with hir in an vnknown contree, and gete of hir a childe. Aftir that, he wolde have comyn to his Empyre, but he myght not have gete leve of hir ther to, but euer she wolde sey, that yf he yede, she wolde sle hir selve. And whanne the Emperour harde this, he studiede muche, how that he myght beste goo, and passe from hir, with hir goode wille. he gate payntours, & he made to be paynte ouer hir hede ij. fair Images; and in the frounte of eybere Image was I-sette a myrour, in the whiche she myght euery day biholde; & so she dude, & had so grete delectacion, that she forjat þe fervente desire that she hadde in hir lorde the Emperour. whenne the Emperoure sawe this, he yede his weye; and aftir his going, a damesel, that was the ladies sarvaunt, yede preveli, and made foule the glas, in so muche that the lady yede

<sup>1</sup> leaf 188, back, col. 1.

[Second Version. Addit. MS. 9066.]

[ XXXI. ]

**F**reudericus reigned in the Citee of Rome, that longe was withoute a wyf and child. Atte<sup>1</sup> last, by counsaile of his wise men, he wedded a right faire maiden<sup>2</sup> of ferre countree, and with her abode in that countree vnknown; and on her begate<sup>3</sup> children. ¶ Aftir that, he wold go to his Empire, but of her he myght gete no leve; For<sup>4</sup> she said, yf he went fro her, she shold<sup>5</sup> alee her self. ¶ whan the Emperour herd this, he douted<sup>6</sup> gretly, and studiede how he myght go fro her 'with her<sup>7</sup> wille. ¶ he hired<sup>8</sup> his payntours, and made hem paynt over<sup>9</sup> his [beddys<sup>10</sup>] hede ij. faire ymages, and in the forhede of eche ymage was put a glasse, <sup>11</sup>in the whiche his wyf myght every day loke, and have delite. wherfore the woman had<sup>12</sup> so grete delite in beholdyng of hem, that she forgate the love of her husband. ¶ whan the Emperour perseived that, he wente from her. But whan he was gone from her,<sup>12</sup> there come a maiden<sup>13</sup> prively, and defouled the myrroure,<sup>14</sup> in so

<sup>1</sup> At the.    <sup>3</sup> mayde.    <sup>5</sup> gate.    <sup>4</sup> and.    <sup>5</sup> wolds.

<sup>6</sup> Om.    <sup>7</sup> Om.    <sup>8</sup> hym.    <sup>9</sup> on.    <sup>10</sup> Supplied from C.    <sup>11</sup> leaf 45.

<sup>12</sup> go.    <sup>13</sup> mayde.    <sup>14</sup> mirroure.

aftir the lorde; and whenne she had founde him, she browte [him] aȝen with hir. and thenne the Emperour made muche sorowe in herte for that cas, and studiȝd p̄refor by what weye, in al that he myght, how that he myght passe fro<sup>1</sup> hir ayena. he purveyde him of a passing faire gurdil, sette aboute with the precious stonis, and in the stonys he made thes wordes to be wreten, "yf hope wer' not, hert shulde breke." And he yafe þis gurdil to his wyf, and she toke hit Reuerentlye; & she sette so moche herte in fairnessesse of the gyrdille, that she for yate the love of hir husbonde. whenne the Emperoure saw this, he yede prively fro<sup>2</sup> hir to his contra, & þe wyf folowid not aftir him, for as ofte as she was I-temptid to go aftir him, as ofte she yede, and lokyd on the gyrdil, and she Redde on the scriptur', seing, yf hope wer' not, herte sholde tobreke. She thowte þer with to hir selfe, "yit I triste to<sup>3</sup> see my husbonde, with the glorie & comforte." & thus she livid, vndir stedfaste hope & trist, by many dayes aftir.

## MORALITER.

**D**Ere Frenedes, this Emperoure may be callid eche goode Cristen man, þe whiche owithe to be Emperour of him selfe; and so he owithe first & furþermost and principalli, to take

<sup>1</sup> for, MS.<sup>2</sup> for, MS.<sup>3</sup> leaf 188, back, col. 2.

## [Second Version. Addit. MS. 9066.]

mekett<sup>1</sup> that the wyf all thynges left, and wente aftir her husbond; and<sup>2</sup> whan she found hym, she lad hym with her agayn. ¶ Than the Emperour sorowed gretly; neverthelesse he studied by what weye he myght go from her. ¶ he ordeyned a<sup>3</sup> faire girdeh, and araied it with precious stones; and in every stone he did write this reason, ¶ "*were not hope stedfast, hert ofte sithe shold brest.*"<sup>4</sup> this gurdell he gaf to hys wyf, and she gladly reseived it; and<sup>5</sup> of the gurdell she had so moche delite, that she for-gate all the love of her husbond. [Whan the Emperour saw that, priuely he went to his contre. And his wyfe folowed neuer after; but as she was in wyll to go after hire husband,<sup>6</sup>] so ofte sithes<sup>7</sup> she looked on the gurdell, and red the scripture, "*were not hope stedfast, hert ofte sithe shold brest.*" ¶ Than she thought, "yit I hope to se my husbonde with myrthe." and so she lived longe, and ended her lyf in pease.

¶ Declaracio. My swete frenedes,<sup>8</sup> this Emperour may be said

<sup>1</sup> myche.<sup>2</sup> Om.<sup>3</sup> hym a.<sup>4</sup> breke.<sup>5</sup> Om.<sup>6</sup> Supplied from C.<sup>7</sup> Om.<sup>8</sup> frende, MS.

the way toward his owne contre, & pereto manfulli to laboure. what is contree? Certenly the kyngdome of hevене, wonne by the passioun of crist. And wher for owe we to laboure perefore? Certenlye to that eniente, that we mowe have pere by helpe of soule; as is seide in the psalme, *Saluum me fac, deus quoniam intraverunt aque veque ad animam meam*, This is to seye, lorde, make me saffe, for waters, *scil.* perils of synnys, have enterid to my soule. the wyf is the fleshe, that ofte tyme holdiþe the soule in his dilectaciouns, for the whiche he may not come to the euerlastyng lyf; For wher is his conuersacion but in the Empire of hevене? why thenne wolle not the fleshe lets him passe to that mury contree? For the fleshe is naturely a-yenste the sprite. Do perfor as dud the Emperoure; huyr payntours, *scil.* men of holy chirche, that conne paynte in the hede of thin herte two ymages, *scil.* contrucion, & confession, so that eyþere of hem have a wel I-polishid glasse, *scil.* a consiens and perseveraunce, the which perseveraunce amonge alle oþer vertues is I-crownid. & yf thou be-holde welle thes, þou shalt forþite the way of inpediment, and thou shalt<sup>1</sup> late þi soule passe frely. but alas! for ofte tyme while þat þe soule lyeþ in þe way of penaunce toward hevене, þere comythe

<sup>1</sup> shat, MS.

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[Second Version. Addit. MS. 9066.]

every good cristen man, that oweth to be Emperour of hym self; ¶ wherfore pryncipally and before all thyng he oweth to take a way toward his owne countre, and therefore namly for to travaile. ¶ Whiche is our countre? for sothe the kyngdome of heven, the whiche is gotten to vs by cristes passion. and whi owe we to travaile to that? forsothe that we may have endlessse helthe. ¶ The wyf is the wrecched flessþ, that ofte sithe beholdeth the soule in many delectacions, for the whiche the soule may not passe to everlastyng lyf, where is conversacion and everlastyng Empire. and why wille not the flessþ leve? for sothe for the flessþ desireth ayenst the soule. ¶ Do thou therefore as the Emperour did; heire payntours, that is, men of holy chirch, that can paynte in the hede of thyn hert ij. ymages, that is, contriccion and confession, so that eche ymage have a myrroure put in the face, that is, a naked conscience and perseveraunce; for perseveraunce alone in good livyng amonge all vertues is crowned. for sothe yf thou behold wele in these myrroures, lightly thou shalt for-yete the way of Impedyment and lettynge, And so thou shalt suffre thi soule frely to passe. ¶ But alas

a *servaunt*, *scil.* a shrewde or a froward wil, or a fleshli delectacion), that makith foule the consienns and the perseueracion), so that þe soule may not <sup>1</sup>Se god, ne his owne perih. Do ther for as dude the Emperour; yif hir a Gurdih, *scil.* charite, with presious stonya, *scil.* lownesse & chastite; and ofte tyme redde the superscripcioun), *scil.* but yf hope wer, herte shulde breste. This hope owithe to be Redressid vnto god, þat yf þowe do penaunce, thou shalt come to þe lyf that euermor lastithe; and þerefor seithe the Apostle, *Spe salui facti sumus*, This is to seye, þorow hope we bethe I-made safe. And yf we do so, with oute dowte we shulle come to the Euerlastinge lyf, bothe in fleshe & in soule, aftir the laste dome. god graunte vs þat for his mercy! Amen.

<sup>1</sup> leaf 189, col. 1.

[*Second Version. Addit. MS. 9066.*]

for sorow! for ofte sithes while the soule lieth in the way of penaunce toward heven), cometh the servaunt, that is, foryetefull wille, <sup>1</sup> or fleshly delectacion), and defouleth the myrrours, that is, conscience and perseveraunce, as ofte as it lieth in dedely synne, so that the soule may not se god, ne the perile of it self. ¶ Do thou therefore as the Emperour did; yeve her a gerdeh, that is, charite, with precious stones, that is, mekenesse and chastite; and rede ofte the scripture, that is, ¶ *Were not hope stedfast, hert ofte sithes wold brest.* ¶ Hope shold all way be had in thi kynde to god, for yf I do penaunce here, my hope is to have ever lastyng lyf; and that is, that the apposteh saith, ¶ By faithe we are made sauf. and yf we do so, with out doute aftir the day of dome, the hert with the soule shaft ioye in ever lastyng lyf. to the whiche brynge vs Ihesu crist! Amen.

<sup>1</sup> leaf 45, back.

[ LII ]

PROTHEUS WAS AN EMPEROURE.

(OF A SON WHO LEFT HIS MOTHER IN ORDER TO RESCUE HIS FATHER FROM CAPTIVITY.)

**P**rotheus Reignid an Emperoure in the citee of Rome; and he ordeynid for a lawe, that childerin shulde sustene her faderis in al maner of Nede, *scil.* yf that theye wer of power there to, or Richer þan hir faderis. Fel cas, that ther was a knyzt namid andronicus, and he had a faire gentil woman to wyf, þe whiche conseyuid of him, & bare him a sonne. The childe throve, and wel was

I-lovid a-monge al men), for he was gracious in beholdinge. Hit happid, the knyzt went on pilgrimage, and felle amonge thevis; and þer he was cruely taken, & bounde; and thenne he wepte, & saide, "alas! for what shalle I nowe do, for nowe I am presonyd in a derke presoun, a-monge straungeres." And as he was in making of his lamentacion, ther come to him a wyse man, and saide, "der frende, hast thowe not at home no wyf, nor childe?" "yis, sir," quod he, "I have a wyf, & oo childe." "soþely," seide that oþer, "thenne I counsaile the, that thow write to thi wyf, & to thi childe, for thy Redempcion, seing that the law of the Emperour is swiche, that the childer) owithe to sustene and Releve hir faderis, in hir grete nedes; and þerfor sey to thi childe, that sithen he is thi childe, that he nowe helpe the; and saye to thi wyf, that she socoure the in thi wrecchidnes, siþe ye bethe bothe oo fleshe." the knyzt wrote letteris in this forme to the wyfe, & to the sone; and whenne the wyf hadde sen) the letteris, she wepte so sor, that she was blynde for weping. And the sone in the same maner made sorowe <sup>1</sup>as muche as he myght ber, & saide to his moder, "A! der moder, now is woo to yow I-nowe; neuer the les I wolle go, and deliuer my fadir." "Nay," quod the moder, "thow shaft not go, for thow art my Ioye, & my solas; and yf thow leve me be my self, hit wolle be cause of my deth. And also hit may happin withe the by the way, as hit is withe thi fadre; & so hit shulde be to me doble confucion) & woo. [Thow] hadde lever," quod she, "deliuer thi fadir out of presoun, than) to norishe me & helpe me in my nedes, Sithen I have norishid) þe fro þe begynnyng of thi birthe; and þerfor þow shalt abide at home with me, for yf thowe go, I am but dede. & knowist thow not welle, that yf eny thinge be yevin) to two simplye, and that on) be take or dede, al is in the powr of him or hir that is present?" thenne saide he, "modir, I her) thi wordes welle." þenne saide she, "thowe wot<sup>2</sup> wel, & specialli I wote hit welle, that thow arte his sonne and myn) eke, for out of my wombe þou passediste. Now þin fadir is absent, & I am) present; þenne I conclude by goode probacion), that þow owist not to go from) me to thi fadir." Thenne spake þe sone, and saide, "A! der) modir, thow

<sup>1</sup> leaf 189, col. 2.<sup>2</sup> wolt, MS.

I be thi sonne, yit my fadir is cause of my generacion) in principall, as thow erte of my consevinge; & my fadir yede in pilgrimage, and thow dwellist at home. now he is takyn, & made soget to his Enmyes, & þou art free; So he dwellithe<sup>1</sup> amonge his Enmyes, and thowe a monge thi frendes; he liggithe strongli I-bounde, and thow ert loa. And neuertheles thow arte blynde, and he hathe no light but cheynis, and woundes, & wrecchidnesses; and soþely þere for I wolle go to him, & deliuer him oute." And so hit was don) in dede; and al men) þere for lovid) him, & commendid) his vertues, þat so deliuerid) his fadir fro barette.

## MORALITEE.

**D**Ere Frendes, this Emperoure is þe Fadir of hevene; that ordeynid) for a lawe, that childerin shulde honour and worshiþe hir Faderis & hir moderis, and sustene hem. but who is thi fadir, and whoo is thi moder? Certainly Crist is our fader, For he hathe to vs a fadirlye affeccion, and not<sup>2</sup> a modirly; For ye knowe welle, þat yf a childe forfete or Trespasse, þe fadir wolle sternely Repreve him, bete him & scorge him, but the modir tretithe him liztly and swetlye. and so Criste wolle suffre vs to be turmentid), angrid), & bete for oure defawtis, as oure principall fadir; & þere for hit is seyde in Deuto. *Nuncquid non ipse est pater tuus, qui possedit te, & fecit, & creauit te?* This is to seye, Where is not he thi fadir, that owithe þe, & made the, & shope the? scil. Crist, the punysshur. Bute thy modir is þe worlde, that bihotithe to the swetnesse & dilectabilites. Now oure fader yede a pilgrimage, as is mencion) made in þe Ps. *Extraneus Factus sum fratribus meis,* This is to seye, I am) made a straunger to my bretherin. Now Criste is I-bounde, scorgid), and crossid), and not in him selfe, but in his membris; and þerefore seithe the Apostle, *Ad hebreos, Quicumque est in mortali peccato, iacet in Carcere diaboli,* This is to seye, Who so euer be in dedely synne, he is in presone of the devil. and þerefore oure fadir wolde, that we shuld) goo, and by the thraldom), scil. by doinge of the vij. werkis of mercy, also go and preche, & shew þe kyngdom) of god). and þerby thow may become the childe of crist,

<sup>1</sup> dwellide, MS.<sup>2</sup> leaf 189, back, col. 1.

for who so euer prechithe fructuovslye the worde of god, he winithe þe fadir, and biyþ crist; for he seithe, *Quod vni ex minimis meis fecistis, michi fecistis*, This is to seye, þat ye doþ to þe leste of myne, ye dothe to me. but the modir, *scil.* þe worlde, letithe not a man folowe crist in pouerte, & in oþer gode werkes; but he seithe to man, "I may not live, yf that thou chese, and go þe weye of penaunce, & folowe criste, that was por." And this moder is blynde, and makithe oþere blynde also; and seithe Eche day to men, "Come to me, I am present to the; & late vs vee goodis, & strengithe, & fairhed." but, dere frend, yf that thou be a goode kynde childe to god, thou wolte avnswer þus, "the fyrste partie is but of the fadir, & the secounde of the modir; the soule is hiȝt to god, & the body to the worlde, *scil.* Erthe. & þerfor do not aftir the worlde, ne abide not age, vnpower, or blyndnese, for the oblacion that thowe wolde make þenne is the lesse acceptable to god; and triste not to the worlde by no wey, For thenne he wolle desceyve the as thin Enmye, <sup>1</sup>but go to Crist, and thenne thou shalt have euirlastinge lyf. Amen!

## [ LIII. ]

## GORGONIUS AN EMPEROURE.

(WHY A PHYSICIAN WOULD NOT CURE HIS STEPMOTHER)

**G**Orgonius was an Emperoure Regnynge in the cite of Rome; and he had weddið to wyf a yonge gentilwoman, the whiche conseyuid, and browte forthe a faire sone. And whenne the childe was in age of xx. yer, the modir deyd; & he weddið anopere wyf, that lovid not the Emperours sone, but she Reprevide him moche, & shewid to him muche glowmynge cher. Whenne the Emperour saw that, he sent his sonne out of þe Empyr, for presauce of his wyf; and whenne the yonge man was put oute of the Empyre, he lernid to be a phisicien, that myte be in eny place. Aftirward hit happid, that his fadir, *scil.* the Emperoure, fel sike, ande was ny dede; but what tyme he harde telle that his sone was so good a phisicione,<sup>2</sup> he sent for him by letteris, that he shulde come withe oute delay. þe sonne willing [to] obey to the fadir, he come to him, and saw his vryne; and thenne yaf him medesyne,

<sup>1</sup> leaf 189, back, col. 2.<sup>2</sup> phisicione, MS.

wherthorowe he was hola. Aftir that, the wyf of the Emperoure be ganne to be syke, in so muche that lechis had grete mystir of hir lyfe. Whenne the Emperour hard that, he praide his sonne, that he shulde hele his wyfe of hir sikennesse and in firmite; and the sone saide, "sertenlye, I wolle not putte to hir no medicinis." "And but thow do," quod the fadir, "þou shalte be exilið fro my companye." Þenne saide the sonne, "fadir, yf thow do so to me, þou doste to me grete wronge; for þou knowist welle, that thow didst putte me for<sup>1</sup> hir love out of the Empir, wherfor myn absence was cause of thin infirmittee, and of thi sorow; & thenne, whenne I come ayene, with a litle helpe þou Receyvidist helpe, so hylie comfortid þe. my presence was & is cause of hir infirmittee, & þerefore I wolle not entermete me of hir, & whi? for I knowe welle, that the syzte of me wolle greve hir, and a leche may ofte tyme be deceyvid; also and I coveite not, that any thinge felle to hir bute good, that she putte blame in me." Þenne saide the fadir, "sone, she hathe the same seknesse þat I hadde." "ye, what þow," seide the sone, "thow hit be the same seknesse, hit is not the same compleccion; for that whiche I dude to the, þou helde the þer withe wel paide, for my presence, and the comfortable syght, when þou sawe me, þat þou gate helthe<sup>2</sup>; And þerefore it is beste that she late some leche dele with hir, that she wolde triste in; & so she may & shalle be hola."

## MORALITE.

**D**Ere Frenedes, þis Emperoure is Echon of vs that have I-taken the wyf of Cristindome in baptime; for thenne is þe soule made þe spouse of Criste, of whome he getithe a sonne, *scil.* Reson, whiche is annexid to god. But Christianyte deiþe, when a man lithe in synnes, aftir the man weddith anoper, *scil.* wickidnesse, as ofte as a man is Rulid & governid by wille, & not by Reson. And so he livithe fleshely, & puttithe away Reson, & þenne þe soule is sike; for the absens of Reson is cause of the seknesse of the soule. but then Resone, whiche is gostlye medisynne, is I-browte a-yene by the werkes of mercy, and of consciens, & so is man I-helid; and that oper wyf, *scil.* frowarde wille or sensualite, is syk, as ofte as the

<sup>1</sup> fro, MS.<sup>2</sup> leaf 190, col. 1.<sup>3</sup> helde þe, MS.



fleshe is putt downe by Penaunce. And þerefor we moste be ware howe that we norishe owr [lyf]; for the lyf of man is likenid nowe to a flour, nowe to hete or warmnes, and nowe to a fleinge shadowe, and nowe to a messenger that Rynnithe or Ridithe afore, and nowe to an arowe shote to a marke; for of al thes is trays ne folowinge to and [so] it is of a man aftir his dethe. And þere for lat vs be so busye to amend oure lyf, that we mowe come, and take, & have the Loye of hevене. Amen!

[ LIV. ]

ONIAS WAS AN EMPEROURE.

(HOW A SEDUCER WHO HAD MURDERED HIS ILLEGITIMATE SON WAS PUNISHED.)

**O**Nias was an Emperoure in the cetee of Rome; and he hadde a faire dovter, <sup>1</sup>that was muche like to him selfe, and the which he muche lovid. So þer come a knyzt to this damsell, named Cornelius, and he stirid hir & wowid hir, in al that he myzt, for synne to be don; and soone this damiselle, not havinge mynde of perilis þat myght falle, soone she consentid. the knyzt deflowrid hir; and whenne he had drive a-weye the flour of hir virginitee, he lefte hir, and forsoke hir. the woman conseyyid, and browte forthe a faire soone. Anoon the knyzt took þe childe, & slowe hit; and whenne the moder harde that, she was hiliche greuid in alle the strenges of hir herte, and wrote to him, & askid of him whi he hadde I-doo suche a wicked dede. the knyzt hadde noon Excusacion, ne wolde not lowe him selfe. whenne the Emperoure harde herof, he hadde gret dispite, & was wrothe to him; & soone he made to be cride a generall tornement. And in the day of the tornement þer were sette by the Emperoure iij. or iiij. knyzttes of oo partye, and as many in that oþer syde; and thei that wer in the firste parte hadde I-putte sheldes in a certeyne place deputte þerefor. Whenne this was doon, Cornelius the knyzt, that lay by the damisel, come with the aduersarijs ayenste the Emperour, the whiche wolde play. he yede to the sheldes wher þei lay, and towchid on of hem with his spere, the whiche shelde perteynid to a knyzt þat the Emperoure moche lovid; mevinge, as is maner of playe, that he that owte the shelde

<sup>1</sup> leaf 190, col. 2.

sholde a-Rise, & noon) opir; and þerfor, as costum) was, a clene virgine shulde arme him. And so he yede to the felde, and plaid with cornely, In so muche that Cornelius was þer grevouslye woundid; but he wan) the victory, & toke þe Emperours dowter, and ladde hir home a-yene to the palya.

## MORALITEE.

**D**Ere frendes, this Emperoure is þe fadir of hevене; The dowter is þe soule, I-made to his owne similitude; Cornelius is the devil, that deseyuid) hir, & <sup>1</sup>slow hir childe, and made al man-kynde in subieccion). Now god) haviþe iij. scochens, *scil.* [the] powere, the whiche is the scochon) of the fadir; he hathe wisdomē, þe which is þe scochon) of the sone; and he hathe goodnesse, the wiche is the scochon) of the holy gost. Þes iij. sheldes god) hathe sette in a place ordeynid) þerfor, *scil.* mankynde, whenne that he made him to his owne likenesse. For the firste man) Adam) hadde lordshipe ouer alle the bestes of the Erthe, and ther is the shelde of the fadir, *scil.* power; þe secounde hadde connyng & knowleche of al thinges vpon erþe, and þere was the shelde of the sone, *scil.* wisdomē; and þe firste man) was formid) in grace, and love of gode & of þe neybourē, and þere was the shelde of the holye goste, *scil.* grace. Now þe wickid) sprite, þe devil, willynge in his wickid) obstinacye [to] fite a-yenst god), he come, and towchid) not the shelde of the fadir, & seide not, *Si comederitis, eritis sicut dii potentes*, he seyde not, ye shul be myzty as godis, yf ye ete of hit; Ne he towchid) not the shelde of the holy gost, seiying, *Eritis boni vel amantes*, yf ye Ete, ye shul be good) or lovyng); but he towchid) the shelde of the sone, seiynge, *Si comederitis, de fructu illo eritis sicut dii, scientes bonum et malum*, þis is to seye, yf ye ete of that frute, ye shalle be as god) is, knowinge goode & eville. And þere for, sithe he towchid) the shelde of þe sone, þe sone, *scil.* Criste, was sent by the Emperour, his fadir, to fite withe the devil. & þe virgine þat armid) him was the virgine of virginis, *scil.* owre lady seint Marie, of the whiche he toke armure, *scil.* man) kynde; & þerin) he fawzt) with the devil, & his membris, and with suffring of v. sore woundes he wan) the victorye of hem; and browte the damyselle, þe soule of Adam, vnto

<sup>1</sup> leaf 190, back, col. 1.

the palyz of hevене. *Ad quod palacium perducat nos Rex Regum!*  
amen.

[ LV. ]

CLIPIDIUS' A WYSE EMPEROUR.

(HOW A STEPMOTHER WHO WISHED TO FAVOUR HER OWN SON WAS FOILED.)

Clipidius was a wyse Emperour reigntyng in the citez of Rome, and his possession was moche; the wiche weddid the dowter of a kyng, callid kinge assireorum, & she was faire and glorious in <sup>1</sup>syght, and browte forthe a faire sone; but she dide in hir childebed. And aftir hir dicese, þe Emperoure weddid anoþer woman, and gate on hir a childe; and bothe childerin he sent to fer contree, for to be forsterid, & browte vp. so in a certeyne tyme, the wyf of the Emperour saide to him, "sir, my lorde, hit is x. yere agoon sithe I bare a sone, & sawe him neuer sithe I bar him; and þefore I be-seche yow, þat ye sende after him, that I may see him, & have sum Ioye of my birthe." þenne saide the Emperoure, "Dame, þou wot welle, that I gate a-noþer sone of my first wyf, and he is with him; & þefor yf we send for the ton, the toþer must come also." thenne saide she, "sir, I assente." þenne the Emperour sent for hem, and thei come bothe. And whenne thei wer I-come, they wer to syght of alle men faire and welle I-shapin, wel I-norsshid, & welle I-norturid; and thei wer so like, that vnneþe the on myght be knowen from the toþer with eny man, but onlye of the fadir. Thenne saide the wyf, "gode lorde, telle me whiche is my child, for soþely I know not wheþer of hem is myn!" þenne he leyde his honde vpon þe childe that he hadde with the firste wyf, and saide, "lo! this is thi sone." And whenne he hadde so tolde hir, she lovid and pikið, fedde and tawzte this childe, trowing that he had be the same that she bare; & hilie dispisid hir owne sone, trowinge that he was hir stepson. whenne the Emperoure sawe her gret vnkyndnes, that she wolde not love bothe y-like, he said to hir, "woman, I have deseyvid the; for that child that thow norishest so moche, is not thyne, þat opere is thi childe, that þou lovist not." What dude she but lefte that childe, and was a boute, in al that she myzt, to plesse that oper. And whenne the Emperoure

<sup>1</sup> leaf 190, back, col. 2.

saw that, he saide to hir, "dame, I have yit deseyvid<sup>t</sup> the, for he is not thi sone; and yit thou shalt not knowe more sekyrnesse of me, but I wolle that thou wite, that on<sup>d</sup> of thes Is thi sone, that thou bare." þen she knelid<sup>t</sup> downe vpon hir knees, and said, "lord, for his love that hinge vpon the crosse, do tel me in certen<sup>d</sup> whiche of hem is my sone, with the oute cauillacion." "For sothe," quod the Emperour, "thou shalt not know, vnto the tyme that thei come to hir ful age, by cause that I wolle þat þou love hem bothe I-lyke. For whenne I saide þis was þi childe, þou lovedest al him, & nothing<sup>1</sup> the oper; and whenne I saide þat oper was thi childe, þou tendeist al to him, and dispisidist þat opere; and þerefor I wolle, that thou love hem boþe i-lyke<sup>2</sup> welle." and so she dude indede, til tyme that thei come to hir lawful age, and mannys degree; & thenne the Emperoure tolde hir in certeyne whoo was hir childe, wher thorow she was gladde, and ful welle a-payde in herte.

## MORALITEE.

**D**Ere frendes, this Emperoure is oure lorde Ihesu Criste. These too childer<sup>d</sup> beþe chosen<sup>d</sup> creatures, & wickid<sup>t</sup> creatours. the moder is<sup>3</sup> holie chirche, þe whiche norshithe boþe the goode & the evill; For god<sup>d</sup> wolle not that hit be certeyne to holie chirche, who is chosen, and who is not; For yf holie chirche knew it, she wolde love on<sup>d</sup>, & hate the oper, and thenne charite shulde be destroyed, and men<sup>d</sup> shulde live in discorde. but in the day of dome hit shalle be declarid<sup>t</sup>, who is chose, & who is not chose; and þerfor late vs do so in this worlde, that we mowe be chosen<sup>d</sup> vnto the fest that euer is newed, and neuer waxithe olde. *Ad quod nos perducatur Rex viuens in secula!* Amen.

## [ LVI ]

## POLEMUS AN EMPEROURE.

(HOW AN EMPEROR BEQUEATHED HIS EMPIRE TO THE MOST SLOTHFUL OF HIS SONS.)

**P**Olemius was an Emperoure in the cetee of Rome, þe whiche hadde iij. sonnes, that he moche lovid<sup>t</sup>. So as þis Emperoure laye in a certeyne nyght in his bedde, he thowte to dispose

<sup>1</sup> leaf 192, col. 1. [leaf 191 is out of place, it should follow leaf 192.]

<sup>2</sup> ylike, MS.

<sup>3</sup> .s. i. e. scilicet, MS.

his Empir', & he thout to yeve his kyngdome to the slowest of his sones. he callid to him his sonnes, & saide, "he that is the sloweste of yow, or most slewthe is in, shall have my kyngdom aftir my discese." "penne shaft I have hit," quod the Eldest sone; "for I am so slowe, and swiche slewthe is in me, that me hadde leuer late my fote brynne in the fyr, whenne I Sitte þer by, than to withdrawe, & save hit." "Nay," quod the secounde, "yit am I mor' worthi thanne þow; for yf case that my necke wer' in a rope to be hongid; and yf þat I hadde my two hondes at <sup>1</sup>wille, and in on hond þe Ende of þe Rope, and in that oþer hond a sharpe swerde, I hadde levir dye ande be hongid, þan I wolde styr' myn arme, and kitte the Rope, whereby I myte be savid." "hit is I," quod the thirde, "that shalle Regne aftir my syre, for I passe hem bothe in slewthe. yf I lygge in my bedde wyde opyn, & þe Reyne Rayne vpon boþe myn yen, yee, me hadde leuer lete hit Reyne hem oute of the hede, than I turnid me oþere to the Right syde, or to the lyfte syde." þenne the Emperoure biquathe his Empir' to the thirde sone, as for the slowist.

## MORALITE.

**D**Ere frendes, this Emperoure is the devil, that is kyng and fadir a-bove al childerin of pryde. By the first sone is vndirstonde the man, that dwellithe in a wickid sitee or place, by the whiche a flayme of fire, *scil.* of synne, is stirte to him; & yit it is moche I-sene, that he hadde leuer brynne yn synne withe hem, thanne Remeve from the companye. By the secounde sonne is he vndirstonde, that knowithe welle him selve to be fastenid in the cordes & bondes of synne, and wolle not smyte hem aweye with the swerde of his tonge; and hadde leuer be hongid for hem in helle, thanne to be shriven her'. bi the thirde sone, vpon whom water dropis, boþ<sup>2</sup> of the rizt ye & of the lyfte, is vndirstonde he that<sup>3</sup> hurithe the doctrine of the ioyes of paradys, and of the paynis & tormentes<sup>4</sup> of helle, and wolle not for slownesse of wytte torne him to the Right syde, *scil.* to leve synne, for love of the Ioyes, ne to the left,<sup>5</sup> *scil.* to leve synne, for drede of peynis, but lithe stille in

<sup>1</sup> leaf 192, col. 2.    <sup>2</sup> boþ, MS.    <sup>3</sup> that he that, MS.    <sup>4</sup> tornementes, MS.

<sup>5</sup> The scribe has here by negligence repeated nearly four lines.

synnys vnmevabely; and swiche wolle have the kyngdom of helle, & not of hevене. *A quo nos liberet, et ad quod nos perducat imperator semper iure Regnans!* amen).

[ LVII. ]

ALEXANDIR AN EMPEROURE.

(HOW ALEXANDER KILLED A BASILISK THAT HAD DESTROYED  
A GREAT PART OF HIS ARMY.)

Alexandir was a myzti Emperour<sup>1</sup> in the citee of Rome, þe whiche bisegid<sup>2</sup> a citee of þe kynges of Egipte; in tyme of whiche besegeing<sup>3</sup> he loste many knyghtes, and men of his hoste; and that withe owtin wounde, he knew not howe; but sodenly every day the[y] fille downe dede. Alexandir hadde her of grete wonder, & grete hevynesse þerwithe; and þerefor he lets be browte to him wyse philosophis, that wer<sup>4</sup> wyse & experte in diuerse siens, & he saide to hem, "goode maisteres, I pray yow shewithe me yovr witte, & tellithe me how it is, that my men þus deyithe sodenlye, withoute eny stroke or hurtyng." "sir," quod<sup>5</sup> on, "hit is no mervayle, for ther is a cocatrice withe in the walle; and as ofte tyme as she hathe enye syght of youre men, þei bethe dede, thorowe the venyme that passithe from hir syght." Þenne saide Alexandir, "Is þer no Remedy a-yenste that sorye beste?" "yis," quod<sup>6</sup> they, "a goode Remedye. late sette a bright myrroure wel I-polyshid<sup>7</sup> betwene your host and the cockatrice; and thenne, whenne she wolle loke forthe, she shalle loke in the glas, & hir owne beholdyng shalle bowe & passe to hir ayene; & she shalle be deseyuid, and dye, & oure men shul be savid fro dethe." Þe Emperour didde in dede as the philosophir conseilid<sup>8</sup> him; and so anon whenne þe myrroure was I-sette vp, þe cockatrice was slayne, & þey entrid<sup>9</sup> into þe citee, & whonne hit.

MORALITEE.

Dere Frenedes, this Emperoure may welle be callid<sup>10</sup> Eche Cristin man, that hath an host to-geder of vertuys<sup>11</sup>; for with coute the host of vertuys may no man fyzte gostly. The sitee, that

<sup>1</sup> leaf 192, back, col. 1.

<sup>2</sup> vertuous, MS.

we owe to be-sege abowte, is þe worlde, in the whiche is an hiē castelle, *scil.* *Vanitas vanitatum*, þis is to seye, Vanite of vanytes; & in the walle, *scil.* vanite, is a cokautrice, *scil.* pryde of lyfe; wronge covetise of yen), and wronge covetise of fleshe; and thorow this pryde bethe vnnumberable peple in-fecte and dede, in euerlastinge dethe. And þere for ther is a goode Remedye, *scil.* to considre thin owne foulnesse, howe that<sup>1</sup> þou nakid̄ entredist into the worlde, & with what kynne cloþ þou ert I-cladde in þin endyng. Yf enye man askithe wherfore & whie a proude man deyethe þerefor euerlastingly? sothely hit is for the host of vertues failithe; and þerfor I saye, sete<sup>2</sup> vp a cler myrrour, *scil.* an holy consciens, & by that consciens considre thi foulnesse, febilnesse, & fragilitee, and so thow shalt see thin owne faute. & þenne, yf the cocautrice be destroyed, *scil.* pryde of lyfe, wronge covetise of yen), and wronge covetise of fleshe, certenlye þou shalt entre, & wynne the citee off hevене, &c.

## [ LVIII. ]

## ERACLIUS A WISE EMPEROURE.

(HOW THE SENTENCES OF A CERTAIN EMPEROR WHEN ONCE GIVEN WERE UNALTERABLE.)

**E**Racilius was a wise Emperoure Reignyng in the citee of Rome; and he ordeynid̄ for a lawe, that yf enye dome wer̄ yeve to enye trespassoure, hit shulde stonde, with owte mercy. hit happid̄ in a certeyne tyme, as he satte at his mete, ther come a straunger from fer contree; and he accusid̄ a knyzt of tresoune, and saide that he had̄ slayne a-noþere knyght of the Emperours. whenne the Emperoure had̄ harde this accusyng, he was hili hevi, & saide, "how knowist thow that he slowhe him?" "yis," quod̄ he, "I know welle I-nowe; For they too yede to-geder in pilgrimage, & he come a-yene, and not that opere; and whenne I sperid̄ of him wher̄ was his felowe, he saide, he wist not; & I sawe his clothis with this man that come home; and this is an opyn Evidense, that he hadde slayne him." þenne the Emperoure in his wrethe seide to his centurio, þat he shulde feche that knyzt, to torment to be demid̄ and dampnid̄. and so he was. And as centurio ladde the knyzt to

<sup>1</sup> hit, MS.<sup>2</sup> leaf 192, back, col. 2.

the Iubet, as he shulde be hongid, he sawe the knyzt in the weye, in goode poynte & helthe, that was saide to be slayne. And thenne senturio browte hem bothe to the Emperoure; and whenne þe Emperoure sawe hem, he was hiliche y-greuid, and in his hihe wrethe he saide to the fyrste knyzt, "I deme the to be dede, for thowe were dampnid." And thenne he saide to the secoude, "I deme also to the the same deþe." And þenne saide to the thirde knyzt, centurio, "I deme þe also to be dede, for I sent the to sle the man, & with thi turnyng a-yene thow brekist my comaundement."

## MORALITEE.

**N**ow, siris, this Emperoure is our lorde Ihesu crist, that ordeynid for a lawe, that aftir a dome yevin shulde be no mercye or grace. But, siris, ye shulle vndirstonde, þat doom of holye chirche is in twoo maneres, *scil. Triumphantis*, of ouercomynge, <sup>1</sup>the whiche shalle be in the day of doma, and also of *Militantis*, of deservinge, þe whiche is euerye daye. Of the furste doome spekithe the lawe of god, but not of the secoude. The first knyzt, that was y-dampnid, is a man that was accusid that he dude ayenste the comaundemente of god, whenne that he yete of the appille; for yf he had not tastid the appill, he shulde neuer have tastid dethe. The secoude knyzt, that was cause of his dethe, is the devil, that temptid man; and for that he was dampnid euerlastynglye. And the thirde knyzt, that wolde not obeye to the law, bethe thes Iuges of holy chirche, & also temporall Iuges, that for favoure and averice leevith that þat is iuste and Ryghtfulle for worldye goodes; and þerfor thei goo to euerlastyng peyne. And þefore late vs obeye in alle thinges to god, that we be not dampnid for our inobedience, &c.

## [ LIX. ]

## FULGENCIUS A WISE EMPEROURE.

(HOW A SERPENT PUNISHED THE INGRATITUDE OF A KNIGHT.)

**F**ulgencius was a wise Emperoure Reignyng in the citee of Rome; in the Empir' of whome þere was a knyght namid sedechias; and this knyght weddid a fair woman, of<sup>2</sup> þe kynrede of levi, but she was fon, & biter; and in hir house dwelte

<sup>1</sup> leaf 191, col. 1 (see note 1, p. 238).<sup>2</sup> ande, MS.



a serpente of longe tyme, in his cave. this knyzt lovid welles torneamentes & Iustinges, and he hauntid hem so muche, that he was I-come to grete nede & pouerte by hem; and þerfor he wepte, & made muche lamentacion. so in a certen daye, as the knyzt in his hevines walkid by the cave of the serpente, he harde a voyse seing to him, "Whi erte thoue so hevvy? do aftir my consail, and thou shalt have consolacion." "yis, sir," quod the knyzt, "that I wolledo Redelye, with the conducion that thou deliuer me from this anger þat I dwelle in." thenne saide the sarpent, "I am a beste, and I have her in myn hole kytlingis, that I have browt forthe; & they bethe Ryght feble, for favte off noreshynge, and þou haste mylke I-nowhe in thi house; and yf thou wolte eche day serve my chylderin of sufficeant milke, wherby we mowe be susteynid, I shalle make the to be avauncid þerfor vnto ful grete avauncement." when the knyzt harde thes wordes, he grauntid to do as þe serpente seide, with oute faile. Anoon he ordeynid a vessel afor hir hole, and put þerin eueri daye milke, that the serpent with his briddis myght licke hit oute; and thus he norisshid hem be mony dayes. And with in shorte tyme the knyzt<sup>1</sup> was avaunsid to his Richesses, and grete dignite he hadde; and his wyf hadde a faire sonne, & þere faylid no thinge that he desirid to have. hit happid afterward, in a certeyne nyght þe wyf saide to hir husbonde, as thei laye on bed, "My lorde, we be now Riche peple, & we han yonge childerin, [the whiche lackyn] þe litle porcion of milke that we vsyn to yeve to the serpente; for oure childerin haue none, and we haue longe tyme fedde þere with þe serpente & hir whelpes." þenne saide he, "what yf she go thenne fro owre howse away?" þenne saide she, "I Rede thenne, that she and alle hir whelpis be slayne; and thenne we shull be deliuerid fro a grete servitude." And the knyzt ordeynid a grete hamoure, and yede to the hole, and waytid þere, whenne þat the serpent wolde putte oute hir hede, to licke milke of the vessel; & whenne he saw hir hede oute, he smote in al the myght of his body to the serpent; but the serpente drew hir hede a-yane so appelye, and so sodenlye, that the strook hitte al vpon the vesselle. and soone aftir this fals traytorie, that the knyght dude to the

<sup>1</sup> leaf 191, col. 2.

serpent, he loste his childe, his goodes, and al his dignites ; and that he was in as grete nede and myschef as euere he was afore. And whenne he sawe that, he seyde to his wyf, " Allas and woo may be to vs bothe, that euere I dude aftir thi counsaile ; for as longe as we norished the serpente, we hadde alle goodes ! " Þenne spake she, & saide, " I yafe the eville consaith ; but goo ayene to the hole, and meke the to hir, & loke yf she wolle be graciouse to sende vs oure goodes a-yene. " Þe knyzt went a-yene to the denne, & wepte bitterly, and prayde the serpente of grace and foryevenes ; and he behite hir fro that day forthewardest, that he wolde serve hir as welle as he dude before, and mucche better. thenne seide the serpent, " Nowe I see thow erte a foole, for wherto prayst þou by movthe and not withe þyne herte ? For thow may not saye bute that the stroke of þe hamour, that felle vpon the vesselle, sholde have smetin me ; & þerefor I smothe þe a-yene withe oute faylinge, what tyme that I smote thi childe to dethe for the, & took al thi goodes fro the ; and so be cause of thin evil wille that thow mentist to me, and also of the grevis that I dude to the ayene, þere may noo pes Regne betwene vs two. " whenne the knyzt herde þes wordes, he yede awaye, and endid a feble lyfe.

## MORALITES

**D**Ere frendes, this Emperoure is þe fadir of hevене. the knyght is eche Crystin man, in the house of whom, scil. in his herte dwellithe<sup>2</sup> a serpent, scil. Crist, aftir þe baptim dwellithe in him. Of that serpent spekithe moyses thus, *Fac serpentem eneum* &c. this is to seye, make a serpent of bras. and that crist may congruli be callid a serpent, is a goode Resom. The serpent berithe medecyne & venym, scil. medecyne in his tonge, & venym in his tayle ; so doth<sup>3</sup> oure lorde Ihesu Crist ; he berithe medecyne of euerlastinge lyf, and venym of euerlastyng peyne, scil. he shaþ yeve to his chosyn childerin<sup>4</sup> medecyne of euerlastyng lyfe, and to the wickid venym of euerlastyng peyne. Þis serpent, scilicet<sup>5</sup> Ihesus, dwellid after tyme off baptye in the cave of thine herte ; and he wolle that thow fede him eche day withe þe milke of goode devocion,

<sup>1</sup> leaf 191, back, col. 1.<sup>2</sup> dwellyng, MS.<sup>3</sup> do, MS.<sup>4</sup> childerine childerine, MS.<sup>5</sup> silliset, MS.

for that he shulde dwelle withe his whelpis, *scil.* his vertues, in the howse of thin herte; and yf we do so, certainly we shulle mow have a chylde, *scil.* þe werkes of mercy, & of the grace of god, & þe Riches of the kyngdom of hevене, þat neuere<sup>1</sup> shalle Ende. But allas! for while þat a man dwellithe & stonðithe in swiche goode state, the wyf, *scil.* the wrecchid fleshe, stirith a man to kylle the serpente, *scil.* criste, by dedlye synne; and so at the stiringe of the fleshe, the wrecchid man havinge no thouzt of parilis to come, takithe the hamoure of synne, & purposithe to sle Criste. but þe serpent takithe in hir hede; so doþe Criste with vs; he with drawithe his power fro vs, and latithe the strooke falle vpon the vesselle, *scil.* oure soule; for the soule shaft be y-smyten of the synnes of the body. But whenne a man seeþe the venieaunce of god come to him þerfor, by weye of sekeneas, lost of godis, deþ, pouerte, angre, or eny oþere tribulacion, þenne he begynnythe to aske his grace, & his mercy. For swiche men sorowithe moor for the wrecchidenesse that thei han her, þenne thei do for þe wrethe of god; and þerefor seithe the wyse man of swiche offencion, and lowli askynge of grace, *Est qui nequiter se humiliat, cuius interiora dolo sunt plena*, He lowiþe him wickidlye, þat is with ynne ful of falshede. As þe thef whenne he goþe to the Iebette, he sorowþe mor for the wrecchidnesse that he is bounden ynne, thenne he dothe for the wrethe of god; and þere buþe many swiche men nowe<sup>2</sup> a dayis, that sorowithe not symplely for that that they offende god, but for thei wante hir wille. and þerfor late vs be euer besye to plesse god, that we mowe have the kyngdome of hevене. *Ad quod nos &c.*

## [ LX. ]

## ARCHILAUS AN EMPEROURE.

(HOW A FALSE WIFE, WHO COMPASSED THE DEATH OF HER HUSBAND,  
WAS PUNISHED BY A LION.)

**A**rchilaus Regnid Emperoure in the citee of Rome, the whiche in his age wedde(d) a yonge gentil damiselle to wyfe; and he lovid hir moche, and she hatid him ayene, and lovid anopere with alle hir herte, by wey of luste & of fleshelye lykyng; and ofte

<sup>1</sup> eurre, MS.<sup>2</sup> leaf 191, back, col. 2.

tymes this knyzt synnyd with hir. so this Emperour, as he lay onys in his bedde, he purposid to visite the holy londe; & pere for withe owten) lenger delay he made althinge Redy for to wende. And when alle was Redy, he toke his leve at the Emperesse, and at the lordes, and yede his way withe þe name of god. but what dude the Emperesse but yede prevelie, and spake to the mastre of þe shippe, and saide to him, "yf þou wolt do for me a thinge, whiche I shalle aske of the, I wolle yeve the what so euer that thou wolt aske of me." þis man was covetous, and saide to hir a-yene, "My ladye, sey to me what ye wolle, and I shañ fulfille hit, so that ye yeve me a gode mede." "yis," quod she, "I shalle paye the a-fore or þow do hit, as muche as þou wolte aske or have, so that thou swer' to me vpon an holy boke, þat þou shalte do indede my purpose, that I shalle seye to the." thenne at hir owne wille he made an othe, to fulfille hir wille in that cas she wolde sey to him. þenne spake she, "My lorde," quod she, "shalle nowe passe the see in your shippe; & þerefor, sithin it is in youre power, castithe him ouer the borde, whenne ye bethe in the mydes of the water, and thou shalte have thi mede, withe muche thanke." "this shañ be doon," quod he; "so that he onys be enterid the shipe, þow shalt neuer se him after." Anoon she paide to him as muche as euer he wolde aske, & he yede his weye. whenne the shippe was Redy in al poyntes, the Emperoure enterid in to the shippe; and whenne he was in þe myddis of the see, the mastre of the shippe caste oute the Emperoure in to the see; and thenne he turnid a-yene to the Emperesse, and tolde to hir how that he hadde don, and she was glad I-nowe withe aunswer. The Emperour, as the grace of god wolde, lernid to swymme in his yowthe; and that was happelye lernid, for in this cas it stode him in gode stede; and by his connynge, & withe grete laboure and bitter teris, he swam, & praid god, for he wende neuer to have passid withe lyfe. and as he caste vp his hede, and lokid a-bovte him, he sawe in the medil of the see a litle Ile, fulle of liounes, leberdes, berys, and opere wyld bestes. and thenne he drowe him strongly to that Ile, and enterid in to hit, and yede in hit, and coude noon opere thinge see in hit but bestis. and whenne he hadde ben ther

<sup>1</sup> leaf 194, col. 1 (leaf 193 is out of place, it should follow 194).

iiij. dayes, he sawe a yonge lionne fight with an olde libard, and the yonge lionne was ny ouercome by þe libard. the Emperour seing this, hadde grete compassioun of the yonge lionne, in so muche þat he drowe oute his swerde, and slow the libard; and whenne the lionne sawe that grete kyndnesse, he forsoke neuer the Emperoure, but folovid him euere as his lorde, wher so euer he yede. and euerye daye, whenne the lion had take his prey, he browte hit to the Emperoure; and þe Emperour smote oute fire of a stone, and seþe his mete, as welle as he myȝt; and so withe swiche fedinge he livid many dayes, by the praye of the lion. The Emperoure vsid eche oþer day to walke to the see syde, for to asprie yf he myght see eny shippe come. So in a certeyn daye, as he yede thedir for to wayte For a shippe, yf he myght see eny shippe come,<sup>1</sup> he sawe oon drivinge withe a grete ympet; and thenne he cride to hem that wer ther in; and whenne the shippemen sawe him stonde, þei had grete marvayle, and come to him. þenne saide he to hem, "takithe me with yow, & I shall paye yow what that ye wolle hauē." þey toke him ynne, and the lioune folowid aftir in þe see; and whenne the shippemen saw him in poynte of perducion, they hadde pite of him, and toke him into the shipp. And whenne thei come to the londe, the Emperoure paide hem as moch as the[i] wolde aske of him, and toke the waye toward his palis; and euer the lion folowid him. And whenne he was nye the palyse, he hurde harping, luting, pipinge, tromping, & <sup>2</sup>þe symphonie, withe al maner of musike; and as he stode, and harde this grete melodye, þere come on oute at the yate, whom the Emperour knew welle, but he knew not the Emperoure. thenne saide the Emperoure, "what menis al this, der frende, that this melode is made her to-daye?" "sir," quod the oþere, "for my ladye the Emperes is weddid this daye; and þerefor ther is a passaunt feste y-made of lordes of the Empire, and of all hir frendis; and for that cause bethe curiours mynstreH gaderid in the halle, to make hir solace." þenne saide the Emperoure, "sir, I pray yowe, wher is he that was hir Emperoure & hir husbonde afor?" "sir," quod that oþere, "he yede to the holy londe, & he was dreynte

<sup>1</sup> Two lines are negligently repeated here by the scribe.

<sup>2</sup> leaf 194, col. 2.

thorow tempest." þenne þe Emperour praid him, that he wolde vouchesafe to ber' his eronde to the ladye, or to him that hadde weddide hir, *scil.* for to aske leve that he myght come in to the paly, and pleye a-fore hem withe his lion. and þe squier grauntid hit, and yede to the lorde & to the ladye, and tolde hem that þere was a faire olde man at the yate, that wolde gladlye come in, for to pleye withe his lion a-fore yow & your lordes. þenne saide he that was weddid, "late him come in hardelye, and we shulle see yf he be worthi mede for his pleye; for if he do wel, he shalle have mede I-now." Now whenne the Emperour had this aunswere, he Enterid into the palays, tristing in him selfe that the lion wolde have I-made a foule pleye withe þe lorde & withe þe lady; but when he was enterid in to the halle, the lion stode be-syde him, as he hadde be a ffonne shepe, In so muche that alle the halle marvailid, and the Emperoure in parti shamid, that he ne wiste what chevisaunce he myght make. And þere for he saide, & spake to the lioun, as he wer' halfe in angere, "Sey, sir! Jeo vous pri, have I-do, sir! wolle ye not come of? late see! have I-do." And withe that the lion made a brayde to the knyzt, that neuer noon suche was I-seen afor; & he worowed him, & slowhe him; and thanne he Ranne to the false Emperes, and Ravid hir evin to the bone; but more harme did he not to no man. whenne the lordes and the company sawe this, þei dradde sore. Thenne saide the Emperour to hem, "siris, havithe no drede, for here ye <sup>1</sup>may see opinli the venieaunce of god! this woman, that nowe is her dede, She was my wyf, & I hir lorde; and she helde this knyzt in a-vowtrye vnder me, & falslye she caste my dethe, whenne I was toward the holy londe, for she made couenaunt with þe maister of the shippe, that he shulde caste me ouer the borde in to the see, & so he dude in dede, but god savid me fro deþe. And for I in a tyme halpe this lion in his nede, he wolde neuer sithe fayle me; & now, as ye have y-seen, he hathe slayne þe traytour and þe traytouse." whenne thei had harde thes wordes, thei lokid vp, & knew him welle for hir Emperoure and lorde; & gladde thei wer', and withe grete Ioye Thonkid god þe savioure, that savid him fro þe deþe.

<sup>1</sup> leaf 194, back, col. 1.

MORALITE.

**D**Ere Frendis, this Emperoure may be wel callid<sup>e</sup> Eche Cristin man þat purposithe to visite the holye londe, *scil.* to wynne euerlastynge lyfe by meritory werkes. but his wyf, *scil.* his fleshe, grucchithe a-yenst the sprite, & lovithe a leman, *scil.* synne. thenne the Emperour gothe into a shippe, *scil.* holy chirche, by the which is<sup>1</sup> the going to hevене; but thenne the wyf, *scil.* þe fleshely men, goþe, & makithe fals suggestions to the prelates of holy chirche, and blendij hem withe yiftes, and makithe hem to put oute of holye chirche swiche goode pilgrimis, as hathe ben<sup>e</sup> sene with many holy men, and specially Saint Thomas of Caunterbury. but what Remedye is herfor? Certeyne, to swymme, *scil.* to sette a goode hope in god, and thenne we shulle come to a Religion, *scil.* to the havinge of a clene hert, kepte deligentelye from visis of þis worlde; and þere for spekithe seint Iame Apostle, *Religio munda et in-maculata apud deum & patrem hec est, visitare pupillos et viduas in tribulacione Eorum, & immaculatum se custodire ab hoc seculo*, þis is to seyn, A clene Religion and vnfilid<sup>e</sup> as to god & to the fadir, þis is to visite the fadirles childerin and widowes in hir tribulacion, & to kepe<sup>2</sup> him selfe vnfilid<sup>e</sup> fro this worlde. and swiche a man shalle mete with a lioune, to whome he muste yeve helpe. this lioune is the lioune of the kynrede of Iude, *scil.* owr lorde Ihesu crist, þe whiche fizte a-yenst a libarde, *scil.* þe devil. And yf thou wolt helpe him a-yenst þe devil, dowlles he wolle be withe the, & neuer for-sake þe in al þi nedes; as the prophet seithe, *Cum ipso sum in tribulacione*, y am withe him in tribulacion; *Longitudine dierum Replebo eum*, Withe lenght of days I shalle fulfille him, *scil.* by lenght of lyfe. and thenne this lion wolle sette his clawis vpon the knyzt and the wyf, *scil.* owre blessid<sup>e</sup> lorde wolle sette in thi mynde purpos of penaunce to be don, and the whiche shaft destroye boþe the fleshe & þe synne, & brynge the to blysse, &c.

<sup>1</sup> it is, MS.

<sup>2</sup> leaf 194, back, col. 2.

## [ LXI. ]

## EUFEMIUS A RICHE EMPEROUR.

(THE LEGEND OF THE LIFE OF POPE GREGORY.)

**E**ufemius was a Riche Emperour in the citee of Rome; and he had a sone, & a dowter. And as the Emperoure Rode in a certeyne day by the foreste, he harde melodye of the harpe, & he leyde goode er' ther to. And at the last he callid to him a philosphir, & saide to him, "sey, þou goode mastr'e, what bymeenþe this melodie?" þenne the clerke aunswerid, and saide, "this menithe not elles, but that thou shalt make the Redy at home, and dispose thyne howse, for thou shalt dye & not live." Whenne the Emperoure harde þat, anon þere toke him an infirmite; & he makid þe lordes to be callid, and he saide to hem, "Dere frendes, I may not passe fro this infirmite, and þerefor I wolle make my testament in youre presence; and [God] wot, þat I feele þere is no perile to me, but that I have not marrijd my dowter." and þere for he chargid<sup>1</sup> his sone, vppon his blessyng, afor' alle þe lordes, þat he shulde mary his suste',—"and as longe as þou livist, have hir honorabeli, for al my mevable goodes I bequethe to hir." And whenne þis was saide, he turnid him to the walle, & passid<sup>2</sup> to god. And the sone governed the Empyre, and mucche he lovid & honorid his suster, in so much þat thei etyn euer of on messe, and eche day she satt in a chair' a-yenste him at mete, and laye with him in a chaumbre, but in diuerse beddes. hit happenid in a certeyne nyght, as this Emperour laye a bedde, þat þere come vpon him so gret a temptacion, that him thouzt bute yf that he had his desire withe his suster, he most dye. he Ros vppe, & yede to his susteris bedde, and saide tho to hir, "Awake, sister, for þer is come vpon me swiche a temptacion, þat but yf I lye be yowe, I am but dede." whenne the suster hard this, she saide, "A! der' broþer, takithe to mynde that wordis þat my fadir seyde to yow, how he c[h]argid yowe for my matrimony to be hadde; and yf thou do swiche a vilany to me, I am confusid for euermor." "Speke no swiche wordes," quod he, "but yif to me thin assent." And so of hir boþe assent he laye, & trespassid withe hir. And they continuid in this synne so longe,

<sup>1</sup> chargithe, MS.<sup>2</sup> leaf 193, col. 1.



til tyme that the suster satt a-yene him in a certen daye at mete, in swiche a colour, that the broþere marvaylid þere of, & saide, "A! suster, what may hit by-meene, that thi visage is so discolowrid?" thenne she avnswerid, and saide, that hit was no mervayle, siþe she was with childe by him. whenne he hard that, he was hiliche meid in herte, and saide with a grete voyse, "Allas! þat euer I was borne of my modir!" þenne whenne she harde that he sihed so, with a grete sorowe she saide to him, "A! broþer, be not hevvy, for we bethe not the furst that haþe offendid god; bute lete vs be abowte to besye vs now to make amendis, & to plesse god a-yene." þen saide he, "I know welle, that god is of Endles mercy; but how shulle we scape þe shame of þe worlde?" Thenne saide she, "her two myle hens ther dwellip a knyzt, callid Polemus, an olde man & a Riche, and is I-holde a wise man. late vs telle oure counsaill to him; & I truste that he wolle yeve vs goode counsaill, that we shulle Escape worldly shame." Thenne the Emperoure sent for the knyzt. Whenne he was come, he toke him to a prevy place, and saide to him, "A! sir, allas! may I saye, that euer I was borne, for I have I-done swiche a cryme withe my suster. telle me þere of, for þe pitee of god, how that I may ascape wordlye shame, for she is grete withe childe." Thenne the knyzt aunswerid, & saide, "god is of endles mercye; & do aftir my counsaill, and dowteles thow shalt ascape the shame of the worlde. þou shalt goo to the holy londe; & or thow goo, þow shalt make be callid to þe al the lordes and cheveteynis of the Empire, & a-for hem alle thow shalt bid me, vp peyne of lyfe, to kepe welle thi suster, by cause thow hast noon oþere eyr. And I shalle thenne vndir-take hir, & so hit shall not be knowen to no man that she is with childe." "þis is a goode counsaill," quod the Emperoure. and þere for he made to be sente aftir, bi letteris, alle his lordes; and alle thei come at his day I-sette. And thenne the Emperoure saide to hem,<sup>2</sup> "der frendes, I do yow to wete, that I wolle visite the holye londe; & þerefor I comaunde yow, þat ye be obedient to my suster in my absense; for ye witte<sup>3</sup> welle, that I have noon heir but hir. And þou, olde knyzt polemus by thi name, I charge the, in peyne of lyf, þat þou have the cur of

<sup>1</sup> leaf 193, col. 2.<sup>2</sup> him, MS.<sup>3</sup> withe, MS.

hir." when this was seide, he toke his leve, & yede his weye; and the knyzt brovte the sister of the Emperour home to his castill. And whenne his wyf hadde perceyvid him at a wyndowe, comyng withe so faire a ladye, she marvaylid, & saide to hir selfe, "What euer may this be? I have ofte tyme sene my lorde come home, [but] neuer erste withe swiche a ladye." She descendid, & yede to him, & worshipfullye salude him, and saide, "my worshipful air, what ladye is this that comithe her in youre felashipe?" "be stille," quod the knyzt, "for this is the suster of the Emperoure, an<sup>d</sup> she is yevin<sup>d</sup> to me in kepyngt, and<sup>d</sup> pere-for<sup>d</sup> a-noon ley down<sup>d</sup> thin honde vpon a booke, that thow shalt kepe prive alle that I shalle now seye vnto þe." Anoon she obeyde to hir lorde, and made a othe at his owne wille. And whenne this was done, the knyzt tolde hir how the lady was withe childe by the Emperoure, hir broþer,— "perefor<sup>d</sup> I charge [the], that thowe serve hir euere, in þin owne propre persone, and noon but thow." & whenne hir tyme was comen oute, she browte forthe a faire sone. And thenne the knyzt was gladd and Ioyfull; he come in to the chaumbre, & comfortid hir, & saide, "A! ladye, blessid be god! þow hast broute forthe a faire sone. I Rede now that we gete a preste to baptise him." "Nay," quod she, "I make awoue to god, that he that was bigete betwene<sup>1</sup> broþer & suster, shalle neuer be baptisid for me, ne with me." þenne saide the knyzt, "Dameselle, the grete synne that ye dude is I-now, þowhe the soule be not I-lost also." Thenne saide she, "Do as I shalle sey to the, or ellis I shalle neuer more dwelle withe the, and eke I shalle euere be thin Enmye." þenne saide the knyzt, "damisell, what so euer ye shaft seye, I shalle submitte me to youre wille." "Do gete me<sup>2</sup>," quod she, "a ler tonne, withe oute onye delaye." And he dude so; and he browte to hir swiche a tonne. in the mene tyme þe lady put to the childe in þe cradille, and sette at his hede a summe of golde, and a sum of siluer<sup>3</sup> at his feet; and thenne she toke tables, and wrote vpon hem thes wordes, "Al maner of goode men in god, be hit to yow knowen, that the child that lithe in his cradille was getyn by-twene broþere & suster, comyng of kynges blode, and he is not yitte baptisid, and pere fore,

<sup>1</sup> betwene, MS.<sup>2</sup> men, MS.<sup>3</sup> leaf 193, back, col. 1.

I pray yowe, þow I Expresse not to yow my name, that ye wolle wouchesaf, for the love of god, that he wer' baptisid, & Reuokið fro infelitate and mysbileve." And whenne this [was] writen, she ledde the tables vndir his<sup>1</sup> bosom, in the cradill, and she keuerde alle the cradill with purpur and bisse.<sup>2</sup> And whenne this was don, the knyzt come in to hir, Rynnyng with the tonne, & seide, "lo! lady, þis is Redy." Þenne she badde him, þat he shulde put þe childe with the cradel there in, and thenne to caste al in the see, vp peyne of dethe,—“þat I live not in sorow & desolacion.”<sup>3</sup> & thenne he toke the cradil, & putt it in to the tonne, and cast al in to the see, for plesaunce of the lady. Aftirward this lady lay in childbed, by space of an fourtenyte; and as she laye in the bedde, ther come a messenger from the holy londe. And the knyzt sperid of him ffor the Emperoure, and the messenger aunswerd, & saide, “Alas! Allas! bothe to yow & to me, for þe Emperoure, oure lord, is dede, & his body is broute to the Empeyr, to a certeyn castel.” whenne the knyzt harde thes wordes, he was not a litle mevid, & amarryd in mynde, and sor he wepte; & for he kutte ensundre alle his clothis, his wyf come ny, & whenne she sawe this syght, she sperid the cause of his lamentacion. “yis,” quod the knyght, “I wend to have had [of] my lord good vnnumberable, and nowe he is dede, and so I shalle live desolat in al the dayes of my lyfe.” Whe[n] his wyf hard this, she tare of alle the her of hir hede, & satte withe him vpon a donge-hille, til tyme that her sorow was sesid. and thenne saide his lady, with an opyn voyse, “sir, my lorde, what shuð we do withe [the] suster of the Emperoure, þat now lithe in childebed<sup>4</sup>? for yf she harde telle that<sup>5</sup> he wer' dede, she shulde have thenne to muche sorowe.” Þenne seide he, “dame, for delaynge of tyme may be hadde wickyð werke. late vs þefore washe oure visages for weping, & go we to hir chaumbre, that she be comfortid; and thenne we shulle se and knowe wheþer that hit be, to telle hir or ‘not.” So thei boþe come in to the chaumbre, and comfortid the lady. & whenne the Emperesse had biholden hir hevi cheris, & sawe signe off wepinge in hir visagis, she saide, “whi be ye so hevy

<sup>1</sup> hir, MS.    <sup>2</sup> blisse, MS.    <sup>3</sup> desoracione, MS.    <sup>4</sup> in childe *repeated* in MS.  
<sup>5</sup> yf, MS.    <sup>6</sup> leaf 193, back, col. 2.

this day for that ye wer' yistirday?" "hit is no mervayle," quod he; "þer is a man her' come fro the holy londe, & I shalle calle him to yowe, and he shall telle yow what kynne tidynges that he hathe browte." The messenger come into the chaumbre, and Reuerently made salutacion to the ladye, and knelið downe afor' hir; and thenne seyde she, "do tel me, good frende, some tythinges of the Emperoure." "a! lady," quod he, "he is dede, and his body is in a certeyn<sup>1</sup> castel, tyl tyme that he be buried by yow." and whenne the Emperesse harde þat worð, she felle downe to the Erþe, and the knyzt in an oþer syde, and his wyf in the thirde, & the messenger on the iiij. and þere was noon of hem all þat myght speke a worde, for sorow. at þe laste the knyzt spake, whenne he had longe leyne,<sup>2</sup> and saide, "Arise, goode lady, from thi hevines, for Swiche heuines & sorowe may sle the; do comfort thi selfe, and have in thi mynde, that al the Empir' is thin, and in thin honde, and in thi wille, thorow goode heritage. late vs Rise fro this place, and late vs go to the castel, wher' as the body is of the Emperoure, and late vs worshipfully burye him; and thenne thinkithe to live her' in this worlde as wel as ye may, and by good counsaill to gouerne your Empir', for elles hit wolle torne yow to grete harme and vnprofite." thenne, shortly to sey, they sesyd of wepyng, and hijd to the castel, wher' as was the dede bodye; and þere she Enterid in to the halle. And whenne she sawe the dede bodye lye in the ber, she cracchið hir yen & hir visage, till the blode shadde; & thoo she felle downe vpon the dede body, & kiste him in all places, from the crowne of the hede to the soole of the fete. whenne knyzt<sup>es</sup> sawe hir make swiche sorowe, they drowhe hir fro the ber, & ladde hir to chaumbr', & stillid hir sorowe in al that thei coude; and in the thirde day folowing thei Reuerently buried him. and the lady governed the Empire with counseill of wise men. In that tyme þere was a grete Duke, that neuer had wyf, and he was but yonge; & whenne he harde telle that the Emperour was dede, and that alle the Empire was by lyne of heritage in the hondis of the Emperesse, he thowte to him selfe, "that I wer' faire a-vauncid, yf that I myght gete that damiseH<sup>3</sup> vnto my wyf." A-noon he sent messagers to

<sup>1</sup> creteyne, MS.<sup>2</sup> eleyne, MS.<sup>3</sup> leaf 195, col. 1.

hir, for to wyte yf hit wer' plesing to hir to be his wyf; and the Emperesse sent worde a-yene to him, that she wolde not assent to him, ne to noon opere, as by weye of matrimonye, & that she swor'. whenne the Duke hadde this aunswer', he had grete indignacion; & ordeynid an oste, and yaf bataill so sor' ayenste hir, that he hadde gete al hir sitees, excepte on, withe a castelle, to whiche she fledde. And thenne the duke besegid long this castelle. And as thei wer' thus in segeing, the towne that was I-caste in to the see withe the childe, was driven withe flodes vp and downe, hidir & thidir, till it come to a certen citee. And the kyng of that citee was that same tyme in the citee; and happid that he walkid aftir myd-daye besyde the see; and as he lokid toward the water, he sawe the tonne; and he made shipmen to be callid, & he chargid hem, that thei shulde goo, and fecche to him þat tonne. Thenne said þei, "Sir, that wer' a veyne laboure, for hit is a woyde tonne, caste oute with sum men fro sum shippe." "What [of] that," quod the kyng, "thowhe hit be voyde, yit wolle I have hit." whenne thei harde that, þey enterid in to the see, & browte the toune to londe. They openid hit, and sawe ther in a faire childe in a cradille; and thenne the kyng and that wer' abowte merveilid hiliche, þerof; & the kyng saide, "this cradill is keuerid with purpore and bisse; hit may not be but þat he is comyn of grete blode." And anon he arerid vp the childe with his owne hondis, & there he fonde the litle tablis, that the moder hadde putte vnder his bosom; & he openid hem, and Radde, þat þe chylde was by-gete bitwene broþer & suster, & that it was not baptisid; & he Radde, that the modir praid him that shulde fynde him, to make him to be baptisid, for the love of god. & then he fonde at his hede a summe of golde, that he myzt be founde to scole withe, and a nopere sum of siluer at his fete, wher with he myght be norishid. whenne the kyng hadde Redde alle this, he was gladd, & made the childe to be baptisid<sup>1</sup>; & he yafe to him his owne name, scil. Freudricus; and he toke hit to one of his knyghtes to be norishid. And the knyghte Resseyuid the childe, & norishid him; and þe chylde grewe, & was welbelouid amonge alle men. And whenne he was of sufficient age, he was sette to

<sup>1</sup> baptimide, MS.

scole; and whenne he was of the age of x. yeer, he vsid iustes & turneamentes; <sup>1</sup>and euer he trowid that he was the sonne of the knyzt. and in a certen day, as he Iustid with a sone of the knyzt, he caste him downe of his horse myzttefully; and whenne the moder of þe knyzt sone harde that, She was hili heviēd, and saide to freudricus, <sup>2</sup>“Sey, boy, how dorst þow be so hardy to smyte downe so my sonne! we knowe the not, we not whens thow ert, but that thow wer founden in a tounē, in þe see.” Thenne whenne freudricus harde thes wordes, he was not a litle storid in spirit, and saide to hir, “Der modir, and am I not thi sone?” “I telle the certeynli,” quod she, “her is noon þat knowithe the, ne of what kynne thow come.” Þenne the yonge childe wepte soor, & yede to the kynge withē an hevie cheer, and told him alle how that she saide to him. And þen he saide, “my worshipfulle lorde, I trowid þat I hadde bene the sone of the knyzt, and now I see wel it is not so; and þere for, sir, I praye yowe, sithe I was norishid by yow, that ye wolle make me a knyzt, for in this Reme I shalle no lenger abide.” Thenne saide the kynge, “speke no swiche wordes; I have her a dowzter, the whiche is heyre of my kyngedome, and hir I wolle yeve the to wyfe, yf thowe wolte abyde withē me.” Þenne saide he, “god forbede, my lorde, that I do soo, For noon knowithe what I am, ne who is my fader, or who is my moder; and þerefor I pray yow hertely, that ye wolle avaunce me to knyztthode, for I wolle goo [to] the holy londe.” And when he hadde saide so, the kynge yede, & openid his cofir, wher the tables wer that he fonde, and the cradille; and he yaf hem to him, and saide, “sone, thow art lettered, loke, and rede thes letteres.” And whenne he hadde redde how he was getin bi twene the broþere & þe suster, he cride with an his voyse, and seide, “Allas! for nowe I see wel that I was goton and broute forthe a yene the wille of god, in ane Orible synne, boþe in the syt of god, of man, & of angel. A! goode lorde, helpe that I wer a knyzt, for I wolle now a-bowte the wordle, for the synne of my fadris.” The kynge made him knyzt; and thenne he hirid a shippe to passe the water towards the holy londe. And a grete wynde Ros vp, & browte the shippe to the havene of the citee wher as dwalte

<sup>1</sup> leaf 195, col. 2.<sup>2</sup> freudrico, MS.

his modr, but what citee or what kyngdom it was, he knew not. And whenne he was in the citee, his squier sozte an host, for swiche<sup>1</sup> a worthi knyzt to be eside ynne; and whenne a certeyn burgeys of the citee sawe him; seminge so dowty a knyght, he grauntid to him hostage. & whenne they hadde I-soupid, freudricus seyde to the burgeyse, "what citee is this, and who is lorde thereof?" thenne saide he, "This is the [citee] of the Emperoure, that yede oony to the holye londe, & pere he dide; and thenne become the Empire into the hondes of his sister, by line of heritage; and perefors per is a duke algates that wold have hir to wyfe, and she wolde not consente to him by no waye; & perefors he hathe conquerid al the Empire by his swerde, excepte this citee, withe The castell, in the whiche castell dwellithe the Emperesse." thenne spake the yonge knyzt to the burgeyse, & saide to him, "Deer sir, I pray the hertely to go in myn Eron, scil. to go to pe master of the castell, and saye to him, that yf he wolle yeve to me eny wages, I shalle fight for yowe al the hole yer." And whenne the burgeys had hard pes wordes, he was glad and Iocounde, & seide, "I am certein that he wolle be Right blithe, & glad of thi comynge." and he yede to that master of the castell, & saide, "sir, her is in this sitee a semly yonge knyzte, that was gested with me in myn house al this nyzt; and he wolle fyt for yow alle this yer, yf ye wolle yeve to him competente salarye." þenne seyde he, "Anoon brynge him to me, Fo[r] I wolde ful gladly þat we hadde many Swiche." The knyzt com to him; & pe stiwarde was pere of wel apayde, and saide to him, "sir, yf þou wolt fytte for þe Emperour & vs, & abyde with vs, I shalle go for þe to the lady, & sey þyne erande, that thowe shalte have þy wyll." Aftir this, he yede to the lady, & tolde hir of this knyzt. "bringe him hedir," quod she, "& late me see him; & yf he wolle fytte for vs, he shalle not fayle of good mede." þenne pe steward browte him afor hire. whenne the ladye perceyvid him, she caste hir yen marvelously vppon his persone, neþeles she hadde no knowleche that he was h[i]r sone; and she made covenant with him, that he shulde abide withe hir a yer, & fyt for hir, & for þe Right of the Empire, ayenste the duke. Anoon the knyzt be ganne to Reyse batail, & to

<sup>1</sup> leaf 195, back, col. 1.

Ride thorow the Empire; and whenne the duke hard that, he gaderid an hoste, and helde batail a-yenste him. But<sup>1</sup> the knyzt bare him dowtily in the bataill, and ouercome the duke; and or the yeeris Ende come oute, he wanne a-yene<sup>2</sup> alle the londes, and citees, & castelles, that were lost by the duke. And whenne the yer was endid, he saide to the Stiwarde, "sir, now is my tyme done, & pefore I wolde have my salari; for ye wote in what kynne state I fonde yowe, & how that I have labourid for yowe, & for the ryght of your Empire, and perfor yevithe to me that ye hyst me, and thenne I wolle forthe in to anoþer contree, and gete me a name." þenne saide the stiwarde to him a-yene, "thow hast deliuerid this Empire welle and stronglye fro oure Enmyes, and haste deservid goode mede; I wolle goo to the ladye, & se what she wolle seye þere to." he yede in to the chaumbr, & knelicd down, and salusid hir, and said, "worshipfull lady, her my wordes. ye knowe wel that ye hadt loste alle the Empir, the which this man hathe wonne a-yene, and now he askithe his mede; and þefore, lady, Rewardithe him wel, and not but yf he hathe deseruid hit weft." þenne saide the lady, "telle me what is þi counseil that I yeve him, & he shaft have hit." "lady," quod the stiwarde, "yf ye wolde do aftir my counseil, hit shulde turne vs alle to grete profyte & worshipe; for the man that þou woldest not take we alle have sufferid grete harme, and thow haddist loste alle thyne Empire; and þefore I wolde counsaile þe, that thow take to thyne husbonde the yonge knyzt, for he is semlye, & wel I-shape and þerto gentil, & stronge in bataille." þenne saide she, "& yf hit be youre counseil, I am Redy to fulfille hit." thenne this stiward was glad I-nowe, and yede oute to þe knyzt, and tolde him, that hit was plesynge to the lady to have him to husbonde; & shortly to sey, thei wer weddid to-gedr. & at hir fest wer alle lordes & ladijs of the Empir, and alle thei wer contente of this mariage, because that he so deliuerlye & worthely deliuerid hem fro hir thraldom. And aftir the makynge of this matrimonye, þey lovid to-geder mor thanne eny man canne seye. but the knyzt vsid<sup>3</sup> euery daye, whenne he shulde goo to mete, to entre in to a prive chaumbr, wher as he hadt leyde þe litle tablis þat wer withe him in

<sup>1</sup> that, MS.<sup>2</sup> leaf 195, back, col. 2.<sup>3</sup> vuside, MS.



the cradille; and thenne he wolde opynae hem, and rede the scripture of them, howe that he was begotin bitwene broþere & suster; and thenne he wolde falle to the grounde, and sor wepe; & thenne he wolde washe his face, & come in to the halle, and shew þer a good murye chere. And he was I-lovid of all peple, for that he bar him so welle in alle his werkes; and ther was noon Emperoure knowyn afore him, that euere governid the Empire so wel. Happing in a day, as he Rode on huntynge, that ther come a damisell of the palays to the lady the Emperesse, and saide to hir, "my lady, hast thou not Offend my lorde þe Emperour?" "No, for sothe," quod the lady, "for ther is nothinge vndir hevene that I lve so moche, and fore love I toke him, and made him my lorde; but I wolde wete whi that thou spekist soo?" "For sothe," quod she, "for every day afor mete, whenne the bordes er sette and made redye, The Emperoure gothe into swiche a chaumbr glad I-nowe, but when he comythe oute, al his visage is wepingly; and thenne he wasshithe hit, that the wepinge be not I-seene. And this I have ofte tyme I-seyne, but I note what is the cause." Thenne when the Emperesse had harde this, she enterid into that chaumber, and sowte a-bowte frome hole to hole, to loke what she myght fynde þere; and at the laste she fonde in an hole ij. tables; and she openid hem, and Radde the scripture that she hade wreten with hir owne hondes. And thenne she saide to hir selfe, "how shulde euer thes tablis come to my lorde, but yf that he wer my sone? Owte, allas! for synne, that euere I was I-bor, for I have weddid myn owne sone!" she felle downe to the grounde, zelling & crynge, that hit was sorow to her. knyghtes that wer in the halle harde hir voyse, and Ranne to hir, and askid hir what was the cause of hir criing. "A! deer and gentille knyghtes," quod she, "I am a lost womman but I see my lorde the sonner." A-noon thei sente to þe forest, and tolde hit to the Emperoure; & saide he most leve his playe, and come home, in all the hast that myte be. And so he dude; with a grete hevines he lefte his playe, & come home. he wente in to the chaumbr, & spirid of the ladye what was the cause of hir mornynge. thenne she saide, "I wolle þat alle that buþ hec'

<sup>1</sup> leaf 196, col. 1.

withe vs go from) vs or I telle it the, for hit is a prevy case that I have to seye to the." And thenne she seide, "sir, I have made a vowe to god, that I shall not passe this bedde, til tyme that thowe telle me in what contre that thowe were I-bore." þenne saide he, "Der lady, whi spekest thowe sweche wordes? nepeles, yf I shall sey the soþe, I note in what kyngdom) or contre that I was borne." Thenne saide she, "I have also made anoþer vowe, and for to wete or ever I<sup>1</sup> Ete mete, who was thi fader & thi moder?" Thenne aunswerid he, "This canne I telle, that whanne I was a fantekyn, I was fonde in a tounne, in a cradyl within<sup>2</sup> hit; & fro that tyme I have [bene] norisshid, noried, norturid, and tauzte in the same contre; and, lady, mor canne I not telle yow." whenne the Empreis hadde harde thes wordes, she drowe oute at hir bosome the tables that she fonde, & saide to him, "Sawe ye neuer thes tables, the whiche I put with the in thi cradil, withe myn owne hondes?" And whenne the Emperoure herde thes wordes, he felle downe on a swounne on oo syde, and the lady in a noþer; and bothe thei wepte sor, and Rente hir clothis for sorowe, and worde myzte nowþer of hem speke. And whenne the sorow was somewhat shaken) of, þenne saide she to the Emperour, "A! sone myne, allas! that euer I was borne, and woo worthe the oure that euer I was made in! Out, allas! for lo! my sone, & sone of my broþere, is nowe my husbonde. lo! in how many cheynis that þe devil hathe I-teyde me Inne!" And thenne saide he, "A! der modir, boþe modir & wyf; allas & wo be to me, wrecche, that so many wrecchidnessis beþe in me! lorde, that I ne hadde be dreint, whenne thow castist me in to the see! A! lorde god, what sorowe wer I worthi to have, that have weddid! lorde, yf my synnys wer weyde, bi the whiche I have servid thi wrethe; siben thow thi selfe [hast saide,] *Filius non portabit iniquitatem patris*, The sone shalle not ber the wickidnesse of the fadir. but I may not be Excusid, for my lyf is endid in wickidnesse. Allas! therfor, that euer I were<sup>3</sup> bred!" And thenne saide she, "Dere sone, sette thin hope in thi lorde god, for he wolle not for-sake the synner in nede. late vs be contrite, confessid, & communid; and afir that we have Reseyvid oure lorde, late god do his

<sup>1</sup> or every, MS.<sup>2</sup> leaf 196, col. 2.<sup>3</sup> ward, MS.

wille." The Emperoure sent aftir a prest, and they wer bothe shriven at him. And whenne thei wer bothe confessid, & contrite, þe modir saide to the body of Crist in thes wordes, "A! lorde god, þowe þat sufferidest passion for me in the cros, and that now liest vpon the patene of the chalis, in forme of brede, have mercy of my swete sone, husbonde, & cosyn, for thi grete mercy, that he may be clene of his synnys, and yelde to the a faire soule, withe a gladnesse, in to thi dwellynge place that is euer<sup>mor</sup> lastyng." Then saide the Emperoure, "A! goode lorde, that bovtiste me in the crosse, have mercy of my modir in þis nede, as þou Entredist in to the worlde for love of synnerys, and not for Rightwysmen, & for hem shadiest thi presious blode; and, gracious lorde, for-yeve al that euere she hathe trespassid vnto the, and take her sprite, and brynge hit to thin Endles Ioye. Amen!" And thenne, whenne alle this was seide, the body of Crist liyng vpon the awter, seyde<sup>1</sup> with an hihe voyse, "I made yowe of <sup>2</sup>noute; I have take youre contricion & confession; I for yeve yow fully your synnis; I Resseyve [yow] fro hens forwarde to my Ioye; and þis day & eueremore I shalle dwelle with yowe." And when thei harde thes wordes, thei fille downe to the grounde, and openid hir mouthis to Resceyve the body of Criste; and þere thei Resseyvid hit, and yelde hir soulis to god, and maried in at the yates of hevене.

## MORALITEE.

**D**Ere frendis, now takithe hede to me. This Emperoure is the fadir of hevене, whiche hathe only oo sone, and oo dou<sup>3</sup>ter<sup>3</sup> glorious, havyng angelis kynde and mankynde; but the broþere filid the suster, *scil.* the devil deceyvid the firste fadir Adam, & made him withe childe,—how so? for alle mankynd spronge of him. Þe sone yede oute of the Empir, whenne that lucifere felle downe from hevене, & he dide, whenne that he loste the lyf of euere lastyng blisse. the knyzt, that norissheð þe suster, was moyses, that hield the olde lawe, bi teching of the whiche lawe he norissheð the peple þat wer that tyme. And the ladye chyldid in keping of the knyzte, *scil.* browte forthe our kynde, in tyme of the olde lawe, a childe, *scil.* Crist, of the virgine marie, of the seed of dauid of the

<sup>1</sup> syde, MS.    <sup>2</sup> leaf 196, back, col. 1.    <sup>3</sup> is dou<sup>3</sup>ter, MS.

modir syde, and conseyyvid by the holy goste, and putte in the cradille, lappid with clothis. tablis wer I-putte in the cradil, *scil.* tresours of wisdom) & of connyng; and he was I-putte in the tonne of the godhede. the siluer & þe golde that wer in the cradil, was the power of the fadir, & wisdom) of the sone. he was I-caste into the see, *scil.* in to this worlde, wher he levid mor þanne þretty yer in poverte, like to the flood of the see, for [he] was cast in tribulacion. The knyzt, that toke him to be norissed, is the holye goste, the whiche descendid in likenesse of a dove; and Iohn baptiste baptisid hem with his owne hondes, & he yaf him to the knyzte, *scil.* to the godhede, to be norissed, whenne [he] saide, *Ecce! Agnus dei! lo! þe lambe of god!* *Qui post me venit, ante me factus est, cuius non sum dignus calciamenta solvere.* He that comithe aftir me, was I-made afor me, of whom I am not worthi to vnloos his shone. Aftirward the sone was I-made a knyzt, whenne <sup>1</sup>he biganne to preche at xxx<sup>ii</sup>. year. the sone of the knyzt accusid him to pilate, seinge, *Hic selucit populum dei, [et Filium Dei] se dicit, þes desceyvithe the peple, and clepithe him the sone of god.* And þerefor sone after he yede, and fawte a-yenste the duke, *scil.* þe devil, and he ouercome him, and wan) the Empir of hevene; and so he weddid his owne moder, *scil.* holye chirche, the whiche is oure gostlye moder. The Emperoure yede to him what tyme that Cryste prechid of the tree of hevene; and þerefor iewes and paynymis wolde have slayne him. And þerefor holye chirche, in maner of sorowing, syngithe in tyme of the passion, *Vexilla<sup>2</sup> regis prodeunt,* þe baners of the kyng shewithe oute. And she fonde the writen) tables, *scil.* his passion, clerly y-now made by the iiij. Euaungelistes; and ther for she sorowithe, that the Innocent shold be slayne with oute synne; as holye writte seithe, *Non Est inventus dolus in ore Eius, et ipse pro nobis mori deberet,* þere was I-founde no falshede or gyle in his mothe, that he shulde deye for vs. And þerefor Eche man) owithe to sorowe for his synns. The preat brake the body of Criste in twoo, *scil.* Crist, whenne he made [a feste] to his disciplis. þe lady felle downe as dede, whenne that Criste seyde, *Tristis est anima mea usque ad mortem; Pater, si possibile est, transeat<sup>3</sup> a me calix iste,*

<sup>1</sup> leaf 196, back, col. 2.<sup>2</sup> Vexilia, MS.<sup>3</sup> transiat, MS.

My soule is hevy or sorye vnto the dethe; fadir, yf it be possible, lat þis chalys go or passe fro me. And he saide opinlye to his disciples, *hoc Est corpus meum; hoc facite in meam commemoracionem*, This is to seye, this is my body; this doþe into my mynde. And so eche of vs owithe to do, to ete and to Receyve the body of Crist, in swiche clene lyfe, that we mowe entre into þe tabernacles euerlastyng. Amen!

## [ LXII. ]

## SOLEMIUS A WYSE EMPERORE.

(HOW A GUARDIAN RECOVERED HIS WARD WHO HAD BEEN LOST.)

**P**olemius was a wise Emperoure Reignyng in the sitee of Rome, þe wiche weddid to wyve þe dowter of the kyng of tunyke; & þe womman was fair, & gentill in shape; and she conseyuid & bare a faire sone. And whenne lordes harde her of, þey come Echon astir opere to the Emperoure, and askid of him the childe to norishe. And thenne the Emperoure seide to hem, "to-morow shaft be [a] turnament, and who so of yow wynnipe þere þe victory, he shalle have my sone in his gouernayle, vndir this conducion, þat if he gouerne<sup>1</sup> wele my sone, I shall highly avauce him, and if he do not, he shalbe shamelly shent." "sir," quod thei, "this liketh wele to vs." So the thridde day aft were in the

<sup>1</sup> leaf 197, col. 1.

[Second Version. Addit. MS. 9066, leaf 45, back.]

## [ XXXII. ]

**P**olemyus<sup>1</sup> in the citee of Rome reigned, a full wise man, that toke to wyf the kynges doughtir of Trunce, that was a faire woman; the whiche<sup>2</sup> conseyyed, and had a faire sone. ¶ That herof the wise men, and went to the Emperour, and<sup>3</sup> eche by hem self asked the child to norissh. ¶ he said, "to-morow shaft be a turnement, and ye shaft aft be there; and who so dothe best amonge<sup>4</sup> you shaft<sup>5</sup> have the victorie, and<sup>6</sup> shaft have my sone to norissh, vndir this forme, That [if<sup>7</sup>] he norissh wele my sone, and he<sup>8</sup> shaft be promoted to grete dignyte, or els I shaft condempne hym to the most foule dethe." ¶ "O! sir," said the knyghtes, "this liketh vs wele." and on the morow thei were aft gadred in<sup>9</sup>

<sup>1</sup> Remulus.    <sup>2</sup> Om.    <sup>3</sup> Om.    <sup>4</sup> of.    <sup>5</sup> and shalle.    <sup>6</sup> he.<sup>7</sup> Supplied from C.    <sup>8</sup> and he, MS.    <sup>9</sup> to.

turnement, & pleid; & among all othir ther' was a noble knyght, and a hardy, namyd Iosias, and he gate the victory. & perfore he toke the child, & bare him with him, & sent messangers home afore to his castell, for to make all clene, both ynward and outeward, and also a bed in myddis of þe place, for the child. & he ordeined also vij. craftis abowte it y-peynt, in the entent þat the childe myȝte, what tyme that he sholde be wakyd, beholde the craftis, and the Riall payntynges yn hem, and haue delectacion in hem. Now beside þe bed of the childe was a well, and ouer the well was a wyndowe, by the which light come yn; and a man was assigned to kepe the key of the dor of that house. But it happyd in a tyme, þat þe lady lefte þe dor, of negligence; and whan þe dore was y-lefte opyn, ther come a beer, and entryd in to þe well, and bathid hym in it, þorȝ whom all the water was infecte with venym, and then he ȝede his way. Anoon after come the lord and the lady, and dronke of the water, and after hem come all hir' meyne, and dronke of the same, for grete hete of the ȝere; and as many as dronke þer of were

[*Second Version. Addit. MS. 9066.*]

the turnement, and plaied. and there was one<sup>1</sup> worthy knyght amonge hem, that had the victorie, whos name was Iosias. anon<sup>2</sup> he toke the child, and ledde it with hym; and sent messangers before hym<sup>3</sup> to his castell, and did make all clene with in and with out, and for to array the bedde of the childe, in the myddes. he<sup>4</sup> did paynte the<sup>5</sup> vij. artes aboute the bed, so that whan the child 'was waked from<sup>6</sup> slepe, he myght se the vij. artes, and have delite in hem. ¶ This knyght than<sup>7</sup> had a vertuous welle beside 'his bedde,<sup>8</sup> in the whiche welle the child was wont to be bathed. ¶ Aboute this welle alone<sup>9</sup> was a wyndow, by the whiche the sonne shone in; and one was assigned to kepe the keye of the welle, and that was the knyghtes wyf. ¶ It happed ones, that the lady lefte the dore open, and a Bere wente in,<sup>10</sup> and bathed hym<sup>11</sup> in the welle, of whos bathyng<sup>12</sup> all the watir was enfecte with venyme. whan the Bere had done, he wente his way; and sone aftir come the lord and the lady, and dronken bothe of the watir,<sup>13</sup> and went out. and<sup>14</sup> aftir hem tasted of the watir all the meyne, for the weddir was hote; wherfore alle that dronken of the watir were made lepers, as wele

<sup>1</sup> a.    <sup>2</sup> And anone.    <sup>3</sup> Om.    <sup>4</sup> And he.    <sup>5</sup> Om.    <sup>6</sup> were wakenyd fro.

<sup>7</sup> Om.    <sup>8</sup> the bedde of the childe.    <sup>9</sup> there.

<sup>10</sup> Ther was a bere that saw the dore opyne, and went hym in.    <sup>11</sup> Om.

<sup>12</sup> leaf 46.

<sup>13</sup> welle.

<sup>14</sup> Om.

y-maad lepremen, scil. both the lord and þe lady, and all that othir meyne. And sone aftir ther come in at the wyndowe a gret Egle, and tooke the child oute of his bed, and fly his way. And whan the knyzt hadde perceyvyd that, he bitterly wepte, and saide, "Allas! that euer I was borne, for nowe I am but ded, with my wife and all my meyne!" And as he was in such care and sorowe, þer com to him a lech, and saide, "Do aftir my conseil, and þou shalt be hola. Thow most be latyn blode, with thi wife, and all thyne meyne; and after thowe most be bathid; and thenne I shaft leye a medecyn to the; and thenne, whan þou art hole, þou shalt go by downys and by dalys, with all thy meyne, for to seke þe childe, for it may not be but þat þe Egle hath late him fall in some place." And the knyzt wrozte in all thes thinges, right as the leche told him; and when he vsyd his medecyn, after that þei wer' latyn blode, he was, with all his meyne, clensyd of the lepre. And then he roode on his palfray, and tooke iii. sqwyerys with him, and souzte þe childe; and at þe last they founde þe childe in a valey. And thenne the knyzt was so mury in herte, that þer cowth no man

[*Second Version. Addit. MS. 9066.*]

the lord as the lady, and all other. never the lesse the lepre appered not anon. ¶ But sone aftir entred a grete Egle by the wyndow, and<sup>1</sup> toke away his child out of his bedde, and bare it away with hym. and whan the knyght perseived this, he wepte bitterly, and said, "Allas! allas! whi was I born? I am the sone of dethe, and a lepre, and my wyf also, and all my meyne!" and whan he was thus in this<sup>2</sup> grete hevynesse and desolacion, there come to hym a leche, and said, "¶ Do<sup>3</sup> aftir my counsaile, and after thou shalt not for-thynk the dede. first thou shalt be lette blood, with thi wyf, and all thi meyne, and be bathed; and than shaft I laye to medecynes.<sup>4</sup> and afterward, whan thou art hole,<sup>5</sup> thou shalt go by hilles and dales, with all thi meyne, for to seke the child; for it may not be but that the<sup>6</sup> Egle hath lette the child in some place falle from hym." ¶ The knyght wrought in all thyng by the counsaile of the leche<sup>7</sup>; and whan he had take medecyne after<sup>8</sup> bledyng, he was made clene of all his lepre, and his wyf, and all his meyne. ¶ Than he went vpon his stede, with iij. squyers, for to seke the child, and in a valeye<sup>9</sup> he found the child hole and sounde; the whiche was more glad of the fyndyng þan hert may

<sup>1</sup> An l an egle.

<sup>2</sup> his.

<sup>3</sup> "A! do.

<sup>4</sup> other medecynes.

<sup>5</sup> Om.

<sup>6</sup> Om.

<sup>7</sup> Om.

<sup>8</sup> after his.

<sup>9</sup> vale.

telle it, and in his gret ioy he maade a grete fest, and <sup>1</sup>so he brouȝt the childe to the Emperour, his fadir. And whenne þe Emperour sawe his childe in good helthe, and in goode state, he commendid hyely the knyȝt, and avauncyd him to hye dignite, and a faire lyfe he endyd.

## MORALITE.

**D**eere frendis, þis Emperour is the Fadir of Hevene. The childe is our lord ihesu crist, whom manye desirith for to norish, whenne that they Receyvid hir comunyng; but he that pleyth best, *scil.* doith most penaunce, or best ouercomith þe devill, he shafl haue the childe ihesu in his hous, *scil.* in his herte. the knyȝt, that tooke þe childe, is a goode cristyn man, that wele blessingly hath fast all the quadragesme. And þerfor do as dude þe knyȝt, *scil.* send afore the messagers, *scil.* merytory werkys, to þe castell of thyne hert, and it [shalle] be clansid fro all spottys of synne; and so the child ihesu shafl lygge in the myddys of thyne harte. The wefl is mercy, the which owith euer to be beside ihesu, for he that is withoute mercy and charite, he may not noriss ihesu. But then ofte tyme þe wife, *scil.* þe flessch, berith the key of charite,

<sup>1</sup> leaf 197, col. 2.

[*Second Version. Addit. MS. 9066.*]

thynk, and for grete<sup>1</sup> ioye he made a grete fest, and so he ledde the child to the Emperour. ¶ whan the Emperour saw the child, he was right glad, and promoted the knyght to grete thynges; and so<sup>2</sup> ended his lyf in pease.

¶ **Declaracio.** This Emperour, frendes, is the Fadir of heven. the child is our lord ihesu crist, the whiche many desire for to noriss, and namly in Esterne tyme, whan thei have receyved contricion. Neverthelesse he that beres hym in the turnement, that is, he that dothe best penaunce, and over-cometh the devell, shafl have the child ihesu to noriss. ¶ The knyght, that receyved the child, is a good cristen man, that wele and holely hath fasted all lenton. therfor do thou as the knyght did; send for messangers, tho be meritorie werkes, vnto the castell of thyn hert, that it be clensed of all spottes of synne; and so the child ihesu shafl lye in the myddes of thyn hert. ¶ The welle is mercy, that oweth to be beside<sup>3</sup> the child ihesu; for he that is with oute mercy and charitee, shafl not noriss the child ihesu. ¶ But ofte sithe the

<sup>1</sup> Om.

<sup>2</sup> Om.

<sup>3</sup> leaf 46, back.



and levith the door opyn, by þe which a ber' entryth,<sup>1</sup> *scil.* þe devih, and puttith venym of synne in the well of mercy; and þefore the wife, *scil.* the flesche or Resen, and all membris that mynystrys to the venym of synne, ben infecte. The wyndowe at þe which enterith lighte, is the grace of the holy gost, by þe which a man levith, and is confortyd; and by this wyndowe enterith an Egle, *scil.* the power of god, which berith away ihesu fro thyn hart. And, sir, if it be come to this poynt, þou hast gret cause to sorowe, as dude þe knyzte. But what shalt þou do þefore? Certenly send aftir a sotih leche, *scil.* a discrete confessour, þe which shaft give to þe good conseih, that þou and thyne meyne be latyn blood, *scil.* þat þou leeve all thy synne, by the vayne of the tunge, bifor þi confessour; and þenne that þou be bathid by teeris of compunccion and contriccion; and þenne þou myzte receyve medicyn of satisfaccion; and thenne þou shalt be clansyd fro all synful lepr'; and then leepe vpon the palfray of goode life, with iij. sqwyers, *scil.* fastyng, prayng, and almysede. And if þou do thus, with oute dowte þou

<sup>1</sup> entryde, MS.

[*Second Version. Addit. MS. 9066.*]

wyf, that is, the flessih, that bereth the keye of chastite, leveth<sup>1</sup> the dore open, by the whiche ofte sithe the Bere entrethe, that is, the deveh, and puttithe venyme in the welle of mercy; and therefore the husbond and the wyf, that is, the flessih, and reson, and all the membres, that tasten of that venyme of synne, are enfecte, and made lepra. ¶ And the wyndow, by the whiche the light entred, is the grace of the holy gost, by the whiche a man liveth gostly, and is comforted. ¶ By this wyndow entred an Egle, that is, the myght of god, that taketh away the child ihesu out of thyn hert; and so hathe man grete herte and matir of sorowyng. what is than for to do? ¶ For sothe for to send aftir a sotih leche, that is, a discrete confessour, that shaft yeve the counsaile for to blede, and all thy meyne, that is, that thou put out alle thi synne by the vayne of thi tonge before thi confessour; and than shalt thou be bathed by teres of confession, compunccion, and contriccion; and after that thou shalt have a litih medecyne of satisfaccion, and so thou shalt be made hole fro all spices of the lepre of synne. ¶ Than assend vp on the stede of good lyf, with iij. Squyers, that is, fastyng, prayng, and almesse-dede; and yf thou do thus, with outen doute

<sup>1</sup> that levethe, MS.

shalt <sup>1</sup>fynde the childe ihesu in the valey, *scil.* in mankynde, and not in an hille, *scil.* in pryde; and thenne þou may noriss<sup>h</sup> þe childe in a dewe maner; for norissing<sup>g</sup> of whom the Fadir of hevene shall avauce the in his kyngdom<sup>e</sup> euerlastyng<sup>g</sup>. *Ad quod perducatur omnia bona concedens!* Amen.

## [ LXIII. ]

## THEOBALDUS THE EMPEROUR.

(HOW A KNIGHT WHO HAD MURDERED AN EARL FOR HIS MONEY WAS PUNISHED.)

**T**heobaldus regnyd<sup>t</sup> Emperour<sup>t</sup> in þe cite of Rome; and he ordenyd for a lawe, that no man, in payne of det<sup>h</sup>, sholde wedde ony woman<sup>e</sup> for hire fairnesse, but for hire Richesse; and also, if that the woman<sup>e</sup> were Rich<sup>e</sup>, and he poor<sup>t</sup>, he ordenyd þat þe woman<sup>e</sup> shuld<sup>t</sup> not take hym, but if he wer<sup>t</sup> as rich<sup>e</sup> as she. So þer was in þe Empire a gentill knyzt, but he was poor<sup>t</sup>, and he hadde no wife; and þerfore he sought abowte fro kyngdom<sup>e</sup> to kyngdom<sup>e</sup> to gete him a wife. At the last he mette with a faire semely lady, and she was riche<sup>2</sup> in possession. And þe knyzt come to hire, and saide, "Dame, is it thi witt to haue me to thyn husbond<sup>t</sup>?" Thenne

<sup>1</sup> leaf 197, back, col. 1.<sup>2</sup> riche riche, MS.

## [Second Version. Addit. MS. 9066.]

thou shalt wele mow noriss<sup>h</sup> the swete child<sup>e</sup> Ihesu, for the which norissyng the Fadir of heven<sup>e</sup> shall yeve the ever-lastyng<sup>e</sup> kyngdome of heven<sup>e</sup>. to the whiche bryng vs that child<sup>e</sup> Ihesus! amen.

## [ XXXVI. leaf 50. ]

**T**heobaldus in the Citee of Rome Reigned<sup>t</sup>, that ordeyned a lawe, that no man, on payn<sup>e</sup> of dethe, shuld<sup>t</sup> wedde a wyf for any fairenesse or gentilenesse, but alone<sup>1</sup> for richesse; and yf any<sup>2</sup> man were poore, and the woman riche, the woman shuld<sup>t</sup> not take hym, but<sup>3</sup> he were as riche as she. ¶ There was that tyme a gentile knyght; but he was poore, and had<sup>t</sup> no wyf. he went by dyuerse reames<sup>4</sup> and castels, for to fynd<sup>t</sup> a wyf; atte<sup>5</sup> last he found<sup>t</sup> a faire lady and a riche, that had<sup>t</sup> right many richesse. ¶ The knyght said to her, "O! my dere lady, is it nought<sup>6</sup> pleasyng to you to take me to be<sup>7</sup> your husbond<sup>t</sup>, or nought<sup>8</sup>?" She said, "thou

<sup>1</sup> alle only.<sup>2</sup> tha.<sup>3</sup> but if.<sup>4</sup> regnes.<sup>5</sup> and at the.<sup>6</sup> oght.<sup>7</sup> Om.<sup>8</sup> none.

she answerid, and saide, "Deer' frend, þou knowist þe lawe, þat no man shuld take a woman, ne no woman a man, but if that thei wer' lyke bothe in possession; and þerfore goith, and getith you as moche goode as I haue, and ye shaft haue me to *your* wife all redy." Whenne he had hurde this answer, he zede fro hire with hevy cheere, and hadde grete care by what way þat he myzt geete þat goode, to be abill to wed hure. And at the last he hurde telle, þat þer was a rich Erle in þat same contre, þe which was blynde all þe tyme of his life; and whenne þe knyzt hurd of him, he þozte & ymagenyd, how that he myght best haue him slayne; and þerfore he zede to his casteH. but ech day there were certeyne men armyd, fro morowe to eve to kepe þis Erle; and on the nyzt þer was a certayne hund, that vsid to berke euere, when ony enmy was nye, and þat so cruelly, þat noon dorst for him come nye the bed of þe Erle; for he wolde wake the Erle, and with his berkinge make him to knowe þe comyng' of his enmeys. And thenne þe knyzt saide to him selfe, "In the day y may not sle þe Erle, for his armyd men, neithir in the nyzt, for þe hond; and þerfor' the best þat is for me, is for to kill the hond, and þenne I shaft haue my purpose." So it

[*Second Version. Addit. MS. 9066.*]

knowest the lawe. The law<sup>1</sup> is this<sup>2</sup> ordeyned, that a man shaft not take a woman, ne a<sup>3</sup> woman a man, but yf thei haue bothe<sup>4</sup> goodes like mekeH.<sup>5</sup> Go therfore, and gete the as many goodes as I haue, and than thou shalt haue me to wyf." he herd this, and went away hevy, and enterly thought how and by what way he might gete good. ¶ Atte<sup>6</sup> last he herd telle, that<sup>7</sup> there was a duk' in ferre countrees, that was blynd' fro his birthe, that<sup>8</sup> was right riche. whan he herd this, he went to his casteH, and thought with in hym self' how he myght sle the duk'; but on the day men were all way<sup>9</sup> redy for<sup>10</sup> to kepe the duk', and on the nyght he had a liteH hounde, þat all way barked whan he herd any noise, in so mekeH þat<sup>11</sup> no man myght come to the dukes bedde, but that the duk' shuld be wakened<sup>12</sup> by the berkyng of the dogge, and so be<sup>13</sup> warned of his Enemyes. ¶ whan the knyght sawe this, he said with in hym self, "on a<sup>14</sup> day I may not sle hym, for armed men; there is none other help to me but sle<sup>15</sup> the hound, and þan I hope to fulfille my purpose." ¶ It happed on a nyght, the<sup>16</sup> knyght entred

<sup>1</sup> Om.    <sup>3</sup> thus.    <sup>3</sup> Om.    <sup>4</sup> Om.    <sup>5</sup> myche.    <sup>6</sup> At the.    <sup>7</sup> Om.  
<sup>8</sup> and.    <sup>9</sup> Om.    <sup>10</sup> Om.    <sup>11</sup> myche that ther.    <sup>12</sup> warned.  
<sup>13</sup> he, MS.    <sup>14</sup> the.    <sup>15</sup> to sle.    <sup>16</sup> that the.

happid in a certayne nyzt, þat þe knyzt enteryd in to þe chambir preuely of the Erle; and whenne he hurde þe hond bygynne to berke, he shot an arowe in to his bely, and slowe him; and þe erle trowid, when he hurde no moor berking, þat aȝ was in goode pes, and slepte aȝen. And when þe knyzt sawe þat, he drowe out his swerde, and slowe þe Erle, and tooke aȝ the goodys away with him; and went to þe lady, and saide to hir, "nowe, lady, I dar' say þat our goodys ben even, þat þou may not excuse þe, but þat þou may take me to husbond." Thenne saide she, "sir, or þou wedde me, I wold aske oo thing of þe. thow shalt go to þe sepulcre of such a dede man, and þou shalt ligge down beside<sup>1</sup> it, to herken what þou shalt here, and þenne telle me what þou hast herde." "This shaft I do," quod he. He armyd hym, and went to þe sepulcre, and lay þer aȝ nyzt; and abowte mydnyzt he hurd a voys passe ther away, seiying, "A! erle, what askist þou of me for to do!" "A! rightwys Iuge," quod the dede, "socour me, for I aske not ellys of þe but

<sup>1</sup> leaf 197, back, col. 2.

[*Second Version. Addit. MS. 9066.*]

the Chambre of the duk' prively, and 'anon' the dogge began to barke.<sup>1</sup> 'the knyght shotte an arow, and 'slowe the hound. the duk' herd not the dogge barke, and wende aȝ thing had ben in pease, and slept. The knyght toke his swerd<sup>2</sup> and slow<sup>4</sup> the duk' slepyng, and aȝ his goodes he toke away with hym; and went to the lady, and said, ¶ O! my dere lady, now are oure goodes even; now is there none excusacion on thi side, but thou shalt take me to thyn' husbond." ¶ She said, "telle me,<sup>5</sup> how in so shorte tyme thou hast gotten<sup>6</sup> so many goodes?" he said, "I have slayn a duk', and 'have taken<sup>7</sup> away his<sup>8</sup> goodes." She said, "yt oo thyng I wille aske of the, before<sup>9</sup> or 'that ye<sup>10</sup> wedde me. Go one<sup>11</sup> nyght to the grave of the dede<sup>12</sup>; and þou shalt lye beside the grave, and what thou shalt here there, thou shalt truly telle me."<sup>13</sup> The knyght said, "I shaft do that thou desirest." ¶ The knyght armed hym, and went to the tombe of the dede man, and there he was aȝ nyght. and at mydnyght there come a voice, and said, ¶ O! thou duk', that here lieth,<sup>14</sup> what askest thou of me, that I may graunt the?" he said, "rightful' domesman Crist, graunte me my peticion. I aske of the no thyng but vengeance for<sup>15</sup> my

<sup>1</sup> the dogge berked not.      <sup>2</sup> leaf 50, back.      <sup>3</sup> Om.      <sup>4</sup> he slew.  
<sup>5</sup> me that.      <sup>6</sup> gete.      <sup>7</sup> take.      <sup>8</sup> alle his.      <sup>9</sup> Om.      <sup>10</sup> thou.  
<sup>11</sup> ones to.      <sup>12</sup> dede man.      <sup>13</sup> Om.      <sup>14</sup> lyst.      <sup>15</sup> of.

veniaunce for my bloode, for falsely I am slayne for my gode." Thenne saide þe Iuge, "in þis day xxx<sup>u</sup>. ȝere þou shalt fynde veniaunce for þat deede." And whan þe knyȝt had hurde þis, he was hevy, and went to þe lady, and tolde hire what he hadde hurde. And whenne þe lady hurde that, she saide, "the tyme of xxx<sup>u</sup>. ȝere," quop she, "holdith a gret space." And so she grauntyd him, and he weddid hure, and levid to-geder all þis tyme in gret ioy and solas. And when þe tyme of xxx<sup>u</sup>. ȝere was come out, the knyȝt maade a castell withoute comparison in strenght; and in þe doore of it he sette thes vers :

¶ *Bum fero langorem, bole religionis amorem ;  
Expers langoris, non sum memor huius amoris.  
Hec ! cum languebat lupus, agnus esse volebat,  
Postquam conualuit, talis ut ante fuit.*

The exposition of these vers is this, While I suffre and am in sekenesse, I wold lede þe life of religion, and of goode Rule, but while I was withoute such thraldom and sekenesse, not loviȝ I such life; and so it farith by me as it doith by a wolfe, for whenne she is syke, she wold haue ben a lambe, But when she is Recoueryȝ, she

[*Second Version. Addit. MS. 9066.*]

blood, that I am vnrightfully slayn for my richesse." ¶ The voice said, "this day xxx. wyntir thou shalt fynde vengeance." whan the knyght herd this, he was right sory; and went to the lady, and shewed to her<sup>1</sup> all that he hade herd. ¶ The lady, whan she had<sup>2</sup> herd this, she thought with in her self, that the tyme of xxx. wyntir was a good longe space, and assented to have<sup>3</sup> the knyght to her husbond; and alle the tyme of xxx. wynter thei lived with Ioye and gladnesse, and grete myrthe.<sup>4</sup> ¶ Whan the tyme of xxx. wyntir come nere, The knyght made a stronge castell, and on the dore he wrote<sup>5</sup> openly these wordes<sup>6</sup> that folowen.

¶ *Cum fero langorem, fero religionis amorem ;  
Expers<sup>7</sup> langoris, non sum memor huius amoris.  
Hec ! cum languebat lupus, agnus ut esse volebat ;  
Sed cum conualuit, qualis ut ante fuit.*

¶ wise men, whan thei had<sup>8</sup> red these verses, thei mervailed, and many saiden, "we pray the, that thou wylte expowne<sup>9</sup> to vs the cause of this scripture." he said, "poore I was, and sorow I had for my poverte, and therefore I had me in all thynges as a Religious

<sup>1</sup> Om.    <sup>2</sup> Om.    <sup>3</sup> ta:e.    <sup>4</sup> Om.    <sup>5</sup> was wryte.    <sup>6</sup> verses.  
<sup>7</sup> Ex pars MS.    <sup>8</sup> Om.    <sup>9</sup> expownde.

is a shrewe as she was before. And whan lordys come forth by, and radde theise versis, they hadde gret mervaile, and praide him that he wolde declare and expone tho versys to hem. And thenne he saide, "I was sometye poor, and thenne sykenesse tooke me, pat for my pouerte and syknesse I was lowe and simpill, as a religious man; and then aftirward, whan that y was Rekeueryd fro my infirmite of pouerte, the mynde of god passith fro me. And also, when y was in my pouerte, I shewid me to my wife lyke a lambe, in tyme of my wowing, and I lovid hire so moch, that I slowe an Erle for his goode, that y myzt wedde hire; and whan I hadde slayne him, y hurde a voys sey, that his bloode shulde be vengyd pat day xxx<sup>ii</sup>. 3ere. And I tolde this to my wife, and zit not withstanding she tooke me to husbond; and so we haue levid euer hidertoward with Ioy and prosperite. And nowe this day viij. days shaft<sup>1</sup> be pe ende of xxx<sup>ii</sup>. 3ere; and perfore I pray you, be with me pat day at meete, and we shull preve whethir pe voys saide soth or no." And thei grauntyd it to him. So when pe day come, ther was ordenyd a grete fest, and grete multitude of peple was ther; and whan they were sittinge at mete, and servid with greet diuersite of daynteys, ther come in at the wyndowe a brid, colourid

<sup>1</sup> shallle shallle, MS.

[Second Version. Addit. MS. 9066.]

man in symplesse; and afterward, whan I was<sup>1</sup> wex hole of the sikenesse of poverte, the mynde of god went from me, and for sorow of poverte I shewed me<sup>2</sup> a meke lambe to my wyf, whan<sup>3</sup> I wedded her, and was with in a cruell wolf. and yit I loved her so mekeh<sup>4</sup> for richesse, that I slow the duk<sup>5</sup> traitoursly. whan this was done, fro the grave<sup>6</sup> aboute I herd a voice, that said, "at xxx. wyntirs ende the blood of hym that is slayn shall be venged." and I told my wyf what the voice said. ¶ Notwithstandyng this, she toke me to her husbond, and bothe we ladd our lyf with ioye. but the xvij. day aftir this tyme<sup>7</sup> shaft ende the tyme of xxx. wyntir. ¶ Therefore I pray you all, that ye<sup>8</sup> be with me in my fest." thei said, "We graunte; and than the voice we shull preve, that spake to the<sup>9</sup> from aboute." ¶ The day of the fest is comen, and<sup>10</sup> a grete multitude is gadred<sup>11</sup> of peple. whan thei were sette, and served<sup>12</sup> atte borde with dyverse mynstralcies<sup>13</sup> of musik, and

<sup>1</sup> Om.    <sup>2</sup> to me, MS.    <sup>3</sup> leaf 51.    <sup>4</sup> mych.    <sup>5</sup> at the grave fro.  
<sup>6</sup> day.    <sup>7</sup> to.    <sup>8</sup> me, MS.    <sup>9</sup> Om.    <sup>10</sup> Om.    <sup>11</sup> Om.    <sup>12</sup> mynstralles.

with diuerse colours, and he bigan in a merveilous maner swetly to sing. And the knyzt him selfe herkenyd wele to, and saide, "I trowe þat þe song of this brid̄ be a pronosticacion and a bitokeni[n]g<sup>r</sup> of yvel." And þerfore he tooke a bowe and an arowe, and slowe þe bryd̄; and thenne anon the Erth̄ openyd, and the castell, with the lord and þe lady, and all þat er therin, sonke don. And nowe þer is a passyng depe water, and no thing may abyde in it, but that it goith to the grounde.

## MORALITE.

**D**eere frendis, this Emperour is crist; þe which made þis lawe, that noon shuld wedde a woman but, &c. This is to mene, þat crist woll not þat we were weddid to noon but to him, and to his richesse, neythir þe woman, *scil.* his godhede, tooke noon but þat is rich in vertuys, and goode werkys. The knyzt, that went aboute fro contreys & castelles to seche him a rich wyfe, is eche wordly man, that goith aboute in þe wordle, in diuerse placys, to seche profetys, and at þe laste he fyndith a wife, *scil.* the fless̄h, norisshid̄ in richesse of deynteys; and thenne he covetith for to wed hire,

<sup>1</sup> leaf 198, col. 1.

## [Second Version. Addit. MS. 9066.]

sondry messes of metes, a brid̄ coloured with dyverse coloures come in atte<sup>1</sup> wyndow, and began to syng swetely and merveillously. ¶ The knyght, that was lord of the fest and of the Castell, diligently listened, and<sup>2</sup> said, "I trowe that this bridde betokeneth<sup>3</sup> some evell to me." ¶ he toke a bowe and an arow, and before hem all he slow the brid̄; and anon the erthe opened, and swolowed in the castell, with the knyght and the ladie, and with<sup>4</sup> all that were ther in.<sup>5</sup> In the whiche place is a full depe watir, in the whiche may no thyng dwelle ne<sup>6</sup> abide, but it falle to the grounde.

[Declaracio.] worshipfull frendes, this Emperour is our lord Jesu crist, that made this law, that no man shuld wedde a woman, but yf he<sup>7</sup> hade as moche as she,<sup>7</sup> that is to sey, godd wille, and biddes that we be not wedded to a woman, but to hym alone, for he is habundaunt in richesse, and for he is kyng of kynges, and lord of lordes; ne that woman, that is, the godhede, take none but yf he be habundaunt in richesse, that is, in good werkes and vertues. and the knyght that went by kyngdomes and Castels, for to seke a wyf in richesse, ¶ Forsothe it is every worldly man, that gothe aboute the world by dyuerse places, to be norisshed in delites of

<sup>1</sup> at the.    <sup>2</sup> Om.    <sup>3</sup> bytokene.    <sup>4</sup> Om.    <sup>5</sup> with in. .  
<sup>6</sup> nor.    <sup>7</sup> she, he, MS.

*scil.* to abide stih with þe de'cioustea. But þe wife, *scil.* flesh, wold not assent, til tyme !at he haue þe same richesse, *scil.* fleshely likinges in his desir', and workinges. What is þat that þe flesh desirith to haue? Certenly he desirith wele to ete, swetly to drinke, softly to ligg'e, and to fele no hevy thinge, as colde, punysshing, and such othir; and þerfore the wrecchid man, for þat he wolde haue this wife, *scil.* to lyve after þe flesh, he sleith þe Erle, *scil.* reson, þe which sholde gouerne men. And þe armyd men, þat sholde kepe þe Erle, *scil.* baptyd, whenne he refusid þe devill, and tooke him to criste. But þe hounde, þat berkith well in the nyzt, is thyne conscience, þe which grucchith ayenst vici; and this conscience is slayne as ofte as the flesh is ouercome with diliciousites, and þat þe spirit' is submittid to hem; and þus<sup>1</sup> þe Erle, *scil.* reson, is<sup>2</sup> slayne, by þe which a man shold' haue be gouernyd. But nowe we most loke what maner voys is above? Certenly þe voys of god' is above, and spekith to such synners by the profyt Isaye, in this maner, *Ve vobis, qui sapientes estis in oculis vestris!* Wo be to you, that ben wise in your owne sight! *scil.* and not in þe sight of god'. þees ben þei, that sleith hire soulis, and weddith hire fleshely lustys;

<sup>1</sup> MS. þis.<sup>2</sup> MS. þat is.[*Second Version. Addit. MS. 9066.*]

richesse. this woman, þat is, the flesh, wille not assent fully to man, vnto she haue richesse, that is, delite of the flesh in dede. and what are the thynges that the flesh desireth? forsothe for to ete wele, drynke swetely, and to grete delicate thynges, and for to haue no disease agayn the flesh. ¶ But wrecched man þynketh not before of thynges that are to come, but slow the<sup>1</sup> duke, that is, reson, that oweth to rewle the flesh. ¶ The armed men, that kept the duk' on day, it are vertues that he toke in the house of baptye, whan he forsoke the fende, and drew to crist. But the lytel hounde, that berked on nyghtes, is thi conscience, that all way gruccheth ayenst vices. the conscience is slayn whan the flesh is over-come in delites, and the sprite put vndir; and so is the duk' slayn, that is, reson, by the which man shuld' be rewled. ¶ But now it is to se, what is the voice that cemeth down fro above? forsothe it is the voice of god', that speketh to synfull men in holy scripture by ysae, that seith, ¶ Wo be to you that risen erly<sup>2</sup> for to folow dronknesse, and that Ioynen houses to houses, and are wise in youre sight! thise it are þat haten the soules, and wedden fleshly lust. ¶ Suche one

<sup>1</sup> leaf 51, back.<sup>2</sup> yerely, MS.



and of such men it is to dred, for casual vengeaunce; for hooly scripture syngith and seiyth to a synfull soule, *Reuertere, Reuertere, sunamitis*, Be þou turnyd aȝen, be þou turnyd aȝen, synfull soule, þat we god, *scil.* fadir and sone and holy gost, mowe see þe to our lykenesse, and in þe same shap of fairnesse þat we maade þe in. Nowe an obstinat man wold not take hede to þis, but what he shetith an arowe of synne; and ȝit nowithstandyng þe faire warnyng þat he hath by þe scriptur, he sleeth crist ayen, yn þat þat in him is, an[d] settith vp thenne a castell of pryde. Thenne Heff openyth, and all his delicatis fallith downe þerinne; therefore late vs so tame our flessch, þat we mowe come to þe euerlastyng ioy. *Ad quod nos ducat regnans in secula!* Amen.

## [ LXIV. ]

## OLIMPUS THE EMPEROUR.

(HOW A JEALOUS QUEEN SATISFIED HER SPITE.)

Olimpus was an Emperour in þe cite of Rome, þe which weddid a mayde; and aftir that she conceivid with him, and brought forth a childe. Nowe þe lawe was þat tyme, that eche woman

[*Second Version. Addit. MS. 9066.*]

is gretely to drede; for the brid, that is, holy scripture, every day syngeth to vs, and to a synfull soule that is, turne agayn, synfull wrecche, that is, turne agayn, thou wrecched soule, þat we may behold the, That is, that I, god, be-holde þe, with the fadir, and þe sone, and the holy gost, and that we may see the to our symylitude, in the same fairenesse that we made þe. ¶ But man contrarious to god, savereth not þise thynges, but sheteth to hym an arow of synne, and in as mekel as in hym is, he putteth este sones crist on the crosse, and reiseth vp to hym self a Castell of pride; and so the erthe of helle is opened, and suche one with all his synnes devowreth. ¶ Therefore studie we so to tame our flessch, and please god, that we may come to everlastyng mede. to the whiche bryng vs and lede vs the hie and myghty lord Ihesus! Amen.

## [ XVI leaf 27. ]

Olympus reigned in the Citee of Rome, a full wise man, that toke a maiden<sup>1</sup> to wyf, that conseived, and bare a child. There was that tyme a law made, that every woman in her

<sup>1</sup> mayde, C.

shu[l]d go to chirche, in tyme of hire purificacion; and þenne she sholde make to be wretyn in þe dore of the chirche iij. noble and profitable wordis, to edificacion of þe peple, and thenne she shuld go home aȝen. So whenne þe Emperesse shulde be purified, she enteryd in to the temple; and after hire purificacion she maade iij. wordis to be wretyn in þe dore of þe temple, *scil. Rex sum regens, et meus est totus mundus*, I am a kyng gouernyng, and all þe wordle is myne. <sup>1</sup>It happid after þis, þat an oþer worthi lady ȝede to þe same chirch, with gret mynstracy afore hire; and þe Emperesse lay in hire casteH wyndowe, and sawe it, and saide to hire selfe, "What! ȝonde qwene goith to chirche with as gret rialte as it were I my selfe! Nay," quoth she, "it shaft not be so, for I shaft be vengyd of hire." She went, and purveid hire of two serpentis. Nowe þis forsaide worthi lady, in hire turnyng hom fro chirch, she made to be wryte vp on þe chirch-dor, or þat she passid furth, these wordes, *Infans sum ad vbera; lacte viuo puro*, I am an infant at þe pappis, and live with clenelike melke. And thenne she went home, and maad a gret fest; and thenne anon, whenne þe fest was done, þe Emperesse

<sup>1</sup> leaf 198, col. 2.

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purificacion, the whiche goth to chirche, shuld write iij. notable wordes in <sup>1</sup>the chirche-dore, to edificacion of the peple; whan this were done, <sup>2</sup>she shuld go home with solempnyte. ¶ It hapned, <sup>3</sup>that the Emperesse shuld be purified, and went into the temple; and after the purificacion these wordes that folowen were written on the chirche-dore, ¶ *I am a kyng rewlyng the world; the world is all myne.* <sup>4</sup>It befelle aftirward, <sup>5</sup>that a noble lady and a gentile shuld go to chirche, to be purified, <sup>6</sup>with trumpes and dyverse maner <sup>7</sup>of Mvsike. ¶ whan the Emperesse sawe this, anon she said, "loo! this woman with so <sup>8</sup>grete solempnyte gothe to be purified; it shaft not be so, but I shaft be avenged <sup>9</sup>on her." ¶ Anon she ordeyned <sup>10</sup>ii. serpentis. The lady, whan she was <sup>11</sup>purified, and shuld go home, she did write on the chirche-dore, *I am a child; I souke my mylke at my* <sup>12</sup>*modirs tetes, and I* <sup>13</sup>*live clenly.* whan this was done, she went home, and made a grete fest to all. ¶ whan the fest was done, the Emperesse sent to her a messenger, that she shuld come to her.

<sup>1</sup> onne.      <sup>2</sup> seid.      <sup>3</sup> happede.      <sup>4</sup> at myne.      <sup>5</sup> fille after.      <sup>6</sup> Om.  
<sup>7</sup> maners.      <sup>8</sup> Om.      <sup>9</sup> vengyd.      <sup>10</sup> ordened hire of.      <sup>11</sup> Om.  
<sup>11</sup> shulde, MS.      <sup>12</sup> Om.

sente after the lady, þat she sholde come to hire, withoute langer delay. And þe lady come to hire, and anon, whenne she was come, and hadde enterid in to þe chambir, þe lady knelið downe and with gret reuerence made hire salutacion. And thenne spak the emperesse, "þou knowist not whi I sent after the?" And she saide, "Nay, lady." Thenne saide þe emperesse, "I haue here twey childeryn to be noreshid, and hem shalt þou noriss̄h, for þou hast melke." Thenne saide the lady, "I assent, madame; and lord wolde, that I were able or worthi to noriss̄h your childeryn." Thenne saide the Emperesse, "Do of and nakyn þe of all þi Clothing; or ellis I shałł make þe, in malgre of þi tethe, For I wolł see my two childeryn vpon þy pappis." And then saide þe lady, "and where ben your childryn, whom I shulde noriss̄h?" And thenne þe Emperesse shewid hire two serpentis, and saide, "Theise two þou most noriss̄h me, with þi melke." Thenne saide þe lady, "For þe love of almyȝty god, haue mercy of me; sle me not!" Thenne saide she, "þou laborist all in vayne, for þou shalt noriss̄h to me theise." Anoon she sette to hire pappis þe serpentis; And whan þat þei felte warme, þei sette hire feet in to hire fless̄h; and þenne þe Emperesse saide to hire, "Do þi Clothis nowe vpon þe, an[d] go hom." The lady ȝede

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The lady went to her. ¶ anon whan she was<sup>1</sup> entred the chambre of the Emperesse, worshipfully she saluted the Emperesse.<sup>2</sup> ¶ Than<sup>3</sup> said the Emperesse, "wotest thou whi I send for the?" she said, "naye, my lady." than said<sup>4</sup> the Emperesse,<sup>5</sup> "I have .ij. smale sonnes to be noriss̄hed, the whiche I shałł take to the; do of thi clothes wilfully, or thou shalt agayn thi wille, for I desire to so<sup>6</sup> my sonnes on thi tetes." the lady said, "Where<sup>7</sup> are your litel children?" she shewed to her .ij. foule<sup>8</sup> serpentis. ¶ Than said the lady to the Emperesse, "for the love of god<sup>9</sup> haue mercy on me, and slee me not, for I wille<sup>10</sup> bye my lif of you rather than to be thus<sup>11</sup> dede." ¶ The Emperesse said, "Thou laborest in vayn, for thou shalt noriss̄h me these ij. children." and anon she put hem to her pappes; and than she bad her<sup>12</sup> clothes shuld be put on her

<sup>1</sup> Om.    <sup>2</sup> here.    <sup>3</sup> Om.    <sup>4</sup> leaf 27, back.    <sup>5</sup> Om.    <sup>6</sup> Om.

<sup>7</sup> were, MS.    <sup>8</sup> Om.    <sup>9</sup> Om.    <sup>10</sup> wole, *passim*.

<sup>11</sup> or I sholde be.    <sup>12</sup> that here.

hom, and she was so venemyd by the serpentis, that withinne þe thirde day she dayde; and gret sorowe was maade for hire deth.

## MORALITE.

**D**eere frendis, þis Emperour is þe devill, þat tooke a wyfe, *scil.* wickydnesse, of whom he hath bygete mony sonys and doztris. And he ordenyd for a lawe, that eche woman, *scil.* flessch, after tyme þat it were clensid fro synne, shulde write in þe dore of his herte some notable thing þat plesid to þe devill. And what is þat? Certenly þis it is, þat þo; a synner shryve him of all his synnes, 3it þe devel couetith þat he holde withinne him will and purpose of synnyng; and þat is ajenst þe word of saynt petir, *Sicut canis ad vomitum, ita homo ad peccatum, qui iterat vias suas ad vomitum.* He likenith and seiyth, þat þe synner þat turnith azene to his synne and to his Ivel weyis, he may be likenid to an hound þat turnith azen to his vomyt. The Emperesse wrot in the dore of þe hertis of synnerys, *Rex sum regens, et meus est totus mundus,* I am gouernyng þe wordle, and all þe wordle is myn, *scil.* all my hert is in þe wordle, and not to god. The lady, þat 3ede after to chirche with melodeys, is a man þat goith with goode<sup>1</sup> vertuys, And not only to

<sup>1</sup> leaf 198, back, col. 1.

## [Second Version. Addit. MS. 9066.]

agayn. and the thirde day after she dieþ, as<sup>1</sup> by fretyng of the adrees, of whos dethe was<sup>2</sup> made grete sorow<sup>3</sup> in the Cite.

**Declaratio.** Frendes, this Emperour is a devell, that toke a wyf, that is, wikkednesse, vpon the whiche he gate a sone. wherfore he made a lawe, that every woman, that is to sey, the flessch, after that it is clensid of synne, he must write in the dorre of his hert some notable thyng, that may please hym; and the scripture is this, ¶ Alle though I a synner be confessed, yit the devell wille that he have a wille to turne agayn to synne. and that is agayn the saiying of seint Petre, as a hounde goth to his fomet, so dothe a synner that goth agayn to his synne. ¶ The Emperesse wrote in the dorre of synnefult men, I am a kyng rewlyng the world; and the world is all myne, that is to sey, alle myne hert is the world, and the world is all myn, and no thyng to god. ¶ The lady, that went aftir to the chirche with trumpes, is a man that goth with good<sup>3</sup> vertues, not alle

<sup>1</sup> Om.

<sup>2</sup> ther was.

<sup>3</sup> a grete dole.

be purified of his synnes, but neuer to turne to hem agen. And þefore he writith in þe dore of his herte, *Infans, &c.* She is an infaunt, towchyng synnes and synnyng, Hanging at þe pappis of feith and of hoope, The which ben two pappis of the cristyn man, by þe which he may drawe out melke of goode vertuys; And withoute vertuys, and withoute feith, it is vnpossible þat a man shall be safe. But whenne the Emperesse, *scil.* wickydnesse of þe deuyll, hath envie to such a man, and seyith, "þou shalt norisshe me ij Childeryn," *scil.* ij. serpentis, By theise serpentis we vnderstonde pruyd of and wrong' couetise of flesshe; For þe which two off[t]e tyme a man deyith. And þefore late vs euer be abowte so to please our god, þat we mowe come to þe blisse of hevene, &c.

[ LXV. ]

## CICLADES THE EMPEROUR.

(OF THE INGRATITUDE OF A STEWARD TOWARDS A POOR MAN  
WHO HAD SAVED HIS LIFE.)

Ciclaides regnyd a wise Emperour in þe Cite of Rome, and ouer all thingis he was mercifull. And it happid, as he went onys by a forest, ther mette with him a poor' man. And whan þe Emperour

[*Second Version. Addit. MS. 9066.*]

only to be purified of all his synnes, but that in no wise from hens forward he declyn to synne agayn. And therefore it is written in the dorre of thyn hert, ¶ I am a sowkyng child, that is, vnto synne, and hangyng at the tetes of feith and hope, the whiche are ij. tetes of cristen men, by the whiche we now draw to mylke of good vertues. wherfore with outen feith it is vnpossible to be saved. ¶ Also by feith we are made sauf, after the appostels wordes. The Emperesse, the wyf of the deueyl, that is, wikkednesse, hathe Envie to suche a man, and seith, thou shalt norrisshe me ij. sones, that are ij. serpentis, the whiche are, pride of lyf, and concupiscence of flesshe; for the whiche two, ofte sithe man is slayn gostly. ¶ Therefore stodie we so to please god in all thyng, that we may come to ever lastyng Ioye with outen ende. Amen.

[ XX. leaf 30, back. ]

Inclides in the Citee of Rome Reigned, a full wise man, and aboue all thyng he was mercifull. It happed ones as he walked by a forest, he mette with a poore man. ¶ The

sawe him, he saide to hym with a grete pyte and mercy, "Whens art þou, frend?" "Sir," quoth þe oþer, "I am your man, and borne in your londe, and fallyn in to gret myschefe and nede." "For sothe" quoth þe Emperour, "and if I knewe þat þou woldist be a trewe man, I sholde avaunce þe to grette digniteys and richesses. And what is thi name, tel me?" "sir," quoth he, "Lenticulus. And I be-hote you to be a trewe man; and if euer ye find ony othir with me, I wolþ bynd me to aft þe peyne þat ye wolþ deme." And when þe Emperour hurd that, He avauncyd him, and made him knygt, and stiward of aft his empire. And when he was this i-hyed, he wex prout; and he defyed hem þat were worthier þan he, and sette hem at nouzt, and simple men & poor men he spoiled. And yn a tyme, as he roode yn to þe forest, he commaundið to þe foster, þat he shulde make an hunderith depe diches in þe forest, and cover them with wele smelling herbis, þat þe bestis myzt fall in hem, If it happid hem to renne out of þe forest. And þe foster dude as he commaundið. It happid afterward, þat þis stiward rood to þe forest, to see þe diches; and as he rood, he thowte, "I am riche, and

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Emperour, whan he sawe<sup>1</sup> hym, he was stered with mercy, and seid, "of whens art thou?" he said, "sir, I am your man, and of your lond born, and<sup>2</sup> am poore and nedy." ¶ The Emperour said, "yf I wist that thou were trew, I shuld<sup>3</sup> promote the to richesse; telle me, what is thi name?" he said, "lenticulus is my name, <sup>4</sup>and I wille<sup>5</sup> be trew vnto<sup>6</sup> you; and yf<sup>7</sup> I do otherwise, I bynde me to<sup>8</sup> aft payn." whan the Emperour had herd this, he promoted hym; and sone after he<sup>9</sup> made hym knyght, and ordeyned hym steward of 'his Empire.<sup>10</sup> ¶ Whan he was thus I-lifte<sup>11</sup> vp, his hert was enhaunsed in<sup>12</sup> pride, 'passyng aft<sup>13</sup> that were worthier than he; he dispised the symple, and the poore he dispoyled and robbed. ¶ On a tyme whan<sup>14</sup> he rode by a forest, he comaunded the forster<sup>15</sup> to make an hundred pittes right depe in the forest, and hille hem with swete herbes; and<sup>16</sup> yf it happed þat the bestes ronne by the forest, thei shuld falle into the pittes. he<sup>17</sup> said, "sir, thi wille shall be do.<sup>18</sup>" ¶ After this<sup>19</sup> it happed, that the 'bestes ronne, and the<sup>20</sup> Steward rode to the forest, for to see the pittes; and as he rode, he

<sup>1</sup> met with.    <sup>2</sup> I.    <sup>3</sup> shalle.    <sup>4</sup> leaf 31.    <sup>5</sup> wole, *passim*.    <sup>6</sup> to.  
<sup>7</sup> Om.    <sup>8</sup> in.    <sup>9</sup> Om.    <sup>10</sup> the Emperour.    <sup>11</sup> lifte.    <sup>12</sup> with.  
<sup>13</sup> syngulerly, so that alle.    <sup>14</sup> as.    <sup>15</sup> forstera.    <sup>16</sup> that.    <sup>17</sup> Thei.  
<sup>18</sup> done.    <sup>19</sup> this than.    <sup>20</sup> Ou

I-maade a gret lord, and aH þe Empire is at my ledyng." And with þat prowde þoʒte he smot þe hors with þe sporis, and sodenlich fel into on of þe deppist dichis, þat he ordenyð to be made; and he myʒte by no way passe out, For he was corpulent and hevy. and soone after þis, þer stert in to þe same dich an hungry lyon; and when þe stiward sawe þat, he was hyely adrað. And then soone after, þer fiH in an Ape; and after þe Ape, a serpent. And whenne þe stiward was þis wallid abowte with theise iij. bestis, he began to swete for drede. In þis same tyme þer was in the cite a poor man, namyð Gwido, and he hadde an asse, with þe which asse he wolde go euery day to þe forest, for to gader small wode; and laade his asse, and lede it to þe market, and selle it, and so susteyne him and his wife, for moʒ hadde he not to lyve with. So this poore man come in a certeyne day to þe forest, for to gadir stikkys, as he was wonyð. And when he come nye þe pitte, þer as þe stiward was in, The stiward cryde, and saide, "Sir, sir, come heder, and here me, and þou shalt like it for euer!" And<sup>1</sup> thenne gwido hering<sup>1</sup> þe voys of a man, he hadde grette wondir, and come ner, and said, "lo! I am heere; what art þou that callist me?" Thenne saide he, "I am," quop he, "the stiward of þe Empire, and þoʒ chauce I am fall her into

<sup>1</sup> leaf 198, back, col. 2.

[Second Version. Addit. MS. 9066.]

thought, "I am right grete, for aH thyng are<sup>1</sup> at my bidding. Is there any god but I?" And he smote the horse with the spores, and fille into one of the pittes, that before he had ordeyned; and myght not out. ¶ And sone aftir hym fille a lyon into the same pitte; ¶ And aftir the lyon fille<sup>2</sup> an Ape; and aftir the Ape<sup>3</sup> a Serpent. whan the Steward was thus vnbesette<sup>4</sup> with thise iij.<sup>5</sup> bestes, he was right sory. ¶ There was that<sup>6</sup> tyme in the Citee a poore man, whos name was Guy, that had no thyng but an Asse, that every day was wonte to go to the forest, for to gadre stikkes, and<sup>7</sup> charge his asse, and<sup>8</sup> lede to the market for<sup>9</sup> to selle; and so susteyned hym self and his wyf. ¶ And as Guy went in to<sup>10</sup> the forest, he herd the Steward out of the pitte seiying, "O! dere frend, what so ever thou art, here me, and it<sup>11</sup> shall be to the ever wele." ¶ Guy, whan he herd a<sup>12</sup> voice of a man, he stode beside the pitte, and seid, "lo! I am here, for thou called me." ¶ Than said the

<sup>1</sup> thinges ben.    <sup>2</sup> Om.    <sup>3</sup> Om.    <sup>4</sup> byset.    <sup>5</sup> Om.    <sup>6</sup> in that.  
<sup>7</sup> to.    <sup>8</sup> to.    <sup>9</sup> Om.    <sup>10</sup> Om.    <sup>11</sup> that.    <sup>12</sup> the.

þis dicke; and heere is beside me a lion, and an ape, and a serpent, and I ne wote of whom I shaft be furst devowryd. And þerfor, [for] the love of god, gete a long corde, by þe which I may be drawyn out; and y vndirtake, þat I shaft avaunce þe and all þyne þerfore for euer. And but I soone be holpyn, I shaft be devowryd by theise bestis." Thenne saide gwido, "þat were harde to me for to do, for I haue not to live by, but þat I gadre wode here in þe forest, þat I sell; and if I go abowte þis erunde, I most thenne leve myne owne ocupacion; and þerfore, if I haue not of you for my labour, it wolt be to me and to my wife gret lost and harme." Then answerid þe stiward, and saide, "By þe halthe of the Emperour, my lord, and by þe oþe that I haue maade to him, I shaft to-morowe avaunce þe and all thyne to grete richesces, If þou wolt do so." quoth gwydo, "I shal do thi bidding." He went home, and fette a long rope; and come to þe pitte, and saide, "Sir stiwarde, <sup>1</sup>howe! looke vp! for I caste downe a long roope here to the; and þerfore bynde it abowte þi medill, and I shalle drawe þe vp." And þenne þe stiward was glad, and saide, "Late downe the corde;" and so he dude. And when þe lyon sawe þe corde maade redy to take him oute, he stirte yn to it. And whenne gwido felte a grette weyzt, he trowid þat it hadde y-be þe stiward; and vndir þat trust he drowe vp þe  
<sup>1</sup> ? MS. nowe.

[*Second Version. Addit. MS. 9066.*]

knyght, "I am the<sup>1</sup> Steward of the Emperour, and<sup>2</sup> in this pitte are with me a lyon, an Ape, and a serpent; and I wote not whiche of these shaft first devowre me. therefore, for goddes love, draw<sup>3</sup> me out, and I shaft wele promote the, For but I sone have help, of these iij. bestes I shaft be devowred." ¶ Guy seid, "this is herc to<sup>4</sup> me to do, for I have right nought, but that<sup>5</sup> I gadre stikkes, and selle hem, and therof am I susteyned. But I shaft fulfill<sup>6</sup> your wille, and yf<sup>7</sup> I have nought of you, it shaft be 'harme to me."<sup>8</sup> ¶ The Steward seid, "by the help<sup>9</sup> of the Emperour, thou<sup>10</sup> and all thyne to-morow I shaft promote to grete richesce." ¶ Guy seid, "I shaft do that thou biddest." he<sup>11</sup> went to the Citee, and bought<sup>12</sup> a longe corde, and stode on<sup>13</sup> the pitte side, and lette downe the corde, and said, "Steward, come vp by the corde." ¶ Whan the lyon<sup>14</sup> sawe

<sup>1</sup> Om.    <sup>2</sup> Om.    <sup>3</sup> with a long cord draw.    <sup>4</sup> for.    <sup>5</sup> Om.  
<sup>6</sup> do.    <sup>7</sup> Om.    <sup>8</sup> my harme.    <sup>9</sup> heithe.    <sup>10</sup> the.    <sup>11</sup> leaf 31, back.  
<sup>12</sup> brought.    <sup>13</sup> by.    <sup>14</sup> The lyon when he.



lion); and when þe lion was vp, he maad a maner of ioiynge to him, and þan he ran to þe wode. And thenne Gwido sent down þe Roop aȝen. And thenne þe Ape sturte in to þe Roope, or corde, and so gwido drowe vp þe Ape in stede of þe stiward; and then þe Ape ran aȝen to þe wode. Thenne þe thirde tyme gwido late þe Roope go downe, and þe serpent sturte in to it, and was drawyn vp as were þe oper; and maade a maner of thonking to þe man, and ȝede his way to þe wode. And thenne spake þe stiward to him, "Deer frend, nowe þou hast faire deliueryd me of these thre bestis, Nowe late þe corde fall, and I shaft come vp." the man late þe corde fall, and þe stiward gurde him þer in, and was drawyn vp. Whenne he was vp, he saide to gwido, "come to-morowe at noon to þe paly, and I shaft auance þe for euer." Thenne gwido was glad, and went home withoute ony stickys or wode. And whenne his wife sawe þat, She askid of him, whi þat he hadde not gaderid stickis, wherby þat þei myzte have hire sustynance that day. And thenne he tolde hire all þe processe, as ys saide afore, How þe stiward fell in to þe diche, and howe he deliuered him, and howe he shaft receyve þerfore his meede on þe morow. And when she hadde hurde þes wordis, she was right glad, and saide, "Late vs nowe be mery, and in þe morowe

[*Second Version. Addit. MS. 9066.*]

the corde, he sterte therto, and held it strongly. Guy wend he had drawn vp the knyght, and<sup>1</sup> drewe vp the lyon; and<sup>2</sup> whan the lyon was drawn vp, he lowted to hym, and ranne to the wode. [Then the second tyme he lete downe the corde. The ape saw that, and lepe therto, and so he was drawne vp; and thankyd hym on his maner, and went to the wode. The iij. tyme he let don the corde. The serpent saw that, and stert therto, and was drawyn vp; and lowtyd to hym, and went to the wode.<sup>3</sup>] ¶ Than the steward seid, "now am I delyuered of iij.<sup>4</sup> bestes, lette downe now the corde to me, that I may assend." and so it was done. he knytte it fast about his arse, and Guy drew hym out. ¶ And than said<sup>5</sup> the knyght, "come to-morow at none to the<sup>6</sup> paleys, and<sup>7</sup> I shaft make the riche for ever." ¶ Guy was Ioyfull, and went home voide. his wyf asked whi he had gadred no stikkes, of the whiche thei myght lyve that day. he told her how he had delyuered the Steward out of the pitte; and the<sup>8</sup> next day folowyng he shuld yeve hym worthi mede. ¶ his wyf was glad, and said, "lette vs be of good comfort;

<sup>1</sup> but he.    <sup>2</sup> Om.    <sup>3</sup> Supplied from C.    <sup>4</sup> thes iij.    <sup>5</sup> seyde to hym.  
<sup>6</sup> my.    <sup>7</sup> Om.    <sup>8</sup> that.

aryse, and go fech our meede." On þe morowe gwido rose vp, and went to þe palys, an[d] knockid̄ at þe zate; and þe porter come, and askid̄ þe cause of his knockyng. And thenne saide Gwido, "sir, I pray you, for goddis love, go to þe stiward, and <sup>1</sup> telle him that here stondith at þe zate a poore man, that spake with him zisterday in þe forest." And þe porter hizte for to do it; and zede to the stiward, and tolde him howe þat þer was a poor man at þe zate, to abide hym, þat spake with him in the forest. And when he hadde saide þis message, þe stiward baad̄ him go azen, and telle him, þat he lyeth in his hed, For þer spake noon with him þere; and he sent him worde, þat he sholde go, þat he neuer sawe hym. And thenne þe porter come to þe zate, and tolde to Gwido the answeere of the stiward, and howe he baad̄ þat he sholde hye him fro þe zate, vp peyne of worse; For he saide, þat he lyed̄ in his sawis. And whenne Gwido hurde þis, he wax riȝt hevvy, and went home, and tolde his wife, Howe þat þe stiward saide. And thenne his wife, as a goode woman, comfortid̄ him, and saide to him, þat he sholde go an oþer tyme, and preve þe stiward. When morowe come, he rose, and went azen to þe palys, praynḡ þe porter þat he shulde go azen, and say his erende. The porter saide, "I wol gladly, but I drede þat it wol not profite þe." He went to þe stiward, and shewid̄ him þat <sup>2</sup> þe poore man was comyn azen. And whenne the

<sup>1</sup> leaf 199, col. 1.<sup>2</sup> þat þat, MS.[*Second Version. Addit. MS. 9066.*]

therefore rise the day and the houre, and go to the man for the reward." ¶ On the <sup>1</sup> other day he went to the paleys, and spake to the porter, and said, "I pray the, go to the Steward, and telle hym, that <sup>2</sup> the man is here with the whiche he spake yistirday." ¶ The porter went to the knyght, and said the herand and the message. <sup>3</sup> The knyght said, "none spake with me; lette hym go his way, that I se hym not." the porter bad̄ him go his way. ¶ whan <sup>4</sup> Guy herd̄ this, he was sorry, and went home, and told̄ his wyf all the matir. <sup>5</sup> his wyf comforted̄ hym in <sup>6</sup> all that she myght, and said, "go <sup>7</sup> to hym another tyme, and assaye." ¶ he went another day <sup>8</sup> to the paleys, and praied̄ the porter to spede his nedes. the porter went at his praiynḡ <sup>9</sup> to the steward, and shewed̄ to hym the comyng of the

<sup>1</sup> that.<sup>2</sup> Om.<sup>3</sup> Om.<sup>4</sup> Om.<sup>5</sup> that was fallen.<sup>6</sup> Om.<sup>7</sup> Gothe.<sup>8</sup> tyme.<sup>9</sup> prayer.

steward hurde þat, he went to þe ȝate in a grete anger; and þer Lenticulus þe stiwarde bette Gwido þe poore man so soore, þat he lefte him halfe deð. Whenne his wife hurde þis, she come with hire asse, and ȝafe þe stiwarde hire blessing with þe lefte hond; and careyð hom hire husbond, and spend on him aH þat she myȝte gete, til he hadde his helth. And whenne he was hole, he went to þe wode as he was wonyð to do, for to gadery wode. And in a certayne tyme, as þis gwido was in þe wode, he sawe a lyon afer, and x. assis afore him, and aH þe assis were chargyð with diuerse marchandise; and þe lyon brouȝte aH to Gwido. Gwido drað; but when he hadde biholden wel þe lyon, he knewe wel in hym selfe þat it was þe same lyon þat he sauid fro þe dich; and þe lyon wold neuer leue him, til tyme þat aH þe assis weere comyn in to his house; and thenne he bowid down with his heð, and thonkið him by his tokenyng. Thenne gwido openyð þe Fardelys, and he fond þerin gret diuersite of goodis; and thenne he dude mak a proclamacion, þat if ony man hadde I-lost x. assis with hire fardels, come to him, and þey shulde haue hem; but þer was no man þat wolde chalenge hem. And then Gwido solde þe marchauntyse, and bouȝt him tenementys and othir maner of goodis, þat he was y-maad a rich man; and ȝit he vsid þe wode as he dude afor, and gaderið wode. Hit happið in a certayne

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pore man. the Steward, whan he herd this, he went and bete him, and lefte hym halfe on lyve. ¶ his wyf herd that, and come to hym, and put hym on his asse, and ledde hym home; and that she had, she spendeð vpon<sup>1</sup> medecynes, and so he was made hole. Than he went agayn to the wood with his asse, for to gadre stikkes. ¶ It fille on a day, whan Guy went to the wood, he sawe a lyon, and before hym .x. asses chargede with dyuerse chaffare. The lyon brought hem aH before hym. Guy was aferde, but whan he hade wisely behold<sup>2</sup> the lyon,<sup>3</sup> he knewe wele<sup>3</sup> the lyon, the whiche<sup>4</sup> he drew out of the pitte, And<sup>5</sup> whan aH the Asses were entred into his house, the lyon enclyned his hede, and went<sup>6</sup> ayene to the woode. ¶ Guy openeð the pakkes, and founde moche merchaundise. he went, and dið enquere<sup>7</sup> in chirches<sup>8</sup> and markettes, yf<sup>9</sup> any man hadde lost chaffare with asses, that<sup>10</sup> he shuld come to hym; but

<sup>1</sup> it on.      <sup>2</sup> Om.      <sup>3</sup> it was.      <sup>4</sup> that.      <sup>5</sup> leaf 32.      <sup>6</sup> so went.  
<sup>7</sup> spere.      <sup>8</sup> kyrkes.      <sup>9</sup> that if.      <sup>10</sup> Om.

day, as he went to þe wode, þat he sawe þe Ape, þe which he drowe out of þe pitte, sitting in þe top of a tre, and with hire teth and with hire pawis rogyd and Rent a-downe branchis and wode, in as moch quantite as Gwido hadde nede of to charge with his asse; and whan þe asse was chargid, þe ape ran to þe wode. Thenne Gwido went hom, and come azen þe thirde day, and cutte a-downe wode; and thenne he sawe þe serpent come to him, whom he helpyd owt of þe dich; and she hadde in hire mowthe a ston y-colourid with a threfolde colour, and she late hit fall in þe lappe of gwido. Whenne she hadde so y-don, she kist his feet, and ran to the wode azen. And thenne gwido hiely mervelið of what vertu þis stone was, and went to a stoner, and saide to hym, "good man, I pray þe tell me þe vertu of þis ston, and I shaft rewarde þe for þi meede." Thenne when þe stoner hadde I-seyn þe ston, he saide to hym, "I shaft give þe an C. marke for þis ston." "Nay," quop Gwido, "I wolt not sell it, til tyme þat I knewe þe vertu þerof." Thenne saide þe stoner, "þis ston hath iij. vertuys; the frust vertu is, þat who so euer have<sup>1</sup> it, he shaft haue euermore ioy with oute hevynesse; The secunde is, that he shaft haue habundaunce withoute defawte; The thirde is, he shaft haue lijt withoute derkenesse; and þerto he þat hath it shaft

<sup>1</sup> leaf 199, col. 2.

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there was none found. Notwithstandyng<sup>1</sup> these riches, he went agayn to the woode, for to gadre stikkes, with his asse. ¶ It happed on a day as he went to the woode, he sawe the Ape, that he drew oute of the pitte, in the crope of a tree, brekyng stikkes with his hande, and with his tethe; and cast downe as many stikkes as he neded, to lade with his Asse, and wente home. ¶ Another day<sup>2</sup> he went to the wood, and he<sup>3</sup> sawe a-ferre a serpent, beryng in his mouthe a stone of .iij. colours, the whiche he gaf hym, and wente agayne to the woode.<sup>4</sup> ¶ Guy had wondir of the stone,<sup>5</sup> and wente to a lapydarye, to aske of what vertu it was. he aunswered, and said, it hadde .iij. vertues. ¶ The first vertu is this<sup>6</sup>; he that have this,<sup>7</sup> shaft have ioye with out hevynesse. ¶ The second is, he shaft have habundaunce<sup>8</sup> with out defaute. ¶ The thirde is, he shaft have light without derkenesse. also he that hath it, and<sup>9</sup> shaft selle it,

<sup>1</sup> And notwithstandyng.    <sup>2</sup> tyme.    <sup>3</sup> Om.    <sup>4</sup> Om.    <sup>5</sup> this.  
<sup>6</sup> Om.    <sup>7</sup> hath it.    <sup>8</sup> habundaunce of good.    <sup>9</sup> Om.

nener haue power to selle it, withoute þat he Receyve þerfor as muche as it is worth; For if he do þe Contrary, þe ston) shaʔt come to him aʒen." And thanne gvido was glad y-nowe, and saide, "in a goode tyme I drowe out þe bestis out of þe dich." And by vertu of þe ston) he gate many and gret habundances of goodis, so þat he was a grete and a myzty man, and gret was his possession). And withInne short) tyme, word come to þe Emperour, howe Gvido had a ston) of grete vertu. And þenne the Emperour sent to him, and bad) þat he sholde come to him. And when he was y-come, þe Emperour saide to hym, "Deer) frend), I hurde telle þat þou were some tyme in a gret pouerte, and nowe þou art a gret riche man, thorowe vertu of a precious ston); I pray þe selle to me þat ston)." "Sir," quop) Gvido, "I dare not do þat; For I am sikir of iij. thingis as long) as I haue þat ston), scil. to haue ioy withoute sorowe, habundaunce withoute default, and lizt withoute derkenesse." And when þe Emperour hurde þis, he was þe moor) y-temptyd) to þe ston) then he was afore, and þerfor) he saide to him in þis maner, "Chese þe on of these two, or to passe out of myne empire for euer, with) all) þi kynred), or Ellys

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out yf he haue as moche as it is worthe, it shaʔt come home<sup>1</sup> agayn) to hym." ¶ Guy, whan he herd<sup>2</sup> this, he said),<sup>3</sup> "in a good) tyme I drowe the bestes out of the pitte!" by the vertu of this<sup>4</sup> stone he gate moche good), and<sup>5</sup> so moche, that he was made a knyght, and gate many possessions. ¶ Anon) aftir this,<sup>6</sup> it was no counsaile, but it was shewed) to the Emperour, that Guy had) a stone of grete vertu. ¶ The Emperour sent to hym a messenger, that he shuld) sone come to hym, 'at a certayn) day.'<sup>7</sup> ¶ Guy, whan he was come, the Emperour said) to hym, "Frend), I have herd) said), that some tyme thou<sup>8</sup> were in grete pouerte, and now by the vertu of a stone 'thou arte<sup>9</sup> made riche. I pray the, selle me that stone." ¶ he said), "sir, y may not, for I am certayn), that as<sup>10</sup> longe as I haue the stone, I shaʔt be<sup>11</sup> sikir of iij. thynges. ¶ The firste is, I shaʔt have Ioye without hevynesse. The second) is, habundaunce with) oute defaute. The thirde is, light without derkenesse." ¶ The Emperour, whan he had) herd) this, he was more covetouse of the stone, and said) to hym, "chese of ij. thynges, other thou shalt out of my Empire, with) all)

<sup>1</sup> Om.      <sup>2</sup> had herd.      <sup>3</sup> was right glad, and seyde.      <sup>4</sup> the.  
<sup>5</sup> in.      <sup>6</sup> Om.      <sup>7</sup> in to a certen place.      <sup>8</sup> ye.      <sup>9</sup> ye be.  
<sup>10</sup> als.      <sup>11</sup> am.

to selle me þe ston)." Then saide he, "sir, if it wold noon oþer be, do as þou wolt; Neuerthelese I wold warne þe of þe perih, scil. þat but þou ȝive me as moçh for þe ston) as it is worth, douteles it wold turne to me aȝen." Thenne saide þe Emperour, "I shaft ȝive þe a M<sup>l</sup>. marke þerfor." And whenne þat was payd, he tooke him þe ston), and ȝede hom, and tolde his wife of þe bargayne. And as soone as þey openyð hire cofer, for to put in hire golde, þai sawe hire ston) afore hem, liggig; þerInne. And when she sawe it, she baad him take it, and ber it aȝen in aȝh haste þat myȝt be, þat þe Emperour put not to vs no treson) ne gyle. So Gwido dude in dede, and saide to him, "sir, ȝisterday I solde you a ston), and nowe I wolde se him aȝen." Thenne þe Emperour went to his tresour; and whenne he cowth not fynde it, he was<sup>1</sup> hevy, and come aȝen to him, and shewid not to him þe ston). Then saide gwido, "sir, hovy you not, for I saide to you þat I myȝte not selle you þe ston), no lesse þan I receyvid þerfore the trewe value; and so ȝisterday ye gaf me a M<sup>l</sup>. marc for the ston), and þis day I fonde it in my chest, and her

<sup>1</sup> MS. repeats he was.

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thi progenye, or thou shalt selle me the stone." ¶ "Sir," he<sup>1</sup> seid, "I were lothe to offende you; and therefore, yf ye wille bye the stone, I shaft fulfille your wille. but first I shaft shewe you the perile of the stone. ¶ Sir,<sup>2</sup> but yf ye yeve me as moche therfore as it is worthe, with outen doute the stone shaft come<sup>3</sup> ayene to me." ¶ The Emperour saicð, "I shaft yeve the sufficiently, for thou shalt have of me a thousand pounde.<sup>4</sup>" Guy toke the money of hym, and delyuereð hym the stone. atte morow Guy openeð his chest,<sup>5</sup> and founde the stone, and tolde his wyf of the chaunce. ¶ She seicð, "oo! sir, go fast to<sup>6</sup> the Emperour, and take hym agayn) the stone, lest he put to vs gyle or fraude." ¶ Guy wente to the Emperour, and saicð, "Sir, yisterday I sold to you a stone; I wold gladly se it." the Emperour went to his tresorye, and found not the stone. he come forthe hevy vnto Guy, and saicð, he<sup>7</sup> had lost the stone. ¶ Than saicð Guy, "sir, be not hevy, for I saicð to you before, that I myght not selle the<sup>8</sup> stone vnto I had receivèd the valew. lo! here your<sup>9</sup> thousand mark, that ye gaf me for the stone. For I this day found it<sup>10</sup> in my chest<sup>11</sup>; and happely but yf I had<sup>12</sup> brought it<sup>13</sup>

<sup>1</sup> leaf 32, back.    <sup>2</sup> Om.    <sup>3</sup> come home.    <sup>4</sup> marc.    <sup>5</sup> huch.  
<sup>6</sup> agayn to.    <sup>7</sup> that he.    <sup>8</sup> my.    <sup>9</sup> is your.    <sup>10</sup> the stone.    <sup>11</sup> huche.  
<sup>12</sup> had not I.    <sup>13</sup> the stone.

I have him." And when þe Emperour sawe þe ston, he had gret mervaille, and saide to him, "by þe feith þat þou art holdyn yn to me, telle me howe þat þou come to þis stone first." Thenne saide gwido, "sir, by þe feith þat I am boundyn ynne to you, I shafl tell you þe sothi. Your stiward, þat 3e brouzt vp of nouzt, maade many depe dichis in þe forest; and so he felt yn on of hem, and myzte not arise out azen, for depnesse. After it happid, þat a lyon, an ape, and a serpent, felt in to him. And þat tyme I was poore, I vsid þat tyme for to gadre wode in þe forest, and bringe it hom with myne asse. And as I was þer in a certayne tyme, for to gadre wode, the stiward cryd to me, þat I sholde drawe him out of þe perih þat he was Inne þere, <sup>1</sup>and fro þe venymous bestis þat he was among; and he saide þat he wolde þerfore auance me and all my kyn, and swore gret othis to fulfille it, If I deliuered him; and for þat bihest I caste downe a long corde. I trowid to haue y-drawe himsele vp, and drowe vp a lyon; I drowe vp an ape, and thenne a serpent; and at þe laste I drowe vp þe stiward, þat som tyme was namyd Lenticulus, no better than a begger. And þe lion hath sith payd

<sup>1</sup> leaf 199, back, col. 1.

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to you ayens, ye wold have shewed me myne<sup>1</sup> offence." ¶ The Emperour, whan he sawe the stone, he mervailed, and said, "By the faithe thou owest to me, say how thou camest<sup>2</sup> by the stone?" ¶ Guy said, "by the faith that I owe to you, I shafl telle you the trouthe. youre steward, that ye promoted<sup>3</sup> of<sup>4</sup> nought, did make many depe pittes in your forest. and he,<sup>4</sup> as he rode vnavised, fille<sup>5</sup> into one,<sup>6</sup> and myght not come out, for the pitte was depe. It happed wele,<sup>7</sup> that after hym fille a lyon, an Ape, and a Serpente, into the same pitte. and I was that tyme poore, and wente vnto<sup>8</sup> the Forest with my Asse, for to gadre stikkis; and as I wente, he cried to me,<sup>9</sup> that I shuld help hym out of the pitte, and fro<sup>10</sup> perile of dethe, by cause he was amonge suche<sup>11</sup> perillous bestes. and trewly he hight to me with an othe, that he shuld promote me and all my progeny to richesse. ¶ And<sup>12</sup> whan I herd this, I gate me a longe rope, and lette it into the pitte, and trowed I shuld draw hym to me; and I drewe vp the lyon, and aftir hym the Ape, and than the Serpent; and atte<sup>13</sup> last I drewe vp the Steward. ¶ The lyon

<sup>1</sup> on me lightly ye shold put.

<sup>2</sup> come.

<sup>3</sup> fro.

<sup>4</sup> Om.

<sup>5</sup> on a day onauayd, he fyller.

<sup>6</sup> the one.

<sup>7</sup> Om.

<sup>8</sup> in to.

<sup>9</sup> Om.

<sup>10</sup> for, MS.

<sup>11</sup> the.

<sup>12</sup> Om.

<sup>13</sup> at the.

me x. assis chargid with diuerse merchaundise ; The ape gaf me as moch wode as myne asse wolde ber<sup>1</sup> ; and þe serpent gaf me þis precious stone ; and your stiward gaf me so many gret wondis and strokis, þat he lefte me for deð, and I was borne home vp on an asse." When þe Emperour hurde þat, he was hiely mevid in mynde aȝen þe stiward, and made him to come forth, and fowle reprevid him. The stiward stode stið like a beest, for he cowthe not denye it ; and þenne þe Emperour saide to him, "A ! wrecche, a ! false begger ! loo ! vnresonabið bestis as þe lion, þe ape, and þe serpent, haue thankid him, and rewardid him his meede for his meede ! and þou, þat art a resonabið man, hast, for his socouryng<sup>2</sup> þat he socouryd þe, ny bet him to deð ; and þefore, false wrecche, þou shalt þis day be hongid in þe iebet, and he shaft haue aȝ þi londis, and be stiward in þi stede." And so it was in dede, for þe stiward was y-hongid, and Gwido was set in nis stede, and wan love of aȝ men, & in faire pese endid his life.

[*Second Version. Addit. MS. 9066.*]

yaf me .x. asses charged with dyuerse marchaundise ; The Ape yaf me stikkes, as many as myn Asse myght bere ; The serpent yaf me this precious Stone, the whiche I have sold to 'you ; but the Steward bete me, and wounded me greuously, þat I was born home on myn asse." ¶ The Emperour, whan he herd this, he was gretly stered in hym self agayn the Steward, and sent for hym ; ¶ And whan he was come, the Emperour vndirtoke hym<sup>3</sup> of the cryme<sup>4</sup> that he did to Guy ; and he stode stille, and answered not, for he myght not denye<sup>5</sup> it. ¶ Than said the Emperour, "O ! thou wrecche, vnresonable bestes, as the lyon, the Ape, and the Serpent, yelded hym mede, because he drew hem out of the pitte vnpraied ; and thou, that art a<sup>6</sup> resonable man, and for his good purpose that delyuereð the fro thi<sup>6</sup> deð, for his mede thou bete hym<sup>7</sup> nere to the dethe. ¶ For the<sup>8</sup> whiche dede I deme the this day to be hanged on the Gibbette,<sup>9</sup> and aȝ thi londes I yeve to Sir Guy ; and in thi stede I make hym Steward." ¶ Whan the Steward was hanged on the Gibbette, Sir Guy occupied his place, the whiche was loved of aȝ, and so in pease ended his lyf.

<sup>1</sup> leaf 33.    <sup>2</sup> Om.    <sup>3</sup> wrong.    <sup>4</sup> deuoyde.    <sup>5</sup> Om.    <sup>6</sup> the.  
<sup>7</sup> Om.    <sup>8</sup> this.    <sup>9</sup> Om



## MORALITE.

**D**eere frendis, þis Emperour is þe fadir of Hevene. The poore man, þat is so avauncyd, is þe poore man comyng' out of his moder wombe, and avauncyd heer' to wordly riches and possessions; and þerfore saieth þe Psalm, *De stercore erigens pauperem ut sedat cum principibus*, He resede þe poore man fro filthede and tordis, and to sette him among' princis. And so þer ben many þat ben þis auauuncyd. And thenne thei neythir knowe god ne hem selfe; they make diuerse and depe diches, *scil.* malice and wickidnesse azenst þe poore, in þe which þe deuel ofte tyme makith hem selfe to fall; And þerfore it is y-rad þus, *Qui foueam fecit alteri, sepe incidit in eam*, He þat makith a dich to an othir, ofte tyme fallith þerInne him selfe; And þat shewid wele by Mardoche. And þe man Gwido, þat goith in þe forest with his asse for wode, is eche ríztwísmán, þat goith in þe forest of this wordle, and gaderith merytorie werkis; and he makith his asse. *scil.* his body, bere hem, by the whiche þe soule may be glorified in þe blisse of hevene; and so he findith his wife. *scil.* his conscience, and his childeryn, *scil.* vertuys. And in the dich of þe stíward fallith a lion, an ape, and a serpent; and so ofte tyme fallith þe lion in þe kynrede of Iude, *scil.* god with a synner, as ofte tyme as he is redy to 3íve him grace; and

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[*Second Version. Addit. MS. 9066.*]

¶ **Declaracio.** Worshipfull frendes, this Emperour is the Fadir of heven. the poore man, that was promoted, is man, born of his modir naked and feble, that ofte tyme is promoted to riches and dignytees; ¶ wherfore many so promoted know neither god nor hem self, but maken dyuerse pittes, that is, malice and wikkednesse, that thei ordeyn agayn symple men, into the whiche pittes often tymes the deueþ maketh hem falle. ¶ Guy, the whiche went with his asse to the Forest, is eche rightfull man, that in the Forest of this world gadreth meritorie werkes, and maketh his Asse to bere hem, that is, his body, by the whiche the soule may be glorified in the ever lastyng tabernacle of god. ¶ And so his wyf, that is, his conscience, or his children, that are good vertues, he noriasheth and fedeth. ¶ In the dyke of the Steward fille the lion, the Ape, and the Serpent. ¶ So ofte sithes with the synner, the verrey lion of the kynrede of Iuda, that is, god, he descendith, as ofte as he is redy to yeve grace to a synner. ¶ Guy, that diew out the lion, is a right-

þerof seiȝth dauid þe prophete, *Cum ipso sum in tribulacione*, &c. I am with þe synfuȝ, seiȝth god bi his prophet here, in his tribulacion. Gwido drowe out þe lion, *scil.* þe riȝtwisman drawith out by þe corde of vertuys. Also he drowe out an ape, *scil.* þe wiȝ, contrary to reson, *scil.* whan it is maade obedient to reson, for among' aȝ bestis þe ape is most likenyd to a man, and so wiȝ, among' aȝ powers of þe soule, it is most specially to be licnyd to reson, *scil.* to assent and drawe vnto him. Also he drowe out a serpent, *scil.* penaunce, and þat for ij. skelis; The serpent berith in his tunge medecyn, and in his taile venym; And so penaunce is bitter an[d] soor' pricking to þe doer, but it is a swete medecyn for þe soule; and þerfore eȝ man þat is riȝthwisse, owiȝ for to drawe vnto þe serpent of penaunce. Also at þe laste he drowe vp þe stiward; And so doiȝ a riȝtwisman or a saynt; he oȝtyn tyme drawith a man fro þe dich of synne by goode ensampelis. And þat we see by ensampiȝ of crist, *Non veni vocari iustos, set peccatores*, Crist saiȝth, I com not to clepe riȝthwisemen, but sinfuȝ men to penaunce. And so dude seneca; he tauȝte Nero, the <sup>1</sup> Emperour, moȝ profit an[d] goode, But at þe laste he dude as a wickyd tiraunt, For he made seneca, his maister, do be slayne. Also crist ȝafe power to Iudas for to do mirachis, as

<sup>1</sup> leaf 199, back, col. 2.

[*Second Version. Addit. MS. 9066.*]

fuȝ man, that draweth god to hym by the corde of good' vertues. he drew oute the Ape, that is, the contrarie wille to reason, for amonge aȝ bestes he is most like to man. Riȝt so wille amonge aȝ the powers of the soule, namly it oweth to be like reason, and restyng ther'with. ¶ Also he drew out the Serpent, that is, penaunce, and that for ij. thynges. the Serpent in his tongue bereth medecyne, and in his taile venyme; So penaunce to the doer is bitter, never the lesse it is better medecyne; therefore every riȝtful man oweth to drawe<sup>2</sup> to hym the serpent of penaunce. And atte last he drew out the Steward. ¶ Riȝt so the riȝtful man by werkes of mercy draweth out the synfuȝ man of the pitte of synne, and that by the ensample of crist, that came not to calle riȝtful men, but synners. ¶ And Senek' tauȝt many profitable thynges to Nero, the Emperour, but in the ende he did' slee Senek' his maister, as the Steward' did' the poore man, for his good' dede. ¶ Also crist yaf' power to Iudas, for to do myracles, neverthelesse in the ende he

<sup>1</sup> leaf 33, back.

<sup>2</sup> to drawe to draw, MS.

he dude to othir apostolis, but in þe end he betraid crist; and so it is nowē a days, For late many men þat dredith hire god teche foolis þe sothe, and doctrine of helth, The foolis ʒeldith to hem aʒen scorne, and Iviþ for goode. but þe lion ʒeldith x. assis chargid with Marchandise, scil. crist shal ʒeve to þe riʒtwisman x. commaundementys, chargid with diuerse vertuys, by þe which he may come to þe richesse of þe kyngdom of hevene. Also þe Ape gaderith wode, scil. a man, as ofte as he doith dedis of charite, and þat is to gadr to-gedir wode; and it is likenyd to wode for þis skile, for wode servith for too profitis,<sup>1</sup> scil. to belding, and to fyre. So dede of charite is not only plesing to man, but also to þe angelis of hevene; and þefore it is saide þis, *Magis gaudium est angelis dei super uno peccatore penitentiam agente, quam super nonaginta nouem iustos non indigentes penitencia*, Hit is mor' ioy to þe angelis of god of oo synner doing penaunce, Than it is of Nyenty and nyne iuste men<sup>2</sup> that nedith no penaunce. Also charite makith redy the house of heuene for þe sowle. Also þe serpent ʒaf hym a stōone, y-colourid with threfolde colour. This stōone is crist, for skile þat we mowe by penaunce plese hym; And þefor seiyth Ierome, *Penitencia est secunda tabula post naufragium*, Penaunce is the secunde table after naufragie. And þat crist hym selfe is a stoon, he shewith an[d]

<sup>1</sup> MS. *has pfitis* = perfitis.<sup>2</sup> mañ, MS.

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[Second Version. Addit. MS. 9066.]

lost hym self. ¶ Right so there are many children of the deueþ Beliaþ; aþ though some drede god, and shew to the body and to the soule holy doctryne and profitable, they yeld to hym no thyng agayn, but eueþ for good. ¶ Behold the lyon with the x. asses charged, that is, crist shaft yeve x. preceptis to the rightfull man, charged, with dyuerse vertues, by the whiche he may come to the richesse of the kyngdome of heven. ¶ Also the Ape gadred stikkes, that is, also ofte as man wilfully getteth hym werkes of charite; and that is for to gadre stikkes, in as moche as stikkes are good and profitable to ij. thynges, that is, to make hote, and to edefie houses. ¶ Right so parfite charite heteth the soule; also charitee araieth the house of the kyngdom of heven, to the comyng of the soule. ¶ Also the serpent yaf hym a stone of iij. colours. This stone is crist, in þat by penaunce we may gete this stone, that is, crist. this stone, that is, crist, is of iij. colours, that is, power of the Fadir,

affermith him selfe, saying, *Ego sum lapis viuus*, I am a quik stone; and þe stone, *scil. crist*, is colourid with a threhold colour, *scil. with myght of þe fader, with wisdom of þe soone, and with grace of þe holy gost*. And dowteles he þat hath this stoone shaft haue habundaunce with owte defaute, ioy with oute hevynesse, and lizt with oute derkenesse, in þe kyngdom of heuene. And þis stoone, *scil. crist*, is so precious, þat he may not be solde for siluer and golde, for with þe ríztwísmen he shaft euer abyde and dwelle. And þerfor howe shuþ we mowe haue him? Certenly by wey of penaunce, and not by an othir way; and þerfore sayth *Augustinus, Venale habeo regnum celeste*, I haue þe kyngdom of heuene to selle. And howe is þat bouzt? Certenly by penaunce; and if we do so, we shuþ not as þe stiward be hongid in helle, but we shuþ be sekir of þe heritage of heuene, as ben ríztwísmen. *Ad quod nos ducat &c.*

[ LXVI. ]

## ANCELMUS THE EMPEROUR.

(THE STORY OF THE THREE CASKETS IN THE "MERCHANT OF VENICE.")

**A**ncelmus regnyd emperour in þe cite of Rome, and he weddid to wife þe kynges dozter of Ierusalem, þe which was a faire woman, and long dwelte in his company; but she neuer conceyvid, ne brouzt forth frute, and þerof were lordis gretly heved

[*Second Version. Addit. MS. 9066.*]

wysedome of the sone, and the goodnesse of the holy gost. ¶ he that hathe this stone, shaft have in heven habundaunce with out defaute, loye with out hevynesse or sorow, light with out derknesse; and this stone is so precious, that it may not be sold for silver ne for gold, but that it shaft alway dwelle with the rightfuþ man. ¶ how then mow ye have that stone? forsothe by penaunce; and yf we do so, the Steward, that is, the vnrightfuþ man, shaft be hanged in helle, and the rightfuþ man in the heritage of the kyngdome of heven shaft ever ioye. to the which <sup>1</sup>Crist brynge vs! Amen.

[ XV. leaf 24, back. ]

Anceline reigned in the Citee of Rome, that toke a faire maiden to wyf; and thei lived to-gedre longe tyme, and she conseived not, wherfore the lordes of the Empire were mekett desolate. ¶ It befelle

<sup>1</sup> leaf 34.

and sory. Happing' in a certeyne evenyng', as he walkid' after his soper in a faire greene, and þoʒte of all þe wordle, and specially þat he had noon heyr, And howe þat þe kyng of naplis strongly þerfore noyed him eche ʒere; And so, whenne it was nyʒt, he went to bedde, and tooke a slep, And dremyd this. He sawe the firmament in his most clernesse, and moor' cler þan it was wonyd to be, And þe mone was mor' pale; and on a party of þe mone was a faire colourid brid, And beside hire stooode too bestis, þe which norisshid þe brid with hire heete and brethe. Aftir þis come diuerse bestis and briddis fleyng', and þei song so swetly, þat þe Emperour was with the song' awakid. Thenne on þe morowe þe Emperour hadde gret merveile of þis sweuen, and callid to him divinours, and lordis of all þe Empire, <sup>1</sup>and saide to hem, "Deere frendis, tellith me what is þe interpretacion of my sweuen, and I shaʒ wel reward' you; And but if ʒe do, ʒe shuʒ be dede." And then þai saide, "lord, shewe to vs thi dreme, And we shuʒ tell þe the interpretacion of it." And then þe Emperour tolde hem as is saide before, Fro bigynnyng' to endyng'. And then þei were glad, and with a gret gladnesse spake

<sup>1</sup> leaf 200, col. 1.

[*Second Version. Addit. MS. 9066.*]

on a nyght aftir souper, that the Emperour walked' in his gardeyn, and thought many thynges in hym self, and of that he had none heire of his body, and for that the kyng of pule werred' vpon his Empire alway. ¶ whan it was nyght the Emperour went into his chambre, to his bedde, and had a dreme vndir this forme. ¶ In the mornyng he sawe the firmament in more clernesse than it was wonte to be, and the mone in it self was more pale in the one partie than in the other. ¶ Than went out a litel' Bridde, coloured with double coloures, and beside the bridde ij. Bestes, the which norisshed' togedre the bridde with her hete. after that come dyuerse other bestes, and bowed' her hedes to the bridde. than dyuerse briddes come to-gedre, and songe so swetely, that the Emperour was waked' of his slepe. ¶ Than the Emperour called' to hym dyvynours, and the wisest men of all his Empire, and said' to hem, "I sawe a dreme; seith amonge you the interpretacion thereof, and ye shaʒ haue grete mede of me, or els ye shuʒ be dede." ¶ Thei seid', "sir, telle vs the dreme." The Emperour' told' hem the dreme<sup>1</sup> as is before said'. ¶ And than thei anon' with a glad' chere said', "Sir,

<sup>1</sup> dremes, MS.

to him, and saide, "ser, þis was a goode sweuen; For þe firmament þat þou sawe so clere is þe Empire, þe which hens forward shall be in prosperite; The paale mone is þe Emperesse, þe which hathe conceivid, and for hire conceiving is þe mor' discolourid; The litil bryd is þe faire sone whom þe Emperesse shall bryng' forth, when tyme comith; The too bestis ben riche men and wise men, þat shull be obedient to thi childe; þe oþer bestis ben oþer folke, þat neuer made homage, And nowe shull be subiet to thi sone; The briddis, þat song' so swetly, is þe Empire of Rome, þat shall ioy of þi childis burth; and, sir, þis is þe interpretacion of your drem." when þe Emperesse hurde þis, she was glad y-nowe; and soone she bare a faire sone, and þerof was maade moche ioy. And when þe kyng' of Naplis hurde þat, he thowte to him selfe, "I haue longe tyme holdyn werr' ayenst þe Emperour, And it may not be but þat it wol be tolde to his sone, when þat he comyth to his full Age, howe þat I haue fougt all my lyfe ayenst his fadir. 3e," thowte he, "he is nowe a childe, and it is goode þat I procur for pese, þat I may haue rest of him, when he is in his best, and I in my worste." So he wrote letteres to þe Emperour, for pese to be had; and þe

[*Second Version. Addit. MS. 9066.*]

the dreame is good. ¶ The firmament, that is and was in more clernesse, is the Empire, that from hens forward shall be put in more rest. ¶ The mone, that was more pale, is the Emperesse, that for concepcion is more discoloured. The litel bridde, that went out, betokeneth a right faire sone, that she shall bryng forthe, whan tyme come. The two bestes, by the whiche the bridde was norished, are alle wise men and riche, that shull obeye to the child in alle thyng. the bestes, that bowed her hedes to hym, are moche other folke, the whiche yit did no homage to your sone; and in all thyng they shall be vndir fote. ¶ The briddes, that songen so meryly, is all the Empire of Rome, that shall Ioye the birthe of the child. ¶ The Emperour was gretly gladed of her interpretacion. After this the Emperesse brought forthe a child. ¶ whan the kyng of pule herd this, he thought with in hym self, "I have longe hold werre ayenst the Emperour; It may not be, but whan the sone shall come to lawfull age, it shall be tolde hym that I have alway foughten ayenst his fadir. now he is a child, ¶ Therefore it is now better to me to be in pease, that whan he cometh to age, he have no thyng ayenst me." ¶ The kyng anon wrote to the Emperour

Emperour seyng' þat he dude þat mor' for cause of drede than of love, He sent him worde a-ȝen, and saide, þat he wold make him surte of pease, *with* condicion þat he wold be in his servitude, and ȝelde him homage aȝ his life, eche ȝer. Thenne þe kyng' callid his conseil, and askid of hem what was best to do; And þe lordis of his kyngdom saide, þat it was goode to folowe þe Emperour in his wiȝ. "In þe first ȝe aske of him surte of pease; to þat we say þus, Thowe hast a douȝter, and he hath a sone; late matrimony be maad bytwene hem, And so þer shaft be good sikirnesse; Also it is goode to make him homage, and ȝelde him rentes." Thenne þe kyng' sent worde to þe Emperour, and saide, þat he wolde fulfiȝ his wiȝ in aȝ poyntys, And ȝive his douȝter to his sone in wife, yf þat it were plesing to him. This answe're likid wele þe Emperour, but he sent worde aȝen, þat he wolde not assent to matrimony, but if þat his douȝter hadde ben a *virgine* fro hire natiuite. The king' was herewith hiely glad, for his douȝter was such a cleene *virgin*. So *letteres* were maade of þis couenaunt; and he made a shippe to be ordeyned, to lede his douȝter *with* a certayne of knyztis and ladeys to þe Emperour, to be mareyȝ *with* his sone. And whenne þei were in þe shippe, and hadde far passid fro þe londe, þer Rose vp a

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[*Second Version. Addit. MS. 9066.*]

for pease. The Emperour seyng that he did this because of drede more than for love, ¶ he wrote agayn to hym, and said, If that he wold make hym suerte of pease, and bynde hym self to hym in seruage, and do to hym homage, and yeld the rentes, he shuld take hym to pease. ¶ The kyng called to hym his counsaile, and told hem what the Emperour said. Than the wise men said, "It is good to fulfiȝ the Emperours wille in aȝ thyng. First he asketh of you suerte; To that we say, ye haue a faire doughtir, and the Emperour hath a sone; lette matrymonye be made betwixe hem, and so pease to be made withe outen ende. ¶ Also the Emperour asketh homage and rentes; it is good to fulfiȝ hem." ¶ Than the kyng sent messengers to the Emperour, that he wold fulfiȝ his wille in aȝ thyng, and that he wold yeve his doughtir to his sone, to be his wyf. ¶ The Emperour sent agayn, and seid, "yf thi doughtir be a maiden from her birthe to this day, he wold consent that his sone shuld haue her." ¶ The doughtir was a maiden. the kyng her fadir anon made redy a shippe, and put her ther in, with knyghtes and ladies, for to lede her to the Emperour. ¶ Whan thei

gret horribiſh tempeſt, and draynt aſh þat were in þe ſhip, except þe mayde. Thenne þe mayde ſette aſh hire hope ſtrongly in god; & at þe laſte, þe tempeſt ſeid; but þer folowid ſtrongly a gret whale, to devowre þis maide. And whenne ſhe ſawe þat, ſhe moche dradde; And whan þe nyzt com, þe maide dredyng þat þe whale wolde hauſe ſwolewide þe ſhip, ſmot fire at a ſtone, and hadde gret plente of fire; And as long as þe fire laſte, þe whale dorſt come no nere, but abowte cockis crowe þe mayde, for gret vexacion þat ſhe hadde with þe tempeſt, felt on ſlepe, and In hire ſlep þe fire went out; And when it was out, þe whale com nye, and ſwolewid both þe ſhip and þe mayde. And when þe mayde felte þat ſhe was in þe wombe of a whale, ſhe ſmot, and maade gret fire, and greuouſly wondid þe whale with a litiſh knyfe, In ſo moche þat he drowe to þe londe, and deyde; For þat is þe kynde, to drawe to the londe when he ſhaſh dye. And in þis tym þer was an Erle namyd pirius, And he walkid in his diſport by þe ſee, And afore him he ſawe þe whale come toward þe lond. He gaderid gre[t] helpe and ſtrenght of men; [and] with diuerſe inſtremētis thei ſmote þe whale in euery party of hym. And when þe dameseſh hurde þe gret ſtokys, ſhe cryde

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[*Second Version. Addit. MS. 9066.*]

were in the ſhippe ſailyng, there aroſe on hem<sup>1</sup> a grete tempeſt, that aſh were drowned, oute take the maiden, for ſhe put a grete hope in god. and agenſt Even the tempeſt ſeaſed. anon ¶ A grete whale folowed the ſhippe, for to devowre the maiden; and ſhe was ſore aferde; and whan it was nyght ſhe ſmote fire of the ſtone, and made a grete fire; and as longe as the nyght laſted, the whale durſt not come nere the ſhippe. ¶ But aboute the tyme of the nyght whan the cokke crewe, the maiden wexe ſlepie, and ſore vexed, and fille on ſlepe; and while ſhe ſlept the fire went out, and the maiden was ſwalowed with in the whale. and the maiden, while ſhe ſatte in <sup>2</sup>the whales bely, ſhe made a fire with in, and with her knyf ſhe wounded the whale, of the whiche he toke the dethe; and anon he ſwamme to lond. ¶ It befel ſo that tyme, there was an Erle, whos name was Perius, dwellyng by the ſee; and as he went to the ſee ſide warde, he ſawe a grete whale comyng to lond. than he bad aſh his ſtrengest men go ſmyte the whale on every ſide. ¶ Whan the maiden with in herd the ſtokes, ſhe cried with an high voice,

<sup>1</sup> hym, MS.

<sup>2</sup> leaf 25, back.



with an hye voys, and saide, "Gentil siris, havith pite of me, For I am þe dowter of a kyng, and a mayde haue y-ben sith I was borne." Whenne þe Erle hurde þis, he merveilid gretly, and openyd þe whale, and tooke out þe damesell. Þenne þe maide tolde by orl' how þat she was a kyngys dowter, and howe she loste hire goodis in þe see, And how she sholde be maryed to þe son of the<sup>1</sup> Emperour. And when þe Erle hurde theise wordis, he was glad, and helde þe maide with him a gret while, til tyme þat she was wele confortid; And thenne he sent hire solely to þe Emperour. And whenne he sawe hire comyng, and hurde þat she had tribulacions in þe see, he hadde gret compassion for hire in his herte, and saide to hire, "goode damesell, þou hast sufferid moche angre for the love of my soone, neuerthelese, if þat þou be worthi to have him, I shaþ sone preve." The Emperour late make iij. vesselles, and þe first was of clene goolde, and full of precious stonys owtewarde, And withinne full of deede bonys; And it had a superscripcion in theise wordis, *Thei þat chese me shaþ fynde in me þat þei seruyd.*" The secunde vessel was all of cleene siluer, and full of precious stonys; and outwarde it had þis superscripcion, *Thei þat chesith me, shaþ fynde in me þat nature and kynde desirith.* And þe thirde vessel was of leed, And with inne was full of

<sup>1</sup> leaf 200, col. 2.

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[Second Version. Addit. MS. 9066.]

¶ "O! ye gentil men, have mercy on me, for I am a kynges doughtir, and a maiden sethe my birth!" ¶ The Erle, when he herd this, sore mervailed, and opened the whale, and drew the maiden out. than the maiden tolde hem how it was with her. ¶ when the Erle herd this, he was glad, and held the maiden with hym a certayn tyme, till she was comforted. than he sent her to the Emperour. ¶ when he had herd how she escaped the see, he had of her grete pite, and said, ¶ "O! good maiden, thou hast suffered many aduersitees for love of my sone; neverthelese I shaþ prove, whether thou be worthi to be my sonnes wif or not." ¶ Than the Emperour did make iij. vessels. ¶ The first vessel was of pure gold and precious stones, and with in it was full of ded mennes bones; and with oute was this scripture, *he that shaþ chese me, In me shaþ fynde that he hath deserved.* ¶ The second vessel was of pure siluer and of precious stones, and full of erthe; and with out this scripture, *he that shaþ chese me, In me shaþ fynde that his*

precious stonys; And with oute was sette þis scripture, *thei þat chese me, shal fynde [in] me þat god hath disposid.* These iij. vessellys tooke þe Emperour, and shewid þe maide, seying, "Lo! deer damesel, here ben thre worthi vessellys, And if þou chese on of these, wherein is profit, and owith to be chosyn, thenne þou shalt haue my sone to husbonde; And if þou chese þat that is not profitable to þe, ne to noon othir, forsothe þenne þou shalt not haue hym." whenne þe dowter hurde þis, And sawe þe thre vessellys, she lifte vp hire yen to god, and saide, "Thowe, lord, þat knowist all thing, graunt me þy grace nowe in þe nede of þis tyme, *scil.* þat I may chese at þis tyme, wherthorowe I may ioy þe sone of þe Emperour, and haue him to husbond." Thenne she byhelde þe first vessel, þat was so sotilly maad, and radde þe superscripcion; And þenne she thowte, what haue I deservid for to haue so precious a vessel, And þo; it be neuer so gay with oute, I not howe fowle it is with Inne; so she tolde the Emperour þat she nolde by no way chese þat. Thenne she lokid to þe secunde, þat was of siluer, and radde the superscripcion; and thenne she saide, "my nature & kynde askith but dilectacions of þe flessch; Forsothe, *ser,*" *quod* she,

[*Second Version. Addit. MS. 9066.*]

*nature desireth.* ¶ The thirde vessel was of lede, and full of nobils and precious stones with in; and with out was this scripture, *he that shal chese me, in me shal fynde that god hath disposed for hym.* ¶ These iij. vessels the Emperour shewed to the maiden, and said, "these are iij. noble vessels; yf thou chese one of these, in the which is profite and availe, thou shalt have my sone; and yf thou chese that is not profitable to hym, ne to none other, thou shalt not have my sone." ¶ The maiden, whan she sawe the vessels, she lift vp her honde to god, and said, ¶ "Thou, lord, that alle thyng knowest, graunte me grace so to chese, that of the Emperours sone I may have Ioye!" ¶ Than she beheld the first vessel, and redde the superscripcion, and said, "what haue I deservd to have so precious a vessel? what is with in I wote <sup>1</sup>never vtterly; Neverthelesse it shyneth with out of fyne gold." Than she said, "this vessel in no wise wille I chese." ¶ Than she loked on the second vessel, and redde the scripture that was ther' on, *he that chese me, shall fynde that his nature desireth.* ¶ She thought in her self, "If I chese this, I wote not what is with in But that

<sup>1</sup> leaf 26.

"and I refuse þis." Thenne she lokid to þe third, þat was of leede, and radde þe superscripcion; And then she saide, "Sothly, god disposid neuer Iviþ; Forsoth þat which god hath disposid woth I take and chese." And whenne the Emperour sawe þat, he saide, "goode dameseh, opyn nowe þat vesseh, and see what þou hast fondyn." And when it was openyd, it was full of golde and precious stoonys. And thenne þe Emperour saide to hire azen, "Dameseh, þou hast wisely chosen, and wonne my sone to thyn husband." So þe day was sette of hire bredeale, and gret ioy was maade; and þe sone regnyd after þe decese of þe fadir, the which maad faire ende. *Ad quod nos perducatur! Amen.*

## MORALITE.

**D**eere frendis, this Emperour is þe fadir of Heuene, þe whi-h maade man or he tooke flessih. The Emperesse, þat conceivid, was þe blissid virgine, þat conceivid by þe Annunciation of þe angih. þe firmament was sette in his most clernesse, *scil.* þe wordle was liztid in all his parteys, by þe concepcion of þe Emperesse, our lady.

[*Second Version. Addit. MS. 9066.*]

nature desireth. Nature desireth alway delectacion of flessih, therefore this vesseh in no wise I wille chese." ¶ Afterward she lokid on the thirde vesseh, that was of lede, and that was full of nobles and precious stones; and she redde the scripture, that was this, *he that cheseth me, in me shall fynde that god hath disposed.* ¶ She thought with in her self, "this vesseh is not mekeh precious, and neverthelesse the scripture seith, *he that cheseth me, in me shall fynde that god hath disposed*; And it is in certayn god ordeyned never eveth; therefore this vesseh I wolle chese." ¶ The Emperour, whan he herd this, he said, "O! goode maiden, open the vesseh, that we mow se yf thou have wele chosen." whan it was open, it was full of gold and precious stones. ¶ Than he said, "O! good maiden, thou hast wisely chosen, therefore thou shalt have my sone." and so he ordeyned the day of the weddyng, in the whiche was grete Ioye. ¶ And after the disease of the Fadir, the sone reigned as Emperour, and endid his lyf in pease.

¶ **Declaracio.** Frendes, this Emperour is the fadir of heven, that longe before the sone toke flesshe, for the whiche many perished,<sup>1</sup> in as mekeh as thei went to helle before the Incarnacion of Ihesu crist. ¶ The Emperesse, that conseivid a sone, is blissid

<sup>1</sup> MS. prechede.

The pale mone was þe state of our lady, liztid and shadewid with þe grace of þe holy gost; And not only in þe face, but in all þe body of hire was maad faire, and she with childe like as an othir woman wer, In so moche þat Iosep wolde priuely haue lefte hire. The litiþ brid, þat passid fro þe syde of þe mone, is our lord ihesu crist, þat was borne at mydnyzt, And lappid in Clothis, and sette in þe crybbe. The two bestis ben þe oxe and þe asse. The bestis, þat come fro fer parteys, ben þe herdis, to whom þe angil saide, *Ecces anuncio vobis gaudium magnum*, lo! I shew to you a gret ioy. The briddis, þat songe so swetly, ben angelis of hevene, þat song *gloria*<sup>1</sup> *in excelsis Deo*. The king, that helde suche werre, is mankynd, þat was contrarie to god, while þat it was in power of þe deviþ, But when our lorde ihesu crist was I-borne, thenne mankynde enclyned to god, and sent for pease to be had, when he tooke baptime, and saide, þat he gaf him to god, and forsoke þe deviþ. Nowe þe king gaf his douzter to þe sone of þe Emperour, *scil.* eche on of vs owe to give to god our soule in matrimonye; for he is redy to Receyve hire to his spouse, As is saide, *Osea, Disponsabo eam mihi*, I shall wedde þe soule to me. But thenne, or þou come to þe palyes of hevene, þou most go by a gret see of this wordle, and in þe ship of

<sup>1</sup> leaf 200, back, col. 1.

[*Second Version. Addit. MS. 9066.*]

mary. The firmament, that was put in more clerenesse, Illumyneth the world by concepcion of goddes sone. The pale mone is the face of the blissted virgyne mary, that was shadowed with the holy gost. ¶ The litiþ bridde, that went out of the one partie, forsothe is crist. The ij. bestes were the Oxe and the Assa. The bestes, that come from ferre countre, are the herdemen, to the whiche the Aungel seid, ¶ “Behold, I shew to you grete Ioye, for this day is born the sayvour of the world.” ¶ The briddes, that songe so swetly, are the aungels of god, that songen, Ioye be to god above and pease to men, of good wille in the erthe. ¶ The kyng of pule is all mankynd, that whan he was in the power of the fend, man was contrarye to god. ¶ But whan our lord was born, anon man enclyned to god, and sente for to have pease, whan eche of vs asketh<sup>1</sup> baptime. ¶ Also the kyng gaf his doughtir to the sone of the Emperour in Matrymonye. So crist is redy to take thi soule to his spouse, but before or thou come to the palyes of heven, thou

<sup>1</sup> leaf 26, back.

good life. Thenne ros vp a gret tempeste, *scil.* tribulacion) of þe wordle, temptacion) of flesh, and sugiestion) of þe deviſſ; And so by theise tempestis ben ofte tyme drenchid þe vertuys þat þou tooke in baptime; Neuerthelese þou shalt not fall out of þe ship or þe boote of charite, If þat þou holde þe in a faste hope, and bileve; For as þe apostiſſ seith, *Spe salui facti sumus et impossibile est sine fide saluari*, we ben y-savid thorowe goode hope, And it is impossible to be I-savid *with* oute goode bileve and feith. The whale, þat folowith, and svith for þe maide, is þe deviſſ, þat is abowte nyȝt and day for to kill þe sowle. And þerfore late vs smyte fire of charite And of love fro þe ston) of crist, which seiyth, *Ego sum Lapis angularis*, I am a corner stone; and certenly while it is þis, þe deviſſ may not noye þe. But many vnwise men doith as dude þe mayde, thei cese, and arn wery of hire goode werkis, and slepith in synne; And when þe deviſſ seith þat, he drenchith þe synner in Iviſſ thowtis, and Iviſſ consenting, and Iviſſ werkis. And þerfore, if þat þou feele þe in such life, And so be in þe develis power, do thenne as dude þe mayde, smyte þe deviſſ *with* þe knyfe of penaunce, And ligte the fire of charite, And *withoute* dowte he shall caste þe to

[*Second Version. Addit. MS. 9066.*]

behovest to passe the see of this world, in a bote of holy lyf. but when thou art in thi bote, there ariseth a grete tempest, that is, tribulacion) of the world, temptacion) of the flesh, and suggestion) of the fende, that drowneth ofte sithes the vertues<sup>1</sup> and the grace that thou resceivest in thi baptime; for that thou shalt in no maner falle out of the shippe of charite. ¶ Also the grete whale, that folowed the maiden, is<sup>1</sup> the deveſſ, that nyght and day is besy to drowne the soule in synne. do thou therfore as the maiden did; Smyte fire of charite of the stone, that is, of crist, and the deveſſ shall not noye the. ¶ But many begynne wele like the maiden, but afterward thei were wery of good werkes, and slepen in synnes; and anon the deveſſ swoloweth the synner. ¶ If thou fele thi self in suche lif, that is, in the power of the fende, do as the maiden did; with the knyfe of bitter penaunce smyte the deveſſ, and light vp fire of

<sup>1</sup> By an oversight of the scribe nearly four lines are here repeated, but with some variations difficult to account for, if the MS. was merely a transcript. Thus for shippe he writes bote, and for maner he has wise. The repetition is given in the text, the words firstly written are as follow: "that thou resceivest in the baptime not for that in no wise falle not out of the bote of charitee ¶ The grete whale that folowede the maidene is"

þe lond of goode life, woþ he nell he. The Erle, þat come with his seruauntis to sle þe whale, is a discrete confessour, þat dwellith biside þe see, *scil.* biside þe wordle, and not in þe wordle, *scil.* in wordly dilectacion; And he with his wordis of holy scripture shaþ sle þe deviþ, and do away his power, and deliuer him fro þe deviþ, so þat he cry as dude þe dameselle, *scil.* by confession), And thenne he may be norisshid by goode werkys, and so be sent to þe kyngdom of hevene. The Emperour shewid to þe damesell iij. vessellis, *scil.* god settith afore a man life and dethe, goode an[d] Iviþ, And þat that he woþ chese, he shaþ haue. And þefore salomone seiyth this, *Ante hominem mors et vita; quod placuerit dabitur ei, ymmo nescimus si digni sumus vita vel morte*, Afore a man lieth bothe life and [dethe], þat that likith him he shaþ haue, but we knowe not whedir that we ben worthi life or detþ. And þefore saide a certayne saynt, in vitis patrum, this in verse,

Sunt tria que bere  
 Me faciunt sepe dolere  
 Est primum durum,  
 Quoniam scio me moriturum;

This is to say,  
 Thre thinges ben, in fay,  
 That makith me to sorowe all  
 way:

Est magis addendo  
 Floriar, set nescio quando,  
 Inve magis fies,  
 Quia nescio quo remanebo.

On is þat I shalle þenne;  
 An oþir, I not neuer when;  
 The thirde is my most care,  
 I wot not toþethir I shall fare.

*Secundum illud in vitas patrum*, Ther ben iij. thingis þat I drede; On is, þat I shaþ passe; an oþer is, I not when, and come afor þe dome;

[Second Version. Addit. MS. 9066.]

charitee, and he shaþ cast the to lond of good lyf. ¶ The Erle, that come with his seruauntes to sle the whale, Is a discrete confessour, dwellyng by the see, that is, the world, the whiche is redy with wordes of holy writte for to slee the deveþ, that is, for to put away his power, and to delyver hym fro the. ¶ Do thou therfore as the maiden did, Crying with an high voice, beyng a-know of thi synnes to thi confessour; and so maist thou be norisshed in good werkes from the power of the deveþ, and be sent to the kyngdom of heven. ¶ The Emperour shewed the maiden iij. vessels, that is, god putteth before man lyf and dethe, goode and Eveþ; whiche he cheseth, that he shaþ have. ¶ wherfore Salomon seith, before man is<sup>1</sup> lyf and dethe; that liketh hym shaþ

<sup>1</sup> mannes, MS.

The third is, I not whedir þe sentence shaþ go for me or ajenst me. By þe furst vesselþ, þat was full of dede bonys, vs most vndirstonde þe<sup>1</sup> wordle, or wordly men,—And whi? For riþt as þe vesselþ was shynyng<sup>1</sup> withoute, and with Inne was but dede bonys, so it is by þe myþty men and riche men of þis wordle, þat hatþ golde, and goodis shynyng<sup>1</sup>ly, and havith hire werkis dorke, and dede by dedly synnys. And þerfore, man, if þou chese such a vessel, scil. such a life, certenly þou shalt fynde then þat þou<sup>2</sup> deservedist scil. Helle; And such may be likenyd to faire sepulcris, þe which ben maade faire withoute, And rially ornyd with precious clothing<sup>1</sup> of silke and of palle, And with Inne ben nothing<sup>1</sup> but dede bonys. By þe secunde vesselþ, þat was of siluer, we vndirstond<sup>1</sup> þe myþty iuges<sup>3</sup> of this wordle, þe which in hire speche shynyth lyke siluer, And is not but a worme or erthe, scil. shaþ not yn þe day of doome ben mor<sup>1</sup> worth þan wormys, or ellis worse, for if þei dey in synne, thei shuþ haue perpetueþ peyne. And such is sette afore our yen; But god defende vs, þat we take no such life, þat we leese not þerfore þe life þat is euerlastyng<sup>1</sup>! And by þe thirde vesselþ, þat is of leede, we shuþ vndirstonde simple life, which þat þe chosyn<sup>1</sup> childryn of god chesith, þat þei mowe be weddid to ihesu crist In a simple Abyt;

<sup>1</sup> þat þe, MS.    <sup>2</sup> leaf 200, back, col. 2.    <sup>3</sup> mages, MS.

[Second Version. Addit. MS. 9066.]

be geven<sup>1</sup> hym; neverthelesse we wote not whether we be worthi lyf<sup>1</sup> or dethe. ¶ By the first vesselþ of gold<sup>1</sup>, full of dede mennes bones, we shaþ vndirstond<sup>1</sup> the world<sup>1</sup> or worldly men, as are thise riche men that shynen<sup>1</sup> with out as gold<sup>1</sup>, but with in thei are fulle of dede mennes bones, that is, all the werkes that thei have<sup>1</sup> done in this world<sup>1</sup> thei are dede as vnto god<sup>1</sup>, by her dedely synnes. If thou may chese suche lyf<sup>1</sup>, than shalt thou fynde as thou hast deserved<sup>1</sup>, and that is helle. suche are like gay sepulcres, that with oute are araid<sup>1</sup> right faire, and that somtyme with clothes of silke and of gold<sup>1</sup> are covered<sup>1</sup> and hilled<sup>1</sup>, but with in thei are but drye bones. ¶ By the second<sup>1</sup> vesselþ of siluer we shuþ vndirstonde domysmen, wisemen, and myghty men of the world<sup>1</sup>, that shynen<sup>1</sup> in her speche as it were siluer, but with in thei are wormes and erthe. ¶ By the third vesselþ of lede we shulle vndirstond<sup>1</sup> a symple lyf<sup>1</sup>, that are tho that are goddes chosen<sup>1</sup> children<sup>1</sup>; for thei chosen<sup>1</sup> a symple vesture, and a meke, and are subiecte to obedience for god<sup>1</sup>.

<sup>1</sup> leaf 27.

And such fyndith and havith precious stonys, *scil.* merytory werkes, plesing to god, for þe which þei shuþ in þe day of dome be weddid to god, and haue þe heritage of hevene. *Ad quam nos perducat &c.* Amen.

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[*Second Version. Addit. MS. 9066.*]

¶ Such beren) precious stones, that be meritorie werkes, pleasyng to god, for the whiche at the day of dome thei shuþ be wedded to god, and shaþ have the heritage of the kyngdome of heven. to the whiche god brynge vs! Amen.

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[ LXVII. ]

ANTONIUS THE EMPEROUR.

(HOW A YOUNG MAN WAS RELEASED FROM PRISON BY THE DAUGHTER OF A PIRATE.)

**A**ntonius regnyd a wise Emperour in þe cite of Rome; and as he went on a tyme by þe see-syde, he sawe howe þat pirati, *scil.* thevis of þe see, hadde taken the sone of a gret myzty man, And brougt him in to þe prison) of þe Emperour, faste y-bounde. This yong' man wrote to his fadir, praying' him to bey him out; But þe fadir sent word ayen, and saide, That he wold not bye him, ne pay no goode for him. And when þe yong' man hurde þe wordis, he wepte soor', þat noon might confort him. And þe Emperour hadde a dowter, þat vsid' euery day to visite þis prison), And to comforte þe yong' man in all þat she myzte; And then þe yong man wolde saie to hire þus, "what ioy or comforte shulde I make, þat sitte I-bounde in prison) fro sight of all men, And also my fadir is so vnkynde, þat he wold not pay my raunson) for me?" This mayde hadde of him gret pyte, in so moch þat she seyde, "I haue gret sorowe for þe in myne herte; and þefore, if þou wolt graunt me oo thing' þat I shaþ aske of þe, I<sup>1</sup> shaþ deliuer þe fro all þis Angre, *scil.* þat þou wedde me, if I deliuer þe." "ʒis," quof he, "and þerto I ʒive þe my trutha." Thenne she deliueryd him out of prison), And stale away with him to his fadir. And when) þe fadir sawe his sone, and þe damesel) with him, he askid of him wherto

<sup>1</sup> and I, MS.



she was with him. "Sir," quoth he, "for she deliueyrd me out of prison, And þerfore she shaft be my wyf." Þenne saide þe fadir, "I wolle not assent þerto, by no maner, þat she be þi wife, And þat for two cawsis; The furste cause is þis, for she knewe wele þat hir fadir myzte haue had for þi ranson grete goodis, and sithe she deliuered þe so frely, she dud grete preiudice and harme to hire fadir; And sithe she is vnkynde and fals to him, no doute of she may not be iuste to þe. That othir cause is this, þat whenne she deliuered þe, it was not for cause of pyte, it was for cause of lust; For whenne she deliuered þe, she took þi trowthe þat she shulde be þi wife; And þerfore, sithe she dude it for luste of flesh, þou shalt neuer haue hire to wife." Thenne spake þe dameselle to þe furst reson and cas, and saide, "Sir, þer þou seiyst I was vnkynde to my fadir, þat is not soth; for my fadir is a riche lord, and nedith not of his goode, For he was poore and simpli, And hadde nothing, And þerfore, for þe grete pyte that I hadde of him, and of his gret nede, I tooke of me boldly to socour him. But þou þat bigat him, þou forsoke him, and denyed him; And so I dude non harme to my Fadir; for my fadir was riche y-nowe, And of thi sone he myzte haue hadde no mor' but haue pynynd him in prison, For þou saidist, þat þou woldist not pay for him; And so I was mor' kynde to þi sone þan þi selfe, And þerfore he is mor' holden to me than to þe. To þat oper reson, wher as þou saiest þat I dude it more by cause of luste, I say that it is not sothly saide of þe, For luste risith of Fairnesse of a man, or ellis for his strenght; But þi sone was not streng, for þe disese þat he had in prisone toke it from him, Ne he was not faire, for he was all disfigurid in þe prison; and þerfore I say, only pyte mevid me to do as I dude, & not luste." Thenne spake þe sone to þe fadir, and saide, "Fadir, whenne þat I was in perith of perishing, I wrote to þe, for to be deliuered of þe, And þou woldist not do it; But þis dameselle deliuered me fro dethe, & sauid me, and þerfore douteles she shaft be my wife." Anoon he weddid þe dameselle, and in faire pes endid, &c.

## MORALITE.

**D**eere frendis, þis Emperour is the Fadir of hevene, þe which regnyd alway in hevene. The childe, þat was y-take, is all mankynde, take by develis for þe synne of þe furst fadir Adam; the which mankynde was y-put in þe prison of helle, and holdyn in grete sorowe. The fadir wolde not bye him, *scil.* þe wordle, þe which is his fadir, in þe same maner, for by him he is sustenyd. The douȝter, þat is so faire, is þe godhede, when he come down fro heuene to erthe, and ioyned him to manhede, when he took flessch and bloode in þe virgine marie; and so he made gostely matrimonye with man, And he deliueryd vs vndir þis condicion, þat our soule shulde be his spouse; as witnessith þe wordis of Osea, *Desponsabo eam mihi*, I shaʔ wedde hire to me. And so he lefte þe courte of heuene, and of angelis, and dwelte with vs here in þis wordle. but þe fadir, *scil.* þe wordle, grucchith ayenst vs, And wold not þat þe soule wer' þe spouse to crist, but þat we serue all to it. And if þat we plesse the wordle, Certenly we fall into þe gilder of þe devel, For all þe wordle is<sup>1</sup> sette in wickidnesse; And perfore lat vs fle þe wordle, and take refute in criste, and by good Argument we shuʔ haue þe kyngdom of heuene. *Ad quod<sup>2</sup> perducatur &c.*

## [ LXVIII ]

## DONATUS THE EMPEROUR.

(OF THE THREE IMAGES IN A TEMPLE AT ROME.)

**D**onatus regnyd Emperour in þe cite of Rome; And he dude to be sette in þe temple iij. ymagis, And on of hem hadde a finger reching to þe peple, And in his fynger a ryng of golde; And

<sup>1</sup> it, MS.<sup>2</sup> quos, MS.

[Second Version. Addit. MS. 9066.]

[ XXVI. leaf 36, back. ]

**D**onatus reigned in Rome, that did make in the Temple iij. ymages. One had his hand strecched forthe to the peple, and on his fynger a gold ryng. The<sup>1</sup> other ymage had a golden

<sup>1</sup> That

an oþer ymage a berd of golde; And þe thirde hadde a mantelle of purple. whenne þes ymages were y-maade, the Emperour commaundid, vp peyne of deth, þat noon shold spoile hem, ne do hem harme ne wrong; *scil.* of þe ryng<sup>1</sup>, of the berd, or of þe mantelle. Hit happid in a certayne tyme, þat þer come a tiraunt, namyð Dyonisius; And he enteryd into þe temple, and stale þe ring fro the first ymage, þe berd fro þe secunde, [and] The mantelle fro þe thirde. Sone he was þefore accusid, and brouzt to-fore þe Emperour; And þer he was reprevid, as man þat I-spoiled þe ymagys, ayenst þe commaundement of þe Emperour. Thenne [he] saide, "sir, I may not excuse me but þat I enteryd in to þe tempil; But towching þe oþer crymys þat ye put to me, I answer thus; the furst ymage put out his honde to me, as who sayth, take of me þis ring<sup>1</sup> at my zifte, And þefore I tooke the ring<sup>1</sup>; And whenne I sawe þat othir ymage haue a goldyn berde, I thought to my selfe, I knewe þe fadir of þis ymage, And he hadde neuer no berde of golde, And it is no reson þat he be hyer þan his fadir, And þefore I tooke of him þe berde, for he shulde be lyke to his fadir; whenne I sawe þe thirde

[*Second Version. Addit. MS. 9066.*]

berde; ¶ And the thirde had a mantell of purple and<sup>1</sup> gold. ¶ whan the ymages were made, the Emperour comaunded, that no man shuld dispoile<sup>2</sup> the ymages, on payn of hangyng and drawyng, ne to<sup>3</sup> hem do no disease, that is, to take a-way the Ryng, the Berde, ne the Mantell. ¶ It fille on a day,<sup>4</sup> that a Tyraunte, whos name was called<sup>5</sup> Dynnys, wente into the Temple, and toke away the Ryng fro the first ymage, and the Berde fro the second ymage, and the Mantell from<sup>6</sup> the thirde. Anon he was take, and brought before the Emperour, and was accused of the trespasse, that he had spoyled<sup>7</sup> the ymages. ¶ "Sir," he said, "it is leful to me to aunswere. Whan I first entred the temple, the Image put forthe first<sup>8</sup> to me his hande, as he had said, Take this Ryng of my gifte; and therfore I toke the Ryng.<sup>9</sup> And aftir that, I sawe the second ymage have a goldyn berde; and I pought in my hert, that I knew his Fadir, that had never no<sup>10</sup> goldyn Berde, and that it was ayenst<sup>11</sup> kynde, that the sone shuld be hyer than the Fadir; and therfore I toke fro hym the Berde, that he shuld be like his Fadir. ¶ And aftir<sup>12</sup> I sawe the thirde ymage, with<sup>13</sup> a Mantell of purple<sup>14</sup> and

<sup>1</sup> purpille and of.    <sup>2</sup> spoyle.    <sup>3</sup> Om.    <sup>4</sup> tyme.    <sup>5</sup> Om.  
<sup>6</sup> fro, *passim*.    <sup>7</sup> leaf 37.    <sup>8</sup> Om.    <sup>9</sup> Om.    <sup>10</sup> a.    <sup>11</sup> is agayne.  
<sup>12</sup> afterward.    <sup>13</sup> that had.    <sup>14</sup> purpille.

ymage with his mantell, I thought in myne herte, þat þe mantelle was good for me in wynter, And þe ymage hadde no nede þerof in wynter for colde, Ne in somer, for thenne it wolde be comerous, and þefore I tooke away þe mantell, And nowe ye<sup>1</sup> haue hurde myn Answers." And þenne saide þe Emperour, "þou haste foully answerid." And he saide to him, "sey why þou hast spoiled þe ymagis, sith I chargid þat no man shuld do it; Thyne owne mouthe hath dampnyd the." And þefore he smote of his hed, &c.

## MORALITE.

**T**o spekyng gostly, þis Emperour is þe fadir of hevene, þe which hath sette up iij. ymagis in the temple of þis wordle, *scil.* poore men, wise men, and myghty men. This tiraunt signifieth Iusticia, sherrevis, and bailifs, And such as takith away fro poore men and sympit a ryng, *scil.* hire goodis; And þei seiyth, "may we not take hem, when thei ȝive vs hem;" For if a poor man haue oȝt to do among hem, if þat he wolde be spedde, anon he puttith forth his hond to ȝive hem. Also þei take away þe berd of Richesse, þat is,

<sup>1</sup> no weye, MS.<sup>2</sup> leaf 201, col. 2.

## [Second Version. Addit. MS. 9066.]

gold; and I thought, that in wyntir a golden mantell shuld be cold, and therefore the ymage neded not the mantell in cold wyntir, ne in Somer. For it is hevy; and therefore I toke a-way the golden mantell." ¶ Than<sup>1</sup> the Emperour said, "wikkedly thou hast answered, whi thou shuldest more robbe the ymage<sup>2</sup> than any other man, sithen<sup>3</sup> I comaunded, vpon<sup>4</sup> payn of dethe, that no man shuld do to<sup>5</sup> hem no grevaunce; thi mouth hath condempned thi self." ¶ The Emperour called one of his Squyers, and seid, "go fast, and smyte of his hede." and so it was done.<sup>6</sup>

¶ **Declaracio.** Frenedes, this Emperour is the Fadir of heven, that reised vp the iij. ymages in the temple of this world, ¶ That is, poore men, wise men, and myghty men. ¶ The Tyraunt, the Theefe, is Iustices, Sherefis, and Baillies, that taken a-way fro the poore men the golden ryng, that is, her goodes, and sayen, "may I not take it, whan he yeveth it me?" ¶ For whan the poore man hathe ought to do, nylle he wille he, he shaft put forth his honde for to yeve hem, yf he wolle spede. ¶ Also thei taken a-way the

<sup>1</sup> Om.<sup>2</sup> ymages.<sup>3</sup> other men sholde, sethe.<sup>4</sup> on.<sup>5</sup> Om.<sup>6</sup> do.

when þat þei se a man gadery or purchesse, Thenne þei sey, "loo! he is a carle, And wolde be moore than his syr' was; late vs take fro him þe Richesse;" And so þei take away þe berç of Richesse, by cavillacions and shynyng' wordis. And by þe mantell I vndirstonde a man sette in hye dignite, whiche vaith to correcte Ivel men and women; For þer wolt shrewis arise ayenst him, and sey, þat he is to boistous to many, and to warne, And knowith not him selfe, to woode by his power, and to coueitous; And þefore such a man þei accuse, And makith him be deprivid of his office. And þefore alle theise iij. maner of wickid' men shuff be dampnyd to deth bi hire owen werkis, when þei come afor' þe Iuge. And þe Iuge, *scil.* criste, Amende vs alle, And send vs heuene blisse! Amen.

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[*Second Version. Addit. MS. 9066.*]

golden berç, that is, whan thei sene a man gadre richesse, or have grace, Anon thei sayen, "se this chorle wille be more than his fadir! Take we fro hym the Berde of richesse, for it is I-nough to hym to be like his Fadir." ¶ Also by the golden mantell is vndirstond' man in dignyte, that gladly the smale correctes. the malefactours conspiren' and sayn, he is over cold, or seyn, he is over hote by covetise, or over sterne by myght; wherfore suche one thei accusen, and for his offence thei dampnen' hym. and all suche eveñ doers dyen' an eveñ dethe.

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[ LXIX. ]

MERELAUS þE EMPEROUR.

(THE STORY OF CONSTANCE IN CHAUCER'S "MAN OF LAWE'S TALE.")

**M**erelaus regnyd a wise Emperour; and he had weddið to wife þe kyngys dowter of hungery, þe which was a faire woman, and full of werkis of mercy. So in a certeyne tyme, þe Emperour as he lay in his bed, purposid to visite þe holy lond; And þefore in þe morowe he callid to him þe Empresse, and his brothir, And þenne he saide, "Dame, it may not be laynd, or helid, or kepte fro þe, þat I wolt to þe holy lond; þat is my ful purpose; and þefore I ordene and sette þe in my stede, for to rule and gouerne þe Empire, in worship to me, and profite to my peple." Thenne saide she, "sithen it may be noon othir way, be it don as þou wolt haue

it, And I shal be turtill in your absence þat hadde lost hire make: for I trowe þat ye woff turn home aȝen in goode helthe." The Emperour confortid hire with faire and swete wordes, and kiste hire, and tooke his leve, and passid his wey. whenne he was gon, his brothir wex prout, and depressid riche and poor, And ȝit stirid the Emperesse to synne; but she, as a goode woman shulde do, seide þat she wolde not by no way assent to synne, as long<sup>r</sup> as hire husbond<sup>r</sup> livid. but he wolde not leeve so, but euermor<sup>r</sup> stirid hir þerto, whenne þat he myȝt fynde hire by hire oone. At þe laste, whenne þe Emperesse sawe þat he wold<sup>r</sup> not be corectid, ne amendid of his foly, she callid to hire iij. or iiij. worthi lordis of the Empire, and saide to hem, "Seris, ye wete wele, þat my lord maad me þe principalle of his Empire, and þat his brothir shulde be stiward vndir me, And þat he shulde not do withoute me; And he depressith, as ye see wel, poor<sup>r</sup> and simple peple, spoilith riche and grete, and moor<sup>r</sup> harme wolde do, if<sup>1</sup> þat he myȝte; For þe which I charge you, þat ye strongly bynde him, and caste him in prison." Thenne saide þei, "certainly, he hath do mekeþ Iviþ sith he went, And þerfore with glad hertis we shuff fulfilþ your will." Anoon þei laide hondis vpon him, And bond him in þe prison, with bondis of yre; And there<sup>2</sup> he was many day. So at þe laste word come, þat þe Emperour was in comyng<sup>r</sup> home; And þenne thought he to him selfe, "If my lorde come hom, and fynde me her<sup>r</sup>, he woff sper<sup>r</sup> the cause of myne enprisonement, and þenne she woff telle him þe cause, howe þat I temptid hire to synne, And þenne shaft I neuer haue grace of him, and happely lese my life." And<sup>3</sup> thenne anoon he sent a messag<sup>r</sup> to þe Emperesse, p[r]ayinge hire þat she wold fowche safe to come to þe prison, and speke with him a word. whenne þe Emperesse hurde þe message, she com don, and askid of him what he wolde. Thenne said he, "gentill lady, haue mercy on me, for if my lord fynde me her<sup>r</sup>, I am but ded." "If y knewe," quof she, "that þou wolde leeve thy foly, And þat I myȝt fynde þe a goode honest man, ȝit þou shuldist haue grace." And he saide, "ȝis;" and þerto he made surte of feith. Thenne she brouȝt him out of þe prison, and gert bathe him, And clyppe him, and shave him; And

<sup>1</sup> it, MS.<sup>2</sup> þerfore, MS.<sup>3</sup> leaf 201, col. 2.

thenne she araidē him in precious clothing; and saide to him, "Brothir, nowe take þi palfrey, and come with me, And ride with me aȝenst our lord." The empresse rood to meete with him, with þis stiward, and many othir lordis and mynystris, in a grete multitude. And as thei wer' riding' þer ran an hynde in þe wey, with a swifte pase; And þenne aȝ þat sawe hire svyð aftir with houndis, as hard as thei myȝte, So þat noon was lefte with þe lady, but only þe stiward. And when he sawe þat, he said, "Dame, heere bisid' is a prive forest, and it is long' sith I lovid you; go we nowe þidir, and lat me play with the." Thenne saide she, "sey, foole, howe menyst þou? dude I not ȝisterday deliuer þe out of prison, for þou sholdist leeve þi foly, and nowe þou turnyst þerto soone aȝen? I telle þe nowe as I dude afore, þat þer shaft noon do it with me but myne husbonð, þat may chalange it by laws." Thenne saide he, "forsoth and but þou assent to me, I shaft hong þe by the heir' vp on a tre here in þe forest, wher neuer noon shaft mete with the, And so þou shalt haue a fowle ende." <sup>1</sup> Thenne saide she, "And þoȝ þou smyte þe hed fro my body, and vse in me aȝ maner of tormentis, þou shalt neuer compelle me to synne." Thenne he nakid hire evene to þe smok, and hong' hire by þe heeris vp on an Oke; And he bond hire horse by þe tre. And whenne he hadde don þus, he rood to his felowis aȝen, And saide, þat a gret multitude of peple had stolyn and Ravissid þe lady from hym; And þefore was maade gret sorowe ouer aȝ the Empire. Aftir, within thre days, ther huntyd an Erle in þe forest; And as þe houndis ronne after þe wolfis, thei felte a sauour, and lefte hir' rennyng', and tooke hire cours vnto þe tre. Whenne þe Erle sawe þat, he merveilide hiely, and smot þe horse with þe sporis, and pursuyd, til' he com to þe tre where the lady heng'. And whenne þe Erle sawe hire hong' ther by þe heeris, he hadde gret compassion of hire, by cause þat she was so faire; and saide to hire, "sey, woman, what art þou, And whi hongist þou þus?" And she was on live, by þe mirakiȝ of god, and saide to him, "I am a woman of' straunge contre, And howe I hong' her' I not; god wot!" And thenne saide þe Erle, "whose horse is þis, þat stondith by þe tre?" "Sir," quop þe lady, "it is myne." The Erle trowid she was

<sup>1</sup> leaf 201, back, col. 1.

some grete gentilh woman), and hadde of hire þe mor' pite; and saide to hire, "A! deer' frend, þou semyst a gentilh woman and dame. I haue at home a litill childe to dowter, And if þou wolt vndirtake to norish hire vp, and teche hire, þou shalt be deliueryd fro this peyne, And þerto haue goode Reward." Thenne saide she, "sir, in as moche as I may I will fulfille your wille." Þe Erle took hire downe, and brouzt hire to his castell, and took his douzter in to hire keypyng; And þefore she ley in þe same chambir þat þe contesse lay in. And þe contesse hadde a dameselle ligging' bytwyne hire and þe Emperesse, and euery nyzt was lizt brennyng' there in a lampe; And she bare hire so wel, þat she was lovid of all men. But þis Erle hadde in his hañ a stiward, and he lovid moche þe Emperesse, and ofte tym' spake to hire of synfull love, And euer she answerid to him ayen, and saide, þat she hadde y-made a vowe to god, þat she shuld neuer love noon by such maner love, but him þat þe lawe of god wolde þat she lovid. Thenne saide þe stiward, with gret indignacion, "þou wolt not graunte me by no way?" Thenne saide she, "no, what wolt þe mor' þerof? I wolt kepe þe vowe þat I haue maade to god." The stiward zede away, and þozte, "I wolt be vengid of þe, if I may." It happid in a certeyne nyzt, þat þe dor' of þe Erlis chambir was I-lesse opyn; & þe stiward perceyvid it, and went in, And fond all on slepe. And whenne he fond all on slepe, he lokid aboute by lizt of þe lampe, And sawe þe bed of þe Emperesse; And whenne he sawe þe Emperesse liggyng' with the Erlis douzter, he drowe out a knyfe, and cutte the <sup>1</sup>throte of the childe; and thenne putte priuyliche þe knyfe in the hond of þe Emperesse, for intent þat þe lord, whenne he wakid, myzt see by the lizt of þe lampe þe bloody knyfe, and deme in his herte þat she hadde alayne þe childe with hire owne knyfe, and so to give hire Iviñ detha. Aftir all this, þat þe stiward hadde alayne þe childe, and putte þe knyfe in the hond of þe Emperesse, It happid þe contesse to wake; And as she lokid vp, and out of the bed, she perceyvid howe þat þe Emperesse hadde in hire hond a bloody knyfe. And with that sizt she was ny out of mynde, And saide to hire husbond, with an hye vois, "Ser, ser, awake, and loke to þe bed of þe lady, and see what she holdith in hire hond?" The

<sup>1</sup> leaf 201, back, col. 2.



Erle wakid, and lokid to þe bed; And whenne he sawe þe bloody knyfe, he was not a litil trowbelid in spirite, And cride to hire, and saide, "Awake, þou woman, what is þat in thi honde!" Thenne þe Emperesse awoke thorowe cryinge, And þe knyf fell out of hire honde; and she lokid aside, and sawe þe childe ded, and felte þe bed full of bloode. Thenne she cryde with an hye voys, and saide, "Out Allas! my lordis douzter is slayne!" Whenne þe countesse hurde þat hire douzter was ded, she cryde to hire lorde with a sorouful voys, and saide, "go sle þis devill or woman, whedir she be, þat þus hath slayne our douzter." And þen þe countesse spake to þe Emperesse, and saide, "It is opynly seeyn, þat þou hast kilde my childe with þi knyfe, and with thynne owne hondis, And þerfore þou shalt haue a fowle deth." Thenne saide þe Erle to hire, with gret sorowe of herte, "Woman, if drede of god were not, sothely I wold smyte thyn hed fro þe body with my swerde; sithen I sawid þe fro deth, and þou now hast slayne my douzter. Neuerþelese for me shalt þou haue noon harme; but sone, I charge þe, go out of my contre, for if euer I fynde þe after þis day in myne count[r]e, sothely þou shalt neuer ete bred." The<sup>1</sup> Emperesse was full of sorowe, And dude on hire clothis, And took hire palfray, and rood toward þe east; And as she so rood by þe way, she sawe a pair of Galowis on þe lefte hond, And Cacchepollis ledyng a man, for to be ded. The Emperesse mevid thorowe pite, smot þe hors with þe sporis, And went to þe lebet, and saide to þe cacchepollis, "Deer' frendis, I am redy to bey þis man fro dethe, if ȝe wot saue him for mede." "ȝis," quoth þei. So þe lady accordid with hem, and sawid þe man; And thenne saide þe lady to him, "Deere frend, be nowe fro hense forward a trewe man, sith I sawid þi life." "ȝis, lady," quoth he, "and þat I bihote þe." And so he folowid þe lady. And whenne þei were come ny a cyte, the lady saide to him, "go afore in to þe cite, and Ordayne for me an honest hostery." And he so dude; And she dwelte in þe cyte by many days, And men of þe cite had hye mervaille of hire fairenesse, And ofte tyme spake to hire, for doying of synne, but þei myzte not spede. Happid soone aftir, þat þercome a shippe, I-chargid with many maner of Marchaundise; And whenne þe lady hurde speke

<sup>1</sup> Thus, MS.

perof, she sade to hire seruaunt, "go to þe shippe, and loke if þou see ony goode clothis for me." The seruaunt entrid þe shippe, and fonde þer many diuerse precious clothis; And he saide to þe maister of the shippe, þat he shulde come, and speke with his lady. The maister graunted. The seruaunt zede home agayn, and tolde hire howe þe maister wolde come. So þe maister come to hire, and worshipfully salusyde hire; And þe lady spake to him for cloth for hir weryng, And he grauntid hir. So the seruaunt zede agen with him to þe ship; And þan þe maister saide to him, "Deer frend, I wolde shewe to þe my consaile, if I may triste þe; And if þou wolt my consail kepe, sothly I shaft wele reward þe for þi mede." Then saide þat opir, "I wolt swer vpon a booke, þat I shaft kepe thi consail, and þerto helpe þe, in all þat I may." Then saide þe maister, "I love hir more þan þou wolt leue, ther is in hire such a fairnesse, And þerfor I wold zive all the goode þat I haue, for to haue of hire my wiht; And if I may haue hire by thyn helpe or consail, do aske of me what þou wolt, and I shaft pay þe." Thenne saide the seruaunt, "tell me how þou wolde I dude, þat she weere at the<sup>1</sup>." Then saide he, "þou shalt go to hire, and say to hire, þat I wolt not late out my cloth by no way to no creature, and so make hire come to me to shippe; But late hire not come to shippe til tyme þat ther rise a gret wynde, For thenne I shaft leede hire away with me, And she shaft not scape." "This is a good conseil," quof þe traitour; "but zive me my mede, And then <sup>2</sup>I shaft fulfilh your wiht." when the traitour hadde receivid his meede, he went to his lady, and tolde hire howe þe maister wolde not sende his cloth oute of his shippe,— "But he prayd you, þat ye wolt come down to þe watir, and þer ze shult see and haue clothis at your owne wiht." The lady trowid þe traitour, and went to þe ship; and when she enterid þe ship, þe traytour seruaunt aboode withoute. And then þe maister, seyng a gret wynde to rise vp, he sette vp sayle, and faste rowyde; And when þe lady perceyvid þis treson, she was gretly mevid in mynde, and saide, "what kynnys treson is þis, þat þou hast y-do to me?" "Nay," quof he, "it is noon othir treson but þat I shaft comune with þe fleshly, And wedde þe to wife." Thenne saide she,

<sup>1</sup> me, MS.<sup>2</sup> leaf 202, col. 1.

“ Sir, I haue maade a vow to god, þat I shaþl neuer do þat trespace, but wíth him þat I am bounden to in lawe.” “ Sey not so,” quoth he; “ þou art nowe in myddes of þe see, And þerfor but þou consent to me, I shaþl caste þe in myddes of þe watir.” Thenne saide þe lady, “ síth it shaþl be so, ordeyne me a place in þe ship, And I shaþl do þy wíth or I dye.” The maister trowid to hire wordis; and she drowe a curteyne, when she was in, betwyne hire and him; And thenne she knelid don, And made hire prayeris to god in theise wordis, “ My lord god, þat hast y-kept me fro my 3owthede, kepe me now in þis<sup>1</sup> hour, þat I be not filid, þat I may 3ive þe my sowle wíth a clene hert.” when þis orisone was y-maad, þer ros vp so gret a tempest in þe see, þat þe shippe brake, and aþ were adreynt, excepte þe lady And the maister. The lady drowe to a bord, the which bare hire to þe londe; And þe maister tooke an oþir bord, and so passid to þe londe, But neither of hem knewe of otheris saluacion. The lady went to an Abbeye of nonnys, and ther she was worshipfully receivid; And dwelte þer long, and livid an holy life by long tyme, In so moche þat god lent hire grace þat she heelid many syke folke; And þerfore aþ syke in euery syde þe Abbay drowe thedir to be heelid, And ioysfully were sped. Nowe þe brothir of hure husbond, þat hongid hire by þe heir, was a foul lypre; The kny3t þat slowe þe Erlis dou3ter, and putte the blody knyfe in hire hond, was def and blynde; The seruaunt þat hadde bytrayd hir, was haltyng; And þe maister of þe ship was halfe out of mynde. when the Emperour hurde telle, þat suche an hooly and a vertuys woman was in such a place, he saide to his brothir, “ Deere frende, go we to þat abbay, þat þe hooly woman may heele þe of þi lipre.” Thenne saide he, “ 3a, lord, if I shulde.” Anoon withoute tareyng The Emperour, in his owne persone, tooke his brothir, and went to þe nonnys; And when þe nonnys hurde telle of þe Emperours comyng, Thei went ayenst him wíth procession. The Emperour enspersed of the prioress, if þat þer were ony such an hooly woman therynn among hem, And she saide “ 3a,”; And he baade, þat she shulde come forth; And þei maade hire come forth, and speke wíth þe Emperour. The emperesse hydde hire face wíth a wympíth, for she wolde not ben y-knowe;

<sup>1</sup> in þis in þis, MS.

And so she come to him, and worshipfully she salusid him. And thenne þe Emperour saide to hire, "faire lady, can ye heele my brothir of lepr<sup>r</sup>? If ye conne, aske of me what ye wolt, And ye shuff haue it." The Emperesse lokid abowte hire, and she perceyvid that þe brothir of þe Emperour stood þer a foul lepr<sup>r</sup>, and wormys spronge out at þe visage on ecki syde; And for þe Emperour was þer with his sike brothir, all syke peple that was þer abowte com thedir to be heelid. And thenne saide þe Emperesse to þe Emperour, "ser, if ye gaf me all your Empire, I may not heele your brothir, but if he were confessid Among<sup>r</sup> all þe peple." <sup>1</sup>The Emperour turnyð to his brothir And baad him make opyn confession, þat he myzt be clausid. Thanne he maade confession of all his life, Except howe þat he hongid þe Emperesse by þe heyria, but<sup>2</sup> that wold he not towche of. Thanne saide þe emperesse to þe Emperour, "sir, If I putte medecyn to him, it is but veyn þat I do, for he is not ȝit fully confessid." Thenne þe Emperour turnyð to his brothir, and saide, "þou ȝoman, what soory wrecchidnesse is in þe! Seist þou not wele, þat þou art a lothly lypr<sup>r</sup>? wolt þou not telle all forth, þat þou may be maade hoole & cleene? Shryve þe anon, or ellys þou shalt be putte out of my company for euermore. "A! lord," quop he, "I may not shryue me, tyl tyme þat I haue surte of þi grace and mercy." Then saide þe Emperour, "What! hast þou trespassid vnto me?" "ȝis, sir," quop þat othir, "I haue hiely trespassid ayenst you, And þefore I aske mercy or I shalle sey what it is." The Emperour thought no thyng of þe Emperesse, for he trowid þat she had ben ded many day afore; And þefore he saide to him, "tell boldely<sup>3</sup> what þou hast trespassid ayenst me, for dowteles I forgyve the it." Thanne saide he, howe þat he stirid þe Emperesse to synne, And þefore hongid hire by þe heerya. Whenne þe Emperour hurde þat, he was ny wood in herte, and saide, "A! false harlot, veniaunce of god is fast vpon þe; And if I hadde knowyn þis byfore, I shulde haue put þe to þe fowlist deth þat ony man myzte haue." Thanne saide þe knyzt, þat slowe þe Erllys douzter, "I wote not of what lady ȝe<sup>4</sup> spekyn, but þer heng a lady by þe heyre in such a forest, and my lord þe Erle tooke hire

<sup>1</sup> leaf 202, col. 1.    <sup>2</sup> that, MS.    <sup>3</sup> boodely, MS.    <sup>4</sup> leaf 202, col. 2.

down), and brought hire to his castell, to be his norishe ; and I lay aboute to synne, and for I myȝt not haue my wiȝh of hire, I slowe my lordis dowter, as she lay slepyng' with hire in þe bed ; And þenne I putte þe knyfe in þe hond of þe Ientilwoman, for she schulde bere þe blame þer of ; And þerfore þe Erle putte hire out of his Erldom, but I not whedir she becom, after þat tyme." Thenne saide þe thefe, þe traitour, "I knowe not of what lady ye speke, but þer was a faire lady þat sauid me frome deth, fro þe isebet, when I sholde haue be hongid, and paide for me a grete summe of money ; and aftir þat I falsly bitraid' hire to a maister of a ship, þat he schulde haue hire to his concubyne ; And when I hadde vndir a gret trayne brouȝt hire to his ship, he sette vp sayle, and ladde hire away ; but what bifelle aftirward I ne wist, ne whedir she bicom." Thenne saide þe maister of þe ship, "sothly and suche a lady received I into my ship, by deceyte of hire seruaunt ; And whenne I was with hire in myddys of þe see, I wolde haue synnyd with hire, and she turnyd hire to praiyng' ; And when she hadde maad hire praieris, þenne þer ros a tempest, & brake þe ship, and [all] was dreynt, And I socourid me with a bord, and so I was brought to londe ; But what bicom of þat lady, whedir she was dreynt or sauid, I not." Then cryde the Emperesse with an hye vois, and saide, "ȝe ben all cleene confessid, and þerfore I woll nowe medecyns put to you." And so she heelid hem all. Thenne þe lady shewid hire face Among' hem all. whenne þe Emperour hadde knowlich of hire, he ran for gladnesse, and halsid hire, and kist hire, and wepte right soore as a childe for gladnesse, and saide, "nowe blessid be god, for I haue founde þat I haue hiely desirid !" And with moche ioy brouȝt hire home to þe palya, and faire life endid, in pes and in charite.

## MORALITE.

**T**o our gostely purpos þis Emperour is our lord' ihesu crist ; the wife is þe sowle of man ; The brothir of þe Emperour is man, to whom god ȝivith cur' of his Empire, scil. of his body, but principally of þe soule. But thenne þe wrecchid' flesh ofte tyme stirith þe soule to synne ; But þe soule, þat lovith god afore all

thing, And euer *wit*stondith synne, takith his power, *scil.* reson and vndirstonding, And such a flesh þat wolt not be obedient to þe spirite, he makith to be prisonid in þe prison of penaunce, til tyme þat he wolt obey vnto reson. Thenne þe Emperour is to come hom fro þe holy lond, *scil.* crist comith to a synner, *scil.* puttith him in þe mynde of a synner. Thenne þe synner thenkith on him, And crieth for grace; And as ofte tyme as he hath hope þat he hath grace, he is bolde to synne ayen; But a-yeast suche a man<sup>1</sup> spekith scripture, and seith þus, *Maledictus homo qui peccat in spe*, Cursid be þe man þat synnith in hope. And so þe soule ofte tyme enclineth to it, And latith it go out of þe prison, trustyng; and þerfore wasshith of all þe filthe, and clensith it with goode *vertuys*, and makith it go vpon<sup>2</sup> þe hors of charite, & to ryde in goode werkis, þat he meete with god in þe day of pask. But ofte tyme þe synner trespassith by þe way, in þe hooly tyme. And an hynde arisith vp, *scil.* dilectacion of synne, and all þe wittys rennyth after, Thorow werkyng of synfull werkys; And houndys, *scil.* shrewde thowtys, euermor berkith, and entisith so, þat a man, *scil.* þe flesh, and þe soule stondith and abidith stille, and livith to-geder withoute ony vertu. Thenne þe flesh seith þat, and what doith he but stirith þe soule, which is þe spouse of crist, vnto synne. But þe soule, þat is so lovid and weddid to god, wolt not leue god, ne graunt to synne; And þerfore þe wrecchid flesh ofte tyme spoileth a man of his clothing, *scil.* of goode *vertuys*; And then he hongith him vpon an oke, *scil.* wordly love, by þe heire, *scil.* by Ivel, and be wrong couetise, til tyme þat ther come an Erle, *scil.* a prechour, or a discrete confessour, in þe forest of þis wordle, for to hunte thorowe<sup>3</sup> prechyng and goode conseilyng, berkyng and shewing of holy scripture; and so he bringith þe lady, *scil.* þe soule of man, to his house, *scil.* hooly chirche, to norissh his dowter, *scil.* conscience, in werkis of mercy. This Erle hath a lampe, *scil.* a confessour or a prechour, And bifor the ye of his herte þe lampe of hooly scripture, yn þe which he seith knowlyching of þe soule, and *vertuys* in serving. The stiward, þat askid hire of synne, is pryde of life, þe which is stiward of þe wordle, by þe which many ben deceyvid;

<sup>1</sup> men, MS.    <sup>2</sup> opyne, MS.    <sup>3</sup> leaf 202, back, col. 1.

but þe soule, þat is so bilovid with god, wold not assent to pryde; but ofte tyme he proferith to a man a purs full of gold and siluer, And castith a-fore his yen, and so he sleith þe damesel, *scil.* hooly conscience; and þerfor it is wretyn þus, *Munera excecant<sup>1</sup> oculos iudicum, et peruertunt sapientes, ita quod veritas vel equitas non potuit ingredi, set stetit a longe, et iudicium retrorsum conuersum vidit,* This is to say, giftis blyndith þe yen of iugis, And peruertith or turnith into wers wise men, so þat truthe or equite myght not entery, but stood a-farre, and sawe þe dome turnyd backward. and such ben to be put out of þe lappe of holy chirche, as was þe lady from þe Erldom. Nowe she roode aft one, and sawe a man lad to þe iebette. *seris*, a man may be ladde to deth by dedly synne; And þerfor do as dude þe lady, when she smot þe hors with þe spores, and sauid þe mannys life, So do þou smyte and prikke þi fleshe with penaunce, And helpe þi neȝbor in his nede, and not only in temporall goodis, but also in *spirituall* goodis and gostely confort; And þerfore seyth salamon, *Ve soli!* wo be to him þat is aft one! *scil.* lyvyng' in synnys, for he hath noon helpe, wherby þat he may not ryse a-yen. And þerfore haste þe, and help þe and þi neȝbour out of þe dick; for man þat is not, but if he ȝive a drynke of water at þe Reuerence of god, but þat he shaft be rewardid þerfore. But many ben vnkynde, as was þe thefe þat deceivid þe lady, aftir þat she maade him to be sauid, As doith many þat ȝildith Ivið for good; as seyth Is. *Ve illis, qui dicunt bonum malum, et malum bonum,* wo be to hem, þat seyth and callith good Ivið, and Ivið good. The maister of þe ship is þe wordle, by þe which many ben deceivid in þe see, *scil.* yn þe wordle. þe ship is brokyn as ofte tyme as a man chesith wilfully pouerte, And for cause of god obeyith to his prelat; and thenne he hatith þe wordle, and all his couetise, for it is vnpossible bothe to please god and þe wordle. The lady ȝede to þe selle; so þe sowle turnyth to hooly life fro wordly vanyteys; And so aft þe wittis, by which the soule was troubelyd are<sup>2</sup> slayne, by diuerse infirmiteys, as yen by wrong couetise, heryng' by bachiting, as glad for to here bachiters, and bachityng' and detraccion, and so of othir. And þerfore þe soule may not Ivið be seeyn with crist,

<sup>1</sup> MS. exccatant.<sup>2</sup> MS. and.

hire spouse, till tyme þat þe yen be openyd, The eeris ben zivyn),  
and turnyd to helthe, And so of othir wittia. And if þat it come  
þis abowte, dowteles þe sowle shaft go with crist, hire spouse, to þe  
pays of heuena. *Ad quod nos ducat!* Amen.

[ LXX. ]

LAMARTINUS THE EMPEROUR.

(HOW A JEALOUS STEWARD FELL INTO THE TRAP WHICH HE HAD  
LAID FOR ANOTHER.)

**L**amartinus regnyd emperour in þe cite of Rome; and he helde  
in howsehold with him þe sone of his brothir, whom he moche  
lovid, And þe name of þat childe was fulgencius, And euery day he  
mynystrid to þe Emperour of drynke. And in þe same tyme þer  
was in þe same place a stiward, þat was stiward of all þe Empire,  
and he was his eem; and he had gret envie of þis childe, þat þe  
Emperour lovid hym so moche, And þefore he stodeyd nyzt and  
day, howe þat he myzt make discorde betwyne þe Emperour and þis  
childe. So in a certeyne tyme, whenne the stiward perceivid þe  
Emperour in chambir, and araiyng<sup>r</sup> him to bed, he went to him, and  
saide, "Sir, my lord, I haue a certeyne conseil to shewe be-twix you  
and me." <sup>1</sup>"Sey," quop þe Emperour, "for heere ben nowe but we  
two." Then saide þe stiward, "sir, þis childe fulgencius, þat is your  
cosyn, and þat ye love so moche, fowly defamith you ouer all the  
Empire, scil. þat ye ben infecte with infirmite of lepre, in so moche  
þat he may not, for stenche þat comith fro you, stond by you whenne  
þat he bryngith you drynke; And þefore euer whenne he comith to  
you with drynke, sothly as soone as he hath take you drynke, he  
turnith a-way his hed." when þe Emperour hurde these wordis, he  
was not a litil y-grevid, and blewe vpon þe stiward, praying him to  
tell him þe sothe, whethir he hadde ony sauour of lepre, or no.  
Thenne saide þe stiward, "nay, sir, by my goode life, for ye haue as  
swete a sauour<sup>2</sup> as ony man of þis Empir." Thenne saide þe lord,  
"How may I Come to þe sothefastnesse in þis cas, and see þe falsnesse  
of þis boy?" "Sir," quop he, "and I shall telle you not; but

<sup>1</sup> leaf 202, back, col. 2.

<sup>2</sup> sauour, MS.



biholde wele þe next tyme þat he shall serve you of drynke, be it at meete or in chambir, and ye shuþ see, þat as soone as he hath take you þe Coppe, as soone he wold turne away his hed, þat he wold not feele your savour; And thus may 3e well preve, þat it is soþ þat I I say." "þou saiest soþ," quod þe Emperour; "þer may be no better prefe." Sone after þe stiward went to þe childe Fulgencius, and tooke him to a waþ, and saide, "Deere frend, þou art, as þou saiest and knowist, wele ny sybbe to my lord, for he is thyne Eem, and þou art his cosyne; and, sone, if þou wold conne me goode thonke, I shall warny þe of a fawte þat þou hast, wherby my lord is hiely Iviþ apayd; and it grevith him so moche, þat he is ofte tyme in purpos to putte þe out of his palys, And he shamith to speke to þe of þe mater." Then saide Fulgencius, "now, sir, for his love þat deyde on the cros, tell me what fawte it is, þat my lord dispisith my company for, and I am redy to amende it, And do aftir goode consail." Then saide þe stiward, "þou hast an Ivil and a stynking breth, in so moche þat my lord thenkith ever, when þat þou bringist þe coppe to him, þat he wold cast it in thi face, he felith so fowle a stynche of the, when þou comist with þe coppe." Then saide Fulgencius, "sir, I beseche you hertely to telle me soome goode conseil and helpe in this cas." Thenne saide þe stiward, "if thow wold do after my conseil in þis cas, I shal bryng' aþ to good ende." "3is, sir," quod he, "þat I desire nowe bifore aþ thinges." Thenne saide þe stiward, "as ofte tyme as þou bryngist þe coppe to him, and hast deliuered it to him thenne turne þi face fro him, þat he feele no stenche of the; And do thus, till tyme þat we haue ordeyned som medecyn for þe." Fulgencius trowid him wel, and all his wordes, and saide þat he wold do his conseil. so in tyme that he mynsterid þe coppe to þe Emperour, and hadde ytake it in to his hondis, Anoon he turnyð his visage fro him. when þe Emperour saw þat, he was not litiþ Iviþ apayd; he lifte vp his foote, and gafe him a spurme a-3en þe brest, and saide, "fye on þe Ribalde! for now I see wele it is true, þat I haue hurde of þe. go out of my sizt, for þou shalt neuer lenger abyde with me." Fulgencius wepte, and maade moche sorowe; and þe Emperour callid to him þe stiward, and saide, "what is thi best conseil, tell me, how I shall best be vengid on þis brotheþ,

by cause þat þou defamiste me ouer all the Empire, and hast tolde þat I was infecte with lepre, And þerof com fro me so abhominabil stench, þat no man myzte feele it; and in tokne þerof thow turnist away fro me thyne hed, when þou brouztist me the cuppe. And for I sawe þis with myne yen, therfor I ordeynyd such a deth, And þit wol ordeyne for the, but þou conne þe better excuse the." Then saide Fulgencius, "sir, if it lyke you, hurith what I shaþ say, And ye shuþ her' a foule conspiracion and trayne, þat ye neuer hurde suche on bifor. The stiward, þat is nowe ded, com to me, and saide, þat ye saide to him, þat my brethe stanke so foule, þat it was dispite to you my presence; And þerfore he conseilid me, þat I shulde, when I brouzt you þe Coppe, turne away my hed. I take god to witnesse, þat it is no lesing' þat I say vnto you." The Emperour gafe goode credence to his wordis, and saide, "A! Deer' frend, the stiward is fallyn in his owne diche, by þe Right wisdom of god. This false ordinaunce hadde he maade, for envy that he hadde to þe. Sone, be a goode man, for þou art moche bondyn to god, þat thus hath kepte the fro dethe."

## MORALITE.

**D**eere frendis, þis Emperour may be callid a prelat of hooly chirche. Fulgencius is callid a cristyn man chosen, which is sette all vnder discipline of þe prelat; for he owith to mynystre and offre to þe prelat þe cuppe, *scil.* tethinges of all trewe getyn goodes þat he hath, by þe which prelatys and men of holy chirche shulde live. Fulgencius, *scil.* þe goode cristyn man, þat is true mynyst' to god, And the prelat, is moche lovid of god, and wale rewardid, But the stiward is Envious at it, *scil.* euery wickid man, þat ben membris of the deviþ, as is cayn. such men ofte tyme turnith þe hertis of trewe cristyn men, seying' that þe <sup>1</sup>prelat is smetyñ with lipre, *scil.* neithir plesinge to god ne to man; And that is aþenst Holy scripture. And suche wickid men ofte tyme accusith the true peple to the iuge by Falshede; and suche men at the laste ben y-caste in to euyrlasting' fire, And the true peple shaþ go into euerlasting' blisse, And be sauid fro the fowle dethe of helle. Fro the which detþ he kepe vs, þat with his bloode bought vs, And bring' vs to his blisse, That neuer shaþ mysse! Amen.

<sup>1</sup> leaf 203, col. 2.

[The remaining stories are from MS. Addit. 9066, with, where possible, a second version from Camb. MS. Kk. 1. 6.]

[ XVII. Addit. MS. 9066, leaf 28. ]

(ANDROCLÉS AND THE LION.)

**A**nnius reigned in the Cites of Rome, the whiche amonge all the goodes of the world he loved mekeff to playe with houndes and hawkes. ¶ It fille ones, that he went to a forest, forto hunte the hert; and sone he sawe an herte come rynnnyng before hym, and houndes rynnnyng aftir hym, in so mekeff that he was left behynde, that he saw neither the herte ne the houndes; and so he beleft alone, for all his servautes folowed the herte. and he was mekeff desolate and hevny, for he sawe no man; And anon smote the horse with the sporres, agayn none, and he rode thurgh all the forest, and founde no man. ¶ But agayn Even come rynnnyng a lyon, haltyng on his right foote, and come to hym. the Emperour was aferd, and wold flede, but the lyon toke hym by the foote, and shewed to hym his hurt on his foote. whan the Emperour vndirstode that,

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[Second Version. Camb. MS. Kk. 1. 6, leaf 232.]

18.

**A**nnius regned in Rome, The which a-mong' all þe godes of þe world he louyd mych to play with houndys & hawkes. It fill ones þat he went in-to a forest for to hunt the hert. And sone he sawe an hert come rynnnyng' by-fore hym / & the houndes folowed after swyffly In so myche þat he was left behynd þat he sawe noþer þe herte ne hounde, & so he was left a-lone, for all his seruautes folowyd the herte / & he was myche desolate & hevny for he sawe no manne / he smote þe hors with þe spores agayn none & he rode porogh all the forest & fonde no man. But A-gayn Euenyng' come rynnnyng a-gayn hym A lyon haltyng on his right fote & come to hym. The Emperour was a-ferde & wolde haue fled, But the lyon toke hym by þe fote & shewid hym his hurt fote. Whan the

he went downe of his horse, and drew out the sharpe thorn out of the lyons foote; and after that he gadred herbes, with the whiche he heled his foote. ¶ Whan the lion was hole, he lad hym to his cave, and there he was all nyght. and on the morow he bowed his hede to the lyon, and toke his horse, and rode all that day, and coude fynde in no wise passyng out of the forest. ¶ he sawe that, and went agayn to the lions denne. the lyon was out, but agayn Even he come, and brought with hym. ij. fatte shepe; and whan he found the Emperour, after his kynde he made hym good cher, and offred hym both the shepe. ¶ The Emperour was hungry, bicause he had not eten of all day; he toke an Iren, and smote fire of a stone, and araid hym flesshe, and Ete, and dranke watir of the floode; and so he lay all nyght with the lyon. ¶ on the day folowyng he lept on his palfray, and rode all day, and coude fynde no goyng out of the forest, wherfore he was hevy and sory. ¶ Efte sones he went to the lyons denne, but he found not the lyon; and agayn Even come a female Bere to hym; and whan he sawe her, he was gretely aferd. but the Bere made hym chere in her maner, and of the pray that she had goten and take, she layed it before hym. he smote fire, and araid it, and ete; and after that he had

[*Second Version. Cambr. MS. Kk. 1. 6.*]

Emperour vndirstode þat / he went down of his hors & drewe out the sharp thorne of þe lyons fote, & after þat he gadred herbes with þe which herbes he helyd his fote / whan þe lyon was hole he led hym to his cave / And þer he was all nyght / And at morñ he lowted his hede to þe lyon / & toke his hors & rode all day & couð fynd no wey out of the forest / [Whan] he sawe þat he went þens & went to þe lyons denne a-gayn / The lyon was out but A-gayn euene he corne & brought with hym .ij. fat shepe / The Emperour was hungry bycause he had not ete of all day: he toke An yren & smote fyre of a stone / & arayed hym flesshe & ete & dranke water of þ<sup>e</sup> floode. And so he lay all nyght be þe lyon / On þe day folowyng he lepe vp on his palfray & rode a-way, & he coude fynd no goyng out of the forest. Wherfor he was heuy & sory / Eft sones he went to the lyons denne / but he fond not þe lyon. But a-gayn euene come a femaþ bere / And whan he sawe hir he was gretly A-ferde, But þe bere made hym chere in her maner of þ<sup>e</sup> pray þat she had gote<sup>1</sup> & take; she leyde it by-fore hym; he smote fyre & a-rayed it & ete it,

<sup>1</sup> leaf 232, back.

eten), thei layen) bothe to-gedre. and the Emperour knew her fleshly, and she brought forth a sone, like the Emperour. than the Emperour wold have fled, but he durst not, for the bere; <sup>1</sup> But eftesones he knew her, and she brought forthe the seconde sone, that also was like the Emperour. ¶ The third tyme he knew her, and she brought forthe a doughtir, that was like the modir, the bere. that sawe the Emperour, and was wondir sorry. ¶ It fille on a day, that whan the Bere was ferre gone, for to take her praye, the Emperour toke his .ij. sones, that he had gotten of the Bere, with hym, and fledde; and whan he was in fleying, The lyon, that he hadde heled before, come agayn hym, and ledde hym out of the forest. ¶ The Bere come home, and whan she found not the Emperour, she ranne fast with her doughtir. and [whan] she sawe the lyon by hym, she was aferde, and durst not come nere hym; but toke her doughtir, and rent her all to peces, and went agayn to her place. ¶ The Emperour, whan he was come out of the forest by the lyon, he was right gladd; And than the lyon went from hym. ¶ Than the Emperour went to his owne Castell, with his .ij. sones. the dukes and the lordes and all other wise men were right gladd, for of .ij. yere thei had not sene the Emperour. the sones, whan

<sup>1</sup> leaf 28, back.

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[*Second Version. Cambr. MS. Kk. 1. 6.*]

& after þat thei had ete thei lay to-geder / And þe Emperour knew her fleshly, And she brought forthe a sone lyke to þe Emperour / Than the Emperour wolde haue fled, but he durst not for þe bere / But eftsones he knew her, And she brought forthe also þe second sone þat was lyke to þe Emperour / Then in tyme he knew her & she brought forþe a doughter þat was lyke þe bere. That sawe þe Emperour right wonder sorry. It fill on a day þat whan þe bere was ryght ferre gone for to take her pray, The Emperour toke his .ij. sones þat he had gote of þe ber with hym & fled, & while he was in fleying The lyon þat he had heled by-fore come a-gayn hym & led hym out of þe forest / The Bere come home & whan she fond not þe Emperour she ran fast after with her doughter / And whan she saw þe lyon by hym she was a-ferd & durst not go nere, but toke her doughter & all to-rent her & went a-gayn to her place / The Emperour, whan he was come out of þe forest by þe lyon, he was right glad, & þe lyon went fro hym. The Emperour went to his own castell with his .ij. sones. The dukes & the lordes & oþer wyse men

thei were come to age, were made knyghtes, and were stronge werriours, and wente aboute in many straunge londes, and gotten mekell good by dynte of swerd; and aftir in pease thei ended her lyves. and bothe thei died on one day, and in one grave were buried; and on the stone of her grave was this scripture, ¶ Here lieth .ij. sones of the Bere, whiche the Emperour gate with drede.

¶ **Declaracio.** Frenedes, this Emperour may be said every cristen man that is vayn, waveryng, and erryng fro the faith, that playeth with houndes, that is, with lustes of the flesch, that in no maner renten the soule. the herte rynneth before suche one, that is, the vanyte of the world. that man vnwise folowith with all his myght, in so mekell that he lyveth alone, with out any vertu. after this he gothe alone into the forest of this world, ¶ whan vtterly he putteth all his witte and vndirstondyng in it, in so mekell that he maketh no force of god, ne of thyng that longeth to god. ¶ But the lyon haltyn cometh agayn hym. ¶ This lyon is crist, that halteth in the foote, that is, in man that is his membre<sup>1</sup>; for he is hede, and we are his membres. man halteth as ofte as he lyveth in poverte, <sup>2</sup>or in tribulacion. ¶ Do thou therefore as the Emperour did; come down of the horse of pride, and <sup>3</sup>the thorne of poverte, or of tribulacion do thou therefore drawe out fro hym, That is, yeve hym almesse, and shew to hym the way of helthe, and than hast thou drawn out þe thorne of the foote; as our lord seith, ¶ That ye done to one of the lest of myne, ye done it to me. ¶ Afterward the lyon fedde the knyght in the forest. So crist forsaketh not a synner, but that he fedeth hym with his grace, that he falle not into helle; as it is written in the psalme, ¶ I am with

<sup>1</sup> MS. membres.<sup>2</sup> leaf 29.<sup>3</sup> MS. in.

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[*Second Version. Cambr. MS. Kk. 1. 6.*]

were right glad for .iiij. 3ere thei had not sene þe Emperour by-fore. And þe Emperour .ij. sones whan þei were com to age þei were made knyghtes / & were strong werryors, & went about in many rumes & gate myche good by dynt of sworde, & after in pees þei endyd her lyf / & boþe deyde on o day, & in o graue were buried, & on [þe] stone of her graue was þis scriptour / "her lyth þe .ij. sones of þe bere byryed, with the Emperour getyn with drede.

hym in tribulacion. Therfor he yeveth to the synner .ij. Shepe, that is, tyme of penaunce, and tyme, that is, grace, of rysyng, by the which he may gostly be susteyned. ¶ But often aftir, this wrecched man that knoweth not the way out of the forest, that is, out of the world, he knoweth not what deth he shall dye, or where, or how, but rynneth to the Bere, that is, to the fleshly lustes; with the whiche he dothe synne als ofte as he assenteth to fleshly lustes, with the whiche he dothe synne, that is, he hathe delite of the bere, of the whiche he hathe gotten .ij. Sones and a doughtir. ¶ The .ij. sones are concupiscence of lyf and concupiscence of Eyen, that are likened to a synner. ¶ The doughtir, that was like to the Bere, is the sensualite in man, that is alway redy to eveñ; as is in Genesyes written, The wittes of man are all way prone<sup>1</sup> to eveñ at all tymes. wherfor god said, It ever forthynketh me, that I made man; I shall for-do hym, that is, the steryng of the sensualite are done away by cristes passion. do thou therfore as the Emperour did; flee with thi .ij. sones to a discrete confessour; and yf the bere, that is, fleshly lust, folow the with the sensualite, drede not, but have all way god in thy eyen. ¶ Than anon the lion, that is, crist, shall come to the agayn, yf thou calle hym, ¶ wherfor he seith, seeketh, and ye shall fynde; knokketh, and it shall be opened to you. and yf god be with you, the bere shall flee, that is, temptacion; and so shalt thou come to the chirche, that is, fightyng, in the whiche thou shalt be receaved; of the whiche comyng from synne and doyng of penaunce is a more new Ioye in hevене to aungels, than of nyntye and nyne rightfult men that neden no penaunce. ¶ The .ij. sones shall be .ij. knyghtes, workyng good werkes, with the whiche thei shall do dyverse batailes ayenst the devell; and after thei shall be buried in oo tombe, that is, in perfite charitee, for the which man shall have the kyngdome<sup>1</sup> of hevæn. Amen.

<sup>1</sup> MS. prove.

## [ XVIII. leaf 29, back. ]

(HOW A DRAGON WHICH KILLED THE PEOPLE OF A CITY WITH ITS BREATH WAS DRIVEN AWAY.)

**D**arius reigned in the Citee of Rome, a full wise man, that had a Citee wele walled, in the whiche was a belle hanged in the myddes; and as ofte as he shuld go to bataile, or out of the Citee, to take his pray, the belle shulde be rongen of a maiden. ¶ It befelle in shorte tyme, that dragons and venemous bestes venemed men, and thus thei didden ofte; wherfore the Citee was nye destroyed, and nere hand all perished. ¶ The wise men of the Citee with one assent and counseile went to the Emperour, and said, "Sir, what shall we do? behold our goodes are distroied in the Citee, and brought to nought, and ye and we are in poynt to be lost, for dragons and venemous bestes distroien vs. lette vs ordeyne some goode counseile, or els we shulle alle perisshe." ¶ The Emperour said, "how may we defende vs?" Than one of hem seid, "hereth my counseile, and ye shulle not forthynke it. ¶ Sir, there is a lyon in your paleys; sette vp a crosse, and hange the lion ther on; and

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[Second Version. Cambr. MS. Kk. 1. 6, leaf 232, back.]

19.

**D**arius regned in Rome a full wise man þat had a Cite wele walled In þe whiche A Belle hanged in the myddes / & as oft as he sholde go to þe bataile or out of þe Cite to take his pray / the belle sholde be rong of a mayde / It byfeth with in A short tyme þat dragons & venem[e]s bestes venemyd men & þus þei dyed oft, Wherfor the Cite was nye destroyed, þat nerehand all perished. The wise men of þe Cite with counceile & assent went to the Emperour & seyde / "Sir, what shall we do? Beholde how our goodes be distroyed & the Cite brought to nought, & we Are in poynt to be loste for þe dragon & þe venomes wormes / lorde, helpe vs, or ellys sey vs some goode counceilh, or ellys we shole perisse" / The Emperour seyde / "how mow we diffende vs?" / Than one of hem seyde, "herith my counceilh, & ye shull not ouerpink it / Sir, þer is A lyon in your palys; <sup>1</sup> sit vp a crosse & hang þe lyon / And

<sup>1</sup> leaf 233.



whan the dragon and the venemous bestes shuff se the lyon on the crosse, for fere thei shuff not nygh vs, ne noye vs." ¶ Than seid the Emperour, "this pleaseth me wele." and so thei didden the lyon on the crosse; ¶ And whan the venemous bestes sawe the lyon on the crosse, thei come no more to the Citeè, but fled for fere.

¶ **Declaracio.** Frenedes, this Emperour is the Fadir of heven. the Citee wele walled is the soule, sette aboute with vertues, whan god fourmed it to his liknesse. ¶ The belle is a clene conscience, that ledith a man whan he shafl go to bataile agayn the devefl, and armeth hym with good werkes. but this belle shafl no man Rynge but a maiden, that is, reson, that stereth to all rightwisenesse. ¶ The dragon, that flew with the fire, is the voluptuous flessch, that bereth the fire of glotonye and lechery, that brent Adam oure first fadir, whan he ete of the apple that was for-bode. the venemous bestes, that venyme all folke, are fendes,<sup>1</sup> that for the more parte distroien all man kynde. ¶ That sawe the wise men, that is, the prophetes and patriarkes sorowed, and cried to god for help. ¶ Therefore it was counseiled, that the lyon, that is, crist, shuld be put on the crosse; as it was prophecied, It is spedfull that one dye for the peple, that alle <sup>2</sup>the folke perissh not. ¶ Thei toke crist, the lyon, and put hym on the crosse; wharfore the venemous bestes, that are fendes, that dreden to come to cristen folke, fleen. and so, by the help of god, cristen folke shuff ever be in ever lastyng blisse with out ende.

<sup>1</sup> MS. frenedes.

<sup>2</sup> leaf 30.

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[*Second Version. Cambr. MS. Kk. 1. 6.*]

whan þe dragon & the venomes bestes shuff se þe lyon on þe crosse, for fere þei shuff not noye vs." Than seyde þe Emperour, "þis plesyth me well," & so thei did þe lyon on the crosse / And whan þe venomes bestes saw þe lyon on þe crosse thei come no more to þe Cite, but fled for fere.

## [ XIX. ]

(HOW A NIGHTINGALE DELIVERED A MALEFACTOR FROM PRISON.)

**M**enelaus reigned in the Citee of Rome, that was right mercifull; therefore he made a law, that yf a mysdoer were take, and put into prison, yf he myght ascape, and flee to the paleys, he shuld have refute, with out any contradiccion. ¶ It fille, that there was a man-sleer taken, and put into prison, and put to his diete; wherfore he sorowed gretly, that he was put fro mannes sight, and fro the light of the sonne, save a liteH wyndowe, by the whiche [the light shone in; by the whiche] light he toke his mete and his drynke of the kepers euery day, and ete at a certayn houre. ¶ And whan the keper of the prison was gone away, a Nightyngale was wonte to come in atte wyndow, and syng wondir swetly; of the whiche songe the knyght was gretly comforted. and after the songe, the brid fleigh into the knyghtes skirte, and the knyght every day fedde the bridde with a porcion of his mete. ¶ After this it felle vpon a day, that the knyght was wondir hevy, and said to the bridde sitting in his skirte thise wordes, ¶ "O! good bridde, what shalt thou yeve me, that have so many 'a day I-fedde the! bryng me into memorie, for thou art goddes creature, and I also." ¶ whan

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[*Second Version. Cambr. MS. Kk. 1. 6, leaf 226, back.*]

## 9.

**M**enelaus regned in Rome þat was right mercyfull; þerfor he made a lawe þat if a miller were take and put in prison if he myght scape & fle to the palays, he shold haue refute with out eny contradiction / It fiH þat þer was A man-sleer take & put in pryson & put to his diete / wherfor he sorowed gretely þat he was put out of mannes sight / & priued fro the lyght of the sonne / saue a lytyll wyndowe, by þe whych the lyght shone in / By the whiche lyght he toke his mete & ete / The keper of the pryson euery day brought hym his mete at a certeyn oure / And whan the keper of þe pryson was gone-a-way A nyghtyngale was wont to come in at the wyndowe & syng wondir swetely, of þe which song the knyght was gretely comfortyd / And after the songe þe byrd fle in to þe knyghtes skyrte; & þe knyght euery day fed þe byrd with a porcion of his mete. After this It fyH on a day þat þe knyght was wondyr heuy & seyde to the byrde sytting in his skyrte þes wordes, "(O good byrd, what shalt þou gefe me þat so many dayes haue fed þe!

the bridde had herd this, he flew forthe. and the thirde day he come ayene, and brought in his mouthe a precious stone, and lette it falle into the knyghtes skirte, and flew forthe. The knyght, whan he sawe the stone, he had grete *meruaille*. ¶ After it happed to falle on his fetters, and anon all the Iren, that he was bound in, was broken therwith. ¶ The knyght, whan he saw this, he was right glad, and arose, and touched the dore with the stone, the whiche 'opened; and anon he went out, and ranne to the paleys. ¶ The Iayler' sawe this, and whan he perceived it, he blew .iij. blastes with an horne, and brought all out of the Citee, and said, "se the theef! folow ye hym!" and all thei folowed, but the keper ranne before. ¶ The knyght sawe that, and shotte to hym with an arowe, and alongh hym; and so the knyght ranne to the paleys, and there he founde refute, aftir the lawe.

<sup>1</sup>*Declaracio.* Frenedes, this Emperour' is the Fadir of heven, that ordeyned this lawe, that who so is a man-sleer, that is, a synner, that by contricion and confession may escape to the paleys of holy chirche, [he] shaft have perpetuell refreshyng. ¶ This knyght is a synner in dedely [synne] bounden, and therefore by goddes law he shuld be demed to the prison of helle, yf he passe so out of this world, and bound with dyverse cheynes, that is, with many synnes.

<sup>1</sup> leaf 30, back.

[*Second Version. Cambr. MS. Kk. 1. 6.*]

Bryng' in to memory for þou art goddys creature & I also" / Whan the bryd had herd þis he fly forthe / And the .iij. day he come a-gayne / <sup>1</sup> & brought in his mowthe a stone & lete it fall in the knyghtes lappe & fly forth. The knyght whan he sawe the stone he had grete *meruayle* / After it happed to falle on his fetters, And a-non all the Eron þat he was bound with was broke / The knyght whan he sawe þis he was ryght glad, & rose & touched the dores with the stone, þe whyche were openyd A-none: he went out & ran to þe paleys. The Iayler, whan he perceyuyd this, he blewe .iij. with an horne & brought all out of the Cite / And seyde, "Se þe þefe, Folow ye hym!" And all folowed hym, but þe keper ran byfore / the knyght sawe that & shot at hym An Arowe & slowe hym, & so the knyght ran to þe [paleys], & ther he fonde refute After þe lawe.

<sup>1</sup> leaf 227.

wherfore suche one oweth meketh to sorow, and alway wepe. ¶ The keper of the prison is the deuelle, that suche one hathe sette faste bounde in synne, and mynystreth to hym of delites and vices, that he go not fro hym. ¶ The bridde, that songe so swetely, is the voice of god, that seith to a synner, Turne agayn, turne agayn, thou wrecche, that is, a synfull soule, and I shaft take the. whan all man-kynde went to helle before the comyng of crist, ¶ There come a bridde, that was the godhede, and brought with hym a stone, that was crist; as he said hym self, I am a stone. the soule of crist with the godhede disceded to helle, and brought with hym mankynd. therefore yf any of you be in dedely synne, lette hym touche his synne with þe stone, that is, with the vertu of crist, in contricion and confession, and with oute doute the chaynes of synne shaft be broken, and the dore of the grace of god be opened; and so shaft he have fleyng to the paleys of holy chirche. ¶ And yf the keper of the prison, that is, the fende, blowe with his horne of pride, Covetise, and lechery, and sterc all vices agayn the, thou shalt smyte hym with the arowe of penaunce; and with oute doute he shaft flee fro the, and so thou shalt have the paleys of the kyngdome of heven, by this blissed stone. Iesu crist brynge vs to the blisse of heven!

[ XXI. *Add. MS. 9066, leaf 34.* ]

Calepodinus in Rome reigned, that toke a maiden to wyf, that conseived, and brought forth a faire childe. The child waxed, and was put to scole. ¶ Whan he was xx. wynter of age, he desired the heritage of his Fadir, and seid to his Fadir, ¶ “Sir, ye are olde, and mow not rewle the Empire; yf ye gaf me the Empire, it shuld be youre profite.” ¶ The Emperour seid, “sone, there is now

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[*Second Version. Cambr. MS. Kk. 1. 6, leaf 227.*]

10.

Calepodius in Rome regned þat toke A mayde to wyfe þat conceuyd & brought forthe A fayre chyld. The Childe wax & was put to scole / Whan he was of xx wyntyr' age he desyryd his faders herytage & seyde to his fader, “Syr, ye are old & ye con not rule the Empyre, yf ye yafe to me the Empyre / It sholde be your profyt” / The Emperour seyde, “Sone, þer is now grete hungre in

grete hungir in the Empire, and I drede, yf I yeve the the Empire and the power, yf I had nede, haply thou shuldest denye me my wille." ¶ The Emperesse, that loved more her sone than her husband said, "sir that may not be, for ye have but oo sone, and therefore I trow alway that he wille fulfille your wille; wherfore it is good to you to graunte hym the Empire." ¶ The Emperour said, "I wille have of hym an obligacion, that what houre he riseth hym self ayenst me, and fulfille not my wille, whan reason is, I shaß depreve hym of the Empire." the sone graunted, and made an obligacion, and sealed it. ¶ Whan this was done, the Emperour was put from his dignyte, and his sone was crowned. ¶ whan he was made Emperour, he was reised in to pride, in so mekeß that he neither dred god ne man, and did many wronges; and the fadir suffred hym paciently. ¶ It happed astirward, that there was a grete hungir in the land, and the olde Emperour began to nede; and wente to his sone, and asked his sustenaunce of hym, and for a tyme he sent hym. but in a short tyme aftir, the fadir was greuously sike, and called to hym his sone, and said, ¶ My sone, I have grete thirst; yeve me a draught of thi must." the sone aunswereð, "I shaß not, for must is not good for thi complexion." ¶ The fadir said, "yeve me of

[*Second Version. Cambr. MS. Kk. 1. 6.*]

the Empyre, And I drede if I gafe to þe the Empyre & þe power / If I had nede happily þou sholdyst denye me of my wylle" The Emperice, þat louyd her son more than her husband, seyde, "syr, þat may not be, for ye haue but o sone, And þerfor I trow þat he wole Alway folow your wyß / Wherfor It is good to you to graunt hym þe Empyre." The Emperour seyde, "I wole haue of hym an obligacioñ, þat what oure he reysyth hym-selfe a-gayne me & fulfyß not my wyß whan reson is, I shaß priue hym of the Empyre" / The sone grauntyd & made an obligacion & selyd it / Whan this was done / The Emperour was put fro his dignyte / And his sone was crowned. whan he was made Emperour he was reysyd in-to pryde, In so mych he dred God ne man, And dyd many wronges. And þe fader suffred hym paciently / It happed after þat þer was a grete hungre in the lond / And the olde Emperour bygan to haue nede / & want to his sone & asked of hym his sustenaunce / & for a tyme he sent hym. But in A shorte tyme after the fader was greuously syke / & called his sone & seyde / "A, my sone, I haue grete þryst / Gyf me A draught of thi wyne moste" / the sone

anoþer tonne of wyne." than the sone seið, "naye, for it is not clere I-nough; and yf it shuld now be toucheð, the wyne myght be troubled; and therefore I wille not touche it, tille I se it clere I-now." ¶ The Fadir seið, "yeve me of the third tonne." he seið, "naye, for the wyne is stronge and myghty, and therefore it is not worthe for the sike." ¶ "yeve me than," he seið, "of the fourthe tonne." the sonne seið, "naye, for it is to feble, and with out sustentacion or comferte. It must be wyne confortatif that shuld be yeven to the sike." ¶ The fadir seið, "yeve me therfore of the fift tonne." he aunswereð, "naye, for drastes that are in the tonne; and suche is not worthe to a sike man, scarsely for hogges." ¶ Whan the Fadir sawe he myght not have, he suffereð paciently tille he were hole; and than the Fadir went to the kyng of Jerusalem, and playneð to hym of his sone, and sheweð to hym an obligacion, that he myght put out his sone, with out any contradiccion. ¶ The kyng herd this, and calleð his sone, to aunswere to the Fadir. ¶ whan the sone might not resonably aunswere, the kyng deprevet hym of the Empire, and restoreð agayn the Fadir. and than all praised the kyng, for he had so rightfully yoven the dome. ' leaf 34, back.

[*Second Version. Cambr. MS. Kk. 1. 6.*]

Answerd / "I shaþ not, for muste is not good for thi complexion" / The fader sayde, "þan gyf me of A-noþer ton of wyne" / The sone seyde / "Nay / It is not clere y-noghe / & if it sholde now be touched the wyne myght be troubled, And therfor I wol not touche it / Tyþ I se it clere I-nogh" / The fader sayde / "Gyf me of the .iiij. tonne" / he seyde, "Nay, for the wyne is strong & mighty, And therfor It is not worthe for þe syke" / "Gyf me, þan" / he seyde, "the .iiij. tonne" / The Sone seyde, "Nay, for it is feble & with out susten<sup>1</sup>awnce or comfort / It most be wyne comfortable þat shold be yeue to the syke" / Therfor the fader seyde, "Gyf me of .v. tonne." he answerde, "Nay, for drastes are in the tonne, & such is not worthe for A mañ, scarsely for hogges" / Whan the fader sawe he myght not haue / he suffereð paciently tyþ he waxe hole, And than he went to the Kyng of Ierusalem, & playneð to hym of his sone & sheweð hym an obligacion þat he myght put out his sone with out contradiccion / The kyng herde þis & called to hym the sone to answer the fader / Whan þe sone myght not resonably Answer / The kyng pryued hym of the Empyre, And restoryd Agayne the fader, And than all preysyd the kyng for he had so wysely geuen the dome. ' leaf 227, back.

¶ **Declaracio.** Frenedes, this Emperour is crist, the sone of man, to whom is yoven the Empire of all this world; But in the gifte he toke of hym an obligacion, his Baptyme, that he shuld forsake the pompe and all the pride of it. ¶ The olde Emperour, that is, crist, is sike, as ofte as cristen man or woman falleth in dedely synne, and breketh his comaundementis; wherfore gretly he thrusteth the helthe of oure soules, and asketh of vs our yonge age. ¶ But froward man aunswereth, I may not yeve to god my yonge soukyng age, for it is must, that is, over sone to assay the way of god; and that is not trew, for a childe of oo daies age is not with out synne. ¶ Wherfore Seint Gregory telleth, that a childe of v. yere of age the fendes<sup>1</sup> token out of his Fadirs lappe. yf god may not have of the must of so yonge age, he asketh the age of eldre childhode, that is, of x. or xii. yere. ¶ But froward man aunswereth, and seith, the wyne is not clere I-now, that is, the child is not apte to serve god, in that he is inparfite<sup>2</sup>; ¶ For yf he be stered to god, he must be troubled in his body. that is agayn the doctryne of the wise man, that seith, he that loveth his sone, chastiseth hym, and delyuereth his soule fro helle. ¶ Also he asketh wyne of the thirde tonne, that is, of the tonne of yonge mannes age. but man contrarious aunswereth, the wyne is over myghty, it is not good; for a felle man, that is, yonge man, is stronge and myghty, therefore he oweth to spende it aboute worldly thynges, and not in penaunce, for he myght be made feble. ¶ Also he asketh wyne of the fourthe tonne, that is, of age, that is, that thou yevest hym service in the service of god. but froward man aunswereth, and seith, man in his olde age is feble, and may not fast, Ne do penaunce, for suche shuld be cause of his dethe. ¶ Also he asketh of the fifte tonne, that is, of the olde man, that may not goo<sup>3</sup> with oute a staffe, yit he asketh of man that state, that he turne to hym. ¶ Froward man aunswereth, and seith, this wyne is over feble, for yf he fasted oo day, it behoved hym to make his grave<sup>4</sup>; And lawe wille not that an vnmyghty man shuld slee hym self. ¶ Also he asked of the vj. tonne, whan man for eld<sup>5</sup> or byndnesse may no further walke to synne, and myght faileth hym

<sup>1</sup> MS. Frenedes.<sup>2</sup> MS. not inparfite.<sup>3</sup> leaf 35.<sup>4</sup> MS. grace.<sup>5</sup> MS. olde.

for to do evel. ¶ God asketh drynke of suche one, that is, the helthe of his soule; But wrecched man, that is put in dispaire, seith, Allas! allas! while I myght serve god I wold not, and now dwellen in me the drestes of all goodnesse. wherto shuld I now be turned to my god? ¶ But allas! many ther ben, that wille yeve hym no wyne. wherfore crist playned to the kyng of Jerusalem; and therefore shuld suche gone into everlastyng turment, and right-wise men in to everlastyng blisse.

## [ XXII. ]

## (HOW ARISTOTLE SAVED ALEXANDER'S LIFE.)

**A**lexander the Emperour was so stronge and myghty, that none in his tyme myght overcome hym; and this Emperour had Aristotil to his maister, that taught hym in all wysedom and konnyng. ¶ That saw the quene of the Northe, and norished her doughtir with venyme, fro the tyme of her birthe, that whan she come to lawfull age, she was so faire, that she was lovesome to all. ¶ After, she sent her to Alexandre, that she myght be his concubyne; and whan he saw her, anon he was take in her love, and wold have synned with her. ¶ That perceived Aristotil, and said to hym, "Touche her not, for yf ye do, ye shall be dede anon; For all her lyf-tyme she hath ben norished with venyme, and that I shall prove anon. here is one that shall be dede by the lawe; lette hym slepe with her, and than shulle ye se whether I sey sothe."

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[*Second Version. Cambr. MS. Kk. 1. 6, leaf 233.*]

20.

**A**lexandre the Emperour was so myghty þat no man in his tyme myght ouercome hym, & had Aristotil to his mayster, that taught hym all wisdom & konyng. that sawe þe quene of the northe & norished her daughter with venom fro þe tyme of her yong' age þat whan she come to lawfull age she was so fayre a creature & lousom to all: After she sent her to Alysandr' that she myght be his / & [he] wolde haue synned with her: þat perceyued Aristotil & seyde to hym, "touche her' not, for if ye do ye shull be dede Anone / for all her lyf tyme she hathe be norished with venom / & þat shall I preve Anone / here is one þat shall be dede by þe lawe / let hym slepe with her, & þan shull ye see wher' I sey



and so it was done. anon as he kissed her, he fille downe dede. ¶ Alexandre praised his maister, for he delyvered hym fro the dethe.

¶ **Declaracio.** Frenedes, this Emperour may be said every man that is stronge and myghty, by the vertu of the baptyme. The quene is habundaunce of the thynges that seketh man to slee. ¶ The maide, that was venymed, is glotonye and lechery, by the whiche many are slayn. ¶ Aristotill is reason, that seith all way ayenst synne. The man, that is dampned by the lawe, is froward man, that all way synneth with glotonye and lechery. therefore it is to flee, that we be sobre in mete and <sup>1</sup>drynk, that we mowe come to everlastyng mede, the whiche is eternall. Amen.

## [ XXIII. ]

(HOW A FATHER KILLED HIS SON RATHER THAN SEE HIM IN PAIN.)

**F**losculus reigned in Rome, that had a sone that was wode, that dyverse daies rent his membra. the Fadir sawe that, and gaf hym venyme, and had lever slee him softly than he shuld so rente hym self dyverse daies. The modir sawe that, and was right sory; She wente to the domesman, and playned on her husband, that he had slayn his sone. ¶ The fadir before the domesman aunswered, and said, "it was a werke of charitee, and that for

<sup>1</sup> leaf 35, back.

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[*Second Version. Cambr. MS. Kk. 1. 6.*]

sothe" / & so it was doñ. Anone as he kyssed her he fiñ downe dede / Alisaundre praysyd his mayster for [he] delyuerd hym so fro that depe.

[*Second Version. Cambr. MS. Kk. 1. 6, leaf 233.*]

21.

**P**losculus regned in Rome that had a sone þat was wode, þat dyuers dayes rent his membres / The fader saw that & gaf hym venym & had leuyr sle hym þan he sholde rend hym-self so dyuers dayes / The moder saw þat & was right sory; she went to the domesman & pleynd of her husbände þat he had slayne his sone / The fader by-fore þe domesman Answerde & seide, "It was a werk of charite & perfor this skyñ / My sone all-to-rent hym self, & so

this skille. ¶ My sone all to-rente hym self, and so of longe tyme he suffred many wrecchednesse. ¶ I, that was his Fadir, seyng that, I chase rather to slee hym, than longe tyme to se hym in sorow."

**Declaracio.** Frendes, this Emperour is the world. The sone, that rent hym self, is a doer of penaunce, the whiche tameth his flessch. ¶ But oure Fadir, the whiche is the world, by the whiche we are susteyned bodely, yeveth vs venymes of the erthe of our birthe, by the whiche ofte sithes we are dede. ¶ But oure modir, that is holy chirche, accuseth the world to god. therefore flee we the world, that oure modir, holy chirche, may have of vs solace, grete ioye, and gladnesse.

## [ XXIV. ]

(HOW AN UNFAITHFUL WIFE WAS CURED OF HER PASSION.)

**P**Romius reigned in Rome, that had a faire wyf; the whiche, whan she stode ones in a wyndowe of the Castell, she saw ij. knyghtes in a medow vndir the Castell [fightynge] to-gedre; the one knyght was right faire, in so meketh that the lady was taken in his<sup>1</sup> love. ¶ Whan the bataile was done, the knyght that the lady loved so wele, had the victorie; the lady for love be-gan to langour. ¶ The Emperour was right hevvy, and sent anon for leches, forto see the state of the lady; and thei seiden, "there is none other sikenesse in her, but that she loveth some man over meketh." ¶ The Emperour said to his wyf, "I pray the, name hym that thou lovest more than me." ¶ She said, "that faire knyght I love so meketh, that but I have his love, I shall be dede." ¶ Than the Emperour said to the leches, "I pray you, that ye save her lyf." Thei seid, "there is no way, but one slee that knyght that had the victorie, and anoynte her with his blood." ¶ Thei slowe the knyght, and anoynted her; and anon the temptacion ceased, and she was hole of her sikenesse.

<sup>1</sup> her, MS.

[*Second Version. Cambr. MS. Kk. 1. 6.*]

long' tyñ he suffred many wikydnesses / I, þat was his fader, seeing þat / I chase rap̄er for to sle hym þan long' tyme for to see hym in sorow.

**Declaracio.** Frendea, this Emperour is Adam, the first <sup>1</sup>Fadir. ¶ The wyf, that was so faire, it is his soule. the ij. knyghtes that foughten, was god and the aungeſt. The fightyng was, whan the aungeſt wold be like god, and aboue god; but god had the victorie. ¶ This sawe the quene, that is, the soule, and anon she brente in the love of god; wherfore she was sike, <sup>2</sup>in so mekell that she shuld dye. But the myghty knyght, that is, crist, is slayn, and with his blood we are an-oynted, and are made hole.

## [ XXV. ]

(HOW AN UNGRATEFUL MAN REBELLED AGAINST THE EMPEBOR,  
HIS BENEFACTOR.)

**L**Enyncius reigned in Rome, the which as he rode by a forest, mette with a poore man, and seid to hym, "fro whens comest thou, and what art thou?" he said, "I come fro the next Citee, and am your man." ¶ The Emperour said, "yf thou wylte be a good man, and a trew, I shall promote the to grete richesse." he said, "ye, lord." Anon the Emperour made hym a knyght, and sone he rode into pride; wherfore he gadred to hym many of the grete men of the empire, and conspired with hem, that he wold vsurpe the Empire. whan the Emperour wist that, anon he put hym out, and alle that held with hym; and wold no lenger lette hym dwelle in his Empire, but ordeyned other in her stede,

<sup>1</sup> leaf 36.<sup>2</sup> like, MS.

[*Second Version. Cambr. MS. Kk. 1. 6.*]

22.

**L**emicius regned in the Cite of Rome / the which, as he rode by a foreste, mete with a pore man & seyde to hym, "fro whens comyst pou & what art pou?" he seyde, "I come fro þe nexte Cite / & I am your man" / The Emperour sayde, "if þou wilt be A good man & trew, I shall promote the to richesse" / he seyde, "ye, lorde" / A-none þe Emperour made hym knyght, & sone he rose in-to pride / Wherfor he gadred to hym many of þe grete men of the Empire & conspirid with hem þat he wolde vsurpe the Empire / Whan þe Emperour wist of þat / Anone he put hym out & all þat helde with hym / & wolde no lenger let hym dwelle in his Empire,

and yaf hem all her landes, and all her mevable goodes. ¶ Whan they herd that straungers had her goodes, thei conspired ayenst hem, and praied hem to the fest, and sette before hem v. messe; and every messe was envenymed, and all that ete of the messes were dede. ¶ The Emperour called his sonnes, and asked, what were to do of the dede? his Eldest sone said, "ye are my Fadir, and gretly I am greved for your hevynesse. I yeve you this counseile. ¶ A litel kyngdom is here not ferre fro you, in the whiche is a full faire maiden, the which hath a noble gardyn; In the which gardeyn is a welle of watir of suche vertu, that yf it be sprynged on the dede body, it shall lyve agayn. ¶ Therefore I shall go to this kyngdome, and shall gete the watir of this welle, by the whiche the dede mow arise to lyf." ¶ And anon he went to the kyngdom, and gate the wille of the maiden; and went into the gardyn, and found the welle. wherfore he did make v. pittes right depe, by the whiche the watir of the welle ranne to the bodies of the dede men; and anon thei rissen. and whan this was done and sene, ¶ The sone of the Emperour ladde hym and all theym to his Fadir. ¶ The Emperour, whan he sawe hem, he was glad, and for ioye crowned his sone.

<sup>1</sup> leaf 36, back.

[*Second Version. Cambr. MS. Kk. 1. 6.*]

but ordeynyd oper in his stede, & gaf hem his landes, & all her mevable goodys / whan thei harde / þat straungers had her goodes Thei conspirid a-gayne hem & prayed hem to þe feste & sette by-fore hem v. messes, & euery messe was venymed, & all þat ete of þe messes were dede / The Emperour called / his sonnes [&] seyde, "ye Are my fader, & gretely I am greuyd for your hevynesse / I gyf yow this counceill / A lytel kyngdome is here bysyde, not ferre fro yow, in the which is a well of water of suche vertu þat if it be sprenglid on the dede body It shall leve agayn / þerfor I shall go to this kyngedome & gete me water of þis welle by þe whiche þe dede mow rise to lyf / And anone he went to þe kyngdome & gate þe well of the mayde / & went in to þe garden & fonde þe well: wherfor he made .v. pittes full depe, by the which þe water of þe well ranne to þe bodies of þe dede men, & Anone thei risen. And [when] this was sene The sone of þe Emperour led hem all with hym to his fader. þe Emperour whan he saw hem he was gladde & for Ioye crownyd his sone.

<sup>1</sup> leaf 233, back.

¶ **Declaracio.** Frenes, this Emperour is the Fadir of heven. The poore man, that was promoted to grete dignite, is lucifer, that of nought was made, that is, of no matir. ¶ Therefore of that he was so proude, in so mekeñ that he wold be like god, ye, and more; and therfor he was cast out of heven, with all theym that consented to hym, and man is promoted to that dignyte in her stede. ¶ The fendes, whan thei sawe this, thei praied Adam and Eve to a fest, whan thei eten of the apple agayn goddes precepte by her steryng, and said, ¶ What houre ye ete of the frute of this tree, ye shull be as goddes. wherfore in this fest was mynystred to hem v. messes, That is, of the v. wittes, the whiche all accorded to ete of the apple; and therefore all thei were enfecte, for the whiche man died. ¶ This herd the sone of the Fadir of heven, and was stered to mercy, and descended fro heven into this world; and come to the maiden, that is, Marie, and there he found the welle of mankynd, the whiche was Ioyned to the godhede. ¶ Aftir this he did make v. pittes, that is, v. woundes in his bodye, by the whiche ranne blood and watir, that made all mankynde to lyve agayn, that shaft be saved, and ledde home agayn to the hevenly paleys. To the whiche brynge vs Iesu Crist! Amen.

## [ XXVII. leaf 37. ]

(HOW A FAITHFUL GUARDIAN WAS REWARDED.)

**V**omias reigned in Rome, that toke a faire maiden to wyf, the whiche conseived, and brought forthe a faire sone. ¶ wise men come to the Emperour, forto have <sup>1</sup>his sone to norisshe. ¶ Than the Emperour sent out a messenger þurgh all the Citee, that in whos house were founde fire and watir, shuld

<sup>1</sup> leaf 37, back.

[Second Version. Cambr. MS. Kk. 1. 6, leaf 234.]

24.

**R**emilus reigned in Rome þat toke a fayre mayde to wyf, þe which conceyud & brought forthe a fayre sone / Wyse men come to þe Emperour for to haue his childe to norisshe. Than the Emperour anoñ sent out a messenger þorogh all the Cite, þat [he] in whos hous ware founde fyre or water sholde haue his sone to

have his sone to norissh. ¶ whan this was published, many ordeyned hem fire and watir. ¶ The Emperour did crie also, that he that hadde the childe to kepe, and norisshed hym clenly and purely, he shuld be promoted to grete dignyte, and els he shuld be dampned to wikked deth. ¶ Anon, while thei slept, come a Tyraunte, whos name was Eulopius, that sleked the fire and cast watir out of the house. But amonge hem was a man that hight Ionathas, that all nyght labored that fire and watir shuld not faile, but þat he shold alway have bothe redy. ¶ whan morow was come, the messenger went aboute the Citee, to loke in whos house he myght fynde fire and watir; but whan he hadde gone aboute the Citee, in the house all only of Ionathas he founde fire and watir; and so the Emperours sone was yeve to hym for to norissh, vnder the forme aforeseid. ¶ Ionathas toke the child, and hired masons, that thei shold enhaunse his Chambre with mortar and stone; and whan the chambre was redy, he called to hym payntours, and made his chambre to be paynted ¶ In this forn. in the walle, on the right side, he paynted x. ymages, and aboute the ymages this scripture was written, ¶ *he that foulethe<sup>1</sup> not these ymages, shall have a*

<sup>1</sup> MS. foloweth.

[*Second Version. Cambr. MS. Kk. 1. 6.*]

norissh. When þis was published many ordeynyd hym fyre & water / The Emperour dyd cry also þat [if] he þat had þe childe to kepe norisshed hym clenly & purely he sholde be promotyd to grete dignyte, & ellis he sholde be dampnyd to þe wikkyd deþe / Anone while þei slept come a tyraunte whos name was Eulopius / þat slekyd þe fyre & caste water out of the houses / But A-mong' hem was a man hyght Ionathas that all nyght labouryd þat fyre & water sholde not fayle // But þere he shold alway haue bothe redy / Whan morow was comyn the messenger went aboute þe Cite to loke in whos hous he myght fynde fyre & water / But whan he had gone aboute þe Cite, in þe hous all only of Ionathas he fonde fyre & water, & so þe Emperours sone was yove to hym for to norisse vnder þe forme by-fore seyde / Ionathas toke þe childe, and hirid masyns that thei sholde haunse his chambre with mortar & stone, & whan the chambre was redy he called to hym peyntours & made his chambre to be payntyd in þis fourme / In þe wail of þe right syde he payntyd x ymages / & a-boue þes ymages þis scriptur was wryte / "he þat foulyth<sup>1</sup> not þes ymages shall haue A goldyn crowñ of þe Emperour.

<sup>1</sup> MS. folowyth.

golden crowne of the Emperour; And yf he foule<sup>1</sup> the ymages, he shall be condempned to a foule dethe. ¶ Than on the dore he made to be drawn a golden chaier, and hym self sitting ther in, crowned with a crowne of gold; and aboute his hede was written, thus shall be crowned, that wele norissheth the Emperours sone. And whan all this was made, ¶ Ionathas was ofte sithe tempted forto defoule the ymages, but whan he redde the scripture, anon he had drede that he shuld dye an evell dethe; and so all the temptacion went a-way. and also whan he sawe written over the ymages hedes the mede of the crowne, more and more he studied for to worshippe the ymages, and forto kepe hem in fairenesse. And whan the child was not wele norisshed, he ranne swiftly to the perisshyng of the Enemye; and whan he saw hym self shold be hanged, he dred gretely, and all the<sup>2</sup> defautes of the norisshyng, as to the child, he amended. ¶ But whan he sawe the golden chaire, and hym self crowned with a crowne of gold, and above his hede was written, ¶ Thus he shall be worshipped, that wele and clene shall norissh the sone of the Emperour, ¶ And than he had so moche ioye of the picture of þe

<sup>1</sup> MS. folow.<sup>2</sup> leaf 88.

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[Second Version. Cambr. MS. Kk. 1. 6.]

And if he foule þe ymages he shall be condempnyd to a foule deþe / Than on þe dore he made to be drawe A goldyn cheyre, & hym-self sitting per-in crownid with a crowne of golde / & a-boue his hede was wryte þis / " þus shall he be crownid þat norisshith wele þe Emperours sone " / & whan all þis was made / Ionathas was oft<sup>1</sup> tyme temptyde to<sup>2</sup> defoule þe ymages / But whan he red þe scripture, he dred þat he shold dye an evyll dethe, & so all þe temptacion went A-way. And also whan he sawe wryten on þe ymages hedes þe mede of þe crowne, more & more he studyed for to worship þe ymage, & for to kepe hem in fayrenes / & Whan þe child was not wele gouernyd & norisshed he ranne swyftly to þe perisshyng of þe enemy, And whan he saw hymself sholde be hanged / he dred gretely & all þe defautes of þe norisshyng as to þe childe he Amendyd // But whan he sawe þe goldyn chayre & hymself crowned with a crowne of golde, & red þe superscripcion / " Thus he shall do worship þat wele & clene norisshith þe sone of þe Emperour " / & þan he had so myche Ioy of þe picture of þe chayer þat all his lyf after he norisshed right wele þe child after. The

<sup>1</sup> MS. of.<sup>2</sup> leaf 284, back.

Chaire, that all his lyf aftir he norisshed wele the child. The Emperour, whan he herd this, he sent for hym and for his sone, and promoted hem to grete dignytee.

¶ **Declaracio.** Frenedes, this Emperour is the Fadir of heven. The Emperesse is blisshed marie; the child is *Iesus*. the messenger, that was sent, is Seint Iohn Baptist, that he shuld shew his comyng; wherfore the wise men, that were the patriarkes and the prophetes, desired gretly to norissh hym, and se hym; and thei sawe hym not, for fire and watir was in hem extyncte. ¶ By fire is vnderstonde the holy gost, that appered not yit to hem as it did to the appostels, ne thei were not wasshen with the watir of baptyme, as cristen men are now. ¶ Or els by fire thou may vnderstonde parfite charite, and by watir trew contriccion. this ij. fallen in many, and therefore thei mow not have the child *Iesu* in her hertes. ¶ Ionathas, that waked, is a good cristen man, jat all way in good werkes studieth to wake, and all way to offre to god for his synnes the fire of charitee, and the water of contriccion. ¶ But ofte sithe the tyraunt, that is, the devel, putteth out the fire of charitee and the watir of contriccion, and casteth it ferre a-way fro the hertes of many; therefore thei that are thus defamed, may not norissh the child *Iesu*. Therefore do thou as Ionathas did; wake, and pray, that pou entre not into temptacion; and calle to the trew expositours, that is, discrete confessours or prelates, that may rise vp in thyn herte a stoned chambre, and seker feith and hope for the wyndowes. than calle to the payntours, that mowe peynt in thyn hert x. ymages, that is, the x. comaundementes; and than yf thou kepe wele his preceptis, with out doute in tyme to come thou shalt be crowned, and not be dampned to ever lastyng dethe. ¶ And the golden chaire must be in the dore of thyn hert, that is to sey, yf thou norissh wele the child *Iesu*, thou shalt have a chaire in heven. and have mynd, yf thou norissh hym eveH, thou shalt be hanged in the gibbette of Helle, but thou amende the. <sup>1</sup>Therefore studie we so to norissh the

<sup>1</sup> leaf 38, back.

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[*Second Version. Cambr. MS. Kk. 1. 6.*]

Emperour, whan he hard this he sent for hym, & for his sone promotid hym to grete dignite.



child Iesu, by meritorie werkes, that we now come to the mede that is everlastyng without ende.

[ XXXIII. leaf 46, back. ]

(HOW AN EMPEROR DIVIDED ALL HIS POSSESSIONS AMONGST HIS SUBJECTS.)

Fulgencius reigned in the Citee of Rome, the whiche in merveillous maner loved his peple, in so mekell þat he made to be cried thurgh all his Empire, that all men shuld come of every nacion at a certayn day to his paleys, and what so ever thei asked, all thei shuld have, aftir her astate. ¶ Dukes and other grete lordes, whan thei herd this, thei were right glad, and come in a grete multitude; and eche by hem self put forthe his petition, and had it. and so all the Empire nere hand was divided amonge hem; and eche man ioyed, and went home to his owne, and toke seisyng in his londes, and tenementes, and mevable goodes, that thei hadden of the Emperour. ¶ After þis, poore men and symple wente to-gedre, and said, “a comon crie is made, that all shall come to the Emperours paleys, no persone out take. Riche men and myghty men have come afore vs, and have received benefice, after her wille, and therefore go we now, and we shull have goodes of the Emperour.” that herd

<sup>1</sup> leaf 47.

[*Second Version. Cambr. MS. Kk. 1. 6, leaf 235.*]

26.

Fulgencius regned in þe Cite of Rome / þ<sup>e</sup> which in meruelous maner lound his peple, in so mych he made to be cryed þorogh out all þe Empire / þat all men sholde come of eny nation at a certeyn day to his paleis / And what so euer þei askyd, all thei shold have after his state / Dukes & oþer grete lordys whan þei hard þis þei were right gladde & come in A grete multitude, & eche by hemself put forþe his petition, & had it, so all þe Empire nere hande was dyuydyd a-mong hem, & eche man ioyed and went home to his owne & toke seisyng in his landes & tenementes & meuable goodes þat þei had of þe Emperour / After þis pore men & sengle <sup>1</sup>come to-geder & seyden / “A comyn cry is þat all shold come to þe Emperours paleys, no person out-take / Riche men & myghty men haue come by-fore vs & haue receuyd benefice after hir will // þerfor go we nowe & we

<sup>1</sup> leaf 235, back.

thei, and said, "this is a good counsaile, and a profitable." and anon thei wenten, and stode atte gate of the paleys, crying that it shuld be mynystred to hem, as the crie was made. ¶ When the Emperour herd the crie, he come downe of his see, and said to hem, ¶ Frenedes, I have herd youre crie. it is sothe that the crie is by me made, and that all indifferently shuld come, and what thei asked thei shuld have. but riche men and mighty men shuld come before you, and thei had all, out take my paleys; and yf thei had asked my paleys, thei shuld have had it; and therefore I have nought for to yeve you." ¶ Thei said, "a! lord, have mercy on vs, and lette vs not go voide away; for certainly it was oure blame that we come not before, with the riche men and myghty. but sithen it is thus, we aske your grace, that we may have somewhat, by the whiche we may live." ¶ The Emperour said, "here me. all pough I have yoven to riche men and myghty, that come before you, londes and tenementes, neverthelesse I have holden the lordshippes in myn hand of all the landes, and half that I yeve to you, so that thei be now servauntes to you, and obedient." ¶ The poore men, when thei herd this, they were right glad, and bowed downe her hedes to

[*Second Version. Cambr. MS. Kk. 1. 6.*]

shull haue goodes of þe Emperour as þei haddyn." Thei þat herde þis seyde, "þis is goode counceit & a profitable" / & Anone all went & stode at þe yate of þe paleis crying þat it shold be ministrid to hem As þe cry was made / When the Emperour harde þe crye he come douñ of his sete and seyde to hem // "Frenedes, I haue herde your crye / It is soþe þat þe cry is by me made & þat all indifferently sholde come / & what þei askyd þei sholde haue / Riche men & myghti men haue come byfore yow & all þat I haue, out-take my paleis, I haue geue hem / & if þei Askyd my paleis þei had had it; þerfor I haue nought for to geue yow" / þei seyde, "A, lorde, haue mercy on vs, & let not vs go voyde A-way, for certainly it was our blame þat we come not to-fore with þe riche men and myghti / But sethe it is þus, we aske your grace þat we mowe haue some what by þe whiche we mow leue" / The Emperour seyde, "here me; pogh all I haue youe to riche men & myghty þat come by-fore yowe landes & tenementz, neuerþeles I haue hold þe lordschip in myn hande of all þe landes, & half I geue to you, so þat þei be now servauntes to yow obedyent" / The por' men when þei herd þis þei were right gladde & bowid down her hedes to þe Emperour, & lowly & mekely þonkyd

the Emperour, and lowly and mekely thanked hym, and said, "we are come late, and are made lordes of other!" whan this was said, thei went home ayena. ¶ The riche men and the grete, whan thei herd this, thei were gretely stered with in hem self, and said to-gedre, ¶ Allas! how is this mynystred to vs, that thei that were wonte to be our chorles and seruauntes in all thyng, now are made oure lordes. Go we all anon to the Emperour, and be-thynke vs a remedye." thei saiden all, "it is a good counsaile." ¶ Anon thei wente to the Emperour, and saiden, "Sir, what is that our seruauntes now are made our lordes? we pray you, that it be not so." ¶ The Emperour said, "frendes, I do you no wronge. was not the crie made comon, what some ever ye asked of me, ye shuld have? and ye asked but londes, and rentes, and dignytees, and worshippes, and all I graunte you at your wille, in so meketh that to my self I held right nought; and eche of you, whan he went fro me, ye were right wale apaid. ¶ Aftir you come poore men and symple, and asked of me some goodes, aftir the vertu of the <sup>1</sup>crie. and I had no thyng to yeve hem. before I yave all to you, out take the lordshippe that I held in my hand; and whan the poore men cried on me, I had no thyng

<sup>1</sup> leaf 47, back.

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[*Second Version. Cambr. MS. Kk. 1. 6.*]

hym & seyde, "We Are come late, & made lordes of oþer." Whan þis was seyde þei went home a-gayn / The riche men & þe grete herd þis & were gretely styrid with in hem-self, & made a comyn parlament with in hem-self & seyde to-geder, "Alas! how is it ministrid to vs? þei þat were wont to be charlys & seruauntes in all þing, now Are made our lorde[s], Go we all A-none to þe Emperour to-geder, & be-pink vs on some remedy." þei seyde all, "It is a good counceill" / Anone þei went & seyde to þe Emperour / "Sir, how is it þat our seruauntes now are made our lordes? We pray yow þat it be not so" / The Emperour seide, "Frendes, I do yow no wrong" / Was not þe cry made comyn <sup>1</sup>þat what so euer ye askyd ye sholde haue, and ye askyd but landes & tenementz & dignites & worshippis, & all I graunt yow at your wih, In so mych þat to my-self I helde right noght, & eche of yow whan ye went fro me were right gladd. After yow come pore men & simple & askyd of me some goodes after þe vertu of þe crye / And I had no þing for to

<sup>1</sup> leaf 236.

for to yeve hem but lordshippe above you. and therefore ye ought not to blame me in no thyng, for that ye asked, ye had." ¶ Than seid thei, "A! lord, we pray the effectually of youre<sup>1</sup> counsaile in this parte, and help." ¶ The Emperour said, "yf ye wille assent to my counsaile, I shaſt yeve you a prophitable counsaile." Thei said, "ye, lord, we are redy to fulfille what so ever ye say to vs for our profita." ¶ The Emperour said, "ye have by me many londes and tenementes, with other goodes I-now habundauntly; Therefore parteth with the poore." and so gladly they did, and devided her goodes amonge poore men and symple; and so he graunted hem<sup>2</sup> lordshippe. and so bothe were paid; and the Emperour was praised of all his peple, that so wisely brought to accord bothe the parties.

¶ *Declaracio.* ¶ This Emperour is our lord Iesu crist, that by his prophetes, patriarkes, and appostels made to be proclaimed, that all men shuld come and aske ever lastyng ioye, and with outen doute thei shuld have it. ¶ But grete men and mighty of this world asken no thyng els but transitorie thynges and failyng, as are worldly goodes; for the world passeth, and his concupiscence. for he gaf to hem so meket, that he kept no thyng to hym self; for he said, briddes of heven nestes, foxes have dennes, but the sone of a maide hath not wherto he may lay his hede. ¶ Poore men are tho that are meke of hert; ¶ Of whiche poore men speketh our saviour, and seith, ¶ Blised be the poore of sprite, for enheriters of the kyngdom of heven. and so it foloweth, that poore men shaſt have

<sup>1</sup> MS. one.<sup>2</sup> MS. hym.

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[*Second Version. Cambr. MS. Kk. 1. 6.*]

geue hem but lordship aboute yow / & þerfor ye ow not to blame me noþing, for þat ye askyd ye had" / þan þei seyde, "A, lorde / We pray þe of counceiþ & of helpe in þis parte." The Emperour seyde, "if ye wole Assent to my counceiþ, I shaſt geue yow A profitable counceiþ. þei seyde, "ye, lorde, we Ar redy to fulfil what so euer þou seyst to vs for our profit" / The Emperour seide, "ye haue of me landes & tenement; with oþer goodes y-nogh Abundauntly; þerfor partith with þe pore," & so gladly þei dyd & dyuydyd her goodes a-mong pore men & simple, & so he grauntyd hem lordship. And so bothe were paid, & the Emperour gretly preysyd of all his peple þat so wysely had made a-corde with boþe parties.

lordshippe aboue riche men and myghty of this world. What is than forto do riche men? forsothe that thei divide her temporaH goodes to poore men; as it is written), ¶ yeve almesse, and all þyng shall be clene to you. and so ye may gete half the kyngdom of heven; to the whiche brynge vs he that reigneth with outen ende! Amen.

## [ XXXIV. ]

(OF THE DOWRIES WHICH AN EMPEROR GAVE TO HIS TWO DAUGHTERS.)

**D**Omyciane reigned in the Citee of Rome, that was a wise man, and had many possessions. This Emperour had ij. doughtirs, one faire, a nother<sup>1</sup> blak. ¶ he did crie thurgh his Empire, that who so wold wedde his faire doughtir, shuld no thyng haue with her but her fairenesse; And who so wold his blak doughtir to wyf, shuld haue all his Empire with her, after his dissease. ¶ And whan the crie was made, moche peple come to the Emperours paleys, and asked the faire doughtir to wyf. The Emperour said, "ye wote not what ye aske, For, by the crowne of my hede, ye shuH nought haue with my doughtir that is faire but only her fairenesse; yf ye desire þe other doughtir, I shalle yeve all my Empire with her, after my dissease." ¶ The grete men, whan thei herd this, thei wold not assente to his sayng. ¶ Whan the Emperour herd this, he said to hem, "Frendes, ye are many; and yf I graunted my faire

<sup>1</sup> leaf 47.

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[*Second Version. Cambr. MS. Kk. 1. 6.*]

27.

**D**omiciane regned in þe Cite of Rome þat was A wise man, & his pcession was myche. This Emperour had .ij. doghters, ofi fayre, a-noþer blak: he did crye porogh his Empire þat who so wold wedde his fayre doghter sholde haue no þyng but her fayrenes, & who so wold haue þe blak doghter to wyf shold haue all his Empire after his dissece / And whan þe cry was made mych peple come to þe pales & askyd þe fayre doghtur to wyf. The Emperour seyde, "ye wote not what ye aske, for by þe crowne of myH hede, ye shuH haue with my fayre doghter but all only her fayrenesse, but if ye desyre þat oþer I shaH geue yow all myH Empire after my decece. The grete men whan þei herd þis þei wolde not Assent to his sayng / Whan þe Emperour herd þis he seyde to hem / "Frendes, ye are meny, & if I grauntyd my fayre doghter to one of yow & not anoþer /

doughtir to one of you, and not to another, there shuld be betwixe you stryf and debate. Therefore gothe, and make a turnement amonge you for her love, and he shaft have the victorie, shaft haue her to wyf." ¶ Thei herde this, and were glad; and wenten and maden not only a turnement but a bataile, for the maidens love; wherfore many were dede in the bataile, but one had the victorie, and wedded the maiden. ¶ whan the second doughtir, that was blak, sawe that her sustir was wedded with so mekeH myrthe and gladnesse, she sorowed mekeH, and every day wept bitterly. ¶ whan the Emperour herd this, he came to his doughtir, and said, "O! my my dere doughtir, for what thyng is thi soule turmented?" She said, ¶ "O! my reverent fadir, it is no wondir that I thus sorow, for my sustir is married with so grete worshippe and gladnesse, and all that shaft see me, shaft hate my felishippe; and therfore what is best to be done, vtterly I wote never." ¶ The Emperour said, "o! my dere doughtir, all that is myn is thyn, And thou knowest wele, that he that hathe wedded thi sustir,<sup>1</sup> hath no thyng with her but her fairenesse; ¶ And therefore I shaft do crie by kyngdomes and castels, that who so wille wedde the, I shaft make hym a lettre vndre my seale, that after my dissease he shaft have my Empire."

<sup>1</sup> MS. daughter.

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[Second Version. Cambr. MS. Kk. 1. 6.]

þat shold be by-twix you stryf & debate / þerfor gothe and make A turnament A-mong' yow for her love, & he þat hath þe victory shaft haue her to wyf" / þei herde þis & were right glad, & made not only A turnament but a bataile for þe maydes loue. <sup>1</sup>Wherfor in þe bataile meny were dede but one had þe victory & wedded þe mayde / Whan þe second doughtur þat was blak herd þat hir' sustyr was weddyd with myrthe & gladnes she sorowyd mych & euery day wept / whan þe Emperour herde þis he come to his doughter & seyde, "O my dere doughter, for what þing is þi soule turmentyd?" / She seyde, "O my reuerent fader, it is no wonder þat I thus make sorowe for my suster is married with grete worship & gladnes, & all þat shuld se me shuld hate my felawship, & þerfor what is best to do vtterly I note." The Emperour seyde, "O my dere doughter, all þat is myn is þin / & þou knowest wele he þat hathe weddyd þi suster hath no þing' with her but her' fayrenes / & þerfor I shaft do cry by kyndomes & castels þat whoso wil wedde þe I shaft make hym A

<sup>1</sup> leaf 236, back.

Whan she herd this, she was comforted. ¶ And whan the crie was made, of a persone of the Emperours, there come a gentile knyght that hight lambert, and asked of the Emperour his blak' doughtir to wyf; and he graunted hym, with her grete ioye, and he wedded her. And whan the Emperour was dede, he was <sup>1</sup>made Emperour.

¶ **Declaracio.** Frenedes, this Emperour is our lord Ihesu crist, that hathe .ij. doughtirs, one faire, that is, the worlde, the whiche is full faire to many a man, and the other doughtir blak', that is, poverte or tribulacion), that few men desiren for to wedde. Neverthelesse a comon crie is made, by holy scripture, that in the world thou shalt no thyng have but her fairenesse, that is, the vanyte of the world, that sone passeth away, as the fairenesse of man. ¶ But thei that take wilfull poverte and tribulacion), for the love of Ihesu crist, withouten doute thei shaft have the kyngdom) of heven); as crist saith, ¶ ye that have forsake all thyng, and haue folowed me, ye shaft have an hundred fold more, and ever lastyng blisse therto. Many noble men and grete, in a passyng nombre, come for the first faire doughtir, that is, for the world, and with labour sechen it, and sometyne fighten) by lon) and watir, that is, whan thei putten) all her studie in worldly thynges; so that for the world many a man is dede, with outen nombre. for alle that is in the world either it is pride of lyf, or concupiscance of eyen), or concupiscence of fless), for all the world is but in wikkednesse. but he that wedded the faire doughtir, for sothe is he, that with all his desire and assent strengthith hym for to wedde the world, and in no maner wolle leve it, as the Avarous man, and covetous man. ¶ But he that weddeth the blak' doughtir, is a good) cristen man, that for the love of the kyngdom) of heven) levet) all worldly thynges, and dispiseth) hym self) bodely,

<sup>1</sup> leaf 48, back.

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[*Second Version. Cam'r. MS. Kk. 1. 6.*]

letter vnder my sele þat after my decece he shaft haue all myn Empire" / Whan she hard þis she was comfortyd / And whan þe crye was made of a persone of þe Emperours / Ther come A gentil knyght, þat hyght Lamberte, & askyd of þe Emperour his blak doughtur to wyf, & he grauntyd hym, & with grete Ioy he weddyd her / & whan þe Emperour was dede he was made Emperour.

and obeyeth to his souerayns in all thynges. forsothe suche one shall have the Empire of the kyngdom of heven; to the whiche bryng vs Ihesu crist! Amen.

## [ XXXV. ]

(HOW A POOR MAN BY SOLVING THREE DIFFICULTIES OBTAINED AN EMPEROR'S DAUGHTER IN MARRIAGE.)

**A**ntonius in the Citee of Rome reigned, a man right wise, that had a faire doughtir, that hight Ierabelle, and was desired of many. Neverthelesse she made a vowe to god, that she shuld never take husband, but yf he myght do .iiij. thynges, ¶ That is, [fyrst] to chaunge the wynde fro the Northe in to the Est, whan her fadir wold. The second was, to mete all the Elementes, as vnto the brede and lengthe, and how many fete all the Elementes conteyned. ¶ The thirde was, that he shuld bere fire in his bosom, by the bare fless, with out brennyng <sup>1</sup>of his fless. many grete men, whan thei had herd her vowe, they wold not besy hem for to have her; and so she dwelled many yeres in her maydenhode. ¶ There was that tyme in ferre countrees a gentile knyght, whose name was Plebeus,<sup>2</sup> that on a tyme as he lay in his bedde, he thought with in hym self, "I am but a poore knyght; yf I myght by any mean

<sup>1</sup> leaf 49.<sup>2</sup> MS. Plebus.

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[*Second Version. Cambr. MS. Kk. 1. 6.*]

28.

[**A**]ntonius in þe Cite of Rome regned, a man right wyse, þat had a fayre doghtur þat hight Ierabelle, & was desyryd of many. Neuerþeles she made a-vowe to god þat she wolde neuer take husband / but he myght do .iiij. þingys / þat is, to change þe wynd fro þe northe in to þe est / Whan þe fader wolde. The second was, to mete all þe elementes, As vn-to þe brede & le[n]gthe, & how meny fete þe elementes conteynyed / The .iiij. is he shold bere fir in his bosom by þe bare flesshe with out brynnynge of his flesshe // Many grete men whan þei herd her a-vowe þei wold not byse hem for to haue hir, & so she dwellyd many wyntis in hir maydyn-hoode / Ther was þat tyme in ferre contres a gentill knyght, whos name was plebeus, þat on a tyme as he lay in his bedde he þought with-in hym-self, "I am A pore knyght; If I myght by any wey haue þe



have the Emperours doughtir, I shuld not aȝ only be promoted to riches, but also aȝ my kynrede." than he went to the Emperours paleys, and knocked at the gate. The porter asked, whi he knocked? ¶ he said, "I am a knyght of ferre countre, and plebeus is my name; and I am come for to have the Emperours doughtir to wyf." The porter said, "have kepyng of thi self, and wete wele, that no man shaȝ have the doughtir of my lord but yf he do .iij. thynges. ¶ One is, that he change the wynde; mete the Elementes; and bere fire in his bosom with out hurtyng; and he that putteth hym to these thynges, and faileth, he shaȝ lose his hede." The knyght said, "before I come heder I herde this processe, but with outen doute I shaȝ fulfille the peticion of the maiden." ¶ Whan the porter herd this, he lette hym entre; and [he] come, and stode before the Emperour, and asked the maiden to wyf. The Emperour said, "Yf thou wylte fulfille the peticion of my doughtir, thou shalt have her to wyf." he said, "sir, I am redy to fulfille [hem.] iij. thynges there be that your daughter wold have fulfilled. The first is, to change the wynde fro þe northe into the Est; lo! I am redy for to prove that." The knyght had an horse, that was wode; and yaf hym a drynk, by vertu of the whiche drynk he was delyuered of

[*Second Version. Cambr. MS. Kk. 1. 6.*]

Emperours doghter, I shold not aȝ only be promotyd to riches, but also aȝ my kynred" / Than he went to þe Emperours pales & knockyd at þe gate / The porter askyd whi he knockyd; he seyde, "I am a knyght of ferre contres, plebius is my name / I come for<sup>1</sup> to haue þe Emperours doughtur to wyf" / The porter seyde, "haue kepyng of þi-self, & wite wele þer shaȝ no man haue þe daughter of my lorde, but if he do .iij. þinges / On is to change þe wynde / mete þe Elementes / & bere fyre in his bosom with-out hurting, & he þat puttyth hym to do þes .iij. þinges & faylyth he shaȝ be put of" / The knyght seyde, "by-fore I com heder I herd þis processe, but with-out dout I shaȝ fulfil þe peticioñ of þe mayde" // Whan þe porter herd þis he lete hym entr, & [he] come & stode by-fore þe Emperour, & askyd þe mayde to wyf / "If þou fulfil þe peticioñ of my daughter, þou shalt haue her to wyf" / he seyde, "syr, I am redy to fulfil hem // .iij. þingis þer be þat your doughtur wold haue fulfilled / The first is, to change þe wynde fro þe northe in-to þe este / lo! I am redy for to proue þat" / The knyght had an hors þat

<sup>1</sup> leaf 237.

his woodnesse. ¶ Whan this was done, he put his hede toward the Est, and said, "sir, behold the wynde is turned from the Northe into the Est." The Emperour said, "what is that to chaunge the wynde?" he said, "yis, sir, what is the lyf of man or of any best but a liteH wynde? for as longe as myn horse was wood, so longe it was in the northe, for all evels cometh out of the Northe. I gaf hym a drynke, that his woodnesse shuld cease, and now he hathe his hede in the Est, and is redy forto bere alle burthons. and so the wynde is chaunged fro the northe in to the Est." ¶ The Emperour said, "forsothe thou hast wele proved the first peticion; lette vs now se; for the second peticion is this, forto mete the .iiij. Elementes, after alle her divisions." ¶ "Se now, that I shaH clerely prove it." Anon<sup>1</sup> he made his Squyer to light down on the ground, and he beganne to mete fro the hede vnto the fete, the length and the brede, and the depnesse. whan this was don, he said to þe Emperour, ¶ "Sir, leve me, there are not .vij. fete and an half fully in length of the elementes all, and so many in brede." what is that to þe .iiij. elementes?" said þe Emperour. ¶ The knyght said, "sir, it is wele know to you, that in man is .iiij. Elementes; and sithe I

<sup>1</sup> leaf 49, back.

[*Second Version. Cambr. MS. Kk. 1. 6.*]

was woode, & gaf hym a drynke by vertu of þe which drynke he was delyuerd of his wodnes / Whan þis was done he put his hede toward þe Este and seyde / "behold! for þe wynd is fro þe norþe in-to þe Este" / The Emperour seyde, "what is þis to changyng of the wynd?" / he seyde, "yes, syr. What is þe lyf of man or best but a lytill wynd? As long As myn hors was wode so long it was in þe northe, for all euyH comyH out of þe norþe / I gaf hym a drynke þat his woodnes shold cese, & now he hathe his hede in-to þe Este, & is redy to bere all byrthens, & so þe wynd is changyd fro þe northe in-to þe Este" / The Emperour seyde, "forsope, þou hast wele prouyd þe firste peticioñ, let vs now se for þe second peticioñ is þis for to mete all þe elementes after all her deuynsons" / "Se now, I shaH cle[r]ly proue it." / Anone he made his squyer to lye douñ on þe grownd, & he bygan to mete fro þe hede vn-[to þe fete] þe lengthe, þe depnes. whan þis was done he seyde to þe Emperour / "Sir, leue me, þei are not .vij. fete & an half fully in þe lengthe of þe Elementes, & also many in brede" / "what is þis to þe .iiij. Elementes? seyde þe Emperour / The knyght seyde / "Syr, it is

have moten the membres of my squyers body, so I have the Elementes; and so, as me semeth, is assoiled the second petition." ¶ The Emperour said, "forsothe, right wele thou hast proved it; go now to the thirde petition." the knyght said, "I am redy to fulfille all your wille." ¶ Anon he toke a brennyng cole, and .iij. daies he bare it in his bosom, with out brennyng or hurtyng of his flesshe. ¶ This saw the Emperour, and saide, "Say me, frende, how may this be, for the other .ij. clerly I sey, but how it may be of the fire, vtterly I wote never." ¶ he said, "sir, my modir gaf me a precious stone, by vertu of þe which the fire may not noye me." the Emperour heryng this, was gretly glad, and said, "for sothe, wisely thou hast fulfilled the petitions of my doughtir, and therefore thou shalt have her to wyf." and anon the Emperour made a crie, that all shold come to the weddyng. and many come, and the weddyng was celebrate with grete ioye; and so bothe thei ledden and lived in pease, and yelded her soules to god.

¶ **Declaracio.** ¶ Dere frendes, this Emperour is our lord Ihesu crist. the faire and the glorious doughtir, that made the vowe, for sothe it is the grace of [the] hevenly kyng[dome], that no man may have but yf he do .iij. thynges. ¶ The first is, to change the wynde fro the north into the Est, that is forto sey, to change his lyf fro

[*Second Version. Cambr. MS. Kk. 1. 6.*]

welwe knowe to you þat in A man are .iiij. Elementes, and seth I haue mote þe membres of my squyers body, so haue I þe Elementes, & so, As me semyth, is a-soyld þe second peticioñ." The Emperour seyde, "forsope / Right wele þou hast prouyd it. / Go now to þe .iij. peticioñ" / The knyght seyde, "I am redy to full fill your wyf" / Anone he toke a breunng cole & .iij. dayes bare it in his bosom with-out hurting of his flesshe / This sawe þe Emperour, & seyde / "Say me, frende, how þis may be, for þe toþer .ij. clerly I sye, but how it may be of þe fyre vtterly I not" / he seyde, "Syr, my moder gaf me a precious stone by vertu of þe whiche þe fyre may not noye me" / This Emperour heryng þis was gladde gretely & seyde, "forsope, wysely þou hast fulfilled þe petitions of my daughter & þerfor þou shalt haue her to wyf" / And Anone þe Emperour made a cry þat all sholde come to þe weddyng & many come & þe weddyng was celebrate with grete Ioy, & so bothe lyued in pees, & yeldyd her soules to god.

<sup>1</sup> leaf 237, back.

wikked into good, and that is to chaunge the wynde; as Job saith,  
 ¶ My lif is a wynde. The second is to mete the elementes. This metyng is nought els but the way of contricion and confession, and forto se and mete, what and how meked thou hast trespassed ayenst god. ¶ The squyer, that lay on the erthe, for sothe is thi body, that oweth to be meke to the spirite, as ofte as he wille mete it by way of penaunce; and so thou shalt fynd .iv.<sup>1</sup> fete, that is, the Fadir, the sone, and þe holy gost, and all seyntes to thi<sup>2</sup> plesaunce, after thou hast moten thi way by penaunce; for it is a more<sup>3</sup> fressh ioye of oo synner that doth penaunce for his synne, than of many other that nedē no penaunce. the .iiij. is to bere fire. This fire is goddes grace, that saveth man from brennyng of synne; for whi? oure modir, holy chirche, yaf vs a stone, that is, cristendom, by vertu of the whiche we shaH have the faire glorious/maiden, that is, ever lastyng lyf. to the whiH bryng vs that noble and blisced Emperour Jhesu crist! Amen.

## [ XXXVII.\* leaf 54. ]

## (OF THE SAYINGS OF FOUR WISE MEN.)

This is redde in the Cronycles of Rome, that in the tyme of Antynyane, the Emperour, in the Citee of Rome befille a grete pestilence of men and bestes, and grete hungre in all the Empire. The comons risen agayn her lordes, and agayn her Emperour. ¶ The Emperour desired to wete the cause of the tribulacions and diseases, and disposed<sup>4</sup> hym forto putte a remedie agayn the forsaicd disease. he called to hym .iiij. wise Philisephers, forto shew hym the cause of the grete vengeance; ¶ Of the whiche philisephers the first said thus,

<p>“gifte is domesman, and gile is chapman;</p>		<p>the grete holde no laws, and seruautes have noure awe.”</p>
<p>¶ The second said, “witte is turnede to trechery, and love into lechery;</p>		<p>the holy day into Glotonye, and gentrie into vilanye.”</p>
<p>¶ The thirde said, “wise men are but scorneds, and Wedowes be sore yernede;</p>		<p>grete men are but glosed, and smale men borne downe and myslovede.”</p>
<p>¶ The fourthe said, “lordes wexen blynde, and kynnesmen beu vnkynde;</p>		<p>dethe out of mynde, and trewthe may no man fynde.”</p>

<sup>1</sup> MS. vij.<sup>2</sup> MS. the.<sup>3</sup> leaf 50.<sup>4</sup> leaf 54, back.

[ XXXIX. leaf 55. ]

(HOW A PAINTER DEPICTED A MOST BEAUTIFUL LADY.)

**M**Amertynus in the Cite of rome reigned, a wise man, in whose Empire was a woman right fayre, whos name was Facondia, that to mannys Eye was right gentill and lousome; for whos fayrenesse comyn thre kynges, and wood here, fro ferre contrees, and of all thre she was defouled; And in the Ende for here loue was begon bataylle, and mych blode was shedde, and many were dede in bataylle. The grete men and the wise herdyn this, and all with oute contradiccion comyn to þe Emperour, and sayden, "sir, but if remedie sone be putte, we shaþ all perishe." The Emperour saide, "telle me the Cause why?" they saydyn, "there is a woman, in your Empire, whose name is Facondia, of so grete fayreneese, that for hire fayrenesse is be-gon grete bataylle in<sup>1</sup> the peple, and mych blode is spilte, and many men are slayne." The Emperour, when he herde this, he called to hym a messyngere, and saide, "go swithe, with my letters sealed with my ryng, to this woman, for whome is all this debate and striffe, and bryng here to me. she shaþ abide in my felawship, that the bataylle be no lengere kepte." The messynger, when he had herde this, he bowed his hede to the Emperour, and saide, "I am redie in all thing to fulfyll youre wille." and wente forthe a<sup>2</sup>none; and or he come to the woman Facondia, she was dede. the messyngere wente agayne, shewyng to the Emperour that she was dede. This herde the Emperour, and was right sorie, and saide, "wolde god þat I had sene hire fayrenesse, for the which many were slayne in bataylle!" The Emperour wolde fayne come to the knowyng of hire fayrenesse, and Called to hym a messynger, and seide, "go aboute all myn Empire, and bryng to me at a certeyne day all the peyntours." The messynger wente, and come agayne atte day, and brought the peyntours with hym. And when the Emperour sawe hem, he saide, "frendes, this is the cause why ye are gadered be-fore me. is it ougth knowen to you, that a woman, whos name was Facondia, was in myn Empire, in so grete a fayrenesse, that for hire fayrenesse

<sup>1</sup> ande, MS.<sup>2</sup> leaf 55, back.

and loue many were dede in bataylle? And when I herde this, I sente to hire a messynger, but or the messynger come to hire she was dede. Therefore, with all your sleight and Crafte amonge you, gothe, and peynteth an ymage of hire, to all hire likenesse and fayrenesse, that I may be-holde hire fayrenesse, why so many were slayne for hire fayrenesse and loue." The peyntours saydyn all togedre, "ye aske of vs an harde thing, for there was in hire so grete a fayrenesse, that no tonge may it shewe ne herte thinke; therefore it is full harde to vs to purtray such an Image. neuer the lese there is in your empire a peyntoure, comyn of noble kynrede, that gretly passith vs in sotilte; if he were here, he shuld fullfyll your witt in all thing." The Emperour herde this, and anone sente messyngers for hym, that he shulde sone come to hym. when the Emperour sawe hym, he saide to hym, "what is thy name?" he saide, "Ionathas is my name." The Emperour saide, "frende, if thou couthiste peynte to me the fayrenesse of a woman, to all fayrenesse, thou shuldiste haue of me grete mede." "Sir," he saide, "I can right wele, so that I haue that I shaft aske." The Emperour saide, "what some euer thou askes of me, I shaft gyve the." The peyntour seide, "I witt, that all the fayrest women of the Empire be brought be-fore my sight." and so it was done. And when the peyntour had Inly be-holdyn hem, foure of þe fayrest he chose oute, and the tothere he bade go home. Then he did make a walle white, and with rede Coloure he depeynted the Image of the woman, more fayre and semely then any of the foure women, in Euery membra. And when the Image was made, þe Emperour Inly be-helde it, and seide, "O! woman, it was no wondre that so many were dede for thy loue, for I sawe neuer non so fayre in this lyfe. O! woman, if thou lyved, passyng all thing thou owiste to loue this peyntoure, that peynted the so fayre and so semely!" Then the Emperour promotid the peyntoure to grete richesse and worship; and so Endid his life in pease.

**Reduccio.** Frenedes, this Emperour is the Fadir of heuyn. the woman so fayre is the soule, made to þe liknesse of god, the which, after the synne of Adam, was put into pis worlde to swynke and to

swete for his brede. the which was bisege<sup>d</sup> of thre kynges, that is, of the fende, the worlde, and<sup>e</sup> the fleshe; and<sup>e</sup> many were dede, for all that [were] before Criste wentyn to Helle, and<sup>e</sup> perishiden. herynge this, the wise men<sup>e</sup> of the Empire, tho ben<sup>e</sup> patriarkes and<sup>e</sup> prophetis, thei<sup>1</sup> Criden<sup>e</sup> to the fadir of heuyn for remedie. Then the Fadir of heuyn<sup>e</sup> he sente not only oon<sup>e</sup> messynger, but dyuerse prophetis, for to preche to the woman<sup>e</sup>, that is, the soule, the way of trouthe. neuer the lese the soule is dede, by synne of oure fyrste parentes; wherfore all the peyntours were Called; tho be Aungells, patriarkes, and<sup>e</sup> prophetes. and<sup>e</sup> amonge hem all is not fowndyn<sup>e</sup> oon<sup>e</sup>, that couthe ne myght the Image, that is, the soule, peynte in so grete fayrenesse, vnto the soty<sup>h</sup> peyntour come, that is, oure lorde Ihesu Criste, that with rede coloure, that is, with his owne precieuse blode, depeynted<sup>e</sup> the soule, when he bought it on the crosse, sufferyng<sup>e</sup> his peynful<sup>h</sup> passion. But this peyntoure, that is, oure lorde Ihesu Criste, chose .iiij. of the fayreste of all the women, that is to say, [for] the fyrste woman<sup>e</sup> he gafe to the soule weyng<sup>e</sup> and<sup>e</sup> leuyng<sup>e</sup> with trees; for the second<sup>e</sup> he gafe felyng<sup>e</sup> with bestes; for the thrid<sup>e</sup> and<sup>e</sup> the fourte he gafe vndirstondyng<sup>e</sup> with aunghelles. wherfore Euery man say as the Emperour saide, "O! woman, that is, O! thou soule, if thou levid<sup>e</sup> in perfite charite, meki<sup>h</sup> ought thou be-fore all othere thinges to loue this peyntour, that is, Ihesu Criste. Then, if thou do so, it foloweth *pat* *pou* shalte haue euer lastyng<sup>e</sup> bliisse; to *pe* which bryng<sup>e</sup> vs the soueraine peyntoure oure mercyful<sup>h</sup> lorde Ihesu Criste! Amen &c.

## [ XLIII. leaf 58. ]

## (ANECDOTE OF ABBOT ATHANASIVS.)

**A**bbote attanasie saw on<sup>e</sup> a day in alysaundre a woman, that was a mynstre<sup>h</sup>, wele arayed<sup>e</sup>; and<sup>e</sup> he wepte faste. and<sup>e</sup> they that were beside saide, "for why wepe ye?" he answerid<sup>e</sup>, and<sup>e</sup> saide, "there be ij causes why I wepe; oon<sup>e</sup> is, for this woman is loste; Another is, for I haue not such a study to please god<sup>e</sup>, as this woman<sup>e</sup> hathe to please you<sup>1</sup> men of this worlde." Amen &c.

<sup>1</sup> that, MS.

## [ XLIV. ]

(HOW A SON INDUCED HIS FATHER TO BECOME A MONK.)

There was a riche man, that had a sonne, that concedered his life was but shorte, and thought he shuld sone deye.<sup>1</sup> he wente in to religion. when his fader wiste that, he wolde haue destroyed the house; But his sone Come agayne hym, and saide, "sir, why purpose ye to distroye þis monestry?" he answerid, and saide, "my sone, aft I shaft dystroye but thou come home to my house. The sone answerid, and saide, "fadir, gladly I wil come home to your house, if ye wil putt away a custome oute of youre lande that is there in." The fadir seide, that gladly he wolde do it. The sone saide, "alse sone deyeth the yong' as the olde; do away this Custome, and I shaft come to that londe." This herde the Fadir, and atte worde of his sone he lefte the worlde, and wente into religion; beholdyng that dethe is the messynger of the hie Emperour, that no man spareth, and it is the betille of hym that made hevyn and Erth, whom no man may with-sonde, &c.

## [ XLV. ]

(A FABLE OF A CAT AND A MOUSE.)

A mouse on a tyme felle into a barell of newe ale, that spourgid, and myght not come oute. The Cate come beside, and herde the mouse Crie in <sup>2</sup>the barme, pepe! pepe! for she myght not come oute. The Cate seide, "Why Cries thou?" the mouse seide, "for I may not come oute." The Catte saide, "if I delyuer the this tyme, thou shalte come to me when I calle the." þe mouse seide, "I graunte the, to come when thou wilt." The catte seide, "thou moste swere to me." and the mouse sware to kepe couenaunte. Then the catte with his fote drew oute the mouse, and lete hym go. Afterward the Catte was hongry, and come to the hole of the mouse, and called and bade hire come to hym. The mouse was aferde, and saide, "I shaft not come." the Catte saide, "thou haste made an othe to me, for to come." the mouse saide, "broþer, I was dronkyne when I sware, and therefore I

<sup>1</sup> MS. loue dethe.<sup>2</sup> leaf 58, back.



am not holdyn to kepe myn othe." Right so many a man and woman, when they were seke, or in prison, or in perell, they purpосyn for to leue here synne, and amende here life with fastyng and prayere, and to do othere werkes of penaunce; but when sekennesse or perell is passyd from hem, they make no force to fulfill the othe or the be-hest that they made, for they sayne, they were in perell, and therefore they are not holdyn to kepe the othe ne the be-hest, that they madyn. of whom it is saide, vnto a tyme they beleuyn, and in tyme of temptacion they gon a-way there fro, &c.

[ XLVI. ]

(THE ADVENTURES OF GAUTER IN SEARCH OF A KINGDOM.)

Some tyme there was a man, that heght Gauterus, þat sought a place and a state where he myght all way Ioye, and haue no diseas in his fleshe, ne in his herte; and this sought he longe, in goyng aboute. Atte laste he fownde a fayre ladie, whose housbond was dede; and saluted here fayre. Than the lady askid hym what he soughte? he answerid, and saide, "lady, I seke a place and a state where I may all way Ioye, and neuer more sorowe." The ladie saide to hym, "be myn housbond, and thou shalte haue all necessaries." and shewed hym halle, and Chambre, and many othere goodes. he askid hire where he shuld lye on nyghtes? and she shewed hym a bedde, a-boute the which bedde were on that oo<sup>1</sup> partie wulfis, and on the tothere partie wormys, and on the thrid<sup>2</sup> partie were serpentes, and on the fourte side were beres. þan Gauter seide, "how long shalt I be with the, and where shalt I haue suche richesse?" The ladie seide, "my housbond is dede, and atte laste thou moste deye; for the bere shalt sle the, and I wote nere the fyrste nyght or after; and than wolvis, wormys, and serpentes shalt deuoure the." to whome Gauter seide, all<sup>2</sup> othere thinges are good, but the bedde feris me; for I wolde not for all the worlde lye in such a bedde." Than Gauter wente away from thense, and come to a kyngdome where the kyng was dede. and men of the kyngdome sayden to hym, "be oure kyng, and þou shalte haue all goodes. se a paleys! se a Chambre!" and amonge othere they

<sup>1</sup> MS. the too.

<sup>2</sup> leaf 59.

shewed to hym such a bedde as he sawe be-fore, sette a-boute with the forsaide bestes. Than Gauter saide, "shaft ought thes bestes noye me?" they answerid, and seide, "the bere shaft sle the, and the othere bestes shaft deuoure the, as it is done to othere kynges; but we wote not when." and he saide, "swich a kyngdome is perelous, and the bedde is lothe to me; and perfore I go hense." than he wente forthe his way, tiht he come to a place where he fownde an olde man, sittingt atte fete of a laddere, þat was sette to a walle, the which laddere had iij staues. The olde man askyd what he sought? Gauter seide, "A stide where I may aft wey Ioye, and no disese suffer." The olde man seide, "if thou go vp on the walle by this laddere, thou shalte fynde what thou seekes." Gauters wente vp, and fownde what he had longe sought.

[Declaracio.] What wordly man sekis thes thre, or any of hem, that is to saye, a fayre woman for lechery, or dignite or vayne glorie, or golde and syluer for couetise, but if he loke deligently in what bedde hym behouys to lye, with a grete studie he shaft fle such thinges. for in the beddes hede stondith the bere, that is, dethe, þat spareth no man; as it is saide in Ose, I shaft come to hem as a bere whos whelpes are take awaye, that of grete Ire spareth no beste. no more dethe dothe man. The wolfis arne his kynsmen, or the kynges mynystres, or Euyh Executours, that taken aft þe goodes of þe dede, and deuouren hem, and of the dede they makyn no force. The wormys fretyn the body; and the serpentis arne the deuyls, that beryn away the soule of þe wicked man, and punyshith it with dyuerse tormentes<sup>1</sup>; as it is saide in ecclesiastice, when the wicked man deieth, he shaft take to his heritage serpentis, bestes, and wormys. The wicked man is deuyded into iij parties when he deieth. the serpentis, that ben deuyls, shaft bere a-way his soule; the bestes, tho ben bestiall men that leuyn bestially, shaft bere away his goodes; and the wormys aft only shaft bere away his Careyn, and resseyue it. whereof an Ensample. It happenyd, that a lorde mette with the berers of a dede monke, an vserere, and his pense.<sup>2</sup> the lorde askid, what they bare? they seide, "the <sup>3</sup>body of the man, and his pens, that he toke to vs." the lorde seide, "not so,

<sup>1</sup> tornementes, MS.<sup>2</sup> spense, MS.<sup>3</sup> leaf 59, back.

for he was my man); but ye and wormys shaſt haue his body, and I shaſt haue his pens; and the deuyls shaſt bere away the soule." Therefore we that wil haue a place of reste, withoute disese or noye, lete vs assende vp with<sup>1</sup> Gauter by the goldyn laddere; of the which the fyrste staffe is contricion of herte, the second staffe is trew confession, the thrid staff is trew satisfaccion. if ye wil go vpon these iij staves of the laddere, we shuſt come to the Ioye and reste of Euerlastyng life, where is no disese. Amen.

[ XLVII. ]

(OF A HOUSE UPON WHICH THE SUN ALWAYS SHONE.)

**B**Eyonde the see was a noble ladie, on whose house all way the sone shone on<sup>2</sup> the day, and on the nyght the mone. Of this many men mervayled. atte laste the fame of this come to the byshope, a worthy man); and he wente for to se here, hopyng that she was of grete penaunce in clothing, or in mete, or in othere thinges; and when he come, he saw here all wey mery and glad. the bishope saide, "dame, what Ete ye?" she answerid, and saide, that dyuerse metes and delicate. Then he asked, if she vsed the hayre? she sayde, "nay." After this the byshope mervayled, that god wolde shew so grete mervayll for such a woman. and when he had take his leue of þe ladie, and was gon his way, he thought he wolde aske here more of anothere thing; and wente agayne to here, and saide, "loue ye not mekiſt Ihesu Criste?" she saide, "yis, I loue hym, for he is all my loue; for when I thinke on his swetnesse, I may not with-holde my self for gladnesse and myrthe that I Euer fele in hym." &c.

[ XLVIII. ]

(THE EAGLE AND CROW.)

**I**n a tyme the Egle had sore Eyen); and he counseyled with the Crowe,<sup>3</sup> and asked, what he myght do agayne the disese. The Crow seide, "I shaſt bryng the an herbe, that shaſt make thyn Eeyn hole, if thou wilte gife me good hire for my labour." The Egle seide, "if thou make myn Eyen hole, thou shalte haue

<sup>1</sup> by, MS.

<sup>2</sup> ande on, MS.

<sup>3</sup> Crowes, MS.

welc for thy *trauayla*." Then the Crow toke Onyonus and Spourge, and made *perof* a playster, and leyde it on the Egles Eyen; and in shorte tyme he was blynde. Then the crowe toke the bryddys of the Egle, and deuoured hem; and disesed the Egle with many betynges. the Egle than saide to the crowe, "acursyd be thou and thy medisyne also; for pou haste made me blynde, and deuouryd My bryddys, and sesis[t] not to bete me." The crow seide, "alse longe as thou myght se, I myght not come by thy briddes, that I gretly desyred, but now þat I desyred is fuH<sup>1</sup>filled." This Egle be-tokenyth a prelate, that hathe Eyen opyn to kepe the flock that is comitted to hym. But the deuyH, Enemy of mankynde, is full besy to ale goddis flock, and to deuoure it; and therefore alse longe as the prelate hath the Eyen opyn, he is not disseyued of his desyre, But then comys the deuyH, and makys a playster of gaderyng<sup>t</sup> to-gadre of wordly goodes, and castis it in the Eyen of the prelate, that they mow not be-holde heuynly thinges. for aH here studie is granges, shepe, nete, and rentes, and to gadre to-gedre gold and syluer; and so theyre gostly Eyen are made blynde, and putt oute. and so the Crowe, that is, the DeuyH, takes the bryddes of the Egle, that is, the prelate, and hym Euerlastyng<sup>t</sup> betys with peynes of helle, but if he amende hym or he deye.

## [ XLIX. ]

## (THE WOLF AND THE SWINE.)

A lewde man on a tyme askid a clerke, "What Ioye is in Paradise?" the clerke saide, "there is such a Ioye, that In euer sawe, ne neuer herd, ne assendid in mannys herte, that oure lord hath ordeyned to his louers." Than saide the lewde man, that lovyd wele houndes, be cause of huntynge, and hawkys, and othere wordly games, "Syn aH Ioye shaft be there, are there any houndes or hawkes?" the clerke seide, "god for-bede, þat houndes or hawkes shuld come in so mery a place!" Than saide the lewd man, "forsothe, if hawkes and houndes were there, I shuld þe more desyre to go to swich a place, that is so full of Ioye." The clerke answerid, and seide, "the lyoun on a tyme made a feste, to the

<sup>1</sup> leaf 60.

which he called many bestes, and gafte hem dyuerse and sondry fleshes, and many othere delites; and when the feste was done, the bestes wente home to here owne places. It happenyd that the wolfe fownde a swyne in the way, Etyng draffe and drestes. then the swyne saide to the wolfe, "from whence comes thou?" he saide, "from the noble feste of the lyon; was not thou there?" the swyne saide, "no." "were there not," saide the swyne, "many fayre messes, and many delites?" the wolfe saide, "yis, forsothe, þey were fayre, and wele arayed." The swyn saide, "was there any draffe or drestes?" The wolfe saide, "a! thou cursed wrech, what askes thou? God forbede, that in so worthy a feste shuld be so foule a mete!" On the same wise there be many in this worlde, that desyren and seken but draffe and drestes, that is, lecherie, and lustes of this worlde, and delites of the fleshe; of which o:se saithe, the Prophete, god loued the childryn of Isareh, and they tokyn hede to othere goodes, and louedyn<sup>1</sup> draffe of grapes, or beuerage, <sup>2</sup>that is, they lovedyn draffe of lechery, And othere flesshly lustes, more than the grete Loye of paradise; therfore they come neuere to the londe of the be-hestes. no more shall swich men and women come to the Loye of paradise, that louyn more draffe and drestes, that is, lustes and lykynge of the flesshe, but they amende hem or they deye.

[ L. ]

(FABLE OF THE ASS AND THE SWINE.)

**T**he asse sawe ofte sithes, how draffe, drestes, and benes, pese, and brede, was gyven to the swyne; and they Etynd faste, and traueylid not, but when they hade Etynd, they leide hem downe and slepte. The asse thought in hym self, and seide, "the swyne are wele at ease; they Etynd and drynkyn, and wirke not; and I swynk, and laboure all day, and litih Ete. I shall fayne me seke." and did so, and seke he lay stiff. that sawe his mayster, and priked hym for to ryse; and he wolde not, but groned, and sorowed, and laye stille. Than saide his mayster to his wyfe, "the Asse is seke." she seide, "sithen it is so, lette vs gyfe hym good mete, brede, and branne, and bere to hym watyr." and so they

<sup>1</sup> loudyne, MS.<sup>2</sup> leaf 60, back.

didden. but the Asse Ete fyrste but a litiþ, and afterward Ete Enough, and was made fatte; And seide to hym selfe, "I haue a good worlde Atte laste!" the hogges were made fatte; then the mayster sente for the buchere, with his axe and his knyfe, for to sle the hogges; And when the buchere was comyn, he slowe the hogges. That sawe the asse, and was aferde, leste they shuld slee hym, when he were fatte; And seide in hym selfe, "for sothe, I had leuer laboure, and haue myn olde life in swynke and in swete, than be thus slayne, as the swyne are." and he wente oute of the stabill, and skippeþ be-fore his mayster; that toke hym, and putt hym to his olde laboure.

**Declaracio.** The swyn be-tokyn riche men and women, þat Clothen hem selfe wordly, and Etynd and drynkyn deyntethly, and shynnyngly, and trauayle not. for sothe such are clerkes, and swyne of the deuyt, in which Entrynd vnclene sperites, that casten hem in the see, and drownyn hem in the bitter peynes of helle. The asse, vpon the which Criste rideth, is the rightwisman and woman, that is in good laboure, and studie bothe in cloyster and in felde. Therefore it is better to laboure, and to lede a laborers life, with the rightwisman, than wrechidly to be slayne with þe swyne, and perische with the wicked man, of the which spekith Iobe, they ledyn, he saythe, theyre dayes in lustys and lykynge,<sup>1</sup> And wele fare, And in a poynte gon downe to helle. god kepe vs þer fro, and bryng vs to the blisse, þat neuer shall haue an Ende Amen.

[ LI. ]

(FABLE OF THE HEN AND HER CHICKENS.)

**O**fte sithes the henne gaderith to-gedre here briddes vndere here wynges, and namely a gayne the puttock. It happenyð onys, that the puttok come flyeng, and houyð ouer the henne and hire briddes. the henne perceyued that, and Called here chekyns, for to haue refute vndire here wynges. they come rennyng: all safe oon, that had fownde a worme, and picked faste thereon, for to Ete it. And in the meane tyme come the puttok, and toke hym, and bare hym awaye.

<sup>1</sup> leaf 61.

**Declaracio.** now gostly, so oure lorde calleth vs from synne, that we shuld fle to the wynges of his proteccion; but many ther be, fleynge the deuyth abouyn hem, and temptynge, they flyene<sup>1</sup> from criste to the worme of synne, that is, they drawe to lecherye, and dronkynship, and couetyse. Atte laste comys the puttock, that is, the fende, and takes the Chekyn, that is, such a synfull man, and beris hym a-waye; of the which is written in Iobe, that seithe, the swetnesse of synne is the worme. Therefore fle we the puttok of helle vnto the wynges of criste, sekyng there an hydyng, thinkyng on hym selfe, folowyng hym that seide, he that folowes me, walkes not in derknesse, but he shafl haue the light of life, that Euer shafl laste. þis sayeth oure lorde Iesu Criste. Amen &c.

## [ LII. ]

## (THE FABLE OF THE CAT AND THE FOX.)

**T**he foxe and the Catte mette onys to-gedgre. the foxe seide to the Catte, "how many wyles or sleightes haste thou, or knowes?" The Catte seide, "but oon alone." The foxe seide, "what is that?" The Catte seide, "when houndes folow me, I can renne vpon a tre, and so scape from hem." Then the catte askid the foxe, how many wiles or sleightes he had, or knewe? he saide, "I haue xvij<sup>m</sup>. and a bage full moo; therefore come with me, and I shafl teche the my crafte; and when thou knowes hem, thou shalte wele scape the bytyng of the houndes." and they wentyn to-gedre. they herd hunters and houndes, folowyng hem at here back. The Catte seide, "I here houndes, and am aferde." then seide þe foxe, "drede the not, thegh the houndes come nere." The catte [seide], "fore sothe I folowe no lengere the; I wil vse myn owne wile<sup>2</sup>." and wente vp into a Tree, and so scaped the houndes. And the houndes folowdyn, and anone felle on the foxe, and tokyn<sup>3</sup> hym. The catte sate on lofte, on the tree, and beheld what they didden to the foxe; and cried, "foxe! opyn thi bagge of wiles, and helpe thy selfe, for thou haddiste neuer more nede; for all thy wiles helpith the not!"

<sup>1</sup> flyenge, MS.<sup>2</sup> MS. wille.<sup>3</sup> leaf 61, back.

**Declaracio.** Be the Catte are vndirstondyn sympilh men and women, that can but oon wile, or oon crafte, that is, forto calle to god, be contemplacion, and to assende be feithe vpon the tree of cristes crosse; and so are delyuereð from the houndes of the Enemeys of mankynde. But bi the foxe are vndirstondyn vockettes, prelates of causes temporall, courteers, Iurrours, and wily men, that han xvij<sup>m</sup>. sleightes, and wiles passyng' tho a pokefull. Atte laste comyn the hunters of helle, with here houndes, and folowen hem, and taken hem, and rende hem. Than seithe the Catte, that sitteth on the tree of cristes Crosse, that bethe rightfull man, "foxe! opyn thi bagge, and lette oute thi wiles, and help thy self!" that is, "ye wily men, Caste oute youre synnes be confession, contricion, and satisfaccion; and so helpe youre selfe, while ye lyve, or elles ye shuð be dede, bothe bodely and gostely, withoutyn doute." Amen, &c.

## [ LIII. ]

(THE MORAL LESSON TAUGHT BY THE ANTS.)

**P**issemers in somere are besy, and rennyd faste aboute to make an hepe stuffed with whete, with the which they mow leuyd in wyntere. but when they han all gadered, there comyth some tyme swyne, and distroyen it, and wastyn it, and Eten it ofte sithes. Right so ofte sithes many riche men gaderyn richesse; but some tyme comyn the kynges mynysters, or of lordes, or othere rauenours, that ben Eyres and executores, and wastyn, and distroyen that they han gadered. As dauid seith in the sawter, swich men leuyd theyre richesse to othere; and also he seithe, they tresoryn and hepyn, they wote nere to whome they gaderyn hem; and therefore haue they no profite of hem, no more than the pissmers haddyn of here longe gaderynge. Amen &c.

## [ LIV. ]

(THE BURIAL OF THE WOLF.)

**I**t happenyd on a tyme, that the wolf was dede; for whose dethe the lyon was sorye, and gadered many bestes to-gedre, for to kepe his derige, and his messe, and to bery hym. The lyon



made a wolfe to bere the holy watir ; ij. vrchyns to bere the tapers ; Gete to ryng<sup>t</sup> the belles ; foxes to bere the beere. The bere seid<sup>t</sup> <sup>1</sup>the masse ; The asse redde the apistille ; The Oxe redde the gospeff. and when messe was done, and the wolfe was buried, they madyn a feste of his goodes ; and all the bestes were there wele fedde and ryally, and they desyredyn such another buryeng<sup>t</sup>. Right so ofte sithes it falleth, when a riche man or an vsere is dede, an abbote or a prelate makes come to-gedre a Couente of bestes, þat is, bestiaff leuyng. It happenyth some tyme in a grete Couente, that there are many bestes, that is to saye, lyouns be pride, Foxes be fraude and wiles, Beres be denouryng<sup>t</sup>, Gete be stynke of lechery, Assis be slouthe, vrchons be sharpnesse, hares be drede. for they tremyff in drede, where was no drede ; they sekyn Temporaff goodes, but they drede not to lese Euerelastyng<sup>t</sup> goodes ; And þat is grete pite, with outyn fayle. Amen, &c.

## [ LVI ]

(THE APE AND THE NUTS.)

**P**e ape wil gladly Ete the kyrneff of the note, for it is swete ; but when he sauours the soure barke with oute, for bitternesse he leuyth the swete kyrneff with in, and Castes away the note with the kyrneff. So it is of men, that ben foolis, for vndir bitternesse of this presente peyne is hid<sup>t</sup> the Ioye of heuyn life. but this bitternesse the rightwis man forsakes to taste, that is, for to faste, pray, and do opere <sup>2</sup>werkes of penaunce ; And so he castes away the swete kyrneff, that is, he losith the swetnesse of heuynly life, that is, Euerlastyng<sup>t</sup> Ioye. to þe which bryng<sup>t</sup> vs oure lorde Iesu Criste ! Amen, &c.

## [ LVII ]

(THE WOLF AND THE HARE.)

**A**wolfe and an hare mette onys to-gedre ; and the wolfe seide to the hare, “amonge all bestes thou arte a ferdffu<sup>ff</sup> beste ; darste thou wrastiff with me ?” the hare saide, “yee, with

<sup>1</sup> leaf 62.<sup>2</sup> leaf 62, back.

the, all though thou haue a grete body, and I a litill." The wolfe had indignacion, and seide, "I wil make with the a couenaunte of x. agaynes oon, that I shall ouerecome the." when the couenaunte was made, that they shuld wrastill, The wolfe ranne towarde the hare, for to take hym, and deuoure hym. The hare ranne faste away, and the wolfe, as he myght, folowed faste after; but the hare ranne fastere. The wolfe was wery, and sette hym downe on the Erthe, for he myght not renne no lengere. the hare turned a-gayne and saide, "now thou arte ouere-comyn, and Caste downe to the Erthe." The wolfe seide agayne, "I am not ouere-comyn, for thou a-bode me not." the hare seide, "what wrastlyng' shuld be by-twene the and me? thou haste a body thre-folde more than I; and if thou haddiste me in thy mouthe, thou myghtist deuoure me, for I feght not but with fleyng'; and for thou arte ouercomyn, yelde pat thou owes." The wolfe seide, "nay." and so stryffe rose betwene hem; and [thei] wentyn to the lyon, to haue a dome. The lyon demyd the wolfe ouere-comyn, and to pay the Couenaunte. Right so what man or woman that wil wrastill or feght with lechery, the worlde, and the Enemy, the Fende, he sitteth suerly, and ouere-comyth myghtely with fleyng'; for it is an olde sawe, he feghtith wele that fleith faste. and seynte Poule seithe, flee fornicacion; also seynte Austyn seithe, that a man or a woman may abide the conflicte of all vices, but this he moste flee; and so lechery with fleyng is ouercomyn, &c.

## [ LVIII. ]

(OF A COUNTRYMAN WHO WAS INVITED TO A FEAST.)

**A** Cherle was bidde of his lorde to a feste Ryaft; and when he Come to the yates of his lorde, he sawe stynkyng' water in the dyke; and for he some what thrustid, he filled his bely of the stynkyng' water. and all his felawes seide to hym, "brother, the lorde hath arrayed a noble mete and drynke to the; Therefore abstene the from this stynkyng' watere." but he wolde not leve it. and when he Come to mete, he myght not take of the noble and deynteth metes, [but] be-fore hem all he caste oute the rotyn watyr. Right so in this worlde some men vsyn delites and lustys that

stynkyn), that when they comyn to þe lordes sopere, wrechið synners mow not take therof, but rathere vnclenly <sup>1</sup>Casten oute be-fore all the stynkyng' Drynke that they drynkyn), but if they be poured by the medycyne of penaunce in this life. wherfore oure lorde seithe be Ieromye the Prophete, what wylte thou to the way of Egipte, that thou drynkys rotyn) water, or in the way of assure, that thou drynke watere of the flode? that is, in the watire and way in this worlde. and deuyls arne in the way of vices and lustes, the which are in taste but rotyn) watire, and stynkyng'. Therefore abstene we vs from vnlefull thinges, that we mowe be fulfilled with the mete of aungells, and wele sauoured with dyuerse delites, the which may be wele sauoured in the blisse of heyn!

## [ LIX. ]

## (HOW A CLERK AVOIDED HIS CONTRACT WITH THE DEVIL.)

¶ In the Cite of rome was a senatoure, that had a doughter, the which he wolde make a nonne, for to pray for his soule; the which a clerke louyd brennyngly, but he durste not shewe his grete loue to hire, for they were not Euyñ of byrthe. The clerke wente to a conleroure of deuyls, and praide hym to helpe hym, and infourme in this nede. he saide, "I shaH," and made hym a letter, and bade hym go vnto an vnhoneste place, where paynems dwelled, and there he shuld rede his letter. Come the fende, and seide, "What wylte thou, þat I do to the?" he saide, "that I may haue such a maydyn." the deuyH seide, "deny the sone of god, and his modire, and the feithe of holye kyrke." The clerke saide, "gladly I shaH do that." The deuyH seide, "I leue þe not, but if thou make me a chartoure, written with thyn) owne hande." The Clerke did so. when this was done, the deuyH so stirred the maydyn), that she louyd hym) more than he did here. Than she seide to here fadire, "I wil on all wise haue that yonge man) to myñ housbonde." The Fadir was sorry, and seide, "doughter, I wende thou woldiste haue bene a nonne, as thou beheghtist' me, and haue praide for me, when I had ben) dede; and now thou seyste thou wylte haue an

housbonde!" she saide, "alas! Fadir, I moste haue hym, or Elles I shaſt deye." Then atte laste they were weddið. The yonge man wolde not come into the chirche, as a Cristen man, but dispised the chirche, as a man dispayreð of the mercy of god. when his wife wiste, she askið hym, why he come not þe kyrk? and he tolde hire all how he had done! She praide hym to go with here to an holy bishope, and tolde hym what he had done. The bishope seide, "sone, hope in god, and beleue in the sacramentes of holy chirche, and be confessið of synnes." and so he was confessið with grete sorowe. The byshope trustyng<sup>r</sup> on the mercy of god, made hym to be shitte be-hynde the autere, for to do penaunce <sup>1</sup>iij. dayes. The fyrste day<sup>2</sup> the deuyls were there, And betyn hym, sayeng, "wenys thou, wreche, for to disseyue vs! se here thy Chartoure, that come to vs, and we come not to the." And after the seconde day come the bishope, and vesite hym, and seide, "dere sone, drede the not, for yette thou moste be stille, till the thrid day." and so he was. The deuyls comyn, but he sawe hem not as he did be-fore, but he herde hem; but they did hym no harme, but thratte hym. when the thrid day was gone, the bishope asked hym, how he fared? he saide "wele, blessyð be god! hooly thy prayers haue ouercomyn the deuyls, so þat they han not noyed me." Then the bishope, on the haliday next, ladde the yonge man with hym to the chirche, and come be-fore the peple in the procesion. Then come the deuyls, be-fore all the peple, and wolde haue drawn [hym] oute of the bishopes handes; so that the bishope felte the drawyng<sup>r</sup> of the fende. Then the bishope seide with an highe voice, be-fore all the peple, "wrechið deuyls, it shaſt not be so." and praide to all the peple, to lyfte vp here handes to god, and that they shuld not leue, till the yonge man were delyuereð. and so it was done. and so the deuyls lafte the yonge man, that was aferde, and sorie; and also lete the Chartoure falle oute of the Eyre into the byshopes handes. than they all thanked god, for the delyueryng<sup>r</sup> of the yonge synfull man. Amen, &c.

<sup>1</sup> leaf 63, back,<sup>2</sup> dayes, MS.

## [ LX. ]

(OF A CLERK WHO LOVED A HEATHEN MAIDEN.)

**S**ome tyme there was a clerke, that the deuyſt was Besy a-boute, to confownde and brynge into synne, and made hym to brenne in the loue of a woman, be his suggestion; the which woman was a paynym,<sup>1</sup> that wolde on no wise consente to hym, with oute assente of here fadire. she wente and tolde here fadire, that a clerke louyd here. the Fader seide, "I shaft aske counsaylle of my god of this thing." he wente, and asked his god. his god seide, with this condicion he shuld assente, if he wolde forsake criste, of whome he was Called a *cristen* man, and blessyd Marie, the which all wey prayeth for synfull men and women. The fadir seide to the clerke, "I wil consente to the, if thou wilt forsake the lawe of thy god." The Clerke seide, "I wil, and forsake Criste, and oure ladie." The woman wolde not yete assente, but hire fadire had take counsayle este sonys of his god. The fadir of the maydyn wente to his gode, and tolde hym how the Clerke had forsakyn Criste and marie. "What<sup>2</sup> sayest pou?" his god seide, "if he haue forsakyn Criste, Criste hathe not forsakyn<sup>3</sup> him, if he wolde be sorie for his synne, And aske mercy." The fadir of the maydyn tolde the clerke what his god had saide. The clerk herde this, and herde that his ydole knewe this, and wiste wele he seide sothe. he was sory, and askid mercy of god, and afterwarde leuyd relegiously. Also the hethen man and his daughter herdyn that oure lorde is so mercyfull; pey were baptized, and turned to Cristen feithe. Amen, &c.

## [ LXI. ]

(OF A MIRACLE PERFORMED ON CERTAIN JEWS.)

**A** seculere chanon and a Cristen man louyd lecherously the daughter of a Iewe, but of longe tyme he myght not come by here, for to haue his luste of hire, all though she assentid to hym, for the fadir hade grete deligence a-boute the keypyng of here. It happenyd afterwarde, in lenton tyme, that she mette with

<sup>1</sup> paynyne, MS.<sup>2</sup> ande what, MS.<sup>3</sup> leaf 64.

the chanon, and spake to hym thes wordes, "sir," she seide, "I know wele that ye han loued me of longe tyme, and ye of me are moste louyd a-boue all othere; and for a Comenable tyme is not yete comyn for to fulfill oure purpose, I warne you, if ye wil fulfill youre purpose, comyth to me suerly on good friday at Euy<sup>n</sup>, that next comyth, for then my fadir and o<sup>per</sup> of oure folke are that tyme vexed and traueyled with dyuerse infirmytes, so that non that myght shaft haue any suspencion to vs." The chanon assented to here sayeng, all though he knewe it was an horrible synne to euery Cristyn man; but he myght not come to hire no nothere wise, with outyn sklaundyre. that holy nyght, on good friday, he wente and synned with here. and atte morne the fadir was yerely vpp, and come to the place there they were, and fownde the Chanon with here; and desired forto haue slayne hym, but he durste not, for he was Cousyn to the byshope of the Cite, and so he lete hym go. and that same Chanoun, on the holy seturday of Esterne, moste menytre to the byshope that saide the masse, and thought on his synne, and was right sorie; for hym thought he was not worthy, but trusted in the mercy of god, and wente to mynestre to the bishope. and [he] loked behynde hym, and saw the fader of the woman with many Iewes into the kyrke comyng, with a grete assaylyng, for to sklaundre and to confownde hym opynly, be-fore the byshope and all the peple, and for to shewe his synne be-fore hem all. but when he sawe this, he lifted vp his Eyn to heyn, and with sorowe of<sup>1</sup> herte he askid forgyvenesse of criste, be-hetyng that he shuld neuer do so more, while he leuyd in this worlde, throw his graciouse kepyng. Lo! a wondre thing; all the Iewes ronne to the byshope, and iche of hem with opyn mouthe gaped before the byshope; but bi the purviaunce of god non of hem spake a worde, but as dowmbe men they gaped, stondynge a-monge the peple. wherfore the byshope, wenyng that they were comyn in repress of Cristen feithe, and for to lette goddis seruice, he bade all the cristen peple to dryve hem oute of the kyrke, the wicked Iewes; and so they didden. for the which myracle the chanon yeldid to God thankynge, and tolde the byshope be ordre as it was done; and

<sup>1</sup> leaf 64, back.

afterwarde leuyd wele and deuoutely, in good life; and turned the woman to the feithe of Criste, and Cristenyd hire, and made here an holy nonne; that afterwarde aft here lyfe leuyd in goddis werkes, and after deyed, when hire tyme Come, and wente to the blisse of heuyn, to euerlastyng Ioye.

## [ LXII. ]

(HOW MAN'S WORKS ARE WEIGHED IN A BALANCE.)

A man there was, that was seke nere to the dethe, and sawe ij. aungills, a good, and a bad; the which ij. wedyn in ballaunce his werkes, boþe good and bad. and when he sawe his good werkes were but fewe, then he seide, "a! lorde Iesu Criste, shaft it not helpe me that thou deyeste for me, and suffred thy pynefull passion for me, and was nayled to the Crosse for me?" and when he had seide thus, he wepte faste. and anone a grete nayle felle into the balaunce, where his good werkes were; and than they weyed mych more than his badde; and this man was sauýd, blessyd be god! *deo gracias*. Amen &c.

## [ LXIII. ]

(HOW A MAN WAS DELIVERED FROM PURGATORY FOR HIS PIETY.)

There was a man, that had a Custome, also ofte as he wente to bedde and rose oute of it, to pray, he that is kyng of Iewes and of aft Cristen, wolde gyfe hym grace to passe oute of this worlde with confession of his synnes. and when he leide hym in his bedde, and rose at morowe, with his thowmbe he made a crosse in his forhede, and on his breste, sayeng thus, "Thesu of nazarethe, kyng of Iewes, haue mercy on me! *In nomine patris et filii et spiritus sancti*. Amen." afterward it happenyd, that he deyed sodeynly. The deuyls tokyn his soule, and wolde haue ledde it to helle; But there come a fayre man shynyng,<sup>1</sup> And drofe hem a-waye from hym. Anone this fayre man was a-way from hym, and there he wase in grete derknesse; but oute of that place, that he made this worthy tokyn of the Crosse, in, come oute a shynyng as it had ben a bryght sterre,<sup>2</sup> that gafe hym lyght in the derknesse. Than

<sup>1</sup> leaf 65.<sup>2</sup> sterres, MS.

the deuyls comyn) aboute hym, and wolde haue take hym ; but the light that come from) hym ferid) hem, so that they durste not leye no hande on hym. then come that shynyng' man) a-gayne, and saide to hym, that the hye domysman) seide, all thofe he shuld) be dampnyd) for his synne, neuer the lese for the feithe and) deuocion) that he had) a-boute his passion), and) in Callyng' and) expressyng' of his name, he wolde spare hym ; and) that he shuld) lyve a-gayne, and) shryve hym of) his synnes, if he wolde, and) amende his lyfe into better. and) so he did, and) leuyd) wele all his lyfe into better ; and) Endid) his lyfe in pease, and) wente to heuyn). Amen.

## [ LXIV. ]

(HOW CERTAIN TEMPTING DEVILS WERE VANQUISHED.)

**R**Edde it is of) oon, that wayled) and) sorowed) gretly for his synnes, the deuyls comyn) to hym, and) seyden, "leue thy sorowe and) thy wepyng', for thou arte oures, and) it may no nothere wise be, but that thou arte oures ; and) sese, and) abide [a] while, and) thou shalte sorowe Enoughe in helle." and) the more the deuyls spake to hym), the more he sorowed) and) wepte, and) wolde not leue for hem. atte laste [they] were constreyned) by the holy goste to saye to hym in the Eere, "thou haste ouere-comyn) va." and) so they wente away from hym). Here it semes wele, pat we moste wepe for oure synnes, while we lyve, wilfully, or Elles in purgatorie or in helle, a-gaynes our wille.

## [ LXV. ]

(HOW A BISHOP WAS DAMNED FOR NEGLECT OF THE WARNINGS OF GOD.)

**I**n Saxsonye was a byshope, whose name was hudo. he was delicatly fedde with mete and) with drynke, and) lecherouse was or he was a byshope ; of) whose synnes god) wolde make an) Ende, And) on a nyght with this voyce manasyde<sup>1</sup> hym), sayeng', "Hudo ! make an) Ende of thy playe, for thou haste pleyde Enoughe, I saye." and) when he had) herde this voyse, a while he amendid) hym) ; and) afterwarde he was sterid) with temptac[i]on) to his forseide synnes, and) felle into hem) a-gayne. and) Efte sonys he was warnyd)

<sup>1</sup> MS. manasyngs.



with the same voice from hem, sayeng, "hudo! make <sup>1</sup>an Ende, for thou haste pleyde Enough, I say." but yete he amendid hym nought stabely. The thrid tyme he was manasyde with the same voice, as he dide be-fore, and yete he felle a-gayne to synne. and on a nyght, when he had ben merie, and was dronkyn, and he wente mery and glad to bedde, the same nyght his officiaht sawe the soule of the byshope, in his bedde, be brought with ij. deuyls be-fore the prince of deuyls, sittyng in his see as a domysman, with a grete multitude of deuyls stondyng a-boute hym. Than seide the mayster deuyl to the soule, "welcome, my doughter; speke now blaseflemys." the soule stode stilh full sorye, and spake not. Then he seide, "yete speke, myn owne doughter, for I am he whom thou haste serued; and therefore I shaht wele yelde the for thy seruice." the soule stode stilh, and seide nought. The prince of the deuyls seide to the deuyls that brought hym, "gothe, and putte hym in a bathe, and than shaht he speke." Than they tokyn þe soule, and putt it in a Cawderowne full of wellyng piche and brymstone; and afterwarde drawn [it] oute, and brought [it] be-fore the mayster, that bade the soule speke, and it spake not. Then the mayster seide, "gyfe hym a drynke in myn owne Cuppe, and then shaht he speke." they tokyn his Cuppe, and filled it fulle of the moste abhomynable and moste stynkyng licoure, and constreyned hym to drynke it vp at oon draught; and yete it wold not speke. then seide the precidente, "steweth hym, and than shaht he speke." The deuyls tokyn a-waye a coueryng of a pitte, oute of the which come a brethe and a smeke afthere moste stynkyng, the which myght haue corrupte all the worlde, as it semyd to hym that sawe it; and in this pitte they putte the soule. and when it had ben there a certeyne tyme, they tokyn it oute, and broughte it be-fore theyre mayster, that seide, "now speke, my doughter." then the soule began to blasefeme, and seide, "waried and Cursed be they that me gate!" then seide the mayster deuyl, "so, doughter, now sayest thou wele; speke on more!" "waried and Cursed," she seide, "be my god and the houre the which I was conseyued, and Cursed be they that me gate!" Then spake the mayster deuyl, "so, doughter, now sayest

<sup>1</sup> leaf 65, back.

pou<sup>1</sup> wele; speke more!" "waried<sup>2</sup> and Cursed," she seide, "be my god<sup>3</sup> Fadire and my god<sup>3</sup> modire, that made me Cristen!" "yete, doughter," seide the mayster of deuyls, "thou moste speke more." then seide the soule, "waried<sup>2</sup> and Cursed<sup>2</sup> be Criste, and his modire, and all þe seyntes of heuyn!" Then seide the prince of deuyls, "now thow haste spoken right wisely; now shalte thou haue thy mede for thy seruyce." Anone they token hym, and putte hym in the pittes bothome, in the which he was putte be-fore; and stoppid<sup>2</sup> the pyttes mouthe a-boue. The official<sup>3</sup> sawe this; and when he wakeny<sup>2</sup>d, he was all wete of swete, for angwishe that he suffred. he rose, and wente to the Chambrereyne of þe byshope, and seide, "how fares my lorde?" he seide, "comes, and sees." they wentyn, and loked, and fownde hym dede; and soughtyn the Cuppe, and couthe neuer fynde hym ne it. and thus<sup>2</sup> wrechidly he passed<sup>2</sup> oute of the worlde,<sup>3</sup> for he wolde not amend<sup>2</sup> hym be tyme of his lyfe. Amen &c.

## [ LXVI. ]

(HOW A MONK WAS REWARDED FOR HIS PRAYERS ON BEHALF  
OF TWO BROTHERS.)

Some tyme there were iij. monkes, dwellyng<sup>1</sup> to-gedre .n. a Couente, that loued<sup>2</sup> hem wele to-gedere. ij. of hem be-gone to be seke, and deyden<sup>2</sup> of the seknesse; and the thrid<sup>2</sup> laste on<sup>2</sup> lyve, that nyght and day deuoutely prayde for his brethere, that here payne of purgatorie myght be released<sup>2</sup> the sonyre for his prayere; and so they were. It felle on a nyght, that a monke aftir matyns wase in the chaptoure house, and loked<sup>2</sup> oute at a wyndowe, and sawe ij. monkes sitte on<sup>2</sup> a graue, and cladde in monkes wede, and Eythere of hem had a tabernacle tapre brennyng<sup>2</sup> in his hande; and he mervayled<sup>2</sup> gretly what this myght be. he thought he wolde go to the abbote, and telle hym what he had sene; and did<sup>2</sup> so. then the abbote and the monke comyn<sup>2</sup> for to se hem; and when the abbote sawe hem, he conlored<sup>2</sup> hem, and asked<sup>2</sup> what they were? the[y] seydyn, they were monkes some tyme of that couente, and how they were scaped<sup>2</sup> the payne of purgatorie, throw the prayers and the besekyng<sup>2</sup> of Robert, here felawe.— "and when we were

<sup>1</sup> leaf 66.<sup>2</sup> MS. this.<sup>3</sup> worlde, MS.

delyuered, we prayde for Robert,oure felawe, that he shuld neuer fele the peyne of purgatorie, and it is graunted vs; And we abide, till Robert may go with vs to the blisse of heuyn." The abbote seide, "Robert, that .ye speke of, is not seke." but sekryly then wente the abbote and the monke, to wete how Roberte<sup>1</sup> fared, and to wete whethere Robert was seke, and whether it was trew or false that they seyden. and as they wentyn come a monke rennyng, and tolde the abbote that Robert was dede. then the Abbote turnyd a-gayne, for to se if the monkes stodyn still there, and they fownde hem not. and so they wentyn all to heuyn; for it is written, "he þat prayeth for another, laboreth for hym self, for to come to the blisse of heuyn." to the which bryng' vs Ihesu Criste! amen.

## [ LXVII. ]

(HOW A WOMAN, WHO WAS DAMNED, APPEARED TO HER SON.)

**A** woman there was some tyme, that had a sone by here housbonde, that was sette to þe scole; and when he was of age, he was made a preste, and studied to lyve religously. This wyfe had conseyued afterward ij. sonys in a-voutery; and when the Childryn were waxen, she deyed. then the fyrste sone, þat she had by here housbond, that was a preste, was full besy for to pray the saluacion of his modyrs soule, and songe many masses for here, prayeng' to god deuoutely, that he myght wete how his modre fared. On a day as he prayde, there aperid to hym a fourme of a woman, fro whose hede he sawe a derke flawme rise vp; and on here lippes and on here tonge he sawe an horreble tode gnawe, and sesid not; and fro hire tetis he sawe hange ij. serpentis, sore soukyng' hem; and the skyn on here back was drawen downe to here hammes, and trayled after here, all on fyre. then seide the preste, "what arte thou, in the name of god?" she answerid, and seide, "I am thy modyre; be-holde and se to what paynes I am putte euerlastyngly, for my synnes." then he asked here, for what synnes she suffred thes paynes? she seide, "I am tormentid with this blew fyre on my hede, for my lecherouse anouement of myn heere, and oþer array ther on; in my lypes and my tonge, for wicked and veyne speches.

<sup>1</sup> MS. Reberta.

<sup>2</sup> leaf 66, back.

and lecherouse kyssynges, I suffere thes todes to frete ; on my tetis I haue thes ij. serpentis soukyng' so sore, that me thinketh they souke oute my herte-blode, for I gafe souke, and noryshed my ij. hore Coppis ; and my brennyng skynne drawene of, and folowyng' me, is for my large trayne of clothe, that I was wonte to drawe affire me, while I leuyd on Erthe." "a ! modre," he seide, "mowe ye not be sauyd ?" "no," she saide ; and wente a-way from his sight.

## [ LXVIII. ]

## (THE PUNISHED OF ADULTERERS.)

<sup>1</sup> **A** woman there was some tym a-lyve, that was a bawde be-twene an housbond-man and a-nother manns wife, and ofte sithe had brought hem to-gedre in the synne of a-voutery ; and contened many a day, throw help of this bawde. atte laste this woman, that was bawde, felle seke, and shuld deye. she thought in here herte, how she had ben a synfull wrech, and was sory in here herte, that Euer she had offendið god, and thought she wolde amende here, as holy chirche wolde ; and sente for here Criature, and was shreyn, and toke here penaunce, as she myght for the tyme, and was in wille neuer to torne a-gayne to synne ; and wepte faste, and praiede criste, for the vertue of his blessyd passyon, that he wolde haue mercy on here, and also for the prayere of his blessyd modre, and all seyntes ; and so she passyd oute of this worlde. And sone after, the man and the woman, that lyvedyn in synne, deyedyn with oute repentaunce. This womans housbond praide faste for his wife, that was the bawde, that god wolde shewe hym how his wife fared. Afterwarde on a nyght, as he lay in his bedde, his wife aperid to hym, and seide, "housbond, be not a-ferde, but rise vp, and go with me, for thou shalte se mervayles." he rose, and wente with here, til they come into a fayre playne. then she seide, "stonð here stih, and be not a-ferde, for thou shalte haue no harme, and wisely be-holde what thou shalte se." then she wente a litih way from hym, til she come at a grete stone, that had an hole in the myddes ; and as she stode a-fore þe stone, sodenly she was a longe addre, and putte here hede in at an hole in the myddys

<sup>1</sup> leaf 67.

of þe stone, ande Crepte throwe ; but she lefte hire hame with oute the stone, ande anone she stode vp a fayre woman). ande sone after come ij. deuyls yellyng, ande broughtyn a Cawderon full of hote wellyng brasse, ande sette it downe be-syde the stone ; ande after hem came othere ij. deuyls, Cryenge, ande broughtyn a man ; ande after hem Came othere ij. deuyls, with grete noyse, ande broughtyn a woman). than the ij. deuyls tokyn bothe the man ande the woman that they brought, ande Caste hem into a Cawderon ande helde hem there, till the fleshe was sothyn fro the bone. then they tokyn oute the bonys, ande <sup>1</sup>leyde hem beside the Cawderon ; Ande anone they were made man ande woman. ande the deuyls caste hem in a-gayne into the Cawderon ; ande this were they serued many a tyme. ande then the deuyls wentyn as they comyn thiddere. the woman, that Crepte throw the stone, wente a-gayne to hire housbonde, ande seide, “Knewes þou ought this man ande this woman !” he seide, “yee, they were oure neghbores.” “sawe thou,” she saide, “what payne they had !” he saide, “yee, an hideouse payne.” “this peyne,” she seide “shul they haue in helle euer more, for they lyvedyn in avoutery, ande amendid hem nought. ande I was bawde be-twene hem, ande brought heme to-gedre ; ande I shuld haue bene with hem in the Cawderon Euer, had I nought amendid me in my lyfe, with contricion, confession, Ande satisfaccion, as I myght, be the mercy of god ; ande crepte throw the stone, ande lefte my hame be-hynde me.” The stone is Criste ; the hole is his blessid wounde on his side ; ande the hame is my synnes, that I lefte behynde me, be the merite of Cristes passion ; ande therefore I shall be sauyd. Go thou now home, ande be-warre of synne, ande amende the, for thou shalte lyve but a while ; ande do almesse dedes for the ande for me.” then the housbond wente home, ande did as she bade hym ; ande with in shorte tyme after he deyede, ande wente to the blisse.

<sup>1</sup> leaf 67 back.

## [ LXIX. ]

(HOW A RICH MAN WAS PUNISHED 'FOR ROBBING A POOR WIDOW.)

**I**n a tyme there was a riche man leuyng, that had mych good, and many bestes; and beside hym dwelled a pore wedowe, that had but oon Fatte cowe, that was the substance of here leuyng. this riche man sawe this cowe was fayre, and fatte, and likyng to his Eye. Anone he bade his man go feche the cowe, and sle here, and dight here to his mete. his man did so; and when his mayster was sette to mete, and serued hym therwith, Anone the riche man Cutte a morse of the fleshe, and put it in his mouthe, and wolde haue Etynd it; and also swithe he was strangled with the same morse. and the deuyt was redye, and had his soule to helle; for the prophete seith, wo shaft be Robbers and reuers of pore mennes goodes, for they shuff to hell, aye<sup>1</sup> there to dwelle, but they amende hem or they deye. Here men may se what perell it is to be a robbere of othere mennes goodes! &c.

## [ LXX. ]

(HOW INJUSTICE TOWARDS A POOR MAN WAS PUNISHED.)

**B**eside yorke was dwellyng a Iurrouer, as bede telleth, that had a pore man to his neighbore, that had a close lyeng by the Iurrouer, that he wolde gladly haue. he wente to this pore man, for to byit. the pore man seide, he wolde not selle it, for he myght not for-go it. then seide the Iurrouer, "syne I may not by it, lete it me to ferme." he seide, "sir, I wil neper selle it, ne lete it to ferme, for the aiese that it dothe me." The Iurrouer sawe that he myght not haue the close. he wente, and toke his owne horse, and prevely putt hym in the Close of the pore man; and wente and prayde ij. of his neighbores for to go with hym, and helpe hym for to seke his horse. when they had walked in the felde, they come homewarde by the close; and the Iurrouer loked, and sawe his hora. and seide, "yondere is my horse, I wene." they seide, "yee." Than they wente to the pore mannys house, and seide, "thou haste stolne this mannys horse." he seide, "nay." "yis," saide the Iurrouer, thou haste stolne hym, and putt hym in thi close." he

<sup>1</sup> leaf 68.

saide, "naye," "yis," saide the Iurroure, "come and se." they wentyn, and foundyn the horse there. than seide the Iurroure to his felawes, "take hym as a thefe." they did as he bade; and when the Iustice was comyn, he ordeyned a false queste, and made hym to be hangede on the galowes. and for he wolde not be suspects, he toke his horse, and rode oute that day, and a-Gayne Euy he come by the galowes, and sawe hym hange there. "It had ben better for the," he saide, "for to haue had þi lyfe, and gone on thy fete." than he rode to hym, to þe galowes, and seid, "lo! if thou wolde haue lette me haue hadde thy close, thou shuld haue hade thy life, and gone on thy fete." then he rode to hym, and drewe oute his swerde, and smote in sondre the rope, and he felle downe; and be þat he had putt vp his swerde, the dedman sterte vp, and toke the horse by the brydill. and the Iurroure was a-ferde, that he durste not skyppe downe; and so the dedman ledde hym to towne, and into the chyrch, where mych folk was, atte derige of a dedeman that laye on the bere. and when he with the rope a-boute his necke and the Iurroure comyn atte bere, the man that was hanged, seide to the dedman þat laye on the bere, "rise vp, on goddis behalfe, and gife a dome betwene this man and me." The dedman on the bere sette hym vp, and seide, "thou, Iurroure, for thou haste wickidly and falaly done this man to be hanged, thou shalte go to helle, and with the fende there to dwelle; And thou that was hanged, be cause thou waried and Cursed hym, and desyreest for to haue had vengeaunce on hym, and so thou deyste oute of Charite, thou shalte go to helle Also." And when he had seide this, he leide hym downe on the bere agayne. And he that was hanged felle downe dede also. And the Iurroure also had loste all his wittes, and sate still on his horse, as a beste. then they tokyn hym downe, and leyde hym on a bedde; and sone after he deyed, and wente his waye. here men may se by the Iurroure, what perell it is to do a man to dethe for his good, falsly. Also men may se by hym that was hanged, what perell it is to Curse and banne, and deye out of charite, and not gyfe the dome to god, that can wisely deme, and wisely reward, &c.

<sup>1</sup> leaf 68, back.

## [ LXXI. ]

(HOW A MAN WHO HAD COMMITTED INCEST WAS PARDONED.)

**P**ere was a pore yonge man, and weddid a pore yonge woman. this pore yonge man, swich litiff good as he had, and myght gete of his frendes, he bought and solde, and wanne faste; for he had hape in all thing that he bought, and richesse of the worlde felle faste to hym, that in fewe yeres he was a riche marchaunde. this man had by his wyfe a sone and a daughter, and noryshed hem wele, and arayed hem Gayle, that his neghbores spaken therof, and seydyn, "se this man! that late was a pore man, how nysely [he] arayes his childryn!" and [he] lette hem be togedre in oo bedde, so longe, that his sister was with childe, and tolde here brothere. then was he sorye and she bothe, and seide, "if oure fadire and modire wete it, we shuff be shamed for Euer, and all oure frendes." then seide the brothere, "I can a better wile, for we shuff go privelye into a ferre contrey, there no man knowes vs, and there mow we dwelle, withoutyn sklawndre." and she assented here to; and [they] tokyn with hem money, and wente her way prively. And when they had longe walked be <sup>1</sup>dyuerse contrees, they comyn in to a grete foreste, where were many wilde bestes; w[h]ere this woman was seke, and ney childe byrth, and seide, "good brothere, lette me reste a while." he saide, "nay, we mowe not reste now, for it draweth towards Euyn, and the towne is ferre hense." "forsothe," she sayde, "I may no fyrther." he seide, "what wenys thou, that we shuff a-byde here, [for] wilde bestes to denoure vs?" "nay," she sayde, "I may not go." he saide, "but if thou arise, and go hense, I shall sle the." and drewe oute his swerde. and pe woman, what for payne and for fere, Anone she was delyuered of a fayre sone. he se she wolde not aryse, for she myght not; and he toke his swerde, and smote here throwe, and slowe here and the childe bothe. and when he had done, he wente his waye, and lefte hem there dede; and by Euyn he come to the Cite. and on the tothere day he wente and fastenyd hym with a riche man, a marchande; and when he had dwelled there a while

<sup>1</sup> leaf 69.



with hym, the marchandise grewe faste to hym ; And the marchande toke hym a sertayne marchandise, for to assay how he couthe do. he wente, ande Chaffared faste, and wanne mekille, for he was happy, and wanne faste ; and with in fewe yeres his mayster deyed. The wyfe sawe that this man was happy, and wanne faste, and thoughte, that it<sup>1</sup> were good for here to take hym to here housebonde, and did so ; and with in a ten yere or twelwe he was waxen the richeste marchande of all the contree. Aftrewarde he felle seke, and shuld deye, as<sup>2</sup> Euery man shaft ; and as he laye in his bedde, he Called his wyfe to hym, and seide, "steke faste the dore, and lette no man Come to me, and namely of holy kyrke, for I shaft deye full sone, and go to helle." "Alas, sir," she seide, "why say ye so? haue mynde on Ihesu, and on his pasyosn, and that is sufficiente remedie a-gayne all synne ; and shryve you, and aske god mercy, and so ye shull be saufe." he seide, "holde thy pease, for it is nought that thou sayeste ; for I shaft go to helle, there is no nothere way." she wepte, and was right sorie ; and wente to a good preste, that was a prechour, and tolde hym how here housbonde had seide he shuld go to helle. "Be of good comforte," he seide, "for I shaft come and speke with hym." she wente home ; and he come sone aftire, as he had bene a marchande. when the seke man sawe hym, he seide, "what arte thou?" he seide, "I am a marchande, and haue marchandise that is profitable for the." when he herde that, <sup>3</sup>he sete hym on his bedde, and seide, "if thou come for no noþer thing, thou arte welcome." the preste seide, "my marchandise is this. I haue bene a preste this fourty wynter and more, and haue fastid, waked, and prayde, gone on pilgrimage, and prechid ; and by the mercy of god I haue tornyd many soules to god. now telle thy chaffiare, for, as I wene, thou haste many synnes ; and the moste thou haste, and the gretter they be, the more wynnyng to me." Thought this seke man, "that were for me a good change !" and tolde hym all his synnes, fro the begynnyng vnto that tyme, with grete repentaunce, and sorowe of herte. then the preste assoyled hym, and bade hym haue full truste in oure lorde, for to be sauyd ; for he wolde save all that wil

<sup>1</sup> is, MS.<sup>2</sup> and as, MS.<sup>3</sup> leaf 69, back.

aske mercy, if they wolde forsake here synne, and do as holy chirche commaundith. sone after this man deyed, and was beried; and in his beryeng<sup>1</sup> a voice seide, "syn criste deyed, was neuer soule so sleyly wonne and sauýd, blessyd be gode!"

## [ LXXII ]

(OF A REPENTANT HARLOT.)

Some tyme there was a man in spayne, that had be his wyfe a fayre daughter, and no moo childryn; wherfore he louyd it mekily, And cheryshed it. afterwarð, when she was of xiiij<sup>tes</sup>. or fiftene yere of age, the deuyll, that is Enemye to mankynde, that perceyued, that he louyd wele this childe, and temptid hym to do fleshly synne with his daughter. Atte laste he brought hem bothe to-gedre to the dede of synne, and fullfilled it in dede; and than afterwarde she was with childe. and when the modre wiste it, she askid whose it was; but she wolde not tell here. The modire thratte hire, and seide, she shuld a-bye, but she tolde hire, she nolde not. Then the modire pleasid here, and gafe her good drynke, and made here merye; and when she was wele merie, she askid who was the fadire? she seide, "my fadire." "thy Fadire!" she sayde, "oute on the, stronge strompette! were thou delyuered, thou shuldyste neuer dwelle in my house lengere. goddis Curse haue thou, and myne!" and with in few dayes after she was delyuered of a fayre knave childe. and that tyme the fadir was oute. and also sone as she was oute of here bedde, she toke the childe, and wrothe in sondre the necke, and wente, and beried it in the dunge-hille. sone after that, the fadir come home, and asked, whethere it were a man or a woman? he seide, "lette me se it." she seide, <sup>1</sup>"it is dede." he askyd, "how?" she seide, "I haue slayne it, and beryed it in the donge-hilla. "alas!" he saide, "that Euer thou was borne, thoughe thou and I be synfull wrechis, the childe myght haue bene a seynte in heuyn, and now it is loste for Euer! alas the while!" The modire Cursed and waried the doughtere ofte sithes, for here folye. the doughter sawe she myght not be in pease, and on a nyght she slowe hire modire, for she

<sup>1</sup> leaf 70.

thought the better to be in pease. and on the morowe, when the fadre wyste that she had slayne her modre, he was a sorye man, and seide, "a! thou Cursyd wreche, go oute of my house, for thou shalt neuer a-byde with me more." she sawe that she was forsakyn of here fadere, and at Euyn, when here fadre was in bedde on slepe, she toke an axe, and kyled here fadre. and whan she had this done, she toke what she wolde, and wente to a Cite, into a-nothere contree; and there she was a Comyn woman, and toke all that wolde come. she refused none, monke ne Frere, Clerke ne lewde man, she was so comyn, that Euery man that knewe here, lothed here company. she sawe that, and wente to another Cite, and there she was as Comyn as she was in the tothere Cite. atte laste, on a day as she wente in the strete, she sawe mych folke go into a chirche. thought she, "I wil go wete what this folke do there." and wente here into the chirche, and sette here downe, as others didden. sone after come a persone into the pullpite, and prechid; and his sermone was mych of the mercy of god, and seide, though a man or a woman had done as mych synne as all men had done, and they had sorowe in herte for theyre synnes, and wolde amende hem, and leue here synnes, god of his grete mercy wolde for-gyve hem all here synnes. This woman was right sorye, and wepte faste, and thought she wolde leue her synne, and be shrevyn; and longe she thought till the sermone were done. and when it was done, she wente to the prechoure, and prayde hym, for the loue of god, to here a synfull wreche. he wente, and herde here life; and when he had herde here, he was astonyede in hym self, what penaunce that he myght gyve here, for here synnes were so grete. "sir," she seide, "why do ye so, that ye tary, and gife me no penaunce? my herte is gretly tormentid for sorowe." "doughter," he seide, "be not <sup>1</sup>a-ferde, for thou shalte fare right wele. go to yondere autere, and knele downe be-fore oure ladie, and pray here hertly and deuoutely, that she wolde be goode meane to here sone; for she is all weye modre of mercy, and remedie for to helpe. and than shalt I telle the what thou shalt do." she wente, and did as he bade here. he wente in the meane tyme to take cownsaylle,

<sup>1</sup> leaf 70, back.

what penaunce he myght gyve here. she in the meane tyme praide so hertely, and with so mych sorowe, that hire herte braste; and [she] deyed. and the confessoure come a-gayne, and fownde here dede. then he wente, and sorowed, and made grete mone; and askid god mercy of his negligence, that he gafe here no penaunce. Then he herde a voice in þe Eyre, sayeng' to hym thus, "Be the grete mercy of Iesu Criste, and prayere of hys blessyd modre, and the grete sorowe that she had for here synnes, she is right wele, and sittes full hie in heuyn blisse, and is as white as lille floure, and as bryght as any golde in goddis sight; therefore pray not for here, but pray here to pray for the, and for all that bene in dedly synne, that ye mow be all in blisse that she is in."

## [ LXXIII. ]

(HOW A MAN ESCAPED THE DEVIL BY PENITENCE.)

**A** solitarie man wente onys by the waye; and as he wente, he thought to do a synne, and Imagenyd in his herte there on. and when he come vndre a wode side, with thinkyng' of the synn, he sawe sittyng' vndre a tree a fende, faste wrytyng'. he wente to hym, to wete wat he wrote, and seide, "what does thou!" The Deuyh seide, "I write thy synnes, and thy foule thoughtes, that thou haste in thyn herte with delite and assentyng'." when he had herde this, he was sorye and contrite, and turned his back to the fende a litih while; and for his synnes he wepte faste, and with sorofull herte he knocked on his breste. than he turned hym agayne to the fende, and asked hym, what he couthe saye of his synnes, that he wrote. þen the fende loked on his boke, and saide, "alas! alas! a litih hote watire hathe washed a-waye all that I haue in my boke of the written this day!" then the fende with mych sorowe vanyshe a-waye, and the good man wente home to his selle a-gayne, and was more warr' of Euyh thoughtes. thus<sup>1</sup> the good man begiled the deuyh with contricion, and with wepyng, that wolde haue brought hym to helle. on the same wise<sup>2</sup> it is good for vs to do a-waye oure synnes with contricion, and wepyng, and confession,

<sup>1</sup> MS. this.<sup>2</sup> leaf 71.

when) we may come therto, and so to scape helle, and come to þe blisse, þe which is eternaþ.

## [ LXXIV. ]

(HOW A WOMAN'S HAND WAS CLEARED FROM THE STAINS OF BLOOD.)

**P**ere was a woman some tyme leuyng, þat ofte was shreun of here synnes, safe of oon) of here synnes that she had done in here yonge age, that she durste neuer telle to no preste, for shame ; but she went on pilgremage, and fasted and grete penaunce did. On a nyght, as she lay in her bedde, she had a dreme slepyng. she thought that she sawe Iesu Criste come to here, and seide, "se my woundes, that I suffred for the, and put thy handes in my syde, and fele my herte, that was Clouen) with a spere for the ; for it shaft stonde the in litill profite, but if thou shewe thy privey synne, that thou kepiste in thyn herte." She a-woke, and was a-ferde ; and on morowe she loked on here hande, and [it] was all bloody, that no hote watyre ne couthe, ne no nothere licoure myght washe it a-waye. She was sory, and wente to a good preste, that she knewe, that same day, and tolde hym that dreme, and the synne also, and how longe she was and had lye there in. and when she was assoyled, and had take here penaunce, Anone the blode was a-waye from here hande, be shewyng) of here synne. And euer more after kepte here oute of dedly synne, while that she leuyd, and did many good dedes ; and afterwarde wente to blisse, where Iesu Criste brynge vs for þe worthynesse of his blessyd passion !

## [ LXXV ]

(OF THE NECESSITY OF CONFESSION.)

**A**woman) there was on a tyme, that wente to þe Crucifix, and wolde haue kysed) his fete ; and the crucifix drewe a-way his fete, and seide, "go from) me, for thou arte not worthy to kysse my fete, for the synne thou beres in thyn) herte, for shame, and longe haste done." Then the woman) wepyng) seide, "lorde, helpe me !" then the Crucifixe seide, "go as sone as thou mayste, and be shreun) ; and then thou shalte be saufe, withoutyn) any fayle." Amen.

## [ LXXVI. ]

(A VISION OF MARY MAGDALENE.)

**P**Ere was a woman that fastid brode and water on seynte marie Magdaleyns Euynd, to wham seynte marie Magdalene apperid in here slepe, and seide, that she shuld haue no merite of here fastyng, till she were confessid of here synne, of so longe that she consiled,—“for thy fastyng nethere pleasith Criste ne me, while thou kepiste it stilla.” Then she wente, and shrove here, and did penaunce, and was sauyc. blessed be all myghty god, and that blessyd lady marie magdaleyne! Amen, &c.

## [ LXXVII. ]

(OF THE PENITENCE OF A WOMAN WHO HAD COMMITTED THREE MURDERS.)

**P**Ere was a baroun, that had a fayre doughtere to marie, the which a fayre knyght wolde haue weddid, if she wolde haue assentid therto. A prince also, that was a grete lorde, wolde haue here to wifa. she louyd more the knyght for his fayrenesse then she did the prince. Atte laste, by consente of the fadir, the prince gafe feithe to þe maydyn, to haue here to wife; and couenaunte was made prively be-twene hym and the mayden, that he shuld come to here in an Erbere, prively be-twene hym and the maydyn, that she shuld come this, and he wolde mete with here in an Erbere prively. The prince rode homwarde, and mette the knyght, that he louyd mekylle, and seide prively to the knyght, how he shuld wedde the maydyn, and how he shuld go that nyght into þe Erbere. The knyght seide, as counseylyng, “god forbede, sir, that on suche wise on nyghtes tyme that ye shuld go for swich a cause, syn ye are sekere of here.” The prince wolde do by cownsayle, and saide, forsothe he wolde not come there. when the prince was gone, the knyght wente to the forseide Erbere; and anone the maydyn Come to hym. Anone the knyght kyssed here, and knewe here fleshly, and seide to the maydyn, “I ame the knyght, that wolde haue had the to wifa.” and

<sup>1</sup> leaf 71, back.

when she wyste this, she sorowed wondere gretly. and when the knyght slepte by here, she toke his knyfe, and Cutte his throte asondre. than she wente to a stronge Ribalde, that was in here fader seruice, and prayde hym to bere the body of the knyght to a depe watire welle. he graunted, with this Couenaunte, so that he myght knowe here flesly. with this Couenaunte he bare the body of this knyght on his back; and she slely with his gyrdill bownde the body of the knyght to the body of the Rybalde, and wente with hym to the pitte; and she stode be-hynde, and putte bothe into the pitte, and drownyd the Rybalde. then the maydyn wente home. and come sone after the prince, and weddið the maydyn; and when nyght come, and they shuld go to bedde, the wife, that knewe here selfe corrupte of the knyght, wolde not go into the bedde to the prince, but bade oon of here maydyns go into the bedde to the prince. And anone as she was comyn into the <sup>1</sup>bedde, he knewe here flesly, and afterward slepte. then come þe wyfe to the bedde, he slepyng, and bade the damyself rise vppe. she wolde not; therfore the wife sette the Chambre on fyre, and brente the damyself, and toke away here housbond. and so þis lady did thre grevouse synnes; she slowe the knyght, and drownyd the Ribalde, and brente the damyself. Afterwarde she was sorye for here synnes, and wente, and was shreuynd to an holy man, and toke penaunce, that Euery friday that she shulde were the heyeer, and Ete brede, and water, and Euery friday fede xij. pore men; and this she did longe tyme. Aftyrwarde she wolde haue more sharpe penaunce, and was a-knowe all here synnes to a wicked preste, that when he had herde all here confession, seide, vtterly but if he myght knowe here flesly, he wil telle all to here housbond. and for she wolde not consente therto, the wicked preste tolde all to here housbonde, and tolde hym here penaunce, how on Fryday she ware the hayre, and fasted brede and watire, and fedde xij. pore men. when the housbond come home, he was right wrothe, and Called here hore and strumpet; and rente here clothes, for to se the heyre, and he fownde a fayre white smok; and in mete, when she Ete but brede and watir, he assayed of the brede, and hym thought he had neuer Etyne so delectable brede; Also he dranke of

<sup>1</sup> leaf 72.

the watir, and semyd to hym the beste wyne that Euer he dranke; and the xiiij. pore men) hym thought it were xiiij. aungells. he asked of his wyfe how this was? She answerid, and seide, "it is goddis wille." and afterwarde they lyvedyn) to-gedre holylye. it is a good tale, and a meracle for hem that had) ben) synners, that deuoutly taken) penaunce, and done it in dede. Amen, &c.

[ LXXVIII. ]

(HOW A MURDERER WAS DETECTED BY A DOG.)

Charlys, kyng<sup>t</sup> of fraunce, weddi<sup>d</sup> a wyfe, sible, the daughter of the Emperour costantyne the noble, þat was a woman) moste fayre, and wise in good werkes, wele Enfourmyd, and deuoute in the seruice of god and of seynte marie. It felle on) a day, that the kyng<sup>t</sup> made a grete feste with his barouns; and while they were there atte mete, Entred) a dwarfe of a litil stature, hauyng<sup>t</sup> a grete hede and bely, smali Eyen, and a bose in his back, and Croki<sup>d</sup> fete, and blak fleshe, and full of all diformyte. he thus livede<sup>1</sup> in the seruice of the kyng<sup>t</sup>. It happeny<sup>d</sup>, that the kyng<sup>t</sup> wento to the wode an huntyn<sup>g</sup>, and a knyght lafte at home, that was call<sup>d</sup> macharie, that brente<sup>2</sup> in the loue of the queen); and for he myght not haue his wille on no wise, he counseyled) the dwarfe, that he shuld) go into the queenes Chambre; and when) he sawe here alone, he shuld) know here fleshly. the dwarfe, that wreche, wente into the Chambre of the queen); and when) he sawe here alone, the queen) be-helde what he wolde do, and smote hym with here fyste, so that she brake thre of his tethe. Þe kyng<sup>t</sup> come home, and asked) who had) smytten) the dwarfe? he seide, "I wente on the greces, and felle, and brake my tethe." On the next nyght after, the kyng<sup>t</sup> herde the bellys rynge to matyns; and wente to the kyrke. sone after, the dwarfe wente prively in to the Chambre of the queen, that slepte; and wente into the bedde; and while he thought what he shuld) do, he began) to slepe, and so they slepte bothe, till it was light day. The kyng<sup>t</sup> come from the kyrke, and fownde hem bothe slepyng<sup>t</sup>. Anone he called) his barouns, to come to se this dede. the kyng<sup>t</sup> seide, "I wolde not that this had) fallen) for all my reawme!" he askid) of the

<sup>1</sup> MS. this lefte

<sup>2</sup> leaf 72, back.



dwarfe, how he wente In? and he seide, atte biddinge of the queen, and seide false. Then the kyng' sware, that they shuld be bothe brente. The day was ordeyneð, and the queen was brought in here smok alone to the fyre; and she toke the kyng' by the legges, and askid mercy and loue, for she was with childe. Anone duke naymes, Roulonde, ande Olyuer, Ogere<sup>1</sup>, Denys, and othere comyn to the kyng', prayeng' for the queen, sayeng, that it shuld not be be-fere the byrthe of the childe, for all the worlde, brenne here. The kynge herde hem, and graunted hem here askyng'; and commaunded, that the dwarfe shuld be brought forthe, for to be brente. and when the dwarfe was brought, yette the kyng' asked hym, how he durste Entere the Chambre of the queen? he answerid as he did before, falsly, that he did it atte byddyng' of the queen. The kyng' bade putte hym in the fyre; And anone as he had yoldyn the sperite, the kyng' sawe the deuyff bare away his soule to helle. then he was full of sorowe, and commaundið þe queen to be putt oute of the reawme, with oute any delaye; and gafe here an asse to ride on, and a noble baroun, whose name was Aubry of Mundider, on whome he trusted wale, to lede here throwe the grete wode. and that Aubry wente with the queen, and in the wode, be-syde a welle, the knyght<sup>2</sup> Aubry made the queen light downe, and Ete and drynke. sone aftir come Macharie, the traytoure, armyd, and wold confounde the queen; and anone she prayde Aubry to defende here. And for he wolde [not] frely delyuer the queen to macharie, Macharie began to fyght with aubry, the knyght that ledde the queen, and smote of his hede. and while they foughten, the queen rode in to the wode alone the space of iij. leges, and there she mette oon whos name was warkere, a mych man, and a right myghty; and anone he seide to the queen, "o! woman, thou arte right fayre, thou shalte be my loue; for I sawe neuer a fayrere; thou arte like the queen of fraunce, that oure kyng' commaundið to be brente." she saide, "brothere, I am queen." and tolde hym how all thing was done, and prayde hym to defende here, and she shuld make hym riche. This warkere anone seide, that he shulde deffende here with strength of hande a-gaynes all. and so he lafte his wyfe and his childryn, and ladde here to the

<sup>1</sup> MS. Rogere.<sup>2</sup> leaf 78.

house of here fadere; and there she hadde childe; and afterwarde she wente to the courte of Rome, for to haue helpe; and there a-bode goddis sonde. And the grewhonde of aubry had kepte iiij. dayes the dede body of his mayster from briddes and bestes. the iiij. day for hongere he rose, and ranne to paryse, be-fore the kyng, while he sate atte mete; and loked all a-boute, and sawe macharie, the knyght that slowe his mayster. he drewe hym from the borde to the Erthe, and bote hym Euyll; Atte laste he toke a lofe in his mouthe for hongere, and ranne throw all to the wode, for to kepe his mayster. The seconde day he Come on the same wise. The thrid day þe frendes of macharie ordeyned him staves, for to sle the grewhounds; and afterwarde anone, as he was wonte, the grewhound for hongere come vnto the kynges house The vij. day for his mete, while the kyng sate atte Tabille. The frendes of macharie rysen, and wolde haue slayne the grewhonde. Then the duke naymes toke the grewhonde by the neck, and defended hem on the kynges be-halfe, that no man shuld do no harme; and be the tokens of the grewhonde anone be-fore all seide, that macharie had slayne aubry. Another seide, that he wolde defende hym with his body. Then the kyng commaundid, that the grewhonde shuld honestly be kepte, and toke cownsaylle of this thinge. The duke naymes saide for Cownsayle, that <sup>1</sup>the grewhonde shuld go where he wolde, and that the kyng and othere shuld folowe hym; and this was done. then the grewhonde wente be-fore the kyng to the wode where his mayster laye dede, and made myche sorowe, lickyng his woundes with his tonge. then the kyng was sorie, and made his body to be borne to paryse, and there worshipfully to be beryed. After that, the duke naymes gafe cownseylle, that macharie shuld feght with the grewhonde, and he shulde haue a staffe to deffende hym with, a fote longe and an halfe; and if he ouerecome hym, he shuld be conuycete as to the dethe. all they perseyued this cownsaylle, and accepte it. the day was sette to feghte, in the presence of the kyng. this Cursed macharie with his staffe come to the medowe. the duke naymes toke the grewhonde, and lete hym go, sayeng, "in the name of god and seynte marie, the blessed virgine, go, and venge the

<sup>1</sup> leaf 73, back.

dethe of thy mayster!" Anone the grewhonde toke hym by the hande, and greuously bote hym; and than toke the stafe in his mouthe, and drew macharie to the Erthe, and helde hym so myghtely in the throte with his tethe, that macharie Cried with an highe voice, mercy! mercy! the grewhonde was take from hym; and than be-fore the kyng, he was aknowe of the trouthe, how he wolde haue knowe the queen fleshly, and myght not, and how he stirred and bade the dwarfe how he shuld go into þe queenes Chambre, for to confownde here, and she smote oute his tethe with here fyste.— After that I bade hym wayte, when the kyng were rysen, and she in bedde, that he shuld go into bedde to here; But afterward he tolde me, he felle on slepe Anone while he thought how he shuld done, and so he touchid here not." Also he tolde how he folowed the queene, for to haue had here, and howe he slowe Aubry, the knyght, in the wode, for he wolde not suffere hym to haue her. when this was herde, The Kyng bade that macharie shuld be take, and Galaren, his Cousyn, and other traytours; and made hem to be drawn throwe the Cite, and also to be brente. when this was done, the grewhonde lay thre dayes atte towmbe of his mayster, with outyn mete, and then he deyed. and the kyng made hym to be beryed with oute the kyrke yerde, a-gayne his mayster. Afterwarde the kyng made men to seke the queen, and to be brought home agayne, if she myght be fowndyn at rome. than the pope, with <sup>1</sup> Erchebyshopes and byshopes, and the fadire of the queen, with a grete company, comyn into Fraunce, and all that was done was remytte; and the kyng of Fraunce ressayued his wyfe with a grete worship, and they lyvedyn longe to-gedre holylye in god. this tale is a-gayne heme that are traytours, and a-gayne hem that are morderers, that may not be kepte cownseyle; also it makes god to shewe myracle on a vnresonable best, as he did on the grewhonde, &c.<sup>2</sup>

<sup>1</sup> leaf 74.<sup>2</sup> For No. LXXIX, Tale of Lear, see before, p. 48.

[ LXXX. leaf 75, back. ]

(THE POWER OF PENITENCE.)

A woman there was some tyme on) lyve, that had done a greuouse synne in here yonge age, that she durste not for shame be aknowe to no preste. neuer the lese she did many good dedes, hopyng<sup>1</sup> to be sauýd with oute contricion) and confession; and so she abode vnto the laste sekenesse, and wolde not be confessed of that synne to no man) on no wise, for wicked shame. It happid that tyme, that the pareshe preste had a chambre nere the chirche, and sate at his selle, and loked oute at his latyse toward the kyrke, and sawe oon) bryng<sup>1</sup> a Chayere brennyng<sup>1</sup> as fyre, and sette it in a sertayne place. there Come a grete mayster, and sette hym in the Chayere as domysman; and Called his sugettes, and asked hem what they had done? oon) Come, and seide, that he had drownýd mony in the see. Another seide, he had drawn) many to synne of pride. another, to Couetyse. Another, to lechery. Another had drawn) man) and woman) to the consente of synne. Another had drawn) hem to the dede of synne. Another had made bate betwen man and wife, and made hem) to chide, and to flyte, and feghte, and Curse, and banne, that nethere loue ne charite was be-twene hem)— “and so I haue ordeyned hem) with vs to dwelle in helle.” Than seide the mayster deuyff, þat sate in the chayre, “ye wote not what ye saye; thay may yete be sory for here synnes, and be confessýd, and sauýd.” Oon) of hem) seide to the mayster deuyff, that he did a woman) do a synne in here yonge age, and hathe kepte here therein vnto here laste Ende of here sekenesse, tellyng<sup>1</sup> here, that be goode werkes <sup>1</sup>she may be sauýd, with oute contricion) and confession,— “be-holde, I haue here tonge in my purse, for she hathe loste here speche.” and tolde the synne that she had done. when the preste had herde this, he wente to hire a good pase, and prechid to here of here synnes of yonge age; that she shuld aske god mercy, and be sorye that she had offendid, with sorowe of herte; and if she myght not speke, she shuld holde vpp here handes, or loke vpward. and she did so, and wepte faste; and he sawe here deuocion, and prayde

<sup>1</sup> leaf 76.

to god, and all that were there, that he wold shewe here speche, to be shrevyn. and anone she spake, and blessyd god. and the preste askid<sup>1</sup> of here of such a synne of yonge age. then she was a-knowe of that synne, and all othere that myght come to here mynde, with a wondre grete contricion of herte, and sorow of sperite; that god forgafe here bothe the gylte and the payne for synne. Then the preste wente a-gayne to his selle, and herde a ferdfull noyse of a deuyh, cryng, "alas! alas! for now haue I loste that I haue many a day kepte. I se the aungels bere the soule of that woman to heyn, the which so longe I haue kepte in synne. He, this papularde preste, hathe herde oure Cownsaylle, and hathe delyuered here from syn, and all oure powere!" This tale telleth Seynte Anselyne. Amen.

## [ LXXXI. ]

(HOW A SON DELIVERED HIS MOTHER FROM HELL.)

**P**ere was a man, that dred the paynes of purgatorie, and prayde oure lorde, that he wolde sende hym a sekenesse in the stid of purgatorie; and god sente into hym the fallng' Euyh, and the lipre, and the fyre of helle. and he suffred tho iij. sekenesse xv. yere, and þan Come an aungille to hym, and seide, "thy sekenesse are take from the, and god hathe forgeuyn the thy synne." And when he was hole, he spake to the aungille, and seide, "I pray the, that I may haue the same paynes a-gayne, for to delyuer my modre, if that she be in payne." The aungill seide, "if thou suffred þes peynes fro the fyrste day of thy byrthe vnto thyn Ende, thou' shuld not delyuer here the peyne of oo day that she sufferith; But make the a preste, and pray to god, that he wil shewe to the the state of thy modre, and how she may be holpyn." he did so; And when he had songen his fyrste masse, he lefte stih alone in the kyrke. and his modre aperid to hym, and shewed to hym a brennyng hande, in the which she was wonte to bere Rynges. After this she shewed here herte brennyng,<sup>2</sup> and a tode gnawng' thereon, for pride that she had in here herte, for here clothyng, and

<sup>1</sup> and askide, MS.<sup>2</sup> leaf 76, back.

here arraye. and anon she was brente, and turnyd into askys, and rose a-gayne, and saide, that seuynty tymes on the day she suffred this payne. Than the sonne askid, how this payne myght be released? she answerid, prayeng' hym, that he wolde syng' for here all a yere. he grauntid therto, and did it; and anone she was out of his sight. and after the yeris Ende he sawe twoo, and betwene hem a fayre woman, the which he had wende had ben oure ladie seynte marie; and she seide to hym, "I am not marie, but I am thy modere, that for þe and thy messes syngyng' for me, I ame delyuered from all paynes, and go to the Loyes of paradise; and for thou haste done þus, thou haste bothe delyuered me and the from all woo, and thy merite is sette in heuyn redy agayne þou come; and sone shalte thou Come therto." Amen, &c.

## [ LXXXII. ]

(HOW AN UNBELIEVER WAS SHAMED BY THE DEVIL.)

**A** man there was of false bileue and a wich, that leuyd not on the sacramente. he Callyd to hym the mayster deuyH, that sate in a Chayere crowned, with a septre in his hande, as he had bene a kyng'; and as he sate come a preste for by, with the sacramente to a seke persone. The deuyH anone caste downe the septre and his Crowne, and knelid, and worshipped the sacramente. The wich askid the deuyH, why he did so? he saide, "for he is my lorde and thy lorde, that made me and the, and all thing. he in fourme of brede passyd here for by, and therefore I worshipped hym; for it is written, in the name of Iesu Eury kne is bowed, in heuyn, in Erthe, and in helle. and therefore I knele downe, and worship hym." This sawe this man of false be-leue, and was ashamed, and seide to hym selfe, "the deuyH be-leuyth, and tremblyth, And dothe worship, and is dampnyd. Therefore do thou worship, and beleue truly, and thou shalt be saufe; for it is written, he þat be-leuyth not, shall be condempnyd. Therefore it is better to me to be-leue wele, and save my selfe." &c.

## [ LXXXIII. ]

(OF FOUR DEVILS WHICH APPEARED TO A DYING MAN.)

**H**ere was some tyme a yonge man and a Iolye, the which the Enemy of mankynde, the deuyH, styrred to<sup>1</sup> synne, so that he consentid to synne; and afterwarde did it in dede, and contened there in vnto a litiH before he deyed. when many wynters he had leuyd there in, he felle seke, and shuld passe oute of this worlde, as Euery man<sup>2</sup> And woman shaft. this man, as he lay, he sawe iiij. deuyls; oon stondyng at his fete, another at [the] lyfte syde, the thrid on the right syde, and the fourte at his hede. when he sawe this, he was right sore a-ferde. then the deuyH that stode at his fete saide to this soule, "this shaft I haue, for to presenteoure kyng sathanas, for to haue thanke of hym; for I fyrste sterid hym to synne." þeu seide the deuyH that stode on the lyfte side, "I am better worthy for to haue hym then thou, for thegh thou temptid hym to syn, I made hym to do the synne; therefore shaft I haue the soule to presente with oure lorde and souerayngne." The deuyH that stode on the right side spake than, and seide, "I am better worthy for to haue hym then ye bothe; for if thou sterid hym to synne, and thou made hym to do the synne, I haue made hym to contene and lye in synne vnto this tyme, and am sekere of hym, for he may not speke. se, here is his tonge in my hande; and therefore I shaft haue hym to presente with oure worthy kyng sathanas, for to haue the thanke." Than he spake that stode atte hede, "now are ye grete fooles." they seide, "why?" "for god is so mercyfull, that as longe as his soule is in his body, if he wil aske mercy, he may be sauyd." Then seide the deuyH that stode on the right side, "how shuld he aske mercy? he may not speke, for I haue his tunge in myn hande." The tothere seide, "though thou haue his tunge in thyn hande, he may aske mercy with his herte with in; and so ye mowe lese all youre laboure, and haue myche Indignacion of oure prince." The seke man herde what þe[y] seydyn, and keste vp the mynde of his herte to god, with a grete sorowe for his synnes, and seide, "lorde Iesu Criste, for the grete multitude of thy mercies,

<sup>1</sup> hym to, MS.<sup>2</sup> leaf 77.

haue mercy on) me, synfull wreche, and sende me my speche, that I may be shreuynd." And anone god sente hym) his speche. And anone he sente for his gostly fadre, and was shreuynd of all his synnes, with grete contricion, and sorowe of herte; and sone after he deyeð, and wente to blisse. and thus<sup>1</sup> he begiled the denyth, with contricion of herte, opyn confession, and dew satisfaccion; for contricion may be so mych, that it shaft be full satisfaccion for all synne that man or woman hathe done. All men) and women) that are in dedly synne, I pray god gyfe hem grace þus<sup>2</sup> to be-gile þe fende! Amen.

## [ LXXXIV. ]

(HOW ST. CATHERINE DROVE AWAY THE DEVIL.)

**P**ere was a man, that ofte siþe was tempted with dyspayre, and prayde seynte Cateryn of helpe, of<sup>3</sup> whome he had grete deuocion. seynt Cateryn Comforted hym, and bade hym say thus,

"Foule fende, away thou flee!  
Criste with his blode he hathe bought me;  
of his blode the Crowne was redde;  
flee, thou foule fende, that is thy dede." &c.

## [ LXXXV. ]

(HOW THE VIRGIN PLEADED FOR A SINNER'S SOUL.)

**P**ere was some tyme a man, that leuyd veciously and synfully, and wolde neuer amende hym, for no thyng that his confessoure couthe saye to hym, ne for no nothere mannys counsayle, but leuyd all weye in synne. then oure lorde Caste on hym A sekenesse, þat he laye bedreden vij. yere, that he myght not rise withoute helpe of othere; and yete he wolde not amende hym, when the vij. yere were gone, oure lorde helid hym a-gayne, so that he myght go with a staffe, and so othere vij. yere he wente with his staffe, and amendid hym not of his synne. then our lorde Caste hym downe a-gayne in his bedde, with a gretter sekenesse than he had fyrste; and so he laye oþer vij. yere, and amendid hym not, when the vij. yere were gone, oure lorde made hym as hole as Euer

<sup>1</sup> MS. this.<sup>2</sup> MS. this.<sup>3</sup> leaf 77, back.



he was be-fore; and than was he glad and fayne, but yette he wolde not leue his synne, but was more synfull and froward than Euer he was be-fore. and when he had leuyd so a while, and wolde not amende hym, oure lorde sente hym a sekeneſſe, in the which he laye iij. wekes, and deyed. Than the deuyls tokyn his soule, and leden it into a fayre playne place, in the which sate a fayre man as domysman, on a litiſſ hille; and beside hym a fayre ladie, and many othere seyntes. to whome the deuyl seide, "Rightfull domysman, deme this soule to dwelle with me in helle, for he hathe leuyd all his life in synne, and deyed there in; for thou sayeste thy selfe, who so deyeth in dedly synne, shuld go to helle." Than saide the soule, "a! good lorde, haue mercy on me." Then seide oure lorde, "sone, I sente the sekeneſſe and diseſe, for thou shuldite amende the, and leue thy synne while thou lyveste, but thou wolde not, therefore my rightwiſeneſſe wil not that thou be sauyd." he saide, "a! yis, mercyfull lorde, haue mercy on me!" "nay," he saide, "now is no mercy, but all rightwiſeneſſe; therefore thou moſte be dampnyd." when the soule herde this, he turnyd to that blessyd ladie, goddis modre, with reuerence And plente of Teres, and seide, "mercyfull lady, grace, helpe, and mercy hathe bene with the from the<sup>1</sup> begynnynge of thy byrthe, <sup>2</sup>And therefore it longethe to thyn office for to helpe, and for to make a-sethe for synfull soules; for thou arte modre of mercy, and maydyn moſte gracious of all maydyns; for it longeth to all maydyns for to haue ruthe and compassion. therefore, lady, I besече you of helpe, that I be not dampned." Then this blessyd lady rose, and wente and knelic be-fore here sone, and saide, "I pray the, sone, haue mercy on this soule." than seide oure lorde, "modre, I shadd my blode for this soule, and he therto wolde take no hede, ne to kepe my biddynge; therefore he is worthy to be dampned." "A! my dereworthe sone," she seide, "I wote wele thou sheddite thy precieuse blode for hym, and all synfull; but, sone, thou wottyste wele, that blode was fyrste myn or it were thyn, for that blode thou toke of me in thyn Incarnacion. Therefore, good sone, gyfe me parte of myn." Then the good lorde saide agayne to his modre, "I may not denye you of

<sup>1</sup> MS. thy.<sup>2</sup> leaf 78.

that ye aske; Therefore take the soule, and putt it agayne into the bodie, that he may lyve thre dayes; and if he wil amende hym, he shall be sauyd." Then oure ladie putt agayne the soule into the bodie; and when he was on lyve agayne, he sorowed, he sobbete, he wepte, he sente for his confessoure, and with a sory and a contrite herte he shrove hyme of all his synnes that myght come to his mynde, and asked god mercy for hem, and for all others that come not to his mynde; and was assoyled, and toke his penaunce, and did it with grete contricion. afterwarde men Comen to hym, to comforte hym, and asked hym how he fared, and how it was with hym. Then he tolde hem how oure blessid ladie had delyuered hym from dampnacion, and brought the soule to þe body—"þat I shuld amende me, and the iij. day go the waye to heuyn."

## [ LXXXVI. ]

(HOW A KNIGHT SAW ALL HIS ACTIONS ENTERED IN TWO BOOKS.)

Seynte bede tellethe in gestes of Englonde, that there was a kyng in the northe contre, that had with hym a knyght, that was an hardy man and a myghty, that neuer wolde flee in no batayle, but for right a grete nede, for sauynge of his lyfe, and therefore the kyng loued hyme wele; but he was a viciouse man of his leuyng. It happenyd afterwarde, that this knyght felle seke, and laye in his bedde. the kyng herde here of and wente to hym, for to loke howe he fared, and for to comforte hym; and seide to hym, "it is good that thou shryve the, and amende the of thy leuyng." <sup>1</sup> "sir," he seide, "be to-morne my sekeneesse shall go awaye, and þen shall I amende me with better a-visemente." he lay stiþ seke ij. dayes, and amendid hym not, and was more seke then he was. þe iij. day the kyng come a-gayne to hym, and askid hym whether he was shreuynd or not? he saide, "nay." "why so?" saide the kyng. he saide, "for if I shrove me nowe, my felawes shuld say I did it for fere, and therefore I shall a-mende me when I am hole, that they mow say I am not a cowarde, and do it for fere." the kyng bade amende hym while he had tyme; for he saide, "thou haste ben a wicked man of leuyng." then the kyng wente home

<sup>1</sup> leaf 78, back.

a-gayne, and the knyght lay stiH tiH the tothere day, and was more seke. the kyng herde telle that he drewe faste to dethe, and wente faste to hym, for he wolde that he had ben sauyd. But or he come at hym, there come to hym ij. fayre white men, and broughtyn a litiH boke, and openyd it be-fore hym, and bade hym rede. he redde thereon, and some had done, for there were there in but a fewe good dedes. Then comyn in deuyls many, and the mayster deuyH saide to the aungells, "gothe hens, for ye han nought to do here; for this man is oures." and the aungells wentyn away. Then the knyght saw a deuyH bryng a boke, that was so grete, that hym thought it was impossible any man for to bere it. This boke was leyde be-fore hym opyn, and the mayster deuyH bade hym rede, and he loked there on; and hym thought, thaghe he had be-gone atte be-gynnyng of his lyfe, he shuld not haue redde it vnto that tyme, for the multitude of synnes that were writen there in. then seide the deuyH, "thou arte oures; it may no nothere wise be." then come in the kyng; and when the knyght sawe hym come, he saide to the kyng, he come to late. the kyng saide, "nay, for else longe as a man is alyve, and wil aske mercy hertely of god, he shaH haue mercy; for god is all mercyfulH." The knyght seide, "nay, not so, for or ye come in, come ij. fayre white men, and brought a fayre litiH boke, and leydyn it befor me, and bade me rede; and I had sone redde, for it was but litiH. In then come deuyls, and bade the white men go a-waye, and saydyn that I was heres; and now stondes a deuyH at myn hede, with a longe broche, and puttes it in atte crowne of myn hede; and another deuyH at my fete, with a nothere longe broche, and puttes it in atte soules of my fete; and when they mete to-gedre at myn herte, I shaH deye, and go with hem to Helle." And sone aftir he deyed, and wente as a wreche to helle, with the fendes. when the kyng had herde this, he was sory, and wente his way. here may men and women se, how perilouse it is to do many dedly synnes, and for to lye longe in hem, and not amende hem while they lyven, and bene in good astate.

<sup>1</sup> leaf 79.

## [ LXXXVII. ]

(OF A HAUNTED CHAMBER IN ST. MARY'S ABBEY, YORK.)

**I**n Englonde was a kyng' some tyme, that helde his parlements at yorke, and thiddere come all the Rialles of the reawme, and many othere. Atte laste come a grete Iustice, but he myght not gete non hostile, for all were take vp or he come. then he wente to seynt marie Abbey, an house of monkes; and there also all the chambres were take vp, safe oon, in the which was a sperite walkyng'; that no man durste lye therein, for he had disesed many a man. The Iustice seide, "there with I be." and bade his men faste go, and make a fyre in the chemeney. his men were aferde, and wente, and shrove hem as Clene as they couthe; and wente, and ordeyned for here mayster. Afterwarde the Iustice come to here Chambre, and dranke, and made hym redie for to go to bedde; and sette his ij. hande swerde at his beddes hede, and sate in his bedde in his dowblette. He sette hym downe; and when he had sitten a while, come an ape oute of the privey, and sette hym by the fyre; and now clawed the tone lege, and now the tothere, and skipped ouer the fourme, and made many Iapes; and then he wente to his mennes beddes fete, and toke vp the clothes, and fanned hem wynde. they were aferde, and helde the clothes faste in here handes. after this the ape wente to the fyre, and warmyd hym; then he wente to the Iustice bedde. the Iustice sawe hym Come, and putt his hande toward his swerde, but the ape was atte swerde or he. then he wente to the Ape, and toke hym in his armes, and caste hym in the fyre; and he arose oute of the fyre, and toke the Iustice in his armes, and caste hym in the fyre; and he rose oute of the fyre lightly, and wente to the ape, and wrastelid with hym longe; but non of his men durste not helpe hym, for fere. and when they had longe wrastelid, the ape toke hym and caste hym on his back, and bare hym in atte privey dore. his hede hitte agayne the privey dore, so that he had a foule stroke; and than he Cried, "lady, helpe!" and anone he sawe a fayre lady stonde before hym, and the sperite fledde a-way. then the Iustice seide, "what ladie are

ye?" "I am," she seide, "maxie, the modre <sup>1</sup>of god; and for thou calleste affir myn helpe, I am Comen to helpe the; and if thou haddiste Eere Called, I shuld Eere hane comyn to the, and but if I had comyn, he shuld haue slayne the." "a! swete ladie, gramercy, and kepe me from hym, for I am a-ferde that he wil come a-gayne, and sle me." "be not a-ferde, sone," she saide, "for I shaft haspe the dore, and pynne it with a pynne; and therefore go, and take thy reste, and to-morne when thou rises, go, and shryve the of thy synnes; and take the pynne that the dore is pynned with, and putte it in thy purse; and also longe as thou kepes the oute of dedly synne, so longe shaft the pynne abyde with the; and whan thou fallys in dedly synne, the pynne shaft go from the." This man rose atte morne, and toke the pynne, and wrapte it in a fayre clothe, as she bade, and wente, and amendið hym of his synne, and leuyed wele many a day. But the Enemy of mankynde, the false fende, brought hym into dedly synne; and than was the pynne gone. and when he wiste it was gone he made mych sorowe, and wente, and shrove hym of his synne, and did his penaunce, and had the pynne agayne. and than was he glad, and lyved wele all his lyfe afterwarde; and wente to heuyn when he deyed oute of þis worlde. and so motte we all, I pray to god! Amen.

## [ LXXXVIII. ]

(OF THE DEATH-BED OF A PROFANE SWEARER.)

**P**ERE was a man leuyng<sup>t</sup> some tyme, that leuyd in many synnes the moste partie of his life, and namely in sweryng<sup>t</sup>, for he lasse no membre of *criste* but that he sware therby, so that the herers had horroure thereof, and were sorye, and bade hym amende hym therof. and his confessoure charged hym and bade, that he shuld leue it, and amende hym. he answerid, and seide, "I am yonge, and therefore I wil take my luste while I may; and when I am olde, I shaft amende me, and leue all foly." He leuyd forthe in his synnes many yeres, and wolde not amende hym, for no mannys speche. atte laste he felle seke; and men comyn to hym,

<sup>1</sup> leaf 79, back.

and bade hym amende hym. he saide he shuld to-morne. On the tothere day his Curate come to hym, and cownseyled hym to amende hym, and bade hym thinke what paynes he shuld haue in helle with the deuyll, but if he wolde amende hym or he deyed, and what Ioye and blisse he shuld lose, but if he wolde a-mende hym or he deyed. He seide a-gayne, "thou chatters all in vayne, for here sitteth oon at myn hede, and sayeth, I shall be dampned, for he sayeth, it may no nojere wise be." the confessoure seide, "he seide not sothe, <sup>1</sup>fore he is a lyere; for all the whiles that thou lyves, thou mayste haue mercy, if thou wilt aske it." "yee, go thy way," he seide, "for I wil not do after the, for it is nought that thou sayest." then þe confessoure wente, heuy and sorye. sone after that, come the fayreste woman that Euer he sawe be-fore; he saw neuer none so fayre, and saide to here, "a! fayre woman, what arte thou? "I ame marie, the modre of Iesu Criste." "why come ye hiddere?" "for to shew the my sone. lo!" she saide, "here is my sone, lyeng' in my lappe, with his hede all to-broke, and his Eyen drawn oute of his body, and layde on his breste, his armes broken a-twoo, his legges and his fete also." Then seyde oure ladie to hym, "what is he worthy, that thus<sup>2</sup> hath made my sone?" he saide, "he is worthy to haue as mych payne as he myght bere." Than seide oure ladie, "for sothe thou arte that man, that thus hath made my sone." "nay," he sayde, "that haue I nought." "yis," she seyde, "with thy grete othes thou haste thus rente hym, and with thy synfuH leuyng; but I haue prayde for the to my sone, and haue brought hym to the, that thou shuldyste aske mercy of hym." "nay," he saide, "that shall I not." "why so?" seide Criste. "for I am vnworthy to be herde." he seide, "if thou be vnworthy for thy synne, and haste forsaken me, but yete I neuer forsoke the; for I haue bought the full dere with my passyon sufferyng, and therefore aske mercy, and thou shalte haue mercy." he saide, "nay, for thegh thy mercy wille, thy rightwisnesse wil not; for how shuld I haue mercy, that haue leuyd all my lyfe in synne? It is agayne all resouns it shuld be so. for syn thou putte oute Adam of paradise into this worlde, for a bitte of an apple, and when he deyed, he

<sup>1</sup> leaf 80.<sup>2</sup> MS. this.

wente into helle. How shuld I then haue mercy, that haue done so many synnes, syn he was dampnyd for oon? It were a-gayne all resouns, and therefore I will not aske mercy." then oure lorde putte his hande in his side, and toke oute blode, and caste it in his face, and seide, "this blode be witness agayne the atte day of dome, that I proffere the mercy, and thou wylte non aske." then Iesu and oure ladye wente oute of his sight to blisse; and sone after the wrechid soule wente to helle with the fendes, there to dwelle. here may men and women se,<sup>1</sup> how perillouse it is to lyve in synne all theyre life to the laste Ende, for then is the fende full besye to kepe hem there in, and so to Falle in wanhope, for multitude of here synnes. Therefore Euery man and woman shuld<sup>2</sup> be warre, and amende hem be-tyme of here synnes, And aske godd mercy, for he is all mercyfull; And therefore no man ne woman shuld falle in dyspayre, for no thing that shall be-falle in All here lyfe tyme, of any maner of synne; and þan he shall come to the blysse.

## [ LXXXIX. ]

(HOW AN ANCHORESS WAS TEMPTED BY THE DEVIL.)

**P**ere was a woman some tyme in the worlde leuyng; that sawe the wrechidnesse, the synnes, and the vnstabilnesse, that was in the worlde; therefore she lafte all the worlde, and wente into deserte, and leuyd there many yeres with rotes and grasse, and such Frute as she myght gete; and dranke water of the welle-spryng; for othere lyvelode had she none. Atte laste, when she had longe dwelled there in that place, The deuyH, in lyknesse of a woman, come to this holy womans place; and when he come there, he knocked atte dore. the holy woman come to the dore, and asked, what she wolde? she saide, "I pray the, dame, of a bone, that thou wylte herborow me this nyght; for this day is at an Ende, and I am aferde that wilde bestes shuld deuoure me." The good woman seide, "for goddis loue ye are welcome to me; and take such as godd sendith." they settyd hem downe bothe to-gedre; and the good woman sate, and redde seyntes lyues, and othere good

<sup>1</sup> and se, MS.<sup>2</sup> leaf 80, back.

things, till she come to this writing, "Euery tree that bryngeth not forthe good frute, shaft be caste downe, and brente in helle." "that is sothe," saide the fende, "and therfore I am a-dred; for if we lede oure lyfe alone, therfore we shaft haue litiſh mede, for when we dwelle alone, we profite now but oure self; Therfore it were better, me thinketh, to go and dwelle amonge folke, for to gyfe good En-sawmpish to man and woman dwellyng in this worlde. than shaft we haue mych mede." when this was seide, they wentyn to reste. This good woman thought faste in here herte, that she myght not slepe ne haue no reste, for the thing that the fende had seide. Anone this woman rose, and seide to the tother woman, "this nyght myght I haue no reste, for the wordes that thou seide yester Euy; Therfore I wote neuer what is beste to done for vs." then the deuyh seide to here agayne, "it is beste to go forthe to profite to othere, that shaft be glad of oure comyng, for that is mych more worthe than to lyve alone." Than seide the woman to the fende, "go we now forthe on oure waye, for me thinketh, it is not Euyh to assaye." And when she shuld go oute atte dore, she stode stiſh, and seide thus, "nowe, swete lady, modre of mercy, and helpe at all nede, now cownsayle me <sup>1</sup>the beste, and kepe me bothe body and soule from dedly synne." when she had seide thes wordes with good herte, and with good wil, oure lady come, and leyde here hande on here breste, and putte here in a-gayne, and bade here, that she shulde abide there, and not be ladde by falshede of oure Enemy. The fende anone wente <sup>2</sup>away, that she sawe hym no more there. Then she was full fayne, that she was kepte, and not be giled of here Enemy. then she seide on this wise to oure blessid lady, that is full of mercy and goodnesse, "I thanke the now with all my herte, specially for this kepyng, and many moo that thou haste done to me ofte sithes; and good ladie, kepe me from hensforward." lo! here may men and women se, how redy this good ladie is to helpe here seruauntes at all here nede, when they calle to here for helpe, but they falle not in synne, be stirryng of the wicked Enemy the false fende.

<sup>1</sup> leaf 81.<sup>2</sup> anone went anone, MS.



## [ XC. ]

(HOW A KING'S SON SHARED HIS REWARD.)

**H**ere was a kyng<sup>t</sup> some tyme, that had ij. sonys, an Eldre, and an yongere. to the Eldre he be-quathe his kyngdome, and gafe it hym in his lyfe: And the yonger he sette to the scole, for to lere, for he bequathe hym<sup>n</sup> right nought. The Eldre brothere dwelled<sup>t</sup> at home with his fadre in solace; the yonge sone beyng<sup>e</sup> atte scole, spendid<sup>t</sup> Euy<sup>h</sup> the money that was take hym<sup>n</sup> to the vse of the scole. There come a Frende to the kyng<sup>t</sup>, and passyd<sup>t</sup> by the scole, and he sawe how the yonge sone gafe hym to no studie, ne to his lyrnyng<sup>t</sup>, but spendid<sup>t</sup> Euy<sup>h</sup> his tyme, and tolde the kyng<sup>t</sup>. The kyng<sup>t</sup> sente for his sone, and askid<sup>t</sup>, why he wold<sup>t</sup> not lyrne? and he seide, hit longed<sup>t</sup> not to hym, syne he was a kynges sone. then seide þe kyng<sup>t</sup> to hym, "for thou seyste thy brothere be with me at home in delites, Therefore thou<sup>1</sup> woldiste lede his lyfe; but wete wele, thou may not; for when I am dede, thy brothere hathe wherof he may lyve, for I gafe hym all my kyngdome; and I putte the to scole, that thou myght helpe thy selfe after my detha." But [whan] the kyng<sup>t</sup> perseyued<sup>t</sup> he wolde not profite in scole, but that he wolde dwelle in his Fadres house, with his Eldre brothere, and not laboure, he sete hym<sup>n</sup> Eury day atte mete with his knaues. The childe was ashamed<sup>t</sup>, and prayde his fadre, that he myght go a-gayne to the scole. the kyng<sup>t</sup> saide, "nay." Then the childe wente, and prayde his Frenedes, that they wolde pray his fadre for hym, that he myght go to the scole. and so they didden; and the kyng<sup>e</sup> graunted<sup>t</sup> hem here prayere, <sup>2</sup>but he gafe hym not so large expenses as he did<sup>t</sup> be-fore. On a day he made the childe to go with hym in to a Chambre, in the which were dyuerse cofers, with money of the kynges. The kyng<sup>t</sup> toke the keyes of the cofers to the childe, and seide, "opyn<sup>n</sup> oon of thes Chestes, which that thou wilte; and that thou fyndes there in, thou shalte haue." he openyd<sup>t</sup> a cheste, and fownde xx<sup>s</sup>; and he saide, "for sothe thou shalte haue no more of me." But the Fadre loked<sup>t</sup> to the Erthward<sup>t</sup>, and fownde a peny, and gafe it hym, and seide,

<sup>1</sup> MS. than.<sup>2</sup> leaf 81, back.

“haue this penny, and now haste thou xx<sup>us</sup> and a penny.” The Childe toke his money, and wente to the scole; and while he was in the way goyng, he mette a man beryng at his back a panyere. the Child asked hym what he had in his panyere? he seide, a wonderfull fyshe, that had a goldyn hede, and a syluer bodie, and a grene tayle. The Childe sawe the fyshe, and asked whether he wolde selle it? he seide, “yee.” “what shaft it coste?” he seide, xx<sup>us</sup>. then the Child toke hym xx<sup>us</sup>; and than lafte no more with hym but a peny. and while the sellere tolde his money, the childe bownde the fyshe in the panyere. that sawe the sellere, [and seide], “all thofe I solde the þe fyshe, I solde the not the panyere; who so shaft haue þe panyere, shaft gyve me a penny, for it is so worthe.” The childe wiste wale he myght not bere it with oute a vessell, and gafe hym a peny. now, as ye han herde, he hath paide all his money, that his Fadre toke hym to the scole. and the childe toke the panyere with the fyshe, and bare it at his bak. he sawe a litiß be-side a fayre manere, and mette a man, and asked, if any man dwelled there? he seide, “yee, a grete lorde and a gentill; for there is non that dothe any thing for hym, be it neuer so litiß, but he yeldes it hym wale a-gayne.” The childe wente to the courte, and fownde the porter, and saide he wolde speke with the lorde. The porter asked hym, what he wolde with the lorde? The childe seide, he had a presente. The porter seide, “The maner is in this courte, that I shulde se the presente or it come to the lorde.” and the child shewed hym the gyfte. when the porter saw it, he seide, “this hede is myn; for it is the maner, who so brynges a besta or a fyshe for a presente, I shaft haue the hede for my parte.” the childe thought, if the hede shuld be Cutte of, the presente shulde be the worse, and the more abhomynable. The childe seide, “I pray the, suffere, and thou shalte haue halfe my mede.” the porter graunted. Then wente the childe, and come to the vshere of the halle, that saide, he shulde haue the bodie of <sup>1</sup>the fyshe; for it was the maner of this courte. To whom the childe seide, “if thou wilte be Curteyse as the porter was, to whome I graunted halfynde le my mede, and that shaft be more I shaft gyfe the the halfynde le.”

<sup>1</sup> leaf 82.

and he graunted hym to Entere. Then come the childe to the Chambrleyne, and he asked the tayle, sayeng, "it is the custome of the courte, that I shuld haue the tayle." To whome the childe seide, "I graunted the porter the halfyndele of my mede, and to the vshere halfe that laste ouere, and nowe I pray the, suffere me to Entere, and I shaH gyfe the parte of that comythe to me." the Chambrleyne graunted, and lete hym Entere, hopyng, as his felawes didden, to haue some grete thing. The childe come to the lorde, and gafe hym this presente, the which the lorde hely resseyued, and saide, "this is a fayre gyfte; Aske therfore some good thing, that I may gyve the; and if thou aske wisely, I shaH gyve with that to the my doughter to wife, with my kyngdome." This herden the seruautes. Some counseyled<sup>1</sup> hym to aske a maner, another counsayled hym to aske golde or syluer; and othere tresoure. This herde the childe, and seide to the lorde, "lorde, these men counseylen me to aske a maner, golde and syluere, but I say you, I wil aske non of all these, but if ye gyfe me any thing, me moste gyve the porter the halfeyndele, and to the vshere halfe that leuyth ouer, and the Chambrleyne moste haue a parte, as the Cause is be-fore seide. But I pray you, lorde, that ye wolde graunte me xij. buffettes, of the which the porter shaH haue the vj. the vshere ij. and the chambrleyne ij." and this was done. the lorde sawe that slely and so wisely he had asked, and gafe his kyngdome with his doughter. This kyng is Criste, that had ij. sonys. be the Eldre sone are vndirstondyn aungells, to which is geuynd the kyngdome that reigneth with the fadre, with oute laboure. the yonge sone is man, that is putte in to the worlde, that is full of wrechidnesse, as vnto a scole, for to lerne to loue god. man is the fyshe; as the prophete witnesseth Abacuk, *facies hominis quasi pisces<sup>2</sup> maris*. the porter is the worlde; and right as by the porter so by the worlde we may transite. the hede of þe fyshe is the loue that he wolde haue, for right as golde is moste precieuse of all metalles, so is loue moste precieuse of all thing. but gyfe the porter, that is, the worlde, vj. buffettes, that is, vj.<sup>3</sup> werkes of mercy. Be the vshere is vnderstonden the fleshe, that wil haue the body, be

<sup>1</sup> counseylinge, MS.<sup>2</sup> pises, MS.<sup>3</sup> vij in MS.

þe which are vnderstondyn delites ; but gyfe hym iij. buffettes, that are wakynges, prayers, and fastynges. <sup>1</sup>The chambreleyn is the deuyt, that wil haue the grene taylor, that is, the lyfe; but gyfe hym iij. buffettes, that is, mekenesse, charite, and mercy. and so chesyng and deuydyng, the kyng, that is, Criste, shall gyfe to the his daughter, and the kyngdome, that is, the blisse of heuyn. to the which bryng vs Iesu Criste ! Amen, &c.

## [ XCI ]

## (A MORAL LESSON DRAWN FROM GRAMMAR.)

Syrres and Frendes, ye wote wele, that þe proude man wil aft way be sette aboue and be-fore oþer, he wil aft way be putte tofore in Euery place. But this yonge childry that gone to the scole haue in here donete this question, how many things fallen to apposicion? and it is answerid, that case aft only that is a-falle. what falleth be-fore the puttyng? It is answerid, that vj. fallynges; for after the maner of vj. cases are vj. maner of prides. Some are prowde, that they haue a grete name in the contrey, in the which they dwelle, as bayles, and auditores; and ofte tyme mennes name turnes to shame, for when they are dede, symple and othere banne here soules. and this is the falle of hem þat are prowde in name, and so we han the nominatif case. The seconde case is genitif case, for some are prowde, that they come of noble kynne, and sayne they are Gentilmen. But forsothe and we be-holde wele here stock that they come of, we shall se a falle; for it is tolde of con that was an Euyt doere, and so prowde that his neghbores myght not lyve in pease for him, There come to hym a riche man and a good man of þat same contre, and asked hym why he was so prowde? the tothere answerid, and seide, for he was a Gentiltman. "It is sothe," seide the tothere, "thou arte a Gentilman on thy Fadres syde, but thy modre was a strumpet; wherefore and thou loke wele a-boute, thou hast no matter to be prowde." Se, Frendes, here is a falle! Then the thrid Falle is datif case, for there are some that are prowde for they mow gyve, and for they mow gyve grete giftes. such men while they gyven are worshipped of othere,

<sup>1</sup> leaf 82, back.

But when) all is gyven), and) they haue no more that they mow gyve, they are no more in worship than) a-nothere man), for it is an olde proverbe, that when) a mannys spendyng<sup>1</sup> is all gone, that he hath few frendes or non). Therefore of such men) is tolde an Ensawmple, that there was an) Eyre, that had) a fayre maner. the Eyre was with a byshope. the byshope mych worshipped) the Eyre, for he <sup>1</sup>desyred) meki) the maner. he made this Eyre to sitte with hym) at his borde, in mete tyme, and) did) hym) mych worship; And) on a day as they sate atte mete, the bishope spake to hym) of) this maner, but he prayed) not this maner. The Eyre perceyued) that the bishope desyred) this maner. he thought within hym) self, sayeng); "this bishope mych worshippes me; if I gafe hym) my maner, that he meki) desyret)h, he shuld) worship me meki) more. shortly for to speke, he gafe the byshope his maner. The bishope wente anone for to se this maner that was gyven) hym), and) dwelled) there a grete while, but the houses were all ruynouse<sup>2</sup> for Euy) kepyng). On a day, a fole there was with the bishope, and) askid) of the bishope, why he dwelled) there so longe? The bishope answerid), and) seide, "for here is a good) Eyre." "sir," he seide, "if here had) ben) a good) Eyre, thou shuldist) not haue had) this Eyres maner." The bishope, when) he was sekere of this maner, and) had) it in his powere, he had) no more this Eyre in worship then he had) oon) of his knaues. se then), Frendes, here is a falle! for alse longe as he myght gyve, he was had) in worship, but when his gyfte was gone, he had) lit) worship or non). The fourte case is accusatif case, and) are tho that accusen) theyre neghbores, and) for swich accusyng) they are wele with grete men); but for sothe thes han) a falle, for of swich it falleth as it did of the wolfe. It is tolde, on) a day the lyon) was seke, and) it is his kynde, þat when) he is seke he makith a grete roryng); a te which Crie all bestes comen) to hym) safe the foxe. to whome the wolfe had) Envie, and) began) to accuse hym) to the lyon), sayeng); "lorde, be-holde thy beyng) seke; all bestes comyn) to thy wille safe the foxe, and) the ski) why he comyth not is this, he hopes that thou shuld)ste deye, and) after thy dethe he hopith) to be made kyng)." This herde the lyon), and) in a grete felnesse and) angre he

<sup>1</sup> leaf 83.<sup>2</sup> runyouse, MS.

sente messyngers for the foxe; And for there is non so EuyH be-louyd but he hathe some Frende, oon of the foxes frendes tolde hym how the wolfe had accused hym to þe kyngt. The foxe toke a bage, and ranne faste by breres and thornes, teryng his skyn; and gadred herbes to the lyon, and saide, "lorde, I herde of thy sekenesse, and I gadred herbes that is nedfuH to the, and as ye mow se, for gaderyng of thes herbes I haue rente my skynn; and this is the cause why I come not <sup>1</sup>so sone as thou woldiste. But now, sir, if thou woldiste vse thes herbes after my disposicion, thou shalte be hole; but thes herbes moste be sothen in the wolfes skyn, and when they are sothen, they moste be layde to thy body with the skyn." The lyon graunted it shuld be so; and anone the wolfe was flayne. Then the wolfe for sorow and Colde laye agayne the fyre in the halle. The foxe wente vp and downe to the kynges Chambre, and saide to the wolfe, "a! thou wreche with the redde Cote and white fete, if thou haddiste not accused others, but had spoken good of thy neighbores, thou shuldiste not haue had this dise." loo! frendes, this is an EuyH falle! for this [fallith] ofte sithes, they that demyn othere fallen in the same dampnacion. The fyfte is the vocatyf case, and arne they that are prowde, that they are Called to the kynges cownsayle, as grete men and othere, but se a falle! ye haue sene that some han ben Called to the kynges cownsayle after they han ben drawn, and dampned to an EuyH dethe. The vj<sup>t</sup>. case is ablatif case, and are they that stelyn and leyn on oþer mennes goodes, and with swich goodes they lyven proudly and deliciously; But, as ye se, ofte sithes such are hanged, and such han an EuyH falle. for oure lorde seithe in the gospeH, he that hiethe hym shaft be lowed, and he that loweth hym shaft be hied. for as I fynde written, there are in this wor[l]de ij. ladies; the tone is a lady of pride, and the tothere is a lady of mekenesse. But the ladie of pride hathe but oon stole that she may sit on, that is so narowe, and so shorte, that non may sitte there on but here self. þerfore all that wil site by this lady of pride, moste nedly falle; for lucyfer, the fayreste aungeH, wolde haue ben a-boue god, and for his highe pride he was caste into helle; and so

<sup>1</sup> leaf 83, back.

shalt all that wil sit with this ladye of pride, but they amende hem or they deye. And the ladie of mekenesse, that is, oure ladie seynte marie, sitteth on a sete that is so brode ande so longe, that all men and women may sitte with here, that are lowe, and meke, and benigne; and shuff be hyed and lyfte vp to the blessyd place of heyn). fore right as lucyfer was proudiste of all Criatures, and had a foule falle, right so the ladie of mekenesse was mekyste of all criatures; therefore she is heghiste of all Criatures that ben in the blisse of heyn). Here may men and women se how pride is caste downe into the payne of helle, and hathe a foule falle, and how mekenesse is lyfte vp, and hyed into the Ioyfull place of heyn), and there hathe mych worship. Therefore I counsaile Euery man and woman<sup>1</sup> to leue pride, And take to hem mekenesse; for pride is that thing that moste costith, and leste is worthe, and mekenesse is that thing that leste Costes, and moste is worthe. Amen, &c.

## [ XCII. ]

(HOW TWO DEVILS WERE SET IN THE STOCKS.)

**S**ome tyme in lumbardie dwelled a knyght be-side an abbey of monkes, that loued wele men of Religion, and othere of good communycacion, and her good leuyng; and therefore he was ofte amonges hem). This knyght had a good woman to wife, and a deuoute oure ladie. and in the abbey was a monke, that was holdyn an holy man). this woman chose hym to be here confessoure. the monke come ofte sithes to this woman, and herde here confession), and tolde here many good wordes, and taught here many good orisouns, wherfore she louyd hym wele. But the Fende, that is Enemy to man and to woman that wolde lyve wele, he besied hym to tempte hem), and to bryng hem into synne. The monke come on a day, for to shryve the ladie. The fende was there redie for to tempte hem), and bryng hem into synne,<sup>2</sup> and stirred hem to synne, that they consentid to go a-way to-gedre. The woman seide, "I shall go and trusse some store with vs." And the monke seide, "I shall do also." And when they had done, they wentyn forthe in here way more than iij. myle. In the meane tyme the

<sup>1</sup> leaf 84. <sup>2</sup> One and a half lines are here repeated by negligence in the MS.

knight come home, that had ben oute, and askid after his wife, but no man Couthe telle where she was; and he had grete mervayle, and wente into his Chambre, and fownde his Cofers broken, and his Tresoure away. and when his meany had longe spered, and soughte, atte laste come oon, and saide, "I saw here and a monke go oute atte yate this day." "I trow," seide the knyght, "they ben not gon a-waye." and he mervayled gretly, and bade his men take her horses, and some ride on waye, and some an othere, for to seke after. And the knyght toke his horse, with a certayne of his men with hym, and toke the way that the man tolde hym. and rode forthe till he Come to the towne, and sperid after such a monke and a woman; and it was tolde hym, that such ij. were at an ale house, and satyn, and dronkyn. the knyght come in sodeynly, and toke hem bothe, and ladde hem bothe into an olde house, and sette hem per bothe in a payre of stockys; and when he had done, he rode to the abbote. and while he rode, they sitting in the stockys wepte, and made grete soorowe bothe. Than seide the woman to the monke, "sir," she seide, "ye taught me onys an oryson, that I shuld say Euery <sup>1</sup>day to oure blessid ladie seynte marie, And that day that I saide it, I shuld not falle in the dede of dedly synne." "what orison," saide the monke, "is that?" she saide, "*it is this, Aus et gaude, pia maria, mater dei et domini nostri Iesu Cristi, regina celi, domina mundi, imperatrix inferni, mater casta consilii*<sup>2</sup> *miserere mei, et tocius populi christiani, et ne permittas me mortaliter peccare, sed tuam sanctissimam voluntatem adimplere. Amen!*" "This Orison is trew," the monke seide, "for ofte sithe it hathe ben fowndyn sothe. but saidiste thou ought this orison to-day?" "yee," she saide, "for I saide it at Euynd, when I go to bedde, and at morne, when I rise." "blessyd be god," he saide, "and þis helpy lady, for that hathe kepte vs from the dede of dedly synne, all though we assenticd in wille." "lette vs then," she seide, "say this orison bothe hertly, with wepyng Eyen, that this blessid lady helpe vs, and saue vs from shame and velanye." Then they saydyn, and prayde faste. and when they had seide this oryson, oure blessyd ladie aperid to hem, and seide, "the Fende

<sup>1</sup> leaf 84, back.<sup>2</sup> conselli, MS.



hathe dissayued you bothe; be warr' from hens forward. and for ye han praide to me for helpe, and Called me Emperesse of helle, It shall be wele shewed that I haue powere in helle; for I shall sette ij. deuyls in the stockys in youre stick, and restore home a-gayne you, with oute any sklawndre or shame." then they thanked god and oure ladie with all here hertes. And anone the monke was in his cloyster, and the woman in here Chambre. sone after, this knight come to the abbote, and saide, "thy false monke hathe a-way my wife, and made me a Cokewolde." "nay," saide the abbote, "it is not so, for my monke is not so lewde, for to do such a dede." "sir," seide the knyght, "I and my men folowede after, and fownde hem in such a towne drynkyng; and there I haue sette hem in a payre of stockes." The Abbote saide, "it is not so, for wele late I sawe hym sitte in the Cloystre." "that is not sothe," quod the knyght. The abbote sente for hym, and he come anone. "lo!" saide the Abbote, "it is not sothe that ye sayne; go we now to youre house, and lette vs se whethere your wife be at home." when they were into the Chambre comyn, they fowndyn his wife sittyng at here boke, and fownde his cofers hole, and his Tresore hole also. "lo! sir," he saide, "ye dreme, or Ellys ye han fastid to mych, that your hede is voyde, that thus<sup>1</sup> wil sklawndre my monke, and youre good wife to-gedre." Then seide the knyght to the abbote, "Ride we to the Graunge, and se we whethere they be there or not, for I sette hem there in the stockes." when they<sup>2</sup> were Comyn in to the berne there as the stockes were, they fowndyn ij. deuyls sittyng in the stockis, the tone like the monke, And the tothere like the wife; And all that sawen hem were aferde. than saide the abbote, *benedicite*, and blessing hym; and anone they rysen, and bare a-way the house rofe. "se now, sir," seide the abbote, "the wickidnesse of the deuyls, that thus wolde make debate betwene you and youre wyfe, and sklawndre my monke and youre wife; but now ye mow se the sothe, that it is false and vntrew, and fantomye. therefore, sire, go, and shryve you of youre foly." here may men se, how redie þis mercyfull lady is to hem that wil calle to here, when they han nede. Amen, &c.

<sup>1</sup> MS. this.<sup>2</sup> leaf 85.

## [ XCIII. ]

(OF AN ARGUMENT BETWEEN THE VIRGIN AND THE DEVIL.)

**I**t was shewed to an holy persone by reuelacion, that a seynte spake to god, and saide, "whi is this soule of this woman, that thou bought with thy blode, so defouled of the deuyH?" Anone the deuyH seide, "for right she is myn." Then seide god, "with what right is she thyn?" to whome the deuyH answerid, "there are ij. wayes, oon that lenyth to heuenly thinges, another that ledith to helle. and when she behelde bothe the wayes, in hire concience resound seide to here, þat she shuld rather take my waye; and for she had a fre will to torne to what way she wolde, she thought it was more profitable to here to torne hire wille to synne, and than she be-gan to go my way. Afterward I dissayned here with thre synnes, tho are gloteny, Couetise of money, and lechery; Therefore now I am in here bely, and in here nature, and I holde here with v. hondes. with oon honde I holde here Eyen, that they se no spirituall thinges; with the seconde hande I holde here handes, that they shuld not do no good werkes; with the thrid hande I holde here fete, that she go not to no good thinges<sup>1</sup>; with the fourte I holde<sup>2</sup> here vndirstondyng, that she hathe no shame for to synne; and with the fite hande I holde here herte, that she go not away by contricion." Then the blessid virgine marie seide to here sone, "sone, compelle hym to say the trouthe of that thing that I wil aske hym." The sone seide, "thou arte my modre; thou arte queen of heyn; thou arte modre of mercy; thou arte comforte of hem that are in purgatorie; thou arte gladnesse of hem that gone an pilgimage to heyn warde in the worlde; thou arte lady of aungeH; thou arte with god moste excelente; thou arte also princeesse Aboue the deuyH. Therefore, modre, commaunde the deuyH to say what<sup>3</sup> thou wylte, and he shall obey to the." Then the blessid virgine marie asked of the deuyH, sayeng, "say, deuyH, what Entencion had this woman be-fore she Entred the kyrke!" To whame the DeuyH answerid, "she had a wil of abstenyng from synne." The blessid virgine marie saide to hym, "syne the wil that she had

<sup>1</sup> MS. thinkes.<sup>2</sup> holdith, MS.<sup>3</sup> leaf 85, back.

be-fore stretcheth to helle, say now, whethere this wil streches that she hathe now, of abstenyng' from synne?" To whome the DeuyH answerid, a-gayne his wille, "This wille of abstenyng' from synne ledithe here to heuyn." Then seide the virgine marie, "of rightwisnesse thou haste taken to lede here from the way of holy kyrke. now, deuyH, I aske the firthermore, for here fyrste wille now rightwisnesse will, that she be brought a-gayne to holy kyrke; and now, DeuyH, I aske of the firthermore, say thou, what will she hathe now in this poynte, the which is now in here concience?" The DeuyH answerid, "she hathe now contricion in here mynde for the synnes that she hathe done, and grete wepyng, and purpose neuer to do so more such synnes, but wil amende here, also mych as she may." Then the blessid virgine asked of the deuyH, "say me, whethere þes iij. synnes, lechery, Couetese, and gloteny, mow be to-gedre in oon herte with these goodes, contricion, wepyng, and purpose of amending'?" to whome the deuyH answerid, and saide, "nay." And then the blessid virgine seide, "say me therfore, which of thes owen to go and fle a-waye, whether of thes vertues, or thes iij. vices, sythen thou sayest thay mow not dwelle to-gedre in oon place?" The DeuyH saide, "I say, that the synnes moste fle." Then the blessid virgine answerid, and seide, "therfore the way to helle is shitte to hire, and the way to heuyn is opyn to hire." Then askid firþermore the blessid virgine of the deuyH, "Telle me, if a theffe lye before the dore of the wife, and wolde defoule here, what shall than here housbond do?" The deuyH answerid, "if the housbond be myghty and good, he oweth to deffende here, and putt his life for here life." Then seide the blessid virgine, "thou, deuyH, arte a theffe moste wicked; the soule [that] is the spouse of my sone, the moste myghtiest housbond, that bought here with his owne blode, thou hast corrupte and violently take away; Therefore my sone is housbond of the soule, and is lorde a-boue the; therefore it longeth to the to flee before hym."

## [ XCIV. ]

(OF THREE QUESTIONS ASKED BY OUR LORD.)

Oure lorde putt thre questiouns to his spouse, and seid, "I am thy makere, and thy lorde; telle me thre thinges<sup>1</sup> that I aske of the. how stondes the house, there as the wife is cladde as a ladie, and a housbond as a seruaunte? Is it semely so?"<sup>2</sup> then she answerid with in here concience, and saide, "my lorde, it is not semely soo." "se,"oure lorde seide to here, "I am god of all ping, and kyng of aungells; I clad my seruaunte, that is, my manhode, nought but to vtterly vtilite and necessite; I sought no thing in the worlde but alonly mesurably lyvelode and clothing. thou arte my wife; thou wilte be as a ladie, and haue richesse, and worshippes, and go forthe worshipfully. To what are all thes worthe; for sothe all are vanite, and all shall be loste. man) was not made to so grete superfluyte, but to necessite of nature. This superfluyte fownde pride, the which is now had, and louyd for lawe." The seconde tyme he seide, "telle me, whethere it is semely that the housbonde laboure from morne to Euy), and the wife comyth, and wastith in oon) houre all thing that are gotten and gadred?" she answerid, and seide, "it is not semely soo; but the wife is holdyn) for to lyve and to do after the wil of here housbonde." Then oure lorde seide, "I haue done as an housbond that wrought from morne to Euy). I forsothe from my yonge age vnto my passion) labored, shewyng) þe way goyng) to heuy), and preching); and werke full-fillyng); that I taught all is my laboure. The wife is the soule, that oweth to be as a wife. Then) she comys, and wastis, when she louth lecherie, as in leuyng) as it is no thing) profited) to here, that I haue do, ne I fynde in here no thing) of vertue in the which I myght truste, and with here haue delite." The thirde [tyme] he saide, "telle me, in what house the lorde is dispised, and the seruaunte worshippid, whethere [it] is not [un]semely and abhomyneable?" she saide, "for-sothe, it is so." then oure lorde seide, "I am lorde of all thing); myn house is the worlde, and man) is my seruaunte, and of right oweth to be; but I, that an) lorde, nowe ame

<sup>1</sup> leaf 86.<sup>2</sup> MS. It is not semely so.

dispided in the worlde, and man is worshipped. therefore thou, the which I haue chosyn, be besy to do my wille ; for all thing' that are in the worlde are not but as a spume in the see, and a veyne sight." Amen.

## [ XCV. ]

(OF THE SEVEN DEVILS IN A MAN.)

A Grete man, that was leuyng' some tyme as vn-to the worlde, that was not confessid' of a longe tyme, and greuouly was seke, an holy woman herde of his sekenesse, and prayde to god' for hym, for compassion' that she had' of hym. and Criste aperid' to here, and spake to here, and said, "[Speke] to thy confessoure, that he vissite this seke <sup>1</sup>man, and here his confession." when the confessoure come to hym, the seke man seide, he had' no nede of confession, for he had' ofte tyme be confessid'. The seconde day, the confessoure was bidden' of Criste to go a-gayne. and he wente a-gayne to the seke man, be reuelacion' of the holy woman made to hire of Criste, and seide to hire and to him, "the sone of god' Iesu Criste, the lorde of the deuyH, sayeth to the, that thou haste in the vij. deuyls. oon' sittes in thyn herte, byndyng' it, that thou haste not compuncion' for thy synnes ; The seconde is that sitteth in thyn Eyen, that thou seiste not the prophete of' thy soule ; The thrid' deuyH is that, þat sitteth in thy mouthe, þat thou shuld'iste not speke tho thing[es] that are to the<sup>2</sup> worship of god' ; The fourte sitteth in thy membres, therefore thou haste louyd' all vnclennesse ; The v<sup>3</sup> sitteth in thyn handes, and in thy fete, and therefore thou hadd'iste no shame to Robbe men, and to slee ; The vj<sup>3</sup> is in thy Inwarde stomak, and therefore thou arte geuy'n to gloteny, and to dronkenesse ; The vij. is in thy soule, where god' shuld' sitte, and now sitteth there the deuyH, thyn Enemy. Therefore be repentaunt<sup>3</sup> and sorie the sonere, for yette god' shaH haue mercy on the." than the seke man [seide] with teres, "how may thou be-hete me mercy, or graunte, that ame bownde in so many synnes ?" The confessoure answerid', "I swere to the, and am) Experte ; and if thou hadd'iste done many moo and gretter, by contricion' thou shalt' be sanyd'."

<sup>1</sup> leaf 86, back.<sup>2</sup> thy, MS.<sup>3</sup> repentaunce, MS.

Then the seke man seide a-gayne Efte sonys with teres, "I dispeyred of the helthe of my soule, for I haue made homage to the deuyH, that ofte sithe hathe spoken to me; and now am sixte yere olde and moo, and neuer made confession, ne neuer ressayued Cristes body, but feyned me to go ferre, when oper were houselic; and now am I a-know to the, fadre, that sich teres as I now haue I had neuer be-fore, that I haue in mynde of. therfore that day he was confessid iij. tymes. and the seconde day after his confession he was houselic, and the contricion that he had in his Ende was the signe and token of his liberacion. after this, the vj. day he deyed; of whom Criste spake to this holy woman that praide for hym, sayeng thus, "[This] man serued to that, these, to whome the perel I shewed to the be-fore; and now the deuyH is fled from hym, to whom he had done homage, and that was for the contricion that he had; and now he comyth to purgacion. But thou mayste aske, why this man disserued contricion, that was vmbelapped with so many synnes; I answeere to the, for þat made me loue, for I had manys contricion to the laste poynte, and the merite and prayere of my modre. for why? this man louyd here, and had in Costome to haue compassion of here sorowe, als ofte as he be-helde here, or herde here named; therfore he hathe founde the profite and the vtilite of his helthe, and shall be sauyd." Amen &c.

## [ XCVI. ]

(HOW A HEATHEN WOMAN WAS CONVERTED.)

**O**ure ladie seynte marie, the modre of Criste Ihesu, spake to an holy woman, the spouse of here sone, sayeng thus, "there is no thing that pleasith so mych god, as dothe a man or a woman that louyth god about all thing. Beholde, for I shall say to the an Ensawmple and a semelitude of a woman, that was a paynym, that no thing knew of the feithe of holy kyrk. she thought thus in here herte with in here self, "I know of what made I am, and of which I come into my moders wombe, and I beleue that it is Impossible [for] me to haue a body, and loyntes, and bowels, and

witte, but if it had ben geuynd me; and therefore there is some makere, that made me so fayre a persone of mankynde, and wolde not make me foule, as wormes and serpentes. therefore, as me thinke, though I haue many housbondes, and if they all Called me, I shuld rather at on Callyng renne to my makere, then to the voices of hem all. I haue also many childrynd, sones and daughters; neuer the lese if I sawe hem haue mete in here handes, and wiste that my makere hongred, I shuld take the mete from the handes of my Childrynd, and Ioyfull presente it to my makere. I haue also many possessions, the which I dispose at my wille; neuerthe-lese if I wiste the witt of my makere, I shuld gladly do leue my wille, and dispose hem to my makere wille." Then seide oure lady to the spouse of here sone, "Beholde, daughter, what god hath done to this woman, that is a paynym. he sente to here oon of his frendes, that Enfourmed here in the holy feithe; and god hym self vesite here herte, as thou may vnderstonde of the wordes of the woman. for why? whan the man of god prechid to here oon god, that is with oute begynnyng and with oute Endyng, that is makere of all thing, she answerid, that is sothe, she saith, and credible, that he þat made me, made all thing, and hathe aboute hym no makere; and therefore it is trew that his life is Euerlastyng, that myght gyve me lyfe. And when this woman had herde that the same makere had take of mankynde, of the virgine marie, and that he with his mouthe prechid, she answerid, and seide, goode it is to be be-leue the vertuose wordes of god. But than, goddis frende, say thou<sup>1</sup> to me, what are the wordes that wentyn oute of the mouthe of the makere of all thing, I wil leue my wille, and obey to all his wordes. Then preching the frende of god of the passion, and of the Crosse of god, and of his resurreccion, The woman answerid with wepyng Eyen, and saide, blessid be god, that so patiently shewed his Charite in Erthe, the which he had to vs in heuynd; Therefore I loued hym be-fore that made me. now I am constreyned and bownde to loue hym, for he hathe shewed to me þe right way, and hathe boughte me with his precieuse blode. Therefore I am holdyn to serue hym with all my strengthes And membres, for he bought me with his membres; and ouer that I am

<sup>1</sup> leaf 87, back.

doctour to renne, and putt a-way all my desire fro me, that I had fyrste to possessions, and childe, and frendes, and all only for to desire my makere, in his loye, that neuer shall haue Ende." Then seide blessid marie, the modre of god, to here sonnys spouse, " be-holde, doughter, how this woman purchasid many folde rewardes for here loue. right so is gyven reward to ich man and woman, after that they louen god, while they lyven in this worlde." Amen, &c.

EXPLICIT [DE] GESTIS ROMANORUM ET DE VITIS PATRUM.



## ADDITIONAL STORIES

(NOT IN THE MSS).

*From Wynkyn de Worde's Edition, circ: 1510.*

[ I. Sign. A ij.]

**S**Omtyme there dwelled in Rome a puyssaunte Emperour, whiche had a doughter, a fayre creature, and was named Atalanta, whome dyuerse and many knyghtes and other grete lordes desyred to<sup>1</sup> theyr wyf. This Atalanta was wonder swyfte of foote / wherfore suche a lawe was ordeyned, that no man sholde haue her to wyfe, but suche as myght ouer renne her, and take her by strength of foot. And so it befell, that many came, & ranne with her / but she was so swyfte, that no man myght ouertake her, by cours of rennyng. At the laste there came a knyght, named Pomeys, vnto her fader, & sayd to hym thus / "my lorde, yf it myght please you to gyue me your doughter to wyfe, I wyl gladly renne with her" / Than sayd her fader, "There is suche a lawe ordeyned and sette, that who so wyll haue her to wyfe, must fyrste renne<sup>2</sup> with her; and yf he fayle in his cours, that he ouertake her not, he shall lose his hede / and yf it fortune hym to ouertake, than shall I wedde her vnto hym" / And whan the kynge had tolde hym alle the peryll that myght falle in the wynnynge of her / the knyght wylfully graunted to abyde that Leopardy. Than the knyght lete ordeyne hym thre balles of golde, ayenst the rennyng. And whan they had begonne to renne a lytel space, the yonge lady ouer ranne hym / than the knyght threwe forth before her y<sup>e</sup> fyrste balle of golde. And whan the damoyzell sawe y ball, she stouped, and toke it vp; and that whyle the knyght wanne before her; but that auayled lytell / for whan she had that perceyued, she ranne so fast,

<sup>1</sup> her to, *ed.*<sup>2</sup> renue, *ed.*

that in shorte space she gate before hym agayne. And than he threwe forth the seconde balle of golde / and she stouped, as she dyde before, to take it vp / & in that whyle y<sup>e</sup> knyght wanne before her agayne / whiche this yonge damosell seyng, constreynd her selfe, and ranne so fast, tyll at the last she had hym at a vantage agayne, and was afore hym. And by that tyme they were nyghe the marke, where they sholde abyde / wherfore the knyght threwe the thyrde balle forth before her / and lyke as she had done before, [she] stouped downe to take vp the balle / and the whyle she was in takynge vp the thyrde balle, the knyght gate afore her, and was fyrst at the standynge / & thus was she wonne. ¶ By this Emperoure is vnderstande the fader of heuen / and [by] this mayden is vnderstande the soule of man, with whome many deuylles desyren to ranne / and to dysceyue her thorough theyr temptacyons / but she withstandeth them myghtly, and ouercometh hym / and whan he hath done his power / and may not spede, than [he] maketh<sup>1</sup> the thre balles of golde / and casteth them before her, in the thre ages of man / that is to saye / in youth, in manhode, and in olde age. In youth he casteth the balle of lechery before her, that is to saye, the desyre of flesshe / neuerthelesse for al this balle often tymes man ouercometh the deuyll by confessyon, contrycyon, penaunce, and satisfaccyon. The seconde balle is the balle of pryde, the whiche the deuyll casteth to man in his manhode / that is to saye, in his myddell age / but this balle man oftentymes ouercometh, as he dyde the fyrste. But late hym beware of y<sup>e</sup> thyrde balle, whiche is the balle of couetyse, that the deuyll casteth vnto man in his olde age, that is full dredefull. For but yf a man may ouercome this balle with this other two, than he shall lese his honoure, that is to saye, y<sup>e</sup> kyngedome of heuen. For whan man brenneth in couetyse, he thynketh not on goostly rychesse, for euer his herte is sette in worldly goodes, and recketh not of prayers, ne of almes dedes / and thus leseth he his herytage, to the whiche God hath bought hym with his precyous blode. Unto y<sup>e</sup> whiche Ihesus brynge you and me, and alle mankynde! Amen.

<sup>1</sup> maketh, *ed.*

## [ II. Sign. A. iij. ]

**T**Here dwelled somtyme in Rome a myghty Emperour and a wyse, named Ancelme, whiche bare in his armes a shelde of syluer, with fyue reed rosys. This Emperour had thre sones, whom he loued moche / he had also contynnall warre with the kynge of Egypt / in the whiche warre he lost all his temporall goodes, excepte a vertuous tre. It fortunod after on a day, y<sup>e</sup> he gaue batayll vnto y<sup>e</sup> sayd kynge of Egypt, whemin he was greuouly wounded. Neuertheles he opteyned the vycory, notwithstandinge he had his dedely wounde / Wherefore whyle he laye in poynte of deth, he called vnto hym his eldest sone, & sayd / "my moost dere & welbelouede sone, all my temporall rychesse I haue expended, & almost no thyng is lefte me, excepte a vertuous tre, y<sup>e</sup> whiche standeth in the myddes of myne empyre. I gyue to the all y<sup>e</sup> is vnder the erthe and aboue the erthe of y<sup>e</sup> same tree." "O! my reuerent fader," quod he, "I thanke you moche." Than sayd themperoure, "Calle to me my seconde sone." anone his eldest sone, gretely gladded of his faders gyfte, called in his broder / and whan he came, than sayd themperour / "my dere sone," quod he, "I may not make my testament, for so moche that I haue spent all my goodes, except a tree, which standeth in my empyre, of the whiche tree I gyue & bequethe to y<sup>e</sup> all y<sup>e</sup> is grete and smale." Than answered he, and sayd, "My reuerent fader, I thanke you moche." Than sayd themperoure. "calle to me my thyrde sone" / and so it was done. And whan he was come, the Emperour sayd, "My dere sone, I must dye of this seknesse, & I haue but onely a vertuous tree, of the whiche I haue bequethed thy bretherin theyr porcyon, and to the I byquethe thy porcyon<sup>1</sup> / for I wyll y<sup>e</sup> y<sup>e</sup> haue of the sayd tree all y<sup>e</sup> is wete & drye." Than sayd his sone, "Fader, God thanke you!" Soone after that the Emperour had made his byquest, he deyed. And the eldest sone anone toke season of the tree. Whan the seconde broder this herde, he sayd, "broder myn, by what lawe or tytell occupied y<sup>e</sup> this tree?" "Dere broder," quod he, "I occupied by this tytell / my fader gaue me all y<sup>e</sup> is vnder<sup>2</sup> erthe and aboue of the sayd tree, and therefore by reason this

<sup>1</sup> porcyon, *ed.*<sup>2</sup> vnde, *ed.*

tre is myn." "Unknowynge to the," quod the seconde broder, "he gaue me al that is in brede, length, & depnes of y<sup>t</sup> sayd tree / and therefore I haue as grete ryght in the tree as thou." This herynge, the thyrde sone came vnto theym, & sayd, "O! ye my best beloued brethern, it behoueth you not to stryue for this tree / for as moche ryght haue I in this tree as ye / for well ye wote by the lawe, that the last wyll & testament ought to stande / for sothely he gaue me of the sayd tree all y<sup>t</sup> is wete and drye, and therefore by ryght the tree is myn / but for as moche as your tales ben grete, and myne also / my counceyll is, that we be Iustyfyed by reason / for it is not good ne commendable, that ony stryfe or dysencyon sholde be amonge vs. Here besyde dwelleth a kynge of reason / for it is not good to stryue, go we there vnto hym / & eueryche of vs laye his ryght before hym / and lyke as he wyll Iuge, stande we vnto his Iugement." Than sayd his bretherin, "this counceyl is good." wherefore they wente al thre vnto y<sup>e</sup> kynge of Reason, and euerychone of theym syngulerly shewed forthe his ryght vnto hym, lyke as it is sayd before. Whan the kynge had herde theyr tytles / he rehersed them all agayne syngulerly, fyrst saynge vnto the eldest sone thus. "Thou sayest for the," quod the kynge, "thy fader gaue the all that is vnder the erthe and aboue the erthe of the sayd tree. And to the seconde broder he byquethed all that is in brede, length, & depnes of that tree. And to the thyrde broder he gaue al that is wete and drye." And with that he layde the lawe for them, and<sup>1</sup> sayd / that y<sup>e</sup> last wyll ought for to stande. "Now, my de<sup>re</sup> sones, breuely I shall satysfye all your reasons." And whan he hadde thus sayd, he tourned hym vnto the eldest broder, saynge thus, "My dere sone, yf the lyst to abyde y<sup>e</sup> Iugement of ryght, the behoueth to be letten blode of the ryght arme." "My lorde," quod he, "your wyll shall be done." Than called the kynge forth a dyscrete physycyon, commaundyng to lete hym blode. Whan the eldest sone was thus letten blode, y<sup>e</sup> kynge sayd to them all thre / "my dere sones," quod he, "where is your fader buried?" Than answered they, and sayd / "Forsothe, my lorde, in suche a place." Anone the kynge commaunded to delue vp the body, and to drawe out a bone of his brest,

<sup>1</sup> and and, *ed.*<sup>2</sup> Sign. A iijj.

and to bury his body agayne / & so it was done. And whan y<sup>e</sup> bone was drawn out, the kynge commaunded y<sup>t</sup> it sholde be layde in the blode of the elder broder, & y<sup>t</sup> it sholde lye tyll it had receyued kyndely the blode, and than to be layde in y<sup>e</sup> sonne, and dried / & after that, it sholde be wasshen with clere water / his seruauntes fulfilled all that he badde. And whan they began to wasshe, y<sup>e</sup> blode vanysshed clene away. whan the kynge sawe this, he sayd to the seconde sone / "it behoueth, that y<sup>t</sup> be laten blode,<sup>1</sup> as thy broder is." Than sayd he, "My lorde, thy wyll shall be fulfilled" / & anone he was serued lyke as his broder was, in all thyng. And whan they began to wasshe the bone, the blode vanysshed away. Than sayd y<sup>e</sup> kynge to the thyrde sone, "My dere chylde, it behoueth the also to be laten blode." He answered<sup>2</sup> and sayd, "My lorde, it pleaseth me well so to be." Whan the yongest broder was laten blode, and seruede in all thyng lyke as his two brethern were serued before, Whan the kynge's seruaunt began to wasshe the bone, they myght neyther for wasshyng ne for brekyng do awaye the blode of y<sup>e</sup> bone, but euer it appered blody. whan y<sup>e</sup> kynge sawe this, he sayd / "it apered openly, y<sup>t</sup> this blode w<sup>o</sup>ut doubte is of the nature of this bone / thou arte his true sone, and these other ij. ben bastardes. I gyue to the that tree for euer more." ¶ Dere frendes, this Emperour is oure lorde Ihesu cryst, whiche bare a shelde of syluer, with fyue reed rosys / that is to saye, his body y<sup>t</sup> was so fayre, soo clere, & more radyent than ony syluer, accordyng w<sup>t</sup> y<sup>e</sup> psalmes saynge thus, *Speciosus forma<sup>3</sup> pre filiis hominum*. That is to saye, he was more specyous, & fayrer of shape, than all the chylderin of men. By this .v. rosys we vnderstande his .v. woundes, whiche he suffred for mankynde. And by the kynge of Egypte we vnderstande y<sup>e</sup> deuyll, ayenst whome he faught all the tyme of<sup>4</sup> his lyfe / & at last was slayne for mankynde. Neuertheles before his deth, he made his testament to his thre sones. By the fyrst, to whome he gaue of the tree al y<sup>t</sup> was vnder erthe and aboue / we shall vnderstande the myghty men & states of this worlde, to whome he hath gyuen power in erthe, in water, & in ayer, so y<sup>t</sup> be obedyent at theyr wyll all thyng vnder heuen. By the seconde sone, to

<sup>1</sup> bolde, *ed.*    <sup>2</sup> answer, *ed.*    <sup>3</sup> formo, *ed.*    <sup>4</sup> of of, *ed.*

whome he gaue the tree in length, brede & depnes, we may vnderstonde the wytty men of this worlde, as Iustycis, vocates, & men of lawe; these men haue power in length, & brede & depnes, vpon gentylmen of myddell degre, & vpon poore men, theym to deme & to Iuge, as they lyst. By the iij. sone, to whome he gaue all y<sup>t</sup> was wete & drye of y<sup>e</sup> tre, we shall vnderstonde good crysten men, whiche haue & suffre bothe wete & drought / that is to saye, now pouerte, now trouble, now solace, now care, nowe colde, now hete / and all this they receyue of god / thankfully. this noble tree y<sup>t</sup> was thus byquethed to [them], This tree is the tree of paradysse / y<sup>t</sup> is to saye, euerlastyng Ioye of heuen, whiche is gyuen to vs al, yf we wyl take it thankfully; neuertheles it is geuen<sup>1</sup> in dyuerse wyse, & not egally, for some hath more, & some hath lesse, after their merytes. this notw<sup>st</sup>ondyng euey man opteyneth not / <sup>2</sup>therefore it behoueth them to go vnto y<sup>e</sup> kynge of reason / y<sup>t</sup> is to say, vnto y<sup>e</sup> fader of heuen, whiche knoweth all thyng or they be made. The fyrste sone was lete blode, & in his blode the bone was wrapped. By this blood we shall vnderstande our merytory dedes / and be y<sup>t</sup> [bone, the which is] whyte and heuy, almes dede, whiche is full heuy to theym that gyue almes; neuertheles it maketh y<sup>e</sup> soule whyte / Wherefore whan these myghty men haue almes, or to do a merytory dede, though it be made drye, ande stablyshed with the sonne & by the wynde of dyuynne predicacyon, neuertheles whan [cometh] the water of pryde, enuy, wrath, and of suche other, all the merytory dede done before is brought to nought, and the blood / that is to saye, almes dede, by the whiche they sholde come to euerlastyng lyf, begynneth to vanyshe awaye. For why, as the appostle sayth / he that offendeth in one synne, is gylty in all. This blode later, whiche lete them blode, is a dyscrete confessoure / though the myghty men of this worlde doo good, and fulfyll theyr penaunce / neuertheles whan y<sup>e</sup> water of couetyse, that is to saye, whan the purse is full of pence, anone they gyue true Iugement / ayenst whome it is wryten thus, The wysdome of this worlde is no thyng els but foly afore god / and ayenst the myghty men of this worlde speketh holy scripture, and sayth, where ben tho myghty men, whiche were

<sup>1</sup> heuen, *ed.*<sup>2</sup> Sign. A v.

prayed amonge the byrdes of heuen, ete, and drynke, and often descended vnto hell? The thyrde sone of this Emperoure is a good crysten man, whiche all the tyme of his lyfe dyde good dedes, and lyued without pryde, enuy, or lechery; frome the bone of suche a man the blode may not be wasshen awaye / y<sup>t</sup> is [to] saye, his merytory dede may not be put awaye frome penaunce. suche a man is the true chylde of god; of whome oure lorde speketh thus / The whiche haue forsaken<sup>1</sup> all thynge for me, &c. y<sup>t</sup> is to say, ye y<sup>t</sup> haue forsaken wyll of synne, shal receyue an hondred tymes more / y<sup>t</sup> is to saye, ye shall not onely receyue the tree of paradyse, but also y<sup>t</sup> herytage of heuen / these two other sones ben bastardes, for why, that they behote in theyr baptesme they wrought all y<sup>t</sup> contrary, thugh they wyckede luyunge; & therefore he y<sup>t</sup> desyreth<sup>2</sup> to opteyne y<sup>t</sup> Ioye of heuen, hym behoueth to abyde stedfastly in werkyng of good dedes, & than by reason may he opteyne the tree of paradyse / unto the whiche y<sup>t</sup> Lorde brynge vs, whiche lyueth and regneth eternal without ende! Amen.

## [ III. ]

**I**N Rome dwelled a noble Emperoure, named Dyoclesyan, whiche aboue all worldly goodes loued y<sup>t</sup> vertu of charyte, wherfore he desyred gretly to knowe what foule louede her byrdes best, to this entente, y<sup>t</sup> he myght therby growe to more parfytte charyte. It fortuneth after vpon a day, y<sup>t</sup> this Emperoure walkede to the forest to take his dysporte, where as he founde the nest of a grete byrde, y<sup>t</sup> is called in latyn Strucio, w<sup>t</sup> her byrde / y<sup>t</sup> whiche byrde themperour toke with hym, & closed hym in a vessel of glasse. The moder of this lytell byrde foloweth after to themperours palace,<sup>3</sup> & entred in to the halle where her byrde was closed. But whan she sawe her byrde, and myght not by no menes come to her, ne gete her out, she torned agayne to the forest, and there she abode thre dayes / & at y<sup>t</sup> last she torned agayne to y<sup>t</sup> pallys, berynge in her mouthe a worme y<sup>t</sup> is called Thumare. Whan she came where her byrde was, she lete the worme falle vpon the glasse, thugh vertue of whose blode the glasse brake, & the byrde escaped, & flewe forth

<sup>1</sup> forken, *ed.*<sup>2</sup> desyred, *ed.*<sup>3</sup> place, *ed.*

w<sup>t</sup> his moder. Whan the Emperour sawe this, he prayseed moche y<sup>e</sup> moder of this byrde, whiche so dyligently laboured for the delyueraunce of her byrde. ¶ My frendes, this Emperour is the fader of heuen, whiche wonderly loued them y<sup>t</sup> ben perfyte in loue & charyte. This lytell byrde closed in the glasse, & taken fro y<sup>e</sup> forest,<sup>1</sup> was Adam our forefader, whiche was exylled fro Paradyse, & put in the glasse / y<sup>t</sup> is to saye, in helle. This herynge the moder of the byrde / y<sup>t</sup> is to wete, the sone of god, [he] descended fro heuen, & came to the forest of the worlde, & lyuede here .iiij. dayes & more, berynge w<sup>t</sup> hym a worme / y<sup>t</sup> is to saye, manhode, accordyng w<sup>t</sup> the psalme saynge thus, *Ego sum vermis et non homo*. That is to saye, I am a worme, & no man. This manhode he<sup>2</sup> suff[er]ed to be slayne amonge y<sup>e</sup> Iewes / of whose blode the vessel eternall was broken, & the byrde wente out, that is to saye, Adam wente forthe,<sup>3</sup> with his moder, the sone of almyghty god, and flewe vnto heuen.

## [ IV. ]

Somtyme dwelled in Rome a worthy Emperour & a wyse, whiche had a fayre doughter, & full gracyous in the syght of euery man. This Emperoure bethought hym vpon a daye to whome he myght gyue his doughter in maryage, saynge thus, “yf I gyue my doughter to a ryche man, & he be a fole, than is she lost / & yf I gyue her to a poore man and a wytty, then may he gete his lyuynge for hym & her by his wysdome.” There was y<sup>t</sup> tyme dwellynge in y<sup>e</sup> cyte of Rome a phylosopher named Socrates, poore and wyse, whiche came vnto themperoure, & sayd, “My lorde, dysplese you not though I put forthe my petycyon before youre hyghnesse.” Themperour sayd, “What soeuer it pleaseth y<sup>e</sup>, tell forth.” Than answered Socrates, & sayd, “My lorde, ye haue a doughter, whome I desyre aboue all thynge.” The Emperour answered, and sayd, “My frende, I shall gyue the my doughter to wyfe vpon this condycion, y<sup>t</sup> yf she dye in thy felashyp, after y<sup>t</sup> she be weddede vnto y<sup>e</sup> y<sup>n</sup> shalte withouten doubte lese thy lyf.” Than sayd Socrates, “Vpon this condycion I wyl gladly take her for to be my wyfe.” The Emperoure herynge this, lete calle forthe all the lordes and

<sup>1</sup> Sign. A vj.<sup>2</sup> is, *ed.*<sup>3</sup> sorthe, *ed.*



states of his empyre, and made a greate feest at theyr weddinge. And thenne, after the feest, Socrates led home his wyfe to his owne house, where as they lyued in pease and helth longe tyme / but at last this Emperours doughter sekened to deth. Whan Socrates this perceyued, he sayd to hym selfe, "Alas & wo to me, what shall I do, & whether shall I flee, yf thēperours doughter, y<sup>t</sup> is my wyfe, sholde deye?" & for sorowe this Socrates wente to a forest there besyde, & wepte bytterly. The whyle he wepte thus & mourned, there came an aged man berynge a staffe in his honde, & asked the cause of Socrates, why he mourned? Socrates answered, and sayd, "I wedded themperours doughter vpon this condycyon, y<sup>t</sup> yf she deyed in my felawshyp, I sholde leese my lyfe / and now she is sekened vnto the deth, & I can fynde no remedy of helpe, & therefore I mourne more than ony creature can thynke." Than sayd the olde man, "Be ye conforted, for I shall be your helper, yf ye wyl do after my counceyll. In this forest be thre herbes; yf ye make a drynke of the fyrst to your wyfe, & of y<sup>e</sup> other .ij. a playster, and yf she vse this medycyne drynke and plaster, in due tyme without doubte she shall recouer to perfyte helth." Socrates fulfilled all as the olde man had taught hym. And whan his wyfe had vsed a whyle that medycynall drynke & plaster, within shorte tyme she was perfytly hole of all her sekenes. And whan themperour herde y<sup>t</sup> Socrates wrought so wysely / & how dylygently he laboured for to hele his wyf, he promoted hym vnto grete dygnyte and worshyppe.

¶ Dere frendes, this Emperour is our lorde Ihesu cryste; his doughter so fayre and so gentylle is the soule, made at the symylytude of God, whiche is full gracyous and gloryous in the syght of hym and of his aungels, whyle that she is not defouled, & abydeth in her owne propre clenness. This soule god wolde not gyue it vnto a ryche man, but to a poore man that is to saye, a man that is made of the slyme of y<sup>e</sup> erthe / <sup>1</sup>This Socrates is a poore man / for why, euery man cometh poore and naked in to this worlde frome his moders bely / & euery man taketh his soule in wedlocke vpon suche condycyon, that yf she dye in his felaushyp by deedly synne / W<sup>t</sup>

<sup>1</sup> Sign. A. vij.

out doubtte he shall lese eternall lyfe. Therfore o! thou man, yf thy wyfe seken so through a deedly synne / do than as Socrates dyd ; goo vnto the forest, that is, holy chirche, and thou shalt fynde there an olde man with a staffe / that is, a dyscrete confessooure, whiche shall telle the of these thre herbes / for he hath power to bynde and to vnbynde. The fyrst herbe is contrycyon, of whome y<sup>m</sup> sholdest make thy drynke of teeres. Ambrose sayth, that teeres wassheth synne where shame is to knowlege ; & these two other herbes ben confessyon and satysfaacyon / yf these herbes be vsed in playster, the synner<sup>1</sup> without doubtte shall receyue his helth, and his soule shal be delyuered fro synne / and by all ryght he shall haue euerlastyng lyfe. Unto the whiche bryng v<sup>s</sup> our lorde Ihesus !

[ V. ]

**S**Omtyme there reigned in y<sup>e</sup> cyte of Rome a myghty Emperoure and a wyse, named Frederyk, whiche had onely but one sone, whome he loued moche. This Emperoure, whan he lay in the poynte of deth, he called vnto hym his sone, and sayd, “dere<sup>2</sup> sone, I haue a balle of golde, whiche I gyue the vpon my blessinge, that y<sup>n</sup> anone after my deth shall gyue it to the moost fole y<sup>t</sup> y<sup>n</sup> mayst fynde. Than sayd his sone, “My lorde, without doubtte thy wyll shall be fulfilled.” Anone this yonge lorde, after the dethe of his fader, wente and sought in many realmes, and founde many foles. neuertheles<sup>3</sup> / by cause he wolde satysfye his faders wyll, [he] laboured ferther, tyll he came in to a realme where the lawe was suche, y<sup>t</sup> euery yere a newe kyng sholde be chosen there / & this kyng hath only the gydyng of that realme but a yere / & at the yeres ende he shall be deposed, and put in exyle in an ylonde, where as he sholde wretchedly fynyshe his lyf / Whan themperours sone came vnto this realme, the newe kyng was chosen with grete honoure / & al maner of mynstralsye wente afore hym, & brought hym with grete reuerence and worshyp vnto his regal sete. And whan the Emperours sone sawe that, he came vnto hym, and salued hym reuerently, and sayd, “My lorde, lo! I gyue to y<sup>e</sup> this balle of golde, on my faders behalfe.” Than sayd he, “I praye the, tell me

<sup>1</sup> synne, *ed.*    <sup>2</sup> drede, *ed.*    <sup>3</sup> rycheles, *ed.*

the cause why thou gyuest me this balle." Than answerd this yonge lorde, and sayd thus, "My fader," quod he, "charged me in his deed bedde, vnder payne of his blessinge, that I sholde gyue this balle to the moost fole that I coude fynde / Wherfore I haue sought many realmes, and haue founde many foles; neuerthelesse a more fole than thou arte founde I neuer, & therefore this is the reason. It is not vnknownen to the, that thou shalt reygne but a yere, & at the yeres ende thou shalte be exyled into suche a place, where as thou shalt dye a myscheuous deth / wherfore I holde y<sup>e</sup> for the moost fole y<sup>t</sup> euer I founde, that for y<sup>e</sup> lordshyp of a yere thou woldest so wylfully lese thy selfe / & therefore before all other I haue gyuen to the this balle of golde." Than sayd y<sup>e</sup> kynge, "Without doute thou sayeth me sothe / and therefore whan I am in full power of this Realme, I shall sende byfore me grete tresoure and rychesse, wherwith I may lyue, and saue my selfe frome myscheuous deth, whan that I shall be exyled, & put doune." and so it<sup>1</sup> was done / wherfore at the yeres ende he was exyled, and lyued there in pease vpon suche goodes as he had sent before / and he deyed afterwarde a good dethe.

¶ Dere frendes, this Emperour is the fader of heuen, the whiche byquethed the balle / that is for to saye, worldely rychesse, to foles & ydeotes, whiche sauereth but thyng that <sup>2</sup>erthely is. This Emperours sone / that is for to saye, a prechour and a dyscrete confessoure, serched about many realmes and londes, to shewe to mysbeleuynge men and foles theyr<sup>3</sup> peryll. The realme wherin no kynge myght regne but a yere is this worlde. For who so had lyued an hondred yere, whan he cometh to the dethe, hym shall seme that he hath lyued but the space of an houre; therfore do as the kynge dyde, whyle y<sup>t</sup> ye be in power of lyfe / sende before you your tresour, y<sup>t</sup> is to saye, almes dedes, & other good merytory werkes / & certaynly, whan ye be put in exyle out of this worlde, ye shal lyue in pease, & shall fynde y<sup>e</sup> mercy of God plentefull, wherby ye shall opteyne euerlastynge lyfe. Unto y<sup>e</sup> whiche bryngye vs he / that for vs deyed on the rode tree! Amen.

<sup>1</sup> is, *ed.*<sup>2</sup> Sign. A. viij.<sup>3</sup> they, *ed.*

[ XIX. Sign. E. vj, back. ]

**I**N Rome dwelled somtyme a myghty Emperour and a wyse, named Edfenne / the whiche ordeyned for lawe, y<sup>t</sup> who som-euer rauysshed a mayde, sholde be at her wyll / whether she wolde put hym to deth, or that she wolde haue hym to her husbande. It befelle after on a daye, that a man rauyshed vpon a nyght two maydens / the first damoyzell desyred that he<sup>1</sup> sholde dye, & the seconde desyred weddyng. The rauyssher was taken, and ledde before the Iuge,<sup>2</sup> that sholde satysfye bothe these damoyssels thurgh his wysdome and ryghtfulnesse. The fyrst mayde euer desyred the dethe, accordyng to the law. And than sayd the seconde, “ And I desyre<sup>3</sup> hym for to be my husbande / for lyke wyse as thou haste the lawe for the / in lyke wyse I haue it for me. And neuerthelesse my<sup>4</sup> petycion is more and better than yours, for it is more charytable / therfore me thynketh in my reason, that the Iustyce sholde gyue sentence with me.” Than y<sup>e</sup> Iustyce vnderstandyng the grete mercy of the seconde mayden, aue Iugement, that he sholde wedde her ; and soo it was done.

¶ This Emperour betokeneth our lorde Ihesu cryste. The rauyssher betokeneth<sup>5</sup> euery synner, whiche rauyssheth<sup>6</sup> goddes mercy as often as he dyffoyleth the commaundementes of god by synne / for y<sup>e</sup> deuyll may neuer ouercome man but yf it be suffred by wyll. For saynt Austyn sayth, *Non est peccatum nisi sit voluntarium*. It is no synne but yf it be voluntary. The synner rauyssheth the mercy of God as ofte as he hath very contrycyon. The rauyssher also is called afore y<sup>e</sup> Iustyce, whan the soule is departede frome y<sup>e</sup> body / & anone the fyrste damoyzell, y<sup>t</sup> is, the deuyll, layde ayenst the synner, that ought to dye euerlastyngely by the lawe of ryght-wysnesse. But that other mayden, that is, Cryste, layde for her the mercy of Gode ought to helpe by contrycyon and confessyon, whiche is the hyghe waye to euerlastyng lyfe. Unto y<sup>e</sup> whiche god brynge bothe ye and me ! Amen.

<sup>1</sup> she, *ed.*<sup>4</sup> Sign. E. vij.<sup>2</sup> Iuge, *ed.*<sup>5</sup> beketoneth, *ed.*<sup>3</sup> desyred, *ed.*<sup>6</sup> rauysshed, *ed.*

## [ XXVIII. Sign. G. vj. ]

**S**Omtyme there dwelled in Rome a myghty Emperour named Andromyke, whiche aboute all thynges loued melody. This Emperour had within his castel a welle of suche vertue, that [who] soo euer were dronken / and dranke of that water of this welle, sholde be [in]continent freshe agayn, and be deluyered frome alle maner of dronkenesse. There was also dwellynge in this Emperours courte a knyghte named Ydrony, whome the Emperoure loued moche, but ofte tymes he was dronken, the which vyce the Emperour hated aboute all thynges / & whan this knyght vnderstode hym selfe that he was dronken, than wolde he goo to the welle, and drynke of that water, and refresshe hym selfe soo well, that whatsoeuer the Emperour put to hym, he wolde answer hym soo reasonably / that no synne of dronkenesse myght be founde in hym / and for his wytty answer and his wysdome he was gretly beloued of the Emperour. Neuerthelesse his felawes of y<sup>e</sup> courte enuyed hym moche, and ymagyned amonge them selfe how they myght departe the Emperour loue fro hym. It fortunod vpon a daye, that [as] this Emperour wente to the forest, he<sup>1</sup> herde the nyghtyngale, which is a gentyll byrde, synge merely / wherfore this Emperour ofte tymes after that wolde ryse erly in y<sup>e</sup> mornynge, and also some tyme frome his mete, and walke vnto the wode, for the swetenesse of her songe / wherfore many of his men sayd amonge them selfe, "Thus our lorde delyteth soo moche in the nyghtyngales songe, that he recketh lytell of our profyte, in so moche that thurgh two thynges his loue is w<sup>d</sup>drawen from vs. That is to saye, by Ydronye y<sup>e</sup> knyght, and by the swete songe of y<sup>e</sup> nyghtyngale." Than sayd an olde knyght, the whiche was amonge theym, "Syr," quod he, "yf ye do by my counceyll, I shall deluyere you of the knyght Ydronye / and of the nyghtyngale, without hurte or dethe." They answered, and sayd, "What thynges that ye bydde vs do, we shall fulfyll anone with all our herte." Whan this knyght herde this, within a whyle after he aspyed this ydrony, that he was dronke, wherfore he locked the welle faste; & as this knyght ydrony came to refresshe hym selfe,

<sup>1</sup> as he, *ed.*

he<sup>1</sup> founde the welle locked. The Emperour hadde a grete mater to trete / wherfore he sente in hast for this knyght, by cause of his gre<sup>2</sup>te<sup>3</sup> wysdome that was in hym, to haue his counceyll. And whan he came before y<sup>e</sup> Emperour, he was so dronke, that he myght not ones meue his tonge, neyther he hadde wytte / reason, nor vnderstandynge to answeere y<sup>e</sup> Emperour to his mater. But whan the Emperour sawe this, he was gretely greued, for so moche y<sup>t</sup> he hated namely y<sup>t</sup> vyce / wherfore he commaunded anone, that frome that daye / forth he sholde not be seen within his londe, vpon payne of deth. This herynge, his fomen gretely were gladded, and sayd vnto the olde knyght in this maner of wyse, "Now be we delyuered of this knyght ydrony. There is no more to do but that we myght fynde y<sup>e</sup> waye and remedy, that we were delyuered<sup>4</sup> of the nyghtyngale, in the whiche the Emperour delyteth so moche the songe." Than sayd this olde knyght, "Your erys shall here & your eyen shall see, y<sup>t</sup> this nyghtyngale shall be destroyed in shorte tyme." Not longe after, this olde knyght aspyed y<sup>t</sup> y<sup>e</sup> nyghtyngale vved to sytte vpon a tree euyne aboute this same wel, where as her make, that was y<sup>e</sup> make after the cours of nature, came and gendred with her. Neuertheless<sup>5</sup> [in] the absence of her make, she toke ofte tyme another make, & dyde auoutry / and whan she had this done, than wolde she descende to the welle / and bathe her<sup>6</sup> selfe, that whan her make come, he sholde fele no sauoure / ne euyl odoure of that she hadde done / whan the knyght had seen this, on a tyme he locked y<sup>e</sup> well ; and whan the nyghtyngale wolde haue descended to bathe her selfe after her auoutry, she found the well closed ; wherfore she fledde vp to the tree agayne, and mourned sore in her maner, and lefte of her swete songe. Then came her make, and sawe that she had trespassed agaynst her nature ; he wente agayne / and in shorte tyme he brought ayen a grete multytude of nyghtyngales, whiche slewe his make, and tare her in smale gobettes / and thus was the wyse knyght put awaye, and the nyghtyngale slayne / and the Emperour put and delyuered frome his pleasure and grete solace suche as he was wonte to haue.

<sup>1</sup> and, *ed.*<sup>2</sup> Sign. G. vij.<sup>3</sup> *Several words are here repeated in ed.*<sup>4</sup> delyuered, *ed.*<sup>5</sup> Neuertheless, *ed.*<sup>6</sup> his, *ed.*

¶ This Emperoure betokeneth our lorde Ihesu criste, the whiche loueth gretely the songe of perfyte deuocyon. For whan we praye, we speke with god, and whan we rede, god speketh with vs. The welle, that was in the palays, betokeneth confessyon that is in the chirche. Therefore yf ony man be dronken with synne / lete hym drynke on the welle of confessyon / and with out doubte he shall be safe. This ydrony betokeneth euery man, that wyfully torneth agayne vnto synne after his confessyon / lyke as a dogge whiche maketh a voment, and casteth oute the mete that he hathe eten before / and after, whan he is hungry, cometh & eteth it agayne. Neuerthelesse yf a man that hath synned thus wyll drynke of the welle of confessyon, he shal receyue his goostly strengthes. The nyghtyngale, that satte on the tree, betokeneth y<sup>e</sup> soule, that sytteth on a tree of holy doctryne. And her songe betokeneth the soule, that sytteth on the tree in the deuoute prayers to god. But this soule dothe auoutry as ofte tymes as she consenteth to synne. Neuerthelesse, yf she renne to confessyon, and bathe her with the water of contrycyon, god shall loue her. But her fomen,<sup>1</sup> whiche betokeneth the fendes of helle, seyng this, y<sup>e</sup> god [is] soo mercyfull / they stoppe the welle of confessyon / that is to saye, the mouthes of men, that wolde shryue theym selfe / with shame and with drede of theyr penaunce, that they dare not tell forth theyr synnes to theyr confessyon. And thus ben many exyled, and putte to dethe euerlastyng. And therefore study we to bathe our lyfe in the welle of confessyon, with y<sup>e</sup> water of contrycyon / <sup>2</sup>and than may we be sure to come to euerlastyng lyfe. Unto the which I praye god brynge both you and me! Amen.

[ XXXVII. Sign. L. iij. ]

**S**omtyme there dwelled in Rome a myghty emperour, the whiche was named Dunstane. In whose Emypre dwelled a gentyll knyght, y<sup>e</sup> whiche had two sones. One of his sayd sones wedded hym selfe, agaynst<sup>3</sup> his faders wyll, to a comune woman of the bordell. The knyght herynge this exyled his sone frome hym. And whan he was thus exyled, he begate on this woman a sone / and sone after that, he wexed seke

<sup>1</sup> fotemen, *ed.*

<sup>2</sup> Sign. G. viij.

<sup>3</sup> astaynst, *ed.*

and nedefull, wherfore he sente messengers to his fader, besechynge hym of his mercy. This herynge, his fader had compassyon and ruthe of hym, wherfore he was reconsyled. And whan he was thus brought agayne to his faders grace / he gaue his sone, whiche he had begoten afore of this nedeful woman, to his fader. And he kyndely receyued it as his sone, and norysshed tt. whan his other sone herde this, he sayd to his<sup>1</sup> fader, "Fader," quod he, "it semeth y<sup>t</sup> thou arte out of thy ryght mynde, the whiche I preue by this reason. For he is out of his mynde, that receyueth a false heyre / & nouryssheth hym / whose fader hath done hym anguysshe & dyesease afore. But my brother, whiche begate this chylde, hath done the grete Iniurye, whan that he wedded y<sup>e</sup> comune woman agaynst thy wyll and commaundement. Therefore me semeth, that thou arte oute of thy ryght mynde." Thenne answered y<sup>e</sup> fader, and sayd, "By cause that thy brother is reconsyled, thou arte enuyous to me, and also vnkynde to thyn owne brother / wyllynge for to put hym from my felawshyp for euermore / & sothely none vnkynde man shall haue myn herytage, but yf that he be reconsyled. But yet y<sup>e</sup> were neuer reconsyled of his vnkyndenesse, for thou myght haue reconsyled hym, but thou woldest not / therfore of myn herytage getest thou no parte.

¶ The fader of the two bretherne betokeneth the fader of heuen. And this two sones betokeneth y<sup>e</sup> nature of aungelles, and nature of man. For man was wedded vnto a comune woman of the bordelle, whan he ete of the apple agaynst the commaundement of god, wherfore he was exyled by y<sup>e</sup> fader of heuen, and putte fro the Ioyes of paradyce. The sone of the comune woman betokeneth mankynde. This knyghtes sone, that is to saye, Adam, began to be nedefull / for after his synne he was putte from ioye in to this wretched valey of teares and wepynge, accordynge to this scrypture, In sudore vultus, &c. In the swete of thy vysage thou shalte ete thy brede. But after, by the passyon of Cryste he was reconsyled. But the other sone, whiche betokeneth the deuyll, was euer vnkynde, & grutcheth dayly agaynst oure reconsylynge, sayenge, that by synne we oughte not to come <sup>2</sup>vnto the herytage of heuen. Unto the whiche brynge vs our lorde Ihesus! Amen.

<sup>1</sup> is, *ed.*

<sup>2</sup> Sign. L. iv.



## NOTES.

I. p. 1, l. 4. "that she ordeyned for hire husbonde," &c. Printed Lat. Edd. cap. 102, has instead—*nec de adulterio desistere volebat. Miles vero cum hoc vidisset, contristatus est valde in animo suo et cogitabat terram sanctam visitare.*

p. 1, l. 5. "Happyngē." It would be better to read "It happide." In the original Anglo-Latin text from which these stories are translated, it is *Accidit*. Harl. MS. 2270, cap. 7, to which MS. I shall always refer except where otherwise specified.

p. 2, l. 2. "of erthe." In the A.-Lat. *de cera*, and so also in the printed Latin text, cap. 102. Compare Chaucer, *Hous of Fame*, III. 175.

"Clerkes eke whiche konne wel  
Alle this magikes naturel  
That craftely doon her ententes,  
To maken, in certeyn ascendentes,  
Ymages, lo, through which magike,  
To make a man ben hool or syke."

p. 2, l. 4. "Hielic." A.-Lat. *intime*.

p. 2, l. 8. "be ded." Lat. texts—*tu es filius mortis*, an Eastern expression which occurs again p. 73, l. 33; p. 265, l. 5, and p. 312, l. 31.

p. 2, l. 9. "purveithe." Better "purveide." A.-Lat. *providit*.

p. 3, l. 12. "cryed." A.-Lat. *clamat*.

p. 3, l. 27. "And þe knyzt went hom," &c. Printed Lat. Edd. add—*cum vero domi venisset, uxor ejus obviam ei venit, et cum gaudio eum recepit. Miles vero per plures dies dissimilabat, tandem,* &c.

p. 3, l. 28. "the meyre of the towne." Pr. Lat. *pro parentibus uxoris misit et ait eis . . . . . judex est vocatus et sententiam dedit, ut ipsa igni combureretur; et sic factum est, et pulvis post per aerem dispergitur.*

p. 3, l. 31. "herte." A.-Lat. *corpus*.

p. 4, l. 16. "This nigromancer [that] is the Deville, beginnithe:" the text has been corrected from the A.-Lat. which reads—*Nigromanticus, scil. Diabolus*.

p. 4, l. 20. "putte downe thyn hed." A mistake of the translator, or more probably of the transcriber. In the A.-Latin text it is

*oportet te deponere vestimenta tua.* The moral in the printed Lat. Editions is entirely different.

p. 5, l. 2. "the Apostille." So also in the A.-Latin text, but the passage quoted occurs in Job vii. 15.

On this story see Warton, *Hist. Eng. Poetry*, Ed. Hazlitt, I. 260.

II. p. 5, l. 13. "hous." A.-Lat. cap. 8, *imperio*, and printed Lat. Edd. *regno*.

p. 6, l. 23. The text has been corrected from the A.-Lat. which reads *coram omnibus projecit*. The No. XCIX. tale as given in the printed Lat. Edd. differs considerably in the details from the Eng. version.

III. p. 7, l. 23. "he toke a shovill," &c. Printed Lat. Edd.—*videns solem super imaginem per solis umbram digitum discernibat, per quem dicebat: Percute hic! Statim ligonam accepit et viz per distanciam trium pedum fodiebat et quosdam gradus descendentes inveniebat. Clericus non modicum gaudens desuper gradatim descendit, &c.*

p. 7, l. 27. "he sawe a borde, i-sprad with riche metys." Printed Lat. texts—*videns regemet reginam et multos nobiles in mensa sedentes, respexit et circumquaque totam aulam plenam hominibus et omnes erant vestimentis preciosis induti, et nullus ex omnibus unicum verbum ei loquebatur.*

p. 7, l. 29. "the whiche 3af light," &c. The carbuncle was believed to have light-giving powers; a belief to which Alexander Neckham, in his work *De Naturis Rerum* (Rolls Series, Ed. Wright, p. 469), refers as follows:—

"Illustrat tenebras radians carbunculus, auri  
Fulgorem vincit ignea flamma micans."

See also the Alliterative romance of the Siege of Jerusalem, MS. Cott. Calig., A. 2, leaf 122, back; and the Romaunt of the Rose.

"A fyn charbonole sette saugh I,  
The stone so clere was and so bright,  
That, also soone as it was nyght,  
Men myghte seen to go for nede  
A myle or two, in lengthe and brede."

p. 7, l. 30. "ajenst hit stode a man withe a bowe in hond, redy for to schete." Printed Lat. Edd.—*hominem stantem habentemque in manu sua arcum paratum cum sagitta ad percuciendum, et in fronte ejus erat scriptum: Ego sum qui sum, nullus arcum meum vitare potest, et precipue carbunculus ille, qui relucet tam splendide. Clericus cum hoc vidisset, admirabatur, cameram intravit, mulieres pulcherrimas in purpura et pallio operantes invenit, et nullum verbum ei dixerunt. Deinde stabulum equorum intravit et optimos equos et asinos et sic de ceteris invenit, eos tetigit et ad tactum suum lapides apparuerunt.*

p. 8, l. 3. "Cowpe." This should be "knyfe," as appears by the *Morality*, and by the corresponding passage in W. de Worde's Edition, No. VI. The original text has *cultellum*, but the printed Lat. Edd. read *ciphum cum cultello de mensa levavit*.

p. 8, l. 13. "The Clerke . . . bitokenyth," &c. Printed Lat. Edd.—*Clericus qui venerat postquam alii recesserunt, est homo cupidus sive avarus, qui sicut bonus clericus die ac nocte studet ut scienciam sibi ipsi imprimat et alios doceat, nec saccari poterit, quia nova semper inveniet: eodem modo homo cupidus die ac nocte studet in terra in mari, quomodo poterit bona mundana acquirere, nec oculi ejus sacciantur: et ideo contra tales dicit Seneca: 'Cum omnia peccata senescunt, sola cupiditas juvenescit.' Illi qui venerunt ad imaginem, sunt boni christiani et precipue religiosi qui mundum respiciunt, quantum ad victum et vestitum, et sic recedunt, nec superscriptionem diaboli curant; tales pericula evadent. Clericus vero per umbram digiti in terram percussit; sic avarus per umbram, scilicet mundi vanitatem, que est quasi umbra transiens, accipit lignonem i. e. corpus condensum et assensum ac intellectum, per que divicias mundi incipit fodere; cum vero gradus invenit descendit; primus gradus, est superbia, secundus concupiscencia oculorum, tercius concupiscencia carnis.*

p. 8, l. 21. "liking the wordly thingia." Read "liking [in] the wordly thingia." A.-Lat. cap. 9, in *mundanis delectetur*.

p. 8, l. 27. "thenne lieth the yowth in derkenesse," &c. Printed Lat. Edd.—*jacet corpus ibi mortuum et miserabiliter, quod infra triduum incipit fetere: tunc diabolus animam rapit, amici et consanguinei bona sua, que cum maledictione dei acquisivit, obtinebunt, terra ac vermes corpus occupabunt, et sic nichil peccatori reliquitur, nisi pena eterna. Studeamus ergo, &c.*

p. 8, l. 30. "lyt." A.-Lat. *vitam*, and "lyfe," W. de Worde. This story, with variations, may be found in Will. of Malmesbury, *De Gest. Reg. Angl.* l. II. c. 10, p. 36, Ed. 1596, and is related of Pope Gerbert (Sylvester II.), who died A.D. 1003. It is thence inserted by Vincent of Beauvais in his *Spec. Hist.* l. xxiv. c. 99, and by Pierre Bercheur in the *Repert. Moral.* l. xiv. c. 72, No. 981, Ed. 1631. See also Warton, I. 266. Compare also an abbreviated and slightly varied version in No. 265, in the Appendix to this volume from MS. No. LIII. in Oosterley's list.

IV. In the printed Lat. Edd. cap. 134, Seneca is quoted as the authority for this story: *Seneca narrat quod lex aliquando erat, &c.*

p. 10, l. 5. "of too evelis þe lasse," &c. Printed Lat. Edd.—*de duobus malis majus malum est vitandum.*

p. 10, l. 15. "Then spake þe iuge" to "a goode dede þat was like to an ivill." None of this passage is in the printed Lat. Editions.

p. 10, l. 16. "I sette cas." The same expression occurs in Lydgate's Translation of W. de Deguileville's Pilgrimage of the Life of Man, MS. Cotton. Vitell, C. xiii. leaf 144.

"I putte cass that he ha space  
Fforth to procede day by day."

p. 11, l. 1. "Thenne the juge . . . myzt zeve no dome azenst him." Lat.—*Iudex vero ad petitionem emulorum contra eum sententiam*

*dedit, ut occideretur, et sic factum est, de cujus morte factus est planctus magnus in civitate.*

p. 11, l. 23. "accusid him to Pilat," &c. Printed Lat. Edd.—*apud Pilatum accusabant dicentes: ne forte veniant Romani et tollant nostrum locum, &c. Miles dicebat: melius est ut una domus destruat, quam tota civitas. E contra Caiphaz dicebat: Expedi ut unus moriatur et non tota gens. Ideo Pilatus eum morti tradidit, de cujus morte petre sciiss sunt et tenebre facte sunt super universam terram, sed facta victoria iterato in sepulchro arma repositi i. e. corpus suum gloriosum in terra quievit.*

p. 12, l. 5. "a faire wife." Printed Lat. Edd. add—*quam multum dilexit, ille vero ad peregrinandum in partibus longinquis perrexit, uxor vero, &c.*

p. 12, l. 9. "vij. zera." Lat. Edd. add—*et ab omnibus est dilectus, qui eum viderunt.*

p. 12, l. 14. "in here clerenesse." An example of the use of *sonne* as a feminine noun. "We are now accustomed to think of the sun as masculine, and the moon as feminine, solely from such being the case in the classical languages. But the Mæso-Gothic *sunno* is feminine, though there is a second form *sunna*, which is masculine. The A.-Saxon *sunne*, O. Saxon *sunna*, Friesic *sunne*, Icel. *sunna*, O. High Ger. *sunna*, Ger. *sonne*, and Dutch *zon*, are all feminine, while Mæso-Gothic *mena*, A.-Saxon and Friesic *móna*, O. Saxon *máno*, O. High Ger. *mano*, Ger. *mond*, Icel. *mani*, and Swedish *mone*, are all masculine. See Mätzner's Grammatik, I. 248." From Professor Skeat's note on P. Plowman, C. Text xxi. 256,

"Loo, how þe sonne gan louke hure light in hure selue."

Compare Milton, Par. Lost, VII. 248; and

"the sonne gaf hire litht."—Lazamon, Ed. Madden, l. 7239.

V. p. 13, l. 9. "the Emperours steward stod ouer hire hedys and hurd." Lat.—*Adinvicem imperator cum militibus ad hostium carceris stabat. At unus miles regi: Domine, non auditis istam lamentacionem in carcere inter matrem et filium? At ille: Eciam, optime audio et eis compaciator. Milites dixerunt: Domine, rogamus, ut fiat eis gracia et misericordia. Quibus dixit rex: Ad preces vestras concedo.*

p. 14, l. 8. "þe riche and þe myzty man," &c. Printed Lat. Edd. read, *mundi potentes et divites, qui dicunt: si deus daret eis mundum et pro voluntate carnis delicias, lumen celi nunquam desiderarent: de talibus valde dolendum est*, which agrees with the version in Addit. MS. 9066.

p. 14, l. 14. "This Stiward . . . ys our Lord." Printed Lat. Edd.—*Miles . . . potest dici bonus prelatus.*

p. 15, l. 2. "lijt." A.-Lat. and printed Lat. Edd. *vitam*; "lyfe." W. de Worde. Compare p. 8, l. 30.

VI. p. 15, l. 9, "many faire ziftes." Lat. *divicias infinitas.*

p. 15, l. 10. "þer lay by the wey," &c. Printed Lat. Edd.—*erant*

*tunc duo homines in una civitate manentes, unus fuit fortis et robustus, sed tamen cecus, alter claudus et debilis, sed optime videbat.*

p. 16, l. 8. "as þou seist," &c. Printed Lat. Edd. add—*et sic factum est, claudus viam ei ostendit et ipse eum portavit, et sic ambo ad convivium venerunt et divicias inter alios receperunt.*

p. 16, l. 17. "By þe blynde man," &c. Printed Lat. Edd. add—*Cecus iste est quilibet dives ac potens hujus seculi, qui fortis est et potens in corpore, i. e. divitiis et mundi potencia, unde ceci sunt quantum ad vitam eternam, ignorant ea que sunt salutis, sicut talpa bene videt sub terra et habet multa diverticula, sed supra cecus efficitur nec scit seipsum juvare; sic et divites satis clare vident in temporalibus et ceci sunt in spiritualibus. Claudus vero est bonus religiosus, qui claudicat in utroque pede, scilicet nichil in communi aut proprio possidet, tamen videt satis clare viam versus convivium eternum.*

p. 17, l. 6. Printed Lat. Edd. add—*Precones, qui illud convivium clamabant, sunt sacre pagine doctores, scilicet predicatorum et confessores, qui habent nos instruere publice et private quomodo ad eternum convivium poterimus pervenire.*

This story is in Bromyard's *Summa Predicantium*, fol. 1485, voce *Compassio*, C. xii. 9. Swan says "this fable has crept in our story-books." *Gesta Rom.* I. 376.

VII. p. 17, l. 16. "Adrian." Printed Lat. Edd. *Theodosius*.

p. 17, l. 18. "in the middes of þe cite." Lat. Edd. *in palacio*.

p. 17, l. 20. "þe iuge." Printed Lat. Edd. add—*ad hoc constitutus.*

p. 17, l. 23. "his nest," and l. 26, "while she was absent." There is here a curious confusion of the genders; see a similar instance in N°. LIX, p. 243, ll. 1, 17, 27.

p. 17, l. 24. "in a hooite day," &c. Printed Lat. Edd., *cum pulli ambulare poterant, penebat quodam die ad spaciandum cum pullis extra civitatem.*

p. 17, l. 31. "rang the belle." Printed Lat. Edd. add—*ac si diceret: Descende, iudex, et fac mihi justiciam quia injuste bufo nidum meum occupat.*

p. 17, last line. "And whanne the iuge was come downe, as lawe, was." Printed Lat. Edd.—*Iudex cum campanam audisset, descendit, et neminem videns, iterato ascendit; hoc videns serpens iterum pulsavit.*

p. 18, l. 10. "þe forseide serpent enterid." Pr. Lat.—*serpens intravit . . . portans in ore suo lapidem preciosum.*

p. 18, l. 17. Printed Lat.—*non modicum gaudens, serpentem requiri fecit sed non est inventus; lapidem secum custodivit et vitam in pace finivit.*

p. 18, l. 20. "May be y-callid Emperour." An evident error: in the A.-Lat., cap. 13, it is *quilibet homo bonus*, and in the printed Lat. Edd., cap. 105, *quilibet homo mundanus*.

p. 18, l. 25. These words, although frequently quoted in the *Gesta* as proceeding from the Apostle, do not form part of the text of *GESTA*.

Scripture, but are taken from the Gloss. on Romans xiv. 23. They occur also in P. Plowman, A. X. 92.

p. 19, l. 5. "Gospell." This quotation is really from Revelations iii. 20.

See Warton's remarks on this story, I. 266.

VIII. p. 19, l. 17. "Folliculus." In the printed Lat. Edd. he is called *Maximianus*.

p. 19, l. 19. "in the eest." Lat. texts—*in summitate montis*.

p. 19, l. 21. "ij armyd knyztys." Printed Lat. Edd. add—*cum magno exercitu*.

p. 19, l. 26. "in the northe." Lat. texts—*in valle sub monte illo*.

p. 19, l. 30. "Alle mane iewellis"; read "alle maner of ivellis," a reading which is confirmed by the A.-Lat. text, cap. 14, which has—*in qua penam perpetuam et omnia mala ordinabat*. W. de Worde, No. X., has it—"all maner of payne, tormentynge, sorowe, and myschefe."

p. 20, l. 10. "goo to pis cite." The printed Lat. Edd. read—*pergamus per mundum sicut ceteri milites*; probably a sarcastic allusion to the knights of fortune, whom Cervantes has held up to ridicule in Don Quixote.

p. 20, l. 14. "in wele ne in woo." The printed Lat. Edd. continue—*et quicquid unus lucratus fuerit, alius dimidietatem habeat*.

p. 20, last line. Lat. texts add—*Si per viam strictam propter pugnam et latrones times ambulare, est tibi obprobrium pro perpetuo, quia miles es tu, et militibus incumbit contra hostes pugnare. Aliud est, si tecum volueris per istam viam pergere, firmiter promitto ante te ad bellum pergere et quotquot sunt penetrare, si velis me juvare*.

p. 21, l. 1. "receivid hem worshipfully," &c. The printed Lat. Edd. have here an additional passage—*satis honorifice sunt recepti ac splendide ministrati. In qualibet refectione miles stultus sapienti dixit: Carissime, nonne tibi prædixi? Ecce quot et quanta habemus solacia in ista via: de omnibus hiis in illa via defecissemus. Ille respondit: Si finis bonus erit, totum bonum erit, quod non spero*. Here we have evidently the origin of the proverb, "All's well that ends well."

p. 21, l. 2. "as for oo nyzt." Lat.—*per aliqua tempora moram traxerunt*.

p. 21, l. 9. "a diche place." Lat.—*in quandam foveam*.

p. 22, l. 9. "*Pandetur omne malum*"; read "*pandetur [ab Aquilone] omne malum*." The quotation is from Jeremiah i. 14. Compare also chaps. iv. 6, and vi. 1. On this ancient belief that all evils come from the north, the reader is referred to an interesting chapter in "Leaves from a Word Hunter's Note Book," by Rev. A. S. Palmer, p. 302, where numerous quotations on the point are cited; and to Professor Skeat's Note to Piers Plowman, C. II. 111. Compare also tale 35 of MS. Addit. 9066, p. 358, l. 6.

This story occurs in Harl. MS. 2316, leaf 55b, a curious collection

of tales made about the middle of the 15th century, and in Bromyard's *Summa Predicantium*, voce *Amicitia*, A xxi. 27.

IX. p. 23, l. 12. "as she sat in hire sorowe and weping." Lat.—*in via publica sedebat, ut a transeuntibus elemosinam peteret.*

p. 23, l. 16. "Knyzt;" read "erle," as in l. 5. A.-Lat.—*comes*, and so W. de Worde. Printed Lat. Edd.—*quidam dux tyrannus.*

p. 24, l. 9. "and not to have victory." Lat.—*si hereditatem tibi adquisiero.*

p. 24, l. 19. "My bloddy serke." Printed Lat. Edd. read *arma mea sanguinolenta*, which agrees with Addit. MS. 9066. This latter version of the tale is not translated from the A.-Lat. MSS., but from an abridged Lat. text in Harl. MS. 219, leaf 33, where it is entitled, *de quadam puella potente et ditissima, que regnum possedit.*

p. 24, l. 20. In W. de Worde's edit. is added a paragraph, not in the A.-Lat. text as contained in MSS. Harl. 2270 and 5259, as follows: "And in his sherte was wryten this verse, *Thynke on hym and haue mynde, that to the was soo kynde.* Anone whan she hadde receyued the sherte, she hanged it," &c. But in Harl. MS. 5369, the singular correspondence of which with the edition of W. de Worde has been noticed in the Introduction, at fol. 48b, a second hand has noted in the margin—"In camisia sua, secundum quosdam, erant hec verba scripta, Thynke on hym and haue gode mynde, that tho the was so kynde."

p. 24, l. 30. "in batayle," &c. Harl. 219 reads—*in bello contra tirannum letaliter fuit vulneratus.* Printed Lat. Edd.—*in bello vulnus mortis recepit.*

p. 25, l. 18. "as Scripture shewith." In W. de Worde, "lyke as the Psalme saythe," and *juxta Psalmum*, in Harl. MS. 5369. The quotation is from Genesis iii. 10.

p. 25, l. 38. "mankynde." Harl. MS. 219 reads—*natura humana*, which accounts for "hire" 3 lines on.

p. 26, l. 1. "a wele faire knyzte," &c. The printed Lat. Edd. give the Moralite rather more fully—*Miles, qui juxta eam equitabat, erat filius dei, qui in equo humanitatis mundum istum intravit et humano generi compaciebatur.*

p. 26, l. 5. "late us [honge the] serke." The text has been corrected from the A.-Lat., which reads—*ponamus camisiam*; the printed Lat. Edd. give—*arma sanguinolenta in camera cordis tui habeas.*

p. 26, l. 14. "louyd that;" read "louyd the." Lat. text in Harl. 219 reads—*dilexi te.*

p. 26, l. 29. The answer is in verse, and differs from the text, Harl. MS. 219, leaf 34, which has—*mors dilecti mei, quam pro salute mea sustinuit, semper in memoria mea versabitur.* This tale is Chapt. 66 of the printed Lat. Edd., and a somewhat similar story occurs in Chapt. 25, differing, however, in the later part, for the lady, instead of remaining true to her deliverer, gets rid of the mementoes (in this

latter case a scrip and a staff) so soon as she hears of the approach of three fresh lovers. These two tales have formed the groundwork of Mr. D. G. Rossetti's poem, "The Scrip and the Staff."—(Rossetti's *Poems*, p. 47.)

This Story is quoted by Felton, *Sermones Dominicales*, MS. Harl. 4, leaf 25.

X. p. 27. "Appolanius." W. de Worde, No. 12, "Appolloninus." The MSS. have the name more or less corrupted. Harl. 5369, and Addit. 9066, read correctly "Appolonius." Printed Lat. Edd. *Titus*.

p. 27, l. 9. "statute." This word has been left in the text, to show how ancient is the vulgar corruption of "statue."

p. 28, l. 10. The passage has been restored on the authority of MSS. Harl. 2270, 5369, and the printed Lat. Edd. which read—*si verum dicat caput frangatur*.

Compare the following from the Poem on the Truce of 1444, pr. in Wright's Political Poems, Rolls Series, II. 219, 220.

"Whoo seith trouthe, ofte he shalle be shent,  
A good be stille is ofte weel worth a groote.

A . . . . .  
A good be stille is weel wourth a groote,  
Large language causit repentaunce."

p. 29, l. 11. "as for my dette." Pr. Lat.—*quos mutuavi in juventute*.

p. 30, l. 11. In the printed Lat. Edd. there is a remarkable addition at the end—*Ipsa mortuo, inter alios Imperatores imago ejus depingitur, et ultra caput suum octo denarii*.

p. 31, l. 4. The text has been restored on the authority of the A.-Lat. text.

p. 31, l. 22. There is an error here. A.-Lat. reads—*statim minatur per inimicos Christi*. Compare the version in Harl. 7333.

p. 32, l. 10. "Shewithe wele in scripture." In W. de Worde, "proued by text of Ysaye," and so in A.-Lat. *habetur in Ysaia*. Printed Lat. Edd. *de quo Ysaia*. Isaiah ix. 6.

p. 33, l. 11. The second Morality is omitted in W. de Worde, and is not found in the printed Lat. Edd.

p. 33, l. 17. "Turnythe and turnith." These words are apparently superfluous. A.-Lat. has *sed adheret firmetur summo Deo*.

p. 33, l. 18. "þes." Here probably we should read "thre," as in the A.-Lat. *tria*.

This story is referred to in Bromyard's *Summa Predicant. v. Veritas V. I. 8*, who quotes Valerius for his authority, meaning probably thereby not Valerius Maximus, but a book written by Walter Mapes, under the assumed name of Valerius (see Tanner), entitled *Valerius ad Rufinum, de non ducenda uxore*. I have, however, consulted two copies of this tract in the British Museum, MSS. Reg. 6, E. III. and 12 D. III. (the last of which is accompanied by a commentary),



without being able to find the story. This tale also occurs in the *Cento Novelle Antiche*, Nov. vi. Ed. Fiorenz, 1572.

For similar wonders performed by Virgil, and for the popular traditions relative to his character as a magician, see the following writers: Le Grand *Fabliaux*, I. 129, Ed. 8vo. 1829; Warton, *Hist. Eng. Poet.* Ed. Hazlitt, I. pp. 254, 327; Görres, *Die teutschen Volksbücher*, p. 225, 12°. Heid. 1807; Weber's *Mct. Romances*, III. 77, 368, 8°. 1810; Dunlop, *Hist. of Fiction*, II. pp. 130—140, 2nd Ed. 1816; Schmidt's *Beiträge zur Geschichte der Romantischen Poesie*, pp. 119—142, Berlin, 1818; Thom, *Early prose Romances*, Vol. II. 1827; *Li Romans de Berte aus grans pies*, &c. par P. Paris, p. xlvii., Paris, 1827; and Keller's Ed. of *Li Romans des Sept Sages*, Ein. pp. cciii.—ccxiv. 8°. 1836.

These traditions, it may be added, are quoted by Bromyard, *Summa Predicant.* vv. *Avaritia* A. xxvii. 59, and *Conscientia* C. vii. 10, and by the author of the popular Sermons compiled in the reign of Henry VI., Harl. MS. 5396, part II., Sermon 33.

See also Wright's Seven Sages, *Introd.* pp. lviii., lx.

Part of the story occurs in the *Liber Festivalis*, leaf xxxi., Ed. W. de Worde, 1496, and compare tale No. 186 in Appendix.

XI. p. 34. "Lenoppus;" in Harl. MSS. 3132 and 5369 "Leucippus;" the printed Lat. Edd. give no name.

p. 34, l. 18. "an C°;" printed Lat. Edd. add *omni anno*.

p. 34, l. 19. "xiiij.;" we should certainly here read "xxiiij.;" as in A.-Lat. cap. 17; Addit. 9066, and printed Lat. Edd.

p. 34, l. 22. "iij. days or iiij.;" printed Lat. Edd.—*per septem dies*.

p. 35, l. 4. "drawe cut." A.-Lat. *intra nos sortem mittamus*, printed Lat. Edd.—*pōnamus inter nos sortes*.

p. 35, l. 8. "drowe cut;" printed Lat. Edd.—*sortem miserunt*.

p. 35, l. 10. "askid an C°;" printed Lat. Edd.—*beneficium legis petit*.

p. 36, l. 9. Quotation is from Matt. xix. 29.

XII. p. 37. "Polemus." The name varies considerably in the different MSS. W. de Worde, No. 14, has "Pylomius." The tale is not in the printed Lat. Edd., but a Latin version is given in Oesterley's Appendix, No. 193, where the name is given as "Herodes."

p. 37, last line. "Hungery," Lat. text, *Apullie*.

p. 38, l. 21. "y-clothid alle in purpre & bisse." Lat. text, *totaliter purpura et pallio erat indutus*. Cf. Wiclif, Luke xvi. 19: "Sum man was . . . clothid in purpur and biys [ether whit silk]," which in the A. O. is rendered "fine linen," and in William of Nassington (Mr Coseus' MS.), leaf 112, back, we read of—

"þe ryche man  
þat in ryche purpur glede hym ofte  
And in *dyse* þat was so softe.  
Of whas lyuyng godde wasse noght payde."

According to Halliwell the term originally meant "a delicate blue

colour, but was frequently applied to silk of a fine texture," not necessarily of a blue colour. But Liddell and Scott, *Lexicon*, render the Greek βυσσός by "a fine yellowish flax, and the linen made from it." For examples of the use of the term, see Halliwell, &c.

p. 38, l. 33. "a water." Lat. text, *locum lutosum ac profundum. Rex usque ad ventrem equi intravit, miles vero in circuitu equitavit, et sic nec seipsum nec equum maculavit.*

p. 39, l. 13. "yn a faire grene place." So the Anglo-Latin; but in W. de Worde "doune in a vyne gardeyne," in accordance with the text of Harl. 5369, in *quodam vinario*. The Latin text has simply in *campo*.

p. 39, l. 19. "a more foole." The same expression occurs in W. de Worde, chapl. v. Compare "thi *moste* comfote, and thi *moste* enemye," p. 46, l. 7.

p. 39, l. 20. "Pryse at þe parting." A.-Lat.—*a fine laudatur opus*. That is, praise not too soon, or till the entertainment is over. Stevens in his note on Shakspeare, *Tempest*, Act III. Sc. 3, where we read "praise in departing," points out that this is a proverbial phrase, and that a lost play of Gosson's was called "Praise at Parting." Hazlitt (*Eng. Proverbs and Prov. phrases*, p. 318) gives "Praise at parting, and behold well the end," and "Praise day at night, and life at the end."

In the Poem of Rauf Coilgear (E. E. Text Soc. Ed. Murray, p. 5, l. 86), when Charlemagne is beginning to thank the Collier for his proffered hospitality, the answer is "Pryse at the parting, how that thow dois."

p. 41, l. 7. Romans viii. 18.

p. 41, l. 28. "corn of synewey;" W. de Worde, "grayne of mustarde." Matt. xvii. 20.

XIII. p. 42, l. 21. "Gerinaldus." A.-Lat. *Gernaldum*. W. de Worde, "Gerarde;" Harl. MS. 5369, *Geraldum*.

p. 43, l. 15. "had a grete carse to be sped;" printed Lat. Edd. *debuisset hereditatem suam injuste amittere*.

This story is introduced by Occleve into his poem *De Regimine Principum*, but he calls the Emperor Julius Cæsar. It is in fact the well-known story of a Roman soldier, who had fought at Actium, and Augustus Cæsar.

XIV. p. 46, l. 7. "thi most comfort," &c.; printed Lat. Edd. read *joculatorem optimum et inimicum perfidissimum*.

p. 46, l. 32. "seide with a vois, as lit had be an horne." A.-Lat. *alta voce clamabat*.

p. 47, l. 28. In the Romance of Generydes, E. E. Text Soc., Ed. W. A. Wright, l. 3367, in the account of the fight between the hero and the King of Egypt, the latter

"strake Generides

Vpon the side, and *perished* the harness  
Vnto the skynne."

For other instances of the form *perissheth*, in the sense of *pierceth*, see Joseph of Arimathea, E. E. Text Soc., Ed. Skeat, p. 73; P. Plowman, B. xvii. 189, and the curious Treatise on Gardening, from the Porkington MS. (Percy Soc., Ed. Wright), p. 68. The Catholicon Anglicum gives "to Perche, *vbi* to Thirle."

Compare P. Plowman B.-Text x. 460.

"Souteres and shepherdes suche lewed iottes  
Percen with a *pater-noster* þe paleys of heuene."

The latter portion of this story agrees with part of cap. 124 of the printed Lat. Edd. and cap C. of the *Cento Novelle Antiche*, Ed. 1572. For references to some later imitations, see the notes of Grimm to the *Haus-Märchen*, III. 176, Ed. 1819.

Neckam, in his work *De Naturis Rerum* (end of 13th Cent.), reprinted in the Rolls Series, Ed. Wright, p. 254, gives the following version of the story:—

#### Cap. CLVII.

Indicium est etiam amoris fidelis et argumentum multæ sustinentiæ, quod canis a domino suo læsus, virgis cæsus, aut etiam baculatus, immo etiam et fustigatus, redit ad dominum suum, ab ipso vocatus, nunc similis petenti veniam, nunc blandiens tam vultus hilaritate quam blandimento caudæ. Unde quidam sapiens jussus a domino suo secum adducere histrionem quem præ cæteris histrionibus suis approbandum censeret, et servum majoris sustinentiæ, et hostem sibi præ cunctis hostibus infestum, et amicum fidelissimum, adduxit filium proprium puerulum et asinum et uxorem et canem. Requisitus autem vir maturi pectoris ubi esset histrio quem adducere debuit, puerulum in medio statuit, dicens, "Nullius histrionis sales, gesticulationes, scornata, lidoriæ, adeo placent mihi ut istius infantuli. Cum affectat,<sup>1</sup> lætitiæ afficior; cum tympanizat, tripudiare mihi videtur aninus meus. Cujus risus, cujus seneciæ,<sup>2</sup> adeo me delectant, ut istius?" Servum ostensurus asinum adducit, qui inter servientes minus gratiæ consequitur, et plus honoris sustinet. Hostem jussus ostendere, uxorem propriam producit in medium. "Cernite," inquit, "hostem inexorabilem." Quod intelligens uxor, in modum ferri igne accensi excanduit, et similis debacchantibus inter orgia<sup>3</sup> Bacchi, in verba contumeliosa prorupit, vocans maritum proditorem domini sui ibidem præsentis: addidit etiam se interfuisse quando maritus potionem toxicatam multa diligentia paravit, ut domino suo lethum propinaret. "Audite," inquit Sapiens, "o viri disert, nonne hæc est hostis mea, quæ me prodicionis arguere parata est?" Amicum vero fidelem jussus adducere canem ad se vocavit,

<sup>1</sup> Affectare, est affectus animi vultus mutatione declarare. Tympanizare est pectus manibus ludendo ferire.

<sup>2</sup> Seneciæ sunt infantilia verba, sententias tam maturas habentia, ut senum dicta esse videantur.

<sup>3</sup> Festa, scilicet.

dans ei ictum. Ingemuit canis retrocedens, sed dulcibus et blandis verbis ipsum compellante domino, exultans reversus est, saltu frequenti lætitiæ interiori attestans. Laudatur vir ab omnibus, et qui citatus fuerat ut condemnaretur interceptus, recessit muneribus ditatus.

XV. p. 48, l. 4 from bottom. "was feble and olde." So Spenser in his version of the story—

"The when feeble age  
Nigh to his utmost date he saw proceed,  
He cald his daughters, and with speeches sage  
Inquyr'd, which of them most did love her parentage."

Faery Queene, II, 10, 27.

p. 49, l. 23. "Hanemos." Holinshed says the second daughter was married to "Henninus, King of Cambria." Hist. Eng. II. 5. Hardyng in his Chronicle, cap. 26, gives the name as "Evin."

p. 49, l. 28. "Agape, kyng of Fraunce," &c. More correctly in Spenser, F. Q. II. 10. 29.

"Without dowre, the wise Cordelia,  
Was sent to *Aganip* of Celtica."

Holinshed says: "One of the princes of Gallia (which is now called France), whose name was *Aganippus*, hearing of the beautie, womanhood, and good condition of the said Cordeilla, desired to have hir in marriage," &c. "This *Aganippus* was one of the twelve kings that ruled Gallia in those daies."

p. 50, l. 1. This introduction of the King of Egypt into the story is one of the most extraordinary episodes in the whole collection.

p. 50, l. 3 from bottom. "his state apayred." So Spenser—

"Her bountie she abated, and his cheare *empayrd*."

Faery Queene, II, 10, 30.

p. 50, l. 9. "& þat will not be do," &c. In the Lat. these words form part of the daughter's speech—*Ait illa, Istud non potest fieri sine magnis expensis.*

p. 51, l. 2. "Yhevidt," i. e. grieved; but we should probably read "decevide;" A.-Lat.—*deceptus sum.*

This story (omitting the Morality) has already been printed from MS. Harl. 7333, by Douce, in his Illustrations of Shakspeare, II. 172. It is the well-known tale of King Lear, which originally appeared in Geoffrey of Monmouth, lib. II. cap. 2, Ed. Heid. 1587; and thence was transferred into numerous translations and chronicles. It is inserted by Herolt "ex historiis Britonum" in the *Promptuarium Exemplorum*, lit. M. ex. xxxix. together with a morality. See Robert of Gloucester, Ed. Hearne, pp. 29—37; Fabyan, Ed. Ellis, 1811, pp. 14—16; Layamon's *Brut*. Ed. Madden, I. 123—154. Spenser *Faery Queene*, Bk. II. Canto 10, 27—32; Hollinshed's *Chronicle*, II. 5; and Harding's *Chronicle*, cap. 26, &c.

The fiction at last assumed the shape of a ballad, as may be seen in Percy's *Reliques* (I. 230, Ed. 1775). The A.-Lat. text and the

translation differ considerably from the narrative of Geoffrey, but in MS. Addit. 9066, the story is told nearly in the terms of the latter, which sufficiently proves that the two Eng. MSS. were not taken from the same text. This tale is not in the printed Lat. Edd., but the Latin version is given in Oesterley's Appendix, No. 273.

**XVI.** p. 53. In the printed Lat. Edd., this tale begins as follows:—*Erat quidam rex, qui pauperem quemdam ad magnas divicias promovit eique unum castrum ad custodiendum commisit: ille sic sublimatus, superbus factus est vake, cum inimicis regis consilium habuit, et ipsorum proditor factus castrum ipsis aperuit.*

p. 54, l. 11. "a scochon." Read "a [siluer] scochon," with A.-Lat. cap. 22, and Addit. MS. 9066.

p. 56, l. 7. "the thrid knyght seyng this;" Lat.—*Hec videns tercius miles forestam nitravit et incepit dulcia verba proferre et ornatè loqui intantum, quod illum libenter audiebant et transire permittebant; verumtamen tantum cum eis fecit, quod introitum habuit in castrum, et sic inter eos conversabatur, quod omnes existentes in castro sunt cum eo confederati, et sic castrum pro rege acquisivit et suum vexillum in summitate ordinavit.*

p. 57, l. 9. "and withynne [stynkene]." This reading is confirmed by the Addit. MS. 9066, and A.-Lat. text which reads *interius fetent*.

p. 57, l. 16. This passage is quoted from Baruch iii. 16, 17, 19. See the same idea well expressed in the old Eng. poem of the "Disputation between the Body and the Soul," printed in Mätzner's *Alten-Sprachproben*.

p. 58, l. 4. "*Omne quod*," &c. See note on chap. VII., p. 18, l. 25.

p. 58, l. 18. This quotation, which is retained from the A.-Lat. text, is really from Baruch iii. 16-19.

p. 58, l. 33. A line seems to be here omitted, as will be seen on comparison with Harl. MS. 7333, with which the A.-Lat. text agrees.

p. 58, l. 36. "Ysaye." Read "Baruch," as above, l. 18.

p. 59, l. 13. "Iac v;" read Isaiah lix. 14.

p. 59, l. 24. "[rather] than." Perhaps we should better read "for ofte thei [hadde leuer] forswere hem than," &c. Lat.—*malunt enim perjurari quam sex*, &c.

p. 59, l. 27. "to begynnen"; read "to be gyuene": A.-Lat.—*in iudiciis exequendis*.

**XVII.** p. 60, l. 8. "Caclides." In Harl. 5259, *Aclides*; printed Lat. Edd. do not give any name.

p. 60, l. 6. "oon was oldē and þat opir was yong," Pr. Lat. add: *senex erat dives . . . . . juvenis miles erat pauper et quandam vetulam locupletem propter divicias accepit.*

p. 60, l. 13. "And in dede he spak to this yong woman." Lat.—*Et ab illo die incepit eam diligere et clenodia (jewels) dare.*

p. 61, l. 12. "when the yong knyght herd telle." Lat.—*Statim*

nunciam ad militem juvenem ea misit, nunciando ei crudelitatem mariti eo, quod philomenam interfecisset.

p. 61, l. 15. "he armyd him." Pr. Lat.—*armavit se duplici armatura*, referred to in the Moralite as follows:—*Moses vero armavit se duplici armatura et leonem occidit, scil. armavit se ceremoniis et circumcissione, et non tantum peccata ejus, sed omnium fidelium a primo parente usque ad adventum Christi ipsum occiderunt, sicut est scriptum: Ipse peccata nostra ni corpore suo tulit.*

p. 63, l. 1. "[Wed his] wyf"; text corrected from A.-Lat., which reads—*uxorem ejus disponere*.

This story is found among the poems of Marie de France, a poetess of the 13th(?) cent., under the title of "Lai du Laustic," tom. i., p. 314, ed. of 1820. M. Roquefort and the Abbé de la Rue refer to an English version of this lay in MS. Cott. Calig. A. II., but they were misled by the title, since the latter is a translation of a Latin religious poem printed among the works of Bonaventura, tom. vi., p. 2, ed. of 1609, and ascribed also to Hoveden. See Tauner, *Bibl. Brit.*, and Warton, *Hist. Eng. Poet.*, ed. Hazlitt, I. 93. The same tale, with the usual variations, is in Boccaccio, *Decam.* V. 4, and Dunlop states he was aware of no modern imitation except *Le Rossignol*, inserted among the *Contes of La Fontaine*, *Hist. of Fiction*, II. 29.

In the curious old Eng. poem of the *Hule and Niztingale*, written in the reign of Edward I., this story is also told, and an historical character given to it, by the scene being laid in England, and the knight who kills the nightingale is said to have been amerced by "King Henri" in the sum of £100 for his cruelty. MS. Cott. Calig. A. IX., leaf 237, back. (Edited by Dr Stratmann, 1868.)

**XVIII.** p. 63. This tale is not in the printed Lat. Edd., but a Latin version is given by Oesterley, appendix, No. 274.

p. 63, l. 27. "[None] to crye"; text restored in accordance with the reading of the A.-Lat. MS., cap. 24, *non est inventus unus*.

p. 64, l. 8. "meyne." Lat.—*sequacibus*.

Johns, in his *Flowers of the Field*, says—" *Atropa belladonna*, (Deadly Nightshade, Dwale) . . . Buchanan relates that the Scots mixed the juice of Belladonna with the bread and drink with which by their truce they were supposed to supply the Danes, which so intoxicated them, that the Scots killed the greater part of Sweno's army while asleep." Compare tale No. 88 of the printed Lat. editions.

**XIX.** p. 65, l. 11. "Temicius"; A.-Lat., cap. 25, "*Lenicius*." This tale is not in the printed Lat. Edd.

p. 66, l. 12. "to mow bere." We should certainly here read "to nowinbere," in accordance with the A.-Lat. text, which reads, *ubi dinumerare*.

This story is quoted by Grimm from the Vienna MS. Cod. Univ. 172, fol. 249, in his *Haus-Märchen*, iii., 376. The Bavarian tale of

*Das Hirtenbülein* is composed in a similar manner, *ib.* ii., 275, and Grium in his notes, iii., 245, points out similar narratives in the old German poem of *Der Pfaff Amis*; in *Eulenspiegel*, cap. 21, and elsewhere. In the "Demaundes Ioyous," printed by W. de Worde in 1511, and reprinted in 1829, one of the questions may be found, and to the same class of stories must be referred the ancient ballad of King John and the Abbot of Canterbury; on which consult Percy *Folio Manuscript*, ed. Furnivall and Hales, I. 508.

**XX** p. 67, l. 1 from bottom. "we shul passe:" probably here we should read, "he shal passe."

p. 68, l. 11. "for so a lepre is made." Printed Lat. Edd.—*quia dicit Ypocras: Homo timens lepram extimore eam incurrit.*

p. 68, l. 14. "by the space of iij myle;" A.-Lat., and printed Lat. Edd.—*ad unam leucam.*

p. 68, l. 23. "*Quia nemo,*" &c. Compare Dionysius Cato, *Distichorum liber*, I. 5.

"Si uitam inspicias hominum si denique mores,  
Cum culpant alios, nemo sine crimine vivit."

Compare p. 74, l. 31.

p. 69, l. 4. The text has been restored from the A.-Lat., which reads, *fecit impleri piscinam.*

p. 70, l. 6. "By Sechem;" the passage has been restored from the A.-Lat.—*a sichen rapta est.*

Mr. Hooper in his edition of Swan's translation of the printed Lat. *Gesta* (Bohn's Library, p. 237) refers to a similar tale in the *Hitopadésa*, entitled, "The Brahman and the Goat," in which three knaves obtain a goat from a Brahmin who was carrying it on his shoulder, by successively asking him why he carried a dog (the dog being an unclean animal). See the *Book of Good Counsels*, by Edwin Arnold, p. 130.

**XXI** p. 70, l. 23. "Antonius." In Harl. 5259—"Bononius alter."

p. 70, l. 27. "among aufyns and pownys"; these words are not in the A.-Lat. text.

p. 71, l. 8. "The first mann that goth afore"; MS. Harl. 2270, cap. 27, reads, *Primus est pedinus, qui cum, &c., ex alia parte capit alium. Sic pauper, &c.,* exactly as in the Eng. version, but some words are supplied after *alium* in Harl. 5259, evidently wanting to complete the argument—*et cum venerit ad mensam* (the board or extreme line of squares) *fit fortis.*

p. 71, l. 25. "And is y-take fro the kyng"; A.-Lat.—*et quando recedit a rege capitur.*

p. 71, l. 29. "so sone descendithe," &c. There is evidently some corruption here, and no other copy of the Eng. version to compare it with. In Harl. 2270, the passage reads—*sic illi descendunt in mundum, et ascendunt ad Deum, &c., sed quando non curant de Deo, nec familiam habent, fit sibi chekmate.* In Harl. 5259—*sic illi qui descendunt in mundum et habent familiam, et ascendit ad Deum per*

*orationem, sed quando non curant de Deo, nec familiam habent, fit sibi checmate,*" which, if we correct *ascendit* into *ascendunt*, will probably give the true reading.

The Latin version printed by Oesterley in his Appendix, No. 275, pp. 675-6, reads—*Sed illi descendunt in mundum et ascendunt, &c. Sed quando non curat de deo nec familiam habet fit sicut chekmat,* which agrees with the Eng. version.

For a copious illustration of the names of the chessmen, and of the powers of each piece in the 13th and 14th cent., consult Sir F. Madden's paper in the *Archæologia*, xxiv., p. 203, entitled, "Historical remarks on the introduction into Europe of the game of Chess." Compare with the *Gesta* story the following *Moralitas de Scaccario*, from Harl. MS. 2253, leaf 135b, and Bodl. MS. 52, leaf 59b, ascribed to Pope Innocent III., who died in 1316, which probably formed the groundwork of the story.

*Harl. MS. 2253, lf. 135, back.*

¶ *Mundus iste totus quoddam scaccarium est / cuius vnus punctus / albus est / alius vero niger, propter duplicem statum vite & mortis / gratie et culpe / Fainilia autem huius scaccarii sunt homines huius mundi / qui de vno sacco materno extrahuntur / & collocantur in diuersis locis huius mundi & singule habent dinersa nomina / Primus enim rex est / alter regina / tercius rocus, quartus miles / quintus alpinus / sextus pedinus / Istius autem ioci condicio talis est vt vnus alterum capiat / & omni ludum compleuerint: sicut de vno sacco exierunt / ita iterum reponuntur / nec est differencia inter regem & peditem pauperem quia simul in vnum diues & pauper, & sepe contigit quod quando familia scaccarii reponitur in sacculum rex inferius collocatur & reponitur / sic fere quique maiores in transitu huius seculi inferius collocantur, scilicet in inferno sepeliuntur, pauperes in sinum habrahe deportantur / In isto autem ludo rex vadit vbique & capit vndique directe, in signum quod rex omnia iuste corrigat & in nullo, ommissa iusticia, obliquari debet / set quicquid agit rex iusticia reputatur / quia quicquid principi placet legis habet vigorem / Regina que dicitur ferte vadit oblique & capit vndique indirecte / quia cum auarissimum sit genus mulierum / nichil capit nisi mere detur ex gratia / nisi rapina & iniusticia. Rocus est iusticiarius perambulans totam terram directe cum luna in signum quod omnia iuste corrigat & in nullo, ommissa iusticia, muneribus corruptus o[b]liquari debet / Set inodo est quod peruertit iudicium vt scribitur peruertisti iudicium in amaritudinem & fructum iusticie in absinthium. Miles tres punctos pertransit / duos directos / in signum quod milites & terreni domini possunt iuste capere redditus sibi debitos & iustas emendas secundem exigenciam delicti / set tercium punctum obliquant cum tallagia & exactiones iniustas extorquent a subditis / Alpini vero sunt episcopi non vt moyses ex colloquio diuino / set potius regio imperio prece vel precio sublinati & sic*



promoti Isti alpini oblique currunt & tres punctos currendo pertranseunt indirecte quia fere omnes prelati / odio, amore, munere, seu favore peruertuntur ne delinquentes corrigant & contra vicia latrant, set potius annuo censu peccata ad firmam tradant / Sic diabolus dicant vnde qui debuerunt esse viciorum extirpatores / iam per cupiditatem facti sunt viciorum promotores / & diaboli procuratores / Pedini pauperuli sunt qui incedendo duos punctos pertranseunt directos / quia dum pauper manet in sua simplicitate & paupertate semper directe viuit / set cum capere vult / obliquat, quia cum cupit aliquid temporale vel honores consequi / semper capiendo cum falsis iuramentis vel adulationibus seu mendaciis / obliquat / donec ad summum gradum scaccarij perueniat / et tunc de ponu / sit fierce / & tunc incontinenti capit cum maximo dominio / & tres punctos pertransit / quia, vt dicitur in Alexandro / Asperius nichil est humili cum surget in altum / In isto autem ludo diabolus dicit / eschek<sup>1</sup> / insultando vel perniciendo aliquem peccati iaculo / qui percussus nisi cicius dicat / lyueret<sup>2</sup> / ad penitentiam & cordis compunctionem transeundo / diabolus dicit ei / cyat<sup>3</sup> / animam secum ad tartara deducendo / vbi non liberabitur / nec prece nec precio / quia in inferno nulla est redemptio. [Continued in Bodl. MS. 52] et sicut venator diuersos habet canes ad capiendum diuersas bestias. Sic diabolus et mundus habent diuersa peccata quibus diuersos homines illaqueant, quia orne quod est in mundo aut est concupiscentia carnis, aut concupiscentia oculorum aut superbia vite.

Explicit tractatus de scaccario.

See also Neckam, *De Naturis Rerum*, Ed. Wright, p. 324.

**XXII.** p. 72, l. 8. ["gretly desired." Lat. texts—*toto conamine desiderabat habere.*]

p. 72, l. 20. ["Pirius turnede to þe walle and deide." One of the many phrases which are found in the *Gesta* indicating an Eastern origin. It occurs again p. 250, l. 18. Compare p. 73, l. 33.]

p. 73, l. 3. "We beth witnesse in this cas." In MS. Harl. 5259, cap. 28, occur after these words the following English names, which Mr. Douce in a MS. note in one of his copies of the *Gesta*, No. 310, Bodl. Libr., says he found in one other MS.—*et nomina testium, Thomas Tynker, Iamys Inguler, et Colle Caryer; tres homines falsissimi.*

p. 73, l. 21. [Swan in his translation of the printed Lat. *Gesta* has a curious note on this passage, as follows:—"Whether this was the usual way of administering an oath, or whether it is only of the number of those whimsical and arbitrary circumstances which continually occur in these volumes, I am unable to say." Clearly, the purpose was to cause the man to appear to be making some continued statement to the Emperor, so that his confederates might easily believe that the full particulars of the forgery were being disclosed. So long therefore as he said something, it mattered little what that something was.]

<sup>1</sup> cheke in Bodl. MS.

<sup>2</sup> dliueret in Bodl. MS.

<sup>3</sup> Mayte in Bodl. MS.

p. 73, l. 30. ["sey me soth . . . . as þi felaw dede." Print: Lat.—*ante te socius tuus erat hic, qui michi dixit ita verum sicut pater noster.* A fine specimen of equivocation.]

p. 73, l. 33. ["I am but ded," Lat.—*filius mortis ero.* The same Eastern expression is used in the first tale (page 2, l. 8), and elsewhere.]

p. 74, l. 23. ["by taes two knyghtes beth vndirstond," &c. In the printed Lat. Edd.—*per istos duos milites intelliguntur diabolus et primus parens; filius ejus erat totum genus humanum ab eo propagatum: hereditas paradisi, quam deus sibi dedit,* &c. The Moralite in the printed Lat. Edd. is much more full than in the English Version.]

A portion of this story is quoted by Bromyard, *Summa Predicant. v. Testimonia*, T. ij. 4.

**XXIII.** p. 77, l. 26. ["harlotte." Lat. Edd.—*pessime ribalde.*]

p. 78, l. 1. "what he knockede;" read "for what he knockede;" A.-Lat. cap. 29, *causam pulsacionis querebat.*

p. 78, l. 9. ["avowe thi pele;" A.-Lat.—*de tali facinore et presumptione respondebis*, with which agrees the Addit. MS. Sir F. Madden thought there was some corruption in the text in this passage, not having, as he says, met with the word *pele* elsewhere. But the explanation seems clear: *pele* is merely another form of *appele*, which occurs in P. Plowman, B. XVII. 302, and "avowe thi pele," means "make thy appeal," or "plead thy own cause." See Glossary.]

p. 79, l. 7. ["anon a grehound." In the printed Lat. Edd. this incident occurs after Iovinian has been introduced to the presence of the Empress, and while he is still in the Hall. The Lat. continues:—*Item quendam falconem habebat in pertica, qui cum eum vidisset ligaturam fregit et extra aulam advolavit.*]

p. 80, l. 2 from bottom: "unsavery;" A.-Lat. *insipida.* [The printed Lat. Edd. read—*O domine, leviter respondemus.*]

p. 84, l. 13. "proudely;" A.-Lat. *nimis supertivit*; [printed Lat. Edd. give the passage thus—*aliquo tempore contra deum se crexit.*]

p. 85, l. 11. "and takith;" better "and [he] takith."

This story must have been popular in the 14th Cent. since Chaucer mentions Iovinian as an example of pride, Sompnoure's Tale, 7511. The tale in the A.-Lat. Gesta, which agrees more closely than usual with the printed Lat. Edd. cap. 59, is clearly the original of the metrical English romance of King Robert of Sicily, analysed by Warton, Ed. Hazlitt, II. 174, and Ellis, III. 148, Ed. 1811, on which was formed the miracle-play of "Kynge Robart of Cicyle," acted at Chester in 1529. Collier's *Hist. Dram. Poet.* I. 113, ed. 1831. To the same class of fictions belong the tale of "Syr Gowghter," in Utterson's *Popular Poetry*, I. 161, Ed. 1817, and the French prose romance of *Robert le Diable*, 1496, translated and printed by W. de Worde (Dibdin, Ames, II. 356), of which a metrical legend from a copy temp. Elizabeth was published in 1798 by Herbert. Verdier (in V.) recites a *Moralite* on

Jovinian, with 19 characters, printed at Lyons, from an ancient copy in 1581, 8vo. with the title *L'Orgueil et presumption de l'Empereur Jovinian.*

**XXIV.** p. 88, l. 24. "on in his oon arme, and that other in his nek ;"

A.-Lat. cap. 30, reads *unum super dorsum, alium in brachiis accepit.*

p. 89, l. 31. [Another instance of *Ost* in the sense of inn, is in Lonelich's Hist. of the Holy Grail, E. E. T. S., Ed. Furnivall, xxxv. 26, where we read :

"And happed they Comen to an old vausour  
That kepte an *Ost*, & was A man of honour."

See also hereafter, p. 257, l. 2.]

p. 92, l. 2. "in fulfilling of vows, and behotith, &c. that other is vncharged ;" there is some error here and omission, as is evident from the A.-Lat. text. In Harl. 2270 the passage reads thus—*propter votum quod fecerat, et essent nisi due naves, et una eorum (sic) esset onerata et alia non, oportet quod transiret per navem non oneratam.* In Harl. 5259—*et essent enim due naves, ita quod per unum (sic) possent transire, et iterum revenire, et per alium non, tunc bonum est capere illam per quam possit bene iterato venire.*

p. 93, l. 1. ["myte of þe Fadir, &c." So Hampole :

"þe myght of þe Fader almyghty,  
þe witte of þe Son alwytty,  
And þe gudenes of þe Haligast."

Pricke of Conscience, l. 1.

See also chapt. xliii. p. 172.]

Several of the incidents in this story, particularly the loss of the children, agree with the Eng. romance of "Syr Isumbras." See Utterson, I. 77, and Ellis, III. 158. In the printed Lat. Edd. cap. 110, the narrative is told very differently, and forms the well-known legend of St Eustace, named Placidus, which occurs in the Golden Legend, ccxxiiiib, and among the English Metrical Lives of the Saints of the 13th century, MSS. Bod. 779, ff. 164b, Cott. Calig., A. II. ff. 135b. See Warton, I. 273. In Douce's abstract of the tale, *Illustrations of Shakspeare*, II. 373, from a MS. in his own library, the knight is named *Decius*, but in MSS. Harl. 2270, and 5259, the name is omitted, as in the English translation, [while in the printed Lat. Edd. it is *Placidus*. The legend was versified by John Partridge in 1566, and his version was edited for the Roxburghe Club by Mr H. H. Gibbs in 1873.

In the Stacions of Rome (from the Vernon MS.) E. E. Text Soc. Ed. Furnivall, p. 21, l. 655, we read :

"At seint Eustas lihþ a good kniht;  
Placidus sum tyme he heiht.  
He and his wif, and his twei sones I-fere  
Liggen buried vnder þe heize Autare.  
Vche day two þousend þer,  
Pope Siluestre graunted þer."

**XXV.** p. 93, l. 21. "the thirde was named [Lemicus. The firste]

knyght," &c. The text has been restored from the A.-Lat. which reads—*tertius miles Lemicius, qui imperatorem semper sequebatur. Primus miles, &c.*

p. 95, l. 5. "telle him of this dede," &c. A.-Lat. *et ei dicam de interfectione unius, et per illum unum duos alios de domo deliberabo.*

p. 95, l. 21. ["beknowe;" see Glossary.]

p. 96, l. 13. "When this knyght," &c. The MS. may be corrected here by the A.-Lat. text, *miles vero cum ignem vidisset, et gelu erat, ideo ipse frigidus de equo descendit, et juxta ignem se calefaciebat.*

p. 96, l. 18. "that othere tyme caste þe on þe water in a sakke;" more correctly, as in the A.-Lat. *secundo lapidem arca collum tuum posui.*

p. 96, l. 28. "Nay, þou shalt lye;" A.-Lat. *non fiet ita.*

The earliest form in which this story appeared is probably the tale of the little hunch-backed tailor in the *Arabian Nights*. It occurs also in the old Lat. printed version of the Seven Wise Masters [see Mr. Wright's Introd. to his edition of the *Seven Sages*, Percy Soc. pp. lxii. lxiii.] as the narrative of the sixth master, whence it has been transferred into several modern versions, and into the common Eng. chap-book. In the ancient French metrical version of the Seven Sages edited by Keller, and in the Eng. poem published by Weber, this story is replaced by another. There are no less than four different *Fabliaux* founded on this tale in Barbasan, which are analysed by Le Grand. For the late Italian imitations, and numerous others, see Douce's *Illustrations*, II. 377; Le Grand, IV. 257, Ed. 1829; Weber, *Metr. Rom.* III. 371; Dunlop, II. 204, 391; III. 371; and Keller's Introd. to the *Roman des Sept. Sages*, p. cxxiii, who has, however, confounded with this story another of a totally different character, which occurs in the printed Lat. *Gesta*, cap. 124, and corresponds with cap. 14 of the English *Gesta*, as already shown on p. 455. [The story does not appear in the printed Lat. Edd. Swan states that this tale "forms the substance of a well-constructed, and entertaining story of two friars, John and Richard, who are said to have resided at Norwich, in the reign of Henry V. This is related in Heywood's *History of Women* (p. 253), under the title of *The faire ladie of Norwich*, and has crept into Blomesfield's *Hist. of Norfolk*, Vol. III. p. 647, but in a very extraordinary manner, unaccompanied with any comment, but with the addition of the murderer's name, who is unaccountably stated to be Sir Thomas Erpingham, a well-known character. In the Bodleian Library, there is an old Eng. poem entitled, *A Merry jest of Dane Hew, muncch of Leicestre, and how he was foure times slain, and once hanged*. Printed at London, by J. Alde, in 4to. without date. This is probably the same story, which has certainly been borrowed from one of those related by the Norman minstrels."]

**XXVI.** p. 98, l. 27. "that he blede strong," &c. A passage is here omitted, which the A.-Lat. thus supplies—*ut exiret sanguis in magna copia; ita quod tota superficies terre in circuitu cumabuli erat sanguino-*

*lenta. Leporarius cum sensisset se graviter vulneratum, toto conamine irruit in serpentem, &c.*

p. 99, l. 26. "al his lyfe;" A.-Lat. adds—*et mortuus est.*

p. 100, l. 19. "the;" A.-Lat.—*tua.*

p. 100, last line. The quotation is from Ezechiel viii. 23.

This story, like the last, is of Oriental origin, and has had equal popularity. It is found in the fables of Pilpay (Cardonne's translation, Vol. III. p. 53), and the various European versions of that work; as also in the Seven Wise Masters, and its numerous translations. See Tyrwhitt, IV. 299; Weber, III. 367; Keller, *Einleitung*, p. clxxviii.; [and Wright's Ed. of the Seven Sages, Percy Soc. p. 26.] Later imitations are pointed out by Douce, II. 381, who also notices the Welsh tradition, which, as in the instance of the dog of Montargis (subsequently to be noticed), has acquired a species of historical reality. Le Grand, in his notes on a similar fable in French, has given an extraordinary narrative of the same description from a Dominican writer of the 13th century. See Vol. IV. pp. 359—363. [The story does not appear in the printed Lat. Editions.]

**XXVII.** p. 101, l. 20. ["Lampadius." Printed Lat. Edd. give the name as *Asmodemus.*]

p. 102, l. 13. ["he hadde not be I-browte here." Printed Lat. Edd.—*ad istum punctum non venisset.*]

p. 102, l. 25. ["or I ete." This, which is omitted in MS. Harl. 7333, differs from the printed Lat. text, which reads—*hodie cibum non gustabis donec fueris suspensus.*]

p. 103, l. 11. "that no Devil con say ayene hem." The text has been corrected from the A.-Lat. MS. cap. 33, which reads—*non possent in die iudicii contra te objicere.* In Roberts' *Cambrian Popular Antiquities*, p. 94, Ed. of 1815, a similar story is related of King Arthur.

**XXVIII.** p. 104, l. 23. "in all maner of service." A.-Lat. cap. 34, *de quinque scio vobis ministrare optime.* In the printed Lat. Edd. cap. 17, six services are mentioned, but the old German prose translation, Angsburg, 1489, folio, cap. 48, agrees with the A.-Lat. text.

[The first service in the printed Lat. Edd. is stated thus:—*scio corpus magni principis die ac nocte custodire, lectum ejus parare, cibaria ei propinare, pedes ejus lavare.* The remainder are stated as in the English Version. Then we are told how Guido fulfilled his first duty—*Guido omni nocte lectum satis honeste paravit, lintheamina lavit et sepius mutavit singulis noctibus. Ante ostium camere armatus jacuit, habensque secum parvum caniculum bene latrantem, ut si aliquo casu dormiret, et aliquis subito veniret, per latratum canis excitatus esset. Semel omni hebdomada pedes ejus lavavit, &c.]*

p. 105, l. 6. ["the firste service"]. Supplied from the A.-Lat. text—*primum ministerium impleverat.*

p. 105, l. 7. "boteler." Lat.—*pincernam.*

p. 105, l. 20. "the day of my byrthe." A.-Lat.—*in nativitate Domini*; and so also in the printed Lat. Edd.

p. 106, l. 7. ["& knytes & Squieris folowed him," &c. Printed Lat. Edd. read—*Viri, mulieres ac parvuli, hec audientes, quasi infanti secuti sunt.*]

p. 106, l. 9. ["See 3e not that [I] see?" Text corrected from A.-Lat. and printed Lat. texts, which read—*videtisne quod ego video?*]

p. 106, l. 11. ["briddis." Printed Lat. Edd.—*ova.*]

p. 106, l. 26. ["the blode of a lambe, For yf," &c. The printed Lat. Edd. continue—*nidum exterius et interius cum dicto sanguine aspergite, et quamdiu ibi gutta una illius sanguinis remaneat, avis, que est inimica, nunquam audet nido ejus appropinquare et sic avis in nido suo remanebit et tunc mare erit in tranquilla pace et poteritis ad terram sanctam transire et secure redire*; an omission in the English text, which requires to be filled in order to understand the corresponding passage in the Morality.]

p. 107, l. 17. ["so ye may in the somer," &c. Printed Lat. Edd.—*Vigilate in estate, i. e. cum vita vestra fuerit in corpore, et provideatis omnia necessaria pro animabus vestris, ut cum hyems mortis advenerit poteritis cum domino feliciter requiescere.*]

p. 108, l. 8. ["the vij. chekenis ben," &c. Lat. Edd.—*avis scilicet spiritus sanctus . . . . . habet septem ova, scilicet septem dona spiritus sancti.*]

The Morality of this tale in the Lat. printed Edd. is much longer, and more verbose. Swan says there are several popular stories not unlike the present, but he has not specified any.

**XXIX** p. 108, l. 26. "Mardonius;" A.-Lat. cap. 36, *Sardonius*.

p. 108, l. 29. "Astirwarde," &c. Differently in A.-Lat.—*consuetudo erat tunc temporis, quod omnes elegerent quid pro Deo suo habere vellent.*

p. 109, l. 4. Text corrected from the A.-Lat. which has *Fili*.

[In the Lat. version (See Oesterley, Appendix, No. 243), a moralisation is given: the first son betokens Saracens and Jews, who believed in one God: the second, signifies the wise of this world; and the third, Christians and the elect of God.]

**XXX** p. 109, l. 21. "Pwas." Harl. 2270, cap. 38, and Harl. 406 read *Perleamus*; Harl. 5259, *Gerlaus*; Harl. 3132, *Barlaam*. The last of these corrupted readings leads us to the true text, "*Barlaam narrat*" as in the printed Lat. Edd. cap. 168.

[Harl. MS. 219, has the title, *Qualiter unicornum semel unum hominem est secutus.*]

p. 110, l. 5. "bestea." A.-Lat.—*animalibus*; printed Lat. Edd. *muribus*, and so the romance of Barlaam, and those who quote from it.

p. 110, l. 7. ["felte it wagge." Lat.—*sensit eam vacillare.* Compare P. Plowman, B.-Text, xvi. 40-1.

"þanne fondeth þe fende my fruit to destruye,

With alle þe wyles þat he can, and *waggeth the rote.*" ]

p. 110, l. 15. "frogges." A.-Lat.—*vipere*; [printed Lat. Edd. —*vipere albē.*]

p. 111, l. 32. *Regum.* See 2 Samuel xiv. 14.

p. 111, l. 4. "the tree in the diche," &c. This paragraph is very corrupt in the MS., and can only be restored by the aid of the original A.-Latin text in Harl. 2270, which reads—*arbor in baratro vita humana in mundo, que per animalia, unum in mundo album, aliud nigrum, id est, per horas diei et noctis, incessanter consumitur.* Harl. 5259 has—*arbor in baratro est vita humana in mundo que per horas diei et noctis, quod per album et nigrum intelligitur, incessanter consumitur.*"

This apologue is also from the East, and of great antiquity, being inserted into one of the prefatory chapters of the Pehlvi version of the *Calila u Dimnah*, made in the reign of Khosrou Nouschirévan, about A.D. 510. It is in the 4th Chapter of the Arabic translation published by De Sacy, 4to. Paris, 1816, and exists also in the Greek version of Simeon Seth, the Hebrew of Rabbi Joel, and the Latin of John of Capua, made between 1262 and 1278, and printed under the title of "*Directorium humanæ vitæ,*" which is the immediate source of many translations or imitations in French, German, Italian, and Spanish. It occurs likewise in the spiritual romance of Barlaam and Josaphat, compiled by Johannes Damascenus in the eighth cent., with a Morality agreeing exactly with that in the Gesta. The original Greek text of the story is given, accompanied by a valuable critical apparatus, in an article by Schmidt, in the *Jahrbücher der Literatur*, Bd. XXVI. p. 30, 1824. It was hence adopted in the 13th century, into the *Speculum Historiale* of Vincent de Beauvais, lib. xv. C. 15, fol. 185b, Venice 1494, and the *Historia Lombardica* of Jacobus de Voragine, cap. 175, fol. Arg. 1483, whence the compiler of the Gesta immediately borrowed it, and which is also the original of the English Metrical Lives of the Saints, the Golden Legend, and similar collections. It is found moreover among the tales of Odo de Ceriton, a fabulist of the 12th cent., MS. Arundel, 292 fol. 15, MS. Harl. 219, fol. 24b, which has served as the immediate text of the translation in MS. Addit. 9066, No. 55, and in MSS. Harl. 463, leaf 12b (written temp. Edw. II.), 2316, fol. 62b, 5396, pt. I. Serm. 9, A. 4, and Addit. 11,284, p. 107, in the last three of which instances it is quoted directly from Barlaam, as in the printed Latin Gesta.

**XXXI.** p. 111, l. 23. "Gardinus." The name varies much. *Sardinus* in Harl. 2270, pr. m. *Sardinianus*, sec. m. Harl. 5259 and 5369. The Cambridge MS. agrees with MS. Addit. 9066, while the printed Lat. Edd. read—*Vespasianus.*

p. 111, l. 25. "*Eulopia.*" Printed Lat. Edd.—*Aglæs.*

p. 114, l. 10. ["*wisshē.*" This is an unusual form; it occurs again p. 159, l. 7. It is found three times in the Prologue to the Tale of Beryn, Chaucer Soc. Ed. Furnivall. Thus at l. 193, we read that

the Pilgrims, after their arrival at the inn at Canterbury,

“Every man in his degre, *wissch*, & toke his sete.”

See also ll. 389 and 661. Another instance is in the *Cursor Mundi*, E. E. T. S., Ed. Morris, p. 802, l. 14,009 (Fairfax MS.), where we read of Mary Magdalen, that

“*wip þe teris ho wissched his fete.*”]

p. 119, l. 5. “that wol conuerte to her.” A.-Lat.—*qui ad eam puro corde se convertunt.*

p. 120, l. 6. [“the Profet saithe,” &c. I have been unable to find the source of this quotation. St Augustine, on Psalms cxliiii. 2 (Vulgate) has—*tanquam unda misericordie peccati ignis exstinguitur*, and in the Golden Legende, Ed. 1527, leaf cccix. we find—“yf they hadde done ony vennyall synne, it was put anone aweye by the love of charyte, lyke a drope of water in a fornays.”]

The classical story of Ariadne and Theseus has probably served as the prototype of this tale. There is also a passage in the English romance of Sir Launfal, which much resembles the incident of the two ladies coming with the bason and the towel. See Way's *Fabliauz*, III. 245, Ed. 8°. 1815.

[The version of this tale in the printed Latin Edd. differs considerably from that here given. In the former the daughter's name is Aglaes, changed by the Emperor, *propter pulchritudinem corporis* to *Domina Solacii* (the Lady of Comfort), in *signum hujus, ut omnes qui ad te venerint tristes, cum gaudio recedant*. The “Lady of Solace” of the English Version does not appear at all, and the knight derives all his information respecting the garden from the Emperor's daughter herself. She advises him to arm himself in steel, *a planta pedis usque ad verticem capitis*, and to smear his armour with gum. The knight loses the ball of thread during his conflict with the lion, but after a three-days' search recovers it, and finds his way out of the garden. The incidents of the fruit, the three men, and the ditch, do not occur in the Latin Edd.]

**XXXII.** p. 121, l. 11. [“Aglaes.” In the printed Lat. Edd. she is named *Rosimunda*.]

p. 121, l. 13. [The printed Lat. Edd. read—*cum ad etatem denam pervenisset, erat tam abilis in currendo, &c.*]

p. 122, l. 6. [“he shulde wed hir,” &c. The printed Lat. Edd. add—*totum regnum post ejus decessum haberet.*]

p. 122, l. 9. [“come thikke”; printed Lat. Edd. *quasi infiniti.*]

p. 122, l. 11. “hir”; so W. de Worde, No. XVI. “theyr hedes.” “A pore man”; in the printed Lat. Edd.: he is named *Abibas*.

p. 123, l. 4. “damyseth.” Used here for the plural, as is occasionally the case in the MS. with a few other words of similar termination.

p. 123, l. 6. “honourid”; A.-Lat. *ornata*. [“of iij. colowris.” Printed Lat. Edd.—*deaurata.*]

p. 123, l. 8. “*ludit*”; so in the printed Lat. Edd., but A.-Lat.—*luserit*.



p. 123, l. 15. ["defied him in hir herte"; printed Lat. Edd.—*in corde despezit.*]

p. 124, l. 3. "fer"; A.-Lat.—*per longum spacium.*

p. 124, l. 7. ["lewde wrecche," &c.; printed Lat. Edd.—*miser, nunquam filia patris mei cum tali ribaldo debet copulari.*]

p. 124, l. 14. "bote hit," &c. A.-Lat. and printed Lat. Edd. add *in tres partes fregit*, with which Addit. 9066 agrees.

p. 126, l. 1. "hemmys"; A.-Lat.—*fimbrias suas.*

p. 126, l. 19. In illustration of the purse here described, see Douce's paper in the *Archæologia*, XVII. p. 116.

This is evidently the classical fiction of Atalanta and Hippomanes in another shape. It is not a little singular, that in several MSS. of the A.-Lat. *Gesta* there is a second story of the same kind prefixed, more immediately derived from classical authors, in which the name of Atalanta is preserved. This additional chapter is the first in the series of the 43 in MS. Harl. 5369, which serves as the original text to the translation printed by W. de Worde, and it stands in the same order in every subsequent edition down to the year 1703. The story is quoted from Ovid, *Metam.* VIII., in the *Moralitates* of Robert Holcot, who died in 1349. MS. Reg. 6, E. III. leaf 224b. See p. 429.

**XXXIII.** p. 128, l. 9. ["ij. yeer." Printed Lat. Edd.—*septem annos*, but in the *Moralite*, *xij. annos.*]

p. 128, l. 15. ["litol, in syght of the opere." Printed Lat. Edd.—*parum aut nichil.*]

p. 128, l. 18. [Text has been amended in accordance with the Latin text, which reads—*perge de nocte.*]

p. 129, l. 18. ["ij. ellene." Printed Lat. text—*tres vel quatuor ulnas*, while in the *Moralite* it is—*duas vel tres.*]

p. 130, l. 10. ["Frend, þat is halfe my soule." This expression occurs frequently in the printed Lat. text, though not in this very passage. One is almost led to believe that the author was acquainted with Horace, who uses it in his Odes, Bk. I. 3, l. 8, where he speaks of his friend Virgil as, *animæ dimidium meæ*, and again in Bk. II. 17, 5, he calls Mæcenas, *meæ partem animæ*. Pythagoras is said to have spoken of a friend of his as "*ἡμῶν τῆς ψυχῆς*." Compare p. 197, ll. 13, 14.]

In the printed Lat. Edd. the first friend's speech is given to the second, and *vice versa*.

This story is likewise clearly of Oriental origin, and a similar one is given from the Arabic by Cardonne, *Mélanges de litt. Orient*, I. 78. Its immediate source, as narrated in the *Gesta*, was probably the work of Petrus Alphonsus compiled in 1106, and entitled *Clericalis Disciplina*, p. 35, ed. Schmidt, 4°, Berlin, 1827. It was very early combined with the parable of the three friends in need, told in the romance of Barlaam (ap. Vinc. Bell, xv. 16), the original Greek text of which is printed in the *Jahrbücher der Liter.*, Bd xxvi., p. 34 (see Bd. xx. Anz. Blatt. p. 29). In addition to the copious references and

illustrations of this story in Le Grand, III. 225, and Schmidt, in the notes to his admirable edition of Petrus Alphonsus, it may be noticed that it is quoted or borrowed from Barlaam in MS. Harl. 463, No. 46. MS. Addit. 11,284, fo. 9, and in Bromyard's *Summa Predicantium*, v. *Amicitia*, A xxi. 5, and again xxi. 7, where the *Gesta* seems to have been followed. The version in the MS. Addit. 9066, No. 42, which differs from the A.-Lat. text, is immediately taken from the Latin text in MS. Harl. 219, leaf 32, which is to be referred to the romance of Barlaam, and not to Petrus Alphonsus. [Compare Chapt. 238 in Oesterley, given in the Appendix to this volume.]

**XXXIV.** p. 132, l. 19. "Pes." This correction, which is required by the sense, is made on the authority of the original Lat. text.

p. 133, l. 9. "to helde him qwyke"; A.-Lat.—*ut vivum excoriaret.*

p. 134, l. 13. ["swiche a distance," i. e. disagreement, quarrel; compare p. 168, l. 2.]

p. 135, l. 13. "Ingylithe." A.-Lat. *jugulavit.*

The source from which this tale was borrowed has not hitherto been pointed out, but was doubtless a Homily of St. Bernard [Obiit 1153]. In *Annunciat. Beatæ Mariæ*, printed in his works, vol. I. col. 980, folio, Paris 1719, whence it was transferred to a dramatic French poem of the 12th cent., composed by one Guillaume, at the request of William, prior of Kenilworth, according to De la Rue, *Essais sur les Bardes*, &c., II. 279, another or different copy of which in MS. Arund. 292, leaf 25, is subsequently ascribed by the Abbé to Stephen Langton, Archbishop of Canterbury, *ibid.* III. 8. The same subject is borrowed by Bonaventure, in the *Meditationes Vitæ Christi*, tom. VI. pt. 2, p. 533, Opp. ed. Mog. 1609 (translated into English in 1410, and printed by Caxton), and by the author of the French poem entitled *Roman des Romans*, or *Chateau d'amour*, attributed by some to Bishop Grosteste, who died in 1253. [An English version of Bp. Robert Grosteste's poem, called "The Castel off Loue," was edited for the Philological Society in 1864 from the Vernon MS. by Dr. Weymouth. "It is the same allegory as 'The Parable of a King and his Four Daughters,' introduced into the *Cursor Mundi* (E. E. Text Soc. ed. Morris), pp. 548—560, ll. 9517—9752. The author of the *Cursor Mundi* calls it a 'sample,' which he took out of St. Robert's, i. e. Bp. Grosteste's, book. This latter version is very interesting." Note to P. Plowman, E. E. Text Soc., ed. Skeat, C. text, *Passus XXI.* 120, *et seq.* The whole allegory is plainly founded on a single verse in Psalmus lxxv. 10 (lxxxiv. 11 in the Vulgate), viz:—*Misericordia et veritas obuiauerunt sibi; iustitia et pax osculate sunt.*" In Harl. MS. 1703, leaf 82b., is a poem of 30 4-lined stanzas, by Will. Forrest, with the title: "Misericordia, et veritas obuiauerunt sibi; Iusticia et pax osculate sunt.

How mercy, truthe, right, peace they kyste,  
Here may you reade, yf that see liste."]

A separate Latin translation of this piece entitled, *Disputatio*

*inter Misericordiam, Veritatem, Iustitiam et Pacem, de restitutione hominis perditii*, is in MS. Reg. 6, E. III., leaf 16b.

**XXXV.** p. 136, l. 2. ["Theodosius." Printed Lat. Edd.—*Tiberius*.]

p. 136, l. 8. ["hard neuer non suche afor." Printed Lat.—*cum gaudio est refocillatus*."] ]

p. 138, l. 1. ["the harpe of holy scripture," &c. Lat. text—*miro modo melodiam, scilicet sanctam oracionem audit et diligit*.]

p. 138, l. 6. Psalms cl. 3.

p. 138, l. 21. ["to aske the grace of god azenst thes hissynges." Printed Lat. Edd.—*et ut ita sit, semper in principio sermonis pro gracia divina rogatur*.]

Lydgate, at the commencement of one of his poems, MS. Harl. 2255, leaf 21, thus describes the four sisters:—

"Mercy and Trouthe mette on an hih mownteyn  
Briht as the sonne with his beemys cleer,  
Pees and Iusticia walkyng on the pleyn,  
And with foure sustryn, moost goodly of ther cheer,  
List nat departe nor severe in no maneer,  
Of oon accord by vertuous encrees,  
Ioyned in charite, pryncesses moost enter,  
Mercy and Trouthe, Rihtwisnesse and Pees."

"The introduction of the four sisters no doubt formed a favourite interlude in the Ancient Mysteries and Moralities: we find it, for example, in the Coventry Mystery of the Salutation and Conception of Mary; and again, in Sharp's 'Dissertation on Pageants,' p. 23, we find a description relating to the Morality of the 'Castel of Perseuerance,' which even tells us the colours of the actors' dresses. The four daughters all wore mantles, Mercy being clothed in *white*, Righteousness all in *red*, Truth in a sad-coloured *green*, and Peace all *black*; and it was directed that they should 'pleye in þe place al to-gedyr tyl þey brynge up þe sowle'; *i. e.* the soul of man." Rev. Professor W. W. Skeat, note to P. Plowman, C. text, XXI. 120.]

**XXXVI.** p. 139, l. 5. "Solemius." The name is given as *Polemius* in the A.-Lat. text, and Wynkyn de Worde.

p. 139, l. 9. ["a gret inaster," not mentioned in the printed Lat. Edd.] ]

p. 139, l. 12. ["to kepe him wele eke." Printed Lat. Edd.—*Canis vero tribus cathenis erat ligatus, quia valde crudelis erat, et quos poterat apprehendere occidit*.]

p. 140, l. 6, ["Also þat þow do welle with my grehounde." Pr. Lat.—*canem vero continue in cathena habeas et ei non laute administres, sed pocius famem sustineat, ut sic ejus crudelitas atque ferocitas annihiletur*.]

p. 140, l. 12. ["youre wille shalle be fulfillid," &c. The remainder of the story is given in the printed Lat. Edd. as follows:—

*Senescallus vero omnia adimplere fideliter promisit. Rex vero terram sanctam adiit, et senescallus omnia que promisit et totum preceptum in contrarium egit. Nam canem de melioribus cibariis semper pavit, nec*

*eum sicut debuit custodivit, puelle necessaria subtraxit et milites prebenda privavit, intantum quod dispersi et vagabundi per mundum ibant, puella sine custodia sic relicta plorans et ejulans ambulabat in aula sola. Canis cum eam solam vidisset, tres catenas fregit, cum quibus ligatus fuit et puellam occidit, de cujus morte factus est planctus magnus in civitate. Rex vero cum audisset de morte filie sue, commota sunt omnia viscera ejus et senescallum ad se vocari fecit, et cur et qua de causa filiam suam sine custodia dimisit et milites sine prebenda et canem contra preceptum ejus pavit, quæsivit. Ille vero obmutuit, nec aliquid pro ejus excusacione allegavit. Rex vero tortoribus precepit, ut ligatis pedibus et manibus eum in fornacem ardentem projicerent. Omnes regem laudabant, quod tale judicium dedit.]*

p. 141, l. 16. "made him nakid." A.-Lat., cap. 44, reads—*omnia sui vestimenta deposuit, exceptis braccis et camisia.*

p. 145, l. 2. [Evidently a line has dropped out here in the Harl. MS. 7333; compare the version in Addit. MS. 9066, with which W. de Worde, No. 18, agrees.]

p. 146, l. 7. "that unto." The word *that* is superfluous. A.-Lat.—*quousque.*

p. 146, l. 8. "þe Apostel." The passage quoted is from Job vii. 15.

p. 147, l. 5. [Luke xv. 7.

Compare with this tale chapters 182 and 212 in Oesterley, epitomised in the Appendix to this volume.]

**XXXVII.** p. 148, l. 2. ["Cesar." Printed Lat. Edd.—*Trajanus.*]

p. 148, l. 11. [In the printed Lat. Editions the boar at his first visit to the garden loses his left, at the second his right, ear, and at the third his tail.]

p. 151, l. 6. ["bethe plantid the comaundementes of God." Printed Lat. Edd.—*in quorum cordibus dominus noster plantat cotidie diversa genera arborum, i. e. virtutum, sicut sunt decem precepta, septem opera misericordie, quatuor virtutes cardinales et tres theologicas, &c.*]

p. 151, l. 8. ["the swyne is a synner." Pr. Lat. text—*aper est homo dives ac potens hujus seculi, qui potius sensui proprio credit quam alteri.*]

**XXXVIII.** p. 135, l. 1. ["Alexandir"; Pr. Lat. version (see Oesterley, Appendix, No. 194) reads, *Gallicus.*]

p. 153, l. 8. ["grauntid to him." Pr. Lat. version adds—*ita tamen quod nulla illarum petitionum esset pro vita habenda. Racio erat hec quare legem constituit, quia erat tam largus quod nullo modo volebat quod in aula sua ossa cujuscunque viderentur . . . . et quia ei laute ministraretur appareret.*]

p. 155, l. 1. ["Sir." The reading of the MS. has been corrected from the A.-Lat. text, which has *domine.*

Neckam in his work, *De Naturis Rerum*, written at the end of the 13th cent. (edited for the Rolls' Series by Mr T. Wright), gives the following version of the tale. It will be noticed that he states that the story rests on the authority of a custom of great antiquity.

## Cap. xl., p. 152.

*Pecten a dispositione ossium dispositorum in modum dentium instrumenti illius quo crines discriminantur quod et pecten dicitur, nomen accepit. Pars piscis istius superior nigredine vestitur, pars aquis vicinior candore intescit. Sic et fortuna geminam habet faciem, nubilam et serenam. Dum vultum præterendit obscurum, latet facies serena, quia fortuna quæ adversa censetur tuta tranquillitate felix est, interius inspecta. Fortuna vero quæ prospera censi solet, multis molestiarum insidiis respersa est.*

*Utitur autem consuetudo quorundam observantia hac, ut piscis dictus [pecten, the plaice] in disco repositus in mensa non vertatur, ne nigra parte ostensa, fieri videatur pisci injuria. Consuetudo autem ista longævi temporis auctoritate se munit, prout in relatione subjicienda continebatur.*

*Erat igitur civis, cui fortunæ clementioris dui arrisit prosperitas, tribus filiis felicissimus reputatus. Duo ejus filii, lucro et quæstui temporalium diligentem operam adhibentes, patris auferunt divitias. Tertius artium ingenuarum studio nobili feliciter eruditus diminuere parentum suorum facultatem potius visus est quam augere. Indignantem duo filii emancipari voluerunt, suis familiis provisuri. Sub umbra alarum parentum latuit scholaris, de rebus ipsorum sustentatus, qui ad inopiam arctissimam vergentes, latebras in partibus remotioribus quærere compulsi sunt. Duo namque filii opera parentibus prorsus negaverunt, sed tertius filius eis ministravit. Tandem festivis epulis cujusdam imperatoris nobilissimi interfuit scholaris cum utroque parente. Appositus est pecten, piscis scilicet prænominatus, seni patri scholaris, edicti communis ignaro. Ecce erat enim edictum ab imperatore, ut si quis pectinem in mensa reversaret, capitalem subiret sententiam. Insufficientiæ enim argui videretur mensa imperatoris, si alba portio piscis dicti discumbentibus non sufficeret. Edicti tamen rigor temperatus fuit cujusdam legis adjunctione, quæ institutum est, ut damnandus tribus diebus imperatoria majestate gloriaretur, et tria præcepta ad nutum ipsius executioni sine aliquo obstaculo mandarentur. Damnati igitur patris sententiam in se subiit sponte filius, tribus diebus imperatoris fungens dignitate. Primo itaque die jussit dimidiam partem thesauri imperatoris dari pauperibus, ut pro ipso Dominum exorarent. Secundo die præcepit sibi filiam imperatoris adduci ut ipsa pro voto uteretur. Nota nocte fovit puellam inter amplectus suos, sed honorem virginittatis deflorare noluit. Quod cum pater relatione virginis didicisset, acceptum habuit, absolutionem juvenis affectuose desiderans. Die tertio imperavit illum suspendi, qui patrem suum piscem vertisse conspexerat. Inficiantibus singulis, deliberativum genus causæ tractant magnates, et deficiente accusatore absolvendum esse tam senem quam juvenem pronuntiatum est. Escultat animus imperatoris, et filiam libens et lætus nubere jussit juveni. Fit ovantis concursus populi, et mendici quibus munifice thesaurus distributus fuerat se exauditos esse a Domino letantur. Hinc consuetudo inolevit, ut piscis dictus dignitatem singularem obtineat.”]*

**XXXIX** p. 156, l. 3 from bottom. "Polemius." Harl. MS. 406 reads—*Tholomeus*, [and Lat. Version printed by Oesterley, Appendix No. 189. *Lucius*.]

p. 157, l. 29. "thin accione shalle stonde." A.-Lat.—*stabit actio sua*.

p. 157, l. 36. The A.-Lat. text cap. 47, adds the following paragraph, *Miles per omnia voluntatem ejus adimplevit, et post hec ei fideliter in omnibus ministrabat*; [and Oesterley's version—*Ille vero fideliter promisi, imperator vero eum ad divicias et honores promovit*.]

p. 158, l. 5. "he shulde lese." A.-Lat.—*debet vitam amittere*.

p. 158, l. 7. "as tavernys, wrestelynges, huntynge." These words are an addition of the English translator. [The Lat. version printed by Oesterley, reads—*nundinas*, i. e. *ad mundi spectacula, et ibi invenit vanitates et cum eo stat domina, uxor ejus, i. e. carnalis concupiscencia, per quam homo sepius seducitur. Post illum omnis familia, i. e. omnes sensus exeunt a virtutibus in quibus fuerunt ex defectu discipline, et solus puer, i. e. anima relinquitur sine custode*.]

**XL** p. 158, last line. "Not þowh þou woldest," &c. In A.-Lat. cap. 48, more correctly, *Si mihi dederis centum marcas de florenis, per me tota nocte jacebis*. [In the Lat. Version (printed by Oesterley, Appendix, No. 195):—*1000 marcas florenas*.]

p. 159, l. 12. ["& þou sleptest, &c. In Oesterley's Latin version:—*Sed tu fusti ita ruralis, quod semel faciem tuam ad me non vertisti et ideo de incurialitate te comprehendo*.]

p. 159, l. 30. "I have [nede] of monye." A.-Lat.—*pecuniam indigeo*.

p. 160, l. 4. ["yf thowe kepe not þi day," &c. Compare Shakspeare:

"If you repay me not on such a day,  
In such a place, such sum or sums as are  
Express'd in the condition, let the forfeit  
Be nominated for an equal pound  
Of your fair flesh, to be cut off and taken  
In what part of your body pleaseth me."

*Merchant of Venice*, Act I. Sc. iii. 132.]

p. 161, l. 15. "Thow lokist at a wrong hole." A.-Lat.—*in vanum loqueris*.

p. 162, l. 32. "It were [better] to the." Text has been corrected in accordance with the A.-Lat. which reads—*melius est*.

p. 162, l. 2 from bottom. ["with oute dowte I wolle have the lawe."

*Shyl.* "My deeds upon my head! I crave the law,  
The penalty and forfeit of my bond.

*Portia.* Is he not able to discharge the money?

*Bassan.* Yes, here I tender it for him in the court;

Yea, twice the sum; if that will not suffice,  
I will be bound to pay it ten times o'er."

*Merchant of Venice*, Act IV. Sc. i. 202.]

p. 163, l. 14. ["þere was no couenaunt made of sheding of blode." So Shakspeare:—

"This bond doth give thee here no jot of blood ;  
 The words expressly are 'a pound of flesh ;'  
 Take then thy bond, take thou thy pound of flesh ;  
 But, in the cutting it, if thou dost shed  
 One drop of Christian blood, thy lands and goods  
 Are, by the laws of Venice, confiscate  
 Unto the state of Venice . . . . ."

*Shylock.* I take this offer, then ; pay the bond thrice  
 And let the Christian go.

*Bassanio.* Here is the money.

*Portia.* Soft !

The Jew shall have all justice ; soft ! no haste :  
 He shall have nothing but the penalty. . . . .  
 Therefore prepare thee to cut off the flesh :  
 Shed thou no blood, nor cut thou less nor more  
 But just a pound of flesh," &c.

*Merchant of Venice*, Act IV. So. 1. 802.]

p. 164, l. 15. ["But as longe] as." A.-Lat.—*sed quamdiu jacet*, &c.

This story has been printed by Douce in his *Illustrations of Shakspeare*, I. 281, from the Harl. MS. 7333.

It has been closely imitated by Ser Giovanni in the *Pecorone*, IV. nov. 1, to a translation of which Shakspeare was probably indebted for the incident of the *bond* in his "Merchant of Venice," since it is not probable he had read the English version of the *Gesta* in MS., and this story is not included in the edition of W. de Worde, or those which followed in Shakspeare's time. It is probably of Oriental origin, since similar tales have been pointed out in Gladwin's *Persian Moonshee*, No. 13, and elsewhere. For more copious remarks on this popular story, and references to numerous imitations, see the Notes of the Commentators on Shakspeare's "Merchant of Venice," Vol. VII. Ed. 1813. Douce's "Illustrations," Vol. I. pp. 273—280, 291, Dunlop's "History of Fiction," Vol. II. pp. 373—376, [and especially a paper read by Miss Toulmin-Smith before the New Shakspeare Society, and published in their *Transactions* for 1875-6, p. 181, on "The Bond Story in the *Merchant of Venice*, and a version of it in the *Cursor Mundi*."

A Latin version of the story is given in the late Mr T. Wright's *Selection of Latin Stories*, edited for the Percy Society, pp. 114—121. It is there called, *De milite conventionem faciente cum mercatore*. There is also a ballad on "Gernutus, the Jew of Venice," mentioned by Dunlop, and printed entire in the Clarendon Press Series Ed. of the "Merchant of Venice," from the original in the Pepysian Library, Magdalen College, Cambridge. The full title is "A New Song, showing the crueltie of Gernutus a Jewe, who lending to a Marchant a hundred crownes, would haue a pound of his flesh, because he could not pay him at the day appoynted. To the tune of Blacke and Yellow." It is contained in Pepys' Collection of Ballads, Vol. I. pp. 144—5, and is in two parts, and consists altogether of 41 stanzas

of 4 lines each. It has also been reprinted by Mr Hazlitt in his Shakspeare's Library, Pt. I. vol. i., together with the "Adventures of Giannetto" (Pecorone), the *Gesta* Story, and the Ballad of "The Northern Lord," which contains the story of the Bond.

See also "Legends of the Holy Rood," E. E. T. Soc., Ed. Morris, p. 110. I find the following in Charles Knight's *Studies of Shakspeare*, p. 232 :—

"There is a remarkable story told by Gregorio Leti, in his *Life of Pope Sixtus the Fifth*, in which the debtor and creditor of *The Merchant of Venice* change places. The debtor is the Jew,—the revengeful creditor, the Christian ; and this incident is said to have happened at Rome in the time of Sir Francis Drake. *This, no doubt, was a pure fiction of Leti*, whose narratives are by no means to be received as authorities."

**XLI.** p. 166, l. 12. ["on ye of myn hede," &c. Printed Lat. Edd. text—*dextrum oculum meum eruatis et sinistrum oculum filii mei.*]

p. 166, l. 23. ["consciens." Lat. text—*mater ecclesia.*]

p. 166, l. 3 from bottom. "that God may seye," &c. The MS. is evidently here corrupt, and the text has been amended from the A.-Lat. which reads—*ut Deus poterit dicere, Sicut ego pro te, &c.*

In the Latin printed Edd. this story is expressly quoted from Valerius (Maximus), but strangely altered. [The tale is told of Zaleucus, the lawgiver of the Locrians, whose name is corrupted into Zelongus, and who is called Emperor. The passage in Valerius occurs in Lib. VI. cap. 5, Ex. 3, and is as follows :—*"Zaleucus, urbe Locrensius a se saluberrimis atque utilissimis legibus munita cum vidisset ejus adulterii crimine damnatus, secundum jus ab ipso constitutum, utroque oculo carere deberet, ac tota civitas in honorem patris pœnæ necessitatem adolescentulo remitteret, aliquamdiu repugnavit. Ad ultimum precibus populi evictus, suo prius, deinde filii oculo eruto, usum videndi utrique reliquit. Ita debitum supplicii modum legi reddidit, æquitatis admirabili temperamento, se inter misericordem patrem et justum legislatorem partitus."*] It is thence quoted by Bromyard v. *Lez*, Lib. III. 3, and is also inserted by Occleve in his poem, *De Regimine Principum*, MS. Reg. 17, D. vi. lf. 50.

**XLII.** p. 167. [The printed Lat. Edd., as will be seen from the following extract, differ considerably in the beginning of this tale from the English version :—

*Erat quidam rex nobilissimus sapiens atque dives, qui uxorem habuit predilectam, que debite dilectionis immemor tres filios juxta regem genuit, qui semper erant regis rebelles et in nullo ei similes. Deinde de regis semine quartum filium concepit et peperit ac nutrit. Accidit autem, ut finito dierum suorum circulo rex moreretur corpusque suum regali sarcophago danderetur. Post cujus mortem quatuor filii supradicti pro dominio regni incepterunt contendere. Tandem inter se concordabant, ut ad quendam miletem veterem regis mortui quondam secretarium specialem accederent et in judicio suo simpliciter se ponerent, et sic*



*factum est. Miles autem dixit, &c.* The first son sends his arrow into the Emperor's right hand, the second into his face, while the third pierces his heart. The fourth son thus takes the place of the third in the English version.]

p. 168, l. 2. "made distaunce." A.-Lat. *contendebant*. The English phrase is borrowed from the French. [Compare p. 134, l. 13.]

p. 168, l. 13. ["he firste:" read, "the firste."]

The story is probably of Eastern derivation. In the *Contes Tartares* of Gueulette, III. 157, Utrecht 1737, there is a similar one. See also the French fabliau of *Le jugement de Salomon*, in Barbasan, III. 440, and Le Grand, II. 429. It is to be found also in Bromyard's *Summa Predicantium v. Filiatio*, F. V. 17, in Herolt's *Promptuarium Exemplorum*, lit. B. Ex. ix; in Felton's *Sermones*, MS. Harl. 4, ff. 256, and in many other places. See Douce's remarks, II. 387. [In the A.-Lat. MSS. Harl. 2270, 5259, cap. 1, and 5369, cap. 2, is a similar tale, which is transferred to W. de Worde's edition, No. 2. See p. 430.]

In *Notes and Queries*, 5th Ser. VIII. 281, a version of this tale is quoted by Dr. Sparrow Simpson, from a collection of MS. Sermons written about the beginning of the seventeenth century, and at p. 356 of the same volume, the following version is given by the Rev. E. Marshall:

"In Zuinger's *Theatrum Vitæ Humanæ*, lib. iv. vol. vii. p. 1910, Basil., 1586, there is this—

'Satyrus, Eumelus et Prytanis, Parysadæ Bosphori Cimmerii regis filii (horum enim nomina sequenti seu historiæ, seu fabulæ, quidam veluti larvas induxere), de regno contendebant, quod sibi virtute et patris defuncti benevolentia dari pro se quisque asserebat. Ariopharnis Thracum regis consilio uti patris cadaver e sepulchro eruant, arbori alligant, arcu contendunt, ut qui parentis cor sagitta transfixisset verus regni hæres prædicaretur. Major mediusque natu directis arcubus, ille quidem guttur, hic vero pectus medium, illæso adhuc corde transfigit. Natu minimus Eumelus, etsi spes adhuc scopum attingendi superasset, crudelitatem et impietatem tantam detestatus, regno se patribus cedere malle dixit, quam in patris cadaver impie sævire. Hoc audito rex ille barbarus dignum esse prædicavit, qui solus patri in regno succederet: cum et virtute et paterna benevolentia cæteris duobus se superiorem esse hoc ipso manifestavit. Quin etiam fratribus duobus hoc iudicium reprehendentibus Eumelum armis suis eo usque juit, quoad Satyro et Prytani interemptis regno potitus est. Ne exemplum hoc ἀδίσποτον esset, nominibus ex Diodoro mutuatis cohonestavimus, qui de horum fratrum bellis lib. xx. fuse tractat.'

This is inserted in Beyerlinck's *Magnum Theatrum Vitæ Humanæ*, tom. iv. p. 407, A. Lugd. 1665.

Cornelius à Lape, in his *Commentary on 3 Kings*, iii. 25, makes use of the story in an abridged version, and subjoins this remark:

‘Sed Diodorus præter nomina Ariopharnis et filiorum regis Cimmericorum nil tale habet; quare mihi id ipsum de fide historica suspectum et mythicum videtur.’”

This story is also the subject of a ballad, probably published about the beginning of the seventeenth century, under the title of “A Pleasant History of a Gentleman in Thracia, which had four sonnes, and three of them none of his own: shewing how miraculously the true heire came to enjoy his inheritance.”

This broadside was reprinted in 1847 in Mr. Payne Collier’s *Book of Roxburghe Ballads*.

The story is also found in the “History of Friar Bacon,” in Thom’s *Early English Prose Romances*, I. 319, and in the *Talmud Baba Batra*, fol. 58, translated in G. Levi’s *Parabole, Leggendi e Pensieri*, Firenze, 1861, p. 264, from the Talmudic book of the first five ages. In the Talmud the sons do not shoot at the corpse of their father, but strike his grave.

Alexander Neckam gives the following version of the tale in his book *De Naturis Rerum*:

Cap. clxxvi. p. 313.

De adolescente qui nobilitate animi nobilitatem generis declaravit.

Erat igitur miles strenuus, rebus abundans, maturi pectoris, nobilitate animi, genus geminans. Qui cum in multis felices haberet ad vota successus, uxorem duxit nobilem genere sed moribus ignobilem. Prætulit enim adulterinos amplexus amplexibus mariti, et remissioris vitæ turpibus illecebris corpus exposuit. Advertit autem miles quod uxor ejus, soluto pudicitie fræno, per campos licentiæ discurreret impudenter. Sed rem dissimulans altum concepit mente dolorem. Detentus igitur lecto doloris, accersiri fecit ad se comitem illustrem, dominum fundi, cui lacrimosis quæstibus et petitione affectuosa supplicavit, ut filium suum constitueret hæredem. Mirari cæpit tacitus comes quo sermo militis tenderet, eo quod duos milites exercitatos in re militari filios haberet miles pro communi assertione, et adolescentem strenuum nondum cingulo militari donatum. Claudente igitur milite diem supremum, cadaver emortuum erigi jussit comes, exploratum se asserens quis trium paterna dignus esset hæreditate; adjecit etiam illum tanquam hæredem patri successurum qui in cadavere ibidem suspensio validissimum ictum præberet. Milites duo præcepto comitis obtemperantes, vibrantes hastas, corpus emortuum vulneraverunt, ictibus robustissimis ipsum perforantes atrocissime. Adolescens autem lanceam quam manu tenuit abjecit, oborto imbre lacrimarum, protestans se tantum facinus non aggressurum; sed et domino suo et patribus comminans audacter, indignanter recessit. Qui vix tandem revocatus hæreditatem paternam consecutus est.]

**XLIII.** p. 170. [This story begins rather differently in the printed Lat. Edd., reminding us of the opening of Chaucer's *Clerke's Tale*: the Emperor is said—*diu sine uxore vixisse. Tandem amici venerunt ad eum et dixerunt: Domine, bonum est uxorem ducere et prolem generare, quia non est bonum sine uxore stare.* The Emperor demurs, says that he has plenty of money and everything else that he wants, and is in fact very well as he is, but still if they will find him a handsome and clever virgin he will have no objection to complying with their wishes: Such an one is found, and the Emperor wishing *ejus sapientiam experiri*, sends her the piece of cloth.]

p. 171, l. 9. "pert." A.-Lat. cap. 51, *subtilis*.

p. 171, l. 11. ["*ijj. ynchis.*" Lat. texts—*tres pollices.*]

p. 171, l. 20. ["*neuertheles I vndirtake to make,*" &c. Printed Lat. Edd.—*verumtamen michi vas concedat, in quo operari potero, et celsam satis longam ei promitto.*]

p. 171, l. 24. ["*honest.*" Printed Lat. text—*preciosum.*]

p. 172, l. 5. ["*power of the fadir,*" &c. See note to p. 93, l. 1.]

p. 172, l. 18. [The printed Lat. Edd. end thus—*Hec videns pater celestis eam reginam in celo coronavit, ubi pro nobis interpellat (suum filium), et filius patrem, juxta verbum beati Bernardi: O homo, securum accessum habes ad deum, &c.*]

**XLIV.** p. 172, l. 2 from bottom. [The text has been amended in accordance with the A.-Lat. text, cap. 52, which reads—*oculis hominum.*]

p. 173, l. 22. Here is evidently some corruption. The A.-Lat. in Harl. 2270 has it—*vegetare cum plantis, sentire cum animalibus*; and Harl. 5259—*creocere cum arboribus, sentire cum animalibus, &c.* Compare p. 363, l. 18.

p. 173, l. 28. "*that alle men in the worlde,*" &c. A.-Lat.—*in tantum quod omnes demones non possent facere hominem peccare si solu voluntas resisteret.*

[In the printed Lat. Edd. (cap. 75), the reasons assigned in the English Version by the first and third daughters for not marrying a second time are given to the third, those of the second to the first, while the second in the Latin Version assigns as her reason—*si virum alium acciperem, reciperem eum aut propter divicias aut fortitudinem aut pulchritudinem; non propter divicias, quia habundo; non propter fortitudinem, quia amicos habeo qui me defendent; non propter pulchritudinem; quia michi videbatur quod vir meus omnium erat pulchrior in universo mundo; quare concludo, quod nullo modo virum alium accipere volo.* Chapter 78 in the printed Lat. Edd. is of a similar character, but differs in details, there being only one widow.]

**XLV.** p. 174, l. 13. ["*Enpridide.*" MS. corrected in accordance with the A.-Lat. cap. 53, which reads—*ne nimis superbiret.*]

p. 174, l. 2 from bottom. ["*Amasius.*" The translator has here mistaken the Latin term *amasius* (a lover, gallant) for a proper name.]

A similar mistake occurs in the next tale, p. 182, l. 23, where the Addit. and Cambridge MSS. give the name of the woman as "Amasie." Lat. *amasia*.]

p. 175, l. 8. ["My felowe for his sothe sawe," &c. Printed Lat. Edd.—*Socius meus mortuus est pro veritate et ego paratus sum mori pro ejus veritate*.]

p. 175, l. 16. "wille." The rhythm here evidently requires that we should read *thowte*. It is worthy of notice, that all the three speeches attributed to the cocks occur in the A.-Lat. MSS., a convincing proof, were any such required, of that text having been compiled by a native of England. In the third instance, MS. Harl. 2270, reads, *See and here, and holde the styllle, than myzt thou lyue and haue thy wyllle*, [with which, it will be seen, the English version in MS. Addit. 9066 agrees, with a slight variation. Printed Lat. Edd.—*Audi, vide, tace, si vis vivere in pace*.]

p. 176, l. 5. ["iiij. worshipis." In the printed Lat. Edd. cap. 30, *triplex honor*, the third and fourth being treated as one.]

p. 176, l. 13. ["iiij hevinessis." Printed Lat. Edd.—*triplicem molestiam oportebat illum sustinere. Prima est, quod cum eo ponebatur in curru quidam servilis condicionis, ut daretur spes cuilibet quantumcunque vilis condicionis pervenire ad talem honorem si probitas mereretur. Secunda molestia erat, quod iste servus eum colaphizabat, ne nimis superbiret, et dicebat: Nosce te ipsum et noli superbire de tanto honore! Respice post te et hominem te esse memento! Tercia molestia erat quod illa die licebat cuilibet dicere in personam triumphantis quicquid vellet, scilicet omnia obprobria victori*.]

p. 177, l. 12. "the Philosophir." Aristotle is, apparently, the authority thus referred to. That hell was in the centre of the earth, was a part of the old mundane system in the middle ages. [So Hampole, *Pricks of Conscience*, 6441—6450 :

"Som clerkes says, als þe buk bers witnes,  
þat helle even in myddes þe erthe es :  
For alle erthe by skille may likend be  
Til a rounds appel of a tre  
þat even in myddes has a colke,  
And swa it may be tille an egge yholke ;  
For als a dalk es even Imyrdward  
þe yholke of þe egge when it es hard,  
Ryght swa es helle pitte, als clerkes telles,  
Ymyddes þe erthe and nowewhar elles."

See also the *Myrroure of Our Ladye*, E. E. T. S., ed. Blunt, p. 305, l. 9, and the editor's note at p. 357.]

p. 178, l. 8. "and the more harme is." A.-Lat.—*ve talibus in die judicii!*

Two stories of the printed Lat. Edd., viz. Capp. 30 and 68, are here blended into one. The first contains the tale of the four [three] honours and four [three] disgraces, while the second has the story of the cocks.

- XLVI.** p. 182, l. 6. ["*felicicia*." See note on p. 174, l. 2 from bottom.]  
 p. 184, l. 1. "to make [*grete sorow*]." A.-Lat.—*dolorem ostendere*.  
 p. 188, l. 3. ["*shirte*." A.-Lat. and printed Lat. Edd.—*gremium*. Compare MS. Addit. "*skirthe*," and p. 334, ll. 3, 6, and see Glossary.]  
 p. 188, l. 15. "a certeyne [*pathe*]." A.-Lat.—*per quamdam viam*.  
 p. 190, l. 15. "alle in a morow reysid pere." A.-Lat.—*et omnes hora vespertina applicuerunt*, with which MS. Addit. agrees.  
 p. 191, l. 5. [There is an omission here which creates some obscurity, but is cleared up by the reading of MS. Addit. which agrees with the A.-Lat. text—*propter temporis diuturnitatem. Amasia vero ejus credebant eum a bestiis devoratum*.]  
 p. 193, l. 1. Compare the passage in the Addit. MS. which follows the A.-Lat. text.  
 p. 193, l. 2. "*likenesse*." Perhaps we should read "*sikenesse*."  
 p. 193, l. 11. "*aungels*." A.-Lat.—*angeli mali ceciderunt, firmiter alii Deo adhererunt. Et sunt confirmati, quod peccare non possent*.  
 p. 193, l. 18. "with-oute eny twartyng." A.-Lat.—*sine obliquitate*.  
 p. 194, l. 17. A few words after "*translatide*," are omitted in the MS., which are however supplied by the Addit. MS. and the A.-Lat. text.

This story has been borrowed by Occleve, who has framed a poem on it [MS. Reg. 17 D. vi. l. 135 *b*.] (accompanied by a prose moralisation) which, with some omissions, was published by William Browne in his "Shepherd's Pipe," 1614. It is probable the fiction came originally from the East, as traces of resemblance are to be found in the Arabian Nights. It also presents perhaps one of the oldest forms of the popular story of Fortunatus, respecting which see Douce, *Illustrations*, II. 391; Grimm's *Haus-Märchen*, II. 172, and III. 209, 213, and Görres, *Teutschen Volksbücher*, pp. 71—82.

- XLVII.** p. 197, l. 14. ["*halfe my soule*." See note to p. 130, l. 10.]  
 p. 198, l. 11. "[*This is*] he," &c. A.-Lat. cap. 55.—*Hec est mors et vita mea*.  
 p. 204, l. 4. ["*shapin and formid in the felde of Damaske*." It was generally believed that the scene of the creation was in a field whereupon afterwards was built the city of Damascus. Thus Peter Comestor, *Historia Scholastica*, ed. 1526, fol. vii. says—*Quasi quereret aliquis, Remansit homo in loco vbi factus est, in agro scilicet damasceno? Non. Vbi ergo translatus est? In paradisum*. Lydgate, *Fall of Princes* (fol. a. 5), has—  
 "Of slyme of the erthe, in *damascene the feelde*  
 God made theym aboue eche creature."  
 So also Chaucer, *Monkes Tale*, 3197—  
 "Lo Adam, in the *felde of Damascene*  
 With goddes owen finger wrought was he."  
 See also Maundeville's *Travels*, chapt. xv.]

p. 204, l. 9. The MS. which is here corrupt is corrected by the Addit. MS. 9066, which agrees with the reading of the A.-Lat. text.

In the Latin printed Edd. this tale is avowedly taken from Petrus Alphonsus, to whom also the French *fablieurs* are indebted, and, at a later period, Boccaccio, whose well-known narrative of Tito and Gisippo, *Decameron*, x. 8, became so popular throughout Europe. To the A.-Lat. *Gesta*, in all probability, Lydgate was indebted for his version of the story, entitled *Fabula duorum mercatorum, de et super Gestis Romanorum*, MS. Harl. 2251, lf. 56. Compare the Eastern stories in Cardonne's *Mélanges de litterat. Orient.* I. 1 (Valerius Maximus, lib. iv. cap. 7), and Scott's *Tales from the Persian*, &c., p. 253, ed. 1800 : and for numerous references to later imitators, consult Le Grand, III. 230 ; Warton [ed. Hazlitt, I. 285 ; Dunlop, II. 345, &c., and *Cent. Nouvelles Nouvelles*, V. nouv. 28].

**XLVIII.** p. 206, l. 1. ["Dolfinus." Printed Lat. Edd.—*Conradus*. In this version the forrester becomes an earl—*Leopoldus nomine qui, iram regis metuens, cum uxore sua in silvam fugiens, in quodam tregurio latetabat.*]

p. 206, l. 14. The edition of W. de Worde, No. 42, has here an explanatory passage not in the A.-Lat. text.—"In that tyme as it befelle, the fosters wyfe was traueylynge of chyldre in another chambre by, and was delyuered that same nyght of a fayre son."

p. 207, l. 12. ["a childe is borne," &c. Printed Lat. Edd.—*hic puer primogenitus gener tuus erit.*]

p. 207, l. 13. ["whenne þe Emperour," &c. to "take the childe to hem" (p. 208, l. 16). Omitted in the printed Lat. Edd.]

p. 207, l. 17. "Gode save it." Instead of this blessing the A.-Lat. cap. 56, has—*At ille, 'Eciam, domine, uxor mea peperit.' At imperator, 'Ostende mihi puerum.' Et ita factum est;* with which the Addit. MS. and W. de Worde's edition agree.

p. 210, l. 4. ["a yonge pigge." Printed Lat. Edd.—*leporem.*]

p. 211, l. 10. "xiiij." A.-Lat.—*tresdecim.* W. de Worde, "xv."

p. 212, l. 9. A passage is here missing, as shown by the A.-Lat. text, which is supplied by the version in MS. Addit. 9066, and W. de Worde's ed.

p. 213, l. 9. ["the castelle of a knyzt." Printed Lat. Edd.—*in quandam ecclesiam.*]

p. 214, l. 17. ["weddid the damsell." In the printed Lat. Edd. we are told—*nupcie Aquigrani celebrate sunt.*]

p. 218, l. 5. "The first voyse shalle be in the day of dome." This passage stands thus in MS. Harl. 5259, and MS. Harl. 2270 *pr. m.* ; but in the latter a second hand has inserted *ignis*. The true reading is preserved in MS. Harl. 5369—*Prima vox contra peccatorem in die iudicii est cælum*, which is followed by MS. Addit. 9066. In W. de Worde's edition the whole of the Morality from this paragraph is omitted.

p. 218, l. 9. There is here an additional sentence in the A.-Lat.

text:—*Allerno tibi opera, et varietates diversas temporis solacium tibi prebeo.* It is not in Harl. 5369 [nor the printed Lat. editions.]

p. 219, l. 9. "he ledithe [her to] the empire." A.-Lat.—*et sic ipsam ad imperium celeste ducit.*

Mr. Conybeare, in a pencil note on the margin of MS. Addit. 9066, conjectured this story to be of Oriental origin, and his conjecture is confirmed by the *Mélanges de litter. Orient.*, II. 76, and the *Contes Turcs* of Gallaud, 1707.

It is told in the *Golden Legend*, fol. ccclxxxvii. b. under the Life of Pope Pelagian. In the Lat. Edd. cap. 20, the fiction assumes an historical character. See Grimm's *Deutsche Sagen*, II. 480, and *Haus-Märchen*, III. 373. [In 1650 was published a book with the title, "Pocula Castalia," by R[obert] B[aron], gen., one of the poems in which, entitled *Τυχνησφαίρα*, or "Fortune's Tennis-Ball," is founded on this tale.]

**XLIX.** p. 219. "Damascenus." W. de Worde, "Sauracinus.

p. 219, l. 1 from bottom. "Pompeius." W. de Worde, "Ponciannus."

p. 220, l. 10. ["bordell." Print. Lat.—*adulterio.*]

p. 220, l. 129. ["afterward." Printed Lat. Edd.—*post mensem.*]

p. 221, l. 3. "anoone he caste of," &c. In W. de Worde, "and anone he vnclodeth hym silfe naked, save his breche," and so in the A.-Lat. text.

p. 221, l. 10. "benefice of [the law]." A.-Lat.—*beneficium legis.*

p. 221, l. 14. "an hie voyse," &c. The A.-Lat. [and printed Lat. Edd.] add what is here omitted, *cujus clamorem audivit miles*, scil. *dominus noster*, &c., with which agrees W. de Worde.

p. 222, l. 22. "Isaye." So also in the A.-Lat. and printed Lat. Edd., but the passage referred to is in Jeremiah xlvi. 12.

p. 223, l. 5. "the gospelle." It is in Revelat. iii. 20.

p. 223, l. 15. "Holye writ." In W. de Worde, "the prophet Isaye." The passage really does occur in Lamentations i. 12.

**L.** p. 224, l. 1. ["to age." Printed Lat. Edd.—*ad etatem legitimam.*]

p. 224, l. 14. The MS. is here faulty, and has been corrected by the A.-Lat. text, cap. 58. *Cur paras mihi mortem? In deliciis nutriti te, et omnia mea tua sunt.* With this agrees MS. Addit. 9066, and, with a slight verbal variation, the printed Lat. Edd. cap. 9.

p. 225, l. 9. ["kiste him." The printed Lat. Edd. are much fuller—*osculatus est eum et ait: o fili dilectissime, ammodo non pecces, esto michi fidelis filius, et ero tibi graciosus pater. Et hoc dicto induit eum vestimentis preciosis, et eum secum ad domum ducit et magnum convivium satrapis imperii fecit. Post hec per paucos dies vixit et vitam in pace finivit, filius vero regnum obtinuit, et satis prudenter regebat. In fine vero vite ejus cum mori deberet, vexillum per totum imperium portari fecit et omnibus ostendit, in quo scriptum erat: omnia transiunt preter amare deum.*]

p. 226, l. 3. The passage here quoted is partly taken from Canticles vi. 12, and partly from Jeremiah iii. 1.

p. 226, l. 12. John xix. 11.

The original of this story may be found in Valerius Maximus, lib. v. cap. 9, and is quoted by John Felton, the author of the Sermons in MS. Harl. 5396, pt. 2, Sermon 28.

LI. p. 227, l. 11. "ouer his hede." A.-Lat.—*ultra caput lecti*, with which the Cambridge MS. agrees.

p. 228, l. 6. "Yf hope were not, herte shulde breke." In Bromyard's *Summa Predicant.* fol. 1484, I find the following illustration of this *saw*: "Qualis autem tunc erit cordi dolor, patet in parte per hoc quod modo communiter dicitur, quando quis dura patitur, *Si spes non esset, cor frangeretur.* Fert de quodam magno, qui tali verbo a quodam fatuo coram eo dicto, ad magnam compunctionem de peccatis suis conversus est. Cum enim audiente fatuo quidam diceret, *Si spes non esset, cor frangeretur*, adjecit fatuus, 'qualis ergo pena erit, ubi nec spes est de liberatione nec cor frangi potest;' quod dominus audiens, suspirans ait, 'y poyse moy, quod audivi istud verbum a stulto.'"  
*v. Damnatio, D. i. 13.*

[A still earlier instance occurs in Hampole, *Pricke of Conscience*, ed. Morris, ll. 7251—7266.

"In hell, he says, es na redempcyone  
Thurgh na help of frende; for na devocyone  
Of prayer, ne almusdede, ne messe,  
May þam helpe, ne þair payn mak lea.  
A strange payn salle þis be in helle  
Evermare þus in despayre to dwelle,  
With outen hope of recouerere.  
þis passes alle þe payns of þis lyfe here,  
For here has na man payn swa strang,  
þat he ne has som tyme hope omang  
Outher of remedy þat men may kast,  
Or þat it salle end and nocht ay last;  
Elles suld þe hert, thurgh sorow and care,  
Ouer-tyte fæyle, warn som hope ware;  
Ffor in sorow here hope comfortes best,  
And men says, *warn hope ware it suld brest.*]

In the printed Lat. Edd. cap. 10, this story is told differently. The Emperor, who is named Vespasianus, causes two rings to be made, one of which bears an image of memory, the other of oblivion, and the latter when given to his wife causes her to forget him. It is not a little remarkable that the same story is quoted in Petrus Berchorius, *Reduct. Moral.* lib. xiv. cap. 71, p. 279, ed. of 1631, and is perhaps taken from Petrus Comestor's *Historica Scholastica*, Exod. cap. vi., from which it is quoted by Vincent de Beauvais, *Spec. Hist.* lib. II. cap. 2. It appears evidently to have been a Rabbinical tradition told of Moses after his marriage with the daughter of the king of Ethiopia. Josephus is given as the authority, but although that historian mentions the marriage of Moses to Tharbis, the Ethiopian princess



(*Antiq. Jud.* II. 10), yet he is silent as to any other part of the story.

**LII.** p. 230. "Protheus." Harl. 2270, cap. 60, reads incorrectly, *Dronicus*; Harl. 5259, *Drocheus*, and Harl. 3132, *Dorotheus*, which is correct, and agrees with the printed Lat. Edd. cap. 14.

p. 231, l. 20. ["thow art my Ioye and my solas." Printed Lat. Edd.—*tu es unicus filius meus et gaudium et dimidium anima mee*. See note to chapt. xxxiii. p. 130, l. 10.]

p. 231, l. 24. "[Thow] hadde lever." A.-Lat.—*malles tu quam*.

p. 231, l. 31. "Showe wot wel," &c. A.-Lat.—*Et illa, Bene tibi constat, et precipue mihi, &c.*

p. 232, l. 21. [The reference seems really to be to Malachi ii. 10.]

p. 232, l. 29. "the Apostle *ad Hebreos*." The same reference is given in the A.-Lat. MSS. and the printed Lat. text, but no such passage is to be found in the Epistle to the Hebrews. It may perhaps be taken from the Gloss.

**LIII.** p. 233, l. 23. "xx. yere." W. de Worde, No. 24, reads, "x. yere," and so Lat. printed Edd. cap. 112.

p. 233, l. 27. ["presauunce." More correctly, perhaps, *plesauunce*, as in the A.-Lat. and W. de Worde's edit. which reads, "for to please his wyfe."]

p. 233, l. 33. "and saw his vryne." W. de Worde, "and groped his pouces and his vaynes."

p. 234, l. 2. "hade grete mystir." A.-Lat. *desperabant*. [Printed Lat. Edd.—*omnes eam ad mortem iudicabant*.]

p. 234, l. 10. "and thenne whenne," &c. to "comforted the." This paragraph is omitted in the A.-Lat. MSS., in W. de Worde, and in the printed Lat. Editions.

p. 234, l. 12. ["my presence was and is," &c. Printed Lat. Edd.—*noverca mea, quando me videt, gravatur; si loquor, incenditur dolor; si tangam eam, extra se ipsam rapitur; et ideo nichil magis expedit egris curandis nisi dare eis quod volunt et quod desiderant*, and so the A.-Lat. text.] In W. de Worde it reads thus: "But whan my stepmoder sawe me, she swelled for anger, and waxed euyll at ease, and therefore yf I sholde speke to her, her sorowe wolde encrease, and yf I touche her, she wolde be frome her self."

p. 234, l. 13. "entermeta." W. de Worde, "medell with."

p. 234, l. 22. [The printed Lat. Edd. add—*Et sic per tales allegaciones filius evasit et noverca defuncta est*.]

p. 235, l. 1. "Ande therefor" to "his dethe." Omitted in W. de Worde. In the A.-Lat. text the passage is rather fuller, [while the Moralisation in the printed Lat. Edd. is altogether different.]

p. 235, l. 5. "[no] trayne." A.-Lat.—*non invenitur vestigium*.

**LIV.** p. 136, l. 2. There is some obscurity here, owing to an omission of the scribe. In the A.-Lat. cap. 62, we read—*Et Cornelius superatus est, et graviter vulneratus est. Alius vero miles simili modo vulneratus est, sed victoriam obtinuit, &c.*

- The catastrophe is the same in the printed Lat. Edd. cap. 113. Swan is mistaken in saying this story corresponds with cap. 66 of the Lat. Edd. The corresponding story to cap. 66, is No. IX. above.
- LV.** p. 237, l. 4. "Clipodius." Harl. MS. 5369, cap. 20, *Lipodius*, and so W. de Worde. [Printed Lat. Edd. *Pippinus*.]  
 p. 237, l. 28. ["what dude she . . . . oper." Omitted in the printed Lat. Edd.]  
 p. 238, l. 18. "chosene creatures and wickid creatours." *Electi et reprobi*," Harl. MS. 5369, and printed Lat. Edd. cap. 116.
- LVI.** p. 238. "Polemius." W. de Worde, cap. 21, "Pelennus," corrupted from Harl. 5369, *Pollenius*." Lat. printed Edd. cap. 91, *Polinius*.  
 p. 239, l. 6. ["fote." Printed Lat. Edd. *crura*.]  
 p. 239, l. 13. The text is corrupt, but may be corrected from W. de Worde: "I lye vpyrgh in my bedde, and there droppeth water vpon bothe myne eyen, and for the grete slowth that I haue," &c. So also the A.-Lat. MSS. [and printed Lat. Edd.—*dum supernus in lecto jaceo et gutte aque propter magnam pigriciam super caput et super utrumque oculum cadunt, &c.*]
- This story is quoted, together with the Moralite, in Holkot's *Moralitates*, cap. 47, MS. Reg. 6, E. III. lf. 228b.; in Bromyard's *Summa Predicantium v. Accidia*, A. VIII. 17, and in Felton's *Sermones*, MS. Harl. 4, lf. 49b.; and a similar story occurs in Grimm's *Haus-Märchen*, II. 274, taken from Pauli's work, entitled *Schimpf und Ernst*, cap. 243. See his notes, III. 244, for additional references. It may also be noticed that in the early edition of the Fables of Æsop, Avian, &c., printed by Sorg at Augsburg, s. a. among the *Extravagantes*, fab. 13, is a story, the latter part of which resembles the present, of a man who gave a mill to the most slothful of his three sons.
- LVII.** p. 240, l. 7. "howe that." A.-Lat. cap. 65, *quomodo*.  
 In one of the stories in the *Notte Piacevoli* of Straparola, IV. 3, fol. 120b. ed. Venet. 1586, a similar measure is adopted to kill the dragon who guards the singing apple. [Compare No. CXLV. in the Appendix to this volume.]
- LVIII.** p. 241, l. 26. ["they too yede to-geder in pilgrimage," &c. Printed Lat. Edd.—*ambo ad quoddam bellum perrezerunt et nullum bellum erat commissum, &c.*]  
 p. 242, l. 5. The reason given for the death of the second is omitted. A.-Lat. cap. 66, gives—*quia causa mortis commilitonis fuisti*, which are the very words used by Seneca in telling the same story of Cneius Piso, *De Ira*, lib. I. cap. 16, opp. p. 504, ed. Paris 1619. Chaucer has introduced the same story from Seneca into his "Somnoures Tale."
- LIX.** p. 242, last line. "fon." A.-Lat. cap. 67, *stullam*. [Printed Lat. Edd.—*non prudentem*.]  
 p. 243, ll. 1, 17, 27. The confusion of genders here is remarkable. See a similar instance in No. VII. p. 17, ll. 23, 26, [and in W. de Worde, No. III. p. 435, ll. 26, 29.]

p. 243, l. 5. ["he harde a voyse," &c. Printed Lat. Edd.—*sicut quondam asine Balaam, &c.*]

p. 243, l. 23. ["the whiche lakyn."] My authority for this emendation is the A.-Lat. text, which reads—*qui indigent omni die lacte.*" In the Lat. Edd., the reason given by the wife for the serpent's destruction is the acquisition of the treasure amassed in the reptile's hole; a belief found in the popular mythology both of the Eastern and Northern nations.

This story occurs in the Latin *Æsop*, and a similar one in Marie de France, fab. lxxv. vol. II. p. 315, 8vo. 1820. See Swan's *Gesta*, II. 454, and Le Grand, IV. 389. In Grimm's *Haus-Märchen* are several tales belonging to this class of fictions, II. 102, and hereto must also be referred the Swiss legend of the Snake-king, in the *Deutsche Sagen*, I. 302, 8vo. 1816.

**LX.** p. 248, l. 9. "Now whenne the Emperour," &c. What here follows presents a remarkable and unusual instance of the English translator's departure from his original text, A.-Lat. cap. 68, which latter is correctly represented in the edition of W. de Worde, No. 23. "Whan the Emperour with his lyon was brought in, y<sup>e</sup> lyon anone, without ony comforte or settyng on, ranne vpon the yonge knyght that was but newly weddede, and slewe hym, and whan he had soo done, he ran vpon thempresse, and deuoured her to the harde bones, before all the lordes of the empyre."

p. 249, l. 11. The mention of the *Saint* is omitted in W. de Worde.

p. 249, l. 25. "the Prophete." The quotation is in Psalm xci. 15, 16. The mistake is probably owing to the transcriber, [perhaps we should read, as in p. 292, l. 1, where the same verse is quoted, "dauid þe prophete."]

The incident of the grateful lion was appropriated at an early period by the French romancers, and thence transferred into the English romance of Ywayne and Gawain. See Ritson, *Metr. Romances*, Vol. I., and also Felton's *Sermones*, MS. Harl. 4, leaf 31, and the *Liber Festivalis*, leaf xxxi. ed. 1496. [See an abbreviated version of this tale in No. CCXVI. in the Appendix.]

**LXI.** p. 250, l. 2. "Eufemius." A.-Lat. cap. 69—*Eufemianus*.

p. 250, l. 13. "[God] wot." A.-Lat. *novit Dominus*.

p. 250, l. 18. [See note to chapt. xxii. p. 72, l. 20.]

p. 250, l. 33. ["so longe." Printed Lat. Edd.—*circa dimidium annum.*]

p. 251, l. 12. ["her two myle hens," &c. Printed Lat. Edd.—*hic prope est unus miles senex consiliarius patris nostri, de cujus consilio pater noster semper est operatus. Vocetur ille et sub sigillo confessionis omnia ei dicemus.*]

p. 251, l. 24. ["lordes and cheveteynis." Printed Lat. Edd. *satrapas.*]

p. 252, l. 28. "a ler tonne." A.-Lat. *dolium vacuum*.

p. 253, l. 5. ["purpur and bisse." Printed Lat. Edd.—*cum pannis sericis ac deauratis.*]

p. 253, l. 11. ["plesaunce of the lady." Here the printed Lat. Edd. add—*cum dolium projectum in mari fuisset miles tamdiu iuxta mare stetit, quamdiu dolium natare videret.*]

p. 254, l. 31. ["a grete Duke." Printed Lat. Edd.—*quidam dux Burgundie.*]

p. 255, l. 10. ["It come to a certen citee," &c. The version in the printed Lat. Edd. is rather different. According to it the vessel containing the child is carried by the sea near the walls of a certain monastery. The Abbot, happening to be walking on the sea-shore, sees the vessel and orders it to be brought to land. In accordance with the request on the tablets he causes the child to be baptised, giving him his own name, Gregory, and commits him to a fisherman to be brought up. This fisherman has a son whom Gregory while at play strikes with a ball, whereupon he complains to his mother.

The remainder of the tale agrees with the English version.]

p. 255, l. 28. ["at his hede a summe of golde," &c. In the printed Lat. Edd. the gold is stated to have been intended for the child's support, and the silver for his education.]

p. 256, l. 6. ["freudricus." The reading "freudrico" is evidently an error of the scribe in copying the latin exactly: *dixit freudrico.*]

p. 256, l. 18. ["I have her a dowzter," &c. Printed Lat. Edd.—*omnes monachi in domo existentes miro modo te diligunt intantum quod post discessum meum in abbatem te promovebunt.*]

p. 257, l. 2. ["host." Compare, p. 89, l. 31.]

p. 257, l. 7. "this is the [citee]." The text has been amended by the A.-Lat. which reads—*istud est imperium.*

p. 258, l. 3. ["ouercome the duke." Printed Lat. Edd.—*ad ducem pervenit, quem in eodem loco occidit et caput ejus amputavit et victoriam obtinuit.*]

p. 258, l. 17. "Ande not but yf he hathe," &c. A.-Lat.—*videatis ergo quod optimum salarium habeat, ed quod bene meruit.*"

p. 260, l. 3. "that I shalle not passe this bedde." A.-Lat.—*de isto lecto non surgam.*

p. 260, l. 11. "I have [bene] norisshide, noriede," &c. A.-Lat.—*nutritus fui, doctus, et educatus.*

p. 260, l. 24. ["A! dere modir," &c. Lat.—*Ve mihi, ve, ecce mater mea, amica mea, uxor mea!*]

p. 260, l. 29. "thi selfe [hast saide]." A.-Lat.—*cum tu ipse dixisti.*

p. 260, l. 32. "that euer I were brede." A.-Lat.—*quod unquam natus eram.*

p. 261, l. 26. "glorious." A.-Lat. Harl. MS. 2270, *graciosam.* Omitted in 5259, which also refers the angelic nature to the son, and the human nature to the daughter.

p. 262, l. 33. "made [a feste]." A.-Lat.—*canam dedi.*

The original of this story is the Latin legend of St. Gregory, transferred to the printed Lat. Edd. of the Gesta, cap. 81, from the ancient Latin legendaries of the middle ages, and also found, with a change of name, in the *Vita S. Albini*, preserved amongst the MSS. of the Vatican Library, cod. Urbin. 456 (xiv. cent.). From the Latin it was translated into verse by Hartman Von Owe, a German poet of the beginning of the 13th century, and is printed in Greith's *Spicilegium Vaticanum*, 1838, p. 150, accompanied by a prefatory account. An English metrical version of nearly equal antiquity is preserved in MS. Cott. Cleopatra, D. ix., and in several other MSS. which yet remains inedited. Some incidents of the story, for instance, the exposure of the child and the unnatural marriage, occur in the English romance of Sir Degore (Utterson's *Popular Poetry*, i. 117, and Ellis's *Metrical Romances*, iii. 358), and the latter circumstance is also in the romance of Sir Eglamour [*Thornton Romances*, Camden Soc. ed. Halliwell], and has also formed the groundwork of Horace Walpole's *Mysterious Mother*. For notices of later Italian and French imitations see Dunlop's *History of Fiction*, ii. 462.

**LXII.** p. 263, l. 9. "Solemius." A.-Lat. cap. 71, *Polemius*, agreeing with MS. Addit. 9066. The Cambridge MS. reads *Remulus*, and Wynkyn de Worde, *Folemus*.

p. 263, l. 11. "of Tunyke." So read the best A.-Lat. MSS., but in Harl. MS. 2270, a second hand has corrected *Tunice* into *Tutonic*, and so it stands in Harl. MS. 5369, whence in W. de Worde, No. 25, we read, "the kyngis doughter of *Duchelonde*."

p. 264, l. 10. "a man." So MSS. Harl. 2270 and 5259, *unus fuit assignatus*; but MS. Harl. 5369 has *quedam mulier*, while W. de Worde agrees with MS. Addit. 9066.

p. 264, l. 12. "opyna." A.-Lat. *apertum*.

p. 265, l. 22. "I am the sone of dethe." A.-Lat. *filius mortis sum*. Cf. p. 2, l. 8. The expression is taken from the Vulgate, 2 Sam. xii. 5.

**LXIII.** p. 270, l. 10. "of such a dede mañ." A.-Lat. [and printed Lat. texts] *defuncti*.

p. 271, l. 11. [Hazlitt, *Proverbs and Proverbial Phrases*, under the proverb

"The Devil was sick, the Devil a monk would be;  
The Devil was well, the Devil a monk was he,"

gives the usual Latin form—

"*Agrotat Dæmon, monachus tunc esse volebat;*  
*Convaluit Dæmon, talis ut ante fuit.*"

Withals, *Little Dictionaris for Children*, ed. 1634, p. 306, has a curious rendering of the Latin:

"*Dæmon languabat, monachus bonus esse volebat.*"  
"The Divell was sick and crazie,  
Good would the Monke be, but that he was lasie.]"

p. 274, l. 9. Here, as will be seen, there is an omission which is supplied by the Addit. MS.

p. 274, last line. "Hatene." A.-Lat. *occidunt*.

Mr. Douce has noted in MS. that this story occurs in the *Liber Festivalis*, but I do not find it there.

**LXIV.** p. 275. The substance of this singular tale is incorporated with the old ballad of "A warning-piece to England, against pride and wickedness." Evan's *Old Ballads*, II. 269, ed. 1810. [It is not in the printed Lat. editions.]

**LXV.** p. 279. "Ciclades." MS. Bodl. 857, *Cuclides*. Harl. 5369, *Declides*. W. de Worde, No. 31, "Ebolydes."

p. 285, l. 4. ["*3afe þe stiwarde hire blessing with þe lefte honde :*" i. e. cursed him. I have been unable to find any instance of a similar expression: but in Ireland a "left-handed blessing" is not at all an uncommon euphemism for a curse.]

p. 286, l. 1. ["as he went to þe wode." Printed Lat. Edd. add—*et instrumentum ferreum ut ligna scinderet non haberet.*]

p. 286, l. 9. ["threfolde colour." Lat. text—*ex una parte erat albus ; ex alia niger ; ex tercia rubicundus.*]

p. 288, l. 5. ["M<sup>l</sup>. marke." Printed Lat. text—*tricentos florenos.*]

p. 291, l. 13. ["Mardoche." This, the Greek form of the name Mordecai, occurs in the apocryphal continuation of the Book of Esther.]

p. 292, l. 1. [See note to p. 249, l. 25.]

p. 292, l. 3. "drawithe out." A.-Lat.—*trazit Deum ad se*. Cf. Addit. MS. 9066.

p. 294, l. 2. ["a threfold colour." Lat. text—*ille lapis erat niger, rubicundus, pulcher et albus ; sic Christus speciosus forma pre filiis hominum : item niger erat per passionem, rubicundus per sanguinis effusionem.*]

This story is found, with a considerable variation, in Simeon Seth's Greek translation of the *Calila u Dimnah*, printed by Starkius, 8<sup>o</sup> Berol. 1697, p. 444, and also from the *Humaïoun Nameh*, a Persian version of the same celebrated work, in Cardonne's *Mélanges de litt. Orient*. I. 259. It is also related by Matthew Paris, under the year 1195, as an occurrence (the scene of which is fixed at Venice) which Richard the First was accustomed to repeat against ungrateful persons, *Opp.* I. 179, ed. 1640. Gower has versified it from the *Gesta* in the *Confessio Amantis*, lib. V. fol. 98, ed. 1554. Compare the tale in Grimm's *Haus-Märchen*, II. 97, and see his notes, III. 191, for additional illustration.

**LXVI.** p. 295, l. 3. "Naplis." MS. Harl. 2270, cap. 99, *Apulia*. W. de Worde's edit. No. 32 incorrectly, "Ampluy," with Harl. 5259, cap. 100, *Ampullia*.

p. 298, l. 2. In W. de Worde there is here an additional passage, not in MS. Harl. 5369: "And aboute thre of the clocke the tempest seased, and the mayden droue forthe ouer the wawes in that broken shyppe which was cast vp agayne ; but an huge whale," &c.

p. 299, l. 19. "and fulle of precious stonys." So reads, but incorrectly, MS. Harl. 5259. The true reading is preserved in MS. Harl. 5369, cap. 32, *vermibus et terra plenum*, and so W. de Worde, "fylled with erthe and wormes." MS. Addit. 9066 agrees with the A.-Lat. MS. Harl. 2270.

p. 301, l. 36. The passage is here confused. Harl. 2270 reads—*qui multo tempore ante Filium habuit, propter quam multi, &c.* Harl. 5369—*qui multo tempore ante quam Filium secundum carnem habuisset. Multi ymmo quasi infiniti, &c.* W. de Worde, No. 32, "the whiche was longe tyme without a carnall sone, wherefore many men were perysched and went to Helle." Harl. 5259 agrees with MS. Harl. 7333.

p. 304, l. 11. [The quotation is from Ecclus. xv. 17.]

p. 304, l. 14. "And therefore saide," &c., to "for me or azenst me." The whole of this passage is wanting in MS. Harl. 2270, and in W. de Worde. In MSS. Harl. 5259 and 5369 the quotation from the *Vitas Patrum* is in prose, and differently worded. [A slightly different version of the lines occurs in MS. Camb. Univ. Libr. li, VI. 4, lf. 153, back :

"Est primum durum quia nosco me moriturum,  
Est aliud dando plactum quia nescio quando,  
Et tertium flebo quod nescio quo remanebo."

Compare Hampole, *Pricks of Conscience*, ed. Morris, ll. 68—81.]

This story has received more comment than any other in the *Gesta*, from its having, through the English printed translation, supplied Shakspeare with the incident of the three caskets in the *Merchant of Venice*; a circumstance first pointed out by Dr Farmer. The earliest form in which it appears is found in the spiritual romance of Barlaam and Josaphat (about A.D. 800), the Greek text of which is given in the *Jahrbücher der Liter.*, vol. xxvi. p. 42, and thence inserted in the *Spec. Histor.* of Vincent of Beauvais, lib. xv. cap. 10, and the *Golden Legend*. It is quoted also by Bromyard v. *Honor*, iv. 11, and occurs, with considerable variations, in Boccaccio, *Decameron*, x. 1, and in Gower's *Confessio Amantis*, lib. v. leaf 96, ed. 1554, who cites a "cronicke" as his authority. The collateral and similar tale, in which pasties or loaves are substituted for caskets, is found in the Lat. printed Edd. cap. 109, then in the Chronicle of Lanercost, MS. Cott. Claud, D. vii. leaf 176 (compiled about the year 1346), in the *Cento Novelle, Ant.* nov. 65, ed. 1572, and in Gower, *Confess. Amant.* leaf 96b. See for further details, Warton, I. 271; Douce, I. 273; Dunlop, *Hist. of Fiction*, II. 339, &c

LXVII. p. 306. "Antonius." MS. Harl. 5259, *Antoninus*.

p. 308, l. 12. [Hosea ii. 19.]

p. 308, l. 17. "into the gilder of the devel." A.-Lat.—*in laqueum Diaboli*. W. de Worde, No. 34, "in the snare of the deuyll." *Gilder* or *Giller* is still used in the North, and also in Cheshire and Lancashire, to denote the horse-hair or wire-lines to ensnare birds and fish.

**LXVIII.** p. 308, l. 26. "a finger." The Addit. MS. and W. de Worde, No. 38, read "hand," which agrees with the A.-Lat. cap. 96. [The printed Lat Edd. have *digito*.]

p. 310, l. 4. [The MS. has been corrected in accordance with the A.-Lat. MS. Harl. 5369, which reads—*jam audistis responsiones meas*.] The sentence is omitted in MS. Harl. 5259, and W. de Worde.

p. 311, l. 6. "to boistous." A.-Lat.—*nimis frigidus vel nimis remissus vel nimis calidus*. W. de Worde, "is to cold."

p. 311, l. 18. "the smale." A.-Lat. *malos*. W. de Worde, "mysdoers."

The original of this story is the well known historical anecdote of the tyrant Dionysius, in Cicero, *De Natura Deorum*, lib. iii.; Valerius Maximus, lib. i. cap. 1; Ælian, *Var. Hist.* I. It is quoted by Bromyard, "sicut in antiquis continetur *Gestis*," in his *Summa Predicant. v. Rapina*, R. i. 22, and is also told by Gower, *Confessio Amantis*, lib. v. fo. 122b. ed. 1554.

**LXIX.** p. 311. "Merelaus." *Menelaus*, MS. Harl. 2270, cap. 101; W. de Worde, No. 40, "Menaly:" MSS. Harl. 5259 and 5369, *Gcrelaus*, and so MS. Reg xvii. D. vi. leaf 99 (Oocleve).

p. 312, l. 9. ["by hire oone," *i. e.* alone, by herself. Instances of similar phrases are not very uncommon. Thus, in William of Palerue (E. E. T. S., ed. Skeat), l. 657, we find *himself one*; l. 3101, *bi herself one*; and ll. 17, 4112, *him one*. Compare also P. Plowman, C. xi. 61, "wajkyng *myn one*" (on which see Professor Skeat's note), *Morte Arthure* (E. E. T. S., ed. Brock), l. 704, *by myne one*; l. 1345, *be ours one*; l. 466, *thyne one*, &c.]

p. 312, l. 31. [Compare Note on p. 2, l. 8.]

p. 313, l. 24. ["within thre days." Lat. *eodem die*.]

p. 315, l. 32. ["many." Lat. *septem*.]

p. 317, l. 6. An additional sentence is in W. de Worde—"wherfore he lete ordeyne her a cabone in the shyppes ende." A.-Lat.—*locum fecit preparari*.

p. 317, l. 18. ["in so moche," &c. Oosterley's text—*infra tempus breve virtutes herbarum didicit in tantum quod omnes infirmi ad eam venientes sanabantur*, &c.]

p. 317, l. 22. ["def and blynde." The Lat. text differs in its account of the diseases under which the three men suffer:—*miles senescalcus factus est epilepticus et claudus. Tercio ille quem de suspendio liberavit factus est cecus et surdus. Quarto, magister qui eam opprimere volebat, factus est ydropicus et scabiosus*.]

p. 319, l. 18. ["all] was dreynt." Text amended in accordance with the A.-Lat. which reads—*omnes submersi sunt*.

p. 320, l. 9. [I have not been successful in tracing this quotation.]

p. 321, l. 4. [Isaiah lix. 14.]

p. 321, l. 17. [Ecclesiast. iv. 10.]

p. 321, l. 33. "are slayne." A.-Lat. *interficiuntur*.



p. 322, l. 1. "iville." A.-Lat. *aperte*. Probably an error of the scribe. In the prose *Moralisation* added by Occleve to this story the reading is "openly."

p. 322, l. 2. "the eeris ben zivvyns," &c. Omitted in the A.-Lat. text, in Occleve, and in W. de Worde.

The outline of this story appears to have been borrowed from one of the *Contes devots*, or miracles of the Virgin, composed by Gautier de Coinsi in the 13th century. (See Le Grand, v. 125, and Meon, ii. 1.) It is inserted by Vincent of Beauvais in his *Speculum Hist.*, lib. vii. cap. 90—92, and thence in MS. Harl. 2316, leaf 5 (written about 1350), and in Herolt's *Promptuar. de miraculis Beate Mariæ*, ex. 1. It has been versified from the A.-Lat. text by Occleve, who has added a *Moralisation* in prose, not differing much from the one here printed (MS. Reg. 17, D. vii. leaves 99—116). Mr Douce adds a reference also to the *Patrañas* of Juan Timoneda, patr. 21, printed at Alcalá, 1576. The incident of the bloody knife occurs likewise in the *Tale of Constance*, Gower's *Confess. Amantis*, lib. ii. leaf 32, and in Chaucer, *Man of Lawe's Tale*. [See Analogues and Originals, Chaucer Society, 1872.]

The story exists in a separate shape in Latin. MS. Rawlinson, Misc. 358, written for John Whethamstede, abbot of St. Albans, 1420—1440. For additional notices consult Ritson's *Metrical Romances*, iii. 323, and Dunlop, ii. 383, [and Professor Skeat's introduction to his edition of Chaucer's *Man of Lawe's Tale*, Clarendon Press Series, pp. xxii. *et seq.*]

**LXX** p. 322. "Lamartinus." A.-Lat. *Mamertinus*, but Harl. 5369, *Martinus*, and so W. de Worde, No. 41.

p. 323, l. 9. "wolt conne me good thonka." This phrase is preserved in W. de Worde. In the A.-Lat. it is *si mihi grates reddideres*. [The phrase occurs twice in Shakspeare:—"I con him no thanks for't." *All's Well*, IV. iii. 144, and *Timon*, IV. iii. 421.]

p. 323, last line. "brothelle." A.-Lat. [and printed Lat. Edd.] *ribaldum*. W. de Worde, "ribaude."

This story is also borrowed from the *Contes devots*, Meon. ii. 331, [with the title—*D'un roi qui voulut faire brûler le fils de son sénéchal*,] and Le Grand, v. 56, and is, in all probability, derived from the East. (Compare Scott's *Tales from the Arabic*, &c., p. 53.) It may be found, with little variation, in the *Cento Novell. Antiq.* nov. 68, ed. 1572; in the *Dialog. Creaturarum Moralizat.* cap. 120, and in Bromyard, *Summa Predicantium v. Invidia*, I. vi. 26. A similar tale is popular in Germany, and forms the groundwork of Schiller's *Fridolin*, respecting which see Collier's remarks annexed to his translation, p. 37, quarto, 1824. [See also Wright's edition of the *Seven Sages*, Percy Society, pp. xxxviii. *et seq.*, where a very similar story is quoted from the *History of the Seven Viziers*.]

MS. Addit. 9066. **XVII**. p. 327. "Annus," or "Anius." A corruption of *Darius* in A.-Lat. cap. 100.

p. 330, l. 8. "that in no maner rentene the soule." A.-Lat.—*que quidem dilacerantur animam.*

p. 330, l. 16. Amended on the authority of the A.-Lat. text, which reads *membrum.*

p. 331, l. 12. "steryng." In the original this is plural,—*motus.*

p. 331, l. 20. "to the chirche, that is fighting." A.-Lat.—*ad ecclesiam militantem.*

This story is omitted in MS. Harl. 5259. It is evidently founded on the story of Androcles (Aulus Gellius, v. 14), which is rendered more evident by comparing the A.-Lat. with Cap. 104, of the printed Lat. Edd. See Warton's remarks, I. 265.

**XVIII.** p. 332. "*Darius.*" In W. de Worde, No. 29, changed into *Darmes*, and so in the subsequent editions.

p. 332, l. 9. ["thus thei didden ofte." The A.-Lat. text reads—*et sic sepius ciuitati ministrabant*, so that probably the Addit. MS. reading is more correct than that of the Cambr. MS.]

p. 333, l. 15. ["fendes." A.-Lat. *dæmones.*]

**XIX.** p. 334, l. 8. ["the light shone in," &c.] The reading of the Cambridge MS. is the same as the A.-Lat. cap. 82.

p. 334, l. 15. "and saide," &c. W. de Worde, No. 30, reads—"Neuerthelesse the byrde sat in his bosome etynge nuttes, and thus he sayd," &c. So also in the A.-Latin.

p. 334, l. 19. "in dedely [synne] boundene." A.-Lat.—*qui in peccato mortaliter est innodatus.* W. de Worde has, "taken in dedely synne."

p. 335, l. 3. ["Skirte." Compare p. 188, l. 22.]

p. 336, l. 6. "Whan alle mankynde wente to helle." The variation in W. de Worde is curious, "For whan mankynde was in *Lymbo Patrum*, whiche was a certayne pryson of helle, before," &c.

**XXI.** p. 336, l. 23. "*Calepodinus.*" A.-Lat. cap. 83, reads—*Calepodius*, as also the Cambridge MS. In W. de Worde, No. 33, it is corrupted to "Calopodu."

p. 336, l. 25. ["wynter." According to the common practice of our ancestors to reckon time by *winters*. See numerous instances in the *Anglo-Saxon Chronicle*; *P. Plowman*, B. xi. 46; Chaucer, *Cant. Tales*, B. 3249, &c.]

p. 339, l. 11. "tellethe." A.-Lat. adds—in *libro Dialogorum*, and so W. de Worde. "The fendes." A.-Lat. *dæmones.*

p. 339, l. 16. "he is inparfite." A.-Lat. *debilis est.*

p. 339, l. 25. "that thou yevest hym," &c. There is some confusion here. The A.-Lat. reads—*ut det ei senectutem in suo servicio.*

The Morality is much more diffuse in the A.-Lat. text, and in W. de Worde.

This story occurs among the collection of fables written in the reign of Edward II. Harl. MS. 463, No. 208.

**XXII.** p. 340. This story is borrowed from the popular work ascribed to Aristotle, intitled *Secreta Secretorum*, cap. 28. *De puella nutrita*

*veneno*, ed. Paris, 1520, leaf xvb. [See also Pliny, *Hist. Natural*, xxv. 2, 3; and Warton, I. 244.]

**XXIII.** p. 341. [This tale is from Seneca, Excerpt. Contr. 37. According to the Latin Version printed in Oesterley's Appendix, p. 625, No. 217, it is the wife who poisons her son, and is consequently taken by her husband before the judge by whom she is sentenced to be hanged.]

**XXIV.** p. 342, l. 15. "Promius." The A.-Lat. MSS. vary as to the name. In Harl. 2270 it is *Cronomius*, and in MSS. Harl. 5259 and 3132 *Fromonius*.

p. 342, l. 17. The text has been amended in accordance with the reading of the A.-Lat. cap. 93,—*ad invicem pugnantes*.

p. 342, l. 20. "victorie." The A.-Lat. adds—*et domum perrexit*.

p. 343, l. 3. "Aungelle." A.-Lat.—*Angelus Lucifer*.

**XXV.** p. 343, l. 12. "Lenyncius." The reading of the Cambridge MS. agrees with Harl. 5369, and W. de Worde, No. 36. MS. Harl. 2270 reads *Leuricus*, and Harl. 5259, *Leuricus*.

p. 344, l. 5. "his sonnes." A.-Lat. *consilium suum*: and so W. de Worde.

p. 344, l. 18. "hym and alle theyme." The reading of the Cambridge MS. is the correct one. A.-Lat. *secum omnes duxit*. For "fadir," Harl. 2270, reads *palacium*.

p. 344, l. 19. "crownede his sone." W. de Worde adds, "with a lauryate croune in token of victorye, and soo he ended his lyfe in pease," and so the A.-Lat. text.

Parts of this story resemble Capp. 130 and 142 of the printed Latin Edd.

**XXVII.** p. 345, l. 23. "Vomias." Harl. 2270 reads *Onias*: Harl. 5369, *Eneas*; W. de Worde, No. 39, *Euas*; MS. Bodl. 123, *Ozias*.

p. 346, l. 6. "Eulopius." Corrupted into "Sulapyus" in W. de Worde.

p. 346, l. 15. "enhaunse." A.-Lat. *erigerent*: W. de Worde, "and lete make a stronge chamber," &c.

p. 346, l. 19. "foulethe not." This is the true reading, as the sense requirea. A.-Lat. *non violaverit*. W. de Worde, "who defoyleth these ymages, shall dye a foule dethe."

p. 347, l. 11. "not wele norishede." Harl. 2270 incorrectly omits the negative particle, reading, *educatus et nutritus*.

p. 347, l. 12. "to the perisshyng," &c. This is unintelligible as it stands. Harl. 5259, reads, *ad picturam hostii, agili cursu currebat, et cum patibulum et hominem [seipsum, Harl. 2270], suspensum vidisset, &c.*, W. de Worde, "than wenthe he to the galowes, and rede the poyssy that was wryten aboute his owne hede, and for drede thereof," &c.

This story is quoted in Felton's *Sermones Dominicales*, MS. Harl. 4, *Serm.* 24, leaf 65b.

**XXXIII.** p. 350, l. 16. "lordshippes." The reading of the Cambridge MS. is correct, and agrees with that of the A.-Latin, cap. 74, and W. de Worde.

p. 350, l. 17. ["half that." The word "half" is an incorrect insertion of the translator. A.-Lat. reads *illud dominium.*]

p. 352, l. 3. "one." A.-Lat. *tuum*; W. de Worde, "youre."

This story is one of those quoted in Felton's *Sermones Dominicales*, MS. Harl. 4, Serm. 13, leaf 31b.

**XXXIV.** p. 353. In the printed Lat. Edd. cap. 77, the Emperor gives names to his daughters; to the first that of *Rosimunda*, to the second that of *Gratia plena*.

p. 354, l. 5. ["bataile." A.-Lat. *bellum.*]

**XXXV.** p. 356, l. 8. ["Ierabelle." A.-Lat. text, *Iorabania.*]

p. 356, l. 11. Text amended in accordance with the A.-Lat. which reads, *primum est ut.*

p. 356, l. 14. ["by the bare flesshe." A.-Lat. *juxta carnem suam.*]

p. 358, l. 6. [See note to p. 22, l. 11.]

p. 358, l. 9. There is an omission here, which renders the passage confused. The A.-Lat. cap. 76, reads—'Nunc ergo videbimus quomodo satisfacies secunde questioni.' At ille, 'Domine, secunda petitio ejus est iij. elementa mensurare per omnes dimensiones. Ecce, jam clare probo.'

p. 358, l. 13. ["lighten down."] More correctly as in the Cambr. MS. The A.-Lat. text reads, *in terra jacere.* [Compare p. 360, l. 5.]

p. 359, l. 19. "the grace," &c. A.-Lat. *gloria regni celestis.*

p. 360, l. 7. Text corrected on the authority of the A.-Lat.

p. 360, l. 8. Text amended in accordance with the A.-Lat. which reads—*tibi placabiles.*

[The notion of the human body being composed of the four elements is referred to by Ovid, *Metam.* lib. I. 26—31, and is frequently alluded to by mediæval writers. Thus, in the English verses on Popular Science (printed in Wright's *Popular Treatises of Sciences*, p. 138) we have a curious account of the four components of the body and the influence of each :

"Man hath of urthe al his bodi, of water he haveth weta,  
Of eyr he haveth wynd, of fur he haveth hete.  
Ech quic thing of alle this foure, of some hath more, other lasse ;  
Ho so heveth of urthe most, he is slou as an asse ;  
Of vad colour, of hard hide, boustes forme, and ded strong,  
Of moche thoght, of lute speche, of stille grounyng, and wraththe long,  
A slough wrecche and ferblet, fast and loth to zeve his god,  
Sone old and noght wilful, stable and stedefast of mode."]

And so on with the remaining three. See also *Ormulum*, ll. 17,605—17,608, and *Cursor Mundi*, ed. Morris, p. 38, ll. 517—520 :

"of erþe al-ane made was he [Adam] noȝt,  
Bot of þe foure elementes wroȝt ;  
Of water his blode, his flesshe of laire,  
His hete of fire, his ande [breath] of ayre."

The more mythic form of the legend gives *eight* things as the components of the body. See, for instance, the Anglo-Saxon dialogue

between Saturn and Solomon, printed in Thorpe's *Analecta*, p. 95, and compare the following from the curious collection (closely resembling the preceding) entitled, *Questions bitwene the maister of Oxinford and his Scoler*, printed in *Reliq. Antiq.* I. 230—"C. Whereof was Adam made? *M.* Of viij. thingis: the first of erthe, the second of fire, the iij<sup>de</sup>. of wynde, the iiij<sup>th</sup>. of clowdys, the v<sup>th</sup>. of aire wherethorough he speketh and thinketh, the vj<sup>th</sup>. of dewe, wherby he sweteth, the vij<sup>th</sup>. of flowres, wherof Adam hath his ien, the viij<sup>th</sup>. is salte, wherof Adam hath salt teres." See also Nares, *s. v. Elements*, and Professor Skeat's exhaustive note on P. Plowman, C. Text, Passus XI, l. 128.]

**XXXVII.\*** p. 360. This story [which follows the preceding without any break] is taken from the Latin printed *Gesta*, cap. 144, but in the latter the sentences of the philosophers, which are written on the four gates of the city, vary [being given as follows: *Primus scripsit: Potentia est iusticia, ideo terra sine lege; dies est nox, ideo terra sine via; fuga est pugna, ideo regnum sine honore. Secundus scripsit: Unus est duo, ideo regnum sine veritate; amicus est inimicus, ideo regnum sine fidelitate; malum est bonum, ideo terra sine pietate. Tercius scripsit: Ratio habet licenciam, ideo regnum sine nomine; fur est propositus, ideo regnum sine pecuniis; corrobola vult esse aquila, ideo nulla discrecio in patria. Quartus scripsit: Voluntas est consiliarius, ideo terra male colitur; denarius dat iudicium seu sentenciam, ideo terra male regitur; deus est mortuus, ideo totum regnum peccatoribus est repletum.*

The same story, with the sentences in English, is given as follows in MS. Reg. 5 A. VI. leaf 83—

"Legitur quendam Regem quondam fuisse qui habuit 4<sup>or</sup> Philosophos in regno suo; in quo regno multæ plagæ, multa infortunia, et multi defectus fiebant in populis. Rex autem videns se ipsum nullo peccato mortali vulneratum, mirabatur valde, et diligenter inquirebat a predictis 4<sup>or</sup> Philosophis qua de causa hæc infortunia magis agebantur in tempore suo quam in tempore predecessorum suorum. Primus Philosophus dixit, *Mizt is rizt*; unde illud Ysaïæ, 69. Conversum est retrorsum iudicium, et iustitia longe stetit; corrui in platea veritas, et equitas non potuit ingredi. *Lizt is nyzt*; unde Ewang: Væ homini illi per quem scandalum venit. Per eum scandalum venit qui alios malo exemplo corrumpit. Dominus in Leuitico dixit: Time, inquit, Dominum Deum tuum, ut vivere possit frater tuus apud te; hoc est, ut sic vivas quod frater tuus per tuum exemplum vitam possit habere non mortem. *Fizt is fizt*; unde Augustinus: Bene agere et illicita non prohibere consensus erroris est. Gregorius: facientis procul dubio culpam habet qui quod potest corrigere negligit emendare. Secundus Philosophus dixit. *One is too*: unde Ewang: omne regnum in se divisum desolabitur. Ambrosius; sicut sine via nullus pervenit quo tendit, sic sine caritate, quæ dicta est via, non ambulare possunt homines, sed errare. *Frend is foo*; hoc potest intelligi quando homines et precipue potentes veram pacem vel iustitiam aut Dei ecclesiam strangu-

lant, quibus principaliter propter Deum militare deberent. *Weele is woo*; Gregorius; qui bona mundi diligit, velit nolit timori et dolori bene succumbit. Seneca; avarus nisi dum moritur nichil bene facit. Tertius Philosophus dixit: *Lust has lewe*; unde Paulus; si secundum carnem vixentis, moriemini. Ieronimus; qui post carnem ambulat, in ventrem et libidinem proni, quasi irrationalia jumenta reputantur. *Thef is refe*; unde Jeremias; vœ qui edificant domum suam non in justitia! Robertus Lincolnensis: vœ illis qui dicunt, faciamus mala, ut veniant bona, quorum damnatio justa est! *Pride has slef*; unde in Pa.: irritaverunt eum in adinventionibus suis, et multiplicata est in eis ruina. David autem dixit; non habitabit in medio domus meæ qui facit superbiam.

Quartus Philosophus dixit; *Wille is red*; unde per Psalmistam dicitur; noluit intelligere ut bene aget. Prover. 12: via stulti recta in oculis ejus; qui autem sapiens est audit consilium. *Wyte is qued*; unde P., erit enim tempus cum sanam doctrinam non sustinebunt. Augus., Juventuti malorum hominum venenum est quidquid virtus precipit, esca vero quidquid diabolus suggerit. *Good is ded*; unde in Psalmo, Universa vanitas omnis homo vivens, i. vivens secundum hominem, non secundum Deum. Augus., sicut mors corporalis separat animum a corpore, ita peccatum mortale animam a vera vita, quæ est Deus."

See also *Reliq. Antiq.* p. 51.

In Wright's Political Poems, Camd. Soc. p. 254, in a Poem on the breaking of the Charter by the king, Edward II, from the Auchinlech MS. we find the following version of the sayings:

"Ore escoutes un sarmoun,  
Of liij. wise men that ther were,  
Whi Engelond is brouht adoun.

The ferste seide, 'I understonde  
Ne may no king wel ben in londe,  
Under God Almihta,  
Bot he cunne himself rede,  
How he shal in londe lede  
Everi man wid rihte.  
For might is riht,  
Liht is night,  
And fiht is fiht,  
For miht is riht, the lond is laweles;  
For niht is light, the lond is loreles;  
For fiht is fiht, the lond is nameles.'

That other seide a word ful god  
'Whoso roweth aȝein the flod,  
Off sorwe he shal drinke;  
Also hit fareth bi the unsele  
A man shal have litel hele  
Ther agein to swinke.

Nu on is two,  
 Another is wo,  
 And frend is fo.  
 For on is two, that lond is streintheles ;  
 For wel is wo, the lond is reutheles ;  
 For frend is fo, the lond is loveles.'

That thridde seide, ' It is no wonder  
 Off thise eyres that goth under,  
 Whan theih comen to londe  
 Proude and stoute, and ginneth zelpe,  
 Ac of thing that sholde helpe  
 Have theih noht on bonde.  
 Nu lust haveth leve,  
 Thef is reve,  
 And pride hath sleve.  
 For lust hath reve, the lond is theweles ;  
 For thef is reve, the lond is penyles ;  
 For pride hath aleve, the lond is almuseles.'

The ferthe seide, that he is wod  
 That dwelleth to muchel in the fiod,  
 For gold or for auhte ;  
 For gold or siluer, or any wele,  
 Hunger or thurst, hete or chele,  
 Al shal gon to nohte.  
 Nu wille is red,  
 Wit is qued,  
 And god is ded.  
 For wille is red, the lond is wrecful ;  
 For wit is qued, the lond is wrongful ;  
 For god is ded, the lond is sinful.' "

These four proverbs in English are also given in Harl. MS. 7322 thus—

¶ primus dixit	{ Mith <sub>3</sub> lith <sub>3</sub> Fith <sub>3</sub> }	is	{ Rith <sub>3</sub> nith <sub>3</sub> flith <sub>3</sub> }
¶ secundus dixit	{ on frend wil }	is	{ two foo wo }
¶ tercius dixit	{ lust hath leue 3ist is Reue priede hath aleue.		
¶ quartus dixit	{ wil wit God }	is	{ Red qued ded }

See Polit. Relig. and Love Poems, E. E. Text Soc., ed. Furnivall, 222. In MS. Douce, 95, leaf 23b. we find the proverbs in the following form :

*"Munus fit judez, fraus est mercator in urbe:  
Non est lex dominia, nec timor est pueris.  
ȝyfte is domesman, and gyle is chapman ;  
Lordes have no lawe, ne children have non awa."*

Another version is in MS. Douce, 107, leaf 55.

A more modern copy of the story, with a rather fuller commentary, will be found in the *Speculum Christiani*, MS. Harl. 206, leaf 39, attributed to John Watton, by Warton, iii. 153. In MS. Cotton. Vespas. E. xii, leaf 100b. (end of 14th. cent.) is given another Latin version of the story, where the scene is laid at Carthage. The King is Hannibal, and instead of the four wise men, we have Virgil, and the sayings are again different from the others.]

**XXXIX.** p. 361. "Mamertynus." Harl. 5259 reads—*Lamtinus*; Harl. 406, *Mantinus*. Printed Lat. Edd.—*Caius*.

p. 361, l. 4. ["Facondia." Printed Lat. Edd.—*Florentina*.]

p. 362, l. 9. ["there is in your empire." Lat.—*latet in montibus*.]

p. 363, l. 3. "that were." Text amended in accordance with

A.-Lat.—*quotquot fuerunt*.

p. 363, l. 17. "[for] the fyrste woman," &c. In Harl. 2270—*Pro prima muliere dedit anime esse cum sapientibus* [read *lapidibus*, with Harl. 5259, and printed Lat. Edd. cap. 62.]—*pro secunda vegetare cum arboribus*; *pro tertia, sentire cum animalibus*; *pro quarta, intelligere cum angelis*. See a similar passage in the *Moralite* to No. 44 in Harl. 7333 (p. 173).

This story is probably a poor imitation of the classical story of *Zeuxis*.

**XLIII.** p. 365. In MS. Harl. 219, leaf 31. It occurs originally in the *Vitas Patrum*, pt. 2, fo. ccxxxv. ed. W. de Worde, folio 1495, but it is there related of Abbot Pambo, who had come to Alexandria at the request of Athanasius. It is inserted also in MS. Addit. 11,284, leaf 124, from the *Historia Tripartita*, lib. viii.

**XLIV.** p. 366, l. 2. ["sone deye." The text has been amended on the authority of the A.-Lat. which reads—*in brevi moriturum*.]

p. 366, l. 3. ["Religion." This word was frequently used in the sense of a religious order, and the word *religiosis* in the sense of one who had entered such an order. Compare P. Plowman, C. xi. 88, "is ronne into religion," and Wyclif's Works, ed. Arnold, iii. 437.]

p. 366, l. 13. "beholdyng," &c. A.-Lat.—*Attende igitur quod mors est clava imperatoris, que nemini parcat; hic est malleus, &c.*

This tale is in MS. Harl. 219, leaf 29, with the title—*De quodam filio divitis, claustrum intrantis*. It occurs likewise in MS. Addit. 11,284, p. 108, where it is ascribed to Odo de Ceriton; and in MS. Harl. 463, No. 43.

**XLV.** p. 364. This is one of the fables of Odo de Ceriton, composed in the 12th century, and may be found in MS. Arundel, 292, leaf 19b.; MS. Harl. 219, leaf 28; MS. Harl. 206, leaf 112; and MS. Harl. 3938, leaf 118.



**XLVI.** p. 365, l. 22, ["that oo." "I have corrected the text in accordance with the reading of the A.-Lat. MSS.—*ex parte una.*"]

p. 366, l. 19. [Hosea xiii. 8.]

p. 366, l. 32. This "ensample" is wanting in the Lat. text of Harl. 219, leaf 6b. from which the present translation is made, intitled—*De Gastero querente locum ubi semper gauderet.* It is an abridgment of the A.-Lat. cap. 4, part of which is repeated with a different Morality in cap. 72. It is quoted in Bromyard's *Summa Predicant.* v. *Ascendere*, A. xxv. 11, and is briefly told in MS. Harl. 3938, leaf 128b. In substance it is the same with cap. 101, of the printed Lat. Edd., but related with much variation. [Another version is in MS. Addit. 11,579, leaf 103, back.]

**XLVII.** p. 369. Conybeare classes this story among those derived from the *Vitas Patrum*, but it does not occur in that work, nor have I met with it in any of the collections of stories I have consulted.

**XLVIII.** p. 367, l. 30. Text amended on the authority of the A.-Lat. which reads—*corvum.*

In MS. Harl. 219, leaf 8—*De Aquila dolente oculos, et vocavit corvum ad sanandum eum.* It occurs also in MS. Harl. 3938, leaf 112, and is quoted by Bromyard, v. *Consilium*, C. xi. 42. In all probability it is one of the fables composed by Odo de Ceriton.

**XLIX.** p. 368. In MS. Harl. 219, leaf 8—*De quodam literato et laico.*

p. 369, l. 16. "draffe of grapes." Lat.—*vinaceâ uvarum; et nota quod idem est drasta in cervisia quod est vinacium in vino,* leaf 8b. [See Prof. Skeat's note on the word in P. Plowman, C. xii. 9.]

This also probably belongs to Odo's collection.

**L.** p. 370, l. 13. ["deyntethly." This is the early Northern form, from the Welsh *dain taidd*, delicate, toothsome; from *dant*, a tooth. Compare p. 374, l. 1 from bottom.]

p. 370, l. 19. "A laborers life." Lat.—*vitam laboriosam.*

p. 370, l. 21. ["Iobe." Chapt. xxi. 13.]

In MS. Harl. 219, leaf 22,—*De asino simulante se infirmum;* and MS. Harl. 3938, leaf 112b. Probably from Odo.

**LI.** p. 370. In MS. Harl. 219, leaf 22b.—*De gallina colligente pullos suos contra milvum.* Probably from Odo. It is inserted also in the *Dialog. Creatur. Moralizat.* D. 113.

p. 371, l. 7. ["Iobe." Chapt. xxiv. 20.]

**LII.** p. 371. One of Odo's collection, borrowed from Æsop, or the romance of Renard. See Grimm's *Reinhart Fuchs*, pp. 363, 421, 8°. Berlin, 1834. It occurs in MS. Arundel 292, leaf 16b.; Harl. 219, leaf 23—*De vulpe qui dicitur Reynardus obviante Teberto murilego;* MS. Addit. 11,284, leaf 6b., and is quoted by Bromyard, v. *Sapientia*, S. iii. 14. See the numerous references to the fabulists for this story in Robert's *Fables Inedites*, tom. ii. p. 227, 8°. 1825. In Germany it has become a popular tale. See Grimm's *Haus-Märchen*, i. 391, and note iii. 129.

- p. 371, l. 27. Text amended in accordance with Lat. which reads—*uti artificio meo.*
- LIII.** p. 372. From Odo de Ceriton, MS. Arundel 292, leaf 14, and MS. Harl. 219, leaf 24—*De formica colligente cumulum frumenti.* Also in MS. Addit. 11,284, leaf 19, with a different moral.
- p. 372, l. 24. [The ill practices of dishonest executors were a common theme amongst early writers:—thus Robert de Brunne says—
- “ Of alle fals that beryn name  
Fals executours are mooste to blame ;  
De pope of þe courte of Rome,  
Aȝens hem ȝyff he harde dome  
And curseþ hem yn cherechys here  
Foure tymes yn þe ȝere.”
- Handlyng Synne*, ed. Furnivall, 6259—6264. See also P. Plowman, C. xxiii. 293, and B. xii. 258.]
- LIV.** p. 372, l. 2 from bottom. “ wolfe.” Lat.—*lepus.*
- p. 373, l. 2. “ bere.” Lat.—*Berengarius, id est, ursus.*
- p. 373, l. 8. “ bestialle leuynges.” Lat.—*bestialiter viventium.*
- From Odo de Ceriton, MS. Arundel 292, leaf 14b. ; Harl. MS. 219, leaf 24—*De lupo defuncto.* It is quoted by Douce, *Illustrations*, ii. 346, and Grimm, *Reinhart Fuchs*, p. 447.
- LVI.** p. 373. From Odo de Ceriton, MS. Arundel 292, leaf 15b. ; MS. Harl. 219, leaf 25 ; and MS. Harl. 463, No. 60.
- LVII.** p. 374, l. 19. [“Sitteth.” A mistake of the copier: read “ fighteth ” in accordance with the A.-Lat. reading—*pugnāt.*]
- p. 374, l. 21. [See the Proverbs of Hendyng, *Reliq. Antiq.* i. 111, and the *Owl and Nightingale*, l. 174 :
- “ ‘ Wel flȝt þat wel flȝt, seip þe wise.’”
- From the same source, MS. Arund. 292, leaf 20b. ; Harl. 219, leaf 28b. *Qualiter lupus et lepus sibi obviaverunt*, and Harl. 3938, leaf 116b. It is quoted also by Bromyard, *Summa Predicant.* v. *Ornatus*, O. vii. 17.
- LVIII.** p. 374. From the same collection, MS. Addit. 11,284, p. 10 ; MS. Harl. 219, leaf 30—*Qualiter rusticus invitatus fuit a domino suo ad convivium* ; and MS. Harl. 3938, leaf 123b. It is also quoted in Felton's *Sermones Dominicales*, MS. Harl. 4, leaf 7.
- p. 374, l. 1 from bottom. [“ deynteth.” See note to p. 370, l. 13.]
- p. 375, l. 5. [“ Ieromye the Prophete.” Jeremiah ii. 18.]
- LIX.** p. 375. This story is in Vincent of Beauvais, *Spec. Hist.* xiv. cap. 79, extracted from the *Life of Saint Basil*, and so in MS. Addit. 11,284, p. 50, and in the *Vitas Patrum*, pt. 1, leaf lxxb., but much fuller, cap. lxii., ed. W. de Worde, 1495. The Senator is there named *Protherus*. [It has been versified by Robert de Brunne, *Handlyng Synne*, ed. Furnivall, pp. 7—12.]
- LX.** p. 377. In the *Vitas Patrum*, pt. 2, leaf ccxlv.
- p. 377, l. 12. [“ forsake.” Perhaps we should read “ forsoke.”]

**LXI.** p. 377. In MS. Harl. 219, leaf 15—*De quodam canonico seculari et filia cuiusdam Judei luxuriose amantibus*. It is also inserted in Herolt's *Promptuar. Exemplorum*, lit. C, exempl. xxxv. from the *Dialogues of Caesarius*, composed in 1222.

**LXII.** p. 379. In MS. Addit. 11,284, p. 102, there is a similar story, but, instead of a nail, a drop of blood falls into the scale.

**LXV.** p. 380. This was a most popular story, and occurs in many theological writers. It is quoted by Bromyard, *Summa Predicant. v. Penitentia*, P. viii. 17, and by Herolt, *Sermones de Temp.* lxii. Y., and *Prompt. Exemplorum*, lit. P. ix., where the Viridarius is named as the authority. It occurs again also, with much more detail, lit. P. cxliiii, and the scene laid at Meydeberg in Saxony. Oliver Maillard, a popular French preacher of the 15th cent., has borrowed it in his *Sermo de Justitia*, printed at the end of his *Quadragesimale opus*, leaf clxxi. b. 12°, Par. 1512, and it may be found, with some variations, in MS. Harl. 2316, leaf 55 (a collection of stories made about 1350). In MS. Addit. 11,284, leaf 96, a similar tale is related of an English clerk named Oliver, in the reign of Henry the Third.

p. 381, l. 1. ["hem." Probably we should read "heuyen."]

p. 382, l. 12. ["comes and sees." The Northern form of the imperative, which comes in very strangely amongst other southern forms.]

**LXVI.** p. 383, l. 10. ["He þat prayeth," &c. *Qui pro alio orat, pro se ipso laborat*, a sentence of very frequent occurrence.]

**LXVII.** p. 384, l. 4. "hore-coppis," i. e., children born in adultery; Lat. *filiis spurios*. The term is unusual: see glossary.

This story in popularity surpasses even the last, and is related in various forms. The English version is immediately taken from the Lat. text in MS. Harl. 219, leaf 14, and the same tale with variations is in MS. Harl. 2316, leaf 58, and in Herolt. *Serm. de Temp.* cxv. C. and *Prompt. Ex.* lit. C, ex. xxiv. A similar story is told of a chaplain in Sussex, named *Godfredus*, in MS. Harl. 463, leaf 8b. and the English religious poem, called "The Trental of St. Gregory," MS. Cott. Calig. A. ii. leaf 86, and MS. Cambr. Kk. I. 6, [see footnote, Introduction p. xix.] is founded on a legend of the same kind. The appearance of the lady in torments is imitated likewise in the romance of "The Awntyrs of Arthur," pr. in Laing's *Popular Poetry*, 4°, 1822, [and *Three Metrical Romances*, Camd. Soc., ed. Robson, stanza X. See also a metrical version in the *Handlyng Synne*, ed. Furnivall, pp. 103—5.]

**LXIX.** p. 386. In MS. Harl. 219, leaf 24, intitled—*De quodam divite multas habens vaccas*.

**LXX.** p. 386. I am ignorant from what treatise of Bede this story is extracted. It is not in his historical works.

[A "Jurour" was a person of considerable importance, combining the duties and authority of a county magistrate and the *headborough* of a town. Spelman, *Glossarium*, gives "*Jurati* Alias diountur qui

ad similitudinem Aldermannorum villæ præsumt regimini." Originally an elective office, in course of time it became hereditary in certain families.]

**LXXI.** p. 388. The same story differently told is in MS. Harl. 2316, leaf 9, and is similar in the latter part to a tale in Herolt's *Prompt Exempl. C.* xxviii.

**LXXII.** p. 390. In MS. Harl. 406, leaf 98, where the authority is stated to be Jacobus de Vitriaco, the well-known author of the *Aurea Legenda*, and again in Herolt, *Prompt Exempl. M.* xxx. where Petrus de Amore, l. ii. is cited.

**LXXIII.** p. 392. In MS. Harl. 219, leaf 34, with the title, *De quodam solitario per vitam transeunte.*

**LXXIV.** p. 393. In MS. Harl. 219, leaf 34, *De quodam muliere totam vitam suam aperiente suo confessori.* Also in MS. Addit. 11,284, p. 37, but the scene is placed at London. Bromyard quotes the story, v. *Confessio*, C. vi. 63.

[A somewhat similar but longer tale is in the printed Latin *Gesta*, No. XIII. ; see appendix.]

**LXXVII.** p. 394. This is the same story as the *fabliau* in Meon, II. 256, *De la reïne qui tua sa seneschal.* See Le Grand, v. 147.

p. 394, ll. 13—16. [There is some confusion here doubtless owing to the scribe, who appears to have partly repeated two lines.]

**LXXVIII.** p. 396, l. 2 from bottom. ["Rogere Denys." This doubtless means Ogier le Danois, one of the celebrated *Douze pairs* of Charlemagne. See my edition of *Sir Ferumbras*. E. E. Text Society. Macharie in the Romance appears as Malkare.]

p. 397, l. 10. ["Aubry of Mundider." Sir Aubry was another of the *Douze pairs*, but he is here incorrectly described as "of Mundider." In *Sir Ferumbras* we find "Berard of Montdisder," also one of the celebrated knights of Charlemagne.]

p. 398, l. 7. ["naymes." Another of the *Douze pairs*.]

p. 399, l. 9. ["Galaren." Probably a corruption of "Gwenelon." See *Sir Ferumbras*, ll. 302—305.]

This is perhaps the most remarkable story in the whole collection, and will at once be recognized as the well-known tale of the *Dog of Montargis*. The earliest shape in which it has yet been traced, is an anecdote related of Pyrrhus by Plutarch, in his treatise, *De solertia Animalium*, Opp. II. 969, ed. Frank. 1599; and with some variations the same narrative is inserted in the Latin *Bestiarium* of the 12th cent. or earlier, MS. Addit. 11,283, leaf 10. Of the story in the present MS. the late Mr. Douce writes thus, in 1826, to the Revd. Wm. Conybeare—"That of Charlemagne's wife Sibily (a lady nowhere else to be found) is the story of the dog of Montargis. *I cannot conceive whence it is taken.*" It is somewhat surprising Mr. Douce should not have been acquainted with the "*Dissertation sur le chien de Montargis*" of M. Ballet, inserted in his *Dissertations sur la mythologie Françoise*, 12°. Paris, 1774, pp. 64—92, in which he might have found,

that the tale, as it appears in the English, is precisely the same, but fuller, told by Alberic (a monk of the Cistercian Abbey of *Trois Fontaines*, in the diocese of Liege) in his Chronicle, which ends with the year 1241, Leibnitz, 4°, 1798, sub a°. 770. For his authority he expressly quotes a French romance, in the following words—"Super repudiatione predictæ reginæ, quæ dicta est Sibilla, à *cantoribus Gallicis pulcherrima contexta est fabula*, de quodam uano [read nano] turpissimo, cujus occasione dicta regina fuit expulsa; de Alberico milite Montis Desiderii, qui eam debuit conducere, à Machario proditore occiso; de cane venatico ejusdem Alberici, qui dictum Macharium in præsentia Karoli Parisiis duello miserabili devicit," &c. It is much to be regretted that this romance of the Carlovngian cycle is not at present known to exist, as it would have formed an admirable companion to the beautiful *Romans de Berte aus grans Piés*, published by M. Paris, 12°, 1832, but it is in some measure preserved in an old Spanish version, entitled *Hystoria de la Reyna Sebilla*, 4°. Sev. 1532, of which a copious abstract is given by Wolf, in his interesting essay, *Ueber die neuesten Leistungen der Franzosen für die Herausgabe ihrer National-Heldengedichte*. 8°. Wien, 1833. pp. 124—158. The same story is referred to "ut in Gestis Caroli Magni," by Petrus Berchorius in his Dictionary, v. *Canis*, III. 308, ed. 1831, and it is curious to observe that the entire history has been interwoven into the English romance of *Syr Tryamore* (in Utterson, I. 5); a fact unnoticed by George Ellis, in his analysis of this romance, III. 182. With regard to the adoption of the story at a later period as an historical occurrence of the reign of Charles V (1364—1380), and references to the French writers who have thus regarded it, see the Dissertation of Ballet above noticed, and Wolf's Note to his Essay above cited, p. 137.

**LXXX.** p. 399. This story is taken from St Anselm, but from what part of his writings I have not been able to ascertain. The scene of the Devil and his imps has been copied into many other legends. It is versified in Robert de Brunne's *Handlyng Synne*; [ed. Furnivall, p. 368], and occurs in Latin in Felton's *Sermones Dominicales*, pt. 2, Serm. 15, D; MS. Harl. 5396, and MS. Sloane, 4029, leaf 197b.

**LXXXI.** p. 401. Another version of the story commented on above, No. LXVII.

**LXXXII.** p. 402, l. 27. [James ii. 19.]

**LXXXIII.** p. 403. ["to presente with oure worthy kyng": that is, to present our worthy king with. The preposition *with* is not uncommonly thus placed immediately after its verb. Thus we find in *P. Plouman*, C. I. 133, "to cloye with heuene," to close heaven with: and again, B. II. 116, "to wratthe with treuthe," to enrage Truth by." So in Chaucer, *Squire's Tale*, 471, "to helen with your hurtes," to heal your hurts with.]

**LXXXVI.** p. 406. From Bede's *Hist. Ecclesiastica*, lib. V. cap. 13, p. 198, ed. Smith. It is versified [by Robert of Brunne, *Handlyng*

*Synne*, ed. Furnivall, p. 138] and quoted by Bromyard, *Summa Predicant*, v. *Desperatio*, D. II. 5.

p. 406, l. 24. ["the tothere day": the next or following day.]

**LXXXVII.** p. 408, l. 9. ["chemeny": fire-place. This is the proper meaning of the word from Lat. *caminus*. See Prof. Skeat's note on *P. Plowman* 15, x. 94, and my note on *Sir Ferumbas*, l. 2232.]

**LXXXVIII.** p. 409. A similar legend, localised at London, is told by Felton in his *Sermons*, pt. 2, Serm. 40, MS. Harl. 5396. Another is related by Bromyard, v. *Desperatio*, D. II. 3, of a man who refused to repent until death approached, and then replied to the entreaties of his mother thus, "' Modo nimis tarde est; ' et addidit, ' Mater, cantabo tibi canticum,' et incepit sic, ' *Worlyes blisse, haf god day, for ye lasse ylorum, ye more weylaway.*'"

p. 409, l. 23. ["he lafte no membre of criste but that he sware therby." See note to p. 410, l. 23 below.]

p. 410, ll. 3, 4. ["But if he wolde amende hym or he deyed." These words appear to be unnecessarily repeated by a slip on the part of the scribe.]

p. 410, l. 23. ["with thy grete othes thou haste thus rente hym."] Compare p. 409, l. 23 above. Chaucer, *Persones Tale*, *De Ira*, says:—"For Cristes sake swere not so sinnefully in *dismembring of Crist*, by soule, herte, bones, and body; for certes it semeth, that ye thinke that the cursed Iewes dismembred him not ynough, but ye *dismembre him more*:" and again, *Pardoneres Tale*, l. 472:

"Her othes been so grete and so dampnable,  
That it is grisly for to here them swere;  
*Our blissed lordes body they to-tere*:"

So also in the *Complaint of the Plowman*, Wright's *Political Songs*, Roll's Series, I. 311:—

"These wollen make men to swere  
Ayenst Cristes commaundement;  
And *Christes membres all to-tere*  
On rood as he were new y-rent."

See also Barclay, *Ship of Fools*, ed. Jamieson, I. 27, and other passages quoted in Prof. Skeat's note to Chaucer, *Pardoneres Tale*, 474, to which add Occleve, *De Regimine Principum*, p. 23:

"To the taverne quykly I me spedde,  
And pleide at dyce while the nyght wolde endure.  
There the fourmure of every creature  
*Dismembrede I with othes grete, and rent*  
*Lym from lym*, or I thens went."

See also Crowley's *Epigrams*, E. E. T. Soc., ed. Cowper, p. 19. The whole incident as narrated in our tale has been versified by Robert de Brunne, *Handlyng Synne*, pp. 23—6.]

**XC.** p. 412. In the work of Bromyard, so often quoted, v. *Invidia*, I. vi. 19, is a tale of the same kind, [as follows:—

"De altero fertur qui ad imperatorem Fredericum veniens cum

fructibus quos multum dilexit, ingressum habere non potuit nisi janitori lucri promitteret medietatem. Imperator vero in fructibus illis delectatus, eum coegit ut aliquid peteret, qui petiit ut sibi centum ictus dari praeceperet. Cujus causam cum imperator cognovisset suos ictus leviter, alterius vero graviter solvi jussit." MS. Reg. 7 E. iv. leaf 249.

He immediately before mentions another story in which one man voluntarily parts with one of his eyes, in order that another may lose both. This also occurs in Gower. A similar tale forms the subject of a novel in Sacchetti, nov. cxcv.] But a nearer coincidence with the story before us may be seen in the English romance of Sir Cleges, printed in Weber's *Metrical Romances*, I. 331. Many other imitations could, no doubt, be added.

**XCI.** p. 416, l. 12. "Donete," *i. e.* Grammar, so called from Donatus, the grammarian. [*The Donet into Cristen religioun* and *The folewer to the Donet* are titles of two works of Pecoock, often quoted in his *Repressor*. In his introduction to the first-named he says:—"As the comoun donet berith himsilfe towards the full kunnyng of Latyn, so this booke for goddis laws; therfore this booke might be conveniently called *The Donet*, or key to Cristen religioun." See Cotgrave, *s. v.* Donat, and Prompt. Parv. p. 126.]

This fable occurs in Bromyard, v. *Accusatio*, A. x. 8 (MS. Reg. 7, E iv., leaf 20, back), and is borrowed from one of the numerous romances of *Renard*. See Grimm's *Reinhart Fuchs*, pp. clxxxviii. 1, and 432, 8°. 1834.

p. 416, l. 16. [On the pride of *baillies*, &c., see R. de Brunne, *Handlyng Synne*, l. 3072.]

**XCII.** p. 419. The source of this story is, in all probability, a *fabliau* in Meon, II. 411, and Le Grand, v. 87, intitled *Du Sougretain de Bethléem*. I find it also in Latin in MS. Harl. 463, No. 129 (written temp. Edward II.) and in MS. Addit. 11,284, leaf 104.

**XCIII.** p. 422; **XCIV.** p. 424; and **XCVI.** p. 426. In all probability these legends are extracted from some collection of the Miracles of the Virgin, but I have not been fortunate enough to find them in the many volumes I have turned over to illustrate the preceding tales.

**W. de Worde I.** p. 429. In several MSS. of the A.-Lat. *Gesta* this story is prefixed to the usual series. This is the case in MSS. Harl. 5369; Reg. 8, F. vi.; Bodl. 123 and 857; Graves, 54; and Douce, 101. In the English translation by B. P., printed in 1703, it stands as No. 11. It is cited by Felton in his *Sermones*, MS. Harl. 4, leaf 39b. See the Notes to the similar story from the printed Lat. Edd. cap. 60, at p. 469.

**II.** p. 431, l. 6. ["a vertuous tre." Lat. *arborem que in se magnam habuit virtutem sic quod omnes infirmi qui de fructu ejus comederant, sanitatem pristinam habuerunt excepta lepra*. In the *Moralite*, *lepra* is explained as *desperacio de misericordia dei que dicitur esse peccatum in spiritum sanctum, ergo non salvabitur nec hic nec futuro*.]

p. 431, l. 8. ["all y<sup>t</sup> is vnder the erthe and about the erthe." In the Latin Version printed by Oesterley in his *Appendix*, No. 196, the reading here is *omne quod est sub terra*, but in the Moralite it is correctly, *datur sub et super*.]

p. 431, l. 15. ["all y<sup>t</sup> is grete and smale." In Oesterley's text—*omne quod erat in altitudine et in summitate*.]

p. 432, l. 30. ["a dyscrete physycyon:" Lat. *Balneatorem*, a barber-surgeon.]

p. 434, last line. ["holy scripture." I have been unable to trace this reference to its source.]

This story forms part of a tale among the *Fabula Extravagantes* of Sorg's *Æsop*, fab. 13. In the German MS. translation of the *Gesta*, MS. Addit. 10,291 (written in 1420) it is cap. 18. [It forms chapt. I of the edition of 1703. Compare tale No. 262 in the Appendix.]

III. p. 435, l. 29. ["hym," l. 26, "her." A similar confusion of genders occurs at p. 17, ll. 23, 26, and p. 243, ll. 1, 17, 27.

This is a Rabbinical tradition, told originally of King Solomon, when building the temple. It may be found in Petrus Comestor's *Historia Scholastica*, 3 Kings, cap. 8, from whom it is borrowed by Gervase of Tilbury, in his *Otia Imperialia*, cap. 104, and thence in Petrus Berchorius, *Reduct. Moralium*, lib. xiv. cap. 9. It is also quoted from Comestor in the MS. treatise [wrongly attributed to Wyclif] called, *The last Age of the Church*, preserved in Trinity College, Dublin. [See also Vincent of Beauvais, *Speculum Naturale*, xx. 170.]

IV. p. 436, l. 17. [In the printed Lat. Edd. the emperor's name is given as *Claudius*.]

p. 436, l. 19. ["vpon a daye." Lat. Edd.—*cum semel in stratu suo jacuisset*. It was a maxim of Themistocles, that his daughter had better marry a man without an estate, than an estate without a man.]

p. 436, l. 24. ["poore and wyse." Lat. Edd. add—*quem rex dilexerat*. In the original text, Socrates does not come to the emperor to ask for the hand of his daughter, but is sent for and addressed by the emperor, as follows:—"Carissime, numquid tibi placet filiam meam in conjugem accipere?" *Et ille*: 'eciam, domine peroptime.'" Then the emperor states the condition upon which he can have her to wife, and says—"*eliges ergo eam accipere vel dimittere?*"

p. 437, l. 8. ["and wepte bytterly." Here in the original Lat. Edd. comes the following passage:—"Dum sic esset in dolore, rex Alexander in eadem foresta venabatur. Miles quidam Alexandri Socratem vidit, ad eum equitabat et ait ei: 'Carissime, cujus homo es?' *Et ille*: 'Homo talis domini sum ego, quod servus domini mei est dominus domini tui.' *Ait miles*: 'Non est major domino meo in toto mundo: sed ex quo talia dicis ducam te ad dominum meum et audiemus, quis est dominus tuus, de quo tot et tanta presumis.' *Cum autem coram rege Alexandro ductus fuisset, ait ei rex*: 'Carissime, quis est dominus tuus, de quo talia



*dicis, quod servus ejus est dominus meus ?' Ait ille : ' Dominus meus est ratio, servus ejus voluntas, sic est ergo quod tu per voluntatem tuam regnum tuum et non per rationem hucusque gubernasti. Ideo servus domini mei, hoc est voluntas, est dominus tuus.' Audiens hec Alexander ait : ' Carissime, prudenter respondisti, vade in pace.' Ab illa die cepit rex regnum suum ratione gubernare, et non voluntate. Socrates vero solus forestam intravit et flevit amare pro sua conjuge. Senex quidam venit ad eum," &c.]*

p. 437, l. 16. ["after my counceyll." Lat. Edd. add—*uxor tua est de sanguine regum: cum rex minutus fuerit, uxor tua pectus et ubera liniat de sanguine patris sui, deinde in ista foresta tres herbas invenies, &c.*]

p. 438, l. 5. ["for he hath power," &c. Not in the Lat. Edd. which reads—*Alexander, qui venatus est, est homo mundanus qui pocius regulatur voluntate quam ratione, sed per sacram doctrinam emendatur. Si per peccatum infectus es, primo liniat pectus tuum cum sanguine, i. e. recentem memoriam de Christi passione habeas in corde: deinde collige tres herbas, scilicet confessionem, contricionem et satisfactionem: de prima facias pocionem, scilicet de peccatis semper dolere, de aliis emplastrum, i. e. penitenciam, et sic sanitatem percipies, ut sic per consequens ad divicias vite eterne promoveri possis, ad quam nos perducat, &c.* This tale, as narrated in the original Lat. text, is, from the extraordinary manner in which Alexander the Great, Socrates, and a Roman Emperor are jumbled together, one of the most curious in the whole collection.]

Tyrwhitt refers to Gower, *Confess. Amantis*, lib. iii. for this story, but it is not there. It is quoted by Felton in his *Sermones*, MS. Harl. 4, leaf 44b. In the MS. German translation, MS. Addit. 10,291, it is cap. 22. [The latter part of this apologue is in Alphonsus, *De Clericali Disciplina*.]

V. p. 438, l. 16. ["moche." Lat. *tenerrime*.]

p. 438, l. 20. ["thy wyll shall be fulfilled." Printed Lat. Edd. add—*rex vero vertebat se ad parietem et emisit spiritum, filius vero satis honorifice eum tradidit sepulture.* See note to p. 72, l. 20.]

p. 438, l. 28. ["fynysshe his lyf." Printed Lat. Edd. add—*Filius regis hec audiens intra se cogitabat: Jam inveni quem diu quesivi, accessit ad regem et flexis genibus eum salutavit, &c.*]

p. 439, l. 5. ["a more fole," &c. Lat. Edd.—*non inveni tam magnum stultum et infatuatum quam vos, &c.*]

p. 439, l. 9. ["myscheuous deth." Lat.—*mala morte*.]

p. 439, l. 21. ["foles & ydeotes," &c. Lat.—*fatuis qui magis mundum et ea que in mundo sunt appetunt, quam deum. Rex, qui per unum annum regnavit potest dici quilibet homo in hoc mundo existens, qui, licet centum annis vivet, est tamen quasi una hora respectu vite future, et tamen non desistit miser homo die ac nocte laborare, et post mortem in exilium, i. e. in infernum poni, si cum peccato mortali decedat, ubi mala infinita inveniet. Et pauci sunt qui de isto exilio cogitant. Faciamus ergo, &c.*]

This story (omitting the Moralite) has been previously printed in the *Retrospective Review*, ii. p. 328, 8°. 1820, and in Hartshorne's *Book-Rarities of Cambridge*, 8°. 1829. The fiction is of Eastern origin, as may be seen in Cardonne, *Mélanges de litt. Orient.* i. 68, and became popular in Europe from its forming part of the romance of Barlaam and Josaphat, *Vinc. Bell.* lib. xv. cap. 17, the Greek text of which is printed in the *Jahrbuch der Liter.*, Vol. xxvi. p. 33, and thence quoted in MS. Addit. 11,284, p. 64, and Bromyard's *Summa Predicantium* v. *Quærerere*, Q. i. 3. It forms cap. 74 of the Latin printed *Gesta*, and cap. 5 of the A.-Lat. MSS., and in the MS. German translation cap. 41. From the *Gesta*, it has been versified in the German work called *Der Renner*, Frankfort, 1549, leaf 16, and is frequently cited by later writers.

**XIX.** p. 440, l. 2. "Edfenne." Printed Lat. Edd. cap. 4, read *Cæsar*. In MS. Harl. 5369, *Ocfemius*, which is a corruption from *Eufemianus* in MSS. Harl. 2270 and 5259.

p. 440, l. 3. ["sholde be at her wyll," &c. Printed Lat. Edd.—*in electione mulieris esset utrum vir mori deberet vel eam sine dote in uxorem duceret.*]

p. 440, l. 19. ["Goddess mercy." Printed Lat. Edd.—*qui rapit, i. e. violat duas mulieres scilicet justiciam et misericordiam, que sunt ambe filiis dei.* The Lat. Edd. omit the passage in W. de Worde's version down to the words "hath very contrycyon," and then continue:—*Raptor convocatur coram iudice, quando anima separatur a corpore. Prima, scilicet justicia, contra peccatorem allegat, eternaliter eum debere mori per legem justicie; sed altera, scilicet misericordia divina allegat, quod per contricionem et confessionem salvabitur. Ideo studeamus sic deo placere.*]

This is chapter 60 of the German MS. translation. MS. Harl. 10,291.

[Amongst the old Manx "Temporal Customary Laws," 1577, occurs the following:—

"If any man take a woman by constraint, or force her against her will, if she be a wife he must suffer the law for her. If she be a maid or a single woman, the Deemster shall give her a rope, a sword, and a ring: and she shall have her choice to hang with the rope, cut off his head with the sword, or marry with the ring." N. & Q. 4th Ser. iv. 418.

In *Reliq. Antiquas*, i. 281, the following allusion to the subject occurs:—

"Of life and dath nowe chuse the,  
There is the woman, here is the galowe tree.'  
'Of boothe choyce harde is the parte;  
The woman is the warse, driue forthe the carte.'"

John Manningham's *Diary*, printed by Sir W. Tite, has the following entry on this subject at p. 102, under date December 12, 1602:—

"It is the custome (not the lawe) in Fraunce and Italy, that yf anie notorious professed strumpet will begg for a husband a man which is going to execution, he shal be reprieved, and she may obtaine a pardon, and marry him, that both their ill lives may be bettered by so holie an action. Hence grew a jeast, when a scoffing gentlewoman told a gentleman shee heard that he was in some danger to have been hanged for some villanie, he answered, 'Truely, madame, I was feard of nothing soe much as you would have begd me.'

"In England it hath bin vsed that yf a woman will beg a condemned person for her husband, shee must come in hir smocke onely, and a white rod in hir hand: as Sterril said he had seen.

"Montagne tells of a Piccard that was going to execution, and when he sawe a limping wenche coming to begg him, 'Oh, shee limps, she limps!' sayd hee, 'dispatch me quickly,' preferring death before a limping wife."

H. A. KENNEDY, in *N. & Q.* 4th Ser. iv. 417.]

**XXVIII.** p. 441, l. 2. "Andromyke." A.-Lat.—*Andronicus*. ["Aboue all thyngs loued melody." The A.-Lat. text adds—*ciconie*.]

p. 441, l. 4. ["and dranke of that water." A.-Lat.—*semel bibisset*.]

p. 441, l. 5. ["sholde be incontynent freshe agayn." Not in the A.-Lat. text.

p. 441, l. 17. ["vpon a daye." A.-Lat.—*hora quadam meridia*.]

p. 441, l. 18. ["the nyghtyngale." A.-Lat.—*ciconie*, MS. Harl. 5369, *cicada*.]

p. 441, l. 29. ["without hurte or dethe." A.-Lat.—*sine manuum violencia*.]

p. 442, l. 2. ["wherefore he sente . . . to have his counceyll." Not in the original.]

p. 442, l. 21. ["dyde auoutry." A.-Lat. adds—*cum alio ave*, so. *cum philomena, qui est masculus*.]

p. 443, l. 13. ["The nyghtyngale," &c. There is a confusion here which the A.-Lat. text enables us to clear up—*Ciconia que tam dulciter cantabat super arborem est anima que est sponsa Christi residens super arborem sacre doctrine. Cantus ejus est oracio devota*, &c.

The A.-Lat. text in reading *ciconia* agrees with Chaucer who speaks of

"The storks wreker of avouterie."

*Assemblie of Foules*, l. 341.

"This bird," says Speght (*Gloss. in voc.*), "breedeth in the chimney-tops of houses, and as it is written of him, if the man or the wife commit adultery, he presently forsaketh the place. And as Aristotle saith, if his female play false, he will, if he can, kill her; or else utterly forsake her." Alexander Neckham, *De Naturis Rerum* (Roll's Series, ed. Wright), pp. 112, 113, gives an exactly similar tale, from which the following, which is cap. 82 of the printed Lat. Edd., appears to be taken.

*De iudicio adulter antum.*

“ Quidam miles erat, qui castrum pulcherrimum habebat, super quo due ciconie nidificabant; sub castro erat fons clarus, in quo ciconie solebant se balneare. Accidit quod femella pullos produxit, masculus vero per terram volabat, ut pullis cibum colligeret. Illo abeunte femella est adulterata, sed antequam masculus veniret ad fontem descenderat, ut se lavaret, ne masculus fetorem adulterii sentiret. Miles cum sepius hoc vidisset, admirabatur, fontem clausit, ne ciconia se lavaret vel balnearet; illa vero cum fontem clausum vidisset et non poterat se lavare, post adulterium commissum ad nidum est reversa. Masculus veniens et senciens adulterii fetorem, inde volavit et infra diem naturalem secum multitudinem ciconiarum duxit et in presencia militis eam occiderunt.”

Compare also cap. 181 of the Lat. Edd.]

**XXXVII.** p. 433. An imitation of the Scriptural story of the Prodigal Son.

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 ADDITIONAL NOTE.

**IX.** MS. Harl. 7333, p. 23. A poem founded on this tale is printed by Pinkerton in his *Scottish Poems*, 1792, III. 189, with the title “The Bludy Serk, a Pious Fable, made by Master Robert Henderson.”

## APPENDIX.

SHORT NOTICES OF TALES IN THE PRINTED LATIN EDITION OF  
THE *GESTA*, AND NOT FOUND IN THE ENGLISH MSS.

(The tales are numbered as in the printed *edd.*, and where a number is skipped it will be understood that the tale corresponds with one in the English versions. See the Comparative Table, p. xxix.)

## I.

Story of the daughter of the Emperor "Pompeius," who, eluding the guard set over her by her father, elopes with a certain duke. They are pursued by a fighting-man (*pugil fortis*) in the retinue of the Emperor, who slays the duke and leads back the princess to her father, to whom, after some time, she is reconciled. The story concludes with an account of six gifts presented to her on her betrothal to a noble of the country. (In Holkot's *Moralitates*, 24.)

## II.

The Emperor Titus established a law that sons should be bound to support their parents. The story tells how there were two brothers, one of whom has a son, who, against his father's wishes, supports his uncle when in distress and poverty. In course of time the positions of the two brothers are changed, and the son is obliged to support his father. The uncle, now rich, declares that as his nephew had been disobedient to his father's wishes he shall not be his heir, to which the nephew replies that as he had only acted in accordance with the law he ought not to suffer for so doing. (From Seneca, *Controversia*, lib. I. 1. *Patruus Abdicans.*)

## III.

Story of an adulteress, who, in accordance with the law, is thrown from a lofty precipice. She, however, miraculously escapes uninjured, on which the judge sentences her to be again thrown down, but on her protesting that the law does not allow anyone to be punished twice for the same offence, dismisses her. (From Seneca, *Controv.*, I. 3.)

## VI.

Story of an emperor and his wife who enter into a solemn agreement that neither shall survive the other. The emperor, while absent in a distant part of his empire, in order to prove his wife, causes a report of his death to be carried to her. The empress, on hearing it, throws herself from a precipice, but without injuring herself greatly. She still wishes to fulfil her promise, but is dissuaded by her father. (Seneca, *Controv.*, II. 10.)

## XII

Of a man who refuses to attend at Mass when celebrated by a certain priest, whose private life was immoral, and how it is shown to him that the sins of the priest, who is only the minister or means, cannot affect the goodness of the sacrament.

## XIII.

Story of an empress who having given birth to a child of which her own son is the father, murders it in order to escape detection. Some of the blood, however, falling on her left hand forms there four circular marks which cannot be effaced, and to hide which she is obliged constantly to wear a glove on that hand. The Virgin Mary appearing in a vision to the confessor of the empress discovers to him the crime, and through him promises pardon and forgiveness to the empress if she will confess her sin. (In Vincent de Beauvais, *Specul. Hist.*, 7. 93. Compare a somewhat similar story in No. lxxiv. of MS. Addit., p. 393.)

## XV.

This is the story of the life of St. Alexius, son of Eufemian, a Noble and Senator of Rome. (The story is well known from the metrical versions from the Laud MSS. 108 and 463; Cotton MS. Titus A. xxvi.; the Vernon MS. and MS. Trinity Coll. (Oxford) 57, edited for the Early English Text Society, by Mr. Furnivall, 1878.)

## XVI.

Story of an emperor of Rome, who, while digging out the foundations for a palace, finds a golden coffer encircled with three rings, and with an enigmatical inscription on it. *Expendi, donavi, servavi, habui, habeo, perdididi, punior; primo quod expendi habui, quod donavi habeo.* Calling together his nobles and wise men, he lays the inscription before them and enquires its meaning. The answer does not explain the whole of the inscription, the last two sentences being omitted.

## XVIII.

Story of Julian, of whom it was predicted that he should be the murderer of his parents. To escape this fate he leaves his home secretly and departs to a far distant land where he marries. His parents in

their search for him arrive at his house and are received by his wife, who gives up to them her own bed. Julian returning in the middle of the night and finding two persons in his bed, slays them, thinking that he has caught his wife in the act of adultery. On learning the truth he gives way to grief, and the story concludes with the visit of an Angel to Julian, to assure him that his crime has been pardoned. (See *Golden Legend*, ed. 1493, leaf 90, and *Metrical Lives of the Saints*, MS. Bodl. 1596, leaf 4.)

## XIX.

A story in which Cæsar and Pompey are introduced, and the well-known tale of the passage of the Rubicon by the former narrated. (From Lucan, *Pharsalia*, I. 185—192.)

## XXI.

The story (from Herodotus, vii. 239) of Demaratus, king of Sparta, who while living in exile at the Persian Court, becomes aware of the designs of the king against his countrymen. Although smarting under the sense of the wrongs done to him, he determines to thwart the plans of the Persian monarch by sending information to Sparta. In order to do so secretly he covers the writing on the tablets with wax, so that nothing is visible. The Spartans on the receipt of the tablets are perplexed, but the device is discovered by Gorgo, the wife (*not* sister) of the Spartan King Leonidas.

## XXII.

A law of the Egyptians that whosoever declared their gods Isis and Serapis to be other than immortal should suffer an ignominious death.

## XXIII.

How the heart of a certain emperor, who had died from poison, resisted the effects of fire, until covered with *theriaque*.

## XXIV.

Of a certain enchanted garden into which fools only were admitted, and in which they always met with death. (See Maundeville, ed. Halliwell, chapt. xxvii, pp. 277-8.)

## XXV.

A tale similar to that in MS. Harl. 7333, No. 9, except that the lady in this case, when wooed, puts the memorials of her deliverer out of sight, and forgets her vows. See Notes to No. IX. p. 451.

## XXVI.

Of a king who obliged his illegitimate son to wear a dress of two different colours and qualities, so that when he looked at the poor half

he might be kept free from pride, while, on the other hand, the sight of the rich half might prevent him from giving way to despair or too great humility.

## XXVIII.

Story of the crafty manner in which an old hag (*vetula*) induced an empress during the absence of her husband to yield to the solicitations of a young man, whose addresses she had long resisted, by persuading her that her little dog was formerly a woman, and had been so transformed in consequence of her cruelty to her lover. (In Alphonsus, No. 11. See also Wright's ed. of the *Seven Sages*, pp. xviii, xix. Le Grand, *Fabliaux*, iv. 50, and compare a similar tale in Wright's *Latin Stories*, Percy Soc. p. 16, from MS. Harl. 463, leaf 20, back.)

## XXIX.

Of a certain judge who for corruption was flayed by the orders of the emperor and his skin placed on the seat of judgment, in order that his son, who was appointed to succeed him, might, if ever tempted to give a corrupt sentence, be deterred by the sight. (Told of Sisamnes and Cambyses in Herodotus, V. 25.)

## XXX.

This corresponds partly with Chapt. 45, MS. Harl. 7333. See the Notes to that tale, p. 480.

## XXXI.

Story of the sayings of Seven Sages at the death-bed of Alexander.

## XXXII.

A saying of Seneca to the effect that no worm can be produced in the bodies of persons who have died from poison, while if a body be struck with lightning in a few days it will be full of them. (*Natur. Quæst.*, II. 31.)

## XXXIII.

A tale best told in Chaucer's words—

“Than tolde he me howe on Latumys  
Compleyned to his felawe Arius,  
That in his gardyne growed such a tre  
On which he seide that his wyues thre  
Hanged hem selue for hertes despitous.  
'O leue brother,' quod this Arious,  
'Yeue me a plant of that blisful tre,  
And in my gardyne planted shal he be.'”

*Wife of Bath's Preamble*, ll. 757—764.

(From Cicero, *De Oratore*, II. 69, and also in the *Dissuasio ad Rufinum*, *de non ducenda uxore*, of Walter Mapes, two MSS. of which have been mentioned in the Notes to tale X. of Harl. 7333, p. 452.)



## XXXIV.

Of the seven maxims which Alexander learnt from his tutor, Aristotle.

## XXXV.

An account of the manner in which Roman nobles celebrated a reconciliation between two enemies by sacrificing a lamb.

## XXXVI.

Of the answers of a sage to the four questions—(1) What is man? (2) To what is he like? (3) Where is he? and (4) Who are his companions?

## XXXVII.

How a serpent, which is called *pervas*, not being able to climb up to the nests of the eagle on whose young it preys, emits a poisonous breath which is fatal to the young birds, and how the eagle as a safeguard keeps in its nest a certain stone, called *achates*, which has the property of driving away the noxious air. (Pliny, *Hist. Natural.*, XXXV. 21.)

## XXXVIII.

The story goes that in the time of the Emperor Henry II., when a certain city was being besieged by its enemies, a dove descended in the town, round whose neck was found a letter, in which was written, "A generation of dogs is coming, and will be a quarrelsome race, against whom thou wilt have to defend thy laws." (Pliny, *Hist. Natural.*, X. 53.)

## XXXIX.

Of two brothers, between whom existed the greatest enmity, in so much that one laid waste the estates of the other. The emperor hearing of this determines to punish the offender. The latter immediately hurries to his brother, begging him to forgive him what he had done, and to shield him from the emperor's vengeance. The injured brother pardons him and reconciles him to the emperor. (From Felton's *Sermones*.)

## XL.

Story of a knight who suspecting that his wife was unfaithful, employs a certain clerk to find out the truth. This the clerk does by feeling the pulse of the lady, when he notices that it beats faster when the name of her suspected lover is mentioned.

## XLI.

The story of Cosdras (Codrus), king of Athens, who sacrificed himself to save his country from the Dorians.

## XLII.

Of a pillar at Rome, whereon were the letters, P. P. P. S. S. S. R. R. R. F. F. F. and the explanation.

## XLIII.

Of Curtius (here called Marcus Anilius), who threw himself into the gulf which had opened in the Forum at Rome.

## XLIV.

Of a certain artisan who offered to make for the Emperor Tiberius glass of such a nature as to be unbreakable. Tiberius enquiring how this could be done, the man replies that he alone possesses the secret, whereupon the emperor orders him to be beheaded, saying, "If this art should become general, gold and silver would be of little value." (From Pliny, *Hist. Nat.*, lib. xxxvi. cap. 16.)

## XLVI.

Of a man who collected so many leaves from seven trees as to be unable to carry them. He is assisted by three strong men, but, when leaving the wood, he falls into a pit and is crushed by the weight of his load. The chapter concludes by stating that if the "ashes of glass" (*cineres vitri*), i. e. pounded glass, be placed under the bark of any tree in which a crow has built its nest, so long as it remains there, the bird cannot hatch any eggs.

## XLVII.

Of a Danish king who felt such reverence for the three Magi that he made a pilgrimage to Cologne where their bodies were religiously preserved and presented to each a golden crown. On his return to his own land the Magi appear to him in a vision and present him with three caskets, the first containing gold, the second myrrh, and the third frankincense, at the same time telling him that at the end of 23 years he is to reign with them in heaven.

## XLVIII.

Of the brazen bull of Phalaris, the inventor and constructor of which was its first victim. (See Gower, *Confessio Amantis*, lib. vii. leaf 161, back.)

## XLIX.

How a certain duchess betrayed a castle to Conan, king of Hungary, on condition that he should marry her. He fulfils his promise, but on the next day orders her to be put to death, after having been publicly abused. (Evidently founded on the classical legend of Tarpeia.)

## LI.

The reasons given by Tiberius for allowing the governors of provinces to remain so long in office. (Aristotle, *Rhetoric*, II. 20.)

## LII.

Of the noble conduct of Fabius Maximus, who, having entered into an agreement with Hannibal for the redemption of the Roman prisoners which the Senate refused to confirm, sold his only property and with the proceeds paid the amount himself. (This is narrated in Livy, xxii. cap. 23.)

## LIII.

How a certain woman of Syracuse was accustomed to pray for the life of Dionysius the tyrant, her reason being that if he were to die, his place might be filled by even a worse tyrant. (This is one of the Fables of Odo de Ceriton, taken from Valerius Maximus, VI. 2, Ex. 2. Another version from MS. Addit. 11,579, leaf 97, back, and MS. Arundel 292, leaf 13, is printed in Wright's Latin Stories (Percy Soc. 1842), No. LI. p. 49, which ends with the proverb—"Selde comet the lattere the bettere." See Douce, *Illustrations*, II. 541.)

## LIV.

How the Emperor Frederic II. built a wonderful marble gate on a bridge at Capua, upon which statues of the emperor himself and two of his judges were sculptured. Over the head of each statue and above the gate were certain inscriptions.

## LVI.

Of a prince, who, finding that he is the object of the envy of a certain merchant, invites him to his palace, and entertains him at a dinner at which the food is served out of a human skull. In his bedchamber the merchant finds two skeletons hanging from the ceiling. The prince explains these circumstances and proves to the merchant that riches do not always bring with them happiness. (In the Heptameron, 32.)

## LXV.

Story of a king who in travelling comes to a place where the road divided into four. Here is a sign-post with inscriptions referring to each of the four roads. The king reads the inscriptions and determines on following the first road, the notice as to which is, "Oh king, if thou ridest by this way, thou wilt find good hospitality for thyself, but thou wilt lose thy steed, and be compelled to return on foot."

## LXIX.

The story of the wonderful shirt belonging to a carpenter, which retained its original whiteness so long as his wife remained faithful to

him, and of the fortunes of three soldiers who tempted her. (This is the story of the Wright's Chaste Wife, edited for the E. E. T. Society by Mr. F. J. Furnivall from a MS. in the Lambeth Library. See a somewhat similar tale quoted in Mr. Wright's ed. of the *Seven Sages*, p. xlvii. It first occurs in an early French *fabliau*, entitled, *De la dame qui attrapa un prêtre, un prévôt, et un forestier* (see Le Grand, iv. 246); and in Lydgate with the title of *The Tale of the Lady Prioress and her three Suitors*. It also forms the groundwork of Massinger's play of *The Picture*.)

## LXXVI.

Of the wonderful friendship and marvellous cleverness of two physicians, and of the friendly trial of skill between them.

## LXXIX.

Fable of the ass who, noticing the familiarity of his master's lap-dogs, and how well they were treated, thought, "If I were to sing and dance before my master, and put my feet round his neck, he would feed me also with dainties, and fondle me."

## LXXX.

Story of a hermit who, seeing an innocent man unjustly condemned, doubts the justice of God, and determines to return into the world, and how it was shown to him that the judgments of God are not as those of men. (This tale is the groundwork of Parnell's *Hermit*. It occurs also in MS. Harl. 463, leaf 8, with the title *De Angelo qui duxit Heremitam ad diversa Hospitia*.)

## LXXXIV

How a lady gave to her lover a falcon, to which he became so attached as to forget his vows to her. The lady kills the bird, and thus regains the affections of her lover.

## LXXXVIII.

Story of a prince who destroyed his enemies by the cunning stratagem of feigning flight, and leaving behind him drugged wine, of which they partook freely, and thus fell an easy prey to him. (In Herodotus, I. 207, and Valerius Maximus, VII. 4, Exter. 2.)

## LXXXIX.

How a certain king left by will to his youngest son a precious ring, and how it was distinguished from others resembling it by its miraculous powers. (This story is in the *Decameron*, first day, Nov. 3, with some alterations. It also occurs in the *Cento Novelle Antique*, Nov. 71.)

## XC.

Account of a law that where two brothers were left heirs to any property, the elder should divide the inheritance in two parts, of which the younger should have his choice. A story then follows showing how a man tricked his step-brother out of his inheritance, by placing all the property as one share, and as the other the mother of the younger son. (From Seneca, *Controv.*, VI. 3.)

## XCII.

Story of a king who, when warned by his diviners that a male and a female snake which had been discovered under a wall in his castle, foreshadowed the deaths of a man or a woman, voluntarily submitted to be put to death that he might save the life of his wife. (From Pliny, *Hist. Natural.*, VII. 36.)

## XCIII.

How the two sons of a king who had been absent travelling and studying were received by their parents on their return home.

## XCIV.

How a certain king's daughter, who had contracted leprosy by drinking of a certain fountain, was cured by being anointed with a liquid which exuded from a certain rock, when struck with a peculiar rod which is pointed out by a hermit.

## XCV.

How Constantine obtained the purple, being called in by the Romans to protect them against the tyranny of Maxentius.

## XCVI.

How Alexander issued a proclamation that if any who were under any penalty to him would come boldly while a candle which he placed in his hall continued burning they should be forgiven. (See also No. XCVIII below.)

## XCVII.

Of three warnings received by Julius Cæsar of impending death.

## XCVIII.

How the Romans were accustomed, when they besieged a castle or city, to light a candle of a certain length; and, as long as this was burning, they were willing to receive applications for peace. (Very similar to No. XCVI.)

## C.

How a son saved his mother from the penalty attached to the crime of adultery. (Seneca, *Controv.*, I. 4.)

## CIII.

Story of Domitian, who for a thousand pieces of silver bought three maxims from a merchant, viz :—(1) Before you do anything, think of the consequences ; (2) Never leave the highway for a bye-way ; and (3) Never pass the night as a guest in a house where the master is an old man and his wife a young woman ; and how each of these maxims saved his life.

## CVI.

Of three travellers who having but one loaf between them agreed that it should be given to whichever should dream the best dream the next night. On the morrow two relate their dreams, but the third declares how he dreamt that an angel bade him eat the loaf, and that he had done so. (In Alphonsus, No. 18.)

## CVIII.

Of the remarkable friendship between two thieves who were ready to suffer death for each other. One is condemned to death, and asks the other to take his place in prison while he arranges his affairs. He does so, and the time having expired, is about to be executed when the first returns to suffer the penalty. The judge in admiration of their friendship and fidelity pardons both of them. (Cicero, *Tuscul. Quæst.*, V. 22.)

## CXI.

“The classical story of Argus and Mercury with some romantic additions.” Warton. (See another version in Wright's *Latin Stories*, Percy Soc. 1842, pp. 1, 215.)

## CXIV.

How a certain woodcutter who fell into a pit in a forest was supplied with food, and eventually delivered, by holding on to the tail of a dragon which flew out of the pit and deposited him in a wood whence he returned home. (Compare Sinbad's escape from the Valley of Diamonds.)

## CXV.

How an elephant which was so fierce that none dare approach the forest where its haunt was, was killed by two virgins, who out of his blood manufacture a very beautiful *purple* and many other curious matters. (See Introduction, p. xi.)

## CXVIII.

How a knight recovered certain money which he had entrusted to an agent when about to travel, and which the latter denied ever having received. A person is instructed to provide some strong gilt chests, to fill them with stones, and to offer to deposit the pretended treasure in the hands of the defrauder. While this negociation is going on, the

claimant repeats his demand, which the false friend now complies with, lest any suspicion should be cast on his probity in the presence of the new dupe. (In Alphonsus, No. 14.)

## CXXII.

A knight wounds his eye while dressing his vines. In the meantime his wife is occupied with her paramour. The husband returning home unexpectedly in consequence of the accident, his wife contrives her lover's escape by kissing her husband on the uninjured eye. (In Alphonsus, No. 8. See a similar tale in Wright's *Latin Stories* (Percy Soc. 1843), p. 91, from MS. Harl. 2851. It is also *Nouv. vi.* of the *Nouvelles de la Reine de Navarre*, and is imitated in the *Cent Nouvelles Nouvelles, nouv. xvi.*, under the title of *Le borgne aveugle.*)

## CXXIII.

A similar tale. The expedient in this case is holding up between the husband and the lover a sheet which the wife declares she has been occupied in making. (In Alphonsus, No. 9.)

## CXXV.

This is the original of the well-known story of the "Three Black Crows." (Compare a similar story, printed in Wright's *Latin Stories*, Percy Soc. 1842, p. 104, from the *Promptuarium Exemplorum*, with the title, *De xl. corvis a parte posteriori hominis evolantibus.* It is the 6th fable of book viii. of the Fables of La Fontaine, where it is entitled, *Les femmes et le secret*, eggs being substituted for crows. See also Byrom's *Poems*, vol. i. p. 31.)

## CXXVI.

How the curiosity of the wife of a certain Roman Senator was punished.

## CXXVII.

A tale similar in its character and moral to No. LXXX.

## CXXXIII.

How two greyhounds which were bitter enemies were reconciled.

## CXXXV.

The story of Lucretia, wife of Collatinus.

## CXXXVI.

How the foolish credulity of a certain thief, who breaks his neck by catching at a ray of the moon, led to his capture and death. (In the *Directorium Humanæ Vitæ*, and in Alphonsus, No. 22. See also Wright's *Latin Stories*, Percy Soc. 1842, No. xxiii, p. 24.)

## CXXXVII.

A story based upon the legend of Coriolanus and his mother.

## CXXXVIII.

How the son of a certain king joins his father's enemies, but being struck with remorse on seeing his father wounded in battle, turns against his new allies, puts them to flight, and afterwards becomes reconciled to his father.

## CXLII.

How a certain king had a forest stocked with all kinds of game, which a traitor was in the habit of destroying with dogs and nets.<sup>1</sup>

## CXLIII.

A story based on the anecdote of Dionysius and Damocles. (Quoted in Bromyard, *v. Homo*, MS. Reg. 7, E. iv, leaf 226, back; and see Wright's *Latin Stories*, Percy Soc. 1842, p. 92.)

## CXLIV.

Corresponding with tale No. 37\* of MS. Addit. 9066. (This tale is only noticeable for the fact that it contains one of the proverbs in German, a circumstance which has led some to believe the tales to be of German derivation. See, however, the remarks on this point in the Introduction, pp. xi, xii, and Oesterley, p. 262.)

## CXLV.

A story, stated to be taken from Albertus (an abbot of Stade, and author of a Chronicle from Adam to A.D. 1256), relating how Socrates discovered by means of a mirror of polished steel, the reason why the air of a certain pass between two mountains of Armenia was fatal to all who attempted to go by it. (Compare No. LVII. of MS. Harl. 7333, *ante*, p. 240.)

## CXLVI.

The well-known reply of Diomedes the pirate to Alexander the Great. "I who am master of but one ship am termed a pirate; but thou, who dost oppress the world with immense armaments, art called a king and a conqueror." (Cicero, *De Republ.*, III.)

## CXLVII.

How the enemies of a certain king compassed his death by poisoning the water of the well from which he was accustomed to drink.

<sup>1</sup> This tale is remarkable as containing the names of the dogs, which are of Saxon origin. They are given as—Richer, Emulemin, Hanegiff, Bandyu, Crismel, Egofyn, Beamis and Renelen. See the Introduction, p. xii.



## CXLVIII.

The well-known tale of Arion and the dolphin. (From Herodotus, I. 23, 24.)

## CXLIX.

A story of Pausanias, who when he enquired of Hernocles, a philosopher, how he might render his name famous, was answered that if he should kill some illustrious personage his name would be for ever handed down to posterity. On hearing this he straightway slew Philip of Macedon, the father of Alexander the Great. (Taken from the eighth book of Valerius Maximus, *De cupiditate gloriae*, cap. xiv. Exter. 4.)

## CL.

An account from Pliny of a fountain which gushed forth at the sound of musical instruments. (*Hist. Natural.*, II. 103. Compare Neckam, *De Naturis Rerum*, lib. II. cap. v.)

## CLI.

Of two knights, the one envious and the other covetous. The former parts with his land on condition of sleeping with the wife of the latter, whom he purposely infects with leprosy. She communicates the disease to the Emperor's son, who, after seven years, is cured by swallowing a serpent in a bowl of wine.

## CLII.

How a certain king named Cleoutus conveyed to the besieged inhabitants of one of his cities the intimation that he was on his way to relieve them.

## CLIII.

The story of Appollonius of Tyre, Pericles, Prince of Tyre.

## CLIV.

Of the city of Edessa, which in consequence of the presence in it of an image of our Saviour, could never be besieged by any enemies. (See the Life of St. Alexius, E. E. Text Soc. ed. Furnivall, p. 34.)

## CLV.

How a certain knight named Albert fought with a spirit and overcame him and captured his steed, which, however, disappeared at the sound of the cockcrow.<sup>1</sup> (This tale is quoted by Harrison, *Description*

<sup>1</sup> This tale is important from the fact of the author in his preface stating that the circumstance occurred "in Anglia, ut narrat Gervasius, ad terminos episcopatus Elienensis" near a certain castle "*Cathubrica nomine*," and at a place called Wandlebury, a name given, he says, "*quod illis Wandali partes Britannie seve Christianorum peremptione vastantes castrametati sunt.*" The circumstance, he further states, was well known to many, and he himself

of *England*, ed. 1587, p. 129, col. 1, from "Geruase of Tilberie . . . a man as it were euen sold to vtter matters of more admiration than credit to the world. For what a tale telleth he in his *De otio imperiali*, of Wandleburie hilles, that lie within sight and by south of Cambridge. . . and of a spirit that would of custome in a moone shine night (if he were chalenged and called thereunto) run at tilt and turnie in complet armor with anie knight or gentleman whomsoeuer, in that place : and how one Osbert of Barnewell armed himself," &c.)

## CLVI.

The stratagem of Ulysses by which Achilles was detected in his disguise as a woman.

## CLVII.

Of the cunning porter of a certain king who as a reward for his services was allowed to have charge of the city gates for one month, with liberty to demand a penny from every hunch-back, another from every one-eyed person, another from every leper, another from every ruptured man, &c. A hunch-back comes to the gate and having refused to pay the first penny, is discovered to have all the other defects, and is taxed accordingly. (This tale occurs in Petrus Alphonsus, *De Clericali Disciplina*, No. 5, and the *Cento Nouvelle Antique*, Nov. 50. See also Le Grand, *Fabliaux*, III. 252.)

## CLVIII.

Of the tomb of Pallas, the son of Evander, discovered at Rome, 2240 years after the destruction of Troy.

## CLIX.

An account of the invention of wine, "founded on a rabbinical tradition related by Fabricius. When Noah planted the vine, Satan attended, and sacrificed a sheep, a lion, an ape, and a sow. These animals were to symbolise the gradations of ebriety. When a man begins to drink, he is meek and ignorant as the lamb, then becomes bold as the lion : his courage is soon transformed into the foolishness of the ape, and at last he wallows in the mire like a sow."—Warton. (See Chaucer, *Manciple's Prologue*, l. 44.)

## CLX.

How an evil spirit, which had taken upon itself the form of a lady, was forced to resume its original form at the words of consecration in the mass.

## CLXI.

How in a certain wood in England, thirsty hunters were supplied with refreshment by a benevolent spirit. A certain knight, instead of had heard it both from the inhabitants and natives of the place, "*quam ab incolis et indigenis auditui meo subieci.*" See remarks in the Introduction, p. xii.

returning the horn after drinking, retained it for his own use. But the knight's lord hearing of the action, condemns the thief, and presents the horn to Henry the Elder, king of England (Henry I, according to Warton. From Gervais of Tilbury, III. 60).

## CLXII.

A certain man wishes his daughter at the devil. She is immediately carried off by demons. The father at length receives her back on going to a certain hill in Catalonia, wherein was a palace of demons. (Also from Gervais, III. 66.)

## CLXIII.

A pupil who while out with his tutor sees a horse, over whose back had passed a rope, at each end of which was a sheep, and which chafed his sores and galled him exceedingly; maddened by the pain the horse rushes into a miller's house, and scattering the fire from the hearth about the room sets the whole house in a blaze, being burnt up itself along with the sheep. The pupil is ordered by his tutor to compose some verses on the incident, showing who is responsible for the damage to the house. Cælestinus, the pupil, racks his brains, but is unable to execute the task; at last he meets the devil in the form of a man, who on the usual conditions, offers to compose the verses for him: Cælestinus agrees, and the devil produces the following:—

“Nexus ovem binam, per spinam traxit equinam;  
Læsus surgit equus, pendet utrumque pecus.  
Ad molendinum pondus portabat equinum,  
Dispergendo focum se cremat atque locum,  
Custodes aberant singula damna ferant.”

(For another version of this tale see the *Bagford Ballads*, Ballad Society, ed. Ebsworth, II. 403.)

## CLXIV.

Account of a conversation between Our Lord and St. Peter. The latter describes five men whom he had seen, and whom he thought madmen. The first was eating sand; a second inhaling the fumes of pitch and sulphur; a third lying on a burning furnace, for the sake of heat, and endeavouring to eat the sparks; the fourth trying to catch the wind; and the fifth devouring his own members, and laughing incessantly. (See Swan, vol. II. p. 331.)

## CLXV.

A similar tale. In this case there are only three men. The first made a bundle of faggots, and because it was too heavy for him added more wood to it, hoping thus to make it lighter: the second was drawing water from a deep well with a sieve; and the third carried a beam in his chariot, and wishing to enter to his house, though the gate was

too narrow and low, whipped his horse violently against it, until all fell down into a deep well.

## CLXVI.

A long and confused account of the game of chess. The men are divided into six kinds. First *Rochus*, the castle or rook; secondly, *Alphinus*, the bishop; thirdly, the knight; fourthly, the pawns; fifthly, the queen; and lastly, the king. The king's pawn is termed the merchant; the bishop's pawn, the woolcarder; and the rook's pawn the husbandman. The moves of the knight were exactly as at present. The pawns had the power of *queening* as with us; but though they could capture pieces diagonally, they did not take the square of the captured piece, but moved straight on. The queen had less power than any other piece, only commanding the four squares of the same colour adjacent to that on which she stood: if she left the side of the king, she was liable to capture. The king moved as with us, and once in a game was allowed to move as a knight. After the description of each piece comes the moralization. (See Tale No. XXI. in Harl. 7333, p. 70, and the notes, p. 459—461.)

## CLXVII.

An archer, having caught a nightingale, is about to kill her, but she offers, if he will spare her, to tell him three rules of life which will be of great service to him. He agrees, and she gives the rules as follows:—(1) Never attempt what is impossible; (2) Do not grieve over an irrecoverable loss; and (3) Do not believe in what is incredible. (This is Lydgate's "Chorle and the Bird," printed for the Roxburgh Club, in 1822. See Schmidt's notes on P. Alphonsus, p. 151.)

## CLXIX.

The tale of Solon (here called Ligurius) binding the Athenians to observe faithfully his laws till his return. Dying in voluntary exile in Crete, the people brought back his bones, thinking thus to free themselves from their obligation. The laws, 12 in number, are then stated.

## CLXX.

Told thus by Caxton, *Game of the Chesse*:—

"Hit happend on a tyme that saynt bernard rode on an hors about the contreye and mette with an hasardour or dyse player, which sayd to hym, thou goddes man wilt thou playe at dyse with me, thyn hors ayenst my sowle? to whom saynt bernard answered, yf thou wylt oblyge thy sowle to me ayenst my hors, I wyl a-lyght doun and playe with the, and yf thou haue mo poyntes than I on thre dyse I promyse the thou shalt haue myn hors; and then he was glad and anone caste thre dyse; and on eche dyse was a six, whiche made xvij poyntes, and anone he took the hors by the byrdel as he that was seure that he had wonne, and sayd that the hors was his. And than saynt bernard sayd,

abyde my sone, for there be mo poyntes on the dyse than xvij, and than he caste the dyse in suche wyse that one of the iij dyse clefte asondre in the myddes, and on that one parte was vj. and on that other side an aas, and eche of that other was a sise. And than saynt bernard sayd that he had wonne his sowle for as moche as he cast on thre dyse xix poyntes. And than when this player sawe and apercevyd this myracle, he gaf his sowle to saynt bernard and became a monke, and fynysshed his lyf in good werkys." *The third traytye*, cap. viij.

The original Latin version differs slightly from the above: according to it the gambler throws 17, and Saint Bernard 18. Swan, II. 514, says the story is compounded of two in the *Golden Legende*, fol. 218, but wrongly.

## CLXXII.

The history of the life of Guy Earl of Warwick. (Edited from the Auchinleck MS. for the E. E. Text Soc. by Prof. Zupitza, 1877.)

## CLXXIII.

Of a scholar and his tutor, who at a fair buy eight packages, each of which contains one of the beatitudes, as given in the Sermon on the Mount (Matt. v. 3—10).

## CLXXIV.

An emperor frees a serpent which had been bound to a tree, and puts it in his bosom. No sooner does it recover than it bites him, and injects poison into the wound. Being reproached for its ingratitude it pleads the instinct of nature. The question is left to a philosopher, who, under pretence of seeing how it had happened, induces the serpent to allow itself again to be bound to the tree, where after reproaching it, he leaves it to die.

## CLXXV.

Accounts from Pliny of wonderful races of men on the earth; some with but one eye; women without heads, having eyes and mouth in their breasts, men with only one leg, &c. (*Hist. Natural.*, VII. 2.)

## CLXXVI.

Similar accounts of a monstrous child, and of a sweet-smelling tree in India, which became barren from the venom of a snake, which took up its abode at its foot, and how it was made fertile. (See also No. CLXXXV.)

## CLXXVII.

The history of Esther and Mordecai.

## CLXXVIII.

An allegorical picture made for a certain king, pointing out the best mode of governing himself and his empire.

## CLXXIX.

A discourse against gluttony and drunkenness.

## CLXXX.

How a certain Onulphus, surnamed Papien, contrived the escape of his master, King Portaticus, by disguising him as his squire.

## CLXXXI.

A tale of a lion and his lioness, almost identical with Cap. LXXXII. and W. de Worde, No. 28. (Pliny, *Hist. Natural.*, VIII. 16.)

Here the printed Latin Editions end : the remaining tales are from Latin versions printed by Herr Oesterley in the Appendix to his edition of the *Gesta Romanorum*, Vol. II. pp. 588—691 from various MSS. The numbering follows that in his edition : numbers passed over representing tales corresponding to others in the English Versions.

## CLXXXII.

A certain king when starting on his travels commits his daughter to the charge of a nobleman, promising him rewards if he performs his duty satisfactorily. The nobleman, however, neglects her, and on hearing of the king's approaching return, in alarm consults three friends, one of whom he loves more than himself ; the second, as much as himself ; and the third, only moderately. The first two give him advice how to act, but the third takes the maiden, dresses her and prepares her for the coming of her father, so that the neglect of the guardian escapes notice. (This tale seems compounded of Nos. 33 and 36 of MS. Harl. 7333.)

## CLXXXIII.

The anecdote of Diogenes and Alexander.

## CLXXXIV.

A story from Valerius Maximus, how a boy who was assisting Alexander at sacrifice, allowed a burning coal to remain on his arm, preferring to endure the pain, rather than disturb the sacrifice. (Evidently connected with the classical legend of Scævola.)

## CLXXXV.

A serpent, called Jaculus, took up its abode at the root of a certain sweet-smelling and fruit-bearing tree, which became barren through its venom. The owner of the tree restores its fertility by means of *theriaque*. (This is the latter part of Tale No. CLXXVI.)

## CLXXXVI.

Account of a magic image set up by Virgil at Rome, surrounded by statues representing all the countries subject to the Roman empire. If

at any time there broke out a rebellion in any of these countries, the image struck a bell, and at once an armed knight mounted on a brazen horse came forward and pointed with his spear to the statue representing that country, thus giving warning to the Romans. (This tale is from Neckam, here called "Alexander, *philosophus*." See his *De Naturis Rerum*, ed. Wright, p. 310. The story is of frequent occurrence in legendary histories: it first occurs, but without the name of Virgil, in a Latin MS. of the 8th cent., in a passage published by Docen, and republished by Keller in his Introduction to the *Sept Sages*. It is also found in Vincent of Beauvais, and in the Seven Sages; see p. 64 of Mr. Wright's ed. for the Percy Society.)

## CLXXXVII.

Story of the only daughter of a king, for whom her father builds a splendid palace, in which she passes her life, without any company save an old nurse. By means of messengers, however, she contrives to be informed of all that passes in the world.

## CLXXXVIII.

Of two monks, brothers, in the same monastery, one of whom passes all his time in study, while the other is illiterate. The former asks the latter how he spends his time, to which the latter replies—"I have learnt three letters, which I daily revolve in my mind and reflect upon. One is black, the second red, and the third white." These letters are then explained. (In Bromyard, v. p. 2, 20.)

## CXC.

King Symachus covets the land of a knight named Leuncius, and commands him on pain of forfeiture of his estate to procure and bring to him within eight days, a black dog, a black horse, a black falcon, and a black horn. The knight is in despair, but acting on the directions of an old hermit, who gives him a staff, he goes to a certain castle, and on announcing that he has come from the lord of that staff, is at once provided with the things he seeks. Acting on the advice of the old hermit he refrains from mounting the horse or blowing the horn, but gives them to the Emperor, who on making use of them is immediately carried off to hell.

## CXCI.

A man in his journey comes to a bridge. He is afraid to cross because he sees on his right hand a dragon, on his left the sea, and in front a ferocious lion. He is about to retrace his steps, when an angel appears, holding a naked sword and a crown. With the sword he slays the lion and the dragon, and is then crowned victor by the angel.

## CXCVII.

A dispute between four hermits as to which of them possesses the most noble virtue. It is settled by a voice from heaven, in answer to their prayers.

## CXCVIII.

The account of a cunning stratagem of Alexander the Great, by means of which he drew away from Porus, king of India, and attached to himself, all the nobles of the country, thus rendering the defeat of the latter and the conquest of India easy for himself.

## CXCIX.

A similar story to, and told almost in the same words, as No. 191.

## CC.

The classical legend of Theseus and the Minotaur, told with some variations.

## CCI.

The account of the birth and family of St. Laurence. (See *Legenda Aurea*, p. 488.)

## CCII.

How a certain knight, who devoted himself wholly to worldly pleasures and pursuits, was converted by his wife, who shows him that while she has a beautiful and pleasing face, behind she is full of rottenness and filth, and declares that she is an example of what the world is. (In Bromyard M. 13, 2; and C. 6, 20.)

## CCIII.

A king invites Alexander to a banquet, and to amuse him provides four beautiful maidens; one, the duchess of Sicily; the second, of France; the third, of Arabia; and the fourth of Africa. When conducted to his chamber he finds round his bed four splendid paintings, the sight of which causes him to forget the maidens. (In Holkot's *Moralitates*, 1.)

## CCIV.

Of Sardanapalus, a king of Greece, who was so much addicted to pleasure, that the Greeks set up an image of him as the emblem of luxury. The statue represented him as reclining on a couch, which rested on four foxes, each of which had an inscription round its head. (In Holkot's *Moralitates*, 4.)

## CCV.

Of the Emperor Tiberius. It is similar to the first part of No. 44, except that the nickname given to him is *Liberius*, instead of *Bacchus*.



## CCVI.

That the heathens represented *Piety* under the similitude of a heart divided into two parts. (In Holkot's *Moralitates*, 8.)

## CCVII.

The continuation of the preceding. *Penitence* was represented as a naked man holding in his hand a scourge of five thongs, on each of which was an inscription. (In Holkot's *Moralitates*, 9.)

## CCVIII.

A story given on the authority of Livy, that a golden tablet having been discovered, the Romans consulted Apollo as to whom it was to be given. The god replied, "to the wisest man." The Romans therefore presented it to Thales, but he passed it on to Bias, and the latter to another, until at last it came to Solomon, the seventh of the Seven Sages, who painted on it a representation of *Humility*, as a man with his head bowed, and placed it in the temple of Apollo. (In Plutarch, *Solon*, 4; Diogenes Laertius, *Life of Thales*; Holkot's *Moralitates*, 13, &c.)

## CCIX.

That the goddess *Fortune* was depicted as a woman seated in a chariot drawn by three horses, having two faces, the one dark and the other bright and clear, and completely blind. (In Holkot, *Moral.*, 11.)

## CCXI.

The scriptural story of Naaman and Elisha.

## CCXIII.

An account of the image seen in a dream by Nebuchadnezzar (Daniel ii. 31—35), here stated to have been seen by Daniel himself.

## CCXIV.

Of a brazen column in Jerusalem, on which was a statue of our Lord, wearing a robe with broad hems, after the manner of the Jews. Whatever person suffering from any disease touched this hem was at once made whole. (This story is evidently founded on Matt. ix. 21.)

## CCXV.

A woman is convicted of adultery and handed over to the executioner to be put to death. He, however, moved with compassion, does not kill her at once, but shuts her up to die of hunger. Finding, after a time, that she is still alive, he discovers on investigation that her daughter, whom he had allowed to visit her, had sustained her mother with her milk. (From Pliny, *Hist. Natural.*, VII. 36.)

## CCXVIII.

The classical legend of Perseus and Medusa.

## CCXIX.

How the son of the king of Jerusalem married the daughter of the king of Babylon.

## CCXX.

A certain king has a very handsome wife, to whom he one day sends two messengers. The first, who keeps his eyes averted from her, reports her answer word for word, but the second is unable to speak of anything but the beauty of his mistress. The king, therefore, promotes the former, but discharges the latter from his service.

## CCXXI.

Of a knight who proclaims a tournament in honour of his mistress, and covers his armour with inscriptions on the subject of love.

## CCXXII.

A story (said to be from the Annals of the Jews by Romulus<sup>1</sup>) of a tyrannical king who left his country in order to visit a certain lady whom he loved. By her influence he becomes so much softened and religious, that after his return to his own country he distributes gifts to all his people, and proclaims a general amnesty. (In Holkot, *Moral*, 33.)

## CCXXIII.

A certain prince had two sons of whom one resided with his father in his palace, while the other served with the army in a dangerous campaign. The father sends three letters to his younger son, giving him advice by the hands of messengers, and a fourth letter by the hand of his elder son. The first three letters are explained in the tale, but the fourth is omitted. It is, however, given in the *Moralite*, but the third and fourth are reversed. (Holkot, *Moral*, 5.)

## CCXXIV.

The same tale as W. de Worde, No. 5, but very much abbreviated.

## CCXXV.

A story (from Romulus, *Annals of the Jews*.) of a lady who deserts her husband and lives with another. After some time, she repents, and, in order to gain her husband's forgiveness, sends him four rings and a letter. On the first ring was—I die of love; on the second—I die for thee; on the third—While I perish I hope; and on the fourth—In

<sup>1</sup> That is, the *Latin Fables* of Romulus; see Robert, *Fables Inédites*, II. 550.

hope I repent. In the letter was written—Him whom I deserted I love ; him whom I loved I desert ; for what I have done I repent, and in repentance return. (Holkot, *Moral.*, 29.)

## CCXXVI.

A Roman while excavating foundations for an enlargement of his house finds four tablets joined. On the first is written—From a few came many ; on the second—From many are few ; on the third—From amongst all, none ; on the fourth—By one were all. The inscriptions are explained by an angel.

## CCXXVII

Of a certain lady, who is wooed by four kings, who promise her various gifts and present her with tablets variously inscribed. (Holkot, *Moral.*, 28.)

## CCXXVIII.

Of the natural enmity between the toad and the nightingale, in consequence of which the latter is obliged to remain in the densest thickets. (Holkot, *Moral.*, 23.)

## CCXXIX.

A Jew falls into a pit on the sabbath-day, and on the next day (Sunday) wishes to be drawn out, but the owner of the land forbids it, saying :—"Yesterday he observed his sabbath, to-day he shall observe mine."

## CCXXX.

Of a girl who was afflicted with leprosy, which could only be cured by her bathing in royal blood. A king loves her so much that for her sake he allowed blood to be taken from him to such an extent as to cause his death.

## CCXXXI.

The story of Píramus and Thisbe.

## CCXXXIII.

The biblical story of Jael and Sisera.

## CCXXXIV.

A certain king had a field which he gave up to his servants, with the exception of one tree, the fruit of which he reserves for himself. They, however, seize the fruit for themselves and are in consequence ejected, but afterwards on their expressing their contrition are restored.

## CCXXXV.

Of a king to whom the use of strong wine was almost fatal, and who consequently was obliged to drink it mixed with water. A treacherous knight gives him unmixed wine to drink, with the intention

of killing him, but is frustrated by a faithful servant, who adds water, and thus saves the king's life.

## CCXXXVI.

Of a simple countryman who at a feast filled his bosom with cups and vessels of gold and silver. When about to leave he is stopped by the porter, and the plunder taken away from him. (Holkot, *Moral*, 42. It in part resembles No. CXCVIII.)

## CCXXXVII.

The classical legend of Ulysses and the Sirens.

## CCXXXVIII.

A story almost exactly corresponding with Harl. 7333, No. 33. In the present case, however, the young man really had committed murder, and is sentenced to death, but is saved by the third friend, who collects a number of poor people, and rescues him.

## CCXXXIX.

A woman being about to bear a child, goes according to custom to the temples to enquire whether the child will be a boy or a girl. The answer is, a boy, and three of the gods promise him a gift each, viz. beauty, courage and riches. The woman dissatisfied, in return offers to these gods respectively, mud, spittle, and scoffs. The child when born has the head of an ape, the hands and arms of a goose, and his skin torn, and squinting eyes. (Holkot, *Moral*, 46.)

## CCXL.

The god of love depicted as surrounded with four wheels; on the first of which is written—*honoro*; on the second—*laboro*; on the third—*dulcor*; and on the fourth—*consolor*. (Holkot, *Moral*, 41.)

## CCXLI.

A man suffers under a delusion that he is dead, and refuses to eat or drink or do any act. He is cured by a physician, who by persuading him that certain disguised slaves whom he sees eating and drinking are really dead, induces him to take some food in which he administers some strong medicine.

## CCXLII.

A certain girl has five brothers, all of them poor. The first is a musician; the second, a painter; the third, a spice merchant; the fourth, a cook; and the fifth, a pimp. Each of the brothers tries by promises to obtain from her a valuable pearl which is her only wealth, but she refuses, reserving it for her marriage portion.

## CCXLV.

An account of the properties of the loadstone and the diamond. (From Alexander Neckham, *De Naturis Rerum*, p. 184.)

## CCXLVI.

A man deposits ten casks of oil in the house of a neighbour, whom he accuses afterwards of having stolen a part of it. By the sagacity of a philosopher, who causes the dregs of the oil to be measured, the knavery of the accuser is discovered. (In Alphonsus, No. 15.)

## CCXLVII.

Of the daughter of a king who always walked with her head erect, and was blind and maimed in both hands.

## CCXLVIII.

That a vulture when it has taken a larger prey than it can carry off at once, divides it and so takes it away by degrees.

## CCLII.

A description of a Roman triumph.

## CCLIII.

An account from Isidore of two fountains in Sicily, the one of which had the property of turning barren things into fruitful, the other of turning fruitful things into barren. (Isidore, *Olig.*, XIII. 13. See also Neckam, *De Naturis Rerum*, lib. II. cap. 8, p. 131.)

## CCLIV.

How love was represented as a boy with four wings, on each of which was an inscription denoting some quality of the god. (Holkot, *Moral.*, 6.)

## CCLV.

How the oracle of Delphi was represented as a man, having his head and body turned towards heaven, and resting on four angels, each holding in his hand a small wheel. On the angels are inscriptions referring to the god. (Holkot, *Moral.*, 2.)

## CCLVII.

An account, from St. Adalbert, of a certain fish called *Algarus*, which takes its birth in the bottom of the sea, and is at first a little worm, but gradually grows into a large fish. If thrown up by the sea on to dry land it rots away, and if again covered by the sea its flesh falls off and it begins to grow again.

## CCLVIII.

Three wise men were asked what was the strongest thing in the world. The first said, wine; the second, a woman; and the third, a king. *Et omnes verum dixerunt.*

## CCLIX.

This is simply a repetition of Luke ii. 1—"It came to pass in those days, that there went out a decree from Cæsar Augustus that all the world should be taxed" (*ut lotus mundus subjiceret censum inscriptum*).

## CCLX.

A certain necromancer had a book in which were written many charms and incantations. A pupil during his master's absence stole the book, and started towards his own country. The necromancer on his return, finding the book gone, by means of magic ascertains which road the thief had taken and sets off in pursuit of him. The pupil knowing that he can not long escape, hides under a bridge over which the necromancer passes without discovering him.

## CCLXI.

Why some animals are useful for labour, but not good for food; others are good for food, but useless for labour; while others again are only of use for keeping watch, &c.

## CCLXII.

Valerius, an Emperor of Rome, had three sons and an innumerable number of servants. To each of the latter he gave their due reward, to some money, to others estates, and so on, so that nothing remained for himself save one tree, the fruit of which had the property of curing all diseases except leprosy. This he left to his three sons, but it was adjudged to belong by right to the youngest son. (This is apparently only an abbreviation of No. 2, in W. de Worde's edition. See p. 431.)

## CCLXIV.

Of the sea-urchin, which upon the approach of a storm, attaches itself to some heavy rock and thus escapes being carried away by the force of the waves. (Quoted by Neckam, II. 34, from Cassiodorus.)

## CCLXV.

In the reign of the Emperor Henry there was a certain statue of marble round whose head was a golden band on which was written:—"On the first of May at sunrise I have a golden head." A Saracen, a slave, reading this, digs a hole at the spot marked by the shadow of the head on the appointed day and hour, and there finds a great treasure with which he redeems himself. (This is merely an abbreviated version of Tale No. 3 of MS. Harl. 7333. See p. 7.)

## CCLXVI.

Seneca relates how a king's daughter who suffered from a painful disease in her breasts was told by the physicians that she could only be cured by passing an iron instrument through her breast. To this she replied that the pain would be so great that she would prefer death. The physician then offers to cure her by touching her with a sponge, and does so. (Seneca, *De Ira*, III. 39.)

## CCLXVII.

Of a boy who for ten years had fed a dolphin with bread. The dolphin in return used to carry him on his back. One day the boy goes as usual to the shore but can find no dolphin, and while he is looking for it, the sea surrounds him, and he is drowned. The dolphin when it returns finding him dead, lies down beside him and expires of grief. (Pliny, *Hist. Natural.*, IX. 8.)

## CCLXVIII.

Of an immense serpent 110 feet long, which killed many of the Roman army while under Regulus they were besieging Carthage. It is at length killed by the united efforts of the whole army, but not without heavy loss.

## CCLXIX.

How Antonius, a most distinguished orator, being accused of incest, was saved by one of his tenants, who had been the principal witness against him, taking upon himself all the blame.

## CCLXX.

A king having died without leaving an heir, three claimants to the throne appear. It is agreed that on the next day the three shall ride on their chargers in a certain field, and he whose horse neighs first shall become king. By the artful contrivance of his groom, who causes a mare to be seen by his master's horse, one secures the throne. (This is told of Darius, king of Persia, by Herodotus, III. 84. See Douce, II. 410.)

## CCLXXI.

By a law at Athens any man who had fought in three successful engagements against the enemy was excused from further service. It happened that the city was in danger, and a certain young man who according to the law was not liable to serve wished nevertheless to do so, but is forbidden by his father. In spite of this he joins the army and is again successful, whereupon his father disinherits him. But the son protests that he had only done as duty bade, and therefore ought not to be disinherited. (Seneca, *Controv.*, I. 8.)

## CCLXXII.

Of a law at Athens that when a parent or son died, the son or parent should erect a small hut over the grave and remain in it in mourning for 30 days. A certain man's son dies, and the father according to the law lives in mourning in the hut. Some wild young men, however, drag him out and compel him to join in one of their revels. As soon as possible he returns to his hut, and after the 30 days were over accuses the young men before the judge. They plead that they had only done it out of pity to console him

## CCLXXVIII.

Of the son of the Emperor Miremius, who after his birth is brought up for seven years in a subterranean chamber. He then marries, but before his bed is a lamp which none but a virgin can light. He dismisses his wife, and sets out on his travels. On his way he relieves a lion from a thorn in its foot, and then by the aid of the beast kills a dragon which destroyed the cattle of a certain king, whose virgin daughter he espouses. (See Douce, vol. ii. p. 407, and compare cap. 104 of printed Lat. Edd. The incident of the prince being confined to the subterranean chamber is taken from the *Arabian Nights*, third Calendars story.)

## CCLXXX.

A law of the Emperor Lampadius, that whoever ravished a maid, should make atonement to her father. A young man is brought before the judge by his own father, whom he accuses in return of madness. (Douce, vol. ii. p. 411.)



## GLOSSARY.

*Pr. (or pt.) s. = present (or past) tense, 3 pers. sing.*

*Pr. (or pt.) pl. = present (or past) tense, 3 pers. pl.*

- ABY**, 77, **ABYE**, 390, *vb.* pay for, suffer for.
- ACCORD**, 35, *vb. imper.* agree, settle.
- ACORDE**, 134, *sb.* agreement. 'Acordyn, concordo.'—*Prompt. Parv.*
- ADRAD**, 281, *adj.* in dread, afraid.
- A-DREYNTE**, 120, *pp.* drowned. A.S. *adrenchan*, *pt. t. adreynte*.
- AGAYN-SEY**, **AYENE-SEY**, 101, *vb.* contradict, deny.
- AGO**, 8, *pp.* gone, departed.
- AKNOW**, 201, *vb.* to be aknow = to acknowledge, confess. See **BE-KNOWE**.
- ALGATES**, 134, **ALGATIS**, 20, *adv.* altogether, in every way, certainly. 'Algatys, or allewey. *Omnino, omnimode, penitus.*'—*Prompt. Parv.* A.S. *algeats*.
- ALLEGE**, 33, 165, *vb.* quote, declare, argue.
- ALMESE**, **ALMESSE**, 17, *sb.* alms. A.S. *almesse*.
- ALMYSDEDE**, 5, *sb. s.* almsgiving, charity.
- ALONLY**, 49, *adv.* only, simply. 'Allonely. *Tantum, tantummodo, solum, solummodo.*'—*Cath. Anglicum.*
- ALPHYNS**, 71, **AUFYNS**, 70, *sb. pl.* the 'bishop' in chess. Pseudo Ovid gives as the names of the pieces, 'Miles et Alpinus, Roccus, Rex, Virgo, Pedesque.' 'Alphinus. In ludo scaccorum persona quam gallice *fon vocant.*'—*Du Cange*.
- AMARRYD**, 253, *pp.* disturbed.
- AMARVAILED**, 113, *pp.* astonished.
- AMERCYMENTZ**, 59, *sb. pl.* fines. 'Americyn, yn a corte, or lets. *Amercio.*'—*Prompt. Parv.*
- ANGER**, 243, **ANGRE**, 193, *sb.* pain, suffering, misery. 'Anger; *angor.*'—*Cath. Anglicum.*
- AN-HUNGRED**, 189, *pp.* exceedingly hungry.
- ANOUREMENT**, 383, *sb.* adorning, ornamenting. 'To anoure: *ubi* to make fare.'—*Cath. Anglicum.*
- ANYGHT**, **ANYGHTES**, **ON NYGHTES**, 61, *adv.* at night, in the night.
- APAIED**, 351, **APAYDE**, 186, *pp.* pleased, satisfied.
- APAYRED**, 50, *pp.* reduced. 'Appeyryd, or make wora. *Pejoro deterioro.*'—*Prompt. Parv.*
- APPELYE**, 243, *adv.* haply.
- ARBLAST**, 56, *sb.* a cross-bow. 'Alblaste. *Balista.*'—*Prompt. Parv.* 'An alblaster; *albalista, balea,*' &c.—*Cath. Anglicum.*
- ARERID**, 255, *pt. s.* lifted, raised.
- AROWBLAST**, 56, *sb.* cross-bow. See **ARBLAST**.
- ASCAFIDIST**, 43, *pt. 2 s.* didst escape.
- ASETH**, 84, **ASETHE**, 405, *sb.* satisfaction. 'To make asethe; *satisfacere.* Asethe; *satisfaccio.*'—*Cath. Anglicum.*
- ASKYS**, 401, *sb. pl.* ashes. 'Askes: *ciner vel cinis.* Asky: *cinerulentus.*'—*Cath. Anglicum.*

- ASOVLVD. ASOVLVD.** 359. *pp.* as-solved, scattered.
- ASOVLVD.** 52. *pp.* absolved. 'Asov-lyr of sylvys (or defultes). *Aisolv.*—*Prompt. Parv.*
- ASOVLVD.** 75. *pt.* a separated.
- ASVATE.** 65. *sb.* condition, state.
- ASVAGE.** 166. *vb.* mitigate, soften.
- ATTE.** 115. at the.
- ATVISE.** 21. *prep.* between.
- AVAITTE.** 63. *vb.* to give notice. A.S. *vāta.*
- AVATVISED.** 45. *pp.* advanced, promoted. 'To avatvice; *pro-vo-vere.*'—*Cath. Anglicana.*
- AVATVISEMENTE.** 140. *sb. pl.* promotion, reward.
- AVIVEMENT.** 91. *sb.* care, close examination.
- AVOWE.** 172, **AVOUK.** 252. *sb.* vow. 'A-vowyn, or to make avowe, *voco.*'—*Prompt. Parv.*  
'He mid. "Swa, in your company  
Myne avow make I."  
*Asowyn of King Arthur, ed.  
Robert. viii. a.*
- AVOWTIE.** **AVOWTRY.** 12. *sb.* adultery.
- AYEN.** 1, **AYESE.** 95. *adv.* again.
- AYENEST.** **AYENSTE.** 179. *prep.* against, in return for, or in place of.
- AYESE-STONDYNGE.** 187, **AYENST-STONDYNG.** 9. *sb.* contradiction, refusal, opposition.
- BAILIES.** **BAILYFS.** 59. *sb. pl.* magistrates, officers. 'Baly, or seri-ant man arestyng. *Angarius, apparitor.*'—*Prompt. Parv.*
- BANNE.** 416. *pr. pl.* curse. A.S. *bannan.*
- BAPTIME.** 107. *sb.* baptism.
- BARETTE.** 232. *sb.* trouble, suffering.
- BARRE.** 162. *sb.* the bar of the court, judgment.
- BATE.** 400. *sb.* dissension, quarrel.
- BATTES.** 179. *sb. pl.* staves.
- BAYLES.** 416. *sb. pl.* stewards.
- BROUKE.** 112. *pt. pl.* where *þei* become = where they went to, what became of them.  
'þer wise men wher he leom.'  
*Gower, Confess. Amant, ii. 128.*
- BEDELL.** 15. *sb.* crier, officer.
- BEER.** 264. *sb.* a bear.
- BEHENTE.** 53. *sb.* promise, engage-ment.
- BEHIGHT.** **BEHITE.** *pt.* a 190. promised.
- BEHOTE.** 24. *pr.* 1 a promise.
- BEHOUTHE.** 107. *pr.* t promise, engage. A.S. *būhtan.*
- BEKNOWE.** 95. *vb.* acknowledge or confess to. The full form is 'be aknowe.' A.S. *acknōwian*, to acknowledge. Thus in *Will. of P. Verse*, ed. Skeat, 4391, we find 'Ich am aknowe.' 'Been aknowe wyfully. *Confessor.* Be a-knowe ageyne wylla. *Fateor.*'—*Prompt. Parv.*
- BELDING.** 293. *vb.* building.
- BEMENE.** 87. *vb.* mean, betoken.
- BENEFICE.** 154. *sb.* benefit, favour.
- BENYNGRE.** 109. *adj.* merciful, full of pity.
- BEQUEPON.** 25. *pp.* bequeathed.
- BERE.** 254. *sb.* bier.
- BERE.** 10. *vb.* return, bring back.
- BERKE.** 269. *vb.* to bark. A.S. *bercan.*
- BERKYNG.** 64. *sb.* barking.
- BESELY.** 14. *adv.* earnestly, continually, diligently. A.S. *bysig.*
- BESPRENGILD.** 26, **BE-SPRYNGELD.** 24, **BE-SPRYNGELID.** 25. *pp.* besprinkled. A.S. *bisprengan.*
- BESY.** 75. *vb.* bestir, exert ourselves.
- BETH.** 65, **BETHE.** 145. *pr. pl.* are.
- BETTE.** 36. *pt. s.* beat.
- BICOME.** 319. *pt. s.* See **BECOME.**
- BIDELL.** 63. *sb.* beadle, officer. 'Bedele. *Preco, videllus.*'—*Prompt. Parv.*
- BIHESTES.** 220. *sb. pl.* promises.
- BICUAP.** 24. *pt. s.* bequeathed.

- BISSE**, 38, *sb.* fine silk or cloth. 'Bysse, sorte d'étoffe de soie.'—*Roquefort*.
- BITEB**, 242, *adj.* (?) revengeful.
- BITWIX**, 18, *prep.* between. A.S. *betwecc*.
- BIYIÞ**, 233, *pr. s.* buys.
- BIÞENDE**, 1, *prep.* beyond, across.
- BLASEFLEME**, 380, *v.* blaspheme.
- BLASEFLEMYS**, 378, *sb. pl.* blasphemies.
- BLENDIÞ**, 249, *pr. pl.* blind.
- BODEN**, 84, *pp.* bidden, commanded.
- BOISTOUS**, 311, *adj.* rough, violent.
- BOND**, 116, **BONDE**, 162, *pt. s.* bound, tied, fastened. A.S. *bindan*.
- BONE**, 113, *sb.* prayer, request.
- BONYS**, 183, *pl.* O.Icel. *bon*. Cf. Eng. *boon*.
- BOONS**, 163, *sb. pl.* bones. A.S. *ðan*.
- BOOT**, 98, **BOTE**, 124, *pt. s.* bit. A.S. *bitan*.
- BOOTE**, **BOTE**, 303, *sb.* boat, ship.
- BORD**, 7, **BORDE**, 80, *sb.* table.
- BORDELL**, **BORDELLE**, 443, *sb.* brothel, stews.
- BORDIS**, 53, *sb. pl.* boards, planks.
- BORE**, 89, *pp.* born.
- BOSE**, 396, *sb.* hump. O.Fr. *boce*.
- BOSTYS**, 119, *sb. pl.* arrogance, pride. Welsh, *bóst*.
- BOTELER**, 105, *sb.* butler. 'Botlere (boteler, P.). *Pincerna, promus*,' &c.—*Prompt. Parv.*
- BOWE**, 25, *vb.* bend, give way. A.S. *bugan*.
- BOWTE**, 165, *pt. s.* bought, redeemed. A.S. *bycgan*.
- BRASTE**, 391, *pt. s.* burst.
- BRAYDE**, 248, *sb.* start, rush.
- BREDEALE**, 301, *sb.* wedding; lit. a *bride-ale* or wedding-feast.
- BRENNE**, 66, *vb.* burn. **BREND**, 10, *pp.*; **BRENT**, 88, *pt. s.*
- BRENNYNGLY**, 373, *adv.* hotly, exceedingly.
- BREST**, 2, *vb.* burst, break. A.S. *berstan*.
- BRID**, **BRIDDE**, **BRYDD**, **BRYDE**, 106, *sb.* bird. 'Bryd. *Avis, volucris*.'—*Prompt. Parv.* A.S. *bridd*.
- BRIDDIS**, 106, *sb. pl.* young birds, young, brood. See Gloss. to *Pecock's Repressor*, Rolls Series, ed. Babington.
- BRIGG**, 40, **BRIGGE**, 39, *sb.* bridge.
- BROCHE**, 407, *sb.* pin.
- BROTHELL**, 323, *sb.* wretch, worthless fellow. See *Pierce the Ploughman's Crede*, 770.
- BROWTE**, 176, *pt. s.* brought.
- BURINGE**, 168, *sb.* burial.
- BUT**, 73, *conj.* unless, if—not.
- BUTHE**, 94, *pr. pl.* are.
- BUXOM**, 22, *adj.* ready, inclined. A.S. *buhson*, easily bent, from *bugan*, to bend.
- BY**, 125, *prep.* according to. By the likeness of God = in or according to the likeness of God.
- BYMENYTH**, 4, *pr. s.* means, be-tokens.
- BYNETH**, 71, *adv.* beneath, below.
- BYRDE**, 434, *sb.* young, brood.
- BYSEMITH**, 124, *pr. s.* it becomes, is fitting.
- CACHEPOLIS**, 74, **CACHEPOLLYS**, 21, *sb. pl.* officers. 'Crenquienier, *m.* a catchpole, sergeant, or officer, that can execute or serve executions.'—*Cotgrave*. 'Arester, or atacher, or a catcherel, or a catchepolle. *Angarius, apparitor*.'—*Prompt. Parv.*
- CAN**, 2, *pr. s.* knows, understands. A.S. *cunnan*.
- CARLE**, 311, *sb.* boor, country-fellow.
- CAS**, 148, *sb.* chance.
- CAUMBRE**, 94, *sb.* chamber, room. Lat. *camera*.
- CAUTELE**, **CAUTILE**, 122, **CAUTILLE**, 123, *sb.* a crafty device. 'Cavtele or sleyte, K.H. *Cawtele* or sleight, P. *Cautela*.'—*Prompt. Parv.*
- CAYM**, 326, *Cain*.

- CHAFFARE, 59, 285, *sb.* traffic, merchandise. 'Chaffare. *Mercimonium, commercium.*'—*Prompt. Parv.*
- CHAFFARED, 389, *pt. s.* traded.
- CHAIRE, 178, CHARE, CHARR, 176, *sb.* chariot, carriage. 'A chare; *carpentum.*'—*Cath. Ang.*
- CHALANGE, 221, *pr. 1 s.* claim.
- CHARBUNCLE, 7, *sb.* carbuncle-stone.
- CHARGE, 281, *v.* to load. CHARGED, 285, *pp.*
- CHARGE, 177, *sb.* burden, load. 'A charge; *onus, gravamen.*'—*Cath. Ang.*
- CHARLYS, CHORLES, 351, *sb. pl.* labourers, servants.
- CHARTRE, 72, *sb.* writing, document, deed.
- CHATERY, CHATER, 138, *vb.* chatter, talk. 'Chateryn. *Garrio.*'—*Prompt. Parv.*
- CHEKENIS, 108, *sb. pl.* young birds. A.S. *cycen, cicen.*
- CHEKIR, 71, *sb.* chessboard. 'A chekker; *scaccarium.*'—*Cath. Ang.*
- CHEMENEY, 408, *sb.* fire-place. See Note.
- CHES, 186, *imper. s.*; CHESE, 58, *vb.* choose, be chosen. A.S. *ceosan.*
- CHEVENTEYNS, 9, CHEVETEYNIS, 251, *sb. pl.* captains, chieftains.
- CHEVISAUNOE, 248, *sb.* feat, performance.
- CHYLDID, 209, 261, *pt. s.* bore a child.
- CISSIME, 196, *sb.* division, discord.
- CLEPID, 65, *pt. s.* called, summoned. CLEPIST, 46, *pr. 2 s.* A.S. *cleopian.*
- CLERGY, 17, *sb.* learning, education.  
'All the clergy undir sonne  
That we seven clerkes cunne.'  
*Seven Sages*, ed. Wright, l. 45.
- CLERTE, 12, *sb.* brightness.
- CLEWE, 115, *sb.* ball. 'A clewe; *globus, glomus.*'—*Cath. Ang.*
- CLIPPEST, 91, *pr. 2 s.* clasp, embrace. CLYPT, 91, *pt. s.* A.S. *clyppan.*
- CLOSE, 386, *sb.* enclosure, field.
- CNOCKYNG, 94, *sb.* knocking.
- COCAUTRICE, COCKAUTRICE, 240, COKAUTRICE, 241, *sb.* basilisk, cockatrice.
- COCOUS, 180, *adj.* Read *corous*, curious.
- COFRE, 53, *sb.* coffin.
- COMEROUS, 310, *adj.* troublesome.
- COMMUNID, 260, *pp.* have the Holy Communion administered.
- COMPLECCION, 234, COMPLEXION, 337, *sb.* natural disposition.
- CONDUCION, 94, *sb.* agreement, bargain.
- CONE, 323, *vb.* know, acknowledge. 'Cone me goode thonke' = be thankful to me.
- CONIEROURE, 374, *sb.* exorciser.
- CONNYNG, 59, *sb.* knowledge, wisdom. A.S. *cunnan*, to know.
- CONSEQUENS, 5, *sb. per consequens* = necessarily.
- CONSEYVE, 172, *vb.* conceive, give birth to.
- CONTRARIE, 30, *vb.* oppose.
- CONTRUCCION, 126, *sb.* contrition, penitence.
- CONVERSACION, 229, dwelling-place. Lat. *conversari.*
- CORIOUSE, 114, *adj.* curious, remarkable.
- COBS, 129, *sb.* corpse, body.
- COSTAGE, 50, *sb.* cost, expense. 'Cooste, or costage. *Expense, sumptus, impendium.*'—*Prompt. Parv.*
- COSTE, 187, *sb.* district, part. 'A coste ubi a kyngdome; *clima vel climata.*'—*Cath. Ang.*
- COSYN, 323, *sb.* used to express any close relationship, the meaning in the present case being nephew. Lat. *consanguineus.*
- COTE-ARMOUR, 24, *sb.* an upper garment worn over the armour. 'Cotearmour; *insignium.*'—*Cath. Ang.*

- COUENTE, 373, *sb.* meeting. Lat. *conventus*.
- COWDE, 11, *pt. s.* could, was able.
- CRAOCHID, 254, *pt. s.* scratched, tore.
- CREWELNESSE, 31, *sb.* cruelty.
- CREWETTE, CRUET, 189, *sb.* flask. 'A crowette; *ampulla, fiola*.'—*Cath. Ang.*
- CROPPE, 286, *sb.* the top.
- CRYE, 96, *sb.* a proclamation.
- CURE, 148, *sb.* charge, management; 167, love, affection.
- CUT, 35, *sb.* lot. See Note.
- DAIDE, 25, *pt. s.* died.
- DALTE, DELTE, 154, *pt. s.* divided, distributed. A.S. *dálan*.
- DAMPNABILL, 14, *adj.* worthy or liable to be condemned.
- DAMPNY, 22, *vb.* condemn, sentence.
- DEBBELITHE, 161, *vb. imper.* double.
- DEDE, 111, *sb.* death. 'Dede, or dethe. *Mors, letum, interitus*.'—*Prompt. Parv.*
- DEFAUTE, *vb.* fail in, want.
- DEFAUTE, 133, *sb.* charge, blame.
- DEFENDE, 106, *vb.* keep off, drive away.
- DEFIED, 123, *pt. s.* despised. 'To defye; *despicere*.'—*Cath. Ang.*
- DEFLORACION, DEFLOURYNG, 42, *sb.* seduction.
- DELE, 73, *sb.* particle, bit.
- DELICATES, 106, *sb. pl.* delights, pleasures, luxuries. '*Cates, dainty provisions*.'—*Bailey*.
- DELICIOUSITES, DILICIOUSITES, 274, *sb. pl.* dainties, pleasures.
- DELIUERLYE, 258, *adv.* cleverly, skilfully.
- DELTE, 222, *pt. s.* engaged, fought with.
- DENE, 21, *pr. 1 s.* sentence, ad-judge.
- DENYED, 88, *pt. s.* refused, opposed.
- DEPARTE, 440, *vb.* separate; 49, share, divide. DEPARTID, 73, *pp.*
- DEPUTTE, 235, *pp.* settled, appointed.
- DERE, 138, *vb.* injure, hurt. A.S. *derian*.
- DEREWORTHE, 405, *adj.* dear, precious. A.S. *deorwyrðe*.
- DERIGE, 370, funeral service, dirge. From the opening words of a hymn used in the Roman Catholic Burial Service: *Dirige gressus meos*.
- DESERUE, 29, *vb.* earn.
- DESSEOE, 93, *sb.* decease, death. Lat. *discessus*. See also *Dicese*.
- DEVOIDE, 126, *vb. imper.* divide.
- DEY, 109, *sb.* day, time. 'Holde my dey' = pay on the day appointed.
- DEY, 88, *vb.* die. DEYETH, 8, *pr. s.*
- DEYNTETH, 374, *adj.* dainty, delicate. DEYNTETHLY, 370, *adv.*
- DICESE, 237, DISCOESE, 166, DISSEASE, 155, DISSESE, 49, *sb.* decease, death. Lat. *discessus*.
- DICHE, 110, DIKE, *sb.* ditch. A.S. *díc*.
- DID, DUDE, 159, *pt. s.* put. 'Did on' = put on; 'dude of' = took off, doffed.
- DID VPON CROSSE, 179, crucified, put to death on the cross. 'To do on crosse; *crucifigere*.'—*Cath. Ang.*
- DIDE, 154, *vb. pt. t.* died, suffered.
- DIRWORTHE, 121, *adj.* precious, dear. A.S. *deorwyrðe*.
- DISCREVE, 84, *vb.* discern, distinguish.
- DISEASE, 176, DISESE, 106, disgraces, hardships. 'Dysese, or greve. *Tedium, gravamen, calamitas, angustia*.'—*Prompt. Parv.*
- DISESY, 22, *adj.* difficult, unpleasant.
- DISHERIED, 49, *pp.* disinherited. 'To disherett; *exheredare, exhereditare*.'—*Cath. Ang.*
- DISSESED, 50, *pp.* displeased, dis-

- satisfied, tired. 'Dysesyn, or grevyn. Noceo, vexo.'—*Prompt. Parv.*
- DISTAUNCE, 134, *sb.* disagreement, difference.
- DITE, 152, *vb.* place, set. A.S. *dihitan.*
- DIUINOVS, 295, *sb. pl.* interpreters of dreams, soothsayers.
- Do, 15, DONE, 16, *pp.* caused. 'Hath do (done) crie' = hath caused to be proclaimed.
- DO OF, 2, *vb. imper.* put off, take off. Eng. *doff.*
- DOBLE, 231, DOBBLE, 144, *adj.* double.
- DOCTRINE, 69, *sb.* learning, literature.
- DOLE, 278, *sb.* grief, lamentation.
- DOME, 11, *sb.* sentence, judgment.
- DOMYS, 59, *pl.*
- DOMYSMAN, 21, *sb.* judge, doomsman.
- DONETE, 415, *sb.* grammar: so called from *Donatus*, a celebrated grammarian. *See Note.*
- DORKE, 305, *adj.* dark.
- DORRE, 143, *sb.* door, house.
- DOUGHTI, 56, DOWTY, 9, DOJTY, 11, *adj.* brave. DOUTELY, 89, *adv.* A.S. *dohtig.*
- DOUGHTIR, 112, DOWTER, 113, DOJTER, 37, *sb.* daughter. A.S. *dohtor.*
- DRAFFE, 369, refuse, husks.
- DRAYNT, 298, DRAYNTE, 219, *pt. s.*; DREINT, 260, DREYNTE, 247, DRENCHID, *pp.* 303, drowned.
- DRESTES, 369, *sb. pl.* dregs, refuse food. A.S. *dærst, dreste.*
- DROWE, 26, *pt. s.* 'drowe matrimony' = contracted or entered into matrimony.
- DULLID, 68, *pp.* grieved, made downhearted, dispirited.
- DYET, 67, *sb.* length of time. Lat. *dieta*, from *dies*, a day.
- EDEFIE, 293, *vb.* to build. Lat. *ædificare.*
- EEM, 322, *sb.* uncle.
- EEBE, 408, *adv.* earlier, sooner.
- EETE SONES, 13, *adv.* again.
- EGALLY, 434, *adv.* equally.
- EILETH, 68, *pr. s.* ails, is the matter with. A.S. *eglian.*
- EKE, 139, *adv.* also. A.S. *eac.*
- ELLENE, 129, ELLES, 130, *sb. pl.* ells. Lat. *ulna.*
- EMC-CRISTEN, 127, *sb.* fellow-Christian. 'Vre emcristene ben alle þo þe hereð one louerd, and haueð one bileue imene, and one fulcninge [baptism].'*—Old Eng. Homilies*, E. E. Text Soc., ed. Morris, pt. 2, p. 9, l. 13.
- ENBOWE, 204, *vb.* recline, lay down.
- ENCOMBERMENT, 129, *sb.* misfortune.
- ENFECTE, 108, *vb.* infect, pollute.
- ENFORMID, 108, *pp.* instructed, educated.
- ENFORSYNGE, 116, *sb.* fierceness, fury.
- ENHIED, 123, *pp.* exalted, raised.
- ENPRIDID, 174, *pt. s.* became proud.
- ENSECHOURE, 55, *sb.* searcher, discoverer.
- ENSUPERED, 317, *pt. s.* enquired.
- ENSUNDRE, 253, *adv.* in sunder, in pieces.
- ENTENT, 10, *sb.* intention, purpose.
- ENTERLY, 36, *adv.* in his heart, earnestly. 'Enterly; *intime.*'—*Cath. Ang.*
- ENTERMETE, 234, ENTREMETE, 81, *vb.* interfere, have to do with.
- ER, 36, *pr. pl.* are.
- ERENDE, 25, ERONDE, 248, *sb.* errand, business. ERUNDIS, 5, *pl.*
- ESTATE, 173, *sb.* rank, position.
- ESTERNE, 266, *adj.* of Easter.
- EXCITED, 72, *pt. s.* urged, tried to persuade.
- EXPONE, 272, EXPOWNE, 271, *vb.* expound, explain.

- EYE**, 23, *sb.* heiress.  
**EYREN**, 106, *sb. pl.* eggs. 'Reueþ hire hire eiren.'—*Ancren Riwe*, p. 66.  
**EYSELL**, 179, *sb.* vinegar.  
**FAIRHEDE**, 113, *sb.* beauty, fairness.  
**FALLYNG**, 173, *adj.* suited, proper.  
**FANTASLJS**, 123, *sb. pl.* playthings, fancy articles.  
**FANTEKYN**, 260, little child. See *P. Plowman*, O. Text, x. 35, 170, and xi. 182.  
**FARDELS**, **FARDELYS**, 285, *sb. pl.* bundles, packages.  
**FASE**, 98, *sb.* face.  
**FAWTIS**, 44, *sb. pl.* faults, crimes.  
**FELAW**, **FELowe**, 175, companion. O. Icel. *felagi*.  
**FELD**, 17, *sb. s.* field, country.  
**FELD**, **FELT**, 210, *pt. pl.* perceived.  
**FELISHIPPE**, 183, company. 'Feli-schippe; *Consortium, societas*,' &c. —*Cath. Ang.*  
**FELLE**, 115, *adj.* fierce, furious, savage. O. Fr. *fel* (Roquefort).  
     'þe fesshe is a fel wynde.'  
*P. Plowman*, ed. Skeat, B. Text, xvi. 31.  
**FELLOUNS**, 52, *sb. pl.* villains. 'Felone, thef. *Scelestus*.' —*Prompt. Parv.*  
**FERDFULL**, 372, *adj.* timid.  
**FERNESSE**, 5, *sb. s.* fright, alarm.  
**FERME**, 384, *sb.* rent. 'Lete it to ferme,' let it at a rent.  
**FERREST**, 187, *adj.* furthest, farthest. A.S. *feorr*, far.  
**FERSLY**, 98, *adv.* fiercely.  
**FESTFULL**, 27, *adj.* feast, festival.  
**FET**, 80, *pp.*; **FETTE**, 282, *pt. s.* fetched, brought, led. A.S. *fétian*, *fétian*.  
**Feyris**, 158, *sb. pl.* fairs, amusements.  
**FILID**, 261, *pt. s.* defiled.  
**FILLE**, 153, *pt. s.* fall, happened.  
**FITFULLE**, 221, *adj.* suitable, fitting.  
**FITING**, 98, *sb.* fighting, struggle.  
**FITTE**, 5, *vb.* fight.  
**FLAKERYNG**, 100, *sb.* flapping. O. Dut. *vlaggeren*.  
**FLE**, 58, *vb.* flee from, be avoided. A.S. *fleon*.  
**FLYTE**, 400, *vb.* quarrel, dispute.  
**FOLEWE**, 30, *vb.* follow.  
**FOLID**, 154, *pt. s.* defiled.  
**FOMET**, 278, *sb.* vomit.  
**FON**, 242, **FONNE**, 248, *adj.* foolish.  
**FONDE**, 118, *pt. s.* found, recovered. A.S. *findan*.  
**FONGE**, 155, *vb.* take, seize.  
**FORCE**, 14, *sb.* importance, consideration. 'Make no force' = consider of no importance, or attach no importance to.  
**FORSTER**, 206, *sb.* forester, keeper of the forest.  
**FORSTERID**, 237, *pp.* brought up, nursed.  
**FORTHYNKE**, 209, *vb.* repent, be sorry for.  
**FORȜATE**, 161, *pt. s.* forgot. **FORȜETE**, 46, *vb.* A.S. *forgitan*.  
**FOUCHESAUF**, 191, *vb.* agree, be kind enough.  
**FOURTENYTE**, 253, *sb.* fortnight.  
**FOUTE**, 98, **FOWTE**, 7, *pt. s.* fought.  
**FOWCHID-SAFE**, 32, *pt. s.* vouchsafed.  
**FOWE**, 9, *adj.* few. A.S. *feaw*.  
**FOYLID**, 143, *pp.* seduced, defiled.  
**FOYLITHE**, 151, *pr. s.* 'Fowlyn, or defowlyn. *Turpo, polluo*,' &c. —*Prompt. Parv.*  
**FREALTE**, 25, *sb. s.* frailty, weakness. O. Fr. *frele, fraile*, from Lat. *fragilis*.  
**FRETYNG**, 278, *sb.* eating away.  
**FREWTE**, **FROYTE**, 192, **FRUTE**, 117, *sb.* fruit.  
**FROWARDE**, 101, *adj.* proud.  
**FUCHSAFE**, 9, *vb.* vouchsafe.  
**FULD**, 64, *pp.* filled, satisfied.  
**FULFILL**, 44, *vb.* satisfy, suffer for.  
**FURTH**, 6, *num. adj.* fourth.

- FYLD, 62, *pt. s.* defiled, injured.  
 FYNDE, 45, *vb.* support, provide for. Still used in the phrase 'to find one in anything,' *i. e.* to provide, supply. FOUNDEN, 199, *pp.*
- GADERY, 50, *vb. imper.* gather, collect.  
 GATE, 52, *pt. s.* begat.  
 GAYLE, 388, *adv.* finely, grandly.  
 GENDERITH, 18, *pr. s.* bring forth, produce.  
 GENTIL, 99, *adj.* noble.  
 GERT, 312, *pt. s.* caused.  
 GESTENID, 257, *pp.* lodged.  
 GESTENYNG, 19, *sb.* hospitality, entertainment.  
 'The Emperour was glad of that tydyn,  
 And made Befyse gode *gestenyng*.  
*Bois of Hampton, M.S. Cantab.*  
*Fr. II. 38, leaf 115.*
- GESTES, 406, *sb. pl.* history, annals.  
 GETEN, 32, *pp.* begotten.  
 GLEWED, 117, *pp.* glued, fastened.  
 GLOSEN, 53, *pr. pl.* flatter, deceive. 'Glosyn, or flateryn. *Adulor, blandior.*'—*Prompt. Parv.*  
 GLOSYNG, 49, *sb.* flattery, deceit. 'Glosynge, or flaterynge. *Adulacio.*'—*Prompt. Parv.*  
 GLOWMYNGE, 233, *adj.* gloomy, frowning, displeased.  
 GNEWE, 124, GNOWE, 110, *pt. s.* bit, tore. 'Gnawyn, or gnavyn, or fretyn vngently wythe tethe. *Rodo, corrodo.*'—*Prompt. Parv.*  
 GOBETTES, 442, *sb. pl.* morsels, pieces.  
 GOETIS, 69, GOTES, 70, *sb. pl.* goats.  
 GOOST, 91, *sb.* spirit, soul.  
 GOSTELY, 100, *adj.* spiritual, ghostly; 4, *adv.*  
 GOTHE, 208, *imper. pl.* go.  
 GOVERNAYLE, 263, *sb.* guardianship, charge.  
 GRANGES, 367, *sb. pl.* manors, farms.  
 GRECES, 396, *sb. pl.* steps.
- GRETE, 172, *pt. s.* greeted, saluted. A.S. *grētan.*  
 GREVOUSLY, 128, *adv.* with hardship.  
 GREWHONDE, GREWHOUND, 398, *sb.* greyhound.  
 GRIVE, 65, *vb.* annoy, grieve.  
 GRUCOHE, 71, GRUCOCHTH, 4, *pr. s.* grumble. O.Fr. *grouchier.*  
 GREYNNE, 138, *sb.* trap, snare.  
 GREYNTINGIS, 6, *sb. pl.* groanings.  
 GURDIPE, 126, *vb. imper.* gird up.
- HALFYNDELE, 414, *sb.* half share.  
 HALSID, 319, *pt. s.* embraced.  
 HAME, 383, *sb.* skin. A.S. *hama.*  
 HAMOURE, 243, *sb.* a hammer, club.  
 HAPE, 388, *sb.* good fortune, success.  
 HAPPY, 389, *adj.* fortunate, successful.  
 HARBOROW, 206, HARBROW, HERBOROWE, 213, *sb.* lodging.  
 HARBOROWYD, 208, *pp.* entertained, lodged.  
 HARDINESSE, 8, *sb. s.* daring.  
 HARDLY, 130, *adv.* boldly, fearlessly. 'Hardyly. *Audacter.*'—*Prompt. Parv.*  
 HARLOTTE, 77, *sb.* wretch, rascal. 'Harlotte. *Scurrus.*'—*Prompt. Parv.*, on which see Way's Note.  
 HARNEIS, 89, HARNES, 159, *sb.* arms, accoutrements, dresses.  
 HARNESYED, 123, *pp.* adorned, got up. 'Harnessed; *ornatus.*'—*Cath. Ang.*  
 HASEPE, 409, *vb.* fasten. The hasp is the iron catch of the door.  
 HAUNTID, 191, *pt. s.* frequented, attended. 'To hawnte; *exercere, exercitare; ubi* to use.'—*Cath. Ang.*  
 HAYRE, 366, *sb.* hair-cloth, worn next the skin as a penance. See also HEYER.  
 HEDE, 2, *sb.* head. A.S. *heafod.*  
 HEDIR, 10, *adv.* hither, here.  
 HEILDE, 214, *pt. s.* held, possessed.



- HELDE**, 160, *vb.* skin, flay. *See* **HILDE**.  
**HELE**, 6, *sb.* health, a cure.  
**HELE**, 129, *vb.* hide, conceal. A.S. *helan, hılan*.  
**HEMYS**, 126, *sb. pl.* fringe, hems.  
**HENG**, 318, *pt. s.* hung, was hanging.  
**HENTE**, 148, *pt. s.* seize. 'I hente, I take by vyolence, or to catche, je happe.'—*Palsgrave*.  
**HER**, 90, *poss. pr.* their.  
**HERBEROW**, 411, *vb.* lodge, shelter. A.S. *herebergan*.  
**HERBOROWE**, 213, *sb. s.* lodging. *See* **HARBOROWE**.  
**HERDIS**, 302, *sb. pl.* shepherds.  
**HERTLY**, 121, *adv.* heartily, from the heart.  
**HEVY**, 68, *adj.* dispirited, grieved.  
**HEYER**, 395, *sb.* hair-cloth. *See* **HAYRE**.  
**HEJT**, 177, *sb. s.* height.  
**HIDOWSE**, 110, *adj.* hideous, horrible. 'Hidus; horridus, horrificus.'—*Cath. Ang.*  
**HIELIE**, 2, **HILY**, 72, *adv.* closely, exceedingly.  
**HIGHT**, 112, **HÏJT**, 182, *pt. s.* was named. A.S. *hatan*.  
**HÏJD**, 254, *pt. pl.* hastened.  
**HILDE**, 135, *pt. s.* skinned, flayed. 'Burnes were busy beates to hulde.' *Will. of Palerne*, ed. Skeat, 1708. A.S. *hyldan*; O.Icel. *hylda*.  
**HILLE**, 82, *vb.* cover, clothe, conceal.  
**HILLED**, 305, *pp.* A.S. *hılan*.  
**HINGE**, 238, *pt. s.* hung.  
**HIRDE**, 6, *pt. pl.* heard.  
**HÏJT**, 233, *pp.* promised.  
**HOLE**, 69, *adj.* cured, freed.  
**HOLICH**, **HOLLY**, 180, *adv.* wholly, entirely.  
**HOLYNG**, 10, *sb.* making a hole.  
**HOLSOME**, 113, *adj.* wholesome, beneficial. 'Holsum. Saluber.'—*Prompt. Parv.*  
**HONEST**, 60, *adj.* becoming, proper, suitable. Lat. *honestus*.  
**HONESTLY**, 50, *adv.* honourably  
**HONGE**, 4, *vb.* hang, kill.  
**HOPYNG**, 366, *pr. p.* expecting.  
**HORE**, 2, *sb.* whore, an unfaithful wife.  
**HORECOPPIS**, 382, *sb. pl.* bastards. The word occurs in *Syr Tryamour* (Percy Soc., ed. Halliwell), l. 224. *See also* *Prompt. Parv.*, p. 246. 'Hic pelinguis, a hor-coppe.'—Wright's *Vol. of Vocab.*, p. 217.  
**HOST**, 257, *sb.* an inn. *See* **OST**.  
**HOSTAGE**, 257, *sb.* hospitality, lodging.  
**HOSTELL**, 213, *sb.* lodging.  
**HOSTERY**, 315, *sb.* inn, lodging.  
**HOUYD**, 369, *pt. s.* hovered.  
**HUCH**, **HUCHE**, 288, *sb.* box, chest.  
**HUNDRID**, 75, *pt. s.* (? = *hyndrid*, i. e. hindered or prevented from seeing or joining).  
**HURD**, 13, *pt. s.* heard.  
**HURDE**, 92, *sb.* shepherd. 'Heerd man. Pastor, agaso.'—*Prompt. Parv.*  
**HY**, 63, *vb. imper.* hasten, hurry. A.S. *higian*.  
**I-BE**, 3, **Y-BE**, 2, *pp.* been.  
**I-BLENT**, 111, *pp.* blinded. A.S. *blendan*.  
**I-CLUPID**, 118, *pp.* called. A.S. *cleopian*.  
**IEN**, **YEN**, 154, *sb. pl.* eyes. A.S. *eage*.  
**I-FOUNDE**, 137, *pp.* supported, maintained. The expression 'to find one in anything,' meaning 'to provide one with such things,' is still in use. *See also* **FYNDE**.  
**I-FRETT**, 142, *pp.* rubbed off, torn off. 'Freytunge. Corrosio.'—*Prompt. Parv.*  
**I-HYED**, 280, *pp.* exalted, promoted.  
**I-LAD**, 118, *pp.* led, conducted, directed.

I-LITENYD, 195, *pp.* enlightened.  
 IN-DREYNT, 177, *pp.* drowned, overwhelmed. A.S. *drenchan*, pret. *drencte*.  
 INFECT, 70, *pr.* 1 *pl.* become infected, catch a disease.  
 INFECTE, 18, *adj.* corrupt.  
 IN-GANGE, 200, *sb.* the in-going, entrance.  
 INHIETH, 85, *pr.* *s.* exalts, magnifies.  
 INLY, 361, *adv.* closely.  
 I-NOWHE, 123, *adj.* enough, sufficient. A.S. *genoh*.  
 INTENDAUNTE, 52, *adj.* obedient.  
 INWITTIS, 18, *sb. pl.* senses.  
 I-SETTE, 251, *pp.* appointed, set.  
 I-SPRAD, 7, *pp.* spread, covered.  
 I-TAKE, 10, *pp.* arrested.  
 I-TEYDE, 260, *pp.* tied, bound.  
 I-WISSE, 185, *adv.* assuredly.  
 LAPES, 408, *sb. pl.* buffooneries.  
 IEBET, 130, IUBET, *sb.* gallows. 'Gybet. *Patibulum, calafurcium.*'—*Prompt. Parv.*  
 IENTILNESSE, 38, *sb.* gentle manners, ladylike behaviour.  
 IOCAUNT, 116, *adj.* merry, glad.  
 IOCUND, 69, *adj.* pleased, delighted.  
 IOGELER, 125, *sb.* cunning fellow, trickster.  
 IORNAY, 139, *sb.* journey.  
 IUGIS, 59, *sb. pl.* judges.  
 IUGYLITHE, 135, *pr.* *s.* strangles.  
 IUSTING, 98, *sb.* jousts, tournaments. O.Fr. *jouste*.  
 KECHIN, 149, *sb.* kitchen. 'Kychyne. *Coquina, culina, popina.*'—*Prompt. Parv.*  
 KELID, 76, *pt. s.* cooled, refreshed. 'To kele; *frigidare, tepifacere, et cetera; ubi to make calde.*'—*Cath. Ang.* A.S. *cēlan*.  
 KEPE, 56, *sb.* notice, thought.  
 KEUEBYN, 129, *vb.* wrap up in.  
 KIST, 82, *pt. s.* kissed, embraced.

KITTE, 150, KYTTE, 162, *pt. s.* cut.  
 KNAUES, 413, *sb. pl.* servants.  
 KNOULACHE, 77, *sb.* knowledge, recognition.  
 KYNDE, 157, *sb. natura.* Of kynde' = natural.  
 KYTLINGIS, 243, *sb. pl.* young  
 LAD, 118, *pt. s.* led, conducted.  
 LAFTE, 413, LEFTE, 401, *pt. s.* remained, was left.  
 'Duke Terry here schal leue.'  
*Sir Ferumbras*, ed. Herrtage, l. 3633.  
 See also *P. Plowman*, A. iii. 190.  
 LIAK, 140, *vb.* be wanting, fail.  
 LIAKAYNS, 123, *sb. pl.* toys, playthings. 'Laykyn, or thynges þat chylderyn play wythe. *Ludibile,*' &c.—*Prompt. Parv.* See Brockett's Gloss., s. v. *Laking*.  
 LAPPE, 129, *vb.* wrap, involve, roll up. LAPPID, 103, *pp.* 'To lappe; *volvere, convolvere;* to lapp in; *intricare, involvere.*'—*Cath. Ang.*  
 LARGE, 153, *adj.* liberal.  
 LASSE, 10, *adj.* and *adv.* less.  
 LIATE, 4, *pr. pl.* cause. A.S. *lētan*.  
 LIATE, 18, *pt. s.* allowed, caused.  
 LATYSE, 399, *sb.* window.  
 LAUGHTE, 24, *pt. s.* took (the field).  
 LAWE, 46, *vb.* to laugh, be merry.  
 LAWYIST, 3, *pr. 2 a.* A.S. *hlakhan*.  
 LAWE, 175, *adv.* low.  
 LEBERDES, 246, *sb. pl.* leopards.  
 LECHE, 5, *sb.* physician. A.S. *læche*.  
 LECHE-CRAFT, 65, *sb.* surgery, medicine, *ars medica.* A.S. *læche-craft*.  
 LEDDE, 253, *pt. s.* laid, placed.  
 LEDE, 177, *sb.* lead.  
 LEENE, LENE, 29, *vb.* lend.  
 LEFT, 212, *pt. s.* remained. See LAFTE.  
 LEFULLE, 160, *adj.* lawful.  
 LEGES, 397, *sb. pl.* leagues.  
 LEMAN, 249, LEMON, 162, *sb.* sweetheart, lover. 'Leman; *amasius,*'

- &c.—*Cath. Ang.* See Way's Note in *Prompt. Parv.*
- LENDYS, 126, *sb. pl.* loins. 'A lende; *lumbus.*'—*Cath. Ang.*
- LENTON, 266, *adj.* the season of Lent.
- LEPREMEN, 265, *sb. pl.* lepers, leprous.
- LEB, 252, *adj.* empty.
- LES, 183, LESE, 59, *vb.* lose. LESEST, 115, *pr. 2 s.* A.S. *leosan.*
- LESYNG, 79, *sb.* loss, losing.
- LESYNGE, 183, *sb.* lie. LESYNGES, 59, *pl.* A.S. *leasung.*
- LET, 69, *pt. s.* caused. 'Let ordein,' caused to be prepared.
- LETE, 106, LETTE, 18, *vb.* hinder, stop. A.S. *lettan.*
- LETTERED, 256, *adj.* educated.
- LEUACION, 324, *sb.* lifting, elevation (of the host).
- LEVE, 147, *pr. s.* live, spend life. LEUYD, 52, *pt. s.*
- LEVID, 21, *pp.* believed, trusted to.
- LEWDE, 160, *adj.* foolish, unlearned. 'Lewde, unkunynge, or vnkunynge. *Inscius, ignarus.*'—*Prompt. Parv.*
- LEWDELICH, 39, LEWIDLY, 38, *adv.* foolishly.
- LEWDENESSE, 21, *sb.* folly, foolishness.
- LEWTE, 30, *sb.* word, honour.
- LEY, 159, *vb.* pledge, give as security. 'Leyn, or leye waioure. *Vadio.*'—*Prompt. Parv.*
- LEYOETUR, 52, *sb.* Leicester.
- LIBARD, 246, *sb.* a leopard.
- LIFLODE, 32, *sb.* support, maintenance. 'Lyvelode, or lyfhode. *Victus.*'—*Prompt. Parv.*
- LIFTE, 150, *adj.* left.
- LIG, 67, LIGGE, 6, *vb.* lie. A.S. *liggan.*
- LIKE, 9, *pr. s.* please.
- LIKETH, 116, *impers. pr.* pleases.
- LIKYNGE, 149, *adj.* pleasing to the sight.
- LIFRE, 317, *sb.* leprosy.
- LITHE, 99, *pr. s.* lies, is lying.
- LITHE, 220, *pr. s.* lies (*mentitur*).
- LIVERAY, 79, *sb.* livery.
- LJYT, 5, *pp.* lit. A.S. *leohtan.*
- LJYT, 5, *sb.* light. A.S. *leoht.*
- LJYTELY, 10, *adv.* easily, without difficulty.
- LJYTNY, 195, *vb.* enlighten.
- LOBOUR, 5, *sb.* labour, hard work.
- LOKITH, 40, *vb. imper.* lock. A.S. *lucan.*
- LORELL, 80, LOSELL, *sb.* lazy, rascally. 'Lorel, or losel, or ludene (lordayne, S., lurdeyn, P.). *Lurco.*'—*Prompt. Parv.*
- LOS, 232, *adj.* loose, free.
- LOSE, 115, *vb.* loosen. A.S. *losian*; O.Icel. *losa.*
- LOST, 154, *sb.* loss, failure. 'For lost of observance' = to prevent a failure of obedience.
- LOULYNESSE, 72, *sb.* lowliness, meekness.
- LOWE, 235, *vb.* humble. LOWIPE, 245, *pr. s.*
- LOWNESSE, 119, *sb.* meekness, humility.
- LOWTED, 144, *pt. s.* bowed. 'I lowte, I gyue reuerence to one, *Je me cambre, Je luy fais la reuerence.*'—*Pulsgrave.* 'Bowyn, or lowtyn.'—*Prompt. Parv.*
- LOW3, 3, *pt. s.* laughed.
- LUNGEN, 3, *sb. pl.* lungs, side.
- LURDAYNES, 145, *sb. pl.* rascals, low fellows. 'A lurdane, *ubi a thefe.*'—*Cath. Ang.* 'A lourdon, or sot, *bardus.*'—*Gouldman.*
- LUST, 104, *pr. pl.* like, delight in. A.S. *lystan.*
- LYKYNG, 114, *adj.* pleasant, beautiful.
- LYVELODE, 411, *sb.* means of subsistence.
- LYVELY, 218, *adj.* full of life.
- MAKE, 312, *sb.* mate, partner.

- MANASETH, 28, *pr. s.* threaten. 'To manase; ubi to threte.'—*Cath. Ang.*
- MANER, MANERE, 414, *sb.* manor, estate.
- MANQUELLER, 102, *sb.* murderer, man-killer. A.S. *mancwellere*, from *cwellan*, to kill.
- MAY, 37, *sb.* maid, maiden. A.S. *mæg*.
- MEANE, 391, *sb.* mediator.
- MEANY, 50, *sb.* attendants, retinue. See MEYNE.
- MEDE, 55, *sb.* reward. 'Meede, rewards. *Premium*,' &c.—*Prompt. Parv.*
- MEDWE, 18, *sb.* meadow, field. A.S. *meadu*; gen. *meadewes*.
- MEDLITH, 66, *pr. s.* meddles in, mixes in.
- MEKELL, 59, *adv.* much, greatly.
- MERSEMENT, 59, *sb.* fine. See AMERCEMENT.
- MESSAGERS, 208, *sb. pl.* messengers.
- MEVABLE, 180, *adj.* moveable. *Mevables*, personal as opposed to real property.
- MEVID, 105, *pp.* moved, troubled.
- MEYNE, 73, *sb.* servants, household. O.Fr. *maisniée*, which corresponds to *mansionatam* from *mansionem*, as *household* from *house*.
- MEYRE, 3, *sb.* magistrate.
- MIDDIS, 177, MYDDIS, 6, *adv.* midst, middle.
- MISGOVERNAYLE, 93, *sb.* disturbance, outrage.
- MO, 98, MOO, 23, *adj.* more. A.S. *mā*.
- MORDERYD, 11, *pt. pl.* murdered.
- MOROWENYNG, 87, *sb.* morning.
- MOST, 77, MOSTE, 46, *adj.* greatest, highest, principal.
- MOT, 116, Mow, 65, MOWE, 2, *aux. vb.* may.
- MURYE, 110, *adj.* merry. MURBLY, MURILY, 58, *adv.*
- MYCHERS, 107, *sb. pl.* pilferers, petty thieves. 'Mecher, a lytell thefe, *laronceau*.'—*Palsgrave*. Now common as a term for a truant. Cf. Shak. 1 *Henry IV.*, II. iv.: 'Shall the blessed sun of heaven prove a *micher* and eat blackberries.'
- MYNING, 110, *pr. p.* undermining.
- MYNISTRIS, 21, *sb. pl.* servants, officers.
- MYSCHEVOUS, 438, *adj.* miserable, unfortunate.
- MYSCHEF, 51, *sb.* misfortune, trouble.
- MYSTER, 65, MYSTERY, 171, *sb.* art, craft. Lat. *ministerium*; Low Lat. *mesterum*. Traders are called *ministeriales* in Memor. 39 *Henry III.*, Rot. 14a.
- MYSTER-MAN, 2, *sb.* cunning, wise man.
- MYTTIER, 108, *adj.* mightier, more powerful.
- NAKID, 313, *pt. s.* stripped. NAKYN, 277, *imper. s.*
- NAMLY, 292, *adv.* specially.
- NAUFRAGIE, 293, *sb.* shipwreck.
- NECESSARIOUS, 140, *adj.* necessary.
- NEDES, 128, *imper. pr.* there is need, is wanting.
- NEDIS, 115, *adv.* needs, necessarily. 'Nedes mote we parte.' *Will. of Palerne*, ed. Skeat, 104s.
- NEMPNE, 78, *pt. s.* called, named. A.S. *nemnan*; Lat. *nominare*.
- NETE, 367, *sb.* cattle.
- NEYBOURE, 107, *sb.* neighbour.
- NIGROMANCYE, 2, *sb.* magic.
- NIGROMAUNCER, 1, NIGROMANCIEN, 2, *sb. s.* wizard.
- NOBLEY, 202, *sb.* nobility, rank, honour.
- NOLDE, 168, for 'ne wolde,' would not.
- NORISHE, NORYSHE, 157, *sb.* nurse, guardian.
- NOT, 300, NOTE, 259, *pr. 1 s.* for 'ne wot,' I know not.

- NOY, 65, *vb.* injure, damage.  
 NOYȪ, 6, *pr. s.*
- NOYNG, 109, *sb.* the doing harm, injuring.
- NOYNGE, 217, *adj.* hurtful, injurious.
- NY, 60, *adv.* near, close.
- NYGHTED, 205, *pt. s.* passed the night.
- NYS, 112, for 'ne is,' is not.
- NYSELȪ, 388, *adv.* daintily, finely.
- OBOLUS, 35, *sb.* a coin equal in value to one halfpenny.
- OKERERS, 71, *sb. pl.* usurers. 'Okyr; *fenus, usura.* An okerer; *usurarius, fenerator.* To do okyr; *fenerare.*'—*Cath. Ang.* O.Icel. *ðkr,* usury.
- OMELIE, 25, *sb.* homily.
- ON, *prep.* 'on slepe' (63), in sleep, asleep; 'on nyghtes' (61), at night, in the night.
- ONES, 113, *adv.* once. A.S. *ānes.*
- ONYMENTES, 115, OYNEMENTES, *sb. pl.* ointments. O.Fr. *oignement.* 'Oynement, or onyment. *Ungentum.*'—*Prompt. Parv.*  
 'A *noynement* anon sche made.'  
*Will. of Palerne,* ed. Skeat, 126.
- Oo, 163, *adj.* one, a single.
- OPTEYNE, 134, *vb.* prevail, succeed, obtain her wish.
- OE, 50, *conj.* before, ere.
- ORDEIN, 69, *vb.* prepare, make ready. ORDEYNED, 1, *pt. s.* strove for, endeavoured to bring about.
- ORNYD, 305, *pp.* adorned.
- OST, 39, OSTE, 90, *sb.* army, host. O.Fr. *host.* 'Oost of menne, *Exercitus.*'—*Prompt. Parv.*
- OSTE, 89, *sb.* lodgings, inn. 'An ostry; *ospicium.*'—*Cath. Ang.* *Osthouse* is used in Yorkshire for an inn. See Note.
- OSTERY, 19, OSTRY, 90, *sb.* inn. 'Syne of an ostry or of an in.'—*Prompt. Parv.* See also OSTE.
- OPERE, *conj.* or. Opere . . . opere = either . . . or.
- OUR, 38, *sb.* hour, appointed time. Lat. *hora.*
- OPERE, 102, *conj.* either.
- OUTE-TAKE, 141, *prep.* except. 'All manner pulis is goode, the fische *outetake.*'  
*Palladius on Husbandrie,* H. H. T. S., ed. Lodge, p. 27, l. 783.
- OVERRYNNE, 122, *vb.* outstrip, beat in running.
- OWE, 97, *pr. pl.* ought, are bound to; 33, *vb.* possess, own.
- PALFRAY, 38, *sb. s.* palfrey, riding horse. L.Lat. *palafridus.*
- PALLE, 305, *sb.* fine cloth.
- PAMENT, 81, *sb.* pavement, roadway. 'Pamentt; *litostratos, pavementum.*'—*Cath. Ang.*
- PAPPIS, 5, *sb. pl.* breasts.
- PAPULARDE, 401, *sb.* hypocrite. 'Papulard. An hypocrite, a dissembler, a flatterer. *Papularder.* To play the hypocrite, to dissemble or counterfeit a holynesse. *Papulardie.* Hypocrisee, or outward show of religion.'—*Cotgrave.*
- PARDE, 9 = pardieu = by God.
- PARILIS, 245, *sb. pl.* perils, dangers.
- PARLEMENT, PARLIAMENT, 78, *sb.* consultation, discussion.
- PARTIES, 126, *sb. pl.* parts, divisions. Lat. *partes.*
- PASK, 320, *sb.* Easter.
- PASSAGE, 110, *sb.* flow.
- PASSAUNT, 247, *adj.* excellent, 'passing' great. PASSANTLY, 98, *adv.*
- PASSID, 43, *pt. s.* passed. 'Passid with the life' = escaped with his life.
- PASSION, 91, *sb.* emotion.
- PASSYNGE, 115, *adv.* wonderfully.
- PASTURE, 98, *vb.* feed.
- PAYNYMS, 11, *sb. pl.* pagans, heathen. 'A Paynyne; *ethnicus, gentilis, paganus.*'—*Cath. Ang.*
- PELE, 78, *sb.* appeal.
- PERIL, 93, *vb.* incur risk, be endangered.

- PERLEWSE, 108, *adj.* dangerous, perilous. 'Perlicous; *discriminosus, periculosus.*'—*Cath. Ang.*
- PERT, 171, *adj.* in this passage skilful, clever, being the translation of Lat. *subtilis.*
- PES, 106, *sb.* peace, security.
- PIKID, 237, *pt. s.* dressed finely.
- PLEID, 57, *pt. pl.* played, amused themselves.
- PLENTITH, 55, *sb.* plenty, numbers. Compare DEYNTITH.
- PLETOURIS, 8, *sb. pl.* pleaders. 'A pleter; actor, *advocatus, orator.*'—*Cath. Ang.*
- PLEYNTI, 59, *sb. pl.* complaints, plaints.
- PLIȚT, 37, *pt. pl.* plighted, pledged.
- PLONTYNG, 97, *pr. p.* implanting.
- POKEFULL, 370, *sb.* bagful, sackful. A.S. *poca.*
- PONDERUS, 66, *adj.* weighty, heavy.
- POUNCE, 191, *sb.* pulse. An error of the scribe for *pouce.*
- POUS, 191, *sb.* pulse.
- POWNYS, 70, *sb. pl.* pawna.
- POYNT, 9, *sb.* 'in poynt' = on the point of.
- PRATY, 46, *adj.* pretty. 'Praty. *Elegans, formosus,*' &c.—*Prompt. Parv.*
- PRESTES, PRESTIS, 4, *sb. pl.* priests.
- PRETERIT, 105, *adj.* past.
- PRIUETEIS, 14, *sb. pl.* secrets, inmost thoughts.
- PROBACIONE, 66, *sb.* trial, experiment. Lat. *probacionem*, from *probare*, to prove, try.
- PROFITI, 62, *sb. pl.* prophets.
- PROLOYNED, 135, *pp.* separated, set at a distance.
- PROMISSIOUN, 134, *sb.* promise.
- PROPRE, 162, *adj.* own. Compare the Latin *propria sua manu.* 'In propre' (16) = of their own.
- PROUT, 280, *adj.* proud.
- PROWDE, 4, *sb.* pride.
- PUNESHYNGES, 151, *sb. pl.* punishments, penalties.
- PURSUE, 133, *imper. s.* follow, be anxious for. 'Pursuyn, or folowyn. *Sequor.*'—*Prompt. Parv.*
- PURVEYE, 130, *vb.* provide, find. 'Purveyyn. *Provideo, procuro.*'—*Prompt. Parv.*
- PUTTOCK, PUTTOK, 369, *sb.* kite.
- PYNEFULL, 377, *adj.* painful.
- PYNNNE, 409, *sb.* bolt.
- QUADRAGESME, 266, *sb.* the season of Lent.
- QUADRANS, 35, *sb.* farthing, a coin, the quarter of the Roman *As.*
- QUARELL, 56, *sb.* bolt. 'Quarel, arowe. *Quadrellum.*'—*Prompt. Parv.* 'That sank an alblastere; a *quarelle*, lete he flie.'—*Langtoft*, p. 205.
- QUEDE, 175, *sb.* pain, hurt. O.Dutch *quād.*
- QUENE, 1, *sb.* woman. A.S. *cwen.*
- QUESTE, 387, *sb.* enquiry.
- QWITE, 35, *vb.* pay for. 'Qvytyn, or *ȳldyn. Reddo, persolvo, quieto.*'—*Prompt. Parv.*
- RADDE, 125, *pt. s.* read.
- RATHEST, 122, *adv.* soonest, the first.
- RAVENOUR, 101, *sb.* robber, plunderer.
- RAVID, 248, *pt. s.* worried, tore.
- REAWM, 50, *sb.* realm, kingdom. Ft. *réaume.*
- REBAUDE, RIBALDE, 394, RIBAWDE, 77, RYBAUDE, 78, *sb.* rascal, wretch.
- RECHELES, 85, *adj.* careless. A.S. *receleas.*
- RECHING, 308, *pr. p.* stretching, pointing.
- RECHITH, 71, *pr. s.* care, reck. A.S. *rečan.*
- RECHITHE, 111, *pr. s.* hands, reaches over. A.S. *rečan.*
- RECURID, 56, *pt. a.* recovered, regained.
- REFUTE, 308, *sb.* refuge.

- BEKKE**, 14, *pr. 1 pl. care.* A.S. *rēcan.*  
**REME**, 256, *sb. realm, kingdom.*  
*See REAWM.*  
**REMYTTE**, 399, *pp. forgiven.*  
**REPRESSE**, 51, *sb. subjection.*  
**REPREVID**, 10, *pt. s. charged, accused.*  
**REUOKID**, 253, *pp. recovered, rescued.*  
**REWTHE**, 13, *sb. pity, compassion.*  
**REYSID**, 190, *pt. pl. (?)*  
**RHAN**, 98, *pt. s. ran.*  
**RIALL**, 123, *adj. royal, splendid, magnificent.*  
**RIN, BINNE, RYNNE**, 122, *vb. run, race.*  
**RLTWTIS**, 19, *adj. righteous, just.*  
**ROCHE**, 106, *sb.*; **ROCHIS**, *sb. pl. rock.*  
**ROGGYD**, 111, *pt. pl. shook.* 'Roggyn or mevyn (rokyn). *Agito.*'  
*—Prompt. Parv.*  
*'I had reuth whan Piers rogyyd, it gradde so reufulliche.'*  
*P. Plowman, ed. Skeat, B. Text, xvi. 78.*  
**ROWNED, ROWNYD**, 80, *pt. s. whispered.* A.S. *runian.*  
  
**SAF**, 104, **SAFLICHE**, 110, **SAFLY**, 113, *adv. safely.*  
**SALABY**, 88, **SALARYE**, 96, *sb. pay, charge, reward.*  
**SALME**, 111, *sb. psalm.*  
**SALOWID**, 83, **SALUDE**, 113, **SALUED**, 91, **SALUID**, 161, **SALUSID**, 318, *pt. s. saluted.*  
**SAUERED**, 110, *pp. understood, knew.* Fr. *savoir.*  
**SAW**, 175, *sb. saying, words.*  
**SAWIS**, 284, *sb. pl.* A.S. *sagu.*  
**SAWTRE**, 138, *sb.* 'A sawtre; *nablum, organum, psalterium. versus:—*  
*Ebraici, greci, diversificantque latini,*  
*Psalterium greci, nos organa, nabiliaudel.'*—*Cath. Ang.*  
**SAYN**, 36, *pp. seen.*  
**SCARSLY**, 147, *adv. poorly, stingily.*  
**SCHETE, SHETE**, 2, *vb. shoot.*
- SCHETER**, 3, *sb. archer, shooter.*  
**SCIENS**, 132, *sb. knowledge, learning.*  
**SOOCHENS**, 236, *sb. pl. escutcheons.*  
**SCOURGY**, 29, *adj. the same as SCROGGY, q. v.*  
**SCRIPTURE**, 7, *sb. inscription, writing.*  
**SCROGGY**, 19, *adj. covered with underwood, bushes, &c.* 'A scroge; *ubi a buske.*'—*Cath. Ang.* 'Scroggy; stunted, bushy.'—*Peacock's Gloss. of Manley, &c., E. D. Soc. See Morte Arthure, ed. Brook, l. 1641.*  
**SECE**, 152, *vb. cease, leave off.*  
**SECHE**, 121, *vb. seek for.*  
**SECKE**, 5, *pt. s. sucked.* A.S. *sūcan.*  
**SECULERS**, 16, *sb. pl. laymen.*  
**SEING**, 172, *pr. p. saying.*  
**SEITH**, 4, *vb. imper. see.*  
**SEKE**, 66, *adj. sick.*  
**SEKIRLY**, 91, *adv. assuredly, certainly.* Lat. *secure.*  
**SEMITHE**, 173, *impers. pr. it seems.*  
**SEN**, 113, *pp. seen, beheld.* A.S. *seon.*  
**SENESCAL**, 35, *sb. officer.*  
**SEPULCURE**, 173, *sb. tomb.*  
**SERKE**, 24, *sb. shirt.* 'A serke; *camisia, interula.*'—*Cath. Ang.* A.S. *serce, syrce.*  
**SERVID**, 260, *pp. deserved, incurred.* **SERVITHE**, 162, *pr. s.*  
**SESITH**, 4, *pr. s. ceases.*  
**SETHE**, 131, *pr. pl. see.* **SETHE**, 151, *pr. s. looks towards, attends to.*  
**SEÞE**, 247, *pt. s. boiled, cooked.*  
**SETT**, 14, *pt. 1 pl. 'sett bye' = count of any importance, attach any importance to.*  
**SETTE**, 10, *pr. 1 s. propose.* 'Sette cas' = propose an instance or example.  
**SHADIST**, 261, *pt. 2 s. didst shed.*  
**SHAMELY**, 263, *adv. disgracefully, miserably.*  
**SHELYNGES**, 34, *sb. pl. shillings.*

- SHENDITHE, 120, *pr. s.* ruins, destroys. 'Schendyn (shendyn) or lesyn. *Confundo.*'—*Prompt. Parv.*
- SHENT, 38, *pt. s.* ruined, spoilt. A.S. *scendan.*
- SHERTE, SHIRTE, 188, *sb.* lap, bosom. *See SKIRTHE.*
- SHIPBRECHE, 48, *sb. s.* shipwreck.
- SHIT, 82, SHITTE, 126, *pp.* shut, closed.
- SHONE, 262, *sb. pl.* shoes.
- SHOPE, 232, *pt. s.* shaped, created.
- SHOTIS, 4, *sb. pl.* shots, darts.
- SHREWD, 152, *adj.* cursed. 'Schrewyd. *Pravatus, depravatus.*'—*Prompt. Parv.*
- SHREWIS, 311, *sb. pl.* villains, rascals.
- SIBLATOUB, 137, *sb.* whistler, hisser. Lat. *sibilator*, from *sibilare* = to hiss, whistle. 'Sibilum. An hysyng or a whystelyng.'—*Medulla Grammatica.*
- SIKE, 167, *adj.* sick, ill.
- SIKED, 251, *pt. s.* sighed.
- SIKENES, 68, *sb.* illness, sickness.
- SIKRE, 96, *adv.* surely, certainly. 'Play sikir with' = make sure of. '10, *adj.*
- SINET, 213, *sb.* signet-ring, seal.
- SIRIS, 124, *sb.* father's, sire's.
- SITH, 73, *adv.* since.
- SIJID, 185, *pt. s.* sighed.
- SIJT, 35, *sb.* sight.
- SIJYNG, 9, *sb.* sighing, lamentation. SIJYNGIS, 6, *sb. pl.*
- SKILL, 2, SKYLE, 84, *sb.* reason, cause.
- SKIRTHE, 188, *sb.* bosom. *See also* SHERTE. 'A skirthe; *gremium.*' *Cath. Ang.*
- SLE, 2, SLEE, 75, *vb.* slay. A.S. *sleon.*
- SLEIGH, 124, SLIGH, *adj.* cunning, crafty. SLELY, 390, *adv.*
- SLEKETH, 120, *pr. s.* puts down, extinguishes. 'To sleke; *extinguere.*'—*Cath. Ang.*
- SLO, 6, *pt. s.*; SLOW, 3 *pl.*; SLOWKE, 98, slew, killed. A.S. *sleon.*
- SMOTHE, 244, *pt. 1 s.* smote.
- SOGETTES, 138, *sb. pl.* subjects.
- SONDE, 35, *sb.* message, sending; hence, will, command. 'Sond, or sendyng. *Missio.*'—*Prompt. Parv.*
- SONNER, 259, *adv.* sooner, more quickly.
- SOPYE, 19, *vb. sup.*
- SORT, 36, *sb.* lot.
- SOTELL, SOTIL, 114, *adj.* wonderfully constructed. SOTELEST, 55, *adj.*; SOTELYCHE, 170, *adv.*
- SOTHFASTNESSE, 31, *sb.* truth.
- SOTILTE, 2, *sb.* cunning, skill.
- SOUTE, 118, SOWTE, 136, *pt. a.* searched, sought.
- SPECIUS, 20, *adj.* fair, pleasant.
- SPEDE, 159, *sb.* success, advantage.
- SPERCLE, 108, *vb. imper.* sprinkle. 'Esparpiller, to scatter, disperse, disparkle asunder.'—*Cotgrave.* 'To sparpille; *spargere.*'—*Cath. Ang.*
- SPEE, 284, *vb.* enquire, ask.
- SPERED, SPIRID, 216, *pp.*
- SPEKELID, 100, *pp.* sprinkled. *See* SPERCLE.
- SPETTE, 179, *pt. pl.* spat.
- SPICE, 189, *sb.* kind. SPICIS, 267, *sb. pl.* Lat. *speciem.*
- SPORIS, SPORRES, 76, *sb. pl.* spurs.
- SPOURGID, 363, *pt. a.* fermented, was fermenting.
- SPRITE, 165, *sb.* spirit, soul.
- SPYERIS, 102, *sb. pl.* spies.
- STAFFE, *sb.*; STAUES, 365, *sb. pl.* steps of a stair.
- STATYS, 3, *sb. pl.* council, authorities.
- STEKE, 63, *vb. imper.* bolt, bar.
- STEKID, 63, *pp.* O.L.Ger. *stecan.*
- STERED, 127, *pp.* excited, raised.
- STERTE, 6, *pt. s.* started, rushed.
- STERTING, 110, *pr. p.* moving about.



- STYINIST**, 178, *pr. 2 s.* stonest.  
**STIDE**, 365, *sb.* place.  
**STIKES**, 106, *sb. pl.* sticks, faggots.  
**STONEB**, 286, *sb.* a lapidary.  
**STREFID**, 43, *pt. s.* stripped.  
**STRESSID**, 103, *pp.* compelled, obliged.  
**STROOK**, 3, *sb.* aim.  
**STYNTI**, 210, *pt. pl.* stopped.  
**SUERLY**, 113, *adv.* safely, with safety.  
**SURTE**, 297, *sb.* security, certainty.  
**SVITH**, 303, *pr. s.* follows, pursues.  
**SWETTNES**, 110, *sb.* sweetness.  
**SWEUEN**, 295, *sb.* dream.  
**SWEYNE**, 128, **SWYNE**, 148, *sb.* pig, hog. A.S. *swin*.  
**SWYTHE**, 84, *adv.* quickly.  
**SYBBE**, 323, *adj.* related, kin.  
**SYNEVEY**, 194, **SYNEWY**, 41, *sb.* mustard.  
  
**TABLES**, 252, *sb. pl.* writing tablets.  
**TAKE**, 95, *vb. imper.* give, hand over. A.S. *tacan*. See **TOKE**.  
**TEL**, 152, *vb.* count, value.  
**TENDEIST**, 238, *pt. 2 s.* tended, favoured.  
**TENDINGYS**, 17, *sb. pl.* nursing of the sick.  
**TESTAMENT**, 5, *sb.* will.  
**TETES**, **TETIS**, 276, *sb. pl.* breasts, teats.  
**TETHINGES**, 326, *sb. pl.* tithes.  
**THAGHE**, 407, **THEGH**, 403, **THOFE**, 413, *conj.* although.  
**THECHE**, 139, *vb.* teach, instruct.  
**THEFLY**, 10, *adv.* like a thief.  
**THELKE**, 90, *adj.* those. A.S. *þylc*.  
**THIKKE**, 122, *adv.* in numbers, frequently.  
**THIRLE**, 10, *pr. s.* pierce, drive a hole through. 'To thirle; *crabrare, forare, perforare,*' &c.—*Cath. Ang.* Cf. Eng. *drill*.  
**THORJ**, 14, *prep.* through, in consequence of.  
**THOJ**, 8, *conj.* although, even if.  
  
**THOWTE**, 150, *pt. s.* thought, reflected.  
**THRALDOM**, 232, *sb.* service.  
**THRAITE**, 374, *pt. pl.* threatened.  
**THRETYNG**, 218, *sb.* threatening.  
**THRID**, 57, *num. adj.* third.  
**THRIES**, **THRIS**, 207, *adv.* thrice.  
**THRISTETH**, 64, *pr. s.* thirsteth. A.S. *þyrstan*.  
**THROFE**, 230, *pt. s.* throve, grew up.  
**THRUSTID**, 373, *pt. s.* thirsted.  
**THRYFTE**, 185, *sb.* fortune, prosperity.  
**THURGH**, 144, *prep.* through, from.  
**TIDE**, 95, *pt. s.* tied, fastened.  
**TISETH**, 48, *pr. s.* entices, allures.  
**TTHINGES**, **TYDYNGES**, 141, *sb.* tidings, news.  
**TOBREKE**, 228, *vb.* break utterly.  
**TOKE**, 51, 95, *pt. s.* gave, handed. A.S. *tacan*, which has the two meanings of *giving* and *taking*. Cf. A.S. *leornian*, which may mean either *to learn* or *to teach*.  
**TO-MORUE**, 208, *adv.* to-morrow.  
**TON**, 237, **TOONE**, 50, for 'that one.' 'Ton . . . toper' = the one . . . the other.  
**TONNE**, 252, *sb.* caak, vessel.  
**TOODE**, 5, *sb.* toad.  
**TORDIS**, 291, *sb. pl.* filth, dirt.  
**TORMENTOURS**, 133, *sb. pl.* officers, executioners. 'Turmentours. *Tortor, satilles.*'—*Prompt. Parv.*  
**TOTHERE**, 406, 409, for 'the other;' 'tothere day,' the following day. So in *Havelok*, ed. Skeat, 1755: 'Do wayten al þe nith, Til þe other day, þat it were lith.'  
**TRAUAYLE**, 1, *sb.*; **TRAVHILL**, 67, *vb.* trouble, labour. Fr. *travail*.  
**TRAYNE**, 319, *sb.* deceit, treachery.  
**TRISTE**, 22, *vb.* trust.  
**TROMPING**, 247, *sb.* playing on the trumpet.  
**TROUBLED**, 338, *pp.* disturbed, made thick or turbid.  
**TRUSSE**, 419, *vb.* pack up.  
**TURTILL**, 312, *sb.* a turtle-dove.

- TWARTYNGE, 193, *sb.* crookedness.  
 TWHEY, 72, *num. adj.* two. A.S. *twegen*.  
 TYTHINGIS, 16, *sb. pl.* tithes.  
 VENIAUNCE, 3, *sb.* punishment. 'Veniaunce. *Vindicta, ulcio.*'—*Prompt. Parv.*  
 VEREY, 100, VERREY, 193, *adj.* true, real.  
 VERTUOUS, 264, *adj.* full of virtues or special qualities.  
 VERACION, 298, *sb.* weariness.  
 VIAGE, 140, *sb.* journey.  
 VILANY, 10, *sb.* ill-treatment.  
 VISIS, 249, *sb. pl.* vices, sins.  
 VITAILS, 40, *sb. pl.* provisions, eatables.  
 VMBELAPPED, 426, *pp.* involved, wrapped up.  
 VNBESETTE, 281, *pp.* beset, surrounded.  
 VNCUNNYNGE, 170, *adj.* unskilful, ignorant.  
 VNDERPONGE, 226, *vb.* receive.  
 VNDIR-TAKE, 251, *vb.* accept, undertake the charge of.  
 VNFILID, 249, *adj.* undefiled, pure.  
 VNHAPPE, 129, *sb.* misfortune, mischance.  
 VNKAUGHT, 70, *pp.* untouched, safe.  
 VNNETH, 64, *adv.* scarcely, hardly. A.S. *uneas*, from *eaſ*, easy.  
 VNPERFITE, 170, *adj.* imperfectly taught.  
 VNREPUGNABLE, 102, *adj.* incontrovertible, impossible to contradict.  
 VNSAVERY, 80, *adj.* foolish, stupid.  
 VNTO þAT, 44, *adv.* until, up to the time that.  
 VNYED, 26, *pt. s.* united, joined.  
 VOKETTES, 370, *sb. pl.* advocates, lawyers.  
 VOMENT, 442, *sb.* vomit.  
 VPSODOUNE, 99, VPSODOWNE, 100, *adv.* upside down. 'Vpsedowne (vp so doun, S.). *Eversus, sub-*  
*versus, transversus.*'—*Prompt. Parv.*  
 VROHONS, VROHYNS, 371, *sb. pl.* hedgehogs.  
 VRYNE, 67, *sb.* urine. In MS. Ea. ii. 20, Univ. Libr. Camb., 1494, the following derivations are suggested:  
 'Dicitur urina quoniam sit renibus urna; Aut ab urith grece, quod demonstracio fertur; Aut quia quod tangit mordet, desiccet et urit.'  
 VYKER, 66, *sb.* vicar, deputy. Lat. *vicarius*.  
 VYOLETE, 51, *sb.* contempt, little account. Lat. *vilitatem*, from *vilis*, common, cheap.  
 WAGGE, 110, *vb.* shake, tremble.  
 WAN, 9, WANNE, 154, *pt. s.* won, gained. 110, *pt. s.* found his way, managed to get out.  
 WANHOPE, 411, *sb.* despair.  
 WAR, 116, *adj.* cautious, careful, wary.  
 WARED, 380, *pp.* cursed. A.S. *werġian*.  
 WAUERE, 97, *vb.* waver.  
 WED, 88, *sb.* pledge, security. 'To wed' = as security, or in pledge. 'A wedde; *pignus*. To lay in wedde; *deponere, impignorare, vadari, ut, vador illum, i. e. do illum tibi in vadium.*'—*Cath. Ang.*  
 WEDEWER, 71, *sb.* widower.  
 WEDOWIS, 71, *sb. pl.* widowa. A.S. *widewe*.  
 WEDYN, 377, *pt. pl.* weighed.  
 WELLYNG, 383, *pr. p.* boiling.  
 WEMYTACION, 13, *sb.* lamentation.  
 WENDE, 402, *pp.* thought.  
 WERKE, 4, *sb.* work.  
 WERBOUR, 11, *sb.* warrior.  
 WETE, 251, *vb.* know, understand. 'I do yow to wete' = I give you to understand.  
 WEX, 12, *pt. s.* grew.  
 WEYTE, 117, *sb.* weight.  
 WEYTHE, 177, *pr. s.* weighs.

- WHERTHURGH**, 67, **WHERTHURGH**, 91, *adv.* through which, by means of which.  
**WHETHER**, 81, *adv.* whither.  
**WHONNE**, 240, *pt. pl.* won, conquered.  
**WICH**, 402, *sb.* wizard, magician. 'A weche; *hic hec veneficus*. A wiche; *hic fitonissa, maleficus, sacrilega*.'—*Cath. Ang.*  
**WIL**, 103, *vb. imper.* be willing, consent. A.S. *wilnan*.  
**WILFULL**, 354, *adj.* voluntary.  
**WILFULLY**, 277, 378, *adv.* of one's own free will, willingly.  
**WILLE**, 154, *sb.* good-will, favour.  
**WISHE**, 159, **WISSHE**, '114, *pt. s.* washed. A.S. *waschen, weschen*. To the instances of this form given in the Notes add *Piers Plowman*, C. xvi. 32, 38:—  
 'bet *wisshen* and *wypeden* and wenten to be dynar.'  
**WITE**, 1, *vb.* know, ascertain. A.S. *witan*.  
**WITHDRAW**, 9, *pr. s.* rob, steal from.  
**WITH-HOLDYNGE**, 51, *pr. p.* keeping, retaining.  
**WITTY**, 45, *adj.* sensible, clever.  
**WODEWIS**, 172, *sb. pl.* widows. A.S. *widuwe*; Lat. *vidua*.  
**WOLL HE NELL HE**, 304, whether he will or no, willy-nilly.  
**WONYD**, 281, *adj.* wont, accustomed.  
**WOODE**, 99, *adj.* mad, furious.  
**WOODLY**, 98, *adv.* A.S. *wod*.  
**WOODNESSE**, 99, *sb.* madness, fury.  
**WORDLE**, 2, *sb.* world.  
**WORDLY**, 14, *adj.* worldly. 'Worde-ly. *Mundanus, secularis*.'—*Prompt. Parv.*  
**WOROWED**, 248, *pt. s.* worried, tore.  
**WORTHE**, 260, *pr. subj.* be to.  
**WOWID**, 235, *pt. s.* wooed.  
**WOYDE**, 255, *adj.* empty.  
**WOYS**, 150, *sb.* voice.  
**WROTED**, **WROTIDE**, 147, *pt. s.* rooted up. 'To wroote; *verrere*.'—*Cath. Ang.*  
**WYOCHE-ORAF**, 27, *sb.* magic, witchcraft. 'A wechecraft; *sortilegium*.'—*Cath. Ang.* See **WIOH**.  
**WYGH**, 121, *adj.* active, speedy.  
**WYMPILL**, 317, *sb.* a veil.  
**WYNCE**, 215, *vb.* move oneself, oppose. Perhaps we should read *wyrche*; see the reading of the Camb. MS.  
**YAF**, 181, *pt. s.* gave, bequeathed. A.S. *gifan*.  
**YATES**, 56, *sb. pl.* gates.  
**Y-BORE**, 13, *pp.* born.  
**YE**, 121, *sb.* eye, sight. **YEN**, 4, *sb. pl.*  
**YERDE**, 111, *sb.* garden. 'Yard or yerd. *Hortus*.'—*Prompt. Parv.*  
**YETE**, 110, *pt. s.* did eat.  
**YEVE**, **YEVEN**, 145, *pp.* given.  
**Y-HEVID**, 51, *pp.* grieved, made the heart heavy. 'To heuy; *gravare, molestare*. Hevyd; *ubi grevyd*.'—*Cath. Ang.*  
 'But certeyn michel it *wriede* me.'  
*Pilgrimage of the Lif of the Manhode*, ed. Wright, p. 44, l. 21.  
**YIF**, 158, *pp.* given, entrusted. A.S. *gifan*.  
**YMPET**, 247, *sb.* speed. Lat. *impetus*.  
**YNLY**, 6, *adv.* in his heart, inwardly.  
**YNWITTES**, 145, *sb. pl.* senses.  
**YODE**, 99, *pt. s.* went. See **ȝEDE**.  
**YONGITH**, 65, *sb.* youth.  
**YOYENE**, 69, *pp.* given, delivered. A.S. *gifan*.  
**Y-PAYNT**, 8, *pp.* painted.  
**YRE**, 312, *sb.* iron.  
**Y-SHOT**, 3, **Y-SCHOTTE**, *pp.* shot.  
**YVELS**, 75, *sb. pl.* evils, wickedness.  
**Y-WONYD**, 28, *pp.* accustomed. 'To wonne; *assuefacere, assuescere*.'—*Cath. Ang.*

Y <sub>3</sub> E, 66, <i>sb.</i> ; Y <sub>3</sub> EN, <i>sb. pl.</i>	eye,	YELD, 3, <i>vb. imper.</i>	give, pay.
eyes.		YERE, 5, <i>sb.</i>	year.
Do, 6, poo, 93, <i>adv.</i>	then.	Y <sub>3</sub> EVE, 6, <i>vb.</i>	give.
DRILITHE, 177, <i>pr. s.</i>	pierces. A.S.	YEVER, 55, <i>sb.</i>	giver.
<i>pyrlian.</i>	See THIRLE.	YIFTIS, 15, <i>sb. pl.</i>	gifts, presents.
Y <sub>3</sub> E, 20, <i>adv.</i>	yes, yea.	YOVEN, 32, <i>pp.</i>	given. A.S. <i>gifa</i> .
Y <sub>3</sub> EDE, 1, Y <sub>3</sub> ODE, 20, <i>pt. s.</i>	went, pro-	YOWTHEDE, 317, <i>sb.</i>	youth.
ceeded.	A.S. <i>code = ivit.</i>		

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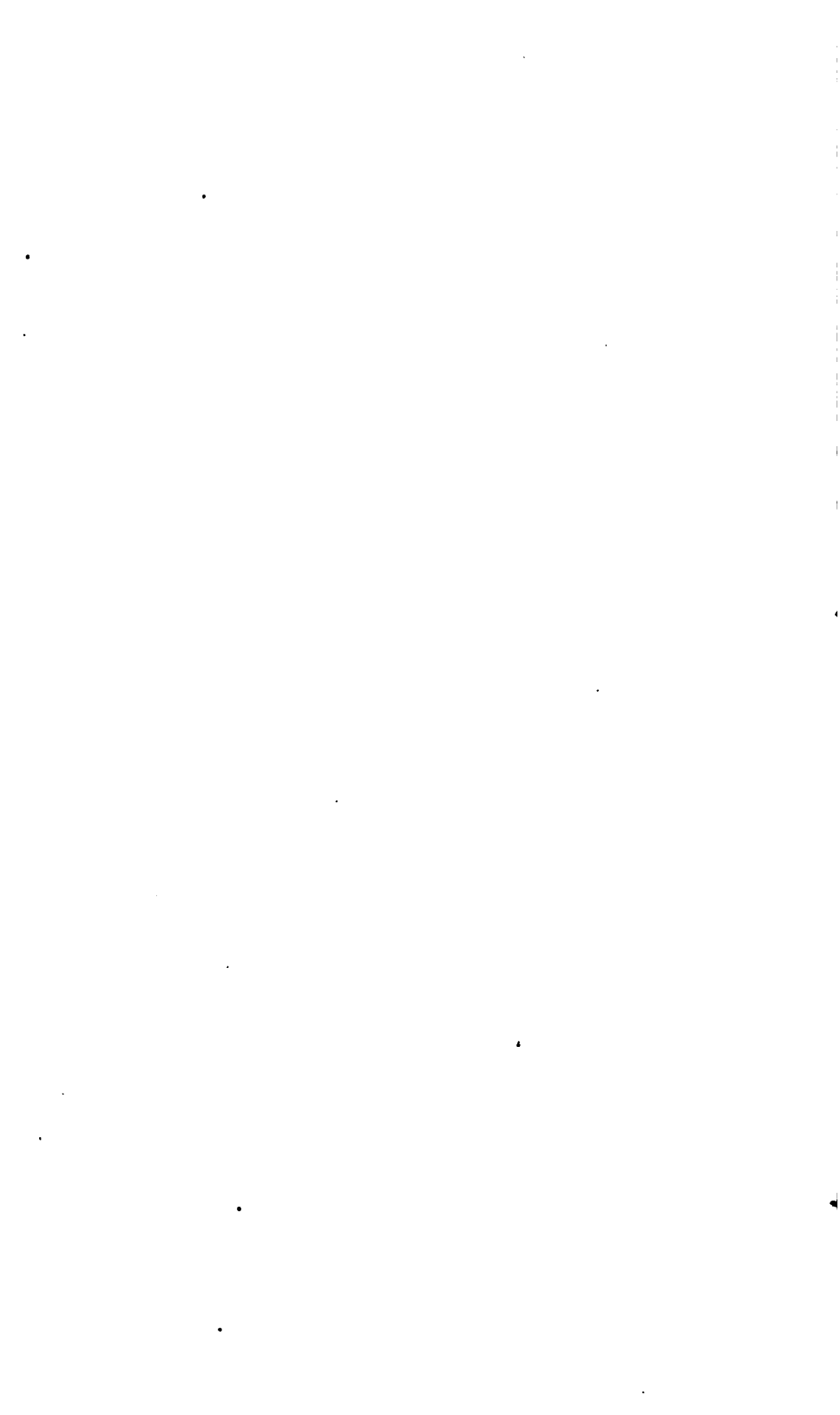
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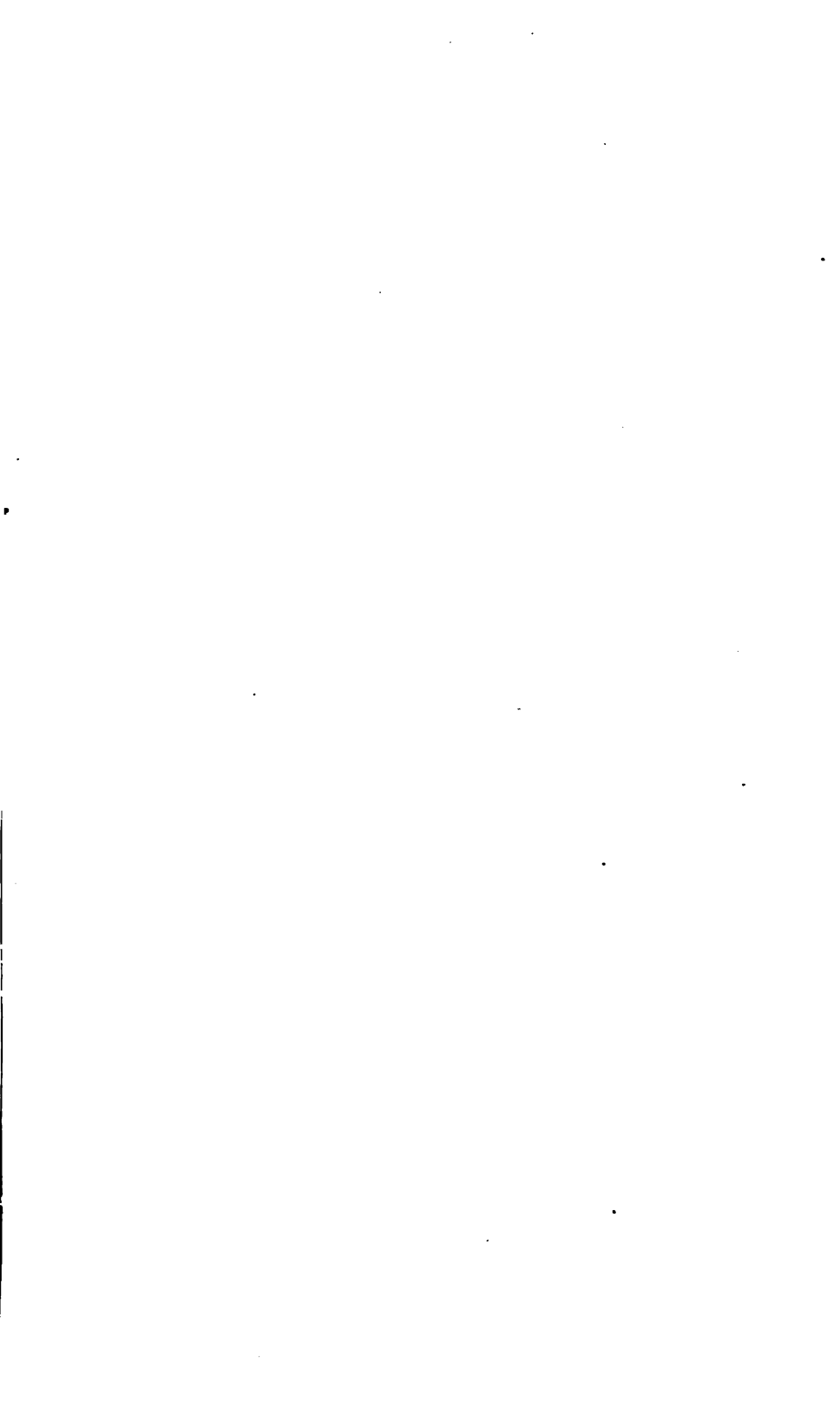
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