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177-180. are second versions of those previously given &
we repeat them that the earlier ones

- XVII. is not necessarily given
- XVIII.
- XIX.
- XX.
- XXI.

Gesta Romanorum.

THE
OLD ENGLISH VERSIONS

OF THE

GESTA ROMANORUM:

EDITED FOR THE FIRST TIME FROM MANUSCRIPTS

IN

THE BRITISH MUSEUM AND UNIVERSITY LIBRARY, CAMBRIDGE;

WITH AN

INTRODUCTION AND NOTES.

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HIC INCIPIT LIBER JESTUS ROMANORUM.

[I.]

EMPERATOR FELICIANUS.

Felician regnyd Emperour in the cyte of Rome, in the empeire of whom ther was a knyzt that hadde weddid a yong dameselle to wife. And withinne fewe yerys this woman lovid by wey of synne an other knyzt, vndir hire husbonde, and that so moche, that she ordeyned for hire husbonde to be ded. Happyng that this knyzt wold goo on pilgrimage ouer the see ; and therefore he seide to his wife, “ Dame, Y wolle goo on pilgrimage, ouer the see ; and therefore gouerne the wele the while til I come home azen.” And with that she was glad, and seide, “ Sir, with the grace of God alle shalle be wele y-do.” And shortly for to touche this mater ; he tooke his leue, and zede his wey. Nowe this false quene, his wife, ordeyned for his dethe in alle that she cowde, and spake therefore to a nigromauncer in this forme : “ Myn husbond,” quod she, “ is bizende the see ; I wolle wite, if thou cowde helpe that he were ded by ony crafte. Aske of me what thou wolt, and thou shalt have hit.” Then spake he to hyre azen, and saide, “ 3is, forsothe, lady, that I can. That knyzt shalle dye by my crafte, yn what cuntre of the wordle so euer that he be ynne. And Y wolle haue no thing of the for my trauayle but the love of thyne hert.” And she it grauntid to him. So this nigromancien dyd make an ymage of erthe, and fastenyd it in the walle afore him. And the knyzt, that was gon on pilgrimage, walkyd yn the same day in

the stretys of Rome. So ther met with him a clerke, the whiche hielie behelde him. And when the knyzt perceyvid it, he seide to him, "goode Sir, telle me why and what skile, that thou so beholdest me?" Thenne seid the clerke, "Forsothe, Sir, for thy dethe; for douteles thou shalt yn this same day be* ded, but if thou be the better holpyn." And he told the knyzt how that his wif was a strompet, and whiche purveithe in that day that hire husbond shuld be ded. And when the knyzt hurde theise wordes, he had grete merueile, and seide, "A! Sir, I knowe welle that my wife is an hore, and long tyme hath y-be; but that she euer pursuyd for my dethe, that is vnknowe to me, and therefore I pray the telle me if ther be ony remedye ayenst my dethe; and if thou mowe save my lyfe, sothely alle my goodys shulle be at thyne owne wille." "3ys," quoth the clerk, "a remedye ther is, if thou wolt do aftir my conseil." "3is, 3is," seide the knyzt, "I am redy to fulfille alle in dede that thou wolt sey vnto me." Thenne seide this clerke, "Thy wif," he seide, "hathe this day spoken with a mañ that can of nigromancye, to sle the by his crafte and sotilte; and so the nigromancien hathe y-made an ymage, and sette it in a walle; and anoon he wolle take a bowe and arowis, and shete att it. And if he wounde this ymage, thyne herte shalle brest, where so euer thou be in the wordle, and so thou sholdiste dye; neuertheles do aftir my conseil, and sone I shalle save thi life; do of alle thy clothis, and be nakide, and go into a bath, that I shalle make for the." And the knyzt dyd rízt as he bad him. And when he was in the bath, the clerk toke him a myrour in his hond, and seide, "Nowe thou shalt see in this myrour alle that I spake of to the." And thenne seide he, "Ye, sothely I see alle opynly in myne hous, that thou spakist of to me. And now the myster-man takithe his bowe, and wolle schete att the ymage." Thenne seide the clerk, "Sir, as thou lovist thi life, what tyme that he drawithe his bowe, bowe thyne hede vndir the watir; for if thou do not, certainly thy ymage shalle be smytene, and thou bothe." And

* by, *MS.*

when the knyzt sawe him begynne forto drawe his bowe, he dyd as the clerke conseilid him. And thenne seide the clerk, "What seist thou now?" "Forsothe," quoth he, "now hathe he schote an arowe at the ymage; and for that he failithe of his strook, he makithe moche sorowe." Thenne seide the clerke, "3e, that is goode tydyng for the; for if he had smyten the ymage, thou sholdist have i-be dede. But loke nowe on the myrour, and telle me what thou seist." "Now he takithe an other arowe, and wolle shete a3en." "Do thenne," quoth the clerke, as thou dyd afore, or ellis thou shalt be ded." And therefore the knyzt putte alle his hede vndir the water. And whenne he had so y-done, he raiside hit vp a3en, and seyde to the clerke, "He makithe sorowe nowe more than ony man wolle trowe, for he smot not the ymage; and he cryed to my wif, seiynge, that if I fayle the thirde tyme, I am but ded my selfe, and thyne husbond shalle lyve; and my wif makith therfor moche lamentacion." "Loke a3en," seide the clerke, "and telle me what he doth." "Forsothe," seide he, "he hathe bend his bowe, and goithe ny to the ymage for to shete; and therfor I drede now gretly." "Do therefore," seide the clerke, "do as I bade doo afore, and dred the nothyng." So the knyzt, whenne he sawe the scheter drawe his bowe, he swapte his hed vndir the watir, as he dyd afore; and thenne he toke it vp a3en, and lokid yn the myrour, and he low3 with a gret myrthe. "I sey," quod the clerke, "whi law3ist thou soo?" "For the archer wold have y-schot at the ymage, and he hathe y-schotte him selfe in the lungene, and lyethe ded; and my wif makithe sorowe with oute ende, and wolle hyde his body by hire beddys syde." "3e, Sir," quod the clerke, "now thou haste thi lif savid, do 3eld to me my mede, and go; farwelle." Thenne the knyzt 3af him mede as he wolle aske. And the knyzt went hom, and fond the body vndir the bedde of his wife; and he 3ede to the meyre of the towne, and told him howe his wife hadde don in his absence. Thenne when the meyre and the statys sawe this doying, they made the wif to be slayne, and hire

herte to be departid yn to thre parteis, in tokne and emsampille of veniaunce. And the goode mañ toke an other wif, and faire endid his liffe.

MORALITE.

Seithe nowe, goode men ; this Emperour I calle owre Lorde Jhesu Criste ; the empire is this wordle, in whiche is moche aduersite ; for alle that is in the wordle other it is false covetise of flesche, or fals couetise of yen, or prowde of lif. The wif that lovithe not hire husbande is thi flesche, that dispisithe alle werkis that the spirite lovithe. Now in spekinge gostely of this mater, while that a man goithe in pilgrimage, Serys, that is to sey, in werke of ony goode dede to be fulle-fillede, thenne the flesche spekithe with the nigromancier, *scil.* the Deville ; and that he dothe as ofte tyme as he grucchithe azenst the spirit, and sesithe fro werkis of penaunce, wherby the spirit may be slayne. For it is as the Apostille seithe, *Caro concupiscit aduersus spiritum, et spiritus aduersus carnem*, this is to vndirstonde, the flesche desirithe thing that is azenst the spirite, and the spirit desirithe thing azenst the flesche. The clerke that helpithe the knyzt is a discrete confessour or a prechour, whiche techithe a man how that he shalle defende him azenst the dartys of the Deville. This nigromancer is the Deville, biginnithe to schete an arowe att the ymage,—what is that ? the resone within a mañ. But beware that he hit not him with his arowe, *scil.* envy or auarice, for if he do, withoute doute he shalle dye in euermore lastynge dethe. And therefore thou most putte downe thyne hede,—what is that ? thyne old lif of synne, and entre yn to the bathe of confessione. And thou most holde in thy hond a myroure, *scil.* holy doctrine, that prelatis and prestis euery day shewithe, by the whiche thou shalt see alle perilis that perteynithe to thi soule. And also holdyng downe of the hed in the bathe, is to be redy to goo vndir the zoke of penance, and submitte the to

it that shalle be enioyned to the ; and that is not hard, witnessing the Sauour him selfe, wher he seithe, *Jugum meum suaue, et onus meum leue*, Lo ! my 3oke, he seithe, is swete, and my charge is light. And if thou do thus, no doute of thou shalt stonde a3enst alle the shotis that the Deuille can shete to the ; and his shotis shalle turne to his owne sorowe, and encresing of his peyne in the bed of Helle, wher he shalle be buried. Now than most a prelate honge the wife—what bymenythe that ? Forsothe that consciens and discrecione late the fleshe be hongyd on the iebet of penaunce, of the whiche maner of living the Apostille spekithe this, *Suspendium elegit anima mea*, this is to sey, my soule hathe chosen the iebet, *scil.* doyng of penaunce. And after the herte is departid ynto thre parteys, that is, the fleshe is devidide ynto thre, *scil.* prayinge, almysdede, and fastyng. And thenne thou shalt take a new wife, *scil.* a spirit* obediente to a new governaunce ; and thenne per consequens thou shalt have euermore lastyng life, *Ad quam nos et vos perducat, &c.*

[II.]

EMPERATOR LUCIUS.

Lucius was a wise Emperour regnyd in the cite of Rome, yn the hous of whom ther was a nobille knyght, the whiche knyzt as he rode or 3ede in a certeyne day in ernndis of the Emperoure, he sawe afer a serpent and a toode f3zte to-geder ; but the tode hadde ny the victorie, and ny ouercome the serpent. And whenne the knythe sawe this bataille, he com to, ande smot the toode, and deliuered the serpent fro dethe. So afirwarde whenne the knyzt was on his bed, and grete labour that he hadde on the day afore made him to slepe harde ; and alle the tyme the toode hade folowide him afer. And whenne the knyzt was a-slepe, the toode enteryd in to hise bedde, and

* sprit, MS.

zede vp on the brest of the knyzt, afore the herte, and ther he fastenyde his iiij feete. And when the knyzt was wakide of his slepe, he perceyvid the toode, and with a ferdnesse clepyd his chambir layne, and bad him to geete a list. And whenne the candelle was list, they sawe fully the toode sitting on his brest; and none of hem might pluk it away with no craft. And thenne seide the knyzt, "Allas! this is the toode that I smot for the serpent; allas! now it wolle sle me." And so sat the toode alle that zere, and secke his blod, in maner of a childe att the pappis of his modir, so that the knyzt was ny distroyde and lost, nethir ther was no leche that myzt helpe him. Tho this knyzt made his testament, and made him redy to his dethe; and ofte tyme he vsid to ligge ny the fire, for to haue comfort and recreacione of the fire. And as he lay in a certeyne tyme by the fire, in sizyngis and gryntingis, he lokid toward the dore of the halle, and he saw the serpent, whiche that he helpe azenst the toode, stonde in the dore. And anoone the knyzt cride to his seruauntis, and seide, Goo ze out of the halle echon, for I se it for whos love I suffre this torment; for I trowe that now he wolle fyt with this toode, that thus* noyith me." And chargid hem that thei shulde come azen withe oute delay, whenne he cryde after hem, that thei shulde helpe the serpent in alle that thei myzte azenst the toode; for if the toode slo the serpent, the same toode wolle sle him after. And the seruauntis zede out of the halle echon. And the serpent enterid in to the halle; and whenne the toode saw him come, he drow out on of his feet fro the brest, and after the secunde, and so the thirde, and the furthe. And he sterte to the serpent, in the myddis of the halle, and ther thei fouzte to-geder. And whan the knyzt sawe this, he was ynly glad, and cryde after his seruauntis, and seide, "Helpith now, helpe, helpe, alle that ben my meyny!" And whenne the seruauntis hirde hire lord crye, they come in with a swift cours, and slow the toode withe staffis and swerdis. Tho the serpent ascendid in to the brest of the knyzt, wher as the toode had y-fastenyde his feete; and yn the

[f. 195, b.c. 1.]

* this, *MS.*

same place wher as the toode had sette his first foote, he drow out alle the venyne that was lefte in the knyzt, and it* out. afore alle men. And then the knyzt commaundid to his seruauntez, that thei shuld zeve swete milke to the serpent; and so it was y-do in dede. And tho the serpent drow to the dore, and bowid doun his hede to the knyzt, as thonkyng him for the saving of his life; and after that the serpent was no more y-seyne, and the knyzt receivide hele, and endid faire his life.

MORALITE.

Dere frendis, this Emperour is the Fadir o Hevene; the knyzt is euery good Cristin man that lovithe God with perfite herte; the serpent is our Lord Jhesus Crist; and the toode is the Deville. Theise two fowte to-geder vn to the time that the toode, *scil.* the Deville, had ny the victorie, in so moche that he hadde ny take in to his power alle his peple, afore the advente of Criste. And therfor, man, do as dyd the knyte; helpe thi Lord azenst the Deville, by doying of meritory workis, and so he shalle be confoundid. So at the laste the Deville had envenemyd alle mankynd, and lay vpone our brestes, and helde in the bond of seruitute of synne, *scil.* oure first faderis, withe alle hire ofspringe; and drowe hem to Helle, vnto the time that the serpent com azen; *scil.* our Lord † Jhesu Criste, that sterte in to the crosse, and fowte ther with the toode, and cast out alle the venym of synne, bi his blessid passione. And therfor we sholde zeve to him swete mylke, *scil.* by shewing of goode werkis of kyndnesse, abstinence fro synne, and almysdede; and thenne witheowte dowte we shulle ende faire, and have the blisse of Hevene.

* cast it ?

† Lor, MS.

[III.]

EMPERATOR DEOCLICIANUS.

Deoclician was Emperour in the cite of Rome, in the empire of whom was a philosophre, callid Lenoppus, the whiche had bi his craftte sette vp an ymage, the whiche 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 ther long, and many a day after the dethe of the philosophre; and many come to this finger, and radde the superscripcione, but they vndirstode it not, and therefore thei hadde moche marvaile what it shulde mene. So in a certeyne tyme ther com a clerke of ferre contreys, and ofte tymis he sawe this ymage, and this finger with the scripture. And in a certeyne

[c. 2.] day he toke a shoville, and dyggyd in the erthe, vndre the superscripcione. And anone he fond a hous of marbille vndir the erthe; and thanne he went downe, and enteride in to the halle, and ther he fond so many riche iewelis and marvelous thingys, that no tunge cowde telle. Aftir this he sawe a bord or a table, i-sprad with riche metys y-nowe ther vppone. Thenne he lokid afer, and sawe standing a charbuncle stone, the whiche 3af lizt ouer alle the hous; and a3enst hit stode a mañ, withe a bowe in his hond, redy for to schete. This clerke perceivid welle this sight, and thoute, tho3 I telle this sizthe whenne I am a-go hens, no mañ wolle trowe me, and therefore I wolle take some of this goode, in tokne. He stirte to the borde, and tooke a faire gilte cowpe, and put it vp; and anoone the mañ with the bowe sheet to the charbunclestone, so soore, that it 3ede on sundre, and tho was alle the lizt agone, and the hous was fulle of dorknesse. And whenne the clerke sawe this, he wepte soore, for he wiste not how to passe out, for dorknesse; and therefore he dwelte ther stille, and ther he endyd his life, &c.

MORALITE.

Goode men, this ymage that is thus* y-paynt, is the Deuelle, the whiche seithe euermore, *Percute hic*, smyte here, that is to sey, he puttithe in our hertes erthely thingis, and biddithe vs take hem, but he wolle neuer speke of hevinly thingis. The clerke that smytithe with the shoville bitokenythe the wise men of this wordle, and ben advocatis, and pletouris, the whiche by sotilte and wickidnesse getithe the goode of this wordle, and the vanyteys of this wordle; and whenne thei have geten hem with suche worching, they fyndithe many marveilous thingis, that is to sey, dilectabile thingis of the wordle, in the whiche thei haue gret dilectatione. The charbunclestone that 3evithe li3t is the yowthe of mañ, the whiche 3evithe to man hardnesse to haue dilectacione and liking† the wordly thingis. The archer that shetithe is dethe, the whiche stondithe euermore redy in awaite, for to shete his dart. Now the clerke thanne takithe a knyfe, —what is that? the wordly man, trowinge to haue alle thingis at his owne wille; but in that trust the archer shetithe att the charbunclestone, that is to sey, dethe shetithe his schotys to the 3owthe of man, and smytithe his strenght, and his myzte; and thenne liethe the yowthe in derkenesse of synne, in the whiche derkenesse many men oftyn tyme deyethe. And therefore lat vs fle alle lustys, and alle likingys, and thenne we schulle not faile of euerlasting li3t, *Ad quam nos perducat, &c.*

[f. 196, c. 1.]

[IV.]

EMPERATOR TITUS.

Tytus was a wyse Emperour regnyd in the cite of Rome; and he made a lawe, that euery ded kny3t shulde be buried in his armour and armys, and iffe ony mañ weere so hardy for to spoyle him of his

* this, *MS.*† and liking an liking, *MS.*

armys, after that he were y-buriede, he shulde lese his life, with oute ony ayenst-stondynge. So, serys, hit happide with inne a fewe 3eris, that a certeyne cite of the empire was bisegyde with envious men and enemeys of the Emperoure, in so moche, that the cite was in perelle, and in poynt to be loste, ne ther was none with inne the cite that myzt defend him selfe with no crafte; and therefore grete sorowe and moche sisyng was in euery strete of the cite. So with inue fewe days after ther com toward the cite a faire, yong, and welfaryng knyzt; and whenne the cheventeyns of the cite sawe him, thinking that he semyd to be a dowty man, thei prayd him alle to-geder with a gret voys, that he wolde fuche-safe to helpe hem ayenst theyre enemeys, in that grete nede. Thenne seide the knyzt, "Parde, serys, 3e see welle that I have noone armour ne armys, to defend yowe; and iffe I hadde, I wold defend you withe a goode wille." Heryng thes wordes, a grete worthi man of the cite seide preuely, "Here beside," quoth he, "liethe a knyzt ded, and on his body is goode armour, and long hathe y-leye on the erthe, as the lawe wolde; and therefore, ser," he seide, "if it like you, 3e may defende the cite." And so this yong knyzt dude, and armyd him with the armour, and fought with the enemeys, and wan the victorie, and deliuered the cite fro perille; and after he putte vp a3en priuely the armour in the sepulcre. But ther were fals traytourys of the same cite, that hadden indignacione and envie that he wan so the victorie; and went and accusid him to [the] iuge, saynge, "The lawe of the Emperour is suche, that if ony man withedrawe othir spoile the dede, he shulde be ded; and suche a knyzt hathe y-spylid suche a ded knyzt of his armour, with the whiche he clothid him, and defendid the cite; and therefore we aske of you, that it be procedid a3enst him, as owithe to be don a3en a breker of the lawe of the Emperour." Then the iuge made the knyzt to be itake, and to be brought afore him, and ther he reprevid him of suche a trespace. And thenne the knyzt answeride, and seide, "Sire, hit is wreten, that of too evelis the

lasse eville is to be chosyne. For it is not vnknowe to you, that the cite was in gret perille, and if I hadde not take that armour, I hadde not deliuered the cite, nor yow neither; and therefore me thenkithe I sholde rather have hye honour and thonking of you for my goode dede, than suche vilany; for I am y-brouzt hedir as a thefe to be hongid. Also, sire, another resone is for me. Who so withedraweth ony thing thefly, he purposithe not to bere it azen; but, sir, it was not so witht me, for tho3 I toke as in borrowing the armour of the ded knyzt, to deliuer the cite ther with, as soone as I hadde deliveryd the cite, and hadde the victorye, I bare the armour azen, so that the dede had his owne, as the lawe wolle it." Then spake the iuge, and seide, "I sette cas, that a thefe make an hole in a hous, for to take out good, and after to bring it azen, I pray the, knyzt, lat see, say whedir doithe he wele or no?" "Sir," quoth the knyzt, "some tyme is suche holiyng and perforacion goode, and not wikkide, as if ony thirle or make an hole in a feble walle of a feble hous, in entent that the lord of the hous make the walle strenge, for perille of thefis, that thei entre not so liztely, if thei come." Thenne seide the iuge, "Sir, tho3 suche perforacione be goode, and don for that the walle shuld be made moore sikir and stronger, 3it is violence y-made to the lord of the hous; and so with the, for tho3 that thou dudist goode with the armys of the knyzt, 3it thou dudist violence to the dede, in that thu toke away his armour." Thenne seide the knyzt, "Ser, I seide to you erwhile, that if too ivelis were commaundid, the lesse were to be chosyne, and that iville, by doynge of whiche comithe good and profitte, shold not be y-callid an ivelle dede, but a goode dede that was like to an iville; as thus, loo! if ther weere an hous in the cite i-sette afire, and bigonne to brenne, weere it not better to drawe downe the hous that stondithe next, or elles that thei take fire also, and so alle the cite be brend? And so, sir, the armour, if I hadde not taken it out for a tyme the armour of the dede knyzt, ellis the cite and 3e alle shulde haue ben distroyd." Thenne the iuge

hering his resonabille and his wise answeris, he myzt zeve no dome azenst him. But the false traitours that accusid him, slowe him, and morderyd him, and therefore was made grete sorowe in the cite; and thenne thei buryed the body of the knyzt, worthely among hem in a newe sepulcre.

MORALITE.

Worshipfulle seris, this Emperour is the Fadir of Heuene. The city bisegid is this wordle, the whiche is bisegid with develis, and with synnys; and alle that were in the cite were in poynt to be loste, when alle that were afore the passione of Criste were in the power of the Deville, and myzte not helpe hem selue. The yong knyzt that comythe to the cite, *scil.* that is to sey, to the wordle, is oure Lord, the dozty werrour, Jhesu Criste, that hadde noon armour, *scil.* manhode, vnto the time that he had gon vnto the sepulcre, *scil.* the wombe of the blessid Virgin Seynt Marie, by the annunciacione of the aungel, seyinge, *Spiritus sanctus superueniet in te. Ecce concipies et paries filium, &c.* And so he toke in the wombe of the Virgin Marie the armure of the dede knyte, *scil.* kynde of the first fadir Adam; and ther he fozte with the enemeys by his blessid passion, and deliuered the wordle, with alle mankynde, fro perille. And thenne he put the armour azen in the erthe, whenne his body was put in the sepulcre. But the citeseyns, that is to say, Jewis and paynyns, tho3 thei were of peple that Crist come for to save, zit thei accusid him to Pilat, and alegid ther azen hym, for the Emperour and his lawe, this seyinge, *Si hunc dimittis, non es amicus Cesaris*, this is to sey, Iffe thou leve him, and sle him not, thou art not frend nether trewe to the Emperour; for after the lawe he owithe to be dede. But zit the iuge cowde not zeve dome him selfe, as they askyd, but committyd him to hem azen; and thenne thei slowe him, and morderyd him; and in the thirde day he ros fro his dethe, and after ascendid vp to ioeye and glorye, *Ad quam nos perducat, qui cum Patre et Spiritu Sancto, &c.*

[V.]

EMPERATOR BETOLDUS.

Betoldus regnyd a wis Emperoure yn the cyte of Rome; the whiche ordeynyd for a lawe, that euery woman that tooke an other man than hire husbonde, that thei shuld be put to perpetuelle prisone. There was a knyzt hadde a faire wife, that tooke an other vndir him, and in avowtry was with childe; and therefore by the lawe this womañ was demyd to perpetualfe prisone, in the whiche prisone sche brozte forthe, and bare a faire childe, a sone. This child wex vnto the age of vij zere. The lady his modir vsithe euery day gretly to sorowe and to wepe. In a day this childe sawe his moder wepe; he spake to hire, and seide, “Modir, why wepist thou? telle me the cause of thi sorowinge.” “A! deere sone,” quoth she, “I have gret cause to sorowe, and thou eke; for ouer our hedis ys passage and goynge of peple, and there shynithe the sonne in here clerenesse, and solas ther is y-had; and thou and I both here in perpetuel derkenesse, in so moche that I may not see the, ne thou me; and therefore allas! that euer I was bore yn to this wordle.” Thenne spake the childe to his moder, “Suche joye or suche lizt as thou spekist of, sawe I neuer, and therefore I knowe not what it meenythe; for here in this derkenesse I was y-bore, and therefore if I have mete and* drynke y-nowe, it were plesing to me to dwelle here stille, alle the days of my life. And therefore, modir, I pray the, wepe not, but make me solas and comfort, and chere me.” In alle the tyme of this lamentacione bitwene the moder and the sone, the Emperours stiward stod ouer hire hedys, and hurd, and hadde gret compassione and pite; and went to the Emperour, and* knelid, and praide for hire delyueraunce; and the Emperour grantyd his bone, and soo they weere delyuerd, &c.

* an, MS.

MORALITE.

Seris, this Emperour is the Fadir of Hevene, that ordeynyd a lawe, that if ony womañ, &c. *scil.* if ony sowle, the whiche is spouse of God, trespassid in avowtrye, *scil.* in eny dedly synne, thenne hit schulde be demyd to perpetuel prisone of Helle. And therefore, thou soule, if thou trespace in ony dedly synne azen the wille of thi Lord God, thi spouse, thorȝ whiche synne thou art dampnabile in to suche a prisone, thenne behovithe the gretly to sorowe and wepe, for thou art thanne a-sundrid fro the liȝt, and fro the glorie of Hevene above thine hede. The sone that seithe, as long as I may have mete and drinke y-nowe, bitokenithe the riche and the myȝty wordly mañ of this wordle, the whiche in hire hertis, when prelatis and prechours spekithe to hem euerlasting liȝt and joye of Hevene, thei sey, “ Ȝe, the whilis we may be heere, and have suche solas and comfort as we have, we sette not bye other Hevene, ne rekke we how long we bide in suche derkenesse of synne, and of thraldom;” and that is gretly to be sorowid. This stiward, that herithe this lamentacione, ys our Lord, that heritȝt the priueteis of our hertys, and lovithe contricionne for synnes. What doith he ? He goitȝt to the Fadir of Hevene, and praithe for vs to be loosid fro the hard blynde hertis, in so moche, that if we wolle vs selfe be deliveryde out of prisone, we mow, and come to euerlastinge blisse, and the liȝt above, *Ad quam nos et vos perducatur, &c.*

[f. 197. c. 1.]

[VI.]

EMPERATOR POMPEIUS.

Pompeius was a wise Emperour, regnyng in the cite of Rome ;

and he lete make a proclamacione thorȝ alle his empire, that he wold make a gret generalle feste, and that alle poore and riche shuld come to that feste ; for they shulde [not] only be wele y-fed, but also that thei shuld have many faire ȝiftis. Whenne the bedelle hadde y-makide this proclamacione, ther lay by the wey too feble men, a blynde and a lame. Thoo the blynde seide to the lame, his felowe, “ Woo be now to me and to the, for how may we too do ! The Emperour hathe makid suche a proclamacione, that he wolle make a generalle feste, and who that euer comithe thedir, he shalle fare wele of metis and drinkis, and also be avauncyd for euermore ; and I am blind, and thou art lame, and therefore neyther of vs may come there.” “ Ȝe,” quoth the lame man, “ I shalle shew the a goode wit in this cas ; and if thou wolt do after my conseile, thou shalt not repente. Now herken me ; I am lame and feble, that I may not goo, but I may see, and thou art strong and swifte of foote, but thou may not see. Take me vpon thi bak, and bere me, and I shalle teche the the riȝte way, and so we bothe shulle come thedir.” “ This is a goode conseile,” seide the blinde man, “ come vp fast vpon my bak, and teche me the riȝte wey, as thou seist, and so we bothe shulle come thedir, I trowe, as thou seist,” &c.

MORALITE.

Dere frendis, this Emperour is our Lord Jhesu Criste, that hathe y-made a generalle proclamacione, and a generalle feste, *scil.* the ioye of Hevene, to the whiche ioye he hath callid alle mankynde ; for he deniithe to no man that ioy, if they wolle come ther to. By this lame or halting man both vndirstond prelati of holy chirche, as ben prechours, and confessours ; and thei ben callid lame, or halting men, for they have not of hire owne to lyve with, but of tythingis, and of almys-dede of seculers. By the blynde man we shulle vndirstond the lewde seculers, that ben blynde, yn as moche as thei conne not

[c. 2.] see the right way toward ioye ; and therefore iffe theise too men wolle come to-geder to the feste of Hevene, the blind, *scil.* the lewde men, most holde vp the laame men, *scil.* men of holy chirche, thoroꝝ almesse offryngys, and tendingys ; and that other, *scil.* men of holy chirche, most leede that other the wey by hire connyng, clergy, and labour of techinge ; and thenne shulle bothe come thedir, *scil.* to the ioye of Hevene, wher they shulle not only have feste, but euer-lasting meede and glorie, *Ad quam nos &c.*

[VII.]

EMPERATOR ADRIANUS.

Adrian regnyd Emperour in the cite of Rome, the whiche witheinne a litille while hadde lost his sijt ; and he ordeyned for a lawe, that ther shuld be hongyd a belle in the myddis of the cite, and eche man that hadde eny cause that shuld be shewid, sholde ryng thilke belle, and the iuge sholde come to sitte in his seruice, with oute delay ; and if any man runge the belle, and hadde no cause, he shuld be ded. So it happid in a time after this lawe was made, a serpent had made his nest vndir the roope of this belle, and broȝt forthe his briddis there, whenne tyme was by nature. And after alle this, in a hoothe day of somer the serpent toke alle his briddis with him, and ȝede in to the feld of sporting ; and while she was absent, ther com a toode, and entrid into the nest. And whenne the serpent come aȝen, she sawe the toode ocupied hire place ; and she foȝt with the toode, but she miȝte [not] haue the victorie, but that the toode contynuely helde hire nest ; and for she sawe that the toode myȝte not be ouercome, she lappid hire taile aboute the corde of the belle, and so rang the belle, by cause that the toode vnriȝtfully occupied hire nest. And whanne the iuge was come downe, as lawe was, for to sitte in iuge-

ment, he sawe this sizt, and zede, and tolde alle that he sawe to [the] Emperour. And the Emperour seide azen, "Anoon goo downe, and sle the toode, that the serpent may have hire owne nest; and so he dude; and the serpent enterid hire owne place, and dwelte stille with hire briddis. After that it happid in a tyme, that this Emperour wepte soore, and lordis and knyztis that were aboute him come, and comfortid him, in alle that thei myzte. "Nay," quoth he, "howe shuld I be glad, now I have y-lost my sizt?" And soone after that the Emperour had made this lamentacione, the forseide serpent enterid in to hys chambre; and whenne the Emperours seruauntis sawe the serpent, thei tolde it to the Emperour. Tho seide the Emperoure, [f. 197 b. c. 1.] "I charge you, that no man lette hire to come to me, for Y trowe that she shalle do you no harme, nethir to me." The serpent come to the Emperours bedde, and att the last the serpent openyd his mouthe ouer the visage of the Emperour, and late falle a litille stone, thorz the whiche the Emperour receivid his sizt. And alle men thonkid God, that so hathe comfortid the Emperour by the serpent, for whom he late sle the toode, &c.

MORALITE.

This Emperour may be y-callid Emperour, the whiche hathe y-made a lawe, or a goode life, that a belle shal be y-roung. This belle is not ellis but consciens, the whiche owithe to be rounge azen vicis. And thenne the iuge, *scil.* resone, owithe to come done, when conscience mevithe him to zeve dome bitwix the v. inwittis; for but if that were y-done, we shulde be in grete peryl, as the Apostelle seithe, *Omne quod fit contra conscienciam, edificabit ad ignem Gehenne*, this is to sey, Alle that is y-done azenst conscience, bildithe toward the fire of Helle. And for to spekyne gostely, a man is ofte tymys blinde thorz dedly synne, that lettithe his sizt; and that is gretly to sorowe for, as dude the Emperour. The serpent, that bildithe vndir the belle,

is our Lord Jhesu Criste, the whiche bildithe in a perfite herte, vndir a clene and an holy conscience; and ther he genderithe, *scil.* bringithe forthe goode vertuys. And he goithe by the medewe,* *scil.* out of suche a conscience, withe his briddis, *scil.* vertuys, whenne it is infecte; and thenne comithe a toode, *scil.* the Deuelle, and entrithe into the nest, *scil.* the herte of the synner. But thenne the serpent comythe azen, *scil.* our Lord, whenne that he hathe pyte of our wretchidnesse; thenne he comithe, and knockithe at the dore of our hertys, as it is wretin in the Gospelle, *Ecce sto ad hostium, et pulso; si quis michi appuerit, cenabo cum illo, et ipse mecum*, this is to sey, I stond at the dore, and knocke; who that openithe to me, I shalle sopye with him, and he with me. But alas! for this toode, *scil.* the Deuelle, regnyd in the hertis of many† so stronglye thor3 hir continuance of synne, and not doying penaunce, that God may not come yn,—what is remedye therfore? forsothe for to drawe at the corde of the grace of God, *scil.* for to aske grace, and for to sette the conscience in to a clere way; and thanne shal God entre into thyn herte, and he schalle 3eve to the a stone, *scil.* vertue, bi the whiche thi soule shalle have lizt, *Ad quam nos perducatur. Amen.*

[VIII.]

EMPERATOR FOLLICULUS.

[c. 2.] Folliculus was a wise Emperour regnyd in the cite of Rome; he was mercifulle, and rj3twis in his werkis, and he made a worthi tour in the eest, in the whiche he put alle his tresour and precius iewelis; and the way toward the cite was stony, thorny, and scroggy; and iij. armyd kny3tys were in the same wey, to f33te with alle that euer come in that wey to the forsaide cite. And the forsaide Emperour made a proclamacione, that if ther were ony man that wolde goo to

* medewewe, *M.S.*† of many of many, *M.S.*

the cite by that wey, and ouercome thoo thre knyztis, whenne he come to the cite, he shulde haue habundance of alle maner richesse and iewels, at his owne wille. And after this he made to be sette in the northe an other cite, in the whiche he had ordenyd a perpetuelle peyne, and alle mane iewelis;* and the wey to this cite was faire, and swete to smelle, and dilicius to goo inne; and in this wey were iij. knyztys, for to refresshe, and calle to gestenyng or to ostery, alle that went by the wey. And the Emperour lete make a proclamacione, that if ony come, and entrid into the cite, he shuld be bound hond and foote, and cast into prisone, and abide there vnto the comynge of the iustice, for to stond to his dome. Nowe ther dwelte in a cite twey knyztis, that hiȝte 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,† ther is y-made a proclamacione bi alle the empire, that the Emperour hathe sette a cite, in the whiche is alle his tresoure; and if ony man may entre into it, he shalle have gret multitude of tresoure; and therefore it is my conseile that we goo to this cite.” “Forsothe,” quoth Pirius, “it is goode conseile, and I assent therto, that it be do.” Thenne the wise knyzt spake, “If so be that‡ thou wolt do after my consaile, I pray the lat me drinke thi blode, and thou shalt drinke myne, in tokening§ that neither of vs shalle forsake other, in wele ne in woo.” “I assent,” quoth the fole knyzt. And so they were lete blode, and eyther dranke of otheris bloode, and so thei zede theire way. And whan thei had made the iourney of iij. days toward this cite, in whiche they sholden finden the tresour, thei come in a certayne place, where were twey weyes to be chosen, *scil.* that on stony and thorny, and that other specius and faire, sett aboute withe lileis and rosis. Tho spake the wise man, “Loo! here ben two weyes, as thou seist; neuertheles, if we goo by this stony and scourgy wey, it shal lede vs to the plenteuous cyte that we desire.” “Ȝa, ser,” seide that other, “I have greete mervaile of you, for I trowe more to myne

* ivellis ?

† frendis, MS.

‡ that that, MS.

§ tokenig, MS.

[f. 198. c. 1.] owne yen than to your wordis. For I see wel, and so may 3e, that this 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 fi3t with vs, if we come therin; and therefore Y do the to knowe, that I wol go by this wey, and not by that." "Certayne," seide that other, "and if we go by that wey, we shal be led into the cite that is in the northe, where as is no mercy, but gret sorowe and care, to alle that goithe therto." "3e, 3e," quoth the foole, "this whiche I see opynly wol I trowe more than suche; and therfor I wolle algatis holde it." Tho spake the wise man, "Now sithe I dranke thi bloode, in tokne of frendship, forsothe I wolle not late the goo alle one, what so euer happe with me in tyme to come." So thes too khy3tis 3ede forthe on this wey; and anoon iij. kny3tis mette withe hem, and receivid hem worshipfully, and servid hem as for oo ny3t; and on the morowe they arose, and tooke hire wey toward the forsaide cite of the north. And anoon as thei were with inne the cite, the cache-pollys and the mynistris of the Emperour mette with hem, and seide, "Siris, what doo 3e here in this cite? for it is long a-gon sithe 3e wel knewe what was the lawe of this place, and therefore, seris, 3e most haue the lawe." Anoon thei bond the wise kny3te, and put him in prisone; and the fond kny3t thei cast in a diche place. And so it happid after alle this, that the domys-man come to the cite, for to sitte vp one brekers of the lawe. And anoone alle that were in prisone apperid afore the iuge, amonge the whiche come thes too kny3tis, that is to sey, the wise kny3t and the lewde, *scil.* the wise kny3te out of prisone, and the lewde kny3te out of the diche. Anoone the wise man seide, "Sir, I make here complaynt vpon my felowe, and sey that he is cause of my dethe. For whenne bothe we were atwene the too weys, that is to sey, bitwene the cite of the eest and this cite, I tolde to my felowe the perille of this cite, and the profit of that other; and he wolde not trowe me, but seide, that he trowid more to his owene yene than to me; and for he was felawe, I wold

not late him goo by him selfe, but come with him ; and therefore, sir, I say that he is cause of my dethe." Thenne spake the lewde knyzte, and saide, " Sir he is guilty of my dethe, and I shalle telle you cause why. For 3e knowe wele echone, that I am a foole, and he is a wise man, and therefore he shold not so liztely haue levid my lewdenesse, but i-goo the goode wey ; for if that he had lefte that wey, I wold at the last haue folowid him." Then spake the iuge, " For that thou so liztly consentedist to his lewidnesse, and thou, foole, for thou woldist not folowe the consaile of the wise man, therefore I deme yowe bothe to be hongyd." And so it happid in dede ; and alle men hiely commendid the iuge, that 3afe so rightfully a doom, &c.

[c. 2.]

MORALITE.

Siris, this Emperour is to vndirstond our Lord Jhesu Crist. The cite in the eest is the kyngdom of Hevene, in the whiche is tresour vntold, but to this cite is a thorny wey and a sharp, *scil.* penaunce and tribulacione in erthe ; for it is wretyne thus,* *Arta et angusta† est via que ducit ad vitam*, this is to sey, Strait and disesy is the wey that ledithe to life. And in this ben knyztys iij. *scil.* the fleshe, the wordle, and the Deville, with the whiche thou most fyt, and haue the victorie, or thowe come to Hevene. By the cite in the northe is vndirstond Helle, as it is wretin, *Pandetur omne malum*, this is to sey, Fro the northe shalle be shewid alle ivelle. And to this cite in the northe, that is to vndirstond Helle, is a broode way, and is bisette with many thingis dilectable ; and by this wey goithe many. By the iij. knyztis that ben in this wey, that fyndith necessarijs, ben vndirstond pryde of lyfe, couetise of yene, and couetise of fleshe, by the whiche iij. a wrecchid man is gretly delitid and‡ for the tyme, and lad to the cite of Helle, that is fulle of sorowe. And by the ij. knyztis, *scil.* the wise man and the lewid man, ben vndirstonde the soule and the fleshe ; for the soule is wise, and the fleshe is euer

* this, MS.

† angustia, MS.

‡ Superfluous ?

lewid, and buxom to do evil. Theise ij. ben felowis, and fastenyd to-geder, for to stonde to wele or to wo. The soule chose the wey of penaunce, and in alle that it may, it sterithe the fleshe therto, but the lewde fleshe, that hathe no mynde of perilis that ben to come, takithe dilectacione of the wordle, and fleithe the way of penaunce ; so that in tyme of dethe the soule is y-bondone in the prisone of Helle, and the fleshe is castyne in to a diche, *scil.* a grave or a buryelle. And when the domys-man, *scil.* our Lord Jhesu Crist, comythe to deme, than the soule shalle pleyne vpon the fleshe, and the fleshe vpon the soule, but the domys-man, that wolle not be stoppyd for prayer ne for mede, shalle thanne dampny the soule, for she folewid the instigacione of the fleshe, and the flesh, for it wolde obeye and triste to the soule. And therefore late vs study to tame our fleshe, that it obey vnto God, and so by argument we shulle haue euerlastyng life in blisse. God graunt vs that of his endeles mercy! *Qui cum patre, &c.*

[IX.]

[EMPERATOR FREDERICUS.]

[f. 198, b c. 1.] Fredericus was a wise Emperour, regnyng in the cite of Rome, the whiche hadde a faire douter ; and whanne the Emperour was in his dethe-bedde, he bequathe to his dowter alle his empire. So what tyme that a certayne erle hurde of this, after the dethe of the Emperour, he come to the dameselle, and sterid hire to synne, and anon the dameselle enclined to his wordis. So whanne the dameselle was flid with synne, he put hire out of hire empire ; and than she made lamentacione more than ony man can trowe, and zede into an other kyngdome or cuntre. 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 kny3te, sitting vp on a faire hors ; and come to hire, and salowid hire, and askid of hire the cause of hire sorowe. Thanne saide she, “ My worshipfulle lord, I haue gret cause to sorowe. I am come of gret blode and rialle ; the Emperour was my fadir, and when he deyde, he made me his eyre, for he had no moo children than me. Whan he was ded, ther come a kny3t, and spoiled me of my virginite ; and after the synne, he put me out of myne heritage, in so moche that I aske nowe my brede fro dore to dore ; and, lording myne, if it be your wille, this is the cause of my sorowe.” Tho spake the kny3t, and saide, “ Now sothely, damyselle, this is yvelle i-do, and grete compassionne I haue on the ; and therefore, if thou wolt graunte to me oo thing, sothely I shalle f3zte for thyne heritage, and behote the the victorie.” “ A ! lord, alas ! ” quoth she “ for I have nothing to 3eve the but my selfe.” “ And I aske noon other of the, but that thou be my love, and love none so wele as me,” And thenne saide she, “ 3is, lord, and that I behote the.” Thenne spake he, “ 3it I wolle haue an othir certayne of the, as this,—if it happe me to dye for the in batille, and not to have victory, that thou sette out my bloody serke on a perche afore, for twey skilis ; the first is, that the sizte of my serke may meve the to wepe, as ofte tyme as thou lokist theron ; the secunde skile is, for I wolle, that whenne ony man comythe to the, for to haue the to wife, that thou renne to the serke, and biholde the serke, and sey to thi selfe, “ God forbede that euer I sholde take ony to my husbond, after the dethe of this lord, whiche deyde for my loue, and recoueryd myne heritage ! ” And thenne saide the lady, “ My worshipfulle sir, alle this, with the grace of God I shalle fulle-fille.” And whrn the kny3te hurde this, he 3afe bataile a3en the erle, and hadde the victory. Neuertheles he gate his dethe ther, and biquath his serke to his love, for whom he deyde, commaundyng that she shold holde covenant. Thenne whan she hurde of his dethe, she made grete lamentacione many days ; but whenne she sawe his bloody serke, alle her bowelis weere troubelyd more than tunge may

telle; and hongyd it vp on a perche in hire chambir, and at euery tyme that she lokid on the serke, she wepte fulle sore. The lordis of the lond, seying howe the empire was wonne, to hire they come, and wolde have i-hadde hire to wife. Thenne whenne she had enteryd the chambir, and sawe the bloody serke, she seide with a lamentabille voys, "Allas! that I shold take ony husbond, after the lord that daide for me, and wan myne heritage!" And so she answerid to alle that come to hire for that erende, and fayre endid hire lyfe, &c.

MORALITE.

Deere frendis, this Emperour is the Fadir of Hevyn. The only douzter, that is so faire and so fresh, is the soule of man, that is made to his owne likenesse, to whom God hathe 3evin and bequethon his empire, that is to sey, Paradise. But thenne comithe an erle, *scil.* the Deville, and excityth hire to synne, as whienne he saide, *Quacumque hora inde comederitis, eritis sicut Diu*, this is to sey, In what houre that 3e etyne of this frute, 3e shulle be as Goddis. And so, for brekinge of the commaundement of God, we were alle y-put out of the heritage of Paradise into the kyngdome of the wordle, and that in gret wrecchidnesse, as scripture shewithe, *In sudore vultus tui* &c. But thenne comithe a wele faire kny3te and a strong, *scil.* that is to sey, our Lord Jhesu Crist, the whiche hadde compassionne of mankynde; and he drowe matrimony with vs, that is to say, whan that he tooke our kynde, and haylde batail a3enst the Deville, and gate our heritage. And therefore, seris, late vs do as dude the dame-selle, late us [honge the] serke, *scil.* a fresh mynde, vp one the perche of our herte, *scil.* to sey howe that our Lord Jhesu Criste shadde his bloode for vs; and thenne if ony, *scil.* the Deville, or the fleshe, or eny other stery vs to synne, lat vs renne swiftly to the tho3t of the passionne of Crist, and sey, that we wolle haue none other but him

that so shadde his bloode for vs, for we shold haue euerlasting life in blisse. To the whiche he vs bring that is Lord euerlasting! *Ad quam nos perducatur!* Amen.

[X.]

[EMPERATOR APPOLANIUS.]

[f. 199, c. 1]

Appolanius regnyd in Rome, the whiche maade to be ordenyd, as for a lawe, that eche man sholde vp peyne of dethe kepe the day of the burthe of the Emperour, as for a festfulle day. And therefore he callid to him Virgilie, the philozophre, and saide, “Goode maister, I suppose wele, that ther ben many trespassis done azenst my lawe, the whiche ben kept so prively, that I may not knowe hem; and therefore I wolde pray the to make for me some crafte, by the whiche I may come to the knowliche of suche prive trespass.” So shortely to seyne, this Virgilie made by his crafte an ymage or a statute, and sett him in the myddys of the cite, the whiche sholde shewe and telle to the messagers of the Emperour the namys of hem that breke the lawe of the Emperour; and by this were mony men accusid. In this same tyme ther was a smithe in the cite, that was y-callid Focus, the whiche helde not the day of the Emperour. So as he lay in his bed, he thowte that this ymage accusid many, and he dradde the more; but erly in the morowe he ros, and zede to this ymage, and saide, “Sey thou, felawe, that accusist so mony, and tellist suche talys, I make avowe to God, that if thou be so bold to telle of me, I shalle breke thine hed. What lorelle art thou!”—and so he zede* home his wey. The Emperour sent messagers to him in the same day, as he was y-wonyd afore, for to knowe who was culpable in his lawe. Whenne the messagers were y-come, the ymage saide to hem, “Hold vp your hedis, and redithe what is writen in my front.” And

* zede, MS.

thei founde this y-wreten, *Tempora mutantur ; homines deteriorantur ;* [*si verum dicat, caput frangatur;*] this is to sey, Tymys ben chaungid; and men ben hyndred, or turnyd, or i-made worse; but he that wolle sey sothe, shalle haue a broke hed. . “ And therfore goithe home, and tellithe your lord alle that ze haue seyne, and hurde, and rad.” They zede home in hire way, and tolde the Emperour alle thes thingis. Thenne spake the Emperour, with a grevous contynance, “ I commaunde that ze go azen y-armyd, and if ze finde ony that wolle offende or threte him, bring* him to me y-bound fot and hond.” Thei zede azen to the ymage, and saide, “ Do vs to knowe, if ther be ony that thretenithe the; for we ben redy to venge the.” “ Takithe,” quoth the ymage, “ Focus, the smythe, for he kepithe not the day of the Emperour.” Anoon thei brouzte the smythe afore the Emperour; and the Emperour reprevid him, for he kepte not the day of his burthe. Herkenithe nowe the answeere of the smythe.— “ Sir,” he seide, “ me most euery day nedis laboure, and deserue viij. pense; and I may not gete hem but I travaile therfore; and therfore, sir, I may not kepe your day more than other.” Thenne [c. 2.] saide the Emperour, “ How so? wherfore most thou haue euery day viij^d?” The smythe seide, “ Forsothe, sir, for ij^d me most euery day zelde and paye, as for my dette; me most leene ij^d; spend ij^d; and lese ij^d.” Thenne saide the Emperoure, “ Telle me this tale more expressely.” “ Sire,” quoth Focus, “ I pay euery day ij^d to my fadir; for whenne I was yong, he spende eche day so moche vpon me, and for he is nowe an old mañ, and may not helpe him selfe, I most nede, by way of kinde and of resone, zeld him ij^d. Also I lene ij^d to my sone, for his sustinaunce, desiringe that he reward hem to me azen, when I falle in to age, and may not worche, as I do nowe to my fadir. And, sir, I leese ij^d, that is to sey, vpon my wife.” “ Why on thi wife?” quoth the Emperour. “ Sir, for ze knewe neuer woman, but if she hadde on of these poyntys, *scil.* that is to sey, or she wolle folewe hire owne wille, or contrarie the wille of hire hus-

* and bring, *MS.*

bond, or ellis she is of an hot complexione. Also, sir, I spende ij^d vpon myselfe, in mete and drinke; and 3e wite wele, this is litel y-now." Tho seide the Emperour, "By my lewte, this is wel answeyrd, and resonabilly spoken." The Emperour deyde sone after, and Focus the smythe was i-chosen into the Emperour, for the goode acounte that he made of his viij^d.

MORALITE.

Goode men, who is this Emperour? Hope we hit is our Lord Jhesu Crist, the whiche hathe ordeynede for lawe, that eche man sholde kepe the sabothe day. Virgil that* payntithe and settithe this ymage, is the Holy Gost, the whiche settithe vp a prechour, to shewe vertuys and vicis, not sparing no more the riche than the poore. But nowe on days, if the prechour seye sothe, or telle ho brekithe the commaundement, or the wille of Crist, forsothe he shalle be thretenyd of the enemyes of Crist, *scil.* iuel men, the whiche neyther lovithe God, neyther hire neghebowre. And therefore in the days that ben nowe, the prechour may sey the wordis, that were wretyn in the front of the ymage, *Tempora mutantur*, 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 thei haue no deuocione, and ben cruelle, and wickid, and havithe no soule; and therefore he that wol sey sothe now, may be shent, and haue a brokyn hede. And therefore hit is nedefulle, that ther stond armyd men by the prechour, *scil.* goode werkis, for to be withe him; and if it be so, he dare not drede, if he haue with him God and sothefastnesse, as the Apostille seyethe, *Si Deus pro me, quis contra me*, this is to sey, If God be with me, who may be azenst?—as who seyithe, noone. By this smythe Focus is vndirstond euery goode Cristyne man; the whiche owithe euery day to worche goode workys, and so ben worthi to be presentid to the

* than, MS.

Emperour of Hevene, by the mynystris of the same Emperour, *scil.* angelis and holy sayntis, that haven taken heede to his goode werkis. And as this smythe zelde eche day to his fadir ij^d, so owe we to zelde to oure fadir of Hevene other too, that is to sey, love and honour. For whenne we were alle childryn of perdicione, and myzte not helpe vs selfe, thenne sent God adowne his owne geten sone to delyuer vs out of thraldom, as seythe Saynt Jon, *Sic Deus dilexit mundum, vt filium suum vnigenitum daret*, this is to sey, God lovid the wordle so wele, that he fowchid-safe to zeve his owen geten sone. Also as Focus lent to his sone other ij^d, rizt so owe we to zelde to the sone of goode wille and meretory workis, that he may zelde it to vs azen in the day of dome, whenne the body shal be glorified with the soule. And that he may be callid our sone, it shewithe wele in scripture, 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 zoven to vs. Also he lost ij^d vpone his wife,—howe so? Thi wife is thi fleshe, that thou myzte not lefe; the ij^d but delectacione and consentinge, that thou hast to synne; and so the fleshe is euer contrarie to the spirite, and redy to ivil. Also he spende ij^d vpone him selfe, as thus, by the first peny is vndirstond penaunce for synne, for the wiche the soule is glorified in Hevene; the secunde peny is good perseueraunce, that thou owist to haue alle the tyme of thi life; for the Apostelle seyth, *Qui perseuerauerit vsque in finem, saluus erit*, this is to sey, He that contynuythe vn to the last ende, shalle be safe. And therefore if thou wolt in this maner spend thyn viij^d, douteles thou myzthe come to the kyndome of Heven.

MORALITE IN AN OTHER MANER.

This Emperour is the Deville, the whiche sterithe a man to holde [c. 2.] his day, that is to synne, and to wrothe God euermore. Virgilie is the Holy Gost, that sittithe vp a prelate in the chirche, to shewe and

pronounce vicis, and allege holy scripturis azenst synnerys. The smythe, that kepithe not the holy day, and spendithe viij^d, is eche good Cristyn man, that turnythe not to the instigacione of the Deville, but that turnythe, and turnithe, and stondythe with Criste. And ther be thes scripturis, *Tempora mutantur*, for it is turnyd, that the wordle chaungithe euer fro worse in to worse; *Et homines deteriorantur*, hit is sothe, men ben slower and slower; the thirde is, *Si verum dicat, caput frangatur*, this is to sey, He that seyithe sothe, shal haue a broken hed, *scil.* grete thretenynge, [and] cruelle wordis. And therefore ther ben fewe nowe a dais that wolle put hem selfe *Pro domo Israel*, *scil.* for God. The smythe 3af euery day ij^d to his fadir, and so owe we for to 3eve to the fadir of Hevene honour and love; to thes too we ben y-bounden. This smythe lente to his sone ij^d, that is to sey, good wil, and goode werke, that we shul 3elde to Jhesu Crist our sone; for withoute dowte, whenne we shul passy this life, and mowe not helpe vs selfe, he shal 3elde to vs the fowrefold, as he seyithe, *Centuplum accipietis, et vitam eternam possidebitis*, this is to sey, 3e shul haue and take an hundridfolde meede, and 3e shul owe and haue euerlasting life. Also the smythe lost ij^d vpon his wife; so do we vpone our flesche, *scil.* that is to sey, ivil dileccacione, and consenting of synne. The wrecchid flesche covetithe theise two, and whenne thei haue it, hit is y-lost, for God is offendid by hem too; and the flesche may wele be y-callyd thi wife, for 3it as the wife is weddid by ordor of matrimonye, and may not departe, save only dethe, so thi flesche may not be departid fro thi bonys, but by violence, where as wormys gnawith it of. Also the smythe spendithe eche day ij^d vp on him selfe; and so shuld we euery day showe twey lovis, that is to sey, oon to God, that thou love him with alle thyne herte, withe alle thyne mynde, with alle thi soule; that other love is to love our negheboure as vs selfe. And if we thus spend our viij^d, with oute ony doute we shulle haue the empire of Hevene, as Focus had the empire of erthe, *Ad quam celeste imperium, &c.*

[XI.]

[EMPERATOR LENOPPUS.]

[f. 200, c. 1.]

Lenoppus was a wise Emperour, and regnyde in Rome; and among alle othir vertuys he was mercifulle; and for grete pyte he maade a lawe, that euery man that were blinde, shulde haue an C^s. Hit happid, that xiiij. felawis were gon to-gedre to the cite of Rome out of the cuntre, for noon other cause, but only for to drinke wyne. And whenne thei were sette in the tauerne, thei cesside neuer drinking by the space of iij. days or iiij, and dronke more be moche than thei hadde money to pay for. At the last the tauernere askid his payment, and saide, that noone of them shuld passe, til tyme that he were payde. Thenne spake oone of the drinkers, and saide to his felowis, “ Seris, I can telle you a goode conseil in this cas. 3e wete wel, it is the lawe of the Emperour, that euery blind man shuld haue to his tresour an C^s; and therefore, seris, lat vs drawe cut, and drawe out his yen, on whom the cut wol falle; and thenne he may go to the palys, and aske an C^s by the Emperouris lawe, and qwite vs alle.” And whenne the other men hurde this, they were right glad, and seide, that it was goode conseil. And thei drowe cut; and it felle vp on him that 3afe the conseil. Thenne his yene were don out; and so he wente to the Emperouris stiward, and askid an C^s. “ Nay,” quoth the senescal, “ for thou haddist goode si3t 3isterday; nay, felowe, thou vndirstondiste the lawe wrong. The lawe is i-sette for hem that ben made blinde by infirmite, or by the wille of God; and thou haddiste ij. yen in the tauerne, and nowe thou hast don hem out only by thi selfe. Go a3en to the tauernere,* and accord with him as thou may, for sothely thou shult of me haue neyther j^d, ne obolus, ne quadrans.” He 3ede a3en to his felowis, and tolde hem howe the stiward seide to him. Whenne the tauerner hurde this, he spoiled

* tauerne, MS.

him of all his clothis, and bette him soore, and so lete hem alle go
withe gret confusione, &c.

MORALITE.

Deere frendis, this Emperour is our Lord Jhesu Crist, the whiche
hathe made a lawe, that eche man that is blind, *scil.* euery ertheley
man that synnythe, by instigacione of the Deville, of the wordle, or of
the fleshe, that if he be sory for his synnys, as blind men ben for hire
dorkenesse, he shalle haue an C^s, that is to sey, an hundride sithis ioy
of victorie ; as he seyithe, *Centuplum accipietis, et vitam eternam pos-
sidebitis, vt supra.* And so is a synner callid blind. The felowis that
comythe to the tauerne, er synners, that gon ofte tyme to the tauerne
of the Deville, and drinkithe, *scil.* wastithe and consumythe alle the
vertuys that thei receivid in baptisme ; and so the Deville spoilithe
[c. 2.] hem of alle the goodis that they haue y-done. They drowe cut, *scil.*
dilectacione, and custome of synne ; and the sort of synne fallithe
vp on him that is with oute rȳtwisnesse or mercy. Suche a mañ is
wilfully blynde, as was Judas, that betrayd Crist, his Lord, withoute
ony suggestione ; and therefore his synne was the moore. And
therfore when suche on comithe to the stiwarde, *scil.* prelatis of holy
chirche, he may not lȳtly haue grace.—Why ? For they ben not in
the way to leve hire synne. And therefore late vs not synne wilfully ;
but if we synne by sikenesse, or frailte, anoon late vs with shrifte, and
contricione, and fulfilling of penaunce, do it away, to haue remissione
of our synnes, and ioy perdurable, that graunt vs the Lord, *Qui cum
patre, &c.*

[XII.]

[EMPERATOR POLEMUS.]

Polemus was a wise Emperour, regnyng in the cite of Rome, the whiche hadde a passyng faire doȝter, callyd Aglaes. Ther was a knyzt in [the] palis, that hyely lovid this faire may ; and in a certeyne day this knyzt hadde a speche with hire, and shewid to hire the love of his herte, that he hadde to hireward. Whenne he hadde maade his reuelacione to hire, she seide aȝen, that sitthe he openyd his harte to hire, so sche wold openy hire herte to him ; and saide, that she hadde lovid him in privityte, with the privityte affectione, bifore alle men, and that by long tyme. Thenne the knyzte was glad, and saide, “ I mot visite the holy lond ; and therefore ȝif me thi truthe, and thou shalt haue myne, that I shal not this vij. ȝere haue no wife but the, ne thou none husbond but me this vij. ȝere ; and if I come not aȝen this vij. ȝere day, I wolle that thou take an husbond where the shal best like.” The maide saide, she wold consent ; and ther they plizt hire truthe ; and the knyzt tooke his leewe, and went his way. Sone after the Emperour spake with the 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 the hire faire persone, and ientilnesse, and bewte, that anoone the Emperour and he were in fulle accord, yf the dameselle wolde assent. The dameselle was i-callid, and hire fadir seide thus, “ Deere douter, here I haue spokyne with a king to be thyne husbonde ; neuertheles I wolle in this cause knowen thi wille. What seyist thou ? ” “ A ! fadir,” quoth she, “ me likithe the kyng fulle wele, but I beseche you for Goddis loue, that ȝe ordayne no man to me theise vij. ȝere, for I haue avowid chastite this vij. ȝere.” Anoon the Emperour wrot this answeere to the king, and askid if he wolde

abyde. And whenne the king harde this, he thoȝte it was but as the space of vij. days, he hadde so hye love to hire ; and grauntyd to abide hire. So the vij. ȝere were ycome to the ende ; in the last day of hem the maide stode in a wyndowe of a chambir weping, and saide, “ Allas ! allas ! for my love bihiȝt me for to come to-morowe fro the holy lond, and to-morowe is the day of the kinge of Hungry, to haue me to wife ; and if my love come not to-morowe at his our, alle the love is lost that I hadde to him ! ” So whenne the day com, the king maade him redy to come to the Emperour, with a gret oost, for to wedde his dowter, as covenant was ; and he come y-clothid alle in purpre and bisse. And as he roode by the way, the knyȝte come fro the hooly lond on a faire palfray, and roode toward the king. And the king saide to him, “ Deere frend, whens art thou, and whodir art thou bone ? ” “ Sir,” quoth he, “ I am a knyȝt of the empire, and I come now fro the holy lond ; and I am a seruaunt of yourys in alle that I can and may.” Anoon ther come a gret rayne, and shent the kingis clothis ; and tho the knyȝt saide to the kyng, “ Thou hast ydone ivel and vnwisely, for thou broȝtist not thyne hous with the.” Thenne saide the king, “ Myne hous is large, and maade of lyme and stone ; and how shold I haue y-brouȝt myne hous with me ? thou spekiste lewidly.” “ I trowe wel I do,” quoth the knyȝt ; “ neuertheles ȝit shalt thou not fynde me a foole.” And so thei redene forthe till thei come to a water ; and the king knewe not the depnesse therof, but he smot his hors with the sporys, and roode in, and was ny dreynt. The knyȝt roode in the other side of the water, and hadde no peril at alle ; and thenne he seide, “ Thou were in gret peril, and therefore thou didist lewdeliche, that thou tooke not thi brigge with the.” “ Thowe spekist merveilously,” seide the kinge ; “ my brigge is y-maade of lyme and stone, and is in lengthe more than halfe a myle ; howe shold I have y-brouȝt it with me ? I sey thou art a lewde man.” “ In happe,” saide the knyȝte, “ my foly shal turne in to wisdomedome.” And when thei hadde riden a while, the

[c. 2.] king askid what hour of the day it was ; and the knyzt seide, “ Sir, who so lust ete, it were tyme for to ete ; and therefore, my lord the king, if that ze wolle voche-safe to take a soppe with me, it shal be no dishonoure to you, but rather worshup and thonking afore the lordys of the empire.” “ That wol I,” quoth the king, with a goode chere, “ take mete of the.” So they sette yn a faire grene place ; and the king, and alle that were with him, hadde there, by the purviaunce of the knyzt, a goode dyner. Whenne the dyner was y-do, the knyzt seide to the king, “ Sir, ze did lewidly, that ze brozt not your fadir and your modir with you.” “ What spekest thou ?” quoth the king ; “ my fadir is ded, and my modir is an old wife at home ; howe sholde I haue y-caryed hem with me ? forsothe a more foole than thou art, fond I neuer.” “ Preyse at the parting,” seide the knyzt, “ and bihold wele the ende.” They rode forthe ; and whan thei drowe ny to the place, the knyzt askid leeve to ryde by an other way, that was nere ; and he dude in thilke entent to be afore, and haue away the dameselle. But he toke his leve at the king in this maner. When he askid leeve to go, the king askid whodir he wold go ? “ Forsothe,” seide the knyzte, “ this day vij. zere 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 the king fare wel, and roode forthe on his wey ; and the king helde the hye way. Whan the Emperour hurde of the king, he roode azenst him with a grete ost, and receyvid hym worthely ; and made him to do of his clothis, and zaf him other. So when the king was sette by the Emperour at mete, the Emperour dude him chere as he myzte, and cowde. Whenne the mete was y-don, the Emperour askid tythingys of the king ; and the king answerd, and seide, “ I shal telle you what maner talking I hurde this day, in the wey. I mette with a knyzte in the wey, and he salewid me curtesly ; and when we hadde y-rydene awhile to-gedre, a gret rayne come, and shende my clothis ; and thenne saide the knyzte, that I dude lewdely, for I brozt not my

hous with me." "A!" quoth the 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," quoth the Emperour, "he is a wise man in that word, for the hous that he menyd, was thi 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," quoth the kinge, "we redyn further; by a casuel happe or by chaunce I was ny dreynt in a water; and the kny3te rood withoute, and was safe. And whenne he sawe me in perille of watir, he seide to me, that I dude lewdely, for I brou3t not my brigge with me." "A! by my lewte, that mañ was no fole," said the Emperoure, "for he seid the grete wisdom; for thou shuldest, or thou haddist auntede thi owne body, have i-had othir to have i-go-to-fore the, and haue yprevede the water; and that he callide the bryg." "In the name of God, be it," quod the Kyng. "And theñ we ridene forth in the wey, and he made me to dyne with hym; and when we had ydynede, he seide to me, that I did lewdly, that I brou3t not with me my sire and my dame." Tho said the Emperoure, "that wise man callide thi sire and thi dame brede and wyne, that thou shuldest haue i-take with the, with othir vitails." Tho seid the kyng, "As we ridene forthe, he asked leve of me to passe by another waye; and I asked of him whethir he wolde go, and he seid to me in this fourme; this day sevene 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 wolle let hit duelle stille." And when the Emperoure hard that, he cried with an hy vois, "Where beth any seruaunt3? where? Rennyth fast, and lokith my daughter in her chamber, for with oute doute she is the same nette that he spake of." The seruaunt3 yede to her chamber, and founde no body, for the knyghte had i-fette her while the Emperoure met with the kyng. And so, shortly to sey, the kyng had lost his pray, and yede home with confusione.

MORALITE.

Sirs, this Emperoure is oure Lord Jhesu Crist; the doughter that is so faire is euerlasting lyfe, the which God of his goodnesse hathe ordeinede for kynges, knyghtis, symple meñ, and pouere men. The knyghte that lovith this lady, this dameselle, is euery good Cristene mañ, that wole haue the kyngdome of Hevene, for love that he hath therto; and holdith him vnworthi therto, as th'Apostille seith, *Non sunt condigne passionnes huius temporis ad futuram gloriam*, that is to sey, The passions and tribulacione that beth had in this worlde are not worthi for to haue the ioy that is [to] come. The knyght that goth on pilgrimage vij. yere,—what is that? that eche good Cristene man owith to laboure contynuelly, as doth a pilgryme, in alle the tyme of his lyf, in the vij. werkes of mercy; and so withoute doute he may haue the euerlastyng lyfe in blisse. By the kyng that

[c. 2.] come withoute cloke, and was y-wet in the rayne, may be vndirstonde grete meñ, and mighti meñ of the worlde, as beth iustices, bailyfs, and othir. By the cloke that coverith other clothis, we vndirstonde charite, the which, as the Appostille seith, koueryth multitude of synnes; but many oon haue not this cloke of charite, and therefore thei beth wete, and foulede with the rayne of pride, covetise, gloteny, and lechory. Also the kyng was ny dreynt, for he had no bryge,—what is that? for right as hit is hard to passe a depe water withoute a brig, so hit is harde to be savede withoute feithe. But there be many of vs that wolle rathir put her lyf and trust in to the help of the worlde than to the helpe of God, the which is not oonlye myghti but almyghty; and therefore seith oure Savioure, *Si habueritis fidem vt granum synapis, poteritis dicere huic monti Transi, et transiet*, that is to sey, If ye haue feithe, as moche as hath the corn of synewey, ye shulle mow sey to a mountene, Passe, and hit passethe at a worde of you. But many of vs havith fulle feble feithe, and therefore many

oon fallith in to the diche of desperacione, and of dedly synne. Also the kyng had not with him his fader, neither his modir ; by the fadir, that is cause of oure generacione, is vndistonde mekenesse or humilite, withoute which there abideth no vertue in a mañ ; as seith Seint Gregory, *Siquis ceteras virtutes sine humilitate portat, quasi in ventum portat*, this is, Who so euer that berith othir vertues withoute humilite, he berith him as in to the wynde, or as men berith poudir in the wynde. The modir is hope ; for as the Appostille seithe, *Spe salui facti sumus*, We bethe made save thourghe hope. And therefore, ife a man wille haue this faire lif that euerlastithe, he moste leue the brode weye, and go by a strayt waye, that is to sey, the wey of penaunce and of fastynge ; of the which wey seith the Appostille, *Stricta est via que ducit ad celum, et pauci ambulant per eam*, this is to sey, The wey is* strayt that ledith to Heuene, and few gothe therby, but many goth the brode wey, *scil.* fleshly likynges, the which ledith to Helle. And certenly suche meñ shul be deceyvede, for her goyng fro euerlastyng lif ; and therefore, Sirs, lete vs vse to loue excellentlye this faire lyfe, and wisely vse the cloke of charite, and the bryg of the feith, the fadir of loulynesse in hert, the modir of hope, the wey of penaunce and of fastynge, and then by good argument, then shul we haue the faire lyfe that is euermore lastynge. *Ad quam perducat nos, &c.*

[XIII.]

AGYOS THE EMPEROURE.

[f. 201, b.c. 1.] Agyos was a wyse Emperoure in the cite of Rome, and lovide wele bataille ; the whiche had a knyght with him ynamede 'Gerinaldus, a strong man and a myghty ; in the felde he was a lyone, and in halle he was a lambe. This forseid Emperoure had a feire doughter, the which the erle of Palester had previly ravishede and deflouride ;

* of, MS.

the which erle was a grete warioure, and strong in bataille ; and the deflouryng of this maide grevede the Emperoure more than did the ravissing and withdrawing of her. And to wete what were best to be do in this cas, he made a grete counseille to be had ; and seide to his lordis, “ Dere frendis, ye know wele what dispite is ydo to me by the defloracione and violence that is ydo to my doughter. And therefore I purpose to yeve bataille ayene this erle ; and therefore beth redy, eche man in his degre, ayene such a day to passe with me.” “ Lorde,” quod thei, “ we shul be redy to stonde with you lyfe and dethe.” When thei were in bataille, there was harde stryfe, and alle the Emperours meñ were yfelde to grounde, and the Emperoure was in poynt to be behedede ; but in this harde cas com the forsaide knyghte Gerinaldus, and fought bytwene this Emperoure and his enemys ; and with the manly fightyng of him the Emperoure passide with the life ; but the knyght abode, and restede neuer tylle he had killede the erle ; neuertheles he had many sore woundis, and he fought tylle the blode rane to his fote. When the aduersaries saw that the lorde was dede, thei fled away ; and the knyght pursuede 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 commendide by alle the empire. Hit happid after this, that the knyght had a grete cause to be sped in the court of the Emperoure ; and therefore the knyght come to the Emperoure, and praiede him to be fauorable in his cause, in as moche as reasone wolde suffre. And the Emperoure went to his iustices, and seide, “ Goth, and yeveth right vnto this knyght, as reasone wol asky.” And when the knyght had herde thes wordis, he criede with a lowde voys, and seide, “ Allas ! allas ! who wolde haue ytrowede that the Emperoure wolde haue seide this ! For what tyme thou was in bataille, and shulde haue lost thi hede, anon I set my selfe for the, and so thou ascapidist ; now in my cause thou sendist another then thi selfe, and

[c. 2.]

therfore alas ! that euer I was ybore, for sorowe !” And euen forthwith he strepide him, and shewide his woundis that he had receiued for him in bataille, and seid, “ Loo ! what I haue suffrede for the, where as I put non vnworthier thing for the then my owne body ; and now thou sendist another to sit in my cause ! Forsoth I seruide neuer suche anothis lorde !” When the Emperoure herde thes wordis, he was confuside in hym selfe, and seid, “ O ! dere frende, this that thou seist is sothe ; thou savedist me fro dethe ; thou keptist me, and broughtist ayene my doughter ; and thes woundis thou haddist for my love. Now, sothly, I shal come doune, and sytte for the in my owne persone, that shal turne the to grete ioy and comfort.” And so it was ydo ; the Emperoure discendide, and determynede the knyghtes cause, in so grete plesaunce to the knyght, that alle men commendide the Emperoure, that disposide so wele for his true knyght.

MORALITE.

Good men, this Emperoure may be callide euerye good Cristene man, or els alle mankynd ; the whiche hadde a feire doughter, *scil.* the soule y-made to the liknesse of God. The erle is the Deville, that by etyng of the appille ravisshe the soule, and deflouride her ; and so alle mankynde was in his seruitute vnto that there come a strong knyght, *scil.* oure Lorde Jhesu Crist, that fought bytwene the Deville and mankynde, when he heng on the crosse ; for ife that had not bene, we had be loste, and perpetuelle dampnede ; and he brought ayene the doughter, *scil.* the soule, for the which he suffrede smert woundis. But then the knyght havith a cause to spede, *scil.* oure Lorde Jhesu Crist wolde fynde in vs a perfite lyf, and therefore he knockith on vs eche day, that we be redy to him ; for he seithe, *Ecce sto ad ostium, et pulso ; siquis appuerit, introibo ad eum, et cenabo cum illo, et ille mecum,* this is to sey, Lo ! I stond atte the

dore, and knock; who that openyth to me, I shal go in to him, and I shal sowpe with him, and he with me. But many done as did the Emperoure, thei settith another mañ; *scil.* ife thei shulde do penaunce, thei settith another to fulfille her fawtis. *Non sic impii, non sic,* this is to sey, Not so wikked mañ, not so. Do hit thi selfe, for God set not another for the, but he suffred his owne bodye be woundide for the; and therefore in confusione of vnkynd meñ he hongith opynly on the cros nakede, to shew hem his woundis. And therefore, Seres, let vs be kynd ayene, and suffre for him som penaunce or payne, that we be not foundene in the daye of dome withoute som good thing or dede; for he that suffrith for the loue of God any payne in this worlde, he shal haue therefore an hundride folde mede, and euerlastyng life. *Ad quam, &c.*

[XIV.]

ADRIANUS THE EMPEROURE.

[f. 20 .c. 1.] Adrianus regned a wys Emperoure in the cite of Rome; the which ordeinede for the lawe, that euery knyght aftir that he myght no more vse armys, for feblenesse, he shulde be put oute of the empire; and ife that he myght be founde within the empire, aftir that he were impotent, he shulde be ded withoute pite. There was a knyght namede Porphirius, a wise man, and witty in armys and in alle his werkys. When he come in to age, and loste his strengthe, he callid to him his sone, that was a knyght, and seid, “ Dere sone, thou knowest what is the lawe of the Emperoure; and now I am feble, and may no lenger vse armys, I mote be put oute of the empire, and therefore I not how I shalle lyve.” Then seid his sone, “ Fader, if hit happe the to dye, I am redy to dye with the. Neuertheles in sight of alle meñ thou shalt entry in to a shippe, and at

nygħt I shal previlye send aftir the ; and then we shul duelle to-gidre alle oure lyf, and non shal know therofe but I and my wife, that shal servy the in my absence." Then spake the fadir, and seid, " Sone, I thonke the moche, but if thou do so, I drede that thou shalt be accused, and suffre deth for me." Then spak the sone, " Fadir, drede the not ; thou shalt abide with me, and I shalle fynde the alle the daies of my life." Then the fadir entride in to a shippe, in sigħt of folke, as who seith, now go I oute of the empire, aftir the lawe ; but in the nygħt he come prevely agein to his sones hous, and his sonnes wife servide him. And euer when eny counseille shulde be ydo in the empire, the yong knygh̄t was callid therto ; and there was non that yaf bettere counseille thañ the yong knygh̄t did. At the last, lordis of the empire had grete envy of his wisdom, and thei seid to the Emperoure, " Lorde, whether the sone of Porphirie, that yevith so wise counseille, haue not the wisdom of his olde fader Porphirie ? Sothely, we trowith that he hath alle of his fadir, and that he holdith him in the empire in previte, thoughe he ascendide in to ship ; and if hit be foundene so, he were worthi a foule dethe." " Holde you stille," quod 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 Emperoure seid to him, " I commaund the, vpon peyne of thi life, that thou bryng me thre thynges to-morowe, that is to sey, thi best frend that thou haste in the worlde ; thi moste comfort ; and thi moste enemye." " Sir, hit shalbe do," quod he. He yede home to the castel, but he wist not how he mygħt haue suche thre. He yede to his fadir, as he was wonte to do, when he had any grete counseille to do, and he askid counseille in this mater." " A !" quod the fadir, " alle this is for me, for to know whethir thou holdist me or noo ; but take with the thi hound, thi litel sone, and thi wife ; and thou shalt make satisfaccione to the wille of the Emperoure." And so the knygh̄t did ; he toke tho thre, the hound, the childe, and his wife ; and yede to the Emperoure.

[c. 2.]

Tho seid the Emperoure, “ Hast thou ydo as I commaundide the ?” “ Yee, sir,” seid the knyght, “ for, ser, the best frend that I haue in this worlde is my hounde ; and this is my cause and my reasone, for he wolle 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 all nyght he wolle rest by my bed, and kepe me and my hous, that no man greve vs ; and ofte tymes I shulde haue be robbide and yslayne, ne had my hound ybe. And, sir, here is my sone, my moste comfort ; and this is my skile, for when I am in moste anger or tribulacione, there is no iogoloure that can make me so fast lawe, as wolle my sone ; for he wolle with his praty wordis and pleyes make me foryete my anger, thoughe I were as hote as fire. Also, ser, here I haue brought my moste enemy, my wife ; for grete laboure and thought I haue in diuers contres and places for hir sustentacione, as wele as for me and for my childryne, and yit she is euermore contrary to my wille, and so is non but she.” When the wife herde this, she criede, and seide with a vois, as hit had be an horne, “ O ! wrecche, clepist thou me thi most enemy ? Sir Emperoure, I pray you,” she saide, “ here me, what I shal sey. This mañ, that is here present, susteyneth in the empire his sire, azens youre lawe ; and in his hous he hath duellide sith the tyme that he was worthi to be put oute.” And when she had put oute her venemous hert in this manere, then seid the knyght, “ Lo ! ser,” he seid, “ what I tolde you ; is she not my enemy, that accusith me so hily ? wherfore I myght be ded, but ife youre grace ordeinede othir weys for me.” Then the Emperour seid, “ Ne were thi wif, I myght not haue know the sothe, and therefore thou shalt lede thi life with thi enemy. Go thi wey ; I wolle not dampne the, and as long as thou leuist, susteyne thi fadir ?” Thenne the knyght yelde thonkyng to the Emperoure, and yede home, and feire ende made.

MORALITE.

Dere frendis, this Emperoure is the Deville, that makith lawe among synners, *scil.* that eche knyght, aftir that he hath passid tyme of armys, *scil.* that eche good mañ that truly hathe levide, and kept him, and servid God in alle the tyme of his yongith, that he then in his elde be put a-bak fro the kyngdome of Hevene, by the vice of covetice. For that vice is more redy to an olde mañ than to a yong, as we mowe se alday; and therfore seithe Seneca, *Cum omnia peccata senescunt, sola cupiditas iuvenescit*, this is to seye, When alle vices wexith olde, oonly covetise wexith yong, that is to sey, in an olde man. The knyght, that susteyneth his fader, is euery good cristene mañ, that is ybound to susteyne in the hous of his hert, by meritory werkes, oure Lorde Jhesu Crist, the which heng for vs vpon the cros; but many puttith him oute by synne. The hounde, that is the moste frende, is the tong of a good Cristene mañ, the which praieth continuely, like a berkyng hound: wherof seith Holy Writ, *Brevis oracio, scil. iusti, penetrat celum*, that is to sey, A short orisone of the rightwis mañ or of the just mañ thirlith or perissheth* Heuene. By the litelle childe that pleieth, so we shulle vndirstond a clene soule, ywassh by baptyme; the which pleieth and hath dilectatione in penaunce, by the which a mañ getith the loue of God, and the ioy of Heuene, and by the which a man is deliuerede oute of tribulacione and of angir; vnde Ieronymus, wherof, as seith Jerom, *Penitencia est secunda tabula post naufragium*, that is to sey, Penaunce is the secunde table aftir shipbreche. By the wife that accusith the mañ, is vndirstonde the flesshe, that bryngith many yuels in to a mañ, and tiseth him to synne; as seith the Appostille Paul, *Datus est michi stimulus carnis mee, angelus Sathane, vt me colaphizet*, that is to sey, There is yovene to me a pryk of my flesh, an aungelle of the Devylle, to turment me; and therefore

* perceth?

this flesh is to be chasticede, that hit be not founde in synne, in tyme of deth, lest hit be foundene thi enemye. And therfore let vs study for to norissh oure fadir, and holde oure Lorde Jhesu Crist so within vs, that the Deville in the day of dome haue no thing to putte forth ayens vs, that may greve oure soulis; and then we shul veriliche trust to come to the kyngdom of Heuene. To the which he vs bring, *qui cum Patre &c.*

[XV.]

THEODOSIUS TH'EMPEROURE.

Theodosius regned a wys Emperoure in the cite of Rome, and myghti he was of power; the which Emperoure had thre daughters. So hit likede to this Emperoure to knowe which of his daughters lovide him best; and tho he seide to the eldest daughter, "How moche lovist thou me?" "Forsoth," quod she, "more than I do my selfe." "Therefore," quod he, "thou shalt be hily avaunsed;" and mariede her to a riche and myghti kyng. Tho he cam to the secund, and seid to her, "Doughter, how moche lovist thou me?" "As moche forsoth," she seid, "as I do my selfe." So the Emperoure mariede her to a duc. And tho he seid to the thrid doughter, "How moche lovist thou me?" "Forsoth," quod she, "as moche as ye beth worthi, and no more." Tho seid the Emperoure, [c. 2.] "Doughter, sith thou lovist me no more, thou shalt not be mariede so richely as thi sustris beth." And tho he mariede her to an erle. Aftir this hit happide that the Emperoure helde bataille ayens the kyng of Egipt, and the kyng drove the Emperoure oute of the empire, in so moche that the Emperoure had no place to abide ynne; so he wrote letres, ensealide with his ryng, to his first doughter, that seid that she lovide him more than her selfe, for to pray her of

socouryng in that grete nede, bycause he was put oute of his empire. And when the doughter had red thes letres, she tolde hit to the kyng, her husbonde. Tho quod the kyng, "It is good that we socoure him in this nede. I shal," quod he, "gadery an host, and help him in alle that I can or maye; and that wille not be do withoute grete costage." "Yee," quod she, "hit were sufficient ife that we wolde graunt him v. knyghtes, to be in felaship with him, while he is oute of his empire." And so hit was y-do in dede; and the doughter wrote ayene to the fader, that other help myght he not haue, but v. knyghtes of the kynges to be in his felaship, at the coste of the kyng, her husbond. And when the Emperoure herde this, he was hevy in his hert, and seid, "Alas! alas! alle my trust was in her; for she said she lovide me more than her self, and therefore I avauncede her so hye." Then he wrote to the seconde, that seide she lovid him as moche as her selfe. And when she had herde his letres, she shewide his erande to hir husbonde, and yaf him in counseille, that he shulde fynde him mete, and drink, and clothing, honestly as for the state of suche a lorde, during tyme of his nede; and when this was grauntede, she wrote letres agein to hir fadir. The Emperoure was hevy with this answer, and seid, "Sith my two doughters haue thus yhevide me, sothely I shal preve the thrid." And so he wrote to the thrid, that seide she lovide him as moche as he was worthi; and praied her of socoure in his nede, and tolde her the answer of her two sustris. So the thrid doughter, when she had considrede the myschiefe of her fader, she tolde her husbond in this fourme, "My worshipfulle lorde, do socoure me now in this grete nede; my fadir is put oute of his empire and his heritage." Then spake he, "What were thi wille I did therto?" "That ye gadre a grete oste," quod she, "and help him to fight ayens his enemys." "I shal fulfille thi wille," seid the erle; and gaderid a grete oste, and yede with the Emperoure at his owne costages to the bataile, and had the victorye, and set the Emperoure ayene in

his heritage. And then seid the Emperoure, “ Blessed be the houre I gate my yongist doughter! I lovide her lesse than eny of the othir, and now in my nede she hath socourede me, and the othir haue yfailed me; and therefore, aftir my deth, she shal haue myne empire.” And so hit was ydo in dede; for aftir the deth of the Emperoure the yongist doughter regnede in his stede, and endede pesiblye.

MORALITE.

[f. 203. c. 1.]

Dere frendis, this Emperoure may be callide eche worldly mañ, the which hath thre doughters. The first doughter that seith, “ I loue my fadir more than my selfe,” is the worlde, whom a man lovith so wele, that he expendith alle his life aboute hit; but what tyme he shalbe in nede of dethe, scarsly ife the worlde wolle for alle his love yeve him five knyghtes, *scil.* v. bordis, for a cofre to ley his body ynne, in the sepulcre. The seconde doughter, that lovith her fader as moche as her selfe, is thi wife, or thi childryne, or thi kyne, the whiche wolle happily fynde the in thi nede, to the tyme that thou be put in the erthe. And the thrid doughter, that lovith the as moche as thou art worthi, is oure Lorde God, whom we lovith to litelle; but if we come to him in tyme of oure nede with a clene hert and mynde, withoute doute we shulle haue help of him ayens the kyng of Egipt, *scil.* the Devil; and he shal sette vs in oure heritage, *scil.* the kyngdome of Hevene. *Ad quod nos &c.*

[XVI.]

ANCELMUS THE EMPEROURE.

Ancelmus was a wise Emperoure regnyng in the cite of Rome; the which edifiede in the ende of his empire a passing faire castelle, and

sette there a stiwarde, commaundyng to him, vp peyne of dethe, for to kepe wele that castelle. And this stiward kept wele this castelle during long tyme, but at the last he was traitoure to the Emperoure, and loste the castelle. And when the Emperoure herde this, he was hily mevede in alle his bowels, and gert make a grete counseille, how that he myght best gete this castelle oute of the hondis of his enemys. So there ros vp a knyght, and seid, there were thre weys for to gete hit, *scil.* the way of strength; the way of wisdome; and the way of love. “ And suche iij. knyghtes there beth now in youre empire; the first knyght is strengist of any that is in any place, and he berith a scochone of golde, with a lionne in the myddelle; the second is wys, and berith a scochone with a pecok; and the thrid knyght is amorous and lovyng, and lovith you more than may be trowide, and he berith a goldene scochone, with a white dove. And, ser, by my counseille, thes thre are to wynne the castelle to you ayene; and therefore sendith for hem, for if strength be not worthe, wisdom shalbe worthe, and if wysdom may not do hit, love shalle gete the victory.” The Emperoure liked welle this counseille, and let send aftir hem, and seid to hem, “ Dere frendis, of you thre I haue herd spoke moche good. Ye know wele how that my castelle is lost, therefore to recouere hit ayene I send you thre; for the first of you is a strong warioure, the second a grete 3ever of counseille, the thrid is a subtille sercher in love. Goth to dyner, and I shal geve you a competent mede.”

[c. 2.] When the knyghtis herd this, thei armed hem strongly, and yede her way. Wheñ thei had ridene the space of iij. daies, thei come to a forest; and as thei shulde haue entrid in to the forest, a nyghtingale sat vpone a tre, and made a passing swete sonet-song. At the 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 shewyng to vs that there ben thefes in this forest, and that in grete plentith; the which haue i-herde telle that we come for to re-keuere the castelle, and here thei purpose for to kille vs.” Then seid

the strong knyght, " I was for my strength sent hider, and therefore with my strength I shal defende me." Then spake the wise knyght, " And as thou wilt defende the by thi strengthe, so shal I me by my wisdom." Then spak the thrid, " I am neither strong ne wys, as ye bethe, and therefore God help me !" Whenne this was seid, thei entrid in to the forest, and thei met with her aduersaries. So the strong knyght begane to defende him, and to fight manfully ; but atte the last there came an arowe, and smote him at the stomak, and he felle doune ded. Whenne the wise man saw that, he gane to alegge resons, and to putte forthe wise wordis ; but thei yeve not grete heryng to his resons, but at the last oon smote him to the hert, and slow him. Then the thrid knyght seyng this, he shet an arowe to the maister of the thevis, and he was ded therbye ; and when that other meyne saw that her maister was ded, thei fled. And the knyght pursued forth to the castelle that was lost ; and when he come, he founde the yatis opene. He entrid, and slow hem that were therin, and sette vp in a toure the baner of the Emperoure. And when the Emperoure herde telle how wisely and strongly that he had ywonne the castelle, he avaunced the knyght to grete honoure and riches ; the which bare him and shewid hym to be a doughti body in alle his lyf, and faire ende made.

MORALITE.

Dere frendis, this Emperoure is oure Lord Jhesu Crist ; the castelle is Paradys, the stiward is Adam, oure first fadir, that lost the castelle of Paradys. The iij. knyghtes, of whom oon was strong, another wys, and the thrid amerous, bethe the thre kyndis of men, to the which God hath commaundide to recouere ayene Paradys, that Adam lost. By the strong knyght we moste vndirstonde the myghty men of this worlde ; the which berith a scochone ouergilt,—how so ? for outewarde thei shyne by hye power, and withynne [stynkene.]—And

how bere thei a lyone in the myddis ? for the lione is kyng of alle bestis, and alle men dredith him. And so hit is by thes myghti meñ, for thei be ouer simple men, and over pouere meñ, and hem thei spoilene and robbene ; but then anone, when thei comen in to the forest, and an arowe is shot ayens hem, of pride or lechery, sothly thei bowith therto, and anon bene ded with the stroke. And therefore Holy Writ seith thus, *Dic vbi sunt potentes, qui quondam regnabant, qui cum canibus et auibus ludebant, comederunt et biberunt ? mortui sunt, et ad inferna descenderunt*, this is to sey, Where beth thei thes myghty meñ, that som tyme pleid with houndis and hawkis, and so murily ete and drunke ? thei beth ded, and descendid done to helle. The brid, that sang so murely in the top of the tre, is thi conscience ; the which tellith euermore what is to be chosene, and what is to be refuside ; and therefore seith the Apostille, *Omne quod fit contra conscientiam, edificat ad Gehennam &c. vt supra*. The thefes, that beth in the forest, beth pride of lyfe, wronge covetise of yzene, and wrong covetise of flesshe. The auctour of pride is the Devylle ; the auctour of covetise of yzene is the worlde ; the auctour of covetise of flesshe is man selfe, for thou norisshest and levist dilicatly. By the wise knyght beth moste vndirstonde men of holy chirche, iustices and iugis, erlis, and othere. Thes men berith the scochone of siluer,—how so ? for thei makith to hem a feire tong as siluer, and hit is of hem as hit is of a mañ that lokith in a mirroure ; for as long as a man lokith in a myrroure, as long is the ymage of him in his sight, but as sone as the visage is fro the myrroure, as sone the sight of the ymage goth away. So by hem ; for als long as the pouere man hath a good purs, as long thei wolle help, but as sone as the purs faileth, thei fleeth, and wol not be yhad. And therefore seith Osee, *Non est [veritas, non est] misericordia, non est scientia Dei in terra. Non est veritas in pauperibus, quia periurant se cotidie ; malunt enim periurari quam denarios amittere.* Non est misericordia in diuitibus, quia volunt habere amerciamenta super proximos. Non est scientia*

* aguttere, MS.

in balliuis et iudicibus, qui deberent eque iudicare. Non est veritas in iudiciis exequendis, nec misericordia in miseris subueniendis, nec scientia in periculis cauendis. Hit is seid here, that the mercy ne the connyng of God is not vsid in erth, as he sendith hit; for ne there is no sothfastnes among the pouere people, for eche day thei wolle forswere hem; thei had lever be forswore then lese her money; there is no mercy ne pite with the riche, for thei takithe amercymentz and pleyntz wrongfully vpone her neighbours; there is no connyng with iugis ne bailyfs, that shulde deme iustly; there is no right vside in domys to be executede, ne mercy in wrecchis to be holpyne, ne connyng in perilis to be eschewide. And therefore hit is seide, *Jac. v. Conuersum est iudicium retrorsum, et iusticia a longe stetit*, this is to sey, Dome is turnede bakwarde, and rightwisnes stode afer. Suche men berith a scochone with a pecok, for the pecok goth like a thefe, and so do thei; thei bringith fore moche ayens pore people, but thei yelde to hem right litelle; and as the pecok hath many yzene in his taille, and alle beth blynde, so hath suche men many wordis, and alle beth fals and deceyuable. And therefore when the arow of penaunce comythe to hem, anon thei fallith, for thei turnethe bakwarde rightwisnes. The iij^{de}. knyght, that slow the maister of the theves, is euery good Cristene mañ that trustith not in strength of man, ne in transitory wisdom, but alle in the grace of God; and suche men withoute doute shulle wynne the castelle of Hevene. *Ad quod &c.*

[XVII.]

CACLIDES.

Caclides was a wys Emperoure regnyng in the cite of Rome; in the empire of whom there were two knyghtis, oon was olde, and

that othir was yong. The olde man had weddid to wif a yong damyselle, and the yong knyght had weddid an olde womań; and bothe thes men duellide in oo cite, ny to-gidre. So hit happid in a certein daye, that this yong knyght had a grete yze on the yong wif, that was yweddide to the olde knyght, and was hily ravissed in to hir love; and thought that hit had be more conuenient me to haue had this yonge womań, and the other man my wife. And in dede he spak to this yong womań, and she grauntid him; but she was kept, that she myght not breke oute, to do no trespass. So this womań lokid oute 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 the which a nyghtingale vsid to sit and syng; and therefore the yong lady vsid ofte tyme to rise in the nyght to here this brid syng. At the last the old man, her husbond, perceyved hit, and seid to hir, "Telle me the cause whi thou risest so ofte fro thi bede." "A! ser," quod she, "there is sittyng in the tree suche a bride, that syngeth swetly, and I arise to here him." And the knyght arose vp, and toke an arowe and a bowe, and shet at the brid, and slowe hit; and drow his hert oute, and cast hit to her, and seid, "Take there the hert of him, for whos song thou ros vp so anyght fro me. And therefore fro hennys forwarde holde thi bede." When the yong knyght herde telle how that he had slawe this brid, he thought, if he knew how moche I love his wif, he wolde do to me as he hath do to the brid; but it shal not be so. He armyd him, and entrid in to the hous of the olde knyght, and slow him; and sone after his olde wif diede, and tho he weddid the yong wife.

[f. 204, c. 1.]

MORALITE.

Dere frendis, this Emperoure is oure Lorde Jhesu Crist, Fader of Hevene. In his empire beth two knyghtes,—how so? The yong

knyght was Moyses, that weddid the olde wife, *scil.* the olde lawe, that was byfore the natiuite of Crist. The olde knyght is oure Lorde Jhesu Crist, the which is withoute begynnyng; and he weddid a yong wife, when he made the new lawe, and fylid not that othir, as is seid in the Gospelle, *Non veni soluere legem, sed adimplere*, I come not to lose or vndo the lawe, but to fulfille hit. But Moyses and alle othir profitz and patriarkes desired for to se this new lawe of Crist, and to be weddide therwith; but thei myght not se hit. The lady ros vp ofte tyme for to here the swete song of the birde; by the lady we vndirstond the soule, made to the likkenesse of God, the which owith to arise fro the bed of synne, and here the song of the worde of God, and of Holy Scripture. The fyg-tre, that stonidith afore the wyndowe, is the cros of Crist, that stonidith afore oure yzene. The brid, that syngeth so swetly, is the manhode of Crist, the which praied his fader for vs on* the cros; and there in that tre was slayne by men for oure synnes. And therefore we shulde [wed his] wife, *scil.* his lawe, and lede therwith pesable lyfe, and haue euerlastyng lyfe. *Ad quam &c.*

[XVIII.]

ANTONIUS THE EMPEROURE.

Antonius was a wise Emperoure regnyng in the cite of Rome; the which ordeynede for a law, that what tyme there was any fyre in that cite, there shulde be a bidelle y-ordeined for to avaiite hit, and to make an highe proclamacione in the cite, seying, “ O! there is fire in suche a place in the cite; hy thou to ryng your bellis, and that alle the yates of the cite were stekid! Hit happid that there was oon, that thought for to spoile the cite, and therefore seid to his seruauntz, “ Dere frendis, ife we set fire in the cite, anon there shalbe

* in, *MS.*

[c. 2.] made a cry, and men shal arme hem, and ayenstond vs; anone the yatis shulbe shit; and therefore I wolde we had better counseille in this cas, how that we myght recouere this cite, withoute crying or making of noise." Then spake oon, and seid, "My lord, ye shul haue good counseille; let vs pesibly 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 therof shal slepe anon aftir; and when thei beth on slepe, we shulle haue oure desire, withoute shedyng of blode." "This is good counseille," quod he. And therefore this knyght with his meyne entrid the cite; and thei bedde alle men to feste, and made suche a drynke; and anone as men dronke on this drynke, thei slept anone. And while thei slept, thei entrede the cite, and spoiled hit; and aftir that thei set hit on fire, the which brend alle vp; but alle maner of meñ were in suche plight, that there was [none] to crye; "Fire is in the cite; go ryng your bellis, and steke the zatis!"

MORALITE.

Swete frendis, this Emperoure is oure Lorde Jhesu Crist; the which ordeinede a lawe, that as oft tyme as the fire of synne is in thi soule, that thou renne swiftly to the belle of confessione. So that there be at leste, for resone of the Trynyte, thre bellis, *scil.* that is to sey, contricione, confessione, and satisfaccione. And aftir shit the yatis, that is to sey, thi v. wittes, that deth entre not by the yatis. The knyght, that comyth with his meyne, is the Deville, the whiche goth aboute for to seche whom he may deuoure; and therefore be ye strong in the feithe, and defend you. His folowers bethe the vij. dedly synnes; and he makith a feste as ofte tyme as he puttith forthe the vanytes of the worlde to a mañ. And the erthly mañ hath so grete appetit in the worldly vanytes, that he slepith, *scil.* hath so grete dilectacione in hem, that he perceyvethe not the perille

of his soule. And the worldly drynke is perilous drynke, for ife a mañ drynke oonys thereof, he may vnnethe be fulde; he farithe as doth a mañ that hath the dropcye, the more he drynketh, the more he thristethe. And so hit is of worldly goodis, for the more that a man hathe of hem, the more he covetithe; and therefore suche meñ take non hede of this text that folowithe, *Totus mundus in maligno ponitur*, that is to sey, Alle the worlde is set in wikkednesse. And therefore ife there be any suche, hit were nedeful that he ronne to the bellis of confessione. But we see somtyme that bellis may not wele be yronge, for thei beth bounde so strongly to a tre, that they may [not] be ymevede. Yn the same wise beth tongis of synners boundyne by the Deuylle, that thei may not be yshrivene. The Devil doth as dothe thefes; for if thefes here berkyng of houndis, their castith hem brede or flesshe, and so thei leve berkyng; and so the thef entrithe the hous, and holdith men by the throtis, that thei cry not for help; and doth oute the fire, vnto the tyme thei haue sped of her pray. So the Deville castith forthe a delectacione or a thought in to a mañ, and makith him to thenk thus, 3a, I am young
[f. 204. b. c. 1.] ynow, I may alle in tyme shryve me, when I am a litelle elder. And so the man rennythe not to confessione; for ife he do, he takith him by the throte, *scil.* he puttith in him shame, that he shalle not shrive him, and with that the fire of devocione is slaked. And therefore, dere frendis, let vs fle fro this thef the Devil, for we knowith not in what hour that thefe, *scil.* deth, shal come vpon vs, in age or in yongithe; and therefore let vs euer be redy with the virgyne that toke oyle, *scil.* meritory werkys, and so we mow come to the blisse aboue. *Ad quod nos perducat qui viuit et regnat &c.*

[XIX.]

ANDRONICUS THEMPEROURE.

Andronicus was Emperoure of Rome, and regnede there mighty in power: and he had with him a knyght, namede Temecius, the which was rightwis and good; neuertheles by enemys he was accusede greuously to the Emperoure, the which myght yeve noo sentence ayenst him. And when the Emperoure saw this, he thought how and by what manere that he myght grive or noy him; and therefore he clepid him to him, and seid, "Dere frende, thou shalt answere to certain questions, the which I shal put vnto the, and that in peyne of thi lyf." "Sir," quod that othir, "I shal do alle that I can or may." "Telle me how moche is fro Hevene to Helle? this is my first questione." "Sir," quod that othir, "as moche as is a sighing fro the hert." "The second I aske, how depe is the see?" "Sir," quod he, "as is the cast of a stone." "The thrid, how many galons of salte water bene in the see?" "Sir," quod he, "let alle the outepassinges of fressh water be stoppid, and I shalle telle 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 Emperoure, "The vj.th shal distroy him;—how many daies iourney beth in the sercle of the worlde?" Then spake [he], "Oonly the space of oo day." "Now, what difference is bytwene riche and pouere?" "But rychesse," quod that othir. Whenne the Emperoure had herde alle thes wordis, he seide, "Thou answeredist to my first questione, and saidist, that Hevene was fro Helle as moche as is a sighyng fro the hert; telle me now how may that be?" "Sir," quod he, "for in turnyng of an y3e comyth a syghing fro the hert, and, ser, in so litelle space may a good soule passe to Hevene,

[c. 2.] and a dampnyd soule to Helle." "What is the depnesse of the see?" "Ser, I sey, the cast of a stone; for eche hevy thing naturely descendith, and for the stone is hevy and ponderous, therefore he wolle discende, and therefore, ife I were a stone, I shulde discende to the grounde of the see, and telle you the soth by probacione." Then seid the Emperoure, "What if* alle the outegoyng of the fresshe water be stoppid?" "For if thou did so, then I shulde telle the how many galons of salt water [were] in the see." Quod the Emperoure, "That were impossible me to do." "So were that other impossible for me," quod he, "for to mow bere." "How of lechecraft?" quod the Emperoure. "For there is no man," seid the knyght, "but that he is somtyme seke, and somtyme medlithe with medicynes." Then seid he, "How of the pope?" "For God is oon," seid he, "and therefore he hath made a vyker." "And also who makith the daies iourneye, that thou speke of?" "Sir," quod he, "the sonne, the whiche goth aboute alle the worlde in oo daye." "Go thi wey," quod the Emperoure, "for thyne answeris haue ykept the fro deth."

MORALITE.

Dere frendis, this Emperoure may be callid eche mañ, that argu-
ythe how that he may in the day of dome answeare to God. The first,
how moche is bytwene good and yuelle? and that is to the first
questione, where as he askith, how moche is bytwene Heuene and
Helle? And that thou oughtist to considre in thi hert, what thou
shalt haue for the good, *scil.* Heuene, and for yvel, *scil.* Helle; and
therefore fle yvelle, and take the good. How depe the see is? By
that thou shuldist think how moche is the perille of this worlde, and
to fle thilke perils; for hit is harde to go in to the fyre, and not to
brenne the solis of thi fete, so it is harde to go in the worlde, and not
offend God. Also of what crafte is moste? Know thou, that there
beth two maner of medycyns, that is to sey, material, and spiritual;

* is, *MS.*

and alle the chose childryne of God moste vse the spirituuelle medicine, and haue nede of hit, for withoute hit there is non helth in no creature. Also of what crafte or of what myster beth moste and fewist? *scil.* the pope; for eche man is a pope ouer him selfe, and is yholde to laboure for his owne helthe. Also how many daies iourneys? This terme or this dyet, is not ellis but the terme of thi lyfe; for ife that we lyvede an c. yere, hit is but an houre as to regarde of euerlastyng lyfe. And therefore let vs make him, that settith suche a dyet in vs, to rise with vs, and lig with vs; and lat vs traveille so wele, that we mowene passe oute of the worlde as clene as we entride, thurghe meritory werkes. Also difference is bytwene riche and pouere, *scil.* he riche, that hath many vertues, by the which he doth plesauce to God; and he is pouere, that lakkithe vertue. And therefore let vs laboure for suche richesses, wherthurghe we mow come to the kyngdom of Hevene. *Ad quod &c.*

[f. 205. c. 1.]

[XX.]

BONONIUS THE EMPEROURE.

Bononius was regnyng a wise Emperoure in the cite of Rome, but in alle his tyme he lay as he were seke; and therefore he sent messangers in to diuers contres, for to wete ife there were any lechis that myght hele him, that he myght be brought vnto him. And at the last there was oon yfounde, callide Aueroy, that was sotille 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 Lorde." And he bad him shew his vryne; and so it was ydone. Whenne he had yseyne his vryne, he ordeyned a medycyne, and yaf hit to the Emperoure, by the which the Emperoure had his hele.

And the Emperoure yaf to him many feire yiftis, and made him to abide with him ; and there he heled many seke. So there were thre lechis in the cite, that had grete indignacione and envie of this leche ; and therefore thei counselede to-gidre how thei myght distroy him. “ Doth afir my counseille,” seid oon of hem, “ and we shul distroy him withoute any hurt, and that in this maner. Somday we shul passe oute of this cite to visite seke meñ of his cure, and I shal stond in his wey, and that fer from the citee, by the space of a myle. And when he comyth to me-ward, I shal lifte vp mye hond, and make vpon me the signe of the crosse, and I shal sey, Allas ! allas ! maister, what eilethe 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 shalle afferme my worde, and sey as I seid. And the thrid of vs shalle be thre or foure myle beyonde ; and when he seth him nye, he shal begynne to go, and make lamentacione,* and seye, Oute, alas ! my maistre is ymade lepre. And when he seth vs alle accorde in oon, he shalle 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 counseille. And so thei aspied among hem when Aueroy's shulde ride oute of the cite ; and this forseid mañ stood oute of the citee, by the space of iij. myle, and made contynauce as he had be goyng ; the seconde was two myle fro him, and the 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 thou so ? what seest thou in me ? ” “ Forsothe, 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 dradde moche of the forseid worde, and gretly dullid therwith. Anon afir an other mette with him, and seid, “ Alas ! maister, that euer I shulde see the in suche astate.” “ Why, man ? ” quod he, “ what seest thou in me ? ” Then seid that othere, “ Thou art a grete lepre.” And if he dred afore, he

* lametacione, MS.

drede moche more after ; neuertheles he rode forth. And the thrid met with him, and criede with a lowde vois, “ A! good maister, turne ayene, for thou art a foule lepre.” Then he thought, that hit myght not be fals, that thre had so affermede ; and toke so grete drede, that he becom a foule lepre ; and toke a myrroure, and when he saw him selfe, he wepte bitterly ; he vndirstode not the malice of his iij. enemys. Tho he turnede ayene to the Emperoure, and shewide him his sikenes ; and the Emperoure was hevvy therfore, and seid to him, “ Good maister, be not hevvy, for as long as thou levist, thou shalt haue alle thi necessaries of me.” Then seid he, “ If I had oo thing that I desire, I shulde be deliuerede of this infirmyte.” “ Telle me what that is,” quod the Emperoure. “ Sir,” quod he, “ if I myght bathe in blode of goetis, I shulde be hole of this infirmyte.” Then the Emperoure, as sone as he myght, let ordein a [vesselle] fulle of blode ; and he entride yn anon, and he was hole as he was ywashe and ybathed therin, and he was as * clene as the flessch of a litelle childe. When the Emperoure saw him, he seid, “ I am more iocund then any mañ may trowe, that I se the hole, but, ser, I merueille that thou were so sodeinly smytene with lepre.” “ Now I perceyue wele,” quod Aueroy, “ that I was not smytene 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 felde, and by her assent, echone standing in diuers places, tolde me that I was smytene with lepre, and for drede therof I was lepre.” When the Emperoure herde this, and had founde by clere probacione that it was soth, he made hem to be drawe to the gybet, atte the tailles of the hors, and so made hem to be hongid. And alle men hily commendid the Emperoure, that he had yovene so iust a dome ; and Aueroy duelleth stille with the Emperoure, and feire endide his lyfe.

* a, MS.

MORALITE.

Good men, this Emperoure is eche good Cristene mañ; the which ofte tyme is syke thorow synne, *Quia nemo sine peccato viuit*, For no man may lyve withoute synne; the which sike mañ sendith messangers, *scil.* praiers, fastyng, and almesdede, for help of his soule. Atte the laste thei fyndeth a wys leche, *scil.* a discrete confessoure, [f. 205. b. c. 1.] afore whom thou must shew water of confessione, and vryne of contricione; aftir the whiche, this discrete confessoure hathe to deme thi lyfe, and to considre the vryne of contricione, and by that he moste ordeine for medicynys of penaunce. And then thou moste submytte the to him, and receiue thi penaunce, and so thou maiste duelle with the kyng, withoutene end. Now, sirs, the iij. envious lechis, that hath so grete envy, bethe the flesh, the Deville, and the worlde, the whiche stireth a man to do yvelle.—And what then? Forsothe thei spiethe when that he passith the cite, *scil.* whañ that he goth oute of the commaundement of God; and then thei metith withe him, for to cry and sey that 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 Jacob her fader, so long she was vnkaught, but when she yede forthe, by Sechem* she was ravished and filed. And so as long as we beth within the boundis of the commaundementz of God, we beth not in the lepre of synne; and therfore let vs holde vs within the commaundementz of God, that we beth not smytene with lepre. And ife hit hap that we infect, let vs do as did the Emperoure with Aueroy. The Emperoure made a vesselle to be yfelde with blode of gotes; and so let vs fille oure hertes withe good and meritory dedis or werkis, and let vs be bathid therin, *scil.* be ywasshe fro alle thoughtis of synne; and so by the consequent we shulle be clansid. And then serche we within oure wittes, who hit was that stired vs to synne; and when we haue yfounde hem, let vs

* to sechene, *MS.*

sette hem to the taille of an hors, *scil.* fro the begynnyng of oure lyfe to shew alle that we haue ydo afore to a discrete confessoure, and for to hong oure synnys in a gybet, *scil.* in wille neuer eft sonys to do synne; and so we may come to euerlastyng lyfe. *Ad quam &c.*

[XXI.]

ANTONIUS THE EMPEROURE.

Antonius was a wys Emperoure regnyng in the cite of Rome, the which vsid moche to play with houndis; and aftir that pley, alle the day aftir he wolde vse the chesse. So yn a day, as he pleide at the chesse, and byhelde the kyng sette yn the pley, som tyme hy and som tyme lowe, among aufyns and pownys, he thought therwithe that hit wolde be so with him, for he shulde dey, and be hid vndir erthe. And therefore he devided his reame in thre parties; and he yaf oo part to the kyng of Jerusalem; the secunde part vnto the lordis of his reame or his empire; and the thrid partie vnto the pore people; and yede him selfe vnto the holy londe, and there he endid his lyfe in peas.

MORALITE.

[c. 2.] Seth now, good sirs; this Emperoure, that lovith so wele play, may be callede eche worldly mañ that occupieth him in vanytes of the worlde; but he moste take kepe of the pley of the chesse, as did the Emperoure. The chekir or the chesse hath viij. poyntes in eche partie. In euery pley beth viij. kyndes of meñ, *scil.* man, womañ, wedewer, wedowis, lewid meñ, clerkes, riche men, and pouere meñ. At this pley pleieth vj. meñ. The first mañ, that goth afore, hath not but oo poynt, but whenne he goth aside, he takith another; so by a

pouere mañ; he hath not, but when he comythe to the dethe withe pacience, then shalle he be a kyng in Heuene, with the kyng of pore meñ. But if he grucche ayenst his neighboure of his stat, and be a thefe, and ravisshe that where he may, then he is ytake, and put in to the presoñ of Helle. The secund, *scil.* alphyne, renneth iij. poyntes both vpwarde and dounewarde; [he] bytokenyth wise meñ, the whiche by deceyuable eloquence and takyng of money deceyueth, and so he is made oonly. The iij. *scil.* the knyzt, hath iij. poyntes, and goth therwithe; [he] betokenyth the gentilmen that rennyth aboute, and ravissith, and ioyethe for her kynrede, and for habundaunce of richesse. The fourthe, *scil.* the rook, he holdith length and brede, and takith vp what so is in his way; he betokenyth the okerers and false merchauntz, that rennyth aboute ouer alle, for wynnyng and lucre, and rechithe not how thei getene, so that thei haue hit. The fifthe is the quene, that goth fro blak to blak, or fro white to white, and is yset beside the kyng, and is ytake fro the kyng. This quene bytokenyth virgyns and damesels, that goth fro chastite to synne, and beth ytake by the Deville, for glovis or suche maner yiftis. The vj. is to whom alle owe to obey and mynystre; and he gothe forth, and bakwarde ayene, and in either side, and takith ouer alle; so some* discendithe in to the worlde, and ascendith to God by praiers; but when he takith [no] kepe of God, and hathe no meyne, than† is hit to the man chekmate. And therefore let vs not charge of oure estatis, no more than is with the meñ, when thei be put vp in the poket; then hit is no charge who be above or who be bynethe; and so by the spirit of loulynesse we may come to the ioy of Hevene. And that graunt vs, *qui viuit &c.*

* some ? *See Notes.*

† that, *MS.*

[XXII.]

ANDRONICUS THE EMPEROURE.

Andronicus was a wise Emperoure regnyng in the cite of Rome; yn the empire of whom were twey meñ, namede Pirius and Plebeius. And this Pirius hadde a certain porcione of londe, beside the londe of Plebeius, the which lond Plebeius* gretly desirede; and he cam ofte to Pirius, and praiede him to selle him that porcione of londe, that lay so ny to his, and bad him aske therfore what he wolde, and he shulde haue hit. “Nay, God forbede,” quod Pirius, “that I shulde selle the heritage of my fader; and therfore I swere by the helth of oure Emperoure, I wolle not do hit by no wey.” When Plebeius* herde this, he went home ayene with grete confusione; neuertheles fro day to day he excitede him to selle that londe, but he myght not spede, by no way. Hit happid that Pirius fel seke; and he clepid to him his eldest sone, and seid, “Sone, I warne the vpon my blessing, that thou selle not the lond neither the heritage of thi eldris; for Plebeius* hily couetith hit, but he traveilethe alle in veyne.” And tho Pirius† turnede to the walle, and deide. When Plebeius* herde this, he hired thre fals witnesses, and brought hem thider with him, withe a fals chare in his honde, to the hous of the dede mañ; and there he putte a seal in the hond of the dede mañ, and seid to the witnesses, “Loo! now, sers, for ye shul bere witness how this knyght shal seal my chartre with his owne hondis; therfore bethe my witnesses, as I accorded with you.” “This, ser,” quod thei, “we shul be redy to stond in lyfe and dethe.” Tho anon he toke the thome of the dede mañ, and made him to seal hit with a fals seal; and whenne that was ydo, the knyght seid to his witnesses, “Lo! sers, now may ye sauflly say, that ye saw this knyght seal hit with his owene hondis.” So when hit was ysealide,

* Plebius, *MS.*† Prius, *MS.*

thei shewid the chartre, and toke seising in the londe. When the sone of Pirius herde thes wordis, he seid to him, "A! ser, whi occupiest thou my londe?" And he answerde, and seid to him, "Forsoth the londe is myne; thy fader solde hit to me, and sealide hit with his owne hondis, byfore witnesses." And the witnesses were redy, and seid, "We beth wisse in this cas." Thenne the sone of the dede mañ had grete merueille, and seid, "Wel I wote, that thou speke oft to my fader therof, and he wolde not assente to the; and also afore his dethe, my fadir chargid me, vpon his blessing, that I shulde 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 the plainly, this lond shalt thou neuer haue, as long as I lyve." The sone of the ded knyght yede to the Emperoure, and praied him to do right in that cas; and then the rightwis Emperoure reprevde Plebeius,* the knyght, herfore. "Sir," quod Plebeius,* "he solde to me that londe, and asselide a chartre therof, afore iij. witnesses, with his owene hondis." Then seid th'Emperoure, "I commaunde, that thou bring thi witnesses afore me such a day;"

[c. 2.] and he seid that hit shulde be done. And in a certain day he brouzt forth his witnesses afore the Emperoure; and when the Emperoure saw hem, he commaunded that two of them shulde be departid fro the other; and so it was ydone. And the first of hem come at his callyng, and the Emperoure seid to him, "Frend myne, canst thou sey here to me thi pater-noster?" "Ye, ser," said he, "and that long tyme sithe." "I trow hit not," quod the Emperoure, "but if that I here the sey afore me." And then that othir began to sey his pater-noster, fro the begynnyng to the ending. "Wele," quod the Emperoure, "now know Y wele, thou canst thi pater-noster perfity." Then he called oon of his meyne, and seid, "Put this man in an hous by him selfe, and lok the dore aftir you, and bring to me the secund wisse;" and so hit was ydone in dede, as th' Emperoure commaundid. When the secund wisse was ybrought

* Plebeius, *MS.*

forthe, the Emperoure seid to him, “ Dere frend, sey me soth touch-
ing this chartre ; for but ife thou sey soth, as thi felaw dede, ywis thou
shalt be hongide this day.” Then thought he, “ I wote wele my
felaw hath tolde the bare sothe of the deceyt of this chartre, and but
I sey soth also, I am but ded.” He began to telle alle the processe,
and tolde euery dele, how the chartre was asselide falsly by the thome
of the dede mañ. Tho seid the Emperoure to oon of his seruauntz,
“ Put this mañ in to the hous, there as he was, and lok the dore
vpone him, and bring to me the thrid wisse ;” and so hit was ydo
in dede. And when he was comene, the Emperoure seid to him,
“ Telle me the soth of this chartre, for I suppose the first wisse
tolde the soth, and the secund accordid wele to him ; and therfore,
frend, but if thou sey soth with hem, els thou shalt be ded this day.”
Then thought he, “ I se wele now by the wordis of the Emperoure,
that my felawis haue i-tolde to him the right, and but I accorde with
hem, I shal be dede.” And anon he bygane the processe, as hit was
in dede, and accorded with the secunde. When the Emperoure had
herd this, he callid to him the knyght, and seid, “ A ! wrecche,
wrecche, thou shalt euermore lyve in wrechidnesse, for thou dedist
this falshode to haue the lond of the knyght, and occupy hit ; thou
madist the chartre to be asselid with the thom of the dede mañ.”
And then the knyght asked mercy. Then seid the Emperoure,
“ Thou shalte haue mercy, as thou haste deseruede ;” and clepid his
seruauntz and cacchepolis, and commaundid hem that thei shulde
blowe trompes, and bynd the knyght and his wises to the tailles
of hors, and after that hong hem on a gybet. And so hit was done
in dede, as the Emperoure commaundide ; and alle men commendede
the Emperoure for his wys and discrete serching in this cas, and for
due punysshing.

[f. 206, b. c. 1.]

MORALITE.

God frendis, this Emperoure is oure Lord Jhesu Crist ; by thes two knyghtes beth vndirstond a good Cristene mañ, and the Deville. The good Cristene man hath londe, *scil.* a soule, the which the Deville euer coveitethe, but the good Cristene mañ stonddith ayene, and wolle not assent therto. Then the Deville aspying this, he abideth till he dey, by doying of dedly syñ ; and then he takith to him thre witnesses, *scil.* pryde of lyfe, wrong covetise of yene, and wrong covetise of flessch ; and then he takith the thome, *scil.* the werkes of the dede mañ ; for no man may lyve withoute cryme, and as hit is ysaid, Sevene sithes in the day fallith the rightwise mañ ; and he sealith the chartre, when he makith a mañ to do synne, and so he alleggith in the sight of God, that the soule is his. But then the Emperoure, *scil.* oure Lord Jhesu Crist, makith the hert of the synner, and the witnessis, *scil.* pride of lyf, wrong couetise of flessch, and wrong covetise of yene, to be examynede by a discrete confesoure, how that he felle in to synnes ; for certein, by suggestione of the Deville, that is auctour of alle yvels, man is drawe with hem withoutene ende, and hongid in the peynes of Helle. And therefore let vs besy to amend oure lyf, and to duelle in good werkes, that we may come to euerlastyng gladnes. Amen.

[XXIII.]

JOVINIANUS.

Jovinianus [was] regnyng a wys Emperoure in the cite of Rome ; and he was riche in possessions. Hit happid that he thought in a nyght, as he lay in his bed, whethir there be any God withoute me ?

And when he aros, he callid his knyghtis and squiers, and seid, "Sers, loke ye be redy, for I wolle go hunte to day." Anon thei yede to hunte; and as th'Emperoure rode by the wey, there toke him a grete hete, and that so strongly, that him thought he was ny dede, but he may haue refresshing of water. And anon there ros a clowde, so derk and so thik, that hit hundride, and hit assundride, and departid him fro alle the people. So as he rode by him selfe, he saw a water afore him; and he smote the hors with his sporis, and yede in to the water, and there did of alle his clothing, and kelid him in the water. And as he was in the water, there come a man in his [c. 2.] owene lyknesse, but he saw him not; 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 selfe; and as Emperoure he was receiuede, and turnyd home with hem to the paleis. Aftirwarde when the Emperoure had i-bathede ynowe, he yede vp to londe, and sougħt his hors, and his clothing, but alle was goo, so he went aboute nakide. And he cowde see no mañ, but he wept sore, and criede with an hye vois, and seid, "Allas! allas! what shal I now do!" And as he criede, he thought in his hert, here ny duellith a knyght, the which I avaunsede; I wolle go to him, and telle him my cas, and haue clothing of him, and so go home. He yede to the knyghtis hous, and knockede atte the yate; and the porter asked of him what he wolde. Then he seid, "Let me yn, withoute lenger delay, for I am your Emperour." Then anon the porter openyd the yatis; and when he saw him nakede, he seid to him, "What art thou?" "Your Emperoure," quod he. "Thou liest," quod the porter, "for the Emperour rode right now here by the yate, with a grete multitude with him; and therefore thou seist that thou art Emperoure, thou shalt appere afore my lorde." And anon the porter brought him byfore the knyght; and the Emperoure had good knoulache of the knyght. And when the knyght had herde the wordis of the

porter, he seid to th'Emperoure, "O! ribawde, seist thou that thou art Emperoure?" "Yee, withoute doute I am he, that avauncede the." "I sey thou liest," quod the knyght, "and therefore thou shalt sore aby." He made him to be sore betede and scourged, tyll the blode reñ oute, and aftir to be put oute at the zatis. Then th'Emperour wept sore, and seid, "Allas! for care how may this be?" Tho he thought, "I wolle go to an erle here beside, that was grete of my counseille, the which I avauncede; I wolle to him, and be refresshid of him, and so go home." He knocked at his zate; and the porter come ny, and askede what he knockede. "Opene the yatis," quod he, "for I that nok am th'Emperoure." When the porter herde that, he opened the yatis, as sone as he myght fynd the keys. When he come, and saw him nakede, he seid to him, "O! rybawde, whi hast thou presumyd thi selfe for to sey that thou were Emperoure? The Emperour hath bene here a litelle afore, and hath y-ete with my lord the erle, and is gone to his paleis, withe grete multitude of men; and for that thou callist the Emperoure, thou shalt come afore my lorde, 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 herde, that he had callid him th'Emperoure, he bad him telle, and seye, what was the cause that suche a ribawde as he presumyd so hiely in him selfe? "Forsothe," quod he, "I am th'Emperoure youre lorde; and the I avauncede, and made the chiefe of counseille, and in this tokene, that I tretide in the last parlement in suche materes and erandis." The erle had therof merveille, but he wolde not trow him, for he had no knoulache of him; and therefore he made him to be presonede, and to sitte there the space of thre daies, withoute mete and drinke; and aftir he chargid him that he shulde go oute of his contre, vpone peyne of lesing of his lyfe. When th'Emperoure 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, that I go home to my palys, and wete ife the emperesse, my wife,

or any of my meyne wolle know me." He yede home; and anone a grehound, the which he had lovide moche afore, come wyghtly rennyng to him, and wolde haue slayne him, had not bene that herde him crye had pite of him, and holpyne of him. Then th'Emperoure yede forth to the yatis of the palys, and there he knockede; and the porter openyde the yate, and askede why he knockede. "Dere frend," quod th'Emperoure, "hast thou no knoulache of me?" "No," quod the porter, "I haue no knoulache of the." "I am," quod he, "youre Emperoure, and youre lorde, and thou berist my clothing vpon the." Then seid the porter, "Thou liest, harlot; my lorde the Emperoure sittith at mete, and my lady the emperes by his side, with erlis and dukys." Tho seid th'Emperoure, "Good frend, I pray the for the loue of God, that thou herkene what I shalle sey to the; and go to the emperesse, and sey to her in her ere by suche tokyns which non knowithe but oonly she and I; and sey to hir, that I her husbonde and hir lorde stonde nakyd at the zate; and praye hir to sendene me some clothis, that I may come yn." And the porter in scorne toke hede to his wordis, and with scorne yede to th'emperesse, and rownyde with her, and tolde to hir alle the prive tokyns that were ysaid bytwene hem two. Anon the emperesse made him to be fet yn; and he knew alle meñ, and no man knew him. Then the Emperoure seid, that sat at the table, "Sey, lorelle knave, seist thou that thou art Emperoure?" "Ya, ser," quod he. Tho spake that othir to alle the lordis aboute him, "Sirs and frendis, I charge you aboute him, by the feith ye owe to me, that ye sey soth, whether this man be Emperoure or I?" "A! ser," quod thei, "this questione is not worthe, for this loselle saw we neuer here to-fore, and the we haue yknow long." Thenne the Emperoure chargid hem, that thei shulde take him, and tey him to tailles of hors, vpon the harde pavement,—“but I wolle not that ye slee him, but, forsoth, if he euer presume any more so fouly, he shalbe dampnyde to the foulest dethe that I cañ deme.” And in dede, the cacchepolis drow him

vpon the pavement at the tailles of hors, and putte him oute of the cite. Sone aftir this Emperoure bygane to thenk, what haue I do, or what haue I grevide God, that I am thus put oute of the empire, and that no man knowith me? And as he thought these wordis, hit come to his mynde, how he had i-thought afore in his bede, is there any God but I?—"A! Lorde God, now I se wele that was the cause that grevide the, and therefore I shal go to a confessoure, and clansy me, and take penaunce therfore." There beside duellide an heremyte, that vside to shrive him afore; and he yede to this heremite then, and knockede at the dore. "Who is there?" quod the heremite. "Opyne, opyn," quod the Emperoure, "for I am the Emperour, and haue certein prevites to speke with the." And the heremyte openyd the dore; and when he saw the Emperoure, anon he put to the dore ayene with alle his myght, and seid, "Nay, thou art not Emperoure but the Deville." Theñ th'Emperoure bygan sore to wepe, and seid, "Alas! alas! vnappy wrecche that I am; I pray the, for Goddis loue, here my confessione there as I stonde; and let thi dore stond yshit, as hit dothe." "For the loue of God," quod the heremyte, "I wolle gladly here the; say what thou wilt." Tho the Emperoure makyd confessione, and tolde how he had grevid his God; "and therefore I had suche veniaunce." When the heremite had assoilede him, he openyd a wyndowe, and knew him for Emperoure, and kist for ioye. "Telle me," quod the Emperoure, "hast thou knoulache of me yit, or doutist of me?" "Yis," quod the heremyte, "I know the now, that thou art Emperour; but as long as thou duelledist in synne, I coude not know the." "I pray the," quod the Emperour, "lene me som clothis, and kever my body; and then wolle I turne home, and loke if any mañ cañ or wolle know me." "Yis, my lorde," seid the heremyte; "suche clothis as I haue, thou shalt haue, and I trow to God thei wolle know the; but, ser, I marveille what he is, that occupieth the dignite." When th'Emperoure was i-clothid, he went to his paleis, and knockede at

the yate. The porter openyd the yate, and knelide doune, and seid, " Ser, my lorde, bye what wey yede ye oute ; for I haue here abide and i-stond long, and I cowde not se you ? " " Knowist thou me, " quod th'Emperoure. " Ye, my lorde, " quod he, " and long haue ydone ; but yisterday there come an harlot nakede, and come to the halle, and seid he was Emperour. " So hit was, that the Emperour entrid in to the halle. When knyghtes and lordis saw him come, thei fille doune on kne, eche man in his degre, and salowide him, as thei aught to do to th'Emperour. And that other Emperour was in chamber with the lady, and herde a grete noise in the halle ; [and] he commaundide his chamberleyne to go loke what hit was. Whan the chamberleyne had i-seyne what hit was, he come rennyng vp agein, and seid to the Emperoure, " Sir, there is a feire man in the halle, and seith he is Emperour ; and he is like to you, that there is no man in this worlde that may know whether of you to be Emperoure. " Then seide the Emperoure to the lady, " Goth ye forth, and seth him, and telle me what it is. " And the lady dide so ; and when she saw him, she had so grete merueille, that no man wolde trowe hit. And sone she entride the chamber ayene, and seid, " A ! ser, what shal I sey now or do ? forsoth I note whethir of you I shal take for my husbonde, suche a liknes is atwene you two. " Then spake the Emperoure, and seid, " I shalle se him my selfe. " When th'Emperoure come to the halle, and thei stode both to-gidre, there was no mañ cowde discryve whether of hem shulde be Emperour. Then spak th'Emperoure that come doune of the chamber, " Dere frendis echone, wihoutene doute this is your lorde, and youre Emperour, and the same that I made to be drawene with hors, thoughe non of you had knoulache of him ; and alle was for this skyle. Hit happid that this mañ bygane to be so hy in hert, and so proudely, and therefore God put him oute of his empier, tyllle that he had made amendis ; and in this tyme I was commaundede by God to occupie his stede, that the empire shulde not perisshe ; and I am his aungelle, that haue i-be in the gouernaile

and kepinge, as ye know, vnto the tyme that he were reconciled to God, and that peas be made bytwene God and him; and therefore receiueth him for youre lorde." And so he vanysshede fro hem. And th'Emperour hily thonkid God, that so sauide him; and aftir he was a deuoute mañ, and faire endid his lyfe.

MORALITE.

Dere frendis, this Emperoure may be callid eche Cristene mañ that is myghti and riche, the whiche for habundaunce of good inhiethe him ayens God, *scil.* he is recheles to kepe his commaundement, and he gothe in the forest of this worlde for to hunte aboute worldly vanytes. But thenne ofte tymes ther riseth a thik clowde and derk, *scil.* temptacione of the Deuelle, the which ofte tymes departithe suche a mañ fro the people of God, *scil.* fro the werkys of mercy; and takith then a grete hete, that is for to sey, dilectacione of synnyng, and so he puttith of his clothis, *scil.* good vertuys, the which he receiuede in baptisme, and he entrith in to the water of fleshly affeccions, in the which a synner is ofte tyme delited. But when a man begynneth to thenk on his syñ, and purposith to arise oute therof bye contricione, then he sechith his clothis, *scil.* vertuys, the which he had ylost, but he fyndeth hem not.—What doth he thenne? He goth then to the hous of the knyght that he auanced, *scil.* to resone; and resone betith him so ofte tyme as he stonidithe ayens the synner, and he repreuith him, for he offendith God, and lesith Heuene, and getith him the peyne of Helle. Aftirwarde he comyth to the hous of the erle, *scil.* consciens; and he grucchithe with him, and presonythe him, and puttith him in many angris and tribulacione, tulle tyme that he come to the wey of helth. For whenne enye man doth eny synne, conscience grucchithe therwithe; and therefore the Appostille seithe, *Omne quod est contra conscientiam, edificat ad Iehennam*, that is to sey, Alle that is ayens con-

[c. 2.

science, beldith towarde Helle. Aftir he goth to his owne paleis, *scil.* to the herte, and thenketh how and in what maner that he had trespassid to God; and there he may not be receiuede,—why? for God is put oute of herte by synne. And the Emperoure, *scil.* holy chirche, to whom we owe to be weddid, knowith not the synner, tille tyme that he be ydrawe atte the tailles of hors, vpon the pavement, *scil.* thou owe to take to mynde fro begynnyng of thy lyfe vnto this present day, where, how, and for what cause, that thou hast grevide thi God; and then renne to a heremyte, *scil.* a discrete confessoure, and shew to him what, and howe moche that thou hast grevide God; and so by good argument thou shalt recouere thi clothing, *scil.* vertuys, that thou lostist; and then thou shalt mow go vnto the palys of Crist, where the porter, *scil.* prelat, *scil.* God him selfe, shalle opene to the the yate of Heuene. And then alle thine, *scil.* aungels, shul know the, and thou shalt regne there withoutene ende, with the blessed L orde, *Qui cum Patre &c.*

[XXIV.]

AVERYOS THE EMPEROURE.

Averios was a wise Emperoure regnyng in the cite of Rome; and he let crye a grete feste, and who so euer wolde come to that feste, and gete victory in tournament,* he shulde haue his doughter to wyfe, aftir his decesse. So there was a doughti knyght, and hardy in armys, and specially in tourement,* the which hadde a wyfe, and two yong childrene, of age of thre yere; and when this knyght had herde this crye, in a clere morowenyng he entrede in to a forest, and there he herde a nyghtingale syng vpon a tre so swetly, that he herde neuer so swete a melody afore that tyme. The knyght sette him doune vndre the tre, and seid to him selfe, “ Now, Lorde, if I

* tourement, *MS.*

myght knowe what this brid sholde bemene!" There come an olde mañ, and seid to him, "that thou shalt go within thes thre daies to the Emperours feste, and thou shalt suffre grete persecucione or thou come there; and ife thou be constant, and pacient in alle thi tribulacione, thy sorowe shal turne the to grete ioy; and, ser, this is the interpretacione of his song." When this was seid, the olde mañ vanysshede, and the brid fly awaye. Tho the knyght had grete meruelle; he yede to his wife, and tolde her the cas. "Ser," quod she, "the wille of God be fulfilled, but I counselle that we go to the feste of the Emperoure, and that ye thynk on the victory in the tournement,* by the which we maye be avauncede and holpene." When the knyght had made alle thing redy, there come a grete fire in the nyght; and brent vp alle his hous, and alle his goodis, for which he had grete sorowe in hert; neuertheles, notwithstanding alle this, he yede forthe towarde the see, with his wife, and with his two childryne; and there he hirede a ship, to pass ouer. When thei come to londe, the maister of the shippe asked of the knyght his hire for his passage, for him, and for his wif, and for his two childryne. "Dere friend," seid the knyght to him, "dere frend, suffre me, and thou shalt haue alle thyne, for I go now to the feste of th'Emperoure, where I trust to haue the victory in turnement,† and then thou shalt be wele ypaiede." "Nay, by the feith that I owe to th'Emperoure," quod that othir, "hit shal not be so, for but ife thou pay now, I shal holde thi wife to wed, tylle tyme that I be paiede fully my salary." And he seid that, for he desirede the loue of the lady. Tho the knyght profrede his two childryne to wede, so that he myght haue his wife; and the shipman seid, "Nay, suche wordis beth vayne, for," quod he, "or I wol haue my mede, or els I wolle holde thi wife." So the knyght lefte his wif with him, and kyst her with bitter teris; and toke the two childryne, *scil.* on in his oon arme, and that othir in his nek, and so he yede forth to the tournement. Aftir the maister of the shippe wolde haue layne by the lady, but

[f. 208. c. 1.]

* tourement, *MS.*† turment, *MS.*

she denyede hit, and seid, that she had lever deye than consente therto. So within short tyme, the maister drew to a fer londe, and there he deiede; and the lady beggide her brede fro dore to dore, and knew not in what lond her husbonde was duellinge. The knyght was gone towarde the paleis, and at the last he come by a depe water, that was impossible to be passide, but hit were in certain tyme, when hit was at the lowist. The knyght sette doune oo childe, and bare the othir ouer the water; and aftir that he come ayene to fecche ouer the othir, but or he myght come to him, there come a lione, and bare him awaye to the forest. The knyght pursuede aftir, but he myght not come to the lione; and then he wept bitterlye, and yede ayene ouer the water to the othir childe; and or he were ycome, a bere had take the childe, and rañ therwith to the forest. When the knyght saw that, sore he wepte, and seid, "Allas! that euer I was bore, for now haue I lost wife and childe-dryne. O thou brid! thi song that was so swete is yturnede in to grete sorowe, and hath ytake away myrth fro my hert." Aftir this he turnede towarde the feste, and made him redy towarde the turnement; and there he bare him so manly, and so doutelye in the turnement, and that twies or thries, that he wañ the victorie, and worship, and wynnyng of that day. For the Emperoure hily avauncid him, and made him maister of his oste, and commaundide that alle shulde obey to him; and he encresid, and aros from day to day in honure and richesse. And he went aftirwarde in a certain

[c. 2.]

day in the cite, [and] he found a precious stone, colouride 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, that was expert in the vertue of stonys; and he seid, that the vertue of thilke stone was this, who soeuer berith the stone vpone him, his hevynesse shalle turne in to ioy; and ife he be pouere, he shal be made riche; and ife he hath lost any thing, he shalle fynde hit ayene with grete ioy. And when the knyght herde this, he was glad and

blithe, and thought in him selfe, " I am in grete heuynesse and pouerte, for I haue lost alle that I had, and by this stone I shal recouere alle ayene, whether hit be so or no, God wote!" Aftir, when he must go to bataile of the Emperour, he gadride to-gidre alle the oste, and among hem he found two yong knyghtis, semely in harneis, and wele i-shape, the which he hirede for to go with him yn bataille of the Emperour. And when thei were in the bataille, there was not oon in alle the bataille that did so doutely, as dide tho two knyghtis that he hirede; and therof this knyght, maister of the ost, was hily gladide. When the bataille was y-do, thes two yong knyghtes yede to her oste in the cite; and as thei sat to-gidir, th'elder seid to the yonger, " Dere frend, hit is long sithene that we were felawys, and we haue grete grace of God, for in euery batail we haue the victorye; and therefore I pray you, telle me of what contre ye were ybore, and in what nacion? for I askid neuer this of the or now; and if thou wilt telle me sothe, I shal telle my kynrede, and where I was borne." And when oo felawe spak thus to the othir, a faire lady was loggid in the same ostrye; and when she herde the elder knyght speke, she herkened to him; but she knew neither of hem, and yit she was modir of both, and wyfe of the maister of the oste, the which also the maister of the shippe withhelde for shiphire, but euer God kept her fro synne. Then spake the yonger knyght, " Forsoth, good mañ, 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, that my fader was a knyght, and that he bare me ouer the water, and left my eldir brothir in the londe; and as he passid ouer ayene to fecche him, there come a lione, and toke me vp, but a man of the cite come with houndis, and when he saw him, he made him to leue me with his houndis." " Now, sothly," quod that othir, " and in the same maner hit happid with me. For I was the sone of a knyght, and had only a brothir; and my fader brought me, and my brother, and my modir, ouer the see towarde th'Emperoure; and

[f. 208. b. c. 1.] for my fader had not to pay to the maister of the ship for the fraught, he left my modir to wede; and then my fader toke me with my yong brothir, and brought vs on his bak, and in his armys, tyll that we come vnto a water, and there 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, there come a bere, and bore me to wode; and the people that saw him, made grete cry, and for fere the bere let me falle, and so with thelke people I duellid x. yere, and there I was ynorisshede." When the modir herde thes wordis, she seid, "Withoute doute thes bene my sonys;" and ran to hem anon, and fil vpone her nekkes, and wepte sore for ioy, and seid, "A! dere sonys, I am your modir, that your fader left with the maister of the shippe; and I know wele by youre wordis and signes that ye beth true bretherne. But how it is with your fader, that I know not, but God, that alle sethe, yeve me grace to fynd my husbonde." And alle that nyght thes thre were in gladnes. On the morow the modir rose vp, and the childryne, *scil.* the knyghtes, folowide; and as thei yede, the maister of the oste mette with hem in the strete, and thoughte he were her fader, he knew hem not, but as thei had manli fought the day afore; and therfor he saluede hem honorably, and askid of hem, what feire lady that was, that come with hem? Anone as this lady herde his voys, and perceyued a certeyne signe in his front, she knew fully therbye that it was her husbonde; and therefore she ran to him, and clypt him, and kyst him, and for ioy fille doune to the erth, as she had be dede. So aftir this passione, she was reisede vp; and then the maister seid to her, "Telle me, feire womañ, whi thou clippest me, and kyssist me so?" She seid, "I am thi wife, that thou leftist with the maister of the ship; and thes two knyghtes bene your sonys. Loke wele on my front, and see." Then the knyght byhelde her wele, with a good avisement, and knew wele by diuerse tokyns that she was his wife; and anon kyst her, and the sonys eke; and blesside hiely God, that so had visitede hem. Tho went he ayene to his lond, with his wif, and with his childrene, and endid faire his life.

MORALITE.

[c. 1.] Dere frendis, this Emperoure is oure Lord Jhesu Crist, the which callith vs to the turnement of penaunce, wherthurgh we mow come to euerlastyng ioy. The knyghtes two sonys and his wife is eche good Cristene mañ; the which owith to redy him towarde the wey of Heuen by praiers, fastyng, and almysdede, to take with him his wife, *scil.* his flessch, that it obey vnto the goost in alle thinges. The two childryne bethe resone and wille; ife the which two accorde wele to-gider, thei mow sekirly come to the turnement* of penaunce. The brid, that singeth so swetly, is the Holy Gost, the which is euer puttyng grace in to vs, ife we wol aske hit, as the Gospelle makith mencione thus, *Petite, et accipietis*, that is to sey, Askithe, and havithe; *Pulsate, et aperietur vobis*, that is to sey, Knokkith, and hit shalbe openyd to you. Neuertheles it behouyth that ioy of yongith be turnyd to sorowe of penaunce, and alle oure vices be brend vp with the fire of the love of God, so that we love † God ouer alle thinges, and set alle erthely thinges atte nougħt. The ship in which vs owe to entre is penaunce, and therfore seith Jerom, *Secunda tabula post naufragium est penitencia, &c. exponitur supra*. And therfore we se wele by experience, that if any man must nedis passe the see to the holy lond, in fulfilling of vowys, and behotithe that he made, therfore then ife hit happe, that there be in the water two shippis, of the which oon is ychargid, and that othir is vnchargid. Now to oure purpos. There bene two shippis, *scil.* baptym and penaunce; baptym is chargede, for hit is oure first sacrement, and be that we bene ysavide, and therfore that is passide, and may not be take ayene; and therfore nedefullye we must take the ship of penaunce, as did the knygh̄t, with his wife and his childre. But the knygh̄t left his wife with the maister of the shippe, for he mygh̄t not pay; so do thou leve thi flessch with a discrete confessoure, that is to seye,

* turment, *MS.*† that in love of, *MS.*

flesshly affeccions; and take with the two sonys, as resone and wille; resone to gouerne thi lif, and wil to do that is plesaunt to God. For there is nothing better than that that is yovene to God with a good wille, in so moche that in certain places and tymes wille is take as for dede with God. And so vs must passe ouer the worldly water; but many doth ofte tyme as did the knyght, that left oon of his childrene vpon the londe; so that what tyme reasone is depresside, then comyth the lyone, *scil.* the Deville, and gostlye ravisshe a man. Neuertheles then the hurde, *scil.* a prechoure, comyth oftene tyme, in so moche that the Deville lettith a man to falle from his power, and then he is norisshe of holy chirche in good werkes. Now he wol seche the othir, *scil.* wille, by the which he shulde please God, but the bere, *scil.* the werkes, ravisshe the wille, in so moche that he hath no wille to fulfille no meritory werkes. But yit ofte tyme prelates, prechours, and doctours ravisshe by Holy Scripture such a wille, and makith hit to be norisshe by doctrine of God, vnto the tyme that a man know what and how moche he hathe trespasside vnto God. Then aftirwarde the knyght is ymade maister of the oste, and wan the victory in bataile. In the same maner, when a man ouercomyth the Deville, then he is maister of him selfe, in gouernyng of his owne soule, puttyng away vices, and plantyng vertuys. Aftir al this, the knyght * fyndithe a ston, i-colowride with three diuerse colowres, so he, aftir that he hathe ouercome his enmyes by penaunce, he findithe a stone *scil.* Christum, Crist, that seithe, *Ego sum lapis, &c.* this is to sey, I am a stone, the whiche is colowride with iij. folde coloures, *scil.* with myte of the Fadir, wisdom of the Sonne, and meknesse of the Holy Goste. Ande he that shal have this stone, shal have euerlastyng lyf; ande so owre hevines that we have heere shalle tourne into ioye, and so we shalle mowe come with oure wyfes, *scil.* oure flesche, and oure sonys, *scil.* resone and wille, [to] have ay lastyng lyfe, aftir owre dessece. *Ad quam nos &c.*

* knyght, MS.

[XXV.]

PLEBEIUS THE EMPEROURE.

Plebeius was Emperoure regning in the cite of Rome; the whiche ordeynide for a lawe, that wacchemen shulde eche nyght go aboute the cete, and visite eche house, that there was no misgouernayle there in, wher by the cite myght peril or harme, and that there were no manslauer, ne sodeyne dethe in eny house. So in a tyme there was an olde knyght, namede Josias, the whiche hade to wyf a freshe yonge wenche; ande this yonge womañ vside to syng so swetly, that mony meñ drow for hir love to hir house, ande speke to hir for a maner love that is forbode. And this Emperoure hade in his hous iij. yonge knyghtes, *scil.* that is to seye, Pirellus, that was stiwarde; Oliuerus, the whiche vside to wynne victory in bataile in euery place; and the thirde was namede [Lemicius. The firste] knyght, *scil.* Pirellus, yede prively vnto the forsaide womañ, the olde knyghtes wyf, ande proferide hir many yiftis, yf so were that she wolde assente to his desire. “What wolt thou yeve to me?” quod she, “yf I fulfille thi wille?” “XX. marke,” quod he. “Then I graunte,” quod she; “but telle me what tyme and whatoure thou wolte come with thi money, and I shalle in the mene tyme advise me yf I wolle fulfille thi wille; I shalle yeve the aunswere or longe tyme be.” Afftir that come Oliuerus to hir and spake to hir for the same mater, but he wist not that his felow hade be there afore. Then she saide to him, “Thou shalt come, and do thi wille.” When Oliuerus hade this aunswere, he was glade, and he yede his weye. Ande thoo come the thirde knyght, ande spake to hir of the same mater, but he wist not that his felawes hade ben ther afore. Ande tho he saide to hir, [c. 2.] “What shalle I yeve to the, in conducione that I shalle do my wille withe the?” “Thou shalt yeve me xx. marke,” quod she, “and

then I shalle tel the when ande in what houre, that thou shalt come and ligge withe me." " I assente," saide he, and yede home to the place. Ande sone aftir the malicious womañ yede, ande discouerede to hir husbonde the counsaile of alle thre knyghtes. " Ande therefore, sir," she saide, " I pray the, sir, yef me counsaile, how that I maye have alle hir yiftes, ande save my selve fro synfille werke." Then spake hir husbonde, " Thowe shalt," quod he, " sey to the fyrst knyght, that he brynge his mony at mydnyte; ande to the secoude, that he bring his money at the thirde cockis crow; ande to the thirde knyght, that he bryng his mony in the morowe. Ande I shalle steke the dore aftir hem, and sle hem, when thei buthe entrede; and so we shalle have the mony, and thou shalt be vnfilide." Thenne aftirwarde she saide to the iij. knightes, as ye haue hurde, and that they shulde come yñ the nyght folowyng, and thei shulde have hir wille. So the firste knyght come at mydnyght, and knockede at the dore, trowing that hir husbonde were absent. She come, and askide the cawse of his cnokkyng. " A!" quod he, " I am Pirel, the knyght." " A! be stille," quod she, " hast thou browte thi money?" " Yee," quod he. " Entir then," quod sche; openide the dore, and he enteride in derkenesse. The olde knyght stekide the dore aftir him, and yede, and slow this knyght, and spoylede him bothe of monye and of clothis, and drowe his body into a prevy chaumbre. Aftir this, at the iij. cockis croweyng, come the secoude knyght, with his money; and as it was i-done with the first, so was it done with the secoude; and his body was drawe into a chaumbre. In the morow come the thirde, ande knew nothing of the chaunce of his felowes; and when he was comyne in, hir husbonde smote him one the hede, and he fel downe dede, and his body was drawe into the same chaumbre. Then spake sche to hir husbonde, and seide, " Sir, we have i-do a perillowse dede; thes knyghtes shul sone be sought, and yf thei be not i-founde, there wolle be serche made for hem fro hous to hous, and yf they be founde with vs, we shulle have a

foule dethe ; and therefore, sir, it is goode that we werke wysely." " Say thi best counsaile," quod he. Then saide she, " Thou knowest wel, that there is a lawe i-made, that wacchemeñ shulle goo aboute in tyme of the nyght, and visite eche house ; and one of the wacchemen is my brothere ; and when he comythe by the strete, I shal make him entre priuely, and telle him of this dede, and so I truste that he wolle deliuer vs." Theñ saide he, " this is a gode counsaile, yf thou do as thou saist." So in tyme of the nyght, when wacchemeñ come blowyng hir hornes, this yonge womañ heryng the horne of hir brothere, come to him, and saide, " Gode brother and frende, come to my hovse, for I have there a certene previte to shew to the." He come in, and she saide to him, " Take now goode hede, my swet brother, of that I shalle sey to the, and helpe to socour me in this gret nede, for there fel a cas the last nyght. A knyght come to my hovse, and spake vnruly wordes to my husbonde, and so myne husbonde kyllide him, ande his body is hide in a chaumbre ; and yf oure house were i-serchide, and the body were i-founde, we myght have a foule dethe ; ande therefore, dere brothere, as thow lovist me and my lyf, remeve him in to som othere place, that he be not i-founde there, and thou shalt have goode mede." " A ! suster," quod he, " I wolle not fayle the, in lyf ne in dethe ; ande therefore take me his body in a sakke, and I shalle cast it into the see." She toke him tho the body of the firste knyght, and she wolde be-knowe of no mo. And [he] toke [it] than, and ranne to the myddis of the cite, and there was an arme of the see, and there he caste it in. And when this was done, he ran ayene to the house of his suster, and bade hir to yeve him drinke, for he hade deliuerede hir of the knyght, in grete ioye to hir. She yede to draw wyne in to the chaumbre, wher as the other twoo bodijs lay ; and thenne she cride with ane hie voys, and saide, " O brother myne, helpe me now ! The knyght, that thou castiste in to the water, is here ayene." He trowide hir wordes, and entiride with hir into the chaumbre, and saide, " How is this ? I

caste him into the see, and now he is here ayene! Take him me, and I shalle ordeyne for him in an othir maner." Then sche toke him the body of the secounde knyght; and he trowide that it hade be the first, ande he tide a grete stone abovte his necke, and so he caste him into the water. And thoo he come ayene to hir house, and tolde how he hade i-doone. Sche rose vp to fecche drink; ande as she was in the caumbre, she cride as she dide afore, ande saide, "Out! brother, out! for he is i-come ayene." When he harde that, he mervaylide strongly, trowing euer that it hade bene the first knyght. Theñ in angir he toke him, and put him in a sakke, and saide, "I caste the firste in the see, and sithen I fonde the here ayene; aftir that I put a gret stone aboute thi necke, and yit thou rise; I triste now I shalle pley sikir with the." He yede with the knyght in to a foreste; and there he made a grete fire, ande caste the knyght there in. Ande as this wacchemañ yede from him, he purposide to sitte down, and eside him selue. And there come a knyght ridinge bi the same wey, be-cause that there was made a crye of tornement, for the whiche crye many knyghtes come thidir to the cite. When this knyght that was accorded,—and hit was grete froste,—and he saw the fyre, he descendide of his horse, and yede to the fyre, and warmide him. Ande as he stode so, the forsaide wacchemañ come to him, and askide what he dide there, and what he was. And he saide, "I am a knyght." "Nay," quod he, "thow art a devil; firste I caste the in the see, and that othere tyme I caste the one the water in a sakke, ande the thirde tyme I caste the in the fyre, and yit I fynde the here with thin horse!" He toke the knyght, and the hors, and caste hem bothe in the fere; and yede home, and tolde his suster, ande she yaf him goode salarye, and he went his wey. In the morow thes knyghtes weere i-sought fro house to house, and non was i-founden, and therefore was made grete lamentacione. Aftir hit happide, that this olde knyght, that slowe the knyghtes, fel at stryf with his wyf, in so mucche that he wolde have

smetine hir ; and when she sawe that, she cride with an hihe voyse, “ A !” quod she, “ wolt thou slee me, as thou didest the iij. knyghtes ? nay, thou shalt lye.” The peple, that was there present, marvaylede there of, and told it to the Emperoure ; and both were i-taken, *scil.* the knyght and his wyf, ande thei were compellide to sey the sothe, from the begynnyng to the endyng afore the Emperoure, and to telle how thei kyllide the iij. knyghtes ; and so at the last thei hade a foule dethe.

MORALITE.

Dere frendes, this Emperoure is oure Lorde Jhesu Crist, the whiche ordeynide for a law; that wachmeñ, *scil.* prelates and confessoures, owe to go aboute the cite ofoure herte, puttyng away vices, ande plon-tyng vertus. The olde knyght is this worlde, the whiche hath wed-
 [f. 210. c. 1.] dide a wyf, *scil.* the Deville ; and wel may the worlde be i-callide the wyf of the Devil, for it is i-sette al in wikednesse. Now the wyf, *scil.* this worlde, singithe so swetly, that the iij. knyghtes comithe to hit. By thes iij. knyghtes we vndirstonde thre kyndes of meñ, *scil.* men that were afore the advent of Criste ; some in tyme of Crist ; and some aftir Criste ; for in euery state of thes iij. many ben deceyvide by the worlde, and kyllide by the Devil, and spoylide of all hir goodes, spirituely for to speken. What is therefore to be do in this cas ? Certeynely, that a wacheman, *scil.* a prelate or a confessoure, putte hem in the sakke of penaunce, to confessione ; and first late him be caste into the water of contricione ; aftir late be put aboute his necke a grete stone, *scil.* the yoke of penaunce, to confessioun ;* and aftir late him be caste in to the fyre of the love of Gode, *scil.* that he love Gode above al thinges, with al his herte, and with al his soule. The knyght, that ridethe to the turnament, is a man redy to gete and to fonge vanytes of the worlde, and for to walke in peryll of synne ; and siche a mañ most discende fro his hors of pryde, ande not only

* In the MS. by negligence of the scribe, two lines are here repeated.

to stonde be-syde the fyre of the love of Gode, but to be cast there in, *scil.* that he sette fully his hope in Gode, and not be dul in the feithe, ne wauere in the comavndementes of Gode. And 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 blesside childerin of my Fadre, takithe the kyngdome* that was ordeynide for yow fro the begynnyng of the worlde. *Ad quod &c.*

[XXVI.]

CESAR THE EMPEROURE.

Cesar the Emperoure was a wyse mañ reigninge in the cete of Roome; in whos empire was a knyght, namede Folliculus, the whiche knight louide ouer al thinges in the worlde iusting ande tornement. And this knyght had a litle babe to soñ, and no mo childerin; and he ordeynide for fostering and noreshing of this childe iij. norisis, *scil.* one to wasshe his clothis, another to fede or to pasture him with pappe, and the thirde to bringe him one slepe with songes and rockynges. Also this knyght † lovide passantly the grehounde, with the faucone, by-cause that thei neuer faylide of there pray comunly. Hit happide, that this knyght made a tornement to be proclaymide to done, in a greene place ny to his castel; and many come ther to. When the day come, the knyght armide him, and yede forthe; the lady, and al his meyne, ande the norisse yede forthe also, and lefte the childe in the cradille; the grehounde lay by a walle, ande the favcone sat one a perche. There was in a certeine hole of the same castell a serpent i-brede and broute forthe, and hade be there longe tyme; ande when this serpent harde so grete a noyse of peple goyng

[c. 2.]

* kyngdone, MS.

† knyght, MS.

oute towarde the tornement, she put oute hir hede at an hole, and sawe the chylde by him selve. She come oute, for to sle the childe; and when the faucone sawe that, she made gret noyse with hir winges, ande there with awoke the grehounde fro slepe, that the grehounde myght go and defende the childe. Then the grehounde awakide, by stiryng of the faucones wynges, and shoke him selve, and be-helde the serpent, ande rhan fersly to hir; and the serpent was one the one side of the cradille, and the grehounde one the othere, for to defende the childe in the cradelle. And thei foute sore to-geder, and the serpent boot the grehonde grevously, that he blede stronge; and the grehounde rañ woodly to the addre, and slowhe hir; and so with hir fityng the cradil ouertornide; but the cradille hade iiij. feet, that kepte the childes fase fro the grounde. And when the grehounde hade i-slawe the serpent, he yede to his kenell, biside the walle, ande likkide his wounde. Ande by that tyme the tornement was cesside and doone the norisshis come home; and when thei sawe the cradille i-tornide vpsodonne and the flore blody, and the grehounde blody, also thei trowede that the grehounde hade slayne the childe; and therefor withoute tareynge, or thei wolde goo to the chylde, thei* seide, "Go we, fle away, or we be dede!" Ande as thei yede, the lady met with hem, as she come fro the play; and she askide of hem whi thei fledde? And thei saide, "Wo is to yow and to vs, for the grehounde, that ye love so welle, hathe slayne your sone, and lithe by the walle al blody!" The lady fel downe one a swoune, ande saide, "Alas! is my sonne dede?" Ande as she criede, the knyght come fro the tornement, ande askide the cause of hir criinge. Thenne sche saide, "Wo is to yow and to me, for youre grehounde hathe slayne youre sone!" Then the knight was halfe woode for wo; he enteride into the halle; ande [when] the grehounde sawe his lorde come, he aros, ande as he myght, he made ioye with his lorde, as he was wont to do. But the knyght anone in his woodnesse, trowing the wordes of his wyf, drowe oute his swerde, and smote of his grehoundis hede;

[f. 210. b. c. 1.]

ande tho he yode to the cradille, and turnide hit vp with his honde, and saw his childe safe and sounde, ande biside the cradell lay the sarpent dede; and by that he vndirstode, that the grehounde hade slayne the serpent, for defens of the childe. Ande theñ he cride with ane hihe voyse, "Allas! allas! for at the wordes of my wyf I have slayne my gentil grehounde, that failide neuer of his pray, ande also savide the lyf of my childe; therefore I wolle take penaunce." He brake his spere in thre partijs, and put his wyf in presone, and yede him selfe to the holy londe; and there he livide al his lyfe, and his sone helde his eritage; and so he made a fayre ende with the worlde.

MORALITE.

Dere frendes, this Emperoure is the Fadir of Hevine; the knight in the empyre is eche worldly man that* lovithe tornementes and iustinges, *scil.* vanitees of the worlde. The childe in the cradil is a childe wasshe in baptisme; the cradil hathe iiij. feet, that the visage myght not touche the erthe; so the contryte hert most have iiij. fete, that is to sey, iiij. cardinales virtutes,† that hit tovche not erthely thinges, ne do no thing but that shulde be plesynge to Gode. The firste norise, that is sette ‡ to wasshe the childe, is contricione, the whiche wasshithe away synne of mañ; and therefore seithe Ambrose, *Lacrima lavant delictum quod pudor est confiteri*, this is to sey, Teris wasshithe synne that is shame to be shewide.§ The secounde norise is confessioun, the whiche fedithe a man in goode werkes; for as the body liuith by kyndly mete, right so dothe the sovl by gostly mete. The thirde norise, that rockithe the childe to slepe, is verey satisfaccione for synnis, the whiche makithe a mañ to reste in euerlasting ioye. The knyght yede to the tornement, *scil.* as ofte as a man gothe to the iolytees of worldye speculacions, and hathe delectacione in hem, in that that he is i-ocupiede aboute the worlde, and in vnle-

* that the worlde that, *MS.*

† vertutes, *MS.*

‡ to sette, *MS.*

§ shevide, *MS.*

fulle desiris. Now the childe, *scil.* the soule, is lefte by hit selfe withoute helpe; for as the Apostel seithe, *Non potestis Deo seruire et Mammonē*, this is to seyne, Ye mow not bothe serve Gode ande the Devil, or to the worlde or to the fleshe. The serpente in the hole is the Devil, the whiche euer more gothe abovte to seche whom he maye devoure, *scil.* to sle a soule by dedely synne. The faucone seyng this, makethe a flakeryng with his wynges,—what is that? This faucone is the consiens, that hathe twoo wynges, to stire the grehounde of reste; oo wyng is hope to have euerlasting ioye, that othir wyng* is drede of euerlastinge payne; and theñ the faucone, *scil.* consiens, makithe soun, † as ofte as he gruchithe ayens dedely synne; and therefore the Apostle seithe, *Omne quod fit contra conscientiam, edificat ad Jehennam, vt supra.* Ande when the grehounde, *scil.* resone, is styride fro slepe of synne, theñ he fitithe with the serpent, in that that it stirithe a man to goode. The serpent, *scil.* the Devil, woundithe the grehounde, *scil.* resoune, as ofte as he bryngithe a mañ to live wilfully, and not by resoune; and so is the blode sperkelide aboute the cradil, when that the vertus, the whiche thow toke in bap-tisme, be depresside and destroyede by the Deville; and so the cradil of thin herte is tornide vpsodowne, *scil.* to the erthe. Neuertheles for the foure fete, *scil.* the iiij. cardinal vertues, whiche a man recevithe of Gode, a soule dieth ‡ not, *scil.* is not dampnide, as longe as she dwellithe in the body; and therefore seithe oure Saveoure, *Noli mortem peccatoris, set vt magis convertatur et § viuat*, this is to seye, I wol not the dethe of a synner, but that he be conuertide, and live. The norisshes seeth and fleethe, *scil.* contricione, confessione, and satisfaccione, *scil.* when a mañ lithe in synne, ande wol not be conuertide to Gode. The grehounde sleethe the serpent as ofte as resoune ouercomithe the Devil, and convertithe a man to Gode. The lady cryde, and fel to grounde, that is when a wrecchide soule tornithe to erthely thinges, and delicates of the worlde; and theñ it criethe so hie, that the knyght, *scil.* the man, drawithe || oute the swerde of a

* wynges, *MS.*† ooun, *MS.*‡ dietheth, *MS.*§ yt, *MS.*|| dravithe, *MS.*

frowarde wille, as ofte as he folowithe deliciousnes of the fleshe ; and then he sleethe resone, that sauide the soule ayenste the serpent, *scil.* the Devil. Ande therefore, mañ, yf thow hast done by instigacione of the fleshe, do as dide the knyght ; turne vp the cradil of thin herte by meritory werkes, and thene thow shalt fynde thi soule saf, and breke thi spere. *scil.* thi lyf, in iij. partiis, *scil.* in prayng, fasting, ande almes ; and thene go to the hooly londe, *scil.* that is to sey, the kyngdome of Hevyne, &c.

[XXVII.]

LAMPADIUS A WISE EMPEROUR.

Lampadius reignede a wyse Emperoure in the cite of Rome, and amonge al othere thinges he was mersyfulle ; ande for grete mercy he ordeynide for a lawe, that yf ther were eny trespassoure ytake, and browte afore the iuge, that couthe seye iij. trewe talis, so trew that no man myght ayene-seye hem, he shulde be i-sauided, and have his eritage. So there was a knyght, namede Plebeus ; and this knight enhabitide in a woode, and there he robbide or slowhe al meñ that travaylede by that way. Ande when the iustice or the iuge harde of him, he sente wacchemeñ and spyeris to fecche him ; and anoone he was i-take, and browte afore the iuge. And thenne saide the iuge to him, “ Dere frende, outhere thow most sey iij. trewe poyntes, that shul be vnrepugnable, othere elles thou shalt be dede.” Theñ the knyght avnswerde, “ Sir,” he saide, “ late silens be made, that meñ may here what I shalle seye ; and, sir, I shalle fulfille the lawe.” “ Sirs,” quod he, “ this is my firste sothe worde, that ye know wel echone, that I have bene al my lyf a thef ande a traytour.” “ Is that sothe ?” seide the iuge to othere men ; “ may ye argu ayenst him ?” “ Nay, sir,” quod they, “ for yf he hade be noo trespas-

soure, he hadde not be i-browte here; certeyne he myght not seye a trewer worde than this was." Thenne saide the iuge, "What is thi secounde point?" "Sir," quod he, "it is this, that it is displeasing to me that I come here." "Sothely," seide al men, "that trowe we wel." "Sey the thirde point," seide the iuge, "and then thou haste fulfillide the lawe, and savide thi lyf." "Forsothe," quod he, "yf euer I may passe frome yow, I shalle neuer come here ayene, with the Goddis wille." Thenne seide the iuge, "Sothely, thou hast saide wel, and wel i-savide thi lyf; goo therefor, and be a goode man, and trespasse no more, with thi wille, ayene the Emperour." The knyght yede his wey, ande made a faire ende.

MORALITEE.

Dere frendes, this Emperour is oure Lorde Jhesu Crist, the whiche hathe ordeynide for lawe, that euerye synner or traytoure, that is i-take thorow the grace of Gode, and browte afore a iuge, *scil.* a discret confessoure, sey iij. sothefastnes, so trewe, that no Devil con sey* ayene hem in the day of dome; theñ with oute dowte he shalle have euerlastynge lyf, with the eritage off Heuine. The furste trew worde is, and shalle be this, "I am a thef, *scil.* lappede with swiche a synne, ande swiche a cryme, and I ame a grete synner." The secounde is, "that it is displeasing to me that I have grevide Gode so muche, for the whiche I am stresside to come hethere." Ande the thirde is, "that if I may passe hens, by the wey of satisfaccione, I shulde not then neuer torne ayene to synne." Ande yf ye do so, with outen dowte ye shulle have euerlastynge lyf. *Ad quam nos &c.*

* conseyve, *MS.*

[XXVIII.]

EVFFEMIANUS A WYSE EMPEROUR.

Evfemianus was a wise Emperour reigntyng in the citee of Rome ; the whiche Emperour ordeynide a lawe, that who so euer come to his yate, ande gaf iij. strokes at the yate, ande the porter openide the yate, he shulde come in to the Emperour, and have eny service that he wolde aske. So there was in that tyme a pore mañ in the citee, callide Gwido, and he thought in him selfe thus, in a tyme, “ I am pore, ande therefore it is better that I go to the Emperoure, and serve him, thanne to dwelle here euer in poverté and sorow.” He come to the yate, ande as lawe was, he yafe iij. strokes one the yate. The porter openide, and askide, whie he cnokkede ? “ For I canne serve my lorde,” quod he. “ Theñ I shall bryng the afore him,” seide the porter. When he was afore the Emperoure, the Emperoure seide to him, “ Dere frende, what maner of service canst thou do ?” “ Sir,” quod he, “ I can serve yowe with the beste in al maner of service ; ande, sir, the first that I can do is, I can slepe when othere meñ wakithe, and I cane wake wheñ othere meñ slepe ; the secoude is, that I can taste goode drinke ; the third* is, that I can bede men to mete ; the fourthe is, that I canne make a fire withoute smoke ; the v. is, I can teche men to the holy londe, so that thei shul go saf, and come saf.” “ Thes bethe,” quod the Emperoure, “ goode and faire poyntes, and nedeful to me ; thou shalt abide here ; I shalle make the stiwarde of my house.” And then he enclinide his hede, and thonkide him. And when Guido was sett in office, in the hote somer, when alle meñ lust reste, he labouride swyftly abovte, and purveide to the Emperour al maner of nedefull necessarijs, that he spenté in wynter ; and when othere meñ labouride in winter, then he reste, for he hade labouride afore ; and thus he

* thir, *MS.*

fulfillide his service fyrst reherseide, *scil.* that he couthe wake when othere slepte, and slepe when othere men wakede. Ande when the Emperour harde this, that he hade fulfillide so welle and so wysely [the first service], he callide to him his boteler, and seide to him, “ Dere frende, Gvido the stiwarde saide to me, that he cowthe wel taste gode drynke; lat see; take vynegre, and wyne, and must, and put hem to-geder in a cuppe, and thenne we shulle here what he shalle seye, when he hathe i-tastide it.” The boteler dide as the Emperour comaundide; ande when Guydo tastede the drynke, he saide, “ Hit was gode, it is gode, and it shal be gode,” *scil.* vyneger was gode, and that is for the preterit tyme; wyne is gode, and that is for the presente tyme; and muste shalle be gode, and that is for the future tyme. And when the Emperour harde this, he commendide the stiwarde ouer alle his sarvauntes. Then sone aftirwarde [was] the day of the nativite of the Emperour; and he clepide [c. 2.] Gwido to him, and seyde, “ Dere frende, thowe knowest wel that thi thirde service is for to bide meñ to mete; ande therefor go, ande byde al my frendes in the empyre, that thei ete with me in the day of my byrthe.” Gwido went ouer* al the empire, and he bade noone of his frendes, but al the enmyes of the empire, so that in the tyme of the feste, the halle was fillide with the Emperours enmyes. When the Emperour sawe this sight, he was hilie mevide in his spirite, ande callide Gwido, and saide, “ Dere frende, thow toldeste me that thow covdest bide men to mete, ande here thow hast i-bede al myne enmyes, ayenste my precepte and wyl; what canst thou seye to this?” “ Sir,” quod he, “ ye chargide me that I shulde bidde al your frendes to your feste, but I have not i-do so, ande why? for al-wey when your frendes come to yow, they were worshipfully reseyvide, but so were not yowre enmyes; ande therfore I have bode hem to feste, that they may, by the goode feste and your good chere, bicomme youre frendes.” And so it was or tyme that the feste was done, alle echone were made his frendes. Thenne the Emperour

* ther, *MS.*

seide, "Do now thi iij. service." "Yis, sir," saide he. He gaderide a grete multitude of woode and stikes, that were i-driede in somer by fyre and by sonne; and by vertu of hir drinesse he made a gret fire, withoute smoke, and that so clere, that the Emperour ande alle his frendes were warmide and commfortide. Then* saide the Emperour to him, "Do now thi v. service, *scil.* teche men how they shul go to the holy londe; for there comithe mony to me, ande wolde lerne to go thedir." Theñ seide he, "Sir, lat hem folow me to the banke of the see." And knytes and squieris folowede him to the see. And when he was there, he lokyde abovte in the see, and saide to the peple, "Sirs, se ye not that see?" "What is that?" quod they. "Lo!" he seide, "rochis in the see; for in a roche is a bryde, the whiche is in a neste, ande she hathe vij. briddis; and as longe as that bridde dwellithe in hir nest, al the see is in tranquilittee, that who so euer gothe there by to the holy londe, he shalle in pes go and come; but when the bride fleethe oute away, then al the see is i-troubelide, and with oute dowte, yf any mañ goo thenne, he shalle be dreynte; and therefore lokithe welle, that the bride be in hir neste, when ye shul go." "How shulle we know," quod they, "when the brydde is in hir neste, ande when she is oute?" He aunswerde, ande saide, that she levithe neuer hir nest, but for this cause. "There is," he seide, "anothere birde, hir enmye; and that birde stodieth and laborithe with al hir myght for to infecte hir nest, or hir eyrene, to distroye hir and hers; and when she perseyvithe hir, she fleethe, and theñ is al the see i-trowbelide." Thenne saide they, "How shulle we defende and lete that bride, that is enmye to hir, that she come not to the neste?" Then seyde he, "There is no thinge vndir Hevin that that bride hatithe so muche as she dothe the blode of a lambe, for yf it were in the nest, or aboute it, she dorste not come there to." Thenne thei dide as Gwido seide to hem; and thei passide to the holy londe, and turnide ayene withoute hurting or disese. When the Emperour harde telle howe

* The, MS.

wyslye he hade fulfillide his services, he avauncyde him to hye dygnitee, ande to grete worshiþe.

MORALITEE.

Dere frendis ; this Emperour is the Fadir of Hevin ; the whiche made a law, that eche mañ that yaf iij. strokes at the yate of the palys, or of holy chirche, theñ the porter, *scil.* the prest, sholde opyne. The iij. strokes bethe prayere,* almis, ande fastyng ; for with outene dowte, who so euer dothe thes iij. he shalle entir the yate. And therefor towching prayere hit is i-wretyne thus, *Petite, et accipiatis, vt supra.* Ande towching fastinge Jerome seithe thus, *Tunc est preclara apud Deum abstinentia, cum animus ieiunat a culpa,* this is to sey, Hit is feyre abstinaunce ande fastyng to the sight of Gode, when a mañ absteynithe fro synne ; also it is i-seide, Joel. ij. *Conuertimini ad me, &c.* Be ye conuertide to me. Ande towchyng almes hit is i-seyde, *Date elimosinam, et omnia munda sunt vobis,* Yevithe almes, and al that is clene shalle be yevine to yowe. Gwido knokkithe, for that he wolde mynystre to the Emperour—how so ? Eche pore man, that comithe nakyde out of the wombe of his modir, comithe ande knokithe at the yate of baptisme, and askithe baptyme, in the whiche echone of vs behotithe to do v. maner of services to Gode. The firste is to wake in goode werkes, when othere meñ

[c. 2.] slepithe in synne, and for to slepe, wheñ othere meñ wakithe, as dothe thevis and mychers ; and so ye may in the somer, *scil.* in this worlde, purvey for nedis of the soule ayenste wynter, *scil.* the day of dome. The secounde service is to taste gode drinke. The drynk is noute elles but passione and penaunce ; and there of seithe oure Sauoure thus, *Potestis bibere † calicem quem ego bibiturus ‡ sum,* “ May ye,” seithe § Criste, “ drynke || of the same cuppe that I shalle drynke of, *scil.* suffre the passione that I shalle suffre. And therefor seide Gwido, it was goode, *scil.* penaunce in this worlde was

* but praere, MS. † postestis libere, MS. ‡ libiturus, MS. § se seithe, MS. || dranke, MS.

gode to seintis, that bethe now glorious in Hevin; it is goode, *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 glorifiede in body and in soule, in the day of dome. The thirde is to bidde men to mete, as Gwido bade alle ennyes; after the worde of oure Saveoure, *Non veni vocare iustos, sed peccatores ad penitenciam*, this is to sey, I come not to calle rightwysmen, but I come to clepe synful men to penaunce; ande therefore eche of us is boundene for to shew ande teche the wey of helthe to synful meñ. The iiij. seruice is to make fyre with oute smoke. That fire is not elles but that thou love Gode and thy neyboure, *scil.* Gode aboue al thinges, with al thi sovre, ande with al thi mynde, ande thi neyboure as thi selve, with outene smoke of envy or wrethe. The v. is to teche meñ to the holye londe, *scil.* thou muste teche or take the wey to Hevene by the see of this worlde, for as the see ebbithe and flowithe, so* the worlde is now riche, now pore, now hole, now seke. Rochis in the see is the body of mañ; the nest in the roche 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 the vij. werkes of mercy. Ande dowlles as long as this bride, *scil.* the Holy Gost, dwellithe in the nest of the herte, as longe may the mañ passe restfully by this worlde towarde Hevene; but yf the Holy Gooste passe oute, and fle away fro synne, then is alle the see, *scil.* al the worlde, is trovbelide, and whi? for al that is in the worlde othere it is pride† of lyf, wrong covetise of yene, or wrong covetise of fleshe. The bride that is enemy is the Devil, the whiche euery day and in eche houre is besy to enfecte the nest of the Holy Goste with dedly synne; and whenne hit is so, the Holy Gost levithe the, and then hit shalle be to the a perlewse case. Ande therfor do as Guido dide, spercle the blode of a lombe in thi nest, *scil.* have mynde of the passione of Crist, that he sufferit for the; and yf thow do so, the Holy Goste wolle holde his nest, that thow shalte wel go to the holy londe, *scil.* the kyngdome of Hevene. *Ad quod nos &c.*

[f 212. b. c. 1.]

* or, *MS.*† provide, *MS.*

[XXIX.]

MARDONIUS THAT WAS A WISE EMPEROUR.

Mardonius was a wyse Emperour regninge in the citee of Rome, yn the londe of whome ther was a philesophere, to whome weere i-putte iij. sonys of a grete kynge, to be enformide ande tawte wel ande wyselye. The philesophir gouernide hem, and tawte hem. Aftirwarde hir fadir wolde knowe by hem, whom they shulde more gladliche worshipe for hir Gode, whethere Jubiter or Mercury? Then the firste sonne aunswerde, and seide, that Jubiter was a mytier and a strenger Gode than Mercurye. Ande then saide the fadir, “ Powere or myght makithe not oo God better than anothere, for powere but yf it be the better vside, it may be cause of wickidnes.” Then he askide of the secounde sone, whom he wolde worshipe for his God? Ande he saide “ Jouem.” “ Whi?” quod the fadir. “ For Jouem,” seithe he, “ hathe suche wisdom.” Thenne seide the fadir, “ Som wisdom makithe not oo Gode better than anothere, and whye? for hit be cause of wickidnes and of pryde.” Ande then he askide the thirde sone, whom he wolde worshipe for his Gode? Ande then he saide, “ Mercury.” “ Whi?” “ For he is benyngne and mercyful.” “ Sone,” quod he, “ pitee makithe not oo Gode better than anothere, for it is not noyng to no mañ. Ande therefore, dere sonnes, yf there be swiche one that is bothe myti, wyse, and gracious, he may wel be i-clepide Gode of Goddis.” And therefore thei made hem a ymage, the whiche thei worshipide, as for hir God; and thei write in on arm, *Voco*, I calle; ande in his brest, *Expecto*, I abyde; [c. 2.] ande in the secounde arme, *Remitto*, I forgeve. And therefore by goode argument, sithe that Criste is bothe stronge, and wyse, ande pacient, vs must worshipe him as for oure Gode, afore al Goddes, ande only love him, *Qui est benedictus* &c.

[XXX.]

PWAS AN EMPEROURE.

Pwas [was] an Emperoure reigntyng in the citee of Rome, and among al othere thinges he lovide wel huntinge. Ande as he rode in a certene tyme by a forest, he saw a mañ rynne afore him, with al the myght of his bodye, and an vnycorne rynnynge aftir him, wher thorowe the man was gretly a-dredde, that for fere he felle in to a gret diche. Neuer the les he toke holde by a tree, by the whiche he wañ oute; and then he lokide downe, and he saw at the fote of the tree an hidowse pitte, ande ane orible dragone there in, myning at the tree, ande abyding with an opin movthe when he shulde falle; and beside this dragone were twoo bestes, the tone was white, the tothere was blak; and they gnowe at the rote of the tree with alle theire myght, to throwe hit downe, in so mucche that the wrecchide mañ felte it wagge; and abowte the sydes of the diche were iiij. frogges sterting, the whiche withe hir venemovse brethe envenemyde al the diche. He cast vp his yene, ande he saw a passage of hony fallyng fro braunche to braunche; and he sette his herte so moche to this swete syght of hony, that he forgate that othere perelle. So there happide a frende of his go by the wey, and for he sawe him in so gret perille, he fet to him a laddir, that he myght come downe saffliche; but he yaf him so mucche to this swettnes, that he wolde not thens, but yete hony, ande made him murye, and forgate the perillis. Ande with in short tyme he felle downe in to the mowthe of the dragone; ande the dragone yede downe in to the pitte, and devouride him.

MORALITEE.

[f. 218. c. 1.] Dere frendes, this Emperoure is to vndirstonde Crist Jhesu, the whiche ouer al other lovithe huntynge of soulis; and in his hunting he beholdithe a man, *scil.* priuitees of the herte. The man that flethe is a synner; the vnycorne is the dede, whiche that euer folowithe the man, for to kille him, as it is i-seyde, 2.* Regum. *Omnes morimur*, Alle we dye. This diche † is the worlde; the tree in the diche is the lyfe ‡ of man in the worlde, the whiche lyf bethe the ij. trees blak and white, *scil.* ij. tymes nyght and day roggide downe and consumyde the tree. The place wher comithe oute iiij. frogges is the body of man, froo the whiche comithe § iiij. qualites of humours, by the whiche iiij. sett to-geder inordinately, the ymage || the body is dissoluide. The dragone is the Devil; the pitte is Helle; the swetnesse is delectacione in synne, by the wiche a man is i-blent, that he may not beholde hie perilis; the frende that rechithe the laddir is Criste, or a prechoure, that prechithe in the name of Criste; the laddere is penaunce. Ande when a man delayithe for to take that laddere, for delectacione that [he] hathe in the worlde ofte tyme, he fallithe sodenlye in to the movthe of the Deville, *scil.* that is to sey, in to his powere in Helle, wher the Devil devourithe him; of whiche devovringe is none hope ne truste to passe, [as] hit is i-seyde in the salme, ¶ *Spes impiorum peribit*, this is to seye, The hope or the truste of wickide men shalle perisshe. *Ideo studeamus &c.*

* 3, MS. † dethe, MS. ‡ lyst, MS. § comyng, MS. || Sic MS. See Notes. ¶ sample, MS.

[XXXI.]

GARDINUS THE EMPEROURE.

Gardinus was a wyse Emperoure in the citee of Rome, ande hade grete possessione; ande he hade a faire gloriovs dowter, namede Eulopia; he had also a faire gardine, that he lovide muche. Ande 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 enteride in, they come neuer oute ageyne, ne none of hir frendes myght know where they bcome. Among al othir ther was a knyght of grete name dwellynge in fer contrees, and his name was Tirius; [c. 2.] and he thought to him selfe, "How may this be, that manye gothe to the Emperour, for to have his dowter, and entrithe in to his gardine, but ther is none that comithe oute ayene? Withoute dowte I shalle goo thedir, and know this merveilous cas." He yede to the palys, and then he was worshipefully receyuide; ande aftir mete, the knyght spake to the Emperour, and saide, "Sir, my lorde, many* men speke of the fairenesse of thy dowter, that there nys none in al the erthe that berithe swiche a name, ande therfor, sir, I am come to yow; yf it were likynge to yowe, I wolde have hir to wyf." Theñ saide the Emperour, "Ye knowe the lawe and costome of this palis. I have here a faire gardine, ande who so euer shalle speke of that mater, he most firste go in to that gardine." "Sere," quod the knyght, "this likithe me wel; neuer the les I wolde first aske of yow a bone, *scil.* that I myght have a syght of your dowter, ande speke with hir a fewe wordes." "I graunte," quod the Emperoure. So the knyght enteride into the chaumbre of the damiselle, and salude hir reuerently; ande when he hade sen the grete fairhede of hir, he marvaylide, and saide, "Thou gentil damiselle, helpe me nowe at this tyme, for I am

* may, *MS.*

come from fer contree for thi love. But mony have come afore me to have the to wyf, ande aftir that thei enteride the gardin, they were neuer sene after that thei enteride; and therefore I beseche yowe of counseille and of helpe in this cas, that I may safly entir in to the gardine, and passe oute ayene, with outen perille or harme." Theñ seide she to him, " Sir, thow art come hidir for me. I am she that is redy to be couplide* with eny mañ, that my fadir wolle yeve me to; neuer the les thou askist heere of me an harde thing, *scil.* for to passe the gardyne with oute perille, ande therefore I shall yeve the counseille. Heere be-sydes is a foreste, in the whiche is a passing feire ladye, the whiche is callide the Lady off Solace; ande therefor go to this Ladye, and she shalle yeve the goode remedie in this cas. The knight went to the foreste, and cride, and seide, " Wher is the Lady of Solace?" And he lokide afer, and there he sawe a faire place; ande thidir he went, and set him downe in the myddis thereof. Ande as he was ther sitting, ther come two faire ladijs; and one hade a bason in hir honde, ande the tothere a towaile; ande saide to him, " Gode sir, the Ladye of Solace sent vs to yow, that ye first wasshe youre fete, ande then go with vs to hire palyis." That knight wisshe his fete in the basyn, ande aftir wipte hem with the towayle, ande yede with the damiselles to the palyis of the Lady. And when he was there, he hadde grete marvayle in the werke of the palyse, for he sawe neuer place afore so sotil ne so coriouse. Ande when he sawe the Ladye, he wonderide hilye of hir fairnesse, in so muche that his hert ranne into hir love. Ande then when he hade saide his eronde, that he come for, she answerde ayene, and saide, " Dere frende, I am callide the Lady of Solace, because† that I helpe and socour manye in hir nede; ande, Sir, thow arte welcome to me, ande I shalle fulfill thin askynge. Take of me here a clewe of threde, and what tyme that thowe shalt entre the gardyne of the Emperour, bynde at the entering in of the gardine the begynnyng of the clewe, and holde euermore the remnavnt of the clewe in thin honde, and

* compilide, *MS.*† b cause, *MS.*

so go forthe into the gardyne by lyne ; for yf thow lese the remnaunt, thou shalt neuer fynde oute-goynge how thow shalt come oute ayene. Also there is a passynge woode lyoune, the whiche hathe slayne alle that havi^uthe i-come afore the, ande therefor thowe moste be y-armede, ande thin armure must be anoyntide with goode onymentes ; ande then thowe moste nedis fight with the lioune, aftir tyme that thou be enteride in to the gardin ; and what tyme that thou shalt be ny depresside, and ouercome by him, asundre the fro him ; for when the lioune shalle see the, he shal come, ande in his mouthe take thi arme, or thi legge ; ande then yf thin armure be wel anoyntide, then the onymentes shal lose his tethe, in so muche that he shalle not mow fight ayenste the lenger ; ande then drawe out thi swerde, and sle him. And euer holde the clew of thi threde in thin honde, for aftir that thou hast slayne the lioune, ther shul come iij. meñ, the whiche men shul brynge the oute of the wey, yf that thei mowe. Ande therfore take goode hede, and be welle ware of hem, ande yf thow be in grete drede, calle to me, and I shalle socoure the, but yf the more defaute be in thi selfe.”

[c. 2.] When the knyght* harde this, he was iocaunt and murye ; he yede to the Emperour, and seide he wolde do the lawe of the palys. “ Wel mot it be with the ! ” quod the Emperour. The knyght armide him, ande anoyntide his armure ; ande wheñ he was at that gate of the gardyne, he toke oute the clewe of threde, and bonde it strongly† to the dore ; and so he yede forthe, as by lyne. When the lioune hade sight of him, he rañ to him with a cruell en-forsynge, but the knyght with al his myght stode ayenste him, and fought ; and wheñ he was wery of fitinge, and bigan for to torne fro the liounewarde, anone the lioune come, ande toke his arme in his tethe, wher thorowe his tethe were lost, in so muche that he myght not helpe him selfe. When the knyght perceyvide this, he drow oute his swerde, and smot at the lioune with al his myght ; and the more that the lioune sette his tethe or his clawis in the knyght, the more he loste him selfe ; ande so at the laste the knyght smot of his hede,

* knyth, *MS.*† stongly, *MS.*

and yede forthe; and he ioyede so moche of the dethe of this lioune, that he loste the clewe of threde. Ande as he wolde have gone oute of the gardyne, to wede the douter of the Emperoure, he sawe vij. trees ful of levis, and faire in syght. And* ther he tarijde, ande ete of the frewte, ande gaderide so muche, that he myght not bere hit away; ande then iij. meñ come, ande browte him owte of the hye weye, ande there he fel downe in to a depe diche, ande ther he was nye dreynte, for gret weyte of his burdone. Ande theñ the knyght, seyng that he was nye dede, he cride with an hihe voyse, "O! Lady of Solace, I beseche the of socoure, in my grete nede that I am nowe in!" Ande anone the Lady come ny, and saide, "A! wrecche, ne seide I not to the, that yf thou lostist thi clew, thou shuldest not fynde out-goyng ayene? Loo! I shalle helpe the oute of this diche; and go then, and seche in the gardyne for the clewe, til thou have foundyn it ayene." And so she vaneshide aweye. Then when the knight was thus deliueride out of the diche, he yede abowte in the gardin, ande soute the clewe, and fonde it; ande thañ he was i-lade by the threde to the dore of the gardine ayene, ande yede to the Emperour. Wheñ the Emperoure sawe him, he yaf to him his dowter to wyfe, be-cause that he hade so wysely ascapide the peril of the gardine; ande the knyght lade hir home to his owne contre, and endide faire his lyf.

[f. 214. c. 1.]

MORALITEE.

Dere sirs, this Emperour is Crist; the faire douter ys the euer-lasting lyf in ioye, the whiche many desirthe, but few laborithe in effecte to have it; ande therfor seithe oure Saveour, in the Gospelle, *Multi sunt vocati, pauci vero electi*, this is to sey, Many bethe i-clupide, but fewe i-chose. But yf ony wolle have this lyfe, he must furste entre the gardyne of this worlde, ande fight there ayenste the lione, *scil.* the Deuel, ande ouercome him. Many enterithe, *scil.* as

* A, MS.

mony as bethe borne, but fewe fyndithe oute-goynge ayene,—and why? for they bethe slayne in hit by dedely synne. And therefor, yf thou wolte be sekir, do as dide the knyght; entre into the forest, *scil.* ynto the holy chirche, ande cry there to the Lady of Solace, *scil.* the glorious Virgine Marye, the moder of Gode, the whiche that is comforte of al that bethe* desolate, in her nede, that wol conuerte to hir. The two damiselle, that comythe with basyn† and towayle, ben the twoo vertues of the glorious Virgine, *scil.* lownesse and charite, at the counseille of whome thou most wasshe thi fete, *scil.* to putte fleshely affeccions in the basone of holy doctrine, ande to make the clene with the towayle of absolucione; and so thou shalt fynde the Lady of Solace, by whome thou shalt fynde the remedye. The clewe of threde is the lawe of Gode, by the whiche a threde gothe oute, *scil.* ye vij. sacramentes of holy chirche; and therefore when thou shalt come firste in to the gardyn‡ of this worlde, bynde§ the threde in baptyme, when thou forsakist the Devil, and al his bostys, and pompis, and byndithe the to Gode; and so thou most goo forthe in to the worlde, *scil.* by lyne. For fro baptyme thou most passe forthe by confirmacione, ande so forthe by othere sacramentes, and with oute dowte, yf thou lese this course, *scil.* goynge by lyne of sacramentes, certainly thou shalt not fynde no goode passage oute, *Quia mors peccatorum pessima*, this is to sey, There is no thinge worse than the dethe of synners. Also thou most be armede ayenste the lioune, *scil.* the Devil; the armure that thou shuldest have ben the vij. werkis of mercy; the oynement, that shendithe the tethe of the lioune, is almis-dede, for as the Profet seithe, *Sicut aqua extinguit ignem, ita elemosina extinguit peccatum*, this is to sey, As water quenचितhe fyre, so almis-dede quenचितhe synne; the whiche almes-dede is most confusione to the Devil. Ande therefore, yf thou arme the thus, thou shalt smyte of the hede of the Devil, *scil.* thou shalt put away his powere. After this the knyght sawe vij. trees. *scil.* the vij. dedly synnes, of the whiche a wrecchide man takithe ofte tyme so muche, that he may

* bethe not, MS.

† basyng, MS.

‡ gardyng, MS.

§ kynde, MS.

not rise, ne bere it out to receyve the grace of Gode; but then comithe iij. meñ, that bethe keepers of this gardine, *scil.* the fleshe, the worlde, and the Devil; and they encomberithe a mañ, thorow diuersite of synnys, euer til tyme that the soule passe fro the body, ande then he is a-dreynte in the pitte of Helle by gretnesse and weyte* of synnys. Ande therefore, yf the wrecchide mañ be in perelle, and ouercome with synnys, late him crye to the Lady of Solace, *scil.* the blesside Lady Mary, and theñ late him seche the clewe of threde, *scil.* vertuys, the whiche he be-hite in baptyme, and loste by synne; and thenne with oute doute, he shal fynde the vertus, and fynde passages, so that Criste, the Emperoure, shal yeve to him to wive his faire dowter, *scil.* euerlasting lyf, in ioye perpetuelle. *Ad quam nos &c.*

[XXXII.]

POMPEIUS A WISE EMPEROURE.

Pompeius was a wyse Emperoure reinyng in the cite of Rome, the wiche hade a faire dowter, namede Aglaes, ande she hade ij. vertues ouer al othere maydens; the fyrst was, she was faire in face, and plesaunt to the ye of meñ; the secounde was, sche was so wyght of fote, that no mañ myght rynne with hire by a grete space, but that she wolde come to the marke longe afore him. When the Emperour sawe thes twoo vertues in his dowter, he enioyede and was glad in al his herte; ande he made a proclamacione in al that londe, that who so euer wolde rin with his dowter, ande come to the marke afore hir, he shulde wede hir with goodis infinite; ande yf ther were eny, that wolde profre him selfe to rinne with hir, and myght not wynne of hir, he shulde lese his hede. Here for lordes of estate, as dukes, barons, and knyghtes, come thikke, ande proferide to rin with

* wyte, MS.

hir, but there was none that myght holde fote with here ; therfor echone for hir fayling loste hir* hedis, as the lawe was. So there was in the citee a pore mañ, the wiche thovght in him selfe, “ I am pore, ande comene of lowe kynrede ; and it is a comun crye i-made, that yf eny mañ myght by crafte or by cautile passe in rynnynge the dowter of the Emperour, he shulde wedde hir, and be hiliche avauncyde. And therefore, yf swiche a pore felow as I myght ouercome hir by cautil, wherby that I ande al my kin myght be enhiede and honovride, sothely hit were a goode torne.” What dude he but yede, ande purveyde him of iij. cautils ; *scil.* of an honest garlonde of rede rosys, in a rialle aray ; the secounde cautille of a silkyne gyrdil, sotilly i-made ; for the damyselle comunely lovithe swiche fantasijs ; the thirde of a sotil purse made of silke, honouride with precious stonis, ande in this purs was a balle of iij. colowris, ande hit hade a superscripcion, that saide thus, *Qui mecum ludit, nunquam de meo ludo saciabitur*, this is to seye, He that pleithe with me, shalle neuer have i-nowhe of my pley. He putt vp in his bosome thes iij. lakayns, aud yede to the yate of the palys, and cride, and saide, “ Come, faire damisel, I am redy to rynne with the, ande to fulfille the lawe in al poyntes.” Ande when thes wordes were borne to the Emperour, he comaundide his dowter to rinne with him. The damisel lokide oute at a wyndow, for to se him ; and when she hade sen him, she defiede him in hir herte, ande saide to hir selve, “ Alas ! that I, that have ouercome so many noble meñ, now shulde rynne with suche a chorlis sone as thou art ; neuertheles me must [c. 2.] fulfille the wille of my fadir.” She yede, and made hir redy to reñ with him, and come to him ; and bothe thei stode to-geder, for to begynne to rynne. Ande when thei hade ronne a while, the mayde hade ronne afore him a grete weye. When that othere sawe that, he caste afore hire the faire garlonde ; ande as sone as she sawe the feure garlonde afore hir, then she tornide, and toke it vp, ande sette it vppone hir hede, ande made so gret dilectacione there in, that

* his, *MS.*

that othere ran fer afore hir. When she saw that, she wepte bitterly, ande in a grete wrethe cast away the garlonde, and ran, and ouertoke him. Ande as sone as she was by him, she toke vp hir honde, ande yafe him a grete boffete vndir the cheke, and seide, “ Lewde wrecche, wel bysemithe thi siris sonne to wedde me !” Ande fer* she rañ afore. And when he† saw that, he toke oute a gyrdille, ande caste it in the same maner afore hir ayene ; and as faste as sche hade a sight there oñ, she bowede downe, and toke it vp, and gyrde hir there with ; ande hade so grete lykyng there in, that she lefte rynnynge, and by that tyme he was fer afore hir. Whenne she caste vp hir yene, and saw him, she made grete lamentacione, ande toke the gyrdil in anger, ande bote hit with her tethe [in] partis ; and ran ayene in al the myght that was in hir, and ouertoke him, and yaf him a grete boffet, and ranne fro him, and saide, “ What, harlot ! trowist thow to ouercome me ?” That othere was wily, and wolde not caste the purs, vnto the tyme that he come ner the marke ; and thenne he cast the purse, as he dude that othir thing. And thenne she rest ayene, and toke it vp, and openyde hit, aud toke oute the balle, ande radde the super-scripcion, *scil.* He that pleithe with me, shalle neuer be suffiside of my pley. Ande tho she begañ to pley with the balle so longe, that the iogeler was afore at the marke ; ande so tho she made muche lamentacione ; and he weddide hir, and hade grete riches, as the lawe wolde.

MORALITEE.

[f. 215. c. 1.] Dere frendes, this Emperoure is oure Lorde Jhesu Crist ; the faire dowter is the soule of man, made like him selfe, and clanside fro original synne by baptyme ; and hit is swyfte in rynnynge, *scil.* goode werkes, while that he is in his innocense, and that so swifte, † that no dedely synnys may ouercome hir ; and so thei lese hir hedes, *scil.* hire powere, whenne that they maye not ouercome hir. The

* for, *MS.*

† she, *MS.*

‡ swfte, *MS.*

pore mañ, that imagenithe thes cautilis, is the Devil, the whiche studijthe nyght and day to ouercome innocence ; ande therfor he purveithe him of iij. cavtilis, first of a garlonde. The garlonde we maye vndirstonde pryde, and by this resone, for a garlonde is not sett on the arme, ne in none othere party of the body ; hit is i-sette vpon the hede, for it shulde be sene. In the same wyse wol the prowde man be sen, and sprede his hemmys ; ande therefore seithe Austine, *Cum superbum videris, filium Diaboli esse non dubites*, this is to sey, When thowe seist a proude mañ, doute the not thou seest the sonne of the Devel. Therefore when the Devil castithe this garlonde of pryde in thin yene, wepe, as dide the damisel ; and do of that garlonde of pryde, ande caste it into the diche of contrucione, ande so thou shalt yeve the Devil a buffet, and ouercome him. Thenne whenne the Devil seethe that he is ouercome, he* temptithe a man yn an nothere synne, and castithe afore him a gurdil of lecheri ; of whiche maner gurdil thus seithe Gregorius, *Cingite lumbos vestros in castitate*, this is to seye, or this is to vndirstonde, Gurdithe youre lendys in chastite. For who so euer is gyrde with the gyrdelle of lechery, certenlye he levithe the rynnynge of goode lyf, and is ouercome with the Devil ; as the Apostle seithe, *Nullum opus bonum sine castitate*, this is to seye, There is no gode werke with oute chastite. And therfor do as she dide ; smite the gurdille in thre, *scil.* in prayere, fastyng, ande almesdede, ande withe oute dowte, thenne thou shalt ouercome the Devil. Aftir warde this pore mañ, *scil.* the Deuil, castithe forthe a purs with a balle,—what is that ? Ye wit wel a purs is opin above, ande shut be-nethe, and that betokenithe the hart of man, that shulde euer be opyne to heavenly thinges, and shut to erthely thinges. The twoo cordis, that seruite to opyne the purs, and to shutte, signifieth the love of Gode and of thi neybour ; the bal that is rounde, and colovride so diuerselye, betokenithe the vice of covetice, that is meuide as wel in the olde as in the yonge ; ande therefor the resone that is wretine aboute is trewe, wher it is i-seyde, *Qui mecum ludit*,

* ande he, *MS.*

nunquam saciabitur, for the covetouse mañ cañ neuer be fillide. And therefore lete vs be ware that we pleye not with the balle of covetise, as she dude; for yf we forsake Gode, and yeve vs to transetorie godis, ande vanites, sothely we shul neuer thenne come to the glorie of euerlastynge lyf. *Ad quam &c.*

[XXXIII.]

DOMICIANUS A WYSE EMPEROUR.

Domicianus reignede a wise Emperour in the cetee of Rome, and in his empyere was a gentil knight, the whiche hade only a sonne, that he moche lovide. In a tyme this sonne come to him, ande saide, “Fadir, I am a yong mañ; sothely, yf it be youre wille, I wolle go abowte to castelles* and kyngdomes, and purchase me frendes, that I may, when ye beth gone henys oute of this worlde, haue knowleche.” “Yis,” quod the fadir, “hit shal welę like me, so that thou shew to me, when thow comyst ayene, what frendes thow hast getyne.” Thenne seide he, “Yis, fadir, thi wille in that cas shalle be fulfillide.” The yonge mañ travaylide by certeyne kyngdomis, contreis, and cetees; and at the ende of iij. yeere he come home to his fadir. And the fadir was hili gladdide with his presence, and seide, “Sonne, how seist thow? hast thow purchaside eny frendes?” “Ye, sir,” he saide, “[I have] foundene iij. frendes sithe I yede; ande the first frende I loue more than my selfe, and therefore I wolde for his love shede my blode, yf nede were; [f. 215, b. c. 1.] the secounde I love as moche as my selfe; but the thirde I love litil, in syght of the othere.” Thenne seide the fadir, “Sone, hast thow provide any of thes iij. frendes?” “Nay, sir,” quod he. Thenne quod the fadir, “do thou aftir my counsaile, and hit shall like the. Go, and slee a sweyne, and put it in a sacke; ande at mydnyte [go]

* Castelle, MS.

to the firste* frende, and sey to him, ‘ Deere frende, help me nowe in my grete nede, for thorow chaunce I have slayne a mañ, ande he is here vpon my backe in a sacke ;’ and theñ thou shalt see what thi frende wol sey to the. Aftir that, go to thi secounde frende, and so to the thirde ; ande write al hir aunsweris in thin herte.” The sonne yede, as the fadir saide to him ; and at mydnite he come to the yate of the firste frende, the whiche that he lovide more than him selfe, and cnockide at his gate. Anone as his frende harde him cnocke, he ros, and lete him in, and seide, “ Frende, thou art welcome.” “ A ! frende,” quod that othere, “ I am come to the in my grete nede, for I love thi bodye more than my selfe, ande therefore socoure me in this myschieffe ; for I have thorow vnhappe slayne a mañ, and he is here vppone my backe in a sacke ; and therefore, I pray the, that thou wolt hide him, and hele the cors of this dede mañ in some prive place of thin house ; for yf the cors be founde with me, doutles I mot be hongide for him.” “ Ye,” quod the othere, “ thowhe thowe were my fadir, I wolde not do that for the ; for sithe thou hast slayne the mañ, thou arte worthi to be dampnide for him. Neuertheles, for the gret frendshipe that hathe i-be a-twene vs here afore by longe tyme, I shalle yeve to the ij. ellene of lynone clothe, for to lappe iñ or for to keueryne thy body, when that thou arte hongide.” Thenne the yonge mañ yede to that othir frende, that he louide as moche as him selfe, ande knockide at his yate. Anone wheñ he harde the cnokkyng, he ros, and openyde the dore, and kyste him, and worschipfully resseyvide him. Thenne spake the yonge man, and saide, “ A ! goode frende, helpe me nowe in my grettest nede that I euer hade. I have thorowe encomberment
[c. 2.] slayne a man, and he is here with me, ande therefore, for al the frendshipe that is betwene the and me, leye him in sum previ place of thin house ; for yf he be founde withe me, I am but dede.” “ Nay,” quod that othere, “ that thou canst not make me do ; bere him hens, and make the mury with him,—whi woldist thou slee him ?

* fiste, *MS.*

But yette* frende, I shalle tel the, I wolle not have a-do withe him; [but] for the grete love that hath i-be betwene vs twoo, I shalle go with the to the iebet; ande aftirwarde I shalle purveye me of an nothere frende." The yonge mañ was hevy with thes wordes; ande yede to anothere frende, *scil.* him that he lovide but litle, ande knockide at the yate. He ros vp, as sone as he harde his voyse, ande lete him in, ande kiste him, ande saide, "Frende, that is halfe my soule, welcome be thou to me!" Thenne saide that other, "Sothelye I ame ashamede to speke with the, for I have do litle for the, or ellis nought, neuer in al my lyve; ande therefore with grete shame I may shew the myne eronde." "Ye, hardly," seide that othere, "shew me what thow wolte." "For sothe," quod that other, "I have vnhappili slayne a mañ, and here I bere his body oñ my bak, ande therefore, I praye the, helpe me in this gret nede, ande 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 othere, "I wolle not hide the body, but I wolle dye for the to morow on the iubet; ande therefore, 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 harde him sey thus, he felle downe oñ his knees, ande praide him that he wolde foryeve him, that he hade lovide the othere twoo frendes so moche, and him so litle or not.—"Ande therfor fro hens forwarde I shalle neuer love my selve so moche as the." [The] othere tooke him by the necke, ande kiste him; ande he yede home, ande tolde his fadir how it was with the iij. frendes, &c.

MORALITEE.

[f. 216. c. 1.] Goode men, this Emperour is the Fadir of Hevene; by the knyght bethe† vnderstonde prelatys of holy chirche; by the sonne is vndirstonde euery Cristene man. Ande so many of vs getithe

* ytte, *MS.*

† but, *MS.*

vs frendes, but thei faylithe vs in oure nede; ande therefore seithe the 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 shall not abide in tyme of nede. The furste frende, that thow lovist more than thi selve, is this worlde; for we sethe euey day that men wolle for the worlde, and worldly thinges to be hadde, putte hem selve in perilis of see, in perelles of bataille, ande of darnpnacioune. Ande therfor it is wel i-pretide, that thei lovithe 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 Gode, and that the body be yevin to wormes, thenne the worlde, that thowe louist so muche, shalle faile the; in so muche that yf thou have too elles of lynone 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 and thi childerine, the whiche in tyme of dethe wil go with the to the sepulcure, ande wepin a litle for the, but when thou arte in the erthe, they gothe home, ande studiethe whom they now have in thi stede. The thirde frende, that thow lovist so litle, is oure Lorde Jhesu Criste, for yf thowe come to him with a clen herte, in tyme of thi nede, he wolle not fayle the; and therefore it is i-seyde, *In quacumque hora peccator ingemuerit, saluus* erit*, this is to seye, In what houre the synner waylithe, or is sory for his synnes, he shalle be saf. Ande therefore when the synner deservide by his wickednesse euerlasting dethe, thenne Crist, Goddis sonne come, and toke dethe for him on the iubet offe the crosse. Ande therfore, goode siris, lat vs bowe oure knees, ande aske mercy of him, that we pleside thes othir two so moche, and him so litle, that is an vnmutable frende, a gentil frende, and 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.*

* salus, MS.

[XXXIV.]

AGIOS A WISE EMPEROURE.

Agios was a wyse Emperour reigntyng in the citee of Rome ; the whiche lorde hade iiij. dowteris, of wiche one was clepide Mercy, the secounde Sothefastnesse, the thirde Ryghtwyssenes, and the iiij. Pes.* He also hade a sone passyngly wyse ande witty, ande was clepide Vsias, ande no man myght be likenide to him in no kynne sciens. He hade also a sarvaunt with him, whom he moche avauncide, ande that withouten ony deseruinge. So the Emperoure in this maner is thought in a certeyne day to preve that sarvaunt, and seide to him, “ Dere frende, I have hili avauncyde the to grete dignitee, ande therefor thow arte the more beholdene to me. I commytte here to thi keypyng swiche a contree ; ande, sir, yf thow kepe it wele, thou shalt have more avauncement ; ande in the other syde, yf I fynde in the eny maner of tresoune, thou shalte suffre therfore the foulest dethe.” Thenne spake that othere, and seide, “ Sir, in al that I can or may I shalle fulfille your wille.” Sone aftir that he hade be gone to this contree, he dude trespas and transgressiouns ayenste the wille and comaundement of the lorde. Wheñ the Emperoure harde telle this, he come thidir, ande put a defaute to this forsaide sarvaunt ; the sarvaunte was provde, and sturdy, ande yaf but litle credence to him. Then the Emperour beyng in gret wrethe, for violacione of his precepte and comaundement, callide to him iiij. cruell tormentours, ande comaundide to one of hem, that he and his felowes shoulde bynde him honde and fote, and caste him in presoune ; to the secounde he comaundide to helde him qwylke ; ande to the thirde and to the iiij. he comaundide, that thei shulde finally sle him. Thenne thes tormentours purposyng to fulfille the comaundement of the Emperoure, thei

[f. 216, b. c.1.]

* Pitee, MS.

toke this wrechide mañ, ande turmentide him with al maner of peynis. Ande hit happide, that one of the dowteres, *scil.* that is to sey, Mercy, yede by the presoune the same tyme, and as she harde this mañ crye in peynis, she rañ to the prison, and lokide in, ande sawe this mañ in tormentes amonge thilke tormentours; and when she sawe that piteful sight, she myght not but have pyte,—for it his the propirte of Mercy to have pite and compassion. And so she rente of the clothings of hir body, and of hir hede, ande pullide of hir heere, and yellid, and cride; ande ranne with alle hir myght to hir fadir, the Emperour, and knelide to him, ande seide, “Alas! my dere fadir, am I not thi dowter, ande art thou not mercyfulle? Have mercy of suche a sarvaunt; for yf thou have no mercy of him, thou art not mercyfulle, ande yf thou be not mercyfulle, withe oute dowte thou shalt not have me thy dowter.” Anone come hir syster Sothefastnesse, ande askide of hir fadir whi hir suster wepte so? “For Mercy, thi suster,” quod he, “wol algatis that I have mercy of this mañ in presoune.” Then seide Sothefastnes, with a sterne countenauns, “Nay, fadir, late it not be so. Gode forbede that thoue yeve him mercy, for am not I thi dowter Sothefastnes or Truthe? Ande thou hast euer be trewe and sothefast, and it is truthe that he have peyne and dethe, therefor, fadir, pursue trewth, as thou hast be holdene here afore; for yf thou pursue not truthe, thou shalt not have me thi dowter no more.” Thus as Mercy ande Sothefastnesse were togeder in stryf, come the thirde dowter, *scil.* Rightwisnesse; ande for she harde swiche noyse amonge hem, she askide of Sothefastnesse, hir sister, what was the cause? Ande for Sothefastnesse myght not telle but trewth, she seide, “Oure sister,” quod she, “namyde Mercy, wolle algates that oure fadir have mercy of this traytoure in the presoune.” Anone Rightwisnesse rañ to hir fader, and saide, “Fadir, am not I Rightwysnesse thi dowter, ande thi selfe art callide [c. 2.] rightwis? Ande therefor, fadir, do and shewe rightwisnesse in this trespasoure, for yf thou do not, ne wolt not shewe no right, thou

shalt not have me to thi dowter." Thenne the fourthe dowter, *scil.* Pes,* herynge this discencione a-twene hem, ande that Mercy, hir sistre, myght not opteyne ne prevayle in hir purpose, she forsoke al the empeyre, ande yede into anotherere fer contree. Ande when the Emperoure harde telle how that she was gone therfore out of his londe, ande 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 and Rightwysnesse, ande yf he folow the wille of Truthe ande of Ryghtwysnesse, he shulde not have Mercy ande Pes to his dowteres. He clepide to him his wise sone, ande vpon this mater askide his counseile. "Fadir," quod the sone, "commytte this mater to me, and I shalle take goode vengeaunce of this trespassour, ande bring home ayene Pes, thi dowter." Then seide the Emperoure, "A! dere sonne, this is a grete promissioune that thowe makest to me, yf thou fulfille it in dede, that thowe seist, ande therefore, sone, I shalle do as thow askist." The fadir yaf al his pouere to his sonne. Then the sonne callide his sustir Mercy, ande toke hir with him, ande ronne to-gedir ouer hillis ande dalis, til tyme that thei come to the castelle, where the sarvaunt laye in prisoune; and thenne he myght not but have pitee of him, for he hadde Mercy with him, ande therefore he hadde no powere but to take him oute of presoune, ande presentide him to his fadir. Ande when Pes harde telle howe hir brothir hade browte ayene the trespassoure, she come ayene to the empyre; and the sone made acorde amonge the susteris, ande that Mercy and Truthe mette to-gedir, Rightwysnesse and Pes hathe i-kyste.

MORALITEE.

Dere frendes, this Emperoure is the Fadir of Hevin; the transgressoure, that resseyvede the contree, was Adam, the first fadir, that dude ayene the comaundement of Gode, when that he yete of the appille; ande therfor he was yoven to iiij. tormentoures. The firste

* Pite, MS.

tormentour, that sette him in presoune, is the prisone and the exile of this present lyf; ande therfore it is wretine and saide thus, *Heu mihi!** *quia incolatus meus prolongatus est*, this is to seye, “Alas! for my dwellynge place is proloynede or y-made fer,† *scil.* ioye of Paradys, that was lost by synne. The secounde tormentour, that hilde him, is the wrecchidnesse of this worlde, the wiche tormentithe vs with al maner of peynis and wrecchidnesses. The thirde, that slowhe him, is dethe, the wiche iugylithe and sleithe vs alle. The iiij. that devourithe him, bethe wormes; for when a man deyithe, he is yevin to the mete of wormes. Ande therfore the iiij. tormentours of this worlde bethe the presone of this worlde or exil, the wrecchidnesse of the worlde, dethe, ande wormes; the wiche wolle have vengeauns ande peyne, for trespas of the first mañ, vnto the ende of the worlde. For the presone holdithe vs, wrecchidnesse of the worlde bryngithe in alle evelis, dethe sleithe vs, and wormes gnawithe‡ vs. But oure Lorde Jhesu Crist, sone of the hie Emperour, toke Mercy with him, ande lepte ouer hillis ande dalis, *scil.* that is to seye, the wrecchidnesses of this worlde, ande enteride the prisoune of Helle, and toke vs oute. Whenne Mercy sawe this, that the sarvaunt was turnide ayene, she hade no mater to playne, ne Sothefastnesse hade no cause to pleyne, for hir fadir was foundene true; ande Sothefastnesse and Ryghtwyssenesse,§ the thirde suster, was not pleyning, for in the transgression Rightwyssenesse was excuside, so that dethe was hade and lyf ayene, perissing and fyndyng ayene. Then Pes seyng hir sistris alle in acorde, ande echone of hem havinge hir purpose, she turnide ayene; for whenne contencions and stryf were cesside, theñ Pes was felashipide among hem. Ande now have ye harde playnli how that Mercy ande Sothefastnesse mette to-geder, and Rightwisnesse and Pes kiste. To the kyssyng of hevenliche reconsiliacione he bringe vs, that is namede Saluator Jhesus, *Qui cum Patre &c.*

* mea, MS.

† for, MS.

‡ gnawithe, MS.

§ ryghtwyssye, MS.

[XXXV.]

THEODOSIUS A WISE EMPEROURE.

[c. 2.] Theodosius reignede a wyse Emperoure in the citee of Rome, the whiche louide afore al othir thinges the melody of the harpe. Hit happenide oñ a certeyne day, as he rode in huntinge, that he harde the soun of a swete harpe, ande hit was so swete to his hert, that he thowte that he was ravishide in him selfe. He rode aboute this forest, and sowte wher this harpe myght be founde ; ande at the laste he sawe a pore man, sytting be a water syde, harpyng ; and ther come oute of that water so swete a melody, that the Emperoure harde neuer non suche afore. Ande therfore the Emperoure spake to him, ande 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 ande with my chyl-derin xxx.^{ti} yere ; ande Gode 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 myne honde, ande so I take my sustenance, wherby I, and my wyf, and my childerine bethe i-founde ande susteynide. But, sir, ther [is] a mucche sorowful cas ayeuste me, for in that othere side is an hisser or a siblatour, and he hissithe so swetlye, that nowe a-dayes the fische drawithe to him, and levithe me ; ande therfor, sir, I praye yow of your helpe ayenst this hissere.” “I shalle yeve the goode counseille,” quod the Emperour, “for I have here in my purse a goldene hoke, the whiche I shalle yeve to the ; ande therfor take hit, ande bynde it to the ende of a longe yerde, ande then smite vpon thin harpe, ande what tyme thou seist hem meve in the water, draw hem with the hoke to the londe ; than thou shalt see the hissinge of the hisser shalle do the none harme.” Thenne

the pore man was glade, ande dude al as the Emperour comaundide him. Ande when he beganne to harpe, the fisshis gonne meve to himwarde ; ande when the hisser saw that, he turnide from̃ that place withe gret confusione, ande the pore mañ dwelt stille al the tyme of his lyfe, ande endide gode lyfe.

MORTALITEE.

[f. 217. b. c. 1.]

Now, Sirs,* this Emperoure is Criste Jhesu, that lovide welle to go aboute huntinge of soulis in forest, *scil.* in holy chirche ; he lovithe wel the harpe of holy scripture ande of theologie. The pore mañ, that sittithe by the water, is a prechoure or a prelat, the wiche owithe to sitte by the worlde, and not al in hit, *scil.* not to yeve his herte in worldlinesse ; ande he owithe to have an harpe in his honde of Holy Scripture, ande ther with to worshipe Gode, after the seinge of the Salme, *Laudate eum in psalterio et cithera*, this is to seye, Preysithe youre Lorde Gode in the sawtrie and in the harpe. But in dayes that bethe now prechours may seye, Allas ! for while they smitithe the harpe, *scil.* speke the wordes of Gode, there comithe an hisser, *scil.* the Devil, and he whistelithe so swetly, that fisshis, *scil.* synners, herithe no worde of Gode, but turnithe hem to dilectacione of synne, to whiche the Deuil temptithe hem. For the Devil hissithe be mony diuerse weyes,—and how ? for he makithe some to slepe, that they here not the wordes of Gode ; ande som he makithe to chatir faste ; ande hem that he may not make chatery ne slepe, he makithe hem to have litle sweitnessse or none to the worde of Gode ; ande some he makithe to leve the gode wordes of Gode, so that in some snare or grynne he wolle cacche hem. Loo ! mañ, al thes hissinges hathe the Deville, for to dere the, ande to drawe the fro the worde of Gode ; ande therfor it is nedefulle to euery prelate or prechoure, that hathe sogettes to gouerne, to take an hoke, *scil.* to aske the grace of Gode azenst thes hissinges ; and so with grace he

* sir, MS.

shalle drawe many synneres oute of synne to Hevene. He bringe vs thedir, *Qui cum Patre et Spiritu Sancto regnat per secula! Amen.*

[XXXVI.]

SOLEMIUS WAS EMPEROUR.

Solemius was Emperoure in the citte of Rome, the whiche hadde a dowter that was faire ande glorious to the syte of meñ; ande he louide hir so muche, that he ordeynide to kepe hir nyght and day with v. armede knyghtes; and he ordeynide a gret master, sotil and connyng in many crafftes ande artes, for to enforme and for to theche the kniȝtes the best maner wher by thei myght kepe the mayde. Also this Emperoure had a grehounde, that he lovide moche; and he bade the master of kniȝtis to kepe him welle eke. Ande after this, [c. 2.] the Emperour made a stiwarde in his hous, ouer al thes. So in a certeyne nyght, as he lay in his bedde, he thowte to visite the holy londe, and he thowte to fulfille it in dede; ande he ordeynide therefore ande made al thinge redy for his viage. Ande when al thing was redy, he clepide to him his stiwarde, ande saide, “Frende myne, I purpose to go to the holy londe, and therfor I commytte to thy powere my dowter, that I love moche as myne oune harte; ande therfor I charge the she want nothyng, but that she have alle thinge that a goode virgine shulde have, that may torne hir to ioie ande to comforte. Also that thow do welle with my grehounde.” Ande he [saide], “I leve in to thi keepinge the v. kniȝtes, that bethe the keperes of my dowter, that hem want or lak nothing; ande yf thou do al this wele in myne absence, thow shalt have, when I come home ayene, faire yiftes ande grete avaunsmences.” Thenne saide the stiwarde, “Ser, whan ye go, I pray Gode go with yowe, ande youre wille shalle be fulfillide towching my persone.” The Emperoure yede to the holy

londe, ande the stiwarde kepte wel his charge a longe tyme aftir his goynge ; til in a certeyne day he sawe the damiselle walke by hir selve in a gardyne. Tho was he ravashide into the love of hir, ande yede to hir, ande ayenste hir wille lay be hir in synne ; ande when the synne was i-do, he hatide hir more than euer he dide eny creature, and put hir oute of the palyse, in so muche that for defavte she beggide hir brede fro dore to dore. Ande when the kniȝtes sawe that she was aweye, thei yede to the stywarde, and putte to him suche a cryme. What dude he but yede, and spoylede al the kniȝtes of hir goodes, ande put hem oute of the palys. Whenne they were putte oute of the palyse, some of hem, for defaute of godes, bicom thevis, some man-killers, ande dude muche harme ; ande when the master of the kniȝtes saw this, he blamide him ; and therefore he slowhe him anone. The stiwarde kepte wele the grehounde, but at the laste he brak loos, ande ranne aweye. At the laste tithinges come to the stiwarde, that the Emperour drewe homwarde, ande wolle sone be at home. The stiwarde thought to him selfe, “ Hit may not be but I shalle be accuside of my wickede service, that I have done. Aha ! I shalle do wel ynow ; my lorde is gracious,* and therfor I shalle go my selfe, and accuse me, and put me in his grace.” When the stywarde harde telle, that the lorde was nye at the palys, the stywarde made him nakide, ande toke iij. cordes in his honde, and met so with his lorde ; ande when the Emperoure saw the stiwarde come ayenste him in swiche aray, he mervaylide hilie in his herte. Ande when the stiwarde come in to him, he knelide downe, ande salude the Emperour. Thenne the Emperoure seyde, “ Sey, man, how is it, that thowe metist me in swiche aray, sithe thow art my stiwarde, and sholdest have mette with me withe a gret host ?” “ A ! lorde,” quod the stiwarde, “ ther is happide with me swiche a cas sithe ye went, that it is most semynge that I mete with yow thus.” “ What cas is that ?” saide the Emperoure. “ A ! sir, ye must aske of me firste whi ande wherfore I bere thes iij. cordes in

* *graciously, MS.*

my honde." "Whi," quod the Emperoure, "berist thou the iij. cordes?" "Sir," saide he, "the first corde is to bynde me honde and fote, ande that so strongly, til blode brest oute in eche side, for I have wel deservide hit; the secounde corde is to bynde me to the fete of horse, so longe, til tyme that the pavement have i-frett the fleshe fro the bone, for, sir, that peyne is litle i-nowhe in sight of the trespas that I have trespasid to yowe;* ande the thirde corde is to honge me withe in a iebette, so longe, til tyme that briddis come to my body, ande have etyn hit vp, for, sire, this peyne is litil y-now for swiche a trespas as I have i-do to yowe. And therefor, gracious lorde, I aske grace and 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 thou shalt have grace, what so euere hit be, for the gret pite that I have now in thi contricioune ande lownesse." "Allas! lorde," saide he, "for I have stolne the floure of virginitee fro your douter, ande put hir out of the palis, that I wot welle, for grete favte she beggithe hir mete fro dore to dore; ande, sir, thi kniztes I have robbide and spoylede, ande put hem oute of the palys, that for mischef thei robbithe ande spoylithe, for hir lyf-lode; ande the master of hem I have slayne; but thi grehounde I fedde wele, ande tyde him with a cheyne, but he brake his cheyne, ande rañ away, that I not wher he is." When the Emperour harde thes wordes, he was hili mevide in mynde, and thought that it was a curside mañ;

[c. 2.] ande tho he seyde thus, "And hast thowe foylide my dowter, ande put hir oute of the palis, that I lovide so muche; and hast thou put oute ande robbide my v. gode kniztes, and slayne the master, hir techer? Now for sothe, and be seyntes that I have sowte, were not that I grauntide to the grace, thow shuldest not scape the foulest dethe that I coude deme; neuertheles my worde mot stonde, ande thou art a wyli felowe. Thou shalt go now, and seche my dowter, for thow shalt wedde hir to wyfe; ande yf eny harme come to hir hens forwarde in thi defaute, sothely thou shalt have double peyne.

* your, *MS.*

ande go brynge the kniȝtes ayene, ande sette hem as they were, ande restore hem to hir goodes ayene, ande also the grehounde, ande tye him stronglye; that there neuer more fro hennys forthewarde be founde defavte in the, towching eny of them." Then the stiwarde knelide, ande thonkide the Emperoure for his mercy and grace; ande yede abowte in the empire to seche the mayde, the kniȝtes, and the grehounde; and he fonde hem, and browt hem home, ande with grete worshipe weddide the mayde, ande restoride ayene the goodes to the kniȝtes, ande endide faire.

MORALITEE.*

Dere bretherine, this Emperoure is oure Lorde Jhesu Criste; the faire dowter is the soule of man, made to his owne likenesse; the v. kniȝtes beth the v. wittes, armide thorow vertu of baptisme, ande thes bethe yeve to kepe the sovle. The master of the kniȝtes is resone, the stiwarde to euery liuer to whom Gode hathe yeven a sowle to kepe, vp peyne of lesyng of euerlastinge lyffe. But then the wrecchide mañ ofte tymes hathe no mynde of perilis that bethe comynge; and theñ he lesithe his soule by synne, and puttithe it oute froñ the palys of Hevene, ande so it gothe fro dore to dore, as a corrupt ande a filide virgine. And also he puttithe oute the v. kniȝtes, *scil.* that is to seye, ynwittes, ande spoylithe hem of goode vertues; ande so sum of hem bethe thevis, and some lurdaynes. So the sizte seeth vnleful sites, the eris herynge vnhonest ande vnleful talkinges, lesynges, ande bacbitinges, ande detracciouns; ande no wonder, for hir governour, *scil.* resone, is slayne, as ofte as a man is governide by sensualite, ande by sterynge of fleshe, ande not by resone. But the grehounde, *scil.* the fleshe, is i-fede deyntili, ande bounde with the chayne of luste, the whiche ofte tymes brekithe, ande dothe many evelis. But, sirs, the Emperoure comithe nowe fro the holy londe, *scil.* oure Lorde Jhesu Criste is to come froñ the holy

[f 218. b. c. 1.]

* Mortalitee, MS.

londe, *scil.* frōm Hevene, to the dome; ande therfor, yf we do wysely, late vs do as the stiwarde dide, when he harde telle of the comynge of his lorde, *scil.* for to thinke that Develis ande al the worlde wolle accuse vs to him, but yf we come afore, ande accuse oure selvene. Ande therefore let vs do away oure clothinge, *scil.* oure olde lyf, ande bere iij. cordes in oure hondes, *scil.* one to bynde vs with, *scil.* contricione; the whiche byndethe not only hondes and fete, but al the membris of vs bothe inwarde ande outwarde hit owe to bynde so strongly, that vnto the tyme that the bloode, *scil.* synne, go awaye in euery syde; for as the Apostle seithe, *In quacumque hora ingemuerit peccator, saluus* erit*, this is to seye, In what tyme or in what houre the synner is contrite or sory for his synnys, he shalle be saf. The secounde corde, that is to drawe him by the pavyment, is confessione of the mouthe, shewinge thi liuinge, fro the begynnyng of thi perfite discrecion vn to that daye of confessione; ande there withe, *scil.* with confessioun, thow owiste to be drawe so longe, til tyme that the fleshe, *scil.* delectaciouns of fleshely affeccions, be rubbide away frōm the bone, *scil.* thi mynde, by the stonis of penaunce, for as the stone is harde in felling, so is penaunce harde in sufferynge. The corde, that thow shuldeste have to hongre the with, is satisfaccione; for the Apostel seithe, *Suspendium eligit anima mea*, this is to seye, My soule hathe chosone hongment; for right as a thinge is rayside fro the erthe by hongynge, right so is the synfulle raiside fro synnys to Gode, by honging of satisfaccione. Ande thenne he owithe to be so longe in the iebette, *scil.* in fulfillinge of satisfaccione, til tyme that briddes, *scil.* angeles of Hevene, be fillide with his goode workis; for it is seide thus, *Maius gaudium est in celo* [c. 2.] *coram angelis Dei super vno peccatore penitentiam agente, quam† supra nonaginta nouem iustos non indigentes penitentiam*, this is to seye, It is more ioye in Hevene by-fore the aungelis of Gode vpone oo synner doynge penaunce, than vpone nynty and nyne just meñ or rightwis men that nedithe no penaunce. Ande therefore, yf thow do so, *scil.*

* salus, MS.

† quia, MS.

honge the so in the iubett off satisfaccione, sothely then the Empe-
roure of Hevene wolle have compassion ande pitee of the, ande yeve
the mercye. Ande when the stiwarde hade grace, he yede aboute the
empire, ande so most thou do, *scil.* go aboute thi doynge of diuerse
werkes of mercye, til thow have founde thi soule ayene, that thow
haddist loste, ande bring hir ayene to the palys of holye chirche. And
sette thenne thi v. wittis in a right stat, and gouerne hem wel; and
bryng home thi grehounde, *scil.* the fleshe, ande fede it so scarsly, that
hit breke no more loos; ande so fro that tyme forthewarde so gouerne
thi lyf, that it hap the nomore to misrule noone of hem; ande then,
with oute dowte, thou pursuest for the lyf that euer shalle laste in
blisse. *Ad quam nos perducatur* &c.*

[XXXVII.]

CESAR WAS A WISE EMPEROURE.

Cesar was a wise Emperoure regnyng in the citee of Rome; the
wiche hade a forest, in the whiche he made to be plontide and sette
many vynis ande trees. Ande he made ouer this forest a stiwarde,
namede Jonathas, a wise mañ and a redy; the whiche he chargeyd,
vp gret peyne, that he shulde kepe wele swiche thinge as he hade
i-sette in that forest. Ande this Jonathas entiride into this office, ande
kepte it wel and wisly, til a cas felle, that a sweyne enteride into hit,
and wrotithe,† ande shent the yonge plantis, that were nulye sette.
Anone as the keper saw this harme, he hente of the swynis tayle;
and the swyne yede oute ayene, with a grete crye. Neuertheles hit
com ayene the next day, ande dide more harme than he dude afore;
and then Jonathas smote of his lyfte ere; ande the swyne ranne
oute, with a gret crye. But yit, not withestondinge this, it come ayene
the thirde day afir; ande then Jonathas smote of his right ere; ande

* parducat, MS.

† wrotide?

[f. 219. c. 1.] euer he ranne ayene, with an orible crijnge, as he dide afore. But yit it wolde not leve there bye, but come ayene in the fourthe daye, ande dide moo ivelis ; ande tho Jonathas tooke a spere, ande smote him thorow the ij. sidis ; and sent the body to the cook of the Emperoure, ande comaundide that he shulde araye hit for the Emperours mete. Ande when the Emperour was sette to mete, he was servide of that sweyne ; ande thenne the Emperoure askide of his sarvaunt, where the herte was thereof, for he lovide the herte of euery beste more than he dide al the bodye. Aftir thenne the sarvaunt rañ into the kechin, ande askide where the harte was of the hogge ; for he saide, the Emperoure askide there aftir. The coke hade i-ete hit afore, for it was fatte and likynges ; ande therfore he bade the sarvaunt sey to the lorde, that the hogge hade none herte. Ande the sarvaunt yede, and tolde the Emperour that the hog hadde none harte. “ That may not be,” quod the Emperoure, “ for ther is no best but hit have an herte ; and therefore byde him sende hit me, in peyne of lyfe.” Thenne thei yede to the kechin, ande bade that he shulde sende the herte, in peyne of dethe. “ A !” quod the coke, “ sey to him, that but yf I preve that that I seye by good resoune, ellis I put me to his wille and dome.” When the Emperoure harde this, he assignide a day of aunsweringe. When the day come, the coke come, ande saide with a gret woys afore alle men, “ Worshipful lordes, this day is the daye of aunsweringe ; ande furst I put vn to yow, that the swyne hade non herte, ande that by this resoune ; euery thowte comithe fro the herte, and therefore what savorithe goode or evil, hit behouithe that he think hit by the harte.” “ Al this is sothe,” quod the Emperoure. “ Ande now shalle I shewe by resons, that he hade none harte ; for he enteride in to youre foreste, ande there the forster kit of his tayle ; ande therfore,

[c. 2.] yf he hade hade an harte, he wolde have thought oñ that loste ; but* that he dide not, for he entiredede in to the forest ayene, ande then the forster smote of his lyfte ere ; yf he hade hade ane herte, he wolde

* and but, *MS.*

have thowte oñ that lost ; but yit dude he not, for he come ayene the thirde tyme, ande theñ he loste his right ere ; ande yf ther hade be an harte oñ him, he wolde have thovte oñ that lost of the twoo eris, ande of the tayle ; but he dude not, for he come ayene, ande dude so muche harme, that the forster slowhe him with his spere, and sent him to me to dyte for youre dynere.”

MORALITEE.

Dere frendes, this Emperoure is oure Lorde Jhesu Criste ; the forest is holy chirche, in the whiche bethe plantide the comaundementes of Gode ; the forster is dethe, that sparithe no mañ ; the swyne is a synner, that enterithe in to holy chirche, ande foylithe the comaundementes of God, ne sethe hem not in no place. Thenne it is seide to the forstere, that he cut of his tayle, *scil.* dethe comythe to some of thi blode, wher thorow thow shuldeste be ware, ande amende thi lyfe, or he smytithe of the tayle, *scil.* takethe away thi riches, wherby thow shuldeste be smytene, and turne to the knowleche of Gode. Also the secoude tyme he cuttithe away the lyfte ere, *scil.* dethe takithe fro the thi brother, or thi sustre, for thi conuersioun ande amendement ; ande he takithe away thi rite ere, when he takithe away thi sone, or thi douter, or thi wyf, that thow most lovest, for thow shuldest amende the. Neuertheles al thes puneshynges takithe Gode in a wrecchide mañ, but yit we vncorrigible wrecchis conne not sece of oure synnyng. Whenne Gode seeth that, he comaundithe dethe to sle him ; ande he sendithe the body to the cooke, *scil.* the Deuil, for to swolewe him, and dite him in Helle. Ande when the Emperoure shall sitte at mete, *scil.* at the last dome, then he wolle aske the harte, *scil.* the soule ; for Crist lovithe more a soule than al the worlde. Then in the day of dome shalle the wickide cook, *scil.* the Devil, stonde aduersarie ayenste* vs, and allegge, that the synner hath none herte, *scil.* no soule,—“ the

* ayense, *MS.*

whiche sholde have y-be obedient to Gode, but he was euere obedient to me, and neuer to the, ande therefore, iuge, deme this soule to be myne, ande to be dampnide, for it is right; for as aftin tyme as thou scorgediste him with thi punyshementes, for to make him to obeye to thi commaundmentes, he wolde neuer, but encline to me, ande tel right nowte of thi preceptes." Ande therfore late vs be ware of the curside cooke, ande love we the blesside Emperoure. *Qui cum Patre &c.*

[XXXVIII.]

ALEXANDIR A WISE EMPEROUR.

Alexandir was a wyse Emperoure reinyng in the citee of Roome; his possessioun was moche, ande amonge al other vertues* that he hadde, he was large of his mete. Ande he ordeynide a lawe, that no mañ shulde at his borde ete the blake syde of the playse, but al the white syde, withe outene tvrnyng; ande yf enye man dude the contrarie, he shulde lese his lyfe. But then he grauntide, that the trespassour shulde aske iij. bonys or he deyde, of what thinge that he wolde aske, to save his lyfe, ande hit shulde be grauntide to him. So hit happide in a tyme, that there come an erle to court, and his sone come withe him, ande they were of fere contrees; and happede [c. 2.] as thei sete at mete, the erle was servide with a plays, ande he hade goode wille to ete, and he ete the blake syde, ande also white. And anon he was accuside to the Emperoure; ande the Emperour seide, he shulde be dede withe outene delay, as law wolde. Thenne the erles sonne seing this, knelide afore the Emperoure, and seide, "Lorde, for love of him that dide oñ cros, graunt me that I may deye for my fadir." "I assent," quod the Emperoure, "for al is on to me, so that on be dede." "Sir," seyde the sone, "sithe I shalle

* vertuous, MS.

dye, I aske the law of yow, *scil.* that I may have iij. peticiouns 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 bede." The Emperour grauntide that peticione, for lost of observaunce of the lawe; but it was gretly ayenste his herte. So the yonge mañ hadde hir with him al nyght, but he folide hir not; ande therfore on the morewe the Emperour was hilie pleside. Tho he askide the secounde peticione, ande saide, "Sir, I aske al your tresoure." The Emperour grauntide hit, for he wolde not be founde contrarie to his lawe. Ande then whenne the yonge mañ hade his tresoure, he delte hit anoone to pore and to riche, in so moche that he wanne ther by the wille and the love eueri mañ. Ande then he askide the thirde peticione, in this forme, "Sir," he saide, "I aske the ien of alle the men that seye my fadir turne the playse, that thei be pikide oute." And so thowte thei on aftir another, yf I seye so, myn yen shul be pickide oute. So hit fel, that ther was noone that wolde seye that he sawe hit, *scil.* that he sawe the erle turne the playse in the dishe. "Loo! sirs," quod the yonge mañ, "yife me nowe a iuste dome." "Now for sothe," quod the Emperoure, "sithe ther is non that wolle seye it, ne noone accuser is i-founde, there shalle noone be dede." Ande so he saveide his fadris lyfe, ande was hilie comendide, ande weddide the Emperours dowter.

MORALISING.

[f. 220. c. 1.]

Dere frendes, this Emperoure is the Fadir of Hevin, that made this lawe, that no man sholde turne the playse. By this plays we may vndirstonde wordly goodes, the whiche vs ouithe not to torne by the blak part, *scil.* not to fonge hem by avarice, or covetise, or falthede, but that we holde vs contente withe swiche as Gode sent; and yf we do the contrarie, we shulle be dampned. The erle, that comyth withe his sone, is Adam, the first fadir, that come fro the

felde of Damask to the contree of Paradyse ; the whiche soone turnde the plays, *scil.* that he ete of the apple, by the whiche he was dampnide. Thenne the sonne of Adam, *scil.* oure Lorde Jhesu Criste, profirde him to the Emperour of Hevene, for to deye for his fadir Adañ ; ande the Emperour of Hevene grauntide hit, that he shulde dye for his fadir Adam, *scil.* al mankynde. Neuertheles or he dide, he made iij. peticiouns, *scil.* for to have the dowter of the Emperour with him, *scil.* to have the sowle with him in Hevene ; as is saide, Os. *Desponsabo te michi*, I shalle wedde the soule to mé. The secounde that he askide, the tresoure of the kyngdome of Hevene,* vnde, *Sicut disposuit mihi Pater meus regnum, sic dispono vobis*, As my Fadir hathe ordeynide the kyngdome to me, so I dispose hit to yow. The thirdd he askide alle the yen of the accusers to be done out, *scil.* he askyde,† that alle Develis, that excithe men to synne, myzte be shut fro‡ the lyt of euerlastyng grace. Ande so he savide mankynde fro dethe, and browte hem to the kyngdome of Hevene. *Ad quod nos &c.*

[XXXIX.]

POLEMIUS A WISE EMPEROURE.

[c. 2.] Polemius was a wise Emperoure reigntyng in the citee of Rome ; the whiche ordeynide for a lawe, that yf any norisshe tooke eny childe to be norishede, yf the childe dide, or were lepre, in defaute of the noryshe, she shulde be dede. Therefore happide in a tyme, that there was a kynge, that hade a faire sone ; ande a knyght askide this childe of him, to be norishede fro his modir, ande he grauntide it, ande seide, “ Be ware, that the chylde have noone harme in thi defaute ; for yfe he have, I wol pursue the lawe ayene the.” “ Sir,” quod he, “ I assente.” He receyvide the childe, and deliueride it to

* Hevene, MS. † There is a repetition here of a line, by negligence of the Scribe. ‡ for, MS.

a norishe. So it fel aftirwarde, that ther was in the same cite a concurs of peple, by cause of a gret feyre, in so moche alle that were in the house yede out to se the feyre, ande lefte the childe by hit selfe at* home in the cradille, ande shutte the dore aftir hem ; ande thei were oute a longe tyme. Ande in the mene tyme there come a wolfe, ande enteride in at the yate of the castelle, ande yede in to the house there the chylde laye, ande toke the chylde, ande ranne there with to woode. Ande as the wolfe ranne with the chylde, a sheparde stode in the toppe of a tree, ande gaderide frute ; and whenne he saw the wolfe bere the chylde, he blew his horne thris, ande made a lowde crye, at the whiche cry al the cite come oute ; ande the wolfe was ronne to the woode with the childe. Ande men sette houndis aftir, and founde the wolfe, ande toke the childe fro him, but the chylde hade a gret signe of biting of the wolfe. Then the knizte toke the chylde, ande with in a few 3eris bare him to the kyng, his fadir. Ande when the kyng saw the childe have a signe of bitynge, he saide to him, “ Frende, I toke to the my childe safe, ande withe outene wounde ande hurte ; take me my sone as I toke him to the, or elles I shalle pursue the Emperoures lawe ayenst the.” Thenne spake the knizte, ande saide, “ Sir, trowist thou that I be Gode ? How shulde I hele thi childe of alle spottis and woundes ?” Then seide the kyng, “ How, ande in what defaute hathe the childe swiche a spotte in the fronte ? Yf it be in thy defaute, then thin accione shalle stonde in my strenght ; ande yf it be of kynde, I may have noone accione ayenst the.” “ Ser,” quod the knizte, “ I graunt welle that a wolfe toke him in my defaute, but he slowhe him not ; ande towching that defaute that I makide, I put me in yowre mercy.” Then seide the kinge, “ Thenne wolle I, that thou do homage to me fro hens forthewarde, ande that thou have no lorde but me ; ande theñ I foryeve the thy defaute ande trespas in this cas.”

* a, MS.

MORALITEE.

Dere frendes, the Emperoure that makithe this law, is oure Lorde Jhesu Criste, that ordeynide, that yf a childe, *scil.* a clene soule, yif to a mañ for to norisse in goode werkes and vertues, deye, or be hurt, he shulde [lese] euerlastinge lyfe. But for sothe ther bethe mony men of holy chirche, that havithe cure offe sowles, gothe to the feyris, vnprofitable siztis, as tavernys, wrestelynges, huntynges, ande swich vanyteys of the worlde, that ofte the wolfe, *scil.* the Devil, takithe in hir defaute the soule out of the cradille of holie chirche, and rynnithe there withe to wode of Helle. But thenne the herde, *scil.* a goode prelate or a prechoure, [that] dwellithe in the* tree of holy writte, blowithe, *scil.* prechithe with the horne of Goddes grace; ande so the soule is deliveride fro the powere of a synner, ande berithe a signe, that it was som tyme in the seruitute of the Devil, ande now is lyveryde. And therefore it behovithe vs to be sarvauntes, ande submitte vs to Gode, as longe as wee live in this worlde, to plesse him, that we mowe come to him, *Qui cum Patre &c.*

[XL.]

SELESTINUS A WYSE EMPEROURE.

[c. 2.] Selestinus reignde a wyse Emperoure in Rome, ande he hade a faire dowter; ande in his tyme ther was a knyzte that lovide this dowter, but he thowte in him selfe that he dud al in veyne, fore he thowzt as for sothe, that the Emperoure wolde not late him to have hir, for he was vnworthi ther to. Neuertheles he thought, yf he myght be ony wey have love of the damiselle, it were i-nowe to me. He yede ofte tyme to the damiselle, ande aspiede hir wille; and she

* the the, *MS.*

saide to him ayene, that he travaylide al in veyne. "For trowist thou," quod she, "with thi deseyvable and * faire wordes to begile me? Nay, sir, be my soule, hit shal not be so!" Thenne saide the knizte, "What shal I yeve to the, and late me lye by the a nyght?" "Not thowh thou woldest yeve me an c. marke of florens," quod she, "thou shalt not lye by me a nyght." "Theñ hit shal be as thou wylte," quod he. What dude he but purveyde him of so muche mony, *scil.* an c. marke of floreyns, and yaf hir. Whenne nyght come, the knizte enteride in to the bed of the mayde, ande anoone he was a-slepe; ande she dude of hir harnes, and come, and laye downe by him; so the knizte laye slepyng al the nyght. Oñ the morow she ros, and dide oñ hir clothis, and wishe her hondes; ande the knizte awoke of his slepe, and thenne he saide, "Come hedir to me, that I may do my wille with the." "Nay, by the helth of my fadir, that wolle I not," quod she, "for, frende, I do the no wronge. Thou accordiste with me that I shulde lye withe the al nyte, ande so it is i-done; for I lay by the al nyght, and thou sleptest, and proferdest me no solace; ande therefore blame thi selfe, and not me." Ande the knizte was hevvy, ande seide, "What shal I yeve to the, and lete me lygge by the anothere nyght?" "As muche," quod she, "as thou dide afore, and no lasse." "I assente," seide he. Ande the knizte yede, ande solde alle his mevable goodes, ande made redy an c. marke of floreyNSE; but se now a marvelovse case! for right as hit was the furste nyght, so hit was in the secoude. Thenne the knizte mer-vaylide more thanne man may suppose, ande hevvy he was, ande saide, "Allas! fore now have I spende al my godes withe oute spede, ande therefore, thowhe † I shulle dye therefore, I wolle make anothere ende. How moche shalle I yeve the, ande late vs be to-geder the thirde nyght?" quod the knizte to the damiselle. "Sothely," she saide, "yf thou have me, as thou paide afore, *fiat voluntas tua.*" "I assent," quod he, "thou shalte ‡ have thin askyng ande thi wille." The knizte yede in to fere contree, til he come to a grete citee, in the

[f. 221, c.1.]

* of, MS.

† thow, MS.

‡ shlate, MS.

whiche were many marchauntes, and many philosophers; amonge the whiche was master Virgile, the philosofere. Then the kniȝte yede to a grete marchant, ande saide, "I have [nede] of monye, and yf thow wolt lende me an c. marke vnto a certeyne day, I wolle ley to the al my londes, vndir this conducione, that if I holde not my dey, thow shalt have my londes for euere." Thenne seyde the marchaunt, "Dere frende, I sette not so muche be thi londes, but yf thow wolt make this coveuant, that I shalle sey to the, I wolle fulfille thi wille." "Yis," saide he, "I am redy to do thi wille, yf thow wolt do my petucione." Thenne seide he, "Wheñ this couenaunt is made, that I shalle sey vnto the, thenne I shalle fulfille thyne askynge; ande the coveuant shalle be this, that thou make to me a charter of thin owne bloode, in conducione, that yf thowe kepe not thi day of payment, hit shalle be lefulle to me for to draw away alle the fleshe of thi body fro the bone, with a sharp swerde; ande yf thow wolt assent here to, I shalle fulfille thi wille." The kniȝte louide the damiselle so moche, that he grauntide al this; ande made a charter of his owne bloode, ande selide it; and after the selyng, this marchaunt toke him the mony that he askide. When he hade the moneye, he thoute to him selfe, "Yf I gete [not] my wylle by this moneye, I am but dede; nay, nay, it may not be so." Wheñ he harde telle of the grete name of maister Virgile, he yede to him, ande seide, "Gode sir, I have previ counseille to speke a-twene vs too, ande I beseche yowe of youre wise counseille in this cas." "Sey oñ," quod Virgile, "and I shalle telle the, aftir my discrecione." "Sir, I love the dowter of the Emperoure, more thañ ye wolle trowe; ande I accordide with hir for a certene sum of money. I have be disceyvide two nyghtes iñ swiche maner,"—and tolde alle the cas, as welle as he coude,—"and, sir, nowe I have borowede of a marchante so moche moneye, for the same cas to be fulfillide, ande vndir this conducione, that 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, ande then I am but dede ; ande therfor, sir, I am come to yow, to have counsaile and wyt, how I may bothe have helpe ayenste swiche a parille, ande also to have the love of that lovely lady.”

“ Thou hast made a lewde covenant,” seide Virgile ; “ for as a man bindithe him withe his owne wille, right so he shalle be seruide, be lawe of the Emperoure ; and therefore thou shalt do wysely for to kepe the day of thi payment, alle thinges lefte. Ande towchinge the dameselle, I shalle yeve the a tale of truthe. Bitwene her shete and hir couerlyte of hir bede is a letter of swiche vertu, that who so euer gothe with hir to bede, he shalle anone falle in to a dede slepe, and he shalle not wake til tyme that hit be put away ; ande therefore when thowe comest to hir bede, seche a-twene the shete ande the couerlyte, ande thow shalt fynde the letre ; ande when thow hast founde hit, caste hit fer froñ the bedde, ande thenne entre in to the bede ; for thou shalt not slepe til tyme that thow hast doone thi wille withe the damiselle, ande that shalle torne to the gret honoure ande ioye.”

The kni3te toke his leve at Virgile, ande thonkide him moche of his hie counsaile ; ande yede to the damyselle, ande yafe hir the monye. When nyzt come, the kni3t enteride the chaumbere, ande preveli putte his honde bitwene the couerlite ande the shete, ande there he fonde the letter ; and whenne he hadde hit, he caste hit fer fro the bedde, ande lay downe, and feynide as he hadde i-slepte. Ande thenne the damiselle, trowing that he hade y-slepte, as he dude afore, she caste of hir clothis, and went to bedde. Anone the kni3te sette hande to hir, as his the maner of bede ; ande she perceyvide that, and prayde him of grace, ande to save hir maydinhode.—“ Ande I shalle dovble al the monye that thow hast yevin to me, ande yeve it to the.”

Thenne said he, “ Thow lokist at a wronge hole ; thy wordes bethe in wast ; I shalle now do in dede that I have longe labovride for ;”—ande occupijde him with hir body, as cours is of kynde. Ande aftir he lovide hir so muche, that he drow so moche to hir compane, that he for3ate the marchaunt ; ande the day of payment was passide by the

[f. 221. b. c. 1.]

space of xiiij. dayes. Ande as he lay in a certene nyght in his bedde, hit come to his mynde, the day that he made to the marchaunt, ande alle his bowelles were storde there withe. And thenne [he] saide to hir, “ Alas! womañ, that euer I saw the, for I am but dede! I borrowede for thi love swiche a some of mony, for to pay at a certeyne day, bi this conducione, that yf I pay not at my day, he shalle have fulle powere for to hilde of the fleshe of my body, with out contradiccion; ande now my day is passide fourtenynte ago, so hili I sette myne hert in the.” Then seide she, “ Sorowithe not so moche; gothe to him, ande debbelithe the mony to him; ande yf he wolle not, aske howe moche he wolle have, ande I shalle paye it.” Tho was the kniȝte comfortide; he yede to the citee, ande there he mette with the marchaunt in the stret, ande lowly he saluide him. Tho saide the marchaunt, “ So sey I not to the.” Thenne seyde the kniȝte, “ Ser, for the trespas that I have made ayenst youre conuencione, I wolle dowble the payment.” “ Naye,” seide the marchaunt, “ that spake we not of; I wolle have right as thou dudist bynde the to me.” “ Aske of me,” quod the knight, “ as muche mony as thowe wolte, ande thowe shalte be paide for my trespas.” “ It is veyne that thou spekist,” quod the marchaunt, “ for thowhe thou geve to me al the gode of thi citee, I wolle have the covenaunt i-holde; and none othere wolle I have of the, than as the charter asselide makithe mencione of.” Ande anone he made the kniȝte to be i-take, ande lade to the castelle, ande sette him in a safe warde, abydinge the iustice. When the iuge was come, and satte in the dome, the kniȝt come to barre amonge other presoners; ande the marchaunt shewide his letre afore the iuge. Anoon as the iuge sawe there his owne dede, he saide to alle that stode aboute, “ Sirs, ye know welle it is the law of the Emperour, that yf enye mañ bynde him by his owne free wille, he shal resseyve as he servithe; ande therefore this merchaunt shalle have covenaunt, as lawe wolle.” Now in al this tyme the damyselle, his love, hade sent kniȝtes for to asprie ande enquire, how the law was

pursuede ayenst him; and whenne she harde telle that the lawe passide ayenst him, she kytte of al the longe here of hir hede, ande cladde hir in precious clothing like to a man; ande yede to the palys there as hir lemone was to be demyde, ande saluyd the iustice; ande al they trowide that she hade be a kni3te. Ande the iuge enqueride, of what contree she was, ande what she hade to do ther? She saide, "I am a kni3te, and come of fere contree, ande here tithinges [c. 2] that there is a kni3te amonge yowe, that shulde be demide to dethe for ane obligacione that he made to a marchaunt; ande therefore I am come to deliuer him." Thenne the iuge saide, "It is lawe of the Emperoure, that who so euer byndethe him with his owne propre wille and consente, with oute enye constraynyng, he shulde be seruide so ayene." When the damiselle harde this, she turnide to the marchaunt, ande saide, "Dere frende, what profite is it to the that this kni3te, that stondithe here redy to the dome, be slayne? It were [better] to the to have monye, than to have him slayne." "Thou spekist al in veyne," quod the merchaunt, "for with oute dowte I wolde have the lawe, sithe he bonde him so frely; ande therefore he shalle have noone other grace than lawe wolde; for he come to me, ande I not to him; I desiride him not thereto ayenste his wille." Thenne seide she, "I praye the howe moche shalle I yeve to have my petucione? I shalle yeve the thi monye double, ande yf that be not plesynge to the, aske of me what thou wolte, and thou shalt have?" Theñ saide he, "Thow harde me neuer seye, but that I wolde have my covenant kepte." "Sothely," seyde she, "and thou shalt, trowe me. Afore yowe,* sir iuge, ande afore yowe alle, I sey now, sir iuge, yevithe a rightwis dome of that that I shalle sey to yowe. Ye have i-harde howe moche I have proferide this marchaunt for the lyf of this kni3te, ande he forsakithe alle, ande askithe the lawe; ande that likithe me moche. Ande therfore, lordinges, that bethe here, herithe me what I shalle seye. Ye knowithe welle, that the kni3te bonde him neuer by letter, but that the mar-

* youre, MS.

chaunt shulde have powere to kytte his fleshe fro the boons, but there was no couenaunt made of sheding of blode; there of was nothing i-spoke. Ande therefore late him set honde oñ him anoone; ande yf he shede ony bloode with his shavinge of the fleshe, for sothe then shalle the kynge have goode lawe vpon him." Ande when the marchaunt harde this, he saide, "Yef me my monye, ande I foryeve my accione." "For sothe," quod she, "thowe shalt not have oo penye; fore afore al this companye I profèride to the al that I myght, ande thou forsok hit, ande saydist with a lowde voyse, I shalle have my cove-naunte; ande therefore do thi beste withe him, but loke that thou shede no blode, I charge the, for it is not thin, ne no couenaunt was there of." Thenne the marchaunt seyng this, yede away confus, ande so was the kniȝtes lyf sauide, and no penye i-payde. Ande she yede home ayene, and dude of that clothinge, and clothide hir as she was afore, like to a womañ. Ande the kniȝte yede home ayene; ande the damiselle turnide, ande met him, ande askide howe he hade i-spedde, as thowhe she hade not knowen ther of. "A! lady," quod he, "this day was I in poynt to be dede for thy love, but as I was in point to be dampnide, there come in sodeynlye a knite, a faire ande wel i-shape, the whiche I sawe neuer afore; ande he deliueride me by his excellent wisdam, bothe from dethe ande eke from payment of moneye." "Thenne were thou"* quod she, "vnkynde, that woldest nat bidde that kniȝte to mete, that so faire hade savide the." He aunswerde there to, and saide, that he come sodenly, ande sodenly yede. Thenne seide she, "Knowiste thou him, if † thou seye him?" "Yee," quod he, "right wele." She yede vp, ande cladde hir as she dide afore; ande then she yede forthe, ande the kniȝte knewe her thenne wele, ande for ioye fel dovne vpon hire, ande saide, "Blesside be thou, ande the houre in the whiche I fyrste knew the!" Ande he wepte; ande aftir he weddide hir, ande livide and deyde in the service of Gode; ande yelde to Gode goode sowlis.

[f. 122. c. 1.]

* thowhe, *MS.*† of, *MS.*

MORALITEE.*

[c. 2.] Dere frendes, this Emperoure is the Fadir of Hevin, oure Lorde Jhesu Criste; the dowter, that is so faire, is the sowle i-made to the similitude of Gode. The kniȝt, that stirithe hir to synne, is euery worldly mañ, the whiche is aboute bothe nyte ande day to foule his soule; ande therefore he proferithe many grete yiftes, *scil.* veyne worldly goodes. [But as longe] as the letre lithe in the bedde, *scil.* vertues whiche the soule receyvide in baptime, so longe he may not foule the soule; ande so bethe they contrarijde to-gedyr, *scil.* the sprite and the fleshe; and therefore seithe the Apostle, *Spiritus concupiscit aduersus carnem, et caro aduersus spiritum, &c.* this is to seye, The sprite coveitithe ayenste the fleshe, and the fleshe ayenste the sprite. Then the kniȝt, *scil.* the fleshely man, gothe to the marchaunt, *scil.* to the Devil, as ofte as he delitithe in dedly synne; and he writithe the charter, when he consentithe to synne; he selithe hit, when he dothe the synne. For in Holy Writte effucione of bloode is not elles but trespas in synnyng, or effucione bi cause of synne; as Crist shadde his bloode by cause of synne; ande so al that dothe synne bethe sarvautes of the Devilis, as thes wordes witnessithe, *Cuius opera quis facit, seruus eius est*, this is to seye, Eche man is seruaunt of him, whos werkis he worchithe. Ande therefore, yf we do synne, we bethe servautes of the Devil. Virgile, that meuyde him to meve the letre, is pryde of lyf, the whiche suffrithe not that a soule livithe not in clenness. For as sone as vertues bethe remevide by assentyng to synne, assone the soule fallithe, ande a mañ is delitide in synne, that he foryetithe the euerlastyng lyf whiche he lost for synne, til tyme that sekeness come of febleness, by povert, or tribulacione; and thenne swiche men bethe ofte tyme attachide by the marchaunt, *scil.* the Devil, in so moche that the wrecchid mañ shalle have no powere to make satisfaccioune or sorowe for his synnes,

* Mortalitee, MS.

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, ande clothe vs with a newe, *scil.* goode vertuys, ande assende vpone the palfrey of resoune, ande so go forthe to holy chirche, and there pray Gode with a fulle herte, and allegge ayenst the Devil, that he sle vs not, by cause that Gode bowte vs. But then vs muste take away the fleshe, *scil.* fleshelye affeccions, so that no bloode falle, *scil.* no synne be in vs; for yf we do not so, *scil.* take away fleshely affeccions, that there be no synne, elles the Emperoure of Hevene wolle have an accione ayenst vs. Ande yf we wolle thus alegge ayenste the Devil, as the damisel dude ayenst the marchaunt, witheouten dowte thenne shalle the fleshe and the sprite be marijde, to live in blisse, &c.

[f. 222. b.c.1.]

[XLI.]

SESAR A WISE EMPEROURE.

Sesar was a wise Emperoure reingnyge in the cetee of Rome; and he ordeynide for a lawe, that yf there were eny mañ that defoulide a virgine, he shulde lese bothe his yen. This Emperoure hade a sonne, that he louide moche. Hit happide oñ a certeyne day, as this yonge man walkide by the citee, he mette withe a fayre mayde, the dowter of a certeyne wedowe; and he oppresside hir, and foulide hir in flesh. Ande the Emperoure come to the cetee, ande the forsayde wedowe mette withe him, knelyng vppone hir knees, ande seide to him, “ My lorde, do right ande lawe, as thow* haste ordeynide thi selfe. For I hade but oo dowter, ande thi sone hathe defoulide hir by oppressione ande strenght.” Thenne the Emperoure was hilie y-mevide in mynde, and saide to his sone, “ A! curside wrecche, whi hast thow done ayenste my lawe? Thou shalt have the lawe withe

* thew, MS.

outene dowte, as I have ordeynide." When worthi lordes harde this, thei seiden alle with one voyse, "Lorde, thou hast but one sone, ande therefore it is not for the beste, that thou do oute his yen." Then seide the Emperoure, "Sirs, ye knowithe wel, that I made the lawe, and he hathe brokene hit; and therefore sithe he that is my sonne wolde breke hit, he shalle have the lawe." "A! lorde," seyde thei, "for his love that dide oñ the crosse, doth not so to youre sone; for that were aftir your discese a grete shame to vs, that we shulde have [c. 2.] a blynde man to oure Emperoure aftir yowe." Thenne seide the Emperoure, "Thanne shalle I aswage the lawe in him, ande yitte fulfille hit, ande that in this maner. Myn ye is the ye of my sone, and his ye is myne; and therefore takithe oute one ye of myne hede, ande another ye out of my sones hede, ande so the law shalle be kepte." Kniztes yede to, ande dude in al poyntes as the Emperour comaundide, in so muche that men dradde hili the Emperoure after, for the harde dome that he hade yevin ther, and so stretlye i-kepte.

MORALITEE.

Dere frendes, this Emperoure is oure Lorde Jhesu Crist; that ordeynide for a lawe, that yf eny mañ foulide a virgine, he shulde lese his yene, that is, the light of Hevene. But the sone of the Emperoure deflouride a virgine, *scil.* a Cristen man, that foulithe his soule by synne; ande therefore the Emperoure Criste sorewithe, whenne that the wedowe, *scil.* consciens, pleynithe; and therefore he forsoke his light in Hevene, what tyme that he come downe from Hevene, ande for oure transgression and oure trespas putte him selve out from the light of Hevene, takynge the forme of a symple sarvaunt; ande not only dide oute one ye, but suffride al his body to be woundide to dethe. Ande so he wolle that thou, synner, suffre to have out an other ye, *scil.* to do stronge penaunse with him for thi synne, that Gode may seye,* "As I suffrede penaunce fore the,

* that thou Gode may right, *MS.* See *Notes.*

right so do thou, whenne thow art in dedlye synne." Ande so, sir, the lawe of the Emperoure may be kepte, ande thou be saf, and have the empire* of Hevene. *Ad quod nos perducat* † &c.

[XLII.]

POLEMIUS A WISE EMPEROURE.

[f. 223. c. 1.]

Polemius reignide a wys Emperoure in the citee of Rome, ande he weddide a wyf of the kyngdome of Spayne ; the whiche woman bare in his tyme iij. childerine. In a day whene the emperes was agrevide with the kyng, she saide to him, " I telle the sothely, on of thes childerin is thi son, ande the othere too bethe not thin." The Emperoure herynge thes wordes, seide to hire, " I pray the, tel me whiche is my sonne ?" " Nay, " quod she, " I wol not, for yf I dude, thou woldest sette alle thi cure and thi love in him that were thi childe, ande not oñ the othere ; ande therefore as longe as thou livist, thou shalt have of echone lik cure, and love in herte." Thenne the Emperour heilde him stille, and wolde speke no more of that mater. Ande whenne he laye oñ his dethe-bede, he callide the iij. childerine to him, and seide, " Deere frendes, I moste nedis dye nowe, ande I may not eschew hit ; ande therefore I have here a ryng, the whiche I yeve and bequethe to him of yow that is my sone." Ande aftir thes wordes he dide ; and the Emperoure was, as is the maner and resoune, wurshipefulli buriede. Aftir his buriinge the iij. childerin made distaunce for the ring, ande that longe, til tyme that the yonger brother seide, " This is not worthe to make suche a stryf ; late vs go to the kyng of Jerusalem, that dwellithe here beside vs, and late vs stonde to his dome." Thenne seide they, " That is gode counseille," They yede to the kyng, and tolde him howe, and vndir what wordes, that hir fadir hade biquethe his ring. ‡

* emperoure, *MS.*† parducat, *MS.*‡ thing, *MS.*

Anoone the kyng made the Emperour to be hade out of the erthe, and made his body be y-bounde to a tree; and he made echon of hem to take a bowe and an arowe, ande bade hem shete at him, echone aftir othere; for he that smote deppest in to the herte of him, he shulde have the ryng. They made hem redy to this werke, in so moche that he firste toke an arowe, and shet a depe stroke in to the herte of the dede body; the secounde smote deppere than the firste; and the yongest stode afer, ande behelde the folis shete. "Come nere," quod the kyng, "and shete thow; now late see, yf thow mow passe hem." Water fel fro his yene, ande he saide, "Nay, Gode forbede, sir, that I shulde do swiche a dispite to him that me gate! I nolde do it for al the wordle." Thenne seide the kyng, "I am now sekir that thow art his lawfull sone, ande the othir too bethe bastardes, ande not of his blode, ande that is wel sene now; ande therefore have here this ringe, as for thi right. Wel wist youre fadir what he ment, when he bequathe the ringe, and saide, 'I yeve hit to him of yow, that is myn' " &c. *Amen!*

MORALITEE.

Dere frendes, this Emperoure is oure Lorde Jhesu Criste; the emperes is holy chirche; the iij. childerin bethe iij. kyndes of meñ; the ringe that is rounde betokenithe Hevene. By the firste sone we vndirstonde Jewes and Sarsinis; by the secounde sone fals Cristen men, that aftir hir baptim drawithe towarde the Devil; ande by the thirde sone we vndirstonde the chosyne childerin of Gode. Nowe the firste childe shetithe, *scil.* Jewes ande Sarasins, the whiche trowithe not that he was i-bore of a Virgine, and toke passione, and suffride dethe, ande was i-buriede. The secounde sone is a fals Cristen mañ; he smitethe depper, whenne he dothe a dedely synne, the whiche in tyme of baptime made homage to Gode, and forsoke the Deville ande alle his pompis; and in that that he made an

homage, he grevithe Gode more thañ a Jewe or a Sarasyne, that nevir made none. But the thirde sone, *scil.* a gode Cristene man, he sorowithe muche, whanne he sethe Gode so smitene by synne, and he wolle not shete by no maner; and therefore to him, as to the worthi childe ande a trewe sone, is yevene the rynge, *scil.* the ioye of the kyngdome of Hevene. *Ad quod nos perducat &c.*

[f. 223, b. c. 1.]

[XLIII.]

ARCHILAUS A WISE EMPEROURE.

Archilaus reignide a wise Emperoure in the citee of Rome, a semly mañ, ande of grete stature; ande this Emperour desiride gretly to have a sherte sotelyche i-made for his body, ande wolde have it i-made by the hondis of a virgine vnfoulide. Ande therefore he sente messengeris ouer al the empire, to loke yf eny swiche myght be founde, that coude make swiche a shirte, but they coude fynde noone, but that they were corrupte, or vnperfitte of the crafte, or vncunnyng in the mystery. So oñ a day, as this Emperoure went in his orcharde, there come to him a secretarie, that was nye of his counseille, ande saide to him, “ Sir, ther is a damiselle dwellyng here in this londe, faire ande gracious, ande merveilouslye sotil in crafte, the whiche can wel werche your sherte, aftir youre desire and vse.” Wheñ the Emperoure hurde that, he was glade ande iocounde; he callide to him a messenger, and saide to him, “ Go, in al the haste that thou may, for swiche a damesel, ande make to hire a faire salutacione, for hit is tolde me, that she is pert, and wise, and clene, fro to do my desyre; ande yef to hir in my name this lynne clothe, the whiche is in lenght and brede but iij. ynchis; ande sey to hir, that she make for me a shirte of so litle clothe, longe and brode y-nowhe for my body; and yf so be that she by hir sotill crafte fulfille my

wylle, in this cas [she] shalle be my wyf." The messenger come to the damiselle, ande in the name of the Emperoure he worshipfully gret here, ande seide to hir, " Damisel, my lorde the Emperoure [c. 2.] sendithe me to the, ande he gretithe the welle; ande here he sendithe the lynne clothe, havinge in quantite iij. inchis; ande he praythe the enterly, that thou make for him of this litle quantite a shirte, ande that hit be longe and brode y-nowhe for his body." " That were a wondirfull thing," quod she, " neuertheles I vndirtake to make for him a shirte large i-nowe for his body." The messenger heringe thes wordes, he turnide home ayene, ande tolde to the Emperoure of hir aunswere. When the Emperoure harde that, he ordeynide an honest vessel, in the whiche she shulde werche hit. The maide yede to werke, and she wrouzte in that vessel swiche a serke, large i-nowe to the Emperoure. When the Emperoure harde that, he weddide the damsel, and livide faire lyfe, &c.

MORALITEE.

Dere frendes, this Emperoure is Gode, the Fadir of Hevene, the whiche walkith in the faire orcharde of Hevene; and bifore the tyme that he hade takin fleshe of mankynde that was loste, he thowte of hit, ande of the lost; and therefore oure faderis desiride to see him in fleshe, but they dud not, for Gode sent his Sone, when he sawe tyme therto. The gentil damisel was the blesside Wirgine Marie, to whom Gode sent the archangell Gabrielle, that grete hir when he saide, *Ave gracia plena!* this is to seye, Hayle ful of grace! Neuertheles she aunswerde doutefully, seing, thus, *Quomodo fiet istud?* this is to seye, How shulde this be i-done? The clothe hathe iij. inchis, *scil.* powere of the Fadir, wisdom of the Sone, and grace of the Holy Goste; ande alle the worching of the Trinitee was i-put in hire, when she conseyuide the Sone of Gode. The vessell, that Gode yaf to worche in, was sanctificacione that he made in the wombe of

[f. 224. c. 1.] his modir, wher withe that she myght conseyve the Sonne of Gode ; ande so she wrovte, that al the worlde myght not take for to worche, ande the shirte, that was wrovte, was the manhode of Criste. To the whiche archangel she yaf graunt, and behite 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 thou hast i-seyde. She hadde a wessel yevine to hir, whenne hit was i-seyde to hir, *Spiritus Sanctus obumbrabit tibi*, The Holy Gost shalle litene in the as a shadow. Ande thus she become the spouse of Criste for euermore. *Que nos perducatur** &c.

[XLIV.]

SATURNINUS A WISE EMPEROURE.

Saturninus was a wys Emperoure reigning† in the citee of Rome ; the which hade iij. dowteris, that he marijde vnto iij. dukes, with grete ioye and withe grete powere ; ande withe in thre yere the iij. dukis were dede, ande iij. wodewis were i-left bihinde. Aftir this dethe, the Emperoure come to the first dowter, and saide to hir, “ Dowter, I counseille the, that thou take an husbonde, ande I shalle gete the a noble mañ, ande a worthi.” “ Nay,” quod she, “ I wolle noone, ande that for this skylle. Ye wote welle, that I am neythere feire, ne semlye, ne plesynge to man is ye ; ande therefore no mañ wolle take me for love, but for my richesse ; ande therefore I make myne avowe ‡ to Gode, that swiche one wol I none take.” Thenne the Emperoure come to the secounde, ande saide right so to hir. “ Nay,” saide she, ande that for this cause, “ Yf I take an husbonde, I shulde love him as muche as him that I hadde afore, or elles lesse ; ande yf I lovide him lasse, thenne ther shulde be no trew love bitwene vs, ande yf I § lovide him as moche as I dude the

* parducat, MS.

† reignig, MS.

‡ avowe, MS.

§ and yf I ande yf I, MS.

firste, that hade my maydinhode, theñ I dide out of resone, as me semithe." The Emperour yede to the thirde, ande seide, "Wolt thou that I gete to the ane husbonde; yf thow wolt telle me, ande I shalle gete the one fallyng to thin estate?" "A! Gode forbede," [c. 2.] quod she, "for holly chirche tellithe vs, that a man and a womañ couplide to-geder in matrimony er oo body, ande two in sovle, so that my body is the body of my husbonde, ande yf the fleshe be so deere, thenne ere the boones eke; and therefore, as longe as eny bone is in the sepulcure of my husbonde, as longe shalle I neuer be couplide to noone other mañ thanne to him." Whenne the Emperoure hadde i-harde al thes aunsweris, he wolde no more towche to hem of matrimonye; so they yelde goode sowlis to Gode, of whos dethe gret lamentacione was i-made, and sorow in the cite.

MORALITEE.

Dere frendes, this Emperoure is Gode; by the iij. dowteris, that bethe i-marijde, we may vndirstonde sowlis, whiche havithe in hem thre thinges, *scil.* to stire or meve withe sovlis of feet,* to smelle with bestes, and to vndirstonde with aungles. The iij. dowteris were marijde to iij. dukes by synne of the furste fadir; the soule was marijde to the Devil be pryde of lyfe, maryede to the worlde by wronge covetise of yene, ande also to the fleshe by sensualite. Thes bethe oure iij. enmyes; but by doynge of penaunse, and by the passione of Criste, theye were dede, and so subiecte to men, that alle men in the worlde myzt withstonde for to resseyve synne, ande to be couplide with wickidnesse, yf that the fere wolle only assente thereto. And therefore seithe Augustinus, *Peccatum voluntarium est*, Synne is wilfulle; that a man dare not take hit, but he wolle him selfe. Ande the iij. dukes, that were the husbondes of the iij. dowteris, may be seide the holy Trenite, that coveytithe a mañ to be couplide to him by penaunse. Ande therefore late vs in this

* *Sic MS. See Notes.*

wordle be so vnsundirlye couplide to the holye Trenitee, that we mow come to the ioye of Hevene. Amen!

[XLV.]

FOLLICULUS A WISE EMPEROUR.

[f. 224. b. c. 1.]

Folliculus a wise Emperoure reignide in the citee of Rome; the whiche ordeynide for a lawe, that if a Womañ dude avoutri vndir hir husbonde, that the man shulde be departide fro hir, and euer aftir he shulde be redy with the Emperour in bataile; ande yf so were that he wañ the victorie, he shulde have in the furste day of his victorie iiij.* honoures, ande in the secounde day he shulde sustene iiij. hevynnessis, that he enpriuide† him not for the honours. So in thilke dayes ther was a knyght i-callide Acherone, the whiche hadde a fayre womañ to wyve; ande this womañ lovide another knyzt, by weye of synne. Hit bifel a cas, that hir husbonde was i-reddene to his contre, of the whiche ridinge that othere knyzt hade certificacione; and so he come in, and lay by his wyf al nyght. Ande in this place were iij. cokkes, that vside muche to crowe; ande as the lady laye in hir bedde withe the knyzt, she harde the cokke crowe. Ande she seide to hir sarvaunt, “What menithe this cok, that crowithe thus?” The sarvaunt answeride in this maner, “The cok seithe in his songe, that thow dost thin husbonde wronge.” Then the lady seyde, he shulde be dede; and so he was indede. Anone the secounde coke begañ to crow,—“What menithe this?” quod the lady. And the servaunt saide, “My felowe for his sothe sawe hathe loste his lyf, ande lithe ful lawe.” “Ande seithe he so?” quod the lady; “now for sothe he shalle lese his crowinge.” The coke was dede anoone; ande the lady was lede downe anoone ayene; ande the thirde cokke crewe, with a gret voyse and a bolde.

* iiij. MS.

† enpridide?

“ Seye,” quod the lady, “ in the Develis name, what seithe he now ?” Ande the mayde avnsweride in this maner, and saide thus, “ Seithe the cokke, ‘ Here, ande see, and sey nowte, thenne thou maiste have alle thi wille.’ ”* *Versus: Audi, vide, tace, si tu vis viuere [in] pace.* Then saide the lady, “ Sle not that cok, by no wey.” Aftir al this, the kniȝt hir husbonde come home ; ande or he hade be longe at home, he was certifiȝde of the dethe of the cockes. He yede to the Emperoure, ande askide a devorce, as the lawe wolde. Thenne saide the Emperoure, “ Thou 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.” Thenne seyde the Emperoure, when the victory of the bataille were come home, he shulde have in the first day iiij. worshipis ; of the whiche this is the first, he shalle be sette in a charre, and iiij. white hors shulle drawe hit to the palyse of the Emperour ; the secounde is, that alle his trespassours and aduersarijs shulde folowe his chare behynde him, withe boundene hondis and fete ; the thirde is, that he shalle be cladde withe a cote that is i-callide *Tunica Jouis*, ande alle men shul knele afore him ; ande the fovrthe is, that he shalle sitte that day be-syde the Emperoure. But the secounde day he shalle sustene therfor iiij. hevinessis ; for in the firste his cote shal be takine fro him, and he shall be in reputacione as a fool. So without ony more of this mater, he yede forthe to bataile, ande hade the victorye ; ande after took bothe honoures and dolours, as is seide before, lowely and obedientlye ; for whiche grete lowliness the Emperoure hilye avauncide him, and he endide a faire ende, &c.

MORALITEE.

God men, this Emperoure is Crist. The Emperour made a lawe, that if thi wyf, *scil.* thi flesh, do avoutry, thou moste be departide fro hir, *scil.* fro fleshly affeccions ; for by synne is a mañ deply in

* thowte? See Notes.

[f. 225. c. 1.]

dreynt in dethe euerlastyng. For synne is not lyzt, but it is hevy, ande weythe more than lede; for yf lede falle fro a grete hezt, hit gothe downe no forthere but thrilithe a litle downe in to the erthe, but synne in twynkelynge of an ye thrillithe* alle the erthe, ande restithe not or it come to Helle. Helle is in the middis of the erthe *scil.* in the centre of the erthe, as seithe the Philosopher; ande therefore a man moste be ware of synne. Ande therefore Gode wolle, that as sone as the fleshe hathe i-done avoutrye by synne, that thow putte thi selfe to the bataile of penaunce, ande sustene there mekely that is i-putte to the; ande therefore seith Matth. *Jugum enim meum suaue est, et onus meum leue*, this is to seye, My yoke, *scil.* penaunce, is swete, *scil.* for it turnithe to swetnesse, and my charge or my burdyne, *scil.* commaundement, is lizt. The knyzt, that weddide the wyf, that dude the avoutrye, ande slow the cockis, is the Sone of Gode; for he weddide the soule, ande the soule trespasside vndir him, by the synne of Adam, the first fader. By the firste cokk that is slayne, vndirstonde prophetis, the whiche prophesiede ande tawte azenst synne; as seithe Matth. *Jerusalem! Jerusalem! que occidis prophetas, et lapidas eos qui ad te missi sunt*, this is to sey, Jerusalem! that sleist prophites, and steynist hem that beithe i-sent to the, whi dost thow so? The secounde cok that crowithe bethe apposteles and martris, that were i-slayne for sothefastnesse; ande the thirde cok, that is not slayne, bethe prelates and prechovris that bethe now, that dare not, ne wolle not seye sothe, but plesithe al meñ; ande the more harme is. The worthi knizt Criste, seinge so many wronges done to him by synne in this cas, he suffride mekelye bothe honours ande hevinessis, as dude the knizt; for he satte in the chaire, *scil.* vppone an asse, ande iiij. white horse drow hit, *scil.* iiij. cardinall vertues, that were euermore withe him. The secounde honoure was, that alle his ivel doers sholde folow, *scil.* a multitude of peple come bifore Crist and behynde, seinge, *Osanna filio David! benedictus qui venit in nomine Domini!* The sone of Dauid make vs safe!

* thrillide, MS.

blesside be he that comythe in the name of the Lorde! The thridde honour was, that he shulde be clad with the cote y-callide *Tunyca Jouis*, that was whenne the Jewis strewide clothis and flowris in the weye. The ferthe honoure was, that he shulde sitte at the table withe the Emperoure, ande so dude he; he satte in the temple of Jerusalem. But in tyme of passioune, *scil.* in Goode Friday, the four* honoures

[c. 2.] turnide in to iiij. hevynesse, for there as he furst rode vpon an asse, aftirwarde thei toke him, as he hade ben a thef; and therfor he saide, *Tanquam ad latronem existis, cum gladiis et fustibus comprehendere me*, As to a thef ye come oute, with swerdes and bates to take me. Ayenest the secounde honour, wher as they come and mette him so reuerently, they browte him shamfully to the house of Kayfas, withe many reprevis and scornes. Ayenste the thirde honoure, that he shulde be cladde withe the cote of Jouis, thei spoylide [him] of al his clothinge; ande ayenste the ferthe, they dide him vpon the crosse, ande spette oñ his face, ande buffetide him. Loo! goode Siris, what scornis ande reprevis that oure Lorde Jhesu Criste sufferide for the sovele that dude avowtrye. Late vs therefore suffre for his love penaunce in the worlde, that we mowe come to his blisse. Amen!

[XLVI.]

GODFRIDUS A WISE EMPEROURE.

Godfridus regnide a wise Emperour in the cetee of Rome, and he hade childerine that he louide moche. Ande when he laye oñ his dethe-bed, he callide to him his eldest sonne, ande saide to him, "Dere sone, the heritage that my fadir leftte and biquathe to me, holly I yeve hit to the." Aftir that he clepide the secounde sone, ande saide to him, "Dere sone, I have certeyne possessions, londis

* fourthe, MS.

ande tenementes, that come of my purchas,* and therfor, sone, I yeve
 [the] al tho, ande alle other that I have, with oute my heritage.”
 Ande he made the thirde to be callide, and seide to him, “Sone, I
 have noo mevable goodes to yeve the, but only the iewelle,* *scil.* a
 presious ringe, a gay broche, and a rialle clothe; ande thes iij. I be-
 quethe the. Ande the vertu of the ringe is this, that who so euer
 bere it vp one him, he shalle have love of al meñ; the vertu of the
 broche is this, that who so euere bere hit vppone his brest, late him
 [f. 225. b. c. 1.] thinke what he wolle, ande he shalle mete therwith at his likynge;
 ande the vertu of the clothe is swiche, that lete a man sitte vppone
 hit, and he shalle be in what partye of the worlde he wolle desire.
 And, sone, I yeve the thes iij. ande I charge the, that thou go to
 scole, for thow shalt by thes iij. gete gode i-nowhe.” When this
 was seyde, he turnide his body to the walle, ande yelde vp the gost.
 The childerin with the moder reuerently buryede him, ande gret lamen-
 tacione was made for his dethe. Then the eldest sone occupiede his
 eritage; the secounde sonne al the purchas. Ande the emperes saide
 to the yongest sone, “Thi fadir yaf to the a ringe, and a broche, and
 a clothe; here I take to the the ringe, that thow go to scole, and
 lerne; ande yf thou do welle, thow shalte be myn owne dere harte.”
 The yonge sone receyvide the ringe; ande his name was Jonathas;
 ande he yede to an vniuersite, ande there he lernide, in a marvelous
 maner. Ande as he walkide in a certeyne day ther in the citee, ther
 mette with him a faire womañ; and whenne Jonathas sawe hir, he
 was i-storide to ane vnlawfulle maner of love, and spake to hir ther
 of. She grauntide him, and he lay withe hir al nyght; ande aftir
 helde hir stille to his store. Ande thorow vertu of the ringe he hadde
 getyne love of al the vniuersite; he made gret festes, ande no thinge
 him lackide, for they lovide him so moche, that for his love they
 yeve him i-nowe. This womañ, that was his lemañ, hizt Felicia;
 ande she hade gret marvayle that he hade alle thinges to his luste,
 ande at his wille, and for she covde fynde neuer peny with him. So

* purchus, *MS.*† iwelle, *MS.*

in a nyght, as thei lay to-geder in bedde, she saide to him, "Worshipfull sir, ye have i-hade my maydinhode, ande ye shulle have me as longe as I live; ande as ye coveyte me to be redye to youre wille, I pray yow tellithe me a petucione that I shalle aske of yow, *scil.* how ye make so many festes, and havithe so mucche goode, and havithe no tresoure ne mony, that I can se?" Thenne saide he, "Yf so be that I telle the my counseille, I trowe that thow woldest discourer me." "Nay, sir, Gode forbede," quod she, "that euer I shulde do that traytorye to yowe!"

[c. 2.] Thenne saide he, "My fadir hathe biquethe to me this ringe, that thow seist me have oñ my finger; ande hit hathe swiche a vertu, that he that berithe hit oñ his finger, shalle have love of alle men, ande so al meñ lovithe me therfore so moche, that what so euer I aske of hem thei yevithe me." Ande then saide she, "Sir, whi wolde thow neuer telle me this or nowe, for perilis that myght falle?" "Whi?" quod Jonathas, "what perile myght falle?" Thenne saide Felicia, "Thou goste ofte tyme in the towne, and ther thow myztest les hit by some chavnse; ande for to lese swiche a iewelle, hit were grete harme and perille; ande therfore, dere birde, leve me that ringe, and I shalle kepe it." Jonathas yaff goode credense to hir wordes, and toke hir the ringe. Ande when hit was so i-done, the love of the peple bygan to turne fro him, ne ther was noon that wolde eny more yeve him, as thei dude afore. Ande when he perceyvide that, and that the cause was for he bare not the ringe, he turnide ayene to his lemman, ande saide to hir, that she shulde deliuer hit to him ayene. Ande thenne she beganne to feyne a lesynge, ande saide with a loude crie, "Alas! my cheste is i-broke, ande the ringe is borne away!" Thenne Jonathas was hili mevide, ande saide, "Alas! wommañ, that euer I saw the!" Ande she beganne to wepe, and to make [grete sorow]; ande Jonathas sawe that, and saide, "Wepe not, for Gode hathe holpin me hedir to;" ande he trowide hir right welle. So he went to his contre, and come to his modir. Whenne the empresse sawe him, she saide to him, "Dere

sonne whi ert thow come hom so soone fro thi studie ?” Thenne seide Jonathas, “ A! modir, I have lost my rynge, by cause that I toke hit to my lemmane.” Thenne answerde the modir, “ Sone, I have ofte tyme saide to the, that thou sholdeste be ware of wommañ; ande now I wolle take the thi broche, but loke that thow lese not hit.” Jonathas resseyuide the broche, and fastenide hit vppone his brest, ande yede to the vniuersite, as he dude afore. Ande 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; and therefore bothe nyght ande day she lay aboute him to seye the sothe, how that he made so gret festes, ande hadde so deyntefulle metis, but he wolde not telle hir longe tyme. But the shrewe wepte, [and] sijde, and saide, “ Thou trowest not me, I see wel; and I wolle bynde my lyf to the, to kepe thi counseille, and thi iewel eke, yf thou haddist eny.” Jonathas trowide hir wordes, ande tolde hir the vertu of the broche. Thenne she wepte more faste, and wolde not be stille; and theñ saide he, “ Womañ, whi wepist thow, ande for what cavse sorowest thou?” “ For I trowe,” quod she, “ that thow wolte lese thi broche, ande thenne thow lelist al thi thryfte.” Thenne saide he, “ What wolte thow counsaile me in this cas?” Thenne she saide, “ I counseille the, that thou take hit me to kepe.” “ I trowe,” quod he, “ that thou wolte lese hit, as thow loste my ringe.” “ I-wisse,” quod she, “ rathir shalle the sowle parte from my bodye or I lese hit.” Jonathas vndir a grete triste tooke hir the broche; ande sone aftir the godes bygoñ to fayle. Thenne Jonathas entiride in to the chaumbre, ande she begañ to crye, as she dude afore, ande saide, “ Allas! the broche is i-stole; I wolle now for woo slee nowe my self!” She drowe oute a knyf, and feynide as she wolde have smetine hir selfe. Thenne Jonathas trowide that she wolde have slayne hir selve; he toke the knyf from hir, and saide, “ Damiselle, I pray the, leve thi wepinge, for I foryeve it the al to-gedir.” Anone by cause of nede he turnide home ageyne,

[f. 226. c.1.]

ande visitide his moder. Ande whenne his moder sawe him, she seide to him, " Sey, sone, hast thowe lost thi broche, as thow didest thi ringe?" And he saide, " The woman that hadde the ringe, hadde the broche in the same maner;" but what worthe of hit he ne knew, as he saide. Thenne the modir beinge ivele* apayde withe him, she saide, " Sonne, thou wotist welle I have now no more of thyne but a clothe, and therefore here it is; ches thou where thow wolte kepe it, ore leve it here. But, sone, I warnide the to be ware of women."† Ande Jonathas seide thenne ayene, " Sothely, modir, yf so be that the clothe be lost, I shalle neuer more thenne loke the in the face." Thenne she deliueride to him the clothe, ande he yede ayene to scole. And soone aftir his vnthrifti lemman mette withe him, as she [c. 2.] dude afore, ande she made him gode chere, and kiste him; ande he dide as thowhe he hadde no iewel. Whenne he was in his hostelle, sone he leyde the clothe vndir him, ande bade his lemañ sitte downe biside him vppone the clothe; and she knewe not of the vertu of the clothe; ande anoone Jonathas thovte, Lorde! yf we were now in fer contrees, wher neuer man come afore this! Ande thenne withe the same thovte they were bothe reyside vp to-gedir, in to the ferrest coste of the worlde, with the clothe with hem. Ande whenne the womañ sawe that, she saide, " Alas! what do we here?" " Here we bethe nowe," quod he, " ande here I shalle leve the, ande bestes shulle devoure the, for that thow hast i-holdyne my rynge, and my broche." " A! sir, mercy," quod she, " for sothely yf thow wolte brynge me ayene to the citee, I shalle yeve to the thi ringe ande thi broche, with outene anye ayene-stondynge; ande but yf I do in dede that I seye, I wolle bynde me to the foulest dethe." Jonathas trowide hir, and saide, " Loke nowe, that thou neuer do trespas more, for yf thow do, thou shalt dye." Ande thenne she saide to him, " For the love of Gode tel me now how we come hedir?" Thenne saide he, " The vertu of the clothe is, that who so euere sittithe ther vppone, shalle be in what coste of the worlde he wolle desire to be

* ivele, MS.

† wome, MS.

ynne." Ande theñ he saide, " For sothe, I hadde leuer slepe then al the werldes goode, as me thinkithe ; ande therefore, I pray the, ley forthe thi sherte, that I may ligge downe, ande have a litle slepe." She dude so, and he leyde downe his hede in hir shirte, ande by-ganne stronglye to slepe. Thenne she heringe his grete slepe, she drow the parti of the clothe that was vndir him vnto hir ; and thenne she thowte, Lorde ! yf I were now where that I was to-day ! Ande anone sodenly she was browte to the same plase ; and Jonathas lay stille slepinge. Whenne he wakide, he sawe neithere clothe, ne womañ ; he wepte bitterly, ande saide, " Alas ! alas ! what shalle I nowe do I wot neuere ; ande I aĩn worthi al this bale, for I tolde to the womane al my counseille." He lokide abowte oñ euerye side, ande sawe no thinge but wilde bestes, ande briddis fleing in the heire ; ande of hem he hadde grete drede in herte. Ande he rose vp, ande yede by a certeyne [pathe], but he wiste neuere to what place. Ande as he yede, ther was a water in his weye, ouer the whiche he moste nedis goo ; and whenne he enteride into the water, it was so hote, that hit brende of the fleshe fro the boone of his legges, for hit drowe away alle the fleshe that it towchide. Ande Jonathas hadde ther a crewette, ande fillide hit of that water. Tho he yede forthe, tille he saw a tree fulle of frute ; ande there he gaderide frewte, and ete, thorow the whiche he was made a foule lepre. Ande thoo for sorowe he fel downe, and seide, " Curside be the day where in I was borne, ande also the hour* in whiche I was conseyvide in my modir !" Aftir this he rose, and yede, ande sawe the secounde water ; ande dradde for to entre. Neuertheles he enteride in, and as the fyrste water drowe of the fleshe of his feet, so the secounde water restoride hit ayene. Ande he filde a cruert ther with, and bare the frute with him also. Ande as he yede forthe, he sawe the secounde frewte afer, ande for he hungeride, he yete of that frute, ande anone he was clanside of alle his lepre ; ande toke of the frute with him, ande liuide welle withe sustenaunce thereof. Thenne he sawe a feire

* honour, *MS.*

castelle, ande in the circuite aboute ful of hedis of lechis. Ande as he come ny to the castelle, there mette [him] ij. squiers, ande thei seide to him, “ Dere frende, whens erte thowe ? ” “ ·I añ,” quod he, “ a leche of fer contrees hennys.” Thenne saide thei, “ The kynge of this castelle is a lepre man, and many lechis comithe to him, ande vndirtakithe to hele him, vp peyne of hir hedis, ande thei havithe y-faylide euerych one; ande therefore thow maiste see hir hedis sitte in the wallis of the castelle. Ande therefore we telle the for certeyne, yf thow vndirtake my lorde, ande not hele him, thou shalte lese thy lyfe.” Thenne saide he, “ Yis, I shalle hele him.” Tho he was browte [to] him, ande he yaf the kynge of his frewte to ete, and also he yafe him of his secounde water to drynke, ande anone the kynge was hole; and he yaf to Jonathas riche yiftes, ande faire, plentefully, and mo behite him, yf he wolde abyde withe him, but he wolde not assent to dwelle withe him. Ande eche day he vside to go vnto the see-syde, that was therin, to asprie yf ther were enye shippe, that myght bringe him home. And at the laste, in a certeyne day there come towarde xxx. shippis, ande alle in a morow reyside there. Thenne Jonathas enqueride amonge hem, yf eny shippe were there redy for to go to swiche a londe, wher as he havntide scole. At the last he founde a shippe redy, that wolde to the same contree. Thenne Jonathas was gladde, ande enteride into the shippe, aftir that he hadde take leve of the kynge. Sone aftir that he was come to the citee, there as was his lemañ; but ther was noone that hade knowleche of him, for longe tyme, that he had be devouride with wilde bestes. Whenne Jonathas was in the citee, anoone he toke cure of syke peple, and he helide alle; ande by that tyme his lemañ was the richeste of that citee, by vertu of the rynges, and of the broche, ande of the clothe, but she was gretly turmentide withe sikenesse. Ande whenne [she] harde telle, that suche a sotille leche was come to the citee, anoone she made messagers to go for him, and that he wolde vouchesaffe to hele hir of hir sykenesse. Jonathas come to hir, and

there he fonde his lemman òn bede ; ande he knewe hir welle, but she knew not him. Ande whenne he hadde i-seyne hir vryne, he seide to hir, “Worthi ladye, thow haste oo sekenesse that may not be helide but by oo way ; ande yf thow wolt preve that wey, thowe may be helide.” Then seide she, “I am redy to do what so euer thow comaundist, so that I be hole ther by.” Jonathas saide to hir, “Thou moste be clene i-shriven ; and yf thou have withe-drawe owte fro eny mañ with wronge, thow moste restore hit ayene, ande thenne I shalle warante the to be hole ; ande ellis my medicinis wolle not stonde in stede.” Ande so by cause that she was grevously holde withe sekenesse, she made an opyne confessione afore al meñ, how that she hade deseuyde the sonne of the Emperoure, as hit is seide afore, ande how she lefte him at the ende of the worlde. Thenne seide he, “Where bene the iij. iewellis that thou withe-drew fro him, *scil.* the ringe, the broche, and the clothe ?” Ande she tolde him, that thei were at hir beddis fete, in a chest. “Ande therefore,” she saide, “opene the cheste.” Ande there he fonde as she saide, with gret ioye to him ; ande he toke the ringe, and put hit òn his fynger ; he sette the broche òn his breste ; ande toke the clothe vndir his arme. Ande he toke hir drinke of his firste cruet, *scil.* of that water that drow away the fleshe of his fete, ande yaf hir to ete of that frute that made him lepre ; ande whenne she hadde resseyvide hit, she was in swiche a likenesse, that no mañ wolde no lenger abide with hir, ande in that grete angre she yede vp the sprite. Thenne aftir hir dethe, Jonathas turnide home to his contree, with gret ioye, beryng with hime the ringe, the broche, and the clothe ; ande in goode pes endid his lyf.

[f. 227. c. 1.]

MORALITEE.

Dere frendes, this Emperoure is oure Lorde Jhesu Criste, that hathe iij. sonnes. By the firste sone we must vndirstonde angelis,

to whome Gode hathe yevin swiche confirmacione ande grace, that they may not synne; for aftir that aungels weere falle doñ, Gode so confermide hem, that thei dwelle stille after, that they myght not synne aftir. By the secounde sonne vndirstonde prophetes, to whome Gode yaf the olde lawe of Moyses; the whiche law was mevable, for it was chavingide by the advent of Criste. Ande to the thirde sone, *scil.* a Cristen mañ, he* yaf iij. iewelle, a ringe, a broche, and a clothe. By the ringe we muste vndirstonde feithe, for that owithe to be rounde like a ringe, ande with oute eny twarcyng; ande he that hathe the ringe of feithe, withe oute eny dowte he shalle have the love of Gode ande of aungles; ande therefore seithe oure Savioure, *Si habueritis fidem, sicut granum sinapis, &c. ut supra*, this is to seye, Yf ye have feithe, as the seede or as the greyne of synevey, as is saide before. Ande therefore he that hathe the ringe of feithe, vereliche he shalle have al thinges to his likinge. Also he yaf to the Crystene man a broche, *scil.* the Holy Goste, in his herte; and therefore it is seyde, *Mittam vobis Spiritum Paraclitum, et suggeret vobis omnia quecumque dixerero vobis*, this is to sey, I shalle sende to yow the Holy Gost, the whiche shalle shew in yow all goodis whiche I shall seye to yowe. Ande therfor 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 mañ† a presious clothe. The clothe is perfite charite, the whiche Gode shewithe for vs and to vs in the cros; for he louythe 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. Ande therefore who so wille sitte on the clothe of perfite‡ charite, withe oute dowte he may be translative. Jonathas may be callide euery Cristene man that is fallyne to synne. Thenne his lemañ metithe with him, *scil.* his wrecchide fleshe, that stirithe him to synne; ande than he lesithe the ringe of feithe, that he reseyyvide in baptisme; ande thenne the broche, *scil.* the Holy Gost, fleithe froñ him, for synne; ande

* and he, *MS.*† Cristimañ, *MS.*‡ perfe, *MS.*

the clothe, *scil.* charite, is drawine fro him as ofte tyme as he assentithe to synne; ande so the wrecchide mañ is lefte withe oute helpe amonge the wylde bestes, *scil.* the Devil, the wordle, and the fleshe; ande thenne it is gretlye to sorow. Therefore, man, do as dude Jonathas; arys fro thi slepe of synne, for thow hast slepte to longe in the slepe of carnalite; ande therefore hit is wretin thus, *Surge qui dormis, et illuminabit te Christus*, this is to sey, Arys thou that slepest, ande Criste the shalle liztny. Thenne whenne thou ert vp risen fro slepe of synne, ande art i-litenyde, and mayste see, entre in to the water that wolle have of the fleshe fro the boone, *scil.* penaunce, the wiche putithe* away fleshelyche affeccions. Aftir he etithe the frute of sharpnesse, the wiche chaungithe the chere, in maner of a lepre man; as it is wretin † of Crist, *Vidimus eum non habentem speciem neque decorem*, this is to sey, We saw him not having shappe ne fairnesse. So of the soule, that is in bitternesse for his synnes; ande therefore in figure a sowle is seide to be blak, tho3 hit be wel i-shape. Aftir he entithe the secounde water, that is i-callide holly comunyng, that is aftir penaunce; ande therefore seithe oure Sauioure, *Ego sum fons vite; qui biberit ex aqua hac, non sitiet ‡ in eternum*, this is to sey, I am the welle of lyfe; ande he that drinkithe of this water, shalle not thirste.§ Aftir that, he etithe of the fruyt of the secounde tree, the wiche restorithe al that was loste; whenne that he is glorefijde in euerlasting lyfe, aftir that he hath helide the kynge, *scil.* the soule. And so he entithe in to the shippe of holy chirche, ande gothe to his lemmañ, *scil.* his fleshe, and rechithe to hir the water of contrucione, ande the frute of penaunce, ande of sharpnesse, for the wiche the flesshelyche affeccions deyethe; and so by penaunce he takithe of hit his lost goodes, ande so he gothe to his contree, *scil.* to the kyngdome of Hevene. To the wiche he vs brynge, that is kynge euerlastinge! Amen.

* putthe, MS.

† wetin, MS.

‡ sciet, MS.

§ truste, MS.

[XLVII.]

EULOPIUS WAS A GOODE EMPEROUR.

Eulopius was a gode Emperoure in the citee of Rome, the whiche lovide moste passingli love ande pes; ande therfor wher so euer he knewe that eny discorde or vnrest was regnyuge, he labovride to make reformacione of pes. So in that tyme there were two knyghtes, one of Baldak, that other of Lumbardye; ande thes twoo lovide togedir right muche, ande sent letteris either to othere by messagers; so that what euer the knight of Lumbardy hadde of marchaundise in his londe, he sent hit to the tothere; in the same maner the kniȝt of Baldak sent to the knite of Lumbardye, of al maner thinges ande noveltees that were in Baldak, ande not in Lumbardye. So in a tyme this kniȝte of Lumbardye thoȝte, as he lay in his bedde, “Swiche a frende I have in Baldak, and I have sent to him many grete yiftis, ande so hathe [he] to me wel mo. For sothe now wolle I go visite him or that I be dede.” He come to the londe of Baldake, and come to the house of his felow, the wiche he saw neuer afore; ande whenne his felow saw him, he fel for gladnes vpone him, and kiste him, ande wepte for ioye; ande he saide, “Thow art welcome* to me as halfe my soule!” And whenne he hadde abide ther certeyne days, he saw in the house the fayrest damiselle to his ye, that euer he sawe; and he was ravishide in his mynde for hir, in so moche that he kepte his bedde, ande myte neyther ete ne drynke wele. Theñ the other knight, the lorde of the hovse, come to him, ande askide the cause of his hevinesse, and of his seknes. Thenne saide he, “Ther is a damiselle in thin house, that I love, ande coveyte in myne herte ouer al thinge in this worlde; ande dede I mot be, but I have hir love.” Ande thenne he badde him be stronge, ande of goode chere, and saide that he shulde have al thinge that his soule

[c. 2.]

* welcome, *MS.*

wolde desire, yf it were in that house. Ande anone he shewide him al the women of the house, exsepte oone damsel; ande thenne he saide, “ Dere frende, is she here amonge this company, that thou desirist?” ande he saide, “ Naye.” Ande at the laste he shewide afore him the damiselle; and whenne he sawe hir, he seide to his felaw, “[This is] she that is my lyf ande my dethe bothe!” Ande thenne he saide, “ This damiselle is coume of gentil kynrede, ande I have norishide hir of a childe, for she shulde have ben my wyfe; neuertheles thow arte come from fer contrees, for grete fervente love that hathe i-bene a-twene vs of longe tyme, ande therfore I wouchesaf that thow have hir to wyf; I shalle yeve to the with hir grete habundance of richesse.” Whenne the kniȝt herde the wordes, he ros, and was hole; and saide to him, “ Dere frende, Gode the yelde for the gentilnesse that thowe seist to me, and hast doone for me many a tyme; but how that hit shalle be rewarde and yoldene, for sothe I not.” Soone aftir ther was cride a generale bridale, ande alle men that come to that feste, hadde grete medes and benefetis or they yede. Ande aftir al this the kniȝt toke his leve, ande yede home ayene in to Lumbardye withe his wyf; ande a riche mañ he was, ande alle his frendes were avaunside by the goodes and riches that he browte from Baldak; ande his wyf was lovide gretly of all men, ande browte forthe a faire dowter. Aftir hit happide, that the forsayde knyght of Baldak was falne in to grete poverte, in so muche that he hade not to lyve with. He thovte in a certeyne tyme, that hit were beste for him for to go to his olde frende, that he avaunside, ande yaf to his damiselle, and be founden of him; ande that him thowte hadde ben the better than for to have livide in wrecchidnesse, as he dude. He yede to Lumbardye in pore araye, like a pore man, for he hadde litle in his purse; ande when he was in Lumbardye, he enteride into the cetee ther as his felowe was dwelle. Ande whenne he come in to the citee, the nyght was darke, ande he thowte to him self, “ It is now nyght, ande my clothis bethe not faire for a kniȝte,

ande also I am barfote ; ande yf I goo nowe to the hovse of my felawe, he shalle vnnethe knowe me in this clothing. Nay," quod he, " hit shalle not be soo." He lokide abowte him, and he sawe a parishe chirche ; ande he enteride in to the yerde, and yede in to the in-gange, *scil.* in to the porche, ande there he lay al nyght. And as he laye there in the porche, too meñ foute there in the strete, ande that one slowhe the tothere ; ande sone the mankiller* rañ in to the chirche-yerde ; ande sone a multitude of peple rañ in to the chirche-yerde, and there they sowte, but none thei coude fynde, but only the knizte in the chirche-porche. Ande thei saide to him, " Where is he that slowhe the man?" " I am he," quod he ; " takithe me, and bringe me therfore in the iebet." Ande this he saide, for he hadde leuer have ben dede, than so to live in pouertee. And thanne thei toke him, and browte him to presoune ; ande oñ the morowe he was demide to be dede, ande he was ladde to the iebet ; ande many folowide him, ande amonge the peple was the knizt his felawe. Ande when he hade beholdene his felowe, he saide in his herte " What ! howe is this ? this is my felawe of Baldak, that thei lede here to dethe." Ande withe oute any tariinge he creyde withe an hie voyse, ande saide, " How ! mañ, abide, abide, lete him leve ! It is not he that slowe the mañ, hit is I !" Ande tho they toke him, ande ladde hem bothe to the iebet, to be dede. Ande among al othir, the man that killide the dede mañ was there present ; ande he thowte in him selfe, " I am gylti of this dethe, ande the too kniztes bethe innocentes ; for sothe it may not be, but that Gode shalle take vengeaunce of me. Hit is beste for me, that I now opyñ my synne, ande take penaunce therfore, than † late thes innocentes perishe." Ande he cride withe an hie voyse, " Bethe ware, that ye do none harme to the meñ, for I am gylti in the dede ; thei bethe innocentes, ande I am he that slowhe the mañ. Takithe me, ande dothe me oñ the iebet." Thenne the peple sette honde vpon him, ande browte him with the two knites to the iuge, and saide, " Sir,

[c. 2.]

* mankille, *MS.*† ande, *MS.*

we hañ grete mervayle of thes iij. men, for the first saide, with his owne mouthe, that he slowhe the mañ; ande that othere come, and saide, nay, for he saide that he slowhe him; ande now the thirde comithe, ande seide that thei bothe bethe innocentes, ande that he slowhe him withe his own hondes; ande therefore, sir, we bethe i-come to youre dome, for to loke what ye wolle seye in this cas." Thenne saide the iuge to the firste knight of Baldak, "Whi, and for what cause seyde thou, that thowe slowhe the man?" "For sothe," quod he, "and I shalle* seye sothe. I was some tyme a worthi knight, and a riche, ande mony meñ I fonde ande susteynide vndir 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 dore to dore. Ande so when that I thinke of my grete nobilite that I have bene inne, ande of grete pouerte that I añ inne nowe, I hadde leuere be dede than live; ande therefore I saide that I slowe the mañ, in the entente that thei shulde slee me." Thenne seide the iuge to the secounde kniȝt, "Tel me whi that thou saide that thou slowhe him?" "For sothe, sir," quod he, "and I shalle tel yow. This knight here hathe hiliche avaunside me, ande yafe to me my wyf; ande therefore I lovide him as moche as myselfe; ande therefore whenne I sawe him go to dethewarde, I cride withe a lowde voyse, ande saide that I slowe the mañ, in the entente that I sholde be dede, ande he i-sauide." Ande thanne saide the iuge to the thirde man, "Telle me whi that thou saide that thou kyldest him?" "Forsothe," quod he, "and
[f. 228. b. c. 1.] I shalle telle yowe opinlye the sothe; for sothelye I slowhe him with myne oune hondes; ande therfor when I sawe thes two knites were ladde to be dede, I thovte to my selfe, that Gode, that sethe al thinges, wolde therefore have i-takin vengeance of me, yf I hade suffride hem so go to dethe, sitheñ I was synner; and therefore I thouȝte I wolde not do so grete synne, ande that I wolde rathir save the innocentes and dy my selfe, than for to dampne my selfe perpetually. And therefore, sir, here I have seide opinli the sothe, how that

* *salle, MS.*

I slowhe the mañ with myne ovne hondes." Then* aunswerde the iuge, seinge thus, "Sithen thou haste seide the sothe for salvacione of the innocentes, sothely thou shalt not be dede." Ande alle meñ commendide the iuge, that hade so hilie ande so graciouslye demyde, for the trewe trespasseure.

MORALITEE.

Dere frendes, this Emperoure is the Fadir of Hevene; the two kniȝtes bethe oure Lorde Jhesu Criste ande the fadir Adañ, the whiche was shapin and formide in the felde of Damaske; and Gode was with oute begynnyng, ande is withe oute endyng. Messagers were a-twene hem, whenne the Fadir saide to the Sonne and to the Holy Gost, *Faciamus hominem ad ymaginem et similitudinem nostram*, this is to seye, Lete vs make mañ vnto our ymage ande to oure likeness. But the kniȝt that come to the howse of that othere kniȝt, that was translade fro the felde of Damaske; and there he sawe a faire mayde, *scil.* the soule y-made to the likeness of Gode, the wiche Adam desiride. Ande Gode seinge that, yaf the soule to Adam, the wiche was made to his oune likeness, withe alle godes of this worlde. Aftir that, Crist come to grete pouerte, ande toke oure fleshe; as thes wordes berithe witness of his pouerte, *Vulpes foueas habent, et volucres celi nidos; filius autem hominis non habet vbi capud suum inclinet*, this is to seye, Lo! foxis havith dennys, and briddis of Hevene havithe nestis; but the sonne of man hathe not were he may reclyne or enbowe his hede. Thenne he enteride in to the porche of the chirche, *scil.* in to the wombe of oure Seint Marie the Virgine; and there he lay fro tyme of his consepacione vnto the tyme of his nativite. In the tyme fitithe to-gedir ij. meñ, *scil.* the fleshe and the sprite; but the fleshe slowhe the sprite, what tyme mankynde brake the comavndement of Gode. Thenne the peple ronne in to the chirche-yerde, *scil.* Deuelis yede abovte, for to make that al man-

* the, *MS.*

kynde shulde perisshe. The knyzt, that profiride to dye, was oure Lorde Jhesu Criste, whenne he sayde, *Quem queritis?* Whom seke ye? *Ego sum*, I am he that ye seche. Thenne the peple toke him, and ladde him to the iubet. Thenne whenne that other knyzte, his trewe frende, sawe this, &c. By the secounde knyzt we must vndirstonde aposteles ande martiris, the whiche suffride dethe in the name of Criste; and therefore seide Crist to his disciplis, *Potestis bibere calicem quem ego sum bibiturus*, this is to seye, May ye drinke of the same cuppe that I am to drynke, *scil.* suffre passione as I shalle. Ande thei seide, *Possumus*,* We mowe. Ande the thirde, that seide, “Sothely I slow him with myne owne hondys,” that is euery synner, that owith to graunt the sothe in confessione, for the entente that the innocent soule sholde not be slayne; and thenne yf he do so, withe oute dowte he shal not dye, but he shalle have euerlastyng lyfe. *Ad quam &c.*

[XLVIII.]

DOLFINUS A WISE EMPEROURE.

[f. 229, c.1.] Dolfinus was an Emperour in the citee of Rome; the which hadde a faire dowter, whom he moche lovide. So in a certeyn daye, as he rode by a forest to hunte, he was asunderide fro alle his meñ, ande hadde vtterly loste hem; ande therefore withe a grete hevynesse he rode by him selfe. So he roode by a certene place, and he cnockide at the yate; ande anoone the lorde of the place openyde the yate, ande askide the cause of his cnockinge. Ande he seide, “It is nyght, ande therefore I praye the, for the love of Gode, that* I may be loggide here al nyght;”—but he tolde him not that he was Emperoure. Thenne seide that othir, “I am forester of the Emperoures in this forest, ande I bere the cure thereof. I graunt the harborow, and venisone y-now here of this forest.” The Emperoure was glade,

* Possum, MS.

† ande that, MS.

ande honestly he was resseyvide. The foresters wyf was in chyldebede, ande shulde that same nyght brynge a childe in to the worlde. Whenne the Emperoure satte at soper, the forster honestly seruide him; but he knew not that* he was Emperoure, and his lorde, ande the Emperour dude as hit hadde not ben he. Ande whenne the soper was i-done, the Emperoure yede to bedde, and slept. Ande as he was in his slepe, he harde a voyse sey thris, "Tak! Tak! Tak!" Ande withe that the Emperoure awoke, and marvailde what that shulde by-meene, Tak! Tak! Tak!—"for what shulde I take?" quod he. Ande he slepte ayene, ande he harde a voyse† sey thris, "Zelde! Zelde! Zelde!" With that he awoke, ande marvailde more thañ enye mañ may trowe; and hevy he was, ande thouzte what that shulde be. "For first," quod he, "Take, ande not I toke; and now Yelde, and what shalle I yelde? I wot not." He slepte ayene, ande a voyse come, and saide, "Fle! Fle! Fle! for this nyte in this hovse a childe is borne, that shalle be Emperoure aftir thi dissesse." Whenne the Emperour awoke, he was not litle mevide in herte; ande therfore whenne morow come, he ros, ande callide to him the forster, ande saide, "Dere frende, I pray the telle me sothe, yf thow canne telle yf eny childe were i-bore in this house this nyzt? Gode save hit!" Thenne the Emperoure badde, that the childe shulde be browte afore him, ande that he myzte se hit. Ande whenne hit was afore him, the Emperoure lokide welle in his face, ande toke goode hede to a certeyne ‡ marke that was in his visage; ande thenne he saide to the forstere, "Dere frende, knowist thow not me, what I am?" "No, sir, no thing, for I saw yow neuer or nowe, but thou semist a gentilmañ." "I am," quod he, "the Emperoure, thi lorde, whom thow hast harborowyde; ande I thonk the muche for thi goode chere." Thenne the forster fel downe to his fete, ande askide mercy, yf that he hade owte offendide 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 palys; ande therefore to-morow abowte

* that that, *MS.*† veyse, *MS.*‡ ceteyne, *MS.*

this tyme, I wolle sende messagers for him." Thenne saide the forster, " Sir, my lorde, that is not semyng, that swiche a worthi lorde have the childe of swiche a symple sarvaunt as I am, for to norysshe. Natheles hit shalle be done as thow wolt have hit; ande whenne the messagers comythe, I shal take the childe to hem." The Emperour rode home to his palis; and he callide his sarvauntes, ande seide to hem, " Gothe swyftly in to the forest, to the house of the forstere, for ther I was loggide al nyght; ande takithe of him the litle infaunt, that his wyf this nyght chylde. Ande I charge yow, vp peyne of dethe, that ye sle hit by the way, ande caste his body to the houndes, ande bryngithe his herte to me; ande but ye do thus, i-wis ye shulle be dede, yf that ye abyde in my empire." Sone thei tooke ther wey towarde the forster, ande ther thei resseyuide the childe; ande whenne thei were in the wey comyng homeward, thei* seide to hem selve, " Sirs, it is tyme nowe [to] fulfille the wille of oure lorde, *scil.* to slee this childe, for we bethe now nye home." Thei toke that childe, and wolde have kyllide hit; but thenne one of hem, beholding the gracious fase of the childe, he was mevide by mercy, ande saide, " A! dere felawes, hit were grete synne and perel to vs, yf that we slowe this childe, that is an innocent; ande therefore I shalle teche yowe a goode counseille. Here by rynnithe smale litle hogges; late vs slee one of hem, ande bere his herte to the Emperoure, oure lorde, and we shulle seye that it is the harte of the childe." " That is a gode counseille," quod thei, " but telle vs thenne what we shulle do withe the childe." Thenne aunswerde he, " We shulle lappe him wel in clothis, ande putte him in an holow tree, ande leve him ther; ande Gode shalle ordeyne for him wel i-now." Whenne the childe was lappede in clothis, they putte him in the hole in a tree, ande lete him lye; ande thenne thei yede, ande slowhe a yonge pigge, ande drow oute his herte, ande browte hit home to the Emperoure; ande come to him ther withe as he was at the mete. Ande

[f. 229. b. c. 1.]

* the, MS.

when the Emperour saw hem, he saide, "Have ye fulfillide my comaundment?" "Ye, lorde," quod they; "and this is * to tokene;" and shewide the hart of the pigge. Thenne the Emperour, trowing that it were the herte of the chylde, he caste hit into the fire, and saide, "Lo! where the harte is of him that shulde have regnide aftir me; ande swiche bethe dremis!" In that othere day, aftir that the childe was putte in to the tree, an erle come ridinge by the forest; ande as his houndis ronne aftir an hynde, and come by the tree where as the chylde was, thei felt a savoure of the childe; ande ther they stynte, and wolle rinne no forther, in so muche that the kny3t hadde thereof grete marvayle and gret wonder; ande smote the hors withe sporis, and lokide into the tree, ande there he sawe lie a faire sonne, of whome he was hiliche gladde in his herte. And toke him vp in his armes and bare him home to his castelle; ande saide to the countesse, his wyfe, "Loo! dame, I have goode tithinges to telle the. Thorow chavnsse I have founde a faire childe in a forest, and thow haddist neuer childe; feyne the now as thowe thou were withe childe, ande thenne thowe shalt seye, that thow hast browte forthe a childe." "Ser," quod she, "I assent." So withe in shorte tyme tiding was ouer alle the contree, that the countes hadde a childe; ande therefore was grete ioye makyde. The childe throfe, and wel was lovide of al men. Ther fille a cas withe in xiiij.^{te} yere aftirwarde; the Emperour made a generale feste, to the whiche the erle was i-bede in specialle. And when he come, he browte the chylde with† him, the whiche was at that tyme a faire yonge squiere; ande at mete he seruide the erle, ande gentilmanly stode afore him. The Emperour byhelde this yonge man, ande perseyvide the tokene in his fronte, that he sawe in the house of the forster; ande thenne with a grete mevinge in herte he saide to the erle, "Sir, whos sone is this, that stondithe afore the?" "Sir," he saide, "it is my sone." "Tel me sothe," quod the Emperour, "by the feythe thow owist to me." Thenne the erle saw that he myght

* they, MS.

† wit, MS.

not escape hit, he tolde how that he mette withe the childe in a tree. Ande whenne [the] Emperoure harde that, he callide his sarvauntis to him, in a grete woodnesse,—the whiche sarvauntes he hade sent afore, for to kille that childe. Ande they come afore him; ande whenne they were i-come, the Emperoure made hem to swere what thei dude with the childe; ande thenne they seyde, “Lorde, we put vs in youre grace, for sothely very pitee mevide vs to save him, bi cause that he was an innocent; ande so we slowe a pigge, ande browte the herte ther of afore yowe.” Whenne the Emperoure knew the bare sothe, he saide to the erle, “Sir erle, this yonge mañ shalle abide here at home withe me.” “Sir,” quod the erle, “hit shalle be at youre owne wille.” Ande whenne the grete fest was endide, the childe abode stille with the Emperour. Ande in al this tyme the emperesse dwellide with hir dowter, a grete weye from thens. In a day this Emperoure clepide to him this yonge mañ, ande seide to him, “Thow most bere my letteris to swiche a castelle, to the lady my emperesse.” “Sir,” quod he, “I am redy to obeye vnto youre wille in al poyntes.” Soone the Emperoure made letteres, to sende to the emperesse, in the whiche letteres he chargide hir, vndir a grete peyne, that she shulde, affter that she hadde sene the letteres, make that yonge childe to be drawe with hors, ande aftir to be hongide in the iebet. He yaf the letters to the yonge childe, ande badde him spede him welle by the weye, that he were there. Ande the childe toke the letters, and made him redy, and yede. Ande whenne he hadde labouride* iij. or iiij. dayes, hit happide that he travaylide late in a nyght; ande he come to the castelle of a knyzt, ande there he askide herborowe, and the knyzt grauntide him. Whenne the childe was coume in to the halle, for gret werynesse he felle oñ slepe oñ the benche; ande whenne the knyzt saw him slepe, he lokide abowte him, and sawe a boxe behynde him; ande thenne he openide hit, and sawe therein letteres selide withe the sinet of the Emperoure. Ande he was hilie temptide

* labovuride, *MS.*

in herte for to loke the tenoure of the letteris, ande dude hit sotelye in dede ; ande whenne [he] hade redde the letteres, he fonde how that hit was comaundide, in peyne of shamefulle dethe, that the emperesse shulde putte that childe vnto the dethe. Ande thenne he sorowede in his herte, ande saide, “ This is a grete synne to hem, to sle swiche a faire childe. Nay,” quod he, “ this may not be, for shame.” Ande therefore he wrote other letteres, in thes wordes, “ Dame, I charge the, in peyne of dethe, that thou yeve owre dowter to this childe, ande lete him wedde hir as sone as he comythe, witheout lenger delaye ; ande what tyme that the solempnite of the matrimonye is made, holdithe him with yow, and dothe him almaner worshippe ; ande late him holde my stede, til I come to yow.” Whenne this was wretine, the knyzt with his sotilte selide hit withe the same sele, and put hit into the box. Soone aftir the childe awoke, and the knyzt made him al the solase ande comferte that he coude make, and lete him goo. Ande in the thirdd day aftir, he come to the emperesse, and salvide hir worshipfully* in the name of the Emperoure ; and yafe to hir the letteres. Whenne the emperesse hade redde the letteres, she sente abovte messageris, for to calle to the bridale of hir dowter alle maner peple, more and lesse. And whenne the day was i-come, the yonge mañ weddide the damselle, and heilde the stede of the Emperoure wel ande wisly, that he was hiliche lovide, ande worshipide of al maner of peple. Aftirwarde the Emperoure shulde come to the lady the emperesse ; ande the lady come withe all hir meyne, ande mette him as hir owte to doo. And whenne the Emperoure sawe the emperesse come, ande lade as a lady shulde be with the arme of the childe, he wonderide, ande wext wrothe ; ande saide to hir, “ Thow wickide womañ, whi haste thou not do my precepte ? thou shalte dye therfore.” “ Sothely,” quod she, “ alle that thowe badde me doo, is now fulfillide in dede.” “ I sey thowe lyes in thin hede,” quod he ; “ for I chargeide the, that thou sholdest do that boye to an orible dethe.” “ A ! sir, save youre

* worshipfully, MS.

reuerens, ye wrote to me, that I snolde yeve him youre douter, vp peyne of dethe; ande loo! here is your lettre." Whenne the Emperour hadde sene the* letteris, ande sawe wretyne right as the emperes saide, he mervailide, and saide, "But whether, hathe he [c. 2.] weddide my dowter, or no?" "Yis," quod she, "and that with grete solempnite; ande I trow that youre dowter be with childe." Ande thenne saide he, "O! Lorde Gode, it is a lewde thinge for to stonde ayenst the, or thin ordinaunce!" Ande thenne he saide, "*Fiat voluntas tua*, Lorde, thi wille be fulfillide!" Ande the Emperoure kiste him; and aftir his dicesse, he was made Emperoure, ande faire he endide his lyfe.

MORALITEE.

Dere frendis, this Emperoure may wel be callide Herode, 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, the whiche is the house of Gode. Now the Emperoure wolde have slayne the chylde, *scil.* Herode wolde have slayne Criste, that tyme he that spiride of the kynges of Criste, feynyng that he wolde have come, and have i-worshipide him. The forster was Josep, that kepte him. But whenne the messager come, *scil.* the iij. kynges, thei slowe him not, but with bowinge knees they worshipide him, and lefte him in the tree of his godhede to be kepte; but thenne aftir come an erle, *scil.* the Holye Gost, and he bare away the childe, *scil.* whenne he warnide Josepe to flee in to Egipte.

AN OTHER MANER MORALITE.

By the Emperoure I vndirstonde a synner, that gothe in the forest of this worlde, seching vanitees, til tyme be that he come to holy chirche, wher that he is goodly recevide by the prelat, yf that

* your, *MS.*

he wolle stonde to the maundementes of holy chirche. But many of vs slepith in holy chirche, as ofte as we dothe not the vij. [werkes] of mercy; but they drede, as the Emperour dude, for the voys that he harde; of the whiche voys Hooly Scripture spekithe thus, *Accipe! Accipe! Accipe!** Take! Take! Take! By the first Take vndirstondith the benefetes of Gode, *scil.* whenne he yaf the a soule made to his owne likenesse; by the secounde Take vndirstonde grace of withestondyng of noynge thynges; and by the iij. Tak vndirstonde the Sonne of Gode, that dide for the oñ cros. Also Holy Scripture seithe, *Redde! Redde! Redde!* this is to seye, Yelde the! Yelde the! Yelde the! By the first Yelde thow most vndirstonde to yelde thi dette, *scil.* a clene soule, as Gode yaf hit to the, afir wasshyng of the baptime; by the secounde Yelde vndirstonde yeldyng of contrucione, confessione, and satisfaccione; by the thirde Yelde vndirstonde yeldyng euere a clene soule to Gode, withe al thi † powere. Also Hooly Scripture seithe, *Fuge! Fuge! Fuge!* this to 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, and for pre-saunce of Gode; by the thirde Fle vndirstonde euer to flee and eschew peyne, that we owe to have, and to do meritorye werkis. The first voyse shalle be in the day of dome; for hit shalle be saide to the, “I yeve to the day, for to wake ynne; ande I yeve to the nyght, for to reste the in.” The yerthe shalle sey ayenest the synneres, “I bere the; I norisshe the; I fede the; I clothe the; I gladde the; ande withe diuerse kynde of bestes I fille thi borde.” The water shalle seye ayenste him, “I clanse alle thi filthis; I brynge forthe diuerse kynde of fishis for thi sustentacioune.” The ayre shalle speke, and saye, “I yeve to the thi lyfe; ande sende to the the blastes; ande diuerse kyndis of briddes to thi nede.” Ande thus shall the voyse thretine him, and repreve him. Ande the worlde shalle seye, “Lo! howe he lovide the, that made me for the, and not for the bevtē for

[f. 230. b. c. 1.]

* accipite, *MS.*† this, *MS.*

him selfe; take benignite, yelde charite." The fyr shalle seye, "Of me thou haddist grete solace and helpe; ande but thow servy wel thi maker, of me thou shalt be brent." Water shal seye, "I yaf to the drynke, ande refressheyng ayenste thin hete; ande but thou serve wel thy creature, of me thou shalte be draynte." Ande Helle shalle sey, "of me* thow shalt be swolowede." But the [c. 2.] wrecche, when he herithe alle thes voys in his herte, wolle† not amende his lyf, and wol but, in al that he may, sle the childe, by costome of synfulle werkes. But the knyght, that openithe the letteris, buthe they that writithe the vij. werkes of mercye to holy chirche, that the dowter, *scil.* the soule, y-wasshe by confessione, be yevene in matrimonye to the childe Criste, the whiche he desirithe euermore to wedde; and so he ledithe [her to] the empire‡ of Hevene, &c.

[XLIX.]

DAMASCENUS A WISE EMPEROUR.

Damascenus was a wyse Emperoure reigntyng in the cete of Rome; the whiche ordeynide for a lawe, that yf eny mañ deliueride a virgine fro the honde of hir ravisshe, it shulde be in the wille of him that deliueride hir for to wedde hir, yf him luste; ne she shulde not be weddide to noone other mañ, withe outene graunte and assente of him that hade takyne hire fro the hondes of the ravisher. So hit felle in a tyme, that ther was a tiraunt namide Pompeius, and he hadde i-raveshide a virgine, ande browte hir into a wilde forest; ande whenne he hade synnede with hir, he wolde have slayne hir. Ther come ridyng by the forest a gentil knyzt; ande whenne he harde the horrible crie of a womañ, he smote the hors withe the sporis, and rode to hir. Ande whenne he come, he sawe hir stonde nakide,

* of me of me, *MS.*† and wolle, *MS.*‡ Emperoure, *MS.*

save hir smokke; ande thenne he askide of hir, “ Ert thow she that cridest?” “ Ye, sir,” quod she, “ for this mañ raveshide me, ande hathe takene from me my virginitee; ande now he wolde sle me, ande he hathe thus nakide me, for to smyte of myne hede; ande therefore, for the love of Gode, helpe me I pray yowe.” Thenne saide the teraunt, “ Sir, she lithe, for she is my wyfe, ande I fonde hir in bordelle withe another man; ande therfor I wolde sle hir nowe.” Thenne saide the knyzt, “ I trowe more to the womañ thanne to the, for I se opyne signys in hir visage, that thow haste ravishide hir, ande oppresside hir withe mastrie; ande therefore I wolle fite for hir.” Ande so thei fozte togedir, ande grevously thei were i-woundide, but the knyzt hade the victory, and that othere fledde. And thenne the knyzt spake to the womañ, “ Lo! womañ, what I have sufferide for the, ande howe I have savide the; wolt thow now be my wyfe?” “ Ye sir,” quod shee, “ that I desire ouer alle thinge, ande thereto I yeve the my trewth.” Thenne seide he, “ Here be syde is my castelle; go thedir afore, and abide ther, while I go to my frendes and kynne, for to purvey for the bridale to be made; for I wolle make a grete fest, for oure worshipe ande comfort.” “ Sir,” quod she, “ I shalle do as thow biddist.” She yede to his castelle, ande ther she was worshipfulli resseyvide; ande the knyzt rode abowte to his frendes, for to make al thing redy therto. In the mene tyme the tiraunt Pompeius come to the castelle, and prayde hir for to come, and speke withe him a worde at the yate; ande whenne she was comyne, he yaf hir so sotil wordes, and faire bihestes, that she lete him in, and grauntide to be his wyf. Afterwarde the knyzt come home, and he fonde the yate of his castelle stoken. He cnockide, but vnnethe he myght have eny aunswere; ande at the laste the womañ come, ande askide whi he cnockide so? Ande thenne he seide, “ What! deere love, whi makest thow hit nowe so straunge to me? late me come in, I pray the.” “ Naye for sothe,” quod she, “ thou shalte not come here inne, for I have him

withe me that I lovide furste, or I knew the." " Dameselle, have mynde how thow yafe to me thi feithe, for to be my wyfe, ande how that I savide the fro dethe; and yf thou wolte not sette by thi feithe, loo! here the woundes that I sufferide for the, ande for thi love." Anoone he caste of his clothis, ande shewide to hir the woundis; but she wolde not loke oñ him, but shutte fast the dore, ande wolde no more speke withe him. The knyzt seenge the wronge, he yede to the iuge, ande ther he made a grete compleynte oñ Pompeye the tiraunt, and oñ the womañ. After that the compleynt was made, the iuge made hem bothe to appere afore him; ande what tyme thei come afore him, the knyzt seide to the iuge,

[c. 2.] " My lorde, I aske the benefice of [the law]. Ye wit wel that it is law, that yf a mañ deliuer enye virgyne fro the hondes of hir ravisher,* it is in the powere of the deliuerer to have the woman to his wyf after; ande, sir, I have here deliueride a womañ in the same case, ande therefore me semithe that she shulde be my wyf, yf that I wolde have hir. Also, sir, I chalange hir for another resoune; she hathe yevin me hir feithe to be my wyf, ande vpon that she enteride in to my castelle, ande many riches ande worshipis she hade by me; ande I have redyne abowte, to purveye for oure mariage." Thenne saide the iuge to Pompeye, " Dere frende, thow knowist welle that the knyzte deliueride the womañ from thi wickidnesse, and toke of the grete woundes for hir love; and here by thow knowest wel that she is his wyf, yf he wolle have hir. And thenne aftir this saluacione, thou come to his yate, [and] withe thi faire flateringe deseyvedist hir; ande, sir, therefore in this same daye I shalle se the honge in the iubet." And thanne seide the iuge to the woman, " Womañ, thow knowist welle how that this mañ savide the fro dethe, ande toke the away fro thi ravisshe, ande also thow yaf him feithe for to be his wyfe; ande so by double resone thow shuldest be his wyf, *scil.* by the lawe, ande eke by the feithe that thow madest to him. Ande now aftir this kyndnesse, thou hast con-

* ravsher, MS.

sentide to the wille of thi ravisher, ande lete him entre in to the castelle of the knyzt; ande therefore I deme the to be hongide this same day in the iubet." Ande so it was i-do in dede; ande al meñ hilie commendide the iuge, that yaf to hem so iust and so ritfulle dome.

MORALITEE.

[p. 231. c. 1.]

Dere frendis, this Emperoure is the Fadir of Hevene; the wiche ordeynide for a lawe, that yf eny virgine were ravishide by dedely synne, thenne he that deliueride hir shulde wedde hir to wyve. The womañ, that was ravishide ande ladde into the forest, is the soule of mañ, the whiche was putte oute of Paradys by the synne of Adam, and browte into the forest of this worlde, where he livide in grete wrecchidnesse, ande [was] deflowride by the ravisher, *scil.* the Devil; ande therefore it is wreten, Jerem. iii. *Tu autem fornicata es cum amatoribus multis*, this is to seye, he seithe, "For sothe thow hast do fornicacione withe many lovers." Ande this ravisher, the Devil, deflowrithe not the soule only, by* lost of blisse, but also he wolde have slayne hir in euerlastinge peyne. And thenne she cride withe an hie voyse; *scil.* the wrecchidnes ande the perille of hit was herde with the knyzte Jhesu Crist, or elles the crye was made what tyme that Adam, oure first fadir, cride for oyle of mercy, and whenne patriarkis ande prophetes cride for remedye, seinge, *O! Domine, visita nos*, *O! Lorde*, come ande visite thou vs. Thenne the knyzt, *scil.* Jhesu Criste, come doñ fro Hevene, and heilde bataille withe the ravisher, *scil.* the Devil; ande thenne they two foute to-geder, that eythere of hem was grevously woundide, *scil.* Crist in his fleshe, ande the Devil in his lordshipe; ande therefore saithe Isaye, *Fortis impigit in fortem, et ambo conciderunt*, this is to seye, A stronge delte or fel in vp oñ an other strong, ande bothe they fil donne to-gedir. Aftir this the womañ, *scil.* the soule, tooke baptyme, and bonde hir

* bot, MS.

ther to Criste, whenne that she saide, *Abrenuncio Sathane et omnibus pompis eius*, I forsake the Devil, ande alle his pompys; also whenne she seithe, *Credo in Deum Patrem Omnipotentem*, I trowe or I beleve in Gode, Fadir Almyti. Aftir that Criste ordeynide for hir bridale, *scil.* the vij. sacramentes of holi chirche, of whiche he ordeynide a stronge castelle ayenste the Deville ande al enmyes; ande theñ he badde the soule holde hir in the vertue of that castille, tylle tyme that he yede aboute, to ordeyne for the bridale, *scil.* Crist, the dowtiest knyzt, ascendide vppe in to Hevene in the day of ascencione, ande ther he ordeynide for vs a dwelling place in euerlastyng ioye, that we myzte be with him, aftir the day of dome, in ioye. [c. 2.] But in the mene tyme comythe the ravisscher, *scil.* the Devel. and he with his sotil cautellis and falshedes blindithe and disseyuith the soule, ande defoulithe hit by synne; ande so he entrithe the castelle of thine herte. Ande thenne comithe to the yate the knyzt, *scil.* Crist; as the Gospelle makithe mencione, *Ecce sto ad hostium, et pulso; siquis appuerit michi, introibo ad eum, et cenabo cum illo*, this is to seye, Loo! I stonde at the dore, and cnocke; who so euere opyne to me, I shalle enter to him, ande I shalle suppe withe him. But where as the Devil is, he may not entre, ne the wrecchide man wolle not opne to Cryst, by doying of penaunce; ande Crist seinge that, castithe of his clothis, ande spoylithe him nakede, and shewithe to the his woundes, that he sufferide for the, for to make a man to have mynde what he suffride for him. For ther was on him noone 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 gothe by the wey, herkenithe and seithe, yf ther be eny sorowe as is my sorowe. Ande yit for al this, the wrecchide mañ wolle not conuerte him, but ligge stille in synne; ande therefore swiche wolle be demede withe the ravisscher, *scil.* with the Devil, to euerlastyng turmentes. Ande therefore late vs opne the yates of oure hertes,

by meritorye werkes, that Criste may entre into oure hertes, ande that we come to the blisse* that neuer shalle mysse. *Ad quod nos perducat &c.*

[L.]

CESAR AN EMPEROURE.

Cesar was an Emperoure reignyng in the citee of Rome, the whiche weddide a faire semli damiselle; the whiche damiselle was the kynges dowter of Sirie, ande she browte forthe a faire sonne. [i 232. c. 1.] So when this childe was come to age, he awaytide ande caste him, in alle that euere he myght, for the dethe of his fadir, in so muche that the Emperoure hade grete marvayle, ande come to the emperesse, ande askide of hir, yf that eny man lay bi hir mo thanne he, *scil.* the Emperour him selfe. Ande when she harde thes wordes, she was hevy in herte, by cause that he hade suche suspesione to hir; and swore† grete othis, that she was neuer comone to no mañ flesshelye, but with him aloone. Ande thenne spake he, “Ne was not this yonge man getyne by me?” “Yis, sir,” quod she, “dowtithe hit not, for he is your lawefully bigetene sone.” Then the Emperoure was amekide, ande saide to his sonne, “Son,” quod he, “I am thi fadir, ande I gate the into this worlde, ande of me thow come into this worlde, ande by wey of generacione thou shalt be myne heyre; ande therefore whi erte thowe abowte my dethe, that I have norishede the vp with deyntheys, ande‡ al that is myne is thyn? Leef, sone, thi wickide purpos, ande sle me not, for yf thou do, it is a foule synne in the syght of Gode, ande hit wolle be awreke.” The sone toke noone hede to his woordes, but eche day more than [other] he was abowte to kille his fadir. Ande when the fadir saw that, he yede into deserte, and toke his sone withe him, ande a swerde;

* blesse, *MS.*

† in hir swore, *MS.*

‡ ande perdiene, *MS.* See Notes. A A

ande when he was ther, he saide to his sone, “ Sone, sle me here, for here is a prevy place, ande therefore it is welle the lesse synne, and lesse shame to the, thanne yf hit were in an opyne place.” Whenne the sonne harde thes wordes, he cast away the swerde from him, ande knelide adowne afore him, ande mekly askide mercy, for he saide that he hade trespasside vnto him,—“ ande therefore, fadir, dothe to me fro hennys forthewarde as the likithe.” The fadir withe a grete gladnesse kiste him ; ande aftir him regnide the sone, that mekly askide mercye.

MORALITEE.

[c. 2.] Dere frendes, this Emperoure is oure Lorde Jhesu Criste ; the sone is eche Cristin man ; the emperesse is holye chirche. But ofte tyme the sone, *scil.* the Cristyne mañ, is frowarde, and contrarye to the wille of Gode, for he obeythe not to his comaundementes. Thenne Criste askithe of holye chirche, whether he be his sone or no ; ande holy chirche seithe, “ Ye, Lorde, for of me he resseyvide baptime, ande therefore he is thy sone.” Ande therfore Criste enformithe vs, ande counseilithe vs, by prelatis ande prechovrs, to leve oure folijs ande synnys, ande that we be not contrarye to his werkes ; ande he spekithe to vs, seyng thus, *Reuertere, reuertere, Sunamitis, et ego suscipiam* te*, this is to sey, Be thow tornide, be thow tornide to me, thow synfulle soule, ande I shalle vnderfonge the. But the synner wolle not be bowide by worde, ne be betynges ; and therefore Criste bryngithe him in to a deserte place of this worlde, ande bryngithe with him the swerde of devine rightwysnesse, *scil.* that he deye for synne that is done ; for yf synne hadde not bene, dethe hade neuer bene. Also the fadir hade a swerde of powere, by the whiche the sonne of Gode deyde ; and therefore hit is wretyne thus, *Non haberes potestatem super me vllam, nisi esset tibi datum desuper*, Thow sholdest have no powere vppone me, but yf it

* *sussipiam, MS.*

were yevene the from̃ above. O! Lorde, that ther buth manye that dothe Crist ayene vpon the crosse! Ande therefore do as dude the sonne of the Emperoure, cast from̃ the the swerde of wickidnesse, ande bowe the by penaunce byfore Gode; ande thenne thou shalt fynde remedye, grace, ande ioye, ande the kyngdom of Hevin aftir thi decesse. Amen!

[LI.]

FREUDERICUS A WISE EMPEROUR.

[f. 232. c.1.]

Freudericus was a Emperoure regnyng in the citee of Rome, the whiche was longe with oute wyf and childe; but at the laste, at counseil of lordes ande of wyse men, he weddide a faire damiselle, ande dwelte with hir in an vnknownen contree, ande 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. Ande whanne the Emperour harde this, he studiede muche, how that he myght beste goo, ande passe from̃ hir, with hir goode wille. He gate payntours, and he made to be paynte ouer hir hede ij. faire images; ande in the frounte of eythere image was i-sette a myrour, in the whiche she myght euery day biholde; and so she dude, and hade so grete delectacione, that she forzat the fervente desire that she hadde in hir lorde the Emperour. Whenne the Emperoure sawe this, he yede his weye; ande aftir his going, a damesel, that was the ladies sarvaunt, yede preveli, ande made foule the glas, in so muche that the lady zede aftir the lorde; ande whenne she hade founde him, she browte azene with hir. Ande thenne the Emperour made muche sorowe in herte for that cas, and studiye therefore by what weye, in al that he myght, how that he myght passe fro* hir ayene. He purveyde him

* for, MS.

of a passing faire gurdil, sette aboute withe presious stonis, ande in the stonys he made thes wordes to be wreten, Yf hope were not, hert shulde breke. Ande he yafe this gurdil to his wyf, ande she toke hit reuerentlye; and she sette so moche herte in fairnesse of the gyrdille, that she foryate the love of hir husbonde. Whenne the Emperoure saw this, he yede prively fro* hir to his contre, and the wyf folowide not aftir him for; as ofte as she was i-temptide to go aftir him, as ofte she yede, ande lokyde oñ the gyrdil, ande she redde on the scripture, seing, Yf hope were not, herte sholde tobreke. She thowte ther with to hir selfe, “ Yit I triste to see my husbonde, withe glorie and comforte.” And thus she livide, vndir stedfaste hope and trist, by many dayes aftir.

[c. 2.]

MORALITEE.

Dere frendes, this Emperoure may be callide eche goode Cristene mañ, the whiche owithe to be Emperour of him selfe; ande so he owithe first and furthest ande principalli, to take the wey towarde his owne contre, and thereto manfulli to laboure. What is contree? Certenly the kyngdome of Hevene, wonne by the passioune of Crist. Ande wher fore owe we to laboure therefore? Certenlye to that entente, that we mowe have there by helpe of soule; as is seide in the Psalme, *Saluum me fac, quoniam intraverunt aque vsque ad animam meam*, this is to seye, Lorde, make me saffe, for waters, *scil.* perilis of synnys, have enteride to my sovl. The wyf is the fleshe, that ofte tyme holdithe the soule in his dilectaciouns, for the whiche he may not come to the euerlastyng lyf; for wher is his conuersacione but in the empire of Hevene? Why thenne wolle not the fleshe lete him passe to that mury contree? For the fleshe is naturely ayenste the sprite. Do therefore as dude the Emperoure; huyre payntours, *scil.* men of holy chirche, that conne paynte in the hede of thin herte two ymages, *scil.* contrucione, and confessione, so

* for, MS.

that eythere of hem have a wel i-polishide glasse, *scil.* a consiens ande perseveraunce, the whiche perseueraunce amonge alle other vertues is i-crownide. And yf thow beholde welle thes, thou shalt forȝete the wey of inpediment, ande thow shalt* late thi soule passe frely. But allas! for ofte tyme while that the soule lythe in the way of penaunce towarde Hevene, there comythe a servaunt, *scil.* a shrewde or a frowarde evil, or a fleshli delectacione, that makithe foule the consienns ande the perseueracione, so that the soule may not se Gode, ne his owne perille. Do therefore as dude the Emperour; yif hir a gurdille, *scil.* charite, with presious stonys, *scil.* lownesse and chastite; ande ofte tyme redde the superscripcioune, *scil.* but yf hope were, herte shulde breste. This hope owithe to be redresside vnto Gode, that yf thowe do penaunce, thow shalt come to the lyf that euermore lastithe; ande therefore seithe the Apostle, *Spe salui facti sumus*, this is to seye, Thorow hope we bethe i-made safe. Ande yf we do so, with oute dowte we shulle come to the euerlastinge lyf, bothe in fleshe and in soule, aftir the laste dome. Gode graunte vs that for his mercy! Amen.

[f. 232. c. 1.]

[LII.]

PROTHEUS WAS AN EMPEROURE.

Protheus reignid an Emperoure in the citee of Rome; ande he ordeynide for a lawe, that childerine shulde sustene here faderis in al maner of nede, *scil.* yf that theye were of powere there to, or richere than hir faderis. Fel cas, that ther was a knyȝt namide Andronicus, ande he hade a faire gentil womañ to wyf, the whiche conseyuide of him, and bare him a sonne. The childe throfe, ande wel was i-lovide amonge al meñ, for he was gracious in beholdinge. Hit happide, the knyȝt went oñ pilgrimage, ande felle amonge thevis;

* shat, MS.

ande ther he was cruely taken, and bounde ; ande thenne he wepte, and saide, “ alas ! for what shalle I nowe do, for nowe I am presonyde in a derke presoune, amonge straungeres.” Ande as he was in making of his lamentacione, ther come to him a wyse man, ande saide, “ Dere frende, hast thowe not at home no wyf, nor childe ?” “ Yis, sir,” quod he, “ I have a wyf, and oo childe.” “ Sothely,” seide that other, “ thenne I counsaile the, that thow write to thi wyf, and to thi childe, for thy redempcion, seing that the law of the Emperour is swiche, that the childerine owithe to sustene ande releve hir faderis, in hir grete nedes ; ande therefore sey to thi childe, that sithen he is thi childe, that he nowe helpe the ; ande saye to thi wyf, that she socoure the in thi wrecchidnes, sithe ye bethe bothe oo fleshe.” The knyzt wrote letteris in this forme to the wyfe, and to the sone ; ande whenne the wyf hadde sene the letteris, she wepte so sore, that she was blynde for weping. Ande the sone in the same maner made sorowe as muche as he myght bere, and saide to his modir, “ A ! dere moder, now is woo to yow i-nowe ;

[c. 2.] neuer the les I wolle go, ande deliuer my fadir.” “ Nay,” quod the moder, “ thow shalle not go, for thow art my ioye, and my solas ; and yf thow leve me be my self, hit wolle be cause of my dethe. Ande also hit may happin withe the by the way, as hit is withe thi fadre ; and so hit shulde be to me doble confucion and woo. [Thow] hadde lever,” quod she, “ deliuer thi fadir out of presoune, than norishe me and helpe me in my nedes, sithen I have norishide the fro the begynnyng of thi birthe ; ande therfor thow shalt abide at home withe me, for yf thowe go, I am but dede. And knowist thow not welle, that yf eny thinge be yevine to two simply, ande that one be take or dede, al is in the powre of him or hire that is present ?” Thenne saide he, “ Modir, I here thi wordes welle.” Thenne saide she, “ Thowe wot* wel, and specialli I wote hit welle, that thow arte his sonne and myne eke, for out of my wombe thou passediste. Now thi fadir is absent, and I am present ; thenne I conclude by

* wolt, *MS.*

goode probacione, that thow owist not to go from me to thi fadir." Thenne spake the sone, ande saide, " A! dere modir, thow I be thi sonne, yit my fadir is cause of my generacione in principalle, as thow erte of my conseyinge; and my fadir yede in pilgrimage, ande thow dwellist at home. Now he is takyne, and made soget to his enmyes, and thou art free; so he dwellithe* amonge his enmyes, ande thowe amonge thi frendes; he liggithe strongli i-bounde, ande thow ert los. Ande neuertheles thow erte blynde, ande he hathe no light but cheynis, ande woundes, and wrecchidnesses; ande sothely therefore I wolle go to him, and deliuer him oute." Ande so hit was done in dede; ande al meñ therefore lovide him, and commendide his vertues, that so deliueride his fadir fro barette.

MORALITEE.

Dere frendes, this Emperoure is the Fadir of Hevene; that ordeynide for a lawe, that childerin shulde honour ande worshipe hir faderis and hir moderis, ande sustene hem. But who is thi fadir, and whoo is thi moder? Certainly Crist is oure fadere, for he hathe to vs a fadirlye affeccione, ande not a modirly; for ye knowe welle, that yf a childe forfete or trespasse, the fadir wolle sternely reprove him, bete him and scorge him, but the modir tretithe him liztly ande swetlye. Ande so Criste wolle suffre vs to be turmentide, angride, and bete for oure defavtis, as oure principalle fadir; and therefore hit is seyde in Deutro. *Nuncquid non ipse est pater tuus, qui possedit te, et fecit, et creauit te?* this is to seye, Whethere is not he thi fadir, that owithe the, and made the, and shope the? *scil.* Crist, the punysshere. Bute thy modir is the worlde, that bihotithe to the swetnesse and dilectabilites. Now oure fader yede a pilgrimage, as is mencione made in the Ps. *Extraneus factus sum fratribus meis*, this is to seye, I añ made a straunger to my bretherin. Now Criste is i-bounde, scorgide, ande crosside, ande not in him selfe, but in his membris;

* dwellide, MS.

ande therefore 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. Ande therefore oure fadir wolde, that we shulde goo, ande by the thraldome, *scil.* by doinge of the vij. werkis of mercy, also go and preche, and shew the kyngdome of Gode. Ande therby thow may become the childe of Criste, for who so euer prechithe fructuovslye the worde of Gode, he winithe the fadir, and biyith Crist ; for he seithe, *Quod uni ex minimis meis fecistis, michi fecistis*, this is to seye, That ye doth to the leste of myne, ye dothe to me. But the modir, *scil.* the worlde, letithe not a mañ folowe Crist in pouerte, and in other gode werkes ; but he seithe to mañ, “ I may not live, yf that thow chese, and go the weye of penaunce, and folowe Criste, that was pore.” Ande this moder is blynde, ande makithe othere blynde also ; ande seithe eche day to meñ, “ Come to me, I am present to the ; and late vs vse goodis, and strengithe, and fairhede.” But, dere frende, yf that thow be a goode kynde childe to Gode, thow wolte avnswere thus, “ The fyrste partie is but of the fadir, and the secounde of the modir ; the soule is hizt to Gode, and the body to the worlde, *scil.* erthe. And therefore do not aftir the worlde, ne abide not age, vnpower, or blyndnesse, for the oblacione that thowe wolde make thenne is the lesse acceptable to Gode ; ande triste not to the worlde by no wey, for thenne he wolle desceyve the as thin enmye, but go to Crist, ande thenne thow shalt have euirlastinge lyf. Amen !

[c. 2.]

[LIII.]

GORGONIUS AN EMPEROURE.

Gorgonius was an Emperoure regnyng in the cite of Rome ; ande he hade weddide to wyf a yonge gentilwomañ, the whiche con-

seyuide, ande browte forthe a faire sone. Ande whenne the childe was in age of xx. yere, the modir deyde; and he weddide anothere wyf, that lovide not the Emperours sone, but she reprevide him moche, and shewide to him muche glowmynge chere. Whenne the Emperour saw that, he sent his sonne out of the empyre, for presauce of his wyf; ande whenne the yonge man was put oute of the empyre, he lernide to be a phisiciene, that myte be in eny place. Aftirwarde hit happide, that his fadir, *scil.* the Emperoure, fel sike, ande was ny dede; but what tyme he harde telle that his sone was so goode phisicione,* he sent for him by letteris, that he shulde come withe oute delay. The sonne willing obey to the fadir, he come to him, and saw his vryne; ande thenne yaf him medesyne, wherthorowe he was hole. Aftir that, the wyf of the Emperoure beganne to be syke, in so muche that lechis hade grete mystir of hir lyfe. Whenne the Emperour harde that, he praide his sonne, that he shulde hele his wyfe of hir sikenesse ande infirmite; ande the sone saide, “Sertenlye, I wolle not putte to hir no medicinis.” “Ande but thow do,” quod the fadir, “thou shalte be exilide fro my companye.” Thenne saide the sonne, “Fadir, yf thow do so to me, thou doste to me grete wronge; for thou knowist welle, that thow dide putte me for† hir love out of the empire, wherfore myn absence was cause of thin infirmitee, ande of thi sorow; and thenne, whenne I come ayene, with a litle helpe thou receyvidist helpe, so hylie comfortid the. My presence was and is cause of hir infirmite, and therefore I wolle not entermete me of hir, and whi? for I knowe welle, that the syzte of-me wolle greve hir, ande a leche may ofte tyme be deceyvide; also ande I coveite not, that eny thinge felle to hir bute goode, that she putte blame in me.” Thenne saide the fadir, “Sone, she hathe the same seknesse that I hadde.” “Ye, what thow,” seide the sone, “thow hit be the same sekenes, hit is not the same compleccione; for that whiche I dude to the, thou heilde the ther withe wel paide, for my presence, ande

[f. 233. c. 1.]

* phisione, *MS.*† fro, *MS.*

the comfortable syght, when thou sawe me, that thou gate helthe;* ande therefore it is beste that she late some leche dele with hir, that she wolde triste in; and so she may and shalle be hole."

MORALITEE.

Dere frendes, this Emperoure is echon of vs that have i-takene the wyf of Cristindome in baptime; for thenne is the soule made the spouse of Criste, of whome he getithe a sonne, *scil.* resone, whiche is annexide to Gode. But Christianyte deithe, when a man lithe in synnes, aftir the man weddithe another, *scil.* wickidnesse, as ofte as a man is rulide and gouernide by wille, and not by resone. Ande so he livithe fleshely, and puttithe away resone, and thenne the soule is sike; for the absens of resone is cause of the sekene of the soule. But then resone, whiche is gostlye medisyne, is i-browte ayene by the werkes of mercy, ande of consciens, and so is man i-helide; ande that other wyf, *scil.* frowarde wille or sensualite, is syk, as ofte as the fleshe is putt downe by penaunce. Ande therefor we moste be ware howe that we norishe owre; for the lyf of man is likenide nowe to a floure, nowe to hete or warmnes, ande nowe to a fleinge shadowe, ande nowe to a messenger that rynnithe or ridithe afore, ande nowe to an arowe shote to a marke; for of al thes is traysne folowinge, ande [so] it is of a man aftir his dethe. Ande therefore lat vs be so busye to amende oure lyf, that we mowe come, ande take, and have the ioye of Hevene. Amen!

[LIV.]

ONIAS WAS AN EMPEROURE.

Onias was an Emperoure in the cetee of Rome; ande he hadde a

* helde the, *MS.*

[c. 2.] faire dowter, that was muche like to him selfe, ande the whiche he muche lovide. So ther come a knyzt to this damselle, namede Cornelius, ande he stiride hir and wowide hir, in al that he myzt, for synne to be done ; ande soone this damiselle, not havinge mynde of perilis that myght falle, soone she consentide. The knyzt deflowride hir ; ande whenne he hade drive awaye the flowre of hir virginitee, he lefte hir, ande forsoke hir. The womañ conseyvide, ande browte forthe a faire soone. Anooone the knyzt took the childe, ande slowe hit ; ande whenne the moder harde that, she was hiliche greuide in alle the strenges of hir herte, ande wrote to him, ande askide of him whi he hadde i-doo suche a wickede dede. The knyzt hadde noone excusacione, ne wolde not lowe him selfe. Whenne the Emperoure harde hereof, he hadde gret dispite, ande was wrothe to him ; ande soone he made to be cride a generalle tornement. Ande in the day of the tornement ther were sette by the Emperoure iij. or iiij. knyztes of oo partye, ande as many in that other syde ; ande thei that were in the firste parte hadde i-putte sheldes in a certeyne place deputte therefore. Whenne this was doone, Cornelius the knyzt, that lay by the damisel, come withe the aduersarijs ayenste the Emperour, the whiche wolde play. He yede to the sheldes wher thei lay, ande towchide one of hem with his spere, the whiche shelde perteynide to a knyzt that the Emperoure moche lovide ; mevinge, as is maner of playe, that he that owte the shelde sholde arise, ande noone othir ; ande therefore, as costome was, a clene virgine shulde arme him. Ande so he yede to the felde, ande plaide with Cornely, in so muche that Cornelius was ther grevously woundide ; but he wañ the victory, ande toke the Emperours dowter, ande ladde hir home ayene to the palys.

MORALITEE.

Dere frendes, this Emperoure is the Fadir of Hevene ; the dowter

[f. 233. b. c. 1.] is the soule, i-made to his owne similitude ; Cornelius is the Devil, that deseyuide hir, and slow hir childe, ande made al mankynde in subieccione. Now Gode havithe iij. scochens, *scil.* the powere, the whiche is the scochone of the Fadir ; he hathe wisdome, the which is the scochon of the Sone ; ande he hathe goodnesse, the wiche is the scochone of the Holy Gost. Thes iij. sheldes Gode hathe sette in a place ordeynide therfore, *scil.* mankynde, whenne that he made him to his owne likenesse. For the firste mañ Adañ hadde lordshipe ouer alle the bestes of the erthe, ande ther is the shelde of the fadir, *scil.* powere ; the secounde hadde connyng and knowleche of al thinges vpone erthe, ande ther was the shelde of the Sone, *scil.* wisdome ; ande the firste mañ was formide in grace, ande love of Gode and of the neyboure, ande there was the shelde of the Holye Goste, *scil.* grace. Now the wickide sprite, the Devil, willynge in his wickide obstynacye fite ayenst Gode, he come, ande towchide not the shelde of the Fadir, ande seide not, *Si comederitis, eritis sicut Dii potentes*, he seyde not, Ye shul be myzty as Godis, yf ye ete of hit ; ne hé towchide not the shelde of the Holy Gost, seiying, *Eritis boni vel amantes*, Yf ye ete, ye shul be goode or lovyng ; but he towchide the shelde of the Sone, seiynge, *Si comederitis, de fructu illo eritis sicut Dii, scientes bonum et malum*, this is to seye, Yf ye ete of that frute, ye shalle be as Godis, knowinge goode and eville. Ande therefore, sithe he towchide the shelde of the Sone, the Sone, *scil.* Criste, was sent by the Emperour, his fadir, to fite withe the Devil. And the virgine that armide him was the Virgine of Virginis, *scil.* owre lady Seint Marie, of the whiche he toke armure, *scil.* mankynde ; and theriñ he fawz̄t with the Devil, and his membris, ande with suffring of v. sore woundes he wañ the victorye of hem ; ande browte the damyselle, the soule of Adam, vnto the palys of Hevene. *Ad quod palacium perducatur nos Rex Regum ! Amen.*

[LV.]

CLIPODIUS A WYSE EMPEROUR.

Clipodius was a wyse Emperour regnyng in the citee of Rome, ande his possessione was moche; the wiche weddide the dowter of a kynge, callide kinge Assireorum, and she was faire ande glorious in
 [c. 2.] syght, ande browte forthe a faire sone; but she dide in hir childebede. Ande aftir hir dicese, the Emperoure weddide another womañ, ande gate oñ hir a childe; ande bothe childerin he sent to fer contree, for to be forsteride, and browte vp. So in a certeyne tyme, the wyf of the Emperoure saide to him, "Sir, my lorde, hit is x. yere agoone sithe I bare a sone, and sawe him neuer sithe I bare him; ande therfore I beseche yow, that ye sende after him, that I may see him, and have sum ioye of my birthe." Thenne saide the Emperoure, "Dame, thou wot welle, that I gate another sone of my first wyf, ande he is with him; and therfor yf we sende for the tone, the tother must come also." Thenne saide she, "Sir, I assente." Thenne the Emperour sent for heñ, ande thei come bothe. Ande whenne thei were i-come, they were to syght of alle meñ faire ande welle i-shapine, wel i-norsshide, and welle i-norturide; ande thei were so like, that vnnethe the one myght be knowene from the tother with eny mañ, but onlye of the fadir. Thenne saide the wyf, "Gode lorde, telle me whiche is my childe, for sothely I know not whether of hem is myne?" Thenne he leyde his honde vpone the childe that he hadde with the firste wyf, ande saide, "Lo! this is thi sone." Ande whenne he hadde so tolde hir, she lovide ande pikide, fedde ande tawzte this childe, trowing that he hade be the same that she bare; ande hilie dispiside hir owne sone, trowinge that he was hir stepson. Whenne the Emperoure sawe her gret vnkynndnes, that she wolde not love bothe y-like, he saide to hir,

“Woman, I have deseeyvide the; for that childe that thow norisshest so moche, is not thyne, that othere is thi childe, that thou lovist not.” What dude she but lefte that childe, ande was aboute, in al that she myzt, to plesse that other. Ande whenne the Emperonre saw that, he saide to hir, “Dame, I have yit deseeyvide the, for he is not thi sone; ande yit thow shalt not knowe more sekyrnesse of me, but I wolle that thow wite, that one of thes is thi sone, that thow bare.” Theñ she knelide downe vponne hir knees, ande saide, “Lorde, for his love that hinge vponne the crosse, do tel me in certene whiche of hem is my sone, withe oute cauillacione.” “For sothe,” quod the Emperoure, “thou shalt not know, vnto the tyme that thei come to hir ful age, by cause that I wolle that thou love hem bothe i-lyke. For whenne I saide this was thi childe, thou lovedest al him, and nothing the other; ande whenne I saide that other was thi childe, thou tendeist al to him, ande dispisidist that othere; ande therefore I wolle, that thow love hem both i-lyke* welle.” Ande so she dude indede, til tyme that thei come to hir lawful age, ande mannys degree; ande thenne the Emperoure tolde hir in certeyne whoo was hir childe, wher thorow she was gladde, ande ful welle apayde in herte.

[f. 234. c. 1.]

MORALITEE.

Dere frendes, this Emperoure is oure Lorde Jhesu Criste. Thes too childerine bethe chosene creatures, and wickid creatours. The moder is† holie chirche, the whiche norshithe bothe the goode and the eville; for Gode wolle not that hit be certeyne to holye chirche, who is chosone, ande who is not; for yf holye chirche knew it, she wolde love one, and hate the other, ande thenne charite shulde be distroyede, ande meñ shulde live in discorde. But in the day of dome hit shalle be declaride, who is chose, and who is not chose; and therefore late vs do so in this worlde, that we mowe be chosone

* ylke, *MS.* † .s. i. e. scilicet, *MS.*

vnto the fest that euer is newede, ande neuer wexithe olde. *Ad quod nos perducatur Rex viuens in secula!* Amen.

[LVI.]

POLEMIUS AN EMPEROURE.

Polemius was an Emperoure in the cetee of Rome, the whiche hadde iij. sonnes, that he moche lovide. So as this Emperoure laye in a certeyne nyght in his bedde, he thowte to dispose his empire, and he thouzt to yeve his kyngdome to the slowest of his sones. He callide to him his sonnes, and saide, "He that is the sloweste of yow, or most slewthe is iñ, shall have my kyngdome aftir my discese." "Thenne shalle I have hit," quod the eldest sone; "for I am so slowe, ande swiche slewthe is in me, that me hadde leuer late my fote brynne in the fyre, whenne I sitte therby, than to withdrawe, and save hit." "Nay," quod the secounde, "yit am I more worthi thanne yow; for yf case that my necke were in a rope to be hongide; ande yf that I hadde my two hondes at wille, ande in one honde the ende of the rope, ande in that other honde a sharpe swerde, I hadde levir dye ande be hongide, than I wolde styre myne arme, ande kitte the rope, whereby I myte be savide." "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 opyne,* and the reyne rayne vppone bothe myne yene, yee, me hadde leuer lete hit reyne hem oute of the hede, than I turnide me othere to the right syde, or to the lyfte syde." Thenne the Emperoure biquathe his empire to the thirde sone, as for the slowist.

* Sic MS. See Notes.

MORALITEE.

Dere frendes, this Emperoure is the Devil, that is kyng ande fadir above al childerine of pryde. By the first sone is vndirstonde the man, that dwellithe in a wickide sitee or place, by the whiche a flavme of fire, *scil.* of sonne, is stirte to him; and yit it is moche i-sene, that he hadde leuer brynne yñ synne withe heñ, thanne remeve from̃ the companye. By the secounde sonne is he vndirstonde, that knowithe welle him selve to be fastenide in the cordes and bondes of synne, ande wolle not smyte heñ away with the swerde of his tonge; ande hadde leuer be hongide for hem in helle, thanne to be shriven here. Bi the thirde sone, vpone whom̃ water dropis, both* of the riȝt ye and of the lyfte, is vndirstonde he that herithe the doctrine of the ioies of Paradys, ande of the paynis and tormentes of Helle, ande wolle not for slownesse of wytte torne him to the right syde, *scil.* to leve synne, for love of the ioies, ne to the left, † *scil.* to leeve synne, for drede of peynis, but lithe stille in synnys vnmevabely; ande swiche wolle have the kyngdome of Helle, and not of Hevene. *A quo nos liberet, et ad quod nos perducatur Imperator semper iure regnans!* Amen.

[LVII.]

ALEXANDIR AN EMPEROURE.

[f. 234, b. c. 1.] Alexandir was a myȝti Emperoure in the citee of Rome, the whiche bisegide a citee of the kynges of Egipte; in tyme of whiche besegeing he loste many knyghtes, ande meñ of his hoste; ande that withe owtin wounde, he knew not howe; but sodenly euery day they ‡ fille downe dede. Alexandir hadde her of grete wonder, and

* buth, MS.

† The scribe has here by negligence repeated nearly four lines.

‡ the, MS.

grete hevinesse therwithe; ande therefore he lete be browte to him wyse philesophris, that were wyse and experte in diuerse siens, and he saide to hem, "Goode maisteres, I pray yow shewithe me yovre witte, and tellithe me how it is, that my meñ thus deyithe sodenlye, withoute eny stroke or hurtyng." "Sir," quod one, "hit is no merwayle, for there is a cocautrice withe in the walle; ande as ofte tyme as she hathe enye syght of youre meñ, thei bethe dede, thorowe the venyme that passithe froñ hir syght." Thenne saide Alexandir, "Is ther no remedy ayenstę that sorye beste?" "Yis," quod they, "a goode remedye. Late sette a bright myrroure wel i-polyshide betwene your host ande the cockatrice; ande thenne, whenne she wolle loke forthe, she shalle loke in the glas, and hir owne beholdyng shalle bowe and passe to hir ayene; and she shalle be deseyuide, ande dye, and oure men shul be saviide fro dethe." The Emperour didde in dede as the philesophris conseilide him; ande so anoone whenne the [myrroure was i-sette vp, the cockatrice was slayne, and they entride into the citee, and whonne hit.

MORALITEE.

Dere frendes, this Emperoure may welle be callide eche Cristin mañ, that hathe an host to-geder of vertuys;* for with oute the host of vertuys may no mañ fyȝte gostly. The sitee, that we owe to besege abowte, is the worlde, in the whiche is ane hie castelle, *scil.* *Vanitas vanitatum*, this is to seye, Vanite of vanytes; and in the walle, *scil.* vanite, is a cokatrice, *scil.* pryde of lyfe; wronge covetise of yene, ande wronge covetise of fleshe; ande thorow this pryde bethe vnnnumberable peple infecte ande dede, in euerlastinge dethe. Ande therefore ther is a goode remedye, *scil.* to considre thin owne foulnesse, howe that † thou nakide entredist into the worlde, and with what kynne cloth thou ert i-cladde iñ thin endyng. Yf enye mañ askithe wherfore and whie a proude mañ deyethe therefore

* vertuuous, MS.

† hit, MS.

eueralstingely? Sothely hit is for the host of vertues failithe; ande
 [c. 2.] therefore I saye, sete vp a clere myrrour, *scil.* an holy consciens, and
 by that consciens considre thi foulnesse, febilnesse, and fragilitee,
 ande so thow shalt see thin owne faute. And thenne, yf the cocau-
 trice be destroyede, *scil.* pryde of lyfe, wronge covetise of yene, ande
 wronge covetise of fleshe, certenlye thou shalt entre, and wyne the
 citee off Hevene, &c.

[LVIII.]

ERACLIUS A WISE EMPEROURE.

Eraclius was a wise Emperoure reignynge in the citee of Rome; ande he ordeynide for a lawe, that yf enye dome were yeve to eny trespassoure, hit shulde stonde, with owte mercy. Hit happide in a certeyne tyme, as he satte at his mete, ther come a straunger from fer contree; ande he accuside a knyzt of tresoune, ande saide that he hade slayne anothere knyght of the Emperours. Whenne the Emperoure hade harde this accusynge, he was hili hevi, and saide, “How knowist thow that he slowhe him?” “Yis,” quod he, “I know welle i-nowe; for they too yede to-geder in pilgrimage, and he come ayene, ande not that othere; ande whenne I speride of him where was his felowe, he saide, he wist not; and I sawe his clothis with this mañ that come home; ande this is an opyn evidense, that he hadde slayne him.” Thenne the Emperoure in his wrethe seide to his centurio, that he shulde feche that knyzt, to torment to be demide ande dampnide. Ande so he was. Ande as centurio ladde the knyzt to the iubet, as he shulde be hongide, he sawe the knyzt in the weye, in goode poynte and helthe, that was saide to be slayne. Ande thenne senturio browte hem bothe to the Emperoure; ande whenne the Emperoure sawe hem, he was hiliche y-greuide,

and in his hihe wrethe he saide to the fyrste knyzt, “ I deme the to be dede, for thowe were dampnide.” Ande thenne he saide to the secoude, “ I deme also to the the same dethe.” Ande thenne saide to the thirde knyzt, centurio, “ I deme the also to be dede, for I sent the to sle the man, and with thi turnyng ayene thow brekist my comaundement.”

MORALITEE.

[i. 235. c. 1.] Now, Siris, this Emperoure is oure Lorde Jhesu Crist, that ordeynide for a lawe, that aftir a dome yevin shulde be no mercye or grace. But, Siris, ye shulle vndirstonde, that doom of holye chirche is in twoo maneres, *scil. Triumphantis*, of ouercomynge, the whiche shalle be in the day of dome, ande also of *Militantis*, of deserving, the whiche is euerye daye. Of the furste doome spekithe the lawe of Gode, but not of the secoude. The first knyzt, that was y-dampnide, is a man that was accuside that he dude ayenste the comaundemente of Gode, whenne that he yete of the appille; for yf he hade not tastide the appille, he shulde neuer have tastide dethe. The secoude knyzt, that was cause of his dethe, is the Devil, that temptide man; ande for that he was dampnide euerlastynglye. Ande the thirde knyzt, that wolde not obeye to the law, beth thes iuges of holy chirche, and also temporalle iuges, that for favoure ande averice leevithe that that is juste ande ryghtfulle for worldlye goodes; ande therefore thei goo to euerlastyng peyne. Ande therefore late vs obeye in all thinges to Gode, that we be not dampnide for oure inobedience, &c.

[LIX.]

FULGENCIUS A WISE EMPEROURE.

Fulgencius was a wise Emperoure reingnyng in the citee of Rome ; in the empire of whome there was a knyght namide Sedechias ; ande this knyght weddide a fair womañ, of* the kynrede of Levi, but she was fon, and biter ; ande in hir house dwelte a serpente of longe tyme, in his cave. This knyzt lovide welle tornementes ande iustinges, ande he hauntide hem̃ so mucche, that he was i-come to grete nede and pouerte by hem̃ ; ande therfore he wepte, and made mucche lamentacione. So in a certen daye, as the knyzt in his hevines walkide by the cave of the serpente, he harde a voyse seing to him, “ Whi erte thou so hevye ? Do aftir my consaille, ande thou shalt have consolacione.” “ Yis, sir,” quod the knyzt, “ that I wolle do redelye, withe conducione that thou deliuer me from this anger that I dwelle in.” Thenne saide the sarpent, “ I am a beste, ande I have here in myn hole kytlingis, that I have browt forthe ; and they bethe rygħt feble, for favte of noreshynge, ande thou haste mylke i-nowhe in thi house ; ande yf thou wolte eche day serve my chylderine of sufficeant milke, wherby we mowe be susteynide, I shalle make the to be avauncide therfore vnto ful grete avauncement.” Wheñ the knyzt harde thes wordes, he grauntide to do as the serpente seide, with oute faile. Anoone he ordeynide a vessel afore hir hole, ande put therin eueri daye milke, that the serpent withe his briddis myght licke hit oute ; ande thus he norisshide hem be mony dayes. Ande

[c. 2.] with in shorte tyme the knyzt was avaunside to his riches, ande grete dignite he hadde ; ande his wyf hadde a faire sonne, and there faylide no thinge that he desiride to have. Hit happide afterwarde, in a certeyne nyght the wyf saide to hir husbonde, as thei laye oñ bede, “ My Lorde, we be now riche pople, and we hañ yonge

* ande, *MS.*

childerine, [the whiche lackyn] the litle porcione of milke that we vsyn to yeve to the serpente; for oure childerine haue none, ande we haue longe tyme fedde there with the serpente and hir whelpes." Thenne saide he, "What yf she go thenne fro owre howse away?" Thenne saide she, "I rede thenne, that she ande alle hir whelpis be slayne; ande thenne we shulle be deliueride fro a grete servitute." Ande the knyzt ordeynide a grete hamoure, ande yede to the hole, ande waytide there, whenne that the serpente wolde putte oute hir hede, to licke milke of the vessel; and whenne he sawe hir hede oute, he smote in al the myght of his body to the serpent; but the serpent drow hir hede ayene so appelye, ande so sodenlye, that the strook hitte al vpon the vesselle. Ande soone aftir this fals traytorie, that the knyght dude to the serpent, he loste his childe, his goodes, ande al his dignites; ande that he was in as grete nede ande myschef as euere he was afore. Ande whenne he sawe that, he seyde to his wyf, "Allas ande woo may be to vs bothe, that euere I dude aftir thi counsaile; for as longe as we norisskede the serpente, we hadde alle goodes!" Thenne spake she, and saide, "I yafe the eville consaile; but goo ayene to the hole, ande meke the to hir, and loke yf she wolle be graciouse to sende vs oure goodes ayene." The knyzt went ayene to the denne, and wepte bitterly, ande prayde the serpente of grace ande foryevenes; ande he behite hir fro that day forthewardest, that he wolde serve hir as welle as he dude before, ande mucche better. Thenne seide the serpent, "Nowe I see thow erte a foole, for wherto prayst thou by movthe ande not withe thyne herte? For thow may not saye bute that the stroke of the hamoure, that felle vpon the vesselle, sholde have smetine me; and therefore I smothe the ayene withe oute faylinge, what tyme that I smote thi childe to dethe for the, and took al thi goodes fro the; ande so be cause of thin evil wille that thow mentist to me, ande also of the grevis that I dude to the ayene, there may noo pes regne betwene vs two." Whenne the knyzt herde thes wordes, he yede awaye, ande endide a feble lyfe.

MORALITEE.

[f. 235. b. c. 1.]

Dere frendes, this Emperoure is the Fadir of Hevene. The knyght is eche Crystine mañ, in the house of whom, *scil.* in his herte, dwellithe* a serpent, *scil.* Crist, aftir the baptime dwellithe in him. Of that serpent spekithe Moyses thus, *Fac serpentem eueum &c.* this is to seye, Make a serpent of bras. Ande that Crist may congruli be callide a serpent, is a goode resone. The serpent berithe medecyne and venyme, *scil.* medecyne in his tonge, and venyme in his tayle; so doth † oure Lorde Jhesu Crist; he berithe medecyne of euerlastinge lyf, ande venyme of euerlastyng peyne, *scil.* he shalle yeve to his chosyne childerine medecyne of euerlastyng lyfe, ande to the wickide venyme of euerlastyng peyne. This serpent, scilicet ‡ Jhesus, dwellide after tyme off baptime in the cave of thine herte; ande he wolle that thow fede him eche day withe the milke of goode devocione, for that he shulde dwelle withe his whelpis, *scil.* his vertues, in the howse of thin herte; and yf we do so, certenly we shulle mow have a chylde, *scil.* the werkes of mercy, and of the grace of Gode, and the riches of the kyngdome of Hevene, that neuere § shalle ende. But allas! for while that a man dwellithe and stondithe in swiche goode state, the wyf, *scil.* the wrecchide fleshe, stirithe a mañ to kille the serpente, *scil.* Criste, by dedlye synne; ande so at the stiringe of the fleshe, the wrecchide mañ havinge no thouzt of parilis to come, takithe the hamoure of synne, and purposithe to sle Criste. But the serpent takithe in hir hede; so dothe Criste with vs; he withe drawithe his powere fro vs, ande latithe the strooke falle vpon the vesselle, *scil.* oure soule; for the soule shalle be y-smyten of the synnes of the body. But whenne a mañ seethe the venieaunce of Gode come to him therfore, by weye of sekene, lost of godis, deth, pouerte, angre, or eny othere tribulacione, thenne he begynnythe to aske his grace, and his mercye. For swiche men sorowithe moore

* dwellyng, *MS.*† do, *MS.*‡ siliset, *MS.*§ euere, *MS.*

for the wrecchidenesse that thei han here, thenne thei do for the wrethe of Gode; ande therefore seithe the Wyse Man of swiche offencione, ande lowli askyng of grace, *Est qui nequiter se humiliat, cuius interiora dolo sunt plena*, He lowithe him wickidlye, that is with ynne ful of falshede. As the thef whenne he gothe to the iebette, he sorowthe more for the wrecchidnesse that he is boundene ynne, thenne he dothe for the wrethe of Gode; ande there buthe many [c. 2.] swiche men nowe a dayis, that sorowithe not symplely for that that they offende Gode, but for thei wante hir wille. Ande therefore late vs be euer besye to plesse Gode, that we mowe have the kyngdome of Hevene. *Ad quod nos &c.*

[LX.]

ARCHILAUS AN EMPEROURE.

Archilaus regnid Emperoure in the citee of Rome, the whiche in his age wedde a yonge gentil damiselle to wyfe; ande he lovide hir moche, ande she hatide him ayene, ande lovide anothere with alle hir herte, by wey of luste and of fleshelye lykyng; ande ofte tymes this knyzt synnyde with hir. So this Emperour, as he lay onys in his bedde, he purposide to visite the holy londe; and therefore withe owtene lenger delay he made althinge redy for to wende. Ande when alle was redy, he toke his leve at the emperesse, ande at the lordes, ande yede his wey with the name of Gode. But what dude the emperesse but yede prevelie, ande spake to the mastre of the shippe, ande saide to him, “Yf thou 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.” This man was coveitous, ande saide to hir ayene, “My ladye, sey to me what ye wolle, ande I shalle fulfille hit, so that ye yeve me a gode mede.” “Yis,” quod she, “I shalle

paye the afore or thow do hit, as muche as thou wolte aske or have, so that thow swere to me vpon an holy boke, that thou 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. Thenne spake she, " My lorde," quod she, " shalle nowe passe the see in your shippe; and therefore, sithin it is in youre powere, castithe him ouer the borde, whenne ye bethe in the mydes of the water, ande thow shalte have thi mede, withe muche thanke." " This shalle be doone," quod he; " so that he onys be enteride the shipe, thow shalt neuer se him after." Anoone she paide to him as muche as euer he wolde aske, and he yede his weye. Whenne the shippe was redy in al poyntes, the Emperoure enteride in to the shippe; ande whenne he was in the myddis of the see, the mastre of the shippe caste oute the Emperoure in to the see; ande thenne he

[f. 236. c. 1] turnide ayene to the emperesse, ande tolde to hir how that he hadde done, ande she was glade i-nowe withe aunswere. The Emperour, as the grace of Gode wolde, lernide to swymme in his yowthe; ande that was happelye lernide, for in this cas it stode him in gode stede; ande by his connyng, and withe grete laboure ande bitter teris, he swam, and praid Gode, for he wende neuer to have passide withe lyfe. Ande as he caste vp his hede, ande lokide abovte him, he sawe in the medil of the see a litle ile, fulle of liounes, leberdes, berys, ande othere wylde bestes. Ande thenne he drowe him strongly to that ile, ande enteride in to hit, ande yede in hit, ande coude noone othere thinge see in hit but bestis. Ande whenne he hadde bene ther iij. dayes, he sawe a yonge lione fight with ane olde libarde, ande the yonge lione was ny ouercome by the libarde. The Emperour seing this, hadde grete compassiune* of the yonge lione, in so muche that he drowe oute his swerde, ande slow the libarde; ande whenne the lione sawe that grete kyndnesse, he forsoke neuer the Emperoure, but folovide him euere as his lorde, where so euer he yede. Ande euerye daye, whenne the lione had take his prey, he browte hit

* compassiune, *MS.*

to the Emperoure ; ande the Emperour smote oute fire of a stone, ande sethe his mete, as welle as he myzt ; ande so withe swiche fedinge he livide many dayes, by the praye of the lionne. The Emperoure vside eche other day to walke to the see syde, for to asprie yf he myght see eny shippe come. So in a certeyne daye, as he yede thedir for to wayte for a shippe, yf he myght see eny shippe come,* he sawe oone drivinge withe a grete ympet ; ande thenne he cride to hem that were ther in ; ande whenne the shippemeñ sawe him stonde, thei hade grete marvayle, ande come to him. Thenne saide he to hem, “ Takithe me with yow, and I shalle paye yow what that ye wolle haue.” They toke him ynne, ande the lionne folowide aftir in the see ; ande whenne the shipmeñ saw him in poynte of perducione, they hadde pite of him, ande toke him into the shippe. Ande whenne thei come to the londe, the Emperoure paide hem as moche as thei† wolde aske of him, ande toke the waye towarde his palis ; ande euer the lionne folowide him. Ande whenne he was nye the palyse, he

[c. 2.] hurde harping, luting, pipinge, tromping, and the symphonie, withe al maner of musike ; ande as he stode, ande harde this grete melodye, there come one oute at the yate, whom the Emperour knew welle, but he knew not the Emperoure. Thenne saide the Emperoure, “ What menis al this, dere frende, that this melode is made here to-daye ? ” “ Sir,” quod the othere, “ for my ladye the emperes is weddide this daye ; ande therefore ther is a passaunt feste y-made of lordes of the empire, ande of all hir frendis ; ande for that cause bethe curios mynstrelle gaderide in the halle, to make hir solaces.” Thenne saide the Emperoure, “ Sir, I pray yowe, where is he that was hir Emperoure and hir husbonde afore ? ” “ Sir,” quod that othere, “ he yede to the holy londe, and he was dreynte thorow tempest.” Thenne the Emperour praide him, that he wolde vouchesafe to bere 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, ande pleye afore hem withe his lionne. Ande the squiere

* Two lines are negligently repeated here by the scribe.

† the, MS.

grauntide hit, ande yede to the lorde and to the ladye, ande tolde hem that there was a faire olde mañ at the yate, that wolde gladlye come in, for to pley withe his lione afore yow and your lordes. Thenne saide he that was weddide, “ Late him come in hardelye, ande 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 hade this aunswere, he enteride into the palays, tristing in him selfe that the lione wolde have i-made a foule pleye withe the lorde and withe the lady; but when he was enteride in to the halle, the lione stode be-syde him, as he hadde be a fonne shepe, in so muche that alle the halle marvaylide, ande the Emperoure in parti shamide, that he ne wiste what chevisaunce he myght make. Ande therefore he saide, and spake to the lioune, as he were halfe in angere, “ Sey, sir! Jeo vous pri, have i-do, sir! Wolle ye not come of? Late see! have i-do.” Ande withe that the lione made a brayde to the knyzt, that neuer noone suche was i-seene afore; ande he worowede him, and slowhe him; ande thanne he ranne to the false emperes, ande ravid hir evine to the bone; but more harme did he not to no mañ. Whenne the lordes ande the company sawe this, thei dradde sore. Thenne saide the Emperour to hem, “ Siris, havithe no drede, for here ye may see opinli the venieaunce of Gode! This womañ, that nowe is here dede, she was my wyf, and I hir lorde; ande she helde this knyzt in avowtrye vndir me, and falslye she caste my dethe, whenne I was towarde the holy londe, for she made couenaunt with the maister of the shippe, that he shulde caste me ouer the borde in to the see, and so he dude in dede, but Gode savide me fro dethe. Ande for I in a tyme halpe this lione in his nede, he wolde neuer sithe fayle me; and now, as ye have i-seene, he hathe slayne the traytoure ande the traytouresse.” Whenne thei hade harde thes wordes, thei lokide vp, and knew him welle for hir Emperoure ande lorde; and gladde thei were, ande withe grete ioye thonkide Gode the Savioure, that savide him fro the dethe.

[f. 236. b. c. 1.]

MORALITEE.

Dere frendis, this Emperoure may be wel callide eche Cristin man that purposithe to visite the holye londe, *scil.* to wynne euerlastynge lyfe by meritory werkes. But his wyf, *scil.* his fleshe, grucchithe ayenst the sprite, ande lovithe a lemane, *scil.* synne. Thenne the Emperour gothe into a shippe, *scil.* holye chirche, by the whiche it is the going to Hevene; but thenne the wyf, *scil.* the fleshely meñ, gothe, ande makithe fals suggestions to the prelates of holye chirche, ande blendith hem withe yiftes, ande makithe hem to put oute of holye chirche swiche goode pilgrimis, as hathe bene sene with many holy men, ande specially Saint Thomas of Caunterbury. But what remedye is herefore? Certeyne, to swymme, *scil.* to sette a goode hope in Gode, ande thenne we shulle come to a religione, *scil.* to the havinge of a clene hert, kepte deligentelye froñ visis of this worlde; ande therefore spekithe Seint Jame Apostle, *Religio munda et immaculata apud Deum et Patrem hec est, visitare pupillos et viduas in tribulacione eorum, et immaculatum se custodire ab hoc seculo*, this is to seyne, A clene religione ande vnfilide as to Gode and to the Fadir, this is to visite the fadirles childerin ande widowes in hir tribulacione, and to

[c. 2.] kepe him selfe vnfilide fro this worlde. Ande swiche a man shalle mete with a lioune, to whome he muste yeve help. This lioune is the lioune of the kynrede of Jude, *scil.* owre Lorde Jhesu Crist, the whiche fizte ayenst a libarde, *scil.* the Devil. Ande yf thou wolt helpe him ayenst the Devil, dowltes he wolle be withe the, and neuer forsake the in al thi nedes; as the Prophet seithe, *Cum ipso sum in tribulacione, Y am withe him in tribulacione; Longitudine dierum replebo eum*, Withe lenght of days I shalle fulfille him, *scil.* by lenght of lyfe. Ande thenne this lioune wolle sette his clawis vpon the knyzt ande the wyf, *scil.* owre blesside Lorde wolle sette in thi mynde purpos of penaunce to be done, ande the whiche shalle destroye bothe the fleshe and the synne, and brynge the to blysse, &c.

[LXI.]

EUFEMIUS A RICHE EMPEROURE.

Eufemius was a riche Emperour in the citee of Rome; ande he hade a sone, and a dowter. Ande as the Emperoure rode in a certeyne day by the foreste, he harde melodye of the harpe, and he leyde goode ere ther to. Ande at the last he callide to him a philesophir, and saide to him, "Sey, thou goode mastre, what by-meenythe this melodie?" Thenne the clerke aunsweride, ande saide, "This menithe not elles, but that thow shalt make the redy at home, ande dispose thyne howse, for thow shalt dye and not live." Whenne the Emperoure harde that, anone there toke him an infirmite; and he makide the lordes to be callide, ande he saide to hem, "Dere frendes, I may not passe fro this infirmite, ande therefore I wolle make my testament in youre presence; and [God] wot, that there is no perile to me, but that I have not marrijde my dowter." Ande therefore he chargide* his sone, vppone his blessing, afore alle the lordes, that he shulde mary his sustre,—“and as longe as thou livist, have hir honorabeli, for al my mevable goodes I bequethe to hir.” Ande whenne this was saide, he turnide him to the walle, and passide to Gode. And the sone governede the empyre, ande muche he lovide and honoride his suster, in so much that thei etyne euer of one messe, ande eche day she satt in a chaire ayenste him at mete, ande laye with him in a chaumbre, but in diuerse beddes. Hit happenide in a certeyne nyght, as this Emperoure laye a bedde, that there come vppone him so gret a temptacione, that him thouzt bute yf that he hade his desire withe his suster, he most dye. He ros vppe, and yede to his susteris bedde, ande saide tho to hir, “Awake, sister, for ther is come vppone me swiche a temptacione, that but yf I lye be yowe, I am but dede.” Whenne the suster harde this, she saide, “A! dere

[f. 237. c. 1.]

* chargithe, MS.

brother, takithe to mynde that worde* that my fadir seyde to yow, how he cargide yowe for my matrimony to be hadde; ande yf thow do swiche a vilany to me, I aĩ confuside for euermore." "Speke no swiche wordes," quod he, "but yif to me thin assent." Ande so of hir bothe assent he laye, and trespasside withe hir. Ande they continuide in this synne so longe, til tyme that the suster satt ayene him in a certene daye at mete, in swiche a colowre, that the brothere marvaylide there of, and saide, "A! suster, what may hit by-meene, that thi visage is so discolowride?" Thenne she avnsweride, ande saide, that hit was no mervayle, sithe she was with childe by him. Whenne he harde that, he was hiliche mevide in herte, ande saide with a grete voyse, "Allas! that euer I was borne of my modir!" Thenne whenne she harde that he sihede so, with a grete sorowe she saide to him, "A! brother, be not hevvy, for we bethe not the furst that hathe offendide Gode; bute lete vs be abowte to besye vs now to make amendis, and to plesse Gode ayene." Theñ saide he, "I know welle, that Gode is of endles mercy; but how shulle we scape the shame of the worlde?" Thenne saide she, "Here two myle hens ther dwellith a knyzt, callide Polemus, an olde mañ and a riche, ande is i-holde a wise mañ. Late vs telle oure counseille to him; and I truste that he wolle yeve vs goode counsaille, that we shulle escape worldly shame." Thenne the Emperoure sent for the knyzt. Whenne he was come, he toke him to a prevye place, ande 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 there of, for the pitee of Gode, how that I may ascape wordlye shame, for she is grete withe childe." Thenne the knyzt aunsweride, and saide, "Gode is of endles mercye; and do aftir my counsaille, ande dowteles, thow shalt ascape the shame of the worlde. Thou shalt goo to the holy londe; and or thow goo, thow shalt make be callide to the al the lordes ande cheveteynis of the empire, and afore hem alle thow shalt bidde me, vp peyne of lyfe, to kepe welle thi suster, by cause thow hast noone

* wordis, *MS.*

othere eyre. Ande I shalle thenne vndir-take hir, and so hit shalle not
 [c. 2] be knowene to no mañ that she is with childe." "This is a goode
 counsaile," quod the Emperoure. Ande therefore he made to be sente
 affir, bi letteris, alle his lordes; ande alle thei come at his day i-sette.
 Ande thenne the Emperoure saide to hem,* "Dere frendes, I do yow to
 wete, that I wolle visite the holye londe; and therefore I comaunde
 yow, that ye be obedient to my suster in my absense; for ye witte†
 welle, that I have noone heire but hir. And thou, olde knyzt Polemus
 by thi name, I charge the, in peyne of lyf, that thou have the cure
 of hir." When this was seide, he toke his leve, and yede his weye;
 ande the knyzt brovte the sister of the Emperour home to his
 castille. Ande whenne his wyf hadde perceyvide him at a wyndowe,
 comyng withe so faire a ladye, she marvaylide, and 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 descendide,
 and yede to him, and worshipfullye salude him, ande saide, "My
 worshipful sir, what ladye is this that comithe here in youre felashipe?"
 "Be stille," quod the knyzt, "for this is the suster of the Emperoure,
 ande she is yevine to me in kepyng; ande therefore anoone ley
 doune thin honde vpon a booke, that thow shalt prive alle that I
 shalle now seye vnto the." Anoone she obeyde to hir lorde, ande
 made a othe at his owne wille. Ande whenne this was done, the
 knyzt tolde hir how the lady was withe childe by the Emperoure, hir
 brother,— "Therefore I charge [the], that thowe serve hir euere, in
 thine owne propre persone, ande noone but thow." And whenne
 hir tyme was comene oute, she browte forthe a faire sone. Ande
 thenne the knyzt was gladde ande ioyfulle; he come in to the
 chaumbre, and comfortide hir, and saide, "A! ladye, blesside be
 Gode! thow hast broute forthe a faire sone. I rede now that we
 gete a preste to baptise him." "Nay," quod she, "I make awoue
 to Gode, that he that was bigete betwene‡ brother and suster, shalle
 neuer be baptiside for me, ne with me." Thenne saide the knyzt,

* him, MS.

† withe, MS.

‡ betwene, MS.

“ Dameselle, the grete synne that ye dude is i-now, thowhe 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, ande eke I shalle euere be thin enmye.” Thenne saide the knyzt, “ Damiselle, what so euer ye shalle seye, I shalle submitte me to youre wille.” “ Do gete me*,” quod she, “ a ler toune, withe oute onye delaye.” Ande he dude so ; ande he browte to hir swiche a toune. In the mene tyme the lady put to the childe in the cradille, ande sette at his hede a summe of golde, ande a sum of siluer at his feet ; ande thenne she toke tables, ande wrote vpone hem thes wordes, Al maner of goode men in Gode, be hit to yow knowen, that the childe that lithe in his cradille was getyne bytwene brothere and suster, comyng of kynges blode, ande he is not yitte baptiside, ande therefore, I pray yowe, thow I expresse not to yow my name, that ye wolle wouchesaf, for the love of Gode, that he were baptiside, and reuokide fro infidelite ande mysbileve. Ande whenne this [was] writene, she ledde the tables vndir his † bosome, in the cradille, ande she keuerde alle the cradill with purpur and bisse.§ Ande whenne this was done, the knyzt come in to hir, rynnynge with the toune, and seide, “ Lo ! lady, this is redy.” Thenne she badde him, that he shulde put the childe with the cradil there in, ande thenne to caste al in the see, vp peyne of dethe,— “ that I live not in sorow and desolacione.”§ Ande thenne he toke the cradil, and put it in to the toune, ande cast al in to the see, for plesaunce of the lady. Aftirwarde this lady lay in childbede, by space of an fourtenyte ; ande as she laye in the bedde, ther come a messenger from the holy londe. Ande the knyzt speride of him for the Emperoure, ande the messenger aunswerde, ande saide, “ Alas ! Allas ! bothe to yow and to me, for the Emperoure, oure lorde, is dede, and his body is broute to the empeyre, to a certeyne castel.” Whenne the knyzt harde thes wordes, he was not a litle mevide, and amarryde in mynde, ande sore he wepte ; and for he kutte ensundre alle his clothis, his wyf come ny, ande whenne she sawe this syght, she speride

* men, *MS.*† hir, *MS.*‡ blisse, *MS.*§ desoracione, *MS.*

the cause of his lamentacione. “ Yis,” quod the knyght, “ I wende to have hade [of] my lorde goode vnnumberable, ande nowe he is dede, ande so I shalle live desolat in al the dayes of my lyfe.” When his wyf harde this, she tare of alle the here of hir hede, and satte withe him vpon a donge-hille, til tyme that her sorow was seside. Ande thenne saide his lady, with an opyne voyse, “ Sir, my lorde, what shulle we do withe [the] suster of the Emperoure, that now lithe in childebede ? for yf she harde telle that* he were dede, she shulde have thenne to muche sorowe.” Thenne seide he, “ Dame, for delaynge of tyme may be hadde wickyde werke. Late vs therefore washe oure visages fro† weping, and go we to hir chaumbre, that she be comfortide ; ande thenne we shulle se ande knowe whether that hit [c. 2.] be, to telle hir or not.” So thei bothe come in to the chaumbre, ande comfortide the lady. And whenne the emperesse hade biholden hir hevi cheris, and sawe signe off wepinge in hir visagis, she saide, “ Whi be ye so hevy this day for that ye were yistirday ? ” “ Hit is no mervayle,” quod he ; “ ther is a mañ here come fro the holy londe, and I shalle calle him to yowe, and he shalle telle yow what kynne tidynges that he hathe browte.” The messenger come into the chaumbre, ande reuerently made salutacione to the ladye, ande knelide downe afore hir ; ande thenne seyde she, “ Do tel me, goode frende, some tythinges of the Emperoure.” “ A ! lady,” quod he, “ he is dede, ande his body is in a certeyne‡ castel, tyl tyme that he be buriede by yow.” Ande whenne the emperesse harde that worde, she felle downe to the erthe, ande the knyzt in an other syde, ande his wyf in the thirde, and the messenger oñ the iiij. ande there was noone of hem alle that myght speke a worde, for sorow. At the laste the knyzt spake, whenne he hade longe leyne,§ ande saide, “ Arise, goode lady, from thi hevines, for swiche heuines and sorowe may sle the ; do comfort thi selfe, ande have in thi mynde, that al the empire is thin, ande in thin honde, ande in thi wille, thorow goode heritage. Late vs rise fro this place, ande late vs go to the

* yf, MS.

† for, MS.

‡ creteyne, MS.

§ eleyne, MS.

castelle, where as the body is of the Emperoure, ande late vs worshipfully burye him; ande thenne thinkithe to live here in this worlde as wel as ye may, ande by goode counsaile to gouerne your empire, for elles hit wolde torne yow to grete harme ande vnprofite." Thenne, shortly to sey, they sesyde of wepyng, ande hijde to the castelle, wher as was the dede bodye; ande there she enteride in to the halle. Ande whenne she sawe the dede bodye lye in the bere, she cracchide hir yene ande hir visage, till the blode shadde; and thoo she felle downe vpon the dede body, and kiste him in alle places, from the crowne of the hede to the soole of the fete. Whenne knyghtes sawe hir make swiche sorowe, they drowhe hir from the bere, and ladde hir to chaumbre, and stillide hir sorowe in al that thei coude; ande in the thirde day folowing thei reuerently buriede him, ande the lady gouernede the empire with counsaile of wise meñ. In that tyme there was a grete duke, that neuer hade wyf, ande he was but yonge; and whenne he harde telle that the Emperour was dede, ande that alle the empire was by lyne of heritage in the hondis of the emperesse, he thowte to him selfe, "that I were faire avauncide, yf that I myght gete that damiselle vnto my wyf." Anoon he sent messagers to hir, for to wyte yf hit were plesing to hir to be his wyf; ande the emperesse sent worde ayene to him, that she wolde not assent to him, ne to noone othere, as by weye of matrimonye, and that she swore. Whenne the duke hadde this aunswere, he hade grete indignacione; and ordeynide an oste, ande yaf bataille so sore ayenste hir, that he hadde gete al hir sites, excepte one, withe a castelle, to whiche she fledde. Ande thenne the duke besegide long this castelle. Ande as thei were thus in segeing, the towne that was i-caste in to the see withe the childe, was drivene withe flodes vp ande downe, hidir and thidir, till it come to a certene citee. Ande the kynge of that citee was that same tyme in the citee; ande happide that he walkide aftir myd-daye besyde the see; ande as he lokide toward the water, he sawe the

[1. 233. c. 1.]

toune; ande he made shipmeñ to be callide, ande he chargide hem, that thei shulde goo, ande fecche to him that toune. Thenne saide thei, “ Sir, that were a veyne laboure, for hit is a woyde toune, caste oute with sum meñ fro sum shippe.” “ What [of] that,” quod the kyng, “ thowhe hit be voyde, yit wolle I have hit.” Whenne thei harde that, they enteride in to the see, and browte the toune to londe. They openide hit, ande sawe ther in a faire childe in a cradille; ande thenne the kyng ande that were abowte merveilide hiliche therof; and the kyng saide, “ This cradill is keueride with purple ande bisse; hit may not be but that he is comyne of grete blode.” Ande anoone he areride vp the childe with his owne hondis, and there he fonde the litle tablis, that the moder hadde putte vnder his bosome; and he openide hem, and radde, that the chylde was by-gete bitwene brother and suster, and that it was not baptiside; ande he radde, that the modir praide him that shulde fynde him, to make him to be baptiside, for the love of Gode. Ande theñ he fonde at his hede a summe of golde, that he myzt be founde to scole withe, ande anothere sum of siluer at his fete, wher with he myght be norishide. Whenne the kyng hadde redde alle this, he was gladde, and made the childe to be baptiside;* and he yafe to him his owne name, *scil.* Freudricus; ande he toke hit to one of his knyzttes to be norishide. Ande the knyzte resseyuide the childe, ande norishide him; ande the chylde grewe, and was welbelouide amonge alle meñ. Ande whenne he was of sufficient age, he was sette to scole; and whenne he was of the age of x. yeere, he vside iustes and turnementes; ande euer he trowide that he was the sonne of the knyzt. Ande in a certene day, as he iustide with a sone of the knyzttes, he caste him downe of his horse myzttefully; ande whenne the moder of the knyzttes sone harde that, she was hili heviede, ande saide to Freudricus,† “ Say, boy, how dorst thou be so hardy to smyte downe so my sonne? We knowe the not, we not whens thou ert, but that thou were foundene in a toune, in the see.” Thenne whenne

* baptimide, *MS.*† Freudrice, *MS.*

Freudricus harde thes wordes, he was not a litle storide in spirit, ande saide to hir, “ Dere modir, ande am I not thi sone ? ” “ I telle the certeynli,” quod she, “ here is noone that knowithe the, ne of what kynne thow come.” Thenne the yonge childe wepte soore, and yede to the kyng with an hevie cheere, ande tolde him alle how that she saide to him. Ande theñ he saide, “ My worshipfulle lorde, I trowide that I hadde bene the sone of the knyzt, ande now I see wel it is not so ; ande therefore, sir, I praye yowe, sithe I was norishide by yow, that ye wolle make me a knyzt, for in this reme I shalle no lenger abide.” Thenne saide the kyng, “ Speke no swiche wordes ; I have here a dowzter, the whiche is heyre of my kyngedome, ande hir I wolle yeve the to wyfe, yf thowe wolte abyde with me.” Thenne saide he, “ Gode forbede, my lorde, that I do soo, for noone knowithe what I am, ne who is my fader, or who is my moder ; ande therefor I pray yow hertely, that ye wolle avaunce me to knyztthode, for I wolle goo [to] the holy londe.” Ande when he hadde saide so, the kyng yede, and openide his cofir, wher the tables were that he fonde, ande the cradille ; ande he yaf hem to him, ande saide, “ Sone, thow art letterede, loke, ande rede thes letteres.” Ande whenne he hadde redde how he was getine bitwene the broþere and the suster, he cride with an hie voyse, ande seide, “ Allas ! for nowe I see wel that I was gotone ande broute forthe ayene the wille of Gode, in ane orible synne, bothe in the syzt of Gode, of man, and of angel. A ! goode lorde, helpe that I were a knyzt, for I wolle now abowte the wordle, for the synne of my fadris.” The kyng made him knyzt ; ande thenne he hiride a shippe to passe the water towarde the holy londe. Ande a grete wynde ros vp, and browte the shippe to the havene of the citee wher as dwelte his modre, but what citee or what kyngdome it was, he knew not. Ande whenne he was in the citee, his squiere sozte an host,* for swiche a worthi knyzt to be eside ynne ; ande whenne a certeyne burgeys of the citee sawe him, seminge so dowty a knyght, he grauntide to

* hostel ?

him hostage. And whenne they hadde i-soupide, Freudricus seyde to the burgeyse, "What citee is this, ande who is lorde thereof?" Thenne saide he, "This is the [citee] of the Emperoure, that yede oonys to the holye londe, and there he diede;* ande thenne become the empire into the hondes of his sister, by line of heritage; ande therefore ther is a duke algates that wolde have hir to wyfe, ande she wolde not consente to him by no waye; and therefore he hathe conqueride al the empire by his swerde, excepte this citee, with the castelle, in the whiche castelle dwellithe the emperesse." Thenne spake the yonge knyzt to the burgeyse, and saide to him, "Deere sir, I pray the hertely to go in myn eronde, *scil.* to go to the master of the castelle, ande saye to him, that yf he wolle yeve to me eny wages, I shalle fight for yowe al the hole yere." Ande whenne the burgeys hade harde thes wordes, he was glade ande iocounde, and seide, "I am certeine that he wolle be right blithe, and glade of thi comynge." Ande he yede to that master of the castelle, and saide, "Sir, here is in this sitee a semly yonge knyzte, that was gestenide with me in myne house al this nyzt; ande he wolle fizt for yow alle this yere, yf ye wolle yeve to him competente salarye." Thenne seyde he, "Anoone brynge him to me, for † I wolde ful gladly that we hadde many swiche." The knyzt com to him; and the stiwarde was there of wel apayde, and saide to him, "Sir, yf thou wolt fizte for the empyre and vs, and abyde with vs, I shalle go for the to the lady, and sey thyne erande, that thowe shalte have thy wylle." Aftir this, he yede to the lady, and tolde hir of this knyzt. "Bringe him hedir," quod she, "and late me see him; and yf he wolle fizte for vs, he shalle not fayle of goode mede." Thenne the stiwarde browte him afore hire. Whenne the ladye perceyvide him, she caste hir yene mervelovslye vppone his persone, netheles she hadde no knowleche that he was hir ‡ sone; ande she made covenant with him, that he shulde abide withe hir a yeere, and fizt for hir, and for the right of the empire, ayenste the duke. Anoone the knyzt beganne to reyse

* dide, MS.

† fo, MS.

‡ hr, MS.

[c. 2.] batail, and to ride thorow the empire ; ande whenne the duke harde that, he gaderide ane hoste, ande helde batail ayenste him. But* the knyzt bare him dowtily in the bataille, ande ouercome the duke ; ande or the yeeris ende come oute, he wanne ayene alle the londes, ande citees, ande castelles, that were lost by the duke. Ande whenne the yere was endide, he saide to the stiwarde, “ Sir, now is my tyme done, and therefore I wolde have my salari ; for ye wote in what kynne state I fonde yowe, and how that I have labouride for yowe, and for the ryght of youre empire, ande therfore yevithe to me that ye hyst me, ande thenne I wolle forthe in to another contree, ande gete me a name.” Thenne saide the stiwarde to him ayene, “ Thow hast deliueride this empire welle ande stronglye fro oure enmyes, ande haste deservide goode mede ; I wolle goo to the ladye, and se what she wolle seye there to.” He yede in to the chaumbre, and knelide dovne, ande saluside hir, ande saide, “ Worshipfulle lady, here my wordes. Ye knowe wel that ye hade loste alle the empire, the whiche this mañ hath wonne ayene, ande now he askithe his mede ; ande therefor, lady, rewardithe him wel, ande not but yf he hath deservide hit welle.” Thenne saide the lady, “ Telle me what is thi counseille that I yeve him, and he shalle have hit.” “ Lady,” quod the stiwarde, “ yf ye wolde do aftir my counseille, hit shulde turne vs alle to grete profyte and worshipe ; for the man that thou woldest not take we alle have sufferide grete harme, ande thow haddist loste alle thyne empire ; ande therefore I wolde counsaile the, that thow take to thyne husbonde the yonge knyzt, for he is semlye, and wel i-shape ande therto gentil, ande stronge in bataille.” Thenne saide she, “ Ande yf hit be youre counseille, I am redy to fulfille hit.” Thenne this stiwarde was glade i-nowe, ande yede oute to the knyzt, ande tolde him, that hit was plesynge to the lady to have him to husbonde ; and shortly to sey, thei were weddide to-gedre. Ande at hir fest were alle lordes and ladijs of the empire, ande alle thei were contente of this mariage, because that he so deliuerlye ande worthely deliueride

* That, *MS.*

hem fro hir thraldome. Ande aftir the makyng of this matrimonye, they lovide to-geder more thanne eny man canne seye. But the knyzt vside * euery daye, whenne he shulde goo to mete, to entre in to a prive chaumbre, wher as he hade leyde the litle tablis that were withe him in the cradille; ande thenne he wolde opynne hem, ande rede the scripture of them, howe that he was begotine bitwene brothere and suster; ande thenne he wolde falle to the grounde, ande sore wepe; and thenne he wolde washe his face, and come in to the halle, ande shew ther a goode murye chere. Ande he was i-lovide of alle peple, for that he bare him so welle in alle his werkes; ande ther [f. 139. c.1.] was noone Emperoure knowyne afore him, that euere governide the empire so wel. Happyng in a day, as he rode oñ huntyng, that ther come a damiselle of the palays to the lady the emperesse, ande saide to hir, "My lady, hast thow not offende my lorde the Emperour?" "No, for sothe," quod the lady, "for ther is nothinge vndir hevne that I love so moche, ande fore love I toke him, ande made him my lorde; but I wolde wete whi that thow spekist soo?" "For sothe," quod she, "for euery day afore mete, whenne the bordes ere sette ande made redye, the Emperoure gothe into swiche a chaumbre glade i-nowe, but when he comythe oute, al his visage is wepingly; ande thenne he wasshithe hit, that the wepinge be not i-seene. Ande this I have ofte tyme i-seyne, but I note what is the cause." Thenne when the emperesse hade harde this, she enteride into that chaumbere, ande sowte abowte frome hole to hole, to loke what she mgyht fynde there; ande at the laste she fonde in an hole ij. tables; ande she openide hem, ande radde the scripture that she hade wretene withe hir owne hondes. Ande thenne she saide to hir selfe, "How shulde euer thes tablis come to my lorde, but yf that he were my sone? Owte, allas! for synne, that euere I was i-bore, for I have weddide myne owne sone!" She felle downe to the grounde, zelling and criynge, that hit was sorow to here. Knyztes that were in the halle harde hir voyse, ande ranne to hir, ande askide hir what was the cause

* vside, MS.

of hir criing. "A! deere ande gentille knyztēs," quod she, "I am a lost womman but I see my lorde the sonner." Anoone thei sente to the forest, ande tolde hit to the Emperoure; and saide he most leue his playe, ande come home, in alle the hast that myte be. Ande so he dude; withe a grete hevines he lefte his playe, and come home. He wente in to the chaumbre, and spiride of the ladye what was the cause of hir mornynge. Thenne she saide, "I wolle that alle that both heere withe vs go from vs or I telle it the, for hit is a prevy case that I have to seye to the." Ande thenne she seide, "Sir, I have made a vowe to Gode, that I shalle not passe this bedde, til tyme that thowe telle me in what contre that thowe were i-bore." Thenne saide he, "Dere lady, whi spekest thowe sweche wordes? Netheles, yf I shalle sey the sothe, I note in what kyngdome or contre that I was borne." Thenne saide she, "I have also made another vowe, ande for to wete or ever I* ete mete, who was thi fadere and thi moder?" Thenne aunsweride he, "This canne I telle, that whenne I was a fantekyne, I was fonde in a toune, in a cradyl [c. 2.] withiñ hit; and fro that tyme I have [bene] norisshide, noriede,† nor-turide, ande tauzte in the same contre; ande, lady, more canne I not telle yow." Whenne the empreis hadde harde thes wordes, she drawe oute at hir bosome the tables that she fonde, and saide to him, "Sawe ye neuer thes tables, the whiche I put with the in thi cradil, withe myne owne hondes?" Ande whenne the Emperoure herde thes wordes, he felle downe oñ a swoune oñ oo syde, ande the lady in another; ande bothe thei wepte sore, ande rente hir clothis for sorowe, ande worde myzte nowther of hem speke. Ande whenne the sorow was somewhat shakene of, thenne saide she to the Emperour, "A! sone myne, allas! that euer I was borne, ande woo worthe the oure that euer I was made in! Out, allas! for lo! my sone, and sone of my brothere, is nowe my husbonde. Lo! in how many cheynis that the Devil hathe i-teyde me inne!" Ande thenne saide he, "A! dere modir, bothe modir and wyf; allas and wo be

* or every, *MS.*

† Superfluous ?

to me, wrecche, that so many wrecchidnessis bethe in me! Lorde, that I ne hadde be dreint, whenne thow castist me in to the see! A! Lorde Gode, what sorowe were I worthi to have, that have weddide! Lorde, yf my synnys were weyde, bi the whiche I have servide thi wrethe; sithene thow thi selfe [hast saide,] *Filius non portabit iniquitatem patris*, The sone shalle not bere the wickidnesse of the fadir. But I may not be excuside, for my lyf is endide in wickidnesse. Allas! therefore, that euer I were* brede!" Ande thenne saide she, "Dere sone, sette thine hope, in thi Lorde Gode, for he wolle not forsake the synner in nede. Late vs be contrite, confesside, and comunide; ande aftir that we have resevyde oure Lorde, late Gode do his wille." The Emperoure sent aftir a prest, ande they were bothe shriven at him. Ande whenne thei were bothe confesside, and contrite, the modir saide to the body of Crist in thes wordes, "A! Lorde Gode, that thowe sufferidest passione for me in the cros, ande that now liest vpon the patene of the chalis, in forme of brede, have mercy of my swete sone, husbonde, and cosyne, for thi grete mercy, that he may be clene of his synnys, ande yelde to the a faire soule, withe a gladnesse, in to thi dwellynge place that is euermore lastyng." Theñ saide the Emperoure, "A! goode Lorde, that bovtiste me in the crosse, have mercy of my modir in this nede, as thou entredist in to the worlde for love of synnerys, ande not for rightwysmen, and for hem shadist thi presious blode; ande, gracious Lorde, foryeve al that euere she hathe trespasside vnto the, ande take her sprite, ande brynge hit to thine endles ioye. Amen!" Ande thenne, whenne alle this was seide, the body of Crist liyng vpon the awter, seyde* with ane hihe voyse, "I made yowe of

[f. 139. b. c. 1.]

* warde, MS.

† syde, MS.

resseyvide hit, ande yelde hir soulis to Gode, ande mariede in at the yates of Hevene.

MORALITEE.

Dere frendis, now takithe hede to me. This Emperoure is the Fadire of Hevene, whiche hathe only oo sone, ande oo do3ter* glorious, havynge angelis kynde ande mankynde; but the brothere filide the suster, *scil.* the Devil deceyvide the firste fadir Adañ, and made him withe childe,—how so? for alle mankynde spronge of him. The sone yede oute of the empire, whenne that Lucifere felle downe froñ Hevene, and he diede,† whenne that he loste the lyf of euere lastyng blisse. The kny3t, that norisskede the suster, was Moyses, that hielde the olde lawe, by teching of the whiche lawe he norisskede the peple that were that tyme. Ande the ladye chyldide in keping of the kny3te, *scil.* browte forthe our kynde, in tyme of the olde lawe, a childe, *scil.* Crist, of the Virgine Marie, of the seede of Dauide of the modir syde, ande conseyvide by the Holy Goste, ande putte in the cradille, lappede withe clothis. Tablis were i-putte in the cradil, *scil.* tresours of wisdome and of connyng; ande he was i-putte in the toun of the Godhede. The siluer and the golde that were in the cradille, was the powere of the Fadir, and wisdome of the Sone. He was i-caste into the see, *scil.* in to this worlde, wher he levide more thanne thritty yere in poverté, like to the floode of the see, for [he] was cast in tribulacione. The kny3t, that toke him to be norisskede, is the Holye Goste, the whiche descendide in likenesse of a dove; ande Joñ Baptiste baptiside hem withe his owne hondes, and he yaf him to the kny3te, *scil.* to the Godhede, to be norisskede, whenne [he] saide, *Ecce! Agnus Dei! Lo! the Lambe of Gode! Qui post me venit, ante me factus est, cuius non sum dignus calciamenta solvere,* He that comithe aftir me, was i-made afore me, of whom I am not worthi to vnloos his shone. Aftirwarde the sone was i-made a kny3t, whenne

* is duo3ter, MS.

† dide, MS.

[c. 2.] he biganne to preche at xxx^{ti}. yeere. The sone of the knyzt accuside him to Pilate, seinge, *Hic seducit populum Dei, [et Filium Dei] se dicit*, Thes desceyvithe the peple, ande clepithe him the sone of Gode. Ande therefor sone after he yede, ande fawte ayenste the duke, *scil.* the Devil, ande he ouercome him, ande wañ the empire of Hevene; ande so he weddide his owne moder, *scil.* holye chirche, the whiche is oure gostlye moder. The Emperoure yede to him what tyme that Cryste prechide of the tree of Hevene; ande therefore Jewes ande Paynymis wolde have slayne him. Ande therefore holye chirche, in maner of sorowing, syngithe in tyme of the Passione, *Vexilla* regis prodeunt*, The baners of the kyng shewithe oute. Ande she fonde the writene tables, *scil.* his passione, clerly y-now made by the iiij. Euaungelistes; ande therefore she sorowithe, that the innocent sholde be slayne withe oute synne; as Holye Writte seithe, *Non est inventus dolus in ore eius, vt ipse pro nobis mori deberet*, There was i-founde no falshede or gyle in his mothe, that he shulde deye for vs. Ande therefore eche mañ owithe to sorowe for his synnys. The prest brake the body of Criste in twoo, *scil.* Crist, whenne he made [a feste] to his disciplis. The lady felle downe as dede, whenne that Criste seyde, *Tristis est anima mea vsque ad mortem; Pater, si possibile est, transeat* a me calix iste*, My soule is hevye or sorye vnto the dethe; Fadir, yf it be possible, lat this chalys go or passe fro me. Ande he saide opinlye to his disciples, *Hoc est corpus meum; hoc facite in meam commemoracionem*, this is to seye, This is my body; this dothe into my mynde. Ande so eche of vs owithe to do, to ete ande to receyve the body of Crist, in swiche clene lyfe, that we mowe entre into the tabernacles euerlastyng. Amen!

* Vexilia, MS. † transiat, MS.

[LXII.]

SOLEMIUS A WYSE EMPERORE.

Solemius was a wise Emperoure reinyng in the sitee of Rome, the wiche weddide to wyve the dowter of the kyng of Tynyke; and the wommañ was faire, and gentill in shape; ande she conseyuide and bare a faire sone. Ande whenne lordes harde here of, they come echone affir othere to the Emperoure, ande askide of him the childe to norishe. Ande thenne the Emperoure seide to hem, "To-morow shalle be [a] turnament, ande who so of yow wynnithe there the victory, he shalle have my sone in his gouernayle, vndir this condu-
 [f. 240, c. 1] cione, that if he gouerne wele my sone, I shall highly avaunce him, and if he do not, he shal be shamely shent." "Sir," quod thei, "this liketh wele to vs." So the thridde day alle were in the turneament, and pleid; and among alle othir there was a noble knyght, and a hardy, namyd Josias, and he gate the victory. And therefore he toke the childe, and bare him with him, and sent messangers home afore to his castelle, for to make alle clene, both ynwarde and outewarde, and also a bed in myddis of the place, for the childe. And he ordeinede also vij. craftis abowte it y-peynt, in the entent that the childe myzte, what tyme that he sholde be wakyde, beholde the craftis, ande the rialle payntyng in hem, and haue delectacione in hem. Now beside the bedde of the childe was a welle, and ouer the welle was a wyndowe, by the whiche light come yn; and a man was assignede to kepe the key of the dore of that house. But it happyde in a tyme, that the lady lefte opyne* the dore, of negligence; ande whan the dore was y-lefte opyne, ther come a beere, and entryde in to the welle, ande bathide hym in it, thorȝ whom alle the water was infecte withe venyme, and then he zede his way. Anoon after come the lorde and the lady, and dronke of the water,

* vp, MS.

and after hem come alle hire meyne, and dronke of the same, for grete hete of the zere ; and as many as dronke ther of were y-maad lepremeñ, *scil.* bothe the lord and the lady, and alle that othir meyne. And sone aftir ther come in at the wyndowe a gret egle, and tooke the childe oute of his bedde, and fly his way. And whan the knyzt hadde perceyvyde that, he bitterly wepte, and saide, “ Allas ! that euer I was borne, for nowe I am but ded, withe my wife and alle my meyne ! ” And as he was in suche care and sorowe, ther com to him a leche, and saide, “ Do aftir my conseil, and thou shalt be hole. Thow most be latyne blode, withe thi wife, ande alle thyne meyne ; and after thowe most be bathide ; and thenne I shalle leye a medecyne to the ; and thenne, whan thou art hole, thou shalt go by downys and by dalys, with alle thy meyne, for to seke the childe, for it may not be but that the egle hathe late him falle in some place.” Ande the knyzt wrozte in alle thes thinges, righte as the leche tolde him ; and when he vsyde his medecyne, after that thei were latyne blode, he was, withe alle his meyne, clenysde of the lepre. And then he roode on his palfray, ande tooke iii. sqwyerys withe him, ande souzte the childe ; and at the last they founde the childe in a valey. Ande thenne the knyzt was so mury in herte, that ther cowthe no man telle it, and in his gret ioy he maade a grete fest, and [c. 2.] so he brouzt the childe to the Emperour, his fadir. And whenne the Emperour sawe his childe in goode helthe, and in goode state, he commendide hyely the knyzt, and avauncyde him to hye dignite, and a faire lyfe he endyde.

MORALITE.

Dere frendis, this Emperour is the Fadir of Hevene. The childe is our Lorde Jhesu Crist, whom manye desirthe for to norishe, whenne that they receyvide hire communynge ; but he that pleythe best, *scil.* doithe most penaunce, or best ouercomithe the Deville, he

shalle haue the childe Jhesu in his hous, *scil.* in his herte. The knyzt, that tooke the childe, is a goode Cristyne mañ, that wele blessingly hathe fast alle the quadragesme. And therfor do as dude the knyzt, *scil.* sende afore the messagers, *scil.* merytory werkys, to the castelle of thyne hert, and it [shalle] be clanside fro alle spottys of synne; and so the childe Jhesu shalle lygge in the myddys of thyne harte. The welle is mercy, the whiche owithe euer to be beside Jhesu, for he that is witheoute mercy and charite, he may not norisshe Jhesu. But then ofte tyme the wife, *scil.* the flesshe, berithe the key of charite, and leuith the doore opyne, by the whiche a bere entrythe,* *scil.* the Deville, ande puttithe venyme of synne on the welle of mercy; and therefore the wife, *scil.* the flesche or resone, and alle membris that mynystrys to the venyme of synne, ben infecte. The wyndowe at the whiche enterithe lighte, is the grace of the Holy Gost, by the whiche a mañ leuith, and is confortyde; and by this wyndowe enterithe an egle, *scil.* the power of Gode, whiche berithe away Jhesu fro thyne hart. And, Sir, if it be come to this poynt, thou hast gret cause to sorowe, as dude the knyzte. But what shalt thou do therefore? Certenly send aftir a sotille leche, *scil.* a discrete confessour, the whiche shalle 3ive to the goode conseille, that thou and thyne meyne be latyne bloode, *scil.* that thou leue alle thy synne, by the vayne of the tunge, bifore thi confessour; and thenne that thou be bathide by teeris of compuncione and contricione; and thenne thou myzte receyve medycyne of satisfaccione; and thenne thou shalt be clansyde fro alle synfulle lepre; and then leepe vpone the palfray of goode life, with iij. sqwyers, *scil.* fastynge, praynge, and almysdede. And if thou do thus, with oute dowte thou shalt

[f. 240. b. c. 1.] fynde the childe Jhesu in the valey, *scil.* in mankynde, ande not in an hille, *scil.* in pryde; and thenne thou may norisshe the childe in a dewe maner; for norissheinge of whom the Fadir of Hevene shalle avaunce the in his kyngdome euerlastynge. *Ad quod perducat omnia bona concedens!* Amen.

* entryde, MS.

[LXIII.]

THEOBALDUS THE EMPEROUR.

Theobaldus regnyde Emperoure in the cite of Rome; and he ordenyd for a lawe, that no man, in payne of dethe, sholde wedde ony womañ for hire fairnesse, but for hire richesse; and also, if that the womañ were riche, and he poore, he ordenyde that the womañ shulde not take hym, but if he were as riche as she. So ther was in the empire a gentille knyzt, but he was poore, and he hadde no wife; and therfore he sougħt abowte fro kyngdome to kyngdome to gete him a wife. At the last he mette withe a faire semely lady, and she was riche* in possessione. And the knyzt come to hire, and saide, “ Dame, is it thi wille to haue me to thyn husbonde ?” Thenne she answeride, and saide, “ Deere frend, thou knowist the lawe, that no man shuld take a womañ, ne no womañ a mañ, but if that thei were lyke bothe in possessione; and therfore goithe, and getithe you as moche goode as I haue, and ye shalle haue me to your wife alle redy.” Whenne he had hurde this answer, he zede fro hire withe hevy cheere, and hadde grete care by what way that he myzt geete that goode, to be abille to wed hure. And at the last he hurde telle, that ther was a riche erle in that same contre, the whiche was blynde alle the tyme of his life; and whenne the knyzt hurd of him, he thozte and ymagenyde, how that he mygħt best haue him slayne; and therfore he zede to his castelle. But eche day there were certeyne men armyde, fro morowe to eve to kepe this erle; and on the nyzt ther was a certayne hund, that vside to berke euere, when ony enmy was nye, and that so cruelly, that noon dorst for him come nye the bed of the erle; for he wolde wake the erle, and withe his berkinge make him to knowe the comynge of his enmeys. And thenne the knyzt saide to him selfe, “ In the day Y

* riche riche, MS.

may not sle the erle, for his armyd men, neithir in the nyzt, for the hond; and therefore the best that is for me, is for to kille the honde, and thenne I shalle haue my purpose." So it happid in a certayne nyzt, that the knyzt enteryd in to the chambir preuely of the erle; and whenne he hurde the hond bygynne to berke, he shot an arowe in to his bely, and slowe him; and the erle trowid, when he hurde no moore berkinge, that alle was in goode pes, and slepte azen. And when the knyzt sawe that, he drowe out his swerde, and slowe the erle, and tooke alle the goodys away with him; and went to the lady, and saide to hire, "Nowe, lady, I dare say that our goodys ben even, that thou may not excuse the, but that thou may take me to husbonde." Thenne saide she, "Sir, or thou wedde me, I wolle aske oo thing of the. Thow shalt go to the sepulcre of suche a dede man, and thow shalt ligge downe beside it, to herken what [c. 2.] thou shalt here, and thenne telle me what thou hast herde." "This shalle I do," quod he. He armyde hym, and went to the sepulcre, and lay ther alle nyzt; and abowte mydnyzt he hurd a voys passe ther away, seiying, "A! erle, what askist thou of me for to do!" "A! rightwys iuge," quoth the dede, "socour me, for I aske not ellys of the but veniaunce for my bloode, for falsely I am slayne for my goode." Thenne saide the iuge, "In this day xxx^{ti}. zere thou shalt fynde veniaunce for that deede." And whan the knyzt had hurde this, he was hevy, and went to the lady, and tolde hire what he hadde hurde. And whenne the lady hurde that, she saide, "The tyme of xxx^{ti}. zere," quoth she, "holdithe a gret space." And so she grauntyd him, and he weddid hure, and levid to-geder alle this tyme in gret ioy and solas. And when the tyme of xxx^{ti}. zere was come out, the knyzt maade a castelle witheoute comparisone in strenght; and in the doore of it he sette thes vers:

¶ *Dum fero langorem, volo religionis amorem;
Expers langoris, non sum memor huius amoris.*

**Deu ! cum languebat lupus, agnus esse volebat,
Postquam conualuit, talis ut ante fuit.**

The exposicione of these vers is this, While I suffre and am in sekenesse, I wolde lede the life of religione, and of goode rule, but while I was witheoute suche thraldome and sekenesse, not lovide I suche life ; and so it farithe by me as it doithe by a wolfe, for whenne she is syke, she wold haue ben a lambe, but when she is recoueryde, she is a shrewe as she was before. And whan lordys come forthe by, and radde these versis, they hadde gret mervaile, and praide him that he wolde declare and expone tho versys to hem. And thenne he saide, “ I was sometyme poore, and thenne sykenesse tooke me, that for my pouerte and syknesse I was lowe and simpille, as a religious man ; and then aftirwarde, whan that Y was rekeueryde fro my infirmite of pouerte, the mynde of Gode passithe fro me. And also, when Y was in my pouerte, I shewid me to my wife lyke a lambe, in tyme of my wowinge, and I lovide hire so moche, 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 vengyde that day xxx^{ti}. 3ere. And I tolde this to my wife, and 3it not withestondinge she tooke me to husbond ; and so we haue levid euer hidertowarde withe ioy and prosperite. And nowe this day viij. days shalle* be the ende of xxx^{ti}. 3ere ; and therefore I pray you, be withe me that day at meete, and we shulle preve whethir the voys saide sothe or no.” And thei grauntyde it to him. So when the day come, ther was ordenyde a grete fest, and grete multitude of peple was ther ; and whan they were sittinge at mete, and servide withe greet diuersite of daynteys, ther come in at the wyndowe a brid, colourid withe diuerse colours, and he bigan in a merveilous maner swetly to singe. And the knyzt him selfe herkenyd wele to, and saide, “ I trowe that the song of this bridde be a pronosticacione and a bitokeninge of yvel.” And therefore he tooke a bowe and an arowe,

* shalle shalle, *MS.*

† bitokenige, *MS.*

and slowe the brydde ; ande thenne anoon the erthe openyd, and the castelle, withe the lord and the lady, and alle that were therin, sonke doñ. And nowe ther is a passinge depe water, and no thing may abyde in it, but that it goithe to the grounde.

MORALITE.

[f. 241. c. 1.]

Deere frendis, this Emperour is Crist ; the whiche made this lawe, that noone shuld wedde a womañ but, &c. This is to mene, that Crist wolle not that we were weddid to noone but to him, and to his richesse, neythir the womañ. *scil.* his Godhede, tooke noone but that is riche in vertuys, and goode werkys. The knyzt, that went aboute fro contreys and castelles to seche him a riche wyfe, is eche wordly mañ, that goithe aboute in the wordle, in diuerse placys, to seche profetys, and at the laste he fyndithe a wife, *scil.* the flesshe, norisshide in richesse of deynteys ; and thenne he covetithe for to wedde hire, *scil.* to abide stille withe the deliciousites. But the wife, *scil.* flesshe, wolle not assent, til tyme that he haue the same richesse, *scil.* flesshely likinges in his desire, and workinges. What is that that the flesshe desirithe to haue ? Certenly he desirithe wele to ete, swetly to drinke, softly to ligge, and to fele no hevy thinge, as colde, punysshyng, and suche othir ; and therefore the wrecchid mañ, for that he wolde haue this wife, *scil.* to lyve after the flessch, he sleithe the erle, *scil.* resone, the whiche sholde gouerne men. And the armyd men, that sholde kepe the erle, *scil.* baptyme, whenne he refuside the Deville, and tooke him to Criste. But the hounde, that berkithe welle in the nyzt, is thyne conscience, the whiche grucchithe ayenst viciis ; and this conscience is slayne as ofte as the flessch is ouercome with diliciousites, and that the spirite is submittide to hem ; and this the erle, *scil.* resone, that is slayne, by the whiche a man sholde haue be gouernede. But nowe we most loke what maner voys is above ? Certenly the voys of Gode is above, and spekithe to suche

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 sijt! *scil.* and not in the sijt of Gode. Thees ben thei, that sleithe hire soulis, and weddithe hire fleshely lustys; and of suche men it is to drede, for casualle vengeaunce; for Hooly Scripture syngithe and seiythe to a synfulle soule, *Reuertere, reuertere, Sunamitis*, Be thou turnyd azen, be thou turnyd azen, synfulle soule, that we Gode, *scil.* Fadir and Sone and Holy Gost, mowe see the to our lykenesse, and in the same shap of fairnesse that we maade the in. Nowe an obstinat man wolle not take hede to this, but what he shetithe an arowe of synne; and zit nowithestondynge the faire warnynge that he hathe by the Scripture, he sleethe Crist ayen, yn that that in him is, and* settithe vp thenne a castelle of pryde. Thenne Helle openythe, and alle his delicatis fallithe downe therinne; therefore late vs so tame our flesshe, that we mowe come to the euerlastynge ioye. *Ad quod nos ducat regnans in secula!* Amen.

[LXIV.]

OLIMPUS THE EMPEROUR.

Olimpus was an Emperour in the cite of Rome, the whiche weddid a mayde; and aftir that she conceivide with him, and brought forthe a childe. Nowe the lawe was that tyme, that eche womañ shuld† go to chirche, in tyme of hire purificacione; and thenne she sholde make to be wretyne in the dore of the chirche iij. noble and profitable wordis, to edificacione of the peple, and thenne she shuld go home azen. So whenne the emperesse shulde be purifiede, she enteryd in to the temple; and after hire purificacione she maade iij. wordis to be wretyne in the dore of the temple, *scil. Rex sum regens, et meus est totus mundus*, I am a kyng gouernynge, and alle the

* an, MS.

† shud, MS.

[c. 2.] wordle is myne. It happid after this, that an other worthi lady zede to the same chirche, with gret mynstracy afore hire; and the emperesse lay in hire castelle wyndowe, and sawe it, and saide to hire selfe, "What! zende qwene goithe to chirche with as gret rialte as it were I my selfe! Nay," quoth she, "it shalle not be so, for I shalle be vengyd of hire." She went, and purveide hire of two serpentis. Nowe this forsaide worthi lady, in hire turnynge hom fro chirche, she made to be wryte vp on the chirche-dore, or that she passid furthe, theise wordes, *Infans sum ad vbera; lacte viuo puro*, I am an infant at the pappis, and live withe clene melke. And thenne she went home, and maad a gret fest; and thenne anoon, whenne the fest was done, the emperesse sente after the lady, that she sholde come to hire, withoute langer delay. Ande the lady come to hire, and anoon, whenne she was come, and hadde enteride in to the chambir, the lady knelide downe, and withe gret reuerence made hire salutacione. Ande thenne spake the emperesse, "Thou knowist not whi I sent after the?" And shes aide, "Nay, lady." Thenne saide the emperesse, "I have here twey childeryne to be noreshid, and hem shalt thou norishe, for thou hast melke." Thenne saide the lady, "I assent, madame; and Lord wolde, that I were able or worthi to norishe your childeryn." Thenne saide the emperesse, "Do of and nakyne the of alle thi clothinge, or ellis I shalle make the, in malgre of thi tethe, for I wolle see my two childeryne vpon thy pappis." And then saide the lady, "And where ben your childryn, whom I shulde norishe?" And thenne the emperesse shewid hire two serpentis, and saide, "Theise two thou most norishe me, withe thi melke." Thenne saide the lady, "For the love of Almyzty Gode, haue mercy of me; sle me not!" Thenne saide she, "Thou laborist alle in vayne, for thou shalt norishe to me theise." Anoon she sette to hire pappis the serpentis; and whan that thei felte warme, thei sette hire feet in to hire flesshe; and thenne the emperesse saide to hire, "Do thi clothis nowe vpone the, and * go hom." The

lady ȝede hom, and she was so venemyde by the serpentis, that withinne the thirde day she dayde; and gret sorowe was maade for hire dethe.

MORALITE.

Deere frendis, this Emperour is the Deville, that tooke a wyfe, *scil.* wickydnese, of whom he hathe bygete mony sonys and doȝtris. And he ordenyd for a lawe, that eche womañ, *scil.* flesshe, after tyme that it were clenside fro synne, shulde write in the dore of his herte some notable thinge that plesid to the Deville. And what is that? Certenly this it is, that thoȝ a synner shryve him of alle his synnes, ȝit the Devel couetithe that he holde withinne him wille and purpose of synnyng; and that is aȝenst the worde of Saynt Petir, *Sicut canis ad vomitum, ita homo ad peccatum, qui iterat vias suas ad vomitum*; he likenithe and seiythe, that the synner that turnithe aȝene to his synne and to his ivel weyis, he may be likenide to an hound that turnithe aȝen to his vomyt. The emperesse wrot in the dore of the hertis of synnerys, *Rex sum regens, et meus est totus mundus*, I am gouernynge the wordle, and alle the wordle is myne, *scil.* alle my hert is in the wordle, and not to Gode. The lady, that ȝede after to chirche with melodeys, is a man that goithe with goode vertuys, and not only to be purifiede of his synnes, but neuer to turne to hem aȝen; ande therfore he writithe in the dore of his herte, *Infans, &c.* She is an infaunt, towchyng synnes and synnyng, hanginge at the pappis of feithe and of hoope, the whiche ben two pappis of the Cristyn man, by the whiche he may drawe out melke of goode vertuys; and withoute vertuys, and withoute feithe, it is vnpossible that a mañ shalle be safe. But thenne* the emperesse, *scil.* wickydnese of the Deville, hathe envie to suche a man, and seiythe, “Thou shalt norrishe me ij. childeryne,” *scil.* ij. serpentis. By theis serpentis we vndirstonde pruyd of and wronge couetise of flesshe, for the whiche

[f. 241. b. c. 1.]

* whenne, MS.

two ofte* tyme a man deyithe. And therefore late vs euer be abowte so to plesse our God, that we mowe come to the blisse of Hevene &c.

[LXV.]

CICLADES THE EMPEROUR.

Cicladès regnyde a wise Emperour in the citee of Rome, and ouer alle thingis he was mercifulle. And it happid, as he went onys by a forest, ther mette with him a poore man; and whan the Emperour sawe him, he saide to hym with a grete pyte and mercy, “Whens art thou, frende?” “Sir,” quoth the other, “I am your man, and borne in your londe, and fallyn in to gret myschefe, and nede.” “For sothe” quoth the Emperour, “and if I knewe that thou woldist be a trewe man, I sholde avaunce the to grette digniteys and riches; and what is thi name, tel me?” “Sir,” quoth he, “Lenticulus. And I behote you to be a trewe man; and if euer ye find ony othir with me, I wolle bynd me to alle the peyne that ye wolle deme.” And when the Emperour hurde that, he avauncyde him, and made him knyzt, and stiwarde of alle his empire. And when he was this i-hyede, he wex prout; and he defyede hem that were worthier than he, and sette hem at nouzt, and simple men and poore men he spoilede. And yn a tyme, as he roode yn to the forest, he commaundide to the foster, that he shulde make an hunderithe depe diches in the forest, and cover them with wele smellinge herbis, that the bestes myzt falle in hem, if it happide hem to renne out of the forest. And the forster dude as he commaundide. It happide aftirwarde, that this stiwarde roode to the forest, to see the diches; and as he roode, he thowte, “I am riche, and i-maade a gret lord, and alle the empire is at my ledyngge.” And with that prowde thozte he smot the hors with the sporis, and sodenliche fel into on of the

* ofe, *MS.*

deppist dichis, that he ordenyd to be made ; and he myzte by no way passe out, for he was corpulent and hevy. And soone after this, ther stert in to the same diche an hungry lyoñe ; and when the stiwarde sawe that, he was hyely adrade. And then soone after, ther fille in an ape ; and after the ape, a serpent. And whenne the stiwarde was this wallid abowte with theise iij. bestes, he began to swete for drede. In this same tyme ther was in the cite a poore man, namyde Gwido, and he hadde an asse, with the whiche asse he wolde go euery day to the forest, for to gader smalle wode ; and laade his asse, and lede it to the market, and selle it, and so susteyne him and his wife, for more hadde he not to lyve with. So this poore man come in a certeyne day to the forest, for to gadir stikkys, as he was wonyde ; and when he come nye the pitte, ther as the stiwarde was in, the stiwarde cryde, and saide, “ Sir, ser, come heder, and here me, and thou shalt like it for euer !” And thenne Gwido heringe the

[c. 2.] voys of a mañ, he hadde grette wondir, and come nere, and saide, “ Lo ! I am here, what art thou that callist me ?” Thenne saide he, “ I am,” quoth he, “ the stiwarde of the empire, and thorȝ chaunce I am falle here into this diche ; and heere is beside me a lionne, and an ape, and a serpent, and I ne wote of whom I shalle be furst devowryde. And therfor, [for] the love of Gode, gete a longe corde, by the whiche I may be drawyne out ; and Y vndirtake, that I shalle avaunce the and alle thyne therfore for euer ; and but I soone be holpyne, I shalle be devowride by theise bestis.” Thenne saide Gwido, “ That were harde to me for to do, for I haue not to live by, but that I gadre wode here in the forest, that I selle ; and if I go abowte this erunde, I most thenne leve myne owne ocupacione ; ande therfore, if I haue not of you for my labour, it wolle be to me and to my wife gret lost and harme.” Then answeride the stiwarde, and saide, “ By the helthe of the Emperour, my lorde, and by the othe that I haue maade to him, I shalle to-morowe avaunce the and alle thyne to grete riches, if thou wolt

do so." Quoth Gwydo, " I shal do thi biddinge." He went home, and fette a longe rope ; and come to the pitte, and saide, " Sir stiwarde, nowe looke vp, for I caste downe a longe roope here to the ; and therefore bynde it abowte thi medille, and I shalle drawe the vp." And thenne the stiwarde was glad, and saide, " Late downe the corde ;" and so he dude. And when the lyone sawe the corde maade redy to take him oute, he stirte yn to it ; and whenne Gwido felte a grette weyzt, he trowide that it hadde y-be the stiwarde, ande vndir that trust he drowe vp the lion ; and when the lion was vp, he maade a maner of ioiynge to him, and than he ran to the wode. And thenne Gwido sent downe the roop azen ; and thenne the ape stirte in to the roope or corde, and so Gwido drowe vp the ape in stede of the stiwarde ; and then the ape ran azen to the wode. Thenne the thirde tyme Gwido late the roope go downe, and the serpent stirte in to it, and was drawyne vp as were the other ; and maade a maner of thonkinge to the man, and zede his way to the wode. And thenne spake the stiwarde to him, " Deere frend, nowe thou hast faire deliueyrde me of theise thre bestis, nowe late the corde falle, and I shalle come vp." The man late the corde falle, and the stiwarde gurde him ther in, and was drawyne vp. Whenne he was vp, he saide to Gwido, " Come to-morowe at noon to the palys, and I shalle avaunce the for euer." Thenne Gwido was glade, and went home with oute ony stickys or wode. And whenne his wife sawe that, she askid of him, whi that he hadde not gaderide stickis, wherby that thei myzte have hire sustynauce that day. And thenne he tolde hire alle the processe, as ys saide afore, how the stiwarde felle in to the diche, and howe he deliuerede him, and howe he shalle receyve therfore his meede on the morowe. And when she hadde hurde thes wordis, she was right glade, and saide, " Late vs nowe be mery, and in the morowe aryse, and go seche our meede." On the morowe Gwido rose vp, and went to the palys, and* knockide at the zate ; and the porter come, and askide the

* an, *MS.*

[f. 242. c. 1.]

cause of his knockynge. And thenne saide Gwido, " Sir, I pray you, for Goddis love, go to the stiwarde, and telle him that here stondithe at the zate a poore man, that spake with him zisterday in the forest." And the porter hiȝte for to do it; and zede to the stiwarde, and tolde him howe that ther was a poore man at the zate, to abide hym, that spake with him in the forest. And when he hadde saide this message, the stiwarde baade him go aȝen, and telle him, that he lyethe in his hede, for ther spake noone with him there; and he sent him worde, that he sholde go, that he neuer sawe hym. Ande thenne the porter come to the zate, and tolde to Gwido the answere of the stiwarde, ande howe he baade that he sholde hye him fro the zate, vp peyne of worse; for he saide, that he lyede in his sawis. And whenne Gwido hurde this, he wax riȝt hevvy, and went home, and tolde his wife howe that the stiwarde saide. And thenne his wife, as a goode woman, comfortide him, and saide to him, that he sholde go an other tyme, and preve the stiwarde. When morowe come, he rose, and went aȝen to the palys, praynge the porter that he shulde go aȝen, and say his erende. The porter saide, " I wolle gladly, but I drede that it wolle not profite the." He went to the stiwarde, and shewid him that * the poore man was comyne aȝen. And whenne the stiwarde hurde that, he went to the zate in a grete anger; and ther Lenticulus the stiwarde bette Gwido the poore man so soore, that he lefte him halfe dede. Whenne his wife hurde this, she come with hire asse, and zafe the stiwarde hire blessinge with the lefte honde; and careyde hom hire husbonde, and spende on him alle that she myȝte gete, tille he hadde his helthe; and whenne he was hole, he went to the wode as he was wonyde to do, for to gadery wode. And in a certayne tyme, as this Gwido was in the wode, he sawe a lyone afer, and x. assis afore him, and alle the assis were chargyde with diuerse marchandise; and the lionne brouȝte alle to Gwido. Gwido drade, but when he hadde biholden wel the lionne, he knewe wel in hym selfe

* that that, *MS.*

that it was the same lionne that he saved fro the ditch; and the lionne wold neuer leave him, til tyme that alle the assis weere comyne in to his house; and thenne he bowid downe with his hede, and thonkide him by his tokenynge. Thenne Gwido openyde the fardelys, and he fond therein gret diuersite of goodis; and thenne he dude mak a proclamacione, that if ony man hadde i-lost x. assis with hire fardels, come to him, and they shulde haue hem, but ther was no man that wolde challenge hem. And then Gwido solde the marchauntyse, and bouzt him tenementys and othir maner of goodis, that he was y-maad a riche man; and zit he vside the wode as he dude afore, and gaderide wode. Hit happide in a certayne day, as he went to the wode, that he sawe the ape, the whiche he drowe out of the pitte, sittinge in the top of a tre, and with hire tethe and with hire pawis rogyd and rent adowne branchis and wode, in as moche quantite as Gwido hadde nede of to charge with his asse; and whan the asse was chargide, the ape ran to the wode. Thenne Gwido went hom, and come azen the thirde day, and cutte adowne wode; and thenne he sawe the serpent come to him, whom he helpyd owt of the ditch; and she hadde in hire mowthe a stone y-colouride with a threfolde colour, and she late hit falle in the lappe of Gwido. Whenne she hadde so y-done, she kist his feet, and ran to the wode azen. And thenne Gwido hiely mervelide of what vertu this stone was, and went to a stoner, and saide to hym, "Goode man, I pray the telle me the vertu of this ston, and I shalle rewarde the for thi meede." Thenne when the stoner hadde i-seyne the stone, he saide to hym, "I shalle give the an c. marke for this stone." "Nay," quoth Gwido, "I wolle not selle it, tille tyme that I knewe the vertu therof." Thenne saide the stoner, "This stone hathe vj. vertuys; the first* vertu is, that who so euer have it, he shalle haue euermore
 [c. 2.] ioy withe oute hevinesse; the secunde is, that he shalle haue habundance withoute defawte; the thirde is, he shalle haue lizt with oute derkenesse; and therto he that hathe it shalle neuer haue power to selle

it, withoute that he receyve therfor as mucche as it is worthe; for if he do the contrary, the stone shalle come to him azen." And thenne Gwido was glade y-nowe, and saide, "In a goode tyme I drowe out the bestis out of the diche." And by vertu of the stone he gate many and gret habundances so goodis, of that he was a grete and a myzty man and gret was his possessione. And withinne shorte tyme word come to the Emperour howe Gwido had a stone of grete vertu. And thenne the Emperour sent to him, and bade that he sholde come to him; and when he was y-come, the Emperour saide to hym, "Deere frend, I hurde telle that thou were some tyme in a gret pouerte, and nowe thou art a gret riche man, thorowe vertu of a precious stone; I pray the selle to me that stone." "Sir," quoth Gwido, "I dare not do that, for I am sikir of iij. thingis as longe as I haue that stone, *scil.* to haue ioy withoute sorowe, habundaunce withoute default, and list withoute derkenesse." And when the Emperour hurde this, he was the moore y-temptyde to the stone then he was afore, and therefore he saide to him in this maner, "Chese ye on of theise two, or to passe out of myne empire for euer, with alle thi kynrede, or ellys to selle me the stone." Then saide he, "Sir, if it wolle noon other be, do as thou wolt; neuerthelese I wolle warne the of the perille, *scil.* that but thou 3ive me as moche for the stone as it is worthe, douteles it wolle turne to me azen." Thenne saide the Emperour, "I shalle 3ive the a M^l. marke therfor." And whenne that was payde, he tooke him the stone, and 3ede hom, and tolde his wife of the bargayne. And as soone as they openyde hire cofer, for to put in hire golde, thai sawe hire stone afore hem ligginge therinne; and when she sawe it, she baade him take it, and bere it azen in alle haste that myzt be, that the Emperour put not to vs no tresone ne gyle. So Gwido dude in dede, and saide to him, "Sir, 3isterday I solde you a stone, and nowe I wolde se him azen." Thenne the Emperour went to his tresour; and whenne he cowthe not fynde it,

he was hevy, and come aȝen to him, and shewid not to him the stone. Then saide Gwido, "Sir, hevy you not, for I saide to you that I myȝte not selle you the stone, no lesse than I receyvid therfore the trewe value; and so ȝisterday ye gafe me a M^l. marc for the stone, and this day I fonde it in my chest, and here I have him." And when the Emperour sawe the stone, he had gret mervaile, and saide to him, "By the feithe that thou art holdyne yñ to me, telle me howe that thou come to this stone first." Thenne saide Gwido, "Sir, by the feithe that I am boundyne ynne to you, I shalle telle you the sothe. Your stiwarde, that ȝe brouȝt vp of nouȝt, maade many depe dichis in the forest; and so he felle yn one of hem, and myȝte not arise out aȝen, for depnesse. After it happide, that a lyone, an ape, and a serpent, felle into him. And that tyme I was poore, I vside that tyme for to gadre wode in the forest, and bringe it hom with myne asse. And as I was ther in a certayne tyme, for to gadre wode, the stiwarde cryde to me, that I sholde drawe him out of the perille that he was inne there, and fro the venymous bestis that he was amonge; ande he saide that he wolde therfore auauunce me and alle my kyn, and swore gret othis to fulfille it, if I deliuered him; ande for that bihest I caste downe a longe corde. I trowide to haue y-drawe himsef vp, and drowe vp a lyone; I drowe vp an ape, and thenne a serpent; and at the laste I drowe vp the stiwarde, that some tyme was namyd Lenticulus, no better than a begger. And the lione hathe sithe payd me x. assis chargid with diuerse merchaundise; the ape ȝafe me as moche wode as myne asse wolde bere; and the serpent gafe me this precious stone; and your stiwarde gafe me so many gret wondis and strokis, that he lefte me for dede, and I was borne home vp one an asse." When the Emperour hurde that, he was hiely mevid in mynde aȝen the stiwarde, and made him to come forthe, and fowle reprevid him. The stiwarde stode stille like a beest, for he cowthe not denye it; and thenne the Emperour saide to him, "A! wrecche, a! false begger, loo! vnresonabille

bestis as the lione, the ape, and the serpent, hanne thankid him, and rewardid him his meede for his meede, and thou, that art a resonabile man, hast for his socourynge that he socouryd the ny bot him to dethe; and therefore, false wrecche, thou shalt this day be hongid in the iebet, and he shalle haue alle thi londis, and be stiwarde in thi stede." And so it was in dede, for the stiward was y-hongid, and Gwido was set in his stede, and wan love of alle men, and in faire pese endid his life.

MORALITE.

Deere frendis, this Emperour is the Fadir of Hevene. The poore man, that is so avauncyd, is the poore man comynge out of his moder wombe, and avauncyd heere to wordly riches and possessions; and therefore saiethe the Ps. *De stercore erigens pauperem ut sedat cum principibus*, He resede the poore man fro filthede and tordis, and to sette him amonge princis. And so ther ben many that ben this auauncyd; ande thenne thei neythir knowe God ne hem selfe; they make diuerse and depe diche, *scil.* malice and wickidnesse azenst the poore, in the whiche the Deuel ofte tyme makithe hem selfe to falle; and therefore it is y-rad thus, *Qui foueam fecit alteri, sepe incidit in eam*, He that makithe a diche to an othir, ofte tyme fallithe ther inne him selfe; And that shewid wele by Mardoche. And the man Gwido, that goithe in the forest with his asse for wode, is eche riȝtwismañ, that goithe in the forest of this wordle, and gaderithe merytorie werkis; and he makithe his asse. *scil.* his body, bere hem, by the whiche the soule may be glorified in the blisse of Hevene; and so he findithe his wife. *scil.* his conscience, and his childeryne, *scil.* vertuys. And in the diche of the stiwarde fallithe a lione, an ape, and a serpent; and so ofte tyme fallithe the lione in the kynrede of Jude, *scil.* God with a synner, as ofte tyme as he is redy to ȝive him grace; and therof seiythe Dauid the Pro-

phete, *cum ipso sum in tribulacione*, &c. I am with the synfulle, seiythe God bi his prophet here, in his tribulacione. ¶ Gwido drowe out the lione, *scil.* the riȝtwismañ drawithe out by the corde of vertuys. Also he drowe out an ape, *scil.* the wille, contrary to resone, *scil.* whan it is maade obedient to resone, for amonge alle bestis the ape is most likenyd to a mañ, and so wille, amonge alle powers of the soule, it is most specially to be licnyd to resone, *scil.* to assent and drawe vnto him. Also he drowe out a serpent, *scil.* penaunce, and that for ij. skelis; the serpent berithe in his tunge medecyne, and in his taile venyme, and so penaunce is bitter and * soore pricking to the doer, but it is a swete medecyne for the soule; and therfore eche man, that is riȝthewisse, owithe for to drawe vnto the serpent of penaunce. Also at the laste he drowe vp the stiwarde, and so doithe a riȝtwismañ or a saynt; he oftyne tyme drawithe a man fro the diche of synne by goode ensampelis; and that we see by ensampille of Crist, *Non veni vocari iustos, set peccatores*, Crist saiethe, I com not to clepe riȝthewisemeñ, but sinfulle meñ to penaunce. And so dude Seneca; [c. 2] he tauȝte Nero, the Emperour, moche profit and † goode, but at the laste he dude as a wickyd tiraunt, for he made Seneca, his maister, do be slayne. Also Crist ȝafe power to Judas for to do miraclis, as he dude to othir Apostolis, but in the ende he betraid Crist; and so it is nowe a days, for late many meñ that dredithe hire God teche foolis the sothe, and doctrine of helthe, the foolis ȝeldithe to hem aȝen scorne, and iville for goode. But the lione ȝeldithe x. assis chargid with marchandise, *scil.* Crist shal ȝeve to the riȝtwisman x. commaundementys, chargid with diuerse vertuys, by the whiche he may come to the richesse of the kyngdom of Hevene. Also the ape gaderithe wode, *scil.* a man, as ofte as he doithe dedis of charite, and that is to gadre to-gedir wode; and it is likenyd to wode for this skile, for wode servithe for too profitis, *scil.* to beldinge, and to fyre. So dede of charite is not only plesinge to man, but also to the angelis of Hevene; and therefore it is saide this, *Magis gaudium est angelis*

* an, MS.

† an, MS.

Dei super vno peccatore penitenciam agente, quam super nonaginta nouem iustos non indigentes penitencia, Hit is more ioy to the angelis of God of oo synner doing penaunce, than it is of nyenty and nyne iuste meñ* that nedithe no penaunce. Also charite makithe redy the house of Heuene for the sowle. Also the serpent 3af hym a stoone, y-colourid with threfolde colour. This stoone is Crist, for skile that we mowe by penaunce plese hym; and therfor seiythe Jerome, *Penitencia est secunda tabula post naufragium,* Penaunce is the secunde table after naufragie. And that Crist hym selfe is a stoon, he shewithe and † affermithe him selfe, sayinge, *Ego sum lapis viuus,* I am a quik stone; and the stone, *scil.* Crist, is colourid with a threfold colour, *scil.* with mygħt of the Fader, with wisdom of the Soone, and with grace of the Holy Gost. And dowteles he that hathe this stoone shalle haue habundaunce with owte defaute, ioy with oute hevynesse, and lizt with oute derkenesse, in the kyngdome of Heuene. And this stoone, *scil.* Crist, is so precious, that he may not be solde for siluer and golde, for with the ri3twisman he shalle euer abyde and dwelle. And therfor howe shalle we mowe haue him? Certenly by wey of penaunce, and not by an othir way; and therefore saiythe Augustinus, *Venale habeo regnum celeste,* I haue the kyn-dome of Heuene to selle. And howe is that bou3t? Certenly by penaunce; and if we do so, we shulle not as the stiwarde be hongid in Helle, but we shulle be sekir of the heritage of Heuene, as ben ri3twisemen. *Ad quod nos ducat &c.*

[LXVI.]

ANCELMUS THE EMPEROUR.

Ancelmus regnyd Emperour in the cite of Rome, and he weddid to wife the kynges dozter of Jerusalem, the whiche was a faire womañ,

mañ, MS.

† an, MS.

and long dwelte in his company; but she neuer conceyvid, ne brouzt forthe frute, and therof were lordis gretly heveid and sory. Hap- pinge in a certeyne evenyng, as he walkide after his soper in a faire greene, and tho3te of alle the wordle, and specially that he had noon heyr, and howe that the kynge of Naplis strongly therfore noyed him eche 3ere; and so, whenne it was nyzt, he went to bedde, and tooke a slep, and dremyd this. He sawe the firmament in his most clernesse, and moore cler than it was wonyd to be, and the mone was more pale; and on a party of the mone was a faire colourid brid, and beside hire stode too bestis, the whiche norisshid the brid with hire heete and brethe. Aftir this come diuerse bestis and briddis fleyng, and thei song so swetly, that the Emperour was with the songe awakid. Thenne on the morowe the Emperour hadde gret merveile of this sweuene, and callid to him divinours, and lordis of alle the empire, and saide to hem, “Deere frendis, tellithe me what is the interpretacione of my sweuene, and I shalle wel rewarde you; and but if 3e do, 3e shulle be dede.” And then thai saide, “lord, shew to vs thi dreame, and we shulle telle the the interpretacione of it.” And then the Emperour tolde hem as is saide before, fro bigynnyng to endyng. And then thei were glad, and with a gret gladnesse spake to him, and saide, “Ser, this was a goode sweuene; for the firmament that thou sawe so clere is the empire, the whiche hens forwarde shalle be in prosperite; the paale mone is the emperesse, the whiche hathe conceyvid, and for hire conceyvinge is the more discolourid; the litille bryd is the faire sone whom the emperesse shalle brynge forthe, when tyme comithe; the too bestis ben riche men and wise men, that shulle be obedient to thi childe; the other bestis ben other folke, that neuer made homage, and nowe shulle be subiet to thi sone; the briddis, that songe so swetly, is the empire of Rome, that shalle ioy of thi childis burthe; and, sir, this is the interpretacione of your drem.” When the emperesse hurde this, she was glad y-nowe; and soone she bare

a faire sone, and therof was maade moche ioy. And when the kyng of Naplis hurde that, he thowte to him selfe, " I haue longe tyme holdyne werre ayenst the Emperour, and it may not be but that it wol be tolde to his sone, when that he comythe to his fulle age, howe that I haue fouzt alle my lyfe ayenst his fadir. 3e," thowte he, " he is nowe a childe, and it is goode that I procur for pese, that I may haue rest of him, when he is in his best, and I in my worste." So he wrote letteres to the Emperour, for pese to be had; and the Emperour seyng that he dude that more for cause of drede than of love, he sent him worde azen, and saide, that he wold make him surte of pese, with condicione that he wolde be in his servitude, and zelde him homage alle his life, eche 3er. Thenne the kyng callid his conseil, and askid of hem what was best to do; and the lordis of his kyngdome saide, that it was goode to folowe the Emperour in his wille. " In the first 3e aske of him surte of pese; to that we say thus, thowe hast a douzter, and he hathe a sone; late matrimony be maad bytwene hem, and so ther shalle be good sikirnesse; also it is goode to make him homage, and zelde him rentes." Thenne the kyng sent worde to the Emperour, and saide, that he wolde fulfill his wille in alle poyntys, and 3ive his dozter to his sone in wife, yf that it were plesing to him. This answeere likid wele the Emperour, but he sent worde azen, that he wolde not assent to matrimony, but if that his dozter hadde bene a virgine fro hire natiuite. The kinge was herewith hiely glad, for his dozter was suche a cleene virgyn. So letteres were maade of this couenaunt; and he made a shippe to be ordeyned, to lede his dozter with a certayne of knyztis and ladeys to the Emperour, to be mareyd with his sone. And whenne thei were in the shippe, and hadde far passid fro the londe, ther rose vp a gret horribille tempest, and draynt alle that were in the ship, except the mayde. Thenne the mayde sette alle hire hope strongly in God; and at the laste, the tempest sesid; but thier folowide strongly a gret whale, to devowre this maide. And whenne she

sawe that, she moche dradde ; and whan the nyȝt com, the maide dredynge that the whale wolde haue swolewide the ship, smot fire at a stone, and hadde gret plente of fire ; and as longe as the fire laste, the whale dorst come no nere, but abowte cockis crowe the mayde, for gret vexacione that she hadde with the tempest ; felle on slepe, and in hire slep the fire went out ; and when it was out, the whale com nye, and swolewid bothe the ship and the mayde. And when the mayde felte that she was in the wombe of a whale, she smot, and maade gret fire, and greuously woundid the whale with a litille knyfe, in so moche that he drowe to the londe, and deyde ; for that is the kynde, to drawe to the londe when he shalle dye. And in this tyme ther was an erle namyd Pirius, and he walkid in his disport by the see, and afore him he sawe the whale come towarde the lond. He gaderid gret helpe and strenght of men ; [and] with diuerse instrementis thei smote the whale in euery party of hym. And when the dameselle hurde the gret strokys, she cryde with an hye voys, and saide, “ Gentille siris, havithe pite of me, for I am the dowter of a kynge, and a mayde haue y-ben sithe I was borne.” Whenne the erle hurde this, he merveilid gretly, and openyd the whale, and tooke out the dameselle. Thenne the maide tolde by ordre how that she was a kyngys dowter, and howe she loste hire goodis in the see, and how she sholde be mareyd to the sone of the Emperour. And when the erle hurde these wordis, he was glad, and helde the maide with him a gret while, till tyme that she was wele confortide ; and thenne he sent hire solemply to the Emperour. And whenne he sawe hire comynge, and hurde that she had tribulacions in the see, he hadde gret compassion for hire in his herte, and saide to hire, “ Goode dameselle, thou hast sufferid moche angre for the love of my soone, neuerthelese, if that thou be worthi to have him, I shalle sone preve.” The Emperour late make iij. vesselles, and the first was of clene goolde, and fulle of precious stonys owterwarde, and withinne fulle of deede bonys ; and it hade a superscrip-

cione in these wordis, *Thei that chese me shulle fynde in me that thei seruyde*. The secunde vesselle was alle of cleene siluer, and fulle of precious stonys ; and outwarde it had this superscripcione, *Thei that chesithe me, shulle fynde in me that nature and kynde desirithe*. And the thirde vesselle was of leed, and with inne was fulle of precious stonys ; and with oute was sette this scripture, *Thei that chese me, shulle fynde [in] me that God hathe disposid*. These iij. vessellys tooke the Emperour, and shewid the maide, seyinge, “ Lo ! deere dameselle, here ben thre worthi vessellys, and if thou chese on of these, wherein is profit, and owithe to be chosyne, thenne thou shalt haue my sone to husbonde ; and if thou chese that that is not profitable to the, ne to noone othir, forsothe thenne thou shalt not haue hym.” Whenne the dowter hurde this, and sawe the thre vessellys, she lifte vp hire yene to God, and saide, “ Thowe, Lord, that knowist alle thinges, graunt me thy grace nowe in the nede of this tyme, *scil.* that I may chese at this tyme, wherthorowe I may ioy the sone of the Emperour, and haue him to husbond.” Thenne she byhelde the first vesselle, that was so sotilly maad, and radde the superscripcione ; and thenne she thowte, what haue I deservid for to haue so precious a vesselle, and thoꝝ it be neuer so gay with oute, I not howe fowle it is with inne ; so she tolde the Emperour that she wolde by no way chese that. Thenne she lokid to the secunde, that was of siluer, and radde the superscripcione ; and thenne she saide, “ My nature and kynde askithe but dilectacions of the flessch ; forsothe ser,” quod she, “ and I refuse this.” Thenne she lokid to the third, that was of leede, and radde the superscripcione ; and then she saide, “ Sothely, God disposid neuer iville ; forsothe that whiche God hathe disposid wolle I take and chese.” And whenne the Emperour sawe that, he saide, “ Goode dameselle, opyne nowe that vesselle, and see what thou hast fondyne.” And when it was openyd, it was fulle of golde and precious stoonys. And thenne the Emperour saide to hire aȝen, “ Dameselle, thou hast wisely chosen,

and wonne my sone to thyn husbonde." So the day was sette of hire bredeale, and gret ioy was maade; and the sone regnyde after the decese of the fadir, the whiche maad faire ende. *Ad quod nos perducat!* Amen.

MORALITE.

Deere frendis, this Emperour is the Fadir of Heuene, the whiche maade man or he tooke flessch. The emperesse, that conceivid, was the blisside Virgine, that conceivide by the annunciatione of the angille. The firmament was sette in his most clernesse, *scil.* the wordle was liztide in alle his parteys, by the concepcione of the emperesse, our Lady. The pale mone was the state of our Lady, liztid and shadewid with the grace of the Holy Gost; and not only in the face, but in alle the body of hire was maad faire, and she with childe like as an othir womañ were, in so moche that Josep wolde priuely haue lefte hire. The litille brid, that passid fro the syde of the mone, is our Lord Jhesu Crist, that was borne at mydnyzt, and lappid in clothis, and sette in the crybbe. The two bestis ben the oxe and the asse. The two bestis, that come fro fer parteys, ben the herdis, to whom the angille saide, *Ecce anuncio vobis gaudium magnum*, Lo! I shew to you a gret ioy. The briddis, that songe so swetly, ben angelis of Hevene, that song *Gloria in excelsis Deo*. The kinge, that helde suche werre, is mankynde, that was contrarie to Gode, while that it was in power of the Deville, but when our Lorde Jhesu Crist was i-borne, thenne mankynde enclnyed to God, and sent for pese to be had, when he tooke baptime, and saide, that he gaf him to God, and forsoke the Deville. Nowe the kinge gaf his douzter to the sone of the Emperour, *scil.* eche one of vs owe to zive to Gode our soule in matrimonye; for he is redy to receyve hire to his spouse, as is saide, Os. *Disponsabo eam mihi*, I shalle wedde the soule to me. But thenne, or thou come to the palys of Hevene,

thou most go by a gret see of this wordle, and in the ship of good life. Thenne ros vp a gret tempeste, *scil.* the tribulacione of the wordle, temptacione of flesh, and sugiestione of the Deville; and so by theise tempestis ben ofte tyme drenchid the vertuys that thou tooke in baptime; neuerthelese thou shalt not falle out of the ship or the boote of charite, if that thou holde the in a fast hope, and bileve; for as the Apostille seiythe, *Spe salui facti sumus et impossibile est sine fide salvari*, We ben y-savid thorowe goode hope, and it is impossible to be i-savid with oute goode bileve and feithe. The whale, that folowithe, and svithe for the maide, is the Deville, that is abowte nyȝt and day for to kille the sowle. And therfore late vs smyte fire of charite and of love fro the stone of Crist, whiche seiythe, *Ego sum lapis angularis*, I am a corner stone; and certainly while it is this, the Deville may not noye the. But many vnwise men doithe as dude the mayde, thei cese, and arn wery of hire goode werkis, and slepithe in synne; and when the Deville seithe that, he drenchithe the synner in iville thowtis, and iville consentinge, and iville werkis. And therfore, if that thou feele the in suche life, and so be in the Develis power, do thenne as dude the mayde, smyte the Deville with the knyfe of penaunce, and lizte the fire of charite, and withoute dowte he shalle caste the to the lond of goode life, wolle he nelle he. The erle, that come with his seruauntis to sle the whale, is a discrete confessour, that dwellithe biside the see, *scil.* biside the wordle, and not in the wordle, *scil.* in wordly dilectacione; and he with his wordis of Holy Scripture shalle sle the Deville, and do away his power, and diliuer him fro the Deville, so that he cry as dude the dameselle, *scil.* by confessione, and thenne he may be norissid by goode werkys, and so be sent to the kingdome of Hevene. The Emperour shewid to the dameselle iij. vessellis, *scil.* God settithe afore a man life and dethe, goode and* iville, and that that he wolle chese, he shalle haue. And therfore Salomone seiythe this, *Ante hominem mors et vita; quod placuerit dabitur ei, ymmo nescimus si*

* an, MS.

digni sumus vita vel morte, Afore a man liethe bothe life and [dethe], that that likithe him he shalle haue, but we knowe not whedir that we ben worthi life or dethe. And therefore saide a certayne saynt, in *Vitis Patrum*, this in verse,

**Sunt tria que vere me faciunt sepe dolere,
Est primum durum, quoniam scio me moritum ;
Est magis addendo moriar, set nescio quando,
Inde magis flebo, quia nescio quo remanebo.**

This is to say, Thre thinges ben, in fay, that makithe me to sorowe alle way ; on is that I shalle henne, an othir, I not neuer when ; the thirde is my most care, I wot not whethir I shalle fare. *Secundum illud in Vitas Patrum*, ther ben iij. thingis that I drede ; on is, that I shalle passe ; another is, I not when, and come afore the dome ; the third is, I not whedir the sentence shalle go for me or aʒenst me. By the first vesselle, that was fulle of deede bonys, vs most vndirstonde the* wordle, or wordly men,—and whi ? for riʒt as the vesselle was shynynge withoute, and withinne was but dede bonys, so it is by the myʒty men and riche men of this wordle, that hathe golde, and goodis shynngely, and havithe hire werkis dorke, and deede by dedly synmys. And therefore, man, if thou chese suche a vessel, *scil.* suche a life, certenly thou shalt fynde then that thou deservidist *scil.* Helle ; and suche may be likenyd to faire sepulcris, the whiche ben maade faire withoute, and rially ornyd with precious clothinge of silke and of palle, and withinne ben nothinge but deede bonys. By the secunde vesselle, that was of siluer, we vndirstonde the myʒty iuges† of this wordle, the whiche in hire speche shynythe lyke siluer, and is not but a worme or erthe, *scil.* shalle not yn the day of doome ben more worthe than wormys, or ellis worse, for if thei dey in synne, thei shulle haue perpetuelle peyne. And suche is sette afore our yen ; but God defende vs, that we take no suche life, that we leese not therefore the

* that the, *MS.*

† mages, *MS.*

life that is euerlastynge! And by the thirde vesselle, that is of leede, we shulle vndirstonde simple life, whiche that the chosyne childryn of God chesithe, that thei mowe be weddid to Jhesu Crist in a simple abytt; and suche fyndithe and havithe precious stonys, *scil.* merytory werkes, plesing to God, for the whiche thei shulle in the day of dome be weddid to God, and haue the heritage of Hevene. *Ad quam nos perducat &c.* Amen.

[LXVII.]

ANTONIUS THE EMPEROUR.

Antonius regnyd a wise Emperour in the cite of Rome; and as he went on a tyme by the see-syde, he sawe howe that pirati, *scil.* thevis of the see, hadde taken the sone of a gret myzty man, and brouzt him in to the prisone of the Emperour, faste y-bounde. This yonge man wrote to his fadir, prayinge him to bey him out; but the fadir sent word ayen, and saide, that he wold not bye him, ne pay no goode for him. And when the yonge man hurde the wordis, he wepte soore, that noon might confort him. And the Emperour hadde a dowter, that vside euery day to visite this prisone, and to comforte the yonge man in alle that she myzte; and then the yong man wolde saie to hire thus, "What ioy or comforte shulde I make, that sitte i-bounde in prisone fro sight of alle men, and also my fadir is so vnkynde, that he wolle not pay my raunsome for me?" This mayde hadde of him gret pyte, in so moche that she seyde, "I haue gret sorowe for the in myne herte; and therefore, if thou wolt graunt me oo thinge that I shalle aske of the, I* shalle deliuer the fro alle this angre, *scil.* that thou wedde me, if I deliuer the." "3is," quoth he, "and therto I giue the my truthe." Thenne she deliuaryd him out of prisone, and stale away with him to his fadir. And whenne the fadir sawe

* and I, MS.

his sone, and the dameselle with him, he askid of him wherto she was with him. "Sir," quoth he, "for she deliueyrd me out of prisone, and therefore she shalle be my wyfe." Thenne saide the fadir, "I wolle not assent therto, by no maner, that she be thi wife, and that for two cawsis; the furste cause is this, for she knewe wele that hire fadir myzte haue had for thi ransone grete goodis, and sithe she deliuered the so frely, she dude 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 the. That othir cause is this, that whenne she deliuered the, it was not for cause of pyte, it was for cause of lust; for whenne she deliuered the, she took thi trowthe that she shulde be thi wife; and therefore, sithe she dude it for luste of fleshe, thou shalt neuer haue hire to wife." Thenne spake the dameselle to the furst resone and cas, and saide, "Sir, ther thou seiyst I was vnkynde to my fadir, that is not sothe; for my fadir is a riche lord, and nedithe not of his goode, for he was poore and simpille, and hadde nothings, and therefore, for the grete pyte that I hadde of him, and of his gret nede, I tooke of me boldly to socour him. But thou that bigat him, thou forsoke him, and denyed him; and so I dude none harme to my fadir; for my fadir was riche y-nowe, and of thi sone he myzte haue hadde no more but haue pynyd him in prisone, for thou saidist, that thou woldist not pay for him; and so I was more kynde to thi sone than thi selfe, and therefore he is more holdene to me than to the. To that other resone, wher as thou saiest that I dude it more by cause of luste, I say that it is not sothely saide of the, for luste risithe of fairnesse of a mañ, or ellis for his strenght; but thi sone was not strenge, for the disese that he had in prisone toke it from him, ne he was not faire, for he was alle disfiguride in the prisone; and therefore I say, only pyte mevid me to do as I dude, and not luste." Thenne spake the sone to the fadir, and saide, "Fadir, whenne that I was in perille of perisshinge, I wrote to the, for to be deliuered of the, and thou woldist not do it; but this

dameselle deliuered me fro dethe, and sauid me, and therfore douteles she shalle be my wife." Anoon he weddid the dameselle, and in faire pes endid, &c.

MORALITE.

Deere frendis, this Emperour is the Fadir of Hevene, the whiche regnyd alway in Hevene. The childe, that was y-take, is alle mankynde, take by develis for the synne of the furst fadir Adam; the whiche mankynde was y-put in the prisone of Helle, and holdyne in grete sorowe. The fadir wolde not bye him, *scil.* the wordle, the whiche is his fadir, in the same maner, for by him he is sustenyd. The douzter, that is so faire, is the Godhede, when he come downe fro Heuene to erthe, and ioynede him to manhede, when he tooke flesshe and bloode in the Virgine Marie; and so he made gostely matrimonye withe mañ, and he deliueyd vs vnder this condicione, that our soule shulde be his spouse; as witnessithe the wordis of Os. *Desponsabo eam mihi*, I shalle wedde hire to me. And so he lefte the courte of Heuene, and of angelis, and dwelte with vs here in this wordle. But the fadir, *scil.* the wordle, grucchithe ayenst vs, and wolde not that the soule were the spouse to Crist, but that we serue alle to it. And if that we plese the wordle, certainly we falle into the gilder of the Devel, for alle the wordle it sette in wickidnesse; and therefore lat vs fle the wordle, and take refute in Criste, and by good argument we shulle haue the kyngdome of Heuene. *Ad quod* perducatur &c.*

* quos, MS.

[LXVIII.]

DONATUS THE EMPEROUR.

Donatus regnyd Emperour in the cite of Rome ; and he dude to be sette in the temple iij. ymagis, and on of hem hadde a finger rechinge to the peple, and in his fynger a rynge of golde ; and an other ymage a berd of golde ; and the thirde hadde a mantelle of purpure. Whenne thes ymages were y-maade, the Emperour commaundid, vp peyne of dethe, that noon shold spoile hem, ne do hem harme ne wronge, *scil.* of the rynge, of the berd, or of the mantelle. Hit happid in a certayne tyme, that ther come a tiraunt, namyde Dyonisius ; and he enteryd into the temple, and stale the ring fro the first ymage, the berd fro the secunde, [and] the mantelle fro the thirde. Sone he was therefore accusid, and brouzt to-fore the Emperour ; and ther he was reprevid, as man that i-spoiled the ymagys, ayenst the commaundement of the Emperour. Thenne [he] saide, “ Sir, I may not excuse me but that I enteryd in to the tempille ; but towching the other crymys that ye put to me, I answeere thus ; the furst ymage put out his honde to me, as who saiythe, take of me this ringe at my gifte, and therefore I tooke the ringe ; and whenne I sawe that othir ymage haue a goldyne berde, I thought to my selfe, I knewe the fadir of this ymage, and he hadde neuer no berde of golde, and it is no resone that he be hyer than his fadir, and therefore I tooke of him the berde, for he shulde be lyke to his fadir ; whenne I sawe the thirde ymage with his mantelle, I thought in myne herte, that the mantelle was good for me in wynter, and the ymage hadde no nede therof in wynter for colde, ne in somer, for thenne it wolde be comerous, and therefore I tooke away the mantelle, and no weye haue hurde myn answeere.” And thenne saide the Emperour, “ Thou haste fouly answerid.” And he saide to him, “ Sey, why thou hast

spoiled the ymagis, sithe I chargid that no man shuld do it; thyne owne mouthe hathe dampnyd the." And therefore he smote of his hede, &c.

MORALITE.

To spekyn gostly, this Emperour is the Fadir of Hevene, the whiche hathe sette vp iij. ymagis in the temple of this wordle, *scil.* poore men, wise men, and myghty men. This tiraunt signifieth the iusticis, sherrevis, and bailifs, and suche as takithe away fro poore men and sympille a rynge, *scil.* hire goodis; and thei seyithe, " May we not take hem, when thei ȝive vs hem;" for if a poore man haue oȝt to do among hem, if that he wolde be spedde, anoon he puttithe forthe his hond to ȝive hem. Also thei take away the berd of richesse, that is, when that thei se a man gadery or purchesse, thenne thei sey, " Loo! he is a carle, and wolde be moore than his syre was; late vs toke fro him the richesse;" and so thei take away the berd of richesse, by cavillacions and shynynge wordis. And by the mantelle I vndirstonde a man sette in hye dignite, whiche vsithe to correcte ivel men and women; for ther wolle shrewis arise ayenst him, and sey, that he is to boistous to many, and to warme, and knowithe not him selfe, to woode by his power, and to coueitous; and therefore suche a mañ thei accuse, and makithe him be deprivid of his office. And therefore alle theise iij. maner of wickide men shulle be dampnyde to dethe bi hire owen werkis, when thei come afore the iuge. And the iuge, *scil.* Criste, amende vs alle, and send vs Heuene blisse! Amen.

[LXIX.]

MERELAUS THE EMPEROUR.

Merelaus regnyd a wise Emperour; and he had weddide to wife the kyngys dowter of Hungery, the whiche was a faire woman, and fulle of werkis of mercy. So in a certeyne tyme, the Emperour as he lay in his bed, purposid to visite the holy lond; and therefore in the morowe he callid to him the emperesse, and his brothir, and thenne he saide, “ Dame, it may not be laynd, or helid, or kepte fro the, that I wolle to the holy lond; that is my ful purpose; and therefore I ordene and sette the in my stede, for to rule and gouerne the empire, in worship to me, and profite to my peple.” Thenne saide she, “ Sithen it may be noon othir way, be it don as thou wolt haue it, and I shal be turtille in your absence that hadde lost hire mate; for I trowe that ye wolle 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 depresside riche and poore, and ȝit stirid the emperesse to synne; but she, as a goode woman shulde do, seide that she wolde not by no way assent to synne, as longe as hire husbonde livid. But he wolde not leeve so, but euermore stirid hire therto, whenne that he myȝte fynde hire by hire oone. At the laste, whenne the emperesse sawe that he wolde 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, that my lord maad me the principalle of his empire, and that his brothir shulde be stiward vnder me, and that he shulde not do withoute me; and he depressithe, as ye see wel, poore and simple peple, spoilithe riche and grete, and moore harme wolde do, if* that he myȝte; for the whiche I charge you, that ye strongly bynde him, and caste him in

* it, *MS.*

prisone." Thenne saide thei, " Certenly, he hathe do mekille iville sith he went, and therfore with glad hertis we shulle fulfille your wille." Anoon thei laide hondis vpon him, and bond him in the prisone, with bondis of yre; and there* he was many day. So at the laste word come, that the Emperour was in comynge home; and thenne thought he to him selfe, " If my lorde come home, and fynde me here, he wolle spere the cause of myne enprisonement, and thenne she wolle telle him the cause, howe that I temptid hire to synne, and thenne shalle I neuer haue grace of him, and happely lese my life." And thenne anoon he sent a message to the empresse, prayinge † hire that she wold fowchesafe to come to the prisone, and speke with him a word. Whenne the empresse hurde the message, she com doñ, and askid of him what he wolde. Thenne said he, " Gentille lady, haue mercy on me, for if my lord fynde me here, I am but ded." " If Y knewe," quoth she, " that that thou wolde leeve thy foly, and that I myzt fynde the a goode honest man, zit thou shuldist haue grace." And he saide, " 3is;" and therto he made surte of feithe. Thenne she brouzt him out of the prisone, and gert bathe him, and clyppe him, and shave him; and thenne she araide him in precious clothinge, and saide to him, " Brothir, nowe take thi palfray, and come with me, and ride with me azenst our lord." The empresse rood to meete with him, with this stiward, and many othir lordis and mynystris, in a grete multitude. And as thei were ridinge ther ran an hynde in the wey, with a swifte pase; and thenne alle that sawe hire suyde ‡ aftir with houndis, as hard as thei myzte, so that noon was lefte with the lady, but only the stiward. And when he sawe that, he said, " Dame, heere beside is a prive forest, and it is longe sith I lovid you; go we nowe thidir, and lat me play with the." Thenne saide she, " Sey, foole, howe menyst thou? dude I not 3isterday deliuer the out of prisone, for thou sholdist leeve thi foly, and nowe thou turnyst therto soone azen? I telle the nowe as I dude afore, that ther shalle noon do it

* therefore, *MS.*† payinge, *MS.*‡ svyde, *MS.*

with me but myne husbonde, that may chalange it by lawe." Thenne saide he, "Forsothe and but thou assent to me, I shalle hong the by the heire vp on a tre here in the forest, wher neuer noon shalle mete with the, and so thou shalt haue a fowle ende." Thenne saide she, "And thoꝝ thou smyte the hed fro my body, and vse in me alle maner of tormentis, thou shalt neuer compelle me to synne." Thenne he nakid hire evene to the smok, and honge hire by the heeris vp on an oke; and he bond hire horse by the tre. And whenne he hadde done thus, he rood to his felowis aȝen, and saide, that a gret multitude of peple had stolyne and ravissid the lady from hym; and therfore was maade gret sorowe ouer alle the empire. Aftir, within thre days, ther huntyd an erle in the forest; and as the houndis ronne after the wolfis, thei felte a sauour, and lefte hire rennyng, and tooke hire cours vnto the tre. Whenne the erle sawe that, he merveilide hiely, and smot the horse with the sporis, and pursuyd, till he com to the tre where the lady henge. And whenne the erle sawe hire honge ther by the heeris, he hadde gret compassione of hire, by cause that she was so faire; and saide to hire, "Sey, womañ, what art thou, and whi hongist thou thus?" And she was on live, by the mirakille of God, and saide to him, "I am a woman of straunge contre, and howe I honge here I not; God wot!" And thenne saide the erle, "Whose horse is this, that stondithe by the tre?" "Sir," quoth the lady, "it is myne." The erle trowid she was some grete gentille womañ, and hadde of hire the more pite; and saide to hire, "A! deere frend, thou semyst a gentille womañ and dame. I haue at home a litille childe to dowter, and if thou wolt vndirtake to norishe hire vp, and teche hire, thon shalt be deliueyd fro this peyne, and therto haue goode reward." Thenne saide she, "Sir, in as moche as I may I wille fulfillle your wille." The erle took hire downe, and brouȝt hire to his castelle, and took his douȝter in to hire kepinge; and therefore she ley in the same chambir that the contesse lay in. And the contesse hadde a dameselle ligging

bytwyne hire and the emperesse, and euery nyzt was lizt brennynge there in a lampe; and she bare hire so wel, that she was lovid of alle men. But this erle hadde in his halle a stiward, and he lovid moche the emperesse, and ofte tyme spake to hire of synfulle love, and euer she answerid to him ayen, and saide, that she hadde y-made a vowe to God, that she shuld neuer love noon by suche maner love, but him that the lawe of God wolde that she lovid. Thenne saide the stiward, with gret indignacione, "Thou wolt not graunte me by no way?" Thenne saide she, "No, what wolle the more therof? I wolle kepe the vowe that I haue maade to God." The stiward zede away, and thozte, "I wolle be vengid of the, if I may." It happid in a certeyne nyzte, that the dore of the erlis chambir was i-lefte opyne; and the stiward perceyvid it, and went in, and fond alle on slepe. And whenne he fond alle on slepe, he lokid aboute by lizt of the lampe, and sawe the bed of the emperesse; and whenne he sawe the emperesse liggyng with the erlis douzter, he drowe out a knyfe, and cutte the throte of the childe; and thenne putte priuyliche the knyfe in the hond of the emperesse, for intent that the lord, whenne he wakid, myzt see by the lizt of the lampe the bloody knyfe, and deme in his herte that she hadde slayne the childe with hire owne knyfe, and so to zive hire iville dethe. Aftir alle this, that the stiward hadde slayne the childe, and putte the knyfe in the hond of the emperesse, it happid the contesse to wake; and as she lokid vp, and out of the bed, she perceyvid howe that the emperesse hadde in hire hond a bloody knyfe. And with that sizt he was ny out of mynde, and saide to hire husbond, with an hye vois, "Ser, ser, awake, and loke to the bed of the lady, and see what she holdithe in hire honde!" The erle wakid, and lokid to the bedde; and whenne he sawe the bloody knyfe, he was not a litille trowbelid in spirite, and cride to hire, and saide, "Awake, thou womañ, what is that in thi honde?" Thenne the emperesse awoke thorowe crying, and the knyfe felle out of hire honde; and she lokid aside, and sawe the childe dede, and felte

[c. 2]

the bed fulle of bloode. Thenne she cryde with an hye voys, and saide, "Out allas! my lordis douzter is slayne!" Whenne the countesse hurde that hire douzter was dede, she cryde to hire lorde with a sorouffulle voys, and saide, "Go sle this deville or womañ, whedir she be, that thus hath slayne our douzter." And then the countesse spake to the empresse, and saide, "It is opynly seeyne, that thou hast kilde my childe with thi knyfe, and with thyne owne hondis, and therefore thou shalt haue a fowle dethe." Thenne saide the erle to hire, with gret sorowe of herte, "Womañ, if drede of God were not, sothely I wold smyte thyne hed fro the body with my swerde; sithen I sauid the fro dethe, and thou now hast slayne my douzter. Neuerthelese for me shalt thou haue noone harme; but sone, I charge the, go out of my contre, for if euer I fynde the after this day in myne countre,* sothely thou shalt neuer ete bred." Thes† empresse was fulle of sorowe, and dude on hire clothis, and took hire palfray, and rood toward the eest; and as she so rood by the way, she sawe a paire of galowis on the lefte hond, and cacchepollis ledynge a mañ, for to be ded. The empresse mevid thorowe pite, smot the hors with the sporis, and went to the iebet, and saide to the cacchepollis, "Deere frendis, I am redy to bey this man fro dethe, if ze wolle saue him for mede." "3is," quoth thei. So the lady accordid with hem, and sauid the man; and thenne saide the lady to him, "Deere frende, be nowe fro hense forward a trewe mañ, sithe I sauid thi life." "3is, lady," quoth he, "and that I bihote the." And so he folowid the lady. And whenne thei were come ny a cyte, the lady saide to him, "Go afore in to the cite, and ordayne for me an honest hostery." And he so dude; and she dwelte in the cyte by many days, and men of the cite had hye mervaile of hire fairenesse, and ofte tyme spake to hire, for doynge of synne, but thei myzte not spede. Happid soone aftir, that thercome a shippe, i-chargid with many maner of marchaundise; and whenne the lady hurde speke therof, she sade to hire seruaunt, "Go to the shippe, and loke if thou see ony goode clothis

* counte, *MS.*† thus, *MS.*

for me." The seruaunt entrid the shippe, and fonde ther many diuerse precious clothis; and he saide to the maister of the shippe, that he shulde come, and speke with his lady. The maister grauntide. The seruaunt zede home agayne, and tolde hire howe the maister wolde come. So the maister come to hire, and worshipfully salusyde hire; and the lady spake to him for clothe for hire werynge, and he grauntid hire. So the seruaunt zede azen with him to the ship; and than the maister saide to him, "Deere frend, I wolde shewe to the my consaile, if I may triste the; and if thou wolle my consail kepe, sothely I shalle wele reward the for thi mede." Then saide that othir, "I wolle swere vpon a booke, that I shalle kepe thi consail, and therto helpe the, in alle that I may." Then saide the maister, "I love hire more than thou wolt leve, ther is in hire suche a fairnesse, and therfor I wold zive alle the goode that I haue, for to haue of hire my wille; and if I may haue hire by thyne helpe or consail, do aske of me what thou wolt, and I shalle pay the." Thenne saide the seruaunt, "Telle me how thou wolde I dude, that she weere at the*." Theñ saide he, "Thou shalt go to hire, and say to hire, that I wolle not late out my clothe by no way to no creature, and so make hire come to me to shippe; but late hire not come to shippe tille tyme that ther rise a gret wynde, for thenne I shalle leede hire away with me, and she shalle not scape." "This is a good conseil," quoth the traitour; [f. 145. c. 1.] "but zive me my mede, and then I shalle fulfille your wille." When the traitour hadde receivide his meede, he went to his lady, and tolde hire howe the maister wolde not sende his clothe oute of his shippe,—“but he prayd you, that ye wolle come downe to the watir, and ther ze shulle see and haue clothis at your owne wille.” The lady trowid the traitour, and went to the ship; and when she enterid the ship, the traytour seruaunt aboode witheoute. And then the maister, seyng a gret wynde to rise vp, he sette vp sayle, and faste rowyde; and when the lady perceyvid this tresone, she was gretly mevid in mynde, and saide, “What kynnys tresone is this,

* me, *MS.*

that thou hast i-do to me?" "Nay," quoth he, "it is noone othir tresone but that I shalle comune with the fleshely, and wedde the to wife." Thenne saide she, "Sir, I haue maade avowe to God, that I shalle neuer do that trespace, but with him that I am bounden to in lawe." "Sey not so," quoth he; "thou art nowe in myddes of the see, and therfor but thou consent to me, I shalle caste the in myddes of the watir." Thenne saide the lady, "Sithe it shalle be so, ordeyne me a place in the ship, and I shalle do thy wille or I dye." The maister trowid to hire wordis; and she drowe a curteyne, when she was in, betwyne hir and him; and thenne she knelid doñ, and made hire prayeris to God in these wordis, "My Lord God, that hast y-kept me fro my 3owthede, kepe me now in this* hour, that I be not filid, that I may 3ive the my sowle with a clene hert." When this orisone was y-maad, ther ros vp so gret a tempest in the see, that the shippe brake, and alle were adreynt, excepte the lady and the maister. The lady drowe to a bord, the whiche bare hire to the lond; and the maister tooke an othir bord, and so passid to the londe, but neither of hem knewe of otheris saluacione. The lady went to an abbaye of nonnys, and ther she was worshipfully receivid; and dwelte ther longe, and livide an holy life by longe tyme, in so moche that God lent hire grace that she heelid many syke folke; and therefore alle syke in euery syde the abbay drowe thedir to be heelid, and ioyefully were sped. Nowe the brothir of hure husbond, that hongid hire by the heire, was a foul lypre; the knyzt that slowe the erlis douzter, and putte the bloody knyfe in hire hond, was def and blynde; the seruaunt that hadde bytrayd hir, was hal-tynge; and the maister of the ship was halfe out of mynde. When the Emperour hurde telle, that suche an hooly and a vertuys womañ was in suche a place, he saide to his brothir, "Deere frende, go we to that abbay, that the hooly womañ may heele the of thi lipre." Thenne saide he, "3a, lord, if I shulde." Anoon withoute tareynge, the Emperour, in his owne persone, tooke his brothir, and went to

* in this in this, *MS.*

the nonnys; and when the nonnys hurde telle of the Emperours comynge, thei went ayenst him with processione. The Emperour enspered of the prioresse, if that ther were ony suche an hooly womañ therynne among hem, and she saide “*3a*,”; and he baade, that she shulde come forthe; and thei maade hire come forthe, and speke with the Emperour. The emperesse hydde hire face with a wympille, for she wolde not ben y-knowe; and so she come to him, and worshipfully she salusid him. And thenne the Emperour saide to hire, “Faire lady, can ye heele my brothir of lepre? If ye conne, aske of me what ye wolle, and ye shulle haue it.” The emperesse lokid abowte hire, and she perceyvid that the brothir of the Emperour stood ther a foul lepre, and wormys spronge out at the visage on eche syde; and for the Emperour was ther with his sike brothir, alle syke peple that was ther abowte come thedir to be heelid. And thenne saide the emperesse to the Emperour, “Ser, if ye gaf me alle your empire, I may not heele your brothir, but if he were confessid amonge alle the peple.” The Emperour turnyde to his brothir, and baad him make opyne confessione, that he myzt be clanside. Thanne he maade confessione of alle his life, except howe that he hongid the emperesse by the heyris, but* that wold he not towche of. Thanne saide the emperesse to the Emperour, “Sir, if I putte medecyne to him, it is but veyne that I do, for he is not 3it fully confessid.” Thanne the Emperour turnyde to his brothir, ande saide, “Thou 3omañ, what soory wrecchidnesse is in the? seist thou not wele, that thou art a lothely lypre? wolt thou not telle alle forthe, that thou may be maade hoole and cleene? Shryve the anoone, or ellys thou shalt be putte out of my company for euermore.” “A! lord,” quoth he, “I may not shryue me; tyl tyme that I haue surte of thi grace and mercy.” Then saide the Emperour, “What! hast thou trespassid vnto me?” “3is, sir,” quoth that othir, “I haue hiely trespassid ayenst you, and therefore I aske mercy or I shalle sey what it is.” The Emperour thought no thyng of the emperesse, for he

* that, *MS.*

trowid that she had ben ded many day afore ; and therefore he saide to him, “ Telle boldely* what thou hast trespassid ayenst me, for dowteles I for3ive the it.” Thenne saide he, howe that he stirid the emperesse to synne, and therefore hongid hire by the heerys. Whenne the Emperour hurde that, he was ny wood in herte, and saide, “ A ! false harlot, veniaunce of God is falle vpone the ; and if I hadde knowyne this byfore, I shulde haue put the to the fowlist dethe that ony man my3te haue.” Thenne saide the kny3t, that slowe the erlys dou3ter, “ I wote not of what lady 3e spekyn, but ther heng a lady by the heyre in suche a forest, and my lord the erle took hire downe, and brou3ht hire to his castelle, to be his norishe ; and I lay aboute to synne, and for I my3t not haue my wille of hire, I slowe my lordis dowter, as she lay slepinge with hire in the bed ; and thenne I putte the knyfe in the hond of the ientil-womañ, for she shulde bere the blame ther of ; and therefore the erle putte hire out of his erldom, but I not whedir she becom, after that tyme.” Thenne saide the thefe, the traitour, “ I knowe not of what lady ye speke, but ther was a faire lady that savid me frome dethe, fro the iebet, when I sholde haue be hongid, and paide for me a grete summe of money ; and aftir that I falsly bitraide hire to a maister of a ship, that he shulde haue hire to his concubyne ; and whenne I hadde vndir a gret trayne brou3t 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 the maister of the ship, “ Sothely and suche a lady received I into my ship, by deceyte of hire seruaunt ; and whenne I was with hire in myddys of the see, I wolde haue synnyd with hire, and she turnyd hire to praiynge ; and when she hadde maad hire praiseris, thenne ther ros a tempest, and brake the ship, and [all] was dreynt, and I socourid me withe a bord, and so I was brou3ht to londe ; but what bicom of that lady, whedir she was dreynt or savide, I not.” Then cryde the emperesse with an hye voys, and saide, “ 3e ben alle cleene confessid, and therefore I wolle

* boodely, MS.

now medecynys put to you." And so she heeled hem alle. Thenne the lady shewide hire face among hem alle. Whenne the Emperour hadde knowliche 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 that I haue hiely desiride !" And withe moche ioy brouzt hire home to the palys, and faire life endid, in pes and in charite.

MORALITE.

To our gostely purpos this Emperour is our Lorde Jhesu Crist ; the wife is the soule of man ; the brothir of the Emperour is mañ, to whom God ȝiuiþe cure of his empire, *scil.* of his body, but principally of the soule. But thenne the wrecchide fleshe ofte tyme stirithe the soule to synne ; but the soule, that lovithe God afore alle thinge, and euer withstondithe synne, takithe* his power, *scil.* resone and vndirstondinge, and suche a fleshe that wolle not be obedient to the spirite, he makithe to be prisonid in the prisone of penaunce, til tyme that he wolle obey vnto resone. Thenne the Emperour is to come home fro the holy londe, *scil.* Crist comithe to a synner, *scil.* puttithe him in the mynde of a synner. Thenne the synner thenkithe on him, and criethe for grace ; and as ofte tyme as he hathe hope that he hathe grace, he is bolde to synne ayen ; but ayenst suche a man† spekithe Scripture, and seiythe thus, *Maledictus homo qui peccat in spe*, Cursid be the mañ that synnithe in hope. And so the soule ofte tyme enclinethe to it, and latithe it go out of the prisone, trustynge ; and therfore wasshithe of alle the filthe, and clensithe it with goode vertuys, and makithe it go vpone‡ the hors of charite, and to ryde in goode werkis, that he meete with God in the day of Pask. But ofte tyme the synner trespassithe by the way, in the hooly tyme, and an hynde arisithe vp, *scil.* dilectacione of synne, and alle the wittys rennythe after, thorow werkyng

* and takithe, *MS.*

† men, *MS.*

‡ opyne, *MS.*

of synfulle werkys; and houndys, *scil.* shrewde thowtys, euermore berkith, and entisithe so, that a mañ, *scil.* the fleshe, and the soule stonidithe and abidithe stille, and livithe to-geder withoute ony vertu. Thenne the fleshe seithe that, and what doithe he but stirithe the soule, whiche is the spouse of Crist, vnto synne. But the soule, that is so lovid and weddid to God, wolle not leeve God, ne graunt to synne; and therfore the wrecchid flesh ofte tyme spoilethe a man of his clothinge, *scil.* of goode vertuys; and then he hongithe him vpon an oke, *scil.* wordly love, by the heire, *scil.* by iuel, and be wronge couetise, tille tyme that ther come an erle, *scil.* a prechour or a discrete confessour, in the forest of this wordle, for to hunte thorowe prechyng and goode conseilyng, berkyng and shewing of Holy Scripture; and so he bringithe the lady, *scil.* the soule of mañ, to his house, *scil.* hooly chirche, to norissh his dowter, *scil.* conscience, in werkis of mercy. This erle hathe a lampe, *scil.* a confessour or a prechour, and bfore the ye of his herte the lampe of Hooly Scripture, yn the whiche he seithe knowlyching of the soule, and vertuys in servinge. The stiward, that askid hire of synne, is pryde of life, the whiche is stiwarde of the wordle, by the whiche many ben deceyvid; but the soule, that is so bilovid with God, wolle not assent to pryde; but ofte tyme he proferithe to a mañ a purs fulle of gold and siluer, and castithe afore his yene, and so he sleithe the dame-selle, *scil.* hooly conscience; and therfor it is wretyn thus, *Munera excecant 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, 3iftis blyndithe the yene of iugis, and peruertithe or turnithe into wers wise men, so that truthe or equite myght not entery, but stood afarre, and sawe the dome turnyd backward. And suche ben to be put out of the lappe of holy chirche, as was the lady from the erldome. Nowe she roode alle one, and sawe a man lad to the iebette. Seris, a man may be ladde to dethe by dedly synne; and therfor do as dude the lady, when she smot

the hors with the spores, and savid the mannys life, so do thou smyte and prikke thi fleshe with penaunce, and helpe thi nezebor in his nede, and not only in temporalle goodis, hut also in spirituelle goodis and gostely confort ; and therefore seiythe Salamone, *Ve soli !* Wo be to him that is alle one ! *scil.* lyvyng in synnys, for he hathe noon helpe, wherby that he may not ryse ayen. And therefore haste the, and help the and thi nezebour out of the diche ; for man that is not, but if he giv a drynke of water at the reuerence of God, but that he shalle be rewardid therefore. But many ben vnkynde, as was the thefe that deceivid the lady, aftir that she maade him to be saviide, as doithe many that zildithe iville for good ; as seyithe Is. *Ve illis, qui dicunt bonum malum, et malum bonum,* Wo be to hem, that seiythe and callithe good iville, and iville good. The maister of the ship is the wordle, by the whiche many ben deceivide in the see, *scil.* yn the wordle. The ship is brokyne as ofte tyme as a mañ chesithe wilfully pouerte, and for cause of God obeyithe to his prelat ; and thenne he hatithe the wordle, and all his couetise, for it is vnpossible bothe to plese God and the wordle. The lady zede to the selle ; so the sowle turnythe to hooly life fro worldly vanyteys ; and so alle the wittis, by which the soule was troubelyd and slayne, by diuerse infirmiteys, as yene by wrong couetise, herynge by bacbitinge, as glad for to here bacbiters, and bacbitynge and detraccione, and so of othir. And therefore the soule may not iville be seeyne with Crist, hire spouse, tille tyme that the yene be openyd, the eeris ben zivyne, and turnyde to helthe, and so of othir wittis. And if that it come this abowte, dowteles the sowle shalle go with Crist, hire spouse, to the palys of Heuene. *Ad quod nos ducat !* Amen.

[LXX.]

LAMARTINUS THE EMPEROUR.

Lamartinus regnyd Emperour in the cite of Rome ; and he helde in howsehold with him the sone of his brothir, whom he moche lovide, and the name of that childe was Fulgencius, and euery day he mynystrid to the Emperour of drynke. And in the same tyme ther was in the same place a stiwarde, that was stiwarde of alle the empire, and he was his eem ; and he hade gret envie of this childe, that the Emperour lovid hym so moche, and therefore he stodeyd nyzt and day, howe that he myzt make discorde betwyne the Emperour and this childe. So in a certeyne tyme, whenne the stiward perceivid the Emperour in chambir, and araiynge him to bed, he went to him, and saide, “ Sir, my lord, I haue a certeyne conseil to shewe betwix you and me.” “ Sey,” quoth the Emperour, “ for heere bene nowe but we two.” Then saide the stiwarde, “ Sir, this childe Fulgencius, that is your cosyne, and that ye love so moche, fowly defamithe you ouer alle the empire, *scil.* that ye ben infecte with infirmite of lepre, in so moche that he may not, for stenche that comithe fro you, stond by you whenne that he bryngithe you drynke ; and therefore euer whenne he comithe to you with drynke, sothly as soone as he hathe take you drynke, he turnithe away his hede.” When the Emperour hurde theise wordis, he was not a litille y-grevide, and blewe vpon the stiwarde, praying him to telle him the sothe, whethir he hadde ony sauour of lepre, or no. Thenne saide the stiward, “ Nay, sir, by my goode life, for ye haue as swete a sauour* as ony mañ of this empire.” Thenne saide the lord, “ How may I come to the sothefastnesse in this cas, and see the falsnesse of this boy ?” “ Sir,” quoth he, “ and I shall telle you not ; but biholde wele the next tyme that he shall serve you of drynke, be it at

* sauour?

meete or in chambir, and ye shulle see, that as soone as he hathe take you the coppe, as soone he wolle turne away his hede, that he wolle not feele your savour; and thus may 3e welle preve, that it is sothe that I say." "Thou saiyst sothe," quoth the Emperour; "ther may be no better prefe." Sone after the stiwarde went to the childe Fulgencius, and tooke him to a walle, and saide, "Deere frend, thou art, as thou saiest and knowist, wele ny sybbe to my lord, for he is thyne eem, and thou art his cosyne; and, sone, if thou wolt conne me goode thonke, I shalle warny the of a fawte that thou hast, wherby my lord is hiely iville apayd; and it grevithe him so moche, that he is ofte tyme in purpos to putte the out of his palys, and he shamithe to speke to the of the mater." Then saide Fulgencius, "Now, sir, for his love that deyde on the cros, telle me what fawte it is, that my lord dispisithe my company for, and I am redy to amende it, and do aftir goode consail." Thenne saide the stiward, "Thou hast an ivil and a stynking brethe, in so moche that my lord thenkithe euer, when that thou bringist the coppe to him, that he wolde caste it in thi face, he felithe so fowle a stynche of the, when thou comist with the coppe." Then saide Fulgencius, "Sir, I beseche you hertely to telle me soome goode conseil and helpe in this cas." Thenne saide the stiward, "If thou woll do after my conseil in this cas, I shal brynge alle to good ende." "3is, sir," quoth he, "that I desire nowe bifore alle thinges." Thenne saide the stiward, "As ofte tyme as thou bryngist the coppe to him, and hast deliuered it to him thenne turne thi face fro him, that he feele no stenche of the; and do thus, tille tyme that we haue ordeyned some medecyne for the." Fulgencius trowid him wel, and al his wordes, and saide that he wold do his conseil. So in tyme that he mynysterid the coppe to the Emperour, and hadde ytake it in to his hondis, anoon he turnyde his visage fro him. When the Emperour saw that, he was not litille iville apayde; he lifte vp his foote, and gafe him a spurne a3en the brest, and saide, "Fye on the ribalde! for now I see wele it is true,

that I haue hurde of the. Go out of my sijt, for thou shalt neuer lenger abyde with me." Fulgencius wepte, and maade moche sorowe; and the Emperour callid to him the stiward, and saide, "What is the best conseil, telle me, how I shalle best be vengid on this brothelle, that he were out of this wordle, that hath thus defamyd me?" "3is, sir," quoth the stiwarde, "I can telle you wele y-nowe. Sir," quoth he, "ye haue here biside men that havithe great plente of fire, for stonys* to be brent in your lyme-pyttis; and therfor sendithe to them a messenger this same nyzt, to bidde hem to bren him in hire fyrys, that shalle come furst to hem in the morowe, and saie to hem, 'Haue ye done the commaundement of my lord?' and that thei do so, in peyne of dethe. And, sir, ye shull sey to Fulgencius ouer nyzt, that he rise on the morowe, go to your werkmen, and say to hem, 'Haue ye not do my lordys commaundement?' And then thei shul by your commaundement take him, and caste him in the fire; and thus by this way he shalle haue an ivill dethe." The Emperour callid to him Fulgencius, and saide, "I charge the, in peyne of dethe, that thou rise vp to-morowe, and go hennys iij. myle to my werke-meñ, where as thei brennyth stonys, and aske of hem, if that thei han done my commaundement, and ellys tel hem, that thei shul be ded." Fulgencius sette alle his thought to spede this erende, and for to rise by tyme in the morowe. In the meene tyme, the Emperour hadde sent out in the nyzt a zemañ vpone an hors to the

[f. 246. c. 1.] werkemen, that he shulde charge hem to be erly vp; and if ther come ony suche man to hem, and saide that his lord askithe of hem, if that thei haue done his comaundement, that they, in payne of dethe, take him, and caste him in the fire-pitte, and brenne him to boonys. "We bene redy," quoth thei, "to do this deede redely." The messenger turnyd hom azene, and tolde the Emperour that it shulde be done. In the morowe Fulgencius rose vp, and maade him redy to do his erende, and tho3te none iville; and forthe he went, withowte tareynge in ony place, til tyme that he hurde a belle ryngge at a

* for stonys for stonys, MS.

chirche; and turnyd in, and hurde masse. And soone aftir the leuacione ther come vpone him suche a slombringe, that he mygħt not forbere but he most nedis slepe; and ther he slepte a gret while so savourly, that the presté ne none othir myȝt fynde in hire herte to wake him. In the meene tyme the stiwarde hadde gret desire to knowe how that it stode with him; and he come to the werkemeñ, and saide, “Siris, haue ye not do the comaundementis of my lord, that ye wot of?” “No, forsothe,” quoth thei, “but we wolle nowe bigynne.” And anoone thei* sette hondis in him. And he lokid, and ravid, and cryde out,† “What wolle ye do? *nolite! nolite!* do not so! do not so! for my lord baad it shulde be Fulgencius. Ȝe wolle be lorne for me; late me go!” Thenne saide thei, “That tolde he not to vs, but he sent to vs, and saide, that we shulde take him that com furst to vs, and that saide, ‘Haue ye done my lordis commaundement?’ that we shulde, in peyne of dethe, take him, and slinge him in our ovyne; and say thou, singe thou, thou shalt haue none other grace than as we sai.” And so thei tooke him, and brent him to boonys. Soone aftir Fulgencius was wakid, and come to hem, and saide, “Seris, my lord askithe if ye haue done his precept and his biddinge?” “Ȝa,” quoth thei, “a litille afore the was it done.” “I pray you, at the reuerence of God, tellithe me what the comaundement was?” “Forsothe,” quoth thei, “we were chargid that we shulde take him that com furst to vs in the morowe, and saide the wordes that thi selfe hast seyde, and cast him in the fire, and brenne him to powdir; and for the stiward com furst to vs, and saide the same wordis, therfor we haue brend him.” When Fulgencius hurde theise wordis, he wiste wele, that falshede and trayne had ben vsid; and he thonkid God, that so sauid him. He tooke his leeve of the werkemeñ, and went home to the paly. When the Emperour saw him, he hadde gret merveil, and saide, “Thou was not this day at my werkemeñ, and saide to hem as I saide to the.” “Ȝis, Ser,” he saide, “and I was there, and thei had done it, er that

* the, *MS.*† out out, *MS.*

I com to hem." "How so?" quoth the Emperour. "Sir, for the stiward was ther afore me, and saide, 'Is not my lordis wil don?' And for he saide thoo wordis, thei tooke him, and caste him in hire firis; and so if I hadde come afore him, it shulde haue ben done to me, and therefore I thonke hiely my God, that thus hathe sauid me fro dethe." Thenne saide the Emperour to him, "By the othe that thou hast made to me, telle me the sothe of that I shalle aske the." "Sir," quoth the childe, "I trowe that 3e fond neuer falskede in me 3it, and therefore I haue gret merueille in my spiritis, whi that ye ordeynyd suche a dethe for me, and I am your owne brothir sone." "Sone," quoth the Emperour, "it is no merveil, and that thou shalt wele see thi selfe, by that I shalle aske of the; for I ordeynyd to the that dethe, at conseil of the stiward, by cause that thou defamiste me ouer alle the empire, and hast tolde that I was infecte with lepre, and therof com fro me so abhominabil stencche, that no man my3te feele it; and in tokne therof thou turnist away fro me thyne hede, when thou brou3tist me the cuppe. And for I sawe this with myne yene, therfor I ordeynyde suche a dethe, and 3it wol ordeyne for the, but thou comme the better excuse the." Then saide Fulgencius, "Sir, if it lyke you, hurithe what I shalle say, and ye shulle here a foule conspiracione and trayne, that ye neuer hurde suche on bifore. The stiward, that is now ded, com to me, and saide, that ye saide to him, that my brethe stanke so foule, that it was dispite to you my presence; and therefore he conseilid me, that I shulde, when I brou3t you the coppe, turne away my hed. I take God to wnesse, that it is no lesinge that I say vnto you." The Emperour gave goode credence to his wordis, and saide, "A! deere frend, the stiward is fallyne in his owne dicche, by the right wisdome of Gode. This false ordinaunce hadde he maade, for envy that he hadde to the. Sone, be a goode mañ, for thou art moche bondyne to God, that thus hathe kepte the fro dethe."'

MORALITE.

Deere frendis, this Emperour may be callid a prelat of hooly chirche. Fulgencius is callid a Cristyne man chosene, whiche is sette alle vndir discipline of the prelat; for he owithe to mynystre and offre to the prelat the cuppe, *scil.* tethinges of alle trewe getyne goodes that he hathe, by the whiche prelatys and men of holy chirche shulde live. Fulgencius, *scil.* the good Cristyne mañ, that is true mynystre to God, and the prelat, is moche lovid of God, and wele rewardid, but the stiward is envious at it, *scil.* euery wickid mañ, that bene membris of the Deville, as is Caym. Suche men ofte tyme

[c. 2.] turnithe the hertis of trewe Cristyne meñ, seyinge that the prelat is smetyne with lipre, *scil.* neithir plesinge to God ne to man; and that is azenst Holy Scripture. And suche wickid men ofte tyme accusithe the true peple to the iuge by falshede; and suche men at the laste ben y-caste in to euerlastinge fire, and the true peple shalle go into euerlastinge blisse, and be savid fro the fowle dethe of Helle. Fro the whiche dethe he kepe vs, that withe his bloode bought vs, and bringe vs to his blisse, that neuer shalle mysse! Amen.

Jouinianus reignede in the cite of¹ Rome, that was a riche man in temporaltees, and in² possessions. On a nyght as he lay in his bedde, he thought in his hert, and saide, “Whethere ther be any other³ Gode but I?” And atte morow, whan he ‘aroose out⁴ of his bedde, he callede to hym his knyghtes and his squyers, and saide to hem, “Frendes, beth⁵ to-day redy, for I wille⁶ go hunte.” ‘And whan thei hade dynede, thei wente to hunte.⁷ And as the Emperoure rode by the way, he caught⁸ a grete hete; the hete was so grete, that he thought that⁹ he shulde dye, but yf he hade refresshyng of watir. But anon aroose¹ a blake² clowde, so derke and thikke, that it departede hym from alle his folke; ‘and than³ he lokede before hym, and saw a watir. He smote the horse withe the sporres, and come to the watir; and alighted⁴ downe of his horse, and dide of his clothes, and went into the watir, for to refresshe⁵ hym of the⁶ hete. And whan he was in the watir, there come a man in his likeness, that he saw not, and dide on his clothes, and went vp on his⁷ horse, and rode to the paleys⁸ of the Emperour, and there⁹ was receivede of alle the peple ‘as Emperoure.¹ And² the Emperour, that

¹ *Om.* *MS. Cambr.* ² *Om.* ³ *Om.* ⁴ ryse. ⁵ be ye. ⁶ wole *passim.* ⁷ *Om.*
⁸ toke. ⁹ *Om.* ¹ rose. ² grete blake. ³ *Om.* ⁴ lightyd. ⁵ fresshe. ⁶ *Om.*
⁷ the. ⁸ peple. ⁹ *Om.* ¹ as the Emperour; and went to the paleys. ² *Om.*

was in the watir, whan he was wele colede, he went out of the watir ; and¹ when he come to londe, he founde neither his² clothes nor³ his horse ; and so⁴ nakede he lokede aboute,⁵ and saw no man. Than he wept bitterly, and saide withe a gret voice, “ Allas ! allas ! what shalle I do ? ” And while he sorowede thus, he saide in his hert ; “ Here nert-hande⁶ dwelleth a knyght, that I made a⁷ knyght. I shalle go to him, and shew to⁸ hym my disease ; and I shalle have clothes of hym, and so I shalle go home to my paleys.” Than he went to the knyghtes house, and knockede atte⁹ gate. Whan the porter herde the knockyng, he askede what he wolde ? He saide, he¹ wolde come in anone. And whan the porter saw hym nakede, he saide to hym, “ What art thou ? ” He saide, “ Youre lorde, the Emperoure.” The porter saide, “ Thou liest, for a litelle before thou² come, the Emperour come here away³ withe his meyne ; and thou saidist⁴ that⁵ thou art the Emperour ; thou shalt come before my lorde.” Anone⁶ the porter brought hym before his lorde ; the Emperour knew wele the knyght, but the knyght in⁷ no wise hade knowyng of hym. Than saide the porter, “ Sir, this rebavde saithe that⁸ he is Emperour.” He saide, “ Ye,⁹ so I am, withe out doute ; and the I made knyght.” The knyght saide, “ Thou liest, harlotte, for a litelle before the¹ the Emperour passede here for bye ; and for thou saiest, that² thou art Emperour, thou shalt not passe vnponysshede.” Anon he made hym be scourged, tille the bloode ranne out ; and put hym out of his house. Whan the Emperour was thus scourged,* he wept bitterly, and thought withe in hym selfe, and saide, “ Allas ! allas !³ what may this be ? ” Than he saide to hym selfe, “ Here nere⁴ dwellethe an erle, that is my most counseillour, the whiche I have promotede to grete dignite. I shalle

[f. 2. b.]

¹ Om. ² the. ³ ne. ⁴ Om. ⁵ alle about. ⁶ nere hand. ⁷ Om. ⁸ Om.
⁹ at the. ¹ I. ² the. ³ Om. ⁴ sayst. ⁵ Om. ⁶ And anone. ⁷ on. ⁸ Om.
² Om. ¹ Om. ² Om. ³ Om. ⁴ nere hand.

* In the MS. two lines are here repeated by carelessness of the scribe.

go to hym, and shew to hym my grete myserye, that I may have of hym some clothes." And so he wente to his¹ place. Whan he come to the 'erles gate,² he knockede. The porter askede hym the cause of his³ knockyng. "Opene the gate," he saide, "for I am the Emperoure 'that knockethe on⁴ the gate." The porter, whan he herde this, he openede the gate; and whan he saw hym nakede, he saide, "O! thou ribavde, to what presumpcione art thou come, that thou namest the the⁵ Emperour! It⁶ is but a litelle while ago, that the Emperour was here withe my lorde, and toke mete; and so he⁷ went to his paleys, withe multitude⁸ of peple; and for thou saist that thou art the Emperoure, thou shalt go to my lorde, and there thou shalt aunswere of thyne⁹ presumpcione. Whan he was brought before the erle, he knew wele the erle, but the erle knew not hym. Whan the erle herde, that¹ he nempnede² hym selfe the³ Emperour, he saide to hym, "Say, thou rebavde, whi saiest thou that thou art the Emperour?" He saide, "For sothe so I am the⁴ Emperoure, and youre⁵ lorde; and I have promotede the to grete dignite, and I⁶ have ordeynede the one of my conseilours; by 'thise tokens,⁷ —in the last parliament we⁸ tretede of suche nedes." The erle hadde mervaile 'of his speche, but⁹ neverthesse he yave no faithe to hym, for he hade no knowleche¹ of hym; but anone he comaundede him to prisone, 'and there to be kept² iij. daies, 'withe out³ mete or⁴ drynke; and aftir this, for to go out of his erledome, on payne of his hede. And so it was done. Whan the Emperoure was thus⁵ put out withe confusione, he wept bitterly, and saide, "Allas! allas! what shalle I now do? no man knowes me. 'Now wille I go⁶ to my paleys, 'to se⁷ yf any of my men knowethe⁸ me, or the emperesse my wyfe." Than he went to his paleys; and 'there

¹ the. ² place of the erle. ³ the. ⁴ knock at. ⁵ *Om.* ⁶ and it. ⁷ *Om.* ⁸ myche
multytude, ⁹ thi. ¹ *Om.* ² namyd. ³ *Om.* ⁴ *Om.* ⁵ thi. ⁶ *Om.* ⁷ this
token. ⁸ were. ⁹ *Om.* ¹ knowyng. ² *Om.* ³ to be with out. ⁴ and. ⁵ *Om.*
⁶ I shalle go. ⁷ *Om.* ⁸ know.

[f. 2] come ayenst hym rynnynge a grete paas a greyhounde that he lovede wele,¹ and wolde have² slayne hym, but yf³ he hadde 'the sonnere⁴ criede 'for help,⁵ and men for pitee delyverede hym from the greyhounde. The Emperour hadde mervaile of this, and went to the gate, and ronge atte⁶ gate. The portere come, and openede the gate, and askede hym whi he knockede on the gate? He saide, "Frende, knowest thou me not?" And⁷ he saide, "No." He saide agayne, "I am your⁸ Emperour, and thou berest my liveray." The porter saide, "Thou liest, harlot; the Emperour sittethe atte⁹ mete, and beside hym the emperesse, with the dukes and erles." He saide, "Frende, for Goddes love, yf it like you, wille¹ ye go on my behalfe to the emperesse, and say in her ere by thise tokens, that no man 'knowith vpon² erthe but she and I, that I stonde nakede atte³ gate, and⁴ am her husbonde, and Emperoure, that she sende my⁵ clothes, that I may entre my paleys." The porter toke alle his wordes in scorne; neverthesse scornynge he went to the emperesse, and prively rowned⁶ in her ere, and tolde her⁷ alle⁸ the prive tokens that he hade herde. 'The emperesse,⁹ whan she herde this, mervailede¹ gretly, and saide to the Emperour, that satte by her, "Sire, I shalle shew you mervaile.² There is an harlot atte³ gate, that seieth he is Emperoure, and my husbonde; and he⁴ sendeth to me by the porter alle⁵ oure prive tokens, that ye and I have done from our yonge age bitwene vs." The Emperour, whan he herde this, he bade 'he shulde⁶ be brought in. Whan he was brought in, he knew alle men,⁷ but no man knew hym. The Emperour saide, that satte atte⁸ borde, "Say me, rebavde, whi⁹ namest thou the for Emperoure?" He saide, "Ye, sire." He that satte at the borde saide to alle his lordes of his courte, "In the

¹ and a grehound, that he loued myche, ran to hym a grete pace. ² *Om.* ³ *Om.* ⁴ sone.
⁵ *Om.* ⁶ on the. ⁷ *Om.* ⁸ the. ⁹ at the. ¹ wole. ² knowis on. ³ at the.
⁴ that. ⁵ me. ⁶ he rownyd. ⁷ the emperice. ⁸ *Om.* ⁹ *Om.* ¹ she merueyld.
² merueyls. ³ at the. ⁴ *Om.* ⁵ *Om.* ⁶ hym. ⁷ *Om.* ⁸ at the. ⁹ *Om.*

faithe that ye owe to me seithe, whether 'this man be¹ Emperour, or I?" They saidene, "This is an vnsavery questione; this rebavde we saw never before,² but of youre persone of longe tyme we are certayne." The Emperour saide to his servauntes, "Take³ this harlotte, and draw hym at the horse-taile, on the pament, by cause he wolde have the empire⁴ 'from me,⁵ whan he saide that⁶ he was Emperour. Also I wille, yf he of false presumpcione any more entremete hym of the empire, that he be put to a foule dethe." Than 'the turmentours,⁷ at the biddyng of the Emperoure, drew hym on the pament, at the horse-taile; and afterwarde shamfully put hym out of the citee. [f. 2. b.] Whan he was put out, and confusede, he wept bittirly, sayyng in his hert, "Allas! allas! that ever I was borne, for now I wote not what I shalle do, ne whether to go!" Anone he thought, "What have I do ayenst⁸ Gode, that I am thus put out of myne empire, and no man knowethe me?" While he thought this in his hert, it come to his mynde, that ones he⁹ lay in his bedde, and¹ saide, "Is there any God but I?" "O! Lorde Gode, this is the cause of myne offence. I shalle go to my confessour, and be clene² confessede of my synnes."³ There was that tyme an hermyte, that he was wonte to be confessede at; and he went to his selle, and callede 'the hermyte. Anone⁴ the hermyte come,⁵ and askede who was there? He saide, "Vndo the dorre, for⁶ I am the Emperour, that have for to shew to you my prive counsaile." Anone the hermyte openede the dorres⁷; and whan he saw hym, withe a grete hast he shitte the dorres⁷ agayne, and saide, "Thou art not the⁸ Emperour, but rather a⁹ Develle." The Emperoure herde this, wept¹ fast, and saide, "Allas!"² I am vnhappy,³ yit I pray the, for the love of Gode, here my confessione, and lette me stonde withe out the dorre."⁴ The hermyte saide,

¹ he is. ² to-fore. ³ take hym. ⁴ emperice. ⁵ Om. ⁶ Om. ⁷ thei. ⁸ agayns
passim. ⁹ as he, ¹ he. ² clenly. ³ synne. ⁴ Om, ⁵ herd. ⁶ Om. ⁷ dore
⁸ Om. ⁹ the. ¹ and wepte. ² Om. ³ an vnhappy man. ⁴ beyng the
dore shit.

“For the love of Gode I shalle gladly here the.” Anone the Emperour withe teres was confessede, how he was proude ayenst Gode, and what he had thought and saide. And whan he was assoilede, the hermyte ‘knelede and kisede¹ hym for ioie. Than the Emperour saide, “Now say me trewly, whether thou hast knowyng of me, or thou doutest yit?” The hermyte saide, “Withe outene doute I know the for verrey Emperoure, and for my lorde; but as longe as thou were in synne, I hade no² knowyng of the.” Than the Emperour saide, “I pray the, yf thou have any clothes, lene³ me some, for to hille me withe, and so I shalle ‘go to my paleys, and I shalle⁴ se yf any man have⁵ knowyng of me.” The hermyte saide, “My reverent lorde, suche clothes as I have I wille gladly take you; and I hope withe outen doute, that alle men shalle know you; but what he is that occupieth your place,⁶ vtterly I wote not.” Than⁷ the Emperour, whan he was clade, he went to the paleys, and knockede at the gate. The porter openede the gate; and whan he saw the Emperour, he fille a-downe⁸ on his knee, and saide, “My reverent lorde, I mervaile⁹ what way ye went out, for I have stonde here ‘alle this day,¹ and saw you not.” The Emperour saide, “Knowest thou me?” “Ye, lorde,” he saide, “of² longe tyme I have know you; but³ yisterday here was an harlot, and went into the halle, and saide he was Emperoure.” Whan the porter hade thus saide, [f. 3.] the Emperour went into the halle. ‘Alle his⁴ knyghtes and oþer men, whan thei sawe hym, worshipfully thei salutede hym; and eche man dide hym worshippe, as thei were wont to do to⁵ the Emperoure. The ‘othere Emperour⁶ was in the chambre that tyme, withe the empresse. Whan thei herde noise in the halle, he saide ‘vnto his⁷ chamberlayne, “Go and⁸ wete what this⁹ noyse is.” Whan he come;

¹ opynd the wyndow, and knew him sothely for the Emperour, and kyssed &c.

² none. ³ lende. ⁴ *Om.* ⁵ yet haue. ⁶ dignyte. ⁷ *Om.* ⁸ doune.

⁹ haue merueyle by. ¹ *Om.* ² a. ³ but yet. ⁴ *Om.* ⁵ *Om.* ⁶ tother.

⁷ to the. ⁸ *Om.* ⁹ that.

and saw the Emperour in the halle, he hade mervaile ; and went ayene¹ fast in to the chambre, and saide, “ A ! my worshipfulle lorde, in the halle is a faire man, that saithe he² is Emperoure, and in alle thynges³ he is like you, that there is no man in the worlde 'that coude⁴ deme verrelly whiche of you is Emperour.” The Emperoure herde this, and bade the empresse, “ Go forthe, and se what he is, and come telle me.” The empresse went, and lokede, and mervailed gretyly;⁵ and went fast⁶ into the chambre agayne. “ O ! Sir, what I shalle say vtterly I wote not, in as moche⁷ as I wote not whiche of you is my lorde, for ye are so like.” The Emperour, that was in the chambre, saide, “ I shalle go forthe and se hym.” Whan thei⁸ come into the halle, thei stodene to-gedre ; and there was no man in the halle that coude deme whiche of hem was verry Emperour. Than saide the Emperour, that come out of the chambre, “ Worshipfulle sires and frendes, withe outene doute this is youre lorde and Emperour ;⁹ this is he that I made to be draw at the horse-taile, and none of you knew him ; and this is the cause.¹ Hit 'befelle ones² that he was over³ provde ayenst Gode ; and therefore Gode cast hym downe⁴ out of his empire, till he hade made asethe to Gode. And I was bodene of Gode to kepe his stede, that the empire shulde not perisshe. And I am an aungelle of Gode, that hathe⁵ kept the empire, as ye 'sene, till⁶ he were reconsiled to⁷ Gode. And now pease is made withe Gode ; therefore takethe hym to⁸ your lorde.” Whan this was saide, the aungelle was out of her sight. The Emperoure, whan he saw this, he 'yeldede thankyngis⁹ to Gode, that so hade savede hym. After this he was devoute to Gode, and endede his lyfe in pease.

Declaracio. Frendes, to vnderstonde gostly, this Emperour is every Cristene man, that is myghty and riche, and for habundaunce of richesse and of myght raisethe hym selfe ayenst Gode, as he that

¹ Om. ² that he. ³ thyng. ⁴ kan. ⁵ wonder gretyly. ⁶ swythe. ⁷ mykylle.
⁸ he. ⁹ the Emperour. ¹ skylle. ² fille so. ³ thus. ⁴ Om. ⁵ haue.
⁶ have sene, vntylle. ⁷ of. ⁶ Om. ⁹ yeld thankyng.

[f. 3. b.]

obeyethe not to Goddes wille, neither to his preceptes, but walkethe by the forest of this world, huntyng aboute worldly vanytees. But ofte sithe ther risethe a derke clowde in a temptacione of the fende, that suche one departethe hym from alle his peple, that is, from alle the werkes of mercy, and takethe a grete hete, that is, delectacione of synne ; and so he puttethe of his clothes, that bene his goode vertues, the whiche he resceivede in his baptyme, and gothe into the watir, that is, flesshly affeccions, in the whiche a synner delitethe hym moche. But whan a man bethynkethe him of his synne, he begynneth to flee by contriccione, but yit he fyndethe not his clothes ; tho be the vertues, the whiche he hathe lost by his synne. Wherefore he gothe to the knyghtes house, that is, reasone ; but reasone betithe hym, as ofte as he manly stonde the agayne synne, for withstandyng of synne is paynfulle ; and reasone vndirtakethe hym that he hathe offendede Gode, and lost Heven, and purchaside Helle payne. Than after, whan he come to the house of the erle, that is, to his conscience, anone it grucchethe ayenst hym, and puttethe hym to prisone, 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 grucchethe ; as the Appostle saithe, Alle that is done ayenst conscience, edefieth Helle. Than he gothe to his owne paleys, that is, to his owne hert, and thynkethe what and how moche he hathe offendede ayenst Gode, and may not be resceivede ; for by synne Gode is put out of the hert. And the empresse, that is, holy chirche, to the whiche he shulde be weddede, knowethe not a synner, till he be at the horse-taile, by the pament, that is, thou owest to have in myrde, fro the begynyng of thi lyfe vnto this tyme, what that is, how, ande where, and for what cause, and how ofte thou hast offendede Gode ; and so rynne to the hermyte, that is, a secrete confessour, and shew to hym how thou hast offendede Gode. And so it folowethe, that thou may recover, and gete agayne thi

clothes, that are the vertues, that is lost by synne ; and go to the paleys of holy chirche, where the porter, that is, the prelat, shalle take the in. And Gode shalle opene to the the dorre of the kyngdome of Heven, whan thou diest ; and alle thyne, that ben the aun-gels of Gode, shalle there know the ; and there thou shalt reigne in the heavenly empire ; to the which bryng vs the Emperoure of Hevene Jhesu Crist ! Amen.

[f. 4.]

[II.]

Betaldus in the citee of Rome reignede, a fulle wise man ; that made a law, that what woman that¹ were weddede, and were take in avowtrye, her husbonde livyng, she shulde be take, and put into² perpetuelle prisone. There was that tyme a knyght, that hade a right faire wyfe, that dide avowtry, and was withe childe, wherfor, after the law, she was 'put into³ prisone ; and 'ther she was, and the childe also,⁴ tille he come to the⁵ age of vij.⁶ ; and the modir every day wept, and sorowede bitterly. The childe, whan he saw his modir so wepe and sorow, he saide to her, " O ! modir, whi wepe ye, and for what cause are ye so sorye ? " The modir saide, " O ! my swete sone, a grete cause have I 'so to sorow,⁷ and thou also ; for above oure hede there⁸ is a⁹ transite of men, and there the sonne shynethe¹ in his clerte, and alle solace is there,² and we are³ in a contynuelle derknesse, so grete, that thou may not se me, ne I the. Allas ! allas ! that ever I was conseivede of my modire." The sone⁴ saide, " O ! swete modir, suche a⁵ ioie and lyght as ye speke of saw I nevere, ne perseivede, for I was borne here in this derke prisone ; but⁶ while I have here⁷ plente of mete and drynke, it pleasethe me

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

wele to live here alle my lyf-tyme. And therefore, modir, wepe not, but shew me solace, and so shalle I shew¹ to you." While this lamentacion² was made bitwene the modir and the sone, the stewarde of the Emperour stode over³ her hedes, and herde her wordes; and whan he hade herde her 'wordes, and her⁴ lamentacione, he hade rewthe on hem, and went vnto⁵ the Emperoure, and knelede,⁶ and praiede for them odir and the sone, that thei myght be deliverede out of prisone. The Emperour, that was mercyfulle, grauntede that thei shulde be delyverede, so that yf the woman trespassed, 'efte sones,⁷ her payne shulde⁸ be dowblede. And so thei were delyuerede, and the woman livede holilye⁹ alle her lyf-time, and endede in pease. *Declaracio.* Frenedes, this Emperour is the Fadir of Hevene, that made this law, that yf a weddede woman, that is, the soule, the whiche is Goddes wyfe, do dedly synne, [she] shalle everlastyngly be take to the prisone of Helle, if she dye in dedly synne, and wille not amende her. Wherfor, yf thi soule have done avowtrye ayenst Gode, that is, dedely synne, grete cause of sorowyng thou hast, for thou art departede from the light and the ioie of Hevene. The sone, that said, "while I have plente of mete and drynke," by hym are vndirstonde thise grete worldly men, that whan thei here speke of the grete light and blisse of Hevene, thei make no force, for they have here welfare and likyng of the worlde; and also men of holy chirche, whan thei preche of holy chirche, and of the grete glorie and blisse that is in Hevene; and some say as the sone said, "Have we plente of metes and drynkes, and solace of the worlde in alle thyng, we desire no thyng of the ioie of Hevene." Thise ben heretikes, of hem that saidene, that is gretly to sorrow. The stewarde, that herde the lamentacione of the modir and of her sone, is oure Lord Jhesu Crist in Hevene above vs, that knowethe alle our wordes, and

[f. 4. b.]

¹ Om. ² wemytacion. ³ aboue. ⁴ Om. ⁵ to. ⁶ knelyd on his kne. ⁷ eft sone.
⁸ shalle. ⁹ holyly afterwarde.

alle oure werkes, and the lest thought of oure herte; and whan he herethe the lamentacione that we make for our synne, he hathe rewthe and compassion of vs, and loveth the mekelle that we have contriccione of oure synne. Than he gothe to his Fadir, and besely praiethe, that we may be delyverede out of prisone of synne, yf we wille; and so it folowithe we shalle have the everlastyng light and ioie and blisse of Hevene. To the whiche brynge vs alle the mercifulle Lorde and pacient Lorde Jhesu Crist! Amen.

[III.]

Appolonius in the citee of Rome reignede, that ordeynede, for¹ a law, that eche man shulde 'holde, vpon² payne of dethe, the day of his birthe as an holy day. And callede to hym Virgile, and saide to hym, "My³ dere maister, 'I wolde have the day of my birthe kept as an holy day, but⁴ happely there⁵ shalle⁶ be agayne the law many prive synnes, 'to breke it.⁷ Therefore I pray the, make suche crafte, by the whiche I may know the 'trouthe, and who be⁸ brekers of the law." And he saide, "Thi wille shalle be done." Anone Virgile by his wycche-craft⁹ made an ymage in the¹ myddes of the citee of Rome. So that image² was wonte to³ shew and for to telle the⁴ messangers of the Emperour alle 'theyme that diddene ayenst⁵ the Emperours bidding; wherfore the ymage accusede many. There was that tyme dwellyng⁶ in the citee⁷ a smythe, whos name was Fokus, that the day of the Emperoure one no wise kept halyday. So⁸ on a tyme, as he lay in his bedde, he thought this ymage accusede⁹ many; and 'on the¹ morow he arose² erly, and went to the ymage, and saide to hym, "Thou art he that accusethe³ alle. I make a

[f. 5]

¹ Om. ² kepe on. ³ Om. ⁴ Om. ⁵ Om. ⁶ shold. ⁷ Om. ⁸ Om. ⁹ crafte.
¹ Om. ² The ymage. ³ for to. ⁴ to the. ⁵ hem that dyd agayne. ⁶ Om. ⁷ citee of
Rome. ⁸ Om. ⁹ accusyth. ¹ at. ² rose. ³ accusyst.

vowe to my Gode, that yf thou accuse me, I shall breke thyne hede." Whan he hade thus saide, he went home. The Emperoure the othere¹ day sent messangers to the ymage, as he was wonte to do, that he shulde telle hym trouthe² of 'hem that wroughtene ayenst³ his law. The ymage saide vnto⁴ the messangers, "Lifte vp youre eyene, and se what⁵ is writtene in my forhede." They lokede, and saw this⁶ scripture, *The⁷ tymes are chaungede, and men are made worse; he that will telle trouthe,⁸ shalle have a brokene hede.* Go⁹ thierfore, and shew¹ to youre lorde that ye have seen and radde." The messangers went, 'and shewed to the Emperoure² what thei hade seen and rade. Than the Emperour saide, "Gothe armede to the ymage, and yf ye fynde any that manasethe hym, bryng hym to me bounde bothe³ handes and feete." The messangers went to the image, and saide to hym, "Say vs trouthe; yf there be any man that manasethe the, we shalle take on him vengeaunce." The ymage saide, "Take Foke, the smythe, for he it is that on no maner kepethe the day of the Emperoure." Anone thei toke, and laddene the smythe to the Emperour; and he blamede hym 'whi he⁴ kept not his day.⁵ He saide, "My lorde, I beseche you here me, and yf I aunswere resonably, have⁶ me excusede, and els I put me in youre grace." The Emperoure saide, "I shalle here the, and that is right I shalle do." The smythe saide, "'My lorde,⁷ 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 more⁸ that day than another." The Emperour saide, "Whi must thou have eight pens?" He saide, "For every day me must yelde ij. pens, lese ij. pens, lene ij. pens, and spende ij. pens." The Emperour saide, "Say me prestly what thou menest by this viij. pens." He saide, "ij. pens I am beholdene to yelde to my fadir every day; for whan I was yonge, my fadir spent⁹

¹ tother. ² sothe. ³ them that wrought ageyn. ⁴ to. ⁵ that. ⁶ the. ⁷ Om. ⁸ sothe.
⁹ Gothe. ¹ shewyth. ² to the Emperour, and shewyth hym. ³ Om. ⁴ whych. ⁵ halyday.
⁶ hathe. ⁷ Om. ⁸ Om. ⁹ spendyd.

[f. 5. b.]

on me ij. pens, and now he is olde, and may not help hym selfe, wherfore, by wey of kynde, I am beholdene¹ to help hym; therefore these ij. pens I yelde to hym for his sustenance. Also I lene ij. pens to my sone, [by²] the whiche [he²] is susteyned; that whan I come to age, or to poverté, he³ may 'helpe me, and⁴ yelde me these ij. pens agayne, as I do to⁵ my fadir. Also ij. pens I lese, and that is on my wyfe." The Emperour saide, "Whi on thi wyfe?" He saide, "Where 'herde ye⁶ ever of wyf, but⁷ she wolde have one of these 'thre; first she wille in any wise⁸ have her owne wille, or els⁹ contrary to her husbonde, or els¹ hoothe of complexione; and therefore what² I yeve her, I lese. Also ij. pens I spende on my selfe, in mete and drynke, and that is litelle i-noughe." Than the Emperoure saide, "'For sothe³ thou hast aunswerede wisely." And so he was excusede. Sone after that, the Emperour diede, and Foke, the smythe, was chosen to be⁴ Emperour, by cause that⁵ he so profitably hade spendede his⁶ viij. pens, and so afterwarde he diede in pease. *Declaracio.* Frenches, this Emperoure is oure Lorde Jhesu Crist, that made this lawe, that every man shulde halow the holyday. By Virgile, that made the image, to sey trouthe, is vndirstonde the Holy Gost, that reisethe v̄p 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 the prechour say trouthe agayne synne, anone he is that that thretethe and manasethe by the enemyes of Crist, that are wikkede men, that neither love Gode, ne her eme-cristene. Wherfore the prechour may say trewly in these daies that was writene in the forhede of the ymage, Tymes are chaungede, 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

¹ holde. ² *Supplied from C.* ³ that he. ⁴ *Om.* ⁵ now to. ⁶ sawyst thou. ⁷ but that.

⁸ ij. other she wolde. ⁹ ellys she wolde be. ¹ *Om.* ² what so. ³ *Om.* ⁴ *Om.* ⁵ *Om.*

⁶ thes.

mercy. And therefore who so saiethe trouthe in these daies, he shalle have a brokene hede. Wherefore it is necessary that armede men stonde before the ymage, that is, the prechoure. Tho are goode werkes in every prechour or prelate of holy chirche; and yf it be so, than dare he not drede, sithene thei have Gode and trouthe before hem. For as the Appostelle saithe, Yf Gode be with vs, who is agayne vs? Foke, the smythe, that wrought as every goode Cristene man, that every day owethe for to werke meritorie werkes, and so offre hym before the Fadir of Hevene. This Foke, smythe, yeldede ij. pens to his fadir. Right so we are holdene to yelde ij. pens to the Fadir of Heven, that is, love and worshippe; for when we are* children of losse and perdicion, and in servage of the fende, he sent his sone only to bye vs agayne; *sicut habetur in euangelium, Sic Deus dilexit mundum, &c.* Foke, the smythe, lent ij. pens to his sone. This ij. pens are oure goode werkes, that is, wille and meritorie dedes; whiche ij. werkes we owene to lene to Jhesu Crist in this lyfe, that he may yelde vs atte day of dome, whan the body withe the soule shalle be glorifiede, that he be our sone. It is writtene in Ysaie the prophete, A childe is borne to vs, and a childe is yevene to vs. This childe Jhesus shalle yelde this ij. pens; he shalle shew to our bodely eye his blissede manhede glorifiede. And the othere peny is the sight of oure soule, his glorious Godhede, the whiche sight shalle never faile, but ever he ioye and blisse, bothe to the body and to soule. Also Foke, the smythe, lost ij. pens on his wyfe. This wyfe is thyne owne fleshe, the whiche thou maist not forsake. The ii. pens, that thou ledest on thi flesshe, is evelle delectacione, and consent to synne, in as moche as the flesshe is alway contrarie to the spirite, and redy alway to evelle. Also he spent ij. pens on hym selfe, for his liflode. By the first peny is vndirstonde penaunce for synne, by the whiche the soule is gladede, and in Hevene glorifiede; by the seconde peny is vndertonde goode perseveraunce, the whiche thou owest to holde alle thi lyfe tyme; for as the Apostelle saithe, He that

* were ?

is perseveraunt in goode werkyng, vnto the ende, he shalle be saufe. And yf ye spende thise ij. pens thus, as Foke dide, ye shalle have everlastyng lyfe. To the whiche brynge vs he that reignethe in blisse withe outene ende! Amen.

[IV.]

Teucippus reignede in the citee of Rome, the whiche amonge other vertues that he hade, he was mercifulle; wherfore of grete mercy he ordeynede a law, that every blynde man shulde have an hundrede shelynges of his tresoure. It fille on a tyme, that xxiiij. men come to the citee, for to drynke wyne; and alle thei went into a taverne, and there satte drynkyng ij. daies or iiij. tille thei hadde dronkene more wyne than they hade money to paye. Than the tavernore askede hem for his wyne, and saide, "None of you shalle go, tille that I be paide." Than saide one of the drynkers, "Wille ye* have a goode counsaile?" And they saide, "Ye, I pray the." Than he saide, "Ye know alle wele everychone, that the Emperours law is, that every blynde man shalle have an hundred shelynges of the Emperours tresorye. Therefore cast we lotte amonge vs, and lette se vpon whom the lotte shalle falle, and his bothe eyene lette be put out; and so he may go to the paleys, and after the law aske in the tresorye of the Emperour an hundrede shillynges; and withe tho hundrede shillynges we may acqyte vs alle." Whan his felawes hadde herde this, thei were right glade, and saiden, "This is right a goode counsaile." And so anone thei cast lotte, and the lotte fille vpon hym that gafe the counsaile; and so his felishippe put out his eyene. And whan he was blynde, one of his felawes lade him to the paleys; and than he askede of the stewarde an hundrede shillynges, as the law was. The stewarde saide, "Frende, yisterday thou sawe clere

[f. 6. b.]

* we, MS.

i-noughe, and thou knowest not how the law is made. The law was ordeynede only for men, that of infirmyte or of Goddes sonde were made blynde, and not for suche as have dronkene out her eyene in the taverne; wherfore go thi way, for here thou shalt have no money." The wrecchede blynde man went to his felawes, and tolde hem this aunswere of the stewarde. Whan the tavernere had herde this, he spoylede hem alle out of her clothes; and so with grete confusione thei went out of the citee, and were no more sayne. *Declaracio.* Frendes, this Emperour is oure Lorde Jhesu Crist, that made this law, that every blynde man shulde have an hundrede shillynges, that is, every man that synnethe of infirmyte, or instigacione of the fende, or of his flesshe, withe oute doute, yf he enterly sorow for his synne, he shalle have an hundrede shillynges, that is, an hundrede folde more ioye; *iuxta illud, Centuplum accipietis, &c.* Therfore eche man that synnethe dedely, is made blynde. Thise men, that comyne to the taverne to drynke wyne, are synners, that ofte sithes gone to the taverne of the Fende, ande drynkene; so that thei consumene* alle the vertues that thei reseivede in her baptyme; wherfore the Develle spoylethe alle suche of alle the goodes that thei have done. And than thei cast lotte, and the lotte of synne fallethe on hym that is withe out rightwisenesse and mercy, and suche one is made blynde, that is, a synner most vile, as Judas, traitour, that betraiede Crist, withe out any suggestion; and therefore he synned the more.

[f. 7.] Suche, whan thei come to the stewarde, that is, the prelate of holy chirche, to aske the hundrede shillynges, that is, grace; and he shalle aunswere as the stewarde dide, Go thi way, for thou gettest none while thou stondest in dispaire, as Judas dide. Therfore studie we alle, withe alle oure diligence, to please God in alle thyng, and than we mow have everlastyng mede. Amen.

* consuarene, MS.

[V.]

Ancelyne reignede in the citee of Rome, a fulle wise man, that in the endes of his empire made a castelle, and ordeynede there a stewarde, bidding hym, vpon¹ payne of dethe, to kepe wele the castelle. The stewarde kept it wele a litelle while, and after that,² agayne³ the Emperours wille he lost the castelle. The Emperour, whan he hade⁴ herde that, he was right wrothe ; and callede to hym his counsaile, and tretede therof, how and in⁵ what way he myght gete the castelle oute of his enemyes handes. There arose a knyght, and saide, “ Sir, there are iij. waies, that is, the way of wisdom, the⁶ 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 youre empire, and⁷ berethe a goldene shelde, withe a lyone ; the seconde knyght is wisdom, and berethe a silvere shelde, with a pecoke ; the thirde knyght is⁸ wondir amorous,⁹ and loveth¹ you passyng wele, and he² berethe a goldene shelde, withe a white dove. Sir,³ by my counsaile, sende after⁴ thise iij. knyghtes to recover⁵ the castelle ; and yf it be so that ‘the strengest⁶ may not ‘gete it,⁷ wisdom shalle ; and yf wisdom may not, love shalle wynne it.” The Emperour, whan he hade⁸ herde this, it pleasede hym wele ; and callede to hym thise iij. knyghtes, and saide, “ Frenedes, we⁹ have herde of you grete praisynges,¹ and it is knowen to you of the² foresaide castelle, that is lost ; therefore I sende you iij. to wynne agayne the castelle out of the handes of myne enemyes, by cause the first of you is a stronge werrioure, the seconde best counsiloure, and the thirde the³ sotelest enserchour. Gothe therfor to fight, and I shalle yelde to you worthi mede.” The knyghtes, whan thei herde⁴ this, thei armede hem, and

¹ on, C. ² Om. ³ agayns. ⁴ Om. ⁵ by. ⁶ and the. ⁷ strengest of men ; and one. ⁸ is right a. ⁹ amorous passingly. ¹ loues. ² Om. ³ Om. ⁴ Om. ⁵ rescu. ⁶ strenght. ⁷ Om. ⁸ Om. ⁹ l. ¹ praysyng. ² this. ³ Om. ⁴ had herd.

toke her way to go ; and so thei riddene¹ iij. daies, till thei come to a forest ; and as they entrede the forest, 'there was² a nyghtyngale sange passyng³ swetly vpon⁴ a tree. Than saide wisdom the knyght to his felawes, " Herethe 'me, for I⁵ vndirstonde right wele the 'nyghtyngale songe⁶ is not els but she⁷ shewethe to vs, that in the forest are theves many, that have herde of oure comyng, for to recovere the castelle, and thei purpose for⁸ to sle⁹ vs." Than saide the stronge knyght, " For my strengthe I am hedir sent ; therefore here¹ I shalle defende you by my strengthe." Tho² saide the wise knyght to his felawes, " And as thou wilte defende vs by thi³ strengthe, right so I shalle defende you by my wisdom." Than saide the thirde knyght, " I am not stronge, ne wise, as ye are ; God be my helper !" Whan thei hadde thus saide, anone thei entrede the forest, and sone the malefactours mette hem. The stronge knyght began myghtily to fight, and for to defende hym ;⁴ and a quarelle come from an arblast⁵ and smote hym in the stomake, and sloughe hym. The wise knyght, whan he hade seen this,⁶ than⁷ he began to allegge resons, and shew to hem wisdom ; but⁸ thei 'toke no kepe therof,⁹ but one smote hym to the hert, and he dyede. That saw the thirde knyght, and sent an arowe to the maister theefe, and smote hym thurgh by the myddes ; and so he dyede. The other theves sawe that, [and fled.¹] The knyght folowede hem vnto the castelle that was lost ; and whan he founde the yates open, he went in, and alle that were 'ther in² he sloughe, and the banier of the Emperoure he sette above an highe, in the towre. Whan the Emperoure herde this,³ that the knyght hade thus⁴ myghtily and wisely recovered⁵ the castell, he promotede hym to grete riches ; the whiche alle his lyfe aftir 'wisely and⁶ myghtily governede alle that he hade,

¹ ryde. ² *Om.* ³ fulle. ⁴ on. ⁵ *Om.* ⁶ nyghtyngalys song ; her song. ⁷ *Om.*
⁸ *Om.* ⁹ destroy. ¹ *Om.* ² than. ³ *Om.* ⁴ hem. ⁵ arowblast. ⁶ that. ⁷ *Om.*
⁸ *Om.* ⁹ gaf no grete heryng to his resons. ¹ *Supplied from C.* ² ther. ³ *Om.* ⁴ so.
⁵ recurid. ⁶ *Om.*

and so endede his lyfe in pease. *Declaracio.* Frenedes, this Emperoure is oure Lorde Jhesu Crist ; the castelle is Paradise ; the stewarde is Adam, the first man, that lost the castelle of Paradise. The iij. knyghtes, one stronge, another wise, the thirde amerous, are iij. maner of men, the whiche that God wille that thei werkene and laboure somewhat, for to recover and wynne Paradise. By the stronge knyghte we shalle vndirstonde myghty men of this worlde, that berene a goldene shelde, that is, shynyng withe out ; so shyne they withe out, and stynkene withe in. Thei bere a lyone in the myddes of her shelde ; and wele they may bere a lyone, for a lyone is kyng of bestes, and alle bestes drede the lyone. 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 worlde. Whan the arowe of pride or of lechery come to hem, anone thei enclyne to hem ; and therfore spekethe Holy Scripture ayenst myghty men on this wise, Say now, where are grete men, that somtyme reignede, the whiche plaiede withe houndes and briddes ? they etene, and dronkene, and went to Helle. The nyghtyngale that songe, is thi conscience, that alle way seithe to the what is to chese, and what is to fle. And therfore saithe the Appostelle, Alle that is done agayne conscience, edefiethe to Helle. Extorcioners and theves are in the forest of this worlde. Tho are pride, concupiscence of eyene, and concupiscence of flesshe. Auctore of pride is the fende ; auctor of concupiscence of eyene is the worlde ; and auctor of concupiscence of the flesshe art thou thi selfe, that livest delicatly, and norisshest thi flesshe. By the wise knyght ye shalle vndirstonde domesmen of holy chirche, and iustices, and sherefes. Thise bere a siluer shelde, that is to sey, they shew faire speche as siluere ; and it is of hem as it is of an ymage in a myrroure ; but go from the myrroure, and the ymage gothe his way. Right so some symple men have the purse opene for to yeve hem than thei beholde the poore men, but and the purse be shitte, they gone her way ; of the whiche spekethe Luke, In a tyme they beleven,

and in a tyme thei gone her way. Also the Prophete Ysaye seithe, There is no trouthe, there is no mercy, there is no wisdom of Gode in erthe. There is no trouthe in poore men, for ofte thei forswere hem [rather] than thei wolde 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 owethe to deme evenly, ne there is no trouthe in domes to begynnene, ne mercy to wrecches to be holpene, ne wisdom in perelle to be eschewed. Therefore seithe Ysaie the Prophete, Truthe is put downe, and rightwisnesse stonde aferre. Suche berene the shelde withe a pecoke. The pecoke gothe like a theefe; right so thei do to symple men, for thei behight mekelle, and yeve litelle; also the pecoke hathe many eyene in his taile, and alle are blynde, and so are thei, for thei spekene many faire wordes, and alle are false and sclauderous. Therefore, whan the arowe of penaunce comethe to hem, anone thei fallene, for thei peruerted trouthe. The thirde knyght, that sloughe the maister theefe, is a goode Cristene man, that trustethe not in mannes myght, ne in wisdom of the worlde, that is passyng, but only trustethe in Goddes grace; to the whiche Gode brynge vs! Amen.

[VI.]

[f. 8. b.] Pompeius reignede in Rome, that hade a faire doughtir, that highte* Aglaes. This doughtir hade ij. vertues passing alle other¹ women of his empire. The first was, she was faire and gracious to alle folke; the seconde was, she was swiftest in rynnynge, that no man myght overtake her by a grete space, but ever² she come first to the marke that was sette by.³ The Emperoure, whan he hade⁴ perseivede thise ij. vertues in⁵ his doughtir, he was right glade; and he⁶ dide make a crie thurgh out his empire, that yf any man wolde rynne withe his

¹ Om. ² that. ³ they ranne to. ⁴ Om. ⁵ of. ⁶ Om.

* highe, MS.

doughtir, and come rathest¹ to the marke than she, he shulde have her to wyf, withe infinite goodes; and yf any man ranne withe the maidene,² and yf³ she come sonnere to the marke than he, than shulde he lese his hede. 'There were⁴ dukes, barons, and knyghtes of the empire 'that herdene this⁵ crie, and 'anone thei came⁶ and proferede 'hem to rynne withe the maidene;⁷ so that eche man ranne withe the maidene⁸ one after another, and the maidene⁸ over-ranne hem alle, and so all thei⁹ losten her hedes, as the law wolde. Than was there a man in Rome, that thought withe in hym selfe, "I am poore, and 'no gentile man borne, and¹ of a² vile bloode brought forthe; and 'the crie is³ made, that⁴ yf any man⁵ by any cautele 'can over-rynn⁶ the maidene in rynn^{ing}, he shalle be promotede vnto⁷ grete richesse. And therfor⁸ yf I may by any sleight or cautele over-come her, I shulde not only⁹ be promotede, but I myght helpe alle my kynrede." Than he ordeynede hym selfe thre¹ cavteles; the first was a garlonde of rede roses 'and white, wele araiede;² the seconde was a girdelle of silke, wele harneysede; the thirde was a purse of silke, 'sotelly arayed³ withe precious stones, and in the purse was⁴ a balle of iij. colours, and on the balle was this scripture written, *He that shalle pleye withe me, shalle never be fulle of my playe.* This iij. he put in his bosome, and went vnto the paleys gate, cryng, "Come, maidene, come, for I am redy to rynne withe the." Whan the Emperour hadde herde this⁵ voice, he bade his doughtir to 'make her⁶ redy to rynne; and so⁷ thei ronne to-gedre, and in shorte⁸ tyme the maidene ronne before hym. This wyly man, whan he sawe that, he cast the garlonde before her.⁹ The maiden, when she saw the garlonde,

¹ rather. ² mayde. ³ *Om.* ⁴ *Om.* ⁵ hard the. ⁶ sone ther come mony. ⁷ the mayde to renne. ⁸ mayde *passim.* ⁹ *Om.* ¹ *Om.* ² *Om.* ³ ther is a [cry]. ⁴ *Om.* ⁵ *Om.* ⁶ overcome. ⁷ to. ⁸ *Om.* ⁹ alle only. ¹ of iij. ² *Om.* ³ alle sotelly wrought. ⁴ *Om.* ⁵ his. ⁶ rynne with hym. The mayde, whan she sawe hym, she dyspysed hym in her hert, and sayde, "Many noble men haue I overcome, and now shalle I rynne, with such an harlot!" Anone the mayde made her. ⁷ *Om.* ⁸ a lytyle. ⁹ the mayde.

[f. 9.] she stoupede, and toke vp the garlande from the erthe, and sette it on her hede; and hade grete likyng of the garlonde, and 'tariede tille¹ this slighe man was ferre² before. Whan the maidene sawe that, she wept bitterly, and cast the garlonde in a depe dike; and 'than she³ ranne swiftly after hym, and 'over-toke hym, and lifte vp her right honde, and gafe⁴ hym a buffet, and badde hym, "Abide, wrecche!" and saide, "It is nought semely, that the fadirs sone shulde have me to wyfe." And⁵ than she ranne before hym⁵ right fast. That sawe this sleigh* man, and drew a girdelle out of his bosome, and cast it before the maidene. She sawe the girdelle, and toke it vp, and girte her withe the girdelle; and hadde so moche delite of the girdelle, that he was before a grete way. The maidene, whan she sawe that, she sorowede, and gnewe⁶ the girdelle withe her tethe, and brake it on iii. peces; and ranne after hym⁷ strongly, and toke hym, and gafe hym a⁸ buffete, and saide, "Trowest thou, wrecche, to over-come me?" And anone she ranne before⁹ hym. This¹ iogelere was wyly, and cast the purse before 'her. The maidene² saw the purse, and openede it; and founde a balle, and radde the scripture on³ the balle;—That was this, Who⁴ that playethe with me, shall never be fulle of my playe. And she beganne to playe withe the balle, and so longe she playede withe the balle, that the iogelere came before her to the marke; and so he hade her to be his⁵ wyfe. *Declaracio.* Frendes, this Emperoure is oure Lorde Jhesu Crist; the faire doughtir is the soule, made by likenesse of Gode. She is swifte in rynnynge to gode vertues, while she dwellethe in her innocence, that no man, that is to sey, no dedly synne, may overcome her. This wyly man, this iogelere, that is comene of vile bloode, is the Develle, that alle way studies to brynge downe innocentes in to synne. First he ordeynede hym of iij. cawteles, that is, a garlonde, by the whiche we shalle vndirstonde pride, for this reason. A garlonde is not put on the arme, nor on the foote,

¹ so abode, that. ² ronne wele. ³ Om. ⁴ Om. ⁵ Om. ⁵ Om. ⁶ toke. ⁷ Om.
⁸ another. ⁹ afore. ¹ The. ² the mayde. She. ³ of. ⁴ He. ⁵ Om.

* sleight, MS.

but vpon the hede, that it may be sayne. Right so the proude man wolde be seen alway, and therefore thei makene hem selfe gaye; and therefore agayne proude men spekethe Seynt Austyne, and seieth, Whan thou seest a proude man, doute not but that he is the Devels sone. Therefore do thou as the maidene dide; wepe for thi synne, and put downe the garlonde of pride, and put it in the dicke of con-
 triccion, and so thou shalt yeve the Develle a buffette, and overcome hym. Than the Develle seethe that he is overcome in one synne, than he temptethe hym withe another; and than he cast before man or woman the girdelle of lechery. Who so is girted withe this girdelle he levethe the course of goode lyfe, and so is overcome of the Develle; for the Appostle seieth, There is no goode werke withe oute chastite. Do therefore as the maidene dide; devoide the girdelle in iij. parties, that is, into praier, fastyng, and almesdede; and than thou shalt overcome the Develle. The purse withe the balle is open above, and shitteth bynethe, and it betokeneth thyne hert, that alway owithe to be shitteth bynethe, that is, to thise erthely thynges, and open* above to heavenly thynges. The strenges of the purse to opene and to shitteth betokeneth the love of Gode, and of our eme-cristene. The balle, that is rounde, and is cast from one to another, betokeneth covetise, that is, alle way stered, as well in olde and yonge; therefore it hath a superscription, the whiche is this, He that shalle playe withe me, shalle never be fulle of my playe, that is, covetise, that no man shalle never be fulle thereof. And therefore Seneke seieth, Whan alle synnes wexe olde, covetise alone wexeth yonge. And therefore studie we not for to playe withe the balle of covetise, as the maidene dide, for whi? yf we forsake worldly thynges, that are transitorye and passyng forthe before Gode, we mowe come to everlastyng blisse in Heven. Amen.

[f. 9. b.]

* open it, *MS.*

[VII.]

Cicliques reignede in Rome Emperoure, in whos empire were ij. knyghtes, one olde, another yonge. The olde knyght hadde weddede a yonge woman,¹ and the yonge knyght 'hade weddede² an olde woman; and thise ij. knyghtes dwellede nere to-gedre. It 'happenede this³ yonge knyght sawe ones the wyfe of his felaw, the olde knyght, and anone⁴ he was take⁵ in the love of her, and thought, it were more honest that I shulde have suche a wyfe, 'and my felaw to have suche a wyfe as I have.⁶ This yonge knyght spake so to the yonge lady, that she consentede; but she was kept so streight,⁷ that in⁸ no wise thei myght not⁹ come to-gedre, for to fulfille her wille in feble dede. It fille so,¹ that the lady was wonte ofte sithes to rise, and 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 'arouse on nyghtes² for to here his songe. The olde knyght, whan he hade perseivede that, he saide to his wyf, "Telle me for what cause thou risest so ofte on³ nyghtes, out of thi bedde?" She saide, "Sire, there is a nyghtyngale, that syngethe every⁴ nyght fulle swetely, and for to here his songe I rise out of my⁵ bedde 'a nyghtes."⁶ Whan the knyght hade⁷ herde that, he toke a bowe and an arowe, and sloughe the nyghtyngale; and toke out the harte, and gaf it to his wyf, and saide, "Se, 'here is his hert⁸ that songe so merely, for whos songe thou arouse so ofte; from hens forwarde thou shalt rest in thi bedde." The yonge knyght, whan he herde that the nyghtyngale was slayne, he thought 'in his hert, "And⁹ he wist how moche I lovede his wyfe, he wolde do to me as he dide to the nyghtyngale, but it shalle not be

[f. 10.]

¹ mayde. ² Om. ³ happed that the. ⁴ Om. ⁵ Om. ⁶ Om. ⁷ Om.
⁸ Om. ⁹ Om. ¹ Om. ² rose a-nyghtes. ³ in. ⁴ alle. ⁵ the. ⁶ at nyght.
⁷ Om. ⁸ the hart of hym. ⁹ with in hym selfe, Yf.

so." Than he armede hym, and went¹ into the house of the olde knyght, and sloughe hym; and² anone after³ his wyfe diede; and than he weddede the olde knyghtes wyfe, and afterwarde endede his lyfe in in pease. *Declaracio.* Frenedes, this Emperour is our Lorde Jhesu Crist, in whos empire, that is, in this world, were two knyghtes, one yonge, the other olde. The yonge knyght was Moyses, that weddede the olde woman, that is, the olde lawe. The olde knyght was our Lord Jhesu Crist, that is, God withe out begynnyng; and he weddede a yonge maidene, that is, the new lawe that he made, and fowlede not the other; wherfore he saide, I come not to breke the lawe, but to fulfille it. But Moyses and alle the Prophetes desirede 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 vndirstonde the soule formede to the symylitude of Gode, that owethe to arise out of the bedde of synne, and here the song* of the Holy Scripture. The figge-tree before the wyndowe is the crosse of Crist before our eyene. The nyghtyngale, that songe swetely, is the manhede of Crist, that on the crosse praiede to his Fadir for synners; but he was slayne of mankynde, and suffrede dethe for our synnes. Therefore we owe to wedde his wyfe, that is, his lawe, and love her, and lede a pesible lyfe, by the whiche we mow please Gode, and so purchace vs ever lastyng lyfe; to the whiche brynge vs oure Lorde Jhesu Crist! Amen.

[VIII.]

Theodosius reignede in Rome, that amonge all the goodes of the worlde he chose the harpe, and also for to hunte, in resonable tyme. It happede `on a tyme, as⁴ he wente to hunte, he herde the melodie of an harpe withe so swete a sowne, that he was ravisshe from

¹ entred.² Om.³ after that.⁴ ones whanne.

* sone, MS.

[f. 10. b.] hym selfe for swetnesse. He went aboute the forest to¹ fynde the melodie, and in the ende of the forest he founde² sittynge a poore man, beside a watir, havynge in his honde an harpe, and harpede;³ of the whiche wente oute so swete a melodie, that the Emperoure thought he⁴ herde never⁵ none suche before. The Emperour saide, “ Frende, I pray the telle me, how so swete a melodie gothe out of thyne harpe ?” He saide, “ I and my wyfe and my childrene have dwellede beside this water⁶ xxx. wyntir, and Gode hathe yovene⁷ me grace, that whan I touche myne harpe, there gothe out so swete a sownde, that the fisshes of this watir, for the⁸ swetnesse of myne harpe⁹ comethe¹ to myne honde, and so I take hem ; and by hem I and my wyfe and my meyne have oure sustenance in grete plente. But alas for sorow ! for from the² other partie of the watir there³ comethe an hissare, that hissethe so swetely, that many daies the fisshes levethe⁴ me, and gothe⁵ to his hissyng ; and therefore⁶ in this nede I aske youre helpe agayne this hissare, that thus disceivethe me.” The Emperoure saide, “ I have here in my⁷ purse a goldene hoke, the whiche I shalle yeve the. Have it, and bynde it fast in the ende of a yerde, and touche thyn harpe ; and withe this hoke thou shalt draw the fishes to the⁸ londe, and the hissyng of the hissare shalle not availe agayne the melodie of thyne harpe.” The poore man dide as he badde ; and whan he smote on his harpe, the fisshes began for to stere. The hissare,* whan he sawe this, withe shame and confusione he went away ; and the poore man dwellede there alle his lyfe aftir. *Declaracio.* Friendes, this Emperoure is our Lorde Jhesu Crist, that mekelle lovede to hunte after soules in the forest, that is, in holy chirche ; and moche he lovede the harpe of dyvynyte, and of the wysdome of Gode. The poore man, that satte by the watir, is the prelate or the prechoure of Goddes worde, that owethe to sitte

¹ for to. ² saw. ³ *Om.* ⁴ had. ⁵ *Om.* ⁶ here this. ⁷ gyf. ⁸ *Om.* ⁹ *Om.*
¹ comyne. ² on that. ³ *Om.* ⁴ leve. ⁵ gone. ⁶ therfor, sir. ⁷ this. ⁸ *Om.*

* hissyng, *MS.*

beside the worlde, and not in the worlde, that owethe to have the harpe of Holy Scripture, and withe that praise Gode, and fisshes, that be synners, to draw hem out of this worlde; *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 hissare is there, that is, the Develle, that strengthe hymselfe so swetely to hysse, that the fisshes, that be synners, here not the worde of God, but turnethe hem to delites and vanytees. For the Develle hyssethe and temptethe men in many maners in the sermone. Some he makethe for to slepe; some he makethe to iangle; and some he makethe to have no favoure in Goddes worde; and some he makethe for to go away from the sermon. Therefore it is fulle spedefulle for every prelate or prechoure, that he put the hoke of Goddes grace agayne the sibilacions and temptacions of the Fende, by the whiche he may the rathere drawe hem to Hevene. To the whiche place Gode brynge vs! Amen.

[f. 11.]

[IX.]

Polemius reignede in Rome, that hade but oo doughtir, that was to alle men gracious, the whiche the fadir lovede 'mekelle. And so this Emperour¹ ordeynede v. knytes to kepe wele his doughtir bothe day and nyght; and over² the knyghtes he ordeynede a maister of dyverse artes, that shulde³ enforme the knyghtes how thei myght kepe wele 'this maidene.⁴ Also the Emperoure hadde a greyhounde, that he lovede;⁵ and toke hym to⁶ the maister of the knyghtes, that he shulde have hym in keypyng. He made also a stewarde in his house. Whan alle this was⁷ ordeynede, as he lay ones in his bedde, he thought he wolde visite⁸ the holy londe. And whan he hadde⁹ or-

¹ in so mych that he. ² on. ³ he sholde. ⁴ the mayde. ⁵ loued mych. ⁶ Om.

⁷ was done and. ⁸ desyre. ⁹ had done and.

M. xxxvi.

deynede alle thyng for his iornay,¹ he callede to hym his stewarde, and saide to hym, “ Frende, I wille² go to the holy londe, and first I leve to the my doughtir, for to kepe as myne owne hert; and I³ comaunde the, that she⁴ defaute of none⁵ thyng, but ‘to have⁶ alle ioye and gladnesse, as longethe⁷ to a maidene⁸ for⁹ to have. Also the v. knyghtes I leve to the, that are kepers of my doughtire, and¹ none of hem have defaute. Also that thou norisshe my greyhounde,² as ‘is necessary for hym;³ and yf thou do this trewly, as I have saide, thou shalt have grete mede whan I come agayne.” The stewarde saide, “ In⁴ as moche as I may, I shalle fulfille youre wille.” Whan this was saide, the Emperour toke his way to the holy londe, ‘and the stewarde kept the ordenaunce a while after the Emperour was gone.⁵ But⁶ it ‘befelle vpone⁷ a day, that the stewarde saw ‘the maidene⁸ walke in the gardeyne, and anone⁹ he was takene in her love; wherfore anone, agayne her wille, he defouled her. Whan he hadde synnede withe here, he hade her more in hate than he before lovede her;¹ wherfore he put her out of the paleys. Than the maidene,² for grete defaute, beggede from dorre to dorre here mete. The knyghtes, that were the kepers, ‘whan thei perceyvede this,³ thei blamede the stewarde for his dede. Whan ‘the stewarde⁴ hade herde her vndirtakyng,⁵ he dispoylede the knyghtes of alle her goodes, and put hem out of the paleys ‘of the Emperoure; and⁶ afterwarde some of the knyghtes were theves,⁷ for defaute; and some were robbers and ravenours, and dide mekelle wikkednesse. Whan the maister wist of this, he blamede sharply the stewarde, bothe for the doughtir and for the knyghtes. Anone the stewarde for angre sloughe the maister of the knyghtes. After⁸ this the stewarde herde tydynges, that the Emperour was comyng homewarde. Than he

¹ way. ² wole, *passim*. ³ *Om.* ⁴ she haue. ⁵ no. ⁶ *Om.* ⁷ it fallyth. ⁸ mayde.
⁹ *Om.* ¹ that. ² grehoundys. ³ it is necessarios for hem. ⁴ Syr, in. ⁵ The stuard
whan he saw this, the Emperour was gone, a while he kept his ordenauns. ⁶ *Om.* ⁷ fille on.
⁸ this mayde. ⁹ *Om.* ¹ her with all his hert. ² mayde, *passim*. ³ *Om.* ⁴ he.
⁵ vndurakyng. ⁶ *Om.* ⁷ grete theves. ⁸ Anone.

was aferde gretly¹ withe in hym selfe, and thought, "It may not be, but I shalle be accusede of my trespasse; and I know wele² my lorde the Emperour is mercifulle. It is better to me that I³ withe mekenesse go⁴ agayne hym, and accuse my selfe, and aske his mercy, before that other gone and⁵ shew my trespasse to my lorde." The stewarde anone put of alle his clothes, oute take his sherte, and his breche; and thre* cordes he toke in his right honde, and bare foote he wente to mete the Emperoure. And⁶ whan the Emperoure sawe him aferre in suche araye, he mervailede. The stewarde, whan his⁷ lorde come nere,⁸ he knelede downe, and salutede hym. The Emperour saide, "How is it withe the, that in suche forme thou comest ayenst⁹ me?" "My lorde," he saide, "there is fallene agaynst¹ me a grevous caase." The Emperoure saide, "What is that?" "A! my lorde, ye² must aske me³ first whi Y bere this iij. cordes in myne hande." The Emperoure saide, "Whi berest thou tho iij. cordes in thyne hande?" "Sir," he saide, "the first corde is to bynde me hande and foote, so longe and so strongely, vnto the bloode gone⁴ out on every⁵ parte, for I have wele deservede it; the seconde corde⁶ is for to drawe me withe⁷ on the pament, so longe, till the stones departe the flesshe from the bones;⁸ for this payne is to me⁹ profite, for the trespasse that I have done agayns¹ you; the thirde corde is to hange me withe² on the gebet, so longe, till the³ briddes of Heaven come downe, and sitte on my hede, and my⁴ body, and fille hem on⁵ my flesshe; for this payne longethe to trespassours suche as I am. Therefore,⁶ gracious lorde, have mercy on me, for I dare not shew⁷ my trespasse, till I have grace."⁸ The Emperour saide, "I yeve the grace."⁹ Than¹ the stewarde saide, "Allas! allas! I

¹ ferid grete. ² wele inowe. ³ Om. ⁴ to go. ⁶ go. ⁶ Om. ⁷ the. ⁸ nere hym. ⁹ ayene. ¹ agayne. ² he seyde, ye. ³ Om. ⁴ go. ⁵ either ether. ⁶ Om. ⁷ Om. ⁸ body. ⁹ Om. ¹ agayne. ² Om. ³ vnto. ⁴ on my. ⁵ of. ⁶ Mi. ⁷ shew to you. ⁸ be certified of your mercy. And than. ⁹ I se thi grete mekenes and contricione, therefore telle me thi trespas, for thou shalte fynde mercy." ¹ Om.

* the, MS.

have defoulede youre doughtir, and put her out of youre paleys, and for¹ defaute she sekethe her brede from dorre to dorre. Also the knyghtes I have dispoylede, wherfore for defaute some are theves, and some `are ravenours ;² and the maister of the knyghtes I have slayne. But the greyhounde I have fedde right wele, and³ in as moche as I myght, and bounde hym⁴ by a chayne ; but he brake the chayne, and rynnethe aboute the countre.” Whan the Emperour hade⁵ herde this, he was gretely sterede withe in hym selfe, and saide, “ Hast thou corrupt my doughtir, that I love so moche ; and put out my knyghtes, and slayne the maister of the knyghtes, and that I lovede leest, that is, the greyhounde, to hym thou toke grete kepe ? `And I hade⁶ not before forgeven the, and so mekelle have lovede thi selfe, I shulde have condempnede the to the most foule dethe. Therefore go anone, and brynge agayne my doughtir, for thou shalt have her to wyfe ; and yf `she falle in⁷ any evelle thurghe⁸ thi faute from⁹ hens forwarde, I shalle double thi payne. Go also, and bryng agayne my knyghtes to her first dignyte, and yelde hem agayne alle that thou hast takene from hem ; and the maister also. And seke diligently the greyhounde, tille thou have founde hym ; and than bynde hym fast, that from `hens forwarde¹ no defaute be founde in the of alle thise.” The stewarde, whan he hade² herde this, he lowtede downe, and thankede `the Emperour³ of his grete mercy ; and went than thurghe alle the empire, and `so he⁴ sought, and brought agayne the doughtir withe `grete worshippe ; and brought agayne⁵ the knyghtes `to alle her goodes ;⁶ and than⁷ weddede the `doughtir, and⁸ livede in pease alle `her lyfe tyme⁹ aftir. *Declaracio.* Frenedes, this Emperour is oure Lorde Jhesu Crist. The faire doughtir is the soule, made to the likenesse of Gode. The

¹ for grete. ² grete robbers. ³ *Om.* ⁴ *Om.* ⁵ *Om.* ⁶ Had I. ⁷ ther falle.
⁸ in. ⁹ *Om.* ¹ hens forthe ware. ² *Om.* ³ hym. ⁴ *Om.* ⁵ *Om.* ⁶ and the grehounde. ⁷ *Om.* ⁸ doughtur with grete worship ; and restoryd agayne to the knyghtes ther goodes that he had take away, and so. ⁹ his lyfe.

v. knyghtes are oure v. wittes, armede by the vertu of oure bap-
 tyme; thise are yevene to kepe the soule. The maister of knyghtes
 is resone, that owethe to rewle the wittes; the greyhounde is the
 flesshe. The stewarde is every man, to whom is yevene a soule to
 kepe of Gode, vponne payne of evere lastyng dethe. But wrecchede
 man thynkes not of thinges that are to come, but ofte sithes de-
 foulethe the soule withe 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 seethe vnlefulle thynges, and
 [heryng, that] gladly herethe lesynges and sclauderynges; and thus of
 alle the other wittes. And the maister of the wittes is resone, whiche
 is slayne whan man is rewlede by wille, and not by resone; and whan
 wille is rewlede by resone, than is the maister resone brought alyve
 agayne. But the greyhounde is the flesshe, whiche is deytely fedde,
 and boundene with the cheyne of lust; the whiche he ofte brekethe,
 and getethe hym many evels. But wetethe wele, the Emperour is
 to come, that is, oure Lorde, to the dome. Do thou therfore as the
 stewarde dide, and make satisfaccione; and thou owest to thynke
 that the worlde and the fende shulle accuse the but yf thou first
 rynne to Gode, as the stewarde dide, and make satisfaccione for thi
 synne. First do of thi clothes, that is, thyne olde evelle lyfe, and
 bere iij. cordes in thi honde. The first corde is to bynde the withe;
 this corde is contricione, the whiche owethe not to bynde alone the
 handes and feete, but alle the membres, withe in forthe and withe
 oute, so longe and so strongely, vnto the bloode, that is synne, go
 out to every parte; for as the Appostle saithe, In what houre a
 synnere sorowethe for his synnes, he shalle be saufe. The seconde
 corde is to drawe the withe; that is confessione, that owethe to
 drawe the from the begynnyng of thi life vnto this day, by the
 pament of thy mouthe, so longe, vnto thi flesshe, that is, delecta-
 cione of flesshe, be departede by the* stones of penaunce; for as the

[f. 12. b.]

* thi, MS.

stone is harde, so is penaunce harde to the doere. The thirde corde is to hange the withe, that is, on the gebet of satisfaccione; of the whiche hangyng speketh the Appostle, and saithe, My soule hathe chosene hangyng; for as a man by hangyng is lifte vp from the erthe, right so a synner is lifte vp from synne to Gode, by hangyng of satisfaccione. And he owethe to hange so longe, vnto the briddes of Hevene, that be, the aungels of Gode, come downe, and be fulfillede of his flesshe, that is, of the goode werkes; for it is more gretter joye to the aungels in Heven of a synnere that dothe penaunce for his synne, than of other that nedethe no penaunce. The stewarde brought agayne the doughtir by sekyng aboute. So behovethe the to goo aboute by dyverse werkes of mercy, tille thou fynde thi soule that thou hast lost, and brynge her agayne to holy chirche. And rewle wele thi wittes v. and fede the greyhounde mesurably, that is, rewle wele thi flesshe in mete and drynke, and amende thi lyfe from hens forwarde in alle thynges, lest it falle worse to the afterwarde; and yf thou leve wele thi lyfe, thou shalt have blisse withe outen ende. Amen.

[X.]

Cesar was Emperoure of Rome, that hade a forest, in the whiche he hadde¹ plantede vynes, and other dyuerse trees many; and he ordeynede over his forest a² stewarde, whos name was Jonatas, bidding hym, vpon³ payne, to kepe the vynes and the plantes. It felle afterwarde⁴ this ordenaunce of the⁵ Emperour, that Jonatas toke in⁶ cure of the forest; and vpone⁷ a day there entrede a swyne, and the new plantes he wrodede. Whan Jonatas sawe⁸ the swyne entre, he cutte of his taile; and the swyne made a⁹

¹ Om. ² a wyse man. ³ on grete. ⁴ after. ⁵ this. ⁶ the. ⁷ but on.
⁸ sye. ⁹ a grete.

crie, and went¹ out. [Neuertheles he entred agayne, and dyd myche harme in the forest. Whan Jonatas saw that, he kytte of his left ere. The hogge made a grete crye, and went out.²] And³ notwithstanding this, he entrede agayne⁴ the thirde day.⁵ That saw Jonatas, and cutte of his right ere, the whiche withe `an orryble* crie yode out. Yit the fourth day `the swyne⁶ [f. 13.] entrede the forest, and dide many harmes. Whan Jonatas sawe that the hogge wolde not be ware, he smote hym thurgh with his spere, and sloughe hym, and delyuerede the⁷ body to the coke, for to arraye the next day to the Emperours mete. But whan the Emperour was seruede of this⁸ swyne, he askede of⁹ his seruautes, “Where is¹ the hert of this² swyne?” be cause the Emperoure lovede the hert best³ of any beest, and more than alle the beest.⁴ The seruautes askede of the coke where the hert of the swyne was, for the lorde askede there after. The coke, `whan he⁵ hade araiede the hert, he sawe it was `goode and⁶ fatte, and ete it, and saide `to the seruautes,⁷ “Say⁸ to the Emperour, that the hogge hade no hert.” The seruautes saide to the Emperour, `that the hogge hade no hert.⁹ The Emperour saide, “It may not be; and therefore say to hym, vpone¹ payne of dethe, that he sende me the hert of the swyne, for there is no beest in alle the worlde withe oute an hert.” The seruautes `went to the coke, and saide, vpone² payne of dethe, he shulde sende the Emperour the hert. He saide, “Sey³ to my lorde, but yf I preve `myghtily by clere⁴ resons, that the swyne hade no hert, I put me fully to his wille, to do withe me what⁵ he wolle.” The Emperour, whan he herde this, he assignede a day of aunswere. Whan the day was comene, the coke with an highe voice saide before alle men, “My lorde, this is the day of myne aunswere.

¹ ran. ² *Supplied from MS. C.* ³ *Om.* ⁴ ayene ⁵ tyme. ⁶ he. ⁷ his.
⁸ his. ⁹ *Om.* ¹ was. ² the. ³ most. ⁴ body. ⁵ whych. ⁶ *Om.* ⁷ *Om.*
⁸ Seyth. ⁹ the answere of the coke. ¹ on. ² seyde to the coke on. ³ Seyth. ⁴ clerly
by myghty. ⁵ as.

First I shalle shew you that the swyne had no herte ; this is the resone. Every thought comethe from the hert, therfor every¹ man or best felethe² goode or evelle ; it folowethe of necessite that by this the hert thynkethe.” The Emperour saide, “ That is trouthe.³ Than saide the coke, “ Now shalle I shew by resons, that the swyne hade no hert. First he entrede the forest, and the stewarde cutte of his taile. Yf he hade hadde⁴ an hert, he shulde have thought on his taile that was lost ; but he thought not ther vpon,⁵ for efte sones he enterede the forest, and the forster kitte of his lifte ere. Yf he hade hadde an hert, he shulde have thought on his lifte ere, but he thought not, for the thirde tyme he entrede the forest. That saw the forster, and cutte of his right ere ; where⁶ yf he hade hade an hert, he shulde have thought that he hade lost his taile, and bothe his eres, and never shulde have gone agayne `no more,⁷ where he hade so many evels. But yit the fourthe tyme he entrede the forest; the stewarde sawe that, and sloughe hym, and delyuerede hym to⁸ me, to araye to your mete. Here mow ye se, lorde,⁹ that I have shewede by worthi resons, that the swyne hade no hert.” And thus scapede the coke. *Declaracio.* Frenedes, this Emperour is our Lorde Jhesu Crist. The forest is holy chirche ; the plantes are the holy sacramentes, that are ordeynede ther in, and Goddes comaundementes. The stewarde is dethe, the whiche sparethe none. The swyne is a synner, the whiche defoulethe the sacramentes, and Goddes preceptes, ne kepethe hem not, as he shulde do. God seethe that, and biddethe the forster, that is, dethe, that he cuttde of his taile. This taile is thi kynnesman, or thi specialle frende, the whiche dethe sleethe, that thou shuldest amende thi lyfe ; or els he dothe away thi taile, that is, thi* 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 sleethe thi sone, or thi doughtir, or thi wyfe, that thou shuldest

[f. 13. b.]

¹ if eny. ² fele. ³ trew. ⁴ Om. ⁵ on. ⁶ wherfor. ⁷ Om. ⁸ Om. ⁹ lordes.

* the, MS.

amende thi lyfe. But ofte sithe wrecchede man, thoughe he suffre alle this, yit he dothe many synnes ayenst Gode, and so he is vn-curable. God, whan he seethe this, he biddethe dethe slee hym, and take him to the coke, that is, the Deuelle, the whiche swolwithe the hert, that is, the soule, in the paynes of Helle. But whan the day of dome comethe, than Gode shalle sitte in his dome, and wolde have the hert, that is, the soule; for he loveth more one soule than alle the worlde; for the soule he yafe his precious bloode, whiche he wolde not yeve for alle the worlde. In that dome shalle stonde our aduersarie, that is, the Fende, the shrewde coke, agayne the synnere; ande he shalle allegge, that the synfulle man hathe none hert, that is, no soule, the whiche shulde obeye to God in alle thynges. Than shalle the Deuelle sey, “ He was obedient to me, and to his God in-obedient; therefore, rightfulle domesman, deme hym myne, to be dampnede withe me; for many a tyme thou hast scourgede hym, that he shulde obeye to thy comaundementis, but that he wolde not, but to me obeyede.” Wo shalle be to hym, that so shalle be foundene at the day of dome! Therefore studie we so to lede our lyfe, that we mow come to everlastyng blisse. Amen.

[XI.]

Alexaundre reignede in Rome; and amonge alle vertues that he hade, he was right large. Therefore of grete nede he ordeynede for a law, that no man shulde turne the playse in the disshe, but alle only he shulde ete the white side, and in no wise the blake side; and yf any man dide the contrarie, he shulde dye. But before he shulde dye, he shulde aske iij. petitions of the Emperoure, what that he wolde, except his lyfe, and he shulde graunte hym theyme. It fille ones, that an erle of a ferre cowntre withe his sone come to the Emperoure, and at mete was sette before hem a playse. The erle hade

a goode apete to ete. Whan he hade etene the white side of the playse, he ete the blake side ; and anone he was accusede to the Emperour, that he hade done agayne the law. The Emperour saide, “ Do hym to dethe, withe outen any delay, after that the law askethe.” The sone of the erle, whan he hade herde that his fadir shulde be dede, he went to the Emperour, and saide, “ Gracious lorde, for the love of hym that diede on the crosse, lette me dye for my fadir.” The Emperoure saide, “ It likethe me wele, that one dye for brekyng of the lawe.” The sone herde this, and saide, “ Sithene it is so, that I shalle dye, I aske the benefice of the lawe, that I may have iij. petitions, before I dye.” The Emperour saide, “ Aske what thou wilte ; no man shalle denye the the lawe that is made.” “ Lorde,” he saide, “ thou hast a faire doughtir, and gracious to the sight of every man ; I aske that she may lye by me alle nyght.” The Emperour grauntede hym. Neverthesse he defouled her not ; in that the sone of the erle mekelle pleasede the Emperour. “ The seconde peticione, I aske thi tresoure.” The Emperoure grauntede hym alle his tresoure, for his law that he hade made. The sone toke the tresoure, and dalte it to poore men and riche ; wherfore he hade the wille of the peple. “ The thirde peticione is, I aske the eyene of alle hem that sawe my fadir turne the playse in the disshe.” Anone was made an inquysicione, who sawe the erle turne the playse in the disshe. One thought, “ Yf I sey ye, I shalle lese bothe myne eyene.” Thus the seconde saide, and the thirde, and alle other ; so that there was not one, that sawe the erle turne the playse in the disshe. Than saide the sone of the erle to the Emperoure, “ Beholde, my lorde, and yeve a rightfulle dome.” Than he saide, “ Sithe it is so, that no man knowethe, that saw thi fadir turne the playse in the disshe, I wille not that he be dede.” And thus the sone savede the fadirs lyfe ; and after the Emperours dissease, he weddede his doughtir. *Declaracio.* Frendes, this Emperour is the Fadir of Heven ; that made this lawe, that none shulde turne the playse. For the playse we

shalle vndirstonde worldly goodes, that we shalle not turne the blake side, that is, by covetise and falsehede to gete the goodes of the worlde; but we be content withe resonable mete and drynke, and clothyng; for yf we draw and do the contrarie, we shalle be dampnede to ever lastyng dethe, but we amende vs. The erle, that come from the felde of Damysene to the court of Paradise, that anone agayne turnede the playse agayne the lawe, whan he ete of the playse, that is to sey, whan he ete of the apple, wherfore he shulde be dampnede to ever lastyng dethe. That saw the Sone of God, that is, the sone of Adam, our Lorde Jhesu Crist, that toke flesshe of Adam; therefore he is callede his sone. He offrede hym selfe to the dethe, to the Fadir of Hevene. The Fadir grauntede hym the dethe for mankynde; neverthelesse he askede iij. petitions of the Fadir or he diede. The first he askede his doughtir, that is, mannes soule, to have her withe hym in the blisse of Hevene; as Osee the Prophete saithe, I shalle wedde her to me. The seconde he askede the tresour of Hevene, as he seithe hym selfe, As my Fadir hathe disposed to me the kyngdome, so I dispose it to you. The thirde he askede, that alle her eyene shulde be put out, that is, that alle the Devels be drawn out from the light of Goddes grace, that sterene men to synne. And so Crist savede mankynde from ever lastyng dethe, and ladde hem to the empire of Hevene.

[XII.]

Poleminus reignede in Rome, that hade takene hym a wyfe of the kyngdome of Spayne, that brought hym forthe iij. sones, that wexene faire childrene. The emperesse was on a tyme wrothe, and saide vnto the Emperoure, "I say the for sothe, that one of the childrene is thyne, and no mo." The emperour saide, "I pray the telle me

which* of alle thise is my sone." She saide, "I shalle not telle the, for yf I shulde telle the, thou shuldest love hym, and cherisse hym, and not the other; therefore while thou livest, thou shalt cherisse hem alle y-like." The Emperour, whan he hadde herde this, he was in pease, and wolde no more speke of the matir. Sone after he fille sike; and whan he hade labourede in his last ende, he callede to hym his iij. sonnes, and saide to hem, "Childrene, I shalle not ascape this sikenesse, but I have a precious ryng, and I bequethe it to hym that is my sone of you iij." Whan he hade saide this, he diede. Sone aftir, whan he was buriede, the iij. sonnes strivene for the ryng. Than the yonger brother saide, "We are bretherne; it is not goode that stryfe be amonge vs. Here beside there dwellethe a kyng; go we to hym, and as he demethe lette vs stonde to his dome, for he is a wise man." They saidene, "This is a goode counsaile." And anon they wenten to the kyng, and saide to hym, how her fadir hade be-
 [f. 15.] quethe a ryng to hym that is his sone of hem three. The kyng, whan he hade herde the tale, he saide, "Gothe, and take vp your fadir out of the erthe, and bynde his body fast to a tree; and than shalle I sey what is to done." Thei didde as he badde. Than saide the kyng, "Eche of you must have a bowe and an arowe; and he that shetethe deapest in his fadirs hert, he shalle have the ryng." The eldest shotte, and smote depe in his fadirs hert. After that, the seconde sone shotte, and smote depper than dide the first. Than saide the kyng, "For sothe thou hast smytten depper than thi brothere." The yongest brother stode aferre, and wept bitterly. The kyng saide, "Frende, shote as thi bretherne have done." "God forbede!" saide he, "that I shulde do that dispite vnto hym that gate me, and that I shulde perisse his hert; for alle the goode in the worlde wolde I not do that dispite to my fadir." Than saide the kyng, "Withe out doute thou art his sone, and the other are not his sonnes; and therefore your fadir bequathe wele the ryng." And so

* whi, MS.

the yongest sone receivede it, and endede his lyf in pease. *Declaracio.* Frenedes, this Emperoure is our Lorde Jhesu Crist. The empresse is holy chirche; the iij. sonnes are iij. maner of men. The ryngge, that is rounde withouten an ende, betokenethe Heven. By the first sone we shalle vndrestonde the Jewes and the Sarasynes, and by the seconde we shulle vndrestonde false Cristen men, and by the thirde Goddes chosene Sone. The first sone that shotte, that is, the Jewes and the Sarasynes, that trowe not that Crist was borne of a maide, and suffrede dethe, and was buriede, and rose agayne. But the seconde sone, that is, a false Cristen man, that smote hym depper than the first whan he dothe a dedely synne; for he dide homage to God in his baptyme, therfore he offendede God more grevously, whan he synnethe dedely, than the Jewe or the Sarasyne. But the thirde brother, that is, a goode Cristene man, that sorowithe mekelle alle way whan he seethe Gode smytene and offendede by synne; for he wille in no wise shete, that is, to synne ayenst Gode. And therfore shalle the ryngge be yeve to suche one, as the wise kyng that demede whiche of the iij. bretherne shulde have the ryngg, that is, the seconde persone of the Trinite, the wisdom of the Fadir, to whom alle domes are yevene. This is the wise kyng, that shalle deme at the day of dome whiche of thise iij. bretherne, that is, whiche of thise iij. peple, shalle have the ryngge. The first sone, tho ben the hethene peple, that wolde not leve on Gode. The seconde sone are false Cristen men, that amende hem not, while thei

[f. 15. b.] liven withe contricione, confessione, and satisfaccione. None of thise ij. peple shalle have the ryngge, but be dampnede to Helle. The thirde sone are alle trew Cristen men and women, and tho that have be synners, and have amendede her lyf here, while thei livede by contricione, confessione, and satisfaccione, and other goode werkes of mercy. To hem shall be yevene the ryngge that is rounde, and hathe none ende, by the whiche is vndirstonde the blisse of Heven, that hathe none ende. To the whiche ioye and blisse bryngge vs

this wise Domesman, whan he shalle sitte, and deme trewly alle thyng!

[XIII.]

Pelliculus reignede in Rome, the whiche made a lawe, that yf a woman had done advowtry vnder her husbonde, yf he myght lawfully preve it, he shulde be departede from her, and afterwarde be redy in every bataile of the Emperoure; and yf he hade the victory, the first day he shulde have iiij. worshippes, and the seconde day he shulde suffre iiij. shames, lest he shulde be over provde of his worshippes. There was that tyme a knyght, whos name was callede¹ Accaron, that hade a faire wyfe; and she lovede another man inordynately. It befile² ones, that this³ knyght her husbonde went out of court,⁴ for nedes that⁵ he hade to do.⁶ Whan the⁷ other knyght, Amasius, 'that the lady lovede,⁸ perseivede⁹ that, he come on a nyght to her house, that he myght fulfille his lust withe the lady. There were than¹ in the house iij. cokkes, that certayne tymes 'of the nyght² crowede.³ Whan the lady was 'abedde, she⁴ herde the first cokke synge. She saide to her maidene,⁵ "What seithe the cokke in his songe?" "For sothe," she saide,⁶ "thou doest thi lorde wronge." She saide 'to her maide,⁷ "I 'wille that⁸ the cokke be slayne anone;" And so he was. After that, the seconde cokke songe. The lady saide to her maide, "What syngethe this⁹ cokke?" "This cokke seithe,¹ My felaw for his sothe saw, hathe lost² his lyfe, and liethe fulle lowe." The lady saide, "I 'wille that³ the cokke have the quede; and for his songe he shalle be dede." The thirde cokke songe sone aftir that, and⁴ the lady seide to her mai-

¹ *Om.* C. ² fille. ³ the. ⁴ the cuntre. ⁵ *Om.* ⁶ be do. ⁷ that. ⁸ *Om.*
⁹ saw. ¹ *Om.* ² *Om.* ³ song. ⁴ leyde in bedde, and. ⁵ mayde. ⁶ The
mayde seyde, "The cok seyth in his song, that. ⁷ *Om.* ⁸ wole. ⁹ the. ¹ She
seyde "The cok syngeth. ² lore. ³ wole. ⁴ *Om.*

dene,¹ "What seithe the cokke²?" She saide, "The cokke seithe thus, Here, and se, and holde the stille, and than thou may have alle³ thi wille." Than⁴ the lady saide, "I wille not slee that cokke." And so that cokke hade his lyfe. After that, the knyght her husbonde come home, and herde playnly how the cokkes were slayne. He went to the Emperour, and askede a⁵ devorce, by cause his wyfe [f. 16.] was founde⁶ in advowtrye. And whan the devorce was made, the Emperoure saide vnto⁷ the knyght, "Now the behovethe,⁸ after the lawe, to go to my bataile." The knyght saide, "It⁹ likethe me wele, but what shalle the lawe yeve hym that hathe the victorie in¹ bataile, that wolde I know." The Emperour saide, "Whan he cometh that is overcomer of the bataile, he shalle first have iiij. worshippes. The first worshippe is this,² that he shalle sitte in a chare, and iiij. white stedes shalle draw it to the paleys. The seconde worshippe is, that alle³ malefactours shulle folow his chare, and⁴ her handes shalle be⁵ bounde behynde hem. The thirde worshippe is, that thei shulle do on hym 'Jubitere clothe⁶ 'of worshippe, and alle men shalle knele before hym.⁷ The fourthe worshippe is this,⁸ that day he shalle sitte by the Emperours side. But the seconde day he shalle suffre iiij. diseases, that is, he shalle be takene as a theefe, and shamfully ledde⁹ to the¹ prisone, and be dispoylede 'of Jubiter² clothyng, and as a fole he shalle be holdene of alle men³; 'and so he shalle have,⁴ that went to the bataile, and hade the victorie." The Emperoure seyng his pacience⁵ and meknesse, promotede hym to grete richesse; and so in pease he⁶ endede his lyf. *Declaracio.* Frenedes, this Emperour is the Emperour of Hevene, that made a lawe, that yf a wyf hade done avowtrye, that is, thi flesshe, yf it be in dedely synne, or have done avowtrye, thou owest for to be departede from it, that

¹ mayde, *passim*. ² C adds: in his song?" ³ Om. ⁴ Om. ⁵ Om. ⁶ prouyd.
⁷ to. ⁸ byhoues. ⁹ That. ¹ in the. ² Om. ³ is this, alle the. ⁴ Om.
⁵ Om. ⁶ Jubiters clothyng. ⁷ Om. ⁸ Om. ⁹ be led. ¹ Om. ² Jubiters.
³ hem. ⁴ Om. ⁵ grete paciens. ⁶ Om.

is, from fleshly affeccions; for by dedely synne man is cast into Helle. Therefore our Lorde wille, that after thi flesshe have done avowtrye by dedly synne, that thou put thi selfe to bataile of penaunce, that wilfully thou suffre none thyng that are put to the. The knyght, of whom the wyf hade done avowtrye, and slayne the cokkes, for sothe he was the Sonne of Gode, that weddede mannes soule; and she, by synne of our first fadir Adam, was avowterere. The first cokke, that is slayne, are the Prophetes, that prechene ayenst synne. The seconde cokke are the Appostels and martirs, that were slayne for the trouthe. The third cokke are prelates and prechours, that in thise daies dare not ne wille not sey the trouthe, but flattre the peple. Wo shalle be to suche at domesday! The knyght, that hade the worshippe, is Crist; for whan Crist sawe that so many evels were wrought by synne, he yafe bataile to the Develle. The first day, that was oñ Palme Sunday, foure folde worshippes were done vnto hym. First he satte in a chare, that was, vpon an asse; and iiij. white horse were iiij. cardenalle vertues, that alle way were withe hym. The seconde worshippe was that, that alle the malefactours folowede hym; that was the multitude of peple that was before and behynde, goyng cryyng, "Our Lorde save vs!" The thirde worshippe was, that Jubiter coote was done on hym, that is, the Jewes castene in the way clothes and floures, and dide hym worshippe. The fourthe worshippe was, that he satte at the Emperours table; so he satte in Jerusalem amonge the doctours. But afterwarde on Goode Friday, agayne his iiij. worshippes thei diddene to hym iiij. diseases. Agayne the firste worshippe, that [he] satte on the asse, they token hym as he hade bene a theefe. Agayne the seconde worshippe, that thei comene agayne hym withe reverence, afterwarde thei ladde hym shamfully to Cayphas house. Agayne the thirde worshippe, [that] thei dide on hym Jubiter cote, forsothe thei dispoyled hym of alle his clothes. Agayne the iiij. worshippe, that he satte at the table of the Emperour, thei put hym on the crosse, and spette

[f. 16. b.]

in his face, and gafē hym buffettis, and eyselle and galle. Therfor suffre we here some payne for his love, by the whiche we mow come to hym, whan we shalle passe oute of the worlde. Amen.

[XIV.]

Godfridus reignede in Rome, and¹ hade iij. sonnes, the whiche he lovede mekelle.² Whan he laye in³ his dethe-bedde, and shulde dye, he callede first to hym his eldest sone, and saide to hym, “ My sone, alle the⁴ heritage, the whiche my fadir lefte⁵ me, holiche⁶ I leve and yeve it⁷ to the.” After that, he callede to hym his seconde sone, and saide,⁸ My sone, dyverse londes and tenementis I have bought, and ‘theyme alle⁹ I yeve to¹ the, what so evere thei be, that longe not to the heritage.” Than he callede to hym the thirde sone, and saide to hym, “ My² sone, I have ‘none mevables³ that I may yeve to the, but I have iij. iewelx, that I bequethe to⁴ the, that is, a precious rynge, and a⁵ broche, and a precious clothe. The vertu of the rynge is this, that who so bere⁶ it, shalle have the love of alle men. And⁷ the vertu of the broche is this, yf⁸ any man or woman bere it on his brest, let hym ‘desire what goodes that he wille have of temporalle goodes, and he shalle have hem.⁹ The vertu of the clothe is this,¹ who so ‘ever have it, and² sittithe thereone, lette hym thynke in³ what partye of the worlde he wolle⁴ be, and he⁵ shalle be there. Tho iij. jewelx⁶ I bequethe to⁷ the, and I bide the, that thou go to the scole; for by these iij. jewelx⁸ thou shalt have⁹ i-noughe.” ‘Whan the fadir¹ hade thus² saide, he turnede hym to the

cc. xlvj.
2. 2. 1.
h. xlvj.

[f. 17.]

¹ that. ² myche. ³ on. ⁴ myn. ⁵ hathe left to. ⁶ Om. ⁷ Om. ⁸ seyde
to hym. ⁹ tho. ¹ Om. ² Om. ³ no mevable goodes. ⁴ Om. ⁵ a cocous.
⁶ berth. ⁷ Om. ⁸ that if. ⁹ think that is plesing to hym, and anone he shalle fynd it.
¹ that. ² Om. ³ on. ⁴ wolde. ⁵ anone he. ⁶ Om. ⁷ Om. ⁸ Om.
⁹ gete the. ¹ And whan he. ² this.

walle, and diede. The first sone 'toke and ¹ occupiede his ² heritage; and the seconde sone hade ³ alle that was purchasede. The em-
 presse callede to her her ⁴ yongest sone, and saide, "My sone, iij.
 thynges thi fadir hathe left the, that is 'to sey, ⁵ a rynge, a broche,
 and a clothe. And ⁶ I take the the rynge, that thou go to the ⁷ scole;
 but be wele ⁸ ware of womans companye; and sonne, ⁹ yf thou lerne
 wele, thou shalt be to me a welbelovede sone." The yonge sone ¹
 Jonathas toke the rynge, and went to the vniuersite; and there 'he
 lernede and ² profitede wondirly. It befelle ³ on a day, as ⁴ he went in
 the ⁵ strete of the towne, he mette right ⁶ a faire woman. Whan
 Jonatas 'hade seen ⁷ her, he was take in her love. Anone he spake ⁸
 of inordynate love, and she consentede to hym; and 'he slept withe
 her, and helde her withe hym, ⁹ by the ¹ vertu of the rynge; 'and
 also ² he hade love of alle the unyversite. He made dyverse festes,
 and ³ of no thyng he defaute ⁴; and men lovede hym so mekelle, ⁵
 that for his love men ⁶ yafe hym i-now. Amasie, his love, hade
 mekelle ⁷ wondir that he was i-fedde ⁸ so deyntely, and hade alle
 thyng ⁹ at his ¹ hande, 'and she ² sawe no ³ peny withe hym. On
 a nyght, as they laye in ⁴ bedde to-gedre, she saide, "A! 'my
 gentile ⁵ sir, ye have my maydenhode; and as longe as I lyve I
 shalle be at your wille. I pray you, that ye wille ⁶ graunte me
 a litelle peticione, yf it like you. How 'gete ye ⁷ so mekelle ⁸
 goode, and makene so many feestis, and I se you have no
 peny ne tresoure?" He saide, "Happely and ⁹ I tell the the trouthe,
 thou woldest ¹ be-wreye 'my counsaile." ² She saide, "Gode forbede
 'that of me shulde he done ³ suche a trespasse ayenst ⁴ you!" Than
 he saide, "My fadir lefte me the ⁵ rynge that is on my fyngre, the

¹ Om. ² the. ³ occupied. ⁴ her. ⁵ Om. ⁶ Om. ⁷ Om. ⁸ Om. ⁹ Om.
¹ Om. ² Om. ³ fille. ⁴ Om. ⁵ a. ⁶ with. ⁷ saw. ⁸ spake to her.
⁹ Om. ¹ Om. ² Om. ³ Om. ⁴ had defaute. ⁵ myche. ⁶ thei. ⁷ mych.
⁸ fedde. ⁹ Om. ¹ Om. ² Om. ³ no thing ne. ⁴ in a. ⁶ Om. ⁶ wole, *passim*.
⁷ ye gete. ⁸ mych. ⁹ if. ¹ shodyst. ² me. ³ me, that I sholde do.
⁴ agayne. ⁵ this.

whiche hathe suche a vertu, that who so ever bere it, shalle have love¹ of alle folke. Therefore alle folke loven me, in so mekelle,² that what 'so ever³ I aske of hem, thei graunte it me." Than saide she, "A! my sire, whi tolde not ye me 'this before,⁴ for perille that myght falle." "What perille," he saide, "myght 'that be?"⁵ She saide, "Ye go ofte sithes⁶ in diuerse felishippe; happely⁷ ye myght lese the ryng, and it 'were grete pite⁸ to lese suche a precious⁹ iewelle. Therefore, my 'goode sire,¹ take me the ryng, and I shalle kepe it as my lyfe." And² Jonatas lovede her wele,³ and toke her the ryng, for⁴ to kepe. Sone after that⁵ the ryng was from hym, the love of men began to faile agayne hym, and thei⁶ wolde no lenger yeve hym as thei dide before. Whan⁷ he perseivede that, 'he knew wele⁸ it was for 'cause that⁹ he bare not the ryng; and 'than he¹ saide to his love, that she shulde take hym the ryng. She 'arose vp,² and went into her chambre, and faynede a lesyng; and saide withe a grete crye, "Allas! allas! my coffre is brokene, and the ryng borne away!" Whan Jonatas herde that, he was gretly stered in hym selfe, and saide, "Wo be the tyme that ever I saw the!" She anon³ begane to wepe, and made⁴ to hym grete sorow. Jonatas lovede⁵ her, 'and hade pitee,⁶ and saide,⁷ "Wepe not, for God shalle yit helpe me." Than he went to the empresse, his modir; and whan she saw hym, she saide, "O! my sone, whi art thou⁸ come so sone from scole?" "'O! dere⁹ modir, I have lost my ryng, by cause I toke it my¹ love." She saide, "O! my sone, ofte sithes I saide the,² that thou shuldest³ beware of womans company. Now I take the the broche, and beware from hens forwarde that thou lese it not." Jonatas toke the broche, and fastnede⁴ it on his brest, and

¹ the loue. ² myche. ³ *Om.* ⁴ of this byfore hand. ⁵ falle. ⁶ sythe. ⁷ and happily. ⁸ is perille. ⁹ *Om.* ¹ dere love. ² *Om.* ³ *Om.* ⁴ *Om.* ⁵ as. ⁶ *Om.* ⁷ *Om.* ⁸ *Om.* ⁹ *Om.* ¹ *Om.* ² rose. ³ *Om.* ⁴ shew. ⁵ leuyd. ⁶ *Om.* ⁷ seyde to here. ⁸ *Om.* ⁹ He seyde, "O! my dere. ¹ to my. ² to the. ³ sholde. ⁴ fastyd.

went agayne to¹ scole. Anon his love mette hym, and made hym grete chere. Jonatas faynede alle thyng, but yit he helde festes as he dide before; for² what so ever³ he wolde thynke as vnto⁴ temporalle goodes, he hade hem, as⁵ by vertu of the broche. His love mervailed as she dide before; and nyghtes and daies she askede hym⁶ 'and praiede hym, she myght have knowleche how he farede⁷ so wele, and praiede alle⁸ other to 'his fest,⁹ 'and hade no goodes.¹ 'In no wise he wolde² telle her of³ longe tyme. Than⁴ she wept, and saide, "Allas! allas! thou lovest me not, ne trustest me not, 'for yf thou woldest⁵ telle me the⁶ sothe, I wolde bynde 'my lyf⁷ that I shulde⁸ never lese youre iewelle." Whan Jonatas herde this,⁹ he levede her wele,¹ and tolde her of the vertu of the broche. Whan she herde this, she wept bitterly. Jonatas seide 'to her,² "Whi wepest thou thus?" She seide, "I drede me, 'that ye shulle³ lese your broche; than⁴ shulle ye lese a grete iewayle."⁵ He saide, "What 'wolde ye⁶ counsaile me to do 'ther withe?"⁷ She saide, "That ye shulle take it to⁸ me to kepe." He saide, "I drede, that thou shuldest lese it,⁹ as thou diddest the ryng." She saide, "Forsothe, dethe shalle first take 'me, bothe my soule and¹ my body, 'rather than² I shulde lese the broche." Jonatas 'lovede her wele, and³ toke her the broche to kepe. Anone 'as it was delyuerede from hym, his⁴ goodes failede 'sore, and than⁵ he askede the⁶ broche agayne;⁷ and anon⁸ she went into her chambre, and criede, "Allas! allas! and wele away! the broche is away.⁹ I wille sle my selfe for sorow!" Jonatas herde this, and ranne fast¹ to her, trowyng that she wolde sle her selfe; and toke the knyfe from her, and saide, "Make not suche a² sorow, for³ I foryeve the alle 'this trespasse." And

[f. 18.]

¹ to the. ² *Om.* ³ *Om.* ⁴ *Om.* ⁵ *Om.* ⁶ of hym. ⁷ that he sholde shew her the trouthe, how and where [he] had, that he ferde. ⁸ *Om.* ⁹ festes. ¹ *Om.* ² He wold not. ³ a. ⁴ alway. ⁵ if ye wolde. ⁶ *Om.* ⁷ me. ⁸ wold. ⁹ that. ¹ *Om.*
² *Om.* ³ lest ye shall. ⁴ and than. ⁵ vertu. ⁶ woldest thou. ⁷ *Om.* ⁸ *Om.*
⁹ the broche. ¹ my soule fro. ² or. ³ *Om.* ⁴ after that. ⁵ *Om.* ⁶ her the. ⁷ *Om.*
⁸ *Om.* ⁹ take away. ¹ *Om.* ² *Om.* ³ *Om.*

than¹ anon folowyng² he went `the thirde tyme vnto³ his modir, the empresse. Whan she sawe hym, she saide, “ O! my sone, how is it withe the ? hast thou lost thi broche, as thou diddest⁴ thi rynge ?” He saide, “ Ye, modir; the woman the whiche reseivede the rynge, she⁵ hathe the broche also;⁶ and what `she hathe done⁷ withe hem I wote never.” The empresse saide, “ My sone, thou knowest wele that I have now⁸ but one⁹ iewelle, that is, the¹ precious clothe. Now thou maist² chese, whether thou wilt kepe it, or lese it. I have ofte sithes saide to the, that thou shuldest be ware of womans wyles.” He saide, “ A! swete modir, I shalle never se your face and³ I lese this⁴ clothe.” `He toke the clothe of his modir,⁵ and went ayene to the scole. Anone his⁶ love come ayenst⁷ hym, and made `to hym⁸ grete myrthe; `he went forthe,⁹ and litelle saide. Whan he come to his inne, he spredde the clothe vndirnethe hym, and toke withe hym ij. smale botels of wyne, and also¹ brede `he toke withe hym;² and `than he³ saide to his love, that she shulde `come, and⁴ sitte by hym. She knew nat the vertu of the clothe, and sette her downe by hym on the clothe. Anone Jonatas thought, “ I wolde we were bothe as we sitte in the `forest, and in the⁵ `ferthest parties⁶ of the worlde, where never man come.” Whan he hade thought thus,⁷ they were both take vp in the clothe, and sette in the ferthest partie of the worlde. The woman, whan she perseivede this, she criede, “ Allas! allas!⁸ how are we sette here ?” He saide, “ Here I shalle leve the alone, and wylde bestes shalle devowre the, for thou `kepest from me⁹ my broche and my rynge.” She saide, “ Goode¹ sir, have mercy on me; and yf ye² bryng me to the citee there I was to day, I shalle yeve you the broche and the rynge; and but I fulfille this, I bynde me to the most foule dethe that ye wille³ put me to.” Jonatas yave feithe to⁴ her

¹ Om. ² Om. ³ to his contre, and visite. ⁴ hast. ⁵ so she. ⁶ Om. ⁷ is do.

⁸ Om. ⁹ o. ¹ a. ² may. ³ if. ⁴ the. ⁵ Om. ⁶ as his. ⁷ agayne. ⁸ Om.

⁹ Om. ¹ Om. ² Om. ³ Om. ⁴ Om. ⁵ Om. ⁶ ferrest party. ⁷ this. ⁸ Om.

⁹ hast kept with the. ¹ A! goode. ² thou. ³ kan. ⁴ vnto.

wordes, and saide to her, " Be ware that thou trespasse no more from hens forwarde, for yf thou do, thou shalt be dede." She saide, " Nay, certes I shalle never trespasse ayenst¹ you. But, swete sir, 'I pray you,² telle me how we are sette here ?" He saide, " The vertu of the clothe is this, that who that³ sitteth theron, he shalle be in what partie of the worlde that⁴ he desirethe to be." Whan this was saide, " I have," [f. 18. b.] he saide, " a wondir grete wille to slepe ; strecche out thi skirthe,⁵ that I may rest 'me thereon, and slepe⁶ a while." And⁷ anon the woman⁸ was redy, and toke his hede into her skirthe, and he began strongely for⁹ to slepe. She behelde that,¹ and drew away softly² the clothe that was vndre hym every dele ; and than³ she thought, " Wolde God that I were⁴ there as⁵ I was 'this day⁶ atte morow !" ⁷ And⁸ anone she was sette in the same place ; and Jonatas left there slepyng. And whan he was awakede of his slepe, 'he lokede alle aboute ; and whan he sawe⁹ and founde neither the woman ne the clothe, he wept bitterly, and saide, " Allas ! allas ! what shalle I now¹ do, 'for I wote not² whethere to fle ; for* this disease I have wele deservede, synne³ I shewede alle my counsaile 'to the woman."⁴ He lokede alle aboute, and sawe not but bryddes in the eyere fleyng, and wylde bestes rynnynng by hym, of the whiche sight he was gretely adrede.⁵ He rose, and went forthe by a pathe, but to what place or whetherwarde he wist not. Whan he hade thus longe gone, he come to a watir, over the whiche he must wade ; and whan he hade⁶ entrede in⁷ the watir, it was right hote, 'and, as⁸ hym thought, it departede⁹ the flesshe from the bone. Whan Jonatas felt this, he toke his botelle, and fillede it fulle of this watir. Than he went forthe, and sawe a tree fulle of frute. He went vp, and gadrede therof, and ete

¹ more agayns. ² *Om.* ³ so. ⁴ *Om.* ⁵ skyrt. ⁶ and slepe theronne. ⁷ *Om.*
⁸ damselle. ⁹ *Om.* ¹ *Om.* ² a parte of. ³ *Om.* ⁴ were now. ⁵ *Om.* ⁶ to-day.
⁷ morne. ⁸ *Om.* ⁹ *Om.* ¹ *Om.* ² ne wote I neuer. ³ sethe. ⁴ *Om.* ⁵ aferde.
⁶ *Om.* ⁷ *Om.* ⁸ that. ⁹ partyd.

it.¹ Anone he was made a foule lepre, wherof for sorow he fille downe to the erthe, and saide, “ The day mot perisshe in the whiche I was borne, and the houre in the whiche I was conseyyvede in² of my modir !” After this sorow he rose vp,³ and toke of the frute, and walkede ; and whan he hade walkede a goode while, he saw the seconde watir, and he drede to⁴ passe thurghe. But whan he sawe none other passage, he went in, and wadede over ; and as the first watir departede the flesshe from the bone,⁵ right so the seconde watir restorede hym agayne, wherof⁶ he fillede his other botelle of that watir. And whan he hade gone awhile, he saw another tree, and faire frute theron ; and⁷ he was gretly an hungrede, and ete of the frute, and anone he was hole of `alle the spice of⁸ the lepre ; and `than he⁹ toke withe hym of the¹ frute, and went forthe in strengthe of that mete. After that he saw a castelle, that was right faire, fulle of hedes of men alle aboute. And whan he come nere the castelle, there come men ayenst² hym, and saide, “ Frende, telle vs what thou art ?” He saide, “ I am a leche of ferre countrees.” Than³ thei saide `vnto hym,⁴ “ The kyng of this provynce is a lepre ; and many leches have `ben here afore⁵ the, and saidene to the kyng, vpon payne of her hedes, thei shulde hele hym ; and alle thei failede, `as thou maist se by her⁶ hedes, `that stonde⁷ aboute the castelle. And therefore be ware or thou vndirtake hym.” He saide, “ I shalle hele hym.” And⁸ anone he was brought before⁹ the kyng, and yafe¹ hym of the frute of the seconde tree for to ete, and of the seconde watir to² drynke. And anone as the kyng hade resceivede this³ medecyne, he was hole of alle his lepre ; and yafe to Jonatas mekelle⁴ goode, and more behight hym and⁵ he wolde have more, and bade hym⁶ dwelle withe hym. But⁷ Jonatas wolde not⁸ dwelle withe

¹ Om. ² Om. ³ Om. ⁴ for to. ⁵ fete. ⁶ wherfor. ⁷ Om. ⁸ Om. ⁹ Om.

¹ that. ² agayne, *passim*. ³ Om. ⁴ Om. ⁵ come byfore. ⁶ Behold and se the.

⁷ Om. ⁸ Om. ⁹ into. ¹ he gaf. ² for to. ³ the. ⁴ mych. ⁵ if. ⁶ Om.

⁷ Om. ⁸ On no wyse.

hym, but every day he went to the see side, that was nere the castelle, for to aspie yf he myght se any shippes,¹ that myght lede hym to his countre. So² at the last he sawe xxx. shippes comyng towarde the castelle, and alle thei toke haven ayenst evene; and than³ he went, and askede⁴ of the shippe men yf any⁵ shulde saile into⁶ his countre. At the last he founde one that wolde go to that citee, in⁷ the whiche was⁸ an vniuersite. Jonatas, whan he herde that, he was glade, and made `a covenaut⁹ withe hym, and toke his leve.¹ And whan he hadde leve, he entrede in² the shippe; and after that³ many daies he come to the citee where his love was, that hadde begylede hym; and there was no man that hym knew, for his longe tyme beyng out; for⁴ his love hade went,⁵ that he hade be devowrede of wilde bestes. Whan Jonatas hade entrede the citee, he hade the cure of many⁶ sike men, and alle he helede anone of her sikenesse.⁷ That tyme his love was the ricchest of the citee, by the⁸ vertu of the ryngge, broche, and clothe; but she was grevede of⁹ a grete sikenesse. Therfore¹ when she herde that suche a sotelle leche was comene to the citee, and helede alle `maner men² of her sikenesse, she sent messangers to hym, `and praiede hym³ that he wolde fouche-saufe to visite suche a lady. Jonatas went withe the messangers, and founde his love, that was in her bedde; whom he knew fulle wele, but she⁴ knew hym not. Whan he hade seen her watir, and felt her pounce,⁵ he saide, “My dere lady, ye have a specialle sikenesse, the whiche may not be helede but by one⁶ way; and yf ye wille assaye that way, ye may⁷ be hole.” She saide, “What so ever thou seiest to me that I may do, I shalle do it, so that I may be hole.” Jonatas saide, “Ye must openly be confessed; yf ye have takene away wrongfully from any man any thyngge, `se that ye de-

[f. 19. b.]

¹ ship.	² Om.	³ thether.	⁴ spiryd.	⁵ eny ship.	⁶ to.	⁷ Om.	
⁸ is.	⁹ comenaunt.	¹ leve of the kyng.	² Om.	³ Om.	⁴ Om.	⁵ wend.	
⁶ the.	⁷ siknesses.	⁸ Om.	⁹ with.	¹ Om.	² Om.	³ Om.	⁴ his
love.	⁵ pous.	⁶ o.	⁷ mow.				

lyuere¹ it sone agayne, and than² ye shalle be hole, or³ els my medecyne wille not availe." She in her⁴ grete sikenesse begane to telle before alle, how she hadde disceivede Jonatas, the Emperoure sone, and how she hade left hym in the vtter⁵ partie of the worlde. Whan Jonatas hade herde this, he saide 'to her,⁶ "Where are tho iij. iewelx, that⁷ ye toke from the clerke?" She saide, "In a cheste at my beddes fete; open it, and se 'it, that⁸ I lye not, in this grete necessitee." Jonatas openede the chest, and found mekelle⁹ tresoure, but he hadde litelle ioye therof; but toke anone tho¹ iij. iewelx, and the rynge he put on his fyngre, the broche on his brest, and the clothe vndre his arme. 'And than he toke² and yafe her drynke of the first botelle,³ that is, of the watir that departede the flesshe from the bone; and also he yafe her of the 'first frute,⁴ by the whiche he hym selfe was made lepre. And whan she hade etene of the frute, and dronkene of the watir, anone her bely openede, and alle her guttes went out; and so withe grete payne⁵ she diede. Jonatas seyng her dede, withe ioye he wente to his countre, beryng withe hym the rynge, the broche, and the clothe; and after he⁶ endede his lyf in pease. *Declaracio.* Frenedes, this Emperour is oure Lorde Jhesu Crist, that hathe iij. sonnes. By the first sonne is vndirstonde aungelle, to the whiche God yafe suche enformacione, that thei mow not synne; for after that Lucifere synnede, as by pride, there felle many aungels, save thei that clevede fast to God, that first are confermede. By the seconde sone are vndirstonde patriarkes and prophetes, to the whiche God yafe the olde lawe, that was mevable, for it was chaungede by the comyng of Crist. To the thirde sone, that is, Cristen man, he yaf iij. iewelx, that is, a rynge, a broche, and a clothe. By the rounde rynge we shulle vndirstonde feithe, that owethe to be rounde, withe out foryetyng; and he that hathe the rynge of verrey feithe, that have the love of God and of aungels; therfor our Lorde seithe, He

¹ and yelde. ² *Om.* ³ and. ⁴ *Om.* ⁵ fyrthest. ⁶ *Om.* ⁷ *Om.* ⁸ *Om.*
⁹ mych. ¹ the. ² he helde. ³ water. ⁴ froyte of the fyrst tre. ⁵ dissesse. ⁶ *Om.*

that hathe so moche faithe as a mustarde sede, shalle remeve hilles. Therfor he that hathe the ryng of verrey feithe shalle have all thyng at his wille. Also he yafe to the Cristene man a broche, that is, the Holy Gost; therefore he seide, I shalle sende to you that * shalle teche you alle that I have seide to you. And yf we have the Holy Gost in oure hert, withe outen doute we shalle have alle goodes that is profitable to helthe of our soule. Also he gaf to Cristene man the thirde iewelle, that is, a precious clothe. This clothe is perfite charitee, that oure Lorde shewede to vs on the crosse; for he lovede vs so mekelle, that he offrede hym selfe to dethe for vs, that he shulde lede vs thedir where we desire to be, and that is in Hevene. Therefore who so ever desirethe to sitte on perfite charitee, withe outen doute he shalle be translatede from this worlde to Heven. Jonatas may wele be callede a Cristen man, that is fallene in synne. Amasie rynneth to hym, that is, his flesshe, that drawethe hym to synne; and so he losethe the ryng of perfite feithe, that he resceivede in his baptye. Also the broche, that is, the Holy Gost, fleighe away from hym. Also the clothe is draw from hym, that is, perfite charitee, alle so ofte as he assentethe to dedely synne; and so wrecchede man is left withe out helpe amonge wilde bestes, that is, amonge the Develle, the worlde, and the flesshe, that is gretly for to sorow. Do than therefore as Jonatas dide; ryse out of synne, for thou hast slept to longe in the skirte of fleshly lustes; as it is written, Thou hast slept in synne; arise, and Crist shalle lightene the, so that thou shalt be savede. Sampson slept in the skirte of Dalyda, and lost his strengthe. He arose, and entrede the watir, that is, the watir of penaunce, that departithe the flesshe, that is, fleshly affeccions. 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 hade no chere, but as a lepre. So it is of the soule that is in bittirnesse for the synnes that he hathe done; wherfore it is saide in figure of the soule, I am blake,

* alle that, *MS.*

but I am semely and faire, that is to say, I am blake in body, but I am faire in soule. Than he went into the seconde watir, that restorede hym. This watir is comvnyon aftir penaunce ; wherfore our Saviour seithe, I am the welle of lyfe ; he that drynkethe of this watir, he shalle not thrist after. He than* etethe of the frute of the tre the seconde, that restorede alle that was lost, that is, whan alle is glorifiede in ever lastyng lyfe. Also he curede the kyng, that is, his resone, and so he entrede the shippe of holy chirche, and to his love, that is, the flesshe, he gafe the watir of contricione, and the frute of penaunce and of sharpnesse, [by] the whiche the flesshe, that is, the affeccione of fleshly lust, is slayne. And so a man getithe by penaunce goodes that are lost by synne, and gothe to his countrey, that is, the kyngdome of Heven. To the whiche brynge vs Jhesu Crist, that bought vs withe the price of his precious bloode ! Amen.

[f. 20. b.]

[XV.]

Anceline reignede in the citee of Rome, that toke a faire maidene to wyfe ; and thei livede to-gedre longe tyme, and she conseivede not, wherfore the lordes of the empire were mekelle desolate. It befelle on a nyght aftir souper, that the Emperour walkede in his gardeyne, and thought many thynges in hym selfe, and of that he hade none heire of his body, and for that the kyng of Pule werrede vpon his empire alway. Whan it was nyght the Emperour went into his chambre, to his bede, and hade a dreame vnder this forme. In the mornyng he sawe the firmament in more clernesse than it was wonte to be, and the mone in it self more pale in the one partie than in the other. Than went out a litelle bridde, colourede withe double coloures, and beside the bridde ij. bestes, the whiche norisshede to-gedre the bridde withe her hete. After that come dyuerse other

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* that, MS.

bestes, and bowede her hedes to the bridde. Than dyuerse briddes come to-gedre, and songe so swetely, that the Emperour was wakede of his slepe. Than the Emperour callede to hym dyvynours, and the wisest men of alle his empire, and saide to hem, "I sawe a dreme; seithe amonge you the interpretacione thereof, and ye shalle haue grete mede of me, or els ye shulle be dede." Thei seide, "Sire, telle vs the dreme." The Emperoure tolde hem the dreme,* as is before saide. And than thei anone withe a glade chere saide, "Sir, the dreme is goode. The firmament, that is and was in more clernesse, is the empire, that from hens forwarde shalle be put in more rest. The mone, that was more pale, is the empresse, that for concepcione is more discolourede. The litelle bridde, that went out, betokenethe a right faire sone, that she shalle bryng forthe, whan tyme come. The two bestes, by the whiche the bridde was norrishede, are alle wise men and riche, that shulle obeye to the childe in alle thyng. The bestes, that bowede her hedes to hym, are moche other folke, the whiche yit dide no homage to your sone; and in

[f. 21.] alle thyng they shalle be vndir fote. The briddes, that songene so meryly, is alle the empire of Rome, that shalle ioye the birthe of the childe." The Emperour was gretly gladede of her interpretacione. After this the empresse brought forthe a childe. Whan the kyng of Pule herde this, he thought withe in hym selfe, "I have longe holde werre ayenst the Emperour; it may not be, but whan the sone shalle come to lawfull age, it shalle be tolde hym that I have alway foughtene ayenst his fadir. Now he is a childe, therefore it is now better to me to be in pease, that whan he comethe to age, he have no thyng ayenst me." The kyng anone wrote to the Emperour for pease. The Emperour seyng that he dide this because of drede more than for love, he wrote agayne to hym, and saide, if that he wolde make hym suerte of pease, and bynde hym selfe to hym in servage, and do to hym homage, and yelde the rentes, he shulde

* dremes, *MS.*

take hym to pease. The kyng callede to hym his counsaile, and tolde hem what the Emperour saide. Than the wise men saide, "It is goode to fulfille the Emperours wille in alle thyng. First he askethe of you suerte; to that we say, ye haue a faire doughtir, and the Emperoure hathe a sone; lette matrymony be made betwixe hem, and so pease to be made withe outene ende. Also the Emperour askethe homage and rentes; it is goode to fulfille hem." Than the kyng sent messangers to the Emperour, that he wolde fulfille his wille in alle thyng, and that he wolde yeve his doughtir to his sone, to be his wyfe. The Emperour sent agayne, and seide, "Yf thi doughtir be a maidene from her birthe to this day, he wolde consent that his sone shulde haue her." The doughtir was a maidene. The kyng her fadir anone made redy a shippe, and put her there in, withe knyghtes and ladies, for to lede her to the Emperour. Whan they were in the shippe sailyng, there arose on hem* a grete tempest, that alle were drownede, oute take the maidene, for she put a grete hope in Gode. And agenst evene the tempest seasede. Anone a grete whale folowede the shippe, for to devowre the maidene; 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 lastede, the whale durst not come nere the shippe. But aboute the tyme of the nyght whan the cokke crewe, the maidene wexe slepie, and sore vexede, and fille on slepe; and while she slept the fire went out, and the maidene was swalowede withe in the whale. And the maidene, while she satte in the whales bely, she made a fire withe in, and withe her knyfe she woundede the whale, of the whiche he toke the dethe; and anone he swamme to londe. It befelle 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 londe. Than he bade alle his strongest men go smyte the whale on every side. Whan the maidene withe in herde the strokes, she criede withe an highe voice, "O! ye gentile men, have mercy on me, for I

* hym, MS.

am a kynges doughtir, and a maidene sethe my birthe!" The erle, whan he herde this, sore mervailed, and openede the whale, and drew the maidene out. Than the maidene tolde hem how it was withe her. Whan the erle herde this, he was glade, and helde the maidene withe hym a certayne tyme, till she was comfortede. Than he sent her to the Emperour. Whan he hade herde how she escapede the see, he hade of her grete pite, and saide, "O! goode maidene, thou hast suffrede many aduersitees for love of my sone; neverthelesse I shalle prove, whether thou be worthi to be my sonnes wyfe or not." Than the Emperour dide make iij. vessels. The first vesselle was of pure golde and precious stones, and withe in it was fulle of dede mennes bones; and withe oute was this scripture, *He that shalle chese me, in me shalle fynde that he hathe deservede.* The seconde vesselle was of pure siluer and of precious stones, and fulle of erthe; and withe out this scripture, *He that shalle chese me, in me shalle fynde that his nature desirethe.* The thirde vesselle was of lede, and fulle of nobils and precious stones withe in; and withe out was this scripture, *He that shalle chese me, in me shalle fynde that Gode hathe disposede for hym.* These iij. vessels the Emperour shewed to the maidene, and saide, "These are iij. noble vessels; yf thou chese one of these, in the whiche 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 maidene, whan she sawe the vessels, she lift vp her hondes to Gode, and saide, "Thou, Lorde, that alle thyng knowest, graunte me grace so to chese, that of the Emperours sone I may have ioye!" Than she behelde the first vesselle, and redde the superscripcione, and saide, "What have I deservede to have so precious a vesselle? What is withe in I wote never vtterly; neverthelesse it shynethe withe out of fyne golde." Than she saide, "This vesselle in no wise wille I chese." Than she lokede on the seconde vesselle, and redde the scripture that was there on, *He that chesethe me, shalle fynde that his nature desirethe.* She

[f. 22.]

thought in her selfe, “ If I chese this, I wote not what is withe in but that nature desirethe. Nature desirethe alway delectacione of flesshe, therfore this vesselle in no wise I wille chese.” Afterwarde she lokede on the thirde vesselle, that was of lede, and that was fulle of nobles and precious stones; and she redde the scripture, that was this, *He that chesethe me, in me shalle fynde that Gode hathe disposede*. She thought withe in her selfe, “ This vesselle is not mekelle precious, and neverthelesse the scripture seithe, *He that chesethe me, in me shalle fynde that Gode hathe disposede*; and it is in certayne Gode ordeynede never evelle; therfore this vesselle I wolle chese.” The Emperour, whan he herde this, he saide, “ O! goode maidene, open the vesselle, that we mow se yf thou have wele chosene.” Whan it was opene, it was fulle of golde and precious stones. Than he saide, “ O! goode maidene, thou hast wisely chosene, therfore thou shalt have my sone.” And so he ordeynede the day of the weddyng, in the whiche was grete ioye. And after the disease of the fadir, the sone reignede as Emperour, and endide his lyfe in pease. *Declaracio*. Frenedes, this Emperour is the Fadir of Hevene, that longe before the Sone toke flesshe, for the whiche many perisshe,^{*} in as mekelle as thei went to Helle before the incarnacione of Jhesu Crist. The empresse, that conseivide a sone, is blissede Mary. The firmament, that was put in more clerenesse, illumynethe the worlde by conceptione of Goddes Sone. The pale mone is the face of the blissede Virgyne Mary, that was shadowede withe the Holy Gost. The litelle bridde, that went out of the one partie, forsothe is Crist. The ij. bestes were the oxe and the asse. The bestes, that come from ferre countre, are the herdemen, to the whiche the aungelle seide, “ Beholde, I shew to you grete ioye, for this day is borne the Savyour of the Worlde.” The briddes, that songe so swetly, are the aungels of Gode, that songene, Joye be to Gode above and pease to men, of goode wille in the erthe. The kyng of Pule

* prechede.

[f. 22. b.]

is alle mankynde, that whan he was in the power of the fende, man was contrarye to Gode. But whan our Lorde was borne, anone man enclynede to Gode, and sente for to have pease, whan eche of vs askethe baptyme. Also the kyng yafe his doughtir to the sone of the Emperoure in matrymonye. So Crist is redy to take thi soule to his spouse, but before or thou come to the paleys of Hevene, thou behovest to passe the see of this worlde, in a bote of holy lyfe. But whan thou art in thi bote, there arisethe a grete tempest, that is, tribulacione of the worlde, temptacione of the flesshe, and suggestione of the fende, that drownethe ofte sithes the vertues and the grace that thou resceivest in thi baptyme; for that thou shalt in no maner falle out of the shippe of charite. Also the grete whale, that folowede the maidene, is the Develle,* that nyght and day is besy to drowne the soule in synne. Do thou therefore as the maidene dide; smyte fire of charite of the stone, that is, of Crist, and the Develle shalle not noye the. But many begynne wele like the maidene, but afterwarde thei were wery of goode werkes, and slepene in synnes; and anone the Develle swolowethe the synner. If thou fele thi selfe in suche life, that is, in the power of the fende, do as the maidene dide; withe the knyfe of bitter penaunce smyte the Develle, and light vp fire of charitee, and he shalle cast the to londe of goode lyfe. The erle, that come withe his servauntes to sle the whale, is a discrete confessour, dwellyng by the see, that is, the worlde, the whiche is redy withe wordes of Holy Writte for to slee the Develle, that is, for to put away his power, and to delyver hym fro the. Do thou therefore as the maidene dide, cryng withe an highe voice, beyng aknow of thi synnes to thi confessour; and so maist thou be norisshe in goode werkes from the power of the Develle, and be sent to the kyngdome of Hevene. The Emperour

* By an oversight of the scribe three 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.

shewede the maidene iij. vessels, that is, Gode puttethe before man lyf and dethe, goode and evelle; whiche he chesethe, that he shalle have. Wherfore Salamone seithe, before `man is* lyf and dethe; that likethe hym shalle be gevene hym; neverthelesse we wote not whether we be worthi lyfe or dethe. By the first vesselle of golde, fulle of dede mennes bones, we shalle vndirstonde the worlde or worldly men, as are thise riche men that shynene withe out as golde, but withe in thei are fulle of dede mennes bones, that is, alle the werkes that thei have done in this worlde thei are dede as vnto Gode, [f. 23.] by her dedely synnes. If thou may chese suche lyfe, than shalt thou fynde as thou hast deservede, and that is Helle. Suche are like gay sepulcres, that withe oute are araiede right faire, and that somtyme withe clothes of silke and of golde are coverede and hillede, but withe in thei are but drye bones. By the seconde vesselle of siluer we shulle vndirstonde domysmen, wisemen, and myghty men of the worlde, that shynene in her speche as it were siluer, but withe in thei are wormes and erthe. By the third vesselle of lede we shulle vndirstonde a symple lyfe, that are tho that are Goddes chosene childrene; for thei chosene a symple vesture, and a meke, and are subiecte to obedience for Gode. Suche berene precious stones, that be meritorie werkes, pleasyng to Gode, for the whiche at the day of dome thei shulle be weddede to Gode, and shalle have the heritage of the kyngdome of Hevene. To the whiche Gode brynge vs! Amen.

[XVI.]

Olympyus reignede in the citee of Rome, a fulle wise man, that toke a maidene¹ to wyfe, that conseivede, and bare a childe. There

¹ mayde, C.

* mannes, MS.

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was that tyme a law made, that every woman in her purificacione, the whiche gothe to chirche, shulde write iij. notable wordes in¹ the chirche-dorre, to edificacione of the peple; whan this were done,² she shulde go home withe solempnyte. It hapnede,³ that the empress shulde be purifiede, and went into the temple; and after the purificacione these words that followene were writtene on the chirche-dore, *I am a kynges rewlyng the worlde; the worlde is alle myne.*⁴ It befelle aftirwarde,⁵ that a noble lady and a gentile shulde go to chirche, to be purifiede,⁶ withe trumpes and dyverse maner⁷ of mvsike. Whan the empresse sawe this, anone she saide, “Loo! this woman withe so⁸ grete solempnyte gothe to be purifiede; it shalle not be so, but I shalle be avengede⁹ on her.” Anone she ordeynede¹ ii. serpentis. The lady, whan she was* purifiede, and shulde go home, she dide write on the chirche-dore, *I am a childe; I souke my mylke at my² modirs tetes, and I³ live clenly.* Whan this was done, she went home, and made a grete fest to alle. Whan the fest was done, the empresse sent to her a messenger, that she shulde come to her. The lady went to her. Anone when she was⁴ entrede the chamber of the empresse, worshipfully she salutede the empresse.⁵ Than⁶ saide the empresse, “Wotest thou whi I sende for the?” She saide, “Naye, my lady.” Than seide the empresse,⁷ “I have ij. smale sonnes to be norisskede, the whiche I shalle take to the; do of thi clothes wilfully, or thou shalt agayne thi wille, for I desire to se⁸ my sonnes on thi tetes.” The lady saide, “Where† are your litelle childrene?” She shewede to her ij. foule⁹ serpentis. Than saide the lady to the empresse, “For the love of God¹ have mercy on me, and slee me not, for I wille² bye my life of you rather than to be thus³ dede.” The empresse saide, “Thou laborest in vayne, for thou shalt

¹ onne. ² seid. ³ happede. ⁴ at myne. ⁵ fille after. ⁶ Om. ⁷ maners.
⁸ Om. ⁹ vengyd. ¹ ordened hire of. ² Om. ³ Om. ⁴ Om. ⁵ here.
⁶ Om. ⁷ Om. ⁸ Om. ⁹ Om. ¹ Om. ² wole, *passim*. ³ or I sholde be.

* shulde, *MS*.

† were, *MS*.

norrishe me thise ij. childrene." And anone she put hem to her pappes ; and than she bade her ¹ clothes shulde be put on her agayne. And the thirde day after she diede, as ² by fretyng of the adres, of whos dethe was ³ made 'grete sorow ⁴ in the cite. *Declaracio.* Frenedes, this Emperour is a Develle, 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 flesshe, after that it is clenstede of synne, he must write in the dorre of his hert some notable thyng, that may please hym; and the scripture is this, Alle thoughe I a synner be confessede, yit the Develle wille that he have a wille to turne agayne to synne. And that is agayne the sayyng of seint Petre, As a hounde gothe to his fomet, so dothe a synner that gothe agayne to his synne. The empresse wrote in the dorre of synnefulle men, I am a kyng rewlyng the worlde ; and the worlde is alle myne, that is to sey, alle myne hert is the worlde, and the worlde is alle myne, and no thyng to Gode. The lady, that went aftir to the chirche withe trumpes, is a man that gothe withe goode vertues, not alle only to be purifiede of alle his synnes, but that in no wise from hens forwarde he declyne to synne agayne. And therefore it is writtene in the dorre of thyne hert, I am a sowkyng childe, that is, vnto synne, and hangyng at the tetes of feithe and hope, the whiche are ij. tetes of Cristene men, by the whiche we now draw to mylke of goode vertues. Wherfor withe outen feithe it is vnpossible to be savede. Also by feithe we are made saufe, after the Appostels wordes. The empresse, the wyf of the Develle, that is, wikkednesse, hathe envie to suche a man, and seithe, Thou shalt norrishe me ij. sones, that are ij. serpentis, the whiche are pride of lyfe, and concupiscence of flesshe ; for the whiche two ofte sithe man is slayne gostly. Therefore stodie we so to please Gode in alle thyng, that we may come to ever lastyng ioye withe outene ende. Amen.

¹ that here.² Om.³ ther was.⁴ a grete dole

[XVII.]

[f. 24.] Annius¹ reignede in 'the citee of² Rome, the whiche amonge alle the goodes of the worlde he lovede mekelle³ to playe withe houndes and hawkes. It fille ones, that he went to⁴ a forest, for to hunte the hert; and sone he sawe an herte come rynnnyng before hym, and 'houndes rynnnyng⁵ aftir hym,⁶ in so mekelle⁷ that he was left behynde, that he saw neither the herte ne the⁸ houndes; and so he beleft⁹ alone, for alle his servauntes folowede the herte. And he was mekelle¹ desolate and hevvy, for he sawe no man; 'and anone² smote the horse withe the sporres, agayne none, and he rode thurghe alle the forest, and founde no man. But agayne evene come rynnnyng³ a lyone, haltyng on his right foote, and come to hym. The Emperour was aferde, and wolde have fledde, but the lyone toke hym by the foote, and shewed to⁴ hym his hurt 'on his⁵ foote. Whan the Emperour vndirstode that, he went downe of his horse, and drew out the sharpe thorne out⁶ of the Lyons foote; and after that he gadrede herbes, withe the whiche⁷ he helede his foote. Whan the lionne was hole, he lade hym to his cave, and there he was alle nyght. And 'on the morow⁸ he bowede⁹ his hede to the lyone, and toke his horse, and rode alle that¹ day, and coude fynde 'in no wise passyng² out of the forest. He sawe that, and³ went agayne to the lions denne. The lyone was out, but agayne evene he come, and brought withe hym ij. fatte shepe; 'and whan he founde the Emperour, after his kynde he made hym goode chere, and offrede hym bothe the shepe.⁴ The Emperour was hungry, bicause he hade not etene of alle day; he toke an irene, and smote fire of a stone, and araiede hym

¹ Anius. ² Om. ³ mych. ⁴ in to. ⁵ the houndes folowed. ⁶ swyftly.
⁷ myche. ⁸ Om. ⁹ was left. ¹ myche. ² he. ³ rynnnyng agayne hym.
⁴ Om. ⁵ Om. ⁶ Om. ⁷ which herbes. ⁸ at morne. ⁹ lowted. ¹ Om.
² no wey. ³ Om. ⁴ Om.

flesshe, and ete, and dranke watir of the floode; and so he lay alle nyght withe the lyone. On the day folowyng he lept¹ on his palfray, and rode `alle day,² and coude³ fynde no goyng out of the forest, wherfore he was hevly and sorry. Efte sones he went to the lyons denne, but he founde not the lyone; and⁴ agayne evene come a female bere `to hym⁵; and whan he sawe her, he was gretely aferde. But the bere made hym chere in her maner, and⁶ of the pray that she had gotene and take, she layede it before hym. He smote fire, and araiede it, and ete⁷; and after that he⁸ hade etene, thei layene bothe⁹ to-gedre. And the Emperour knew her flesshly, and she brought forthe a sone, like¹ the Emperour. Than the Emperour wolde have fledde, but he durst not, for the bere; but efte sones he knew her, and she brought forthe the² seconde sone, that also³ was like the⁴ Emperour. The thirde tyme he knew her, and she brought forthe a doughtir, that was like `the modir,⁵ the bere. That sawe the Emperour, `and was⁶ wondir sorry. It fille on a day, that whan the bere was ferre⁷ gone, for to take her praye, the Emperour toke his ij. sones, that he hade gotene of the bere, withe hym, and fledde; and whan⁸ he was in fleyng, the lyone, that he hadde helede before, come agayne hym, and ledde hym out of the forest. The bere come home, and whan she founde not the Emperour, she ranne fast⁹ withe her doughtir. And [whan¹] she sawe the lyone by hym, she was aferde, and durst not come² nere hym;³ but toke her doughtir, and `rent her alle to peces,⁴ and went agayne to her place. The Emperour, whan he was come out of the forest by the lyone, he was right gladde; and than⁵ the lyone went from hym. Than⁶ the Emperour went to his owne castelle, withe his ij. sones. The dukes and the lordes and alle other wise men were right gladde, for of⁷ iij. yere thei hade not

¹ lepe vp. ² away. ³ he coude. ⁴ but. ⁵ Om. ⁶ Om. ⁷ ete it. ⁸ thei.
⁹ Om. ¹ lyke to. ² also the. ³ Om. ⁴ to the. ⁵ Om. ⁶ right. ⁷ ryght ferre.
⁸ while. ⁹ fast after. ¹ Supplied from MS. C. ² go. ³ Om. ⁴ alle to-rent here.
⁵ Om. ⁶ Om. ⁷ Om.

sene the 'Emperour. The¹ sones, whan thei were come to age, were made knyghtes, and were stronge werriours, and wente aboute in many 'straunge londes,² and 'gotene mekelle³ goode by dynte of swerde; and aftir in pease thei endede her lyves.⁴ And bothe thei⁵ diede on one⁶ day, and in one⁶ grave were buriede; and on the stone of her grave was this scripture, Here liethe ij.⁷ sones of the bere, whiche⁸ the Emperour gate⁹ withe drede. *Declaracio.* Frenedes, this Emperour may be saide every Cristene man that is vayne, wavyng, and erryng fro the faithe, that playethe withe houndes, that is, with lustes of the flesshe, that in no maner rentene the soule. The herte rynnethe before suche one, that is, the vanyte of the worlde. That man vnwise folowithe withe alle his myght, in so mekelle that he lyveth alone, withe out any vertu. After this he gothe alone into the forest of this worlde, whan vtterly he puttethe alle his witte and vndirstondyng in it, in so mekelle that he makethe no force of Gode, ne of thyng that longethe to Gode. But the lyone haltynge comethe agayne hym. This lyone is Crist, that haltethe in the foote, that is, in man that is his membres; for he is hede, and we are his membres. Man haltethe as ofte as he lyveth in poverté, or in tribulacion. Do thou therefore as the Emperour dide; come downe of the horse of pride, and* the thorne of poverté, 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 drawene out the thorne of the foote; as our Lorde seithe, That ye done to one of the lest of myne, ye done it to me. Afterwarde the lyone fedde the knyght in the forest. So Crist forsakethe not a synner, but that he fedethe hym withe his grace, that he falle not into Helle; as it is writtene in the Psalme, I am withe hym in tribulacione. Therefore he yevethe to the synner ij. shepe, that is, tyme of penaunce, and tyme, that is, grace, of rysyng, by the whiche he

¹ Emperour byfore. And the Emperour ij. ² rumes. ³ gate myche. ⁴ lyfe. ⁵ Om.
⁶ o. ⁷ the ij. ⁸ with. ⁹ getyn.

* in, MS.

may gostly be susteynede. But often aftir this, wrecchede man that knowethe not the way out of the forest, that is, out of the worlde, he knowethe not what dethe he shalle dye, or where, or how, but rynneth to the bere, that is, to the fleshly lustes; withe the whiche he dothe synne als ofte as he assentethe to fleshly lustes, withe the whiche he dothe synne, that is, he hathe delite of the bere, of the whiche he hathe gotene ij. sones and a doughtir. The ij. sones are concupiscence of lyfe and concupiscence of eyene, that are likenede to a synner. The doughtir, that was like to the bere, is the sensualite in man, that is alway redy to evelle; as is in Genesydes writtene, The wittes of man are alle way prone* to evelle at alle tymes. Wherfor God saide, It ever forthynkethe me, that I made man; I shalle fordo hym, that is, the steryng of the sensualite are done away by Cristes passione. Do thou therfore as the Emperour dide; flee withe thi ii. sones to a discrete confessour; and yf the bere, that is, fleshly lust, folow the withe the sensualite, drede not, but have alle way God in thy eyene. Than anone the lionne, that is, Crist, shalle come to the agayne, yf thou calle hym; wherfor he seithe, Sekethe, and ye shulle fynde; knokkethe, and it shalle be openede to you. And yf God be withe you, the bere shalle flee, that is, temptacione; and so shalt thou come to the chirche, that is, fightyng, in the whiche thou shalt be resceivede; of the whiche comyng from synne and doyng of penaunce is a more new ioye in Hevene to aungels, than of nyntyng and nyne rightfulle men that neden no penaunce. The ij. sones shalle be ij. knyghtes, workyng goode werkes, withe the whiche thei shulle do dyverse batailes ayenst the Develle; and after thei shulle be buried in oo tombe, that is, in perfite charitee, for the whiche man shalle have the kyngdome of Hevene. Amen.

* prove, *MS.*

[XVIII.]

[f. 25. b.] Darius reignede in 'the citee of¹ Rome, a fulle wise man, that hade a citee wele wallede, in the whiche was² a belle hangede in the myddes ; and as ofte as he shulde go to³ bataile, or out of the citee, to take his pray, the belle shulde be rongene⁴ of a maidene.⁵ It befelle in⁶ shorte tyme, that dragons and venemous bestes venemed men, and thus thei diddene⁷ ofte ; wherfore the citee was nye destroyede, and⁸ nere hande alle perisskede. The wise men of the citee withe one⁹ assent and counseile went to the Emperour, and saide, " Sir, what shalle we do ? Beholde our¹ goodes are² distroiede 'in the citee, and³ brought to nought, 'and ye⁴ and we are in poynt to be lost, for 'dragons and venemous bestes distroiene vs. Lette vs ordeyne⁵ some goode counseile, or els we shulle alle⁶ perisshe." The Emperour saide, " How may we defende vs ?" Than one of hem seide, " Herethe my counseile, and ye shulle not forthyne⁷ it. Sir, there is a lyone in your paleys ; sette vp a crosse, and hange the lionne thereon ; and whan the dragone and the venemous bestes shulle se the lyone on the crosse, for fere thei shulle not 'nyghe vs, ne⁸ noye vs." Than seide the Emperour, " This pleasethe me wele." And so thei diddene⁹ the lyone on the crosse ; and whan the venemous bestes sawe the lyone on the crosse, thei come no more to the citee, but fledde for fere. *Declaracio.* Frenedes, this Emperour is the Fadir of Hevene. The citee wele wallede is the soule, sette aboute withe vertues, whan God fourmede it to his liknesse. The belle is a clene conscience, that ledithe a man whan he shalle go to bataile agayne the Develle, and armethe hym withe goode werkes. But this belle shalle no man ryngge but a maidene, that is, resone,

¹ Om. ² Om. ³ to the. ⁴ rong. ⁵ mayde ⁶ with in a. ⁷ dyed. ⁸ that.
⁹ Om. ¹ how our. ² be. ³ and the cite. ⁴ Om. ⁵ the dragone and the venemes
wormes. Lorde, helpe vs, or ellys sey vs. ⁶ Om. ⁷ overthink. ⁸ Om. ⁹ did.

that sterethe to alle rightwisenesse. The dragone, that flew withe the fire, is the voluptuous flesshe, that berethe the fire of glotonye and lechery, that brent Adam our first fadir, whan he ete of the apple that was forbode. The venemous bestes, that venyme alle folke, are fendes,* that for the more parte distroiene alle man kynde. That sawe the wise men, that is, the prophetes and patriarkes sorowede, and criede to Gode for help. Therefore it was counseilede, that the lyone, that is, Crist, shulde be put on the crosse; as it was propheciede, It is spedfulle that one dye for the peple, that alle the folke perisshe not. Thei toke Crist, the lyone, and put hym oñ the crosse; wherfore the venemous bestes, that are fendes, that dredene to come to Cristene folke, fleene. And so, by the help of God, Cristene folke shulle ever be in ever lastyng blisse with out ende.

[f. 26.]

[XIX.]

Menelaus reignede in the citee of¹ Rome, that was right mercifulle; therefore he made a law, that yf a mysdoer² were take, and put into³ prisone, yf he myght ascape,⁴ and flee to the paleys, he shulde have refute, withe out any contradiccione. It fille, that there was a man-sleer takene, and put into⁵ prisone, and put to his diete; wherfore he sorowede gretly, that he was put fro⁶ mannes sight, and fro⁷ the light of the sonne, save a litelle wyndowe, by the whiche [the lyght shone in; by the whiche⁸] light he toke his mete and his drynke of the keepers euery day, and ete⁹ at a certayne houre. And whan the keper of the prisone was gone away, a nightyngale was wonte to come in atte¹ wyndow, and synge wondir swetly; of the whiche songe the knyght was gretly comfortede. And after the

¹ Om. ² miller [sic.] ³ in. ⁴ scape. ⁵ in. ⁶ out of. ⁷ priued fro. ⁸ Supplied from C. ⁹ and ete. The keper of the prysone euery day brought hym his mete. ¹ at the.

* frendes, MS.

songe, the bridde¹ fleighe into the knyghtes skirte, and the knyght every day fedde the bridde withe a porcione of his mete. After this it felle vpon² a day, that the knyght was wondir hevy, and saide to the bridde sitt yng in his skirte thise wordes, “ O ! goode bridde, what shalt thou yeve me, that have so many `a day³ i-fedde⁴ the ? Bryng me⁵ into memorie, for thou art Goddes creature, and I also.” Whan the bridde hade herde this, he flew⁶ forthe. And the thirde day he come ayene, and brought in his mouthe a precious⁷ stone, and lette it falle into⁸ the knyghtes skirte,⁹ and flew¹ forthe. The knyght, whan he sawe the stone, he hade grete mervaile. After it happede to falle on his fetters, and anone alle the irene, that he was bounde in,² was brokene therwithe.³ The knyght, whan he saw this, he was right glade, and arose, and touchede the dore withe the stone, the whiche `openede ; and⁴ anone he went out, and ranne to the paleys. The iaylere `sawe this, and⁵ whan he perseivede it,⁶ he blew iij. blastes with an horne, and brought alle out of the citee, and saide, “ Se the thief ! folow ye hym ! ” And alle thei folowede,⁷ but the keper ranne before. The knyght sawe that, and shotte to⁸ hym withe⁹ an arowe, and sloughe hym ; and so the knyght ranne to the paleys, and there [f. 26. b.] he founde refute, aftir the lawe. *Declaracio.* Frenedes, this Empeuroure is the Fadir of Hevene, that ordeynede this lawe, that who so is a man-sleer, that is, a synner, that by contricione and confessione may ascape to the paleys of holy chirche, [he] shalle have perpetuelle refresshyng. This knyght is a synner in dedely [synne] boundene, and therefore by Goddes law he shulde be demede to the prisone of Helle, yf he passe so out of this worlde, and bounde withe dyverse cheynes, that is, withe many synnes. Wherefore suche one owethe mekelle to sorow, and alway wepe. The keper of the prisone is the Develle, that suche one hathe sette faste bounde in synne, and my-

¹ byrd, *passim*. ² on. ³ dayes. ⁴ fed. ⁵ *Om.* ⁶ fly. ⁷ *Om.* ⁸ in. ⁹ lappe.
¹ fly. ² with. ³ *Om.* ⁴ were openyd. ⁵ *Om.* ⁶ this. ⁷ folowed hym. ⁸ at.
⁹ *Om.*

nystrethe to hym of delites and vices, that he go not fro hym. The bridde, that songe so swetely, is the voice of Gode, that seithe to a synner, Turne agayne, turne agayne, thou wrecche, that is, a synfulle soule, and I shalle take the. Whan alle mankynde went to Helle before the comyng of Crist, there come a bridde, that was the Godhede, and brought withe hym a stone, that was Crist; as he saide hym selfe, I am a stone. The soule of Crist withe the Godhede descended to Helle, and brought withe hym mankynde. Therefore yf any of you be in dedely synne, lette hym touche his synne withe the stone, that is, withe the vertu of Crist, in contricione and confessione, and withe oute doute the chaynes of synne shalle be brokene, and the dore of the grace of Gode be openede; and so shalle he have fleynge to the paleys of holy chirche. And yf the keper of the prisone, that is, the Fende, blowe withe his horne of pride, covetise, and lechery, and stere alle vices agayne the, thou shalt smyte hym withe the arowe of penaunce; and withe oute doute he shalle flee fro the, and so thou shalt have the paleys of the kyngdome of Hevene, by this blissede stone. Jhesu Crist brynge vs to the blisse of Hevene!

[XX.]

Inclides in the citee of Rome reignede, a fulle wise man, and aboute alle thyng he was mercyfulle. It happede ones as he walkede by a forest, he mette withe a poore man. The Emperour, whan he sawe¹ hym, he was sterede withe mercy, and seide, "Of whens art thou?" He saide, "Sir, I am your man, and of your londe borne, and² am poore and nedy." The Emperour saide, "Yf I wist that thou were trew, I shulde³ promote the to richesse; telle me, what is thi name?" [f. 27.] He saide, "Lenticulus is my name, and I wille⁴ be trew vnto⁵ you; and yf⁶ I do otherwise, I bynde me to⁷ all payne." Whan the Em-

¹ met with. ² I. ³ shalle. ⁴ wole, *passim*. ⁵ to. ⁶ Om. ⁷ in.

perour hade herde this, he promotede hym; and sone after he¹ made hym knyght, and ordeynede hym stewarde of his empire.² Whan he was thus i-lifte³ vp, his hert was enhaunsede in⁴ pride, passyng alle⁵ that were worthier than he; he dispisede the symple, and the poore he dispoylede and robbede. On a tyme whan⁶ he rode by a forest, he comaundede the forster⁷ to make an hundrede pittes right depe in the forest, and hille hem withe swete herbes; and⁸ yf it happede that the bestes ronne by the forest, thei shulde falle into the pittes. He⁹ saide, “ Sir, thi wille shalle be do.”¹ After this² it happede, that the bestes ronne, and the³ stewarde rode to the forest, for to see the pittes; and as he rode, he thought, “ I am right grete, for alle thyng are⁴ at my bidding. Is there any God but I ?” And he smote the horse with the sporres, and fille into one of the pittes, that before he hade ordeynede; and myght not out. And sone aftir hym fille a lyone into the same pitte; and aftir the lyone fille⁵ an ape; and aftir the ape⁶ a serpent. Whan the stewarde was thus vnbesette⁷ withe thise iij.⁸ bestes, he was right sory. There was that⁹ tyme in the citee a poore man, whos name was Guy, that hade no thyng but an asse, that every day was wonte to go to the forest, for to gadre stikkes, and¹ charge his asse, and² lede to the market for³ to selle; and so susteynede hym selfe and his wyfe. And as Guy went in to⁴ the forest, he herde the stewarde out of the pitte seying, “ O! dere frende, what so ever thou art, here me, and it⁵ shalle be to the ever wele.” Guy, whan he herde a⁶ voice of a man, he stode beside the pitte, and seide, “ Lo! I am here, for thou callede me.” Than saide the knyght, “ I am the⁷ stewarde of the Emperour, and⁸ in this pitte are withe me a lyone, an ape, and a serpent; and I wote not whiche of thise shalle first devowre me.

¹ Om. ² the Emperour. ³ lifte. ⁴ with. ⁵ syngulerly, so that alle. ⁶ as.
⁷ forsters. ⁸ that. ⁹ Thei. ¹ done. ² this than. ³ Om. ⁴ thinges ben. ⁵ Om.
⁶ Om. ⁷ byset. ⁸ Om. ⁹ in that. ¹ to. ² to. ³ Om. ⁴ Om. ⁵ that. ⁶ the.
⁷ Om. ⁸ Om.

Therefore, for Goddes love, draw¹ me out, and I shalle wele promote the, for but I sone have help of thise iij. bestes, I shalle be devowrede." Guy seide, " This is herde to² me to do, for I have right nought, but that³ I gadre stikkes, and selle hem, and therof am I susteynede. But I shalle fulfill⁴ your wille, and yf⁵ I have nought of you, it shalle be `harme to me."⁶ The stewarde seide, " By the help⁷ of the Emperour, thou⁸ and alle thyne to-morow I shalle promote to grete richesse." Guy seide, " I shalle do that thou biddest."

[f. 27. b.] He went to the citee, and bought⁹ a longe corde, and stode on¹ the pitte side, and lette downe the corde, and saide, " Stewarde, come vp by the corde." `Whan the lyone² sawe the corde, he sterte therto, and helde it strongly. Guy wende he hade drawene vp the knyght, and³ drewe vp the lyone ; and⁴ whan the lyone was drawene vp, he lowtete 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 doñ the corde. The serpent saw that, and stert therto, and was drawyn vp ; and lowtyd to hym, and went to the wode.⁵] Than the stewarde seide, " Now am I delyuerede of iij.⁶ bestes, lette downe now the corde to me, that I may assende." And so it was done. He knytte it fast about his arse, and Guy drew hym out. And than saide⁷ the knyght, " Come to-morow at none to the⁸ paleys, and⁹ I shalle make the riche for ever." Guy was ioyfulle, and went home voide. His wyf askede whi he hade gadrede no stikkes, of the whiche thei myght lyve that day. He tolde her how he hade delyuerede the stewarde out of the pitte ; and the¹ next day folowyng he shulde yeve hym worthi mede. His wyf was glade, and saide, " Lette vs be of goode comfort ; therefore rise the day and the houre, and go to the man for the rewarde." On

¹ with a long cord draw. ² for. ³ *Om.* ⁴ do. ⁵ *Om.* ⁶ my harme. ⁷ helthe.
⁸ the. ⁹ brought. ¹ by. ² The lyon when he. ³ but he. ⁴ *Om.* ⁵ *Supplied*
from C. ⁶ thes iij. ⁷ seyde to hym. ⁸ my. ⁹ *Om.* ¹ that.

the¹ other day he went to the paleys, and spake to the porter, and saide, “ I pray the, go to the stewarde, and telle hym, that² the man is here withe the whiche he spake yistirday.” The porter went to the knyght, and saide the herande `and the message.³ The knyght saide, “ None spake with me ; lette hym go his way, that I se hym not.” The porter bade him go his way. Whan⁴ Guy herde this, he was sory, and went home, and tolde his wyf alle `the matir.⁵ His wyf comfortede hym in⁶ alle that she myght, and saide, “ Go⁷ to hym another tyme, and assaye.” He went another day⁸ to the paleys, and praiede the porter to spede his nedes. The porter went at his praiyng⁹ to the stewarde, and shewede to hym the comyng of the pore man. The stewarde, whan he herde this, he went and bete him, and lefte hym halfe on lyve. His wyf herde that, and come to hym, and put hym on his asse, and ledde hym home ; and that she hade, she spendede vpon¹ medecynes, and so he was made hole. Than he went agayne to the woode withe his asse, for to gadre stikkes. It fille on a day, whan Guy went to the woode, he sawe a lyone, and before hym x. asses chargede withe dyuerse chaffare. The lyone brought hem alle before hym. Guy was aferde, but whan he hade wisely beholde `the lyone,² he knew wele³ the lyone, `the whiche⁴ he drew out of the pitte, and whan alle the asses were entrede into his house, the lyone enclynede his hede, and went⁵ ayene to the woode. Guy openede the pakkes, and founde moche merchaundise. He went, and dide enquere⁶ in chirches⁷ and markettes, yf⁸ any man hadde lost chaffare withe asses, that⁹ he shulde come to hym ; but there was none founde. Notwithstandyng¹ thise richesse, he went agayne to the woode, for to gadre stikkes, withe his asse. It happede on a day as he went to the woode, he sawe the ape, that he drew oute of the pitte, in the crophe of a tree, brekyng stikkes withe his handes, and withe his tethe ; and cast downe as

[f. 28.]

¹ that. ² *Om.* ³ *Om.* ⁴ *Om.* ⁵ that was fallen. ⁶ *Om.* ⁷ Gothe. ⁸ tyme.
⁹ prayer. ¹ it on. ² *Om.* ³ it was. ⁴ that. ⁵ so went. ⁶ spere. ⁷ kyrkes.
⁸ that if. ⁹ *Om.* ¹ And notwithstandyng.

many stikkes as he nedede, to lade withe his asse, and wente home. Another day¹ he went to the woode, and he² sawe aferre a serpent, beryng in his mouthe a stone of iij. colours, the whiche he gafte hym, and wente agayne to the woode.³ Guy hade wondir of the stone,⁴ and wente to a lapydarye, to aske of what vertu it was. He aunswerede, and saide, it hadde iij. vertues. The first vertu is this ;⁵ he that have this,⁶ shalle have ioye withe out hevynesse. The seconde is, he shalle have habundaunce⁷ withe out defaute. The thirde is, he shalle have light witheout derknesse. Also he that hathe it, and⁸ shalle selle it, but yf he have as moche as it is worthe, it shalle come home⁹ agayne to hym." Guy, whan he herde¹ this, he saide,² " In a goode tyme I drewe the bestes out of the pitte !" By the vertu of this³ stone he gate moche goode, and⁴ so moche, that he was made a knyght, and gate many possessions. Anone aftir this,⁵ it was no counsaile, but it was shewede to the Emperour, that Guy hade a stone of grete vertu. The Emperour sent to hym a mes-sanger, that he shulde sone come to hym, at a certayne day.⁶ Guy, whan he was come, the Emperour saide to hym, " Frende, I have herde saide, that some tyme thou⁷ were in grete pouerte, and now by the vertu of a stone thou arte⁸ made riche. I pray the, selle me that stone." He saide, " Sir, Y may not, for I am certayne, that as⁹ longe as I have the stone, I shalle be¹ siker of iij. thynges. The firste is, I shalle have ioye without hevynesse. The seconde is, habundaunce withe oute defaute. The thirde is, light without derknesse." The Emperour, whan he hade herde this, he was more covetouse of the stone, and saide to hym, " Chese of ij. thynges, other thou shalt out of my empire, withe alle thi progenye, or thou shalt selle me the stone." " Sir," he seide, " I were lothe to offende you ; and therefore, yf ye wille bye the stone, I shalle fulfille your wille. But first

[f. 23. b.]

¹ tyme. ² Om. ³ Om. ⁴ this. ⁵ Om. ⁶ hathe it. ⁷ habundaunce of good.
⁸ Om. ⁹ Om. ¹ had herd. ² was right glad, and seyde. ³ the. ⁴ in. ⁵ Om.
⁶ in to a certen place. ⁷ ye. ⁸ ye be. ⁹ als. ¹ am.

I shalle shewe you the perile of the stone. Sir,¹ but yf ye yeve me as moche therfore as it is worthe, withe outen doute the stone shalle come² ayene to me." The Emperour saide, " I shalle yeve the sufficiently, for thou shalt have of me a thousande pounde."³ Guy toke the money of hym, and delyuerede hym the stone. Atte morow Guy openede his chest,⁴ and founde the stone, and tolde his wyf of the chaunce. She seide, " Oo ! sir, go fast to⁵ the Emperour, and take hym agayne the stone, lest he put to vs gyle or fraude." Guy wente to the Emperour, and saide, " Sir, yisterday I solde to you a stone ; I wolde gladly se it." The emperour went to his tresorye, and founde not the stone. He come forthe hevy vnto Guy, and saide, he⁶ hade lost the stone. Than saide Guy, " Sir, be not hevy, for I saide to you before, that I myght not selle the⁷ stone vnto I hade receivede the valem. Lo ! here your⁸ thousande marke, that ye gafte me for the stone, for I this day founde it⁹ in my chest ;¹ and happely 'but yf I hade² brought it³ to you ayene, 'ye wolde have shewede me myne⁴ offence." The Emperour, whan he sawe the stone, he meruailede, and saide, " By the faithe thou owest to me, say how thou camest⁵ by the stone ?" Guy saide, " By the faithe that I owe to you, I shalle telle you the trouthe. Youre stewarde, that ye promotede of⁶ nought, dide make many depe pittes in your forest. And he,⁷ as he rode 'navisede, fille⁸ into one,⁹ and myght not come out, for the pitte was depe. It happede wele,¹ that aftere hym fille a lyone, an ape, and a serpente, into the same pitte. And I was that tyme poore, and wente vnto² the forest withe my asse, for to gadre stikkes ; and as I wente, he criede 'to me,³ that I shulde help hym out of the pitte, and fro * perile of dethe, by cause he was amonge suche⁴ perillous bestes. And trewly he hight to me withe an othe,

¹ Om. ² come home. ³ marc. ⁴ huch. ⁵ agayn to. ⁶ that he. ⁷ my.
⁸ is your. ⁹ the stone. ¹ huche. ² had not I. ³ the stone. ⁴ on me lightly ye shold
put. ⁶ come. ⁶ fro. ⁷ Om. ⁸ on a day onaysyd, he fylle. ⁹ the one. ¹ Om.
² in to. ³ Om. ⁴ the.

* for, *MS.*

that he shulde promote me and alle my progeny to richesse. And¹ whan I herde this, I gate me a longe rope, and lette it into the pitte, and trowede I shulde draw hym to me; and I drewe vp the lyone, and aftir hym the ape, and than the serpent; and atte² last I drewe vp the stewarde. The lyone yafe me x. asses chargede withe dyuerse marchaundise; the ape yafe me stikkes, as many as myne asse myght bere; the serpent yafe me this precious stone, the whiche I have solde to you; but the stewarde bete me, and woundede me greuously, that I was borne home on myne asse.” The Emperour, whan he herde this, he was gretly stered in hym selfe agayne the stewarde, and sent for hym; and whan he was come, the Emperour vndirtoke hym³ of the cryme⁴ that he dide to Guy; and he stode stille, and aunswerede not, for he myght not denye⁵ it. Than saide the Emperour, “O! thou wrecche, vnresonable bestes, as the lyone, the ape, and the serpent, yeldede hym mede, because he drew hem out of the pitte vnpraiede; and thou, that art a⁶ resonable man, and for his goode purpose that delyuerede the fro thi⁷ dethe, for his mede thou bete hym⁸ nere to the dethe. For the⁹ whiche dede I deme the this day to be hangede on the gibbette,¹ and alle thi londes I yeve to Sir Guy; and in thi stede I make hym stewarde.” Whan the stewarde was hangede on the gibbette, Sir Guy ocupiede his place, the whiche was lovede of alle, and so in pease endede his lyfe. *Declaracio.* Worshipfulle frendes, this Emperour is the Fadir of Hevene. The poore man, that was promotede, is man, borne of his modir nakede and feble, that ofte tyme is promotede to richesse and dignytees; wherfore many so promotede know neither Gode nor hem selfe, but makene dyuerse pittes, that is, malice and wikkednesse, that thei ordeyne agayne symple men, into the whiche pittes often tymes the Develle makethe hem falle. Guy, the whiche went withe his asse to the forest, is eche rightfulle man, that in the forest of this worlde

¹ Om. ² at the. ³ Om. ⁴ wrong. ⁵ deuoyde. ⁶ Om. ⁷ the. ⁸ Om.
⁹ this. ¹ Om.

gadrethe meritorie werkes, and makethe his asse to bere hem, that is, his body, by the whiche the soule may be glorifiede in the ever lastyng tabernacle of Gode. And so his wyf, that is, his conscience, or his childrene, that are goode vertues, he norisshethe and fedethe. In the dyke of the stewarde fille the lyone, the ape, and the serpent. So ofte sithes withe the synner, the verrey lyone of the kynrede of Juda, that is, Gode, he descendithe, as ofte as he is redy to yeve grace to a synner. Guy, that drew out the lyone, is a rightfulle man, that drawethe God to hym by the corde of goode vertues. He drew oute the ape, that is, the contrarie wille to reasone, for amonge alle bestes he is most like to man. Right so wille amonge alle the powers of the soule, namly it owethe to be like reasone, and restyng therwithe. [f. 29. b.] Also he drew out the serpent, that is, penaunce, and that for ij. thynges. The serpent in his tongue berethe medecyne, and in his taile venyme; so penaunce to the doer is bitter, never the lesse it is better medecyne; therefore every rightfulle man owethe to drawe to hym the serpent of penaunce. And atte last he drew out the stewarde. Right so the rightfulle man by werkes of mercy drawethe out the synfulle man of the pitte of synne, and that by the ensample of Crist, that came not to calle rightfulle men, but synners. And Senek taught many profitable thynges to Nero, the Emperour, but in the ende he dide slee Senek, his maister, as the stewarde dide the poore man, for his goode dede. Also Crist yafe power to Judas, for to do myracles, neverthelesse in the ende he lost hym selfe. Right so there are many childrene of the Develle Belialle; alle thoughe some drede Gode, and shew to the body and to the soule holy doctryne and profitable, they yelde to hym no thyng agayne, but evelle for goode. Beholde the lyone with the x. asses chargede, that is, Crist shalle yeve x. preceptis to the rightfulle man, chargede withe dyuerse vertues, by the whiche he may come to the richesse of the kyngdome of Heven. Also the ape gadrede stikkes, that is, also ofte as man wilfully gettethe hym werkes of charite; and that is for to gadre stikkes,

in as moche as stikkes are goode and profitable to ij. thynges, that is, to make hote, and to edefie houses. Right so parfite charite hetethe the soule ; also charitee araiethe the house of the kyngdome of Hevene, to the comyng of the soule. Also the serpent yaf hym a stone of iij. colours. This stone is Crist, in that 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, wysedome of the Sone, and the goodnesse of the Holy Gost. He that hathe this stone, shalle have in Heven habundaunce withe out defaute, ioye withe out hevynesse or sorow, light withe out derknesse ; and this stone is so precious, that it may not be solde for silver ne for golde, but that it shalle alway dwelle withe the rightfulle man. How then mow ye have that stone ? forsothe by penaunce ; and yf we do so, the stewarde, that is, the vn-rightfulle man, shalle be hangede in Helle, and the rightful man in the heritage of the kyngdome of Heven shalle ever ioye. To the whiche Crist brynge vs ! Amen.

[XXI.]

[f. 30.]

Calepodinus¹ in Rome reignede, that toke a maidene² to wyf, that conseivede, and brought forthe a faire childe. The childe wexede,³ and was put to scole. Whan he was xx. wynter of⁴ age, he desirede the heritage of his fadir,⁵ and seide to his fadir, " Sir, ye are olde, and mow⁶ not rewle the empire ; yf ye gafe me⁷ the empire, it shulde be youre profite." The Emperour seide, " Sone, there is now grete hungir in the empire, and I drede, yf I yeve the⁸ the empire and the power, yf I hade nede, haply thou shuldest denye me my wille." The empresse, that lovede more her sone than her husbonde, saide, " Sir, that may not be, for ye have but oo sone, and therfore I trow alway

¹ Calepodius. ² mayde. ³ wax. ⁴ Om. ⁵ his faders herytage. ⁶ ye con.
⁷ to me. ⁸ to the.

that he 'wille fulfille¹ your wille ; wherfore it is goode to you to graunte hym the empire." The Emperour saide, " I wille² have of hym an obligacione, that what houre he risethe hym selfe ayenst³ me, and fulfille not my wille, whan reasone is, I shalle depreve⁴ hym of the empire." The sone grauntede, and made an obligacione, and sealede it. Whan this was done, the Emperour was put from his dignyte, and his sone was crownede. Whan he was made Emperour, he was reisede in to pride, in so mekelle⁵ that⁶ he neither⁷ drede Gode ne man, and dide many wronges ; and the fadir suffrede hym paciently. It happede aftirwarde,⁸ that there was a grete hungir in the lande, and the olde Emperour began to nede ; and wente to his sone, and askede his sustenaunce of hym, and for a tyme he sent hym. But in a short tyme aftir, the fadir was greuously sike, and callede `to hym⁹ his sone, and saide, " My¹ sone, I have grete thrist ; yeve me a draught of thi must.²" The sone aunswerede, " I shalle not, for must is not goode for thi complexione." The fadir saide, " Yeve³ me of another tonne of wyne." Than the sone seide, " Nay, for⁴ it is not clere i-noughe ; and yf it shulde now be touchede, the wyne myght be troublede ; and therfore I will not touche it, tille I se it clere i-now." The fadir seide, " Yeve me of the thirde tonne." He saide, " Naye, for the wyne is stronge and myghty, and therfore it is not worthe for the sike." " Yeve me than," he saide, " of⁵ the fourthe tonne." The sonne seide, " Nay, for it is to⁶ feble, and withe out sustentacione⁷ or comforte. It must be wyne confortatife⁸ that shulde be yeven⁹ to the sike." The¹ fadir seide, " Yeve me therfore² of the fifte tonne." He aunswerede, " Nay, for drastes that³ are in the tonne ; and suche is not worthe to⁴ a sike⁵ man, scarsely for hogges." Whan the fadir sawe he myght not have, he suffrede paciently tille he were hole ; and

[f. 30. b.]

¹ wole folow. ² wole, *passim*. ³ agayne. ⁴ prive. ⁵ mych. ⁶ *Om.* ⁷ *Om.*
⁸ after. ⁹ *Om.* ¹ O! my. ² wyne moste. ³ Than gyf. ⁴ *Om.* ⁵ *Om.*
⁶ *Om.* ⁷ sustenaunce. ⁸ comfortable. ⁹ yove. ¹ Therfor the. ² *Om.* ³ *Om.*
⁴ for. ⁵ *Om.*

than 'the fadir¹ went to the kyng of Jerusalem, and playnede to hym of his sone, and shewede to² hym an obligacione, that he myght put out his sone, withe out any contradiccione. The kyng herde this, and callede his³ sone, to aunswere to⁴ the fadir. Whan the sone might not resonably aunswere, the kyng deprevede⁵ hym of the empire, and restorede agayne the fadir. And than alle praisede the kyng, for he hade so 'rightfully yovene⁶ the dome. *Declaracio.* Frenedes, this Emperour is Crist, the sone of man, to whom is yovene the empire of alle this worlde ; but in the gifte he toke of hym an obligacione, his baptyme, that he shulde forsake the pompe and all the pride of it. The olde Emperour, that is, Crist, is sike, as ofte as Cristene man or woman fallethe in dedely synne, and brekethe his comaundementis ; wherfore gretly he thrustethe the helthe of oure soules, and askethe of us our yonge age. But frowarde man aunswerethe, I may not yeve to Gode my yonge soukyng age, for it is must, that is, over sone to assay the way of Gode ; and that is not trew, for a childe of oo daies age is not withe out synne. Wherfore Seint Gregory tellethe, that a childe of v. yere of age the fendes* token out of his fadirs lappe. Yf God may not have of the must of so yonge age, he askethe the age of eldre childhode, that is, of x. or xii. yere. But frowarde man aunswerethe, and seithe, The wyne is not clere i-now, that is, the childe is not apte to serve Gode, in that he is inparfite ; † for yf he be stered to Gode, he must be troublede in his body. That is agayne the doctryne of the Wise Man, that seithe, He that loveth his sone, chastisethe hym, and delyuerethe his soule fro Helle. Also he askethe wyne of the thirde tonne, that is, of the tonne of yonge mannes age. But man contrarious aunswerethe, The wyne is over myghty, it is not goode ; for a felle man, that is, yonge man, is stronge and myghty, therefore he owethe to spende it aboute worldly thynges, and not in penaunce, for he myght be made feble. Also he askethe wyne of the fourthe tonne, that is,

¹ he.² Om.³ to hym the.⁴ Om.⁵ pryued.⁶ wysely geven.

* tho frenedes, MS.

† not in parfite, MS.

[f. 31.]

of age, that is, that thou yevest hym service in the service of God. But frowarde man aunswerethe, and seithe, Man in his olde age is feble, and may not fast ne do penaunce, for suche shulde be cause of his dethe. Also he askethe of the fifte tonne, that is, of the olde man, that may not goo withe out a staffe, yit he askethe of man that state, that he turne to hym. Frowarde man aunswerethe, and seithe, This wyne is over feble, for yf he fastede oo day, it behovede hym to make his grave; * and lawe wille not that an unmyghty man shulde slee hym selfe. Also he askede of the vj. tonne, whan man for elde † or blyndnesse may no further walke to synne, and myght failthe hym for to do evel. God askethe drynke of suche one, that is, the helthe of his soule; but wrecchede man, that is put in dispaire, seithe, Allas! allas! while I myght serve God I wolde not, and now dwellene in me drestes of alle goodnesse. Wherto shulde I now be turnede to my Gode? But allas! many ther bene, that wille yeve hym no wyne. Wherfore Crist playnede to the kyng of Jerusalem; and therefore shulde suche gone into everlastyng turment, and rightwise men into everlastyng blisse.

[XXII.]

Alexander the Emperour was so 'stronge and ¹ myghty, that none² in his tyme myght overcome hym; and 'this Emperour³ hade Aristotil to his maister, that taught hym in⁴ alle wysedome and konnyng. That saw the quene of the Northe, and norisshe her doughtir with venyme, fro the tyme of her birthe,⁵ that whan she come to lawfulle age, she was so faire, that⁶ she was lovesome to alle. After, she sent her to Alexandre, that she myght be his concubyne⁷; and whan he saw her, anone he was take in her love, and wolde have synnede withe her. That perseivede Aristotille, and saide to hym,

¹ Om. ² no man. ³ Om. ⁴ Om. ⁵ yong age. ⁶ a creature. ⁷ Om.

* grace, MS.

† olde, MS.

“ Touche her not, for yf ye do, ye shalle be dede anone ; for alle her lyf-tyme she hathe ben norisskede withe venyme, and that I shalle prove anone. Here is one that shalle be dede by the lawe ; lette hym slepe withe her, and than shulle ye se whether¹ I sey sothe.” And so it was done. Anone as he kisede here, he fille downe dede. Alexandre praisede his maister, for he delyverede hym fro the² dethe. *Declaracio.* Frenedes, this Emperour may be saide every man that is stronge and myghty, by the vertu of the baptyme. The quene is habundaunce of tho thynges that sekethe man to slee. The maide, that was venymede, is glotonye and lechery, by the whiche many are slayne. Aristotille is reasone, that seithe alle way ayenst synne. The man, that is dampned by the lawe, is frowarde man, that alle way synneth with glotonye and lechery. Therefore it is to flee, that we be sobre in mete and drynke, that we mowe come to everlastyng mede, the whiche is eternalle. Amen.

[f. 31. b.]

[XXIII.]

Flosculus³ reignede in Rome, that hade a sone that was wode, that dyverse daies rent his membres. The fadir sawe that, and yafe hym venyme, and hade lever slee him softly⁴ than he shulde so rente hym selfe dyverse daies. The modir sawe that, and was right sory ; she wente to the domesman, and playnede on⁵ her husbonde, that he hade slayne his sone. The fadir before the domesman aunswerede, and saide, “ It was a werke of charitee, and that for this skille. My sone alle to-rente hym selfe, and so of⁶ longe tyme he suffrede many wrecchednesse.⁷ I, that was his fadir, seyng that, I chase rather to⁸ slee hym, than longe tyme to⁸ se hym in sorow.” *Declaracio.* Frenedes, this Emperour is the worlde. The sone, that rent hym selfe, is a doer of penaunce, the whiche tamethe his flesshe. But oure fadir,

¹ where. ² that. ³ Flosculus. ⁴ Om. ⁵ of. ⁶ Om. ⁷ wilydnesses. ⁸ for to.

the whiche is the worlde, by the whiche we are susteynede bodely, yevethe vs venymes of the erthe of our birthe, by the whiche ofte sithes we are dede; but oure modir, that is holy chirche, accusethe the worlde to Gode. Therefore flee we the worlde, that oure modir, holy chirche, may have of vs solace, grete ioye, and gladnesse.

[XXIV.]

Promius reignede in Rome, that hade a faire wyfe; the whiche, whan she stode ones in a wyndowe of the castelle, she saw ij. knyghtes in a medow vnder the castelle to-gedre; the one knyght was right faire, in so mekelle that the lady was takene in his* love. Whan the bataile was done, the knyght that the lady lovede so wele, hade the victorie; the lady for love began to langour. The Emperour was right hevy, and sent anone for leches, for to see the state of the lady; and thei seidene, “ There is none other sikenesse in her, but that she loveth some man over mekelle.” The Emperour saide to his wyfe, “ I pray the, name hym that thou lovest more than me.” She saide, “ That faire knyght I love so mekelle, that but I have his love, I shalle be dede.” Than the Emperour saide to the leches, “ I pray you, that ye save her lyfe.” Thei seide, “ There is no way, but one slee that knyght that hade the victorye, and anoynte her with his bloode.” Thei slowe the knyght, and anoyntede her; and anone the temptacione seasede, and she was hole of her sikenesse. *Declaracio.* Frenedes, this Emperour is Adam, the first fadir. The wyf, that was so faire, it is his soule. The ij. knyghtes that foughtene, was God and the Aungelle. The fightyng was, whan the aungelle wolde be like Gode, and aboue Gode; but Gode hade the victorie. This sawe the quene, that is, the soule, and anone she brente in the love of Gode; wherfore she was sike,† in so mekelle

[f. 32.]

* her, MS.

† like, MS.

that she shulde dye. But the myghty knyght, that is, Crist, is slayne, and withe his bloode we are anyntede, and are made hole.

[XXV.]

Lenyncius¹ reignede in² Rome, the whiche as he rode by a forest, mette withe a poore man, and seide to hym, “ Fro whens comest thou, and what art thou ? ” He saide, “ I come fro the next citee, and am³ your man. ” The Emperour saide, “ Yf thou wilte be a goode man, and a⁴ trew, I shalle promote the to grete⁵ richesse. ” He saide, “ Ye, lorde. ” Anone the Emperour made hym a⁶ knyght, and sone he rode⁷ into pride ; wherfore he gadrede to hym many of the grete men of the empire, and conspirede withe hem, that he wolde vsurpe the empire. Whan the Emperour wist that,⁸ anone he put hym out, and alle that helde withe hym ; and wolde no lenger lette hym dwelle in his empire, but ordeynede other in her⁹ stede, and yaf hem alle¹ her² landes, and alle her mevable goodes. Whan they herde that straungers hade her goodes, thei conspirede ayenst³ hem, and praiede hem to the fest, and sette before hem v. messe ;⁴ and every messe was envenymede,⁵ and alle that ete of the messes were dede. The Emperour callede his sonnes, and askede, what were to do of the dede ? His eldest sone saide, “ Ye are my fadir, and gretly I am grevede for your hevynesse. I yeve you this counseile. A litelle kyngdome is here⁶ not ferre fro you, in the whiche is a fulle faire maidene,⁷ the whiche hathe a noble gardyne ; in the whiche gardeyne is a welle of watir of suche vertu, that yf it be spryngede⁸ on the dede body, it shalle lyve agayne. Therefore I shalle go to this kyngdome, and shalle⁹ gete the watir of this welle, by the whiche the dede mow

¹ Lemicius, C. ² in the cite of. ³ I am. ⁴ Om. ⁵ Om. ⁶ Om. ⁷ rose. ⁸ of that. ⁹ his. ¹ Om. ² his. ³ agayne. ⁴ messes. ⁵ venymed. ⁶ here bysyde. ⁷ mayde. ⁸ sprenglid. ⁹ Om.

arise¹ to lyfe." And anone he went to the kyngdome, and gate the wille of the maidene;² and went into the gardyne, and founde the welle. Wherfore he `dide make³ v. pittes right⁴ depe, by the whiche the watir of the welle ranne to the bodies of the dede men; and anone thei rissene. And whan this was `done and⁵ sene, the sone of the Emperour ladde `hym and alle theyme⁶ to his fadir. The Emperour, whan he sawe hem, he was glade, and for ioie crownede his sone.

Declaracio. Frenedes, this Emperour is the Fadir of Hevene. The poore man, that was promotede to grete dignite, is Lucifer, that of nought was made, that is, of no matir. Therfore of that he was so proude, in so mekelle that he wolde be like God, ye, and more; and therefore he was cast out of Hevene, withe alle theyme that consentede to hym, and man is promotede to that dignyte in her stede. The fendes, whan thei sawe this, thei praiede Adam and Eve to a fest, whan thei etene of the apple agayne Goddes precepte by her steryng, and saide, What houre ye ete of the frute of this tree, ye shulle be as Goddes. Wherfore in this fest was mynstrede to hem v. messes, that is, of the v. wittes, the whiche alle accordede to ete of the apple; and therefore alle thei were enfecte, for the whiche man diede. This herde the Sone of the Fadir of Hevene, and was sterede to mercy, and descendede fro Hevene into this worlde; and come to the maidene, that is, Marie, and there he founde the welle of mankynde, the whiche was ioynede to the Godhede. Aftir this he dide make v. pittes, that is, v. woundes in his bodye, by the whiche ranne bloode and watir, that made alle mankynde to lyve agayne, that shalle be savede, and ledde home agayne to the hevenly paleys. To the whiche brynge vs Jhesu Crist! Amen.

¹ rise. ² mayde. ³ made. ⁴ fulle. ⁵ Om. ⁶ hem alle with hym.

[XXVI.]

Donatus reignede in Rome, that dide make in the temple iij. ymages. One hade his hande strecchede forthe to the peple, and on his fynger a golde ryng. The¹ other ymage hade a goldene berde; and the thirde hade a mantelle of `purpure and² golde. Whan the ymages were made, the Emperour comaundede, that no man shulde dispoile³ the ymages, on payne of hangyng and drawyng, ne to⁴ hem do no disease, that is, to take away the ryng, the berde, ne the mantelle. It fille on a day,⁵ that a tyraunte, whos name was callede⁶ Dynnys, wente into the temple, and toke away the ryng fro the first ymage, and the berde fro the seconde ymage, and the mantelle from⁷ the thirde. Anone he was take, and brought before the Emperour, and was accusede of the trespasse, that he hade spoylede the ymages. “ Sir,” he saide, “ it is lefulle to me to aunswere. Whan I first entrede the temple, the image put forthe first⁸ to me his hande, as he hade saide, Take this ryng `of my gifte; and therefore I toke the ryng.⁹ And aftir that, I sawe the seconde ymage have a goldene berde; and I thought in my hert, that I knew his fadir, that hade never no¹ goldyne berde, and that it `was ayenst² kynde, that the sone shulde be hyer than the fadir; and therefore I toke fro hym the berde, that he shulde be like his fadir. And aftir,³ I sawe the thirde ymage, withe⁴ a mantelle of purpure⁵ and golde; and I thought, that in wyntir a goldene mantelle shulde be colde, and therefore the ymage nedede not the mantelle in colde wyntir, ne in somer, for it is hevy; and therefore I toke away the golden mantelle.” Than⁶ the Emperour saide, “ Wikkedly thou hast aunswerede, whi thou shuldest more robbe the ymage⁷ than `any other

¹ That. ² purpille and of. ³ spoyle. ⁴ Om. ⁵ tyme. ⁶ Om. ⁷ fro, *passim*.
⁸ Om. ⁹ Om. ¹ a. ² is agayne. ³ afterward. ⁴ that had. ⁵ purpille. ⁶ Om.
⁷ ymages.

man, sithene¹ I comaundede, vpon² payne of dethe, that no man shulde do to³ hem no grevaunce; thi mouthe hathe condempnede thi selfe." The Emperour callede one of his squyers, and seide, "Go fast, and smyte of his hede." And so it was done.⁴ *Declaracio.* Frendes, this Emperour is the Fadir of Hevene, that reisede vp the iij. ymages in the temple of this worlde, that is, poore men, wise men, and myghty men. The tyraunt, the theefe, is iustices, sherefis, and baillies, that takene away fro the poore men the goldene rynge, that is, her goodes, and sayene, "May I not take it, whan he yevethe it me?" For whan the poore man hathe ought to do, nylle he wille he, he shalle put forthe his honde for to yeve hem, yf he wolle spede. Also thei takene away the goldene berde, that is, whan thei sene a man gadre richesse, or have grace, anon thei sayene, "Se this chorle wille be more than his fadir! Take we fro hym the berde of richesse, for it is i-noughe to hym to be like his fadir." Also by the goldene mantelle is vndirstonde man in dignyte, that gladly the smale correctes. The malefactours conspirene and sayne, he is over colde, or seyne, he is over hote by covetise, or over sterne by myght; wherfore suche one thei accusene, and for his offence thei dampnene hym. And alle suche evelle doers dyene an evelle dethe.

[XXVII.]

Vomias⁵ reignede in Rome, that toke a faire maidene⁶ to wyfe, the whiche conseivede, and brought forthe a faire sone. Wise men
 [f. 33. b.] come to the Emperour, for to have his sone⁷ to norisse. Than the Emperour sent⁸ out a messanger thurghe alle the citee, that in whos house were founde fire and⁹ watir, shulde have his sone to norisse. Whan this was publisshede, many ordeynede hem fire and watir.

¹ other men sholde, sethe. ² on. ³ *Om.* ⁴ do. ⁵ Remilus. ⁶ mayde. ⁷ childe.
⁸ anone sent. ⁹ or.

The Emperour dide crie also, that he that hadde the childe to kepe, and norisshede hym clenly and purely, he shulde be promotede to grete dignyte, and els he shulde be dampnede to¹ wikkede dethe. Anone, while thei slept, come a tyraunte, whos name was Eulopius, that slekede the fire and cast watir out of the house.² But amonge hem was a man that³ hight Jonathas, that alle nyght laborede that fire and watir shulde not faile, but that⁴ he sholde alway have bothe redy. Whan morow⁵ 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 alle only of Jonathas he founde fire and watir; and so the Emperours sone was yeve to hym for to norisshede, vnder the forme aforseide.⁶ Jonathas toke the childe, and hirede masons, that thei sholde enhaunse⁷ his chambre withe mortar and stone; and whan the chambre was redy, he callede to hym payntours, and made his chambre to be payntede in this forme. In the walle, on⁸ the right side, he payntede x. ymages, and aboue the⁹ ymages this scripture was writtene,¹ *He that foulethe* not thise ymages, shalle have a goldene crowne of the Emperour; and yf he foule † the ymages, he shalle be condempnede to a foule dethe.* Than on the dore he made to be drawene a goldene chaier, and hym selfe sitting ther in, crownede withe a crowne of golde; and aboue his hede was writtene,² *Thus shalle³ be crownede, that wele norisshethe the Emperours sone.* And whan alle this was made, Jonathas was ofte sithe⁴ temptede for⁵ to defoule the ymages, but whan he redde the scripture, anone he hade⁶ drede that he shulde dye an evelle dethe; and so alle the temptacione went away. And also whan he sawe writtene over⁷ the ymages hedes the mede of the crowne, more and more he studiende for to worshippe the ymages, and for to kepe

¹ to the. ² houses. ³ Om. ⁴ there. ⁵ morne. ⁶ byfore seyde. ⁷ haunse.
⁸ of. ⁹ thes. ¹ wryte. ² wryte this. ³ shalle he. ⁴ tyme. ⁵ Om. ⁶ Om.
⁷ on.

* folowethe, MS. and so MS. C. See Notes.

† folow, MS. the reading in the text is from C.

hem in fairenesse. And whan the childe was not wele¹ norisskede, he ranne swiftly to the perisschyng of the enemye;* and whan he saw hym selfe sholde be hangede, he drede gretely, and alle the [f. 34.] defautes of the norisschyng, as to the childe, he amendede. But whan he sawe the goldene chaire, and hym self crownede with a crowne of golde, and 'above his hede was writtene,² *Thus he shalle 'be worshippede,³ that wele and clene 'shalle norisshe⁴ the sone of the Emperour, than † he hade so moche ioye of the picture of the chaire, that alle his lyf aftir he norisskede wele⁵ the childe. The Emperour, whan he herde this, he sent for hym and for his sone, and⁶ promotede hym ‡ to grete dignytee. *Declaracio.* Frenedes, this Emperour is the Fadir of Hevene. The empresse is blissede Marie; the childe is Jhesus. The messenger, that was sent, is Seint Joĥn Baptist, that he shulde shew his comyng; wherfore the wise men, that were the Patriarkes and the Prophetes, desirede gretly to norisshe hym, and se hym; and thei sawe hym not, for fire and watir was in hem extyncte. By fire is vndirstonde the Holy Gost, that apperede not yit to hem as it did to the Appostels, ne thei were not wasshene with the watir of baptyme, as Cristen men§ are now. Or els by fire thou may vndirstonde parfite charite, and by watir trew contriccione. This ij. failen || in many, and therfore thei mow not have the childe Jhesu in her hertes. Jonathas, that wakede, is a goode Cristen man, that alle way in goode werkes studiethe to wake, and alle way to offre to God for his synnes the fire of charitee, and the water of contriccione. But ofte sithe the tyraunt, that is, the Devel, puttethe out the fire of charitee and the watir of contriccione, and castethe it ferre away fro the hertes of many; therfore thei that are thus defamede, may not norisshe the childe Jhesu. Therefore do thou as Jonathas dide; wake, and pray, that thou entre*

¹ wele gouernyd and. ² red the superscripcione. ³ do worship. ⁴ norisskith. ⁵ right wele. ⁶ Om

* Sic MS. See Notes. † and than, MS. ‡ hem, MS. § man, MS. || fallen, MS.

not into temptacione ; and calle to the trew expositours, that is, discrete confessours or prelates, that may rise vp in thyne herte a stonene chambre, and seker feithe 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, withe out doute in tyme to come thou shalt be crownde, and not be dampnede to ever lastyng dethe. And the goldene chaire must be in the dore of thyn hert, that is to sey, yf thou norisshe wele the childe Jhesu, thou shalt have a chaire in^e Hevene. And have mynde, yf thou norisshe hym evelle, thou shalt be hangede in the gibbette of Helle, but thou amende the. Therefore studie we so to norisshe the childe Jhesu, by meritorie werkes, that we mow come to the mede that is everlastyng without ende.

[i. 34. b.]

[XXVIII.]

Eulopius reignede in `the citee of¹ Rome, the whiche amonge alle vertues lovede mekelle² love and acorde ; and where `that was cissime and debate amonge any,³ he laborede for to make accorde, that goode accorde sholde be hade. There were that tyme ij. knyghtes, one of the contre of Baldoke, and the other⁴ of Lombardie, that lovede wele⁵ to-gedre, and neither⁶ of hem sawe never other, but by messangers betwixe hem ; so that the knyght of Lumbardie, what so⁷ he hade of marchaundise `and of⁸ other thynges there he dwellede, he sent by messangers to his felaw, the knyght in Baldoke ; and the knyght of Baldoke on⁹ the same maner, alle the marchaundise in his lande that myght not be foundene in Lombardie, he sent to hym. The knyght of Lombardie on a tyme, as he laye in his bedde, he thought, “ I have suche a frende in Baldoke, to whom I have sent

¹ Om. ² myche. ³ as eny debate was. ⁴ tother. ⁵ Om. ⁶ nother. ⁷ maner.

⁸ or. ⁹ in.

many giftes, and he to me gretter ; I shalle go and se hym or that I dye." And so he went to the lande of Baldoke, and come to the house of his felawe, that he hade never sene afore. The 'knyght his¹ felaw, whan he herde of his comyng, he was right ioyfulle, and toke hym aboute the nekke, and kyssede hym, and wept for, ioye, and saide, " Thou art welcome to me, halfe my soule!" And [he] abode withe hym as longe as he wolde. And whan he hade i-be² there certayne daies, he sawe a right faire maidene³ in his house ; and anone he was takene in her love, in so mekelle⁴ that⁵ he laye in his bedde, and neither ete ne dranke. His felawe come to hym, and saide, " O ! dere⁶ frende, for what cause arte thou⁷ turmentede in thi soule ?" He saide, " There is a maidene in thi⁸ house, the whiche I love mekelle,⁹ that I shalle dye but yf I have her." The other¹ saide, " Take comferte 'to the,² and be stronge, for yf ther be any in my house that thi soule desirethe, withe out doute thou shalt have her." Anone he shewede to hym 'the women,* to take her³ that he desirede. Than seide the sike knyght, " Amonge alle thise is not she that my soule loveth." Than he shewede to hym the maidene that he lovede. Whan he saw her, he seide, " This is⁴ she, in the whiche is my dethe and my lyfe." The knyght saide, " Forsothe this maidene is o⁵ a⁵ noble kynrede, the whiche I have norisshe⁶ fro her yongthe, that she sholde be my wyfe ; neverthelesse thou arte come to me fro ferre countrees, for† love that longe hathe ben betwixe vs ; I shalle yeve her to⁶ the to wyfe, withe many richesse⁷ that I shulde resceive withe her, by the whiche alle⁸ thi kynrede may be the better." The sike knyght, whan he herde this, he arose⁹ anone out of his bedde hole, and saide, " O ! dere frende, Gode quyte the, for mekelle¹ thou hast done for me ofte sithes ! How may I yelde 'the alle² the benefetis

¹ knyghtes. ² byd. ³ mayde, *passim*. ⁴ mych. ⁵ *Om.* ⁶ *Om.* ⁷ thou thus.
⁸ this. ⁹ so myche. ¹ tother. ² *Om.* ³ alle the women of the hous, out take her.
⁴ same is. ⁵ *Om.* ⁶ *Om.* ⁷ rychesses. ⁸ *Om.* ⁹ rose vp. ¹ myche. ² *Om.*

* woman, *MS.*

† fro, *MS.*

that thou hast done to me, vtterly I wote nevere!" Anone he dide crie a grete fest for the weddyng; and there come many to the weddyng, and tokene mete. Whan the fest was done, the knyght toke his leue, and wente to Lumbardie withe his wyfe, and grete richesse; wherfore he was made right riche, and alle his,—the whiche richesse he brought fro Baldoke. And his wyf was wonderly lovede of alle, and brought hym forthe a faire sone. It fille aftirwarde, that the knyght of Baldoke come to grete poverté, in so mekelle¹ that he hade not wherof that he myght lyve. He thought, "It is better to me now for to goo to Lumbardie to my frende, the² whiche I promotede to grete richesse, and gafé hym a wyf, and alle way lovede hym, that he may socoure me in my poverté, than for to lyve³ in grete myserie and wrecchednesse." He went alone into Lumbardie as a poore man, for he hade litelle to spende by the way; and whan he come into⁴ Lumbardie, he entrede a citee, in the whiche the 'knyght his⁵ frende dwellede in;⁶ and whan he entrede the citee, it was nyght, and derke. He thought withe in hym selfe, "It is nyght, and my 'clothyng is⁷ nought precious for a knyght, and also I am bare foote. Yf I go now to the house of my felaw, he shalle vnnethe have knowyng of me, for derknesse of the nyght; it shalle not be so." He lokede aboute, and sawe a parisshe chirche; and wente into⁸ the chirche yerde, and atte⁹ entre of the chirche he restede hym. And as he lay and slept, ij. men foughtene to-gedre, and the¹ one sloughe the¹ other; and he that sloughe hym ranne out of the chirche yerde, and yode his way. In shorte tyme after, a grete clamour rose² in the citee, and a rumour, that the man-sleer was ronne to the chirche yerde.³ [Anone a multitude of peple ran to the chirche yarde,⁴] and founde no man but the knyght, atte⁵ entre of the chirche liyng. One saide to hym, "Where is the man-sleer?" He saide, "I am he; take me, and hange me on the gebette." He saide thus, for he hade lever

¹ myche. ² Om. ³ leue here. ⁴ to. ⁵ knyghtes. ⁶ Om. ⁷ clothes bene.

⁸ to. ⁹ at the. ¹ that. ² was. ³ Om. ⁴ Supplied from C. ⁵ at the.

dye, than live in povertē. Thei layede hondes on hym, and lede hym to prisone. `The next¹ day he was demede to the dethe, and ledde to the galous; and many folowede,² amonge the whiche was the knyght, his felaw. And whan he hade enterly beholdene hym, he saide withe in hym selfe, “What is this! withe oute doute this is my felaw, the knyght of Baldoke!” `Thei leddene hym³ to the galouse. Anone he criede withe an hie voice, “Abide⁴! Abide⁵! he slowe not the man, but it is I.” Thei heryng this,⁶ laiede hondes on hym, and brought hym to the galouse. Than was he there, amonge other, that slow the man, and thought withe in hym selfe, “I am gilty of the dethe, `and yf I suffre thise ij. innocente* knyghtes to⁷ goo to the dethe, it may not be but⁸ God shalle take some vengeance on me. It is better `for to⁹ be aknow of my synne here openly, and take my penaunce, than for to suffre thise¹ innocentes for² to perisshe.” Than withe an hie voice he cricde, “Spare hem! spare hem! for thei are innocentes, and I am gilty, for I slow `the man³ withe myne⁴ handes, and thei slow hym not; take me, and hange me on the gibbette!” Moche peple, whan thei herde this, thei wondrede; and⁵ anone thei laiede hondes on hym. `And alle the peple turnede agayne withe hym, and the ij. knyghtes, and seide to the domesman, “Sir, we mervaile of this⁶ iij. men. The first knyght was aknow that he slew the man; the seconde saide, nay, but he slow hym; the thirde seide, that the ij. knyghtes were innocentes, and he hym selfe slow hym withe his owne⁷ handes; and therefore we are turnede agayne, to⁸ here a verrey dome,⁹ what is for to done of this thyngē.” The domesman seide to the first knyght of Baldoke, “Frende, whi saidest¹ thou, `that thou² slow the man?” He saide, “Forsothe I shalle say you the³ trouthe. I was somtyme a riche knyght, and a worthi man,

¹ That other. ² folowdyn hym. ³ That thei lede. ⁴ Abideth. ⁵ Om. ⁶ that.
⁷ of thes ij. innocent knyghtes; and I suffre hem. ⁸ but that. ⁹ I. ¹ Om. ² Om.
³ hym. ⁴ myne owne. ⁵ Om. ⁶ And alle the peple mervelyd of thes. ⁷ Om.
⁸ for to. ⁹ trouthe ¹ seyst. ² Om. ³ Om.

* innocentes, MS.

and many I helde withe me, and I¹ susteynede; but withe in few yeres I come to grete poverte, in so mekelle² that I have no thyng to spende, but seke my brede fro dore to dorre. Therefore whan I thynke on my ryalte³ and richesse, and now considre my grete poverte, I hade lever than grete mede⁴ I were take⁵ out of the⁶ worlde; and⁷ therfore I saide, I slew the man, that I sholde the rather⁸

[f. 36.] perisse and be dede." Than seide the domesman to the seconde knyght, "Whi saigest⁹ thou, that¹ thou slew the man?" He saide, "Forsothe I shalle shew the² the trouthe. This knyght promotede me to grete dignitye and richesse, and gafe me a wyfe, wherfore I love hym as mekelle³ as my selfe; therefore whan 'he went⁴ to the dethe, I criede withe an hie voice, that I slow the man, that he myght be savede, and⁵ desirede for his love for⁶ to dye." The domesman seide than to the thirde man, "Whi seidest⁷ thou, that⁸ thou slow⁹ the man?" "Sir,¹ I shalle telle you the verrey trouthe. I slow the man, withe out doute; and whan I saw 'that thise men went to² dethe, I thought in my hert, it may not be but that Gode is rightfulle, and alle thyng seethe, and 'wille somtyme³ take vengeance of⁴ me, for⁵ by cause I slow the rightfulle man; and also yf I sholde suffre thise innocentes be slayne for my dede, it sholde be to me a grevous synne. Therefore it is better now⁶ to me to be aknow the trouthe before alle, and save the innocentes fro⁷ dethe, than 'everlastyng to⁸ dampne my selfe. And therfore I saide the trouthe, that withe myne owne hande⁹ I slow the man." The domesman seide, "Frend, sithen it is so, that thou hast shewede the trouthe, and¹ hast savede the innocentes fro the dethe, thou shalt not be dede, but thou shalt have thi lyfe, withe alle thi heritage." Wherfore alle men praisede the domes-

¹ Om. ² myche. ³ nobley. ⁴ goode. ⁵ Om. ⁶ this. ⁷ Om. ⁸ sonner.
⁹ seyst. ¹ Om. ² you. ³ myche. ⁴ I saw him go. ⁵ and I. ⁶ Om.
⁷ seyst. ⁸ Om. ⁹ slowyst. ¹ He seyde, Syr. ² thes. ij. go to the. ³ wole
sone. ⁴ on. ⁵ Om. ⁶ Om. ⁷ fro the. ⁸ everlastyngly. ⁹ handes.

¹ that thou slow the man, and.

man, that so mercyfulle¹ dide withe the man-sleer. *Declaracio.* Frendes, this Emperour is the Fadir of Hevene. The ij. knyghtes are our Lorde Jhesu Crist, and the first fadir Adam, [that] was made in the felde of Damascene; and Gode was ever withe out begynnyng, and shalle be withe out endyng. Messangers were betwixe hem, whan the Fadir saide to the Sone and to the Holy Gost, "Make we man to our likenesse." But the knyght, that come to the house of the other, is Adam, the first fadir, that was translatede fro the felde of Damascene, where he saw a faire woman, that is, the soule, made to the likenesse of God, that Adam desirede. God saw that, and gafe hym the soule, that he made to his likenesse, withe alle the goodes of the worlde. Aftir this come Crist to right grete poverte, whan he come
 [f. 36. b.] downe fro Hevene, and toke our flesshe; for foxes have dennes, and briddes of Hevene have nestis, but the sone of man* hathe not wherto that he may lene his hede. He entrede the gate of holy chirche, that is, the wombe of the blissede Virgyne, and there he nyghtede from the tyme of his conceptione vnto his birthe. In the meane tyme foughtene ij.† to-gedre, that is, the flesshe and the spirite; but the flesshe slow the spirite, whan mankynde synned ayenst Goddes biddyng, wherfore he was folowede aboute the chirche yerde, that is, the Devels wentene about, and so prikkede and stongene, that alle mankynde shulde perisse. The other knyght proferede hym selfe to the dethe for his brother, and for his frende, that is, oure Lorde Jhesu Crist, whan wilfully he seide to the Jewes, "Whom seke ye? I am he." Wherfore thei token hym, and lede hym to the gibbette. The seconde knyght, that was the trew frende. By this seconde frende we shulde vndirstonde the Appostels and Martirs, that for Goddes love suffrede the dethe; wherfore Crist seithe to his disciples, "May ye drynke of the chalice of payne and passione that I shalle drynke?" Thei seide, "Ye, yf we mowe." The thirde man, that saide, "in trouthe I slow the man," is every synner,

¹ mercyfully.

* a maide, *MS.*

† foughtene ij. foughtene, *MS.*

that owethe to be aknow the trouthe in confessione, so that the innocent be not slayne, that is, the soule ; and yf he thus be aknow the trouthe, he shalle have everlastyng ioye.

[XXIX.]

Dolphynus reignede in Rome, that hade but oo doughtir, that was right faire, and of her fadir mekelle lovede. Whan he went ones to hunte, a chaunce fille, that he was departede fro his folke, that vtterly he wist not where ne to what place to ride ; but he was mekelle desolate, bicause he hade lost his meyne, and rode aboute¹ alone. And whan he hade riddene alle 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 knockede. Anone as the lorde of the house herde the knockyng, he vndide the yate, and askede² whi he knockede ? He seide, "It is nyght, as ye se, and therefore I aske harbrow, for Goddes love." And was not aknow that he was Emperour. The other³ saide, "Frende, I am the Emperours forster, that dwelle here, and have the keypyng of this forest, and therefore I graunte the harbrow, and I shalle yeve the to⁴ ete of the venysone of this forest." The Emperour herde that, and was glade, and entrede, and was worshipfully resceivede. The forsters wyf was grete withe childe, and nere the tyme to have⁵ childe. Whan the Emperour was sette to souper, the forster servede hym worshipfully, and yit he wist not 'that it⁶ was his lorde the Emperour ; and the Emperour faynede, and wolde no thyng shew hym of his persone. Whan the souper was done, a bedde was araiede. The Emperour went therto, and began to slepe ; and whan he was in his first slepe, he herde a voice seiying 'thries thise⁷ wordes, "Take ! Take ! Take !" And he wakede of his slepe, and mervailede, and saide withe in hym

¹ Om. ² asked him. ³ tother. ⁴ for to. ⁵ haue a. ⁶ he. ⁷ thes iij.

selfe, "What may this be? Take! Take! Take! what shalle I take?" And sone aftir he fille on slepe, and herde another¹ voice saiying thries thise² wordes, "Yelde! Yelde! Yelde!" He wakede of his slepe, and gretly was hevyede; and seide withe in hym selfe, "What may this be? First I herde thries, Take! and not I toke; and now thries, Yelde!" And efte sones he slept, and herde thries thise wordes, "Fle! Fle! Fle! for this nyght is borne a childe, that aftir thi disease shalle be Emperour." The Emperour, whan he herde this, and was³ wakenede of his slepe, he was astonyede in hym selfe. He arose⁴ erly, and callede the forster to hym, and saide, "Frende, I pray the, telle me yf thou 'know yf⁵ any childe were borne this nyght?" He saide, "Ye, sir, my wyf hade a childe this nyght." The Emperour seide, "Shew me the⁶ childe." [And so he dyd. The Emperour⁷] whan he hade seen the childe, he saw a tokene in the childes face, and seide to the forster, "Knowest thou what I am?" "Nay, sir, for I saw the never before this tyme, that I wote of;⁸ but thou semest a gentleman." He saide, "I am the Emperour, thi lorde, that thou hast this nyghte hostelede, for the whiche I thanke the." The forster herde this, and fille at⁹ his fete, and askede mercy, yf he hade in any thyng offendede hym. The Emperour saide, "Drede the not, but thi sone, that thi wyf brought forthe this nyght, I wille¹ have hym² to norisshe; and to-morow,³ at this houre, I shalle sende messangers for the childe." The forster saide, "A! sir, it is not semly, that suche a lorde shulde norisshe the childe⁴ of his seruauant. Never the lesse, lord, your wille be fulfillede; and whan the messangers come, I shalle take to hem the childe." Whan this was seide, the Emperour rode to his paleys. And whan he come⁵ to his paleys, he callede his seruauantes, and saide to hem,⁶ "Gothe fast to the forest,⁷ in the whiche my forster dwellethe, in whos house this nyght

[f. 37. b.]

¹ a. ² thes iij. ³ Om. ⁴ rose. ⁵ knowyst. ⁶ this. ⁷ Supplied from C.
⁸ Om. ⁹ down at. ¹ wole. ² Om ³ to-morne. ⁴ sone. ⁵ come-home. ⁶ Om.
⁷ hous

I laye ; and takethe¹ his sone, that² his wyfe this nyght hade, and slee hym³ by the way, vpon⁴ payne of dethe, and cast his body to houndes, and brynge wythe you his hert ; and but yf ye do this, I shalle condempne⁵ you to the most foule⁶ dethe." Thei seide, " Sir, your wille shalle be done." Anone thei wentene to the forsters house, and tokene the childe of hym, and ledde it wythe hem. And saide,⁷ whan thei were passede, betwixe hem, " It is tyme that we fulfille the Emperours biddying. for to sle the childe, by cause we are nere the paleys." Thei toke the childe, and wolde slee it. One of the messangers, whan he hade seen the childes face, was⁸ sterede wythe pite; and saide to his felawes, " O ! frendes, herethe⁹ my counsaile, and ye shulle not forthyne it. We shalle falle in grete synne ayenst¹ Gode, yf we slee this innocent. Here 'are my² pigges ; slee we one of 'the pigges,³ and the hert of it 'bere we⁴ wythe vs to the Emperour, and we shalle sey, it is the hert of the lytelle childe ; and lette vs not shede the bloode of the childe." Thei seide, " This is a goode counsaile ; but sey vs, what we shalle do wythe the childe ?" He saide, " Lappe⁵ it in⁶ clothes, and put it in some tree that is holow, and there we shulle leave it.⁷ And God, that no man may desceive, happely shalle delyuer the childe fro dethe, and save it." Thei dide aftir his counsaile. The childe was lappede in clothes, and was⁸ putte in a hole of a tree. Than thei slowene the⁹ pigge, and drew out the hart, and bare it with hem to the Emperour ; and founde hym at¹ mete. The Emperour saide 'to hem,² " Have ye fulfillede my biddying ?" Thei seide, " Yee, sir, we have slayne the childe, and here is his hert." And shewede hym the pigges hert. And he levede it was the hert of the childe, and anone 'cast the hert³ into the fire, seyng, " Se the hert of hym that shulde reigne aftir me ! Beholde," he saide, " what dremes ar, nought but vanyte and

¹ take. ² the which. ³ the child. ⁴ on. ⁵ comaunde. ⁶ foulest. ⁷ thei seyden.
⁸ he was. ⁹ here. ¹ agayns. ² ben many. ³ hem. ⁴ we shalle bere. ⁵ Kepe.
⁶ in the. ⁷ hym. ⁸ Om. ⁹ a. ¹ at the. ² Om. ³ he cast it.

vayne!" The seconde day aftir that¹ the childe was put in the tree, an erle went to hunte in that² same forest. Whan the houndes ranne aftir an hynde, thei come by the tree in the whiche the childe was, 'and felede³ the savour of the childe, and wolde no ferther rynne. The erle sawe that, and mervailede gretly.⁴ He smote the horse [f. 38.] withe the sporges, and come to the tree, and⁵ lokede in atte⁶ hole, and founde the childe; and was right glade, and⁷ toke it in his armes, and ledde it to his castelle, and saide to the countesse, his wyfe, "I shalle telle you goode tydynges.⁸ I have foundene to-day⁹ merveilously a faire childe, in an hole of a tree; and¹ I gate never yit² a childe, ne³ thou never conseivede none. Fayne the therfore grete withe childe, and sey, that thou bare the⁴ childe." "Sir," she saide, "thi wille shalle be fulfilled."⁵ Wherfore comone voice was in⁶ the countre, that the countesse hade brought forthe a faire childe; wherfore there was grete ioye. The childe wexede,⁷ and lovede was of alle, and namly of the erle and of the countesse. Whan xvj. yeare was passede, 'it fille that⁸ the Emperour made a grete fest, to the whiche the erle was callede. And come atte⁹ day to the fest, and ledde the childe 'withe hym;¹ the whiche was that tyme a faire squyer, and stode atte² borde before the erle, 'and servede hym³ curtesly. The Emperoure lokede enterly on the childe, and sawe in his forhede the tokene that he sawe in the forsters house; wherfore he was anone sterede in hym selfe, and saide to the erle, "Whos sone is this?" He saide, "Sir, it is my sone." The Emperour saide, "By the faithe that thou hast made to me, telle me the trouthe." The erle sawe he myght not scape, and tolde hym alle how he founde the childe in a hole of a tree. Whan the Emperour herde this, he callede his servauntis, as he hade bene wode, the whiche he sent to sle the childe; and thei come before hym. Than⁴ the Emperour

¹ Om. ² the. ³ thei felde. ⁴ Om. ⁵ he. ⁶ at the. ⁷ he. ⁸ thynges.
⁹ Om. ¹ Om. ² Om. ³ nor. ⁴ this. ⁵ done. ⁶ in alle. ⁷ wax. ⁸ Om.
⁹ at the. ¹ Om. ² at the. ³ Om. ⁴ Om.

constraynede hem by an othe, that thei shulde sey the trouthe, what thei diddene withe the childe. Thei saide, “ Sir, we put vs in your grace, for pite sterede vs that we shulde not sle the innocente, but put hym in an hole of a tree. What fille of hym afterwarde we wote not,¹ but we slow a pigge in the² stede of a³ childe, and yaf⁴ to you the hert.” Whan the Emperour hade herde the trouthe, prively he saide to the erle, “ Frende, this childe shalle abide withe me.” “ Sir,” he saide, “ thi⁵ wille be fulfillede.” And whan the fest was done, alle the gestes went home, and the childe left with the Emperour alone. And that tyme the ‘empresse withe her⁶ doughtir was in ferre cowntre.⁷ The Emperour callede to hym the childe, and saide to hym, “ Frende, thou must go to the empresse withe my lettres.” He saide, “ Sir, I am redy for to obeye to⁸ youre wille in alle thyng.” Anone the Emperour dide write lettres to the empresse, that assone⁹ as she hade seen the lettres, on payne of dethe she sholde draw the childe atte¹ horse-taile, and after that, hange hym on the galouse; and but yf this were done, he shulde condempne her to the most foule² dethe. And whan the lettres were made and sealede, he toke hem to the childe, and saide, “ Spede³ the fast, that thou were there.” The childe toke the lettres, and put hem in a boxe, and wente his way a grete pace. And whan he hade gone ij. daies or three, at even he come to a castelle of a knyght, and asked hostelle mekely of the knyght. He⁴ sawe the childe was semly, and grauntede hym hostelle. The childe was wery, and laiede hym downe anone on a benche, ‘and restede⁵ hym, and slept. The knyght, whan he sawe the childe slepe, he sawe behynde hym a boxe, the whiche he openede, and founde the lettres of the emperour, sealede withe his seale; wherfor he was gretly temptede for to open the lettres. And so he dide ‘fulle softly;⁶ and whan he hade redde

¹ kan we not telle. ² Om. ³ the. ⁴ toke. ⁵ your. ⁶ Emperours. ⁷ contres.

⁸ to go at. ⁹ also sone. ¹ at the. ² foulest. ³ Syr, spede. ⁴ The knyght.

⁵ to rest. ⁶ sotelly.

the lettres, he founde that the empresse, on payne of dethe, shulde put the childe to dethe. The knyght made sorow,¹ and seide withe in hym selfe, "Allas! this were a grete synne, to do so semly a childe to the dethe! It shalle not be so." And² anone he dide away the scripture, and wrote the lettre in thise wordes, "On payne of dethe I bidde the, that thou take the childe, and resceive hym that bryngethe the lettres, and anone withe out delaye yeve our doughtir to hym, to be³ his wyfe, withe grete solempnyte; and whan the weddyng is done, have hym in worshippe, as our sone, in alle maner, and that he kepe my place, vnto I come to you." And whan he hade `done thus,⁴ fulle softly⁵ he closede⁶ the lettres,⁷ and put it in the boxe agayne. Sone aftir this, the⁸ childe wakede,⁹ and¹ the knyght `that nyght² made hym grete chere. And the fourthe day after he come to the empresse withe the lettres; and whan she hade redde the lettres, anone she sent out `the messangers³ in euey partie, for `to pray⁴ grete and smale, that thei shulde be redy at a⁵ certayne day, to be at weddyng of her doughtir. And so it was done. Whan the day was come of the weddyng, the childe weddede the doughtir of the Emperour withe grete solempnyte, and helde the place of the Emperour, as the lettre wolde. And the childe bare⁶ hym right wisely in alle thyng, and he was moche lovede and worshippede of alle the peple. It felle `sone aftir,⁷ that the Emperour come to countre.⁸ Whan the empresse herde that, anone she went agayne the Emperour, withe her doughtirs husbonde, and withe other multitude of peple. Whan the Emperour sawe the childe lede the empresse, he was sterede in hym selfe, and seide, "O! thou wikkede woman, whi hast thou not fulfillede my biddyng? Thou shalt be dede." "Sir," she saide, "forsothe I have fulfillede `alle that ye bade me."⁹ He saide, "Thou liest. I wrote to the lettres, that

¹ a grete sorow. ² *Om.* ³ *Om.* ⁴ wryten thes. ⁵ sotely. ⁶ selyd. ⁷ lettre.
⁸ *Om.* ⁹ wakenyd. ¹ *Om.* ² *Om.* ³ a messangere. ⁴ *Om.* ⁵ *Om.* ⁶ had.
⁷ on a tyme. ⁸ the cuntre. ⁹ your wylle.

thou shuldest put hym to 'a piteous¹ dethe." She saide, " Sir, save youre 'grace and² reuerence, ye wrote to me that I shulde yeve your doughtir to hym, to be his wyfe, and that ye bade, vpon³ payne of dethe. Se youre lettres." The Emperour, whan he 'hade redde⁴ the lettres, 'and hade founde⁵ as the empresse saide, he mervailed, and saide, " Hast thou yeven our doughtir to his⁶ wyfe?" She saide, " Ye, sir, a goode while ago, 'withe moche solempnyte;⁷ and, as I trow, youre doughtir is withe childe." Than saide the Emperour, " O! Lorde Jhesu, it is a grete folye to 'man to wynce⁸ agayne thi wille. 'Therfor sithene⁹ it is so, thi wille be done!" And kissede the childe; and aftir his dissease the childe was made Emperour, and wisely governede hym, and endede his lyf in pease. *Declaracio.* Frenedes, this Emperour may be saide Herode, the kyng, or els a synner, that gothe alone, that is withe out vertu till he come to the house of the forster, that is, holy chirche, whiche is the house of Gode. And Herode wolde have slayne the childe Jhesu, and sent messangers for to seke the childe, after that he hade sperede of the kynges, seiying falsely, that I may come and worshippe hym in the forest. The forster* was Josephe, that was keper of Marie. But whan the messangers come, that were the kynges, thei slow not the childe, but knelede to hym, and worshippede hym; and in the tree of divynyte thei left hym. But whan the erle come, that is, the Holy Gost, he toke the childe, whan Josephe was monysshede and biddene by the aungelle, that he shulde flee into Egipte. Or els it may be reducede on a nother maner. By this Emperour I vndirstonde a synfulle man, that walkethe in the forest of this worlde sekyng vanytees, till he come to the house of holy chirche, wher he is resceivede benyngnely of the prelate, yf he wille stande to the bidding of holy chirche. But many in Goddes chirche slepene, as ofte as thei purchase not goode werkes; and therfore thei owe to

¹ the asperitous.² *Om.*³ on.⁴ rad.⁵ he fond it.⁶ hym to.⁷ *Om.*⁸ wyrche.⁹ and therfor syn.* forest, *MS.*

[f. 39. b.] drede, for the voices that were herde ; of the whiche spekethe Holy Writte, saiying thries,* Take ! By the first Take thou shalt vndirstonde the benefice of Gode, that is, whan God toke to the a soule made to his likenesse. By the seconde Take thou shalt vndirstonde the Sone of the Fadir Almyghty, that was borne of Marie the Virgyne. By the thirde Take thou shalt vndirstonde the same Sone of Gode, that he diede for the on the crosse. And by the first Yelde thou shalt vndirstonde, that thou yelde thi dette to Gode, that is, thi soule, as clene as thou toke it of hym aftir thy baptyme. By the seconde Yelde thou shalt vndirstonde, that we owe to yelde to Gode every day worshippe and love. By the thirde Yelde ye shulle vndirstonde, that we owe to yelde to hym contricione and satisfaccione. By the first Fle thou shalt vndirstonde the payne that we owe to fle and ascape, by meritorie werkes. The first voice agayne the synner, in the day of dome, is Hevene, that seithe, “ I yeve the lyf, and light o day, that thou wake, derknesse of nyght, for to rest ; I chaunge to the tymes, to do away the varynges.” The erthe seithe agayne the synner, “ I bere the, I norisshe the, I fede the ; I glade the withe wyne, and I fulfille thi borde withe dyuerse bestes and foules.” The watir saithe agayne the synner, “ I yeve the drynke, I wasshe away thi filthe, and I mynystre to the dyuerse maner of fisshes to thi vse.” The ayer saith agayne the synner, “ I yeve the lyvely brethe, and norisshe to the alle maner of foules and briddes, for to serve the.” And the voice of monysshyng is this, whan the worlde seithe, “ Se, man, how I lovede 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 yelde charite.” The voice of the thretyng is, whan fire seithe, “ Thou hast take solace of me agayn colde, and mete thou hast receivede by me ; and but thou serve thi maker, I shalle brenne the.” The erthe seithe, “ Thou hast take thi body of me, and wyne, and whete ; and but thou serve thi maker, of me thou shalt be swepede

* Kyng, MS.

in." Helle seithe, "Of me thou shalt be swolowede." But wrecchede man, thoughe he here ofte sithes, yit he forgetethe his lyf, and wille sle the childe Jhesu [by] bodely synne, in that in hym is. But the [i. 40.] knyght, that openede the lettres, are the vij. werkes of mercy, the whiche turnede to Gode to mercy, and writtene vnto the empresse, that is, oure modir holy chirche, that the doughtir, that is, the soule, wasshene by confessione, be gyuene* in matrymonye to Jhesu Crist, the childe, that desirede to wedde her, and to lede her to the empire of Hevene, to whom to wonne withe hym there aye in blisse. Amen.

[XXX.]

Cesar in the citee of Rome reignede, a fulle wise man, that toke † a faire maidene¹ to wyfe, the kynges doughtir of Sire, by the whiche he hade a fulle faire childe. The childe, [whan he²] was come to a³ lawfulle age, he made sleightes and wyles, how he myght put his fadir to dethe. The fadir mervailed gretly⁴ of the sone, and went to the empresse, and praiede her to telle hym, whether he were his sone, and gotene of hym. She herde this, and was gretly grevede, that he askede suche a thyng of her. She affermede withe an othe, that she was never knowene of none⁵ other man but of hym, and that he was his fadir, and he is thi⁶ lawfull sönne. The Emperour herde this, and mekely spake to his sone, and saide, "O! goode sone, I am thi fadir, that gate the, and [by me⁷] thou come into this worlde, by way of generacione, and thou shalt be myne heire. Why woldest thou sle me? And I have norisshede the, and alle that is myne is thyne. ‡ I pray the, cease the of thi⁸ wikkednesse, and sle me not, for yf⁹ thou

¹ right fayre mayde. ² Supplied from C. ³ Om. ⁴ grete. ⁵ Om. ⁶ Om. ⁷ Supplied from C. ⁸ this. ⁹ and if.

* begyne, MS.

† tokene, MS.

‡ thyne is myne, MS.

do, it is to the a¹ grete synne afore Gode." The sone toke [no²] hede to his fadirs sayng, but fro day to day his malice encreasede; and strengthede hym alle way to sle his fadir. Whan the fadir sawe this, he went into a deserte place, and ledde withe hym his sone, beryng a swerde in his honde; and toke it to his sone, and saide, "My sone, slee me here, for here is a prive place, and lesse sclaudre shalle be to the here to slee me, than in other³ place." The sone herde this, and anone cast the swerde from hym; and knelede before his fadir mekely i-noughe, and askede hym⁴ mercy, sayng to 'hym, "Have mercy on me,⁵ for I have synnede, and do to me from hens forwarde as it likethe the." Anone the fadir kissede hym, and was right glade; and lade hym withe hym to⁶ his paleys. And aftir the dethe of the fadir, the sone reignede; and so in pease and rest he⁷ endede his lyfe. *Declaracio.* Dere frendes, this Emperour is oure Lorde Jhesu Crist; the sone is eche Cristene man; the empressse is holy chirche. But ofte sithes the sone, that is, an evelle Cristene man, [is] froward and contrary to Gode, for he obeyethe not the comaundement. He askethe of holy chirche yf he be verrelly his sone; and holy chirche aunswerethe, and seithe, "Ye, Sir, of me he* toke baptyme, and therefore he is his sone." Crist by prelates and prechours enformethe vs, that we shulde leve synne, and that we be not contrarie to his preceptis; but he spekethe to vs, and seithe, Turne to me, thou synnefulle wrecche, and I shalle take the. But the synfulle man wille not bow, for wordes ne for betynges; wherfore our Lorde Jhesu ledethe 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 withe hym the swerde of Goddes rightwisenesse, that is, that he sholde dye for synne that he hade done; for yf synne hade not be done, dethe sholde not have bene. Now hathe the sone the swerde of power, by the whiche the Sone of Gode shulde

¹ *Om.* ² *Supplied from C.* ³ *another.* ⁴ *Om.* ⁵ his fader "A! fader, have mercy on me, have mercy on me. ⁶ home to. ⁷ *Om.*

* ye, *MS.*

dye; as it is writtene, Thou shulde not have power in me, but yf it were yeven to the fro above. O! how many are yit that crucifiene Crist by her synne! Do thou therfore as the Emperours sone dide; cast fro the the swerde 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 purchase the everlastyng kyngdome of Heven. To the whiche bryng vs He, that for oure synne dyede on the roode! Amen.

[XXXI.]

Freudericus reignede in the citee of Rome, that longe was withoute a wyf and childe. Atte¹ last, by counsaile of his wise men, he weddede a right faire maidene² of ferre countre, and withe her abode in that countre vnknowene; and on her begate³ childrene. Aftir that, he wolde go to his empire, but of her he myght gete no leve; for⁴ she saide, yf he went fro her, she sholde⁵ slee her selfe. Whan the Emperour herde this, he doutede gretly,⁶ and studiede how he myght go fro her `withe her⁷ wille. He hirede his⁸ payntours, and made hem paynt over⁹ his [beddys¹] hede ij. faire ymages, and in the forhede of eche ymage was put a glasse, in the whiche his wyf myght every day loke, and have delite. Wherfore the woman hade so grete delite in beholdyng of hem, that she forgate the love of her husbonde. Whan the Emperour perseivede that, he wente from her. But whan he was `gone from her,² there come a maidene³ prively, and defouled the myrroure,⁴ in so mekelle⁵ that the wyf alle thynges left, and wente aftir her husbonde; and⁶ whan she founde hym, she lade hym withe her agayne. Than the Emperour sorowede gretly;

¹ At the. ² mayde. ³ gate. ⁴ and. ⁵ wolde. ⁶ Om. ⁷ Om.
⁸ hym. ⁹ on. ¹ Supplied from C. ² go. ³ mayde. ⁴ mirroure. ⁵ myche.
 On

neverthelesse he studiede by what wey he myght go from her. He ordeynede a¹ faire girdelle, araiede it withe precious stones; and in every stone he dide write this reasone, *Were not hope stedfast, herte ofte sithe sholde brest.*² This gurdelle he gaf to his wyfe, and she gladly resceivede it; and³ of the gurdelle she hade so moche delite, that she forgate alle the love of her husbonde. [Whan the Emperour saw that, priuely he went to his contre. And his wyfe folowed neuer after; but as she was in wylle to go after hire husband,⁴] so ofte sithes⁵ she lokede on the gurdelle, and rede the scripture, *Were not hope stedfast, hert ofte sithe sholde brest.* Than she thought, “Yit I hope to se my husbonde withe myrthe.” And so she livede longe, and endede her lyf in pease. *Declaracio.* My swete frendes,* this Emperour may be saide every goode Cristen man, that owethe to be Emperour of hym selfe; wherfore pryncipally and before alle thyng he owethe to take a way towarde his owne countre, and therfore namly for to travaile. Whiche is our countre? For sothe the kyngdome of Heven, the whiche is gotene to vs by Cristes passione. And whi owe we to travaile to that? Forsothe that we may have endlesse helthe. The wyf is the wrecchede flesshe, that ofte sithe beholdethe the soule in many delectacions, for the whiche the soule may not passe to everlastyng lyf, where is conversacione and everlastyng empire. And why wille not the flesshe leve? For sothe for the flesshe desirethe ayenst the soule. Do thou therfore as the Emperour dide; heire payntours, that is, men of holy chirche, that can paynte in the hede of thyne hert ij. ymages, that is, contriccione and confessione, so that eche ymage have a myrroure put in the face, that is, a nakede conscience and perseveraunce; for perseveraunce alone in goode livyng amonge alle vertues is crownede. For sothe yf thou beholde wele in these myrroures, lightly thou shalt foryete the way of impedymnt and lettyng, and so thou shalt suffre thi soule frely to passe. But allas

¹ hym a. ² breke. ³ Om. ⁴ Supplied from C. ⁵ Om.

* frende, MS.

for sorow ! for ofte sithes while the soule liethe in the way of penaunce towarde Hevene, comethe the servaunt, that is, foryetefulle wille, or fleshly delectacione, and defoulethe the myrrours, that is, conscience and perseveraunce, as ofte as it liethe in dedely synne, so that the soule may not se Gode, ne the perile of it selfe. Do thou therfore as the Emperour dide ; yeve her a gerdelle, that is, charite, withe precious stones, that is, mekenesse and chastite ; and rede ofte the scripture, that is, *Were not hope stedfast, hert ofte sithes wolde brest*. Hope sholde alle way be hade in thi kynde to Gode, for yf I do penaunce here, my hope is to have ever lastyng lyfe ; and that is, that the Appostelle saithe, By faithe we are made saufe. And yf we do so, withe out doute aftir the day of dome, the hert withe the soule shalle ioeye in ever lastyng lyf. To the whiche brynge vs Jhesu Crist ! Amen.

[XXXII.]

Polemyus¹ in the citee of Rome reignede, a fulle wise man, that toke to wyf the kynges doughtir of Trunce, that was a faire woman ; the whiche² conseivede, and hade a faire sone. That herde the wise men, and went to the Emperour, and³ eche by hem selfe askede the childe to norisse. He saide, “ To-morow shalle be a turnement, and ye shulle alle be there ; and who so dothe best amonge⁴ you shalle⁵ have the victorie, and⁶ shalle have my sone to norisse, vndir this forme. That [if⁷] he norisse wele my sone, he* shalle be promotede to grete dignyte, or els I shalle condempne hym to the most foule dethe.” “ O ! sir,” saide the knyghtes, “ this likethe vs wele.” And on the morow thei were alle gadrede in⁸ the turnement, and plaiede. And there was one⁹ worthy knyght amonge

¹ Remulus. ² Om. ³ Om. ⁴ of. ⁵ and shalle. ⁶ he. ⁷ Supplied from C. ⁸ to. ⁹ a.

* and he, MS,

hem, that hade the victorie, whos name was Josias. Anone¹ he toke the childe, and ledde it withe hym; and sent messangers before hym² to his castelle, and dide make alle clene withe in and withe out, and for to array the bedde of the childe, in the myddes. He³ dide paynte the⁴ vij. artes aboute the bedde, so that whan the childe 'was wakede from⁵ slepe, he myght se the vij. artes, and have delite in hem. This knyght than⁶ hade a vertuous welle beside 'his bedde,⁷ in the whiche welle the childe was wont to be bathede. Aboute this welle alone⁸ was a wyndow, by the whiche the sonne shone in; and one was assignede to kepe the kaye of the welle, and that was the knyghtes wyfe. It happede ones, that the lady lefte the dore open, 'and a bere wente in,⁹ and bathede hym¹ in the welle, of whos bathyng alle the watir was enfecte withe venyme. Whan the bere hade done, he wente his way; and sone aftir come the lorde and the lady, and dronkene bothe of the watir,² and went out. And³ aftir hem tastede of the watir alle the meyne, for the weddir was hote; wherfore alle that dronkene of the watir were made lepers, as wele the lorde as the lady, and alle other. Never the lesse the lepre apperede not anone. But sone aftir entrede a grete egle by the wyndow, and⁴ toke away his childe out of his bedde, and bare it away withe hym. And whan the knyght perseivede this, he wepte bitterly, and saide, "Allas! allas! whi was I borne? I am the sone of dethe, and a lepre, and my wyfe also, and alle my meyne!" And whan he was thus in this⁵ grete hevynesse and desolacione, there come to hym a leche, and saide, "Do⁶ aftir my counsaile, and after thou shalt not forthynk the dede. First thou shalt be lette bloode, withe thi wyf, and alle thi meyne, and be bathede; and than shalle I laye to medecynes.⁷ And afterwarde, 'whan thou art hole,⁸ thou shalt go by hilles and dales, withe alle thi meyne, for to seke the childe; for

¹ And anone. ² *Om.* ³ And he. ⁴ *Om.* ⁵ were wakenyd fro. ⁶ *Om.* ⁷ the bedde of the childe. ⁸ there. ⁹ Ther was a bere that saw the dore opyne, and went hym in. ¹ *Om.*
² welle. ³ *Om.* ⁴ And an egle. ⁵ his. ⁶ "A! do. ⁷ other medecynes. ⁸ *Om.*

it may not be but that the¹ egle hathe lette the childe in some place falle from hym." The knyght wrought in alle thyng by the counsaile of the leche;² and whan he hade take medecyne after³ bledyng, he was made clene of alle his lepre, and his wyf, and alle his meyne. Than he went vpon his stede, withe iij. squyers, for to seke the childe, and in a valeye⁴ he founde the childe hole and sounde; the whiche was more glade of the fyndyng than hert may thynke, and for grete⁵ ioye he made a grete fest, and so he ledde the childe to the Emperour. Whan the Emperour saw the childe, he was right glade, and promotede the knyght to grete thynges; and so⁶ endede his lyf in pease. *Declaracio.* This Emperour, frendes, is the Fadir of Hevene. The childe is our Lord Jhesu Crist, the whiche many desire for to norisse, and namly in Esterne tyme, whan thei have resceivede contricione. Neverthelesse he that beres hym in the turnement, that is, he that dothe best penaunce, and over-comethe the Develle, shalle have the childe Jhesu to norisse. The knyght, that resceivede the childe, is a goode Cristene man, that wele and holely hathe fastede alle Lentone. Therfor do thou as the knyght dide; sende for messangers, tho be meritorie werkes, vnto the castelle of thyne hert, that it be clenysede of alle spottes of synne; and so the childe Jhesu shalle lye in the myddes of thyne hert. The welle is mercy, that owethe to be beside the childe Jhesu; for he that is withe oute mercy and charitee, shalle not norisse the childe Jhesu. But ofte sithe the wyfe, that is, the flesshe, that berethe the keye of chastite, levethe* the dore opene, by the whiche ofte sithe the bere entrethe, that is, the Develle, and puttithe venyme in the welle of mercy; and therefore the husbonde and the wyfe, that is, the flesshe, and resone, and alle the membres, that tastene of that venyme of synne, are enfectede, and made lepres. And the wyndow, by the whiche the light entrede, is the grace of the Holy Gost, by the whiche a man livethe gostly,

[f. 42. b]

¹ *Om.* ² *Om.* ³ after his. ⁴ vale. ⁵ *Om.* ⁶ *Om.*

* that levethe, *MS.*

and is comfortede. By this wyndow entrethe an egle, that is, the myght of Gode, that takethe away the childe Jhesu out of thyne hert; and so hathe man grete herte and matir of sorowyng. What is than for to do? For sothe for to sende aftir a sotelle leche, that is, a discrete confessour, that shalle yeve the counsaile for to blede, and alle 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 bathede by teres of confessione, conpuncione, and contriccione; and after that thou shalt have a litelle medecyne of satisfaccione, and so thou shalt be made hole fro alle spices of the lepre of synne. Than assende vp on the stede of goode lyfe, withe iij. squyers, that is, fastyng, praiyng, and almesse-dede; and yf thou do thus, withe outen doute thou shalt wele mow norisshe the swete childe Jhesu, for the whiche norissyng the Fadir of Hevene shalle yeve the ever lastyng kyngdome of Hevene. To the whiche bryng vs that childe Jhesus! Amen.

[XXXIII.]

Fulgencius reignede in the citee of Rome, the whiche in merveillous maner lovede his peple, in so `mekelle that¹ he made to be criede thurghe² alle his³ empire, that alle men shulde come of every nacion at a certayne day to his paleys, and what so ever thei askede, alle thei shulde have, aftir `her astate.⁴ Dukes and other grete lordes, whan thei herde this, thei were right glade, and come in a grete multitude; and eche by hem selfe put forthe his peticione, and hade it. And so alle the empire nere hande was devidede amonge hem; and eche man ioyede, and went home to his owne, and toke seisyne in his londes, and tenementes, and mevable goodes, that thei haddene of the Emperour. After this, poore men and symple wente⁵ to-gedre,

¹ mych. ² thorough out. ³ the. ⁴ his state. ⁵ come.

and saide, "A comone crie is made,¹ that alle shalle² come to the Emperours paleys, no persone out take. Riche men and myghty men have come afore³ vs, and have reseivede benefice, after her wille, and⁴ therfore go we now, and we shulle have goodes of the 'Emperour." That herde thei, and⁵ saide, "This is a⁶ goode counsaile, and a profitable." And alle anon thei⁷ wenten, and stode atte⁸ gate of the paleys, cryng that it shulde be mynystrede to hem, as the crie was made. Whan the Emperour herde the crie, he come downe of his see,⁹ and saide to hem, "Frendes, I have herde youre crie. It is sothe that the crie is by me made, and that alle indifferently shulde come, and what thei askede thei shulde have. But¹ riche men and mighty men shulde² come before you, and `thei hade alle, out take my paleys;³ ande yf thei hade⁴ askede my paleys, thei shulde have hade it; and⁵ therfore I have nought for to yeve you." Thei saide, "A! lorde, have mercy on vs, and lette vs not go voide away; for certaynly it was oure blame that we come not before,⁶ withe the riche men and myghty. But sithen it is thus, we aske your grace, that we may⁷ have somewhat, by the whiche we may⁷ live." The Emperour saide, "Here me. `Alle thoughe⁸ I have yovene to riche men and myghty, that come before you, londes and tenementes, neverthelesse I have holdene the lordshippes⁹ in myne hande of alle the landes, and halfe that¹ I yeve to you, so that thei be now servauntes to you, and² obedient." The poore men, whan thei harde this, they were right glade, and bowede downe her hedes to the Emperour, and lowly and mekely thanked hym, and saide, "We are come late, and are³ made lordes of other!" Whan this was saide, thei went home ayene. The riche men and the grete, `whan thei⁴ herde this, thei⁵ were gretely sterede withe in hem* selfe, and

¹ Om. ² sholde. ³ byfore. ⁴ Om. ⁵ Emperour, as thei haddyne. Thei that herde this. ⁶ Om. ⁷ Om. ⁸ at the. ⁹ sete. ¹ Om. ² haue. ³ alle that I haue, out take my paleis, I haue geve hem. ⁴ Om. ⁵ Om. ⁶ to fore. ⁷ mowe. ⁸ Thogh alle. ⁹ lordship. ¹ Om. ² Om. ³ Om. ⁴ Om. ⁵ and.

* hym, MS.

saide to-gedre, "Allas! how is this¹ mynstrede to vs, that² thei that were wonte to be our³ chorles and seruauntes in alle thyng, now are made oure lordes. Go we alle anone to the Emperour, and⁴ bethynke vs a⁵ remedye." Thei saidene alle, "It is a goode counsaile." Anon thei wente to the Emperour, and saidene, "Sir, 'what is that⁶ our servauntes now are made our lordes? We pray you, that it be not so." The Emperour saide, "Frendes, I do you no wronge. Was not the crie made comone, 'what some⁷ ever ye askede 'of me,⁸ ye shulde have? And ye askede but londes, and rentes,⁹ and dignytees, and worshippes, and alle I graunte you at your wille, in so mekelle that to my selfe I helde right nought; and eche of you, whan he¹ went fro me, ye² were right 'wele apaiede.³ Aftir you come poore men and symple, and askede of me some goodes, aftir the vertu of the crie. And I hade no thyng to⁴ yeve hem. 'Before I yave alle to you, out take the lordshippe that I helde in my hande; and whan the poore men criede on me, I hade no thyng for to yeve hem⁵ but lordshippe above you. And therefore ye ought⁶ not to blame me in⁷ no thyng, for that ye askede, ye hade." Than seide thei, "A! lorde, we pray the effectually⁸ of one⁹ counsaile in this parte, and¹ help." The Emperour saide, "Yf ye wille² assent to my counsaile, I shalle yeve you a prophitable counsaile." Thei seide, "Ye, lorde, we are redy to fulfille what so ever 'ye say³ to vs for our profite." The Emperour saide, "Ye have by⁴ me many⁵ londes and tenementes, withe other goodes i-now habundauntly; therefore partethe withe the poore." And so gladly they dide, and devidede her goodes amonge poor men and symple; and so he grauntede hem* lordshippe. And so bothe were paid; and the Emperour was⁶ praisede of alle his peple, that so wisely 'brought to accorde⁷ bothe

¹ it. ² *Om.* ³ *Om.* ⁴ to-geder, and. ⁵ on some. ⁶ how is it. ⁷ that what so.
⁸ *Om.* ⁹ tenementz. ¹ ye. ² *Om.* ³ gladde. ⁴ for to. ⁵ *Om.* ⁶ ow. ⁷ *Om.*
⁸ *Om.* ⁹ *Om.* ¹ and of. ² wole. ³ thou seyst. ⁴ of. ⁵ *Om.* ⁶ gretly.
⁷ had made acorde with.

* hym, *MS.*

the¹ parties. *Declaracio.* This Emperour is our Lorde Jhesu Crist, that by his prophetes, patriarkes, and appostels made to be proclamede, that alle men shulde come and aske ever lastyng ioye, and withe outen doute thei shulde haue it. But grete men and myghty of this worlde askene no thyng els but transitorie thynges and failyng, as are worldly goodes; for the worlde passethe, and his concupiscence. For he gaf to hem so mekelle, that he kept no thyng to hym selfe; for he saide, Briddes of Hevene have nestes, foxes have dennes, but the sone of man * hathe not wherto he may lay his hede. Poore men are tho that are meke of hert; of whiche poore men spekethe oure Saviour, and seithe, Blissede be the poore of sprite, for enheriters of the kyngdome of Hevene. And so it folowethe, that poore men shalle have lordshippe aboue riche men and myghty of this worlde. What is than for to do riche men? Forsothe that thei divide her temporalle goodes to poore men; as it is writtene, Yeve almesse, and alle thyng shalle be clene to you. And so ye may gete half the kyngdome of Hevene; to the whiche brynge vs He that reignethe withe outene ende! Amen.

[XXXIV.]

[f. 44.] Domyciane reignede in the citee of Rome, that was a wise man, and `hade many possessions.² This Emperour had ij. doughtirs, one faire, another blake. He dide crie thurgh his empire, that who so wolde wedde his faire doughtir, shulde no thyng haue `withe her³ but her fairenesse; and who so wolde his⁴ blake doughtir to wyf, shulde have alle his empire `withe her,⁵ after his dissease. And whan the crie was made, moche peple come to the Emperours⁶ paleys, and askede the faire doughtir to wyfe. The Emperour saide, "Ye wote not what ye aske, for, by the crowne of my hede, ye shulle

¹ *Om.* ² his pecessioun was myche. ³ *Om.* ⁴ haue the. ⁵ *Om.* ⁶ *Om.*

* a maide, *MS.*

nought¹ have withe my 'doughtir that is faire² but only³ her fairenesse; yf⁴ ye desire the⁵ other doughtir,⁶ I shalle yeve⁷ alle my empire 'withe her,⁸ after my dissease." The grete men, whan thei herde this, thei wolde not assente to his saiying. Whan the Emperour herde this, he saide to hem, "Frendes, ye are many; and yf I grauntede my faire doughtir to one of you, and not to another, there shulde be betwixe you stryfe and debate. Therefore gothe, and make a turnement amonge you for her love, and he 'shalle have⁹ the victorie, shalle haue her to wyf." Thei herde this, and were glade¹; and 'wentene and² madene not only a turnement but a bataile, for the maidens³ love; wherfore many were dede in the bataile, but one hade the victorie, and weddede the maidene.⁴ Whan the seconde doughtir, that was blake, sawe⁵ that her sustir was weddede withe 'so mekelle⁶ myrthe and gladnesse, she sorowede mekelle,⁷ and every day wept bitterly.⁸ Whan the Emperour herde this, he came to his doughtir, and saide, "O! my dere doughtir, for what thyng is thi soule turmentede?" She saide, "O! my reverent fadir, it is no wondir that I thus⁹ sorow, for my sustir is marriede withe so¹ grete worshippe and gladnesse, and alle that shalle see me, shalle hate my felishippe; and therefore what is best to done, vtterly I 'wote never."² The Emperour saide, "O! my dere doughtir, alle that is myne is thyne, and thou knowest wele, that³ he that hathe weddede thi sustir,* hathe no thyng withe her but her fairenesse; and therefore I shalle do crie by kyngdomes and castels, that who so wille wedde the, I shalle make hym a lettre vndre my seale, that after my dissease he shalle have my⁴ empire." Whan she herde this, she was comfortede. And whan the crie was made, of a persone of the Emperours, there come a gentile knyght that hight Lambert, and askede of the Empe-

¹ *Om.* ² fayre doghtir. ³ alle only. ⁴ but if. ⁵ that. ⁶ *Om.* ⁷ geve you.
⁸ *Om.* ⁹ that hath. ¹ right glad. ² *Om.* ³ maydes. ⁴ mayde. ⁵ herd. ⁶ *Om.*
⁷ mych. ⁸ *Om.* ⁹ thus make. ¹ *Om.* ² note. ³ *Om.* ⁴ alle myne.

* doughtir, *MS.*

rour his blake doughtir to wyfe; and he grauntede hym, 'withe her ¹ grete ioye, and ² he weddede her. And whan the Emperour was dede, he was made Emperour. *Declaracio.* Frendes, this Emperour is our Lorde Jhesu Crist, that hathe ij. doughtirs, one faire, that is, the worlde, the whiche is fulle faire to many a man, and the other doughtir blake, that is, poverte or tribulacione, that few men desiren for to wedde. Neverthesse a comone crie is made, by Holy Scripture, that in the worlde thou shalt no thyng have but her fairenesse, that is, the vanyte of the worlde, that sone passethe away, as the fairenesse of man. But thei that take wilfulle poverte and tribulacione, for the love of Jhesu Crist, withoutene doute thei shalle have the kyngdome of Hevene; as Crist saithe, Ye that have forsake alle thyng, and haue folowede me, ye shalle have an hundrede folde 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 worlde, and withe labour sechen it, and somtyme fightene by londe and watir, that is, whan thei puttene alle her studie in worldly thynges; so that for the worlde many a man is dede, withe outen nombre. For alle that is in the worlde either it is pride of lyfe, or concupiscence of eyene, or concupiscence of flesshe, for alle the worlde is but in wikkednesse. But he that weddide the faire doughtir, for sothe is he, that withe alle his desire and assent strengthithe hym for to wedde the worlde, and in no maner wolle love it, as the avarous man, and covetous man. But he that weddethe the blake doughtir, is a goode Cristen man, that for the love of the kyngdome of Hevene levethe alle worldly thynges, and dispisethe hym selfe bodely, and obeyethe to his souerayns in alle thynges. Forsothe suche one shalle have the empire of the kyngdome of Hevene; to the whiche bryng vs Jhesu Crist! Amen.

¹ and with. ² *Om.*

[XXXV.]

Antonyus in the citee of Rome reignede, a man right wise, that hade a faire doughtir, that hight Jerabelle, and was desirede of many. Neverthelesse she made a vowe to Gode, that she shulde¹ never take husbonde, but yf² he myght do iij. thynges, that is, to chaunge the wynde fro the northe in to the est, whan her³ fadir wolde. The seconde was, to mete alle the elementes, as vnto the brede and lengthe, and how many fete alle⁴ the elementes conteynede. The thirde was, that⁵ he shulde bere fire in his bosome, by the bare flesshe, [f. 45.] withe out brennyng of his flesshe. Many grete men, whan thei hade herde her vowe,⁶ they wolde not besy hem for to have her; and so she dwellede many yeres⁷ in her maydenhode. There was that tyme in ferre countrees a gentile knyght, whos name was Plebeus,* that on a tyme as he lay in his bedde, he thought withe in hym selfe, “ I am but a poore knyght; yf I myght by any mean⁸ have the emperours doughtir, I shulde not alle only be promotede to richesse, but also alle my kynrede.” Than he went to the Emperours paleys, and knockede at the gate. The porter askede, whi he knockede? He saide, “ I am a knyght of ferre countre,⁹ and Plebeus is my name; and¹ I am² come for to have the Emperours doughtir to wyfe.” The porter saide, “ Have kepyng of thi selfe, and wete wele, that no man shalle³ have the doughtir of my lorde but yf he do iij. thynges. One is, that he⁴ chaunge the wynde; mete the elementes; and bere fire in his bosome withe out hurtyng; and he that puttethe hym to⁵ these thynges, and failethe, he shalle lose his hede.⁶” The knyght saide, “ Before I come hedir I herde this processe, but withe

¹ wolde.² *Om.*³ the.⁴ *Om.*⁵ is.⁶ avowe.⁷ wyntis.⁸ wey.⁹ contres.¹ *Om.*² *Om.*³ ther shalle no man.⁴ to.⁵ to do.⁶ be put of.* Plebus, *MS.*

outene doute I shalle fulfille the peticione of the maidene."¹ Whan the porter herde this, he lette hym entre; and come, and stode before the emperour, and askede the maidene to wyfe. The Emperour saide, "Yf thou wylte² fulfille the peticione of my doughtir, thou shalt have her to wyfe." He saide, "Sir, I am redy to fulfille [hem.³] iij. thynges there be that your doughter wolde have fulfillede. The first is, to chaunge the wynde fro the northe into the est; lo! I am redy for to prove that." The knyght hade an horse, that was wode; and yaf hym a drynke, by vertu of the whiche drynke he was delyuerede of his woodnesse. Whan this was done, he put his hede towarde the est, ande saide, "Sir, beholde the wynde is turnede⁴ from the northe into the est." The Emperour saide, "What is that to chaunge⁵ the wynde?" He saide, "Yis, sir, what is the lyf of man or of any⁶ best but a litelle wynde? for⁷ as longe as myne horse was woode, so longe it was in the northe, for alle evels⁸ comethe out of the northe. I yaf hym a drynke, that his woodnesse shulde cease, and now he hathe his hede in⁹ the est, and is redy for¹ to bere alle burthons. And so the wynde is chaungede fro the northe in to the est." The Emperour saide, "Forsothe thou hast wele provede the first peticione; lette vs now se; for the seconde peticione is this, for to mete the iij.² elementes, after alle her divisions." "Se now, that³ I shalle clerely prove it." Anone he made his squyer to light⁴ downe on the grounde, ande he beganne to mete fro the hede vnto the fete, the lengthe, and the brede, and the depnesse. Whan this was done, he saide to the Emperour, "Sir, leve me, there are not vij. fete and an halfe fully in⁵ lengthe of the elementes alle,⁶ and so⁷ many in brede." What is that⁸ to the iij. elementes?" saide the Emperour. The knyght saide, "Sir, it is wele know to you, that in⁹ man is¹ iij. elementes; and sithe I have motene² the membres of my squyers

¹ mayde, *passim*. ² *Om.* ³ *Supplied from C.* ⁴ *Om.* ⁵ this to changyng of. ⁶ *Om.*

⁷ *Om.* ⁸ euyll. ⁹ in to. ¹ *Om.* ² alle the. ³ *Om.* ⁴ lye. ⁵ in the. ⁶ *Om.*

⁷ also. ⁸ this. ⁹ in a. ¹ are. ² mote.

body, so I have the elementes; and so, as me semethe, is assoilede the seconde peticione." The Emperour saide, "Forsothe, right wele thou hast provede it; go now to the thirde peticione." The knyght saide, "I am redy to fulfille alle¹ your wille." Anone he toke a brennyng cole, and iij. daies he² bare it in his bosome, withe out `brennyng or³ hurtyng of his flesshe. This saw the Emperour, and saide, "Say me, frende, how may this be, for the other⁴ ij. clerly I sey, but how it may be of the fire, vtterly I `wote never."⁵ He saide, "Sir, my modir yaf me a precious stone, by vertu of the whiche the fire may not noye me." The⁶ Emperour heryng this, was gretly glade, and saide, "For sothe, wisely thou hast fulfillede the petitions of my doughtir, and therefore thou shalt have her to wyfe." And anone the Emperour made a crie, that alle sholde come to the weddyng. And many come, and the weddyng was celebrate withe grete ioye; and so bothe `thei leddene and⁷ livede in pease, and yeldede her soules to Gode. *Declaracio.* Dere frendes, this Emperoure is our Lorde Jhesu Crist. The faire and the glorious doughtir, that made the vowe, for sothe it is the grace of [the] heavenly kyngdome,* that no man may haue but yf he do iij. thynges. The first is, to chaunge the wynde fro the northe into the est, that is for to sey, to chaunge his lyfe fro wikkede into goode, and that is to chaunge the wynde; as Job saithe, My life is a wynde. The seconde is to mete the elementes. This metyng is nought els but the way of contricione and confessione, and for to se and mete, what and how mekelle thou hast trespassede ayenst Gode. The squyer, that lay on the erthe, for sothe is thi body, that owethe to be meke to the spirite, as ofte as he wille mete it by way of penaunce; and so thou shalt fynde vij. fete, that is, the Fadir, the Sone, and the Holy Gost, and alle seyntes to the pleasaunce, after thou hast motene thi way by penaunce; for it is a more fresshe ioye of oo synner that dothe penaunce for his synne, than of many other that nede no penaunce. The iij. is to bere fire. This

[f. 46.]

¹ Om. ² Om. ³ Om. ⁴ tother. ⁵ not. ⁶ This. ⁷ Om.

* kyng, MS.

fire is Goddes grace, that savethe man from brennyng of synne ; for whi ? Oure modir, holy chirche, yafe vs a stone, that is, Cristendome, by vertu of the whiche we shalle have the faire glorious maidene, that is, ever lastyng lyf. To the whiche bryng vs that noble and blissed Emperour Jhesu Crist ! Amen.

[XXXVI.]

Theobaldus in the citee of Rome reignede, that ordeynede a lawe, that no man, on payne of dethe, shulde wedde a wyf for any fairnesse or gentileresse, but alone¹ for richesse ; and yf any² man were poore, and the woman riche, the woman shulde not take hym, but³ he were as riche as she. There was that tyme a gentile knyght ; but he was poore, and hade no wyfe. He went by dyuerse reames⁴ and castels, for to fynde a wyfe ; atte⁵ last he founde a faire lady and a riche, that hade right many richesse. The knyght saide to her, “ O ! my dere lady, is it nought⁶ pleasyng to you to take me to be⁷ your husbonde, or nought ? ”⁸ She saide, “ Thou knowest the lawe. The law⁹ is this¹ ordeynede, that a man shalle not take a woman, ne a² woman a man, but yf thei haue bothe³ goodes like mekelle.⁴ Go therfore, and gete the as many goodes as I have, and than thou shalt have me to wyfe.” He herde this, and went away hevy, and enterly thought how and by what way he might gete goode. Atte⁵ last he herde telle, that⁶ there was a duke in ferre countrees, that was blynde `fro his birthe, that⁷ was right riche. Whan he herde this, he went to his castelle, and thought withe in hym selfe how he myght sle the duke ; but on the day men were `alle way⁸ redy for⁹ to kepe the duke, and on the nyght he hade a litelle

¹ alle only. ² the. ³ but if. ⁴ regnes. ⁵ and at the. ⁶ oght. ⁷ Om.
⁸ none. ⁹ Om. ¹ thus. ² Om. ³ Om. ⁴ myche. ⁵ At the. ⁶ Om.
⁷ and. ⁸ Om. ⁹ Om.

hounde, that alle way barkedede whan he herde any noise, in so 'mekelle that ¹ no man myght come to the dukes bedde, but that the duke shulde be wakenede ² by the berkyng of the dogge, and so be *warnede of his enemyes. Whan the knyght sawe this, he saide withe in hym selfe, "On a ³ day I may not sle hym, for armede men; there is none other help to me but sle ⁴ the hounde, and than I hope to fulfille my purpose." It happede on a nyght, the ⁵ knyght entrede the chambre of the duke prively, and `anone the dogge began to barke. ⁶ `The knyght shotte an arow, and slow the hounde. The duke herde not the dogge barke, and wende alle thing hade ben in pease, and slept. The knyght toke his swerde ⁷ and slow ⁸ the duke slepyng, and alle his goodes he toke away withe hym; and went to the lady, and saide, "O! my dere lady, now are oure goodes evene; now is there none excusacione on thi side, but thou shalt take me to thyne husbonde." She saide, "Telle me, ⁹ how in so shorte tyme thou hast gotene ¹ so many goodes?" He saide, "I have slayne a duke, and `have taken ² away his ³ goodes." She saide, "Yit oo thyng I wille aske of the, before ⁴ or `that ye ⁵ wedde me. Go one ⁶ nyght to the grave of the dede; ⁷ and thou shalt lye beside the grave, and what thou shalt here there, thou shalt truly telle me." ⁸ The knyght saide, "I shalle do that thou desirest." The knyght armede hym, and went to the tombe of the dede man, and there he was alle nyght. And at mydnyght there come a voice, and saide, "O! thou duke, that here liethe, ⁹ what askest thou of me, that I may graunt the?" He saide, "Rightfulle domesman Crist, graunte me my peticion. I aske of the no thyng but vengeaunce for ¹ my bloode, that I am vnrightfully slayne for my richesse." The voice saide, "This day xxx. wyntir thou shalt fynde vengeaunce." Whan the knyght herde this, he was right sory; and went to the

¹ myche that ther. ² warned. ³ the. ⁴ to sle. ⁵ that the. ⁶ the dogge berked
not. ⁷ *Om.* ⁸ he slew. ⁹ me that. ¹ gete. ² take. ³ alle his. ⁴ *Om.*
⁵ thou. ⁶ ones to. ⁷ dede man. ⁸ *Om.* ⁹ lyst. ¹ of.

lady, and shewede to her¹ alle that he hade herde. The lady, whan she hade² herde this, she thought withe in her selfe, that the tyme of xxx. wyntir was a goode longe space, and assentede to have³ the knyght to her husbonde; and alle the tyme of xxx. wynter thei livede withe ioye and gladnesse, and grete myrthe.⁴ Whan the tyme of xxx. wyntir come nere, the knyght made a stronge castelle, and on the dore he wrote⁵ openly thise wordes⁶ that folowene.

**Cum fero langorem, fero religionis amorem ;
Expers* langoris, non sum memor huius amoris.
Heb! cum languebat lupo, agnus ut esse volebat ;
Sed cum convaluit, qualis ut ante fuit.**

Wise men, whan thei hade⁷ rede thise verses, thei mervailede, and many saidene, “ We pray the, that thou wylte expowne⁸ to vs the cause of this scripture.” He saide, “ Poore I was, and sorow I hade for my poverté, and therefore I hade me in alle thynges as a religious man in symplesse; and afterwarde, whan I was⁹ wex hole of the sikenesse of poverté, the mynde of God went from me, and for sorow of poverté I shewede me † a meke lambe to my wyfe, whan I weddede her, and was withe in a cruelle wolfe. And yit I lovede her so mekelle¹ for richesse, that I slow the duke traitoursly. Whan this was done, fro the grave² aboue I herde a voice, that saide, “ At xxx. wyntirs ende the bloode of hym that is slayne shalle be vengede.” And I tolde my wyfe what the voice saide. Notwithstondyng this, she toke me to her husbonde, and bothe we ladde our lyf with ioye. But the xvij. day aftir this tyme³ shalle ende the tyme of xxx. wyntir. Therefore I pray you alle, that ye⁴ be withe

¹ Om. ² Om. ³ take. ⁴ Om. ⁵ was wryte. ⁶ verses. ⁷ Om.

⁸ expownde. ⁹ Om. ¹ mych. ² at the grave fro. ³ day. ⁴ to.

* Expars, MS.

† to me, MS.

me in my fest." Thei saide, " We graunte ; and than the voice we shulle preve, that spake to the * from aboue." The day of the fest is comene, and ¹ a grete multitude 'is gadrede ² of peple. Whan thei were sette, and servede 'atte borde ³ withe dyverse mynstralcies ⁴ of musike, and sondry messes of metes, a bridde colourede withe dyverse coloures come in atte ⁵ wyndow, and began to syng swetely and merveillously. The knyght, that was lord of the fest and of the castelle, 'diligently listenede, and ⁶ saide, " I trowe that this bridde betokenethe ⁷ some evelle to me." He toke a bowe and an arow, and before hem alle he slow the bridde ; and anone the erthe openede, and swallowede in the castelle, withe the knyght and the ladie, and withe ⁸ alle that were 'ther in. ⁹ In the whiche place is a fulle depe watir, in the whiche may no thyng dwelle ne ¹ abide, but it falle to the grounde. [*Declaracio.*] Worshipfulle frendes, this Emperour is our Lorde Jhesu Crist, that made this law, that no man shulde wedde a woman, but yf he hade as moche as she, † that is to sey, Gode wille and biddes, that we be not weddede 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 goode werkes and vertues. And the knyght that went by kyngdomes and castels, for to seke a wyfe in richesse, forsothe it is every worldly man, that gothe aboute the worlde by dyuerse places, to be norisshe in delites of richesse. This woman, that is, the flesshe, wille not assent fully to man, vnto she have richesse, that is, delite of the flesh in dede. And what are the thynges that the flesshe desirethe ? Forsothe for to ete wele, drynke swetely, and to grete delicate thynges, and for to haue no disease agayne the flesshe. But wrecchede man thynkethe not before of thynges that are to come, but slow the duke, that is, resone, that

¹ Om. ² Om. ³ Om. ⁴ mynstralles. ⁵ at the. ⁶ Om. ⁷ bytokene. ⁸ Om.
⁹ with in. ¹ nor.

* me, *MS.*

† he, *MS.*

[f. 47. b.] owethe to rewle the flesshe. The armede men, that kept the duke on day, it are vertues that he toke in the house of baptyne, whan he forsoke the Fende, and drew to Crist. But the lytelle hounde, that berkede on nyghtes, is thi conscience, that alle way grucchethe ayenst vices. The conscience is slayne whan the flesshe is overcome in delites, and the sprite put vndir; and so is the duke slayne, that is, resone, by the whiche man shulde be rewlede. But now it is to se, what is the voice that comethe downe fro above? Forsothe it is the voice of Gode, that spekethe to synfulle men in Holy Scripture by Ysae, that seithe, Wo be to you that risene erly * for to folow dronknesse, and that ioynene houses to houses, and are wise in youre sight! These it are that hatene the soules, and weddene fleshly lust. Suche one is gretely to drede; for the bridde, that is, Holy Scripture, every day syngethe to vs, and to a synfulle soule that is, Turne agayne, synfulle wrecche, that is, turne agayne, thou wrecchede soule, that we may beholde the, that is, that I, God, beholde the, withe the Fadir, and the Sone, and the Holy Gost, and that we may see the to our synylitude, in the same fairenesse that we made the. But man contrarious to Gode, saverethe not thise thynges, but shetethe to hym an arow of synne, and in as mekelle as in hym is, he puttethe efte sones Crist on the crosse, and reisethe vp to hym selfe a castelle of pride; and so the erthe of Helle is openede, and suche one withe alle his synnes devowrethe. Therefore studie we so to tame our flesshe, and please Gode, that we may come to everlastyng mede. To the whiche bryng vs and lede vs the hie and myghty Lorde Jhesus! Amen.

[XXXVII.]

Sardonius reignede 'in the citee of Rome,¹ that had a² doughtir, that hight Eulopia, that was right faire, and gracious to mannes sight;

¹ Om. ² o.

* yerely, MS.

M. xxxvii
 22. xxxvii
 298 v

also he hade a faire yerde, that he mekelle lovede. Wherfore many noble men come for to have his doughtir to wyf, for her fairnesse and gentilenesse; and alle that come, must go into the ¹ yerde, before he shulde wedde the doughtir. But alle 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 [f. 48.] withe in hym selfe, "How may this be, that so many `bene that ² gone to the Emperours paleys, for to haue his doughtir, and alle that gone into the yerde ³ are never seen after! Withe oute doute I shalle go to the paleys," the knyght saide, "[and⁴] I shalle assaye that mervaile." The knyght went to the paleys, and was worshipfully resceivede; and whan mete ⁵ was done, he saide to the Emperour, "My reuerent lorde, many men spekene mekelle ⁶ of the fairenesse of your doughtir, and of her goodnesse, and that she is so semly, for there is none like her in erthe; and therefore I am come to you, and ⁷ yf it likede to ⁸ youre reuerent dignyte, for to have her to wyfe." The Emperour saide, "Frende, `is it knowene⁹ to you the law of the paleys? I haue a faire gardeyne, and he that wille haue my doughtir, he ¹ must go first into my gardeyne, or that ² he wedde her." The knyght saide, "This likethe me wele; but, lorde, first I wolde³ aske you⁴ a peticione, that I myght ones se the maidene, and speke withe her a few wordes." The Emperour saide, "I graunt you youre peticione." The knyght went into the chambre, to the maidene; and whan he saw her, he `was amarvailede⁵ of her fairenesse; and curtesly he salutede her, and saide, "O! goode maidene, 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 wyfe, but first, aftir the statute of the paleys, thei wentene into the gardeyne, and never aftir were thei seen. Therefore, yf it likede you, I aske of you counsaile and help in this partie, that I may gone⁶ into

¹ that. ² Om. ³ gardene. ⁴ Supplied from C. which omits I shalle. ⁵ the mete.

⁶ Om. ⁷ that. ⁸ Om. ⁹ it is ought know. ¹ Om. ² Om. ³ wole. ⁴ of you.

⁵ mervelyd. ⁶ go, *passim*.

the gardeyne suerly, and withe outen harme, and come out." The maidene saide, " My¹ dere frende, ye are welcome to me, and redy I am in alle thyng to 'obeye to² my fadirs wille, for to yeve me to whom he wille. And ye aske me an harde thyng, to delyuere you from³ perile of the gardeyne, and for to ascape⁴ it, that I may not do ; but I shalle yeve you an holsome counsaile. Here nere hande is a forest, in the whiche dwellethe a faire lady, the whiche is callede the Lady of Solace, in 'as moche as⁵ she grauntethe and yevethe 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 peticione, and ye shulle fynde comfort." The knyght herde this, and went into the forest, crying 'and saying,⁶ " Where is the Lady of Solace ?" He lokede aferre,⁷ and saw a faire place and a lykyng ; and went thedir, and sette hym downe in the myddes. And while he satte so, came in ij. faire maidens, of the whiche one hade a faire basyne, withe watir, the⁸ other maidene hade a towayle ; and saide to the knyght, " O ! goode sir, the Lady of Solace, lady of this forest, sent vs to you, that ye shulde first wasshe your fete, and than shulle ye gone withe vs to the paleys of the Lady of Solace. The knyght wasshede his fete in the basyne, and wypede hem withe the towaile, and went with the maidens to the paleys ; and whan he entrede,⁹ he mervailede gretly¹ of the werke of the place, that is² so noble and sotelle, for he hade never seen none so precious. And whan he saw the lady, he mervailede of her fairenesse ; wherfore he was ravisskede in her love, and saide his erande. Than the lady saide to hym, " Frende, I am callede the Lady of Solace, in that I socoure alle that be desolate, in her³ nede ; and therefore thou art welcome, and I shalle fullefill thi peticione. Have here of me a clew of threde ; and whan thou entrest the gardeyne of the Emperour, bynde atte⁴ entre of the dore⁵ the begynnyng of the clew,

¹ *Om.* ² be at. ³ fro the. ⁴ scape. ⁵ also mych that. ⁶ *Om.* ⁷ *Om.* ⁸ that.
⁹ had entred. ¹ *Om.* ² it was. ³ ther. ⁴ at the. ⁵ dore with in.

and alway holde the clew in thi hande, and so shalt thou go by the threde into the gardeyne, as by a lyne. And in what houre thou lesest the threde of the clew, thou shalt not fynde the goyng out of the gardeyne, but by a felle lyone thou shalt lose thi lyf; and so dide alle before the. But thou must arme the, and \`thi armour¹ must be anoyntede withe an oynement most able for this skille, for nedes thou must fight withe the lyone, after thou art entrede into the gardeyne. And whan thou art gretly oppresseded² in the bataile, go fro hym; and whan the lyone se³ that, withe his tethe he shalle take thyne arme,* or thi fote; and yf thyne armour be wele anoyntede withe the oynement, it shalle confounde his tethe, in so mekelle that he shalle not⁴ fight ayenst the no⁵ more. \`Than draw⁶ thi swerde, and sle the lyone. In alle this way⁷ holde wele⁸ the clew of threde withe the; and after the dethe of the lyone, thou shalt fynde iij. men, that shalle lede the out of the way,⁹ yf thei mow; and therefore beware diligently of theire¹ sleightes. And yf thou be in grete nede, crie to me, and I shalle socoure the, but yf there be any² more defaute in³ thi side.” Whan the knyght herde⁴ this, he was right glade, and went to the Emperour, and proferede hym selfe to go into the gardeyne. The Emperour saide, “That likethe⁵ me wele.” The [f. 49.] knyght armede hym, and anoyntede his armour withe the oynement;⁶† and whan he come at the entre of the gardeyne, he toke out⁷ the clewe of threde out of his purse, and bounde it fast into⁸ the dore, and went forthe, as by a⁹ lyne, in to the gardeyne. And whan the lyone saw hym, withe alle his myght he come to the knyght; and in as¹ mekelle as he ‡ myght, he withe-stode hym; and whan he was wery of fightyng, he withdrew hym a litelle fro the lyone. And anone the lyon toke hym by the arme, wherfore his tethe of

¹ thyn armes. ² by the lyone oppressyd. ³ sethe. ⁴ not mow to. ⁵ Om. ⁶ But drawe out. ⁷ alway. ⁸ Om. ⁹ right way. ¹ her. ² Om. ³ on. ⁴ had herd. ⁵ lykes. ⁶ anoyntment. ⁷ Om. ⁸ at. ⁹ Om. ¹ also.

* armour, MS. † *The whole of the passage between the repetition of the words with the oynement has been written inadvertently twice over in the MS. with several variations, which in some instances, agree with the readings in the Cambridge MS.* ‡ thei, MS.

the oynement were so glewede, in so mekelle that he myght not helpe hym selfe. Whan the knyght perseivede this, he drew his swerde, and withe alle his myght he went to the lyone; and the more the lyone withe his tethe and withe his clawes touchede the¹ armoure, the lesse he myght help hym selfe, for the oynement. The knyght perseiveide this, and smote of the lyons hede, and went away fro hym; and was so glade of the victorie of the lyone, that he lost the clewe of threde, and wolde have gone out of the gardeyne, for to have weddede² the Emperours doughtir. And as he went he saw vij. trees, fulle of faire leves, that were delectable³ to the⁴ sight; and he gadrede so many branches of⁵ frute of the trees, that he myght not bere hem. Than come iij. men to hym, and⁶ ledde hym out of the right way; and in the goyng out of the gardeyne, he fille in a depe pitte, and was nye drownede, for gretnesse of his burthyne,⁷ and so⁸ he shulde haue perissheide; and criede with an hie voice, and seide, "Allas!⁹ Lady of Solace, help me now in this grete nede!" Anone the lady was withe¹ hym, and seide, "O! thou wrecche, 'I saide² to the, that yf thou lost the clewe of threde, thou sholdest never fynde the goyng out of the gardeyne? Lo! yit I shalle left the out of the pitte; and go seke the³ gardeyne, till thou haue founde the threde, and than anone thou shalt fynde the goyng out." Whan this was saide, the lady was out of his sight. The knyght, whan he saw that he was delyuerede out of the pitte, he went about the gardeyne, and sought,⁴ and founde the clewe of threde, and went by the threde till he come at the dore of the gardeyne, [where he bond the threde; and went out of the gardene,⁵] and went to the Emperour. And whan the Emperour sawe this,⁶ he yafe his doughtir to hym to wyfe, by cause he hade wisely ascapede⁷ the travaile. The knyght than lade his wyfe to his owne countre, and endede his lyf in

¹ his. ² wedde. ³ delitable. ⁴ Om. ⁵ of the. ⁶ that. ⁷ burdone. ⁸ saw.

⁹ A! ¹ at. ² sayde I not. ³ in the. ⁴ to seke. ⁵ *Supplied from C.* ⁶ hym.

⁷ scaped.

pease. [*Declaracio.*] Frenedes, this Emperour is our Lorde Jhesu Crist. The faire doughtir is the blissede lyf, that is, everlastyng ioye, that many desirene. But he that wille haue this doughter, first he must entre into the gardeyne of this worlde, and fight agayne the lyone, that is, the Deuelle, and ouer-come hym; but many entrene, for alle that are borne entrene into the gardeyne of this worlde, but fewe fynde the comyng out, by cause thei are first slayne by dedely synne. And yf thou wylte be siker, do as the knyght dide, that come fro ferre countrees; go into the forest, that is, holy chirche, and crie for the Lady of Solace, that is, the blissede Virgyne Marie, that is conforture of alle desolate, in every nede; for he that turnethe hym to her withe a pure hert, she is redy for to help hym. The two maidens, withe the basyne and the towaile, are mekenesse and charitee, that are ij. maidens of the glorious Virgyne, by whos counsaile thou shalt washe thi fete, that is, to put away fleshly affeccions in the basyne of holy doctryne, and make the white and clene withe the towaile, that is, withe 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 Gode, of the whiche gothe out the threde, that ben the vij. sacramentes of holy chirche. Therefore [whan first] thou entrest into the gardeyne of this worlde, bynde fast the threde in the baptyme, whan thou forsakest the Deuelle and alle his pride, and bynde the alone to Gode, to be his servaunte; and so thou must go into the worlde, first by baptyme, the seconde by confirmacione, the thirde by confessione, and so of the other sacramentes. And withe out doute and thou lose this, thou shalt be

[f. 50] in grete perile, and no goode goyng out thou shalt fynde; for dethe of synners is worst. Also the behouethe to be armede agayne the lyone withe the armour of Cristen man, that is, the vij. werkes of mercy. The oynement, that confoundethe the tethe of the lyone, is almesdede; for as the Prophete seithe, As watir slekethe fire, so almesdede slekethe synne; the whiche is most confusion of the Deuelle.

And yf thou arme the thus, thou maist smyte of the Devels hede, that is, his power of noying. Aftir this the knyght sawe vij. delectable trees to loke on, the whiche betokene the vij. dedely synnes, of the whiche ofte sithe wrecchede man gadrethe so grete a burthone, that he may not bere it, ne lifte it, that is, of his synnes, ne go fro grace to grace. Than come iij. kepers of this gardeyne, that are iij. enemyes, that is, the flesshe, the worlde, and the Fende. Thise bryngethe a man in many synnes, and makethe hym to dwelle ther in, vnto the goyng out of the gardeyne, that is, vnto the goyng out of the soule fro the body; than it is drowned in the pitte of Helle, for the gretnesse of the burthone of his synnes. Therefore thou wrecchede man, yf thou be in suche perile, crie fast to our Lady of Solas, that is, to the blissede Virgyne Marie, that is more redy to help synfulle men and women out of the pitte of synne than thei are for to crie to her; for she is so goode, and so fulle of mercy, that she wolle leve none vnholpene that criethe to her hertly, and is in wille to leve synne. And seke also diligently the clewe of threde, that is, the vertues the whiche thou behitest Gode in thi baptyme, the whiche by synne thou hast lost; and withe out doute, yf thou fynde the vertues, thou shalt haue a goode goyng out of the worlde, [and] whan thi soule shalle go out of thi body, than shalle it go to the blisse of Hevene. To the whiche bryng vs our Lorde Jhesu Crist, that for loue of mannes soule wolde suffre his bitter passion, thurghe the praier of his dirworthe modir, and of alle seyntes in blisse! Amen.

[XXXVII.*]

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 alle the empire. The comons risene agayne her lordes, and agayne her Emperour. The

29. xxxv

[f. 50. b.]

Emperour desirede to wete the cause of the tribulacions and diseases, and disposede hym for to putte a remedie agayne the forsaide disease. He callede to hym iiij. wise philisophers, for to shew hym the cause of the grete vengeaunce; of the whiche philisophers the first saide thus, "Gifte is domesman, and gile is chapman; the grete holde no lawe, and seruauntes have none awe." The seconde saide, "Witte is turnede to trechery, and love into lechery; the holy day into glotonye, and gentrie into vilanye." The thirde saide, "Wise men are but scornede, and wedowes be sore yernede; grete men are but glosede, and smale men borne downe and myslovede." The fourthe saide, "Lordes wexen blynde, and kynnesmen ben vnkynde; dethe out of mynde, and trewth may no man fynde."

[XXXVIII.] 0

Lampadius reignede in the citee of Rome, that was right mercifulle; wherfore of grete mercy he ordeynede a lawe, that who that were a man-sleer, a ravenour, an evelle doer, or a theefe, and were take, and brought before the domesman, yf he myght sey iij. trouthes, so truly that no man myght agayne-sey hem, he shulde have his lyfe, with alle his heritage. There fille a chaunce aftir, that a knyght whos name was Plebeus, wente* to the wode, and alle † that come by the wode, he sloughe, or spoilede hem of alle that thei haddene. Whan the iustice herde this, he sente spies for to take hym; and whan he was take, he was brought before the iustice. Than the iustice saide to hym, "Frende, thou knowest the law; sey iij. trouthes, or els without doute thou shalt be hangede or I etc." The knyght saide, "Scilence, and I shalle fulfillle the lawe." Whan scilence was made, the knyght saide, "Frendes, the first trouthe is this, that I shalle shew to you alle, that alle the tyme of my lyfe I

* that went, *MS.* † alle alle, *MS.*

have ben a theefe, a manqueller, and a ravenour." Whan the domesman hade herde this, he saide to hem that stoden aboute, " Is it sothe that he saithe?" Thei saide, " Yee, but yf he hade bene an evelle doer, he shulde haue not ben brought hedir, and therfore it is sothe that he saide." Than the domesman askede, " Whiche is the seconde trouthe?" He saide, heryng alle, " It displeaseth me mekelle, that ever I come hedir." The domesman saide, " Forsothe. we beleve the wele; telle vs now the thirde trouthe, and thou hast fulfillede the law." He saide, " The trouthe is this I shalle shew to you; ande I myght ones scape, I shulde neuer come to this place agayne with my goode wille." The domysmañ, when he herde this, seide, " Thou haste wisely fulfillede the lawe, ande haste sauide thy lyfe. Go now therefore, ande from hensforwarde be a good man, ande wil no more offende agaynes Gode ne the Emperour." Then the knyght wente, and endide his life in pease. *Reduccio.* Frenedes, this Emperour is oure Lorde Jhesu Criste, that ordeynede this lawe, that eury brekere of Goddis grace, that is, a synner that dothe dedly synne, shulde be brought before the domysmañ, that is to say, a discrete confessour, ande telle to hym the trouthe, so trewe, that the sayenge atte day of dome mow not be agayne-seide; ande than, with oute doute he shalle haue euerlastyng lyfe, with alle the heritage of the kyngdome of Hevyne. The firste trouthe is, I ame a thefe, that is, I ame suche a synner, ande wrappide ande knytte in suche synnes; tellynge hem oute to his gostly fadir. The seconde trouthe is, It displeasith me the waye of contricione, that I haue so mekille offendide Gode, for the which I owe to come hiddere. The thride is, That if I myght ones scape, be the waye of satisfaccione, I shalle neuer torne agayne to synne. Ande if he do this, with outyng doute he shalle haue euerlastyng lyfe. To the which brynge vs that mercyfulle Lorde Jhesu Criste! Amen &c.

[XXXIX.]

Mamertynus in the cite of Rome reignede, a wise mañ, in whose empire was a woman right fayre, whos name was Facondia, that to mannys eye was righte gentille ande lousesome; for whos fayrenesse comyne thre kynges, ande woede here, fro ferre contrees, ande of alle thre she was defouled; ande in the ende for here loue was begone bataylle, ande mych blode was shedde, ande many were dede in bataylle. The grete men ande the wise herdyne this, and alle with oute contradiccione comyne to the Emperour, ande sayden, "Sir, but if remedie sone be putte, we shalle alle perishe." The Emperour saide, "Telle me the cause why?" They saydyne, "There is a womañ in your empire, whose name is Facondia, of so grete fayrenesse, that for hire fayrenesse is begone grete bataylle in * the peple, ande mych blode is spilte, ande many meñ are slayne." The Emperour, when he herde this, he callede to hyme a messyngere, ande saide, "Go swithe, with my letters sealede with my rynges, to this womañ, for whome is alle this debate ande striffe, ande brynge here to me. She shalle abide in my felawship, that the bataylle be no lengere kepte." The messynger, when he hade herde this, he bowede his hede to the Emperour, ande saide, "I ame redie in alle thinge to fullfille youre wille." Ande wente forthe anone; ande or he come to the woman Facondia, she was dede. The messyngere wente agayne, shewynge to the Emperour that she was dede. This herde the Emperour, ande was right sorie, ande saide, "Wolde Gode that I hade sene hire fayrenesse, for the which many were slayne in bataylle!" The Emperour wolde fayne come to the knowynge of hire fayrenesse, ande callede to hym a messynger, ande seide, "Go aboute alle myn empire, ande brynge to me at a certeyne day alle the peyntours." The messynger wente, ande come agayne atte day, ande brought the peyntours with hym. Ande when the Emperour sawe

[f. 51. b.]

hem, he saide, “Frendes, this is the cause why ye are gaderede before me. Is it ought knowen to you, that a womañ, whos name was Facondia, was in myn empire, in so grete a fayrenesse, that for hire fayrenesse ande loue many were dede in bataylle? Ande when I herde this, I sente to hire a messynger, but or the messynger come to hire she was dede. Therefore, with alle your sleight ande crafte amonge you, gothe, ande peynteth an ymage of hire, to alle hire likenesse ande fayrenesse, that I may beholde hire fayrenesse, why so many were slayne for hire fayrenesse ande loue.” The peyntours saydyne alle to-gedre, “Ye aske of vs an harde thinge, for there was in hire so grete a fayrenesse, that no tonge may it shewe ne herte thinke; therefore it is fulle harde to vs to purtray such an image. Neuer the lese there is in your empire a peyntoure, comyne of noble kynrede, that gretly passith vs in sotilte; if he were here, he shulde fullfille your wille in alle thinge.” The Emperour herde this, ande 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, “Jonathas is my name.” The Emperour saide, “Frende, if thou couthiste peynte to me the fayrenesse of a womañ, to alle fayrenesse, thou shuldyste haue of me grete mede.” “Sir,” he saide, “I cañ right wele, so that I haue that I shalle aske.” The Emperour saide, “What some euer thou askes of me, I shalle gyve the.” The peyntour seide, “I wille, that alle the fayreste women of the empire be brought before my sighte.” Ande so it was done. Ande when the peyntour hade inly beholdyne hem, foure of the fayreste he chose oute, ande the tothere he bade go home. Then he dide make a walle white, ande with rede coloure he depeyntede the image of the womañ, more fayre ande semely then any of the foure womañ, in euery membre. Ande when the image was made, the Emperour inly behelde it, ande seide, “O! womañ, it was no wondre that so many were dede for thy loue, for I sawe neuer none so fayre in this lyfe. O! woman, if thou lyvede, passynge alle thinge

thou owiste to loue this peyntoure, that peyntede the so fayre ande so semely!" Then the Emperour promotide the peyntoure to grete richesse ande worship; ande so endide his life in pease. *Reduccio.* Frendes, this Emperour is the Fadir of Heuyn. The woman so fayre is the soule, made to the liknesse of Gode, the which, after the synne of Adam, was put into this worlde to swynke ande to swete for his brede. The which was bisegede of thre kynges, that is, of the Fende, the worlde, ande the fleshe; ande many were dede, for alle that [were] before Criste wentyn to Helle, ande perishidene. Herynge this, the wise meñ of the empire, tho bene patriarkes ande prophetis, thei* cridene to the Fadir of Heuyn for remedie. Then the Fadir of Heuyn he sente not only oone messynger, but dyuerse prophetis, for to preche to the womañ, that is, the soule, the way of trouthe. Neuer the lese the soule is dede, by synne of oure fyrste parentes; wherfore alle the peyntours were callede; tho be aungells, patriarkes, ande prophetes. Ande amonge hem alle is not fowndyne oone, that couthe ne myght the image, that is, the soule, peynte in so grete fayrenesse, vnto the sotylle peyntour come, that is, oure Lorde Jhesu Criste, that with rede coloure, that is, with his owne precieuse blode, depeyntede the soule, when he bought it on the crosse, sufferynge his peynfulle passione. But this peyntoure, that is, oure Lorde Jhesu Criste, chose iiij. of the fayreste of alle the womañ, that is to say, [for] the fyrste woman he gaf to the soule weynge ande leuyng with trees; for the seconde he gaf felyng with bestes; for the thride ande the fourte he gaf vndirstondyng with aungelles. Wherfore euery man say as the Emperour saide, "O! womañ, that is, O! thou soule, if thou levide in perfite charite, mekille ought thou before alle othere thinges to loue this peyntour, that is, Jhesu Criste. Then, if thou do so, it foloweth that thou shalte haue euer lastyng blisse; to the which bryng vs the soueraine peyntoure oure mercyfulle Lorde Jhesu Criste! Amen &c.

* that, *MS.*

[XL.]

Pompeius in the cite of Rome reignede, a fulle wise man, ande amonge othere vertues he was right mercyfulle; wherfore he dide crie throw oute his empire a feste, that euery mañ rich ande pore shulde come to the feste, ande alle that comen to the feste shulde not only be fedde, but he shulde haue many giftes. When the bedille hade proclamede this throw oute alle the empire, there were that tyme twoo feble meñ lyenge by the way; oone was halte, ande the tothere blynde. The blynde mañ saide to the crokyde, "Alas!" he saide, "woo is the ande me; how mow we do? The Emperour hathe do crie* a grete feste generale to alle; ande who that euer comyth thiddere, he shalle not only haue a feste, but also many giftes. I am blynde, ande thou arte crokyde ande feble, ande may not go; ande I may wele se, ande thou arte stronge ande myghty, ande may not se." He seide, "Thou crokede mañ, thou shalte take me on thi back, ande bere me, ande I wil lede the by the right way." Ande so they diddene, ande comene bothe to the feste, and ressayuede grete mede amonge other; and so they endide here life in pease. [*Declaracio.*] Frenedes, this Emperour is oure Lorde Jhesu Criste, the which hathe done crie a feste generale, that is, the ioye ande the blisse of the kyngdome of Heuyne; to the which ioye he hathe callede alle mankynde, for he denyes it to none that wil come to hym. Be the halte ande crokede are vndirstondyne prelates of holy chirche, prechours, ande confessours, abbottes ande prioures. Thes are halte, for they han no thinge in propre, in else mych as they lyuene ofte sithes of almes of othere. Be the blynde we shulle vndirstonde the lewde meñ, that are blynde, for they know not the right way. Therefore if thes ij. wil come to the feste of the kyngdome of Heuyne, it behouys that the blynde, that is, the lewde meñ, bere the halte men; tho be the prelates of the chirche, ande othere meñ of holy chirche,

* criede, MS.

sustenynge hem be tythes ande oblacions, ande othere almese. Ande prelates, ande other meñ of holy chirche, are holdyne for to teche hem, ande enfourme hem the way towarde Heuyne, where is not al only a feste for a tyme, but there we shulle haue many precieuse giftes; tho be the ioyes ande blisses that neuer shalle haue ende. To the which brynge vs oure Lorde Jhesu Criste, to the feste rialle that is in Heuyne, withouten ende!

[XLI.]

X.
and
more
wide
ly

A maydyne there was myghty ande riche, that hade a kyngdome endewed with alle goodes, ande myghty. That sawe an enuiose kynge, ande fulle of giles, ande 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, ande come to hire with a faynede frendship; ande so prively he begilede here, ande with fraude ouercome here, ande vnrightfully caste hire oute of this kyngdome. Than the maydyne levide longe in pouerte ande wrecchidnesse, wantynge vertue ande richesse, ande myght not come agayne to hire heritage. But the sone of a kynge moste myghty louede that maydyne, ande was steride with pite, ande weddede that maydyn, that he hade longe louede, that he myght brynge the maydyne agayne to here heritage, be victorie of bataylle, that she hade vnrightfully loste. Therefore in bataylle agaynes the tyraunte he laughte, ande gladly was woundide; neuer the lese he was a noble ouercomere, ande seide to his spouse, that he moste deye in batayle, ande so haue the victorie. Ande so the maydyne rose oute of the bedde of wrechidnesse ande pouerte, ande hade hire kyngdome; ande toke the cote-armour of hire housbonde, that was alle be-spryngelde with blode, ande hange it in hire prevey chambre, that it myght be alle wey redy to hire sighte. Afterwarde, be processe of tyme, come to

[f. 53.]

hire noble men, for to wedde here. She answeride, ande seide, that hire housbonde hade shewede to here so many tokens of loue, that neuer she shulde take othere housbonde. Ande if it happenyde any tyme that hire mynde for frealte begone to bowe, be delectacione, anone she rose vp, ande wente into here chambyre, ande behelde the cote-armour of hire housbonde, that was be-spryngelide with blode; ande wepte for the dethe of here husbonde, for grete loue; ande so alle thewille of weddyngse seside. [*Declaracio.*] What shulle we vndirstonde by this maydyne, that hath this ryalle kyngdome, but mankynde beyng in Paradise? Mankynde was fyrste in the state of innocencie, ande hade gyvene of God spiritualle richesse, to with-sonde his aduersaries; as Seynte Austyne seithe, in ane Omelie, the prince of vices, while he ouercome Adame, that was made of slyme of the erthe to the image of Gode, ande armyde with chastite ande clennessse, arayede with temperaunce, ande made shynynge with charite. The enemy spoylede oure fyrste parente of his giftes, ande of his money, ande goodes, ande also slowe hyme. Ande after that mankynde was putt oute of Paradise, he was longe in pouerte ande miserei; neuer the lese the Sone of hyme that is hieste, that is, the Sone of God, louyde hire; as it is saide, With parfite charite I haue louyde that; ande therfore hauynge mercy I haue drawene the; the which he weddide in his incarnacione. The Sone of Gode vnyede hyme to mankynde to the dethe; ande alle though the soule were partide fro the bodie, neuer the lese the soule ande the bodye with in iij. dayes were vnyede to the Godehede; ande feghtynge Godis Sone Criste, Gode ande mañ, with the Deuyll, he was slayne in bataylle, ande of his victorie mañ kynde was brought agayne into the kyngdome of Heuyne. Therefore the armys of oure spouse Jhesu Criste, that so many tokens of loue hathe shewede to vs, moste be hangede in oure prevey chambre, that is, in oure herte ande in our mynde, that it may be a shewynge euery day to the eyene of our soule; as it is writtene, The dethe of my wele belouyde sone, that he suffrede for my helthe, moste alle weye be hade in mynde.

But oure enemeis drawynge vs to delectable thinges, wolde wedde vs, ande bryng vs to synne. We shulle then answeere hem̃ thus, “ While I haue in mynde the blode of hyme that was so kynde, 'ande kyng,* how shulde I hym forsake, that the dethe for me wolde take ? Nay, for sothe, I shalle not so, for he brought me from mekilke woo.” Therefore turne we the eyene of oure mynde to the armys of oure spouse, that was alle besprengilde with his blessyde blode. Then alle confusione, consente, and dilectacione to synne shalle sese, by the vertue and myght of his blessyde passyone and dethe.

[XLII.]

There was a mañ that hade a sone, ande steride his sone to gete hyme frendes, while his fadir was alyve. The sone saw thre neghbores, that he thought to hyme shulde be necessarie. He askide of oone, how he myght by his frendship ? He seide, “ I ame riche enoughe, but me nedes werkmeñ ; if thou wilte bynde the to my werke, I wil be thy frende.” He bownde hym, ande wrought longe tyme greuously for hym. Afterwarde he askede of another the same, ande he saide, he was but pore, but ande he wolde gyfe hyme mekilke, he wolde be his frende. Ande so he dide, for ofte sithe he fedde hyme, ande gafe hym large giftes. Also he askide of the thride, how he myght by his frendship ? He answeride, ande seide, he hade no nede of moneye ne of werkmeñ, but he shalle falle downe to his fote, ande do hym homage, ande do to hym as to his lorde, as a seruaunte shulde do, ande than he shulde be his frende. Ande he dide so. Whañ this was done, the sone seide to his fadire, that he hade iij. frendes. The fadir bade hyme saye to his frende, that he was outelawede of the kyng for treasone ; ande so he shulde prove his frendes of helpe. The sonne come to the fyrste frende, ande askede helpe of his disese ; ande when he hade herde that he hade done a cryme agaynes the

* These two words seem superfluous.

kyng,* he seide, "This I shalle do to the, I shalle caste oute of myne house the traytoure of the kyng, ande I shalle take what I may of thi goodes." The seconde frende seide, "The kynges traytoure I shalle lede to prisoune, ande there shalle I sette hym faste by the fete, in a depe pitte." The thride seide, "I shalle lede the kynges traitoure to the galowes, ande there shalle I hange hyme vppe." The sone come home, ande tolde his fadire what his frendes hade seide. The fadir seide, "Sone, thou haste no frende; for the fyrste frende is a frende of name, the seconde is a frende atte mete, the thride is ane enemy at nede." Thañ seide the fadir, "Sone, go to my frende alone that I haue, that is, the Sone of Gode, Jhesu Criste, ande telle hyme thy cause." The sonne dide so. Thanne his faders frende saide, "If thou haue any thefte, brynge it to me, ande if it be treasone, putt it to me; ande I shalle dey for the." Thañ he this was demyde a frende alone, amonge alle other. [*Declaracio*]. The fyrste frende is the worlde, or ellys money, for the which mañ consumys hym selfe nyght ande day, in laboure ande besynesse. The seconde frende is the flesh, ande flesly frendes, that ressayuene largely fedyng ande clothyng; but they ledde hyme vnto the prisone, that is, the grave, ande castene hym into the pitte. The thride frende is the Deuylle, that ledes hym vnto the dome, there to accuse hyme, ande 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 suffrede dethe; he is a trew frende alone, amonge alle othere, ande none so trew as he. Amen &c.

[XLIII.]

Abbote Attanasie saw oñ a day in Alysandre a womañ, that was a mynstrelle, wele arayed; ande he wepte faste. Ande they that were beside saide, "For why wepe ye?" He answeride, ande saide,

* the kyng the kyng, *MS.*

“ There be ij. causes why I wepe ; oone is, for this womañ is loste ; another is, for I haue not such a study to please Gode, as this womañ hathe to please you men of this worlde.” Amen &c.

[XLIV.]

There was a riche mañ, that hade a sonne, that concederede his life was but shorte, ande thought he shulde loue dethe. He wente in to religione. When his fader wiste that, he wolde haue distroyede the house ; but his sone come agayne hym, ande saide, “ Sir, why purpose ye to distroye this monestre ?” He answeride, ande saide, “ My sone, alle I shalle dystroye but thou come home to my house.” The sone answeride, ande 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, “ Also sone deyeth the yonge as the olde ; do away this custome, ande I shalle come to that londe.” This herde the fadir, ande atte worde of his sone he lefte the worlde, ande wente into religione ; beholdynge that dethe is the messynger of the hie Emperour, that no mañ spareth, ande it is the betille of hyme that made Hevyne ande erth, whome no mañ may with-sonde, &c.

[XLV.]

A mouse on a tyme felle into a barelle of newe ale, that spourgide, ande myght not come oute. The cate come beside, ande herde the mouse crie in 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 cattede saide, “ If I delyuer the this tyme, thou shalte come to me when I calle the.” The mouse seide, “ I graunte

the, to come when thou wilt." The catte seide, "Thou moste swere to me." Ande the mouse sware to kepe couenaunte. Then the catte with his fote drew oute the mouse, ande lete hym go. Afterwarde the catte was hongry, ande come to the hole of the mouse, ande callede, ande bade hire come to hym. The mouse was aferde, ande saide, "I shalle not come." The catte saide, "Thou haste made an othe to me, for to come." The mouse saide, "Brother, I was dronkyne when I sware, ande therfore I am not holdyne to kepe myne othe." Right so many a mañ ande womañ, when they were seke, or in prisone, or in perelle, they purposyn for to leue here synne, ande amende here life with fastyng ande preyere, ande to do othere werkes of penaunce; but when sekenesse or perelle is passyde from hem, they make no force to fullefill the othe or the behest that they made, for they sayne, they were in perelle, ande therfore they are not holdyne to kepe the othe ne the behest, that they madyne. Of whome it is saide, Vnto a tyme they beleuyne, ande in tyme of temptacione they gone away there fro, &c.

[XLVI.]

Some tyme there was a man, that heght Gauterus, that sought a place ande a state where he myght alle wey ioye, ande haue no disese in his fleshe, ne in his herte; ande this sought he longe, in goyng aboute. Atte laste he fownde a fayre ladie, whose housbonde was dede; ande salutede here fayre. Than the lady askide hym what he soughte? He answeride, ande saide, "Lady, I seke a place ande a state where I may alle way ioye, ande neuer more sorowe." The ladie saide to hym, "Be myn housbonde, ande thou shalte haue alle necessaries." Ande shewede hym halle, ande chambre, ande many othere goodes. He askide hire where he shulde lye oñ nyghtes? Ande she shewede hym a bedde, aboute the which bedde were on the too partie

wulfis, ande on the tothere partie wormys, ande on the thride partie were serpentes, ande on the fourte side were beres. Than Gauter seide, “How longe shalle I be with the, ande where shalle I haue suche richesse?” The ladie seide, “My housbonde is dede, ande atte laste thou moste deye; for the bere shalle sle the, ande I wote nere the fyrste nyght or after; ande thañ wolfis, wormys, ande serpentes shalle deuoure the.” To whome Gauter seide, “Alle othere thinges are goode, but the bedde feris me; for I wolde not for alle the worlde lye in such a bedde.”

[f. 55.] Thañ Gauter wente away frome thense, ande come to a kyngdome where the kyng was dede. Ande men of the kyngdome sayden to hym, “Be oure kyng, ande thou shalte haue alle goodes. Se a paleys! se a chambre!” Ande amonge othere they shewede to hym such a bedde as he sawe before, sette aboute with the forsaide bestes. Than Gauter saide, “Shalle ought thes bestes noye me?” They answeride, ande seide, “The bere shalle sle the, ande the othere bestes shalle deuoure the, as it is done to othere kynges; but we wote not when.” Ande he saide, “Swich a kyngdome is perelous, ande the bedde is lothe to me; ande therefore I go hense.” Than he wente forthe his way, till he come to a place where he fownde an olde mañ, sittynge atte fete of a laddere, that was sette to a walle, the which laddere hade iij. staues. The olde man askyde what he soughte? Gauter seide, “A stide where I may alle wey ioye, ande no disese suffere.” The olde man seide, “If thou go vp on the walle by this laddere, thou shalte fynde what thou sekis.” Gautere wente vp, ande fownde what he hade longe sought.

[*Declaracio.*] What worldly mañ sekis thes thre, or any of hem, that is to saye, a fayre womañ for lechery, or dignite or vayne glorie, or golde ande syluer for couetise, but if he loke deligently in what bedde hym behouys to lye, with a grete studie he shalle fle such thinges. For in the beddes hede stonidith the bere, that is, dethe, that spareth no mañ; as it is saide in Ose. I shalle come to hem as a bere whos whelpes are take awaye, that of grete ire spareth no beste. No

more dethe dothe mañ. The wolfis arne his kynsmeñ, or the kynges mynystres, or euylle executours, that taken alle the goodes of the dede, ande deuourene hem, ande of the dede they makyne no force. The wormys fretyne the body; ande the serpentis arne the deuyls, that beryn away the soule of the wickide mañ, ande punyshith it with dyuerse tormentes,* as it is saide in Ecclesiastice, When the wickede mañ deithe, he shalle take to his heritage serpentis, bestes, ande wormys. The wickede mañ is deuydede into iij. parties when he deieth. The serpentis, that ben deuyls, shalle bere away his soule; the bestes, tho ben bestialle men that leuyn bestially, shalle bere away his goodes; ande the wormys alle only shalle bere away his careyne, ande resseyue it. Whereof an ensample. It happenyde, that a lorde mette with the berers of a dede monke, an vserere, ande his pense.† The lorde askide, what they bare? They seide, “The body of the mañ, ande his pens, that he toke to vs.” The lorde seide, “Not so, for he was my mañ; but ye ande wormys shalle haue his body, ande I shalle haue his pens; ande the deuyls shalle bere away the soule.” Therefore we that wil haue a place of reste, withoute disese or noye, lete vs assende vp with ‡ Gauter by the goldyne laddere; of the which the fyrste staffe is contricione of herte, the seconde staffe is trew confessione, the thride staffe is trew satisfaccione. If ye wil go vpone these iij. staves of the laddere, we shulle come to the ioye ande reste of euerlastynge life, where is no disese. Amen.

[f. 55. b.]

[XLVII.]

Beyonde the see was a noble ladie, on whose house alle way the sone shone on § the day, ande on the nyghte the mone. Of this many meñ mervaylede. Atte last the fame of this come to the byshope,

E. 2. 7

* tornementes, *MS.*† spense, *MS.*‡ by, *MS.*§ ande on, *MS.*

a worthy mañ ; ande he wente for to se here, hopynge that she was of grete penaunce in clothinge, or in mete, or in othere thinges ; ande when he come, he saw here alle wey mery ande glade. The bishope saide, “ Dame, what ete ye ? ” She answeride, ande saide, that dyuerse metes ande delicate. Then he askede, if she vsede the hayre ? She sayde, “ Nay.” After this the byshope mervaylede, that Gode wolde shew so grete mervaylle for such a womañ. Ande when he hade take his leue of the ladie, ande was gone his way, he thought he wolde aske here more of anothere thinge ; ande wente agayne to here, ande saide, “ Loue ye not mekille Jhesu Criste ? ” She saide, “ Yis, I loue hym, for he is alle my loue ; for wheñ I thinke oñ his swetnesse, I may not with-holde my self, for gladnesse ande myrthe that I euer fele in hyme.” &c.

[XLVIII.]

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 In a tyme the egle hade sore eyene ; ande he cownseylede with the crowes, ande askede, what he myght do agayne the disese. The crow seide, “ I shalle brynge the an herbe, that shalle make thyne eeyne hole, if thou wilte gife me goode hire for my labour.” The egle seide, “ If thou make myne eyen hole, thou shalte haue wele for thy trauaile.” Then the crow toke onyonus ande spourge, ande made therof a playster, ande leyde it oñ the egles eyene ; ande in shorte tyme he was blynde. Then the crowe toke the bryddys of the egle, ande deuourede heñ ; ande disesede the egle with many betynges. The egle than saide to the crowe, “ Acursyde be thou ande thy medisynne also ; for thou haste made me blynde, ande deuouryde my bryddys, ande sesis not to bete me.” The crow seide, “ Also longe as thou myght se, I myght not come be thy briddes, that I gretly desyrede, but now that I desyrede is fullefillede.” This egle betokenyth a prelate, that hathe eyene opyne to kepe the flock

that is comittede to hym. But the Deuyll, enemy of mankynde, is fulle besy to sle Goddis flock, ande to deuoure it; ande therefore also longe as the prelate hathe the eyen opyne, he is not disseyuede of his desyre, But then comys the Deuyll, ande makys a playster of gaderynge to-gadre of wordly goodes, ande castis it in the eyene of the prelate, that they mow not beholde heuynly thinges. For alle here studie is granges, shepe, nete, ande rentes, ande to gadre to-gedre golde ande syluer; ande so theyre gostly eyene are made blynde, ande putt oute. Ande so the crowe, that is, the Deuyll, takes the byddes of the egle, that is, the prelate, ande hyme euerlastynge betys with peynes of Helle, but if he amende hym or he deye.

[XLIX.]

A lewde man on a tyme askide a clerk, "What ioye is in Paradise?" The clerke saide, "There is such a ioye, that I neuer sawe, ne neuer herde, ne assendide in mannys herte, that oure Lorde hathe ordeynede to his louers." Than saide the lewde mañ, that lovyde wele houndes, be cause of huntynge, ande hawkys, ande othere wordly games, "Syne alle ioye shalle be there, are there any houndes or hawkes?" The clerke seide, "Gode forbede, that houndes or hawkes shulde come in so mery a place!" Than saide the lewd mañ, "Forsothe, if hawkes ande houndes were there, I shulde the more desyre to go to swich a place, that is so fulle of ioye." The clerke answeride, ande seide, "The lyonne on a tyme made a feste, to the which he callede many bestes, ande gafe hem dyuerse ande sondry fleshes, ande many othere delites; ande when the feste was done, the bestes wente home to here owne places. It happenyde. that the wolf fownde a swyne in the way, etynge draffe ande drestes. Then the swyne saide to the wolfe, "Frome whense 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, ande many delites?" The wolfe saide, "Yis, forsothe, they were fayre, ande wele arayede." The swyne saide, "Was there any draffe or drestes?" The wolfe saide, "A! thou cursede wrech, what askes thou? Gode forbede, that in so worthy a feste shulde be so foule a mete!" On the same wise there be many in this worlde, that desyre ande sekene but draffe and drestes, that is, lecherie, ande lustes of this worlde, ande delites of the fleshe; of which Osee saithe, the Prophete, Gode louede the childryne of Isarelle, ande they tokyne hede to othere goodes, ande louedyne* draffe of grapes, or beuerage, that is, they lovedyn draffe of lechery, ande othere fleshly lustes, more than the grete ioye of Paradise; therefore they come neuere to the londe of the behest. No more shalle swich men ande women come to the ioye of Paradise, that louyne more draffe ande drestes, that is, lustes ande lykynges of the flesshe, but they amende hem or they deye.

[L.]

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The asse sawe ofte sithes, how draffe, drestes, ande benes, pese, ande brede, was gyvene to the swyne; ande they etyne faste, ande traueylide not, but when they hade etyne, they leide hem downe ande slepte. The asse thoughte in hym selfe, ande seide, "The swyne are wele at ease; they etyne ande drynkyne, ande wirke not; ande I swynk, ande laboure alle day, ande litille etc. I shalle fayne me seke." Ande did so, ande seke he lay stille. That sawe his mayster, ande prikede hym for to ryse; ande he wolde not, but groned, ande sorowede, ande laye stille. Thañ saide his mayster to his wyfe, "The asse is seke." She seide, "Sithene it is so, lette vs gyfe hyme goode mete, brede, ande branne, ande bere to hym watyr." Ande so

* loudyne, MS.

they diddene. But the asse ete fyrste but a litille, ande afterwarde ete enoughe, ande was made fatte ; ande seide to hym selfe, “ I haue a goode worlde atte laste ! ” The hogges were made fatte ; then the mayster sente for the buchere, with his axe ande his knyfe, for to sle the hogges ; ande when the buchere was comyne, he slowe the hogges. That sawe the asse, ande was aferde, leste they shulde slee hym, when he were fatte ; ande seide in hym selfe, “ For sothe, I hade leuer laboure, ande haue myn olde life in swynke ande in swete, than be thus slayne, as the swyne are. ” Ande he wente oute of the stable, ande skippe before his mayster ; that toke hym, ande putt hym to his olde laboure. *Declaracio.* The swyn betokyn riche men ande women, that clothen hem selfe wordly, ande etyne ande drynkyne deyntethly, ande shynyngly, ande trauayle not. For sothe such are clerkes, ande swyne of the Deuyll, in which entryne vnclene sperites, that castene hem in the see, ande drownyne hem in the bitter peynes of Helle. The asse, vppone the which Criste rideth, is the rightwis mañ ande womañ, that is in goode laboure, ande studie bothe in cloyster ande in felde. Therefore it is better to laboure, ande to lede a laborers life, with the rightwis mañ, than wrechidly to be slayne with the swyne, ande perische with the wickede mañ ; of the which spekith Jobe, They ledyne, he saythe, theyre dayes in lustys ande lykynges, ande wele fare, ande in a poynte gone downe to Helle. Gode kepe vs ther fro, ande brynge vs to the blisse, that neuer shalle haue an ende ! Amen.

[f. 57.]

[LI.]

Ofte sithes the henne gaderith to-gedre here briddes vndere here wynges, ande namely agayne the puttock. It happenyde onys, that the puttok come flyenge, ande houyde ouer the henne ande hire briddes. The henne perceyuede that, ande callede here chekyns,

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for to haue refute vndire here wynges. They come rennyng alle safe oone, that hade fownde a worme, ande pickede faste thereone, for to ete it. Ande in the meane tyme come the puttok, ande toke hym, ande bare hyme awaye. *Declaracio.* Now gostly, so oure Lorde calleth vs from synne, that we shulde fle to the wynges of his pro-teccione; but many ther be, fleynge the Deuyll abouyn hem, ande temptynge, they flyene* from Criste to the worme of synne, that is, they drawe to lecherye, ande dronkynship, ande couetise. Atte laste comys the puttok, that is, the Fende, ande takes the chekyne, that is, such a synfulle man, ande beris hym awaye; of the which is written in Jobe, that seithe, The swetnesse of synne is the worme. Therefore fle we the puttok of Helle vnto the wynges of Criste, sekyng there an hydynge, thinkynge on hym selfe, folowynge hym that seide, He that folowes me, walkes not in derknesse, but he shalle haue the lighte of life, that euer shalle laste. This sayeth oure Lorde Jhesu Criste. Amen &c.

[LII.]

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 The foxe and the catte mette onys to-gedre. 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 cañ renne vpon a tre, ande so scape from hem." Then the catte askide the foxe, how many wiles or sleightes he hade, or knewe? He saide, "I haue xvij^{en}. ande a bage fulle moo; therefore come with me, ande I shalle teche the my crafte; ande when thou knowes hem, thou shalte wele scape the bytyng of the houndes." Ande they wentyn to-gedre. They herde hunters ande houndes, folowynge hem at here back. The catte seide, "I here houndes, ande am aferde." Then seide the foxe, "Drede the not, thegh the houndes come nere." The catte [seide],

* flyenge, MS.

“Fore sothe I folowe no lengere the; I wil vse myn owne wille.” And wente vp into a tree, ande so scapede the houndes. Ande the houndes folowdyn, ande anone felle on the foxe, ande tokyne hym. [f. 57. b.] The catte sate on lofte, on the tree, ande behelde what they didden to the foxe; ande criede, “Foxe! opyn thi bagge of wiles, ande helpe thy selfe, for thou haddiste neuer more nede; for alle thy wiles helpith the not!” *Declaracio.* Be the catte are vndirstondyn sym-pille men ande women, that cañ but oone wile, or oone crafte, that is, for to calle to Gode, be contemplacione, ande to assende be feithe vpon the tree of Cristes crosse; ande so are delyuerede from the houndes of the enemyes of mankynde. But bi the foxe are vndirstondyn vokettes, prelates of causes temporalle, courteers, iurroures, ande wily meñ, that han xvij^{en}. sleightes, ande wiles passynge tho a pokefulle. Atte laste comyn the hunters of Helle, with here houndes, ande folowen hem, ande taken hem, ande rende hem. Than seithe the catte, that sitteth on the tree of Cristes crosse, that bethe rightfulle man, “Foxe! opyn thi bagge, ande lette oute thi wiles, ande help thy selfe!” that is, “Ye wily meñ, caste oute youre synnes be confessione, contricion, ande satisfaccione; ande so helpe youre selfe, while ye lyve, or elles ye shulle be dede, bothe bodely ande gostely, withoutyne doute.” Amen, &c.

[LIII.]

Pissemers in somere are besy, ande rennyne faste aboute to make an hepe stuffede with whete, with the which they mow leuyne in wyntere. But when they hane alle gaderede, there comyth some tyme swyne, ande distroyen it, ande wastyne it, ande eten it ofte sithes. Right so ofte sithes many riche meñ gaderyne richesse; but some tyme comyn the kynges mynysters, or of lordes, or othere raue-nours, that ben eyres ande excecutores, ande wastyn, ande distroyene

that they hane gaderede. As Dauide seith in the Sawter, Swich men leuyne theyre richesse to othere; ande also he seithe, They tresoryn ande hepyn, they wote nere to whome they gaderyne hem; ande therfore haue they no profite of hem, no more than the piss-mers haddyne of here longe gaderynge. Amen, &c.

[LIV.]

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 It happenyde on a tyme, that the wolfe was dede; for whose dethe the lyone was sorye, ande gaderede many bestes to-gedre, for to kepe his derige, ande his messe, ande to bery hym. The lyone made a wolfe to bere the holy watir; ij. vrchyns to bere the tapers; gete to ryng the belles; foxes to bere the beere. The bere seide the masse; the asse redde the apistille; the oxe redde the gospelle. [f. 58.] Ande when messe was done, ande the wolfe was buriede, they madyn a feste of his goodes; ande alle the bestes were there wele fedde ande ryally, that they desyredyne such anothere buryenge. Right so ofte sithes it falleth, when a riche mañ or an vsurere is dede, an abbote or a prelate makes come to-gedre a couente of bestes, that is, bestialle leuyng. It happenyth some tyme in a grete couente, that there are many bestes, that is to saye, lyouns be pride, foxes be fraude ande wiles, beres be deuouryng, gete be stynke of lechery, assis be slouthe, vrchons be sharpnesse, hares be drede. For they tremylle in drede, where was no drede; they sekyne temporalle goodes, but they drede not to lese euerelastyng goodes; ande that is grete pite, with outyne fayle. Amen, &c.

[LV.]

It happenyde onys, that the vnicorne folowede a man, that fledde faste; ande fownde a tree, in the which were many feyre appils; ande vndir the tre was a depe dyke, fulle of serpentis, todes, ande othere crepyng bestes; ande the rote of the tree gnawede ij. wormys, on white, anothere black. On this tree the mañ wente, ande fedde hyme with the appils, ande hade grete delite in the braunches ande leuys; but he toke no hede of the ij. wormys gnawynge the rote of the tree, that atte laste it felle, ande wrechide mañ felle into the pitte. Be the vnicorne is vndirstonde dethe, that no mañ may with stonde; ande by the tree is vndirstondyne the worlde, whose appils are delictable ande dyuerse, the which be* richesse, metes ande drynkes, ande fayre women. The braunchys ande leuys are fayre wordys and veyne pride. The ij. wormys are day and nyghte, that alle thinge in processe of tyme consumene, ande bryngene to noughte. But wolde Gode, that wrechide mañ, that sitteth vpon this tree, ande hathe delite in thes appils, braunchys, ande leuys, sauere ande vndirstode, ande ordeynede for his laste ende! Wherefore Salamone seithe, Sone, haue in mynde the † laste ende, ande thou shalte neuere synne, &c.

[LVI.]

The ape wil gladly ete the kynelle of the note, for it is swete; but when he sauours the soure barke with oute, for bitternesse he leuyth the swete kynelle with in, ande castes away the note with the kynelle. So it is of meñ, that bene fooles, for vndir bitternesse of this presente peyne is hidde the ioye of Heuyne life. But this

*by, *MS.* † on the, *MS.*

[f. 58. b.] bitternesse the rightwis mañ forsakes to taste, that is, for to faste, pray, ande do othere werkes of penaunce; ande so he castes away the swete kyrnelle, that is, he losith the swetnesse of heuynly life, that is, euerlastynge ioye. To the which brynge vs oure Lorde Jhesu Criste! Amen, &c.

[LVII.]

A wolfe ande an hare mette onys to-gedre; ande the wolfe seide to the hare, "Amonge alle bestes thou arte a ferdfulle beste; darste thou wrastille with me?" The hare saide, "Yee, with the, alle though thou haue a grete body, ande I a litille." The wolfe hade indignacione, and seide, "I wil make withe the a couenaunte of x^s. agaynes oone, that I shalle ouerecome the." When the couenaunte was made, that they shulde wrastille, the wolfe ranne towarde the hare, for to take hym, ande deuoure hym. The hare ranne faste away, ande the wolfe, as he myghte, folowede faste after; but the hare ranne fastere. The wolfe was wery, ande sette hyme downe on the erthe, for he myght not renne no lengere. The hare turnede agayne ande saide, "Now thou arte ouere-comyne, ande caste downe to the erthe." The wolfe seide agayne, "I ame not ouere-comyne, for thou abode me not." The hare seide, "What wrastlynge shulde be bytwene the ande me? Thou haste a body threfolde more than I; ande if thou haddiste me in thy mouthe, thou myghtiste deuoure me, for I feght not but with fleyng; ande for thou arte ouercomyne, yelde that thou owes." The wolfe seide, "Nay." Ande so stryffe rose betwene hem; and [thei] wentyne to the lyone, to haue a dome. The lyone demyde the wolfe ouere-comyne, ande to pay the couenaunte. Right so what mañ or womañ that wil wrastille or feght with lechery, the worlde, ande the enemy, the Fende, he sitteth suerly, ande ouere-comyth myghtely with fleyng; for it is an olde sawe, He feghtith

wele that fleith faste. Ande Seynte Poule seithe, Flee fornicacione ; also Seynte Austyne seithe, that a mañ or a womañ may abide the conflicte of alle vices, but this he moste flee ; ande so lechery with fle yng is ouercomyne, &c.

[LVIII.]

A cherle was biddene of his lorde to a feste ryalle ; ande when he come to the yates of his lorde, he sawe stynkyng water in the dyke ; ande for he some what thrustide, he fillede his bely of the stynkyng water. Ande alle his felawes seide to hym, “ Brother, the lorde hath arrayede a noble mete ande drynke to the ; therfore abstene the from this stynkyng watere.” But he wolde not leve it. Ande when he come to mete, he myght not take of the noble ande deynteth metes, [but] before heñ alle he caste oute the rotyne watyr. Right so in this worlde some meñ vsyne delites ande lustys that stynkyne, that when they comyne to the Lordes sopere, wrechide synners [f. 59.] mow not take therof, but rathere vnclenly casten oute before alle the stynkyng drynke that they drynkyne, but if they be pougeded by the medicyne of penaunce in this life. Wherfore oure Lorde seithe be Jeromye the Prophete, What wylte thou to the way of Egipte, that thou drynkys rotyne water, or in the way of Assure, that thou drynke watere of the flode ? that is, in the watire ande way in this worlde. And deuyls arne in the way of vices ande lustes, the which are in taste but rotyne watire, ande stynkyng. Therfore abstene we vs from vnlefulle thinges, that we mowe be fullfilled with the mete of aungells, ande wele sauourede with dyuerse delites, the which may be wele sauourede in the blisse of Heuyne !

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[LIX.]

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 louyde brennyngly, but he durste not shewe his grete loue to hire, for they were not euyne of byrthe. The clerke wente to a conieroure of deuyls, ande praide hym to helpe hym, ande infourme in this nede. He saide, "I shalle." Ande made hym a letter, ande bade hym go vnto an vnhoneste place, where paynems dwellede, ande there he shulde rede his letter. Come the Fende, ande seide, "What wylte thou, that I do to the?" He saide, "That I may haue such a maydyne." The Deuylle seide, "Deny the Sone of Gode, ande his modire, ande the feithe of holye kyrke." The clerke saide, "Gladly I shalle do that." The Deuylle seide, "I leue the not, but if thou make me a chartoure, written with thyne owne hande." The clerke dide so. When this was done, the Deuylle so stirrede the maydyne, that she louyde hym more than he dide here. Than she seide to here fadire, "I wil on alle wise haue that yonge man to myne housbonde." The fadir was sory, ande seide, "Doughter, I wende thou woldiste haue bene a nonne, as thou beheghtiste me, ande haue praide for me, when I hade bene dede. Ande now thou seyste thou wylte haue an housbonde!" She saide, "Alas! fadir, I moste haue hym, or elles I shalle deye." Then atte laste they were weddide. The yonge man wolde not come into the chirche, as a Cristen man, but dispisede the chirche, as a man dispayrede of the mercy of Gode. When his wife wiste, she askide hym, why he come not to the kyrk? And he tolde hire alle how he hade done? She praide hym to go with here to an holy bishope, ande tolde hym what he hade done. The bishope seide, "Sone, hope in Gode, ande beleue in the Sacramentes of holy chirche, ande be confesside of synnes." Ande so he was confesside with grete sorowe. The byshope trustynge on the mercy of Gode,

[f. 59. b.]

made hym to be shytte behynde the autere, for to do penaunce iij. dayes. The fyrste daye* the deuyls were there, ande betyne hym, sayenge, “Wenys thou, wreche, for to disseyue vs ? Se here thy chartoure, that come to vs, ande we come not to the.” Ande after the seconde day come the bishope, ande vesite hym, ande seide, “Dere sone, drede the not, for yette thou moste be stille, till the thride day.” Ande so he was. The deuyls comyne, but he sawe heñ not as he dide before, but he herde heñ ; but they dide hym no harme, but thratte hym. When the thride day was gone, the bishope askede hym, how he farede ? He seide “Wele, blesseyde be Gode ! hooly thy prayers haue ouercomyn the deuyls, so that they hane not noyede me.” Theñ the bishope, oñ the haliday next, ladde the yonge mañ with hyme to the chirche, ande come before the peple in the procesione. Then come the deuyls, before alle the peple, ande wolde haue drawene [hym] oute of the bishopes handes ; so that the bishope felte the drawynge of the fende. Then the bishope seide with an high voice, before alle the peple, “Wrechide deuyls, it shalle not be so.” And praide to alle the peple, to lyfte vp here handes to Gode, ande that they shulde not leue, till the yonge mañ were delyuerede. Ande so it was done. Ande so the deuyls lafte the yonge mañ, that was aferde, ande sorie ; ande also lete the chartoure falle oute of the eyre into the byshopes handes. Than they alle thankede Gode, for the delyuerynge of the yonge synfulle mañ. Amen, &c.

[LX.]

Some tyme there was a clerke, that the Deuyll was besy aboute, to confownde ande brynge into synne, ande made hym to brenne in the loue of a womañ, be his suggestione ; the which womañ was a

* dayes, *MS.*

paynyme,* that wolde on no wise consente to hym, with oute assente of here fadire. She wente ande tolde here fadire, that a clerke louyde here. The fader seide, "I shalle aske cownsaylle of my Gode of this thyng." He wente, ande askede his Gode. His Gode seide, with this condicione he shulde assente, if he wolde forsake Criste, of whome he was callede a Cristen man, ande blessyde Marie, the which alle wey preyeth for synfulle meñ ande womeñ. The fadir seide to the clerke, "I wil consente to the, if thou wilte forsake the lawe of thy Gode." The clerke seide, "I wil." Ande forsake Criste, ande oure ladie. The womañ wolde not yete assente, but hire fadire hade take counsayle efte sonys of his Gode. The fadir of the maydyne wente to his Gode, ande tolde hym how the clerke hade forsakyne Criste ande Marie. "What † sayest thou?" his Gode seide, "if he haue forsakyne Criste, Criste hathe not forsakyne hym, if he wolde be sorie for his synne, ande aske mercy." The fadir of the maydyn tolde the clerke what his Gode hade saide. The clerk herde this, ande herde that his ydole knewe this, ande wiste wele he seide sothe. He was sory, ande askide mercy of Gode, ande afterwarde leuyde relegiously. Also the hethene mañ ande his doughter herdyn that oure Lorde is so mercyfulle; they were baptizede, ande turnede to Cristene feithe. Amen, &c.

[f. 60.]

[LXI.]

A seculere chanone ande a Cristene mañ louyde lecherously the doughter of a Jewe, but of longe tyme he myght not come by here, for to haue his luste of hire, alle thoughe she assentide to hyme, for the fadir hade grete deligence aboute the kepyng of here. It happenyde afterwarde, in lentone tyme, that she mette with the chanone, ande spake to hyme thes wordes, "Sir," she seide, "I

* paynene, *MS.* † ande what, *MS.*

know wele that ye han louede me of longe tyme, ande ye of me are moste louyde aboute alle othere; ande for a comenable tyme is not yete comyn for to fullefilte oure purpose, I warne you, if ye wil fullefilte youre purpose, comyth to me suerly on Goode Friday at euyn, that next comyth, for theñ my fadir ande other of oure folke are that tyme vexede ande traueylede with dyuerse infirmytes, so that none that myght shalle haue any suspesione to vs." The chanone assentide to here sayenge, alle thoughe he knewe it was an horrible synne to euery Cristyne mañ; but he myght not come to hire no nothere wise, with outyn sklaundyre. That holy nyght, on Goode Friday, he wente ande synned with here. Ande atte morne the fadir was yerely vpp, ande come to the place there they were, ande fownde the chanone with here; ande desirede for to haue slayne hym, but he durste not, for he was cousyne to the byshope of the cite, ande so he lete hym go. Ande that same chanonne, on the holy Seturday of Esterne, moste menystre to the byshope that saide the masse, ande thought on his synne, ande was right sorie; for hym thought he was not worthy, but tristede in the mercy of Gode, ande wente to mynestre to the bishope. Ande lokede behynde hyme, ande saw the fader of the womañ, withe many Jewes into the kyrke comynge, with a grete assaylynge, for to sklaundre ande to confownde hym opynly, before the byshope ande alle the peple, ande for to shewe his synne before heñ alle. But when he sawe this, he listede vp his eyene to Heuyne, ande with sorowe of herte he askide forgyvenesse of Criste, behetyng that he shulde neuer do so more, while he leuyde in this worlde, throw his graciouse keyynge. Lo! a wondre thinge; alle the Jewes ronned to the byshope, ande iche of hem with opyn mouthe gapide before the byshope; but bi the purviaunce of Gode none of hem spake a worde, but as downbe meñ they gapede, stonyng amonge the peple. Wherefore the byshope, wenyng that they were comyne in repress of Cristene feithe, ande for to lette Goddis seruice, he bade alle the

Cristene peple to dryve hem oute of the kyrke, the wicked Jewes ; ande so they didden. For the which myracle the chanone yeldide to Gode thankynges, ande tolde the byshope be ordre as it was done ; ande afterwarde leuyde wele ande deuoutely, in goode life ; ande turnede the woman to the feithe of Criste, ande cristenyde hire, ande made here an holy nonne ; that afterwarde alle here lyfe leuyde in Goddis werkes, ande after deyede, when hire tyme come, ande wente to the blisse of Heuyne, to euerlastyngye ioye.

[LXII.]

A man there was, that was seke nere to the dethe, ande sawe ij. aungills, a goode, ande a bade ; the which ij. wedyne in ballaunce his werkes, bothe goode ande bade. Ande when he sawe his goode werkes were but fewe, then he seide, “ A ! Lorde Jhesu Criste, shalle it not helpe me that thou deyeste for me, ande suffrede thy pynefulle passione for me, ande was naylede to the crosse for me ? ” Ande when he hade seide thus, he wepte faste. Ande anone a grete nayle felle into the balaunce, where his goode werkes were ; ande than they weyede mych more than his badde ; ande this man was sauylde, blesseyde be Gode ! *Deo gracias.* Amen &c.

[LXIII.]

There was a mañ, that hade a custome, also ofte as he wente to bedde ande rose oute of it, to pray, he that is kyng of Jewes ande of alle Cristene, wolde gyfe hym grace to passe oute of this worlde with confessione of his synnes. Ande when he leide hym in his bedde, ande rose at morowe, with his thowmbe he made a crosse in his forhede, ande on his breste, sayenge thus, “ Jhesu of Nazarethe, kyng

of Jewes, haue mercy on me! *In nomine Patris et Filii et Spiritus Sancti. Amen.*" Afterwarde it happenyde, that he deyede sodenly. The deuyls tokyn his soule, ande wolde haue ledde it to Helle; but there come a fayre man shynynge, and drofe hem awaye from hym. [f. 61.] Anone this fayre mañ was awaye frome hym, ande there he wase in grete derknesse; but oute of that place, that he made this worthy tokyne of the crosse in, come oute a shynynge as it hade ben a bryght sterre,* that gafe hym lyght in the derknesse. Than the deuyls comyne aboute hym, ande wolde haue take hym; but the light that come frome hym feride hem, so that they durste not leye no hande on hym. Then come that shynynge mañ agayne, ande saide to hym, that the hie domysmañ seide, alle thofe he shulde be dampnyde for his synne, neuer the lese for the feithe ande deuocione that he hade aboute his passion, ande in callynge ande expressynge of his name, he wolde spare hym; ande that he shulde lyve agayne, ande shryve hym of his synnes, if he wolde, ande amende his lyfe into better. Ande so he did, ande leuyde wele alle his lyfe into better; ande endide his lyfe in pease, ande wente into Heuyne. Amen.

[LXIV.]

Redde it is of oon, that waylede ande sorowede gretly for his synnes, the deuyls comyne to hym, ande seyden, "Leue thy sorowe ande thy wepyng, for thou arte oures, ande it may no nothere wise be, but that thou arte oures; ande sese, ande abide while, ande thou shalte sorowe enoughe in Helle." Ande the more the deuyls spake to hym, the more he sorowede ande wepte, ande wolde not leue for hem. Atte laste [they] were constreynede by the Holy Goste to saye to hym in the eere, "Thou haste ouere-comyne vs."

* sterres, MS.

Ande so they wente away from hyme. Here it semes wele, that we moste wepe for oure synnes, while we lyve, wilfully, or elles in Purgatorie or in Helle, agaynes our wille.

[LXV.]

[f. 61. b.]

In Saxsonye was a byshope, whose name was Hudo. He was delicatly fedde with mete ande with drynke, ande lecherouse was or he was a byshope; of whose synnes Gode wolde make ane ende, ande on a nyght with this voyce manasyng* hym, sayenge, "Hudo! make ane ende of thy playe, for thou haste pleyde enoughe, I saye." Ande when he hade herde this voyse, a while he amendide hyme; ande afterwarde he was steride with temptacione to his forseide synnes, ande felle into heñ agayne. Ande efte sonys he was warnyde with the same voyce frome hem†, sayenge, "Hudo! make an ende, for thou haste pleyde enoughe, I say." But yete he amendide hyme noughte stabely. The thride tyme he was manasyde with the same voyce, as he dide before, ande yete he felle agayne to synne. Ande on a nyght, when he hade ben merie, ande was dronkyne, ande he wente mery ande glade to bedde, the same nyght his offycialle sawe the soule of the byshope, in his bedde, be brought with ij. deuyls before the Prince of Deuyls, sittynge in his see as a domysmañ, with a grete multitude of deuyls stondynge aboute hym. Than seide the Mayster Deuylle to the soule, "Welcome, my doughter; speke now blaseflemys." The soule stode stille fulle sorye, ande spake not. Then he seide, "Yete speke, myne owne doughter, for I am he whome thou haste seruede; ande therfore I shalle wele yelde the for thy service." The soule stode stille, ande seide nought. The Prince of the Deuyls seide to the deuyls that brought hym, "Gothe, ande putte hyme in a bathe, ande thañ shalle he speke." Than they tokyne the soule, ande

* manaside?

† hym, sc. God?

putt it in a cawderowne fulle of wellynge piche ande brymstone ; ande afterwarde drawene oute, ande brought before the Mayster ; that bade the soule speke, ande it spake not. Then the Mayster seide, “ Gyfe hym a drynke in myn owne cuppe, ande then shalle he speke.” They tokyne his cuppe, ande fillede it fulle of the moste abhomynable ande moste stynkyng licoure, ande constreynede hym to drynke it vp at oone draughte ; ande yete it wolde not speke. Then seide the Precidente, “ Steweth hym, ande than shalle he speke.” The deuyls tokyne away a couerynge of a pitte, oute of the which come a breth ande a smeke as there moste stynkyng, the which myght haue corupte alle the worlde, as it semyde to hym that sawe it ; ande in this pitte they putte the scule. Ande when it hade bene there a certeyne tyme, they tokyne it oute, ande broughte it before theyre Mayster, that seide, “ Now speke, my doughter.” Then the soule began to blasefleme, ande seide, “ Wariede ande cursede be they that me gate !” Then seide the Mayster Deuyll, “ So, doughter, now sayeste thou wele ; speke on more !” “ Waried ande cursede,” she seide, “ be my Gode, ande the houre the which I was conseyuede, ande cursede be they that me gate !” Then spake the Mayster Deuyll, “ So, doughter, now sayeste thou wele ; speke more !”

[. 62.] “ Wariede ande cursed,” she seide, “ be my gode fadire ande my gode modire, that made me Cristene !” “ Yete, doughter,” seide the Mayster of Deuyls, “ thou moste speke more.” Then seide the soule, “ Wariede ande cursede be Criste, ande his Modire, ande alle the seyntes of Heuyne !” Then seide the Prince of Deuyls, “ Now thou haste spokene right wisely ; now shalte thou haue thy mede for thy seruyce.” Anone they tokene hym, ande putte hym in the pittes bothome, in the which he was putte before ; ande stoppide the pyttes mouthe aboue. The officialle sawe this ; ande when he wakenyde, he was alle wete of swete, for angwishe that he suffrede. He rose, ande wente to the chambreleyne of the byshope, ande seide, “ How fares

my lorde?" He seide, "Comes, ande sees." They wentyne, ande lokede, ande fownde hym dede; ande soughtyne the cuppe, ande couthe neuer fynde hym ne it. Ande this* wrechidly he passede oute of the worlde,† for he wolde not amende hym be tyme of his lyfe. Amen &c.

[LXVI.]

Some tyme there were iij. monkes, dwellynge to-gedre in a couente, that louede heñ wele to-gedere. ij. of hem begone to be seke, ande deydene of the seknesse; ande the thride lafte one lyve, that nyght ande day deuoutely prayde for his brethere, that here payne of Purgatorie myght be release the sonyre for his prayere; ande so they were. It felle on a nyght, that a monke affir matyns wase in the chaptoure house, ande lokede oute at a wyndowe, ande sawe ij. monkes sitte oñ a graue, ande cladde in monkes wede, ande eythere of heñ hade a tabernacle tapre brennyng in his hande; ande he mervaylede gretly what this myght be. He thought he wolde go to the abbote, ande telle hyme what he hade sene; ande dide so. Then the abbote ande the monke comyne for to se heñ; ande when the abbote sawe heñ, he coniorede hem, ande askede what they were? They ‡ seydyn, they were monkes some tyme of that couente, ande how they were scapede the peyne of Purgatorie, throw the prayere ande the besekynge of Robert, here felawe.—" Ande when we were delyuerede, we prayde for Robert, oure felawe, that he shulde neuer fele the peyne of Purgatorie, ande it is grauntede vs; ande we abide, till Robert may go with vs to the blisse of Heuyne." The abbote seide, "Robert, that ye speke of, is not seke." But sekyrly then wente the abbote ande the monke, to wete how Roberte farede, ande to wete whethere Robert was seke, ande whether it was trew or false that they

[f. 62. b.]

* thus?

† worlde, *MS.*‡ the, *MS.*

seyden. Ande as they wentyn come a monke rennyngo, ande tolde the abbote that Robert was dede. Then the abbote turnyde agayne, for to se if the monkes stodyn stille there, ande they fownde hem not. Ande so they wentyne alle to Heuyn; for it is written, He that prayeth for anothere, laboreth for hym selfe, for to come to the blisse of Heuyn. To the which bryng vs Jhesu Criste! Amen.

[LXVII.]

A woman there was some tyme, that hade a sone by here housbonde, that was sette to the scole; ande when he was of age, he was made a preste, ande studiede to lyve religiously. This wyfe hade conseyuede afterwarde ij. sonys in avoutery; ande when the childryne were waxen, she deyede. Then the fyrste sone, that she hade by here housbonde, that was a preste, was fulle besy for to pray the saluacione of his modyrs soule, ande songe many masses for here, prayenge to Gode deuoutely, that he myght wete how his modre farede. On a day as he prayde, there aperide to hym a fourme of a woman, fro whose hede he sawe a derke flawme rise vp; ande on here lippes ande on here tonge he sawe an horreble tode gnawe, ande sesid not; ande fro hire tetis he sawe hange ij. serpentis, sore soukyng hem; ande the skyñ oñ here back was drawen downe to here hammes, ande traylede after here, alle on fyre. Then seide the preste, "What arte thou, in the name of Gode?" She answeride, ande seide, "I am thy modyre; beholde ande se to what paynes I ame putte euerlastyngly, for my synnes." Then he askede here, for what synnes she suffrede thes paynes? She seide, "I am tormentide with this blew fyre on my hede, for my lecherouse anouement of myne heere, ande other array ther oñ; in my lippes ande my tonge, for wickede ande veyne speches, ande lecherouse kyssynges, I suffere thes todes to frete; on my tetis I

haue thes ij. serpentis soukyngē so sore, that me thinketh they souke oute my herte-blode, for I gafe souke, ande noryshede my ij. hore coppis; ande my brennyngē skynne drawene of, ande folowyngē me, is for my large trayne of clothe, that I was wonte to drawe aftire me, while I leuyde on erthe." "A! modre," he seide, "mowe ye not be sauēde?" "No," she seide; ande wente away frome his sighte.

[LXVIII.]

[f. 63.]

A woman there was some tym alyve, that was a bawde betwene an housbondmañ ande anothere mannys wife, ande ofte sithe hade brought hem to-gedre in the synne of avoutery; ande contenede many a day, throw help of this bawde. Atte laste this womañ, that was bawde, felle seke, ande shulde deye. She thought in here herte, how she hade ben a synfulle wrech, ande was sory in here herte, that euer she hade offendide Gode, ande thought she wolde amende here, as holy chirche wolde; ande sente for here criature, ande was shreuyne, ande toke here penaunce, as she myght for the tyme, ande was in wille neuer to torne agayne to synne; ande wepte faste, ande praiede Criste, for the vertue of his blessyde passyone, that he wolde haue mercy on here, ande also for the prayere of his blessyde Modre, ande alle seyntes; ande so she passyde oute of this worlde. Ande sone after, the mañ ande the womañ, that lyvedyne in synne, deyedyne with oute repentaunce. This womans housbonde praide faste for his wife, that was the bawde, that Gode wolde shewe hym how his wife farede. Afterwarde one a nyghte, as he lay in his bedde, his wife aperide to hym, ande seide, "Housbonde, be not aferde, but rise vp, ande go with me, for thou shalte se meruayles." He rose, ande wente with here, til they come into a fayre playne. Then she seide, "Stonde here stille, ande be not aferde,

for thou shalte haue no harme, ande wisely beholde what thou shalte se." Then she wente a litille way frome hyme, til she come at a grete stone, that hade an hole in the myddes; ande as she stode afore the stone, sodenly she was a longe addre, ande putte here hede in at an hole in the myddys of the stone, ande crepte throwe; but she lefte hire hame with oute the stone, ande anone she stode vp a fayre womañ. Ande sone after come ij. deuyls yellynge, ande broughtyue a cawderone fulle of hote wellynge brasse, ande sette it downe besyde the stone; ande after hem came othere ij. deuyls, cryenge, ande broughtyue a mañ; ande after heñ came othere ij. deuyls, with grete noyse, ande broughtyue a womañ. Than the ij. deuyls tokyne bothe the man ande the womañ that they brought, ande caste hem into a cawderone, ande helde hem there, till the fleshe was sothyne fro the bone. Then they tokyne oute the bonys, ande leyde hem

[f. 63. b.] beside the cawderone; ande anone they were made mañ ande woman. Ande the deuyls caste hem in agayne into the cawderone; ande this were they seruede many a tyme. Ande theñ the deuyls wentyn as they comyne thiddere. The woman, that crepte throw the stone, wente agayne to hire housbonde, ande seide, "Knowes thou ough this mañ ande this womañ?" He seide, "Yee, they were oure neghbores." "Sawe thou," she saide, "what payne they hade?" He saide, "Yee, an hideouse payne." "This peyne," she seide, "shulle they haue in Helle euer more, for they lyvedyu in avoutery, ande amendide hem nought. Ande I was bawde betwene hem, ande brought heme to-gedre; ande I shulde haue bene with hem in the cawderone euer, hade I nought amendide me in my lyfe, with contricione, confessione, ande satisfaccione, as I myght, be the mercy of Gode; ande crepte throw the stone, ande lefte my hame behynde me." The stone is Criste; the hole is his blessing wounde on his side; ande the hame is my synnes, that I lefte behynde me, be the merite of Cristes passion; ande therefore I shalle be sauys. Go thou now home, ande bewarre of synne, ande amende the, for thou

shalte lyve but a while; ande do almesse dedes for the ande for me." Then the housbonde wente home, ande dide as she bade hym; ande with in shorte tyme after he deyede, ande wente to the blisse.

[LXIX.]

In a tyme there was a riche mañ leuyng, that hade mych goode, ande many bestes; ande beside hym dwellede a pore wedowe, that hade but oone fatte cowe, that was the substance of here leuyng. This riche mañ sawe this cowe was fayre, ande fatte, ande likyng to his eye. Anone he bade his man go feche the cowe, ande sle here, ande dight here to his mete. His mañ dide so; ande when his mayster was sette to mete, ande seruede hym therwith, anone the riche man cutte a morselle of the fleshe, ande put it in his mouthe, ande wolde haue etyne it; ande also swithe he was strangelde with the same morselle. Ande the Deuyll was redye, ande hade his soule to Helle; for the Prophete seith, Wo shalle be robbers ande revers of pore mennes goodes, for they shulle to Helle, aye there to dwelle, but they amende hem or they deye. Here men may se what perelle it is to be a robbere of othere mennes goodes! &c.

[LXX.]

Beside Yorke was dwellyng a iurrour, as Bede telleth, that hade a pore man to his neghbore, that hade a close lyenge by the iurrour, that he wolde gladly hauè. He wente to this pore man, for to byit. The pore man seide, he wolde not selle it, for he myght not forgo it. Then seide the iurrour, "Syne I may not by it, lete it me to ferme." He seide, "Sir, I wil nether selle it, ne lete it to ferme,

for the aiese that it dothe me." The iurrour sawe that he myght not haue the close. He wente, ande toke his owne horse, ande prevely putt hym in the close of the pore man ; ande wente ande prayde ij. of his neghbores for to go with hym, ande helpe hym for to seke his horse. When they hade walkede in the felde, they come homwarde by the close ; ande the iurrour lokede, ande sawe his hors, ande seide, "Yondere is my horse, I wene." They seide, "Yee." Than they wente to the pore mannys house, ande seide, "Thou haste stolne this mannys horse." He seide, "Nay." "Yis," saide the iurrour, thou haste stolne hym, ande putt hym in thi close." He saide, "Naye," "Yis," saide the iurrour, "come ande se." They wentyn, ande foundyne the horse there. Than seide the iurrour to his felawes, "Take hym as a thefe." They dide as he bade ; ande when the iustice was comyne, he ordeynede a false queste, ande made hym to be hangede on the galowes. Ande for he wolde not be suspecte, he toke his horse, ande rode oute that day, ande a gayne euyne he come by the galowes, ande sawe hym hange there. "It hade bene better for the," he seide, "for to haue hade thi lyfe, ande gone on thy fete." Thañ he rode to hym, to the galowes, ande seide, "lo ! if thou wolde haue lette me haue hadde thy close, thou shulde haue hade thy life, ande gone on thy fete." Then he rode to hym, ande drewe oute his swerde, ande smote in sondre the rope, ande he felle downe ; ande be that he hade putt vp his swerde, the dedmañ sterte vp, ande toke the horse by the brydille. Ande the iurrour was aferde, that he durste not skyppe downe ; ande so the dedmañ ledde hym to towne, ande into the chirch, where mych folk was, atte derige of a dedemañ that laye on the bere. Ande

[f. 64. b.] when he with the rope aboute his necke ande the iurrour comyne atte bere, the man that was hangede seide to the dedmañ that laye on the bere, "Rise vp, on Goddis behalfe, ande gife a dome betwene this man ande me." The dedmañ on the bere sette hyme vp, ande seide, "Thou, iurrour, for thou haste wickidly ande falsly done this

man to be hangede, thou shalte go to Helle, ande with the Fende there to dwelle ; ande thou that was hangede, be cause thou wariede ande cursede hym, ande desyreste for to haue hade vengeance oñ hym, ande so thou deyeste oute of charite, thou shalte go to Helle also." Ande when he hade seide this, he leide hym downe on the bere agayne. Ande he that was hangede felle downe dede also. Ande the iurrour also hade loste alle his wittes, ande sate stille on his horse, as a beste. Then they tokyne hym downe, ande leyde hym oñ a bedde ; ande sone after he deyede, ande wente his waye. Here meñ may se by the iurrour, what perelle it is to do a mañ to dethe for his goode, falsly. Also men may se by hym that was hangede, what perelle it is to curse ande banne, ande deye out of charite, ande not gyfe the dome to Gode, that cañ wisely deme, ande wisely rewarde.

[LXXI.]

There was a pore yonge man, ande weddide a pore yonge woman. This pore yonge mañ, swich litille goode as he hade, ande myght gete of his frendes, he bought ande solde, ande wanne faste ; for he hade hape in alle thinge that he bought, ande richesse of the worlde felle faste to hym, that in fewe yeres he was a riche marchaunde. This mañ hade by his wyfe a sone ande a doughter, ande noryshede hem wele, ande arayede hem gayle, that his neighbores spakene therof, ande seydyne, " Se this mañ ! that late was a pore mañ, how nysely [he] arayes his childryne ! " Ande [he] lette hem be togedre in oo bedde, so longe, that the sister was with childe, ande tolde here brothere. Then was he sorye ande she bothe, ande seide, " If oure fadire ande modire wete it, we shulle be shamede for euer, ande alle oure frendes." Theñ seide the brothere, " I cañ a better wile, for we shulle go privelye into a ferre contrey, there no

[f. 65.] mañ knowes vs, ande there mow we dwelle, withoutyne sklawndre." Ande she assentede here to; ande tokyne with hem money, ande wente here way prively. Ande when they hade longe walkede be dyuerse contrees, they comyne in to a grete foreste, where were many wilde bestes; where* this woman was seke, ande ney childe byrth, ande seide, "Goode brothere, lette me reste a while." He saide, "Nay, we mowe not reste now, for it draweth towarde euyn, ande the towne is ferre hense." "Forsothe," she sayde, "I may no fyrther." He seide, "What wenys thou, that we shulle abyde here, [for] wilde bestes to deuoure vs?" "Nay," she sayde, "I may not go." He saide, "But if thou arise, ande go hense, I shalle sle the." Ande drewe oute his swerde. Ande the woman, what for payne ande for fere, anone she was delyuerede of a fayre sone. He se she wolde not aryse, for she myght not; ande he toke his swerde, ande smote here throwe, ande slowe here ande the childe bothe. Ande when he had done, he wente his waye, ande lefte hem there dede; ande by euyn he come to the cite. Ande on the tothere day he wente ande fastenyde hym with a riche man, a marchande; ande when he hade dwellede there a while with hym, the marchandise grewe faste to hym; ande the marchande toke hym a sertayne marchandise, for to assay how he couthe do. He wente, ande chaffarede faste, ande wanne mekille, for he was happy, ande wanne faste; ande with in fewe yeres his mayster deyede. The wyfe sawe that this man was happy, ande wanne faste, ande thoughte, that it † were goode for here to take hym to here housebonde, ande did so; ande with in a teñ yere or twelfe he was waxen the richeste marchande of alle the contree. Aftrewarde he felle seke, ande shulde deye, as ‡ euery man shalle; ande as he laye in his bedde, he callede his wyfe to hym, ande seide, "Steke faste the dore, ande lette no mañ come to me, ande namely of holy kyrke, for I shalle deye fulle, sone, ande go to Helle." "Alas, sir," she seide, "why say ye so?"

* were, *MS.*† is, *MS.*‡ and as, *MS.*

Haue mynde oñ Jhesu, ande on his passyone, ande that is sufficiente remedie agayne alle synne; ande shryve you, ande aske Gode mercy, ande so ye shulle be saufe." He seide, "Holde thy pease, for it is nought that thou sayeste; for I shalle go to Helle, there is no nothere way." She wepte, ande was right sorie; ande wente to a goode preste, that was a prechour, ande tolde hym how here housbonde hade seide he shulde go to Helle. "Be of goode comforte," he seide, "for I shalle come ande speke with hyme." She wente home; ande he come sone aftire, as he hade bene a marchande. When the seke man sawe hym, he seide, "What arte thou?" He seide, "I am a marchande, ande haue marchandise that is profitable for the." When he herde that, he sete hym on his bedde, ande seide, "If thou come for no nothere thinge, thou arte welcome." The preste seide, "My marchandise is this. I haue bene a preste this fourty wynter ande more, ande haue fastide, wakede, ande prayde, gone on pilgremage, ande prechide; ande by the mercy of Gode I haue tornyde many soules to Gode. Now telle thy chaffare, for, as I wene, thou haste many synnes; ande the moste thou haste, ande the gretter they be, the more wynnynge to me." Thought this seke mañ, "that were for me a goode chaunge!" Ande tolde hym alle his synnes, fro the begynnyng vnto that tyme, with grete repentaunce, ande sorowe of herte. Then the preste asoylede hyme, ande bade hyme haue fulle truste in oure Lorde, for to be sauysde; for he wolde save alle that wil aske mercy, if they wolde forsake here synne, ande do as holy chirche commaundith. Sone after this man deyede, ande was beriede; ande in his beryenge a voice seide, "Syn Criste deyede, was neuer soule so slely wonne ande sauysde, blessyde be Gode!"

[f. 65. b.]

[LXXII.]

Some tyme there was a man in Spayne, that hade be his wyfe a fayre doughter, ande no moo childryne ; wherfore he louyde it mekille, ande cheryshede it. Afterward, when she was of xiiij^{ten}. or fiftene yere of age, the Deuyll, that is enemye to mankynde, that perceyuede, that he louyde wele this childe, ande temptide hym to do fleshly synne with his doughter. Atte laste he brought hem bothe to-gedre to the dede of synne, ande fullefillede it in dede ; ande than afterwarde she was with childe. Ande when the modre wiste it, she askide whose it was ; but she wolde not telle here. The modire thratte hire, ande seide, she shulde abyge, but she tolde hire, she nolde not. Then the modire pleaside here, ande gafe her goode drynke, ande made here merye ; ande when she was wele merie, she askide who was the fadire ? She seide, “ My fadire.” “ Thy fadire !” she sayde, “ oute on the, stronge strompette ! were thou delyuerede, thou shuldyste neuer dwelle in my house lengere. Goddis curse haue thou, ande myne !” Ande with in few dayes after she was delyuerede of a fayre knave childe. Ande that tyme the fadir was oute. Ande also sone as she was oute of here bedde, she toke the childe, ande wrothe in sondre the necke, ande wente, ande beriede it in the dunge-hille. Sone after that, the fadir come home, ande askede, whethere it were a mañ or a womañ ? He seide, “ Lette me se it.” She seide, “ It is dede.” He askyde, “ How ?” She seide, “ I haue slayne it, ande beryede it in the donge-hille. “ Alas !” he saide, “ that euer thou was borne, thoughe thou ande I be synfulle wrechis, the childe myght haue bene a seynte in Heuyne, ande now it is loste for euer ! Alas the while !” The modire cursede ande wariede the doughtere ofte sithes, for here folye. The doughter sawe she myght not be in pease, ande on a nyght she slowe hire modire, for she thought the better to be in pease. Ande on the morowe, when the fadre wyste

that she hade slayne her modre, he was a sorye mañ, ande seide, “ A ! thou cursyde wreche, go oute of my house, for thou shalle neuer abyde with me more.” She sawe that she was forsakyne of here fadre, ande at euyne, wheñ here fadre was in bedde on slepe, she toke an axe, ande kyllede here fadre. Ande whañ she hade this done, she toke what she wolde, ande wente to a cite, into anothere contree; ande there she was a comyne womañ, ande toke alle that wolde come. She reffusede none, monke ne frere, clerke ne lewde mañ; she was so comyne, that euyry man that knewe here, lothede here company. She sawe that, ande wente to anothere cite, ande there she was as comyne as she was in the tothere cite. Atte laste, oñ 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.” Ande wente here into the chirche, ande sette here downe, as othere diddene. Sone after come a persone into the pullpite, ande prechide; ande his sermone was mych of the mercy of Gode, ande seide, though a mañ or a woman hade done as mych synne as alle meñ hade done, ande they hade sorowe in herte for theyre synnes, ande wolde amende heñ, ande leue here synnes, God of his grete mercy wolde forgyve heñ alle here synnes. This womañ was right sorye, ande wepte faste, ande thought she wolde leue her synne, ande be shrevyn; ande longe she thought till the sermone were done. Ande when it was done, she wente to the prechoure, ande prayde hym, for the loue of Gode, to here a synfulle wreche. He wente, ande herde here life; ande when he hade herde here, he was astonyede in hym selfe, what penaunce that he myghte gyve here, for here synnes were so grete. “ Sir,” she seide, “ why do ye so, that ye tary, ande gife me no penaunce? My herte is gretly tormentede for sorowe.” “ Doughter,” he seide, “ be not aferde, for thou shalte fare right wele. Go to yondere autere, ande knele downe before oure Ladie, ande pray here hertly ande deuoutely, that she wolde be goode meane to here sone; for she is alle weye modre of mercy, ande remedie for to helpe.

[f. 66. b.]

Ande than shalle I telle the what thou shalle do." She wente, ande dide as he bade here. He wente in the meane tyme to take counsaylle, what penaunce he myght gyve here. She in the meane tyme praide so hertely, ande with so mych sorowe, that hire herte braste ; ande [she] deyede. Ande the confessoure come agayne, ande fownde heredede. Then he wente, ande sorowede, ande made grete mone ; ande askide Gode mercy of his necligence, that he gafe here no penaunce. Then he herde a voice in the eyre, sayenge to hym thus, " Be the grete mercy of Jhesu Criste, ande prayere of hys blessyde modre, ande the grete sorowe that she hade for here synnes, she is right wele, ande sittes fulle hie in Heuyne blisse, ande is as white as lille floure, ande as bryght as any golde in Goddis sight ; therfore pray not for here, but pray here to pray for the, ande for alle that bene in dedly synne, that ye mow be alle in blisse that she is in."

[LXXIII.]

A solitarie mañ wente onys by the waye'; ande as he wente, he thought to do a synne, ande imagenyde in his herte there oñ. Ande when he come vndre a wode side, with thinkynge of the synne, he sawe sittyng vndre a tree a Fende, faste wrytyng. He wente to hyme, to wete what he wrote, ande seide, " What does thou ?" The Deuyll seide, " I write thy synnes, ande thy foule thoughtes, that thou haste in thyne herte with delite ande assentyng." When he hade herde this, he was sorye ande contrite, ande turnede his back to the Fende a litille while ; ande for his synnes he wepte faste, ande with sorofulle herte he knockede on his breste. Than he turnede hym agayne to the Fende, ande askede hym, what he couthe saye of his synnes, that he wrote. Theñ the Fende lokede oñ his boke, ande saide, " Alas ! alas ! a litille hote watire hathe washede awaye alle that I haue in my boke of the writtene this day !" Then the Fende with

mych sorowe vanyshede awaye, ande the goode man wente home to his selle agayne, ande was more warre of euylle thoughtes. This* the goode man begilede the Deuylle with contricione, ande with wepynge, that wolde haue brought hyme to Helle. On the same wise [f. 67.] it is goode for vs to do awaye oure synnes with contricione, ande wepynge, ande confessione, when we may come therto, ande so to scape Helle, ande come to the blisse, the which is eternalle.

[LXXIV.]

There was a woman some tyme leuyng, that ofte was shreun of here synnes, safe of oone of here synnes that she hade done in here yonge age, that she durste neuer telle to no preste, for shame; but she wente on pilgremage, ande fastede, ande grete penaunce dide. On a nyght, as she lay in here bedde, she hade a dreame slepyng. She thought that she sawe Jhesu Criste come to here, ande seide, "Se my woundes, that I suffrede for the, ande put thy handes in my syde, ande fele my herte, that was clouene with a spere for the; for it shalle stonde the in litille profite, but if thou shewe thy privey synne, that thou kepiste in thyn herte." She awoke, ande was aferde; ande on morowe she lokede on here hande, ande [it] was alle blody, that no hote watyre ne couthe, ne no nothere licoure myght washe it awaye. She was sory, ande wente to a goode preste, that she knewe, that same day, ande tolde hym that dreame, ande the synne also, ande how longe she was ande had lyen there in. Ande when she was asoylede, ande hade take here penaunce, anone the blode was awaye frome here hande, be shewyng of here synne. Ande euer more after kepte here oute of dedly synne, while that she leuyde, ande dide many goode dedes; ande afterwarde wente to blisse, where Jhesu Criste bryng vs, for the worthynesse of his blessyde passione!

* Thus ?

[LXXV.]

A womań there was on a tyme, that wente to the crucifix, ande wolde haue kyssede his fete; ande the crucifix drewe away his fete, ande seide, “Go frome me, for thou arte not worthy to kysse my fete, for the synne thou beres in thyne herte, for shame, ande longe haste done.” Then the womań wepyng seide, “Lorde, helpe me!” Then the crucifixe seide, “Go as sone as thou mayste, ande be shreuyne; ande then thou shalte be saufe, withoutyne any fayle.” Amen.

[LXXVI.]

There was a womań that fastide brede ande water on Seynte Marie Magdaleyns euyne, to whome Seynte Marie Magdalene apperide in here slepe, ande seide, that she shulde haue no merite of here fastyng, tille she were confesside of here synne, of so longe that she consiled, —“for thy fastyng nethere pleasith Criste ne me, while thou kepiste it stille.” Theñ she wente, ande shrove here, ande did penaunce, ande was sauysde. Blessyde be Alle Myghty Gode, ande that blessyde lady Marie Magdaleyne! Amen, &c.

[f. 67. b.]

[LXXVII.]

There was a baroune, that hade a fayre doughtere to marie, the which a fayre knyght wolde haue weddide, if she wolde haue assentide therto. A prince also, that was a grete lorde, wolde haue here to wife. She louyde more the knyght for his fayrenesse then she didde the prince. Atte laste, by consente of the fadir, the prince gafe feithe to the maydyne, to haue here to wife; ande couenaunte

was made prively betwene hym ande the maydyne, that he shulde come to here in ane erbere, pryvely betwene hym ande the maydyne, that she shulde come this, ande he wolde mete with here in an erbere prively. The prince rode homwarde, and mette the knyght, that he louyde mekylle, ande seide prively to the knyght, how he shulde wedde the maydyne, ande how he shulde go that nyght into the erbere. The knyght seide, as cownseylynge, “Gode forbede, Sir, that on suche wise on nyghtes tyme that ye shulde go for swich ‘a cause, syñ 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; ande anone the maydyne come to hyme. Anone the knyght kyssede here, ande knewe here fleshly, ande seide to the maydyne, “I ame the knyght, that wolde haue hade the to wife.” Ande when she wyste this, she sorowede wondere gretly. Ande when the knyght slepte by here, she toke his knyfe, ande cutte his throte asondre. Thañ she wente to a stronge ribalde, that was in here fader seruice, ande prayde hyme to bere the body of the knyght to a depe watire welle. He grauntede, with this couenaunte, so that he myght knowe here flesly. With this couenaunte he bare the body of this knyght on his back; ande she slely with his gyrdille bownde the body of the knyght to the body of the rybalde, ande wente with hyme to the pitte; ande she stode behynde, ande putte bothe into the pitte, ande drownyde the rybalde. Then the maydyne wente home. Ande come sone after the prince, ande weddide the maydyne; ande when nyght come, ande they shulde go to bedde, the wife, that knewe here selfe corupte of the knyght, wolde not go into the bedde to the prince, but bade oone of here maydyns go into the bedde to the prince. Ande [f. 68.] anone as she was comyne into the bedde, he knewe here fleshly, ande afterwarde slepte. Then come the wyfe to the bedde, he slepynge, ande bade the damyselle rise vppe. She wolde not; therefore the wife sette the chambre on fyre, ande brente the damyselle,

ande toke away here housbonde. Ande so this lady dide thre grevous synnes ; she slowe the knyght, ande drownede the ribalde, ande brente the damyselle. Afterwarde she was sorye for here synnes, ande wente, ande was shreuyne to an holy mañ, ande toke penaunce, that euery Friday that she shulde were the heyeere, ande ete brede ande water, ande euery Friday fede xiiij. pore men ; ande this she dide longe tyme. Aftywarde she wolde haue more sharpe penaunce, ande was aknowe alle here synnes to a wickede preste, that when he had herde alle here confessione, seide, vtterly but if he myght knowe here fleshly, he wil telle alle to here housbonde. Ande for she wolde not consente therto, the wickede preste tolde alle to here housbonde, ande tolde hym here penaunce, how one Fryday she ware the hayre, ande fastede brede ande watire, ande fedde xiiij. pore meñ. When the housbonde come home, he was right wrothe, ande callede here hore ande strumpete ; ande rente here clothes, for to se the heyre, ande he fownde a fayre white smok ; ande in mete, when she ete but brede ande watir, he assayedede of the brede, ande hym thought he hade neuer etyne so delectable brede ; also he dranke of the watir, ande semyde to hym the beste wyne that euer he dranke ; ande the xiiij. pore meñ hym thought it were xiiij. aungells. He askede of his wyfe how this was ? She answeride, ande seide, “ It is Goddis wille.” Ande afterwarde they lyvedyne to-gedre holylye. It is a goode tale, ande a meracle for hem that hane bene synners, that deuoutly takene penaunce, ande done it in dede. Amen, &c.

[LXXVIII.]

Charlys, kyng of Fraunce, weddide a wyfe, Sible, the doughter of the Emperour Costantyne the noble, that was a womañ moste fayre, ande wise in goode werkes, wele enfourmyde, ande deuoute in the seruice of Gode ande of Seynte Marie. It felle oñ a day, that the

kyng made a grete feste with his barouns; ande while they were there atte mete, entrede a dwerfe of a litille stature, hauynge a grete hede ande bely, smalle eyen, ande a bose in his back, ande crokide fete, ande blak fleshe, ande fulle of alle diformyte. He this lefte in the seruice of the kynge. It happenyde, that the kynge wente to the wode an huntynge, ande a knyght lafte at home, that was callede Macharie, that brente in the loue of the queene; ande for he myght not haue his wille on no wise, he counseyde the dwarfe, that he shulde go into the queenes chambre; ande when he sawe here alone, he shulde know here fleshly. The dwarfe, that wreche, wente into the chambre of the queene; ande when he sawe here alone, the queene behelde what he wolde do, ande smote hym with here fyste, so that she brake thre of his tethe. The kynge come home, ande askede who hade smyttene the dwarfe? He seide, "I wente on the greces, ande felle, ande brake my tethe." On the next nyght after, the kynge herde the bellys rynge to matyns; ande wente to the kyrke. Sone after, the dwarfe wente prively in to the chambre of the queene, that slepte; ande wente into the bedde; ande while he thought what he shulde do, he begane to slepe, ande so they slepte bothe, till it was light day. The kynge come from the kyrke, ande fownde hem bothe slepyng. Anone he callede his barouns, to come to se this dede. The kynge seide, "I wolde not that this hade fallene for alle my reawme!" He askede of the dwarfe, how he wente in? Ande he seide, atte bidyng of the queene, ande seide false. Then the kyng sware, that they shulde be bothe brente. The day was ordeynede, ande the queene was brought in here smok alone to the fyre; ande she toke the kynge by the legges, ande askide mercy ande loue, for she was with childe. Anone duke Naymes, Roulonde, ande Olyuer, Rogere, Denys, ande othere comyn to the kynge, prayenge for the queene, sayenge, that it shulde not be before the byrtle of the childe, for alle the worlde, brenne here. The kynge herde hem, ande grauntede hem here askynge; ande commaundide,

[f. 68. b.]

that the dwarfe shulde be brought forthe, for to be brente. Ande when the dwarfe was brought, yette the kynge askede hym, how he durste entere the chambre of the queene? He answeride as he did before, falsly, that he dide it atte byddyng of the queene. The kynge bade putte hym in the fyre; ande anone as he hade yoldyne the sperite, the kynge sawe the Deuylle bare away his soule to Helle. Then he was fulle of sorowe, ande commaundide the queene to be putt oute of the reawme, with oute any delaye; ande gafe here ane asse to ride oñ, ande a noble baroune, whos name was Aubry of Mundider, on whome he trusted wele, to lede here throwe the grete wode. Ande that Aubry wente with the queene, ande in the wode, [f. 69.] besyde a welle, the knyght Aubry made the quene light downe, ande ete ande drynke. Sone aftir come Macharie, the traytoure, armyde, ande wolde confounde the queene; ande anone she prayde Aubry to defende here. Ande for he wolde [not] frely delyuer the queene to Macharie, Macharie began to fyght with Aubry, the knyght that ledde the queene, ande smote of his hede. Ande while they foughtene, the queene rode in to the wode alone the space of iij. leges, ande there she mette oone whos name was Warkere, a mych mañ, ande a right myghty; ande anone he seide to the queene, “O! womañ, thou arte right fayre, thou shalte be my loue; for I sawe neuer a fayrere; thou arte like the queene of Fraunce, that oure kynge commaundide to be brente.” She saide, “Brothere, I ame queene.” Ande tolde hyme how alle thinge was done, ande prayde hyme to defende here, ande she shulde make hym riche. This Warkere anone seide, that he shulde deffende here with strength of hande agaynes alle. Ande so he lafte his wyfe ande his childryne, ande ladde here to the house of here fadere; ande there she hadde childe; ande afterwarde she wente to the courte of Rome, for to haue helpe; and there abode Goddis sonde. Ande the grewhonde of Aubry hade kepte iij. dayes the dede body of his mayster frome briddes ande bestes. The iij. day for hongere he rose, ande ranne to Paryse, before

the kynge, while he sate atte mete; ande lokede alle aboute, ande sawe Macharie, the knyght that slowe his mayster. He drewe hym frome the borde to the erthe, ande bote hyme euylle; atte laste he toke a lofe in his mouthe for hongere, ande ranne throw alle to the wode, for to kepe his mayster. The seconde day he come oñ the same wise. The thride day the frendes of Macharie ordeynede hem staves, for to sle the grewhounde; ande afterwarde anone, as he was wonte, the grewhounde for hongere come vnto the kynges house the vij. day for his mete, while the kyng sate atte tabille. The frendes of Macharie rysene, ande wolde haue slayne the grewhounde. Theñ the duke Naymes toke the grewhonde by the neck, ande defendede hem on the kynges behalfe, that no mañ shulde do no harme; ande be the tokens of the grewhounde anone before alle seide, that Macharie hade slayne Aubry. Another seide, that he wolde defende hym with his body. Then the kynge commaundide, that the grewhounde shulde honestly be kepte, ande toke cownsaylle of this thinge. The duke [f. 69. b.] Naymes saide for cownsayle, that the grewhounde shulde go where he wolde, ande that the kynge ande othere shulde folowe hyme; ande this was done. Then the grewhounde wente before the kynge to the wode where his mayster laye dede, ande made myche sorowe, lickynge his woundes with his tonge. Then the kynge was sorie, ande made his body to be borne to Paryse, ande there worshipfully to be beryede. After that, the duke Naymes gafe cownseylle, that Macharie shulde feght with the grewhonde, ande he shulde haue a staffe to deffende hyme with, a fote longe ande an halfe; ande if he ouerecome hym, he shulde be conuycte as to the dethe. Alle they perseyuede this cownsaylle, ande accepte it. The day was sette to feghte, in the presence of the kynge. This cursede Macharie with his staffe come to the medowe. The duke Naymes toke the grewhounde, ande lete hym go, sayenge, “In the name of Gode ande Seynte Marie, the blessinge Virgine, go, ande venge the dethe of thy mayster!” Anone the grewhonde toke hym by the hande, ande grevously bote

hyme ; ande than toke the stafe in his mouthe, ande drew Macharie to the erthe, ande helde hym so myghtely in the throte with his tethe, that Macharie criede with an highe voice, mercy ! mercy ! The grewhonde was take frome hym ; ande than before the kynge, he was aknowe of the trouthe, how he wolde haue knowe the queene fleshly, ande myght not, ande how he stirrede ande bade the dwarfe how he shulde go into the queenes chambre, for to confownde here, ande she smote oute his tethe with here fyste.—“ After that I bade hym wayte, when the kynge were rysene, ande she in bedde, that he shulde go into bedde to here ; but afterwarde he tolde me, he felle on slepe. Anone while he thought how he shulde done, ande so he touchide here not.” Also he tolde how he folowede the queene, for to haue hade here, ande how he slowe Aubry, the knyght, in the wode, for he wolde not suffere hym to haue here. Wheñ this was herde, the kynge bade that Macharie shulde be take, and Galarene, his cousyne, ande othere traytours ; * ande made hem to be drawene throwe the cite, ande also to be brente. When this was done, the grewhonde lay thre dayes atte towmbe of his mayster, with outyne mete, ande theñ he deyede. Ande the kynge made hym to be beryede with oute the kyrke yerde, agayne his mayster. Afterwarde the kynge made meñ to seke the queene, ande to be brought home agayne, if she myght be fowndyne at Rome. Thañ the pope, with erchebyshopes ande byshopes, ande the fadire of the queene, with a grete company, comyn into Fraunce, ande alle that was done was remytte ; ande the kynge of Fraunce ressayuede his wyfe with a grete worship, ande they lyvedyne longe to-gedre holylye in Gode. This tale is agayne heme that are traytours, ande agayne hem that are morderers, that may not be kepte cownseyle ; also it makes Gode to shewe myracle on a vnresonable beste, as he dide on the grewhonde, &c.

[f. 70.]

* traytours, MS.

[LXXIX.]

Leyre was some tyme kynge of Bretayne the More, that now is callede Englonde. This kynge Leyre made the towne of Leycetur, ande callede it after his name Leycetur. This kynge hade thre doughters; the name of the fyrste doughter was Gonorylle; the seconde was Regane; the thride Cordelle, that was beste taughte, ande wiseste. Leyre, here fadre, was feble ande olde, ande wolde marie his doughters or he deyede, but fyrste he wolde wete, which louede hym moste, shulde be beste mariede. On a day he askide his eldiste doughter, how mych she louyd hyme? "Sir," she seide, "I loue you as mych as myne owne lyfe." "For sothe," seide the kynge, "that is a grete loue; I may no more aske." Then he askede the seconde doughter, how mych she louyde hyme? She sayde, she louyde hyme aboute alle criatures of the worlde. "For sothe," seide Leyre, "I may no more aske." Than he askede of the yongeste doughter, how mych she louyde hyme? "Sir," she seide, "my systers hane seide to you wordes of glosynge, but I say to you trouthe. I love you as mych as I owe to loue my fadire, ande for to make you more certayne how mych loue is worthe, I shalle say you, as mych as ye hane, so mych are ye worthe, ande so mych I loue you." Leyre wenyde that she hade skornede, ande was wrothe, ande seide, that she shulde neuer haue lande of hyme; but his othere doughters, that mych louyde hyme, shulde departe the lande betwene hem, be euyne porcyons, ande she shulde be disheriede. Ande he mariede the eldiste doughter to Managles, the kynge of Scotlonde; and the tothere to Hanemos, erle of Cornwaylle; ande the mariage was thus made of the tone ande of the tothere, that the kynge of Scottes and the erle of Cornwaylle shulde departe Grete Bretayne, aftere his dissese, so that * Cordelle, his yongeste dougter, shulde not haue of his. This maydyne Cor-

* that with, MS.

delle was so fayre, ande so wele taughte, that it was mervayle, so
 [f. 70. b.] that Agape, kynge of Fraunce, herde speke so grete of this maydyne
 Cordelle, that he sente to kynge Leyre, that he wolde gyfe hym here
 to wife. Leyre sente worde agayne, that he hade departede his
 lande bytwene his ij. eldiste doughters; ande so he hade no more
 lande, the which he myght marie Cordelle, his yongeste doughter,
 with. When Agape herde this answeare, he sente agayne to Leyre,
 ande seide, he askede no thinge with here, but alonly here bodie,
 ande here clothinge. Ande Leyre, here fadre, made here wele to
 be arayede, ande clenly, and sente here to the kynge of Fraunce; ande
 he ioyfully ressayuede here, ande weddide here, with grete worship,
 ande made here queene of Fraunce. The kynge of Scottes ande the
 erle of Cornwayle, that hade weddide the* eldiste doughters of kynge
 Leyre, wolde not abide tille after his dethe for to haue the londe, but
 werrede harde vppoñ hyme, ande putt hym in so grete distresse,
 that they tokene so awaye the reawme; but oñ this wise they
 ordeynede betwix heñ, that the toone of heñ shulde withholde
 hyme in soirne alle his lyfe, with xl. knyghtis, ande here squyers,
 that he myght worshipfully go to what partie he wolde. Managles,
 kynge of Scottes, resseyuede with hyme Leyre in the manere
 afore seide; ande or a yere were passede, Gonorelle, the wife, ande
 doughter of Leyre, was so anoyede ande dissesed of hyme ande of his
 meany, that she spake to here housbonde, that x. knyghtes ande
 here squyers shuld be putt frome here fadire. Leyre he come†
 right heuy, ande his meany, that that was putt away, ande his state
 apayrede, therfore meñ hadde hyme in the lesse reuerence; wherfore
 he thought to go into Cornwaylle, for to preve Regane, his other
 doughter. Ande when he was comyne to here, the erle ande his
 doughter resseyuede hym with grete solempnite, ande helde hyme
 with heñ, with his thretty knyghtes ande his squyers; but he hade
 skarsly dwellede there a yere, but that his doughter was yrke of hyme

* his, MS.

† become?

ande of his meany, that here housbonde ande she helde hyme in so grete vyolete ande repressé, that of thretty knyghtes ande here squyeres they putte hyme vnto oone alone. Thań was Leyre more sorowfulle than euer he was before, ande seide, "Alas! that euer I was borne, for now ame I more vile theń euer I was before. Yette it hade bene better to haue dwellede stille with my fyrste doughter." Ande wente agayne into Scotlonde, to his eldyste doughter. But [f. 71.] wheń the kynge ande his wife sawe that, ande the myschefe of Leyre, they ressayuede hyme, ande tokyne away the knyght, ande putt to hym a squyere. Then was Leyre more sorowfulle theń euer he was before, ande begane gretly for to sorowe, ande pleyne hyme piteously, ande seide, "Alas! alas! I haue leuyde to longe, that it is fallen to me; now ame I pore that was wonte to haue so mekille; now haue I no frende ne kynne that wil me goode. Cordelle, my doughter, seide me fulle wele, ande that I haue now fowndyne; for she seide me as mych as I hade, so mych was I worthe, ande so mych louyde shulde I be. Now wote I wele, that myn othere doughters hane flaterede me; now they take no force. Now behouys me for nede to go ande proffere myne yongeste doughter Cordelle, to whome I wolde gyfe no lande ne tenemente, for she seide she louyde me als mekille as she ought to loue here fadre." Ande on this maner pleynede longe. Ande atte laste he wente ouere the see, with his squyere, ande come into Fraunce; ande he askede where the queene shulde be fowndyne, ande meń tolde hyme. He come to the cite, ande sente his squyere to the queene, for to saye here, that here fadre was comyne for nede, for to gete some goode ande helpe of here. The squyere wente, ande tolde in ordre to the queene, how his ij. doughters had lefte hyme. Cordelle, the queene, toke golde ande syluer grete plente, ande toke it to the squyere, ande seide to hyme in cownsaylle, that he shulde bere that tresoure to here fadre, ande that he shulde go to some goode towne, ande araye hyme richely of rialle clothinge, with-holdynge with hyme xlⁱⁱ knyghtes of oone li-

veraye ; ande when he were redye, he shulde sende vnto the kynge, here lorde, that he was comyne to speke with hyme, ande to se his doughter. The squyere commaundide the queene to Gode, ande come to Leyre, his lorde, ande toke to hym his tresoure, ande seide his message. Wherfore Leyre wente ferre thense to anothere cite, ande dide after the ordynaunce of his doughter ; ande afterwarde he come to the kynge, there he soiournede with his wife. Leyre sente to the kynge of Fraunce, ande tolde Cordelle, his doughter, that he was comyne into Fraunce, for to speke with hem. When the kynge herde this, he commaundide alle his men to take here horse ; ande the queene also commaundide alle here men to take here horse ; ande alle they riddene to-gedre. The kynge ande the queene come with a grete worship agayne hyme, and ressayuede hyme with grete nobley. The kynge commaundide throw alle his reawme, that alle shulde be intendaunte to kynge Leyre, the fadre of his wife, as to hyme selfe.

[f. 71.b.]

When Leyre hade dwellede there with the kynge of Fraunce a monethe, he tolde the kynge ande the queen how his ij. doughters hade seruede hyme. Wherfore kynge Agape assemblede a grete powere of folke, ande sente hem with Leyre in to Bretayne ; ande Cordelle, his doughter, come with hym, for to haue the londe after here fadre. Ande they passede the see, ande foughtyne with the felouns, ande slown hem ; ande Leyre toke agayne his londe, ande leuyde after iij. yere in pease ; ande afterwarde he diede, ande Cordelle, his doughter, dide hym be beriede at Leycetur. Ande after the dethe of here fadre, Cordelle helde the lande of Bretayne. Here may men se what fayre flaterynge wordes done, that vntrewly fullillene the beheste that* they make ; ande here also mony men may here, what comys to hem that sayene the truthe, as Cordelle dide ; for it is writtene, they that glosene the, ande praysene the, dysseyuene the, ande they that tellene the the truthe ande the sothe, they louene the, ande are thy goode frendes, &c.

* that that, MS.

[LXXX.]

A woman there was some tyme oñ lyve, that hade done a greuouse synne in here yonge age, that she durste not for shame be aknowe to no preste. Neuer the lese she dide many good dedes, hopynge to be sauýde with oute contricione ande confessione; ande so she abode vnto the laste sekenesse, ande wolde not be confessede of that synne to no mañ on no wise, for wickede shame. It happide that tyme, that the pareshe preste hade a chambre nere the chirche, ande sate at his selle, ande lokede oute at his latyse towarde the kyrke, ande sawe oone brynge a chayere brennynge as fyre, ande sette it in a sertayne place. There come a grete mayster, ande sette hym in the chayere as domysmañ; ande callede his sugettes, ande askede hem what they had done? Oone come, ande seide, that he hade drownyde mony in the see. Another seide, he hade drawene many to synne of pride. Another, to couetyse. Another, to lechery. Another hade drawene mañ ande womañ to the consente of synne. Another hade drawene hem to the dede of synne. Another hade made bate betwene man ande wife, ande made heñ to chide, ande to flyte, ande feghte, ande curse, ande banne, that nethere loue ne charite was betwene heñ—“ ande so I haue ordeynede heñ with vs to dwelle in Helle.” Than seide the Mayster Deuyll, that sate in the chayre, “ Ye wote not what ye saye; thay may yete be sory for here synnes, ande be confessyde, ande sauýde.” Oone of heñ seide to the Mayster Deuyll, that he dide a woman do a synne in here yonge age, ande hathe kepte here therein vnto here laste ende of here sekenesse, tellynge here, that be goode werkes she may be sauýde, with oute contricione ande confessione,—“ beholde, I haue here tonge in my purse, for she hathe loste here speche.” Ande tolde the synne that she hade done. When the preste hade herde this, he wente to hire a goode

[f. 72.]

pase, ande prechide to here of here synnes of yonge age ; that she shulde aske Gode mercy, ande be sorye that she hade offendide, with sorowe of herte ; ande if she myght not speke, she shulde holde vpp here handes, or loke vpwarde. Ande she dide so, ande wepte faste ; ande he sawe here deuocione, ande prayde to Gode, ande alle that were there, that he wolde shewe here speche, to be shrevyne. Ande anone she spake, ande blessyde Gode. Ande the preste askide * of here of such a synne of yonge age. Then she was aknowe of that synne, ande alle othere that myght come to here mynde, with a wondre grete contricione of herte, ande sorowe of sperite ; that Gode forgafe here bothe the gylte ande the payne for synne. Then the preste wente agayne to his selle, ande herde a ferdfulle noyse of the Deuyll, crynge, “ Alas ! alas ! for now haue I loste that I haue many a day kepte. I se the aungels bere the soule of that womañ to Heuyne, the which so longe I haue kepte in synne. He, this papularde preste, hathe herde oure cownsaylle, ande hathe delyuerede here frome syñ, ande alle oure powere ! ” This tale telleth Seynte Anselyne. Amen.

[LXXXI.]

There was a mañ, that drede the paynes of purgatorie, ande prayde oure Lorde, that he wolde sende hym a sekenesse in the stide of purgatorie ; ande Gode sente into hyme the fallynge euyll, ande the lipre, ande the fyre of helle. Ande he suffrede tho iij. sekenesse xv. yere, ande thañ come an aungille to hyme, ande seide, “ Thy sekenesse are take frome the, ande Gode hathe forgeuyne the thy synne.” Ande when he was hole, he spake to the aungille, ande seide, “ I pray the, that I may haue the same paynes agayne, for to delyuer my modre, if that she be in payne.” The aungille seide, “ If thou suffrede thes paynes fro the fyrste day of thy

* and askide, *MS.*

byrthe vnto thyne ende, thou shulde not delyuer here the peyne of oo day that she sufferith; but make the a preste, ande pray to Gode, that he wil shewe to the the state of thy modre, ande how she may be holpyne." He dide so; ande when he hade songene his fyrste masse, he lefte stille alone in the kyrke. Ande his modre aperide to hyme, and shewede to hym a brennyng hande, in the which she was wonte to bere rynges. After this she shewede here herte brennyng, ande a tode gnawynge thereone, for pride that she hade in here herte, for here clothyng, ande here arraye. Ande anone she was brente, ande turnyde into askys, ande rose agayne, ande saide, that seuynty tymes on the day she suffrede this payne. Than the sonne askide, how this payne myght be releasede? She answeride, prayenge hyme, that he wolde synge for here alle a yere. He grauntide therto, ande dide it; ande anone she was oute of his sight. Ande after the yeris ende he sawe twoo, ande betwene hem a fayre woma, the which he hade wende hade bene oure Ladie Seynte Marie; ande she seide to hyme, "I ame not Marie, but I am thy modere, that for the ande thy messes syngynge for me, I ame delyuerede from alle peynes, ande go to the ioyes of Paradise; ande for thou haste done thus, thou haste bothe delyuerede me ande the from alle woo, ande thy merite is sette in Heuyne redy agayne thou come; ande sone shalte thou come therto." Amen, &c.

[LXXXII.]

A man there was of false bileue ande a wich, that leuyde not on the sacremente. He callyde to hym the Mayster Deuyll, that sate in a chayere crownede, with a septre in his hande, as he hade bene a kynge; ande as he sate come a preste for by, with the sacremente to a seke persone. The Deuyll anone caste downe the septre ande

his crowne, ande knelide, ande worshippede the sacramente. The wich askide the Deuyll, why he dide so ? He saide, “ For he is my lorde ande thy lorde, that made me ande the, ande alle thinge. He in fourme of brede passyde here for by, ande therefore I worshippede hym; for it is writtē, In the name of Jhesu euery kne is bowede, in Heuyne, in erthe, ande in Helle. Ande therefore I knele downe, ande worship hym.” This sawe this man of false beleue, ande was ashamede, ande seide to hym selfe, “ The Deuyll beleuyth, ande tremblyth, ande dothe worship, ande is dampnyde. Therefore do thou worship, ande beleue truly, ande thou shalt be saufe; for it is writtē, He that beleuyth not, shalle be condempnyde. Therefore it is better to me to beleue wele, ande save my selfe.” &c.

[LXXXIII.]

[f. 73.] There was some tyme a yonge mañ ande a iolye, the which the enemy of mankynde, the Deuyll, styrrede to* synne, so that he consentide to synne; ande afterwarde dide it in dede, ande contenede there in vnto a litille before he deyede. When many wynters he had leuyde there in, he felle seke, ande shulde passe oute of this worlde, as euery mañ ande woman shalle. This man, as he lay, he sawe iiii. deuyls; oone stondynge at his fete, another at [the] lyfte syde, the thride on the righte syde, ande the fourte at his hede. When he sawe this, he was right sore aferde. Then the deuyll that stode at his fete saide to this soule, “ This shalle I haue, for to presenteoure kyng Sathanas, for to haue thanke of hym; for I fyrste steride hym to synne.” Then seide the deuyll that stode on the lyfte side, “ I ame better worthy for to haue hym then thou, for thegh thou temptide hym to synne, I made hym to do the synne; therefore shalle I haue the soule to presente withoure lorde ande souerayngne.” The deuyll that stode on the right side spake

* hym to, MS.

thañ, ande seide, “ I am better worthy for to haue hym then ye bothe ; for if thou steride hym to synne, ande thou made hym to do the synne, I haue made hym to conteneue ande lye in synne vnto this tyme, ande ame sekere of hyme, for he may not speke. Se, here is his tonge in my hande ; ande therefore I shalle haue hyme 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 Gode is so mercyfulle, that as longe as his soule is in his body, if he wil aske mercy, he may be sauýde.” Then seide the deuylle that stode oñ the right side, “ How shulde he aske mercy ? he may not speke, for I haue his tunge in myne hande.” The tothere seide, “ Though thou haue his tunge in thyn hande, he may aske mercy with his herte with in ; ande so ye mowe lese alle youre laboure, ande haue myche indignacione of oure prince.” The seke mañ herde what they* seydyne, ande keste vp the mynde of his herte to Gode, with a grete sorowe for his synnes, ande seide, “ Lorde Jhesu Criste, for the grete multitude of thy mercies, haue mercy oñ me, synfulle wreche, ande sende me my speche, that I may be shreuyne.” Ande anone Gode sente hyme his speche. Ande anone he sente for his gostly fadre, ande was shreuyne of alle his synnes, with grete contricion, ande sorowe of herte ; ande sone after he deyede, ande wente to blisse. Ande this† he begilede the Deuylle, with contricione of herte, opyn confessione, ande dew satisfaccione ; for contricione may be so mych, that it shalle be fulle satisfaccione for alle synne that man or womañ hathe done. Alle meñ ande womañ that are in dedly synne, I pray Gode gyfe hem grace this to begile the Fende ! Amen.

* the, MS.

† thus ?

[LXXXIV.]

[f. 73. b.] There was a mañ, that ofte sithe was temptede with dyspayre, ande prayde Seynte Cateryne of helpe, of whome he hade grete deuocione. Seynt Cateryne comfortede hym, ande 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.]

There was some tyme a man, that leuyde veciously ande synfully, ande wolde neuer amende hyme, for no thyng that his confessoure couthe saye to hym, ne for no nothere mannys counsaile, but leuyde alle weye in synne. Then oure Lorde caste on hym a sekenesse, that he laye bedredene vij. yere, that he myght not rise withoute helpe of othere; ande yete he wolde not amende hyme. Wheñ the vij. yere were gone, oure Lorde helide hyme agayne, so that he myght go with a staffe, ande so othere vij. yere he wente with his staffe, ande amendide hym not of his synne. Theñ our Lorde caste hyme downe agayne on his bedde, with a gretter sekenesse than he hade fyrste; ande so he laye other vij. yere, ande amendide hyme not. Wheñ the vij. yere were gone, oure Lorde made hym as hole as euer he was before; ande than was he glade ande fayne, but yette he wolde not leue his synne, but was more synfulle ande froward thañ euer he was before. Ande when he hade leuyde so a while, ande wolde not amende hym, oure Lorde sente hym a sekenesse, in the which he laye iij. wekes, ande deyede. Thañ the deuyls tokyne his soule, ande leden it into a fayre playne place, in the which sate a fayre mañ as domysmañ, on a litille hille; ande beside hyme a fayre ladie,

ande many othere seyntes. To whome the Deuyll seide, "Rightfulle domysmañ, deme this soule to dwelle with me in Helle, for he hathe leuyde alle his life in synne, ande deyede there in ; for thou sayeste thy selfe, who so deyeth in dedly synne, shulde go to Helle." Than saide the soule, "A! goode Lorde, haue mercy oñ me." Then seide oure Lorde, "Sone, I sente the sekenesse ande disese, for thou shuldiste amende the, ande leue thy synne while thou lyveste, but thou wolde not, therefore my rightwisenesse wil not that thou be sauýde." He saide, "A! yis, mercyfulle Lorde, haue mercy oñ me!" "Nay," he saide, "now is no mercy, but alle rightwisenesse ; therefore thou moste be dampnyde." When the soule herde this, he turnyde to that blessyd ladie, Goddis modre, with reuerence ande plente of teres, ande seide, "Mercyfulle Lady, grace, helpe, ande mercy hathe bene with the frome the * begynnynge of thy byrthe, ande therefore it longethe to thyne office for to helpe, ande for to make asethe for synfulle soules ; for thou arte modre of mercy, ande maydyne moste gracious of alle maydyns ; for it longeth to alle maydyns for to haue ruthe ande compassionne. Therefore, Lady, I beseche you of helpe, that I be not dampnede." Theñ this blessyde Lady rose, ande wente ande knelide before here sone, ande saide, "I pray the, sone, haue mercy on this soule." Than seide oure Lorde, "Modre, I shadde my blode for this soule, ande he therto wolde take no hede, ne to kepe my biddyng; therefore he is worthy to be dampnede." "A! my dereworthe sone," she seide, "I wote wele thou sheddiste thy preciouise blode for hym, ande alle synfulle ; but, sone, thou wottyste wele, that blode was fyrste myne or it were thyne, for that blode thou toke of me in thyne incarnacione. Therefore, goode sone, gyfe me parte of myne." Then the goode Lorde saide agayne to his modre, "I may not denye you of that ye aske ; therefore take the soule, ande putt it agayne into the bodie, that he may lyve thre dayes ; ande if he wil amende hym, he shalle be sauýde." Then oure Ladie putt agayne the soule into the bodie ; ande when he was

* they, *MS.*

on lyve agayne, he sorowede, he sobbete, he wepte, he sente for his confessoure, ande with a sory ande a contrite herte he shrove hyme of alle his synnes that myght come to his mynde, ande askede Gode mercy for hem, ande for alle othere that come not to his mynde ; ande was assoylede, ande toke his penaunce, ande dide it with grete contricione. Afterwarde meñ commene to hyme, to comforte hym, ande askede hym how he farede, ande how it was with hyme. Then he tolde how oure blesside Ladie hade delyuerede hym frome dampnacione, ande brought the soule to the body—" that I shulde amende me, ande the iij. day go the waye to Heuyne."

[LXXXVI.]

Seynte Bede tellethe in Gestes of Englonde, that there was a kynge in the Northe contre, that hade with hyme a knyght, that was an hardy mañ ande a myghty, that neuer wolde flee in no batayle, but for right a grete nede, for sauynge of his lyfe, ande therfore the kynge louede hyme wele ; but he was a viciouse mañ of his leuyng. It happenyde afterwarde, that this knyght felle seke, ande laye in his bedde. The kynge herde here of, ande wente to hyme, for to loke howe he farede, ande for to comforte hyme ; ande seide to hyme, " It is goode that thou shryve the, ande amende the of thy leuyng." " Sir," he seide, " be to-morne my sekenesse shalle go awaye, ande then shalle I amende me with better avisement." He lay stille seke ij. dayes, ande amendide hym not, ande was more seke then he was. The iij. day the kynge come agayne to hyme, ande askide hym whether he was shreuyne or not ? He saide, " Nay." " Why so ?" saide the kynge. He saide, " For if I shrove me nowe, my felawes shulde say I dide it for fere, ande therfore I shalle amende me when I ame hole, that they mow say I ame not a cowarde, ande do it for fere." The kynge bade amende hyme while he hade tyme ; for he saide, " Thou

haste ben a wickede mañ of leuynge." Then the kynge wente home agayne, ande the knyght lay stille tille the tothere day, ande was more seke. The kynge herde telle that he drewe faste to dethe, ande wente faste to hym, for he wolde that he hade bene sauysde. But or he come at hym, there come to hym ij. fayre white meñ, ande broughtyne a litille boke, ande openyde it before hyme, ande bade hym rede. He redde thereoñ, ande sone hade done, for there were there in but a fewe goode dedes. Theñ comyne in deuyls many, ande the Mayster Deuyllle saide to the aungells, "Gothe hens, for ye hane nought to do here ; for this mañ is oures." Ande the aungells wentyn away. Then the knyght saw a deuyllle brynge a boke, that was so grete, that hym thought it was impossible any mañ for to bere it. This boke was leyde before hyme opyne, ande the Mayster Deuyllle bade hyme rede, ande he lokede there oñ ; ande hym thought, thaghe he had begone atte begynnyng of his lyfe, he shulde not haue redde it vnto that tyme, for the multitude of synnes that were writtene there in. Then seide the Deuyllle, "Thou arte oures ; it may no nothere wise be." Theñ come in the kynge ; ande when the knyght sawe hym come, he saide to the kynge, he come to late. The kynge saide, "Nay, for alse longe as a mañ is alyve, ande wil aske mercy hertely of Gode, he shalle haue mercy ; for Gode is alle mercyfulle." The knyght seide, "Nay, not so, for or ye come in, come ij. fayre white men, ande brought a fayre litille boke, ande leydyne it befor me, ande bade me rede ; ande I hade sone redde, for it was but litille. In then come deuyls, ande bade the white meñ go awaye, ande saydyne that I was heres ; ande now stondes a deuyllle at myne hede, with a longe broche, ande puttes it in atte crowne of myne hede ; ande another deuyllle at my fete, with another longe broche, ande puttes it in atte soules of my fete ; ande when they mete to-gedre at myn herte, I shalle deye, ande go with heim to Helle." Ande sone aftir he deyede, ande wente as a wreche to Helle, with the fendes. When the kynge hade herde this, he was

sory, ande wente his way. Here may men ande women se, how perilouse it is to do many dedly synnes, ande for to lye longe in hem, ande not amende hem while they lyvene, ande bene in goode astate.

[LXXXVII.]

In Englonde was a kynge some tyme, that helde his parlemente at Yorke, ande thiddere come alle the rialles of the reawme, ande many othere. Atte laste come a grete iustice, but he myght not gete none hostile, for alle were take vp or he come. Then he wente to Seynt Marie Abbey, an house of monkes; ande there also alle the chambres were take vp, safe oone, in the which was a sperite walkynge; that no mañ durste lye therein, for he had disesede many a mañ. The justice seide, “There wille I be.” Ande bade his meñ faste go, ande make a fyre in the chemeney. His meñ were aferde, ande wente, ande shrove hem as clene as they couthe; ande wente, ande ordeynede for here mayster. Afterwarde the iustice come to here chambre, ande dranke, ande made hym redie for to go to bedde; ande sette his ij. hande swerde at his beddes hede, ande sate in his bedde in his dowblette. He sette hyme downe; ande when he hade sittene a while, come ane ape oute of the privey, ande sette hym by the fyre; ande now clawede the tone lege, ande now the tothere, ande skippede ouer the fourme, ande made many iapes; ande then he wente to his mennes beddes fete, ande toke vp the clothes, ande fannede hem wynde. They were aferde, ande helde the clothes faste in here handes. After this the ape wente to the fyre, ande warmyde hyme; then he wente to the iustice bedde. The iustice sawe hyme come, ande putt his hande towarde his swerde, but the ape was atte swerde or he. Then he wente to the ape, ande toke hyme in his armes, ande caste hym in the fyre; ande he arose oute of the fyre,

ande toke the iustice in his armes, ande caste hym in the fyre ;
 ande he rose oute of the fyre lightly, ande wente to the ape, ande
 wrastelide with hyme longe ; but none of his meñ durste not helpe
 hyme, for fere. Ande when they hade longe wrastelide, the ape toke
 hyme ande caste hym on his back, ande bare hyme in atte privey
 dore. His hede hitte agayne the privey dore, so that he hade a
 foule stroke ; ande than he criede, “ Lady, helpe ! ” Ande anone he
 sawe a fayre lady stonde before hyme, ande the sperite fledde away.
 Then the iustice seide, “ What ladie are ye ? ” “ I ame, ” she seide,
 [f. 75. b.] “ Marie, the Modre of Gode ; ande for thou calleste aftir myn
 helpe, I ame comene to helpe the ; ande if thou haddiste eere
 callede, I shulde eere haue comyn to the, ande but if I hade
 comyne, he shulde haue slayne the. ” “ A ! swete Ladie, gramercy,
 ande kepe me frome hyme, for I ame aferde that he wil come
 agayne, ande sle me. ” “ Be not aferde, sone, ” she saide, “ for
 I shalle haspe the dore, ande pynne it with a pynne ; ande ther-
 fore go, ande take thy reste, ande to-morne when thou rises, go,
 ande shryve the of thy synnes ; ande take the pynne that the dore
 is pynned with, ande putte it in thy purse ; ande also longe as thou
 kepes the oute of dedly synne, so longe shalle the pynne abyde with
 the ; ande whan thou fallys in dedly synne, the pynne shalle go
 from the. ” This man rose atte morne, ande toke the pynne, ande
 wrapte it in a fayre clothe, as she bade, ande wente, ande amendide
 hyme of his synne, ande leuyede wele many a day. But the enemy
 of mankynde, the false fende, brought hyme into dedly synne ; ande
 than was the pynne gone. Ande when he wiste it was gone he
 made mych sorowe, ande wente, ande shrove hyme of his synne, ande
 dide his penaunce, ande hade the pynne agayne. Ande than was
 he glade, ande lyvede wele alle his lyfe afterwarde ; ande wente to
 Heuyne when he dyede oute of this worlde. Ande so motte we
 alle, I pray to Gode ! Amen.

[LXXXVIII.]

There was a mañ leuyng some tyme, that leuyde in many synnes the moste partie of his life, ande namely in swerynge, for he lafte no membre of Criste but that he sware therby, so that the herers hade horroure thereof, ande were sorye, ande bade hyme amende hyme therof. Ande his confessoure chargede hym ande bade, that he shulde leue it, ande amende hyme. He answeride, ande seide, “ I ame yonge, ande therefore I wil take my luste while I may ; ande when I ame olde, I shalle amende me, ande leue alle foly.” He leuyde forthe in his synnes many yeres, ande wolde not amende hyme, for no mannys speche. Atte laste he felle seke ; ande meñ comyne to hyme, ande bade hyme amende hyme. He saide he shulde to-morne. On the tothere day his curate come to hyme, ande cownseylede hym to amende hyme, ande bade hyme thinke what paynes he shulde haue in Helle with the Deuylle, but if he wolde amende hyme or he deyede, ande what ioye ande blisse he shulde lose, but if he wolde amende hyme or he deyede. He seide agayne, “ Thou chatters alle in vayne, for here sitteth oone at myne hede, ande sayeth, I shalle be dampnede, for he sayeth, it may no nothere wise be.” The confessoure seide, “ He seide not sothe, for he is a lyere ; for alle 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 sayeste.” Then the confessoure wente, heuy ande sorye. Sone after that, come the fayreste womañ that euer he sawe before ; he sawe neuer none so fayre, ande saide to here, “ A ! fayre womañ, what arte thou ? “ I ame Marie, the Modre of Jhesu Criste.” “ Why come ye hiddere ? ” “ For to shew the my Sone. Lo ! ” she saide “ Here is my Sone, lyenge in my lappe, with his hede alle to-broke, ande his eyene drawene oute of his body, ande layde on his breste, his armes brokene a-twoo, his legges ande his fete also.”

Then seyde oure Ladie to hym, "What is he worthy, that this* hathe made my Sone?" He saide, "He is worthy to have as mych payne as he myght bere." Thań seide oure Ladie, "For sothe thou arte that mań, that thus hathe made, my sone." "Nay," he sayde, "that haue I nought." "Yis," she seyde, "with thy grete othes thou haste thus rente hyme, ande with thy synfulle leuyng; but I haue prayde for the to my Sone, ande haue brought hyme to the, that thou shuldyste aske mercy of hyme." "Nay," he saide, "that shalle I not." "Why so?" seide Criste. "For I ame vnworthy to be herde." He seide, "If thou be vnworthy for thy synne, ande haste forsakene me, but yete I neuer forsoke the; for I haue bought the fulle dere with my passyone sufferyng, ande therefore aske mercy, ande thou shalte haue mercy." He saide, "Nay, for thegh thy mercy wille, thy rightwisnesse wil not; for how shulde I haue mercy, that haue leuyde alle my lyfe in synne? It is agayne alle resouns it shulde be so. For synne thou putte oute Adame of Paradise into this worlde, for a bitte of an aple, ande when he deyede, he wente into Helle. How shulde I then haue mercy, that haue done so many synnes, syń he was dampnyde for oone? It were agayne alle resouns, ande therefore I wille not aske mercy." Then oure Lorde putte his hande in his side, ande toke oute blode, ande caste it in his face, ande seide, "This blode be witness agayne the atte day of dome, that I proffere the mercy, ande thou wilte none aske." Then Jhesu ande oure Ladye wente oute of his sight to blisse; ande sone after the wrechide soule wente to Helle with the fendes, there to dwelle. Here may meń ande womeń se,† how perillouse it is to lyve in synne alle theyre life to the laste ende, for then is the Fende fulle besye to kepe heme there iń, ande so to falle in wanhope, for multitude of here synnes.

[f. 76. b.] Therefore euery mań and womań shulde be warre, ande amende hem be tyme of here synnes, ande aske Gode mercy, for he is alle mercyfulle; ande therefore no mań ne womań shulde falle in dyspayre, for

* thus?

† and se, *MS.*

no thinge that shalle befall in alle here lyfe tyme, of any maner of synne; ande thañ he shalle come to the blysse.

[LXXXIX.]

There was a womañ some tyme in the worlde leuyng, that sawe the wrechidnesse, the synnes, ande the vnstabilnesse, that was in the worlde; therefore she lafte alle the worlde, ande wente into deserte, ande leuyde there many yeres with rotes ande grasse, ande such frute as she myght gete; ande dranke water of the welle-sprynge, for othere lyvelode had she none. Atte laste, when she hade longe dwellede there in that place, the Deuyll, in lykenesse of a womañ, come to this holy womans place; ande when he come there, he knockede atte dore. The holy womañ come to the dore, ande askede, what she wolde? She saide, "I pray the, dame, of a bone, that thou wilte herborow me this nyght; for this day is at an ende, ande I ame aferde that wilde bestes shulde deuoure me." The goode womañ seide, "For Goddis loue ye are welcome to me; ande take such as Gode sendith." They settyne hem downe bothe to-gedre; ande the goode womañ sate, ande redde seyntes lyues, ande othere good thinges, till she come to this writinge, Euery tree that bryngeth not forthe goode frute, shalle be caste downe, ande brente in Helle. "That is sothe," saide the Fende, "and therefore I ame adred; for if we lede oure lyfe alone, therefore we shulle haue litille mede, for when we dwelle alone, we profite none but oure self; therefore it were better, me thinketh, to go ande dwelle amonge folke, for to gyfe goode ensawmpille to mañ ande womañ dwellynge in this worlde. Thañ shulle we haue mych mede." When this was seide, they wentyne to reste. This goode womañ thought faste in here herte, that she myght not slepe ne haue no reste, for the thinge that the Fende hade seide. Anone this womañ rose, ande seide to the tother

womañ, “ This nyght myght I haue no reste, for the wordes that thou seide yester euyne ; therfore I wote neuer what is beste to done for vs.” Theñ the Deuyll seide to here agayne, “ It is beste to go forthe to profite to othere, that shulle be glade of oure comynge, for that is mych more worthe thañ to lyve alone.” Thañ seide the womañ to the Fende, “ Go we now forthe oñ our waye, for me thinketh, it is not euylle to assaye.” Ande when she shulde go oute atte dore, she stode stille, ande seide thus, “ Nowe, swete Lady, modre of mercy, [f. 77.] ande helpe at alle nede, now cownsayle me the beste, ande kepe me bothe body ande soule frome dedly synne.” When she hade seide thes wordes with goode herte, ande with goode wille, oure Lady come, ande leyde here hande on here breste, ande putte here in agayne, ande bade here, that she shulde abide there, ande not be ladde by falshede of oure enemy. The Fende anone wente* away, that she sawe hym no more there. Then she was fulle fayne, that she was kepte, ande not be gilede of here enemy. Then she seide on this wise to oure blessing Lady, that is fulle of mercy ande goodnesse, “ I thanke the now with alle my herte, specially for this kepynge, ande many moo that thou haste done to me ofte sithes ; ande goode Ladie, kepe me from hensforwarde.” Lo ! here may meñ ande womeñ se, how redy this goode Ladie is to helpe here seruauntes at alle here nede, when they calle to here for helpe, that they falle not in synne, be stirrynge of the wickede enemy, the false Fende.

[XC.]

There was a kynge some tyme, that had ij. sonys, ane eldre, ande an yongere. To the eldre he bequathe his kyngdome, ande gafe it hym in his lyfe ; ande the yonger he sette to the scole, for to lere, for he bequathe hyme right nought. The eldre brothere dwellede at

* anone went anone, MS.

home with his fadre in solace ; the yonge sone beyng atte scole, spendide euylle the money that was take hyme to the vse of the scolē. There come a frende to the kynge, ande passyde by the scole, ande he sawe how the yonge sone gaf hym to no studie, ne to his lynynge, but spendide euylle his tyme, ande tolde the kynge. The kynge sente for his sone, ande askide, why he wolde not lerne ? Ande he seide, hit longede not to hym, syne he was a kynges sone. Then seide the kynge to hym, “ For thou seyste thy brothere be with me at home in delites, therefore thou woldiste lede his lyfe ; but wete wele, thou may not ; for when I ame dede, thy brothere hathe wherof he may lyve, for I gaf hym alle my kyngdome ; ande I putte the to scole, that thou myght helpe thy selfe after my dethe.” But [whañ] the kynge perseyuēde he wolde not profite in scole, but that he wolde dwelle in his fadres house, with his eldre brothere, ande not laboure, he sete hyme euery day atte mete with his knaues. The childe was ashamede, ande prayde his fadre, that he myght go agayne to the scole. The kynge saide, “ Nay.” Then the childe wente, ande prayde his frendes, that they wolde pray his fadre for hym, that he myght go to the scole. Ande so they diddene ; ande the kynge grauntede hem here prayere, but he gaf hym not so large expenses as he dide before. 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 kynge toke the keyes of the cofers to the childe, ande seide, “ Opyne oon of thes chestes, which that thou wylte ; ande that thou fyndes there in, thou shalte haue.” He openyde a cheste, ande fownde xx^{ti}s ; ande he saide, “ For sothe thou shalte haue no more of me.” But the fadre lokede to the erthwarde, ande fownde a peny, ande gaf it hym, ande seide, “ Haue this penny, ande now haste thou xx^{ti}s ande a penny.” The childe toke his money, ande wente to the scole ; ande while he was in the way goynge, he mette a mañ berynge at his back a panyere. The childe askede hym what he hade in his panyere ? He seide, a wondrefulle fyshe, that hade a goldyne

[f. 77. b.]

hede, ande a syluer bodie, ande a grene taylor. The childe sawe the fyshe, ande askede whether he wolde selle it? He seide, " Yee." " What shalle it coste?" He saide, " xx^{ti}s. Theñ the childe toke hym xx^{ti}s; ande than lafte no more with hyme but a peny. Ande while the sellere tolde his money, the childe bownde the fyshe in the panyere. That sawe the sellere, [ande seide], " Alle thofe I solde the the fyshe, I solde the not the panyere; who so shalle haue the panyere, shalle gyve me a penny, for it is so worthe." The childe wiste wele he myght not bere it with oute a vesselle, ande gafe hyme a peny. Now, as ye hañ herde, he hathe paide alle his money, that his fadre toke hyme to the scole. Ande the childe toke the panyere with the fyshe, ande bare it at his bak. He sawe a litille beside a fayre manere, ande mette a mañ, ande askede, if any mañ dwellede there? He saide, " Yee, a grete lorde ande a gentille; for there is none that dothe any thinge for hyme, be it neuer so litille, but he yeldes it hyme wele agayne." The childe wente to the courte, ande fownde the porter, ande saide he wolde speke with the lorde. The porter askede 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." Ande the childe shewede hym the gyfte. Wheñ the porter saw it, he seide, " This hede is myne; for it is the maner, who so brynges a beste or a fyshe for a presente, I shalle haue the hede for my parte." The childe thought, if the hede shulde be cutte of, the presente shulde be the worse, ande the more abhomynable. The childe seide, " I pray the, suffere, ande thou shalte haue halfe my mede." The porter grauntede. Then wente the childe, ande come to the vshere of the halle, that saide, he shulde haue the bodie of the fyshe; for [f. 78.] it was the maner of this courte. To whom the childe seide, " If thou wylte be curteysé as the porter was, to whome I grauntede halfyndeley my mede, ande that shalle be more I shalle gyfe the the halfyndeley." Ande he grauntede hyme to entere. Theñ come the

childe to the chambreleyne, ande he askede the tayle, sayenge, " It is the custome of the courte, that I shulde haue the tayle." To whome the childe seide, " I grauntede the porter the halfynde of my mede, ande to the vshere halfe that lafte ouere, ande nowe I pray the, suffere me to entere, ande I shalle gyfe the parte of that comythe to me." The chambreleyne grauntede, ande lete hyme entere, hopynge, as his felawes diddene, to haue some grete thinge. The childe come to the lorde, ande gafe hym this presente, the which the lorde hely resseyuede, ande saide, " This is a fayre gyfte ; aske therefore some goode thinge, that I may gyve the ; ande if thou aske wisely, I shalle gyve with that to the my doughter to wife, with my kyngdome." This herdene the seruauntes. Some cownseylede* hyme to aske a maner, another cownsaylede hym to aske golde or syluer ; ande othere tresoure. This herde the childe, ande seide to the lorde, " Lorde, these meñ cownseylene me to aske a maner, golde ande syluere, but I say you, I wille aske none of alle these, but if ye gyfe me any thinge, me moste gyve the porter the halfeynde, ande to the vshere halfe that leuyth ouer, ande the chambreleyne moste haue a parte, as the cause is before seide. But I pray you, lorde, that ye wolde graunte me xij. buffettes, of the which the porter shalle haue the vj. the vshere iij. ande the chambreleyne iij." Ande this was done. The lorde sawe that slely ande so wisely he hade askede, ande gafe his kyngdome with his doughter. This kyng is Criste, that hade ij. sonys. Be the eldre sone are vndirstondyne aungells, to which is geuyne the kyngdome that reigneth with the fadre, with oute labour. The yonge sone is mañ, that is putte in to the worlde, that is fulle of wrechidnesse, as vnto a scole, for to lynne to loue Gode. Mañ is the fyshe ; as the Prophete witnesseth Abacuk, *Facies hominis quasi pisces† maris*. The porter is the worlde ; ande right as by the porter so by the worlde we may transite. The hede of the fyshe is the loue that he wolde haue, for right as golde is

cownseylinge, *MS.*† pisses, *MS.*

moste precieuse of alle metalles, so is loue moste precieuse of alle thinge. But gyfe the porter, that is, the worlde, vij. buffettes, that is, vij. werkes of mercy. Be the vshere is vnderstondene the fleshe, that wil haue the body, be the which are vnderstondyne delites ; but gyfe hyme iij. buffettes, that are wakynges, prayers, ande fastynges. The chambreleyne is the Deuyll, that wil haue the grene tayle, that is, the lyfe ; but gyfe hym iij. buffettes, that is, mekenesse, charite, ande mercy. Ande so chesyng ande deuydyng, the kynge, that is, Criste, shalle gyfe to the his doughter, ande the kyngdome, that is, the blisse of Heuyn. To the which bryng vs Jhesu Criste ! Amen, &c.

[f. 78. b.]

[XCI.]

Syrres ande frendes, ye wote wele, that the proude mañ wil alle wey be sette aboute ande before other, he wil alle wey be putte tofore in euery place. But this yonge childryne that gone to the scole haue in here Donete this questione, how many thinges fallen to apposition ? Ande it is answeride, that case alle only that is afalle. What falleth before the puttyng ? It is answeride, 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, ande auditores ; ande ofte tyme mennes name turnes to shame, for when they are dede, symple ande othere banne here soules. Ande this is the falle of he^m that are prowde in name, ande so we hañ the nominatife case. The seconde case is genetife case, for some are prowde, that they come of noble kynne, ande sayne they are gentilmeñ. But forsothe ande we beholde wele here stock that they come of, we shalle se a falle ; for it is tolde of oone that was ane euylle doere, ande so prowde that his neighbores myght not lyve in pease for hyme, there come to hyme a riche mañ ande

a good mañ of that same contre, ande askede hym why he was so prowde? The tothere answeride, ande seide, for he was a gentillemañ. “It is sothe,” seide the tothere, “thou arte a gentilmañ on thy fadres syde, but thy modre was a strumpet; wherefore ande thou loke wele aboute, thou hast no matter to be prowde.” Se, frendes, here is a falle! Theñ the thride falle is datife casè, for there are some that are prowde for they mow gyve, ande for they mow gyve grete giftes. Such men while they gyvene are worshippede of othere, but when alle is gyvene, ande they haue no more that they mow gyve, they are no more in worship than another mañ; for it is an olde proverbe, that when a mannys spendynge is alle gone, that he hath few frendes or none. Therefore of such meñ is tolde an ensawmple, that there was ane eyre, that hade a fayre maner. The eyre was with a byshope. The byshope mych worshippede the eyre, for he desyrede mekille the maner. He made this eyre to sitte with hyme at his borde, in mete tyme, ande dide hyme mych worship; ande on a day as they sate atte mete, the bishope spake to hyme of this maner, but he praysede not this maner. The eyre perceyuede that the bishope desyrede this maner. He thought within hyme selfe, sayenge, “This bishope mych worshippes me; if I gafe hyme my maner, that he mekille desyreth, he shulde worship me mekille more.” Shortly for to speke, he gafe the byshope his manere. The bishope wente anone for to se this maner that was gyvene hyme, ande dwellede there a grete while, but the houses were alle ruynouse* for euylle keyynge. On a day, a fole there was with the bishope, ande askide of the bishope, why he dwellede there so longe? The bishope answeride, ande seide, “For here is a good eyre.” “Sir,” he seide, “if here hade bene a goode eyre, thou shuldite not haue hade this eyres maner.” The bishope, when he was sekere of this maner, ande hade it in his powere, he hade no more this eyre in worship then he had oone of his knaues. Se then, frendes, here is a falle! For also longe as he myght gyve, he was hade in worship, but when his

[f. 79.]

* runyouse, MS.

gyfte was gone, he hade litille worship or none. The fourte case is accusatife case, and are tho that accusene theyre neighbores, ande for swich accusynge they are wele with grete meñ; but for sothe thes hane a falle, for of swich it falleth as it did of the wolfe. It is tolde, oñ a day the lyone was seke, ande it is his kynde, that wheñ he is seke he makith a grete rorynge; atte which crie alle bestes comene to hyme safe the foxe. To whome the wolfe hade envie, ande begane to accuse hyme to the lyone, sayenge, “Lorde, beholde thy beyngse seke; alle bestes comyne to thy wille safe the foxe, ande the skille why he comyth not is this, he hopes that thou shuldyste deye, ande after thy dethe he hopith to be made kyng.” This herde the lyone, ande in a grete felnesse ande angre he sente messyngers for the foxe; ande for there is none so euylle belouyde but he hathe some frende, oone of the foxes frendes tolde hyme how the wolfe hade accusede hyme to the kyng. The foxe toke a bage, ande ranne faste by breres ande thornes, terynge his skyñ; ande gadrede herbes to the lyone, ande saide, “Lorde, I herde of thy sekenesse, ande I gadrede herbes that is nedfulle to the, ande as ye mow se, for gaderynge of thes herbes I haue rente my skynne; ande this is the cause why I come note so sone as thou woldyste. But now, sir, if thou woldyste vse thes herbes after my disposicione, thou shalte be hole; but thes herbes moste be sothen in the wolfes skyñ, ande when they are sothene, they moste be layde to thy body with the skyñ.” The lyone grauntede it shulde be so; ande anone the wolfe was flayne. Theñ the wolfe for sorow ande colde laye agayne the fyre in the halle. The foxe wente vp ande downe to the kynges chambre, ande saide to the wolfe, “A! thou wreche with the redde cote ande white fete, if thou haddyste not accusede othere, but hade spokene goode of thy neighbores, thou shuldyste not haue hade this disese.” Loo! frendes, this is ane euylle falle! For this [fallith] ofte sithes, they that demyne othere fallene in the same dampnacione. The fyfte is the vocatyfe case, ande arne they that are prowde, that they are callede to the kynges cownsayle, as

[f. 79. b.]

grete meñ ande othere, but se a falle ! Ye haue sene that some hane bene callede to the kynges cownsayle after they hane bene drawene, ande dampnede to ane euylle dethe. The vj^t. case is ablatife case, ande are they that stelyne ande leuyne oñ other mennes goodes, ande with swich goodes they lyvene proudly ande deliciously ; but, as ye se, ofte sithes such are hangede, ande such hane an euylle falle. For oure Lorde seithe in the Gospelle, He that hiethe hym shalle be lowede, ande he that loweth hyme shalle be hiede. For as I fynde writtene, there are in this worlde* ij. ladies ; the tone is a ladie of pride, ande the tothere is a lady of mekenesse. But the ladie of pride hathe but oone stole that she may sit oñ, that is so narowe, ande so shorte, that none may sitte there oñ but here selfe. Therefore alle that wil site by this lady of pride, moste nedly falle ; for Lucyfere, the fayreste aungelle, wolde haue bene aboue Gode, ande for his highe pride he was caste into Helle ; ande so shalle alle that wil sit with this ladye of pride, but they amende hem or they deye. Ande the ladie of mekenesse, that is, oure Ladie Seynte Marie, sitteth on a sete that is so brode ande so longe, that alle meñ ande women may sitte with here, that are lowe, ande meke, ande benigne ; ande shulle be hyede ande lyfte vp to the blessyde place of Heuyne. Fore right as Lucyfere was proudiste of alle criatures, ande hade a foule falle, right so the ladie of mekenesse was mekyste of alle criatures ; therefore she is heghiste of alle criatures that bene in the blisse of Heuyne. Here may meñ ande women se how pride is caste downe into the payne of Helle, ande hathe a foule falle, ande how mekenesse is lyfte vp, ande hyede into the ioyfulle place of Heuyne, ande there hathe mych worship. Therefore I cownsayle euery mañ ande woman to leue pride, ande take to hem mekenesse ; for pride is that thinge that moste costith, ande leste is worthe, ande mekenesse is that thinge that leste costes, ande moste is worthe. Amen, &c.

[f. 80.]

* worde, *MS.*

[XCII.]

Some tyme in Lumbarde dwellede a knyght beside an abbey of monkes, that louede wele men of religione, ande othere of goode comunycacione, ande here goode leuyng; ande therefore he was ofte amonges heñ. This knyght hade a goode womañ to wife, ande a deuoute to oure Ladie. Ande in the abbey was a monke, that was holdyne an holy mañ. This womañ chose hym to be here confessoure. The monke come ofte sithes to this womañ, ande herde here confessione, ande tolde here many goode wordes, ande taught here many goode orisouns, wherfore she louyde hym wele. But the Fende, that is enemy to mañ ande to woman that wolde lyve wele, he besiede hym to tempte heñ, ande to bryng heñ into synne. The monke come on a day, for to shryve the ladie. The Fende was there redie for to tempte heñ, ande bryng hem into synne,* ande stirrede hem to synne, that they consentide to go away to-gedre. The womañ seide, “I shalle go ande trusse some store with vs.” Ande the monke seide, “I shalle do also.” Ande when they hade done, they wentyn forthe in here way more than iij. myle. In the meane tyme the knyght come home, that hade bene oute, ande askide after his wife, but no mañ couthe telle where she was; ande he hade grete mervayle, ande wente into his chambre, ande fownde his cofers brokene, ande his tresoure away. Ande when his meany hade longe sperede, ande soughte, atte laste come oone, ande saide, “I saw here ande a monke go oute atte yate this day.” “I trow,” seide the knyght, “they bene not gone awaye.” Ande he mervaylede gretly, ande bade his meñ take her horses, ande some ride one waye, ande some ane othere, for to seke after. Ande the knyght toke his horse, with a certayne of his meñ with hym, ande toke the way that the mañ tolde hym. Ande rode

* Two lines are here repeated by negligence in the MS.

forthe tille he come to the towne, ande speride after such a monke ande a woman ; ande it was tolde hym, that such ij. were at an ale house, ande satyne, ande dronkyne. The knyght come in sodeynly, ande toke heñ bothe, ande ladde hem bothe into ane olde house, ande sette hem ther bothe in a payre of stockys ; ande when he hade done, he rode to the abbote. Ande while he rode, they sittynge in the stockys wepte, ande made grete soorowe bothe. Than seide the womañ to the monke, “ Sir,” she seide, “ ye taught me onys ane orysoune, that I shulde say euey day to oure blesside Ladie Seynte Marie, ande that day that I saide it, I shulde not falle in the dede of dedly synne.” “ What orisone,” saide the monke, “ is that ?” She saide, “ It is this, *Aue et gaude, pia Maria, Mater Dei et Domini nostri Jhesu Cristi, regina celi, domina mundi, imperatrix inferni, mater casta consilii.* Miserere mei, et tocius populi christiani, et ne permittas me mortaliter peccare, sed tuam sanctissimam voluntatem adimplere. Amen!*” “ This orisoune is trew,” the monke seide, “ for ofte sithe it hathe ben fowndyne sothe. But saidiste thou ought this orisoune to-day ?” “ Yee,” she saide, “ for I saide it at euyne, when I go to bedde, ande at morne, when I rise.” “ Blessyde be Gode,” he saide, “ ande this helpy Lady, for that hathe kepte vs from the dede of dedly synne, alle though we assentide in wille.” “ Lette vs then,” she seide, “ say this orisoune bothe hertly, with wepyng eyene, that this blesside Lady helpe vs, ande saue vs frome shame ande velanye.” Then they saydyne, ande prayde faste. Ande when they hade seide this orysone, oure blessyde Ladie aperide to heñ, ande seide, “ The Fende hathe dissayuede you bothe ; be warre frome hens forwarde. Ande for ye han praide to me for helpe, ande callede me Emperesse of Helle, it shalle be wele shewede that I haue powere in Helle ; for I shalle sette ij. deuyls in the stockys in youre stide, ande restore home agayne you, with oute any sklawndre or shame.” Then they thanked Gode ande oure Ladie with alle here hertes. Ande anone the monke was in his cloyster,

* consilii, MS.

ande the womaⁿ in here chambre. Sone after, this knyght come to the abbote, ande saide, “Thy false monke hathe away my wife, ande 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 ande my men folowede after, ande fownde hem in such a towne drynkyng; ande there I haue sette hem in a payre of stockes.” The abbote saide, “It is not so, for wele late I sawe hyme sitte in the cloystre.” “That is not sothe,” quod the knyght. The abbote sente for hyme, ande he come anone. “Lo!” saide the abbote, “it is not sothe that ye sayne; go we now to youre house, ande lette vs se whethere your wife be at home.” When they were into the chambre comyne, they fowndyne his wife sittynge at here boke, ande fownde his cofers hole, ande his tresore hole also. “Lo! sir,” he saide, “ye dreme, or ellys ye han fastide to mych, that your hede is voyde, that this* wil sklawndre my monke, ande youre goode wife to-gedre.” Then seide the knyght to the abbote, “Ride we to the graunge, ande se we whethere they be there or not, for I sette hem there in the stockes.” When they [f. 81.] were comyne in to the berne there as the stockes were, they fowndyn ij. deuyls sittynge in the stockis, the tone like the monke, ande the tothere like the wyfe; ande alle that sawene hem were aferde. Than saide the abbote, *Benedicite*, ande blesside hym; ande anone they rysene, ande bare away the house rofe. “Se now, sir,” seide the abbote, “the wickidnesse of the deuyls, that thus wolde make debate betwene you ande youre wyfe, ande sklawndre my monke ande youre wife; but now ye mow se the sothe, that it is false ande vntrew, ande fantonye. Therefore, sire, go, ande shryve you of youre foly.” Here may men se, how redie this mercyfulle Lady is to hem that wil calle to here, when they hane nede. Amen, &c.

* thus?

[XCIII.]

It was shewede to an holy persone by reuelacione, that a seynte spake to Gode, ande saide, “Whi is this soule of this womañ, that thou bought with thy blode, so defouled of the Deuylle?” Anone the Deuylle seide, “For right she is myne.” Then seide Gode, “With what right is she thyne?” To whome the Deuylle answeride, “There are ij. wayes, oone that lenyth to heuenly thinges, another that ledith to Helle. Ande when she behelde bothe the wayes, in hire concience resoune seide to here, that she shulde rather take my waye; ande for she hade a fre wille to torne to what way she wolde, she thought it was more profitable to here to torne hire wille to synne, ande than she begane to go my way. Afterwarde I dissayuede here with thre synnes, tho are gloteny, couetise of money, ande lechery; therefore now I am in here bely, ande in here nature, ande I holde here with v. hondes. With oone honde I holde here eyene, that they se no spirituelle thinges; with the seconde hande I holde here haudes, that they shulle not do no goode werkes; with the thride hande I holde here fete, that she go not to no goode thinkes;* with the fourte I holde† here vndirstondynge, that she hathe no shame for to synne; ande with the fite hande I holde here herte, that she go not away by contricione.” Theñ the blesside Virgine Marie seide to here Sone, “Sone, compelle hyme to say the troutlie of that thinge that I wil aske hyme.” The Sone seide, “thou arte my Modre; thou arte Queene of Heuyne; thou arte Modre of Mercy; thou arte comferte of hem that are in Purgatorie; thou arte gladnesse of heñ that gone on pilgrmage to Heuyn warde in the worlde; thou arte Lady of aun-gelle; thou arte with Gode moste excelente; thou arte also Prin-cesse aboute the Deuylle. Therefore, Modre, commaunde the Deuylle to say what thou wilte, ande he shalle obey to the.” Then the blesside

[f. 81. b.]

* thinges?

† holdith, *MS*

Virgine Marie askede of the Deuyllle, sayenge, "Say, Deuyllle, what entencione hade this woman before she entrede the kyrke!" To whome the Deuyllle answeride, "She hade a wil of abstenynge frome synne." The blesside Virgine Marie saide to hyme, "Synne the wil that she hade before stretcheth to Helle, say now, whethere this wil stretches that she hathe now, of abstenynge frome synne?" To whome the Deuyllle answeride, agayne his wille, "This wille of abstenynge frome synne ledithe here to Heuyne." Then seide the Virgine Marie, "Of rightwisnesse thou haste taken to lede here frome the way of holy kyrke. Now, Deuyllle, I aske the firthermore, for here fyrste wille now rightwisnesse will, that she be brought agayne to holy kyrke; ande now, Deuyllle, I aske of the firthermore, say thou, what will she hathe now in this poynte, the which is now in here concience?" The Deuyllle answeride, "She hathe now contricione in here mynde for the synnes that she hathe done, ande grete wepynge, ande purpose neuer to do so more such synnes, but wil amende here, also mych as she may." Then the blesside Virgine askede of the Deuyllle, "Say me, whethere thes iij. synnes, lechery, couetese, ande gloteny, mow be to-gedre in oone herte with these goodes, contricione, wepynge, ande purpose of amendynge?" To whome the Deuyllle answeride, ande saide, "Nay." Ande then the blesside Virgine seide, "Say me therfore, which of thes owene to go ande fle awaye, whether of thes vertues, or thes iij. vices, sythen thou sayest thay mow not dwelle to-gedre in oone place?" The Deuyllle saide, "I say, that the synnes moste flee." Then the blesside Virgine answeride, ande seide, "Therfore the way to Helle is shytte to hire, ande the way to Heuyne is opyne to hire." Then askide firthermore the blesside Virgine of the Deuyllle, "Telle me, if a theffe lye before the dore of the wife, ande wolde defoule here, what shalle than here housbonde do?" The Deuyllle answeride, "If the housbonde be myghty ande goode, he oweth to deffende here, ande putt his life for here life." Then seide the blesside Virgine, "Thou, Deuyllle, arte a theffe moste wickede;

the soule [that] is the spouse of my Sone, the moste myghtieste housbonde, that bought here with his owne blode, thou hast corrupte ande violently take away ; therefore my Sone is housbonde of the soule, ande is lorde aboue the ; therfore it longeth to the to flee before hyme."

[XCIV.]

[f. 82.] Oure Lorde putt thre questiouns to his spouse, ande seide, " I am thy makere, ande thy Lorde ; telle me thre thinges that I aske of the. How stondes the house, there as the wife is cladde as a ladie, ande a housbonde as a seruaunte ? It is not semely so." Then she answeride with in here concience, ande saide, " My lorde, it is not semely soo." " Se," oure Lorde seide to here, " I am Gode of alle thinge, ande kynge of aungells ; I clad my seruaunte, that is, my manhode, nought but to vtterly vtilite ande necessite ; I sought no thinge in the worlde but alonly mesurably lyvelode ande clothinge. Thou arte my wife ; thou wilte be as a ladie, ande haue richesse, ande worshippes, ande go forthe worshipfully. To what are alle thes worthe ? For sothe alle are vanite, ande alle shalle be loste. Mañ was not made to so grete superflyte, but to necessite of nature. This superflyte fownde pride, the which is now hade, ande louyde for lawe." The seconde tyme he seide, " Telle me, whethere it is semely that the housbonde laboure frome morne to euyne, ande the wife comyth, ande wastith in oone houre alle thinge that are gotene ande gadrede ?" She answeride, ande seide, " It is not semely soo ; but the wife is holdyne for to lyve ande to do after the wil of here housbonde." Then oure Lorde seide, " I haue done as an housbonde that wrought frome morne to euyne. I forsothe frome my yonge age vnto my passione laborede, shewynge the way goynge to Heuyne, ande prechinge ; ande werke fullefillynge ; that I taught alle is my laboure. The wife is the soule, that oweth to be as a wife.

Theñ she comys, ande wastis, when she louyth lecherie, as in leuynges as it is no thinge profitede to here, that I haue do, ne I fynde in here no thinge of vertue in the which I myght truste, ande with here haue delite." The thride [tyme] he saide, " Telle me, in what house the lorde is dispisede, ande the seruaunte worshippede, whethere [it] is not [un]semly ande abhomynable ?" She saide, " Forsothe, it is so." Then oure Lorde seide, " I am Lorde of alle thinge ; myn house is the worlde, ande mañ is my seruaunte, ande of right oweth to be ; but I, that ame Lorde, now ame dispisede in the worlde, ande mañ is worshippede. Therfore thou, the which I haue chosyne, be besy to do my wille ; for alle thinge that are in the worlde are not but as a spume in the see, ande a veyne sighte." Amen.

[XCV.]

A grete mañ, that was leuynges some tyme as vnto the worlde, that was not confesside of a longe tyme, ande greuously was seke, an holy womañ herde of his sekenesse, ande prayde to Gode for hyme, for compassion that she hade of hyme. Ande Criste aperide to here, ande spake to here, ande saide, " [Speke] to thy confessoure, that he vissite this seke man, ande here his confessione." When the confessoure come to hyme, the seke mañ seide, he hade no nede of confessione, for he hade ofte tyme be confesside. The seconde day, the confessoure was biddene of Criste to go agayne. Ande he wente agayne to the seke mañ, be reuelacione of the holy womañ made to hire of Criste, ande seide to hire ande to hyme, " The Sone of Gode Jhesu Criste, the Lorde of the Deuyll, sayeth to the, that thou haste in the vij. deuyls. Oone sittes in thyn herte, byndyng it, that thou haste not compuncione for thy synnes ; the seconde is that sitteth in thyne eyene, that thou seiste not the prophete of thy soule ; the thride deuyll is that, that sitteth in thy mouthe, that thou

shuldiste not speke tho thinge that are to the* worship of Gode ; the fourte sitteth in thy membres, therefore thou haste louyde alle vnclennesse ; the v^t sitteth in thyn handes, ande in thy fete, ande therefore thou haddiste no shame to robbe meñ, ande to slee ; the vj^t is in thy inwarde stomak, ande therefore thou arte geuyne to gloteny, ande to dronkenesse ; the vij. is in thy soule, where Gode shulde sitte, ande now sitteth there the Deuylle, thyne enemy. Therefore be repentaunt † ande sorie the sonere, for yette Gode shalle haue mercy on the.” Than the seke mañ [seide] with teres, “ How may thou behete me mercy, or graunte, that ame bownde in so many synnes ?” The confessoure answeride, “ I swere to the, ande ame experte ; ande if thou haddiste done many moo ande gretter, by contricione thou shalte be sauysde.” Then the seke mañ seide agayne efte sonys with teres, “ I dispeyrede of the helthe of my soule, for I haue made homage to the Deuylle, that ofte sithe hathe spokene to me ; ande now am sixte yere olde ande moo, ande neuer made confessione, ne neuer ressayuede Cristes body, but feynede me to go ferre, when other were houselide ; ande now ame I aknow to the, fadre, that sich teres as I now haue I hade neuer before, that I haue in mynde of. Therefore that day he was confesside iiij. tymes. Ande the seconde day after his confessione he was houselide, ande the contricione that he hade in his ende was the signe ande tokene of his liberacione. After this, the vj^t. day he deyede ; of whome Criste spake to this holy womañ that praide for hyme, sayenge thus, “ [This] mañ seruede to that theefe, to whome the perelle I shewede to the before ; ande now the Deuylle is fledde frome hyme, to whom he hade done homage, ande that was for the contricione that he hade ; ande now he comyth to purgacione. But thou mayste aske, why this mañ disseruede contricione, that was vmbelappede with so many synnes ? I answere to the, for that made me loue, for I hade mannys contricione to the laste poynte, ande the merite ande prayere of my

[f. 83.]

* thy, *MS.*† repentaunce, *MS.*

Modre. For why ? this mañ louyde here, ande hade in costome to haue compassionne of here sorowe, als ofte as he behelde here, or herde here namede ; therefore he hathe founde the profite ande the vttilite of his helthe, ande shalle be sauýde.” Amen &c.

[XCVI.]

Oure Ladie Seynte Marie, the Modre of Criste Jhesu, spake to an holy womañ, the spouse of here Sone, sayenge thus, “ There is no thinge that pleasith so mych Gode, as dothe a mañ or a womañ that louyth Gode aboue alle thinge. Beholde, for I shalle say to the an ensawmple ande a semelitude of a woman, that was a paynyme, that no thinge knew of the feithe of holy kyrk. She thought thus in here herte with in here selfe, “ I know of what made I ame, ande of which I come into my moders wombe, ande I beleue that it is impossible [for] me to haue a body, ande ioyntes, ande bowels, ande witte, but if it hade bene geuyne me ; ande therfore there is some makere, that made me so fayre a persone of mankynde, ande wolde not make me foule, as wormes ande serpentes. Therefore, as me thinke, thoughe I haue many housbondes, ande if they alle callede me, I shulde rathere at one callynge renne to my makere, theñ to the voices of heñ alle. I haue also many childryne, sones ande doughters ; neuer the lese if I sawe heñ haue mete in here handes, ande wiste that my makere hongrede, I shulde take the mete from the handes of my childryne, ande ioyfulle presente it to my makere. I haue also many possessions, the which I dispose at my wille ; neuerthelese if I wiste the wille of my makere, I shulde gladly do leue my wille, ande dispose hem to my makere wille.” Then seide oure Lady to the spouse of here Sone, “ Beholde, doughter, what Gode hathe done to this woman, that is a paynyme. He sente to here oone of his frendes, that enfourmede here in the holy feithe ; ande Gode hym selfe vesite

here herte, as thou may vnderstonde of the wordes of the womañ. For why? Whan the man of Gode prechide to here oone Gode, that is with oute begynnynge ande with oute endynge, that is makere of alle thinge, she answeride, That is sothe, she saieth, ande credible, that he that made me, made alle thinge, ande hathe aboue hyme no makere; ande therefore it is trew that his life is euerlastynge, that myght gyve me lyfe. Ande when this womañ hade herde that the same makere hade take of mankynde, of the Virgine Marie, ande that he with his mouthe prechide, she answeride, ande seide, Goode it is to beleue the vertuouse wordes of Gode. But than, Goddis

[f. 93 b.] frende, say thou to me, what are tho wordes that wentyne oute of the mouthe of the makere of alle thinge, I will leue my wille, ande obey to alle his wordes. Then prechinge the frende of Gode of the passione, ande of the crosse of Gode, ande of his resurreccione, the womañ answeride with wepyng eyene, ande saide, Blesside be Gode, that so patiently shewede his charite in erthe, the which he hade to vs in Heuyn; therefore I louede hym before that made me. Now I am constreynede ande bownde to loue hyme, for he hathe shewede to me the right way, ande hathe boughte me with his precieuse blode. Therefore I am holdyn to serue hym with alle my strengthes ande membres, for he bought me with his membres; ande ouer that I ame doctour to renne, ande putt away alle my desire fro me, that I hade fyrste to possessions, ande childre, ande frendes, ande alle only for to desire my makere in his ioye, that neuer shalle haue ende." Theñ seide blesside Marie, the Modre of Gode, to here Sonnys spouse, "Beholde, doughter, how this womañ purchaside many folde rewardes for here loue. Right so is gyvene rewarde to ich mañ ande womañ, after that they louene Gode, while they lyvene in this worlde." Amen, &c.

ADDITIONAL STORIES,

NOT IN THE MSS.

[Ed. W. de
Worde, no. 1.]

Somtyme there dwelled in Rome a puyssaunte Emperour, whiche had a doughter, a fayre creature, and was named Atlenta, whome dyuerse and many knyghtes and other grete lordes desyred to * theyr wyf. This Atlenta 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† with her; and yf he fayle in his coars, 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 jeopardy. 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^e fyrste balle of golde. And whan the damoysell sawe y^e 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, that in shorte space

* her to *ed.*

† renue, *ed.*

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^e knyght wanne before her agayne; whiche this yonge damosell seyng, constreyned her selfe, and ranne so fast, tyll at the last she had hym at a vauntage 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 deuylls desyren to renne, and to dysceyue her thorough theyr temptacyons, but she withstandeth they mmyghtly, and ouercometh hym; and whan he hath done his power, and may not spede, than [he] maketh* 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 oftentimes ouercometh, as he dyde the fyrste. But late hym beware of y^e 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^e 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

* marketh, *ed.*

God hathe bought hym with his precyous blode. Unto y^e whiche Jhesus brynge you and me, and alle mankynde! Amen.

[Ed. W. de
Worde, no. 2.]

There 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 contynuall warre with the kynge of Egypt, in the whiche warre he lost all his temporall goodes, excepte a vertuous tre. It fortuneth after on a day, y^t he gaue batayll vnto y^e sayd kynge of Egypt, wherin he was greuously wounded. Neuertheles he opteyned the vycory, notwithstandinge he had his dedely woüde. 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, & almoost no thyng is lefte me, excepte a vertuous tre, y^e whiche standeth in the myddes of myne empyre. I gyue to the all y^t is vnder the erthe and aboue the erthe of y^e same tree.” “O! my reuerent fader,” quod he, “I thanke you moche.” Thã sayd themperoure, “Calle to me my seconde sone.” Anone his eldest sone, gretely gladdened 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 al my goodes, except a tree, which stãdeth in my empyre, of the whiche tree I gyue & bequethe to y^e all y^t 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*; for I wyll y^t y^u haue of the sayd tree all y^t is wete & drye.” Than sayd

* *procyon, ed.*

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^e this tree?" "Dere broder," quod he, "I occupied by this tytell; my fader gaue me all y^t is vnder* erthe and aboue of the sayd tree, and therefore by reason this tre is myn." "Unknowynge to the," quod the seconde broder, "he gaue me al that is in brede, length, & depnes of y^t 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 ás 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^t 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 couñeyll is, that we be justyfyed by reason; for it is not good ne cōmendable, that ony stryfe or dyssencyon 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^e 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† sayd, that y^e last wyll ought for to stande. "Now, my dere sones,

* vnde, *ed.* † and and, *ed.*

breuely I shall satysfye all your reasons." And whā he hadde thus sayd, he tourned hym vnto the eldest broder, saynge thus, "My dere sone, yf the lyst to abyde y^e 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, cōmaundyng to lete hỹ blode. Whan the eldest sone was thus letten blode, y^e 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, and to bury his body agayne; & so it was done. And whan y^e bone was drawn out, the kynge commaunded y^t it sholde be layde in the blode of the elder broder, & y^t it sholde lye tyll it had receyued kyndely the blode, and than to be layde in y^e 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^e blode vanysshed clene away. Whan the kynge sawe this, he sayd to the seconde sone, "It behoueth, that y^u be laten blode,* 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^e kynge to the thyrde sone, "My dere chylde, it behoueth the also to be laten blode." He answered † 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 kynges seruaunt began to wasshe the bone, they myght neyther for wasshyng ne for brekyng do awaye the blode of y^e bone, but euer it appered blody. Whan y^e kȳge sawe this, he sayd, "It apered opely, y^t this blode w^tout doubte is of the nature of this bone; thou arte his true sone, and these other

* bolde, *ed.*† answer, *ed.*

ij. ben bastardes. I gyue to the that tree for euer more.” ¶ Dere frendes, this Emperour is oure Lorde Jhesu Cryst, whiche bare a shelde of syluer, with fyue reed rosys, that is to saye, his body y^t was so fayre, soo clere, & more radyent than ony syluer, accordyge w^t y^e psalmes saynge thus, Speciosus forma* \tilde{p} filiis hoīm. 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. woūdes, whiche he suffred for mankynde. And by the kyng of Egypte we vnderstande y^e deuyll, ayenst whome he faught all the tyme of † 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^t 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^t be obedyent at theyr wyll all thỹge vnder heuen. By the seconde sone, to 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 gentylnen of myddell degre, & vpon poore men, theym to deme & to iuge, as they lyst. By the iij. sone, to whome he gaue all y^t was wete & drye of y^e tre, we shall vnderstōde 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^t was thus byquethed to [them], this tree is the tree of paradyse, y^t is to saye, euerlastỹge ioye of heuen, whiche is gyuē to vs al, yf we wyl take it thākfully; neuertheles it is heuē in dyuerse wyse, & not egally, for some hath more, & some hath lesse, after their merytes. This notw^tstondyge euery man opteyneth not, therefore it behoueth them to go vnto y^e kyge of reason, y^t is to say, vnto y^e fader of heuen, whiche knoweth all thyng

* formo, ed.

† of of, ed.

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^e [bone, the which is] whyte and heuy, almes dede, whiche is full heuy to theym that gyueth almes; neuertheles it maketh y^e soule whyte. Wherefore whan these myghty men haue almes, or to do a merytory dede, though it be made drye, ande stablysshed with the sonne & by the wynde of dyuyne 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 vanysshe awaye. For why, as the appostle sayth, He that offendeth in one synne, is gyilty 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^e water of couetyse, that is to saye, whan the purse is full of pence, anone they gyue true iugement; ayenst whome it is wrytē 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 praysed amonge the byrdes of heuen, ete, and drynke, and often dessended 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^t is [to] saye, his merytory dede may not be put awaye frome penaūce. Suche a man is the true chyld of God; of whome oure lorde speketh thus, The whiche haue forsaken * all thyng for me, &c. y^t is to say, ye y^t haue forsaken wyll of synne, shal receyue an hondred tymes more, y^t is to saye, ye shall not onely receyue the tree of paradyse, but also y^e herytage of heuen. These two other sones ben bastardes,

* forken, ed.

for why, that they behote in theyr baptesme they wrought all y^o contrary, through theyr wyckede lyuynge ; & therefore he y^t desyred to opteyne y^e ioie of heuen, hỹ behoueth to abyde stedfastly in werkyng of good dedes, & than by reason may he opteyne the tree of paradyse. Unto the whiche y^t Lorde brynge vs, whiche lyueth and regneth eternal without ende ! Amen.

[Ed. W. de.
Word, no. 3.]

In Rome dwelled a noble Emperoure, named Dyoclesyan, whiche aboute all worldly goodes loued y^e vertu of charyte, wherfore he desyred gretly to knowe what foule louede her byrdes best, to this entente, y^t he myght therby growe to more parfyte charyte. It fortunèd after vpon a day, y^t this Emperoure walkede to the forest to take his dysporte, where as he foũde the nest of a grete byrde, y^t is called in latyn Strucio, w^t her byrde ; y^e whiche byrde themperour toke with hym, & closed hym in a vessel of glasse. The moder of this lytell byrde foloweth after to themperours palace,* & entred in to the halle where her byrde was closed. But whã 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^e last she torned agayne to y^e pallays, berynge in her mouthe a worme y^t is called Thumare. Whã she came where her byrde was, she lete the worme falle vpon the glasse, through vertue of whose blode the glasse brake, & the byrde escaped, & flewe forth w^t his moder. Whan the Emperour sawe this, he praysed moche y^e moder of this byrde, whiche so dylygently laboured for the delyueraũce of her byrde. ¶ My frendes, this Emperour is the fader of heuen, whiche wonderly loued them y^t ben perfyte in loue & charyte. This lytell byrde closed in the glasse, & taken fro y^e forest, was Adam our forefader, whiche was exylled fro Paradyse, & put in the glasse, y^t is to saye, in helle.

* place, *ed.*

This herynge the moder of the byrde, y^t is to wete, the sone of God, [he] descended fro heuen, & came to the forest of the worlde, & lyuede here iij. dayes & more, berynge w^t hym a worme, y^t is to saye, manhode, accordyng w^t the psalme saynge thus, Ego sū v'mis et nō homo. That is to saye, I am a worme, & no man. This manhode is suffed to be slayne amonge y^e Jewes, of whose blode the vessel eternall was broken, & the byrde wente out, that is to saye, Adam wente forthe,* with his moder, the sone of almyghty Gode, and flewe vnto heuen.

[Ed. W de.
Worde, No. 4]

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 hỹ 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, thã is she lost; & yf I gyue her to a poore man and a wytty, than may he gete his lyuynge for hỹ & her by his wysdome.” There was y^t tyme dwell̃yge in y^e 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^e, tell forth.” Thã answered Socrates, & sayd, “ My lorde, ye haue a doughter, whome I desyre aboute all thynges.” The Emperour answered, and sayd, “ My frende, I shall gyue the my doughter to wyfe vpō this condycion, y^t yf she dye in thy felaushyp, after y^t she be weddede vnto y^e y^u shalte withouten doubt lese thy lyf.” Thã sayd Socrates, “ Vpō this cōdycion I wyl gladly take her for to be my wyfe.” The Emperoure herynge this, lete calle forthe all the lordes and states of his empyre, and made a greate feest at theyr weddynges. And thenne, after the feest, Socrates led home his wyfe to his owne house, where as they lyued

* sorthe, ed.

in pease and helth longe tyme ; but at last this Emperours doughter sekened to deth. Whã Socrates this perceyued, he sayd to hym selfe, “ Alas & wo to me, what shall I do, & whether shall I flee, yf themperours doughter, y^t 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^t yf she deyed in my felawshyp, I sholde lese 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^e other ij. a playster, ande yf she vse this medycyne drynke and plaster, in due tyme without doubtte 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 whã themperour herde y^t Socrates wrought so wysely, & how dylygently he laboured for to hele his wyf, he promoted hym vnto grete dygnyte and worschyppe.

¶ Dere frendes, this Emperour is our Lorde Jhesu 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 mā, that is to saye, a man that is made of the slyme of y^e erthe. 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^t out

doubte he shall lese eternall lyfe. Therefore 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 confessoure, 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^u sholdest make thy drynke of teeres. Ambrose sayth, that teeres wassheth synne where shame is to knowlege; & these two other herbes ben confessyon and satysfaccyon. Yf these herbes be vsed in playster, the synner* without doubte shall receyue his helth, and his soule shall be delyuered fro synne, and by all ryght he shall haue euerlastyng lyfe. Unto the whiche brynge vs our Lorde Jhesus!

[Ed. W. de
Worde, no. 5.]

Somtyme there reigned in y^e 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 hỹ his sone, and sayd, “ Dere† sone, I haue a balle of golde, whiche I gyue the vpon my blessyng, that y^u anone after my deth shall gyue it to the moost fole y^t y^u mayest fynde.” Than sayd his sone, “ My lorde, without doubte 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‡ by cause he wolde satysfye his faders wyll, [he] laboured ferther, tyll he came in to a realme where the lawe was suche, y^t euery yere a newe kynge sholde be chosen there; & this kynge hath only the gydyng of that realme but a yere, & at the yeres ende he shall be deposed, and put in exyle in any londe, where as he sholde wretchedly fynysse his lyf. Whã themperours sone came vnto this realme, the newe kynge was chosen with grete honoure, & al maner of mynstralsye wente afore hym, & brought hym with grete reue-

* synne, *ed.*

† drede, *ed.*

‡ rycheles, *ed.*

rence 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^e this balle of golde, on my faders behalfe.” Than sayd he, “ I praye the, tell me 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 foūde many foles; neuerthesse a more fole than thou arte founde I neuer, & therefore this is the reason. It is not vnknown to the, that thou shalt reygne but a yere, & at the yeres ende thou shalte be exyled in to suche a place, where as thou shalt dye a myscheuous deth; wherfore I holde y^e for the moost fole y^t euer I founde, that for y^e 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^e kynge, “ With out 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* 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 thỹge but that 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 mysbeleuyng men and foles theyr† 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; therefore do as the kynge dyde, whyle y^t

* is, *ed.*† they *ed.*

ye be in power of lyfe; sende before you your tresour, y^t 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^e mercy of God plentefull, wherby ye shall opteyne euerlastyng lyfe. Unto y^e whiche brynge vs he, that for vs deyed on the rode tree! Amen.

[Ed. W. de
Worde, no. 19.]

In Rome dwelled somtyme a myghty Emperour and a wyse, named Edfenne; the whiche ordeyned for lawe, y^t who someuer rauysshed a mayde, sholde be at her wyll, whether she wolde put hym to deth, or that she wolde haue hym to her husbnde. It befelle after on a daye, that a man rauyshed vpon a nyght two maydens; the first damoyzell desyred that he* sholde dye, & the seconde desyred weddyng. The rauysshher was taken, and ledde before the Juge, † that sholde satysfy bothe these damoyssels thrughe his wysdome and ryghtfulnesse. The fyrst mayde euer desyred the dethe, accordyng to the law. And than sayd the seconde, “And I desyre ‡ hym for to be my husbnde; for lyke wyse as thou haste the lawe for the, in lyke wyse I haue it for me. And neuerthelesse my petycion is more and better than yours, for it is more charytable; therefore me thynketh in my reason, that the Justyce sholde gyue sentence with me.” Than y^e Justyce vnderstandyng the grete mercy of the seconde mayden, gaue iugement, that he sholde wedde her; and soo it was done. ¶ This Emperour betokeneth our Lorde Jhesu Cryste. The rauysshher betokeneth § euery synner, whiche rauyssheth ¶ Goddes mercy as often as he dyfffoyleth the commaundementes of God by synne; for y^e deuyll may neuer ouercome man but yf it be suffred by wyll. For saynt Austyn sayth, Non est peccatum nisi sit volūtariū. It is no synne but yf it be volūtary. The synner rauyssheth the mercy of God as ofte as he hath very contrycyon. The rauysshher

* she, *ed.* † Jnge, *ed.* ‡ desyred, *ed.* § beketoneth, *ed.* ¶ rauysshed, *ed.*

also is called afore y^e Justyce, whan the soule is departede frome y^e body ; & anone the fyrste damoyzell, y^t is, the deuyll, layde ayenst the synner, that ought to dye euerlastyngely by the lawe of ryghtwysnesse. But that other mayden, that is, Cryste, layde for her the mercy of Gode ought to helpe by contrycyon and confessyon, whiche is the highe waye to euerlastyngely lyfe. Unto y^e whiche God brynged bothe ye and me ! Amen.

[Ed. W. de
Worde, no. 28.]

Somtyme there dwelled in Rome a myghty Emperour named Andromyke, whiche aboue all thyng 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-]contynent freshe agayn, and be delyuered frome alle maner of dronkenesse. There was also dwellynge in this Emperours courte a knyght named Ydrony, whome the Emperoure loued moche, but ofte tymes he was dronken, the which vyce the Emperour hated aboue all thyng ; and 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 whatsoever the Emperour put to hym, he wolde answere hym soo reasonably, that no synne of dronkenesse myght be founde in hym ; and for his wytty answere and his wysdome he was gretly beloued of the Emperour. Neuerthelesse his felawes of y^e 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* herde the nyghtyngale, which is a gentyll byrde, synge merely ; wherfore this Emperour ofte tymes after that wolde ryse erly in y^e 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

* as he, *ed.*

in the nyghtyngales songe, that he recketh lytell of our profyte, in so moche that thrughe two thynges his loue is w^ddrawen from vs. That is to saye, by Ydronye y^e knyght, and by the swete songe of y^e nyghtyngale." Than sayd an olde knyght, the whiche was amonge theym, "Syr," quod he, "yf ye do by my counceyll, I shall delyuer you of the knyght Ydronye, and of the nyghtyngale, without hurte or dethe." They answered, and sayd, "What thyng 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, he* founde the welle locked. The Emperour hadde a grete mater to trete, wherfore he sente in hast for this knyght, by cause of his grete † wysdome that was in hym, to haue his counceyll. And whan he came before y^e Emperour, he was so dronke, that he myght not ones meue his tonge, neyther he hadde wytte, reason, nor vnderstondyng to answeere y^e Emperour to his mater. But whan the Emperour sawe this, he was gretely greued, for so moche y^t he hated namely y^t vyce; wherfore he cōmaūded 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^e waye and remedy, that we were delyuered ‡ 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^t this nyghtyngale shall be destroyed in shorte tyme." Not longe after, this olde knyght aspyed y^t y^e nyghtyngale vsed to sytte vpon a tree euyn aboue this same wel, where as her make, that was y^e make after the cours of nature, came and gendred with her. Neuerthelesse § [in] the absence of her make, she toke ofte tyme

* and, ed. † Several words are here repeated in ed. ‡ deiyuered, ed. § Neuerthlesse, ed.

another make, & dyde auoutry; and whan she had this done, than wolde she descende to the welle, and bathe her * selfe, that whan her make come, he sholde fele no sauoure ne euyll odoure of that she hadde done. Whan the knyght had seen this, on a tyme he locked y^e well; and whan the nyghtyngale wolde haue descended to bathe her selfe after her auoutry, she founde the well closed; wherfore she fledde vp to the tree agayne, and mourned sore in her maner, and lefte of her swete songe. Than 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, ande 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.

¶ This Emperoure betokeneth our Lorde Jhesu Cryste, 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 wylfully 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. Neuerthesse 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^e 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. Neuerthesse yf she renne to confessyon, and bathe her with the water of contrycyon, God shall loue her. But her fomen,†

* his, *ed.*† fotemen, *ed.*

whiche betokeneth the fendes of helle, seyng this, y^t 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^e water of contrycyon, and than may we be sure to come to euerlastyng lyfe. Unto the whiche I praye God bryng both you and me! Amen.

[Ed. W. de.
Worde, no. 37.]

Somtyme there dwelled in Rome a myghty Emperour, the whiche was named Dunstane. In whose empyre dwelled a gentyll knyght, y^e whiche had two sones. One of his sayd sones wedded hym selfe, agaynst* 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 and nedefull, wherfore he sente messengers to his fader, besechyng 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 it. Whan his other sone herde this, he sayd to his† fader, “Fader,” quod he, “it semeth y^t 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 & dysease afore. But my brother, whiche begate this chylde, hath done the grete iniurye, whan that he wedded y^e comune woman agaynst thy wyll and commaundement. Therefore me semeth, that thou arte oute of thy ryght

* astaynst, *ed.*

† is, *ed.*

mynde." Thenne answered y^e 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^a were neuer reconsyled of his vnkyndnesse, for thou myght haue reconsyled hym, but thou woldest not; therefore of myn herytage getest thou no parte. ¶ The fader of the two bretherne betokeneth the fader of heuen. And this two sones betokeneth y^e 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^e 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 scripture, 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 vnto the herytage of heuen. Unto the whiche brynge vs our Lorde Jhesus! Amen.

NOTES AND CORRECTIONS.

- [I.] p. 1. l. 7. "Happyngē." It would be better to read "It happide." In the original Anglo-Latin text from which these stories are translated, it is *Accidit*. MS. Harl. 2270. cap. 7. to which MS. I shall always refer except where otherwise specified.
- l. 22. "of erthe." In the A. Lat. it is *de cera*, and so also in the printed Latin text, edit. 12mo. Par. 1521. cap. 102.
- p. 2. l. 2. "Hielie." A. Lat. *intime*.
- l. 7. "purveithe." Better "purveide." A. Lat. *providit*.
- p. 3. l. 13. "Cryed." Read "cryeth." A. Lat. *clamat*.
- p. 4. l. 1. "herte." A. Lat. *corpus*.
- l. 20. "This nigromancer is the Deville, beginnithe." Better "This nigromancer, [that] is, the Deville," A. Lat. *Nigromanticus, scil. Diabolus*.
- l. 25. "putte downe thyne hede." A mistake of the translator, or more probably, of the transcriber. In the A. Lat. text it is *oportet te deponere vestimenta tua*.
- p. 5. l. 10. "the Apostille." So also in the A. Lat. text, but the passage quoted occurs in Job. vii. 15.
- On this story see Warton Hist. Engl. Poetr. i. ccviii. ed. 1824.
- [II.] p. 5. l. 19. "hous." A. Lat. cap. 8. *imperio*.
- p. 7. l. 2. The conjecture "cast it" should have been received into the text. A. Lat. *coram omnibus projecit*.
- [III.] p. 8. l. 23. "cowpe." This should be "knyfe," as appears by the *Morality*, and by the corresponding passage in W. de Worde's edition, no. 6. The original text has *cultellum*.
- p. 9. l. 13. "liking the wordly thingis." Read "liking [in] the wordly thingis." A. Lat. cap. 9. *in mundanis delectetur*.
- l. 22. "liȝt." 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. p. 981. ed. 1631. See also Warton, i. ccxviii.
- [IV.] p. 10. l. 12. "Parde," *i. e.* "Par Dieu." See Tyrwhitt's Gloss. to Chaucer, v. 7257,
- In the printed Latin edd. cap. 134. Seneca is quoted as the authority for this story.
- [V.] p. 13. l. 27. In the A. Lat. text, cap. 11. the version of Add. MS. 9066. no. 2. (See p. 278.) and W. de Worde's edit. no. 8. there is an additional paragraph here.
- p. 14. l. 22. "liȝt." A. Lat. *vitam*; "lyfe," W. de Worde.
- [VI.] p. 15. l. 20. A short additional paragraph occurs here in A. Lat. cap. 12. MS. Add. 9066. no. 40. See p. 403.) and W. de Worde, no. 9.

- 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 Romanorum*, i. 376. 12°. 1824.
- [VII.] p. 17. l. 20. "may be y-callid *Emperour*." An evident error. In the A. Lat. cap. 13. it is *quilibet homo bonus*, and in printed Lat. edd. cap. 105. *quilibet homo mundanus*.
- l. 25. These words, although frequently quoted in the *Gesta* as proceeding from the Apostle, do not form part of the text of Scripture, but are taken from the Gloss. on Rom. xiv. 23.
- p. 18. l. 9. "Gospelle." In the Apocalypse, iii. 20.
- See Warton's remarks on this story, i. ccxv.
- [VIII.] p. 19. l. 5. "iewelis." The conjectural reading "ivellis" is confirmed by the A. Lat. cap. 14. *in qua penam perpetuam et omnia mala ordinabat*. W. de Worde, no. 10. has it, "all maner of payne, tormentynge, sorowe, and myschefe."
- p. 21. l. 21. "*Pandetur*, &c." The words [*ab Aquilone*] should have been inserted in the text; Jerem. i. 14.
- l. 27. Dele *and*; it is not in the A. Lat. text.
- This story occurs in MS. Harl. 2316. fol. 55.^b a curious collection of tales made about the middle of the 15th cent. and in Bromyard's *Summa Predicant. v. Amicitia*, A. xxi. 27.
- [IX.] p. 22. l. 18. "Fredrericus." Read "Fredericus."
- p. 23. l. 6. "knyžt." Read "erle." A. Lat. cap. 15. *comes*, and so W. de Worde, no. 11.
- l. 18. "my bloddy serke." Latin edd. cap. 66. *arma mea sanguinolenta*, and so also in MS. Add. 9066. no. 41. where this story is told in a different manner, (See p. 404.) the original Latin text of which, together with the Morality, may be found in MS. Harl. 219. f. 33.
- l. 31. In W. de Worde's edit. is added here 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 have mynde, that to the was soo kynde*. Anone whan she hadde receyued the sherte, she hanged it," &c. But in MS. Harl. 5369. the singular correspondence of which with the edition of W. de Worde has been noticed in the Introduction, at fol. 48^b. a second hand has noted in the margin, "In *camisia sua, secundum quosdam, erant hec verba scripta, Thynke on hym and have gode mynde, that tho the was so kynde*."
- p. 24. l. 20. "as Scripture sheweth." In W. de Worde, "lyke as the Psalme saythe," and *juxta Psalmum*, MS. Harl. 5369. The quotation is from Gen. iii. 19.
- l. 26. "late us [honge the] serke." A. Lat. *ponamus camisiam*.
- [X.] p. 25. l. 5. "Appolanius." W. de Worde, no. 12. "Appollonius." The MSS. have the name more or less corrupted. Harl. 5369. reads correctly *Appolonius*, as in MS. Add. 9066. no. 3.
- l. 13. "statute." This word has been left in the text, to shew how ancient is the vulgar corruption of "statue."
- p. 26. l. 2. "[*si verum dicat, caput frangatur*]." The passage should have been restored thus, "[*qui voluit veritatem dicere, caput fractum habebit*]," on the authority of MSS. Harl. 2270. 5369. and the printed Latin edd.
- p. 27. l. 6. In the printed Lat. edd. there is a remarkable addition at the end, "*Ipsa mortuo, inter alios Imperatores imago ejus depingitur, et supra caput suum octo denarii*."
- l. 18. After "*mutantur*" should have been inserted [*de pejore in pejus*], from A. Lat. text.

p. 28. l. 13. "shewithe wele in Scripture." In W. de Worde, "proued by text of Ysaye," and so A. Lat. *habetur in Ysaia*.—Is. ix. 6.

l. 27. This second Morality is omitted in W. de Worde, and is not found in the printed Latin edd.

p. 29. l. 4. "turnythe, and turnithe, and." These words are apparently superfluous, and should have been rejected from the text. The A. Lat. has *sed adheret firmiter summo Deo*.

l. 5. "thes." We should read "three." A. Lat. *tria*.

This story is referred to in Bromyard's *Summa Predicantium*, 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) intitled "*Valerius ad Rufinum, de non ducenda uxore*." I have, however consulted two copies of this tract in the 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 Nouvelle 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. 8°. 1829, Warton, *Hist. Engl. Poetry*, i. cc. ed. 8°. 1824. Görres, *Die teutschen Volksbücher*, p. 225. 12°. Heid. 1807. Weber's *Metr. Romances*, iii. 77. 368. 8°. 1810. Dunlop's *Hist. of Fiction*, ii. pp. 130.—140. 2d. ed. 8°. 1816. Schmidt's *Beiträge zur Geschichte der Romantischen Poesie*, pp. 119.—142. 12°. Berl. 1818. Thoms's *Early prose Romances*, vol. ii. 8°. 1827. *Li Romans de Berte aus grans pies, &c.* Par P. Paris, p. xlviij. 12°. Par. 1832. and Keller's edition of *Li Romans des Sept Sages*, Einl. pp. cciii—ccxiv. 8°. Tub. 1836.

These traditions, it may be added, are quoted by Bromyard, *Summa Pred.* vv. *Avaritia*, A. xxvii. 59. *Conscientia*, C. vii. 10. and by the author of the popular Sermons compiled in the reign of Henry the Sixth, MS. Harl. 5396. pt. 2. Serm. 33.

[XI.] p. 30. l. 2. "Lenoppus." In Harl. MSS. 3132, and 5369. "Leucippus;" and Add. 9066. no. 4. "Teucippus."

l. 5. "xiiij." Read "xxiiij." as in A. Lat. cap. 17. and Add. MS. 9066. no. 4.

l. 14. "lat vs drawe cut." A. Lat. *intra nos sortem mittamus*. See Nares's Glossary, *in voce*.

[XII.] p. 32. l. 2. "Polemus," The name varies considerably in different MSS. "Py-lomius," W. de Worde, no. 14.

p. 34. l. 6. "yn a faire grene place." So A. Lat. but in W. de Worde, "doune in a vyne gardeyne," in accordance with the text of Harl. 5369. *in quodam viniario*.

l. 13. "Preyse at the parting." A. Lat. *a fine laudatur opus*.

p. 36. l. 28. "corn of synewey," W. de Worde, "grayne of mustarde."

[XIII.] p. 37. l. 24. "Gerinaldus." A. Lat. *Gernaldum*. W. de Worde, "Gerarde," MS. Harl. 5369. *Geraldum*,

p. 38. l. 9. "with you lyfe." Read "with you [in] lyfe."

This story is introduced by Oocleve into his poem *De Regimine Principum*, MS. Reg. 17. D. vi. f. 59^b. but he calls the Emperor Julius Cæsar.

[XIV.] p. 42. l. 18. "seide with a vois, as hit had be an horne." A. Lat. *alta voce clamabat*.

The latter portion of this story agrees with part of cap. 124. of the printed Latin text, and cap. C. of the *Cento Nov. Ant.* ed. 1572. For references to some later imitations, see the Notes of Grimm to the *Haus-Märchen*, iii. 176. ed. 1819.

[XV.] p. 45. *l.* 21, "yhevide," *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. c. 2. ed. Heid. 1587; and thence 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. For references to the English sources whence Shakspeare borrowed the story, see the Notes prefixed to King Lear, vol. xvii. p. 302. ed. 8°. 1813. 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. Add. 9066. no. 79. (See p. 450.) the story is told nearly in the terms of the latter, which sufficiently proves that the two English MSS. were not taken from the same text.

[XVI.] p. 47. *l.* 12. "a schochone." Read "a [siluer] scochone," with the A. Lat. cap. 22. and MS. Add. 9066. no. 5.

p. 48. *l.* 30. "and withynne [stynkene]." This reading is confirmed by Add. MS. 9066. and A. Lat. *interius fetent*,

p. 49. *l.* 7. "Dic ubi" &c. This passage is also quoted in MS. Add. 9066. and in the Morality to no. 2. in W. de Worde, as part of Scripture. I do not find it in the text of the Bible, but it may perhaps be taken from the Gloss. See the same passage well expressed in the old English poem of the "Disputation between the Body and the Soul," ap. Leyden, *Complaynt of Scotland*, p. 213. 4°. 1801.

l. 14. "Omne quod" &c. See note on [VII.] p. 17.

l. 29. "Non est veritas in pauperibus," &c. What here follows will not be found in Hosea, iv. 1. but is retained from the A. Lat. text.

p. 50. *l.* 13. "Jac. v." Read "Isa. lix. 14."

[XVII.] p. 50. *l.* 27. "Caclides." In Harl. 5259. *Aclides*, Add. 9066. no. 7. "Ciclides."

p. 52. *l.* 17. "[wcd his] wife." A. Lat. *uxorem ejus desponsare*.

This story is found among the poems of Marie de France, a poetess of the 13th (?) century, under the title of "Lai du Laustic," tom. 1. p. 314. 8° 1820. M. Roquefort and the Abbé de la Rue refer to an English version of this lay in MS. Cott. Cal. 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. 1609. and ascribed also to Hoveden. See Tanner, *Bibl. Brit.* and Warton, i. 89. The same tale, with the usual variations, is in Boccacio, 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 English poem of the *Hule and Niztingale*, written in the reign of Edw. 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. f. 237^b.

[XVIII.] p. 53. *l.* 16. "[none] to crye." A. Lat. cap. 24. *non est inventus unus*.

[XIX.] p. 55. *l.* 3. "Temecius." A. Lat. cap. 25. *Lenicius*.

p. 56. *l.* 10. "to mow bere." Read "to nowmbre." A. Lat. *tibi 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 Hirtenbüblein* is composed in a similar manner, *ib.* ii. 275. and Grimm in his notes, iii. 245.

points out similar narratives in the old German poem of *Der Pfaff Anis*; in *Eulenspiegel*, cap. 21. and elsewhere. In the "Demaundes Joyous," printed by W. de Worde in 1411, 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's remarks, ii. 308. 3^d. ed.

- [XX.] p. 58. l. 21. "by the space of iij. myle." A. Lat. cap. 26. *ad unam leucam*.
 p. 59. l. 14. "ordein a [vesselle] fulle." A. Lat. *fecit impleri piscinam*.
 p. 60. l. 19. "by Sechem." The passage has been restored from the A. Lat. a *Sichen rapta est*.

- [XXI.] p. 61. l. 6. "Antonius." In Harl. 5259. *Bononius alter*.

l. 10. "among aufyns and pownys." These words are not in the A. Lat. text.

l. 24. "The first manne, that goth afore," MS. Harl. 2270. cap. 27. reads *Primus est pedinus, qui cum precedit, &c. ex alia parte capit alium. Sic pauper, &c. exactly as in the English version, but some words are supplied after alium in MS. Harl. 5259. evidently wanting to complete the argument,—et cum venerit ad mensam (the board or extreme line of squares) fit fortis.*

- p. 62. l. 16. "and is ytake fro the kyng." A. Lat. *et quando recedit a rege, capitur*.

l. 20. "so sone descendithe," &c. There is evidently some corruption here, and no other copy of the English 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 habet, 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 chekmate*, which, if we correct *ascendit* into *ascendunt*, will probably give the true reading.

For a copious illustration of the names of the chessmen and of the powers of each piece in the 13th and 14th centuries, consult my paper in the *Archæologia*, vol. xxiv. p. 203. intitled, "Historical Remarks on the introduction into Europe of the game of chess." Compare also with the Gesta the *Moralitas de Scaccario*, MS. Harl. 2253. f. 135^b. and MS. Bodl. 52. f. 59^b. ascribed to Pope Innocent III. who died in 1316, which in all probability formed the groundwork of the story. Pope Innocent's Morality is printed in Prideaux's *Hypomnemata Logica*, 8^o Oxon. [1651?]

- [XXII.] p. 64. l. 6. "We beth witsesse 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. library] says he found in one other MS. "et nomina testium, *Thomas Tynker, Jamys Joguler, et Colle Caryer; tres homines falsissimi.*"

A portion of this story is quoted by Bromyard, *Summa Predicant. v. Testimonia*, T. ij. 4.

- [XXIII.] p. 68. l. 10. "What he knockede." Read "why he knockede." A. Lat. cap. 29. *causam pulsacionis querebat*,

l. 18. "avowe thi pele." A. Lat. *et de tali facinore et presumpcione respondebis*, with which agrees MS. Add. 9066. no. 1. (See p. 271.) I suspect some corruption, as I have not met with the word *pele* elsewhere.

- p. 71. l. 29. "proudly." Read "proud." A. Lat. *nimis supertivit*.
 p. 72. l. 14. "and takith." Better "and [he] takith."

This story must have been popular in the 14th century since Chaucer mentions Jovinian as an example of pride, *Cant.-Tales*, v. 7511. The tale in the A. Lat. Gesta, which agrees closer than usual with the printed Latin edd. cap. 59. is clearly the original of the metrical English romance of King Robert of Sicily, analysed by Warton, ii. 17. 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. Poetr.* i. 113. 8°. 1831. There is also an ancient French morality, intitled "L'orgueil et presumption de l'Empereur Jovinian," printed at Lyons, 8°. 1581. To the same class of fictions belong the tale of "Syr Gowghter," in Utterson's *Popular Poetry*, i. 161. 8°. 1817. and the French prose Romance of *Robert le Diable*, 1496. translated and printed by W. de Worde (Dibd. Ames, ii. 356.) of which a metrical legend from a copy temp. Eliz. was published in 1798. by Herbert.

[XXIV.] p. 74. l. 30. "on in his oon arme, and that other in his nek." A. Lat. cap. 30. *unum super dorsum, alium in brachiis accepit.*

p. 78. l. 21. "in fulfilling of vowys, and behoth, &c. that other is vncharged." There is some error here and omission, as is evident from the A. Lat. text. In Harl. 2270. 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) posset transire, et iterum revenire, et per alium non, tunc bonum est capere illam per quam possit bene iterato venire.*

Several of the incidents in this story, particularly the loss of the children, agree with the English romance of "Syr Isenbras." See Utterson, i. 77. and Ellis, iii. 158. In the printed Lat. edd. cap. 110. the narrative is very differently told, and forms the well known legend of St. Eustace, named Placidus, which occurs in the Golden Legend, and among the English metrical Lives of the Saints of the 13th century. See Warton, i. ccxxiv. and iii. 25. In Douce's abstract of the tale, *Illustr.* 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.

[XXV.] p. 80. l. 13. "the thirde was namede [Lemicius. The firste] knyght" &c. A. Lat. *Tercius miles Lemicius, qui Imperatorem semper sequebatur. Primus miles, &c.*

p. 82. l. 6. "telle him of this dede" &c. A. Lat. *et ei dicam de interfecione unius, et per illum unum duos alios de domo deliberabo.*

l. 23. "be-knowe." Read "be aknowe." *i. e.* confess.

p. 83. l. 19. "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.*

l. 24. "that othere tyme I caste the one the water in a sakke." More correctly, as the A. Lat. *secundo lapidem circa collum tuum posui.*

p. 84. l. 3. "nay, thou shalt lye." A. Lat. *non fiet ita.*

The earliest form in which this story appeared is probably the tale of the little hunchbacked tailor, in the *Arabian Nights*. It occurs also in the old Latin printed version of the *Seven Wise Masters*, as the narrative of the sixth Master, whence it has been transferred into several modern versions, and into the common English chap-book. In the ancient French metrical version, edited by Keller, and in the English poem published by Weber, this story is replaced by another. There are also no less than four different Fabliaux founded on this tale in Barbasan, which are analysed by Le Grand. For the late Italian imitators 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. Swan's *Gesta*, i. lxxxii. and Keller's Introduction to the *Roman des Sept Sages*, p. ccxxiii. who has however confounded with this story another of totally different character, which occurs in the printed Latin *Gesta*, cap. 124.

[XXVI.] p. 86. l. 10. "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*

superficiēs terre in circuitu cunabuli erat sanguinolenta. Leporarius cum sensisset se graviter vulneratam, toto conamine irruit in serpentem &c.

p. 87: l. 9. "al his lyfe." A. Lat. adds, *et mortuus est.*

p. 88. l. 8. "the." Read "thy." A. Lat. *tua.*

l. 23. "oure Saveoure." In Ezek. 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, tome 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. and Keller, *Einleitung*, p. clxxviii. 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.

[XXVII.] p. 90. l. 17. "that no Devil con say ahene hem." A. Lat. cap. 33. *non possent in die iudicii contra te objicere.*

In Roberts's *Cambrian Popular Antiquities*, p. 94. 8°. 1815. a similar story is related of king Arthur.

[XXVIII.] p. 91. l. 16. "in all maner of service." A. Lat. cap. 34. *de quinque scio vobis ministrare optime.* In the Latin printed edd. cap. 17. *six* services are mentioned, but the old German prose translation, fol. Augs. 1489. cap. 48. agrees with the A. Lat. text.

p. 92. l. 4. "[the first service.]" A. Lat. *primum ministerium impleverat.*

l. 19. "the day of my byrthe." A. Lat. in *Nativitate Domini*; and so also in the printed Lat. edd.

p. 93. l. 11. "se ye not that see?" Read "that [I] see?" A. Lat. *Videtisne quod ego video?*

The Morality of this tale in the Latin 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. 96. l. 2. "Mardonius." A. Lat. cap. 36. *Sardonius.*

l. 6. "Aftirwarde" &c. Differently in A. Lat. *Consuetudo erat tunc temporis, quod omnes elegerint quid pro Deo suo habere vellent.*

l. 14. "Som." Read "Sone." A. Lat. *Fili.*

[XXX.] p. 97. l. 2. "Pwas." MSS. Harl. 2270. cap. 38. and 406. *Perleamus*, Harl. 5259. *Gerlaus*, Harl. 3132. *Barlaam*. The last of these corrupted readings leads us to the true text, "*Barlaam* narrat" &c. in the printed Lat. edd. cap. 168.

l. 11. "bestes." A. Lat. *animalibus*. Lat. edd. *muribus*, and so the romance of Barlaam, and those who quote from it. MS. Add. 9066. no. 55. "wormys," following MS. Harl. 219. f. 24^b.

l. 15. "frogges." A. Lat. *vipere*.

p. 98. l. 7. "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. Lat. text. Harl. 2270. 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 h. in m. que per horas diei et noctis, quod per album et nigrum intelligitur, incessanter consumitur.*

l. 12. "the ymage the body." Read "[of] the body." A. Lat. *imago corporis.*

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 Din-*

nah, 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. Par. 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 humana 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 century, 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 *Jährbucher 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. 185.^b Ven. 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 century, MS. Arundel, 292. f. 15. MS. Harl. 219. f. 24^b. which has served as the immediate text of the translation in MS. Add. 9066. no. 55. (See p. 419.) and in MSS. Harl. 463. f. 12^b. (written temp. Edw. II.) 2316. f. 62^b. 5396. pt. i. Serm. 9. A. 4. Add. MS. 11284. p. 107. in the last three of which instances it is quoted directly from Barlaam, as in the printed Latin *Gesta*.

[XXXI.] p. 99. l. 2. "Gardinus." The name varies much. *Sardinus*, Harl. 2270. pr. m. *Sardinianus*, sec. m. *Cardianus*, Harl. 5259. and 5369. *Sardonius*, MS. Add. 9066. and Cambr. K. K. 1. 6.

p. 103. l. 6. "that wol conuerte to hir." A. Lat. *qui ad eam puro corde se convertunt*.

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 towel. See Way's *Fabliaux*, iii. 245. ed. 8°. 1815.

[XXXII.] p. 104. l. 16. "Aglæes." In the Latin printed edd. cap. 60. she is named *Rosimunda*.

p. 105. l. 2. "hir." So W. de Worde, no. 16. "theyr hedes."

l. 3. "a pore manne." In the printed Lat. edd. he is named *Abibas*.

l. 12. "damyselle." Used for the plural, as is occasionally the case in the MS. with a few other words of similar termination.

l. 13. "honouride," *i. e.* adorned; A. Lat. *ornata*.

l. 15. "ludit." So printed Lat. edd. but A. Lat. *luserit*.

p. 106. l. 5. "fer." A. Lat. *per longum spacium*.

l. 12. "partis." Read "[in thre] partis." A. Lat. *in tres partes fregit*. Comp. MS. Add. 9066. (p. 290.)

p. 107. l. 3. "The garlonde." Read "[By] the garlonde." A. Lat. *Per sertum*.

l. 7. "hemmys." A. Lat. *fimbrias suas*.

l. 25. In illustration of the purse thus described, see Douce's paper in the *Archæologia*, vol. xvii. p. 116.

p. 108. l. 1. In the A. Lat. text a passage is here quoted from Seneca, which is also found in the version of Add. 9066. no. 6. in W. de Worde, and in the printed Lat. edd.

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 served 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. Met. viii. in the *Moralitates* of Robert Holcot, who died in 1349. MS. Reg. 6 E. iii. f. 224^b.

[XXXIII.] p. 109. l. 16. In the Lat. printed 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 intitled *Clericalis Disciplina*, p. 35. ed. Schmidt, 4to. Berl. 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 *Jahrb. der Litt.* 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 P. Alphonsus, it may be noticed that it is quoted or borrowed from Barlaam in MS. Harl. 463. no. 46. MS. Add. 11284. p. 9. and in Bromyard's *Spec. Predicant.* v. *Amicitia*, A. xxi. 5. and again, xxi. 7. where the *Gesta* seems to have been followed. In MS. Add. 9066. no. 42. (See p. 406.) the story is told differently from the A. Lat. text, and is immediately taken from the Latin text in MS. Harl. 219. f. 32. which is to be referred to the romance of Barlaam, and not to P. Alphonsus.

[XXXIV.] p. 112. l. 4. "Pes." This correction is authorised by the original text, and required by the sense.

l. 25. "to helde him qwyke." A. Lat. *ut vivum excoriaret*.

p. 115. l. 8. "iugylithe," A. Lat. *jugulavit*.

l. 21. The words "Sothefastnesse and" in this line should have been thrown out of the text as superfluous.

The source from which this tale was borrowed has not hitherto been pointed out, but was doubtless a Homily of St. Bernard [Ob. 1153.] *In Annunc. B. Mariæ*, printed in his Works, vol. i. col. 980. fol. Par. 1719. whence it was transferred to a dramatic French poem of the 12th century. 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. f. 25. is subsequently ascribed by the Abbé to Stephen Langton, Archbishop of Canterbury, *ib.* iii. 8. The same subject is borrowed by Bonaventure, in the *Meditationes Vitæ Christi*, t. 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 intitled *Roman des Romans*, or *Chasteau d'Amour*, attributed by some to Bishop Grossetete, who died in 1253, and of which an English translation is in existence. See De la Rue, iii. 108. Warton, i. 83. and Price's note, *ibid.* ii. 80. A separate Latin translation of this piece intitled, *Disputatio inter Misericordiam, Veritatem, Justitiam et Pacem, de restitutione hominis perditæ*, is in MS. Reg. 6. E. iii. f. 16^b.

[XXXVI.] p. 118. l. 4. "Solemius." The name is *Polemius* or *Polemios* in the A. Lat. text, the Add. MS. 9066. no. 9. and W. de Worde.

p. 119. l. 22. "made him nakide." A. Lat. cap. 44. *omnia sua deposuit vestimenta, exceptis braccis et camisia*; and so Add. 9066.

p. 121. l. 15. There is an omission here by carelessness of the scribe, which is

supplied by the second copy in MS. Add. 9066. (See p. 299.) and by W. de Worde, no. 18.

p. 122. l. 9. "that vnto." The word *that* is superfluous. A. Lat. *quousque*.

l. 10. "the Apostle." In W. de Worde Ezekiel is referred to for this quotation. Cf. pp. 111. 299.

p. 122. l. 21. "Apostel." This passage is in Job, vii. 15.

In the printed Lat. edd. cap. 27, the story ends very differently, as the steward is thrown into a burning furnace.

[XXXVII.] p. 123. l. 21. "wrotithe." The conjectural reading "wrotide" should have been placed in the text, as it is confirmed by the Add. MS. 9066. no. 10. (See p. 300.)

[XXXVIII.] p. 127. l. 18. "sirs." Read "sir." A. Lat. *domine*.

[XXXIX.] p. 128. l. 19. "Polemius." Harl. 406. *Tholomeus*.

p. 129. l. 23. "thin accione shalle stonde." A. Lat. *stabit actio sua*.

l. 30. The A. Lat. text, cap. 47. adds the following paragraph, *Miles per omnia voluntatem ejus adimplevit, et post hec ei fideliter in omnibus ministrabat*.

p. 130. l. 5. "he shulde [lese]." A. Lat. *debet vitam amittere*.

l. 7. "as tavernys, wrestelynges, huntynge." These words are an addition of the English translator.

[XL.] p. 131. l. 5. "Not thowh thou woldest" &c. In A. Lat. cap. 48. more correctly, *Si mihi dederis centum marcas de florenis, per me tota nocte jacebis*.

l. 12. "wishe." This is an unusual form (if not an error) for "washed."

p. 132. l. 3. "I have [nede] of monye." A. Lat. *pecuniam indigeo*.

p. 133. l. 28. "Thou lokest at a wronge hole." A. Lat. in *vanum loqueris*.

p. 135. l. 16. "It were [better] to the." A. Lat. *melius est*.

p. 137. l. 7. "[But as longe] as." A. Lat. *Sed quamdiu jacet* &c.

This story has already been printed from the Harleian MS. 7333. by Douce, in his *Illustr. of Shakspeare*, i. 281.

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. and Dunlop's *Hist. of Fiction*, vol. ii. pp. 373-376.

[XLI.] p. 139. l. ult. "that Gode may seye" &c. The MS. is evidently here corrupt, and the text has been amended from the A. Lat. *ut Deus poterit dicere, Sicut ego pro te* &c.

In the Lat. printed edd. cap. 50. this story is expressly quoted from Valerius (Maximus) but strangely altered. It occurs in lib. vi. c. 5. p. 581. ed. 4to. Leid. 1726. and is told of Zaleucus, the Locrian lawgiver. It is thence quoted by Bromyard, v. *Lex*, L. iii. 3. and is also inserted by Occleve in his poem *De Regimine Principum*, MS. Reg. 17. D. vi. f. 50.

[XLII.] p. 140. l. 22. "made distaunce." A. Lat. *contendebant*. The English phrase is borrowed from the French.

The story is probably of eastern derivation. In the *Contes Tartures* of Gueulette, iii. 157. 12°. Utr. 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 Predicant. v. Filiatio*, F. v. 17. in Herolt's *Promptuar. Exemplor.* lit. B. ex. ix. in Felton's *Sermones*,

- MS. Harl. 4. f. 25^b. and in many other places. See Douce's remarks, ii. 387. In the A. Lat. MSS. Harl. 2270. 5259. cap. 1. 5369. cap. 2. is another narrative of finding out the true heir among three claimants, which is transferred into W. de Worde's edition, no. 2. (See p. 488.)
- [XLIII.] p. 142. l. 23. "pert." A. Lat. cap. 51. *subtilis*.
- [XLIV.] p. 144. l. 20. "to man is ye." Read "to mannis ye." A. Lat. cap. 52. *oculis hominum*.
- p. 145. l. 17. Here is evidently some corruption. The A. Lat. in Harl. 2270. has it, *vegetare cum plantis, sentire cum animalibus*; and Harl. 5259. *crescere cum arboribus, sentire* &c. Cf. p. 402.
- l. 23. "that alle men in the worlde" &c. A. Lat. *in tantum quod omnes demones non possent facere hominem peccare, si sola voluntas resisteret*.
- In the Lat. printed edd. this is cap. 75. but there is another story cap. 78. of a similar character, but varying in detail.
- [XLV.] p. 146. l. 10. "enpriuide." A. Lat. cap. 53. *ne nimis superbiret*.
- p. 147. l. 4. "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 styлле, than myȝt thou lyue and haue thy wyлле*, with which agrees, with a slight variation, the English version in MS. Add. 9066. no. 13. (See p. 309.)
- l. 12. "victory." Read "victor."
- p. 148. l. 6. "the Philosphir. 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. See Hearne's Gloss. to Peter Langtoft, ii. 528. where a fragment on this subject is printed from Hampole's Pricke of Conscience (See MS. Cott. Galb. E. ix. f. 105. c. 2.) but which Hearne knew nothing about. It is misquoted by Warton, H. E. P. iii. 128.
- l. 24. "and the more harme is." A. Lat. *Ve talibus in die iudicii!*
- 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 honors and four disgraces, and the second has the tale of the cocks.
- [XLVI.] p. 150. l. 30. "Felicia." The Add. MS. 9066. no. 19, and Cambridge MS. read "Amasie," mistaking the Latin term *amasia* for a proper name. (See p. 312.)
- p. 151. l. 29. "to make [grete sorow.]" A. Lat. *dolorem ostendere*.
- p. 154. l. 3. "sherte." A. Lat. *gremium*.
- l. 15. "a certeyne [path.]" A. Lat. *per quamdam viam*.
- p. 155. l. 18. "alle in a morow reyside there." A. Lat. *et omnes hora vespertina applicuerunt*. Comp. MS. Add. 9066. (p. 318.)
- l. 25. There is an omission here which creates some obscurity. The A. Lat. reads, *propter temporis diuturnitatem. Amasia vero ejus credebat eum a bestiis devoraturus*; and so in Add. 9066.
- p. 156. l. 22. Compare the passage in the other copy (p. 319.) which agrees with the A. Lat. text.
- l. 23. "likenesse." Perhaps we should read "sikenesse."
- p. 157. l. 2. "aungels &c." A. Lat. *angeli mali ceciderunt, firmiter alii Deo adhererunt. Et sunt confirmati, quod peccare non possent*. Comp. the other copy, p. 319.
- l. 9. "with oute eny twarcynge." A. Lat. *sine obliquitate*. Cf. p. 319.
- l. 28. A few words after "translatide" are omitted in the MS. which are supplied by the second copy, (p. 320.) and the A. Lat.

This story has been borrowed by Oecleve, who has framed a poem on it, MS. Reg. 17. D. vi. f. 135^b. (accompanied by a prose Moralisation) which, with some omissions, was published by Will. Browne in his "Shepherd's Pipe," 8°. 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, ii. 391. Grimm's *Haus-Märchen*, ii. 172. and iii. 209. 213. and Görres, *Teutschen Volksbücher*, pp. 71-82.

- [XLVII.] p. 160. l. 6. "[This is] she," &c. A. Lat. cap. 55. *Hec est mors et vita mea.*
p. 163. l. 14. The MS. is corrupt here, but may be corrected by the second text in MS. Add. 9066. (See p. 362.) with which agrees the A. Lat.

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, Decan. x. 8. became so popular throughout Europe. To the A. Lat. Gesta, in all probability, Lydgate was indebted for his version of the story, intitled "*Fabula duorum mercatorum, de et super Gestis Romanorum*," MSS. Harl. 2251. f. 56. Compare the eastern stories in Cardonne's *Mélanges de litt. Orient.* i. 1. (Val. Max. lib. iv. c. 7.) and Scott's *Tales from the Persian*, &c. p. 253. 8°. 1800.; and for numerous references to later imitators, consult Le Grand, iii. 230. Warton, i. cexli. iii. 72. 167. Dunlop, ii. 345. Schmidt's *Beitrage zur Geschichte der Romantischen Poesie*, p. 110. and the same writer's valuable notes on P. Alphonsus, p. 99.

- [XLVIII.] p. 165. l. 6. The edition of W. de Worde, no. 42. has here an explanatory passage not in the A. Lat. text or the English MS. versions, "In that tyme as it befelle, the fosters wyfe was traueylynge of chylde in another chambre by, and was deluyered that same nyght of a fayre son."

l. 20. "Gode save it." Instead of this blessing the A. Lat. cap. 56. has, *At ille, 'Eciam, domine, uxor mea peperit.' Ait Imperator, 'Ostende mihi puerum.' Et ita factum est.* With this agree MS. Add. 9066. (See p. 364.) and W. de Worde.

- p. 167. l. 23. "xiiij." A. Lat. *tresdecim.* Add. 9066. "xvi." W. de Worde, "xv."

- p. 168. l. 8. A passage is here missing, as shewn by the A. Lat. text, which may be supplied from the second version (p. 367.) and W. de Worde.

- p. 171. l. 21. "The first voyse shall be in the day of dome." This passage stands thus in MS. Harl. 5259. and Harl. 2270. *pr. m.* but in the latter a second hand has inserted *ignis*. The true reading is preserved in Harl. 5369. *Prima vox contra peccatorem in die iudicii est calum*, and so also MS. Add. 9066. (See p. 370.) In W. de Worde's edition the whole of the Morality from this paragraph is omitted.

l. 24. There is an additional sentence in A. Lat. *Alterno tibi opera, et varietates diversarum temporis solacium tibi præbeat.* It is not in Harl. 5369. Compare Add. 9066.

l. 32. "not for the bevtte for." Read "not for the, but for."

- p. 172. l. 13. "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. Add. 9066. conjectured this story to be of oriental origin, and his conjecture is confirmed by the *Mélanges de litt. Orient.* ii. 76. and the *Contes Turcs* of Galland, 12°. 1707.

It is told in the *Golden Legend*, fol. cccclxxxvii^b. under the Life of Pope Pelagian. In the Latin edd. cap. 20. the fiction assumes an historical character. See Grimm's *Deutsche Sagen*, ii. 480. and *Haus-Märchen*, iii. 373.

- [XLIX.] p. 172. l. 16. "Damascenus." In W. de Worde, "Sauracinus."

- l. 22. "Pompeius." W. de Worde, "Poncianus."
- p. 174. l. 5. "Anoone he caste of" &c. In W. de Worde, "and anone he vnclouthed hym silfe naked, save his breche;" and so in A. Lat.
- l. 12. "benefice of [the law]." A. Lat. *beneficium legis*.
- p. 175. l. 19. "an hie voyse" &c. The A. Lat. adds what is here omitted, *cujus clamorem audivit miles, scil. dominus noster* &c. with which agrees W. de Worde.
- l. 27. "Isaye." So also in A. Lat. and printed Lat. edd. but the passage referred to is in Jerem. xlvi. 12.
- p. 176. l. 16. "the Gospelle." It is in Apoc. iii. 20.
- l. 26. "Holye writ." In W. de Worde, "the prophet Isaye." The passage occurs in Lament. i. 12.
- [L.] p. 177. l. 21. The MS. is here faulty, and must be corrected by the A. Lat. text cap. 58. *Cur paras mihi mortem? In deliciis nutriti te, et omnia mea tua sunt.* In the same manner reads MS. Add. 9066. (See p. 371.) and, with a slight verbal variation, the printed Lat. edd. cap. 9. As to the rejected word *perdiene* it is either of no meaning, or else a mistake of the scribe for *par dieu*.
- p. 178. l. 20. The passage here quoted is partly taken from Cant. vi. 12. and partly from Jerem. iii. 1.
- 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. Serm. 28.
- [LI.] p. 179. l. 17. "ouer hir hede." A. Lat. *ultra caput lecti*; and so MS. Cambr. (See p. 373.)
- p. 180. l. 2. "Yf hope were not, herte shulde breke." In Bromyard's *Summa Predicantium*, fol. 1485. I find the following illustration of this *saw*. "Qualis autem tunc erit cordi dolor, patet in parte per hoc quod 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.
- In the printed Latin 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. Mor.* l. xiv. c. 71. p. 279. ed. 1631. and is perhaps taken from Petrus Comestor's *Hist. Scholastica*, Exod. cap. vi. from whom it is quoted by Vincent of 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, *Ant. Jud.* ii. 10. yet he is silent as to any other part of the story.
- [LII.] p. 181. l. 20. "Protheus." Harl. 2270. cap. 60. reads falsely *Dronicus*, Harl. 5259. *Drocheus*, and Harl. 3132. *Dorotheus*, which is correct, and agrees with the printed Lat. edd. cap. 14.
- p. 182. l. 22. "[Thow] hadde lever." A. Lat. *Malles tu—quàm*.
- l. 30. "Thowe wot wel" &c. A. Lat. *Et illa, 'Bene tibi constat, et precipue mihi,'* &c.
- p. 184. l. 1. "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. 185. l. 2. "xx. yere." W. de Worde, no. 24. "x. yere;" and so Lat. printed edd. cap. 112.
- l. 6. "presaunce." Read "plesaunce." W. de W. "for to please his wyfe;" and so A. Lat.
- l. 12. "and saw his vryne." W. de W. "and groped his pouces and his vaynes."
- l. 14. "hade grete mystir." A. Lat. *desperabant*.
- l. 23. "and thenne whenne," &c. to "comfortid the." This paragraph is omitted in the A. Lat. MSS. in W. de Worde, and in the printed Lat. edd.
- l. 25. "entermete." W. de W. "medell with."
- p. 186. l. 1. An additional paragraph occurs here in the A. Lat. text, the printed Lat. edd. and W. de Worde, in the latter of which 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."
- l. 16. "Ande therefor" to "his dethe." Omitted in W. de W. In the A. Lat. text the passage is rather fuller.
- l. 20. Read "[no] trayne." A. Lat. *non invenitur vestigium*.
- [LIV.] p. 187. l. 26. 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. 189. l. 2. "Clipodius." MS. Harl. 5369. cap. 20. *Lipodius*, and so W. de Worde.
- p. 190. l. 23. "chosene creatures and wickid creatours." *electi et reprobi*, Harl. 5369. and Lat. edd. cap. 116.
- [LVI.] p. 191. l. 4. "Polemius." W. de Worde, cap. 21. "Pelennus," corrupted from Harl. 5369. *Pollenius*. Lat. edd. cap. 91. *Polinius*.
- l. 20. The text is corrupt, and may be corrected from W. de Worde. "I lye vpryght 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 Lat. edd.
- This story is quoted, together with the Morality, in Holcot's *Moralitates*, cap. 47. MS. Reg. 6 E. iii. f. 228^b. in Bromyard's *Summa Predicant*. v. *Accidia*, A. viii. 17. and in Felton's *Sermones*, MS. Harl. 4. f. 49^b. and a similar story occurs in Grimm's *Haus-Märchen*, ii. 274. taken from Pauli's work intitled *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. 193. l. 28. "howe that." A. Lat. cap. 65. *quomodo*.
- In one of the stories in the *Nozze Piacevoli* of Straparola, iv. 3. f. 120.^b ed. Ven. 1586. a similar measure is adopted to kill the dragon who guards the singing apple.
- [LVIII.] p. 195. l. 3. The reason given for the death of the second is omitted. A. Lat. cap. 66. *quia causa mortis commilitonis fuisti*, which are the very words used by Seneca in telling the same story of Cneius Piso, *De Ira*, l. i. c. 16. Opp.

- p. 504. ed. Par. 1619. In Chaucer's Canterbury Tales he introduces the same story from Seneca into his "Sompnoures Tale," v. 7599.
- [LIX.] p. 196. *l.* 5. "fon." A. Lat. cap. 67. *stultam*.
ll. 6. 21. The confusion of genders here is remarkable, and occurs also in no. [VII.] p. 16.
- p. 197. *l.* 1. "[the whiche lackyn]." "My authority for this emendation is the A. Lat. text, *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. tom. ii. p. 315. 8°. 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. 8°. 1816.
- [LX.] p. 202. *l.* 6. "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^e lyon anone, without ony comforte or settinge on, ranne vpon the yonge knyght that was but newly weddede, and slewe hym, and whan he had soo done, he ranne vpon thempresse, and deuoured her to the harde bones, before all the lordes of the empyre."
 p. 203. *l.* 11. The mention of the *Saint* is omitted in W. de Worde.
l. 25. "the Prophete." The quotation is in Psalm xc. 15. 16. The mistake is owing probably to the transcriber.
 The incident of the grateful lion was appropriated at an early period by the French romancers, and thence transferred into the English romance of Ywaine and Gawain. See Ritson, *Metr. Rom.* vol. i. and also Felton's *Sermones*, MS. Harl. 4. f. 31. and the *Liber Festivalis*, f. xxxi. ed. 1496.
- [LXI.] p. 204. *l.* 2. "Eufemius." A. Lat. cap. 69. *Eufemianus*.
l. 13. "[God] wot." A Lat. *novit Dominus*.
 p. 207. *l.* 6. "a ler toune." A. Lat. *dolium vacuum*.
 p. 211. *l.* 30. "host." Read "hostery," as in p. 255.
 p. 212. *l.* 3. "This is the [citee]." A. Lat. *Istud est imperium*.
 p. 213. *l.* 18. "ande not but yf he hathe, &c." A. Lat. *Videatis ergo quod optimum salarium habeat, eò quod bene meruit*.
 p. 215. *l.* 10. "that I shalle not passe this bedde." A. Lat. *de isto lecto non surgam*.
l. 18. "I have [bene] norisshide, noriede," &c. A. Lat. *nutritus fui, doctus, et educatus*.
 p. 216. *l.* 5. "thi selfe [hast saide]." A. Lat. *cum tu ipse dixisti*.
l. 8. "that euer I wer brede." A. Lat. *quod unquam natus eram*.
 p. 217. *l.* 5. "glorious." A. Lat. Harl. 2270. *graciosam*. Omitted in 5259. which also refers the angelic nature to the son, and the human nature to the daughter.
 p. 218. *l.* 2. "*populum Dei [et Filium Dei]*." Read "*populum [et Filium] Dei*."
l. 19. "made [a feste]." A Lat. *cenam dedit*.
 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 which is also found, with a change of name, in the *Vita S. Albini*, preserved among the MSS. of the Vatican library, cod. Urbin. no. 456. (sæc. xiv.) 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*, 8°. Frank. 1838. p. 159. accompanied by a prefatory account of this popular religious tale. An English metrical version of nearly equal antiquity is preserved in MS. Cott. Cleop. D. ix. and in several other MSS. which yet remains inedited. Some incidents of this story, for instance, the exposure of the child and the unnatural marriage, occur in the English romance of Sir Degore (See Utterson's *Pop. Poetr.* i. 117. and Ellis's *Metr. Rom.* iii. 358.), and the latter circumstance is also in the romance of Syr Eglamour of Artoys (*ib.* iii. 284.) For some valuable notices of later Italian and French imitations of this story, rendered of greater interest from its being the groundwork of Horace Walpole's "Mysterious Mother," see Dunlop's *Hist. of Fiction*, ii. 462.

[LXII.] p. 219. l. 2. "Solemius." A. Lat. cap. 71. *Polemius*, and so MS. Add. 9066. no. 32. *Remulus*, MS. Cambr. and *Folemus*, W. de Worde.

l. 3. "of Tynyke." So read the best A. Lat. MSS. but in Harl. 2270. a second hand has corrected *Tunice* into *Tutonice*, and so it stands in Harl. 5369. whence in W. de Worde, no. 25. we read, "the kyngis daughter of *Duchelonde*."

l. 22. "a man." So MSS. Harl. 2270. and 5259. *unus fuit assignatus*; but Harl. 5369. has *quedam mulier*, and Add. MS. 9066. (See p. 376.) and W. de W. "the knyghtes wyfe."

l. 24. "opyne." A. Lat. *apertum*.

p. 220. l. 7. "for nowe I am but ded." A. Lat. *filius mortis sum*. "I am the sone of dethe." MS. Add. 9066. The expression is taken from the Vulgate, 2 Sam. xii. 5.

[LXIII.] p. 223. l. 13. "of suche a dede man." A. Lat. cap. 78. *defuncti*. Cf. p. 388.

p. 225. l. 23. There is here an omission. Cf. MS. Add. 9066. no. 36. (p. 391.)

l. 28. "and this," &c, Read "and thus is," omitting "that" after *resone*. A. Lat. *et sic dux, id est, racio, interficitur*.

Mr. Douce has noted in MS., that this story occurs in the *Liber festivalis*, but I do not find it there.

[LXIV.] The substance of this singular tale is incorporated with the old ballad of "A warning-piecc to England, against pride and wickedness." Evans's *Old Ballads*, ii. 269. ed. 1810.

[LXV.] p. 229. l. 4. "Ciclades." MS. Bodl. 857. *Cuclides*; Harl. 5369. *Declides*; MS. Add. 9066. no. 20. "Inclides;" and W. de Worde, no. 31. "Ebolydes." There is no end to these variations.

p. 233. l. 28. "vj." Read "ijj." A. Lat. *tres*. Cf. p. 341.

p. 237. l. 3. "drawithe out." A. Lat. *traxit Deum ad se*, and so Add. MS. 9066.

This story is found, with considerable variation, in Simeon Seth's Greek translation of the *Calila u Dimnah*, printed by Starkius, 8°. Berol. 1697. p. 444. and also from the *Humaioun 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. 239. l. 5. "Naplis." MS. Harl. 2270. cap. 99. *Apulie*, and "Pule," MS. Add. 9066. no. 15. W. de Worde's edit. no. 32. reads incorrectly "Ampluy," with Harl. 5259. cap. 100. *Ampullie*.

- p. 240. *l.* 31. In W. de Worde there is here an additional passage, not in 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. 242. *l.* 2. "and fulle of precious stonys." So reads, but incorrectly, MS. Harl. 5259. The true reading is preserved in Harl. 5369. cap. 32. *vermibus et terra plenum*, and so W. de Worde, "fylled with erthe and wormes." Cf. MS. Add. 9066. (p. 324.) with which agrees the text of Harl. 2270.
- p. 245. *l.* 3. "And therefore saide" &c. to "for me or aʒenst me." The whole of this passage is wanting in Harl. 2270. and in W. de Worde. In 5259 and 5369, the quotation from the *Vitas Patrum* is in prose, and differently worded.

This story has received more comment than any other in the *Gesta*, from it having, through the medium of 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, the Greek text of which is given in the *Jahrbucher der Litt.* Bd. xxvi. p. 42. and thence inserted in the *Spec. Hist.* of Vincent of Beauvais, lib. xv. c. 10. and the *Golden Legend*. It is quoted also by Bromyard, *Summa Predicant.* v. *Honor*, iv. 11. and occurs, with considerable variations, in Boccacio, *Decam.* x. 1. and in Gower's *Conf. Am.* lib. v. f. 96. ed. 1554. who cites "a cronike" as his authority. The collateral and similar tale, in which pasties or loaves are substituted for caskets, is found first in the Latin printed edd. of the *Gesta*, cap. 109. then in the chronicle of Lanercost, MS. Cott. Claud. D. vii. fol. 176. (compiled about the year 1346.) in the *Cento Novelle Ant.* nov. 65. ed. 1572. and in Gower, *Conf. Am.* f. 96^b. See for further details, Warton, i. ccxxii. ii. 320. Notes on Shakspeare, vii. 391. ed. 1813. Dunlop, ii. 339. Douce, i. 273. Schmidt's *Beitrage*, p. 101. and *Jahrb. der Litt.* xxvi. 45.

- [LXVII.] p. 246. *l.* 9. "Antonius." MS. Harl. 5259. *Antoninus*.
- p. 248. *l.* 21. "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 used in the North, and also in Cheshire and Lancashire, to denote the horse-hair or wire lines to ensnare birds and fish. See the *Local Glossaries*.
- ib.* "it." Read "is."
- [LXVIII.] p. 249. *l.* 3. "a finger." Read "hand," as in A. Lat. cap. 96. Add. 9066. no. 26. (p. 353.) and W. de Worde, no. 38.
- l.* 26. "and no weye haue hurde myn answe." There is some error here. The A. Lat. MS. Harl. 5369. reads, *Jam audistis responsiones meas*, and the sentence is omitted in Harl. 5259. the second English version (p. 353.) and W. de Worde.
- p. 250. *l.* 19. "to boistou." A. Lat. *nimis frigidus vel nimis remissus vel nimis calidus*. W. de Worde, "is to cold." Cf. p. 354.
- The original of this story is the well known historical anecdote of the tyrant Dyonisius, in Cicero, *De Nat. Deor.* lib. iii. Val. Max. l. i. c. 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, with variations, by Gower, *Conf. Am.* l. v. f. 122^b. ed. 1554.
- [LXIX.] p. 251. *l.* 2. "Merelaus." Read "Menelaus" with Harl. 2270. cap. 101. W. de Worde, no. 40. "Menaly." Harl. 5259. and 5369. *Gerelaus*, and so MS. Reg. 17. D. vi. f. 99. (Occleve.)
- p. 257. *l.* 9. 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. 259. *l.* 29. "[all] was dreynt." A. Lat. *omnes submersi sunt*.
 p. 262. *l.* 21. "and slayne." Read "are slayne." A. Lat. *interficiuntur*.
l. 24. "iville." A. Lat. *aperte*. Probably an error of the scribe. In the prose Moralisation added by Occleve to this story in MS. Reg. 17 D. vi. is read "openly."
l. 25. "the eeris ben 3ivyne" &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. i.) It is inserted by Vincent of Beauvais in his *Spec. Hist.* lib. vii. cap. 90.-92. and thence in MS. Harl. 2316. f. 5. (written about 1350.) and in Herolt's *Promptuar. de miracul. B. M.* ex. 1. It has been versified by Occleve from the A. Lat. Gesta, who has added a Moralisation in prose, not differing much from the one printed in the present volume, MS. Reg. 17 D. vi. ff. 99-116. Mr. Douce adds a reference also to the *Patranas* of Juan Timoneda, patr. 21. printed at Alcala, 1576. The incident of the bloody knife occurs likewise in the tale of Constance in Gower's *Conf. Am.* lib. ii. f. 32. and from him in Chaucer's *Man of Lawes Tale*, v. 5002. sq. Gower's real authority (which has never yet been pointed out) was the inedited French chronicle of Nicolas Trivet, MS. Arund. 56. f. 45^b. and I have found the story in the Bodleian library in a separate shape in Latin, MS. Rawlinson, Misc. 358. written for John Whethamstede, abbot of St. Alban's [1420-1440.] For additional notices consult Ritson's *Met. Rom.* iii. 323. and Dunlop, ii. 383.

- [LXX.] p. 263. *l.* 2. "Lamartinus." A. Lat. *Mamertinus*, but Harl. 5369. *Martinus*, and so W. de Worde, no. 41.
 p. 264. *l.* 8. "wolt conne me good thonke." This phrase is preserved in W. de Worde. In A. Lat. *si mihi grates reddideres*.
 p. 265. *l.* 4. "brothelle." A. Lat. *ribaldum*; W. de Worde, "ribaude."

This story is also borrowed from the *Contes devots*, Meon, ii. 331. 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 Nov. Ant.* nov. 68. ed. 1572. in the *Dialog. Creaturar. Moralis.* c. 120. and in Bromyard's *Summa Predicant.* 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. 4to. 1824.

- [I.] p. 273. *l.* 2. "vnsavery." A. Lat. *insipida*.
 p. 274. *l.* 4. The reading of the Cambridge MS. here agrees with the A. Lat. and with Harl. 7333. (See p. 70.)

See the Notes on this story, No. [XXIII.] above, p. 509.

- [II.] p. 278. *l.* 21. Compare the corresponding passage, p. 14. The A. Lat. reads, *potentes hujus seculi, qui cum prelati et predicatorum ecclesie predicant de gloria regni celi, dicunt, 'Dum vero possumus hic semper vivere,' &c. De talibus qui sic dicunt valde dolendum est*.
 [III.] p. 281. *l.* 22. There is an error here. A. Lat. *statim minatur per inimicos Christi*. Compare p. 27.

See the Notes on No. [X.] p. 507. Part of the story occurs in the *Liber Festivalis*, f. xxxi. ed. W. de Worde, 1496.

- [IV.] p. 284. *l.* 25. This passage is differently worded in A. Lat. and Harl. 7333. (See p. 31.)
 [V.] p. 287. *l.* 15. I could not find this quotation when writing the note to No. [XVI.] above (See p. 49.), but have since ascertained it to be from Baruch, iii. 16. 17. 19.

- p. 287. *l.* 29. A line seems to be here omitted. See p. 49. with which the A. Lat. text agrees.
- p. 288. *l.* 4. "[rather] than." Perhaps we should better read "for ofte thei [hadde leuer] forswere hem than" &c. A. Lat. *malunt enim perjurari quam sex* &c.
- l.* 7. "to be gynnene." Read "to be gyuene" A. Lat. *in judiciis exequendis*. See the Notes on No. [XVI.] p. 508.
- [VI.] p. 288. See the Notes on No. [XXII.] p. 512.
- [VII.] p. 292. ————— [XVII.] p. 508.
- [IX.] p. 299. *l.* 8. "And the v. knyghtes" &c. Compare p. 21. with which the A. Lat. agrees.
- See the Notes on No. [XXXVI.] p. 513.
- [X.] p. 300. *l.* 22. "vpon payne." A. Lat. *sub pena gravi*, as the Cambr. MS. and Harl. 7333. 37.
- [XII.] p. 307. *l.* 20. The remainder of this Morality is wanting in the A. Lat. MSS. I have consulted, as also in the English version of Harl. 7333. no. 42.
- See the Notes on No. [XLII.] p. 514.
- [XIII.] p. 309. *l.* 23. A paragraph is here omitted, which occurs both in the A. Lat. text and Harl. 7333. (See p. 147.)
- p. 310. *l.* 4. "wilfully thou suffre none thyng." For *none* we should probably read *alle*. A. Lat. *gratanter sustineas ea que tibi imponuntur*. Compare the passage p. 148.
- See the Notes on No. [XLV.] p. 515. The story of the three cocks occurs in the *Dialog. Creatur. Moralizat.* D. 21.
- [XIV.] p. 311. See the Notes on No. [XLVI.] p. 515.
- [XV.] p. 325. *l.* 18. The passage here is confused. Harl. 2270. reads, *qui multo tempore ante Filium habuit, propter quam multi* &c. Harl. 5369. *qui multo tempore antequam Filium secundum carnem habuisset. Multi ymmo quasi infiniti* &c. W. de Worde, no. 32. "the whiche was longe tyme without a carnall sone, wherfore many men were perysshed and went to Helle." The Harl. MS. 5259. agrees with the version in Harl. 7333. (See p. 243.)
- See the Notes on No. [LXVI.] p. 520.
- [XVI.] p. 328. *l.* 7. "rewlyng the worlde." A. Lat. *regens seculum*. Cf. p. 226.
- p. 329. *l.* 1. Compare p. 227. The A. Lat. agrees with the latter.
- See the Note on No. [LXIV.] p. 520.
- [XVII.] p. 330. *l.* 1. "Anuus," or "Anius." A corruption of *Darius* in A. Lat. cap. 100.
- p. 332. *l.* 10. "that in no maner rentene the soule." A. Lat. *que quidem dilacerantur animam*.
- l.* 18. "membres." Read "membre." A. Lat. *membrum*.
- p. 333. *l.* 13. "steryng." This is plural; A. Lat. *motus*.
- l.* 21. "to the chirche, that is, fightyng." A. Lat. *ad ecclesiam militantem*.
- This story is omitted in MS. Harl. 5259. It is evidently founded on the story of Androcles, (A. Gell. 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. ccxiv.
- [XVIII.] p. 334. *l.* 1. "Darius." In W. de Worde, no. 29. changed into "Darmes," and so in the subsequent edd.
- [XIX.] p. 335. *l.* 22. The reading of the Cambridge MS. is the same as the A. Lat. cap. 82.
- p. 336. *l.* 3. "and saide" &c. W. de Worde, no. 30. "Neuerthelesse the byrde sat in his bosome etyng nuttes, and thus he sayd," &c. So also the A. Lat.
- l.* 24. "in dedely [synne] boundene." A. Lat. *qui in peccato mortaliter est innodatus*. W. de Worde, "taken in dedely synne."

- p. 337. *l.* 4. "Whan alle mankynde went to Helle" &c. The variation in W. de Worde is curious, "For whan mankynde was in *Lyngo Patrum*, whiche was a certayne pryson of helle, before" &c.
- [XX.] p. 342. *l.* 15. "and happely" &c. The A. Lat. reads as the other version in p. 235. See the Notes on No. [LXV.] above, p. 520.
- [XXI.] p. 345. *l.* 17. "Calepodinus." A. Lat. cap. 83. *Calepodius*, as MS. Cambr. In W. de Worde, no. 33. it is corrupted to "Calopodu."
- p. 347. *l.* 18. "tellethe." A. Lat. adds *in libro Dialogorum*, and so W. de Worde.
- ib.* "the fendes." A. Lat. *demonēs*.
- l.* 23. "he is inparfite." A. Lat. *debilis est*.
- p. 348. *l.* 1. "that thou yevest hym" &c. A. Lat. ut det ei *senectutem in suo servicio*.
- l.* 8. "grave." A. Lat. *sepulcrum*.
- 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 the Second, MS. Harl. 463. no. 208.
- [XXII.] p. 348. This story is borrowed from the popular work ascribed to Aristotle, intitled, *Secreta Secretorum*, cap. 28. *De puella nutrita veneno*, ed. Par. 1520. f. xv^b.
- [XXIV.] p. 350. *l.* 6. "Promius." The A. Lat. MSS. vary as to the name. In Harl. 2270. *Cronomius*; Harl. 5259 and 3132. *Fromonius*.
- l.* 8. "to-gedre." Read "[fightynge] to-gedre." A. Lat. cap. 93. *ad invicem pugnantes*.
- l.* 11. "victorie." The A. Lat. adds, *et domum perrexit*.
- l.* 24. "Aungelle." A. Lat. *angelus Lucifer*.
- [XXV.] p. 351. *l.* 3. "Lenyncius." The reading of the Cambridge MS. agrees with Harl. 5369. and W. de Worde, no. 36. In Harl. 2270. *Leuricus*; Harl. 5259. *Leuricus*.
- l.* 18. "his sonnes." A. Lat. *consilium suum*; and so W. de Worde.
- p. 352. *l.* 6. "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*.
- l.* 7. "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 Latin edd.
- [XXVI.] p. 354. *l.* 16. "the smale." A. Lat. *malos*; W. de Worde, "mysdoers." See the Notes on No. [LXVIII.] p. 521.
- [XXVII.] p. 354. *l.* 21. "Vomias." Harl. 2270. *Onias*; Harl. 5369, *Eneas*; W. de Worde, no. 39. *Euas*; MS. Bodl. 123. *Ozias*.
- p. 355. *l.* 4. "Eulopius." Corrupted into "Sulapyus" in W. de Worde.
- l.* 13. "enhaunse." A. Lat. *erigerent*; W. de Worde, "and lete make a stronge chamber" &c.
- l.* 17. "foulethe not." This is the true reading, as the sense requires. A. Lat. *non violaverit*. W. de Worde, "Who *defoyleth* these ymages, shall dye a foule dethe."
- p. 356. *l.* 1. "not wele norisshe." The Cambridge MS. incorrectly omits the negative particle, with Harl. 2270. which has also, *educatus et nutritus*.
- l.* 2. "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 wente he to the galowes, and rede the poyssy that was wryten aboue his owne hede, and for drede thereof" &c.

- This story is quoted in Felton's *Sermones Dominicales*, MS. Harl. 4. Serm. 24. f. 65^b.
- [XXVIII.] p. 358. l. 16. "the women." A. Lat. *omnes puellas*, as MS. Cambr.
See the Notes on No. [XLVII.] p. 516.
- [XXIX.] p. 370. l. 2. "saiyng thries." A. Lat. *dicens ter*.
l. 14. There is an omission here supplied by the other version in Harl. 7333. (See p. 171.) It is also in W. de Worde.
l. 25. "I louede," Read "he louede."
l. 31. "The erthe seithe," &c. Instead of this paragraph we have quite a different one in the A. Lat. text, which is followed by Harl. 7333. (p. 172.)
- p. 371. l. 3. "[by] bodely synne." A. Lat. *per peccatum mortale*.
l. 7. "be gyuene." A. Lat. *detur*.
l. 9. "to whom." These words are superfluous.
See the Notes on No. [XLVIII.] p. 516.
- [XXX.] p. 372. l. 30. "sone." Read "fadir," as in p. 178. and A. Lat.
See the Notes on No. [L.] p. 517.
- [XXXI.] p. 374 l. 21. "and." A. Lat. *id est*.
See the Notes on No. [LI.] p. 517.
- [XXXII.] p. 378. l. 3. "herte and." These words are superfluous. A. Lat. *magnam materiam dolendi*. Cf. p. 221.
See the Notes on No. [LXII.] p. 520.
- [XXXIII.] p. 379. l. 21. "lordshippes." Read "lordship" with the Cambr. MS. A. Lat. cap. 74. and W. de Worde. In the next line the word "halfe" should be rejected. A. Lat. *illud dominium*.
- p. 380. l. 19. "one." Read "youre," as W. de Worde and A. Lat.
This story is one of those quoted in Felton's *Sermones Dominicales*, MS. Harl. 4. Serm. 13. f. 31^b.
- [XXXIV.] p. 381. l. 20. In the Latin printed edd. cap. 77. the Emperor gives names to his daughters; to the first the name of *Rosimunda*, to the second that of *Gratia plena*.
- [XXXV.] p. 384. l. 4. "that is, to." Read "that is, [first] to." A. Lat. *primum est ut*.
- p. 385. l. 20. There is here an omission, which renders the passage confused. The A. Lat. cap. 76. reads, '*Nunc ergo videbimus quomodo satisfacies secunde questionii.*' At ille, '*Domine, secunda peticio ejus est iiij. elementa mensurare per omnes dimensiones. Ecce, jam clare probo.*'
- p. 386. l. 18. "the grace" &c. A. Lat. *gloria regni celestis*.
l. 27. "vij." Read "iv." as A. Lat.
l. 28. "to the plesaunce." Read "to thi plesaunce" or "to the plesaunte."
A. Lat. *tibi placabiles*.
- [XXXVI.] p. 389. l. 25. "xviij." Read "viij," as in A. Lat. and Harl. 7333. (p. 224.)
p. 391. l. 12. "hatene." A. Lat. *occidunt*. Cf. p. 226.
See Notes on No. [LXIII.] p. 520.
- [XXXVII.] p. 396. l. 21. "Therefore [whan first]." A. Lat. *Unde primo cum*. Cf. p. 103.
See the Notes on No. [XXXI.] p. 512.
- [XXXVII.*] p. 397. This story is taken from the Latin printed *Gesta*, cap. 144. but in the latter the sentences of the philosophers vary, and are written on the four gates of the city. The same story, with the sentences in English, may be found in MS. Reg. 5 A. vi. f. 83. and it forms also a part of the *Speculum Christiani*, MS. Harl. 206. f. 39. attributed to John Watson by Warton, iii. 28.
- [XXXVIII.] p. 398. See the Notes on No. [XXVII.] p. 511.
- [XXXIX.] p. 400. l. 1. "Mamertynus." Harl. 5259. *Laminus*; Harl. 406. *Mantinus*.

- p. 402. *l.* 9. "that were]." A. Lat. cap. 35. *quotquot erunt.*
l. 22. "[for] the fyrste woman &c. In Harl. 2270. *Pro prima muliere dedit anime esse cum sapientibus* [read *lapidibus* with Harl. 5259. and Lat. edd. cap. 62.]; *pro secunda vegetare cum arboribus*; *pro terciã, sentire cum animalibus*; *pro quarta, intelligere cum angelis.* See a similar passage in the Morality to no. 44. in Harl. 7333. (p. 145.)
 This story is supposed to be an imitation of the classical story of Zeuxis.
- [XL.] p. 403. See the Notes on No. [VI.] p. 505. The story occurs in most collections of fables.
- [XLI.] p. 404. The translation of this story is not taken, as hitherto, from the A. Lat. MSS. of the *Gesta*, but from an abridged Latin text preserved in MS. Harl. 219. f. 33. to which or a similar MS. the compiler of the present collection of stories has been much indebted. It is there intitled *De quadam puella potente et ditissima, que regnum possedit.*
 p. 404. *l.* 21. "in batayle" &c. Harl. 219. *In bello contra tirannum letaliter fuit vulneratus.*
 p. 405. *l.* 17. "mankynde," Harl. 219. *natura humana*, which accounts for "hire" in *l.* 19.
l. 20. "that." Read "the." Harl. 219. *dilexi te.*
 p. 406. *l.* 2. The answer is in verse, and differs from the text, Harl. 219. f. 34. *Mors dilecti mei, quam pro salute mea sustinuit, semper in memoria mea versabitur.*
 See the Notes on No. [IX.] of MS. Harl. 7333. where the Morality is differently told. This story is quoted by Felton in his *Sermones Dominicales*, MS. Harl. 4. f. 25. It is cap. 66. of the Lat. edd. and a similar story occurs in cap. 25.
- [XLII.] p. 406. Taken also from MS. Harl. 219. f. 32. *Homo quidam monuit filium suum, ut faceret sibi amicos.* The Morality is abridged.
 See the Notes on No. [XXXIII.] p. 513.
- [XLIII.] p. 407. In MS. Harl. 219. f. 31. It occurs originally in the *Vitas Patrum*, pt. 2. f. cccxx^b. ed. W. de Worde, fol. 1495. but it is there related of Abbot Pambo, who had come to Alexandria at the request of Athanasius. Inserted also in MS. Add. 11284. f. 124. from the *Historia Tripartita*, lib. viii.
- [XLIV.] p. 408. *l.* 5. "loue dethe." We should doubtless read, "sone deye;" Lat. *in brevi moriturum.*
l. 15. "beholdynge" &c. Lat. *Attende igitur quod mors est clava Imperatoris, que nemini parcit; hic est malleus* &c.
 In MS. Harl. 219. f. 29. *De quodam filio divitis, claustrum intrante.* It occurs likewise in MS. Add. 11284. p. 108. where it is ascribed to Odo de Ceriton; and in MS. Harl. 463. no. 43.
- [XLV.] p. 408. This is one of the fables of Odo de Ceriton, composed in the 12th century, and may be found in MS. Arundel, 292. f. 19^b. MS. Harl. 219. f. 28. MS. Harl. 206. f. 112. and MS. Harl. 3938. f. 118.
- [XLVI.] p. 411. *l.* 12. This "ensample" is wanting in the Latin text of Harl. 219. f. 6^b. from which the present translation is made, intitled, *De Gautero 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. *Ascndere*, A. xxv. 11. and is briefly told in MS. Harl. 3938. f. 128^b. In substance it is the same with cap. 101. of the printed Lat. edd. but related with much variation.
- [XLVII.] p. 411. Mr. 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. 412. *l.* 15. "crowes." Read "crowe." Lat. *corvum.*
 In MS. Harl. 219. f. 8. *De aquila dolente oculos, et vocavit corvum ad*

- sanandum eum.* It occurs also in MS. Harl. 3938. f. 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. 413. In MS. Harl. 219. f. 8. *De quodam literato et laico.*
This also probably belongs to Odo's collection.
- p. 414. 10. "a draffe of grapes." Lat. *vinacia uvarum; et nota quod idem est drasta in cervisia quod est vinacium in vino.* f. 8^b.
- [L.] p. 415. l. 19. "a laborer's life." Lat. *vitam laboriosam.*
In MS. Harl. 219. f. 22. *De asino simulante se infirmum;* and MS. Harl. 3938. f. 112^b. Probably from Odo.
- [LI.] p. 415. In MS. Harl. 219. f. 22^b. *De gallina colligente pullos suos contra milvum.* Probably from Odo. It is inserted also in the *Dialog. Creatur. Moralizat.* D. 113.
- [LII.] p. 416. One of Odo's collection, borrowed from Æsop, or the romance of Renard. See Grimm's *Reinhart Fuchs*, pp. 363. 421. 8^o. Berl. 1834. It occurs in MS. Arund. 292. f. 16^b. Harl. 219. f. 23. *De vulpe qui dicitur Reynardus obviante Teberto murilego*, MS. Add. 11284. f. 6^b. 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*, tome ii. p. 227. 8^o. 1825. In Germany it has become a popular tale. See Grimm's *Haus-Mürschen*, i. 391. and note, iii. 129.
- p. 417. l. 1. "wille." Read "wile." Lat. *uti artificio meo.*
- [LIII.] p. 417. From Odo de Ceriton, MS. Arund. 292. f. 14. and MS. Harl. 219. f. 24. *De formica colligente cumulum frumenti.* Also in MS. Add. 11284. p. 19. with a different Moral.
- [LIV.] p. 418. l. 9. "wolfe." Lat. *lepus.*
l. 10. "bere." Lat. *Berengarius, id est, ursus,*
l. 16. "bestialle leuynge." Lat. *bestialiter viventium.*
From Odo de Ceriton, MS. Arund. 292. f. 14^b. MS. Harl. 219. f. 24. *De lupo defuncto.* It is quoted by Douce, *Illustr.* ii. 346. and Grimm, *Reinh. Fuchs*, p. 447.
- [LV.] p. 419. In MS. Harl. 219. f. 24^b. *Qualiter unicornus semel unum hominem est secutus.* See the Notes on No. [XXX.] p. 511.
- [LVI.] p. 419. From Odo de Ceriton, MS. Arund. 292. f. 15^b. MS. Harl. 219. f. 25. and Harl. 463. no. 60.
- [LVII.] p. 420. l. 27. "sitteth." Read "fighteth." Lat. *pugnat.*
From the same source, MS. Arund. 292. f. 20^b. Harl. 219. f. 28^b. *Qualiter lupus et lepus sibi obviaverunt*, and Harl. 3938. f. 116^b. It is quoted also by Bromyard, *Summa Predicant.* v. *Ornatus*, O. vii. 17.
- [LVIII.] p. 421. From the same collection, MS. Add. 11284. p. 10. MS. Harl. 219. f. 30. *Qualiter rusticus invitatus fuit a domino suo ad convivium*, and Harl. 3938. f. 123^b. Also quoted in Felton's *Sermones Dominicales*, MS. Harl. 4. f. 7.
- [LIX.] p. 422. This story is in Vincent of Beauvais, *Spec. Hist.* xiv. c. 79. extracted from the Life of St. Basil, and so in MS. Add. 11284. p. 50. and in the *Vitas Patrum*, pt. 1. f. lxx^b. but much fuller, cap. lxii. ed. W. de Worde, 1495. The Senator is there named *Protherus*.
- [LX.] p. 423. In the *Vitas Patrum*, pt. 2. f. cxxl^b.
- [LXI.] p. 424. In MS. Harl. 219. f. 15. *De quodam canonico seculari et filia cujusdam Judei, luxoriose amantibus.* It is also inserted in Herolt's *Promptuar. Exemplor.* lit. C. ex. xxxv. from the Dialogues of Casarius, composed in 1222.
- [LXII.] p. 426. In MS. Add. 11284. p. 102. there is a similar story, but instead of a nail a drop of blood falls into the scale.
- [LXV.] p. 428. This was a most popular story, and occurs in many theological writers.

It is quoted by Bromyard in his *Summa Predicant. v. Penitentia*, P. viii. 17. and by Herolt, *Serm. de Temp.* lxii. Y. and *Prompt. Exempl.* lit. P. lx. where the *Viridarius* is named as the authority. It occurs again also, with much more detail, lit. P. cxxiii. and the scene laid at Meydeberg in Saxony. Oliver Maillard, a popular French preacher of the 15th century, has borrowed it in his *Serm. de Justitia*, printed at the end of his *Quadragesimale opus*, f. clxxi^b. 12°. Par. 1512. and it may be found, with some variations, in MS. Harl. 2316. f. 55. (a collection of stories made about 1350.) In MS. Add. 11284. f. 96. a similar tale is related of an English clerk named Oliver, in the reign of Henry the Third.

[LXVII.] p. 432. l. 2. "hore-coppis, *i. e.* children born in adultery; Lat. *filios spurios*. I do not recollect the expression elsewhere.

This story in popularity surpasses even the last, and is related in various forms. The English version is immediately taken from the Latin text in MS. Harl. 219. f. 14. and the same tale, with variations, is in MS. Harl. 2316. f. 58. and in Herolt, *Serm. de Temp.* cxxv. C. and *Prompt. Ex.* lit. C. ex. xxiv. A similar story is told of a chaplain in Sussex, named Godfredus, MS. Harl. 463. f. 8^b. and the English religious poem called "The Trental of St. Gregory," MS. Cott. Cal. A. ii. f. 86. and MS. Cambr. Kk. 1. 6. is founded on a legend of the like kind. The appearance of the lady in torments is imitated likewise in the romance of "The Awntyrs of Arthur," in Laing's *Pop. Poetr.* 4to. 1822. and reprinted more accurately by me in a forthcoming work for the Bannatyne Club.

[LXIX.] p. 434. In MS. Harl. 219. f. 24. intitled *De quodam divite multas habens vaccas*.

[LXX.] p. 434. I am ignorant from what treatise of Bede this story is extracted. It is not in his historical works.

[LXXI.] p. 436. The same story differently told is in MS. Harl. 2316. f. 9. and is similar in the latter part to a tale in Herolt's *Prompt. Exempl.* C. xxviii.

[LXXII.] p. 439. In MS. Harl. 406. f. 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. 441. In MS. Harl. 219. f. 34. *De quodam solitario per viam transeunte*.

[LXXIV.] p. 442. In MS. Harl. 219. f. 34. *De quadam muliere totam vitam suam aperiante suo confessori*. Also in MS. Harl. 11284. p. 37. but the scene is placed at London. Bromyard quotes the story, v. *Confessio*, C. vi. 63.

[LXXVII.] p. 443. This is the same story as the *fabliau* in Meon, ii. 256. *De la reine qui tua sa seneschal*. See Le Grand, v. 147.

[LXXVIII.] p. 446. l. 4. "this lefte." Perhaps we should read "thus livede."

This is perhaps the most remarkable story in the whole collection, and will at once be recognised 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. Franc. 1599. and with some variations the same narrative is inserted in the Latin *Bestiarium* of the 12th century or earlier, MS. Add. 11283. f. 10. Of the story in the present MS. the late Mr. Douce writes thus in 1826, to the Rev. W^m. Conybeare—"That of Charlemagne's wife Sibily, (a lady no where 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. Bullet, inserted in his *Dissertations sur la Mythologie Française*, 12° Par. 1771. 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, 4to. 1798. sub. a^o. 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 vano [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 Parisius duello miserabili devicit" &c. It is much to be regretted that this romance of the Carolingian 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^o. 1832. but it is in some measure preserved in an old Spanish version, entitled *Hystoria de la Reyna Sebilla*, 4to. Sev. 1532, of which a copious abstract is given by Wolf, in his interesting essay, *Über die neuesten Leistungen der Franzosen für die Herausgabe ihrer National-Heldengedichte*, 8^o. 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 the Fifth, [1364-1380] and references to the French writers who have thus regarded it, see the Dissertation of Bullet above noticed, and Wolf's note to his essay above cited, p. 137.

[LXXIX.] p. 450. See the Notes on No. [XV.] p. 508.

[LXXX.] p. 454. 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 of Brunne's translation of the *Manuel des Pechés*, MS. Harl. 1701. f. 51^b. and occurs in Latin in Felton's *Serm. Dominic.* pt. 2. Serm. 15. D. MS. Harl. 5396. and MS. Sloan. 4029. f. 197^b.

[LXXXI.] p. 455. Another version of the story commented on above, No. [LXVII.]

[LXXXVI.] p. 461. From Bede's *Hist. Ecclesiastica*, lib. v. cap. 13. p. 198. ed. Smith. It is versified in the *Manuel des Pechés*, f. 29^b. and quoted by Bromyard, *Summa Predic.* v. *Desperatio*, D. ii. 5.

[LXXVIII.] p. 465. 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 tardè est;" et addidit, 'Mater, cantato tibi canticum,' et incepit sic, *Worlyes blisse, haf god day, for ye lasse y lorum, ye more weylaway.*"

[XC.] p. 468. In the work of Bromyard so often quoted, v. *Invidia*, I. vi. 19. is a tale of the same kind, and another 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 *Metr. Rom.* i. 331. Many other imitations could no doubt be added.

[XCI.] p. 472. l. 15. "Donete," i. e. grammar, so called from Ælius Donatus, the grammarian. See Warton, ii. 117.

p. 474. l. 4. This fable occurs in Bromyard, v. *Accusatio*, A. x. 8. and is borrowed from one of the numerous romances of *Renard*. See Grimm's *Reinhart Fuchs.*, pp. clxxxviii. 1. and 432. 8^o. 1834.

[XCII.] p. 476. 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. Edw. II.) and in MS. Add. 11284. f. 104.
- [XCIII.] p. 479. [XCIV.] p. 481. and [XCVI.] p. 484. 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.
- [Ed. W. de Worde, no. 1.] p. 486. In several MSS. of the A. Lat. *Gesta* this story is prefixed to the usual series. This is the case in MS. Harl. 5369. MS. Reg. 8. F. vi. MSS. Bodl. 123. and 857. MS. Graves, 54. and MS. 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. f. 39^b. See the Notes on the corresponding story, Lat. edd. cap. 40. at p. 512.
- [W. de W. no 2.] p. 488. This story forms part of a tale among the *Fabule Extravagantes* of Sorg's *Æsop.* fab. 13. In the German MS. translation of the *Gesta*, MS. Add. 10291. (written in 1420.) it is cap. 18.
- [W. de Worde, no. 3.] p. 493. 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. Moral.* lib. xiv. cap. 9. Wyckliffe also quotes it from Comestor in his MS. treatise called "The last age of the Church," preserved in Trinity College, Dublin.
- [W. de Worde, no. 4.] p. 494. Tyrwhitt refers to Gower *Conf. Am.* lib. iii. for this story, but it is not there. It is quoted by Felton in his *Sermones*, MS. Harl. 4. f. 44^b. In the MS. German translation, MS. Add. 10291. it is cap. 22.
- [W. de Worde, no. 5.] p. 496. This story (omitting the Morality) has been previously reprinted in the Retrospective Review, vol. ii. p. 328. 8°. 1820. and in Harts-horne'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 *Jahrb. der Litt.* Bd. xxvi. p. 33. and thence quoted in MS. Add. 11284. p. 64. and Bromyard's *Summa Predicant.* v. *Querere*, 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*, Frankf. 1549. f. 16. and is frequently cited by later writers.
- [W. de W. no. 19.] p. 498. l. 8. "Edfenne." In MS. Harl. 5369. *Odfemius*, which is a corruption from *Eufemianus* in Harl. 2270. and 5259. It is cap. 60. of the German MS. translation.
- [W. de W. no. 28.] p. 499. The Emperor's name in the A. Lat. text is *Andronicus*, and the bird that sings is termed *ciconia*, which commits adultery "*cum alia ave, scilicet philomena, qui est masculus.*" MS. Harl. 5369. reads *cicada*. Cf. Lat. edd. cap. 82.
- [W. de W. no 37.] p. 502. An imitation of the scriptural story of the Prodigal Son.

CORRIGENDA.

- p. 7. *ll.* 7. 10. *for knyzt read knyžt.*
l. 10. *for o read of.*
l. 21. *for azen read ažen.*
p. 27. *l.* 13. *ho. Sic MS. Read who.*
p. 54. *l.* 14. *for their read thei.*
p. 63. *l.* 19. *for chare read chartre.*
p. 84. *l.* 12. *for ofoure read of oure.*
p. 105. *l.* penult. *for feure read faire.*
p. 121. *l.* 15. *for to read is.*
p. 127. *l.* 12. *after love insert of.*
p. 133. *l.* 25. *for his read is.*
p. 142. *l.* 24. *for fro read for.*
p. 173. *l.* 7. *dele the comma after herte*
p. 192. *l.* 5. *for sonne read synne.*
p. 214. *l.* 25. *for mgyht read myght.*
p. 227. *l.* 17. *for shes aide read she saide.*
p. 234. *l.* 5. *for so read of, and for of read so.*
p. 236. *l.* 1. *for hanne read hane*
p. 245. *l.* 6. *for moritum read moriturum.*
p. 250. *l.* 15. *for toke read take.*
p. 255. *l.* 30. *for thercome read ther come.*
p. 278. *l.* 7. *for them odir read the modir.*
p. 295. *l.* 11. *for favoure read savoure.*

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