POLITICAL POEMS AND SONGS

RELATING TO

ENGLISH HISTORY,

COMPOSED DURING THE PERIOD

From the Accession of EDW. III. to that of RIC. III.

EDITED

BY

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# CONTENTS OF VOL. I.

<table>
<thead>
<tr>
<th>Introduction</th>
<th>xi</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Vows of the Heron</td>
<td>1</td>
</tr>
<tr>
<td>2. Epigram on the Assumption of the Arms of France</td>
<td>26</td>
</tr>
<tr>
<td>3. An Invective against France</td>
<td>ibid.</td>
</tr>
<tr>
<td>4. On the Battle of Neville's Cross</td>
<td>40</td>
</tr>
<tr>
<td>5. On the Battle of Neville's Cross</td>
<td>41</td>
</tr>
<tr>
<td>6. On Crécy and Neville's Cross</td>
<td>52</td>
</tr>
<tr>
<td>7. On the Truce of 1347</td>
<td>53</td>
</tr>
<tr>
<td>8. Songs on King Edward's Wars; by Laurence Minot</td>
<td>58</td>
</tr>
<tr>
<td>9. The Dispute between the Englishman and the Frenchman</td>
<td>91</td>
</tr>
<tr>
<td>10. On Prince Edward's Expedition into Spain</td>
<td>94</td>
</tr>
<tr>
<td>11. Prince Edward's Expedition into Spain, and the Battle of Najara; by Walter of Peterborough</td>
<td>97</td>
</tr>
<tr>
<td>12. John of Bridlington</td>
<td>123</td>
</tr>
<tr>
<td>14. On the Death of Edward III. (Latin.)</td>
<td>219</td>
</tr>
<tr>
<td>15. On the Rebellion of Jack Straw</td>
<td>224</td>
</tr>
<tr>
<td>16. On the Slaughter of Archbishop Sudbury</td>
<td>227</td>
</tr>
<tr>
<td>17. Against the Lollards</td>
<td>231</td>
</tr>
<tr>
<td>18. On the Earthquake of 1392</td>
<td>250</td>
</tr>
<tr>
<td>19. On the Council of London</td>
<td>253</td>
</tr>
<tr>
<td>20. Song against the Friars</td>
<td>263</td>
</tr>
<tr>
<td>CONTENTS</td>
<td></td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>21. On the Minorite Friars</td>
<td>Page 268</td>
</tr>
<tr>
<td>22. On the Times, 1388</td>
<td>Page 270</td>
</tr>
<tr>
<td>23. Distich on the Year 1391</td>
<td>Page 278</td>
</tr>
<tr>
<td>24. On the Pestilence (1391)</td>
<td>Page 279</td>
</tr>
<tr>
<td>25. The Reconciliation of Richard II. with the City of London; by Richard de Maidstone</td>
<td>Page 282</td>
</tr>
<tr>
<td>26. On the Truce between England and France, 1394; by Eustache Deschamps</td>
<td>Page 300</td>
</tr>
<tr>
<td>27. The Complaint of the Ploughman</td>
<td>Page 304</td>
</tr>
<tr>
<td>28. On the Corruptions of the Age, 1396-7; by John Gower</td>
<td>Page 346</td>
</tr>
<tr>
<td>29. On the Vices of the Different Orders of Society; by John Gower</td>
<td>Page 356</td>
</tr>
<tr>
<td>30. On King Richard II.; by John Gower</td>
<td>Page 360</td>
</tr>
<tr>
<td>31. On King Richard's Ministers</td>
<td>Page 363</td>
</tr>
<tr>
<td>32. On the Expected Arrival of the Duke of Lancaster</td>
<td>Page 366</td>
</tr>
<tr>
<td>33. On the Deposition of Richard II.</td>
<td>Page 368</td>
</tr>
<tr>
<td>34. Gower's Tripartite Chronicle</td>
<td>Page 417</td>
</tr>
<tr>
<td>35. Memorial Verses on the Reigns of Edward III. and Richard II.</td>
<td>Page 454</td>
</tr>
</tbody>
</table>
INTRODUCTION.

The documents which compose the two following volumes extend through some of the most interesting periods of our national annals. They begin at the moment when a weak and ill-adviced monarch had been violently deposed from the throne, and his young son substituted in his place; while his father's marriage had brought to the latter rights in France which led him into wars that raised the military glory of England to such a height as it had never reached before. The reign of Edward III., glorious in many respects, was followed, as it had been preceded, by a reign of weakness and vice, ending similarly in the deposition of the reigning king, but involving in this case a change of dynasty. Then came a short and peaceful reign under the first monarch of the house of Lancaster, followed by the military glories of that of Henry V. The weakness of his son and successor, Henry VI., left the field open to the uncontrolled struggle of personal interests and passions, as well as of political principles, which soon became a more serious contest of dynasties than had yet occurred, and which closed the middle ages by introducing our country to a new political life. Our Political Poems, in fact, occupy the whole space between what may be considered, properly speaking, as the feudal age, and the commencement of our modern history.

VOL. I.
INTRODUCTION.

One circumstance strikes us especially when we run our eye through this collection of Political Poems and Songs—the entire disappearance of the Anglo-Norman language. Throughout the whole series there are only two pieces in any dialect of the French language, and those, though intimately connected with English politics and history, were both composed abroad. On the other hand, the Latin language predominates largely during the whole of the fourteenth century, and even during the earlier part of the fifteenth. This indicates, no doubt, the very deep interest and active part taken by the educated classes—those whose minds had been formed in the Universities—in the political events of the time, and it shows further a considerable degree of mental cultivation among the aristocracy in general, to whom many of these Latin poems are addressed. It is probable that this was much less the case as we approach the age of the Wars of the Roses, when we find Latin rarely used in these Political Poems, and the few cases in which it is used are of a specially clerical character. Thus, a monk of St. Alban's recounts in Latin verse some of the events of the Wars of the Roses which had happened chiefly in that part of the country, but his object was evidently to remind the monks of that house of the ill-treatment it had experienced, especially from the men of the north.

The first poem of this collection introduces us to the commencement of the wars with France which formed the grand feature of the reign of Edward III.

Among the most turbulent of the great barons of Western Europe at the beginning of the fourteenth century was Robert of Artois, who was descended from a younger son of St. Louis, and who claimed the county of Artois against his aunt, the countess Mahaut, and her daughters. He had made an unsuccessful attempt to establish his claim by force of arms in 1316; and judgment had been given against him twice
in a court of law. The three sons of Philippe-le-Bel, Louis-Hutin, Philippe-le-Long, and Charles-le-Bel, had reigned over France in succession during the short space from 1314, when their father died, to 1328, leaving the crown a doubtful heritage, for the only surviving issue of the three brothers were daughters of the first and third of those Princes, and there was at least a strong prejudice against the existence of the right of succession in females. The French jurists, as is well known, influenced by their national feelings, adjudged the crown to Philippe of Valois. Robert of Artois, who was the brother-in-law and confidential friend of Philippe, and who had contributed more, perhaps, than any single person to his elevation to the throne, stood very high in court favour at the beginning of the new reign, and, stimulated, it is believed, by his wife, the king's sister, he resolved to bring again before a court of law his claims to the county of Artois. As two adverse judgments had already been given, these could only be set aside by the production of some new titles, and documents for this purpose were forged through the agency of his wife. This new trial took place in 1331, when the falseness of the documents was discovered, the persons chiefly concerned in the forgery confessed the whole plot, and several of them were put to death or otherwise severely punished. Their confessions fixed the guilt of this intrigue upon the lady alone, and in all appearance Robert of Artois was not at all aware that the documents were forged until they were exposed in court; but the king, perhaps glad of the opportunity of ridding himself of his obligations to a too importunate friend and benefactor, turned all his wrath against his brother-in-law, and summoned him to appear before his Court of Peers at Michaelmas, 1331. Robert, alarmed for his personal safety, withdrew into Flanders, from whence he employed, not only the agency of assassins, but that of
witchcraft, against the lives of his enemies, but without success. The king of France, informed of these proceedings, compelled the duke of Brabant and the count of Namur to withdraw their protection from him, and seized his wife and children and threw them into different prisons. Robert of Artois, no longer safe on the continent, made his escape, in the disguise of a merchant, to England, where he met with a friendly reception, and was taken into the confidence of the young king, Edward III.

Edward had already various subjects of complaint against the king of France, and not only he himself, but all his subjects, and even a considerable portion of the aristocracy of France, were convinced of his superior right to the French succession. Robert of Artois laboured assiduously to inflame the young king's ambition, and his success forms the subject of the curious piece which stands at the head of the present volume. The circumstances under which, according to this poem, Edward was finally urged into hostilities, were of a rather singular character. One day in the September of 1338, Robert of Artois, who was at the court of king Edward at London, took his falcon and went hunting on the banks of the river, till he caught a heron. Robert returned to the palace, where he went direct to the kitchen and caused the bird to be immediately cooked and prepared for the table. Now that day king Edward sat at dinner with his courtiers, occupied only with thoughts of love and gallantry, and harbouring only peaceful and indulgent feelings towards all his neighbours, not excepting the king of France. Robert of Artois suddenly presented himself in the hall, followed by three minstrels and two noble maidens, the latter of whom carried the heron ceremoniously laid between two dishes. Robert proclaimed that as the heron had the reputation of being the most cowardly of birds,
INTRODUCTION.

it was now destined for the greatest coward at the table, and that, he said, was king Edward, who submitted tamely to be deprived of the kingdom and crown of France, although he knew that they belonged to him by right. Having thus proclaimed his design, he presented the heron to the king, and, as was customary on such occasions, asked him to make a vow upon it. Edward, deeply stung by this reproach, made a vow that before the end of the year he would invade France with fire and sword, and that, if Philippe of Valois ventured to resist him, he would fight him though he came with an army which was ten times the number of his own. Robert was overjoyed at the king's vow, and repeated to himself in undertones the hopes he had of revenging his own quarrel with king Philippe in the war which was about to commence; and then, after making his own vow, carrying the heron in the same ceremony, he proceeded to collect the vows of the other guests. King Edward's court presented at this moment, according to the poem, a singular mixture of English nobles, foreign adventurers, and fugitive barons from the other side of the Channel. Robert addressed himself first to the earl of Salisbury, who was sitting by the side of the daughter of the earl of Derby, of whom he was deeply enamoured. This gallant nobleman declared that, if the queen of Heaven were to descend upon earth and lay aside her divinity, he should not be able to distinguish between her beauty and that of his mistress, and, after complaining of the cruelty which the latter had shown towards him, he begged her to lend him one of her fingers and place it upon his eye. The lady replied by offering him two, and having placed them upon his eye so that it was completely closed, he made his vow that he would not open it again until he
had invaded France and fought king Philippe's people in pitched battle in defence of the rights of the king of England. Robert next received from the lady herself a vow that she would accept no husband while Salisbury was engaged in the war, but would reserve herself for him on his return. After having received the vow of this noble maiden, Robert presented himself before the celebrated warrior, Sir Gautier de Mauny, who made his vow that he would attack and take by assault a strong town then held by a French knight, Sir Godeman de Fay, and that he would return from the attack without having sustained any loss. The earl of Derby, who came next, threatened to attack the count of Flanders, one of the great allies of Philippe of Valois. The earl of Suffolk made his vow that he would single out especially the king of Bohemia, and that wherever he met him in the field he would attack him personally and not cease until he had unhorsed him. Thereupon Jean de Beaumont, who was nearly related to the king of Bohemia, took offence at this boast; he declared that, though the king of Bohemia hated him, yet he still loved that prince as his kinsman, and he threatened that, through his means, the earl should be the king of Bohemia's prisoner. Robert of Artois next addressed himself to Jean de Fauquemont, one of the most celebrated captains of the adventurers or free companions of that time, who made a vow in perfect keeping with the ferocity of the class of troops he commanded. He declared that if king Edward invaded France, he would go in advance and burn the country, promising that he would "neither spare church nor altar, neither woman with child nor infant, nor even his own kinsmen or friends," so long as they were opposed to the English king. Jean de Beaumont, though so cele-
brated as a warrior, answered Robert's appeal with more modesty than the others. He told the courtiers around him of the vanity of empty boasts made at the festive table, and exhorted them to reserve their valour for the time of action. Nevertheless he promised that, in case king Edward invaded France, he would be his marshal to conduct his host, and that he would take part zealously in the war, however much it might expose him to the vengeance of the king of France. He declared at the same time that, if king Philippe would make reparation for the injuries he had inflicted upon him and recall him from his banishment, he would quit Edward's service and return to that of his lawful king. After hearing the vow of Jean de Beaumont, Robert of Artois presented himself in the last place before the queen of England. She first excused herself on the ground of being a married woman, but, on receiving permission from the king to do so, she uttered a vow which was not very remarkable for its feminine delicacy. She stated, rather coarsely, that she was with child, and vowed that the infant should never issue from her body until the king had carried her with him over the sea on his expedition against France; that, rather than this should happen, she would slay herself and her offspring. "The king thought of this gravely, and said, 'Certainly no one will vow more.'" The heron was now carved and shared among the guests; and soon afterwards the king made his preparations for his first campaign on the continent.

I think there can be only one opinion on the Character narrative contained in this poem, that it is entirely deficient of historical truth. The allusion to the captivity of the earl of Suffolk proves that it cannot have been composed before the year 1340, and its
object was no doubt, at a moment when the energy of the French war was somewhat flagging, to magnify in the minds of his own followers the influence which Robert of Artois had exercised in dragging the king of England into it. The circumstances of the story are in themselves very far from probable, and I shall not be surprised if documents be still found to prove that the persons introduced in it could not have been assembled together in London at any one time. The date is of course wrong, as in September 1338 Edward had already been on the continent two months. The only circumstances we are able to verify seem all incorrect; and the composer was certainly mistaken in his story of the vow of the earl of Salisbury, for it is well known that that nobleman was blind of one eye, in consequence of a wound received in the Scottish wars, in which he had distinguished himself. Yet, it is still possible that the ground of the poem may have been some assembly in which king Edward's courtiers took such vows upon them, and that a poet and partisan of Robert of Artois had changed the circumstances, and built upon them the above story. In this case it would not be an untrue picture of the spirit of Edward's French wars; for the historian Froissart alludes more than once to vows so similar to these that perhaps they were those which the author of the poem had in view when he wrote it. In describing the embassy sent by king Edward to Valenciennes, Froissart tells us that among the envoys were seen a number of young "bachelors" who had each one eye covered with cloth, so that they could not see with it, and it was reported that these had made vows among ladies of their country that they would forego the use of one eye until they had performed some feats of bravery in the kingdom of France; but, he adds, they would not confess this to
those who questioned them, "and everybody wondered "greatly at it." 1 A little further on, Froissart describes the commencement of the war, and he says that, as soon as Edward’s defiance of the king of France was published and known, Gautier de Mauny assembled "about forty lances of good companions, "sure and bold, and set out from Brabant, and rode "both day and night, till they came into Hainault, "and there they threw themselves into the wood of "Blaton, and as yet nobody knew what was his de- "sign; but he there told some of his most intimate "acquaintance that he had promised in England, "before ladies and lords, that he would be the first "who entered France, and that he would take a "castle or a strong town, and do there some deed "of arms, and that it was now his intention to ride "to Mortaigne, and to surprise the town which "belongs to the kingdom of France." 2 Gautier was successful, and set fire to the town of Mortaigne. It

1 "Et si y avoit entr’eux plusieurs "bacheliers qui avoient chacun un "oeil ouvert de drap vermeil, "pourquoi il n’en put voir ; et "disoit on que ceux avoient voué "entre dames de leur pays que "jamais ne verroient que d’un oeil "jusqu’à ce qu’ils avoient fait "aucunes processions de leurs corps "an royaume de France ; lesquels "ils ne vouloient mie connoître à "ceux qui leur en demandoient ; "et en avoient chacun grand mer- "veille.” Froissart, ed. Buchon, tom. i., p. 180.

2 "Sicit qu’il put sentir et per- "cevoir que le roi de France "devoit ou pouvoit être déposé, il "pria et cueillit environ quarante "lances de bons compagnons sûrs "et hardis, et se partit de Brabant, "et chevaucha tant de nuit que de "jour, qu’ils vinrent en Hainault, "et se bouthèrent dedans le bois de "Blaton, et encore ne savoit nul "quelle chose il vouloit faire ; "mais il s’en découvrit là à "aucuns de ses plus secrets, et "leur dit qu’il avoit promis et "voué en Angleterre, présents "dames et seigneurs, que il seroit "le premier qui entreroit en France, "et prendroit château ou forte ville, "et y feroit aucune appertisse "d’armes ; si estoit son entente de "chevaucher jusques à Mortagne, "et de sousprendre la ville, qui "se tient du royaume.” Froissart, ed Buchon, tom. i., p. 222.
can hardly be doubted, I think, that this exploit of Gautier de Mauny is the one alluded to in the poem.

Somewhat more than a year later, Edward assumed the arms of France, and quartered them with those of England, an event which is commemorated in an epigram in the present volume. The object of this measure, which is said to have been suggested to him by Jacob van Artaveldt, the popular leader of the men of Ghent, was of course to place Edward in the position of actual king of France, a title which he now publicly assumed, and to give him the right of treating as rebels all subjects of the French crown who remained faithful to Philippe of Valois. Thus, at once, the ordinary feelings of hostility of two nations temporarily at war with each other was converted into all the bitterness of civil war. This bitterness displays itself through the political poems which follow. In the invective against France, published here, the character of France is painted in terms of the most extravagant reproach. To her are ascribed the mingled qualities of the lynx, the viper, the fox, and the wolf. She had listened willingly to the seductions of the usurper, Philippe of Valois, who had now brought upon her the severe vengeance of her rightful sovereign, the boar, by which animal Edward III. is commonly designated in these poems. The sins and failings of Philippe of Valois are then rehearsed in rather strong language; and the praise of king Edward is set forth in no less extravagant terms. Arguments, too, are adduced, and those of a rather singular character, to show the emptiness of Philippe's claims to the crown. Philippe had been proved incapable of curing the king's evil, which was now looked upon as one of the distinguishing characteristics of royalty. Moreover, the vessel of sacred oil, which had been sent down from heaven to anoint Clovis on his coronation, and which had been ever since pre-
INTRODUCTION.

served, was now found empty, and had thus refused its sanction to the usurpation of Philippe of Valois.
A strange story, which appears to have been widely current at the time, is told of the origin of the so-called Salic law relating to the succession of the crown of France. Hugh Capet, according to this story, was a butcher, who changed his name to Pepin, and having secured the good graces of the heiress of France, married her; but subsequently obtained her consent to a law, contrary to all justice and reason, which deprived the female sex of the right of inheritance. In spite of this unjust law, Edward was still the rightful heir to the crown of France, and his high qualities, his claims to the French succession, and the greatness of England, are dwelt upon with enthusiasm through the rest of the poem, which concludes with an earnest exhortation to accept no truce, for this, it was pretended, would only be a cunning trap laid for him by his enemies.

From this general invective we pass immediately to the details of history. No event caused greater exultation at this period of our history than the battle of Nevile's Cross, for it was fought in our own island, it saved the people of England from imminent dangers, and it was a glorious victory over their old enemies the Scots. A few lines on this battle, some of which are pilfered from the previous poem, contain little worthy of remark; but they are followed by a longer Latin poem dedicated expressly to this subject. The only detailed accounts of this battle hitherto used by our historians are that of Froissart and those of the Scottish writers, the latter of which are far from impartial. The great inaccuracy of Froissart's account is shown clearly by the poem now printed, which is certainly contemporary with the event, and written no doubt in the midst of the sensation caused by it. It leaves no doubt of Froissart's error in
supposing that Edward's queen was in the north, or that she was in any way engaged in this affair, a story which was fully adopted by Sharon Turner, and which Lingard did not venture entirely to reject; 1 for surely such an important circumstance would not have been omitted in a poem written at the time of the event, and for the especial purpose of commemorating it. Our poem presents another very curious discrepancy with the ordinary accounts; it states that king David was not taken fighting in the battle, but that he was overtaken by John Copland in the flight (Brus David auffigit... Coplond attingit fugientem... rex fugiens capitur, p. 46); and it seems to be further intimated that he attempted to conceal himself in the thick brushwood among the thorns (David in spinis reperitur). The writer of this poem speaks of the Scots with all the bitter animosity which the English then nourished towards them; he describes the motives of this Scottish invasion, and the self-confidence and pride of the Scots, commemorates the courage and patriotism of the Archbishop of York and the lord Henry Percy, and recounts the defeat of the invaders and the capture of the Scottish king by Copland. He then proceeds to depict the character of David Bruce in very reproachful language, and repeats a not very delicate anecdote of the manner

1 "Lord Hailes is not pleased that the queen should have shared in the honour of the battle, and wished to doubt her presence, because Froissart is the only writer who states it. If we disbelieve all the facts of this reign for which we have only Froissart's authority, our scepticism must take a large sweep."—Sh. Turner’s “England during the Middle Ages,” vol. ii. p. 204, note (2nd edit.)—“Queen Philippa, if we believe the improbable testimony of Froissart, emulating the example of the countess of Mountfort, rode among them, and addressed them in kind and animating language.”—Lingard, Hist. of Eng., vol. iii. p. 142 (5th edit.)
INTRODUCTION.

in which he defouled the water of the holy font at his baptism, which he considers to have been a sign of his future disgraceful life. A shorter poem, which follows this, estimates the loss of the French in the battle of Crecy at thirty thousand men, and that of the Scots at Nevile's Cross at twelve thousand. The concluding lines seem to imply the flight of king David from the battle as told in the preceding poem.

The great events of the year 1346, and the surrender of Calais, led to a truce or armistice in the following year. This truce was not altogether popular in England, for the warlike ardour of the people had been inflamed by a series of brilliant victories, and many, believing in the full justice of Edward's claim to the crown of France, looked upon it as a dereliction of duty to sheath the sword, even for a moment, until the object of the war should be gained. A poem on the truce, printed in the present volume, is written in this spirit. The king, it says, was not only protected by the favour of heaven because his cause was just, but because in his army piety and charity prevailed, and these virtues, as displayed by the warriors of England, are descanted upon through many lines. The writer proclaims, as a proof that God approved of the war and disapproved of the armistice, the circumstance, mentioned by other writers, that king Edward and his fleet had fair weather when they sailed from England, while, on their return, they encountered violent storms, and narrowly escaped being lost. God was displeased, he says, that the king should return before he had accomplished the grand object of his expedition, by driving the usurper from the throne of France. If, with the spring, king Edward recommenced the war with vigour, no doubt the same great qualities which he had hitherto displayed would carry him through to the end he desired. Victory would be his reward if he continued
INTRODUCTION.

the war; but, in a truce, he would only be the victim of treachery and deceit. The word *treuga* in the Cornish language, we are told by the writer of this poem, signifies grief, and a truce at this time was not a subject for rejoicing.

In the midst of these anonymous writings, we meet with the name of a man who appears to have been the professional song-writer of his age. He takes care to let us know that his name was Laurence Minot. Yet, though these songs must have been very popular, and though they are certainly written with great spirit, we should have lost all knowledge of them, and even the name of the author, had they not been preserved in a very accidental manner. The songs had enjoyed so much consideration among contemporaries, that the author was induced to publish them, about the year 1352, in a collective form, adding some connecting verses. At a later period, in the wars of Henry V., the records of popular feeling in the reign of Edward III. were sought and copied with eagerness; and among other such records, some person copied in a very handsome manuscript these poems of Laurence Minot. This manuscript has fortunately been preserved, and it is by it only we know them.¹ I have printed them collectively, as they were published in 1352; but there can be little doubt that they were written and published separately, on the

¹ Ritson, who printed Minot's poems, believed the manuscript to be of the time of Richard II., and he and others have taken them as representing the language of the fourteenth century. In this they are evidently wrong, for the language of Minot's songs, as they are now preserved, display too great a neglect of important grammatical forms to have been written before the fifteenth century. I see no reason to doubt that it was written in the age of the French wars of Henry V., when the poems on the wars of Edward III. were collected with eagerness. The valuable Rawlinson MS., No. 215, which has furnished so many materials for the present volume, was written at that date.
occurrence of the events they celebrate. The subject of the first of these songs is the well-known battle of Halidon Hill, king Edward's first great victory. The songster seems to accuse France of being the cause of the Scottish hostilities, and relates how Philippe of Valois attempted to send them assistance. He exults over their sanguinary defeat at Halidon-hill, which compelled many of them, to seek an asylum in the dominions of king Philippe. In fact, the young king of Scotland, David Bruce, with his wife (the sister of king Edward), were carried for security to France after this decisive battle. The second of Minot's songs is a chant of exultation on the manner in which the defeat of Bannockburn had been revenged by the young king of England. The third song commemo-

rates Edward's expedition to Brabant in 1338, and relates how, as soon as war had been proclaimed, the French fleet attacked Southampton, and did considerable harm, until they were surprised and beaten off by the country people, and how afterwards they made themselves masters of the great English ship, the Christopher. The fourth song recounts the sequel of this campaign, and tells us how Edward entered France, and how Philippe of Valois came against him, and promised battle, but afterwards turned faint-hearted, and made his retreat. The fifth of these songs celebrates the great naval battle of Sluys, or, as the English generally termed it from the river which there emptied itself into the sea, of the Swyne, and gives some particulars, especially with regard to individuals engaged in it, which are far from uninteresting. The sixth song has for its subject the siege of Tournai, and was written before Edward,—hero de Tournai—signified as the boar,—was compelled to abandon it. The subject of the seventh is Edward's campaign in Battle of Normandy in 1346, and the memorable battle of Crécy. Crécy. It is a song of triumph, composed in the
midst of the joy with which the news of this great victory was received. Another song commemorates the siege of Calais; it describes the arrival of the burgheers to deliver up the keys to king Edward, but says nothing of the more dramatic part of the scene which forms so prominent a part of the narrative of the chroniclers. The ninth song,—perhaps the most spirited of them all,—commemorates the battle of Nevile's Cross, and the defeat and capture of king David Bruce. Its negative evidence is equally strong with the other contemporary records against the truth of Froissart's story of the part which queen Isabella was pretended to have taken in this battle. It was by the counsel of Philippe of Valois that the Scots invaded England, we are told, and they were so confident in the belief that all the fighting men had been carried out of England to the French wars, that king David talked of descending from his horse at the palace of Westminster. "When sir David the "Bruce sat on his steed, he set all England at de- "fiance; but gentle John of Copland talked with "David and taught him his creed. Sir David,—who "had promised to visit the south,—had the fair "Tower of London for his reward." The tenth of these songs celebrates king Edward's naval victory over the Spaniards in 1350; and the eleventh and last was composed immediately after the reduction of the castle of Guines in the earlier part of the year 1352.

A Latin poem, which follows these songs, displays in strong language the hatred which now existed between the two countries, France and England. The Frenchman is introduced replying to various reproaches which were popularly hurled against his countrymen, and he retaliates with a rather heavy volley of abuse, which is curious for the light it throws on the manners of the time on both parts. In the eyes of this French-
man, England was "the dregs of men, the shame of the world, and the last of all things." It appears that Frenchmen were accused of giving a large proportion of care to the combing of their hair, of being pale-faced, of speaking effeminately, of walking in an affected manner, and also of great licentiousness in their private morals. Our Frenchman seems to acknowledge the first four charges, but urges that they had been misinterpreted, and turned wrongly to his disadvantage. He then turns upon the English, and accuses them of making a god of their bellies, and of swilling themselves with ale. "We are nourished with the pure liquor of the grape," he says, "while no thing but the dregs are sold to the English, who will take anything for liquor which is liquid. You drink dregs," he goes on to say "and even those are thought so much of, that it is only on festive occasions that they are distributed to a few and in small quantities." The Englishman replies in the same tone, and accuses the French of unmanly effeminacy, telling them that all their gests and movements betray the faults in their character. Lechery and avarice, he says, were their prevailing vices. The dregs of wine might be used in England at the servile table, but it was the Frenchman who got only the poor remains of the wine, while the Englishman revelled in the pure liquor. Contemporary manuscripts have preserved more than one satirical piece of this description written in prose.

The year 1867 witnessed the expedition of the Black Prince into Spain for the purpose of restoring Peter the Cruel to his ill-merited throne. A short poem, written in a very affected style of versification, commemorates this event, and tells how, while England was reposing in security on her laurels, and the prince was ruling his conquered province of Gascony, the court of the latter gave refuge to the fugitive prince...
who had been driven from the throne of Spain by his people and had been succeeded in the occupation of it by his bastard brother Henry (don Enrique). The writer celebrates in few words the exploits of Edward and his brother of Lancaster, of Ufford, and Chandos, and Knollys, and exults especially over the defeat of the French free companies (colliberti), and the capture of their chiefs Du Quesclin, whom the English called Claykyn, and D'Audenham, whose name is here corrupted into Dondinham. A warm panegyric on the Black Prince concludes this short poem.

The Spanish expedition of the Black Prince had inspired several writers, among whom was a Latin poet of some pretension. Walter of Peterborough was a monk of Revesby, in Lincolnshire, who held some position in the household of prince Edward's brother, John of Gaunt, duke of Lancaster, and appears to have accompanied him in this expedition for the restoration of Pedro the Cruel to the crown of Castile. He wrote a Latin poem to celebrate it, which he dedicated to the duke's treasurer; and at some period subsequent to its composition these Latin political poems became so popular that they seem to have been introduced into the schools as books for reading, and to have been accompanied with glosses, or commentaries, both grammatical and historical. Such a gloss is found attached to one copy, the manuscript of which is unfortunately imperfect, of Walter of Peterborough, and the poem and the gloss together give us a rather full and particular account of this Spanish war. Walter of Peterborough, after giving in a prologue an account of himself and his writings, and indulging in a warm panegyric of the prince of Wales, proceeds to relate the events of the war, which he describes as being one of three brothers against three brothers, the first three being bastards and the other three legitimate. The former were Enrique, Tello, and Sancho, the illegitimate sons
of king Alphonso by Leonora de Guzman; the latter were prince Edward, John of Gaunt, and king Pedro, the claims of the latter to fraternity with the two princes being of a very doubtful character. Pedro, driven from the throne of Castile by his bastard brother, and left entirely without friends, sought the protection of prince Edward, who was moved by his tears, and immediately undertook to assist him if he could obtain the approval of his father, king Edward of England. The messenger sent by the prince to England seems to have been his brother, John of Gaunt, who soon returned with king Edward's authority to undertake the war. The prince, greatly rejoiced, proceeded to assemble his army, but, in the midst of his preparations, a messenger arrived, bearing a letter from Don Enrique, who expostulated with the prince on his hostility, but required him, if he would not desist, to indicate the route by which he intended to invade his dominions, in order that he might meet him and give him battle. The prince replied, and summoned the bastard, as the condition of peace, to restore to Pedro the throne of which he had deprived him. The poet then describes the passage of the Pyrenees, and the military arrangements of the troops, whose principal leaders are enumerated. The first town belonging to the king of Castile at which they arrived was that of St. Salvador (Salvatierra), which at first offered resistance, and Sir Richard de Burley was wounded; but on second thoughts the townsmen opened their gates to their rightful sovereign Pedro. The next town they came to, Vittoria (villa Baticensis), followed the example of St. Salvador, and surrendered at once, and the invaders here learnt that the enemy was encamped in the mountains. One division of the prince's forces, passing the night without sufficient watch, was suddenly attacked at daybreak by the troops of Don Enrique, who rushed upon them from
the mountains, and made considerable havoc; many were slain in their beds. Among the killed was a good English knight, Sir William de Felton, and among the rather numerous prisoners taken by the Spaniards was Sir Ralph de Hastings. The duke of Lancaster hastened to the assistance of the division which had been thus attacked, and the Spaniards, repulsed, withdrew into the mountains. It was now resolved by the enemy to harass the prince's army by desultory attacks, while by seizing the passes they would coop them up in the mountains, and conquer them by famine; and the English soon felt severely the effects of this policy. They, nevertheless, made their way over the mountains, the difficulties of which are particularly described by the poet, and at length reached the town of the Groyne (Logróño), on the banks of the Ebro. It was the 1st of April, when the Black Prince, who had established himself at Navarette, received another letter from the bastard, announcing that he was encamped on the banks of the river Najara ready to give him battle. This news spread joy through the English army, which immediately made a movement in advance to be nearer the enemy. The decisive battle was fought on the 3rd of April, and is described with interesting minuteness through the remaining pages of the poem of Walter of Peterborough, who complains at the end that his labours had met with no reward, and that his poem was in the case of the pearl that was placed before swine.

We now come to one of the most remarkable tracts in the present volume. When the period of Edward's great military successes had passed away, and the eyes of his subjects were less dazzled by the outward glory of his rule, they began to look more into the national grievances, and a party in opposition to the government was gradually forming, and was strengthened by
the increasing errors of the court. Many of the younger nobility joined this opposition, and they fortified their cause by assuming for it the popular name of the Black Prince, who lent himself more and more to this opposition to the court and to his unpopular brother the duke of Lancaster. Among the chiefs of this party we may probably reckon the young earl of Hereford, Humphrey de Bohun, the last of the Bohuns who held that earldom. Somewhere about the year 1370, or perhaps a little after, a writer who appears to have been in his service drew up and dedicated to him a political review of the reign of king Edward, under the feigned character of a prophecy in Latin verse, which in itself is obscure enough, but it is rendered tolerably intelligible by a pretended prose gloss or commentary. Thus, whatever there might be of criticism or satire was sheltered under the name of a prophetic writer who had long gone beyond the reach of temporal punishment. This writer calls his prophet John of Bridlington, but he professes to conceal his own name, and it seems very doubtful if the later bibliographers had any good reason for stating that it was John Ergome. The reasons he assigns for concealing his name are sufficiently curious; he feared, first, the tongues of the envious, who might pursue him with their detractions; secondly, the power of the nobles, whose vengeance he might provoke by what would be taken as personal attacks; and third, the indignation of wise and discreet men, who, strong in

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1 Humphrey's two daughters were married, the eldest to the duke of Gloucester, son of Edward III., and the youngest to the earl of Derby, son of John of Gaunt, who was subsequently raised to the title of duke of Hereford, and became eventually duke of Lancaster and king Henry IV. This last Bohun, earl of Hereford, was only in his thirty-second year of age when he died in 1372.
their own superior intelligence, might be offended that he, a young man, should presume to meddle with a subject of so much profundity. To whatever degree the crown might overlook freedom of speech, it is evident that it was dangerous in face of an aristocracy which had the power of vengeance in its own hands, unless the offender was under very powerful protection. There are three distinct prefaces to this poem and its commentary, in the first of which the writer explains the causes and objects of the prophecy, and the advantages which must follow from knowing and understanding it. The second preface presents a sort of canon of interpretation, or rather it furnishes the key to the obscurities in the text of the prophecy. Thus the author, by making his text obscure, and by giving an apparently hypothetical explanation, avoided the danger which would have been incurred by a contemporary who openly published his political opinions. The third preface explains the material arrangement and division of the book. The prophet is represented as suffering under the accessions of a sort of delirious fever, under which the revelations of the future are made to him. These accessions are three in number, in accordance with which the poem is divided into three "distinctions." The first of these divisions includes the period from the accession of Edward II, for the political treatise begins with the reign of this monarch, as in some sort the base of the politics of that of his successor, to the battle of Crécy, fought in 1346; the second distinction extends from this latter date to A.D. 1361, the year of the second great pestilence; and the third from that period to a rather indefinite date, the end of the prophecy.

The three prefaces just mentioned belong professedly to the commentary. The first chapter of the metrical text is also a preface, in which the prophet describes
how he lay down on his bed under the influence of his fever, and became inspired with the spirit of foresight. The second chapter includes the reign of Edward of Caernarvon, on whose character the writer is by no means indulgent. Edward, he says, was a man without knowledge and wisdom, who was defeated with disgrace in all his wars, and who was always infatuated with worthless favourites. Nevertheless, says the prophet, he was "noble by birth," which, adds the commentator, was a contradiction to a vulgar error which seems to have prevailed largely in the fourteenth century. The want of noble feelings and the rather low propensities displayed by the second Edward, so widely different from his father's temper, made it easily credible that he was not of the pure blood of the Plantagenets, and a pretender was found in the twelfth year of his reign, A.D. 1318, who laid claim to the crown. He said that he was the eldest son of king Edward I., and that in his earliest infancy he was entrusted to a nurse, who having negligently left him in a low cradle, a sow entered the chamber, seized upon the child, and tore it in such a manner that the nurse dared not show it to its royal parents. She, therefore, secretly changed it for the child of a carter of the same age, and the latter was brought up as the king's son; and the pretender sought to gain credence to his story by showing the marks of the wounds he had received from the sow. It was remarked that this story agreed very well with the low tastes of the king, and, although this pretender was seized and hanged at Northampton, there were many who believed it. We may suppose, from the manner in which this story is told by our commentator, that it still found believers in his time, who only dared not proclaim their belief because it would be casting a doubt on the rights of Edward III.
to the English throne. The principal events of the reign of Edward II. are narrated concisely, and the writer dwells on the manifold evils which are brought upon a kingdom by misgovernment, and on its unhappy end as illustrated in the case of this monarch. We are told, in the conclusion of the chapter, of the birth of Edward of Windsor, how he succeeded to the throne before his father was dead, what were his claims through his mother Isabella to the crown of France, and for what reasons he received the title or epithet of the bull (taurus), under which he is commonly spoken of in this poem.

It is in the third chapter that we really enter upon the grand subject of the pretended prophecy, the reign of Edward III., to the events of whose youth it is devoted. The prophet and his commentator ascribe a rather large array of virtues to the young king, such as fortitude of body and mind, sobriety, chastity, justness, humility, activity in doing good, and courage against his enemies. These, our writer tells us, were the king’s virtues when young, but he confesses that they did not all continue with him during his life. Edward’s reign would be glorious to the end, there would be abundance of the produce of the earth, yet he would be always in want of money. Lastly, he would be a strong defender of his people, would subdue his enemies, and overcome kings. He would be during

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1 There is a less complete, but supplementary allusion to this affair in Cypgrave’s Chronicle of England, recently published under the direction of the Master of the Rolls, p. 185:—“In the xii. yere cam a yong man to Oxenforth, and there he prechid openly that he was son to kyng Edward the First, and very cyre of Ynglond. Eke he noysead that this Edward the Seconde was not the kyngis son, but a carter child, sotily broute into the queen. The meybir of Oxenforth took this man, and sent him to the kyng, that lay thanne at Norhampton, where he was hanged and drawe and qwarded.”
his whole life a lover of justice. These, we are told, were the king's more durable qualities. Edward is next spoken of as making various innovations in the coinage, among which was the introduction of a gold coin, the noble, while the circulation of silver coinage became very much diminished, in consequence of the application of that metal to other purposes. The fall of Mortimer is described in this chapter, and the oppression and violence which were practised among themselves in the different classes of society. Fraud prevailed among the merchants, as is illustrated in the importation of the base coinage of Luxemburg, the lusherburns, as they were called; and simony reigned in the church.

The fourth chapter recounts the marriage of king David of Scotland with king Edward's sister, in the vain hope of establishing peace between the two countries; the successful invasion of Scotland by Baliol, and the misery of Scotland under two kings; Baliol's expulsion and flight; and king Edward's great victory over the Scots at Halidon-hill. The chapter concludes with some allusions to the vices of king David of Scotland, who is spoken of by the title of the crab (cancer), "on account of certain conditions of the king in which he resembled that animal." David is accused of treating his English wife with contempt, and of living luxuriously with a number of concubines, so that the licentiousness of his manners became a common subject for celebration among the minstrels and jongleurs, and was proclaimed by them everywhere. His subjects looked upon him with no respect, and his wise men esteemed him a fool.

The fifth chapter treats of the relations between England and France. The writer declares the "pride" of the French to have been the cause of the wars which followed, and complains of their continued attempts to rob the king of England of his castles and territory on the continent. England was unwilling
to engage in war, for there was an impression among all classes in this country that France was then one of the most powerful kingdoms in the world, and that England was hardly able to contend with it. The French themselves had a similar belief, and in their pride they thought that with their gold alone they were able to conquer England; "but," says the writer, "they were deceived, for the help of God with justice is worth more than many treasures." The French jurists had decided that according to the law of France a female could neither inherit nor convey the right of inheriting to her male descendants, but our writer adduces passages from the Bible to show that this was contrary to the law of God.

The first hostilities with France are the subject of the sixth chapter. King Edward went to the continent and placed himself at the head of a large army, composed partly of Germans, who served for money and could be trusted only as long as they were well paid, and Flemings, who only served the English king because their material interests bound them to England, whence they derived the wool for their clothing manufactures. The French, instead of resisting in the field, withdraw into their castles and strong places, and Edward undertook the siege of Tournai; but he was obliged to abandon it by the want of supplies, and he returned to England to seek them. He raised money by seizing upon the wool, and then, returning to the continent, gained the great naval victory of Sluysa.

Another chapter (cap. vii.), concludes the first distinction, and brings the political review down to the battle of Crécy. The pope had interfered, and an unsubstantial peace, or rather an armistice, had been the result; then arose the war in Britany, and the king sailed over, and laid siege to Vannes; in his return the king encountered a dreadful storm, from which he escaped with difficulty. A new truce was concluded;
and Edward spent the interval in ostentatious revelry, holding a "round table" at Windsor in supposed imitation of the doings at the court of the legendary king Arthur. The Flemings drove away their duke, who was unfriendly to England; but, on the other hand, pope Clement, who was a Frenchman himself, showed an undue partiality for his countrymen, which, however, did not prevent them from experiencing a disgraceful defeat by the earl of Derby. At this period of his composition the poet or prophet was visited by an attack of his malady, which compelled him to bring to a close the first distinction.

The second distinction of so called John of Bridlington embraces the period from the year of Crécy to A.D. 1361. The writer begins this second division of his work with a chapter in which he again asserts the justice of king Edward's claims to the French succession, and insists on his victories as evidence of God's approval. In the month of July (1346), Edward again put to sea with his fleet, well furnished for the war, and landed in Normandy, where he overrun the country, and made a great destruction of his enemies, on whom God had sent this punishment on account of their notorious immorality. The French broke down the bridges before the invaders, but in vain; and at the Pont-de-l'Arche (Pontaual) the French lost a great number of men in their attempt to prevent the passage of the river. The writer goes on to tell of the taking of Caen by the English, and of the loss sustained by the king of France in passing a river (at Pontoise). He accuses the French of falseness, because, he says, they made promises in their necessities which they did not intend to keep; and of pride, alleging, as an instance of the latter, their refusal to yield to Edward's just claims to the throne of France.

The second chapter of this second distinction recounts the victories of Crécy and Nevile's Cross. The war
was becoming more intense and more sanguinary, and the writer implores the protection of the Virgin Mary for his hero, king Edward. False Philippe, we are told, fled from Crécy, and left his slaughtered people to their fate. The king of Bohemia, the count of Flanders, and the master of the hospitalers, were all slain in the battle, with sixteen hundred and ten knights, whose vain display of gems and precious stones in their accoutrements did not save them from their fate. The army of the “just” Edward gained the mastery over the French, and the English now regaled themselves without interruption on the good wines of France. Meanwhile David of Scotland sought to destroy England during the absence of its soldiery, but, after he had been wounded by an arrow in the face, he was made a prisoner by John de Coupelonde. It was a just punishment for his numerous immoralities. The devil was the leader of the Scots in this invasion, which ended in their perdition; but Christ protected the English, who were few against many. There were bishops in the hostile ranks, who loved strife better than preaching, and who placed themselves under the protection of the shield rather than under that of the cross.

The siege of Calais commences in the third chapter, and we are here told that at first the English army suffered greatly from the want of provisions and of other supplies. To this statement is added a piece of court scandal of the time, to which I am not aware that we have any other allusion. The writer intimates rather strongly and very coarsely, that king Edward had a concubine who repaired to him before Calais, and that her influence contributed in a great measure to check his warlike ardour. She is designated by the name of Diana, which in the commentary is supposed in the first instance to indicate the queen, but the sequel both of text and commentary show clearly that
this was merely intended as a blind. While Edward, we are told, was constantly occupied with this lady, his army ran short of bread. There is further a rather obscure intimation, that a son was born of this commerce, who is designated by the term *latro*, a robber. This statement gives rise to some moral reflections on the consequences of living incontinently, and the writer further intimates that this was one of the causes why Edward was not allowed himself to gather the fruits of his victories, but he excuses himself from entering into further detail, lest he should draw upon himself the enmity of the lady in question:

"Si modo plus dicam, faciam mihi tune inimicam."

These words, which are those of the prophet, betray at once the subsequent writer, for the supposed John of Bridlington, living, as we are told, in the earlier part of the commentary, at the beginning of the reign of Edward II., could hardly be afraid, by uttering the words with which he pretended to be inspired, of provoking the hostility of a woman, who, whoever she may have been, was then probably not born, and was destined to be a royal concubine only in the middle of the following reign. On the other hand, these words seem to show that the lady alluded to was still alive, and possessed some degree of power at the time when this book was really composed. During this time, we are told, king Edward had received an affront from the count of Flanders,¹ who had concluded the count of Flanders.

¹ The young count of Flanders—his father was killed at Crécy—was restored to the duchy by an agreement between the king of France and the Flemings, one condition of which, insisted upon by the count’s subjects, was that he should marry one of the king of England’s daughters, but he found his position so disagreeable, that he fled from Flanders to the court of France, and abandoned the treaty by which he had been restored, and with it the proposed marriage.
a matrimonial engagement with one of Edward's daughters, which he now refused contemptuously to fulfil. Edward's exhausted finances soon proved the fidelity, or rather the want of fidelity, of his paid foreign soldiers, for it was no sooner found that money was not ready for their pay, than Brabanters, and Flemings, and Germans began to desert his standard, and he found that he could depend only upon his own Englishmen.

The fourth chapter opens with an eulogium of Edward III., whose great qualities are enumerated, which had uniformly merited victory over his enemies. During the winter, the king had obtained from England money and provisions, and this was no sooner known than soldiers crowded from all sides to his standard. Moreover, his brother, the duke of Lancaster, arrived with reinforcements from Gascony, to his great joy; and the nobles of England hastened to join him at the head of their vassals. Thus the king was enabled to carry on with vigour his great undertaking.

The fifth chapter is devoted to incidents which occurred during the siege of Calais. Charles of Blois, the claimant to the duchy of Britany against the family of Montfort, having been attacked suddenly while engaged in the siege of the castle of "Rochele" (La Roche-Derien) in the month of June, 1347, was made prisoner by the English, and had been safely lodged in the Tower of London, which was already the prison of king David of Scotland. Pope Clement, also, interfered to make a new attempt to procure a peace, or rather, according to our writer, he interfered to deceive the king of England, for he had always acted with partiality for the king of France. He did all he could, we are here assured, to induce Edward to abandon his rights, but Edward put no trust in the pope, but believed that the help of Christ was much to be preferred to that of Clement, and so it proved. "Hence," says the comment, "it is to be
"noted, that the pope may often err against justice, "and may excommunicate the true part, and give his "benediction to the false part, and grant his in- "dulgence to those who are fighting on the false "side; and then God will give his benediction to "the true part, and the acts of the pope will not "hurt it." The pope is greatly blamed for employing the holy rights and the goods of the church to help Philippe of Valois against the king of England, and he is threatened with God's judgment for thus mis- using them. The next chapter shows how Philippe resolved to make an effort to save Calais, assembled a great army, and hastened to its relief. But, says our writer, it is in vain we contend against God's ordinance and will, as Saul only met with defeat and slaughter when he made war upon David, God's anointed. So Philippe's great army approached Calais, showed themselves, and then ran away. Philippe's flight is explained in two ways: in the first place, he had lost confidence in himself since his defeat at Crécy; and, secondly, heaven had abandoned him since his cause was an unjust one.

The seventh chapter introduces us to the reign of king Jean of France. There was great rumour, we learn, at the beginning of this king's reign, that the French would renew the war with England, and preparations were made for it, but they came to no effect. Indeed, it is added, king Jean did not make war upon the king of England from the beginning of his reign till the year of the battle of Poitiers. A famine was in part the cause of this, and the people of France were not unwilling to enjoy even a temporary peace. The pomp and extravagance displayed by king Jean was not destined to last two years, either on account of the great pestilence, which came in the second year of his reign, or "because he was
"never afterwards so pompous as in these two first years." During this period a battle is pretended to have occurred on the river 'Seine,' with a loss of above a thousand men, but the writer, in his commentary, professes not to know what battle is alluded to. The writer proceeds to announce a series of mysterious dispensations of providence which occurred during the following years. The first of these was the great pestilence of the year 1349, which commenced in England in the month of July. After desolating this island, it began to cease here towards the end of August, and passed over into France, and raged there with still greater intensity. This pestilence compelled the king of England to refrain from hostilities; and the new pope, who was also a Frenchman, interfered in the hope of turning the armistice between the two kings into a permanent peace, but in vain.

The eighth chapter explains to us why Edward was not allowed to obtain the object of this war, his royal inheritance in France. His inclination for strange women had gained upon him, and a certain maiden is here said to have obtained so complete an influence over him as to make him neglect and almost separate himself from his own queen. God, however, would not entirely destroy him for these sins, but in his mercy would only send upon him great temporary evils, from the effects of which he would raise him up again. The king had further provoked God's anger by the slaughter of so many innocent people in France, and by his rapine and oppressions in England. By his unjust exactions he had broken the laws of his kingdom which he was bound to observe, and God punishes kings who do not properly observe their country's laws. He had, moreover, weakened the power of the country and his own by the destruction of his people, whose means were exhausted by these arbitrary excr-
tions. His conduct is compared with that of David, who sinned against God in somewhat the same degree, and was punished for his sins, but not destroyed. Such also was to be the punishment of king Edward.

The sins of the French, as we are informed in the Sins of the ninth chapter, were still more crying, and brought upon them far greater misfortunes. Among these pride stood foremost, under the influence of which they had refused king Edward his rightful inheritance. They had received their first punishment for this in their great disaster at Crécy; and the sin prevailed to such a degree, that the very princes of the royal family rose up in rebellion against their father. Nor was this their only fault; for, besides their pride, they were guilty of all the rest of the seven deadly sins, avarice, luxury, envy, gluttony, anger, and sloth. The same judgment would come upon them as fell upon Babylon, when God gave it up to Cyrus, king of the Persians. Their fields and vineyards were wasted, and their towns, formerly so joyful, were impoverished and ruined by the war. A further cause why these misfortunes were sent to them was their want of devotion, and the little reverence they paid to holy things, and to the saints who might have interceded for them. Their misery had been completed by the terrible visitation (the pestilence) which had carried away a seventh part of the land (septima pars terrae).

The tenth and last chapter of this distinction relates somewhat briefly the events of seven years, namely from 1354 to 1361. The principal of these events was the battle of Poitiers, gained in 1356 by the Black Prince. After just ten years of peace between the kings of France and England, during which each party had spared nothing to irritate the other, for our writer tells us the French spoke reproachfully of the English, and, among other things, pretended that they were born with tails, according to a story which was
INTRODUCTION.

then prevalent, and the English applying to the French epithets equally opprobrious, the war recommenced, and the English proved their superiority over their opponents in the battle in which King Jean and one of his sons were made prisoners. Before this, in 1354, according to our writer, the Scots surprised Berwick, stealing into it by night, and expelled the English inhabitants, after plundering them, and killing many. This attack was made out of spite to Edward de Baliol, and to revenge the sanguinary defeat which the English had formerly inflicted upon them at Halidon-hill. During the whole life of Edward Baliol, we are told, the Scots were in subjection to the English, on account of Baliol's "justice" and of the assistance he received from the English barons; but, on the death of Lord Henry de Percy (in 1351), Baliol lost one of his chief supports. The king of England, returning from France, marched with an army to the northern borders; but Berwick was recovered by the English before his arrival. He, however, having purchased Baliol's right to the Scottish crown, invaded Scotland, and ravaged the country in a dreadful manner, until his sister, the wife of King David, interceded, and obtained a peace. About this time accusations were brought against the lord Henry de Percy of not being faithful in his allegiance, but our writer throws discredit on these charges, and appeals to his conduct in the battle of Neville's Cross. Afterwards (i.e. in 1356), Charles of Blois was ransomed and set at liberty. The last event described in this chapter is the invasion of France by Edward III. in 1359 and 1360; but in the midst

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1 On this subject of the pretended tails of the English, the reader will find a very curious satire, in Latin prose, written about this time, and printed in the Reliquiae Antiquae, vol. ii. p. 230.
of describing the ravages committed by the invaders, the “prophet” was attacked so violently by his malady, that he was obliged to bring his second distinction to a close.

The third distinction commences with the second great pestilence, in 1361, in which the duke of Lancaster and many other people of high rank in England perished, and of which several particulars are given. The king and queen escaped, but it is intimated that other griefs were reserved for them. The king, this time, returned from France, bringing money with him, instead of coming, as formerly, to ask for money to continue his wars. The peace of Bretigny is passed over in silence, and, as the author approaches the time at which he was writing, he becomes more obscure in his allusions, many of which are not easily explained. This is the case with the second chapter of the third distinction, in which the writer touches upon some of the less known scandal and intrigues of the court of Edward III. He begins by intimating that many persons who had been frightened into devotion by the late pestilence assumed the cross and went to the Holy Land to fight against the enemies of the faith, and that there their leader was slain.1 Who was the leader of the English slain on this occasion is not distinctly stated, but his name is concealed under the Latin word rusticus, and the writer insinuates that it may have been one which by its derivation suggested the idea of peasants or charls, “like Charls, or Charlton, or something of this kind.” It is next intimated that some woman again influenced the king; that she, by her dalliance, rendered him inactive and effeminate, and prevented him from crossing the

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1 This was probably the expedition led by Pierre de Lusignan, king of Cyprus. See Michaud, Hist. des Croisades, tom viii. pp. 149–151.
sea and pursuing his victories. And the writer indulges in a display of ill-humour against women in general. Another cause of the failure of the war against France was, we are assured, the want of God’s grace, which had been withdrawn from king Edward on account of his wrong-doings, especially in unjustly taxing his people. Instead of standing firmly upon his rights, and prosecuting his claims with vigour, Edward even allowed his prisoners to regain their liberty by the payment of ransoms. 1 This, we are told, occurred in 1362. Our writer speaks next of some great personage who enjoyed the king’s familiarity and confidence, but who secretly deceived and betrayed him, and whom he conceals under the appellation of Traulus, a stutterer. This person, he says, was a pompous and ostentatious man, who came to an ill end. Other false and deceitful men who were near the king’s person are designated in the metres ascribed to the prophet by the epithets seduis, blœsus, hircus, genitalia lasus, panniculos caesus, glaucus, fulvus, and obsesus, words which the comment intimates described some peculiarities in the persons or characters of the individuals designated by them. “While these,” the writer says, “carry honey in their mouths, but seek to sting the bull (Edward III.) from behind, their treachery broke the pledge of love, but their fraud was discovered by the artfulness of their own partizans.” The first of these epithets, seduis, meant, says the comment, a man who lisped; the second, blœsus, one whose words were pleasant and fair in appearance, but false. Hircus was a man who had the character and appearance of a goat; genitalia lasus described an accidental defect in the person to whom it was applied; panni-

1 This alludes, apparently, to the fulfillment of the treaty of liberation of the hostages given for Bretigni.
culos caesus, one who wore to excess the jagged and slit garments which were then coming into fashion; glaucus and fulvus designated the individuals by their complexions, which are described more minutely a few lines below; obesus was, of course, a fat man. After thus explaining the names, and informing us that people would all know the persons they designated by the descriptions, the writer, as though he thought he had said too much, tries to mystify his subject further by remarking that each word may singly denote an individual, so that there would be eight in all, or that two or three names might signify one man, in which latter case, if carried to the furthest limit it would allow, there would be at least two individuals. "These things being premised," he goes on to say, "the aforesaid persons will be more easily recognized;" and he proceeds to explain the metrical text, as quoted above, by saying that the honey they carried in their mouths was pleasant and honeyed words, by which they deluded the king, while they plotted against him behind his back. Thus, they broke the league of love, that is, as he says, "between the king and the other lords, whom the king would have loved well but for their words, or perhaps between different lands and kingdoms, against which they urged the king either to war or hatred." It is thus that the writer gives several explanations of his own words when he comes near the time at which he wrote, in order to cover the direct attack contained in the first explanation. He goes on to say that their fraud would be discovered (fraus illorum nudabitur) by the artfulness of their own partizans (arte suorum), that is, by some open act of treachery, or by some man or men of theirs who, knowing their treasons, should reveal them to the king. The writer, leaving these individuals, proceeds to criticise the costume of the day, complains bitterly of the evil of these jagged
Extravagance in dress.

Garments, and declares that there was a change of dress eleven times a year, which impoverished the nobility and gentry to such a degree that they were unable to furnish their tables, and were obliged to abandon their old hospitality. This sin of extravagance in dress was punished by a famine, and by the absolute want of those things in which extravagance in dress had obliged people to be sparing.

Domestic grievances.

The subject of these domestic grievances is continued in the third chapter of this third distinction. The king had abandoned his expeditions against France, and remained at home in peace. His domestic policy is represented as worse even than his foreign policy. He sent out six censors or judges, who, instead of relieving, oppressed the people. An archbishop of Canterbury was raised to his see by simony and the exercise of influence at the court of Rome; but he was deprived of his dignity by Satan, “or some other evil spirit,” who would not allow him to hold it long. This can only refer to Simon de Langham, who succeeded Simon de Islip in the see of Canterbury in 1366, and perhaps there is an implied pun upon his name. Langham retained the see of Cauterbury only two years, but the Satan who deprived him of it was the pope, who made him a cardinal and bishop of Preneste, in Italy. David king of Scotland about this time made peace with his brother-in-law the king of England; he was becoming aged and weak-minded, and he submitted readily to king Edward, but the writer represents this peace as an injudicious one, and the foundation of great evils which were to fall upon both countries. An unusual phenomenon in the Cheviot hills is next alluded to, and a disturbance in Scotland, which threatened to break the alliance between the two kings. The king of England sent out new judges instead of the six first appointed, and these were worse than the former, for, as the first
INTRODUCTION.

judges tyrannized over the commonalty, and ruined them by their extortions, the new judges attacked in the same manner the superior classes of society.

The fourth chapter records the tribulations of the English monarch at this period. The kingdom of France was held back from him on account of his sins and of the sins of his people. He was, or was to be, exposed to great dangers on the sea; he was to pass the sea against his enemies, and be obliged to return by his necessities; he was to cross again, and gain a victory, which was to be followed by a treaty; and a third expedition was to end in a victory accompanied by great slaughter, which was to be followed by another treaty. In this expedition the flower of the English troops would perish. "This seems to have been fulfilled," says the comment, "when the king was last in France, when many of the English warriors died, namely, about the year of Christ 1362;" or perhaps this is to come." Thus the writer goes on concealing his attacks on the past and present by supposing they may refer to the future. This expedition was to be accompanied or followed immediately by a famine, which was to bear heavily upon the poor. More than this, all the four elements would conspire against the king to humiliate him. The earth was to be shaken by an earthquake; on the sea he was to be endangered by furious tempests; the air was to be infected with pestilence; and fire was to be hostile to him in a manner to which the allusion is more obscure. But the chapter concludes with the consoling

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1 The date is wrong, for Edward's last expedition to France took place in 1359 and 1360, and ended in the treaty of Bretigny. The sufferings of the English during this campaign are well known.

2 These tribulations seem to have been scattered over several years. The third pestilence, and a famine, occurred in 1369; the fire may possibly allude to the burning of the English fleet by the Spaniards at
reflection that, as sorrow often follows joy, so joy might be expected in its turn to come after sorrow.

Our writer, who seems to have been one of the popular party who were rallying round the prince of Wales, now begins to speculate on the future. In the fifth chapter of this third distinction he proceeds to show how king Edward would repent of his past misdeeds and reform his life. The king having thus, he says, been purified by the elements, or, in other words, having become convinced that these various visitations on earth and water, and by air and fire, were brought upon him by his own conduct, will return to his warlike life, which he had left against the intentions of Providence, will submit himself to be guided by the laws of his country, and will abandon the errors of his youth. He will punish the wicked judges who had indisposed him towards his nobles and people, turn the unjust public officers out of their places, which will be given to good men; and he will thus increase his revenue, which had been squandered away by his ministers. He will make good ordinances for the utility and profit of his kingdom, and will promote peace between the commons and the aristocracy. Taxes will then cease, and the people will sing and be joyful during the rest of his reign. He will be a benefactor to churches and monasteries, yet will not seek to extort money from his subjects. It is intimated, however, that on some occasion the king would be tempted to renew his extortions, and that, though money would be allowed no longer to pervert justice by bribing the judges, right would be defeated by perjury in the courts.

La Rochelle; and the tempest may be that which the same year drove the king back when he would have come with his fleet to the rescue of La Rochelle. Perhaps, however, the pestilence, famine, and earthquake in 1349 are more especially alluded to.
INTRODUCTION.

of law. Subsequently to this, the king will renew his claim to the inheritance of France, but his backslidings will again stand in his way, and it will not be given to him to establish his rights.

The sixth and seventh chapters relate to a great battle which was to take place between Scotland and England, and which was to occur, according to the calculations made in the comment, in the month of May, 1373, in a plain by a river side, and near a fountain, to which woods and forests were adjacent. The French and other foreign nations were to come to the assistance of the Scots; and among them there would be a great king with his army, who is conjectured to be the king of Denmark. The French were to be infinitely numerous, and all the allies would be bent on the destruction of England. The king of England would be obliged to trust entirely to the bravery of his own subjects, as he would be without foreign allies; and he would now regret the loss of so many good men as had been ruined and destroyed by his wicked officers and unjust laws. Nevertheless, the lords and knights of England would hasten to his standard, and it is intimated that among these would be the writer's patron, Humphrey de Bohun, earl of Hereford, who bore six lions on his shield. Among the last to arrive at the general rendezvous would be the king's sons, perhaps because it was supposed that they would have to come from a greater distance. All these good, English warriors would come to serve the king voluntarily, and without wages. The king of Scotland, who, by his habit of retrograding, had merited the name of the crab, would turn tail at the first shock, and the king of England, marching straight against his enemies, would overcome the French and all the other allies. An important part of the battle would take place about the well already alluded to. Various imaginary details of this predicted battle are given to
throw more appearance of credit on the prophecy. It is further intimated that some of the young English nobles, and even the king’s own son, would in the sequel of the battle fall into an ambush by their own rashness, and suffer severely.

The eighth chapter enters upon a new subject. King Edward had celebrated his jubilee, or the fiftieth year of his age, in 1362, by a general pardon and amnesty, and by the confirmation of Magna Charta, but his people were now looking forward, it appears, to a greater jubilee. “It is to be noted,” says the comment, “that the jubilee of the bull (Edward III.) will be the fiftieth year of his reign, and not of his age, as the monks reckon it in the fiftieth year of their monastic profession and not of their age.” This jubilee, he proceeds to reckon, would happen in the year 1377. Peace would prevail during the interval between the battle described in the two previous chapters and the jubilee, and the king would again repent of some backslidings against the church, as it seems to be intimated, and would become so virtuous that his people would look upon him as a god upon earth. Sed pater in terra, the text goes on to say, vix absolvet sine guerra. This line, we are told in the comment, will admit of three interpretations. In the first place it may mean that the father on earth, i.e. the pope, will hardly absolve without war the king of England, who then would be penitent for certain offences regarding the church. Secondly, it might mean that the pope will hardly absolve or preserve the kingdom of England without war against the French. A third interpretation is, that the father on earth, meaning king Edward, will hardly absolve or preserve the land without war, which will, perhaps, at that time be raised among the English barons. At the time of this jubilee there would be a legate of the pope in England, who would celebrate the
jubilee, under compulsion of the king, at Canterbury, of which see he would be made archbishop. Then even the thief would be joyful, for every one would be liberated from prison, and captives would be ransomed. "Whence it is to be noted," says the comment, "that it is probable that, if he shows such favour to these malefactors, he will do more for the commonalty of the kingdom and for good men." After the jubilee the king was to give himself up to piety and good works until his death.

The ninth chapter treats of the "cock" (gallus), that is, of Edward the Black Prince, in whom now the hopes of the nation were centred. According to the speculations of our writer, prince Edward was to succeed his father on the throne, and to reign a model of greatness and of justice, and at the same time of gentleness towards good men, while he would be the terror of his enemies. In his time there would be great abundance of the necessaries of life, and his subjects would flourish in martial vigour. He would assemble an army in the north in order to invade France and recover the rights transmitted to him by his father; while the Flemings, afraid openly to oppose the English, would secretly meditate treason against them and their monarch. That time, however, the English would not succeed, on account of their vanity; displayed in the diversity and jagging of their garments, and of their presumption.

In the tenth chapter we are told of a great pestilence which was to fall upon the land in the reign of the "cock," as a new punishment for the sins of the people. This pestilence would last two years and a half, and would carry away one half of the population. This would thwart the designs of the king, and would humble the pride of the English warriors. The "cock" would outlive the pestilence, and after it was over the Scottish king would again
make war upon him, but, as on former occasions, he would turn coward at the moment of decisive action. The "cock" would also be exposed to the treachery of the French; and here the writer repeats a popular story relating to the origin of the law of succession in France, which is nearly identical with the one mentioned in a former poem. "It was the law in France," he says, "that women should inherit until the time of Philippe "le Bewes" (le Bel), whom one of the heiresses of "France took from the shambles to make him her "husband, on account of his beauty, whence all the "kings of France since that time are the descendants of "butchers. It was thereupon ordained that in future "women should not inherit, on account of the contempt "brought upon royalty by making a butcher a king."

The eleventh chapter tells us of a second pestilence which was to happen in the time of the "cock," and its causes and consequences. After this second and most severe pestilence, in which the king of Scotland would die, Edward was destined at last to obtain the recognition of his rights and to succeed to the crown of France. This event occupies the twelfth chapter of the third distinction and the last chapter of the book. It is predicted to take place in the year 1405, when the "cock" would have reached an age at which he certainly could not expect to live long to enjoy his triumph. The book ends with an appeal to the author's patron, earl Humphrey de Bohun, that he would not let it pass through the hands of many people, and that, above all things, even with those to whom he might show it in the greatest confidence, he would carefully conceal the name of the writer.

In spite of this appeal, however, this "prophecy" soon found its way abroad, and became popular, especially, as it would appear, among the clergy. The three manuscripts I have used appear to be contemporaneous, or nearly contemporary, with the date at
which it was composed; one, the Digby MS., belonged to a dean of St. Paul's, in London; the other, the MS. in the King's Library, belonged to the chapter of Canterbury; and I am inclined to think that the Cottonian MS., from which the text is here taken, was the original copy made by its author for the earl of Hereford. It is the best written manuscript of them all. It contains errors of the scribe, which have either been copied into the others, or, in the latter, the attempt to correct them has caused still greater corruption of the text. In one instance, at the beginning of the eighth chapter of the third distinction, the second line of the text has been accidentally omitted, as appears by the comment, in which nearly all the words which composed it are preserved, but none of the other manuscripts that I have consulted supply it. The metrical text of the supposed prophecy became afterwards popular, without the comment, which nobody seems to have cared for after the reign of Edward III., and then it was interpreted according to the caprice of the individual who quoted it. John Capgrave, in his Chronicle, has taken two lines, and entirely abandoned the old interpretation, in order to apply them to the execution of archbishop Scrope in 1404. ¹

The author of this singular political tract describes The au- accurately the known events of English history thor's pro- down to the period at which he wrote, but the case phesies not is very different when he attempts to penetrate fulfilled. the future. People were becoming weary of the oppres- sive government of the latter part of Edward's reign, and they looked forwards eagerly to the reign of a successor who had already made himself extremely popular, and who was known to be opposed to the

INTRODUCTION.

domestic policy of the government; and whoever wrote this book was no doubt catering to the popular taste, and doing service to his party. But the sequel of events soon proved that he was no prophet. Edward did live to see the jubilee of his reign, on which occasion he granted a general pardon for minor offences, but it presented none of the joy which the would-be prophet looked forward to. Edward's reign, under the influence of his evil advisers, had become more and more dishonourable, and he was at this time sinking in health, and died four months afterwards. The Black Prince, the favourite of the people, had died in the preceding year, and the crown descended upon the head of a mere child, whose subsequent reign presented a sorrowful contrast to that which was expected from his father. People in general seem to have anticipated the worst, and in the deep grief with which the death of king Edward was received, they forgot the errors of his reign to remember only his greatness and his virtues. They saw themselves on the eve of a war with France, and all their great warriors were departed.

These sentiments are strongly imprinted in the melancholy tone of an English song in this collection, which has for its burthen the transitory character of human greatness and the want of durability in popular gratitude. Once England had been a good ship, of noble make, and with lofty tower—one of the chief appendages of a ship of war at that time. It weathered storm and tempest without fear and without damage. The ship was furnished with a rudder to steer and govern it, such as could not elsewhere be found in the world; and while rudder and ship held together, they were proof against all dangers. A sure mast belonged to the ship, with a strong and large sail; and it had a barge, which set at nought the whole power of France, and was the shield and
INTRODUCTION.

protection of England. The song goes on to tell us that the rudder of this ship was not a rudder made of oak or elm, but it was the noble prince Edward the Third; and it was his son, the prince of Wales, who was never discomfited in fight, who bore up the helm. The barge was duke Henry of Lancaster, who never failed to chastise his enemies when they provoked him. All these were now laid low, and, no longer seen, they would soon be forgotten. The mast of the ship represented the good commons, who maintained the war with their wealth; and the wind which filled the sail was "good prayers." Now, the songster laments, devoutness is cast away, and good deeds are clean forgotten. An imp, or offset, of the same root remained, and there was hope that when the child grew up to manhood he would not degenerate from his blood. There remained, however, nobody on earth to compare with the warriors and rulers whom England had lost.

A short Latin poem which follows enters more particularly into the bright phases of Edward's reign. After expressing a hope that the young king Richard might some day be equal to and thus worthy of his father, he gives a sorrowing retrospect on Edward's reign and his personal character. He was, he says, remarkable for the regularity and frequency with which he performed his religious duties, and extremely liberal in his gifts to the church. Among the numerous relics which he distributed to the English religious houses, the black monks, or Benedictines, received from him the head of their founder, the abbot Benedict, and the white monks or Cistercians that of St. Anne, the grandmother of Christ. The latter was at the East-Minster, or St. Paul's, and the former at Westminster. Edward was happy in the number and in the great qualities of his children; he was merciless as well as just in his courts; and he was uniformly
successful in his wars. Crécy, Calais, and three great victories over the Scots, were proofs of the latter, as well as his victory over the Spaniards at sea, and the numerous illustrious prisoners whom he brought to England. His love towards his subjects was proved by his edict against the arbitrary violence of his purveyors, who were required in future to take nothing but what they paid for. In order to ensure an impartial administration of justice, he appointed to be “prefects” of provinces (prefectos patriarum) men who did not belong to the same county, so that, for instance, a West-Saxon judge would be appointed to Mercia, who could thus be biassed by no personal feelings. He laboured strenuously to destroy the numerous banditti who infested the country, and succeeded in greatly diminishing their number; and he was a terror to all transgressors of the laws. Yet, after all, so great and so noble a being, who was looked upon almost as a god, now lies low, and a small stone is sufficient to cover him.

We are now approaching times of popular turbulence. During Edward’s reign the desire for civil and religious liberty was becoming daily stronger, and a reform movement was advancing steadily though silently, and had numerous preachers busily employed among the middle and lower classes. The dazzling glories of the French wars, and the great feeling of personal attachment to Edward III. which prevailed among the commons of England, prevented for a long time any strong or open demonstration of the popular sentiments, but during the latter years of his reign the discontent had been gathering which soon broke out in scenes of turbulence under the misgovernment of his grandson. Unfortunately, the popular songs connected with these events—and there undoubtedly were numerous popular songs current at the time—were the least likely to be preserved, as the class most interested in them were
not in possession of books in which they could write them. The only two poems I have found having for their subject the great rebellion of the commons in 1381 belong to the clerical or at least to the more learned class of society, for in one the whole and in the other the alternate lines are written in Latin. Hence, though they were evidently composed by persons who entertained different political opinions, they are both hostile to what we should now call "the mob."

The first of these poems is a song written evidently by an opponent of the government. He complains that everybody had been ruined by "tax," and appeals, as a proof of his statement, to the deaths of so many men of strength; yet most of the wealth which was extorted from the people went into the hands of the greedy collectors and courtiers, and a very small part ever reached the king's treasury. This misrule had hard "hansell," and in the sequel was productive only of grief; for the misdeeds of the wicked are destructive of all reverence. The trouble, we are told, began in Kent by an insurrection against the rich, where the ribalds assembled in arms, and acted with the presumption of fools, which is not to be wondered at, since they had churls for their chieftains. In this wicked manner they went from Kent to London, depopulating the farms on their way, proud in their first success, and little thinking of their future defeats and misfortunes. They refused to listen to any terms until they were freed from their servile bondage, and obtained, in effect, charters of their freedom; but the advantage they supposed they had thus gained only led them into still greater bondage, which they had merited by the outrages they perpetrated. "Loud the lads laughed, and "shouted with sonorous voice, when they slew the "bishop, and many other persons of distinction; "they threw down some of the best manors in the
“kingdom, and did harm enough so long as their “reins were slackened.” Jack Straw was their great incendiary, and declared that all England should bow to the victorious populace. They slew Sir Robert Hales, the treasurer, burnt the palace of the Savoy, and put to death all who fell into their hands against whom they had any spite. The young king displayed his courage on this occasion, and, while others sought to escape and hide themselves, he rode into Smithfield, and there, with God’s assistance, cast down Jack Straw. The writer has either made a mistake in the person who was killed in Smithfield, or he means that in Smithfield the king put down the insurrection, of which he looks upon Jack Straw as the chief promoter and leader.

The grand theme of the second of these pieces is the slaughter of archbishop Sudbury. The writer laments the confusion into which the kingdom had been thrown, in which the nobles had entirely lost their spirit and courage, while the mob ruled and ordered everything at its will. The world, in fact, was turned upside down, for the nobles had sunk into servility, and the serfs had become lords; the judge was condemned, and the criminal occupied his seat. England, having fallen under the pope’s anathema for her outrage upon the church, had lost all her good name. The young and feeble king was not yet feared by the populace, and hence the lower orders rose, went about furiously, slaughtering people, throwing down houses, plundering, and burning. They dragged the archbishop out of the Tower, cut off his head, and stuck it up on London bridge; but it was taken down by Sir John Walworth (the lord mayor) and reverently wrapped up in a pall. Next day the populace behaved so threateningly towards the king that they extorted from him letters of pardon; nevertheless their leader would have run the king through
with his sword, had not Walworth struck off his head, which was raised upon London bridge in place of that of the archbishop. The fate of the latter is lamented in great bitterness, and the writer exults over the various degrees of providential vengeance which fell upon his murderers. He then gives way to an invective, first against the English populace in general, whose violence he describes, and next against the people of Kent in particular. The poem ends with a list of the rather grotesque names or nicknames of the chief leaders of the rebellion, who had all met with their due punishment. These were Jack Sheep, "Tronche," John Wrau, Tom the Miller, the Tiler, Jack Straw, the earl of the Plough, Rake-too-dear (?), Hob the Carter, and Rake-straw. The order in which the names are given seems to have been regulated merely by the desire to get them into two hexameter lines.

Among the legacies which the reign of Edward III. Wycliffe had left to that of Richard II. were the religious doctrines of the great reformer John Wycliffe. The Wycliffites, or the Lollards, as they were called, had been increasing rapidly during the latter years of Edward's reign, although they enjoyed the protection of the unpopular duke of Lancaster. This protection however, gave them a great amount of freedom, which they continued to enjoy under the new reign, though they soon began to be exposed to persecution. The intellectual agitation caused by the promulgation of these new doctrines, and the impatience of those who suffered under the pressure of ecclesiastical intolerance, drove many people much farther than Wycliffe and his party ever contemplated; and there can be no doubt that the religious feeling was deeply mixed up with the political feeling in these popular troubles. In all periods of great discontent with the existing forms and condition of society there rises an extreme party which has for its
standard the principle which in modern times has received the name of socialism, implying an absolute equality of individuals and a common right in property; and doctrines approaching closely to this, if not identical with it, were preached to the populace in the reign of Richard II. by men of ardent tempers, who had been originally friars or monks, who had embraced the reforming principles of Wycliffe, and who had subsequently thrown themselves into this medieval socialism.

**John Balle.** Among these was John Balle, who had become so popular as a preacher of these extreme doctrines, that he had been selected as a special object of persecution by archbishop Sudbury and the bishop of London, and lay in prison at the time of the insurrection. The rebels released him, made him their chief preacher, and talked of appointing him primate of England. After the suppression of the insurrection, Balle was arrested at Coventry, and carried to St. Albans, where the king was holding his court; and there, under the influence of terror, he made, or was accounted to have made, a confession, by which the Wycliffites in general were implicated in the insurrection. The opponents of Wycliffe, the old ecclesiastical party, grasped eagerly the weapon thus accidentally placed in their hands, and they attacked the Wycliffites not only as heretics but as subverters of public order.

A curious manifesto against the Lollards, in Latin rhyming metres, which is here printed, was evidently written immediately after the insurrection and the arrest and confession of John Balle. It seems to have been intended to serve as so many memorial verses of the principal charges exhibited against the followers of Wycliffe. It begins with an appeal to Christ, that he would cause the brambles and other noxious weeds to be extirpated from his garden, the church, which had hitherto been remarkable for the beauty and fruitfulness of its trees and plants. The old enemy
INTRODUCTION.

of mankind had, however, sown the tares in this garden, which were destroying all its beauty and usefulness. These tares were the Lollards,—thorns, brambles, and weeds (lollia), which laid waste the Lord's vineyard. There never was a greater pestilence in the church, nor a more fruitful source of error. They had tongues of vipers, full of deceit; and under the outward appearance of sanctity they allured the unwise and simple into their nets. "This plague now reigns without remedy in England, and in no other land. . . . O now pestiferous land, thou wert formerly rife with all wholesome science; free from the stain of heresy, a stranger to all error, and unconscious of all fallacy; but now thou art at the head of all schism, discord, error, and madness; thou art the lewd follower of every nefarious sect and of all strange doctrine." The Lollards are accused of displaying all sorts of outward mortifications, while they privately indulged in luxuries. While they pretended to be superior to all others, they were false teachers and false interpreters. They were the authors of hatred and division among the clergy, and of sedition among the populace, and they were the real disturbers of the peace of the kingdom. To them is ascribed the rebellion of the serfs and the slaughter and outrages which followed. "John Balle taught us this when he was put to death for his wickedness; that sect was a nest which contained depraved chickens, and nourished them for the ignominy of the kingdom; meaning thereby the sect of Wycliffe, which was the primary cause of the strife which had terrified the whole kingdom." The sectaries had thus brought the kingdom to the very brink of ruin. The writer then goes on to enumerate their particular errors. They not only forbade tithes and other dues to the clergy, but services and homages to the lords; that is, they preached against the spiritual and civil
oppression under which the commonalty then groaned. The ordinary arguments in favour of the claims of the church to such offerings or dues are put forth in a popular form, coupling always rebellion against the state with resistance to the church. The Lollards pretended that a man who was notoriously immersed in sin, though he might be an ecclesiastic, was not capable of administering the sacraments of the church or of duly performing any of the religious offices; to which the writer of this poem objects the ordinary argument that the power of administering was given by Christ not to the man but to the office, and that it was in no degree affected by the private character of the individual. Besides, he urges, if we once adopt this principle, who is to be the judge of any particular priest, if he be privately a sinful man or not? The power of confession and absolution, he says, as given to the priesthood, is one of the most intimate and necessary principles of Christ's church; yet the Lollards denied it altogether, and held that God alone was able to cleanse people of their sins. This, he says, was a grave injury to the authority and discipline of the church, as it deprived the clergy of the power of judging of people's spiritual maladies, and applying the proper remedy, as well as of holding under proper restraint those who were running astray. The Lollards again, he says, held the absurd opinion that one pope was not enough, but that it was expedient to have several; as if there were not naturally in every institution and body one head to rule and guide its various parts. Moreover, they pretended that if any one of the faithful were manifestly better than the rest, he ought to be pope; the reply to which is that God alone is the judge who is qualified to be pope and who not. The Lollards, he says, complained of the riches of the church; but it was not right or expedient that the church should be deprived of the
property which enabled it to sustain its outward respectability and command popular respect, or that its priesthood should be allowed to die of hunger. He accuses the Lollards of inconsistency, because they carped equally at the temporal power of the clergy, at the wealth of the monks, and at the poverty of the friars; and he argues that all these different qualities, however various, were approved by Christ either by word or example. He declaims bitterly against the rancour with which the followers of Wycliffe pursued the four orders of friars, and the slander which he accuses them of inventing and vomiting against them. Lastly, he inveighs against the opinions of the Wycliffites in regard to the doctrine of transubstantiation which was then held by the Catholic church. After confuting these opinions in his way, he concludes by calling down the wrath of heaven on these would-be reformers.

Amid all these contending principles in politics and religion, and in presence not only of turbulence among the people and oppression and misgovernment by the court, but of threatening convulsions of nature, the popular writings bear upon them the impress of alarm and sadness of spirit. An earthquake of a violent character, unusual in this island, had just occurred, and filled people with terror; and an English poet of the time made it the occasion for a short poem or ballad, in which he pointed out the many warnings God had sent to make people of all classes amend their lives. The first of these warnings was the insurrection of the commons, when, he says, there was no lord so great, but he quailed with fear, and laid aside all joyfulness until the danger was past. If the lords had been favoured with God's grace, they might easily have put down the rising at its first start; but it was God's will to show them for a moment their own insignificance, and he left them to be terrified and tyrannized over by the class of society which they
Effects of the earthquake.

had most despised. Next came the earthquake, at which people were equally terrified, though it was no sooner over than they all returned to their old vices. So utterly aghast were they, that they fled out of their houses, without caring for gold or silver; for “chambers and chimneys all burst to pieces; “churches and castles fared foully; and pinnacles and “steeples were cast to the ground.” These two events, combined with a third, the pestilence, were sufficient warnings for all reasonable people, but they had produced no effect, and the poet concludes with some moral reflections on the corrupt state of the world.

The earthquake had happened, somewhat ominously, at the very moment when a council of the clergy was sitting in London to pronounce judgment upon Wycliffe and his adherents. It was St. Dunstan’s day, Wednesday, the 19th of May, 1382. There is a sort of ballad upon this council, composed in Latin, with a curious mixture of English words in the refrain or burthen. The writer complains of the “desolation” which hung upon England, and how the good ship stood in danger of being wrecked; and prays that God might bring the people to penitence, and especially that he would open the eyes of the young king to the wickedness and hypocrisy of the friars. A pestilence was thinning the population. An earthquake had been sent as a warning to the people for their sins, for Christ was almost forgotten in England. God’s anger was shown undoubtedly in this earthquake, for it occurred at the very moment when the scribes and pharisees were assembled with the high priests against God’s anointed. Winds and floods, such as had not been known before, had swept away the harvest. The

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1 Stowe mentions the great floods of this year, but he says that they occurred on St. Thomas’s day, & c.

Dec. 21, when they could not have affected the harvest, as they are here stated to have done.
cause of all these visitations was plain to be seen, for General wickedness of the all orders of society had become equally wicked. In the very shops the purchasers were deceived by the people.

use of false measures, and perjury and fraud reigned everywhere; and no wonder, for the clergy, who ought to be a mirror to the laity, were remarkable chiefly for their pride and licentiousness; and those in power only thought of plundering those whom it was their duty to protect. Few of the prelates of the church were promoted for their theological learning, but they obtained their money by favour, or by simony, or by flattery. Equally blameable were the monks and friars, especially the latter, who in their outward acts pretended to be like red roses, "but the roses have faded, and their odour is like that of a dung-hill." These built vast and magnificent houses, which were no better spiritually than dens of wolves. There was no monastery, however rich in lands, nor a king or a bishop, who could raise a palace so quickly as those whose daily profession was begging. In truth, says our writer, "they are either thieves, or they make money, which is treason against the crown." They call themselves public mendicants, and they protect themselves against the inclemency of the weather with rich and expensive clothing, while they exclaim, with the pharisees, "Lo, what we suffer for the love of Christ!"

These friars preached everywhere that whoever died in their habit would escape the torments of hell and pass directly to heaven. If a rich man in the neighbourhood was taken ill, one of the order would hasten to him and labour to persuade him to give his corpse to the friars; but if a poor man in sickness went to them to beg them to give him burial, the reply was that the guardian was absent, and the supplicant was turned out of doors. The friars, in their chapters, drew up letters which they called suffrages, by which they made those who paid for them partakers in all the masses, prayers,
INTRODUCTION.

and abstinences they said or performed for themselves, caring little whether the purchasers were worthy or not. So many shares were thus distributed, that the writer conjectures they must have had very little left for themselves. They were guilty of many greater crimes than these, of which, says the writer, "I will not here speak; but I say farewell to you, friars! Whoever throws his net among you is sure to catch "prostitutes." He next turns to the monks of the order of St. Benedict, who, he says, must have received their name by the figure of speech called antiphasis, or, in plain words, by contraries, for they deserved more truly to be called "malodicti," or accursed. Although the monks professed to abandon the world, nobody indulged more in worldly enjoyments, and in none more than in eating and drinking. "I, who write "this, began by being a monk; I was scorned by them, "but not yet professed; but I was soon tired of "their society, and I left them to embrace Christ's "rule. . . . For the Lord, seeing his sea so much "agitated, caused certain noblemen to be placed in "authority, in order that the faith of the church "might be able to be restored, and to that end called "Wycliffe and his disciples—these are the fishermen "to whom the Lord has given to conduct Peter's "ship with caution." These good teachers reproached the monks for not keeping their rule, and admonished them to avoid idleness and turn their hands to labour; and the same reproach was made to the friars, who would rather beg than write. The mere mention of work stirred up the indignation both of monks and friars; and the former delegated to the latter the task of preaching against the reformers, and they attacked them with slander and falsehood. For this cause they were now assembled in council, and the monk of Ram- sey, John Welles, began the attack, in a windy and stormy discourse, with a face the colour of gall, which
INTRODUCTION.

displayed the temper it covered. Wycliffe himself was not present, but his disciple, Nicholas Hereford, replied to Welles, and soon brought him to a stand in his arguments. Then rose another pompous monk, named Goydoun,—who was not a regular monk, but a layman in monk's clothing,—and undertook to prove that monks ought not to labour, and that friars, though able-bodied men, and capable of earning their living, ought to beg. Crophorne, a man of no fame, spoke less to the purpose than his predecessors, and his arguments were not worth unum stercus canis; he and the rest of the monks did no more than "croak like frogs." After the monks had done, the friars began, and a Minorite doctor named Merton rose to speak, but only babbled like a raven. Whappelode, who followed, was a notorious liar, a hair-brained fellow, who only proved himself an empty talker. Stokes, who spoke next, displayed a bilious-looking face and an equally bilious temper, yet he laboured through several days to convict the reformers of heresy, though to little purpose. On the last day Nicholas Hereford replied, and, with the assistance of Philip Repingdon, so confuted his accusers that they held down their heads in confusion. Nevertheless, the monks and friars, having filled their purses with the money of the poor, hastened to London, prepared, as the writer says, "to give large thongs out of other people's leather." They presented themselves before the archbishop, and proclaimed Nicholas Hereford a heretic and Philip Repingdon a madman, while they anointed the prelate's hand with money. The archbishop, thus propitiated, assented to all that the friars demanded. Then the bishop and the friars cited Hereford and Repingdon to appear before them; but when they came they merely abused them, without alleging any substantial charges; and the two objects of their persecution, perceiving their danger, appealed to the pope.
The English song which follows contains a more general attack on the friars, and is rich in satirical irony. Men might see by their appearance, the writer says, that they were given to great penance, and that their diet was simple and spare. "I have lived forty years, and I never saw men fatter about the kidneys than are these friars. Where they wander about the country, they are made so thin by want of meat, and are so reduced by penance, that each one is a horse-load, when he will truss out of town." It is much to be lamented, he says, that they should be allowed to go by two and two from town to town to seek their sustenance, dealing in "divers mercery," as though they were pedlars. They carried about in their bags purses, pins, and knives, and girdles and gloves, and such articles, "for wenches and wives;" but wherever they haunted, the husband "ever thrived backward," for during the "good man's" absence the friar would come to the dame, and "spared neither for sin nor shame but he "did his will." In fact, he says, the friars would fare but poorly if they had no help of housewives in the husband's absence. They were far cleverer traders than an ordinary pedlar, and they knew, too, how to conjure; for one of them, with a pound of soap, would gain a kirtle and a cape, and if he gave a woman a knife that cost but twopence, he would have the value of ten knives from her before he went. The writer next proceeds to warn his hearers who may have handsome wives or daughters against allowing any friars to come near them, and describes the consequences in rather coarse language. He accuses them of maintaining men in sin, instead of teaching them virtue; for, he says, if a man had murdered all his kindred, and go make his confession to a friar, the friar would absolve him clean and quickly for less than the value of a pair of shoes, and give him...
assurance that his soul was cleansed of every sin he had done. The writer adds that the founder of the four orders of friars was the first murderer Cain, and that hence the four initials of their names (Carmelites, Austins, Jacobins, and Minorites) formed his name, which was spelt in the middle ages Cain. Hell, he says, was so thronged with the friars, on account of their enormous wickedness, that soon there would be no room for the souls of other people. Their constant labour was to cry down the regular clergy, but he prophesies that before long they would suffer the same fate as that which had fallen upon the Templars. He then goes on to explain their methods of extorting money from people, and concludes with a declaration which would lead one to suspect that he was the same versifier who wrote the preceding Latin ballad. "I was myself a friar full many a day, and thus I know the truth. But when I saw that their living accorded not with their preaching, I cast off my friar's clothing, and nimbly went my way. No other leave I took of them when I went, but I bequeathed them to the devil every one, the prior and the convent. Although I have left the order, I am not an apostate, for I was with them a month and nine or ten days less than a twelvemonth. I made me ready to depart before the time of profession came, and went my way publicly through the town."

A second English song on the friars is directed chiefly against the Minorites, who appear to be satirized in it for the use they made of pageants and theatrical shows to impose upon the uneducated classes. The writer describes them as hanging up a representative of the Redeemer, with wings and other grotesque accessories, on a tree (or wooden cross); while in another place a friar acted also the part of Christ, with a wound in his side, and others in his hands and feet; and further friars...
on appeared a grey friar in a cart made of fire, of course intended to represent Elijah carried up to heaven in the fiery chariot. He suggests, in regard to the latter, that fire was an appropriate accompaniment to any of the "four orders," as all friars deserved to be burnt.

"They are always preaching of poverty," he says, "though they love it not; the whole town is searched to procure delicate meat for their mouths, and their dwellings are extensive and wonderfully wrought; but all these extravagancies were paid for with money by which people had bought impunity in the commission of robbery and whoredom."

We have now to pass over a few more years, which furnish us with no political poems known to exist, until we arrive at that period of political agitation, when, in 1388, the party in opposition to the court had gained so much strength, that the king's favourite, Robert de Vere, was obliged to fly with some others of Richard's ministers to the continent. I think I am right in ascribing to that year a poem in alternate lines of English and Latin, which presents a sort of general complaint of, or satire on, the corruptions of society at that period. From the number of copies preserved, it was evidently popular. The writer of this piece begins by lamenting the decadence of England, and the absence of all that manly character which had formerly characterized its people. Lust and pride were now predominant in England, and truth was entirely set aside. Friends were changed into enemies, and the land was filled with dissension, while the foes abroad threatened it with invasion. Internally there was nothing but confusion; truth had disappeared, and the only persons listened to were whisperers and flatterers, who ruined the commonwealth. The upper classes of society had become shamefully corrupt, and showed no feeling of sympathy for the sufferings of the poor, who were exposed to great oppression. In the
INTRODUCTION.

The king might perhaps do something to amend it, but he was surrounded by people who concealed from him the state of the kingdom. Jack and his fellow (Vere, duke of Dublin, and the earl of Suffolk) had gone, and were not greatly sorrowed for, but plenty of bad people remained behind. These walked about in new and extravagant fashions. They enlarged their shoulders artificially, and made them broader than they were made by God, with wide and high collars, which, says the writer, made their necks look as if they were prepared for the axe. They had long-pointed boots, and great spurs at their heels, and their hose had a straight band, which looked as if their thighs were tied to the body. "They may not," he adds, "as I suppose, bend their knees without trouble. When other men kneel, offering up their prayers to Christ, these stand at their heels, not able to bend their legs. They avoid bending themselves for fear of hurting their hose." They were thus obliged to pray standing, and not only showed little piety themselves, but they disturbed other people in their devotions. Many other ridiculous and inconvenient fashions in dress are enumerated, which were but the index to the vain and frivolous manners of those who wore them. Drinking and swearing also had increased to a deplorable extent, for which many in the end would "sing a counter-tenor in Newgate." Lastly, simony had invaded the church, and the clergy were equally corrupt with the laity.

A single distich commemorates the king's fourteenth distich year, A.D. 1390-1, by telling us that the axe was sharp at that time, and had a hard stock, but the allusion is not very clear.

The pestilence of 1391 furnishes us with another ballad in rhyming Latin on the general corruption of society, by an anonymous writer, who complains that
the whole world had turned to wickedness, and that Christ was entirely forgotten; that peace and patience, love and justice, had entirely disappeared; that errors and vices had taken their place; fraud prevailed among merchants; the poor suffered through the wickedness of the rich; and the flock of Christ was dispersed through the negligence of its shepherds.

The king's extravagance compelled him to resort to arbitrary expedients for raising money, and one of these brought him into a direct collision with the city of London. Many circumstances combined to keep up a feeling of hostility between the citizens and the court, and at length, when in 1392 Richard asked them for a loan of a thousand pounds sterling, he met with a flat refusal. The Londoners, moreover, are said to have ill-treated a Lombard merchant who was willing to lend the king the money. Richard was greatly enraged against the citizens, and he ordered the lord mayor, John Hinde, and the other chief municipal officers, to appear before him at Nottingham, where he not only deposed them from their offices, but committed them to different prisons, the mayor in the castle of Windsor, the two sheriffs severally in those of Wallingford and Odilham, and others of the principal citizens in other places of confinement. The charters of the city were annulled, its liberties withdrawn, and its laws abrogated; and the king abolished the office of mayor, and appointed a creature of his own to govern it under the title of guardian or keeper. The first guardian, Sir Edward de Dalingrig, was soon removed, because, as it was said, he showed too much favour and indulgence to the citizens; and the king appointed in his place a sterner guardian, Sir Baldwin de Radington. Nevertheless, after having treated the citizens with great rigour during several months, the king suddenly relented, partly, it would appear, through the inter-
cession of queen Anne, though it is said, also, that
the duke of Gloucester was the friend of the Lon-
doners on this occasion. The citizens thus obtained
the restoration of their liberties, and the office of
lord mayor was restored, but the king took the
opportunity of extorting from them no less a sum
than ten thousand pounds. Richard was residing at
his palace of Shene, in Surrey, and he proceeded
reconciliation on the 29th of August, 1393, to complete his
reconciliation with the citizens by a pompous proces-
sion through the capital.

A Carmelite friar, named Richard de Maidstone, who held some employment at court, was present in
this grand ceremony, and has left us a minute account
of it in Latin elegiacs addressed to a friend who was
named like himself Richard. It is a curious picture
of medieval pageantry and medieval manners. Richard
of Maidstone, in the spirit of a thorough courtier,
sees nothing but virtue and perfection in Richard II.;
"there was not such another youth in the whole
"world, who, like him, knew how to rule his king-
"dom with the wisdom of Solomon." Envious
tongues, our author confesses, had turned the king's
mind against the citizens, and caused him to desert
his "chamber," but even the power of detraction
could not keep him long away from it. Early on
this auspicious day the king's "guardian" warned the
citizens to be prepared to meet their sovereign, and
the warning was acted upon with the greatest
alacrity. The streets were lined with rich tapestry,
and decked with garlands of sweet-smelling flowers;
while nearly the whole population poured out to meet
the king. There were a thousand and twenty young
men on horseback, and the number on foot could not

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1 The 21st, according to the poem.
be counted. The guardian led the way, followed by the twenty-four aldermen, all clothed in red and white. Then followed the several trades, each distinguished by its livery; and Richard of Maidstone takes the opportunity of giving us a rather curious list of the various trades existing in London at that time. The approach of the king leads the poet into a rather flattering description of his person. Richard was seated on a white horse, and was surrounded by his nobles and courtiers. Queen Anne came immediately after him, covered with jewels, and attended by her ladies of honour. The guardian, in the name of the citizens, presented the sword of office of the lord mayor and the keys of the city, in a very humble address, to the king, who delivered them to his knights to keep until he had visited his capital, to see whether his subjects knew how to appreciate their sovereign. They next addressed the queen, and implored her intercession in their favour, which she promised. The king and queen, followed by the citizens, then continued their route towards the city, amid great rejoicing and loud clangor of musical instruments. Hitherto the day had been rainy and stormy, which cast some gloom over people's spirits, but as they approached the capital the weather cleared up and it became fine. In the midst of the street of Southwark, a man who had been exiled for homicide presented himself before the king, with a wooden cross in his arm, and obtained the king's pardon in consideration of the joyfulness of the occasion. Here also a rich crown was placed on the head of the queen. At the foot of the bridge, two valuable horses, with splendid trappings, were presented to the king, and very graciously accepted. A fair palfrey was similarly presented to the queen. As they approached the bridge much confusion was caused by the crowded state of the street, and the good friar describes
in not a very saintly tone the mirth of the spectators when a chariot full of court ladies were upset, and their persons exposed not very becomingly to the vulgar gaze. He makes amends, however, by moralizing on the accident, as ominous of the fall of pride and luxury. Slowly they gained Chepe (Cheapside), the principal street, which was decked out with extraordinary magnificence, and its windows were filled with beautiful women and maidens. The fountains in Chepe ran wine, and in the middle of the street was raised a lofty tower, at the top of which were a boy and a beautiful virgin, the first in disguise of an angel, and the latter bearing a crown. As the king and queen approached, these two personages descended as though in a cloud, in a manner which Richard of Maidstone professes not to have understood, the boy, or angel, holding in his hand a cup of gold full of wine, and the maiden holding two crowns of gold in her hand. The maiden delivered her two crowns to the guardian, who presented them to the king and queen, and both accepted them gracefully, and drank of the cup with a smiling countenance, which carried joy to the hearts of the citizens. The second fountain of Chepe, at the entrance to St. Paul's, was the scene of still more elaborate pageantry; and the music was so varied, that the poet takes the opportunity of enumerating all the musical instruments of which he could have found the names in a medieval Latin dictionary. The king and queen entered St. Paul's, where they were received by the clergy, and visited the shrine of St. Erkenwold. Ludgate was the scene of another wonderful pageant, from which angels threw flowers and perfumes on the royal party. But the grandest pageant of all was at Temple-bar, on which was represented a forest and desert filled with all kinds of wild beasts. In the middle of it appeared John
the Baptist with the agnus Dei. This subject was cleverly and even artfully contrived. It appears that John the Baptist was king Richard's favourite saint, and as his eyes fell upon this exhibition, he was seized with a sudden feeling of devotion, and all traces that may have remained of his irritation against the citizens of London disappeared. Besides John the Baptist, there was an angel at the summit of this pageant, who descended suddenly as the king and queen approached, holding a golden tablet or altar-piece in each hand, which he delivered to the guardian. The latter presented one, on which there was a representation of the crucifixion, to the king, which he touched, declared that he had entirely forgiven the citizens, and invited them to follow him to Westminster to hear his final determination with regard to them. The other tablet, representing St. Anne, in allusion to her name, was presented to the queen, who received it equally graciously, and promised to do all in her power to complete the reconciliation of the citizens with the king. The king now rode without further delay, attended with similar pomp and pageantry, to Westminster, where he seated himself on his throne in the hall, holding his sceptre in his hand, and surrounded by his nobles. The queen, attended by her maids of honour, entered, threw herself at the king's feet, and interceded for the citizens of London. The king graciously granted her request, and is made to address the citizens in a long speech, in which he reminds them of their past errors, and exhorts them never again to provoke the anger of their prince or to treat his courtiers with disrespect; to despise the new doctrines in religion, and defend the Catholic faith; to avoid injustice, fraud, and contention; or to expect his severe displeasure if they did otherwise. He restored to them the keys and the sword, with all their old laws and privileges, and then dismissed them
with the promise of his favour. Richard of Maidstone concludes with a glowing picture of the joy of the citizens at the king's generosity, but he forgets entirely the fine of ten thousand pounds sterling.

Since the beginning of the reign England had not been at peace with France, and the greater part of it had been passed in war more or less active, our shores had been insulted, and our island threatened with invasion; but during several years there had been a succession of short armistices. At length, in the year 1394, a truce for four years was concluded, which it was hoped would be converted into a lasting peace, but the French were now averse to it. The only one of Edward's conquests in France of any importance which the English still preserved was Calais, and the French had during the last few years gone through such a rapid succession of recoveries, that they were reluctant to relinquish the hope of adding Calais to them. They were not willing, therefore, to make a lasting peace, of which the restoration of Calais should not be a condition. This feeling is embodied in a song by the poet Eustache Deschamps, which is printed in the present volume. During the progress of the treaty a party of peasants are introduced conversing upon it, and they all agree in one point, that there would be no peace until the English restored Calais. France had, nevertheless, to wait a century and a half before the town of Calais was recovered.

The religious agitation had been increasing instead of subsiding; for, although Richard II. did not directly countenance the religious reformers, he was not a persecutor, and there were so many other subjects of agitation and discontent, that the Lollards experienced a good deal of unintentional tolerance. Under these circumstances the followers of Wycliffe became bold and active, and preached openly against
INTRODUCTION.

the corruptions of church and state. Among the written records of the popular feelings of this time is a poem of some length, composed probably in 1393 or 1394, and pretending to emanate from the Ploughman, who since the publication of the Visions of Piers Ploughman had been adopted as the representative of religious and political purity. It was the embodiment of the pure democratic principle which lay at the bottom of the opinions which now agitated the world. The writer of the poem alluded to, to which I have here given the title of the Complaint of the Ploughman, who professes to have held an independent position between the two parties, pretends to have heard in a wood a dispute between two "fowls," a griffon and a pelican, the first of which was the advocate of the Romish church, and the other its opponent. The pelican begins by urging the meekness and humility preached by the Saviour, and contrasts with these the conduct of the prelates of his day, who sought to amass wealth and worldly possessions, led men to battle (alluding, probably, to the warlike deeds of Spencer, bishop of Norwich), and aspired to temporal sovereignty. They claimed, he says, to be the equals of kings and emperors, rode on horses with gorgeous trappings, had daily change of rich clothing, and oppressed the poor. They "turned holy church " into a prostitute, and filled her belly with wine " and ale." They kept luxurious tables, wore mitres and pastoral staffs of gold and jewels, claimed the right of judging people to death in this world and to damnation in the next, and were ready to sell heaven and earth for money. They compelled temporal lords to make obeisance to them, and, when they rode out, they were attended by escorts like those of kings. Their head, the pope, was like them greedy of worldly honours, and made kings kneel and bend to him, and dispensed power in different degrees to
all his subjects, but reserved very little to Jesus Christ. When he sat upon his throne, he thought he was superior to Christ himself. They called Christ only sanctus, but the pope was in their language sanctissimus. But their true head, he says, was Belial, and their ungodly character was proved by the war which they were now carrying on among themselves, alluding to the sanguinary struggles between rival popes in the schism of the latter part of the fourteenth century. He goes on to charge the priests of the church with forcing people to swear falsely, with using and encouraging simony, with acting under the influence of envy and hatred, with selling the sacraments of the church, with leading immoral lives, and with oppression of their flocks in an infinite variety of ways. They sold to people for money absolution of their sins, however great. "They say that Peter had the keys of heaven and hell," continues the pelican, "but I trow he never sold sins for money; nor had Peter so little wisdom as to leave his keys to a wretch like those who now call themselves popes." Men, who did not even know their creed, were placed in authority in the church through favour or bribery. When Christ was on earth he had twelve apostles; but now there is only one apostle, and no man may believe that he may err, although Peter, from whom he claims his authority, erred more than the other apostles. A second part of the Complaint treats of the misdoings of the priests and inferior clergy, who are described as the servants of Antichrist and not of Jesus. They are represented as living in everything contrary to Christ's example; using pride instead of meekness, strife instead of sufferance (forbearance), anger instead of soberness, wilfulness instead of wisdom, outrageousness instead of measure (moderation), lordly life instead of lowliness, hasty judgment instead of mercy, covetousness instead
INTRODUCTION.

of largess, treachery instead of truth, envy instead of almsdoing, lechery instead of chastity, and self-indulgence instead of penance. Their place in the other world shall be with Dives. These carried with them the badge of Antichrist; and without that badge they were not allowed to preach. Christ sent the poor, and not the rich, to preach; but now the poor are not allowed to preach, and if any such are found, they are suspended and thrown into prison. All such as have forsaken the world, and live lowly, shall be carried into Antichrist's prisons, and be beaten and bound. He accuses the Catholic priesthood in general of taking Judas as their pattern. "If Christ were here on earth again, these would condemn him to die; they have overthrown all his hosts, and say that his sayings are heresy, cry out against his commandments, and condemn all his to be burnt... These have more might here in England than hath the king and all his laws; they have purchased them such power, that they take all who will not acknowledge them, and say that their doctrine is heresy, and so send them to prison. It was not so in the days of our forefathers. God for his mercy amended it! "The king," it is added, "taxeth his men only by the assent of the commonalty, but these every year will take from them by force more than he gets by the legal taxes. Their seals are more worth yearly than the king's, and their officers have greater fees... For whose will prove a will that is not worth ten pound, he shall pay for the parchments the third part of all the money... For a simple act of incontinence he shall pay twenty shillings, and then have an absolution and a licence to commit the sin the whole year... It is a wonder that the parliament, and all the lords of this land, have not paid more attention hereto, to help the people out
INTRODUCTION.

“of their hands.” In the third and last part the
griffon interrupts the pelican to inquire his opinion of
the secular clergy, to which he replies that they
sought to obtain a plurality of benefices, and that
they occupied themselves much in gaining money, which
some spent and others hoarded up, but very little in
the cure of souls. Those who hoarded their money
purchased lay fee with it, or expended it in building
great houses; but they spent nothing on the poor.
Many of them lived in pride and jollity, and squan-
dered their incomes upon their concubines. So intent,
indeed, were they in getting money and collecting
their rents, that some could hardly find time to say
matins “for counting and court-holding,” and others
stored up the whole of their ecclesiastical revenue
while they neglected their parishes and went into
the service of kings and earls to gain more money.
So strictly did they collect their dues, that they would
put people in the stocks for the tithing of a duck,
or an apple, or an egg. They were always to be
seen at the wrestling, and at the wake, and were
“chief chanters” at the ale. They went a hunting
with their packs of hounds, and could blow a horn
and cry “hey!” “And yet they must have some
“stock or stone painted gaily and adorned proudly,
“to make people put their faith in and look upon it
“as full of might.” To these images they induced
people to make pilgrimages and present offerings, all
which went to increase their wealth. As their dealings
were unscrupulous, so their private life, as it is here
described at some length, was without modesty or
shame. The griffon has heard enough of charges
against the priesthood, and he asks the pelican what
he has to say about the monks. Formerly, he
says, and according to the foundation of St. Benedict, they
were poor and lived modestly, but this did not last
long, and now they were rich, proud, and worldly
INTRODUCTION.

The friars, minded, and kept houses and lived like lords. For his opinion of the friars, the pelican refers to the popular tract known as Piers Ploughman's Creed. The griffon next takes up the cause of holy church and retorts somewhat bitterly on the attacks of the pelican. "Should holy church," he asks, "have no head or guider? If so, who is to direct or advise her? If men assail the church with force, men must defend her with strength equally. If the pope were poor and needy, he would be driven from door to door, and the wicked would not be afraid of him. People would live in their sins in spite of him. To amend them he must have force, for wolves are driven away from the sheep with weapons. If the pope and prelates had to beg and ask, and bow and borrow, holy church would stand full cold, and her servants would sit and sup sorrow." The pelican replied, that Christ was the head of the Church, and that they ought to have no other head. Christ had forbidden his priests to assume any "mastership." Their rich clothing should be righteousness, their wealth charity, their lordship love, and their rich vessels a clean conscience. Poverty of spirit and humility were the legitimate defences of the church. The griffon, losing his temper, accuses the pelican of envy, and says that because he cannot gain riches himself, he grieves at the prosperity of others. "You speak against the seven sacraments as though ye were knowing people, against tithes, offerings, and tenths, and allege falsehoods about our Lord; and this ye do that ye may live at your ease, in the belief that there are no such things. It is the devil who brings in these new doctrines to disturb the peace of the church. Leave thy chattering, with bad luck to thee. If thou live well, what wilt thou more? Let other men live as they list. Ye have no cure to answer for; why meddle.
"ye with that which does not concern you? Let all
men live as they have done of yore, for thou art not
answerable for them." The pelican expostulates, and
urges that he did not despise the persons or the
sacraments, but complained of the misuse of the one
and of the misuse of the other. This reply makes the
griffon still more furious, and after uttering various
threats against the pelican and the church reformers,
he flies away in a rage. The pelican meanwhile enters
into conversation with the ploughman, who has been
the listener to their dispute, and continues his remarks
on the corruptions of the church; but they are
interrupted by the return of the griffon, with a
numerous flock of birds, his allies, such as ravens,
rooks, crows, magpies, buzzards, kites, and the like.
It was the turn of the pelican now to fly away in
alarm, but he also returned, after a rather long
absence, bringing with him the phoenix, who defeated
the griffon and his allies, slaughtering great numbers of
them, and driving the rest into places of concealment,
from which there was no danger of their return. Thus
this curious poem ends.

Among the courtiers in the earlier part of Richard's reign was John Gower the poet. Gower was at first
a courtier in every sense of the word, and he was
treated by the king with regard. Richard, one day,
while passing along the Thames, met the poet, who
was rowing in a boat, took him into the royal barge,
and asked him to employ himself upon some new poem
in the English language. The result was the English
poem by which Gower is best known, the Confessio
Amantis, in the introductory lines to which the poet
relates this anecdote, and speaks of his sovereign in
very flattering language. He evidently took a deep
interest in the political agitation of the day, and after
the great insurrection of the lower classes he wrote his
longest Latin poem, the Vox Clamantis, in which he
traces the cause of these troubles to the corrupt manners and principles of all classes of society, and he describes and satirizes these with considerable minuteness. He here still exhibits much attachment for the young king, though he expresses considerable apprehension for the future. Soon afterwards he began to be disgusted with the conduct of the court, and attached himself more and more to the earl of Derby (afterwards duke of Lancaster and king of England), and to the other great lords who had put themselves in opposition to Richard's misgovernment. A new edition of his English poem was brought out, in which he omitted the prefatory story about king Richard, and all the complimentary allusions to that monarch, and substituted for them a dedication to the earl of Derby. We trace Gower's political sentiments through the latter years of king Richard's reign in a number of short poems, all directed against the government. The first of these was written in the twentieth year of this reign, and has for its subject "the manifold "pestilence of vices, whereby our country was more "especially tainted in the time of Richard the second." He begins with a declaration that in times of national danger it was the duty of every man who could to speak out, and gives this as an excuse for the employment of his pen. His first attack is directed against "Lollardy," the cause of which, he says, was Satan's craftiness. In his English poem, and especially in the Vox Clamantis, though Gower does not spare the corruptions of the church, he displays everywhere a decided hostility to the Lollards. As he acknowledges the corruptions in the papal church which the religious

1 A valuable edition of Gower's Vox Clamantis has been edited, but a very small number of copies printed, for the Roxburgh Club, by the Rev. H. O. Coxe, of Oxford, 4to., 1850.
reformers attacked, he is obliged to consider them in a
political light, as breeders of division in the church
and state. He adopts the derivation of Lollard from
the Latin word lolium, and treats them as noxious
weeds growing up among and spoiling the corn.
They were sent into the world by Satan, the author
of all evil, and brought with them a large share of
the old serpent's falsehood and deceitfulness. They
dressed in clothes of coarse wool, affected serious
countenances, but these were only covers for their
fraudulent designs. He warns people from lending
their ears to the dangerous incantations of these new
sectarians, and urges the danger of not remaining
satisfied with the faith which had been handed down
from former ages. The next vice against which the
poet inveighs is pride, which also originated with the
evil one, and which now pervaded society, and was
displayed in vain and extravagant fashions in dress.
Next comes lasciviousness, which had gained possession
of all classes of society, the poor as well as the rich.
Perjury and avarice were, too, cognate vices, which
were then the cause of numerous and immense evils.
Gower assures us that he wrote these things with
weeping eyes, deeply affected with the sorrows of his
country, and the moral darkness which enveloped it.

The attacks in this satire are very general, but in
another poem which follows, and which seems to have
been written nearly about the same time, the charges
are brought home rather more closely to the different
orders in society at that day. The poet engages in a
search for light, which had been concealed by the
darkness of vice, or at least he undertakes to direct
the search. Beginning at what was then considered as
the head, he says that it would be in vain to seek for
light at Rome, where there were already two popes,
who of course contradicted each other, and if there was
any light among the clergy, it was concealed under a
bushel, because it was rejected by the church itself. There could be little light, it is intimated, in a church where everything was governed by simony. Though, as we have seen, Gower was no friend to the Lollards, he was not blind to the great corruptions of the papal church. Among the monks and the secular clergy he tells us there was nothing but darkness. Their only lamps were games, idleness, prostitutes, and taverns. Light was equally a stranger to the councils of kings, or otherwise they would have interfered to prevent the divisions in the church, and would have united to arrest the progress of the infidels who were threatening the safety of Christendom. There was no light among the nobles, who put trust in their own power, and by this self-confidence and the want of due precaution were led on to their ruin. Light had departed also from the chivalry of the kingdom, which was intent only upon self-indulgence and rapine. Light among the men of law had disappeared before the influence of bribery, and law had no weight against money.

Nor was there more light among merchants and tradesmen, who sought only to enrich themselves by means of usury and fraudulent dealings. The commons, or, in the language of law, the country, was too deeply immersed in ignorance to show much light, and was overrun with robbers, homicides, and turbulent characters of every description. The poet concludes by avowing the grief which overwhelmed him in contemplating this universal darkness, and by praying that God would send some light upon his country.

In a third Latin poem, Gower gives us some moral reflections on the goodness and badness of kings; intended, of course, to be applied to Richard II. It is stated in the rubric to have been written at the last period of king Richard’s life. Richard was, indeed, now approaching rapidly towards the melancholy end of his career. Two songs in the present volume, one
in Latin, the other in English, belong to the period immediately preceding his fall. The first of these was evidently intended to be sung among the people, and, though obscure enough to the modern reader, it presented no obscurity to those who felt every allusion, and were familiar with every nickname it contained, especially with the puns and jokes which were made upon the three most obnoxious ministers, Bushey, Greene, and Bagot. It is to these names, of course, that the song writer alludes when he tells us in his first stanzas of a bush which was already overgrown, and which would soon go wild if it were not well pruned and held low; of "grass, which was so "green," that it required to be mown and raked away, to prevent its overgrowing the field; and of a great bag, which required to be cut smaller, and which had its bottom nearly out, and was so rotten on every side that it would hardly bear mending. Jokes like these, when levelled against their oppressors, were richly relished by the English populace in the reign of Richard II. The bush, the song goes on to say, was the cause of the murder of a gentle swan (the duke of Gloucester), who was of good brood, and profitable to the kingdom. The green grass, by its length and rankness, slew a strong and sturdy steed (the earl of Arundel), of which any king might have been proud. It was a bear-ward (the earl of Warwick, whose badge was the bear and ragged staff), who found the rag of which he made the bag, and all with very good intentions; nevertheless, this bag of his own making was the instrument of the earl's fall; he was condemned to death, but his punishment was commuted for perpetual imprisonment. The death of the swan had been the cause of grief to his duchess, who was further deprived of her eldest son, Humphrey Plantagenet, who was carried away to Ireland, and imprisoned in the castle of Trim. The
steed's colt (Thomas, son and heir to the earl of Arundel) had made his escape on his father's death, and had joined the eagle (Henry of Lancaster). They had taken the son of the bear-ward, who was a minor, and married him according to their will, but he only waited the time for following in the footsteps of his father. The eagle, however, was now up, had taken his flight towards England, and had alighted in the north country, bringing with him the steed's colt. The geese and the peacocks (perhaps signifying the Percies and the Nevilles) joined him in great numbers. The eagle, it is hoped, will first settle on the bush, which he likes above all places for watching his prey; and then he will fall upon the green fiercely. The bag is full of rotten corn,—treasures hoarded up to little purpose; and it shall be emptied, and its contents distributed among the peacocks and geese, and among other fowls; while the bush has become bare of leaves and dry, and must be hewn down, crop and root. The long grass, though it seem green, is unfit food for the cattle, which have become lean by it, and will remain so until the bad portion of it be "dinged out." The great bag is so torn and worthless that the only thing to be done with it is to hang it up to dry, and after it has undergone this operation, it will be seen whether it can be amended or not. When all this has been done, the lean beasts will have rest, and better pasture.

The Latin song ought, perhaps, to have preceded the other, for it appears to have been written before the duke of Lancaster landed in the north. It contains the same complaints of the destruction of the nobles, of the insupportable burthen of taxes, and of the inordinate pride and tyranny of the court.

We come now to one of the most curious political poems in this volume, but of which the only copy now known to exist is unfortunately imperfect. The great
INTRODUCTION.

reform poem of the fourteenth century was the work known by the title of the Visions of Piers Ploughman. It possessed all those holds upon popularity which are found in the writings of Bunyan. People seem to have a natural taste for moral satire conveyed under allegorical forms, and it was here clothed in that pure Anglo-Saxon form of verse which seems to have been preserved among the people alone, but which from this moment came into great vogue. It will be remembered that at the end of that celebrated poem, Conscience sets out as a pilgrim to "walk as wide as the world lasteth," in search of Piers Ploughman, in order to obtain his assistance against Pride. The writer of the alliterative poem on the deposition of Richard II takes up the narrative here, and, apparently in the person of Conscience, continues his wanderings, and becomes a witness of the strange events which were then taking place. He had arrived in the town of Bristol, and entered the church of the Trinity, which was popularly called Christ Church, when extraordinary rumours reached his ears, how, while king Richard was warring on the wild Irish, Henry had entered the kingdom on the "east half," and how the people, who all loved him, had risen to join him and assist in righting his wrongs, in the expectation that he would afterwards assist them in obtaining a remedy for their injuries. Troubled in mind at these rumours, the more so as they were known to be true, and uneasy about the result, which he could not see, the wanderer resolved to write a letter to the king, reminding him of the errors of his reign, that he might be induced to amend him of his misdeeds, and so perhaps merit to be restored to his crown. "For," he says, "as my body and my chattels ought to be at the disposal of my liege lord, so ought also my reason and my counsel to advise, if I could, my king and the lords, and therefore I endeavoured, with all my..."
"five wits, to labour on this treatise." After this declaration he lays aside his allegorical character, and appears as the author of a political tract, addressed to the king, in which he gives a popular sketch of the errors of his reign. Accordingly, still addressing the king, he begs of him not to be satisfied with merely looking into it, and reading a hundred lines, but to read it through calmly, and if he saw anything untrue or unwise in it, to cause it to be corrected by his council, for the writer intended to keep it secret until it had been approved by wiser wits than his own. He hoped, then, when it should be published in a corrected form, that it would benefit the readers, both young and old; and he discards the supposition that he had any idea of offending his sovereign, or any other person. It could offend only those who were deserving of blame, and to them he could only say, whoever felt grieved in spirit, "let him govern himself better, and not blame the man who made the book, "but his own wicked will and his words which sprung "from it."

In spite of these prefatory remarks, the writer addresses the king in terms which are anything but respectful. "Richard the relentless (the unadvised)," he says, "rue on yourself, who led your life lawlessly and your "people also." He goes on to tell him that, through pride and waste which prevailed in his time, and his own wilfulness, an end had been put to his "riot," and he had been placed in a position to reflect upon the consequences of his misrule. He asks him whether allegiance be most established by dread and blows, and untrue judgments, by squandering the public money on bad ministers, by plundering the people for the sake of his favourites, by acting wilfully in despite of wisdom, by taxing his towns when there was no war, by ruthless agents who were always robbing people, and such like expedients, or by acting accord-
ing to the law and displaying love towards his sub-
jects. Allegiance without love, he says, are little worth.
But there was a crowd of young courtiers who con-
sidered nothing but their own indulgence and ease, and
who were incapable of shedding a tear for any
degree of suffering they inflicted on the people. "Ye " came to your kingdom," he says, "before ye knew " yourself, crowned with a crown such as no king " under heaven could have bought a better." The rich ornaments of this crown were, punishment of
wrong-doing, righteous judgment, and peace among the
people, with loyalty, love, and mercy. It would re-
quire, the writer tells us, some penetration to discover
what had become of this crown; nevertheless, he will
undertake to do it, and that without mentioning
names, except allusions which would be understood by
everybody. "Full privily these men plucked thy " powers away, they rode like kings throughout your " realm, and like tyrants took from the husbandmen " whatever they liked, paying them on their skulls " when money was not forthcoming. For none of " your people durst complain of their wrongs, for fear " of your dukes, and of their great power. Men might " as well have hunted a hare with a tabor as ask " any amends for their misdeeds, or for those of their " men, for all was fellows and fellowship where ye " went." This impossibility of obtaining redress drove Movement Richard's "men" to resistance. They, in obedience to the laws, led the king to prosecute his "duke" for his misdeeds, to the great joy of everybody. If his crown had been kept to the satisfaction of the commons, there would have been no murder nor discord among the nobles; but by the deceit which the king had used towards the commons he had ruined himself, so that without God's help "his harvest was in." The king had to blame himself, and not his council, for the misfortune which had thus fallen to faithless people,
and he was urged to weigh well the advice which was now to be given to him. When the king, as he is here told, first mounted the throne, he chose for his friends or councillors men who were too young of years to govern such a realm. Some of them were "hobbes," or low fellows, of Hurlewayn's kindred, i.e., limbs of Satan, who refused to submit to the laws which ought to have held the king and court within due limits. All these thought of was how to enrich and indulge themselves, and avoid ever being brought to account for it. "But if ye had done your duty as a sovereign ought, the first who instructed you in such false conduct should have been hanged aloft on the gallows, though he had been your born brother. Then would other such lewd fellows have been abashed, and would not have ventured upon the same evil courses." Thus the king and his favourites went on, until at last they raised up the storm under which they all came to ruin.

The writer of this poem has divided it, in imitation of that of Piers Ploughman, into Passus, or divisions, answering somewhat to what were called in the popular ballad poetry "fits." He now enters into his second Passus, in which he goes more into the consequences of the misdeeds of the court. He complains of the extravagant liveries which the king gave to all about him, to conciliate the horned harts (his favourites), who roamed in pride over the kingdom, and who were all ready, now in his need, to forsake and disown him. Their only feeling was dread of the eagle (the duke of Lancaster), who had come to save the people; and they had fled precipitately to seek shelter in the forests and fields. The writer asks what advice the king could have acted upon when he allowed such a numerous host of agents to bear his badges and overrun the country, who troubled the land and talked to the commons with the king's authority, or with that
of the court lords; they "plucked the feathers from " the skins of the poor," and then showed their badges, at which people were afraid to ask for any amends for their misdeeds. Thus were the people oppressed by the king's liveries, and the poor lieges were borne down by their tyranny. The folly of such misgovernment was enough to astonish anybody. "For first, at " your anointing, all were your own, hearts and minds, " and held of no other; no individual in your land " held otherwise than a liege ought, until you by your " dulness made a disconvenance through your side " badges, which spilt all the broth, and overthrew the " crock into the midst of the coals." After some further remarks on these badges, which were the source of so much oppression, the author gives his opinion that no maintainours should carry marks (badges), nor have livery of lords, to impair the law, neither brag-gards nor boasters, for all their swaggering talk; but that men possessing knowledge and conscience, firm against temptation, strong in their intelligence, and loyal in their lives, who lived by their own means, and would not be influenced by bribery in trying the truth between two sides, and whom no lord's power would prevent from sustaining the law when the poor complained of being wronged—such men, in his opinion, should have badges and "something by the " year," that they might keep the country in quiet and repose. Our writer charitably supposes that the king might have had originally a good motive for this multiplication of badges and liveries, but if it did not show a want of goodness of disposition, it showed a great failing in judgment. If the good greyhound (supposed to be the earl of Dorset) had not been aggrieved, but had been cherished as the chief of Richard's leash, king Richard might have had harts enough at his command, that is, he might have had plenty of loving subjects. That this was not the case,
The king's want of sympathy with his subjects, however, ought not to be matter of wonder, for the king had never shown any care for the poor herd, who had become lean with hunger, because their provisions had been stolen from them by flatterers. He had fostered and fed a few only, and left uncared for the common herd, who managed to endure until "the blessed bird" (Henry of Lancaster) came to spread his wings over them and cover them from the cold, as the house-hens cherish their chickens. The gentle eagle had come in the harvest time to take care of his birds, and he "battered" on the bushes (an allusion to Bushy), and collected men as they walked on the green (Sir Henry Green), and the bag (Bagot) was taken and brought to justice. Thus the eagle hawked and hovered about, until all the kites and crows and other disloyal fowls submitted to him.

Anecdote of the hart.

At the beginning of the third Passus we are treated with an anecdote from the mediæval systems of natural history, how the harts, when they grew old, seized upon the serpents which would have attacked the horses, and by killing them and eating their venom became young again. The application of the story is not very clear, but the writer tells us in the sequel, that it was the nature of "clergy" not to grieve colts (alluding to the young earl of Arundel), nor to contend with horses (the elder earl of Arundel), nor to strive with swans (the duke of Gloucester), nor to bait or bind bears (the earl of Warwick.) According to another zoological anecdote, it was the nature of the partridge to sit diligently upon her own eggs, in the hope that before harvest time the young would be hatched, but another cunning partridge came and watched her opportunity, when the true mother quitted the nest, to usurp her place, continue the process of incubation, and bring up the young till they were strong enough to leave the nest, and then, at the first call of their true mother, they deserted their step-
mother and followed her. So now, when the gentle eagle made his appearance, all the birds who heard the note "busked from the bushes and briars which annoyed them, and burnished their beaks, and bent towards him, and followed him fiercely to fight for their wrongs; they babbled with their bills how they had been beaten and injured with twigs two and twenty years. Thus they left the leader who had led them wrong, and who had taken from them by guile the corn which ought to have fed them. They were sorrowful in spirit for the injury which had been done to the horse (Arundel), and they hastened to have the eagle's help, "for he was head of them all, and highest in blood, to be guardian of the crown." He set the bear (Warwick) at liberty, and all the young bears crowded to his standard. They demanded vengeance for the murder of so many good knights, who had withstood stiff storms for the commons, and their wrath was great against the earl marshal for the part he had taken against his unfortunate father-in-law, the earl of Arundel. The writer again returns to Richard and his courtiers, and dwells at some length on their vanity, their outrageous fashions in dress, and their other extravagances. A stranger made his appearance in their hall, whose name, Wisdom, was no sooner known than he was unceremoniously turned out of doors. Yet it became the young men of whom the king had made his favourites to rule a kingdom about as much as it did a cow to "hop in a cage." Kings, he says, were not made to live at their ease in the world, but to labour on the laws no less than husbandmen at the plough, and to look after and put down all evil-doers. The abuse of kingly power is described, and the perversion of justice in the courts of law.
The fourth Passus of this poem introduces us to the compliant parliament of the twenty-first year of king Richard's reign. The writer tells us that no other christian king was ever known that held half such a household as king Richard held. All his revenues were far too little to support it, and besides the money he raised illegally, he was obliged to call a parliament to grant him more. It was to be a "privy" parliament, that is, one chosen to be compliant with the king's will, and the sheriffs and other returning officers received instructions to cause such to be chose for members as would not be likely to offer any opposition to the court. When this parliament was assembled, the "clerk," who addressed them on the part of the crown, "moved for money more than "anything else," and the members of the House of Commons were told that they must meet again next morning; and agree to the king's wants before meat. Nevertheless, some of them, for sake of form, argued against it. "We are servants," they said, "and receive salaries, and are sent from the shires to represent "their grievances, and to speak for their profit, and "pass no further, and we are not to give their money "away wrongly, but only in case of war; and if we "are false to those who pay us our wages, we shall "not be worthy to receive our hire." They did not all, however, speak in this manner. Some sat like a cipher in arithmetic, which makes a place but avails nothing. Some had supped with Simon the night before. Some were titulars, and gave private information to the king of such as were opposed to him. Some slumbered on the benches and said little. Others "maffled with the mouth," but knew not what they meant. Some were bribed, and acted under the orders of those who had bought them; while others looked solemn, but seemed not to know why. Some were so
fierce at the first start, that they appeared to have put on all sail to catch the wind, but they soon pulled down their sail when the storm set in. Some had been beforehand tampered with by the council, and knew well enough how it would end, or some of the assembly should repent of it. Some held with the majority, however it went; and others talked pertly, but they had more in view the coin which the king was to give them than the interests of their constituents, and were promised "handsell" of the silver which was to be given to the king. "Some were in dread of "dukes and forsook Do-well." Here, unfortunately, in the midst of this curious satirical description of king Richard's parliament, the scribe to whom we owe the manuscript abruptly ceased from his labours.

At the time when this poem was composed, king Richard was a captive, but the intention to depose him appears not yet to have been made public. Gower now reappears, embittered more than ever against Richard's government; and as that monarch was not only deposed, but dead, and Henry IV. was seated on the throne, the poet could proclaim his opinions without fear of giving offence. The Tripartite Chronicle is much more plain spoken, and more strictly speaking historical, than his previous poems. It is divided, as its name indicates, into three books, embracing three political periods, the first of which he terms Opus humanum, because, he says, it ought to be the work of humanity to seek and promote peace, which the three nobles, Gloucester, Arundel, and Warwick performed; the second, Opus inferni, which was that of king Richard, who disturbed the peace of the kingdom, and put to death its rightful champions; and the third, Opus in Christo, because it witnessed the punishment of the wicked, and ended in the deposition of king Richard, and the elevation of the duke of Lancaster to the throne. He begins with the year
1387, having told the earlier popular tumults in the
_Vox Clamantis_. At that time the young king was
changing from bad to worse, and, taking none but
young men into his confidence, he rejected the council
of the old and experienced. Among the latter were
three of the old nobles whom the king especially dis-
liked, and whose death he sought to effect,—Gloucester,
Arundel, and Warwick,—who are described through the
poem by their popular _sobriquetes_, the swan, the horse,
and the bear. He consulted with his legal authorities,
who flattered him with the belief that his own will
was the supreme law, and put their names to advice
which was to lead to the ruin of the three lords.
The latter, warned of their danger, strengthened them-
selves in their own defence, and were supported by
the earl Marshal, the earl of Derby, and the earl of
Northumberland. The king applied to the citizens of
London for assistance against the three lords, but they
refused it, knowing well the king’s malice. The earl of
Oxford (Vere), the king’s favourite, assembled an army
in Cheshire to make war upon the three lords; but he
was met one Friday on the banks of the Thames, near
Oxford, and defeated by the duke of Gloucester, and he
fled to the continent, while his castles were razed. Others
of the king’s favourites, informed of the disaster of
the earl of Oxford, followed his example, and sought
safety in exile. These were Alexander de Neville,
archbishop of York, and Michael de la Pole, earl of
Suffolk, and the king’s confessor, the bishop of Chi-
chester, the latter of whom is spoken of very reproach-
fully. The three lords repaired to the king in the
Tower, of which they took possession, and where they
held a consultation with Richard and obtained his
consent to holding a parliament in London. This
parliament condemned the ministers who had fled to
perpetual banishment, and then proceeded to bring
to justice the king’s evil advisers who remained in
England. Simon de Burley, the chamberlain, was beheaded; Sir John de Beauchamp, baron Bridgenorth, steward of the king's household, underwent the same fate; and Nicholas Brembel, the lord mayor of London, and Sir Robert Tressilian, the judge of the King's Bench, were both hanged. Brembel, or Brambre, was accused, among other political crimes, of having suggested a plan for alluring the duke of Gloucester into the city of London, and murdering him there. The other false judges who had signed the document against the three lords, were, at the intercession of the bishops, merely banished to Ireland. The friars, who had been encouraged at court, and had been willing and base instruments for promoting the king's evil designs, were also sent away. All means were tried to seduce and corrupt the three lords, but they remained firm to their principles, and persisted in their patriotic conduct.

The second division relates the melancholy fates of King Richard's desticulation and treachery. the three popular nobles. Richard professed and showed the greatest friendship for them, while he was secretly meditating their destruction. Not only were they received familiarly, but they obtained from the king assurances of his attachment in writing, and under his hand. The king, in this manner, concealed long his malice, which was especially directed against his uncle, the duke of Gloucester. At length, when the duke was far from suspecting any evil, the king went in person with a sufficient force to his castle of Plesley, in Essex, arrested him there, and sent him a prisoner to Calais. This act of treachery put the other nobles on their guard; but they were not proof against the profound and unprincipled cunning of Richard II. The king called to him archbishop Arundel, of Canterbury, and promised him upon oath that, if his brother, the earl of Arundel, would come
voluntarily to his presence, he should not only be allowed to depart in liberty, and without any accusation, but that he should continue to enjoy his steady friendship. The earl of Arundel unfortunately trusted to king Richard's oath, presented himself at court, and was thrown into prison. The earl of Warwick remained in London, prepared for the worst; and he was there arrested, and thrown into prison, like his colleagues. The king then called a parliament, which was chosen under court influence, and at which eight appellants brought in the articles of impeachment against the three lords, who were cited to appear before the parliament to answer the charges brought against them. The king was afraid to let the duke of Gloucester appear in person, knowing the strong feeling of the people in his favour; and he invented a new falsehood, pretending that the duke was at Calais too ill to be removed. He was accordingly condemned in his absence by the "pestiferous" king. Still, the king had not the courage to brave public opinion so far as to bring his illustrious victim to a public execution; and he sent some of his creatures to Calais, who murdered the duke of Gloucester by smothering him under a feather bed. The earl of Arundel replied to the charges brought against him in parliament without hesitation, showed that they were all false, and produced the king's charters of peace and concord; yet the king caused him to be condemned in defiance of all justice, and to be executed on Tower hill. The earl of Warwick trusted to the king's promise of pardon, and made a confession of guilt; but Richard, who only aimed by this trick to gain some information which would criminate others, caused him, nevertheless, to be condemned, though the capital sentence was subsequently commuted to imprisonment for life, and he was sent away to the Isle of Man. The
INTRODUCTION.

innocent lord Cobham, who had sought peace in the retirement of a Carthusian monastery, was next dragged before the parliament, and, though he easily cleared himself from the charges brought against him, and no judgment was recorded against him, was banished from England by the king. The same fate fell upon the archbishop of Canterbury, whose chief offence was his relationship to the earl of Arundel, and his friendship for the others. So great was the alarm created by these proceedings, that nobody dared even to lament the fate of Richard's victims; and the king's favourites and their creatures even made songs in derision of them.

The subject of the third division is the punishment which followed upon these unjust and arbitrary acts, and it is written in a tone of exultation. We are told how, like a mole, the king gradually undermined his country and the power of the parliament, how by various means he oppressed and plundered the country more and more daily, until it could be supported no longer; and how he banished Henry earl of Derby, the son and heir of the duke of Lancaster, who took up his residence in France to watch the course of events. The earl of Derby, having become duke of Lancaster by the death of his father, repaired to Calais, with the intention of claiming his patrimony, and sailing thence with the archbishop of Canterbury and the heir to the earl of Arundel, landed near Grimsby (the ordinary authorities say at Ravenspur). The whole land rose joyfully to welcome the exiles; while Richard, who was in Ireland, ruined himself by his dilatoriness. The king's three evil advisers, Scrope, Green, and Bushey, were captured at Bristol and put to death. King Richard, returning at length from Ireland, landed in Wales, where he and his followers surrendered to duke Henry, who carried him to London and lodged
him in the Tower. The duke of Lancaster recalled all the banished lords, and summoned a parliament to meet at Westminster at Michaelmas; but Humphrey, the son and heir of the duke of Gloucester, and his mother, died in the interim. When the parliament met, Richard's abdication of the crown was accepted and the duke of Lancaster was unanimously elected king of England as Henry IV. In this parliament, also, king Henry's eldest son, also named Henry, received the title of prince of Wales, and all the acts of Gloucester's parliament were confirmed, while those of king Richard's last parliament were annulled. The supporters of the deposed king, having given their adhesion to these acts of the parliament, were allowed to go free, except that some of them were degraded from their new titles, as the dukes of Albemarle, Surrey, and Exeter, who became again earls of Rutland, Kent, and Huntingdon. Gower concludes his book with an account of the conspiracy of the four lords, Holland, Kent, Salisbury, and Spencer, who, "more wicked than Judas," sought to repay the benefits they had received by treason. But God's anger fell upon them in the town of Cirencester, where the conspiracy was defeated by a rising of the populace, in which the four lords were put to death. The citizens of London were faithful to the new dynasty, and took up arms in defence of the king and his children. When king Richard heard of the defeat of this plot, and of the deaths of the lords, he gave himself up to despair, refused to take any food, and died of starvation.

The last piece in the present volume is a brief metrical abstract of the two reigns included in it, contemporary as far as regards the reign of Richard II., and containing, with its prose comment, some historical notes which are perhaps worth preserving. It may
serve as a sort of summary of the period illustrated by the political poems which precede.

Such are the contents of the volume now given to the public, and this brief review of them will be sufficient to show that it contains materials of considerable value to the historian. They are varied in character, and, of course, in importance, and some of the Latin poems are very obscure. This arises from several causes. In the first place, the style and phraseology, full of quaint conceits and barbarisms peculiar to the time at which they were written, are in themselves not very intelligible to the modern reader, who is better acquainted with classical forms; secondly, the texts, as preserved, have been mostly written by very incorrect scribes, and are full of clerical errors, which are the more difficult to correct on account of their characteristic obscurity; while they are in most cases written in detestably bad handwriting, with a multitude of contractions which are neither of the usual character nor very easy to make out. In the cases where we find more than one copy of the same poem, they only partially assist us in correcting the text, for in these poems of a political character, different individuals who copied them, or had them copied, evidently changed or modified words and phrases at will, according to the strength of their own political bias; and hence among several various readings it is not possible to say with certainty which was the reading of the original text. In such cases, the editor has thought it most prudent to adhere to one manuscript in the text, and merely give the variations of the others in the notes. These various difficulties, he trusts, will be accepted as the excuse for a few literal errors which may have escaped him in correcting the proofs, and which the eye of the reader will easily detect. It may, perhaps, also be right to remark that these
Political Poems are not all printed for the first time. Some of them have appeared in print before, but scattered in works where they are hardly known, and often incorrectly edited; and, as they are here edited from the manuscripts, it has not been thought necessary to refer to the former editions.
POLITICAL POEMS.

THE VOWS OF THE HERON.

1338.

Ens el mois de Setembre, qu'estés va à declin,
Que cil oisillon gay ont perdu lou latin,
Et si sekent les vignes, et meurent li rosin,
Et despoillent li arbre, et coeuvrent li chemin,

[TRANSLATION.]

In the month of September, when summer is in the decline,—when the gay little birds have lost their note,—and the vines dry up, and the grapes are ripe,—and the trees shed their leaves, and the roads become covered with them,—in the

1 This very curious poem is preserved in a MS. in the library of Berne in Switzerland, No. 323, from which it was printed, with some inaccuracies, by Sainte-Palaye, in his Mémoires sur l'ancienne Chevalerie. It was no doubt composed by a partisan, and probably a subject, of Robert of Artois, and its object seems to have been to vaunt the part which Robert had acted in provoking the English monarch into the war against France. The writer seems to have been acquainted with the appearance of the different English chieftains, but not to have known much about them personally, as we may judge by his mistake in regard of the earl of Salisbury's blindness, and from one or two other circumstances. As he alludes to the imprisonment of the earl of Suffolk in 1340, it must have been written after that event, and probably before the truce in the September of that year, as the war is spoken of more than once as having experienced no interruption. This poem is written in a strong northern dialect, very likely that of Artois.
L'an m.ccc.xxxviii., ainsi le vous affi,
Fu Edouars à Londres en son palais marbrin
Avecques lui seoyent duc, conte, et palasin,
Et dames, et pucheles, et maint autre mechin.
Edouart Loëys l'apelent si voisins.
Li rois seoit à table, sans penser mal engin,
En pensées d'amours tenant le chef enclin.
Du gentil roi de Franche s'apeloit il cousin;
Et le tint en chiertée com son loiel voisins;
Envers li ne pensoit bataille ne hustin.
Mais quant fortune tourne, ensi com je devin,
Tost moevent ces paroles dont il aist grant venin.
Ensi en avint-il en che propre termin,
Par un gentil vassal, qui estoit de grant lin,
Robers d'Artois et non, ce dient palasin;
Chie comencha la guerre et l'orible hustin,
Dont meint bon chevalier fu geté mort souvin,
Mainte dame en fu vesve, et main[t] pove orfelin,
Et maint bon maronier acourchiet son termin,
Et mainte preufe femme mise à divers destin,

year 1338, as I assure you,—Edward was at London in his palace of marble;—with him sat dukes, earls, and courtiers,
—and ladies, and maidens, and many other females.—His neighbours call him Edward Louis.—The king sat at table, not thinking of mischief,—in thoughts of love looking downwards.—He was called cousin of the gentle king of France;
—and he held him in affection as his loyal neighbour;—he meditated against him neither battle nor strife.—But when fortune turns, as I guess,—the words are soon agitated from which he will have great bitterness.—So it happened at this particular time,—by a gentle vassal, who was of great ancestry,
—named Robert of Artois, as the courtiers say;—he began the war and the horrible strife,—through which many a good knight was cast down dead,—many a lady made a widow, and many a poor orphan,—and many a good mariner shortened his life,—and many an honest woman put to different fates,—
Et tante belle eglise fu arse et mise à fin;  
Et encore sera, se Jhesus n'i met fin.  
Signour, à ichel temps de coy je vous devis,  
Quant li airs se refroida, après le douch temps prin,  
Et nature esvoisie dekiét de ses delis,  
Et chil boe se deffoillent, et prés sont defflouris,  
Fu Edouars à Londres, aues lui ses marchis,  
Mout y ot asanlé de gens de son pays.  
Là fu Robers d'Artois, un hons de mout grand pris.  
Bannis estoit de Franche le noble pays,  
Escachis de la terre roi Philippe o le cler vis;  
Et n'esoit demourer de châ mer ou pais,  
N'en Flandres, n'en Namur, n'en Auvergne autressi;  
Et li faliert tout, et parens, et amis,  
Pour l'amour du bon roy qui tenoit Saint Denis,  
Fors le roi d'Engleterre, dont bien fu reçoeilla.  
Chieux le prist à tenser contre ses anemis;  
Moult le tint en chieré, qu'il estoit ses amis,  
Extrait de son lignage, de par les fleurs de lis.  

and many a fair church was burnt and destroyed;—and will be again, unless Jesus put an end to it.  

Lords, at that time of which I am telling you,—when the air is cooled, after the warm weather,—and nature after being joyous falls from its state of joy,—and the woods lose their leaves, and the meadows their flowers,—Edward was at London, and with him his nobles,—there was a great assemblage of people of his country.—There was Robert of Artois, a man of great worth.—He was banished from France the noble country,—driven from the land of king Philip with the clear countenance,—and dared not remain in the country on this side the sea,—neither in Flanders, nor in Namur, nor in Auvergne either;—and he was deserted by all, both kindred and friends,—for the love of the good king who held St. Denis,—except the king of England, by whom he was well received.—He protected him against his enemies;—he held him in great affection because he was his friend,—derived from his lineage, on the side of the fleurs-de-lis.—  

A 2
Che jour estoit à Londres quens Robers li marchis,
Et d'aler en gibier envie l’ot sousprins,
Pour ce qu’il li souvint du très gentil pais
De France l’alosee, dont il estoit ravis,
Che jour ala voler par camps et par larris,
Un petit facon porte, qui de lui fu nourris,
Un facon muskadon l’apel lent ou pais;
Tant vola par riviere qu’il a un heron prins.
Si tot com il le prinst, si li rougi li vis,
Et dist qu’il le donra Edouart Loys,
S’en fera faire veus à chai eux de son pais.
A Londres s’en repaire, avec lui ses soubgis;
En la quissine entra, là fu li hairons mis;
Et là fu il mouit bien et plumés et faris,
Et si fu quis en rost, ensi com si devis.
Entre deux plats d’argent fu li hairons assis;
Deux maistres de viele a quens Robers saisis,
Avoec un quistreneus, acordant par devis;
Deux puchelles apele, filles de deux marchis;

That day earl Robert the noble was at London,—and he
was seized with the desire of going to the chase,—because
he called to mind the very gentle country—of France the
lauded, from which he was banished.—That day he went fowling
over fields and over heaths,—he carries a little falcon which
he had bred,—they call it a muskadin falcon in that country;
—he went fowling along the river till he has caught a
heron.—As soon as he had caught it, his face reddened,—
and he says that he will give it to Edward Louis,—and he
will make those of his country take vows upon it.—He re-
pairs to London, and his dependents with him;—he entered
the kitchen, there was the heron put,—and there it was
very well both plumed and stuffed,—and it was cooked in
roast, according to custom.—Between two dishes of silver was
the heron placed;—count Robert has seized two players on the
fiddle,—with a player on the guitar, to accord with them;—
he called two maidens, daughters of two nobles;—they carried
Le hairon aporterent ens ou palais vautis.
Les deux puchelles cantent aussi com par devis;
Et chil Robers s'escrie hautement à haut cris:
" Voidiés les rens, voidiés, mauvaise gens salis,
" Laisssiés passer les preus cui amours ont sousprins;
" Vechi viande as preux, à chiaux qui sott soubgis
" As dames amoureusees, qui tant ont cler le vis.
" Seigneur, j'ai un hairon que mes faucons a prins;
" Et chi ne doit mangier nuls couras, ce m'est vis,
" Fors li preus amoureuseus, qui d'amours son garris.
" Le plus court oyssel ay prinst, ce m'est avis,
" Qui soit de tous les autres, de che soit chescuns fis;
" Car li hairons est tels de nature toudis,
" Si tost qu'il voit son umbre il est tous estordsis;
" Tant fort s'escrie et brait com s'il fut à mort mis.
" A li doivento vouer les gens de cest pais;
" Et puis que couers est, je dis à mon avis,
" C'au plus court qui soit ne qui oneques fust vis

the heron into the vaulted palace.—The two maidens sing also as for pleasure;—and Robert cries aloud with loud cries:—
" Open the ranks, open, wicked and dirty people;—let pass the gentles who have been seized by love;—here is food for the gentlemen, for those who are subject—to the amorous ladies, who have such delicate complexions.—
" Lords, I have a heron which my falcon has taken;—and here methinks there can be no coward sitting at table,—except the gentle lovers, who are furnished with love.—
" I have taken the most cowardly bird, methinks, which there is of all others, of this let every one be sure;—
" for the heron is such by its nature always,—as soon as it sees its shadow it is all astounded,—it cries and brays as loud as if it were being murdered.—The people of this country ought to make their vows upon it;—and since it is a coward, I say in my opinion,—that to the greatest coward who is or ever was alive—I will give
"Donrrai le hairon, ch'est Edouart Loecis,
" Deshiretés de Franche, le noble pais,
" Qu'il en estoit drois hoirs; mès cuers li est salis,
" Et por sa lasquethé en morra dessaisis;
" S'en dois bien au hairon voer le sien avis."
Et quant li roys l'entent, tous li rousi li vis,
D'ire et de maltalent li est li coers frenis;
Et dist: "Puis que couars est par devant moi mis,
" Drois est que mieux en vaille, j'en dirai mon avis,
" Et s'en verrai lo fait se longuement je vis,
" Ou je moray en painne de mon veu acomplir;
" Car je veu et prometh à Dieu de Paradis,
" Et à sa douche mere de qui il fu nourris,
" Que ains que chix ans soit passés ne acomplis,
" Que je deflierai le roy de Saint Denys,
" Et passerai la mer, avec mci mos subgis,
" Et droit parmi Hainau passerai Cambresis,
" Et dedans Vermendois logerai par devis;
" Et se ert li fus boutés par trestout le pais.

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"the heron, that is Edward Louis,—disinherited from
"France, the noble country,—of which he was rightful
"heir; but heart has failed him,—and for his cowardice
"he will die deprived of it;—so he must vow on the heron
"what he thinks."—And when the king hears it, his face
became all reddened,—his heart chafes with anger and spite,
—and he says: "Since coward is thrown in my face,—it
is right that I be more worth, I will tell my opinion,—
and the deed shall be seen if I live long,—or I will die
in labouring to accomplish my vow;—for I vow and pro-
mise to God of Paradise,—and to his sweet mother by
whom he was nursed,—that before this year be passed
or completed,—I will defy the king of St. Denis,—and
I will pass the sea, my subjects with me,—and right
through Hainault I will pass Cambresis,—and within
Vermandois I will lodge at my will;—and fire shall be
set through the whole country,—and there I will await..."
THE VOWS OF THE HEBON.

"Et là atenderay mes morteus anemis,
"Ch'est Philype de Valois qui porte fleur-de-lis,
"Un mois trestout entier, tant qu'il soit acomplis.
"Et s'il vient contre moi, avec lui ses subgis,
"A lui me combaterai, de ches soit il tous fis,
"Se seulement n'aireoie que un home contre dix.
"Me cuide-il dont tolir mè terre et mon pais?
"Si je li fis hommage, de coy je suis sousprins,
"J'estoie joveîe d'ans, se ne vaut deux espis.
"Je le jur come rois Saint Jorge et Saint Denis,
"Que puis le tamps Ector, Acilles, ne Paris,
"Ne le roi Alexandre, qui conquist maint pais,
"Ne fist tel treu en Franche damoisiaux ne marchis,
"Que je le pense à faire ains l'an xlvi,
"S'encontre moi ne vient, avec lui ses subgis;
"Mès à li je renonche, sois en cherteina et fis,
"Car je le guerreray et en fais et en dis.
"Avec mon serment ay-je che veu pourprins."
Et quant Robert l'entent, s'en a jeté un ris,

"my mortal enemies,—that is Philip of Valois who bears
the fleur-de-lis,—one whole month, until it be finished.—
And if he come against me, and his subjects with him,—
I will fight him, of that let him be quite sure,—if I had
only one man against ten.—Does he think, then, he may
rob me of my lands and my country?—If I did homage
to him, at which I am confounded,—I was young of years,
so that it is not worth two ears of corn.—I swear it as
king, by St. George and St. Denis,—that since the time
of Hector, Achilles, or Paris,—or of king Alexander,
who conquered many a country,—no such truce was made
in France by bachelor or noble,—which I think to make
before the year forty-six,—if he come not to meet me,
his subjects with him;—but I renounce him, whether in
castles or fleés,—for I will make war upon him both in
deeds and in words.—With my oath have I undertaken
this vow."—And when Robert hears him, he has given
Et dist tout en basset: "Or ai-je m'en avis;
Quant par ichel hairon, que aujourdevoi ay pris,
Commencerai grant guerre, selon le miens avis,
Je dois bien avoir joie, par Dieu de Paradis;
Car à tort du boin roi fuis sevrés et partis,
Et banis fui de Franche, le nobile pais,
Et desevrés à doel de tous mes boins amis;
Et s'estoit mes serouges, et s'a ma femme prins,
Ma fille, et mes enfans, et en sa prison mis.
Mès, par la foi que je doy à filles et à fix,
Ains que muire de mort, si plaist à Jhesu Crist,
Me logeray en Franche, car jou i ai des amis;
De l'estracion sui monseigneur Saint Loys;
Et là vesrai-je Philipe qui crie Saint Denys
Monjoie; au roi de Franche, qui est fors poestis,
Du tamps qu'i fu regens de Franche et recessis,
De son privé conseil fu, de che sois tous fis,
Loiaumont en tous temps le consillay toudis;

way to a smile,—and said all in a whisper: "Now have I
my will;—since through this heron, which I caught to-
day,—great war will begin, according to my desire,—I
ought well to have joy, by God of Paradise;—for I was
wrongfully divided and separated from the good king,—
and I was banished from France, the noble country,—
and dissovered with grief from all my good friends;—and
he was my brother-in-law; yet he has taken my wife,
—my daughter, and my children, and put them in his
prison.—But, by the faith which I owe to daughters and
sons,—before I die the death, if it please Jesus Christ,—
I will have a lodging in France, for I have friends there;
—I am descended from monseigneur St. Louis;—and
there shall I see Philip, who cries St. Denis—Montjoie;
to the king of France, who is very powerful,—at the
time when he was established regent of France,—I was
of his privy council, of this be ye all assured,—on all
occasions I always counselled him loyalty;—for which I
"Dont mauvais guerredon m'en a été meris.
"Mès, par icheli Dieu qui en la crois fu mis,
"Et fersus de la lanche du chevalier Longis,
"Je m'en irai en Franche, n'en suis mie esbahis,
"Et si me combaterai ains que soie partis,
"Or, aviege qu'aviege, si l'ai ensi emprins,
"Se je vis longuement mes veux est acomplis."

Quant chil Robert d'Artois ot voé son talent,
Les deux plas a reprins, qui tout furent d'argent,
Et le hairon dedens, dont au roy fist present.
Et li dois menestral viellent doucehent,
Avoec le guistreneu s'acordent ingaument;
Et les les deux puches contoient doucehent,
"Je vois à la vredure, car amours le m'aprent."
La peusés veoir moult esvoisiement
De gieu et de solas grant esbaudissement.
Qui puis se di tourna à grant encombrement,
Et encore fera, se Dieux pité n'en prent.
Et chil Robert d'Artois n'i fist aрестement,
La table tressali tost et apertement;

"have only been paid a bad reward.—But by that God who
"was put on the cross,—and was struck with the spear of
"the knight Longis,—I will go into France, I am not at all
"frightened,—and I will fight before I leave it.—Now,
"happen what may happen, I have undertaken it so,—if
"I live long my vow is accomplished."

When this Robert of Artois had vowed his will,—he
took the two dishes again, which were entirely of silver,
—and the heron in them, of which he made a present
to the king.—And the two minstrels fiddle sweetly,—and
with the guitar-player they accord equally,—and hard by
the two maidens sung sweetly,—"I go to the verdure, for
"love instructs me to do so."—There you might see
very joyfully—great enjoyment of game and solace,—which
after that day turned to great disaster,—and will still,
unless God take pity on it.—And this Robert of Artois did
not stay there,—he leaped over the table quickly and
Au conte Salebrin ala premierement,
Qui siset ale sa mie ou grant amours ament,
Qui fu gente et cortoise, de biau contenement,
Fille au conte Derbi, qui l’amoit loiallement.
Et Robers li a dist monst gracieusement,
"Biaux sire, vous qui estes plains de grant hardement,
"El nom de Jhesu Crist, a qui li mondes ament,
"Voues a no hoiron le droit devouement,
"Sans faire nul delay, je vous prie humblement."
Et chieux li repondis, "Et pour coy no comment
"Porroie aventurer men cors si hautement,
"Que pessse akiever nul veu parfaitement?
"Car je sers la puchelle qui soit au fermament
"Selon que je j’ay, et amours le m’aprent,
"Se le Virge Marie estoit chi en present,
"Osté la deite de li tant seulement,
"Je ne saroie faire des deux doseivremment.

openly;—to the earl of Salisbury he went first,—who sits
near his mistress to whom great love attaches,—who was
gentle and courtly, and of fair bearing,—daughter of the
earl of Derby, who loved him loyally.—And Robert said to
him very gracefully,—"Fair sir, you who are full of great
"boldness,—in the name of Jesus Christ, to whom the
"world belongs,—make a vow to our heron of true devo-
"tion,—without making any delay, I pray you humbly."—
And he replied to him, "And why and how—could I adven-
ture my body so highly,—that I might be able to achieve
"any vow perfectly?—For I serve the maiden who is chief
"in beauty,—according to what I have, and as love teaches
"me,—if the Virgin Mary were here present,—if deity
"were only taken from her,—I should not be able to make

1 Henry Plantagenet, earl of Derby, who had two daughters and
coheirs, Maude and Blanche, neither of whom married the earl of Salisbury, so that we may consider it at least probable that the story in the text is a mere invention of the compos-
"D'amours li ay requis, mais elle se defent;
"Mais graceux espoirs me donne entendement
"Qu'encore aray merchi, so je vis longuement.
"Si pri a la pucelle de ceur devotement,
"Qu'elle me prest un doit de sa main seulement,
"Et methe sur mon oeil destre parfaitement."

"Par foy," dist la pucelle, "mout feroit laskement
"Dame qui son amant rektiert parfaitement
"La forche de son cors avoir entierement,
"Se d'un doit a toukier faisoit refusement;
"Et l'en presteray deux, ainsi l'ai en ouvent."

Les deux dois sur l'oie destre li mist inelement,
Et se li a clos l'oie et fremé ferrorment.
Et chix a demandé mout graceusement,
"Bele, est-il bien clos?" "Oy, certaunement."
Adonc dis de la bouche du ceur le pensement.
"Et je veu et prometh a Dieu omnipotent,

"a distinction between the two.—I have asked her for
"love, but she refuses;—but gracious hope gives me to
"understand—that yet I shall have mercy, if I live long.—
"So I pray the maiden from my heart devoutly—that she
"lend me only a finger of her hand,—and put it entirely
"on my right eye."—"By my faith," said the maiden," she
"would act basely,—the lady who requires of her lover
"fully—to have entirely the force of his body,—if she
"refused to touch him with one finger;—and I will
"lend him two, and so I am ready to do."—Immediately
she placed her two fingers on his right eye,—and so she
has closed his eye and shut it up firmly. — And he
asked her very gracefully,—"Lady, is it quite closed?"
"Yea, certainly."—Then he said with his mouth his heart's
thought.—"And I vow and promise to God Almighty,—

1 William de Montaunte, earl of Salisbury, one of Edward's bravest
warriors, did not, as our poet pre-
tends, affect blindness, but he had
lost one of his eyes in the wars in
Scotland.
"Et à sa douche mere que de beauté resplent,
Qu'il n'ert jamais ouvers, pour ore ne pour vent,
Pour mal ne pour martire, ne pour encombrement,
Si seray dedans Franche, où il a bonne gent,
Et si arai le fu bouté entièrement,
Et serai combatus à grand efforchement
Contre les gens Philypo, qui tant a hardement ;
Si ne sui en bataille prins, par boin ensient
Ed[ouart aid]erai à accomplir son talent.
Or aviege qu'avieng, car il n'est autrement."
Adonc osta son doit la puchelle au cors gent,
Et li iex clos demeure, si que l' virent le gent.
Et quand Robert l'entent, mout de joie l'enprent.
Quant li quens Salebrin ot voué son avis,
Et demoura l'œil clos en la guerre toudis,
Li bers Rohers d'Artois ne s'est mie alentis,
La puchelle appela, fille au conte Derbi ;
"Damoiselle," dit-il, "ou non de Jheau Crist,
Car voés au hairon le droit de chest pais."

"and to his sweet mother who is resplendent with beauty,—
that it shall never be opened, for weather or wind,—for
hurt or torture, or for disaster,—till I am within France,
where there are good people,—and I shall have set fire
everywhere,—and I shall have fought with great force—
against the people of Philip, who has so much boldness.
—If I am not taken in battle, by good will—I will aid
Edward to accomplish his design.—Now happen what may
happen, for it is not otherwise."—Then the maiden with
the elegant body withdrew her finger,—and the eye remained
closed, so that the people saw it.—And when Robert hears
it, he is seized with much joy.

When the earl of Salisbury had made his vow,—and the
eye remained closed always in the war,—the noble Robert
of Artois did not remain idle,—he appealed to the maiden,
the daughter of the earl of Derby;—"Damsel," said he,
in the name of Jesus Christ,—now vow on the heron
"Sire," dist la puchelle, "tout à vostre devis;
"Car je veu et prometh à Dieu de Paradis,
"Que je n'arai mari, pour homme qui soit vis,
"Pour duc, conte, ne princhedomaine, ne marchis,
"Devant que chieux vassal aura tous acomplis
"Le veu que pour m'amour a si haut entreprins;
"Et quant il revenra, s'il en escape vis,
"Le mien cors li otroie de bon coer à toutdis."
Quant li vassaux l'entent, li coers li est sousprins,
Si en fu en son ceur plus liés et plus hardis.
Quant la gentix pucelle ot faite sa pensée
De son ami servir, car ensi li agréée,
Li quens Robers d'Artois n'i a fait demourée,
Les plats d'argent reprent, li porteres li agréée;
Car serment se penoit en coer et en pensée
De dire tel parole dont Franche fut grevée,
Pour que qu'il ot perdu la nobile contrée,
Le pais agensi, dont fort li desagréée;
A Wautier de Mauny a dite sa pensée,

"the right of this country (i.e., the right of the English to France)."—"Sire," said the maiden, "all as you will;—for I
"vow and promise to God of Paradisc,—that I will not have
"a husband, for any man who is alive,—for duke, earl, or
"sovereign prince, or marquis,—before this vassal has entirely
"accomplished—the vow which for my love he has so loftily
"undertaken;—and when he shall return, if he escape alive,
"—I give him my body cordially and for ever."—When the
vassal heard this, his heart was overcome,—and he was for
it in his heart more joyful and more courageous.

When the gentle maiden had expressed her thought—of
serving her friend, for so it pleased her,—the count Robert
of Artois made no delay,—he took again the dishes of
silver, the bearer gave them up;—for he laboured hard in
heart and in thought—to say such word as should bring
grief to France,—because he had lost the noble country,—
the country so rich, at which he was much grieved;—
to Walter de Mauny he said his thought,—"Sir," said
"Sire," ce dist Robert, "s'il vous plait et agréé,
"Voués à no hairon vo plaisante honnoriée."
Et Wautiers respondi, "M' a mestier chelée,
"Ne say faire voaucue qui puist estre skieve;
"Mais pour chou que chli voi une gent honorée,
"Me vaurai esprouver que mes honneurs soit gardée
"Car je veu et prometh à la vierge honorée
"Qui porta cheli Dieu qui fist chil et rousée,
"Qu'en une bonne ville qui est de tours fremée,
"Et de palus enclose, de tours avironnée,
"Godemars du Fay l'a longuement gardée,
"Mais, par le serement dont j'ai fait le vouée,
"C'i bouterai le fu ens une matinée,
"Et sera de par moi celle ville gastée,
"Et ochize la gent gisant gleue bée,
"Et si m'en partirai en ichelle journée
"Tous sains et tous haitiés, que ma char n'est navrée,
"Ne ma gent qu'avec moy est par dedans entrée,
"Or me doinst Dieux poir d'accomplir ma pensée."

Robert, "if it please and be agreeable to you,—vow to our
"heron your honourable pleasure."—And Walter replies,
"I ought to be silent,—I know not how to make a
"vow which can be achieved;—but because I see here
"a people that is honourable,—I would make an effort to
"guard my own honour;—wherefore I vow and promise
"to the honoured virgin—who bore the God who made
"heaven and the dew,—that in a good town which is
"fortified with towers,—and inclosed with marshes, and
"surrounded with towers,—Godemars de Fay has long held
"it,—but, by the oath of which I have made the vow,—I
"will set fire to it one morning,—and this town shall be
"ruined by me,—and the people slain and lie with their
"mouths gaping,—and I will go away from it that same
"day—all sound and rejoicing, without a wound on my
"flesh,—nor my people who with me entered therein.
"—Now may God give me power to accomplish my
Et quant Robert l'entent, moulent forment li agréé,
Et dist, "Fors est la chose, s'en sai estoit passée,
" Mains preudons en morra ains le soit aievéée."

Quant Wautiers de Mauny ot le sien veu voué,
Robers, cheâi d'Artois, dont j'ai devant parlé,
A reprins les deux plas, si les a relevés,
Et les trois menestres ont leurs cordes tiré,
Et les deux pucelles ont en haut escrié,
" Loyaux amours nous mainent, qui nous ont encanté."
Le preu conte Derby a li quens apelé,
Et li proie pour Dieu et pour la Trinité,
Que il veue au hairon son voloir et son gré;
Et li quen respondi par grant humilié,
" Robert, je le ferai à votre volenté,
" Et je veue et prometh, et si iert aievéé,
" Que, se li rois Engîes nous a delà mené
" En la terre de Franche, dont on a tant parlé,
" Que encontre un fort conte que on a tant redoué,
" Ch'est Loeys de Flandres, ainsi l'ont apelé

"thought!"—And when Robert hears him, he is greatly
"pleased,—and says, "The thing is hard, if thus it were done,
"—many a good man shall die before it is accomplished."

When Walter de Mauny had vowed his vow,—Robert, he
of Artois, of whom I have spoken before,—has taken again
the two dishes, and has raised them up,—and the three
minstrels have drawn their cords,—and the two maidens
have sung aloud,—"Loyal loves lead us, which have en-
"chanted us."—The count has called upon the noble earl of
Derby,—and prays him, for the sake of God and the
Trinity,—that he vow to the heron his will and pleasure;
and the earl replied with great humility,—"Robert, I will
"do it at your wish,—and I vow and promise, and it shall
"be achieved,—that when the English king has led us over
"there—into the land of France, of which so much has
"been said,—that against a powerful count who has been
"so much redoubted,—I mean Louis of Flanders, so have
"Le mainie Philype de Valois le membre,
"Qui se fait roi de Franche, mes c'est contre le gre
"Le bon roi Edouart, qui tant a de fierté.
"Si m'aït Sains Thomas, j'ai en mon cœur voué,
"Tant cherqueray le conte, que je l'arai trouvé,
"Demandray lui joust, s'il a le cuer osé,
"Et s'il ne vient à mi par très grant poëste,
"Par le foy que je doy Edouart le membre,
"Que si très près de lui aray le fu bouté,
"Que bien sera par lui veu et esgardé;
"Or aviege qu'aviege, je l'ai ensi voué.

Et quant Robert l'entent forment li vint à gre,
Et dit, "Si faite guerre me seroit amisté;
"Encore venra li termes, se Dieux l'a destine,
"Que mi enfans seront de prison delivré,
"Et si porai bien nuire chiaux qui tant m'ont grevé."

Quant chiez Robert d'Artois ot dit chou qu'il pensa,
Les deux plas a reprins, et si les releva;

"called him—the people of Philip of Valois the strong—
"limbed,—who makes himself king of France, but it is
"against the will—of good king Edward, who has so
"much pride.—As St. Thomas have me, I have vowed in
"my heart,—I will seek the count until I shall have found
"him,—I will demand justs of him, if he has the heart to
"dare it,—and if he does not meet me with very great
"power,—by the faith which I owe to Edward the strong—
"limbed,—so near to him I will have set the fire,
"—that it shall be well seen and looked at by him.—

"Now happen what may happen, I have vowed it so."—
And when Robert hears it, he is greatly pleased,—and
says, "War thus made will be friendship to me;—the time
"will yet come, if God has destined it,—when my children
"shall be delivered from prison,—and I shall perhaps be
"able to injure those who have so much grieved me."

When this Robert of Artois had said what he thought,—
he took again the two dishes and raised them up,—to the
Au comte de Souffort s'en vint et dit li a:
"Biaux sires, vous qui estes des Engles par delà,
"Voés à no hairon, et Dieu vous aidera."
Et li quens respondi: "Ne vous en faurai já,
"Car je veu et prometh, et mes cors le tenra,
"Que, si li rois Engles nous amene delà
"En la terre de Franche, où maint chevalier a,
"Que chertes le mien cors à toujours cachera
"Le fils d'un empereur, où moult de bonté a,
"Ch'est le roi de Behaigne, ne sai s'il i verra,
"Mès se mon cors l'encontre, par Dieu já n'i faura
"Qu'il n'ait bataille à mi; mon cors désiré l'a,
"Ou de glaive, ou d'espée, si qu'il le sentira,
"Si que il proprement à terre versera,
"Et s'ara son keval, ne sais s'il me donna,
"Or aviege qu'aviegne, tout ainsi en sera."
Quant Jehans l'entendit, chil qui Beaumont garda,
Par grant ire de ceur moult fort en souspira;
Et sachies de certain que forment l'en pesa,
Et dist: "Outrageux veus vostre coer voue a;
" Car jou qui suis parent au bon roy qui tant a
" Conkis en grant noblesse, et encore fers,
" S'il me het, et je l'aime, et il est par delà,
" Ne li faurai-je mie quant li besoins sera,
" Que par icel Seigneur qui le monde estora,
" Qui nasqui de la virge quant l'estole leva,
" Je vous renderai prins, ne vous en faurai ja;
" Li fors roys de Behaigne en prison vous tenra,
" Qui qu'en poit, ne qui non, autrement n'en ira."
Dist li quens de Souffort: "Or soit sans courouchier;
" Amours, et hardemens, et li grant desirier
" Que nous avons de Franche la terre calengier,
" Nous en fait le grand fais enprendre et enkerker.
" Chil amant par amours se doivent efforcher;
" Car qui par amours aiment, il se doit avanchier,

"Your heart has vowed outrageous vows;—for I who
" am kinsman to the good king who so much has—conquered in great nobleness, and will do so still,—though
" he hates me, and I love him, and he is over there,—I
" will not fail him when he is in need,—that by the Lord
" who created the world,—who was born of the Virgin
" when the star rose,—I will cause you to be taken, I will
" not fail you;—the powerful king of Bohemia shall hold
" you in prison,—who is vexed, or who not, it shall not
" go otherwise."

Said the earl of Suffolk: "Now let it be so without
" anger;—love, and courage, and the great desire—which
" we have to challenge the land of France—causes us to
" desire and seek the great task.—These lovers for love must
" be exerting themselves;—for he who loves by love, he

1 The earls of Salisbury and Suffolk were taken prisoners in an
attempt upon Lisle in Flanders, soon after the Eastert of 1340, and carried
to Paris. They were treated with severity, and the French king is
said to have proposed to put them to death as rebels, but they were
saved by the intermediation of the king of Bohemia.
"En parole on en fait on se doit efforcher;
"Chescuns le serà bien s'il vient à l'approcher;
"Mais li plus fort sera du retourner arrier."
Li quens Robert d'Artois ne s'i vaunt atergier,
Il fait les menestrels de vieefforcher,
Et ces-dames danser, pour le proie essauchier.
Les deux plus a reprins et le hairon ari
Jehan de Faukemont enprent à arrainnier.
Li bers Robers d'Artois n'i vaunt plus arrester;
Jehan de Faukemont enprent à apeler.
"Et vous, sire, qu'en guerre vous faites si douter,
"Or voués au hairon le droit d'aventurer."
Et chil a repondu: "Je ne dois m'en mesler
"De veu de promesse; car je n'ai que donner;
"Car je suis povres bons, si ne m'en voel mesler.
"Mais, pour l'amour de vous et pour mes honneurs
garder,
"Je veu et je prometh, et le voel affier,
"Que, si li rois Englois passoit delà la mer,
"Et parmi Cambreis voilet en Franche entrer,

"must advance himself;—one ought to labour in word and
"in deed;—every one will do it well when he comes to
"the approach,—but the hardest will be to return back."—
Count Robert of Artois would not delay there,—he makes
the minstrels labour on the fiddle,—and these ladies dance
to prepare the prey (i.e. to excite the ardour of those whom
Robert sought to entrap into making vows).—He has taken
again the two dishes and the heron back;—he begins to talk
to Jean de Faukemont.—The noble Robert of Artois would
make no delay;—he proceeds to call on Jean de Faukemont.
—"And you, sir, who make yourself so much feared in war,
—now vow to the heron the right to adventure."—And he
has replied: "I ought not to meddle—with vow of promise;
"for I have nothing to give;—for I am a poor man, and
"am not desirous of sharing in it.—But, for the love of you
"and to keep my honours,—I vow and I promise, and I give
"assurance of it,—that, if the English king passed beyond
"the sea,—and would enter into France through Cam-
"Que j'iroie le fu par devant li bouter,
"Et si n'espargneroit ne moustier ne autel,
"Femme grosse n'enfant que je peusse trouver,
"Ne parent ne amis, tant me peust-il amer,
"Pour tant que il veussist roy Edouart grever;
"Por son veu accomplier vorray mon cors pener.
"Or aviegne qu'aviegne, j'i voel aventurer."
Et dist li uns à l'autre: "Tes bons fait à amer,
"Qui l'onneur son seigneur voelt croistre et amonter."
Li quens Roberis d'Artois ne va plus atargant,
Les plus d'argent reprent, qui sont fort et pesant,
Et les deux pucelles s'aloient escriptant:
"Loyaus amours nous mainent, qui nous vont encanter."
Roberis a appellé un chevalier vaillant,
Che fu Jehan de Beaumont, un prinche conquérant,
Oneles au gentil conte de Henau le poissant;
Lors li a dit Robert moult gracieusement:
"Voués au hairon, sire, je vous en vois priant."
Dist Jehan de Beaumont: "Sire, à votre talent;

"bresia,—I would go and set fire before him,—and I would
"neither spare church nor altar,—neither woman with
"child nor infant that I could find,—nor kinsman nor
"friend, however much he might love me,—as long as he
"should will to grieve king Edward;—to accomplish his
"vow I would pain my body.—Now happen what may
"happen, I will incur the adventure."—And said one to the
other: "Such a man is to be loved,—who would increase
"and raise the honour of his lord."

Count Robert of Artois makes no more delay,—but takes
the plates of silver again, which are large and heavy,—
and the two maidens went crying:—"Loyal loves lead us,
"which go enchanting us."—Robert has called a valiant
knight,—it was John de Beaumont, a conquering prince,—
uncle to the gentle count of Hainault, the powerful;—then
Robert said to him very gracefully:—"Vow to the heron,
"sir, I pray you."—Said John de Beaumont: "Sir, at your

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THE VOWS OF THE HERON.

"Mès de tant de paroles me vois moulant merveillevant
Vantise ne vaut nient qui n'a achievevent.
Quant nous sommes en tavernes, de ches fors vins boevaunt,
Et ches dames de lès qui nous vont regardant,
A ches gorgues polies ches colieres tirant,
Chil oeil vair resplendissant de beauté souriant,
Nature nous semont d'avoir ceur desirant
De contredre, à le fin de merchi atendant;
Adonc conquerons nous Yaumont et Aguilant,
Et li autre conquerent Olivier et Rolant.
Mais quand sommes as camps, sor nos destriers courans,
Nos escus à nos cols, et nos lanches baisans,
Et le frodure grande nous va tous engelans,
Li membre nous effendent et derriere et devant,
Et nos ennemis sont envers nous approchant;
Adonc vaurtiemes estre en un chelier si grant
Que jamais ne faissons veu ne tant ne quant;
De si faite vantise ne donroie un besant.
Je ne dis pas pour cause que me voise escusant,
"Car je veu et prometh au vrai cors Saint Amant,
"Que se li rois Englees voloit faire aitant,
"Qu'il entrat en Hainau et passat en Breubant,
"Et parmi Cambresis allat en Franche entrant,
"Son mariscal seroie de son ost conduissant,
"Pour guerroier en Franche le riche roi poissant,
"Que je ne li faurai pour nul homme vivant,
"Et en tous ses besoingnes serai toudis devant,
"Pour tant perderai ma terre et quanques j'ai vaillant.
"Mè si li roi de Franche voloit faire aitant,
"Que de sa volonte il me fust rapellant
"En Franche, dont bannis sui pour mon ensiant,
"D'Edouart partiroie, par Dieu le tout puissant,
"Iai honestement que nus, petit ne grant,
"Ne me poroi monstrer que suisse mefaisant,
"Ne par traison nulle je li suisse grevant.
"Et, se che ne veut faire, j'ai Dieu en convenant,
"Qu'au boin roy Edouart serai toudis aidant,
"Et parmis cette guerre serai la gent menant."
Et quant li rois l'entent, se l'en va merchant.

"myself,—for I vow and promise on the true body of St.
"Amant,—that if the English king would do so much—as
"to enter into Hainault and pass into Brabant,—and go
"through Cambresis to enter France,—I will be his marshal
"to conduct his host,—to make war in France upon the
"powerful rich king,—that I will not fail him for any man
"living,—and in all his needs I will be always before him,
"—though I shall lose my land and all I am worth.—But
"if the king of France would do so much—as voluntarily
"to recall me—into France, from which I am banished, as
"I know,—I would quit Edward, by God the Almighty,
"—so honestly that no one, little or great,—could point to
"me as acting injuriously,—or that I was grieving him by
"any treason.—And, if he do not so, I make a covenant
"to God,—that I will always be aiding the good king
"Edward,—and throughout this war I will be the leader
"of his people."—And when the king hears him, he thanks
him.
THE VOWS OF THE HERON.

Quant Jehan de Beaumont ot dit ce qu'il pensa,
Robert, celi d'Artois, gaires ne demoura,
Les deux plas a reprins et si les releuva,
Et les trois menestrels il mie n'oublia;
Les deux pucelles cantent, chescuns une emmena.
Par devant la roine Robert s'agenouilla,
Et dist que le hairon par tems departira,
Mès que chou ait voué que le ceur li dira.
"Vassel," dist la roine, "or ne me parles jà ;
"Dame ne peut vouer, puis qu'elle seigneur a,
"Car s'elle veue riens, son mari pooir a
"Que bien puet rapeller chou qu'elle vouera;
"Et honnis soit li corps que jà si pensera,
"Devant que mes chiers sires commandé le m'ara."
Et dist le roy: "Voués, mes corps l'aquittera;
"Mès que finier en puisse, mes corps s'en penera;
"Voués hardiemment, et Dieux vous aidera."
Adonc dist la roine: "Je sais bien que piecha
"Que sui grosse d'enfant, que mon corps senti la,

When Jean de Beaumont had said what he thought,—Robert, he of Artois, did not stop long,—he has taken the two dishes again and raised them up,—and the three minstrels he did not forget,—the two maidens sing, each led away one,—Robert knelt before the queen,—and said that the heron he would distribute in time,—when she had vowed that which her heart should tell her.—"Vassal," said the queen, "now talk to me no more;—a lady cannot make a "vow, because she has a lord;—for if she vow anything, her "husband has power—that he can fully revoke what she "shall vow;—and shame be to the body which should "think of it,—before my dear lord shall have commanded "it me."—And said the king: "Vow, my body shall "acquit it;—but that I may accomplish it, my body shall "labour;—vow boldly, and God shall aid you." —Then said the queen: "I know well for sometime—that I am "big with child, that my body has felt it,—it is only
"Encore n’a il gaires qu’en mon corps s’entourna;
"Et je voue et prometh à Dieu qui me crez,
"Qui nasqui de la vierge, que ses corps n’enpira,
"Et qui morut en crois, on le crucifis,
"Que jà li fruis de moi de mon corps n’istera,
"Si m’en arès menée ou pais par delà,
"Pour avanclier le veu que vo corps voué a.
"Et s’il en voelh isir, quant besoins n’en sera,
"D’un grand coutel d’achier li miens corps s’ochira;
"Serai m’asme perdue et li fruis perira."

Et quant li rois l’entent, moulz forment l’en pensa,
Et dist: "Certainement nuls plus ne vouera."
Li bairons fu partis, la roine en mengna.
Adone, quant che fu fait, li rois s’apareilla,
Et fit garnir les nes, la roine i entra,
Et Maint franc chevalier avecques lui mena.
De illoec en Anvers li rois ne s’arret.
Quant outre sont venu, la dame delivra;
D’un biau fils gracieux la dame s’acouka,

"a little while since it moved in my body;—and I
"vow and promise to God who created me,—who was
"born of the Virgin, while her body remained perfect,—
"and who died on the cross, they crucified him,—that my
"fruit shall never issue from my body,—until you have led
"me to the country over there,—to perform the vow that
"your body has vowed.—And if it should be ready to issue,
"when it will not be need,—with a great knife of steel
"my body shall slay itself;—my life will be lost, and the
"fruit will perish."—And when the king hears this, he
thought of it very gravely,—and said: "Certainly no one
"will vow more."—The heron was divided, the queen ate of
it.—Then, after this was done, the king made his prepara-
tions,—and caused ships to be storod, the queen entered;
—and led many a free knight with him.—From thence to
Antwerp the king made no halt.—When they had finished
their voyage, the queen was delivered;—the lady was brought
Lyon d'Anvers\textsuperscript{1} ot non quant on le baptisa.
Ensi le franque dame le sien veu aquitta;
Ains que soient tout fait, main[t] pseudomme en morra,
Et maint bon chevalier dolent s'en clamera,
Et mainte preude femme pour lasse s'en tenra.
Adonc parti li cours des Englès par delà.
\textit{Chi finent leurs veus du hairon.}

\begin{quote}
to bed of a graceful fair son,—Lion of Antwerp he was called, when they baptized him.—Thus the noble dame acquitted her vow;—before they are all acquitted, many a good man will die for it,—and many a good knight will lament,—and many a good woman will be tired of it.—Then went the court of the English over there.—\textit{Here end the vows of the heron.}
\end{quote}

\begin{flushright}
\textsuperscript{1} Lionel duke of Clarence, king Edward's third son, was born at Antwerp in 1338.
\end{flushright}
POLITICAL POEMS.

EPIGRAM ON THE ASSUMPTION OF THE ARMS OF FRANCE. 1 1339.

Jus E. regis Angliae in regno Francorum.

Rex sum regnorum bina ratione duorum;
Anglorum cerno me regem jure paterno;
Jure matris quidem rex Francorum vocor idem.
Hinc est armorum variatio bina moorum,
M. ter centeno cum ter denoque noveno.

AN INVECTIVE AGAINST FRANCE. 2

Written in the Autumn of 1346.

Francis, feminas, pharisaeas, vigoris idea,
Lynxes, viperas, vulpina, lupina, Medea,
Callida, syrena, crudelis, acerba, superba,
Es fellia 3 plena, mel dans latet anguis in herba,
Sub duce Philippo Valeys, cognomine lippo,
Amoris nomen famam cognomen et omen. 4

1 From a manuscript in the Bodleian Library, MS. Rawlinson, No. 214, fol. 121, v°.
2 This poem bears internal evidence of having been written very soon after the battle of Crécy. I have found it in three manuscripts, MS. Cotton. Titus A. xx., fol. 78, r° (A); MS. Bodl. 851, fol. 117, v° (B); and MS. Rawlinson, No. 214, fol. 115, v° (C); in the last of which it is entitled, Gesta belligera excellentiissimi principis domini Edwarii Wyndeshore regis Anglorum iii, et primo de bello Crescy et Novyle Croase. It is here printed from the first of these manuscripts. There are considerable variations in the manuscripts, which I have pointed out in the notes; but I have here, as in other similar cases, intentionally been sparing in transferring the reading of one copy to the other, because I think these readings may often express the particular opinion or sentiment of the individual from whom the copy came. It should be stated that the Rawlinson MS. belongs to the fifteenth century.
3 falls, B.
4 So this line stands in the MS.; perhaps a line is lost which would make sense of it.
Es nimis erecta, non grata cupidine tecta,
Fraudibus infecta, despecta, timore refecta.
Quœris Philippum Valeys regem tibi lippum;
Pes tuus ad cippum currit, defende calippum.
Philip barbarus jus praetoris¹ vitiavit,
Philippus gravius sceptrum regni temeravit.
Hæredem quœris, Philip non est tuus hæres;
Prælia multa seris, vulnera pluræ² perrea.
Tertius Edwardus, aper Anglica et leopardo,
Rex tuus est verus; veniens tibi dente severus,
Cor tibi confregit, tua legis, multa subegit,
Bella peregit, fortia fregit, jura redegit.
Invasor lippe regni, discede, Philippe;
Oblique, lippe vidisti moris Agrippæ.
Phy fœset, lippus oculus nocet, ergo Philippus.
Dux³ nocet et fœset, sordida fata metet.
O⁴ Philippe Valeys, Xerxes,⁵ Darius, Bituitus;
Te faciet maleys⁶ Edwardus, aper polimitus.
Sepe reges dicti nimis in multis posuerunt;⁷
A paucis victi, capi, victi perierunt.
Ex paucis simus, in nos cogitando redimus,
Corde superbumus, præsumimus, ergo perimus.
Armant injusti se, multis jura recedunt;
Armant, se credunt Domino, re, nomine justi.
Pacem veracem pretendens fraude latente,
Belli fornacem succendi honore ruente.
Multos⁸ subegisti, non vi sed fraude lupina;
Aprim fugisti, tua vis est alba Pruina.
Te feres infestat,² rex ineditus ense molestat,
Fama sibi restat, vecordia te dehonestat.
Te timor emollit, aprum probitas manifestat;
Jus sibi cor præstat, injuria cor tibi tollit.

¹ preturis, B. ² pauca, B. ³ Hic, B. ⁴ ex, B. ⁵ Perus, A. ⁶ mealeys, B. ⁷ This and the five following lines are omitted in B. ⁸ multa, B. ⁹ ineastat, A.
Hic aper singlaris, silvestris, acumine fortis,
Humeris\textsuperscript{1} praecaris, infert tibi spicula\textsuperscript{2} mortis.
Francia, par milvis,\textsuperscript{3} demonstrat se fore Scillam;\textsuperscript{4}
Rex aper ex silvis veniens exterminat illam.
Dentibus aprinis infertur mors Parisinis;
Sunt dentes tuti, mundi, fortes, et acuti.
Apro\textsuperscript{5} vivente, prudenter regna regente,
Anglia dat lumen, dum Deus apri dat acumen.
Si pales valeas, Valeys, depone timorem;
In campo pateas, maneas, ostende vigorem.
Floes es, flores cares, in campo viribus ares,
Mane tegel\textsuperscript{6} phares, lupus\textsuperscript{7} et lynx non leo pares.
Lynx videt a longe pariter,\textsuperscript{8} simulat, machinatur;
Insidiae longe sibi sunt, dum nil operatur.
Dat\textsuperscript{9} tibi lynx visum, sed non donat leo nisum;\textsuperscript{10}
Ut quidem nisu prodest regi sine visu.
Deponas nisu, fallacess induc visus,
Rex visus invisus, cito deficiat tibi visus.\textsuperscript{11}
Es flos in cameris, in bellis es quasi virgo,
In fraudis pirgo\textsuperscript{12} sperans tuteinima quiseris.
Plene, Valeys, sorde, quae sint\textsuperscript{13} tua bella remorde;
Ut mulier morde, vel scalpas, vir sine corde.
Sis cor regis habens, miserans, verax, sive clemens;
Sorde tuo tabens jam dimittit tua te mens.
Robur custodes regales coir\textsuperscript{14} male prodes;
Illis nudaris, ergo rex non reputarias.\textsuperscript{15}
Te regem monstrana, vel regis desere nomen,
Est tibi cognomen Valeys, sunt gens tua monstra.

\textsuperscript{1} Culinus, B.
\textsuperscript{2} specula, A.
\textsuperscript{3} melius, A.
\textsuperscript{4} cicillum, B.
\textsuperscript{5} Et pro, A. ex pro, C.
\textsuperscript{6} teckel, C.
\textsuperscript{7} tepus, B.
\textsuperscript{8} patiter, B.
\textsuperscript{9} Sat, A.
\textsuperscript{10} quid visu . . . n., B.
\textsuperscript{11} nieue, C. This and the preceding line are omitted in B.
\textsuperscript{12} C by punctus.
\textsuperscript{13} sunt, B.
\textsuperscript{14} So A and B; cur, C.
\textsuperscript{15} This and the three preceding lines are omitted in B.
Æra counasti, peregrinari simulasti,
Quæ male legisti sine fructu distribuisti.
Impugnans Christi dotem non prævaluisti;
Corde tuo tristi reddes mihi quæ tenuisti.
Pactum compactum debellando mihi factum,
Vecors fregisti, latuisti, terga dedisti.
Prælia movisti, loca tempora constituisti,
Jus pretendisti, fugisti, victus abisti.
Fraudes fecisti, nullas treugas tenuisti;
Pontes fregisti, pontes juris repulisti.¹
Es pontis fractor vitae terroris et actor.
Impius exactor, regni tu pseudo subactor.
Nomen pontificis renuisti, regis abusus
Nomine, confusus, nudis probatæs amicis.
Deficit Ogerus, Karolus, Rodland,² Oliverus,
Cor tibi pæa leporis, dat aper tibi facta leporis.
In proprio climat² tibi dicit³ aper cito chekmat;
Nec dices livoret, lepus es, aper est tibi first.⁴
Apparens aurum purum fingis Minotaurum,
Regnum thesaurum, non curas perdere laurum.
Cum seon in magnis regnas virtutis in avis,
Altus ut Anthiochus, res, vapor, umbra, focus.⁵
Cur fugis t assiste, puero, Philippe, resiste,
In te subsiste, cur pugnas more sophistæ?
Ostendet flores puer iste tibi graviores;
Fingis servores, aper en tibi tollit honores.⁷
Francorum vitias⁸ aper sustert dando sagittas,
Ut Jacob et Jonathas penas⁹ mittendo probatas.

¹ renuisti, B.
² Rowland, B. Rowland, C.
³ climat, B. clymate, C.
⁴ tibi dicit, B.
⁵ firsth, B. ferret, C.
⁶ This and the three previous lines are omitted in B.
⁷ These two lines are omitted in B.
⁸ vitas, B.
⁹ Gallis, C. This word is omitted altogether in A, and is supplied in the text from B.
O sua virtutis miranda sagitta salutis,
Impetit astuta, metuenda petes et acuta.¹
Spiritus aspirans⁴ bonus a te, Saule, recessit,
Ad David accessit, felicia praelia spirans.
Est David Edwardus, sancto cum crisimate⁵ clarens,
Philip corde carens Saul est ad praelia tardus.
Est aper⁴ Edwardus, flos regum, pistica nardus,
Sol solus lucens, rosa mundi, stella reducens.
Est⁵ probitas mundi, laus mundi, gloria mundi,
Theaurus mundi, cor mundi, regula mundi.
 Aurea seu rosa decet illum justa corona,
Fimea pellicae oedant, decet aures zona.⁶
Hunc juvat ecce Deus, quia nobilis⁵ ut Machabæus,
Laudes dando pias, gladium dat ei Jeremiae.
Limatus gladius, versatilia, aureus, oras
Francorum situs vincet, agendo foras.
Principe tantillus, cæsus de monte lapillus,
Comminuet, franget, statuam grandem pius⁸ anget.
Rerum natura modo nescit eo mihiorem,
Francis terrem dat et fortunia⁹ dura.
Hic rex cuncta valet, omni pretiosior auro,
Pontur in stauro, pneumatis igne calet.
Portat scuta spei, fidei, pistica, amoris,
Ut cunctis horis cogitet finem requiesi.
Cum tali scuto, gladio fervoris acuto.
Militat in tuto, dejecto daemone muto.
Hostibus immensis offert se non sine pensis,
Esuriens, sitiens, frigora, vim patiens.
Tuti dormimus cum raro dormiat ipse;
Tuti transimus cum spicula seminat ipse.¹⁰

¹ These two lines are omitted in B.
² spiritus, B.
³ sancto karismate, B.
⁴ aper, B.
⁵ probus, B.
⁶ Es, B.
⁷ These two lines are omitted in B.
⁸ bonus, B.
⁹ infortunia, B. et fortuna, A.
¹⁰ These two lines and the two which follow are transposed in B.
Pro nobis donat sua, se, cor, corpus, et sera; 
Ut leo voce tonat deterrens corda severa. 
Ergo pro nobis tantos subeundo labores, 
Se donans nobis, nostros donamus 1 amores, 
Ergo demus ei res, res, 2 cor, corpus, amorem; 
In virtute Dei tanto faciamus honorem. 
Est nobis murus, virtus, valor, 3 absque pavore; 
Rex bonus 4 Arthurus, Francos replendo dolore. 
Dentes aprini fiunt clavi Parisini; 
Rex leopardinus est juste rex Parisinus. 
Jure dati nati 6 bellii meriti probioris, 
Simus ei grati, solus regnat vir honoris. 
Alia 8 rubescunt, leopardis lilia crescent; 
Per se vaneascunt, leopardis victa quiescunt. 
Alia miscentur, leopardis regna tremiscunt; 
Lex, pax serventur, Francorum corda gemiscunt. 
Quondam seductus juvenis rex trans mare ductus, 7 
Fraudibus adductus, Christi virtute reductus, 
Philippo feci feodium 8 sub lege minorum; 
Major id infeci cum magna laude meorum. 
Si minor est lesus, ut lex vult restituetur; 
Ergo 9 mihi detur quod 10 habet Philippus obesus. 11 
Sentio me lesum, Philippe Valeys, fugis sequum; 
Corde tenendo Jhesum, disceptabo 12 bene tecum. 
Fraude, dolo ducto pupillo subvenietur, 
Ægro seducto mihi Francis contribuentur. 13 
Me facit hæredem Franci responsio legis, 
Ergo meam sedem cur foedas nomine regis? 14

1 mercatur, B. 8 feodium, B. 
2 os, B. 5 Sic, A. 
3 honor et valor, B. 16 quia, A. 
4 probus, B. 11 absenus, A. 
5 nato, C. 12 disceptabo, B. 
6 Lilia, B. 13 seducto . . . max redibetur, B. 
7 Quondam seductus ultra mare rex 11 These two lines are omitted in male ductus, B. 

B.
In te, cognate, non sunt insignia regis;¹
Ergo resigna te tua mox mihi nomine legia.²
Morbum non sanas regalem; regna prophanas;³
Ne tua sit vana gens, cor pavidum tibi sana.
Eset morbus magnus, cor regis si sit ut agnus,
Ergo leoninum cor cum decet ac aquilinum.
Rege Cloodovio Francorum primo renato,
Ungitur ex oleo de celi culmine lato.
Illo servato rex Francorum solet ungi,
Mirando fato Valeys nequit hae vice fungi.
Deficiens oleum te monstrat non fore regem,
Conscius ergo gregem deserere, quere Deum.
Nil dabat ampulla, sic unctio fit tua nulla;
Eset tibi mens pulla, sit vestis stricta cuculla.⁶
Rex regum venit, intus pius aspera lenit,
Æqualis lancea ergo perit unctio Francis.⁷
Francia debetur Edwardo, lippe videte,
Compotus ornatur, aper audiet, ergo videte.
Vires vi de te puer auferet, ergo videte.
Sensus vi de te puer auferet, ergo videte.
Sceptrum vi de te puer auferet, ergo videte.
Si rex sia verus, Francia defende coronam,
Regis personam monstras, nil fingat Homerus.
Non facias leporem ne Francia perdat honorem,
Amitat florem signi regalis odorem.⁸
Tecum gens multa, sed eorum¹⁰ corda sepulta
Mollibus arescent, vehemente timore timescunt.¹¹
Ignorant mores Martis, sitiendo cruores,
Potat cum tiro, victi certamine diro.

¹ regum, B.
² legum, B.
³ This line is omitted in B.
⁴ sit, B.
⁵ Cloodovio, B.
⁶ cucullo, A.
⁷ These two lines are omitted in B.
⁸ Vires, B.
⁹ This and the three preceding lines at omitted in B.
¹⁰ curum, B.
¹¹ tumore timescunt, A.
AN INVICTIVE AGAINST FRANCE. 33

Dux Deus est secum, jus secum, gratia secum;
Fraus, dolua est tecum, non lex tecum, fuga tecum.
Nobile cor secum, gratum cor, omnibus sequum;
Cor muris tecum, miserabile, labile, cæcum.
Ergo Deo dante, vi viribus auxiliante,
Querens justitiam, sperat superare Goliam.¹
"Est mecum Dominus, mihi prælia nulla nocebunt,
"Pugnando cominus Francorum gaudia flebunt."²
Multi sunt milites recordes Francigenarum;
Rex regum pedites, equites regat Anglegenarum.
Psalle Deo, psalle, Valeys, dux Sardanapalle,
Falle duces, falle, Francorum destres alle.
Elephas in monte pugnans cum rhinoceronte,
Cor gerit in fronte, cor habes cum camelionte.³
Vertis ei dorsum, faciem vertendo retrorsum;
Sua gravem morsum patiens descendc deorsum.⁴
Clericus in studio, tu miles prælia nescis;
Serpens in gremio, mus, igris,⁵ glis, requiescis.
Apro singlari depasceres et capieris,
Ense salutari perimeris et inicieirias.
Ensem justitiæ, pietatis, vel probitatis,
Non geris ex ace, pictor diræ feritatis.
Ense columbino ferieris, corde supino;
Corde leonino privaris, tectus ovino.⁶
Francorum lege mulieri regna negantur;
A summo rege contraria jura dabantur.
Sub duce carnifice Capoth⁷ lex illa dabatur,
Ergo magnifice modo talis lex⁸ repobatur.
Capoth⁹ carnificis Hugonis lex fuit illa;
Hæc lex ancilla merito privatur amicis.

¹ This line and the seven preceding are omitted in B.
² corda timebunt, B.
³ camaleonte, C.
⁴ This and the seven preceding lines are omitted in B.
⁵ insuis, B. ignis, C.
⁶ This and the three preceding lines are omitted in B.
⁷ Capoch, B.
⁸ rex, A.
⁹ Capoch, B.
Nomen mutavit, dictus fuit ipse Pipinus, 
Catus, vulpinus, legem Domini reprobavit.
Hæres Francorum regalis¹ nupta Pipino,
Munere divino vixit regina suorum.
Vir suus elatus, per eam nimium veneratus,
Stultus et ingratus, oblitus et insimulatus,²
Consentit legi quod femina nulla futura 
Succedat³ regi, vel ei sit regia cura.
Carnifices pecorum componant jura suorum,⁴
Reges regnorum vertex non tangat⁵ eorum.
Carnificis plane lex est contraria sanæ  
Voci divinae, donabitur ergó ruinae. 
Vox est divina quod Salphys⁶ filia quina 
Juri⁷ confesse patris hæres vindicat⁸ esse.
Postulant rem justam, rectam, ratione venustam,
Rem ratam, gratam, divina voce probatam.⁹ 
Lex a rege datur Domino cum quis moriatur,¹⁰
Si tenuit bene jus, est¹¹ hæres filius ejus.
Si mas defuerit, succedit¹² filia patri;
Filia si deerit, dabitur possessio fratri.
Lex non distinguat, ergo distinguere noli; 
Fraus non extinguit debita jura poli.
Ergo duces, reges, plebem¹³ lex tangere debet;
Francorum cor hebet, deficit ampla seges.
Mater Isabella nostri regis, generosa,
Prudens, formosa, virtutum lucida stella,
Regis Francorum Philippi filia caræ, 
Nupserat Anglorum regi, pacis via clara.

¹ regales, A.  
² immoderatus, B.  
³ Succedit, A.  
⁴ suorum, B.  
⁵ tangit, B.  
⁶ Salphad, B.  
⁷ Ad ius, B.  
⁸ vendicat, B and C.  

⁹ These two lines are omitted in B.  
¹⁰ Summo rege datur lex quod cum 
quæ moriatur, B.  
¹¹ erit, B.  
¹² The word quia is added here in A, but it is evidently superfluous.  
¹³ omnes, B.
AN INVECTIVE AGAINST FRANCE.

Disperiunt, saliunt, dissipiunt, fugiunt.¹
Chaan semen Chanaan regem pacis fugientem,²
Edward Carnarvan dat morti se ⁸ perimentem.
Die pos cy pes cy ⁴ fidei, probitatis,⁵ honoris;
Die pour est ny ⁶ tremor, error, et arra doloris;⁷
Die pos cy pes cy,⁶ cecidit flos Francigenarum,
Demisit nos cy⁹ rex inclitus Angligenarum.
In Cressi¹⁰ crevit laus Anglica, Francia flevit,
Decrevit, saevit, fugiens ut nos¹¹ inolevit.
Tres reges fortes contra nos applicerunt,
De quibus insortes mortis duo max ceciderunt.
Infortunatus cecidit rex male gravatus,¹⁰
Mire fatatus Anglorum sensit hiatus.
Tunc aderat fato regis¹³ nulla gratia nato;
Regis nomen ei, gratia nulls rei.¹⁴
Vir super¹⁵ illustres rex Boemiae generosus,
Providus,¹⁶ annosus, cadit ad¹⁷ Cressi sine lustris.
Cecus erat plene qui praetia cecus inivit,
Laudem quesivit, cessant sibi laudis habene.¹⁸

¹ Desipiunt . . . . diffugereunt, percunt, B, which MS. adds after this line the following: 
Unus milia fugit et duo millia
Mortibus arserunt ipse quibus hi caeruerunt,
Ipse concludit dominus qui vendidit
Illos.
In se tantillos nos Christus posse
reclusvit.
Dux Valesia hinnit, Francia grunnit,
terriia tinnit.
Francia plorat, falsa colorat, se de
honoral.
² pascens regem fugientem, B. fugen
tes, A.
³ Edwardum Carnarvan aquilam
dat te, B.
AN INVICTIVE AGAINST FRANCE

Tertius affugit, pictus rex ut leo rugit.
Est leo jactando, lepus a bello remeando.
Barones, comites, proceres, pedites fugientes
Anglorum pedites occidunt terga sequentes.
Rex, supra sensus hominis sunt prelia facta,
Ergo Deo census tribuas et bella peracta.
Rex, Christo corda, rationis te rege corda,
Tecum concorda, jungas discordia corda.
Esto Deo gratus, qui pro te mira patravit;
Non sis elatus, benedic qui cuncta creavit.
R eges, magnates triginta duos sociavit
Benedal, elatos quos mitis Achab superavit.
Senachareb video, Nabugodenosor, Amasiam,
Antheochum doleas, Pharonem, Saul, Oziam.
Hi nimis elati contra Dominum fremuerunt,
R eges inflati proprio fastu perierunt.
Rex, lumbos, oculos, os, cor rege, templum tuere;
Te proceres populos fac Christi jussa tenere.
Christo confidens, in Christi nomine ridens,
Te lucra, damna videns, sis Francis rumphea stridens.
Nobis, Christe, favete, humiles vicere superbos,
Pacifici suaves vincunt duros et acerbos.
Panpertas devicit opes, et debile forte,
Ergo bona sorte proficiant inopes.
Pestis, proditio, pavor, praesumptio treugas
Cedant rexe, euge, te rege corde pio.
Insidians graviter se Francia tanta retraxit,
Se mare subtraxit, dat tibi flumen iter.
Transiit ille aetos populus noster sine fluctu,
Miro conductu fit via nostra Jhesus.
Ergo via tali tutti transimus etimus,
Conjuncti sumus Domino zelo speciali;

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1 affugit, B.  
2 campo, B.  
3 hominem, B.  
4 Benedab ingratus, B.  
5 Cedat, A.
Unus millena fugat, et duo milia dena. 
Moribus arserunt ipsi quibus hi caruerunt; 
Ipsos conclusit Dominus qui vendidit illos, 
In se tantillos nos Christi posse reclusit.¹ 
Cessat honos et amor, timor et spes, ergo peribis; 
Sit tibi verus amor, et tutus in omnibus ibis. 
Spes, cor, amor jungat, tangat timor, ac honor ungat, 
Ne nos disjungat pronomina vel mala pungant. 
Valeys crudelis, piratica, raro fidelis, 
Es² nostris telis sine navibus et sine velis. 
Navibus infesta, cum nautis sepe³ molesta, 
Quae tua sunt gesta, quae vires nunc manifesta? 
Multos cepisti,⁴ destruxisti, rapuisti; 
Ergo tibi tristi veniat maledictio Christi. 
Fel, mel in ore geris, patieris, jure⁵ mereris; 
Jam confunderis, incenderis, perimeris.⁶ 
Rex sibi non parcas, thalamos scruteris et areas, 
Libras et marcas capias dando sibi parcas. 
Anglia conqueritur quod honor et amor sepelitur, 
Vera fides moritur, lex, laus, pax non reperitur. 
Quod male taxatur, quod divitiis spoliatur, 
Quod premitur, teritur;⁷ oppressa dolore politur. 
Anglia, languore quondam langues⁸ graviore, 
Pisciculi more fulges majori valore. 
Quos videt esse graves mercator sepe labores, 
Esse putat suaves propter mercedis amores. 
Regis facta legis, si te regis ordine legis, 
Suffer damna gregis, qui tria lucra tegis. 
Nomine quid melius, quid gratius omine⁹ caro; 
Rex tuus eximius te dicat nomine claro. 

¹ These four lines are omitted here in MS. B, which has inserted them in another place. See a former note. 
² Fil, B. 
³ varii et sepe, B. 
⁴ Multa peremisti, B. 
⁵ pateris quae juste, B. 
⁶ occideris, capieris, B. 
⁷ territuri, C. 
⁸ languens, B. 
⁹ nomine, A.
Qui prius infame nomen fœtens habuisti.
Insignis famee nomen sub eo meruisti.
Est mundo toti notus tuus arcus et oman,
Esto piii voti virtus, valor est tibi nomen.
Nomine ditaris, veneraris, nobilitaris,
Laudis singularis maris et terræ dominaris.
Anglicus angelicus Edwardus, juris amicus,
Sis rex pacificus, patiens, pius, atque pudicus,
Justus, munificentus, clemens, moderatus, apircus,
Verax, magnificus, affabilis, ut Godericus.¹
In Domino præsto rex lætus, sobrius esto,
Christo devotus, populo gratus, tibi notus.²
Sis plebi largus, sapiens, oculatus ut³ Argus.
In Christo credas, a mundi fraude recedas.
Christo confidens, in Christi nomine ridens,
Te lucra damna videns, sis Francis rumphea stridens.⁴
Treugeæ pseudo more veniunt ex lampadis ore;
Rex, treugas caveas, ne per eas pereas.
Rex mentis mundæ, gentis probitatis abunde;
In propria gente Judæ confide docente.
Gente sua propria victoriae honore potitur,
Junctus amicitia Romanis more feritur.
Fac, duc, dic, et fer, benefac, beneduc, benedicæs,
Lucifer es, benefer, Francorum collige spicas.
Rex exactivus,⁵ vecors, injustus odiatur,
Fortis diligitur, justus, ratione dativus.⁶
Serves mandata, timeas et ames bene Christum;
Est gens ingrata que mundum diligit istum.
Sint sancto more tibi lex, grex, pax, in honore,
Laus in dulcore, sermo divinus in ore.⁷

¹ Godericus, B.
² votus, B.
³ et, A.
⁴ These two lines are supplied from MS. B.
⁵ exacturus, A.
⁶ daturus, A.
⁷ These two lines are also supplied from MS. B.
FRANCIGENSE plorent, qui sunt victi\(^1\) quasi picti; 
Pro nobis orent omnes sancti benedicti. 
Anglica gens humilis, pia, pauper, et absque vigore, 
Vicit cum jubilis Francos labente cruoere. 
Ergo Deus dives, pauper rex Anglicus esto, 
Est casus præstò, Christo stes,\(^2\) Anglia, vives. 
Nostro præcarus\(^3\) regi fit sanctus Omarus;\(^4\) 
Sanctus præclarus propriis genti fit\(^5\) amarus. 
Rex regum, Christe, placeat tibi rex probus iste; 
Sis sibi\(^6\) spes vitae, cum dixeris, ite, venite. 
Ejus tutamen, moderamen, dux, meditamen, 
Gloria, solamen, sit Christus in omnibus. Amen.

**ON THE BATTLE OF NEVILLE’S CROSS.**\(^7\)

Oct. 17, 1346.

Si valeas pales, Valoyes, dimitte timorem; 
In campis mancas, pareas, ostende vigorem. 
Flos es, flore cares, in campis viribus ares, 
Mane tochel fares, lepus es, lynx, non leo pares. 
Francia flos florum, caput olim nobiliorum, 
Jam contra mores leopardus tollit honores. 
Subpedito florem, rapio florentis honorem, 
Flos fueram, formido feram cum jubare veram. 
In Wyndelesor natus Edwardus ad arma paratus, 
Rex fortunatus, probus est hucusque vocatus; 
Miles magnanimus est, et fidus bene securus, 
Non est ambiguus, per mundi clima purus.

\(^1\) *sitis victi*, B.  
\(^2\) *speres*, A.  
\(^3\) *noster praecarus*, A.  
\(^4\) *amarus*, A.  
\(^5\) *siti*, B. *gentia*, A.  
\(^6\) *siti*, B.  

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\(^7\) *This short piece is printed from a MS. in the British Museum, MS. Reg. 13 A. xvii., fol. 211, r*. It will be observed that the first four lines are taken from the preceding poem.*
Multa libens dura patitur propter sua jura,
Sub duce secura tanto sunt oppida, rura.
Hic prope Berwycum populum superans inimicum,
Anglis plusuisicum fore se demonstrat amicum.
Admirans gentes Halidonhul ense ruentes,
Laudat currentes, pede non lento fugientes.
Mœroria plenam subiit illic Scotia penam;
Edwardi strenam sibi sentit adhuc fore threnam.
Ad Duram flere, si bellum triste videres;
Occiderant proceres, pater occidit, occidit heres.
Multi fugerunt Scoti, multi perierunt,
Illi viroxerunt qui capti dona dederunt.
Hujus conflictus David Bras est memor, ictus
Sustinet, et victus capitur; rex sit benedictus.

ON THE BATTLE OF NEVILE'S CROSS.¹

Dux Valeys² hinnit, Francia grunnit, territa tinnit;
Francia plorat, falsa colorat, se dehonorat.³
Fortes ecce greges, ventos, contraria fila,
Pugnabunt reges, rex leo, rex aquila;
Rex leo vincetur, cor, cauda, caput feriatur;
Vincent rex aquila, regula, flos, similis.
Fictus non fortis, leo filius est cito mortis,
Se, regnum, gentes leo perdet⁴ jure carentes.
Anglia gens, jubila, metuit⁵ leo nescius an sis;
Est leo rex Francus, Anglicus est aquila.

¹ This poem is taken here from
the same three manuscripts which
furnished the poem on the French
wars, namely, MS. Cotton., Titus
A. xx., fol. 82, r° (A); MS. Bodl.
851, fol. 116, r° (B); and MS.
Rawlinson, No. 214, fol. 122, r° (C).
In the last it has the title, Incipit
bellum Socie apud Duram, ubi David
rex Sociorum per excellentissimum
principem dominum Edvardum 3o
regem Anglie fuit captus cum aliis.

² Wales, C.
³ dishonorat, C.
⁴ pard, A.
⁵ metius, A.

1 emitt, A.  
2 This word, omitted in the other MSS., is supplied from C.  
3 Scotis, B.  
4 surgunt, B.  
5 Turbo David care Brus Fr., B.  
6 nocere, B.  
7 male, B.  
8 intentare, B.  
9 fiant, B.  
10 Fraude nigra, B.  
11 Gebur, Aserur, Amon, B.
ON THE BATTLE OF NEVILE'S CROSS

Dum rex longinquas abiit noster regiones,
Scoti felones guerras movere propinquas.
Falso credentes boream virtute carere,
Insurrexere pomposo corde tumentes.
Se fore Sampsones, Machabeos, vel Gedeones,
Credunt, ratones cito fugiunt velut et struthiones.
Sub duce Brus David gens Scotica corda levavit,
Pars nobis David fit, reddet quae spoliavit.
Scoti vim faciunt, vastant erraria jura,
Occidunt, rapiunt, faciunt incendia plura.
Multiplicem numnum querunt, pacem fugientes;
Ergo bonum numnum confundantur renuentes.
Pro treugis brevibus immensa tributa petebant;
Mutatis gradibus treugis vehementer egebant.
Treugas felices prassementes renuebant,
Post infelices treugas gratarer amebant.
Scotia præpropere treugas habuisset honore,
Quas modo sumnopere petit ac emit acta rubore.
Dum pax offertur Scotis motu pietatis,
Anglis infertur bellum dire feritatis.
Scoti collecti, serpentum felle refecti,
Stultitia tecti, miro onamine refecti.
Inveniunt terram boream probitate refertam,
Fidam, confertam, probitatis honore disertam.
Patria collecta, primate suo duce recta,
Concordi secta, probitatis amore refecta,
Hymnis insistens, Scotis ex corde resistentes,
In sulcis cantos fecit divinitus antea.

---

1 proprias abiit, B.
2 Falso, A.
3 S. credebant et, B.
4 Fiant ratones, roe, umbra, vapore, structures, B.
5 Noe infestavit, pactum fidei violavit, B.
6 spoliavit, B.
7 These two lines are omitted in B.
8 These six lines are only found in MS. B.
9 Sic MS. These two lines are also only found in B.
10 certam, A.
11 virtutis, B.
Terram defendit, et praelia dira rependit.¹
Terrentur Scoti, mira formidine moti;
Excuunt corda viri fidei sine corda.
Ruperunt pacta, naturae lege peracta;
Dictant confacta fera corda, timore subacta.
Elati cordis fuit auctrix Scotia cordis.²
Egressi mures ausi sunt bella movere,
Nolentes fures a bellis se cohibere.
In campo Duram statuunt pugnam subi³ duram;
Nos protecturam dat Christi gratia curam.
Confidunt in equis, in curribus, in probitate,⁴
Credentes ne quis sit eis par nobilitate.
Est Domini nomen nobis fortissima turris,
A tantis scurris nos Christi proteget omen.
In sancti Lucæ festo, coeli duce luce,
Sub ductrice cruce Scoti periere caduce;
Arcu, dente, brucio similis, pleni modo fuco,⁵
In Duram luce⁶ morbo occidere caduco.
Ut leo venerunt, dispergere⁷ nos voluerunt,
Errabant ut oves et rediere boves.
Anglorum primas docet⁸ nos eleison et ymas;
Scotorum primas sedes deduxit ad imas.
Cor, caput, ora, pedes fecit deponere sedes;
Scotorum sedes Anglorum proteget ædes.⁹
Hydropici¹⁰ Scoti situent vertigine moti;
Cum sitiit Scotus diros dedit Anglia motus.¹¹
Scotiae militia perit, et multi moriuntur;¹²
Capti vincuntur, nos defendente Maria.

¹ rependit, A. ¹¹ Id repeti, A. ¹² multias periit... perimuntur, B.
² This and the nine lines preceding are not found in B.
³ subi, B and C. ¹² potus, B.
⁴ et arquirae, B. ¹¹ multias periit... perimuntur, B.
⁵ fere enco, B. ¹² multias periit... perimuntur, B.
⁶ Indurant luce, B.
ON THE BATTLE OF NEVILLE'S CROSS.

Rex regum Scotis facit ut servis Olofernisi,\(^1\)
Temporibus vermis nostris dulcedine fotis.\(^3\)
Irruit immanis, tremor, ars, fuga, terror inanis;
Fugit consilium, dat fuga pressidium.\(^4\)
Inclitus Henricus Perci, vere\(^5\) pacis amicus,
Fit Scotis amicus instans,\(^6\) obstans inimicus.
Mos girfalconis fuit illi, cor Gedeonis,
Virtus Sampsonis, Joab ars, sensus Salomonis;\(^6\)
Totus divinus, urbanus, ut ille Gawynus,
Fit sibi dulcori nescia fama mori.
Se probus\(^7\) armavit, et aegmina\(^8\) fortia stravit.
Sepe reintravit, acies fortes penetravit;
Scoti fugerunt, latuerunt, morte ruerunt;
Percy persequitur, perimit, rapit,\(^9\) arte potitur.
Percy Machabeus fuit, et Brus David Ethneus.
Percy non pigritat, se claro\(^10\) nomine ditat,\(^11\)
Illustri miles, Titus, Hector, Brutus, Achilles.
Hunc Deus instilles, Scotos fecit fore viles,
Fortis Perci leo, quasi gigas, par Machabeo,
Junctus amore Deo, necat hostes cum jubileo;\(^12\)
Mittit ad infernum Scotos multos bene pictus,\(^13\)
Semper in eternum suus ensis sit beneditus.
Et benedicantur generosi Perci parentes;
Sed maledicantur Scoti sibi mala\(^14\) volentes.
Utens lorica fidei, probitatis amica,
Pugnans magnifica viscit nobis inimica.
Magnates tales debemus semper amare,

---

\(^1\) servis Olofernisi, B. Holofernis, C.
\(^2\) Laudibus aeternis nostris a crimine lotis, B.
\(^3\) These two lines are taken from MS. B.
\(^4\) Percy paro, B. Partis borealis amicus, C. bere pacis, A.
\(^5\) constans, B.
\(^6\) Pietas Loth, ars Sal, B.
\(^7\) probet, A.
\(^8\) carcia, A.
\(^9\) mutus rapit, C.
\(^10\) clarit, A.
\(^11\) This and the five preceding lines are omitted in B.
\(^12\) These two lines are also omitted in B.
\(^13\) suus ictus, B.
\(^14\) Sc. mala Percy, C.
Qui defensae querunt populos, animales.
Scotos deludit, et aves post falco recludit,
Victos confudit, et eorum viscer a fudit.
Ut mors non parcit, nec qui marsupia farcit,
Christo confidit, Scotorum bella recidit.
Quos infestabat aquila velocior omni,
Temporibus somni vigilans dormire vetabat.1
Intrat in eclipse fines ejus David ipse,
Virus dans dipsae frustrabitur2 apocalipse.
Brus serpens dipsas, faciens gueras bibit ipseas.3
Brus David suffugit, fugiendo contra leo rugit,
Copland attingit fugientem, vulnere cingit; 4
Regem persequitur, David in spinis reperitur; 5
Copland arestat David cito se manifestat.
Rex6 fugiens capitur, et honor7 regis sepelitur.
Regem Scotorum licuit captum6 retinere,
Regem saecorum jura vetant capere.
Copland cognomen, est Johannes8 sibi nomen,
Qui Brus accepit, sibi gratia crescrece cepit.10
A re nomen habens, cui cognomen cape11 terram,
Capto Brus gueram finit sic Scotia labens.
Armiger ipse bonus fugientes examinavit,
Lestum cepit onus Brus capiendo David.
Predeae mane rapax in vespere dividis escas,
Epicharis crescas, Bruys, probitate capax.12
Expers dulcoris fuit, expers est Bruys honoris,13
Fercula factoris in primis obtulit horia.
Dum puerum David presul baptismate lavit,
Ventrem laxavit, baptisterium maculavit.

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1 This line and the eleven preceding are omitted in B.
2 frustabitur, C.
3 This line is taken from B.
4 tingeit, B.
5 This line is supplied from MS. B.
6 Brus, B.
7 honor, B.
8 captum licuit, B.
9 Copland . . . est gratia John, B.
10 David cepit et munera grata recpti, B.
11 capere, B.
12 These two lines are omitted in B.
13 David fuit hie et honoris, B.
Fontem foedavit in quo mingendo cacavit;¹
Sancta prophaneavit, olei fieces² reseravit.
Brus nimis emunxit, cum stero ore sacra pertunxit,
Se male disjunxit, urinae stercora junxit.
Dum baptizatur altare Dei maculatur,³
Nam⁴ super altare fertur mingendo cacare.
Fac⁵ singularis puer hic coelestibus aris
Optulit in primis stercora foeda nimis.⁶
Discentus lumbis mirum thimiamam refudit,⁷
Optulit et fudit⁸ pro turturo sive columba.
Myrrhae, thus, aurum⁹ non optulit iste renatus,
Sed proprium staurum ventris rumpendo meatus.
Stercora concepit, peperit quae ventre recepit,
Qui nondum repit foedare tamen¹⁰ sacra cepit.
Sic domus alma Dei foedo repletus¹¹ odore,
Anthiochi mori factor adhaeret ei.
Ecclesiae Christi non competit hostia talis,
Laus baptismalis violatur munere tristi.
Credo prophetavit quod templu¹² Dei violaret,
Facto firmavit quod ei mala gratia flaret.
Filius altare mox stercoribus temeravit,¹³
Sanguine foedere pater ecclesiam properavit.
Ergo prophetarunt¹⁴ quod jus regni vitiarunt,
Ex quo sincere cultu¹⁵ Domini caruere.
Prave vixerunt Manasses, Amon, duo reges,
In sacras leges committere non timuerunt.
Rex¹⁶ Bruys Robertus, feritatis mole refertus,
Dux homicida ferus, patens, et apertus.¹⁷

¹ This line is omitted in A.
² oleum mirum, B.
³ baptizatus . . . maculatus, B.
⁴ Brus, B.
⁵ Fati, C.
⁶ These two lines are omitted in B.
⁷ Distentia . . . fetens . . . retudit, B.
⁸ Stercora diffudit, B.
⁹ thesaurum, A.
¹⁰ Dei, B.
¹¹ repletur, B.
¹² sacra, B.
¹³ cum fonte sacro t., B.
¹⁴ prophetarunt, B.
¹⁵ sacrilege vers c., B.
¹⁶ Dux, B.
¹⁷ Vi rex insertus homicida patebit apertus, B.
Filius uxorem 1 contemnit, adulter adultus,
Stulte 2 consultus fidei modo perdit 3 amorem.
Non est ipse David manibus, vultu venerandus,
Ut sibā 4 clamavit a rege David superandus.
In David forti nullas partes habet ille,
Tradendus morti forti privatur 5 Achille.
Fit lepra poena patri, confusio, captio 6 proli,
Quae 7 proli soli superest sibi poena baratri.
Privatur prole quia conjügii bona sprevit,
Oppressus mole mala messuit et mala sevít.
Scootorum comites, quorum Patrik fuit unus,
Præstito fuget, 8 comites sunt nobis nobile munus. 9
Clamabant "In a day gone to the tyrie wyth hay." 10
Ipsa sit Waleway, 11 meschef tristissima woday.
Scoți triphones nos invenire tirones,
Hi sunt dolones, et eramus corde leones. 12
Hec vox fervoris 13 fuit illis arn doloris;
Nobis dulcoris fuit illa dies et honoris. 14
Fitque dies Martis Scoto confusio partis.
Vincento credebat, Deus, homo, 15 et jura vetabant,
Wo propinabant, sua pocula primo bibeňt.
Quæ cum gustassent, et mortis dona 16 vorassent,
Nostri steterunt et pocula tela 17 dederunt.
Ibant, gaudebant, deridentes veniebant,
Confusi flebant, victi redeundo dolebant. 18
David deductus est, sunt suá gaudia luctus. 19

1 Brus David uxorem, B.
2 Stupor, A.
3 perdebat, B.
4 Sic MS. These two lines are wanting in B.
5 vili morte datus est privatus, B.
6 villissima c., B.
7 Vc, B. Scd, C.
8 fugit, A.
9 These two lines are omitted in this place in B.
10 tyre . . . . hay hay, C.
11 Waleway, B.
12 Quod vox for, B.
13 This line is taken from MS. B.
14 hoc, B and C.
15 teta, B.
16 riserunt . . . . plura, B.
17 These two lines are omitted in B.
18 Brus David abductus fuit, est sua gratia luctus,
Infortunatus ut Ahab miser est reprobatus, B.
ON THE BATTLE OF NEVILLE'S CROSS.

Achab Micheæ non credit, sed Sedæchias, 
Prœsumens¹ nimias vires sine corde perito, 
Surgit Amasias, corruit ipse cito.²
Londonias³ vere Scoti vovere venire, 
Hoc votum mire⁴ multi meruere tenere. 
Scoti vicinæ sunt per mala vota ruinas, 
Est miser insultus sibi magna causa tumultus. 
Propter peccata laus est Scotis brevius, 
Anglia nunc timeat, crimina præaveat.⁵
Christo devotum genus electum sibi notum, 
Turma⁶ sacerdotum facit illos solvere votum. 
Tales vovere debent qui vota⁷ tenere 
Optant, et jurant, et ad hoc⁸ se ponere curant. 
Cor levitarum Scotis donat cor amarum, 
Sit cor sanctorum benedictum⁹ presbyterorum. 
Visio magnarum vovetur Londoniarum,

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¹ Post summum, D.  
² MS. B here adds the following lines, made up partly of lines omitted elsewhere:—
   Septoror comites, quorum Patrik
   fuit unus,
   Presto fugæ comites, sunt nobis
   noble manus.
   Callidus ipse comes metuens per devia fugit;
   Frans sibi cara, comes quasi bos
   cornupeta mugit.
   Hic nostræ fidel se falsos seps subegit,
   Fraude fidei fragit, hic habet loca
   nunc requiem.
   Willelmus Duglas, sol Scotia, gloria
   cara,
   Fiet nostris nou glia, cessant sua
   lumina clara.
   Est cibus abequæ sale, coco' abequæ
   sapore.
   Scotia vire, vale, sine Duglas abique
   vigore.

VOL. I.  

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³ Languens ponetur in carcere, nec
   redimetur.
   Duglas marcescit, sua vis ut cera
   liquecit.
   Viros nobilium per vos vict Deus
   alius.
   Scotorum psalms migrat in exilium.
   Propter peccata laus est Scotis
   breviat;
   Anglia stas, times, crimina præveas.
   Inclita præfulges, Septorom viscera
   mulges;
   Scotia indulges, probitis honor
   refugies.

⁴ Londonæ, B.
⁵ dire, B.
⁶ This and the three lines preceding are omitted in B.

⁷ Turba, B.
⁸ voce, A.
⁹ et hoc, A. sed et hoc, C.
  * benedictio, C.
Hi vovent vane quos votum perdit inane.¹
Invite solvent, venient,² solvendo³ dolebunt;
Vires dissolvent, sibi nil sua vote valebunt.
Hunt et fielbunt, nolentes vote tenebunt;
Debent, debebunt, se plus non⁴ posse tenebunt.
Callidus ille comes Patrik per devia fugit;
Fraus sibi cara, comes quasi bor⁵ cornupeta rugit.
Hic nostræ fidei quondam se pseudo subegit,
Sæpe fidem fragit, nec habet loca nunc requisi.
Mensis contrite patuerae sui trogloidite,
Ceduntur rite quia non fugere perite.
Gente reunita redit cum fraude politæ,
Fraus sibi mentita, confusa fuit sua vita.
Willelmus Duglas⁶ sal Scotis sit quasi nitrum⁷
In bello Douglas sit nobis ductile vitrum.
Laudis honore caret fera Scotia, viribus aret;
Convenit tristis tibi sors in partibus istis.
Languens ponetur in carceræ, nec redimetur.
Falsus maroscit, sua vis ut cera liquescit.
Vires nobilium vicit per nos Deus almus,
Scotorum palmus migrat in exilium.
Mentis mentitur, in campo morte feritur,
Vivit, perdit vitam modica bonitate potitam.
Ecce senescallus Scotorum, falsus Onaltus,
Festinans fugere non cessat corde pavere.⁸
Anglia, lœtare, bellum Domini meditare,
Clerum præclare colaudando venerare.
Ecclesiæm, clerum, plebem moderando tuere;⁹
Cultum sincerrum discas sine fine fovere.
Qui bene fecisti bene profice nomine Christi;

¹ This and the three preceding lines are omitted in B.
² veniens, B.
³ solvendo solvendo votum d., B.
⁴ sed non plus, B.
⁵ boore, B. A has, in place of
⁶ Duglas, C.
⁷ terra falsa, Gloss in C.
⁸ This and the nineteen lines preceding are omitted in B.
⁹ This and the following lines to the end are only found in MS. B.
ON THE BATTLE OF NEVILE’S CROSS


Numerus interfectorum in bello, et dies belli, et conclusio finalis.¹

Fastu commotos percussit et Anglia Scotos; Sub regente David, quatuor ter milia stravit; Cruxque novem villae, belli fit testis et ille, Qui verum scivit, quia Scotia victa subivit. Pro festo Judæa lux Anglis dena vacavit, Sed tunc calcavit Scotos sors aspera Judæa. Sanguine stillante necat illos gens borealis, Quos sibi regalis presumptio duxerat ante. Explicit bellum.

¹ The verses which follow are taken from MS. C, where they form a sort of conclusion to the poem. It will be seen that they are repeated in the short poem which follows this.
ON CRÉCY AND NEVILLE'S CROSS.¹

Annis bis sex c., quater x., bis ter, simul et c.,
Carmina pando lyra tunc contingentia² mira.
Gallia mota nimis declinant forte ruinis,
Dum properat vesce bello sub nemore Cressi.³
Corruit ense per E. subito gens Gallica sub P.,
Funeris ex poena pereunt tria millia dena.
Bina dies vere post festum Bartholomæi,
Hæc virtute Dei testatur mira patere.
Plebs nitet Edwardi de gestu Machabeorum,
Laus patet Anglorum sub vexillo leopardi.
Fastu commotos percussit et Anglia Scotos,
Sub regente David, quatuor ter milia stravit.
Cruxque novem villæ belli sit testis et ille,
Qui verum scivit quod Scotia victa subivit.
Præ festo Judææ lux Anglis dena vacavit,
Sed tunc calcavit Scotos sors aspera rude.
Sanguine stillante necat illos gens borealis,
Quos ibi regalis presumptio duxorat ante.
Reges, dux, et comites,
Barones et milites,
Qui tunc bellaverunt,
Prior atque presules,
Plures viri nobiles,
Nece ceciderunt.

¹ These lines are taken from MS. Cotton, Titus A. xx. fol. 86, r². The first ten lines are also found in the manuscript in the Bodleian library, MS. Rawlinson, No. 214. fol. 121, r², with the title, *Nemus armorum et interfectorum in bello de Crecey.*
² contingentia, MS. Rawl.
³ Crecey, MS. Rawl.
ON CRECY AND NEVILLE’S CROSS.

Mox audaces Anglise,
Tunc majores Scotise,
Fuga sequebantur,
Plures tecti vulnere,
Rex et Duglas propere
Capti carcerantur.

Subdola Scotorum gens laudem perdit honorum.

*Isti versus sunt de bellis de Cressi et de Nevilecros.*

ON THE TRUCE OF 1347.¹

Cantica lastitiae mundi flos Anglia promat,
Hostes justitiae fortes ubique domat.
Jus vires donat, fortuna favet, Deus astat,
Terras rex vastat, quia gratia cara coronat.
Turturis exemplo castratur ² secdus libido,
Ære dato templo discedat coeça cupido.
Regia sint castra pia, casta, fidelia, justa;
Numine robusta, penetrantia moribus astra.
E castris procerum procul omnis femina cedat,
Ne proceres laedat femina, gemma, merum.
Anglia devicit, quia jus habet, et mala vicit;
Culpœ mole caret, celesti lumine claret.
Libera, mundata, premit hostes sanctificata,
Ergo vincetur, si culpa sibi dominetur.

¹ The allusions in this piece seem to leave little doubt that it was written by some one of the war party at the time when the truce was in negotiation, soon after the surrender of Calais. It is printed from a copy preserved in MS. Cotton. Titus A. xx., fol. 126, v°, compared with another in MS. Rawlinson, No. 214, fol. 150, r°. In the margin of the former a later hand has written “Baston,” as an intimation that it was one of the productions of the Latin poet named Robert Baston, whose history, however, is more connected with the Scottish wars of the reign of Edward II., and I think there is no sufficient reason for ascribing the present lines to him. ² castratur, Rawl.
Anglia peccatum, luxum, fastum, dominatum, 
Reprimat, et statum livoris et eris biatum. 
Lis, injustitia, dolus, ars, injuria cedant; 
Pax, lex, justitia, pietas amen sibi credant. 
Propter peccata transferri regna leguntur; 
Vita juvat grata cum praelia dira geruntur. 
Anglia dat flores, armatos, eximiores, 
Inducens mores, virtutes nobiliiores. 
Manus non, humiles, cautos, probitate seniles, 
Fortes, subtiles, claros, agiles dat heriles. 
In nostra terra dulces flores patuerunt, 
Advenit guerra florum vires micuerunt. 
Flores palmarum verni, rosei violarum, 
Dant annum carum nobis, Francisc cor amarum. 
Anglorum fortes vident varias modo sortes, 
Non timeant mortes Valoys 1 impugnando cohortes. 
Felices comites videat tunc inde sequentes. 
Ad bellum vadunt, Deus est conductor sundo; 
Ad mala fata cadunt, Sathan est ductor redeundo. 
Ad bellum vadunt, et eis contingit honeste; 
In redeundo cadunt, contingit eis inhoneste. 
His mare placare Deus aura placens adeundo, 
En Deus, aura, mare contraria sunt redeundo. 8 
Vadunt et veniunt ad portum praemeditatum; 
Sed redeundo sciant maris et venti cruciatum. 
Ergo Deo mire placet ira, vetando redire, 
Usquequo perfecta fiat victoria recta. 
Ergo magnates adeuntes non redeatis, 
Donec vincatis, Francorum credite vates.

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3 Walses, Rawl.  
8 About the fest of Seynt Michael (1347), the kyng took the se into Ynglond, and there had he great tempest, and mervulous wyndes; and thenne he mad szech a com- plent upon our lady, and seide, "O blessed mayde, what menyth ai this? Evry, when I go to Frauns, "I have fayre weddir; and whanne "I turn to Ynglond intolerable "tempestes."--Cavageo's Chronicle, p. 218.
ON THE TRUCE OF 1347.

Flandria ridebit, canet Anglia, Francia flebit,
Scotia-lugebit, Normannia victa patebit.
Anglia gaudebit, fera Picardia dolebit,
Parys ardebit, Aquitania fama patebit.
Francia languescit, viget Anglia, Flandria crescit,
Scotia marescit, Hibernia sua quiescit.
Cresci¹ decrecit, Arthosia pallida cessit,
Kaloya² arescit, Britannia parva fatescit.
Non salvat gladius, non arcubus Anglia speret;
Salvat propitius Deus cui dulcis adhaeret.
Sennacherib arcus, cor, spiritus, vires, tribuebant;
Sed cordas arcus mures subito comedebant.
Sic rex ut vermis effectus, nudus, inermis,
Confusus rediit, turpiter et periti.
Ergo Dei flamem, nostris fortissima turris,
Illis a scurris et culpis proteget; Amen.
In ballo miles jacet in lecto moriturus.
Ergo sit purus dando procer humiles.
Lilia non tacta dulci flatu redolescunt;
Lilia confecta cito putrescunt et olescunt.
Anglia militia quasi lilia, laudia amica,
Vincet magnifica stante pudicitia.
Subjecti Veneri multi fortes periere,
Effecti miseris confusi succubuere.
Armis invictum somnus, luxus, gula, victus,
Turbant, confundunt, turbant, sua visera fundunt.
Pauca vicere, quia mundi corde fuere;
Casti vixere, palmam belli meruere.
Sunt agni casti nostri domini generosi,
Constantes, casti, largi, mites, animosi,
Justi, prudentes, nulli fraudem facientes,
In spe gaudentes, et egenis compatientes.
Templa, Deum, clerum mutuo se semper honorent;
Dicentes verum, Dominum devotius orent.

¹ Creasy, Rawl. ² Caloya, Rawl.
Ars, spes, justitia, bonitas, patientia vincunt,
Quando corda pia carnis contagia linquent.
Quid facit in bello mulier? quid pulvis ocello?
Impedit et foedat mulier, nocet, ergo recedat.
Plures foeminea perimunt, maledicta venena,
Quam lynx, pugnaele, lupus, ursa, leo, vel hyena.
Bellis Romanis juris periere periti,
Bellis Trojanis falsi occidero mariti.
Anglorum proceres, uxorious ergo fideles,
Sancti, sinceris pateant, Noe, Job, Danieles.
Se sua salvabunt, Dominum prudenter amabunt,
Dulciter orabunt, prospera bella dabunt.
Sint Loth, Sampsones, Salomones, et Scipiones;¹
Non sint Achitopes, irae spargendo cito fel.
Sint casti, cari, Noe, Job, Daniel modo Zari,²
Cum contra iura siant divortia plura.
Si sacramenti fidei prolis bona oedunt,
Lex, laus discedunt, et causa datur nocumenti.
Ergo magnati tria conjugii bona servent;
Se bene preservent, quia vident purificati.
Sint in amore Dei fixi mites Nazarei,
Ne qua sorde rei victi sunt ut Cananei.
Absolon ingratus lectum patris maculavit,
Stultus et elatus Sichem Dynam violavit.
Sampson, Adam, David, mulieribus infatuati,
Sunt male turbati, quos dulcis amor relevavit.
Temporibus veris rex noster castra movebit,
Factis austeris Deus illum bella docebit.
Rex ergo patiens, largus, mundus, moderatus;
Rex ergo sapiens, justus, cordatus, amatus;
Rex ergo gratus, verax, clemens, miseratus;
Rex ergo plorans, humilis, maturus, et orans.
Rex est, ergo regit sapienter, more quieto;
Rex est, ergo legit sua de sermone faceto.

¹ Sapientes, Cotton. ² moderari, Cotton.
ON THE TRUCE OF 1347.

Non a regnando rex est, sed jure regendo;
Ergo rex stando memorat de jure tenendo.
Nulla superbia, palpo, pecunia regulet illum,
Nulla scientia, nulla potentia deprimat illum.
Se, sua dona dedit Christo cui totus obedit,
Diliget et credit, et ab omni sorde recedit.
Rex, bona bella gerens treugas componere queris;
Ballans victor eris; treugas cape, decipieris.
Lingua Cornubica designat treuga dolores;
Ergo falsidica cedat, quia tardat honoris.
Pax, lex sint tecum, facias jus omnibus sequum;
Pacem, justitias, rex, petis, has facias.
Si lex, fama, fides, amores, pietas relictur,
Clara luce vides quod multa pericula parantur.
Fama, fides, pietas, amores, lex, pax habeantur.
Regnet sobrietas, ut juste regna regantur.
Unde nes stellas cor habent crudele, rebelle;
Anglorum stellas subsint vel erunt sine pelle.
Præfulgens stella rex inclitus Angligenarum
Deponat sella parium modo Francigenarum.
Laude, fide pleni servite pares duoden,
        Edwardo juveni, nobilitate seni.
Tales ergo pares sitis quod clarem area.
Non percat sua res servite siti sine phares.
Bos dixit Romanæ venerata, cave tibi, Roma,
Deficiunt Romanæ lex, pax, et amoris aroma.
Anglia laudata, caveas tibi ne maculata,
Et nimis elate, percat tua fama beata.
Sit tibi rex regum, lex, lex, spec, vis, cor, et arma;
Damnis per te gregum de sanctis moribus arma.
Clare justitiae, fidei loricæ paretur;
Arrum lætitias capias, Christus comitetur.
Sanctum lex sequa tibi sit Christus cor adequa.

1 amor hes, Rawl.
2 amor âæ, Rawl.
3 gree, Cotton.
4 prcee, Rawl.
5 justitï, Cotton.
Judicium certum gales signatur apertum,
Est fervens gladius, oratio fervida, munda.
Te regat eximius Christus cum mente jucunda,
Virgo Maria tibi sit rectrix et moderatrix; 
Spes, consolatrix, da pia vota sibi. Amen.

SONGS ON KING EDWARD'S WARS.

By Laurence Minot.  

Lithes, and I will tell you till
The bataile of Halidon hyll.

Trew king, that sittes in trone,
Unto the I tell my tale,
And unto the I bid a bone,
For thou art bute of all my bale.
Als thou made midel-erd and the mone,
And bestes and fowles grete and smale,
Unto me send thi socore sone,
And dresce my dedes in this dale.

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1 mediatrrix, Rawl.
2 This interesting collection of songs exists, as far as is known, only in one manuscript, MS. Cotton. Galba E., ix., fol. 49, r. Nothing is known of the writer but his name, which he gives us himself. The songs were evidently written separately at the times of the events to which they relate, but the author, for some reason or other, collected them together and united them in one work by adding the metrical titles, which serve as connecting links. We may fix pretty accurately the date at which they were thus collected, from the circumstance that the last of them commemorates the capture of the castle of Guisnes, which was taken by the English on the 22nd of January, 1352, and must have been written immediately after that event, as it begins by informing us that it was composed before the winter was passed. It is probable, therefore, that Minot published his songs in this collective form in the course of the year 1352. The manuscript which has preserved them belongs to the earlier part of the fifteenth century, probably to the reign of Henry V. The dialect in which they are here written is northern, but this would only prove that the scribe who copied it, and not the original author, was a north-country man.
SONGS ON KING EDWARD'S WARS.

In this dale I droue and dare,
For dern dedes that done me dere;
Of Ingland had my hert grete care,
When Edward founded first to were.
The Franche men war frek to fare
Ogaines him, with scheld and spere;
Thai turned ogayn with sides sare,
And al thaire pomp noght worth a pere.

A pere of prise es more sum tyde
Than all the boste of Normondye.
Thai sent thaire schippes on ilk a side,
With flesch and wine and whete and rye;
With hert and hand, es noght at hide,
For to help Scotland gan thai hye.
Thai fled, and durst no dede habide,
And all thaire fare noght wurth a flye.

For all thaire fare, thai durst noght fight,
For dedes dint had thai aike dout;
Of Scotland had thai never sight,
Ay whils thai war of wordees stout.
Thai wald have mend tham at thaire might,
And besy war thai thereobout.
Now God help Edward in his right,
Amen, and all his redy rowt.

His redy rout mot Jhesu spede,
And save tham both by night and day
That Lord of Hevyn mot Edward lede,
And maintene hym als he wele may.
The Scottes now all wide will sprede,
For thai have failed of thaire pray;
Now er thai dareand all for drede,
That war biforn so stout and gay.
Gai thai war, and wele thai thoght
  On the erle Morré and other ma;
Thai said it suld ful dere be boght,
  The land that thai war Flemid fra.
Philip Valays wordes wroght,
  And said he suld thaire emmys sla;
Bot all thaire wordes was for noght,
  Thai mun be met if thai war ma.

Ma manasinges þit have thai maked,
  Mawgré mot thai have to mede!
And many nightes als have thai waked
  To dere all Ingland with thaire dede.
But, loved be God! the pride es slaked
  Of tham that war so stout on stede;
And sum of tham es levid all naked
  Noght fer fro Berwik opon Tweda.

A litell Fro that forsaid toune,
  Halydon hill that es the name,
There was crakked many a crowne
  Of wild Scottes, and als of tame;
There was thaire baner born all doune;
  To mak slike boste thai war to blame.
Bot nevertheless ay er thai bounë
  To wait Ingland with sorow and schame.

Shame thai have, als I here say;
  At Dondé now es done thaire daunce;
And wend thai most another way;
  Evyn thurgh Flandres into France.
On Filip Valas fast cri thai,
  Thare for to dwell and him avaunce;
And no thing list tham than of play,
  Sen tham es tide this sary chance.
SONGS ON KING EDWARD'S WARS

This sary chaunce tham es bitid,
    For thai war fals and wonder fell;
For cursed caifeses er thai kid,
    And ful of treson, suth to tell.
Sir Jon the Comyn had thai hid,
    In haly kirk thai did him qwell;
And tharfore many a Skottis brid
    With dole er dight that thai most dwell.

Thare dwelld ourre king, the suth to saine,
    With his menzé, a litell while;
He gaf gude confort on that plains
    To all his men about a myle.
All if his men war mekill of maine,
    Ever thai douted tham of gile,
The Scottes gaudes might no thing gain,
    For all thai stumbilde at that stile.

Thus in that stowre thai left thaire live,
    That war bfore so proud in prese;
Jhesu, for thi woundes five,
    In Ingland help us to have pese.

Now for to tell 3ow will I turn
Of [the] batayl of Banocburn.

Skottes out of Berwik and of Abirdene,
At the Bannok burn war 3e to kene;
Thare slogh 3e many sakles, als it was sene;
And now has king Edward wroken it, I wene.
    It es wrokin, I wene, wele wurth the while;
War 3it with the Skottes, for thai er ful of gile.
Whare er ȝe, Skottes of Saint Johnes toune?
The hoste of ȝowre baner es betin all done;
When ȝe bosting will bede, sir Edward es bowne
For to kindel ȝow care, and crak ȝowre crowne.
He has crakked ȝowre crowne, wele worth the while;
Scheeme bityde the Skottes, for thai er full of gile.

Skottes of Striflin war steren and stout,
Of God ne of gude men had thai no dout;
Now have thai the pelers priked about,
Bot at the last sir Edward rifild thaire rout.
He has rifild thaire rout, wele wurth the while;
Bot ever er thai under, bot gaudes and gile.

Rugh-fute rveling, now kindels thi care,
Bere-bag, with thi hoste, thi biging es bare;
Fals wretche and forsworn, whider wiltou fare;
Busk the unto brig, and abide thare.
Thare, wretche, saltou won, and wery the while;
Thi dwelling in Dondé es done for thi gile.

The Skottes gase in burghes, and betes the stretes,
All thise Inglis men harms he betes;
Fast makes he his mone to men that he metes,
Bot fone frendes he findes that his bale betes.
Fune betes his bale, wele wurth the while;
He uses all threting with gaudes and gile.

Bot many man thretes and spekes ful ill,
That sum tyme war better to be stane still;
The Skot in his wordes has wind for to spill,
For at the last Edward sall have al his will.
He had his will at Berwik, wele wurth the while;
Skottes brught him the kayes, bot get for thaire gile.
How Edward the king comes in Braband,
And toke homage of all the land.

God, that schope both se and sand,
Save Edward king of Ingland,
Both body, saul, and life,
And grante him joy withowten strif;
For mani men to him er wroth,
In Fraunce and in Flandres both;
For he defendes fast his right,
And tharto Jhesu grante him might,
And so to do both night and day,
That yf may be to Goddes pay.

Oure king was cumen, trely to tell,
Into Brabant for to dwell;
The kayser Lowis of Bavere,
That in that land than had no pere,
He, and als his sons two,
And other princes many mo,
Bisschoppes and prelates war thare fele,
That had ful mekill worsholdy wele,
Princes and poole, ald and zong,
Al that spac with Duche tung,
All thai come with grete honowre
Sir Edward to save and soccoure,
And proferd him, with all thayre rede,
For to hald the kinges steda.

The duke of Braband, first of all,
Swore, for thing that might bifall,
That he suld both day and night
Help sir Edward in his right,
In toun, in feld, in frith and fen.
This swore the duke and all his men,
And al the lorde that with him lend,
And tharto held thai up thaire hend,
Than king Edward toke his rest
At Andwerp, whare him liked best;
And thare he made his moné playne,
That no man suld say thare ogayne.
His moné, that was gude and lele,
Left in Brabant ful mekill dele;
And all that land, untill this day,
Fars the better for that jornay.

When Philip the Valas herd of this,
Tharat he was ful wroth iwis;
He gert assemble his barounes,
Princes and lorde of many tounes,
At Pariss toke thai thaire counsale,
Whilk pointes might tham most availe;
And in all wise thai tham bithought
To stroy Ingland and bring to nought.

Schipmen sone war efter sent,
To here the kinges cumandment;
And the galeys men also,
That wist both of wele and wo.
He cumand than that men suld fare
Till Ingland, and for no thing spare,
Bot brin and als both man and wife,
And childe, that none suld pas with life.

The galay men held up thaire handes,
And thanked God of thir tithandes.

At Hamton, als I understand,
Come the gaylayes unto land,
And ful fast thai slogh and brend,
Bot noght so makill als sum men wend.
For or thai wened war thai mett
With men that sone thaire laykes lett.
Sum was knokked on the hevyd,
That the body thare bilevid;
Sum lay starend on the sternes;
And sum lay knoked out thaire hernes.
Than with tham was non other gle,
Bot ful fain war thai that might fie.
The galay men, the suth to say,
Most nedes turn another way;
SONGS ON KING EDWARD'S WARS.

Thai soght the stremis fer and wide,
In Flandres and in Seland syde.
   Than saw thai whare Cristofer stode,
At Armouth, opon the flude.
Than wen[t] thai theder all bidene,
The galayes men, with hertes kene,
   Viij. and xl. galays, and mo,
And with tham als war tarettes two,
And other many of galiotes,
With grete numbour of smale botes;
All thai hoved on the flode
To stele sir Edward mens gode.
   Edwardoure king than was noght there,
But sone, when it come to his ere,
He sembled all his men full still,
And said to tham what was his will.
Ilk man made him redy then,
So went the king and all his men
Unto thaire schippes ful hastily,
Als men that war in dede doghty.
   Thai fand the galay men grete wane,
A hundereth ever ogaynes ane;
The Inglis men put tham to were
Ful baldly, with bow and spere;
Thai slogh thare of the galaies men
Ever sixty ogaynes ten;
That sum liggis zit in that mire
All hovildes, withowten hire.
   The Inglis men war armed wele,
Both in yren and in stele;
Thai faghth ful fast, both day and night,
Als lang as tham lasted might.
Bot galay men war so many,
That Inglis men wex all wery;
Help thai soght, bot thare come nane,
Than unto God thai made thaire mane.

VOL. I.
Bot sen the time that God was born,
Ne a hundreth ðere biforn,
Was never men better in fight
Than Ingliss men, whil thai had myght.
Bot some all maistri gan thai mis;
God bring thaire saules untill his blis!
And God aassoyl tham of thaire sin,
For the gude will that thai war in! Amen.
Listens now, and leves me,
Who so lifes thai sail se
That it mun be ful dere boght
That thir galay men have wroght.
Thai hoved still opon the flode,
And reved pover men thaire gude;
Thai robbed, and did mekill schame,
And ay bare Inglis men the blame.
Now Jhesu save all Ingland,
And blis it with his holy band! Amen.

Edward, oure cumly king,
In Brabant has his woning,
With mani cumly knight;
And in that land, trewly to tell,
Ordains he still for to dwell
To time he think to fight.

Now God, that es of mightes maste,
Grant him grace of the Haly Gaste
His heritage to win!
And Mary moder, of mercy fre,
Saveoure king and his menȝé
Fro sorow and schame and syn.
Thus in Brabant has he bene,
Where he before was seldom seen,
For to prove thaire japes;
Now no longer will he spare,
But unto Fraunce fast will he fare,
To confort hym with grapes.

Furth he ferd into France,
God save him fro mischance
And all his cumpany!
The nobill duc of Brabant
With him went into that land,
Redy to lif or dy.

Than the riche flourde-lise
Wan thare ful litill prise,
Fast he fled for ferde;
The right aire of that countrée
Es cumen, with all his knightes fre,
To schac him by the berd.

Sir Philip the Valayse,
With his men in tho dayes,
To bataile had he thoought;
He bad his men than purvay
Withowten lenger delay,
But he ne held it noght.

He broght folk ful grete wonne,
Ay sevyn ogains one,
That ful wele wapind were;
Bot sone when he herd ascry
That king Edward was nere tharby,
Than durst he noght cum nere.
In that morning fell a myst,
And when oure Inglish men it wist,
    It changed all thaire chere;
Oure king unto God made his bone,
And God sent him gude confort sone,
    The weder wex ful clere.

Oure king and his men held the felde
Stalworthy, with sperre and schelde,
    And thoght to win his fight,
With lordes, and with knightes kene,
And other doghty men bydene,
    That war ful frek to fight.

When sir Philip of France herd tell
That king Edward in feld walld dwell,
    Than gaynede him no gle;
He traisted of no better bote,
Bot both on hors and on fote
    He hasted him to fle.

It semid he was ferd for strokes,
When he did fell his grete okes
    Obout his pavilyoun;
Abated was than all his pride,
For langer thare durst he noght bide,
    His bost was broght all doun.

The king of Beme had cares colde,
That was ful hardy and bolde
    A stode to umstride;
The king als of Naverne
War faire ferd in the serene
    Thaire heviddes for to hide.

1 *far* in the MS. | 2 *feld*, MS.
And loves wele, it es no lye,
The felde hat Flemangrye
   That king Edward was in,
With princes that war strif and bolde,
And dukes that war doghty tolde
   In batayle to begin.

The princes, that war riche on raw,
Gert nakers strike and trumpes blaw,
   And made mirth at thaire night;
Both alblast and many a bow
War redy railed opon a row,
   And ful frek for to fight.

Gladly thai gaf meto and drink,
So that thai suld the better swink,
   The wight men that thar ware.
Sir Philip of Fraunce fled for dout,
And hies him hame with all his rout;
   Coward, God giff him care!

For thare than had the lely flowre
Lorn all halely his honowre,
   That sogat fled for ford;
Bot oure king Edward come ful still,
When that he trowed no harm him till,
   And kepeth in the berde.
Lithes, and the batail I sal bigyn
Of Inglish men and Normandes in the Swyn.

Minot with mowth had menid to make
Suth sawes and sad for sum mens sake;
The wordes of sir Edward makes me to wake,
Wald he salve us sone, mi sorow suld slake.
War mi sorow slaked, sune wald I sing;
When God will, sir Edward sal us bute bring.

Sir Philip the Valas cast was in care,
And said sir Hugh Kyret to Flandres suld fare,
And have Normondes inogh to leve on his lare,
All Flandres to brin, and mak it all bare.
Bot, unkind coward, wo was him thare;
When he sailed in the Swin it sowed him sare.
Sare it tham smerted that ferd out of France;
Thare lered Inglis men tham a new daunce.

The burjase of Bruge ne war noght to blame;
I pray Jhesu save tham fro sin and fro schame!
For thai war sone at the Sluse all by a name,
Whare many of the Normandes tok mekill grame.

When Brug and Ipyre hereof herd tell,
Thai sent Edward to wit, that was in Arwell;
Than had he no liking langer to dwell,
He hasted him to the Swin, with sergantes snell.
To mete with the No[r]mandes that fals war and fell,
That had ment, if thai might, al Flandres to quell.

King Edward unto sail was ful sune dight,
With erles and barons, and many kene knight;
Thai come byfor Blankebergh on Saint Jons night.
That was to the Normondes a well sary sight;
3it trumped thai and daunced, with torches ful bright,
In the wilde waniand was thaire hertes light.

Opon the morn after, if I suth say,
A mery man, sir Robard out of Morlay,
A half eb in the Swin soght he the way;
Thare lered men the Normandes at bukler to play.
Helpid tham no prayer that thai might pray,
The wrecches es wonnen, thaire wapin es oway.
The erle of Norhamton helpid at that nede,
Als wise man of wordes, and worthli in wede,
Sir Walter the Mawnay, God gif him mede!
Was bold of body in batayl to bede.

The due of Lankaster was dight for to drive,
With many modi man that thought for to thrive;
Wele and stailworthy stint he that strive,
That few of the Normandes left thai oliva.
Fone left thai olive, bot did tham to lepe;
Men may find by the fode a c. on hepe.

Sir William of Klington was eth for to know;
Mani stout bachilere brought he on raw;
It semid with thaire schoting als it war smaw.
The best of the Normandes broght thai ful law.
Thaire best was abated, and thaire mekil pride.
Fer might thai noght fle, bot thaire bud tham bide.

The gude erle of Glowestere, God mot him glade!
Brought many bold men with bowes ful brade;
To biker with the Normandes baldely thai bade,
And in middles the fode did tham to wade.
To wade war tho wrecches casten in the brim;
The kaitefs come out of France at lere tham to swim.

I prays John Badding als one of the best;
Faire come he sayland out of the suth-west;
To prove of tha Normandes was he ful prest,
Till he had foughiten his fill, he had never rest.

John of Aile of the Sluys, with scheltroum ful schene,
Was come into Cagent cantly and kene;
But sone was his trumping turned to tene;
Of him had sir Edward his will, as I wene.

The schipmen of Ingland sailed ful swith,
That none of the Normandes fro tham might skrith;
Who so kouth wele his craft thare might it kith.
Of al the gude that thai gat gaf thai no tithe.
Two hundredth and mo schippes in the sandes
Had oure Inglis men won with thaire handes;
The koggcs of Ingland was broght out of bauedes,
And also the Cristofir, that in the streme staued.
In that stound thai stode with stremers ful still,
Till thai wist full wele sir Edwardes will.
Sir Edward, oure gude king, wurthi in wall,
Fayght wele on that flude, faire mot him fall!
Als it es custom of king to confort tham all,
So thanked he gudely the grete and the small.
He thanked tham gudely, God gif him mede!
Thus come oure king in the Swin till that gude dede.
This was the bataile that fell in the Swin,
Where many Normandes made mekill din;
Wale war thai armed up to the chin;
Bot God and sir Edward gert thaire boeste blin.
Thus blinned thaire boeste, als we wele ken;
God assoyle thaire sawls! said all. Amen.

Herkins how king Edward lay
With his men bifoer Tournay.

Towrenay, zow has tight
To timber, trey, and tene;
Æ bore with brems bright
Es broght open zowre grene.
That es a semely sight,
With schilterouns faire and schene
Thi domes-day es sight,
Bot thou be war, I wene.

When all yowre wele es went,
Zowre wo wakkins ful wide,
To sighing er 3e sent
With sorow on ilka syde;
SONGS ON KING EDWARD'S WARS.

Full refulle es zowre rent,
All redles may ze ride.
The harmes that ze have hent
Now may ze hele and hide.

Hides and helis als hendo,
For ze er cast in care;
Ful few find ze zowre frende,
For all zowre frankis fare.

Sir Philip sall zow schende,
Whi leve ze at his lare?
No bowes now thar zow bende;
Of blis ze er all bare.

All bare er ze of blis,
No bost may be zowre bote;
All mirthes mun ze mis;
Oure men sall with zow mote,
Who sall zow clip and kys,
All fall zowre folk to fote.
A were is wroght ipis,
Zowre walles with to wrote.

Wrote thai sal zowre dene,
Of dintes ze may zow dowt;
Zowre biginges sall men brene,
And breke zowre walles about.
Ful redles may ze ren,
With all zowre reful rout;
With care men sall zow ken
Edward zowre lord to lout.

To lout zow[re] lord in land,
With list men sall zow lere;
Zowre harmes cumes at hand,
Als ze sall hastily here.

Now frendship suld ze sandle
Of sir Philip zowre fare,
To bring zow out of band,
Or ze be broght on bero.
On bere when 3e er broght,
    Then comes Philip to late;
He betes, and haldes 30w noght;
    With hert 3e may him hate.
A bare now has him soght
    Till Turnay the right gate,
That es ful wele bithought
    To stop Philip the strate,
Ful still;
Philip was fain he moght
    Graunt sir Edward his will.

If 3e will trow my tale,
    A duke tuke leve that tide,
A Braban br[e]wed that bale,
    He bad no langer bide;
Giftes grete and smale
    War sent him on his side.
Gold gert all that gale,
    And made him rapely ride,
    Till dede.
In hert he was unhale,
    He come thare moste for mede.

King Edward, frely fode,
    In Fraunce he will noght blin
To mak his famen wode
    That er wonand thairein.
God, that rest on rode
    For sake of Adams syn,
Strenkith him maine and mode,
    His reght in France to win,
    And have.
God grante him graces gode,
    And fro all sins us save! Amen.
How Edward at Hogges unto land wan,
And rade thurgh France or ever he blan.

Men may rede in Romance right
Of a grete clerk that Merlin hight;
Ful many bokes er of him wretten,
Als thir clerkes wele may witten;
And zit in many privé nokes
May men find of Merlin bokes.
Merlin said thus with his mouth,
Out of the north into the sowth
Suld cum a bare over the se,
That suld mak many man to fle;
And in these, he said ful right,
Suld he schew ful mekill might;
And in France he suld begin,
To mak tham wrath that er tharein,
Untill the se his taile recche sale,
All folk of France to mekill bale.
Thus have I mater for to make,
For a nobill prince sake;
Help me God, my wit es thin;
Now Laurence Minot will begin.

A bore es brought on bankes bare,
With ful bataile bifor his brest;
For John of France will he noght spare
In Normondy to tak his rest,
With princes that er proper and prest.
Alweldand God, of mightes maste,
* He be his beld, for he may best,
> Fader, and Sun, and Haly Gaste.

Haly Gaste, thou gif him grace
That he in gude time may bigin,
And send to him both might and space
His heritage wele for to win;
And some assayl him of his sin,
Hende God, that heried hell.
For France now es he entrid in,
And thare he digites him for to dwell.

He dwelled thare, the suth to tell,
Opon the coste of Normondry.
At Hoggis fand he famen fell,
That war all ful of felony;
To him thai makked grete maistri,
And proved to ger the bare abyde.
Thurgh might of God and mild Mari,
The bare abated all thaire pride.

Mekill pride was thare in presse,
Both on pencell and on plate,
When the bare rade withouten rose
Unto Cane the graythest gate.
Thare fand he folk bifor the gate
Thretty thowsand stif on stede.
Sir John of France come at to late;
The bare has gert thaire sides blede.

He gert blede, if thai war bolde,
For thare was slayne and wounded sore
Thretty thowsand, trewid tolede,
Of pitaile was thare mekill more.
Knightes war thare wele two score
That war new dubbed to that dance.
Helm and hevyd thai have forlore;
Than misliked John of France.

More misliking was thare then,
For fals treson alway thai wroght;
But fro thai met with Inglis men,
All thaire bargan dere thai boght.
Inglis men with site tham soght,
And hastily quit tham thaire hire;
And at the last forgat thae nocht,
The toun of Cane thae sett on fire.

That fire ful many folk gan fere,
When thae se brandes o ferrum fye;
This have thae wonen of the were,
The fals folk of Normundy.
I sai 30w lely now thae lye
Dongen doun all in a dauncce;
Thaire frendes may ful faire forthi
Pleyn tham untill John of France.

Francho men put tham to pine
At Cressy, when thae brak the brig;
That saw Edward with both his ine.
Than likid him no langer to lig;
Ilk Inglis man on others rig
Over that water er thae went,
To batail er thae baldly big,
With brade ax and with bowes bent.

With bent bowes thae war ful bolde,
For to fell of the Frankisch men;
Thae gert tham lig with cares colde,
Ful sari was air Philip then.
He saw the toun o ferrum bren,
And folk for ferd war fast fleand;
The teres he leto ful rathly ren
Out of his eghen, I understand.

Then come Philip, ful redy right,
Toward the town with all his rowt,
With him come mani a kumly knight,
And all umset the bare about.
The bare made tham ful law to lout,
And delt tham knokkes to thaire mede:
He gert tham stubbill that war stout,
Thair helpid nowther staf ne stede.

Stedes strong bilevid still
Biside Cressy opon the grene.
Sir Philip wanted all his will,
That was wele on his sembland sene.
With spere and schelde and helmis schene,
The bare than durst thai noght habide.
The king of Beme was cant and kene,
Bot thare he left both play and pride.

Pride in presse ne prais I noght,
Oman thir princes proud in pall;
Princes suld be wele bithoght,
When kinges suld tham till 1 coumsail call.
If he be rightwis king, thai sall
Maintene him both night and day;
Or els to lat his frendschip fall
On faire manere and fare oway.

Oway es all thi wele iwis,
Franchise man, with all thi fare;
Of murn[n]g may thou never mys,
For thou cter cumbergd all in care.
With speche ne moght thou never spare
To spake of Inglass men despite;
Now have thai made thi biging bare,
Of all thi catell ertou quite.

Quite ertou, that wele we knaw,
Of catell and of drewris dere.
Tharfore lies thi hert ful law,
That are was blith als brid on breere.

1 tell in the MS.
Inglis men sall fit to zere
Knok thi palet or thou pas,
     And mak the polled like a frere;
And fit es Ingland als it was.

Was thou noght, Franceis, with thi wapin,
     Bitwixen Cressy and Abvyle;
Where thi felaws lien and gapin,
     For all thaire treget and thaire gile?
Bischoppes war thare in that while
That songen all withouten stole.
     Philip the Valas was a file,
He fled, and durst noght tak his dole.

Men delid thare ful mani a dint
     Omang the gentill Genevayse;
Ful many man thaire lives tint,
     For lub of Philip the Valays.
Unkind he was and uncurtayse,
I prais no thing his purviance;
     The best of France and of Artayse
War al to-dongyn in that daunce.

That daunce with treson was bygun,
     To trais the bare with sum fals gyn.
The Franche men said, “All es wun,
     “ Now es it tyme that we bigin;
     “ For here es welth inogh to win,
     “ To make us riche for evermore.”
Bot, thurgh thaire armure thick and thin,
Slaine thai war, and wounded sore.

Sore than sighed sir Philip,
     Now wist he never what him was best;
For he es cast doun with a trip,
     In John of France es all his trest;
For he was his frend faithulest,
In him was full his affiance.
Bot sir Edward wald never rest,
Or thai war feld the best of France.

Of France was mekill wo iwys,
And in Paris tha high palays;
Now had the bare with mekill blis
Bigged him bifor Calais.
Heres now how the Romance sais,
How sir Edward,oure king with crowne,
Held his sege bi nightes and dais,
With his men bifor Calays toune.

How Edward, als the Romance sais,
Held his sege bifor Calais.

Calais men, now may ye care,
And marning mun 3e have to mede;
Mirth on mold get 3e no mare,
Sir Edward sall ken 3ow 3owre crede.
Whilum war 3e wight in wede,
To robbing rathly for to ren;
Men 3ow sone of 3owre mislede,
3owre care es cumen, will 3e it ken.

Kend it es how 3e war kene
Al Ingls men with dole to dere;
Thaire gudes toke 3e al bidene,
No man born wald 3e forberre;
3e spared noght with sword ne sperre
To stik tham, and thaire gudes to stele.
With wapin and with ded of were
Thus have 3e wonnen werlde wele.
SONGS ON KING EDWARD'S WARS.

Weleful men war ze iwiz;
Bot fer on fold sall ze noght fare.
A bare sal now abate 3owre blis,
And wirk 3ow bal on bankes bare.
He sall 3ow hunt, als hund dose hare,
That in no hole sall ze 3ow hide.
For all 3owre speche will he noght spare,
Bot bigges him right by 3owre side.

Biside 3ow here the bare bigins
To big his boure in winter tyde;
And all bityme takes he his ines,
With semly se[r]gantes him biside.
The word of him walkes ful wide,
Jesu, save him fro mischance!
In bataill dar he wele habide
Sir Philip and sir John of France.

The Franche men er fers and fell,
And mase grete dray when thai er dight;
Of tham men herd slike tales tell,
With Edward think thai for to fight,
Him for to hald out of his right,
And do him treson with thaire tales.
That was thaire purpos, day and night,
Bi counsail of the cardinales.

Cardinales, with hattes rede,
War fro Calays wele thre myle;
Thai toke thaire counsail in that stede
How thai might sir Edward bigile.
Thai lended thare bot litill while,
Till Franche men to grante thaire grace.
Sir Philip was funden a file,
He fled, and fught noght in that place.
In that place the bare was blith,
   For all was funden that he soght;
Philip the Valas fled ful swith,
   With the betail that he had broght.
   For to have Calays had he thoght,
   All at his leding loud or still;
Bot all thaire wiles war for noght,
Edward wan it at his will.

Lystens now, and se may lere,
    Als men the suth may understand;
The knightes that in Calais were
    Come to sir Edward sare wepeand,
    In kirtell one, and swerd in hand,
And cried, "Sir Edward, thine [we] are;
    " Do now, lord, bi law of land,
    " Thi will with us for evermore."

The nobill burgase and the best
    Come unto him to have thaire hire;
The comun puple war ful prest
    Rapes to bring about thaire swire.
Thai said all, "Sir Philip, oure syre,
    " And his sun, sir John of France,
    " Has left us ligand in the mire,
    " And broght us till this doleful dance.

" Oure horses, that war faire and fat,
    " Er etin up ilkone bidene;
" Have we nowther conig ne cat,
    " That thai ne er etin, and hundes kene,
    " All er etin up ful clene,
" Es nowther levid biihe ne whelp;
    " That es wele on oure sembland sene;
    " And thai er fled that suld us help."
A knight that was of grete renowne,
Sir John de Viene was his name,
He was wardaine of the toune,
And had done Ingland mekill schame.
For all thaire boste thai er to blame,
Ful stalworthly thare have thai strevyn.
A bare es cumen to mak tham tame;
Kayes of the toun to him er gifen.

The kaiés er zolden him of the zate,
Lat him now kepe tham if he kun;
To Calais cum thai all to late,
Sir Philip and Sir John his sun.
Al war ful ferd that thare ware fun,
Thaire leders may thai barely ban.
All on this wise was Calais won;
God save tham that it so gat wan.

Sir David had of his men grete lose,
With sir Edward, at the Nevil Cross.

Sir David the Bruse
Was at distance,
When Edward the Baloiffe
Rade with his lance;
The north end of Ingland
Teched him to daunce,
When he was met on the more
With mekill mischance.
Sir Philip the Valayse
May him noght avance;
The flowres that faire war
Er fallen in Fraunce.
The flowres er now fallen
That fers war and fell;
A bare with his bataille
Has done tham to dwell.
Sir David the Bruse
Said he suld fonde
To ride thurgh all Ingland,
Wald he nught wonde;
At the Westminster hall
Suld his stedes stonde,
Whils oure king Edward
War out of the onde.
But now has Sir David
Missed of his merkes,
And Philip the Valays,
With all thaire grete clercyes.

Sir Philip the Valais,
Suth for to say,
Sent unto sir David
And faire gan him pray,
At ride thurgh Ingland
Thaire fomen to fly,
And said, none es at home
To let hym the way.
None letes him the way,
To wende wherde he will;
Bot with schiperd staves
Fand he his fill.

Fro Philip the Valais
Was Sir David sent,
All Ingland to win
Fro Twede unto Trent.
He broght mani bere-bag
With bow redy bent;
Thae robbed and thai reved,
And held that thai bent.
It was in the waniand
That thai furth went;
Fro covaitise of cataile
Tho schrewes war schent.
SONGS ON KING EDWARD'S WARS.

Schent war tho schrewes,
    And ailed unsele;
For at the Nevil Cros
    Nedes bud tham knele.

At the erbiasschop of York
    Now will I bigyn,
For he may with his right hand
    Assoyl us of syn.
Both Dorem and Carlele
    Thai wald nevir blin
The wirschip of Ingland
    With wappen to win.
Mekill wirschip thai wan,
    And wele have thai waken;
For syr David the Bruse
    Was in that tyme taken.

When sir David the Bruse
    Satt on his stede,
He said of all Ingland
    Haved he no drede.
Bot hinde John of Coupland,
    A wight man in wede,
Talked to David,
    And kend him his crede.
There was sir David
    So doughty in his dede,
The faire toure of Londen
    Haved he to mede.

Sone than was sir David
    Broght unto the toure,
And William the Dowglas,
    With men of honoure.
Full swith redy servis
    Fand thai thare a schowre;
For first thai drank of the swete,
And senin of the sowre.
Than sir David the Bruse
Makes his mone,
The faire coroun of Scotland
Haves he forgone.
He loked furth into France,
Help had he none
Of sir Philip the Valais,
Ne zit of sir John.

The pride of sir David
Bigon fast to slaken;
For he wakkind the were
That held him self waken.
For Philip the Valaise
Had he brede baken,
And in the toure of Londen
His ines er taken.
To be both in a place
Thaire forward thai nomen;
Bot Philip fayled thare,
And David es cumin.

Sir David the Bruse
On this manere
Said unto sir Philip
Al thir sawes thus sere:
"Philip the Valais,
"Thou made me be here;
"This es noght the forward
"We made are to zere.
"Fals es thi forward,
"And evyll mot thou fare;
"For thou and sir John thi son
"Haves kast me in care."
SONGS ON KING EDWARD'S WARS.

The Scottes, with thaire falshe de,
    Thus went thai about
For to win Inglan
    Whils Edward was out.
For Cuthbert of Dorem
    Haved thai no dou;
Tharfore at Nevel Cros
    Law gan thai lout.
Thare louted thai law,
    And leved allane;
Thus was David the Bruse
    Into the toure tane.

---

How king Edward and his menz
Met with the Spaniardes in the see.

I wald noght spare for to speke,
    Wist I to sped,
Of wight men with wapin
    And worthily in wode,
That now er driven to dale,
    And ded all thaire dede;
Thai sail in the see Gronde,
    Fissches to se.
Fele fissches thair se,
    For all thaire grete fare;
It was in the wagian
    That thaid comm thare.

Thai sailed furth in the Swin
    In a somers tyde,
With trompes and taburns,
    And mekill other prida.
The word of the werkmen
    Walked full wide;
The gudes that thai robbed,
    In holl gan thai it hide.
In holl than thai hided
    Grete welthes, als I wene,
Of gold and of silver,
    Of skarlet and grene.

When thai sailed westward,
    The wight men in were,
Thaire hurdis thaire ankers
    Hanged thai on here.
Wight men of the west
    Neghed tham nerr,
And gert tham snaper in the snare,
    Might thai no ferr.
Fer might thai noght fitt,
    Bot thare most thai fine,
And that thai biforn reved
    Than most thai tyne.

Boy, with thi blac berd,
    I rede that thou blin,
And sone set the to schrive
    With sorow of thi syn.
If thou were on Ingland,
    Noght saltou win;
Cum thou more on that coste,
    Thi bale sall bigin.
Thare kindels thi care;
    Kene men sall the kepe,
And do the dye on a day,
    And domp in the dype.

3e broght out of Brewayne
    3owre custom with care;
3e met with the marchandes,
    And made tham ful bare.
SONGS ON KING EDWARD'S WARS.

It es gude resoun and right
That 3e evill misfare,
When 3e wald in Ingland
Lere of a new lare.
New lare sall 3e lere,
Ser Edward to lout;
For when 3e stode in zowre strenkith,
3e war all to stout.

How gentill sir Edward, with his grete engines,
War with his wight men the castell of Gynes.

War this winter oway,
Wele wald I wene
That somer suld schew him
In schawes ful schane;
Both the lely and the lipard
Suld geder on a grene.
Mari, have minde of thi man,
Thou whote wham I mene.
Lady, think what I mene;
I mak thee my mone;
Thou wreke gude king Edward
On wikked syr John.

Of Gynes ful gladly
Now will I bigin,
We wote wele that woning
Was wikked for to win.
Crist, that swelt on the rode
For sake of mans syn,
Hald tham in gude hele
That now er therein.
Inglis men er therein,
The kastell to kepe;
And John of France es so wroth,
For wo will he wepe.
Gentill John of Doncaster  
Did a ful balde dede,  
When he come toward Gines  
To ken tham thaire crede.  
He stirt unto the castell  
Withowten any stede,  
Of folk that he fand thare  
Haved he no drede.  
Dred in hert had he none  
Of all he fand thare;  
Faine war thai to fle,  
For thaire grote fare.

A letherin ledderr,  
And a lang line,  
A small bote was tharby,  
That put tham fro pine.  
The folk that thai fand thare  
Was faine for to fyne;  
Sone thaire diner was dight,  
And thare wald thai dine.  
Thare was thaire purpose  
To dine and to dwell,  
For treson of the Franche men  
That fals war and fell.

Say now, sir John of France,  
How saltou fare,  
That both Calays and Gynes  
Has kindeld thi care?  
If thou be man of mekil might,  
Lepe upon thi mare,  
Take thi gate unto Gines,  
And grete tham wele thare.  
Thare gretes thi gestes,  
And wendes with wo;  
King Edward has wonen  
The kastell tham fro.
SONGS ON KING EDWARD’S WARS.

ze men of Saint Omers,
    True ze this tide,
And puttes out 3owre paviliownes
    With 3owre mekill pride.
Sendes after sir John of Fraunce
    To stand by 3owre syde;
A bore es boun 3ow to biker,
    That wele dar habyde.
Wel dar he habide
    Bataile to bede;
And of 3owre sir John of Fraunce
    Haves he no drede.

God save sir Edward his right
    In ever ilka nede;
And he that will noght so,
    Evil mot he spede!
And len oure sir Edward
    His life wele to lede,
That he may at his ending
    Have hevin till his mede. Amen.

THE DISPUTE BETWEEN THE ENGLISHMAN AND THE FRENCHMAN.¹

Anglia, fæx hominum, pudor orbis, et ultima rerum,
    Rea rea plus aiiis, quid facis esse reum?
Qua pico verborum premis aera, quo mihi telo
    Insurgis, vel quod fulmen ab ore jacis?

¹ This short poem is preserved
in a manuscript in the British
Museum, MS. Cotton Titus A. xx.,
fol. 98, r°. It is chiefly curious
as illustrating the irritation and
hatred between the two peoples
which had arisen out of the French wars.
Mentem sermo capit, sordes a pectore lingit,
Contrabit et virus mentis ab ore fluat.
Pullulat in ramum vitium radicis, et inde
Derivat facinus natio tota suum.
Omnis pervertis, doces, in crimina flectis,
Signum virtutis in vitiosa trahis.
Objicitur crinis pexus, gena pallida, sermo
Mollis, et obsequia deliciosa pedum.
Si regit ordo comas, et eas docet ordine comi,
Ne sinat hypocrisia passibus ire vagis.
Si paliat facies, a Pallade pallor in ora
Exit, et a Venere non venit iste color.
Si molles expono sonos, aures primum asper
Verba reconciliat mollis in ore sonus.
Si pede subtilli passus primum una modestus
Instruit exterior interiora modus.
Singula compta nitent, nitor intimus extima jungunt,
Et color interior exteriora cotit.
Sed quia se vitio modico discrimine nectit,
Pro vitio virtus criminis sepe tulit.
Addis avaritiae crimine, quia sine modo
ewus et proli nolumus esse gula.
Quae præter pecudes alit Anglia? venter eorum
Est Deus, et ventri sacrificare student.
Distendit stomachum gula prodiga gutture pleno,
Turget et est potius belua quam sit homo.
In potas usum segetis lacus ipse maritat;
Hec duo sunt aliqua, et tamen inde nihil.
Nos alit ipse liquor vitis, sex venditur Anglis,
Quae cum sit liquida creditur esse liquor.
Vos fæcem bibitis, sed tantum tempore festo
Paucis et raro distribuendo venit.
Si tamen hauritis aliquid de more Lysei,
Hoc signare decet carmine festa Dei:
Salve, festa dies, toto venerabilis sevo,
Qua Deus in venas scandit et extra tenet.
Anglus loquitur.

Scire velim quare me Gallicus urget in arma,
Cum qua presumas, Gallice, frente loqui.
Quae veniunt a fronte mineae, quo murmure pectus
Involvis, quid agunt mitibus ora suis?
Parce viris, societ mulierem lis mulieri,
Impar certamen cum muliere mari.
Quiquid agas gestu, quocunque feraris eidem,
Semper inest aliquid quod tibi crimen emat.
Si caput aspicias compto dum crine superbit,
Nescio qua reliquis suspicione trahit.
Si capit motum nunc hac nunc vertitur illac,
Discurrens tanquam non velit esse tuum.
Si faciem Veneris vitio prestante ruborem,
Eloquitur vitium pallida forma tuum.
Si linguam mollit pulsum, ne forte palatum
Obstrepat, et mulier fatur in ore viri.
Si gressum tumidas suspendis in aere plantas,
Vix pede degustans anteriore vias.
Si partes alias muliebrem cedis in usum,
Fœmineo gestu dissimulante virum.
Si quia fœmineos castravit Gallica Gallos,
Galliae, Galle, nomen et omen habe.
Ne Veneris solus Gallos sibi vendicet usus,
Contraxit cupidas cœca cupidus manus.
Eloquar hoc crimen, sed non eget ore, quid ergo
Oris a mensa paupere disce fidem.
Servili mense Bacchus de sece reservat,
Et servit pauper paupere mensa cibo.
Gallia de vite paleam metit, Anglia granum;
Haurimus liquidum, catervae Gallus habet.
Cum Gallus talis maculet mentem contagio Galli;
Gallice prestat enim parere, parce loqui.

Explicit quodam disputatio inter Anglicum et Francum.
ON PRINCE EDWARD'S EXPEDITION INTO SPAIN.¹

1367.

Gloria cunctorum detur Domino dominorum,
Qui regit astrorum fabricam terraque polorum,
Per quem grandescit princeps nosterque valescit,
Bellis florescit, laudisque² valore virescit.
Anglia letatur, Vasconia jam modulatur;
Francia tristatur, Hispania justificatur;
Scotia languescit, et Flandria falsa timescit;
Dacia decrescit, Hibernia victa quiescit.
Res nova, res mira, compleuntur praedia dira;
Omnis in orbe lyra pungat de principis ira.
Jam denis annis lapasi post bella Johannis,
Ferratis pannis cesis captisque tyrannis,
Francia cum victa fuit, et lis tota relictæ,
Et pax edicta per foedera regia stricta,
Princeps pergebât, genitor putâ præcipiebat,
Totam subdebat sibi Vasconiamque regebat.
Spurius ingratus tunc surgit ad arma paratus,
Quo rex cognatus Hispanus erat superatus.
Hic notus Henricus fuit olim regis amicus;
Post fit falsidicus ejus latitans inimicus.
Rex Petrus dictus doluit languore relictus,
Nam metuens ictus fuit Henricus cito victus.
Hic nothus infestus fugat, et fugit ille molestus,
Hos referens gestus stat coram principe quaestus.
Princeps miratur quando Petrus sibi fatur,
Et contristatur quia regno sic spoliatur;

¹ From two manuscripts, one in the British Museum, MS. Cotton. Tins A. xx., fol. 47, r°, the other in the Bodleian Library, MS. Rawlinson, No. 214, fol. 135, r°, in which it has the title, Incipit bellum Hispania per primogenitum dicti domini Edvardi regis Eduardum.
² Bellum . . . . dandique, Rawl.
Donec eum decorat mansueti Petrus, et orat,
Tam tenere plorat aqua quod facies sibi robat.
Princps mandabat petriique suo referabat
Quae sibi narrabat rex Petrus, ope quem rogabat.
Tunc rex Anglorum stupuit ratione novorum,
Et fuit illorum motus pietate dolorum.
Annuit ergo pater, et transferat illico frater;
Bis, ter, sive quater benedixit eis sua mater.
Princps gaudebat sibi pergere quando licebat;
Secum ducabat Petrumque viam capiebat.
Spurias intendit princi ps quod iter sibi premit,
Se minus offendit, et ei pugnare tetendi.
Praelia junxerunt, ubi plures morte ruerunt,
Muli fugerunt, capti bis mille fuerunt.
Dux quos minavit Lancastrensis feriavit,
Frances prostravit, Hispanos mortificavit.
A dextro latere vires Offord¹ patuere,
Hispanos fugere qui fecit eumque timere.
Ex reliqua parte Chandos, tali scitus arte,²
Pugnab pro parte, ferior certamine Marte.
Acutem instabat Knollis, qui non dubitabat,
Vulnera multa dabat, acies audax penetrabat.
Princps Edwardus stetit in medio puta pardus,
Est cui Ricardus sicut Paulo Leonardus.
Rure cruentato victor nutat agmine strato,
Ensequ vibrato percussit millia fato.
Francia fraudatur, quoniam Claykyn³ superatur,
Carere servatur, cui Doulinham sociatur,
Et collibertorum rostrum turba stat eorum.
Summa ducentorum fit Francorum dominorum.
Vera Deo detur laus, perpes honor societur,
Quo lis deletur Hispanis jusque tenetur.

¹ Sir Thomas Ufford, son of the earl of Suffolk.
² scites arte, Rawl.
³ The form into which the English corrupted the name of Bertrand du Guesclin.
Sit benedictus herus, princeps orat utpote clerus,
Mitis et austerus, qui scit judex fore verus.
Sic informavit rex illum qui generavit,
Armis aptavit, et Christi lege dicavit.
Nam per sermonem doctum superat Salomonem,
Per vim Sampsonem, per justitiam Simeonem.
Tres portant flores gentiles ut meliores;
Tres sunt victores Judaei lucidiores;
Tres nostrae fidei sunt ejusdem speciei;
Compar nullus ei dum extat dux aciei.
Ut radix Jesse rex Anglorum patet esse;
Sunt indefessae cui vires stante necessae.
Quinque quidem natos genuit rex morigeratos,
Viribus ornatos, mites, doctos, ope gratos.
Rex fore jocundus tantis natis quid abundus,
Nam totus mundus per eos rex fit tremebundus.
Horum regina genetrix, Anglis\textsuperscript{1} medicina,
Extat digna Sina requiescere cum Katerina.
Esse valet nata\textsuperscript{2} in patre matreque laticata,
Taliter ornatus tot fratribus et decorata.
Visitet ergo thorum Deus, et conservet eorum,
Qui regit Anglorum regnum sine fraude malorum.

\textit{Expliciunt versus de principis bello in Hispania.}

\textsuperscript{1} Anglis, Rawl. \hspace{1cm} \textsuperscript{2} extat digna Sina, Rawl.
PRINCE EDWARD’S EXPEDITION INTO SPAIN, AND THE
BATTLE OF NAJARA.

By Walter of Peterborough.1

Incipit proemium panegyricum in opus sequens de
victoria belli in Hispania, per principem Edwardum et Johannis confratrem ejus ducem
Lancastriam, pro Petro rege Hispании.

Mi Martonensis, pater amplexande, Johannes,
Acceptetis opus hoc breve quesso meum.
Principe pro nostro scripsi quondam * Theotecon,
In Pictavensi marte, poeta suus.
Ad decus ecclesie super Ovidium vigilavi,
Jam duce pro nostro, proque salute sua,

* Id est Mariale suum, continens 5 mi versuum, exponendo
opus presentem transmissum ad dominum Johannis Marthon the-
saurarium domini Johannis duois Lancastriam, amicam familiar-
issimum auctoris hujus operis.

1 This poem, on the Spanish exp-
pedition of the Black Prince and
the battle of Najara, April 3, 1367,
is found in two manuscripts in the
Bodleian Library at Oxford, MS.
Digby, No. 166, fol. 97, r", and MS.
Rawlinson, No. 214, fol. 188, r".
The first of these contains the poem
complete, without the Proemium;
while the Rawlinson MS., which
alone contains the Proemium, has
preserved only about one half (the
earlier part) of the poem. The Raw-
linson MS. contains also a continuous
interlinear gloss, which is here
printed in each page under the text.

Of the author of this poem, Wal-
ter of Peterborough (Gualterus de
Burgo), nothing further appears to
be known than that which he here
tells us, namely, that he was a monk
of Revesby in Lincolnshire, that he
was the friend of John Marthon
(of Merton ?), treasurer to John of
Gaunt, duke of Lancaster, to whose
service our author was also at-
tached, and that he was the author
of some other poems, one of which
is found in the same Digby MS.,
which has preserved his poem on
the expedition to Spain. He is
mentioned in the Chronicle of
Peterborough, MS. Cotton. Clau-
dius A. V, fol. 43, r", where he is
called "frater Walerus de Burgo,
quondam monachus de Revesby."
Sacra Jhesu cecini sub carmine clausa poesis,
Prodens in lucem quae latuere prius.
Chronica quiquid habet, ab Adam docet ad Julianum,
De transformatis in tribus ille libros.
Ceetera promitto si sors arrideat actis,
In presens tempus enucleabo libros.
Porro Narcissum cum toto corde polirem,
Melleas de vobis personuere nova.
Qua Deus arte ducem magnum prius hic apud Anglos,
Nunc apud Hispanos magnificavit ibi.
Congaudere decet, quod idem vos nomen habetis
Cum duce tam magno, gloria magna manet.
Nam nullum nomen magis est memorabile mundo
Quam vestrum, vobis gratia tanta Dei.
Postquam regna sua tres affixere Johannes,
Viluit hoc nomen plebeiumque fuit.
Jam rebit ad reges, rebit ad papas duce tanto,
Tam divum nomen papa nothique timent.
Magnus avis, major animis, modo maximus armis,
Nomen quodcumque magnificare potest.
Tertius Edwardus post conquestum, pater ejus,
Carere tot reges, regna tot ense terens,
Sufficit iste pater ad prolem magnificandam,
Anglia quo fulget, quo quasi luce micas.
Teutonici generis mater regina Philippa,
Ergo de divis imperioque dono.
Per sex Edwardos penetur stirps ethelings,
Si dux descendens sit generosus avis.
Quis dux, quis dominus, maiores progenitores
Aut habet, aut habuit aecula longa lege.
Ipsa patris pulcher, Plato prudens, Penda prorcerus,
Ense potens, aris pronus, ubique pius,
PRINCE EDWARD’S EXPEDITION INTO SPAIN. 99

Fax fidei fortis, fuga fraudis, forma futuris,
Flojjuvenum, felix conjuge, faustus avis.

Torris ad Anglos, Turnus ad hostes, tardus ad iram,
\footnote{Turthum anima, \textsuperscript{a}Turnus robore, \textsuperscript{b}totus homo}

\footnote{Noster \textsuperscript{1}dux, noster \textsuperscript{1}dominus, noster \textsuperscript{k}dominator,}

\footnote{Nostrum \textsuperscript{1}lumen, noster \textsuperscript{m}leo, nostra \textsuperscript{n}lyra.}

\footnote{Lumen \textsuperscript{o}conventu, leo \textsuperscript{p}conflictu, lyra \textsuperscript{q}cantu;}

\footnote{Ergo prudens, ergo probus, ergo pius.}

\footnote{Per tot \textsuperscript{r}signa sacra probat Edwardus genitores,}

\footnote{Et plus quo senior prædicat ipse patrem.}

\footnote{Arbor aromatica rex Edwardus pater ejus;}

\footnote{Splendida progenies, aurea poma sua.}

Quantumcumque procul currat pomum, probat unde

\footnote{Venit, et vulpes ventilat ejus avos.}

Quis regnum, quamvis repetas ab Adam patriarcha,

\footnote{Par probitate potens, plus pietate placens?}

\footnote{Quamvis percurreas omnes ab origine reges,}

\footnote{De nullo poteris dicere, talis erat.}

\footnote{Tam fortis gladio, tam felix prole beata,}

\footnote{Si radix sancta, ramus eritque sacer.}

\footnote{Novi Romanos et reges Israel omnes,}

\footnote{Gallos et Grecos, nemo latens in eis,}

\footnote{Nullus Romanus, nullus rex Israel illo}

\footnote{Plus probus, immo pius, Numa, nec ipse David.}

\footnote{Compositos in compeditibus regesque ducesque,}

\footnote{Plus prece quam pretió solvit abire sinens.}

\textsuperscript{1}Constantissime.
\textsuperscript{a}Fortissime.
\textsuperscript{b}Integerrime.
\textsuperscript{1}Lancastrie.
\textsuperscript{1}Comes Lincolniæ.
\textsuperscript{k}Castri de Bullyngbroke.
\textsuperscript{1}Consulendo.
\textsuperscript{m}Protegendo.
\textsuperscript{p}Miserando.
\textsuperscript{o}Consilio.
\textsuperscript{p}Praelio.
\textsuperscript{s}Solatio.
\textsuperscript{r}Virtutum.
Quis nomen scit Cesaris? libertati dedit hostes,
Ille sed iratus, iste misertus cis.
Semper enim sanguis vester, de semine divo,
Narrat si quid habet, notificatque patres.
Semen aromaticum semper dulcem dat odorem,
Proxima queque sua pascit odore sua.
At contra faciens digitos urtica perurens,
Tangentis tunicam lappa tenaxque ligat.
Semen adulterii cupidum, crudele, cruentum;
Qualis fons fuerit, proflua profid aqua.
Ramus aromaticus, dominus princeps, dominus dux
Lancastriae item, frater ubique fragrans.
A patre rege satris appeart ramus uterque,
Pro pietate Petro, pro probitate nothis.
Balsana tanta metro mandare monet meis abbas,
Ac ex oppisto notificare nothos.
Tanta metro tali socii constringere cogunt,
Si, pater, accipitis, vestrior esse volo.
Natus eram Burgi, Petri nutritus in sula,
Nomine Walterus, arte poeta ducis.
Ordine sum tanti ducis inter sacra sacerdos,
Revesbiis monachus, vester ubique puer.
Sum simplex vester, mea mors, mea vita vagantur,
In manibus vestris vivere queso queam.
Si benedixeritis, vox vestra datit mihi vitam;
Si mafedixeritis, mors mihi certa manet.
Perfecitis enim tres bellum, dux, Deus, et vos;
Dux mucrone, Deus munere, vosque prece.
Vos in monte, Deus in ccelo, dux in arena;
Josue dux, Moyses vos, Deus auctor erat.
Vobiscum Moyges in monte, vir almus Helyas,
Glorificate Deum, belligerante duce.
Ipsa Deo debet dux grates, et Deus illi,
Quod sic alterutrum glorificare student.
PRINCE EDWARD'S EXPEDITION INTO SPAIN.

Ergo, benigne pater, exoro legatis in aures,
Cum ducis ad vultum venerit istud opus.
A modo gesta ducis dicam, sed paupere lingua,
Heu nimis elinguis bella referre param.

Explicit proemium panegyricum. Incipit victoria
belli in Hispania per tres confratres, silicet do-
minos principem Edwardum, Johanne ducem
Lancastria, et Petrum regem Hispaniae, contra tres
notos, filios Aldeonis regis, silicet Henricum,
Thilonem, et Sanchium.

Bella referre paro fratrum de germine *claro,
Plus claros raro protulit tulla caro.

uNam tres contra tres inierunt praelia fratres,
Per multas matres causa fuere patres.

vTres stupro geniti, reliqui tres lege mariti,
Illicitis liciti tres tribus oppositi.

Henricus primus, Thilo, Sanchius,1 ut reperimus;
Quartus legitimus est Petrus et minimus.

wCardo, gith, uryca frumento sunt inimica,
In cujus spica jam tria grana plica.

Spinas lethales contra totidem speciales,
Spicas vitaee ecce videre vales.

1 Nobili.
1 Ulus pater, vel ulla mater.

Princps E., dux J., et rex P., contra tres bastardos; duo,
silicet, princeps et dux, fratres fuerunt genere, et tertius, silicet
Petrus, frater fuit sedere eis.

Hoc dicitur pro Aldefonso, qui prater uxorem tenuit concu-
binas, de quibus genuit Henricum, Thilonem, et Sanchium, sed
de uxore Petrum heredem legitimum.

Henricus, Thilo, Sanchius, silicet Petro. Hic ponit auctor
3am comparationem contra notos 3.

1 Danco's, Digh.

* id est sedere, Gloss in Digh.
Fœtus regalis fragrat, et reficit *rosa talis,
Cum¹ sit legalis, est nisi² spina malis.
³Sic de rege Petro Castellæ, quem dabo metro,
Exilio tetro cogitur ire retro.
⁴Spina malis fuerat, si quis causam bene querat,
Pravos perdiderat, hino odiosus erat.⁵
Pulsus ab Henrico, bastardo cedit iniqui.
⁶Rex proprio vico proditur in modico.⁷
Henricum bini firmant fratres venerini,⁸
Plures vicini de patria domini.
⁹Petrum cognati duo restituunt,⁹ suberrati,
Fratres dignati tanta pericla b pati.

Petrus, legitimus hæres, rex nuper c opimus,
Æx modo d finitimus,⁹ exul ab urbe, simus.
⁶Aspiciat si quos per cuncta requirit i amicos,
⁸Vix sibi pacificos inveniens aliquos.
h Sic infelici non inveniuntur i amici,
Quondam d felici mille fuere vici.

¹ Jam ponit auctor aliam comparationem ad rosam pro Petro.
² Hic pandit auctor causam belli.
³ i. rigidus.
⁴ Genere scilicet princeps Aquitanie, et dux Lancastriae.
⁵ Pro Petro cognato eorum, filio legitimo Aldefonsi regis, et in
testamento ejus signo regio donatus.
⁶ i. divus et potens.
⁷ i. juxta vel extra fines.
⁸ Ut inveniat aliquos.
⁹ Constantes.
¹⁰ Ipse nothus Henricus abjiciens regnum et potentia sua
fregere tot.
¹ Petro regi abjicto.
¹ Unde Ovid:—
"Tempore felici multi numerantur amici,
Tempora cum fuerint nebula solus erit." ¹¹
Prince Edward's Expedition into Spain. 108

Tandem cognatos, procul a regione moratos,
Edwardi natos reperit esse ratos.
Neuter inurbanus dominus, princeps Aquitanus
Et Petrus Hispanus conservare manus.
Princeps in primis miseretur casibus primis,
Cognati lacrimis commatiendo nimis.
Consensere sibi, placuit tamen omnia scribi,
Rex Edwarde, tibi quae gerentur ibi.
Ut lamenta legis, expulsi nuncia regis,
Natorum regis tristis in aure gregis.
In transgressores acuis natos juniores,
Principis ulteres esse quod ipse forea.
Si tempus sineret, et non tua terra teneret,
Facta nothus fieret, ueste et acta fieret,
Filius accedit, dux Lancastrensis obedit,
Ad mare procedit, se ratibusque dedit.
Restitit aura Nothi Borea surgente remoti,
Sic duce summoti sunt veniente nothi.

1 Dominum principem Aquitanie et fratrem ejus ducem Lancastriam.
2 Regis Anglorum ambos filios.
1 Constantes amicos.
3 Dominus princeps nec rex Petrus.
1 Castellanus.
1 Aquitanie.
1 Miseric.
1 Sub conditione quod si Edwardus pater principis placeret
inimum seculum.
1 Literam principem de expulsione regis Petri.
3 Hispanos.
1 Ultor.
1 Male.
1 Male.
1 Patre suo regi.

1 comperit, Rawl.
2 Noviter urbano, Rawl.
3 nisi te tua t., Digh.
Intrat * Burdegale portum peritus generale,
   Nil nisi verbale tymnuit ave, vale.
Sumne letatur princeps, ut eum speculatur;
   Si complectatur, questio vana datur.
Firmat eum \textsuperscript{2} fratris sermo, benedictio matris,
   Et \textsuperscript{2} ruptis clathris litera lecta patris.
Tunc Aquitanorum princeps et dux \textsuperscript{b} Ceiiorum\textsuperscript{i}
   Ac Hispanorum rex inter chorum.
Hae sacra grana tria jam spica juncta,\textsuperscript{3} Maria,
   Protege propitia, sunt mea vita quia.
\textsuperscript{o} Fodera junxerunt, se frater composuerunt,
   Amodo sanxerunt, tres velut unus erunt.
Curia densatur, \textsuperscript{d} exercitus enumeratur,
   Castris mandatur miles, \textsuperscript{e} ab urbe satur.
Qui sint tutores terrae scribunt seniores,
   Quosdam primores claudere clave \textsuperscript{f} fores.
Sumunt \textsuperscript{s} Fagorum comes et baro Pomeriorum
   Curam cunctorium principis usque torum.
Caetera plebs vadit, gratis sua nomina tradit,
   Nemo suos radit, mensaque nulla cadit.
Castra per \textsuperscript{b} umbones numerando \textsuperscript{i} duas legiones,
   Anglos aut Britones, Vasconicosve Sonea.
Ad bellum properant, divina juvamina sperant,
   Cum nisi jus quaerant, in pia bella gerant.

\textsuperscript{x} Metropolis Gasconiae.
\textsuperscript{v} Resonat.
\textsuperscript{s} Ducis Lancastriae.
\textsuperscript{a} Apertis literis.
\textsuperscript{b} Castrensium.
\textsuperscript{c} Princeps et dux cum rege Petro.
\textsuperscript{d} Exercitus congregatur.
\textsuperscript{e} Fastidiens urbem.
\textsuperscript{f} Ad custodiendum civitates.
\textsuperscript{e} Le count de Ffoys et le sire de Pomeres.
\textsuperscript{a} Pars scuti pro toto scuto est, figura metonymia.
\textsuperscript{i} 14 millia armatorum.

\textsuperscript{1} Deiorem, Rawl.  |  \textsuperscript{2} frumenti sancta, Rawl.
PRINCE EDWARD'S EXPEDITION INTO SPAIN. 105

Cum sic armatur exercitus ut gradiatur,
Nuntius effatur, i litera vero datur.
Præceps admisit quæ scripta notus sibi misit,
Sæpius inmisit quid sapiens ibi sit
Littera lecta sonat quod princeps arma k reponat,
Aut iter exponat, sic ert ante tonat.
Reddit personæ princeps multa ratione
Responsum, prone concipe, n scriba bone.

Fædera declarat quæ patrum cura patrarat,
Postea firmarat ipse patenter arat.
P Casum cognati miseratus habet pietati,
Damnæ ærelegati de patre rege r sati.
Ergo notus donet testata, Petrumque coronet,
Sic pacem ponet, littera tota monet;
Præco procedit, responsum principis edit,
Littera succedit, nuntius ergo reedit.
Stipati pariter per legem premoniti ter,
Nostri non aliter aggrediuntur iter.

Per Cæsareos aditus 4 montes Pireneos,
Campos Navaræos prætereunt per eos.

1 Litera prima quam bastardus misit ad principem, rogans eum quod vellet sibi certificare per quam viam proponeret intrare regnum Castellæ, promittens quod cum auxilio amicorum obviam ei veniret in manu forti.
2 Bellum deponat.
3 Nous vous dirons adevant.
4 Scriptor.

5 Literam insalem (sic) domini principis.
6 Fædera domini Edwardi patris sui et Albasoni patris alterius.

7 Exilium.
8 Exiliati.
9 Geniti.

i. transitum montis Pireneos quem Cæsar fecit, vel Hannibal melius aperiens montes Pireneos cum acetum et plumbo. Postea Carolus magnum rediens de Hispania amicit ibi Rotherande et ceteros in Rowncivale sepultos.

1 affatur, Rawl. 2 rapidum ibi, Rawl. 3 probatione, Digh. 4 predictus, Digh.
Affuit in pratis locus amplectae nobilitatis,
Omnibus armatis servitiisque satia.
Illic sunt posti per tres acies stabili,
Ne fieret liti causa, famive siti.

Princeps prelatus medio quasi corde locatus,
Cæsar erat gratus, ut petit ille status.
Junctos cuneos habuit, multis Machabeos,
Omnes vectores Angiligenasve meos.
Quemlibet in numero fortis cognomine vero
Ponere non potero, nec tibi factor ero.

Quidam questores narrabo notabiliores,
Postes prætores accipe si memor es.

Summus legatus dextrae cornu situatus,
Dux est praestatus frater ad arma datus.

Principis ex ore Chaundos questor ducis ore,
Noluit ex more tradere bella more.

O dea Bellona, prætoris martia dona
De Cosyngtona da moda multa bona.

Firmis tutelis, prætor Girarde fidelis,
Angelus ex celis alter adesse velis.

1 i. distincti inter se et mara.
2 Dividens exercitum suum juxta Pampilonium in Navaria,

positus est in media custodia, prout moderni vocant.
3 Vasones.
4 Senescallos.
5 Marescallos.

6 Summus status in exercitu sub console. Unde Sylla questor
erat Marii apud Salustium de bello Jugurthino. Apud Vegetium et
veteres Romanos anterior custodia dicebat dextrum cornu, cui
dominus dux Lanciastræ prepositus est a princepe.

7 Ex mandato principis dominus Johannes Chaundos senescalbus
turne erat que domino duci assignata est, quia mos est domini
Johannis Chaundos violenter irrure in hostes.

8 Deus belli.
9 Mars est deus belli.
10 Dominus Stephanus.
11 Alter marescallus.
12 Angelyn nomine.

1 Idic, Digb. 2 Geraldus, Rawl
Tota phalanx, vere ferro contecta vol ère,
Sub duce venere millia bina fere.
Post 8 cornu tale ductor dextra fuit alae
Rex Petrus, Aspale nec reor isse male.
Fultus personis est Calverensis Hugonis,
Armigeris pronis militibusque bonis.
Alter erat pretor Machutus nomine rhetor,
Gornaci lector, dicere plura vetor.
Ad laevam propero, questores dico 3 quero,
Sunt bini numero, quilibet ense fero.
Postea m pretores dabo, n questores potiores,
Caudae tutores, exigat hoc modo res.
Questor vulgaris rex maioris Balearis,
Militibus claris rex erat ille maris.
Ne quid ei desit, comes Herminacensis p adhæsit,
Ut castris presit, officium bene scit.

Tota turma domini ducis continebat mille armatos et octingentos.

i In alia dextra erat dominus Petrus cum Castellanis suis, sub
quo senescallus erat dominus Hugo de Calverle, et marescallus
dominus Mathew de Gorney,

k Civitas in Hispania.

l Dominus princeps.

j Officini civilis.

k De Gorney.

i 1 senescallum secundae custodire, quae apud Vegetium et veteres
Romanos vocabantur sinistrum cornu.

m Marescallos.

n Senescallos.

o Rex Majoricarum erat senescallus in sinistro cornu et cum
eonstrat ejus.

p In mari Adriatico sunt due insulae dictae Baleares, quarum
major dicitur Majoricae, et minor dicitur Minoricae, et dictae sunt
Baleares, id est Balestro, -tras, quod est jacere, quia ibi primo inventae
sunt fundae, unde fundibularii dicuntur balestarii.

1 Haspale, Rawl.
2 Mathutus, Rawl.
3 ducere, Digh.
4 Blumacennis, Rawl.
Hi conservabant caudam, dorso vigilabant,
Ibant seu stabant, ultima tuta dabant.
Ala sinistra modo succedit eam, tibi prodo
Quo didici nodo, taliter hanc ego do.
Illic hastatus rex *Navarribis dominatus,
*Questor dictatus cinxerat *ense latus.
Sub quo *pretores duo sunt mundi meliores
Debellatores, nomina commemores.
Robert Knollonis,* alter dominus *Cinisonis,*
Si palmas ponis, dignus *uterque thronis.
Sic assignatis castris patribus memoratis,
* Dux prestit armatis millibus ante datis.
* Terras hostiles terit armatus modo miles,
In scurrae viles usquequo, mucro, silea.
In villas vade, sed pacem primo suade,
Nolentes *clade, claudes, *cruore *made.
* Spuria castra vides contra te stare, trucidis;
Tu non occides, sed sua fracta *fides.
Nec pietate penes hostes tua fella refrenes,*
Quin *ferias juvenes prepositosque *senes.

* Erant duces in sinistro cornu.
* Erat in alia sinistra.
* Seneceallus.
* Marescalli.
* De Britannia.
* Eo quod erant fortissimi pugnatores.
* Lancastrii.
* Figura apostrophe est hic, cum quis loquitur ad rem irrationalem, ut suctor hic loquitur ad gladium.
* Pacem.
* Veloncium pacem.
* Bastardi.

1 cunterat, Rawl. 1 trina fella facta refrenes, Rawl.
2 Robard Knollonis, Rawl. 1 Quam, Rawl.
3 Cinisonis, Rawl. 2 re, Rawl.
PRINCE EDWARD'S EXPEDITION INTO SPAIN. 109

b Decrepito, c pueri d cupis omnium, ac e mulierii,
Parce preci miserii, porro' rebelle f f eri.3

3 Villae majoris illis cognomen in oris
Est Salvatoris, nostra stetere foris.
Castra ducis capere villam per vim voluere,
Sed h Petro proprius i dissilire j sere.
Se deplorabat fregisse fidem, renovabant,
Claves portabant, introitumque dabant.
Illie plagatus est k miles de Burlee vocatus,
Sed cito curatus 1 est equitare 4 ratus.
Villaque fecit idem m Petro Beticensis n eidem,
Deplorando quidem se violasse n fidem.
Hie nostri querunt ubi spuria castra fuerunt,
Et responderunt montis opaca terunt.5
Nostris ignoti montes, hosti bene noti,
Ergo p mane q Noti more ruere nothi.

b Senii.
4 Tenerii.
4 Infanti.
4 Formine.
3 Percute.

3 Prima villa quae obvia stetit, dicta est Salvatoris, quae primo
clausis portis preparavit se ad bellum, et vulneratus est ibi
dominus Ricardus de Burle, sed tandem gratis aperiebant portas
Petro regi.
3 Sicilicet regi.
1 Aperiebantur.
3 Portarum.
3 Dominus Ricardus.
1 Ita quod potuit.
3 Regi.
3 Sicut villa Salvatoris.
3 Quia nothi ibi cum suis exercitibus crant roborati, et postea
fugerunt in montibus.
3 Summo.
4 Bastardi descendunt cum impetu venti australis.

1 quodque, Rawl. 3 equitando, Digb.
2 sere, Rawl. 5 optataque ferunt, Rawl.
3 proprius, Digb., dissilire, Rawl. 4 scissi, Digb.
Nostras invadunt camerae, in vincula tradunt,
Multos eradunt ensibus, hique cadunt.
Miles ibi ccesus de Felton in ilia laces,
Summus ei Cresus annuat astra Jhesus.
Hastyngis ille baro cum fune ligatur amaro,
Si plus ignaro conflua litus aro.
Captus et extiterat rex Navaric, quia sperat
Quod socius fuerat qui suus hostis erat.
Tunc didicit miles quid proset habere viriles
Nocturnos vigiles, sollicitos pugiles.
Nos irritabant dum nostros sic tribularant,
Multos macerant, sed sibi flagra parant.
Sic duces armatur, aices campisque locatur,
Hostis pulsatur, montibus isse datur.
Princps speravit bellum Petrumque sacravit,
Collaphizavit, ferret ut arma David.
Omnes tyriones narrarem per stationes,
Sed tot mucrones, musa, taceere mones.
Dux Lancastrorum dedit ad bis sex juniorum
Ex auro lorum, ducoere mille chorum.
Spurius inventus lux crastina quando revenit,
Quod sibi convenit, vespera namque venit.

1 Ceperunt in lectis.
2 Necant.
3 Dominus Willelmus.
4 Visca.
5 Dominus Radulphe.
6 Per quendam dominum Cliverum.
7 Dominus dux processit cum exercitu, et hostes videntes retractorunt se ad montes.
8 Dominus hoc tempore regem Castelli fecit militem et cum gladio percussit in collo.
9 Novos milites.
10 Cuiuscunque novi militis.
11 Discretio.
12 milites.
13 Die sequenti usque ad vesperam nil agebatur.
Pars nos vexare descendit, ad ima rotare, 
Prona jactare, tela, duella dare. 
Ex his ter densis cesis, totidemque catenis 
Subdebat penis corpora, corda threnis.

Anglica pars rugit, pars altera subjuga mugit;
Pars plagas sugit, pars tremebunda fugit. 
Nocteque montana conscendunt, nos suam plana
Ope belli vana sumpsimus ex Sathana.

Sic tranxere dies, Sathanea fides cognita fies, 
Ut nostras acies opprimerent macies.

Defectu panis erat omnis venter inanis, 
Usibus humanis defuit ergo canis.
Si carnea comedunt, nec in hoc jejuria iedunt, 
Jus gladii credunt tergere quiquid edunt.
Accidit ergo piae sacra festa venire m Marie, 
Veris temperie trioesimaque die. 

Principe praefatiss patribus praecessit citatis, 
Narravit adunatus passa pericula satis.
Concludit fine frumenta deesse coquinæ; 
Castris vicinæ sunt, famis ergo minuæ.

Ad loca munita tulit hostis blada cupidæ, 
Unde fame scita prelia tardat ita.

*Tunc quidam descenderunt ad sua singula certamina.
30 cæsi et 30 capti, eæstæ fugati et vulnerati.
Victrix ut leo. 
Imbœllum jumentorum. 
Victa. 
Id est, prout nos famæ perdissent.
Nostri patiebantur magnum famem in terra quod carnes comederebant.
Credambant causam suam esse tam justam quod in comedendo non possunt peccare. 
Annunciationis. 
Ducibus exercitum sui. 
Quanta pericula passus fuerit exercitus. 
Panem deficiere. 
Castella.

Omnia, Rawl. 
Spec, Digb. 

vocatæ, Rawl.
Hic\textsuperscript{1} frustra stamus, dum proxima bella putamus,
Nostros vexamus ludibrioque damus.
\textsuperscript{*}Castellum petere per dextram credo valere,

\textsuperscript{1} Illuc \textsuperscript{1} innumere sunt sine clave serm.
Illic migremus, hostes post tertia trahemus,
\textsuperscript{*}Tutius intremus, nam caret hoste nemus.
Preco preit, sequitur acies, mons dexter aditur,
\textsuperscript{1} Levis deseritur quo nothus instruitur.
\textsuperscript{*} Nostri \textsuperscript{1} repabant prærumpaque \textsuperscript{2} saxa probabant

\textsuperscript{2} Crebro saltabant, sœpius \textsuperscript{3} ergo labant
Dum descendunt, jumenta petris perierunt;
Qui bene sciverunt multa suisse ferunt.
Tandem valle freti cœnæam sumpsere quieti,

\textsuperscript{1} Umbram \textsuperscript{1} dumeti consulueri peti.

\textsuperscript{*} Fecit bruma truœm noctem, cernunt \textsuperscript{1} ubi lucem
Format quisque crucem fronte sequendo ducem.

\textsuperscript{1} Transalpinabant, iterum tandem superabant,

\textsuperscript{2} Vallem \textsuperscript{2} calcabant, dorsa jugisque \textsuperscript{4} dabant.
\textsuperscript{3} Portum verrinum sic intravere\textsuperscript{5} marinum,

\textsuperscript{4} Cives ad dominum displicuere sinum.
\textsuperscript{5} Illic audore cessante cibo meliore,

\textsuperscript{6} Pro provisore fit brevis hora morsa.

\textsuperscript{1} Id est, intrare regnum Castellæ per aliam viam, quia montium
itinera bastardi obstruxerant.

\textsuperscript{2} Quis ibi est libera copia omnium victualium.
\textsuperscript{3} Sinister.
\textsuperscript{4} Ascendendo montes.
\textsuperscript{5} Requieverunt in parva silva.
\textsuperscript{6} Summo mane.

\textsuperscript{1} Iterum alium montem ascenderunt.
\textsuperscript{2} Descenderunt de montibus.
\textsuperscript{3} Vocatur Le Groyne; est in mare ut rostrum porci, ubi in-
traverunt terram.

\textsuperscript{4} Et sic aliquantulum ibi post multam penuriam victualium re-
creati sunt.

\textsuperscript{5} Prima non sufficiebat.

\textsuperscript{1} Sic, Rawl. \hfill \textsuperscript{4} magisque, Rawl.
\textsuperscript{2} promptuque, Dign. \hfill \textsuperscript{5} intueri, Rawl.
\textsuperscript{3} crebris, Rawl. \hfill \textsuperscript{6} evum, Rawl.
Martius exibat, et mensis Aprilis inibat,
Princeps transibat, vix caro castra cibat.
Castris metatis nostris in agris Navaratis,
Fertur praelatis litera laeta satis.
Narrat enim Nazore fluvii ripa propiore,
Belligero more, spuria castra fore.
Offert protegere sua castra, locumque placere,
Quem volet eligere laux utriusque mere.
Dux ut id audierat, acies quem sua praeerat
Ad bellum properat, is suus ardor erat
Principe festinat, dorso ducis agmina minat,
Semper vicinat, ne procul esse sinat.
Caudae quastores succeddunt posteriores,
Dorsi tutores i scorpio ne qua vores
Hinc pansis alis acies volat imperialis,
Oro Deum talis turma sit absque malis.
Venerat Aprilis lux tertia, quando fabrilis
Cos acuit pilis pila stilisque stillis.

Primo die Aprilis.
i. melioribus.
Secunda bastardi.
Tenor erat littere, quod paratus erat in tal loco ad bellum. Rogat etiam principem quod mitteret duos mites in castra sua, et illi duo cum duobus militibus de suis eligerent locum certaminis pro utraque parte; sed hoc feriebat ut tali tractatu tempus belli differret, et fame nostrae perderet inedia dilatatione; sed cognita fraude, nostri noluerunt respondere nisi peremptoria.
Nomen fluvii.
Bastardi parati ad bellum.
Lancastriae.
Rex Majoricarum et comes Herminacensis cum postrema acie.
Id est, aliquis adversarius.

i saba, Rawl.
ii cumacta, Rawl.
ii acc, Rawl.
i ignis, Rawl.
VOL. X.  

ne Satanis utila, Rawl.
cum foro villis, Rawl.
oppositis, Rawl.
Cum fera vilis opposuit pilis.  
Missis auditis nostris sacrificque potitis,
Omnibus unitis pugna stat una sitis.
Sacra sacerdotum sumpsisse gregem scio totum,
Omnibus est notum posse tenere nothum.
Princeps affatur fratem, pensare precatur
Quae res tractatur, quam sacra pugna datur.
Addit et, "O frater, moneat nos morbida mater,
"Victor terve quater rex magis ipse pater.
"Nati credamur, ne degeneres habeamur;"
"Si captivamur, fabula longa damur.
"Juro malo mori quam subdere colla minori
"Huic intrusori tam sine lege tori."
"Immo trucidemur, calidi zelo capiemur,
"Sancti dicemur morte sacrasse femur.
"Ridebunt Scoti, Franci, Dani, modo Gothi,
"Si fugimus moti jure timore nothi;
"Ergo verborum finem favendo meorum,
"Mente tene quorum stirps es habesque forum.
"Stirps invictorum patrum memor esto tuorum,
"Cui Lancastriorum dux dedit ipse torem.
"Frater amans, dico tibi, sicut amicus amico,
"Non quod aeges aliquo dogmate cote frico;
"Sed sic me doceo per fratrem, deque trophaeo
"Certam spem teneo, te duce, dante Deo.
"Prosper procede tua cuncta, Deo rogo crede;
"Oscula concede, postea perge pede."
Post hae verba precum dux castra trahit sua secum,
Usque videat moxchum nemo relinquuit equum.
Descendunt ab equis nostri consensibus aquis,
Sed properet ne quis dux prohibere nequis.

1 The hexameter which ought to precede this line is lost; neither line is found in MS. Rawl.
2 notum, omitted in Digby.
3 lipare, Rawl.
4 videmur, Rawl.
5 The Rawlinson MS. ends here.
Omnes hastati dextra, levis clypeati,
Pergunt ferrati corpore, corde rati.
Tota phalanx graditur, levis armatura salitur,
Arcus negligitur, nec jaculum jacitur.
Jam tuba proloquitur, hastis certamen initur,
Punctim percutiltur, seria res geritur.
Victima bellorum cecidit baro Ferrariorum,
Dignus celorum martyr inire chorum.
Collegae saliunt, feriores vulnera suant,
Carnificem feriunt quem temerasse sciunt.
Dux etiam stridet, accurrat ut ipse trucidet,
Sed stans subridet dum cecidisse videt.
Hortatur cuneos, ostendit agros Nazoreos,
Ac Rotholandeos affore narrat eos.
Cum quidem conspicitur miles, minor hoste presit,
Hostis corripitur, et suus eripitur.
A duce sic agitur quotiens vel tiro feritur,
Vel cruor egeritur, plagave consuitur.
Hostem sepe ferit, cuneos irrumpere querit,
Ictum nemo gerit quin moriendo perit.
Paucos exegit Anglos, et in agmina fregit,
Scuto colla tegit, ac iter ante legit.
Obstantes dejicit, trajicit, truncat, maledicit;
Quis gladius sibi sit, altera pars ibi sit.
Ut tigris incedit, fortes terit, agmina cedit;
Semper procedit fortior itve redit.
Fulminat in spatia, ressecatque secure levata,
Millia truncata membra per arvaque sata.
Cum fremit in framea, fit ea sat is ampla platea;
Nulla venit galea quin quatiatur ea.
Nunc salit in denos dux hostes, nunc duodenos,
In cuneos plenos ingerit ense threnos.
Jam scit pugnare, stabili pede pergere, stare,
Ictus ferre, dare, scitve solumve mare.
Hostes qui juverat non Portigalia deerat;
Regulus affuerat, religiosus erat.
Custos calcet venit, tutorque Toleti,
Falce ferire leti, dignus uterque meti.
Arma, cibos, cives mandavit Cordiba dives,
Quos vita prives, Christe, plundo nives.
Ex Abulse stabulo plebs venit equo, pede, mulo,
Perjuro populo se socians patulo.
Multos Cartago misit quos monstrat imago,
Natos de pago Simone patreque mago.
Ex Arragonia prosectus cum politia
Venit et Hesperia tota patente via.
Ac Tripolitani, Libyes, Mauri, Gaditanus,
Sensus insani, quos simulabo cani.
Terres pontifices inter lixas, meretricies,
Martis ibi replices instituisse vices.
Francorum fures aderant, ne nomina cures,
Ac alii plures, Teutonici ligures.
Omnes latrones numerantur sex legiones,
In tot glutones fulgura, Christe, zones.
Strages predira fit in hos omnes ducis ira,
Tot dat vi mira mortis amara pyra.
Exemplum promo, perit Adam perpete pomo
De quacunque domo venerit omnis homo.
Sic pro peccato bastardi millia fato
Sunt data, prostrato corpore jure sato.
Angelus est Domini dux in gladio cherubini,
Vos Edwardini, si reminiscimini.
Nulli parcatis, bastardos ejiciatis,
Si comprehendatis ponite vincula satis.
Nam nothus exilio reus est, dux fulmine dio
Urget ejus gladio flammigerante scio.
Si Sarazenus occurrat, Numida, Pœnus,
Dux ficit orutenus, oderat omne genus.
Per plures Pœnus, ceses illic pice plenos,
Mauros millenos, commemorant bene nos.
Multos erroneos male credentes, ut Hebrœos,
Dux videt inter eos, et necat ense reos.
Multos Judæos venisse nothis Nathineos,
Monstrat Amorresos hos coluisse deos.
Omni parte fremit in eos, et ad infera demit,
Non clamore tremit, dum pede colla premit.
PRINCE EDWARD'S EXPEDITION INTO SPAIN. 117

Irruit, occidit, ad humum vexilla relictur,
Dixit qui vidit arma virumque fidit.
Dux post signiferos super agmina cuncta proceros,
Inter scutiferos plebis et inter heros.
Præter vulgares illic cæses populares,
Quos si summæres, sunt et arena pares.
Hoc affirmatis, quod erat strages popularis,
In campis claris, sicut arena mari.
Supra prostratum vulgus populumque necatum,
Horum magnum perdidit ense statum.
Dux hos dejectit prefectos, et patefecit
Anglica gens quæ sit, quas alapas dare scit.
Petrus rex Scotiae ducis ense cædebat iniquus,
Tardus adest medicus Persa, Medusve, Licis.
Petrus juratus pariter perit excerebratus,
Spiritus effatus est ad Averna datus.
Vaccensis Carolus cecidit sine vulnere solus,
Ore vomebat olus, hoc dabat ille dolus.
Et Jacobus Caroli valefecit hinc ibi soli;
Flere virum noli, qui spernit astra poli.
Inter turmarum prefectos Rodo Rosarum
Ostendit clarum se valuisse parum.
Plures occisi periere patres ibi visi,
Quosdam præmissi mentiar ista nisi.
Sub duce prostrati pendere patres memorati,
Saltem prælati succubuere crati.
Jam stratilates ducis ob multas probitates
Pomeriti grætes ista fuere crates.
Clara cohors petere tibi palmam gentis Iberæ,
Justo Christoferæ tu tua bella gere.
Millia non plena duo dilacerant in arena,
Plena quater dena millia terrigena.
Per populum totum dux se faciens ita notum,
Cogit ut ægrotum quemlibet ire nothum.
Millies in votis cupit configurare totis
Viribus ignotis cum tribus ille nothis.
Porro nothi pavitant, configurare cum duce vitant,
Per turmas equitant, vota precesque beat.
Se retrahunt ab eo quasi musce de scarabæo,
    Ense tot et clypeo ......nterit iste leo.
Omnem tironem jurares esse leonem,
    Si sacra gesta tonem, si nisi nota sonem;
Omnes lictores, majores sive minores,
    Agri meosores si prope monte fores;
Omnes Angiligenas velut athletas per habenas,
    Per vires plenas hostis arare genas.
Inter questores, Chaundos, preceundo reflores,
    Cum tot agri flores ense metando vores.
De Cosyngtona, pretor pretiosæ, corona
    Ut sacra persona jam potiere bona.
Calveriensia Hugo, te nulla retraxit særug,
    Nullaque ferrugo, liber es abeque jugo.
Omnes pretores furiant aquilis feriores,
    Jam prope victores, nam properant eo res.
Propter nostrates, Deus, exsulvo tibi gratias,
    Nostros magnates semper amasse patea.
Laudum materia tibi surgit, sancta Maria,
    Sors stat adhuc varia, perfice oeceta pia.
O Petre, propria lege pro Christi prælia lege,
    Proque Petro regre prælia nostra rega.
Omnibus in Roma sanctis sonet istud acroma,
    Spuria castra doma, Cantuarita Thoma.
Rex Edwarde sacer, pro gente tua pugil acer,
    Funde preces alacer, jam miserande maer.
Sancta Frideswitha, suror in coelo stabilita,
    Anglorum capita cerne crure lita.
Ceulum stellosum, defende ducem generosum,
    Ob scutum rosum corde pavens ego sum.
Corduba quem misit satrapam dux stando revisit,
    Hæc ait et risit, "Hic clypeus mihi sit."
Truncat pollutum, trahit, et vellít sibi scutum,
    Suppeditas mutum sicuti molle lutum.
Colla novo scuto tegit, regimine tuto ;
    Si veniat glutu, stabit ut ante puto.
Hastam vesanus vibrat quidam Lusitanus,
    Sic jaciens vanus, deficiens ut anus.
Hastam quippe jacit cum sollicitudine qua scit,
Trans lentas it, nec plura mala facit.
Sentit ut ad linum dux hoc ferrum peregrinum,
Mittens ad Dominum, mandat inire sinum.
Ilia redit sceleri lapsu vix apta videri,
Pertransit miseri missile corpus heri.
Immo stupenda vi penetrat praecordia pravi,
Transiliit ignavi fulmine corda gravi.
Lancea post equitem perimit quendam Tripolitem,
Quem stantem peditem stridula sternit item.
Neutrum salvabant sua scuta nec arma juvabant,
Quin sicut stabant dorsa supina dabant.
Plura paravit ibi dux magnus congrua scribi;
Lector, trado tibi talia bella bibi.
Clausus ab Hispanis dux noster sepe profanis
Stabat, ut immanis pardus ad ora canis;
Sic dux vallatus, capiendus sepe putatus,
Ferro salvatus exit ad omne latus.
Hunc premit umbone, petit illum cum pugione,
Multos mucrones, grandia cete Jone.
"Dux ego sum," clamat, predicta promptissimus hamat,
Stultos diffamat, nolle quod omnis amat.
Si sibi signata stetit ulla cohors tribulata,
Advolat in spata discere damna data.
Ipseus affatu reparatur, agitique ducatu
Plurima narratu digna ducisque statu.
Hostibus impuris jam predicat Anglia securis,
In galeis duris miles ubique furis.
Ingens fit cedes, quam vix si dixero cedes,
Tot super incedes brachia, crura, pedes.
Hispani nutant, vitam cum sanguine sputant,
Podismus mutant, damna valere putant.
Se constipabant, latus ad latus associabant,
Tam se densabant, quod neque morte labant.
Hinc post mucrones nostri rapiunt pugiones;
Dux, in prædones ora ferire mones.
Anglus ab hac hora ferit in frontes et in ora,
Ut lupus in pecora; mors venit abque mora.
120 POLITICAL POEMS.

Ora, genas, oculos, nostri fodiendo genulos,
Interimunt populos inter agri tribulos.
Dux inter primos erat illic, esse cui mos,
Post illegitimos oppetit ense minimos.
Per medios cuneos querit post tres Phoroneos,
Ad poenam piceos si daret alpha theos.
Respicit in clypeos satraparum, si basilaeos
Inter sanguineos forte videret eos.
Dum sic pugnaret dux, et prope palma sonaret,
Princeps apparat ac pietate caret.
Hostes aggreditur, jam senior aspide acitur,
Qui prius aspicitur, agnus ubi loquitur.
Anglos instigat, Hispanos vero fatigat,
Fundit, fustigat, ac capiendo ligat.
Lumina dum presert, ad fratrem quomodo se fert,

Ex hoc innumeris passim perimuntur Iberi,
Consipereas cineris millia multa teri.
Multos mortales cessos, captos, capitales;
Sudores tales, dux, agitando cales.
Tali sudore palmæ potieris honore;
Autumni more prælia credo fore.
Mittis in has segetes falcem, monet ecce cometes;
Palamam fine metes, præmia sero petes.
Laurum nemo legit nisi qui bene bella peragit;
Laudes meta tegit, omnia cauda regit.
Instes ergo precor, vadas in humum vel in aquor,
Dum gero pectore cor, te poliendo sequor.
Dux satis afflatus salit in turmas galeatus,
Instat ut iratus muribus ipse catus.
Fortos affigit, ferit, et trans pectora figit,
Ad terram redigat si modicum tetigit:
Multa cadunt capita truncata secure polita,
Privatur vita Barbarus atque Scytha.
Talia cum fierent, et ad Anglos cuncta favent,
Hispani moerent, nam cito fratra fierent.
Veloces veteres, equites veteres, dixere quirites,
Hos in equis velites, jam sua gesta citos.
Quingenti tales se constituere sodales,
Currus nostrales perdere resque sales.
Illis opponis te, Calverensis Hugonis
Virtus mucronis icibus apta bonis.
Preestas ense trucis pulsi statuere caducis,
Telis, sol, tu scis dorsa ferire ducia.
Turma sagittifera volat obvia cum nive vera,
Turba fugit temera, peste pluente fera.
Dum velites fugiunt, et ubique cadavera fiunt,
Jam quo res abeunt spuria corda sciant.
Abvolat Henricus, Tilo frater adheret amicus,
Totus moestificus huic populus reliquus.
Dux celer insequitur, jam cedes plebis oritur,
Creber homo moritur, creber homo capitur.
Vix locus in rure caruit cubito, pede, crure,
De Franco fure, Teutone vel ligure.
Loricis laceris, ruptis, galeisque galeris,
Mars, omnis generis arma per arva seris.
Per sate, per prata discurrent agmina lata;
Est fuga temptata palma meisque data.
Sunt Hispanorum sex millia caesa virorum,
Preter mersorum quem tulit unda chorum.
Propret tot spolia tibi proprie somet melodia,
Nam sunt indubia millia capta tria.
Summa ducentorum sit Francorum dominorum
Illic captorum, narro virumque sporum.
Ac colibertorum rostrum fuit unus eorum,
Cleykyn, et illorum qui repulere chorum.
Sanecius exorat, laxari vincia laborat,
Petri laborat se temperasse Chorath.
Henrici soboles, Alfonse, tenerrima proles,
Dicere magna soles, jam tua dicta doles.
Magni praelati Jacobique Johannis amati,
Flagra catenati dorsa dedere pati.
Custos militis Christi, baro Calotrapie,
Captus in hac acie nocte flet acta die.
Sanius indubie servasset claustra Marie,
Quam sic justitiae frarna parasse vice.
Scripsi captivos, et quos novi fugitivos,
Rumor plus divos exposuit mihi vos.
Jam patris in sede resides, Petre, non sine cede,
Justitiae cede, sic sine fine seda.
Prænceps ecce redit, sua dux ad agenda recedit;
Terra tibi credit, sceptra fidemque dedit.
Quadra virtute pro te populique salute,
Regnabis tute, nil trepidante cute.
Omnes tres domini, valeatis, opus dabo fini,
Si male quid cecini lector id ore lini.
Henricus pone properat, cum fratre Titone,
Ad te, patronæ publicæ, papa bona.
Te sanctum flamen justi jubet esse juvenem,

Metra malas grates fero pro vobis ego vates,
Inter prates sic modo, musæ, scatæs.
Laudes sperabam, seu præmia danda putabam;
Frustra sudabam, vos metra quando dabam.
Sed margarita nunquam fuit utta cupita,
Poreo plus placita stercora dentur ita.
Ergo, libelle, vale; nomen cape non libro quale
Munerat igne male te cocus absque sale.

Explicit bellum Nasorese gestum, et sic digestum,
anno Domini M•ccc•lxxv, habens versus quinquaginta sexaginta, per W. Burgensæm.
Venerabili domino et mira magnitudine extollendo, temporalis præditio potestate, scrutinio etiam excellenti, Humfredo de Bohun, comiti Herefordiae, Essexiae, Norhamtoniae, et constabulario Anglie, et domino de Breighno, Dei gratia humilitatis servus, si super consequentie notam caput miserationis velitis adjungere, nomen obscurum et obsequium salutare. Cum vestrum, domine, intel-

1 The following very curious piece is a political retrospect of the reign of Edward III., compiled in a form which is by no means unknown in modern literature, namely, that of a supposed old text and of a recent commentary. It is here printed from MS. Cotton. Domitian ix., fol. 17, v°, compared with MS. Reg. 8, C. xvii., both in a handwriting of the latter half of the fourteenth century. In the former it is given anonymously, but in the other, as well as in a copy in the Bodleian Library at Oxford, MS. Digby, No. 89, the text is said to be the prophecy of John of Bridlington, and in the Digby MS. the commentary is ascribed, in a hand only of the sixteenth century, to John Ergom. The old bibliographers suppose the author of the prophecy to have been John, prior of Bridlington, who died early in the reign of Richard II., which, however, is very improbable; and it is much more likely that the prophet, John of Bridlington, is a mere invention. He is said in the beginning of the commentary here printed to have been a canonicius, but in a MS. in the Ashmolean Museum, No. 1804, fol. 42, v°, he is called laicus, a layman. It is hardly necessary to remark that the text of the prophecy must have been written at the same date as the commentary, and that they are evidently by the same writer. The text of the pretended prophecies of John of Bridlington is, however, of rather common occurrence in manuscripts, sometimes with the name, and at others anonymously, so that it had evidently become very popular. It is quoted by the writers of the fifteenth century. As will be seen above, in the beginning of the commentary, the author states that he has concealed his name, and tells us his reasons for this concealment, and it is only in the Bodleian MS. just referred to that we are told that it was Ergome. Who he was is not very clear, for he cannot have been, as stated by the old biographers, the John Ergom, a friar of York, who flourished in the year 1490. See Tanner, Bibliotheca, p. 263. The date of this political tract is, indeed, fixed within sufficiently narrow limits, for the Humphrey de Bohun, earl of Hereford, and constable of England, to whom it is dedicated, succeeded to the title and honours in 1361, and died in 1372, in his thirty-second year. As the third book of the so-called prophecy and its commentary relates entirely to events which took place, or which the writer imagined would take place, subsequently to the first of these years, it is probable that it was written towards the year 1370.
lectum ad subtilitates quasdam video declinare, cupiens secundum meam scientiam vestrum quietare appetitum, haec scripta et annotationes super versus propheticales in honore vestri a me collectas vestra reverentiae destinare celeriter non omisi, nomen quoque meum, quod tripli de causa inferius notanda exprimere non audebam vestro intellectui, sub salutationis stylo est insertion. Verebar namque linguas invidorum et dominorum timui potestates, discretorum etiam cognovi indignationem, i. qui contra juvenem insurgent tali interpretantem. Quapropter subfugiendo ne opus propter austorem eclysam patiatur, sub silentio nomen mei a triplici me occultavi inimico. Ut evidentius, domine, intelligentur quae pretendo, non audeo opponere aperte nomen meum in epistola hae vobis destinata, primo propter linguas invidorum, secundum propter potestates dominorum, et tertio propter indignatiorem sapientem et discretionem; quia invidi austorem detrahirerit, et domini propter aliqua mala de eis inscripta odi rent, discreti etiam suo ingenio confidentes totum opus tanquam fatuum deriderent. Sed vestre, domine, voluntati confidens et benevolentiae quo merui super literam prophetiae imaginando conjectuari vestro dignemini occultare solatio, alienus dentibus corrosioni non tradendum, quia laudem non quero ulteriorum, si vestras placet voluntati. Valete in futurorum cognitione, ut a superveniente pressura in domino consequamini effectum salutarum.

Incipit tris praemacula ante expositionem literae infra.

populo in communi, sicut mutatio vestium, mutatio monetae, pestilentiae, et famae, et cetera hujusmodi, quae omnium patuit clare in expositione propheticæ loco competenti. Secundum notabile est circa causam formalem hujus libri; pro quo est notandum quod modus procedendi, auctor est forma hujus libri qui in tribus consistit. Primo in modo scribendi, qui est metricus, videlicet in versum et non in prosa, propter triplicem causam quam super prologum assignabatur. Secundo in modo intelligendi, qui est obscursus et propheticus, quia dat alia intelligere quam termini secundum communem usum loquenti significat. Tertio in modo ordinandi partes hujus prophetiae, quia ordinat partes secundum ordinem gestorum quae facta sunt et fiendarum qua futura sunt, sicut declarabitur in tertio proambulo et in processu expositionis. Tertium notabile est circa causam efficientem, sive, quia fuit auctor et compositor hujus prophetiae, pro quo est scienдум, quod principis auctor fuit Spiritus Sanctus, qui inspexit omnia secundum ordinem, sicut sunt scripta a secundario auctore, videlicet in canonico regulari secundum communem opinionem vulgi, qui faberbus infirmatus istum librum composit, sicut in prologo declarabitur. Quantum notabile est circa causam finalem, pro quo est notandum quod finis rei est id propter quod alius res est, vel propter quod illa res est appetenda, pro quo est notandum quod scientia hujus prophetiae proper tria est appetenda, ad quae omnes fines sunt deducendi. Primo est appetenda, propter utile vel utilitatem que potest sequi ex cognitione hujus prophetiae, pro quo est notandum quod ille qui cognoscit istam prophetiam a periculis imminentibus potest se custodire quando ignorantes preoccupati gravavantur. Secundo, potest premunire amicos a periculis imminentibus, ut se custodiant. Tertio potest sibi ordinare ut sit participes in bonis que hic notantur futura, et eiam amici sui per consilium suum. Secundo cognitioni istius prophetiae est appetenda propter dilectationem quam cognoscent ex scientia consequetur. Primo quod sciet alius dicere que sui comparis necunt. Secundo, quia sciet per consilium modum reserare alias prophetias quando sibi adducoentur. Tertio, multum delectabitur in Domino quando videt eum tantum carare de vita nostra quod occultus sua velit hominibus reserare, ut de futuris periculis possint preceavere. Tertio, ista prophetia est appetenda propter honestum quod sequetur scientiam ejus; valde enim honestum est dominiis et viris generosis qui habent ingenium bonum circa talia occupari que non proveniunt ad cognitionem vulgi, et ideo a populó reputabuntur ingeniosi et habiles ad regimen, unde laudem sibi aquirent et favorem populi et timorem, quæ dominis maxime conveniunt. Et sic patent quatuor causæ hujus prophetiae, scilicet causa materialis, causa formalis, causa efficientı, et causa finalis; et primum proambulum sic finitur.
Siquidur praemulum secundum.

Circa secundum praemulum, in quo reserabo modos occultandi huynus prophetiae, est notandum quod occultatio ejus in decem principaliter consistit. Prima occultatio est in extranea nominations propter aliquam convenientiam nominati cum illa re cui nomen proprie convenit; verbi gratia, rex Anglie nominatur taurus, rex Francie gallus, et rex Scotie cancer, et hoc propter certas convenientias in quibus concordant cum animalibus habentibus talis nomina. Secunda occultatio est in accidentalis designatione propter aliquod accidens competens alicui in moribus vel dispositione corporali, vel ex nomine vel cognomine, vel ex armis sibi convenientibus. Exemplum in moribus: alicuius designatur per blesum propter pulsea verba et facta quibus utitur. Exemplum in dispositione corporali: alicuius dicitur genitalia leerus, propter infirmitatem seu insursum quam sustinet in genitalibus suis. Exemplum in nomine vel cognomine: Willemmus la Zouche et Percy designantur per suspicor et penetrans in isto versu:

"Suplicor et clerus penetrans cognomine verus."

Exemplum de armis: per glauco leones designatur comes Herefordiae, quos portat in armis suis in versu:

"Current multones fulvi glaucique leones."

Et similiter rex Scotiae per unum leonem aliquando designatur, quia tantum unum portat in scuto suo, in versu:

"Sternet equos ligni, medio latitat leo signi."

Tertia occultatio consistit in aperta equivocatione, quando aliquod nomen ponitur ad supponeendum pro pluribus et ignoratum pro quo supponit; sicut iste terminus cancer ponitur ad significandum piscem maris, signum coeli, et regem Scotiae, sicut clare patebit in processu. Quarta occultatio consistit in transumptiva locutione; verbi gratia, vocat naves equos ligni, quia deferunt homines in mari sicut equi in terra. Similiter vocat funes et cordas, qui retinunt naves in portu, lora canabii, qui retinunt naves sicut lora retinunt equos, ut infra patebit. Quinta occultatio consistit in numerorum designatione propter aliquas literas numerorum significantes in aliqua dictione positas; verbi gratia in isto versu:

"Milvi cedentur, cuculi silvis capientur."

Intelliigit quod tot occidentur quot significantur in isto termino milvi, i. mille lvij., et tot capientur in alvus quot signantur in isto termino cuculi, scilicet, cc.lxj. Similiter in isto versu:

"Milvi sex lustra, cuculi vim non cape frustra."
Et in multis alis locis ista occultatio inventur, sicut infra patebit. Sexta occultatio consistit in dictionum expositione quando ex dictione vel dictionaryis expositionis aliquod nomen constituitur, quod in eis secundum communem modum loquendi non intelligitur; verbi gratia, per expositionem istorum terminorum, terra vada, signatur hoc nomen, Herstford; similiter per expositionem istorum terminorum carus vies, signatur istud nomen, Derby; et sic de multis alis. Septima occultatio consistit in nominis diversa acceptatione; nam aliquando tenetur materialiter, aliquando significative, sicut in isto vereri:

"Si quis habet taurum, caput amputat, inde fit aurum."

Ibi istor terminus, taurum, non accipitur pro animali, sed tantum pro isto termino, aurum, quasi dicet debere primam litteram hujus dictionis, taurum, et remanet tunc istor dictio, aurum. Et istor occultatione multotiens utitur in istora prophethia. Octava occultatio consistit in dictionum divisione. Ponit enim aliqua syllabas unius dictionis primo, postea ponit aliam dictionem inter illas syllabas et alia syllabas ejusdem dictionis; verbi gratia, in isto vereri:

"Cantu cantabit ariam plebs et jubilabit."

Vult dicere quod plebs Cantuariæ cantabit et jubilabit, et tamen istor terminus, cantabit, mediat inter istora syllabas, cantu et ariam. Et istor modo pluries utitur in istora prophethia. Nona occultatio consistit in ambigua locutione, quando una propositio sequiva potest habere duplicem expositionem vel triplicem, et hoc contingit multis modis stante cadam significacione terminorum, sicut infra clare patebit. Decima occultatio consistit in syllabica positione; ponit enim aliquando unam syllabam ad designandum unum nomen; ut ibi:

"Ca. cadet in portis, ca. confessetur in ortis."


Sequitur ii* preambulum.

Circa tertium preambulum, in quo ordinata est divisio totius libri, est notandum quod istora prophethia primo dividitur in tres distinctiones, secundum quod auctor istor tres pausaciones facit et excusationes de inanitate capitis sui; unde credo quod tribus
diversis temporibus ista prophetia auctori fuit revelata seu ostensa. 
Prima distinctio continet accidentia Anglie a principio hujus prophete 
pro tempore regis E. de Carnarvan usque ad preparationem 
belli de Crey, commissi anno Christo M^ccc^xxiij^o. Secunda 
distinctio continet accidentia Anglie ab anno Christi M^ccc^xxiij^o 
usque ad secundam mortalitatem factam anno Christi M^ccc^xxiij^o. 
Tertia distinctio continet accidentia Anglie ab anno Christi 
M^ccc^xxiij^o usque ad finem prophetiae. Notandum etiam quod 
quilibet istarum trium distinctionum habet capitula in principio 
sui designata propter facultatem inveniendi quas inspexerit videre 
desiderat in ista prophetia. Unde prima distinctio continet viij. 
capitula.

Capitulum primum continet proemium, in quo ostenditur quomodo 
auctor dispositus recept prophetiam, et qualiter est expone 
nenda.

Capitulum secundum determinat mores regis E. de Carnarvan 
et accidentia regni Anglie usque ad mortem ejus.

Capitulum iij^o doct mores regis E. de Wyndesore et accidentia 
regni tempore juventutis sua.

Capitulum iii^o ostendit accidentia inter regnum Anglie et 
Scottiae illo tempore usque ad inceptionem guerre de Francia.

Capitulum v^o declarat quae acciderunt inter regnum Anglie et 
Franciae priusquam rex Anglie transivit mare contra Gallicos.

Capitulum vij^o determinat de bellis et de dispositione bellorum 
contra Gallicos usque ad primam pacem.

Capitulum viij^o continet pacem inter Anglocos et Gallicos et 
oestera accidentia usque ad preparationem belli de Crey.

Capitulum iij^o continet proemium, in quo ostenditur 
quomodo auctor dispositus recept istam prophete 
tiam, et qualiter est exponenda.

Febribus infectus, requies fuerat mihi lectus, 
Vexatus mente dormivi nocte repente; 
Noscere futura facta fuerat mihi cura.
Scribere cum pennis docuit me scriba perennis; 
Me masticare jussit librumque vorare. 
Intus erat plene scriptus, redolens, et amœne. 
Jussit de bellis me metrificare novellis 
Qui sedet in stellis, dat cui vult carmina mellis.
Si verum scribam, verum crede me fore scribam; Scripsero si vanum, caput est quia non mihi sanum. Non mihi detractes, sed falsa per omnia mactes. Nullus deliro credat pro carmine miro.

*Sequitur epistola istorum versuum.* Istis igitur praemissis praemissis, ad expositionem literae est procedendum; et primo de prologe, in quo auctor tria docet. Primo, quomodo se habuit ante receptionem prophetiae in corporali dispositione; quo pro est notandum quod communiter qui vident tales visiones sunt quasi exinaniti per infirmitates corporales, ne caro fortis spiritum repugnet prophetae; unde Daniel propheta antequam receptit spiritum prophetae se abstinuit a cibis regius, et legumina comedebat et aquam bibebat. Danielis primo. Et postea meruit esse prophetae. Et Johannes evangelista scripsit Apocalypsim in exilio in insula de Patmos, quando sustinuit persecutionem. Apoc. secundo. Et sic de multis fuit prophetis, quos praeterea causa brevitas, qui post tales infirmitates ponunt se ad requiem, ubi Spiritus Sancti gratia visitantur multtius, et futurorum recipiunt cognitionem. Et sic dicit de istora prophetis; unde dicit, *febris in fereat mihi lectus,* in quo se posui ad requiescendum, et *vesatus mente* per infirmitates predictas, *dormivi nocte repente,* in qua dormitione *facta fuerat mihi cura noocere futura,* i. cognoscere quae ventura sunt curavi, vel Deus non aliter ordinavit mihi curam et salutem de mea infirmitate nisi ostendendo mihi futura ut ce cognoscerem; et sic patet dispositio corporalis hujus auctoris ante receptionem prophetae. Secundo ostendit auctor quomodo receptit prophetiam per perennem scribendum cum spirituali instructione, ubi sunt quatuor notabilia. Primum notabile est a quo doctore habuit istam prophetiam, et quomodo ilam addidicit, pro quo dicit, *Scriba perennis docuit me,* i. Spiritus Sanctus fuit doctor meus in ista propheta, ita quod ex me non fuit, nec ab nomine corporali didici, nec a spiritu recepti maligno, quibus modis solet prophetia falsari. Sed Spiritus Sanctus *docuit me scribere,* quasi dicret, Spiritus Sanctus voluit quod ego scriberem istam prophetiam mihi ostensam et non aliuis, qui stylium meum vel sermones meos mutaret in scribendo, *cum pennis,* i. scribendo materialiter, siuit faciunt scriptores, vel cum lingua mea, que penna est et calamus scribe praeominati, scilicet Spiritus Sancti, sicut dicit Psalmista: "Lingua mea cala-" "mus scribire velociter scribentia." Secundum notabile est, eire ad quem finem scripsit istam prophetiam, et qualis fuit liber quem scripsit; et ista ostendit clare in litera patenti, et primo ostendit ad quem finem ordinatur, dicens, *Me masticare jussit librumque novere,* quasi dicret, jussit me disponere sententias prophetiae.
hujus in mente mea, sicut homo disposit per masticationem cibum quem post in alimentum recipiet, et vorare versus sententias cognoscendo, et cas occultare ab hominibus, sicut vorata in ventre a visu occultantur corporali. Secundo quae scriptum erat ostendit, et quals fuit liber, diem, Intus erat plene scriptus; et dicit intus scriptus, eo quod ille sententiae tunc tantamodo erant in anima quae interius est, vel quia ille sententiae erant occultae quae dicuntur esse intus, quasi in interioribus claudantur, vel ad denotandum quod ista prophetia tantum fuit in occultis quae perintus notantur, et non ad extra per planam scilicet significationem verborum. Et dicit intus plene scriptus, ad denotandum quod anima gratia Spiritus Sancti repleta in nulla parte vacus est, vel quod nullum verbum hujus prophetiae caret mysterio, sed est plena sententias; vel ad designandum quod quamvis foris erat scriptum, scilicet in aliquibus locis ad communem intellectum, non fuit plene scriptum foris sicut intus. Et dicit, Redolens et amans, quia talia inspirata per Spiritum Sanctum intellectui humano sunt valde placita et amans, vel quia ista prophetia fuit valde redolens eam intelligentibus propter mysteria futurorum quae importat, vel quia ista prophetia, eo quod metrice scribitur, delectionem et amornitatem faciit audientibus. Tertium notabile est, scire de qua materia sit iste liber, et quomodo illa sit interius masticata, et ad communem hominum intellectum devenentur. Unde pro isto sunt tria primitus notanda. Primo est notandum quod ister terminus metricare idem significat quod versificare, vel versus facere; unde nota quod duplex est modus scribendi, vide licet metricus, qui numero et pede mensuratur, et prossicus, qui consistit in plano dictamine, sicut littere scribuntur et epistolae. Secundo est notandum quod triplex potest assignari ratio quae ister auctor potius scripsit in metra quam in prose; prima, quia metra bene retenentur in mente; secunda, quia plurima continent in verbis paucis; tertia, quia multum sunt delectabillis audientibus et placitis, unde versus:

"Metra juvant animos, componunt plurima paucis."

Tertio, notandum est quod in ister versus notantur tres causa hujus prophetiae. Primo, causa efficiens, i. jussit me, i. Spiritus Sanctus jussit me esse factorem hujus libri; secundo, causa formalis, quando dicit metricare, i. scribere per metrum, quia est forma hujus libri; tertio, causa materialis, qui dicit de bellis novelis, de quibus tanquam de causa materiali in ister libro tractatur. Dicit ergo, jussit me metricare, i. scribere per metra seu per versus de bellis novelis, futuris in brevi tempore sequenti, ut homines a malis futuris et bellis se poterint custodire. Tertio declarat auctor quomodo ista prophetia est recipienda ab auditore seu exponenda, et pro ister dicto quattuor tradit regulas. Prima
regula est ista, quod si aliqua vera dicta sunt in ista propheta Spiritui Sancto referendi sunt; unde dicit, Si verum scribam, verum crede me fore scribam. Et in hoc vitat arrogantiam, quod sibi non attribuit quod Deo est attribuendum. Secunda regula est, quod si qua vana et falsa scripta sunt, attribuenda sunt scriptori propter capitis insanitatem; unde dicit, Scripsero si vanum, caput est quia non mihi sanum. Et hic incurrit humiliatatem, quia sibi assumit defectus eos a Deo removendo in quo nulla mala vel imperfecta inveniuntur. Tertia regula est, quod auctor non debet autorem detrahere nec facta sua, sed potius corrigere vel mala delere; unde dicit, Nos mihi detracte, sed falsa per omnia nactes. Et ilii excludit presumptiones auditorum, qui proniros sunt ad detrahendum quam ad laudandum facta aliorum vel corrigendum. Quarta regula est, quod nullus debet sum credere errare, delinare, propter modum mirum scribendi; unde dicit, Natas desiro credat pro carmine miro; ubi sapientum mundi excludit aestasias, qui capiantur verba sicut sonant secundum communem expositionem, et sic in proposito non sunt accipienda. Et sic terminatur prologi hujus expositio.

Capitulum iij. determinat mores regis E. de Carnarvan et accidentia Angliae tempore suo usque ad mortem ejus.

Rex insensatus est bellis undique stratus; Nobilis est natus, qui dicitur infatuatius.
Nam perdet gentem regni pro jure loquentem, Ac optimates nullus reddet sibi grates.
Perdet cognatos, pendere sinet veneratos.
Rex pictate corens Christo non sit bene parens;
Regnans perdetur, quia gentis non miseretur.
Mors infecta malis consumet tempora talis;
Summus contritum tandem faciet redivitum.
Sole sagittante, frigido Boreas remeante,
Ex hiroo taurum gignet redivita per aurum,
Ex auris aurum ventis componitur aurum.
Exiet et rediet firmatus nomine patris;
Ejus et interiet genitor terebratus in atri.
Arte sua matris regnum rapiet sui patris,
Funera post fratris queret regalia matris.
Sequitur expositione.—Rex insensatus. Hoc capitulum, in quo determinat auctor mores regis E. de Carnarvam et accidentia regni Angliae in tempore suo, continet quinque dicta; sed ante expositionem istius capituli sunt tria notanda. Primo est notandum quod iste rex E., a quo iste auctor incipit prophetiam suam, natus fuit apud Carnarvam in North-Wallis anno Christi M'co an octogesimo iiij", anno regni patris ejus E. xij., in die Sancti Marci evangelistae, cuius pater moriebatur anno Christi M'co viij., in die translationis Sancti Thomei, et ipse eodem anno xijij. kl. Septemb. apud Westmonasterium coronabatur in regni successorem. Secundo est notandum quod, sicut apparebat, iste auctor scripsit istam prophetiam intra primum annum regni regis E. de Carnarvam et xijij. annum eisdem in quo incepserunt bella baronum contra eum pro iure regni tuendo, omnia enim narrat cum verbo de presenti, ac si facta sint tempore suo usque ad illa bella, et accidentias quae tunc contingebant et consequenter narrat cum verbo de futuro, tanguam in suo tempore non facta sed fienda, dicens, Nam perdet gentem, etc. Tertio est notandum, secundum Randulphum in Polonicaus sua, quod fuit vir corpore elegans, viribus prestantis, sed moribus, si vulgo creditur, multum discrepans, sicut infra petebit. His premissis sequitur expositionis hujus capituli, in quo ostendit auctor primo iiij" conditions predicta regis E. de C. principaliter sibi convenientes. Primam conditionem regis ostendit, dicens, Rex insensatus, i. sine scientia et sapientia naturali quibus regnum et seipsum regere debuissest. Et istud bene patet per mores suos, quos Randulphus in sua Polonicaus sic describit, quod parvipeso procerebatur contubernio, adhaesit scurrus, cantoribus, tragedias, aurigis, navigiis, et caeteris artis mechanice officis, probebantur, secreta facile prodere, in dando prodigios, in convivando splendide, ore promptus, opere varius, unde propter istas conditiones merito rex insensatus dicebatur. Secundam conditionem ejus ostendit auctor, dicens, Est bellis undique stratus, i. devictus in omni bello quod temptabat. Unde dicitur de eo in Polonicaus quod fuit contra hostes infortunatus, et in domestico effrenatus, qui anno Christi M'co xijij", regni sui anno viij, processit cum procerebris regni, excepto Thoma Lancastriae, ad Scoticam cum pretioso supperfecti pompatie, et apud castrum Striveliniae die Sancti Johannis Baptistae, confugientes Anglci, imo potius fugientes, tanta ignominia sunt detriti, ut, occisis nobilibus, amissis thesauris, residui projectis armis sola sibi fuga consulta sunt. Dehinc per viij. annos continuos regnante hoc rege Scoti partes Angliae boreales jugiter prostraverunt, unde propter ista et consimilia dicit auctor de eo quod est bellis undique stratus. Tertiam conditionem ostendit auctor de isto rege, dicens quod nobilis est natus, i. de genere nobili, patri scilicet rege et matre regina. Et nota quod in isto dicto tollitur error aliquorum qui credebant
eumuisse filium aurigeram, proper dictum unius fatui tempore suo. 
Surrexit enim unus fatus et vendicabat sibi regnum Anglie, 
dicens quod fuit primogenitus regis, et ob negligentiam nutricis, 
dum fuerat in cunabulis, quedam sus intrans delacerabat eum, 
et nutrix non audens illud manifestaret, accept illum juvenem 
unius aurigae, et custodiebat loco eis, ponens eum in curam 
aliorum ad nutriendum, et sic fuit ipse privatus regno, et Ed- 
wardus assumptus; et ad hujus rei manifestationem ostendebat 
vestigium vulneris a porca impressi. Eiam dicerat mores regis E. 
cum moribus progeniti sui concordare, eo quod opera rusticorum 
nimis diligebat, et propter talis dicta plures sibi adhaerenbat, 
et dictis suis credebat, qui tandem tantum falsus adjudicatum est 
suspendito Northamponiae. Ad tollendum igitur istam suspicicionem 
et errorem, dicit auctor de isto rege quod nobilis est natura. Quar- 
tam conditionem hujus regis ostendit, diicens, qui dicitur infatuatus. 
Pro quo est notandum quod ille propriis dicturus infatuatus qui, 
propter amorem aliquos viri vel mulieris cui adhaeren, non curat 
quid faciat ad eis complacendum; et tale modum habui iste 
rex, siue dicitur in Pollicronica, quod ad unum aliquem familiarem 
ardenter adhaerit, quem summe soleret, dictaret, preferret, pro 
ceteris honoraret, ex quo utique impetu provenit amanti oppro- 
brium, amasio obloquium, plebi scandalum, et regno detrimentum. 
Unde suis primordiis taliter Petrum de Gavastone dileverat, cujus 
consortium Edwardus iste paterno jussu abjuraverat, sed post pa- 
tris obitum de partibus revocavit transmarinis, cujus contempla- 
tione reginam suam Isabellam neglexit et proceres suos parviendit. 
Sed et Petro extincto per magnates regni ob hanc causam, rex 
ut prius alius adhaerit, unde per istam conditionem dicebatur 
infatuatus. Secundo ostendit auctor quanta mala fecit iste rex 
contra gentem et dominos regni juras tueri et custodire volentes; 
pro quo est notandum quod post mortem predicti Petri rex ad- 
haeret duobus Dispensatoribus, Hugoni patri et filio ejusdem 
nominis, quorum consilii cuncta passim aegerat, et multa contra 
statuta quibus juratus fuerat. Ob hoc Thomas comes Lancas- 
triae et multa nobiles mutuo sibi confederati regis vires adae 
attenuarunt, quod regis assensu saltem verbotenus adhibito, praef- 
fato militis exilio damnaverunt. Sed cito post hec ipse rex 
ceteris inconsideribus utrumque revocavit. Exinde crescunt odia et 
schismata, parentur lites et bella, sed inter hec duob magnates de 
Mortuomari, priscusquam comes Lancastri parari posset perpere 
agentes, urbem quasdam in Marchia capiunt, regis militis profili-
gunt, donec ipse rex cum inspirata peditum multitudine Solpa- 
iam veniret, ubi magnates illi de Mortuomari ad deditionem 
sunt coacti. Quibus incarceratis rex ipse ad orientem tendeus 
versus villam de Burtdone sub nivibus hymalibus comitem Lan- 
castriam cum suis complicibus mirabiliter dispersit, atque inde
usque ad castrum suum de Pontefracto fugere coegit. Inde comes divertens versus Boream, captus est cum multis nobilibus apud pontem de Burghbridge, indeque ad castrum suum de Pontefracto adductus, multiaque conviciis lacesiis, cum consilio dominorum Dispensatorum decapitatus est, anno Christi MCCCXX, et optimates regni qui secum erant sunt distracti et suspensi; et hoc est quod dicit iste auctor quod "perdet gentem pro regni iure loquentem, ac optimates, dominos regni, nullus reddet sibi gratas pro illo maleficio, et tunc perdet cognatos, scilicet dominum de Clifford et alios, et penderere sint veneratos in illo conflictu captos cum comite. Circa predicta sunt tria notabilia. Primum notabile quam multis accidunt regno cujus rex fatuus est et insipiens. Primo enim regnum tempore suo est bellia prostratum et devicitum; secundo, loquentes pro jure regni perduntur et occiduntur; tertio, magnates regni et sapientes perduntur, et insipientes ei similis forventur, sicut patet in versibus predictis. Secundum notabile est quod sapiens et discretus debet ordinari ductor belli, et non fatuus, licet fuerit multum generosus et fortis, quia sub talibus populus communiter prosterntur et devincitur. Tertium notabile, quod sub rege fatuo, vel sub domino insipiente, nullus potest esse securus de vita sua nec de divitiis suis, quia nee loquentes pro jure regni seu communitatis, nec habentes cogitationem regiam, nec optimates regni, sicut patet in versibus predictis. Tertio ostendit auctor quomodo Deus punivit istum regem pro maleficiis suis, dicens, Res piitatis carens, quia non habuit pietatem de populo suo, sed posuit eos ad destructionem, Christo non fit bene pares, i. non est obediens sive placens Christo. Regnum perdetur, i. dum est in regnando talis destructur, quia gentis non misericortur. Mors infecta malis, i. more cum magnis misericordis, Consumet tempora tales, i. destruct tempora tales regis; quae omnia completa sunt cum iste rex, dum adhuc viveret, in regno sustinuit multa opprobria, et tandem misericordiator occisus est, sicut portae patibuit; unde dicit, Summum faciet redimitum, i. regem coronatum, tandem contritum, i. humiliatum et destructum in regno suo. Sed alter potest iste versus exponi sic: Summum contritum, i. Deus post contritionem regis de peccato suo faciet cum redimitum, i. coronatum in celis, Hic sunt tria notabilia. Primum notabile, quod rex qui carent pietae, et qui non misericordia gentis sua, perdetur de regno suo. Secundum notabile, quod talis rex non morietur bona morte, quia vel occidetur in prelio, vel morietur in carceri, vel interfectur persecutione regni sui. Tertium notabile, quod Deus multotiens tales persecutiones bonorum in vita sua permittit contriri de peccatis, ut in celis coronetur; unde dicit, Summum contritum, etc. Quarto ostendit auctor generationem huic regis qui ei succedet in regno. Nota, quod oportet amodo ponere majorem diligentiam ad intelligendum,
procedit enim subtilius quam prius, ostendens in quatuor versibus quatuor concernientia generationem Edwardi de Wyndesor. In primo vero ostendit tempus anni in quo genitus fuit, dicens, *Sole sagittante*, i. dum sol fuit in signo sagittarii, vel tendens ad sagittarium, quod magis videtur verum, quia natus fuit anno Domini MCCC.cxxx in festo Sancti Bricii, quo die sol non est in sagittario, sed distat per tres gradus tendens ad cenum, sicut pastet per tabulas astronomiae. *Frigido Boreae renesante*, i. dum frigidiissimi venti boreales revertitur, quod est illo tempore scilicet mense Novembr. In secundo vero nominat auctore genitum et progenitores suos figurative, dicens, *Redemita per aurum*, i. regina cum auro coronata, *signet furuum*, i. filium suum suam teatro assumilatam, *ex hirc*, i. ex rege patre suo hircos comparat propter aliquas conditiones suas. In tertio vero ostendit locum in quo fuit genitus, a quo cognomen recepit, dicens, *ex auris aurum*, i. genitus qui erit auro coronatus, fuit *ex auris*, i. ex rege et regina coronatus auro, *vestis componitur aurum*, i. nomen loci in quo genitus est componitur ex significacione istorum duorum terminorum, *vestis aurum*, Anglice Wyndesor. Aliter exponitur iste versus propter eos qui dicunt quod hoc nomen aurum non habet plures numerum, sic *ex auris vestis*, i. ex significacione istius termini auro, quando accipitur pro vento, Gallice or, quibus junctis faciunt Wyndesor. Et nota quod auctor utilit hic sexta ocultatione et tertia, quia iste terminus auro est terminus aequivocus, unde versus:

"Auris, favor, splendor, status dicatur, et aer."

Ideo notabiliter designat sum significare hic ventos, unde dicit, *ex auris vestis*. In iii° vero ostendit quod erit nomen genitii, dicens, *Esiet*, scilicet de utero ad baptismum, et rediet de baptismo *firmatus nomine patria*, i. habens nomen patria sui, scilicet Edwardi, vel firmatus nomine patria, i. baptizatus in nomine Patria et Filii et Spiritus Sancti. Aliter tam exponitur iste versus in isto dicto sequenti. Quinto ostendit iste auctor in quatuor versibus qualia accidens juveni Edwardo de Wyndesor, et quomodo recipiet regnum Anglie patre suo vivente; unde in primo vero nota quomodo Edwardus juvenis misurus fuit ad Franciam pro pace reformanda inter regem Franciae et regem Anglie patrem suum, quem rex Franciae pro homaggio Vasconiae non exhibita multum vexaverat, ob quam caussam regina prius transmissa fuerat ad fratrem suum pacificandum. Ideo dicit auctor, *Esiet*, scilicet de Anglia ad Franciam, pro pace reformanda, sed mater et filio in partibus transmarinis sic demorantibus, nec redire volentibus, aut certe propter metum Dispensatorum non audentibus, Dispensatoribus id audentibus, Dispensatorum consilio in fore Londoniae publice banni sunt. Anne tamen Christi MCCCC.xxvij°, cum parva manu Hanaldorum
circa festum Sancti Michaelis Angliae in Essexia apud Horwythe applicuerunt, et ideo dicit auctor, et redit, scilicet ad Angliam de Francia. Qui in auxilio regni regem Edwardum de C. capiunt, et custodibus demandant, Dispensatoreis etiam detractum et suspendunt. Et in festo Purificationis proximo sequenti juvenis Edwardus de Wyndesor xv. circiter annorum, patre viventi adhuc sub custodia, apud Westmonasterium coronatus est, et ideo dicit auctor quod est firmatus nomine patris, scilicet in regno pro patre suo cum eodem nomine quo pater ejus prius vocabatur, scilicet Edwardus rex. In secundo versu ostendit quomodo Edwardus de Carnarvan, genitor Edwardi predicti, post filii sui coronationem interit. Pro quo est notandum quod tempore predictae coronationis, Edwardus illi servabatur in custodia seu carere. Custodes autem sibi scientes quod sibi vendicaret regnum si de carere evaderet, et palam non audentes eum occidere, mortem occultam sibi ordinabant; unde dicebat quod eum occiderant in locis occultis, scilicet in ano vel in locis genitalibus cum quodam instrumento, corneo vel ferreo, et hoc est quod dicit auctor, Ejus et interi et genitor, i. pater Edwardi de Wyndesor mortuus, terebratus in atris, i. in locis nigris et obscuris cum predicto instrumento. In tertio versu ostendit quod E. de Wyndesor devenit ad regnum Anglie per artem matris suse, pro quo est notandum quod regina graviter sustinebat predictam bannitionem sibi factam per consilium Dispensamentum, quia ab anno decapitationis Thomae de Lancastria usque ad sextum annum quo occisi sunt, cupit sors invalesceere apud regem, et reginae conditioni anodari. Ob hoc regina post adventum suum ad Angliam per annos conspiravit ad depositionem maritii sui de regno, et ad filii sui elevationem, quem teneirme dilegebat, quia sibi comes fuerat itineris et laboris; ideo dicit auctor de eo quod rapiet regnum patris sui, i. accipiit violente regnum Anglie, arte sua matris, i. per artem et consilium matris suse; et ita factum est. In quarto versu ostendit quomodo predictus Edwardus de Wyndesor vendicabat sibi regnum Franciae ante mortem suam. Pro quo est notandum quod Isabella regina Anglie fuit soror regis Francorum tune viventis, proximum jus habens in regno Franciae si suos frater sine filiis moreretur; quod contigit, unde Edwardus filius sive promogenitus, post mortem illius regis, sibi regnum Franciae vendicabat, tanquam hereditatem sibi pertinente ex parte matris suse. Hic sunt tria notabilia. Primum notabile est de morte miserrabili Edwardi de Carnarvan, quod ille qui sanguinem innocentem effudit injuste morte interiit abominabili et prius inaudito, quia moriecibus terebratus in atris. Secundum notabile est de acceptione regnorum penes Edwardum de Wyndesor. Dicit enim auctori quod rapiet regnum Anglie, et de regno Franciae tantum dicit quod queret illud, ad denotandum forte quod tempore suo non recipiet regnum Franciae,
et tantummodo laborabit in querendo, quia si recipieret regnum Franciae, ita faciliter potuit dixisse recipiet sicut queret. Tertium notable est quod iste Edwardus potest dici taurus propter tres conditiones in quibus videtur concordare cum tauro. Primo proprietas est ista, secundum Plinium libro vii: certum est quod ejus maxima fortitudo est in collo et in cornibus ejus, sic fortitudo istius regis est in dominis Angliae et populo suo, qui per cornua designantur ibi, Taurus cornuus stauro fulius bene tules. Secunda proprietas tauri est ista, secundum Aristotelem, quod eliget sibi pascua pingua, in quibus se depascit, sic iste eliget sibi pingua pascua Franciae sibi de jure convenientia, ut infra dictur:

"Tunc taurus gregem ducet per pingua prata."

Tertia proprietas tauri, secundum Aristotelem, est quod taurus non relinquuit pascua nisi tempore coitum, et tunc vaccis se asso- ciat, sic credo quod iste rex impediatur per amorem mulierum a regno Franciae et pascuis suis. Unde auctor dicti infra:

"Hoc dico plane vulvam non laudo Diana,
"Quae taurum mane mulcit verbum per inane."

Et hic terminatur secundum capitulum, continens accidentia regni Anglie tempore Edwardi de Carnarvan.

Capitulum tertium docet mores Edwardi de Wyndesore, et accidentia regni Angliae tempore juven- tatis sui, unde versus sequuntur.

Taurus erit fortis, metuens nil tristia mortis;
Sobrius et castus, justus, sine crimine fastus;
Ad bona non tardus, audax veluti leopardus.
Semper erit taurus viridescens utpote laurus;
Fertilis et plenus, nummorum semper egenus.
Agmina vaccarum defendet vi propriarum.
Hic subjugabit hostes, reges superabit;
Vix subjugabit hostes, reges superabit;
Rex erit et custos, et diliget undique justos.
Temporibus tauri scutum portabitur auri;
Tunc erit argentum per terras undique lentum.
Occultis portis lustris capiet mare mortis;
Illicitis scortis solitum cameris et in hortis.
Qui fuerat fortis, morietur turbinie sortis.
Inter silvestres leges pennis volitabunt;
Inter campestres dolus et pax se sociabant.
Inter scutiferos legis vires dominantur;
Jura per armigeros subjectis dum reserantur.
Fraus mercatorum nummis pandetur eorum,
Dum pugnatorum cupiunt deducere lorum.
Koce Simon veniet cum militibus sociatus;
Ecclesiæ rapiet, cum muneribus laqueatus.

_Taurus erit fortis._ Istud tertium capitulum, docens mores regis
Edwardi de Wyndesore et accidentia regni tempore juvenitiae sua,
continet octo dicta. Primo ostendit mores regis Edwardi tempore
juvenitiae sua, quorum aliquos credo mutabit tempore mediæ vitæ
sae, aliquos circa finem; et circa istud dictum sunt tria notanda.
Primo est notandum quod auctor istius prophetiae in tribus locis
ejusdem narrat diffusè de moribus istius regis, primo de moribus
juvenitiae sua in isto capitulo, secundo de moribus quos habebit
in media statu in quinto capitulo secundæ distinctionis; unde in
tempore obсидionis de Caleys narrat mores ejus, et ibi aliquos
mores omittit quos sibi hic attribuit, sicut sobrietatem, castitatem,
humilitatem, agitatem operandi, innuenas quod tune illas omittet
conditiones. Tertio notat iste auctor de bonis moribus quos habe-
bit taurus circa finem suum, capitulo quinto distinctione tertis.
Secundo est notandum quod hic describit mores mutabiles juven-
titiae tauri in primo dicto hujus capitulii, et in secundo ostendit
aliquis mores quos per totam vitam suam continuabit, et in tertio
ostendit mores et accidentia sibi diversis temporibus status sue
contingentia. Tertio est notandum quod attribuit sibi in isto dicto
septem conditiones bonas pertinentes regi. Primo fortitudinem
manifestis et corporis quam se in bello et populum potest defendere,
dicens, _Taurus erit fortis_, in virtute corporali, _metuens nil triviae
mortis_, soliciet in anima; ubi removet ab eo puellenimitatem
spiritus et timorem, quia sines ista stante fortitudine prima nil
valeret. Secundo attribuit sibi sobrietatem contra gulaem et
christiam, quae magnum vitium in rege estimatur, dicens, _Sobrius._
Tertio attribuit sibi castitatem contra luxuriam, dicens, _et castus._
Quarto attribuit regi justitiam contra injuriam, dicens quod erit et
justus. Quinto attribuit regi humilitatem contra superbiaem, dicens
quod erit _sine crimine fastus._ Sexto attribuit huic regi agitatem
in bonis operibus, dicens, _Ad bona non tardas._ Septimo attribuit
sibi audaciam contra inimicos et malefacientes regni, dicens quod
erit _audax veluti leoparthus_, qui est animal magnae audacie et
fortitudinis. Et nota quod comparat audaciam regis armis suis,
quias tres leopardev portat in scuto suo, et non sine causa, veluti
imaginari poterit. Secundo ostendit iste auctor mores regis E.
quos per totam vitam suam continuabit. Prima conditio est quod
ipse rege vivente, etiam post mortem ejus multo tempore, unde omnia negotia regni per reginam et ipsum Rogetrum terminabantur, ita quod ipsa fuit quasi rex, et secundum opinionem aliquorum ipsa aspiravit ad regnum et ad destructionem regis E. occulte, sicut poterat, ob quam causam predictus Edwardus amicorum consilio illum accepit in ascesis cum regina, quem distraxit et suspendit; et hoc est quod dicit auctor. Rex Edwardus capiet mare mortis, i. mortuum, et hic utitur sexta occultatione. Occultis portis, quia intraverunt ad eum per portas occultas. Lustris, i. in speluncis vel cavernis terre, vel in locis occultis. Illiciis scortis solitum, quia solubat facere illicita scorsa cum regina in camera et in Hortis, et qui fuerat fortis, scilicet ille Mortimer, qui fortis miles et pulcher fuerat, morietur turbine sortis. Unde nota quod turbo est ventus circumflexus, qui primo percussit terram et postea elevat se in aer, et ibi finitur. Sic iste primo fuit tractus per terram, inde elevatus in aer, et ibi finivit vitam suam per suspendium. Sexto ostendit auctor iste variationem legis et debilitationem in diversum statu tempore suo; pro quo est notandum quod auctor ostendit status tres hominum in quibus illo tempore debilitabantur, primo inter silvestres et homines in montibus et silvis manentes, secundo inter campestres et rurales, tertio inter scutiferos et domino, dicens, Inter silvestres, i. habitantes in silvis, leges pennis solitata sunt, i. cum sagittis, quia tales homines non expectabunt alias leges illo tempore nisi quod potentior inimicum suum opprimat cum sagittis, qui est modus pugnandi inter tales. Inter campestres, i. villanos qui habitant campos. Dolus et pas se sociabant, i. frumento inter se pascem cum dolo, unde magis pacifici, si possent, vacinum suum vellet destruire cum quo pascem similant. Inter scutiferos, scilicet milites, legis eires dominabantur, ut qui potentior est in viribus habebit legem. Dum jura reserantur subjectis per armigeros, i. dum domini non alius factiunt de jure nisi mittunt subjectis suis et armigeri ut vadant et destruant quem dominus destruere nisset. Septimo ostendit quidem fraudem mercatorum illo tempore exortam de falsa moneta. Pro quo est notandum quod illo tempore venit de transmarinis per mercatores falsa moneta de cupro, quae dicebatur lusheburne, habens formam denarii Anglicani, et de ista moneta dicit auctor fraud mercatorum pandetur seu ostendetur nummis eorum, sicut de lusheburnum, Dum capitum deduce lorum pugnatorum, i. facere monetam de loris pugnatorum, i. de cupro, de quo illo tempore fuerunt lora pugnatorum. Octavo ostendit simonian regnantem illo tempore, dicens, Ecce Simon veniet, i. Simonis, cum militibus sociatus, quia milites, qui olim jurati fuerunt ad conservandum justitias ecclesiae, jam propter munera et amicitias suis promovent clericos simoniae. Ecclesias rapiet, scilicet Simonis seu Simon. Laqueatam cum muneribus, quia sicut laqueus retinet avem ne possit evolare, ista munera retinent.
JOHN OF BRIDLINGTON.

ecclésias simoniace quod nullus jam sine munere ad aliquam vix promovetur dignitatem. Sed beati qui possent dicere cum propheta, "Laqueus contritus est, et nos liberati sumus." Et sic terminatur, istud capitulum.

Capitulum iiiij. ostendit accidentia inter regna Anglica et Scotia illo tempore usque ad inceptionem guerra de Francia.

Taurus regnabit, et mater confederabit, Cum Scotia nata Dyna cancro copulata.
Pax erit in terra, rediet sed Scotia guern.
Quidam ballivus, armis jam nominativus, Voce vocativus tauri, taurique dativus,
Sternet equos ligni, medio latitat leo signi.
Ipeos ascendet, ad Scotia cornua tendet, Militiae gyrum Angli facient bene mirum, Temporibus gentis cum pennatis serientes.
Nam loco læto non sunt Scoti sine lepto; Sco torum gentes tererabunt arcinentes, Et vidue flentes sponsos querent morientes.
Sponsus coelestis taxatur, et incola restis,
Dum Scotis meestis regnant reges duo pestis.
In sacro monte pugnans gens Scotia sponte, Ursina fronte cadent, Angli nam sine ponte. Psalletur gestis David luxuria festis,
Qui tenet uxores uxore sua meliores.
Deficient mores regales, perdet honores.
Pignus amoris, pacta sororia non solidabunt, An terioris facta doloris nam reobabant, Sanguine Scotorum spoliatorum sociorum.

Segue sequitur expositione istorum versuum.—Taurus regnabit. In isto iijt capitulo ostendit auctor accidentalia inter regnum Angliae et Scotiae, et continet quinque dicta. In primo ostendit pacem factam per filiam regis Angliae copulatam regi Scotiae, quae pax non durabit. Pro quo est notandum quod Scoti ab anno Christi millesimo octavo, in quo Edwardus primus post conquestum occidit 60,000 Scotorum apud Fawkyrke in
festo Sanctae Marie Magdalene, per xxx. continuos annos usque ad tempora Edwardi de Wyndesore, Anglicos et Anglies loca vicina jugiter pertiverunt, secundum Radulphum, ita quod in principio predicti Edwardi quasi per tres annos fuerunt contra Anglicos. Tunc mater sua ipso regnante copulavit filiam suam regi Scotiae in fredere pacis, quam postea Scoti frererunt. Unde dicit auctor, Tavrus regnabit, scilicet in Anglia, et mater confederabit, scilicet regina faciet fœdus cum Scotia nata Dyna, i. filia sua domina, copulata, per conjugium, cancro, scilicet regi Scotiae, qui per aliquas conditiones cum quibus concordat cum cancro dicitur cancer. Pax erit in terra, scilicet Anglia, redict et Scotica guerra, quia pax illa diu non durabit. Secundo ostendit quomodo et per quem pax inter Sciam et Angiam frangebatur. Pro quo est notandum quod isto tempore aliqui domini Scotorum miserunt occulta Edwardo de Balliol, quod veniet ad vandicandum sibi regnum Scotiae, cujus ipse erat verus heres, et ipsum libenter in recto suo iuvarent. At ille dicit aorum commotus, primo venit ad Angiam, ubi meruit auxilium contra Scotos per regis promissionem, locet aperte non consentiebat propter pacem predictam inter Angiam et Scotiam factam per conjugium, et tum le Balliolle cum classe sua adivit Scotiam et apud Kynkhor applicuit, qui postea infra breves dies maximum Scotorum stragem fecit apud Dipelingmore; et hoc dicit auctor, Quidam balius nominaturn jam in armis, i. E. de Ballioll, quia tunc nominatus in armis fuit, et belliocius reputabatur. Vocatium voce tauri, quia taurus cum forte vocavit contr Sciam, vel quia voce tauri seu ejus nomine vocatus, scilicet Edwardus. Tuerque datius, vel quia aliqua dona praebuit regi Angliae, vel forte sibi concessit subjectum Scotis et pacem inter regna postquam eam acquisiverit. Sternet eques ligni, i. naves; et hic utitur tertia occultatione. Medio latitat leo signi, i. leo acuti Scotiae latitat in medio navium, quem securum assumpit tanquam verus heres; et hic utitur secunda occultatione. Ipsae ascendet, scilicet naves. Ad Scotiae cornua tendit, i. ad locum in Scotia ubi applicuit, qui dicitur lingua eorum Kynkorn, et lingus Latina Scotiae cornus; et hic utitur sexta occultatione. Tiecto ostendit de loco belli et modo ejus, et fine; dicit enim, Angli facient militis gyrum, scilicet in terra Scotiae, vel in exercitu, quando congregati sunt domini Scotorum, sagittarii facient gyrum cum penalis, scilicet sagittis. Temporibus gentis Scirii, i. in capitibus Scotorum, qui fiendo pugnabant. Nam loco leti, in loco scilicet belli ad quem venerunt Scoti cum magna hostia et gaudio. Non sunt Scoti sine leti, i. morte, quia ibi occasi fuerant. Ali ter post iste versus exponitur. Istud bellum fuit commissum in loco qui dicitur Dipelyngmore, et in illo est locus ubi fuit ingensio belli, et vocatur Gladeleye, quod lin-
gua eorum locus letus interpretatur, unde in illo loco non fuerunt Scoti sine leto et morte; unde nota hic quod letus, -ta, -tum, Anglice dictur glad, et hoc lethum, lethi, Anglice deth, unde hic utitur auctor tertiae occultatione. Arcifentenes, in illo bello, terrebrabant gentes Scotiae, i. performabat cum sagittis suis, Et viduae fientes, post occlusionem maritorum, querent sponsos morientes, qui in illo bello occidebantur. Quarto ostendit de bello de Halidon et miseria Scotorum tempore quo duo reges regnabant. Pro quo est notandum quod, post bellum predictum, E. de Balliolle tenuit se in Scotia tanquam rex, et fecit magnam destructionem de populo, ita quod illud regnum illo tempore fuit valde molestum et dolorosum propter mala ab illis duobus regibus inficta; tum Scoti fugaverunt Edwardus usque Carleolum, qui postea auxilio regis Angliei bellum apud Halidon contra Scotois commisiset, et hujus mentionem facit auctor, dicens, Sponsus coelestis tacerit, i. sacre ecclesiae rectores et gubernatores, episcopi scilicet et abbates, qui sponsi coelestes dicuntur eo quod sacre sponsantur ecclesiae, ab illis regibus tunc multum per taxam et injustas actiones gravabantur. Est incola restis, i. communitas terre taxabatur per asteationes, vel per restas, i. per funes et cordas, eo quod aliqui incolae tunc temporis forte fuerant suspensi. Dum duo reges estis, scilicet David et Edwardus de Balliolle, qui fuerunt causa poetis, i. mortis Scotorum, regnant Scotiae mastis, et doloris propter stragem et destructionem eis infictam, nec habuerunt regem unde poterant juvare, quia David adhuc fuerat juvenis non valens arma portare bellica. Unde illo tempore Scoti disposuerunt se sponde ad pugnam contra regem Angliei venientem pro E. de Balliolle apud Halydone, unde auctor, gens Scotiae pugnans in sacro monte, scilicet Halydone, ubi bellum commissum fuit, sponde, i. propria voluntate, et Angli illo tempore cedebant urbs sine fronte, Anglice Berwyke, vel Berefronct, sine ponte, quando enim cedebant tranire per pontem, fuit destructus, et ibi plures occisi sunt. Quinto ostendit mores David regis Scotorum, dicens, inuria David paenitentur festis et conviviis, quia sic solebant ministrali dicere opera strenua et bellicosa honorum militum, ita de isto David facient gesta luxuriosa. Qui tenet usores usuro sua meliores, non quia concubine quibus utebatur fuerunt meliores quam regina, sed quia ministrali Scotorum volentes regi favere in pecato suo dicebant eas meliores, vel quia voluerunt vituperare reginam in despectu regis Angliei, cujus soror ipsa fuerat, vel quia regi alio usore videbantur meliores quia magis sibi placebant, et in hoc deficiant mores regales, in eo, et propere perdet honores qui regi pertinenter, quia homines sui eum non honoraverunt ut regem, sed tanquam parem eum tractaverunt, et sapientes eorum reputaverunt eum stultum et fatuum. Eiam pacta sororum, scilicet regis Angliei, quam David accipit in usorem pacto pacis.
POLITICAL POEMS.

Non solidabunt pignus amoris, et pacem inter regna, quia fata anterioris doloris, acilict in fortuna bellorum precedentium, et quomodo rex Anglie concedit Edwardo de Bailliole adjutorium contra Scoetes et contra David, jam rebobabant, i. iterum sonabant et reverentur pro sanguis Scootorum spoliatorem sociorum, in bellis precedentibus effuso. Et sic terminatur istud capitulum.

Capitulum vae ostendit accidentia inter regem Anglie et Franciac prinsquam rex Anglie transivit mare contra Gallicos.

Fastus Francorum facinus faciet fatuorum.
Incipient guerras Anglorum perdere terras;
Subvertent castra tollentes se super astra,
Nee prece nec pretio cessabunt bella parare,
Anglos servitio credentes illaqueare.
Orabunt gentes Messiam bella verentes,
Ut det maternum jus, salvet et ipse paternum.
Galli cessare non curant, vel renovare
Pacem cum tauro, quia confidunt nimis auro.
Franci juridici tauro sient inimici,
Falsi schismatici, quia vera negant bene dici.
Legifer instituit terras habuisse sorores,
Quando mors rapuit sine natis progenitores.
Nunquam natura mutavit adhuc sua jura,
Fœmina quod cura propriorum sit caritura.
Jure sui matris summi natus quoque patris,
Rex Judæorum vocabatur miserorum.
Taurus adhuc crescit, miror quod Gallia nescit.
Matre sua dante rectum sibi quod fuit ante,
Regnum Gallorum sibi vendicat esse suorum,
Proximus extat hæres dum Gallica germina queres;
Clangunt rumores quod matris quærit honores.

Sequitur expositio insta.—Fastus Francorum. In isto v° capitulō, ubi dicit auctor quæ acciderunt inter regem Anglie et Franciac antequam rex Anglie disposition se ad bellandum Franciam, sunt quatuor dicta. Primo ostendit iniquitatem Gallicorum contra regem Anglie ex eorum superbia procedentem, dicens, Fastus Franc-
corum satiorum, i. superbia, faciet facinus, i. injustitiam et malitiam, quia incipient guerras contra regem Anglorum. Anglorum perdere terras, quas sibi voluerunt per injurias subjugare. Subvertere castra, i. pertinientia regi Anglie. Tolidens super astera, per laudes quas per tali facinus credebant se mereri. Unde, nec prece nec pretio cessabunt bella parare, contra regem Anglie, Anglicos servitio credentes illaqueare, quia credebant fecisse Anglicos et qui tenebant de rege Anglie sibi tributarios. Secundo ostendit auctor inno- centiam Anglicorum contra omnia ista mala, dicens quod gentes verentes bella, scilicet religiosi et clerici seculares et multi domini de Anglia, qui timuerunt potentiam Gallie, quia reputabatur unum de potentioribus regnis mundi, orabant Messiam, idem Christum qui fuit Messias promissus in lege, ut det maternum, i. regnum Franciae, salvet et ipsa paternum, scilicet regnum Anglie, quod juro hereditario post patrem suum possidebat; sed propter omnia ista Galli non curant cessare ab injustitia sua, nec revocare pacem cum tauro, sed semper continuabant malitiam suam, quia confidunt nimis in auro, credebant enim se habuisse sufficienti auxilio contra regnum Anglie cum auro suo, sed fuerunt secepti, quia plus valet auxilium Dei cum justitia quam multi thesauri. Terito ostendit iste auctor quomodo iustitiae Francorum dixerunt regem Anglie non habere jus in regnum Franciae, et contra eos arguit per duo argumenta, dicens, Franci juridici, i. professores juris de Francia, sint tauro inimici, quia exclusubant eum de regno per falsitates; et ideo, sunt falsi schismatici, i. facientes divisionem et discordiam inter regna, quia vera negant bene dic; contradicentes veris allegatis pro rege Anglie. Sed contra istos adductit auctor duas leges probantes quod filia debet succedere in regno si pater vel frater moriatur sine filio vel herede; quod si isti Franci negant contra regem Anglie, Pro prima historia est notandum, Num. xxviij dicitur de quostum filiabus Saphat, que "seterunt coram Moyse et Eliazoar sacerdote " et cunctis principibus populi ad ostium tabernaculi forderia, " atque dixerunt, Paer noster mortuus est in deserto, nec fuit " in seditionem quae concitata est contra Dominum sub Chore, " sed in peccatia suis mortuus est. Iic non habuit maris filios. " Cur tollitur nomen illius de familia sua quia non habuit " filium? Date nobis possessionem hic cognatos patris nostri. " Retulit Moyse causam carum ad judicium Domini, qui dixit " ad eum, Justam rem postulant filiae Saphat, da eis possessionem " inter cognatos patris sui, et ei in hereditate succedant; ad " filios autem Israel loqueris hec. Homo cum mortuus fuerit " absque filio, ad filiam ejus transibit hereditas; si filiam non " habuit, habebit successores fratres suos; quod si fraterem non " habuerit, dabit hereditatem fratrum patris sui; si autem " patruos non habuerit, dabit hereditas his qui proximi ejus " fuerint. Erit hoc filiiis Israel sae lege perpetua, sicut precepeit
"Dominus Moysi." Istam historiam aligav auctor pro rege Anglie, dicens, Legifer instituit, i. Mosaes ordinavit, terras habuisse sorores, sicut petet in historia predicta. Quando mora repugit sine natis progenitores, scilicet patrem cum fillis, sed nonquam natura mutavit adhuc sua jura, quod femina sit cura cura propriorum; quare petet de jure matris quod rex Anglie est verus heres Franciae secundum istam historiam. Secunda historia qua iste auctor idem probat est ista quod natus summi patris, scilicet Christus, vocitura rex miserrorum Judaeorum, et hoc jure matris sua. Quarto ostendit iste auctor quomodo iste rex vendicabat sibi regnum Franciae et jus maternum, dicens, Taurus adhuc crescit, i. inter omnia ista mala et adversa prosperatur in honore et reverentia. Miros quod Gallia nescit quod sua fuerat superbia obceccata, credens eum timore suo decrescere; sed ipso non obstante, vendicat sibi regnum Gallorum esse suorum, matre sua dente vectum sibi quod fuit ante; quia forte mater ejus tunc concessit sibi executionem justitiae quam prius forte ei prohibuit, et ipse proximus estat heres Franciae, dum Gallica germinis quae, i. si lineam perscrutaveris regalem. Clamagunt ergo rumores, in diversis terris, quod matris querit honores, scilicet regnum Franciae, quod sibi ex matre contingebat.

Capitulum vii. determinat de bellis et de dispositione bellorum contra Gallicos usque ad primam pacem factam.

Jam reboant bella, fit causa movens Isabellas;
Strident Germani nummorum tempore sani,
Frendent Barbani ambo nummis sine vani,
Et genus uxoris signum similabit amoris.
Vellere Flandrenses tunc fient Angligenenses,
Non per tres menses, nisi pro lucro, bene penses.
Fraude sua tandem fraudem patientur eandem.
Insurgent Galli metuentes grandine falli,
Ad sua confugient, victi formidine fient.
Jam redit ad staurum taurus, quia deficit surum;
Dum livor candet Gallorum vellera mandet.
Cancro regnante Phebo, calido geminante,
Ascendet proras, Gallorum tendet ad oras,
Bino cornutus stauro fultus bene tutus.
In canabi loris equitans Flandrensisbus oris,
Gallorum proris assumet nomen honoris.
Hic ter centena sternet castellaque dena;  
Baptiste testis fiet quassatio pestis.  
Conjunget flores leopardi deliciarum,  
Per pugnatores dum regnum quæret avarum.  
Conjuncti flores leopardi deliciarum,  
Annos guerrarum tibi monstrat posteriores.

Seguitur expositio inde.—Jam reboant bella. In isto sexto capitulō quaetur dicta continetur. Primo ostendit de transitu regis in Franciam, et quales fuerunt in exercitu suo, dicens, Jam reboant bella, i. incipiunt sonare sive manifestantur inter Angliam et Franciam. Fit causa movens Isabella, mater regis, unde jus regni movebatur, et ad illa bella, stridenti Germani, i. homines de Germania, nummorum tempore sani, quia dum rex eis conferebat nummos et stipendia, steterunt cum eo. Frendent Barbani, i. homines de Brabamna, sed ambo sunt vani sine nummis, qui non remanebunt cum rege in bello nisi cum reciperint nummos et pecuniam ab eo. Ac genus uzoris, homines soliciet de Hannald, similis signum amoris, i. apparebant amici cum taurō in illis bellis. Et Flandrenses tunc fent Anglgenseves vellere, i. pro lana Angliæ erunt cum rege. Sed penses bene, et cognoscas quod illud per tres menses non facerent, nisi pro lucro, quod habent de lanis Angliæ. Tandum, tamen, patientur eandem fraudem ab Anglica pro fraude sua. Secundo ostendit auctor quomodo Gallici se hauebant in adventu regis ad Franciam. Galli metuentes grandine falli, quasi diceret, Gallici metuebant regem Angliæ propter suam magnum multitudinem, quæ grandinem assimilatur, putantes se falli ab eis, vel vinci, ad suæ confusient, scilicet castella vel oppida, non audentes arsire bellum contra eum, in tantum quod rex tune posuerit obisdictionem de Turnay, quia Gallici viciti formidine fent. Sed propter defectum auri et argenti dimissi illum obisionem, et ad Anglam redidit; unde dicit auctor, Jam redit ad staurum taurum, i. ad Anglam, quæ semper tanquam in stauro remanebat, quia deficit aurrum unde militibus stipendia reddere deberet. Et in illo tempore, dum live Gallorum candet, i. dum ira eorum ascenditur, et fervescit taurus, mandet vellera, i. comedet in expensis bona quæ recepta sunt pro lanis Angliœ, et mercatoribus suis, scilicet Willelmo atte Pole et sociis suis. Tertio ostendit preparationem regis versus Franciam, et bellum navale apud Sculus commissaum, dicens primo de tempore quo rex se dispositù ad bellum, sic, Phæbo regnante in cancro, i. dum sol fuit regnans in signo cancri, quod per octo dies ante illud bellum ingrediebatur, et calido geminante, illo enim tempore concaloret, quia sol tunc est in sua maxima elevatione quantum ad nos. Tunc taurus cornutus bino
stauro, i. de hominibus, et argento et auro, qui cornua tauri
dicuntur, quia sicut taurus defendit se de inimicis cum cornibus
suis, ita iste rex defendit se cum hominibus suis, et auro et ar-
gento, cum quibus illo tempore erat fuitus bene fuitus. Unde sic
dispositus, ascendit proras, i. classem. Gallorum tendet ad oras,
i. ad fines Franciae se disponuerit. Et nota quod hic utitur tertia
occultatione in isto termino hora, quae triplicem habet significati-
ONem. Primo signat xij\textsuperscript{am} partem diei artificialis; secundo signat
extremam partem vestimenti, sicut dicitur hora [ora] clamidis; tertio
dicitur signare finem seu terminum aliquius terre, et sic secatitur
hic. Sed iste taurus equitans Flandrensis oris, scilicet apud
Sclus, ubi rex fuit cum classe sua equitans in loris canabi, i. in
funibus et cordis, qui fuerunt de canabo, et dicuntur hora quia
sicut hora ferri retinere equos in terra, ita funes retinere naves
in portu; et hic utitur quarta occultatione. Et ibi assumet nomen
honoris, scilicet victoriam, quod est nomen maxime honorificum
post bellum. De proris Gallorum, scilicet de navigio et classe
Franciae, quia in illo conflicti bellii navalis sternet castella ter-
centena et dena, i. navium, et quassatio hujus pestis, sive belli, fret
Baptista testis, scilicet in nativitate beati Johannis Baptistæ, qui
testis Christi fuit; unde istud bellum apud Sclus communiorem fuit
anno Christi M\textsuperscript{400}-xl\textsuperscript{v}, viij\textsuperscript{a} kl. Julii, sole existente in octavo gradu
cancris, in die nativitatis sancti Johannis Baptistæ, ubi rex Angilse
devicit Gallicos in bello navali sternendo naves trecentenas decem,
et obtinuit victoriam cum triumpho. Quarto ostendit auctor quod
rex illo tempore mutavit arma suas, dicens, Conjugaret flores
deliciarum, scilicet armorum Franciae, cum leoparid regni Angilse.
Dum quaret regnum avarum, scilicet regnum Franciae, quod avarum
dicitur quia desiderat illud injuste quod suum non est, per propug-
natores, sicut patet in belli precedentibus. Et illi flores deliciarum
conjuncti cum leopardin demonstrant annos posterioros guerrarum,
scilicet quod erunt magna bella et multa annis sequentibus inter
Anglicos et Gallos. Hic in isto capitula sunt aliqua notabilia.
Primum notabile est quod stipendiarii regum in bello non amplius
valent nisi in tempore luci. Secundum notabile est quod
Flandrenses non diligent Anglicos nisi pro lucro de lanis Angilse,
qui tandem patientur cendam fraudem ab Anglis pro fraude suas.
Tertium notabile est quod qui primo victi sunt formidinie et terrere
sine ictu, postea ut communiter non prævalent, sicut patet de istic
Gallicis. Et sic terminatur istud capitulum.
Capitulum viij. docet de pace inter Anglicos et Gallicos, et de ceteris accidentibus usque ad preparatio-
non belli de Crecy.

Mandatis patris residentis culmine matria,
Treugas astringent Galli, vix dummodo mingent
Pacem servabunt, Britones sed fraud e necabant.
Æquorei pestis fiet Britannia testis,
Nautis quassatis, sed Messias pietatis
Taurum salvabit, ad staurum qui remeabit.
Tristia post fata succedent tempora grata.
Festa rotundabit, segetes regni decimabit.
Qui vendet staurum capiet tunc temporis aurum.
Marcuscent flores, satus dum querit honores,
Linguens errores, mutat sine crimine mores.
Omnia transibunt, et gaudia vana peribunt.
Perdent Flandrenses ductorem nocte per enses.
Pacificos menses vi reddent Angligenenses.
Tunc Aquitanenses vibrabunt ictibus enses;
Partes burgenses non cedent Angligenenses.
Francus fraud e reus multabitur ut Cananeus;
Diceturque Deus Anglus quondam Nazareus.
Arcus habentes, tela ferentes, se sociabant,
Arma gerentes, regna regentes, qui penetrabunt.
Clemens mente ferus, proprio non nomine merus,
Dum ruet Angerus veniet benedicere serus.
Alia Clementia volitat benedictio lantis,
Dum carus vicus fit cognatis inimicus.
Me jam cessare capitis dolor urget amare;
Templis vesanis sensus vacillat inanis.
Gratia divina capiti fiet medicina.

Mandatis patris. Istitud capitulum septimum, continens pacem
inter Anglicos et Gallicos et cetera accidentia usque ad preparatio-
nem belli de Crecy, habet viij. dicta. Primo ostendit pacem
factam inter regna ex mandato pape, quo tempore Gallici
Britanniam minorem expugnabant, dicens, Galli astringent treugas,
et pacem inter eos et Anglicos, mandatis patris, scilicet papae, qui pater est omnium Christianorum, residentis culmine matris, residerit enim papae in culmine et honore sanctae matris ecclesiae, ibi occupans locum Christi; sed ista pax fuit brevis, ideo dict quod vice dummodo minent, stringent pacem, et tunc pacem servabant inter Franciam et Anglicam. Britones sed fraudes recubabant, scilicet illus qui sunt contra Karulum de Bloys cum comite de Monteforde. Secundo ostendit auctor naufragum regis in mare circa Britanniam, de quo tamen ipse salvabatur. Pro quo est notandum quod rex, videns Gallicos insurgere contra comitem de Mountforthe, ordinavit eum navigio suum eum juvare, et posuit obidionem apud civitatem de Vannes, et tunc in reeditu suo occidit sibi magna tempestas ita quod tota classis sua fuit dispersa ad plures partes mundi. Unde dicit auctor, Britannia erit testis, scilicet homines de Britannia, quia presentes fuerant, vel ad cujus aures rumores huys naufragii devenerunt, aequorei pestis, destructionis seu pestis maris. Nautis quasiatiss, quia nautae in illa tempesitate quasabantur per mare. Sed Messias pietatis, i. Christus, salvabit taurum, i. regem Angliæ, in illa tempesitate. Ad staurum qui remeabit, i. revertitur ad Angliam, quæ post omnem conflictionem sibi remaneret pro staur. Tertio ostendit auctor actus taui tempe pacis dum fuerat quietus a bello, dicens quod tempora gratia, i. tempora laeta, succedunt post tristia fata, i. post istas tribulationes maris. Pro quo est notandum quod rex illo tempore posuit se ad olim et quietem, et ordinavit festum Sancti Georgii, congregans ibi bonos milites Angliæ, ut essent in ilia societate propter operas sua strenue et bellicosa, sicut narratur quod rex Arthurus ficit in tempore suo, et vocavit milites illos milites de rotunda tabula; unde dicit auctor quod festa rotundabit, i. faciet festum ad modum rotundæ tabulæ, scilicet festum Sancti Georgii apud Wyndesore. Segetae regni decimabit, i. expendet decimam partem segetis, vel accipient valorem decem segetem vel a ecclesia, et qui tunc vened staurum, videlicet de segete; vel alicia rebus, capiet tunc temporis aurum, i. monetam de auro quæ tunc regnabit in terra. Quarto ostendit auctor quod ista quietatio taui multum impedit hominem suum, quem potuit adquissivisse tempore illo in Francia, dicens, Marcoescent flores, scilicet illia Franciae quæ sibi assumpsit in armis, dum fatuus quarit honores, festi Sancti Georgii, qui fatui sunt, et stultum fuit et vanum circa occupari dum regnum Franciae sibi fuit vendicandum. Sed illa omnia transitur, et gaudia nona peribunt, circa quæ illo tempore fuerant occupati. Quinto ostendit quomodo Flandreses illo tempore contra comitem et ducem eorum resurrexerunt, dicens, Perdunt Flandreses ductorem, i. comitem seu ducem eorum, non quia eum occiderunt, sed quia voluerunt eum occidisse, et fugaverunt eum nocte per enses, i. in gladiis suis. Sed Anglii- nenses, tunc in Flandria manentes, redde[n] vi, et fortitudine suæ,
JOHN OF BRIDLINGTON. 151

pacificos menses, inter ducem et populum. Sed tuno Aquitanenses, i. homines de Aquitanis, obrubant ititibus enses, i. facient bellum cum gladiis pro fuga illius ducis ad eum restituendum. Sed partes illius bellii non cedent burgenses Aquigenses, quia Angliquis parebant, in illo conflictu non eis occiduntur. Sexto ostendit auctor unam destructionem Francorum propter fraudem suam eis illo tempore ab Anglis infictam, dicens, Francus fraude reus, i. Gallicus propter fraudem, multabiliter ut Cananem, i. calcabirur seu destrueretur admodum Cananem quem destruxerunt filii Israel. Dictor quod illo tempore, quod Deus Nazareus fuit quondam in Anglia, propter bonam fortunam et prosperitatem quem Angliquis tuno concepet. Arcus habentes, i. sagittarii, et tela ferentes, homines cum lanceis et clypeis, se sociabant contra Gallicos, et arma gerentes, scilicet milites Franciae. Regna regentes et penetrabant, i. percutient rectores Franciae. Septimo ostendit quod benedictio pape Clementis nimia tarda Gallicis illo tempore devenit. Pro quo est notandum quod papa Clemens semper fuit Gallicis affectuosus et non Angliquis, et in hoc a proprio nomine declinavit, quod Clementia sonat; unde dicit auctor, Clemens mente forus, i. papa habens nomen Clementis, sed in mente et voluntate est ferus, seu forus. Proprio non nomine merus, i. non habens conditionem et proprietatem cum proprio nomine suo, quod sonat clementiam. Dum ruet Angerus, i. aliquis magnum ex parte Gallorum. Veniet benedicere serus, quia eis benedictio veniet nimia tarda super eum. Et benedictio Clementis, pape, solitatis ait lente, et tardis, quia Gallis in nullo proficiasset. Dum carus vicus, Anglice Derby, fit cognatis insimicus, scilicet cognatis pape, qui Gallicus natione fuerat; unde hic notat auctor quod comes Derbye fuit auctor principalis illius conflictus. Octavo iste auctor excusando se de infirmitate capitii sui hio primam facit quietationem, dicens, Me jam cessare, a prophetia, urget dolor capitii amore, i. cogit me dolor capitii. Sensus enim vacillat inanimis, et stultus. Tempis vesanum, i. in talis parte capitii mei propter insanitatem. Sed gratia divina, idem post istam quietationem fit capitii medicina, ut postmodum resum et prophetiam. Et sic terminatur prima distinctio in prima quietatione auctoris.

Incipit secunda distinctio hujus prophetiae.

Post primam quietationem hujus auctoris, ubi terminatur prima distinctio, resumit iste auctor prophetiam suam, continentem accidentia Anglice a primo tempore dispositionis versus bellum de Crecey, scilicet anno Christi Mcccxxlv, per sexdecim annos usque ad secundam mortalitatem factam anno Christi millesimo lx; et ista est secunda distinctio, continens decem capitula.
Capitulum primum ostendit accidentia et facta regis Edwardi de Wyndesore a prima dispositione versus Crecy usque ad belli commisionem.

Capitulum secundum ostendit accidentia et eventum bellorum de Crecy et Dunolmiae, quae eodem anno fuerant commissa.

Capitulum tertium ostendit quomodo rex obsecrit villam de Caleys, et qualia sibi acciderunt in principio obсидionis.

Capitulum quartum ostendit conditiones tauri illo tempore, et quomodo a dominis Angliis in illa obсидione receptit auxilium.

Capitulum quintum continet captionem Karoli de Bloys, et falsitatem papae Clementis contra Anglicos in causa Franciae.

Capitulum sextum pertractat de uno bello disposito contra regem Angliæ dum fuerat in obсидione de Caleys, et quomodo bellum frustrabitur.

Capitulum septimum ostendit accidentia in principio regis Johannis, quæ acciderunt in Anglia et Francia.

Capitulum octavum ostendit quomodo rex Angliæ tardatur a proposito de Francia propter peccata sua.

Capitulum nonum ostendit quanta mala Gallici sustinuerunt propter peccata sua.

Capitulum decimum continet bella et facta Anglorum ab anno Christi MCCC.LIII. usque ad annum Christi MCCC.LIV. in.

Capitulum primum ostendit accidentia et facta regis
E. de Wyndesore a prima dispositione versus
Crecy usque ad belli commisionem.

Jus cum justitia me cogit versificare,
Sunt mihi materia de tauru plura notare.
Gradibus inspectis, aliis causis bene lectis,
Tauri sunt bella per singula justa novella.
David eructavit, et psalterio modulavit,
Est justus Dominus, hic justitias adamavit;
Qui Deus est trinus, ac unus cuncta creavit,
Falsos prostravit, justis coelumque paravit.
Armis robustos facit omnipotentis fore justos,
Sub cauda tauri dum frondet virgula lauri.
Taurus cornutus stauro fultus bene tutus,
Ligni sternet equos, Messias diliget aequos,
Plangere vult mœchos sua lubrica linquere cecos.
Curva retrocedens dum fert vestigia cancer,
Grex currat sedens, taurus volitabit ut anser,
Ascendet proras, Gallorum tendet ad oras.
Qui tonat in coelis det prospera flamina velis!
Plebs infidelis, sine suffultu Michaelis,
Transilient pontes, catapultae sunt quia santes;
Et ruet in fontes mallens transcurrere montes.
Arcubus utentes viduas facient fore fentes.
Tunc propter falsum gustabit Neustria salsum,
Bastardi natos non inventenit sibi gratos.
Ca. cadet in portis, Ca. confundetur in hortis;
Gallorum portae dispersidunt sibi sorte.
Gallica plebaque cadet, dum taurus trans vada vadet.
Flumina non ledent, cui Christi munera cedent,
Missis Clementis, cathedrae Petri residentia.
Gallorum victa gens, subdola, gens maledicta,
Cum fuerint stricta pretendent munera picta.
Cum fuerit victa, spondebit morte relict.
Sic erit astricta, quod vim capient sua dicta.
Nil prodest fastus dum deficit undique pastus.
Nam propter fastum patietur Gallia vastum;
Gallorum lastum vix perquiret sibi pastum.

Sequentur expositio istorum versuum.—Jus cum justitia. Isto
capitalum, continens preparationem ad bellum de Crecy, continet
decem dicta. Primo ostendit iste auctor quod resumit suam
proprietatem iterum de tauru, propter justitionem quam habet taurus
in regno Franciae, dicens, Jus cum justitia, quas scilicet habet
taurus in regno Francia, cogit me verificare iterum de tauru et
proprietatem resumere, quia illa sunt saepe materia de quibus volo
de tauro plura notare, et ampliora describere, quia bella novella
tauri, quae faciet, sunt per singula justa, et sine scrupulo con-
scientiae. Gradibus inspectis, i. si gradus consanguinitatis bene
inspicias, et aliis causis bene lectis, i. bene legas alias causas, et
cognosceas quomodo Gallici sibi resistentes, noles permexere
eum habere regnum sibi debitum ex hereditate. Secundo ostendit
iste auctor ex auctoritate psalmistarum quod Deus roboravit taurum in
ista justa causa, et prostravit falsos sibi resistentes, dicens, David
eructavit, i. prophesando scripsit, psalterio modulavit, istam aucto-
ritatem sequentem quod justus est Dominus. Hic justitias et
amaverit, qui est Deus trinus et unus, ac cumca crescit in prin-
cipio, falsos prostravit in bellis et operibus suis justus, oculumque paravit post finem vitæ suæ; et iles Deus vult Anglicos habere illum fortitudinem in armis et bellis contra Gallicitos proper justitiam quam habent in regno Franciae. Tertio ostendit auctor tempus quo rex ordinavit navigium suum ad transundum versus Franciam. Pro quo est notandum quod in mense Maii, quando sol est quasi in fine tauri, fecit rex navigium suum congregari et preparari versus Franciam; ideo dicit auctor, Dum froudet virgula lauri, i. dum laurus facit frondes et folia, sub cauda tauri, i. in mense Maii, quando sol est in fine, sive in cauda signi tauri, quo tempore arbores frondes emitunt. Tunc taurus corsivus, i. rex Anglie cum hominibus suis et fortitudine sua, bene sustus stauro, et victualibus in navibus suis, et tutus, auxilio divino contra inimicos suos. Sternet equis ligni, i. ordinavit naves et classem suam pro justitia sua vindicanda in Franciam; quia Messias diligit equis, i. rectos et justos; et hic utitur tertia occultatione. Et plangere vult mæchos, et luxuriosos Gallicitos, propter peccosa sua, et sua lubrica linquere cæcos, i. Gallicitos, qui cæcos sunt in malitia et luxuria suis, vult linquere luxuriosa sua lubrica carnis per bellum et strages eis ab Anglice insinuando; et hic est notandum qualem pensionem reoperunt isti Gallici pro luxuria sua. Quarto ostendit tempus quo rex transivit mare ad partes Gallorum. Pro quo est notandum quod posuit se ad mare in mense Julii, quo tempore sol est in cancro, et dies incipiant abbreviari; unde dicit auctor, Dum cancer retrocedens, i. dum sol est in signo cancri in quo retrocedit a caputibus nostris, fert nestigia curvus, i. abbreviat dies qui sunt vestigia solis super terram, tunc curret gress cæden, i. populus Anglie qui caedem et stragem magnam facient in Francia; curret ad naves, et taurus volitabit ut anser, i. per aquam per quam anser multum desiderat volutare; et sic ita rex ascendet proras, i. naves, Gallorum tendet ad oras, i. ad fines Franciae. Et auctor hic rogat proris prosperos ventos, dicens, qui tonant in celis, i. Deus, cui est proprium tonare, det prospera flamina velis, i. concedat prosperum ventum in illo navigio. Quinto ostendit quomodo gens Gallica, seu Normandia, frgerunt pontes in adventu Anglorum, quos tam Anglici pertransibant eos occidendo. Pro quo est notandum quod frgerunt Gallici pontem quod est super Secanam et vocatur Pontlarge, ut Anglici ibi non pertransirent, ubi tamen Gallicos cum sagittis debellabant et transierunt; unde dicit auctor, Plebs infidelis, i. gens Franciae, que infidelis contra regem Anglie fuerat, et signavit Michaelis, i. sine auxilio sancti cujus die predictum pontem forte frgerunt ne Anglici transirent, tamem transibant pontes, per auxilia sagittariorum. Catapulta sunt quia sones, i. quia sagittas Gallici sunt nocives, que catapulta diuentur, et rust in fontes, gens Franciae resistens, mallens transire montes, et loca
altiora illo tempore occupasse." Sexto ostendit auctor quantum stragem et destructionem facient sagittarii per Normanniam in transitu suo, dicens, Arcubus utilentes, i. sagittarii, facient viduae fore fientes, propter oclusionem maritorum in illo transitu; et tunc Neustria, i. Normandia, gustabit salsum, i. amatitudinem et dolorem, propter falsum, quia falsi fuerint contra regem Anglie, qui fuit de genere Willelm Bastardi, quondam ducis illius patriae; ideo dicit auctor, quia non inveniet natos bastardi sibi gratos, sed ingratos et resistentes sibi in illo transitu. Septimo ostendit captiorem de Caem in illo transitu. Pro quo est notandum quod exercitus regis Anglie posuit se ad accipiendum civitatem Caem in transitu per Normanniam, quae civitas habet unum pontem introitum suo ante portas, ubi fecerunt magnum conflictum ante captiorem civitatis. Tandem tamen Angliei per illam portam postulati sunt victoria et cepurunt civitatem; unde dicit auctor, Ca. cadet in portis, quia ibi incipient civitatem debellare. Ca. confusionem in hortis, i. illa civitas de Caem recipit confusionem in hortis post suam captioinem, et portae Gallorum, i. illius civitatis Franciae, displendidur sibi sorte, i. aperientur tauru per fortunam post magnam stragem et conflictum. Octavo ostendit auctor destructionem Francorum in transitu regis super unum fluvium, dicens, Gallia plebsque cadet, per bellum, dum taurus trans vadat vadet, i. dum transivit vadum illius fluvii, ubi Gallici in quodam castello sibi resistebant, quod castellum ab Angliei tunc capturum fuit. Sed flumina non facient in illo transitu cui Christi munera cedant, i. cui gratia Christi dat locum ad transundendum. Missis Clementis, i. orationibus domini papae, residentis in cathedra Petri, seu dignitate papali. Unde hie notat auctor quod aliqui de Francia in transitu illius fluminis erant salvati per missas et orationes papae Clementis, qui in ista causa semper fuit pro Gallicis contra Anglicos favorabilis. Nono ostendit falsitates Gallorum in promissionibus suis dum fuerant in necessitate, quae postes noluerunt implere, dicens, Gallorum ficta gens, subtila, gens malificata. Hic ponit tres malas conditions de Gallicis. Cum fuerit stricta, potestate Anglicorum, praeinde munera picta, i. promittent magna dona et multa. Cum fuerit victa spondebit morte relicta, i. spondebit redemptionem pro vita sua ut mortem relinquat, et tunc sic erit stricta et coacta per Anglicos, qui vim capient suae dictae, quia redent quantum promitterant vel amplius. Decimo ostendit auctor quod fastus et superbia Gallorum nihil illo tempore eis proficiebat, et propter eam multa mala patiabantur, dicens, Nil prodest fastus et superbia Gallorum, dum defecit undique pastus, quia cibus et pastus eorum tunc undique per Anglicos desecrabantur. Nam propter fastum, et superbia, patiuntur Gallia pastum, ab Angliei illo tempore et destructionem, quia si non fuisse superbia eorum reddidissent regis Angliei regnum suum in prima
petitione, et ideo Gallorum lastum, i. lacinia vel superbia, eis perquiret sibi pastum, tanta est penuria victualium illo tempore propter guerram. Et sic terminatur istud capitulum.

Capitulum ii. ostendit accidentia et eventum bellorum
de Crecy et Dunolmia, etc., eodem anno commissorum

Jam crescunt bella, crescunt ter trina duella,
Alma maris stella, fer nunc vexilla, puella.
Bis dux vix feriet cum trecentis sociatis;
Phi. falsus fugiet, non succurret nece stratis.
Rex, dux, et miles sient post funera viles.
Frangentur capita ducum gemmis redimita;
Non margarita salvabitur a nece vita.
Gaviso monte nullus transit sine sonite;
Pro nulla marcha salvabitur ille hierarcha.
Exaltabuntur in Gallos cornua justi,
Lestificabuntur Angli pinguedine musti.
Nitens per guerras Anglorum perdere terras,
Testis erit culter, David perdetur adulter.
Suspicor et clerus, penetrans cognomine verus,
Viscera Soctorum penetrabunt belligerorum.
Angusta spata ferientur vulnera lata;
Nam Lucas medicus Scotis non fiet amicus.
Demone namque duce vincentur vespere Luce,
Teste novae cruce villae latitant sine luce.
Cum paucu gente Christo vexilla ferente,
Mundata mente, non sit victoria lenta.
Sacri cornuti divino dogmate tuti,
Sub signo scuti fient hoc tempore tuti.
Non erit et mutum Scotos solvisse tributum.

Segue expositio adversae.—Jam crescent bella. Hoc capitulum, continens accidentia bellorum de Crecy et Dunolmia, continet octo dicta. Unde pro istis bellis est notandum quod illa fuerunt commissa anno Christi M^ccenexlvii°, bellum de Crecy septimo kal. Octobr., et bellum Dunolmie xvij. kal. Novembr. In primo dicto ostendit auctor multitudinem bellorum futurorum implo-
rando auxilium beate Marie virginis pro rege Edwardo, dicens, Jam crescent bella, que inferius ostendentur, crescent ter trina duella, i. novem conflictus, qui forte ab illo bello de CreCY fient inter homines duorum regnorum, vel forte tot erunt conflictus singulares inter milites Angliarum et Franciæ; quia duellum dicitur proprius duorum belli, unde pro istis belli auctor invocat auxilio beate Virginis sicut prius solebat, dicens, Alma maris stella, scilicet virgo Maria, pulsa Christi, fer nunc oscilla, regis Edwardi contra inimicos suos. Secundo ostendit auctor annum Christi in quo ista duo belli fuerunt commissis, et quomodo Philippus rex Francie fugiebat a bello de CreCY, dicens, Bis dua, i. Mxxx., qui est numerus signatus per literas hujus dictionis dux duplicatus, via feriet, i. copulat sexdecim, qui est numerus signatus per literas hujus dictionis vix, cum trecentis sociatis, quia trecenta sociata seu copulata cum numeris predictis ostendunt numerum annorum Christi quo bellum fuit commissum, scilicet annum Christi Mccc.xxxvj. Et tunc Phi. falus fugiet, i. Philippus rex Francie de illo bello, et non succurret nece stratis, nec juvabit populum in illo bello occisum et prostratum, sed cum derelinquet; et ita factus est. Tertio ostendit qui inciditur in illo bello de magnis dominis. Pro quo est notandum quod fuerunt ex parte regis Francie rex Boemzie, dux vel comes Flandrie, et magister hospitaliorum, qui omnes in illo bello occisi sunt cum multis aliis valentibus; unde dicit auctor, Rex, scilicet Boemzie, dux, sive comes Flandrie, et miles, sive milites, fient post fuerat viles, eo quod in illo bello occisi sunt, et capita ducum, i. virorum fortium vel tot militiae quod signatur per istum terminum ducum, i. Mdxx., frangentur, licet gemmis fuerant redimita et lapidibus pretiosis in galeis, quia vita non salubrit in illo a nece, seu morte, pro margarita, i. lapidibus suis pretiosis. Et nullus transibit sine sorte, i. dolore, gavisco monte, pro mountsie, quo fuit verbem galliicum quo utebantur Franci; vel nomen loci in quo bellum fuit commissum. Et ipsa hierarcha, i. magister hospitaliorum, pro nulla marcha salubritur, quia in illo bello fuit occisus. Quarto ostendit finem belli, et gaudium Anglicorum post bellum, dicens, Exalta-buntur in Gallos cornus justi, i. potestas et exercitus justi Edwardi dominabuntur super Gallarum in illo conflictu, et Angli latifacabuntur post illud bellum pinguedine musti, i. per bona vina que bibent ad suorum confortationem transeundo per terram Franciæ. Quinto ostendit auctor quo modo David rex in bello Dunolmis capietur. Pro quo est sciendum quod iste David rex, audient regem Angliarum esse in Francia cum populo suo, colligit exercitum magnum contra Angliam, ut eam in regis absentia destrueret; unde de illo dicit auctor, Nitens per guerras Anglorum perdere terras, scilicet in regis absentia; sed culter erit testis, i. sagitta, quod David perdetur adulter, quia sagittatus primo fuit in facie,

*Capitulum tertium, quomodo rex obedit villam de Caleyis, et qualia sibi occiderunt in principio obsidionis.*

Taurus pasturam post eligit undique duram; Attamen est sana juxta fontes bene plana. Audi vi verba, quod gregi deficit herba; Deficit ac aurum, non potest pascere staurum.
Ad loca prefata veniet Diana parata,
Simia lactata dicetur clunagitata.
Vesperae vel mane grex non satus est bene pane,
Taurus vesanæ lapidat dum crura Dianæ.
Illecebris tritus vix potest esse peritus.
Tunc excilabit, et latronem generabit.
Calles calcabit, colles fundo lapidabit.
Taurum vexabit amor, et taurum superabit,
Subdola vesanæ dum complet vota Dianæ.
Est opus insigne fraudem vitare malignæ;
Dalida Sampsonem deceptit, amor Salamonom,
Decipit et multos fallax dilectio stultos.
Si modo plus dicam, faciam mibi tunc inimicam.
Dedita gens scortis morietur fulmine sortis;
Scribitur in portis, meretrix est janua mortis.
Propter peccata venient immanis fata;
Virgo Deo grata precibus conservet amata.
Spernetur Dyna, comitis fiet inde ruina;
Dat lex divina, mors falsis sit medicina.
Est quia Brabani non incipient fore sani,
Trippi Germani sine nummis sunt Madiani;
Necon Flandrenses partim sunt Francigenenses.
Expediet tafla proprio confidere stauo.

Sequitur expositio inde.—Taurus pasturam. Hoc tertium capitulum, ostendens obsidianem de Caleyis, et alia facta in principio obsidianis, continet septem dicta. Primo dicit de obsidione, et de defectu victualium et expensarum in principio ejus. Pro quo est notandum quod eodem anno quo bellum de Creicy commissum fuit, rex Angliae posuit obsidionem apud Caleyis; unde dicit auctor, Taurus eliget post, scilicet bellum de Creicy, undique duram pasturam, et terram sterilis juxta Caleyis, ubi populus non potuit sustentari. Attamen illa pastura est sana, propter aerem et bene plana juxta fontes et rivos aquarum. Dicit tamen auctor, sed auditi verba, scilicet a Spiritu Sancto, quod regi deficit herba, i. populo Angliæ, qui grex tauri dicitur, victualia defecerunt. Ac deficit aures illæ tempore regi. Non potest pasceræ staurum, i. populum suum propter defectum auri. Secundo ostendit auctor adventum regine ad Caleis, et defectum victualium illo tempore, ad loca prefata, scilicet Caleyis, veniet Diana parata, i. regina Angliæ. Simia lactata, i. regina predicta, vel alia mulier habens
conditiones similis lactatae, vel habens lac in uberibus suis; quae
dicitur clunagitata, i. supposita per regem vel alium qui cum ea
concubuit. Clunus enim nates dictitur, et componetur cum isto
termino agitata, qui idem signat quod mota, inde clunagitata,
i. nates mota, seu vitiata. Et dum taurus lapidat crura vesanae
Diana, i. dum concumbit cum ea, quae vesana seu male sans
dicitur, eo quod cum in illo facto impedivit; et vocat hic lapides
tauri testiculus ejus, qui crura vesaneae Dianae lapidabat ad ejus
libidinem perfunquam in illo tempore. Vespere vel mane, i. nulla
hora diei, gres non satus est bene pane, i. panem non habuit ad
sufficieniam, tanta inter eos pro tunc fuerat penuria. Tertio
ostendit auctor quod taurus illo tempore amore vesaneae Dianae
superabat, unde multa habuit impedimenta, dicens quod taurus
tritus ilecebriae, et operibus illicitis deditus, vis potest esse peritus
et sapiens in operibus suis; quasi diceret quod taurus tunc flet
imperitus propter luxuriam suam; et tunc excilabat, i. coibit cum
uxore sua, quia excilare est manere cum uxore propria, secundum
Catholicum. Et latronem generabat, nescio quis sit ille latro, si sit
aliquis filius regis tunc generatus in tempore obisidianis vel
qui proximo fuit generatus post illam obisidianem, vel quod faciet
populum suum latronem et praeda ab eo declinam, qui sibi
vicitam et stipendia praebebat, dum talibus indulgebat male-
ficiis, et illo tempore Calles calcabat, per semitas transscendo
occultas eas faciet communem. Colles fundis lapidabit, que facit
pro tempore obisidianis, quando cum fundis colles et muros civi-
tatis cum lapidibus nitebatur obvære, dum complet subdola vota,
et falsa, Diana vesanae predictae, que sibi saggerit ad libitum
suum perficiendum, quia taurum sedebat amor, illo tempore,
et taurum superabat, quia, propter amorem superatus, faciet secun-
dum concilium predictae mulieris. Quarto ostendit auctor quod
est opus magnum et insigne vitare fraudes et falsitatem maligne
mulieris et falsa, dicens, Est opus insigne, et magnum, fraudem
vitare maligne, et falsitatem male mulieris declinare seu evadere,
quia Dalida Sampsonem decepit, qui fuit homo fortissimus, et amor
decipit Salamonem, qui fuit sapientissimus; et falsas dictione mul-
erum et falsa decepit multis studios, qui capti amoris aliequos
mulieris nesciunt dimittere. Sed si modo plus dicam, de muliere
falsa, faciam mihi tunc inimicum, scilicet de muliere predicta, quasi
diceret si applicerem ista predicta ad reginam Angliae, seu ad
predictam mulierem, quod ipsa regem infatiavit et decipit, sicut
predictae mulieres viros enarratos deceperunt, facerem eam inimi-
cam mihi. Quinto ostendit auctor quanta mala venient propter
luxuriam et scortum populo et genti, dicens quod gens dedita
sortis et luxuriae, morietur fulmine sortis, i. mala morte per simi-
limitudinem fulmini, vel cum fulmine; et ideo scribitur in portis,
taquam commune proverbium, quod meretrix est janua mortis,
i. qua homo cito adducitur ad mortem. Nota quod apparat hic
JOHN OF BRIDLINGTON.

auctorem invenire quod taurus concubuit tunc cum alia muliere quan regina, quia aliter non diceretur scortum illud peccatum luxuriae, nec tantum ponderat illud factum cum uxore propria, nec tanta vindicia sequeretur quanta inuit hic auctor, dicens quod immanis fata, i. magnum destructiones et documenta, venient propter peccata, quae enumeravit regis Anglie et populo suo, sed virgo Deo grata, scilicet Sancta Maria, precibus conservet amata, i. regem et populum apud Deum cum precibus suis a predicta ruinam quam propter peccata sua meruerunt. Sexto ostendit quomodo comes Flandrie speret filiam regis Anglie, quam prae concessit recipere in conjugem, unde ejus ruinam eveniet; dicit enim, Sperneut Dyne, i. filia regis, et comitiae setinde ruina, i. comitiae Flandrie, eo quod eam sicut deservit; quia dat lex divina, ex ordinatione Dei, quod mori falsus sit medicina, quia falsi ante mortem ut communiter non corriguntur et ideo dicit istum versus, quia forte illa comes recipiet mortem sua per illam falsitatem, vel per vindicatam Dei, vel per manus Anglicorum, qui eum forte occident. Septimo ostendit quod omnes fere stipendiarii regis illo tempore eum derelinquent, et tunc sua confidentia tota in proprio stauro consistet; unde dicit, Et quia Brabani, i. homines de Brabantia, non incipient fore sani, regi Anglie in bello suo, et Trippi Germani, qui sequunt fuerant, simum nummis sinit Madian, i. falsi et divisi ab eo. Necnon Flandrenses, i. homines de Flandria, sunt partim Francigenenses, i. aliquidet se inclinabant ad partes regis Francici. Et tunc exspectat taurus, scilicet regi Anglie, proprio considere staurom, i. hominibus de Anglia. Et sic terminatur istud capitulum.

Capitulum iii

Capitulum iii ostendit conditiones tauri circa ista tempora, quomodo a dominis Anglie in illa obsidione recerpt auxilium.

Eulogium didici, tauri perient inimici.
Nam rex robustus armis, per singula justus,
Rex bonus et fortis, cui nulla nogoent mala mortis,
Rex nunquam victus, gladii cui non nocet ictus;
Emanuel dictus, cum quo fit copia victus,
In mundo talis non est pugnans generalis;
Nobilis hic miles acies ducent juveniles,
Dum fuerint grati, peccatis non maculati,
Moribus aptati, nunquam fient superati.
Pondere peccati sunt plures panemati.
POLITICAL POEMS.

Post hyemis frigidum milvus faciet sibi nidum. Exiet edictum, taurum promittere victum, Pascua freunda dabit atque virentia, mundu. Jam grex leotatur, taurumque juvare paratur; Nam longum castrum, armis rutilans velut astrum, Lesis emplastrum, veniet cedens quasi rastrum, Unabit staurum, confortabit bene taurum. Tunc vituli multique canes juvenes et adulti, Urai, multones, leopardi, sioque leones, Ad taurum venient, qui victores bene fient.

Sequitur expositio istorum versuum.—Eulogium didici. Istud quartum capitulum, ostendens tauri victoriarum propter suas bonas conditiones, et quomodo in illa obsidione recept auxilium a dominis Angliae, continet quinque dicta. Primo ostendit quomodo taurus habebit victoriarum de inimicis suis propter bonos mores suos, quos hic numerat, dicens, Eulogium didici, i. bonum sermonem a Spiritu Sancto, quod, tauri perient inimici, i. Gallici obsessi in civitate de Calesis, qui propter famem equos et rataones comedeant, et multi mortui sunt in civitate per penuriam, qui tandem civitatem regi obtulerunt; nam rex robustus in armis, hic quasi assignat rationem istius expeditionis, et quare rex iste est ita fortis in armis, quia est per singula justus, in vendicatione Franciae, et est rex bonus et fortis, i. virtute corporali; cui nulla nocent mala mortis, quia nec pestilentia nec gladius nec victoria, qui est rex nunquam victus, ab inimicis suis; gladii cui non nocet ictus, quia creditur quod illo tempore nunquam receptum ictum nocivum in bello; qui Emmanuel est dictus, i. nobiscum Deus, quia Deus in omni tempore suo esit cum Anglica. Cum quo sit copia victus, quia licet aliqua patietur in victualibus, nunquam tamen fuit alius rex in Anglia in cujus tempore tanta fuerat copia victualium. Et in mundo tales non est pugnans generalis, qui ita generaliter pugnatur sicut iste rex. Secundo ostendit iste auctor quod dum iste rex duxerit milites suos sine peccato, semper habebit victoriam; unde dicit, Nobilis hic miles, i. rex Anglius, acies ducet juveniles, scilicet in exercitu suo, qui nunquam sient superati, ab inimicis suis, dum fuerant grati, Deo et regi suo, et peccavis non maculati, scilicet in conscientia, sed bonis moribus aptati. Sed auctor jam dicit de eis quod plures sunt panormatiati, i. gravati et depressi, pondere peccati, quod isti portant in conscientiis suis propter maleficia sua. Tertio ostendit auctor quomodo rex post hyemem congregavit sibi populum, eis victualia et stipenda tribuendo. Pro quo est notandum quod rex, videns quod populus recessit ab eo, misit ad Angliam pro auro, et argento, et victualibus, ut populum sibi
congregaret, et ita factum est. Populus enim post hyemem rever-
tebatur sibi, audiens quod omni revertenti promiserat stipendia et
expenses; unde dicit auctor, Milites faciet sibi nidum, i. rex Anglis, qui milvo assimilabatur propter pusillanimitatem suam, faciet ob-
sidionem circa villam de Caleys ad modum nidi, post hyemis
frigidum, i. postquam frigiditas hyemis recessit. Et exist edictum,
et mandatum regis, taurum promittere victum, scilicet quod taurus
promittit victum omnibus venientibus, et dabit pascua succursa, i.
victualia ad sufficientiam, atque virentia, mundo, i. bona et placita
in tempore virenti et mundo, scilicet in vere. Jam ges latatur,
post illud promissum, taurumque juvare paratur, i. parat se in ad-
jutorium tauri in illa obsidione. Quarto ostendit quomodo dux
Lancastriae in illa obsidione veniebat ad auxiliandum taurum. Pro
quo est notandum quod dux illo tempore venit de Vasonia ad
obsidionem de Calaya; unde dicit, Nam longum castrum, i. dux Lan-
castriae, armis rusticas velit castrum, quasi diceret quod in armis
fuit splendens et rustians sicut stella coeli, qui fuit lexie emplas-
trum, quia sicut emplastrum curat infirmitates et allevat, ita ipse
lexis et persecutione valebat in bello. Venit cedens quasi rastrum,
rastrum est instrumentum magnum et horribile, et sic iste fuit
horribilis in bello et nocivus inimicis suis. Uabit taurum, i.
populum ad regem, et confortabit bene taurum, in adventu suo.
Et istud est valde notable dictum de illo bono duce, per quem
Anglia multos receptit honores et magnam gloriam per opera sua
bellica et labores magnos quos sustinuit. Quinto ostendit auctor
multitudinem dominorum et populi venientem taurum ad illam ob-
sidionem post edictum regis de virosalibus; unde dicit auctor, Tace
vituli multii, i. fortes juvenes ad simulitudinem vitulorum, quae comme
juvenes et aduliti, i. populus valde mordax et nocivus in bello ad
simulitudinem canum in juventute et senectute existens. Urei,
aliqu habentes conditiones ursorum; et muliones, mores ovinos
habentes in simplicitate; leopardi, portantes leopards in scutis
suis; sicque leones, i. domini portantes leones in armis suis. Omni-
nes isti ad taurum venient existentem in obsidione de Calaya,
qui victores bene fint, qui obtinuerunt civitatem de inimicis suis.
Et sic finitur istud capitulum.

Capitulum v. continet captionem Karoli de Bloys et
falsitatem papa Clementis contra Angliam in
causa Franciar.

De miris gestis psallentur cantica festis;
De Gallis moestis, caesis, Britannia testis.
Carceribus captus Karolus lustris erit aptus;

L 2
Non ut perdatur, auro sed ut hic redimatur,
Vix sine fermentis est pastor cunctipotentis.
Taurus Clementis non confidet documentis,
Plus quam Clementis valet auxilium redimentis.
Gratia nam Christi succurret concito tristi.
Mundatis mente currit charisma repente;
Vanis Clementis volitabit benedictio ventis.
Non vivit sane qui dispendit sacra vane;
Gentis Romanae pastor erit alter inane,
Qui Petri plane solium capiet sibi mane.
Balthasar in coenis vasis potavit amoenis,
Summo dictatis, de templo vi spoliatis;
Per techel et mane phares discussaque plane,
Quod fuit inane didicit sacra tangere vane.

Sequitur expositione inde.—De miris gestis. Istud quintum capitulum, continens captionem Karoli de Bloys et falsitatem pape Clementis contra Anglicos, habet quinque dicta. Primo ostendit quomodo Karolus de Bloys fuit captus et ductus London, ad carcerem donec solvit redemptionem suam, dicens quod sente ce claque in festis, i. conviviis, de miris gestis, i. magnis, de Gallis maestis, coenis, qui sollicit fuerant maest et dolorosi propter oedem et stragem quam ab Angliis patiebantur. Britannia estis, i. Britannia erit testis hujus dicti, ubi Gallici fuerunt occisi juxta castellum de Rochele, quod capere nitebantur. Et Karolus captus iustit, vel locis densis et occultis in illo bello, carceribus erit captus, qui post illud bellum posuerecum ad carcerem; vel iustit, i. per decem annos, que duo lustres dicuntur, qui per tantum tempus fere statit in carceri. Non ut perdatur, sive ut occidatur, positus fuit in carceribus; auro sed ut hic redimatur, i. ut reddat sursum pro redemptione sua; et haec est inquit. Secundo ostendit auctor quod papa circa illud tempus voluit decipisse regem, cujus documentis rex non confidit. Pro quo est notandum quod papa Clemens semper in quantum potuit fuit cum Gallis contra Anglicos, et induxit regem in quantum potuit per litteras et nuncius quod dimitteret bellum suum et vendicationem regni Franciae, in quo nullum jus habuit nec justitiam; et hoc innuit auctor, dicens quod vis sine fermentis, i. falsa simulazione, est pastor cunctipotentis, i. papa, qui pastor Dei est, habens gregem Christi in custodia sua, qui false et dolose docuit regem Angliis. Sed taurus non confidens in documentis Clementis pape, qui fuerunt contra honorem suum, sed suam causam in manum Dei omnipotentis committit, quia plus valet auxilium redimentis, i.
Domini nostri Ihesu Christi, quam auxilium Clementis pape, quod bene invenerunt Anglici in causa sua. Tertio ostendit auctor quomodo papa Clemens Gallicis concessit benedictionem in causa sua, sed Anglici Christi benedictionem receperunt; unde dicit auctor, Gratia nam Christi, scilicet benedictio Dei, succurreret concito tristis, i. regis Anglie, qui fuit tristis quando vidit ecclesiam contra eum, vel propter peccata sua, et charisima, i. donum episcopi sancti, currer repentem et cito, mundatis mente, i. Anglicis, qui conscientiam suam mundaverunt de peccatis suis, et beneficium Clementis, scilicet pape, volitat vanis vanis, quia non proficet Gallicis in alio quae, quia data fuit contra justitiam. Unde hic est notandum quod papa potenterrare multotiens contra justitiam, et excommunicare partem veram, et benedicere partem falsam, et dare indulgentias pugnantibus in parte falsa; et tunc Deus apponit benedictionem suam parti vera, ut alia latas a papa eis non occas. Quarto reprobab autorem modum faciendo pape, et quod nimis erravit in factis suis, dicens, Non sibi sone, i. vita bona et Deo placita, qui dispensabit sacra sone; et hoc dicit propter papam qui sacra et bona ecclesiae quibus adjuvavit regem Franciam contra regem Anglie vane expendidit et male, et sibi erit pastor alter, et successor Sancti Petri ad regimem gentis Romane, i. ecclesiae Romane et sancti Dei, qui capiet sibi solium Petri plane, i. expendit res ecclesiae pertinentes ad solium Sancti Petri plane secundum voluntatem suam, et non secundum justitiam, nec ad conservationem justitiae; sed sibi mane, i. ad suam destructio mem, quia mane est verbam Graecum signans quod numeravit Deus regnum tuum et complevit illud, Danielis quinto, et sic Deus regnum pape et ejus vitam abbreviabat propter peccata suas. Quinto ostendit auctor unam historiam contra papam, ostendendo quod mala fecit expendendo sacra ecclesiae vane. Pro quo est notandum quod Danielis quinto habetur quomodo Baltazar rex Babylonis in convivio quod fecit optimatibus praecepit affrère vasa sacra quae tulerat pater ejus rex Nabugodonosor de templo Jerusalem, ut biberent in eis rex et optimates ejus uxorcessque ejus et concubinae. Idcirco a Deo est missus articulus manus, qui scripsit in pariete, vidente rege, Mane, te hel, phares, et haec est interpretatio sermonis: Mane, numeravit Deus regnum tuum et complevit illud; te hel, appensa est in statuera et inventum est minus habeus; phares, divisum est regnum tuum et datum est Medias et Persis. Hanc historiam tangit auctor, dicens quod Baltazar in oris quae optimatibus suis fecerat, poterit vasis amnis, quae fuerant de auro et argento, summo dicatis, i. sacritis summo Deo uternto, de templo ei apotias, per Nabugodonosor regem et patrem predicti Baltahasar, et ille didicit, scilicet in corne, per te hel et mane, phares, i. per scripturam istam, seu per ista verba, discussa plane, i. clare exposita, quod fuit inane, et nimit
Capitulum vii

pertractat unum bellum dispositum contra regem Angliae ducem fuerat in obsidione Calesiae, et quomodo frustrabatur.

Vix cum vi culli bis septem se sociabant, Gallorum pulli tauro bellum renovabant. Jam reboant bella, fer adhuc vexilla, puella; Rex Saul erravit quaerens occidere David, Quem Deus elegit, ejus mandataque fregit, Sortilegis credens, et ab ejus lege recedens. In bello stratus fuit inde Saul sceleratus. Est opus inane Christo contendere vane. Cum comitatenses vibrabant aminus ense, Bussi burgenses, Bolones, Francigenenses, Tanti pugnantes vix mundo sunt equitantes, Quantu pro bellis veniunt fugientque novellia. Judice colorum rumpetur turma malorum; Falsus non stabit, Phi et lippus fugitabit, Cum sit conflictus non expectabit ad ictus; Qui semel est victus, est armis postea fictus, Est nimirum afflictus a Christo quiaque relictus, Descendensque fora descendet ad inferiora. Non valet immo cadet qui victus ad infera vadit. Regnum celeste non cernet daemon teste.

Sequitur expositione inde.—Vix cum vi culli. Istud capitulum, pertractans dispositionem belli contra regem Angliae existentem in obsidione Calesiae, continet quinque dicta. Unde pro isto bello est notandum quod Calesienses obsessi miserunt regi Franciae Philippo per nuncios quod non poterant amplius custodire villam sine ejus auxilio propter famem quam sustinerunt; unde Philippus colloquent magnum exercitum contra Anglicos, ut eos expugnaret in illa obsidione, et venit versus Calesiam, qui per nuncios audientes dispositionem et fortitudinem Anglicorum perturrit fugit sine adjuvatorio praeito Calesiensibus; et ista est materia hujus capituli.
postea factus, et non audens aggradì bellum pro timore, quia quiaque relictus a Christo, in operibus suis est nimis affectus; ita quod inuit auctor duplicem causam fugae hujus regis. Prima causa fuit pusillanimitas de timore alterius belli in quo fuit victus. Secunda causa fuit quod Christus eum reliquit in ista causa sine auxilio, quia fuit injusta. Quinto ostendit finem damnabilem hujus regis, dicens, Descendensque fora, i. Parisiis, ubi est principale forum Franciae, descendet ad inferiora, i. inferna, propter falsitatem suam. Non valet, i. non habet nomen verum Valois, inmto cadit, scilicet a valore, qui victus est ad inferna cadit, i. post omnia bella quibus victus fuerat transibit ad infernum, quia regnum celeste non cerner nec videbit, demone teste, qui eum habebit in inferno. Et sic terminatur istud capitolum.

Capitulum vij ostendit accidentia inter regna Anglie et Franciae circa principium regni Johannis de Francia, unde versas.

Fama boat cannis Jo durn sponsabitur annis,
Quod cum tyrannis edictis undique bannis,
Confidens mannis tauro nova bella parabit,
Non visis pannis tauri tamen hic fugitabit.
Nam fame vinceat, ipsum quoque turma sequetur.
Non binis annis durabit pompa Johannis,
In sano fonte perient milvi sine ponte,
Averso fronte qui nolunt cedere sponte.
Plangent infantes genitores bella parantes,
In postris verbis reseram tibi mystica ter bis.
Si bene rimentur, falsi non invenientur;
Si fuerit metrum falsum bene discute tetrum.
Cum canis intrabit, leo cum tauro volitat;
Ambo mordebunt, canis et leo letha maneant.
Augusti portis veniet pars optima sortis,
Scrutinium mortis disperdet scuta cohortis,
Gallorum fortis qui post capietur in hortis.
Ca. per mordacem taurus capiet cruciatam,
P. pariet pacem pariendo perpetuatam.

Fama boat cannis. Istud capitolum, continens accidentia inter regna Anglie et Franciae circa principium regni Johannis de Francia, habet sex dicta. Et tris sunt notanda in principio hujus
capituli. Primo est notandum quod Johannes quasi secundo anno post bellum de Crece fuit coronatus, anno scilicet Christi MCCCXLVII, post quem annum dicta in isto capitulo acciderunt. Secundo est notandum quod circa ideem tempus fuit secundo uxoratus post mortem prime uxoria. Tertio est notandum quod anno sequenti fuit illa generalia pestilentia qua tot hominum millia mortui sunt, anno scilicet Christi MCCCXLIX. His premissis sequitur expositio litterae. Primo ostendit auctor quomodo fama fuit in Francia in principio regni Johannis quod ipse bellum tauro renovaret, dicens, Fama boot cannis, i. fama, seu rumor, per ora hominum multiplicatur; canna enim nomen equivocon est, et ponitur pro arundine in qua canit, et pro canna gulae, et pro quodam fluvio, sed hic accipitur pro canna gulae in qua sonus rumorum formatur. Jo. dum sponsabilitur annis, i. illo tempore quo Johannes dispensabat, quod cum tyrannis, i. magnis dominis, quibus jungetur ex parte uxoria, edictis undique bannis, i. dum facta fuit solemnia et proclamatio matrimonii, quod papa confidens mannsi, i. equis et palafriedis suis. Mannus enim palafriedus dicitur. Tauro nova bella parabit, i. ordinavit nova contra regem Anglie; et nota quod ista ordinatio et fana non pervenit ad effectum, sicut cito patebit. Secundo ostendit auctor quomodo ista fana frustrabatur nec pervenit ad effectum. Pro quo est notandum quod rex Johannes non fecit bellum contra regem Anglie a principio regni sui usque ad bellum de Peyters, in quo captus fuit; unde dicit auctor, Non vixis parsis tauri, i. licet non videbat regem Anglie, tamem hic fugitabit, i. desistet a proposito suo. Nam fana viccetar, i. pro penuria victualium non perlcebat propositum suum. Ipern quoque turma sequetur, i. communitas cum eo a proposito suo desistet, quia forte illo tempore cogitaverunt Gallici aliquod malum contra regem Anglie, quod tamen non perficient. Non vixis annis durabil pompam Johannis, vel quia in secundo anno coronationis sua fuit mortalitas magna per quam sua pompam fuit remissa, vel quia nunquam fuit iata pompaeus sicut fuit in duobus primis annis regni sui. Tertio ostendit stragem magnam hominum in quodam flumine de Sayn, dicens, Milii periei sine ponte, i. tot homines quot signabantur per lieras hujus dictionis milvi, i. milvi, in sano fonte, i. in tali aqua habente nomen Sayne, ubi illi occisi sunt, qui nolunt cedere sponte, seu dare liberum transitum, averso fronte, ab eis, et plangent infantes, i. pueri, genitores bella parantes, qui in illo loco occisi fuerunt; sed quando istud bellum factum fuerit, nescio. Scientes tamen historiam bene cognoscet. Quarto ostendit auctor quod in versibus sequentibus sunt mystica per magnum studium cognoscenda. In postris verbis, i. in versibus sequentibus, reservam tibi mystica ter bis. Et istud verbum potest tripliciter exponi. Primo, sic dicam tibi sex mirabilia quae futura sunt. Secundo,
dicam tibi mystica et occulta sex annorum, scilicet a secundo anno regni Johannis usque ad bellum de Peyters, incipiens ibi completo pleno. Tertio potest exponi per quintam occultacionem Gallice sic, mystica ter bis, i. merveilles tresons, quia forte aliqui fuerunt illo tempore falsi homines regi. Sed igitur tertiam occultacionem seu sententiam non intelligit auctor hic; unde dicit, Si bene rimentur, illa scilicet verba, falsi non inventur, i. ibi non accipientur pro falsis hominibus, seu pro tresons, et vel si isti versus sequentes bene rimentur, et exponetur, falsi non inventur, licet ad communem intellectum falsi apparent, et ideo si fuerit metrum falsum, accipiendo intellectum versus sicut litera sonat. Bene dicete tetrum, i. bene discutias occultum sententiam littere et obscurum per occultationes auctoriae, et sic veritas inventur. Et nota quod illa sex occultis v. annorum patebunt in istis tribus capitulis sequentibus. Quinto ostendit auctor primum mysticum, scilicet primam magnam pestilentiam, factam anno Christi MCCCCLIII, dicens, Cum canis intrabit, i. cum illa stella nociva in celo quae canis primus dicitur oritur cum sole, quod est quando sol est in fine cancri in mense Julii in diebus canicularibus, qui sic dicuntur ab illa stella, tum leo cum taurus volabit, i. illa duo signa in celo, se quarti aspectu respicientia, in celo circumvolverunt, et in leonem sol cito post intrabit, et tum ambo mordebat canis et leo, per aeris pestilentiam quem cavebant in terram, mordebant et destruunt homines, et leta manebunt, i. mortalitatem facient. Hoc lethem, lethi, idem est quod mors, et ista pestilentia predicta illo tempore anni inceptit igitur inuit iste auctor. Sexto ostendit quando illa pestilentia se transituit ad Franciam ad Anglicorum utilitatem, dicens, Pars optima sortis veniet, i. bona fortuna et bona sors Anglicia accidit, Augusti portis, i. in fine mensis Augusti, quia illo tempore incepta pestilentia in Anglia cessare, et transivit ad Franciam, ubi scutum mortis, i. operatio illius pestilentiae, dispersit, scuta cohors, i. fortitudinem et arma commune Franciae; quia cohors propria dicitur multitudo rusticorum, illos forte ordinavit Johannes ad resistendum regi Anglie in primo confictu si declinasset tum ad Franciam, sed per pestilentiam Deus dispersit scuta cohors. Gallorum fortis, i. illorum Gallorum regis Johannes quem fortarem hic dicit, qui post capiatur in hortis, in bello scilicet de Peyters; et hic aperte predicit captionem regis Johannis de Francia. Septimo ostendit aucto quomodo rex Anglie propter illam pestilentiam expectat a bellis suis, et quomodo papae nitebatur fecisse pacem inter regna, dicens, quod taurus capiet cruciatam, i. dolorem et cruciatum de morte gentis sue. Ca. per mordacem, i. per canem mordacem predictum, scilicet stella. Pa. pariet pacem, i. papa faciet pacem inter regnas, pariendo perpetuatum, volens facere eam perpetuatem, quamvis ita non factum fuerit. Et sic terminatur capitulum.
Capitulum viiij° ostendit quomodo rex Angliae tardatur a proposito suo de Francia.

Virgine vibrante non excillabit ut ante,
Immo Deo dante confinget cum fugitante.
Non collidetur taurus cum ipse labetur;
Nam supponetur per eum qui justa tuetur.
Gratia tardat cum peccatum dominatur;
Qui nimis inflatur peccato non vacuatur.
Spreta mensura vacillant undique jura;
Inter omne quod est mensuram ponere prodest.
Clamor bidentis bus auribus omnipotentis,
Innocue gentis sanguis queritur morientis.
Non sine tormentis rapitur lana gregis agentis;
Dilatians gregem rex non servat bene legem.
Cedentem legem summus fert cedere regem;
Exorians staurum, staurum consumit et aurum.
David peccavit quis Barsabe clamagitavit,
Et magis erravit Uriam cum noce stravît;
Tertio peccavit cum gentem connumeravit.
Omnipotens tandem culpam punivit sanctam,
Non tamen omnino, veluti pro crimine trino,
David mactare, seu cum poenis macerare;
Justus erat David, ideo bona multiplicavit.
Contritus corde meruit esse sine sorde,
Eructans vere „Deus, alme, mei miserere.”

Sequitur expositio versusam.—Virgine vibrante. Istud capitulum, estendens quomodo rex Angliae tardatur a proposito suo propter peccata sua, continet quinque dicta. Primo ostendit quod rex Angliae illo tempore declinavit ad alias mulieres quam ad uxorem suam, unde puniatur, sed non ad mortem, dicens, Virgine vibrante, i. dum aliquus virgo quam rex diliget vibrabit se et se præbuerit placitam regi et amabilem, non excillabit ut ante, i. non manebit cum uxore sicut prius, quia illa virgo forte subtrahat appetitum et dilectionem regis ab uxore sua; et nota quod excillare idem est quod manere cum uxore prorsis. Sed Deo dante, i. permittente, taurus confinget cum fugitante, i. faciet et finget sibi excusationes
POLITICAL POEMS.

recedere a regina ut cum predicta virgine manere poterit. Sed propter illud peccatum non collidetur taurus, i. puniatur ad mortem; cum ipse labetur, i. recipiet aliquod grande malum propter illud peccatum, de quo tamen relevabitur; nam supponitur, i. supportabitur, per cum qui justa tuerit, i. per Deum qui custodiet eum ad vendicandum justitiam suam in Francia. Secundo ostendit quo-modo gratis regis tardatur illo tempore propter peccata sua, dicens, Gratia tardatur, a regi, cum peccatum dominiatur in eo, quia spreta mensura, quando scilicet mensura spernitor ab aliquo, vacillans undique juras, et debilitantur, et ideo, inter omne quod est, mensuram ponere prodest. Innuit auctor quod reges illo tempore excussit mensuram in factis suis, et primo in peccato predicto. Secundo propter occasione gentis innocentis in Francia. Tertio propter rapinam et actresses in Anglia; unde dicit auctor, Clamor bidentis, i. rumor et oratio durum gentium Anglie et Frangi, boat auribus omnipotentis, i. devenit ad aures Dei, ubi inoccue gentis sanguis queritur morientis, i. sanguis communitatis Franciae, que nihil ei nocebat queritur apud Deum, et lana gregis gentis, Anglie quem ab eis abstulit. Non rupitur sine tormentis, quibus pro istis factis rex postea puniatur. Tertio ostendit auctor quod rex illo facto tres mala incurreret. Primo fregit legem quam obligatur observare; unde dicit auctor, Diligentia gregem rex, i. populum suum destruendo per injustas aetiones, non servat bene legem, ad quam obligatur. Secundo submittit se magnis periculis per hoc quod egit contra legem, quia summus furt cedere regem, i. Deus permittit regem percuti et castigari, cedentem legem, illum scilicet qui non servat legem, sed frangit. Et tertio rex sic faciendo destruit et populum et thesaurum suum; quia rex escorians steurum, i. expoliat populum, steurum consumit et aurum, qui destruit populum suum et aurum quod ab eis habere potuerit si indigeret. Quarto inducit historiam de rege David, ostendens ejus triplex peccatum. Pro quo est notandum quod David in tribus principaliter peccavit; primo in luxuria, quando concebuit cum Bersabee uxore Urii mariuo suo vivente; secundo in homicidio, quando Uriam fecit occidere ut Bersabe haberet in uxorem; tertio in superbia, quando fecit populum suum numerare, unde magnam stragem sustinuit pro mortalitate factam angelo ullore. Et iva tangit auctor, dicens, David peccavit, quia Bersabe ciuagiatavit, i. quia concebuit cum Bersabe; et magis erravit Uriam cum aere strecit, i. quando fecit illum bonum militem pro uxore sua occidi. Tertio peccavit, quia gentem commiseravit, populum suum ut cognoscere quantum populum ad arma bellica haberet. Quinto ostendit auctor quod Deus non punivit David ad parum condignam triplici peccato propter porientiam et justitiam suam, dicens, Onnipotens tandem culpam punivit eadem, in David per multas tribulationes, quando proprius filius eum in regno prosequebatur,
et tanta strages per angelum fiebat in populo. *Non tamen Deus
punivit eum omnino, veluti pro crimine triso, nec voluit David
macare seu eum penis macerare, et causa fuit, quia justus fuit
David, ideo bona multiplicavit, et contritus corde, de peccatis suis,
meruit esse sine sorde, i. labe peccati. Bructans vere, i. clamans ad
Deum, in psalmo. Deus, alme, mei miserere, i. invocando divinam
misericordiam. Nota quod auctor induct istam historiam in hoc
loco pro rege, qui jam multos maculatur peccatis, ad similitudinem
David; Deus tamen non puniet eum ad plenum pro omnibus illis
peccatis, sed pro aliquibus, propter misericordiam quam a Deo
recipiet pro justitia et contritione sua. Et sic terminatur istud
capitulum.

Capitulum ix° ostendit quanta mala Gallici sus-
tinuerunt propter eorum superbiam et alia pec-
cata; unde versus.

In calis natus fastus fuit et reprobatus;
Corruit in terram, commovit undique guerram.
Inter cognatos bellum commovit amatos;
Fecit et ingratos proprios patri fore natos.
Gallos ceccavit et eos saligia stravit;
Destruxit Cyrus ob peccatum Babylones;
Peccati virus sic Gallorum glabricones.
Blado vastato, vineto non reparato,
Urbes fecundae fient statin sitibundae;
Urbes jocundae ferientur fulmine fundae.
Deficiet granum, castrum fiet cito vanum.
Destructis granis, deerit max copia panis;
Pena fames panis, venter fluxu fit inanis.
Membris sanctorum loca quae fuerant decorata,
Laudibus illorum dum parent sunt mediata.
Septima pars terre periet post tristia guerrae;
Oportet ferre, consumunt pinguis terre.
Sumnum lasserunt qui justa decem perierunt.

Sequence expositio versuum.—In calis natus. Istitud capitulum,
continens stragem Gallorum pro peccatis suis, habet quinque
dicta. In primo declarat conditiones superbiae, et quomodo per
eam, et propter alia mortalia peccata, destruentur. Pro quo est
notandum quod Gallici primo propter fastum et superbia eorum inceperunt bella inter regna, sicut habetur capitulo quinto primum distinctionis; secundo propter superbia et fastum pasiebantur destructionem et famem tempore belli de Creoci, capitulo primo hujus distinctionis; et tertio jam specialiter ostendit mala eis supervenientia propter peccata sua, et specialiter propter fastum eorum, dicens, Fastus fuit in coeli natura, ubi Lucifer primo incipit superbia, quando voluit esse similis Altissimo, et ibi fastus ejus fuit reprehensus, quando illum angelum pulcherrimum ad poenas infernali eternaliter propter suam superbia detruidit; et tunc superbia coepit in terram, cum illo angelo damnato, et communis undeque guerrem, et praelia, in tantum quod inter cognatos bellum commovit amatos. Et hoc dicit auctor propter bellum commotum inter regem Angliae et Franciae, qui cognati fuerant. Facit et ingratos proprio patri fore natos, i. superbia facit filios proprio patri fore ingratos; et hoc dicit auctor, quia filii regis Johannis erunt ingrati proprio patri, et sic resistentes in regno Franciae, Gallos cecavit superbia et fastus, non permettendo eos videre justitiam regis Angliae, nec casum eius inficatum a Deo, quia justitiae resistebant, et ideo eos saligia stravit, i. septem peccata mortalis eos destructerunt et straverunt, sub potestate Anglicorum. Et nota quod in ista dictione saligia continetur septem literae designantes septem peccata mortalia. Per s, primam literam, designatur superbia, quae est primum peccatum mortale; per a, secundam literam, designatur avaritia, secundum peccatum mortale; per l, tertiam literam, designatur luxuria, tertium peccatum mortale; per q, quartam literam, designatur invidia, quartum peccatum mortale; per g, quintam literam, designatur gula, quintum peccatum mortale; per s, septimam literam, designatur accidias, septimum peccatum mortale. Quia igitur Gallici omni peccato mortali fuerant maculati, unde strati sunt ab Anglicis, dicit auctor et eos saligia stravit. Secundo ostendit auctor pro historiam quod sicut Cyrus rex Persarum destructit Babylonis propter peccata sua, ita Gallici propter peccata sua destruerunt. Primo est notandum quod Cyrus rex Persarum subjugavit sibi quasi totum regnum orientis, inter que regna destructit regnum Babylonis propter peccatum Nabugodonosor, qui Jerusalem destructit et vasa de templo Domini abstulit. Unde dicit auctor, Destructit Cyrus ob peccatum Babylonis, i. homines de Babylonis, propter peccata sua, et sic peccati virus, et malitia, destruet Gallos glabrones, i. populum de Gallia. Et nota quod secundum Catholicon glabrio tria significat, sibioc imberbem, calvum, turmosum; et designat quod tria genera hominum destruerunt a bellis in Francia. Per calvum designatur senes, calvitas infecti; per imberbem designatur juvenes sine barbis; per turmosum
designantur pauperes, sive communitates populi, qui destruent
in Francia per bella et alias strages supervenientes propter pecuata
sua. Tertio ostendit auctor destructionem bladi et vini per An-
glicos in Francia futuram, et famem in civitatibus; unde dicit
auctor, Blado vastato, i. quando bladum vastatur. Et nota quod
bladum dicitur seges dum est viridia in bladis et foliis existens,
et sic signat Anglicos tali tempore anni ad Franciam venturos.
Et vineto non reparato, i. dum non poterant reparare vineas suas
propter guerram, et tunc urbes fecundae, i. nobiles de Francia, fiunt
cito sitibunde, i. famelici, propter destructionem bladi et vini in
Francia. Et urbes jocundae, in ludis et solatius, ferientur fulmine
funde, i. percutientur cum lapide funde, Anglico engym, qui modo
fulminis percucit magna vi et virtute; et illo tempore deficiet
grasum in Francia, et castrum sed cito vastatum, quia sine pane et
vino et victualibus castrum non valet praebere auxilium, et,
destructis granibus, in Francia, decerit max copia panis, ita quod illo
tempore erit Gallorum pena famae panis, quia non commodent
panem in saturitate, et venter fluxit in insanias, vel forte propter
fluxum quem illo tempore sustinebunt, vel quia venter sit insanis
ad fluxum, quia non commodent, unde fluxus ventris rationabiliter
causaretur. Quarto ostendit quod una causa destructionis Galli-
corum fuit eorum indevotio, quod sanctos suos non digne hono-
rabant; unde dicit quod loca quae fuerant decorata membris
sanctorum, ubi sancti sepulti sunt, dum parent laudibus eorum, i.
dum laudaverunt illos sanctos et confidebant in eorum auxilii,
sunt mediata, i. fuerunt in mediatione eorum Deo per precis
illorum sanctorum, et conservata a ruina; quasi diceret quod
quia Gallici desistent a laudibus sanctorum et a bona devotione,
eveniet super eae destructio per Anglicos in multa bellis. Quinto
ostendit finitimo magnam stragem propter inobedientiam decem
mandatorum Dei, quae non conservabant; unde dicit, Septima pars
terra, i. Franciae, petiet post tristia guerre, i. in illo tempore pacis
post guerram et prelia; et hoc oportet ferre Gallicos et sustinere.
Consument pinguis terra, illa videlicet que post prelia relicta sunt
tunc consumunt Gallici, vel quia Anglii supervenientes illa con-
sument pinguis. Et dictum est quod sic destruantur Gallici quia
sumnum lacerant in pecatus suis, cui jusse decem perierunt, i.
decem mandata Dei neglexerunt, seu non custodierunt, et propter
negligentiam decem praeceptorum septima pars terrae destruetur.
Et sic terminatur istud capitulum.
Capitulum 2° continet bella et facta Anglicorum ab anno Christi MCCCCLIIII, etc. Versus.

Completo pleno bellorum tempore deno,
Pax erit in terra, rediet sed barrida guerra.
Milvi sex lustra, cuculi vim non cepit frustra;
In precedenti da tempore que fero menti;
Hoc quattuor cullus Gallorum tempore pullos
Vincent caudati, pro caudis improperati.
Scotorum terra ballivi pro vice guerra,
Plebs obstringillis stringetur cedere villis;
Nam mors pupillis se festinabit in illis.
Rex qui cuncta regit falsos per bella subegit.
Scotos ballivus domitabit dummodo vivus;
Nam penetrativus erit auxilii sibi rivos.
Ast ablativus erit ipsi morte nocivus,
Accusatitivus quia non fiet genitivus.
Propter mercedem taurum firmabit heredem,
Et soror insignis, precibus mulcendo benignis,
Scotis indignis feret optima pacta malignis.
Laus et honor crescat penetranti quando senecet.
Quod sit fidelis David pandetur obalis.
Turrim mactarum Karolus dux Londoniarum
Intrabit, taurum capitabit et afferet aurum.
Tauro signatum remanet tamen intemeratum.
Lux cuculum fallit, dum ter sex cantica psallit.
Tunc taurus gregem ducet per puingia prata;
Non metuet regem grex quin rapiet sibi grata.
Nullus deliro credat pro carmine miro.
Jam canis intravit, rugiens leo me maceravit;
Expedit ut credo taceam, cerebrum quia ledo.

Completo pleno. Istud capitulum, continens bella et facta Anglicorum per viij. annos, habet ix. dicta. Primo ostendit auctor tempora belli de Peyters contra Gallicos et captiosis Berewyci per Scotos. Pro quo tria sunt notanda. Primo notandum est quod iste auctor primo ponit tempus belli de Peyters quam captiosis Berewyci,
sita est Scotorum terra, pro guerra et bellis, pro visa ballisi, quia
tunc rediderunt Scotti vicem Anglicis pro destructione quam
habuerint per bellum Edwardii de Balliolle apud Halidon, quo
tempore Angliæ operunt Berwyenum. Nam morte papilitis se festi-
nabit in illis, per singem Scotorum in illo conflictu, quia Rex qui
eumota regit, i. Deus, falsos per bella subgetit, i. Anglicos, qui tunc
propert falsitatem suam subsecti sunt et spatisti per bella predicta.
Quarto ostendit auctor quod per totum tempus vitam Edwardi de
Balliolle Scotti semper erunt subjecti Angliæ, propert eujus justi-
tiam et auxilium dominorum Angliæ sibi adhaerentium; unde dicit
auctor, Scotus ballius dominabit dummodo vivus, i. Edwardus de
Balliolle dominabit Scottos per totam vitam suam. Nam penetra-
tius, i. dominus de Percy, orat auxilium sibi vivus, i. erit sibi in
auxilium. Ast ablativeus erit ubi morte nocivus, i. auserens sum
de vita ad mortem ipsi nocebit, quia per mortem domini de
Percy Edwardus de Balliolle multum perdidit auxilium. Ablativeus
erit Edwardus de Scotia, quia non fact genitius, nec habebit pro-
geniem quæ post mortem suam poterit regnum Scotti vendicare.
Et nota quod auctor loquendo de isto Edwardo, tribuit sibi
omnia casum dedicationis in quarto capitulo præmio distinctionis,
et in isto, scilicet, nominativum, genitivum, dativum, accusativum,
vocativum, ablativeum. Quinto ostendit quomodo predictus Ed-
wardus de Balliolle firmabit regem Angliæ hereadum suum, et
quomodo soror regis Angliæ juvabit Scottos illo tempore. Pro
quod est notandum quod rex Angliæ graviter sustinens captiorem
Berwyen, ordinavit se contra Scottiam circa natalitium Domini,
prius sibi jure predicti Edwardi concessu quod habuit in Scotia;
ideo dicit auctor de eo, Propert mercedem taurum firmabit here-
dem, i. propter aliquod quod rex Angliæ sibi donavit, concedet
sibi justitiam hereeditatis in regno Scottiae. Sed postquam villa
Berwyen per adventum regis Angliæ redditus fuerat, regina Scottiae,
soror regis Angliæ, precibus suis pactum pacis apud fratrem
suum meruit; ideo dicit auctor, Et soror insignis, i. nobilis, regis
Angliæ, precibus malumdo benignum fratrem suum, Scotia insignis,
propert falsitates suas, fert optima pacta malignis, inter eos et
regem Angliæ. Sexto removed falsum rumorem de domino de
Percy, qui infidelis regi Angliæ a pluribus diebatur, dicens, Leus
et honor crescit penetrans quando senecet, i. domino de Percy in
senectute suae, scilicet apud Dunoliam, in quo bello ipse fuit
unus de principalibus ducibus quando rex Scottiae captus erat, ubi
suis fidelitatis ostendebatur; quod sit fidelis David pandetur obitis,
i. ostendetur ejus fidelitas cum sagittis quibus David percutitus
fuerat in facie in bello predicto. Septimo ostendit liberationem
Karoli de Bloys de turri Londoniarum, facta sua redemptione,
dicens quod Karolus dux maestrum, i. regem occasarum seu
populi destructi, intrabit turrim Londoniarum, ubi inascendatus
JOHN OF BRIDLINGTON.

fuerat, capitabit taurum, i. deponet primam literam hujus dictionis taurum, et offeret aurum, pro sua redemptione, quod remanebit de ista dictione taurum; prima litera deposita, efficitur aurum. Tauro signatum, i. solutum, remanet tamen intemeratum, i. infractum, quod iste Karolus remanebat ad propriam. Octavo ostendit suctor transitum regis Anglies in Francia anno Christi M.cccc.lix., et destructionem illo tempore factum. Pro quo est notandum quod rex Anglies illo tempore transivit ad Franciam cum magno exercitu; et multam ibi fecit destructionem, cujus tempus suctor ostendit, dicens, Lux cuicum fallit, i. numerus signatus per literas istorum duarum dictionum lux et cuicum décipit calcündam, dum ter sex castica psallit, i. dum iste numerus signatus per ter sex accipitur secundum signationem dictionis quod tunc tantum signaret xvii.; sed debet accipi per signationem literae, scilicet x., et tunc sunt xxx., qui numeros conjunctus cum numero signato per literas duarum dictionum precedentium, scilicet lux et cuicum, faciunt numerum annorum Christi M.cccc.lx. Tunc taurus gregem ducet per pinguia prata, et bona Franciam, et non metuet regem grex quin capiet sibi grata, i. placita in terra Franciae predicta. Et hic impletur propheta exposita in capitulo precedentium, ubi dicit suctor de destructione Gallorum propter pecata suas, quod oportet ferre, consumuant pinguia terra. Nono suctor tacendo propter capitam infirmitatem secundam distinctionem hujus prophetiae terminat, dicens, Nullus deliro credat pro carmine miro, quasi dicereat, nullus credat me errare propter mirabilem modum scribendi. Jam canis intravit, i. stella que canis primus dictur oritur; rugiens leo me maceravit, i. color solis existentis in leone impedinit me multum in infirmitate mea, et ideo expedit ut credo taceam, a prophetia, cerebrum quia ledo, propter sevstus illius temporis, et forte in isto verum prædicit infirmitatem capitis ex qua multi homines mortebantur, quae accidit sole existente in leone, anno Christi milesimo ccc.lx.; vel per canem et leonem notat bestias sibi apparentes tempore prophetiae, que sibi dixerunt seu ostenderunt quod qui escoret a prophetia propter cerebri lesionem. Et sic terminatur secunda distinctio hujus prophetiae.

Hic incipit tertia distinctio istius prophetiae. Capitu-

um i., unde versus.

Me timor invadit describere qua nocitura;
Stultus saepe cadit, reputans se scire futura,
Sed quia sunt pura tauri per singula jura,
Sic mihi fit cura de tauro scribere plura.
Nam pater in coelis, qui verbo cuncta creavit,
Tauri fidelis rectum bene notificavit.
Sic ego de justo scribam, madeo quia musto,
Signis obscuras hic derivabo figurae.
Qui mala prefatur de magnis improperatur,
Et plus culpatur qui falsidicus reprobatur.
Quam mala precinere de magnis mala tacere;
Solus secura novit Deus ipsa futura.
Auctoribus dictis confidam carmine dictis,
Qui quidem delirant reges plectuntur Achivi;
Qui calles gyrant ferientur in inguine vivi.
Scribitur in libris, fluxus nocet undique fibris;
Exirpat fluxus pollutos crimen luxus.
Cari perduntur, planctus David rapientur,
Namque repentina siet gregis ipsa morina;
Rex cum regina transibunt absque ruina.
Classes quassabit moys et pir tecta cremabit.
Quem sublimabit Deus ipsum purificabit;
Et castigabit in mundo quem decorabit.
Unda maris lavit quos luxus contaminavit;
Ignis purgavit quos fustus commaculavit.
Taurus ad staurum rememabit et affert aurum.

Seguatur expositio istorum verum.—Me timor. Istis igitur capitis suis premiissis, sequitur de expositione literae, primitus de capitulo primo, in quo auctor resumit suam prophetiam et praebet unam pestilentiam fluxus et destructionem hominum per ignem et aquam; et istud capitulum continet quatuor dicta. Primo enim dicit se timere describere nociva quae sequuntur, tamen propter jura pura tauri ea describit, dicens, Me timor iste vadit, quasi diceret ego timeo, describere quae nocitura, i. ista quae sequuntur, quae sunt valde nociva per pestilentias et per destructiones hominum multis modis, et propter mala statuta, sive propter regimen regni illo tempore, vel propter tribulationes quae taurus sustinebit, de quibus dicetur capitulo quarto, et ostendit causam, quia stultus sapit cadit, in errores, reputans se scire futura, i. credens se scire futura cum tamen ignoret. Sed isto non obstante, quia jura tauri, quae scilicet habet in regno Franciae, sunt pura per singulas, i. sine scrupulo conscientiae, ideo sic fit mihi cura, i. voluntas et desiderium, de tauro scribere pius, que contingunt sibi. Nam pater in caelis, scilicet pater externus, qui verbo cuncta
creavit, in principio, rectum bene notificavit, i. jus tauri fidelis, acicest regis Anglie. Secundo ostendit quod consequenter obscurae scribit per figuram, quia de magnis malis non vult dicere aperte, ne sibi improprietur, dicens, Ego scribam sic de justo, acicest de rege Anglie, et hic derivabo obscuras figuram, i. diversos modos loquendi et obscurendi in signis, i. in occultatibus in principio libri notatis in secundo praembulolo. Quia maeo maeo, i. quia inspiratus sum potu et doctrina Spiritus Sancti, de cujus doctrina dictatur, muto madere deputant, quos spiritus repleverat, et volo dicere occultae; quia qui male prefatur de magnis, i. predictit aliquo mala de dominis sive de malis que accident regno, improoperatur, acicest ab aliis dominis qui ejus librum audiant, sicut quondam fuit de prophetis Judaeorum, qui puniti erant et interfeci pre veris prophetais. Sed cum propheta plus culpatur, acicest a Deo et hominibus, qui falsidicus reprodurat, in suis dictis, et ideo malo tacere de magnis et silere de istic periculis magnis infra notandia, quam mala praecinere que ventura sunt. Sed quia ego sum in structus et doctus per Spiritum Sanctum, et oportet quod faciam secundum voluntatem sui, non accipias istam prophetiam tanquam ex voluntate et ordinatione mea procedentem, sed ex voluntate et doctrina Dei, qui non fallitut, quia ipse solus Deus, et non homo nec angelus, nox futura secura, i. que venient ex certa securitate. Tertio ostendit unam pestileniam de flusu futuram proper peccata regum, quam rex et regina bene transibunt sine morte; et forte istam pestileniam sustinuerunt bellatores, quando rex fuit in Francia juxta Parisius, quando multi mortui sunt, vel forte ventura est adhuc infra breve; dicit enim, confidias dictis factis, i. des credulidade dictis poetis auctoribus, acicest Horatii carmine, i. primo libro epistolario, ubi versus sequens ponitur, Quisquid delinant reges, i. errando committunt, plectuntur Achivi, i. milites et homines qui lucent, quasi dicere quod populus proper peccata regum punietur, quod contingit, quia qui calles gyrant, i. qui circueunt occultas semitas, cujusmodi sunt exploratores in bellis, vel qui circueunt terras debellare eas, ferientur in igne vivi, i. punientur in ano seu in igneum dum vivunt; quia scribatur in libris, acicest medicorum et alorum auctorum, quod fluxus nocet undique floris, i. ventri et venis interioribus, quod jam continget proper peccata luxuries vel regis vel papae, quia qui gaudent in locis occultis per luxuriam in loco digone punientur secreto. Unde fluxus estirpat, i. destruit et occidit polluitos et maculatos crimen luxus, per luxuriam. Caro perdientur, acicest in illa pestilentia, et nimia dileciti regis et alia, et eos planetus David rapientur, quia amici dolebunt de morte eorum, sicut David de morte Saul et Jonathae, secundo Regum capitulo primo, ubi dicitur: "Planxit autem David planetum hujus super Saul et "Jonatham filium ejus," et justit fieri Israel de interfictis suis et
vulneratis. Et forte isti fuerunt domini qui moribantur in Anglia infra breve tempus, sicut dux Lancastrius, comes del Marche, comes Northamptoniae, et alii domini. Namque repentins fact gregis ipsa moria, quae facta fuit anno Christi M.cec.351xj., circa illud tempus quo ista dicta sunt. Sed res et regna, scilicet Angliae, transibant plaga reina, mortis in illa pestilentia. Quarto ostendit unam destructionem futuram Anglicorum per ignem super terram et per undas maris, dicens, Mors, i. aqua, quasamabit classes, i. franget seu debilitabit et per tempestates totaliter destruct, et pir, i. ignis, creabat, i. ardet, tecta, quia forte superveniet aliquis magnus ignis super Angliam, vel super regem in aliqua obsidione, sicut patebit in quarto capitulo hujus distinctionis, ubi istam materiam clarius pertractat. Quia quem Deus sublimabit, scilicet ad vitam aeternam, ipsum purificant, per tales tribulationes et angustias in ista vita pro peccatis suis, et in mundo castigabit, per tales pressuras, quem decorabit, scilicet corona gloriae in vita aeterna; et hoc cum condignis ponit, quia sada maris lavit, scilicet in naufragio, quos luxus contaminavit, i. illos qui fuerant maculati cum luxuria, et ignis purgavit quos fastus, i. superbia, commaculavit. Unde nota propter luxuriam et superbiae sient iste dues destructiones et pestilentiam; et sequitur quod taurus remecavit ad steurom, scilicet de Francia, illo tempore, anno Christi scilicet M.cec.351xj. ad Angliam, et afferet aurum, quasi diceret quod non venit propter defectum auri, sicut multosios sollevat, sed afferat et reportabit secum aurum ad Angliam. Et sic terminatur istud capitulum.


Omnibus hoc dico, ne se subdant inimico. Frontibus in stauri contrita litera prima Sculpetur, tauri ne grex feriatur in ima. Tau consignati mare transibunt meditati. Nomen virtutis est taurus, aequo salutis. Tau crux formatur, rus rusticus insinuatur; Rusticus ipse crucis transibit ad ardus lucis. Hoc dico plane, vulvam non laudo Diane, Quae taurum mane muloet verbum per inane. Dum vacat his bellis, bane mallem cedere cellis, Regnandem stellis precibus rogitare novellia.
Est mihi res certa, mulier sit fraude referta;  
Fercula fort fallis bombinans femina bellis.  
Dum multat taxa, non fiet gratia laxa.  
Sic opus ineptum laxum patietur ineptum,  
Ac fient tuti Galli pro nomine scuti.  
Nulla pejor pestis quam familiaris amicus;  
Taulus erit testis, qui tauro fiet iniquus.  
Spirans ut Saulus, tandem periet male taulus.  
Sed Deus et bleusus, hircus genitalia lesus,  
Panniculos cesus, glaucus, sic fulvus, obesus.  
Dum mel in ore gerent, taurum retro pungere querent.  
Fraudibus illorum pignus rumpetur amorum;  
Fraus tamen illorum nudabitur arte suorum.  
Per pannos cesos animos monstro tibi lesos;  
In bello tales nulli fient speciales.  
Undecies anno fiet mutatio panno.  
Sic variis pannis erit exul copia scannis.  
Curate vestes, serumnse sunt mihi testes,  
Omneque peccatum manet undecimum irreputatum.  
Et quia mortale dum se notat exitiale,  
Ante Dei vultum nihil unquam transit inultum;  
Nemo Dei cultum presumat dicere stultum.  
Qua peccata latent ignoto tempore patent.

Sequitur expositio versuum.—Omnibus hoc dico. In isto capitulr
ostendit accidentia Anglie post illas pestilentias et conditions di-
versorum hominum illo tempore, et sunt sex dicta. Primo enim
ostendit, ut mihi videtur, quod aliqui domini Anglie accipien-
signum tau, seu signum crucis, ad Terram Sanctam contra inimicos
Christi, propter pestilentiam seu malitiam fluxus, et ibi dux eorum
ocidetur; unde dicit, Omnibus hoc dico, scilicet istud accidens
futurum, quod sequitur, ne se subdant inimico, scilicet diabo.
Unde contrita litera prima, i. deposita, in frontibus stauri, scilicet
s de prima syllaba hujus dictionis stauri, et remanet tau, quod
sculpetur super transeuntes, ne grex tauri, i. regis Anglie, feriatur
in ima, per aliquam pestilentiam fluxus. Secundo sic exponitur
iste versus; contrita prima litera in frontibus stauri, scilicet s,
consequenter prima litera tauri sculpetur, scilicet t, que est prima
litera hujus dictionis tauri, que signum tau designat, ne grex
vel populus Anglie feriatur in ima, in inguine scilicet, vel in
ano, per fluxum. Tertio sic exponitur. *Contrita prima litera tauri*, i. ablatā t, quod signum tau denotat, *sculpetur in frontibus tauri*, scilicet in frontibus hominem regis Anglice, *se grex feriatur in ima*. Et iste expositiones perveniunt quasi ad unam sententiam. Tunc *tau consignati*, scilicet homines Anglice signo crucis seu tau accepto, *transibunt mare meditati*, i. per meditationem et per bonum consilium et maturum; et *taurus est nomen salutis*, i. continet salutem in se, *sicque virtutis*, quia continet in se multam virtutem, et hoc per duas syllabas quas iste terminus continet, quia prima syllaba, scilicet tau, est *signum crucis*, unde provenit salus Christianorum; ideo dicit, *Tua crux formatur*, i. tau est forma crucis quasi istic qui transibunt mare signabuntur. *Rus rusticus insinuatur*, i. per secundam syllabam istius dictionis, rus, insinuatur rusticus, quis est nomen virtutis, quod designatur aliquis dominus qui ducet istum populum contra paganos et inimicos Christianorum virtute, qui rusticus forte dicitur, eo quod sit rudus in moribus ad modum rusticorum, vel eo quo habet nomen vel cognomen pertinens, sicut Charla, vel Charloune, vel aliquod hujusmodi. *Sec ipse rusticus crucis*, i. duxtor, *transibit ad ardua lucis*, i. ad vitam aeternam, quia in aliquo bello forte contra Saracenos occidetur pro nomine Christi, unde merebitur vitam aeternam. Secundo loquitur contra reginam Anglice, suo contra aliam mulierem cujus amore et consilio rex a multis bonis bellis impedietur illo tempore, dicens, *Hoc dico plane*, i. manifeste, scilicet quod *vultur non laudo Diana*, i. regine vel alterius mulieris, *quae mulcet taurum mane*, i. effeminat eum et facit eum quietare e bellis, dum scilicet jacet mane; *per verbum inane*, quod sibi excitando eum ne mare transeat, sed quod domi remanesce ad sui placitum et ad luxuriam exercendum; unde dicit suctor quod *mallem*, i. citius vellem, *hanc cedere cellis*, i. esse in ecclesiis et oratorios suis, et *rogaret regnatum in stellis*, scilicet Deum aeternum, *precibus novellis*, et bonis, dum *iste vacat bellis*, i. habet bella perficienda in Francia, seu disponit se ad bella, quam ipsa sic mulcet ad quietem et luxuriam. Sed ecce quid auctor dicit. *Est mihi res certa*, i. cognoscis certitudinaliter, quod *mulier sit referta*, i. repleta, et plana *fraude*, quia per fraudem suam eum decipiet; quia *ferminia bombinans*, i. requiescens in bombis et trullis suis, *forte fercula fellis*, i. amaritudinem et malitiam, *bellis*, quae non debenter et ordinari quiete, sed amaritudine laboris et sudore. Tertio ostendit quod *opus bonum inceptum* contra Francos isto tempore pro defectu gratiae defectet, dicens, *Dum multat taxa*, i. dum recipit taxam et exactiones de regno, *gratia non fet laxa sibi et large*, sed defectet, et sic *opus inceptum et laxum* quod fuit de captione regis Franciae, quando nos habuimus inceptionem et latam viam ad
conquerendum regnum Franciae, patiatur ineptum, i. deficiet seu destruerat. Et hoc tempore fuit Galli tuit, i. securi ad redeundum ad patriam suam et libertates suas de captivitate, pro nomine acuti, i. pro auro quod accubat dictur. Unde iste auctor notat quod iste modus faciendi multum fuit contra Angliam, et nota quod istud factum fuit anno Christi MCCCIX. Quarto estendit de quodam inimico tauri iste tempore, qui male tandem finietur, dicens, Nulla peior pestis, nec aliquid est majus timendum, quam familiaris amicus, i. quam ipse qui se pretendant familiarem amicum, sed non est, sed est falsus interius, sed ipse peior quam inimicus, et ad vereiicandum istam auctoritatem, Traulus erit testis, qui apparet amicus tauri, sed tauro sint iniquus et decipiens eum in aliquibus factis suis seu dictis. Et nota quod traulus proprae dictur ille homo qui non potest bene proferre regi, sed peccat in ejus prolatione, et iste erit spirans et Saulus, i. faciens magnas minas et magna verba pomposa, sed tandem periet male traulus, i. habebit malum finem. Quinto estendit circa illud opus falsos homines circa regem et eorum mores, dicens, Sedus, i. homo qui non potest bene dicere s., qui Anglice dicitur wilypet, et bleus est alius qui habet verba delectabilia et pulchra, falsa tamen. Hircus est alius homo pilosus ad modum hisci, vel fuscus et malus et incompositus in moribus, vel luxuriosus. Genitalis basus, est alius qui habet leucarum per casum, vel in bello, vel per fracturam, in locis genitalibus et secretis. Pansicularus caesus est alius qui nimis et ultra communem modum utitur pannis casis. Glaucus est homo habens talam colorem in facie, vel qui utitur tali colore in vestibus vel bagis suis. Fulvus, per easdem conditiones exponitur. Obscurus est alius homo carnosus, pinguis, et crassus, qui excidit communes homines in pinguedine. Ad ampliorem intelligi tiam istorum versuum est notandum primo quod illi qui volunt cognoscere istos homines, oporet eos considerare mores eorum et cognosco eos in societate, et tunc applicare nomina predicta eis secundum conditiones. Secundo est notandum quod quodlibet nomen potest signare dominum sive hominem per se secundum diversitatem conditionum, et sic erunt octo in toto, vel duo nomina vel tres possunt signare unum hominem, eo quod habes conditiones pertinentes, cum signatione istorum nominum, et ad minus sic erunt duo. Tertio est notandum circa significationem istorum terminorum fulvus et glaucus, qui signant colorum, quod fulvus est color ruber ad modum fulminis cujusmodi et colora auri, ut infra habetur, current ad taurum cui fulvum deficet aurum. Et iste terminus glaucus signat colorum subnigrum, sicut est color ferri, aliquamvis declinans a nigro, et veniens ad viride vel album. Istis premiatis melius possunt personae premisse cognoscere, de quibus dicit auctor, Dum
mei in ore gerent, i. dum habent bona verba et dulcis in ore cum rege et mellita, et querunt pingere taurum, i. decipere seu detrahere retro et in absentia sua cum complicibus suis vel alius dominis diversorum forte regnorum, et sic rumpetur pignus amorum, scilicet inter regem et alios dominos quo bene rex diligenter si non essent verba eorum; vel forte rumpetur pignus amorum inter diversas terras et regna, contra quem adducunt regem ad pugnam vel odium. Prudentius illorum, quis semper in operibus suis intendit regem defraudare; tamen in fine frons nudabitur eorum, i. cognosceret a rege, arte eorum, i. per aliquam falsitatem spectam seu per aliquem hominem, vel per aliquos homines suos, eorum falsitates cognoscentes, qui fraudes eorum regi revelabunt. Sextus ostendit quanti malis erunt in Anglia per passos casos, i. per frequentem mutationem pannorum, dicens, Monstro tibi animos iussos, scilicet pecatum superbius et aliorum vitiorum, per passos casos, quia habitus multos eum ostendit exempla qualis anima interius existat; et tales multi sunt speciales, seu specialiter diligentes in bello ad adjuvandum seu pugnandum, quia timent forte occidi in bello pro pecatis suis, vel quia magis cupiant delectabile quam honorem belli, et ideo non audient agrredni tristia bellorum, unde honor sequeretur. Et isto tempore undeicies set mutatio passo in anno, i. undecim vicibus infra annum, et sic copia, scilicet ciborum et potum, erit eum, i. remota, de acasis et menisa quibus comederent, novi passus, i. per variarum mutationem pannorum, quia forte tantum expended in passis suis, quod non habeunt aliquod ad comedendum; vel Deus, proper illud pecatum, castigabit illos per inanem, quam forte mittet in terram Anglie illis temporibus. Et ideo dicas, Curante vestes, quibus homines utantur. Sumi sibi testes aramanus, i. aliequas magni maius seu destructionis in regno, et causa est quia istud pecatum in anno undeicies est iteratum, vel per duodecim annos contractum a tempore quo inceptum usque ad ejus punitionem, et omnes pecata in decimis, scilicet per undecim annos contractum, vel factum undeicies, manet irreputatum, scilicet in conspectu Dei ad vindictam, quia dum est mortale, scilicet tale pecatum, dignum morte puniri, se notat exitate, i. periuellorum propter male que sequuntur ex eo; quia nullo tempore, i. nihilum pecatum transit sine utione et vindicta, ante Dei cultum, scilicet ante ejus facialem cognitionem, et ideo nemo praecipit seu audet dicere cultum Dei esse cultum, sic ut multi reputant qui sunt multis pecatis involuti, et Dei permitting eos stare in pecatibus suis occulti sine utione, sed hoc non debet monstrare eos, quia illis peccata quae latent, i. que homines faciunt latenter per se, de quibus alii nesciant, paucis, i. manifesta erunt, ignoto tempore, scilicet in tempore quo non credunt, vel quando ea nobiunt manifestari. Et sic terminatur studium caput.
Capitulum iiij° ostendit quomodo taurus quiescit a belliis, et qualia ordinabit illo tempore in destructionem regni.

Tempore rex dicto, Gallorum calle relicito,
Anglorum terra pacem statuet sine guerra.
Mittet censores sex, daemones deteriores,
Qui per terrores dispergent inferiores,
Exactorque gregis fiet pacto sine legis.
Successor Thomae sublatus munere Romae,
Hunc Satel a sede rapiet subito, mibi crede.
David eructavit, veniam genibus rogitavit,
Sed delictorum veniam feret esse suorum,
Ast genus uxoris pactum tractabit amoris,
Radix erroris quod fiet posterioris.
Tartareæ portæ frangentur vertice tortæ,
Inficient morte ruptentia flumina forte.
Scotti captivi fient hoc tempore vivi.
Mittet tortores ab his deteriores,
Qui per raptores confundent nobiliores,
Qui staurum fine spoliabant undique trina.
Judicium rectum non permittent fore lectum.
Qui capitat staurum, bene formabit sibi taurum,
Sed captans taurum taurum convertet in aurum;
Sic staurum taurum, taurus generabit et aurum.
Dum tamen obliquis hi tres flectentur iniquis,
Hi tres consortes sunt armis undique fortes.

Sequitur expositio istorum versuum, sic.—Tempore rer. In isto capitulo, ubi ostendit ordinationes tauri in tempore quietis, sunt octo dicta. Primo ostendit quomodo taurus illo tempore faciet pacem inter Angliam et Franciam, dicens quod rex Anglie statuet pacem in terra Anglorum, dicio tempore, i. in illo tempore, reiecto calle Gallorum, quia tunc non ibit contra Gallicos ad pugnam dum per abiquas vias vel calles, sed manebit in terra sua in quiete. Secundo ostendit quomodo ordinabit malos judices illo tempore ad destructionem regni, dicens, Mittet censores sex, i. judices morum, scilicet qui judicant de furto, de homicidio, et hujusmodi quae
pertinent ad mores hominum regni, qui per diversa loca erunt positi numero sex; quia scilicet judices diapergerunt inferiores, scilicet populum sub suo judicio existentem, per falsa judicia et terrores, quos populo infingendo extirpabant terram. Terio ostendit de quodam episcopo Cantuariensi simonisce exaltando et cito depo- nendo, dicens, Beactorque propius, i. aliquis clericus qui faciet actiones injustas in populo ad praeceptum regis flet successor Thomae episcopi Cantuariensis, sine pacto legis, i. contra ordinacionem juris canonici; quia erit sublatus, i. exaltatus, munere Rome, i. per simonium veniet ad illam dignitatem. Sed crede mihi, dicit auctor, quod Satel, i. diabolus, vel aliqua malus, rapiet hunc a sede, vel scilicet eum deponendo a sede episcopali, vel forte eum occidendo, quod diu non reget episcopatum. Quario ostendit de pace quae debet fieri inter David regem Socratum et Anglicos illo tempore, dicens, David eructavit et regidavit veniam genitus, i. cum fletu et magna humiliitate, a rege Anglie pro delictis quae contra eum multotiens fecit, sed ipse feret veniam esse delictorum suorum, quia rex Anglie sibi omnis concedet; et genus uxoris, i. aliquis de genere regis Anglie, qui fuit filius uxoris David, tracatbat pactam amoris, inter regnas Scotie, scilicet, et Anglie. Sed istud pactum erit principium erroris qui postea flet inter regnas Anglie et Scotie, scilicet in magno prelio futuro de quo dicetur infra capitulo sexto et septimo. Quinto ostendit unum accidens quod flet in Bores illo tempore in monte qui vocatur Cheyrot, pro quo est notandum quod de illo monte contra pestilentias et bella seu carisias prorumpent flumina quae occupent fieri plieas omnium rivelorum illius patriae, de quo dicitur, Turtiorem portae, i. Cheyrot, inferni, torte, i. declives, frangentur vertice, i. in summitate montis, et illa flumina rupta forte, i. per fortitudinem, i. sitient morte scilicet alias aquas et torrentes in partibus illis. Sexto ostendit unum accidens concernens Scoto, dicens quod Scotti captivi, scilicet qui fuerunt captivi Anglicis vel qui sunt captivi Anglicis, fent hoc tempore vicit, i. volentes pugnas renovare contra Anglicos, vel liberati sua vi a potestate Anglicorum et captivitate. Septimo ostendit quod rex constitut alios judices pe- jores sex precedentibus, qui confundent nobilios regni aucti primi judices communitatem destruerunt, dicens, Mittel tortores, scilicet rex, deteriores et peiores, his sex scilicet predictis qui jus suum rapiant bona sua ab eis, quia spoliabant staurum, i. dominos Anglie qui sunt staurum regis. Undique, scilicet per totam terram, fine trina, quia cogent eos facere tres fines pro terris suis per cautelas et falsitates suas. Vel fine trina, i. terns vice in qualibet fine regni spoliabant staurum, et non permettunt judiciam recias fore lectam, seu visitatum in Anglia illo tempore. Octavo ostendit tris que maxime fortificant bellum, si in ex consortiantur, et quomodo placebit ista expoliatio dominorum, dicens
qui capitat staurum, i. aliquid istorum judicium qui accipit capitalem
honorem isto modo de dominis, bene formabit sibi taurum, i. ad-
quiret dilectionem et honorem ab eo. Sed capitans taurum, i. ali-
quid qui accipit bona taure ipso forte nesciente, taurum generabit,
i. aurum, quia multum aurum habebit et divinitas de tauro. Se-
cunda expositione hujus versus, sed capitans taurum, non curando de
ejus honore capitali, generabit et aurum, i. colligit illo tempore
multum aurum de regno. Tertia expositione, taurus generabit et
aurum, i. taurus generabit filium vel filiam cujus cognomen Hand-
doner, sicut nomina filiorum regis dantur a loco generationis.
Quarta expositione est ista, aliquid erit capitans taurum, forte in
alio proelio, et tunc taurus generabit et aurum, quod solvet pro
sua redemptione, et qui tunc capitans staurum, i. accipiet staurum
de Anglia, ad eum juvandum, bene formabit sibi taurum, qui ad-
quiret suam amicitiam in illo facto. Quinta expositione est secundum
aliam occultationem sic, qui capitans staurum, i. qui deponit litteram
capitalem hujus dictione staurum, scilicet s, bene formabit sibi
taurum, i. istam dictione staurum, quae tunc remanebit, sed cap-
itans taurum, scilicet deponendo s, de ista dictione taurum, taurus
generabit et aurum, quia de ista dictione staurum tunc remanebit
aurum, et dum hi tres termini, staurum, taurus, et aurum, florentur
iniquis, obliquus talibus scilicet decapitationibus. Hi tres consortes,
i. si ista tres consortiantur adivicem, scilicet staurum, taurus, et
aurum, sunt bello undique fortes, quasi dicere, si taurus habeat
staurum, i. homines de Anglia, et aurum, scilicet expensas pro eis,
undique fortissimur, et adquiret victoriam. Eligat auctor expositione
quam voluerit. Et sic terminatur istud capitulum.

Capitulum iiiij. ostendit quot mala, impedimenta,
et labores taurus sustinuit propter peccata illo
tempore.

Ut didici referam, mercedem non mihi queram;
Propter peccata tardantur munera grata.
Scriba velut scribit, presumptio falsa peribit.
Omnia transibunt, et gaudia vana peribunt.
Taurus transibit maris undas, vique redibit.
Vix mare transibit, periet semel atque redibit;
Ibit, transibit, pugnabit, quibit, inibit;
Quibit et exibit, omnis mortalitatis obibit.
Dum pertransibit ad terram terra redibit;
Vince re non quibit, cum terra terra coibit.
Tunc decus Anglorum transibit belligerorum.
In mensis justi pandetur copia crasti;
Fundis falsorum pretium arcta fames famulorum.
Sic cognoscet cujus omnipotens miseretur.
Ne nimis elatus sit taurus magnificatus,
Singula tormenta tauro facient elementa.
Tellus namque tremet, sic undique bella parabit,
Æquoris unda fremet, commotus aer violabit.
Nautas quassabit infectus aerque necabit.
Obesse arma gemet, ignis dum tegmina demet;
Per pelagi metas tristes feret ipse dieta.
Propter pecocata venient discrimina lata,
Tristia post lata, post tristia æspe quies.

Segueit expositio iustorum versusum procedentium.—Ut didici. In
isto quarto capitulo docet acutor impedimenta et labores quos
taurus sustinebit propter pecocata sua et regni sui, et continet
quatuer dieta. Primo enim ostendit quod grata scilicet regnum
Franciae tardatur propter pecocata varia quae sine profectu per-
transibunt, dicens, Ut didici referam, i. scribam ut docuit me
Spiritum Sanctum, et non occultabo mala futura, quia som quærunt
mercedem, scilicet de ista prophetia ab illis quibus prophetabo;
sicut qui multi scribunt propter lucrum et mercedem, occultant
mala et dicunt bona, sed aperte dicam veritatem; quod mustera
grata, i. bona quae Deus gratis dat, scilicet regna Franciae, tar-
dantur ab Angliis propter pecocata sua. Et nota quod dicit
tardatur, quod licet jam non veniant, postea tamen recipiuntur;
et velut scriba scribit, i. Spiritus Sanctus dicit mihi, præsumptio
falsa peribit, quam jam habent Anglii per tribulationem cito
futuram, et omnia transibunt, scilicet quae inter eos jam ordi-
nuntur, et gaudia una, quae sibi flangent, peribunt et deficient.
Secundo addit multas tribulationes quas taurus sustinebit vel
sustinuit pro pecocata sua. Unde est notandum quod istae tribu-
lationes sunt quas sustinebit post predicta secundum prophetiam,
seu quas sustinuit a principio bellorum diversis vicibus quando
mare transivit, quas acutor hic colligit summam, dicens, Taurus
transibit undas maris, scilicet in Franciam, et redit vi et fortitu-
dine bellatorum qui resistent ei, vel propter aliquam necessitatem,
sicut forte expensarum; et hoc forte fuit in primo transitu suo,
quo revertebatur propter defectum expensarum, vel forte adhuc
est venturum, quod ogetur virtute hominum redire ad Angliam,
et in illo transitu ad Angliam vix transibit mare, propter peri-
cula maris et tempestates, quia periet semel, naves perendo
multae in illo transiuit, dum cogetur per tempus et locum. Sed tandem in Anglia reditit, et post illum reditum ibit et diuonet se versus Franciam, et transibit mare illa vice, et pugnabit cum Gallicis ante reditum suum, et quibit, i. habebit portamatem et victoriam in illo, et evabit, scilicet fudus pacis cum eis pro illo tempore. Tertio dicit quod transibit, scilicet mare, et quibit, i. habebit portamatem et victoriam, et expugnabit, scilicet inimicos suos, in illo bello, et quibit eis, scilicet obvia in aliqua fuga, et quibit, i. habebit victoriam, ibi iterum de eis, et evabit tune forte de terra Franciae; et omnis mortalis obibit, scilicet in illo bello ex parte Franciae; et dum pertransibit, scilicet mare, post illud bellum, iterumque Gallicis reditit, scilicet ad Angliam sive terram suam, de terra Franciae, quia non quibit vincere eos illo tempore, et tune terra coibit, concordabit, cum terra, scilicet Franciae, in fudere pacis, et tune decus Anglorum belligerorum transibit, i. morietur, quod videtur fuisset verum quando rex ultimo fuit in Francia, quando bellatores Anglie multi moriebantur, scilicet circa annum Christi M. ccclxiiij.; vel forte hoc ventum est, vel sio videtur quod rex faciet tale pactum cum Francia, et propter illud pactum decus Anglorum belligerorum, i. fortitudo regni Anglie transibit versus Franciam ad eam debellantam, et illud ultimum credo verum. Tertio ostendit quod illo tempore erit quedam fames ventura, vel forte toto regno, vel tantum illi qui erunt in illo bello; unde dicit quod copia crusi, i. abundantia panis, pandetur et ostendetur, in membris justi, i. honorum hominum. Sed arcta fames, i. magna famulorum, premet, i. regnabit, in fundis, i. tenementis, fulgorum hominum, scilicet non habebant unde suaam familiam poterunt sustentare. Ex quo patet quod pauperes illo tempore male stabunt propter penuria victualium, et tune cognosceetur, scilicet illo tempore, cujus omnipotens miseretur, ei sufficieret victum tribuendo. Quarto ostendit quod omnin quattuor elementa insurgent contra taurum ad eum humiliumandum, ne nimis exaltetur propter suam magnificentiam, diesca. Ne taurus magnificatus, propter sua bona opera et bellicosa que gessat, sit nimis exaltatus, in corde suo per superbiam, singula elementa facient taurum tormenta et tribulationes, quia teibus namque, primum elementum, i. terra, premet tempore suo, ac parabit vadique bella, contra eum, et unde aquaria, i. maris, quod est secundum elementum, premet, scilicet per tempus et locum et nocendo; et aer commotus, sive infectus per pestilentias, qui est tertium elementum, necabit, scilicet homines suos, quod factum est in diversis pestilentias, et obes, scilicet dum est in aliqua obidione, gemet arma, i. delebit pro armis destructus, dum ignis demet tegmina, i. comburit locum suum ubi erit cum armis suis; et ase ignis, qui est quartum elementum, ei faciet tormenta; et ipse feret,
i. sustinebit, *tristes dietas*, i. labores dierum, *per metas pelagi*, i. per terminos maris. Et ista *discrimina lata*, i. labores diversi, venient *propter peccata* quae ipsae vel populus suus commisit. Ita quod *sepe post lata*, i. gaudia, venient *tristia*, et *sepe post tristia*, i. dolorosa, venient *quieta*, i. gaudiosa, a laboribus. Et sic terminatur istud capitulum, in quo ostendit tribulationes quae evenient tauro propter peccata sua.

*Capitulum v*o* sustinebit quomodo taurus corriget vitam suam post tales tribulationes.*

Sic emundatus elementis, purificatus,
Belligeram vitam taurus ducet redimitam,
Legibus aptatam, virtutibus atque probatam,
Atque juventutis mutabit lubrica tutia.
Antiquos mores mutabit et in meliores,
Falsos censores torquentes inferiores.
Conspiratores non tractabit per amores,
Qui per pressuras staurum diaperdere duras,
Justos torquere quondam solitique fuere.
Falsos mutabit, sic censum multiplicabit;
Leges firmabit, et pacem continuabit.
Hic exaltabit JUSTOS, soliusque locabit;
Taxisque cessabit, extortio non fugitabit.
Gens calamizabit omni quo tempore stabit;
Delubra didabit, staurum dum subeditabit.
Leges pugnabunt, perjuria sed superabunt.
Tunc taxet listas, pannus quis tendit aristas.
Taurus cornutus, ex patris germine Brutus,
Anglicus est natus, Gallus de matre creatus;
Anglicus et Brutus, Gallus certamine tutus,
Triplex natura perquirat pristina jura.
Omnia dat gratis divinse fons pietatis.
Grata superveniens qua non sperabitur hora,
Usurpers periet, succedent prosperiora.

*Sequitur expositio versus praeuenti.*—Sic emundatus. In isto *vi* capitulo doctu auctor quomodo taurus mutabit vitam suam malam in conditiones bonas, et continent quinque dicta. Primo
ostendit quod post emundationem elementorum taurus ducevit vitam belligeram et virtuosam, vitam lubricam dimittendo, dicens, Taurus sic emundatus, i. purificatus, elementum, i. tribulatibus omnium elementorum, ut pretactum est, tunc ducevit vitam belligeram, scilicet in bellis, reditum, i. coronam, et aptam legibus, scilicet domini regni, atque probatam virtutibus, quas tunc exercebít, vitia suis dimittendo; quia mutabit lubrica iuventutis, quae sunt gula, luxuria, òstum, et hujusmodi, que temptant hominem in juventute, pro tuis, i. bonis actibus quibus ab illo tempore utetur, et tunc antiquos mores, i. perversos, mutabit in meliores, bene et juste vivendo, pro injuste vivendo.

Secundo ostendit quomodo injustos malos mutabit quos prìus ordinaverat in regno ad populi inquisitionem, dicens, Non tractabit falsos censores, scilicet judices predictos, quos fuerant conspiratores, contra dominos regni et contra communem populum, et torquentes inferiores, ab eis bona sua rapiendo per injustas exactiones. Et qui solitus fuere disperserit staurum, i. regnum et populum, per duras pressuras et censuras, i. injustas exactiones quas fecerunt in suis judicis, et qui solitus fuere iustos torquere, vel ab eis accipiendo bona su temporalia, vel eos in carcerem mittendo. Sed iustus falsos mutavit, scilicet de officiis suis, et bonos in locis eorum constiutuit; et sic multiplicantur censuris, i. aurum et argentum, quod habebit forte ab illis malis in suorum malorum redemptionem, vel a bonis quos constituit propter fidelitatem suam, qui sibi plus adquirent quam falsi, qui multum quod regi pertinebat penes se retinebant.

Tertio ostendit aliquas bonas ordinationes in utilitatem et proiectum regni sui, quæ príus per falsos predictos infirmabantur, et continuabant pacem in regno suo inter vulgus et dominos, et exaltabant iustos, in loco falsorum judicium, solitiquo locabant, i. ponent eós in cathedras et sedes ad iudicium. Tzasque cessabit, illo tempore in regno Anglie. Sed extortio non fugitabit; quamvis enim taxam ab eis non recipiét, tamen accipiet exortionem. Genra calomizabant, i. cantabit lesta et jocunda ab illo tempore, omni quo tempore stabilis, i. per totum tempus regni sui. Nota quod hic habetur articulum quod iste non erit galls, quia in tempore galli ert magnus dolor et tristitia pro duabus pestilentibus futuris tempore suo. Et taurus illo tempore delubra diabat, i. sacra templia et monasteria augebit, que delubra dicuntur, quia in eis umbra delentur pecatorum per sacramenta baptismatis et confessionis. Dum subpedabat staurum, i. dum ponit staurum, aurum scilicet et argentum, sub pedibus, de eo sicut príus non curando, vel quia illo tempore forte recipiet aliquum exortonem a populo Anglie, eos aliquiliter suppeditando, quia quamvis omnium predicta bene ordinabit pro utilisate communi, ita quod leges pugnabunt pro justis, illo tamen tempore eo quod falsi non poterunt cum auro vel argento, seu exennis, vel per terreores, habere propositum summ et exortonem in placitis, et cogitabant novam malitiam, i.
facinus novum, scilicet facere perjurias in asiasis per falsas homines, et sic illo tempore habebunt victoriam contra leges. Nam dicit, perjurias sed superabunt. Quarto ostendit quomodo taurus post omnia ista falsa, vindicabit sibi pristina iura Frangiae, dicens. Taurus coronatus, scilicet per homines suos, Brutus ex germine patriae, quia pater ejus in Wallia fuit natus, ubi est locus germini Bruti, Anglicus est natus, scilicet apud Wyndesore in castello Angliae, Gallus de mater creatus, quia mater ejus fuit de Gallia, unde vendicit sibi regnum Franciae. Patet ergo quod ipse est Anglicus, propter locum in quo genitus fuit, et ipse est Brutus ex patre et Gallus de mater. In certaminis tatus, quia fere in omni bello obtinet victoriam. Triplex ergo natura, scilicet Anglicus, Brutus, et Gallus, perquiret pristina iura, scilicet regnum Franciae. Quinto ostendit quod illa regna Franciae propter usurpationem tunc temporis sibi non adveniunt, dicens quod fons divinae bonitatis dat omnia gratis, quia non per potestas regum vel per eorum merita, sed gratis quando sibi placet reddet ea, i. talia grata, quia scilicet Deus reddet, veniet hora quo non sperabitur, i. non tempore quo aliquus credit ea adquirere per bella, sed usurpans periet, i. peribit per presumptionem a proposito suo, quia forte credit tunc per protestatem aliam adquirere regnum Franciae quod tunc non recipiet, sed succedunt prosperiores, scilicet in bello proximo sequente, ubi habit victoriam, vel in tempore filii sui in quo ad manus Anglorum regnum Franciae deveniet. Et sic terminatur istud capitulum.

Capitulum septimum, ostendens unum bellum fiendum inter Anglicos et Scotos, et nominat bellatores utriusque partis.

Sed nimirum acerba tunc audivi nova verba; Barrida nam bella cancer parat ipse novella. Pro cancro venient delphines, grandia cete, Consortesque fient focae mercede dietae, Turdi, salmones, mori, milli, capitones. Horum nam numerum tibi nescio dicere verum. Rumbus ab oceano venit squamis redimitus, Arripiet plano juxta fontem sibi litus. Conducet megaros ac ypotaros sibi caros; Ducet bubones, piratas, vespilones, Et Gallos tantos tibi nescio dicere quantos.
JOHN OF BRIDLINGTON.

195

Tauri pasturam satagent corrodere puram,
Contra naturam tauri disperdere curam.
Nunc opus est tauro proprio confidere stauro,
Propter destructum staurn regum deduces luctum,
Atque favissores perceptari meliores.
Jam reboant bella, fer adhuc vexilla, puella;
Gratia divina taurum regat absque ruina.
Morte repentina falsos liberet libitina.
Ecce canes cani, boves currunt veterani,
Currunt multones, fulvi glaucique leones.
Non fluent tardi, currunt vituli, leopardi.
Trans mare, trans montes currunt, trans flumina,
fontes;
Currunt ad taurum, cui fulvum deficit aurum.
Attamen ingrati non sunt ad bella parati.

Sed simis acerba tune audivi. In isto sexto capitulio ostendit ballatores et dominos qui erunt in bello committendo inter ScoiAm et Angliam ex utraque parte; sed pro isto capitulio et sequenti sunt aliqua primitus notanda. Primo est notandum quod subtrabendum numerum annorum et dierum pacis inter illud et jubileum tauri, qui sunt tres anni, ix. menses, et duo dies, ut infra pestebit, ab anno jubileo tauri, scilicet anno Christi millesimo ccclxxviij.; propter quod istud bellum erit anno Christi millesimo ccclxxviij. in mense Maii, x. kal. Junii, vel circa illud tempus. Sed potest patere bene calculanti. Secundo est notandum quod istud bellum committetur in uno plano campo juxta rivum et fontem aquarum, cui silvae et nemora situantur, sicut in expositione pestebit. Ideo qui voluerit illum locum cognoscere, primo imaginetur ubi est verisimile quod applicent, et ad quam partem regni declinabunt, in quantum transibunt antequam bellum habebunt, et ibi inveniat locum predictum. Tertio est notandum quod omnes qui venient ex parte Scotiae per piasces figurantur, vel quia venient per mare in navibus, vel quia in gurgite fontis devincentur ad modum piascis; sed Anglii per animalia terrestria designantur, quia sunt intranei, et non venient a transmarinis, vel quia ad modum animalium terrestrium in bello custodient cam- pum, et non transibunt ad fontem sicut alii. His igitur præmisitis, sequitur expositio literae, ubi septem dicta notantur. Primo enim ostendit in quo illa bella movebuntur, dicens, Sed tune audivi, scilicet post predictam expositionem regis, verba nova, scilicet de bello futuro, simis acerba, quia gravis et difficilia nun-
ciabant. Nam ipse cancer, scilicet rex Scottiae, parat barrida bella. Unde est notandum quod est terminus barrida; vel dessecnit a barri, quod est grave, vel forte quia illud bellum erat grave et forte sicut patet, vel derivatur a barro, -nis, eo quod in illo bello erunt barones multorum regnorum, vel dictur a barrus, barri, qui est elephas, eo quod electores forte adducuntur per trans mare ad illud praelium, quae dicuntur bella novella, quia de novo venient infra breve_stat, vel quia omnia futura novella vocat in ista prophetia. Secundo ostendit multitudinem dominorum qui venient ad auxiliandum cancro in illo bello, dicens, Quod delphines venient pro cancro, id est aliquid dominus portans delphines in seculo suo, vel habens tale nomen vel cognomen, sicut princeps et heres Franciae, vel servi sui sub nomine suo, et ipse non veniet. Et grandia cete, Anglice hodoes, qui sunt aliiqu magni domini transmarini qui venient pro cancro. Consorte =fient foces, i. aliquid domini qui focae dicuntur proprie suam magnitudinem, vel proprie armis, vel conditiones convenientes cum focis. Mercede diete, quia recipiunt mercede pro labore dierum qui erunt conducti, sicut turtis, salmone, mori, muli, i. quidam piscis rubei coloris, capriones, Anglice gurnardes, cum magno capite; et ista quinque genera piscium signant homines habentes certas condiciones concordantes cum illis piscibus qui venient cum foca contra Anglicos proprie mercedem diete, qui erunt in tam magnum numero quod nescio tibi dicere verum numerum, i. equalem horum. Tertio ostendit specialiter de uno magni rege cum suo exercitu, qui venient in auxilium cum rege Scotorum, diens, Rubus ab oceano; et credo quod ista sit rex Danemarche, qui venient ultra magnum mare oceanum, aquamia, in navibus scilicet cum vento et remis qui servivunt hominibus in mari sicut aquae piscibus. Redimimus, i. coronatus, quia rex et erit, et arripiet, scilicet cum classe sua, litus in plano, i. in campus planum in illore, justa fontem, i. iusta aquam ubi bellum committetur, qui locus forte dictur Playmecyf, vel Evyncylf, vel Smethyf, vel Smethifeld; imaginetur sic qui voluerit nomen loci. Et iste conductet sic secum sex genera hominum, megaros ac popolauros sibi caros, vel scilicet in suo regno convictos, et ductububones, i. aliiqu homines qui raro veniunt ad bella, vel qui babonibus proper aliquam proprietatem assimilantur, vel piratas, vel fures et spoliatores marinos, et vespilliones, scilicet fures nocturnos et occultus, qui vespere spoliunt homines. Et Gallos tantos, scilicet homines de Francia, quod nescio dicere quantos, proper eorum multitudinem. Et omnes isti satagent, i. nisentur, corruder, i. destruer, parsam pasturam tauri, scilicet regnum Anglie, quod sibi obtinet inter omnia tanquam purum dominium et mercatiatem tibi debitam, in qua se depascit; et satagent disperdere curam tauri, i. destruer regnum Anglie, de quo taurus habet curam, contra naturam, quia est
contra naturam piscium se occupare circa pasturam tauri, vel ipsi vendicant sibi regnum Anglie contra naturam, quia eis non debeatur, vel eas contra naturam quod pisces in terra taurum debellarent. Quarto ostendit quid sit factendum tauro tempore hujusbellii, et quomodo in Anglia tunc consistit suum auxilium, dicens, Nunc opus est tauro, i. taurus habet necessitatem, proprio confidere stauro, i. dominis et viris bellatoribus de terra Anglie, et deducere lucrum, i. facere dolorem et gemitum, propter staurum destructum, i. propter homines quos destruct per malos officiarios suos et injustae leges, ut predictum est in tercio capitulo precedentii ante illud bellum. Et nota quod semper in omni necessitate istic taurus non habet auxilium de alienigenis, sed tantum de terra Anglie, sicut in pluribus patet locis. Quinto facit iste auctorum invocationem pro auxilio tauri, et primo ad beatam virginem Mariam, dicens, Jam reboant bella, i. sonus de bellis et rumor, fer nunc vexilla, puella, i. tu, virgo Maria, Christi fer vexilla regia Edvardi, et gratia divina regat taurum, in illo bello, absque ruina, ut ipse non cadat in praelio contra inimicos, sed libitina, i. foreretrum in quo ferunt corpora mortuorum, liberet falsos, i. portet falsos pugnatores contra regem, morte repentina, i. substantias morte quam in illo bello percipient. Sexto ostendit qui venient ad auxilium regis Edvardi adversus hostes suos in illo praelio, dicens, Ecce canes cani current, i. antiqui domini et homines regni Anglie cum canitiie propter astatem, curruntque boves veterani, i. antiqui domini milites qui cum rege fortiter laboravere, vel aliqui domini portantes boves in scuto suo vel in crestis suis, vel aliqui habentes tale nomen vel cognomen, current mutones, i. aliqui habentes multones in possessione, vel in aliquo sibi pertinienti, vel in nomine vel cognomine, sicut si forte aliquis dicere det Multoun, vel Shepton, vel caetera hujusmodi, vel Multoun dicitur communitas populii, que ovibus assimilantur propter eorum simplicitatem. Fulvi leones, i. leones de colore auri quos comites Herforde portat in scuto suo, et nullus est dominus Anglie qui multos portat preter ipsum, qui portat sex. Glaurique leones, signant alium dominum tale portantem secutum, vel pleures dominos, vel eundem comitem Herford, quia color qui fulvus dicitur Latinie, Gallice arma descriptando dicitur seu glauces; et ideo in isto versus duo terminii fulvi et glauci non signant diversos, sed eundem secundum diversas modum loquenti. Vitali non sunt tardi, i. juvenes de regno qui sunt in sua maxima fortitudine, non sunt tardi ad taurum, sed veloces. Curruat leopardi, i. aliqui domini portantes leopards in scuto suo, cujusmodi sunt filii regis. Et nota quod ut credo domini hic non enumerantur secundum valorem suum in ordine, sed qui primo venient primo enumerentur, et qui ultimo venient ultimo enumerantur, sicut filii regis, qui hic forte ultimo venit, ultimo enumeratur. Septimo
POTITIAL POEMI.

ostendit loca a quibus isti venient ad gratitudinem eorum penes taurum illo tempore, dicens quod aliqui cursum trans mare, aliqui trans montes, aliqui trans flumina, fontes; ita quod denotat homines sibi venire quasi ex omnibus partibus Anglie, qui cursum ad taurum cui fulsum deficit surum, eo quod non habebit surum pro stipendiis illo tempore. Attamen illi parati ad bella, tamen taurum non sunt ingrati, quia stabunt secum gratis sine stipendio pro expensa in illo bello. Et sic terminatur istud capitulum in quo hujusmodi praefii bellatores declarantur.

Capitulum viii ostendit quonodo erit de pugna et fine belli prædicti, etc.

Cancer natura semper retrogradetur,
Nullius cura procedens efficietur;
Taurus pastura ductor gregis efficietur,
Vaccarum jura procedens vique tuitur.
Cancer non stabit in primo, sed latabit;
Taurus pugnabit, piscis, gallos superabit.
Nunc opus est contis contrari gurgite fontis;
Nemnon pennatas opus est transmittere latas.
Rumbus rumpetur, pinnas pennis ferietur;
Branchia cum squamis rumbi lacerabitur hamis.
Pro tauri cora capietur et ipse sagena.
Lignis pennatis ferientur grandia cete;
Delphines spatis, focæ perient quoque rete.
Pinnas frangentur salmones dum capientur;
Caudam monstrabunt alii, pinnis fugitabant;
Non expectabunt pro contis dum reboabunt.
Galli terga dabunt, catapultæ dum volitabant.
Milvi ceedentur, cuculi silvis capientur.
Grossos multones occident vespiliones;
Et vitulos multos inventos vespere stultos;
Et leo lædetur, sed læsus non perimetur.
Pessima falsorum mors est, pretiosa bonorum.
Plus tibi de bellis nolo narrare novellis,
Quae cancer faciet, semper victus quia fier.
Semper, tauræ, vale, tibi sit decus imperiale!
Tantum vel tale decet omnia numina quale.
Cancer natura. Istud capitulum septimum, in quo ostendit quomodo erit de pugna et de fine belli predicti, continet sex dicta. Primo ostendit quomodo illi reges se habebunt in congressu belli; unde primo dicit de cancro, Cancer, i. rex Scotiae, natura semper retroradieatur, in illo bello; quia semper in omni bello suo sic fecit, ad modum pisces qui vocatur cancer, qui semper retroradieatur et nunquam anterior procedit, quia nullius cura nec aliquo modo seu alicujus doctrina efficie tur procedens, ad bellum, sed taurus efficie tur ductor gregis, quia duces exercitum suum recte ad pugnam, pastura, in illo campo in quo pugnabit, et procedens et non retroradieando sicut cancer. Vige tue tur, i. fortitudo exercitus sui custodiet, jura vaccarum, i. regnum Anglice et bellum populi sui. Cancer non stabit in primo, i. rex Scotiae non stabit in primo ad pugnamendum; sed latitabit, i. absectet se, sed taurus pugnabit, scilicet in illo bello, et superabit piscis, i. dominos designatos per piscis predictos, et Gallos, i. dominos et bellatores de Francia qui venient contra eum. Secundo ostendit quomodo et ubi Anglici melius debent debellare inimicos suos; unde nota quod in transitu, sive gurgite fontis, juxta quem pugnabunt, maxime nitentur evadere, et ibi ponendum esset obstaculum, dicens, Nunc opus est, i. Anglica in illo bello, contrari, i. perscrutari ad modum piscatorum, in gur gite fontis, qui forte dicitur Waterforthe, vel Forthe, vel Welworth, vel aliquod hujusmodi nomen habens, a quo populus a bello fugiet, et ibi debent contrari cum contia, i. cum lanceis; conti enim lanceae sunt piscatorum secundum Catholicon, quibus investigant piscis in flumine. Nuncen opus est, i. necesse Anglica, transmittere latas pennatas, i. sagittas ad occidentum eos in transitu fontis, quia forte multi transitum ab hominibus bellantibus cum lanceis si non apponunt remedium per architentenes, ut eos in transitu occident. Tertio ostendit de his qui capientur in illo prelio, et quomodo capientur, dicens, Rumbus rumpertur, i. exercitus illius regis qui per rumbum desingnatur, et pennis pinnas ferientur, i. homines sui exercitus, qui sic dicentur pinnae in illo exercitu ferentur cum sagittis, et lacernabuntur brachis, quia milites qui magis sibi appropinquant lacera bustur, i. occidentur, cum squamis rumbi, i. cum illis qui sunt juxta cum homis, i. in lorica et armatura sua cum lanceis et gladiis, et ipse capiatur pro cena taui, i. ad representandum tauro in cena in sagesa, quando vellet forte transisse gurgitem fontis et fugere, et grandia cete, i. domini per tales piscis designati, serientur lignis pennatis, i. sagittis, quae sunt ligna pennata, et delphins, i. domini qui tales piscis designati, perient speris, i. transitu aquirum seu fontis predicti; et focae, i. domini per tales piscis designati, perient rete, qui capiatur vel occidentur; et salmones frangentur pinnas, i. homines designati per salmones per-
dent homines suos, dant capiantur, in illo aciclet bello. Quarto ostendit de illis qui fugient de illo bello, et quomodo fit de eis, dicens, Caudam monstrabant aliis, i. prenominatis sua posterioris, et piissis fugitabant, i. fugient cum suis hominibus et exercitu, nos expectabant pro contis, i. pro lanceis et gladiis quos fugient pro timore et terrore, dant reboabant, i. dum facient sonitum cum tubis ad pugnandum. Galli terga dabunt, aciclet fugiendo de praelio, catapulta dant volitabant, aciclet dum sagittae magnae volant quae catapultae dicuntur. Milvi cedentur, i. ex illis qui fugient occidentur tot quot signantur in isto termino milvi, M.1vij. Cuculi silvis capientur, i. tot capientur in silvis quot signantur in isto termino cuculi, cc.1xj. Ex hoc patet quod istud bellum committetur prope usum sylvam in qua isti fugitivi se recepientur. Quinto ostendit quomodo Anglices occidentur in illo bello propter sui fatuitatem et imprudentiam, dicens quod vespiliones, i. nocturni latrones predicti, occident grossos multones, i. homines designatos per multones ut predictum est, et vitulos multos, homines aciclet designatos per vitulos, inveniunt esse plebei stupidos, quia forte invenientur in aliquo loco propter sui stultitiam ubi non poterunt habere refugium ab exercitu, et ipsi sic erunt dispositi, vel forte dormiendo vel vigilando, quod seipsum non poterunt defendere ab hominibus fugientibus a bello qui ipsos in nocte occident. Et leo ledetur, i. filius regis qui leo dicentur, qui forte invenietur inter predictos, vel alius qui leonem in armis suis portat, sed leonis non perimetur, quia illo tempore evadet cum leones sua aine morte. Sed mori falsorum est pesima, qui post suam occisionem descendunt ad infernum, pretiosa bonorum, qui recipient vitam eternam; unde psalmista: "Pretiosa in conspectu Domini mori sanctorum ejus." Sexto facit finem de bello cancri, et laudat taurum ei bona predicando, dicens, Nolo narrare tibi plus de bellis novellis, quae cancer faciet, semper victus quia sit. Hic nota quod iste cancer faciet pluris bella quae iste auctor non vult narrare, quia cancer semper vincetur, et ideo dicit tauro, aciclet regi Anglice, Taure, semper vale, i. valeas, tibi sit decus imperiale, vel forte exit imperator, vel quia auctor vellet eum esse imperatorem, quia tantum vel tale deest tibi, quantum et quale decet omnis omnium, i. deos omnes quos antiqui numina vocabant. Et sic terminatur istud capitulum, in quo eventus belli declaratur.
Capitulum viij° ostendit de jubileo tauri, et accidensibus contingentibus contra eum.

Me carmen lene dumus modulantis amœne.\(^1\)
Ad jubilum tendo, gallo mea carmina pendo.
A vi tolle ducum, cuculi vim discute fucum.
Facis erunt dies, belli terrore remoto,
Tauri curta quies si oedat Gallia voto;
Planget facta reus dum proximus est jubileus,
Dicteturque Deus Angius quondam Nazareus.
Sed pater in terra vix absolvat sine guerra.
Legatus Romæ, vi regis sed sede Thomæ,
Cantu cautabit aræ plebs et jubilabit.
Per ferias septem læ tum nosceies fore cleptem;
Vincent solventur, sed captivi redimentur.
Pignora cum natis firmabuntur copulatis;
Sed Satel antiquus, bellorum semper amicus,
Impedit pacta, nisi sit sua fraus prece fracta.
Divinæ legis fiæt meditatio regis,
Quæ temptabantur per eum tunc prosperabuntur.

\(^1\) The commentary seems to show that a line is wanting after the first line in the text, but it is not found in the MSS.
ac si fuisset in una silva sonora, ubi cantus audisset philomene et concensus nemorum proportionatos eum excitantes jubilarem tauri discribendum, dicens, Me carmen lene, i. dulce et amenum, dumus modulantis amane, i. silvae amene sonantis et modulantis, et cantus philomene, i. talis avis dulcissime cantentis, Anglice syghtyngale. Vocita me plene, ad jubilarem tauri scilicet describendum. Et nota quod dicit plene quod iste numerus hic dicendus plene ostenditur et ducitur usque ad temporis jubilaei tauri, vel quia jubilarem hic perfecte describitur omnia alia omitendo, dicens, Ad jubilium tendo, scilicet describendum, gallo mea carmina pendo, i. expecto de carmine galli, donec tauri descripsero jubilarem, et tunc describam galli conditiones, in capitulo nono. Secundo ostendit quantitatem temporis inter bellum predictum et jubilarem in quo requiescit taurus. Et nota quod litera fuit indifferibilis, dicit enim auctor, si tolle ducum, i. a numero contento in isto termino ducum, scilicet M.dexx., subtrahas cuculi vim, i. numerum contentum in isto termino cuculi, scilicet cc.xxj., et dicite fucum, i. vide obscurum numerum inde remanenterm, scilicet M.xxx.xxx., qui est numerus remanens post subractionem, pacis erunt dies, scilicet illi numerus remanens signat numerum diem pacis a tempore bellii predicti usque jubilaeum tauri, qui numerus si dividatur in annis erunt tres annis novem mensibus et duo dies, faciendo mensem de xxviiij. diebus, et istud erit tempus pacis tauri. Belli terrore remoto, sed si Gallia cedat voto, i. habeat voluntatem quam intenderit, tauri quies erit certa, i. brevis. Tertia ostendit correctionem tauri ante tempus jubilaei, dicens, reus, i. Edwardus, culpabilis in aliquibus peccatis, planget facta, i. pec cata sua, dum proximus est jubilaeus, i. per modicum ante jubilarem, qui in tantam mutabitur bouitatem quod dicitur a populo quod Deus Nazareus fuit quondam Galliensem, sed pater in terra vix absolvit sine guerra. Nota quod iste versus potest habere triplicem expositionem. Prima est ista, quod pater in terra, i. papa, vix absolvit sine guerra, regem Angliam tune contremus de aliquibus peccatis ad ecclesiam pertinentibus. Secunda expositione est ista, papa vix absolvet, seu custodiet regnum Angliam, sine guerra contra Gallicos. Tertia expositione est ista, quod pater in terra, Edwardus, vix absolvet, seu custodiet, terram, sine guerra, que forte tune temporis excitabitur inter dominos Angliam. Quarto ostendit de quodam legato Romae, qui erit Cantuarie tempore jubilaei ad faciendum solemnitatem, dicens, Legatus Rome, qui forte mittetur a papa ad Anglias pro aliquis causa forte tractanda in regno vel in ecclesia Anglicana, cantabit Cantuarie gens, i. faciet solemnitatem jubilaei in civitate Cantuarie, ubi forte constituet epi scopus, ci regis, quia rex forte coget eum stare in regno vel facere solemnitatem contra voluntatem suam. Sed sede Thomae, i. Cantuarie, quem sedem Sanctus Thomas regebat, et plebs jubilabit, quae ibi congregabitur ad solemnitatem propter aliquam remissio-
JOHN OF ERLINGTON.

nem quam forte tune temporis rex faciet populo et communitati. Quinto ostendit quem bona faciet latronibus et captivis in tempore jubilaei, dicens, Noscet, i. cognosces, clementem fore iatum, qui fur dicitur eo quod res sibi clepit et collegit alienas, et ferias septem, quia per unam septimam tantam facit clementiam et gratiam, quod invece solventur, scilicet de carcere, et captivi redimentur, scilicet de captivitate, ad similitudinem jubilaei Iudaorum, ut pretium est in principio hujus capituli. Unde nota quod verisimile est quod si tantam faciet gratiam istis malefactoribus, quod amplius faciet communitati regni et bonis viris. Sexto ostendit aliquas pacas pacis fieri per conjugium, dicens, Pignora firmabuntur, id est pacia, illo tempore, cum natis, cum filiis et filiabus regis vel aliorum dominorum, copulatis, scilicet per conjugium, sed Satan antiquus, id est diabolus, semper amicus bellorum, quia nollet pacem, sed semper guerram, impediet pacta, scilicet ista quae fuerunt per conjugium facta, nisi sua feras, i. deceptio, sit fracta, i. destructa, prece aliquorum bonorum. Hic tria notantur. Primo notandum est quod illo tempore fient pacta de pace per aliquas conjugia quae postea servabuntur cum magna difficultate. Secundo notandum est quod diabolus semper in quantum potest excitat homines ad bella, quia sicut Deus est amicus et auctor pacis, ita diabolus est amicus bellorum. Tertio est notandum quod ferae diali, i. quia maetia, quando excitat homines ad bella vel alia malis consimilibus, debeat per preces frangi bonorum. Septimo ostendit vitam regis post tempus jubilaei, dicens quod meditatio regis sit, scilicet tunc temporis, divina legis, scilicet in meditatione et oratione, non curando de temporaliibus, et quae tunc templabuntur, per cum prosperabuntur, scilicet ad vitam aeternam. Et nota quod his alludit auctoritati in quo ostendit David in primo psalmo beati virginiis, dicens, In lege Domini voluntas ejus, et in lege ejus meditabitur die et noce, et sequitur, omnia quaecunque faciet semper prosperabitur, ad denotandum quod ab isto tempore jubilaei rex ponet se ad bona opera et adquirendum bonitatem aeternam. Et sic terminatur istud capitulum.

Capitulum nonum, in quo intendit auctor tractare de gallo quem credit regnare post taurum et ei succedere.

Amodo de tauro taceo, gallo tibi psallo; Gallum de bruto nosces genitum fore scuto. In mundo talis nullus gallus volat alis. Ad gallum nomen tauri transibit et omen; Nomen mutatur, species sed continuatur.
Gallus erit magnus, justus, mansuetus ut agnus;
Ut taurus fortis, equalis munere sortis.
Victus fertilitas hunc gallum nobilitabit;
Actus nobilitas decus illius geminabit.
Tempore brumali gallus nido boreali
Pullos unabit, et se volitare parabit.
Fient pennati pro caudis improperati;
Sic gallo grati, statim volitare parati.
Porci Flandrenses non cedent Angligenenses;
Falsi sunt penses, cum possint impetuenses.
Pacem tractabunt, sed fraudem subtus arabant.
Non fient falsi fideles sunt nisi sali.
Fient caudati nimium tunc infatuati,
Pennis cristati, vestitu degenerati.
Regnum Gallorum reputabunt esse suorum;
Sed remanet multum quod cor pensat modo stultum.
Advolat in vento sine tempore penna memento;
Penna volans gratis descendet zelotopatis.
Non venient sana dum turgent talia vana.

_Amodo de tauro taceo._ In isto capitulo nono incipit tractare de
gallo quem credo regnavetur post taurum, et ei sucedere in
regno, et continet sex dicta. In primo ostendit quomodo trans-
feratur a tauro ad loquendum de gallo, et qualis erit iste gallus,
dicens, _Amo de tauro_ quasi dicere, non loquar amplius
quam propin sui in contemplatione divine legis post jubileum; sed
gallo tibi psallo, _i._ faciam carmina et versus sequentes de te et de
actibus tuis, sicut prius feci tauro, sed tu, lector, _nosces gallum_
fore genitum, _i._ procreatum, _de bruto scuto_ _i._ de Wodestoke, quia
brutus, _–ta_, _–tum_, Anglice _sed_ dicitur, et acutum, Anglice _stok_,
ex antiquo, quia antiqui talibus loco scuti utebantur, quibus
junctis facit Wodestoke, et sic habemus cognomen galli; et
nullus talis gallus, sicut ipse, _voluta in mundo alis_, quia non erit
nullus gallus volans, sed gradiens in terra, quia homo, vel quia nullus
Gallus vel homo de Gallia volat cum alis, _i._ cum tanta militia
sicut ille, et _nomen tauri_, scilicet patris sui Edwardi, et _omen_,
_i._ hereditas et vendicatio regni Franciae et regnum Anglie, trans-
bust ad gallum; quia gallus vocabitur Edwardus rex, sicut pater
ejus prius vocabatur. _Nomen mutatur_, scilicet galli, quia gallus
vocabitur, et _rex_ quomodo prius non vocabatur, et alia nomina sua
dimittentur. _Species sed continuatur_, quia erit idem homo in specie
et natura sicut prius, quamvis aliter vocabitur. Secundo descripti
mores iustius galli, quos habebit in tempore suo, dicens, Gallus erit
magnus, vel in statua corporali, vel in honore, vel in bellis; justus,
scilicet in regno suo contra malefactores et iniquos homines,
mansuetus ut aequus, bonis viris et justis de regno suo; ut taurus
fortis, scilicet in bellis contra inimicos suos erit fortis si victor
ejus fuit, et erit aequalis tauro munere sortis, quia multa bona
recipient per fortunam et munera sortis quae per consilium suorum
nunquam cogitabantur, sicut talis accidentur tauro patri suo. Et
nota istud quod est bonum verbum.Victus fertilitas, i. abun-
dantia ciborum et victualium, nobilitas hunc gallium, quia libenter
recipient homines ad prandium suum, et erit in dapibus valde
liberalis, et nobilitas actus, scilicet in bellis, geminabint decus illius,
id est duplicabit honorem suum, quia primo laudabitur de dono et
abundantia victualium, secundo de operibus bellorum. Tertio
ostendit quomodo iste gallus congregabit exercitum in Boea ad
unum bellum, dicens, Pullos unabit, i. congregabit in unum, pullos,
homines scilicet bellatorum sui regni, in tempore brumati, scilicet
in hyeme, quando dies abbreviantur, in nido boreali, id est in
aliquo loco in Boea; et parabit se volitare, id est, transire ultra
mare ad debellandum contra Gallicos pro suo regno. Et penatus,
i. architenentes, qui sagittis pennatis pennati dircurtur, improprecto
pro caudis, a Gallicis, quia vocant eos caudatos in despectu,
fiunt grati cum gallo, illo tempore, et parati volitare contra
Gallicos. Quarto ostendit falsitas Flandrensis contra gallum,
dicens, Porci Flandrenses, id est, vocat eos porcos propert eorum
immundiam et bestialitatem, non cedent Angliagenses, id est,
non erunt contra Anglicos illo tempore propere aliquod commodum
quod de regno tunc habebunt. Sed pensae, i. cognosces, quod
fales sunt contra Anglicos, cum possint impetae, quia erunt
contra gallum cum impetu si crederent habere victoriam seu non
timerent perdere utilitatem quam habent de Anglia; unde pacem
tractabant, scilicet cum gallo, sed fraudem subtus arabant, cum
Gallicos forte contra eum. Quinto ostendit quomodo Anglici illo
tempore frustrabantur a proposito suorum propert factum, dicens
quod caudati, id est Anglici, qui reprobantur pro caudis, fiunt tunc
nimis infatuiati, propter opera quae facient in illo bello, et propere
eorum superbiam; quia vestitus sunt degenerati, propter diversum
modum vestimentorum et cissarum eorum, et quia reputabant
regnum Gallorum esse suorum, unde credent forte quod regnum
Franciae sit totalis in manibus suis, sed remanet multum, id est,
multum distat, sive multa sunt facienda prae quam illud fiat, quod
cor pensat modo stultum, id est, quod cor stultum eorum pensat
factum et completum. Sexto ostendit quomodo finis illius itineris
frustrabitur, dicens, Memento, id est, cognoscas firmiter in mente
tus, quod penne, id est, sagitta pennata, advolat in vento, id est in
saepe, sine tempore, id est extra tempus, quia forte perdent sagittas suas frustra in aliquo facto ante tempus belli, et penes volens gratis, scilicet necessa vel utilitate, descendit selotopatia, id est aliquibus dominis fortes qui manent in castello cum uxoribus propter selotypiam, circa qualia castella Anglici forte occupabantur debellando, donec expendiderint sagittas suas, id est, dum fata sua targent, id est, funt per Anglicos. Non semiam sua, scilicet illa quae intendit, et frustrabuntur a proposito suo. Et sic terminatur istud capitulum.

Capitulum decimum, in quo loquitur auctor de pestilentia tempore galli.


Heu! quod peccatum. In isto capitulo decimo loquitur auctor de pestilentia in tempore galli fienda, et alia accidentibus illo tempore, et contineat quatuor dicta. Prima conoendo ostendit illam pestilentiam futurum propter peccatum, dicens, Heu! quod peccatum tantum amatum sit mundo, quod mors, seu mortalitas, ruet, id est accidet, in terram Anglicis, pro peccato veterato, quod
Anglici ex antiquo continuabant; sed tu, lector, dices me forse desiderum, id est errantem, si dicero mirum, de illa pestilentia, quod more tunc temporis faciet pyram, id est circuitum, circium, id est crudelam, unque per terras, et erga pestilentia universalis in omni terrae, sed non consummabit, id est ommem viventem, carmen sed dimidiabit, id est scripsit unam meditatem hominum, et medium aestri, id est medietas quinque annorum, reserabit quantum durabit, quia durabit tantum, scripsit duos annos et dimidium. Unde patet quod ista pestilentia non præterit, quia praecedentium nulla tantum duravit. Secundo ostendit quomodo ista pestilentia impedit propitiunt galli de bello predicto, dicens, Et fuit factum, i. superbiam destruct, pennatorum fatuorum, i. architenium Anglie, qui futu erunt illo tempore, ut predictum est; et sic mora venasa, i. dura pestilentia, disperaret gaudia vanas, quae prius habuerunt credentes se habuisse victorian et regnum Francie per suam potentiam, qui tantum per istam pestilentiam erunt humiliati, quod deponent penmas, i. sagittas et arcus, vel penmas quas portant in capillis suis, quia metuent intrare Gehennas, i. penam aeternam propter peccata sua. Tertio ostendit quod gallus vivet post istam pestilentiam, et rex Scotiae bella movebit, sed non expectabit ad conflictum, dicens, Gallus adhuc stabit, scripsit post illam pestilentiam; et nonem continuabit, quod prius habebat, et cancer pinget, i. faciet seu similabat, bella novella cum gallo, cum predicto scripsit rege Anglies; sed cum gallus tendet, i. disponet se ad actum, non expectabit sed fugiet, et franget pactum, quod faciet de pugna. Quarto ostendit fraudes et falsitates Francorum illo tempore, dicens, Fortunare bonam remet Jo. namque coronam. Unde pro ista litera sunt tres notanda. Primo est notandum quod lex futi in Francia quod mulieres deberent portare hereditatem usque ad tempus Philippus le Bec, quem una de hereditibus Francicie tulit sibi in conjugem de masculo proper ejus pulchritudinem, et tunc ordinatum fut quod mulieres non gauderent hereditate proper despectum persone, quod carnifex factus fut rex; unde omnes reges Franciae ab illo tempore de genere fuerunt carnifex. Secundo est notandum quod iste terminus fortunare idem significat quod succundere, prosperum facere, vel emundare. Tertio est notandum quod iste postrumus proprii dicitur frater patris mei, et avunculus dictur propri frater matris. His premisis, sequitur expositio literae. Fortunare bonam remet Jo. namque coronam. Iste versus habet duplicem expositionem. Prima est quod Jo. remet, Johannes rex Franciae refutavit, fortunare bonam coronam, i. prosperam facere vel honorare coronam Franciae, quia forte destruet vel mutabit aliquo que pertinent ad dignitatem coronae et regni, ut perdet aliqua pertinencia ad coronam contra aliquem dominum sui regni vel alterius, vel qui impediet eos.
coronari quibus de jure: competet corona, et qui melius eam regerent quem ipse, et amplior fortuna sequeretur. Secunda expetitio hujus versus est ista: fortunam, i. per fortunam ut accepit nominatim in ablativo casu, remus Jo. bonem coronam, quia forte permittit aliquem filiorum suorum coronari suo tempore voluntate propria, ad instantiam regni, vel forte hoc erit contra voluntatem suam, per aliquod infortunium, seu per fraudem regni et illorum de sanguine suo in quibus confidit; unde dicit, Fras gal-
lorum patruorum, i. descendentium a patre, scilicet Philippi Bewes carnificce, ansam cessabit, quia volunt esse certi de alio rege, ut rex Anglie non vendicet regnum Franciae tempore quo esset sine rege, quia in quantum posuunt semper per fraudes et falsitates suas nitentur impedire gallum de Francia et ecludere a regno Franciae; unde auctor reprombat eos, dicens, Carwichse sati, i. de genere carnificia, creati de stirpe patrui, qui de stirpe Philippi Bewes processerunt, remus pati juris paterni, i. sustinere leges antiquorum patrum a quibus ordinabantur quod mulieres deberebant habere hereditatem sicut maries, si pater sine mare docederet vel fraire, et hoc faciant quia magnificati fuerant et extatati per fortunam Philippi predicti, qui copit habere regnum Franciae per juris uxorius, scilicet per idem jus quod modo reproabant; unde est dedecus artifex dem reprobare decreta patri, i. leges patrum, videlicet quibus ipse fuit promotus, et elevatus in regnum. Et sic terminatur istud capitulum.

Capitulum xj. ostendit secundam pestilentiem tempore galli futuram, et causam inde, et alia ac-
cidentia.

Est Notus infestus Saturni cum ruet aestus,
Assub quando cadet, mors per terre vada vadet.
A peccatore salus est longe brevis horae.
Mors infecta malis pernicius evolat alis.
Mors veniet demens, vix evadet bene clemens.
Eccliesiae patres solvent huc tempore fratres.
Flebunt discreti maculas formidine lethi.
Hostia divina mundis fiat medicina.
A nece tam tristi salvabit visio Christi.
Non est res mira summi si percutit ira;
Non est in mundo dives qui dicit abundo.
Pax et justitia strinxerunt basia dudum;
Fastus, avaritia desstruxerunt modo ludum.
Verum de terra nunc non oritur sine guerra.
Justum de coelo non metuitur sine telo;
Et nimis ingrata jam plebs de fonte renata
Munera tam grata non est summi meditata.
Ast impinguata, per delicias jaculata,
Summi mandata renuit servare besta.
Gratia tardatur, et sic vindicta paratur;
Universalis nam mors erit exitialia.
Decrescet luna, cancer decrescet, et una
Perdet fallacem, mors coget stringere pacem.

Est Notus. In isto undecimo capitulo, ubi pertractat de se-
cunda pestilentia tempore galli et alii actibus, et continet v. dicta,
primo ostendit causas et signa pestilentiae secundae, a quibus
transibit, et quis capiat, unde tria sunt hic primitus notanda.
Primo est notandum quod Saturnus est stella maxima nociva
terre et inductiva pestilentialium, unde secundum Missalem Satur-
nus est planeta malevulus, frigidus, siccus, ponderosus, et noc-
turnus, et secundum Catholicon in judiciis signat mœorem et
tristitiam. Secundo est notandum quod Asseb est exutio quæ
apparet in noce ac si stellæ caderent de coelo, et signat mag-
nan sicciñatem et aestum seu calorem in aere. Tertio est notan-
dum quod quando ista duo simul apparent, sunt signa mortalitatis
et pestilentiae ex aere infecto propter aestum nimium et siccitatem
inordinatum in aere, ita quod ibi desciat humidum sufficienter
tutum conservativum. Et his premissis clarissim patebit expositio.
Dicit, cum estus Saturni, i. calor inordinatus sive destructivus
causatus ex natura Saturni, rest, i. fuerit vel accidit in terra, quod
continget per modicum tempus ante annum Christi Mcccxxxw
sicut expressius alias calculabo per astronomiam; tunc erit Notus
infectus, i. ventus inter Austrum et Orientem qui Notus dicitur,
erit contrarius et destructivus ex infectione constellationis Sat-
urni; et quando Asseb cadet, de coelo in noctibus serenis, tunc
mors vadei, i. transibit, per cada terræ, i. per Herforthe; et hic
utitur sexta occultatione, quia credo quod villam de Herforthe
dimittet, et alias villas occupabit, vel quia non ncebit comiti de
Hertforde quando multii alii domini per illam pestilentiam morien-
tur, quia illo tempore forte comes de Herforthe bonus erit et
Deo devotus, et alii mali et peccatores, qui in illis pestilentia
maxime morientur; unde dicit, quod salus brevis hore, i. illius
pestilentiae, est longe a peccatore, quia tunc peccatores morientur
et non salvabuntur. *Mors infecta mala,* i. hominibus quos tunc accipiet, vel multis maliis vel multis miseriae quae in illa pestilentia contingent morientibus. *Pernicius evolat alis,* i. velocibus alis volat de terra in terram, ita quod ictu occupabit plures partes mundi. *Mors veniet demens,* illo tempore salicet quod non parcebit alicui, nec diviti nec pauperi, in tantum quod *evalet bene clemens,* salicet de ista pestilentia. Et nota quod iste terminus clemens potest accipi pro quotlibet bono homine et clementi, vel pro papa qui forte tunc temporis Clemens vocabitur, qui evalet de illa pestilentia. Secundo notat auctor unum accidens quod illo tempore fiet circa fratres mendicantes, dicens, *Ecclesia patres,* salicet episcopi et cardinales, *sovent hoc tempore fratres,* i. destruent eorum religionem, quod amplius non erunt ligati ad caer; vel illo tempore erit tanta penuria sacerdotum secularium propter pestilentiali precedentem, quod papa et episcopi solvent illam constitutionem in qua cavetur quod fratres non ministrant sacramenta secularia nisi confessionem, et tuno concedent eis plenarium executionem sacramentorum, sicut jam habent rectores et sacerdotes parochiales; vel tunc temporis propter penuriam secularium recipient fratres ab ecclesia Romana praebendas et dignitates ecclesiae et terras ad dominis devotas, sicut nunc faciunt monachi, et non tenebuntur amplius tunc ad tantam paupertatem ut hostiam mendicent. Vel potest aliter exponi quod fratres illo tempore solvent patres ecclesiae secundum bonam expositionem; lector recipient sicut placet, quia de prelatis ecclesiis nolo aliqua mala inferre. Tertio ostendit dolorum hominum illo tempore, et eorum salvationem per medicinam, in tribus veraibus, dicens, *Discreti fiant medicus,* i. sapientes erunt convicti de macula peccatorum suorum, *formidine lethi,* i. pro timore mortis; sed illo tempore *hostia divina,* i. sacramentum altaris, *fiet medicus mundus,* salicet ad vitam aeternam; quia per illud sacramentum mundi salvabuntur, vel mundis fiet medicinae eo liberando ab infracturis corporalis; et *visio Christi,* salicet in sacramento altaris, vel propter aliam corporalem apparitionem qua forte tunc temporis se ostendet mundus, vel forte in ecclesiis patriis, *salvabit a nesci tam tristi,* salicet ab ista magna pestilentia; dicens, *Nos est res mira,* i. non est mirandum, *si ira summii Dei percutiet,* per istam salicet pestilentiali, primo propter svariatam divitiam, quia non est in mundo dicere qui dixit abundo, i. nulli diviti videtur quod habest ad abundantiam; et sic exponas caeteros versus ad litteram, quia non continent difficulatum. Quinto ostendit quod illa morituri universalia; et quod rex Scotiae in illa pestilentia moritur, dicens, *Gratia tardat,* salicet propter ista peccata, et *sic vindicta paratur,* per istam pestilentialiam predictam; *nam mori exitialia,* et destruens, *est universalis,* salicet per diversas terras; et *luna decrescit,* et dominatur ad ai diecatur Scotiae in the way and, *cancer decrescit,* i. rex Scotiae
infirmabitur, et una perfet fallacem, quia forte una mulier eit causa suae mortis vel destructionis suae, qui falsus et fallax fuit ad Angliam tempore suo, et tunc ista mors cogit stringere pacem, quia ab illo tempore firmabitur pax inter Angliam et Scotiam, quae per multos annos non continuavit. Et sic terminatur istud capitulum.

Capitulum xiii ostendit quomodo gallus recipiet Franciam.

Lethum precedet, tunc gallo Gallia cedet;
Quod Deus ipsae dare vult nemo valet revocare.
Inferni porta gallus transibit adorta,
Anglorum causa longinquo tempore clausa.
Dum perdet centum, seriet caput et necet lentum.
Tristia post letha veniunt vix tempora ieta,
Mors dum purgabit, cum gallo non jubilabit.
Stirps Parisatina periet confrissa ruina.
Non divinavi mendacia, sed simulavi;
Plurima narravi, sed somnia vera putavi,
Et magis erravi, quia non mea dicta probavi.
Qui nil audivit, nil vidit, nil bene scivit;
Qui bene nil scivit, describere nil bene quivit.
Universalis defectus sit mihi talis,
Visus et auditus testis fortunamque peritus,
Solus secura novit Deus ipsa futura.
Omnia formavit veluti voluit et amavit.
Quod deliravi sermonibus insinuavi.
Per summum juro, te credero non mihi obru.
Judicium faciet gestorum quisque suorum;
Mercedem capiet laborum quisque suorum.
Ad mortem tendo, morti mea carmina pendo.

vult dare, nemo potest vel valet resocere, seu impedire. Secundo ostendit auctor ubi et quomodo gallus recipiet Franciam; unde pro expoponente illius dicti sunt tria notanda. Primo est notandum quod hoc dictum, adorta, potest esse una dictio, scilicet participium, ab hoc verbo adorior, adoritis, et tunc signat idem quod hoc participium agressus ante vel juxta hortus vel mansionem secundum Papiam; et potest esse due dictiones, scilicet ad et ortus, -ta, -tum, i. natus vel genus. Secundo est notandum quod sic accipiatur primo modo, sic est ablativus causae, et adjectivum hujus dictiunis porta; si secundo modo, est accusativus pluralis cum prepositione ad. Tertio est notandum quod Parisius est una porta que vocatur porta inferni, quam claudebant sive murabant Gallici propter causam exortam inter Angliam et Franciam. Istis premisis, sequeitur expositio literae sic. Primo potest exponi: porta inferni, scilicet baratri, adorta, i. invasa sive agressa, quæ scilicet fuit causa longinquæ tempore, pro causa Anglorum; tunc gallus transitibit; sed non ostendit ad quem locum debet transire isto modo exponendo. Secundo potest sic exponi: gallus transitibit porta inferni, i. per portam inferni, quæ fuit causa longinquæ tempore pro causa Anglorum adorta, i. ad genitos suos seu natos per progenitores, qui eum ad infernum prescasse-runt. Tertio potest sic exponi: porta inferni adorta, i. quando porta inferni Parisius est agressa per bellum seu invasa, quæ fuit causa longinquœ tempore pro causa Anglorum, ut per eam Anglici civitatem non intrarent, gallus transitibit, scilicet ad civitatem accipienda. Quarto sic exponitur: gallus transitibit adorta, i. ad regnum ex origine sibi data per matrem, scilicet ad regnum Franciae, porta inferni, scilicet per portam inferni Parisius, quæ fuit causa longinquœ tempore pro causa Anglorum; et secundas duas expositiones repute veriora. Tertio ostendit modum et tempus adquierendi Franciam in isto versu, dum perdet centum, pro cuius expositione sunt tria notanda. Primo est notandum quod iste terminus dum potest accipi dupliciter; primo pro adverbio temporis, sicut communiter accipitur; secundo pro numero quem littere in eodem contente signant, qui est M. d. v. Secundo est notandum quod iste terminus caput accipitur tripliciter; primo pro parte corporis, scilicet in qua sensus maxime vigint; secundo pro domino capitali seu principali alicujus rei, sicut dicimus quod rex est caput regni, vel vir est caput mulieris; tertio pro aliqua re inanimata excellenti, sicut dicimus quod Roma est caput civitatum Italic, London, caput civitatum Angliae, et Parisius caput civitatum Franciae. Tertio est notandum quod lethem est sequo-cum; quando dictur hoc lethem, idem est quod morit; quando dictur le tus, -ta, -tum, idem est quod gaudiumus, -a, -um. His premisis, sequeitur expositio hujus versus, qui tripliciter exponitur sic. Dum perdet centum, iste numerus designatur per literas con-
tentas in ista dictione dum, scilicet M. d. v. perdet centum per subtractionem seu diminutionem, et remaneant M.iiij' v., qui numerus signat annum Domini in quo gallus feriet caput, i. civitate principalem Franciae, necet lentum, i. debilitatum per necem et mortem precedentem de hominibus suis, ita quod non sufficiet gallo restitere. Secunda expositione est quod anno predicto feriet caput, i. dominum capite, quem erit lentus nece, i. fatigatus per pestilentiam precedentem. Tertio exponitur sic: dum gallus perdet centum, i. illo tempore quo gallus perdet centum milites vel homines pugnantes contra civitatem vel regem devincendum, feriet caput et necet lentum, i. occidet ductorem capite, illius praeli, vel illum civitatem capitalem predictam contra quam pugnant. Et post illa tria leta, i. pestilentias predictas, vel post tria tem mortem illius bellii, ex venient tempora leta, et gaudios, tanta erit destructio hominum illo tempore vel tanta malitia et nequitia post illud tempus erit inter homines. Et iste versus aliter exponitur, quod post illa tria leta, centum hominum quos perdet aegrese contra inimicos, venient ex tempora leta, i. tot anni leti et gaudiosi venient gallo, qui in illo praelio adquiret regnum Franciae, quod sunt unitates designatae per litteras hujus dictio nis vix, quae sunt xviij, quia forte tantum tempus gaudebit in regno Franciae ait mortem suam, vel per xiiij. secundum aliam expositionem illius dictio nis; eligat lector expositionem quam voluerit. Quarto ostendit quia accident gallo in illo conflictu vel post, sicut eligere poterit lector in expositione, quia isti versus habent duplicem expositionem. Prima expositione quod dum mors purgabitis, i. faciet purgationem de pecatoribus eos extirpando, non jubilabit cum gallo, i. non faciet jubulum seu gaudium cum gallo, quia homines sui tune morientur, vel quia forte ipsemet moriatur, qui stirpe Parisatina dictur forte quia processit ex illa generatione que tunc periei, seu peribit, confissa ruina, i. per aliam ruinam, vel per bellum quod sibi fiet, ita quod illa generatio non amplius regnabit sua durabit. Secunda expositione est ista, quod dum mors purgabitis, scilicet occidendo homines et eos destruendo, stirpe Parisatina non jubilabit cum gallo, i. forte aliqua mulier de genero vel de stirpe Parisatina, quae erit uzor galli, vel forte sibi amicabilis, non jubilabit vel gaudebit amplius cum gallo, quia periet seu peribit, confissa ruina, morlis, vel occasa; vel forte moriatur in partu per violentiam alicujus ruinæ; et utraque istorum expositionum potest verificari pro tempore quo civitas predicta capietur, vel pro xviij anno post, vel xiiij, sicut dicitur in predicta expositione precedentis super istorum dicti onem vix. Quinto ostendit de modo suo prophetandi et respondendi quatuor questionibus, seu dubia, quae poterant moveri contra eum in propheta sua. Primo potest aliqua quarere ab eo, ex
quo scribit prophetiam, et prophetiae deberet continere totaliter veritatem, quare divinarit et prophetavit mendacia. Dicit nos divinavisse mendacia, i. non scripsit quae sunt mendacia pro seipsis, sed ad signandum alia per aliquam simulitudinem, ut preexposita est, et ideo simulavisse et locutus sum per simulitudinem. Secunda quiescio possit moveri contra istum autorem, quare tot et tali narravit, cum prophetia deberet paucis dicere, et in verbis paucis multa continere. Huic questionis seu dubio respondit, dicens, Prima narravi, i. scripsit narrando in dictis meis, quia putavi somnia vera, quasi diceret quia quae Spiritus Sanctus revelavit mihi in somnis putavi vera, ideo ex scripsit ad intelligentiam auditoris. Tertia quiescio possit moveri, quare erravit aliquando et male scripsit, et non secundum veritatem, nec secundum ordinem; et respondit huic questionis, dicens, Et magis erravi, scilicet non scribendo clare et aperte, quia non probavi dicta mea, sed fui alienatus in sensibus corporallis, nil audiendo, nil videndo, nil sciendo; sed qui nil audivit, sed auditu fuit privatus, nil vidit, scilicet oculo, nil bene scivit, sed scientia bona ex visu procedit vel auditu, et qui nil bene scivit, de aliquibus nil quievit, seu poterit, bene describere; et talis defectus, scilicet visus et auditus, fit mihi universalis, quia nec potui videre nec audire, namque fit testis peritus, i. Spiritus Sanctus est testis si alia est causa quare erravi et necivi secure seu certitudinaliter futura, quia ipse solus Deus novit futura secura, scilicet quae venient certitudinaliter, quia formavisse omnia veluti voluit, i. secundum voluntatem suam, et secundum quod amavit. Quarta quiescio, seu dubium, poterit esse, ex quo iste erravit in scribendo et deliravit, quomodo aliquis deberet credere sibi, seu dare fiduciam dictis suis; et huic questionis respondet, dicens, Insinuavi et ostendi quod deliravi in sermonibus, et in verbis occulti, sed non in sententia; quasi diceret, licet verba mea apparent deliramenta et falsa propter occultum modum loquenti, si tamen bene exponantur continent veritates, et ideo sic est mihi credendum, et si volueris mihi credere, seu dictis meis, per Deum furo non euro, quia quises faciet judicium gestorum suorum, i. judicabit istam prophetiam esse veram secundum illud quod sibi accidit, et quiaque accipit mercedem laborum suorum, pro gestis et factis suis. Et quia ego tendo ad mortem, propter febris et infirmitates meas, pendo seu finio carmina mea morti, quia amplius scribere non valeo.

Et sic sententiam hujus libri, comes reverende, ob vestram declaravi reverentiam, non affirmans istum librum tanquam prophetiam, et tanquam versus multis difficultatibus implicatos exposui, nec dico me in omnibus invenisse veritatem; sed ut magis mihi videbatur pro tempore expositionis ad sententiam, literae cum occultationibus convenientibus deduxi intellectum.
Rogo, si vestra placuerit reverentiae, quod iste liber manibus multorum non tradatur, et si secretioribus aliquid contingat ostendi, nomen tamen auctoris occultatur, ne incurram aliorum indignationem propter opus quod vestrum tantum curavi honestare dignitatem. Valete ad mundi honores cum spirituali incremento per procos humilitatis servi vestri, cui talum decet venerari sublimantem. Explicit expositionis hujus prophetiae.

○ On the Death of Edward III. 1

1377.

A! dere God, what may this be,
That alle thing were and wasteth away?
Frendeshyp is but a vanyté,
Unnethe hit dues al a day.
Thei beo so cliper a at assay,
So leof to han, and loth to lete,
And so flikel in heore fay,
That selden iseȝe is sone forȝete.

I sei hit not withouten a cause,
And theryfore takes riht god hede;
For ȝif ye construwe wel this clause,
I puit ȝou holly out of drede,
That puire schame ȝor hert wold bledè,
And ȝe this mater wysely trete.
He that was ur most spede
Is selden seye and sone forȝete.

1 This English song on the death of King Edward III. is preserved in two manuscripts, one in the British Museum, MS. addit., No. 92,283, fol. 132, v°, the other in the Bodleian Library at Oxford, known as MS. Vernon, fol. 410, v°. The latter manuscript is well known to antiquaries by the title of the Vernon manuscript; the former has been recently purchased by the British Museum, and, singularly enough, the two manuscripts resemble each other in shape, in handwriting, and in their contents, so closely, that there can be no doubt of their having come from the hand of the same scribe. The song is here printed from the Museum MS., with the only variations of any importance of the other.

*cliper, Vernon MS.
Sum tyme an Englis schip we had,
    Nobel hit was, and heih of tour;
Thorw al Christendam hit was drad,
    And stif wold stonde in uch a stour,
    And best dorst byde a scharp schour,
And other stormes smale and grete;
    Nou is that schip, that bar the flour,
Selden seiʒe and some forʒete.

Into that schip ther longeth a roothur,
    That steered the schip, and governed hit;
In al this world nis such another,
    As me thenketh in my wit.
Whil schip and roothur togeder was knit,
Thei dredded nother tempest, dryʒe, nor wete;
    Nou be thei bothe in synder fiit;
That selden seiʒe is sone forʒete.

Scharpe wawes that schip has sayled,
    And sayed alle sees at aventure;
For wynt ne wederes never hit sayled,
    Wil the roothur miht enduir.
Thouʒ the see were rouʒ, or elles dimuuir,
Gode havenes that schip wold geete.
    Nou is that schip, I am wel suir,
Selde iseye and sone forʒete.

This good schip I may remene
    To the chivalrye of this londe;
Sum tyme thei counted nouʒt a bene
    Beo al Fraunce, ich undertonde.
Thei toke and slouʒ hem with her wonde,¹
The power of Fraunce, bethe smale and grete;
    And broutʒ the kyng hider to byde her bonde;²
And nou riht sone hit is forʒete.

¹ bonde, Vern.  ² bote, MS. Addit.
ON THE DEATH OF EDWARD III

That schip hadde a ful siker mast,
And a sayl strong and large,
That made the gode schip never agast
To undertake a thinge of charge.
And to that schip ther longed a barge,
Of al Fraunce þaf nouȝt a cleeete.
To us hit was a siker targe;
And now riht clene hit is forȝete,

The rother was nouther ok ne elm,
Hit was Edward the thriddle the noble kniht;
The prince his sone bar up his helm,
That never scoumffted was in fht.
The kyng him rod and rouwed ariht,
The prince drede nouther stok nor streete.
Nou of hem we lete ful liht;
That selden is seiȝe is sone forȝete.

The swifte barge was duk Henri,
That noble kniht, and wel assayed;
And in his legaunce worthily
He abod mony a bitter brayd.
Ʒif that his enemys ouȝt outrayed,
To chaȝteis hem wolde he not lete.
Nou is that lord ful lowe ileyd;
That selde is seiȝe is sone forȝete.

This gode comunes, bi the rode,
I likne hem to the schipes mast;
That with heore catel and with heore goode
Mayntened the werre both furst and last.
The wynd that bleȝt the schip with blast,
Hit was gode prȝeres, I sey hit strete;
Nou is devoutnes out icaist,
And mony gode dedes ben clene forȝete.
Thus ben this lorde ful lowe;
The stok is of the same rote;
An ympe biginnes for to growe,
And zit I hope schal ben ur bote,
To wolda¹ his fomen underfote,
And as a lord be set in sete.
Crist, lene that he so mote,
That selden seiže be not forȝete.

Weor that impe ffully growe,
That he had sarri² sap, and pith,
I hope he schulde be kud and knowe
For conquerour of moni a kith.
He is ful livelich in lyme and lith
In armes to travayle and to swete.
Crist, live we so fare him with,
That selden seiže be never forȝete.

And therfore holliche I ou rede,
Til that this ympe beo fulli growe,
That uch a mon up with the hede,
And mayntene him bothe heiße and lowe.
The Frensche men cunne bothe bost and blowe,
And with heore scornes us to-threte;
And we boeth bothe unkuynde and slowe,
That selden seiže is sone forȝete.

And therfore, gode sires, taketh reward
Of zor doubti kynge that deyžede in age,
And to his sone prince Edward
That welle was of alle corage.
Suche two lordes of heiße parage
Is not in eorthe whom we schal gete.
And nou heore los beginneth to swage,
That selde seiže is sone forȝete.

¹ holde, Vern. ² sarri, Vern.
ON THE DEATH OF EDWARD III.

ON THE DEATH OF EDWARD III.¹

Proemium in epitaphium domini Edwardi regis Anglorum tertii.

Regis in Edwardi bene debeo funere flere,
Anglicus armatus sepius ense suo.
Per mare, per terras totiens pertriverat hostes,
Quod nec adduc audent jure referre minas.
Is pugil abscessit anima poscens paradisum,
Rex sibi succedens æquparatur ei.
Par proprio patri sit, avo par, sit proavis par,
Parque Ricardo sit, par quia non habuit.
Ille David dormit, Salomon silet, ac obit Obeth,
Mors sua me flere jam memorata facit.
Heroicum carmen lacrimabor eum lucubrandum,
Heroico metro si mihi, musa, faves.

Explicit Proemium. Incipit epitaphium domini Edwardi regis Anglorum tertii.

Qui quinquaginta felices feecerat annos
In solio regni, rex noester nobis olim,
Tertius Edwardus, bene notus nomine tanto,
Nam genitor gessit et progenitor prahabebat.
Dulce Deo nomen donatum pollüce pingui,
Ad tres Caesaros apud Anglos sceptrigerantes,
Post conquestorem rebus regnoque potitos,
Quorum gemma, jubar, rosa regum, regula regni,
Luciferum luna lunam sicut superat sol.
Sic meritis, sic militia, sic moribus altis,
Inclitus Edwardus, excellentissimus ille,
Omnes prerasians obscuravit presentes.

¹ Taken from a manuscript in the Bodleian Library at Oxford, MS. Rawlinson, No. 214, fol. 130, r°.
Gestum regium in ministerio diviso.

Ad sacram supplex quod toto tempore vitae,
Post duplices matutinas horaeque diei,
Cotidie missam dexter committeret auri,
Mane die Martin, sed sexta pace petente
Accumulans altare Dei dono pretioso,
Nunc auro, nunc argento, nunc veste valoris,
Codicibus, cum calicibus bene commemorandis,
Sacras reliquias sanctorum sepius addens,
Ut monachis nigris caput abbatis Benedicti,
Ac monachis albis caput Anne progenitricis
Christi, Londoniae letantur utroque jocali.
Est hoc ad Estmynster, ad Westmynster caput illud.

Tam summus sobole quod totum terruit orbem
Per primogeniti præclarì principis arma;
Fregit enim Francos, regem reliquosque rebelles
Londonias ducens in vincula dura ligandos;
Intrans Hispanos princeps feriendo fugavit
Omnes obstantes, captivans milia multa.
Dux Leonellus, duxque Johannes, germina regis,
Dux Edmundus, duxque Thomas, nam juniores,
Willelmique duo parvi pueri morientes.
Fœminei sexus fuerant Isabella, Johanna,
Blaunchia de Turri, Britonumque ducissa Maria;
Ultima Margareta fuit, Pembroke comitissa.

Tam timuit cœlum cum portaret gladium rex,
Ob malefactores mulctandos cuspidis ictu,
Quod non occidit unquam proprio pugione,
Talem tollendum quietus qualibet ira,
More suo sancto, sed justitiarius ejus
Posceret a presentato pro crimen quovis,
Quid responderet ad criminos tale relatum.
Si se purgaret ad perjuratos duodenos
De convicinis, sua mors sua vitae venit.

Quot per eum caesos inito certamine belli
Mercurius nullus numeraret mille lapillis;
Semper enim victor et nunquam victus abibat.
Tam ferus et fortis, et formidatus in armis,
ON THE DEATH OF EDWARD III.

Ad Francos fuerat, quod apud campestriam Crescy,
Dum dominus princeps acie prima peracutus
Fortius infremeret geminos reges jugulando,
Ac occursantes omnès occideret enae.
Tunc ubi Francorum vidit adesse Philippus
Edwardi regis aiciem validam venientem,
Fronte sagittatus negat ultra nosce sagittas,
Festinus fugere, fidens pedibus palefridi,
Sicut apud Crescy, sic claruit ante Caletum,
Dum rapidus fugeret rex et totum quasi regnum,
Dorsa duodecies ibi centum milia dando.

Tam felix Scotis, quod primo flore juvente,
Ipso rege duce, discumbebat Halydona
Monte quadraginta Scotorum milia cessa.
Bello-mound duce cognomine cum Baliolo,
Milia Scotorum tunc sexaginta cadebant;
In castra mora fuit hoc bellum bene factum,
Milleque quingenti fuimus, qui nos numerasset.
Dunelmi campis dux archiepiscopus illic
Mortua Scotorum viginti milia vidit,
Sic variis vicibus vel per se perve suorum
Praelia de Scotis tribus his bellis perierunt
Centum milia, rex Scotorum vinculaque cepit.

Tam super equum erat audax et amarus in Victoriam
domi
regis super
Francos, et
fallacia
pape Clemens
Anglos.

in Victoriam
domi
regis super
Francos et
fallacia
pape Clemens
Anglos.

hostem,
Quod quinquaginta Francorum milia fudit
Extra sola classe collecta nomine pape;
Sed nobis inimica nimis mala multa minata est.
Rex ut hoc invenit, invasit, et in mare mersit,
De toto numero fugere decem nisi naves.
Papa Clemens sextus, gazis pape Benedicti,
Hos ad Jerusalem conductitios adi viros,
Procurante via Francorum rege Philippo,
Miset et amisit, quia percuterent prius Anglos;
Ac Anglis domitis tunc Joppen adire minaret,
Sed Deus Angligenas bene salvans sit benedictus!
Tavor in Hispanos, qui clara classe superbi
Litora cum ferro feriebant nostra frequenter,
Tollentes predas, tradebant predia flammis,
Non puero parvo parcentes seu seniori,
Quin cunctas animas crudeli morte metebant,
Sic semel effrenos rigido rex ense recepit,
Transfodiens nautas, subigens naves, bona vorans,
Classe duae naves de toda diffugiebant;
Sed velo veloce magis sitius revocantur
In similem sortem quam sustinuere sorores.

Ex hoc in præsens navalia prælia multa,
Per mare caustus erat.

Tam fortunatus victor vitam faciebat
Per tantum tractum, prope septuaginta per annos,
Semper supponens inimicos inferiores;
Dum princps prosper dicti duces equitabant,
Ac comites clarí nunquam nomen minuentes;
Pingenès prísones tuno Londoniis lacrimati,
Rex Francorum, rex Scotorum, duxque Britannus,
Immo duces, immo comites, immo numerosi
De cunctis gradibus in vincula nostra cadebant.
Quos dominus rex dimissit, quosdám domini pape,
Quosdam florenis, et quosdam fædere facto,
Quamplures confugerunt de carcere furto.

Tam pius in plebem, quod serenissimus suni
Edidit edicto durandum dulces statutum
Ejus in iconomos, populum prius exoriantes,
Quod provisores annœæ regis in aulam
Non animalia, sed nec oves, nec aves, nec avenas,
Persiprent de pauperibus, viduissve micellis,
Sed de divitibus digno pretio comitante.
Confusam curam primus project eorum,
Qui plures proprias perdebant qui libet anno
Depopulando domos depaseebant sata cuncta,
Dilapidando thoros meretricies mille trahebant,
Horrea frangentes sua firmabat bona regni.
ON THE DEATH OF EDWARD III.

Tam prudente dum prespectos posuit patriarcham,
Quod cunctis patriis ignotis intitulavit,
Jura volens fieri, neque fleti qualibet arte,
Ut mihi Meroensi judex Westsaxo veniret;
Sed Westsaxo satis ignoto jus sequeretur;
In neutram partem portandus amore vel ira;
Pervertunt amor vel odium quod judicis iram.
Hinc statuit patriis alienum semper adesse,
Qui nullo voto loqueretur libera jura.
Is non audiret verba potentis amici,
Ne contra condemnaret capiens inimicium.

Tam plenus stabili studio mala tollere terre,
Sicut sacrilegos per compita cuncta latrones,
Qui pulsi procul a patria quacunque quercula;
In silvis se servabant vacuando viantium
Ex nummis loculos, ex vita corpora crebra,
Hos multum minuit rex optimus ordine tali.

Archipredones captos post crimina poenis
Taliter absolvit, ut presidis ante tribunal
Discipulos appellarent, agetentque duello,
Damnandos furcis, vel digna morte perirent
Ipsi prœdones qui crimina tanta patrarant.
Terruit innumerous tunc turgida lingua latronum.
Talia plura darem, sed tandem terminus instat.

Milleque trecenti jam septuagintaque septem
Anni sunt Domini, dum tants transit ad astra;
Tantus rex, tam magnificus, tanquam Deus esset,
Sed modo tam modicus, quod eum claudit petra
parva.

Parvus homo parvo tumulo dum clauditur isto,
Conarer cantare dominum, sua singula pensans,
Tot palmas, talem prolem, tam nobile tempus,
Tot sacra judicia, tam plena fide pretiosa,
Ipsum semideum saltem sine fine faterer,
Recta reclamaret nisi mors hominein manifestans.
Non Deus est, sed homo, quia sic homo terminat omnis.
Te libeat, lector, tot themata vera videre,
Quae resonant regem nunquamque fuisse tyrannum.
Si Sathanas fregit carnem, fragiles sumus omnes;
Hinc homines hominem, fragiles fragilem, caro carnem,
Vel pia gens pugilem, pro qua fera praelia fecit,
Saltem pro Sathana precibus munite meantem;
Dicite queso pater noster aveque Maria
Pro tam rege bono, qui regnum tam bene rexit.
Coetibus angelicis societur in sethre sumuo,
Qui supra vident dulcem faciem deitatis.
Sumat eum sanctum Michael, precor, in paradisum,
Conjubilant ubi cum Christo { quicunque beati. }Amen.
{ sancti sociati. }

Explicit epitaphium excellentissimi principis et floris
militiae domini Edwardi regis Angliae 3i.

ON THE REBELLION OF JACK STRAW.1

1381.

Tax has tenet us alle,
probat hoc mors tot validorum,
The kyng therof hade smalle,
fuit in manibus cupidorum;
Hit hade harde honselle,
dans causam fine dolorum;
Revrawnce nede most falle,
propter peccata malorum.

1 From MS. Corpus Chr. Coll. Cambridge, No. 369, with additions (printed here in parenthesis) from another MS. preserved in the Bodleian Library at Oxford, MS. Digby, No. 190.
ON THE REBELLION OF JACK STRAW.

In Kent this kare began,
\textit{mox infestando potentes},
In rowte the rybawdus ran,
\textit{sua pomps arma ferentes};
Folus dred no mon,
\textit{regni regem nseque gentes},
Churles were hor chevetan,
\textit{vulgo pure dominantes}.

Thus hor wayes thay wente,
\textit{pravis pravos ambulantes},
To London fro Kent
\textit{sunt predia depopulantes};
Ther was an uvel covent,
\textit{australi parte vagantes};
Sythenne they sone were schent,
\textit{qui tunc fuerant superantes}.

Bondus they blwun boest,
\textit{nolentes leges domari},
Nede they fre be most,
\textit{vel nolent pacificari};
Charters were endost,
\textit{hos libertate morari};
Ther hor fredam thay lost,
\textit{digni pro cade negari}.

Laddus loude thay loʒe,
\textit{clamantes voce sonora},
The bisschop wen thay sloʒe.
\textit{et corpora plura decora};
Maners down thay drowʒe,
\textit{in regno non meliora};
Harme thay dud inoʒe,
\textit{habuerunt libera lora}.

VOL. I.
[Jak Strawe made yt stowte
   in profusa comitiva,
And seyd al schuld hem lowte
   Anglorum corpora viva.
Sadly can they schowte,
   pulsant pietatis oliva,
The wyche were wont to lowte,
   aratrum traducere otiva.

Hales, that dowghty knyzght,
   quae splenduit Anglia tota,
Dolefully was he dyzght,
   cum stultus pace remota,
There he myzght not fyght,
   neo Christo solvere vota.

Savoy semely sette,
   heu! funditus igne cadebat,
Arcadon there they bett,
   et eos virtute premebat,
Deth was ther dewe dett,
   qui captum quiesque ferebat.]

Owre kyng hadde no rest,
   alii latuere caverna,
To ride he was ful prest,
   recolendo gesta paterna;
Jak Straw down he kest
   Smythfeld virtute superna.
Lord, as thou may best,
   regem defende, guberna._

Vulpes cum cauda caneat, cum cantat alauda,
Ne rapide pecus voculus capiatur et equus.
ON THE SLAUGHTER OF ARCHBISHOP SUDBURY.

VERSEUS DE TEMPORE JOHANNIS STRAW.

Proh dolor! accretit nuper confusione rerum;
Dum virtus procerum silet, et vulgus* male sevit,
Servit nobilitas, et rusticitas dominatur,
Ad res illicitas omnis plebs precipitatur.
Garcio bacchatur et ingenuos agitatur;
Judex damnatur, reus et in sede levatur;
Lex ancillatur, injuria jugis amatur;
Sanguine mucro satir, actus miseris operatur.
Anglia, quid gaudes; cum sis anathemate cincta;
Quomodo sic audes patriarchae sanguine tincta.
Vol modo perpendi tibi quid fortuna paravit,
Laus tua cessavit, insurgunt ree metuendae.
Rex imbecillis nec adhuc a plebe timetur;
Ruribus et villis hinc vulgus ad arma movetur.
Exercent caedes* frentinges more ferino;
Precipitant reces, spoliat, dant atque caminom.*
Ætatis tenerae quia tunc erat ipse hierarcha,
Mactatur temere sine judicio patriarcha;
Ecclésiae princeps, patronus, et archichronatus,
Est decollatus, restat vindicta deinceps.
Votis scurrarum caput arripitur patriarchae,
Non procul ex arce quae furtur Lundoniarium.
Insuer a lixis caput est in ponte levatum,
Atque capellatum clavis in* vertice fixis.
Walword tune* miles caput abstulit inde patenter,

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1 From two manuscripts at Cambridge, one in the University Library, with the shelf-mark Dd. 4, 35, fol. 44;* the other in the Library of Corpus Christi College, No. 59.

* procerum contra vulgus, MS. Corp. C.
* edes, MS. Corp. C.
* canino, MS. Corp. C.
* clavis est in, MS. Corp. C.
* it, MS. Corp. C.

P 2
In pallas habiles involvit idem reverenter.
Posteriores die plebs tam fuit impia regi,
Scripta sibi venie quod rex dedit obvia legi.
Regem transfodere ductor vulgi voluisset,
Ni Walword propere caput ejus præripuisset;
Quod jubet in ponte sursum super altera poni,
Ac ea deponi vulgi superaddita sponte.
Sic moritur Symon de bacute dictus et austri,
Ecclesiæ plaustri rota, dux, auriga, vel ymon.
Rector erat regis et cancellarius iste,
O facinus triste! perit hic sine judice legia.
Festo Basili sexta rutilante diei,
Post ictus gladii Symon datus est requiei.
Gleba fuit capiti de nocte reddita tandem,
Pectore contriti cives comitanter eandem,
Versus metropolim, Cantuaria que vocitatur,
Bustum portatur, quo præsul presuit olim.
Post tempus multum Dorobernia corpus humavit,
Atque decoravit cathedrali sede sepultum.
Ultio monstratur dum tortores cruciantur,
Sensu privantur duo, tertius et jugulatur.
Quidam plectuntur, quidam subito moriuntur;
Caroere traduntur alii, nec adhuc redimuntur.
Multorum capita detruncant Londonienses,
Hec bene sanctita digno libramine penses.
Qui feriunt gladio, gladio debere perire;
Hoc in evangelio Christi poteris reperire;
Hoc juste fieri dictant civilia jura,
Ne patet sectleri via sed mors inde futura.
Nunc gemat ecclesia tanto patre sic viduata,
Cujus in opprobria vigilant discrimina lata.
Hostes exterius feriunt vibramine guerre,
Vulgus et interius devastant viscera terrae.

1 Festo, MS. Corp. C.
2 portantur, MS. Corp. C.
3 gema ecclesie, MS. Corp. C.
Culpant innocuos ut eos de crimine plectant,  
Arctant ingenuos ut et ad servilia plectant.  
Rusticus in magnis aperit temerarius ora,  
Ac ad dedecora fremit et furit ut lupus agnis.  
Tandem post modicum proceres simul arma resumunt,  
Pravos consumunt, vulgus capiunt inimicum.  
Horum pejores et conspirando priores,  
Ob pravos mores, detruncant ut proditores.  
Mactant signiferos, nec eis curant misereri,  
Ut docent misereros proditoria tanta vereri.  
Hoc faciunt domini regno pacem reparando,  
Non debacchando quasi victi robore vini.  
Sic mediante Deo respirat pax recidiva,  
Ne duce stramineo pereat plebs crismate diva.  
Sed mihi lamenta renovant tua, Cantia, facta,  
Nam nihil es tanta que stabas ante beata;  
Regni metropolis de gestis plaudere nolis,  
Cum sis facta dolis paternae conscia molis.  
Patria plena bonis, grege, milite, sive colonis,  
Predita patronis, doctis templo Salomonis.  
Gratuitate cares, et amoris viribus ares,  
Indeque plorares quod contigit arte tua res.  
Quae fueras prima celebris baptismate Christi,  
Omine nunc tristi Babylonis mergis in ima.  
Nec modo dieris solum simplex homicida;  
Sed quia pejor eris lupa, demens, trux, parricida,  
Et quia peccasti patrem proprium jugulando,  
Regnum turbasti patriotaes depopulando,

---

1 Omitted in the MS. of the University Lib.  
2 agnis, MS. Corp. C.  
3 Hac, MS. Corp. C.  
4 tunc, MS. Corp. C.  
5 eos, MS. Corp. C.  
6 moderante, MS. Corp. C.  
7 residivo, MS. Corp. C.  
8 in, MS. Univ.  
9 patricia? MS. Corp. C.  
10 These two lines are wanting in the MS. of Corpus Christi College.
Amodo despecta reputaberis ac odiosa,
Utpote suspecta, temeratrix, impetuosa.
Hanc tibi dat poenam vindex ingratiutatis,
Ut de peccatis venire revoces tibi venam.
Est Deus infestus regno pro crimine nostro;
Fastus et incestus regnant quia quilibet ostro;
Incola vestitur, et philacteria tendit,
Crimina defendit, sic sic atrocius itur.
Hinc orare Deum lucrum foret atque necesse,
Ut miserando reum strages dignetur abesse,
Temperet indigenas, et motos terreat hostes,
Per fidei postes horas restaurat amœnas.
Annum mil. ter c. octogesimumque coerce,
Sunt mala prefata vulgo furiente patrata;
In quarto regis Ricardi posterioris,
Anno sunt pestes haes presumptæ per agrestes.
Jak Chep, Tronche, Jon Wrau, Thom Myllere, Tyler,
Jak Strawe,
Erle of the Plo, Rak to, Deer, et Hob Carter, Rak-
strawe;  
Isti ductores in plebe fuere priores,
Per quos moerores creverunt atque dolores.
Istorum capita collistrigiis modo vernant,
Ut populi cernant ne cupiant vetita.

Explicit.

1 det, MS. Corp. C.  4 Wram, MS. Corp. C.
2 more, MS. Corp. C.  5 Rakestrawe, MS. Corp. C.
3 Schep, MS. Corp. C.  6 super portas, MS. Corp. C.
AGAINST THE LOLLARDS.

AGAINST THE LOLLARDS.

1381.

\textit{Dissipa gentes quae bella volunt, Domine Jhesu.}

1. \textit{Presta, Jhesu, quod postulo, Fac quod in tuo populo Nulla labes resideat; Hortolanus in hortulo Secat salutis sarculo Veprem, ne crescens noceat. Fac quod non emineat, Et quod nusquam absorbete Semen, cum serpit clanculo. Fac quod hortus revireat, Et novo fructu floreat, Vernans ornatu sedulo.}

2. \textit{Hic hortus est ecclesia, Dudum spirans fragrantia, Fulvis decora floribus, Ut Paradisi patria, Omni repleta copia, Sacris onusta fructibus; Conclusa magnis maenibus, Signataque custodibus, Velut regalis curia; Fructiferis arboribus, Cunctisque aromatibus Fluens in abundantia.}

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\footnote{This curious metrical manifesto against the Lollards is taken from a manuscript in the British Museum, MS. Cotton. Vespas. D. ix. fol. 165, r°. The confessions extorted from the ex-priest John Balle, one of the most active agents in the popular insurrections of the year 1381, had compromised some of the leaders of the Wyclifite party, and furnished an occasion for a general attack upon the religious reformers. The way in which John Balle is mentioned in this document shows that it was one of the compositions which originated in these circumstances, and it probably appeared in the latter part of the year referred to.}
3. Sed hostis tui populi,
   Auctor omnis periculi,
   Gravi spumans invidia,
   In humo hujus hortuli
   De fundo sui sacculi
   Modo jecit zizania;
   Quae suffocant virentia,
   Velut frumentum lollia,
   Ac spinae, vepres, tribuli;
   Sic florida marcentia,
   Fragrantia fustentia,
   Sicci sunt fontis rivuli.

4. Lollardi sunt zizania,
   Spinae, vepres, ac lollia,
   Quae vastant hortum vinese;
   Nam pejor pestilentia
   Non fuit in ecclesia,
   Incedens tam errenee.
   Quorum linguae vipereae,
   Et dentes sunt ut frameae,
   Omnis pleni fallacia.
   Hi tene sunt araneae,
   Parvis et magnis foveae,
   Cunctis occultant retia.

5. Sub sanctitatis specie
   Virus vomunt malitiae
   Cunctis qui ipsos audiunt,
   Zelatores ecclesiae,
   Sectatores justitiae,
   Scipios esse garruint.
   Sic simplices decipiunt,
   Et mobiles inficiunt
   Sub simulata facie.
   Vulpes incautos rapiunt,
   Lupi in agnos seviunt,
   Hostes omnis clementiae.
6. Hec pestis jam in Anglia,
    Et nulla gente alia,
    Regnat sine remedio;
    Ni Christus sua gratia
    Reducat hanc in omnia,
    Ac tollat hanc de medio.
    His tanta fit presumptio,
    Ex plausu fiet nimio,
    Quod astruunt enormia.
    Omnis quidem religio,
    Omnis status, conditio,
    Censetur his stultitia.

7. O terra jam pestifera,
    Dudum eras puerpera
    Omnis sanæ scientiae;
    Hæresis labe libera,
    Omni errore extera,
    Exsors omnis fallacie.
    Jam schismatis, discordiæ,
    Erroris, et insaniae
    Extas noster sceptigera;
    Omnis sectæ nefarissæ,
    Omnis doctrine varissæ,
    Tu es sectatrix perpera.

8. Villarum in exitibus
    Se nudant sotilaribus
    Cum populum ludificant.
    Nudis incidunt pedibus,
    Cum appropinquant foribus
    Locorum quibus prædicant.
    Poenas foris amplificant,
    Intus tamen listificant
    Se multis voluptatibus.
    Seipsos sic magnificant,
    Quod alios parvificant
    Multis pravis sermonibus.
9. Nullus ut Paulus judicat,  
Nisi sit missus prædicat,  
Nec sumit scannum dogmatis,  
Nec doctoratum vendicat,  
Nisi quum judex applicat,  
Et præbet normam thematis.  
Sed hi doctrinam schismatis,  
A nullis missi satrapa,  
Docent quæ cunctos toxicat.  
Pestem pravi problematis,  
Fraudem ficti sophismatis,  
Docent, quæ plures implicat.

10. Cum prædicant ad populum,  
Preponunt pacis titulum,  
Pacem primo pronuncian.  
Totum post hoc præambulum  
Est iræ, fellis jactul.  
Sic ledunt et sauciunt;  
Omnem statum dilaniunt,  
Et fama bona spoliant,  
Per os, sepulcrum patulum.  
Brigis et rixis satiant,  
Felle cunctos inebriant  
Per Babylonis poculum.

11. Omnis prior haereticus,  
Insanus, seu schismaticus,  
Errat in uno aliquo;  
Nec est quis sic haereticus,  
Quin saltem sit catholicus  
In magno vel in modico.  
In statu evangelico,  
In sacramento mystico,  
Errat Lollardus laicus;  
Omni dicto prophetico  
Et scripto apostolico  
Interpres est falsidicus.

1 dupletis, MS.  
2 aopretis, MS.
12. Summa quidem perfectio
    Est vere pacis unio,
     Qua fulgent regni filii.
    Sic schismatis divisio,
     Ac statuum detractio,
         Erant, qui sunt regni spurii.
    Hi sunt auctores odii
    Cleri, vulgi dissidii,
     Et regni perturbatio.
    Hinc clades, homicidii,
    Venit et fax incendii,
         Servilis ac rebellio.

13. Johannes Balle hoc docuit,
    Quum morti succubuit
     Propter suam nequitiam.
    Quod quidem nidus tenuit
    Pullos pravos, et aluit
     In regni ignominiam.
    Monstrans Wycliffe familiam,
    Causam brigae primiam,
     Quae totum regnum terruit.
    Præbens experientiam
    Quam gravidam stultitiam
     Hæc secta vulgus inbuit.

14. Horum fuit contentio,
    Et plebis informatio,
     Atque scriptum pestiferum,
    Quod subditis correctio
    Incumbit et frenatio
     Magnatum sive procerum.
    Ex quo caput septigerum
    Ejus agmen belligerum
     Petebant homicidio.
    Sic regnum, olim prosperum,
    Triste fuit et exterum
     Et pronum exterminio.
15. Vetant dari stipendia,
Decimas ac novalia,
Curatis dum sunt miseri;
Nec dominis servitia,
Redditus, vel homagia,
Quamdiu se dant sceleri.
Non medium plus repperi
Per quod sic possent conteri
Cuncta jura civilia.
Regnarent sic pestiferi,
Fine claudentur celeri
Cuncta mundi dominia.

16. Christus a sceptro sceleris,
Necnon a jugo oneris
Nullum fidelem excipit;
Solvit didragma stateris,
Et Caesaris que Caesaris
Cuncta persolvi precipit.
Justus perversum suscipit,
Regem tyrannum recipit,
Et servus praest liberis.
Ergo Lollardus decipit,
Cum contra verum accipit
Sacris inscriptum literis.

17. Thronum regale numinis,
Fastigium regiminis,
Sæpe committit frivolis;
Petrus honorem culminis
Jubet impendi dominis
Modestis atque discolis.
Nonne tu scriptum reperis
Quid nato præae indolis
Commisit parvi luminis?
Ergo sicut benevolis,
Sic dari vult malevolis,
Quod juris est et hominis.
18. Decimae ac primitiae
Fidelium sunt hostiae,
Divino date cultui;
Deo dantur primariorum
Cedentes secundariorum
Presbyterorum usui.
Sacrantur primo ritui,
Secundo darent statui,
Et non personae dubiae.
Ascribi debet raptui,
Si rationale fatui
Quicquid defalces latrue.

19. Hoc Christus plane docuit,
Quando leprosos instruit
Offerre legis hostias;
Quoque minuta monuit
Decimare ut congruit,
Velut res magnas alias.
Quas pravis in deliciis,
Transireque lacinias
Sibi satis innotuit.
Istas tamen excubias,
Propter horum malitias,
Omitti nusquam voluit.

20. Ne fiat diis detractio,
Aut principi rebellio,
Lex scripti dat Mosaici;
Ex quo patet conclusio,
Quod major non judicio
Minoris debet subjici.
Nec ipsi tamquam judici
Parere neque vindici,
Pro quovis maleficio.
Nam omnis lex sic instrui,
Ac omnis rex sic dejici,
Servorum potest odio.
21. Item grande prodigium
   Erroris et elogium
   In horum dictis patuit,
   Quod sceleris mancipium
   Nec dare quid sacrarium,
   Nec sacramenta potuit;
   Absolvere nec valuit,
   Nec ordines contribuit,
   Nec celebrat connubium.
   Ergo qui istud astruit,
   Omnen fidem mox destruit,
   Et totum ponit dubium.

22. Quis novit si quis præsulum
    Peccati portet cumulum,
    Quando largitur ordines;
    Et cum confessat populum,
    Si de peccato scrupulum
    Habet, tu nusquam retines.
   Ergo fidel non obtines,
   Quod sacros ritus detines,
    Vel an sis mortis pabulum.
   Coeli non intret cardines,
   Qui ponit tot caligines
    In fidei periculum.

23. An consecret quis hostiam,
    Vel agat idolatriam,
    Nullus jam novit hominum;
    Aut si per pœnitentiam,
    Vel confessoris curiam,
    Remissio si criminum;
    Vel per baptismæ fluminum
    Quis purget catechuminum,
    Non habet quis scientiam.
    Hic ergo spernit Dominum
    Qui sacramentis terminum
    Dat, ponens hanc stultitiam.
24. Virtute Christi sanguinis,
   Non consecrantis hominis,
      Vim sacramenta obtinent;
   Vigore Dei nominis,
   Ex flatu sacri flaminis,
      Effectum solum retinet.
   Ad ipsa nihil pertinent,
   Nec ipsis quicquam attinent,
      Res meriti vel criminis;
   Per hoc nec vires possident,
   Nec a virtute desident
      Impulsu turpitudinis.

25. Est argumentum editum
   Cum prophetiae spiritum
      Pravo dedit pontifici,
   Viri non penitat meritum,
   Sed statum sacrum inclitum,
      Virtus doni deficii.
   Per hoc jam potest conjici
   Stat donum sacri mystici,
      Quamvis per pravos traditum.
   Virtus collati celestici
   Nequaquam potest infici
      Per virum culpis subditum.

26. Major plebis coercio,
   Profundaque subjectio
      Quae fuit jam ecclesiae,
   Vocalis est confession,
   Per quod curati ditio
      Magnae fit efficientiae.
   Nam tanta est potentiae,
   Quod solvit vim sententiae
      Dei, ejus absolutio,
   Clavem exsolvit veniae,
   Portas celestiae curiae
      Ejus linguae laxatio.
27. Nam proprium consilium,
    Post Aëx primi vitium,
        Nobis justse secluditur;
    Sacrum dat hoc eloquium,
        Alius per judicium
        Vita nostra nunc regitur.
    Nec sibi quis committitur,
    Sed quisquis reus sequitur
        Alterius arbitrium.
    Ex hoc plane committitur,
    Sacerdos instituitur
        Ut fiat directorium.

28. Videtur hoc innuere,
    Praeceptaque statuere,
        Antiquae legis litera,
    Presbyteris committere
    Sagaciter distinguere
        Inter leprarum genera;
    Ac inter legis munera
    Est his potestas libera,
        Quod juris est discernere;
    Hinc ratio est prorsa,
    Bona plebis et scelerà
        Incumbit his discutere.

29. Sed hoc Lollardi renuunt,
    Cum soli Deo instruunt
        Nostras culpas detergere.
    Ergo qui istud astraunt,
        Ecclesiam destituunt
            Et gravì lædunt vulnere.
    Vultum gregis agnoscere,
        Ægrorum curas gerere,
            Iste proterve renuunt;
    Curati jura spernere,
        Leve jugum abjicere
            Audacter vulgus instruunt.
30. Dicunt quod est expediens,  
   Et nullum inconvenientes  
   Paparum multiplicitas;  
   Unus non est sufficiens,  
   Ut patet aliquotiens,  
   Et sacra dat antiquitas.  
Quantorum hæc fatuitas  
Malorum sit causalitas,  
Quid inde sit proveniens,  
Homeri nam loquacitas,  
Maronis seu subtilitas,  
Effari est deficiens.

31. In omni re jam publica,  
   Necon persona mystica,  
   Est unum caput omnium.  
Metrum mensura practica  
Oportet quod sit unica,  
Non multitudo pluriium.  
Sic corpus Christi varium,  
Membrorumque divortium,  
Compago vitae lubrica;  
Sic dissonum est servitium,  
Ac ordinis diffugium,  
Et secta diabolica.

32. Dicunt, siquis fidelium,  
   Si melior sit omnium,  
   Gradu papali praesidet,  
Penes ipsum jus clavium  
Et jurium papalium  
Plena potestas residet.  
Quantus error hunc obeidet,  
Articulum et possidet,  
Non concipit lux vitium  
Papatai quid insidit,  
Scire quis cunctis eminet,  
Cæli Deo est proprium.
33. Collatæ sunt divitiae
Sacrae dudum ecclesiae
Causa quidem multiplici;
Ne servientes latræs
Cogantur ex esurie
Squalore famis affici.
Egeni possent refici,
Honorem queant clericì
Habere reverentiam;
Pravorum cervix dejici,
Substerni possent laici
Jugo obedientiam.

34. Timeret quis ecclesiæm
Jam nasi per potentiam
Posset pravis resistere?
Utilitatem aliæm
Si non conferrent quæriam,
Ista posset sufficiere.
Videntur hi desipere,
Qui templo Dei demere
Ejus querunt substantiam;
Regnare vellent libere
Pravos, atque despicere
Totam Christi familiam.

35. Jam horum est opinio,
Defensio, dotatio,
Catholicæ ecclesiæ,
Necnon Silvestri dito
Ac Sancti Thomæ passio
Sint species insaniae.
In actu poenitentiae
Quæsissent locum veniæ,
His esset ignis torsio;
Sic honor reverentiae
Quem damus istic dubie
Grandis esset abusio.
36. Isti condemnant nimium
Virorum differentium
Sectam vivendi variam,
In clericis dominium,
In monachis peculium,
In fratribus penuriam.
Non curant quam contrariam
De sectis dent sententiam,
Et dissonum judicium;
In plausu non laetitiam,
In planctu non tristitiam,
Monstrant, sed solum odium.

37. Qui opibus renunciant,
Et bonis se exspoliarent,
Atque mendicant libere,
Dicunt quod isti deveniant,
Et vanam vitam somniant,
Et velint se occidere.
Sed nolunt hi perpendere,
Quod non potest deficere
Fidem quam ipsi laniant.
De pietatis opere
Nulli debent diffidere,
Sed fidem rectam sapiant.

38. Si Christus panem proprium
Mendicavit per hostium,
Saecris non patet literis;
Sicut si quod caputium
Habuerit, vel pallium,
In libris nusquam reperis.
Si statim hunc cum ceteris
Commune sibi dixeris,
Nullum profer pro mendacium;
Dempta mercede operis,
Omisso dono muneric,
Tunc mendicasset prandium.
39. Quod Christus gessit patulum
   Mendicantis titulum,
   Ex multis liquet credere;
   Hoc dat præsepe, stabulum,
   Ac aliorum pabulum
   Quæ cogeabantur sumere.
Non habuit quæ vendere
Quibat, nec quicquam emere,
   Nec proprium latibulum;
   Ex alieno munere
   Ac manuali opere
   Vixit, aut per miraculum.

40. Ut patet intuentibus
   In rebus temporalibus,
   Christus non sumpsit proprium,
   In agris seu pecoribus,
   Thesauris seu proventibus,
   Nec grandi lucro mercium;
   Nec quovis domicilium,
   Nec castrum nec villagium,
   Nec quicquam in terrestribus.
   Vixit donis fidelium,
   Sive per laborium,
   Aut mendicatis panibus.

41. Jam mendicantes lacerant,
   Horum statum vituperant,
   Depravunt vitam, opera.
   Ne detur istis imperant,
   Blasphemant et improerant
   Multa nefanda scelera.
   Dicunt quod non ad supera,
   Sed potius ad infera,
   Trausire fratres propterant,
   Ut inferant pestifera,
   Et quæque dicant aspera,
   Globatim se confederant.
42.  Sic horum prædicatio
    Est vilis diffamatio,
    Probrorumque convitium;
    Fidei extirpatio,
    Statuum detractio,
    Virtutum exterminium.
    Rancoris est exordium,
    Amoris est exilium,
    Et morum relegatio;
    Antichristi mysterium,
    Et sectæ lunæ præsagium,
    Et Satanæ delusio.

43.  Praetoriorum coercio,
    Et fratrum prædicatio,
    Sunt dux sacræ gladii.
    Satis ex evangelio
    Patet horum incisio
    Quod lima sit flagiti.
    Sed fumus horum odii
    Rubigoque obloqui
    Ipsos privat officio,
    Sic quod in die praelii,
    Quo sterni solent impii,
    In nullo sunt auxilio.

44.  Amorem dat extaticum,
    Cum sacramentum mysticum
    In cibum nobis contulit;
    Arram et pignus caelitum,
    Jocale quoque unicum
    Nostris thesauris intulit.
    Cunctis sacrís hoc prætulit,
    Suis fastis hoc extulit.
    Cunctis fore viaticum.
    Memoriam quam pertulit
    Mortis, dedit et detulit
    Munus magis salvificum.
45. Nil fidem sic pulchrificat,
   Nec Dei posse explicat,
   Cum hoc sit mirabilius;
   Nil iram sic pacificat,
   Nec animam vivificat,
   Cum nil sit hoc salubrius.
   Nil isto unit fortius
   Mentem, nec stringit arctius,
   Quam sibi indemnificat;
   Nil isto sapit dulcius,
   Nil replet abundantius,
   Nil mentem sic lustificat.

46. Sed hoc Lollardus minime
   Curat, dum struat pessime
   De hoc sacro donario.
   Fidei antiquissimae
   Repugnat in hoc maxime
   Hujus sectae opinio.
   Nam transubstantiatio,
   Videtur his delusio,
   Et velut res vanissimae;
   Postquam fit consecratio
   Manet ut in principio
   Carnis cibus non animae.

47. Auctor sectae primarius
   In hoc erravit stultius,
   Quae ejus est confessio,
   Quem quisquis diligens
   Attendat, quod profundius
   Sciet quae est opinio,
   Ut unum in vinario
   Signo, sicut calcario,
   Fit Christus, et non amplius.
   Vestra corda conventio,
   Ut vestra sit discretio,
   Quid potest dici nequius?
48. Rursus hic doctor asserit,
Quod ubicunque fuerit
Christus praesentialiter,
Septempedalis aderit,
Nec hanc mensuram deserit,
Nec usquam fuit aliter.
Re patet aliqualiter,
Quod Christus corporaliter
Sacramento non inerit,
Si sic carnis quam nequiter
Ecclesia fallaciter
Hucusque nos deceperit.

49. Jam nuper haec opinio
Doctorum magno studio
Probata fuit frivola.
Ergo si hanc discutio,
Stillam in mare jaceo,
Et silvis do ligneola.
Nam cum juris incola
Ullam dicar sic sciola
Quae istic sint confusio,
Ullam dabo mediola,
Concludam seu malevola,
Quin pejor sit contentio.¹

50. Si Christus in hoc ferculo,
Ut vinum est in circulo,
Falsam do reverentiam,
Nonne in loco patulo,
Ac coram omni populo,
Committo idolatriam?
Nam cum adoro hostiam,
Impendo sibi latriam
Et sanguini in pociolo,
Cum colo eucharistiam,
Tunc ledo conscientiam,
Trabes ponens in oculo.

¹ This sentence, in which the MS. is followed exactly, is evidently written incorrectly.
51. Universi perfectio

Est Christi generatio,
Ut valet quis concluere;
Sic perturbatio
Ejusdem est complegio,
Si quis velit advertere.
Sic in utroque genere,
Ac omni Dei opere,
Est vera circulatio.
In isto ergo munere
Nullus debet supponere
Panem inesse proprio.

52. Non fuit septennario

Constrictus pedum spatio
Cum ventre matris latuit,
Nec cum signato hostio
Intravit, stans in medio,
Non hanc mensuram tenuit.
Cur igitur non potuit,
Aut cur idem noleuit
In hoc sacro mysterio,
In libris non innotuit,
Nec quisquam auctor docuit,
Nec hoc concludit ratio.

53. Nullus periculosius

Errat, vel dicit stultius,
Quam in hac sacra hostia;
Nihil fidem perfectius
Extollit vel sublimius
Inter Christi magnalia.
Quanta ergo dementia
Vexat horum ingenia,
Excusatque profundius!
Se propria malitia
Tanta ponunt mendacia,
Et errant velut ebrius.
54. In hortum nunc introeas,  
Dulcis Jhesu, et videas  
Quot clades ipsum obruunt;  
Liga vulpes erroneas,  
Quae sic devastat vineas,  
Et gravem pestem instruunt.  
Ejus sepes jam destruunt,  
Grandes insultus irruunt  
Per bestias extraneas;  
Ejus flores jam defluunt,  
Et fructus sse renuunt,  
Hinc curam ejus habeas.

55. Ex te fides quam sequimur,  
Ab ipsis omnes pascimur  
Tuae doctrinæ epulis.  
Hinc, si errore fallimur,  
Per te false decipimur,  
Seducti vanis fabulis.  
De te ac tuis famulis,  
Tanquam de nugigerulis,  
Juste modo conquerimur;  
Quod tot transactis seculis  
Cum falsis fictis garrulis  
Hucusque sic deludimur.

56. Sed nefas est hoc credere,  
Quod quemquam vis decipere,  
Cum tu sís ipsa veritas;  
Aut velis quemquam perdere,  
Vel oberrare temere,  
Cum sis suprema bonitas.  
Hinc hujus sectæ novitas,  
Presumptio, temeritas,  
Quam fidem vult abduçere,  
Erroris est impietas,  
Et Antichristi falsitas,  
Qua mundum habet fallere.
ON THE EARTHQUAKE OF 1382.

Yet is God a courteous lord,
And meekely con schewe his miht,
Fayn he wolde bringe til acord
Monkuynde to live in treuhte ariht.
Alas! why set we that lord so liht,
And al to soule with hym we fare?
In world is non so wys no whyt,
That thei ne have warynge to be ware.

We may not sey, but ʒif we lyʒe,
That God wol vengance on us stele.
For openly we seo with eijʒe
This warnynges both wonder and feole.
But non this wrecched worldes weole
Maketh us live in synne and care;
Of mony merveyles I may of mele,
And al is warynge to be ware.

Whon the comuynes began to ryse,
Was non so gret lord, as I gesse.
That thei in herte bigon to gryse,
And leide heore jolite in presse.
Wher was thenne heore worthinesse,
Whon thei made lorde droue and dare?
Of alle wyse men I take witnesse,
This was a warynge to be ware.

1 This song is preserved in a manuscript in the British Museum, MS. additional, No. 22,283, fol. 132, v°, and in the Vernon MS. in the Bodleian Library at Oxford, fol. 411, r°. See before the note on p. 315. It is here printed from the MS. in the British Museum.
ON THE EARTHQUAKE OF 1382.

Bifore, ðif men hedde haad a graas,
Lordes mihte wonder weel
Han let the rysing that ther was;
But that God thouȝt ðit sum del
That lordes schulde his lordschup feel,
And of heore lordschippe make hem bare.
Trust therto as trewe as steel,
This was a warnyng to be ware.

And also whon this eorthe qwok,
Was non so proud he nas agast,
And al his jolite forsok,
And thouȝt on God whil that hit last.
And alsone as hit was over past,
Men wox as uvel as thei dede are.
Uche mon in his herte may cast,
This was a warnyng to be ware.

For sothe this was a Lord to drede,
So sodeynly mad mon agast;
Of gold and selver thei tok non hede,
But our of ther houses ful some thei past.
Chaumbres, chymeneys, al to-barst,
Chirches and castelles foule gon fare;
Pinacles, steples, to grounde hit cast;
And al was for warnyng to be ware.

The mevyng of this eorthe iwis,
That [s]chulde bi cuynde be ferm and stabele,
A pure verrey toknyng hit is
That mennes hertes ben chaungabele,
And that to falsed thei ben most abele.
For with good faith wol we not fare.
Leef hit wel, withouten fabele,
This was a warnyng to be ware.
The rysynge of the comynnes in londe,
The pestilens, and the eorthe-quake,
Theose threo thinges, I understonde,
Booth tokens the grete vengaunce and wrake
That schulde falle for synnes sake,
As this clerkes conne declare.
Now may we chese to leve or take,
For warnynge have we to be ware.

Evere I drede, bi my trouthe,
Ther may no warnynge stande in sted;
We ben so ful of synne and slouthe,
The schame is passed the sched of hede,
And we leggen riht hevy as led,
Cumbred in the fendes snare.
I leve this beo ur best red,
To thenke on this warnynge and be ware.

Sykerliche I dar wel say,
In such a plyt this world is in,
Mony for wynnyng wold bitraye
Father and moder and al his kyn.
Nou were heiht tyme to bigyn
To amende ur mis, and wel to fare;
Ur bagge hongeth on a clipe pyn,
Bote we of this warnynge be ware.

Be war, for I con sey no more;
Be war, for vengaunce of trespas;
Be war, and thanke uppon this lore;
Be war of this sodeyn cas.
And zit be war while we have spas;
And thanke that child that Marie bare,
Of his grete godnesse and his gras,
Sende us such warnynge to be ware.
ON THE COUNCIL OF LONDON. 253

ON THE COUNCIL OF LONDON.¹

1382.

Heu! quanta desolation Angliae praestatur,
Cujo regnum quodlibet hinc inde minatur,
Et hujus navigium pene conquassatur;
Regnum nec consilio nec ope juvatur.
   With an O and an I, prae dolore ventris,
   Meum jam consilium jacet in vi mentis.

Sed ad pœnitentiam convertat Deus gentem,
Et dirigat divinitus nostri regis mentem,
Ut tortuosum lucide cognoscat serpentem,
Monachis et fratribus hypocrisim latentem.
   With an O and an I, ne istis attendat,
   Sanctorum oratio ad cœlos ascendat.

In nos pestilentia seve jam crescit,
Quod virorum fortium jam populus decrescit,
Quæ diversis partibus adhuc invalescit,
Cum noster jubilus totaliter recessit.
   With an O and an I, huic finem ruinae
   Addat qui supremus est auctor medicinæ.

¹ This Latin song is taken from MS. Cotton. Claudius B. ii. fol. 59, r°. Its date, and the events to which it refers, are indicated by the allusions to the pestilence, to the insurrection of the serfs (servi), and to the earthquake which happened at the very moment when the council was proceeding to business, as well as by the names of a certain number of individuals concerned in the acts of the council. In the manuscript, which contains also the two following English songs of the same class, these compositions have been crossed through, no doubt by some friar, or opponent of the reformers, who had become possessed of it after they were written.
In maligno positus nunc est mundus totus,
A viris Angligenis non est Christus notus;
Pro peccato populi venit terræmotus;
In religiosis jam nullus est devotus.

With an O and an I, debeatchantur servi,
Et in servos Domini nimis sunt protervi.

In hoc terræmotu ab hora diei,
Quia tunc convenerant scribæ, Pharisei,
Cum summis sacerdotibus contra Christum Dei,
Vultus irae patuit divinae faciei.

With an O and an I, sanctos diffamarunt,
Per hæreses et schismata quæ falsa patrarunt.

Heu! jam mala plurima de nobis sunt scita;
Per ventos et flumina jacent grana trita;
Ab antiquis patribus hæc sunt inaudita;
Qui campos conspicitis, scitis quod est ita.

With an O and an I, causam si quœratis,
Dico quod hoc accidit nobis pro peccatis.

Si status conspicimus, nullus excusesatur;
Quod in shopis venditur male mensuratur;
Quilibet perjurio vel fraude lucratur;
Sed quod sic adquiritur adquirens furatur.

With an O and an I, res male quesitas,
Ut indies conspicimus, sæpe vadit ita.

Clerici, qui speculum forent laicorum,
In factum libidinis multi laxant lorum.
Rectores jam rapiunt bona subditorum.
Scitis quod hæc omnia signa sunt dolorum.

With an O and an I, sic est mundus versus,
Qui luceret aliis, tenebris est mersus.
ON THE COUNCIL OF LONDON.

Ultra si progradimur, ubi sunt prælati?
Nescio; sed certum est, multi sunt elati.
Scholis theologicis pauci baptizati,
Sed prece vel pretio vel penna sublimati.
With an O and an I, libens scire quare
Penna viros erigens facit non volare.

Quid dicemus præter hæc de religiosis?
Immo mendicantibus, falsis, et mendosis,
Qui se fingunt similes actu rubris rosis,
Cum mores odoriferos exemplum morosis.
With an O. and an I, roseæ marcerunt,
Instar sterquilinium saporem dederunt.

Hi domos conficiunt miræ largitatis,
Politis lapidibus, quibusdam quadratis;
Totum tectum tegitur lignis levigatis;
Sed transgressum regulae probant ista satia.
With an O and an I, facta vestra tabent,
Christus cum sic dixerat, foveas vulpes habent.

Qualiter ædificant vere non est mirum;
Ingens opus construunt quasi magnum Tyrum;
Qualitercunque fuerit circumvallant gyrum.
Si decretum verum sit, est totum delirium.
With an O and an I, destructis fundatis,
Nova statim construant, pecuniis paratis.

Non est monasterium tam possessionatum,
Nec rex nec episcopus, ut satis est probatum,
Habens opus aliquid tam cito paratum,
Sicut qui cotidie vadunt mendicatum.
With an O and an I, vel sunt furatores,
Vel faciunt numismata, regni proditores.
Se mendicos publicos clamant cunctis horis; 
Non tamen dedecoris, sed magni honoris, 
Habitu se protegunt panni melioris, 
Tunicis, pelliciis frigus claudunt foris.

With an O and an I, dicunt Pharissae, 
"Ecce quanta patimur pro amore Dei."

Si quis impugnat hoc, dant responsum gratum, 
Quod ad usum proprium nobis est hoc datum; 
Bonum vident intime, non accedunt statum, 
Sed praecptum regule sic est vacuatum.

With an O and an I, per idem possunt isti, 
Ut roba rubea pro amore Christi.

Minores induerent pannum viliorem, 
Et de corda cannabi induerent cinctorem; 
Sed ut locum teneant fastis altiorem, 
Semetipos induunt regium colorum.

With an O and an I, exivi de Paradiso, 
Absconditur sub modio, papa sit desimo.

Inter fratres griseos sic est ordinatum, 
Quod nullum velle mortuum post erit mutatum; 
Si conventum videant penuriis gravatum, 
Non donabunt aliquid, sed monstrant legatum.

With an O and an I, Helmebrigge testatum, 
Firmum stat cum Fraunces dicunt dispensatum.

Isti fratres prædicant per villas et forum, 
Quod si mortem gustet quis in habitu minorum, 
Non intrabit postea locum tormentorum, 
Sed statim perducitur ad regna celorum.

With an O and an I, habitu cum zona 
Adquiritur ab Helmebrigge fratribus annonas.
ON THE COUNCIL OF LONDON.

Si dives in patria quisquis infirmetur,
Illuc frater properans et currens monetur;
Et statim cum venerit infirmo loquetur,
Ut cadaver mortuum fratibus dentetur.
    With an O and an I, ore petunt ista,
    Dum cor et memoria simul sunt in cista.

Quod si pauper adiens fratres infirmetur,
Et petat ut inter hos sepultura detur,
Gardianus absens est, statim respondetur,
Et sic satiis breviter pauper excludetur.
    With an O and an I, quilibet est negans,
    Quod quis ibi veniat nisi dans vel legans.

Fratres in capitulis solent compilare
Liteinis, suffragia quas solent vocare;
Vere sunt naufragia, debent nominare,
Pueros cum precipitent in profundum mare.
    With an O and an I, quod papa non audet,
    Falsus frater annuit, et spe lucri gaudet.

In his sunt participes omnium missarum,
Et precum similiter et abstinencearum;
Num personae dignae sunt, curant valde parum;
Numquid tales litterse sunt de usu Sarum?
    With an O and an I, tot partes dederunt,
    Quod ipsis non alique credo remanserunt.

Tam vivis quam mortuis tales partes dantur,
Sed blasphemi publici doctores probantur;
Hec et his similia fratres operantur;
Quae restant gravissima hic non recitantur.
    With an O and an I, vos, fratres, valete,
    In vos capiet pravos, si quis trahat rete.
Quid dicam de monachis sancti Benedicti?
Dicti per antiphrasim, sed sunt maledicti,
Nam non servant regulas quibus sunt astricti;
Ab ant duo Mamona minus sunt deficit.
With an O and an I, leporem venari
Malunt quam Jeronimi vitam contemplari.

Nulli sunt in seculo qui magis se dederunt,
Quam illi qui seculo renunciaverunt;
Ut canes ad vomitum, tales redierunt,
Manus dantes aratro retro respexerunt.
With an O and an I, hoc peccato rei,
Nullo modo dicti sunt apti regno Dei.

Monachus qui proprium solat abnegare,
Obbam die quotlibet vult appropriare,
Nec vult ciphum socii sed proprium potare,
Et ni discus plenus sit, hic vult murmure.
With an O and an I, fuit dictum prisco,
Monachus mundo mortuus vivens est in disco.

Hæc ego qui feceram, monachus agressus,
Per hos rasus fueram, sed nondum professus;
Sed de magnis ocreis cito fui fessus,
Et ad Christi regulam statim sum egressus.
With an O and an I, de visis in domo,
Cum juris fuerim, nuncquam sciet homo.

Tantos motus intuens Dominus in mari,
Quosdam viros nobiles fecit magistrari,
Ut fides ecclesiae possit restaurari,
Wyclif et discipulos voluit vocari.
With an O and I, hi sunt viri nautæ,
Ducentes a Domino navem Petri caute.

\textsuperscript{1} Presto in the MS.
Hi doctores monachos solent increpare,
Quia nolunt proprias regulas servare,
Injugentes monachis otium vitare,
Et dant per quod medium debent laborare.
    With an O and and I, monachi pinguati
    Laborare manibus hoc non possunt pati.

Tunc frtres ulcerius probant delirare,
Nullo modo validi debent mendicare,
Sed aptantur regula manu laborare,
Quia quam accipere beatius est dare.
    With an O and an I, Franeuces laboravit,
    Ut posteri sic facerent, primus exemplavit.

Tacto laboritio frtres furiebant,
Et ex parte propria monachi timebant.
Monachi tunc proprie fratibus mittebant,
Qui, ieti de nuntio, ieti veniebant.
    With an O and an I, sit Deus beatus,
    Hic amici facti sunt Herodes et Pilatus.

Armacan, 1 quem celo Dominus coronavit,
Discordes tantomodo frtres adunavit;
Sed magno miraculo Wyclif coruscavit,
Cum frtres et monachos simul collocavit.
    With an O and an I, consortes effecti,
    Quovis adversario dicunt sunt protecti.

Factum est cum monachis simul concordarent,
Atque falsas fabulas frtres predicarent,
Et doctores ordinum scholis doctrinarent,
Per quas famas floridas in sonitum migrarent.
    With and O and an I, viri veritatis
    Multum diffamati sunt dictis contractatis.

1 Richard Fitz Ralph, archbishop of Armagh, who died in November, 1360. He was a great opponent of the mendicant friars, and may be regarded justly as the precursor of Wycliffe.
Tunc primus determinans est Johannes Wellis,\(^1\)
Istos viros reprobans cum verbis tenellis,
Multum conversatus est ventis et procellis;
Hinc in ejus facie patet color fellis.
   With an O and an I, in scholis non prodest,
   Imago faciei monstrat qualis hic est.

Hic promisit in scholis quod vellet probare
Wyclif et Herford\(^2\) simul dictis repugnare;
Sed cum hic nescierat plus argumentare,
Nichol solvens omnia jussit Bayard stare.
   With an O and an I, Wellis replicabat;
   Sed postquam Nichol solverat, tunc Johannes
   stabat.

Tunc successit alius, Goydoun nuncupatus,
In monachis egregius, et vir magni status;
Propter meum dicere nemo sit iratus,
Hic non erat clericus, sed laicus literatus.
   With an O and an I, sub veste monachatus,
   Goydoun fere laicus est clam piliatus.

Hic dixit quod monachi non debent laborare,
Sed quod fratres validi deberent mendicare;
Sed ejus asserere vel sui negare
Non est factum alicud liquide probare.
   With an O and an I, magis sudax pecus,
   Quod in biga cernitur extat Bayard cæcus.

\(^1\) John Welles was a monk of
Ramsey, and the great enemy of
the Wycliffites. He was an active
member of the council of London.

\(^2\) Nicholas Hereford, or Herford, was one of the most eminent fol-
lowers of Wycliffe. In the sequel
of these proceedings he was obliged
to recant his opinions, and is said
to have died a Romanist.
ON THE COUNCIL OF LONDON.

Tunc Crophorne accesserat, omnibus ignotus,
Non Anglicus nec Gallicus, nec Francus nec Scotus,
Non claustro, sed saeculo se donabat totus;
Apostata jam publicus a nobis sit remotus.

With an O and an I, a claustro sic dempti,
Christi non sunt, quare sic? quia sunt aedempti.

Tu, Crophorne stultissime, credo quod insanis,
Ut quod scholas occupas frivolis et vanis;
Dicta tua non valent unum stercus canis,
Omnes isti monachi coxant cum ranis.

With an O and an I, dixit bufo crati,
Maledicti desuper sint tot dominati.

Facto fine monachia, frater sequebatur,
Doctor de minoribus, qui Merton vocatur;
Sed quia balbutiens tanquam corvus fatur,
Nihil quod proposuit tunc reportabatur.

With an O and an I, sileat ut mutus,
Donec per Franciscum sit loquela restitutas.

Tunc processit Whappelode, sere cerebroseus,
Non arguens sed garrulans, et nimis mendozae;
Cujus labor quilibet est infructuosus,
Cum sit pro mendacias omnibus excesus.

With an O and an I, talis frater fictus,
Est frater sequivoce, sicut frater pictus.

Tunc accessit alius, Stokis nominatus,
Rufus naturaliter, et veste dealbatus,
Omnibus impatiens, et nimis elatus,
Et contra veridicos dirigens conatus.

With an O and an I, sub tam rubra pelle,
Animus non habitat nisi unctus felle.
Hic per dies plurimos doctor laboravit,
Nihil ad propositum quod argumentavit,
Allegans quod foemine Christus imperavit,
Ut potum porrigeret, ipsa ministravit.
    With an O and an I, si tunc tacuisses,
    Tu nunc stulto similis philosophus fuisses.

Si legas a seculo non erat inventum
A quibus hae religib cepit fundamentum;
Pollimitum primitus habebat indumentum;
Sed cur hae despicitur est magnum portentum.
    With an O and an I, fuerunt pyed freres;
    Quomodo mutati sunt rogo dicat Pera.

Horum quidam predicant quod sunt ex Maria;
Alii tamen asserunt quod sunt ex Helia.
Cum istorum quilibet discordet a via,
Nullus talis veniet coeli monachia.
    With an O and an I, si fundator detur,
    Ipse dedit regulam quae rogo monstretur.

Post haec die postera Nichol\(^1\) veniebat,
Et ad tacta singula clare respondebat;
Et Philippus Repyndon\(^2\) omnis solvebat,
Quae Petrus apochryphus in scholis tangebat.
    With an O and an I, postquam sic voluerunt,
    Fratres tunc et monachi vultum depresserunt.

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\(^{1}\) Nicholas Hereford.
\(^{2}\) Philip Repingdon, or Reppington, canon of Leicester, was also one of the ablest and warmest supporters of the Wycliffite opinions. Nevertheless, he not only recanted his opinions after the council of London, but he was afterwards made bishop of Lincoln (1408), and became a great persecutor of the Lollards. Philip Repingdon's recantation of his opinions was made at Oxford on the 24th of November, 1382, before which date we must suppose our song to have been written.
ON THE COUNCIL OF LONDON.

Monachi cum fratribus pariter videntes
Quae facere poterant versus innocentes,
Pauperum pecuniis loculos replentes,
Quantum possunt properant Londonias currentes.

With an O and an I, pro questu sanctorum,
Larges dant corrigias de bonis aliorum.

Post haec simul adeunt metropolitanum,
Nichol Herford asserunt hereticum profanum,
Et Philippum Repynson proclamant insanum,
Prasulis pecuniis lipiantes manum.

With an O and an I, pecuniis placatus,
Quicquid frate cupiunt, dicit, "sum paratus."

Tunc ipsos episcopos et fratres citabant;
Contra quos cum venerant nihil allegabant;
Qui multis injuriis ipsos aggravabant,
Qui visis periculis ad papam appellabant.

With an O and an I, filius et flamen
Hos cum patre dirigant in agendia, Amen.
Explicit.

○ SONG AGAINST THE FRIARS.1

Preste, ne monke, ne ȝit chanoun,
Ne no man of reliqion,
Gyfen hem so to devocioun,
As done thes holy frers.

For summe gyven ham to chyvalry,
Somme to riote and ribaudery;
Bot frers gyven ham to grete study,
And to grete prayers,
Who so kepe thair reule al,
bothe in worde and dede;
I am ful siker that he shal
have heven bils to mede.

1 From MS. Cotton. Cleopatra, script which has furnished the pro-
Men may se by thair contynaunce,
That thay are men of grete penaunce,
And also that thair sustynaunce
    Simple is and wayke.
I have lyved now fourty 3ers,
And fatter men about the neres
3it sawe I never then are these frers,
    In contreys ther thai rayke.
Meteles so megre are thai made,
    and penaunce so puttes ham doun,
That ichone is an hors-lade,
    when he shal trussse of toun.

Allas! that ever it shuld be so,
Suche clerkes as thay about shuld go,
Fro toun to toun by two and two,
    To seke thair sustynaunce.
By God that al this world wan,
He thay that ordre first bygan,
Me thynk certes it was a man
    Of simple ordynaunce.
For thay have noght to lyve by,
    thai wandren here and there,
And dele with dyvers marcere,
    right as thay pedlers were.

Thai dele with purses, pynnes, and knyves,
With gyrdles, gloves, for wenches and wyves;
Bot ever bacward the husband thryves
    Ther thai are haunted tille.
For when the gode man is fro hame,
And the frere comes to oure dame,
He spares nauther for synne ne shame,
    That he ne dos his wille.
3if thay no helpe of houswyves had,
    when husbandes are not inne,
The freres welfare were ful bad,
    for thay shuld brewe ful thynne.
SONG AGAINST THE FRIARS.

Somme frers berers pelure aboute,
For grete ladys and wenches stoute,
To revere with thair clothes withoute;
   Al after that thai ere.
For somme vaire, and somme gryse,
For somme bugee, and for somme byse,
And also many a dyvers apys,  
   In bagges about thai bere.
Al that for women is plesand  
   ful redy certes have thai;
Bot lytel gyfe thai the husband,  
   that for al shal pay.

Trantes thai can, and many a jape;  
For somme can with a pound of sape 
Gete him a kyrtelle and a cape,  
   And som what els therto.
Wherto shuld I othes swere?  
Ther is no pedler that pak can bere,
That half so dere can selle his gere,  
   Then a frer can do.
For if he gife a wyfe a knyfe  
   that cost bot penys two,
Worthen ten knyves, so mot I thryfe,  
   he wyl have er he go.

Iche man that here shal lede his lif,  
That has a faire doghter or a wyfe, 
Be war that no frer ham shryfe,  
   Nauther loude ne stille.
Thof women seme of hert ful stable,  
With faire byhest and with fable
Thai can make thair hertes chaungeable,  
   And thair likynge fulfille.
Be war ay with the lymitour,  
   and with his felawe bathe,
And thai make maystries in thi bour,  
   it shal turne the to scathe.
Were I a man that houe helde,
If any woman with me dwelde,
Ther is no frer, but he were gelye,
Shuld com within my wone.
For may he til a woman wynne,
In priveyte, he wyl not blynne,
Er he a childe put hir withinne,
And perchaunce two at ones.
Thof he loure under his hode,
with semblant quaynte and mylde,
If thou him trust, or does him gode,
by God, thou art byglyd.

Thai say that thai distroye synne,
And thai mayntene men moste therinne;
For had a man slayn al his kynne,
Go shryve him at a frere,
And for lesse then a payre of shone
He wyl assoil him clewe and some,
And say the synne that he has done
His saule shal never dera.
It semes sothe that men sayne of hayme
in many dyvers londe,
That that caytysfe cursed Cayne
first this order fonda.

Nou se the sothe whedre it be swa,
That frer Carmes come of a k,
The frer Austynes come of a,
Frer Jacobynes of i,
Of m. comen the frer Menours;
Thus grounded Caym thes four ordours,
That fillen the world ful of errours,
And of ypocrisy.
Alle wyckednes that men can telle
regnes ham among;
Ther shal no saule have rowme in helle,
of frers ther is suche throng.
SONG AGAINST THE FRIARS.

Thai travele ʒerne and bysily,
To brynge doun the clergye;
Thai spoken therof ay vilany,
    And therof thai done wrong.
Whoso lyves oght many ʒers,
Shal se that it shal falle of frers,
As it dyd of the templers,
    That wonned here us among.
For thai held no religioun,
    bot lyved after lycyng,
Thai were distroyed and broght adoun,
    thurgh ordynance of the kyng.

Thee frers haunten a dreadful thing,
That never shal come to gode endyng;
O frer for eght or nyen shal synyng,
    For ten or for elleven.
And when his terme is fully gone,
Conscience then has he none,
That he ne dar take of ychone
    Markes sixe or seven.
Suche annuels has made thee frers,
    so wely and so gay,
That ther may no possessioners
    mayntene their array.

Tham felle to lyve al on purchase,
Of almes geten fro place to place,
And for alle that tham holpen has,
    Shuld thai pray and synyng.
Bot now this londe so neghe soght is,
That unneth the may prestes seculers
Gete any service for thee frers,
    That is wondre thing,
This is a quaynt custome
    ordeyned ham among,
That frers shal annuel prestes bycome,
    and so gates selle ther song.
Ful wysely can thai preche and say;  
Bot as thai preche no thing do thai.  
I was a frere ful many a day;  
Therefor the sothe I wate.  
Bot when I sawe that thair lyvyng  
Acordyd not to thair preching,  
Of I cast my frer clothing,  
And wyghtly went my gate.  
Other leve ne toke I none,  
fro ham when I went,  
Bot toke ham to the devel ychone,  
the priour and the covent.

Out of the ordre thof I be gone,  
Apostota ne am I none,  
Of twelve monethes me wanted one,  
And odde days nyen or ten.  
Away to wende I made me boun;  
Or tyme come of professioun,  
I went my way throughout the toun,  
In syght of many men.  
Lord God, that with paynes ille  
mankynde boght so dere,  
Let never man after me have wille  
for to make him frere.

ON THE MINORITE FRIARS.¹

Of thes frer mynowrs me thankes moch wonder,  
That waxen are thus hauteyn, that som tyme weren  
under;  
Among men of holy chirch thai maken mochel blonder;  
Nou he that sytes us above make ham sone to sonder!  
With an O and an I, thai praysen not seynt Poule,  
Thai lyen on seyn[t] Frauncyes, by my fader soule.

¹ From MS. Cotton. Cleop. B. ii. fol. 64, v°.
ON THE MINORITE FRIARS. 269

First thai gabben on God, that alle men may se,
When thai hangen him on heghe on a grene tre,
With leves and with blossemes that bright are of ble;
That was never Goddes son, by my leuté.

With an O and an I, men wenen that thai wede,
To carpe so of clergye, thai can not thair crede.

Thai have done him on a croys fer up in the skye,
And festned on hym wyenges, as he shuld flie.
This fals fayned bylovec shal thai soure bye,
On that lovelych Lord so for to lye.

With an O and an I, one sayd ful stille,
Armachan distroy ham, if it is Goddes wille.

Ther comes one out of the skye in a grey goun,
As it were an hog-hyerd hyand to toun;
Thai have no goddes then we, I say by Mahoun,
Alle men under ham, that ever beres crowne.

With an O and an I, why shuld thai not be shent?
Ther wantes noght but a fyre that thai nere alle brent.

Went I further on my way in that same tyde;
Ther I sawe a frere blede in myddes of his syde;
Bothe in hondes and in fete had he woundes wyde.
To serve to that same frer, the pope mot abyde.

With an O and an I, I wonder of thes dedes,
To se a pope holde a dische whyl the frer bledes.

A cart was made al of fyre, as it shuld be;
A gray frer I sawe therinne, that best lyked me.
Wele I wote thai shal be brent, by my leauté;
God graunt me that grace that I may it se.

With an O and an I, brent be thai alle!
And alle that helps thereto faire mot byfalle.
Thai preche alle of povert, bot that love thai nought;
For gode mete to thair monthe the toun is thurgh
sought.
Wyde are thair wonnynges, and wonderfully wroght;
Murdre and horedome ful dere has it boght.
    With an O and an I, for sixe pens er thai fayle,
Sle thi fadre, and jape thi modre, and thai wyl
the assoile.

ON THE TIMES.¹

1388.

Syngyn y wolde, but, alas!
    descendunt⁸ prospera grata;
Englund sum tyme was
    regnorum gemma vocata;
Of manhod the flowre
    ibi quondam floruit omnis;
Now gon ys that honowr,⁸
    traduntur talia somnis.

¹ This piece is found in two manuscripts in the British Museum,
M. Harl., No. 536, fol. 34, r° (A),
and M. Harl., No. 941, fol. 21, r° (B),
and in a third in the library
of Trinity College, Dublin, E. 5,
10 (C). It is here printed from
the last of these manuscripts, which
appears to be on the whole the best,
collated with the others. The de-
scription of the costume and other
circumstances point to the reign
of Richard II. as the date of this
poem, and some rather obscure
allusions would lead us to think
that it was composed among the
political troubles of the year 1388.
The retreat of “Jacke” accom-
panied with “Jacke Noble,” to
“regna remota,” in all probability
refers to the flight of the king’s
favourite, Robert de Vere duke of
Dublin, with Michael de la Pole
earl of Suffolk, to the continent.
¹ procedunt, C, with descendunt
written above it. Descendunt, A,
with decedunt above.
⁸ tour, A. oure, B.
ON THE TIMES.

Lechery, lust, and pryde,
hoce sunt quibus Anglia paret;
Sone trowyth ys set asyde,
dico qualiter Anglia staret.
Where owre frendis were,
nostri sunt jam inimici,
With bowes, scheld, and spere;
poterunt heu! talia dici.
Oftyn tyme have we here
mala nobis esse futura;
But ever have we desire
a nobis commodae plura.
Lo! within owre lond
insurgunt undique guerrae;
But God put to his hond,
fiat destructio terrae.
On water and on lond,
quae quondam nos timuerunt,
Now many a thousands
nos parvo per mare quaerunt.
Dread of God is went,
humanis sed timor astat;
Ho seythe truth he is schent,
regnum violentia vastat;
Rowners and flaterees,
hi regno sunt nocituri;
Wolde God swoch claterers
sua subdant colla securi.
Englond, awake now,
nunc consurgunt jugiter hostes,
And good heede take thow,
fac hostia, dirige postes.

1 slothe, A. slethe, B.
2 stith trouthe, A. Sethyn trouthe
was sett o syde, B.
3 Whiche, A.
4 nostri stinti, A.
5 om, A.
6 commercia, A.
7 pro ens, C.
8 sayth the, B.
9 he is omitted in A and B.
10 Robberees, C.
11 flaterees, C.
The ryche make merry,

sed vulgus collocrinatur;

The pepul ys weri,

quia ferme depopulatur.

The chyrche is grevyd,

quia spiritualia cedunt;

And so sume be myschevyd,

plus danni crescecre credunt.

Englond goth to noght,

et plus hoc facit ut vitiosus;

To the lust man is broght,

nimi est homo deliciosus.

Goddess dere halydayys ar noght,

non observantur honeste;

For onthryft yple yw worthit,

regnat in eis manifeste,

Unthryft lust and yoys,

steriles et luxuriosi,

Gentyl, gromys, and boyys,

soçii sunt atque gulosi.

Soget and sovereynya

uno quasi fune trahuntur;

Put these to the peynys,

ad eos quicunque loquantur.

At Westmyster halle

legis sunt valde scientes;

Never the lesse for hem alle,

ibi vincuntur jura potentes.

---

1 wer, C.
2 Som bethe, A.
3 plus fecit homo vitiosus, A.
4 Namnis, C.?
5 dere is omitted in A, and the
   two last words of the line are
   found in neither of the London
   MSS.
6 These two words are found only
   in C.
7 unthrifts and wome joye, A.
8 Sojetys, A.
9 fine, A and C.
10 put thei be to peyne, A.
11 Noght ellys before theyme alle,
   B. for hem wolde, C.
12 jura, omitted in C.
In that he never herd the cause,¹
juramento moderavit;²
The mater wyl he have,³
et justum damnificabit;
And an obligacion,
ac de jure⁴ valitura;
Thorgh a fals cavelacion,
erit affectum⁵ caritura.
His owyn cause⁶ many a man
nunc judicat et moderatur;
Law helpyth noght than,⁷
ergo lex⁸ evacuat ur.
Manslaught and thefte
crucis ad votum redimuntur;
Quere ille spone wolle,⁹
dona pravos prava sequuntur.¹⁰
Jerorys han¹¹ peyntyd alyws,
inopes fumuli dominorum;¹²
This hurtys and grevys,
novit Deus ipse deorum.
Gret hurt to this lond
est usurpata potestas;
Therfor put to ys Hond
regis metuenda majestas.
For harme that wyle¹³ falle,
non ulla¹⁴ statuta parantur;
The kyng knowyth not alle,
non sunt qui vera¹⁵ loquuntur.

¹ That never herd the caas, A.
² j. tunc mediabunt, A.
³ Than the mater wolde thei face, A.
⁴ de jure satiis v., A and B.
⁵ effectu, A.
⁶ caas, A.
⁷ hem, A.
⁸ ergo heu ! lex e., A.
⁹ Be ware of evel spon wefte, A.
Be ware of ylle sponon weft, B.
¹⁰ locuntur, C.
¹¹ Jurorwe with, A.
¹² inops ficti, C ?
¹³ now, A.
¹⁴ nonnulla, A.
¹⁵ sunt veraqua, C.
He and he seyd wel,
   et sermo placere videtur;
The catty s nec to bylle\(^1\)
   hic et hic\(^2\) ligare veretur.
Qwst is the cause of this?
   vero violatio\(^3\) legis;
Amen[de] that is amys
   poterit clementia regis.
Nght with a jake\(^4\),
   paucos timuit\(^5\) romanere;
Sum hath hym on his bak,
   in\(^6\) bursa mallet habere.
Good Jake, qwere is thi Jon?
   ubi gratia nunc requiescit?
Jake, now grace is gon,
   ad regna remota recessit;
Jake nobil with hym ys,
   iter ineimul arripuerunt;\(^7\)
Of bothe ys gret mys,
   illos multi modo quarrunt.
Galauntes, purs penyles,
   per vicos ecco vagantur;
Yf yt be as I gesse,
   male solvunt quod mutuantur.
On with another anon
   satagit committens guerram;
Now is he here, and now is he gon,
   discurrit\(^8\) ut advena terram.
Fresch of\(^9\) the newe towch,
   incidunt ridiculose,
Lityl or nght in her powch,
   pascentur delicios.

\(^1\) to the belle, A.
\(^2\) ill, A.
\(^3\) violentia, A, B.
\(^4\) now without a jacke, A.
\(^5\) pauci metuunt, A. paucos tuimer, B.
\(^6\) sed, B.
\(^7\) iterum simul accipierunt, C.
\(^8\) destruunt, A.
\(^9\) freshe and of, B. freshest of, A.
Bredder than ever God made
humeri sunt arte tumentes;¹
Narow² they be, they³ some brode,
vana sunt hoc facites, gentes.⁴
They bere a newe fascion,
humeris in pectore tergo;
Goddes plasmacion
non illis complacet⁵ ergo.
Wyde coleres and hye,
ei gladio sunt colla parata;
Ware ze the prophecye
contra tales recitata.
Long sporys on her helys,
et rostra⁶ fovent occurarum;
They thynke it do welle,
cum non sit regula Sarum.
A strayth bende hath here hose,
laqueant ad corpora curva;⁷
They may noght, I suppose,
curvare genu sine cura;
Qwen oder men knelys,
pia Christo vota ferentes,
Thei stond at here helys,⁸
sua non curvare valentes.⁹
For hortyng of here hosyn,
non inclinare laborant;
I trow, for here long toos,
dum stant ferialiter orant.
Many a man¹⁰ thea let
et turbant ad saora stando;
Crystes curse they get,
nisi desistant¹¹ aliquando.

¹ timentes, C.
² Narugh, A.
³ thou, thei, A.
⁴ nova sunt factio gentis, A.
⁵ contulit complacet ergo, C.
⁶ rostra, C.
⁷ laqueanter a corpore curva, A.
⁸ on here helis, A.
⁹ valentes, C.
¹⁰ Many men, A.
¹¹ nisi Deus instat, A.
Women lo! with here brestes
procedunt arte profana;  
Prechers ne pristes
non possunt hae pellere vana.
With poynys ful strong
caligas de more sigillant,
Now shorte and now longe,
ventus velut  

eccs vacillant.
Her knokelys elbowys,
manice laqueant lacerata;
In frost and in snow,
ut aves spectant laqueata.
Qwhan frost awakys,
tunc stringunt frigore gentes,
Here chekys than quakys,
sees quasi concutientes.
Qwan men rest takyn,
noctie somno recreati,
Swoch felawys wakyn,
ad damna patrata parati.
Ful oftyn tyme iwys
gelido fervent in amore,
Here specialis yf y kys,
distillat nasus in ore.
Of a galaunt the towch,
unguentum stillat amoris.
I wolde ful were here pouge

tanti dulcedine roris!
Lo! this for a gret nede,
sea miscent ora libenter.
Ho so ever take hede,
manet liquor irreverenter.

1 wantously brestes, A. womanly, B.
2 pro fama, C.
3 ut venter, A.
4 Thayer knokuld, B. Now knokelyd, A.
5 Than ther teth quakis, A.
6 These two lines are given further on in A and B.
7 fremant, C.
8 Thcr special when thel kis, A.
9 Hsf a galaunt thee atowche, A.
10 pouche, A.
"Wyt sa belle,"¹ thei cry,
*fragrantia vina bibentes,*
Thei drynke tyl they be dry,
*lingua sensuque carentes.*
Thei cry, "Fyl the bowles!
"*bonus est liquor, hic maneamus;*
" For alle crysteone sowllys,
"*dum durant vasa, bibamus!"*

Armys, sydus, and bonus,⁸
*horum quidam recitabit;*
Yit when he ys most wode,
*tunc blandus sermo donabit. —

Paraventure on ware⁵
*post somptum temporis plausus,*¹⁴
A cowntur-tenur at Newgat⁶
*cantabit carcere clausus.*
Of the chyrche that I drede,⁶
*non placet sibi psalmus;*
Nowt I say for despyte,⁹
*Sic me Deus adjuvet almus,*¹⁰
Alas, and welawe!¹¹
*deus ecclesiam tenebrascit;*
Lyzt wyl falle that y say,⁹
*Sanctus nunc Spiritus assit.*
Symon, that fals man,
*doctor potat ecclesiaram;*
Moch sorow he began,
*virus diffudit amarum.*
And that false avys,¹¹
*satis ecclesiam tagueasti,*¹¹

¹ *Vive la belle,* A.
² *bode,* A.
³ *Peraventure at an hours,* A.
⁴ *poscent hi tempora plausis,* A.
⁵ *at Newgat,* omitted in the London MSS.
⁶ *write,* A.
⁷ *non forte placet,* A.
⁸ *Now say I for this dispite,* A.
⁹ *Lyght wol fayle, I dar say,* A.
¹⁰ *sine defendeit,* C.
¹¹ *And than false avarise,* A.
With many other a vys
   Christi sponsam violasti.
Here mych more myght I say,
   cum ordo vetat seriaram;
Of swche more so he may
   in libris ecclesiaram.
The lanterne of lyghtte
   non fulget luce serena;
Yt ys not alle aryght,
   populus bibit ecos venena.
Ouer kyng and his lond
   servet, regat, et tenatur;
Oo God with ys hond
   ca tumult, terram moderatur.
In age as he growyt,
   sua crescat gratia fructu;
Ful welle that he knowes,
   quanto dolet Anglia ductu.

O rex, si rex es, rege te, vel eris sine re rex,
Nomen habes sine re, nisi te recteque regas rex.

Explicit autem scriptum. Nunc finem feci, da mihi quod merui.

DISTICH ON THE YEAR 1391.

The ax was sharpe, the stokke was harde,
In the xiiiij. yere of kyng Richarda.

---

1 eegyl vice, A. With many other vice, B.
2 Here myght I more ey, A.
   Here mechyl more myght I say, B.
3 y, A.
4 e, A.
5 'a teudatur, C.
6 quantum sit, C.
7 *From a manuscript in the library of St. John's Coll., Oxford, No. 209.
ON THE PESTILENCE.

Ecce dolet Anglia luctibus imbata,
Gens tremit tristitia sordibus polluta,
Necat pestilentia viros atque bruta,
Cur? quia flagitia regnant resoluta.

Heu! jam totus vertitur mundus in malignum,
Inter gentes queritur ubi cor benignum;
Christus non recolitur mortuus per lignum;
Ergo plebs perimitur in vindicte signum.

Pax et patientia penitus orbantur;
Amor et justitia domi non morantur;
Errores et vitia gentes amplexantur;
Patrum pro malitia parvuli necantur.

Pastorum pigritia greges dispersguntur;
Insantes astuti mercantum falluntur;
Fraus et avaritia sorores junguntur;
Divitum nequitia pauperes plectuntur.

Simonis colitur, Simon Magus vivit;
Æquitas opprimitur, veritas abivit.
Christi grex dispersitetur, lupus insanivit;
Pestiasque diffunditur, agnos deglutivit.

---

1 This short poem is printed from a manuscript in the University Library, Cambridge, Eo. vi. 29, fol. 27, r". The MS. appears to belong to the close of the fourteenth century, and its allusions, which are vague and general, may, and probably do, apply to the great pestilence of 1391, but there is no internal evidence of a direct kind which will enable us to fix its date with certainty, while its form of versification resembles that of an earlier date.
Favor non scientia promovet rectores;
Intrudit potentia servos ob labores;
Et regum clementia quosdam per favores
Æs et amicitia invadit provisores.

Fortes Christi milites modo recesserunt;
Sathanæ satellites templum subverterunt;
Laceras et debiles oves perdiderunt;
Cuculi degeneres nisis successerunt.

Patres quondam nobiles pestes fugarunt,
Et in fide stabiles languidos sanarunt;
Vita venerabiles signis coruscant,
Actus per laudabiles Christo militarunt.

Tales erant vestibus asperis vestiti,
Ut moderni mollibus raro sunt potiti;
Hi præclaris moribus erant insigniti.
Juvenes a sordibus sacrís eruditi.

Heu! nunc mercenarii, nec veri pastores,
Rectores, vicarii mutaverunt mores;
Ambitu denarii subeunt labores.
Tales operarii merentur mórares.

Isti pro ciliciis utuntur pellura;
Farciant deliciís ventres tota cura;
Dant post spucitiae se sine mensura;
Suffulti divitiis vivunt contra jura.

Dum capella tegit nobili vestura,
Sponsa Christi capitur nudata tectura;
Vinea destruitur porcorum usura,
Et vitis evellitur carens jam cultura.
ON THE PESTILENCE.

Sacerdotes Domini sunt incontinentes;
Actus suo nomini, non sunt respondentes
Sacra dantes homini forent et docentes;
Sui mores ordini non sunt congruentes.

Ista super sethera sanguine scribantur,
Ut patenti litera seculis legantur;
Ignibus cum vetera peccata purgantur,
Sua ferant onera jam qui dominantur.

En ! amor et caritas regnis refrigescunt;
Livor et severitas gentibus ardescunt;
Cleri, plebis veritas et fides tepescunt.
Hinc regni nobilitas et fama quiescunt.

Fœmineæ fragilitas omni caret laude;
Mercantum subtilitas versatur in fraude;
Et fratrum dolositas jungit caput caudæ.
Homo, si jam veritas te gubernat, gaude.

Explicit.
The Reconciliation of Richard II. with the City of London.

By Richard de Maidstone. 1

Richardi Maydiston de concordia inter regem Ric. II. et civitatem London.

Tullius in laudem tantam sustollit amicos,
Quod licet, his demptis, optima nil valeant:
"Stes," ait, "in coelis, vides ibi queque beata,
"Hauriat auris in his utraque dulce melos,
"Quicquid adhuc sensus poterit tibi pascre quinos
"Nil valet acceptum, si nec amicus adest.
"Si caras socco, cui sata placentia nairres,
"Haec eadem senties non placuisse tibi."
Hinc tibi, Ricardo, duplante jugo mihi juncto,
(Nomen et omen habes, sic socius meus eras)
Gaudia visa mihi Trenovantium nuper in urbe,
Actus amicitia, glisco referre modo.
Et licet incultum carmen tibi condere curem,
Parce precor curae, paroere debeat amor.
M. cape, ter quoque c. deciesque novem, duo junge,
Hunc numerum anni supputo dando notias.

1 This Latin poem is preserved in a manuscript in the Bodleian Library at Oxford, MS. Bodl. E Musaeo, No. 94, fol. 8, v. The author is said to have been a native of Maidstone, in Kent, and, after being a fellow of Merton College, Oxford, he became a Carmelite friar in the convent of Aylesford, near Maidstone, where he died and was buried in 1896. He took the degree of doctor in theology in the hostel of the Carmelites in Oxford, and seems to have been chiefly known by his theological writings. He was, however, in favour at court, and this poem, which commemorates the king's visit to London to be publicly reconciled with the citizens on the 29th of August, 1893, seems to have been the produce of his seal as a courtier.
Tunc bis ter Phæbō fuerat soror associata,
  Cum bona felici sunt, Nova Troja, tibi.
Mensis ut Augusti ter septima fulsit in orbem
  Lux, tibi, Londoniae, rumor amoenus adeat.
Namque tuum regem, sponsum, dominumque tuumque,
  Quem tibi sustulerat perfida lingua, capia.
Invidiosa cohors regem tibi vertit in iram,
  Deseret thalamum sponsus ut ipse suum.
Sed quia totus amor tuus est, et amantis imago
  Formosior Paride, nescit odisse diu.
Adde quod in miseros semper solet hic misereri,
  Nec habet ultrices rex pius iste manus.
Quot mala, quot mortes tenero sit passus ab sevo,
  Quamque sit inultus, Anglia tota videt.
Quid cupit hic servire Deo, nisi semper et esse
  Pacificum, istum, nilque perire bonum?
Sic fovet ecclesiam statuens statuum moderamen,
  Sternerere ne liceat quod statueri patres.
Effugat ingratos, cupidos, stolidos, truculentos,
  Quaeque decent regem hae rapit ipse sibi.
Talis adolescens toto non restat in orbe,
  Qui sciat ut Salomon regna tenere sua.
Hic liceat accensus foret in te, Troja, parumper,
  Gratam modo facies se docet esse pian.
Non poterat mordax detractans lingua tenere,
  Quin cuperet thalamum sponsus adire suum.
Qui libertates solitas tibi dempserat omnes,
  Nunc rexit, et plures reddere promptus eam.

_Hic præparat se civitas in occurrem regis._

Urbis custodem miles quem rex ibi signat,
  Alloquitur cives sic, rutilante die:
  “Regia in occurrem vestri vos est perati,
    “Percipiatque palam quam bene nunc veniat.
"Totius ecclesiae flat processio cleri,
Omnis et ordo suas se ferat ante cruces.
Nulla sit ara urbis, que non distincta seorsum
Splendidus solito trans vada vadat eques.
Qui quid in urbe probum fuerit promatur, in ista
Nam gaudete die, pax tribuetur," sit.
His animata loquellis tota cohors sociatur,
Preparat et cultu se meliore suo.
Ornat et interea se pulchre quaeque platea,
Vestibus auratis urbs micat innumeris.
Floris odoriferi specie fragrante platea,
Pendula perque domos purpura nulla deest;
Aurea, cocineas, bissinaque, tintaeque vestis,
Pinxerat hic cœlum arte juvante novum.
Quos tulit ante dies istos plebs ista labores,
Quas tulit expensas, os reserare nequit.
Quid moror i ecce dies transit i properatur ab urbe
Regis in occurrsum conjugis atque sue.
Quis numerare questat numerum turbae numerosse,
Que velut astra poli densius inde fluit ?
Millia viginti juvenes numerantur equestres ;
Qui pedibus pergunt, non capit hos numerus.
Custos precescit, comitantur eumque quater sex,
Quos aldirmannos urbs habet ut proceres.
Jure senatorio urbs his regitur quasi Roma,
Hisque præset major, quem populus leget.
His erat ornatus albus color et rubicundus,
Hos partita toga segregat a reliquis.
Clavibus assumptis, urbis gladio quoque, custos
Precedit proceres, subque sequuntur eum.
Hos sequitur phalerata cohors cujuslibet artis ;
Secta docet sortem queque tenere suam.
Hic argentarius, hic piscarius, secus illum
Mercibus hic deditus, venditor atque meri.
Hic apothecarius, pistor, pictor, lathomusque ;
Hic cultellarius, tonsor, et armifaber.
RECONCILIATION OF RIC. II. WITH CITY OF LONDON. 285

Hic carpentarius, scissor, sartor, ibi sutor;
   Hic pelliparius, fulloque, mango, faber.
Hic sunt artifices, ibi carnifices, ibi tector;
   Hic lornarius, pannariusque simul.
Ibi vaginator, hic zonarius, ibi textor;
   Hic candelarius, carius pariter.
Hic pandoxator, ibi streparius, ibi junctor;
   Est ibi pomilio, sic anigerulus hic.
A super r gratis stat in artibus hic numeratis,
   * * * * * * * * 
Hic cirothecarius, bursistaque, caupo, coquusque:
   Ars patet ex secta singula queque sua.
Cerneret has turmas quisquis, puto non dubitaret
   Cernere se formas ordinis angelici.
Tam valido solet auxilio, qui martius exstat,
   Peria suffultus nulla timere pugil.
Quelibet ut propriae est ars sortita phalangas,
   Mille quatuor stadiis omne repletur iter.

Hic occurrunt cives regi.

Psallite nunc, cives, regi nunc psallite vestro,
   En ! rex vester adest, psallite quod sapit hic.
Rege propinquante comites glomerantur heriles,
   Ha mibi ! quam pulchrum cernere credis eos.
Dum niveo resideret equo, se quique retractant,
   Ut pateat populo rex pius ipse suo.
Vernula quam facies fulvis redimita capillis,
   Comptaque sub serto præradiante coma !
Fulget et ex auro vestis sua rubra colore,
   Que tenet interius membra venusta nimis.
Iste velut Troilus, vel ut Absolon ipse decorus,
   Captivat sensum respicientis eum.
Non opus est omnem regis describere formam,
   Regibus in cunctis non habet ille parem.
Larga decoris si si plus natura dedisset,
   Clauderet hunc thalamis invida forte Vanua.
Sistit ut in medias super arva repleta catervas,
   Nobilibus regni cingitur, ut decuit.
Nec procul est conjunx regina suis comitata,
   Anna sibi nomen, re sit et Anna precor!
Pulchra quidem pulchris stat circumcincta puellar,
   Vincit Amazonibus Troja novella sub his.
Sternitur ex gemmis nitidis sparsim sua vestis,
   Ad caput a planta nil nisi gemma patet.
Nulla deest adamas, carbunculus, atque beryllus,
   Qui lapis est pretii, sternitur inde caput.
Quod nitet in fronte nitida, radiatque per aureas,
   Verberat obtuitum, ne foret inde satur.

Hic reddit se civitas domino regi.

Aurea rex dum fræna trahit, et sistere cogit
   Dextrarium, proceres mox populusque silent.
Accessit proprius custos, secumque togati,
   Claves læva manus, dextra tenet gladium.
Ad se converso puncto mucronis ad instar
   Tristis captivi, sic sua verba refert:
   "En rex, cujus ut est nimium metuenda potestas,
   "Sic et amanda nimis, nec reverenda minus.
   "En humiles cives, vestris pedibus provoluti,
   "Reddunt se vobis, et sua cuncta simul.
   "Clavibus his gladioque renunciatus urbe modo sponte,
   "Vestrae voluntati prompta subesse venit.
   "Hoc rogat assidue lachrymis madefacta deintus,
   "Mitia ut in cameram rex velit ire suam.
   "Non laceret, non dilaniet pulcherrima regni
   "Moenia, nam sua sunt, quicquid et exstat in his.
   "Non oderit thalamum sponsus quem semper amavit,
   "Nulla subest causa cur minusatur amor."
Sumit ad hæc gladium, claves quoque Londoniarum
Rex, cito militibus tradit utrosque suis.
"Acceptamus," ait, "tam vos, quam reddere vestrum,
"Et placet ornatus exhibitus mihi nunc.
"Sed quid in urbe mea geritur modo tendo videre,
"Si scierit regem gens mea nosse suum."

Hic veniunt cives ad reginam.

Transit et interea custos comitatus eisdem
Sex quater, et sistunt regia terga retro.
Reginam propius veniunt humili quoque vultu
Valde precantur eam, spondet et ipsa bonum.
Corde favet, sed valde dolet, quia regis in iram
Urbe tam clara ruit; "spes tamen exstat," ait.

Hic tendit rex cum tota cohorte versus urbem.

His velut est dictum gestis, properatur ad urbem;
Aris artem sequitur, est prior ultima nunc.
Ut valor est artis retinet loca digna valori,
Gaudet honore suo quælibet atque gradu.
Nigris, purpureis, albis, fulvis, bene tinotis,
Viridibus, rubris, puniceisque togis,
Ac bipartitis sunt vestibus atque phalangis
Artes distinctæ, quod decet artifices.
Illa prius, hæc posterius ars tendit ad urbem,
Vix exercitus sufficiebat iter;
Turba premit turbam, jacet hic, ruit hic, cadit iste,
Musica nulla tacet, cantus, strepitus, neque clangor,
Altaque concussit aethera dulce melos.
Dumque chori fratrum psallunt, regemque saluant,
Incipit amplecti mox venerando crucis.
Basia dat crucibus, imitatur eum sua conjunx,
Et rogat ut regnum servat uterque Deus.
De pluvia quae tunc accidit.
Tunc respirare cessit tristis prius aura,
Tempestas entenim turbinis ante fuit.
Sic pluebat quod tristis erat tunc sexus uterque,
Turbari metua turbinem tam valido.
Ast notus ut distat, lenisque favonius astat,
Aura serena micat, urbs modo nil trepidat.

De venia data exuli in Southwark.
Strata foras urbe, qua pulchra suburbia restant,
Haec Opus Australis dicitur, est etenim.
Obviat hic regi vir in exilium modo misus,
Arboresque crucem fert homicida reus.
Pronus ut ante pedes jacuit prostratus equinos,
Flens rogitat veniam, rex sibi donat eam.
Sique pium miseri miseret solitum miseri,
Gratia quam tribuat, restituatur ei.

Hic fuit regina coronata.
Aurea reginae super erigitur caput Annes
Pulchra corona, parum non valet illa putes.
Mirificum opus hoc lapidum radiosam venustas
Ditat, et eximiam efficit illa lucem.
Grata fuit facies vario redimita monili,
Cultus enim patriae pulchrius ornat eam.

Hic præsentat civitas regi duos dextrarios per
custodem.
Pontis ut usque pedem propiat rex, stant ibi cives,
Dextrariique duo, inclita dona nimis.
Purpura cum bisso tegit hos partita caballos,
Caesar honorifice supra sederet eos.
RECONCILIATION OF RIC. II. WITH CITY OF LONDON. 289

Hos ducit ad regem custos deputatus in urbe,
Urbs et ex parte talia verba refert:
" Rex pie, rex prudens, rex pacifce, dominator,
" Nil nisi pax petitur vestra, rogamus eam.
" En ligios vestros lactos foris, intus ovantes!
" Gaudia magna nimis his tullit ista dies.
" Quod ducitis dignum thalamum jam visere vestrum,
" Quas valet urbs grates, tota referre cupit.
" Sed quia quicquid habet nimis parvum dare regi,
" Hos tamen optat equos vestra manus capiat.
" Dantur in hoc signum, quod se reddunt modo cives
" Corpora, divittias, pergama quaeque sua.
" In vestris manibus sit eorum vitaque morsque,
" Et regat ad libitum regia virga suos.

Rex contentus ad haec, "Et nos," ait, "ista placenter
" Munera suscipimus, iaque nostra cadit.
" Concedimus pacem genti quae restat in urbe,
" Plebs mea nunc erit haec, rex et ero sibi nunc."
Hec ut nit vultu solido satis atque sereno,
Lactificant mostos vox ea mille viros.

Hic prseuentat reginae palefridum.

Ordine consimili conjunx ubi regia pansat
Pergitur, et custos taliter inquit ei:
" O generosaque nobilis imperatoria proles,
" Stipite nata quidem magnifici generis.
" Vos Deus electit ad sceptra Britannica digne,
" Imperii consors estis et apta fore.
" Flectere regales poterit regina rigores,
" Mitis ut in gentem rex velit esse suam.
" Mollit amore virum mulier, Deus huic dedit illam;
" Tendat ad hoc vester, o pia, dulcis amor.
" Laeta cupit faciem plebs haec modo cernere vestram,
" In qua consistunt et salus et sua spec.

VOL. I. T
"En! præsentat equum vobis, licet hoc minus sequo
"Extiterit donum, corde tamen hilari.
"Est nam qui teneros vestros leniter ferat artus,
"Ambulat, et nunquam cespitat in phaleris;
"Partiti tegitur equus hic ex veste coloris
"Purpurei bissi, sic fuerant reliqui.
"Accipiat domina, modicum licet hoc modo munus,
"Supplicat instanter integra nostra cohors."  
Suscipit jam datum gratus referendo benignas,
Spondet et auxilio quod valet illa suum. 
Vocæ licet tenui loqueretur, et ut muliebri,
Grata tamen facies urbis amica fuit.

\[Hic progreditur rex cum tota cohorte versus Chepe.\]

Taliter his gestis gaudenter itur in urbem,
Turba premit turbam, sic iter arcat eam.
Venit ut ad portam pontis regina, patenter
Sors bona prodigium mox dedit, ecce! novum.
Namque sequuntur eam currus duo cum dominabus;
Rexerat hos Phaeton, unus enim cecidit.
Femina feminea sua dum sic femina nudat,
Vix poterat risum plebs retinere suum.
Casus et iste placet, veniat, rogo, quod mihi signat,
Corruat ut luxus et malus omnis amor.
Pergitur hinc, rutilant, fulgent, splendentesque plateæ,
Omnibus in vicis plauditur et canitur.
Spectantur pulchrae dum spectant ista puellæ;
Nulla fenestra fuit has nisi que tenuit.
Virginea facies qui cerneret urbis in alto,
Quod pecus est imo sperneret ut nihilum.
Quippe satis lento passu transitur in urbe,
Concursu populi prespediente viam.
At ubi perventum medium fuit urbis et usque
Introitum vici (dicitur ille Forum),
Quales texture picturarumque figure,
Qualis et ornatus, scribere quis poterit?
Nempe videtur ibi de summis usque deorsum
Nil nisi divitiae, vultus et angelici.

Quomodo aquaeductus det vinum, et de ornatu ejus.

Stillat aquaeductus Bacchum, nec adaequ ibi Thetis,
Rubra dat iste liquor poca mille viris.
Hujus et in tecto staterat calicis ordo,
Qui canit angelicos arte juvante melos.
Densa velut folia seu flores sic volat aurum,
Undique virginea discutiente manu.

De turri mirabili in medio Chepe.

Itur abhinc mediam dum rex venit usque plateam,
Cernit ibi castrum, stat, stupet hinc nimium.
Pendula per funes est fabrica tota quae turris,
Ætheris et medium vendicat illa locum.
Stant et in hac turri juvenis formosaeque virgo,
Hic velut angelus est, hec coronata fuit.
Cerneret has facies quisquis, puto, non dubitaret
Nil fore sub caelo quod sibi plus placet.
Rex reginaque tunc astant bene discutientes
Quid velit hec turris alta, vel hi juvenes.
Descendunt ab ea juvenis simul ipseque virgo,
Nulla fuit scala, nec patuere gradus.
Nubibus inclusi veniunt, et in æthera pendunt,
Quo tamen ingenio nescio, crede mihi.
Iste tenet ciphum, geminas gerit illa coronas,
Hæc nitidis gemmis, plenus et iste mero.
Hæc rutilante novo fabricata quidem satis auro
Singula, testatur fulgida materies.
Materiam superavit opus, patet hoc et in artis
Et simul artificio subtilitate nova.
Obtulit ergo suas custodi virgo coronas,
Quas in utraque manu sic eloquentio tenet:

Hic offert custos coronas regi et reginae.

"Rex," ait, "illustris, reginaque nobilis, ambos
"Custodiat semper vos Deus incolumes!
"Qui dat terreni vobis diademata regni,
"Regna perennia caelestia donet item.
"Cernite jam plebem vestram quam laeta salutat
"Vos, et honorare gliscit, ut ipsa valet.
"Nititur ex studio sensum quoque quod habet omne,
"Pendere nunc vobis intime quod placeat;
"Mittit et hinc, binas vobis referendo coronas,
"Innumeris grates, si capiatis eas.
"Non decet hoc alos donum, regitat tamen ipsa,
"Sumat ut hoc placite vestra benigna manus."
Contentantur ad hæc tam rex quam regia conjux,
Subridendo parum sumit uterque datum.
Ridet et ad vinum roseum quod ridet in auro,
Quodque propinat eis portior angelicus.
Spem tulit ex ridente gena tunc plebs, utriusque
Obsequius animos se quietasse suos.
Invisis gradibus simul angelus ipsaque virgo
Nubibus inclusi mox loca prima petunt.

De ornatu secundì aquæductus ad portam Pauli.

Usque monasterium Pauli cito tunc properatur,
Cujus et ante fores mira patet species.
Trino thronus ibi circumdatus undique giro
Angelici præfert ordinis effigiem.
RECONCILIATION OF RIC. II. WITH CITY OF LONDON. 293

Angelicisque choris sic virginem sociantur;
Psallentes pariter quiaque canore suo.
Sicque facies juvenum tam in his quam in illis,
Fiat ut extaticus intime respiciens.
Nam puerilis setas juvenum sexus utriusque
Extat ut est major sedibus inferior.
Supra sedebat eos juvenis, quasi sit Deus ipse,
Lux radiosa sibi solis ad instar instet.
Flammigerum vultum gerit hic, niveas quoque vestes,
Supra hierarchias celicas ille sedet.
Organa pulsat ibi, mentem rapit haec melodia,
Vocibus angelicis dum canit ille chorus.
Hinc decor, hinc dulcor oculos recratur et aures,
Singula cernentes obstupuere simul.
Quot putas hic musas, quot et instrumenta canora,
Quam quoque multimodum hic genus organicum!
Fistula, cistula, tibia, timpana, cum monacordo,
Organa, psalteria, cymbala, cumque lyra.
Zambuka, citharae, situlesque, tubeque, vielle,
Buccina cum nablis, simphoniusque choris.
Singula scripturo deerit mihi sensus et hora,
Plurima namque mihi sustulit ipse stupor.

Hic intravit rex monasterium sancti Pauli, equis
relictis.

Rex reginaque mox post haec pedites adierunt
Sacra monasterii tunc visitare loca.
Occurrunt pariter primas et episcopus urbis,
Obviat et clerus illius ecclesiae.
Concomitatur eos in cultu pontificali
Ad Erkenwaldi sancta sepulchra simul.
Quippe Deo precibus sanctoque datis venerato,
Concito scandit equum, qui fuit ante pedes.
Est plus adhuc, transitur abhinc, in Ludio quoque porta
Consimilis cultus stat, similisque nitor.
Ad fluvii pontem nimium bene culta refulgent
    Agmina spirituum, hi quoque dulce canunt.
Hi dant incensum, hi psallunt, hi quoque salutant,
    Floribus hi sternunt singula subter eoa.

De deserto et Johannes Baptista ad barram Templi.
Ast ubi perventum fuit ad barram citio Templi,
    Silva super portae tecta locata fuit.
Hae quasi desertum tenuit genus omne ferarum,
    Mixtum reptilibus, veribus et varia.
Sunt ibi spineta, sunt dumir, suntque rubeta,
    Fraxinus et corulus, quercus et alta pirus.
Prunus, acer, populus, populus quoque, tilia, fagus,
    Ulmus, lentiscus, palma, salix tremaus.
Hic lupus, hic leo, pardus, et ursus, et hic monacornus,
    Hic elephas, castor, sima, tigris, aper.
Hic onager, cervus celer, hic panteraque, dama,
    Hic vulpes fœtens, taxus, ibique lepus.
Currunt, discurrunt, pugnant, mordent, saliuntque,
    Ut solet ad vastum bestia sœva nemus.
Astitit bis medius sanctus Baptista Johannes,
    Indicat hic digito, agnus et ecce Dei!
Inspicit attente rex hunc, quia quem notat iste,
    Illius ut meminit mitior inde fuit.
Nam quia devotus colit hunc constanter, eidem
    Præ reliquis sanctis porrigit ipse preces.
Hujus ad intuitum, si quid sibi manserat irre,
    Extitit extinctum protinus usque nihil.

Hic datur regi et regina duo tabulae pretiosæ cum
imaginibus.
Angelus a tecto descendens max satis alto,
    Splendida dona nimis sert in utraque manu.
Sunt etenim tabulae sacrarum altaribus aptæ,
    Quas nequit inspicie nis immemor esse Dei.
RECONCILIATION OF RIC. II. WITH CITY OF LONDON. 295

Inde crucifixi Christi stat sculpta figura,
Discipuli fentis, matris et extatice.
Sculpitur hic et uterque latro velut in cruce pendens;
Ut Deus est passus, tota patet serie.
Quod minus extat in his, quod vilius hoc fuit aurum,
Multimodis gemmis pingitur istud opus.
Non fuerant vise tabulae prius orbis in ampol
Quae deceant velut haec tam bene sceptrigeram.
Sumit ab angelicis manibus tabulas modo dictas
Custos, sique sua publice verba refert.

De verbis custodis ad regem in dando tabulas.

"Salve, pater populi, rex, dux, princeps, modo salve,
"Salvet et omnipotens vos Deus, alma salus!
"Quam fuit haec praecella dies his civibus, in qua
"Constituit regem vos Deus esse suum!
"Prole patrisante Ricardi, quod fuit ante
"Nomen, adhuc repetit quicquid honoris erat.
"Regibus ergo probis patribusque bonis bona proles
"Successura fuit, sors dedit ut decuit.
"Nobilitas generis, virtus proba, formaque pulchra,
"Gratia, prosperitas, ingeniumque sagax.
"Queque decent regem persona simul capitis una,
"Una procul dubio non nisi vestra scio.
"Sed super haec pietae, compassio versaque cordis,
"Dignificans animum, vos probat esse probum.
"Spes entenim populi potior fit, et ad pietatem
"Qua datur his venias, regis et ira cadit.
"Significant satis hoc tabulae quas cernitis istae,
"Quas regi pia plebs obtulit ecce pio.
"Orat ut inspiciat has rex cum tangitur ira,
"Mortis et ut Christi mox vellet esse memor.
"Parcat et ignaris, veluti rex ecclusis ille
"Hostibus indulgens semper inultus erat.
"Principis est, potuisse suas extendere vires
"In tantum externos quos oderit populos.
"Rex et apum caret omnis acu, tamen extat eo plus
"Sponde timendus ab his quos ferit ipse nihil.
"Sumat et hinc vestra manus hoc modicum modo
"munus,
"In signum pacis quam rogat hic populus."

Hic tetigit rex tubulas aureas sibi datas.

Extendendo manum rex tunc sacra munera tangens,
"Pax," ait, "huic urbi, civibus atque meis;
"Intuitu Christi, matrisque suæ generosæ,
"Baptistæque Johannis mihi praecipui,
"Necon sanctorum quorum modo cerno figuræs,
"Sponde remitto meæ crimina cuncta plebis.
"Sed veniatis," ait "ad nostra palæa cuncti,
"Plenis enim finis pax quoque fiet ibi."

Hic duntur tabulae dominae reginae, ejusdem figuræ.

Rex transit, regina venit, conformis custos
Munera presentans, intulit ista sibi:
"Inclita Cæsareo soboles propagata parente,
"Quam decor et forma nobilitant nimium,
"Matri Christifæ nomen sortita Mariæ,
"Quod titulis Anna gratis sonat idem.
"Non deçet hunc titulum vacuum fore, num gerit illum
"Gratia quæ populis nunc valet esse saua.
"Vos ideo meminisse deçet, pia dux dominarum,
"Sanguinis et generis, nominis et propri.
"Grata loqui pro gente sua regina valebit,
"Quod vir non audet, sola potest mulier.
"Hester ut Assueri trepidans stetit ante tribunal,
"Irritat dicta quæ prius ipse tullit.
"Nec dubium quin ob hoc vos omnipotens dedit hujus
"Participem regni, sitis ut Hester ei.
"Propteræa petit urbs vestrum prostrata benignum
"Auxilium, in quo plus habet ipsa spei.
RECONCILIATION OF RIC. II. WITH CITY OF LONDON. 297

"Donat et habis tabulas altaribus aptas,
"Ut stent ante Deum, vos tamen ante virum.
"Cernitis has quotiens, totiens meminisse velitis
"Urbis, et efficiere rex sit amicus ei."

lla refert grates nimias pro munere tanto:
"In me, si quid erit, perficietur," ait.

Hic progreditur rex versus Westmonasterium, et
cives sequuntur.

Itur abhinc, cunctis equitantibus ordine pulchro,
Westque monasterium, rege jubente, petunt.
Quis fuit ornatus, aule quis cultus ibidem,
Scribere difficile, nec reserare leve.
Nam ea textrili fuit arte damus cooperta,
Jam prius insolita, quod stupet intuitus.
Summa tetet summum thronus regis loca scannii,
Aurea tegmina quem splendida sola tegunt.
Sceptriger hoc nitidum scandit rex ecce tribunal,
Circumstant proceres, moxque silere jubent.

Quomodo regina corruit ante regem pro civibus.

Ingreditur regina suis comitata puellis,
Pronaque regales corruit ante pedes.
Erigitur, mandante viro, "Quid," ait, "petis, Anna,
"Exprime, de votis expediere tua."

Supplicatio reginae pro eisdem civibus.

"Dulcis," ait, "mi rex, mihi vir, mihi vis, mihi vita,
"Dulcis amor, sine quo vivere sit mihi mors.
"Regibus in cunctis similem quis possidet urbem,
"Quae velut haece Hodie magnificaret eum?
"Quis cultus! quis honor! qui sumptus! munera quanta
"Sunt impensa modo, rex venerande, tibi!
Nos quoque mortales, et ut hi velut umbra caduci. Simus in his mortis abeit ut immemores. Quo majorem sumit honorem quisquis, eo plus Est humilis et erit, si sapiens fuerit. Hinc, mi rex, mi dulcis amor, memor esse velitis, Supplico prostrata, quid modo contigerit. Tempora post Bruti regumque peracta priorum, Quamvis et Arthurus annumeretur eas, Non fuerat cuiquam regi datus hic moritura Tantus honor quantum contulit ista dies. Major enim si facta foret reverentia regi, Tangeret injuria publica forte Deum. Hinc super hos cives, super urbein sic reverentem Tam vos quam vestros, intime condoleo; Et rogo constanter per eum quem fertis amorem Ad me, condignum si quid amore gero, Parcere dignemini plebis, qui tanta dedere Munera tam prompte nobis ad obsequia. Et placeat veteri nunc urbem reddere juri, Ac libertates restituisse suas.

Responsio domini regis ad reginam.

Sumo placenter,” ait tune rex, “carissima conjux, Quaeque petita modo, nec nego quod rogitas. Consessura mecum scandas dulcisissa thronum, Namque loquar populo paucula verba meo.” Sedibus ut teneros regina sedens locat artus, Rege loquente, duces, plebs quoque tota silet.

Hic alloquitur rex cives, et reddit libertates.

Vos,” ait, “o cives, vos regia gens specialis; Nostri quos aliiis plus refovere patres. Vobis in hoc regno nullos fore liberiores Constat, et extollit vos favor hic nimium.
Propter opes nimiás, magnos quoque propter honores,
"Degenerasse potest urbs mea forte modo.
"Nunc ubi sunt justae leges, ubi rectaque jura,
"Quo timor in dominos, quo modo fugit amor?
"Quo bona nunc pietas, inopum protectio grata,
"Quo socialis amor omnis abhinc perit?
"Quippe potest tantae fieri modo causa ruinae,
"Quae generat fastum tam bona prosperitas.
"Quod ego si scirem, sciat urbs haec, nam bene sciret,
"Urbibus in reliquis non foret ista prior.
"Antiquus tamen ille favor, quem pristina regum
"Approbat auctoritas, non minuetur adhuc.
"Sentit enim vestrum mea mens per signa timorem,
"Vos quoque spero per hoc ad meliora trahi.
"Sumptus enim video vestros, data munera penso,
"Conjugis atque meae pondero valde preces.
"Vos ideoque cavete deinceps principis iras,
"Contemptu proceres non habetote meos.
"Antiquam servate fidem, nova dogmata semper
"Spernite, quae veteres non didiceret patres.
"Ecclesiam quoque catholicam defendite totam,
"Non habet illa gradum, quin colat ipse Deum.
"Judicibus vestris insit timor omnipotentis,
"Pauperis in causam fraud mala ne veniat.
"Sic et in urbe mea bona pax, contentio nulla,
"Nec conventiculum fuderis insoliti.
"Si nostras etenim rumor penetraverit aures
"Obvius his monitis, urbs luet, hand dubium.
"Sed modo suscipite claves, gladium quoque vestrum,
"Legibus antiquis hanc regitote plebem.
"Antea quod licuit, liceat modo, dum tamen sequum
"Extiterit, solitum non variando modum.
"Praemineat major electus, qui regat urbeum,
"Regis et ut solito suppleat ille vices.
"Vos quoque felices dulci jam pace potiti,
"Pergite gaudentes ad loca quiesque sua."
CONGRATULATIO CIVIVM PRO RESTIITUTIONE LIBERTATUM, ET RECESSUS EORUM.

Gaudet ad haec turba, prostrata ruit, jacet humo,
Acclamat laudes vocibus altionis.
"Vivat rex! vivat semper! vivat! bene vivat!"
"Longa sit in regno sospite vita suo!"
"Sint sibi felices anni, menesseque, diesque,
"Floreat et victis hostibus ipse suis!"
Dumque strepunt abeunt, redeunt, regem benedicunt;
Exitus est operi terminus iste rei.

ON THE TRUCE BETWEEN ENGLAND AND FRANCE,
1394.¹

By Eustache Deschamps.

Antre Beaurym² et le parc de Hedin,
Ou moys d’Aoust, qu’on soye les fromens,
M’en aloye jouer par un matin;
Si vi bergiers et bergieres aux champs,
Qui tenoient là leurs parliers moult grans,

[TRANSLATION.]

Between Beaury and the park of Hédin,—in the month of August, when they reap the wheat,—I went to seek recreation one morning;—and I saw shepherds and shepherdesses in the fields,—who held there great talk,—

¹ This short "balade" is by the French poet Eustache Deschamps, the friend and admirer of our own poet Chaucer. It is here printed from a manuscript in the Imperial Library in Paris, No. 7219, fol. 113, v.² Beaury, a small town near Hédin in Artois.
Tant que Bochiers dist à Margot la broigne,
Que l'en aloit au traittié à Bouloigne,
Et que François et Anglois feront paix.
Elle resport: "Foy que doy Magueloigne,
" Paix n'arez jà s'ilz ne rendent Calaya."

Lors vint avant Berthelot du Jardin,
Qui respondit: "La paix suis desirans;
" Car je n'ose descouchier le matin,
" Pour les Anglois qui nous sont destruisans;
" Mais dire oy, il a passé dix ans,
" Qu'à leur dessoulz quierent toudis aaloigne
" Pour mettre sus leur fait et leur besoigne,
" Et puis courent le regne à grans eslays;
" Maint l'ont veu, et pour ce je tesmoigne,
" Paix n'arez jà s'ilz ne rendent Calaya.".

Après parla par grant courroux Robin
A Berthelot, et lui dist: "Tu te mens,
" Car les Francois et les Anglois enfin
" Veulent la paix, il en est dès or temps;
" Trop a duré la guerre et li contens,

_till Bochiers said to Margot the stout,—that people were
go toing to the treaty at Boulogne,—and that French and
English will make peace.—She replied: “By the faith I owe
the Magdalene,—you will never have peace unless they
restore Calais.”

Then came forward Berthelot of the Garden,—who re-
plied: “Of the peace I am desirous;—for I dare not rise
from bed in a morning,—for the English who go about
destroying us;—but I have heard say, ten years ago,—that
underneath they seek always delay—to cover what they
do and want,—and then overrun the kingdom with great
rapidity;—many have seen it, and therefore I bear witness,
—you will never have peace unless they restore Calais.”

Next spoke in great rage Robin—to Berthelot, and said
to him: “Thou liest,—for the French and the English at
length—will have peace, it is high time for it;—too long
has lasted the war and contention,—nor do I see any one
"Ne je ne voy nul qui ne la ressoingne."
"Certes tout ce ne vaillt une escaloingne,"
Ce lui respon Tehnis lui contrefais:
"Encor faultra chacun [prengne] sa brosingne;
"Paix n'arez ja s'ilz ne rendent Calays.

"Car l'autre jour oy maistre Martin,
"Qui racontoit le roy est mendre d'ans,
"Et qu'il estoit une loy en Latin
"Qui defendoit rien vendre des enfans.
"En Guyenne sont deux mille et cinq cens
"Villes, chasteauls, qu'Angleis veulent qu'on doingne,
"Et grant tas d'or, et que le roy esaloigne
"De roy en duc l'ommaige qui est fais."
"Qui sera ce?" respon sote Caroingne;
"Paix n'arez ja s'ilz ne rendent Calays."

Guichars li bruns, qui fu nez à Seclin,
Dist que cilz faiz est doubteux et pesans;
Voire, et qu'Engles y pensent mal engin
De retenir ce port, qui est constans.
"Se ce ne fust, bien le fussent rendans;

"who does not fear it."—"Truly all that is not worth an
"onion,"—replied Henri the deformed;—"every one will
"still have to take his cuirass;—you will never have peace
"unless they restore Calais.

"For the other day I heard master Martin,—who related
"that the king is a minor,—and that there was a law in
"Latin—which prohibited the selling of any property of
"children.—In Guienne there are two thousand and five
"hundred—towns and castles, which the English will have
"given to them,—and a great heap of gold, and that the
"king alienate—from king to duke the homage which is
"made."—"Who will do that," replied fool Caroigne;—
"you will never have peace unless they restore Calais."

Guichard the brown, who was born at Seclin,—said that
this fact is doubtful and grave;—it is true that the English
have an ill design in their thoughts—to retain this port,
which is constant.—"If this were not the case, they would
"Mais ils pensent barat, guerre, et alloingne
"Faire au derrain. Ne le duc de Bourgoingne
"Et de Berry ne fieroient jamais
"Tel paix à eux. Qui voula si me perdoingne;
"Paix n'arez jà s'ilz ne render Calays."

Envoy.

Princes, là fu Bertrisons, et Hersans,
Et Alizons, qui moult orent de sens;
Et jugierent, quand li parlers fu fait,
Que telle paix seroit orde et meschans;
Et conclurent aux bergiers eulx disans:
"Paix n'arez jà s'ilz ne rendent Calays."

"surely restore it;—but they think only strife, war, and
"delay—to make it last. Nor will the duke of Burgundy—
"or [the duke] of Berri ever make—such a peace with
"them. Who will, let him pardon me;—you will not have
"peace unless they restore Calais."

Envoy.—Princes, there was Bertrison, and Hersant,—
and Alison, who had much sense;—and judged, when the
talk was ended,—that such a peace would be disgraceful
and injurious;—and concluded with the shepherds by
saying to them:—"You will not have peace unless you
"restore Calais."
THE COMPLAINT OF THE PLOUGHMAN.

A sterne strife is stirred newe,
In many steedes in a stound,
Of sundry seeds that ben sewe,
It seemeth that some been unsound.
For some be great growne on ground,
Some been soukle, simple, and small;
Whether of hem is falsber found,
The falsber foule mote him befall.

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1 This poem seems to have created considerable interest in the sixteenth century, when it wasfoised into the black-letter folio editions of Chaucer as one of the Canterbury Tales, under the title of the Plowman's Tale. Speght, in inserting it in his edition, says, "I have seeme "it in written hand in John Stowes "librarie in a booke of such anti- "quite as seemeth to have been "written nere to Chaucers time." Unfortunately no manuscript of it appears now to exist, but internal evidence is in favour of its belonging to the latter part of the reign of Richard II. The writer, in the character of course of the ploughman, refers to another work for his opinion of the friars:—

"Of friers I have told before
"In a making of a crede."

There can be no doubt that this refers to the well-known satire entitled Piers Plowman's Crede, and it implies that the present poem was written soon after the publication of that work, and when it was in vogue among the party of reform. The allusions in Piers Plowman's Crede, especially that to the proceedings against Walter Brut, which took place in 1391, would lead us to fix the date of it to the end of that year, or more probably to the year following, and I have ventured to suppose that this complaint of the ploughman was written as early as 1393 or 1394. We appear to have no better text than the printed editions of the sixteenth century, which are of no value in a philological point of view. Todd, in his Illustrations of Gower and Chaucer (Introduc. p. xxxix.), describes an early separate edition, in a black-letter tract, formerly in the possession of Conybeare, the Anglo-Saxon professor at Oxford, the text of which varied considerably from the one now printed; but I have not been able to ascertain what has become of this book. I have therefore here printed it from the black-letter of Speght.
THE COMPLAINT OF THE PLOUGHMAN.

That one side is, that I of tell,
Popes, cardinals, and prelates,
Parsons, monkes, and freres fell,
Priours, abbots, of great estates;
Of heaven and hell they keepe the yates,
And Peters successours they been all;
This is deemed by old dates,
But falshed foule mote it befall.

The other side ben poore and pale,
And people put out of prease,
And seeme caitives sore a-cale,
And ever in one without encrease;
Icleped lollers and londlese;
Who toteth on hem, they ben untall,
They ben araied all for the peace,
But falshed foule mote it befall.

Meny a countrey have I sought,
To know the falser of these two;
But ever my travaile was for nought,
All so ferre as I have go.
But as I wandred in a wro,
In a wood beside a wall,
Two foules saw I sitten tho
The falser foule mote him befall.

That one did plete on the popes side,
A griffon of a grimme stature;
A pellicane withouten pride
To these lollers laied his lure;
He mused his matter in measure,
To counsaile Christ ever gan he call;
The griffon shewed a sharpe fuyre,
But falshed foule mote it befall.

VOL. I.
The pellicane began to preach
    Both of mercie and of meekenesse;
And saied that Christ so gan us teach,
    And meeke and merciable gan blesse,
    The evangely beareth witnesse;
A lambe he likeneth Christ over all,
    In tokening that he meekest was,
Sith pride was out of heaven fall.

And so should every christened be;
    Priestes, Peters successours,
Beth lowliche and of low degree,
    And usen none earthly honours;
    Neither crowne, ne curious covetours,
Ne pillour, ne other proud pall,
    Ne nought to cofren up great tresours;
For falshe foule mote it befall.

Priestes should for no cattell plede,
    But chasen hem in charité;
Ne to no battaile should men lede,
    For inhaunsing of her owne degree;
    Nat wilne sittings in high see,
Ne sovereignty in hous ne hall;
    All wordly worship defie and flee;
For who willeth highnes, foule shal fall.

Alas! who may such saints call,
    That wilneth welde earthly honour,
As low as Lucifere such shal fall
    In balefull blackesse to builden her boure';
    That eggeth the people to errour,
And maketh them to hem thrall;
    To Christ I hold such one traitour,
As low as Lucifer such one shall fall.
That willeth to be kings peeres,  
    And higher than the emperour;  
And some that were but poore freres,  
    Now wollen waxe a warriour.  
God is not her governour,  
That holdeth no man his permagall;  
    While covetisse is her counsailour,  
All such falsed mote need fall.

That high on horse willeth ride  
    In glitterande gold of great array,  
Ipainted and portred all in pride,  
    No common knight may go so gay;  
Chaunge of clothing every day,  
    With golden girdles great and small;  
As boistous as is beare at bay;  
All such falsed mote need fall.

With pride punisheth they the poore,  
    And some they sustaine with sale;  
Of holy church make they an hore,  
    And filleth her wombe with wine and ale;  
With money fill they many a male,  
And chaffren churches when they fall,  
    And telleth the people a leaud tale;  
Such false faitours foule hem befall.

With chaunge of many manner meates,  
    With song and solas sitting long,  
And filleth her wombe, and fast tretes,  
    And from the meat to the gong;  
And after meat with harpe and song;  
And each man mote hem lords call;  
    And hote spices ever among;  
Such false faitours foule hem fall.
And miters no than one or two,
    Ipearled as the queenes head;
A staffe of gold, and perrie, lo,
    As heacie as it were made of lead;
With cloth of gold both new and redde,
With glitterande gold as greene as gall;
    By dome they damne man to dedde;
All such faitours foule hem fall.

And Christes people proudly curse,
    Withe broad boke, and braying bell;
To put pennies in her purse,
    They wol sell both heaven and hell.
And in her sentence and thou wilt dwell,
They willen gesse in her gay hall,
    And thou the sooth of hem will tell,
In great cursing shalt thou fall.

That is blessed, that they blesse,
    And cursed that they curse woll;
And thus the people they oppresse,
    And have their lordships at full.
And many be marchants of wull,
And to purse pennies woll come thrall;
    The poore people they all to-pull;
Such false faitours foule hem fall.

Lords also mote to hem loute,
    Obeysaunt to her brode blessing.
    They riden with her royall route
    On a courser, as it were a king;
    With saddle of gold glittering,
With curious harneis quaintly crallit,
    Stirrops gay of gold mastling;
All such falshe doul befall it.
THE COMPLAINT OF THE PLOUGHMAN.

Christes ministers clepen they beene,
And rulen all in robberie;
But Antichrist they serven cleene,
Attired all in tyrannie.
Witness of Johns prophecie,
That Antichrist is her admirall;
Tiffelers attired in trecherie;
All such faitous foule hem fall.

Who saith that some of hem may sinne,
He shall be dome to be ded:
Some of hem woll gladly winne,
All ayenst that which God forbed.
All holiest they clepen her head,
That of her rule is regall:
Alas! that ever they eaten bread,
For all such falshed wol foule fall.

Her head loveth all honour,
And to be worshipped in word and deed;
Kings mote to hem kneele and coure,
To the apostles that Christ forbede.
To popes heastes such taketh more heed,
Than to keepe Christes commandeement.
Of gold and silver mote been her wede,
They holdeth him hole omnipotent.

He ordaineth by his ordinance
To parish priestes a powere;
To another a greater avaunce,
A greater point to his mistere.
Bot for he is highest in earth here,
To him reserves he many a point;
But to Christ, that hath no pere,
Reserves he neither opin ne joint.
So seemeth he above all,
And Christ above him no thing;
When he sitteth in his stall,
He damneth and saveth as him thinkes.
Such pride tofore God stinke;
An angell bad John to him knele,
But onely to God doe his bowing;
Such willers of worship must need evil feele.

They ne clepen Christ but sanctus Deus,
And clepen her head sanctissimus;
They that such a sect sewis,
I trowe they taken hem amisse;
In earth here they have her blisse;
Her high maister is Belial;
Christes people from hem wisse,
For all such false will foule fall.

They move both binde and lose,
And all is for her holy life;
To save or damme they mow chose,
Betweene hem now is great strife.
Many a man is killed with knife,
To wete which of hem have lordship shall;
For such Christ suffred wounds five
For all such falsched will foule fall.

Christ said, qui gladio percutit,
With swerd surely he shall die;
He bad his priests peace and grith,
And bad hem not drede for to die.
And bad them be both simple and alie,
And carke not for no cattell,
And trusteth on God that sitteth on hie,
For all false shall full foule fall.
THE COMPLAINT OF THE PLOUGHMAN. 311

These wollen make men to swere
  Ayenst Christes commandement;
And Christes members all to-tere,
  On rood as he were new yrent.
  Such lawes they maken by common assent,
Each one it throweth as a ball;
  Thus the poore be fully shent,
But ever falsched foule it befall.

They usen no simonie,
  But sellen churches and priories;
Ne they usen no envie,
  But cursen all hem contraries,
And hireth men by daies and yeares,
  With strength to hold hem in her stall;
And culleth all her adversaries;
Therefore falsched foule thou fall.

With purse they purchase personage;
  With purse they paynen hem to plede;
And men of warre they woll wage
  To bring her enemies to the dede;
And lords lives they woll lede,
  And much take, and give but small.
But he it so get, from it shall shede,
And make such false right foule fall.

They halow no thing but for hire,
  Church, ne font, ne vestement;
And make orders in everie shire,
  But priests pay for the parchment.
Of riotours they taken rent,
Therewith they amere the shapes skall;
For many churches ben oft suspent,
And all such falsched foule it fall.
Some liveth not in lecherie,
    But haunt wenches, widowes, and wives,
And punisheth the poore for putrec;
    Them selfe it useth all their lives.
    And but a man to them him shrives,
To heven come he never shall;
    He shall be cursed as be caitives;
To hell they saine that he shall fall.

There was more mercy in Maximien,
    And in Nero, that never was good,
Than is now in some of them,
    When he hath on his furred hood.
    They follow Christ that shed his blood
To heaven, as buckette into the wall.
    Such wretches ben worse than wood,
And all such faitours foule hem fall.

They give her almes to the riche,
    To mainteynours, and men of lawe;
For to lords they woll be liche,
    An harlote sonne not worth an haue.
    Sothfastnesse all such han slawe;
They kembe her crokettes with christall;
    And drede of God they have doune drawe;
Al such faitours foule hem fall.

They maken parsons for the pennie,
    And canons, and her cardinals;
Unnethes amonges hem all is any,
    That he ne hath glosed the gospell fals.
    For Christ made never no cathedrals,
Ne with him was no cardinal,
    With a redee hatte, as useen minstrals;
But falshed foule mote it befall.
THE COMPLAINT OF THE PLOUGHMAN. 313

Their tithing, and her offering both,
They clemeth it by possession;
Thereof nil they none forgo,
But robber men as raunsome.
The tithing of turpe lucrum
With these massters is urniall;¹
Tithing of brybry and larson
Will make falshood full foule to fall.

They taken to ferme her sompnours,
To harme the people what they may;
To pardoners and false faitours
Sell her scales, I dare well say;
And al to holden great araie,
To multiply hem more mettall; ²
They drede full little domes-day,
When all such falsbed shal foule fall.

Such harlottes shul men disclaundur,
For they shullen make hem gree;
And ben as proude as Alexander,
And saune to the poore, "Woe be ye!"
By yere eche priest shal pay his fee,
To encrease his lemmans call;
Such heerdes shul wel iive thee,
And al such false shul foule fall.

And if a man be falsely famed,
And wol make purgatioun,
Than woll the officers be agramed,
And assigne him fro toune to toun.
So need he must pay raunsome,
Though he be cleene as is christall;
And then have an absolution;
But al such false shull foule fall.

¹ So in Speght; meynall, in the earlier edition.
Though he be giltie of the deed,
    And that he may money paie,
Al the while his purse wol blede,
    He may use it fro day to day.
The bishops officers gone ful gay,
And this game they usen over al;
The poore to pill is all their pray;
Al such false shul foule fal.

Alas! God ordained never such lawe,
    Ne no such craft of covetise:
He forbad it by his sawe,
    Such governours mowen of God agrise.
For al his rules is rightwise;
These new points ben papall;
    And all Gods lawe they dispise;
All such faitours shul foule fall.

They saine that Peter had the key
    Of heven and hel, to have and hold.
I trowe Peter tooke no money
    For no sinnes that he sold.
Such successours ben to bold,
In winning al their wit they wral;
    Her conscience is waxen cold;
And al such faitours foule hem fal.

Peter was never so great a foole
    To leave his key with such a lorell,
Or take such cursed sooch a tole,
    He was advised no thing well.
I trowe they have the key of hell;
Their master is of that place marshall;
    For there they dressen hem to dwel,
And with false Lucifer there to fall.
They been as proud as Lucifarre,
   As angry, and as envious;
From good sayth they been full farre,
   In covetise they been curious;
   To catch cattle as covetous
As hound that for hunger woff yall;
   Ungodly and ungracious;
And needly such falshed shall foule fall.

The pope, and he were Peters heirs,
   Me thinke he erreth in this case,
When chose of bishops is in dispaire
   To chosen hem in divers place.
   A lord shall write to him for grace,
For his clerke anone pray he shall;
   So shall he speed his purchase;
And all such false foule hem fall.

Though he can doe no good,
   A lords praiser shall be sped;
Though he be wild of will or wood,
   Not understanding what men han red,
   A leud boster, and that God forbide,
As good a bishop is my horse Ball;
   Such a pope is foule bested,
And at last he woll foule fall.

He maketh bishops for earthly thanks,
   And noe thing at all for Christes sake;
Such that been full fat and ranke,
   To soule-heale none heed they take.
   All is well done whatever they make,
They shall answere at ones for all;
   For worlds thanke such worth and wake,
And all such false shall foule fall.
Such that cannot say her crede,
With prayer shall be made prelatis;
None can the gospel redeem,
Such shall now wield high estates.
The high God's friendship hem makes;
They toteth on her summe total;
Such bere the keyes of hell yates;
And such false shal foule fall.

They forsake, for Christ's love,
Travaile, hunger, thirst, and cold;
For they ben ordred over all above,
Out of youth till they ben old.
By the dore they goe not into the fold,
To helpe their sheepe they nought travall;
Hired men all such I hold,
And all such false foule hem fall.

For Christ our king they woll forsake,
And know him nought for his povertye.
For Christ's love they wol wake,
And drinke piement and ale aparte.
Of God they seeme no thing aferd,
As lusty liveth as did Lamual;
And driven her sheepe into desert;
All such faiteours shal foule fall.

Christ hath xij. apostles here;
Now say they, there may be but one,
That may not erre in no manere;
Who leveth not this ben lost echone.
Peter erred, so did not Jhon;
Why is he cleped the principall?
Christ cleped him Peter, but himselfe the stone;
All false faiteours foule hem fall.
THE COMPLAINT OF THE PLOUGHMAN. 317

Why cursen they the croisery
Christes christen creatures?
For betweene hem is now envy,
   To be enhanssed in honours.
And christen livers with her labours,
For they levin on no man mortal,
   Been do to death with dishonours;
And al such false foule hem fal.

What knoweth a tillour at the plow
   The popes name and what he hate?
His crede suffiseth to him inow,
   And knoweth a cardinall by his hatte.
Thus is the poore unrightly latte,
That knoweth Christ his God royal;
   Such matters be no worth a gnatte;
But such false faitours foule hem fal.

A king shall kneele and kisse his show;
   Christ suffered a sinful to kisse his fete.
Me thinketh he holdeth him high ynow;
   So Lucifer did, that high set.
Such one me thinketh himselfe foryet,
Either to the trouth he was not cal;
   Christ, that suffered wounds wete,
Shal make such falshed foule fal.

They laieth out her large nettes,
   For to take silver and gold;
Fllen coffers, and sackes fettes,
   There as they soules catch shold.
Her servants be to them unhold,
But they can doublin their rentall,
   To bigge hem castles, and bigge hem hold;
And all such false foule hem fall.

Here endeth the first part of this tale, and hereafter
followeth the second.
To accorde with this worde fall,
   No more English can I finde;
Shewe another nowe I shall,
   For I have much to say behinde;
How priests han the people pinde,
As curteis Christ hath me kende,
And put this matter in my minde,
To make these manner men amend.

Shortly to shend hem and shew now
   How wrongfully they werch and walke;
O high God! nothing they tell, ne how,
   But in Gods word tilleth many a balke;
In hernes hold hem and in halke,
And preachen of tithes and offrend,
   And untruly of the gospel talke.
For his mercy God it amend.

What is Antichrist to say,
   But even Christa adversarie?
Such hath now ben many a day,
   To Christa bidding ful contrarie,
That from the truth cleane varry,
Out of the way they ben wend,
   And Christa people untruly carry;
God for his pitie amend.

They liven contrary to Christa life,
   In high pride against meekenesse;
Against suffraunce they usen strife,
   And anger ayenst sobernesse;
Against wisdome wilfulness;
To Christa tales little tend;
   Against measure outrageousnesse;
But when God wol, it may amend.
Lordly life ayenst lowlinesse,
   And demin al without merce;
And covetise ayenst largesse,
   Against treweth trecherie;
   And against almesse envie;
Against Christ they comprehend,
   For chastitie they maintaine lecherie;
   God for his grace this amend!

Against pennaunce they use delights;
   Against suffraunce strong defence;
Ayenst God they usen evil rights;
   Ayenst pitie punishments;
   Open evil ayenst continence;
Her wicked winning they worse dispend;
   Sobernesse they sette into dispense;
But God for his goodnesse it amend!

Why cleimen they wholy his powere,
   And wranglen ayenst al his heste?
His living folow they no thing here,
   But liven worse than witlesse beesta.
   Of fish and flesh they loven feesta,
As lords they ben brode ykende;
   Of Gods poore they haten gesta.
God for his mercy this amend!

With Dives such shal have her dome,
   That saine that they be Christes friendes,
And do no thing as they should done;
   All such been falser than ben fiendes.
On the people they ley such bendes,
   As God is in earth they han offend.
   Succour fro such Christ now send us,
And for his mercy this amend!
A token of Antichrist they be,
   His careckes ben now wide iknow.
Received to preach shal no man be,
   Without token of him, I trow.
   Esh christen priest to preachen owe;
From God above they ben send,
   Gods word to al folke for to show,
Sinful man for to amend.

Christ sent the poore for to preach,
   The royall rich he did not so;
Now dare no poore the people teach,
   For Antichrist is over all her foe.
   Among the people he mote go,
He hath bidden all such suspend;
   Some hath he hent, and thinketh yet mo;
But al this God may well amend.

All they that han the world forsake,
   And liven lowly, as God bad,
Into her prison shullen be take,
   Betin and bounden, and forth lad.
Hereof I rede no man be drad,
Christ said, his should be shend;
   Ech man ought hereof be glad,
For God ful wel it wol amend.

They take on hem royall powres,
   And say they have swordes two,
One curse to hel, one alee men here;
   For at his taking Christ had no mo.
Yet Peter had one of tho;
But Christ, to Peter smite gan defend,
   And into the sheath bad put it tho;
And all such mischeves God amend.
Christ bad Peter keepe his sheepe,
And with his sword forbade him smite;
Swerd is no toole with sheepe to keepe,
But to shepheards that sheepe wol bite,
Me thinketh such shepheards ben to wite,
Ayen her sheepe with swerd that contend;
They drive her sheepe with great despite;
But all this God may well amend.

So successours to Peter be they nought,
Whom Christ made cheepe-pasture.
A swerd no shepheard usen ought,
But he would slea, as a butchoure.
For who so were Peters successoure,
Should bere his shepe til his backe bend,
And shaddow hem from every shoure;
And al this God may well amend.

Successours to Peter ben these
In that, that Peter Christ forsooke,
That had lever the love of God lese,
Than a shepheard had to lese his hooke.
He culleth the sheepe as doth the cooke,
Of hem seeken the wool to rend,
And falsely close the gosspell booke;
God for his mercy them amend!

After Christ had take Peter the kay,
Christ said, he must die for man;
That Peter to Christ gan withsay,
Christ bad him go behind Sathan.
Such counsaillours many of these men han,
For worlds wele, God to offend.
Peters successours they ben for than;
But al such God may wel amend.

VOL. I.
For Satan is to say no more
    But he that contrary to Christ is
In this they learn Peter's lore,
    They sewed him when he did misse.
They follow Peter, forsooth, in this,
In all that Christ would Peter reprehend;
    But not in that that longeth to heven bliss.
God for his mercy hem amend.

Some of the apostles they sewed in case
    Of outh that I can understand,
Him that betrayed Christ, Judas,
    That bare the purse in every lond;
And all that he might set on hond,
He hidde and stale, and mispend;
    His rule these traitors han in hond;
Almigntte God, hem all amend!

And at the last his Lord gan tray,
    Cursedly, through his false covetise;
So would these traine him for money,
    And they wisten in what wise.
They be seker of the selfe ensise,
From all soothnesse they ben friend,
    And covetise chaungent with queintise.
Almighty God, all such amend!

Were Christ on earth here eftsoone,
    These would damne him to die;
All his hestes they han fordone,
    And saine his sawes ben heresie;
And ayenst his commaundements they crie,
And damne all his to be brend.
    For it liketh not hem such losengerie;
God Almighty hem amend!
THE COMPLAINT OF THE PLOUGHMAN

These han more might in England here,
Than hath the king and all his lawe:
They han purchased hem such powere,
To taken hem whom list not knawe;
And say that heresie is her sawe,
And so to prison wol hem send;
It was not so by elder dawe;
God for his mercy it amend!

The kings law wol no man deme
Angerliche without answere;
But if any man these misqueme,
He shal be baighteth as a bere;
And yet wel worse they wol him tere,
And in prison woll him penda,
In gives, and in other gere;
When God woll, it may amend.

The king taxeth not his men
But by assent of the comminalte;
But these ech yeare woll raunsome hem
Maisterfully, more than doth he.
Her seales by yeare better be
Than is the kings in extend;
Her officers han greater fee;
But this mischeefe God amend!

For who so woll prove a testament,
That is not all worth tenne pound,
He shall pay for the parchement
The third of the money all round;
Thus the people is raunsound.
They say such part to hem should apend;
There as they gripen, it goeth to ground;
God for his mercy it amend!

x 2
For a simple fornication
   Twenty shillings he shall pay;
And then have an absolution,
   And all the yere usen it forth he may.
Thus they letten hem go astray,
They recke not though the soule be brend.
These keepen evill Peters kay;
And all such shepheards God amend!

Wonder is that the parliamant,
   And all the lords of this lond,
Hereto taken so little entent,
   To helpe the people out of her hond.
For they ben harder in their bond,
Worse beat and bitter brend,
   Than to the king is understond.
God him helpe this to amend!

What bishops, what religions,
   Han in this lande as muche lay fee,
Lordshippes and possessions
   More than lordes, it semeth me.
That maketh hem lesse charite;
They mowe not to God attende,
   In earth they have so high degre.
God for his mercie it amende!

The emperour yafe the pope somtime
   So high lordeship him about,
That at last the silly kime
   The proude pope put him out.
So of this realme is in dout;
But lords beware, and them defende;
   For now these folkes be wonders stout;
The king and lordes now this amende!

_Thus endeth the second part of this tale, and hereafter followeth the third._
THE COMPLAINT OF THE PLOUGHMAN.

Moyses lawe forbode it tho,
   That priestes should no lordshippes welle;
Christes gospell biddeth also
   That they should no lordshippes helde.
Ne Christes apostles were never so bold,
No such lordshippe to hem enbrace;
   But smeren her shepe and kepe her fold;
God amend hem for his grace!

For they ne ben but counterfete,
   Man may know hem by her fruite,
Her greatnesse maketh hem God foryetc,
   And take his mekenesse in dispite.
And they wer pore, and had but lite,
They nold nat demen after the face;"
   But nourish her shepe, and hem not bite.
God amend hem for his grace!

Griffon. What canst thou preach ayenst chanons
   That men clepen seculere?
Peli. They ben curates of many tounes,
   On earth they have great power;
They have great prebendes and dere,
Some two or three, and some mo;
A personage to ben a playing fere,
   And yet they serve the king also.

And let to ferme all that fare,
   To whom that woll most give therefore;
Some woll spend, and some woll spare,
   And some woll lay it up in store.
A cure of soule they care not fore,
So that they mowe much money take,
   Whether her soules be wonne or lore,
Her profites they woll not forsake.
They have a gadering procuratour,
That can the poore people enplede,
And robben hem as a ravinour,
And to his lord the money lede;
And catch of quicke and eke of deye,
And richen him, and his lord eke;
And to robbye can give good rede,
Of olde and yonge, of hole and sicka.

Therewith they purchase hem lay fee,
In londe there hem liketh best;
And builde also as brod as a cité,
Both in the east, and eke in the west.
To purchase thus they ben full prest,
But on the poore they woll nought spende,
Ne no good give to Goddes gest,
Ne sende him some that all bath sende.

By her service such woll live,
And trusse that other into treasure;
Though all her parish die unshrive,
They woll not give a rose flource.
Her life should be as a mirrour,
Both to lered and to leude also;
And teache the people her lele labour;
Soche mister men been all misgo.

Some of them been hard nigges;
And some of hem been proude and gaie;
Some spende her goodes upon gigges,
And vinden hem of great araie.
Alas! what thinke these men to saie,
That thus dispenden Goddes good?
At the dreadfull domesdiaie,
Soche wrecches shall be worse than wood.
Some her churches never ne sie,
    No never o' pennie thider ne send;
Though the poore parishens for hunger die,
    O pennie on hem woll they not spend.
    Have they receiving of the rent,
They recke nēver of the remenaunt.
    Alas! the devill hath cleane hem blent,
Soche one is Satanas sojournaut.

And usen horedome and harlottries,
    Covetise, pompe, and pride,
Slothe, wrath, and eke envie,
    And sewen sinne by everie side.
    Alas! where thinke such tabide?
How woll they accomptes yele?
    From high God they mowe hem not hide;
Soche willers witte is not worth a nelde.

They ben so rooted in richesses,
    That Christes povert is foryet;
Served with so many messes,
    Hem thinketh that manna is no meat.
    All is good that they mowen eat;
They wene to live evermore;
    But when God at dome is seat,
Soch treasour is a feble store.

Unneth mote they matins saie,
    For counting and court-holding;
And yet he janglethe as a jaie,
    And understont him selfe no thing.
    He woll serve both erle and king
For his finding and his fee;
    And hide his tithing and his offering;
This is a feble charíté.
Other they been proude, or covetous;
Or they been hard, or hungrie;
Or they ben liberall, or lecherous; —
Or els medlers with marchandry;
Or mainteiners of men with mastry;
Or stewards, countours, or pleadours,
And serve God in ypocrisie;
Soch priests been Christes false traitours.

They been false, they been vengeable,
And begilen men in Christes name;
They been unstedfast and unstable,
To traie her Lord hem thinketh no shame.
To serve God they been full lame,
Gods theeves, and falsely steale,
And falsely Gods worde defame;
In winning is her worldes weale.

Antichrist these serve all.
I praiue thee who may say naie?
With Antichrist soch shall fall,
They followen him in deede and faie;
They serven him in rich arraie,
To serve Christ such falsely fain.
Why, at the dreadfull domes-day
Shull they not folowe him to pain?

That knownen hem selfe that they doen ill,
Ayenst Christes commaundement;
And amend hem never ne will,
But serve Sathan by one assent.
Who saieth sothe he shall be shent,
Or speaketh ayenst her false living;
Who so well liveth shall be brent;
For soche been greater than the king.
THE COMPLAINT OF THE PLOUGHMAN.

Popes, bishops, and cardinals,
Chanons, Parsons, and vicare,
In Goddes service I trowe been fals,
That sacraments sellen here;
And been as proude as Lucifere;
Eche man looke whether that I lie.
Who so speketh ayenst her powere,
It shal be holden heresie.

Loke how many orders take
Onely of Christ, for his service,
That the worldes goodes forsake.
Who so taketh orders otherwise,
I trowe that they shall sore agrise,
For all the close that they conne.
All sewen not this assisse,
In evill time they thus begonne.

Loke how many among hem all
Holden not this hie waie;
With Antichrist they shullen fall,
For they wullen God betraie.
God amende them that best maie!
For many men they maken shende;
They weten well the sothe I say,
But the devill hath foule hem blende.

Some on her churches dwell,
Apparaileld poorely, proude of port;
The seven sacraments they doen sell,
In cattel catching is her comfort.
Of eche matter they wollen mell,
To doen hem wrong is her disport;
To afraie the people they been fell,
And hold hem lower than doeth the lord.
For the tithing of a ducke
Or of an apple, or an aie,
They make man swere upon a boke;
Thus they foulen Christes faie.
Soche bearen evill heaven kaie;
They mowen asoile, they mowe shrieve
With mennes wives strongly plaie,
With true tillers sturte and strive

At the wrastling, and at the wake,
And chiefe chauntours at the nale;
Market-beaters, and medling make,
Hoppen and houten with heve and hale.
At faire fresh, and at wine stale;
Dine and drinke, and make debate:
The seven sacraments set a saile;
How kepe soche the kaiies of heaven gate!

Mennes wives they wollen hold,
And though that they been right sorye,
To speake they shall not be so bold,
For sompning to the consistorye;
And make hem saie mouth I lie,
Though they it sawe with her iye;
His lemmen holden openly,
No man so hardy to aske why.

He woll have tithing and offering,
Maugré who so ever it grutch;
And twise on the day he woll sing;
Goddess priestes were none soche.
He mote on hunting with dogge and bich,
And blowen his horne, and crien, hey!
And sorcerie usen as a witch.
Soche kepen evill Peters key.
Yet they mote have some stocke or stone,
  Gaily painted, and proudly dight,
To maken men leven upon,
  And saie that it is full of might.
About such men set up great light
Other soche stockes shall stande thereby,
  As darke as it were midnight,
For it maie make no mastrie.

That it leud people see mow,
  Thou, Mary, thou worchest wonder things:
About that, that men offren to now,
  Hongen broches, ouches, and rings.
The priest purchaseth the offerings,
  But he will offer to none image;
Woe is the soule that he for-sings,
That preacheth for soche a pilgrimage.

To men and women that been poore,
  That been Christes awne likenesse,
Men shullen offer at her doore,
  That suffre hunger and distresse;
And to soche images offer lesse,
That mow not feelc thurst ne cold;
The poore in spirite gan Christ blesse,
Therefore offret to feble and old.

Bucklers brode, and swaerdes long,
  Baudrike, with baselardes kene,
Soche toles about her necke they hong:
  With Antichrist soche priestes been.
Upon her deedes it is well seen
Whome they serven, whom they honoure;
Antichristes they been clene,
And Goddes goodes falsely devouren.
Of scarlet and grene gaie gounes,
That mote bee shape of the newe;
To clipping and kissen they counten in tounes
The damoseles that to the daunce sewe;
Cutted clothes to shewe her hewe,
With long pikes on her shone.
Our Goddes gospell is not true,
Either they serven the devill or none.

Now been pristes pokes so wide,
That men must enlarge the vestiment;
The holy gospell they doen hide,
For they contrarien in raiment.
Soche priestes of Lucifer been sent,
Like conquerours they been araied,
The pride pendaunts at her arsis ipent;
Falsely the trueth they han betrayed.

Shrift-silver soche wollen sake,
And woll men crepe to the crouche;
None of the sacraments save sake
Without mede shall no man touch.
On her bishop their warrant vouch,
That is lawe of the decret;
With mede and money thus they mouch;
And this they sain is charitè.

In the middes of her masse
They nill have no man but for hire;
And full shortly let forth passe,
Such shall men find in each shire,
That parsonages for profite desire,
To live in liking and in lusts;
I dare not saine, sans oes je dirc,
That such been Antichrists priestes.
For they yef the bishops why,
   Or they mote been in his service,
And holden forth her harlottry;
   Such prelates been of seuoble emprise.
Of Gods graine such men agrise,
For such matters that taken mede;
   How they excuse hem, and in what wise,
Me thinketh they ought greatly drede.

They saine that it to no man longeth
   To reprove them though the yer erre;
But falsely Goddes goddes they fongeth,
   And therewith maintein wo and ware.
Her deedes should be as bright as sterre,
   Her living leud mannens light;
They saie the pope may not erre,
   Nede must that passe mannens might.

Though a priest lye with his lemmans all night,
   And telleth his felowe, and he him;
He goth to masse anon right,
   And saieth he singeth out of sinne.
His birde abideth him at his inne,
   And eighteth his diner the meane while.
He singeth his masse, for he would winne;
   And so he weneth God begle.

Hem thinketh long till they be met,
   And that they usen forth all the yere;
Emong the folke whan he is set,
   He holdeth no man halfe his pere.
Of the bishop he hath powers
To soile men or els they been lore;
   His absolution may them skere,
And wo is the soule that he singeth for.
The griffon began for to threte,
    And saied: "Of monkes canst thou ought?"
The pellican said: "They been full grete,
    "And in this world much wo hath wrought.
    "Saint Benet, that her order brought,
    "Ne made hem never on such maner;
    "I trowe it came never in his thought,
    "That they should use so great powere.
    
"That a man should a monke lord call,
    "Ne serve on knees, as a king;
    "He is as proud as prince in pall,
    "In meat, and drinke, and all thing.
    "Some wearen mitre and ring,
    "With double worsted well ydight,
    "With royall meat and rich drinke,
    "And rideth on a courser as a knight,
    
"With hauke and with hounds eke,
    "With brooches or ouches on his hood.
    "Sume say no masse in all a week,
    "Of deinties is her most food.
    "They have lordships and bondmen;
    "This is a royall religion;
    "Saint Benet made never none of hem
    "To have lordshipe of man ne toun.
    
"Now they ben queint and curious,
    "With fine cloth clad, and served cleane:
    "Proud, angrie, and envious;
    "Mallice is much that they meane.
    "In catching, craftie and covetous,
    "Lordly they liven in great liking;
    "This living is not religious,
    "According to Benet in his living.
"They ben clerkes, her courts they oversee,
"Her poore tesaunce fully they enite;
"The higher that a man amerced be,
"The gladlier they wolle it write.
"This is farre from Christes poverty,
"For all with covetise they endite,
"On the poore they have no pity,
"Ne never hem cherish, but ever hem bite.

"And commonly such been comen
"Of poore people, and of hem begete,
"That this perfection han inomen,
"Her fathers ridden not but on her fete,
"And travailen sore for that they eate,
"In povert liveth yong and old;
"Her fathers suffreth drought and weate,
"Many hungrie meales, thurst, and cold.

"And all this these monkes han forsake,
"For Christes love and Saint Benete;
"To pride and ease have take;
"This religion is evill beseate.
"Had they been out of religion,
"They must have hanged at the plowe,
"Threshing and diking fro toune to toune,
"With sorrie meat, and not halfe ynowa.

"Therefore they han this all forsake,
"And taken to riches, pride, and ease;
"Full few for God wol monkes hem make,
"Little is such order for to praise.
"Saint Benet ordained it not so,
"But bad hem be churchliche,
"In churliche manner live and go,
"Boistous in earth and not lordliche.
"They dislaunter Saint Benet,
Therefore they have his holy curse.
Saint Benet with hem never met,
But if they thought to robbe his purse.
I can no more hereof tell,
But they ben like tho before,
And cleane serve the devill of hell,
And ben his treasure and his store.

"And all such other counterfaitours,
Chanons, canons, and such disguised,
Been Gods enemies and traitours,
His true religion han foule despised.
Of freres I have told before,
In a making of a Crede;
And yet I could tell worse and more,
But men would werien it to rede.

"As Gods goodnesse no man tell might,
Write ne speake, ne thinke in thought,
So her faished, and her unright,
May no man tell that ever God wrought."
The griffon saied: "Thou canst no good,
Thou came never of no gentle kind ;
Other I trowe thou waxest wood,
Or els thou hast lost they mind.

"Should holy church have no hedde ?
Who should be her governaile?
Who should her rule, who should her redde ?
Who should her forthren, who should availe?
Ech man shall live by his travaile,
Who best doeth shall have most mede.
With strength if men the church assaile,
With strength men must defend her nede.
THE COMPLAINT OF THE PLOUGHMAN. 337

"And the pope were purely poore,
"Needie, and nothing ne had,
"He should be driven from doore to doore;
"The wicked of him nolde not be drad.
"Of such an head men would be sad,
"And sinfully liven as hem lust;
"With strength to amend such be made,
"With wepen wolves from sheepe be wust.

"If the pope and prelates would
"So begge and bid, bow, and borrow,
"Holy church should stand full cold,
"Her servaunts sit and soupe sorrow.
"And they were noughtie, foule, and horow,
"To worship God men would wlate,
"Both on even and on morow;
"Such harlottrie men would hate.

"Therefore men of holy church
"Should be honest in all thing,
"Worshipfully Gods workes werch.
"So seemeth it to serve Christ her king
"In honest and in cleane clothing,
"With vessels of gold and clothes rich,
"To God honestly to make offring;
"To his lordship none is liche."

The pellican cast an huge crie,
And saied: "Alas! why saiest thou so?
"Christ is our head that sitteth on hie,
"Heads ne ought we have no mo.
"We ben his members both also,
"And father he taught us to call him als;
"Masters to be called defended he tho;
"All, other masters ben wicked and fals.
VOL. I.
"That taketh maistrie in his name
"Ghostly, and for yeartly good,
"Kings and lords should lordship have,
"And rule the people with mild mood.
"Christ for us that shed his blood,
"Bad his priests no maistership have,
"Ne carke not for cloth ne food,
"From every mischeefe he will hem save.

"Her rich clothing shall be rightwisenesse;
"Her treasure true life shall be;
"Charity shall be her richesse;
"Her lordship shall be unité;
"Hope in God her honesté;
"Her vessel cleane conscience;
"Poore in spirit and humilité
"Shall be holy churches defence."

"What," saied the griffon, "may thee greve,
"That other folkes faren wele?
"What hast thou to doen with her live?
"Thy falshed ech man may fele.
"For thou canst no cattell gete,
"But livest in lond as a lorell,
"With glosing gettest thou thy mete;
"So fareth the devill that wonneth in hell.

"He would that ech man there should dwell,
"For he liveth in cleane envie;
"So with the tales that thou doest tell
"Thou wouldest other people destrie,
"With your glose and your heresie;
"For ye can live no better life,
"But cleane in hypocrisie,
"And bringest thee in woe and strife."
THE COMPLAINT OF THE PLOUGHMAN.

"And therewith have not to do,
"For ye ne have here no cure;
"Ye serve the devill, neither God ne man,
"And he shall paise you your hire.
"For ye woll fare well at feastes,
"And warme clothed for the cold,
"Therefore ye close Goddes heestes,
"And begile the people yong and old.

"And all the seaven sacraments
"Ye speake aynest, as ye were alie,
"Aynst tithinges, oффringes, and tents,
"And on our Lordes bodie falsely lie.
"And all this ye doen to live in ease,
"As who saieth, there been none soche;
"And sain, the pope is not worth a pease,
"To make the people ayen him groche.

"And this commeth in by fendes,
"To bring the christen in distaunce,
"For they would that no man were frendes.
"Leave thy chattering with mischaunce;
"If thou live well, what wilt thou more?
"Let other men live as hem list;
"Spende in good, or keepe in store;
"Other mens conscience never thou nist.

"Ye han no cure to answere fore,
"What meddle ye, that han not to doen?
"Let men live as they han doen yore,
"For thou shalt answere for no man."

The Pellican sayd: "Sir, naie,
"I dispised not the pope;
"Ne no sacrament, soth to saie,
"But speake in charité and god hope."
"But I dispise her bye pride, 
"Her riches, that should be poore in spirite; 
"Her wickednesse is known so wide, 
"They serve God [in] false habite; 
"And tournen mekenesse into pride, 
"And lowliness into high degree; 
"And Goddes wordes tourne and hide; 
"And that am I moved by charité, 

"To let men to live so, 
"With all my cunning and my might, 
"And to warne men of her wo, 
"And to tellen hem truth and right. 
"The sacraments be soule-heale, 
"If they been used in good use; 
"Ayenst that speake I never a deale, 
"For then were I no thing wise. 

"But they that usen hem in misse manere, 
"Or set hem up to any sale, 
"I trow they shall abie hem dere, 
"This my reason, this is my tale. 
"Who so taketh hem unrightfulliche, 
"Ayenst the ten commandements, 
"Or by glose wretchedliche 
"Selleth any of the sacraments, 

"I trow they doe the devill homage, 
"In that they weten they doe wrong; 
"And thereto I dare well wage, 
"They serven Sathan for all her song. 
"To tithen and offen is holesome life, 
"So it be done in due manner; 
"A man to houselin and to shrive, 
"Wedding, and all the other in fere.
THE COMPLAINT OF THE PLOUGHMAN.

"So it be nother sold ne bought,
"Ne take ne give for covetise;
"And it be so taken, it is nought,
"Who selleth hem so may sore agrise.
"On our Lords body I doe not lie,
"I say sooth through true rede,
"His fleshe and blood through his misterie
"Is there, in the forme of brede.

"How it is there it needeth not strive,
"Whether it be subget or accident,
"But as Christ was when he was on live,
"So is he there verament.
"If pope or cardinall live good live,
"As Christ commaundede in his gospell,
"Ayenst that woll I not strive;
"But me thinketh they live not well.

"For if the pope lived as God bedde,
"Pride and highnesse he shoule despise,
"Richesse, covetise, and crowne on hedde;
"Meekenesse and povertie he shoule use."
The griffon saide he shoule abie;
"Thou shalt be brect in balefull fire,
"And all thy sect I shall destrie;
"Ye shal be hanged by the swire.

"Ye shullen be hanged and to-draw,
"Who giveth you leave for to preach?
"Or speake against Gods law,
"And the people thus falsely teach?
"Thou shalt be cursed with booke and bell,
"And dissevered from holy church,
"And cleane ye damned into hell,
"Otherwise but ye well worch."
The pellican said: "That I ne drede,
" Your cursing is of little value;
" Of God I hope to have my mede,
" For it is falshed that ye sewe.
" For ye been out of charité,
" And wilneth vengeaunce, as did Nero
" To suffren I woll ready be,
" I drede not that thou canst do.
" Christ bad ones suffer for his love;
" And so he taught all his servaunta.
" And but thou amend for his sake above,
" I drede not all thy maintenaunce.
" For if I drede the worlds hate,
" Me thinketh I were little to praise;
" I drede no thing your high estate,
" Ne I drede not your disease.

" Woll ye tourne and leave your pride,
" Your high port, and your richesse?
" Your cursing should not go so wide,
" God bring you into rightwisenesse!
" For I drede not your tirannie,
" For no thing that ye can done;
" To suffer I am all readie,
" Siker I recke never how soone."

The griffon grinned as be were wood,
And looked lovely as an owle,
And swore by cockes heart blood,
He would him tears every doule.
" Holy church thou disclaundrest foule;
" For thy reasons I woll thee all to-race,
" And make thy flesh to rot and moule,
" Losell, thou shalt have hard grace."
The griffon flew forth on his way;
The pelican did sit and wepe,
And to himselfe he gan say:
"God would that any of Christ shepe
"Had heard, and ytaken keepe
"Of each word that here saied was;
"And would it write and well it keepe;
"God would it were all for his grace!"

Plowman. I answerd, and saied I would,
If for my travaile any man would pay.
Pelli. He saied: "Yes, these that God han sold,
"For they han store of money."
Plowman. I saied: "Tell me and thou may,
"Why tellest thou mens trespace?"
Pellican. He saied: "To amend hem in good fay,
"If God wold give me any grace.

"For Christ himselfe is likened to me,
"That for his people died on rood;
"As fare I, right so fareth he,
"He feedeth his birds with his blood.
"But these doen evill agenst good,
"And ben his foen under friends face;
"I told hem how her living stood;
"God amend hem for his grace!"

Plowman. "What aileth the griffon, tell why
"That he holdeth on the other side?"
Pelli. "For they two been likely,
"And with her kinds roven wide.
"The foule betokeneth pride,
"As Lucifer, that high flew was,
"And sith he did him in evill hide;
"For he agilted Gods grace."
"As bird fieth up in the aire,
"And liveth by birds that been meke,
"So these been flow up into despaire,
"And shenden silly soules eke.
"The soules that been in sinnes seke,
"He culleth hem kneele; therefore, alas!
"For briberie Gods forbode breke;
"God amend it for his grace!

"The hinder part is a lioun,
"A robber and a ravinere,
"That robbeth the people in earth doune,
"And in earth holdeth none his pere;
"So fareth this foule both ferre and nere,
"And with temporell strength the people chase,
"As a lion proud in earth here;
"God amend hem for his grace!"

Pellican. He flew forth with his wings twaine,
All drooping, dased, and dull;
But soone the griffon came againe,
Of his foules the earth was full;
The pellican he had cast to pull,
So great a number never seen there was,
What manner of foules telleth I wolle,
If God wolle give me of his grace.

With the griffon comen foules fele,
Ravins, rokes, crowes, and pie,
Gray foules, agadred wele,
I gurde above they would his;
Gledes and buzzards werren hem by,
White moles, and puttockes token her place,
And lapwings, that well conneth lie;
This fellowship han forgard her grace.
THE COMPLAINT OF THE PLOUGHMAN. 345

Long the pelican was out,
   But at last he commeth againe;
And brought with him the phenix stout.
   The griffon would have flow full faire;
   His foules that fiewen as thicke as raine,
The phenix tho began hem chace.
   To fle from him it was in vaine,
For he did vengeaunce, and no grace.

He slew hem downe without mercie,
   There astart neither free ne thrall;
On him they cast a rulfull crie,
   When the griffon down was fall.
   He beat hem not, but slew hem all,
Whither he hem drove no man may trace;
   Under the earth me thought they yall,
Alas! they had a feeble grace.

The pelican then asked right,
   For my writing if I have blame,
Who wull for me fight or flight?
   Who shall shed me from shame?
   He that had a maid to dame,
And the lambe that slaine was
   Shall shed me from ghostly blame,
For earthly harme is Gods grace.

Therefore I pray every man,
   Of my writing have me excused;
This writing writeth the pelican,
   That thus these people hath despised.
   For I am fresh fully advised,
I will not maintaine his menace;
   For the devill is often disguised,
To bring a man to evill grace.
POLITICAL POEMS.

Witeth the pelican and not me,
For hereof I will not avow;
In high ne in low, ne in no degree,
But as a fable take it ye mowe.
To holy church I will me bow
Ech man to amend him Christ send space;
And for my writing me allow
He that is almighty for his grace.

ON THE CORRUPTIONS OF THE AGE. 1396-7.¹

By John Gower.

Carmen super multiplici vitiorum pestilentia unde
tempore Ricardi secundi partes nostra specialius
inficiebantur.

Non excusatur qui verum non sateatur,
Ut sic ponatur modus unde fides recolatur.
Qui magis ornatur sensu sua verba loquatur,
Ne lex frangatur qua Christus sanctificatur.
Hoc res testatur, virtus ita nunc vitiatur,
Quod vix firmatur aliquis quin transgressiatur.
Hinc contristatur mea mens, quae sepe gravatur,
Dum contemplatur vitium quod continuatur.
Sed quia speratur quod vera fides apertatur,
Quod Deus hortatur mihi scribere penne paratur.
Ut describatur cur mundus sic variatur,
Ecce malignatur que modo causa datur.

Putruerunt et corruptæ sunt cicatrices a facie
insipientiae, sed priusquam mors ex morbo finem

¹ The date of this poem is given by Gower himself. It is here printed from MS. Cotton. Tiber. A. iv. fol. 167, r°. Other copies are found in the MSS. of Gower's Latin poems, but they present no variations of any importance, as far as I have collated them.
repente conclutat, sapientiae medicinam detectis plagis
cum omni diligentia sapienter investigare debemus;
unde ego, non medicus sed medicinae procurator,
qui tanti periculi gravitatem deplangens intime con-
tristor, quaedam vulnera majoris corruptione putrida
evidenti distinctione, ut inde medicos pro salute
interpellam, consequenter declarare propono, anno regni
regis Ricardi secundi vicesimo.

Contra daemonis astutiam in causa Lollardiae.

Quod patet ad limen instanti tempore crimen
Describam primo, quo pallent alta sub imo.
Nescio quid signat, plebs colica jura resignat,
Dum laicus clausas fidei vult solvere causas,
Quae Deus incepit, et homo servanda recepit.
Jam magis enervant populi quam scripta reservant,
Unde magis clarum scribere tendo parum.
Lollia messis habens granum perturbat, et ipsum
Talia qui patitur horrea sepe gravat.
Semina perfidiae sacros dispersa per agros
Ecclesiae turbant subdola sicque sidem.
Inventor sceleris, sceleratus apostata, primus
Angelicas turmas polluit ipse prius,
Postque ruat nostros Paradisi sede parentes,
Morteque vitales fecerat esse reos.
Callicus hic serpens, nec adhuc desistit in orbe,
Quin magis in Christi lollia meesse serit.
Ecce novam sectam mittit, quae plebis in aures
Ad fidei damnun scandalum pluris canit.
Sic vetus insurgit haeresis, quasi Joviniani,
Unde moderna fides commaculata dolet.
Usurpando fidem vultum mentitur honestum,
Cautius ut fraudem palleat inde suam.
Sub grossa lana linum subtile tenetur,
Simplicitas vultus corda dolosa tegit.
Fermento veteri talis corrupit acervum,
   Qui nova conspergit, et dubitanda movet.
Dum magis incantat, obtura tu magis aures,
   Fortius et cordis ostia clauda tui.
Simplicitate tua ne credas omne quod audis,
   Quae docet ambiguus auctor aborta cave.
Nil novitatis habens tua mens fantastica cedat,
   Ut pater ante tuus credidit acta cole.
Vera fides Christi non hesitat, immo fideles
   Efficit ut credant cordis amore sui.
Nil valet illa fides ubi res dabit experimentum,
   Spea tamen in Christo sola requirit eum.
Recta fides quicquid rectum petit, omne meretur,
   Quicquid possibile creditur ipsa potest.
Argumenta fides dat rerum quae neque sciri
   Nec possunt verbo nec ratione capi.
Subde tuam fidei mentem, quia mortis imago
   Judicis aeterni mystica scire nequit.
Ut solus facere voluit, sic scire volebat
   Solus, et loc nulli participavit opus.
Una quid ad solem scintilla valet, vel ad sequor
   Gutta, vel ad coelum quid cinis esse potest?
Laetitiam lux us, mors vitam, gaudia fletus,
   Non noruit, nec quae sunt deitatis homo.
Non tenebras solem capiunt, non lumina caecus,
   Infima mens hominis non capit alta Dei.
Nempe sacri flatus arcanum nobile nunquam
   Scrutari debes, quod penetrare nequis.
Cum non sit nostrum vel mundi tempora nosse,
   Unde creaturas nosse laborat homo?
Nos sentire fidem nostra ratione probatam,
   Non foret humanis viribus illud opus.
Humanum non est opus ut transcendent ad astra,
   Quod mortalis homo non ratione capit.
Ingenium tante transit virtutis in altum,
   Transcurrit superos, in deitate manet.
Qui sapienter agit sapiat moderanter in istis,  
Postulet ut rectam possit habere fidem.  
Committat fidei quod non poterit rationi,  
Quod non dat ratio det tibi firma fideae.  
Quod vocet ecclesia tu tantum credes, nec ultra  
Quam tibi scire datur quomodocumque stude.  
Sufficit ut credas, est ars ubi nulla sciendi,  
Quanta potest Dominus scire nec ullus habet.  
Est Deus omnipotens, et qui negat omnipotenti  
Credere posse suum, denegat esse Deum.  
Sic incarnatum tu debeat credere Christum  
Virginis ex utero, qui Deus est et homo.  
Vis salvus fieri, pete, credes, atude, revereri,  
Absque magis queri lex jubet ista geri.  
Has phantasiis aliter que dant haeresias  
Damnat Messias, sobrius ergo scias,  
Tempore Ricardi super his que fata tulerunt,  
Schismata Lollardi de novitate serunt.  
Obset principiis tribulos, purgareque vadat  
Cultor in ecclesiis, ne rosa forte cadat.

Contra mentis soevitiam in causa superbis.

Deficit in verbo sensus quo cuncta superbò,  
Scribere delicta nequeo que sunt mihi dicta.  
Radix peccati fuit ille prius scelerati  
Ex quo damnati perierunt prævaricati.  
Desuper a coelis deject eum Michaelis  
Ensiam ad inferni tenebras de luce superni.  
Nec Paradisiis ei prelère locum requie  
Spondet, ubi vere sibi gaudia posset habere.  
Sic quia deceptus alibi nequit esse receptus,  
Mundum deposit, ut in illo vivere possit.  
Sic adhibendo moram venit ille superbus ad horam,  
Quem mea mens tristis in partibus asserit istic.  
Hunc ubi ponemus hostem quem semper habemus,  
Nam magis infecta veniens facit omnia tecta.
Laus ibi non lucet, ubi vana superbia duceat.
Regna superborum, duce hoc vestitus sorum.
Cum valet ornatum sibi vanus habere paratum,
Non quasi mortalis sed ut angelus evolat alia.
Militis ad formam modo pauper habet sibi normam,
Vana sit ut vestas, erit inde superbia testia.
Exterius signum cor signat habere malignum,
Cordis et errore fortuna carebit honore.
Nec igitur talem non consociare sodelem
Expedit, ut tuti reddamur in orbe saluti.
Quod Deus odivit reprobos, David hoc bene scivit,
Ipseque Psalmista scripsit de talibus ista.
Elatas mentes posuit de sede potentes,
Et sublimavit humiles quos semper amatit;
Vanus non durat, quem vana superbia curat;
Haec sed eum duceat ubi gratia nulla reduct.
Culpa quidem fontes, latices dabit haec Acherontis,
Unde bibunt vani mortem quasi quotidiani.
Omne quod est natum stat ab hoc vitium vitiatum,
Quo magis mundum vir vanus habet sibi mundum;
Sed qui mentali de pondere judiciali
Istud libaret, puto quod meliora pararet.
Hoc nam mortale vitium stat sic generale,
Quod mundum fregit, ubi singula regna subegit.
Hae etenim sedeas nostras ut dicitur sedes
Vertit, et insana dat tempora quotidiana.
O Deus sterne, culpes miserere moderne,
Facque pias mentes sub lege tua poenitentes.
Corpus, opes, vires, sapiens, non sic stabilires.
Dumque superbires subita quin sorte perirea.
Sunt quae maiores humiles patientia mores
Nutrit, et errores vitii facit esse minores.
Ergo tuam vera mentem moderare statera,
Sit laus, vel labes, pectore pondus habes.
Contra carnis lasciviam in causa concupiscentiae.

O sexus fragilis, ex quo natura virillis
Carnea procedit, animaeque robora legit.
O natura viri carnalis, quae stabiliri
Non valet ut pura carnalia sibi jura.
Fuedera sponsorum quae sunt sacra t virorum,
Heu caro dissolvit, nec ibi sua debita solvit.
Tempore presenti de carne quasi furienti
Turpia sunt plura quae signant damna futura;
Hec despensatis sunt metuenda satis.
Philosophus quidam, carnis de labe remorsus,
Plebis in exemplum talia verba refert.
Unam de variis poenam sortitur adulter,
Ejus ut amplexus vivus in orbe luat.
Aut membrum perdet, aut carceris anta subibit,
Aut cadet infamis non reputandus homo.
Aut sibi pauperies infortunata resistet,
Aut moriens subito transit ab orbe reus.
Et sic luxuries fatuis sua dona refundit,
Vertit et e contra quicquid ab ante tuit.
Quod prius est dulce, demonstrat finis amarum,
Quo caro non tantum spiritus immo cadit.
Sic oculus cordis, carnis caligine cecus,
Errat, et in damnum decidit ipse suum.
Sic jubar humani sensus fuscatur in umbra
Carnis, et in carnem mens rationis abit.
Dum carnalis amor animum tenet illaqueatum,
Sensus ratio fit rationis egens.
Stans hominis ratio calcata per omnia carnis
Servit, et ancillis vix tenet ipsa locum.
Non locus est in quo maneant consueta libido
Et ratio pariter, quin magis una vacat.
Bella libido movet, favet et vecordia carnis,
Et sua dat fredo colla premenda jugo.
Libera sed ratio mentem de morte remordet,
Carnis in obsequio, statque pudica Deo.
Nil commune gerunt luxus sibi cum ratione,
Ista Deum retinet, illa cadaver habet.
Sic petet ut nihil est quicquid peritura voluptas,
Appetit in carne quae velut umbra fugit.
Pluribus exemplis tibi luxus erit fugiendus,
Biblia quae docuit; respice facta David.
Consilio Balsam luxus deceptit Hebreos,
Quos caro commaculat, carnea culpa premit.
Discat homo juvenis, celeri pede labitur setas,
Nuncia dum mortis curva senecta venit.
Ecce senilis hyems tremulo venit horrída passu,
Et rapit a juvene quod reparare nequit.
Vir sapiens igitur sua tempora mente revolvat,
Erigat et currum quam prius inde cadat.
Heu ! sed in hoc vitio plebis quasi tota propago
Carnis in obsequio stat vitiata modo.
Ex causa fragilis causatur fictilis setas,
Quo nunc de facili fragitur omnis homo.
Carnis enim vitia sunt sic communiter acta,
Quod de continuis vix pudet usus eis.
Ceceus amor fatuos ceceos sic ducit amantes,
Quod sibi quid deceat non videt ullus amans.
Pendula res amor est, subito collapsa dolore,
Ordine precipiti miraque facta parat;
Sique tuam velles flammam compescere tutus,
Artem provideas quam prius inde cadas.
Cum vitii aliis pugna, jubet haece tibi Paulus.
Carnis et a bello tu fuge solus homo.
Et quia vulnifico fixurus pectora telo
Vibrat amor caute, longius inde fuge.
Vincas si fugias, vinceris sique resistas;
Ne leo vincaris, tu lepus ergo fuge.
Mente tui cordis memorare novissima carnis,
Et speculo mortis respice qualis eris.
ON THE CORRUPTIONS OF THE AGE.

Oscura fætor erunt, amplexus vermis, et omne
Quod fuerat placidum pæna resolvet opus.
Occupat extrema stultorum gaudia luctus,
Et risum lachryma plena dolore madet.
Vana salus hominis quam terminat segra voluptas,
Tollit et aternum vivere vita brevis.
Crede satis tutum tenet hoc natura statutum,
Quo caro pollutum reddet ad ima latum.
Cum fera mors stabit, et terram terra vorabit,
Tunc homo gustabit quid sibi culpa dabit.
Est ubi munditia carnis sine labe reatus,
Casta pudicitia gaudet ad omne latus.
Sat nota bina solo quo luxus non dominatur,
Pax manet absque dolo, longaque vita datur.

Contra mundi fulgurium in causa perjurii et
avaritiae.

Sunt duo cognati vitiorum consociati,
Orbem qui ledunt pariter, nec ab orbe recedunt.
Iste fidem raram perjurat, et alter avarum
Causam custodit; socios tales Deus odiat.
Primo perjurum describam, postque futurum.
Est ubi jus rarum scriptura remordet avarum,
Ex vitio tali fertur origo mali.
Nemo Dei nomen assumere debet inane,
Falsa nec ut juret os prohibere malo.
Lex vetus hoc statuit, sed proh dolor: ecce modernus
Monere corruptos jam novus error agit.
Nil niasi dona videt, sum se perjurat avarus;
Ejus enim sensum census ubique regit.
Sic non liber homo librum sine ponderes librat,
Servat et ad libras quas sua libras trahit.
Sed quia perjurus defraudat jura superni,
Jurat eum Dominus jure perire suo.
Sic lucrum sittiens laqueos incurrit, et ejus
Lingua prius mendax præmia mortis habet.

VOL. I.
Sic vendens et amens vacuus non transiet, immo
Munera quae capiet sulphur et ignis erunt.
Vendere justitiam nihil est nisi vendere Christum,
Expectat damnun qui facit inde forum.
Texit erit Judas quid erit sibi fine doloris,
Dum crepuit medius culpa subibat onua.
Ponituit culpamque semel nisi fecerat illam,
Quot tullit et lucrum reddidit ipsa statim.
Sic nec eo veniam meruit, nec habere salutem,
Jam valet exemptum tales movere virum.
Vendidit ipsa semel justum, nos quotidium,
Ob luci pretium vendimus omne malum.
Ile restauravit sed nos restringimus aurum;
Ponituit, sed nos abeque pavore sumus.
Sic et avaritia tanta feritate perurget
Corda viri, quod ab hoc vix homo liber abit.
Cessat justitia, cessatque fides sociata,
Fraus, dolus atque suum jam subiere locum.
Plebs sine jure manet, non est qui jura tueatur,
Non est qui dicat jura tenere decet.
Omnibus in causis ubi gentes commoda quierunt,
Nunc modus estque fides non habuisse fidem.
Vox levis illa Jacob, Esaus manus hispida nuper,
Quae forat ista dies signa futura dabant.
Alterius casu stat supplantator, et ejus
Qui fuerat socius fraude subintrat opes.
Ex damno fratris frater sua commoda quierit;
Unus si prestand, invideo alter ei.
Filius ante diem patruos jam spectat in annos,
Nec videt ex oculis cece cupido suis.
Nunc amor est solus, nec sentit habere secundum,
Stans odioque tibi diliget ipse tua.
Quid modo cumque manus mentitur dextra sinistra
Dicam, sed caveat qui sapienter agit.
Vivitur en velle, non amplius est via tuta,
Cuncta licent cupido, dum vacat ipse lucro.
Arma, rapina, dolus, amor ambitiosus habendi,
Amplius ad proprium velle sequuntur iter.
Lex silet, et nummus loquitur, jus dormit, et aurum
Pervigil insidiis vincit ubique suis.
Hasta nocet, ferri gladius, sed plus nocet auri,
Regna terit mundi, nilque resistit ei.
Sed quia mors dubium concludit ad omnia finem,
Est nihil hic certum præter amare Deum.
Rebus in humanis semper quid deficit, et sic
Ista nihil plenum fertile vita tenet.
Quod tibi dat proprium, mundus tibi tollit id ipsum,
Deridensque tuum linquit inane forum.
Quam prius in finem mundi devenerit hujus,
Nulla potest certo munere vita frui.
Heu! quid opes opibus cumulas, qui propria quæris,
Cum se nemo quaet appropriare sibi?
Hunc igitur mundum quia perdes, quære futurum,
Est aliter vacuum tempus utrumque tuum.

Mammona transibit, et avara cupidus peribit,
In cineres ibit, mors tua fata bibit.
Pauper ab hac vita, sic princeps, sic heremita,
Mortuus ad meritam transit omnis ita.
Quoquid homo volvit, mors mundi cuncta revolvit,
Nemoque dissolvit quum morti debita solvit.

Hæc qui mente capit gaudia raro sapit.
Sed sibi viventi qui consilio sapienti
Providet ingenti merito; placet omnipotenti.
Tempore presenti quæ sunt mala proxima genti,
Ex oculo fienti Gower canit ista legenti.
Quisque sua menti qui concipit aure patenti
Mittat, et argenti det munera largus egenti.
Stat nam mortalis terra repleta malis.

Hoc ego bis deno Ricardi regis in anno
Compiatens animo carmen lacrimabile scribo.
Vox sonat in populo, fidei jam deficit ordo,
Unde magis solito cessat laus debita Christo.
Quem peperit virgo genitum de flamme sacro,  
Hic Deus est et homo, perfecta salus manet in quo.  
Ejus ab imperio processit pacis origo,  
Quae dabitur justo patiens qui credit in ipso.  
Vir qui vult ideo pacem componere mundo,  
Pacificet primo jura tenenda Deo.

ON THE VICES OF THE DIFFERENT ORDERS OF SOCIETY.¹

By John Gower.

Incipit tractatus de lucis scrutinio, quam ad diu  
vitiorum tenebras, proh dolor! suffocarunt, se-  
cundum illud in evangelio, Qui ambulat in  
tenebris nescit quo vadat.

Heu! quia per crebras humus est vitiata tenebras,  
Vix iter humanum locus ullus habet sibi planum.  
*Si Romam pegas, ut ibi tua lumina tergas,  
Lumina mira cape, quia Rome sunt duo pape.  
Et si plus cleri jam debent lumina queri,  
Sub modo tecta latitat lucerna rejecta.  
Presulis officia mundus tigit absque sophia;  
Stat sua lux nulla, dum Simonis est ibi bulla.  
Est iter hoc vile, qui taliter intrat ovile,  
Nec bene discernit lucem, qui lumina spernit.  
Sic caput obscurum de membris nil fore purum,  
Efficit et secum sic cecus habet sibi cecum.

* Nota, quod eorum lucerna minime clarescit quos in ecclésia per antipapam avaritia promotos ditescit.

¹ From MS. Cotton. Tiberius A. iv. fol. 171, v°, compared with MS. Latin poems, in the MS. in All Harl. No. 6991, fol. 156, r°. It is found also, with Gower's other Souls' College, Oxford.
VICES OF THE DIFFERENT ORDERS OF SOCIETY. 357

b Ant si vis gressus claros, non ordo professus
Hos tibi prestabit, quos cautiæs umbra fugabit.
Ordine clausurali manifestus in speciali,
Lux ibi pallescit, quam mens magis invidis nescit;
Lux et mortalis tenebrescit presbyteralis.
Clara dies transit, nec eis lucerna remansit;
Sunt ibi lucernae jocus, otia, scortæ, tabernae,
Quorum velamen vitiis fert sese juvamen.
Sic perit exemplum lucis, quo turbida templum
Nebula perfudit, quæ lumina quæque recludit.
Sic vice pastorum quos Christus ab ante bonorum
Legerat, ecco chorum statuit jam mundus eorum.
c Si lux præsentum scrutetur in orbe regentum,
Horum de guerra pallet sine lumine terra.
Ne peræant leges, jam Roma petit sibi reges,
Noscat ut ille pater quæ sit sibi cedula mater.
Schisma modernorum patrum novitate duorum
Roges delerent, si Christi jura viderent.
Lux ita regalis decet ecclesiæ specialis,
Quæ domus alma Dei maneat sub spe requieci.
Teste paganorum bello furiente deorum,
Raro fides crescit, ubi regia lux tenebrescit.
Hæc tamen audimus, sed et hæc verissima scimus,
Nec capit hæc mentis oculis de luce regentis.
Ultius quære, cupias si lumen habere;
Lumina namque David sibi cæsa magis titulavit.
d Si regni proceres aliter pro lumine quæres,
Aspice quod plenum non est ibi tempus amœnum.
Dunque putas stare, palpabis iter quia clare,
Nemo videt quando veniet de turbine grando.
Divitiae cæææ fallunt sine lumine seæ;

b De luce ordinis professi.
c Nota, quod si regum lucerna in manu charitatis devotius gestaretur, ecclesia nunc divisa eorum auxilio discretius reformaretur, etiam et incurreus paganorum a Christi finibus eorum probitate eminus expelleretur.
d De luce procerum.
Quam prius ille cadat vix cernit habens ubi vadat. 
Sic via secura procerum non est sine cura;
Stans honor ex onere sibi convenit acta videre.
Qui tamen extentum modo viderit experimentum,
De procerum sphera non surgunt lumina vera.

* Si bellatorum lucem scrutabor, eorum 
Lucerner lator tenebrosus adest gladiator.
Sunt ibi doctrina, luxus, jactura, rapina,
Quae non splendorem quærunt, sed habere cruorem. 
Et sic armatus lucem præ labe reatus 
Non videt, unde status suus errat in orbe gravatus.

Si lex scrutetur, ibi lux non invenietur; 
Quin vis aut velle jus concitat esse rebelle. 
Non populo lucet judex quem Mammona duceat, 
Efficit et secum quo sepe reflectitur æquum. 
Jus sine jure datur si nummus in aures loquatur, 
Auri splendore tenebrescit lumen in ore. 
Omnis legista vivit quasi lege sub istsa, 
Quo magis ex glosa loculi fit lex tenebrosa.

Si mercatorum quærantur lumina morum, 
Lux non fulgebit ubi fraus cum cive manebit. 
Contegit usus subtilis forma figuras, 
Vultum larvatum quem dives habet similatam. 
Si dolus in villa tua poscit habere sigilla, 
Vix reddes clarus bona quae tibi præstat avarus. 
Et sic majores fallunt quam sepe minores; 
Unde dolent turbae sub murmure plebis in urbe. 
Sic inter cives errat sine lumine dives, 
Dumque fidem nescit, lux pacis ab urbe recessit.

h Si patriam quero, nec ibi mihi lumina spero; 
Nam via vulgaris tenebris vitiatur amaris. 
Plebs ratione carens, hæc est sine moribus arenos, 
Cujus subjectam vix Christus habet sibi sectam.

* De luce militum et aliorum qui bella sequuntur. 
' De luce legistarum. 
* De luce mercatorum. 
* de luce vulgaris, quæ patriam conservat.
Sunt aliqui tales quos mundus habet speciales,
Fures, raptores, homicide, turbidiores;
Sunt et conducti quidam pro munere ducti,
Quos facit assisa perjuros luce recisa.
Rustica ruralis non est ibi spes alienalis,
Quo nimia obscura pallent sine lumine rura.
Sic magis illecebras mundanas quisque tenebras
Nunc petit, et vota non sunt ad lumina mota.
Sic prior est mundus, et si Deus esse secundus
Posset, adhuc talis foret in spe lux alienalis.
Sed quasi nunc totus Deus est a luce remotus;
Sic absente duce perit orbis iter sine luce.

1Ominis orbatus varii de labe reatus,
Omnis in orbe status modo stat quasi praeventatus.
Cum tamen errantes alios, sine lege vagantes,
Cecos deplango, mea propria viscera tango;
Cecus ut ignorant quo pergere dumque laborat,
Sic iter explorat mea mensa, quae flexibilis orat.
Et quia perpendo quod lucis ad ultima tendo,
Nunc iter attendo quo perfruar in moriendo.
Tu qui formasti lucem, tenebrasque creasti,
Crimina condones, et sic tua lumina dones.
In terram sero tunc quando cubicula quero,
Confer candelam, potero qua ferre medelam.

Hsec Gower scribit, lucem dum quiserere quibit,
Sub spe transibit ubi gaudia lucis adhibit.
Lucis solamen det sibi Christus. Amen.

1 Hic in fine tenebras deplangens pro luce obtinenda Deus exorat.
ON KING RICHARD II.¹

By John Gower.

*Carmen quod Johannes Gower tempore regis Ricardi dum vixit ultimo composit.*

O Deus immense, sub quo dominantur in ense
Quidam morosi reges, quidam vitiosi,
Disparibus meritis, sic pax, sic motio litis,
Publica regnorum manifestat gesta suorum.
Quiequid delirant reges plectuntur Achivi,
Quo mala respirant ubi mores sunt fugitivi.
Laudis et honor regum foret observatio legum,
Ad quas jurati sunt prima sorte vocati,
Ut celeste bonum puto concilium fore donum,
Quo prius in terris pax contulit oscula guerris.
Concilium dignum regem facit esse benignum;
Est aliter signum quo spergitur omne malignum.
In bonitate pares sumat sibi conciliare
Rex bonus, et cuncta venient sibi prospera juncta.
Qui regit obtentum de concilio sapientum,
Regnum non laedit, sed ab omni labe recedit.
Concilium tectum scelus omne refundit ab ortum
Regis in errorem, regni quo perdit amorem.
Vae! qui praedaris, Ysaias clamat avaris;
Sic verbis claris loquitur tibi qui dominaris.
Rex qui plus aurum populi quam corda thesaurum
Computat, a mente populi cadit ipse repente.
Oui ubi vulgare non audet verba sonare,
Stat magis obscura sub murmure mens locutura.

¹ From MS. Cotton. Tiberius A. MS. Harl. 6291, fol. 158, v°, and in iv. fol. 174, r°. It is found also in the All Souls' College MS.
ON KING RICHARD II.

Quae stupet in villa citius plebs murmurat illa,
Unde malum crescit, sapiens quo sepe pavescit.
Est tibi credendum murmur satia esse timendum,
Cum sit commune, tunc se super omnia mune.
Lingua nequit fari mala, cor nec praetendatur,
Quae parat obliquus sub fraud de dolosus amicus.
Mundus erit testis vir talis ut altera pestis
Inficit occulto regnum de crimine multo.
Blandus adulator, et avarus conciliator,
Quamvis non velles, plures facit esse rebelles.
Sepius ex herbis morbus curatur acerbis;
Sepel loquela gravis juvat, et nocet illa suavis.
Qui falsum pingunt sub fraudeque vera refingunt,
Hi sunt qui blandos sermone nocent aliquando.
Rex qui condicit tales, sibi scandala ducit,
Nomen et abducit quod nobile raro reducit.
Quod viguit mane sibi vespere transit inane,
Dummodo creduntur que verba dolosa loquuntur.
Concilio tali regnum magis in speciali
Undique turbatur, quo regis honor variatur.
Nunc ita sicut heri poterit res ista videri,
Unde magis plangit populus quem laesio tangit.
Sed praemunitus non fallitur, inde peritus,
Quod videt ante manum, fugit omen notabile vanum.
Cum inqueatur avis, cavet altera, sicque suavis
Rex pius in cura semper timet ipsa futura.
Rex insensatus nullos putat esse reatus,
Quam prius ante fores casus sibi sint graviores;
Sed qui precario vult causae, expedit ire
Plebis et audire voces, per easque redire.
Si sit in errore regis vel in ejus honore,
Hoc de clamore populi preservetur ab ore.
Est qui morosus rex, non erit ambitiosus,
Sed sub eo tutum regni manet omne statutum.
Nomine praelatus nunquam fuit ullus avarus,
Larga manus nomen cum laude meretur et omen.
Nomen regale populi vox dat tibi, quale,
Sit bene sive male, Deus illud habet speciale.
Rex qui tutus eris, si tement noscere quiseris,
Ad vocem plebis aures sapienter habebis.
Culpae vel laudis ex plebe creatur ut audias
Fama, serena verba quae dulcia sunt et acerba.
Fama cito crescit, subito tamen illa vanescit;
Saltem fortuna stabilis quia non manet una.
Principio scire fortunam seu stabilire,
Non est humanum super hoc quid ponere planum.
Fine sed expertum valet omnis dicere certum
Qualia sunt facta, quia tunc probat exitus acta.
Rex qui laudari cupit et de fine beari,
Sint sua facta bona, recoletur ut inde corona.
Regia precedant benefactaque crimina cedant,
Vivat ut aeterno sic rex cum regis superno.
Absque Deo vanus cum sit tibi quotidiana
Pompa, recorderi sine laude Dei morieris.
Rex sibi qui mundum presert Christumque secundum
Linxit, adhaerebit ubi finis laude carebit.
Regis enim vita cum sit sine laude sopita,
Nomen erat qualie dabat ultima chronica tale.
Et sic concluso breviter de carmine nudo,
Ordine quo regnant reges sua nomina praecipit.
Quo caput infirmum nihil est de corpore firmum,
Plebs neque firmatur ubi virtus non dominatur.
Rex qui securum laudis vult carpere curam,
Christum preponat, reges qui laude coronat.
Nam qui presumit de se, cum plus sibi sumit,
Fine corens laude stat fama retrograda caede.
Omni viventi schola pertinet ista regenti,
Disipicet hic genti qui non placet omnipotentii.
Gratia succedit meritis ubi culpa recedit,
Qui sic non credit sua rex regalia laedit.
Non ex fatali casu sed judiciali
Pondere regali stat medicina mali.
Plebs ut ovile gregis, mors, vitaque, regula legis
Sub manibus regis sunt ea quanta legis.
Tanta licet pronus pro tempore det sibi thronus,
Sit nisi fine bonus non honor est sed onus.
ON KING RICHARD II.

Rex igitur videat cum curru quomodo vadat,
Et sibi videat ne rota versa cadat.
Cœlorum regi pateant quæ scripta peregris,
Namque sub legi res nequirit ulla tegi.

ON KING RICHARD’S MINISTERS.¹

1899.

Ther is a busch⁵ that is forgrowe;
Crop hit wolle, and holde hit lowe,
or elles hit wolle be wilde.
The long gras that is so grene,⁶
Hit most be mowe, and raked clene;
forgrown hit hath the falsda.
The grete bagge,⁴ that is so mykille,
Hit schal be kettrord, and maken litelle;
the bothom is ny ouȝt.
Hit is so roton on ych a side,
Ther nul no stych with odur abyde,
to set theron a clout.

Thorw the busch a swan⁷ was sclayn;
Of that sclawtur fewe wer layne;

alas! that hit betydde!
Hit was a eyrer good and able,
To his lord ryȝt profitable;

hit was a gentel bryde.

¹ This curious song is preserved in a MS. formerly in the possession of W. Hamper, Esq., of Deritend House, Birmingham, from which it was printed in the twenty-first volume of the Archaeologia.
² Sir John Bushey.
³ Sir Henry Greene.
⁴ Sir William Bagot.
⁵ The duke of Gloucester (Thomas of Woodstock), who was arrested in his castle of Plessey, and carried to Calais, where he was murdered, in 1397.
The more gras that was so long,
Hit hath slain a stede¹ strong;
that worthy was and wyth.
Wot kynge had that stede on holde,
To juste on hym he myȝt be bold,
as schulde he go to fyth.

A bereward² fond a rag;
Of the rag he made a bag;
he dude in gode entent.
Thorwe the bag the bereward is taken;
Alle his beres han hym forsaken;
thus is the berewarde schent.

The swan is ded; his make is woo;
Her eldes[t] byrd³ his taken her fro,
into an uncod place.
The stedes cote⁴ is ronnon away;
An eron⁵ hath taken hym to his praye;
hit is a wondur casse.

The berewardes son⁶ is tendur of age,
He is put to mariage,
askyng wille zowe telle.
3ut he hoputh, thorw myth and grace,
With the beres to make solas,
and led hem at his wille.

¹ A horse was the crest of the earl of Arundel, who was beheaded in the 21st Ric. II.
² The earl of Warwick banished to Ile of Man.
³ Humphrey, Gloucester's only son, was, after his father's death, carried to Ireland and imprisoned in the castle of Trim.
⁴ Thomas earl of Arundel, son of the earl beheaded in the 21st Ric. II.
⁵ Henry duke of Lancaster.
⁶ Richard Beauchamp, under nineteen, was at this time married to Elizabeth, daughter of Thomas lord Berkeley.
ON KING RICHARD'S MINISTERS.

A eron is up, and toke his flyt;
In the noth contre he is liȝt;
    thus here ȝe alle men sayes.
The stede colt with hym he brynges;
These buth wonder and y thingses,
    to se hem thus to playe.

The gees han mad a parlement,
Toward the eron are they went,
    mo then I con telle.
The pecokes, that buth so fayr in syȝt,
To hym ben comen with alle hur myȝt,
    they thenke with hym to dwelle.

Upon the busch the eron wolles reste,
Of alle places it liketh hym beste,
    to loke aftur his pray.
He wolles fall upon the grene;
There he falleth, hit will be sene,
    they will not welle away.

The bag is ful of roton corne,
So long ykëp, hit is forlorn;
    hit will stonde no stalle.
The pecokes and the ges alleso,
And odor fowles mony on mo,
    schuld be fed withalle.

The busch is bare and waxus sere,
Hit may no lengur leves bere;
    now stont hit in no styde.
Ywys I con no nodur bote,
But hewe hit downe crop and rote,
    and to the toun hit lede.
The long gras that semeth grene,
Hit is roton alle bydene,
    hit is non best mete.
Til the roton be dynged ouȝt,
Our lene bestes schul not rouȝt,
    hur lifode to gete.

The grete bagge is so ytoron,
Hit nyl holde neyther mele ne corne;
    hong hit up to drye.
Wen hit is drye, then schalt thou se
ȝyf hit wil amended be,
    a beger for to bye.

Now God, that mykelle is of myȝt,
Grant us grace to se that syȝt,
    ȝyf hit be thy wille;
Our lene bestes to have reste
In place that hem lyketh [beste],
    that were in point to spylle.

ON THE EXPECTED ARRIVAL OF THE DUKE OF LANCASTER.¹

O Deus in coelis disponens cuncta fidelis,
Deprecor exaudi reddentes nos tuae laudi,
Ableu pennatos fallentes perfide natos,
Ut tormentorum noscant recepisse dolorem.

De regno flores nostros tollunt meliores,
Taxas de gente pro defectu moriente.
Hi sunt inflati, pro nummis infatuati,
Quærunt ditari, pro gazis delapidari.

¹ From the Bodleian Library. It must have been composed in MS. Rawlinson, No. 429, fol. 94, r°. June or July, 1399.
EXPECTED ARRIVAL OF THE DUKE OF LANCASTER. 367

Illustrent vulpes fraude lividi sine laude,
Plus quœrunt aurum quam cœli terre thesaurum;
Dissimulant verba ponentes mortis acerba;
Hos regni terra mactent et aspera ferra.

Gens male taxatur, provocante furtas sequatur;
Consilium tale pareat a sede regali;
Dux, perstruitor constans sis an dominator,
Et fac tractari falsos et decapitari.

Millenii potur quod plures associantur;
Privatur vita, clamat gens occitum ita.
Quondam peiores sunt facti jam meliores,
Tales pomposi de stercore sunt generosi.

Frasus latet illorum propter thesaurum,
Soroce,1 Bagge,2 Ver,3 dumus,4 tormentorum parat
humus.

Damnnavunt forti justorum corpora morti,
Sanguis qui quorum vindicta clamat eorum.

Invidia centum revocat parliamnetum,
Ut cunctas digna quæ plurima passa maligna,
Ad nostrum ducem Lancastriæ reddite lucem,
Hujus consortes estote per omnia fortes.

Hen! pereunt jura, nisi sint beneficia plura;
Lux, laus, Henricus Lancastriæ factus amicus,
Scutis et armis nos proteget undique prono,
Taxa regnante semper post cessit et ante.

Hujus dux causa pateat sibi janua clausa;
Pannis indutus plusquam vivit modo mutus,
Mox suspendatur, si verum lingua loquatur.
Expedit armare nos, a somno vigilare.

1 Scrope, earl of Wiltshire, lord treasurer.
2 Sir William Bagot.

3 Robert de Vere, duke of Ireland.
4 Sir John Bushey.
Gallica per artes nostras vult perdere partes
Rex, fallunt illa que fixa penna sigilla,
Scriptum Draconis, verbum spernit Salomonis,
Gallus cantabit causas, caulis latabit.

Aquila¹ dux austro salvabit nos alabastro,
Ilius coetum praetet Christus fore lactum.

ON THE DEPOSITION OF RICHARD II.²

And as I passid in my preiere
ther prestis were at messe,
in a blessid borogh
that Bristow is named,
in a temple of the Trinite,
the toune even amyddis,
that Christis Chirche is cleped
amonge the comune peple,
sodeynly ther sourdid
selcoute the thingis,
a grett wondir to wyse men,
as it well myyth,
and dowtes ffor to deme,
ffor drede comynge after.

¹ The name of the eagle is applied in all these poems to Henry duke of Lancaster.
² This very curious alliterative poem, which is unfortunately in complete, has been preserved in a manuscript in the public library of the University of Cambridge (L. 4. 14), where it follows a copy of Piers Ploughman, to which it seems to have been intended as a sort of continuation. The scribe appears from a side note not to have partaken in the political sentiments of the author, for which cause perhaps, or because he discovered that it did not form a part of Piers Ploughman, he left off abruptly. It was evidently composed after the time when Richard II. fell into the hands of his enemies, and before the intention of deposing him was publicly made known, that is, probably, in the earlier half of the month of September, 1399.
ON THE DEPOSITION OF RICHARD II.

so sore were the sawis
of bothe two sidis,
of Richard that regned
so riche and so noble,
that wyle he werrid be west
on the wilde Yriasshe,
Henrri was entrid
on the est half,
whom all the londe loved
in lengthe and in brede,
and rosse with him rapely
to riȝtyn his wronge;
sfor he shulld hem serve
of the same after.
Thus tales me troblid,
sfor they trewe where,
and amarride my mynde
rith moche, and my wittis eke:
sfor it passid my parcit,
and my preis also,
how so woundirful full werkis
wolde have an ende.
But in sothe whan they sembled,
some dede repente,
as knowyn is in cumpas
of cristien londis,
that rewthe was, if reson
ne had reffourmed
the myssescheff and the mysserule
that men tho in endurid.
I had pete of his passion
that prince was of Walis,
and eke oure crowned kynges,
tille Crist wolde no lenger:
and as a lord to his liage,
thouȝ I lite hade,
alle myn hoole herte was his,
while he in helthe regnied.
And ffor I wost not witterly
what shulde falla,
whedir God wolde geve him
grace sone to amende,
to be oure gioure aȝeyn,
or graunte it another,
this made me to muse
many tyme and ofte,
for to written him a writte,
to wissen him better,
and to meuue him of mysserewle,
his mynde to reffreshe,
ffor to preise the prynce
that paradise made,
to ffulleffille him with feithe,
and ffortune above,
and not to gruuchen a grott
aȝeine Godis sonde,
but mekely to suffre
what so hime sente were.
And zif him list to loke
a leef other twayne,
that made is to mende him
of his myssededis,
and to kepe him in confforte
in Crist, and nouȝt ellis,
I wolde be gladde that his gost
myȝte glade be my wordis,
and grame if it greved him,
be God that me bouȝte.
Ther nys no governour on the grounde
ne sholde gye him the better,
and every cristent kyng
that ony grounde bereth,
so he were lerned on the langage,
my lyff durst I wedde,
ʒif he waite walle the wordis,
and so werche thereafter;
sʃor alle is tresour of the Trinité,
that turneth men to gode.
And as my body and my beste
oue to be my liegis,
so rithfully be reson
my rede shuld also,
ʃʃor to conceille, and I ouȝthe,
my kyng and the lordis;
and therʃtor I ʃʃordyd,
with alle my ʃʃyve wyttis,
to traveile on this tretis,
to teche men thereafter
to be war of wylʃfulnessse,
lest wondris arise.
And if it happe to ʒoure honde,
beholde the book onys,
and redeeth on him redely
rewis an hundrid,
and if ʒe savere sum delle,
ʃe it ʃʃorth overe;
ʃʃor reson is no repreʃʃ,
be the rode of Chester.
And if ʒe ʃʃynde ʃʃables
or ʃʃoly ther amonge,
or ony ʃʃantasye ʃʃeyned
that no ʃʃrute is in,
leta ʒoure conceille corette it,
and clerkis togedyr,
and amendeth ys amyssse,
and make it more better.
ʃʃor ʒit it is secrette,
and so it shalle lenger,
tylle wyser wittis
han waytid it overe,
that it be lore lawefulle,
and lusty to here.
Ffor witterly my wille is
that it welle liked
you and alle youris,
and yonge men leveste,
to benyme hem her noyes,
that neweth hem ofte.
Ffor and they muse tharon
to the myddwardis,
they shalle sfele sflawtis
ffoure score and odde,
that youghe weneth alwey
that it be witt evere.
And thouz that elde opyn it
other while amonge,
and poure on it prevyly,
and preve it well after,
and constrewe ich clause
with the culorum,
it shulde not aperie hem a preere,
a prynce thouz he were,
ne harme nother hurte
the byghest of the rewme,
but to holde him in hele,
and helpe alle his friendia.
And if ony word write be
that wrothe make myghte
my sovereyne, that suget
I shulde to be,
I put me in his power,
and preie him of grace,
to take the entent of my trouthe,
that thouzte non ylle,
ffor to wrath no wyght
be my wylle nevere,
as my soule be saff
ffrom synne at myn ende.
The story is of non estate
that stryven with her lustus,
but tho that sfolwyn her sleshe
and here sfirelle thouztis;
so if my conceyalle be clere,
I can saie no more,
but ho be greved in his gost,
governe him better,
and blame not the berne
that the book made,
but the wickyd will,
and the werkis after.

Now, Richard the redeles,
reweth on zou self,
that lawellesse leddyn zoure lyf
and zoure peple bothe;
ffor thoru the wyles and wronge
and wast in zoure tyme,
3e were lyghtlich ylyste
ffrom that zou leef thouztte,
and ffro zoure willeffulle werkis,
zoure wille was chaungid,
and raftt was zoure riott,
and rest, ffor zoure daiez
weren wikkid thoru zoure cursid counceille,
zoure karis weren newed,
and coveitise hath crasid
zoure croune ffor evere.
Of alegeaunce now lerneth
a lesson other twayne,
wherby it standith
and stablithe moste,
by dride, or be dyntis,
or domes untrew,  
or by creaunce of coyne
fior castes of gile;
by pillynge of 3oure peple
3oure prynces to ples,
or that 3oure wylye were wrouȝte,
thouȝ wisdom it nolde;
or be tallage of 3oure townnes
without ony werre;
by rewthles routus
that ryffled evere,
by preysing of polazis
that no pete hadde;
or be dette ffor thi dees,
deme as thu fflyndist;
or be ledinge of lawe
with love welle ytemprid.
      Though this be derklich endited
ffor a dulle nolle,
miche nede is it not
 to mwse theron;
ffor as mad as I am,
thouȝ I litille kunne,
I cowde it discryve
in a ffewe wordys.
 Ffor legiance without love
litille thiinge availith,
but graceles gestis,
gylours of hem self,
that nevere had harnesse,
ne hayle schouris;
but walwed in her willis,
sforweyned in here youtes,
they sawe no manere sitȝh,
saff solas and ese,
ON THE DEPOSITION OF RICHARD II. 375

and cowde no mysse amende
when mysscheff was up,
but sorwed ffor her lustus
of lordsch[i]pe they hadde,
and nevere ffor her trespass
oo tere wolde they lete.
Ze come to zoure kyngdom
er ze zoure self knewe,
crouned with a croune,
that kyngge under hevene
miȝte not a 'better
have bouȝte, as I trowe;
so f fulle was it ffilled
with vertuous stones,
with perlis of prise
to punnyashe the wrongis,
with rubies rede
the riȝth for to deme,
with gemmes and juellis
joyned togedir,
and pees amonge the peple
ffor peyne of thi lawis.
It was ffulle goodeliche ygrave
with gold al abouȝte;
the braunchis above
boren grett charge;
with diamautnis derne
ydountid of alle
that wroute ony wrake
within or withoute;
with lewté and love
yloke to thi peeris,
and sapheris swete
that souȝte alle wrongis,
ypoudride wyth peté
ther it be ouȝte,

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and tril flatt with trouthe.
and trefte al aboute.
ffor ony christen kynge
a crowne well ymakyd.
But where this crowne become,
a clerk were that wuste;
but so as I can,
declare it I thinke,
and emppne no name,
but tho that neft were.
Ffulle prevyly they pluckud
thy power away,
and reden with realte
3oure rewme thornoute,
and as tyrauntis of tiliers
token what hem liste,
and paide hem on her pannes,
whan her penyse lacked.
Ffor non of 3oure peple
durste pleyne of heres wrongis,
ffor drede of 3oure dukys,
and of heres double harmes.
Men myttten as welle have huntyd
an hare with a tabre,
as aske ony mendis
ffor that thei mysdede,
or of ony of her men,
thou3 men wulde plete;
ffor alle was ffelawris and ffelawschepe
that ze with fferde,
and no soule persone
to punnyshe the wrongis;
and that maddid thi men,
as thei nede muste.
Ffor wo they ne wuste
to whom ffor to pleyne;
ffor as it is said
by elderne dawis,
ther gromes and the goodmen
beth alle eliche grette,
wolle wo beth the wones,
and all that woneth therin.
They ladde 3ou with love,
that 3oure lawe dradde,
to deme 3oure dukys myssedidis,
so derne thei were.
Thus was 3oure crowne crasid,
till he was cast newe,
thoro partinge of 3oure powere
to 3oure paragals.
Thus lacchide they with laughinge,
and lourid longe after,
but 5rist sawe they it not,
ne youre self nother.
Ffor alle was wisliche ywrouzte,
as 3oure witte demed,
and no ffauutis yffounde,
tille ffortune aperid.
But had 3oure crowne be kepte,
that comons it wiste,
ther nadde morder ne mysscheff
be amonge the grette.
Thus 3oure cautelle to the comoune
hath combred 3ou alle,
that, but if God helpe,
3oure hervest is yynne.
Wytteth it not 3oure councellle,
but wyte[t]h it more 3oure self,
the ffortune that fflaylyn is
to ffeithes peple,
and wyyte welle my wordis,
and wrappe hem togedir,
and constrwe clergie
the clause in thin herte,
of maters that I thinke
to meve ffor the best,
ffor kyngis and kaysereris
comyinge hereaftre.
Whane ȝe were sette in ȝoure se,
as a sir aughte,
ther carpinge comynliche
of conceille ariath,
the chevyteyns cheif
that ȝe chesse evere,
weren alle to yonge of ȝeris
to yeme swych e reumne,
other hobbis ȝe hadden
of Hurlewaynis kynne,
refusynge the reule
of realles kynde.
And whane ȝoure conceille I knewe,
ȝe come so at ones,
ffor to leve on her lore,
and be led be hem,
ffor drede that they had
of demynge thereaftre,
and ffor caringe of hem self,
cried on ȝou evere,
ffor to hente hele
of her owen greves,
more than ffor wurshupe
that they to ȝou owed,
they made ȝou to leve
that regne ȝe ne myste,
withoute busshinge adoune
of alle ȝoure best ffrendis,
be a fials coloure
her caris to wayve,
and to holde hem in hele,
if it happe myyte.
Ffor trostith rith treuly,
and in no tale better,
alle that they moved
or mynged in the mater,
was to be sure of hem self,
and siris to ben ycallid;
ffor that was alle her werchinge
in worde and in dede.
But had ye do duly,
and as a duke oughte,
the ffrist that you ffformed
to that fials dede,
he shulde have hadde hongynge
on hie on the ffforckis,
thou y your brother yborn
had be the same.
Than wolde other boynardis
have ben abasshyd,
to have meved yyou to ony mals
that myse[g]heff had ben ymmn.
But ffor ye cleved to knavis,
in this cas y avowe,
that boldid thi burnes
to belde uppon sorowe,
and stirid yyou stouettely
tille ye stombled alle.

Passus secundus.
But moche now me merveilith,
and welle may I in sothe,
of yyour large leverey
to leodis abouste,
that ye so goodliche say,
but if gile letted,
and hertis yheedyd
and hornyd of kynde,
sy ryyf as they roune
3oure rewme thornouthe,
that non at 3oure neb
3oure name wolde nempne
in fersnesse ne in ffoltheed,
but fflaste flie awayward
And some stode astonyed
and stared ffor drede,
ffor eye of the egle
thatoure helpe brouute;
and also in sothe
the seson was paste,
ffor hertis yheedid
so by and so noble
to make ony myrthe,
ffor mowtynge that nyghed.
That bawtid 3oure bestis
of here bolde chere;
they severid and sondrid
ffor somere hem ffaylid,
and fflowen into florest
and ffieldis aboute,
all the hoole herde
that helde so [to]gedir;
but yet they had hornes
half [a] zere after.
Now liste me to lerne,
ho me lere coude,
what kynnes conceyyle
that the kyng had,
or mowed him most
to merke his liegis,
or serve hem with signes
that swarmed so thikke
thurouute his lond
in lengthe and in brede,
that ho so had hobblid
thuru holtes and tounes,
or ypassid the patthis
ther the prynece dwellyd,
or hertis or hyndis
on hassellis brestis,
or some lordis leverê
that the lawe stried,
he shulde have ymette
mo than ynowe.
Ffor they acombrede the contré,
and many curse servid,
and carped to the comounes
with the kyngys mouthe,
or with the lordis,
ther they belefte were,
that no renke shulde rise
reson to schewe;
they plucked the plomayle
ffrom the pore skynnes,
and schewed her signes,
ffor men shulde drede
to axe ony mendis
ffor her mysdedis.
Thus leverez overe lokèd
þoure liegis ichonne;
ffor tho that had hertis
on hie on her brestis
ffor the more partie,
I may well avowe,
they bare hem the bolder
ffor her gay broches,
and busshid with her brestis,
and bare adoun the povere
lieges that loved 3ou
the leese ffor her yvells dedis.
So trouth to telle,
as toune men said,
ffor on that 3e merkyd,
3e myssed ten schore
of homeliche hertis,
that the harme benta.
Thane was it ffoly,
in ffeith as me thynketh,
to sette silver in signes
that of nouzt served.
I not what 3ou eylid,
but if it ese were;
ffor fffrist at 3oure anoynyng
alle were 3oure owene,
both hertis and hyndis,
and helde of non other;
no lede of 3oure lond,
but as a liege aughte,
ty[lle] 3e of 3oure dulnesse
deseveraunco made,
thoru 3oure side signes,
that shente alle the browet,
and cast adoun the crokk
the colys amyd.
3it am I lewde
and litille good shewe,
to coveyte knowliche
of kyngis wittis,
or wilne to witte
how was the mevyng
that 3ou to lykyng
3oure liegis to merke,
that loved you fulle lelly
or leverez begynne,
and as redy to ride
or renne at youre beste,
as wyghte myghte wilne
wonnynge uppon erthe,
tylls leverez hem lette,
and lordyns wrongis;
as youre selfe founde welle
whane sfortune you folwyd.
Ffor whan ze list to lene
to youre owen lymmes,
they were so ffeble and ffeyynte
ffor ffaute of youre lawe,
and so ffeble and wayke
wexe in the hammers,
that they had no myghte
to amende youre greves,
ne to bere byrthen
youre banere to halpe.
But it longith to no liegeman
his lord to anoye,
other in werk ne in word,
but if his witt fflayle.
" No, redely," quod reson,
" that reule I alowe,
" displesse not thi demer
" in dede ne in wordis,
" but if the liste ffor to lede
" thy lyf in dissexa.
" But zif God have grauntyd
" the grace ffor to knowe
" ony manere mysscheff
" that myztte be amendyd,
" schewe that to tht sovereyne
" to schelde him ffrom harmes,
"for and be be blessid,
" the better the betydyth,
" in tymé for to telle him,
" for thi trewe herte."
Now, for to telle trouthe,
thus than me thynketh,
that no manere meyntenour
shulde merkis bere,
ne have lordis leveré
the lawe to apeire,
neither bragger ne boster,
for no bremne wordis;
but bo so had kunnynge
and consience bothe,
to stonde unstombled
and stronge in his wittis,
lele in his leyvenge,
levyd be his owen,
that no manere mede
shulde make him wrye,
for to trien a trouthe
betwynne two sidis,
and lette for no lordschep
the lawe to susteyne,
whane the pore pleyned
that put were to wrongis.
And I were of conceille,
by Crist that me bougte,
he shuld have a signe,
and sumwhat be ʒere,
for to kepe his contré
in quiete and in reste.
This were a good grounde,
so me God helpe!
and a trewe tente
to take and to ʒeve,
and ony lord of this londe
that leverex usith.
But how the gayes han ygon,
God wotte the sothe,
amonge myȝtfulle men,
alle these many zeris;
and whedir the grounde of ziste
were good other ille,
trouthe hathe determyned
the tente to the ende,
and reson hath rehearsed
the resceyte of alle.
Zit I trowe zoure entente
at the first tyme
was, as I wene, zif I welle thenke,
in multitude of peple,
that ze were the more myȝtier
ffor the many signes
that ze and zoure servauntis
abouȝte so thikke sowid;
and that they were more tristi
and trewer than other,
to love zou ffor the leveré
that legaunce stroied;
or ellis ffor a skylle
that skathed zoure self,
that comounes of contré
and costis abouȝte
sholde knowe be hir quentise
that the kyng loved hem,
ffor her privy prynte
passinge another.
Zif that was zoure purpos,
it passith my wittis
to deme discereioun
of zoure welle doynge.
Thus were 3e disceyved
thoru 3oure duble hercis,
that nevere weren to trusste,
so God save my soule!
But had the good greehonde\(^1\)
be not agreyved,
But cherisched as a cheffeteyne
and cheff of 3oure lese,
3e hadde had hercis ynowe at 3oure will

to go and to ride.
And also in aerteyne,
the sothe ffor to telle,
I wondir not byly thou\(3\)
beed dere thu ffailid;
ffor litille on 3oure lyf
the list ffor to rewe
on rascaile that rorid
with ribbis so lene,
ffor ffa\(\alpha\)\(\nu\)\(\tau\)e of her fode
that ffa\(\alpha\)\(\tau\)e stelen,
and evere with here wylis and wast
ofte they hem anoyed,
that poverté hem prickid
ffulle prevyliche to pleyne,
but where they ne wyste
ne ho it wolde amenda.
Thus 3e derid hem unduly
with droppis of anger,
and stonyed hem with stormes
that stynted nevere,
but plucked and pulled hem
anon to the skynnes,

\(^1\) The greyhound was the cognizance of the Beauforts. It may perhaps here refer to John Beau-
that the ffiresinge ffrost
ffreted to here hertia.
So whanne 3oure hauntelere dere
whore alle ytakyn,
was non of the rasskayle
aredy sfull growe,
to bere ony bremme heed,
as a best aughte,
so wyntris wedir
hem wesshe with the snowis,
with many derke mystis
that maddid her eyne.
Ffor wellw mowe 3e wyttyn,
and so mowe we alle,
that harde is the somer
ther sonne schyneth nevere.
3e ffostrid and ffodid
a ffewe of the best,
and leyde on hem lordschipe,
a leyne uppon other,
and bereved the raskalle
that rith wolde thei hadde,
and knewe not the caris
ne cursis that walkyd;
but mesure is a meri mane,
thouz men much yerne.
Thus be the rotus
3oure raskall endurid,
tyll the blessid bredd
brodid his wingis,
to couvere hem ffrool cold,
as his kynde wolde.
Rith as the hous hennes
uppon londe hacchen,
and cherichen her chekonys
ffro chele of the wynter,
ryth so the hende egle,  
the eyere of hem alle,  
hasteth him in hervest  
to hovyn his bryddis,  
and besieth him besely  
to breden hem sfeedrin,  
tylle her sfe sfeedris  
be sfulliche ypynned,  
that they have wynge at her wylle  
to wonne uppon hille;  
sfor venym on the valeye  
hadde sfoule with hem sfare,  
tylle trouthe the triacle  
telde somme her sothes.  
Thus baterid this bred  
on busshes\(^1\) abou\(\)chte,  
and gaderid gomes  
on grene\(^2\) ther as they walkyd,  
that alle the schroff and schroup\(^3\)  
sondrid sfrom other.  
He mellid so the metalle  
with the hand molde,  
that lost lemes  
the levest that they had.  
Thus sfoulyd this ssaukyn  
on ssyldis abou\(\)chte,  
and cau\(\)chte of the kuyttis  
a cartfulle at ones,  
that rentis and robis  
with rabeyn evere lau\(\)chte.

\(^1\) A pun on the name of sir John Bushey.  
\(^2\) Sir Henry Green, another of king Richard's creatures.  
\(^3\) An allusion, probably, to king Richard's great favourite, William Scrope, earl of Wiltshire, the lord chamberlain.
It was not the swan ¹
full fled at his likynge,
for it cam him not of kynde
kytes to love.
Than bated he boldeliche,
as a brid wolde,
to plewe on his pray
the pol fro the nekk;
but the blernedyd boynard
that his bagg stalle,
where purraile is pulter,
was pynnyd ffulle ofte,
made the swan to floter
and fflushe for anger,
that the boy hadd be bounde
that the bagge kepte.
But sone therafter
in a schorte tyrne,
as sfortune sfolwith
ech ffolde tille his ende,
this lorelle that hadde
this loby away
overe sfrith and sforde,
sfor his sfulls dedis,
lyght on the lordschepe
that to the brid longid,
and was sfolliche ylanzte,
and luggid ffull ylle,
and bronzte to the brydd,
and his blames rehersid
prevyly at the parlemant
amonge alle the peple.
Thus hawkyd this egle,
and hoved above,

¹ The duke of Lancaster.
that, as God wolde,
that governeth alle thingis,
ther nas kyte ne krowe
that kareyne hantid,
that he ne with his lynage
ne loydy ffulle sone.
Ffor wher so they sierde,
be sryth or be woves,
was non of hem alle
that him hide myȝth,
but cam with him a reclayme
ffro costis aboute,
and falle with her sategyris
fflat uppon the erthe,
as madde of her mynde,
and mercy besouȝte;
they myȝte not aschonne
the sorowe they had served,
so lymèd leves
were leyde allaboute,
and panteris prevylich
pight uppon the grounde,
with grannes of good heere
that God him self made,
that where so they walkid
they waltrid downwardis.
And evere hoved the egle
on hie on the skyes,
and kenned clerliche,
as his kynde axith,
alle the prevy poynsis
that the pies wrouȝth.

Passus tertius.

Now leve we this beu brid,
till I restore,
for mater that my mynde
is meved in now,
that whi the hie hertis
her hele so mysside,
that pasture axid rith
to here pure wombis;
I wolle scheewe as I sawe,
tille 1 se better,
and if I walke out of the wey,
I wolle me repente.
Now herkeneth, hende men,
how that me thynkyth,
savyngs sovereignty
and sages avyse,
that the moste myscheff
uppon molde on
is demed the deede
ydo æcins kynde.
2it clereth this clause
no thinge my wittis,
without more mater,
what it mene wolde.
I mene of the hertis
that hautesse of þeris,
that pasture prikkyth,
and her prevy age,
when they han hoblid on the holte
an hundrid of þeris,
that they sfeblen in sfeisshe,
in sfeale and in bonis;
her kynde is to kevere,
if they cacche my3th,
adders that [h]armen
alle hende bestis,
thoru buschis and bromes
this beste of his kynde
secheth and serceth
tho schrewed wormes,
that steloth on the stedes
to stynghe hem to deth;
and whanne it happeth the herte
to hente the edder;
he puttyth him to peyne,
as his pray asketh,
and ffeith him on the venym,
his felle to anewe,
to leve at more lykynghe
a longe tyme after.
This is clerigie hir kynde,
coltis\textsuperscript{1} [nat] to greve,
ne to hurle with haras,
ne hors\textsuperscript{2} well atamed;
ne to stryve with swan,\textsuperscript{3}
thouz it sholle werre;
ne to bayten on the bere,\textsuperscript{4}
ne bynde him nother,
ne to wilne to woo,
that were hem ny sibbe;
ne to liste ffor to looke
that her alie bledde.
This was azeins kynde,
as clerkes me tolde;
and therffor the herti
hire hele so myssid,

\textsuperscript{1} The colt is intended as an allu-
sion to Thomas Fitz-Alan, son of
the earl of Arundel.
\textsuperscript{2} Richard Fitz-Alan, earl of
Arundel, beheaded in the 21st
Richard II. A horse was the
cognizance of this family.
\textsuperscript{3} The swan was Thomas, duke of
Gloucester, murdered at Calais.
\textsuperscript{4} The bear was the badge of the
Beachamps, and here represents
Thomas de Beauchamp, earl of
Warwick, who was banished to the
Isle of Man by Richard II.
and myzte nat passe the poynute
of her prime age.
Now constrew ho so kunne,
I can saie no more,
but ffare I wolde to the ffowle
that I beffore tolde.
Off alle billid breddis
that the bough spareth,
the propirte of partriche
to preise me lustith,
that in the somer seson,
whanne sittinge nyeth,
that ich ffoule with his ffere
ffolwith his kynde,
this brid be a bank
bildith his nest,
and heipeth his heires,
and heith hem after.
And whane the dame hath ydo
that to the dede longith,
and hopith ffor to hacche
or hervest begynne,
thanne cometh ther a cougicoun,
with a gree cote,
as not of his nolle,
as he the nest made,
another proud partriche,
and procyth to the nest,
and prevylliche pirth
tille the dame passe,
and sesith on hir sete,
with hir softe plumes,
and hoveth the eyren
that the hue laide,
and with hir corps kevereth hem
tille that they kenne,
and ffosrith and ffodith,
tille ffidris scheewe,
and cotis of kynde
hem kevere alle abouste.
But as sone as they stiffe,
and that they steppe kunne,
than cometh and crieth
her owen kynde dame,
and they sfolwith the vois,
at the ffirist note,
and leveth the lurker
that hem er ladde,
ffor the schrewes schraptid
to seld ffor her wombis,
that her lendys were lenz,
and leved with hunger.
But than the dewe dame
dineth hem swythe,
and ffosrith hem sforthe
tille they ffie kunne.

"What is this to men, man?" maiste thu axe,
"ffor it is derklich endited
"ffor a dule panne;
" wherffore I wilne,
" zif it thi wille were,
" the partriche propurtée
" by whom that thu menest."
A ! dicke hevyheed!
hard is thi nolle,
to caché ony kunnynge,
but cautelle bigynne.
Herdist thu not with eeris
how that I er tellde,
how the egle in the est
entríd his owene,
and cried and clepid
after his owen kynde briddis,
that weren anoyed in his nest,
and norished full ille,
and welle ny yworewid
with a wroge leder?
But the nedy nestlingis,
whan they the note herde
of the [h]ende egle,
the heyer of hem alle,
they busked sfr o the busches
and breris that hem noyed,
and burnisched her beekis,
and bent to him-wardis,
and sfolowid him sferaly
to sfighte sfor the wrongis;
they bablid with her billis
how thei bete were,
and tenyd with twiggis,
two and twenty þeris.
Thus lafte they the leder
that hem wrong ladde,
and tymed no twynyte,
but tolled her cornes,
And gaderid the grotus
with gyle, as I trowe.
Than sfolowid they her sfe sflader,
as good sfeith wolde,
that he hem sfe de shulde,
and sfostre sfforther,
and bringe hem out of bondage,
that they were brouȝth inne.
Thanne sighed the swymmers,
ffor the swan sffailid,
and sfolowid this sfaucoun
thoru sfieldus and tounes,
with many sfaire sfoole,
thouȝ they sffeynte were,
and hevy ffor the birt
tthat the hors hadde.
3it they fferkyd hem fforth
as fflaste as they myȝte,
to have the egles helpe
of harme that they hadde;
ffor he was heed of hem alle,
and hieste of kynde,
to kepe the crowne,
as croncele tellith.
He blythid the beere,
and his broud braste,
and lette him go at large
to lepe where he wolde.
But tho alle the beringis
brast out at ones,
as ffayne was the ffoole
that fflieth on the skyes
that bosse was unbounde
and brounte to his owene.
They gaderid hem togedir
on a grette rouȝte,
to helpe the heeris
that had many wrongis;
they gaglide fforth on the grene,
ffor they greved were,
that her ffrendis were ffalle
thoru ffelouns castis.
They mornyd ffor the morthir
of manffulle knyȝtis,
that many a styff storme
withstode ffor the comunes;
the[y] mouside the marchalle
ffor his myssedede,
that evelle coude his craft,
whan he cloped the stede.

\footnote{Thomas de Mowbray, earl marshal, afterwards created duke of Norfolk.}
And ever as they sfolwde
this sfaucoun aboutte,
at iche mevinge sfolte,
venyaunce they asked
on alle that assentid
to that synfulle dede.

Areere now to Richard,
and reste here a while,
sfor a prevy poynyt
that persith my wittis,
of sfaucitis I ssfynede
that ffrist dede engendre
cursidnesse and combraunce
amonge the yonge lordis,
and the wikkid werchinge
that walmed in her daies,
and ȝit wolle hereafter,
but wisdome it lette.
That were a lord of lond
that lawe hathe in honde,
that to lyghtliche leveth,
or lëwtë spere,
the tale of a trifflore
in turmentours wede,
that nevere reed good rewle,
ne resons bookis;
sfor ben they rayed arith
they recchith no sfforther,
but studieth alle in strountynge,
and stireth amys evere;
sfor alle his witte in his wede
ys wrappid sfforsote,
morer than in mater to amende
the peple that ben mysled.
Ffor I say sfor my self,
and schewe, as me thynchith,
that ho is rialle of his ray,
that light reede him folwith,
\[ \text{sit swiche ffresshe ffoodis} \]
beth ffeet into chambrias,
and ffors her dignesse endauntid
of dullisshe nollia.
And if thu welle waite
of no wight ellis,
than waite mo wayes
how the while turneth,
with gyuleria joyffulle
ffor here gery jaces,
and ffor her wedis so wyde
wise beth yholde;
they casteth hem to creausce
the courte ffor to plesse,
and hopen to be hied
in hast, yif they my3the,
thoru swiche stif strountyng
that stroyleth the rewne;
but here wey is alle wronge
ther wisdom is ynned,
But they lepith als lyghly,
at the longe goynge,
out of the domes carte,
as he that throff neveare.
For they kepeth no coyne
that cometh to here hondis,
but chaunchyth it ffor cheynes
that in Chepe hangith,
and settith alle her silver
in seimtis and hornes,
and ffordoth the coyne,
and many other craftis,
and maketh the peple ffor penslac
in pointe ffor to wepe;
and yet they beth ytake sforth,
and her tale leved,
and ffor her newe nysete
nexte to the lordis.
Now be the law of Lydford,
in londe ne in water,
thilke lewde ladde
ouȝte evyll to thryve,
that hongith on his hippis
more than he wynneth,
and douȝteth no dette,
so dukis hem preise,
but beggith and borwith
of burgeis in tounes
ffurris of ffoyne
and other ffelle whare,
and not the better of a bene,
thouȝ they boru evere.
And but if the slevis
slide on the erthe,
thei wol le be wroth as the wynde,
and warie hem that it made;
and zif it were elbowis
adown to the helis,
or passinge the knee,
it was not acounted;
and if Pernelle preisid
the plytis bihynde,
the costis were acountid,
paye whan he myȝth.
The leesinge so likyde
ladies and other,
that they joied of the jette,
and gyside hem therunder;
and if Ffelice ffonde
onyffaute thanne of the makynge,
yt was ysent sone

to shape of the newe.
But now ther is a gyse,
the queyntest of alle,
a wondir coriouse crafte,
ycome now late,
that men clepith kerving
the clothe alle to pecis,
that severe goode sowers
sixe wekes after
moun not sett the seemes,
ne sewe hem aȝyn.
But ther is a pr[o]ffith in that pride,
that I preise evere.
Ffor thei sfor the pesinge
paieth pens ten duble
that the clothe costened,
the craft is so dere.
Now if I sothe shalle saie,
and shonne side tales,
ther is as moche good witte
in swyche gomes nollis,
as thu shuldist mete of a myst
sfror morwe tylle even.
3it blame I no burne
to be as him ou3te,
in comliche clothings,
as his statt axith;
but to ledyn her lust
alle here lyff daies
in quentise of clothinge,
sfor to queme sir Pride,
and evere more strontynge,
and no store kepe,
and iche day a newe devyse,
it dullith my wittis
ON THE DEPOSITION OF RICHARD II.

that any lord of a lond
shulde leve swiche thingis,
or clepe to his conceille
swiche manere cotis,
that loveth more her lustis
than the lore of oure Lord.
And if a lord his lever
lyste ffor to zeye,
ther may no gome ffor goodnesse
gette therof but lite,
ffor curtesie, ffor comlynesse,
ne ffor his kynde herte;
but rather ffor his rancour
and rennynge overe peple,
ffor braggyng and ffor bostynge,
and beringe uppon oilles,
ffor cursidnes of conscience,
and comyng to the assizes.
This makyth men mysdo
more than ouȝte ellis,
and to stronte and to stare,
and stryve aȝeyn vertu.
So clergie the cause
comsith in grette,
of alle manere myscheff
that men here usyn.
Ffor wolde they blame the burnes
that brouȝte newe gysis,
and dryve out the dagges,
and alle the Duche cotis;
and sette hem aside,
and scorste of hem telle,
and lete hem pleye in the porche,
and presse non ynnere,
ne no pride peniles
with his peynye sleve;
and eke repreve robbers
and riferis of peple,
flateris and ffals men
that no ffeth useth,
and alle desablik doeris
dispise hem ichone;
and coile out the kny\textit{\texttimes}s
that knowe welle hem self,
that were sad of her sawis,
and suffre welle counde,
and bad travelid in her tyme
and temprid hem self;
and cherliche cheriche hem
as cheff in the halle,
\textit{\texttimes}tor to ordeyne officeris
and alle other thyngis;
men shuld wete in a while
that the world wolde amende,
so vertue wolde flowe
whan vicis were ebbid.
But now so the mater
that I beffore meved,
of the gomes so gay
that grace hadde offendid,
and how stille that stedefaste
stode amonge this reccheles peple,
that had awilled his wylle
as wisdom him taughte;
\textit{\texttimes}tor he drough him to an herne
at the halle ende,
velle homelich yhelid
in an holsume gyse,
notovere lenge, but ordeyned
in the olde schappe,
with grette browis ybente,
and a berde eke,
and wounde in his wedis,  
as the wedir axith;      
be wondrid in his wittis,  
as he welle myȝthe,   
that the hie houssinge  
herborowe ne myȝhte  
half-delle the houshoulde,  
but haless hem helped;  
but for crafte that he couude  
caste thenne or bethenke,  
be myȝte not wonne in the wones,  
for witt that he usid,  
but arouutid for his ray,  
and rebuked ofte,  
he had leve of the lord,  
and of ladies alle,  
for his good governaunce,  
to go or he drank.  
Ther was non of the mené,  
that they ne merveillid moche,  
how he cam to the courte,  
and was not yknowe;  
but als sone as they wiste  
that Witt was his name,  
and that the kyng knewe him not,  
ne non of his knyȝtis,  
he was halowid and yhuntid,  
and yhotte trusse,  
and his dwellinge ydemed  
a bowe drawte sffrom hem,  
and iche man ycharohid  
to schoppe at his crowne,  
ȝif he nyhed hem ony nore  
than they had him nempned.  
The portir with his pikis  
the put him uttere,
and warned him the wickett
while the wacche durid.
"Lete alle him!" quod the sleves
that sode upon the erthe;
and alle the berdles burnes
bayed on him evere,
and schorned him for his slaveyn
was of the olde schappe.
Thus Malaperte was mytyffulle
and maister of hous,
and evere wandrid Wisdom
without the zatia.
"By him that wroute this world!"
quod Wisdom in wrath,
"but zif ze wolle sum tyme
I walke in amonge zou,
I shalle sforbede zou burnesse,
the best on this erthe,
that is governance of gettinge,
and grace that him sfolliwith;
for these two trewly
"twynned yet nevere."
And so it selle on hem, in sfeith,
for sfaustis that they usid,
that her grace was agoo,
for grucchinge chere,
for the wronge that they wroute
to Wisdom afoore.
Ffor tristith als trewly
as tyllinge us helpeth,
that iche rewne undir roff
of the reynebowe
sholde stable and stonde
be these thre degrés:
by governaunce of grete
and of good age;
by styffnesse and strengthe
of steeris well e y-yokyd,
that beth myzystfulle men,
of the mydille age;
and be laboreris of lond,
that lyfflode ne fayle.
Thanne wolde reule,
if reson where amongis us,
that ich leode lokide
what longid to his age,
and nevere ffor to passe more
oo poynth fforther,
to usurpe the service
that to sages bilongith,
to become conselleris
er they kunne rede,
in schenshepe of sovereynes,
and shame at the last.
Ffor it ffallith as well
to sfodis of xxiiiij. 3eiris,
or yonge men of yistirday
to 3eve good redis,
as becometh a kow
to hoppe in a cage.
It is not unknownen
to kunnyng leodis,
that rewlers of rewmes
around alle the erthe
were not yffoundid,
at the ffrist tyme,
to leve al at likynge
and lust of the world,
but to laboure on the lawe,
as lewde men on plowes,
and to merke meyntenourz
with maces ichonne,
and to strie stronters
that sterede aȝeine rithis,
and alle the myssedoers
that they myȝte sfynde,
to put hem in preson,
a peere thouȝ he were;
and to rewle as reremys,
and rest on the daies,
and spende of the spioerie
more than it nedid,
bothe waxe and wyn,
in wast alle abowȝte,
with deyntis ydoublid,
and daunsinge to pipis,
in myrthe with moppis,
myrrous of synne.
\[it sferbede I no burre
to be blithe sum while;
but alle thinges hath tyme,
sfor to tempre gles;
sfor caste alle the countis
that the kyng holdith,
and loke how these lordis
loggen hem self,
and evere shalle thu sfynde,
as sfer as thu walkiste,
that \(^1\) wisdom and overwasche
wonneth sfer asundre;
but whane the govenaunce goth ther
with tho the hous gie shulde,
and leith lyghte of the lawe,
and lesse of the peple,

\(^1\) What, in the MS.  
\(^2\) This note is in the margin of the MS., and expresses the sentiment of the scribe.
ON THE DEPOSITION OF RICHARD II.

and herkeneth alle to honour,
and to ese eke,
and that ich wyght with his wittis
waite on him evere,
to do hem reverence aright,
thou\^{3} the rigge brest,
this warmnesse in welth,
with wy uppon erthe,
my\^{3}te not longe dure,
as doctourz us tellith.
Ffor ho so thus leved
his lyff to the ende,
evere wrappid in welle,
and with no wo mette,
my\^{3}te saie that he sawe
that seie was nevere,
that hevene were unhonge
out of the hookis,
and were boun at his bidding,
\^{3}if it be my\^{3}te.
But clerkis kne[w] I non \^{3}ete
that so couuude rede
in bokis ybponge,
thou\^{3} ze brou\^{3}te alle,
that ony wy wolldith
wonnynge uppon erthe,
ffor in welle and in woo
the world evere turneth.
\^{3}it ther is kew-kaw,
thou\^{3} he come late,
a new thing that noyth
nedy men and other,
whanne realles remeaveth,
and ridith thorou tounes,
and carieth oves contre
er comunes dwelleth,
to preson the pillourz
that oveze the pore renneth;
for that were evene in her weye,
if they welle ride.
But zit ther is a ffoole ffdauzte
that I fyna de ofte,
they prie after presente
or pleyntis ben yclepid,
and abateth alle the billis
of tho that nouzthat bringith;
and hotho grucche or grene
auncs her grette willes,
may lese her lyff lyghtly,
and no lesse weddis.
Thus is the lawe lonyd,
thoru myghty lordis willys,
that meyneteyne myssdeoers
more than other peple;
ffor meynetenauncse many day,
welle more is the renthe!
hath yhad mo men
at mete and at melis
than ony cristien kynge
that 3e knewe evere.
Ffor as resen and rith
rehersid to me ones,
tho ben men of this molde
that most harme worchen.
Ffor chyders of Chester
where chose many daies
to ben of conceille ffor causis
that in the court hangid,
and pledid pipoudris,  
alre manere pleyntis.  
They cared ffosr no coyffes  
that men of court usyn,  
but meved many maters  
that man never thouste,  
and ffayned ffalshed  
till they a ffyne had,  
and knewe no manere cause,  
as comunes tolde;  
thei had non other signe  
to schewe the lawe  
but a prevy pallette  
her pannes to kepe,  
to hille here lewde heed  
in stede of an hone.  
They constrewed quarellis  
to quench the peple,  
and pletid with pollaxis  
and poyntis of swerdis;  
and at the dome ʒevynge  
drowe out the bladis,  
and lente men levere  
of her longe battis.  
They lacking alle vertues  
that a juge shulde have;  
ffor, er a tale were ytolde,  
they wolde trie the harmes,  
without ony answere,  
but bo his lyf hatid,  
and ho so pleyned to the prince  
that pees shulde kepe,  
of these mystir men,  
medlers of wrongis,  
he was lygh[t]liche ylauhte,  
and yluggyd of many,
and ymummyd on the mouthe,  
and manaced to the deth.  
They leid on thi leigis, Richard,  
laschis ynowe,  
and drede nevere a dele  
the dome of the lawe.  
Ther nas rial of the rewme  
that hem durste rebuke,  
ne juge ne justice  
that jewis durste hem deme,  
ffor oute that thei toke  
or trespassid to the peple.  
This was a wondir world,  
ho so well lokyd,  
that gromes overegrew  
so many grette maistris;  
ffor this was the rewle in this rewme,  
while they here regnyd.  
Thou; I satte seve ne-nyght,  
and alepte sfulle salde,  
of many mo wrongis  
than I write ouuaed;  
ffor salde were the sergauntis  
souzte ffor to plete,  
or ony prestise of courte  
preied of his wittis,  
the while the Dogony's domes  
weren so endauntid.  
Tille ours sire in his see,  
above the vijne sterris,  
sawes the many mysschevyys  
that these men dede,  
and no mendis ymade,  
but mentyyne it evere,  
of him that was hiest  
yholde [for] to kepe
his liegis in lawe,
and so her love gette.
He sente ffor his servantis,
that sembled many,
of baronys and baccheleris,
with many briȝth helmes,
with the comunes the contrés
they cam alle at ones,
and, as a duke douȝty
in dedis of armes,
in fulle realle aray
he rood uppon hem evere,
tyll Decon and Dobyn,
that mennys doris brastyn,
and were ydubbid of a duke
ffor her while domes,
and awakyd ffor wocchis
and wast that they usid,
and ffor her breme blastis
buffettis henton.
Than gan it to calme
and clere alle abouȝte,
that iche man myȝte,
ho so mynde hadde,
se be the sonne,
that so briȝte schewed,
the mone at the mydday
meve and the sterris,
ffelwinge ffelouns
ffor her ffalise dedis,
devounours of vetaile
that ffouȝten or thei paida.

Passus quartus.

Ffor where was evere ony cristen kynge,
that ȝe evere knewe,
that helde swiche an household
be the half-delie
as Richard in this rewme,
thuru myserule of other;
that alle his ffynys for ffauytis,
ne his ffie ffiermes,
ne fforsffyturis ffiele
that ffiele in his daies;
ne the nownagis
that newed him evere,
as Marche and Moubray,
and many mo other;
ne alle the issues of court
that to the kyng longid;
ne sellynge that sowkid
silver rith ffauste;
ne halle the prophete of the lond
that the prince owed,
whane the countis were caste,
with the custom of wullus,
myßte not areche,
ne his rent nother,
to paie the pore peple
that his purvyours toke,
withoute preiire at a parliament,
a poundage bidade,
and a fiffeneth
and a dyme eke,
and withalle the custum of the clothe
that cometh to ffayres;
and yet ne had creaunce
iome at the last ende,
with the comunes curse
that cleved on hem evere,
they had be drawe to the devylle
ffor dette that they owed.
And whanne the rest and the reevel
the rent thus passid,
and no thing ylafte
but the bare baggis,
than ffelle it afforse
to ffille hem aȝeyne,
and ffeyned sum ffolie,
that ffailid hem never,
and cast it be colis,
with her conceille at evene,
to have prevy parlement
for propffitt of hem self;
and lete write writtis
alle in wex closid,
ffor peeris and prelatis,
that thei aper e shuld;
and sente side sondis
to schrevys aboute,
to chese swiche chevalleris
as the charge wold,
to schewe ffor the schire
in company with the grete.
And whanne it drowe to the day
of the dede doynge,
that sovereynes were semblid,
and the schire knyȝtis,
than as her fforne is,
ffrist they begynne to declare
the cause of her comynge,
and than the kyngis wille.
Comliche a clerk than
comsid the wordis,
and pronouncid the poyntis
aparte to hem alle,
and meved ffor mony
more than ffor out ellis,
in glosinge of grette,
lest greyves arise,
and whanne the tale was tolde
anon to the ende,
amorwe thei must, affore mete,
mete togedir,
the knybtis of the comunete,
and carpe of the maters,
with citiseyns of shiris
ysent ffor the same,
to rehearse the articles
and graunte alle her askynge.
But hit ffor the manere,
to make men blynde,
somme argued aseyn rith
then a good while,
and said, "We beth servauntis
" and sallere ffongen,
" and ysent ffor the shiris
" to shewe what hem greveth,
" and to parle ffor her prophete,
" and passe no ffarthere,
" and to graunte of her gold
" to the grett wattis
" by no manere wronge way,
" but if werre were;
" and if we ben ffials
" to tho us here sfyndyth,
" evylle be we worthy
" to weldenoure hire."
Than satte summe,
as siphre doth in awgrym,
that noteth a place,
and no thing availith;
and some had ysoupid
with Symond over euen,
and scowed for the shire,
and here scow lost;
and some were tituleric,
and to the kyng wente,
and scowred him of foes,
that good frendis weren,
that bablid scow the best
and no blame served,
of kyng ne conceille,
e of the comunes nother,
ho so toke good kepe
to the culorum;
and some slombred and slepte,
and said but a lite;
and some maffid with the mouth,
and nyst what they ment;
and some had hire,
and helde therwith evere,
and wolde no forthir a froot,
sfor ffer of her maistris;
and some were so soleyn
and sad of her wittis,
that er they come to the clo
scombred they were,
that thei the conclusion
than constrews ne couthe,
no burne of the benche,
of borowe nother ellis,
so bynde and so ballid
and bare was the reson;
and some were so ffers
at the ffrist come,
that they bent on a bonet,
and bare a topte saile
affor the wynde ffreshely,
to make a good ffare.
Than lay the lordis alee
with luste and with charge,
and bare aboute the barge,
and blamed the maister,
that knewe not the kynde cours
that to the crafte longid,
and warned him wisely
of the wedir side.
Thanne the maste in the myddis,
at the monte ende,
bowid for brestynge,
and broghte hem to lond;
for ne had thei striked a strake,
and sterid hem the better,
and abated a bonet,
or the blast come,
they had be throwe overe the borde,
backewarde ichonne.
And some were acombrid
with the conceille befoore,
and wiste welle ynow
how it sholde ende,
or some of the semblé
shulde repente.
Some helde with the mo,
how it evere wente;
and somme dede rith so,
and wold go no fforther;
some parled as pert,
as provyd welle after,
and clappid more for the coyne
that the kyng owed hem,
thanne for commorte of the comyn
that her cost paied,
and were behote hansell,
if they helpe wolde,
to be servyd seckirly
of the same silveres;
and some dradde dukis,
and Dowelle forsooke . . . . .

GOWER’S TRIPARTITE CHRONICLE.¹

* Ista tripartita sequitur que mente perita
Chronica servetur, nam pars que prima videtur
Est opus humanum, pars illa secunda profanum
Est opus inferni, pars tertia jure superni
Est opus in Christo; vir qui bene sentit in isto
Scire potest mira, quid amor sit, quid sit et ira;
Est tamen hoc clamor, Omnia vincit amor.

* Tolle caput mundi, c. ter sex² lustra fer illi,
Et decies quinque cum septem post superadde;
Tempus tale nota, quia tuno fuit Anglia mota,
Dum stat commotus Ricardus amore remotus.

* Opus humanum est inquirere pacem et prosequi eam; hoc
enim fecerunt hi tres proceres de quibus infra fit mentio ubi fides
interfuit. Opus inferni est pacem turbare justosque regni inter-
ficere; hoc enim Ricardus capitosus dolosae circumventione facere
non timuit. Opus in Christo est deponere superbos de seda et
exaltare humiles; hoc enim Deus fecit, odiosum Ricardum de solio
suo projectit, et pium Henricum omni dilectione gratissimum cum
gloria sublimi constituit.

* Hic in prima parte chronicæ compositor tempora distinguens,
causas unde regnum fuit in se divisum postmodum per singula
tractabit.

¹ This interesting political poem is here printed from two manuscripts in the British Museum, MS. Cotton. Tiberius A. iv. fol. 152, r²; MS. Harl. No. 6891, fol. 134, r²; and a well-known MS. of Gower’s Latin poems in the library, All Souls’ College, Oxford. The variations between the MSS. are inconsiderable, and it has not been thought necessary to carry the collations further than these three manuscripts.

² ter et sex, MS. Cot. and Harl.
Principio regis oritur transgressio legis,
Quo fortuna cadit, et humus retrogradata vadi;
Quomodo surrexit populus, quem non bene rexit,
Tempus adhuc plangit super hoc quod chronica tangit;
Libro testante stat chronica scripta per ante;
Est alibi dicta, transit nec ab aures relictæ.
Audistis mira vulgaris quæ tulit ira;
Omnibus in villis timuit vir justas ab illis

"Rex induratum cor semper habet, neque fatum
Tale remordebát mala semper quin faciébat."

Stultiorem vile sibi consilium juvenile
Legerat, et sectam senium dedit esse rejectam;
Consilio juvenum spiraverat ille venenum,
Quo bona prædaret procerum quos mortificaret.
Sic malus ipse malís adhaesit, eisque sodalis
Efficitur, tota regis pietate remotæ.
Tunc accusare quosdam presumpit avaræ;
Unde catallorum gazæ spoliaret eorum.
Tres sunt antiqui proceræ, quos regis iniqui
Ira magis novit, et eos occidere vovit.
"Et sic qui cati pellem cupit exorciati,
Fingebat causas fallaci pectore clausas,
Cautius ut factum sibi possit habere subactum.
Leges conduxit pro parte suaque reduxit.
Munere corrupti, suadente timoreque rupti,
Legis in errorör regi tribuere favorem.
Hi tunç legistæ, quicquid rex dixerat ipse,
Fœdera componuntque sigilla sub ordine ponunt.
Tum rex istatur super hoc quod fortificatur,

"Qualiter infortunatus rex Richardus, virgam Dei non metuens,
de malo in pejus suam semper malitiam continuavit.
"Nota de judiciis illis qui, ut regis erorem precipue contra
illos tres proceres quos occidere vellet justificarent, literas sub
eorum sigillis scriptas eronices composuerunt.

"qui faciebat, MS. Cotton. ipsum qui jure carébat, MS. All Souls' Col."
Quo magis ad plenum diffundat illa venenum.
Tunc aderat tales juvenes qui sunt speciales,
Laudantes regem quia vertit sic sibi legem.

* Hoc concernentes alique dolos metuentes,
Ad defendendum statuunt cito quid sit agendum.
Tunc rex festinat, et ad hoc suajussa propinat,
Ut tres querantur ubi sunt et ibi capiantur.
Tunc tres, qui justi fuerant et ad arma robusti,
Factum disponunt et ad hoc sua robora ponunt.
Qui fuerant isti proceres in nomine Christi
Expedit ut dicam, referens et eis benedicam.
Si non directe procerum cognomina, recte
Hac tamen obscura referam latitante figura.
Scribere que tendo, si mystica verba legendo
Auribus apporant, verum tamen illa reportant.

Sunt olor, ursus, equus; stat eorum quilibet sequas,
Non hi divisi, sed in unum sunt quasi visi.

s Penna coronata tribus his fuit associata;
h Qui gerit s tandem turram comitatur eandem.
Nobilis ille quidem probus et juvenis fuit idem,
Sic quasi de coelis interfuit ille fidelis.
Hac sub fortuna presens aquilonica luna,
Non fuit ad sortem, sequitur sed mente cohortem.

i Qui solem gessit tenebrosus lumina nascit,
In Trojæ metas dum vendicat ipse dietas.
Troja fuit prima, per quam sol tendit ad ima,
Pallet in eclipsi populus, quia non favit ipsi.
Ostisunt turbæ Phœbo ns scandat in urbe,
Dumque suis alis cygnus fuit imperialis.

* Qualiter tres proceres predicti, de regis malitia certius præmunit, in sui defensionem roborati sunt.
' Nota de nominibus trium procerum predictorum sub figura.
' Comes Marescallus.
' Strenuissimus comes Derbeiae.
' Comes Northumbriae, cujus signum fuit luna crescens.
' Qualiter rex, cujus signum sol erat, dives Londonienses pro auxilio ab eis contra dictos tres proceres obtinendo requiśit, sed illi regis malitiam perplectentes eadem nullatenus consenserunt.
Fraus tamen obliquas nubes commovit iniquas,
Extera dum rebus tentavit lumina Phoebus.
Cestria surrexit, aper in qua lumina rexit,
Regis vexillum fatue signaverat illum,
Sed conspiranti Deus obstet et insidianti,
Quo dolus exosos involvit fine dolosae.
Auxilio cygni regis pro parte maligni
Si vis queratur, contraria vis operatur.
Querit aper latebras fraudis mortiisque tenebris,
Quo regnum percat regisque superbia flat.
Cygnus et expresse super his quse cernit adesse
Providet, et curam regni colit ipse futuram.
Ducit aper gentes, quas concitat arma gerentes
Liber ut his pergat proceresque per omina spergat,
Cygnus ut hoc acivit, venientibus obvius ivit
Belliger, et purgat regnum quo vita resurgat.
Cum Venus incepit lucem sors bella recepit;
Stat Thetis a parte, occidit dum Cestria marte;
Thamisiae fluctus capiunt de sanguine luctus;
Vicit olor pennis, sit ei quo vita perennis.
Tunc aper Oxonie recidit de sede sophiae,
Cum prope stat villam, maledixerat impius illam.
Non ibi permaneat fugiens sed aper vada transit,
Infortunatus fit ibi de fonte renatus.
De vulpis cauda velox aper est ut alauda,
Cauda ruit castra que sunt numero velut astra.
Sic quia deliquit, vacuus sua castra reliquit,
Pauper et exposcit foveam qua vivere possit.

Qualiter rex comitem Oxonie, qui per plurum designatur, ut
ipse contra tres proceres antedictos gentes bellatricos secum duceret,
in partes Cestriam una cum regio vexillo destinavit.

Qualiter quodam die Veneria comes Oxonie cum suis sequentibus, in conspectu ducis Giovannii, qui tunc vulpis caudam in
lancea gessit, prope villam Oxonie iu fugam se vertit, et castra,
que ipse familiaris sue pro signo gestanda attribuerat, ad terram
abasque relevamine finaliter projecta sunt. Nam et ipse comes,
ut securiori modo vitam servaret, profugus ultra mare navigio
transiit.
Sed neque castrorum juvat aprum pompa suorum,
Nec sibi fossa datur, dum profugus inde fugatur.
Hac ita cum vidit, quod eum fortuna rescidit,
Per mare transivit, alibi quo vivere quivit.
Sic aper in leporem mutatus perdit honorem,
Amplius et certus locus est sibi nullus apertus.

Nil odor incensi tunc profuit Eboracensi,
Sed nec mitra choris, nec opes, nec culmen honoris;
Ad regale latus cum plus sit ad alta levatus,
Corruit a sede, sic transit præsul ab æde.
Curse mercator primas fuit et spoliator,
Pauper et abscessit, quem prævia culpa repressit.
Sic fugit hic predo cleri nova villa Macedo,
Quem quia sic vixit pater ecclesiae maledixit.

Est comes elatus, fallax, cupidus, sceleratus,
Fraudes per mille stat cancellarius ille.
Hic proceres odit, et eorum nomina rodit
Morsibus a tergo, fit tandem profugus ergo.
Sic Deus in œulis mala de puteo Michaelis
Acrier expurgat, ne plus comes ille resurgat.

Alter et est talis sub regis qui cubat alis,
Mollis confessor, blandus scelerisque professor; ¹
Exitit hic frater qui stat foris intus et ater,
Cujus nigredo fixdat loca regia credo.
Hic fuit obliquis procerum latitans inimicus,
Semper in augendo magis iram quam minuendo.
Hic tamen in fine fugit, et de sorte ruines

¹ Qualiter statim post fugam dictì comitis Oxonieæ, Alexander
de Neville, tunc Eboracensis archiepiscopus, qui etiam cum rege
in suis erroribus particeps erat, tunc metu ductus consimiìt fuga
per mare reus evasit.

Qualiter Michael de la Pole, comes Suffolciæ, qui tunc regis
cancellarius erat, dum se culpabile sentiit, trans mare etiam
navigando ad sui salutem alibi se munivit.

Qualiter etiam episcopus Cioestræ, tunc regis confessor, con-
scius culpae, extera loca petens propria fugiendo reliquit.
Quae mala sponsedebat alius prius ipse luebat.
Sunt ita prædicti cordis formidine victi,
De propria vivi terra quod sunt fugitivi.
Tunc tres persona, qui pleni sunt ratione,
Justitiam quærunt, regem super hoc adiurant.
Rex fuit ad muros Turris, proceresque futuros
Vidit, et ex visu ognovit se sine risu.
Armatis turbis portas intrantibus urbis,
Intrant audaces proceres in pace sequaces;
Turrim cepserunt, ubi regis honore steterunt.
Ejus ut a latere vitium poterint remotere,
Est iter inventum statuunt quo parliamentum,
Ut sic purgarent regnique statum repararent.
Terra cuncta fuerat de lege vocata,
Rex sedet, et tutum fuit os commune locutum.
Dicit enim tales qui regis collaterales
Exititerant, gentes super hoc quod sunt fugientes,
Judicium tale fuit exilium generale;
De terra dempti sic sunt, non esse perempti;
Est ita dilata procerum sententia lata.
Hoc facto quarunt alios qui tunc latuerunt,
Quorum regalis camerarius est capitalis.
Corruit in fata gladii vestis stragulata,
Stat quia non recta magis est culpanda senecta;
Lachryma reginae dum poscit opem medicæ,
Obrutus amittit caput et sua funera mittit.
Ecce senescalli non tantum lucra catalli,
Quae mala quesivit, sceleris fortuna sitivit;
Sed magis in mortem decrevit curia sortem,
Dum caput inclinat, gladius sibi iura propinat.
Ille quidem cygnnum despexit, aprumque malignum
Semper laudavit, eor regis et infatuvit;
Fallax, versutus, quasi vulpis frande volutus,
Invidus et paci lingua fuit ille loquaci.
Nomen baronis occidit, sic pons aquilonis,
Hoc rex erroris posuit sibi nomen honoris.

Major erat ville, tribulus dictus fuit ille,
Qui proceres pungit regisque dolos magis ungit.
Hunc quasi consortem dilexit rex, quia sortem
Consiliis cepit, quo mortem fine recepit.
Furcis pendebat quem primo terra trahebat;
Iotum sic ensis non sentit Londoniensis.

In banco regis qui librat pondera legis,
Juraque cognovit, alis plus jura removit,
Cornubiosis erat; si quis sua crimina querat,
Pecor eo nullus, nec eo fallacior ullus.
Hic scelus instigat proceres quos sape fatigat,
Unde fatigatus tandem perit hic sceleratus.
Crimine praestante super hoc quod fecerat ante,
Ad furcas tractus fit ibi pendendo subactus.
Pendula sors tristis morientibus accidit istis,
In manibus quorum pendebant iura virorum.

Judicibus raliquis falsisque scienter iniquis;

Qualiter etiam Johannes Beauchamp miles, tumo regis hospitii
senescallus, quem rex baronem de Briggenorth vocari constituit,
amisso capite de curia recessit.

Qualiter Nicholas Brembel, qui civis et major Londoniarum
fuerat, ad furcas tractus et ibi suspensus, suam urbis libertatem
turpiter amisit.

Qualiter etiam Robertus Treasilian miles, qui tumo de banco
regis judex capitalis eexit, sub eadem furcarum pena diem vitae
sur judicialiter clausit extremum.

Qualiter judices alii, qui originales regis excessus, ut pra-

amicis, MS. A. S. C.
Ut patet ante nota, conclamat curia tota;
Urbs, ager, et villa damnarunt falsa sigilla,
Quae dederant causam sceleris regi magis ausam.
Non fuit hae pena, delictis quae fore plena
Posset, et hoc certe vox plebis dixit aperta.
Sed nimis ornate poenam ficta pictate
Pontifices regis moderantur ab ordine legis.
Sic non ense cadunt, sed in exilium mare vadunt;
Quos inconsultos suscepit Hibernia stultos.
Legifiere tales super omnes sunt speciales,
Regis ad errorem qui plus tribuere favorem.
Sic non sorte pari statuit sors fata parari,
Ut reus incepit sic de mercede recepit;
Exulat iste status, fuit alter decapitatus.
Hi cum ceeduntur ad funera fune trahuntur;
Dispar erat munus, fuerat tamen exitus unus;
Quicquid homo volvit tandem mors omnia solvit.

* Ut rex purgetur, ut regnum clarificetur,
Restat adhuc quæri poterit quo culpa mederi.
Abique Deo fratres fuerant hoc tempore patres,
Nec sibi confessa per eos est culpa repressa.
In vitiis arent, vitium qui mundificarent;
Morum more carent, morea qui multiplicarent.
Fraudis in exemplum sic errat ab ordine templum,
Nec cavet ille status solita de sorde restat.
Sunt ita transgressi fratres ad sacra professi,
Quod personarum Deus exditit uitor earum.
Ad regale latus non est status immaculatus,
Quo plusquam centum removentur abinde clientum;
Lugent cantores, perdunt quia cantus honores;
Plangunt scriptores scriptos de fraude rigores.
Transit adulator, sceleratus et insidiator,
Consilii fator, inventor, et invidus auctor.

fertur, sigillis suis contra processe roborarunt, ad instantiam
prelatorum absque mortis judicio in partes Hibernie exeles ab
Anglia transierunt.

* Qualiter diversi fratres, diversarum curiarum tune confessores,
una cum alius ministris quam pluribus, quasi palce inutiles, per loca
dispersguntur.
Stat manus extenta, nec cessat curia tenta,
Donec purgetur dolus omnis et evacuetur.
Falsi tentarunt justos, sed non superarunt
Nec prece nec dono, Christo mediate patrone.
Tempore quo stabant hi tres regnum solidabant;
Regem firmabant, vitiataque jura fugabant.
Sic emendatum regem faciunt renovatum,
Certius ut credunt, et sic cum laude recedunt.
Concinit omne forum benefactaque laudat eorum;
Talia dicentes sunt undique laude canentes.

In Christi signo sit semper gloria cygno;
Laus et in hoc mundo sit equo, quem signat hirundo;
Ursum et ex ore populi fungatur honore.
Hi tres Anglorum fuerant exempla bonorum;
Regnum supportant alienaque pondera portant.
Reddat eis munus tribus qui est trinus et unus. Amen.

Explicit prima pars chronicae, et incipit secunda.

Hic in secunda parte chronicae declarat qualiter rex,
sub umbra fictae concordiae pacem dissimulans tres pro-
ceres predictos dolose circumvenit, ita quod unum ex-
istis jugulari, alium decollari, fecit, tertium vero, una
cum domino de Cobham, qui regni verus amicus
semper extitit, in exilium mancipari tyrannica potes-
tate, proh dolor, destinavit. Insuper et, quod detesta-
bile fuit, idem crudelissimus rex reverendum in Christo
patrem Thomam Arundelliae, tunc Cantuarie archi-
episcopum, de sede sua penitus expulit, ipsumque pro
perpetuo in exilium delegari crudelissime constituit.

Qualiter proceres predicti de quaelia principales, si precibus
aut donis feci possent, sepissime blanduantur, sed illi tanquam
vere justissim executores, usque in sue querelle consummationem
constantier atiterunt.

Hic in fine compositor gesta dictorum trium procerum lau-
dabilir commendans, pro eis apud altissimum devotius exorat.
O dolor in mente, sed, proh dolor, ore loquente!
Heuque mea pen赛车, scribam quia facta gebennae,
Obice, singultu, lachrymis, pallenteque vultu;
Vix mea lingua 1 sonat hae quae mihi chronica donat.
Ut prius audistis, hi tres quibus Anglia tristis,
Plus delectatur, magis hos fortuna minatur;
Rex facie bina fallax, latitante ruina,
Omnia fingebatque dolos sub fraude tegebat.

Ad regale latus quasi frater et sociatus
Cygnus erat factus, et eos quos vult actus.
Taliter est et aquis regis de carmine cecus,
Quod non discernit ea quae fallacia cernit.
Est incantatus etiam quasi magnificatus
Ursus, et ignorat finem, qua sorte laborat.
Sed magis ut tuti mancant de lege statuti,
Hi regis querunt cartas, quas obtinuerunt.
Sic se conformant, sic se cum regre reformant,
Quod vivunt more quasi græx pastoris amore.
Hoc credunt plane, sed transit tempus inane,
Cum se stare putant, subito sua tempora mutant.

Eeco scelus magnum latitans quasi vulpus in agnum;
Sic dolus expectat quos ira tyrannica spectat.
O frauds! oque dolus! quos rex sub imagine solus,
Dum scelus exhaustit, tam longo tempore clausit.
Sed magis ad plenum tunc fuderat ille venenum,
Quo prius infiatus quam sepe dolet sceleratus;
Turbinis ut ventus, sic irruit aera juven tus
In cygnun spretum, dum se putat esse quietum.

1 In hae secunda pars chronicas compositor primo eae postsequuntur dolorosa infortunia doloroso corde deplangit.
2 Qualiter ut hi tres proceres de quibus audistis cum regre, quem dolosum sceibant, pacem securiorem habere possent, cartas concordiae ab ipso impetratas obtinuerunt.
3 Qualiter rex, ut ipse sub dissimulato pacis concordia proceres decipiat, vulpe fallacia, continua circumventione dolos machinatur.

*Amato cygno, rex fervens corde maligno*
Prendere querit equum, super hocque revolvere secum
Cautius in mente conspirat, fraude latente.
Perjurans Christum comitem sic decipit istum:
Ipse libro tacto jurat, firmanteque pacto
Promisit, corteque fidem donavit aperte,
Dicens quod tutus nulla de fraude volutus
Liber transiret ad eum, si quando veniret.
Hoc juramentum frater comitis manu tentum
Primas fervore regis suscepit ab ore.
Præsul letus erat, sub tali fodere sperat,
Et sic cautelis captus fuit ille fidelia.

Urus us ut audivit, non ergo remotus abivit,
Signans se Christo mentem stabilivit in isto.
Non facit excursus patiensque piissimus urus,
Sed magis attendit mala quae fortuna rependit.
Londoniis mansit, nec ab urbis cardine transit,
Quo captivatus fuit hic sine labe restat.
Sic tres personae, vi sed non jure corone,
Carceribus stricti remanent velut umbra relictii.
Celsius in scanno tunc crevit pompa tyranno;
Nulli parcebat, sibi dum fortuna faveret.
Stat seclus extentum statuit quo parliamentum;
Ut sit finalis sic ultio judicialis.
Tunc appellantes fuerant octo dominantes,
Qui tres appellant, ut eos a luce repellant.
O quis pensare posset quin fieret amore,

Qualiter Thomas, alio nomine urusus, tunc comes de Warwyk,
a regis satellitibus Londoniis captus et in carcerem missus immuni
culpe paene succubuit. Super quo sum parliamentum
apud Westmonasterium in proximo pronunciandum rex tyrannus
decrevit.

Qualiter pronunciato parliamento octo tunc appellantes contra
dictos tres processe ad eorum perditionem promptissimi interfuerunt, et quia rex propter metum populii ducem Giovannius coram eo personaliter in parliamento comparare noluit, subtili mendacio
finxit eum in lecto mortuum fuisse, quia adhuc superstes in carcere
Calisie sub clave tenebatur; et sic ducem absentem ab eoque responsione rex pestifer falsissime condemnavit.
Dum seclus explorat, per quod magis Anglia plorat.
Ecco dies mortalis aderant, qua pompa cohortis
Regem pomposum statuit magis esse dolosum.
Pro regis parte subtili fingitur arte,
Cygnum tam purum sine responsu moriturum.
Cum magis expresse rex novit eum superesse,
Finxit eum lecto transisse sub ordine recto.
Sic non invento cygno nil parliamento
Pro se respondit, quem rex sub clave recondit.
Cum non apparer ut se de lege juvaret,
Hunc condemnarunt subito quem post spoliarunt.
O scelus inferni, poterunt quo fiere moderni,
De jugulo cygni quod constituere maligni.
Occulte querunt quod aperte non patuerunt;
Dumque timent gentes clam sunt sua facta gerentes.
Assunt tortores de nocteque servidiores,
Cygnum prostratum jugulant quasi martyriatum.
Calisii actum seceris fuit hoc malefactum,
Regis precepto, jugulo qui gaudet adepto.
Sic nece devictum, sic corpus ab hoste relictum,
Clam de conclavi susceperat Anglia navi;
Per mare regreditur corpus, nec adhuc sepelitur,
Namque sepulturam defendit rex sibi puram.
Desuper a latere patris loca justa tenere
Dummodo quaasivit, vix bassa sepulchra subivit.
Oque nefas tale, quod nec jus imperiale,
Sed neque lex Christi, proceri sic contulit isti;
Ejus enim vita perit sine jure sopita,
Et mora ejus ita negat esse sepulchra petita.
Heu! quis jam vivit unquam qui talia scivit.

a Qualiter rex, cum ipse ducem praesitatem osutelose sicut
sudisias condemnari spiraverat, postes infra tempus quodam tor-
tores sibi quasi ab inferno confederatos Calisias, ubi dux adhuc
vivus incarceratus est, transmisit, qui illuc advenientes ad regis
preceptum de jugulo pre manibus excogitato, ducem improviso
clanculo de nocte sub pondere lecti plumbis mortaliter depressum
absque pietate subito suffocarunt.
Sic regis natum per regem mortificatum?
Heu! quia regalis stirps Anglica tam specialis
Regis praecipeo perit sine crimen opeo.
Heu! quia tormentum quidam de sorte malorum
Sic ducis electi plumarum de pondere lecti
Corpus quasum quantum nequant jugulatum;
Quod nimis ingratum dolet Anglia tota relatum.
Det Deus hoc fatum, sic adhuc quod corpus humatum
Spiritus atque statum tenet sine fine beatum.

1 Est recitandus equus, cygnus quia præterit equus,
Non hos morte pari voluit sors sequeparari.
Rex sedet, et cuncti suatores tunc sibi juncti
Sunt ibi presentes, ad equum mala plura loquentes.
Isteque solus eratque Deum solummodo sperat,
Quo pius et fortis permansit ad ultima mortis.
Rex prius accusat, et equus scelus omne recusat,
Pretendens regisque sigilla sub ordine legis
Cartam monstravit, qua tutior esse putavit;
Non fuit absque nota prius est concordia nota.
Sed rex cautelis comitis response fidelis
Cautius extinxitque dolos sub fraudo reclusit.
Tunc conspirati, cum regeque magnificati,
Regis predicta firmarunt omnia dicta.
Heu! nimis ingrata tunc est sententia lata,
Horrida, mortalis, quia poena fuit capitalis.
Per loca, per vicos, ductus respevit amicos,

1 Qualiter comes Arundellis, ab impio rege in parliamento accusat, ad ea quae sibi obiciuntur intrepides respondit; et primo singula que per ipsum fabrant secundum sum intentionis propositionem regis honorem factauisse clare sermo justificavit; secundo enim regis cartas super hoc pacem et concordiam specialem testificantes in auribus omnium manifestissimus pronunciavit; sed illis, orator quo nullo jus procedit, rex impius comitis response non acceptans, ex propria malitia ipsum, mortalis sententia damnatum, in impetu furoris apud montem Turris Londoniarum decollari fecit, ubi fratres Augustinenses corpus cum capite secum ad sororum ecclesiam cum psalmis deferentes in loco congruo devote sepelierunt.
Qui magis occulta dederant suspiria multa.
Undique tunc flebant qui talia fata videbant,
Cum prece devota facientes plurima vota.
Sunt et fallaces alii pro rege sequaces
Qui veniant equites, neque justi sed neque mites;
Hi poenam talem proclamant tunc capitalem,
Ad loca signataque jubent procedere fata.
Tunc comes ad Christum sermonem dixerat istum:
"Omnia tu nosti; moriar, quia sic placet hosti;"
"Hostibus exactus pereo, sine jure subactus;"
"Immunis pergo, miserere mihi precor ergo."
Expansia palmisque sonantibus undique palmis,
Sic petitur tandem, poenamque subintrat eandem.
Quin caput ammisset sibi gratia nulla remittit,
Millia quo centum maledicunt parliamentum.
Corpus ad ima cadit, dum salvis ad aethera vadit
Spiritus in coelis, ubi vivit amore fidalia.
Augustinenses fratres tunc Londonienses
Hunc magis extolluntque caput cum corpore tollunt.
Vix tamen audebant hoc ponere quo cupiebant;
Sed magis occultum condunt pro rege sepultum.1
Det Deus hoc sciri, poterit quod adhuc sepeliri,
Ejus et heredes proprias habeant sibi sedes.

Iam refrænato violenter e quoque gravato,
Ursum querebant, quem tunc agitare volebant;
Postferique canes aderant tunc regis inanes,
Undique latrando pacem nec habent aliquando.
Ad latus omne terunt, sed ad hoc quod plus potuerunt
Non magis attendit, quin rex sua retia tendit.

1 Qualiter comes de Warwyk ex regis collusione circumventus,
in parlamento se culpabilem recognovit, sperans per hoc certissi-


1 sepulchrum, MS. A. S. C.
O quam subtilis oritur tunc praesidus juvenilis,
Per quam tune fraudem nequit ursus carpere laudem.
Hoc rex testatur, ursus quod si fatetur
Quod reus existat, nec ad illa relata resistat,
Rex sibi praestabit veniam, qua curia stabit,
Et sic transibit sine morteque liber abibit;
Sicque recognoscet aliter sibi juraque poscit,
Incident in mortem, trahat hanc quam vult sibi sortem.
Qui cum rege pares fuerant tunc consiliiareos,
Ursum tentarunt, ejus quoque velle probarunt.
Hic vitam portat, alius mortemque reportat;
Hic consolatur, alius quandoque minatur.
Quisque dolor fingit, quibus ursi pectora, stringit,
Quo minus agnoscit quid regi dicere possit.
Sicque fatigatus tandem de labe reatus
Se fore convictum reddit; fuit hoc maledictum.
Tali sermone congrecentur jura coronae;
Rex tres devicit unus quas talias dicit.
Ad regis voto fuit ursi dictio tota,
Omneque respondit verbum quod rex sibi spendet.
Sed cum sic vere regi putat ipee placere,
Regis et ad nutum sperabat se fore tutum,
Tunc magis amisit, que rex sibi federa misit.
Nam quod promisit rex pactum denique risit,
Et sic delusus fuit ursus ab ore reclusus;
Unde pium verbum magis extat acerbum.
Heu! quam res tristis! heu! quam fuit error in istis,
Quando suum pactum rex non produxit in actum!
Fingit et ignorat que rex tunc fraudae colorat,
De quibus extentum finis docet experimentum.
Ursus possebat, quod rex non perficiebat,
Nec pudet hoc gestum fraudis quod erat manifestum.
Ursum contemptum, nulla pietate redemptum,
Exilio demptum statuit rex esse peremptum.
Insula tunc hominis longinquaque plena ruinis,
Carceri concludit ursum, quem poena retrudit.
Quod sic ledebat regi non sufficiebat,
Sed capit ex toto terras herede remoto;
Nec sibi dimissam solam fovet hic comitissam,
Sed magis amovit inopem quam curia novit.
Sic rex delevit quem tota provincia flevit,
Ne plures lædat moriens prius ipse recedat.
Restat adhuc dira mons Æthna latente sub ira
Regis, dumque faces magis obtinet inde voraces.
Quem rex iratus quamvis sine labe reatus
Tangit in ardore, subito perit ille dolore.
Cum plus morosus sit homo, magis est vitiosus,
Regi qui sestis postis quo pessima crevit.

Unus erat dignus, patiens, puer, atque benignus,
Providus et justus, morum virtute robustus,
Non erat obliquus regni sed verus amicus;
Hunc rex odivit, in quo bona talia sevivit.
Ut dicunt mille, dominus Cobham fuit ille,
Chronica quos læsit, quibus ille fidelis adhæsit;
Christo sed vere voluit quia fine placere,
Transstulit ad sedem se Carthusiensis ad sedem.
Sic cepit Christus, voluit quem tollere fiscus;
Quem Christus duxit, fiscus sine jure reduxit.

Rex solus accusat, Cobham solus omne recusat,
Justificent factum, sic res processit in actum.
Quæ sapit hec loquitur, nec in hoc vecors reperitur;
Immo quod est certum regi manifestat apertum.
Sic, quia veridicus tribus est constanter amicus,
Rex condemnavit Cobham, sed non maculavit.
Sic non convictus, gladii non sentiit ictus,
Exiliis lora subiit tamen exteriora.
Hine rogo quod purus redeat cum laude futurus,
Ut sic felici reditu latentur amici.

Qualiter rex, omnes quocunque laderre posset quæren, tandem innocentiæ dominum de Cobham, qui per prius seculo renuntians in domo Carthusiensi tunc moram traxit, etiam in judicium parliamenti produxit. Sed ille, nullo minarum terrore aut blandimentorum exhortatione locum tyranno praebens, in omnibus suis responsionibus fidelissimus inveniebatur; unde rex, quasi confusus, ejus constantiam abhorres, ipsum pra precipuam absque mortis sententia in exilium longius ab Anglia destinavit.
1 Heu! mea penna madet lachrymis, dum scribere suadet
Infortunata sceleris quibus horreo fata.
Non satis est regem mundi deflectere legem,
Ut perant gentes sub eo aine lege manentes,
Sed magis in Christum sevita, quapropter ad istum
Caesum defendendum non est mihi credo tacendum.
Anglorum primas, supremo culmine primas
Qui tenuit sedes melius dum sperat in sedes,
Hunc rex compilat, et eum de sede repellit,
Dum Simon Romae supplantat foderam Thome.
Hic Thomas natus comitis fuit intitulatus,
Clericus aptatus, doctor de jure creatus,
Legibus ornatus, facundus, morigeratus,
Cum Christo gratus, in plebeque magnificatus.
O quam praesatus! tam purus et immaculatus!
Ad regale latus tandem fuit illaqueatus.
Tramite subtili latitans plus vulpe senili,
Rex studet in fine Thomam prostrare ruinae.

m De tribus audistis, cum rex sceius intulit istis,
Presul ut adjutor fuit his quodammodo tutor,
Non contra legem, sed ab ira fletere regem
Nomine pastoris tentaverat omnibus horis;
Semper erat talis, restat dum spes aliquis,
Si contra mortem poterat salvasse cohortem.
Rex tulit hoc triste, quia cancellarius iste

1 Qualiter rex, qui nec Deum timet nec hominem vertur,
contra reverendissimum in Christo patrem Thomam Arundellie, tunc
Cantuarie archiepiscopum, dum inter eos major putabatur diletio,
occasiones discordie importabiles ductus avaritia fingere non crebuit.
Unde idem Thomas, de archiepiscopie in non archiepiscopum
subito mutatus, omnia bona sua tam temporalia quam spiritualia
dolosa regis circumventione penitus amisit; expulsusque insuper
abaque ullo muni relemamine, solum Deum relemans exul et
pauper ab Anglia recessit.

m Hic declarat aliqualiter fignenta causarum per quas pontifex
supredictus a parliamento tunc absens contra omnem justiam, ut
audistis, exilii sententiam ab improviso quasi nescius incurrebat.
Tempore quo stabat, hos tres constanter amabat; 
Sic procurator pius extitit et mediator.
Cartas quod regis habuerunt munere legis, 
Pontificis more summi, pro regis amore.
Sic pacem mittit mortis gladiumque remittit;
Haeq ita fecisset, pactum si rex tennisset,
Sed quae juravit hodie cras verba negavit.
Cernite pro quali culpa magis in speciali
Pontifice tali sine causa materiali
Rex fuit iratus, sed et altera causa reatus
Est plus secreta, tunc Romanoe quando moneta
Simonis ex parte papam concludit in arte.
Ecce per has causas, sub regis pectore clausas,
Hoc seclus objectit Thomae, qui nil maleficet.
Regis fautores super hoc tamen antiores,
Fraudibus obtantum conclaudit parlementum.
Sic de finali rex pondere judiciali
Exilio demit Thomam, nec amore redemit.
Sic pater absque pare, quem rex spolivit avare,
Partes ignotas tunc querit habere remotas.
Tunc pius antistes causas pro tempore tristes
Sustinet, et curam sperat revocare futuram.
Christus eum ducat, salvetque, salute reducat,
Sic ut uterque status sit ei cum laude beatus.
"O dolor! hoc anno quo crevit pompa tyranno!"
Qui ferus ut dicit, voluit quos vincere, vicit.
Dum scelus hoc restat, super omnes tres manifestat,
De quibus in gente stat vox variata repente.
Quidam constricti, quidam de munere vici,
Ad mala ducentur, quia multi multa loquentur.
Tunc olor, ursus, equus, non unus dicitur sequus;
Heri laudati fuerant, nunc vituperati.
Fama fugit prima, quia sors descendit ad ima,

"Hic narrat qualiter vix unus aut de morte aut de exilio pra-
cipue trium procerum supradictorum aliquod verbum lamentabile
in sperto proferrre tunc audebat; sed potius scandalum quam
laudem pra timore regis ad invichern confabulati sunt."
Sorteque cessante, cessat laus omnis ab ante.  
Vertit tur obliquus amor, est ibi nullus amicus,  
Quo tres predicti perunt velut umbra relixi.  
Tunc consanguinitas auffert de sanguine vitas,  
Denegat et sexus procerum dissolvere nexus;  
Nil genus obstabat, ratio nec eos reparabat;  
Sic transformata fuit illa dies solearata,  
Stirps extirpatur, flos arboris evacuat;  
Quo maneat nomen, haeres non percipit omen;  
Ut pater intravit, ita solus ab orbe migravit.  
Sic vice jam versa spergens fuit unio spersa,  
Heri rectores, hodie magis inferiores,  
Et sic derisi fuerant quodammodo visi.  
Portas claustrum, ubi claves non habuerunt;  
Nec tamen exclusus fuerat tunc regisabusus.  
Non se convertit in pejus qui male vertit,  
Dum mala quae sunt in eo pejora sequuntur.  
Tres interfecit proceres, dum pessimam fecit,  
Quo nimis elatum sumpsit sua pompa volatum.  
Tunc dulosores, quos curia turbidiores  
Novit, ridebant super his quae gesta videbant.  
Frivola componunt tribus et tris scandala ponunt;  
Tale fuit dictum, nec adhuc stat ab ore relixum.  
"Non olor in pennis, nec equus stat crine perennis;  
"Jam depennatus olor est, equus excoriatus;  
"Ursus non mordet, quem stricta catena remordet."
Sic fatus turbæ vox clamabat in urbe.  
Omnia que dixi poterant dicunt inimici,  
Pluraque fingentes mendacia sunt parientes.  
Grene, Scrob, Busby, cordis sine lumine fusci,  
Omne nefas querunt quo legere plus potuerunt.  
Rex fuit instructus per eos, et ab omnia ductus  
Que mala post cessit, quibus Anglia tota pavescit.  
Intra se flebat populus, qui damna videbatur,  
Cum non audebat vocem proferre, tacebant.  

* Canticum quod composueres maligni in desitu procerum tyrannicallo interfectorum.
PO dux immense! tu Gallica regna sub ense
Militis ex more bellasti regis honore.
O comes! inque mari pro rege tuo superari
Classem fecisti Francorum, quos domuisti.
Heu! rex, qui tales fraudasti collaterales,
Sit tibi de fine vindex fortuna ruinae,
Principio rerum placido quam saepe dierum
Finis adest tristis; ideo speculemur in istrys;
Estque fides rara modo, quam mens nescit avara.
Dum favet os fraudis, ne credas omne quod audias.
Fingere fingenti schola nuper erat sapienti;
Talis at hesterna fuit, est schola nunc hodierna.
Fallitur incertum, sed quando videbis apertum
Finem cum cauda, tunc demum tempora lauda,
Anno bis deta primo de sanguine pleno,
Septembris mense, feritas dominatur in ense.
Tristis ut audivi carmen scribendo subivi;
Plangite vos vivi, quia planctus sunt residivi.
Doctoris verba sunt hec quae miror acerba;
Dum melius fecisse putes, latet anguis in herba,
Quicquid homo fatur, quicquid facit aut meditatur,
Stat fortuna rei semper in ore Dei.

Explicit secunda pars chronicae, et incipit tertia.

Hic in tertia parte chronicae finaliter scribit qualiter rex antedictus, utroque Dei et hominum jure post-
postito, strenuissimum principem dominum Henricum,
tunc Derbeiis comitem, patre suo ducis Lancastriis
adue vivente, per decennium capitose in exilium
degavist. Postea vero, patre defuncto filioque in
partibus Franciae tunc existente, idem rex omnis
malitias plenus, quasi per infinitas doli circumventiones,

Hic circa finem probitates ducis Giovannii necon comitis
Arundelliae magis in speciali commemoratione, corum gesta laudabiler
commendat. Consulat insuper quod, per ea quae praeerita sunt,
presentes utinam discreto peccore sibi contra futura providere
nullatenus omitiant.
tam in ipsius absentis personam quam in ejus hereditatem occasiones malitiose fulminari decrevit. Sed qui verum a falso discernit Summus Judex, tantas malitiae abominationes impune non ferens, dictum dominum Henricum, tunc post obitum patris sui ducem Lancastriæ, in Angliam sua divina providentia, invitò regem, remeare foci; ob cujus adventum universi regni fideles tam proceres quam communes, Deum quasi ex uno ore callaudantes, pestiferum Ricardum suis ex demeritis regno renunciament penitus a gradu suo deposuerunt, gratissimumque ducem dominum Henricum praenotatum in solium regis majestatis regnavaturum coronantes cum gaudio sublimarunt, tertio decimo die mensis Octobris anno Domini millesimo tricentesimo nonagesimo nono.

a Tristia post lœta, post tristia seepe quies, Si bene pensemus, satis hac manifesta videmus. Regnum conquestum, regis feritate subactum Nuper deflevi, lachrymas sed abinde quievit; Regnum purgatum probitate ducis renovatum Amodo ridebo, nec ab ejus laude tacebo. O res laudanda! O res sine fine notanda! Ad laudem Christi, qui nos de carceri tristi R. tunæ custodis, quasi sit regnantis Herodis, Gratius eduxit et ad inclyta regna reduxit.

b Novit enim mundus, Ricardus quando secundus Justos delevit proceres, quos Anglia fievit; Ipse superbire sic spirat et altius ire, Quod deignatur proprium regnumque minatur; Amplius ex more solito latitante furore Sedvit, et oppressit populum cui parcere nescit. Sicut humum sodit oertens talpaque rodit,

a Hic in tertia parte chronice compositor in principio finem premeditans sub apie glorie futurius lector.

b Qualiter ad modum talpa, quæ semper terram effodiens semper continue subvertit, rex Ricardus, ut suum regnum tyrannice dispersat, assiduis imaginationibus ad populi destructionem omnes suas caesuras indesinenter conjectat.
Unde caret requie, sic alter nocte dieque
Ut magis evertat regnum quod demere certat;
Sic scelus apponit, et ad hoc sua robora ponit,
Ut princeps baratri furiens regit secta theatri,
Pondera prebebat populum quibus ipse premebat.
Uitpote salsarum furiosa Charybdis aquarum
Gurgite fervoris bibit, evomit omnibus horis;
Sic sibi collectum facinus sub pectore tectum
Rex vomit in gentem, vae! vae! sine lege manentem.

* Per prius obtentum semper sibi parliamentum
Per loca conservat, in quo mala quaque reservat.
Est ubi persona regis residente corona
Corporis presenti stat ibi vis parliamenti;
Sic, ubicunque sedet presentia regia, sedet,
Quod nullus scivit sceleris quae facta subivit.
Hoc factum regis fuit abominatio legis,
Quo fremuit certe populus, sed nullus aperte;
Sic tamen ut stare et tempora continuaret,
Rex sibi papales bullas habuit specialis.
Si quis in extento prius aut post parliamento
Quid contradicit, in eum sententia vicit.
Ad seclus impleendum tunc rex habet omne timendum,
Excepto Christo, qui non fuit auctor in isto;
Quicquid enim dictum clericus, populus maledicit,
Invocat et Christi vindictam pectore tristi.
Inde sed oblitus rex pestifer hos sibi ritus,
Quos prius elegit, maledicto fine peregit,
Consensu, tactu, visuque ferocior actu.
In regnum sevit, qui post sua crimina flavit.
Quae non audivit auris nec cor mala scivit,
Tristia conjectat, populum quo perdere spectat.

* Chartas scribuntur et in omni parte leguntur.

*Nota quidem rex subtili fraude concessum sibi obtinuit, quod
ubicunque sedere velit cum certis personis sibi assignatis per
prius inceptum continuare posset parliamentum.

*Nota eae primis chartis, quas scriptas ex regis compulsione tam
clerus quam populus formidans sigillavit, tali enim subtilitate rex
varias regni sui patrias spoliando destruxit.
Hasque sigillari jubet omnibus et venerari.
Perficit hoc clerus, si debeo dicere verus,
Nescio, sed gentes suas sunt exempla sequentes;
Nescia plebs legis, dum sperat præmia regis,
Ut dicebatur, ad regia jussa paratur.
Urbs, ager, et villa chartis posuere sigilla,
Quo magis ad plenum conspergitur omne venenum.
Fallitur ex illo quisquis cum firma sigillo
Culpa recordetur, qua proditor omnis habetur.
Cum sic quisque status sit in his chartis vitiatus,
Ut veniam portet sibi solvere quicquid oportet,
Tunc exactores baratro magis avidiores
Absolvunt gentes, pacem quasi sint redimentes.
Hsec sed cautela nihil est nisi farta medela;
Nam magis insanus stat morbus quotidians;
Rex populum pressit, et abinde quiescere nescit,
Semper turbatur, semper sua regna minatur.

* Post primas chartas alias statuit magis arcas,
Sed de scriptura patuit non una figura;
Has etiam villis jubet affirmare sigillis.
Qualis finis erit quisquis sub murmurque querit?
Et sic velata facie plebs illaqueata,
Quod factum ignorat, ita dum fortuna laborat.

† Accidit interea dum terra fuit Pharisaea,
Est nova lis mota, quam noverat Anglia tota.
Nobilis Henricus, omnis probitatis amicus,
Hic tunc florebat super omnes plusque valebat;
Ut rosa flos florum, melior fuit ille bonorum
Custos Anglorum, per quem lux fulsit eorum;
Exemplar morumque probator ille proborum,
Ad loca bellorum leo conquerit arma luporum.
Ejus cognomen venerabile percipit omnem,

* Nota de secundis chartis que blasè chartes vulgariter nun-
cupantur.

† Qualiter rex Ricardus, omnis malitiae plenus, strenuissimum
dominum Henricum tunc Derbeise comitem, duciasque Lancastriæ
filium et heredem, solis ex invidia ut ipsum perderet in exilium
project.
GOWER'S TRIPARTITAE CHRONICLAE.

Quod nunquam victum rutilat Lancastria dictum.  
Hunc patre vivente de sorte superveniente  
Rex delegavit, et eum sine labe fugavit;  
Rex etenim novit ad eum quod patria vovit,  
Unde timens sortem dolet ejus habere cohortem.  
Invidus hanc causam gestat sub pectore clausam,  
Donec disperdat justum sine jureque perdat.  
Hic tamen ex more solito pro regis honore  
Semper promptus erat, aliter quo praemia sperat,  
Sic nihil offendit, quo rex sibi damna rependit.  
Sed quia cunctorum rex oderat acta proborum,  
Singula non scripsi quae dux bona contulit ipse.  
Si meritum detur, tunc dux mala nulla meretur.  
Exilium tortum gremio de regis abortum  
Hoc pro finali mercede datur speciali.  

§ Purus ad omne latus sic exulat immaculatus,  
Et quem decepit rex Anglus, Francia cepit.  
Stans ibi preclarus regno fuit undique carus,  
Quo sibi concrevit requies, sed non requievit.  
Dum genus exquirit, in quo sibi jura requirit,  
Quem Deus absolvit patri mors omnia solvit;  
Sic petre defuncto, de consilio sibi juncto  
Est tunc querendum melius sibi quid sit agendum.  
Et sic consultus velut heres miles adultus,  
Quae sua cognoscit post patrem propria poscit.  
Hos per rumores adeunt ambassatores,  
Regem querentes legem super hocque petentes.  
Sed qui cuncta vorat, non audit quod pius1 orat,  
Exheredatum sed eum jubet esse fugatun.  
Et sic nec regem justum justam neque legem  
Dux probus inventit, dum vox sibi nuntia venit.  
Tunc confiscatus rapitur sine jure ducatus,  
Quo se confortat dux commoda nulla reportat.

1 Qualiter nobilis Henricus anteditus in partes Franciae, ut ibi tempore exiliis moraretur, animo constanti viriliter se transitulit.

prius, MS. A. S. O.
Pulli corvorum pascit quos mater eorum,
Non ita proclamant, quin plus sibi castra reclamant
Regis fautores terrasque ducatus honores.
Rex bona dispergit, qui non sine crimine pergit,
Distribuens sortes, ditescat ut inde cohortes.
Quod sic decrevit rex fama perambula crevit,
Per mundum totum acelus hoc erit amodo notum.

h O quam plura sinit Deus! et, cum tempora finit,
Omnia tunc certe quae sunt demonstrat aperte.
Dux inspiratus tandem, quasi sit renovatus,
Singula compensat perfecto cordeque pensat.
Tortorem regem tortam crevisseque legem
Cernit, et errores in utroque statu graviore.
Signans se Christo quassivit opem super isto,
Qui bene dum sperat jubet ut sua propria querat.
Ex subito more, salvo sibi semper honore,
Partes subtiles Francorum dux quasi miles
Cum paucis transit, nec ibi tardando remansit.
Calisia iteravit, ubi propria regna petivit
Cum modica classe, sic magnumimum remesse.
Constat, et in navi dux ducitur inde sua vi.
Primas Anglorum, tunc exul fraudem malorum,
Thomas devote stat ibi, comitante nepote.

Hos dux regalis, velutis gallinae sub alis,
Secum votiva salvos duxit comitiva.

i Dux, comes, antistes, periter solamina tristes
Querunt sperantes, ubi venti sunt agitantes.

h Nota qualiter post obitum patris sui duxia Lancastriae, nobilissimus filius suis coxem antedictus, tunc de jure dux, ut ipse hereditatem suum vendicaret, de partibus Franciae proviso sapienter itineri Calisia adit, ut cum domino Thoma Cantuariæ archiepiscopo, necnon Thoma filio et herede Ricardi comitis Arundellis, ut praefectur defuncti, ut in Angliam transfretaret, Christo se commendans navem ascendit.

i Qualiter nobilis Henricus, tunc dux Lancastriae, per mare navigando portum querens tandem prope Grymesby, Christo mediante, litora pacifica sortitus est.

vita, MS. A. S. O.
VELA PETUNT PORTUM, QUAM SORS PROPE CONTULIT ORTUM;
UT DUX CONCEPTIT, AQUILONICA LITERA CEPT.
TUNC MAGIS AUDACI VULTU, CUM PLEBE SEQUACI,
EXULTANS DICTI, QUOD IN HOC QUASI PRÆLIA VICIT.
EX ANIMO FORTE DEDERAT BONA CORDA COHORTI,
QUOD BENE SPERARENT, QUIQUID SIBI FATA PARARENT.
SIC CONGAUDENTES SUB APEQUE NIBIL METUENTES,
QUO MEIUS QUÆRUNT, NAVES SIMUL APPLICUERUNT.
DUX PRIUS EGRESSUS DISPONIT HUMO SIBI GRESSUS,
PRIMITUS EXORATQUE DEUM GENUS FLEXUS ADORAT.
VOTIS SINCERIS MENTIS, QUOD POSSIT HABERE
VICTORIS PALMAS, EXTENDIT AD SÉBERA PALMAS;
UTQUE SCELUS GUERRAE SUPERET, DEDIT OCULA TERRÆ,
PLURAQUE DEVOTA DUX FECIT IBI PIA VOTA.
DE PREEE SURREXIT, S SEGUENDOQUE SE CRUCE TEXIT,
ET TUNC QUAM LATAS INCEPTIT ADIRE DIETAS.
1 PATRIA CUM SEIRET QUOD SALVUS DUX REVENIRET,
TOTUS EI MUNDUS OCCURRET UBIQUE JOCUNDUS.

k TUNC REX RICARDUS LEPUS EST, ET NON LEOPARDUS,
QUEM TIMOR ASTRINXIT, ALIBI SUA ROBORA FINXIT;
HIC DUCIS ADVENTUM PRESECVIT AB ORAE SCIENTUM,
QUO COER EXIVIT, ET Hibernica regna petivit.
SEPE SILENS PLANGIT, QUEM TUNC VESCORDIA TANGIT,
EX QUO SINGULTUS PLURES REX CEPT ADULTUS.
SIC REDIT ABSENTE DUX NOSTER REGE TIMENTE,
NEC QUID PRÆSUMIT, SUA PROPRIA DUMQUE RESUMIT.
1 DUX PROBUS AUDACI VULTU CUM PLEBE SEQUACI
REGNUM SCRUTATUR, SI PRODITOR INVENIATUR.
SIC TRES EXOSOS MAGIS OMNIBUS, AMBITIOSOS,
REGNI TORTORES INVENERAT IPSÆ PRIORES;

1 Qualiter ad servitum nobilis ducis quasi universa terra gratanter se obtulit.
2 Qualiter rex Ricardus, tempore quo nobilis dux Henricus applicuit, in partibus Hiberniae inutiles dies ad sui confusionem infortunato consumpserat.
3 Qualiter apud Bristoliam capit et decapitati fuerunt tres precipus reis factores, qui in mortis articulo dicti regis conditiones multipliciter accusarunt.
Ense repercussi percunt Scopre, Grenque, Bussy,
Hi quasi regales fuerant cum rege sodales.
Scopre comes et miles, ejus Bristollia viles
Actus declarat, quo mors sua fata pararat;
Grenque sorte pari statuit dux decapitari;
Bussy convictus similis quoque sustinet ictus.
Unanimes mente pariter mors una repente
Hos tres prostravit, gladius quoque fine voravit.
Sicut et egerunt aliiis, sic hi ceciderunt;
Quo dux laudatur regnumque per omne jocatur.
Sunt tamen Henrici quamplures tunc inimici,
Tales qui quersunt obsistere, nec potuerunt;
Sepius effantur, et eum post terga minantur;
Sed non audebant, faciern cum respiciebant.

Tempore sic stante stat rex ubi stabat ab ante,
Donec commota tremit ejus concio tota.
Sic magis ignari sceleris fiunt quasi rari,
Omnes sorte pari dubitans qua parte juvari.
Tunc fortuna rotam divertit abinde remotam,
Cecaque permanet, dum rex super aqua transit.
Quos laqueos fecit, in eos sua culpa rejecit,
Qui laqueatus erit, patris dem littora quererit.
Hoc non obstante, vento tamen exagitante,
Portum fatalem sors reddid ei specialem;
Inque suas claves cepit fera Wallia naves,
Quas cito dissolvit, regis cum facta revolvit.
Rex mittens sorte mandavit habere cohortes,
Sed nihil inventit, ubi gratia nulla revenit.
Hoc ita cumque vident, quidam sub murmure rident,
Et quidam flentes fuerant de corde dolentes.
Prospera quae nescit tunc regia pompa recessit,
Quique viam vertit subito, nec ad arma revertit.
Tunc rex, ut dicit, sua fata dolens maledicit,
Nec timet hinc Christum, mundum nec abhorruit istum.
Non est contritus, nec vult dimittere ritus,

Qualiter Ricardus rex, de partibus Hiberniae rediens, Walliae littora cepit.
Ut prius erravit, sic semper continuavit.
Sic furit ipsae malis semper sine lege feralis,
Principio qualis steterat stat fineque talis.
Cautus ut invadit agnos quae leedere vadit,
Vulpes in occulto, sic rex a tempore multo,
Pectore subtilli juvenis sub fraude senili,
Omne seculus poscit regnum quo perdere possit.
Tunc super omne tamen conspirat habere levamen,
Unde ducis sortem fallat fugiatque cohortem.
Hinc perscrutatur dolus, et fraud continuatur,
Si quid prodesse poterit cogente necesse.
Est ibi vis nulla, velut os perit abaque medulla,
Rex qui posse caret pro tunc sine viribus aret.
Per loca, per castra fugit, et si tunc super astra
Scandere scivisset, transcendere tunc voluisset.
Sic tumor elatus, nuper tam magnificatus,
Est timor effectus, latitans quasi talpa rejectus.
Quem non preservat Christus se non homo servat;
Et, quamvis tarde, de te loquor ista, Ricarde.

* Pervigil a somnis quod dicitur audiat omnis,
Et quod dicetur regnis exemplificetur.
Est rota fortunae quodammodo regula lunae,
Quae prius albescit de nocteque post tenebrescit;
Sic de quo scripsi Ricardus contigit ipsi.
Dum stetit ad plenum, steterat sibi tempus amenum;
Sed cum decrescit, lucem tunc nebula nescit;
Cum se pervertit, sua sphera retrograda vertit.
Nil sibi de bellis, quia stat sibi terra rebellis,
Nec mare succurrit, fugiens quia nauta recurrit.
Spes sibi collata non est, sed et unique fata
Ipsum torquebant, et ad ima repente ruebant.
Non ita secreta loca sunt neque castra quieta,
Quae nunc¹ secura fuerant pro sorte futura.

* Qualiter rex Ricardus cum suis faboribus nobili duci Henrico eisdem in Wallia occurrenti se reddiderunt.

¹ tunc, MS. Cotton.
Finis adest, actus capitum, rex fitque subiectus,
Et reliqui tales, sibi sunt qui collaterales,
Caute ducuntur capti, qui fata sequuntur;
Sic rex preventus ducis est virtute retentus.

* Augusti mensis dedit hoc, quo Londoniensis
Urbis congaudebatque ducem cum laude canebat.
Sicut arena maris occurrus adest popularis,
Tanti victoris beneficens gesta vigoris.
In Turrim transit R., sub custode remansit;
Sic caput Anglorum minimus jacet ipse minorum.

* Ut sit opus planum nihil et deponere vanum,
Apponendo manum dux purgat ad horrea granum;
Justos laudavit, injustos vituperavit,
Hos confirmavit, hos deprimit, hos relevavit.
Regni primatem, crudem per feritatem
Quem rex explantat, dux ex pietate replantat;
Humfredum natum patre defuncto spoliatum,
Quem rex transduxit, hunc dux probitate reduxit.
Nil tibi desperes, Arundelius profugus heres;
Prospera namque ducis fatis tua fata reducis.
Warwici comitem, cujus sine crimen litem
Dux pius agnovit, salvum de carcere movit;
Cobham sorte pari dux fecit et hunc revocari,
Exilio demptus justus redit ille, redemptus
Nec prece nec dono, Christo medianti patrono.
Tanta tulit gratis primordia dux bonitatis;
Ut bona tam grata super hoc sint continuata,
Christus adhuc mentem ducis efficit esse manentem.

* Londonis festo Michaelis tunc manifesto,

* Qualiter nobilis Henricus uns cum rege Ricardus et aliis Lon-
doniam veniunt, ubi dictus rex in Turrim positus per aliquod
tempus sub custodia remansit.

* Qualiter nobilis dux Henricus procercus quoscumque, per regem
Ricardum in exilium delegatis, ad propria mitissime revocavit.

* Qualiter assignatum fuit parliamentum tenendum apud West-
monasterium ad festum sancti Michaelis tunc proximi, et in-
terim Humfredus, filius et heres ducis Giovannis, uns cum mater
sua corporis infirmitate mortui sunt.
Sunt ut ibi tuta sunt parliamenta statuta;
Quilibet attendit quae sors sibi fata rependit,
Semper et in gente fit murmure regre regente.
Interea transit moriens, nec in orbe remansit,
Humfredus dictus, redit ille Deo benedictus;
Defuncto nato, cito post de fine beato
Mater transivit, nati dum funera scivit.
Primo decessit cygnus, dolor unde repressit
Matrem cum pullo, sibi mors nee parcit in ullo.
Est apud antiquos dictum, defunctus amicos
Vix habet a tergo, caveat sibi quilibet ergo;
Quisque suum pectus tangat vivens homo rectus,
Neo sic gaudebit, quia singula vana videbit.
Scribere jam restat, quae mundus adhuo manifestat,
Ut sit opus tale cunctis speculum generale.

Tunc prius incepta sunt parliamenta recepta,
De quibus abstractus Ricardi desinit actus.
Ecce dies Martis nec adest praetentia partis,
Neo sedet in sede, quem culpa repellit ab sede.
Denegat in stanno loca tunc fortuna tyranno,
A visu gentis quem terruit actio mentis;
R. non comparat, alibi sed dummodo staret
Causas assignat quibus H. sua spectra resignat.
Substituit aliquos proceres tunc juris amicos,
Ad quos confessus proprio fuit ore repressus.
Hic circumspectus, aliisque sub ordine lectis,
R. qui deliquit, hunc curia tota reliquit:
Hunc deponebant plenum quem labe sciobant,
Neo quis eum purgat, iterum ne forte resurgat.
Tunc docus Anglorum, sed et optimus ille bonorum,
H. fuit electus regno, magis est quia rectus.

Qualiter primo die parliamenti rex Ricardus personaliter non comparuit, sed alibi existens titulo corone sua sub forma magis authentica penitus renunciavit; super quo nobilis Henricus, universo populo in ejus laudem conciamante ut rex efficiatur, electus est.
Sola dies tentum tulit istud parliamentum,
Nec magis expressit pro tunc, sed abinde recessit.
H. tamen extenti nova tempora parliamenti
Proxima decrevit, quo regni gloria crevit.
Quando coronatus foret et de fine levatus,
Tunc processus erit super hoc quod curia quærit;
Interea gentes vivunt sub spe recolentes,
Quod novus errores rex conteret anteriores.

Sexta dies stabat Octobris, quando parabat
Rex novus optata sua parliamenta novata;
Curia verbalis fuit et non judicialis,
Ad tempus restat nihil et depondere prestat;
Dictur expletum quod nil valet esse quietum,
Donec persona regis sit operta corona;
Sicque coronari, quem Christus vult venerari,
Corditer exultat plebe omnis et inde resultat.

Qui res disponit, et eisdem tempora ponit,
Ille diem fixit Henricum quo bene dirixit;
Praelativavit Deus illum quam reputavit,
Ut rex regnaret sua regnaque justificaret.
Quem Deus elegit, regali laude peregit,
Unde coronatur in honoreque magnificatur.
Tempore felici poterunt solemnia dici,
Quae tam sacratis horis patuere beatis;
Edwardi festa confessoris manifesta
Henrici festum regis testatur honestum.
Plebs canit in menteque resultat in ore loquente,
Quisque colit Christum, quia regem suscitat istum.
Vix homo pensare poterit seu dixerit;
Quae tunc fulserunt, solemnia quanta fuerunt.
Omnis terra Deum laudatque canit jubilæum,
Henricum justumque piumque ferumque robustum.

* Qualiter parliamentum continuatatem fuit uaque post coronationem.
1 Qualiter in die solemni nobilis Henricus, in solium regis
majestatis sublimatus, cum omni gaudio coronatur.
Unde coronatur trino de jure probatur:
Regnum conquestatque per hoc sibi jus manifestat;
Regno succedit heres, nec abinde recedit;
Insuper eligitur a plebeque sic stabilitur;
Ut sit compactum, juris nil defuit actum;
Singula respondent Henrici iuraque spondent.

Fama volans crevit, quae clima cuncta replevit,
Quo laus vexilli super omnes presfuit illi.
Sic regnat magnus reprobis leo, mitibus agnus,
Hostes antiquos qui terret et auget amicos.
Luna diem donat, qua regem terra coronat,
Marsque sequens terrae dat parliamenta referre.
Rex sedet et cuncti proceres resident sibi juncti,
Stant et presentes communnes plus sapientes;
Tempus erat tale communeque judiciale,
Quod bene provisum nihil est a jure rescisum.
Est quia protectus letatur sic homo rectus,
Et metuunt reliqui sua damn us dolenter iniqui.

Sed quia plus dignum prius est recitare benignum,
Quae sunt majora scribens recitabo priora;
Henrici natus Henricus, honore beatus,
Est confirmatus luercus princepsaque vocatus.
Sic pars abscessa, summo de judice visa,
Arboris est uncta veteri stipitique reنجuncta.
Istud fatatum fuit a sanctisque relatum;
Quod tunc complevist Deus, ex quo terra quievit,
Hoc facto leta stipet Anglia laude repleta,
Cordeque letatur, quia stirps de stirpe levatur.

Tunc de consensu regis, procerum quoque sensu,

Nota, qualiter jura corone sereneissimo jam regi nostro Henrico
quarto tribus modis accrescunt, primo successione, secundo elec-
tione, tertio conquestu sine sanguinis effusione.

Qualiter parliamentum adhuc fuit continuatim.

Qualiter Henricus, regis tunc Henrici primogenitus, statumque
nomen principis de consensu omnium gloriosae adeptus est.

Qualiter ea quae nuper in parliamento tempore Ricardi per
dueem Grevynse et socios suos gesta fuerunt, presens parlia-
mentum confirmavit; et ea quae Ricardus in ultimo suo parlia-
mento constituit, presens eiam parliamentum penitus cassavit.

VOL I.
Plebe reclamante, stant parliamentsa per ante;
Sic procedebant super his, que gesta videbant
Ad commune bonum, recolentes gesta baronum.
Quae prius urus, equus, et olor, qui dicitur aqua,
Nuper fecerunt, firmissima constituerunt;
Et quae pompae perversaque fraude dolosa
Ricardus fecit, hsec curia tota rejecit.
Et tunc tractatum fuit illud opus sceleratum,
Quo dudum cygnus perit sine labe benignus.
Justitiae vere vindictam clamat habere
Omnis ob hoc funus populus, quasi vir foret unus;
Sic communis amor popularis et undique clamor
Extitit acceptus a regeque legae receptus.

2 Infortunatus Ricardus, plus sceleratus,
Omnibus ingratus, futur undique tunc maculatus;
Sic quasi damnatus abit praes labe reatus,
Quo stetit elatus sub carcere magnificatus.
Ejus sultores, qui sunt de sorte priores,
Tunc accusati sunt ad responsa vocati.
Hi responsales submittunt se speciales
Judicio regis, per quem silet ulio legis.
Regia nam pietas sic temperat undique metas,
Quod nil mortale datur illis judiciale.
Est tamen ablatum, quod eis fuit ante beatum
Vocibus Anglorum venerablem nomen eorum;
Corpora stant tuta, cecidit sed fama minuta.
Dux redit in comitem, quatit et sic curia litem;
Labitur exsusc Bagot, quem rex pietosus
Erigit, et mite prolongat tempora vitae.
Sic pius Henricus, inimico non inimicus,
Gratius ut debet, pro damno commoda prebet.
Ipse pium frenum laxat, quia tempus amoenum

2 Qualiter Ricardo suis ex demeritis judicialiter condemnato,
ceteri qui cum eo accusati erant tantummodo ex mera regia piate
qui quiet permanerunt.

1 jure, MS. A. S. C.
Appetit, et Christo placuisse putavit in isto.
Non tamen in gente placet hoc, sed in ore loquente
Publica vox dicit, leges quod Mammona vicit.
Justitiam queri plebs vult, rex vult misericordiam;
Et sic fortuna pro tempore non fuit una;
Rex excusatur, nam dicunt quod variatur
Consilio tali quo res latet in speciali.

* Quatuor auctores sceleris, Juda nequiores,
Ore dabunt laudes, tacito sub cordeque fraudes;
Holand, Kent, Sarum, Spenser, quasi fellis amarum,
Fœderis strinxerunt, quibus H. sedecere querunt;
Vivere quos fecit pius H., nec eis malefecit.
Hi mala conjectant in eum, quem perdere spectant.
H. etenim pacem dedit illis, hique minace
Ejus spirantes mortem sunt arma parantes.
Sic nimis ingrati mala retribuunt bonitati.
In caput illorum tamen est vindicta malorum;
Nam qui cunctorum cognoscit corda virorum,
Detegit occulta, quibus accidit ulterior multa.
Cum magis instabant subitoque noceo putabant,
Ex improviso percussa discrimine viso,
Per loca diversa fuit horum concio spersa,
Quos Deus extinxit, nec in hoc miracula finxit.
De populo patriae nato comitante Mariae
Quatuor elati perierunt decapitati.
Ecce Dei munus! populus, quasi vir foret unus,
Surgit ad omne latus, sit ut H. ita fortificatus.

b Quod satis est carum, concives Londoniarum
Nobilis Henrici steterant constanter amici.
Rex jubet et prompti fuerant armis cito compti,

* Qualiter, finito parlamento, infra breve post quidam impii,
instigante diabolo, ut ipsi pium regem Henricum cum sua progenie
a terrà delerent, proditoriæ conspirantes insurrexerunt, quos ira Dei
prævenientes in villa de Circestræ per manus vulgi interfectos miraculosa
destruxit.

b Qualiter regis nati in custodia tunc majoris Londoniarum pro
securitate secundum tempus fidelissime servabantur.
Ejus et in sortem magnam tribuere cohortem.
Urbs fuit adjutrix, quae regis tunc quasi nutrit
Natos servavit, et eos quasi mater amavit;
Regis enim camera fuit urbs hoc tempore vera,
In qua confusus multum fuit ille gavisus.
Sic pius in Christo pietatem sentit in isto,
Quo preservatur et regnum clarificatur.
Anglicus a somnis quasi surgens vir canit omnis,
R. cadit, H. regnat, quo regnum gaudia praegnat.
Tempore quo facta sunt hæc, Ricardus ad acta
Non foris exivit; qui quando pericula scivit,
Quod sors falsorum destructa fuit sociorum,
Fortunam sprexit et eorum funera flevit.
Tunc bene videbat quod ei fraus nulla valebat,
Quo contristatus doluit quasi morte gravatus.
Ecce dolor talis suus est, quod spes aliquid:
Amo mod viventem nequit convertere flentem.
Qui tamens astabant custodes sepe juvabant,
Ne desperaret, dum tristia continuaret.
Sed neque verborum solamina cepit eorum,
Dum lachrymas speravit, abiamet nec amore pepercit.
Sic se consumit, quod vix si prandia suavit,
Aut si sponte bibit vinum, quod vivere quisit.
Semper enim plorat, semper de sorte laborat,
Qua cadit, et tales meminit1 periisse sodesales.
Solam deposit mortem, ne vivere possess
Amplius, est et ita morsis sua pompa sopita.
Anglia gaudebat, quia quem plebs plus metuebat
Christus delevit, quo libera terra quievit.
Sed probus Henricus, pietatis semper amicus,
Ad Christi cultum corpus dedit esse sepultum
Sollemni more, quamvis sine laudis honore.

1 Qualiter Ricardus, cum ipse nova de morte illorum qui apud
Cirestret, ut predictum est, interierunt audisset, seipsum omni coho
renunciante praef doloris augusta morientem extinxit.

2 memoral, MS. A. S. C.
Langele testatur, quod ibi Ricardus humatur; Ipee loco tali magis omnibus in speciali Corpus donavit, quod mundus habere negavit. Sic bona proque malis H. mitis et imperialis Reddit ei mite, qui clauserat ultima vitae. Mortuus R. transit, vivens probus H.que remansit, Quem Deus extollit, et ab R. sua prospera tollit. 

4 O quam pensando mores variosque notando, Si bene scrutetur, R. ab H. distare videtur! Clarus sermoni, tenebrosus et intus agone, R. pecem fingit, dum mortis foedera stringit. Duplex cautelis fuit R., pius H.que fidelis; R. pestem mittit, mortem pius H.que remittit; R. servitutem statuit, pius H.que salutem; R. plebem taxat, taxas pius H.que relaxat. R. proceres odit et eorum praeda rodit; H. fovet heredesque suas restaurat in sedes. R. regnum vastat vindex et in omnibus astat; Mulcet terrorem pius H.que reducit amorem. O Deus, Henrico, quem diligo, quem benedico, Da regnum tutum nulla gravitate volutum. Vites presentis pariter vitaeque sequentes Da sibi quocumque felicius est ad utrumque.

*Chronica Ricardi, qui sceptra tuiti leopardi, Ut patet, est dicta populo sed non benedicta. Ut spectulum mundi, quo lux nequit ulla refundi, Sic vacuos transit, sibi nil nisi culpa remansit. Unde superbus erat, modo si preconia querat, Ejus honor sordet, laus culpae, gloria mordet.

4 Nota hic, secundum commune dictum de pietate serenissimi regis Henrici, necnon de impietate qua crudelissimus Ricardus regnum dum potuit tyrannice vexavit. 

* Hic in fine chronicam regis Ricardi secundum sua demerita breviter determinat.1

1 Hic in exemplum aliorum Ricardi demerita commemorans finaliter recapitulet. MS. A.S.C.
Hoc concernentes caveant qui sunt sapientes,
Nam male viventes Deus edit in orbe regentes.
Est qui peccator non esse potest dominator,
Ricardo teste, finis probat hoc manifeste.
Post sua demerita perit sua pompa sopita,
Qualis erat vita, chronica stabit ita.

Explicit chronica presentibusque futuris vigili corde regibus commemoranda.

MEMORIAL VERSES ON THE REIGNS OF EDWARD III.
AND RICHARD II.\(^1\)

* Tertius Edwardus vivo genitore coronam
  Suscipit, et merito dignus in orbe coli.
  Quartus et annus erat quo Bayloli jura Johannis
  Scotorum regis filio deveniunt
  Edwardo, procesus qui congregat undique regni
  In regnum pergant et sibi subveniant.
  Armantur plures, et classica magna parantur;
  Infrant Scotorum limina marte fero.

* Edwardus de Wyndesore, filius Edwardi secundi, vivente patre suo, coronatur in regem Anglie, dum xvj. esset annorum, vir strenuus valde et illustri. Hujus anno quarto Edwardus de Balliolo, filius et heres domini Johannis de Balliolo regis Scotorum, cupiens regnum jure hereditario debitum recuperare, barones et nobiles ad bella fortes secum per maritima in Scotiam conduxit. Quibus advenientibus obviam habuerunt Scotorum exercitum in tribus aciebus, ubi spud Gledmore atrociter pugnatum fuit, et mons fuit interfectorum altitudinis scilicet Scotorum xz. pedum. Deinde rex Scotiae transit usque Scone, ubi coronatus fuit, et magnates ei fidelitatem juraverunt, quam modico tempore observabant, nam ipsum cito post a regno fugaverunt.

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\(^{1}\) From MS. Harl. No. 1808, fol. 41, v°. These form the latter portion, and the only valuable part, of a series of memorial verses on English history, and are in part at least the recollections of a contemporary, who seems to have had a certain political bias.
MEMORIAL VERSES ON EDW. III. AND RIC. II. 455

Obestunt Scotti, Gledmor pugnatur utrinque,
Edwardus Baillol victor eos superat.
Hic terram Scotiam peragrans virtute potenti
Debita magnatum jura recepit ibi.
Ad villam Scone cepit diadema coronae,
Juratur sibi pax, nec tenet illa diu.
Insurgunt Scotti, regem regnoque fugarunt,
Pervenit ut nudus concito Karliolum.

b Anglorum regi Scottus rex nuncia misit,
Promittens terras ut sibi subveniat,
Et regnum de se Scottorum jure tenere;
Rex ut subveniat protinus arma parat.
Berwicum tendunt ambo reges, ubi bellum:
Fit Halidon, moritur Scottus ubique manens.
Millia centena subeunt discriminas mortis
Scottorum populi, redditur urbsque dolena.
Adque Novum Castrum devenit rex homo regis;
Pro regno Scotus prestatit inde fideliam.

Hanaldi comitis natam rex ipse Philippam
Pro consorte caput, nobilis illa fuit;
Edwardum de qua genuit, qui postea princeps
Wallorum fuerat, incolitus orbis apex.

¶ Deinde petit Flandros, et postea Caesaris arva,
Bavarros etenim consiliando sibi.
Armis juncta suis Francorum miscuit arma,
Inde redit, Gallos opprimit, arva vorat.

b Edwardus rex Scotiae misit nuncios suos ad regem Anglie,
promittens se omnes terras suas citra mare Scotiaeum eadem
datum, et pro regno ejusdem homagium et fidelitatem facturum,
ut sibi pro codem recuperando auxilium præstare dignaretur.
Unde rex Anglie cum exercitu pugnavit apud Halidonhille, ubi
x. millia Scottorum corruerunt, et villa redditur regi.

c Junguntur arma Francie armis Anglorum.
Et boreas partes ad Tornacum simul ardet,
Festo Baptistae per mare carpit iter.
Fuit conflictus ibi cum Franciae, sunt data letho
Viginti quinque millia mersa mari.
Et simul occisi Mounthermer, sic Latymerque,
Willelmus Botiler, fata tulere necis.

Juxta Wallericum dantur morti duo mille,
Secanoce fracto ponte notante necem.

Bellum de Crescy magnum peragunt duo reges;
Philippus fugit, fit timor atque cedes.
Majoricaque Bohem reges moriuntur ibidem,
Lothariaque comes, Senonis atque presul.
David Scottorum rex captus eratque Dunelmii,
Maxima summa notat, quaque redemptus erat.
In bello Payters captitut sub principe nostro
Gloria Francorum, subditur hinc et obit.

Victus bastardus fugit bello Nazareo,
Principe sub nostro restituenete Petrum.
Et regis nato, de Gaunt dictoque Johanni
Lancastri nata traditur uxor ovans.

Edwardus princeps patre vivente tumulatur,
Unde gemunt arma Marsique ducesque simul.

De bello super mare anno Domini millesimo cccxl.
Discomfitura Francorum ad pontem Secane juxta sanctum
Walericum.
Bellum de Crescy fuit anno Mccxxvlvij., ubi victus est rex
Franciae. Et eodem anno bellum Dunelmiae. Et eodem anno rex
Edwardus obedit Calesiam, quam ante annum completum obtinuit.
Bellum de Payters, ubi Johannes rex Francorum captus est,
anno Domini Mccclvij.
Bellum Hispaniae apud Nazara, ubi devictus est bastardus,
anno gratiae Mccclvij.
Edwardus princeps moritur.
MEMORIAL VERSES ON EDW. III. AND RIC. II. 457

Condolet Edwardus de nati morte benigni,
Proh dolor! et moritur praetereundo dies.
Septem septuagin., ter c., junctis sibi mille,
Sub Junii mense permeat in requiem.

Turbida succedunt juvenalis tempora regis,
Nomine Ricardi, cui diadema datur.
Quatuer hic proceres comitum succinxit honore,
Plurima contulit his prædias grata nimis.

Berwicicus capitur Scottorum fraude, sed illos
Expellit Percy, sed neeat ense feros.

 Francia vastatur patruo regis peragrante
Terras, cum prædis itur ad Armoricam.

Obiit rex Edwardus anno M.cecclxxvij.:

Anno gratiae M.cecclxxvij., xvi die Julii, apud Westmonasterei-
rum, coronatio Ricardi de Burdegalis, filii Edwardi principis
Walliae, cum xj. esset annorum, ubi in die coronationis suæ
creavit quatuor comites, scilicet Thomam Wodstoke, avunculum
suum, in comitem Bingham, Thomam Moubray in comitem
Nottingham, Guichardum de Engolismo in comitem de Huntyn-
done, et Henricum Percy in comitem Northumbrie. Proscribitur
hoc anno domina Alicia. Pererere per proceres in parliamento.
Insula Vecta capta fuit et redempta pro M. marcis, sub custodia
Hugonis Tirelle militis. Anno M.ccc.xxxvij., et regis Ricardi
secundo, capitur castrum Berwici et per octo dies tentum recupe-
ratur industria comitum Northumbrie, et Scoti ibidem occisi sunt.
Hoc anno villa de Cherburghæ acquiritur pro certa summa sol-
vendum regi Navarrie.

Anno Domini M.occiiij. et regis Ricardi terto, Thomas
Wodstok,comes de Bingham, cum Hugone de Calverley, Roberto
Knolles, Thoma Percy, Willelm Wyndesore, et aliis, destinatus in
auxilium ducia Britanniae, dum recto cursu propter galeas in
Britanniam navigare non poterat, trajectus est Caesiam, a quo
loco suam incipientem equitationem, per gyrum Franci nullo resis-
tente evertit in Britanniam, salvus hominibus et jumentis. Anno
Domini M.occiiij., et regis Ricardi quarto, mense Junii, facta est
insurrectio communium contra regem et dominos; in quo tumultu
occisi sunt a communibus magister Simon Sudbury, Cantuariensis
archiepiscopus et regni cancellarius, Robertus Hales, thesauratorius, et
dominus Johannes Cavendisshe, capitalis justiciarius, prior sancti
Assumpsit Wycliff multas haereses violando
Catholicamque fidem, dogmata falsa serna.
Vulgatis populus in regem sub duce Jak Straw
Consurgitque necat, et loca plura cremat.
Quo mox depresso, reliqui pacem violantes
Suspensae pereunt, et fugiendo ruunt.

Applicat Anna cito terrae, regina futura,
Regis adusque thorum nupta remansit ovana.
Norwici presul crucis signatus, vice pape,
Flandreses contra protulit arma nova.
Appropriat villam Dunkirk, quo schismaticorum
Millia bisque novem corruerant mutuo.
Dux Lancastrensis Scoticanas destruit oras,
Praedam distribuit, deinde domum reedit.
Scotti Berwicum capiunt per proditionem,
Et damnatur ob hoc inculitus ille comes

Edmundi de Bury, et alii, diversis in locis. Quae insurrectio cito
fuit compressa, et turbatores pacis per totam Angliae requisiti
tractu et suspendo vitam finierunt.

Eodem anno mense Decembris applicuit Anna, soror Wencelai
regis Bohemie, in terram istam, regina futura, ob quam causam
parliamentum quod tune fuerat inchoatum dissolvitur et differtur
usque post regales nuptias et natale Domini quod instabat, post
cujuus festum, xiiij die Febr. desponsatur regina.

Anno gratiae Mccciiiij die, et regis Ricardi viij, dominus Henricus
Spencer, episcopus Norwici, crucis signatur contra Gallicos et
Flandreses schismaticos, accepta prius inaudita potestate a papa
Urbanus, unde circa medium Ma:ii professus est in Flandriae, ubi
cepit villas de Graveling et Dunkirk, et confluexit cum schismalibus,
et occidit ex eis xviij. milia. Anno Domini Mccciiiij ejus die, et regis
Ricardi viij, Johannes dux Lancastriae, cum Thoma fratrem suo
comite de Bokyngham, professus est in Scotiam, et cum multa
praeda et sine pugna reversus est.

Anno Domini M:oeciijxxxiiij, Johannes dux Lancastriae cum
exercitu transiit in Scotiam, assistente sibi Thoma fratrem suo
comite Bukiingham, ubi Scotti tunc prudenter agentes subtraxerunt
se ad nemora fugientes, bellum nolentes infere, ubi nostri plurimus
de exercitu amissis et captis, sine fructu victoriae in patriam
redierunt. Anno eodem in parlamento apud Westmonasterium
tento Henricus Percy, comes Northumbriae, publico damnatus est
Northumbrae, sed ei villam sub conditione
Restituunt, marcis mille bis inde datis.

Π Innumeris populis rex nobilis induit arma,
In Boream tendit ense vorante Scotos:
Et sine congressu partes proprias remeavit,
Arrepta praeda, Scotica regna dolent.

Π Patruus Edmundus regis fit dux Eboraci,
Sic alterque Thomas Claudioestra petit.
Ver comes Oxonie Dublinensis marchio furtur,
Australes Michael Pool comes it populos.

Π Transit in Hispanos dux Lancastri, simul atque
Gens numerosa nimis, Angelicus atque Brito.
Jure vocante ducem, quia fit Constantia cause,
Papalis veniam consentit inde favor.

Π Conspirant mutuo proceres, nam pars sibi regem
Attrahit ad votum, pars levat ultra tamen.

pro amissione castri de Berewik, quod quidam de suis ipso
ignorante Scotis prodiderat. Regis autem indulgentia honoris
atque bonis est restituta, et se transulit versus Berewicum, obedit
castrum, sed pactio duorum millium marcarum Scotis solven-
darum, illud de eorum manibus recuperavit.

Π Anno gratiae MCCCCLXXVII, et anno regis Ricardi secundi
octavo, Galli duce Johanne de Vienna venerunt in Scotiam, ut
juncti Scotis regnum Anglie facilius infestarent. Habebat rex
Franciae apud Schusum regalem exercitum partum ad ingrediendum
Angliam, dum nostri in Scotiam bello contra Gallicos tenerentur.
Quamobrem rex Anglie cum ecc. milibus hominum et equorum
Scotiam est ingressus, sed hostibus fugientibus vel non apparenti-
bus, est reversus patria concepemata. Eodem anno Robertus Ver
comes Oxonie fit marchio Dublinise, Thomas Wodstoke comes
Bokyngham fit dux Gloucestrise, et frater suus Edmundus dux
Eboraci, qui prius fuit comes Cantabrigiae, et Michael Pole fit
comes Suffolchiae. Anno gratiae millesimo CCCCCLXXVIII, Johannes
dux Lancastriae in regnum Hispaniae jure uxorii sui Constantiae
debitum profiscititur, filiam senioris Petri quondam regis Hispaniae.

Π Anno Domini millesimo CCCCCLXXVII, et regis Ricardi decimo,
Robertus de Veer, tunc dux Hiberniae, cui rex tantum prehuit
favorum ut pro aliis sibi carissimis haberetur, in tantum extollitur,
ut indignantibus inde duce Gloverniae, comitibusque Arundelis,
Judicio procerum quidam capiuntur ad horam,
Quidam suspendi, decapitantur item.

"Henricum Percy notat Otterburn fore captum,
Occubuit Douglas, nocte ferente necem.

"Transit Hibernenses rex partes, ut sibi reges
Subjectos faciat et sua colla prenat.

"Rex natam sponsat Francorum connubiali
Federe complacitam, deinde coronat eam.

Warwicci, Derby, et Notingham, cum alii, regque semper eodem
dominos destruere proponente, qui cum dominis congregeri preparsea,
spud Rathootebrigge fugiuit a facie eorum devictus. Ob hoc
fugierunt Michael Pole comes Southfolcibie, Alexander archiepi-
copus Eboracensis, Robertus Treilian, et alii. Symon Burie
suspenditur, et quidam justiciarii damnantur.

"Anno Domini M'ceclxxxvij", et regis Ricardi secundi xij,
Socit, quietis nescii, intrantes Angliam improvisi provinciabilus,
agebant cedas et rapinas, multos captivantes, et villas conflagrantantes,
duce eorum comite Douglas. Quibus occurrit dominus Henricus
Percy junior, cum fraire suo Radulpho Percy, contigitque
Henricum Percy in primo congressu dictum comite occiderse, sed
mox idem Henricus cum fraire suo capitur a Georgio comite
Dunbarre, occisae ex Angliae ibidem multis noistanter. Sed Scoti
non audientes expectare adventum aliorum procerum fugereunt.
Bodem annis in parlemento creatus est Johannes Holande, frater
regis ex parte matris, in comitem Huntingdome.

"Anno gratiae M'ceclxxxvij", rex Anglie Ricardus, circa festum
nativitatis beate Marie, cum duce Giovernie et comitibus Marchie,
Nottingham, et Rutlande, ac exercitu magnu, in Hiberniam
transfretavist, ubi perterrit regi terre se regi subierunt,
videlicet Power cum filio suo, Ocelle Onelon cum filio suo, Abron
Makmortha cum presbytero Powerensi, Dymyl Dangwithe
Dendymysin, et Archay.

"Anno gratiae M'ceclxxxvij", et regis Ricardi xii, in quodam
loco ultra Calesiam convenuerunt reges Anglie et Francie ad
colloquiun, ubi tenuitas magnificus sunt erecte, et ibidem maritgia
erant firmata, comedtstaque est Isabellis filia regis Franciae
dominatus Anglurum, quae eam conduxerunt usque Calesiam, cum
xij. curribus dominabus et mulieribus onustis, ubi rex Anglie
dictum Isabellam duxit in uxorem, pusiolum non ostensum. Cito
post reddit rex cum regina in Angliam pro solemnitate corona-
tionis sua.
MEMORIAL VERSES ON EDW. III. AND RIC. II. 461

† Rex nomen sumpsit Cestrensis principis, atque
Parliamento novos concreat hinc dominos.
Ast Glovernensemque ducem jussit jugulare,
Atque duces binos truisit in exilium,
Unum pro semper, alium sed tempore certo;
Extorsit populum, nam sua cuique rapit.

† Rex cartas albas per totum denique regnum,
Adque sigillandas mittit ubique viris.

* Anno regis Ricardi xvj. incipiente, rex assumptis sibi nomen
principis Cestrise, ob amorem populi Cestrise, in parliamanto, ubi
novi domini creatur, soliciet Henricus comes Derby in ducem
Herefordise, comes Marescallus in ducem Norfolk, comes Rotland
in ducem Albemarlie, comes Cantie in ducem Surrie, comes
Huntyngdine in ducem Excestrise, comitissa Northfolchise in
ducissam Northfolchise, comes Somerset in marchionem de
Somerset, dominus Despenser in comitem Gloucestrise, Radulphum
dominum de Neville in comitem Westmerlandie, dominum
Willelmum Serope, camerarium regis, in comitem Wilteschire,
dominum Thomam Percy, seneschallus domus regis in comitem
Wigornise; et tune addidit rex armis suis arma sancti Edwardi
confessoris et regis. Anno gratiae M'ccclxxxviii', et regis Ricardi
xxj., tenuit rex natale solemnriter apud Lichelfelde, quo persono
transit Salopiam, ubi parliamentum interruptum reincipitur,
interempto prius et suadato ignominioso Thoma duce Gloucestrise
apud Calays. In quo quidem parlamento dux Herefordise
appellavit Thomam ducem Norfolchise de predictione, unde uterque
ad duellum se prooperavit coram rege apud Coventree; quo per
rege cassed, perpetuo exilio dux Norfolchise damnatus est,
duceaque Herefordise ad decennium relegavit. Rex isto populum
 vexabat graviter, pecunias extorquens, equos et quadrigas exigens,
nihil resolvens.

* Parum ante obierat Johannes dux Lancasterie, soliciet in
crastino purificationis beatae Marie, cujus corpus ipso rege inter-
cessente solemniter sepultum est London. in ecclesia sancti Pauli.
Ex cujus morte rex sumens occasionem malignandi contra filium
suum et hereditem, Henricum ducem Herefordise, quem relegaverat
prius per decennium, exulare decrevit in perpetuum, ut si manus
inijiceret sui amplis possessionibus, et ea sibimet appropriare vel
inter sibi adherentes distribuere. Extorsit autem a populo xvij.
comitatum Anglie grandiores summas, imponens eis quod contra
eum equitaturam fecerant cum duce Gloucestrise, quare paratus
Rex ad Hibernica regna ferocis vi properavit,
Appulit interea dux sua juris petens.
Rex reuniit regnum, dux rex fit, sicque coronam
Suscipit, et regnum aedeptra tenendo regit.

erat super eos equitare tanquam super publicos hostes suos. Ad
cartas etiam albas suos ligeos universaliter apponere sigilla sua
compulit, ut quotiens grassari vellet in plebem facultatem haberet
licet illicitam opprimendi quamcunque personam.

Circa finem Pentecostes, rex Ricardus cum Cestrenaibus et
ducibus Albemariis et Eoestriis alisque dominis, una cum filiis
decum Gloucestris et Herefordiis, transivit in Hiberniam, captivus
acum regni thesauri, coronis quinque, reliquis, et jocalibus regni
Anglie, ubi Hibernenses terruit, prostravit, et affligit. Dum sic rex
ageret in Hibernia, dux Herefordiae, ut per mortem patris sui reca-
peraret hereditatem suam in Anglia, acceptis spiritibus, cum Thoma
Arundellus super archiepiscopo Cantuarise, filio similiter comitis
Arundellii et herede, Thoma Erpyngham, et Johanne Northburye,
justa Ravenesere applicuit in Angliam. Et advocatae sibi auxili-
ariis partis Borcola, videlicet Henrico Percy comite Northumbriis,
Henrico filio suo, Radulpho de Neville comite Westmonendiae,
qui sororem ejusdem ducis desponsaverat, alisque innumeris,
terram versus partes Australes festinavit, et Bristoliis pervenit,
ubi, castro reddito duci, regis consiliarii, scilicet Willemus Scrope
comes Wiltshiræ, Bagot, Bussy, Greene, et Ruscel, capti sunt,
et ut falsi priditiores regni decapitati sunt, et ut hostes publici
proclamati. Interea applicuit rex Ricardus apud Milford pugnare
proponens, sed metesusus non audens congregi cum duce,
commisit domino Thomas Percy, senescallo suo, familiam suam,
et ipse cum paucis fugit ad castrum de Flynt, postea aliquando
ad Angleseyam, Coneway, Beaumarys, et Holte. Tandem deside-
rante rege colloquium habere cum duce, mediantibus internuncii,
apud castrum de Flynt ambo interloquuntur, deinde simul usque
Cestrena pervenire, deinde Londinium usque ad Turrim, ubi,
summoris parlemento, rex noscens se indignum, resignavit
regnum cum corona, et meritis exigentius depositus est. Unde
procerum et communi assenau, dux, clamans regnum, coronatur
die translationis sancti Edwardi, et inungitur. Rex autem Ricardus
per decrevtem communitatis perpetuo carceri traditur, et in castro
Ponfeacti ultimas efflavit auras.

END OF VOL. I.
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