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Intercultural England-Rome

1st Critical Edition

Master's Degree cum Laude

Dissertation

*"A Mustre
of Scismatyke Bysshoppes
of Rome"*

from British Library London UK

Catalogue C36 b26 Sch 3415

London Fleet Bridge 1534

on Germanic, Romance, Philology

Paleography Diplomatic

and Diplomacy Research

English- Latin

May 14th 2014

ISBN 978-88-90386 5-7-2



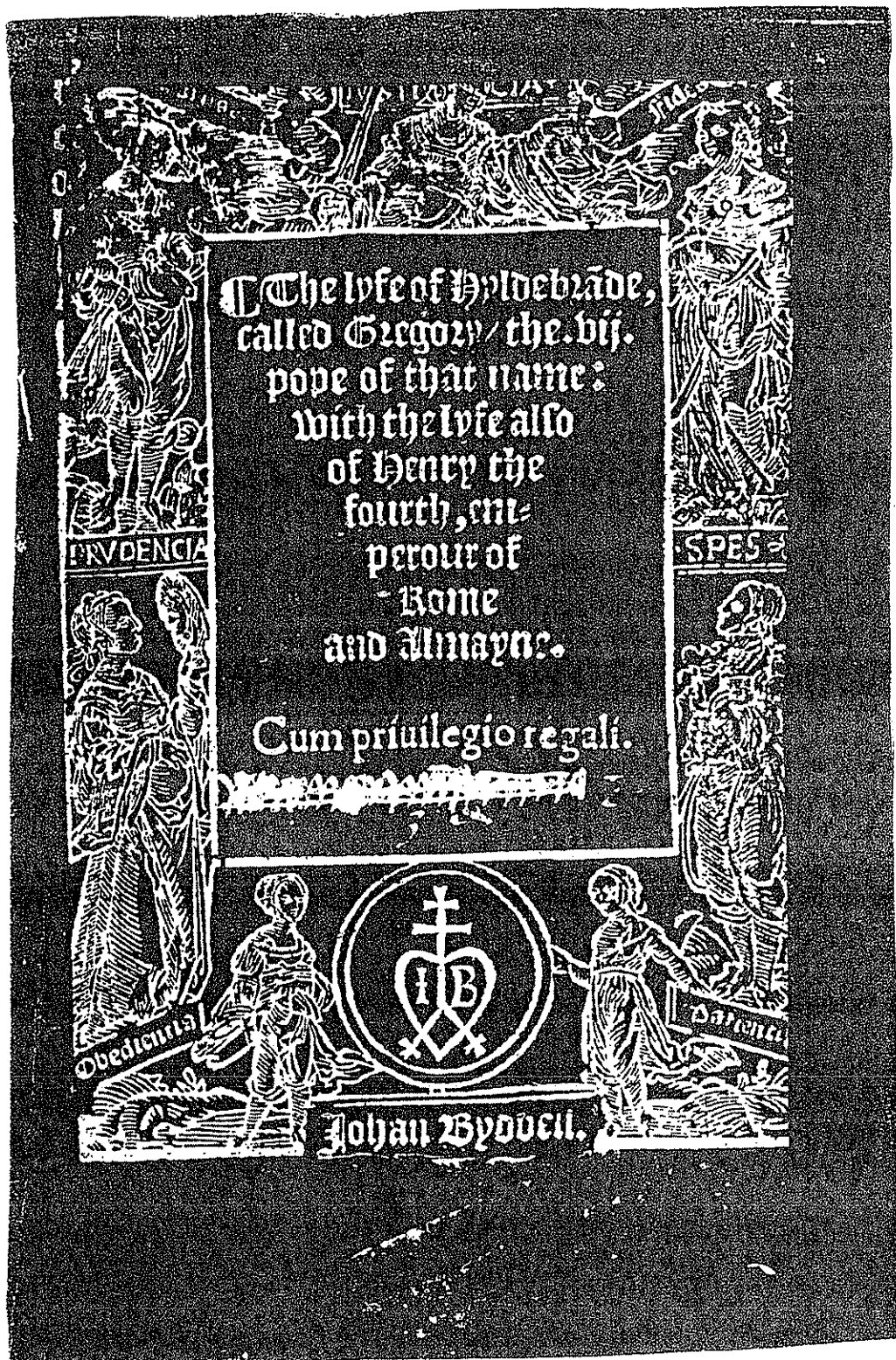


Fig. 1
(Frontespizio interno, F 45, p 1r)



thre dayes together throughout the cytle
for an ensample. But the emperour accordyng
to his accustomed wyse commaunded
it to be buryed.

Mark the
Emperours
charite.

John the bysshop of Portuense, beyng
secretarye and mooste hyghlyest in fauour
with the pope, ascended in to the pulpet
at saynt Peters/ and there amongst all
other thyngs of his sermon, bothe the spi-
rytuallie and temperallie beyng present,
sayd thus. The pope & we (sayd he) haue
doun that thyng wherfore we ought of
ryght to be great quicke/ meanyng it by
the sacrament of the awtes, wherof the
pope requyringe a myracle to be shewed
(that he shulde be in the ryght) agaynste
the emperour/ bycause he myght not haue
his dyuellysh desire fulfilled, cast þe sa-
crament in the fyre: notwithstanding the
exclamacyon of the cardynalles than be-
yng present.

Gregory sa-
ith the sa-
crament in
the fyre/ and
all for loue.

The monday in easter weke, the clergy
and lay fee beyng assembled in þe churche
of saynt Peter, the pope hym selfe went
vp in to the pulpet in his pontifycalle,
and in the audyence of the hole clergy, se-

The pope is
wren a pro-
phet/ but as
the deuil wyl
sell prophete.

A.iii.

Fig. 2
(F 48, p 1r)



(F 1,p Ir)

Iusticia

Charitas

Fides

A mustre of scisma
tyke bysshoppes of
Rome/otherwyse
naming them sel-

Prudencia

ves popes/moche
necessarye to be
redde of al the
kynges true
subiectes.

Spes

Cum privilegio

J B

Obedientia

Patientia

Johan Byddell

(A.I.)

(F 2,p Ir)

- (1) The prologue of the translatour.
Johan Robertes to the gentyll indif-
ferent reder sendeth gretynge
and well to fare.
- (5) Consyderyng oh well beloved
reder, that so many noble au-
thours/as well of science in-
comparable as of wytte most
clere and excelle(n)t, have in dy-
(10) vers and sondry workes so lyvely and ex-
presly depaynted, and, set forthe, as a ly-
vyng ymage before a mans eyen, the use-
fruyte or co(m)modytees of hystories/so that
nothyng more, as concernyng the co(m)men-
(15) dacyon of them can be well desyred/I
thought it therefore a thyng lytell requy-
syte, as at this tyme agayne of any suche
thyngs to make declaracion. And though
I had attempted so to do, yet I do not
(20) stande (tha(n)ked be god) so hyghly in myne
owne conceyte, but whan I had done the
best I coulde, and sought all the corners
of my wytte/I thynke not the contrary,
but there myght have appered as great
(25) difference of eloquence et beautye of ora-

A.II.

The prologue of

(1) cyon, bytwyxt my encomye or co(m)menda-
cyon and theirs, as bytwyxt (the) clerenesse
of the sonne and the leest sterre in the fyr-
mament. Therefore the premysses pon-

(5) dred, I have determyned to leave that,
and to procede to my purpose (et) shewe the
cause of my labours. There is a fonde
folysshe fantasye ragynge in many mens
heedes nowe a dayes (that wolde to good

(10) they where so wyse as they be many in
multitude that be troubled with it) and

*That the
pope can not
erre the tra(n)
slatoure en-
tendeth to
disprove.*

that is this:" The pope saye they can not
erre". Truthe it is that if he be in a fayre
hyghway without any turnynges, and

(15) wel hedged on bothe sydes, upon his mu-
les backe, I thinke he can not moche erre
excepte he wolde cause his mule to take
the hedge. But that lyghtly he can not,
for a mule (men say) may abyde(the) spurre

(20) very well. This fantastycall blyndnesse
was never endured¹ by any man of littera-
ture, but by some pekysshe pedler or clou-
tyng colyer, it is so grosse of it selfe. Well
all be it² never so grosse, yet was I ones

(25) grossed therin my selfe: for colyers be not

(A.II.)

the translatour.

- (1) grosse alone. Than chaused to come to
my hande the lyfe of Gregory (the) seventh,
otherwyse named Hyldebrande (herafter
folowyng) wherin whan I had redde a
(5) lytell way, as a man wolde say, one leafe
and one syde in the latyne tonge, (et) se the
abhomy nacion that there was written,
I begon some thyng to be moved, (et) bote
the lyppe, scratched my heed, and wexed
(10) excedyng wery: yet forthe I went. But
whan I came to th[e] ende, and remembred
the detestacyon, execracion, and myschefe
that I had there met withall by chau(n)ce/
and agayne howe shamfully, myserably,
(15) and pytously the poore symple soules of
Christes churche had ben seduced (et) moc-
ked/not onely my selfe and one or twayne
mo, but hundredess, thousandes/ye al the
hole worlde with this pestylent persua-
(20) syon, that the pope can not erre/and dyd
se before myne eyen the playne contrary,
so clere (that) it can not be denyed/me thought
I was bounde in conscience, no lesse than
upon the salvacion of my soule, to declare
(25) unto other the truthe (that) I had fou(n)de, and

A.III.

The prologue of

- (1) the darknesse out of the whiche, by the
redyng of this forsayd boke I was delyve-
red. Of this conscyence, zeale, (et) occasyon
I toke upon me to translate this hystory
- (5) mencyoned/whike although it be not so
exquisytely done, nor with suche eloque(n)ce
of englysshe as some man wolde loke for
in an hystory/yet shall I desyre all men,
whose chau(n)ce shall be to rede it, to admyt
- (10) my good wyll (et) endevoyre. And bycause
no man (in the worlde that nowe is) can
meane, saye, or do any thyng so well or
with so clere conscience, but that the poy-
soned pestyle(n)t tonges of false detractours
shall perverte it to the worste: therfore I
protest here before god, or I procede any
further, that I entende no derogatyon to
holy churche, holy popes, holy bysshops
holy fathers, holy doctours, holy man,
- (20) holy woman, or any other holy thyng/
but onely the disclosyng (et) utteraunce of
them that be naught, and yet notwith-
standyng wyll be taken as holy, (et) wolde
have men byleve that what so ever they
- (25) do is well, and that they can not erre/

*The pre-
stacyon of
the tra(n)sla-
tour.*

(A.III.)

the translatour.

- (1) and wyll if a man saye the contrary call
hym heretyke, and be redy to burne hym,
for other defence they have none. But
truthe it is that a galde horse wyll kycke
(5) whan he is rubbed upon the gall: and no
man wyll make a prouder bragge, soner
than a starke thefe/as Judas said whan
our savyour Christ shewed his apostels,
that one of them had betrayed hym: Not
(10) I good lorde quod he. Here coulde I re-
cyte many goodly ensamples of them that
wolde be estymed good, (et) yet in very dede
be starke naught, were not for dyvers
causes: but amonge so many let us be co(n)-
(15) tent with one. In the tyme of kyng Hen-
ry the first kyng of Englande, there came
in to this realme a cardynall of Rome,
whose name was Joh(a)n: this cardynall
made a grevous exclamacyon agaynste
(20) preestes concubynes/and sayde that it
was a shamfull thyng (et) abhomynable
in the syght of good, a preest to ryse from
a strompettes syde, to sacre the holy body
of Chryst/whiche notwithstanding the
(25) same daye, after that he had songe masse

*Cardynall
Johan.*

The prologue of

- (1) in the mornyng was taken with an har-
lot hym selfe at nyght, lyke a good evan-
gelycall father. This thyng was so open-
ly knowen that it myght not be forsaken
(5) nor hyd. If any man be discontent with
the productyon of this ensample, I shall
desyre, hym to holde me excused/fyrste
bycause I do it of no malyce, god to re-
corde/secondaryly for that, that no man
(10) entending to disclose the maners of them
that be naught, (et) yet wyll be otherwyse
taken, can do any other but saye (the) truthe
as he knoweth. And in so doying he must
nedess call a thefe, by this name thefe/a
(15) knave, by this name knave, and so forth/
wherwith no good man ought to be of-
fended. Nowe (leest we be to tedyous) it
is mete we aproke to our mater.

*Sergius the
seco(n)de of that
name/before
he was crea-
ted pope o
Rome/was
surnamed/os
porci in latyn/
in englysshe/*

- Gregory the seventh, or Hyldebra(n)de
of whom we spake before, besyde
that that he was a damnable heretike of
the secte of Arriane as it is very evydent
to be sene in his lyfe/was also so cruell a
(25) tyraunt (et) so leude of maners otherwyse,

(A.IIIII.)

the translatur.

- (1) as never god put life in a worse. And even here without any more busynesse (as an olde rotten house, blowen over with the wynde) cometh downe in a myschefe our
- (5) olde rotten raynebeaten opinyon, that the pope can not erre. For that ones admytted that he was an Arriane, as truthe is (if any crede(n)ce is to be gyven to a worldly story) than no doute but he was an here-
- (10) tyke condempned by the moste famous counsayle of Nece. If the popes warryours wyll fyght agayne thy story, and say it is of none authorite and credence: I answerd that they must approve it nedes, if
- (15) they wyll at leest approve hym (that) is even next cosyne germayne to our holy father.
- For he that wrote the booke in the latyne tonge, was one Beno cardynall at (that) same tyme/whiche I suppose was a very good
- (20) man, ye and coulde erre very lytell, if the pope can not erre atall. Neyther is it best for (the) savyng of this opinyon, that ye denye the truthe of this story, leest in your moste nede other men serve you of (the) same
- (25) sauce, in the thynges wherin ye wolde

*swines mouth
hogges nose/
or pygges
snowte/whe-
ther ye wyll
whiche Ser-
gius bycause
he was asha-
med of so fou-
le a name/(et)
unmete for
suche a dig-
nytye (as he
thought) dyd
chaunge his
name/(et) cal-
led hymselfe
Sergius. So
that ever syn-
ce all popes
have used the
same/as ye se
here in expe-
rie(n)ce by Gre-
gorie the.VII.
whose sur-
name before
was Hylde-
brande.*

(A.V.)

The prologue of

- (1) best be byleved, as in suche thyngs wher-
of ye have nothyng to shewe but stories/
and than ye be at a prety poynte.
Peradventure it wyll be answered,
- (5) that lykewyse as (the) aperyng of one swal-
lowe proveth not the springe of the yere,
no more dothe the errour of one man, no
not of four or fyve conclude that an other
or all have erred in dede. Mary that is
- (10) truthe/who gothe aboute to prove that?
Our argument is no more but upon pos-
sybylite, as thus. Gregory (the) seventh dyd
erre and was an heretyke/ergo an other
may so do. Or thus: Gregory the seventh
- (15) was an heretyke. Urbane (the) seconde was
an heretyke. Liberius was an heretyke.
Novatus was an heretyke. Anastasius
the seconde was an heretyke/and it is not
unpossyble but the rest myght be herety-
- (20) kes: ergo all myght be heretykes. Ye, I
dare be bolde to saye, that if men wolde
make so fatte heretykes as be made now
a dayes, they were no better all for the
moste parte. Some man wolde say per-
- (25) chau(n)ce that myne argument is naught.

*Fyve po-
pes starke
heretikes.*

(A.V.)

the translatour.

- (1) And than I saye agayne (savyng my charyte) he understandeth naught. For though there were no waye to fortyfye myne argument but the co(m)men maner of
- (5) speakyng, yet coulde I do it. As for an ensample: whan men say a dagger is but dethe/it is as moche to say to al men that have any wytte, as all daggers be dethe. And whan they saye:I wolde not truste
- (10) my father, if his hoode and his cote were sowed togyder, or if he dyd weare a shorne crowne: some wyse man wolde take it so, that none suche were to be trusted/and than me thynke they be but even a ryght
- (15) bare sorte. Semblably (to choke them with their owne princyple) whan they say, the pope can not erre, their meanyng is that no pope can erre: and than muste the contrary nedes be trewe, that whan
- (20) men saye the pope maye erre, it signyfyeth so moche as all popes maye erre. And nowe I truste to god our argument standeth.

Here have ye proved (that) the pope may

(25) erre, with the experyence of fyve proved

(A.VI.)

The prologue of

- (1) heretikes, condemned by the testimony
of the church (et) good autentyke stories,
whiche for the confutacion of this fonde
pryncyple might suffyse after my mynde.
- (5) But bycause fyve make but a lytle shewe
in a felde, let us passe forthe and se if we
can espye the hole armye of these blyssed
bretherne.
- For the more manyfest truthe wherof
- (10) ye shall understande that from the yere of
our lorde god. CC.XLIII. unto. M.CCCC.
XXXIII. there hath ben. XXXIII. scismes in the
church, amonge the popes them selves.
- Of the whiche the. XII. scysme endured
- (15) XVII yeres. The .XXII. scysme. XL. yeres,
and the thre (et) twenteth. XVI. yeres.
The. XXII. scysme aforesayde, was so
darke (et) doutfull, that the cronyclers can
not tell (all the whyle it endured beyng
(20) the space of. XL. yeres) who was the right
pope/no nor the best lerned men and most
of consyence (that) than were. And yet there
was ever more choyce of popes ynough:
for all that same tyme there were never
(25) lesse than two or thre at ones. So that in

*XXXIII scismes
in the church.*

(A.VI.)

the translatour.

- (1) my conceyte if the pope can not erre, me
thynkes one of them myght have tryed
the mater who was the true pope. Ney-
ther do I doute but every man sayde for
(5) hym selfe, I am the trewe pope. But for
as moche as none of them in so sayeng
were alowed of th[e] other, it can not be de-
nyed but (that) every one iudged of an other,
that he lyed and erred bothe/and was for
(10) the defendyng of his errour an antypope
or ydole. yet the moste wondre of all is,
that it coulde not be discerned who was
the trewe pope, by the best lerned (et) moste
of good conscyence that than were as the
(15) cronyclers saye. Upon this it foloweth
that there was never a true of them all,
or els (that) the clergye or churche was very
symple and coulde not discerne it/and con-
seque(n)tly had not Christ amongst them,
(20) to enstruct them by his spiryte of all tru-
thes: and than they were not the churche
of god. For Christe hath promysed to be
with his churche to (the) ende of the worlde,
to enfourme it in all veritie³ Or if they
(25) lyke not that, than must they saye their

(A.VII.)

The prologue of

(1) cronycles be false (wherwith hytherto
they have founde no faute) (et) condempne
them/and than we have made a fayre
brewynge. Consyderynge than that the
(5) popes wolde not at those dayes (whan
they were two or thre at ones, ye and at
other tymes whan they were fyve or. VI.
at ones) alowe one an other/ but iudged
eche other to lye,erre,(et) to be antypopes/
(10) what nede we any better proves (that) they
may erre, than their owne mouthes?

In the tyme that these .XXIII.scysmes
endured, we fynde that there were to the
nombre of halfe an hundred popes, starke
(15) errant scismatykes, antypopes, or ydols/
whose names be these.

	Novatus	Benedictus.X.
	Liberius	Stephanus .VI.
	Eulalius	Benedictus
(20)	Laurentius	Hispanus
<i>Scysma-</i>	Sysinius	Johannes.X.
<i>tykes.</i>	Sergius	Petr(us) de Carbario
	Christoferus	Theodorus.II.
	Damasus.II.	Johannes.XI.
(25)	Formosus	Alexander.II.
		(A.VII.)

The translatur.

- | | | |
|------|--|------------------------|
| (1) | Benedictus.IX. | Romanus.I. |
| | Sylvester.III. | Benedictus.IIIII. |
| | Gregorius.VII. | Eugenius.IIIII. |
| (5) | Johannes.XXIII. | Leo.V. |
| | Johannes.XII. | Christoferus.IIIII. |
| | Leo.XII. | Sergius.III. |
| | Albertus | Innocentius.VII. |
| | Arnolfus | Gregorius.XII. |
| | Theodoricus | Alexander.V. |
| (10) | Petrus Leonis | Gregorius (the) syxte |
| | Clemens.VII. | and two mo with |
| | Urbanus.VI. | hym/besyde these |
| | Bonifacius.XI. | foure (that) Alexander |
| | Benedictus.XIIII. | optaymed of. |
| (15) | Bonifacius.VI. | |
| | Gregory the syxt aforefayd was so | <i>Gregorye</i> |
| | rude and so unlearned, that nedess | <i>the.VI.</i> |
| | he must chose an other felowe to execute | |
| | the offyce with hym, wherwith bycause | |
| (20) | many men were discontented, they electe | |
| | the thyrde to put the mater out of stryfe/ | |
| | for the other twayne were fallen by the | |
| | eares togyther. | |
| | Novatus the pope denyed that there | <i>Novatus.</i> |
| (25) | was any forgyvenesse of synnes to them | |
| | | (A.VIIII.) |

The prologue of

- (1) that had ones offended, but without re-
medy to be dampned for ever. If any ma(n)
can denye that this man erred, lette hym
saye nowe, for this is the last tyme of as-
(5) kyng. It were to longe to recyte all their
errours/and therefore let us se how some
of this halfe hundred used them selves,
as concernynge a parte of some of their
lyves/for to reherce the hole storye wolde
(10) aske to longe a volume.

Bonyface.

- Fyrst to begyn withall, Bonyface the
.VIII. a man of yil name and fame, by, his
falshode an trecherye, disceyved his pre-
decessour, good Celestyne the fyfth, (et) cau-
(15) sed hym by a false poilecy to put him selfe
downe. Bonyface perceyvyng that Ce-
lestyne was a very goddes creature, and
easy to make a foole of, thought surely to
shewe hym a poynte of sophestry/and for
(20) the same purpose made as many frendes
as he coulde. But amongst all, he had
made a specyall synguler good frende of
one of the popes cubiculers/ whom at the
last he entysed (for money) to take a great
(25) holowe rede/and therin to speake these

(A.VIII.)

the translatur.

- (1) wordes that folowe to the pope, in the deed tyme of the nyght. Nowe a man to speake in a rede maketh a very straunge noyse, as ye knowe. The wordes were
- (5) these:" Celestyne, if thou wylt be saved, re
nounce the papacie (et) pompe of (the) worlde, *Celestyne is deluded.*
and serve me as thou dydest before" (the pope before ledde the lyfe of an anker) and this was done thre nyghtes togider. The
- (10) good poore soule the pope supposyng this voyce to descende from heven, dyd as the voyce co(m)mau(n)ded hym. But whan he understode the gyle, knowyng how fallsly he was deluded, than he prophecied thus of
- (15) Bonyface:as a foxe thou came up, as a lyon thou shalt reygne and as a dog thou shalt dye. Bonyface was of suche pryde (et) arrogancye, that he was not abashed to wryte hym selfe, the lorde of all (the) worlde,
- (20) as well in temporaltyes as in spu(n)altes.
And he instytute the pardone and indull-
gence of the Iubilie. *The Iu-
bilie.*
Benedict the .XII. was of suche disdeyn
and skornefulnes,that he thought skorne *Benedict
the .XII.*
- (25) of his owne kynrede/in so moche, (that) whan

B.I.

The prologue of

- (1) any of them came to seke hym for ayde (et)
succour, he answered that a pope had no
kynrede at all.

*Joh(a)n the
XII.*

- Joh(a)n the .XII. was so hawte, proude,
(5) (et) gloryous in all that ever he dyd, (et) so yll
of lyvyng/(that) he was iudged, not to be sa-
ved, but rather to be damned/in so moche
that good (et) religyous fathers in theyr de-
vout petitions (et) prayers made unto god,
(10) desyred to knowe (the) state wherin he stode.
Nowe yf he had made any good ende, or
lyke to a chrysten man, what nede them
put any doubte?
Wherto sholde I recyte the moost ab-
(15) homynable pryde that ever was herde of
Celestyne the thyrde, whiche lyke an hore
of the stewes past all shame, crowned the
emperour Henry the fyfth, holdyng the
crowne bytwene his fete: and whane he
(20) had so put it on, he smote it with⁴ his fote
agayne, nothyng ashamed to saye , that
he had power to make and depose Empe-
roures at his pleasure. Whan notwith-
standyng Chryst sayd that his kyngdome
(25) was not of this worlde.

(B.I.)

the translatour.

- (1) Calixtus the seconde, toke and impry- *Calixt the*
soned one Benedict a Spanyarde, pro- *seconde.*
moted to the papacye by th[e] emperour/but
fyrst set hym upon a mule, with his face
(5) toward the tayle/(et) caused hym to holde
the tayle in his hande, in stede of a brydle/
and to ryde through the cite with moche
shame before him. Some wryters saye,
that it was upon a camell/ and in dede it
(10) is moost lyke to be trewe/to th[e] entent he
myght syt a lofte lyke an emperour in a
playe/and be sene the better/to encrease
his shame. Lo what charite is amonge
these holy fathers? But yf he had co(n)stray-
(15) ned hym to take the tayle in his mouth,
and playe on it with his fyngers, in the
stede of a bagge pype/than a man myght
well have prayed the pagent, without
any blame.
(20) I do warne the here good reder of one
thyng/(et) that is this. I have left out here
the names of (the) wryters, where I toke (the)
substaunce of this prologue, as touchyng
what so ever thou shalt fynde therin con-
(25) cernyng the popes, (et) emperours, except

B. II.

The prologue of

- (1) Gregorye the .VII.and th[e]l emperour Henry
the fourth/(et) that wyttyngly (et) of this po-
licie, to prove wheder any man be so well
sene,to denye the leest iote or title untrue,
(5) and that it can not be fortified by authors
hytherto allowed.

- Of these .VIII.popes that folowe/that
is Bonyface the sixth/Stephan the sixth
Romane the fyrst/Theodore the seconde/
(10) Joh(a)n the .VIII.Benedict the .IIII. Leo
the .V. and Christofer (the) fyrst/I fynde no maner
of goodnesse/but that they be all togyder.
sclaunderous, debatefull, (et) myschevous,
with suche contencyon as hathe not ben
(15) herde of at any tyme.

*Stephan
the.VI.*

(20)
*Pope For-
mosus.*

- And fyrst of all Stephan, confermyng
th[e]l actes of *Joh(a)n the.VIII.* in that the sayd
Joh(a)n, degraded Formosus whan he was
cardynal,to the state of a lay man/(et) enfor-
sed him to forswere bothe (the) cite (et) seate:
condempned also in his tyme (the) same For-
mosus/with all th[e]l actes done of hym in
the tyme of his papacye/and toke up his
body after it was buryed/and smote of
(25) one of his handes/and dyd the hande to

(B.II.)

the traslatour.

- (1) be cast in the ryver of Tyber/two of the
fyngers fyrst smytten of.

Than co(m)meth Theodore the seconde/(et)
he condemmeth Stephan (et) his actes/and

*Theodore
the seconde.*

- (5) approveth pope Formosus (et) his actes/(et)
so dyd Joh(a)n the .IX. in the cou(n)sel holden at
Ravenna before.LXXIIII. bysshops.

Than co(m)meth Sergius/and dassheth
all that was done of Theodore/and con-

Sergius.

- (10) demmeth bothe Theodore/Joh(a)n the .IX.(et)
also Formosus/co(m)aundyng Formosus
body to be taken out of the grave ones a-
gayne/and to be appareyled lyke a preest/
and his heed to be smytten of in the seate
(15) apostolyque/and the body to be cast in the
ryver of Tyber.

Leo the fyfth was imprisoned of Chri
stofer/and had the papacye withdrawen
from hym by maystrye and violencie: but

*Leo the
fyfthe.*

- (20) Sergius the fourth thrust out Christofer
and that ryght shortly/accordynge to the
olde (pro)verbe: "Quade do/quade have". Here
is a turmoilyng I trowe.

Joh(a)n the .X. was sone to Sergius the

*Joh(a)n the
tenthe.*

- (25) fourth/bothe in flesshe and spirite/(et) than

B.III.

The prologue of

*Marke the lyfe
of these that fo
low/by th[e] ende/
for it is an olde
proverbe:"If the
ende be good/
all is good".*

(5)

ye may be bolde he was no lytell honest
man. Joh(a)n came by the papacye as moo
of his felowes dyd/by usurpacyon (et) vio-
lence/I wyll use no worse termes/and
at the last, accordyng to his lyfe dyed my-
serably in pryson, his breth stopped with
a quysshyon.

*Joh(a)n the
XVII.*

(10)

Joh(a)n the .XVII. came up by symonye/
by the helpe of Crescentius consull of Ro-
me/and afterwardes (for no goodnesse)
had his eyes bored out of his heed/and
the rest of his membres al to cutte, hewed
and mangled.

*Damasus
the second.*

(15)

Damasus the second entred the pope-
ryche by power and violence/and by all
possibilitie lyved well/for he dyed sodeyn-
ly, without howsell or shryfte.

*Joh(a)n the
XXI.*

(20)

Joh(a)n the .XXI. was not unlearned/but
a very foole in maners/and dyed as fo-
lysshly. Upon a tyme (belyke whan the
cuppes were full/for than be men moost
wysest) he prophecied that he sholde lyve
many yeres/but it was not longe after,
ere he dyed wretchedly,slayne w(i)t(h) a cham-
ber fallynge on his necke, whiche was

(21)

(B.III.)

the translatur.

- (1) but even newe buylded. And here ye may
se how true prophetes they ben.

Wherto sholde I recyte the grevous
and intollerable exactions, taskes, (et) pay-

*Innoce(n)t the
fourth.*

- (5) mentes, wherewith pope Innocent the
fourth, bothe cruelly, wrongfully, and un-
charitably, pyllled, and vexed the Realme
of Englande/for (the) whiche he was sharp-
ly rebuked of Grostheed, bysshop of Lyn-

*Bysshop
Grostheed.*

- (10) colne at those dayes, in a lettre sente hym
from the same Grostheed/for the whiche
lettre, and for bycause the bysshop wolde
not admyt a newewe of the same Inno-

- (15) centes⁵, beyng but a boye, to a Canonrye
than voyde in Lyncolne, he was accyted
to Rome/and therupon accursed/and the
bysshop appeled to the Throne of the Tri-
nitie. After the bysshop was deed, there
appered to the pope in the nyght, one in a

- (20) bysshoppes rayment/and smote the pope
upon the lyfte syde, sayinge. Aryse up
wretche, (et) co(m)me to thy dome. The pope
was founde deed in the mornynge/(et) his
bedde all swymmyng with blode.

- (25) Bonyface the .VIII. of whome we spa-

*Bonyface
the .VIII.
B.IIII.*

The prologue of

- (1) ke before, dyed thus. As he withstode the
frensshe kynge/and enfourced with all his
myght and power to have deposed hym,
Guyllyam de Longaret, a wyse man and
(5) farre castynge/and other of Guyllyams
frendes, made theym stronge/and toked
pope Bonyface, whome after longe py-
nyng in pryson, they set upon a wylde
horse, without any brydell, turnynge his
(10) face towarde the tayle/and makynge hym
ronne, and prycke so aboute, tyll at the
last he lost his wynde/and so was slayne:
but even in a maner (as I sayd) deed be-
with hunger/agreable unto the pro-
(15) phecye of Celestyne/as a foxe thou en-
tred/as a lyon thou shalte reygne/and as
a dogge thou shalte dye.
- Joh(a)n the
XII.* Johan the .XII.by all lykelyhode came
of gentyll blode/for he loved well dogges
(20) and huntyng. And as for women, he
kepte them but even openly. At the last
as he was takynge a lytell pastyme with
a mannes wyfe, for the recreacyon of his
spirytes/the devyll kyllled hym sodeynly,
(25) even in the doynge of th[e] acte.

(B.IIIII.)

the translatur.

- (1) Constantyne the seconde entred ungraciously (et) lyved ungraciously, to the great infamy and slaunder of all holy church, and was at the last ungraciously served/
- (5) bothe his eyen put out, (et) deposed by the charyte (as writers say) of good christen people for his ungracious lyfe.
- I fynde it a trewe sayeng, oh good reader, that who so regardeth his worke diligently hath lytell mynde of other thynges. In good faythe I was so besy with these popes, that I had almost forgotten my selfe/and have mye^b hande made halfe a worke in stede of a prologue: but I pray
- (15) the of thy curtesye to pardon my forgetfulnesse, and than I wyll speake a worde or twayne of the deposycion of the emperour Henry the fourth, with two or thre mo, and so make an ende.
- (20) Fyrste to remembre the moste cruell tyrannous, and pityfull handlyng of the excedyng good (et) vertuous prince Henry the fourth, emperour of Rome and of Almayne, whose lyfe and hystorye I have
- (25) hereafter translated: alas it wolde make

*Consta(n)tyne
the seconde.*

*Henry the
fourth/em-
perour.*

(B.V.)

The prologue of

- (1) any mannes herte in the worlde to melte.
Oh good lorde what man is that lyvyng,
were he never so cruell or unnaturall,
whose eyen wolde not braste out in we-
(5) pyngge/to se so excellent a prince, so valy-
aunt, and so vertuous to be so villay-
nously entreated, mocked, dryven from
place to place cast in prison, deposed ba-
nysshed/and that even of his naturall
(10) sonne, lordes, and subiectes? The cause
and doying wherof was onely (et) all togy-
der Hyldebrande, otherwyse named pope
Gregorye the seventh/as but to playne
(if it pleased god otherwyse) hereafter it
(15) shal be⁷ sene in both their lyves folowyng/
and therefore I let it passe.

- Otho.* Than go to Innocent the thyrde/and
se how by the authorite of quodcunq(ue) li-
(20) gaveris, he setteth up (et) putteth downe,
and maketh haveke. And fyrste of all he
enhauseth Otho the fourth, and crow-
neth hym emperoure: but it was not
longe or great varyau(n)ce fell bytwene the
(25) pope and the emperoure. Than marke

(B.V.)

the translatur.

- (1) howe that as sone as Otho ones displea- *Otho is de-*
seth Innocent⁸/by and by he is accursed, *posed.*
and therupon deposed/and Frederyke the
fourth is sette up in his stede. But not
- (5) longe after cometh Innocent the fourth,
and he deposeth Frederyke/bycause he *Frederyke*
began to withstande the pope, and wolde *is deposed.*
have taken no wronned at his handes as
other had doone. This Frederyke was
- (10) slayne of his owne sonne/by whose enco-
ragynge it is easy to coniecture.
was not the emperoure Lewes the *Lewes the*
Mylde caste in prisone also and deposed of *mylde de-*
his owne sonnes, by the cou(n)sayle of Gre- *posed.*
- (15) gory the fourth?
Dyd not pope Zacharias at the re- *Hylderyke*
quest of Pypyn, ruler of the frenche kyn- *deposed.*
ges house, depose Hylderyke the frenche
kyng at those dayes/and made hym a
- (20) monke? It is a wonder they made hym
not a monkas or some other monster.
Suppose ye also but that kyng Joh(a)n *Kyng Joh(a)n*
of Englande was handled metely lyke a *of England*
handled ly-
ke a warde,
- (25) warde? Whiche was fayne to yelde up

(B.VI.)

The prologue of

- (1) his crowne to the pope, (et) make so shame-
full an othe of allegyaunce, to holde his
crowne of hym/after (that) maner as I by-
leve verily no trewe herted subiecte my
(5) abyde to here of, moche lesse than to re-
porte it. Ye, and what was the cause of
the cruell handlynge of this good kyng?
Forsothe none other but for that, that he
right gentilly demau(n)ded a certayne so(m)me
(10) of money of the whyte monkes, to ayde
hym in his warres and nede agaynst the
yrisse men/whiche monkes answered
ryght obstynately (but clokyng their ob-
stynate pride with the colour of obedye(n)ce
(15) towarde their religyon) that they durste
not so do, without the consent and lycence
of the generall and heed visytour of their
religyon, th[el] abbot of Cisteaux in Frau(n)ce.
The kyng notwithstanding whan he re-
(20) toured from Irelande, compelled them
as right was, for their proude (et) disdayn-
full stubbornnesse, to paye moche more
than he demau(n)ded before the setting for-
wardes of his voyage towarde Irela(n)de.
(25) An other cause was, for that that the

(B.VI.)

the translatour.

- (1) kyng wolde not admytte one Stephan
Langton (a man of no small pride (et) fewe
good vertues, as it apereth right well by
the cronycles) to the archbysshoprike of
(5) Caunterbury, whome the priour and co-
vent of the same had electe and chosen a-
gaynste the kynges wyll, and sent their
election to the pope/whiche the pope con-
fyrmed, and sacred hym at a cytie called
(10) Viterbi. If these be reasonable causes
(oh good christen reder) to enterdyte and
accurse this noble realme of Englande,
the kyng and his counsayle, with all the
dukes, erles, barons, lordes, (et) other his
(15) subiectes that favoured hym, I reporte
me unto the? If these be reasonable and
iust causes to pyll (et) poll this moste hono-
rable realme of Englande ever sens that
yerely of a thousande marke to be payde
(20) to the courte of Rome as a trybute, as the
byssshop of Rome pretendeth/with other
inconvenyentes expressed in the *Cronycle* of
Fabyane*, the seventh parte (et). XVI. leafe/
and in (the) *Cronycles of Engla(n)de* the.LXXXIIII.
(25) leafe and the .LXXXV.leafe, I reporte me to

*Rede Fa-
byane and
the crony-
cles of En-
glande.*

(B.VII.)

The prologue of

- (1) the and to all the worlde. without que-
styon kynge Joh(a)n was a good man and
a moste vertuous kynge but ungoodly
handled and falsly dyffamed by a maly-
(5) cyous sorte of traytours of (the) clergy after
his dethe and his lyfe and hystory sham-
fully enterlased with most abhomynable
lyes: wherfore I co(m)mende it synguler-
ly unto thy goodnesse to rede it with dis-
(10) crecyon and iudgement. Here (good and
favourable reder) I appeale unto thy ve-
ry conscyence, and adiure (the) in the behalfe
of god. And as thou wylt answe/for as
moche as thou seest here depaynted and
(15) set forthe before thyne eyen , the maners
and fassions of the proude bysshoppes of
Rome whiche ve suche that it were⁹ able
to make any cleane (et) christened, and good
englysshe herte in the worlde to abhorre
(20) at them, that thou from henge forthe be
not so superstycious, so insolent (et) folysshe
to thynke it well done. And alowed of god
what so ever the ravenyng bysshoppe of
Rome shall do, without or besyde (the) worde
(25) of god. Ye, (et) I adiure the also in the same

(B.VII.)

the translatour.

- (1) name and vertue that I dyd before, that
thou suffre not thyselve to be led in blynd-
nesse, (et) dampned in hell with them that
helde with the bysshop of Rome, than na-
(5) med pope Innocent the thyrde/agaynst
their liege lorde (et) soverayne kyng Joh(a)n:
but (that) thou endevoyre thy selfe to knowe
thy dutye unto thy soverayne and lyege
lorde/and to resorte unto suche sermons
(10) and bookes as shall teache the the same:
unto whome thou owest suche obedyence,
as to shede thy herte bloode in his cause
and co(m)maundement/ye agaynst an hole
armye of bysshops and popes of Rome,
(15) if the case shulde so requyre/as well as a-
gayne an armye of infydels and turkes.
I meane where the bysshoppe of Rome
wyll take in hande to play the tyrau(n)t, as
he dyd with good kynge Johan/there I
(20) saye thou art bounde under the payne of
dampnacion to stryke. Ye I affyrme bold-
ly that who so ever ones favourd cursed
Innocentes parte at (that) tyme, was damp-
ned for ever in hell/onlesse he repe(n)ted and
(25) were sory therfore or he dyed. That pro-

(B.VIII.)

The prologue of

- (1) veth the electe vessell of god saynt Paule,
the .XIII. *chapiter to (the) romaynes*, sayeng:
" Who so ever resysteth the power (mea-
nyng (the) temperall power onely) resysteth
(5) the ordynaunce of god". Nowe is it playne
that who so ever resysteth the ordynau(n)ce
of god, co(m)mytteth dampnable synne/and
shall receyve dampnacyon for his labour
as saynt Paule sayteth/onelesse he repent
(10) and be sory therfore. And that (the) aydours
fautours, favourers, and co(n)senters unto
synne be as well worthy of everlastynge
dampnacyon as the very doers of (the) fact,
is proved by th[e] authorite of saynt Paule,
(15) in the last ende of the *fyrst chapiter of the*
epystle to the romayns, by these wordes.
The whiche (saythe saynt Paule, mea-
nyng of the heathen gentyles in generall)
all be it they knewe the lawe naturall of
(20) god, that all they whiche co(m)mytte suche
synnes (as be adnombred in the same cha-
pyter before) be worthy of dampnacyon/
yet not onely they do (the) same, but also con-
sent unto those (that) do them: as who shulde
(25) say, not onely (the) doer but also the co(n)sen-
ter (B.VIII.)

the translatour.

- (1) unto synne, is worthy of everlasting damnacyon. Neyther any man pretende ignorau(n)ce before god/for it wyl not serve, as wytnesseth Christ hym selfe in the gospel/saying:"If the blynde lede the blynde Ma[...] bothe shall fall in the dyche".He sayth not, that the one of them shall fall in the dyche but bothe.Wherfore ones agayne I warne, advyse, beseche hertely, (et) adiure
- (10) all myne owne hertye (et) welbeloved countreyemen of Englande, that they (per)myt not themselves to be blynded with affection, with hypocrysy, or with superstycyon. Blyndnes wyll not helpe/(et) therefore let it
- (15) passe. Yf thou wylte knowe the bysshops power of Rome/ otherwyse called (the) popes power/as it is co(n)venyent (et) syttyng that thou do/resorte unto the *Glasse of truthe* **, (et) to the booke named *The determinacions*
- (20) *of the universities****/where it is ryght excellently and passynge well declared (et) debated what the power of the pope is/how farre it extendeth/and what he may do. And to tell the my mynde shortly. Our
- (25) metropolytane of Canterburye, within

C.I.

The prologue of

- (1) the realme of Englande, is a farre better
man than he/both by th[e] autorite of scrip-
ture, the doctours of the churche, and the
authorite of counsayles generall. And as
(5) for the bysshop of Rome, otherwyse called
the pope that nowe is, all the worlde kno-
weth well ynough what he is: a bastarde
a symonyake, an heretyke, (et) a false usur-
per of his dignyte. Wherfore I can not
(10) mervayle to moche why my cou(n)trey men
of Engla(n)de, whiche had wont ever more
to be cyrcumspecte and have wysdome in
all thyngs, and fyerse of corage to defende
their kyng and realme manfully/shulde,
(15) seyng no cause why, but many and ur-
gent causes to the contrary/depende and
leane to the usurped authorite of suche a
naughty and leude person. What sayd I
authorite? Ye tyrannye: whiche bycause
(20) our moste gracyous and soverayne lyege
lorde the kyng, wyll permytte and suffre
hym no lenger have his usurped iurys-
dyction within this realme, and to carye
awaye, exhauste, and devoure the golde,
(25) sylver, (et) treasure of his poore subiectes

(C.I.)

the translatour.

- (1) and co(m)mens, to molest and trouble them
in his courte at Rome/(et) dyvers wayes
to oppresse and use his tyra(n)ny over them
by hym selfe and his, as he many yeres
- (5) here to fore hath ben neglygently suffred
to do. For this our cause (I say) it is (that) he
beareth so moche malyce unto our moste
benygne protectour (et) defendour our sayd
sovereygne lorde (the) kyng, our undouted ca
- (10) pitall heed under good/(et) enforseth therefore
as moche as lyeth in his frowarde (et) un-
gracyous pollicy and power, to bring his
hyghnesse and his realme to his usurped
obedyence/whiche moste manfully lyke a
- (15) most vyctorious (et) christen kyng he dothe
defende, not onely for hym selfe, but for
the tender love and pytie that he beareth
to the weale of this his honorable realme
and lovyng subiectes, (et) the delyveraunce
- (20) of the same from servage and thraldome.
Here me thynkes I se even the hertes of
al true englysshmen leape in their bodyes
for (the) love that they beare unto their most
gracious liege lord, thus shamfully (et) cru
- (25) elly handled for their sakes, (et) speke unto

C.II.

The prologue of

- (1) them selves after this maner. Shall we
suffre our kynges moste gracyous hygh-
nesse thus malyiciously, cruelly, and fro-
wardly to be entreated and ha(n)dled, moc-
(5) ked and deluded of a bastarde, of a symo-
nyake, of a false usurper, and of an here-
tyke/and all for the love and favour that
he beareth unto us his poore subiectes/
and for bycause his grace onely myndeth
(10) and tendreth our co(m)modite, weale, (et) pro-
fyte? No forsothe, we wyll not suffre his
grace to receyve such iniuryes (et) wronges
in any wyse, so farforthe as it shall lye in
our power to the co(n)trary/but we wyll a-
(15) gayne like true (et) lovyng subiectes, whan
so ever his noble grace shall so co(m)maunde
us, ye but even wynke upon us (to testify
our true hertes (et) myndes/that his moste
noble grace dothe not love us in vayne,
(20) and suffre so moch iniuryes for our sakes
onely for naught) drawe out our swordes
lyke englissh men (et) trewe subiectes/and
manfully fyght in his graces quarell, to
spende the best bloode in our herts to be re
(25) venged of such a false bloodsupper (et) an-

(C.II.)

the translatour.

- (1) tychrist. Let us well remembre, note, and
po(n)der what benefytes we have receyved
of (the) kynges most gracyous highnesse, by
the space of .XXV. yeres/(et) what experye(n)ce
(5) we have had of his procedynges, (et) howe
we have been defended from all outwarde
enemyes, (et) what glorious (et) moste victo-
rious actes our sayd soverayne hath op-
teyned in (the) said .XXV. yeres whyle he hath
(10) ben our king, (et) in what welthe we have
lyved under hym/besydes the thyng (the) he
now gothe aboute, as to defende us from
the theft, robbery, oppressyon and tyra(n)ny
of the bysshop of Rome, that moste mys-
(15) chevous tyrant. Hath not his grace ever
ben our protectour and defendoure, our
shelde and buckler bothe in towne and in
felde, agaynst (the) theftes and robberyes of
stronge theves (et) murderers? Who coulde
(20) passe out of his dores/ye who coulde a-
byde at home in his owne house unrob-
bed or slayne, were not for the feare of the
sworde wherwith his hyghnesse moste
myghtyly hath ever defended us? Whose
(25) wife coulde be saved from ravysshynge?

C.III.

The prologue of

- (1) whose daughter and mayde from destor-
risshyng? Who shuld defende us from the
incursyons of outwarde emmyes, as of
alyens? Who shulde se us have any right
(5) in the lawe? Who shulde defende (the) poore
wydowe, the innocent, the fatherlesse and
the motherlesse? Fynally if we had not a
gracyous prince (as lauded be god, no re-
alme hath none such) it were moche more
(10) pleasure for us to be out of (the) worlde than
to be in it, to be beestes that to be men/co(m)-
syderynge the mysery wherin we shulde
lyve, if the sayd bysshop of Rome and his
myght optayne that he and his moste de-
(15) syre. The premysses therefore well consy-
dred, why shulde we not love hym, fa-
vour hym, and defende hym with our ly-
ves and goodes to the uttermoste of our
powers/as our lyege lorde (et) soverayne,
(20) as our protectour and defendour/ye as a
very father unto us, as he is without
questyon? And contrary, why shulde we
in any wyse love, favour, enclyne, or de-
pende any thyng to that tyrannouse an-
(25) tychrist of Rome whiche wolde with all

(C.III.)

the translatour.

- (1) his herte se his grace, his realme, (et) subiectes also utterly not onely ruyned, but also brought in perpetuall captiuyte and bondage/to th[e] ende that he with his clyentes myght have his dyvellysshe desyre and luste accomplysshed? And all this is for our sakes onely. What profyte have we by that foule romysse ratten, but pyllyng, pollyng, pykyng, robberyng, stealyng
- (10) oppressyon, bloodshedyng, (et) tyra(n)ny dayly exercysed upon us by hym (et) his? Dothe he not enforce to distroy and extynct us as moche as lyeth in hym? Why shulde we be thus blynde? Why shulde we be thus
- (15) insensyble? Alas for pytie, let us ones be wyse (et) serve good truly and our kyng/and god shall love us, favour us, defende us, and be w(i)t(h) us/(et) than who shall be agaynst us? Remembre good reder what I have
- (20) sayd I beseche the hertyly in goddes behalfe, and as thou art a trewe subiecte/and away with antychrist of Rome.
- Here (moste gentyll reder) all be it I instauntly requyred the a lytell before as
- (25) thou woldest answer before god to resorte

C.IIIII.

The prologue of

- (1) unto suche bookes as maye perfytely instructe the in the knowlege of the power of the romysse popet or bysshop, yet for bycause the mater is nowe in our hand-
- (5) lynge also/and for as moche as I desyre nothyng more than that thou (et) all other my cou(n)trey men, may clerely se (the) playne truthe, as consernynge what his power is in dede/and by that to stycke (et) abyde:
- The bys-
shoppe of
Romes
power.*
- I say (et) boldly affyrme at fewe wordes, that the bysshoppe of Rome hath no more authorite than hath any other bysshop in christendome gyven hym by (the) scrypture. To prove that, it shall be necessary to re-
- (15) cyte (the) place of Mathewe the .XVI. wherin all his hope and trust is. But first thou shalte understande (that) our savyour Christe putteth a certayne questyon unto his this-
- cycles, and demaundeth of them what
- (20) the fame and reporte of the people was of hym, and howe they estymed hym (et) toke hym in companye there as the apostels came/not for bycause that he was ignorant of the peoples talkynge: for howe
- (25) can any thyng be unknowen to god? But

(C.IIIII.)

the translatour.

- (1) to the ende (et) purpose that he wolde after
that demaunde of them their owne fayth
and byleve/(et) have it knowen to all men,
as it was before knowen unto hym selfe/
(5) to signifye that his servauntes, frendes,
lovers whiche be taught inwardly
by (the) spyrit of his father, have an hygher
knowlege, understandyng, and a sure by-
leve and trust/where as they that be not
(10) instructe in their soules by the same spy-
ryte, have but a waveryng mynde (et) opi-
nyon, shaken with every wynde (et) pufte
of doctryne. The wordes of the scripture
ben these:" Whome (sayd Christe) do men
(15) talke that I am, that same sonne of man?"
And they answered:" Some say that thou
art Joh(a)n Baptyst/other saye that thou
art Helyas/other that thou art Jeremy,
or one of the nombre of the prophetes". He
(20) sayd unto them: "But what saye you that
I am ?" Than Symon Petre answeryng
sayd:" Thou art Christ that same sonne of
the lyvyng god". Here thou must under-
sta(n)de good reder, that lykewyse as Christ
(25) proponed his question not onely unto Pe-

(C.V.)

The prologue of

- (1) ter, but unto all his apostels/even so they
all and not onely Peter, answered unto
Christes questyon/all be it at the fyrste
syght a man wolde thynke the contrary
- (5) by the wordes of the scrypture: but that
answere of all them was made in Peter,
and by Peter, in the name of them all/as
in worldly besynesse (the) foreman of a quest
answereth and gvyeth the verdyte for all
- (10) his felowes. This affyrmeth saynt Au-
Augustyne. gustyne upon this same place, by these
wordes: " Unus respondit (pro) multis**** ": one
answereth (saythe he) for many. Item
Bede. the holy man Bede, our owne countrey
man: "Petrus respondit unus pro omni-
Lyra. bus***** ". Peter answereth (sayte he) one for
all. Item Lyra: "Peter (sayte Lyra) as
though he had ben principall of all, gave
answere for hym selfe and for the other***** "
- (20) And the glose also called, glosa interlini-
Chrisostom[e]. aris, sayth the same/and so dothe the or-
dinary glose. And the noble clerke Chriso-
stome in his .IV. *homely*, upon this same
place of Mathewe/and upon the *last cha-*
- (25) *piter of Joh(a)n in his .LXXXVII: homilie*, cal-

(C.V.)

the translatur.

- (1) leth Peter" the mouthe of th[e]l apostels***** "/for
that (that) all they answered in hym, (et) by his
mouth, as by their forman (et) spokesman,
as men call it. And that he was so it ape-
- (5) reth well in *the syxth chapyter of Joh(a)n*,
where after a longe sermon (that) Christ had
made unto (the) people, wherwith they were
so sore offended (that) they went murmuring
away (et) forsoke his audye(n)ce/he sayd unto
- (10) all his apostels at ones: wyll ye go also?
Than answered Symon Peter:" Syr, to
whom shulde we go? Thou hast (the) words
of eternall lyfe/and we byleve (et) knowe
that thou arte Christ (the) same sonne of the
- (15) lyvyng good". Marke here that he saythe
not, I byleve and knowe/but we byleve
and knowe, as beyng the mouthe and
forman for them all. Of this it is many-
fest bothe by sc[r]lypture and doctours, that
- (20) Peter answered for all his felowes, and
they all in hym/and (that) his co(n)fessyon was
their co(n)fessyon. Forget not this good ge(n)tle
reder, for y(o)u shalte receyve no small fruyte
therby (et) lyght, as touching (the) truthe of (that)
- (25) that I affirme (the) bisshop of Rome to have

(C.VI.)

The prologue of

- (1) no more authorite than an other bysshop.
For this ones grau(n)ted (as it can not iust-
ly be denyed, and as we have suffyciently
proved) that all (the) apostels made answere
(5) unto Christes demaunde, and confessed
hym to be the sonne of the lyvyng god
by the mouthe of Peter/than must it ne-
des folowe of congruence, that what so
ever answere and promesse for that con-
(10) fessyon so made, semeth onely at the fyrst
lokyng to be yelded unto Peter as retry-
bucion (et) rewarde of his christyan co(n)fes-
sion/must of necessite also be yelded unto
the rest of his felowes. For the cause (as
(15) sayth saynt Augustyn why Peter recey-
ved suche a promesse of Christ as he dyd,
was his trewe and faythfull confessyon.
Nowe the same cause of promesse and re-
warde beyng in them all, that was in
(20) Peter/why shulde they not all than enioy
and optayne (the) same gyfte, authorite, and
promesse that Peter enjoyed and optay-
ned? specially before so rightwyse a iudge
whiche had called them al to one offyce of
(25) apostleshyp? Ye, that our reason is bothe

(C.VI.)

the translatour.

- (1) good and probable/and that all the apostels had lyke (et) egall promesse made unto them all/ye even the very same selfe promesse (that) Peter had made unto hym, and
- (5) all at one tyme (et) place/we shall confyrme and stablysshe by th[e] autorite of doctours, and reason corroborate by scripture. Our fyrst doctour is the holy and worshypfull man Bede, whiche confyrmth our fore-
- (10) sayd reason thus. Lykewyse (sayth this holy man) as the apostels generally demaunded of their byleve, Peter answereth one for all/even so that answere that Christ made unto Peter, he made to them
- (15) al in Peter. This geare is playne ynough me thynketh. But let us se what Lyra sayth: "And I say unto the (sayth Christ) that thou art Peter", and so forthe. Where Lyra upon these wordes of Christ: "And
- (20) I say unto the (putteth to this glose) for the (et) thy felowes". The same affyrmeth Ludolphus in his boke intytled, *De vita Christi* *****, even by the same wordes: and so dothe the foresayd glose interliniar or by-
- (25) twene the lynes, sayeng thus: "Christ an-

(C.VII.)

The prologue of

- (1) swereth them all in Peter". And the ordinary glose sayth thus: "The answer is made to one for all", to signifye that unitie ought to be observed amonge them all.
- (5) Nowe this ones proved, as we se it is/ and as it can not be denied/ but that what so ever promesse of power was here made unto Peter, was equally and at one tyme and place made unto all the rest of th[e] apostels?
- (10) How can the bysshop of Rome, that usurper, tyraunt, and bloode supper, for shame (yf he were not paste all shame) ones mouthe it, that he sholde have any authoritie above an other bysshop, considering al th[e] apostles had as moche power promysed unto them as had Peter, and all at one tyme, as I sayd but even now? Yea that there was no superioritie amongest the apostles, appereth in the .XV. chapytre of the *Actes of the Apostles*, where whan Peter by the waye of sentence and iudgement, wolde have rydde the gentylless, that were converted unto Chryste, from the bondage of Moyses lawe, and
- (25) from all the partes therof, James toke

(C.VII.)

the translatur.

- (1) upon hym to correcte Peters sente(n)ce, and
adiudged that for the weakenesse of the
iewes, to th[e] ende that dissencyon (et) stryfe
sholde have an ende bytwene the gentyles
- (5) and them, adiudged (I saye) that the
gentyles sholde abstayne from eatynge of
meates offred unto ydolles, from forny-
cacyon, strangled, and bloode/ye and dis-
cerned that so it sholde be, sayinge: "My
- (10) sentence is (that is to saye, I iudge and
ordeyne) that we trouble not them of the
gentyles, whiche be converted to god" (etcetera).
And this ordynaunce stode, and was a
playne correccyon to Peters sentence/so
- (15) that all men may se playnly that James
knowleged no superiorite in Peter, whi-
che he must have done, yf there had ben
any in Peter. Yea yf there sholde be any
prymateshyp or superyorytye in any of
- (20) Chrystes discyples, me thynketh it shol-
de be in Judas and Silas, whiche in the
same chapytre folowyng be called heed
men or superyours among the bretherne,
whiche yet can not be understande, as

(C.VIII.)

The prologue of

- (1) co(n)cernyng any power that they had more
than their felowes, but for some other
syngler gyft wherin they passed the rest.
And yet in all scrypture is there no place
(5) that speaketh so moche for Peter. That
Peter also had no more authorite than a-
ny other of th[e] apostels is easy to se in the
.XVIII. of Mathewe, where they receyved
all as moche, as hygh, (et) as great power
(10) as Peter had promysed unto hym in the
sayd .XVI. *chapyter*, al though the wordes
myght be referred to Peter alone/ as we
have iustly fortyfyed before (that) they were
not. The wordes of the .XVIII. *chapytre*
(15) ben these: "Trewly I say unto you (sayth
Christ to his apostels) that what so ever
ye shall bynde upon erthe, shall be bounde
in heven/ and what so ever ye shall lose
upon erthe, shall be losed in heven". Who
(20) seeth not here in these wordes as moche
power conteyned as is in the .XVI. of Ma-
thew, where he sayth. What so ever thou
byndest upon erthe, shall be bounde in he-
ben/ and what so ever thou locest upon
(25) erthe, shall be losed in heven. And yet in

(C.VIII.)

The transalatour.

- (1) this .XVI. *chapitre of Mathew*, the power
is but onely promised. Whereunto some
of the papystes, obiecte well and wysely,
that goddes promesse is his dede and per-
(5) formau(n)ce, meanyng that as soone as the
promesse was made, which is wryten in
the .XVI. of Mathewe, it was performed
even by and by. I wyll make you a lyke
argument. Chryste was promysed unto
(10) Adam, that he sholde co(m)me (et) redeme hym
and all his posteritie from thraldom. Ergo
by these wyse papystes, reasons, Chryste
was borne even by and by. And it was
promysed in scripture, that a pure virgyn
(15) and myde, sholde brynge forth a chyld,
whiche shold be the savyour of (the) worlde.
Ergo yf good alwayes furfyll his promesse
immedyatly, Chryst was conceyved and
borne upon our lady before she was borne
(20) her selfe, thousandes of yeres, long before
the aungell saluted her, and went aboute
invysybly to teche the papistes suche sub-
tyll argumentes. No doubte but our pa-
pystes ben ever the best lerned, and best
(25) reasoned men/ where there be no mo but

D.I.

The prologue of

- (1) they. But let us ymagyn that the power
contayned in the .XVI. of Mathewe was
promysed than to Peter only/ Yet maketh
it not for al that, that he had any superio-
(5) ryte or primatship over his felowes/ in
so moche as the contrary apereth in the
.XVIII. of (the) same evangelyst, as it is before
declered. Suche arguyng is moche lyke
as though (the) kynges gracie (god save his
(10) highnesse) havyng twelve gentylnen
standynge before hym, and promysynge
one of them by name hereafter to make
hym knyght of the Bathe, but appoyn-
tyng no certayne day/ shulde happen af-
(15) terwardes, accordynge to his promesse,
to doubbe hym knyght of the Bathe/ but
with the other .XI. of his felowes, all at
one season and tyme. Nowe if this gen-
tylman thus by the kynges grace promo-
(20) ted, wolde take upon hym to be lorde and
maynster over his felowes, bycause the
dignyte was fyrste promysed unto hym/
I suppose verily (that) the rest wolde thynke
hygh scorne therolf/ and compe hym not
(25) very wyse, nor yet take hym so in dede.

(D.I.)

the translatour.

- (1) For all be it that the prom[is]se were made
unto hym fyrst/yet they came unto it as
sone as he/and had the same dignite (et) as
moche gyven unto them as had he/and
- (5) all at one tyme. And so lykewyse it fareth
by the power (et) keys supposed of the pa-
pystes to be promysed unto Peter onely,
and before al other/although it be as true
as (that) the see burneth. But admyt that it
- (10) were of a truthe/yet dothe it not folowe
immediatly (that) he had any superiorite over
them/for as moche as every one of them
receyved the same selfe authoryte in the
.XVII. of Mathew/by these words:" Truly
- (15) I say unto you (saythe Christ) (that) what so
ever ye shall bynde in erth shal be bou(n)de in
heven/(et) what so ever ye shal lose in erthe
shall be losed in heven".So that the moste
which they might prove if their supposy-
- (20) cion were true, as it is not/were (that) Peter
receyved th[e] autorite of byndyng (et) losyng
first, (et) or any of th[e] other receyved it: whi-
che natwitsta(n)dyng is untrue. And agayn
that there was no superiorite among the
- (25) apostels, doth (the) holy apostle Paule prov[e]

D.II.

The prologue of

- (1) the *seconde chapytre to the Galathyans*,
where he saith thus:" As sone as James,
Cephas, (et) Joh(a)n, whiche semed to be the
pyllers, perceyved the grace whiche was
(5) gyven unto me, they gave unto me (et) bar
theyr handes"/and so forth. All the
worlde may se by these wordes of Paule
that James and Peter, whiche he calleth
Cephas, and Joh(a)n, were not in dede pyl-
(10) lers and heedes of the rest of th[e] apostles,
but semed so to be, and that to some men/
for the vehemencye (et) diligence peradven-
ture that they shewed above their felowes
in setting forth the worde of god. Marke
(15) here also how he sayth not that onely Pe-
ter semed to be (the) pyller alone, but James
and Joh(a)n semed to be pyllers as well as
he, and were taken for as greate men as
Peter was, whiche cou[l]de not have ben,
(20) if his power had excelled theirs. Neyther
dothe he saye, that James, Peter, (et) Joh(a)n
were of any power, or pyllers in dede a-
bove (the) rest/but onely that they semed to
be the pyllers. Wherefore it is playne that
(25) they were not so, but contrarye, of egall

(D.II.)

the translatour.

- (1) power and dignitie with the other .IX. Ye
se here furthermore by the authoritie of
Paule, that James and Joh(a)n were as
hyghly esteemed as Peter, but never man
(5) yet sayd that James and Joh(a)n had any
more authoritie, than Andrew, Mathew,
Thomas, and the rest, wherfore it conclu
deth that Peter had no more authoritie
than all other of th[e] apostles. And so it fo-
(10) loweth, that the pope hath no more autho
ritie than an other bysshop. Whiche grau(n)
ted, it argueth of necessitie, that he hathe
no further to do, than within his owne
diocese, whiche ought to extende no fur-
(15) ther than to the next bysshops diocese ad-
ioynnyng to his. It argueth agayne, that
he can reserve no cases from an other bys-
shop, that he can not sende any i(m)terdiction
in to another bysshops diocese/that he can
(20) make no maryages/or gyve any dispen-
sacyons in an other bysshops diocese. (etcetera).
Finally it argueth that he can do nothing
in an other mannes diocese, for that that
he hath not the worde of god to bere forth
(25) his acte, oneles the bysshop of the same,

D.III.

The prologue of

- (1) for a more advantauge, wyll consent un-
to his usurped power/and wynke therat.
Of this it is playne, that what so ever
power the byssshop of Rome hathe put in
(5) execucion within this realme of Engla(n)de
synce the tyme that he fyrst crepte in to it/
is and hath ben nothyng els but stronge
illusyon, usurpacyon, and tyrannye/and
every peny that he hathe had, playne ex-
(10) torcyon theft and robberye. To this I
adde, that all be it the wordes of autho-
rytye gyven unto all the apostles/and so
consequently unto Peter, seme very large
and to enclude alle maner of power in
Mathewe
VIII
in them, where Chryste sayd:" What so ever
ye shall bynde in erthe/shall be bounde in
heven". (etcetera). Yet I saye that other places
of scripture declare/that it ought to be
understande of the spirytuall power one-
(20) ly of byndyng and losyng of synne, by
prechyng the worde of god, and myny-
stryng the sacramentes. That the fore-
sayd wordes include no power over tem-
poraltes, or temporall rule/is evydent
(25) by the .XVIII. *chapytre of Johan*, where

(D.III.)

the translatour.

- (1) Chryst sayd unto Pylate:" My kyngdome
is not of this worlde"/which is as moche
to saye to any wyse man: as I am no
wordly kyng, prynce, or ruler, nor have
(5) any thyng to do in suche busynesse, as
concernynge my manhode, and the my-
nystracyon of my fathers worde. Here
wolde I fayne lerne how the bysshop of
Rome came by his temporall power to de-
(10) pose kynges and emperours, seyng that
Chryste denyed suche power before good
wyttesse. I am sure that the bysshop of
Rome hathe not more authorytye than
Chryst had. If Chryst had no temporall
(15) kyngdom, rule, nor power in this worlde/
than dare I be bolde to saye, that the po-
pet of Rome hath none. And for as moche
as there be but two maner of condycyons
or states in this worlde/that is to wyte/
(20) eyther the condicyon and state of a kyng
or of a subiecte/it must nedes folowe that
the bysshop of Rome, who wolde fayne
be called pope, is, nor can be of any other
state and condicion than a subiecte/for as

D.IIIII.

The prologue of

- (1) moche as he can be of no hygher estate
than was Christe/whiche knowledged
hym selfe to be but a subiecte before Py-
*Joha(n)s. XVIII.*¹⁰ te, sayeng. If may kyngdome were of
(5) this worlde (that is to saye, if I were a
kynge in this worlde as I am but a sub-
iecte) than wolde my mynysters surely
fyght, that I shulde not be delyvered un-
to (the) iewes/but nowe is not my kyngdome
(10) from hence/as who shulde say, (the) contra-
ry is trewe that i am but a subiecte, and
therefore i may not fight (et) resyst (the) power
and ordynaunce of god, but be obedyent
therunto as my father hath co(m)maunded.
(15) Ye (et) to signify (that) as concernyng his man-
hode (et) the admynistracion of his fathers
worde, he (et) his mynisters what name so
ever they beare, must nedes be subiectes
unto (the) kynges power/in the .XVII. of Ma-
(20) thew he payeth tribute for hym and Pe-
ter, ye (et) in Peter for all other th[e] apostels
and mynisters of (the) clergye/whom Peter
represented and fygured, to teche, declare
and be an ensample to al that ever shulde
(25) succede him and his apostels of their due

(D.IIIII.)

the translatur.

- (1) obedye(n)ce towarde their princes. And this he dyd covertly, signifyeng (that) there shulde come in the latter dayes suche false prophetes and antychristes as wolde teache
- (5) the contrary, and withdrawe their dutye from their sovereygnes. Here is it evy- dent (oh good reder) that the bysshoppe of Rome can be but a subiect, nor is: but un- to whom? Forsoth to th[e]l emperour. Than
- (10) note my mynde in one thyng. Every man knoweth that what so ever subiecte maketh insurrectyon agaynst his liege lorde and soverayne, must nedes be a traytour unto him (et) to good also. The false bysshop
- (15) of Rome (that) nowe is, otherwyse called the pope, hath done ye (et) daily doth the same/ ergo he is a traytour to god and th[e]l emperoure: ye if thou enserche thy stories with good dylygence, thou shalte fynde (that) there
- (20) have ben very fewe other this. VII. hundred yeres. If (the) bysshop of Rome be but the emperours subiecte/by what autho- ryte may he thinkest thou take upon him to do that thyng that his owne liege lorde
- (20) and sovereygne th[e]l emperour may not do,

(D.V.)

The prologue of

- (1) at the leest by good authorite and iustyce,
as to depose and sette up this kynge and
that kynge at his pleasure/whiche his
lyege lorde and sovereygne the emperour
(5) hym selfe can not do. And than he beyng
but a subiecte, howe the dyvell cometh it
to passe that he may do it? Were it a mete
thyng that the archbysshoppe of Yorke
shulde depose th[e] emperour, or the kyng of
(10) Hungary? Nowe seyng (that) every bysshop
hath as moche authorite one as an other
by (the) lawe of good, as we have proved be-
fore/why shulde not the archbysshop of
Yorke depose (the) kyng of Hungary or suche
(15) an other man, as well as the bysshoppe of
Rome that somtyme was, named Inno-
cent the thyrde, in a maner deposed the
moste vertuous prince kynge Johan of
Englande/and brought hym to that ex-
(20) tremyte, that he must nedes to save his
lyfe (et) crowne, and his realme from fur-
ther inconvenyentes, beyng a kyng knele
downe before a knawe called Pandulph,
the bysshoppe of Romes legate, and yel-
(25) ded up his crowne to the sayde Pan-

(D.V.)

the translatour.

- (1) dulphe, as in to the handes of that foule
monstre and hoore of Babylone Inno-
cent beforesayd/whiche crowne the sayd
Pandulph receyved and kept fyve dayes
(5) in his handes.

My stomacke abhorreth to declare any
further of (the) mater, therefore I beseche the
what so ever thou art good reder, and the
kynges trewe subiectes, to seke the rest

- (10) thy selfe. In my conscyence if that same
mater were well pondred and regarded
with a trewe iudgement and a true sub-
iectes herte, of all them that maye and do
rede it/with other moste shamfull abho-

- (15) mynacions that have been sythe that pra-
ctysed by that babylonycall strompet of
Rome and hers/as well in all partyes
beyond the sees, as in our natyfe coun-
trei and realme of Englande: I doubtte

- (20) not that if all trewe englysshmen knewe
them perfytely, and pondred theym as
they shulde do, but (that) they wolde, ye and
therto myght with ryght good co(n)scyence
detest, defye, bespytte, and abhorre that

- (25) same foule tode of Rome, as they wolde

(D.VI.)

The prologue of

- (1) and myght the graunde dyvell and capytayne of hell Lucifer prince of darknesse. Nowe to make an ende of this mater, I have proved that the bysshop Rome
- (5) called pope by usurpacyon, hath more authorite than an other bysshop, and that by scrypture, doctours, and the papystes owne gloses. And that furthermore the power that he hath, with all other bys-
- (10) shoppes is were^{ll} spyrituall/and hym selfe but a subiecte with all his to the kyng and his lawes, bothe morall (et) iudyciall. And that have I done by the authorite of Christes own wordes unto Pylate in the
- (15) .XVIII. chapyter of Johan, where Christe saith:" My kingdom is not of this worlde" as who shulde say/I am no kyng or ruler of the worlde/and than must he nedes be a subiecte. Seyng than (that) Christ was
- (20) but a subiecte in this worlde, as concerning his manhode/howe can it be avoyded but the bysshop of Rome must nedes be a subiecte? If he be but a subiect, how can he depose a straunge and alyen kyng,
- (25) as the frenche kyng or suche an other/the

(D.VI.)

the translatour.

- (1) whiche thyng to do his liege lorde and so-
vereygne hath none autorite? Ye what
maner of subiecte call ye that, that com-
pelleth his owne sovereygne to kysse his
(5) fete, and wyll set the crowne upon his so-
vereygnes heed with his fete and dasshe
it of agayne whan he hath done/ye and
depose hym therto whan so ever he lyst?
Howe agreeth this with saynte Paules
(10) doctryne in the. XIII.to the romaynes,
whiche sayth thus:" Let every soule sub-
mytte hym selfe unto the autorite of the
hygher powers". By the hygher powers
he understandeth onely the temperall po-
(15) wer, as the processe of the text manyfest-
ly declareth/and excepteth neyther bys-
shop of Rome, byssshop of Lo(n)don, nor bys-
shop of Durham/neyther monkes of the
Charterhouse, nor freres of Greenwich/
(20) neyther father pye, nor father crowe/ney-
ther father goose, nor father gander/nor
yet any suche lyke. But he saythe let eve-
ry soule submyt hym selfe, or be subiecte
unto th[e] autoryte of the hygher powers:
(25) where note that in sayeng every soule, he

(D.VII.)

The prologue of

- (1) excepteth none. And though as I sayde
before he declareth hym selfe afterwar-
des to meane the authrite of the kynge
onely, sayeng:" He beareth not the sworde
(5) for naught". Yet the apostle Peter setteth
out Paules meanyng moche clerely in
his *fyrste epystle and seconde chapytre*,
sayeng:"Submytte your selves unto all
maner ordynaunce of man, for the lordes
(10) sake/whether it be unto the kynge as un-
to the chefe heed/eyther unto rulers, as
unto them that are sente of hym, for the
punysshment of yvell doers/but for the
laude of them that do well:for so is the
(15) wyll of god". Ye, and marke what hyghe
prayse is gyven the kynge in scrypture.
For:" He is the mynister of god", sayth saynt
Paule in the *.XIII. chapytre to the romay-*
nes. And Salomon also in the *.VIII. cha-*
(20) *pytre* of his *Proverbes*/speakyng in the
person of goddes wysdome saythe thus:
by me kynges do reygne. Se ye not
here howe Salomon extolleth the offyce
of a kynge/affyrmyng that realmes
(25) and kyngdomes ben governed, upholden

(D.VII.)

the translatur.

- (1) and defended by the wysdome of god?
and that their power, offyces, lawes,
and ordynaunces, ben the very divyne
power and ordynaunces of god? And in
- (5) the seconde booke and *twentieth chapyter*
of the Paralipomenon, it is written thus
of worldly princes and rulers:" Ye do not
exercyse the iudgement and lawe of man/
but of god".For as moche than as the of-
- (10) fyce and dignyte of kyngs and suche heed
rulers, ben ordeyned by the hyghe wys-
dome and provydenche of god/and for as
moche also as his iudgement and lawe,
is not onely mans lawe and iudgement,
- (15) but even the very iudgement and lawe
of god/it foloweth very well accordyng
to the sayenge of saynt Paule that:" Who
so ever resysteth the kyng and his or-
dynaunce/ resysteth the power, ordy-
- (20) nauce, lawe and iudgement of god"/and
shall therefore (accordyng to the mynde of
the same saynte Paule) receyve eternall
dampnacyon for his rewarde without
amendement.
- (25) Here (gentyll and indyfferent reder)

*Paule sayth
who so ever/
(et) excepteth
no man.*

(D.VIII.)

The prologue of

- (1) even as I entende not to collect and adde
in this one lytell corner, all the places of
scrypture whiche make, stablysshe, and
confyrme the divyne authorite (et) power
(5) of kinges, ye rather of god hymselfe/even
so my mynde was not utterly to leave it
all bare, naked, untouched, (et) blynde unto
the/but to shewe (the) some lyght knowlege
and understandyng, in the obedyence due
(10) unto thy prince/and gyve the occasyon to
enserche and seke further for a more clerer
perceyvaunce of the same. And thus I
leave speakyng of the kynges power, ad-
dyng a reason or twayre that we have
(15) no nede of the bysshoppe of Rome to be a
generall heed of the churche of god/and
that I prove thus. If we have any nede
of hym eyther we muste have nede unto
his lawes (et) correctyon, whiche is false/
(20) for as moche as the kyng is bothe suffy-
cyent and able with his counsayle to pu-
nysshe all maner of synne: or else we have
nede unto his personall prechyng, whiche
is false also (et) can not be. Or els we have
(25) nede to byleve as he byleveth, whiche is

(D.VIII.)

the translatur.

- (1) false (et) untrue also/for than we had nede to be heretykes (et) traytours/as co(m)munly he is hym selfe. Or elles we have nede of his myghty power/ whiche is as true as
- (5) that the mone hathe calved/whan hym selfe hathe no more power than hathe an other bysshop/as we have made clere before. Now yf we nede hym i(n) none of these poyntes/than it is easye to coniecture (et) to
- (10) argue for a truthe, that he was never ordeyned of god, to be generall (et) heed vicare of the churche/but hathe purchased that authoritie onely by the swerde/and dothe falsly usurpe it by tyrannye. For god and
- (15) nature createth nothyng in vayne. One thyng I know, that he hath had moche of our money, wherof whether he had any nede or none let every man iudge. Yes say the papystes/it is mete that there be one
- (20) that dare boldly tell emperours, kynges and prynces theyr faultes/as who sholde saye/that no man savyng the puppet of Rome durst purely and syncerely preche, teche, and wrythe the holy worde of god,
- (25) wherein as in a moost true myrrour and

E.I.

The prologue of

- (1) glasse, bothe kynges, emperours, (et) other,
may beholde (et) se (the) ipottes of their soules.
But your meanyng is (oh my fayre pa-
pystes) that it is mete (et) conveyent, that
(5) there be suche a tyraunt (et) devyll, as may
be able to lay a fayre swerde in the neckes
of prynces, whiche they and theyr heyres
and successours shall never be able to reco-
ver, whan so ever they shall do any thyng
(10) co(n)trary to your appetites. But we taught
by good experyence, are compelled to tell
you agayne, that it is bothe necessarye
and nedefull that there be none suche, and
that we reporte us to good kynge Joh(a)n,
(15) with other bothe kynges, emperours, (et)
dukes, whome your almyghty god (et) fa-
ther the puppet of Rome, hath full lyke a
false traytour (et) tyrau(n)t deposed. Here I
leave your lorde (the) puppet as I fou(n)de him
(20) for this ones, speakyng a worde or twayne
of some of his clientes, whiche clevyng to
the clyfte of his lordshyps clensyng place,
defende his godheed from the hyghest to
the lowest, with the worde of god unwry-
(25) ten/so they call it.

(E.I.)

the translatur.

- (1) Truthe it is, that the worde of god unwryten is of as great strength (et) efficacite as (the) worde of god wryten, I meane yf it be the very worde of god in dede. And therfore whan so ever any man wyll usurpe upon the (oh good reder) and fortyfye any mater, as in (the) name (et) authorite of (the) worde of god unwryten, do no more but denye the unwryten worde (that) he allegeth, to be (the) worde of god, (et) put hym to the (pro)ves¹² it/ and this be sure of, (that) neither he, nor any of his shall ever be able to prove it. It may fortune he wyll enforce to prove it thus. There be many thyngs necessary to be byleved (that) be not wryten in scripture/(et) this is one of them. Ergo this must be byleved of necessite. To (the) maior or the first part I answer thus, that as concernyng the necessite of our salvacyon, it is false (that) there lacket any thyng in scripture writen/for it is wryten *Joh(a)n 3:*" Sic enim deus dilexit mundu(m), ut filiu(m) suu(m) unigenitu(m) daret, ut ois qui, credit i(n) eu(m) no(n) pereat, sed habeat vita(m)aeterna(m)".
- God loved (the) worlde so intyerly, (that) he gave his onely sone, to th[e] ende that who so eve[r]

Of the worde of god unwritten.

The fyrst argument that the worde of god writen is suffy- cyent.

E.II.

The prologue of

- (1) byleveth in hym, sholde not peryshe/but
have lyfe everlastyng: and in (the) same cha-
pytre:" Qui credit filio, habet vita(m) aeternam".
He dat byleveth the sone, hath lyfe ever-
- (5) lastyng. And Joh(a)n the sixth:" Qui confidit
mihi, habet vita(m) aeterna(m)". He that trusteth in
me, hath everlastyng lyfe: (et) so forth in .VI.
hondreth places mo. How ben all articles
necessary to our byleve in Chryst, in (the) scri
- (10) pture wryten, (et) they do save us, as is be-
fore proved (bycause that who so byleveth
in Chryst, byleveth in (the) father,(et) so in the
hole trinite) ergo (the) scripture wryten dothe
save us, (et) is suffycyent to our salvacyon.
- (15) And so is the maior/that is to wyte, that
there be any thynges necessary to (the) salva
cyon of our soules unwryten in scripture,
proved false. Mary otherwyse to speke of
necessary thyngs:" Truthe it is that there be
- (20) many thynges necessary to be byleved of
co(n)gruence and good reason, that be not in
scripture"/as to byleve (that) false harlottes (et)
shrewes wyll never be true. And (dat) poules
steple can not ryde .IX. myles upo(n) a day, no
- (25) though Lyncolne mynstre were (the) horse.

(E.II.)

the translatour.

- (1) The maior of fyrst parte of their argu-
ment aforsayd is proved untrewe also, by
th[e] autorite of saint Augustyn: *Ad fratres
in heremo, sermone .XXVIII:*" Satis enim
(5) novit charitas vestra, quod tota perfectio
nostre vite, et edificacionis, ex evangelio
accipitur". Your charyte (sayth saynt Au-
gustyne) knoweth perfytyly that all (the) per-
fectyon of our lyfe (et) edifycacion, is taken
(10) out of the gospell. Nowe myne olde po-
pyshe papystes, where is become your
worde of god unwriten necessary to be by-
leved to (the) salvacyon of our soules. Saynt
Augustyne saythe that all the perfectyon
(15) of our lyfe and edifycacion is taken out of
the gospell. If all be taken out of the gos-
pell, howe is any thyng unwriten? Ye,
and he sayth not only all/but addeth ther
unto perfectyon (et) edifycacion, wherupon
(20) it foloweth (that) your worde of god unwrit-
ten is of no perfection nor edificacion/and
tha(n) it is not necessary to be byleved to the
salvacion of our soules. But peradve(m)ture
ye will use your olde shamlesse fassyons,
(25) and saye that he includeth in this worde

Saynt augu-
styn in the bo-
ke wryten to
the chrysten
bretherne/ly-
vyng in wyl-
dernesse.

E.III.

The prologue of

- (1) gospell, the gospell of god unwritten:" Non
sic impis, non¹³ sic". Not so ye wicked, not so/
for he expou(n)deth himselfe of what gospell
he meaneth, in his .XXXVIII. *sermon to the*
(5) *christen bretherne lyving in wyldernesse:*
" Legite sacram scripturam (inquit ille)
in qua quid tenendum et quid fugiendum
sit, plene inuenietis". Rede ye holy scryp-
ture (sayth saynt Augustyne in (the) whiche
(10) ye shall fynde at full, what is to be , helde
and what to be avoyded. How say ye now,
dothe not saynt Augustyne co(m)maunde us
to rede holy scripture? But who can rede
that that is not written/wherfore ye se
(15) that he speketh of the worde of god writ-
ten/and he addeth therto, that we shall
fynde in it at full, that is to saye to every
wise man, suffyciently ynough what is
to be holden, (et) what to be avoyded. Howe
(20) lyke ye this worde at full, whiche before
he called all the perfectyon and edifyca-
cyon of our lyfe? And yet we fynde not in
scripture your worde of god unwritten.
wherfore I conclude that it is not to be
(25) admytted and helde, for as moche as all

(E.III.)

the translatour.

- (1) thynges that are to be holden, ben (as saynte Augustyne saythe) comprehended in the worde of god written at full. And a lytell after:"Et quid tenendum, et quid vitandum est apertissime demonstravit".
- And it hath shewed us (saith he, menyng of holy scripture) moste clerely (et) openly, what is to be helde, (et) what to be refused. Howe say ye to these termes, most clerely
- (10) (et) openly? More over to come to holy scripture agayn/ saynt Luke in (the) fyrst chap. of *th[e] actes*, aproveh saint Augustynes wordes thus :*"Superiore quide(m) volumine diximus de omnib(us) Theophile, que cepit Jesus tum facere, tu(m) docere. (etcetera)"*. In our first volume or boke (saith Luke) we have written of al things o Theophilus, which Jesus both practised (et) taught. (etcetera). Howe say ye now to *th[e] eva(n)gelist Luke*, he excepteth
- (20) nothi(n)g (that) Christ dyd or taught, wherof he hath not writen: wherfore if ye wyll be so good not to be discontent (that) Christ dyd and taught al thi(n)gs necessary to our salvacio(n)/ than must ye neds co(n)fesse (that) they be expres-
- (25) sed (et) write(n) of Luke (though my new olde

The seconde argument.

E.IIIII.

The prologue of

- (1) maysters have not (the) wytte to espy them
out) and than I put no doute but in the
hole bodye of the scrypture written they
be sette forthe at full and at large/and so
- (5) as for your worde of god unwritten, ye
may laye it up to an other yere that there
come some derthe of (the) worde of god writ-
ten. But what name shuld I have better
for these noble divynes, than to call them
doctours dreamers, or gossellers ymagi-
natyfe/for all (that) they prove is by dreames
ymagnacions, (et) scyence ymagynatyve.
- Doctores ima-
ginativi.*
- The thyrde
argument.*
- Paule the *fyrst chapter to the romay-
nes*, saythe thus:" Non enim me pudet
evangelii Christi. Siquidem potentia est
Dei ad salutem omni credenti". I am not
asshamed of the gossell of Christ (saythe
Paule) for it is the power of god to save
al that byleve, trust, or stycke surely ther-
unto. I mervayle sore howe our ymagy-
natyfe doctours or gossellers can avoyde
me this place of Paule. Paule reputeth
the gossell of god to be of suche power
and suffyciency, to save all that byleve it:
- (15)
- (20)
- (25) and than is the scrypture written suffy-

(E.IIIII.)

the translatour.

- (1) cyent to our salvacyon/and nothyng unwritten pertaynyng to the same. Do we lacke any of the gospell thynke you? Than lacke we a pece of our salvacyon. Fynally if our ymaginatyve evangelystes byleve that we lacke any parte of it, for because they can not tell howe moche that parte is, norhow lytle, but be uncertayne therof/it foloweth that they be uncertayne of their salvacyon/and wolde for that entent have us parte takers of their sorowes: for it is a pleasure to wretches to have some companyons of their wretchednesse:"Solatium est miseris, sotios habuisse malorum".

Dyd not god also by (the) mouthe of Moyses co(m)maunde the chyldren of Israell as foloweth? Thou shalt not adde any thyng to this worde, nor take any thyng from

*The fourth.
"non addetis
ad v(er)bum/quod
loquor vobis
nec auferetis
ab eo" Deute
IIII.XVII.*

- (20) it. I beseche you my wyse unwritten gospellers, for what entent was that/but because their worde written was suffyicient? Be we than in worse case than they were/or dothe not this co(m)maundement
(25) sta(n)de yet in effecte? Is it eyther iudiciall

(E.V.)

The prologue of

- (1) lawe or ceremoniall/if it be neyther, than
it apertayneth to us as well as to them/
and than go playe you w(i)t(h) your unnedefull
unwritten worde. Howe say ye now? Hath
(5) not Joh(a)n (the) same sente(n)cie in (the) *last chaptre*
of th[e] Apocalypse? Wyll ye never be wyse.

The fyfth.

- Answer to this: why dyd the apostels
set their pennes to (the) booke to write? was
it not bycause the gspell of Christ shulde
(10) not be forgotten? And why than dyd they
(as ye saye) leave it unsuffycient? Maye
not the rest that ye saye is unwritten be
forgotten? Yes: and is so moche forgotten
all redy, that ye can not tell what it is, nor
(15) howe moche. By your tale a man myght
well accuse as well all as one of the apo-
stels/bothe of uncharytablenesse, as of
wylfull neglygence and murdre of mens
soules, in leavyng that unwritten we-
(20) tyngly and for the nones, that is of neces-
syte requysyte to the salvacion of our sou-
les/seyng it may be forgotten. And yet the
co(n)trary is knowen to well, that they were
bothe to good, charytable, and dilygent/
(25) and loved the co(m)maundement of Christe

(E.V.)

the translatour.

- (1) to well, to be taken tardye in any suche
fautes/wherfore all your bablyng is not
worthe a button.

But what nede us go aboute to prove *The syxth.*

- (5) the negatyfe, whan it is suffycient for
our parte, to denye there is any thyng ne-
cessary to our salvacyon unwritten in the
scriptures: therefore (oh good reder which
art not lerned) whan so ever thou hast a-

- (10) ny suche reason made unto the, demau(n)de
of hym that reasoneth with the, what he
meaneth by that same worde, necessary.

If he answer, necessary to salvacyon:
denye thou that any suche thynges lacke

- (15) in scripture written. If he meane of o-
ther necessaries, be not afrayde to grau(n)te
it hym. As thoghe it be not written in
scripture, that if our fantastycal doctours
were upon the spaynysshe sees in a shyp

- (20) w(i)t(h)out bottome, they must nedes be drow-
ned/yet must thou by necessaryte of reason
byleve it. Onlesse their faythe were bet-
ter than was Peters, whan he wente
upon the see/or that god wolde shewe a

- (25) a hygher myracle than was done upon

(E.VI.)

*The holy
mayde of
kent.*

The prologue of

- the holy mayde of Kent. And thus moche
for the co(n)futacyon of theyr maior. Now to
the minor or second parte of their reason.
Whan they can not avowe the maior
(5) or fyrst parte of theyr argume(n)t, than it is
unpossyble to make good the minor or se-
conde parte/as whan it can not be (pro)ved,
that there is any thyng unwryten in scri-
pture, necessary to our salvacyon/how is
(10) it possyble than to assygne or appoynt any
certayne thyng, (as the fastyng of lent,
or any other thyng) and saye this is one
of them? For I must fyrst prove that there
be some suche thynges unwryten, ere I
(15) can say, this or that is one of them. As in
example. Yf a man wolde (pro)ve that there
be some good and honest unwriten gospel-
lers, (et) cou[l]de not make it good, yf he were
put to his probacyon/how the devyl than
(20) were it possyble for hym, to assygne and
poynt out some certayn man of that secte,
and saye, suche a man is one of those ho-
nest and good men? And by my truthe I
thynke it were as great maystry to prove
(25) that there be any good (et) vertuous people

(E.VI.)

the translatour.

- (1) of that secte, as to prove that Chryst was borne before our lady, I take no mo to be of that secte, but suche as defende this arronyous opynyon in the pulpet, or by wrytynge, or obstynate disputacyon.

Now whan neyther the maior nor the minor can be (pro)ved, where shall we fynde the conclusyon? God knoweth, for I can not tell.

- (10) Yet to prove what our ymagynatyfe doctours can do, let us for good company graunte that there be some thynges unwryten necessary to the salvacyon of our soules/shall it folowe therefore, that those
- (15) same unwryten verytyes, whiche some of them assigne to be the worde of god unwryten, be so in dede? I wonder in what fygure this same argume(n)t sta(n)deth, whether in Bocardo, or in Newegate. Suche
- (20) maner of arguyng is moche lyke, as yf one of these unwryten prophetes, goynge to the felde to shote, and lackynge bothe braser and shotynge glove, wolde prove that he neded his wyves nyght cap, and
- (25) argue thus:" By god I have nede of dy-

(E.VII.)

The prologue of

- (1) vers thynges whiche I have not, if I
shulde shoote well". Mary that is truthe
myght an other of (the) company say. Nowe
if this wyse man wolde conclude upon
- (5) the others graunt, and say/:"Ergo it is my
wyves nyghtcappe"/myght not an un-
gracyous felowe standynge by saye/ergo
it is an halter/or ergo thou wylte never
be wyse? Yes in good faythe: excepte he
- (10) wolde make a braser or a shotynge glove
of his wyves nyghtcappe. Semblably
whan our doctours saye: there be many
thynges unwritten in scrypture necessa-
rye to our salvacyon to be byleved. Ergo
- (15) this or that is one of them/yet that same
this or that foloweth not of necessyte, no
more than the good wyves nyghtcappe
dothe/so that if thou se cause why thou
maye as well saye/ergo it is the good
- (20) wyves nyghtcappe, or denye it, and put
hym to the probacyon of it: and of this
I dare make the warrantyse, that ney-
ther he nor all the frendes he hath shall
ever be able to make it good.

(E.VII.)

the translatour.

- (1) But the best sporte of all is, that our
unwritten eva(n)geystes be driven by their
owne confessyon, to forsake the worde of
god written, as the thyng that is not
(5) able to beare them out in their trouble, *A sory shyft.* (et)
to seke this sorye shyfte of the worde of
god unwritten, and that of necessitye as
they saye. Of what necessitye every man
knoweth. Trewly bycause they be not
(10) able to prove the bysshoppe of Romes po-
wer and tyrannye, with other erronyous
artycles, by scrypture written/but grau(n)t
well and wysely that the worde of god
sta(n)deth not on their parte, and must ther-
(15) fore make their refuge to the worde in-
visyble that flyeth aboute in the ayre, and
no man can tell what it is nor where to
fynde it. Be not these sore felowes to
fyght in a mannes quarell, that castyng
(20) their best weapons from theym, ronne
home to their wyves (et) say they be driven
to flye for faute of weapon/and desyre
a podynge in the stede of a sworde? God
sende every good man in a iust cause, som-
(25) what more wyser cou(n)sayle than he were

(E.VIII.)

The prologue of

- (1) lyke to have of suche men, whiche even
at the fyrste choppe/ye and without any
study to, confesse they be but beggers and
have no ware to sell. Is not a mannes
(5) money well bestwed upon suche mer-
chautes as crye creke even at the fyrste
brunte? These be they that wyll beate
downe all the worlde with their gonne
shotte. But if other men had ben driven
(10) to suche shamefull shyftes by them/good
lorde what exclamacio(n)s wolde they have
made. And as for the perpetuall virgy-
nite of our lady/no man douteth of it that
I knowe. But in the meane tyme I de-
(15) syre my maysters the papystes, with the
proctours of bycherly buggerstes, to tell
me as they wyll abyde by, whether they
byleve (the) perpetuall virgynite of our lady
to be comprehended in scrypture written
(20) or no? All be it I knowe that in some pla-
ces they have sayd naye all redy. But as
for (that) I wyll take no holde of it/but gyve
them for this ones the privylege of cor-
nisshmen, that is to tell their tales twyse,
(25) for at the fyrst tellyng it may fortune they

(E.VIII.)

the translatour.

- (1) were not well advised or (per)adventure the mens wyttes were ravysshed, or (as the co(m)mune saying is) breched. Neyther is it good maner to take a man at the worste.
- (5) An other cavellacyon have they, (et) that is this. How knowe ye say they which is the true worde of god? Wherunto I answered, that as concernyng our outwarde knowlege, th[e] apostles (et) (pro)phetes have left
- (10) their myndes therof behynde them in wrytyng, by the whiche we may discern the true worde of god fro(m) dreames (et) fantasies. Well say they agayn. But how be ye sure that th[e] apostles (et) (pro)phetes dyd write
- (15) that same worde (that) ye rede? as who sholde say, it is possyble (that) ye may be deceyved, (et) that (the) byble whiche ye have (et) loke upon, may be falsly intytled, (et) be none of th[e] apostles (et) prophetes doynge. Wherunto I
- (20) make answer, (that) as concernyng the outwarde knowlege, we have as moche and good assurau(n)ce that it is (the) very selfe same worde (that) Chryst, his apostles, (et) (the) (pro)phetes taught: as that same sorte, which ye cal (the)
- (25) churche/(that) is to say, the preestes, monkes freeres, chano(n)s, abbots, bysshops. (etcetera). and
F.I.

This cavellacyon toke the patriarche of unthriftes out of doctour bronkarde.

The prologue of

- (1) have herde Chryst, th[e] apostles (et) the pro-
phetes teche (et) preche as often as ever did
they/(et) sene the(m) as often as ever dyd they.
Wherfore as co(n)cernyng (the) outwarde tytle
(5) (et) knowlege, as I said before, we be so wel
assured therof as they ben and receyve no
knowlege of the(m), no more tha(n) they receyve
of us. Neither have thay any better know
lege in this behalfe, than we have. Than
(10) procede our wyse dreamyng doctours fur
ther/(et)affirme(that) we of the te(m)poralitie have
none other knowlege (et) assurau(n)ce of (the) true
worde of god, but bycause (that) churche,(that) is
the clergye as they meane beyng assured
(15) which is (the) true worde,(et) which not,by (the)
instruction (et) techyng of (the) holy goost,doth
certifie (et) tell us by (the) same spirit,which is
that same true worde of god. It is an olde
sayd sawe (good reder) (that) a man shal soone
(20) (per)ceyve a thefe by his own tale. These olde
bottell bretherne be so subtyl, (that) they wote
not in (the) worlde what they say. I (pre)myse
you they ben excedyng connyng in wrast-
lyng by (the) armes/but whan they co(m)me to
(25) the collers, they ben choked up forthw(i)t(h), as
the devyl wolde/(et) cast in theyr owne trip.

(F.I.)

the translatour.

- (1) Let us marke well their wordes, and se
what they have won by their owne tale
and co(n)fession. If (the) holy ghost (as they co(n)-
fesse, and as there is no doute) enstructeth
(5) the churche (et) teacheth her to discern the
true worde of god, from false dremes and
fantasyes/than is it as false as ever god
almighty was true or is, that we of the
temperaltye have no other knowlege or
(10) assurau(n)ce whiche is the trewe worde of
god but by the spirytualty, for as moche
as we by (the) redemptyon that is in Christ
Jesu be of the same churche, that is en-
structe, taught, (et) made perfyte in all ve-
(15) rytees or truthes. For loke howe the holy
ghost enfourmeth (et) teacheth all the hole
holy catholyke churche of god/even so he
inspyreth (et) teacheth every trewe and ly-
vyng membre of the same in all veritees
(20) and truthes necessary to their salvacyon.
But truthe it is that the papysticall spy-
ritualtye, with the doctour of (the) unwritten
worde, be not of the churche of god/ergo
they be not enstruct by the holy ghost: and
(25) consequently knowe not (the) true worde of
god. wherfore of good co(n)gruence (et) reason
(F.II.)

The prologue of

- (1) ye (et) by theyr owen reson, they must byleve
us, whan we say unto them, this is (the) true
worde of god, (et) not we them. For (that) they be
none of (the) churche approveth saynt Paule
- (5) in the .VIII. *chapitre to (the) romains*, saying
but if any ma(n) have not the spiryt of Christ,
that ma(n) is none of his. The papistical spi-
ritualtie with (the) prophete of lytell veritie,
have not this spirit of chryst. ergo they be
- (10) none of his sorte, by (the) wytnesse of his ser-
vau(n)t Paule. Yea how can they for shame
be so holde to saye (that) they have his spiryte.
Whan they be al utterly voyde of (the) frutes
ascribed (et) appropriate to them (that) have the
- (15) spirite? Oneles they coulde make good, (et)
fortifie these lytle prety ones (that) I shall ad-
no(m)bre to be the frutes of Chrystes spiryte,
as ambicion, pryde, lordlynesse, envy, ma-
lyce, disdeyn, prevy (et) open murdre, oppres-
- (20) syon, tyranny, sleuthe, ease, glotony, w(i)t(h) all
maner of lechery, brennynge, drownynge,
hangyng men i(n) their owne gyrdels, sectes
scismes, division, debate, co(n)tencio(n), (et) stryfe
with Symo(n) magus (et) Judas, (et) (the) people
- (25) of Sodome (et) Gomorre, w(i)t(h) hawkes, horse,
hoores, knaves, theves, (et) all (that) naught is,
(F.II.)

the translatur.

- (1) and whether these be the knowen (et) manifest fruites of (the) papistycall kyngdome, the heed, father, (et) god wherof is antychrist of Rome/(et) his attorney the great
- (5) god of Gateway, (the) father of unwritten verities/I reporte me to all (the) worlde. And now ye se what our unwritten eva(n)gelistes have won by their owne tale, (et) to what point (et) co(n)clusion they be brought by their
- (10) undouted verities: forsooth (that) they be neither sure whiche is the worde of god, nor ye be none of his churche/(et) that for because they be not endued w(i)t(h) his spiryt, as their fruytes do well declare . But (the) very
- (15) entent, purpose, (et) pollicy of the authours of the forsayd unwritten worde was undoutedly, herafter whan they shuld have sene tyme conveyent/to have denyed all holy scripture writen, bothe th[e] olde testa-
- (20) ment (et) the newe to be the worde of god. This is in no wyse to be doubted. And of this dyvellisshe drifte (et) purpose, they put forth this questyon to the blinde people, sayeng. Howe know ye (that) the byble which
- (25) ye have dayly in your ha(n)des and whiche ye rede, is (the) true worde of god, but by us?

(F.III.)

The prologue of

- (1) Or els to what other entent shulde they
move such questyons, but (that) they mynded
purposely to bring me(n) in wa(n)hope (et) doute
of (that) thyng wherin they never doubted be-
(5) fore? Oh good lorde, why doest y(o)u suffre
these wretches thyne enemyes so longe to
reygne, to rule, to devoure, to murdre, to
slee (et) kyll bothe the body and soule of thy
poore creatures? Discende good lorde dis-
(10) cende, (et) revenge the bloode of (the) innocent,
with the slau(n)drous blasphemy of thy ho-
ly name. Thou hast here proved unto the
(good christen reder) that the bysshoppe
of Rome, otherwyse uniustly called pope,
(15) may erre/(et) howe (that) by the meanes of that
same foule monstre (et) bloodsupper, and by
his clientes, this realme of Engla(n)de hath
ben grevously vexed, troubled, pylled, pol-
led, shorne, shaven (et) scraped even to (the) ve-
(20) ry harde bones and mary: and not onely
this realme, but other also/the heedes (et)
rulers wherof as before is declared, have
ben of the same gargle faced antichrist w(i)t(h)
his ministres, shamfully handled, vexed,
(25) imprisoned (et) deposed. And this hath ben
done w(i)t(h)out th[e] autorite either of godds lawe
(F.III.)

the translatur.

- (1) or mans by very power (et) tyrannye, hym
selfe beyng but a subiect, and of no power
without his owne dyocese/whiche ought
to extende no further than the dyocese of
(5) the next bysshop. It is proved also by the
authorite of scripture, that all men ought
to be obedyent to (the) kyngs power, of what
co(n)dycion or state so ever they be/and that
under (the) payne of everlastyng fyre. wher-
- (10) to I have annexed that the worde of god
writen is suffycient to (the) salvacion of our
soules/(et) that the unwriten worde is but
a dreame (et) fantasye. And nowe prepare
thyselve to the lyfe of Gregory the seventh
- (15) somtyme bysshop of Rome/of al tyrantes
monsters, (et) unfaythful mamalukes that
ever was the moste: wherin thou shalt se
suche mischefe, abhomynacion, detestaci-
on, execrable maners, pride, tyra(n)ny, craft,
- (20) subtyltie, ambytion, symony, poysonyng,
necromancy, setting up, puttyng downe,
preventing (et) supplantyng as hath never
ben sene in no one mans lyfe (that) ever was
writen or redde. And that not of Gregory
- (25) alone, but of many other mo suche mon-
sters bysshops of Rome, contayned in the
(F. IIII.)

The prologue of

- (1) same lyfe of his. Finally (most gentle and
indiffere(n)t reder) by (that) tyme that thou hast
perused it/I dare be bolde to affirme that
thou woldest for no good wordly but that
- (5) thou haddest sene it. And if thou fynde not
my wordes true blame me hereafter, as
it shall seme good unto the. And to (the) ende
that thou mayst gyve (the) more credence to
the truthe of the history, thou shalt under
- (10) stande (that) it was written in latyne (as I
tolde the before) by one of (the) most famous
and vertuous cardynals that than lyved
called Beno. Thou doest lust (et) longe per-
adventure to se it/be of good comferte, for
- (15) with all the spede that may be possyble, it
shall be imprinted. And thus in (the) meane
whyle fare as well as I wolde my selfe.

the fawtes in the pryntyng.
folio.2.pagina.2.linea.21.endue. rede endured.
folio.7.pagina prima. linea.24.vertue. rede/veritie
folio.9.pagina.2.linea 20. it with. rede/it of with.
folio.15.pagina.2.linea.17.mere. rede/were.
folio.30.pagina.2.linea.10.more. rede/mere.
folio.34.pagina prima. linea.10.(pro)ses. rede/proves.
folio.36.pagina.2.linea secu(n)da. noc sic. rede/non sic.

Imprynted by wynkyn de worde/for

Joh(a)n Byddell, otherwyse Salisbury,

at our Lady of pytie next to Flete Bridge.

(F. IIII.)

(F 45,p Ir)

Iusticia

Charitas

Fides

The lyfe of Hyldebra(n)de,
called Gregory/the VII
pope of that name:
with the lyfe also
of Henry the
fourth, em-
perour of
Rome
and Almayne.

Prudencia

Spes

Cum privilegio regali.

Obedientia

J.B.

Patientia

Johan Byddell.

(A.I.)

(1) #<<To the ryght reverende mother [saynte]^a

churche of Rome, her devoute sonne

and humble servaunt Beno, ar-

chepreest of cardynalles.

*Liberius and
Anastasius
were two pe-
[sty]lent here-
[tyk]les/of the
[m]ost ungra-
[cy]Jous secte of
[Ar]rian/of the
whiche tway-
[ne]/Anastasi-
[us] dyed upo(n)
[a] wydraught/
voydyng out
his guttes be
nethe/(et) both
were popes of
rome.*

(15)

For as moche as Eusebius, amon
gest al the cardinals of the churche
of Rome, was so bolde^b to co(n)dempne
Lyberius the pope for an heretyke/and
for as moche also as the clergy of (the) same^c
condempned Anastasius the seconde^d: me
thought it therfore ryght convenyent^e to
co(m)mende unto memory the names (et) dig-
nyties of suche good (et) reverende fathers^f,
as also forsoke^g and co(n)dempned pope Gre-
gory the seventh^h of that name for another
heretike. Whose grevousⁱ errours^j and lyfe
moste abhomynable they utterly^k defyed,
bespytted, and spued Of the whiche the

(20)

fyrst was Leo, than archepreest of cardy-
dynals, Beno^l writer of this history/ Ugo-
baldus, Joh(a)n cardynall, Peter cardynall
and chau(n)cellour/who were all promoted
before his tyme^m. After them Hattoⁿ, In-

(25)

nocent, and Leo. These thre promoted of
hym selfe, forsoke his detestable co(m)mu-

(A.I.)

- (1) nyon.^a Semblably Theodynus archedeacon ordayned of his owne handes/with other cardynals deacons/ Joh(a)n archdeakon, and Crescencius. (etcetera).^b
- (5) Whan the pope^c understode (that) the bysshoppes^d whiche favoured the emperour, were at a poynt to forsake hym/he let assemble before hym his launceknights and lyght harnesses^e, unto whom he opened his mynde^f/that he entended to sepe-
(10) rate the bysshops from the speche of the cardynalles. That done he convented before hym all the bysshoppes/and (beynge awayted with this^g sayde royall route of
(15) unthriftes)^h by violenceⁱ optayned^j of every of them^k an othe/and sware them never to discent from him/never to be trewe to the emperour Henry the fourthe^l/never to be obedyent^m to the other popeⁿ, than of (the) em-
(20) perour and the church electe and chosen.
And whan he had thus sworne them, he sent^o them out of the way in to the parties of Campania, conducted by the prince of Salerno/and so excluded them the cytie,
(25) and the company of the cardynalles. By lyke othe he bou(n)de the preestes of (the) towne

The popes secret counsell

The othes of the bysshoppes unto the pope.

A.II.

(1) with other inferyour clerkes (et) ley men^a.

The maner

of his electio(n).

Pope Alexander beyng departed to-

warde nyght/the same daye contrary to
the lawe, he was electe of his gentylnen
(5) ruffyens^b/to the whiche electyon none of
cardynalles subscriybed. For it is for-
bydden in the lawe canon, under (the) payne
of accursyng, none to be chosen bysshop of
Rome before the thyrde day after (the) sepul-
(10) ture of his predecessoure. Eftesones as
he had unlauffully ascended/anone he ba-
nysshed his company^c and counsayle the
cardynalles of the seate.

The cardynals put from his counsayle

(15) and company/his lyfe, faythe, (et) doctryne^d
was ledde in hucker mucker, without all
credyble wytnesse. All be it (the) lawe canon
De cons.. di-
stine.i.iub.-
*mus.******
co(m)maundeth that at all seasons thre car-
dynalles preestes, and two deacons, do a-

(20) wayte upon the pope to wytnesse of his
lyfe (et) conversacion^e. That done, agaynst
the wyll and counsayle of the cardynals,
and contrary to the ryght ordre of iustyce
in the lawe determyned/rasshly and un-

(25) advysedly he accursed the forsayd empe-
roure^f Henry the fourthe/never befo

(A.II.)

(F 47, p Ir)

(1) nonycally accused in no scene or cou(n)sayle.

And as he stode up in his seate to (pro)nou(n)ce
the sayd exco(m)munycacion, the same seate^a *A miracle a-
gaynste the
pope.*
but ryght lately before newe framed, of

(5) ryght stronge tymber^b and worke perdu-
rable, sodaynly by the hygh power of god^c
moste good and almyghty, ryght terribly
brast in peces/to let us manyfestly to un-
derstande what great and daungerous

(10) scismes this wretched caytife Hyldebra(n)de
wolde sowe^d and sette forthe agaynst the
churche of god and the seate of Peter, by
this his proude presumpcyon and wyc-
ked exco(m)munycacion/and agayne howe

(15) cruelly he wolde dissypate the chayre of
Christ, treadynge his lawes^e under foote,
and usurpynge by power (et) tyranny^f.

This proude presu(n)ptuous Gregory pre

(20) scrybed a fastyng to the cardynals, to the
ende that god wolde shewe^g some miracle
whether Berengarius^h bysshoppe of To-
reyn, or the churche of Rome byleved bet-
ter, as concernyng the sacrament of the

(25) aultreⁱ/wherin he declared hym selfe an
infydell^j. For it is written in the counsayle

B.III.

- (1) of Nece, that who so douteth in (the) faythe
is an infydell^a.

*The pope hy
reth a knave
to kyll the em
perour in his
prayer.*

The emperour was wont of custome
to go to prayer to our ladyes^b church in
the mount Auentyne. The whiche thyng^c
whan the pope had spyed out/he dyd the
place to be noted where (the) emperour most
used in his forsayd prayers, eyther stan-

- (10) dyng^d, knelynge, or prostrate lyeng^e: indu-
syng^f a lyght and yvell disposed persone,
prively to convey up in to the vaulte over
the same place^g, a great and mighty stone/
whiche he shulde so ordre and trym^h, that
whan he se his tyme, he myght let it fall

- (15) upon the emperoures heed beyng in his
prayers, and all to crussheⁱ his gracie. The
whiche to perfourme as this ungracious
kaytife made haste, and was aboute to let
the stone fall/the weyght of the stone^l in

*Se the provi
sion of god.*

- (20) lettyng of it downe, drewe the wretche af-
ter/where (as god wolde) he fell upon the
pavement^m (th[e] emperour a lytell movynge
a syde) (et) was all to frusshed. What tyme
the romaynes knewe the processe of this
(25) tragedyeⁿ, they bounde the fete of the my-
serable corps, and caused it to be drawn

(A.III.)

- (1) thre dayes together throughout the cytie
for an ensample. But the emperour acor- *Marke the*
dyng to his accustomed pyte co(m)maunded *emperours*
it to be buryed. *charitie.*
- (5) Joh(a)n the bysshop of Portuense, beyng
secretayre and moste hyghlyest in favour
with the pope, ascended in to the pulpet
at saynt Peters/and there amongst all
other thyngs^a of his sermon, bothe the spi-
- (10) rytualtie and temperaltie beyng present,
sayd thus. The pope (et) we (sayd he) have
done that thyng wherfore we ought of
ryght to be brent quycke/meanyng it by
the sacrament of the aultre^b, wherof the
- (15) pope^c requyringe a myracle^d to be shewed
(that he shulde be in the ryght) agaynste
th[e] emperour^e/bycause he myght not have
his dyvellysshe desyre fulfilled, cast (the) sa- *Gregory ca-*
crement in the fyre: notwithstanding the *steth the sa-*
crament in
the fire/and
all for love.
- (20) exclamacyon of the cardynalles than be-
ynge present.
The monday in easter weke, the clergy *The pope is*
and ley fee beyng assembled in (the) churche *wexen a pro-*
of saynt Peter^f, the pope hym selfe^g went *phet/but as*
the devil wyl
[f]oll prophet.
- (25) up in to the pulpet^h in his pontifycalles/
and in the audyence of the hole clergy, se-

A.IIIII.

- (1) nate and co(m)mens of Rome/he cryed^a with
an open mouthe, makynge playne deter-
mynacyon that the emperour^b Henry^c the
fourth before the feest of saynt Peter next
(5) than ensuyng, shulde without questyon
either be deed or deposed from the crowne
for ever/so (that) from thence forthe he shulde
never be able to make or rayse above syxe
men^d to ayde hym in his nede. And sayde
(10) moreover^e/never take me after as pope,
if by that tyme my prophecy come not to
effecte.

- In the meane tyme^f the pope by all the
craft and meanes he coulde, procured and
(15) sought prively the emperours dethe/but
god defended him: in so moche that many
perceyved^g his false treason ryght well/
his wordes^h therwith noted that he spake
in the pulpet, whiche caused the hertes of
(20) many one to ryseⁱ. The daye past and ex-
pyred, whiche (the) pope had prefyxed in his^j
foresayd pyllled pronostycacion/and (the) em-
perour^k neyther deed^l, deposed, nor dimy-
nysshed of his power^m/fearyng to be taken
(25) tardy in his taleⁿ beforesayd tolde in the
pulpet, made his refuge to fonde sophy-

*The lettre
kylleth.*

(A.IIIII.)

(F 49,p Ir)

(1) stycacions (et) allegory sences/persuadyng
the^a rude and unlerned people (that) he ment
not of the emperours bodyly dethe, but of
the dethe of his soule/as who say, (the) em-
(5) perours^b soule had ben deposed from her
crowne or dignytie, or had ben deed in the
meane tyme/or shulde not be able to rayse
syxe men of warre in the defence of her
crowne. And by suche balde exposycions

(10) he blynded the symple people^c and bleared
their eyen. Agaynst suche false prophetes
blyssed Gregorye upon Ezechiel saythe:
"Bytwyxt trewe prophetes and false this
is the difference/that the true prophetes

*The dyffe-
re(n)ce betwyxte
a trew (pro)phet
and a false/af-
ter saint Gre-
gorye.*

(15) if they speke any thyng of their owne spi-
ryte^d, wyll be sone correcte/and contrary
the false prophetes bothe denounce that
that is false, and contynewe in the same
voyde of all grace^e".

*Thre inocen-
tes put to the
dethe.*

(20) Gregory adiuged thre men to deth, ney
ther attaynte, nor any thyng layde unto
their charge^f/w(i)t(h)out any processe of (the) lawe,
or sente(n)ce gyven of any iudge seculer/and
caused them to be ha(n)ged upon (the) gallowes

(20) nyghe to the churche of saynt Peter, in a
place called (the) palayce, w(i)t(h)out any respyte^g/

(A.V.)

- (1) contrary to (the) lawes, whiche wyll no man
to suffre though he be never so grevous
an offender, within (the) space of .XXX.dayes/
the whiche lawe as yet prevayleth and is
(5) kept amongst (the) panyes, as saynt Am-
brose approveth^a, and the passyon of saynt
Marke and Marcelliane.

*Se the love
of the pope
toward his
frende.*

- (10) The sayd Gregory dyd clappe in prison
his moste speciall (et) faythfull frende Cen-
tius^b, a iudge of Rome (w(i)t(h)out any cause)
and hym tourmented with a thousande
kyndes of dethes/and chefely in a vessel
driven full of sharpe nayles: whiche Cen-
tius after he escaped (et) recovered, chaun-
(15) sed to take the pope^c prisoner^d/whome he
suffred to departe harmelesse, upon his
fayth that he wolde no more trouble hym
nor his, but frely remyt al maner of grud-
ges/who notwithstandinge contrary to
(20) his promesse lyke an unfaythfull infydell,
cruelly persecuted his frende^e, to whome
he forgave all quarelles/and hanged up
nyne of his servau(n)tes upon the gallowes
before the porte of saynt Peter.

*The wydo-
wes sonne.*

It fortun'd a wydowes sonne to be at
the takynge of the pope, to whome with

(A.V.)

(1) many other he enioyned the penau(n)ce and
exyle of one yere. The yere explete, the wy
dowe willyng to pacifye (the) popes wratthe
with more ample satisfactyon, tyed an
(5) haulter aboute her sonnes necke, (et) ledyng
him therin to the pope, and fell downe be-
fore his fete sayeng:" Holy father I wyll
not receyve my sonne but of thy holy han-
des, althoughe he have fulfilled the pe-
(10) naunce of^a thy fatherhode enioyned". At
whose wordes the pope^b for that tyme, by-
cause of (the) company present dissymulynge
his malyce, rendred her sonne unto her
with a dyvellissh loke^c, sayng:" Hence hence
(15) woman, and let me be in rest".But shortly
after he sent his apparytours, and depre-
hended (the) wydd[olwes sonne, co(m)maundyng
the iudges to gyve sentence of deth/whi-
che answered with one voyce that they
(20) coulde not so do, for as moche as he yelded
hym selfe to the popes iudgeme(n)t, and had
fulfylled and doone the penaunce^d of hym
enioyned. At this answeare the glorious^e
ghost Gregorye^f sore moved with the iud-
(25) ges, co(m)maunded a foote of^g the wydowes
sonne to be smytten of, wherof within

*This is but
a tryfle.*

(A.VI.)

- (1) thre dayes he dyed^a.
The more honeste man he. Gregory commaunded an holy day in the
honour of pope Lyberius^b the heretyke,
wherin he let all men to wete that he fa-
(5) voured the dampnable secte of Arryane^c.
Upon a certayne tyme as he returned
from the cytie of Albane to Rome, he for-
gate behynde hym his famylier booke of
His booke of nycromancy/without (the) whiche he went
prayours. never, or selde. whiche as soone as he re-
(10) *Nycromancy* membred entryng the porte lateranence,
he called two of his most trusty servaun-
tes unto hym^d, (et) commaunded them with all
haste to fetch it/ forbyddyng upon great
(15) payne to open it in (the) wayne, or in anywyse
to loke in it^e. But (the) more he warned them
the more desirous they were^f. And as they
began to rede the preceptes of this dyvel-
lysshe doctryne, sodaynly apered a multy-
(20) tude of dyvelles^g/with the feare wherof
these two yonge men made almoste pe-
vysshe, hardly and with moche payne re-
covered their ryght mynde: and as they
reported their selves, the wicked spirites
(25) called (et) plucked upon them, sayeng. wher
fore be we called, and what shall we do?

(A.VI.)

(F 51,p Ir)

- (1) tell us quickly, or els we shall teare you
all to peces^a. At that worde one of (the) yonge
men^b takyng his stomake unto hym, sayd.
Cast me downe yonder walles/poynting
(5) with his hande to a sorte of olde^c walles
nygh unto Rome/whiche within (the) my-
nute of an hour the malignaunt spirytes
threwe to the grou(n)de. And the yonge men
markyng them selves with the sygne of
(10) the crosse, sore afrayde tremblyng (et) sha-
kyng, with great payne came to Rome to
their lorde^d.

The seconde parte of

- (15) Hyldebrandes lyfe.

- That ma(n) prideth al in vayne what
so ever he be, in the doctryne com-
(20) munyon, and power of (the) churche/
whiche upon the presumpcyon of his
power, uniustly byndeth or loseth any
man. As who so ever dothe exco(m)muny-
cate or accurse any persone redy to make
(25) satisfactyon/ desyringe to be herde, not
convycte, nor any cryme confessed: ye he

*Se here that
an uniust sen-
tence bindeth
not.*

(A.VII.)

- (1) accurseth, condempneth and kylleth hym selfe, with the reboundynge of his owne wepon^a. This dyd pope Gregory the .VII. As here after more playnly shall apere.
- (5) Gregory made^b instaunce to the emperour^c than beyng, called Henry the fourth, to depose al suche bysshops as were well knowen for symonyakes/whose co(m)maundeme(n)t the emperour bylevyng to procede
- (10) of zele towarde (the) lawe^d of god, and so consequently to come from the trone of the trynitie/without any study obeyed^e(et) put in execucyon/supposyng by this his obedyence to do hys sacrifyce to god, beyng ignoraunte as yet of the popes sleightes and falshodes.

*If thou wyll
learne a false
cast/in all the
worlde thou
cannest not
fynd a better.*

- Eft sones as the emperour^f had al these forsayd symonyakes deposed, (the) pope^g as a traytour most false set them up agayne: (et) as many as (the) emperour^h by this forsayde acte (doone at the popes request) had loste the fanour of, and wonne their hygh displeasure/so many the pope agayne reconcyled to hym selfe in moste famylyer love
- (25) and frendshyp/exaltyng those above all other, and dyd make them moste nyghestⁱ

(A.VII.)

- (1) of his counsayse. By this false convey-
aunce and treason, he set all (the) emperours
courte on heapes/and brought hym desty
tute almoste of any frendes, the hertes of
(5) al the princes gotten to hym selfe^a, and the
bysshops w(i)t(h)drawen from the emperour.
That done sodaynly without any lafull
accusacyon, without any canonycall voca
cion or cytacion, w(i)t(h)out any iudiciary ordre
(10) he accursed (the) good^b emperour, (et) brought
all his subiectes in his necke^c. And this
rewarde he had for his meke obedyence.

*The empe-
rour is accur-
sed for his
Obedience.*

- And though the apostle co(m)maunde that
no man circumvent or falsely betraye his
(15) brother in any cause or busynesse^d/yet ne-
verthelesse this pope Gregorye falsly be-
trayed the emperour, as is here tolde/and
dyd utterly undo hym and bringe hym to
confusyon^e/where rather^f though he had
(20) ben a mysdoer, he shulde have sought his
reformacyon and amendement.

I.Th[...]

- Thus the emperour many and sondry
wayes betrayed^g, exco(m)munycate agaynst
th[e]l ordre of the lawe^h/by the meanes of the
(25) popeⁱ and his goostly counsayle, overprest
with warres^j, and with the sore murder

*The pope un
doeth the em
perour.*

(A.VIII.)

(1) of his poore subiectes, desyred mekely to
be herde^a, (et) to have the iustyce of the lawe,
but all for naught. Fynally for the save-

Nota.

(5) openly co(n)fessed hymfelfe^b to have offended
(whiche neverthelesse was innocent) be-
fore the pope in the cytie of Canuse.

Say all ye that favour iustyce, (et) wyll
not declyne eyther on the ryght hande or

(10) on the left^c, eyhter for mede or drede/say I
beseche you if suche an extorte confession^d,
wonne by vyolence (et) feare of deth, ought
to have ben preiudiciall^e in any wyse, ye to
the most meane man lyvyng: how moche

(15) lesse than to a prince, to a kyng/we to Ce-
sar the moste worthyest of (the) worlde. Say
I beseche you whether the pope for this
his vyolence and tyrannye^f, is not rather
of al men to be condempned and cryed out
(20) on, than the good emperour/whiche^g thus
cruelly handled^h and wrongfullyⁱ, mekely

*O good lord/
whose herte
wolde not
wepe at this?*

and pacyently before the face of (the) worlde^j,
suffred the proude iniurye of suche an un-
faythfull mamaluke, with lamentable

(25) wepyng and wayling/bare footed^k (et) bare
legged, and with no mo clotesth than his

(A.VIII.)

- (1) shyrted^a, in the myddes of wynter/and in
suche an extreme colde as never sharper
was felte/at the foresayd towne of Ca-
nuse, where he was a spectacle and gase
(5) to god^b and man/and a mockyng stocke of
the popes thre dayes immedyately one af-
ter another^c. Where he came in maner and
fourme aforesayd, standynd without the
gates of the towne, (et) cryed misericordia,
(10) misericordia/and no misericordia coulde
fynde. Say I beseche you if any of (the) ho-
ly fathers dyd ever so proudely presume,
to condempne any man were henever so
symple, onelesse he dyd confesse or were
(15) iustly co(n)vyct^d? Or dyd ever any man^e (that
good was) so shamfully abuse the power
of byndyng or losing? Theodosius in dede
was exco(m)municate of saynt Ambrose, but
present (et) confessyng of his owne mynde.
(20) Maxyme also byssshop of Salonyte was
accused and accursed for the hereasye of sy-
mony (et) dyvers adulteryes, and so stode
many yeres^f/abydyng the meane whyle
at Rome with blyssed saynt Gregorye^g: of
(25) whome at last^h whan his acusers fayled,
he receyved absolucyon/as it is redde in

*The ma(n) was
not at home.*

*Theodosius
thel emperour.*

B. I.

(F 53, p IIv)

(1)

the registry of the same Gregory^a.

*Augustins De
penitentia.*

But let us ymagyne (the) emperour worthy of exco(m)municacion: saynt Augustyne in his boke, De penitencia, answereth ther-

(5)

unto as foloweth. The apostle (sayth he) sheweth playne that yvel (et) obstynate persons may not be excluded from the co(m)munion^b or company of good christen people rasshly or without advyseme(n)t, but by^c discrete iudgement. And yet if they can not

(10)

be excluded by right ordre of (the) lawe without inconvenyence/than to be suffred and let alone/leest by so moche extremyte we drive them to be obstynate^e, and so utterly

(15)

distroy them and bynde them to fyre everlasting^f. Many (saythe he) be correcte as peter/many be suffred as judas/(et) many be unknowen to the comyng of (the) lorde, who shal illumyne all thynges that be

(20)

hydde. and some superstycious persones (sayth he) be so scupulous of conscyence^g, that they thinke none other but to be da(m)pned if they leave unexecute the leest iote or tytle of such scriptures as co(m)mau(n)de them

(25)

to rebuke the inquyet, to mynistre no holy thynges to dogges, to holde a co(n)temptour

(B.I.)

- (1) of the churche as an hethen/to cutte the
slaundrous membre from the body^a (et) cast
it away/to leave them I say unexecuted
to the most rygorous extremytie. By rea-
- (5) son wherof they so disturbe the peace^b and
unite of Christes churche^c with their fo-
lisshe extremyte, (that) oft tymes they plucke
up the darnell and cokle before it be tyme/
ye rather they plucke up them selves by
- (10) the harde rote^d from the unyte of Christes^e
churche, with their indiscrete superstyci-
ousnesse. And a lytle after it foloweth. we
(sayth saint Au[glustyne) suppose it no unhol-
some doctryne nor yvel cou(n)sayle^f, so to mo-
- (15) derate our doying (et) sayeng, (that) we suffre so(m)-
tyme doggs in (the) church/upon the co(n)syde-
racion (that) unite (et) peace may be had. And (that)
yet we ministre no holy things unto them,
provyded alway (that) it may stande w(i)t(h) peace.
- (20) Gregory dyd not onely disturbe (the) peace
of Christes churche, but therto raysed a
great scisme or divysion/(et) rytte (the) vesture
of our only fayth w(i)t(h)out seame/what tyme
he accursed (the) emperour with (the) bysshops
that favoured (et) kept him company, w(i)t(h)out
any due processe of the lawe: and of a false
- Th[e] emperour
is acursed un-
iustly (et) with-
out any due
ordre of the
lawe.*

B.II.

(F 54, p IIv)

*Marke the (1)
crafte of Gre
gorye.*

pye pycked^a pyte dyd except from the sayd
exco(m)munycacyon all other that upon the
emperour or (the) bysshops attended^b, or used
their famyliaritie/entendynge by suche
craft and treason to subdue or withdrawe
them from the emperour^c (et) the bysshops,
and covertly to allure them to his parte.

(5)

*Answere to
this my lord.*

Let the popes discyples answer^d upon
what presumpcion he^e made the sayd ex-

(10)

cepcion^f? If his accurse were iust, and
done without due ordre of iustyce/than he
acursed^g hym selfe and no man els. But if
the thyng he dyd was iust/why and by
what authorite can he except any person

(15)

that favoureth a man accursed, and ther-
upon kepeth hym company^h?

*Urbane the
seconde was
a dysciple of
Gregory the
seventh/(et) of
the sect of the
arryans.*

Bothe Gregory the seventhⁱ, and his dis-
ciple Urbane^j the seconde, stombled in the
heresy of Lyberius: whiche sayde Ly-
berius made two churches of one, co(m)mu-
nycatyng openly with them (that) we[r]le exco(m)-
munycate^k/(that) is to wete w(i)t(h) the Arryans.
Eusebius bysshop of Enyse and cardy-
nall, declared Lyberius for an heretyke,
as is sayd in the begynnyng/(et) defended
the fayth of god to dethe^l: and this he dyd

(25)

(B.II.)

(1) without any other to take his parte^a/an-
swerynge^b the pope whiche had accursed
hym, with (the) sayeng of saynt Augustyne^c,
thus. Thou takest me thy brother as a

(5) publycane, and byndest me here in erthe/
but se thou do iustly/ for iustyce breaketh
an uniust bonde.

In as moche therfore as onely Eusebi-
us^d, without (the) assystence of any other bys-

*One bysshop
alone accur
seth the pope
(et) is allowed.*

(10) shop/forsoke the co(m)munion of Liberius
and bounde hym^e in (the) sentence of exco(m)mu-
nycacion: howe moche more than is Hyl-
debrande in his obstynacy and^f detestable
errours, with his aungels of apostasye,

(15) bounde to everlastyng fyre/the holy fa-
thers of the church^e forsakyng his co(m)mu-
nyon or felowship/(et) defyeng his heresyas
and abusyon bothe of byndyng (et) losyng.

Pope Anastasius^h the seco(n)de entred the

(20) seate canonycally/but for bycause he co(m)-
munycate or kept feloushyip with one ex-
co(m)munycate, and no publyke penaunce ofⁱ
the partie or signe repentaunce shewed

*That is to wite
with the here
tyke Urbane.*

or done/certayne of the clergy, by (the) power^j

(25) of god in (that) behalfe^k, with one assent and
mynde deserted his co(m)munion, and pro-

B.III.

- (1) nounced hym exco(m)municate, for so moche
as he presumed to make a scysme in the
churche by this acte aforesayd^a. And yet is
Gregory^b hyghny co(m)mended of his clye(m)tes
for a very holy man/as who saye he had
not co(m)myted moche more haynous abho-
mynacio(m)s^c than Anastasius or any other.
" Let (the) ypocrites therfore (as Peter sayth)
cease their bablyng, whiche be lyke unto
pirates". For under the name of (the) church,
and under the pretence of iustyce craftily
supposed, they distroy (et) drowne the name
of Peter with the fyre of malyce. Let the
false prophetes remembre (the) voyce of the
same Peter, who discribeth them thus.
- (10) *The prelates
(saith our au-
thor) under
the name of
the churche/
oftymes dy-
stroye the
churche.*
- (15) In the face they be men, in the tayle scor-
pyons/wolves hyd in lambes skynnes,
sleyng the body in the mouth of (the) shorde,
and devouryng therto the soule/whose re-
ligyon savoureth nothing els but treason
and covetousnesse/whiche entre the hou-
ses of wydowes, and lede captive the sely
women overladen with synne^d/applyeng^e
their mynde and study to the spirite of er-
rour, (et) doctryne of dyvels. whiche there
mayster Gregory^f hath lerned of his may-
- (20)
- (25)

(B.III.)

(F 56,p 1r)

- (1) sters/(that) is of Theophylactus, otherwyse *Gregoryes*
called Benedict the nynth/of one Laure(n)ce *maysters in*
archbisshop of Malfitane/(et) of Joh(a)n Gra *nycroma(n)cy*
cian archpreest of saint Joh(a)n Port Latyne,
(5) named afterwardes Gregory the syxte^a.

Of Benedict the nynth, and
his mayster Laurence.

- (10) This Theophilactus^b or Benedict *Benedict the*
the nynth whether ye wyl, gyven *nynth bewyt-*
holly to the sacrifice of dyvels in *theth women*
woodes and mountaynes, by his wytch-
craftes (et) nycromancy^c, caused the sely wo-
(15) men to ron (et) seke after him, bewytched in
his love. wytnesse herof his bookes fou(m)de
in his study, after he had made an yvell
ende of his^d ungracyous lyfe. And yet at
this day all Rome doth speke of it. Bene-
(20) dict upon a tyme as he returned^e from his
acustomed sacrifice^f, havyng w(i)t(h) hym his
mayster Laure(n)ce^g, as he had alwayes/dis-
puted openly^h as he passed through (the) strets
(25) ence/wherw(i)t(h) he enflamed (the) rude people to
mervayle (et) wo(n)der at his hygh knowlege.

B.IIIII.

(1)

The name of^a his mayster Laurence the archbysshop was hyghly co(m)mended of all men^b, for that (that) he semed even sodaynly to have somtyme the spiryte of prophecye^c.

(5)

This Benedyct appered to a certayne ma(n) in an horryble (et) monstrous forme/ havynge the hed and taile of an asse/(et) the rest of his bodye lyke a beare/(et) sayd he was da(m)pned.

And so was Benedict also not a lytell co(m)mended of his sayd mayster. But as for Laurence hym selfe, co(n)cernyng his owne connyng, was not abasshed^d openly before all men to boste and crake/in the presence of all the byssops, cardynals, and senatours^e of Rome. Before whome sodaynly he dyd enterpret the syngynge of byrdes/ and tolde what was done (that) daye, or two or thre dayes before, in (the) eest, west, northe and south, in strau(n)ge partes of (the) worlde, bothe of batayle (et) of the dethe of princes.

(15)

Whom to prove upon a time, wha(n) a great company were assembled, sodainly there was herde a sparowe chytteryng (et) ma-

(20)

kyng great melody, after (the) maner. This Laurence than demaunded in (the) presence of Benedict^f and the bysshops, the interpretacion of the byrdes syngyng, answered without any study, sayeng. This spa-

(25)

rowe calleth upon other sparowes that in all haste they resorte to the great^g porte,

(B.IIII.)

- (1) where even nowe is broken (the) waggen of
an husbandman lade with grayne, (et) shed
everywhyt, that there they may fyll their *And yf there*
belyes^a. He had not soner spoken (the) worde *were suche a*
(5) than many of them (that) were there present *ma(n) now/the-*
toke their waye in all that they myght to *re wolde ma-*
the great^b porte, to prove the truthe/(et) as *ny maystries*
he sayde they founde it. Laurence^c lacked *be wrought.*
no magnifyeng of his disciple pope^d Bene-
(10) dict/by occasyon wherof it came to passe,
that many^e therby boldened, openly (et) fre-
ly frequented his company^f and feel to this *Laure(n)ce had*
curyous disciplyne. Laurences abydyng *many dyscy-*
was in the house of Joh(a)n the archpreest *ples/(et) was*
(15) of saynt Joh(a)n Porte Latyne^g, named after- *hosted in the*
wardes Gregory the syxth/as we have *house of Gre-*
tolde before, a studyous adherent of his *gorye the.VII.*
maystershyps, and well imbued in his sci- *(et) there kepte*
ence^h/and a teacher also of Benedict. *schole.*

Of Sylvester the seconde
with other mo.

- Whan Benedictⁱ and Laure(n)ce were
(25) yet but yonge/the cytie was^j sore
enfecte before with the same pe-

(B.V.)

*Silvester the
seconde was
made pope by
the helpe of
the devyll/to
whom he dyd
homage.*

- (1) stylence^a by one Gerbertus^b, called Sylvester (the) seconde. This Sylvester^c a lytell after the date of our lorde a thousande, asce(n)-dunge by the suffraunce of god out of the bottomlesse pyt, sate four yeres in (the) seate. The whiche Sylvester beyng disceyved by (the) same answer of dyvels, wherwith he disceyved many other/by the great^d iustyce of god was^e (contrary to his hope) sodainly^f beyng a masse sore taken to dethe.
- (10) He receyved an answer of the dyvel, that he shulde not departe out of this worlde before he shulde celebrate masse in Hierusalem. By suche ambages (et) darke equinocacion of wordes^g, beyng craftly deluded/ at Rome^h whiche is by a trope called Hierusalem, as he was at masse in the tyme of (the) stacions, than beyng prevented with dethⁱ, there dyed sodainly/in the extremes
- (15) wherof he desyred with great supplicacion on his ha(n)des to be smytten of, (et) his tonge to be cutte out of his heed/wherwith he dyd sacrifice to (the) dyvel, (et) dishonoured god^j omnipotent. And thus he founde an ende worthy his merytes. But this ende most blacke (et) terryble dyd nothing abasshe^k his

*As they were/
(et) caste out to
the byrdes of
the ayre.*

(B.V.)

(1) discyple Benedict (et) Laurence, to whom
the punisshme(n)t of god was not behynde.

After (the) ungracious ende of Sylvester

the.II.^a there was gret co(n)tencion^b, blowyng

(5) pantyng, snatchyng, scratchyng, (et) pat-
chyng bytwene his discyple whiche of

the(m) myght sonest optayne (the) papacye. But

next after Sylvester came Joh(a)n (the).XVIII.

and it is said he was suffocate with poy-

*Joh(a)n the ey-
htenth sate
but.V.dayes*

(10) son^c. After hym entred Joh(a)n the .XIX. And

scarsly passed forth a yere. To whome suc-

ceded one Sergius, (et) kept the seate thre

yere. The fyfth yere after Sylvester^d, sate

Benedict the .VIII.a ley man, brother to Al

(15) brik of Tuskeyne, (et) uncle to Benedict the

nynth^e/(et) departed the .XI. yere. After Be-

nedict the .VIII.folowed Joh(a)n the .XX.neo-

phyt or novyce/naturall brother to Bene-

dict the. VIII. (et) uncle to Benedict (the) .IX. and

*Sergius the.
fourthe.
This Bene-
dict the.VIII.
was sene af-
ter his dethe
of a bysshop
in a ryght my-
serable condi-
cion (et) state.
Joh(a)n the.XX.
kepte greate
warres with
the romains.*

(20) lyved thre yere pope^f. And than next after

these two last, ensued Benedict the .IX.^g and

optayned (the) seate by craft (et) viole(n)ce^h, (the) .XXV.

yere after his mayster Sylvesterⁱ. Whose

secretayres (et) chefe of counsayle were his

(25) maysters^j Laurence the archbysshoppe,

and the archpreest Joh(a)n Gracian^k, named

Gregory the syx.

(B.VI.)

- (1) The same tyme Gregorye the .VII.^a lea-
vyng his cloyster, became an adherent of
Joh(a)n Gratians archepreest/(et) folowyng
the scholes of Laurence the archbysshop,
(5) in shorte space became a notable (et) dylige(n)t
discyple^b of bothe his maysters/and con-
nyng in their scyence. He coulde shake of a
payre of manacles of his armes^c (were
they never so fast) and leape and spring in
(10) the lykenesse of spercles of fyre/and^d with
these monstrous wytchcraftes he mocked
the senses^e of the symple people, as w(i)t(h) holy
myracles. And bycause the dyvell coulde
not distroy^f Christ manyfestly^g by (the) turkes
and infydels, he disposed hym selfe frau-
(15) dulently to subverte Chryste by a false
monke/under the habyte of religyon, and
under the coloure of vertue^h. But all be it
the divyne dispensacion permytteth such
(20) thyng to be done (our synne so requyring)
yet notwithstandingⁱ at the laste cometh
the tyme of retribucion^j.

*An experye(n)ce
or twayne of
nicromancy
of Gregories
the seventh.*

*Gregory
was somtime
the pryour of
Clunes ab-
bey.*

- (25) The punysshment or deposyng
of Benedict the nynth
with other mo.

(B.VI.)

(F 59, p Ir)

- (1) At those dayes the moste faythfull *Conradus.I.*
servaunt^a of god^b Conradus (the) good
emperour^c departed out of this (pre)sent lyfe.
After whose dethe Benedict (the) nynt^d hol-
(5) dyng counsayle with his famylier^e frende
of trust Laurence th[e] archbyssshop, (et) other
his complices/went aboute to defraude
Henry sonne to the good Conradus, of the^f
successyon of the empyre/and to sowe dy-
(10) vers scismes amonge christen people. For
that is the thyng that hath moste lyked
the dyvell prince of darknesse, evermore
syth the creacion of the worlde. This Be-
nedict therefore sent the emperyall crowne
(15) to (the) kyng of Hungary named Peter, with
this verse followyng^t:" Petra dedit Romam
Petro, tibi papa corona(m)". That is as moche
to say, as Christ gave Rome to Peter, and
I gyve the crowne to the. The emperour^h
(20) perceyving the popes entent, dyrect God-
fraye duke of Lorayne (a man faythfull
and puysaunt in batayle, and eke of great
renowme)ⁱ to subdue the sayd Peter kyng
of Hungary/whiche in the first conflycte
(25) toke the kyng, and put hym to suche feare
with all the marchyng countreys^j therto

(B.VII.)

- (1) adioynyng, that they durst not ones hysse
against hym/and after (that) removed his ar-
mye towarde the cytie of Rome, to yelde
worthy tha(n)kes to the pope^a, authour of all
(5) this busynesse^b. Whiche knowen, the pope^c
smytten with feare, solde the popedom to
his confederate frende Gregory .VI. ^dfor
fyve hundred thousande pou(n)des/whiche
toke upon hym the offyce. In the meane
tyme Hildebrande enstructe (et) brought up
(10) in (the) schole of leudnesse, by moche exercyse
and practyse^e, grew up to an impe of right
sourer fruite^f/moche worse than the stocke
he came of^g. And that felte the spirytualte
(15) afterwardes, by (the) fruites of his falshode
tossed and turmoyled, (et) brought^h in a sore
scisme/under the pretence and cloke of ca-
tholycieⁱ. And so dyd the temperaltie lyke-
(20) wyse, al to bouchered through his unhap-
pynesse with cruell warres and murdre
moste pituous^j/and almoste strangled and
styfled w(i)t(h) heresydes detestable, (et) with ve-
nym broched under the colour of hony.
Gregory the .VI. deposed, was chosen the
(25) bysshoppe of Sabyne, his name altered
Sylvester (the) thirde, (et) than a man myght

*Gregory the
sixt byeth the
popedome for
five hundred
thousande
pounde.*

(B.VII.)

(F 60,p 1r)

(1) have sene the cytie^a devyded in sectes^b.

As Rome was thus overwhelmed w(i)t(h)
mischeffe^c came thyder the emperour^d, who
(to conclude many thynges shortly) desy-

(5) red by the meke petycions of good and re-
ligious cardynals^e, shewed himselfe right
dilyge(n)t to refourme the church of ^fRome.

And acording to (the) emperyall dignyte and
power gyven hym by (the) lawe^g, was very

(10) dilyge(n)t to cast downe, depose, avoyde and
punyssh the sacrilegyous^h usurpers in the

same. And first he drove to flight benedict *Benedict the
IX. is deposed.*
the .IX.ⁱ (et) put Gregory (the) .VI. in warde/(et) af-
ter (that) banished him^j w(i)t(h) Hildebra(n)de his dis-

(15) ciple in to (the) parties of Duchelande/where
of te(n)dre pyte he (per)mytted the(m) to have their
abyding. And as for Silvester the thirde ^k,
which was advau(n)ced^l by power he co(m)pel-
led to returne to his owne bysshoprike.

(20) Than the church of Rome revyving by
th[e] emperours ayde (et) socour, elect Cleme(n)t *Clement.2.*
the seconde under whome the unite of the
church restorished/of whom subseque(n)tly
the sayd Henry of worshypfull memory,

(25) was crowned emperour of Rome ever au-
gustus/who deserved four so high merites

(B.VIII.)

(1)

with synguler triumphe to be glorifyed,
and evermore to enioye the privilege of a
speciall great love, for the expellyng or ca-
styng out of ydolaters and symonyakes/

(5)

and for the revocacion^a of the unytie of the
churche^b. In the meane tyme dyed^c Gre-
gory the syxth, and left bhynde hym the
heyre bothe of his treasour and wycked-
nesse, Gregory the seventh^d.

(10)

Clement^e the seconde dyed than also, to
whom succeded pope Damasus/(et) lyved

*Damas(u)s was
a [n]oughty fe-
low/and dy-
ed sodeynly.*

no more but .XXIII. dayes, stifled w(i)t(h) poyson.
Benedict the nynt^f, mayster to Hylde-
brande, retournyng to Rome/from whe(n)ce

(15)

before he fled^g feare of the emperours
comyng, dyd moche trouble and vexacion
to the seate^h as sone as he was returned/

*Marke this
caste/for ye
knowe my
mynde.*

and knewe by the lettersⁱ of Hyldebrande
all that was done or sayd in (the) emperours

(20)

court^j in Duchela(n)de. And as he thus playde
his gambauldes, (the) churche of Rome dy-
rected an ambassade to (the) emperour, pray-
eng hym to sende the(m)^k one able to be pope/
whom they myght enhaunce to (the) offyce.

(25)

Bruno therfore called Leo^l the nynt at
the petycion of the cardynals, (et) enforced

(B.VIII.)

(F 61, p Ir)

- (1) agaynst his wyll, was sent to be pope^a/in whose conducte by the overmoche indulgence of the emperour, Hyldebrande was suffred to reverte/whose mynde was no-
- (5) thyng els but to distroy bothe the papacy and th[el] empyre, under (the) spyce of religyon/ and not longe entending to kepe his othe made unto his sovereygne^b. In his iourney therfore^c towarde Rome, he behaved
- (10) himselfe very lowly in co(m)munycacion and maners towarde (the) pope/ so farforth that anone upon his comyng thyder he optayned to be one of the keepers of saint Peters aulter/where in shorte space he fylled his
- (15) cofers, (et) wext very familier with a iewes sonne new baptysed, but kepyng styll the olde co(n)dycions of an exchau(n)ger/to whom he co(m)mytted his treasure: (et) was no lesse famylier with one Garrarde Brazute, an
- (20) olde frende of Benedicts the .IX.^d and a man of incomparable audacytie in mischefe/ whom (the) sayeng is to have poysoned .VI. popes w(i)t(h)in the space of .XIII.yeres, whose *Syxe popes poysoned [in]* names be these. Clement^e (the) seconde, whi- *XX.III.yeres*
- (25) che sate nynē monthes and .VII. dayes after the deposycion of^f Gregory the .VI.and

*Garrarde
Brazute.*

C.I.

(F 61, p IIv)

Clemens.2.
Damasus.2.
Leo.9.
Victor.2.

Benedict the nynth^a. After Clement Damasus .XXIII. dayes. After hym Leo, fyve yere. Than Victor, two yeres, thre monthes (et) seven dayes^b/whiche Victor was poysoned w(i)t(h) venyme done in his chalyce.

(5)

Stephan(e).IX.

Than Stephane^c the nynth .VII. monthes and .XXVIII. dayes. Next Stephane Benedictus^d the tenth .VII. monthes and .XX. dayes. This Benedict was not poysoned

(10)

Nicholaus.2

but elect by the force (et) traynes of Hyldebrande. After Benedict Nycholas^e the seconde, two yeres syxe monthes and .XXV. dayes^f, and than poysoned.

Leo the .IX.

(15)

In the tyme of Leo (the) nynth before named, Hildebra(n)de co(m)municated his tresure and cou(n)sayle to his familier two frendes, iewes sonne (et) Garrarde Brazute/and by them wan moche co(m)mendacions of the people^g, bought with his money. And after

(20)

(that) Hyldebrande by his subtyll meanes reconsyled unto (the) same Leo tha(n) pope, his olde lorde (et) mayster Benedict the nynth^h, which before solde the popedome for fyve hu(n)dred thousa(n)de: which Benedict feyned

(25)

hym selfe right penyte(n)t unto (the) pope. Bytwene these twayne, the popeⁱ (not yet un-

(C.I.)

(F 62, p 1r)

- (1) dersta(n)dyng their falshode) was so sore encensed agaynst the normanes^a (that) he departed from Rome, (et) passyng (the) mountaynes^b asse(m)bled a great army of duchmen to sub-
- (5) due them/but first he returned w(i)t(h) his said army to Rome. Than by (the) instygacion of these twayne aforsayd^c he toke his voyage to (the) countrey of Apulye to fyght agaynst the normans. And bycause Benedict^d durst
- (10) not manifestly displease (the) pope, he let fare before hym of moche hygh servyce (et) obeycence/(et) wayted upon hym wher so ever he went^e. But what tyme he had espyed al his conveyau(m)ce, he certified (the) normanes
- (15) therof by privy messengers, and betrayed the pope unto them. But of whose ha(n)des he escaped right hardly^f, his men^g al slayne and vanquished/and sone after departed this lyfe. After whose deth Benedict (the) IX^h.
- (20) trustyng in the power of his pare(n)tes, began a fresshe to hunte after the papacye/ and made moche trouble in the churcheⁱ.
- All this whyle Hyldebra(n)de lyke a lopster^j, trustyng in his crafte (et) subtyltie, ran to
- (25) and fro from Rome^k to (the) emperour, (et) from th[e] emperour to Rome to procure frendes.

*The best is a
warryour (et)
sheaver of
blood.*

Merke this.

C.II.

(1) And if any were chosen pope in the meane
season, than Garrarde his frende ryd him
out of the way with a lytell rattes bane.

Nicholas.2.

(5) What tyme pope Nycholas was cho-
sen, Hyldebrande made all the frendes he
myght to attayne the archedeacons hyp,
bycause he myght not as yet conveye(n)tly
reache to the papacye/in the whiche la-
bour he dyd moche iniurye^a to Mantius

(10) than archdeacon of Rome. This Ma(n)tius
overcraked with proude wordes (et) hygh
lokes^b, and disceyved with the crafty con-
veyaunce and bribes of Hyldebrande/at
the last graunted that he shulde have the

(15) offyce as his deputie. This offre recey-
ved^c, he came by (et) by to (the) pope/and what
with his importune prayers (et) the thret-
nyng of a sorte of ruffyans^d, assembled for
the nones/and what with feare of dethe,

(20) wherof he shewed no unvehement signy-
fycacions/he constrayned hym to put out
Mantius cleane^e. And not many dayes af-
ter the pope^f dyed^g.

The cardynals assured of Hyldebra(n)des
(25) ambicion, moved the emperour by meke
supplicacion to grau(n)t them his favour in

(C.II.)

- (1) their election towarde Cadolus byssshop
of Parmense, whiche greved the herte of
Hyldebrande out of measure/in so moche
that he professed himselfe (the) manifest ene-
(5) mye of the emperour, and obstynatly re-
fringed the bonde of his allegyaunce and
^a othe that he made unto hym/(et) conspyred
with the normanes and other of his ene-
myes. And over that entysed the byssshop
(10) of Luke^b to take upon hym to be pope, and
caused hym to be enthronised of certayne
sedycious persons in the dispyte of (the) em-
perour, who had electe Cadolus with the
suffrages of the cardynals. This done he
(15) tossed and turmoyled bothe the byssshop of
Luke, called Alexa(n)dre the seconde, whom
he had so caused to be chosen in dispyte^c of
the emperour/and the sayd Cadolus^d also
promoted by right electyon, that he made
(20) them bothe wery^e. Therefore whan Alex-
andre understode that he was electe upon
^f malyce (et) in the co(n)tempt of the emperour,
by the crafte of Hyldebrande and the em-
perous enemyes/upon a tyme in his ser-
(25) mon at high masse made unto the people,
he sayd he wolde no lenger kepe the seate

Alexander.2.

C.III.

*This man
was the devil
for charitable*
(5)

- (1) apostolike without the favour^a of the em-
perour, and^b (that) for the same cause he wolde
sende to (the) emperour^c to certifiye hym ther-
of. whan Hyldebrande herde this, with
moch murmuring (et) great payne he helde
his handes tyll masse was ended. Masse
done, he drew Alexander from the aulter,
and ledde hym to his chambre with men
of warre. And or his pontificals^d were put
(10) of, he knocked him well (et) thriftely^e aboute
the pate with his fystes/rebukyng (et) lay-
eng it unto his charge^f as a synne irremis-
syble (that) he wolde seke the emperours fa-
vour in this behalfe. And there ordayned
(15) that from thence forthe he shulde receyve
no more^g of all (the) papacy but fyve shyllings
of Lukes pence/(et) hym selfe^h retayned in
his owne handes all (the) restⁱ, and gadred an
unreasonable so(m)me of money.
(20) Not longe after Alexa(n)der^j departed this
worlde/on the whiche selfe same day Hyl-
debrande was intronised of a rable of ras-
cals^k, without the assent of the clergye, or
the honesty of the ley fee^l/as it is sayde in
(25) the begynnynge. To the whiche electyon
whan (the) abbot of mount Cassyne resorted,

(C.III.)

- (1) Hyldebra(n)de sayd thus:" Brother thou hast taryed to longe". And the abbot answered:
" And thou Hyldebra(n)de hast made to moche haste, for as moche as thy lorde the pope
(5) not yet buryed, thou hast entred^a the seate, contrary to the lawe". Thus was Hyldebrande, otherwyse named Gregory (the) .VII. enstalled. But how he lyved, howe he banished (the) cardynals his company, whiche
(10) ought to have ben wytnesse of his lyfe (et) conversacyon/ howe cruelly he vexed and troubled them^b/with what pestylent errors^c he corrupt the church of god^d: and what periurye, what fylthy abhomynacion, mischefe (et) distructyon^e he hath caused and done, were to grevous to reherce, and to tedyous for any ma(n) to here^f. I omyt the bloode of christen people^g, wherof I speake nothyng that he hath caused to be
(20) shed^h/the voyce wherof cryeth dayly vengeance in the eares of god, to whom be prayse worlde without ende>>.

Amen.

- Thus endeth the lyfe of
(25) Gregory the seventh.

The answer of the abbot of Mou(n)tcas-syne to pope Gregorye for his late comynge to the election.

- (1) Here foloweth the hystory of Henry the
fourth, emperour of Almayne/but
first the proheme of the authour.
- (5) ##<<Who shal give me water to my heed
or the fountayne of teares unto
myne eyen, that I may sorowe?
Not the distructyon of the cytie/not (the) cap-
tyvitie of the vyle co(m)munaltie/not (the) losse
- (10) of myne owne goodes, but the dethe and
losse of the moste honorable and vertuous
prince Henry the emperour/my hope and
onely solace: ye not onely that, but even
the very glory of (the) romaynes/the comly-
- (15) nesse (et) beauty of the empyre, and the very
lanterne of the worlde unyversall. Is it
possyble for me hereafter to have any so-
lace or ioy of my lyfe? Can I be without
teares eyther day or houre? Or may I in
- (20) any wyse (oh my good frende) talke with
the of that floure of vertue, and refrayne
me from wepyng? Beholde whyles I
write the hystorie of his graces lyfe, the
teares fall from myne eyen/the letters be
- (25) weate, and what the hande noteth the eye
blotteth out. But here thou wylte blame

(C.IIIH.)

(F 65,p 1r)

- (1) the impacientnesse of my dolour, (et) coun-
sayle me to repressse my wayling/leest per
adventure it come to (the) eares of then that
delyte in his dethe. Thy teachyng is good
- (5) I grau(n)t/but alas I can not rule myselfe,
but nedes I must sorowe, nedes I must
lament although they whette their tethe
upon me, and wolde discerpe me membre
from membre: love dothe not feare, love
- (10) feleth no payne. Neyther do I lame(n)t his
dethe alone/but all the cyte bewayleth it/
all the empyre bewayleth it/riche (et) poore
bewayleth it, except the reioysers of his
dethe, (et) envyers of his honour. Neyther
- (15) is the cause of my hevynesse private or to
me alone apertaynyng/but love enforseth
me to sorowe the publyke calamyte of my
natyfe countrey. For at his dethe iustycie
forsoke this worlde/peace departed he(n)ce,
- (20) and fraude in the steve of faythe entred in
to these parties. Goddes servyce is layde
a syde, (et) all good rytes ben dasshed. The
ioyours noyse of gostly comfort in (the) taber-
nacles of rightwyse people is not herde,
- (25) bycause the mayntaynour of all vertue is
not founde. Monasteryes have loste their

(C.V.)

- (1) parron, and cloysters have loste their father/to whome what rychenesse, what honour he gave full well nowe it doth apere that dethe hath w(i)t(h)drawen hym. wherfore
- (5) al cloystrers have a right good cause to be sorry, for their glory is buryed w(i)t(h) him that is gone. O noble cyte of Meance what a frende dyddest thou lese, in forgoyng so excellent an artifycier to repayre the ruyne of
- (10) thy monastery. If he had lyved tyll suche tyme as he had put his laste hande to the worke (that) he therof began, no doute but it might have contended with the moste famous monastery of Spyres/whiche rey-
- (15) sed out of the grounde with a right mercurious foundacion he fynisshed moche curiously acordynge to the same/whose worke is moste worthyest of laude (et) admiracion, above any other of olde aunzie(n)t
- (20) emperours. And as for the ornamentes of golde, sylver, perle and other precyous thyngs whiche he gave unto the same, it is very harde to byleve but to them that knoweth it.
- But to you oh poore people, is the moste cause of lamentacyon/for nowe without

*A glasse for
the spyrytu-
altie.*

(C.V.)

(F 66,p Ir)

- (1) questyon ye be poore, in that that ye have
forgone the relevour of your povertie. He
wasshed you with his owne handes. He
covered your nakydnesse. Lazarus laye
(5) not before his gates, but before his table/
neyther was fed with cro(m)mes, but with
deyntie dylicates. He hath not abhorred
the filthy stynke of (the) sicke (et) sore sytting at
his table, whan his wayters have made
(10) a face therat, or have stopped their noses.
Blynde, lame, (et) other enfect with dyvers
maladyes dyd lye in his chambre/their
shoes he pulled of/them he layde in bed/
to the(m) he rose in the nyght (et) hylled them.
(15) He never abhorred the bed of (the) sycke nor
of the sore. Poore men wente ever before
hym/poore me(n) went ever with hym/and
poore me(n) went ever after. The oversight
of whome albeit he co(m)mended to the(m) that
(20) he trusted moste/yet he hym selfe dyd so
mynde as though he night trust no man
To the poore he gave yerely stypende, by
mynisters therto apoynted: by whom he
wolde know (the) nombre, (et) wha(n) any of the(m)
(25) dyed/to th[e] e(n)de he might kepe a memory of
the deed, (et) subrogat an other in his place.

*I never kne-
we no preest
thus holy.*

(C.VI.)

- (1) And whan the barrennesse of the yere en-
duced any famyne or hunger, than he su-
stayned many thousandes of the poore/
myndyng right hertely the worde of our
Luke. XVI. savyour, in (the) .XVI.of Luke. Make ye fren-
des of the wycked mammon, that whan
ye have nede they maye receyve you in to
everlastyng tabernacles. What sorowe
suppose we (the) poore people to be in whan
(10) they remembre (the) benefytes, whiche som-
tyme they had and nowe they have lost?
who taketh nowe (the) charge of this great
humanyte? Who myndeth now the dedes
of pytie, whiche the emperour mynded?
(15) O prince most notable in the lande of pyte
and humylite. He ruled the ryche and the
poore ruled hym. The ryche mynistred to
hym, (et) he mynistred to the poore. Thus
moche have I endyted of his charytable
(20) pytie towarde the poore/not handlyng it
well I knowe, accordyng to the worthy-
nesse, but so well as I can/accordyng to
the facultie of my poore wyt, for so mocke
as I knowe. For who can expresse the de-
(25) des of almesse done betwyxt god (et) hym?
wherfore nowe I wyll prepare myselfe

(C.VI.)

(F 67,p Ir)

(1) to speake somthyng as concernyng parte
of other his moste excellent vertues/for to
speake of all we be mocke insuffycient.

Let no man wonder though I myngle

(5) the right radyaunt beames of his gracy-
ous co(n)versacion, with the deploracyon of
his dethe. For the maner of all mourners
in the bewaylynges of their frendes de-
thes, is to recyte all the lyfe and maners

(10) co(m)mendable of their frendes, to the aug-
mentacion of their owne sorowe. And for
this cause though I do the same lette no
man mervayle/for it dothe me good to
write of hym, it dothe me good to sorowe

(15) my fyll, and to bewepe the deed, for he
was all my ioye.

Somtyme he demeaned hym selfe, as
was syttyng for an emperour, somtyme

*Of the empe-
rours beha-
vour.*

as for an inferior personage/in (the) one she-
(20) wyng th[e] offyce of a prince, in the other an
ensample of humylite (et) mekenesse.

He was of wytte so divyne and wyse in
cou(n)sayle, that whan the wyttes of all his
princs layde togyder stode in a perplexite,

Of his wyt.

(25) whether it were in a cause private or con-
cerning (the) publike weale/he coulde shortly

(C.VII.)

(F 67, p IIv)

(1) unlose (the) knot (et) teache it so playne to every
mans understa(n)dyng/that though a man
were blynde, yet shuld it wel apere what
were ryght (et) what were wronge/what

(5) (pro)fytable (et) what unprofitable, as though
it had ben fetched out of the very brayne
of Mynerva or wysdome herselfe. His

*Of his colde-
nes in co(m)mu-
nicacion.*

maner was to merke well every mannes
wordes, (et) hym selfe to speake very fewe.

(10) Neyther used he to utter his mynde first,
but taryed rather to here other mens.

*Of the mar-
kyng of other
me(n)nes myn-
des.*

Upon whom he fastened his eye starke,
in him he merked the mocions of (the) herte/
and coulde se as w(i)t(h) eyen moste sharpe and

(15) penetraunt whether he bare hym love or
hatred. Neyther doth this lacke prayse (that)
in the hole assembly of all his lordes and
ge(n)tylmen he semed the goodlyest of them
all. And shewed in his cou(n)tenaunce a very

*Of the seme-
lynnesse of his
persone.*

(20) hardy (et) manful loke/wherwith as with
the lyghtnyng of thunder he flashed the
syghtes of all (that) behelde hym: albeit that
amonge his servauntes and other poore
people, he apered very mylde of chere, and

(25) but of egall stature with other. Not
Onely (the) great men of his owne domynion

(C.VII.)

(F 68,p Ir)

(1) feared him, but also the kyngs of th[e] orie(n)t (et)
occide(n)t/whose worthy fame so moch dyd *Howe other
kynges fea
red hym.(etc)*
abasse them, (that) they became tributaries

or ever they were provoked. The kyng of

(5) Grece to th[e] entent he wolde not be aknow
that he feared (the) emperour, made meanes
aforha(n)de to optayne his favour/(et) whom
he drad to be his enemy he preve(n)ted with
gyftes bycause he shulde not. This wyt-

(10) nesseseth (the) table or hygh aultre of golde at

*The table
of golde at
Spyres.*

Spyres, right mervaylous as wel in the

strau(n)nesse of workmanship as in (the) pon-

derosytie of the metall, whiche (the) kyng of

Grece whan he co(n)ceyved (the) emperours fer

(15) vent desyre (et) study aboute the said mona-

stery of Spyres, sent unto hym as a gyft

right worthy bothe the gyver (et) receyver.

The kyng of Affryke also bycause he

no lesse dradde the emperours myghty

(20) puyssaunce, sent no lytell so(m)me of money

to encrease his cofers.

All extorcioners, ravenours (et) theves/

and all suche as were rebellyous, (et) durst

elevate their heedes agaynst his power,

(25) he punisshed and pounded so sore that the

fote steps of his revengeau(n)ce may yet he

(C.VIII.)

(1) sene at this hour in some of their postery-
tie. By reason wherof he hath so (pro)vyded,
bothe for his (that) be now lyving,(et) for all the
co(m)men weale in tyme comyng, (that) all other

(5) may be ware how to disturbe his co(m)mens
or to ryse against his maiesty. Here wolde
I fayne brast out at lybertie/for now we
be comen to factions, to fraudes, to trea-
son, to trechery/wherin to saye truthe is

(10) peryllous, (et) to lye is synne and (per)nicious.
The wolfe byteth on th[e] one syde, (the) dogge
on the other. What shall I do than? Shall

*The authour
dare not saye
the truth/nor
be aknowen
of his name
for the pope (et)
his f[aut]ours.*

I speake or holde my tonge? My hande
begynneth, (et) leaveth agayn/writeth and
shri(n)keth, putteth in (et) putteth out/so that
welnygh I can not tell what to do. But

shame it is to leave a mater begon micti-
late (et) mangled,(et) to paynte an heed w(i)t(h)out
a body. Therefore I wyll procede as I be

(20) gon co(n)staunt (et) syker, and so moch the bol-
der that I am perfyte of thy taciturnite,
trustyng that thou wylt discover my wri
tyng to no ma(n)/or if it fortune to go abrode
that thou wylt nat disclose (the) authour>>.

(25) Here endeth the proheme
of the authour.

(C.VIII.)

(1) The translatur
to the reder.

Gentyll indifferent reder, it is an
(5) olde proverbe, (that) a good tale twyse
tolde is (the) better. Truthe it is that
though in my prologue in the begynnyng
of this boke, before the lyfe of Gregory the
seventh, I have declared the same Gre-
(10) gory to be the chefe authour and utter co(n)-
fusyon of the moste noble and vertuous
prince Henry (the) fourth, emperour of Rome
and Almayne. And though it apere more
clerer than the sonne in the lyfe (et) hystory
(15) of the same Gregory the truth so to be/yet
bycause all men be not of one capacitye,
and their wyttes of lyke quycknesse/and
bycause nothyng can be to playne for the(m)
that be symple and of lytell experyence, I
(20) thought it ryght necessarye here in this
place before we entre (the) hystory of his em-
peryall maiestye, ones agayne to repeate
the same. And here good reder marke well
my wordes, (et) print them well in mynde.
(25) Thou shalt fynde here in this story fo-
lowynge, that the emperours owne sonne

D.I.

- (1) with the helpe of the saxons, swechyners
bayers, princes and lordes of the cou(n)trey,
suppressed his father, put hym from the
crowne, cast hym in prison (et) utterly un-
(5) dyd hym. By reason wherof some man
wolde thynke that the cruell handlyng of
this good emperour (et) moste pytous fall,
were to be ascrybed to the treason of his
sonne, lordes, and other subiectes/and not
(10) to the pope. Yes forsothe. For as for his
sonne dyd nothyng but by the instygacion
and entycement of (the) lordes, whose coun-
sayle he folowed for lacke of wysdom and
grace. And on the othersyde, what so ever
(15) the lordes dyd, they dyd it by the encora-
gyng of (the) pope/and plainly dothe apere in
the processe of (the) history to them that have
perceyvau(n)ce. In the whiche history thou
mayst perceyve the percialyte of the pope
(20) and malyce towarde the emperour/all be
it thou haddest but halfe an eye to looke
withall. And that thou mayste the better
conceyve (et) fynde my wordes to be trewe,
marke how that at every malycious (et) un
true accusasyon falsly forged against him
of his traytrous princes, the pope by and

*What thou
shalte note in
the historie of
the emperour
and not be de
ceyved.*

(D.I.)

- (1) by denounseth hym acursed/(et) dispenseth
with his subiectes of their othe (et) allegy-
aunce, and gyveth them leave to be tray-
tours. Marke agayne how that of all the
(5) great men with other, (that) at any tyme have
made insurrection agaynst hym/the pope
never accurseth them/no nor wyll ones se
it, here it, or knowe it. But at every tray-
tours request the good emperour must be
(10) accursed (et) accursed, and cursed agayne/
ye and better cursed. Marke agayne howe
the pope seketh nothyng els but his utter
co(n)fusyon/and requyreth no lesse obedye(n)ce
than the forsaking of his crowne (et) renou(n)-
(15) syng of his dignyte. Marke also howe the
lordes enbolden the sonne agaynst the fa-
ther/affyrmyng it no synne falsely to be
periured of (the) othe made unto hym, wher
in he was bou(n)de never to take upon hym
(20) to reigne as emperour his father beyng a
lyve, w(i)t(h)out his fathers lovyng co(n)sent. Lo
what the dyvell dothe. Peradve(n)ture thou
wylt demau(n)de of me (the) cause why his lor-
des forsoke him thus unkindly, (et) say that
he must nedes be some tyrau(n)t, or els they
wolde never have so falsly forsaken hym.

*Gregorye is
bothe domne (et)
deafe/and
blynde whe[n]
hym lysteth.*

*A small thy[...]
to a mannes
honesty.*

D.II.

- (1) wilt thou know why? Truly bicause they
myght not pyll, poll, shave, robe, spoyle,
steale, (et) murder as they dyd before tyme
whan he was but a chylde/wherof nowe
- (5) they were prohybyte and barred. This is
the very cause I saye and none other, as
thou shalt well fynde in the hystory selfe.
Nowe hast thou the thyng wherof me
thought it convenyent to warne (the) before/
(10) to th[e] entent thou shuldest not be disceyved
in the thyng wherin thou myghtest have
erred. Whiche I beseche (the) in thy redyng
alwayes to have in mynde to espye it out
thy selfe/and so I co(m)myt the to god.

Here endeth the preface of the transla-
tour to the reder/and nowe foloweth
the emperours lyfe or history.

- <<Whan the emperour Henry of
- (20) whom our co(m)muncacion is,
beyng yet but a chylde, succe-
ded (the) moste puissaunt (et) victo-
rious prince his father Henry the thirde,
as by nature the elder gyveth place to the
- (25) yonger/and (the) lande beyng yet in his for-

(D.II.)

(F 71,p Ir)

- (1) condycion and qualyte, for a certayne
space there were no warrs at all, nor peace
was not disturbed or broken, but al thyn-
ges were in quyet: robbery dyd not rage,
(5) lesyng dyd not lye, iustyce was of stre(n)gth,
and power was of vertue.

- After Henry the thyrde ruled the moste
excellent lady and empresse Agnes, in like
ryght and authorite with her sonne/and
(10) profyted hyghly the co(m)men weale. But by
cause youthe is lytell feared/and where
feare abateth, boldnesse increaseth/(the) ten-
der age of the emperour encoraged many
to mischefe. Therefore every man enforsed
(15) eyther to be egall w(i)t(h) his superyour, or els
moche better. The power of many wexed
myghty by usurpacion. The lawe was
had in no regarde, but lytell force therof
was taken. And to (the) ende the lords might
(20) lyve more lycenciously/fyrst they toke the
chylde from th[e] empresse, whose forwarde
wysdome (et) sadde maners they fearyng,
alleged that it was not decent for the em-
pyre to be governed of a woman. All be it
(25) we rede of many women whiche have
mynistred with great pollicye.

*Merke the ly
vynge of the
lordes and
princes in the
emperours
chyldehode.*

D.III.

(F 71,p IIv)

*marke the
handelynge
of yong kyn-
ges in theyr
wantonnesse.*

what tyme this yonge emperour was
abstract out of (the) lappe of his mother, and
brought in to the handes of the princes to
be nourysshed/what so ever they prescri-
(5) bed hym to do, that (as a chylde) dyd he/
whom they wolde he set up, and whome
they lyst he plucked downe/so (that) it myght
be well sayde that they were emperours
rather than subiectes. Whan they ha(n)dled
(10) any mater pertaynyng to (the) crowne, their
co(n)sultacion was not so moch there aboute
as aboute their owne synguler besynesse
and profyte: and the thyng they moste he-
ded in all that they dyd, was in especially
(15) to seke their private lucre. But above all
trechery this exceedeth, that what so ever
acte passed hym in his chylhdode (et) wan-
to(n)nesse, (the) same they wylled hym to stand
to in his age and yeres of discrecyon, and
(20) never to forsake it/as though it had ben
done with the moste hygh wysdome that
coullde be. And by this polecy they thought
to optayne their purpose. But whan the
emperour came to that age and discrecion
(25) that he coulde discerne what was honest
and what unhonest, what profytable and

(D.III.)

(F 72,p Ir)

- (1) what unprofytable/he retracte by and by
what so ever he had unwysely doone be-
fore, induced by (the) false persuasyon of his
lordes/(et) chaunged all thynges that were
(5) mete to be chaunged by good and discrete
iudgement. He forbadde all warres, vyo-
lence and oppressyon/and laboured to re-
vocate peace (et) iustyce, to restore the lawes
to their olde state, and to cutte awaye the
(10) unlawfull lybertyes of transgressours.

Whome he myght not rule by his impe-
riall proclamacion, then he correct by the
iustyce of the lawe/with moche more hu-
manite than ever they deserved. But this

- (15) they counted no humanyte, but inhuma-
nytie. And bycause they had caste of all
obedyence and ran at rovers, they wolde
not be restrayned nor suffre the brydell,
but layde their heedes togyther howe to

*Here mayste
thou se the
cause why the
lordes (et) prin-
ces hated the
emperour/
therupon for
soke hym.*

- (20) distroye the emperoure, or els to brynge
hym downe/nothyng regardyng howe
they ought peace to their cytezyns, iu-
styce to their empyre, and faythe unto
their sovereygne. The saxons therefore
(25) beyng an hardye and fyerse people in
batayle, and no lesse rasshe than bolde,

D.IIII.

(1)

vendicatyng unto them the prayse of chy-
valry, sodaynly in a fury set upon the em-
perour (et) assayled hym in bateyle.

The emperour consydringe it was not

(5)

good w(i)t(h) a fewe to aventure upon so many
well apoynted/fledde, and scapyng moche
narrowly, preferred lyfe before worshyp,
and helth before rychenesse. The saxons se-
yng they myght not have their purpose,

(10)

dygged up the bones of the emperours
sonne not longe before buryed, in dispyte
of his maiesty. O cruell beestlynesse and
spytefull vengeaunce. The emperour sore
moved with this dispytous and spytefull

(15)

dede, let assemble a great armye agaynst
that nacyon/fought with them, had the
victorye/overcame their power, but not
their obstinate myndes. For al be it he dis-
comfyt the(m) in batayle, put them to flyght,

(20)

pursued (the) chace, distroyed their goodes,
bette to grou(n)de their holdes, (et) dyd all that
became a conquerour to do/yet coulde he
not make them yelde. The seconde tyme

(25)

mistrustyng their power, bicause he bette
them so sore in (the) fyrst conflyct, seyng none

(D.IIIII.)

(F 73, p Ir)

- (1) other remedy yelded them selves/hopyng
that the emperour wolde have ben co(n)tent
with that, and therupon have pardoned
them. But it fortun-ed farre otherwyse:
(5) for the emperour banysshed them, (et) sent
them to other cou(n)treys where they were
kept in sure custody, with long expetacion
for a co(m)maundement of their deliverau(n)ce.

- But of the whiche outlary some of them
(10) escaped (et) ranne away/and some dismys-
sed of their keepers for money, conspyred of
fressh rather to dye than to yelde agayne.

*The seconde
conspiracy.*

- This conspiracy was more stronge than
the fyrst/for as moche as many lombar-
(15) des, frenchmen, bayers, and swecheners
were glued unto the same, with an othe
taken and gyven upon all parties to beset
the emperour on every syde.

- But whan they perceyved the empe-
(20) rour might well be invaded, but not over
comen and put downe, as whose power
was yet inexpugnable/to the ende they
might extenuat his myght, they devysed

- letters agaynst him to Hyldebra(n)de other-
(25) wyse named pope Gregory (the) seventh/the
co(n)tentes wherof were the most shamfull(D.V.)

*Lettres sente
to the pope a-
gaynste the
emperour.*

(D.V.)

- (1) and abhomynable thinges that any envy
or hatred coulde devyse/(et) suche as wolde
make as well the writer as the reder to
cast up his gorge if they were penned ac-
(5) cordyngly, wherof they acused hym/alle-
gyng (that) it became not so flagycious a per-
sone, more knowen by his leudnesse than
any thyng els to beare suche a dignyte.
Specially seyng that he had not recey-
(10) ved his imperyall crwne at the courte of
Rome/where they sayd it was co(n)venyent
for every emperour to be insignte. De-
syringe therefore (that) the pope with the cyte
and the counsayle of the princes electours
(15) wolde provyde one, whose vertue (et) wys-
dome were congruent for so hyghe an ho-
nour. The pope persuaded with this false
complaynt, and specially moved with the
prehemynence of the electyon agreed ther
unto/and without any delyberacyon ac-
cursed the emperour, and co(m)maunded all
the bysshoppes and princes of the empyre
to avoyde his co(m)munion as one accursed/
signyfyeng therunto (that) he entended short-
(25) ly to visyte the countrey of duchelande,
where it shuld be entreated of (the) churches

*The pope a-
loweth the
false co(m)plaint
of the empe-
rours enemy-
es/and ther-
upo(n) without
any further
deliberacyon
he accurseth
hym.*

(D.V.)

- (1) besynesse, and moste of all of suche matters as concerne (the) empyre. Addyng moreover (that) he absolved all men from the othe of their allegyau(n)ce made unto the emperour/casting by suche craft to move them to treason, and make insurrectyon. This dede displeased moche (the) stomakes of many one (if a man may be displeased w(i)t(h) that that the pope dothe) and men said (that) suche
- (5) absolucyon was no lesse unlawfull than of none effecte. Howe be it I dare not avow their assertions, leest I seme in their behalfe to refell the popes power. Anone upon this the bysshoppes, as well they
- (15) that favoured hym as they that favoured hym not, fearynge the losse of their dignyte forsoke hym/and so dyd the moste parte of the lordes and gentylnen. The emperoure than seyng that this mater
- (20) was brought to a very narrow straynte, toke bothe a good waye and a secrete, so daynly makyng his iourney to mete the pope. In the whiche dede he brought to passe two thynges at ones/that is,
- (25) he bothe optayned absolucyon, and disappointed his adversaryes of their suspect

*The outhour
dare not
speake.*

*The bisshoppes
and lordes
forsake
th[e] emperour.*

*Marke the
emperours
wysdome.*

(D.VI.)

- (1) co(m)municacion with the pope, so (that) for that
tyme they met not. To (the) crymes layde un
to his charge he answered thus, sayeng
he was not bou(n)de to answer to (the) acusaci
(5) on of his enemyes although it were true.
What profyteth you now of ye fooles)
that your sovereygne was bounde in the
sentence of exco(m)munycacion, whan nowe
he beyng absolved myght use his mighty
(10) power agaynst you? What dyd it profyete
you falsely to accuse him wha(n) with fewe
wordes he discipate your accusacyon as
the wynde doth the dust? What madnesse
armed you agaynst your lorde, ye agaynst
(15) the governour of the worlde? Ye se that
your conspyred malyce avayleth not, nor
bringeth any thyng to passe. Whome the
power of god hath settled in his empyre,
can your power put downe? Where is the
(20) othe that ye have made to his grace? Why
be ye so oblivyous of his graces lybera-
lyte to you exhibyt? Take holsome coun-
sayle and folowe not the fantasye of your
furiousnes. Forthinke your selves of your
(25) folysse enterprise, leest a stro(n)ger comyng
upon you vanquyssh you and treade you

(D.VI.)

(F 75,p Ir)

- (1) under foote, and shewe suche vengeaunce
upon you as may be a (per)petuall memory
what foolysshnesse it is to withsta(n)de your
sovereygne. At the leest oh ye bysshops, se
(5) that ye perysshe not out of the iust waye/
se ye do not violate (the) othe ye have made,
or els ye knowe what shall folowe.

*Take hede
my lordes.*

The emperour than departynge from
the pope, (et) benediction receyved for ma-

Duke [Rafe]

- (10) lediction/founde at his comyng home one
duke Rafe, creat emperour agaynst hym.
This Rafe herynge of the emperours re-
tourneyng, and havynge no haste to fyght
agaynst hym, fledde in to the countrey of
(15) Saxonye. It is more ease to attayne to
dignite than to retayne it. But let no man
wonder though suche a valyaunt man in
armes (et) so moche bet in warres do som-
tyme flye: for ofte tymes one true man is
(20) worthe two theves, ye and though he be
weaker often tymes putteth the thefe to
flyght. O unsacyable avaryce, the pesty-
lence of all pestylence/thou turnest topsy-
turvia all good maners, (et) chaungest ver-
(25) tue in to vyce. This noble duke a man of
great authorite and renome throughou

(D.VII.)

(1) all the lande/an upholder of ryght and iustyce and stronge in armes, and fynally co(m)mended in all maner of vertue, overcome with covetousnesse that overthro-

(5) weth all thynges, is become the supplantoure of his lorde and sovereygne, and hath lette flye his fayth to the wynde for the thyng that is not lykely. There were

*Here thou ne
dest no specta
cles/for it is
faire ynough*

at that tyme that sayde he was entysed of the pope, and that a man of suche hygh vertue wolde never have gyven so moche place to covetousnesse, without the counsayle of the pope/and herin they tooke a coniecture that the pope after the

(15) emperours absolucion sayde nothyng to the dukes traytourous insurrection/but wynked therat accordyng to the sayeng

Treason.

of the Comyk, qui tacet, satis laudat. He that saythe nothyng consenteth playne.

(20) The emperour than (the duke gyvyng place, whose necke had light upo(n) a sworde if he had ben apprehended) envaded the cuntry of Bayer and Swecherlande/ and distroyed the complyces of the sayde

(25) conspiracy, and bet downe their holdes. Neyther dyd he revenge hymselfe so cru-

(D.VII.)

(F 76, p Ir)

- (1) elly as the cause of his iniurye requyred/
but knowynge howe to use the brydell of
punysshment, rayned his wrathe (et) ven-
geaunce farre within the bou(n)des of their
(5) haynous tra(n)sgression. But yet duke Rafe
to the entent he myght avoyde the shame
that he before in flyeng had taken, with
some feate of manhode, besieged (the) towne
of Witzenburgh/where notw(i)t(h)standyng he
(10) prevayled more by treason than by hygh
courage. For whan the emperours army
and his mette, bothe feldes beyng pyt-
ched and the vawardes ioyned in fyght,
certayne of the emperours horse men be-
(15) ynge corrupte with money whiche way-
ted upon his owne persone, sodaynly tur-
ned their horses and ranne at the empe-
roure, to whome yet as god wolde they
inflycte no wounde, but shewed their ma-
(20) lyce, his armour was so sure. Alas wret-
ches, to whom lucre was cause of dethe
bothe of bodye and soule, whome synne
and vengeaunce wrapped bothe at ones:
for forthwith they were cutte all to gob-
(25) bets, so small as flesshe to pot. And here-
with arose a mervaylous shoute (et) crye in
(D.VIII.)

- (1) the felde how the emperour was slayne,
with the feare wherof (the) emperours par-
tie fled, and their enemyes chased them/
and al be it the spearemen saved them sel-
(5) ves w(i)t(h) their horse, the foote men yet went
all to haveke. But the more the vycторыe
was, the lesse was (the) worshyp that came
of it. Thus the towne won (et) a garryson
set in it, the duke retourned to Saxonye.
- (10) O thou false traytour what dyd profyt
the eyther the shamefull murder of (the) sely
soules that ranne away, or the takyng of
the towne, whan thou ca(n)nest neyther en-
ioy it longe, nor ever optayne thy mynde.
- (15) The emperour shortly after retournynge
with a stronge army wanne the towne a
gayne, the capitayne with the garryson
there lefte fleyng from thence for drede.
Dyvers tymes after that the emperour
(20) invaded the countrey, but never without
worshyp, or els cleane from disworshyp.
But at the last he had a fayre daye of his
enemyes: for in the last conflyct bytwene
hym and (the) duke, the duke was there not
(25) onely wounded to dethe, but also had his
ryght hande smytten of in the fyght, for a

*Duke raufe
is slayne.*

(D.VIII.)

(F 77,p Ir)

- (1) very signe of the punisshment of god clere
to all men, of his false treason (et) periury.
Whan (the) duke was slayne, the armye fled
w(i)t(h)out any more harme of eyther partie/
(5) wherin (the) hygh provisyon of god is moche
to be noted, for (the) savyng of christen blood.
But the styffe obstinate nacion of saxones
neyther coulde be admonisshed by al these
harmes (et) domages, neyther by the evy-
(10) dent token (that) god shewed them to be ware
at, but co(n)tynuyng in their malyce and ob-
stynacy set up a newe kyng, whose name
was Hermane, whiche also perisshed af-
ter a straunge maner. For whan (the) saxons
(15) had banysshed hym the cou(n)trey, for what
displeasure I can not tell/he revertyng to
the parties where he was borne, (et) bea-
ryng styll the name of a kyng without a-
ny rentes, toke his way to the bysshop of
(20) Tryvers, whom also the strength of the
towne of Tryvers emboldened against the
emperour to become a traytour. What a
worshypfull power of a kyng is that, that
must be sustayned of other mens richesse.
(25) Not longe after as the kyng and the bys-
shop rode togyther they bethought them

*Hermane is
banysshed.*

E.I.

- (1) of a mery ieste, howe they wolde set upon
the bysshops castell whyther they went,
as though they had ben enemies, to prove
the manhode of them that were within.
- (5) And as they brast in to the foregates whi-
che they founde unshytte and without ke-
pers/some of (the) garryson manfully with-
standyng them, and some hydyng them
selves in corners, a woman in kynde, but
(10) no woman in herte whyppyng up in to
the turret, with great vyolence threwe
downe a massyve stone upon the kynges
heed/(et) so he dyed shamfully, slayne with
a womans hande/ but to colour the mater
(15) they fathered (the) womans dede on a man.
After the yvell fortune and ende of these
two traytours Rafe (et) Hermane, the sax-
ons staggered longe: the bare fortune of
that (that) was past, was a feare of that that
(20) was to come. But at (the) last covetousnesse
prevayled and impelled the marques Eg-
bert to begyn where the two traytours
left/whiche at (the) ende but al to late lerned
that one man might be ware by an other.
- (25) There was a towne in Saxonye whiche
bycause al thynges prospered with (the) em-

*[Kin]ge Her-
man is shame
fully s[ill]ayne.*

*The mar-
ques Egbert
is a traytour.*

(E.I.)

- (1) perour, tourned to his parte. This well
markyng (the) lordes of the cou(n)trey besieged
it. The marques Egbert swollen with the
desyre of promocion, wherunto he aplyed
(5) all his lust (et) study, went to (the) sayd besiege
more stronge tha(n) any other/(et) sending his
company before, folowed after w(i)t(h) a fewe.
The marques leavyng (the) hygh way, leest
he myght mete w(i)t(h) his enemyes (for who
(10) is (that) lacketh enemyes, or so myghty
that feareth not to be trapped of the(m)) toke
an other way hym selfe, (et) gyded the com-
pany whiche he had through a woode. O
good lorde howe hyd be thy iugementes,
(15) and how close thou kepest suche things as
thou wylt do, (et) openest suche thyngs as y(o)u
hast hyd. The heate of (the) day brent (the) mar *Rom[...]*
ques (et) his co(m)pany sore, (et) as it is wont pro-
voked moche their thurste/w(i)t(h) suche deed
(20) slepe creping upon the(m) (that) their heeds honged
downe upon their brestes, (et) the horse toke
what way they wolde. Not far w(i)t(h)in (the) re-
cesse of (the) woode they espied a water myll,
whyder they turned to rest/(et) sent (the) myl-
(25) ner to fetcke dri(n)ke in (the) meane tyme at the
village. As (the) mylner hasted w(i)t(h) the botell

E.II.

- (1) at his backe he mette with men of warre
goyng to (the) sayd besiege, whiche were the
secret frendes of the emperour, but of the
contrary parte: of whom they demau(n)ded
(5) whence he came and whyther he wolde,
and why he blewe (et) ran so fast. The myl-
ner coulde kepe lytell cou(n)sayle, but by (et) by
uttered the mater. These men astonished
whether for feare or for ioye, delybered in
(10) them selves what was best to do/(et) caste
in their myndes what peryll and dau(n)ger
there was, and agayne what rewarde,
what manhone, what laude (et) prayse, and
what fydelite shulde be estemed in them if
(15) they slewe the marques the emperours
great enemye/whiche consyderynge also
that so mete an occasyon was not offered
to them all for naught, determynd full to
make or marre/and encouragyng one an
(20) other lyke men made hast to the mylne,
whyder anone as they came (the) fyght was
begon, whiche was very longe (et) sharpe,
bycause the companyes beyng lyke bothe
in force and nombre fought the one partie
(25) for laude, (et) the other for their lyves. Not-
withstandyng the emperours syde wan,

(E.II.)

(F 79, p Ir)

- (1) and the marques laye shamfully slayne,
swymmyng in the mylda(m)me. O thou hap
py mylne to whome many one resorteth,
not onely for thy grynding, but also for thy
(5) fame. Thus (the) nobles of the countrey con
fused brake up the besiege, their entende
me(n)t unfynished. Upon this occasyon the
emperours cause amended daily/and his
adversryes cause amended as soure ale
(10) dothe in so(m)mer, and all they toke in hande
toured to an yvell conclusyon.
His enemyes perceyvyng their fortune
to be naught, neyther in armour nor out
of armour, neythe in the election of their
(15) kynges/armed them selves agayne with
false slaunderous lyes (et) detractions: and
amongest other haynous thynges not to
be spoken, they complayned to the pope
that he whom they had banished for his
(20) leude lyvyng, had slayne the most christen
kyngs whiche they had create not of their
owne heed, but by the authorite of (the) seate
apostolyke/and howe he dyd usurpe the
empyre by bloode, by fyre, by extorcyon,
(25) and by the sworde/and (that) he wasted and
distroyed on every syde, and exercysed his

*The mar-
ques is slayne.*

*Another com
playnte unto
the pope of
th[e] emperour*

E.III.

(1) tyranny by al (the) meanes he coulde against
the churche and co(m)men weale of the la(n)de.

*Th[e] emperour
is acursed the
seco(n)de tyme.*

At whose uniust accusacion the pope (as
they bosted) accursed him (the) seconde tyme.

(5) But (that) bonde of exco(m)municacion was cou(n)-
ted of lytell force, for that (that) it semed to pro-
cede of no reason, but of malyce (et) hatred.

The emperour seyng the pope enten-
ted nothyng els but his utter distruction/

(10) nor to be content with any lesse obedyence
than (the) very renouciacion of his crowne,
was enforced of very necessite to fall from
obedyence to rebellyon, from humylite to
take upon hym lyke an emperour, (et) caste

(15) to shewe the same curtesye to (the) pope that
he wolde have shewed to hym. And ther-
upon sought causes and occasyons howe
he myght depose the pope. And it was

*The pope For-
swareth the
seate.*

(20) founde that the pope had ones abiured
the seate before, and had ben deposed/and
that bycause he came therunto by amby-
cion or gyvyng of brives when he was
archedeacon, the pope that than was be-

(25) yngre yet alyve. Whether that be trewe or
false I am not very redy. Some affyrme
it to be trewe, some sayde it was but fay-

(E.III.)

(F 80,p Ir)

(1) ned/there were in Rome that argued pro
and contra. Some sayde that Rome lady
of the worlde, wolde permytte no suche
abusyon. Some sayd agayne that Rome

*Rome/the
hand mayd
all covetous
nes.*

(5) the handmayde of all covetousnesse wolde
for money lyghtly smyle upon all unthriftynesse. I leave the mater in other mennes iudgement, bycause it is doutefull/
I can neyther saye ye nor nay to the ma-

(10) ter. Therefore as the emperour wente to
Rome with his armye, bearynge downe
in the way what so ever withstode hym/
he bette to grounde townes, castels, toures, with suche lyke/and counfounded all

(15) factyons. Of whose comynge the cytie
advertysed, whiche ought to have receyved hym honourably, prepared and made them selves redy agaynst hym in al thynge belongynge to warres, as thoughe

(20) Hannyball the carthagen had laboured
to distroye them/and shytte the gates agaynst their lyege lorde, as agaynst their mortall enemye/wherwith the emperour
sore moved (and that iustly) besieged the

Rome is besieged.

(25) towne on every quartre/(et) stopped them
frome their egressse whiche denyed hym

E.IIIII.

- (1) his ingresse, other were sent to overturne castels, burne villages, robbe and distroy the countrey wherof they had their vy-
tayles. Without was warre, within was
(5) feare. Ingyns of warre were raysed on every syde/here they bet downe the wal-
les, there they reared up scalyng ladders. On the othersyde they in the cyte threwe
dartes, stones, fyrebrandes, wyldefyre/
(10) and somtyme brayding out fought hande to hande. It was sore fought on bothe sy-
des/the cause made these stronge, (et) daun-
ger made the other stronge. Upon a cer-
tayn tyme whan both armyes were we-
(15) ried with fyght and heate, aboute mydey day they gave them selves to slepe, not so moche but even they (that) watched: as for-
tune wolde, one of the emperours targe-
taries approched nyghe unto the walles
(20) to gatther up dartes/and whan he layde his eare nygh unto the walles to lysten,
and perceyved no man at hande, neyther upon the walles nor in the glocke houses,
beyng boldened therwith, and comforted
(25) with the courage of his stomake (et) lyght-
nesse of his body, clymmed up so well as

(E.IIIII.)

- (1) he coulde, tyll he had wonne the toppe of
the wall/and whan he was up he caste
his eyen al aboute and perceyved no man
styrryng. Than he sta(n)dyng bytwyxt hope
(5) and feare made a signe with his hande to
his felowes to come unto him/and unne-
thes abstayned from shoutyng, bycause it
was very longe or they perceyved/which
at the last takyng their weapons and ha-
(10) styng in all they myght with scalyng lad-
ders, assended the walles with a tryse,
toke the towne, slewe, toke prisoners, and
put to flight al that withstode them. The
emperour was sore greved that the gates
Rome is take(n).
(15) were shytte, so that one myght not entre
for an other after they had scaled (the) wal-
les/but he that went before let hym that
came after/(et) he that came behynde ran
in his necke (that) went before/and co(m)maun-
(20) ded the walles to be caste downe, so that
men myght entre with ease. Than was
in every corner murder, in every corner
waylyng. The cyte shoke whan the wal-
les were smytten to (the) grounde. The pope
The pope flyeth.
(25) fledde/and he that brought all in (the) dyrte
let them all lye. At the last the romaynes

(E.V.)

(F 81,p Iiv)

- (1) were sory for their rebellyon/and where
as before they might have deserved of the
emperour bothe great love and large gyf-
tes, nowe they were fayne to gyve large
(5) gyftes/ye and moche to do so to save the
towne from subversyon. After (that) all thyn-
ges were pacified, the emperour declared
before the hole senate and co(n)mens of the
cytie the cause of his camyng, and what
(10) rebuke he had taken of the pope/where
many confessing the same to be truthe, he
instytuted Clement the seconde, of whom
he was crowned emperour with (the) assent
of all his subiectes/and so there remay-
(15) ned a certayne space tyll all thinges were
brought to unytie and good ordre.

*The pope hy
reth a knave
to slee th[e] em
perour in his
prayer.*

- Neyther ought it to be forgotten that
the relacyon of credyble persons hath di-
vulgate in the parties of Duchelande, and
(20) is spoken for a truthe in (the) cytie selfe. The
emperour used moche an oratory or cha-
pell wherin there escaped no daye but he
made his devoute petycions/and above
all other places therin he chose one moste
(25) feate and apte for the same purpose. A cer-
tayne leude body perceyvyng this his cu-

(E.V.)

(F 82,p Ir)

- (1) stome, beyng attempted whether of his
owne (per)verse inclynacion or of other men-
nes ungracious counsayle, conveyed up a
stone in to the vault dyrecte other the same
place, to the entent to lette it fall upon the
emperours heed in tyme of his prayer,
and so to slee hym. This doone he opened
and made a hole in (the) vault, a borde taken
up/and lette downe the stone dyvers ty-
mes with a rope to prove his conclusyon,
leest at tyme convenyent he myght fayle
and be disceyved of his purpose. After
this whan he thought it moste metest to
execute his entente, he assended up and
watched the comynge of the emperoure,
whom whan he espyed beyng very gredy
of his dethe, but unaware of his owne, he
dyrecte the stone to the emperours heed/
whiche movynge a lytell a syde, the mys-
fortunate creature (god so preparyng) feel
downe w(i)t(h) the stone and was slayne, (the) em-
perour preserved. The mater was publis-
shed out of hande throughout al the cite/(et)
the co(m)mens (whom it is not easy to quyet
(25) in their madnesse) whether the emperour
wolde or not, drewe the body by rocks and

*Gregoryes
counsell.*

(E.VI.)

- (1) by stones, (et) discerped it al to peces. Than they all ascryvyng the emperours lyfe to the tuytion of god, became more sure to the emperoure in herte, faythe, (et) mynde
- (5) than ever they were. And this traytrous treason dyd not onely make his frendes more trusty and assured, but co(n)verted also no small company of his enemyes to favour hym effectuously. Lastly al thynges
- (10) set in ordre, and (the) towne furnysshed with soudyours to kepe it from fallyng agayne from the emperour, he returned from the cyte to (the) countrey of Duchelande with the ornament of his dyademe: but no fortune
- (15) is immutable. Sone after his departure the soudyours fell sycke, dyed up, and not one was left a lyve. Wherupon (the) romaynes (their yoke taken awaye and they set at lybertie) deposed Clement and set up a
- (20) nother. Wherof what tyme the emperour had understandyng, he moved his armye towarde Rome: but whan he came to Ytaly there encountred him (the) ambassadours of the romayns, desyring peace/to whom
- (25) upon reasonable condycions he graunted their desyre/and left behynde hym his el-

(E.VI.)

(F 83,p Ir)

- (1) dest sonne Conradus, whom he proclay-
med prince and enheritour, and departed/
leavyng the sayd Conradus behynde to
defende the countrey agaynst the tou(n)tesse
- (5) Matylde (whiche made chalenge in the
same, and had almoste overronne it) and
to ryd out of her handes (the) kingdome that
in tyme comynge shulde be his. But alas
what shall a mannes enemyes do whan
- (10) the sonne insurrecteth agaynst his owne
father? Whom maye a man truste whan
his owne sonne disceyveth him? Let wed
locke therefore cease, let no ma(n) desyre issue/
for thyne owne chylde wyll be thyne ene-
- (15) mye, and not onely thurste the out of thy
dwellyng but rydde the of thy lyfe.
The emperours sonne Conradus, of
whom we nowe speake, beyng perverted
of the countesse (who is that (that) a naughty
- (20) woman can not distroy?) ioyned hymselfe
to his fathers enemyes, and dyd crowne
hym selfe kyng/envaded the empyre, de-
fyled all ryght, confounded all ordre, im-
pugned all nature, and sought the bloode
- (25) of his father bycause he coulde not reigne
without it, his father beyng a lyve.The

(E.VII.)

- (1) fame wherof whan it was caryed to the
emperours enemyes, they reioysed, they
leaped, they clapped their handes, they
songe, they lauded his sonnes dede, and a-
- (5) bove al the womans the authour therof.
They sent ambassadours with all spede,
to set forwardes, and encourage (the) malyce
of the yonge man, (et) to cast oyle in the fyre/
and made an othe unto hym of perpetuall
- (10) amyte, ayde (et) socour/although they had
conspyred many a daye before amongst
the(m), never to be true to father nor to sonne.
The emperour al be it he was sory in his
mynde of this noyse, notwithstanding de
- (15) meaned outwardly great fortytude/and
lamented not so moch his owne mysfor-
tune as his sonnes. Whan the emperour
after all the meanes he coulde make, se
that his sonne wolde not be revocate from
- (20) his leudnesse, sought not so moche to re-
venge hym selfe of his owne iniury, as to
take away the yvell example by punysh-
ment of the same/and entended to abdy-
cate or disenheryte his elder sonne, and
- (25) avaunce his yonger to the enherytaunce
of (the) crowne. The emperour therefore cal-

(E.VII.)

(F 84,p Ir)

- (1) lynge unto hym the lordes of his coun-
sayle, complayned unto them of his son-
nes iniquyte, howe he toke his enemyes
parte, and wrongfully usurped the em-
(5) pyre/and that he enforced not onely to de-
pose hym, but also to dyspatche hym of
his lyfe. To this he added, that though
it were so that no man wolde be moved
at his sonnes misbehaviour for any faute
(10) doone to hym, as to his father/yet they
ought for the commen welthe sake to be
ware that they suffre no man to usurpe
by sworde (et) violence/but rather to trans-
fere the electyon to his yongest sonne, for
(15) so moche as the eldest had loste it by good
reason (et) iustyce. Many helde the contrary
but more of lyght iudgement than of any
great wisdom. At (the) last they all ioynnyng
in one mynde and with one assent appro-
(20) ving (the) emperours demau(n)de, elect his yon-
ger sonne heyre to (the) crown, (et) disenherited
the elder for his malycious usurpacyon.
And to (the) ende (that) the yonger shuld not imi-
tate (the) steps of th[is] elder, he toke an othe of
(25) his father never to intromyt or make any
chale(n)ge in any of his fathers dominions,

(E.VIII.)

- (1) he beyng alyve, without his lovyng consent (et) favour. Than was there cast moch doute and feare of intestyne warres that myght aryse bytwyxt the two bretherne,
- (5) and of great murdre within (the) lande. But he that disposeth all thynges acording to the best, toke awaye this feare anone by the dethe of the eldest, (et) gave an occasyon that the lande myght tourne to an unyall
- (10) concorde. These thynges past, and the emperours enemyes so ofte lesyng their capitayne and post werto to leane, beyng constrained to a composycion, chaunged (as best was) their warres to peace, and
- (15) their pavylions to domesticall quyetnesse. Therefore bycause peace shuld reigne over all, the lordes (et) great men beyng accyted to the court, the emperour dyd peace to be proclaymed (et) stablysshed throughout all
- (20) the empyre/and for the barynge of suche enormyties as had ben used here tofore he ordayned grevous punysshmentes, for all suche (that) shulde be done here after. Whiche howe farforth they were good and profy-
- (25) table to (the) poore, so moche they were grevous and unprofytable to the myghty.

(E.VIII.)

- (1) To the poore they inferred moche plenty,
to the other moche scarsetie and famyne.
The myghty whiche had distracte (et) wa-
sted their goodes upon launceknights,
- (5) warres, and necessarye purveyaunce ther-
to appertaynyng/the lycence of their olde
accustomed robbery barred (et) taken from
them (with their pacyence be it sayd) ly-
ved in paynefull povertie, their sellers re-
- (10) plenysshed with penurye. He that lately
rode upon a fomyng courser, was nowe
co(n)tent and fayne of a poore hackney. And
he that whylome sought no worse than
fyne scarlet, now thought hym selfe right
- (15) well at ease if he had a cote of the same co-
lour that was dyed upon (the) shepes backe.
And he (that) was wonte to weare his spur-
res of golde, helde hym selfe well apayde
with a payre of yron. And lastely what a-
- (20) busion so ever dame robbery had induced,
the same dame poverty dyd put away. As
where the twines buylded upon (the) ryver
sydes were wont to be founde of robbery
and extorcion, (et) pollyng of the botes that
- (25) passed by/nowe the merchauntes myght
frely passe (et) repasse, the rulers or offycers

*Peace is un-
profitable to
theves.*

F.I.

- (1) of the same havyng hungry throtes with
the losse of their brybes. A mervaylous
An hygh pollecy. pollecy (et) hyghly to be co(m)mended, (that) where
other can not revenge their inimyces but
(5) by fyghtyng (et) bloode sheadyng, (the) emperour
revenged his by peace (et) unities.
Whan the lordes (et) princes w(i)t(h) their servauntes
(et) hangers to, were certayn yeres
thus straitly kept in by this forsaid unite
(10) (et) peace, so (that) they myght not use their olde
pervers liberte, they began agayn to mur-
mure at (the) emperour and synysterly to re-
porte of his lyvi(n)g. I pray you what hath
he done? Forsothe no thyng but prohibyte
(15) spoyling (et) robbery, revocat peace and iu-
styce/so that (the) thefe may not kepe (the) hygh
wayes, (that) the woodes maye not hyde the
yongkers (that) marchau(n)tes have no wro(n)ge,
that al pillage forbydden the pollers slepe
(20) for their diners. Wherfore (I beseche you)
doth it displese you to lyve any otherwyse
A good counsell for all estates or condycyons. tha(n) by spoyles (et) robbery? Re(n)dre to every
man (that) ye have w(i)t(h)drawen from the(m)/make
even the nombre of your servauntes with
(25) your rent (et) wynnynge/gather togyder
agayne the goodes that ye have co(n)sumed

(F.I.)

- (1) wantonly, and than shal your houses and cellers habounde with rychesse/(et) ye shall have no nede to take from other, whan every man shall have ynough of his owne:
- (5) neyther shall the emperour nede to be blamed of you, nor no warres to be made w(i)t(h)in his iurisdyction. And so shall you have to satisfye your bodyes/and (that best is) to save your soules. But what profyteth all
- (10) this preachyng? I do but call (the) asse to the harpe: for an yll custome is hardly or never taken away. The great men therefore acustomed to ravyne, to th[e] e(n)de they might pyke a quarell to use their olde fassyons,
- (15) sought (et) pried where they might fynde an enemy mete for th[e] emperour/for (the) whiche entent they estemed his sonne not unapt. That they myght therefore fynde a tyme co(n)venye(n)t for (the) suggestyon of their mater,
- (20) they led hym forthe oft tymes on hu(n)tyng/ after that they allured him w(i)t(h) goodly bankettes, where they nosende him with pleasau(n)t sportes (et) pastymes/and moved hym to many thinges (that) youthe dothe requyre.
- (25) fynally (as the maner of yonge men is) they bou(n)de them selves by (the) way of good

*The allures
of vyce.*

F.II.

- (1) company to gyve eche other their faythes
and ryght handes, with mutuall othes.
Whan they espied ones (that) he might be dis-
ceyved (et) brought in a snare well ynough,
- (5) dyvers wayes/upon a tyme in (the) myddes
of other co(m)munycacion they made me(n)cion
of the emperour his father/sayeng they
mervayled not a lytle (that) he coulde suffre so
harde a father, (et) that he diffred nothyng
- (10) from a bondman, for as moche as he was
kept lyke one all condycions/addyng
that his father was very olde and unable
to rule, so (that) if he differd his investuryng
tyll his fathers dethe, some other wolde
- (15) without questyon put hym besyde the sa-
dell/addyng more over (that) he coulde lacke
no fautours to his forsayd enterprise, the
hatred (et) envye consydred that his father
stode in, but that he shulde optayne (the) her-
tes of all men, if he wolde manfully take
upon him for as moche chefely as his fa-
ther stode exco(m)unicate or accursed out of
the churche, and was deserted of all his
nobles. And that he ought not to passe of
his othe made unto his father without
discrecion, but (that) he might with good con-

*A wyse man
can smell by
these wordes
well ynough:
from whence
this counsell
came/and
whereunto
they trusted.*

(F.II.)

(F 87,p 1r)

(1) science breke it, consydering (the) premisses.

The emperour suspecting no harme approved not a lytell his sonnes famylarite with the peres of (the) realme/hopyng that

(5) therby his sonne shulde be the better hol-

pen to his ryght after his dethe. Wherto shulde I make many words? This yonge prince incontynent abstracte of concupiscence (as youthe is evermore seduceable)

(10) renyed neyther in worde nor dede, but con-

sented unto their wicked persuasion. And waytyng no more but a tyme convene(n)t for his purpose whan he myght best forsake his father, to his fathers most hygh

(15) displeasure/forsoke hym upon a season as

he wente to subdue the saxons, and toke with hym of his fathers armye a great company of men/knowyng full lytell (that) he shulde be forsaken hym selfe an other day

(20) of them that so had moved hym. The em-

perour seyng his sonne departe after this maner, with an hevy herte and wepyng eye, sent after his ambassadours to entreate hym to returne i(n) his fathers name

(25) and co(m)maundeme(n)t, fatherly desyring him

not to make sorowfull his naturall parent

F.III.

- (1) striken in age/ye that he offende not (the) father of all fathers, and that he wolde not cause hymselfe to be spytted at of all men, and talked on of all the worlde: ioynyng
- (5) more over unto this, that he shulde reme(m)-bre the othe wherin he was bounde/and howe they were his enemyes (et) not his frendes/the devysers of his distructyon, and no frendly defenders of his honour (that)
- (10) gave him suche counsayle. But his sonne utterly refused all good advyse, and styfly affyrmed that he ne wolde from thenceforth have to do with his father hotte nor colde. Thus under the coloure of goddes
- (15) cause he aplied his own. Streightwayes upon this his answer he toke his iourney to the cou(n)treys of Bayer, Swecherlande and Saxonye, (et) convented all the nobles, and (as men be new fangled) alured them
- (20) to his treason/and toke upon hym to rule as though his father had ben buried. After that he besieged the castell of Norenberge/where howe sore (the) fyght was the murder of bothe partes dothe shewe. But
- (25) the lesse hope (the) towne had of victorye the more was their courage. And if the good

*Norenberge
is besieged.*

(F.III.)

- (1) emperour pityeng the sore murdre (that) there
was co(m)myt on both sydes (lesse estemyng
the losse of (the) towne than the lyves of his
poore subiects) had not sent co(m)maundme(n)t
to yelde (the) castell, his sonne myght as well
have besieged (the) moone/onlesse hu(n)ger that
expugneth all thyng had holpen in (that) be-
halfe. And here marke the tendre herte of
the father, agaynste the unnaturall affe-
(10) ction of his sonne. The emperour agaynst
his sonnes unnaturalnesse sheweth a fa-
therly mynde and pytie, remembrynge
nothyng his sonnes unkyndnesse, but re-
gardyng onely nature. He had rather lose
(15) the towne (the floure of all Duchelande)
than to defende it with the daunger of
his sonne. He had rather take his sonnes
iniuries in good worthe, than revenge
them to his sonnes daunger. Therefore
(20) the cytezyngs upon a condycyon of truce
and amytie, yelded up the keyes of the
towne. The besiege broken up, the yonge
kyng gatte hym selfe unto Ratyspone to
make that stronge and sure, and to con-
(25) cilyate the myndes of the cytezyngs stan-
dyng yet in a quandare to whome they

*Note the em
perours pity.*

- (1) myght obey. Wherof whan the emperour
beyng tha(n) at witzemberg understode, sup-
posynge his sonne myght eyther be over-
taken in the waye thyderwarde, or in the
(5) towne selfe/doged him so fast (that) he never
knewe of his fathers comynge, tyll suche
tyme as a great company of (the) emperours
conveyde over the ryder of Donaw, en-
tred the towne where his sonne was. His
(10) sonne astonysshed with their sodayne co(m)-
myng, toke hym to his horse. O unwyse
prince, why doest thou voyde hym whom
thou shuldest not? Why doest thou voyde
thy father? He pursueth (the) but not perse-
(15) quiteth. He pursueth the (I say) as a fa-
ther, but not as an enemye/not to marre
the, but to co(n)serve the. He pursueth the to
restore (the) publyke weale to peace (et) unytie
disturbed by thy iniquytie, and to prospect
(20) for thy profyte here to come.
The yonge prince sent postes in all haste
to the parties of Bayer (et) Swecherlande,
to recollect his armye dispersed a sondre/
the whiche thyng constrayned his father
(25) also to assemble his army. Bothe armyes
dyd mete at (the) ryver of regyne, the one full

(F.IIIII.)

- (1) bronte agaynst the other. On this parte
standeth the father, on the other (the) sonne.
On this syde pytie, on the other tyranny.
Whan (the) grande capitaynes of bothe par-
- (5) tes mette as mediatours bytwene them
both to take up (the) mater. They of the em-
perours syde, illect with persuadyble rea-
sons, and beyng promessed mou(n)taynes of
golde, wexed colde in their herts towarde
- (10) their mayster. And if he had not betyme
savoured this houshold fraude he had ben
lefte with a fewe in hasarde of his lyfe:
therfore as nedes he muste he gave place
to treason, and after the ensample of Da-
- (15) vyd fledde/bycause his sonne shulde be no
paracyde. Oh how mervaylously (the) grace
of god doth worke, howe evydently be we
taught, if at (the) leest we wolde be taught,
and if our hertes were not blynded.
- (20) The emperour thynkyng his enemyes
wolde pursue (et) folow hym the same way
he came, dyverted to the duke of Beame,
whiche though before he forsoke the em-
perour in a ryght harde straynte, yet not
- (25) withsta(n)dyng now he receyved hym with
moche honour and worshyp, and dyd con-

(F.V.)

*"Dominus prote-
ctor vitae meae,
a quo trepida-
bo?"*

- (1) ducte hym safely to Saxonye, where al-
be it he wanted no deedly foes, yet was he
of them surely conducted to the ryver of
Reane. Wherof came this? Trewly of that
that (the) hande of god was with hym, and
that he had an invisible gyde whiche led
hym harmelesse through fyre and water.
O thou yonge prince, thou myghtest be
warned by this myracle if warni(n)g coulde
(10) suffyce: and herein lerne to honour thy fa-
ther, (et) hym not to persecute/whom even
his mortall enemyes honoured whan he
came in their handes. But sythe suche
fayre admonycyon can not amende the,
(15) it resteth that thou muste be punysshed
otherwyse.
Whan the emperours flyght was kno-
wen, it withdrewe many from his syde,
and moche encreased his sonnes power (et)
(20) dimynished his owne. Incontynent the
yonge prince to avaunce his smylyng for-
tune, let poynt his Christmasse to be hol-
den at the towne of Meance/whyder he
desyred al the nobles of (the) countrey (et) com-
(25) mens (that) wolde take the payne, to the ende
he wolde be notified as lorde over all. To

(F.V.)

(F 90,p Ir)

- (1) this royaltie ente(n)ded his father to resorte,
whiche assembled his frendes to go with
hym, wyllynge there to have it debated
whether he were well entreated or no. Of
- (5) this thyng what tyme his enemyes had
knowlege, mistrustyng bothe them selves
and their cause if he shulde come upon the(m)
enstructe bothe with strengthe and rea-
son, taught the yonge prince this fraude.
- (10) That he shulde mete his father faynyng
as penytent a countenaunce as he coulde
devyse, and to yelde hym selfe gyilty and
desyre forgyvenesse, and to saye that he
was redy to make any satisfactyon pos-
(15) syble, so he myght have pardone. If this
fraude wolde serve they bade hym use it/
if not, that at the leest it myght stande in
stede of a trewe meanynge. The yonge
man beyng perfite in this ungracyous
(20) lesson, came to his father with suche a
fassyon as is mervayle/wherunto he gy-
vyng credence, embrased hym aboute
the necke, wepyng, kyssyng, and ioyeng
lyke the father wherof (the) evangelist Luke
(25) hath me(n)cioned/whiche made so great ioy
(et) triu(m)phe for (the) revyving of his prodigall

*Note this
treason.*

*The sone gy
veth the fa-
ther a Judas
kysse.*

(F.VI.)

- (1) and unthrifty seatergood, whom he supposed to be deed, (et) thought never to have sene hym agayne. Many wordes be not best. The emperour forgave his sonne all
- (5) that was paste, onely he tolde hym his faute gentyllly, thynkyng that suffycient/acordyng to (the) sayeng of Therence:"a lytell punysshment or none is suffycient to a father, for the trespace of his chylde". The
- (10) emperours sonne thus taken to mercye, lykewyse as before he begyled his father with a coloured countenau(n)ce/even so dyd he nowe with a false persuasyon. He cou(n)sayled his father to leave al his company
- (15) behynde hym except a fewe/sayeng that no man wolde withstande hym if they twayne were agreed/and (that) except he dyd so, he was lyke to marre all. This counsayle lyked well the emperour, whiche in
- (20) very dede had ben good if there had ben no treason ment. Hereupon his father left behynde hym all his company, thre hundred excepted/and rode forthe with his sonne: at nyght they came to their lodgyng. There (the) sonne gave him selfe holly
- (25) to serve his father/there they passed forth

(F.VI.)

(F 91,p Ir)

- (1) the nyght in dalyeng, talkynge, kyssynge,
sportyng and embrasyng/where (the) father
was ryght ioyous, (et) as moche desyrus
to take the full pleasure of his sonnes pre-
(5) sence, whiche he had so longe forgone/full
lytell knowynge that to be the last of any
suche felycite. A mervaylous thing to me
that fraude and vyolence shulde have so
prosperous fortune. The daye folowynge
(10) whan they aproched nyghe the towne of
Meance/there met them a knave subor-
ned with a false message, which brought
them tydynges that the bayers and swe-
cheners were comen with a mervaylous
(15) great stre(n)gth agaynst th[e]l emperour. Than
his sonne sayde that it was not good for
his father to adve(n)ture amongst his ene-
myes/(et) that it wolde be harde to bridell
their frantyke heedes, excepte they were
(20) somewhat stayde before/and that he shuld
go to a castell harde by, and there tary to
suche tyme as he myght speake w(i)t(h) them,
move them from their frensyne, and bring
the(m) to desyre his pardon. The emperour
(25) dyd as his sonne cou(n)sayled hym, and toke
his waye to the castell apoynted/not per-

*The castel of
Bynga.*

(F.VII.)

- (1) ceyvyng his sonnes ungracyous entent,
whiche he covertly coulered under (the) cloke
of his false faythe and promesse.
Whan (the) emperour was entred with a
- (5) fewe, the gates beyng shytted, (et) the rest of
his assured servau(n)tes barred out/than lo
apered the trechery of his sonne: and he
receyved as a lorde, was kepte in lyke a
lurden. The emperour brought in sure cu
stody, his sonne with great triumphe as
though he had done an act worthy of hys
prayse, returned to the towne of Meance/
where w(i)t(h) moche proude bostyng he tolde
with what pollicy he toke his father pri-
soner. Than all the courte ronge with ioy
and melody. Ryght was called wronge,
and fraude was called fidelite. Forthwith
upon this (the) yonge prince sent an ambas-
sade to his father, co(m)maundyng hym (that) if
(20) he wolde save his lyfe he shulde without
any delaye sende hym his crowne, crosse,
sphere, with other emperiall orname(n)tes/
and delyver in to his handes the moste
strongest holdes he had. Whiche to do he
(25) ne let, but regarded more his life than his
honour. And yet this semed not ynough,

*Th[e] emperour
is taken pry-
soner of his
owne sonne.*

(F.VII.)

(F 92, p Ir)

- (1) onelesse he came thyder in his owne persone, and before all the worlde renounced his royaltie. He came therefore not at liberty, but ledde as a prisoner/and so stode
- (5) before them whiche were wont to stande before hym/and spake as the fortune of a prisoner requyred, havyng no lyberty of reason. Whan he was demaunded of (the) towarde and wylfull renouncyacyon of the
- (10) emperyall dignytie, he answered not as *Th[e] e(m)perours aunswere.*
it lay in his mynde, but as necessytie constrained/(that) he forsoke all togyther of his free wyll, (et) by no coaction/and (that) he lacked strength of body any lenger to governe as
- (15) he shulde, (et) that he passed not of it, for as moche as he had proved by longe experyence (that) in suche dignytie there was more grefe than glory/and that it was tyme for hym to se to (the) helth of his soule, all care of
- (20) honour layde a parte/no more but (that) his sonne shulde beware that he dyd nothyng whiche might seme neyther syttyng for (the) sonne to do, nor for (the) fader to suffre. This answere of the emperour with the pity-
- (25) full case wherin he stode, moved (the) hertes of many bothe sorowfully to syghe (et) also

(F.VIII.)

- (1) to wepe/but nothyng coulede move his
sonns hert, no not very nature. And whan
the emperour fell downe prostrate at his
sonnes fete, prayeng hym to remembre at
(5) the leest the lawe of nature/his sonne ney
ther turned his face toward him, nor ones
regarded hym/before whom he ought ra-
ther to have fallen downe and to have de-
syred forgyvenesse of his trespace. Over
(10) this the emperour lyeng flat at the fete of
the popes legat humbly required forgyve
nesse of al his offences, and to be absolved
from the sentence of the church, (et) resto-
red to the co(m)munion of the same/all other
of the ley men smytten with compassyon
forgave him, but the popes legat denied
hym absolucion/affyrmyng that it was
not in his power, but (that) he muste receyve
it of the pope hym selfe. And to be shorte,
(20) his emperyall dignyte yelded up and ta-
ken from hym, he departed to a certayne
towne, gyven hym of his sonne towarde
the mayntenau(n)ce of his lyvyng. Oh how
weake is the power of the worlde, howe
(25) uncertayne, ye and howe unstable. Naye
it is not worthy to be called a power/for it

*Wha(n) all other
be moved
with pity/yet
the popes le-
gate hath
none.*

*The empe-
rour is depo-
sed.*

(F.VIII.)

(F 93,p Ir)

- (1) is of no effycacitie to do what it wyll, and
he that hath it may sone lese it. Al this fy-
nysshed (the) yonge emperour made his pro-
gresse in to all (the) high cou(n)trayes (et) townes
- (5) by (the) Reane syde/(et) (as the tyme required)
some he overcame with kyndnesse, (et) some
with unkyndnesse. In the cou(n)trey of Al- *Alsatia.*
sattia fortune a lytell fayled him. There he
fought w(i)t(h) as lytell lucke as he began with
- (10) discrecyon. At (the) towne of Rusach whiche
is very stronge, both in defence and also in
multytude of people/as (the) lau(n)ceknyghtes
of the yonge emperour walked the strea-
tes somewhat boldely/and were (as the
- (15) fassyon of them is) somdeale to saucy/the
towne whiche coulde not forbear their
malapertnesse, seying that they were pas-
syng bolde, withstode the(m) in their naugh-
tynesse, wherof there rose a fraye. The
- (20) yo(n)ge emperour heryng of this fray made
haste thyder as it was/not to dasshe the
mater, but to set it forwardes/not to cease
the stryfe but to make it more.Upon this
rose all the towne/forthe ran the madde
- (25) people, the wyfe with her husbände, the
servaunt with his mayster, the cowarde

G.I.

- (1) with the hardy/and it is comenly sene
men wyll fyght whan it smerteth. The
fyght and the flyght began bothe at ones:
for (the) yonge emperours parte whan they
- (5) se the fell fiersnesse of the cytie, and (that) they
were to weake and in great hasarde/and
that in taryeng there was no remedy but
dethe, and in flyght alone hope of lyfe, ran
away as many as myght. O myserable
- (10) chaunce, oh great shame/the yonge lusty
bloode the emperour with all his rufflers
be fayne to flye, and his emperyals be lost
amonge (the) people. Be sory ones thou wic-
ked body, and note well the hygh wrathe
- (15) of god in this thy lotte. Is not thy flyght
a manyfest token of the vengeau(n)ce of god,
even for (the) flyght of thy father wherunto
thou dydest put him? And is not the losse
of thy emperyals also a token of (the) wrong-
- (20) full w(i)t(h)drawyng them from thy father.
The yonge emperour anone as he had
receyved agayne his emperyals, (et) made
a faythfull promesse unto (the) towne of per-
petuall peace (et) grace/not withstandyng
- (25) upon the rooted malyce that was impres-
sed in his brest, let assemble a newe army

(G.I.)

- (1) and sette upon the towne a fresshe, and
brent, spoyled, and slewe all that abode.
And suspectyng that the fyrst co(n)flyct and
resystence had rysen of his father, began
(5) to invent newe maters agaynst hym, and
to (the) ende his father shuld no more trouble
him, thought eyther to cast him in prison,
or utterly to banysshe hym the countrey.

- Whan he herde tell therfore that his fa-
(10) ther had gotte frendes and socoure at the
towne of Luke, he apoynted there to kepe
his Ester/entendyng to lay handes upon
his father, (et) to examyne the bisshop why
he receyved (the) enemy of his honour. Whan
(15) his father herde tell of that, he sente an
ambassade to his sonne after this maner.

Luke.

- I shulde demaunde of the oh my dere
sonne, whether the tradycions of man or
the commaundement of god be more pre-
(20) stau(n)t or more to be holden/except thou be
ledde out of the ryght waye, thou wol-
dest answere me that he is lyke to a brute
beest that maketh no dyfference bytwene
hevenly thynges and erthely thynges.
(25) This ones grau(n)ted, wherfore doest thou
rather the commaundement of man that

*The oracyon
of the empe-
rours ambas-
sadours to
his sonne.*

G.II.

(F 94, p IIv)

*He meaneth
the popes cou(n)-
sayle.*

- counsayleth the to persecute me, than the
precept of god that co(m)maundeth the to ho-
nour thy father? Suche men byleve me
do not instructe the, but distructe the/not
(5) love thyne honour, but hate it/and under
the face of fayth knyht (the) knotte of perfidy.
For otherwise they can not attayne to the
subversyon of thy honour but by the un-
dermyning of ours fyrst. Admyt that (as
(10) our adversaryes report) god for our synne
hath abiecte us, and deposed us from our
dignytie/yet had it not ben syttyng for the
to helpe therunto, and by vyolence to take
out of our handes the signorie wherunto
(15) I dyd electe the. The barbaries dampne
and defye so unnaturall unkyndnesse and
crueltie/the panymes abhorre it/and the
very brute beestes make recognysau(n)ce of
the offyce due unto nature, in lovyng by-
(20) twyxt them. But what mervayle is it if
crafty daubyng disceyve thy seduceable
and unrype yeres? Whan yvell counsayle
somytyme bringeth to mischefe even them
that be well broken (et) seme to be stedfast.
(25) The cause of my mysery is not so moche
*The pope
and his.* in the as in myne enemyes. Thou wast in

(G.II.)

(F 95,p Ir)

- (1) their handlyng and not they in thyne. If
from henceforthe thou contynewe thyne
unkyndnesse, than hast thou none excuse,
for as moche as thou art warned of thy
(5) faute: but as for that that is done can not
be undone. I here saye thou entendest to
kepe thyne Ester with us at Luke, where
the fayth and pytie of the bysshoppe hath
receyved me, whose kyndnesse thou arte
(10) bounde honourably to rewarde/in whose
fydelite also thou mayste be (the) bolder that
he is founde to be true to thy father. Had
not ben that he must receyve the, he was
mynded to retayne me this feest of Ester.
(15) Peradventure thou wylt say (that) it is more
mete and convenyent that this holy tyme
do ioyne us togyder, than devyde us a son
der/and that thy wyll is that we kepe our
Ester togyder. Trewly and so wolde I if
(20) I were out of doute. But nedes I muste
feare them (that) be sory bycause they let me
escape with my lyfe, whan lyfe and dethe
was in their handes. I suspect (the) wurst,
I feare the wurst/specially in that com-
(25) pany where the more the occasyon of mis-
chefe is, the more harder it is to escape.

G.III.

- (1) This is (the) cause that I have departed so farre from amonge them (that) hate me, and am fled to the extreme costes of thy domynion, so that at leest I may be in surety of
- (5) my lyfe/or if fortune be so extreme, (that) I may prove the humanyte of alyens, (et) be the soner out of thy power. I beseche the therefore for the love thou hast and owest unto thy father, some otherwhere els to
- (10) kepe thyne ester/(et) to suffre me as a poore strau(n)ger yet (bycause I may not as a ruler) abyde for the tyme in (the) house of hym whiche of great pytie (et) compassyon hath ful benyngly receyved me/leest it be iested
- (15) to my derisyon and thy foule rebuke, that in the solempnyte of (the) blissed resurrection of Christ, thou hast enforced thy father to seke his lodgyng he wyste never where. If thou fulfyll my desyre I thanke the/
- (20) if not, I had leaver to be a dryvell in a straunge countrey, than to be a mockyng stocke to al me(n) at home. This ambassade herde his sonne on (the) deafe syde/neither coulde he be tourned from his purpose.
- (25) The feest of Ester now aprochyng, as his father wolde have departed from Luke/

(G.III.)

(1) the bysshop (et) the duke called He(n)ry, wolde
not suffre hym in such an hygh feest to be
banysshed from christen mens company,
and to wandre in the woodes (et) seke the

(5) dennes of wylde beestes. Sayeng (that) all be
it he were unryghtwysly destytute of ey-
ther house or home, yet he was not desty-
tute of obedyent frendes/addyng (that) if they
might have peace, well (et) good/if not wel-

(10) come be (the) grace of god. On the other syde
the good emperour to th[e] ende he wolde be
no cause of daunger (et) vexacyon unto the(m),
reasoned to the co(n)trary that it was moste
metest for him to departe. But after longe

(15) entreatie he co(n)sented at the last, and ther-
upon taryed. By this tyme a great com-
pany of horsemen of (the) yonge emperours
were passed the ryver of Mosse, where on
the othersyde the forsayd dukes sonne w(i)t(h) a

*The ryver of
Mosse.*

(20) few mo dyd abyde their comyng, (et) the rest
of (the) armye lay not farre of scoulkyng in a
woode. The duks sonne to th[e] ende he wolde
(pro)voke his enemies to fight, somtyme like
a valiau(n)t capitayne ran his palfrey right

(25) forth after a triu(m)phi(n)g fassyon, (et) somtyme
right swyftly turned hym rounde aboute,

G.IIII.

- (1) fyrst on the one syde and than on th[e] other/
and lyke a chefetayne full of courage de-
maunded if they durst encountre so many
for so many. The questyon was not soner
- (5) asked, tha(n) as many of (the) other parte came
boldly towarde them/whome the dukes
sonne with his company nowe assayled,
and nowe of pollicy fledde. In the meane
tyme as they were most ferve(n)test in their
- (10) .fyght, one or thwayne of the yonge empe-
rours parte came stealing over the bridge
to helpe their felowes, contrary to the ap-
poyntement/wherof (the) dukes sonne with
his company beyng ware tourned their
- (15) backes, not so moche to flye for any doute
of their lyves, as to encourage their ad-
versaryes to folowe, and to bring them in
their daunger. That espyeng the yonge
emperours company beyng on the other
- (20) syde of the ryver, made after as faste as
they might, lytle knowyng of the fortune
that was at hande, and what was ordey-
ned for them. Whan they came to (the) place
where the bussment lay hydde/there so-
daynly brayde out the yonge emperours
enemyes, and sette upon his company so

*Good fry-
dayes felde.*

(G.IIIII.)

(F 97,p Ir)

(1) fresshly that what with (the) sodayne feare,
and what with the sharpe showers of the
strokes/they had lost all their reason and
courage, and were gladde to ronne away.

(5) But what profite was it to tourne their
faces, (et) gyve their backes to be wounded.

Thus some of theym were taken, some
maymed, and some slayne: and the wyn-
nyng syde had no measure but to cloy the(m)

(10) selves in bloode. And whan the losynge
parte, (that) is to wete the emperours sonnes
came agayne to the bridge, tha was the
sore murdre. For there bycause one might
not passe over for another, they were drow

(15) ned mo than kyllled with the sworde, lea-
pyng in to the ryver from one dethe to an
other, as men amased (et) besyde them sel-
ves, with the feare of their enemyes that
pursued them so harde. Yet mightest thou

(20) have sene a more pytuous syght than all
this. The bridge beyng overcharged with
burthen of the men brast a sondre and fell
in to (the) water, and so were drowned bothe
horse (et) man all that was upon it. There

(25) was no waye to escape, nor no connyng
wold serve to swymme. For if any coulde

(G.V.)

- (1) swymme, eyther he was drowned with
the weyght of his harnesse, or els with
the weyght of his felow that honge upon
hym. And this murdre (to make up the
(5) reckenyng) fel upon good frydaye. This
past, the yonge emperour toke his way to
Coloyne/ and beyng there kept and bar-
red out, he prepared hym selfe to (the) towne
of Meance, taryeng no more but ester day
(10) in a village nygh to Coloyne called Bo(n)ne.
whan he came to Meance he sent his am-
bassadours to all the lordes of the cou(n)trey
with suche message as foloweth.

*The oracyon
of the yonge
emperours
embassaders
to the princes
of the coun-
trey.*

- If I dyd occupye the empyre by ty-
ranny and usurpacyon, yet wolde I as
moche as in my power were suppressse the
rebellyon of all that wolde withstande
me. But where as nowe it is otherwyse,
(20) and I by your electyon have entred ac-
cordyng to iustyce/yet be there some of
such boldnesse whiche dare proudly with-
stande our power, and vexe bothe us and
our empyre without any feare of punissh-
(25) ment. So it is, that in our iourney to-
warde the cyte of Luke, where we myn-

(G.V.)

(F 98,p Ir)

- (1) ded to kepe our Ester/whan we came to
the ryver of Mosse, the bysshop of Luke
with duke Henry/in whose allegyaunce
and obedye(n)t servyce we dyd put no smale
(5) affyaunce, pryvely layde watche to be-
tray us/and toke, slewe, and put to flyght
our servauntes, unware and unprov-
ded for any suche purpose. What and
howe cruell murdre there chau(n)sed, it sha-
(10) meth us as moche to recyte as to let passe
unrevenged. We therfore coarcted bothe
by yvell fortune and by shortnesse of tyme
toke our waye to Coloyne/whiche deny-
eng moche obstynately and stately to re-
(15) ceive us, we passed over the holy daye of
Ester so well as we myght at the village
of Bonne, not farre from thence. What
emperours estate suffred ever suche con-
tumelye? Neyther dothe this shame re-
(20) dounde to us alone/but it is you that be
dispysed. It is your lawes, decrees, (et) or-
dynau(n)ces whiche these haute rebellyons
wyl to have no pythe, (et) their owne to be
sure, fyrme, (et) stable. It is their selves in
(25) whom they wolde have al the weyght of

(G.VI.)

- (1) th[e] empyre to rest. And the cause why they
go aboute to fayle me their heed whiche
ye have adsigned, is none other but that
they wyll have nothyng (that) ye discerne to
(5) be of any force this therfore our shame-
full wronge his rather the hole realmes
than ours. The pullyng downe of one ru-
ler, in case he were (the) hyghest, might well
be recovered/but the suppressyon of prin-
(10) ces is the ruyne and nedes must be of an
hole countrey. Shall we suffre al this for
naught? (Et) let their pride prevayle through
our cowardnesse? God defende but (that) we
takyng this rebuke shulde be revenged.
(15) Fewe wordes be suffycient to the wyse/
faynt hertes had nede of moche encoura-
gyng. The cause ought to move you more
than my oracyon. In as moche therfore
ryght well beloved as it shalbe¹⁴ necessary
(20) to go stronge agaynst such traytrous vyl-
laynes, we therfore bothe pray and com-
maunde you in the vertue of your allegy-
au(n)ce, to prepare a ryght stronge and hasty
expedycion. The mustre wherof we ap-
(25) poynt to be taken at the towne of wytzen
burge, in the kalendes of July next ensu-

(G.VI.)

(19) yng. Whan duke Henry with the towne of
Luke and cytezyns of Coloyne herde that
the yonge emperour w(i)t(h) his armye wolde
shortly envade the(m) eftsones, they prepared

(5) all thynges mete (et) requisyte to warres/
made redy their armoure, made stronge
their townes, toke up men to fyght, and
trymmed them selves to their besynesse
with ryght good chere and comforte.

(10) After this they laboured the olde em-
perour with all that they myght, agayne
to take upon hym his emperyall dignyte,
which he had not lost convyct by iustyce/
but by treason, force (et) vyolence: and pro-

(15) mysed him to stycke unto hym both with
herte and body, and never to forsake him.
Addyng (that) in shorte tyme he shulde fynnde
many aydours/for that (that) not very fewe
dyd sore abhorre suche a strau(n)ge facte and

(20) dede, never herde of before. Against whose
importunytie he began to wrastle with
the reason that foloweth: that it was not
possyble to recover his dignyte agayne by
suche meanes as he coulde not acheve it.

(25) And that he estymed it not so hyghly, as
to wyn it with (the) bloode of his subiectes/

*Se the pity-
full herte of
this good
emperour.*

(G.VII.)

- (1) and that it shulde be more sure, ye more
blyssed to lyve a poore private lyfe. Thus
the mater debated bytwyxt both partes,
bycause he coulde none otherwyse be ryd
(5) of them/and to th[e] ende he wolde not seme
to set lyght of their kynde offers, consen-
ted neyther fully, nor denyed utterly/but
wysely consydringe what myght folowe
bade the(m) do what they wolde. Fyrst ther-
(10) fore they defended (the) towne of Coloyne, by-
cause they thought it shulde abyde (the) fyrst
assaute with stronge bulwarkes, block-
houses, dyches (et) trenches/and taxed the
co(m)mens for the maynteyning of the war-
(15) res/and assembled a ryght stronge garry-
sone, lokyng for their enemyes w(i)t(h) moche
valyaunt courages. And so dyd they de-
fence other cyties, whiche they supposed
lykewyse to be envaded/makyng strayte
(20) proclamacyons under the payne of lyfe
and dethe every man to be redy to with-
stande their ennemyes/to defende their
countray, lyves, and lyberties/and not to
suffre their wyves to be enforsed before
(25) their eyen, to their hygh displeasures, nor
their landes to be gyven from them to a

(G.VII.)

(F 100,p 1r)

(1) wronge enherytoure and hym that hath
no ryght.

By that tyme that all thynges were
in a redynesse, came the yonge emperour

*The besiege
of Coloyne.*

(5) with a stronge armye passyng the Reane.

And fyrste of all gave a very sharpe as-
saute to the towne of Coloyne, bycause it
excelled all other cyties therto adioyning
as lady maystresse/thynkyng (as truthe

(10) is) that the heed ones subdued, the mem-
bres wolde soone be overcomen. But it
fortuned otherwyse/for his armye was
dryven backe, many of them slayne/and
he was fayne to pytche his pavylyons a

(15) loufe from the towne, and there to lye at
besiege. I myght better say that he was
besyged hym selfe/for the botes were
taken from theym whiche brought them
vytayles by the Reane, and they pyned

(20) with hongre as though they had ben be-
sieged. In the meane season all the coun-
trety assembled togyder to delyver the cyte
of the besiege. But the olde emperour de-
testynge utterly the murdre that myght

(25) have folowed of their metynge, dissuaded
them to the contrarye as moche as was

(G.VIII.)

*The empe-
[r]ours coun-
[s]ayle.*

- possyble, mervaylinge why they were so
fervent to remove (the) besiege which could
not be done w(i)t(h)out moche bloode sheadyng
upon both sydes/consydering also (that) they
(5) neded not to feare (the) wynnyng of (the) towne
beyng so stronge in all condycions, (et) well
provyded of vitayles/besyde the socour of
the ryver of Reane, whiche shulde fynde
them suche pleasures as they desyred, in
(10) dispite of their enemyes noses, do (the) worst
they could. And thus his counsayle was
to let their enemyes alone, and to set upon
the towne whan so ever they wolde (for
lytell they shulde wyne therby but stry-
(15) pes and wou(n)des) and to let them distroye
the countrey on every syde/tyll such tyme
as honger shulde cause them cease, the vy
tayles therof consumed/and to lette them
raunge a brode tyll suche tyme as labour
(20) shulde wery both horse and man: waran-
tynge the coloyners with them that toke
their parte, that if they wolde be ruled by
this counsayle (that) the victory shulde shortly
be theirs without any payne. And so they
(25) were contente. But in the meane whyle
they dyd merke iustly the excoursyons or

(G.VIII.)

(F 101,p Ir)

- (1) rydynges out of their enemyes, and mette
them at corners (et) chopte them up nowe
and than, ever as they myght take them
at advantau(n)tage/so that at length their ene-
(5) myes wexed wery of that, (et) durste make
no mo vagaries or out rydyngs from their
company. And as the emperour sayde it
came to passe/whan so ever they assayde
to gyve any assaute to (the) towne, they bare
(10) no thyng awaye with them but sorowe
and care and deed carcasses. At last bothe
horse and man dyed, as well for faute of
meate as with the outragious paynes of
labour: for so farre as they had distroyed
(15) in the cou(n)trey they founde no socour, and
further they durst not adve(n)ture for feare
of (the) coloyners. To this yvell fortune also
was added the infectuous sycknesse that
came of (the) corrupt ayre of the stynkeyng ten
(20) tes (et) pavylions as it lyghtly chau(n)seth in
such a case/wherof were sicke (et) dyed not
onely the meane persons but also (the) chefe-
taynes. With these thynges they were so
sore noyed that they wyst not what to do/
(25) fayne they wolde have dyed in fyght, but
they had no man to fyght with all. And if
H.I.

(1) they shulde prepare the(m) selves to departe,
they feared leest their enemyes wolde set
upon them on the backhalfe, beate them
behynde, breake their array, and distroye

(5) them. In the whiche tempest of feare as
they stode wavering/sodayn worde came
that chaunged this darke cloude to clere-
nesse. This message was that the empe-

*The dethe of
[t]h[e] emperour.*

rour was departed this worlde/wherat
(10) first they were astonysshed, and stode in
doute of the truthe/but than the messen-
ger brought a sure token, that is to wete
his ryng and sworde. There was suche
ioy and myrthe as never was more/and

(15) no lesse sorowe was aboute the corps of
the emperour. The lordes wronge their
handes/the co(m)mens sorowed and mour-
ned one wept, an other syghed, the thirde
groned/and nothyng was there but so-

*The lamen-
[t]acion of the
[e]mperours
[d]ethe.*

(20) rowe. To this funeralles resorted the
poore wydowes, the fatherlesse and mo-
therlesse/and fynally all the povertye of
the countrey/whiche bewayly[n]ge the

losse of hym that was a father unto them
(25) pouyrng forthe teares upon the deed, and
kyssynge his fayre handes myght scarce

(H.I.)

- (1) be pulled or haled from the embrasyng
of the body/so that hardlye it myght be
brought to the grounde. And whan the
corps was buryed, yet they lefte not the
(5) tombe, but sate there watchynge, we-
pyng, mournynge, prayeng, and recy-
tyng the dedes of pytie that in his tyme
he shewed unto them. All be it his dethe
was not to be sorowed, whose lyfe was
(10) ever vertuous and co(m)mendable, whiche
at the houre of dethe had trewe faythe,
sure hope, perfyte penaunce, love and cha-
ryte with all the worlde/whom neyther
it dyd lothe to make open confessyon of all
(15) his synnes/and after (that) humbly desyred
with all (the) hert in his body, the very body
of our savyour Jesu Christe in forme of
breed. O blyssed arte thou noble Henry
whiche hast prepared for thy selfe suche
(20) gracyous treasures, and doest nowe re-
ceyve that (that) thou hast hydde in the han-
des of the poore, an hundred tymes dou-
ble of the handes of our moste mercyfull
father/and fynally hast chau(n)ged a turbu-
(25) lent kyngdom and empire for a quyete, an
erthly for an hevenly, and a transitorious

H.II.

- (1) ioye for a ioye everlastyng. Nowe thou
reignest in very dede/nowe thou wearest
the dyademe that neyther thy sonne can
take from the, nor thyne adversaryes can
(5) grudge the. Wherfore we ought not to be
sory for thy dethe, if it were possible other
wyse. But for this thy felycite we ought
to dau(n)ce, and not to syt styll and mourne/
to laugh and not to loure/to thanke god,
(10) and not to murmure. After the olde em-
perours dethe, they that toke his parte a-
gainst his sonne, whan they had lost hym
in whome their hope was/ceased their
warres, (et) as nedes they must sought the
(15) yonge emperours favour, some by money
some by frendes, (et) some by yeldyng them
selves in to his hands and mercy as they
thought it moste convenyent>>.
- (20) Thus endeth the emperours lyfe/and
here foloweth a lettre of the sayd em-
perour, sent to the kynge of the
Celteans, his nyghe kyns-
man, of al his trouble
(25) and iniuryes.

(H.II.)

(F 103,p Ir)

(1) Henry by the grace of god emperour
of Rome and of Almayne, to the
kyng of the Celteans.

(5) <<Moste honorable prince and fayth-
full frende, in whome nexte unto
god we put most sured affyaunce.

So it is that before all other we have cho-
sen your hyghnesse, unto whom we have

(10) consydred in our mynde that it is moste
mete and convenyent to complayne, and
sorowfully to declare all our calamyties
and troubles/ye and therto if it were syt-
tyng for the state of our maiesty empery-

(15) all, to fall flatte at your fete.

And fyrst we reporte us whether it be
not a thyng moste haynous and intolle-
rable, not onely unto your hyghnesse, but
therto to all other that be of Christes pro-

(20) fessyon, that where as evermore before
this, there had wont to procede out of the
seate apostolyke the holsome fruite of con-
solacion, swetenesse, and salvacion of sou-
les/nowe there cometh nothyng els sa-

(25) vyng the scourge of persecucion, excom-
municacion, (et) perdycion of mens soules.

H.III.

- (1) Neyther have they any measure in their
cruell sentence but onely that their inor-
dynate wyll and desyre maye be fulfyllled
and satisfyed. And as for hytherto they
(5) have so abused the intemperau(n)ce of their
foule luste, that neyther god is regarded
amongest them, nor yet the moche incon-
venyence whiche therof myght ensue.
But dayly do seke and procure bothe by
(10) them selves and their adherentes our ut-
termoste distruction. All be it we have of-
fred not ones or twyse all obedyence and
subiectyon due and convenyent to the sayd
seate apostolyke. So that on th[e] other syde
(15) due honour and reverence were shewed
unto us agayne, as it hath ben to our pre-
decessours.

- (20) In the moste heate of their malicy-
ous persecucyon, what tyme they per-
ceyved that they coulde not moche pre-
vayle in their croked and frowarde pur-
pose/than even agaynst the very lawe of
nature, whiche for sorowe I can not ex-
(25) presse, not onely they armed and raysted

(H. III.)

(F 104, p 1r)

- (1) agaynste us our moste swete herte and
derlynge, our naturall chyld Absolon/
but also brought hym in suche furyous
woodnesse, that contrary to the feaultye
- (5) and othe whiche he made unto us, as a
knyght unto his lorde and sovereygne, he
first invaded our empyre/than put downe
our bysshoppes and abbottes, and after-
wardes sustayned our mortal foes and
- (10) enemyes agaynste us. At the laste abie-
ctyngge all naturall affectyon (whiche yet
I wolde right gladly in no wise to be spo-
ken, or at the leest if it muste nedes be spo-
ken that it myght in no wyse be byleved)
- (15) he entended with all spede our dethe and
distructyon/wayeng not a rysshe by what
fraude or vyolence he myght attayne to
the fynall conclusyon of his owne harme
and shame.

In the tyme of the castyngge of this
sayde traytrous treason whan I was
in some peace and quyetnesse and lykely-
hode of my life, in a cytie named Con-
(25) fluence, and in the holy tyme of advent

H.IIIII.

- (1) he called us to his speche, under the pre-
tence that he wolde entreate of bothe our
weales and honours. Before whome in-
contynently as I came, beyng sodaynly
(5) taken with fatherly affectyon/(et) in ward-
ly smytten with the sorowe of my herte,
I fell upon my knees, humbly besechyng
desyrynge and prayeng hym, ye and ther-
to adiuryng upon the faythe and salva-
(10) cyon of his soule, that though for my de-
sertes I were worthy of punysshment
before hym that knoweth the secretes of
our hertes, he shulde not therfore blea-
myssh his fame and honour, by the cruell
(15) handlyng of his father. Consydryng the
lawe of god hath not ordayned the sonne
to vindycate the synne of his parent.
Than contrary he beyng ryght craf-
tily, ye myserably enstructe to mischefe,
(20) beganne right hyghly to blame his owne
selfe/and to detest his synne, as abhomy-
nable before god and man. And fallyng
downe lykewyse at my fete, dyd aske for-
gyvenesse of that that was past, promy-
(25) syng with the teares distylllyng downe
by his chekes, evermore hereafter trewly

(H.IIIII.)

(F 105,p Ir)

- (1) and faythfully in all thynges to be obeyent, as it becometh a trewe knyght to his lorde and soveraigne, and the sonne to the father/in case I wolde be reconcyled
- (5) to the seate apostolyke. To the whiche condycion whan I had gladly assented, and promysed in great earnest to stande to the delyberacion of hym (et) all the princes of the countrey/he graunted me on the
- (10) other syde at this present feest of the natyvitie of our lorde, to awayte upon us and bringe us to the towne of Meance/ and there as faythfully as he myght to delyberate, entreate, and take counsayle
- (15) of our honourable reconcylement. And upon the same fydelytie and trusty assurance, wherwith god hath co(m)maunded the father to be honoured of (the) sonne, and the sonne of the father, he promysed also
- (20) to bringe me thence in savegarde.

Upon this foresayd promesse, whiche ought to be kepte even of a very heathen, I wente forthe boldely, and my sonne a

(25) lytell before. As we were rydyng came sodaynly unto me certayne of our fayth-

(H.V.)

- (1) ful assured frendes, and affyrmed strongly that I was betrayed under a coloured promesse of peace and fydelite. What tyme we had pondred this in our mynde
- (5) we called backe our sonne, and effectuously agayne put hym in remembraunce of his othe and holydome. And he there the seconde tyme, under the protestacyon of the same faythe and sacrement before
- (10) taken upon hym, dyd promesse his lyfe to stande for myne. we all soone after aprochyng nere to a castell called Bynga, beyng the frydaye before Chrystmasse/the nombre of his servauntes began to wexe very stronge, and the treason
- (15) began to apere of it selfe. And my sonne sayde unto me/father ye muste nedes go unto this castell here faste by, for the byshoppe of Meance wyll not admytte you
- (20) in to his cytie so longe as ye stande in the sentence of the churche/neither dare I adventure to bryng you amonge your enemyes ere ye be reconcyled and brought at one with theym. There kepe your
- (25) Christmasse with honour and peace/and

*The castell
of Binga.*

(H.V.)

(F 106,p 1r)

- (1) whom so ever it is your pleasure to kepe
you companye take unto you. And I in
the meane season wyll labour with suche
faythe and dyligence for us bothe as shall
- (5) be possyble/for I do estyme your cause
my cause, and your profyte my profyte.
To whome I answered, sayenge. My
sonne god be wytnesse and iudge betwyxt
us this daye of bothe our communyca-
- (10) cyons and promesses/he knoweth onely
howe that I have brought the up to a
man, and made the myne heyre/with
what paynes and care I have sought
thyne honour/howe many and what ene-
- (15) myes I have had for thy sake, and have
and yet. Than my sonne even as he sware
twyse before, so dyd he agayne the thyrde
tyme, that if any occasyon of peryll dyd
fortune, his heed shulde ryde for myne.
- (20) Thus after he had brought me in (the) sayde
castell of Bynga, the ende of the thyng
declared playne ynough with what herte
and mynde his wordes were spoken/for
my selfe was but the fourthe man with
- (25) my servauntes and all that there were

(H.VI.)

- (1) locked up/neyther myght any mo be ad-
mytted. Kepers were deputed unto me
moche cruell enemyes unto my lyfe. But
praysed be god in all thynges, at whose
(5) blissed wyll and as it shal lyke hym every
man must be exalted and humyliate.
In the moste sacre and holy day of the
natyvite of our savyour, whan that blys-
sed babe, holy of all holyes apered to all
(10) his redemed prisonners, to me onely he
was not gyven or mynistred. And all be it
I lette passe the opprobrious wordes, in-
iuryes, manasynges, naked swordes over
my heed redy to stryke, onelesse wolde
(15) agre to all their requestes/hunger, thurst
and colde whiche I suffred, even of them
of whome it noyed me to excedyng so to
be entreated/and all be it also I speake
no worde of the thyng that is more grefe
(20) unto me, as that somtyme I was in pro-
speryte and honour/yet shall I never for-
get that, never I saye my lyfe enduryng,
or cease to complayne me to all christen
people that in those moste gracyous and
(25) holy dayes of Christmasse, I was in that
foule stynkyng prisone without any chri-

(H.VI.)

(F 107,p Ir)

(1) styane co(m)munyon or company at all.

In that same tyme of my trybulacion
and penaunce came unto me a prince na-
med wykbert, sent from my sonne, say-

(5) eng/that excepte I delyvered up all the
emperyalles to myne honoure appertay-
nyng, without any contradycion at the
pleasure and co(m)maundement of the prin-
ces, there was no remedy but dethe. For

(10) as moche than as I understode well that
whether I wolde or not so it must be, and
that it was fully defyned amongst them
that so it shulde be/I sent unto Meance
my crowne, sceptre, crosse, sphere, and

(15) sworde. For if all (the) worlde had ben myne
yet wolde I not lese my lyfe for it. Than
my sonne co(m)munycatyng his counsayle
with myne enemyes departed thence, lea-
vyng behynde hym myne assured fren-

(20) des there styll to abyde his comyng a-
gayne/under the pretence that he wolde
have brought me thyder unto them. But
he caused that I was convayde cleane
contrarye an other waye, and brought

(25) before hym with great power of armed
men to the towne of Engelstade, where I

(H.VII.)

- (1) founde no smalle companye of enemyes assembled and my sonne no better than the worste.
- (5) Myne enemyes bycause they thought it moste surest, fyrme, and stable that I shulde sette to my hande unto the sayde surrendre of the empyre, threttened me also as dyd the other whan I was in the
- (10) prisone of Bynga, that without I perfourmed suche condycyons as were demaunded, there coulde be no counsayle taken of my lyfe. To the whiche I answered thus. In as moche as no lesse dependeth therupon than my lyfe, I shall do what so ever ye commaunde me/that at the worste yet I maye lyve and do penance to god. And whanne I put the questyon whether in so doynge I myght
- (15) be assured of my lyfe or no/the popes legate there beyng presente, and herynge every worde that was spoken, made answer that in no wyse I myght safely be rydde, onelesse I confessed openly that I
- (20) had uniustly persecuted Hyldebrande, otherwyse named Gregorye the seventh/
- (25)

*The popes
legate.*

(H.VII.)

(F 108,p 1r)

- (1) and that I had hytherto uniustly exercy-
sed persecucion agaynst the seate aposto-
lyke, and the churche of god.
- (5) Than with dolefull chere and heavy
herte I fell downe prostrate before them
all, lowly besechyng them in goddes be-
halfe, and as they wolde discharge their
conscyence before the iudge of all iudges,
- (10) to appoynte me a certayne day and place,
where in the presence of all the lordes
and prynces of the empyre (for as moche
as I was innocent) I myght purge my
selfe by the iudgement of them all/and
- (15) for that wherin I shulde recognyse or
knowledge my selfe coulpatible, to receyve
suche penaunce and iniunctyons (and so
to be redressed) as the dyscrecyon of all
them that be of good conscyence shulde a-
- (20) warde an ordre. And this to perfourme
I promysed what hostages so ever they
wolde requyre for my forthe comynge, of
suche princes as were our frendes with-
in the empyre. But the sayde legate de-
- (25) nyed me bothe daye and place, sayeng/
that (the) mater shulde eyther be there fully

(H.VIII.)

(F 108,p IIv)

(1) fynisshed, or that I shulde not hopein a-
ny wyse to escape.

In the very artycle of this sore trybu-
lacyon and straynte, whan I demaunded

(5) whether that in case I wolde confesse all
that they requyred, my confession so made
shulde optayne forgyvenesse and absolu-

*The legates
[a]nswere.*

cion, as ryght is. The legate answered,
that he had no power to gyve me absolu-

(10) cion. And whan I replyed sayeng, that
who so ever dare take upon hym (as iust-
ly) to receyve a mans confessyon, is bou(n)de
of good congruence to gyve the same per-
son absolucion/he answered ryght proud-

(15) *Lordly and
[...] a legate.*

ly and sayde. If thou wylte have absolu-
cyon, go thy wayes and seke it at Rome,
and make satisfaction to the seate aposto-
lyke. And thus I was lefte bothe deso-
late and spoyled. For as concernynge our

(20) castels, patrymony, (et) what other thyng
so ever was ours whylest we ruled, that
same longe before they had robed and ta-
ken from us, by lyke fraude and violence.

After I had remayned a lytle space in the
(25) said towne of Engelstade, where my sonne
by his traytrous counsaylers had gyven

(H.VIII.)

(1) the co(m)myssyon to abyde his retournynge,
there came unto me the message of my
faythfull frendes/whiche was that if I
taryed the retournynge of my sonne, I

(5) shulde undoutedly eyther be caste in pri-
son perpetuall, or els lese my heed.

Upon this message mystrustyng that
I shulde lese my lyfe/eftsones I fledde
and came to Coloyne, where after I had

(10) remayned a certayne space, I wente to
Luke/and there founde ryght faythfull
frendes and constante in their allegyau(n)ce.

Through whose counsayle with other of
my faythfull subiectes, I concluded that

(15) I might bothe assuredly and honestly be-
wayle unto your hyghnesse all our wo-
full myseryes. Assuredly for the due of-
fyce of mutuall consanguynite, olde love
and amytie. Honestly for the great re-

(20) nome and fame of the emperyall maiesty.

Therefore I humbly beseche your regall
honour, for the faythfulnesse and frend-
shyppe that I hope in you, to assyste and
ayde your frende and kynnyman in his

(25) wrongfull trybulacyons and iniuryes/

I.I.

(F 109, p IIv)

(1) whiche bondes of consanguynite (et) frend-
shyppe, all be it there were none suche by
twene us/yet shulde it be great honoure
bothe for your grace and all other prin-

(5) ces this daye lyvyng, to vyndycate or re-
venge our contempt and iniurye, and
to plucke up even by (the) rotes from

The face of the erthe the en-
sample of so malycious

(10) treason, as of an ho-
nest man were
not well to be
mouthed>>.

(15) Thus endeth this lettre sent to the
kyng of the Celteans: and here
foloweth an epystle of the
same Henry the fourth
emperour of that

(20) name to Hyl-
debrande.

(I.I.)

(F 110,p Ir)

- (1) <<For as moche as hytherto I have
looked for at thy handes all thynges
belongyng and appertaynyng un-
to a father, and have ben obedyent unto
- (5) the in all thynges/although with (the) great
displeasure (et) indignacion of al our loving
subiectes: yet have I receyved of the a-
gayne for (that) my obedyence suche rewarde,
as it besemeth me to receyve of hym that
- (10) is the deedly enemy bothe of our lyfe and
kyngdome. For where as fyrste upon a
proude presumpcion thou dyddest beryve
us of the enherytaunce and dignyte, whi-
che by iuste tyle we ought to receyve of
- (15) the seate apostolyke/not withstandyng
thou procedyng further hast also attemp-
ted to alyenate by thy moste wycked craf-
tes (the) kyngdome of Italy. And yet beyng
not therwith content, thou hast not fea-
- (20) red to lay hande vyolently upon the ryght
reverende bysshoppes, whiche as moste
swete membres were unyte in love unto
us/and hast them vexed as they reporte)
with ryght stately iniuryes, and moste
- (25) skcornefull mockes/bothe agaynst goddes

I.II.

- (1) lawe and mannes. All whiche displeas-
res, bycause that I of a certayne polityke
pacyence have dissymuled and let passe/
thou on the other syde takynge my pacy-
(5) ence as no pacyence, but as cowardnesse/
hast ben so bolde as to insurrecte ye even
agaynste the very heed, sayeng as thou
knowest, and to use thyne owne termes
that eyther, thou woldest utterly beryve
(10) me bothe of lyfe and kyngdome, or that
thou woldest therfore dye>>.

- The same emperour in an other
(15) epystle to Ammo the arche-
byssshoppe of Coloyne.

- <<Our letters suffyce not to de-
clare howe Hyldebrande dyd
(20) entreate our embassadours/
howe ungoodly he handred
them, howe cruelly he em-
prisoned them/and whan he had them in
prison punysshed them with nakydnesse,
(25) colde, honger, thurste, and strypes/and
commaunded them fynally to be caryed

(I.II.)

(F 111, p Ir)

- (1) throughout all the cytie, as an ensample
and mochyng stocke to all (the) people/so that
a man myght well saye and affyrme that
he raged lyke Detius the tyraunt, and
(5) osted sayntes>>.

A shorte instructyon
to the reder.

- (10) All be it that Platyne in his
booke of *Histories****** dothe gyve
no lytell prayse and co(m)menda-
cion, and ascribe no fewe ver-
tues unto Gregory the seventh/yet (the) con-
(15) trarye is not to be presupposed, but that
eyther he spake agaynst his conscyence,
or els put on the persone of a flatteryng
papyst (as for the moste parte in all other
places he dothe) consydringe the contrary
(20) apereth to manyfestly, by the testimony
of hym, the kynde and nacyon of whome
be to sore addycte and bounde by othe to
the bysshoppe of Romes citie¹⁵, to make
any leasyng of his noble maiesty/if at the
(25) leest the man dyd ever se (the) truthe of Gre-

(I.III.)

(F 111,p Iiv)

- (1) goryes lyfe. Wherefore in this behalfe his
iudgement is not to be estymed, but ra-
ther hyghly to be contempned.
To put the in any more remembraunce of
- (5) the mischefe in bysshoppe Gregories lyfe
comprehended, it shall not be moche ne-
cessary/for as our lorde knoweth there is
nothyng els. But I beseche god the foun-
tayne of al goodnesse, gyve us grace to use
- (10) our selves otherwyse, and to embrace all
vertue and godly conversacion. For lacke
of a preacher wherof, if thou wylte ever-
more have one at thyne elbowe, I remyt
the to a lytle volume of mayster Erasmus
entytled (the) *Enchiridion militis christiani****** /
- (15) at fewe wordes the best lytell treatyse
that ever was endyted, for the
garnysshyng of a christen
soule. And than fare
- (20) well in oure
Lorde Jesu
Christ.

Finis.

(I.III.)

(F 112,p 1r)

- (1) Imprinted at London in Fletestrete,
by Wynkyn de Worde/for Joh(a)n Byd-
dell, otherwyse Salysbury/dwel-
lynge at the sygne of our Lady
(5) of pytie besyde Flete bridge.

The yere of our Lorde god

M.CCCCC.XXX.IIIII.

The. XXI. daye

of Marche.

(I.IIIII.)

- (1) Here foloweth the conten-
tes of this booke.

First a prologue, whiche describeth

- (5) and setteth forthe the maners, fas-
syons, and usages of popes/ ryght
mete and convenyent for the tyme that
nowe is: wherin also the popes power is
brevely declared/and whether the worde
(10) of god written be suffycient to our salva-
cyon or not.

After that a goodly hystory, (et) worthy
to be redde of al men, of pope Gregory the
seventh/wrutten in the latyne tonge, by

- (15) a ryght holy and vertuous prelate of the
churche called Beno, cardynall at (that) same
tyme/(et) newly translated in to englysshe.
Last of al foloweth the lyfe of (the) fourth
Henry, emperour of Rome (et) of Almayne,
(20) newe turned also in to our mother tonge:
whiche Henry was cruelly imprisoned
and deposed, by the meanes of the sayde
Gregyry.

(I.IIIII.)

