Langland's Vision

of

Piers the Plowman.

The Crowley Text; or Text B.
DUBLIN: WILLIAM MCGEE, 18, NASSAU STREET.
EDINBURGH: T. G. STEVENSON, 22, SOUTH FREDERICK STREET.
GLASGOW: OGLE & CO., 1, ROYAL EXCHANGE SQUARE.
BERLIN: ASHER & CO., UNTER DEN LINNEN, 20.
NEW YORK: C. SCRIBNER & CO.; LEYPOLDT & HOLT.
PHILADELPHIA: J. B. LIPPINCOTT & CO.
BOSTON, U.S.: DUTTON & CO.
The Vision of William
concerning

Piers the Plowman,

TOGETHER WITH

Vita de Dowel, Dobet, et Dobest,
Secundum Wit et Resoun,

BY WILLIAM LANGLAND.
(About 1362—1380 A.D.)

EDITED FROM NUMEROUS MANUSCRIPTS, WITH
PREFACES, NOTES, AND A GLOSSARY,

BY THE
REV. WALTER W. SKEAT, M.A.,
Late Fellow of Christ's College, Cambridge; Editor of "Lancelot of the Laik,"
"The Romans of Partenay," "William of Paleme," "Havelok," etc.;
And Translator of the "Songs and Ballads of Ulolland."

In Four Parts.—Part II.

LONDON:
PUBLISHED FOR THE EARLY ENGLISH TEXT SOCIETY,
BY N. TRÜBNER & CO., 60, PATERNOSTER ROW.

MDCCLXIX.
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EDITED FROM MS. LAUD MISC. 581, COLLATED WITH MS. RAWL. POET. 38, MS. B. 15. 17, IN THE LIBRARY OF TRINITY COLLEGE, CAMBRIDGE, MS. D6. 1. 17, IN THE CAMBRIDGE UNIVERSITY LIBRARY, THE MS. IN ORIEL COLLEGE, OXFORD, MS. BODLEY 814, ETC.

BY THE

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MDCCCLXIX.
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§ 1. I have said (Pref. I. § 2) that the poem of Piers the Plowman assumes five different shapes in the various MSS. Three of these are due to the author himself, who altered, added to, and re-wrote the poem twice over, so that we find MSS. of the "Vernon" type, or Type A, which is the earliest version; of the "Crowley" type, or Type B, the second version; and of the "Whitaker" type, or Type C, the latest. The fourth shape is the mixture of A- and C-texts, as exhibited in the Trinity MS. R. 3. 14 (described in vol. i. p. xviii.), Harl. 6041 (described at p. xx. of the same volume), and MS. Digby 145 (described at p. xxiv.), and has already been commented on in describing the Trinity MS. The fifth shape is a combination of B- and C-texts, and will be discussed presently; see the description of MS. No. xxiii. in § 5, below. Besides these, certain MSS. present forms of the poem which can be reduced to no particular class, but are simply the result of still further confusion and corruption. It is unnecessary to specify them here, because the descriptions of the various MSS. enter fully into such details.

§ 2. I much regret that the former volume, as published, was incomplete. No MS. of the A-class had at that time been observed to contain more than eleven Passus; with the single exception noted at p. 154 of that volume, where a fragment of eighteen lines of what seemed to be a twelfth Passus was printed from the MS. in University College, Oxford. But fortunately this note of mine led to the discovery by Mr Geo. Parker, assistant in the Bodleian library, of another MS. (Rawl. Poet. 137), which contained the whole of the
twelfth Passus and rendered the A-text complete. This is now printed, on the pages numbered 137* to 144*, in such a manner that these pages can be easily inserted between pp. 136 and 137 of vol. i., thus completing that volume at last. A full description of the Rawlinson MS., together with remarks upon this final Passus, will be found on p. 142*.

DATE OF THE B-TEXT.

§ 3. It will be well, perhaps, to say a few words here about the date of the B-text, in addition to what has been said already (vol. i. p. xxxii.); for I believe that I now see some reason for placing the date even a little later than I have placed it already. I now prefer the date 1377 to 1376, and proceed to adduce my reasons. In the first place, I must say a few more words about the passage which mentions John Chichester. The argument that this refers to the year 1370 is now vastly strengthened. It is not only the Laud MS. which has the reading “tweis 2 thretty & ten” in Pass. xiii. 270, but we find the same reading in the Rawlinson MS. ; and since these two, and the one printed by Mr Wright, are alone of the first authority, we have thus two witnesses as against one. But there is another point which is of great weight. In contrasting Langland’s statement, that Chichester was mayor in 1370, with Fabyan’s statement, that he was mayor in 1369, I unfortunately concluded that it was Langland, not Fabyan, who was in error. I am rejoiced to find, after more careful examination, that the error lies exactly the other way. There is a singular fault in Fabyan’s numbering of the regnal years of Edward III., which seems not to have been hitherto noticed. He actually omits the sixth year of Edward’s reign altogether, making the seventh year follow the fifth; and hence arises a confusion throughout the whole of the remainder of the reign, resulting in his being always a year wrong. One singular consequence is that he talks of the fifty-second year of that King’s reign,
when it is well known that he only reigned fifty years and a few months. After applying this correction, the result is that Chichester was not elected mayor till October, 1369, so that in April, 1370, he was of course mayor still. And this fact is corroborated by a statement in Riley's Memorials of London (p. 344), where we read—

"Afterwards, on the 25th day of April in the year above-mentioned [1370], it was agreed by John de Chichestre, Mayor," &c. Besides which, Chichester was never re-elected, nor was there at any time whatever another mayor of the same name. And, since Langland thus turns out to be quite right in his date, we may take it upon his authority that the said April was "a dry April." For though it is not recorded as having been such, it is very probable that it was so, when we consider the excessive rains of the preceding autumn.

"And in this yere [1369] was the thirde mortalitye, wherof dyed moche people, and suche a morayne fyll also amonge beastes that the lyke therof was nat seen many yeres before; and vpon yt ensuyd suche excessyvenes of rayne that corne was therwith drowned in y° erthe, and so bukkyd with water, that the yere ensuyng [1370] whete was at .xld. a busshell." 1—Fabyan's Chronicles, ed. Ellis, 1811: p. 480. Langland is clearly right about the date of the mayoralty and the dearth; and the previous excessive rains render it probable that he is right about the drought also. Further than this, Tyrwhitt has shewn that the fable of the cat and the rattons in the prologue points to a date at least as late as 1376, 2 "when Richard was become heir-apparent;" but I would place it a year later, for these three reasons.

First, the fable is of still more force if we suppose Richard to have already ascended the throne, and there is a direct allusion to his accession in the very curious line—

"Ac resoun shal rekene with 3ow : 3if I regne any while :"

Pass. iv. 177—

which line, it is very important to observe, is not in the A-text, for the sufficient reason that Edward III. had already reigned a long while when that former version was composed.

---

1 Cf. "here was a carful comune : when no carte come to town With baxe bred fro strefth, &c. :" Pass. xiii. 236.
2 See p. xxxiii. note 1, in Preface I.
Secondly, the introduction of the extraordinary passage (Pass. iii. 299—349), about a time of jubilee or millennium, seems to me to have been directly suggested by the proclamation of a jubilee by Edward III. in February, 1377, because he had more than completed fifty regnal years. It is not often that a monarch has the chance of making such a proclamation, and it must have excited much interest. This passage, be it also noted, is not in the A-text.

Thirdly, in the fable of the cat and the rattons, we have to make out who is meant by the cat. The kitten is clearly Richard II., and history tells us that the cat, i. e. the powerful lord against whom the commons were so enraged, was John of Gaunt, who was said to have exercised undue influence over the young king. It was in 1377 that public opinion first expressed itself strongly on this point, and the outcry was so great that the duke had to clear himself how he could, and this he did in a speech the substance of which is still preserved, and which was spoken on the 13th of October in that year. See Lingard's History of England, ed. 1825; vol. iv. p. 224.

There are two other allusions that require a short notice. There are several references to pestilences, and we know that the allusion to "pise pestilences" in Pass. v. 13 (both in A-text and B-text) is to the pestilences of 1349 and 1362; but when "the pestilence" is mentioned in B. xiii. 248 in close connection with a reference to the mayoralty of Chichester a few years previously, we may fairly conclude that the pestilence meant is that of 1376. Sometimes only three great pestilences are reckoned, viz. those of 1349, 1362, and 1369; but some writers reckon a fourth, in 1376, and it seems to have been a severe one. Thus Fabyan says of it—"In this l. yere [read xlix yere], fyl many wonderfull sykenesses amonge the people, wherof y people dyed wonderly faste as well in Italye as in Englande; amonge the whiche dyed sir Edwarde called the lorde Spencer, a man of great fame, whose body was enteryd at Teukesbury. And for this mortalytie was so sharpe and sodayne, pope Gregory beforenamed granted of his goodnesse to suche as were contrite and confessyd, clene remyssyon of theyr synnes; the whiche indulgence contynued in Englande by the terme of .vi. monethes."—Fabyan, ed. Ellis, p. 475. This grant of the pope's seems to be the very thing
alluded to in the line discussed, and in l. 246 just above it, where Haukyn says that all that the pope sent him was "a pardoun with a peys of led."

The other allusion is in Pass. xv. 80, 81.

"Go to pe glose of pe verse : ye grete clerkes ;
If I lye on sow to my lewed witte : ledeth me to brennynge!"

On this Dr Whitaker remarks, at p. xxxii. of his preface to the poem, that this is "an allusion to the statute empowering the diocesan alone to commit heretics to the flames, which was enacted in the second of Henry Fourth." I cannot admit this for a moment; it is contrary to all the other evidence, and it is almost certain that at least some of the MSS. which contain the passage are absolutely older than 1400. Langland's expression is a very natural one, if he thought that his being burnt for heresy was a not impossible event. It is quite startling enough to find your neighbour's house on fire, still more so to find that your neighbour himself is being burnt. They did such things in France long before the year 1400. Two Minorite Friars were burnt at Avignon a. d. 1354, "pro quibusdam erroneis opinionibus, pront Domino Papæ et Cardinalibus suis videbatur."—Thomæ Walsingham Historia, ed. Riley, i. 278.

On the other hand, I would not place the date of the B-text later than 1377 (or at the very latest, 1378). It is something to have shewn that it was written fifteen years later than the date commonly received, and it seems unnecessary to go further. The argument which most weighs with me is this, viz. that if it had been in hand in September, 1378, or a little after that, I cannot see how Langland could possibly have refrained from at least one allusion to the schism of the popes, the event which so animated Wycliffe. Instead of which, the nearest and only approach to a hint of anything of the kind is in Pass. xiii. 174—"Can nouȝt confourmen a pees : bytwene pe pope and his enemys"—which is too mild an expression for the occasion.¹ Hence I assume 1377 as the exact date.

§ 4. Anachronisms. It must be remembered that one effect of

¹ I do not think it follows that we are to find an allusion to the "schism" in the C-text; that may have been written when the novelty of it had worn off. Whether the C-text contains such an allusion or not, I cannot as yet positively say.
the double revision of the poem by its author has been to introduce occasional anachronisms. Thus, when the poet speaks of Reason being set on the bench between the king and his son (A. iv. 32), he of course refers to Edward III. and the Black Prince, as the remark was made in 1362; but when the line is allowed to stand without change in the later versions, as occurring in a part of the poem which was not very much altered, the allusion is lost, and it can only be taken as a general expression signifying that Reason was placed in a seat of dignity. Again, the allusion to the accession of Richard II. in the words “ If I regne any while ” is of less force when retained in the C-text than when first composed and inserted in the B-text. Hence, in considering the chronology of any passage, we must be careful to ascertain in which version of the poem the given passage first appeared.

§ 5. DESCRIPTION OF THE MSS.

XIII.¹ MS. Laud Misc. 581, in the Bodleian Library, Oxford; denoted throughout this volume by the letter L, and used to form text

¹ Eleven MSS. have been already described. The descriptions of MSS. I.—X. are in vol. i. pp. xv.—xxiv.; and the description of MS. XI. in vol. i. also, at p. 142*. The twelfth MS. must be described here in a footnote, as it turns out to belong to the A-class.

XII. MS. D. 4. 12 in Trinity College, Dublin. This is a paper MS., the size of the page being about 8½ inches by 5, and each page contains about 30 lines. The margins of some of the leaves are a good deal worn, and in some places slips have been inserted on which the text (apparently the same) has been rewritten. A fragment of the Romance of Alexander the Great is in the latter part of the volume. The last fragment resembles the Alliterative Romance printed by Mr Stevenson for the Roxburgh Club, 1849; in a note to which edition, at p. ii., Mr Stevenson thus describes the Dublin MS. “ It is a small quarto volume, written upon paper towards the end of the fifteenth century. It contains a copy of the Visions [read Vision] of Piers Ploughman, which ends imperfectly in the Seventh Passus. The Romance of Alexander then follows, commencing with l. 678 of our text [i. e. of the text in MS. Ashmole 44], and ends with the line 3426. This fragment consists therefore of 2748 [2749?] lines. I am indebted for my acquaintance with it to the kindness of Sir F. Madden.” The copy of Piers the Plowman in this MS. ends at l. 45 of Pass. vii., and is contained on 26 leaves. An analysis of the Prologue shows that it bears a tolerably close resemblance to MS. U (A-text), and a still closer resemblance to MS. Rawl. Poet. 137, described at p. 142* of vol. i. But it has certain variations and additions which extend the Prologue to 121 lines. After l. 54 of the Prologue it inserts the four lines following:

Persons with hair prodivi-ges · permutyn hair cherches,
With al pe hesynes of hair body · pe better to have,
B. This MS. is of strong vellum, and contains 94 leaves, of which one at the beginning and two at the end are blank. The remaining 91 leaves are entirely occupied by the poem here printed. The size of each leaf is about 10\(\frac{1}{2}\) by 7\(\frac{1}{2}\) inches, and it contains about 40 lines on each page. The poem is divided into sections or paragraphs, each of these being separated from the one following it by a blank space. At the beginning of each section is the mark \(\frac{9}{10}\), painted blue. The initial letters of each Passus are also painted blue, and neatly flourished with red. The ink is of a pale light brown, in some places faded, but always distinctly legible. There are a few marginal notes by the scribe, such as "nota" opposite Pass. i. 146, a red hand opposite iii. 323, the names of the seven deadly sins in Pass. v., the words "Indulgentia Petri" opposite vii. 111, the words "quid est caritas" opposite xv. 145, and the quotation beginning "Fumes, &c.," quoted in the footnote on p. 319. There are also a few glosses over words, which have been printed wherever they occur. Besides these, there are several marginal notes by later hands, none of which are of any value, excepting the remark opposite xv. 148—"nota. the name of thauctour." Nearly all the Latin words and quotations have a red line drawn round them. Just above the first line of the poem we find in red letters, nearly obliterated, the title "Incipit Liber de Petro Plowman." 1 At the bottom of the first page is written—"Liber Gulielmi Laud, Archiepi Cantuar. et Cancellarij Vniuersitatis Oxon. 1633." At the top of the first page is loosely scribbled—". . Robart Langeland, borne by malverne hilles." At the end are the names of former owners—"Raffe Coppynges. Mem. y I haue lent to Nicholas brigham the pers ploughman wch I borowed of M. Le of Addyng-

Vicars on fele halue • fandyn ãaim to Done,  
Leders ãai befi of lovedays • & with þe lawe mellyth.

The first pair of lines I do not remember to have seen before; the last pair agree with the extra lines in MS. Rawl. Poet. 137. There are two extra lines also after l. 83, resembling B. prol. 112, 113; and ten extra lines after l. 95, answering to the passage in B. prol. 92—99, but in some places bearing a closer resemblance to the C-text. Line 58 is omitted, and ll. 96 and 97 transposed so as to follow l. 89. For the information enabling me to give this analysis, I am indebted to Professor Dowden of Dublin.

1 The Bodleian Catalogue says "Petre Plowman" merely, but the whole title can be read, in strong sunlight.
ton."—"Liber Ric. Johnson."—"In desire spede is tariaunce. Jon Thynne."—"T. Long of Dorchester." On the back of the last fly-leaf is scribbled—

"Amongest all other take hede of one thinge,
In othere mennes matters make lyttle medling."

I also subjoin a list of catchwords, as they sometimes differ in spelling from the words in the text.

Fol. 8 b. As auoutrie and denoses (sic).
Fol. 16 b. 3if 3e bidden boxomnesse.
Fol. 24 b. Ne none of here servuants.
Fol. 32 b. To purchace 3ow pardoun.
Fol. 40 b. But þus it bilongeth to bileue.
Fol. 48 b. And as I cast vp myn eyen.
Fol. 56 b. For eche a mayde þat he mette.
Fol. 64 b. For I haue seyne hym in silke.
Fol. 72 b. And as we went þus in þe weye.
Fol. 80 b. And I þat am kynge.
Fol. 88 b. That couetise were cristene.

I look upon this MS. as of the very highest importance. My original reason for printing it was that it seemed to me, after a short examination, much upon a par with the MS. printed by Mr Wright, and I considered that, supposing the MSS. to be of nearly equal value, it would be a great gain to print the unprinted one, in order to have two complete copies of the poem in type. I began my collation with no very great respect for the MS., and was ready to amend it wherever it seemed to have inferior readings. But when, in several instances, after making some such alterations, larger knowledge compelled me to alter them back again, the case was altered. The conviction was gradually forced upon me that the MS. is of the highest order of excellence, and the chief authority upon all difficult points. When, in certain somewhat doubtful places, after consulting the other MSS. of the B-class, the A-text, Whitaker's text, Crowley's text, the Cotton MS. of the C-text, &c., I found this Laud MS. helping me out of the difficulty for about the twentieth time, I felt compelled to pay to it all due respect. But the circumstance that most attracted my attention was the occurrence of numerous little crosses made by a cor-
rector's hand in the margin. Wherever a word is misspelt or some other error, even of quite a trivial nature, occurs in the text, so surely (except very rarely) do we find the corrector's mark. In a few cases the correction has been actually made (in one case in red ink or paint), but not in general. Sometimes it is very difficult to make out why the cross is there, and the corrector seems to have been very particular. But these small crosses are not all. There are also some large crosses made by very fine thin lines, in the same faded ink as the text, the meaning of which I believe to be that they mark passages which the author intended to alter, and, in every case, actually did alter, viz. in the C-text. There are also very small ticks against some lines, for what reason I cannot explain. On the whole, I cannot see any reason why we should not attribute these marks to the author himself, as this seems by far the simplest solution. There is no doubt about the age of the MS.; it may have been written at any time between the years 1377 and 1410. Indeed, it may be an autograph copy, as Langland was very probably himself a poor professional scribe, and speaks with scorn of those who could not write out things properly (B. xi. 299); and this MS. is a good specimen of caligraphy. But, in order that the reader may see this the more clearly, let me enumerate the principal lines against which a small cross is found, giving at the same time the reasons for its presence in those instances where the reason is not indicated in the footnotes.

Prol. 67 (mychief for myschief); I. 81; I. 178 (a chaste, altered to as chaste); II. 91, 116, 227 (r omitted in mynstralles); III. 98, 132, 227; IV. 27, 54 (jetthyngye altered to ferthyngye); IV. 67 (possibly wan should be wente); IV. 136 (a, altered to as); IV. 147 (for no apparent reason); IV. 152 (me altered to mede); V. 265 (vsue, altered to ysue); V. 272, 317, 357, 447, 600, 616 (childe badly written so as to look more like cildle); VI. 195, 214; VII. 94; VIII. 12 (why?); VIII. 43, 53, 67 (me inserted afterwards); VIII. 69, 125; IX. 67, 97, 139, 160 (comely written above the line), 167 (an for and); X. 172, 361, 416, 426, 434 (or altered to g); XI. 53, 125

1 Unless they mean that alteration is necessary. Thus, there is one opposite Pass. ii. 35, where, for caritatis, Whitaker has trece charite, and another opposite l. 8, which in Whitaker is completely different.
(gon added above the line), 130, 194 (of altered to on), 250 (after added at end of line), 331, 388, 427 (him altered to him); XII. 69, 76, 253; XIII. 46, 338, 356, 374, 385, 430; XIV. 16 (it should have been against 1. 18), 171 (perhaps ben should be omitted), 176 (why?), 179 (why?), 184, 186, 263 (an for and), 311; XV. 19, 122 (placebo not underlined with red), 164, 194, 530, 581 (an for and); XVI. 269, 249; XVII. 164, 258; XVIII. 19 (ioust written above the line), 109, 201; XIX. 184, 247 (why?), 344, 360, 461; XX. 118, 242, 288.

The reader who actually refers to every one of these passages will scarcely think my supposition extravagant, if he is at all conversant with MSS. and their frequent errors.

It has been objected, that the spelling is faulty;¹ but is there any reason for supposing that Langland could or would have spelt better? It may also be objected that there are a few mistakes not marked for correction; but let any one try the experiment of writing out 7000 lines of poetry, and reading it once over afterwards. It is quite as correct as any autograph MS. can fairly be expected to be, and in any case, it is (as far as the sense and metre are concerned) by far the best MS. of the B-text extant.²

The following is a list of the lines marked with a large cross; viz. VI. 261; VII. 75, 116, 121, 155; IX. 66, 145; X. 393, 442; XI. 165; XII. 300. I will only discuss one of these, viz. VII. 155, where the mistake is very obvious. Here Langland makes Daniel interpret Nebuchadnezzar’s dream where the reference should have been to Belshazzar. The “correction” of this, in the C-text, is curious, being incorrect still.

"How Daniel dyuinede³ and undude pe dremeles
Of king Nabugodonosor · pat no peer hadde,
And suthe after to hus sons · seide hem what pei thouhte."

Whitaker’s edition, p. 163.

For remarks upon the method of printing this MS., see § 10.

¹ See further remarks upon the spelling in § 9.
² That is, as far as I know at present. I am not at all sure that my list of MSS. is complete.
³ Whitaker prints dynned; but this, with him, is a trifle.
XIV. MS. Rawlinson Poet. 38, in the Bodleian Library (of which a fragment is in MS. Lansdowne 398, in the British Museum), denoted throughout this volume by R.

This is an imperfect MS. upon vellum, written in a clear bold hand, divided into sections by blank spaces at the end of each, the mark ¶ at the beginning of each paragraph being painted red and blue alternately. At the end is the mark of ownership—"William Butte;" and on a flyleaf at the beginning—"Suum cuique. Tho. Hearne, Sept. 20. 1732. An imperfect MS. of Pierce Plowman." Each leaf, where perfect, has a wide margin, and measures about 11½ by 8½ inches. But it has been at some time shamefully maltreated by some one who, apparently for the purpose of theft, cut off the margins of several of the leaves at the beginning, reducing them to about 9 inches by 5½. The first eight leaves were then abstracted, but they are not all lost, as I found four of them in the British Museum, bound up with several other pieces in MS. Lansdowne 398! There they were, with the margins cut off; and careful measurement proved them to be exactly of the same size as the cut leaves at Oxford; besides which, the handwriting and general appearance of the pages exactly tallied, each page containing about 31 lines. I have therefore marked the collations with the Lansdowne MS. also by the letter R, to avoid confusion. The leaves there preserved are the third, fourth, fifth, and sixth, containing the portion from Pro/. 125 to Pass. i. 137. The first, second, seventh, and eighth leaves are lost altogether, as also eight consecutive leaves near the end of the poem, from Pass. xviii. 411 to Pass. xx. 27. The piece at Oxford consists of 101 leaves, beginning at Pass. ii. 40. All the existing portion has been carefully collated, and the collation yields some curious results.

Wherever it agrees with MS. L, it agrees with it very closely, the resemblance frequently extending even to peculiarities of spelling. Yet it has certain peculiarities of its own, such as kende for kynede, and the persistence with which it exhibits the prefix I- or y- (generally the former) before past participles. It agrees with the text, for instance, in giving the right date of Chichester's mayoralty, and generally corroborates the readings of the text in difficult passages. It is
therefore to be classed with the Laud MS. as regards its general character. But close collation shows that it abounds in *omissions* and *additions* of no insignificant kind, although the mere *variations* are but few. It is necessary to account for them, and a comparison of these passages with the C-text clearly reveals their exact significance. The omissions (amounting to more than 150 lines) are mostly due to mere carelessness; a few coincide with the briefer narrative in the A-text; and some of them occur at points where the B- and C-texts vary. The additions (amounting to about 160 lines) almost invariably occur at points where the C-text is fuller than the B-text, and it is easily seen that the Rawlinson MS. really exhibits the poem in its transition stage between these two forms, and the best idea of it is formed by calling it a copy of the B-text with *later improvements and after-thoughts*. On this account, nearly all the additional lines which it furnishes have been inserted in the text, distinguished from the rest by the use of square brackets.

The principal *omissions* are these:

R omits V. 481, accidentally; VIII. 14—17, not in A-text; VIII. last half of 99, 100—103, and first half of 104, owing to the repetition of *kynge*; IX. last half of 113, 114, 115, and first half of 116, owing to repetition of *wedlake ywrangle*; IX. 158, 159, 166, 177—185, 199—202, none of them in A-text; X. 425; XI. 45—48, altered in C-text; XII. 13, 141—143, 170, 186; XIII. 14—20, half of 373 and of 374; XIV. 155—159, 251, 252; XV. 239—243, see C-text; XV. 70, 395, 396, 495—531; XVI. half of 27 and of 28; XVII. 36—46, altered in C-text, 112—123, 217—243, 314; XVIII. 178, 197, 250, 251, the last two slightly altered in the C-text; and XX. 237, 238.

The principal *additions* are these:

R adds a line, probably spurious, after V. 283, being perhaps the only addition in the course of the first nine Passus; two lines after X. 77, see C-text; X. 291—303, cf. both A-text and C-text; X. 381, 411—413; a line after XI. 105, see C-text; parts of lines XI.

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1 The only additional lines admitted into the text (as far as I remember) from other MSS. are five, viz. V. 273, 338, 569, VI. 49, and XV. 221. Their genuineness is doubtful, and I now think they should have been excluded.
126 and 127, much wanted; XI. 154—164, perhaps not to be found elsewhere; a line, perhaps spurious, after XI. 190; XI. 374—384, some of which lines are in the C-text; XI. part of 419, 420, and part of 421, see C-text; XII. 57—59, see C-text; XII. 78; XII. 118—127, see C-text; XII. 152, 153, see C-text; XIII. 164—171, cf. the C-text; XIII. 293—299; also in the C-text, but transferred to a very different part of the poem; XIII. 400—409, partly in the C-text, but in quite another place; XIII. 437—454, also in the C-text, but transferred elsewhere; XIV. 227—237, in the C-text; XV. 239—243, 293, 299; after l. 388, a superfluous line; 464—477, a very curious passage, which may be called the "whistling" passage; 539—556, also in the C-text; half of 564, 565, 566, and half of 567; XVII. 68, also in the C-text; half of 176, 177, and half of 178, also in the C-text; 307, 308, also in the C-text; XVIII. half of 310 and half of 311; and a C-text line after XX. 36.

The chief passages wherein MS. R merely varies from the text are in III. 51—63, where it approaches the A-text; IX. 168—170, where it is surely corrupt; and XVI. 270—273, where it also seems to be corrupted.

XV. A MS. in the library of Trinity College, Cambridge, marked B. 15. 17; being the one printed by Mr Wright in his well-known and convenient edition, and therefore denoted in this volume by the letter W. It contains three pieces in the same handwriting throughout, viz. (1) Piers the Plowman; (2) A Treatise on Sin, in prose, beginning—"In every synful man or woman pat is bounden in dedly synne ben pre wrecchednesses"—and ending—"If it do pee good and profite to pee, panke god and pray for me. pe grace of Thesc crist be wip pee and kepe pee. Amen;" (3) a short poem of 44 lines, beginning—"Crist made to man a fair present," which is printed in Reliquiae Antiquae, vol. i. p. 166, with the title of "Love." There is no doubt about the antiquity and value of this MS., and it is an excellent thing that we have it in print. It is on stout vellum, the size of each leaf being about 11½ by 7½ inches, much resembling MS. L in shape. The handwriting is bold and firm, and the letters large. It is divided into sections by breaks, and the mark ¶ occurs at the beginning of each paragraph. These breaks are denoted in the
printed edition by setting the first line of the paragraph a little backward. It will readily be seen that the paragraphs are much more numerous and shorter than in MS. L. It is, of course, written in long lines; the printing of the poem in short lines being a mere matter of taste and convenience. I hold it to be somewhat inferior to the Laud MS., and to exhibit a slightly varied form of the poem; but the difference between them only comes out after verbal collation of the whole poem. In many passages it agrees with the text very closely indeed, and it does not contain a single line which is not also in the Laud MS. It has, however, a few faults of omission, and that too where the omitted lines are sometimes indispensable. The chief omissions are these, viz.:—Prol. 170, i.e. after l. 338, p. 11 of Wright's edition; last line of Prologue, supplied in Mr Wright's edition from MS. T (A-text); Pass. I. half of 37 and half of 38, which so many MSS. omit, and which should follow l. 535, p. 171; l. 145, to follow l. 752, p. 23; II. 186, to follow l. 1255, p. 39; V. 90, to follow l. 2652, p. 82; XII. 105, to follow l. 7650, p. 234; XV. 367, to follow l. 10371, p. 317; XVII. 209, to follow l. 11785, p. 360; XVIII. 361, to follow l. 12809, p. 391; XIX. 86, to follow l. 13132, p. 401; and XX. 299, to follow l. 14526, p. 443; of which twelve lines MS. L omits but one. I do not include in this list XIII. 49, because it is not really omitted in the MS., but only in the printed copy. For further remarks concerning MS. W, see § 6. I should add that the various readings which it supplies are peculiar, and frequently unlike those of any other extant MS.; but they pair off very well with the readings of Crowley's edition. It has been collated throughout.2

XVI. A MS. in the possession of H. Yates Thompson, Esq., of Liverpool; denoted by the letter Y, and partly collated, viz. throughout the passages XVI. 56—91, XVII. 96—340, XVIII. 411—XX. 27. Several readings are also cited from it in the latter part of Pass. XVI. and in other parts of Pass. XVII. and XVIII. This MS. is

1 All these references to lines and pages are to the lines and pages of Mr Wright's edition.
2 XVI*. I ought here to mention the MS. used by Crowley, now lost. For remarks upon it, see § 6; and for numerous citations from Crowley's edition, see the Critical Notes at the end of this volume; and, in particular, the note to Pass. v. 168.
neatly written on vellum, all the titles and Latin quotations being in red. The poem is divided into sections by breaks, and it is a fair copy. Each leaf measures about $11\frac{1}{2}$ by 7 inches, and each page contains about 37 lines. The MS. consists of 110 leaves, of which the first 104 (13 quires of 8 leaves each) contain Piers the Plowman, terminating on fol. 104 recto. It is followed, on the reverse of the leaf, by a poem on the Mass, about 358 lines long, beginning—

\begin{quote}
man or woman \textit{pat} wol lere
A masse deou[t]ly for to here—
\end{quote}

and ending— For godis low sey noght nay.

\begin{quote}
And that hey holi god \textit{\&} he queyte the thi mede
Of whom we spek of \textit{\&} when we say our crede.
\end{quote}

This is immediately followed by an Old English \
\textit{gratius}. God that his brede brake.
\begin{quote}
at his maw[n]de whanne he sate.
Amonge his postyllis twelue.
He bles our brede and our ayl.
\textit{\&}at we haw and haw schal.
and be with vs him-selwe.
\end{quote}

\textit{In nomine patris \& fili \& spiritus sancti. Amen.}

In several places the scribe has drawn a crest, viz. an eagle displayed, standing on a light green tuft, with the letter L painted in red on the breast. The readings of this MS. do not greatly differ, upon the whole, from the text here printed; most of the variations resemble those MSS. in O and C, described below; nos. XVIII. and XXII. My thanks are due to Mr Thompson in an especial manner for his kindness in lending me this MS., and so enabling me to become thoroughly acquainted with its contents at my leisure.

XVII. MS. No. CXXIX., in the possession of Lord Ashburnham. Of the MSS. here described which are written \textit{with breaks between the paragraphs}, this is the fifth and last. It is a very fair copy of the B-text, but written in a variable hand, perhaps by more hands than one. It has been read over by a corrector, who has written \textit{cor.} or \textit{corec.} at the end of every quire. The Latin words have red lines
drawn round them, and are written somewhat larger than the rest, as in MS. W. Several final ees have been added, and several erased. It preserves l. 170 of the Prologue in the form—

And hangen it vpon þe Cattis hals · þanne here we mowen—

which only differs from our text in a single letter. In Pass. i. 37, 38, it originally had but one line; but it now has—

Ne litlode to þi likam · þat lief is to the soule
leue not þi likam · for a liere hym tech . . .

þat is þe wrecche world · wolde þe bitraye—
where þat lief is to þe soule is written over an erasure, and the next line added in the margin. The following lines may also be compared with the text:—

Al þis seȝ I slepinge · and seuen sythes more; Prol. 230.
And now persons han perceiued · þat Freres parte with hem;

v. 143.
Pay hadde þanne ben infamis · þai can so eule hele conseille;

v. 168.
And in a wynkynge wrathe · wex I aslepe; xi. 4.

The word "faunteltee" (xi. 41) is glossed by youth. The name "longe wille" (xv. 148) is underlined with red. On the whole, it agrees very closely with the text here printed, and frequently uses similar spelling; but we find occasional plurals in -us, as in

With suche wyse wordus · to wyssen any sottus; x. 8—
also such forms in -ud as clepud, wikkud, and even -un for -en, as in

Of alkyn libbyng laborers · lopun forþ summe; prol. 222.

My thanks are due to Lord Ashburnham for kindly allowing me to examine fully and to describe both this MS. and No. XX. below.

XVIII. MS. No. 79 in the library of Oriel College, Oxford; represented in the footnotes by the letter O. This is much the neatest, and probably altogether the best, of the MSS. which are written continuously, i.e. without a break at the end of each paragraph. It is a small MS. on vellum, about 8½ by 6½ inches in size. It has lost the first half of the first quire, the first four leaves being held in merely at their edges; then follow eight complete quires of eight leaves each;
an incomplete quire of only five leaves (the fifth, sixth, and seventh being lost); one more complete quire; and one more incomplete quire of seven leaves (the first being lost). The rest of the MS. is on paper, of a much later date, and will be described presently. On the first page now left to us, is the tag-end of a Latin poem of small merit, consisting of only eight lines, the last being

_Hoc tibi det munus · qui regnat trinus & vnus. amen._

Then follows “P ers Plowman,” which, owing to the loss of leaves, is defective from XVII. 96 to XVII. 340, and from XIX. 276 to XIX. 355. It is very neatly and closely written in a regular hand, with about 40 lines on each page. The dialect is Midland, almost without admixture, the endings _-en_ in the present indicative and _-eden_ in the past indicative plural being kept up with much regularity. A large number of the plural substantives end in _-is_. It almost invariably has _wiff_ for _wyf_, _schul_ for _shul_, and the like; also the singular spellings _sche_ for _se_ (sen), and _schele_ for _selle_ (seal). It commonly follows the text pretty closely, but, where it differs, frequently agrees with MSS. C and B, so that the collocation of letters C O B is of frequent occurrence in the footnotes. But it is clearly superior to both of those MSS., and, as it frequently offers _peculiar_ readings, and is, as it were, an independent witness, it was very necessary to collate it throughout; which, thanks to the liberality of the Provost and Fellows of Oriel, I have been enabled to do. It preserves a great number of the lines which are lost in MSS. C and B, and omits comparatively few lines, such as ii. 65, iii. 96, v. 176, vi. 315, &c. There is one variation in it which must not be passed over, as it seems to be peculiar to this MS. and the one next described, viz. the allusion to Sir Philip the Sparrow in the line—

_“Schulden go synge seruyseles · wyj sire philip þe sparwe—”_ which, as explained in the footnote to xv. 119, is totally different from the corresponding line in the other copies.

This is the very MS. which was lent to Dr Whitaker when preparing his edition of the C-text of the poem, and the first thing which I discovered in it was a piece of paper marking the passage which he printed at p. xxxv. of his Preface. His quotation is printed with such
great carelessness, that the only way of giving the reader a fair idea of what the MS. is like is to print it again. It begins at l. 134 of Pass. v.

Now awakipt wrappe · wip two whyte yen,
And nyuelynge wip pe nose · & his necke hangynge.
" I am wrappe," quod he · "I was sum tyme a frere,
And counentes gardener · for to graffen impes.
On lymytouris & legistreris · lesyngys I Impede,
Til pei bere leues of lowe speche · lordis to plesen;
And sipee pei bloomden abrode · in bour, to here schryftes. 140
And now is fallen perof a fruyt · pat folk han wel leuere
Schewen her schryftes to hem · pan schryue hem to her persons.
And now han persons perceyued · pat freres parten wip hem,
Þeise possessioners prechen · & depraun freris,
And freris fynden hem in deaute · as folke beren witnesse,
Þat whame pei prechen þe peple · in many places aboute,
I, wrappe, walke wip hem · & wisse hem of my bokis.
Þus pei spoken of spiritualte · þat eiper dispiseþ oper,
Til pei been bope beggers · & by my spiritualte libben,
Or ellis alle riche · and riden aboute.
I, wrappe, reste nieuwe · þat I ne muste folewe
Þeise wickle folk · for swich is my grace.
I have an aunte to nunne ·; &c.¹

The rest of the MS. is of later date, and on paper, and the paper leaves seem to have been thrust in to fill a gap where something has been taken out. What if a good copy of the poem on the Deposition of Richard II. has thus been lost to us? It is not altogether a wild guess; see the description of the next MS.

The paper leaves contain 4 Latin distichs on the complexion of man, viz:—

¹ Dr Whitaker prints whye for whyte, & for I (l. 136), graffen for graffen, hav for han, leere for leuere, schryftes for schryftes, dispereþ for dispiseþ, &c.

This investigation is useful, as affording a measure of his inaccuracy throughout the work.
Sanguineus.
Largus, amans, hillaris, ridens, rubeique coloris,
Cantans, carnosus, satis audax, atque benignus:
multum appetit, quia calidus;
multum potest, quia humidus.

Colericus.
Hirsutus, fallax, irascens, prodigus, audax,
Hastutus, gracilis, cupidus, croceique coloris:
multum appetit, quia calidus;
parum potest, quia siccus.

Fleumaticus.
Hic somnolentus, piger, spucamine plenus,
Est ebes hic sensus, pinguus, facie color albus:
multum potest, quia humidus,
parum appetit, quia frigidus.

Melancolicus.
Solicitus, tristis, cupidus, dextreque tenacis,
Non expers fraudis, tumidus, luteique coloris:
parum appetit, quia frigidus.
parum potest, quia siccus.¹

Next follow: (1) a list of the London wards, with their ratings;
(2) a list of London churches; (3) “This is the privilege of West-
mynstre;” (4) “Litill John,” or the “book of curtesye.” The last
article has its lines singularly misplaced,² but it is nevertheless the
best known copy of the poem which Mr Furnivall called “Caxton’s
Book of Curtesye,” edited by him for the Extra Series of the E. E. T.
S. in 1868, in which volume the Oriel text is printed at length, from
my own transcript of it. As I am now describing the MS., I may
repeat here my statement concerning it, which Mr Furnivall has

² Hence the description in Mr Coxe’s Catalogue gives no clear idea of what
it is.
printed in his Preface, at p. vi. The first two leaves of the Oriel copy are misplaced inside out at the end; but this is not the only misarrangement. The poem has evidently been copied into this MS. from an older copy having a leaf capable of containing six stanzas at a time; which stanzas were out of order. Hence the poem in the Oriel MS. is written in the following order, as now bound up: Stanzas 11 (l. 5)—18, 25—30, 37—42, 19—24, 49—54, 31—36, 43—48, 55—76, 8—11 (l. 4), 4 (l. 5)—7, 1—4 (l. 4).

In the MS. are the former owners' names—"A. S."—"W. Smethwick."—"Joseph Ames." It afterwards belonged to Francis Page, Esq., commoner of Oriel, who presented it to the college A.D. 1788.

XIX. MS. Li. 4. 14 in the University Library, Cambridge, occasionally quoted in the footnotes, and denoted by C2. A somewhat late MS. on paper, but neatly written, with wide margins, each page containing about 37 lines; size about 11 by 8 3 inches. It consists of five parts, of which the first contains Piers the Plowman, fol. 1—107a; and an alliterative poem on the Deposition of Richard II., fol. 107b—119b, ending abruptly in the middle of a page, which has been twice printed by Mr Wright, viz. for the Camden Society, 1838, and in Political Poems and Songs, 1859, vol. 1. p. 368.¹ The second part contains a treatise on Numeration in English prose, fol. 127a to fol. 148b. The third part contains The wyse boke of Philosophie and Astronomye, fol. 153a to 156b, and be tretes of be booke of Phisonomie, imperfect, fol. 156b to 159b. The fourth part contains Tabula Psalmorum, fol. 161a to 163a; and Sententiae Doctorum, fol. 164a to 167a. Lastly, A doctrine of Fisshynge and fowlynge, in verse, by Piers of Fulham, fol. 173a to 174b, incorrectly printed from another MS. in Trinity College, Cambridge, in Hartshorne's Ancient Metrical Tales, p. 117.² The three first parts are in the same handwriting. On a previously blank page (fol. 170a), a former owner of the book has written a Short Glossary to "Piers the Plowman." This "Short Glossary" is of little value, but is printed here, for completeness' sake, in the Appendix.

The copy of "Piers the Plowman" in this MS. seems to be com-

¹ See my remarks upon this poem in Preface I., vol. i. p. xxxvii.
² There are two other MSS. of this poem, both in the Bodleian Library.
plete. It bears so striking a resemblance to the Oriel MS, as to suggest the notion that it has been copied from it, although in a few places it rightly preserves one or two little words which the Oriel MS. has dropped; but these words are, for the most part, only such as can be supplied by one's own common sense. There is also a great similarity in the spelling, the most curious alteration being the frequent substitution of the ending -yn for -en in the plural indicative of verbs. However this may be, it is, for all practical purposes, a duplicate of the Oriel MS., and hence extremely useful for filling up the two gaps mentioned above. It has therefore been collated in Pass. xvii. II. 96—340, and in Pass. xix. 276—355, where the reader may look upon the symbol C2 as occupying the place of the symbol O in the footnotes. It has also been occasionally consulted in other passages, and a few readings from it will be occasionally met with. It agrees, moreover, with the Oriel MS. in reading—

Shulden go synge seruyseles · with sir philip þe sparwe (xv. 119).

XX. MS. No. CXXX. in the possession of Lord Ashburnham; bought in June, 1854, at Mr Loscombe's sale. Formerly it was in the possession of Dr Adam Clarke, and is described at p. 69 of the catalogue of his library by J. B. B. Clarke, published in 1835; at which time it was No. CXXIX. It afterwards passed into the hands of W. Loscombe, Esq., of Pickwick House, Corsham, Wilts; and, while in his possession, the poem of "How the good wife taught her daughter" was printed from it by Sir F. Madden.1 The MS. contains (1) Hampole's "Prikke of Conscience;" (2) A Fragment of Piers the Plowman; (3) a piece in Latin, with the rubric—Dominica prima adventus domini · sequencia. (4) a complete copy of our poem; (5) an alliterative poem of 1242 lines, with the rubric—Here begynneth þe seege of Jerusalem · & how it was destroyed. Begins—

In tyberyest tyme · the trewe emperorer — and ends—

And hool reedynt to rome · yt blessyd be god almyȝty. AmeN.

This piece is written in a very small, close handwriting. Cf. MSS.

1 The right answer to my question in Pref. to Text A, p. xii, as to what became of Dr Clarke's two MSS. is this. His MS. No. CHI. is now MS. Addit. 10574 in the Brit. Museum, and his MS. CXXIX. is now MS. Ashburnham CXXX.
Cotton Calig. A. 2, Camb. Univ. Libr. Mm. 5. 14, & Laud 656. (6) How the good wife taught her daughter; printed by Sir F. Madden; with which compare the copy printed in the Babees Book, ed. Furnivall, 1868, p. 36.

The second article, viz. the Fragment, is an entirely distinct thing from the fourth article. Being, moreover, wrongly bound up, it looks at first like two fragments; for the passage beginning with

\[ \text{thene rode went wyȝtly} \] and warned e fals (ii. 208),

and ending with

\[ \text{woldest thow glase that gable} \] and grauen . . . . (iii. 49),

is on the second of these leaves; while the rest of the passage, from iii. 50 to "faciat dextra" (iii. 72) is on the first half of the first leaf, the rest of that leaf being blank. It is a fragment belonging to the B-text, but too short to be of any importance; which is my reason for not numbering it separately, as theoretically it ought to be. With regard to the other copy (article 4), it is a faulty copy of the B-text, having been much spoilt by attempted corrections. These are written over erasures, and are almost always alterations for the worse. Thus, in l. 1, the last part of the line has been erased and rewritten, to introduce the reading "set" instead of "softe." Again, in the passage about Chichester's mayoralty (xiii. 270), it has—"a thowsand and thre hunred y. syxty and nyne"—where the three last words are over an erasure; and we also find "1369" in the margin. In Prol. 14 it has the false reading "rychely y-maked." It omits Prol. 170; but I am not aware that any portion of the poem, except a few stray single lines, is missing. It is of later date than the other Ashburnham MS., and altogether inferior to it.

It contains, however, one note of considerable importance. Inside the cover is written, in a hand of the fifteenth century, the remark—"Robert or william langland made pers ploughman." I was not before aware of this, as it is not mentioned in Lord Ashburnham's

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1 Which seems to prove that the alteration was made after Crowley's edition was published. It is incredible that any MS. should have had set, when the time referred to is early morning; nor have I seen set in any other MS. whatever. Nor do I believe that Crowley's MS. had set; it must have been his mistake; cf. note 1, p. xxxiii.
catalogue; but it now appears that John Bale's note (printed in my Pref. to Text A, p. xxxv.) is squeezed in between this older note and the lower margin of the cover. It is older testimony than Bale's, and it is worth remarking that it does not mention Robert only, as Bale does, but offers us the alternative of William.

XXI. MS. Gg. 4. 31 in the University Library, Cambridge. A MS. of the sixteenth century on paper, loosely written in a running hand; size, about 9 by 6\(\frac{3}{4}\) inches. It has 105 written leaves, and contains (1) Piers the Plowman, fol. 1a to 101a; (2) a Table, entitled "here ynsucthe y" table off pyers plowman," fol. 101b to 103a; (3) "A goodly praer" (fol. 104a to 105b), in 15 stanzas of 7 lines each, beginning—"blessed god: sovereign goodnes"—and ending—"sanctus, sanctus, sanctus, lord god withoute end." It is in the same handwriting throughout.

There are no paragraph-marks or breaks, but all the Latin words are written in red. It is an unpromising MS. to look at, but is considerably better than it appears to be, having been transcribed from a very fair and tolerably complete older copy. It follows our text pretty closely, its chief variations seeming generally to agree with the readings of MSS. Y and O. The "Table" is merely a sort of abstract, made to serve the purpose of a brief index, and is of no value. The "goodly praer" is also a miserable production, scarcely permitting itself to be scanned.

XXII. MS. Dd. 1. 17, in the University Library, Cambridge, collated throughout, and represented in the footnotes by C. Of this vast folio MS., the leaves of which measure about 18 by 12 inches, I must say but little, for brevity's sake. A slight sketch of its contents may be found in Halliwell's Manuscript Rarities of Cambridge, p. 3; but it is described at large in vol. i. of the Catalogue of the MSS. It is known as the "Liber Glastoniensis," having once belonged to Glastonbury Abbey. It is chiefly written in double columns, and may be considered to consist of three parts, of which the first two are in Latin, the last chiefly in English. The first part contains the Polychronicon (imperfect), the Historia Britonum of Geoffrey of Monmouth, the Gesta Karoli, the Chronica Martini Poloni, the Hist. Trojana of Guido de Colonna, the Hist. Hierosol. of Jac. de Vitriaco,
the Consolatio Peccatorum of Jac. de Theramo, and a few smaller pieces. The second part contains the Testamenta xii. Patriarcharum, Marianus Scotus, Marco Polo, Hayton, Gesta Machometi, Gildas de Excidio (which last was employed by Josseline for his edition of Gildas, published in 1568), and a few shorter pieces. The third part contains (1) Piers the Plowman; begins on fol. 1, and ends at fol. 31a, col. 1. (2) A prose treatise, headed "How men that ben in hele sholde visite sike folk;" begins at fol. 31a, col. 2, and ends at fol. 32a, col. 2; (3) Mandeville's Travels, fol. 32b, col. 1, to fol. 53b, col. 2; (4) "Scene Sagges," fol. 54a, col. 1, to 63a, col. 3, written in treble columns; printed by Mr. Wright from this MS. for the Percy Society, 1845; (5) in Latin, Clementis Lautoniensis Ecclesie Presbiteri Concordia Quatuor Evangelistarum," fol. 63b to the end; see Wright's Bibliog. Britan. Anglo-Norman Period, p. 265.

Each column contains about 60 lines, and the whole of Piers the Plowman, except 49 lines, is contained on 30 leaves; but when allowances are made for the space occupied by titles and Latin quotations, it is easily calculated that the poem is imperfect. This is, in fact, the best copy of the MSS. which, besides missing several single lines, unaccountably omit a passage near the beginning of the Sixteenth Passus, viz. II. 56—91, an omission which produces complete nonsense. Other lines omitted are prol. 103, 196; I. 117; IV. 32, 54, 57, 189; V. 428, 520; VI. 3, 8, 84, 222, 223, 283, 303, 308—311, 315, &c. On the other hand, it furnishes a few additional lines, some of which, viz. V. 273, 338, 569, VI. 49, and XV. 224, I have admitted into the text, though few of them seem to be properly alliterated. Yet in many places this MS. follows the text very closely, much more so than MS. W, and it was altogether necessary to collate it carefully throughout. The scribe seems to have taken pains never to let the line run beyond the breadth of the column, so that, if he had a long line to write, and could not get it all in, nor find room for it just above or below, he simply omitted the last word or a part of it! Thus in Pass. xx. 16, having cheuisamce to write, he had only room for che, and so left it. There are several similar examples. One very striking point about the MS. is the dialect. Coming from Glaston-

1 See footnote on p. xii. above.
bury, we should expect to find in it Southern forms, but we find numerous examples of a much more northern-looking character than are exhibited by any other MS. Examples are, brade, broad, mare, more, capes, copes, frem, from, hilk or elke, each, hauntys in the indic. plural, base in the indic. plural, arises and kisses in the imper. plural, &c. On this account, I have frequently given the readings from C when the only variation is in the inflexion or spelling. Almost all through the poem it wrongly has and instead of ac, so that it seemed at last unnecessary to record it, though I have done so in a very great number of instances. I believe that the form ac occurs only about twice or three times throughout, as, e. g. in xx. 35. An instance of singular spelling is the scribe's use of th for t, as in the "Romans of Partenay;" so that we meet with theclreh for teclreh, thour for tour (tower), thel for tel, with for wil, and the like. Notwithstanding all its defects, corruptions, and peculiarities, it is a MS. of early date and considerable importance; a fact which should be borne in mind.

XXIII. MS. Bodley 814, Oxford; represented in the footnotes by the letter B. This is the most disappointing MS. of the whole series. To all appearances, it is of an early date, and neatly written, though without breaks at the end of each paragraph. It might well be expected to rank as third or fourth best, but its real value is but small. It is on vellum, closely resembling the Laud MS. in size and shape, being 10\(\frac{1}{4}\) by 7 inches; it has 94 leaves, of which the last two are blank, the poem ending on fol. 92a. Each page contains 40 lines. Former owner's name, "Thomas Hobson." The point about it most worthy of remark is that it does not wholly follow the B-type. It presents a combination of texts, the point of junction being somewhere about l. 121 of Pass. ii. Before that point, it closely resembles Whitaker's (C-text) edition, but afterwards approaches the B-text, with which, soon after the beginning of Pass. iii., it agrees very closely down to the end of the poem. The exact nature of its variations is clearly shewn in the Critical Note to P. ii. 121, and the notes immediately following it. Whence this form of the poem arose it is not easy to tell. As MS. R represents the B-text, with amendments in the latter part of the poem, it may be that MS. B represents the
same, with amendments near the beginning. But this is not very likely, and when we further observe that this MS., during the latter part of Pass. II., actually approaches the A-text, we may feel tolerably sure that it is, in fact, a corrupt version, the misarrangements of which are due to the scribe only, who pieced together the Prologue and three first Passus as well as he could, and then followed a B-text copy throughout the rest of the poem. This is rendered more probable when we further observe the extreme corruptness of many of the readings which it furnishes, such as sobrid for herberwed (V. 233), amendement for a mendynaunt (XIII. 3), clerkis for cherles (XVI. 121), he for his manye (XVIII. 81), a pilgrym for apierynge (XIX. 88), and the like; many of these variations being of a most senseless character. Besides this it omits many necessary lines, such as III. 18, 307, 308, 345; IV. 32, 54, 57; V. 150, 223, 428, 473, &c.; some of which, but not all, are also omitted in MS. C. In many respects it follows MSS. C and O, so that the collocation of letters C O B often occurs, but it is invariably the worst of the three. Still I have carefully collated it throughout, not because it is of much value, but because there are two other MSS. (Addit. 10574 and Calig. A. xi, to be described presently) which so closely resemble it, that to collate one of these is practically the same as collating all three; and to collate three MSS. at a time is a thing worth doing. At the same time, I have considered myself at liberty not to give a few of the most ridiculous and unmeaning variations. Moreover, the collation is of some use from another point of view; it shews how corruptions arise, and where to expect them, and even helps to establish the correctness of the text by mere force of contrast. I may add that it commonly has the endings -id, -is, and -iā, instead of -cd, -es, and -ēp.

XXIV. MS. Additional 10574, in the British Museum; formerly No. CII. in the collection of Dr Adam Clarke. It is on vellum, neatly and closely written, and apparently of early date, and contains 91 leaves, being imperfect at the end. It terminates at Pass. xx. 352, but the 32 missing lines are supplied in Dr Clarke’s handwriting. The state of the text and the spelling of the words agree so minutely with those of MS. B, that one is the mere duplicate of the other; and,
as far as I can judge, they are in the same handwriting, and written in the same year. Of course it therefore resembles the C-text at first, and approaches the B-text at Pass. iii. 121; see the Critical Note to that line for further information. See also p. 60 of the Catalogue of Dr Clarke's MSS., by J. B. B. Clarke; 1835. At the end is the note—"brought from kelsey [Lincolnshire] xxvij° octobris anno xxxviii° He. viij° [1542] per me Ion Thynne." This is in the same hand as the signature "Ion Thynne" in the Laud MS.

XXV. MS. Cotton Calig. A. xi. (B. M.). This closely resembles the two last, being probably a copy of one or other of them. It is of later date than those, on vellum; size, about 8¾ by 6 inches. It contains (1) an imperfect copy of Robert of Gloucester's rimed Chronicle; (2) Piers the Plowman, beginning at fol. 170, and ending at fol. 284; and (3) De Vita Monachorum per sanctum Aldelhmun anno 709; foll. 287, 288; also some Latin verses on fol. 169b, &c. Three leaves (foll. 274—276) are blank, giving the impression that something is lost, but the last line on fol. 273b is Pass. xix. 272, and the first line on fol. 277 is Pass. xix. 273. For further information, see the description of the two last MSS., and the Critical Note to Pass. iii. 121.

XXVI. MS. No. 201 in Corpus Christi College, Oxford; given to the college by W. Fulman, M.A., formerly a fellow of this college. On vellum, measuring about 12 inches by 7, and containing 93 leaves, with about 42 lines on each page. Writing rather loose and hurried. All the Latin quotations in red. Each paragraph has prefixed to it the mark ¶, painted red. This MS. is of the B-type, but frequently, as it appears to me, corrupt. It contains several lines not in other copies, but their genuineness is doubtful. The most curious point about it is the method of division into Passus, which resembles that of no other MS. of any class whatever. It would seem as if the scribe had endeavoured to divide it into Passus how he could, without any guide, and had added a few lines by way of conclusion and introduction to each, for it is just at the points of division that the readings seem to be the wildest. The account of its divisions will therefore give the best idea of its peculiarities.
Passus I. begins—\(^{1}\) In some sesoun \(\cdot\) whan softe was the sunne;
ends—Or Rochel or Romeney \(\cdot\) pe roost to diffy3e.
Explicit passus Primus Petri Plouhman. Incipit Passus Secundus.
II. begins—What \(\text{\textit{pis Mounteyn mene\textbf{p}}} \& \text{\textit{pe derke}}^{2}\) dale [i. 1];
ends—Imayno lengers lenge \(\text{\textit{pe with 'oure lord looke pe enere}}\) [i. 207].
Explicit Passus Secundus de visione Petri Plouhman. Incipit Passus Tercius.
III. begins—I Covrbet 3yt on my knees \(\cdot\) & gradde hire of grace [ii. 1];
ends—& also wepte \& weylyde \(\cdot\) for she was a-tacliid [ii. 236].
Explicit Passus Tercius. Incipiit Passus Quartus.
IV. begins—Now is Meede \(\text{\textit{pe Mayd}} \&\) no mo of alle [iii. 1];
ends—To heryn Matyns of pe day \(\cdot\) & a Messe after [v. 2].
Explicit Passus Quartus. Incipit Passus Quintus.
V. begins—Off wynkyng e waked \(\text{\textit{pe}} \&\) wo was \(\text{\textit{y with alle}}\) [v. 3];
ends—At \(\text{\textit{pe daye of dome}} \cdot\) we dide \(\text{\textit{pat we hym hy3hte}}\) [vii. 200].
Explicit Passus Quintus. Incipit Passus Sextus.
VI. begins—And wanne e awaked was \(\cdot\) y wondred \(\cdot\) y were,
\(\text{\textit{Tyl pat y be-powhte me \cdot what pylng y dremede,}}\)
\(\text{\textit{& y-Robt}}^{3}\) in russet \(\text{\textit{gaun rome a-bowhte}}\) [viii. 1];
ends—& dryve\(\text{\textit{p}}\) away dowel \(\cdot\) only \(\text{\textit{poru dedly synne}}\) [ix. 206].
Explicit Passus Sextus. Incipit Passus Septimus.
VII. begins—Sire wit haddle a wif \(\cdot\) was klepid dame stodye [x. 1];
ends—\(\text{\textit{panne scripture skorne3de me \cdot & a skele me tolde,}}\)
For me lakked latyn \(\cdot\) lyght by me he sette,
\(\text{\textit{& seyde, multi mult\textbf{t} sciu3nt, & se ipsos nesciunt.}}\)
\(\text{\textit{po for sorwe y wepte \cdot & was wroth3 of hire speche,}}\)
\(\text{\textit{& of myn wynkyngye y a-wook \& wondrede \textit{panne}}\)
Of alle \(\text{\textit{pe dremes pat y drempete \cdot so daungerous pei were,}}\)
\(\text{\textit{& turnede me on pe oper syde \cdot for to take myn cese}}\) [xi. 1—3];
\(\text{\textit{Explicit Passus Septimus de Dowel. Incipit Passus Octauus.}}\)

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\(^{1}\) By a mistake, the initial letter is a capital A, inside which is a rude drawing of the poet, dozing and dreaming in an uncomfortable sitting attitude.

\(^{2}\) Over an erasure. It probably had merke originally.

\(^{3}\) The MS. has “Robt,” with a stroke through the b. Perhaps it means “& y, Robert, in russet,” &c. If so, it may be from this misreading that the fiction arose which gave to the author the name of Robert.

\(^{4}\) I consider the last three lines to be spurious.
VIII. begins—And as y lay & lookede vpon pe launde grene,
I pouhte on pe Metelis hou merveylous pei were,
Tyl sodynly hevynesse on slepe brouht me pannne.
Anon a merveylous metelys me tydde to dreme;
For y was ravisshid & Fortune me fette, & in-to pe lond of
longynge, &c. [xi. 4—7];
ends—pe wiche y preyse pere pacyence is more perfyzt pani is
rycchess [xi. 310].
& þus y fel in powhtis feele flappynge in myn herte,
at alle myn spiritys weryn sore stoned & þerwith y wakned,
& as manye & feele þowhtis felle flappynge in myn herte,
Alle myn spirytis weryn stoned & þerwith y a-waked,¹
& ful sore sy3hede þe syghte was so merveylous,
& streythe me & turned me & to my-selue y seid,
þis ys a myghil merveyle what menyng it meneþ,
& in þis þowht stille y lay a long tyme after.
Explicit Passus Octoauis. Incipit Passus Nonus.
IX. begins—As y lay & lokede forþ lowe vpon þe greene,
I fel in a slumbrynge & sone to me cam keende,
& nemptyd me by my name & bad me nemyn hede,
Of þe worchynge of þis world wit for to take,
& on heþ Mounteyn þat Mydlerd hette [xi. 312—315];
ends—& myche merthe & manhed & with þat word he vanshede
[xii. 293].
Explicit Passus Nonus. Incipit Passus Decimus.
X. begins—Awake y gan þerwith witles ner-honde [xiii. 1];
ends—& wepte & wey³hede & þerwith y awakede [xiv. 332].
Explicit Passus Xva. Incipit Passus XIva.
XI. begins—After my wakynge it was longe after [xv. 1];
ends—vitam eternam. amen. [xv. 601].
Explicit Passus XIva. Incipit Passus XIIva.
XII. begins—AGeyn y gan to sleepe softe & my syʒde y gan to turne,
& a-noon y seyʒ, as y seyʒ erst & spak to hym with mowpe,²

¹ These lines are thus repeated. I do not admire the "flappynge in myn herte." It is surely spurious.
² Again two spurious lines.
Now, fayre falle sow, quod ye þo · for youre fayre schewynge [xvi. 1];
ends—þan y wakned þerwith · & wipyd hoþe myn cy3es [xvi. 167],
& for y hadde so soore y-slept · sory was y þanne,
& on þe dremynte y drempete · euer y doynge y þowhte.

 Explicit Passus XIII” . Incipit Passus XIII” .

XIII. begins—And whan y hadde longe leyte · y lawhte to me herte,
 & after Pers plowhman · y pryzed & starede [xvi. 168];
ends—& wente awy as þe wynd · & þerwith y wakned [xvii. 350].

 Explicit Passus XIII” . Incipit Passus XIII” .

XIV. begins—An wellowerd [sic] & wetschod · y wente forþ þanne
[xviii. 1];
ends—ðat þere ne may no grisly goost · glyde þere it schadweþ
[xviii. 431].

 Explicit Passus XIII” . Incipit Passus XV” .

XV. begins—Anon y wakned & þan y wroote · what þat y dremede [xix. 1];
ends—& y wroote as y mette [xix. 478].

 Explicit Passus XV” . Incipit Passus XVI” .

XVI. begins—And wan y was wakned · y wente forþ aloone,
Sy3ghenge & evycheryd [sic] · & elenge in herte [xx. 1, 2];
ends—So sore he gradde after grace · þat [1]1 began a-wake.

 Explicit.

In the date-passage (xiii. 270) it has—

“ A thowsand & þpre hundred þeere · & two & xx17 & ten ”—
which is utterly wrong. It is evidently an inferior MS. ; yet it may be
worth consulting in a case of difficulty. Thus in xiv. 188 it
reads—“ & if þe powke plede,” &c.—which is unquestionably right.

XXVII. MS. No. 201 in the library of Caius College, Cambridge.
This is a mere transcript, and not altogether an accurate one, of
Rogers’s printed edition of 1561. At the end is a copy of the
stanza which is found prefixed to the early editions of the “Crede,”
and several blank leaves are left, evidently for the purpose of tran-
scribing the “Crede” also. It is obviously of no value.

 Comparison of the MSS., and their sub-classes. I would here add,
by way of recapitulation and a more complete exhibition of the rela-

1 The MS. has had he, but it has been erased.
tion of the MSS. to each other, that they are divisible into *sub-classes*, each of which possesses certain characteristics. The agreement of those in the same sub-class is very close.

(a) 1. Laud Misc. 581 (L). Here printed.
   2. Rawl. Poet. 38 (R); has later additions.

(b) 1. Mr Yates Thompson's MS. (Y). A fair text.
   5. Cotton Calig. A. xi. Practically a later copy of B.

(c) 1. Oriel 79 (O). A fair copy, but has lost four leaves.

   2. The MS. printed by Crowley.

To the remaining MSS. I cannot certainly assign the right sub-class.

Hence it appears that Mr Wright's text is, as regards its sub-class, more remotely distant from our text than any other; that is, its differences of reading are *wider* differences. Nevertheless, by reason of its exhibiting a *very pure* text, it frequently comes *very near* to our text, and is *apparently* closer to it than many others in many passages. If the reader will reflect upon it, he may see that a first-rate MS. of the fourth sub-class may be greatly preferable to inferior MSS. of higher sub-classes. Such is certainly the fact in this instance.

§ 6. DESCRIPTION OF THE PRINTED EDITIONS (B-TEXT).

Of the earliest printed editions by Robert Crowley, there are certainly three different impressions, all printed in one year, viz. in 1550.

(a) The first impression has on the title-page—"The Vision of Pierce Plowman, now fyrste imprynted by Roberte Crowley, dwellyng in Ely rentes in Holburne. Anno Domini. 1505." Cum privilegio

1 An evident mistake for 1550. Neither Lowndes nor Hazlitt seem to have observed this singular misprint: but see Ames, Typogr. Antiq. ii. 758.
ad imprimentum solum." It contains 117 leaves, not including the title or the leaf on which is the printer's address to the reader, or 119 leaves in all. The signature of Fol. cxvii. is Gg 1. Copies are rather scarce; there are, however, two in the British Museum, of which the one, on paper, was once the property of Thomas Tyrwhitt, and the other, on vellum, is in the Grenville collection. The most interesting part of it is Crowley's address, which is worth reprinting here. It is as follows.

"The Printer to the Reader.

BEynge desyerous to knowe the name of the Autoure of this most worthy werke (gentle reader) and the tyme of the writynge of the same: I did not onely gather togyther suche aunciente copies as I could come by, but also consult such me as I knew to be more exercised in the studie of antiquities, then I my selfe haue ben. And by some of them I haue learned that the Autour was named Roberte langelande, a Shropshire man borne in Cleybirie, aboute viii. myles from Maluerne hilles.¹

For the time when it was written: it chaunced me to se an auncient copye, in the later ende wherof was noted, that the same copye was written in the yere of oure Lorde .M.iiii.C. and nyne,² which was before thys presente yere, an hundred & xli. yeres. And in the seconde side of the .lxviii. leafe of thys printed copye, I finde meotion of a dere yere, that was in the yere of oure Lorde, M.iii. hundred and .L.³ John Chichester than beynge mayre of London. So that this I may be bold to reporte, that it was fyrste made and wrytten after the yeare of our lord .M.iii.C.L. and before the yere .M.iiiiC, and .ix which meane spase was .lix yeres. We may lastly colect therfore y⁴ it was firste written about two hundred yeres paste, in the tyme of Kynge Edwarde the thyrde. In

¹ Without doubt, Crowley's authority was John Bale. I consider the distance from Cleobury Mortimer to the Malvern Hills to be rather a long "eight miles."
² An important statement, and a very probable one. MS. Douce 104 (C-type) is dated in the sixth year of Henry VI., i.e. 1427 or 1428.
³ Crowley's MS. was wrong, as has been explained; Chichester was mayor in 1370.
whose tyme it pleased God to open the eyes of many to se hys truth, gening them boldenes of herte, to open their mouthes and crye oute agaynst the worckes of darckenes, as did John wicklefe, who also in those dayes translated the holye Bible into the Englishe tongue, and this writer who in reportynge certaine visions and dreames, that he fayned him selfe to haue dreamed: doeth moste christianlye en-struct the weake, and sharply rebuke the obstinate blynde. There is no maner of vice, that reigneth in anye estate of men, whiche this wryter hath not godly, learnedlye, and wittilye, rebuked. He wrote altogyther in miter: but not after y" maner of our rimers that write nowe adayes (for his verses ende not alike) but the nature of hys miter is, to haue thre wordes at the leaste in euery verse whiche beginne with some one letter. As for ensample, the firste two verses of the boke renne vpon .s. as thus.

In a somer season whan sette 1 was the Sunne,
I shope me into shrobbes, as I a shope were.

The next runneth vpon .H. as thus.

In habite as an Hermite vnholy of werckes. &c.

This thinge noted, the miter shal be very pleaasamt to read. The Englishe is according to the time it was written in, and the sence somewhat darcke, but not so harde, but that it may be understande of suche as will not sticke to breake the shell of the nutte for the kernelles sake.

As for that is written in the .xxxvi. leafe of thys boke concernyng a dearth thē to come: is spokē by the knoweledge of astronomie as may wel be gathered bi that he saith, Saturne sente him to tell 2 And that whiche foloweth and geueth it the face of a prophecye: is lyke to be a thinge added of some other man than the fyrste autour. For diuerse copies haue it diuerslye. For where the copie that I folowe hath thus.

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1 A convincing proof to me that Crowley's MS. hal softe, which he misread. The old form of the past participle was set, not sette.
2 See Pass. vi. 327—329.
And when you¹ se the sunne amisse, & two² monkes heads
And a mayde haue the maistrye, and multiplie by eyght.³

Some other haue

Three shyppes and a shefe, wyth an eight folowynge
Shall brynge bale and battell, on both halfe the mone.⁴

Nowe for that whiche is written in the .l, leafe, côcerning the
suppression of Abbaies: the scripture there alledged, declareth it
to be gathered of the inste judgment of god, whoe wyll not suffer
abomination to raigne vnpunished.⁵

Loke not vpon this boke therfore, to talke of wonders paste or to
come, but to amende thyne owne misse, which thou shalt fynd here
moste charitably rebuked. The spirite of god gyue
the grace to walke in the waye of truthe,
to Gods glory, & thyne owne
soules healthe.
So be it.”

The first impression has a few marginal notes, but these are far
less numerous than in the later impressions.

(b) The second and third impressions are both said to be “nowe
the seconde time imprinted,” so that it is not easy to say which was
printed first, nor can we be always sure that the copies are always
bound up rightly. Indeed, it is clear that quires of one impression
are sometimes supplemented by quires from the other. But it is cer-
tain that the true second impression is that which resembles the first
most nearly, and the right title-page runs as follows. “The vision of
Pierce Plowman, nowe the seconde time imprinted by Roberte Crowley
dwellynge in Elye rentes in Holbarne. Whereunto are added cer-
tayne notes and cotations in the mergyne, geuyngc light to the Reader.

¹ Of course his MS. had ye in the nominative; accordingly, in the text itself, he
printed ye.

² The second impression reads thre here, but both impressions read two in the
passage as it stands in his text.

³ In the text itself, the first impression has eight, but later impressions have
hight.

⁴ A clear proof that Crowley also had access to a MS. of the C-type; see Whit-
aker’s edition, p. 146. It is odd that he noticed only this one variation.

⁵ Pass. x. 317—327.
And in the beginynge is set a briefe summe of all the principall matters spoken of in the boke. And as the boke is diuided into twenty partes called Passus: so is the Summary diuided, for every parte lyes sumarie, rehearsynge the matters spoken of in euerye parte, euin in suche order as they stande there. Imprinted at London by Roberte Crowley, dwellyng in Elye rentes in Holbourne. The yere of our Lord .M.D.L. Cum priuilegio ad imprymentum solum.”

And on the last page, we find in the third line (Pass. xx. 381) the words Fryers and finding, as in the first impression, and the colophon begins with “Imprinted.” There is a copy of this description in the British Museum, marked 1077 g 2, and another is in Heber’s Catalogue; Part IX. no. 1717.

(c) In that which is really a third impression, the title-page is almost exactly the same, but the name of the printer is spelt “Crowlye” where it first occurs. On the last page, we find Fryers and findinge instead of Fryers and finding, and the colophon begins with “Imprynted,” spelt with y. There is a copy of this description in the British Museum, marked 11623 c, and another in the library of King’s College, Cambridge; 1 see also Heber’s Catalogue; Part IX. no. 1716.

But all three impressions are much alike. The chief differences are, that the two later impressions have many more marginal notes, a few additional lines,² and also 6 extra leaves between the printer’s preface and the poem itself, containing a brief argument or abstract of the prologue and of each of the Passus.³ The first impression is the most correct; also the third impression is much less correct than the second, and considerably inferior to it.

(d) The next edition was by Owen Rogers, in 1561. The title is—“The Vision of Pierce Plowman, newely imprynted after the

1 I have a copy of my own, which differs from the Museum copy in the title-page, and throughout quire D. I take my copy to have a wrong title-page, but in quire D it is the B. M. copy that is at fault.

² Some are from an A-text (see Critical Note to prol. 215), and some from a B-text of subclass b (see Critical Note to v. 273). By observing these, and note 4 on the last page, we see that Crowley had access to four MSS. at least.

³ The only thing that calls for remark here is that Crowley, in making an abstract of Pass. viii., identifies “Pierce” with the dreamer, a blunder which has lasted ever since, and may last a long while yet.
authors olde copy, with a brefe summary of the principall matters set before every part called Passus. Wherevnto is also annexed the Crede of Pierce Plowman, neuer imprinted with the booke before.¹

Imprynted at London, by Owen Rogers, dwellyling neare vnto great Saint Bartelmewes Gate, at the sygne of the spred Egle.

The yere of our Lorde God, a thousand, fyue hundred, thre score and one. The xxxi. daye of the Moneth of Februyare. Cum priuilegio ad imprimendum solum.” This is a careless reprint of Crowley’s third issue, and is almost worthless. It omits some lines, as e.g. Pass. i. 39, which Crowley retains. The “Crede,” though mentioned in the title-page, is not always found in the volume.


(f) The same; second and revised edition. London: J. R. Smith. 12mo; 1856.²

Tyrwhitt has expressed an opinion (note 57 to Essay on the Language of Chaucer) that Crowley’s edition was “printed from so faulty and imperfect a MS. that the author, whoever he was, would find it difficult to recognize his own work.” On the other hand, Mr Wright observes (Introd. to P. Pl. 2nd ed. p. xxxvi) that “it is clear that Crowley had obtained an excellent manuscript.” Yet the two statements are easily reconciled, for the “faultiness and imperfection” which Tyrwhitt justly attributes to Crowley’s edition are clearly the result of his inability, in numerous instances, to read the text correctly. After collating Crowley’s edition throughout (many of the results of which collation will be found in the Critical Notes), it becomes manifest that the frequent blunders are Crowley’s own, and his MS. must have been extremely good, even better at times, I venture to think, than the one which Mr Wright has printed. For instance, it preserved Prol. 170, II. 186, V. 90, XVIII. 361, XIX. 86, and XX. 299, which MS. W. omits, although it had, in common

¹ It had been imprinted by Wolfe in 1553, but not “with the booke.”
² It may seem superfluous to say anything here concerning Mr Wright’s well-known and excellent edition; but it would hardly be just not to confess my very great obligations to it. Without its help my work would, at the least, have been doubled.
with that MS., lost I. 145, XII. 105, and XV. 367. It is therefore to be regretted that Crowley's MS. has not yet been found. In one passage (V. 116) it has a most singular addition.

"Saint Gregory was a good pope, & had a good forwyt
That no priores were priest, for yt he prouided
Lest happenli they had had no grace, to hold harlatri in,
For they are ticle of her tonges, & muste al secretes tel."

The two last lines are in no other copy, yet I do not think Crowley invented them, as there is no other instance, at least, of his having added to his text. By this extra line, and by the list of lines above which it has preserved and lost, it may easily be identified, if found.

Having had occasion to read Mr Wright's second edition many times over, at the same time that I have been consulting the MS. which he used, I have observed a few trivial misprints, and I here give a list of them, rather for the sake of completeness than because they are of any importance. I refer to the lines, as numbered in his editions, and mark with an asterisk those lines which are correctly printed in his first edition.


1 This word prouided is perhaps a better reading than is furnished by any other copy. It keeps up the alliteration, and strikes one as being right.

2 In three instances only, he falsifies his text of set purpose; see Critical Notes to vii. 196, xii. 87, and xiii. 159.

3 Crowley has also two lines in Passus iii., viz. after l. 30 and l. 161 respectively (given in the Critical Notes), which appear nowhere else.
(as directed in Mr Wright's note). 6188. After *That* insert *al.* 6234. Read *Be* *herself.* 6378. Read *ga*f. 6561. For *And* read *But.* 6654. For *and* read *quod.* 6667. For *Ne* read *No* (MS. *no*). 6781. Read *The* *defaute* (MS. *pe* *defaute*). 7134*. For *ne* read *no.* 7141. Read *discerne.* 7292. For *and* read *I.* 7625. Read *Nolite* *judicare,* *et* *non.* 8103*. Read *Edentes.* After l. 8127 (ending *pominentiam*) insert—and sitthere he brought us drynke *Dia* *perseverans.* [See note to XIII. 49.] 8776*. For *Of* read *Or* (MS. *or*). 8801*. For *Nor* read *For* (MS. *for*). 8915. Read *God* *or.* 8936. After *wassen* insert *it.* 9192*. For *many* read *may.* 9207. Read *De* *deliciis.* 9566. Omit *no* after *do.* 10233*. Read *Founde.* 10265*. For *Fo* read *To* (MS. *to*). 10515. For *now* read *mow.* 11451*. Omit the third to. 12854*. Omit *the.* 13082. For *so* read *se.* 13946*. Read *And* *nede* *ne.* 13966. Read *So* *Nede* *at.* 14311*. For *hande* read *haddie.*

In most of the Latin quotations, Mr Wright has purposely made the spelling conform with the usual mode, printing *sed* for *set,* *commodat* for *comodat,* *scintilla* for *sintilla,* and the like. There are also a few places where a question of editing arises. Thus, I should be inclined to read *bonched,* not *bouched* (147), *y-houted,* not *y-houted* (1318), *wynen,* not *wynen* (2530), *solec,* not *solae* (3319), *lenc,* not *leven* (3826), *lenc,* not *lave* (4240), *mene,* not *menae* (5836), *meneestow,* not *menestow* (6149), *engreyen,* *engreyen* (8941). The MS. can, of course, be read either way. It is the old difficulty of having to decide between *n* and *u.*

It is sometimes a little difficult to find one's place in Mr Wright's book. The following table may be of service in this respect.

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If sixteen lines be allowed to every page, this will generally give the place very nearly. Thus, to find Pass. XV. 400: Divide 400 by 16,
and the result is 25; add 25 to 294 (on which page Pass. XV. begins) and we have 319 as the page on which XV. 400 occurs, which is quite right. Another method is to keep an eye on the nearest Latin quotation, which being in italics, is easily noticed.

§ 7. CHARACTER OF THE B-TEXT.

The remarks I have now to make have reference only to the form, not the matter, of the text printed in this volume. The A-text (vol. i.) shewed the poem as originally sketched, and the MSS. of it were found to be in most cases imperfect either at the beginning or end, and there were a considerable number of various readings. But the B-text, though nearly three times the length, is frequently found in a perfect state, and the numerous MSS. of it agree together in a way which is sometimes astonishing. It is not uncommon to find five consecutive lines alike in all the MSS. as far as arrangement of the words is concerned, and this likeness sometimes prevails even to minute correspondences of inflections and spelling. Hence there is a certainty, a firmness, and a conclusiveness about the text which is very satisfactory. There are probably more doubtful points in a single Canterbury Tale or in a single Act in some of Shakespeare's plays than in the whole of the B-text of Piers the Plowman. The alliterative form of it has conduced to this; for, on the one hand, the alliteration greatly assists the memory, so that I find, for instance, that it is easy to retain thousands of lines of it by heart, and, on the other hand, there has been no temptation to scribes to "improve" it by the addition or subtraction of syllables, because a syllable more or less makes no such difference as it does in Chaucer. I wish especially to draw the reader's attention to this, that he may remember, once for all, that any "conjectural emendations" are, in general, entirely out of the question. Wherever the reading has been doubtful, I have consulted either the A-text, or the C-text, or else more MSS. of the B-type, so that the resulting text has almost always plenty to support it. A glance at the footnotes will shew that, though more MSS. have been collated than were collated for the A-text, the footnotes occupy less space, and that I have frequently found room for giving variations of a somewhat minute
character, such as the spellings of uncommon words, or examples of dialectal forms. I shall only add here that, regarding each of the three forms of the poem in its integrity, the B-text is the best of the three.

§ 8. Allusions in the B-text.

Without giving a full account of all the very numerous allusions to places and events in the B-text, I collect here a few of the most useful ones.

Allusions to himself. The author says he was nicknamed "Long Wille," XV. 148. Allusions to his name "Wille," V. 62, VIII. 124. His wife Kitte and daughter Kalote, XVIII. 426. He is forty-five years old, XI. 46 [observe \( fift \) = \( fifth \)], XII. 3. His character and bearing, XV. 1-10. He thinks little of those who know only Latin and English, and not French, XV. 369. His knowledge of how to draw up a legal document, XI. 296-299.

Allusions to places. Malvern hills, pr. 5, 214; VII. 141. Norfolk, V. 239; Walsingham, pr. 54, V. 230; Bromholm, V. 231. Winchester fair, V. 205; pass of Alton, XIV. 300. Hertfordshire, V. 362; Buckinghamshire, II. 109; Rutlandshire, II. 110. Canterbury, XV. 437; St Thomas's shrine, V. 566; XV. 551. Abingdon, X. 326. Dunmow, IX. 168. Chester, V. 402, 467. London, pr. 85, 91; V. 129, XIII. 264, &c.; Stratford, XIII. 267; Cock Lane, Smithfield, V. 319; Cheapside, V. 322; Garlickhithe, V. 324; Tyburn, XII. 190; Southwark and Shoreditch, XIII. 340; Westminster, II. 160, III. 12, XX. 285, &c.; Westminster Hall, XX. 132; Court of Arches, II. 60, XX. 135; river Thames, XII. 161, XV. 332. Places abroad. Normandy, III. 188; Calais, III. 195; Avignon, XIX. 420; Roquemadour, XII. 37; Lucca, VI. 102; also Rome, Gallicia, Bruges, Prussia, Babylon, Alexandria, &c.

These are the references most often wanted. A complete table will be given in the fourth volume. The numerous allusions to London should be noticed.

§ 9. DIALECT OF THE B-TEXT.

From a careful comparison of the various MSS. of the poem, I arrive at the conclusion that the text here printed represents the probable dialect of the author with great fidelity, as, indeed, might be expected when we remember that it is probably an autograph copy. I have been told that the spelling and grammar of my text are faulty, and that the Vernon MS. (or A-text), printed in vol. i., is far better. To this I can only reply that, as a matter of fact, the Vernon MS. seems to be, as far as the spelling and grammar are concerned, an "improved" text, and very unlike the majority of the rest. Indeed, I know of none that agree with it. It is a very great mistake to suppose that the MS. which exhibits the best grammatical forms, is therefore the best MS. It is obvious that, if the author had small regard for grammar, then the MS. which is very correct in that respect, does in effect, in that same respect, represent him least. The Vernon MS. was chosen for the A-text because it seemed, upon the whole, to give the best sense, and satisfactory MSS. of the A-text are somewhat scarce. The Laud MS. has been chosen for the B-text because it is, also as regards the sense, by far the best. It has been suggested to me that the MS. printed by Mr. Wright is more correct from a grammatical point of view. I have examined this point, and hardly find it to be true. The truth that results from the comparison is a very curious and significant one. It is, namely, that the coincidences between the Laud MS. and the Trinity MS. are frequently startling. They agree in many instances with a most singular minuteness. And when it is remembered that the two MSS. are quite independent of each other (except in so far as they are due to the same author), and belong to different sub-classes, I think their frequent resemblances corroborate and confirm the general genuineness of both in a very remarkable way. It is none of our business how Langland ought to have written; we merely have to ascertain how he probably did write; and for this reason I think it a great gain to have the...
Laud MS. in print, exactly as it stands, without any improvements or alterations except such as can be fairly justified by other MSS. and by other passages in the MS. itself.

Thus, I read in Mr Morris's Specimens of Early English, that the third person singular of a weak verb such as to love, ends in -ede, as lovede, and that the third person plural ends in -eden, as loveden. Now such is decidedly not the general practice of the (B-text) MSS. of "Piers the Plowman," the Oriel MS. being the sole and striking exception. And to illustrate this, I give instances in which Mr Wright's text and my own agree, in order that there may be no need to raise the question as to which is the better. We find that the third person singular generally ends in -ed, and the third person plural quite as often in -ed as in -eden. The following examples are from the Prologue. Loked, 9, slombred, 10, seyned, 10, preched, 68, bunched, 74, bleden, 74, perceyed, 100, lowed, 129, grened, 139, passed, 151, rehered, 184, costed, 203. Plurals in -ed; apparailed, 23, glosed, 60, construed, 61, loved, 72, pleded, 83, presumed, 108, contreyed, 118, ordeynd, 119, assemed, 175, houed, 210; all of which, except glosed and houed, occur before a vowel or h in certain words, or at the end of a line. Plurals in -eden; lyneden, 26, fayteden, 42, serveden, 211, plededen, 212, crieden, 225, all of which, except serveden, occur before consonants or an h such as resists elision. In l. 151, the Laud MS. has plede; so has the Trinity MS. In l. 56, the Trinity MS. has clothed, but the Laud MS. has the full form clotheden. In both MSS., the ending -ede is very rare; lende occurs however in the Trinity MS. in l. 9. The net result is, that -ed is the most usual form, both in the singular and plural. It is important to observe, moreover, that the existence of the spelling -ede proves very little, for the final -e may have lingered on in the written language long after it ceased to be pronounced; whereas, the existence of -ed proves a great deal, it being inconceivable that words should be so spelt unless the final -e were really

1 The words he, his, him, hem, hirc, hath, hadd, have, how, her, her (here) are enumerated by Mr Morris as words before which elision may take place.

2 Frequently written -id or -ad. Thus, in III. 36, MS. C has melden, MS. B has meldon, and MS. L meldud, before a consonant.
frequently suppressed or elided. A few examples of the latter spelling are more significant than ten times the number of the former.

Beyond a doubt, Langland used a mixed dialect. One great peculiarity of it is that the endings -en and -eth both occur in the plural indicative. But they occur with very different frequency, the ending in -eth being used very sparingly, and most usually at the end of a line. I again select examples in which both MSS. agree. Plurals in -en; *holden, 28, coweten, 29, geten, 34, feynen, 36, risen, 44, marchen, 63, geuen, 76, parten, 81, lyggen, 91, seruen, 92, tellen, 92, chalenge, 93, sytten, 96, demen, 96. Plurals in -eth (all ending lines), *destruyeth, 22, thrymeth, 32, conneth, 33. In l. 224, where the Laud MS. has *dryven, the Trinity MS. has *dryveneth; on the contrary, where MS. W has *folwen, l. 40, MS. L has *folweneth. Of course the ending -en sometimes becomes -e, as in *holde, I. 9; but the same word is *holde at the end of a line, I. 44 (unless men be taken there as equivalent to the French on, thus making *holde singular). But the agreement of the MSS. is much more striking when several of them are taken together. Take the passage (III. 76—86) which has been printed in the "Parallel Extracts," and which is represented by 18 MSS. of the A- and B-type. The plural verbs are (1) *beop in the Vernon and one other MS., where 3 MSS. have be, and 13 have *ben; (2) be in the Vernon MS., where the line is lost in one other, but the remaining 16 have *arn or *aren; (3) *worchen in the Vernon MS. and 5 others, where 1 MS. has *werkyn, 1 *worches, 1 *wirche, but 8 have *worthen or *wercheth; (4) *buggen or *biggen in 14 MSS., *byze or *bigge in 2, *biggeth in only 1; (5) *reche in the Vernon MS., but *richen or risen in all the rest; (6) *buggep in the Vernon MS., but *biggen or *byen in nearly all the rest. From which we should certainly conclude that the Vernon MS. differs from most others, that the MSS. allow both forms, -en and -eth, in the same sentence, and that the verbs *ben and *arn are both employed. It should be remembered, however, that *ben is chiefly used in the future tense or in the conditional mood, whereas *arn is more emphatic.

If, instead of considering all the MSS., we observe only the MSS. of the B-class, I think it will be found that most of them amply confirm the readings of the Laud MS. The chief exceptions are the
Oriel MS., which so often has -eden in the past plural; MS. Bodley 814, which has -id and -ip in place of -ed and -ep, and the Cambridge MS. Dd. I. 17, which is utterly unlike the rest, and obviously does not represent the dialect of the author. This latter MS. frequently has verbal plurals in -es, and instead of han generally employs has, and even hases, though the last is probably an error. Some of its more remarkable variations are given in the footnotes. Compare also the description of this MS. above.

The important Rawlinson MS. frequently agrees with the text most minutely. It shews a like confusion of the endings in -en and -eth, as in the expression "folweth men pat whistilen," XV. 467; the ending -ed even in the plural, as in wilned, XV. 546; and the frequent suppression of the find -e in the third person singular of the preterite, as in sent for sente, XV. 539.

There is one peculiarity of spelling in the Laud MS. which must not be passed over. It ought not to be considered wrong; it is merely, as I said, peculiar. The scribe adds an -e at the end of some words merely with a view of lengthening the preceding vowel; thus, instead of feel, he writes fete, and in other cases consistently carries out the same principle. The scribe of the Trinity MS. doubles his vowels for the same purpose; and hence we get the equivalent forms following. Shope L = shoop W; ouerlope L = ouerleep W; stoke L = strook W; stode L = stood W, done L = doon W, and so on. It would be a great mistake to imagine that the final -e in these strong preterites was intended to be sounded: for there is no instance of the kind in English of any date or dialect, as far as I am aware. We should also observe the contracted forms ritt (better spelt ryt, as in W) for rideth, rest for resteth, both of which occur in prol. 171; also fet for fedeth in prol. 194, where MS. W actually has the fuller form. Both MSS. agree in the use of verbs in -ie or -ye, such as tilie, 120, louye, 126, shonye, 174; observe also cracchy, 186, where MS. W has cacchen. The present participles generally end in -ying or -ing, but we (very rarely) find some other form, such as dry-vede, XX. 99. The prefix I- or y- is found, not only before past participles, but sometimes with past tenses, as in yrifled, V. 234 (Irflde in MS. R, rylde in WCOB); and in yspilte, V. 380. There
is also an indication of confusion of dialect in the use of pronouns, since both *heo* and *sche* are used for *she*, and *hij* or *hy* and *pei* for *they*. As an instance of plural adjectives in *-es*, I may mention *cardinales vertues*, proh. 104. There is one grammatical error which occurs so frequently that we may safely attribute it to the author. I allude to the use of *is or was* with plural nouns, a clear instance of which occurs in V. 99. In some cases I have ventured to correct *was to were*, on the strength of some other MSS., but I now wish I had let the Laud MS. alone, as there are quite enough instances of the use of *was* to justify retaining it; and it is still a not uncommon vulgarism. As to the part of England which the dialect of the text represents, I do not offer an opinion. The author has been said to have been born in Shropshire; his father is said to have had a farm in Oxfordshire; he himself mentions Malvern in Worcestershire as one place of his abode, and Cornhill in London as another; and most of his allusions are to London. We may, however, feel confident that his conversation is more that of the lower and less educated classes than of the upper classes. I think it very likely that grammar was a thing about which he troubled himself but very little, and he certainly makes some singular mistakes. He twice quotes *Michi vindictam* instead of *michi vindicta* (in this all the MSS. agree); he at one time translates *non mecaberis* by "thou shalt not kill," though at a later period he came round to the more correct view, that the true Latin phrase is *non occides*. He quotes passages from the Bible which cannot be found there; he cites St Matthew when he means St Luke, and St Gregory when he means St Jerome. He seems to have had a hazy notion that the word *Christ* means a conqueror, and many more such blunders might be mentioned. Yet with all this, he was none the less a great poet, a man of genius, and the author of a marvellous work.

§ 10. Method of printing the text.

The Text is, as has been explained, mainly from MS. Laud Misc. 581, but has a few alterations and additional lines from other MSS., inserted between square brackets. The rejected readings of MS. L will be found in the footnotes. The chief additions are from MS. R.
The Laud MS. has very few contractions; those that occur are denoted by italic letters. All the Latin words are printed in italics, but the contractions are not expressed by any alteration of type, as there can never be the least doubt of the readings.¹

The metrical dot which appears in the middle of each line in the MS. is denoted by an inverted full-stop. It marks the place for a slight pause in reading, and is frequently equivalent to a comma. It is, in a very few instances, wrongly placed in the MS. I have taken the liberty of putting it always, as I believe, in the right place.

The lines of each Passus are numbered separately. But I have not reckoned in the Latin quotations in the counting, except where they are in verse. When they are not to be reckoned in, they are "set back;" if reference is made to them, they are denoted by the number of the English line preceding them. The punctuation of the text is my own; it differs sometimes from Mr Wright's, but not often.

I may here remark that the scribe of the Laud MS. has frequently made a distinction between the two sounds of *th*. The sound of *th* in *thin* he commonly denotes by writing *th* at length, as in *precheth*, *thinketh*, and the like. The sound of *th* in *thine* he expresses by the *thorn-letter*, as in *pe*, *pat*, *pane*, and the like. In MS. C we find the thorn-letter used much more sparingly, the words *the* and *that* being of frequent occurrence. In MS. W, on the other hand, the thorn-letters are far more numerous, so that we there find *pinket*, *prechet*, &c. But the scribe of MS. W makes one curious exception; he evidently disliked this letter *at the beginning of a line*, so that, in such a position, he writes *That*, not *Pat*. As a rule, the thorn-letters are more numerous in the *later* than in the *earlier* MSS.

I am much indebted to Mr Geo. Parker for his accurate transcript of the Laud MS., and for much help in the work of collation with MSS. R and B.

§ 11. Method of printing the footnotes.

The list of MSS. quoted in the footnotes may be briefly repeated. They are L (Laud Misc. 581, the text); R (Rawl. Poet. 38); W

¹ The only Latin word that admits of the least doubt is the one which I read as *repugnat*. This is remarked upon in the Note to Pass. xvi. 47.
12. B and C2

Wherever xlvii written) thus found with and an text compare on and of those end collated. In numbers different occur in B-texts. The way of this is the exact self. The numbers is the number of the poem. The readings of R and W are more important than those of the rest. The principles upon which the various readings are expressed in the footnotes have been already carefully detailed, in vol. i., p. xxix.

§ 12. EXPLANATION OF THE SIDE-NOTES.

The numbering of the folios in the margin refers to the Laud MS. The thick numbers (Clarendon-type) in the margin refer to the pages of vol. i., and will be found exceedingly useful for comparing the A- and B-texts. If, for instance, it be required to compare Pass. iii. 76 with the A-text, the number 31 just above shews that it will be found on p. 31 of the former volume. Conversely, if it be required to compare any line on p. 31 of vol. i. with the B-text, the place is easily found by looking for 31 in the margin of vol. ii. Wherever the B-text is fuller than the older one, and contains some extra lines, an obelus (†) will be found prefixed to the side-note. Thus, on p. 35 of vol. ii. the side-note “For Christ knows thy conscience” is thus marked. Hence ll. 67 and 68 (against which this side-note is written) will not be found in the A-text. The side-notes in vols. i. and ii. are in general exactly alike, wherever the texts agree closely, and this greatly helps to find the place. Thus, on p. 35, opposite l. 69, is the side-note—“Cease, lords, to write,” &c.; and opposite l. 72 is the side-note—“But remember ye,” &c. Both these side-notes occur in vol. i., but in a different order. The former of them is half-way down p. 31, but the latter at the top, in the A-text, owing to a different arrangement of the text. Thus the side-notes and thick numbers furnish a rough collation of the two texts at once; a more exact comparison of the two can easily be made by the reader himself. The obeli and thick numbers of course cease after the end of Passus X.
§ 13. ARGUMENT OF THE POEM. (TEXT B.)

The poem is distinctly divisible into two parts, the "Vision of Piers the Plowman," and the "Vision of Do-well, Do-bet, and Do-best." Of these, the former is again divisible into two distinct visions, which may be called: (1) The Vision of the Field Full of Folk, of Holy Church, and of Lady Meed, occupying the Prologue and Passus I.—IV.; and (2) The Vision of the Seven Deadly Sins and of Piers the Plowman, occupying Passus V.—VII.

The latter consists of three parts, viz. The Visions of Do-well, of Do-bet, and of Do-best. The Prologue to Do-well is Passus VIII.; Passus I.—VI. of Do-well form Passus IX.—XIV. The Prologue to Do-bet is Passus XV.; Passus I.—III. of Do-bet form Passus XVI.—XVIII. The Prologue to Do-best is Passus XIX.; it consists of but one Passus, viz. Passus XX.

But some of these contain more than one vision, the number of visions in the whole poem amounting to eleven.

1. Piers the Plowman.

I. VISION OF THE FIELD FULL OF FOLK, OF HOLY CHURCH, AND OF LADY MEED.\(^1\) In the Prologue, the author describes how, weary of wandering, he sits down to rest upon the Malvern Hills, and there falls asleep and dreams. In his vision, the world and its people are represented to him by a field full of folk, busily engaged in their avocations. The field was situated between the tower of Truth, who is God the Father, and the dungeon which is the abode of the evil spirits. In it there were ploughmen and spendthrifts, anchorites, merchants, jesters, beggars, pilgrims, hermits, friars, a pardoner with his bulls, and priests who had deserted their cures. [There\(^2\) was also a king, to whom an angel spake words of advice. Then was seen suddenly a rout of rats and mice, conspiring to bell the cat, from doing which they were dissuaded by a wise mouse.] There were also law-serjeants, burgesses, tradesmen, labourers, and taverners touting for custom.

Passus I. Presently, he sees a lovely lady, of whom he asks the

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\(^1\) See the argument of the \(A\)-text, vol. i. p. xxxix.

\(^2\) The passages within square brackets are not in the \(A\)-text.
meaning of the tower. She tells him it is the abode of the Creator, who provides men with the necessaries of life. The dungeon is the castle of Care, where lives the Father of Falseness. He next asks her name, and she tells him she is Holy Church, and instructs him how great a treasure Truth is, how Lucifer fell through Pride, [that Love is the treacle of heaven,] and that the way to heaven lies through Love.

Passus II. He asks how he may know Falsehood. She bids him turn and see Falsehood and Flattery. Looking aside he sees, not them alone, but a woman in glorious apparel. He is told she is the Lady Meed (i.e. Reward) who is going to be married to Falsehood on the morrow. Holy Church then leaves him. The wedding is prepared, and Simony and Civil read a deed respecting the property with which Falsehood and Meed are to be endowed. Theology objects to the marriage, and disputes its legality; whereupon it is agreed that all must go to Westminster to have the question decided. All the parties ride off to London, Meed being mounted upon a sheriff and Falsehood upon a 'sisour.' Thus all come to the King's court, who vows that he will punish Falsehood and his crew if he can catch them. On hearing this, Liar flees to the friars, who pity him and house him for their own purposes.

Passus III. Lady Meed is arrested and brought before the king. The justices assure her all will go well. To seem righteous, she confesses and is shriven, offering to glaze a church-window by way of amendment; and immediately afterwards, advises mayors and judges to take bribes. The king proposes she shall marry Conscience, and she is willing to do so; but Conscience refuses, and exposes her faults. She attempts to retaliate and to justify herself; but Conscience refutes her arguments, quotes the example of Saul to shew the evil of covetousness, and declares that Reason will one day reign upon earth, and punish all wrongdoers. [Then shall men think that Messiah has come, and the reign of Peace shall begin. Conscience concludes by advising Meed always to read texts in connection with the context.]

Passus IV. Acting upon the advice of Conscience, the king orders Reason to be sent for; who comes, accompanied by Wit and
Wisdom. At this moment, Peace enters, with a complaint against Wrong. Wrong, knowing the complaint is true, gets Wisdom and Wit on his side by Meed's help, and offers to buy Peace off with a present. Reason, however, is firm and will shew no pity, but advises the king to act with strict justice. The king is convinced, and prays Reason to remain with him for ever after.

II. The Vision of the Seven Deadly Sins and of Piers the Plowman. Passus V. The king goes to church, and afterwards to meat, and at this point of the vision the dreamer awakes. But it is not for long; he soon falls asleep again, and has a second vision, in which he again sees the field full of folk, and Reason preaching to the assembled people, reminding them that the late storm and pestilence were judgments of God. Repentance seconds the efforts of Conscience, and many begin to repent. Of these the first is Pride, who makes a vow of humility. The second is Luxury, who vows to drink only water. The third is Envy, who is described with much particularity, and who confesses his evil thoughts and his attempts to harm his neighbours. [The fourth is Wrath, a friar, whose aunt was a nun, and who had been both cook and gardener to a convent, and incited many to quarrel.] The fifth, Avarice, who confesses how he lied and cheated, and taught his wife to cheat; [and who, not understanding the French word restitution, thought that it was another term for stealing.] The sixth, Gluttony, who (on his way to church) is tempted into a beer-house, of the interior of which the author gives a life-like and perfect picture. He too repents, though not till he has first become completely drunk and afterwards felt the ill effects of drinking. The seventh is Sloth, [a priest who knows rimes about Robin Hood better than his prayers, and can find a hare in a field more readily than he can read lives of saints.] Robert the robber too repents, and prays earnestly for forgiveness, [and Repentance makes intercession for all the penitents.] Then they all set out in search of Truth, but no one knows the way. Soon they meet with a palmer, who has met with many saints, but never with one

1 In the A-text, it is Conscience who preaches.
2 In all MSS. of the A-class, Passus VI. begins here, at l. 520 of the present text.
named *Truth*. At this juncture Piers the Ploughman "put forth his head," declaring that he knows Truth well, and will tell them the way, which he then describes.

**Passus VI.** The pilgrims think the way long, and want a guide. Piers says he will come himself and shew them, when he has ploughed his half-acre. Meanwhile, he gives good advice to rich ladies and to a knight. Before starting, Piers makes his will, and then sets all who come to him to hard work. Many shirk their work, but are reduced to subordination by the sharp treatment of Hunger. Next follow most curious and valuable passages respecting the diet of the poor, striking for higher wages, and the discontent caused by prosperity. [A mysterious prophecy is appended.]

**Passus VII.** At this time Truth (i.e. God the Father) sends Piers a bull of pardon, especially intended for kings, knights, bishops, and the labouring poor, and even for some lawyers and merchants, in a less degree. A priest disputes the validity of this pardon, and wants to read it. The dispute between this priest and Piers becomes so violent that the dreamer awakes, and the Poem of Piers the Plowman (properly so called) ends with a fine peroration on the small value of papal pardons, and the superiority of a righteous life over mere trust in indulgences, at the great Day of Doom.

### 2. *Vita de Dowel*.

**III. The Vision of Wit, Study, Clergy, and Scripture.**

**Passus VIII.** In introducing a new poem, the "*Vita de Dowel, Dobet, et Dobest*," the author begins by describing a dialogue that passed between himself and two Minorite friars concerning the doctrine of free-will. After this, he again falls asleep, and perceives in a dream a man named Thought. He asks Thought where Do-wel, Do-bet, and Do-best live, and Thought gives him some account of these, but says that the best person to give him further information is Wit. After wandering for three days, the dreamer and Thought meet with Wit.

1 Though this latter portion is, in its form, altogether a new poem, the author no doubt intended it from the first to be the sequel and completion of the former portion.
Passus IX. Wit tells the dreamer that Do-wel dwells in a castle called Curio, wherein also is enclosed the Lady Anima, and they are guarded by the constable Inwit (Conscience), and his five sons (the senses). [Here follows a discourse upon the duty of the church to protect idiots and helpless persons, and upon the right distribution of alms.] Next follow discussions upon the good that there is in well-assorted and lawful wedlock, and the evil of mercenary or ill-advised marriages, and of adulterous connections.

Passus X. The dreamer applies to yet one more adviser, viz. Dame Study, the wife of Wit. [She laments that wicked men most frequently obtain this world's wealth.] She inveighs with great justice and force against the way in which shallow would-be theologians cavil about the mysterious things of God, and unworthily amuse themselves with vain quibbles. [She laments the lack of charity, now that the rich eat in private parlours.] At last, she commends the dreamer to Clergy and Scripture, from whom he may hope to learn yet more. Accordingly, he seeks these, and is favourably received. [Clergy explains the nature of Do-wel, Do-bet, and Do-best, quotes the fate of Hophni and Phinehas, and utters the remarkable prophecy that a king would come and reform Religion, when the abbot of Abingdon should receive from him a knock, and incurable should be the wound.] A dispute arises between Clergy and William on the subject of predestination, which gives the latter the opportunity of declaring the insufficiency of mere wisdom to obtain admittance into heaven, and the greater likelihood which honest but ignorant men have of attaining to the life eternal.

IV. The Vision of Fortune, Nature, and Reason. Passus XI. In a new vision, William sees Fortune, with her attendant damsels named Lust-of-the-flesh and Lust-of-the-eyes, who bid him rejoice in his youth. But at the approach of old age, he finds that the friars, once his friends, avoid him, because he wished to be buried in his parish church. Loyalty and Scripture give him good advice, and he is told why Trajan was released from hell. Loyalty cites Christ's example of humility, declares poverty to be like a walnut, and says that priests unfit for their office are as bad as a notary who knows not how to draw up a charter. His dream continues, and he sees Nature,
who shews him how all animals except man follow Reason. He asks why this is; Reason rebukes him, and he awakes.

V. The Vision of Imaginative. The dreamer beholds one who rebukes him for his impatience. He asks the stranger's name.

Passus XII. The stranger says he is Imaginative, who exhorts him not to despise learning, instructs him as to the relative chances of salvation of the learned and the ignorant, and tells him why wealth is like a peacock's tail. After distinguishing between three kinds of baptism, Imaginative suddenly vanishes.

VI. The Vision of Conscience, Patience, and Haukyn the Active-Man. Passus XIII. In the sixth vision, Conscience, Patience, and the dreamer go to dine with Clergy. At the high dais is seated a doctor of the church, who astonishes all by his gluttony. After dinner, the doctor, being well primed with wine, is ready to expound theological subtleties. Conscience and Patience bid farewell to Clergy, and set out as pilgrims in company with the poet. Soon they meet with one Activa-Vita, or Haukyn the Active-Man, who is a minstrel and seller of wafers. Haukyn's coat is covered with spots of dirt, significant of his sins; and the dreamer notices amongst them the spots of Pride, Wrath, Envy, Lechery, Avarice, Gluttony, and Sloth; [cf. Pass. V.] Conscience asks Haukyn why he has not brushed his coat.

Passus XIV. Haukyn explains that he has but one coat, and it is difficult to keep it clean. Patience instructs Haukyn in his duties, explains the value of Contrition, Confession, and Satisfaction, laments that riches should rob man's soul of God's love, praises poverty, and enumerates its nine advantages. Haukyn's repentance and sorrow for his sins awake the dreamer.

3. Vita de Dobet.

VII. The Vision of the Soul and of the Tree of Charity. Passus XV. After a few remarks about his own behaviour, William again dreams, and beholds Soul or Reason, of whom he inquires the nature of Charity. Soul answers him, quoting the Lives of the Saints, and shews him that the friars are now far from being charitable. He alludes to the story of Mahomet's pet dove, to the fatal gift
of Constantine, and to the miracles of Christ, ending with the charitable wish that Saracens and Jews may be saved.

Passus XVI. He is then shewn the tree upon which Charity grows, supported upon three props, the meaning of which is explained by Piers the Plowman Himself, who is now identified with the human nature of Christ. Next follows a part of the history of Christ, His incarnation, miracles, and betrayal by Judas Iscariot. At this point the dreamer suddenly awakes. In his anxious search after Piers the Plowman, he meets with Abraham or Faith.

VIII. The Vision of Faith, Hope, and Charity. Faith (Abraham) explains how he became God's herald, and shews William the leper (Lazarus) lying in his lap.

Passus XVII. Next William beholds Spes, or Hope, who, like Abraham, is in search of Piers. Spes and William journey towards Jerusalem, and behold a Samaritan riding near them. Soon they find a wounded man lying in the way. Faith and Hope pass by him, but the Good Samaritan (i.e. Charity or Christ Himself in the garb of Piers the Plowman) has compassion upon him, and takes care of him, leaving him at an inn called Lex Christi. The dreamer offers to become the Samaritan's servant, and learns from Him how the Holy Trinity is symbolized by a man's hand, or by a blazing torch. Once more the dreamer awakes.

IX. The Vision of the Triumph of Piers the Plowman. Passus XVIII. This, the finest Passus in the whole poem, is entirely occupied with the history of Jesus. With growing power and vividness, the poet describes the crucifixion, the struggle between Life and Death and between Light and Darkness, the meeting together of Truth and Mercy, Righteousness and Peace, whilst the Saviour rests in the grave; a triumphant description of His descent into hell, and His victory over Satan and Lucifer, till the poet wakes in ecstasy, with the joyous peal of the bells ringing in his ears on the morning of Easter day.

4. Vita de Dobest.

X. The Vision of Grace. Passus XIX. But alas! the poem of Dobest reveals how far off the end yet is. The Saviour leaves
earth, and Antichrist descends upon it. Piers *henceforth* denotes the whole Christian body, upon whom Grace or the Holy Spirit bestows various gifts. Grace makes Piers His ploughman, and gives him four oxen (the four evangelists), and four "slots" (the four chief Latin "fathers"); also four seeds, which are the cardinal virtues. Pride and his host attack the Church of Unity. All men are invited by Conscience to partake of the eucharist, but an impenitent brewer refuses to do so, and an ignorant vicar reviles the cardinals whom the pope sends from Avignon. A lord and a king are introduced, who justify their own exactions. Then the dreamer awakes.

XI. The Vision of Antichrist. *Passus X.X.* Before falling asleep once more, William encounters Need, who rebukes and instructs him. He then dreams once more how Antichrist assails the Church of Unity, which is defended by Conscience against Pride and all his host. Diseases assail all mankind; Death "pashes" to the dust kings and knights, emperors and popes, and many a lovely lady. Life, with his mistress Fortune, indulges in all kinds of excesses. He becomes the father of Sloth, who marries Wanhope. Old-age appears as the enemy of Life. The dreamer takes refuge in the castle of Unity, which is beleaguered by many foes, especially by Envy and Hypocrisy. At last one Flattery, a friar, gains admission to the castle, offering to salve Conscience of all hurts with soothing but deadly remedies, till Conscience, hard beset by Pride and Sloth, cries out to Contrition to help him; but Contrition slumbers, benumbed by the deadly potions he has drunk. With a last effort Conscience arouses himself, and seizes his pilgrim's staff, determined to wander wide over the world till he shall find Piers the Plowman. Again the dreamer awakes, and here ceases the still unfinished history of the religious life of man.1

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1 For a more detailed and exact analysis of the poem, see Professor Morley's English Writers, vol. i. p. 758.
ERRATA.

P. 5, l. 93. *Dole* stop at the end of the line.

P. 5, l. 95. *For servant; read servantz.* So also in Pass. ii. 13, ii. 206, ii. 212, iii. 89, iii. 161, iii. 214, iii. 216, iii. 225, the plural nouns ending with *s* should rather end with *z*, though the MS. has *s*.

P. 217. Insert marks of quotation at the end of l. 118, and the beginning of l. 119, and correct "Conscience" to "Clergy" in the sidenote.

P. 398. In note to l. 168, in the quotation from Crowley, read "tel" for "tell."
THE VISION OF WILLIAM CONCERNING

"PIERS THE PLOWMAN."

Incipit liber de Petro Plowman.

[Prologus.]

In a somer seson · when soft was the sonne,

I shope me in shroudes · as I a shepe were,

In habite as an heremite · unholie of workes,

Went wyde in his world · wondres to here.

Ac on a May mornynge · on Maluerne hulles

Me byfel a ferly · of fairy me thoughte;

I was verye forwandred · and went me to reste

Vnder a brode banke · bi a bornes side,

And as I lay and lened · and loked in pe wateres,

I slombre in a slepyng · it sweyued so merye.

Thanne gan I to meten · a meruellouse sweuene,

That I was in a wildernes · wist I neuer where,

As I bihelde in-to pe est · an hiegh to pe sonne,

I seigh a toure on a toft · triedliche ymaked;

A depe dale bineth · a dungeon · pere-Inne,

With depe dyches & derke · and dreadful of sight.

Obs. L=MS. Laud. 581; W=MS. printed by Wright; O=MS. Oriel;
R=MS. Rawlinson; C=Camb. MS.
Dd. 1. 17; Cz=Camb. MS. Li. 4. 14.
Readings from the last of these are given only occasionally.

2. in] into W. shepe] sheep W; scheep Cz; but C has schepe (with a final e).

5. Ar] And CCz.

9. in] on W.

10. in] in-to W. sweyued] sweyed W.

11. to] so in W (but not printed).


13. As] And as W; And C. an hiegh] on hy3 O; on hie Cz.

14. seigh] saw3 O. triedlich] rie-
lische (with t erased) C; triedliche O.
A faire felde ful of folke · fonde I there bytwene,
Of alle maner of men · þe mene and þe riche,
Worchyng and wandryng · as þe worlde asketh.
Some [putten] hem to þe plow · playede ful seilde, 20
In setting and in sourye · sunken ful harde,
And wonnen that wastours · with glotonye destreyth.
¶ And some putten hem to prayde · apparailed hem 
hereafter,
In contenauance of clothynge · comen disguised. 24
¶ In prayers and in penance · putten hem manye,
Al for loue of owre lorde · lyneden ful streyte,
In hope forto haue · heuneneriche blisse;
As ancrees and heremites · that holden hem in here 
selles,
And coucitn nought in contre · to kairen aboute,
For no likerous lislede · her lykam to plese.
¶ And some chosen chaffare · they cheuen the bettere,
As it semeth to owre syȝt · that suche men thryueth;
And some murthes to make · as mynstralles conneth,
And geten gold with here glee · synneles, I leue. 34
Ac iapers & iangelers · Judas chylderen,
Feynen hem fantasies · and foles hem maketh,
And han here witte at wille · to worche þif þei sholde.
That Poule precheth of hem · I nel nought preue it 
here ;

20. [putten W] putte C2; put L.C.
21. in sourynge] WOC2 owt in.
22. with] in OC2. destreyteth] dis-
troyes C.
23. apparailede] apparayleden
24. disguise] degised W.
25. prayers] preyere O. in pen-
ance] penauences W.
26. loue] be lone W.
27. forto haue] to haue after W.
28. kairen] cayren O ; carien
29. Chosen] chosen C. cheuen] 
31. conneth] konne W ; knaute C.
32. synneles] Mr Wright prints 
gitles (cf. Text A); but we find syn-
neles in LWC ; not synles in OC2.
34. Feynen] fat feyen OC2.
35. at wille] at her wilne OC2.
36. nel] wot W. In the margin of 
O is written, Qui non laborat non 
manuerc.
Qui turpiloquium loguitur · [is luciferes hyne].

Beggars and beggeres · fast aboute 3ede,
With her bely and her bagge[s] · of bred ful yrermmed;
Fayteden for here fode · fowsten atte ale;
In glotonye, god it wote · gon hij to bedde,
And risen with ribandyce · tho roberdes knaues;
Slepe and sorl slenthe · seweth hem eure.

Pilgrymes and palmers · pliested hem togidere
To seke seynt Iames · and seyntes in rome.
Thei went forth in here wey · with many wise tales,
And hadden lene to lye · al here lyf after.
I seigh somme that seiden · pei had ysonust seyntes;
To eche a tale pat pei tolde · here tounge was tempeed to
lye,
More pan to sey soth · it semed bi here speche.

Hermites on an heep · With hoked staues,
Wenten to Walsyngham · and here wenches after;
Grete lobyes and longe · that loth were to swyne,
Clotheden hem in copis · to ben knownen fram othere;
And shopen hem heremites · here ese to haue.

I fonde pere Freris · alle pe fourie ordres,
Preched pe peple · for profit of hem-seluen,
Glosed pe gospel · as hem goed lyked,
For coueitise of copis · construed it as pei wokle.
Many of pis maistres Freris · move clothen hem at

39. [qui] But Qui W. The readings are—Qui turpiloquium loguitur, £e. LC; But Qui loguitur turpiloquium · is luciferes hyne W, O resembles W, with knaue instead of hyne; C2 has the same as O, with hyne written above knaue. Cf. Text A.
41. hely] belies W. bagges] L has bagge; but WCOC2 have the plural.
42. atte ale] at pe ale W; at ale O; at nale C2.
44. fo] pe O.

There were beggars, too, dissembling
knaves, who lived in gluttony, sleep, and sloth.

Pilgrims and palmers were there, who went to Rome, and had leave to lie ever after.
† I saw some that said they had sought saints.

Hermits, too, went to Walsingham, and their wenches with them; great long lubbers were they, and loath to work.
I found friars there, of all four orders, glozing the Gospel, covetous cheats, whose trafffic had much to do with money.
For since charity has taken to trading, many strange things have happened.

There preached a pardoner, and shewed a ball, saying he could assail everyone.

Men came and kissed it, and he blinded their eyes with it, and got rings and brooches.

Were the bishop worth his ears, this would not be suffered.

Parish-priests complain that their parishes are poor now since the pestilence, and so they go to London.

† Bishops and

For here money and marchandise · marchen togideres.
For sith charite hap be chapman · and chief to shryne lorde,
Many ferlis han fallen · in a fewe 3eris.
But holychirche and hijd · holde better togideres,
The moste my[chief on molde · is mountyng wel faste.
¶ Here preached a Pardonere · as he a prest were,
Brouȝte forth a bulle · with bishopes seles,
And seide pat hym-selfmyȝte · assoilhen hem alle
Of falshed of fastynge · of vowes ybroken.
¶ Lewed men leued hym wel · and lyked his wordes,
Comen vp knelyng · to kissen his bulles;
He bonched hem with his breuet · & blered here eyes,
And raȝte with his ragman · rynges and broches.
Thus þey genen here golde · glotones to kepe,
And leueth such loseles · þat lecherye haunten.
Were þe bishop yblissed · and worth bothe his eres,
His seel shulde noonȝt be sent · to deceyue þe peple.
Ac it is nauȝt by þe bishop · þat þe boy precheth,
For the parishe prest and þe pardonere · parten þe siluer,
That þe poraille of þe parishe · sholde haue þif þe nere.
¶ Persones and parishe prestes · pleyned hem to þe bishop,
þat here parishes were pore · sith þe pestilence tyme,
To haue a lyence and a leue · at London to dwelle,
And syngen þere for symonye · for siluer is swete.
¶ Bishops and bachelers · bothe maistres and doctours,
And signe pat pei sholden shruyen here paroschienes, Prechen and prey for hem and pe pore fede, Liggen in London in lenten, an elles.

Some seruen pe kyang and his siluer tellen, In cheker and in chancerye challengen his dettes. Of wardes and wardmotes weyues and streyues.

And some seruen as servautz lordes and ladyes, And in stede of stewardes sytten and demen. Here messe and here matynes and many of here oures 

Arn don vndenoutlych; drede is at pe laste

Lest crist in cons[is]torie aconst fyl manye.

I pareeyued pe power pat Peter had to kepe

To bynde and to vnbynde as pe boke telleth, How he it left wip lone as owre lorde hight, Amonges foure vertues pe best of alle vertues, pe cardinales ben called & closyng zatis,

Here crist is in kyngdome to close and to shutte, And to opne it to hem and heene blisse shewe.

Ac of pe cardinales atte Courte pat caunt of pat name, And power presumed in hem a Pope to make,

To han pat power pat peter hadde impugnen I nelle; For in lone and letterure pe eleccion bilongeth, For pi I can and can nauyte of courte speke more.

Panne come pere a kyang kny3thod hym ladde

Mi3t of pe comunes made hym to regne, And panye cam kynde wytte and clerkes he made,
AN ANGEL SPEAKS IN LATIN.

For to conseille þe kyng · and þe comune saue.

"The kyng and knyȝthode · and clergye bothe Casten þat þe comune · shulde hem-self fynde.

þ þe comune contreuèd · of kynde witte craftes, And for profit of alle þe poeple · plowmen ordeyned,

To tilie and travaile · as trewe lyf askeþ.

þe kyngge and þe comune · and kynde witte þe thridde Shope lawe & lewte · eche man to knowe his owne.

If janne loked vp a lunatik · a lene þing with-alle, And knelyng to þe kyng · clergealy he seyde;

"Crist kepe þe · sire kyng · and þi kyngriche, And þe þe lede þi londe · so leute þe louye, And for þi riȝtful rewlyng · be rewarded in heuene!"

If And sithen in þe eyre an hiegh · An angel of heuene

Lowed to speke in latyn— · for lewed men ne coude

Iangle ne ingge · þat instifie hem shulde,

But suffren & serven— · for-thi seyde þe angel,

"Sum Rex, sum Princeps · neutrum fortesse deinceps;— O qui iura regis · Christi specialia regis,

Hoc quod agas melius · instus es, esto þius! Nudum ins a te · vestiri vult pietate; Qualia vis metere · talia grana sere.

Si ius nudatur · undo de inre metatur. Si scvtrar pietas · de pietaet metas!"

If Thanne greued hym a Goliardeys · a glotoun of wordes,

And to þe angel an heij · [answered] after,

"Dum vex a regere · dicatur women habere, Nomen habet sine re · nisi studet iura tenere."

118. contreuèd · contruem (probably miswritten) C.
120. and travaile · and to travaile W.
121. kynde C.
122. leuete · leuete WC · leute O.
125. Here commences the fragment of MS, R which is now found in MS.

135. [ins] vis R.
137. vis R.
140. [answered] C] answerde W; answered 0; answers LR.
141. Dum] so in LWR; Cum CO.
And thanne gan alle be commune crye in vers of latin,
To be kynges conseille construe ho-so wolde—
"Precepta Regis sunt nobis vincula legis."

Wip dat ran here a route of ratones at ones,
And smale mys with hem mo pen a pounsande,
And comen to a conseille for here commune profit;
For a cat of a courte cam whan hym lyked,
And onerlepe hem lystlich and lauste hem at his wille,
And pleyde wip hem perilouslych and possed [hem] aboute.

"For doute of dynerse dredis we dar nonste wel loke;
And zif we gruche of his gamen he wil grene vs alle,
Crache vs, or clowe vs and in his cloches holde,
That vs lotheth pe lyf or he lete vs passe.
Myste we wip any witte his wille withstonde,
We myste be lordes aloft and lyuen at owre ese."

A raton of renown most renable of tonge,
Seide for a souereygne help to hym-selue;—
"I hanse ysein segges," quod he: "in pe cite of london
Beren bizes ful breste abouten here nekkes,
And some colers of crafty werk; vncoupled pei wenden
Bope in wareine & in waste where hem lene lyketh;
And otherwhile pei aren elles-where as I here telle.
Were peere a belle on here beij bi Ihesu, as me thynketh,
Men myzte wite where pei went and awei renne!
And ri3t so," quod dat ratoun: "reson me sheweth,

| C om. | 152. dar] doren O; durre C2, wel]
| 155. or] er WR. | 156. wille] wit C (wrongly). | 157. aloft] o-lofte W; on loft R. |
| segges] segthis C. | W; behes C; byes O; beges R. |
| 162. wenden] so in LCOR; wenden W. | 163. hem lene lyketh] hem-self liked
| 165. beij] bighes C; byes O; bye R. | 166. [pat] pe O.
To bugge a belle of brasse · or of brieste syluer, 168
And knitten on a colere · for owre comune profit,
And hangen it vp-on þe cattes hals · þanne here we mowen
Where he ritt or rest · or renneth to playe.
And þif him list for to laike · þenne loke we mowen, 172
And peren in his presence · þer while hym plaie liketh,
And þif him wrateth, be ywar · and his weye shonye.”

† When he is playful, we can stay ; when wrathful, we must run away.”

† But when the bell was bought, never a rat durst hang it on the cat’s neck.

† So theirs was labour lost.

† A mouse addressed the rout, saying,

† “If we kill the old cat, a young one will come;
Ne hangen [it] aboute þe cattes hals · al Engelonde to wynne;
And helden hem vnhardly · and here conseille feble, 180
And leten here laboure lost · & alle here longe studye.
† A mous þat moche good · couthe, as me thoughte,
Stroke forth sternly · and stode biforn hem alle,
And to þe route of ratones · reherced þese wordes; 184
“Thou þe we culled þe catte · þut sholde þer come anther,
To cracchy vs and al owre kynde · þou þe croupe vnder benches.
For þi I conseille alle þe comune · to lat þe catte worthe,
And be we neuer so bolde · þe belle hym to shewe ; 188
For I herde my sire seyn · is senene þere ypased,

168. bugge] bigge CO; bye Cz.
169. it] on W.
170. W omits.
171. R omits, rest] restþ O.
172. R omits.
173. þer while] þe while WR.
174. ywar] war W.
175. þis (1)þe R, þei] O om.
177. reume] reume W; reom C.
178. ybounden] bounden W; bounde

† and is very

179. [it] occurs in WCROC2; L om. þe cattes] his R.
180. And] Alle W.
185. culled] kilen W; kulled C; killen O; had Iuelld R.
186. cracchy] cacchen W; cache Cz. croupe] cropen W, crepe C; crope R.
188. so] W om.
For may no renke pere rest haue \* for ratones bi ny3te; 
\* pe while he cacchep conynges \* he conueth nou3t owre caroyne, 
193

But fet hym al with venesoun \* defame we hym neuere. 
For better is a litel losse \* pan a longe sorwe, 
\* pe mase amonge vs alle \* pou3 we mysse a schreve. 
196

For many mannus malt \* we mys wolde destruye, 
And also 3c route of ratones \* rende mennes clothes, 
\* Nere pat cat of pat courte \* pat can 3ow ouerlepe; 
For had 3e rattes 3owre wille \* 3e couthe nou3t reule 3owre-selue. 
200

I sey for me," quod pe mous: \"I se so mykel after, 
Shal neuer pe cat ne pe kitouw \* bi my conseille be greued, 
Ne carpyng of pis coler \* pat costed me neure. 
And pou3 it had coste me catel \* biknownen it I nolde, 
But suffre as hym-self wolde \* to do as hym liketh, 205 
Coupled & uncoupled \* to cacche what thei moue. 
For-pi vche a wise wi3te I warne \* wite wel his owne.\"—

If What pis meteles bemeneth \* 3e men pat be merye, 
Deuine 3e, for I ne dar \* bi dere god in heuene! 209

If 3it houed pere an hondreth \* in honnes of selke, 
Seriaun3t; it semed \* pat serveden atte barre, 
Plededen for penyes \* and poundes pe lawe, 
212

| 192. pere | no R. | 193. owre | youre W. |
| 198. ye | the C; pe O. | 199. pat cat of pat | pe cat of pat |
| W; pat cat of pe R. |
| 200. rattes | ratones R. |
| 201. for me | it for my-self R. |
| 203. Ne | Thoru3 W. costed | cost CO. |

| 204. had coste | hadde costed W; costed R. | 207. Forpi—wi3te | For vche a wyse man R. vche] ech W; lke C. |
| 208. bemeneth | bymene R. |
| 209. for—dar | ne dar I nou3t R. |
| 211. it semed | it bi-semed W; it semeden O; as it semed C. atte] at pe WOR. |
| 212. Plededen | Plededen WCRO; Pleded C2. |

† Better a little loss than a long sorrow. 
† Mice and rats are a nuisance, as well as cats. 
† I do not pay my share for the collar. 
† Let them go where they like."
And nonst for loue of owre lorde vnlese here lippes onis.

How myust better mete pe myste on maluerne hulles, ban gete a momme of here mouthe but money were shewed.

Barones an burgeis and bonde-men als

I sei in pis assemble as pe shul here after.

Baxsteres & brewesteres & bocheres manye, Wolewebsteres & and weueres of lynnen,

Taaillours and tynkeres & tolleres in marketes,

Masons and mynours & many other craftes.

Of alkin libbyng laboreres lopen forth somme,

As dykers & delueres & pat doth here dedes ille,

And dryuen forth pe [longe] day with "Dieu vous save, Dame Emme!"

Cokes and here knaues crieden, "hote pies, hote! Gode gris a[nd] gees gowe dyne, gowe!"

Taulerners vn-til hem tolde pe same,

"White wyn of Oseye & red wyn of Gascoigne,

Of pe Ryne and of pe Rochel pe roste to defye."—Al pis sei; I slepyng & seine sythes more.

213. vnlese] vnlose (printed unclose) W; vnlose O; vnllouse C.
215. momme] mom W; mumme.
OR. but—were but monie be O; til monie be W; er mony hem by R. L has mony, miswritten for money; cf. Pass. I. 1. 14.
216. burgeis] burgeises W.
218. Baxteres] baksteres WR.
222. alkin] alle kynne W; alle kyn O; alkyn C; alle R.
223. doth] doon WO; does C.
226. and] and WRO; an C; L has a.
227. tolde] trewely tolden W.
228. red wyn] Rom.
230. W omits; but Mr Wright supplies the line from MS. T (of the A-class). sei] sawe CO.
PASSUS I.

Passus Primus de visione.

What this montaigne bymeneth · and pe merke dale, 
And pe felde ful of folke · I shal sow faire scheewe.
A loueli ladi of lere · in lynnennen ycloathed,
Come down fram a castel · and called me faire,
And seide, "Sone, slepestow · sestow pis poeple,
How bisi pei ben · abouten pei mase?
pe moste partie of pis poeple · pat passeth on pis erthe,
Haue pei worship in pis worlde · pei wilue no better;
Of other henene pean here · holde pei no tale.’’
I was aferd of her face · pei3 she faire were,
And seide, “mercy, Madame · what is pis to mene?’’
“pe toure vp pe toft,” quod she · “treuth is fre-Inne,
And wolde pat 3e wrouste · as his worde techeth;
For he is fader of feith · fourmed 30w alle,
Bothe with fel and with face · and 3af 30w fyue wittis
Forte worship hym per-with · pe while pat 3e ben here.
And perfore he hy3te pe erthe · to help 30w vchone
Of willen, of lynnennen · of lyfode at nede,
In mesurable manere · to make 30w at ese;
And comanded of his kurteisy · in comune pree

pinges ;

I now tell the meaning of the mountain, the dale, and the field.
A lovely lady came down from a castle, and bade me look at the people;
most of whom seek only worship in this world (here
imaged by a field);
I was afraid, and asked what it all meant.
"In the tower,’’ she said, “is Truth, i.e. God
the Creator,
who gives men wool and linen
sufficient.
Three things are really needful,—

TITLE. So in LWC; Passus primus shew] scho C.
de visione petri plowman R; Primus Passus O.
3. lere] leere W; lyre C.
5. sestow] sest hou R; soest hou O.
6. abouten] alle aboute W.
10. aferd] a-fered CW; a-ferd O.
12. toure] thour C. ry] on W.
13. techeth] thecheth C.
14. is] O om. fourmed] and formed
18. of lyfode] o lifode (sic) C.
clothes, meat, and drink.

But beware of drink, and remember Lot's sin,

which was caused by drunkenness,

† Gen. xix. 32.

+ Thus was Lot encumbered,

Moderation is wholesome, though the appetite be keen.

Believe not thy body, which is leagued with the fiend; therefore beware."

22. pe] om.
23. is] W om. vesture clothinge
C2. chele] chele C; cold W; colde C2.
24. atte] at W; at pe R; atte the C.
25. ac] and CC2.
28. lyked] wolde C. But C omits the next line, which ends with wolde.
And for how sholdest ben ywar: I wisse þe þe beste."

"Madame, mercy," quod I: "me liketh wel 3owre wordes, "

Ac þe moneye of þis holde, þat men so faste holdeth, Telle me to whom, Madame, þat tresore appendeth?"

"Go to þe gospel," quod she: "þat god seide hymselfen, "

Tho þe poeple hym apposed: wip a pany in þe temple, Whether þei shulde per-with: worship þe kyng Cesar.

And god axed of hem: of whome spake þe lettre, And þe ymage ilyke: þat þere-inne stondeth?

"Cesaris," þei seide: "we sen hym wel vchone."

"Reddite cesari," quod god: þat cesari bifalleth, Et que sunt dei, deo: or elles þe done ille."

For rightful reson: shulde rewle 30w alle, And kynde witte be wardeyne: 30wre welthe to kepe, And tutour of 3oure tresore: and take it 3ow at nede; For housbonderye & þij: holden togideres."

Þanne I frained hir faire: for hym þat hir made, "That dongeous in þe dale: þat dreffful is of siȝte, What may it be to men: ma-dame, I 3ow biseche?"

"That is þe castel of care: who-so cometh þerinne May banne þat he borne was: to body or to soule, þerinne wonieth a wîȝte: þat wronge is yhote, Fader of falshed: and founded it hym-selue."

Adam and Eue: he egged to ille,
and Cain, and Judas. 

He hindered love, and deceives all that trust in vain treasure." Then I wondered who she was, and conjured her to tell me her name.

"I am Holy Church, who received thee in infancy; thou broughtest me then pledges, to work my will."

Then I prayed her to teach me Christ’s will, 

for I wished for no treasure but my soul’s salvation.

"Truth is the best of treasures; 

[Fol. 5.] whoever is true

66. *kulen* killen WCO.  
68. *au* C om. *hym after* hymschue W; hym schue, corrected to hym after O.  
70. *he* he hem W. *bitrayeth he*  
bytraied aren R.  
71. *it* sche R.  
72. *shored* me schened C.  
73. *en* in CO. *ar heo* er she W; ers scho C; er sche O; er heo R.  
76. *vnderfonge* vnderfeng W. 

68. Thenne had I wonder in my witt: what woman it were  
69. *bat* such wise wordes: of holy writ shewed;  
70. And asked hir on *pe hieye* name: ar heo *jennes* jode,  
71. What she were witterli: *bat* wisseyd me so faire?  
72. If “Holicherche I am,” quod she: “how ouȝtest me to know,  
73. I vnderfonge *pe* firste: and *pe* feyth tauȝte,  
74. And brouȝte me borwes: my biddyng to fylfille,  
75. And to loye me *lelly*: *pe* while *pi* lyf dureth.”  
76. If “Thanne I courbed on my knees: and cryed hir of grace,  
77. And preyed hir pitously: prey for my synnes,  
78. And also [kenne] me kyndeli: on criste to bilyne,  
79. That I miȝte worchen his wille: *bat* wrouȝte me to man;  
80. “Teche me to no tresore: but telle me pis ilke,  
81. How I may saue my soule: *bat* seyn art yholden?”  
82. If “Whan alle tresores aren tried,” quod she: “trewthe is *pe* best;  
83. I do it on *deus caritas*: to deme *pe* sope;  
84. It is as derworth a drewey: as dere god hym-schen.  
85. If Who-so is trewe of his tonge: & telleth none other,
And doth the werkis per-with and wilneth no man ill;
He is a god bi the gospel · agrounde and aloft,
And ylike to owre lorde · bi seynte Lukiues wordes.

The clerkes pat knowe pists · shulde kenne it aboute, 92
For cristene and vneristene · clamep it vchone.

Kynge & knytes · shulde kepe it bi resoun,
Riden and rappe down · in reumes aboute,
And taken transgressores · and tyen hem faste, 96
Til treuthe had ytermyned · her trespass to pe ende.
And pat is pe professioun appertly · pat appendeth for knytes,
And nought to fasten a fryday · in fyue score wynter; 99
But holden wiþ him & with hir · pat wolden al treuthe,
And neuer leue hem for loun · ne for lacchyng of syluer.

But Criste kynge · kyngeten,
Cherubyn and seraphin · suche seuene and an-othre,
And jat hem myȝte in his maieste · þe muryer hem pouȝte;
And ouer his mene meyne · made hem archangeles, 108
Tauȝte hem bi þe Trinitee · treuthe to knowe,
To be buxome at his biddyng · he bad hem nouȝte elles.

Lucifer wiþ legiounes · lerned it in heuene,
But for he brake buxumnesse · his blisse gan he tyne,

And fel fro þat felawship in a fendes liknes, 113
In-to a depe derke helle to dwelle þere for eure ;
And mo þowsandes wip him þan man couthe noumbræ,
Lopen out wip Lucifer in lothelich forme, 116
For þei leuuden vpon hym þat lyed in þis manere : 

 Ponam pedem in aquilone, et similis ero altissimo.

† And alle þat hoped it migþe be so none heuene 
migte hem holde, 
But fellen out in fendes liknesse nyne dayes togideres, 
Til god of his goodnesse gan stable and stynte, 120
And garte þe heuene to stekye and stonden in quiete. 
† Whan thise wikked went out wonderwise þei 
fallen, 
Somme in erthe, somme in erthe & somme in helle depe ;
Ac lucifer lowest lith of hem alle ; 124
For pryde þat he pult out his peyne hath none ende ;
And alle þat worche with wronge wenden hij shulle
After her deth day & dwelle wip þat shrewæ.
Ac þo þat worche wel as holiwritt telleth, 128
And enden as I ere seide in treuthe, þat is þe best,
Mowe be siker þat her soule schal wende to heuene,
þer treuthe is in Triniteit & trometh hem alle.
For þe I sey as I seide ere bi sigte of þise textis, 132
Whan alle tresores arne ytried þreuthe is þe beste
Lereth it þis lewde men for lettred men it knowen,
þat treuthe is tresore þre triest on erfe."

115. wip] myd W.
117. C omits. pedem] pedem
118. none] no C.
120. stable] stablisse W.
121. stekye] steke W ; steke C.
122. wonderwise] in wonder wise
123. in erthe] in þe erthe C.
124. lith] lyf yet W.
125. pult] pelt R ; putte W ; put C ; puttede O.
126. þat] C om. (by mistake). hij]
127. and] to R.
128. Ac] And WRC.
130. soule] soules W.
131. and troneth] for to saue R.
133. O omits. ytried] tried W.
134. it] R om. þis þise W ; þis C ; þis O ; this R. it knoren] ne known C.
"But I have no natural knowledge of it," said I. 

By what craft in my corps it comseth and where."

"Thou fool," said she, "is thy natural conscience, teaching you to love God, and leave deadly sin."

If any can teach you better, let him!

+ Truth says that Love is the treacle of heaven.

+ Heaven could not hold it, and it fell to earth.

+ But having taken human nature, it was as light as a Linden-leaf.
And portatyf and persant · as pe poynt of a needle, 155
That myste non amurse it lette · ne none heiz walles.

† For-pi is love leder · of pe lorde folke of heene,
And a mene, as pe Maire is · bitwene pe kynge and pe
comune ;
Riȝt so is love a ledere · and pe lawe shapeth, 159
Vpon man for his mysdedes · pe merciment he taxeth.
And for to knowe it kyndely · it comseth bi myght,
And in pe herte þere is pe heude · and pe heiz welle ;
¶ For in kynde knowynge in herte · þere a myȝte
bigynneth.

And þat falleth to þe fader · þat formed vs alle, 164
Loked on vs with love · and lete his sone deye
Mekely for owre mysdedes · to amende vs alle ;
And þet wolde he hem no wo · þat wrouȝte hym þat
peyne,
But mekelich with mouth þe · mercy he bisonȝte 168
To haue pite of þat poeple · þat peyned hym to deth.
¶ Here myȝtow see ensamples · in hym-selue one,
That he was miȝtful & meke · and mercy gan graunte
To hem þat hongen him an heiz · and his herte þirled.
¶ For-thi I rede ȝow riche · haueth renthe of þe pouere ;
Thouȝ þe be myȝtful to mote · beth meke in ȝowre
werkes. 174
¶ For þe same mesureþ þat þe mete · amys other elles,
þe shullen ben weyen þer-wyth · whan þe wende hennes ;
Eadem mensura qua mensi fueritis, remecietur
vobis.

For though ye be true in word and deed, except ye
love the poor, and give alms,

And as chaste as a childe · þat in cherche wepeth,
But if ye louen lelliche and lene pe poure,
Such good as god 3ow sent · godelich parteth, 180
3e no have na more meryte · in masse ne in houres.
Pan Malkyn of hire maydenhode · pat no man desireth.
¶ For Iames pe gentil · rugged in his bokes,
That faith with-oute pe faite · is rizte no pinge worthi,
And as ded as a dore-tre · but zif pe dedes folwe ; 185
Fides sine operibus mortua est, &c.
¶ For-thi chastite with-oute charite · worth'·cheyled in helle ;
It is as lewed as a laumpe · pat no lisse is inne.
¶ Many chapelynes arne chaste · ac charite is awey ;
Aren no men auarouere pan hij · when pei ben auaunced ;
Vkynde to her kyn · and to alle cristene,
Chewen here charite · and chiden after more.
Such chastite wiþ-outen charite · worth'·cheyled in helle ! 192
¶ Many curatoures kepen hem · clene of here bodies,
Thei ben acombred wiþ coueitise · pei konne nouz· don it fram hem,
So harde hath auarice · yhasped hem togideres.
And pat is no treuth of pe trinite · but trecherye of helle, 196
And lernying to lewde men · pe latter for to dele.
¶ For-pi pis wordes · ben wryten in pe gospel,
Date & dabitur vobis · for I dele 30w alle.
And pat is pe lokke of loue · and lateth oute my grace,
To conforte pe careful · acombred wiþ syune. 201
¶ Loue is leche of lyf · and nexte owre lorde selue,
And also pe graith gate · pat goth in-to heuene ;

180. good] good WCO. 181. more] C om. ne] nor W. 184. faite] feet W; seite O; facte or faite C.
185. om. the second as. pe] thy C. 188. ac] and C.
201. conforte] counforte O; con-
189. falt} pei O. 196. no] in O (wrongly). 200. lateh] letep WC.
201. confortt] counforte O; con-
202. nexte] nexti C.
readiest way to
heaven; and Truth is the best of all treasures.

For þi I say as I seide · ere by þe textis,
Whan alle tresores ben ytried · treuthe is þe beste.
Now haue I tolde þe what treuthe is · þat no tresore is bettere,
I may no lenger lenge þe with · now loke þe owre lorde!"
Yet I courbed on my knees, and cryed hir of grace,
And seide, "mercy, Madame, for Marie loute of heuene,
That bar pat blissful Barne, pat bouste vs on pe Rode,
Kenne me bi somme crafte, to knowe pe fals."

"Loke uppon pi left half, and lo where he standeth,
Bothe fals and fauel, and here feres manye!"

I loked on my left half: as pe lady me taughte,
And was war of a woman, wortheli ycloathed,
Purfiled with pelure, pe finest vpon erthe,
Y-crownede with a corone, pe kyng hath non better.
Fetislich hir fyngres were fretted with golde wyre,
And pere-on red rubyes, as red as any glede,
And diamantz of derrest pris, and double manere saf-
feres,
Orientales and ewages, enuenymes to destroye.

Hire robe was ful riche, of red scarlet engreyned,
With ribanes of red golde, and of riche stones;
Hire arraye me rauysshed, suche ricchesse saw I neuere;

Then I prayed her
to teach me how
Falsehood.
She hede me
turn and see him.
I looked, and,
first of all, beheld
a woman very
richly clothed,
decked with a
crown and costly
rings.
+ She wore rubies,
diamonds, and
sapphires.

Never beheld I
such rich array.
I had wondre what she was · and whas wyf she were.

¶ "What is pis womman," quod I · "so worthily a-
tired?"

¶ "That is Mede þe Mayde," quod she · "hath noyed
me ful oft,
And ylakked my lemmman · þat lewte is hoten,
And bilowen hire to lordes · þat lawes han to kepe.
In þe popis paleys · she is pryue as my-self,
But sothenesse wolde nowt so · for she is a bastarde. 24
¶ For fals was hire fader · þat hath a fykel tonge,
And nueere sothe seide · sithen he come to erthe.
¶ And Mede is maned after hym · riȝte as kynde
axeth;

Qualis pater, talis filius; [bona] arbor bonum
fructum facit.

I aunȝte ben herre þan she · I cam of a better. 28
¶ Mi fader þe grete god is · and grounde of alle graces,
O god with-oute gynynge · & I his gode douȝter,
And hath ȝone me mercy · to marye with my-self;
And what man be merciful · and lely me lone, 32
Schal be my lorde and I his leef · in þe heȝe heuene.
¶ And what man taketh Mede · myne hed dar I legge,
That he shal lese for hir lone · a lappe of caritatis.
How construeth davud þe kyng þe of men þat taketh
Mede,
And men of þis molde · þat meynteneth treuthe,
And how þe shal sauc ȝow-self · þe Sauter bereth wit-
nesse,

Domine, quis habitabit in tabernaculo tuo, ȝe.

18. she] seho C. xchas] whos
WCO.
20. hath] hathes C.
21. lewte] leautee W; leaut C.
22. han] hathes C.
26. comc] com WC.
27. arth] askø WO; askes C.
[bona] So in CC2; bonus LWO.
fructum] fructum (printed fructum)
W.
And now worth his Mede ymaried to a mansed schrewe, To one fals fikel-tonge: a fendas bijete; False pow his faire speche: hath his folke enchauanted, And al is lyeres ledyng: pat she is pas yweddel.

To-morrow shall Medd be married to Falsehood, by help of Flattery.

To-morrow you may see the whole crew of them, To-mon-ow you may see the whillo which yei ben alle.

That longeth to pat lordeship: pe lasse and pe more. Knowe hem pere if pow caust: and kepe pi tongue, And lakte hem nouz, but lat hem worth: til lewte be justice, And hanne powere to punyschen hem: panne put forth pi resoun.

I now commend thee to + Christ.

Thus she left me lying asleep. Afterwards, I beheld the bridal.

Thus left me pi lady: liggyng aslepe, And how Mede was ymaried: in meteles me pouzete;Were boden to pe bridale: on bothe two sydes, Of alle maner of men: pe mene and pe riche.

Thither were assembled knights, cleriis, sheriffs, beadlestrans. Bedelles and Bailliues: and brokoures of chaff[a]re, As of kni^tes and of clerkis: and other comune poople, As sysours and somnonours: Shireues and here clerkes, Bedelles and Baillues: and brokoures of chaff[a]re,
THE DEED OF ENDOWMENT.

[The text is too corrupted to be read accurately.]

60. *vokates* aduokettes W. 65. *y-maried* maried C.
62. *Ae* And C. 66. *beir* so also C; bofer (printed bothe) W; bofer O; bethere R.
63. *me* R om. 67. *Thei* And B. *sei* seggen R.
64. *Ae* And C. 68. *lepe* leep W; leup R.
65. *O omits.* 71. *stonden* stonden R.
66. *beir* so also C; bofer (printed bothe) W; bofer O; bethere R.
72. *fessement* fessament C.
73. *gomes* gromes C. *to* at K.

Forgoeres and vitaillers · and vokates of pe arches; 60 I can nouȝt rekene pe route · pat ran aboute mede.

† Ac Symonye and cyuile · and sisosures of courtes Were moste pryue with Mede · of any men, me pouȝte. 64 Ac fauel was pe first · pat fette hire out of boure, And as a brokoure bronȝte hir · to be with fals enioigned. Than Symonye and cyuile · seiȝ here beire wille, Thei assented for siluer · to sei as bothe wolde.

Simony and Civil unfold the deed.

[20]† Then Liar leapt forth with a charter.

Then Flattery led Meet to Falschool.

† See the county of Covetous-ness;

60. *vokates* aduokettes W. 65. *y-maried* maried C.
62. *Ae* And C. 66. *beir* so also C; bofer (printed bothe) W; bofer O; bethere R.
63. *me* R om. 67. *Thei* And B. *sei* seggen R.
64. *Ae* And C. 68. *lepe* leep W; leup R.
65. *O omits.* 71. *stonden* stonden R.
66. *beir* so also C; bofer (printed bothe) W; bofer O; bethere R.
72. *fessement* fessament C.
73. *gomes* gromes C. *to* at K.

† Ac Symonye and cyuile · and sisosures of courtes
Were moste pryue with Mede · of any men, me pouȝte.

† Witeth and witnesseth · pat wonieth vpon pis erthe,
† Pat Mede is y-maried · more for here goodis,
† Pan for ani vertue or fairenesse · or any free kynde.
† Falsenesse is faine of hire · for he wote hire riche;
† And fauel with his fikel speche · fesseth bi pis chartre
To be prynces in pryde · and pouerete to dispise,
† To bakbite, and to bosten · and bere fals witnesse,
† To scorne and to seolde · and sclaundere to make,
† Vnboxome and bolde · to breke pe ten hestes ·—
† And pe Erldome of enuye · and Wratthe togideres,
With pe chastelet of chest · and chatering-oute-of-resoun,
† Pe counte of coueitise · and alle pe costes aboute,
That is, usure and avarice · alle I hem graunte,
In bargaines and in brokages · with al þe [borghe] of
theft ;—
¶ And al þe lordeßhip of lecherye · in lenthe and in
brede, 88
As in werkes and in wordes · and waitynges with eies,
And in wedes and in wisshynges · and with ydel
thouyet,
There as wille wolde · and wer[k]manship failleth.” 91
¶ Glotonye he gaf hem eke · and grete othes togydere,
And alday to drynke · at dyuerse tauernes,
And there to iangle and to iape · and iagge here euene
cristene,
And in fastyng-dayes to frete · ar ful tyme were. 95
And þanne to sitten and soupen · til slepe hem assaille,
And [breden] as burgh-swyn · and bedden hem esily,
Tyl sleuth and slepe · slyken his sides ;
And þanne wanhope to awake hym so · with no wille
to amende,
For he leueth be lost · pis is here last ende. 100
¶ And þei to hauwe and to holde · and here eyres after,
A dwellyng with þe deuel · and damned be for eure,
Wip al þe purtenaunces of purgatorie · in-to þe pyne of
helle.
3eldying for þis pinge · at one þeres ende, 104
Here soules to Sathan · to suffre with hym peynes,
And with him to wonye with wo · whil god is in
heuene.

87. [borghe CR] burghe WO ; L has borghe.
89. waitynges] in waitynges W ;
waitynge C. eies] eies W ; yen O.
90. wedes] wedynges R. in (2)] O
om.
91. wolde] ne wolde LC ; but ne
must be omitted, as in WRO ; see note.
werkmanship] wermanship L (by mis-
take ; WCRO preserve the k)
93. in] with R. ar] er WCO.
96. soupen] to soupe O.
97. [breden WCO] bredun L.R. as]
as a R.
99. hym] hem W. to (2)] it C.
100. be lost] he be lost O ; he
lyste R. here] bir WO ; his R.
103. purtenaunces] purteniance CO ;
appurtinaunces W. of (2)] in O.
104. þeres ende] dayes tymne W.
105. to (2)] and R.
106. with] in CRo.
THEOLOGY RAISES OBJECTIONS.

The witnesses were Wrong, Pierse the Pardoner, Bette the beadle, and many others.

The deed was then sealed and signed.

But Theology was wrought, and said to Civil, "Wo betide thee!

Meed should be wedded + to Truth.

Remember the text (Luke x. 7).

Thou livest by lying.

But ye shall abide it + hereafter. Ye well know Falsehood is a

107. which] which C; Pis R. was] C om.
110. Rainalde] Reynald WCR; Reynold O. Rutland] Rutland W; Rutlande C; Rokelond R; Ruteland O.
111. Munde] Mande WCR; muliere W; myner O.
112. In pis] In R, Iassele I endeile W; is yealed C.
113. and] at R.
114. teneth] teneth R; torned C. herde] harde C; yherde R.
115. (a) vn-to W.
116. [weddynges WRO] wendynges LC. Cf. Text A.
117. ar] cr WCO.

"In witnesse of which ping · wronge was pe first, And Pierse pe pardonere · of paulynes doctrine, Bette pe bedel · of Bokyngham-shire, Rainalde pe Rene · of Rotland sokene, Munde pe Mollere · and many moo other. "In pe date of pe demel · pis dede I assele, Bi sijte of Sire Symonye · and cyylles lene." ¶ penne tened hym theologie · when he pis tale herde, And seide to cyuile · "now sorwe mot pow hawe, Such [weddynges] to worche · to wrathe with treuth; And ar pis weddyng be wrou3te · wo pe bityde!
¶ For Mede is moylere · of amenedes [engendred,
And god graunted to gyf · Mede to treathe,
And pow hast gyuen hire to a gylyoure · now god gyf pe sorwe!

Thi tixt telleth pe nounst so · treuth wote pe sothe,
For dignus est operarius · his hyre to hawe,
And pow hast fest hire to fals · fy on pi lawe!
For al by lesynges pow lynest · and lecherouse werkes, Symonye and pi-self · schenden holicherche,
pe notaries and 3ee · noyeth pe peple,
3e shul abiggen it bothe · bi god pat me made!
Wel pe witen, wernardes · but if sowre witte faille, That fals is faithlees · and fikel in his werkes,

118. moylere] muliere W; Mollere C; muliric O. [engendred WO] engendreth LCR.
119. graunted] graunted CO.
121. Here MSS. Bodley 814, Cotton Calig. A. xi., and B. M. Addit. 10574 (which up to this point have followed the C-text), begin to agree with the B-text. See Note.
123. fast] fast R.
125. lechones] lechores R.
126. noyeth] noyen WO; noythis C; nuyyet R.
129. fikel] falls R.
And was a bastard y-bore of belsabubbes kynne,
And Mede is moylere a mayden of gode,
And myyte kiss be kyng for cosyn, an she wolde.
For pi worceth bi wisdome and bi witt also, 133
And ledeth hire to londoun bere lawe is yshewed,
If any lawe wil loke bei ligge togederes.
And for Iustices iugge hire to be loigned
And if he fynde in defaute and with pe fals
holde,
It shall bisitte sowre soules ful soure atte laste!” 140
Here-to assenteth cyuile ac symonye ne wolde,
Tyl he had siluer for his scruise and als pe
notaries.
Thanne fette fauel forth floreynes ynowe,
And bad gyle to gyue golde al aboute, 144
And namelich to pe notaries pat hem none ne faille,
And feffe false-witnes with floreines ynowe;
“For he may mede amaistrye and maken at my
wille.”
Tho pis golde was gyue grete was pe jonkyng 148
To fals and to fauel for her faire giftes,
And comen to conforte from care pe fals,
And seiden, “certis sire cesse shal we neuere
Til Mede be pi wedded wyf porw wittis of vs alle. 152
For we haue Mede amaistryd with owre mery speche,
That she graunteith to gon, with a gode wille,
To Londonz to loke; zif pat pe hate wolde
Iugge 3ow ioynly in ioye for cuere." 156

Thanne was falsenesse sayne, and fauel als blithe,
And leten somnpe alle seges in schires aboute,
And bad hem alle be bown, beggerses and othere,
To wenden wyth hem to Westmynstre to witnesse pis dede. 160

Ac pane cared þei for caplus, to kaien hem pider,
And fauel fette forth þanne, folus ynowe;
And sette Mede vpon a Schyreue shodde al newe,
And fals set on a sisoire þat softlich trottled, 164
And fauel on a flatere, fetislich atired.

Tho haued notaries none, annoyed þei were,
For Symonye and cuyile shulde on hire fete gange.

Ac pane swore Symonye, and cuyile bothe, 168
That somnoures shulde be saddled, and serve hem vchone,
And lat apparaile þis prouisoures in palfreis wyse;—
"Sire Symonye hym-seluen shall sitte vpon here bakkes.

Denes and suddenes, drewe zow togideres, 172
Erchekevenes and officiales and alle zowre Regystereres,
Lat sadel hem with siluer, owre synne to suffre,
As anoutric and denoures and derne vsurye,
hadden O.

sho C; heo R. to gon]
goo R. 154. sho C; heo R. to gon]
sompe[ somone W. alle] 168. somnoures w. somonours w.
alle þe R. wchone] echone WC; echone O.
othere] otheres R. 160. pis] pis W; þe R; þeise O.
hym-selue R. 170. pis] pis W; þe R; þeise O.
so in WCRO; L 171. hym-seluen] hym-self W.
han flaterre. 162. folus] folus W; foolis CO, W; 1-schnoud R; schoel O.
han flaterre. 164. somnoures] somonours w.

so in WCRO; L 166. han flaterre. 169. somnoures] somonours w.
han flaterre. 166. hanflad] hadde W; had C;
PASS. 11.]  THE KING IS ANGRY WITH FALSEHOOD.  29

To bere bishopes aboute · abrode in visyntyge.  176
Paulynes pryues · for pleynites in þe consistorie,  "Pauline's friends
Shul serue my-self · þat cuyle is nemped ;  shall serve my-
And cartesadel þe comissarie · owre carte shall he lede,  self," said Civil.
And fecchen vs vytailles · at fornicatores.  180
And maketh of lyer a longe carte · to lede alle þese
othere,
As Freres and faitours · þat on here fete rennen."  184
And thus fals and fauel · farth forth togideres,
And Meide in þe myddes · and alle þise men after.  184
I haue no tome to telle · þe taille þat hem folweth,
Of many maner man · þat on þis molde libbeth ;
Ac gyle was forgoer · and gyed hem alle.
Sothernesse seij hym wel · and seide but a litel,  188
And priked his palfrey · and passed hem alle,
And come to þe kynges courte · and conscience it tolde,
And conscience to þe kynge · carped it after.
"Now by cryst," quod þe kynge · "and I cacche
myȝte
Fals or fauel · or any of his feres,
I wolde be woke of þo wrecches · þat worcheth so ille,
And don hem hange by þe hals · and alle þat hem
meynnteneth !
Shal neure man of molde · meynprise þe lestere,  196
But riȝte as þe lawe wil loke · late falle on hem alle."
And comanded a constable · þat come atte furst,
To "attache þo tyrauntz · for eny thynge, I hote,
And fettereth fast falsenesse · for enykynnes giftes,  200
fetter Falsehood,

b] WC om.
179. þe] oure O.  190. come] com WR.
W; lange R.  þese] þese WC; þes R.  194. þo] þe C.
fautouris O.
184. men] other CO.  197. wile] wol WC; wole O.
hire folwed W.  R; at C.  200. enykynnes] any kynnes WC; any kyns O.
186. W omits.
Then fled Falsehood and Guile;

[Fol. 9 b.] but tradesmen prayed Guile to keep their shops for them.

Liar leapt away through by-lanes, being nowhere welcome.

But pardoners took him in, washed him, clothed him, and sent him to church with pardons.

And gurdeth of gyles hed · and lat hym go no furthere.
And st·e lacche lyer · late hym nouJt ascapen
Er he be put on pe pilorye · for eny preyere, I hote ;
And bryngeth Mede to me · maugre hem alle.”

Drede atte dore stode · and pe dome herde,
And how pe kynge commaundet · constables and seriantz,
Falsenesse and his felawschip · to fettern an to bynden.
Jayne drede went wistliche · and warned pe fals, And bad hym flee for fere · and his felawes alle.

Ae marchantz mette with hym · and made hym abide,
And bishetten hym in here shope · to shewen here ware,
And apparailld hym as a prentice · pe poeple to serve.

Lystliche lyer · lepe away janne,
Lorkynge thorw lanes · to-lugged of manye.
He was nowhere welcome · for his manye tales,
Ouer al yhowted · and yhote trusse ;
Tyl pardoneres haued pite · and pulled hym in-to house.
They wesshen hym and wyped hym · and wonden hym in cloutes,
And sente hym with seles · on sondayes to cherches,
And gaf pardoun for pens · poundmel aboute.

202. 3c\'] thou C. laeche R.
203. pe C om.
204. bryngeth] brynght C. maugre] maugree W; maugrey O.
205. atte] at pe WCO.
206. commaundet] demede R. ser\'iantz] sergeauntz W; sergeantz C; sergeantzis O.
207. om] and WCO.
210. flei\'] fleist R; fleis C.
212. Ar] And C.
213. shoppes] shoppes W.
tice W.
215. lepe] leep W; lepe O.
216. Lorkynge] Lorkynge W.
217. nowhere] nowher W; nawere R; nouwher O; naught where C.
218. yhouted] so in LC; I-hoted RO; y-houted or y-houted (printed y-houted) W.
219. haued] hadde W; hadden O.
221. sente] senten W; sent R.
222. gaf] yeuen W. pens] pans R.
Then leches begged him to dwell with them;
and spicers asked him to be shopkeeper.
Minstrels entertained him half a year;

but Friars fetched him thence, and clothed him as a Friar.

Thus all fled into corners for fear, and only Mede durst stay; and even she wept when taken prisoner.

225. *spoke]* spoken O; spoken C.
WR; spake C. *with] to R.
226. *of here]* on here R; of hir WC. *gummes]* gummes R.
227. *Ac]* And WC.
228. *an half-tere]* half a zere R.
229. *with]* with hir C. *pennes]* pennes (printed pennes) W; theynnes
231. *Ac]* And C.
234. na mo]* nama C; no moo O; no man R.
235. *Ac]* And C. *she—dredge]* heo tremeled for fere R.
236. *ek]* al-so R. *whan]* R om. *she]* heo R.
PASSUS III.

_Passus tertius._

Now is Mede, all alone, brought to the king.

Now is Mede pe Mayde · and namo of hem alle       1
With bedellus & wip bayllyes · brouȝt bifor pe
kyng.

The kyng called a clerke · can I nouȝt his name,
To take Mede pe mayde · and make hire at ese.       4

"I shall assaye hir my-self · and soothelich appose
What man of pis molde · pat hire were leueste.
And if she worche bi my witte · and my wille folwe,
I wil forgyne hir pis Gilte · so me god help!"       8

Curteysliche pe clerke panne · as pe Kyng light,
Toke Mede bi pe Middel · and brouȝte hir in-to
chaumbre,
And þere was myrthe and mynstralcye · Mede to ples.

They þat wonyeth in Westmynstre · worshipped hir
alle ;                                    12

Gentelliche wip ioye · pe Instices somme
Busked hem to þe boure · þere þe birde dwelled,
To conforte hire kyndely • by clerisge leve,
And seiden, "mourene nought, Mede • ne make pow no
sorwe,
For we [wil] wisse þe kyng • and þi wey shape,
To be wedde at þi wille • and where þe leve liketh,
For al conscience caste • or craft, as I trowe!"

Mildeleche Mede þanne • mercyed hem alle
Of þeire gret goodnesse • and gaf hem vechone
Coupes of clene golde • and coppis of siluer,
Rynes with rubies • and ricchesses manye,
The leste man of here meyne • a motoun of golde.

Thanne laȝte þei leve • þis lordes, at Mede.

With that comen clerkis • to conforte hir þe same,
And beden hire be blithe • "for we beth þine owne,
For to worche þi wille • þe while pow myȝte laste."

Hendeliche heo þanne • bihight hem þe same,
To "lone ȝow lelli • and lordes to make,
And in þe consistorie atte courte • do calle ȝowre names ;
Shal no lewdnesse lette • þe leode þat I louye,
That he ne worth first auanced • for I am biknownen
þere konnyng clerkes • shal clokke bihynde."

Þanne come þere a confessoure • coped as a Frere,
To Mede þe mayde • he melled þis wordes,
And seide ful softly • in shrifte as it were,
"Theiȝ lewed men and lered men • had leyne by þe
bothe,
And falsenesse haued yfolwed þe • al þis fyȝty wyntre,

17. [wil B] willen B; wol W; LCO om. shape] make B.
18. B omits. leue] leof W.
19. conscience] Consciences W.
caste—craft] cratfe • and cast R;
cast a craft B.
21. þeire] hire W; her O.
22. coppis] cuppes RO; pecis B.
26. beden] biden C.
28. þe—laste] while our lif lasteB.
29. heð] sho C; sche O; she B.
30. ȝow] hem WCOB, lely] lealy

C; lely R; lely B.

name O.
33. ne] Rom. auanced] vaunsed R.
34. clokke] so in LWCRoB.
35. come] cam W; com RB. coped]
ycoped R; caped C.
36. melled] melled C; mellid B;
mened W; madelede O.
37. softly] soley R.
I shal asoille pe my-selue · for a sone of whete, 40
And also be pi bedeman · and bere wel pi message,
Amonges knihtes and clerkes · conscience to torne."

Thanne Mede for here mysdedes · to pat man kneled,
And shroue hire of hire shrewednesse · shamelees, I
trowe,
Tolde hym a tale · and toke hym a noble,
Forte ben hire bedeman · and hire brokour als.

Thanne he asoilled hire sone · and sithen he seyde,
"We han a wyndowe a wirchyme · wil sitten us [ful]
heigh;
Woldestow glase pat gable · and grawe pere-inne pi
name,
Siker sholde pi soule be · heuene to haue."

For to be 3owre frende, frere · and faille 3ow neure 52
Whil 3e loue lordes · pat lechery hauntep,
And lakkep nouzt ladis · pat lonep wel pe same.
It is a freletoe of flesche · 3e fynde it in bokes,
And a course of kynde · wher-of we komen alle ; 56
Who may scape pe sklaundre · pe skape is sone
amended;
It is synne of [pe] seuene · sonnest relessed.

Haue mercy," quod Mede · "of men pat it haunte,
And I shal keure 3owre kirke · 3owre cloystre do maken,
Woves do whitten · and wyndowes glasen, 61
Do peyuten and purraye · and paye for pe makynge,

Inne,
Pat veh a segge sehal I-se · Ich am
suster to pow alle.

Therefore, quod Maister Wolde, 55
A gyue is sondred gowynges · and for-gyue me.

25. my se 30. it. 26. pi 31. ful 32. loue 33. lorde...
33. loue lorde 36. maky nges 37. sondred 39. gowynges.
That eury seyge shal seyn: I am sustre of 3owre hous."

\[ For-\] For Christ knows thy conscience.

\[ Nesciat sinistra quid faciat dextra. \]

Lat nouȝte \( \pi \) left half: late \[ ne \] rathe,
Wyte what \( \pi \) pow worchest: with \( \pi \) riȝt syde;
For \( \pi \)s bit \( \pi \) gospel: gode men do here almesse.

\[ Meires and maceres: \]

That menes ben bitwene \( \pi \) kynde and \( \pi \) commune: to kepe \( \pi \) lawes,
To punyschen on pillar\( \pi \)es: and pynynge stoles
Brewesteres and bakers\( \pi \)es: bocheres and cokes;
For \( \pi \)se aren men on \( \pi \)s molde: \( \pi \)at moste harne

\[ worcheth \]

To \( \pi \)e pore peple: \( \pi \)at parcel-mele buggen.

\[ For they poysoun \( \pi \)e peple: prineliche and oft, \]

Thei rychen \( \pi \)ow regraterye: and rentes hem buggen
With \( \pi \)at \( \pi \)e pore people: shulde put in here wombe;
For toke \( \pi \)ei on trewly: \( \pi \)ei tymbred nouȝt so heize;

Ne boutez non burgages: be \( \pi \)e ful certeyne.

63. seyn] seye WCO.
64. \( \pi \)e] And C.
65. \[ ne \] An W; And CR; In B. peynted] ypeynted R.
66. \[ ne \] On WCO; In B. haue W.
67. [ne] so in WCRB; LO have no.
Cf. Text A.
68. \[ ne \] And O. bit] bitt R; bid-
69. \[ ne \] And O. kep] kep wel O.
70. \[ ne \] On] vpon R.
71. \[ ne \] On] vpon R; of B.
72. \[ ne \] On] vpon R.
73. For—poysoun] And also poysene R. poysoun] enpoisone W; punyschen O.
74. |biggen] biggen WO; biegen B.
75. |biggen] biegen W; biegen B.
But Meed advised the mayor to take bribes; 

[fol. 11.] and to suffer them to cheat.

But Solomon thus speaks against all receivers of bribes; (see Job xvi. 34).

This Latin means, that fire shall consume the tabernacles of bribery.

Then the king sent for Meed, who was brought with mirth and song.

Then the king courteously spake thus:

"Never hast thou done worse than now; but do no more.

I have a knight named Consience; wilt thou marry him?"

87. Aec And C.
89. or And B. pens] pans R.
90. or other] other others R.
91. lone] lord R.
95. thynde] written thynde in L; thynde W; thynke CRO. accipiant munera] am. 96. O omits. ledes] lade R.
97. That] that is O. brenne WCOB] preferable to bryne, as in L.
98. ye homes] homes W. [pat WCOB] am.
99. zeresynnes] zeresynnes R; zeresynnes C. officers] office R.

100. fro] fro W. 101. alswyther] as swiphe WC; also swiphe B. seriauntes W; seriauntes CO; seriauntes B.
102. That] And W.
104. melleth] he menech W. 106. Aec And C.
107. [pe] pec WO; pe R; to (by mistake for to) CB; L am. Cf Text. A. [pat] pis O.
108. do] to do R.
109. bizunde LR] byzonde WCO.
110. wyf] wyne RB.

MEEDE ADVISES MEN TO TAKE BRIBES. [PASS. III.

\[ Ac Meed \] pe Mayde \( \cdot \) pe Maire hath bisonyte,
Of alle suche sellers \( \cdot \) siluer to take,
Or present with-oute pens \( \cdot \) as peces of siluer,
Ringes or other ricchesse \( \cdot \) pe regrateres to maynetene.

"For my lone," quod that lady \( \cdot \) "Ilove hem vchone,
And soffre hem to selle \( \cdot \) somdele ayczins resoun."

Salomon pe sage \( \cdot \) a sarmoun he made,
For to amende Maires \( \cdot \) men pat kepen lawes,
And tolde hem pis teme \( \cdot \) pat I telle thynke;

Ignis deorabili tabernacula corum qui liberenter accipiant munera, \( \& \) c.

Amonge pis lettered ledes \( \cdot \) pis latyn is to mene,
That fyre shal falle, and [brenne] al to blo as kes
The houses and pe homes \( \cdot \) of hem [pat] desireth
3iftes or zeresynnes \( \cdot \) bi-caus of here offices.

The kyng fro conseille cam \( \cdot \) and called after Meed,
And ofsent hir alswythe \( \cdot \) with seriauntes manye,
That broght hir to bowre \( \cdot \) with blisse and with ioye.

Curteisliche pe kyng panne \( \cdot \) comsed to telle,
To Meed pe mayde \( \cdot \) melleth pis wordes:
"Unwittily, woman! \( \cdot \) wrouyte hastow oft,
Ac worse wrouyte sowneure \( \cdot \) pan \( \cdot \) po pow fals toke.
Dat I forguye [pe] pat githe \( \cdot \) and graunte pe my grace;
Hennes to pji deth day \( \cdot \) do so namore!"

I have a knynte, conscience \( \cdot \) cam late fro bizzunde;
3if he wilneth pe to wyf \( \cdot \) wytyow hym haue?"
PASS. III.] MEED CONSENTS TO MARRY CONSCIENCE.

"3c, lorde," quod pat lady • "lorde forbede elles !" 111
But I be holely at jowre heste • lat hange me sone !"

¶ And þanne was conscience calde • to come and appiere
Bifor þe Kynge and his conseile • as clerkes and othere.
Knelynge conscience • to þe kynge louted, 115
To wite what his wille were • and what he do shulde.
¶ "Woltow wedde þis womman," quod þe kynge • "zif
I wil assente,
For she is fayne of þi felawship • for to be þi make ?"
¶ Quod conscience to þe kynge • "cryst it me forbede !
Ar I wedde suche a wyf • wo me bityde !
For she is frele of hir feith • fykel of here speche,
And maketh men mysdo • many score tymes ;
Truste of hire tresore • treieth ful manye.
Wyues and widewes • wantounes she teche\th,
And lereth hem lecherye • that loneth hire ziftes.
Jowre fadre she felled • þorw fals bihiste,
And hath apoysonede popis • [&] peired holicherche ;
Is nauȝt a better baude • bi hym þat me made, 128
Bitwene henene and helle • in erthe þough men souȝte !
For she is tikil of hire taile • talwis of hir tonge,
As comune as a cartwey • to eche a knaue þat walketh,
To monkes, to mynst[r]alles • to meseles in heggies.
Sisoures and somponoures • suche men hir preiseth ;
Shireues of shires • were shent zif she nere ;
For she dop men ðese here londe • and here lyf bothe.

111. forbede] forbede it W. lorde 
elles] lord it me forbede R.
—elles] lord it me forbede R.
113. calde] called WCO ; tailed R.
115. louted] a-lowtid B.
116. shulde] wolde W.
CR ; wilt fus OB.
118. fayne] R om.
120. Ar] Er WCROB.
121. fykel] and fykel R.
123. treieth] bitrayeþ W ; bitraieþ B.
124. wantounes] It may be wantounes, the reading being uncertain in W and C ; but cf. wantownesse RO.
126. she] he R ; O om. fals] faire R ; hire fals B.
127. apoysonede] a-poysoned 0 ;
apoysounde] C ; apoysound R ; apoisoned B ; enpoisened W. peired] and peired
WO ; and appayreth R. L owits &.
129. in] and R.
130. tikil] fikil O. talwis] and
talewis W. hir] R om.
132. to (2)] and to R.
133. somponoures] Somonours W.
134. nere] ne were W.
CONSCIENCE ENUMERATES MEED’S MISDEEDS. [PASS. III.

She makes men lose both land and life, and releases prisoners by bribes.

She ties true men fast, and hangs the innocent.

She is assailed when she pleases.

She is intimate with the pope, and seals bulls.

She maintains priests in concubinage.

She corrupts judges with jewels.

She directs the law as she likes, and appoints love-days.

She leteth passe prisoneres · and payeth for hem ofte,
And guyeth pe gailers golde · and grotes togideres, 137
To vnsfettre pe fals · fle where hym lyketh;
And takeþ pe trewe bi þe toppe · and tieth hym faste,
And hangeth hym for hatred · þat harme dede neure.
¶ To be cursed in consistorie · she counteth nouȝte a russe;

For she copeth pe commissarie · and coteth his clerkis;
She is assoiled as some · as hir-self liketh,
And may neiȝe as moche do · in a moneth one[s], 144
As ȝowre secrete secl · ir. syx score dayes.

For she is priue with pe pope · prouisoures it knoweth,
For sire symonye and hir-selue · seleth hire bulles.
¶ She blesseth pise bissoppe · neiȝe þey be lewed, 148
Prouendreth persones · and prestes meyntenenth,
To haue lemmannes and lotebies · alle here lif dayes,
And bringen forth Barnes · aȝein forbode lawes.
There she is wel with þe kynge · wo is þe rewme, 152
For she is favorable to þe fals · and fouleth trewe the ofte.
¶ Bi ihesus, with here ieweles · ȝowre instices she shendeth,
And lith aȝein þe lawe · and letteth hym þe gate,
That feith may nouȝte haue his forth · here florecines go so pike.

She ledeth þe lawe as hire list · and louedayes maketh,
And doth men lese þorw hire loue · þat lawe myȝte wynne,

136. le[te]th] lat R; lates C; lateþ B.
prisoneres] prisons R.
139. þe trewe] trewe the R. hym] hyn W.
140. hym] hem W.
111. consistorie] consistoric RB.
she] he R. rushe] resshe C; rische O; reische B; bene W.
142. she] he R.
143. as (1)] al-so B.
144. neiȝe] nee C. as] al-so B.
[one] ROB] one LWC. Cf. Text A.

145. ȝowre] oure O.
146. she] he R.
148, 149. þeiȝe—persones] Rom.
150. lif dayes] lyues dayes C.
151. bringen] bryngeþ WB. for-
bode] forboden O.
152. receuve] reume W; reame C.
153. þe] W om. fouleþ] defouleþ W; folweþ CB.
154. ȝowre] þe R. she] heo R.
155. le[te]th] lat R.
157. le[te]th] lat R.
Mee is calle upon to reply.

Law will not make an end without bribes.

She brings barons and burgesses to sorrow.

The poor cannot make their complaints known.

Then Mee was sorry, and asked leave to speak.

The king bids her excuse herself.

"Disbelieve Conscience," said she;

"for well knowest thou, Conscience, thou hast hung on my [† side] eleven times, and taken money from me, and hast defamed me. And yet I

Be mase for a mene man; pouz he mote hir cure.
Lawe is so lordeliche; and loth to make ende,
With-oute present3 or pens he plesewhel fewe.
Barounes and burgeyes she bryngeth in sorwe,
And alle pe comune in kare pat coneyten lyne in trewthe;
For clergye and coueitise she coupleth togideres.

jis is pe lyf of that lady now lorde 3if hir sorwe!
And alle that meynteneth here men meschaunce hem bityde!
For pore men move haue no powere to pleyne hem pouz pei smerte;
Suche a maistre is Mede amonge men of gode."

Thanne morned Mede and mened hire to the kyng, To haue space to speke spede if she my3te.
The kyng graunted hir grace with a gode wille; "Excuse pe, 3if (ow canst) I can namore seggen, For conscience acusethe pe to congey pe for enere."
"Nay, lorde," quod pat lady; "leueth hym pe worse,
Whan 3e wyten witterly where pe wronge liggeth; There pat myschief is grete Mede may helpe. And pow knowest, conscience I cam nou3t to chide, Ne deprane pi persone with a proude herte.
Wel pow wost, wernard but 3if pow wolt gabbe, pow hast hanged on myne half elleuene tymes, And also griped my golde gyue it where pe liked; And whi pow wratthest pe now wonder me thynketh. 3it I may as I my3te menske pe with 3iftes, And maytene pei manhode more pei pow knoweste. Ac pow hast famed me foule bifor pe Kynge here.

159. mote hire] moote heer O; mute here C2.
160. make] make an O.
161. pens] paus R. she he R.
162. burgeys] burgeises W. she]
heo R.
163. comune in] comunes into O.
170. she] a R.
173. congey] coneien W.
174. leueth] leue R.; leues C.
177. pow] pat pow R.
179. worst] woost W.
181. gried] gripe R. gyue] and 3af B.
183. menske] amende B.
185. Ac] And C.
For kulled I neuere no kynge · ne concelled per-after, 
Ne dede as pow demest · I do [it] on pe kynge! 187

T In normandye was he nouste · noyed for my sake;
Ac pow þi-self sothely · shamedest hym ofte,
Cropie in-to a kaban · for colde of þi nailles,
Wendest þat wyntre · wolde have lasted enere,
And draddest to be ded · for a dyn cloute, 192
And hiedest homeward · for hunger of þi wombe.

Wip-out pite, piloure · pore men pow robbedest,
And heres heras at þi bakke · to caleys to selle.
There I lafte with my lorde · his lyf for to sune,
I made his men meri · and monnyng lette.
I batred hem on þe bakke · and bolded here hertis,
And dede hem hoppe for hope · to haue me at wille.
Had I ben Marschal of his men · bi Marie of henene!
I drust haue leyde my lyf · and no lasse wedde,
He shulde haue be lorde of þat londe · a lengthe and a brede,
And also Kyng of þat kithc · his kymne for to helpe,
þe leste brolle of his blode · a barounnes pere! 204

Cowardliche pow, conscience · conseiledest hym pennes,
To leuen his lordeship · for a litel siluer,
That is þe richest reumne · þat reyne ouer houeth!

It bicometh to a kynge · þat kepeth a reumne, 208
To giue Mede to men · þat meklich hym scrueth,
To alienes and to alle men · to honourem hem with giftes;
Mede maketh hym bilouned · and for a man holden.

186. kynge] kniȝt R.
187. [it WRO; hit B] LC om.
188. noyed] luyed R; anuyed B.
189. Ar] And C.
190. Cropie] And cropie B. kaban
Caban W; caban CO.
191. have lasted] han y-lastet W;
last R. bastard] hurid O.
193. hiedest] hyedest fæe O.
195. bery] bare CO.
196. list] lefte R.
197. lette] lettede O.
200. his] O om.
202. a] in (in both places) W. of] of al B.
203. of] of al B. kithc] kip WB · kyth R; kippe O.
204. brolle] brol WR. blode] kynne CB. pere] pie pere WC.
205. pennes] fænne O.
208. a (2)] þe COB.
Emperoures and Erdis, and al manere lordes
For giftes han jonge men · to renne and to ride.
The pope and alle prelatis · present, vnderfongen,
And medeth men hem-seluen · to meyntene here lawes.
Seruauntz for her seruise · we seth wel þe sothe,
Taken Mede of here maistre · as þei mowe acorde.
Beggeres for here biddynge · bidden men Mede ;
Mynstralles for here murthe · mede þei aske.
þe kynge hath mede of his men · to make pees in londe ;
Men þat teche chylkren · crame of hem mede.
Prestis þat precheth þe poole to gode, asken mede,
And masse-pans and here mete · at þe mele tymes.
Alkynnes crafty men · cranen Mede for here prentis ;
Marchauntz and Mede · mote mede go togideres ;
No wiste as I wene · with-oute Mede may libbe."
¶ [Quod] þe kynge to conscience · “bi criste! as me thynketh,
Mede is wel worthi · þe maistrie to haue!”
¶ “Nay,” quod conscience to þe Kynge · and kneled to þe erthe,
“There aren two manere of Medes · my lorde, with sowre leue.
þat one, god of his grace · graunteth in his blisse
To þo pat wel worchen · whil þei ben here.
The prophete precheth þer-of · and put it in þe sautere,
Domine quis habitabit in tabernaculo tuo ?
‘Lorde, who shal wonye in þi wones · and with þine holie seyntes,

213. For] þur; R. zonge men]
214. alle] alle þe W.
216. Seruauntz] Sergeantz W. prentis] prentices WO ; prentyces R.
seth] se C.
217. maistre] mayster O ; maistres
221. of hem] after W.
223. þe] R. mele] male O.
224. Allkynnes] Alle kynne W ; Alle kyns O. crafty] craftes W.
225. mote] most R.
227. [Quod WCR] Quat? L.
228. wel] R. with] by R.
Or resten on pi holy hilles? · pis asketh dauid; 235 ¶ And dauyd asoileth it hym-self · as pe sauter telleth, Qui ingreditur sine macula, & operatur ins-ticiam, Tho pe entren of o colour · and of on wille, And han wrouȝte werkis · with riȝte and with reson; And he pe vat ne vseth nanȝte · pe lyf of vsyrye, And enfourmeth pore men · and pursueth treuth; 240 Qui pecuniam suam non dedit ad usuram, & munera super innocentem, &c.

Ps. xv. 2.

Ps. xv. 5 ;

[Fol. 13.]

40

the other, such as maintains misdoers, and of which the psalter speaks (Ps. xxvi. 10).

Such as take bribes will have to answer for hit.

Priests that take money shall have the reward St Matthew speaks of (Matt. vi. 5).

235. on] in WCOB.
238. wrouȝte] y-wroght W; Iwrouȝt R.
239. ne] W om.
240. innocentem] innocentem B; innocentes O; innoe: LWCRR.
241. helpeth] helpen WO. halt]
halt R; hold C; holden W; holdip B.
242. [no] 0 om. [trewthe] trewe R.
243. pis] pe O.
244. a] pe B; 0 om.

245. an-other] and other C.
249. bittere] bittirli O; ful bittere R; ful byterly B. lyeth] lees C.
251. taketh] taken WO; takes C; tooked R. [monie WC money O; moneye B; this seems preferable to the spelling monee LR.
252. Taketh] Taken WO; Takes C. receperunt O) recipiēbant LWCRR.
Amen, amen, [receptorunt] mercedem suam.

That laboreres and lowe folke · taketh of her maistres, It is no manere Mede · but a mesurable hire.
In marchandise is no mede · I may it wel a-vowe It is a permutacionz apertly · a penwyorth for an othire.
Ac reddestow neuere Regum · pow reeyered Mede, Whi þe veniaunche fel · on Saul and on his children? God sent to Saul · bi Samuel þe prophete, þat agage of amaleke · and al his peple after Shulde deye for a dede · þat done had here eldres.
‘For þi,’ seid Samuel to Saul · ‘god hym-self hoteth The, be boxome at his biddynge · his wille to fullle:
Wende to amalec with þyn oste · and what þow fyndest þere, slyce it;
Biernes and bestes · brene hem to ded;
Wydwes and wynes · wommen and children,
Moebles and vnmoebles · and al þat pow myȝte fynde,
For mede ne for [moneie]; · loke þow destruyde it,
Spille it and spare it nouȝte · þow shalt spede þe bettere.’
Z And for he coueyted her catel · and þe kynge spared,
Forbare hym and his bestes bothe · as þe bible witnesseþ,
Otherwyse þan he was · warned of þe prophete,
God seide to Samuel · þat Saul shulde deye,
And al his sede for þat synne · shenfullich ende.
Such a myschief Mede made · Saul þe kynge to haue,

But that which labourers receive is not Mede (Brilbery), but wages.
In trading is no Mede, but only barter.

Hast thou not read, in Kings, how God told Saul to slay Azag for Amalick’s sin against Israel?

Go to Amalek and slay men and beasts,

But because he did not so,
God sent to say that he should die.
Thus did Mede

253. [love] lewed R. [taketh] taken WO.
254. [is] his R. [mesurable] resonable CB.
256. a] R om.
257. Ac] And C.
258. veniaunce] vengeaunce WC.
263. he] to be O. his] is C. his—
to] & his wille O.
264. fyndest] fynst R.
265. brenne] bren W; brymne C. ded] dede CROB; depe W.
269. ne] nor C. [moneie] C money OB; monee W; monee LR.
275. shenfullich] shendfulliche B; shendfulliche R; shendfuliche C. ende] endede R.
That god hated hym for euere; and alle his eyres after.
The culorum of pis cas • kepe I nouȝte to shewe; 278
An aventure it noyed men • none ende wil I make.
For so is pis worlde went • wip hem pat han powere,
That who-so seyth hem sothes • is sonnest yblamed. 281

If I conscience knowe pis • for kynde witt me it tanȝte,
pat resoun shal regne • and rewmes goerner;
And rizte as agag hadde • happe shul somme. 284
Samuel shal seyn hym • and Saul shal be blamed,
And dauid shal be diademed • and daunten hem alle,
And one cristene kyng • kepem hem alle.

If Shal na more Mede • be maistre, as she is noughte,
Ac loue and lowenesse • and lewte togederes, 289
Pise shul be maistres on molde • treuthie to sayne.
If And who-so trespasseth ayein treuthie • or taketh
ayein his wille,
Leute shal don hym lawe • and no lyf elles. 292
Shal no seriaunt for here seruyse • were a silke howwe,
Ne no pelure in his cloke • for pelodyng atte barre.
Mede of mys-doeres • maketh many lordes,
And oner lordes lawes • reuleth pe rewmes. 296
If Ac kynde loue shal come zit • and conscience to-
gideres,
And make of lawe a laborere • suche loue shal arise,
And such a pees amonge pe peple • and a perfitt treuthie,
pat iewes shal wene in here witte • and waxen wonder
glade, 300
Pat Moises or Messie • be come in-to pis erthe,
And hawe wonder in here hertis • pat men beth so trewe.
PASS. III.] KINGS SHALL NOT OPPRESS THE COMMONS. 45

¶ Alle pat bereth baslarde · brode swerde or launce,
Axe [other] hachet · or eny wepne ellis,
Shal be demed to pe deth · but if he do it smythe
In-to sikul or to sithe · to schare or to kuter;

Conflabunt gladios suos in vomentes, &c. ;
Eche man to pleye with a plow · pykoys or spade,
Spynne, or sprede donge · or spille hym-self with
sleuth.

¶ Prestes and parsones · with placebo to hunte,
And dyngen vpun dauid · eche a day til eue.
Huntynge or haukynge · if any of hem vse,
His boste of his benefys · worth bynome hym after.
Shal neither kyng ne knyte · constable ne Meire
Ouer-lede pe comune · ne to pe courte sompne,
Ne put hem in panel · to don hem pli3ie here treuthe,
But after pe dede pat is don · one dome shal rewarde,
Mercy or no mercy · as treuthe wil acorde.

¶ Kynges courte and comune courte · consistorie and
chapitele,
Al shal be but one courte · and one baroun be justice ;
Thanne worth trewe-tonge a tidy man · pat tedyd me
neeuer.
Batailles shal non be · ne no man bere wpe,ne,
And what smythe pat ony smyt[h]eth · be smyte per-
with to dethe,

Non leuabit gens contra gentem gladium, &c.
¶ And er pis fortune falle · fynde men shal pe worste,
By syx sonnes and a schipp[e] · and half a shef of arwes ;
And pe myddel of a mone · shal make pe ieyes to torne,

303. baslarde LR] baslard R ; base-
larde W ; baselard CB ; baselard O.
304. [other R ; oper OB] oufer
WC ; orther L (corruptly).
307. pykoys] pykoise W ; pikeys
CO ; pycoys R.
308. or (2)] other R. spille] lose R.
310. a] W om.
318. consistorie LR] constorie R.

Men shall beat
their swords and
axes into sickles
and scythes.

¶ Isaiah ii. 4.

¶ Priests shall
hunt with
placebo only,
or lose their
benefices.

¶ Kings and
knights shall not
oppress the
commons.

¶ The king's
court and the
commons' court
shall be one.

¶ Isaiah ii. 4.

¶ Signs and
wonders will
be seen."

303. baslarde] baslard R ; base-
larde W ; baselard CB ; baselard O.
318, 319. consistorie—courte] B
319. one] oon WC ; on R ; o O.
baroun] C om.
322. smythe-th] smyteb WO ; smi-
thir R ; smyteth LCB. smyte] smiten
R.
325. to] R om.
And saracenes for that stote shulle synge gloria in excelsis, &c.,
For Makomet & Mede : myshappe shal that tyme;
For, melius est bonum nomen quam dinicie mulle."
† Also wroth as she wynde : wex Mede in a while,
" I can no latyn," quod she : "clerkis wote she sothe.
Se what Salamon scith : in Sapience bokes,
That hij that giueth giiftes : pe victorie wynameth,
& moche worship had per-with : as holiwryt telleth,
Honorem adquiret qui dat munera, &c."
† "I leue wel, lady," quod conscience : "that pi latyne be trewe ;
Ac how art like a lady : pat roddre a lessoun ones,
Was, omnia probate : and pat plesed here herte,
For that lyne was no lenger : atte leues ende.
Had [she] loked that other half : and pe lef torned,
[She] shulde hawe founden fede wordis : folwyng per-
after,
Quod bonum est tenete : tretunthe pat texte made !
† And so ferde ye, madame! : ye couthe namore
fynde,
Tho ye loked on sapience : sittyngle in your studie,
Bis tixte pat ye han tolde : were gode for lordes,
Ac yow faillé a cumynge clerke : pat couthe pe lef
hawe torned !
And if ye seche sapience eft : fynde shal ye pat
tolweth,
A ful teneful tixte : to hem pat taketh Mede,
And pat is, animam autem auffert : accipientium, &c.:
And pat is pe taille of pe tixte of pat pat ze schewed, "Prov. xxi. 9 (Vulgate)." pat peize we wynne worship and wip mede haue victorie, 348 pe soule pat pe sonde taketh bi so moche is bounde."

347. ze] she W. schewed] schewedan 349. sonde] sond (miswritten for sondz?) R.
O; schede (!) R.
348. mede] mo (!) R.
PASSUS IV.

Passus quartus de visione, vt supra.


But resoun rede me per-to rather wil I deye! ¶ "And I comaunde pe," quod pe Kynge. "to conscience manne,

"Rape pe to ride and resoun how fecche;
Comaunde hym bide he come my conseille to here.
For he shal reule my reume and rede me pe beste,
And acounte with pe conscience so me cryst helpe,
How pow lernest pe peple pe lered and pe lewede." ¶ "I am fayne of pat foreward" seyde pe freke manne,
And ritt ripte to resoun and rawneth in his ere,
And seide as pe kynge badde and sithen toke his leue.
¶ "I shal arraye me to ride, quod resoun. "reste pe a while"—
And called catoun his knaue curteise of speche,
And also tomme trewe-tongo telle-me-no-tales-
Ne-lesyng-to-lawye-of for-I-loued-hem-neuere—


But resoun rede me per-to rather wil I deye! ¶ "And I comaunde pe," quod pe Kynge. "to conscience manne,

"Rape pe to ride and resoun how fecche;
Comaunde hym bide he come my conseille to here.
For he shal reule my reume and rede me pe beste,
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And acounte with pe conscience so me cryst helpe,
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And ritt ripte to resoun and rawneth in his ere,
And seide as pe kynge badde and sithen toke his leue.
¶ "I shal arraye me to ride, quod resoun. "reste pe a while"—
And called catoun his knaue curteise of speche,
And also tomme trewe-tongo telle-me-no-tales-
Ne-lesyng-to-lawye-of for-I-loued-hem-neuere—
PASS. IV.] REASON, WIT, AND WISDOM COME TO THE COURT.

"And sette my sadel vppon suffre- • til-I-se-my-tyme, And lete warrok it wel • with witty-wordes gerthes, 20 And hange on hym þe heuy brydel • to holde his hed lowe, For he wil make weho • tweye er he be there.”

† Thanne conscience vppon his caple • kaireth forth faste, And resouu with hym ritte • rownynge togideres, 24 Whiche mastries Mede • maketh on þis erthe.

† One waryn wisdom • And witty his fere Folwed hem faste • [for þei] haued to done In þe cheker and at þe chauncerie • to be discharged of jinges ; 28 And riden fast, for resouu • shulde rede hem þe beste, For to saue hem, for siluer • fro shame and fram harms.

† And conscience knewe hem wel • þei loued concitise, And bad resouu ride faste • and recche of her noither, “þere aren wiles in here wordes • and with Mede þei dwelleth ; 33 There as wratthe and wranglyng is • þere wynne þei siluer, † and shunned Love and Loyalty, "Contricio & infelicitas in vijs eorum, &c. þei ne gyueth nouȝte of god • one gose wynge, 36 Non est timor dei ante oculos eorum."

For, wot god, þei wolde do more • for a dozeine chickens, Or as many capones • or for a seem of otes,

is marked for correction. haued]
hadde WC; hadden B.
28. þe cheker] þescheker W. and]
R om. at þe] in þe WCOB; atte þe R.
30. þei] þe] þe] þe W. "and"
32. CB omit. resoun] O om. noither] nether WO; nuther R.
33. þere-wiles] þe i Arn wyli O.
35. Ac þere'] Ac where W; And þer C; þere R.
36. gose] goose W; goos O.
Peace brings a complaint against wrong.

They will do more, said he, for a dozen chickens than for our Lord's sake.

For pi, resoun, let hem ride: For riche, bi hem-seluen. For conscience knoweth hem nouste: ne cryst, as I trowe.

And panne resoun rode faste: the riȝte heȝe gate.

As conscience hym kenne: til spe come to pe kynge.

And bitwene hym-self and his sone; sette hym on benche,

And wordeden wel wyself: a gret while togideres.

And panne come pees in- to parlement: and put forth a bille,

How wrong aȝeines his wille: had his wyf taken.

And how he rauisshed Rose: Reginoldes loue,

And Margarete of hir maydenhode: maugre here chequis.

"Bothe my gees & my grys: his gadelynges feccheth;

I dar nouste for fere of hym: fyȝte ne chyde.

He borwed of me bayard: he breȝte hym home neure,

Ne no ferynge pe-sye: for nauȝte I couthe plede.

He myneteneth his men: to morthyr myne hewen.

Forstalleth my Feyres: and fiȝte in my cheypynge.

And breketh vp my bernes dore: and bereth aweye my whete,

And taketh me but a taile: for ten quarteres of otes,

And set he bet me fer-to: and lyth bi my Mayde,

I nam nouȝte hardy for hym: vneth to leke."

The kynge knewe he seide sothe: for conscience hym tolde,
pat wronge was a wikked luft · and wurz\'te moche sorwe.

¶ Wronge was afere\'d panne · and wisdome he souzte
To make pees with his pens · and profered hym manye,
And seide, "had I lone of my lorde pe kynge · litel wolde I reche,

Thei\'e pees and his powere · pleyned hym eure!"
¶ po wan wisdome · and sire waryn pe witty, For pat wronge had yrwor\'te · so wikked a dece, And warned wronge po · with such a wyse tale;

"Who-so worcheth bi wille · wretthe maketh ofte;
I seye it bi pi-self · pow shalt it wel fynde.

But if Mede it make · pi myschief is vppe, For bothe pi lyf and pi londe · lyth in his grace."
¶ Thanne wowed wronge · wisdome ful 3erne, To make his pees with his pens · handi-dandi payed, Wisdome and witte panne · wenten togideres, And toke Mede myd hem · mercy to winne.
¶ Pees put forp his hed · and his panne blody;

"Wyth-outen gilte, god it wote · gat I pis skape, Conscience and pe comune · knowen pe sothe."
¶ Ac wisdom and witt · were about faste
To overcome pe kynge · with catel, 3if pei myztte.
¶ pe kynge swore, bi crist · and bi his crowne bothe, pat wronge for his werkis · sholde wo p\'lyce,
And commaunded a constable · to casten hym in yrens, "And late hym nouzte pis seuene 3ere · seen his feet ones."
¶ "God wot," quod wysdom · "pat were nauzte pe beste;
Wrong will pay damages. And he amends mowe make late maynprise hym haue; And he borwgh for his bale and biggen hym bote, 89 And so amende pat is mysdo and euermore pe bettere."

Witt acored þer-with and seide þe same: "Betteris þat bote bale adoun brynge, 92 þan bale be ybet þe bote neuere þe bettere."

And þanne gan Mede to mengen here and mercy she bisought, and profred pees a present al of pure golde: "Haue þis, man, of me," quod she: "to amende þi skape, 96 For I wil wage for wronge he wil do so namore."

Pitously pees þanne prayed to þe kynge To have mercy on þat man þat mys-did hym so ofte: "For he hath waged me wel as wysdome hym tane þe, And I forguye hym þat gilte with a good wille; 101 So þat þe kynge assent I can seye no bettere; For Mede hath made me amends I may namore axe."

"Nay," quod þe Kynge þo: "so me cryst helpe! 104 Wronge wendeth nouȝte so awaye arst wil I wite more; For loupe he so lïȝtly laugen he wolde, And ette þe balder he to bete myne hewen; But resoun haue reuthe on hym he shal rest in my stokkes, 108 And þat as longe as he lyueth but lowenesse hym borwe."

Somme men redde Resoun þo to haue reuthe on þat schrewere, And for to conseille þe kynge and conscience after,
That Mede moste be meynpernour · resoun þei bisouyte.

"Rede me nouȝte," quod resoun · "no reuthie to haue,

Til lordees and ladies · louien alle treuthie,
And haten al harlotrye · to heren it, or to mouthen it ;
Tyl pernelles purfil · be put in here hucche ;
And harlotyns cherissyng · be chastying with ȝerdies ;
And harlotyns cherissyng · be holden for an hyne ;
Til clerken coueitise be · to clothe þe pore and to fede,
And religious romares · recordare in here cleistres,
As seynt Benet hem bad · Bernardes and Francaceys ;
And til prechoures prechynge · be preued on hem-
seluen ;
Tyl þe kynges conscille · be þe commone profyte ;
Tyl bisseches baiardes · ben beggeres chambres,
Here haukes and her houndes · helpe to pore Rel-
gious ;
And til seynt Iames be souȝte · þere I shal assigne,
That no man go to Galis · but if he go for euere ;
And alle Rome-renneres · for robberes of [byzonde]
Bere no siluer ouer see · þat signe of kyngg shewep,
Noyther graue ne vngraue · golde noither siluer,
Vppon forfeture of þat fée · who so fynt hym at Douere,
But if it be marchaunt or his man · or messagere with
letters ;
Prouysoure or prest · or penaunt for his synnes.

112. moste] muste OB.
115. heron it] heren W.
116. pernelles] Parnelles W ; per-
elles RB ; Peronelle C.
117. childryn] childrune W ; chil-
dren COB ; childerne R. chastyng]
chastyng O.
118. an hyne] vnheende O ; nauȝte R.
119. clerken] clerkene WR ; clerkis
B. to fede] fede W.
122. And] C om.
124. baiardes] Bayardes WCRO;
125. to] þe CB. pore] pouere WR;
Religious] religiouse R.
128. of] W om. [byzonde] bizonde
COB ; bizonde W ; preferable to by-
ynde, as in LR.
129. see] sehe O.
130. Noyther] Neiþer WCBO ;
Nother R. noither] neiþer WCBO ;
nother R.
131. hym] it W.
132. it] B om. it] he WCBO ; but
see Text A.
I will have no pity while Mede is here.

Were I king, no Wrong should go unpunished, or get grace by bribes.

No evil ought to go unpunished, nor good unrewarded.

Were this rule kept, Law might go and cart manure, and Love should rule over all."

Then I saw Mede wink at the lawyers; I t and Waryn Wisdom winked again at Mede.

And 3if ye worken it in werke · I wedde myne eres, That lawe shall ben a laborere · and lede a-felde doune, And loue shall lede pi londe · as pe lief lyketh!" 148

For nullum malum pe man · mette with inpunitum, And badde nullum bonum · be irremuneratum. 144

Late 3owre confessoure, sire Kyng · construe pis vnglosed ;
And 3if ye worken it in werke · I wedde myne eres, That lawe shall ben a laborere · and lede a-felde doune, And loue shall lede pi londe · as pe lief lyketh!" 148

Clerkes 3at were confessoures · coupled hem to-gideres,
Alle to construe pis clause · and for pe kynges profit, Ac nou3te for confort of pe comune · ne for pe kynges soule.

For I seîze mede in the moot-halle · on men of lawe wynke,
And 3ei lawghyng lope to hire · and lafte resoun manye.
Waryn wisdome · wynked vpon Mede,
And seide, "Madame, I am 3owre man · what so my mouth iangleth ;
I falle in floreines," quod pât freke · "an failte speche ofte."

\[ And se, quod resoun, "bi pe Rode · I shal no reuthue haue,
While Mede hath pe maistrye · in pis moot-halle.
\[ Aœ I may shewe enseamples · as I se other-while, 136
I sey it by my-self," quod he · "and it so were
That I were kynge with crowne · to kepen a Rewme,
Shulde neuere wronge in pis worlde · pat I wite myȝte, Ben vnpunished in my powere · for peril of my soule!
Ne gete my grace for giftes · so me god saue! 141
Ne for no Mede haue mercy · but mekenesse it make.

For nullum malum · mette with inpunitum,
And badde nullum bonum · be irremuneratum.

Late 3owre confessoure, sire Kyng · construe fis vnglosed ;
Alle riȝtful recorded iat resoun treuthe tolde, And witt acorderd þer-withe and comended his wordes, And þe moste peple in þe halle and manye of þe grete, And leten mekenesse a maistre and Mede a mansed schrewe.

Lowe lete of hir liȝte and lewte þit lasse, And seide it so heȝe þat al þe halle þit herde, “Who-so wiȝneth hir to wyf þor-welth of her godis, But he be knowe for a koke-wolde þut of my nose!”

Mede mourned þo and made heuy chere, For þe moste comune of þat courte called hire an hore.

As a sysoure and a sompnoure sued hir faste, And a schireues clere byschrewed al þe route, “For ofte haue I, quod he, “holpe þow atte barre, And þit þene þe me neure þe worthe of a russhe.”

The kynge called conscience and afterwardes resoun, And recorded þat resoun had riȝtfullich schewed, And modilich vppon Mede with myȝte þe Kynge loked, And gan wax wrothe with lawe for Mede almoiste had shent it, And seide, “þorw þowre lawe, as I leue I lese many chetes;

Mede ouer-maistrieth lawe and moche treuthe letteth. Ac resoun shall rekene with þow þif I regne any while, And deme þow bi þis day as þe han deserued.
Mede shall not take my displeasure now. I will have my subjects in law and let them act according to justice.

And as most of the people witness, wrong shall be demed.

Conscience says, it is hard to govern thus.

Reason declares, it is easy.

The king says he will act according to the council of the commune.

And he hopes to stay with him.

"I will stay if conscience be your counselor."

"Yes," said the king. "Let us live together till I die."

182. *the* C om.
183. *But if* But B.
184. *if* WCRORB.
185. *reith* saye C; quod O; quatz R.
186. *But if* But R.
187. *if* WCRORB.
188. *reith* saye C; quod O; quatz R.
189. *comen* so in LORB. Hence the reading in W, by my counsel commune, is probably corrupt; cf. Text A.
190. *Ac* And C.
191. *aredy* al redy WCB.
192. *aredy* al redy WCB.
193. *it* he R. *it faile* ellis W. *lasteth* last R. *lyne* leue R.
PASSUS V.

Passus quintus de Visione.

The kyng and his knightes · to the kirke wente
To here matynes of þe day · and þe masse after.
Þan þanne waked I of my wynkyng · and wo was with-alle,
Þat I ne hadde sleped sadder · and yseien more. 4
Æer I hadde faren a fourlonge · feynitse me hente,
That I ne myȝte ferther a-foot · for defaute of slepyng;
And sat softly adown · and seide my bilee,
And so I babeled on my bedes · þei brouȝte me a-slepe.
9 And þanne saw I moche more · þan I before tolde,
For I say þe felde ful of folke · þat I before of seyde,
And how resoun gan arrayen hym · alle þe reume to
preche,
And with a crosse afor þe kynges · comsed þus to
techen.
12 ¶ He preued þat þise pestilences · [were] for pure synne,
And þe southwest wynde · on saterday at euene

Title. Passus Quintus O; Passus quintus de visione LCB; to which W adds vt supra; and R adds petri plowman, vt supra.
3. waked] awakened RB. was] Com. 4. slept] slept W. yseien] yseien B; I-sye O.
5. Àe] And C. fourlonge] furlong W; forlong CO; furlonge R. feynitesse] a feynitse O.
7. sat] sette me B.
8. so I] R om. on] vppon R; of 0. þei] til þei B.
9. moche] myche O; mykile C. tollde] of tolde W.
10. say] seij W; sey C; saw O; sauj B.
12. with] O om. afor] before C.
13. preued] preueb O. pestilences] pestilence C. [were W] was LCROB; but were seems required.
Was pertliche for pure pryde · and for no poynt elles.

Piries and plomtrees · were puffed to þe erthe,

En ensample, þe segges · þe shulden do þe bettere.

Beches and brode okes · were blown to þe grounde,

Turned vpward her taiylles · in tokenyng of drede,

Pat dedly synne at domesday · shal fordon hem alle. 20

¶ Of þis matere I myȝte · namely ful longe,

Ac I shal seye as I saw · so me god helpe!

How pertly afor þe poele · resoun gan to preche.

¶ He bad wastoure go worche · what he best couthe, 24

And wynnen his wastyng · with somme manere crafte.

¶ And preyed peronelle · her purfyle to leta,

And kepe it in hir cofe · for catel at hir nede.

¶ Thomme stowue he tauȝte · to take two stanes, 28

And fecche [felice] home · fro þe wynuen pyne.

¶ He warned wat · his wyf was to blame,

þat hire hed was worth halne a marke · his hode nouȝte

worth a grote.

And bad bette kut · a bow other tweyne, 32

And bete betoune þer-with · but if she wolde worche,

And þanne he charged chapmen · to chasten her children·

Late no wynnynge hem forweny · whil þei be Jonge,
Ne for no poustee of pestilence · plese hem nou3te out of resoun.

¶ "My syre seyde so to me · and so did my dame, bat þe leuere childe · þe more lore bihoueth, And Salamon seide þe same · þat Sapience made,

Qui parcit virge, odit filium.

þe Englich of þis latyn is · who-so wil it knowe, 40 Who-so spareth þe sprynge · spilleth his children."

¶ And sithen he preyed prelاته · and prestes to-gideres, "þat 3e prechën to þe peple · preche it on 3owre-seluen, And doth it in dede · it shall drawe 3ow to good; 44 If 3e lyuen as 3e leren vs · we shal leue 3ow þe bettere."

¶ And sithen he radde Religio[n] · hererne rule to holde— "Lestre þe kynge and his conseille · 3owre comunes ap-payre,

And ben stuwardes of 3owre stedes · til 3e be ruled bettre." 48

¶ And sithen he conseilled þe kynge · þe comune to louye,

"It is þi tresore, if tresoun ne were · and triacle at þi nede."

And sithen he prayed þe pope · haue pite on holi-cherche,

And er he gyue any grace · goure[n]e firste hym-selue. 52

¶ "And 3e that han lawes to kepe · late treuthe be 3owre coucytise,

More þan golde or other gyftes · if 3e wil god plesë;

For who-so contrarieth treuthe · he telleth in þe gospel,


† The better the child, the more profit in teaching him.

† Spare the rod, and spoil the child (Prov. xiii. 24).

† Priests should practise what they preach.

Religion should rule strictly.

† The king should love the commons.

† The pope should govern himself.

† Lawyers should covet truth.
PRIDE AND LUXURY REPENT.

That god knoweth hym nouste · ne no seynte of heuene,

Amen dico vobis, necio vos.

† And se pat seke seynte James · and seintes of Rome,

Seketh seynt treuthe · for he may saue seow alle;

Qui cum patre & filio · pat feire hem bifalle

pat suweth my sermon;” · and þus seyde resoun.

Thanne ran repentance · and reherced his tyme,

And gert wille to wepe · water with his eyen.

SUPERBIA.

¶ Peronelle pride·herte · platte hir to þe erthe,

And lay longe ar she loked · and “lorde, mercy!”

cryed,

And byhiȝte to hym · þat vs alle made,

She shulde vnsweren hir serke · and sette þere an heyre

To affaiiten hire flœsche · þat fierce was to synne:

“Shal neuere heȝe herte me hente · but holde me lowe,

And suffre to be myssayde— · and so did I neuere,

But now wil I meke me · and mercy biseche,

For al þis I hane · hated in myne herte.”

LUXURIA.

¶ Janne lecchoure seyde “allas!” · and on owre lady

he cryed,

To make mercy for his mis·dedes · bitwene god and his

soule,


amen C.

60. suweth] seweth W; suen O;

suwth R; suxes C. resoun] O adds

Amen.

61. and] O om. tyme] tyme C.

62. eyen] eijen WB; eyzes R; yen O.

Superbia. This is here written in

the margin of LWCO. Further on,

we find the other titles, Luxuria,

Invidia, &c.

63. Peronelle] Pernele WR.

64. she] he R. cryed] he criede R.

65. byhiȝte] bisonȝte CB. to] va-

to O.

66. heyre] haire RB.

67. fierce] fiers W; fers RO; see

se C; first B.

68. holde] holde I wole W.

70. wil] I wole W.

71. al] R om. hated] I-hated R;

haunted B.
With that he should be saterday - serene thereafter, and vows henceforth to drink only with the ducks.

INUIDIA.

† Enuye with heny herte - asked after scrithe,
   And carefullich mea culpa - he comsed to shewe.
   He was as pale as a pelet - in pe palsyhe he semed,
   And clothed in a caurimaury - I couthe it nouzte discreetly;  
   In kirtel and kourteby - and a knyf bi his syde,  
   Of a freres frokke - were pe forseukes.  
   And as a leke hadde yleye - londe in pe sonne,
   So loked he with lene chekes - lourynge foule.
   † His body was to-bolle for wratthe - that he bote his lippes,
   And wryngynge he zede with pe fiste - to wreke hymself he pouzte
   With werkes or with wordes - whan he seighe his tyme.
   Eche a worde that he warpe - was of an Addres tonge,
   Of chydynge and of chalangynge - was his chief lyflode,
   With bakbitynge and bismer - and beryng of fals wittnesse;
   His was al his curteisy - where that euere he shewed hym.
   † "I wolde ben yshryue," quod pis schrewe - "and I for shame durst;
   I wolde be gladder, bi god - that gybbe had meschaunce.

74. [be saterday] on [be day] R.
75. myd] with CB.
   Inuidia. O has Envie.
78. as pale] also pale B. [be] O om. palsyhe] palayce C.
80. kourteby] courtepy W; curteby R: curtepy B.
81. [pe] his R. forseukes] fore sleues
82. leke] leek [at W. yleye] yleyen C.
84. to-bolle] to-bollen WCO; to-bolne B. [bote] boot W; bot R.
85. wryngynge - yede] wryngeyd R. [be] his O. [fiste] fust W; fyust B.
86. seighe] sey3 R; say B; saw O.
87. of] B om. an Addres] an addre R; a neddres W.
88. and] O om.
90. W omits, euere] C om.
91. yshryue] schryuen O. schrewe] sherewe W.
ENVY MAKES STRIFE BETWEEN MEN. [PASS. V.

Than pōse I had pis wokē ywonne a weye of essex chese.

If I haue a neighbore neyze me I haue enmuyed hym ofte,
And lowen on hym to lordes to don hym lese his siluer,
And made his frendes ben his soon thow my false tounge;

His grace and his good happes greueth me ful sore.

Bitwene many and many I make debate ofte, pat bothe the lyf and lyme is lost porw my speche.
And when I mete him in market pat I moste hate, 100
I hailese hym hendelie I dar do non other.
Ac hadde I maystrye and myste god wote my wille!

And when I come to pe kirke and sholde knele to pe Rode,

And preye for pe peple as pe prest teecheth,

For pilgrimes and for palmers for alle pe people after,
\[Pat I crye on my knees pat cryste ȝif hem sorwe \]
Pat bar[en] aywe my bolle and my broke schete. 108

Awey fro pe auter \[Pat] turne I myn eyghen,
And biholde how Eleyne hath a newe cote;
I wisshe \[Pat] it were myne and al pe webbe after.

And of mennes lesynge I laughe pat liketh myn herte; 112

And for her wynnynge I wepe and waille pe tyme,

93. *wroke* wouke W; wike B.
94. *neyze* by W; nyʒ OB. *ennuyed* anoyed W; ennuyed CRO; ennuyed B.
95. *made* also R.
96. *greueth* greuen WOB; greues C.
100. *hate* hatye R.
101. *hailse* haile B. *his* is C.
103. *Ac* And C.
104. *kirke* cherche R. *to (2)* to-for O.
106. *and for* and B.
108. *baren* so in OB; beren W;

bare R; bar L. *broke* broken OB.
109. *eyghen* eyges R; yen O.
110. *how* W. *Eleyne* heleyne R; *Elyne C. *hath* has C.
111. pe C. *webbe* web WRO; web B.
112. *mennes* his R. *liketh* werkes C; akip B. *pat—herte* pat myn herte akep O.
113. *And* Ac R. *her* his R.
PASS, v.

ENVY LAMENTS HIS BITTER FEELINGS. 63

¶ And deme þat hir don ille · þere I do wel worse;
Who-so vndernymeth me here-of · I hate hym dedly
after.
I wolde þat vehe a wyght · were my knaue,
For who-so hath more þan I · þat angreth me sore.
And þus I lyue loueles · lyke a luther dogge,
That al my body bolneth · for bitter of my galle.
¶ I myȝte nouȝte eet many þeres · as a man ouȝte,
For enuye and yuel wille · is yuel to defye;
May no sugre ne swete þinge · asswage my swe llynge,
Ne no diapenidion · dryue it fro myne herte,
Ne noþher schrifte ne shame · but ho-so schrape my
maue?"
¶ “3us, redili,” quod repentaunce · and radde hym to
þe beste,
“Sorwe of synnes · is sauacioun of soules.”
¶ “I am sori,” quod þat segge · “I am but selde other,
And þat maketh me þus negre · for I ne may me
venge.
Amonges Burgeyses haue I be · dwellynge At
Londoun,
And gert bakbitinge be a brocourage · to blame mennes
ware.
When he solde and I nouȝte · þanne was I redy
To lye and to loure on my neigbore · and to lakke his
chaffare.

114. [pat] men þat R. hĳ] þei
WO; huy B.
115. here-of] hero (printed hero)
W.
W; 1lk a C. my] my owne O.
118. luther] lyther CR; liȜer B.
119. bitter] bytterhed B. of] in R.
121. defye] diffe CO; diffe B.
122. sugre] sure RB; sugre C.
123. diapenidion] diapendion CB.
Ne—diapenidion] For no diapendion
may B.
124. Ne] Bom. noyther] neiþer WOB;
125. þus] þis WR; þis CB; þis (corrected to þis) O. redili] rede I O. and] has C; hâp B.
126. sauacioun] saualion C.
127. þat] be B.
128. venge] avenge O.
129. Burgeyses] burgeis C; burgeys
R.
130. gert] gart W; grete C; gret
B. bakbitinge] bagbytyng R.
131. redy] a-redy R.
132. lye] lee C. to lakke] lakke
CB. chaffare] ware R.

judge ill-doers,
and do worse
myself.

So live I loveless,
and my breast
swells with
bitterness, which
nothing can
assuage.”

Repentance bids
him be sorry.

“I have often
lied against my
neighbour; but
will try and make
amends,”
WRATH CONFESSIONS HIS MISDEEDS.

I will amende this, if I may: for my state of god almyesty."

IRA.

Now awaketh wrath with two whyte eyen,
And nyuelynge with pe nose: and his nekke hangynge.
"I am wrath," quod he: "I was sum tyme a frere,
And pe couentes Gardyner: for to graffe ympes;
On limitoures and listres: lesynge I ympe,
Tyl pei bere leues of low speche: lorde to plese,
And sithen pei bloimed obrode: in boure to here shriftes.
And now is fallen per of frute: pat folke han wel leuere
Schewen her shriftes to hem: pan shryue hem to her persones.

And now persones [han] parcyued: pat Freres parte with hem,
Pise possessioneres preche: and depraye freres,
And freres fyndeth hem in defeute: as folke bereth witnes,
That whan pei preche pe poele: in many place aboute,
I, wrath, walke with hem: and wisse hem of my bokes.

The regular clergy and the friars are wroth with one another
and despise one another.

133. wil] wolde C. porw] by CB; bi O. myzte] my (!) C. porw—of] by dere B.
135. nyuelynge] neuelynge W; sneuelynge C; sneueling B.  [he] his CB. hyngyng CB.
137. pe] O om. couentes] count R.
138. listres] listers C; legisteritis O.
140. bloomed] bloomed (so miss-written) C. abrode] abrode CO; abrod W; R om.
141. fruit] fruyt WCROB. han]
142. shryue hem] shryuen C.
143. persones han] L omits han; but we find persones han W; han persones COB; have persones R. The reading in W alone gives the right sense. parcyued] apercyued R.
144. depraye] dempe C.
145. freres] R om.
146. place] places WRO.
147. walke] walkes C. hem] The first time R has hym, but the second time hem.
148. of] of my WR. eyther] aiper C.
Til pei be bothe beggers · and by my spiritualte
liben,
Or elles alle riche · and riden aboute.
I, wrath, rest neuere · pat I ne moste folwe
This wykked folke · for suche is my grace.
† I haue an aunte to nonne · and an abbesse bothe,
Hir were leuere xwowe or swelte · pan [suffre] any
peyne.
† I keep them excited.
† My aunt is a nun and an abbesse.
I haue be cook in hir kichyne · and pe count serued
Many monthes with hem · and with monkes bothe,
I was pe priouresses potagere · and other poure ladyes,
And made hem ioutes of iangelynge · pat dame Iohanne
was a bastard,
And dame Clarice a knîtes dou3ter · ac a kokewolde
was hire syre,
And dame Peronelle a prestes file · Priouresse worth
she neuere,
† I was cook in her kitchen.
† I got up all kinds of scandal.
For she had childe in chirityme · al owre chapitere it
wiste.
† Gregory ruled that no priouresse might hear confes-
sion.
† I fed them with wicked words.
Of wykked wordes I, wrath · here wortes I-made,
Til `pow lixte' and `pow lixte' · lopen oute at ones,
And eyther hitte other · vnder pe cheke;
† I made them with CB; And made hem iowtes wip
O. Iohanne] Iohane W; Iohan C; 
one R.
150. ac] and COB.
151. B omitz. alle] al W.
152. Peronelle] Pernele W; peronel RO. she] heo R.
153. an aunten a ununte R. and
154. were] hadde W. pan] or O.
155. suffre WCRB] L has the unusual
spelling sociere.
156. bothe] also R.
157. priouresses] Priouresse WCO.
pouere] pouere WC; pouer R; pore
OB.
158. And·of] I made hir wortes
with CB; And made hem iowtes wip
O. Iohanne] Iohane W; Iohan C;
one R.
159. Go] and COB.
160. Peronelle] Pernele W; peronel RO. she] heo R.
161. she] heo R. chirityme] chirityme
WO. chapitere] Chapitre WOB.
162. I·made] made WCB.
163. eyther] aither C.
164. eyther] aither C.
165. Hadde] Ha O. her eyther]
either COB.
166. prest] preest WO.
167. prest] preest WO.
I rather shun monks;

For pere ben many felle frekis · my feres to aspye, Rothe Prioure an suppryoure · and owre pater abbos ; And if I telle any tales · pei taken hem togyderes, And do me faste frydayes · to bred and to water, And am chalanged in pe chapitelhous · as I a childde were, And baleised on pe bare ers · and no breche bitwene ; For-pei haue I no lykyng · with pe leodes to wonye. I ete there vnthende fisse · and fieble ale drynke ; Ac other while, whan wyn cometh · whan I drynke wyn at eue, I haue a fluxe of a foule mouth · wel fyue dayes after. Al pe wikkednesse pat I wote · bi any of owre bretheren, I couthe it in owre cloistre · pat al owre couent wote it.” "Now repent pe,” quod Repentance · “· and reberce pow neure Conseille pat pow cnowest · bi contenaunce ne bi riaste; And drynke nouzte ourer delicately · ne to depe noyther, pat pi wille bi cause per-of · to wrath myyte torne.

PASS. V.] DESCRIPTION OF AVARICE. 67

Esto sobrius," he seyde · and assoiled me after, 186 † "and keep your-
And bad me wilne to wepe · my wikkednesse to

AUARICIA.

If And þanne cam coueytise · can I hym nouȝte
deseryne,
So hungriliche and holwe · sire [Heruy] hym loked.
He was bitelbrowed · and baberlipped also,
With two blered eyghen · as a blynde haggo;
And as a letheren purs · lolled his chekes, 192
Wel sydder þan his chyn · þei chyuelde for elde;
And as a bondman of his bacou · his berde was
bidrauled.
With an hode on his hed · a lousi hatte aboue,
And in a tauny tabarde · of twelue wynter age, 196
Al totorne and baudi · and ful of lys crepynge;
But if þat a lous couthe · haue lopen þe bettre,
She sholde nouȝte haue walked on þat welche · so was
it threderebale.

If "I haue ben coueytouse," quod þis caityue · "I bi-
knowe it here;
For some tymo I servyd · Symme atte Stile,
And was his prentis ypliȝte · his profit to wayte.
First I lerned to lye · a leef other tweyne,
Wikkedlich to weye · was my first lessoun.

186. and] and so he R.
188. Auaricia] Descriepio Avaritie
R. can I] I can RO. nouȝte] mȝt
W; noȝt B; not O.
189. [Heruy WOE] Henri L; henry
CR.
190. bitelbrowed] bytter browid B. also] boȝe CB.
193. sydder] sidder WC; Siddere
B. chyuelde] ryuelden (corrected to
cchyuelde) O; cheuerid B.
195. an] his R.
196. twelue] twelf WC.
197. totorne] to torn (printed so
torn) W.

198. þat] R om. haue] han W.
haue lopen] lepe R.
199. han] han W. on þat welche]
on þat welpe W; on þat welsch R;
there CB; þeron O. In R the line
begins, He ne schulde nouȝt walke on
þat welsch.
200. coueytouse] couettise C. I—
here] y knew hit neuere B.
201. atte] at þe RO.
202. profit] prophete (!) C.
203. leef] so in LWCROB. other]
ouþer WC.
To Wy and to Wyngestre. I went to be faire,
With many maner merchandise as my Maistre me 
histe;

Ne had be grace of gyle yeo amonge my ware,
It had be vsold beis seune zere so me god helpe!

† Thanne drowe me amonges draperes my donet to 
lerne,
To drawe be lyser alongs be lenger it semed;
Amonge be riche rayes I rendred a lesson,
To broche hem with a [pak-]nedle and plaited hem 
togyderes,
And put hem in a presse and pyn[n]ed hem perinne,
Tyl ten 3erdes or twelve [hadde] tolled out thrittene.
† My wyf was a webbe and wollen cloth made;
She spak to spynnesteres to spynnen it oute.

† The best ale lay in my boure or in my bedchambre,
And who-so bumberd per-of boutte it per-after,

206. merchandise merchandises
207. had hadde WROB. ygo go
208. bc so in LR; ben WCB; 
been O.
209. amonge among WCOB.
210. lyser] liser WCB; lesere O.
211. rayes] rayeres R.
212. [pak-]nedle WCOB] packenedle
B; lat-nedle L; latnedel R. See
Text A. plicated] plyate W; plyghted
C; plytyd B.
213. pynned] so in CB; pyned
LR; pynned O; pyne W.
214. [hadde WOCB] LR om.

206. She] Heo R. spynnesteres a spinster R.
peized WR; weyed CO. quarteroun
quartron W; quartrone C; quartroun
O; quarter R. B has, Ac for be pound
she paid: al-bou3 hit weyed a quar-
troun more.

218. annecer] annser COB.
220. podyng] paddyng WCR; paddyng
O. she] heo R.
221. for] COB om.
222. ale] of alle R. my bed-
chambre] bedde chambre C.
223. B omits. boutc] he bou3
CRO.
A galour for a grote • god wote, [no] lesse; 224 and sold ale at a groat a
gallon. Her name is Repentedest.

And sit it cam in cupmel • pis crafte my wyf vseth.
Rose þe regratere • was hir riþte name;
She hath holden hokkereye • al hire lyf tyme.

† Ac I swere now, so the ik • þat synne wil I lete, 228 But now I repent
And neuer wikkelliche weye • ne wikke chaffare and will make
vse, restitution."  60

But wenden to Walsyngham • and my wyf als,
And bidde þe Rode of bromeholme • brynge me oute of
dette."

† "Repentede[de]stow þe euere," quod repentance • “ne 232 +“Have you
restituiciouz madest?”

† “3us, ones I was herberwed,” quod he • “with an

I roos whan þei were aryst • and yrifled here males.” 237 +“Yes; I once

† “That was no restitution,” quod repentance • “but

a robbers thefte,
þow haddest [be] better worthy • be hanged þefore
þan for al þat • þat þow last here shewed.” 237 +for I thought

† “I wende ryflynge were restitutionun,” quod he • “for

I lerned neure rede on boke,
And I can no frenche in feith • but of þe ferthest ende
of norfolke.”

† “Vsedestow euere vsurie,” quod repentauence • “in 240 +“Did you ever
alle þi lyf tyme?”

224. [no] so in WCOB; L has na.
225. it] Com. • cupmel] cuppemele
WB; coppemele R; copmele C. vseth] vseth R.
226. was] is R.
227. hokkereye] hukkyere W; hukrie O.
228. As] And C. so] also B. the
ilk] thee ik W; theich R; theið C; ik B.
231. bromeholme] Bromholm
WCOB, of dette] dette C.
232. Repentedestow] Repentedes-
tow W; Repentedest þow R; Rep-
testow LC; Repentist þow OB. þe]
WCRO om.; B retains. ne] or WCO.
233. þus] þis WCOB, herberwed] y-
herberwed W; herberd C; sobrid (l) B.
234. roos] aros B. arest] at reste
B. yrifled] yrifled WCOB; yrifled R.
236. [be C] LR om.; be þe W; been
O; ben B. be] to be O.
237. C has, thanne for al þat thow
haste • here now yshewed; OB the
same, but O has schewid for yshewed.
LWR agree.
238. for] COB om. lerned] lered
B. rede] COB om.
239. þe ferthest] ferrest C. nor-
folke] Northfolk WC.
240. Vsedestow] Vsedist þow OB.
euere] O om.
I lerned amonge lumbardes and iewes a lesoun,
To wey pens with a peys and pare pe heuyest,
And lene it for lone of pe crosse to legge a wedde and lese it.

Suche dedes I did wryte · jif he his day breke.
I hauo no maneress þoww rereages · þan þoww misretur
& comodat.

244

Fol. 29 b.

“Len[t]estow euere lordes · for lone of her maynten-
ance?”

253

“Se, I hauo lent lordes · loued me neuer after,
And hauo ymade many a knyse · bothe mercere &
drapere,
Pat payed neuer for his prentishode · nouste a peire
gloues.”

256

“Hastow pite on pore men · pat mote nedes borwe?”

258

“Hastow pite on pore men · as pedlere hath of
cattes,
Pat wolde kille hem, yf he cacche hem myyte · for
coucitise of her skynnes.”

257. [though printed comodat].
247. [through printed commodat].
248. [through printed commodat].
249. [through printed comodat].
250. [through printed commodat].
251. [through printed commodat].
252. [through printed commodat].
253. [through printed commodat].
254. [through printed commodat].
255. [through printed commodat].
256. [through printed commodat].
257. [through printed commodat].
258. [through printed commodat].

244. [through printed commodat].
245. [through printed commodat].
246. [through printed commodat].
247. [through printed commodat].
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252. [through printed commodat].
253. [through printed commodat].
254. [through printed commodat].
255. [through printed commodat].
256. [through printed commodat].
257. [through printed commodat].
258. [through printed commodat].
“Artow manlyche amonge pi neißbore • of pi mete and drynke?”
“I am holden,” quod he, “as hende • as hounde is in kychyne,
Amonges my neyborbes, namelic • such a name ich haue.”
“Now god leue neure,” quod repentance • “but pow repent þe rather,
þe grace on þis grounde • pi good wel to bisette,
Ne þine ysue after þe • haue ioye of þat pow wynnest,
Ne þi executores wel bisett • þe siluer þat pow hem leuest;
And þat was wonne with wronge • with wikke men be despeded.
For were I frere of þat hous • þere gode faith and charite is,
I holde cope vs with þi catel • ne owre kyryke amende,
Ne haue a peny to my pitaunce • of þyne, bi my soule hele,
For þe best boke in owre hous • þeise brent golde were þe leues,
And I wysst wyttelerly • þow were suche as þow [tellest,]
[Or elles þat I kouþe knowe it • by any kynnes wise.]
Seruus es alterius • cum fercula pinguia quiris,
Pane tuo pocius • vestiere, liber crisi.
Thow art an vnkynde creature • I can þe nouȝte as-
soille,

"I am as hospitable as a cur in a kitchen."
"God grant that your issue may have no joy with your winnings.
Were I a friar, I would not touch a penny of yours.
I cannot absolve you till you make restitution.

261. COb place as hende before quod he. is in] in his R.
265. ysue] vssue R; heires WCB; eyres O.
266. we] COB om. þe] þi O.
267. be] B om.
269. holde] wolde nouȝt R. kyryke] cherche R.
270. of—hole] so god my soule
HE BIDS HIM PRAY FOR MERCY, [PASS. V.

Til pow make restitution and kne on with hem alle,
And sithen pat resoun rolle it in pe regystre of heune,
That pow hast made vche man good. I may pe nouȝte assoille;

Non dimittitur peccatum donec restitutur ablata-
tum, &c.

† For alle pat [hane] of þi good have god my trouthe!
[Ben] holden at þe heighe dome to helpe þe to restitute.
And who so leueth nouȝte þis be soth loke in þe
saunter glose,

In miserere mei deus where I mene treuthe,

Ecce enim veritatem dilexistis, &c.

† Shal neuer werkman in þis worlde þryue wyth þat
pow wynnest;

Cum sancto sanctus eris construe me þat on englishe.”

† Thanne wex þat shrowe in wanhope and walde haue
hanged him-self;

Ne hadde repentaunce pe rather reconfortd hym in
þis manere,

“Hane mercye in þi mynde and with þi mouth
biscche it,

For goddes mercye is more þan alle hise other werkes;

Misericordia eius super omnia opera eius, &c.

† And al þe wikkednesse in þis worlde þat man
myȝte worche or thynke,
Ne is no more to þe mercye of god þan in þe see a glede;

277. R inserts quod repentaunce after restitutionem.
278. [Pe C; B om.
279. assoille saue R. donec nisi nisi R. ablatum oblatum WCB.
280. [hauen C] hauen B; han WO; hath 1.R.
281. [Ben WCOB] Is 1.R. holden
282. nouȝte þis be this be nouȝt
CB. þe a R.
283. After &c. follows, in R only. the curious line, here is no laboure wolde lene with hem þat knoweth peres þe plowman.
284. Shal] For schal R.
285. construe—englishe] C om. me þat me þis W; þou me þat B.
286. þat þe R. him-self hym W.
287. reconforted] conforted R.
288. hym] CB om.
289. LOR preserve, WCB omit, the Latin quotation. eius domini R.
290. þe O om. in of O. þis C om. vorche] do COB.
PASS. V.] AND HAND OVER HIS GAINS TO THE BISHOP.

Omnis iniquitas quantum ad misericordiam dei, est [quasi] sintilla in medio maris.

† For pi haue mercy in pi mynde, and marchandise, leave it, 292
For pow hast no good grounde to gete pe with a wastel,
But if it were with thi tongue or ellis with pi two hondes.
For pe good pat pow hast geten ofus al with false-hede,
And as longe as pow lyuest with-wit pow zeldest nouste, but borwest. 296
† And if pow wite neuere to whiche ne whom to restituue,
Bere it to pe bisschop and bidde hym of his grace,
Bissette it hym-selue as best is for pi soule.
For he shal answere for pe at pe heygh dome, 300
For pe and for many mo pat man shal 3if a reken-ynge.
What he lerned pow in lente leue pow none other,
And what he lent pow of owre lordes good to lette pow fro synne.”

GULA.

† Now bigynneth glotoun for to go to schrifthte, 304
And kaires hym to-kirke-ward his coupe to scheuwe.
† Ac Beton pe brewestere bad hym good morwe,
And axed of hym with pat whiderward he wolde.
† “To holi cherche,” quod he “forto here masse, 308

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VI. Gluttony.

Glutton goes to church to confess, but on the way Beton the brewster hails him.

295. bigan] hit began B.
297. wite] wost COB. restituue] restitution R; make restitucioun B.
301. for] COB om.
303. Corruptly made into two lines in COB.

And what he lente yow of his goode to wite yow frow synne,
For he sholde helpe yow of our lordes goode C.
And sithen I will be shryuen · and synne namore.

¶ "I haue gode ale, gossib," quod she · "glotow, wiltow assaye?"

"Hastow anste in þi purs · any hote spices?"

¶ "I haue peper and piones," quod [s]he · "and a pounde of garlike,

312

A ferthyngworth of fenel-seed · for fastynge dayes."

¶ Danne goth glotow in · and grete othes after;

Cesse þe souteresse · sat on þe benche,

Watte þe warner · and his wyf bothe,

Tyyme þe wynkere · and twayne of his prentis,

Hikke þe hakeneyman · and hughe þe nedeler,

Clarice of cockeslane · and þe clerke of þe cherche,

Dawe þe dykere · and a dozene other ;

320

Sire Piers of Pridie · and Peronelle of Flandres,

A ribbour, a ratonere · a rakyer of chepe,

A ropere, a redyngkyng · and Rose þe dissheeres,

Godfrey of garlekehithe · and gyrfyn þe walshe,

And ypholderes an hepe · erly bi þe morwe

Geuen glotouz with glad cherche · good ale to hansel.

¶ Clement þe cobilere · east of his cloke, And atte new faire · he nempted it to selle ;

Hikke þe hakeneyman · hitte his hood after,

And balde bete þe bochere · ben on his side.

þere were chapmen y-chose · þis chaffere to preise ;

310. willow] wolow W ; wilt þen OR.

311. purs] purs, quod he W.

312. piones] pionus C ; poyne R ; greynes B. she so in W ; sche OR ;

he LCB ; see l. 310.

313. A] And a W.

315. souteresse] sowestere B.

316. warner] waryner B.

317. Tyyme] Synnec CHB, prentis

prentices WCO ; prenty R ; prentis B.

318. hughre] howe R ; hne O.

319. cockeslane] cockeslane B. þe clerke] clerke C.

320, 321. R transpose these lines.

321. Sire] And sire R. Pridie]

Pride C. Peronelle] Pernele W.

322. raker] Baker COB.

323. redyngkyng] Rydyingkyng C.

dissheeres] dis-heere B ; dysheeres douter R.

324. garleckeithre] garlek-hethe R.

gryfn] grifyth R.

325. ery] herly R.


328. atte] at þe WCOB ; to þe R.

he] R om.

330. bcn] to ben R.

331. were] R. om. y-chose] chosen CB.
Who-so haueth þe hood · shuld hauæ amendes of þe cloke.

¶ Two risen vp in rape · and rounded togideres, And preised þese penyworthes · apart bi hem-selue; þei couth nouzte bi her conscience · acorden in treuth, Tyl Robyn þe ropere · arose bi þe southe, And nempned hym for a noumpere · pat no debate nere, [For to trye þis chaffare · bitwixen hem þre.]

¶ Hikke þe hostellere · hadde þe cloke, In couenaunte þat Clement · shulde þe cuppe fille, And hauæ Hikkes hode hostellere · and holde hym yserned; And who-so repented ratheste · shulde arise after, And grete sire glotoun · with a galoun ale.

¶ þere was laughyng and louryng · and “let go þe cuppe,”

And seten so til enensonge · and songen vmwhile, Tyl glotoun had y-globbed · a galoun an a Hille. His guttis gunne to [gothely] · as two gredy soves; He pissed a potel · in a pater-noseter while, And blew his rounde ruwet · at his rigge-bon ende, That alle þat herde þat horne · held her nose after, And wissedene it had be waxed · with a wispe of firses.

334. þesse] þe R.
336. bi] R om (!).
337. noupere] noupere W; nounpere C. nere] were R.
338. From O; also in CBC2; LWR. omit. Crowley has the line, but puts there for pre.
341. yserned] serned CB.
342. who-so] who þat COB. ratheste] rather COB.
343. sire] wele C; wel B; wel sire O.
345. seten so] sitten so R; so setyn þey C; so þei seten B; so seten O. songen] syngen R. vmwhile] vmb-
346. y-globbed] y-globbed W; glubbed O; globed C; swelwid B, a a] and WCROB. Hille] gille WCROB.
347. gunne] gunne R; bigonne W; bigune O. [gothely C] gurle, corrected to gotheli O; gothlen W; groynly B; godly LR; but in L, the line is marked for correction. Crowley prints gothlen. gredy] gnedly R.
348. potel] potel and more B.
349. And] He R. ruwet] rowet R; rewet C; ruet B. rigge-bon] rigges boun C; riggelbones W; riggles-bones R; rigges-bones O; rieglesbones B.
350. þat herde] Rom. nose] noses W.
351. wexed] waxed COB. wispe] wips R.

Then all rose together, and chaffered, and disputed.

Robin the roper is made umpire.

who decided that Hick should have the cloak, and Clement have the hood and fill the cup.

Then came much laughing and drinking, till Glutton had swallowed more than he could well hold.
He could scarce stand, and walked all ways, like a gleeman's bitch,
or a man setting bird-catching lines.

He stumbled at the threshold, when Clement caught him and carried him,

for which service he was ill repaid.

His wife put him to bed, and he slept all Saturday and Sunday.

Then he woke up, rubbed his eyes, and asked where the cup was.

And coughed vp a caudel, in Clementis lappe;
Is non so hungri hounde in Hertford shire
Durst lape of pe leuynges so vnlonely pei smauyte.

With al pe wo of pis worlde his wyf and his wench;
Baren hym home to his bedde and brouste hym perinne.

And after al pis excesse he had an accidie,
pat he slepe saterday and sonday til sonne zede to reste.

Banne waked he of his wynkyng and wiped his eyghen;
pe fyrste worde pat he warpe was, "where is pe bolle?"

Glotoun was a gret cherle and a grym in pe liftynge;
And when he drowgh to pe dore, peanne dymned his eighen;
He [stumbled] on pe thresshewolde an threwe to pe erthe.

Clement pe cobelere causte hym bi pe myddel,
For to lifte hym alofte and leyde him on his knowes;

Ac glotoun was a gret cherle and a grym in liftynge,
And coughed vp a caudel in Clementis lappe;
Is non so hungri hounde in Hertford shire
Durst lape of pe leuynges so vnlonely pei smauyte.

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pat he slepe saterday and sonday til sonne zede to reste.

Banne waked he of his wynkyng and wiped his eyghen;
pe fyrste worde pat he warpe was, "where is pe bolle?"
His [wif] gan edwite hym þo · how wikkedlich he lyued,
And repentance riȝte so · rebuked hym þat tyme:
þ “As þow with wordes and werkes · hast wrouȝte
yuel in þi lyue,
Shryue þe and be shamed þer-of · and shewe it with þi
mouth.”
þ “I, glotoun,” quod þe gome · “gylti me þelde,
þat I haue trespassed with my tonge · I can nouȝte
telle houe ofte,
Sworen ‘goddes soule’ · and ‘so god me help and
halidom,’
þere no nede ne was · nyne hundreth tymes;
þ And ouer-seye me at my sopere · and some tyme at þ and have been
nones,
þat I glotoun girt it vp · er I hadde gone a
myle,
And y-spilte þat myȝte be spared · and spended on
somme hungrie;
Ouerdelicatly on fastyng dayes · drunken and eten
bothe,
And sat some tyme so longe þere · þat I slepe and ete
þat I slepe and ete
For loue of tales in tauernes · to drynke þe more, I
dyned,
And hyed to þe mete er none · whan fastyng dayes
were.”
Sloth confesses his sins.

† "This shewyng shrifte," quod repentance. "Shal be meryte to pe."

† And þanne gan glotoun grete · and gret doel to make For his lither lyf · þat he lyued hadde,

And avowed [to] fast— "for hunger or for thurst Shal neuere fisshhe on þe fryday · deien in my wombe, Tyl abstinence myn aunte · haue þiue me leue ;
And þit haue I hated hir · al my lyf tyme."

Accidia.

† þanne come sleuthie al bislabered · with two slymy eijen,

"I most sitte," seyde þe segge · "or elles shulde I nappe ;
I may nouȝte stonde ne stoupe · ne with-oute a stole knele.
Were I brouȝte abedde · but if my taille-ende it made,
Sholde no ryngynge do me ryse · ar I were rype to dyne."

He bygan benedicite with a bolke · and his brest
knocked,
And roxed and rored · and rutte atte laste.
"What! awake, renke!" quod repentance · "and rape pe to shrifte."

† - If I shulde deye bi þis day · me liste nouȝte to loke ;

385. shrifte] of shrifte B. meryte] mercy CB.
387. lither] lüber W.
388. [to WCOB] LR om. avowed to] made his avow to B; vowed to O. thurst] thruste C.
389. þe] WCO om. Shal—areien] þat neuere fisshhe on þe Friday · diffe sted B.
390. haue zyne] hath lyne R.
393. shulde] I schulde OB.
394. a] R om.
396. ryngynge] þyg B. ar] er WCB; ere R; or O.
397. his] is C; on his B.
398. roxed] raxed W; roskid B. atte] at þe WO; al out atte B.
399. What] COB om. renke] and fenk B.
400. If] Alþouȝ B. day] day quod he R. liste] lest R.
PASS. V.] HOW SLOTH IS FOND OF Idle TALES. 79

I can nouȝte perfitly my pater-nosler; as þe prest it syngeth,
But I can rymes of Robyn hood; and Randolf erle of chestre,
Ae neither of owre lorde ne of owre lady; þe leste þat euere was made.

If I haue made vowes fourty; and forȝete hem on þe morne;
I parfourned neure penaunce; as þe prest me hitȝe,
Ne rȝȝte sori for my synnes; þet was I neure.
And if I bidde any bedes; but if it be in wrath,
Þat I telle with my tonge; is two myle fro myne herte.

I am occupied eche day; haliday and other,
With ydel tales atte ale; and otherwhile in cherches;
Goddes peyne and his passiou?; ful seld þynke I þere-on.

If I visited neuree fieble men; ne fettered folke in puttes,
I haue leuere here an harlotrie; or a somer game of souteres,
Or lesynges to laughe at; and belye my neighbore,
Þan al þat euere Marke made; Mathew, John, & Lucas.
And vigilies and fastying dayes; alle þise late I passe,
And ligge abedde in lenten; an my leman in myn armes,
Tyl matynyes and masse be do; and þanne go to þe freres;

401. [it] COB om.
403. Æ] And C. of (2) CO om.
euere—made] þat is made COB.
404. vowes] noonwes W. forty] fifty
COB. on þe] al at CB; or R; on O.
morwe] morwe WCRO; morwen B.
405. parfourned] performed B.
406. Æ] For B. synnes] synne CB.
409. occupied] occupied R.
410. atte ale] at þe Ale WCRO; at þe nale B. in cherches] in cherche
R; at chirche W.
411. þere-on] on CO; on it W.
412. fieble] feble WOB; seke R.
puttes] puttes COB.
somer game] somer ganen B.
414. lesynges] lesynge W. at] of R.
neibores] neibores WCRO.
415. þan] R om (?). lucas] luk B.
416. late ] I late R.
418. and þanne] þan C.
SLOTH IS A PRIEST, BUT CANNOT SING. [PASS. V.

Come I to *ile, missa est* · I holde me yserued.

I nam nonije shryuen some tyne · but if sekenesse it
make,

Nonyte tweies in two zere · and panne vp gesse I schryue
me.

¶ I haue be prest and *parsoun* · passynghe thretti
wynter,

3ete can I neither solfe ne synge · ne seyntes lyues rede,
But I can fynde in a felde · or in a fourlounge an hare,

Better pan in *beatus vir* · or in *beati omnes*

Construe oon clause wel · and kenne it to my paroch-

I can holde louedayes · and here a Reunes rekenyngue,

Ac in canoun ne in *pe decretales* · I can nonyte rede a
lyne.

¶ 3if I bigge and borwe it · but 3if it be ytailled,

I forjete it as 3erne · and 3if men me it axe

Sixe sithes or seuene · I forsake it with othes,
And pas tene I trewe men · ten hundreth tymes.

¶ And my seruauntz some tyne · her salarye is
bihynede,

Reuthe is to here [pe] rekenyngue · when we shal rede
acomptes;

So with wikked wille and wraththel · my werkmen I
paye.

¶ 3if any man doth me a benfayit · or helpeth me at
nede,

428. CB om. *ne in [pe]* nor in W ·
ne O.

429. it (1)] aus! W. 3if (2)] B om. ytailed] tailed COB.

430. as] also B. 3erne] soone O.

431. axe] aske R.

432. *tene I* I tene RB. hundreth] hundred WOB.

434. is] it is WB. [pe WCOB]

L.R om.

436. doth] do COB. benfait] bien-
fait WC; benfeet RO; bienfet B.
helpeth] helpe COB.
I am vnkynde azein his curteisy · and can nouȝte
vnderstonde it ; 437
For I haue and haue hadde · some dele haukes maneres,
I nam nouȝte lured with loue · but þere ligge aȝte
vnder þe thombe.

þ The kyndenesse þat myne euene-cristene · kidde me
[ferynyere], 440
Sixty sythes I, sleuth e · haue fo[r]ȝete it sith,
In speche and in sparynge of speche · yspilte many a
tyme
Bothe flesche & fissche · and many other vitailles ;
Bothe bred and ale · butter, melke, and chese 444 þ I waste much
Forsleuthed in my seruyse · til it myȝte serue noman.

þ I ran aboute in southe · and ȝaf me nouȝte to lerne,
And euere sith [haue] be beggere · for my foule
sleuth e ;

**Heu michi, [quod] sterilem vitam duxi Iunenilem.** 448

þ “Repentestow þe nauȝte ?” quod repentance · and
riȝte with pat he swonned,
Til vigilate þe veille · fette water at his eyȝen,
And flatte it on his face · and faste on hym criede,
And seide, “ware þe fram wanhope · wolde þe bitraye.
‘I am sori for my synnes’ · sey so to þi-selue, 453
And bete þi-selue on þe breste · and bidde hym of grace ;

437. vnkynde] vnkende R ; vn-
hende O. azein] ayeins W ; aȝens O ;
to CB. his] W om.
439. nau] am WCB. lured] leired C ; leired B. þere ligge aȝte] aȝt
be CB ; if out lye O. þe] R om.
440. kidde] kudde R ; kydden O. ferynyere WC] ferenyere RB ; ferne
ȝer O ; farnere L.
441. sythes] sythe R. forȝete] for-
yete W ; miswritten foȝete L.
442. of speche] OB om ; of speches
C. yspilte] I spilt COB ; I spelt R.
a tyme] tymes CB.
443, 444. Boþe flesche and fisshe ·
butter, mylk, an cheese,
Boþe brede an ale · and many
other vitailles COB. many] myn R.
447. [haue] haue I WO ; I haue
B ; LR omit; but the line is marked
correction in L. Crowley has haue.
448. [quod RB] quia LWCO ;
which spoils the scansion.
449. Repentestow] Repentest Iou
BO ; Repentest R ; Repentedestow W.
þe] WCO om. swoune] swounede R.
450. eyȝen] eydes R ; yen O.
451, 452. B transposes these lines.
452. fraw] fro CB ; for WO,
wolde] he wolde B.
453. se] Iou B ; WCO om.
454. bete] bete C. þe] þi C. hym]

[fol. 23.]

Sloth falls down
swooning, but
Vigilate wakes
him,

and bids him
repent.

god B.
Robert the robber prayed for mercy.

Then Sloth sat up and [blessed himself,]
and vowed he would always go to church early and regularly,

Attend evensong,
and make amends.

Robert the robber thought to make restitution, and prayed to Christ, saying,

"Christ, that saved Dismas on the cross,

have mercy upon me!"

For is no gult here so grete · pat his goodnesse nys more."

If I Anne sat sleuthie vp · and sayned hym swithe, 456
And made avowe to-fore god · for his foule sleuthie,
"Shal no sondaye be pis seuene zere · but sykenesse it lette,
pat I ne shal do me er day · to pe dere cherche,
And heren matines and masse · as I a monke were. 460
Shal none ale after mete · holde me fennes,
Tyl I haue euensonge herde · I behote to pe Rode.
And 3ete wil I 3elde a3ein · if I so moche haue,
Al pat I wikkedly wan · sithen I wytte hadde. 464
If And powgh my liflode lakke · leten I nelle,
pat eche man ne shal haue his · ar I hennes wende:
And with pe residue and pe remenaunt · bi pe Rode
of chestre!
I shal seke treuthe arst · ar I se Rome!" 468

Robert pe robbere · on redl 3okele,
And for per was nouȝte wher-of · he wepe swithe
sore.

Ac ȝet pe synful shrewè · seyde to hym-selue,
"Cryst, pat on caluarye · vpon pe crosse deydest, 472
Tho dismas my brother · bisouȝte 3ow of grace,
And haddest mercy on pat man · for memento sake,
So rewe on pis robbere · pat reddere ne haue, debet
Ne neuere wene to wynne · with crafte pat I owe. 476
But for pi mykel mercy · mitigaciouȝ I bische ;

Ne dampe me nouste at domesday · for pat I did so ille."

What became of him I know not; yet he wept sore, 
and vowel penitence.

What bifel of pis fedoum · I can nouste faire schewe,  
Wel I wote he wepte faste · water with bope his eyen,  
And knowleched his gult · to cryst ȝete eftsones,  
pat penitencia his pyke · he shulde polsche newe,  
And lepe with hym ouer londe · al his lyf tyme,  
For he had leyne bi latro · luciferes aunte.  

And þanne had repentaunce reuthe · and rodde hem alle to knele,  
“For I shal bische for al synful · owre saucoure of grace,  
To amende vs of owre mysdedes · and do mercy to vs alle.  

Now god," quod he, “pat of pi goodnesse · gonne þe worlde make,  
And of nauȝte madest aynȝte · and man moste liche to þi-selue,  
And sithen suffredest for to synne · a sikenesse to vs alle,  
And al for þe best, as I bilene · what euere þe boke telleth,  
O feli culpa! o necessarium peccatum ade! òce.  
For þorugh pat synne þi sone · sent was to þis erthe,  
And bicom man of a mayde · mankynde to saue,  
And madest þi-self with þi sone · and vs synful yliche,  
Faciamus hominem ad imaginem et similimum · (Gen. 1. 26;  
dinem nostram ;

gonne W. make] to make W.  
489. aynȝte] alle ðynge B.  
490. suffredest] suffrest COB. for to] hym to R; for O; for owre B  
(which last is clearly wrong here).  
491. tellethe] telle CB. peccatum ade] ade peccatum O.  
494. vs synful] vs sifl B; CB omit  
the quotation, and also II. 495—497.  
et similitudinem] WO om.
CHRIST'S PASSION AND RESURRECTION.  \[PASS. V.\]

1 St John iv. 16;  
\[Et alibi: qui manet in caritate, in deo manet, \]
\[\$ deus in eo;\]
\[\[And sith with pi self sone \cdot in owre sute dcydest\]
On godefryday for mannes sake \cdot at ful tyme of pe daye,  
\[496\]
\[bere pi-self ne pi sone \cdot no sorwe in deth feledest;\]
But in owre secte was pe sorwe \cdot and pi sone it ladde,  
\[Captivam duxit captivitatem.\]
\[\[He somne for sorwe per-of \cdot les sy3te for a tyme\]
Aboute myddday whan most liyte is \cdot and mele tyme of seintes;  
\[500\]
Feddest with pi fresche blode \cdot owre forfadres in derknessse,  
\[Populus qui ambulabat in tenebris, vidit lucem magnam;\]
And thow pe liyte pat lepe oute of pe \cdot Lucifer was blent,  
And blewe alle pi blisst \cdot in-to pe blisse of paradise.  
\[\[He thrydde daye after \cdot pow 3edest in owre sute,  
A synful Marie pe seighe \cdot ar seynte Marie pi dame,  
And al to solace synful \cdot pow suffredest it so were:\]
\[Non veni vocare instos, set peccatores ad penitenciam.\]
\[\[And al \pat Marie hath ymade \cdot mathew, Johan, and lucas,\]
Of pyne doughtiest dedes \cdot were don in owre armes.  
\[508\]
\[Verbum caro factum est, et habitavit in nobis.\]

\[\$-eo\] O om,  
495. \[pi\] be R. \[sute\] so in O;  
sute R; secte W. Crowley has sute.  
496. \[pc\] R om,  
497. \[ne\] and R.  
498. \[pe\] pat R. \[duxit\] duxi CB.  
499. \[les\] lees W; lese C. \[sy3te\]  
li3t W; his li3t O. \[for\] of W.  
500. \[mele\] meke (1) B.  
501. \[with\] no with R. \[fresche blode\] Fleisch & pi blood B. \[ambula-\]
\[\[hbat\] ambulat CB.\]
502. \[was\] it R.  
503. \[blissed\] blissed Rennes R. \[pe\]  
\hy C.  
504. \[pow\] O om. \[sute\] so in WO;  
syte CB; sute R.  
505. \[A\] And COB. \[pe\] pow CB.  
\[ar\] er WCRob.  
506. \[And\] CB om. \[al\] O om.  
\[set\] sed R.  
507. \[And\] To (1) B.  
508. \[doughtiest\] dougy WCRob.  
\[were\] was W; \[at\] weren B.
PASS. V.] A THOUSAND MEN SET OUT TO FIND TRUTH. 85

And bi so moche, me semeth · þie sikere re we mowe
Bydde and biseche · if it be þi wille,
þat art owre fader and owre brother · be merciable
to vs,
And haue reuthe on þese Ribaudes · þat repente hem
here sore,
þat cuere þei wratheth þe in þis worlde · in worde,
pouȝte, or dedes."
† Then Hope seized a horn, and blew it; (Ps. lxx. 29, and xxxi. 1; Vulgate.)

† A thousand of men þo · thrungen togyderes;
Criede vpward to cryst · and to his clene moder
To haue grace to go with hem · treuthe to seke. 519
† Then Hope seized a horn, and blev it; (Ps. lxx. 29, and xxxi. 1; Vulgate.)

† Ifi · ¶ henpe hunt hope an horne · of deus, tu convenus
vivificabis [nos.] And blew it with Beati quorum · remisse sunt iniui-
tates,
þat alle seyntes in heuene · songen at ones, 516
Homines & iumenta salvabib, quemadmodum
multiplicasti misericordiam tuam, deus, &c.
† Ps. xxxv. 7; (Vulgate.)

† Ifi Ac þere was wyȝte non so wys · þe wey þider couthe,
But blustreden forth as bestes · ouer bankes and hilles,
Til late was and longe · þat þei a lede mette,
Apparailed as a paynym · in pylgrymes wyse.
He bare a burdoune yboundo · with a brode liste,
In a withewyndes wise · ywounden aboute.
A bolle and a bagge · he bare by his syde;
An hundreth of ampullæ · on his hatt seten,
Signes of synay · and shelles of galice; 528
† Ps. lxx. 29, and xxxi. 1; Vulgate.)

509. me] it R. sikere] syker-
loker R. 518. Criede] Cryeden O.
510. biseche] biseche it CB. 519. To—go] Grace to god (!) R.
511. to] til CO. 520. Comites. waswyȝte] ne was B.
dede CO. 525. withewyndes] wipwynde W ;
514. [nos] in R only. wodebynas B ; swithe wynedes CO.
515. blew] he blew R. 526. bolle] bulle R.
W (but not printed). hundreth] hundred WROB.
528. synay] a sise (!) R.
Aske, enter Piers the Plowman.

"Peter!" quoth he, "I know him well.
Conscience and Common Sense told me where he dwells.

I have sown his seed,
And many a cruche on his cloke; and keyes of Rome,
And pe vernicle before; for men shulde knowe,
And se bi his signes; whom he souȝte hadde.

If pis folke frayned hym firste; fro whennes he come?
"Fram synay," he seye; "and fram owre lordes sepulcre;
In bethlehem and in babiloyne; I haue ben in bothe,
In ermony, in Alissaundre; in many other places.
3e may se bi my signes; pat sitten on myn hatte,
Pat I haue walked ful wyde; in wete and in drye,
And souȝte gode seyntes; for my soules helth."

"Knowestow ouȝte a corseint; pat men calle treuthe?
Coudestow ouȝte wissen vs pe weye; where pat wy dwelleth?"

"Nay, so me god helpe!" seide pe gone panne,
"I seyghe neuer palмерe; with pike ne with scrippe
Axe after hym er; til now in pis place."

"Peter!" quod a plowman; and put forth his hed,
"I knowe hym as kyndely; as clerke dop his bokes;
Conscience and kynde witte; kenned me to his place,
And deden me surne hym sikerly; to seyne hym for eure,
Bothe to sowe and to sette; pe while I wynke myghte."

I haue ben his folwar; al pis [fifty] wyncre;
Bothe ysowen his sede; and sued his bestes,

529. a] CR om. cruche] crouche
530. keyes] he cayes R.
531. signes] seynes R.
532. frayned] freyned B.
533. fram] Fro COB (twice).
535. crounye] Armonye W. in Alissaundre] so in W; but printed and Alissaundre. in] and in R.
558. souȝte] souȝte R.
510. Knowestow] koundst Jow ROB.
With-Inne and with-outen • wayted his profyt,
I dyke and I delue • I do þat treuth the hoteth ;
Some tyme I sowe • and some tyme I thersche,
In tailoure crasfe and tynkares crasfe • what treuth

can deuyse,
I weue an I wynde • and do what treuth the hoteth.

For þoue I seye it my-self • I serue hym to paye ;
Ich haue myn huire [of hym] wel • and otherwhiles more ;
He is þe prestest payer • þat pore men knoweth ;
He ne with-halt non hewe þis hyre • þat he ne hath it
at euyn.

He is as low as a lombe • and loueliche of speche,
And þif þe wilneth to wite • where þat he dwelleth,
I shal wisse 3ow witterly • þe weye to his place.”

“þe, leue Pieres,” quod þis pilgrymes • and profered
hym huire
For to wende with hem • to treuthes dwellyng place.

“Nay, bi my soules helth,” quod pieres • and gan forte
swere,
“I nolde fange a ferthyng • for seynt Thomas shryne !
Treuthe wolde loue me þe lasse • a longe tyme þere-
after !”

Ac if þe wilneth to wende wel • þis is þe weye thider,
[þat I shal say to yow • and sette yow in þe sope.]

“I mota go þourgh mekenesse • bothe men and wynes,
Tyl þe come in-þo conscience • þat cryst wite þe sothe,
þat þe louen owre lorde god • leuest of alle þinges,
And þanne sowre neighboures neste • in non wise apeyre

551. wayted] I-wayted R.
552. I do] & do OB. treuth] he R. hoteth] me hotip B.
553. an] and WCOB. wene—
wynede] wynede and wade B. do] I do C. hoteth] me hotip B.
557. [of hym R] LWCOB om.
559. He ne] He CROB. non—
hyre] no men here huyre R; noon
hynen his hire B. þat—euyn] þat þei ne haue it anone R.
564. treuthes] treuthe C.
565. soules helth] soule CB; soules helpe (printed helpe) W; soule perel R.
566. fange] fonge RB.
567. a] COB om. þere-after] after COB.
568. þe] yow W.
569. From C; also in OBC2; LWR
and Crowley omit.
571. in-to] to COB.
Otherwyse þan þow woldest · he wroþte to þi-selue.

"And so boweth forth bi a broke · beth-buxum-of-speche,

Tyl þe fynden a forth · þowre-fadres-honoureth, 576

Honora patrem & matrem, &c. ·

Wade þe þat þow water · and wasceth þow wol þere,

And þe shul lepe þe liȝtloker · ðat þowre lyf tyme.

And so shaltow se swere-nouȝte · but-þif-þe-be-for-nede.

And-namelicþ-an-ydyl · þe-name-of-god-alwayȝti. 580

If þanne shaltow come by a crofte · but come þow

nouȝte þere-Inne;

That crofte hat couyte-nouȝte · mennes-catel-ne-her-

wyynes,-

Ne-none-of-her-serounentes · þat-noyen-hem-myȝte. 583

Loke þe þe þow breke no bowes þere · þat if þe þowre owne.

If Two stokkes þere stondeth · ac stynte þe nouȝte þere,

They [hatte] stcle-nouȝte, ne-sclc-nouȝte: stryke forth

by bothe ·

And lene hem on þi left haƚfe · and loke nouȝte þere-

after ·

And holde wel þyne haliday · heighe til euenc. 588

Thanne shaltow blenche at a berghe · bere-no-false-

witnesse,

He is frithed in with floreines · and other [fees] many ·

Loke þow plukke no plante þere · for peril of þi soule.

571. þi-selue] þe-selue O.
573. boweth] bowe R; bowe CB. 583. noyen] anoiæn B.


CR. catel] R om (r).
PASS. V.] GRACE IS PORTER TO THE TOWER OF TRUTH. 89

\[\text{\textit{If} hanne shal \textit{je se} sey-sooth - so-it-be-to-done-}\]
\[\text{\textit{un-no-manere-ellis-naute} - for-no-mannes-biddlyngce.}\]

\[\text{\textit{If} hanne shalトow come to a courte - as clere as \textit{je sonne},}\]
\[\text{\textit{be} mote is of mercy - \textit{be manere aboute},}\]

\[\text{And alle \textit{je} wallis ben of witte - to holden wille oute;}\]
\[\text{And kerneled with crystendome - man-kynde to same,}\]
\[\text{Botrased with bileue-so - or-pow-beest-nou3te-ysaued.}\]

\[\text{\textit{If} And alle \textit{je} houses ben hiled \textit{halles and chambre},}\]
\[\text{Wit[h] no lede, but with love - and love-speche-as-bre-}\]
\[\text{theren.}\]

\[\text{\textit{Je} brugge is of bidde-wel - \textit{je-bette-may-pow-spe}d;}\]
\[\text{Eche piler is of pennaunce - of preyeres to seyntes,}\]
\[\text{Of almes dedes ar \textit{je} hokes - \textit{pat} \textit{je} gates hangen on.}\]

\[\text{\textit{If} Grace hatte \textit{je} gateward - a gode man for sothe,}\]
\[\text{\textit{Hys} hatte amende-3ow - for many man him knoweth;}\]
\[\text{Telleth hym \textit{pis} tokene - \textit{pat} treuthe wite \textit{je} sothe;}\]
\[\text{\textit{I} parfourned \textit{je} pennaunce - \textit{je} preest me enioyed,}\]
\[\text{And am ful sori for my synnes - and so I shal enure,}\]
\[\text{\textit{When} \textit{I} pinke \textit{here-on} - \textit{je}ighe I were a pope.'}\]

\[\text{\textit{If} Biddeth amende-3ow make him - til his maistre ones,}\]
\[\text{To wayne vp \textit{je} wiket - \textit{pat} \textit{je} womman shette,}\]
\[\text{The Adam and Eve - eten apples vnrosted;}\]

\[\text{\textit{Per eum cu}n[\textit{e}]lis clausa est, & \textit{per marian}\}
\[\text{\textit{virginem [iterum] palefacta est;}\]

592. \textit{se} R om.
593. \textit{no} none RB; good W.
595. \textit{be mote} \textit{fat} moot hit B. \textit{ef}]
O om. \textit{manere}] Manoir W.
596. \textit{And} CB om.
597. \textit{kerneled} \textit{I-cameled R. man-}
\[\text{kynde} \textit{fat kende R.}\]
598. \textit{Botrased} Botrased W; Bi-
\[\text{trased C; I-buterased R; Bretaskid B.}\]
599. \textit{And} O om. hiled] I-hyled R;
\[\text{hiled B. halles] halle B. chambre}\]
\[\text{chambre C.}\]
600. \textit{With} Wit L; but the line is
\[\text{marked for correction.}\]
601. \textit{brugge} brygge COB. \textit{may}]
\[\text{maist B.}\]
602. \textit{Eche} Ike C. \textit{preyeres}\]
\[\text{prayer C; preyer O; preiere B.}\]
603. \textit{almes dedes} almeis dede C.
\[\text{\textit{pe} (1) \textit{pat} B. \textit{COB om.}\]
604. \textit{hatte} hotip B.
605. \textit{hatte} hotip B. \textit{for} R om.
\[\text{man} men WB.}\]
607. \textit{parfourned} parfourned R; performed B. \textit{pe} (2) \textit{pat} B.
611. \textit{wayne} wayne OB; \textit{wayne}
\[\text{or wayne LRC; waynen or wayuen (printed wayven) W.}\]
612. \textit{iterum} in R only. See
\[\text{note.}\]
THE SEVEN SISTERS AT THE POSTERNS.

For he hath the keye and the [eliket] to the kynges slope.

And if grace graunte the to go in in his wise, 

pow shalt see in pi-selue treuthe sitte in pines herte, 

In a cheyne of charyte as pow a child were, 616 

To sufte hym and segge nouste aein pi sires wille.

Ye be bewar panne of wrath the pat is a wikked shrew, 

He hath enuye to hym pat in pines herte sitteth ; 

And pukketh for pruyde to prayse pi seluen. 620 

The boldnesse of pi benfetes maketh the blynde panne, 

And panne worstow dryuen oute as dew and the were closed, 

Kayed and [eliket] to kepe thee with-outen ; 

Happily an hundreth wyntre ar pow eft entre. 624 

Bus myght pow lesen his loue to late wel by pi-selue, 

And neuere happiliche eft entre but grace pow haue. 628 

Pat one hat abstenance and humilite an other, 

Charite and chastite ben his chief maydenes,
Patience and pees in moche poeple pei helpeth, 
Largegesse pe lady heo let in ful manye; 
Heo hath helpe a pouandale ute of pe deucles pounfold.

And who is sibbe to pis seuene so me god helpe! 
He is wonderliche welcome and faire unverfongen.
And but if 3e be syb to summe of pis seuene, It is ful harde bi myne heuco;” quod Peres "for any of 3ow alle To geten ingonge at any gate perce but grace be pe more.

"Now, bi cryst," quod a cutpurs "I haue no kynne perce!"
"Ne I," quod an apewarde "bi aunste pat I knowe!"
"Wite god," quod a wafrestre "wist I pis for sothe, Shulde I neuer ferthere a fote for no freres prechynge.”

"3us," quod Pieres pe plowman and pukked hem alle to gode,
"Mercy is a maydene perce hath my3te ouer hem alle; 
And she is syb to alle synful and her sone also; 
And pone3e pe helpe of hem two (hope pow none other),
bow my3te gete grace perce bi so pow go bityme.”

"By seynt Poule,” quod a pardonere "perauntere I be nou3te knowe perce,

I wil go fecche my box with my breuettes: and a bulle with bissshopes letters!"

"By cryst," quod a comune woman: "I will folwe,
how shalt sey I am pi sustre: I ne wot where pei bcome."
PASSUS VI.

Passus Sextus.

"This were a wikked way · but who-so hadde a gyde
That wolde folwen us ech a fote;" · þus þis folke
hem mened.

Quat3 Perkyn þe plouman · "bi seynt Peter of Rome,
I haue an half acre to erye · bi þe heighe way;
Hadde I eried þis half acre · and sowen it after,
I [wolde] wende with 3ow · and þe way teche."

"þis were a longe lettynge" · quod a lady in a
sklayre,

"What sholde we wommen · worche þere whiles?"
"Somme shal sowe [þe] sakke," quod Piers · "for
shedyng of þe whete;
And þe, lonely ladys · with þoure longe fyngres,
þat þe han silke and sendal · to sowe, whan tyme is,
Chesibles for chapelleynes · cherches to honoure.

Wyues and wydws · wolle & flex spynneth,

TITLE. Passus Sextus LOB; C adds. de visione; WR add. de visione, vt supra.
3. CB omit.
5. cried] hered R. soven] L-soven R.
6. [wolde WOB] wil LR; wyl C.
7. a (3)] retained in W (but omitted in the printed edition). sklayre] Selayre W; saire C.
8. CB omit. [þere whiles] so in R; þe whyles O; þe while W.
10. ladys] lady B.
11. [han] haue WRCB. sendal] sandel WC.
PIERS TELLS THEM WHAT TO BE DOING. [PAS. VI.

Maketh cloth, I conseille 30w · and kenneth so 30wte douxtres; be nedye and be naked · nymmeth hede how hij liggeth, And casteth hem clothes · for so comandeith trenew. 16 For I shal lene hem lyfode · but 3if pe londe faille, Fleshe and bred bothe · to riche and to pore, As longe as I lyne · for pe lordes loue of heuene. ¶ And alle manere of men · hat porw mete and drynke lybbeth, Helpith hym to worche wizliche · hat wynneth 3owre fode.

¶ "Bi crist," quod a kny3te pe · "he kenneth vs pe best; Ac on pe teme trewly · tanzte was I neuere, Ac kenne me," quod pe kny3te · "and, bi cryst, I wil assaye!"

¶ "Bi seynt Poule," quod Perkyn · "3e profre 3ow so faire,
hat I shal swynke and swete · and sowe for vs bothe, And oper laboures do for vs londe · al my lyf tyme,
In couenaunt pat porw kepe · holikirke and my-selue 28
Fro wastoure and fro wykke men · pat pis worlde struyyth.

¶ And go hunte hardiliche · to hares and to foxes,
To bores and to brockes · pat breketh adown mync heggies,

15. nymmeth] takes C. hij liggeth] nei liggeb W; hei ligge COB; a liggeth R.
17. lene] so in LOB; lene or lene RC; lenen or lenen (printed leven) W.
19. [er]oure O.
20. lybbeth] lynes C.

wynnes C.
23. Ac] And C. tanzte] caught (so misswritten) C.
24. Ac] But W; And C. bi cryst]
COB om.
26. sowe] saw C.
27. laboures] laboreres R.
28. In the margin of O—pe lynyng of trewe knyztis. my] by C.
29. fro] COB om. struyyth] struth R; struthes C; strowen O; strofe B; destreyeth W.
And go affaire ye faunces - wilde foules to kille; 32
For suche cometh to my croft - and croppeth my
whete."

The knight gladly
consents.

Curteislich ye knyhte tane - consed pise wordes,
"By my power, Pieres," quod he - "I pliye ye my
trethe.
To fulfille pis forward - pow3 yi fyte sholde;
Als longe as I lyue - I shal ye mayntene."

"3e, and 3it a poynt," quod Pieres - "I preye 3ow
of more;
Loke ye tene no tenants but trethe wil assent.
And powgh ye mov ye amerye hem - late mercy be
taxoure,
And mckenesse pi mayster - maungre modes chekes,
And powgh pore men profe 3ow - presentis and 3iftis,
Nym it nauyte, an aventure - ye movite it nauyte desire;
For pow shalt zelde it azein - at one 3eres ende, 44
In a ful perillous place - purgatorie it hatte.

And mysbede nouyte pi bonde-men - ye better may
pow spede;
powgh he be byn vnderlyng here - wel may happ in
heuene,
bat he worth worthier sette - and with more blisse, 48
[Dan powe, bot pow de bette - And lyue as pow shulde.]

Amice, ascede superius.
For in charnel atte chirche - clerkes ben yuel to knowe,
Or a knythe fram a knane per - knowe pis in pin herte.

32. go] so W. ye] pi WR; by C.
foules] fowles W; bestis O.
33. suche] swiehe WR; swiiee C.
34. fise] hise O.
35. Als] Al-so B; As CR.
36. ye] the O; see B. a] C om.
37. Loke] Lokip yat B.
38. hem] men R; CB om.
39. ye] CB; joure R. medes]
mede R.
40. Nyme] Neme B. an aventure]
in aventure B. ye] pow R.
41. hatte] hatteth RB.
46. And] COB om. bonde-men]
bonde-man R. may] mayst OB.
47. happe] happen B.
48. worth-sette] worthier sit CO;
worpiere sitte B.
49. LWRO omit. Copied from C;
found also in BC2, and in Crowley's
text. In CBC2 it is wrongly placed
after the Latin quotation; rightly
placed in Crowley, shuldse] sholdust B.
50. charnele] a charnele (R.) atte]
at WR; and in CB. clerkes R.
51. yere] COB om.
And pat pow be trewe of þi tongue, and tales pat pow hatie,
But if þi ben of wisdome or of witte þi werkmen to chaste.
Holde with none harlotes ne here nouȝte her tales,
And nameliche atte mete suche men eschue;
For it ben þe deneles disoures I do þe to vnderstande.”

“If I assente, bi seynt Iame” seyde þe kniȝte þanne,
“Forto worche bi þi wordes þe while my lyf dureth.”

“If And I shal apparaile me,” quod Perkyyn “in pilgrimes wise,
And wende with pow I wil til we fynde treuthe;
And cast on me my clothes yclouted and hole,
My cokeres and my coffes for colde of my nailles,
And hange myn hoper at myn hals in stede of a scrippe;
A bussel of bredeorne brynge me þer-imme;
For I wil sowe it my-self and sitthenes wil I wende
To pylgrymage as palmers don pardoun forte hano.

If Ac who so helpeth me to erie or sowen here ar I wende,
Shal hauue lene, bi owre lorde to lese here in hernest,
And make hem mery þere-myddle maunge who-so bigruceheth it.

tales—hatie] loke pow tales hatye CO; loke talls at þow hate B.
53. [þe] it COB. of (1) C om. of (2) COB om. chastise] chaste CR; chastise OB.
54. with] nought with R.
55. atte] at þe WCR; at O; at þi B.
56. it ben] it beth R. [þe (1)]] o B. vnderstande] vnderstone C.
57. seyde—kniȝte] þe kniȝt seyde COB.
59. me] WCOB om. cast—clothes on my clothis caste B. yclouted] lope
clowte B. hole] I-hole R.
60. coffes] cufyes CRO; cufius B.
62. hoper] glossed in OC2 i. a seed leep. a] fe B.
63. saw] saw C. and] B om. sitthenes] sijenes W; sytthen R; sijen C; sehen B.
67. And WCR. or] and W. here] CB om. ør] er WCOB; er R.
68. lesse here] laeche her C; laeche hire OB.
bigruceheth it] grucehes C; gruceh B; it-be-gruceh B.
And alkyne crafty men : pat konne luyen in treshe,
I shal synden hem fode : pat feithfulliche libbeth.

Sauc takke pe iogeloure : and Ionet of pe stues,
And danyel pe dys-playere : and denote pe bande,
And frene pe faytoure : and folke of his ordre,
And Robyn pe Rybaudoure : for his rustye wordes.
Treshte tolde me ones : and bad me tellyt it after,
Delectur de libro viuentium : I shulle nouste dele
with hem ;
For holicherc he is hote of hem : no tythe to take,
Quia cum injustis non scribantur ;
They ben asceapd good aunterct : now god hem
amende !

Dame worche-whan-tyme-is : Piers wyf hiȝte,
His douȝter hiȝte do-riȝte-so : or-pi-dame-shal-ȝe-bete,
His sone hiȝte suffre-ȝi-souereynes- to-hauen-her-wille-
Deme-hem-nouȝte-for-if-þow-doste- : þow-shalt-it-dere-
abuge.

"Late god yworth with al : for so his worde techeth ;
For now I am olde and hore : and hane of myn owen,
To penaunce and to pilgrimage I wil passe with piseother.
For-þi I wil, or I wende : do wyrite my biqueste.
In dei nomine, amen : I make it my-seluen.
He shal hane my soule : þat best hath yserued it,
And fro þe fende it defende : for so I bileue,
Til I come to his aconutes : as my credo me telleth,

70. alky[n] alle kynne WOR.
71. libbeth] lyuces C.
W; stieves C ; stiues R ; styuehous B.
73. dys-playere] dees-playere WCO.
denote] Enole CB ; euot O.
74. his] hire W. B has—And þe
frene faytoure : wip al his hool ordre.
76. hit foþ B.
77. I—hem] CB om.
78. hote] hoten O. take] aske R.
Quiue] so in W ; misprinted Qui.
79. non] but O ; WCB om.
80. worche] werche wel B.
82. souereynes] suffereignes C.
83. doste] do CB. it] ful O ; is C.
abugge] abygge C ; abiege B.
84. CB omit. so] O om.
86. to] CO om.
87. or] er WCOB ; ar R. biqueste]
queste R.
88. 89. In—soule] one line in R.
89. 90. Pat best, þec] one line in
R. yserued] deserved W. it defende
—bileue] 1-keped it R.
91. credo me] crede R.
To have a relees and a remission on pat rental I leeue.

To be kirke shal haue my caroigne and kepe my bones;

For of my corne and catel he craued pe tythe.

I payed it hym prestly for peril of my soule,

For-thy is he holden, I hope to haue me in his masse,

And mengen in his memorye amonge alle cristene.

My wyf shal haue of pat I wan with treuthe and nomore,

And dele amonge my doutres and my dere children.

For bowghe I deye to-daye my dettes ar quitte,

I bare home pat I borwed ar I to bedde yede.

And with pe residue and pe remenaunte bi pe Rode of Lukes!

I wil worship pe-with treuthe bi my lyue,

And ben his pilgryme atte plow for pore mennes sake.

My plow-fote shal be my pyk-staf and picche atwo pe rotes,

And helpe my culter to kerne and clese pe forwes.

Now is perkyn and his pilgrymes to pe plowe faren;

To eric pis halee acres holpyn hym manye.

Dikeres & delueres digged vp pe balkes;

here-with was perkyn apayed and preyed hem faste.

Other workemen here were pat wrouoten ful zerne,
Echo man in his manere * made hym-self to done, 112
And some to plese perkyn * piked vp pe wedes.
¶ At heighe pryme peres * lete pe plowe stonde,
To ouersen hem hym-self * and who-so best wroghte,
He shulde be huyred per-after * whan heruest-tyme
  come. 116
¶ And panne seten somme * and songen atte nale,
And hulpen erie his half acre * with "how! trolli-
lolli!"
¶ "Now, bi pe peril of my soule!" quod Pieres * al
  in pure tene,
"But se arise pe rather * and rape sow to worche, 120
Shal no greyne pat groweth * glade sow at nede;
And poug se deye for dole * pe deuel haue pat rec-
cheth!"
¶ Tho were faiitoures aferde * and feyned hem blynde,
Somme leyde here legges aliri * as suche loseles conneth,
And made her mone to pieres * and preyde hym of
grace: 125
"For we haue no lymes to laboure with * lorde,
y-graced be se!
¶ Ac we preye for sow pieres * and for sowre plow
bothe,
* pat god of his grace * sowre grayne multiplye, 128
And seelde sow of sowre almesse * pat se diue vs here;
For we may nouzte swynke ne swete * suche sikenesse
vs eyleth."

112. Eche] Elke C.
115. To] And seel to R. * and] B
om.
116. He] For he B.
117. atte nale] at pe nale ROB; at
be ale R.
118. hulpen] holpen WCOB; ho
helpen R. * erie] erie C; ere W; to
erye RB. * his] his W. * how] hey O.
122. deye] dyeede R. * dole] doel
W; deul R; deel O; deufate B.
haue] hym haue B. * reccheth]
recches C; * recche R.
123. Tho] Two C. aferde] afered W.
124. aliri] a-liry W; a-lyrye C. * conneth] knoues C.
126. y-graved] graced R; graceful
B. * be W.
127. Ac we] And C. for (2)] O
om.
almesse] almose C.
130. nouyte] neiper B. * eyleth] C
om.; ayleth R.
"If it be soth," quod piers, "pat 3e seyne · I shal it sone asspye! 132
3e ben wastoures, I wote wel · and treuthe wote þe sothe!
And I am his olde hyne · and hiȝte hym to warne Which þei were in þis worlde · his werkemen appeyred.
Þe wasten þat men wynnen · with travaile and with tene,
Ac treuthe shal teche 30w · his teme to dryue, 136
Or 3e shal ete barly bred · and of þe broke drynke.
But if he be blynde [or] broke-legged · or bolted with yrnes,
He shal ete whete bred · and drynke with my-selue, Tyl god of his goodnesse · amendement hym sende. 140
Ac þe myȝte travaile as treuthe wolde · and take mete & huyre
To kepe kyne in þe felde · þe corne fro þe bestes,
Diken or deluen · or dyngen vppon sheues, Or helpe make morter · or bere mukke a-felde. 144
In lecherye and in losengerye · 3e lyuen, and in sleuthe,
And al is þow suffrancce · þat venianuce 30w ne taketh. 148
Ac ancers and heremytes · þat eten [nɔȝt] but at nonces,
And namore er morwe · myne almesse shul þei haue, And of my catele to cope hem with · þat han cloistres and cherches. 149
Ac robert renne-aboute · shal nowȝte haue of myne,

† But Robert
ONE OF THE IDLERS IS CONTUMACIOUS.

Ne posteles, but pey preche conne· and haue powere of pe bisschop;
They shal haue payne and potage · and make hem-self at ese,
For it is an vnreasonable Religion; · pat hath riȝte noȝte of certeyne."
And þanne gan a wastoure to wrath hym · and wolde haue yfouȝte,
And to Pieres þe plowman · he profered his gloue;
A Brytonere, a braggre · a-bosted pieres als,
And bad hym go pissen with his plow · for-pyned schrewes!

"Wiltow or neltow · we wil haue owre wille,
Of þi flowre and of þi flessche · fecche whan vs liketh,
And make vs myrie þer-myde · maugre þi chekes!"

Thanne Pieres þe plowman · pleyned hym to þe knyȝte,
To kepe hym, as couenaunte was · fram cursed shrewes,
And fro þis wastoures wolneskynnes · þat maketh þe worlde dere:
"For þo waste and wynnen noȝte · and þat ilke while
Worth neuere plente amonge þe poeple · þer-while my plow liggeth."

Curteisly þe knyȝte þanne · as his kynde wolde, 
Warned wastoure · and wissed hym bettore,
"Or þow shalt abugge by þe lawe · by þe ordre þat I bere!"

Run-about shall have nothing. [Fol. 28.]

Then the wasters began to resist, and one of them threatened Piers, who prayed the knight to keep his promise.

The knight sternly warns them.
But one of them cared nothing for Piers or the knight, and threatened them. Piers swears he will punish them yet, and calls in Hunger.

Hunger caught Waster, and S3 wrung and buffeted him so, that Piers had to interfere, and [† pray Hunger to cease.]

Then the shirkers flew to the barns to thrash;

† "I was nowt wont to worche," quod wastour. "And now wil I nowt bigynne!"—

And lete liȝte of pe lawe. and lasse of pe knyȝte, And sette Piers at a pees. and his plow bothe, And manaced piers and his men. jif pei mette eft some. 172

† "Now, by pe peril of my soule!" quod piers. "I shall apyre ȝow alle!"

And houped after hunger. pat herd hym atte firste: "A-wreke me of pise wastoures," quod he. "pat pis worlde schendeth!"

† Hunger in haste þo. hent wastour bi þe mawe, 176 And wronge hym so bi þe wombe. þat bothe his eyen wattered; He buffeted þe Britoner. aboute þe chekes, þat he loked like a lanterne. al his lyf after. He bette hem so bothe. he barste nere here guttes; 180 Ne hadde Piers with a pese-lof. preyed hunger to cesse,

They hadde ben doluen bothe. ne deme þow non other, "Suffre hem lyue," he seyde. "and lete hem ete with hoggges, Or elles benes and bren. ybaken togideres, 184 Or elles melke and mene ale". þus preyed piers for hem.

† Faitoures for feare her-of. flowen in-to bernes, And flapten on with flayles. fram morwe til caen,

That hunger was nought so hardy on hem for to loke,
For a potful of peses pat peres hadde ymaked.
An heep of heremites heten hem spades,
And ketten here copes and courtpies hem made,
And wenten as werkemen with spades and with schouele,
And doluen and dykedon to dryue aweye hunger.

That hunger Avas so hardy on hem for to loke,
For a potful of peses pat peres hadde ymaked.
An heep of heremites heten hem spades,
And ketten here copes and courtpies hem made,
And wenten as werkemen with spades and with schouele,
And doluen and dykedon to dryue aweye hunger.

Blynde and bedreden were botened a pousande,
Pat seten to begge syluer sone were pei heled.
For pat was bake for bayarde was bote for many hungry,
And many a beggere for benes buxome was to swynke,
And eche a pore man wel apayed to haue pesen for his huyre,
And what pieres preyed hem to do as prest as a sperhauke.

Blynde and bedreden were botened a pousande,
Pat seten to begge syluer sone were pei heled.
For pat was bake for bayarde was bote for many hungry,
And many a beggere for benes buxome was to swynke,
And eche a pore man wel apayed to haue pesen for his huyre,
And what pieres preyed hem to do as prest as a sperhauke.

The blind, bedridden, and lame received assistance.

Hermits seized spades and dug.

188. For a[ potful of peses pat peres hadde ymaked.
189. An heep of heremites heten hem spades,
190. And wenten as werkemen with spades and with schouele,
191. And doluen and dykedon to dryue aweye hunger.
192. That hunger was nought so hardy on hem for to loke,
193. For a potful of peses pat peres hadde ymaked.
194. An heep of heremites heten hem spades,
195. And wenten as werkemen with spades and with schouele,
196. And doluen and dykedon to dryue aweye hunger.
197. That hunger was nought so hardy on hem for to loke,
198. For a potful of peses pat peres hadde ymaked.
199. An heep of heremites heten hem spades,
200. And wenten as werkemen with spades and with schouele,
201. And doluen and dykedon to dryue aweye hunger.
202. That hunger was nought so hardy on hem for to loke,
203. For a potful of peses pat peres hadde ymaked.
204. An heep of heremites heten hem spades,
205. And wenten as werkemen with spades and with schouele,
206. And doluen and dykedon to dryue aweye hunger.

188. so] R. om. for to] fort B.
189. peses] pesen O; pisen B; pese C.
190. All] And C.
192. with (2)] COB om.
193. doluen] doleden O.
194. bedreden] bedrede B; bedered O. botened] botoned C; booted W.
196. bote for] bote to R.
197. a] CO om. buxome] payne R. was] were B.
198. eche] elke C. apayed] aapayed CO. his] her O.
199. to] for to R. as (1)] also B. peres] pieris so B.
200. mesurable] resonable O.
201. in-to] vn-to W. erle] yrle COB; yerde W.
203. ar] or W. or CB. to] to R.
For I wote wel, be how went · þei wil worche ful ille;
For myschief it maketh · þei beth so meke noughte, 208
And for defaute of her fode · þis folke is at my wille.
þey are my blody bretheren," quod pieres · "for god
bouzte vs alle;
Treuthe tauzte me ones · to louye hem vchone,
And to helpen hem of alle pinghe · ay as hem nedeth.
And now wolde I witen of þe · what were þe best, 213
An[di] how I myste amaistrien hem · and make hem to
worehe."

"Here now," quod hunger · "and holde it for a
wisdone:
Bolde beggeres and bigge · þat mowe her bred bi-
swynke,
With houndes bred and hors bred · holde vp her hertis,
Abate hem with benes · for bollyng of her wombe;
And þif þe gomes gruche · bidde hem go swynke,
And he shal soupe swettere · whan he it hath deserued.

And if þow fynde any freke · þat fortune hath ap-
payed,
Or any maner fals men · fonde þow suche to enowe;
Conforte [hem] with þi catel · for crystes lone of heuene,
Lone hem and lene hem · so lawe of god techeh:——

Alter alterius onera portate.
And alle maner of men · þat þow myyste asspyye, 225
That nedy ben, and nauzyly · helpe hem with þi godis,
Louve hem and lakke hem nouste: late god take pe veniaunce;
Theigh pei done yuel: late peow god [y-worpe]:— 228
Michi vindictam, & ego retribuam.
And if peow will[t] be gracieouse to god: do as pe gospel
techeth,
And [biloue] pe amonges low men: so shaltow lacche
grace,
Facile robis amicos de mamona iniquitatis."
¶ "I wolde noust greue god," quod piers: "for al pe
good on grounde;
Miȝte I synnelees do as þow seist?" seyde pieres
panne. 232
¶ "Je, I bihote þe," quod hunger: "or ellis þe bible
lieth;
Go to Genesis þe gyaunt: þe engendroure of vs alle;
'In sudore and swynke: þow shalt þi mete tilye,
And laboure for þi lyflode': and so owre lorde hyȝte. 236
And sapience seyth þe same: I seigh it in þe bible;
'Piger pro frigore: no feldle nolde tilye,
And þerfore he shal begge and bidde: and no man
bete his hunger.'
¶ Mathew with mannes face: mouthed pise wordes, 240
a besyant
þat seraus nequam had a nam: and for he wolde nouste
chaffare,
He had maugre of his maistre: for euermore after;
And binam [hym] his Mnam: for he ne wolde worche,

228. þow] WCOB om. [y-worpe] W] better than aworth the LR; CO have worthe; B has worche.
229. And] Ac O. will] WCO; wolt B; wil L; R om.
230. [biloue WCOB] bilow L; by-
lowe R; in L, the line is marked for correction. low] lewed W. robis]
vos W. mamona] mamona (printed Mamnone) W.
233. bihote þe] þe bihote B. þe]
god R.
235. and] & in OR.
238. pro] pro (printed præ) W. nolde] wolde R.
239. he shal] shal he CB.
240. mouthed] mouthe C; mouth-
eth R.
241. nam] Mnam WC; man (!) RB. wolde] nolde COB.
242. for] WCB om.

Luke xvi. 9,
Piers wants to know if it is right to make men work.

Hunger refers him to Gen. iii. 19;
and to Prov. xx. 4.
The slothful ser-
vant, Mat. xxv.
25; Lu. xix. 22,
24.

PASS. VI.]  THE BIBLE REPROVES IDleness. 105
And some of his men are always ill.

Hunger says it comes from their over-eating.

They should not eat till they are hungry.

Ps. cxxvii. 2 (Vulg.).

Piers complains that some of his men are always ill.

Contemplatif lyf or actyf lyf: cryst wolde men wrouȝte.

They should not eat till they are hungry.

MEN WHO EAT TOO MUCH BECOME IDLE. [PASS. VI.

And 3af pat Mnam to hym: 'Pat ten Mnames hadde,
And with pat he seyde: 'Pat holicherehe it herde,
He pat hath shal hane ˙ and helpe þere it nedeth,
And he pat nouȝt hath, shal nouȝt hane ˙ and no man
hym helpe;
And þat he weneth wel to hane ˙ I wil it hym birene.'

Kynde witt wolde: 'Pat eche a wyght wrouȝte
Or in dykyng ∥ or in deluyng ∥ or travaillynge in
preyeres,

Contemplatif lyf or actyf lyf: cryst wolde men wrouȝte.

He hath shal haue ∥ and helpe þere it nedeth,
And he pat nouȝt hath, shal nouȝt haue ∥ and no man

ayn leef of leechcraft ˙ lere it me, my dere.

For somme of my servaunutz ˙ and my-self bothe
Of al a wyke worche nouȝt ˙ so owre wombe aketh.”

“Í wote wel,” quod hunger ˙ “what sykenesse 3ow
eylth,
3e han maunged oner-moche ˙ and þat maketh 3ow
grone.

Ac I hote þe,” quod hunger ˙ “as þow þyne helo
wilst,
Pat þow drynke no day ˙ ar þow dyne somwhat.

Ete nouȝte, I hote þe ˙ ar hunger þe take,
And sende þe of his sauce ˙ to sanoure with þi lippes;
And kepe some tyl super-tyme ˙ and sitte nouȝt to
longe,
Arise vp ar appetit: haue eten his fulle.
Lat nouȝt sire surfait: sitten at þi borde;
Leue him nouȝt; for he is lecherous: and likerous of
tonge,
And after many manere metes: his maw is afyngred.
¶ And þif pow diete þe þus: I dar legge myne eres,
þat phisik shal his furred hodes: for his fode selle,
And his cloke of calabre: with alle þe knappes of
golde,
And be fayne, bi my feith: his phisik to lete,
And lerne to laboure with londe: for lyflode is swete;
For morthereres arn mony leches: lorde hem amende!
þei do men deye þow here drynkes: ar destine it wolde."
¶ “By seynt Poule,” quod pieres: “þise aren profit-
able wordis!
Wende now, hunger, whan þow wolt: þat wel be þow
eucer!
For þis is a louely lessoun: lorde it þe for-3elde!”
¶ “By-hote god,” quod hunger: “hennes ne wil I
wende,
Til I haue dyned bi þis day: and ydronke bothe.”
¶ “I haue no peny,” quod peres: “poletes forto
bigge,
Ne neyther gees ne grys: but two grenecheses,
A fewe cruddes and creem: and an hauer cake, 284

266. Arise] And rys W; And rise COB. eten] L-ete R.
268. lecherous] likerous CB. likerous] lecherous CB. of] of of his
COB.
269. afyngred] a-fyngerd C.
270. þe] C om.
271. hodes] hoood B.
272. þe] R om. knappes] knoppes CB.
274. lern] lere CO; to lere B. laboure] labori R.
275. For] R om. morthereres—
leches] many lechis ben morþereres
grys] grijs O.
And two loaves of benes and bran y-bake for my fauntis.

And yet I say, by my soule I have no salt bacon,
Ne no kokency, bi cryst coloppes forto maken. 287
Ac I have perceil and porettes and many kole-plantes,
And eke a cow and a halfe and a cart-mare
To drawe a-felde my donge pe while pe drought lasteth.

And bi pis lyflood we mot lyne til lammasse tyme;
And bi pat, I hope to have heruest in my croft; 292
And panne may I diȝte pi dyner as me dere liketh."

Alle pe pore peple po pesecoddes fetten,
Benes and baken apples pei brounte in her lappes,
Chibolles and cheruelles and ripe chiries manye, 296
And profred peres pis present to plesse with hunger.

Al hunger eet in hast and axed after more.

Panne pore folke for fere fedde hunger zerne
With grene poret and pesen to poysoun hunger pei pouste. 300

By pat it neighed nere heruest newe corne cam to chepynge;

Panne was folke fayne and fedde hunger with pe best,

With good ale, as glotoun tauȝte and gerte hunger go slope.

285. bran] of bran B. y-bake] I take CB.
290. a-felde] on feld B. pe (1)] B om. pe (2) Com. drought lasteth] weder is drye COB.
291. til—tyme] to heruest tyme CB; til heruest tyme come O.
293. liketh] likes C; lykedke B.
294. fetten] to fette B.
295, 296. Only one line in CB; thus—Benes, Chibolles, and cheruelles and many other herbes.
295. lappes] lappe R.
297. And—pis] To make Piers a COB. with] with his COB.
298. At] An C; Ae B. asked C; aski B.
300. poret] porettes COB. and] and wip B. to—hunger] to poysone hym W; hunger pey CB. pouste] souȝte B.
301. it—nere] neighed C; neyshedde it O; hit neighed B. nere] & newe W; CB om.
302. B omits. hunger with] hem of CO.
303. CB omits. gerte] garte W.
WELL-FED LABOURERS STRIKE FOR WAGES.

And he was weeped away, withal he tynt, Aynes saith, and oonseth he to angle — 316

Pass. VI.

And that if he be heighlich lytre, - ellis will he and spunne sethe, and al his conselle, And panel earstet he pe kynghe, and al his conselle, And panel earstet he pe kynghe, and al his conselle.

And pot he was weeped away, withal he tynt, Aynes saith, and oonseth he to angle — 316

Pass. VI.

WELL-FED LABOURERS STRIKE FOR WAGES.

And he was weeped away, withal he tynt, Aynes saith, and oonseth he to angle — 316

Pass. VI.
PROPHECY OF FAMINE.

Ac whiles hunger was her maister: \[tere\] wolde none of hem chyde,

Ne stryue a\[ere\]ines his statut: so sterneliche he loked.

\[q\] Ac I warne \[3ow\], werkemen: wynneth while \[3e\] mowe,

For hunger hide[r]ward: hasteth hym faste,
He shal awake with water: wastoures to chaste.

Ar fyue \[\[were\]\] be fulfilled: suche famyn shal arye,
Thorwgh flodes and pourgh foule wederes: frutes shul faille,

And so sayde satunie: and sent \[3ow\] to warne:

Whan \[3e\] se \[\[pe\]\] sonne amys: and two monkes hedes,
And a Mayde haue \[\[pe\]\] maistrie: and multiplie bi eight,
\[\[anne\]\] shal deth withdrawe: and derthe be justice,
And dawe \[\[pe\]\] dyker: dye for hunger,

But if god of his goodnesse: graunt vs a trewe.
PASSUS VII.

Passus viij\textsuperscript{a}. de visione, et supra.

Treuthe herde telle her-of \textsuperscript{a} and to peres he sent,
   To taken his teme \textsuperscript{a} and tulyen \textsuperscript{b} ethe,
And purchased hym a pardoun \textsuperscript{c} \textit{a pena} \textsuperscript{d} \textit{a culpa}
For hym, and for his heires \textsuperscript{e} for cuermore after.
And bad hym holde hym at home \textsuperscript{f} and eryen his leyes,
And alle pat halpe hym to erie \textsuperscript{g} to sette or to sowe,
Or any other myster \textsuperscript{h} pat my3te pieres auaile,
Pardoun with pieres plowman \textsuperscript{i} treuthe hath ygraunted.

\textsuperscript{a} Truth bids Piers

\textsuperscript{b} labour before the famine comes,

\textsuperscript{c} and promises pardoen to all
\textsuperscript{d} who help him to work.

\textsuperscript{e} Just kings and knights pass
\textsuperscript{f} lightly through purgatory.

\textsuperscript{g} [Fol. 50 b.]

\textsuperscript{h} With patriarches and prophetes \textsuperscript{i} in paradise to be
felawes.

\textsuperscript{a} Bishpodes \textsuperscript{j}blessed \textsuperscript{k} 3if pei ben as pei shulden,
Legistes of bothe \textsuperscript{l} pe lawes \textsuperscript{m} pe lewed \textsuperscript{n} pere-with to
preche,
And in as moche as pei mowe \textsuperscript{o} amende alle synful,

\textsuperscript{a} Title. \textsuperscript{f} So in LWCRB; Passus \textit{ius} O.

1. \textit{her-of} \textsuperscript{p} her-of (\textit{printed} her) W, he\textsuperscript{q} O om. \textit{sent} wente B.
2. \textit{taken} maken W, \textit{tulgen} so
in LR; tilien WCB; titie O.
6. \textit{halpe} holpen WOB; holpe R.
7. \textit{myster} mester W; mester R; mynysterie B.
8. \textit{piers} pe R; pieris R B.

9. \	extit{cherche} cherches R.
10. \textit{reames} reames C; Remes W.
11. \textit{Han} And (\textit{d}) R. \textit{ly3tly} lighte COB.
12. \textit{felawes} felawe WCOB.
13. \textit{shulden} mowe amende B.
14. \textit{be (d)}\textsuperscript{r} \textit{WRB om.}
15. \textit{And} O om.
TRADESMEN ARE TO MEND THEIR WAYS. [PASS. VII.

112

Aren peres with pe apostles · [pis] pardoun Piers sheweth,
And at pe day of doome · atte heigh deyse to sytte. 17

Marchauntz in pe margyne · hadden many pures,
Ac none a pena & a culpa · pe Pope nold hem graunte,
For pei holde nouyt her halidayes · as holicherche techeth,
And for pei swere by her soule · and 'so god moste hem helpe,' 21

Aein clene conscience · her catel to selle,
That pey shulde bugge boldely · pat hem best liked, 24
And sithenes selle it asein · and sane pe wynny[unte],
And amende mesondiue pere-myde · and myseyse folke helpe,
And wikked wayes · wiȝtlich hem amende;
And do bote to brugges · pat to-broke were, 28
Marien maydenes · or maken hem nomnes;
Pore peple and prisounes · fynden hem here fode,
And sette scoleres to scole · or to somme other craftes;
Relene Religionz · and renten hem bettore; — 30

"And I shal sende 3ow my-selue · seyt Michel myn archangel,
Dat no deuel shal 3ow dere · ne fere 3ow in 3owre deyinge,
And witen 3ow fro wanhope · if 3e wil þus worche,

16. [Pis WCOB] þus LR.
22. catel] chaffare B.
25. it] it vs R. wynnyge] wynnynges R; miswritten wynnyge B.
26. bere-mythe] þer-with CB.
28. brugges] brugges (altered to brygges) C; brygges B.
29. maken] to make B.
30. and] or R. prisounes] prisoners RCO; prisouns W; prisioners B. fode] lilode CB; lilode O.
32. deyngye] deyngg R; deyngg (sic) COB, and Crowley.
And sende 3owre sowles in safte · to my scyntes in ioye."

¶ Then they would reach heaven.

¶ [Janne were Marchauntz mery · many wepten for ioye, And preysedden pieus pe plowman · pat purchaced his bulle.

¶ Lawyers had least pardon; for they take bribes.

¶ Men of lawe lest pardoun hadde · pat pleteden for Mede,

¶ For pe sauter saueth hem nonste · such as taketh ziftes,

¶ And namelich of innocentz · pat none yuel ne kunneth;

Super innocentem munera non acciptes. Ps. xiv. 5 (Vulg.).

Pledoures shulde peynen hem · to plede for such, an helpe,

Prynces and prelates · shulde paye for her transaille;

A regibus & pryncepibus erit merces eorum. Ps. xiv. 5 (Vulg.).

¶ Ac many a justice an iurore · wolde for Iohan do more,

¶ But he that pleads the cause of the poor—

¶ tan pro dei pietate · lene pow none other!

¶ Ac he pat spendeth his speche · and spék for pe pore

¶ that is Innocent and nedy · and no man appeireth,

¶ Conforteth hym in pat cas · with-oute coneytise of ziftes,

¶ And scheweth lawe for owre lordes loue · as he it hath lerned,

¶ Shal no devel at his ded-day · deren hym a my3te,

¶ pat he ne worth sauf and his sowle · pe sauter bereth

¶ witnesse;

Domine, quis habitabit in tabernaculo tuo, &c. Ps. xiv. 1 (Vulg.).

36. sende] sente C. in (1)] in-to O.
37. Marchauntz—wepten] manye marchauntz · pat wopen R. many] & O.
39. Two lines in R; the first ends at hadde; the second is eked out by adding for pat craft is schrewed.
41. ne kunneth] konnes C; kunnen OB. R omits the Latin.
42. peynten] pyne CO; pynen B.
44. Ac] And C. a justice COB. iurore] Iurore CO; lourouris B. · Johan] ion O.
46. Ac] And C. spendeth] speneth R.
48. Conforteth] And conforteth R.
49. lerned] 1-lerned R; y-lerned W.
50. ded-day] deed-day C; deej-day WB.
HUMBLE LABOURERS GET MOST PARDON. [PASS. VII.

Ye lawyers, pay heed to the text,

Labourers that are true, loving, and meek, have the same pardon as Piers.

Beggars are not pardoned if they feign.

† Men should give to the neediest.

52. Ac] And C. ne (1)] no R. 

fierthe] ferfe WCRB.

53. [is] his COB.

54. treweh] treweh C.

55. with-out] wip (?) O.

56. on—deye] vn-to je day C;

vuto je dep OB; in-to deth R.

57. Her] His CRB, her] his R.

58. any] R om. her] his COB.

59. ye] the C; je RB. and] and

† Alle lybyng laboreres · pat lyuen with her bondes, 

pat trewly taken · and trewly wynnen,

And lyuen in loue and in lawe · for her lowe hertis, 64

Haueth je same absolucioun · pat sent was to peres.

† Beggeres ne bidderes · ne beth nouzte in je bulle,

But if je suggestion be soth · je shapeth hem to begge.

For he pat beggeth or bit · but if he hanede, 68

He is fals with je fende · and defraudeth je nedy,

And also he bigileth je gynere · ageines his wil.

For if he wist he were nouzte nedy · he wolde zyne pat an other,

Quodecumque volunt vobis homines, facile eis.
PASS. VII.] SHAM Beggars AND True ones. 115

pat were more nedy  pute  he: so  pute niediest shuld be hulpe. 72
Catoun kenneth men  pus: and  pute clerke of  pute stories,
Cui des; videto:  is catounes techynge;
And in  pute stories he techeth  to bistowe  pyn almes;
    Sit elemosina [tua] in manu tua, donee studes cui des.

† Ac Gregori was a gode man: and bad vs gyuen alle
pat asketh, for his lone  pat vs alle leneth:— 77
Non eligas cui miserearis, ne forte preteres illum qui meretur accipere. Quia incertum
est pro quo [Deo] magis placeas.

† For wite 3e nener who  is worthi: ac god wote who hath nede,
In hym pat taketh is  trecherye: if any tresoun wawe;
For he pat ziueth, zeldeth  and zarketh hym to reste,
And he pat biddeth, borweth  and bryngeth hym-self
in dette. 81
For beggere borwen euermo  and her borghe  is god almy3ti,
To zelden hem pat ziueth hem: and 3et vsure more:
    Quare non dedisti pecuniam meam ad mensam,  † Luke xix, 23.
    vt ego veniens cum vsuris [exegissem illum ?]

† For pi biddeth nouzt, 3e beggere:  but if 3e hane gret
nede; 84
For who-so hath to buggen hym bred:  pe boke bereth
witnesse,

72. more—he] more nedyer and
nautier R. 80.  pat ziueth] 3ift R.
73. men] me WO.  of  pe] of
WCOB. 81. biddeth] bit R.
75. [tua WCOB] LR om. 82.  For] For-thi R.  borghe] borthug C; borou3 O; 3orh R.
76. Ac and C.  was] is R. 83. more] amore R.  veniens]
77. leneth] leues C.  [Deo W] deum
LCROB; deo in Crowley.  veniam W.  [exegissem] exigissem, &c. CB; & exigissem R; exigere LM; exigere WO.  [illum] omitted in the
MSS.; added from the Vulgate.
and C. 85. hath—buggen] may by C; may
any] C om.  ware] walke WCOB.  bigge OB.
WHY BEGGARS ARE SO NUMEROUS. [PASS. VII.

He hath ynough pat hath bred ynough • pough he hane nought elles:

*Satis diues est, qui non indiget pane.*

† Late vsage be 3owre solace • of seyntes lyues redyngue,
pe boke banneth beggarie • and blaneth hem in pis manere:

_Inniior sui, etenim semini; et non vidit instam derelictum, nec semen eius_[quercus panem.]

‡ For 3e lyue in no louse • ne no lawe holde ;
Many of 3ow ne wedde nought • pe women pat 3e with delen,
But as wilde bestis with wehe • worthen vppe and worchen, 91
And bryngeth forth barnes • pat bastardes men calleth. Or pe bakke or some bone • he breketh in his 3outhe, A[nd] sitthe gon faiuten with your feautnes • for evermore after.

They are always meeting with accidents.

Some break a bone, and beg ever after.

Blynde and bedered • and broken here membres,

_Bestis_] hors B. _worthen vppe_ & worp vp O.

92. _callilh_ callid B.

93. _some_ pe R. _he breketh_ he leke C; _he breken R_; _3e brekib B_.
But taketh pis myschief mckelych as meseles and that are meek, othere,
Han as pleyne pardoun as pe plowman hym-self;
For lene of her owre hertis owre lorde hath hem granted
Here penaunce and her purgatories here on pis erthe.

"Pieres," quod a prest "I can no pardoun fynde,
For I wil construe eche clause and kenne it pe on engliche."

And pieres at his preyere pe pardoun vnfoldeth,
And I bihynde hem bothe biholde al pe bulle.
Al in two lynes it lay and nou3t a leafe more,
And was written rïst pe in witnesse of treuthe:

_Et qui bona egerunt, ibunt in vitam eternam;
Qui vero mala, in ignem eternum._

"Peter!" quod pe prest "I can no pardoun fynde,
But dowel, and haue wel and god shal haue pis soowl,
And do yuel, and haue yuel hope pow non other [But] after pi ded-day pe deuel shal haue pis soowl!"

And pieres for pure tene pulle it atweyne,
And seyde, _si ambulauero in medio umbre mortis, non timebo mala; quonium tu mecum es._

If I shal cessen of my sowynig," quod pieres "and swynk nou3t so harde,
Ne about my bely ioye so bisy be namore!
Of preyers and of penaunce my plow shal ben her-

---

102. pis myschief] pisicyschies
103. as (1)] a O; also B.
105. on] vpon R.
on] an R.
108. vnfolde] he vnfoldeth R.
109. biholde] biholde C. bulle]
bille C.
110. Al] And W; Alle R.
111. in witnesse] watinesse (?) B. eternum] eternam B.
115. But WCOB] bat LR; Crowley has But. dede-day] dede-day C; deep-day WB; deth-day RO.
119. of (2)] COB om. penaunce] penaunces R.
The Priest and Piers Dispute.

And wipen when I shulde sleepe \(\cdot\) poogh whete bred me faille.

Ps. xll\(\cdot\) 4 (Vulg.).

Luke xii. 22.
Mat. vi. 25.

Who feeds the birds in winter? they have no garner."

The priest askes Piers who taught him all this.

"Abstinence and Conscience," he replies.

"You should take Ps. xll\(\cdot\) i [Vulg.] for your text," says the priest.

"I refer you to Prov. xxii. 10;" quoth Piers.

On salomones sawes \(\cdot\) selden poow biholdest,

\[Eice\] derisores et iurgia cum cius, ne crescant, &c.\]

---

118. up to prayer and penance.

"David eat his bread with weeping,

Ps. xli. 1 (Vulg.).

Luke xii. 22.
Mat. vi. 25.

Who feeds the birds in winter? they have no garner." The priest asks Piers who taught him all this.

"Abstinence and Conscience," he replies.

"You should take Ps. xll\(\cdot\) i [Vulg.] for your text," says the priest.

"I refer you to Prov. xxii. 10;" quoth Piers.
They disputed so that I awoke.

Wandering over Malvern hills, I mused on this dream

Many tyme pis meteles · hath maked me to study
Of pat I seigh slepyng · if it so be myzte, 144
And also for peres pe plowman · ful pensylf in herte,
And which a pardoun peres hadde · alle pe peple to conforte,
And how pe prest impugned it · with two propre wordes.

Ac I haue no sauoure in songewarie · for I se it ofte faille;
Catoun and canonistres · conseilleth vs to leue
To sette sadnesse in songewarie · for, sompnia ne cures.

Ac for pe boke bible · borneth winnesse,
How danyel deuyned · pe dremes of a kynge, 152
pat was nabugodonosor · nempued of clerkis.
Daniel seyde, "sire Kynge · pi dremeles bitokneth,
at vnkouth knyctes shul comre · pi kynghdom to cleue;
Amonges lowere lorde · pi londe shal be departed."
And as danyel deuyned · in dede it felle after, 157
be kynge lese his lordship · and lower men it hadde.

And ioseph mette merucillosly · how pe mone and pe sonne,
And pe elleuene sterres · hailsed hym alle. 160

140. sitte] satte C; sate O; at B.
141. monclees] moncelees R; mone-leees WCOB.
142. pis meteles] seise metelis O, and] a R.  One would think that the reading should be on; (a = on.)
143. The paragraph-mark is omit- ted in L; but in W, we have here a large illuminated letter.
144. pis meteles] seise metelis O.
145. ha[h]] han OB, to] O om.
150. songewarie] sompnewarie O.
151. Ac] And C. bible] of the bible C; of pe bible B.
152. dremes] dreme R; dreem W.
153. nempued] Inempued R.
154. dremeles bitokneth] dremels bitoknep W; dremelis bitoknen O; dremees bitoknes C; dremes bitoknen B.
155. cleue] cleyme WB; chyme C; reue R.
158. lese] lees HO; les R; leses aftir B.
159. and pe] & O.
160. hym] hem CO.
which his father interpreted.

Janne Iacob iugged · iosephes sweneune :

"Beau filtz," quod his fader · "for defaute we shullen, I my-self and my sones · seche pe for nede."

It bifel as his fader seyde · in pharaoes tymne, 164

Fat ioseph was justice · egypte to loken,

It bifel as his fader tolde · his frendes Pere hym souynte.

And al pis maketh me · on pis meteles to yynke;

And how pe prest preued · no pardon to dowel, 168

And demed pat dowel · indulgences passed,

Biennales and triennales · and bisschopes lettres,

And how dowel at pe day of dome · is dignelich under-fongen,

And passeth al pe pardon · of seynt petres cherche.

Now hath pe pope powere · pardon to graunte pe peple

With-outen eny penaunce · to passen in-to heuene;

pis is owre bileune · as lettered men vs techet,

Quodcumque liganerus super terram, erit ligatum et in celis, &c.

And so I leue lelly · (lordes forbode ells !) 176

Fat pardon and penaunce · and preyeres don saue

Soules fat hauue synned · seuene sithes dedly.

Ac to trust to pise triennales · trewly me pinketh,

Is nouzt so syker for pe soule · certis, as is dowel. 180

For-pi I rede sow, renkes · pat riche ben on pis erthe,

Vpon trust of sowre tresoure · triennales to haue,

Be ye neure pe balder · to breke pe [ten] hestes ;

And namelich, ye maistres · mayres and iugges, 184
Ye mayors, and wealthy judges, who purchase pardons, 

[Fol. 33.] 

when ye stand before Christ at doomsday, and your deeds are rehearsed; 

though you had a sackful of provincial letters, 

And have indulgences double-folde: but if dowel 3ow help, 

I sette 3owre patentes and 3owre pardounz: at one pies hele! 

For-ji I conseille alle cristene: to crye god mercy, 
And Marie his moder: be owre mene bitwene, 

bat god gyue vs grace here: ar we gone hennes, 

Suche werkes to werche: while we ben here, 

bat after owre deth-day: dowel reherce, 

At pe day of dome: we dede as he hijte. 

[Explicit visio wilhelm de petxo plowman. Et 
sequitur vita de dowell, Dobett, et Do-beste, 
secundum wytt & reson.] 

185. for] COBR om. 
186. and] at O. 
187. dede] so in WCR; be dede B; 
ded L. rise] arise CB. 
188. bifor] to-fore W. acountis] 
and acountes R. 
190. dedest] dest R. 
191. poke] pook C; pouh3 R. 
192. four} fyue R. 
193. indulgences] indulgence CB. 

if dowel] dowel wil R. 
194. pardounz] pardon WCROB. 
195. on] on RB; a O. pies hele] pese 
hule C; pese hole B. 
196. be] hat she be B. 
198. while] be while R. 
199. deth-day] dede-day C. 

COLOPHON. From MS. Camb. 

Univ. Lib. Il. 4. 14, in a later hand; 

cf. Text A.
Visio ejusdem de Do-wel, Do-bet, et Do-best,
secundum Utit et Resoun.
THUS yrobed in russet · I romed aboute
  Al a somer sesoun · for to seke dowel,
And frayned ful oft · of folke pat I mette,
If ani wiȝte wiste · where dowel was at Inne,
And what man he miȝte be · of many man I axed.
† Was neuere wiȝte, as I went · pat me wisse couthe
  Where pis lede lenged · lasse ne more ;
† Tyl it bifel on a fryday · two freres I mette,
Maistres of je Menoures · men of grete witte.
I hailsed hem hendely · as I hadde lerned,
And preyed hem par charitee · ar þei passed forther,
If þei knewe any contre · or costes, as þei went,
Where þat dowel dwelleth · doth me to wytene.

TITLE. [Petri—Dobest] so in R (but with the spelling Plowman) ; &
primus de dowel LW ; vt supra C ; vt supra ; Et hic incipit primus de do-
wel, &c., B. O merely has Passus octauus. See the Note.

OBS. From this point mere variations of spelling and inflexion will
not so often be given, as they can be
well ascertained from the foregoing
part.
1. romed WCRO] romed me B ;
† For such go about everywhere.

For pei ben men on pis molde · pat moste wyde walken,
And knowen contrees, and courtes · and many kynnes places,
Bothe prynces paleyses · and pore mennes cotes, 16
And do-wel and do-yuel · where pei dwelle bothe.

"Amonges vs," quod pe Menours · "pat man is dwellynge,
And euere hath, as I hope · and euere shal here-after."
"Contra," quod I as a clerke · and comsed to disputen,
And seide [hem] sothli, "sepcies · in die cadit iustus;
Seuene sythes, seith pe boke · symeth pe riyftful.
And who-so symeth," I seyde · "doth yuel, as me
pinketh,
And dowel and do-yuel · mow nouȝt dwelle togideres.
Ergo, he nys nauȝt alway · amon̄e 30 freres;
He is otherwhile ellis where · to wisse Jje peple."

"I'll explain that IF I shal scy fic," said one.

Xay," said I, "even the righteous man sins seven times
a day,
(Prov. xxiv. 16.)

so he cannot always be with you."

"I'll explain that about the righteous man," said he.

"Put a man in a boat in open sea,
and the waggynge of the boat will make him stumble, though he is safe.

14. wyde] wilde COB.
14—17. R omits.
15. contrees and courtes] townes and contres B.
18. pe Menours] a menoures (sic) R.
19. cuere (2)] B om.
20. comsed] by-gane C.
21. [hem WCOB] LR om. sothli]
Rom.
22. seith] on pe day scip B.
23. I seyde] he saide CO; seide he B.
24. dowel—do-yuel] do-yuel and

do-wel CB. O omits this line.
25. nys] is CROB.
26. is] C om.
27. shal] B om.
28. pe (2)] a WCOB.
29. a forbisene] an ensample B.
30. a (3)] pe WCOB.
32. [e] a O. [a] RO om. and] san B. stonde] stumble O.
33. he] B om. stonbleth] tumbleth [tumblē B. moenē] meue WR; monef O; menyf R.
Ac jıt is he sauf and sounde · and so hym bihoueth, For 3if he ne arise pe rather · and raun‡te to pe stiere ; pe wynde wolde, wyth pe water · pe bote ouerthrove ; And þanqe were his lyf loste · þourgh lachesse of hym-self. 37

‡ And þus it fulleth," quod þe frere · "bi folke here on erthe ; pe water is likned to þe worlde · þat wanyeth and wexeth, þe godis of þis grounde are like · to þe grete wawes, þat as wyndes and wederes · walweth aboute. 41 þe bote is likned to owre body · þat bratel is of kynde, þat þourgh þe fende and [þe] fleshe · and þe frele worlde Synneth þe sadman · a day, seuen synthes. 44

‡ Ac dedly synne doth he nouȝt · for dowel hym kepith, And þat is charite þe champioune · chief help aȝen synne ; For he strengþeth man to stonde · and stereth mannes soule, And þowgh þi body bow · as bote doth in þe water, 48 Ay is þi soule sauf · but [if] þi-self wole Do a dedly synne · and drenche so þi soule ; God wole suffre wel þi sleuthe · 3if þi-self lyketh. For he 3af þe to þeresȝuic · to þeme wel þi-selue, 52 And þat is witte a[nd] fre wille · to every wyȝte a porcioun, To fleghyng foules · to fissesches & to bestes. Ac man hath moste þerof · and moste is to blame,
But if he worche wel pe r-with • as dowel hym techeth."

“IT have no kynde knowyng,” quod I • “to conceive alle 3owre wordes,

Ac if I may lyue and loke • I shall go lerne bettere.”

“I bikenhe pe cryst, [quod he] • pat on pe crosse deyde.”

And I seisde, “pe same • sane 3ow fro mynschaunce, 60

And 3iue 3ow grace on pis grounde • good men to worthe.”

And • pus I went wide-where • walkynge myne one, By a wilde wildernesse • and bi a wode-syde.

Blisse of po briddles • [abyde me made,]
And vnder a lynde vppen a launde • lened I a stoume, To lythe pe layes • pe lovelye foules made.

Murther of her mouthes • made me pere to slepe ; pe merueilousest meteles • mette me panne

Pat euer dremed wyhte • in worlde, as I wene.

A moche man, as me posyte • and lyke to my-selue
Come and called me • by my kynde name.

“What artow,” quod I po • “pat po my name knowest ?”

“pat po wost wel,” quod he • “and no wyhte bettere.”

“Wote I what po art ?” • “pought,” seisde he panne,

“I haue suwed pe pis senene 3ere • sey po me no rather ?”

“A thought,” said I • “tell me where is Do-well.”

The dreamer again falls asleep.
Where \( \text{pat dowel dwelleth} \) and do me \( \text{pat to knowe?} \)

\( \text{"Dowel and dobet \, and dobest \, be thrilde," quod he,} \)
\( \text{"Aren three faire vertues \, and beth nau3te fer to fynde.} \)

Who-so is trewe of his tonge \, and of his two handes,
And porugh his labour or porugh his londe \, his lyflore wynneth,
And is trusti of his tailende \, taketh but his owne,
And is nou3t dronkenlew ne dedeignous \, dowel hym folweth.

Dobet doth ry3t pas \, ac he doth moche more;
He is as low as a limbe \, and loueliche of speche,
And helpeth alle men \, after pat hem nedeth;
\( \text{pe bagges and pe bigurdeles \, he hath to-broken hem alle,} \)
\( \text{pat pe Erl anarous \, helde, and his heires;} \)
And \( \text{pas with Mammonaes \, he hath made hym frendes,} \)
And is ronne in-to Religioun \, and hath renderd pe bible,
And precheth to pe poeple \, seynt Poules wordes,
\( \text{Libenter suffertis insipientes, cum sitis ipsi sapientes,} \)

'And suffreth pe vnwise \, with yow for to libbe,
And with gladde willde doth hem gode \, for so god yow hoteth.'

77. \( \text{pat (2) hym R.} \)
78. \( \text{[hym R. B.]} \)
81. or B. porugh (2)] COB
om. londe COB.
82. CB om. his tailende) taylyng O.
83. is) is \( \text{printed his} \) W. dronk-
enlew) dronklewe R; dronklewe \( \text{printed dronklewe} \) WB; dronklewe C; drunklew O. dedeignous
CB.
84. doth (1)] does C; do B. he \[B om.
85. as (1)] B om.
87. to-broken] to-brook C; broken
B.
88. pe] B om.
89. \[moneic \] Mamonnes C. \( \text{moneie WCOB} \) mone
L.R. hath) had B. made\] ymade R.
90. in-to] to WCOB. bible] bille
(!) R.
91. precheth] preched CR.
92, 93. In one line—And to pe vn-

wise ye do goode \, for so god yow beddis C; B the same, but with hotip
for beddis.
The Dreamer wants to learn more.

If Dobest is above both, and bereth a bishop's crosse,

Is hoked on pat one ende, to halie men fro helle.  
A pyke is on pat potente, to pulte adowne pete wikked,  
pat wayten any wikkednesse, dowel to tene.  
And dowel and dobest amonges hem ordeigned

To crowne one to be kynge, to reule hem bothe;  
at pat 3if dowel or dobest did agein dobest,  
Janne shal pete kynge come, and easten hem in yrens,  
And but if dobest bede for hem, pete to be bere for euer.

Thus dowel and dobest, and dobest pete thridde,
Crowned one to be kynge, to kep in hem alle,  
And to reule pete Reume, bi her thre wittes,  
And none other-wise, but as pete thre assented.'

I thanked thoug pete pat he me tuse taugte;
"Ac 3ete saoureth me nouȝt pi seggeyni  
I coucute to lerne  
How dowel, dobest, and dobest don amonges pete peple.

"But witte conne wisse pe, quod pouȝt: "where po
thre dwelle;  
Ellis wote I none pat can pat now is all ye."  

I pouȝte and I thus; thre days we 3eden,  
Disputynge pp[t]on dowel day after other,

94. bothe] hem bope O.  
95. Is] And is B.  
96. A] And a B. is Rom. on—  
potente on pe potente CO; in pe  
poynit B. pulte R. pilte O;  
putte WCB. wikked helle B.  
97. wikkednesse] wickednesse to  
do B.  
98. and (2)] hæp B. ordeigned]  
ordeyneden O; ordeyneþ B; han ordeyned W.  
99. one] and R. R omits from to  
reule (l. 98) to kynge in l. 104.  
100. did] doþ O.  
101. casten] putte B.  
102. bede] did C; dyde B; bidde  
O. hæm] hym CB.  
pei—here] pei be  
per O; per to be B.  
103. dobest] best C.  
104. be] be (printed the) W; pe B.  
kep[en] so in WCOR; spelt kepyn L;  
B has helpe.  
105. þe] þe O.  
106. none] in non B. assented]  
assentes C; assenteþ B.  
107. þus] B om.  
108. Ac 3ete] Ac R; And yet C;  
And aryt B. seggyng] seying W;  
sayeng C; segge B. lerne lere B.  
110. quod] C om. pe B.  
111. can] can þe telle B. is aluye]  
lypher B.  
112. we] COB om.
And as we were ywar · with witte gan we mete.
He was longe and lene · liche to none other,
Was no pruyde on his apparaille · ne pouerte noyther,
Sadde of his semblaunt · and of soft chiere. 117
I dorste mene no mater · to make hym to iangle,
But as I bad yous · be mene bitwene,
And put forth somme purpos · to prouen his wittes,
What was dowel fro dobet · and dobest fram hem bothe.
I asked Thought to ask him a 109
question for me,

"Where dowel, dobet · and dobest ben in londe,
Here is wille wolde ywyte · yif witte couthe teche hym,
And whether he be man or [no] man · pis man fayne
wolde aspye,

And worchen as pei thre wolde · pis is his entente."

114. we (1)] y B. were ywar] were 117. Iwitt R.
war WB; war were R. we (2)] 1 O. 125. [no man] so in RCB; L omits
119. be] to be B. no, but the line is marked; WO have
120. somme] his R. womman, which is probably corrupt.
and dobet B. ben] was CB; R om.
124. is] L om. ywyte] wite WCOB;
PASSUS IX. (DO-WEL I.)

Passus nonus [de visione; et primus de dowel.]

"Sire dowel dwelleth," quod witte: "nouzt a day hennes,
In a castel pat kynde made of foure kynnes pinges;
Of erthe and eyre is it made medled togideres,
With wynde and with water witterly enioynd.

Kynde hath closed pere-Inne craftily with-alle,
A lemmman pat he loueth like to hym-selue, Anima she hatte: ae enuye hir hateth,
A proude pryker of Fraunce pryncps huius mundi, 8
And wolde winne hir awey with wyles, and he myyte.  
Ae kynde knoweth pis wel and kepeth hir pe bettere, 9
And hath do hir with sire dowel is duke of pis marches.  

Dobest is hir damoisele sire dowelest douzter, 12
To servy pis lady jelly bothe late and rathe.
Dobest is aboute bothe a bisschopes pere pat he bit, mote be do he reuleth hem alle;  
Anima pat lady is ladde bi his lerynge.  

Title. Passus nonus L.O; Passus Nonus de visione, vt supra CR; to which W adds et primus de Do-bet (an obvious mistake); B adds, et secundus de Dowel. But Crowley has the correct title.

1. hattet] hatteth R.
2. maner R.
3. eyre] of Eyr WB; heyer R. is it] is it (printed it is) W.
4. like] y-liche R.
5. crowley] crowly R.
6. weir] weyr R.
7. hatte] hatteth R.
8. And—do] And hath I-do R.
9. As does C; And doop W; As dop B.
10. sire] R om. pis] he R.
11. Aboute] aboue R.
12. do] don B; doon O. reuleth] reule C.
13. lerynge] lernyng R.
Ac pe constable of pat castel · pat kepeth al pe wacche,
Is a wys knijte with-al · sire Inwitte he hadde,
And hath fyue feyre sones · bi his first wyf;
Sire sewel and saywel · and herewel pe hende,
Sire worche-wel-wyth-pine-hande · a wijte man of strength,
And sire godfrey gowe · gret lordes for sothe,
}sise fyue ben sette · to saue his lady anima,
Tyl kynde come or sende · to saue hir for euere."
"Who is kind?"
said I.
"Kind is the great Creator, who made all things;"
man being most like Himself.
Ps. cxlviii. 5
(Vulg.).

And made man likkest · to hym-self one,
And Ene of his ribbe-bon · with-outer eny mene.
For he was synguler hym-self · and scyde fuciamus,
As who seith, 'more mote here-to · pan my worde one;'
My myȝte mote helpe · now with my speche.'
A writer needs both parchment and pen.

Dicit, & facta sunt;

And made man likkest · to hym-self one,
And Ene of his ribbe-bon · with-outer eny mene.
For he was synguler hym-self · and scyde fuciamus,
As who seith, 'more mote here-to · pan my worde one;'
My myȝte mote helpe · now with my speche.'
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For he was synguler hym-self · and scyde fuciamus,
As who seith, 'more mote here-to · pan my worde one;'
My myȝte mote helpe · now with my speche.'
A writer needs both parchment and pen.
So God made man by His Word and Might.

The castle is called Caro.

The lady is Life, or Anima, and dwells in man’s heart;

In-wit is in his head, and rules Anima.

Wo to him who misuses his In-wit.

Though he couthe write neuere so wel · & if he had no penne, he lettre[s] for al he lordship · I leue were neuere ymaked.

And so it semeth bi hym · as he bible telleth,
here he seyde, dicit, & facta sunt;
He moste worche with his worde · and his witte shewe.
And in his manere was man made · porough myyte of
god almi3ti,
With his worde and werkemanschip · and with lyf to

And þus god gaf hym a goost · of he godhed of heuene,
And of his grete grace · graunted hym blisse,
And þat is lyf þat ay shal last · to al [his] lynage after.
And þat is þe castel þat kynde made · caro it hadde,
And is as moche to mene · as man with a soule ·
And þat he wrouȝt with werke · and with worde bothe ·
porough myyte of þe maieste · man was ymaked.

If Inwit and alle wittes · closed ben þer-inne, For lone of þe lady anima · þat lyf is ymepned ·
Ouer al in mannes body · he walketh and wandreth ·
Ac in þe herte is hir home · and hir moste reste ·
Ac Inwitte is in þe hed · and to the herte he loketh ·
What anima is lief or loth · he lat hir at his wille ·
For after þe grace of god · þe grettest is Inwitte ·

Moche wo worth þat man · þat mys-reutheth his In-witte ·
And þat be glotouns globars · her god is her wombe ·
PASS. IX.] THE CHURCH SHOULD PROTECT IDIOTS. 135

Quorum deus venter est.
For pei seruen sathan · her soule shal he haue; 61
pat lineth synful lyf here · her soule is liche pe deuel.
And alle pat lyuen good lyf · aren like god almi3ti,

Qui manet in caritate, in deo manet, &c.

† Allas! pat dryneke shal for-do · pat god dere bouȝte,
And doth god forsaken hem · pat he shope to his lik-

nesse;

Amen dico vobis, nescio vos: & alibi: et dimisi

cos secundum desideria eorum.

† Foles pat fauten Inwitte · I fynde pat holicherche
Shulde fynden hem pat hem [fauteth] · and faderlees
children;

And wydlwes pat han nouȝte wher-with to wynnen

hem her fode,

Madde men, and maydenes · pat helplees were;
Alle þise lakken Inwitte · and lore bihoueth.

† Of þis matere I myȝte · make a longe tale,
And fynde fele witnesse · amonges þe foure doctours,
And þat I lye nouȝt of þat I lere þe · Luke bereth wit-

nesse.

† Godfader and godmoder · pat sen her godchildren
At myseise and at mischief · and mowe hem amende,
Shal haue penaunce in purgatorie · but þif þei hem

helpe.

For more bilongeth to þe litel barne · ar he þe lawe
knowe,

þan nemptyng of a name · and he neuer þe wiser!
Shulde no crystene creature · crien atte ȝate,

center] venter eorum B.
61. soule] so in R; soules WCOB.
62. soule] soules C. deuel] deuël CB.

ROC] fauteth LW; marked in L.
63. like] lik to WCOB.
64. bouȝte] aboute COB.
66. fauten] saylen B.
67. hem (2)] R om. [fauteth

† Philip. iii. 10.
† 1 St John iv. 16.
† Mat. xxv. 12; Ps. lxxx. 13
(Vulg.).
† I Idiots should be protected by the church;

† and so should widows, madmen, and helpless maidens.
† Godfathers and Godmothers should protect their charges.
Ne faille payn ne potage · and precludes did as pe shulden.

A Juwe wolde nouste se a Juwe · go iangelyng for de-

faute,

For alle þe moebles on þis molde · and he amende it

miȝte.

† Allas! þat a cristene creature · shal be vnkynde til

þan other,

Sitthen Iuwes þat we ingge · Iudas felawes,

Ayther of hem helþeth other · of þat þat hym nedeth.

Whi nel we cristene · of cristes good be as kynde

As Iuwes, þat ben owre lores-men? · shame to vs alle! 
þe commo for her vnkyndeness · I drede me, shul

abye.

† Bisschopes shul be blamed · for beggeres sake;

He is worse þan Iudas · þat jineth a iaper siluer,

And biddeth þe begger go · for his broke clothes:

*Proditor est prelatus cum Iuda, qui patrimo-
nium christi minus distribuit: & alibi:

Perniciosus dispensator est, qui res pauperum

Christi inutiliter consumit.

He doth nouȝt wel þat doth þus · ne drat nouȝt god

almiȝty,

Ne loueth nouȝt salamones sawes · þat sapience tauȝte;

* Inicium sapiencie, timor domini:

† þat dredeþ god, he doth wel; · þat dredeþ hym

for loue,

80. Ne] And R.
82. moebles] mebles WOB ; nobles
(!) R. on of RB.
83. cristene WCRoB] spelt cres-
tene in L, be] be so OB. til] to CB.
84. Sitthen] Syn W.
85. Ayther—hem] þat ayther R.
86. nel] nyl C ; nylen Ơ ; ne wil
R ; ne wile B.
87. shame] to scheme R.
88. vnkyndenesse] wikkednesse CB.
abye] abide B.
90. a iaper] Iapers COB.
91. biddeth] bit R. begger] beg-
eris B. go] go forþ B. minus]
minus LCROB ; minus or minus W.
92. drat] drad R ; drat, altered to
drad C.
93. Ne] He W.
94, 95. COB have one long line—
Dread god for loue & þou dost wel ·
but nouȝt for vengeaunce, and þou dost
bet.
94. dredeþ] drat R (bis).
And nouȝt for drede of veniaunce • doth þer-fore þe bettere;
He doth best, þat with-draweth hym • by day and bi
nyȝte
To spille any speche • or any space of tyme;
Ouñ of fendit in [evo], in omnibus est reus.
筍 Lesyng of tyme • treithe wote þe sothe!
Is moste yhated vp erthe of hem þat beth in heuene,
And sitte to spille speche • þat spyre is of graçep, 100
And godes gleman • and a game of heuene;
Wolde neuere þe faithful fader • his fithel were un-
tempred,
Ne his gleman a gedelynge • a goer to tauernes!
To alle trew tidy men • þat trauallye desyren, 104
Owre lorde loueth hem and lent • loude other stille,
Grace to go to hem • and agon her lyflode;
Inquirente autem dominum non minuentur omni bono.
筴 Trewe wedded libbing folk • in þis worlde is dowel;
For þei mote worche & wynne • and þe worlde susteyne.
For of her kynde þei come • þat confessoure ben
nempned, 109
Kynges and kniȝtes • kayseres and cherles,
Maydenes and martires • out of o man come.
Þe wyf was made þe weye • for to help worche, 112
And þus was wedloke ywrouȝt • with a mene persone;
First bi þe faderes wille • and þe frendes conseille,

95. R has—And drad hym nauȝt for loun of vengeance • to do þe bettere.
96. He doth] thow dost COB. þat
—hym] if þow withdrawal COB.
97. [evo WCOB] verbo LR; see p.
184. in—est] est in omnibus COB.
100. sitthe] seece R. spyre] spire
CROB; spicerie W.
101—103. O omits from and in 101
to gleman in 103.
102. his] þis W. vntempred] vntymbred R.
agoon RO; ofgon W.
108. mote] musten O. 109. hei] he R.
110. Kaysers and kyngis • knytytis
and clerkis B.
111. a] a COB.
113—116. R omits from with a mene to ywrouȝt.
And sythenes bi assent of hem-self  as þei two mynte acorde.

And thus was wedloke ywrouȝte  and god hym-self it made;

In erthe þe heuene is  hym-self was þe witnesse.

False folk are conceived in an ill hour, like Cain.

Ps. vii. 15 (Vulg.).

† God warned Seth's issue not to marry with Cain's.

Gen. vi. 7.

Wherefore He bade Noah build the ark,

for the flood should destroy Cain's seed.

117. þe—is] þere heuene is R; and in heuene W.  was þe] bereþ WCB.
118. faithles] and faithles R.
120. in] R om.  œw] and B.
121. in dolore] dolorem R.  þy.] RB om.
123. For] And W.  seem] sem B.
125. caymes] caym R.  ne] nor W.
126. saucouræ] lorde CB.
127. his] her B.
128, 129. CB have one long line—

Til god saide for wrath þat I made man me a-thynkes.

128. for] wip O.
129. now] W om.  athynketh] forþynketh W; þinketh R.
130. come] somme C; sente B.
131. of (2)] CB om.
134. [þe W] LCROR om.  Crowley retains it.  iwasshen] Iwasted R.
PASS. IX.] THE FLOOD WASHED AWAY THE SINNERS. 139

"All the beasts must die for Cain's sin,

\[ \text{Bestes pat now ben \cdot shulle banne pe tyme,} \]

pat euere pat cursed caym \cdot come on \is erthe \; 
Alle shal deye for his dedes \cdot bi dales and bi hulles,
And pe foules pat fleeghen \cdot for[th] with other bestes,
Exepte oneliche \cdot of eche kynde a couple,
\[ \text{pat in pi shyngled shippe \cdot shul ben ysaned.'} \]
Here about[e] pat barne \cdot pe belsyres gultes,
And alle for her forfadres \cdot pei ferden pe worse.
\[ \text{pe gospel is here-agine \cdot in o degre, I fynde,} \]

\[ \text{Filius non portabit iniquitatem patris, \& pater \; } \]

\[ \text{non portabit iniquitatem filii, \&c.} \]

\[ \text{Ac I fynde, if pe fader \cdot be false and a shrewe,} \]
pat somdel pe sone \cdot shal hane pe sires tacches. 146
\[ \text{Impe on an elerne \cdot and if pine apple be swete,} \]
Mochel merueile me \pu nketh \& more of a shrewe,
\[ \text{pat bryngeth forth any barne \cdot but if he be pe same,} \]
And hane a sanoure after pe sire \cdot selde seestow other;
\[ \text{Numquam [colligimus] de spinis vuas, nec de \; } \]

\[ \text{tribulis fycus.} \]

And \pus pourw cursed caym \cdot cam care 
\[ \text{forwpon erthe;} \]
And al for pei wrou3t wedlokes \cdot a3ein goddis wille.
For-pi hane pei maugre for here mariages \cdot pat marye so
her childeren; 153
For some, as I se now \cdot soth for to telle,
For souciite of catel \cdot vnkyndeliche ben wedded.
As careful concepcionu \cdot cometh of suche mariages, 156

139. forth] so in CWROB; L has for, but the line is marked.
140. of eche kynde] of ich a kynde 
& O. [echë] on R.
141. [f]is R.
142. aboute] WCRB; boupte O; aboute L. belsyres] belsire C. gultes] 
gultes WCRB.
143. forfadres] sadres W. her forf- 

faders] his sake B.
144. \&p; portabit] nee pater. R. 
\[ \text{portabit inig: filii, \&c] \&c C; port-} \]

\[ \text{tabit, \&c O; B om.} \]

146. pe] of pe B. sires] sire CR.
147. on] in C; vpon R. elerne] 
Ellere W; ellern tree B. if] B om.
148. heypketh] thynk C.
150. [colligimus COB] colligitur 
LWR. vuas] vua W.
152. wedlokes] wedlock COB.
153. For-pi-pei For pei hane pe 
B. for] of W. for-mariages] COB 
om. marye so] so marien CO; marien 
B. \&t-so] as men marien now R. 
156. As] Ac OB; And C. of suche] 
to \&at R.
THE GREAT EVII OF UNEQUAL MARRIAGES. [PASS. IX.

As bisle of þe folke · þat I bifoxt of tolde.

† For goode shulde wedde goode · þough hi no good hadde;

'I am via & veritas,' seith cryst · 'I may auaunce alle.'

† It is an oncomely couple · þi cryst, as me þinketh,

To 3yuen a ȝouge wench · to an olde feble,

Or wedde any widwe · for welth of hir goodis,

þat neuere shal barne bere · but if it be in armes!

Many a peire sithen þe pestilence · han pliȝt hem togideres;

þe fruit þat þei brynge forth · aren foule wordes,

In ialousye ȝoyelles · and ianglyng on bedde.

Hawe þei no children but cheste · an choppynge hem bitwene.

† And þough þei don hem to donmowe · but if þe deuel help

To folwen after þe flicche · feche þei it neuere;

And but þei bothe be forsworne · þat bacoun þei tyne.

† For þi I consielle alle crystene · couete nouȝt be wedded

For conciisse of catel · ne of kynrede riche.

Ac maydenes and maydenes · macche ȝow togideres,

Wedwes and widwers · worcheth þe same.

157. [f#c] þat R.
158, 159. R omits.
158. [f#] Ther·fore W. The gloss i. boni means id est, boni. [hi] þei WO ; buy B.
159. [f#] For I CB. seith seid B. seith cryst O om. alle] yow alle W. I—alle’ as me þynkeþ B.
160, 161. B transposes these lines.
160, an oncomely] an vynkouþ C ; a wondur B. cryst] Hesus R.
161. feble] febel man B.
162. widwe] wedewe W.
163. [f#] B om. [in] in hir W.
164. [f#c] B om.
165. [f#c] W om.
166. R omits. ȝoyelles] geolous B. on bedde] abedde CB.

167. cheste] cheeste W ; chydes C ; iangelyng R. choppynge] clapping W ; gaying (sic) R.
168—170. R has—

And for to go to donmowe · to feche hom here bakon,

And whan þei haue brouȝt it hom · to whom is best to selle it,

And þus þei luyen in coueyttise þe deuel and þei to-gyderes.

170. [And]’ B om.
171. crystene] cristen men B. be] to be R.
172. catel] no catel B. kynrede] no kynrede B.
173. marche] make R.
174. Widwes—widwers] Wydeweres and wydewes R.
For no londes, but for loue loke 3e be wedded,
And panne gete 3e pe grace of god and good ynogh to
lyue with.

† And every maner seculer pat may nouȝt continue,
Wysly go wedde and war hym fro synne;
For leecherye in likyng is lynezerde of helo.
Whiles pow art ʒonge and þi weyme kene,
Wreke þe with wyuynge þif pow [wilt] ben excused.

Dum sis vir fortis, ne des tua robora scortis,
Scribitur in portis meretrix est ianua mortis.

† Whan ʒe haue wyued, bewar and worclynth in
tyme;

Noȝt as Adam & Eue, whan caym was engendred.
For in vntyme, trewli bitwene man & womman,
Ne shulde no bourde on bedde be; but if þei bothe
were clene
Bothe of lyf and of soule and in parfyte charitee, 188
þat ilke derne dede, do noman ne sholde.
And if þei leden þus her lyf it [likeþ] god almiȝti;
For he made wedloke firste and him-self it seide;

Bonum est ut unusquisque vxorem suam habeat,
propter fornicacionem.

† It is better to marry than burn.
† Observe right seasons.

None but the pure should live together.

As false folke fondelynges, faityres and lyars;
Vngracious to gete goode or loue of þe poeple,
Wandren and wasten what þei cacche mowe.

Busrams are commonly false, liars, ungracious, and wasters.
WHAT ARE DO-WEL, DO-BET, AND DO-BEST. [PASS. IX.

A3eines dowel þei don yuel · and þe deuel serue, 196
And after her deth-day · shulle dwelle with þe same,
But god gyue hem grace here · hem-self to amende.

¶ Dowel, my frende, is · to don as lawe techeth,
To lone þi frende and þi foo · leue me, þat is dobet.
To 3iuuen and to 3emen · bothe 3onge and olde, 201
To helen and to helpen · is dobest of alle.

¶ And dowel is to drede god · and dobet to suffre,
And so cometh dobest of bothe · and bryngeth adoun
þe mody,
And þat is wikked wille · þat many werke shendeth,
And dryueth away dowel · þorugh dedliche synnes.”

197. shulle dwelle] soule dwelles C; þe soule shal dwelle B. same
deuel R. 203. dowel is] þus is dowel R. to]
hym C. 205. werk] a werk W; werkes R.
199—202. R omits. with CB. synnes] syne COB.
199. to] CB om. as] as þe COB.
PASSUS X. (DO-WEL II.)

Passus decimus de visione, & secundus [de] dowel.

Then had Wit a wife named Study,

When hadde witte a wyf · was hote dame studye, 

Thanne liadde witte a wyf · was hote dame studye, 

Hanne hadde witte a wyf · was hote dame studye, 

She was wonderly wroth · pat witte me þus tauhtæ, 

She was wonderly wroth · pat witte me þus tauhtæ, 

And al starynge dame studye · sternelich seyde, 

And al starynge dame studye · sternelich seyde, 

“Wel artow wyse,” quod she to witte · “any wysdomes 

To flatereres or to folis · pat frantyk ben of wittes!”

To flatereres or to folis · pat frantyk ben of wittes! 

And blamed hym and banned hym · and badde hym be 

And blamed hym and banned hym · and badde hym be 

stylene, 

stylene, 

With suche wise wordes · to wissen any sottes; 

With suche wise wordes · to wissen any sottes; 

And seyde, “noli mitture, man · margerye perlis 

And seyde, “noli mitture, man · margerye perlis 

Amanges hoggès, þat han · howes at wille, 

Amanges hoggès, þat han · howes at wille, 

þei don but dryuele þer-on · draffe were hem leuere 

þei don but dryuele þer-on · draffe were hem leuere 

þan al þe precious perre · þat in paradys wexeth. 

þan al þe precious perre · þat in paradys wexeth. 

I say it bi suche,” quod she · “þat sheweth bi her 

I say it bi suche,” quod she · “þat sheweth bi her 

werkes, 

werkes, 

þat hem were leuer londe · and lordship on erthe, 

þat hem were leuer londe · and lordship on erthe, 

Or ricchesse or rentis · and reste at her wille, 

Or ricchesse or rentis · and reste at her wille, 

TITLE. &—dowel] vt supra CR; 

TITLE. &—dowel] vt supra CR; 

& tercius de dowel B; et i jus de 

& tercius de dowel B; et i jus de 

Dowel W; & i jus dowel L. O has 

Dowel W; & i jus dowel L. O has

merely Passus decimus. 

merely Passus decimus. 

1. hote] called R. was] þat was B. 

1. hote] called R. was] þat was B. 

2. lere] lere CB. liche] lichee R. 

2. lere] lere CB. liche] lichee R. 

3. vroth] wroxt B. 

3. vroth] wroxt B. 

4. seyde] loked W. 

4. seyde] loked W. 

6. frantyk] frenetike WO; frentik

6. frantyk] frenetike WO; frentik
Wisdom is worth little now-a-days, unless it is carded with Covetousness, like wool.

† Wicked men have this world's goods.

† Ps. lxii. 12 (Vulg.).

† Jugglers and tale-tellers get most wealth.

† Ps. x. 4 (Vulg.).

Wisdom and witte now 'is nouȝt worth a carse, 
But if it be carded with couetyse 'as clotheres kemben here wolfe.

Who-so can contreve deceytes 'an conspire wronges, 
And lede forth a lone-day ' to latte with treuthe; 20
He pat suche craftes can ' to conseille is clepid;
pei lede lordes with lesynges ' and bilyeth treuthe.

† Job pe gentel ' in his gestes witnesseth,
pat wikked men, pei welden ' pe welthe of pis worlde,
And pat pei ben lordes of eche a londe ' fat oute of lawe libbeth;

Quare impij vinunt? bene est omnibus, qui prevaricantur & inique agunt?

† he saunter seyth pe same ' bi suche pei don ille,
Ecce ipsi peccatores habitantes; in seculo optimum dominios.

'Lo!' seith holy letterture · 'whiche lordes beth pis shrewes!'

Jilke pat god moste gyueth · leste good pei deleth, 
And moste vnkynde to pei commune · fat moste catel weldeth;

Quæ perfecisti, destruxerunt; iustus autem [quid fecit?]

Harlotes for her harlotrye · may hame of her godis,
And iaperes and iogelours ' and iangelers of gestes.

† Ac he pei hath holy writte · ay in his mouth, 
And can telle of Tobye · and of pei twelue apostles,

17. carse] so in R ; kerse WCOB.
19. can contreve] kan trone C. deceytes] desaytise C.
20. to—with] and letten pe R.
22. lordes] lordynges C.
23. gestes] gestes · gretely COB.
25. of—a] of ech COB ; in vech a R.
lawe] C om. (!).
26. habundantes] & habundantes
27. holy] pe holy O. letterture]
28. moste gyueth] moste gyneth CR; gyueth most W; most good gyueth O.
29. [quid fecit?] supplied from The Vulgate; not in the MSS.
32. In the margin of O is Noto: how good carpyng is not loued.
Or prechen of þe penance · þat pilat wrouȝt
To Ihesu þe gentil · þat Iewes to-drowe:—
Litel is he loued · þat suche a lessoun scheweth,
Or daunted or drawe forth · I do it on god hym-self!
† But þo þat feynen hem folis · and with fayting
libbeth,
Àsein þe lawe of owre lorde · and lyen on hem-selue,
Spitten and spwen · and spoke foule wordes,
Drynken and dryuelen · and do men for to gape,
Lickne men and lye on hem · þat leneth hem no þiftes,
þei conne namore mynstralcye · ne musyke, men to
glade,
Than Munde þe mylnere · of multa fecit deus!
Ne were here vyle harlotrye · haue god my treuthe,
Shulde neuere Kyng ne kniȝt · ne chanoun of seynt
Poules
þyue hem to her þeresȝiue · þe þiftes of a grote!
† Ac murthe and mynstralcye · amonges men is nouth
Leccherye, losengerye · and loseles tales;
Glotonye and grete othes · þis murthe þei louieth.
† Ac if þei carpen of cryst · þis clerkis and þis lewed,
Atte mete in her murthes · whan mynstralles ben
stille,
þanne telleth þei of þe trinite · a tale other tweye
And bringen forth a balled resoun · and taken Bernard
to witnesse,
And putten forth a presumpioun · to preue þe sothe.

34. þe] COB om. pilat] Pilat
wikedly W.
36. Litel] Ful litel B.
37. daunted—drawe] daunteþ or
drawþ B. god] B om.
38. þe] þei B; þoo W.
39. lorde] Comits, by mistake.
41. dryuelen] draulen O. for]
for (printed fer) W. gape] Iape B.
42. Lickne] Likkene RO; Lykene
C. þiftes] gestes CB.
44. mylnere] mulenere R; melner
46. chanoun] canoun R.
47. þeresȝiue] þeresgyfte C. þifte]
worth R; value O.
49. Leccherye] But lecherie B.
losengerye] and losengerie ROB.
50. þei] R om.
51. carpen] harpen C.
52. her] COB om. murthes
murþe W.
53. twye] tweye W; tweyen O.
54. forth] O om.
Thus they talk at the desks, and are full; but the needy man is driven from their gate like a dog.

Thus they talk at the desks, and are full; but the needy man is driven from their gate like a dog.

61. [hoen on] so in R; heon on LC; howen on O; howlen on B; hunten W. In L, the line is marked for correction.

Purpei dryweth at her deyse • pe deite to knowe, And gnawen god with pe gorge • when her gutte is fulle.

61. [hoen on] so in R; heon on LC; howen on O; howlen on B; hunten W. In L, the line is marked for correction.

But [hoen] on hym as an hound • and hoten hym go pennes.

For it is none to nymen hym nere • his noye to amend • And so seith pe saunter • I haue yseye it ofte, Ecce auditiunus cam in effrata, inuenimus cam in campis silic.

Thus they talk at the desks, and are full; but the needy man is driven from their gate like a dog.

Clerks have Christ in the mouth, but poor men in the heart.

We were not the poor kinder than the rich, many would want a meal.

See what is said in Ps. cxxxi. 6 (Vulg.).

Clerks and other kynnes men • carpen of god faste, And haue [hym] moche in pe mouth • ac mene men in herte.

Freres and faiuoures • han founde suche questionus To plese with proude men • sithen pe pestillence tyme, And prechen at seint poules • for pure enuye of clerkis, pe folke is nou3te fermoed in pe feith • ne fre of her goodes,
Ne sor for her synnes so is pryde waxen
In relioune and in alle þe rewme amonges riche & pore,
þat prayeres haue no power þe pestilence to lette.
And þette þe wreches of þis worlde is none ywar bi other,
Ne for drede of þe deth withdrawe nouȝt her pryde,
Ne beth plentifulus to þe pore as pure charite wolde,
But in gaynesse and in glotonye for-glotten her goode hem-selue,
And breken nouȝt to þe beggar as þe boke techeth,

*Frangæ esuoriiæti panem tuum, &c.*

And þe more he wynneth and welt welthes & richesse,
And lordeth in londes þe lasse good he deleth. 84
Thobye telleth sow nouȝt so take hede, þe riche,
How þe boke bible of hym bereth witnesse:

*Si tibi sit copia, habundanter tribue; si autem* 
*exiguum, illud impertiri stude liberenter:*—
Who-so hath moche, spene manliche so meneth Thobie,
And who-so litel weldeth reule him þer-after; 88
For we haue no lettre of owre lyf how longe it shal endure.

Suche lessoues lordes shulde louie to here,

‡ Priie has so increased that prayers have no power.

† Men lack charity.

† Isaiah lvi. 7.

† Tobit iv. 9.

† Life is uncertain.

75. *is pryde* pruyde is R. *waxon* waxen RWB; waxen C.
76. *alle* C om. *rewme* Reme W. 77. *þe pestilence* þis pestilences R.

Here R has two extra lines, belonging to the C-text.

For god is def now a dayes and deyneth his heres to opne, 
þat gerles for here gyltes he for-grynt hem alle.

For deyneth we should read deyneth not.

78. *wrecches* wrycches C.
79. *nouȝt* not of B.
80. *in (2) CB om. for-glotten* forglutten WCO; for-gutten B.
81. 82. *richesse* R. *weltes* R. *richesse* RWB; *welthes* C. *ricchesse* RB.
83. *weldip* B. *richesse* richesses RB.
84. *And* Euere as he R. *And—londes* And lord of leedis and londis B.
85. *hede, 3e* he þe C (sic).
86. *bible* of þe bible C; of þe bible B. *hym* hem CR. *sit copia* copia sit COB. *illud* COB om. *impertiri—libenter* impertire libenter stude R.
87. *spene* spende WO. *manliche* mucho C. *meneth* seip W. B is corrupt.
88. *And* B om.
89. *dure* endure B.
And how he myȝte moste meyne \(\dagger\) manliche fynde.

† Nouȝt to faire as a fitheler or a frere • for to seke festes,

Homelich at other mennes house[s] \(\dagger\) and hatyen her owne.

ELYNG is \(\dagger\) halle • veche daye in \(\dagger\) wyke,

\(\dagger\) re \(\dagger\) lorde ne \(\dagger\) lady • liketh nouȝt to sytte.

Now hath veche riche a reule • to eten bi hym-selue 96

In a pryue pa[r]loure • for pore mennes sake,

Or in a chambre with a chynnye • and leue \(\dagger\) chief halle,

\(\dagger\)at was made for meles • men to eten Inne;

And al to spare to spille • \(\dagger\)at spende shal an other:

\(\dagger\) I haue yherde hiegh men • etynge atte table, 101

Carpen as \(\dagger\)e clerkes were • of cryste and of his myȝtes,

And leyden fautes vppon \(\dagger\)e fader • \(\dagger\)at fourned vs alle,

And carpen aȝine clerkes • crabbed worde;—

\(\dagger\) Whi wolde owre saucoure suffre • suche a worne in his blisse,

\(\dagger\)at bigyled \(\dagger\)e womman • and \(\dagger\)e man after,

\(\dagger\)owr whiche wyles and wordes • \(\dagger\)ei went[en] to helle,

And al her sede for here synne • \(\dagger\)e same deth suffred ?

\(\dagger\) Here lyeth 3owre lore • \(\dagger\)se lordes gymmeth dispute,

\(\dagger\) Of \(\dagger\)at 3e clerkes vs kenneth • of cryst by \(\dagger\)e gospel ;—

\(\dagger\) Ezek. xviii. 20.

Whi shulde we \(\dagger\)at now ben • for \(\dagger\)e werkes of Adam Roten and to-rende ? • resoun wolde it neure ;

91. he myȝte] \(\dagger\) ei myȝton B. meyne] meyne W.
92. Nouȝt] And nouȝt C; And how nogt B; Ac not O. or] or as R. for] R om. 93. [houses] so in WCROB; house L.
98. a (1)] B om. with] by R. 99. o[f] O om. to spille] to spende W; and to spille (badly) CB. sende] spene R; spille W.
100. yherde] herd CRB.
112. to-rende] to-rende R; rend CB; renent O. \(\dagger\)alde] walde RC. portabit —suum] honus suum portabit R.
HOW CAN ANY MAN FATHOM GOD'S WILL?

Each motyues pei moene · pis maistres in her glorie,
And maken men in mysbileue · pat muse moche on her
words;

Augustyne to suche argueres · he telleth hem pis tene,
Non plus sapere quam oportet.

Wilneth neure to wite · whi pat god wolde
Suffre Sathan · his sede to bigyle,
Ac bileue lelly · in pe lore of holicherche,
And preye hym of pardoun · and penaunce in pi lyue,
And for his moche mercy · to amende sow here.
For alle pat wilneth to wyte · pe weyes of god almiȝty,
I wolde his eye were in his ers · and his fynger after,
Pat encore wilneth to wite · whi pat god wolde
Suffre sathan · his sede to bigile,
Or iudas to pe iuwes · ihesu bytraye.
Al was as paw wolde · lorde, yworschiped be paw,
And al worth as paw wolte · what so we dispute!

And po pat vseth pis haneloures · to blende mennes
wittes,
What is dowel fro dobet · now def mote he wortho,
(Sittehe wilneth to wyte · whiche pei ben bothe),
But if he lyue in pe lyf · pat longeth to dowel;

For I dar ben his bolde borgh · pat dobet wil he neure,

113. moene] moenen B; meuen O; meue WR (misprinted mene).
117. wite] wete B.
119. Ac] And B. bileue] bileuep WB.
122—124. pe veyes—to wite] CB om.
122. veyes] whyes O.
126. to—inues] pe Iew R.
128. al] om.
129. haneloures] hanyloues or hauyloues C; written so as to resemble hanyloues in L; hauyloues O; hauyloues R; hauyloues B. blende] blynde O.
130. nor] pæt W.
132. lyf] lyue RB.
133. bolde] R om. he neure] be here R.
The poet beseeches study to help him.

Heigh do best drawe on hym day after other.

And whan pat witte was ywar what dame studye tolde,

He become so confus he couthe nouste loke,

And as doumbe a[s] deth and drowe hym arrere;

And for no carpyng I couthe after ne knelying to pe grounde,

I myste gete no greyne of his grete wittis,

But al laughyng he louted and loked yppon studye,

In signe pat I shulde biseche hir of grace.

And whan I was war of his wille to his wyf gan I loute,

And seyde, “mercy, madame zowre man shal I worthe,

As longe as I lyue bothe late & rathe,

Forto worche zowre wille pe while my lyf dureth,

With pat ze kenne me kyndely to knowe what is dowel.”

“For pat mekenesse, man,” quod she “and for pat mylde speche,

I shal kenne pe to my cosyn pat clergye is hoten.

He hath wedded a wyf with-Inne pis syx monethes,

Is sybbe to pe seuen arz scripture is hir name.

Bei two, as I hope after my techyngh,

Shullen wissen pe to dowel I dar it vndertake.”

And gladder pan pe gleman pat golde hath to zifte,

And axed hir pe heighe weye where pat clergye dwelte,

131. [counthj—drawe] 132. [bowed] to
133. [counth] how R. 
134. [counth] B. dureth] lastes C. 
135. what] how R. 
136. bicone—confus] was so y-
seumfitid (y-seumfitid ?) B.
137. as (2)] as WCROB; a L.
deth] deef B. and] he B. hym] al
B; C om.
138. clergye] clergise R. 
139. monethes] monethus R; monpes WB. 
artz] ars RB; artes C. 
141. [counth] wise R. it] wel R. 
142. B omits. 
143. worthe] worpe OB; be C. 
144. B. [counth] B. dureth] lastes C. 
145. Forto] And forto R; For y
"And telle me some token," quod I. "for tyme is pat
I wende."

"Axe pe heighe waye," quod she. "hennes to suffre-
Botho-wel-&-wo. 9if pat pow wolt lerne,
And ryde forth by richesse • ac rest pow nauȝt þerinne,
For if pow couplést þe per-with • to clergye come stow
neuere.

And also þe likerouse launde • þat lechherye hatte,
Leene hym on þi left halne • a large myle or more,
Tyl pow come to a courte • kepe-wel-þi-tonge-
Fro-lesynges-and-lither-speche • and-likerouse-drynkes.
þanne shaltow se sobrete • and symplete-of-speche, 165
þat eche wiot þe be in wille • his witte þe to shewe,
And þus shaltow come to clergye • þat can many þinges.
Saye hym þis signe • I sette hym to scole, 168
And þat I [grete] wel his wyf • for I wrote hir many
bokes,
And sette hir to sapience • and to þe sauter glose.
Logyke I lerned hir • and many other lawes,
And alle þe musouns in mus[i]ke • I made hir to
knowe. ·

Plato þe poete • I put hym fyrste to boke,
Aristotle and other moo • to argue I taȝte.
Grammer for gerles • I garte first wryte,
And bette hem with a baleis • but if þei wolde lerne.
Of alkinnes craftes • I controued toles, 177

156. I] we R. 169. [grete WCB] grette LRO.
159. ac] but O; and C. þow] OB
sones R. in] of O. musike] make
om.
161. hatte] hattes C; is hote R; Arestotle L. moo] R om. I] hem B.
hatteþ B. 175. gerles] gildre C (a confusion
162. hym] it WCOB. or] and CO. between g[erles] and [ch]ildire.
164. For] For C. wryte] to write W.
165. sobrete] sobere C. speche]
C; tokene B. I] þat y B. 177. controued] controued C.
Of carpentrie, of kerveres and compassed masouns,
And lerned hem leuel and lyne though I loke dynme.

178. carpentrie] capenterie C.
179. lerned] kennedle O.
183. science] sentens C. sotyle]
sanctle R; subtile C; sotile B.
184. A] And O. letly] lop B;
yght C.
185. Ac] And COB. let] letep W; 
leet R. [re] C om.
186. [free] fat] bere R. ne]
fer W. backed neuerre] lakkes no C; 
lakke no OB.
187. Loke] Loue R. [e lyketh]
bow thenke R.
188. For] And O.
189. [seigh CWO] saye LB; seye R.
190. simulat] so in WCROB; 
simulat L. [nec COB] vel LW; vel 
in R.
191. sic] enm O. deluditur] di-
luditur R; dilluditur O.
192. go me to] so in LRW; do hem 
COC2; don hem B.
193. zeme] some R.
196. He] And COB.
197. bit] bid C; biddeB WB. as]
B om.
199. And] And also CB. hoteth] 
biddes C. habemens] est R. ad 
ornes] R om.
ASTRONOMY AND GEOMETRY ARE DIFFICULT.

Dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei. 
† Gal. vi. 10.

If Poule preched pe pople · pat parfitnesse loued, 200
To do good for goddes lone · and gyuen men pat asked,
And nameliche to suche · pat sueth owre bileue.
And alle pat lakketh vs or lyeth vs · owre lorde techeth vs to louye,
And nouȝt to greven hem pat greueth vs · god hym-self for-badde it, 204

Michi vindictam, § ego retribuam.
† Rom. xi. 19.

For pi loke pow louye · as longe as pow durest,
For is no science vnnder sonne · so souereyne for pe soule.

Ac astronomye is an harde þyngye · and yuel forto knowe,
Geometric and geomcy · is ginful of speche; 208
Who-so thenketh wereche with þo two · thryueth ful late.
For sorcerye is þo souereyne boke · pat to þe science longeth.

Set ar þere fybicches in forcores · of fele mennes makyngye, 211
Experimentz of alk[en]amy·e · þe pople to deceuyue,
If þow þinke to dowel · dele þer-with neuere.
Alle þise science[s] I my-self · sotiled and ordeyned,
And founded hem formest · folke to deceuyue.

T Telle clerqyge þise tokens · and scripture after, 216

201. asked] asketh R; asken OB.
202. bat] as W. suet] schewedeth R.
203. vs (1) R om. or lyeth vs] and liea vs C; & liep vs O; and biliep vs B; or lyep W. owre lorde] god COB.
204. hym-self—i[f] bat forbedes C; bat forbedip O; pat for-bede B. retribuam] retribuam &c CB.
206. science] conscience CO.
207. an] and C; Row. knowe] Com.
208. is] so W. ginful] synful B.
209. worche] to worche B.
210. boke] blyk B. þe (2)] þat B;  po R. science longeth] sciences blongip W.
211. fybieches] ñibiché C. mennes] manyns B; men C.
212. alkenamy] so in WC; alkenamye O; alkenemye R; alle kyn amye B; alakemy L.
213. þinke] þenkist B. dele] dele þou B.
214. scient] so in WRB; science LO; sciens C.
215. founded] by-fond R.
216. þise tokens] þis tokene W. and] and to R.
To conseille pe kyndely · to knowe what is dowel.”

"I seide, “graunt mercy, madame” · and mekeliche
hir grette,
And went wiȝtliȝc awey · with-oute more lettynge,
And til I come to clergye · I couthe neuere stynte.
And gret[te] pe good man · as studye me tauȝte,
And afterwardes pe wyf · and worshiped hem bothe,
And tolde hem pe tokens · pat me tauȝte were.
Was neuere gone vpon pis grounde · sith god made
pe worlde,
Fairer vnder-fongen · ne frendeloker at ese,
Pan my-self sothly · sone so he wist
Pat I was of wittis hous · and with his wyf dame studye.
I seyde to hem sothly · pat sent was I þifer,
Dowel and dobet · and dobest to lerne.

"It is a comune lyf,” quod clergy · “on holycherche
to bilee,
With alle pe artikles of pe feithe · pat falleth to be
knowe.
And pat is to bilee lelly · bothe lered and lewed,
On pe grete god · pat gynnyng had neuere,
And on pe sothfaste sone · pat saued mankynde
Fro pe dedly deth · and pe deuclis power,
Þorwgh pe helpe of pe holy goste · pe whiche goste is
of bothe ;
Three [propre] persones · ae nouȝt in plurel noumbre,
For al is but on god · and eche is god hym-selue ;

217. To] I COB.  to—is] for to
knowe R.
218. graunt mercy] gramercy B.
hir] y here B.
219. wiȝtliȝc awey] miȝteliche my
wey R ; wiȝthi a-weye B.
220. til] Rom.
221. grette] so in WCRO ; grett
B ; gret L.  man] man wel CB.
222. Was] Was þere B.  gone]
Deus pater, deus filius, deus spiritus sanctus;

God þe fader, god þe sone ʾ god holigoste of bothe,
Maker of mankynde ʾ and of bestes bothe. 240

If Austyn þe olde ʾ here-of he made bokes,
And hym-self ordeyned ʾ to sadde vs in bileue.
Who was his autour? ʾ alle þe foure evangelistes;
And cryst clepid hym-self so ʾ þe evangelistes bereth
witnessse: — 244

Ego in patre & pater in me est; & quasi videt ʾ John xiv. 9, 10.
me, videt et patrem meum.

Alle þe clerkes vnder cryst ʾ ne couthe þis assoille,
But þus it bilongeth to bileue ʾ to lewed þat willen
dowell.

For had neuere freke fyne wytte ʾ þe feyth to dispute,
Ne man had no merite ʾ myȝte it ben ypronued: 248 ʾ The merit of
Faith is in want of proof.

Fides non habet meritum, ubi humana racio
prebet experimentum.

If þanne is dobet to suffre ʾ for þi soules helth,
Al þat þe boke bit ʾ by holychere techyng;
And þat is—man, bi þi myȝte ʾ for mericies sake, 251
Loke þow worche it in werke ʾ þat þi worde sheweth;
Suche as þow semest in syȝte ʾ be in assay y-founde;

Appare quod es, vel esto quod appare.
And lat no body be ʾ bi þi beryng bygyled,
But be suche in þi soule ʾ as þow semest with-oute.’

If þanne is dobest to be bolde ʾ to blame þe gyty, 256 ʾ Do-best is to be
blameless, and to blame the guilty.
Sithenes þow seest þi-self ʾ as in soule clene;

240. Maker] Makers C; Naþes (!) B.
241. he] WCOB om.
242. ordeyned] ordeigned it CB.
243. Who] Who so B.
244. evangelliestes] evangellist COB.
est] R om. videt me—meum] me vidit, patrem meum vidit R. W
omits this Latin quotation.
246. if] C om. bilongeth] longeth
RO. loured] men COB.
247. For] Ne B.
249. bi] þe W. soules] soul RCB.
251. chercych] cherches W.
252. bi] þis R. worde] werke CB.
253. yfounde] founden O. vel] aut R.
254. beryng] lernynge CB. bygiled] be bygiled R.
255. be] COB om.
256. dobest] dobet B.

† Austin wrote
books about this.
LET EVERY FAULT-FINDER MEND HIMSELF. [PASS. X.

Ac blame how neuere body· and how be blame-worthy:
_Si culpave velis· culpabilis esse canebis,
Dogma tuum sorvlet · cum te tua culpa remordet._ 260
God in pe gospel· grymly reprenuth
Alle pat lakken any lyf· and lakkes han hem-selue:
_Quid consideras festueam in oculo fratriis tui,
trabem in oculo tuo [non vides?]_ Why meuestow pi mode· for a mote in pi brotheres eye,
Sithen a beem in pine owne· ablyndeth pi-selue? 264
_Eice primo trabem de oculo tuo, &c.,_
Whiche letteth pe to loke· lasse other more.
If I rede ech a blynde bosarde· do bote to hym-selue;
For abbotes and for prieres· and for alle manere prelates,
As parsones and parisshe prestes· pat preche shulde
and teche,
268
All manere men· to amenden by here my3te;
This tixte was tolde 3ow· to ben war, ar 3e tau3te,
Pat 3e were suche as 3e seyde· to salue with other.
For goddis worde wolde nou3t be loste· for pat worch-
eth cuere,
272
If it auailk'd nou3t pe commune· it my3te auaille 3ow-
seluen.

† Mat. vii. 3.
† Mat. vii. 5.
† I advise every blind buzzard to amend himself.
† Priests should practise what they preach.
† Yet God's will is not done.

261. _grymly_ ] grecously W.
262. _Quid_ Qui W. _OB _omit all
after trabem; _C _all after the second
in; _non vides _is in _R _only.
263. _menestor_ ] meues _how R _;
menestow C; meuest _how OB; printed
menestow W. _brothers_ ] brother R.
264. _Sithen_ ] _Sibpe R. ablyndeth_
ablyndef O; _ablendeth R. _Eice_ so
in LWCORB. _de_ ] in W.
265. _Which_ ] Witt R.
266. _A_ ] B om.
267. _for (2)_ ] _COB _om. _for (3)_
_COB _om. _manere_ ] manere of _COB_,
268. _As_ ] _And C; Ac B. parisshe_]
parisshe (printed parishes) W. _shulle_ ] schulle R.
269. _manere_ ] manere of _COB_. _by_
be CR. _my3te_ ] my3tes W.
270. _told_ ] _told R (better). war_
y-war W; ware C. _ar_ ] er WCOB.
271. _seyde_ ] _seye W. _te_ ] to
(printed So) _W_. _salue_ ] same B.
272. _lost_ ] _boste R; altered in L from boste to loste.
273. _3ow-seluen_ ] _3oure-seluen R _;
yow C; _3ow B.
274. _now_ ] _no R. _fe_ ] _Rom. worldes_]
wordis B.
275. _wordes R. _on (2)_]
_COB om.
But in suche a manere as Marke meneth in pe gospel,

*Dum cecus ducit cecum, ambo in fouem cadunt.*

† Remember Hophni and Phineas (1 Sam. iv).

But in suche a manere as Marketh in his gospel,

Lewed men may liken sow pus · pat pe beem lithe in sowere eyghen, 277

And pe festu is fallen · for sowre defaunte,

In alle manere men · poure manseled prestes.

De bible bereth witnesse · pat alle pe folke of israel

Byttere abouste pe gultes · of two badde prestes, 281

Offyn and Fynes · for her couenytise,

Archa dei myshapped · and ely brake his nekke.

† Remember Hophni and Phineas (1 Sam. iv).

For-þi, 3e corectoures, claweth her-on · and corecteth fyrst sow-seluen, 284

And þanne mowe 3e saufly seye · as dauid made þe sauter:

*Existimasti inique quod ero tuo similis: arguam te, & statuam contra faciem tuam.*

† Ps. xlv. 21 (Vulg.).

† Dumb dogs; Isaiah lvi. 10.

And þanneshal borel clerkes ben abasched · to blame sow or to greue,

And carpen nouste as þei carpen now · and calle sow doumbe houndes,

*Canes non valentes latrare,*

And drede to wratthe sow in any worde · sowre werkmanship to lette,

And be prestiore at sowre prayere · þan for a pounde of nobles;

And al for sowre holynes · hauc 3e þis in herte.
POMP AND ARROGANCE OF THE MONKS. [PASS. X.

[132] Gregory the pope says,

Amonges riȝtful religiouse pis reule schulde be holde;
Gregorie þe grete clerke · and þe goed pope
Of religioun þe reule · reherseth in his morales,
And seyth it in ensaumple · for þei schulde do þere-after,
‘ Whenne fisses failen þe flode · or þe fresche water,
þei deyen for drouthe · whanne þei drie ligge;
Riȝt so, quod Gregorie · religioun rolleth,
Sterueth and stynketh · and stelth lordes almesses,
þat oute of couent and cloystre · coueyten to libbe.’
For if heuene be on þis erthe · and ese to any soule,
It is in cloistere or in scole · be many skilles I fynde;
For in cloistre cometh [no] man · to chide ne to fiȝte,
But alle is buxumnesse þere and bokes · to rede and to lerne.]

In scole þere is scorne · but if a clerke wil lerne,
And grete loue and lykyng · for eche of hem loueth other.

But now, Religion is a rider, and a buyer of land;
Ac now is religioun a ryder · a rowmer bi stretes,
A leder of lonedayes · and a londe-bugger,
A priker on a palfray · fro manere to manere,
An heep of houndes at his ers · as he a lorde were.
And but if his knaue knele · þat shal his cuppe brynge,
He loureth on hym and axeth hym · who tauȝte hym curteysye?
† Lords ought not Litel had lordes to done · to yvye londe fram her heires

291—303. In R only; cf. Text A and Text C. See the Critical Note.
297. Gregorie· here miswritten
Grigori; but see l. 297. roîleth] miswritten rolleth; but see A xi. 206.
302. [no] supplied from Text C;
304. seorne] a scorn B. seorne—
wil] skile · and scorne but ßif he R.
306. Aœ] And CO. rowner —

stretes] Romere aboute W.
307. a] R om. bugger] bygger CO; biere B.
309. An] And C. ers] ars B.
310. if] B om. his (2)] hym C; hym þe OB. cuppe] coppe WC.
311. hym (2)] COB om.
312. done] so in RB; doû L; doon WC; do O; see p. 170, l. 37.
To Religious, pat haue no routhe· pough it reyne on to give to monks.

In many places per hij persones ben· be hem-self at ece,
Of pe pore haue pei no pite· and pat is her charite;
Ac pei leten hem as lordes· her londe lith so brode.

Ac pei shall come a kyng· and confesse 3ow religious,

And bete 3ow as pe bible telleth· for brekynge of 3owre reule,

And amende monyales· monkes and chanouns,
And putten hem to her penaunce· ad pristinum statum ire,

And Barounes with Erles beten hem· þorugh beatus· Ps. i. 6.

virres techynge,

pat here barnes claymen· and blame 3owre foule::

\[Hij in curribus, [et] hij in equis; ipsi obligati \]

sunt, &c.

And panne Freres in here freitoure· shal fynden a keye

Of costantynes coffres· in which is pe catel

pat Gregories god-children· han yuel dispended.

And panne shall pe abbot of Abyndoun· and alle

[his] issu for euere

Haue a knokke of a kyng· and incurable pe wounde.

That pis worth soth, seke 3e · pat oft ouer-se pe bible:

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313. routhe] ryghte C.
315. pe] O om. her] his C; hir pure R.
316. Ac] And COB. londe lith] londes lyen W.
317. religiouse] religiouse O; religioues B.
318. pe] C om.
319. monyales] monial C.
321. with] and COB. beten] biten R. virres] so in LWR; vir-is B; vir CO.
322. Hij] so in the MSS. in both places, except that C has Hij in the first case. [et WCRoB] L om.
324. coffres] tresore COB.
325. god-children] gode childerne R.
328. pis] is (corruptly) B. pe] soure B. cedencingium] credenciuncium CB. insanabili] insabili CRB.
Ac ar lat kynge com e · cayme shal awake. 329
Ac dowel shal dyngen hym adoune · and destroyen his myyte."

"Banne is dowel and dobet," quod I · "dominus and knyisode."

"I nel nouȝt scorne," quod scripture · "but if seryuenes lye;"

Kynghod ne knyȝthod · by nauȝt I can awayte,
Helpeth nouȝt to heueneward · one heres ende,
Ne ricchesse riȝt nouȝt · ne reaute of lordes.

Poole preueth it imposibble · riche men [to] hane heuene,
Salamon seith also · pat syluer is worst to louye :

Nichil iniquius quam amare pecceanum.
And eaton kenneth vs to coueiten it · nauȝt but as nede techeth,

Cato, Dist. iv. 4.

Dilige denarium, set parele dilige formam.
And patriarke and prophetes · and poetes bothe
Wryten to wissan vs · to wilne no ricchesse,

And proysedon pouerte with pacience · þe apostles
bereth witnesse,
þat pei han heritage in heuene · and bi trewe riȝte,
þere riche men no riȝte may clayme · but of reuthe and grace." 344

"Contra," quod I, "bi cryste · þat can I reprene,
And preue it bi Peter · and bi poule bothe,

Ac] And COB; But W. [to WOB] LRC om.
dygen] dygen C.
333. ne] & OB; a C.
334. heres] heris WB.
335. reaute] Reaute W; realte R.
R; unpossible O; impossible WCO.

338. it—techeth] not but as it nedip OB; nouȝt · but as it nedes C.
as—techeth] at pure nede R.
341. wilne] wille B.
344. men] man R. ne] noȝt B.

345. reprenc] reherc CB.
"That refers to Saracens and Jews," said she.

"The rule for Christians is given in [† Col. iii. 1;]

And in Lu. x. 27.

† We should not hoard silver or clothes.

[Par. 42 b.]

Christians ought to help each other.
And seith, 'slee nouzt pat semblable is to myne owen liknesse,

See Lu. xviii. 20." But if I sende þe sum tokne; · and seith, non mecaberis, Is, slee nouzt, but suffre · and al for þe beste. 369

Rom. xii. 19.

[For, Michi vindictam, & ego retribuam.]

'For I shal punysshen hem in purgatorie · or in þe putte of helle,

Vche man for his mysdedes · but mercy it lette.'"

† "This is a long lesson," said I.

Where dowel is, or dobet · derkelich 3e shewen;

Many tales þe tellen · þat theologye lerneth;

And þat I man made was · and my name yentred

In þe legende of lyf · longe er I were,

Or elles vnwriten for somme wikkednesse · as holywrit wytnesseth,

John iii. 13.

Nemo ascendit ad celum, nisi qui de celo descendit.

If I leue it wel," quod I, "bi owre lorde · and on no letterure bettere.

Solomon, who wrote Wisdom—

For Salomon þe sage · þat sapience tauce,

God gaf hym grace of witte · and alle his godes after,

[To reule þe reume · and riche to make ;] 381

He demed wel & wysely · as holy writte telleth.

Aristotle & he · who wised men bettere?

Maistres þat of goddis mercy · techen men and prechen,

Of here wordes þei wissen vs · for wisest as in here tyme,

367. seith] saide C. semblable is]

And if I shulde worke bi here werkes · to wynne me heune,

pat for her werkes and witte · now wonyeth in pyne,
panne woryste I vnwysely · what-so euere ȝe preche.

Ac of fele wittyn in feith · litel ferly ȝe haue,
țiough her goste be vngraciouse · god for to plese.

For many men on þis molde · more sette her hertis
In good þan in god · for-þi hem grace failleth,
At here moste myschief · whan þei shal lyf lete.

As Salamon dede, and such other · þat shewed gret wittes,
Ac her werkes, as holy wrytte seyth · was euere þe con-

trarye.

For-þi wyse witted men · and wel ylettred clerkes,
As þei seyen hem-self · selden done þer-after,

Super cathedra[m] moysy, &c.

Ac I wene it worth of many · as was in Noes tyme,
þo he shope þat shippe · of shides and bordes ;
Was neuere wriȝte saued þat wrouȝt þer-on · ne ober 
þer-werkman elles,
But briddes and bestes · and þe blissed Noe,
And his wyf with his sones · and also here wyues ;
Of wriȝte þat it wrouȝte · was none of hem ysaued. 404
God leue it fare nouȝt so bi folke · þat þe feith techen
Of holicherche, þat he[r]berwe is · and goddes hous to 
saue,

Yet are they both in hell; 
Were I to do as they taught, and yet go to hell, 
I were unwise indeed.

† But many men rather seek goods than God.

Mat. xxiii. 2. [Cf. 1322.]

[Fol. 43.] 
† May Holy Church prove to be Noah’s ark!
And shelden vs fram shame per-inne as noes shippe did bestes;
And men pat maden it anydde pe flode adreynten.
pe culorunm of pis clause curatoures is to mene,
pat ben carpenteres holykirke to make for crystes owne bestes.

_Homines & inmenta salvatis, domine, &c._

[At domes-day pe [diluuye] worth of deth and [fyr] at ones;
For pi I conseil 3ow clerkes of holy cherche pe wrixtes,
Wercheth 3e werkes as 3e seen I-write lest 3e worth nau3t per-inne.]

¶ On gode fridaye I fynde a feloun was ysaued,
pat had lyued al his lyf with lesynges and with thefte;
And for he biknewe on pe crosse and to cryste sc[h]rof hym,

He was sonner saued pat seynt Johan [pe] Baptiste,
And or Adam or ysaye or eny of pe prophetes,
pat hadde yleine with Lucyfer manye longe 3eres.
A robbers was yraunceouTzed rather pan pei alle,

With-outen any penaunce of purgatorie to perpetuel blisse.

¶ J Anne Marye Magdaleyne what womman dede worse?
Or who worse pan dauid pat vries deth conspired?
Or Poule pe apostle pat no pitee hadde,

Moch e crystene kynde to kylle to deth?

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407. _shilden_ shilden W; schilde RCOB. _noes_ Noe C.
408. _adreynten_ adrugend (sic) C.
409. _clause_ cause O. _curatoures_ in curatoures R.
411—413. _In R only. Cf. C-text._
Fr. 5. 35; R wrongly has deluye.
[fyr] so in MS. Fr. ; R has feer.
414. _On gode_ For a good R.
ysaued] saued O.
415. _lyued_ 1-lyued R.

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416. _biknewe on_] bekned to W. 
schrof WRB] L has scrof; but the line is marked for correction; schrone CO.
417. _saued_ 1-saued R; y-saued W.
[pe WCRoB] L om.
418. _or (1)]_ er COB; ar R.
419. _ylie]_ I-lyen R; ylyen WC.
420. _yraunceouTzed_ raunceoned C; raunsoned B.
422. _J Anne_ And CB.
423. _pan_ dede pan R.
425. R omits.
And [now] ben ṣe as souereynes · wyth seyntes in heuene,

Po pat wroulte wikkedlokest · in worlde po pei were.

If And po pat wisely wordeden · and wryten many bokes
Of witte and of wisdome · with dammned soules wonye.

Pat salamon seith, I trove be soth · and certeyne of vs alle,

[Sunt] insti atque sapientes · & opera eorum in

manu dei sunt, ᵇv.;

If the are ben witty and wel libbynge · ac her werkes ben yhudde
In pe hondes of almïtý god · and he wote pe sothe

Wher for loue a man worth allowed þere · and his lele werkes,
Or elles for his yuel wille · & enuye of herte,
And be allowed as he lyued so · for bi lyther, men
Knoweth þe gode ·

And wherby wote men whiche is whyte · if alle þinge blake were,
And who were a gode man · but if þere were some shrewe?

For þi lyue we forth with lither men · I leue fewe ben gode.

For qant oportet vyent en place · yl ny ad que pati,
And he pat may al amende · haue mercy on vs alle;

Yet they are now in heaven.

† But many witty men are in hell.

† Eccles. ix. 1.

† When necessity is upon us, we must suffer.
For sothest worde āt euere god seyde · was āt he seyde, nemo bonus.

* Clergyhe āt of crystes mouth · commended was it litel,
For he seyde to seynt Peter · and to suche as he loued,

_Dam steteritis ante Reges et presides, &c.;_

pough āt come bifor kynges · and clerkes of āt lawe,
Beth nouȝte abashed · for I shal be in ȝoure mouthes,
And ȝyue ȝow witte at wille · and kunnynge to conclude
Hem alle āt aȝeines ȝow · of crystenedome disputen.

* Dayyd maketh menc/ion · he spake amonges kynges,
And miȝte no kyng overcome hym · as bi kunnyng of
speche.

But witte ne wisdome · wan neuere āt maystre, 
Whan man was at myschief · with-out āt more grace.

* āt doughtiest doctour · and deuyoure of āt trinitee,
Was Augustyn āt olde · and heighest of āt foure,

Sayde ātus in a sarmoun · I seigh it written ones,

_Eece ipsis idioti rapiunt celum, vbi nos sapientes
in inferno mergimus:

And is to mene to englissh men · more ne lasse,
Aren none rather yranysshed · fro āt rīȝte byleue

Pan ar āt cusynnye clerkes · āt comne many bokes;

* Ne none somuer saud · ne sadder of byleue,
Pan plownym and pastoures · & pore comune laboreres.
Souteres and shep[herdes · suche lewed iottes

441. For] For [āt B. _was_] COB
om.
442. āt] O om. _it_] CB om.
443. _Inum] Cum W.
445. _Beth] Bees C. _abashed_] abassed C.
449. _And] Al R. _as_] B om. _as
bij] and be C.
450. _ne] and W. _wan] ne wan
CB. _ēc] B om.
452. _doughtiest] douȝtiorokest R.

444. _For_ ☞ For [ēc B. _was_] COB
om.
445. _Inum] Cum W.
445. _Beth] Bees C. _abashed_] abassed C.
449. _And] Al R. _as_] B om. _as
bij] and be C.
450. _ne] and W. _wan] ne wan
CB. _ēc] B om.
452. _doughtiest] douȝtiorokest R.

444. _For_ ☞ For [ēc B. _was_] COB
om.
445. _Inum] Cum W.
445. _Beth] Bees C. _abashed_] abassed C.
449. _And] Al R. _as_] B om. _as
bij] and be C.
450. _ne] and W. _wan] ne wan
CB. _ēc] B om.
452. _doughtiest] douȝtiorokest R.

445. _to—men_] to men W; on English COB. _more_] to more COB. _ne_ and to COB. _lasse_ loste C.
456. _rather_] opere raper COB.
457. _conne_] knowe R; kunne B.
458. _saued_] I-saued R.
459. _pastours_] portours B. _pore_ power R; opere WCOB.
460. _B omits. _shepherdes_] so in W; _misritten_ sheperdes in L. _suche_ and opere W; and swich C. _iottes_] lutes W.
Percen with a *pater-noster* · *he paleys of heuene,*
And passen *purgatorie penaunceles* · *at her hennes*
*partyng,*
In-to *pe blisse of paradyes* · *for her pure blyeue,*
*bat inparfitily here* · *knewe and eke lyued.*

† *See men knowe clerkes* · *pat han cursed pe tyme,*
*bat enure pei couth or knewe more* · *pan *credo in deum*
*patrem*;
And pryncipaly her *pater-noster* · many a persone hath
wished.

† *I se ensamples my-self* · *and so may many an other,*
*bat seruauntes pat serven lordes* · *selden falle in arrerage,*
But *bo pat kepem pe lordes catel* · *clerkes and reues.*
Riȝt so lewed men · & of litel knowynge,
Selden falle *pei so foulê* · and so fer in synne,
As clerkes of *holikirke* · *pat kepem crystes tresore,*
*pe which is mannès soulë to saue* · *as god seith in pe*
gospel:

*Ite vos in vineam meam.*”

April 1667. *Pater-noster !*

† Clerks are often sorry they ever knew more than that.
† Not common servants, but stewards, run in arrears.
† So fares it with them that keep Christ’s treasure.”
† *Mat. xx. 4.*

461. *Percen*] *pat persen B.*
462. *passen*] *passen þurgh B.*
464. *inparfitily*] *in parfit lif B.*
*here*] *Rom. eke*] *Rom.*
463. *bat—cursed*] *cursen R.*
466. *couth—knewe*] *koufe on pe*
book *patrem*] *COB om.*
467. *her*] *pe R. a*] *Rom. wisched*]
I-wished R.
468. *In margin of O is Exemplum bonum. may many*] *mowen O. au*]
*WCOB om.*
469. *arrerage*] *rerage R; areragis O.*
470. *But*] *But (printed And) W.*
*pe*] *Rom.*
471. *knowynge*] *kunynge R.*
472. *pei*] *Rom.*
PASSUS XI. (DO-WEL III.)

Passus xyvns.

THanne scripture scorned me · and a skile told me, And lakked me in latyne · and liȝte by me she sette, And seyde, “multi multa sciunt, & seipsos nesciunt.”

bo wepte I for wo · and wrath of her speche, And in a wynkyng wrath · wex I aslepe.

A merueillouse meteles · mette me þanne, þat I was ranisshed riȝt þere · and fortune me fette, And in-to þe londe of longyng · allone she me broȝt, And in a myrour þat hit mydlerd · she mad me to bi-holde.

Sittyn then she sayde to me · “here myȝtow se wondres, And knowe þat pow coueytest · and come þer-to, þur aunter.”

Title. Passus vndecimus & (sic) supra C; Passus vndecimus W; Passus xus de vis. vt supra R; B adds & quartus de Dowel.

1. scorned] seru’d C.
2. in] a R.  she] he R; COB om.
3. wrath] wraȝte O; sorwe R.
4. wynkyng] wyndyng COB, wrath R; wraȝte W; wraȝte O; wraȝthe CB; wrath in Crowley, weex I so in LCOB; weex IW; til I was R.
5. A] A ful B. meteles] swenene COB. me] I me O. mette—Þanne] me tydde to dreme R.
7. And] B om. in-to] to C. all-one] & lone R.
10. par aunter] par aunter R; par-adventure B.
HE IS THREATENED BY OLD AGE.

Fortune had two damsels, named Lust-of-the-Flesh and Lust-of-the-Eyes.

And sayde, "pow art zonge and zep e and hast zeres ynowe,
Forte lyue longe and ladyes to louye;
And in pis myroure pow myzte se se myrthes ful manye,
Pat leden pe wil to lykyng e al pi lyf tyme."

The second maiden said the same.

"Man," quod he, "if I mete with pe bi Marie of heuene,
pow shalt fynde fortune pe faille at pi moste nede,
And concupiscencia-carnis clene pe forsake.
Bitterliche shaltow banne Janne bothe dayes and ni3tes
Couveytise-of-cyghe pat euere pow hir knewe,
And pryde-of-parfyt-lyuyng e to moche peril pe brynge."

"See, recche pe neuere," quod recchelesnes stode forth in ragged clothes,
"Folwe forth pat fortune wole pow hast wel fer til elde;

20. will] wole W; wyl C; wel R; wollen B.
22. a] B om.
25. folwed] folweb CR; folwiþ B.
27. mete] mette B.
30. bothe] bothe pe C.
31. hir] it CO; hit B.
32. of] of pi R. brynge] brou3t CB.
33. stode] stonde B.
34. fer] fare C. tif] to RCB.
A man may stoupe tymes ynow: when he shal tyne pe croune.

"Homo proponit,' quod a poete · and plato he hyght, 'And deus disponit,' quod he · lat god done his wille.

If trewthe wil witnesse it be wel do · fortune to folwe, Concupiscencia-carnis · ne coneytise-of-eyes Ne shal noust greue pe gretly · ne bigyle pe, but bow wolt."

"3ee, farewel phippe!" quod fauntelte · and forth gan me drawe,

Til concupiscencia-carnis · acored alle my werkes.

If trewthe: wil witnesse it be wel do · fortune to folwe,

Concupiscencia-carnis · acorded alle my werkes.

If wille to haue his lykynge!

Concupiscencia-carnis · conforted me anon after,

And folwed me fourty wynter · and a fyfte more,

And seyde, "have no conscience · how bow come to gode;"

Go confesse [pe] to sum frere · and shewe hym pi synnes. For whiles fortune is pi frende · Freres wil pe-louye,
And feche pe to her fraternite · and for pe biseke, To her priour prouynial · a pardoun forto hau, 56 And preyen for pe, pol bi pol · 3if pow be pecuniosus."  

Set pena pecuniaria non sufficit pro spiritualibus delictis.

If By wissynge of pis wenche I wrouȝte · here wordes I did as she bade. were so swete, Tyl I forgat zouthe · and zarn in-to elde. And þanne was fortune my foo · for al hir faire biheste, And pouerte pursued me · and put me lowe, 61 And þo fonde I þe Frere aferde · and flyttynge bothe, Þat þere a man were crystened · by kynde he shulde be buryed, Or where he were parisshene · riȝt þere he shulde be graun. And for I seye þus to freres · a fool þei me helden, 68 And loued me þe lasse · for my lele speche. Ac ȝet I cryed on my confessoure · þat helde hym-self so kunynge, "By my feith, frere," quod I · "þe faren lyke þise woweres, 71 Þat wedde none wydwen · but forto welde here godis; Riȝte so, by þe Rode · rounȝte ȝe neuere Where my body were buryed · bi so ȝe hadde my siluer. Ich haue moche merueille of ȝow · and so hath many an other, I said that I wondered at him, flettyng C · flitynge R. 64. buryed] burial (sic) B. 67. were] were a R. 70. Ac] And CB. 72. wedde] wedden B. godis] gooleles WC; goodis B; goed R. 73. þe] þei B. 74. buryed] y-buried B. my] the CB. 75. an other] other RCOB.
Why 3owre couent couey'teth to confess and to burye,
Rather þan to baptise barnes þat ben catekumelynges.
Baptizyng and burying bothe ben ful nedeful,
Ac moche more merytorie me þynke[p] it is to baptize.
For a baptizid man may þas maistres telleth,
þorugh contricio come to þe heigh heuene;

Sola contricio [delet peccatum.]

[T Ac a barne with-oute bapteme may nouþt so be saued;

Nisi quis venatus fuerit [ex aqua, &c.;]
Loke, þe letted men whether I lye or do nouȝte."
And lewte loked on me and I loured after.

"Wherfore lourestow?" quod lewte and loked on me harde,

"If I durste," quod I, "amonges men þis meteles auowe!"

"Þe, bi þeter and bi poule," quod he "and take hem bothe to witnesse,
Non oderis fratres secrete in corde tuo, set publice argue illos."

"Bei wol alleggen also," quod I "and by þe gospel prenen,
Nolite indicare quemquam."

"And wher-of serueth lawe," quod lewte "if no lyf
vnder-toke it,
Falsenesse ne faytrye; for sumwhat þæ apostle seyde,
Non oderis fratrem.

77. catekumelynges] cathecumyngys
O; catekomenlys CB.
78. bothe] hath CB. ben] beþ WR.
79. Ac] And C. þynkeþ] so in WOR; þynkeþ B; þyngket C; þynke
L. it] CO om.
80. as] as þise W; as wel as B.
81. to] til R. [delet peccatum COB] LWR merely have &c.
82. a] W om. so] CB om. saved]
ysaueþ R. [ex aqua, &c COB] LWR om.
83. whether] whethur R; whether C.
84. lewte] lewete þo R; leaute B.
loked] lok C.
85. lourestow] louest þou OB.
86. þis meteles] þeise metelis O.
87. þe] þe O; þis W; CB om.
take] so in LR; took WC; toke OB.
hem] COB om. publice papulce O.
88. quemquam] R adds &c.
89. lewte] leute þanne R. it]
erased in O.
90. ne] and CB. apostle] gospel
And in pe saunter also • seith dauid pe prophete, 

Existimostini inique quod ino tuo similis, &c. 92

It is *licitum for lewed men • to segre pe sothe, (Vulg.)

If hem lyketh and leste • eche a lawe it graunteth, "Even the
Excepte persones and prestes • and prelates of holy
cherche, 

It falleth nouste for that folke • no tales to telle, 
ough pe tale were trewe • and it touched synne. 96

[To] reden it in Retoryke • to arate dedly synne ?
Ac be neuere more pe fyrste • pe defaute to blame ;
ough peow se yuel, sey it nouste fyrste • be sorye it were
spare

No ping • pe is pryue • publiceillow it neuere, 
Neyther for loue laude it noust • ne lakke it for enuye ;

Parm lauda, vitupera parcins." 97

"He seith sothe," quod scripture þo • and skipte an 
heigh, & preched ;
Ac þe matere þat she meued • if lewed men it knewe, 
þe lasse, as I leue • louyen it þei wolde. 105

This was her teme and her tyxte • I toke ful gode
hede ;
‘ Multil to a maungerye • and to þe mete were sompned,
And whan þe peple was pleneres comen • þe porter vn-
pynned þe zate, 108

91. also CB om.
92. licitum] leueful O; lefsum B.
93. and] or. a] CB om.
94. cherche] cherches R.
95. no] none RB.
96. were] be W. touched] touche W.
98. [To W.] And LCROB. arate] a-raten R.
99. Ae] And C. þe (2)] þe (omitted in printed copy) W.
100. sey] ne seie R. amended] amendit R.
101. No] And CO; A B. publice] puplice O; publiche RB.
102. laude] preise W; lakke R; lab B. parcins] propicius, &c B.
104. Ae] And C. she] he COB.
105. After this line R has an extra line—þe bieleu þat lord • þat letted
men techeþ; where the first þat should
be of oure. Cf. Text C.
CHRIST'S BLOOD SAVES ALL MEN.  [PASS. XI.

And plucked in pauci priueliche · and lette pe remenaunt go rowme !'

I pondered upon my election to grace.

¶ Al for tene of her tyxte · trembled myn herte,
And in a were gan I waxe · and with my-self to dispute,
Whether I were chosen or nouȝt chosen; · on holiferche I pouȝte,

¶ pat vnderfonge me atte fonte · for one of goddis chosen;
For cryste cleped vs vs alle · come if we wolde,
Sarasenes and seismatikes · and so he dyd pe iewes,

O vos omnes scientes, venite, &c.
And badde hem souke for synne · saufly at his breste,
And drynke bote for bale · brouke it who so myȝte.

Janne may alle crystene come,” quod I · “and cleyme þere entre,

By þe blode þat he bouȝte vs with · and þorough bap-
tesme after,

Qui crediderit & baptizatus fuerit, &c.

For þough a crystene man coneyted · his crystenedome

to renye,

Riȝtfulliche to renye · no resoun it wolde.

¶ For may no cherle chartre make · ne his catel selle,
With-outen leue of his lorde · no lawe wil it greuunte,
Ac he may renne in arrerage · and rowme so fro home,
And as a reneyed caiyf · rechelesly gon aboute, 125

Ac Resoun shal reke with hym · [and rebuen hym at

pe laste,

109. rowme] rume WRB; rume (O.
110. trembled] tremeled R.
111. a] C om. · were] weer W. to]
COB om.
112. chosen] chose R (in both places). chosen (2) COB om.
113. vnderfonge] vnder-fonged W; vndir-fenge OB; vnder-fenge C. atte]
at þe RCOB. fonte] font B; font B. Chosen C. om[ere] oen R. chosen] chosne L; but see l. 112.
115. Sarasenes] Sarzens W. scientes] so in LRCOB; sicientes W.
116. saufly] saue R; sally B.
117. broke] broke C.
118. may] mowen O.
120. recyue] recyeye R; forsake C.
122. cherle] cherche (!) C.
124. arrerage] arreragis B. rowme so] renne R.
125. a reneyed] he renneth R. renne] rennen W; RCOB om.
126. A[ce] And WC.
126, 127. The last half of l. 126, and first half of l. 127, are found in R only. But see Text C.
And conscience a-counte with hym] · and casten hym in arrerage,
And putten [hym] after in a prisone · in purgatorie to brenne, 128
but he can be imprisoned for debt.”
For his arrerages rewarden hym þere · þo þe daye of dome,
But if contricioun [wol] come · and erye, bi his lyue, 133
Mercy for his mysdedes · with mouth or with herte.”
¶ “þat is soth,” sayde scripture · “may no synne 
Misericordia eius super omnia opera eius.”  Ps. cxliv. 9 (Vulg.).
¶ “see! baw for bokes!” quod one · was broken oute of helle, 136
Trajan declares how he was released from hell.
Hiȝte troianus, had ben a trewe knyȝte · toke witnesse at a pope,
How he was ded and damnued · to dwellen in pyne, 133
For an uncristene creature · “clerkis wyten þe sothe, 136
þat al þe clergey vnnder cryste · [ne] miȝte me cracche 
þro helle, But onliche loue and leaute · and my lawful domes.
¶ Gregorie wist þis wel · and wilned to my soule 141
Sauacioun, for sothenesse · þat he seigh in my werkes.
And, after þat he wepte · and wilned me were graunted

COR om.
129. [For] And for R. arrerages] arerrege CB; arregae O. to] rige to R.; til B.
130. [wol WC] wole OB; miswrit-
ten wel in LR, but the line, in L, is marked for correction. lyue] leue R.
131. or] and W.
132. seyde] quod COB. may] þat may B.
133. alle to] may al R. and] þat R. hir folwe] he folweth R.
135. þee] þhe O; Ye RC.
137. ded] dede R; deed B. pyne] payne COB.
138. wyten] wite W.
139. þe] C om. [ne W] LCROB om. me] hym B; C om.
140. leaute] my leute R. and (2)] of R.
142. for] for þe R. seigh in] seith
Grace, wyth-outen any bede byddynge · his bone was
vnderfongen,
And I saued, as ye mawe · with-oute syngyng of masses ;
By loue, and by lernynge · of my lyuyng in treuthe,
Brouȝte me fro bitter peyne · þere no biddynge myȝte.”

[ILLUSTRATION]

"Lo, ye lorde, what leute did · by an Emperoure of Rome,
þat was an vncrystene creature · as clerkes fyndeth in
bokes.

Now þow preyere of a pope · but for his pure treuthe
Was þat sarasene saued · as seynt Gregorie bereth wit-
nes.

Wel ouȝte ȝe lorde, þat lawes kepe · þis lessoun to haue
in mynde,
And on troianus treuthe to thenke · and do treuthe to
þe peple.

This matter is
dark.

Blessed be Truth
that so saved that Saracen!

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[Page 177]
PASS. XI.

MEN SHOULD LOVE EACH OTHER.

Or any science vnder sonne: he scuene arzt and alle,
But if pei ben lerned for owre lordeis loue: loste is alle
pe tyme:—

For no cause to cacche siluer perce-by: me to be called a
mayster,
But al for lone of owre lorde: and pe bet to lone pe
peple.

For scynte Iohan seyde it: and soth aren his wordes,

Qui non diligit, manet in morte—

Who so loueth nouȝte, leue me: he lynueth in deth-
deyinge:—

And pat alle manere men: enemys and frendes,
Louen her eyther other: and lene hem as her-selue.
Who so leneth nouȝte, he loueth nouȝte: god wote he
sothe.
And commaundeth eche creature: to confourme hym to
louye,
And souereynelyche pore poeple: and here enenys
after.

For hem pat hateth vs: is owre meryte to louye,
And pore peple to plese; here prayeres may vs helpe.
For owre ioye and owre hele: Ihesu cryst of heuene,
In a pore mannes apparaillle: pursueth vs euere,
And loketh on vs in her liknesse: and pat with louely
chere,
To knowen vs by owre kynde herte: and castyng of
owre eyen,

170. B omits. if] WCRBO om. loste] I-lost R.
169. bet] better C. peple] pope(!) B.
170. aren] arn WB.
171. lene] leuef B. deth] deep B; deep (=printed deep) W.
173. Louen] Lone W. lene] so in O; in other MSS., it is more like
lune; see the Critical Note. hem]
hym C. her-selue] hem-selue W.
174. Who] For who R. leneth]
leuef O; in other MSS., it looks like
leueth. god] oure lorde R.
173. And} Crist W. commaundeth] commaunded R; commaunde C. eche]
ech a W; vech R; iche O; Ilk C. confourme] conformen W.
176. pore] he pouere W. here] hir
WC.
179. For} And W. hele] heele W; euel (?) R. Ihesu] is ihesu R.
180. pursueth] pursued W.
181. B omits.
182. eyen] eighe C; eige B; ye O; eyes R.

"Learning without love is profitless," said Trajan.
WE ARE ALL BRETHREN IN CHRIST.  [PASS. XI.

Wheper we loue he lorde here byfor owre lorde of bliss;
" And exciteth vs bi he euangelye pat, when we maken fentes,
We shulde nouzte clepe owre kynne per-to ne none kynnes riche;
' Cum facitls conuiaia, nolite inviture amicos;
Ac calleth he careful per-to he croked and he pore,
For sowre frendes wil feden sow and fonden sow to quite sowre festynge and sowre faire zifte; vche frende quyghteh so other.
" Ac for he pore I shal paye and pure wel quyte her travaile,
pat zineth hem mete or moneye and loueth hem for my sake.'
For he best ben somme riche and somme beggers and pore.
For alle are we crystes creatures and of his coffres riche,
And bretheren as of o blode as wel beggares as erles.
For on caluare of crystes blode crystenedome gan sprygne,
And bloty bretheren we bycome pere of o body ywonne,
As quasi modo geniti and gentil men vche one,
No beggere ne boye amonges vs but if it synne made;
'Quifdcit peccatum, serius est peccati, &c.
' In pe olde lawe as holy lettre telleth,
Mennes sones · men called vs vchone,
Of adames issue and Eue · ay til god-man deyde; 200
And after his resurreccioun · Redemptor was his name,
And we his bretheren, pourgh hym ybouyt · bothe riche and pore.

For-þi loue we as leue bretheren shal · and vche man
laughe vp other,
And of þat eche man may forbere · amende þere it
nedeth, 204
And every man helpe other · for hennes shal we alle;

Alter alterius onera portate.

And be we nouȝte vnkynde of owre catel · ne of owre kunynge neyther,
For noet no man how neighe it is · to be ynome fro bothe.

For-þi lakke no lyf other · þough he more latyne knowe,
Ne vnder-nym nouȝte foule · for is none with-oute faute.
For what euere clerkis carpe · of crystenedome or elles,
Cryst to a comune woman seyde · in commune at a feste,
þat fides sua shuld sauen hir · and saulen hir of alle
synnes.

Let no man blame another overmuch.

For-þi loue we as leue bretheren shal · and vche man
laughe vp other,
And of þat eche man may forbere · amende þere it
nedeth, 204
And every man helpe other · for hennes shal we alle;

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Cryst to a comune woman seyde · in commune at a feste,
þat fides sua shuld sauen hir · and saulen hir of alle
synnes.

Let no man blame another overmuch.
And lawe is loth to loue; but if he lacche syluer,
Bothe logyke and lawe; pat louneth nouste to lye,
I conseille alle cristene; cleue nouste per-on to sore.
For sum wordes I fynde ywryten; were of faithes
techynge;
\[\text{Eudem mensura quia mensi fueritis, remecietur vobis.}\]
\[\text{Mat. vii. 2.}\]
\[\text{Mock. vii. to.}\]
Cleave not to
logic or law.

\[\text{Melius est scrutari sceleras nostra, quam naturas rerum.}\]
\[\text{Luke xxiv. 13.}\]
\[\text{Luke xxiv. 31.}\]
Learn rather the
law of love.

For pi lerne we pe lawe of lone; as owre lord

tau3te,
And as seynte Gregory seide; for mannes soule helthe,
\[\text{And al was in ensample; to vs synful here,}\]
\[\text{And apparaille vs nou3te ouer proudly; for pylgrymes ar we alle;}\]

\[\text{220.}\]
\[\text{221.}\]
\[\text{222.}\]
\[\text{223.}\]
\[\text{224.}\]
\[\text{225.}\]
\[\text{226.}\]
\[\text{227.}\]
\[\text{228.}\]
\[\text{229.}\]
\[\text{230.}\]
\[\text{231.}\]
\[\text{232.}\]
And in his apparell of a pore man, and pilgrymes lyknesse
Many tyme god hath ben mette, amonge nedy peple, 
Here neuere segge hym seigh in secte of pe riche. 237
Seynt Iohan and other seyntes were seyne in pore clothynges,
And as pore pilgrymes preyed mennes godis.
Ihesu cryste on a iewes dou3ter aly3te, gentil woman
ough she were, 240
Was a pure pore mayde, and to a pore man wedded.
Martha on Marye magdeleyne: an huge pleynye she made,
And to owre sancour self: seyde pise wordes,

Domine, non est tibi cure quod soror mea reliquit

me sola[m] ministrare, &c.? 

And hastiliche god answered and eytheres wil folwed,
Bothe Marthaes and Maries as Mathew bereth witnesse,
Ac pouerete god put biforme, and preyed it pere bettre;

Maria optimum partem elegit que non [aufere-
tur ab ea.]

And alle pere wyse pat euere were by aly3te I can aspye,
Preysen pouerete for best lyf; if pacience it folwe,
And bothe bettere and blisseder by many folde pan ricchesse.

235. in pe] in C; B om. apparaille] paraile R.

236. mette] y-mette R; at pe mete B.

237. segge] mane i. segge C.

238. seyne] seyen W; seyn RCB.

in] C om. pore] obe R.

239. preyed] preyede R; prayden C; preyden B. menenes] men R.
godis] goodes W; goddes R; goddes C; goodis B.

240. aly3te] liyte W. she] a R.


In the margin of L is—Martha & Maudele. au] and (!) RC. she] sho C; W om.

242. In the margin of L is—Martha & Maudele. au] and (!) RC. she] sho C; W om.

243. solam] so in WCOB; sola L. R omits all after cure; COB omit ministrare.

244. hastiliche] stilleliche B.

245. Marthas] in Marthas CB. Maries] in Maries CB. as] and B.

246. Ac] And C. it] fat W. [aufere-tur eo] supplied from COB.

247. pe] CB om. wyse] wyes B.

248. Preysen] Preysen W. folwe) folwed W; wolde R.

249. blisseder] blessed W.
Al though it be soure to suffre · þere cometh sweet after;
As on a walnot with-oute · is a bitter barke,
And after þat bitter barke · (be þe shelle aweye),
Is a kinhelle of conforte · kynde to restore;
So is, after, pouert or penaunce · pacientlyche ytake.
For it maketh a man to-haue mynde in gode · and a
grete wille
To wepe and to wel bydde · wher-of wexeth mercy,
Of which cryst is a kinhelle · to conforte þe soule.
And wel sykerer he slepyth · (he skele aweye),
Such is poverty.

Christ is the kernel.

Such is poverty. 

The walnut has a bitter husk, but a sweet kernel.

Prov. xxi. 8.

Wyser þan salamon was · bereth witnesse and taþte,
Þat parfyte pouert was · no possession to hane,
And lyf moste lykynge to god · as luke bereth witnesse,
Si vis perfectus esse, vade & vende, &c.;
And is to mene to men · þat on þis molde lyuen,
Who so wil be pure parfyte · mote possession forsake,
Or selle it, as seith þe boke · and þe syluer dele
To beggeres þat gone and begge · and bidden good for
goddes loue.

Ps. lxxvi. 25

As dauid seith in þe sauter · to suche þat ben in wille

250. [1] For W; And COB; Alle R. [þere—after] þer-after comeþ swete
251. is] CB om.
252. For it] Rom. a (1) COB om.
253. O omits.
254. [segge 'r] man LWCOB; cf. l.
255. robbed] yrobbed W; rubbied B.
256. [1] Alle R; And OB. folke

257. ROB.
258. [Non—panerw] in O only.
259. [Non—panerw] men seth R. In the margin of
260. as] and C.
261. mene] many (?) C.
262. pure] pouere C; pore OB. 
mote] moote WC.
263. gone] gaen C; goon W; gon
264. [Non—panerw] in O only.
265. as] and C.
266. many (?) C.
267. pure] pouere C; pore OB. 
mote] moote WC.
To serve God godly and sincerely, 

*Nie[2]l impossibile volenti,*

ne lakketh neyue lyflode & lynnern ne wollen,

*Inquirentes autem dominum non minuentur omni bono.*

If preistes weren parfyte pei wolde no syluer take 
For masses ne for matynes nouȝte her mete of

vsureres,

Ne neither kirtel ne cote pei peigh pey for colde shulde
deye,

And pei her deuo[i]r dede as dautid seith in pe sauter,

*Indica me, deus, & discern causam meam.*

*Spera in deo* speketh of preistes pat haue no spenyng

syluer,

pat zif pei tranaille trewlich and trusten in God almiȝti,

Hem shulde lakke no lyflode noyther wollen ne lynnern.

And pe title pat [ye] take ordres by telleth 3e ben

anaunced;

[Ps. xlii. 1 (Vulg.).]  Ps. xxxvi. 3 (Vulg.).

Ps. xxiii. 11 (Vulg.).

The bishop should not take money for masses.

Priests should decline presents.

For he pat toke 3ow 3owre tylte shulde take 3ow 3owre

wages,

Or pe bisishop pat blesseth 3ow if pat 3e ben worthy.

For made neyue kynge no knyȝte but he hadde
catel to spende,

274. *parfyte* wise R. *no* no (*printed ne*) W. In the margin of O—Of annuelleris preists, 275. *devoir* so in WCOB; deuor L; deuer R. *dedy* R om. *seith* says C; seide R. *discerne* so in W, but printed decerne. 276. *deo* deo &e CB. *haue* han R; hauep B.

272. *no* nouȝt no B. R reads—With enye wele or wo (*half line blank*) To serve God godly and sincerely ne greueth hem no penance, *nichil difficile volenti,* &c.

[Ps. xxxii. 1 (Vulg.).]

[Ps. xxxvi. 3 (Vulg.).]

For made neyuer kynge no knyȝte but he hadde
catel to spende.

279. *trusten* tristen RB; trist C.

280. *Hem* thaym C. *wollen—lynnen* lynnern ne wollen W.

281. *pat* COB om. [ye WR] pei LCOB. *ordres* ordre O; her ordre B. *tellet* til CB. *ye* pei B.

282. nouȝte to naught yow C; not 3ow O; yow noȝt to WRB. *syngen* syngeth R.

283. *joe* (1) R om. *shulde* shal C.

284. *Or* Of C. *blesseth* blessed W; blisses C; blissp B.

285. *neuere* neuere no L; but as the other MSS. omit this first no, it is unnecessary to retain it.
A wretched knight is he who has no wealth.

Priests trust to their title and tonsure for their support.

A charter can be challenged if it be in false Latin, or be miswritten.

James ii. 10.

Ps. xlv. 7, 8

(Vulg.).

Some priests cannot read correctly.

As biful for a kniȝte · or fonde hym for his strengthe;
It is a careful kniȝte · and of a caytyue kynges makynge,
bat hath no londe ne lynage riche · ne good loos of his handes.

If be same I segge for sothe · by alle suche prestes,
bat han noyther kunnynge ne kynne · but a crowne one,
And a tylle, a tale of nouȝte · to his lyflode at myschief, 288
He hath more bileue, as I leue · to lacche þorw his crowne.

Cure, þan for konnyng · or — 'knowen for clene of berynge,'
I haue wonder [for] why · and wher-fore þe bishop
Maketh suche prestes · þat lewed men bytrayen. 295

if A chartre is chalengeable · byfor a chief iustice;
If false latyne be in þe lettre · þe lawe it impugneth,
Or peynted parenterlinarie · [or] parceles ouer-skipped;
 þe gome þat glosseth so chartres · for a goky is holden. 299

So is it a goky, by god · þat in his gospel failleth,
Or in masse or in matynes · maketh any defaute, 301

 Qui offiendit in vno, in omnibus est reus, ·c.

And also in þe sauter · seyth dauyd to ouerskippers,

Psallite deo nostro, psallite; quoniam rex terre
deus israel; psallite sapienter.

þe bishop shall be blamed · bifor god, as I leue,
þat crowneþ suche goddes kniȝtes · þat conneth nouȝt
sapienter

Qui ofenídit in vno, in omnibus est reus, ·c.

And also in þe sauter · seyth dauyd to ouerskippers,

Psallite deo nostro, psallite; quoniam rex terre
deus israel; psallite sapienter.

þe bishop shall be blamed · bifor god, as I leue,
þat crowneþ suche goddes kniȝtes · þat conneth nouȝt
sapienter

286. fonde] fonde W; fonde, altered to fande C; fynde B. 287. a (2)] CO om.
289. suche] swiche WRC. 290. one] oon C; on hede B.
291. at] his W. 292. lacche] lacchen R.
293. knowen] knowyng COB. for] or for B. af] WR om. 294. (for W) and RC; & L0: B
and Crowley om.
The dreamer sees the wonders of nature.

Synge ne psalms rede · ne segge a messe of þe day. Ac neuer neyther is blameles · þe bishope ne þe chapleyne,
For her eyther is endited · and þat of ‘ignorancia
Non excusat episcopos · nec idiotes prestes.’

If þis lokyng on lewed prestes · þap don me lepe fram pouer,
þe which I preyse þere pacynce is · more parfyty þan ricchesse.”

If Ac moche more in metynge þus · with me gan one dispute,
And slepyng I seigh al þis · and sithen cam kynde,
And nempned me by my name · and bad me nymen hede,
And þorw þe wondres of þis worlde · wytte for to take.
And on a mountaigne þat mydelerd hyȝte · as me þo þouȝte,
I was fette forth · by ensaamples to knowe,
þorugh eche a creature and kynde · my creatoure to louye.
I seigh þe sonne and þe see · and þe sonde after,
And where þat byryddes and bestes · by here make[s]
þei zeden,
Wylde wormes in wodes · and wonderful foules,
With flekked fetheres · and of fele coloures.
Man and his make · I myȝte bothe byholde;


313. [nempned] called C. [my] COB om. [nymen] nemen B.
HOW WELL BIRDS BUILD THEIR NESTS!

186

WONERTE and plente · bothe pes and werre,
Blisse and bale · bothe I seigh at ones,
And how men token Mede · and mercy refused.

Resoune I seighe sothly · suen alle bestes
In etynge, in drynkynge · and in engendrynge of kynde;
And after course of concepioun · none toke kepe of
other,

As whan þei hadde ryde in rotey tyme · anon riȝte
per-after,
Males drownen hem to males · a mornynge bi hem-self,
And in euenynges also · þe[de] males fro femeles.

I saw that Reason ruled all beasts;
Ꭴ Resoune I seighe sothly · suen alle bestes
I saw birds making their nests, and wondered.

Some birds hid their eggs.

324. at] al at W.
325. how] O om.
326. suen] seven W; schewen R;
suwen CB.
327. in (2)] & O. kynde] kende R.
328. of (2)] til R.
329. As] And COB.
330. a] on O. mornynge] mor-
wenynge WROB; morwenges C.
331. And] O om. þede] so in R;
miswritten þe in L, but the line is
marked for correction; in other MSS.
we find— þe males ben fro femeles W;
the males fro femeles C; þe males fro
þe femeles OB.
332. þere] þe R. ne (1)] COB om.
333. belwe] belwen R.
336. buskes] buschies R.
337. neuer] nere R. wyre] waye
R; wiȝ B.
she] he COB; a R. [leyeþ W] layes
C; in L badly spelt leythe; leithe R;
leyþ B.
340. nys wiȝte] is no wit R.
nestes W.
343. Hudden] Hidden W; hileden]
heleden CR; heliemen R. egges
egges C; eeggis B; eyren O.
In mareys and moreys for men sholde hem nouȝt fynde, 345
And hudden here egges whan pei þere-fro wente.

And some troden hen makes and on trees bredde, 349
And brouȝten forth her brydles so al aboue þe grounde; 350
And some brydles at þe bille þorwgh brethynge con-
deyued;
And some kauked, I toke kepe how pekokkes bredde.
Moche merucilled me what maister þei hadde,
And who touȝte hem on trees to tymbre so heigh,
þere noither buirn ne beste may her briddes rechen.

And synthen I loked vpon þe see and so forth vpon
þe sterres,
Many selcouthes I seygh ben nought to seye nouthe.

I seygh floures in þe fritthe and her faire coloures,
And how amone þe grene grasse grewe so many hewes,
And somme soure and some swete selcouthe me pouȝte;
Of her kynde and her coloure to carpe it were to longe.

Ac þat moste moenued me and my mode chaunged,
þat resoun rewarded and reuled alle bestes,
Saue man and his make; many tyme and ofte
No resoun hem folwed and þanne I rebuked
Resoun, and riȝte til hym-seluen I seyde,
“þat I haue wonder of þe,” quod I: “þat witty art holden,
Why þow ne suwest man and his make þat no mysfault
hem folwe?”

345. [hudden] hidden W. [egges] egges C; eegis B; eggys O.
348. [brouȝten] bredde R.
349. CB omit. [bille] bile W; bible (!) O. [brethynge] bredyng (!) O.
350. [kauked] kackeled C; kakeleden O; kakelid B. I (printed and) W. kepe heede R. pekokkes
pacookes C. bredde R. bredden R.
351. [þei hadde] hem made W.
353. noither neiþer WB; noþer R.
354. [burne] burn W; barne C; barn OB. may ne may R.
354. [upon] on COB. see sehe

PASS. XI.] REASON RULES ALL BEASTS BUT MAN. 187

Some bred upon trees.
I observed the peacocks.
[fol. 48 b.]
Then I looked at the sea and stars,
the flowers, and the grass.

Reason ruled all beasts except man.

Resoun ruleti all beasts except man.
I asked Reason why this was so.

O. forth vpon] on COB.
355. ben] beth R; þat ben B. seye] seigge R; seyn B.
356. in] of R.
357. grene] gre3 R; grewed W; grewen R.
359. her (2) of here R.
360. mode] mood R; mood W.
362. CB omit. tyme] tymes R.
363. No] Ne CB.
365. holden] holde R.
366. suwest] schewest R. mysfaight mysfæt W; mysfaut C; misfeith R; mysfaiþ B.
TATIEXCK IS A FAIR VIRTUE.

Reason would not tell me.

Who is more long-suffering than God?

275

Amende pow it, if pow myȝte for my tyme is to abyde. Suffraunce is a souereygne vertue · and a swyfte veni-
ance.

Who suffreth more pan god?" quod he · "no gome, as I leue!

He mȝte amende in a Minute while · al pat mys standeth,

Ac he suffreth for somme mannes good · and so is owre bettre.

Holy writ," quod pat weye · "wisseth men to suffre;

Propter deu7n suhiedi estate ornni creature.

Frenche men and fre men · affeyteth fus her childerne,

Bele vertue est soffrance · mal dire est pety[ Dzięki] renniance,

Bien dire et bien soffir · fait lui soffrant a bien venir.

For-pi I rede," quod reson · "rewle pi tonge bettere,

And ar pow lakke [eny] lyf · loke if pow be to preyse!

For is no creature vnder cristes' can formen hym-seluen;

And if a man mȝte make · hym-self goed to þe poeple,

Vch a lif wold be lakles · leue pow non other.

Ne pow schalt fynde but fewe · payne for to here

Of here defautes foule · by-for hem reheersed.]

If þe wyse and þe wityt · wrote þus in þe bible,

De re que te non molestat, [noli] certare.

For be a man faire or foule · it falleth nouȝte for to

lakke

367. And] And po B.
369, it] COB om. is] is nouȝt CB.
370, a (1)] COB om. a (2)] of O.
371, suffreth] suffres C; sufrede
WO. gome] man (with i. gome writ-
ten above) C.
372. Minute] litel (corrected to
myynute) C.
373, suffreth] suffres C; sufrede O.
is] it is W.
374—384. In R only. Cf. Text C, where some of these lines may be

found.

376. Bele] written Vele in R; but
see Text C. petyt] written pety; but
petit in MS. Cott. Vesp. B. 16.
377. soffir] soffrer R; but the
rime requires soffir. lui] le in MS.
Cott. ly in Whitaker; but lui in
MS. Camb. Dd. 3. 13.
379. [eny] so in MS. Cott.; mis-
written my in R.
385. þe (2)] C om. que te] quiete
R. [noli WCOB] noly L; nolite R.
The Dreame Beholds a Stranger.

Pass. XI.

The dreame beholds a stranger.

Et vidit dens cum[a]la que fecerat, et erant valde bona;

And badde every creature in his kynde encrees, In fondyng of p[e] fleshe and of p[e] fende bothe.

For man was made of suche a mater[e] he may nou[n]t wel astert

Pat ne some tymes hym bitit to folwen his kynde;

Catou acordeth pere-with: nemo sine criminie vivit."

Tho caus[e] I colour anon and comsed to ben aschamed, And awaked per-with; wo was me panne

Pat I in meteles ne myz[e] more haue yknown.

And panne seyde I to my-self and chidde pat tyme;

"Now I wote what dowel is," quod I "by dere god, as me pinketh!"

And as I caste vp myn eyghen one loked on me, and axed Of me, what pinge it were? "ywisse, sire," I seide, "To se moche and suffre more ceret," quod I, "is dowel!"

"Haddestow suffred," he seyde "sleepyng po pow were,

how sholdest haue known pat clergye can and conceiued more porugh resoun ;

388. [pat he] L has [e, corrected to pat he in the margin; pat he WCOB. did] wrougt B. ydo] do O. witnesses] witness CB.

389. every] to veh a R. encrees encrees W; encreese CR.

390. most] moste W; moost O; maest C. tholfe] tholieth RO; tholde C.


392. And] And I O.

393. haue] hauen B.

394. wote] woot WC; wot RB. dere] CB om.

400. [bol. 49.] Then saw I one, Then I awoke, who rebuked me for my impatience.

396. And] And I O.

397. haue] hauen B.


400. [bol. 49.] Then saw I one, who rebuked me for my impatience.
For resoun wolde haue reherced þe riȝte as clergye saide.

Ac for þine entermyng þe artow forsake;

Philosophus esses, si tacuisses.

Adam, while he spak nouȝt þat paradys at wille, 408
Ac when he mameled aboute mete: and entermeted to knowe
þe wisdom and þe witte of god: þe was put fram blisse;
And riȝt so ferde resoun bi þe: þow with rude speche
Lakkedest, and losedest þinge: þat longed nouȝt to be done;
þo hadde he no lykyng þe forto lere þe more.

Pruide now and presumciouȝ per auenture, wole þe appele,
That clergye þi compaignye þe kepeth nouȝt to sue.
Shal neuer chaungynge ne chydynge þa chaste a man
so sone
As shal shame, and shenden hym: and shape hym to amende.

If a drunken man fall into a dyke, 416
let him lie there.

For lat a drunken daffe in a dyke falle,
Late hym ligge, loke nouȝte on hym til hym lest to rysse;
For pough resoun rebuked hym þanne [reccheth [he] neure,
Of clergie ne of his conseil: he counteth nouȝt a rusche;

406. Ac] And CO. artowȝ art þow
407. whiles] miswritten whilwes in L; þe while R; whillis B.
408. entermeted] entermet hym C;
eternmetid hym B.
409. and] of COB. was] C om.
fram] fram þe R; fra C; fro B.
410. rude] þi rude WCB.
411. losedest] losest C. longed] longed þe W; longeþ B. to be done]
þe to done R; to doone W; to done O; to be done CB.
412. lere] lerne O.
413. wole] wol WR; wolen OB; wyl C.

415. Shal] For schal R. chastetye chastic C; chastise O; caste B.
416. shape] schappen R.
417. dyke] dyk W; dice OB.
418. lest] liste WC; list RB. to rysse] aryse W.
419—421. reccheth—þanne] in R only: but necessary, and occurs in
Text C. [he] supplied from MS. Cotton; R wrongly has hym. [To blame]
supplied from MS. Cotton; R wrongly omits. For various readings see Text C.
[To blame] or for to bete hym þanne] · it were but pure synne.
Ac whan nede nymeth hym vp · for doute lest he sterue,
And shame shrapeth his clothes · & his shynes wassheth, þanne wote þe dronken daffe · wherfore he is to blame.”
Þ “3e seggen soth,” quod I · “ich hane yseyne it ofte, þere [smit] no pinge so smerte · ne smelleth so soure,
As shame, þere he sheweth him · for every man hym shonyeth;
Why þe wisse me þus,” quod I · “was for I rebuked resoun.”
Þ “Certes,” quod he, “þat is soth” · and shope hym “Yes,” he replied, for to walken;
And I aros vp riȝt with þat · and folwed hym after,
And prayed hym of his curteisye · to telle me his name.

422. nymeth] takes C; nyme B.
423. shrapeth] sherapet (sic) C.
shynes] hondis B. wassheth] wasshed C.
425. soth] soth by my soule R.
426. [smit R] smyt WO; smytes C; smytem B; badly spelt smitte in L.
427. for—shonyeth] noman loueth his felachippe R.
429. he] I R. shope] schope R; shoop W. walken] waken R.
PASSUS XII (DO-WEL IV).

**Passus duodecimus.**

"I am Imaginative," said. "I have followed thee for 45 years.

Amend in thy middle age.

[Luke xii. 38.]

Thou hast often been warned.

Prov. iii. 12.

Rev iii. 19.

TITLE. Passus xij us LW; Passus Duodecimus CO; wrongly called Passus xij us de visione, vt supra R; also B wrongly adds et quintus [read quartus] de dowl.

2. *ne* nor W; and COR.

4. *moened* mended WRB.

5. *ferneryes* fernyers C; ferneres

R. *arc* be R; an (!) C; arm B.

6. of ] B om.

7. *faylled* faile RB; faille C.

8. *elde* celde R. *yuelt* so yuel CB.

9. *bidde* to bidde W.

10. *while* pe while R. *ben* be CB.

11. of ] and CB. *pestilences* pestilence C; penance R.
And dauid in þe sauter seith ' of suche þat loueth 
Ihesus, 
'Virga tua & baculus tuus, ipsa me consolation
sunt, &c. 
Al-pough þow stykke me with þi stafte · with stikke or 
with þerde, 
It is but murth as for me · to amende my soule.' 
And þow medlest þe with makynge · and myȝtest go 
sey þi sauter, 
And bide for hem þat ziyeth þe bred · · for þere ar 
bokes ynowe 
To telle men what dowel is · dobet, and dobest bothe, 
And prechoures to preue what it is · of many a peyre 
freres." 
If I seigh wel he sayde me soth · and, somwhat me to 
excuse, 
Seid[e], "catouz conforted his sone · þat, clerke pough 
he were, 
To solacen hym sum tyme · as I do whan I make ; 
Interpone tuis interdum gaudia curis, &c. 
And of holy men I herde," quod I · "how þei other-
while 
Pleyden, þe parsiter to be · in many places. 
Ac if þere were any wight · þat wolde me telle 
What were dowel and dobet · and dobest atte laste, 
Wolde I neuere do werke · but wende to holicherche, 
And þere bydde my bedes · · but whan ich eet or 
slepe." 

13. R omits this line, and the quo-
tation. [ipsa] ipsa C. consolationa] 
consolata (printed consolati) W. 
14. or with] other CO ; ober wib B. 
16. makynge] makyngge R ; mai-
stries CB. 
17. ziyeth] genes C ; þaven B, þe] 
me B. ar] ben O. y-knowe] y-knowe 
W ; O om. 
18. men] me O. is] CB om. 
20. and] ac R. 
21. Seide] Seid L ; And seide R ; 
Seide W ; Saide C. conforted] con-
forted me W ; to conforte CB. 
22. as] and R. I] ich R. 
24. of R om. herde] here R ; 
hard C. 
25. places] a place R. 
26. Ac if] And if C ; zif R. 
right] wit R. 
28. do werke] worche B ; wyrke C.
"Paul tells you," he said.

1 Cor. iii. 13.

"To act loyally is to do well.

If a monk, keep your rule.

Run not to Rome or Rochemadour (in Guienne).

Be warned by Lucifer, Solomon, Sampson, Job, Aristotle, Hippocrates, Virgil, Alexander, Felice, and fair Rosamond.

Felyce hir saynnesse fel hir al to sklawndre; And Rosamounde rist so renfully bysette;


36. ferther] fo ferther B.
37. Rochemadore] Rochemadour CROB; Rochemadour W.
38. heigh] he hie B.

Fides, spes, caritas; Æ maior horum, Æc.

"Paul tells you," quod he: "preueth what is dowel; Feith, hope, and charitee: and alle ben good, And sauen men sundry tymes: ac none so sone as charite, For he doth wel withoute doute: pat doth as lëwe teecheth; Pat is, if pow be man maried: pi make pow lonye, And lyue forth as lawe wole: while 3e lyuen bothe. Rist so if pow be Religious: renne pow neuere further To Rome ne to Rochemadore: but as pi renle teecheth, And holde pe vnder obedyence: pat heigh wey is to heune. And if pow be mayden to marye: and miȝte wel contynue, Seke pow neuere seynt further: for no soule helthe. For what made Lucifier: to lese pe heigh heune, Or salamon his sapience: or sampson his strengthe? Job pe Iewe his ioye: dere he it abouȝte, Arestotle and other mo: ypoecras, & virgyle; Alisaundre pat al wan: elenglich ended. Catel and kynde witte: was combraunce to hem alle. Felyce hir saynnesse: fel hir al to sklawndre; And Rosamounde rist so renfully bysette;


36. ferther] fo ferther B.
37. Rochemadore] Rochemadour CROB; Rochemadour W.
38. heigh] he hie B.

GRACE GROWS AMONG THE LOWLY.

"Grace grows only among the lowly."

Pass. XII.

GRACE IS A GRASSE FER-OF, TO ABATE.

Grace grows only among the lowly.

In R only; but necessary to the sense; cf. C-Text.

Rich men get money, and their enemies spend it.

Of many suche I may rede of men and of wommen, that wyse wordes wolde shewe and worche þe contrarie, Sunt homines nequam bene de virtute loquentes. 52

And riche renkes rīt so gaderen and sparen, And þo men þat þei moste haten mynistren it atte laste;

And, for þei suffren & se so many nedly folkes, And lone hem nouȝt as owre lorde byt lesen her soules;

Date & dubitur robis, &c.

[So catel and kende wit acombreth ful many; Wo is hym þat hem weldeth but if he hem [wel] despende; Scientes et non facientes varijs flagellis vapula-

bunt; Sapience, seith þe boke swelleth a mannes soule,

Sapiencia inflat, &c.;]

And ricchesse rīt so but if þe Rote be trewe; Ac grace is a grasse þer-of þo grevance to alate.

Ac grace ne groweth nouȝte but amonges lowe;

Pacience and pouerte þe place is þere it groweth, And in lele lyynge men and in lyf holy, And þorugh þe gyfte of þe holygoste as þe gospel telleth,

57—59. In R only; but necessary to the sense; cf. C-Text.

58. [wel] so in Cotton MS.; R has wil.

59. [vel] so in Cotton MS.; R has wil.

60. riche C.

61. þer-of] þerefore R. þo gre-

nanne] the grevance COB.

62. ne] B om. lowe O.

63. Pacience] Of pacience R. is]

64. grace grows only among the lowly.


54. þo] to C. atte] at þe WCOB. 

laste] leste C.

55. owere lorde] god CB. byt] bit WCOB; bytt B; badly spelt bytte in L. lesen] þei lesen W; and lesen B. her] þoure R.

56. owere lorde] god CB. byt] bit WCOB; bytt B; badly spelt bytte in L. lesen] þei lesen W; and lesen B. her] þoure R.

57—59. In R only; but necessary to the sense; cf. C-Text.

58. [wel] so in Cotton MS.; R has will.

60. riche C.

61. þer-of] þerefore R. þo gre-

nanne] the grevance COB.

62. ne] B om. lowe O.

63. Pacience] Of pacience R. is]
Spiritus vbi vult spirat, &c.

Clergye and kynde witte · comth of siȝte and tech-
ynge,

As þe boke bereth witnesse · to buirnes þat can rede,

Quod scimus, loquimur; quod vidimus, testamur.

Of quod scimus cometh clergye · and connynge of heuene,

And of quod vidimus cometh kynde witte · of siȝte of dyue[r]se peple.

Ac grace is a gyfte of god · and of greet lone spryngeth;

Knewe neuere clerke how it cometh forth · ne kynde witte þe weyes,

Nescit aliquis unde venit, aut quo vadit, &c.

Ac þit is clergye to comende · and kynde witte bothe,

And namely clergye, for crystes loue · þat of clergye is rote,

For Moyses witnesseþ þat god wrote · for to wisse þe peple,

In þe olde lawe, as þe lettre telleth · þat was þe lawe of iowes,

þat what woman were in anoutrie taken · were she riche or pore,

With stones men shulde hir stryke · and stone hir to deth.

A womman, as we fynden · was gyulty of þat dede,

Ac cryste of his curteisye · þorw clergye hir sauned;

67. As] And CB. buirnes] burnes WO; burnes CRB. can] konne C; kun O; knyen CRB.
68. and] a R.
69. of] C om. quod] B om. diuerse] misspelled dyuese in L; diuerse WCROB.
70. Are] And CB.
73. of] B om.
74. witnesseþ] witnesse C. wrote] wrooth WC. wisse] wise R.
75. þat] R om.
76. in WCROB] L has the word in the margin. anoutrie] denoutrie R. were she] were he R; COB om. or
other COB.
78. R omits. we fynden] 1 fynde W.
79. þorm] and þorum R.
For porw carectus pat cryst wrot · pe iewes knewe hemselen
Gultier as asor god · and gretiter in synne

Pan pe woman pat pere was · and wented away for schame.

Be clergye pat pere was · comforted pe woman.
Holykirke knoweth pis · pat crystes writyng saued;

So clergye is courte · to creatures pat repenten,
And to mansed men · myschief at her ende

For goddes body myyte nouyte be · of bred, withouten clergye,
Which body is bothe · bote to pe riytful,
And deth and dampnacioun · to hem pat dyeth yuel.
As crystes carecte conforted and bothe · coujable shewed

Be woman pat pe iewes brouzte · pat Ihesus bouzte to saue;

Nolite indicare, et non indicabimini, &c.
Riyt so goddes body, bretheren · but it be worthily taken,

Dampneth vs atte daye of dome · as pe carecte dede pe iewes.
For pi I conscille pe for cristes sake · clergye pat pow louye,

For kynde witte is of his kyn · and neighe cosynes bothe
To owre lorde, leue me · for pi loue hem, I rede;

80. For] And W. carectus—xerot] carectes carectus R; carectis pat crist wrouyte CO.
84. kirke] cherche R. knoweth] knew B. saued] saued hire W.
85. pat] pat hem B.
86. mansed] mased C; manasid B.
88. is] is bote to B. bote] boote WC; B om.
89. dyeth] dyen CB.
90. carecte] carectes C; carectes O; carectes B; carette R. conforted] conforteden O. coujable] couple C; couple B. shewed] schewed O.
91. pe] R om. brouzte] bouzte R. non] non (printed not) W.
92. body] B om. but] but if W.
94. pat pons] to COB.
95. neighe] ny3 B.
96. hem] hym C.
For bothe ben as miroures to amenden owre defaultes, And lederes for lewed men and for lettred bothe.  

For pi lakke pow neuere logyke lawe, ne his custumes, Ne countreplede clerkes I conseille pe for eure.  

For as a man may nou3t se pat mysseth his cyghen, Namore can no klerke but if he cau3t it first porugh bokes.  

Al-pough men made bokes god was pe maistre, And seynt spirit pe saumplarye and seide what men sholde write.  

And ri3t as sy3te servueth a man to se pe heighe strete, Ri3t so ledeth letterure lewed men to resoun.  

And as a blynde man in bataille bereth wepne to si3te, And hath none happ with his axe his enemye to hitte, Namore kan a kynde witted man but clerkes hym teche,  

Come for al his kynde witte to crystendome and be saued;  

Whiche is pe coffre of crystes tresore and clerkes kepe pe keyes,  

To vnloken it at her lykynge and to pe lewed peple  

yue mercy for her mysededes if men it wolde aske  

Buxomelich & benyngneliche and bidden it of grace.  

b Archa dei in pe olde lawe leuites it kepten;  

Hadde neuere lewood men leue to leggen honde on pat chest,
But he were preste or prestes sone - patriarke or prelate - and no others.

[Q] Saul, for he sacrificed sorwe hym be-tydde, and his sones al-so for that syne myscheden, And many mo other men that were no leuites, 120

pat with archa dei 3 laden in reuerence and in worchippe,
And leyden honde per-on to liften it vp and loren hir cf. 2 Sam. vi. 7.

If I conseil alle creatures - no clergie to dispise, Ne sette shorth be here science - what so pei don hem-selne.

Take we her wordes at worthie - for here witnesse be trewe,
And medle we nauʒt mueche with hem - to meuen any wrathie,

Lost cheste chafen vs - to choppe vche man other;

\[Nolite tangere christos meos, \phi r.\]  

\[\phi \] For clergye is kepere - vnder cryst of heuene; 128

Was þere neuere no knyʒte - but clergye hym made.
Ac kynd witte cometh - of alkynnes sỹtes,
Of bryddes and of bestes - of tastes of treuthe, and of deecyeres.

\[\phi \] Lyueres to-form vs - vseden to marke 132

Be selkonthes þat þei seighen - her sones for to teche,
And helden it an heighe science - her wittes to knowe
Ac þorugh her science sothely - was neuere no soule ysaued,

118—127. In R only; but see Text C.

122. loren] miswritten borne in R, but altered to loren.
126. medle we] ne medle we R; medele we in Cotton MS.
128. is] is kynge and R. kepere] kepere þer-of B.

130. Ac] A (sic) C; And B. alkynnes] alle kynnes W; alle kyns O.
131. of tastes] CB om.
132. Lyueres] Lyuyers CB, to-form]

133. þei] For W. selkonthes] selcouje C; selcoujpe OB. seighen]

134. au] and C.
THE MAGI AND THE SHEPHERDS.

Ne brought by her books to bliss; for all her kynde knownynges come but of dyuerse sightes.

Patriarkes and prophetes repreued her science, and seiden, her wordes ne her wisdomes [was] but a folye.

As to the cleryge of cryst counted it but a trufe; for alle her kyndynges come but of dyuynes.

If Patriarkes and prophetes repreued her science, and seideuen, her wordes ne her wisdomes [was] but a folye;

Sapiencia huius mundi, stulticia [est] apud deum. For the heihe holigoste heuene shal to-cleue, and loneshale lepe out after in-to pis lowe erthe, and clennesse shal cachen it and clerkes shullen it fynde;

Pastores loquebantur ad innicem.

He speketh pere of riche men rist not ne of rist witty,

Ne of lordes pat were lewed men but of the hexte letted oute,

Ibant magi ab oriente, &c.

If any freere were founde pere ICH JIF pe fyue shil-lynges;

Ne in none beggares cote was pat barne borne, but in a burgeys place of betlehem pe best;

Set non erat locus [eis] in diuersorio; non habet diuersionum.

To pastours and to poetes appiered pat angele,

And bad hem go to betlehem goddis burth to honoure,
And songe a songe of solas: *gloria in excelsis deo!*  

Luke ii. 11.

Riche men rutteth bo and in here reste were,  

bo it schon to [pe] schepherdes: a schewer of blisse.]  

If Clerkes knewe it wel: and komen with here presentz,  

And deden her homage honourable: to hym pat was almy3ty.

Why I have tolde [pe] al pis— I toke ful gode hede  

How pow contraryedest clerige: with crabbed wordes,  

'How pat lewed men liȝtkoker: pan lettredd were saued,  

pan clerkes or kynde witted men: of crystene peple.'  

And pow seidest soth of somme: ac se in what manere:—  

Take two stronge men: and in themese caste hem,  

And bothe naked as a nedle: her none syker[er] pan other,  

pat one hath connynge: and can swymmen and dyuen,  

pat other is lewed of pat labour: lerned neuere  

swymme;  

Which trowestow of bo two: in themese is in moste  

drede?

He pat neuere ne dyued: ne nouȝt can of swymmynge,  

Or pe swymmere pat is sauf: bi so hym-self lyke,  

bere his felaw flote forw: as pe flode lyketh,  

And is in drede to drenche: pat neuere dede swymme?"
"He who cannot swim," I said.

"So," said he, "can a learned man sooner leave sin.

\[Ps. xxxi. 1 (Vulg.)\]

Clerks are helped by their learning.

" 

\[Ps. xxxi. 1 (Vulg.)\]

Clerks are helped by their learning.

If "hat swymme can nouzt," I seide: "it semeth to my wittes."

"Riȝt so," quod ſe Renke: "resoun it sheweth, ̄hat he ſat knoweth clergye: can sonner aryse Out of synne and be sauf: pough he synne ofte, If hym lyketh and lest: ſan any lewed lelly. For if ſe clerk be konnyge: he knoweth what is synne,

And how contriciou[n with-oute confession] n: conforteth ſe soule, 176

As ſow seest ſe sauter: ſe in psalme one or tweyne,

How contricioun is commended: for it caccheth awey synne;

\[Beati quorum remisse sunt iniquitates, & quorum tecta sunt [pecata].\] &c.

And ſis conforteth vech a clerk[e: and keuereth hym from wanhope,

In which flode ſe fende: fondeth a man hardest; 180 ſere ſe lewed lith stille: and loketh after lente,

And hath no contricioun ar he come to shryfte: & ſanne can he litel telle,

And as his lores-man leres hym: bileueth & troA^eth;

And fat is after person or parisch prest: and, par-auento[nure, [bothe] 184

Vnconnynge to lere lewed men: as luk bereth witnesse,

Unlettered men have to learn as they are taught.
Dum cecus ducit cecum, [ambo in fontem Mat. xv. 14. cadunt.]  

Well for him who can read!

Ps. xv. 5 (Vulg.) Reading has saved thieves from Tyburn.

The penitent thief was saved, and grace axed of god · [pat to graunten it is] redy [To hem] pat boxomeliche biddeth it · and ben in wille to amend hem. Ac though pat pef had heuenec · he hadde none heigh blisse, 196

As seynt Iohan and other seyntes · pat asserued hadde bettere.

Riȝt as sum man ȝeue me mete · and sette me amydle pe flore, · Ich haue mete more ȝan ynough · ac nouȝt so moche worship

As þo þat seten atte syde table · or with þe souereignes of þe halle, 200

and he is euer LCOB.


194. R omits. [þat—is] so in W;
But sitte as a beggar bordeele on pe grounde.
So it farerth bi pat feloun. pat a gode fryday was saued;
He sitte neither with seynt Iohan. Symonde, ne Iude,
Ne wyth maydenes ne with martires. confessoures ne wydwes, 204
But by hym-self as a soleyne and servyd on Ie erthe,
For he pat is ones a thef. is euermore in daungere,
And as lawe lyketh to lyne or to deye;

De peccato propiciato, noli esse sine metu.
And forto seruen a seynt and such a thef togyderes,
It were noyther resoune ne riyte to rewarde hem bothe aliche. 209

And riȝt as troianus pe trewe knyȝt. tilde nouȝt depe
in helle,
pat owre lorde ne had hym liȝtlich oute so leue I pe thef be in heuene.
For he is in pe lowest of heuene if owre bileue be trewe,
And wel loseliche he lolleth pere by pe lawe of holy-
ccherche,

Ps. lixi. 13 Vulg).

Quia reddid rnienciue inxta opera sua. òc.

And why pat one thef on pe crosse. creamunt hym ȝelt
Rather Ian pat other thef. fough Iow wolde appose,
Alle pe clerkes vnder cryst. ne couthe pe skil asoille;

Quare placuit. quia voluit.

201. sitte] sete W; settiȝ B. a begger] beggers COB.
202. a] on CB.
204. confessoures] ne confessoures R. with] C om.
208. forto] to C.
210. tilde] tilte O; dwele W.
212. of] COB om.
213. wel loseliche] wollosliche R; wel borselich C; wel loselich O; wel loseliche B. Quia] Qui WB; And R. reddid] reddite R.
214. And] Ac R. on] vpon R. ȝelt] yald W; yelde R; yelde OB; gyly (l) C.
215. wolde] woldest WRO.
216. pe (2)] R om. assoille] telle R.
And so I sey by þe · þat sekest after þe whyes, 217 inquire not into reasons.
And arseonedest resoun · a rebukynge as it were,
And of þe flourys in þe fryth · and of her feire hewes,
Where-þe cacche her coloures · so clere and so bryste,
And willest of briddles and of bestes · and of hire bredyng to knowe, 221 You wished to know too much.
Why somme be alowe and somme alofte · þi lykyng it were,
And of þe stonyes and of þe sterres · þow studyest, as I leue,
How euere beste or brydde · hath so breme wittes: 224 [Fol. 52]
¶ Clergye ne kynde witte · ne knewe neure þe cause,
Ac kynde knoweth þe cause hym-selue · [and] no creature elles.
He is þe pyes patron · and putteth it in hire ere,
þat þere þe borne is thikkest · to buylde and brede;
And kynde kenne þe pock · to cauken in swich a kynde, 229 Nature is the pie's patron.
And kenne Adam · to knowe his pryue members,
And tauȝte hym and Eue · to hyliȝn hem with lenes.
¶ Lewed men many tymes · maistres þei apposen,
Why Adam ne hiled nouȝt firste · his mouth þat eet þe apple,
Rather þan his lykam a-low · lewed axen þus clerkes;
Kynde knoweth whi he dede so · ac no clerkes elles.

217. whyes] whaiæs C; wyes B.
218. arseonedest][resonedest CB.
219, 220. R inserts these lower down, after l. 222.
219. her] C om.
220. cacche] caughte C; laȝte B.
221. of (2)] WRO; CB om.; very faint in L. to] COB om.
222. be] so CB. alone3 W; lowe CB; low R.
223. þe (1)] R om.
224. euere] every B. or] ouþer W; other R.
229. kenneþ] kenneth COB. pock CB; pock O. cauken] kauken COB.
230. kended] kende R. known] known R.
231. hyliȝn] helien WCRB; hilen O.
232. þeþ] COB om.
234. þeþ] COB om. ne] COB om. hiled] huled R; hilled C; helide B.
234. lykame] likame W; likham CR. a-low] aloȝh W. lewed] þe lewid B.
235. æþ] and COB.
Ac of briddes and of bestes · men by olde tyme

Ensamples token and termes · as telleth his poctes,
And pat þe fairest foule · foulest engendreth,
And feblest foule of flyght is · þat fleegheth or swymmeth;
And þat is þe pekok & þe pohenne · proude riche men þei bitokneth,

For þe pekok, and men pursue hym · may nouȝte fleighe heighe;
For þe traillynge of his taille · ouertaken is he sone,
And his fleshe is foule fleshe · and his feet bothe,
And vnlovelich of ledene · and laith for to here.

Riȝt so þe riche · if he his richesse kepe,
And deleth it nouȝt tyl his deth day · þe taille of al sorwe.
Riȝt as þe pennes of þe pe kok · [peyneth] hym in his flighte,
So is possessione payne · of pens and of nobles
To alle hem þat it holdeth · til her taille be plukked.
And þough þe riche repente þanne · and hirewe þe tyme,
Þat euere he gadered so grete · and gas þere-oþ so litel,
Þough he crye to cryst þanne · with kene wille, I leue
His ledne be in owre lordes cre · lyke a pyes [chiteryng].
And whan his caraigne shal come · in cane to be buryed,
I leue it flambe ful foule · þe folde al aboute.
And alle pe oyer þer it lyth · [enuenymep] þorgh his aterere.

By þe [po feet] is understonde · as I haue lerned in anynete,

Exeectourues, fals frendes · þat fulfille nouȝt his wille þat was written, and þei witnesse · to worche riȝt as it wolde.

Bus þe poete præues þat þe pecok · for his fetheres is reuerenceed,

Riȝt so is þe riche · bi resoun of his godis.

[i.e.] þe larke, þat is a lasse foule · is more lonelich of ledne,
And wel awey of wenge · swifter þan þe pecok,
And of flesch, by þe folde · fatter and swetter.

To lowe lybbyng men · þe larke is resembled ·
Aristotle þe grete clerke · suche tales he telleth ·
Thus he lykneth in his logyk · þe leste foule outhe.

And where he be sauf or nouȝt sauf · þe sothe wote no cleryge,

Ne of sortes ne of salamon · no scripture can telle.
Ac god is so good, I hope · þat siȝth he gaf hem wittis
To wissen vs weyes þere-with · (þat wissen vs to be saued,
And þe better for her bokes) · to bidden we ben holden,
þat god for his grace · gyue her soules reste;

For lettred men were lewed men þut · ne were lore of her bokes.

256. And] CB om. oyer] er þe O; schere B. [enuenymep WCOB] enuenymed LR. attere] attre W; attre RCO; attir B.
257. [po feet WR] poo feet CO; ponwe feet B; profect () L. understonde] understande W; understonde R. have] COB om. anynete] anynettes C.
260. þat] O om. pecok] pocok O.
261. riche] riche man B.
263. wenge] wyng WCO; whenge B.
267. logyk] glosinge R. leste] leeste W.
268. where] wher er W. sauf (1)] saue C. sauf (2)] COB om. no] þe (1) O.
269. of (2)] COB om.
271. weyes] wayes C.
273. soules] soule R.
274. men (2)] CB om. ȝut] yet WO; yit CB. we were] uere CB; ner O. ȝore] loore W. her] þe R.
"Clerks deny salvation to Saracens and Jews," said I.

1 Pet. iv. 18.

"Trajan was saved, though never baptized," said he.

"There is also a baptism by blood, and one by fire.

True men, that never trespass, must be approved of by a true God.

PASS. XII.

\[\text{BAPTISM BY WATER, BLOOD, AND FIRE.}\]

If "Alle pise clerkes," quod I po · "pat on cryst leuen,
Seggen in her sarmones · pat noyther sarazenes ne iewes,
Ne no creature of cristes lyknesse · with-outen crystendome worth saued."

If "Contra," quod ymagynatyf po · and comsed for to loure,
And seyde, "saluabiltur vix iustus in die indiciij.

If Ergo saluabiltur," quod he · and seyde namore latyne.
"Troianus was a trewe knyȝte · and toke neuere cristendome,
And he is sauf, so seith þe boke · and his soule in heuene.
For þere is fullyng of fonte · and fullyng in blode shedyng,
And þorugh fuire is fullyng · and þat is ferme bilene;
Advenit ignis divinus, non comburens, sed illuminans, &c.

If Ac treuth pat trespassed neuere · ne transeurshed aȝeines his lawe,
But lyueth as his lawe techeht · and leueth þere be no bettere,
And if þere were, he wolde amende · and in suche wille deyeth,
Ne wolde neure trewe god · but treuth were allowed ;
And where it worth or worth nouȝt · þe bilene is grete of treuth,

275. quod] quo B. on] in W.
276. Seygen] Seven W; Sayand C.
noyther sarazenes] no sarazyns C;
no Sarysyn B.
278. comsed] bygane C.
281. ia] R om. sauf] saaf W; O om. so] as COB.
282. For] Ac R. fonte] founte C.
283. fuire] fuir R; fir WO; fier B;
fire C. sed] set C.
284. Ac] And C. transuerced] so also in R; transeurshed WCOB. aȝeines]
286. if] B om.
287. treueth] trewe treueth R.
288. where] wheijer W; were RCOB. if] it be W. worth nouȝt]
worth nauȝt R; noȝt worþ W; nouȝt C; noȝt B; not O.
And an hope hangyng *per-*inne * to hauue* a Mede *for his* treuth.

For, *Deus dicitur quasi dans vitam eternam* suis, hoc est, fidelibus; et alibi:

*si ambulauero in medio vmbre mortis, [<&c.]* Ps. xxii. (Vulg.)

*pe glose graueth vpon* pat vers *a gret mede to treuthe,*

And Witt and wisedom,* quod* pat wyte *"was somme tyme tresore,*

To kepe with a comune *no katel was holde bettere,*

And moche murth and manhode;"—and rijt with *pat he vanesched.*

There is much hope of such.

289


Quia COB. [*&c CROB*] LW om. 293. *manhode* manhede R; manhod

290. *treuthe* trewe R. C. *with* myd R.

293
PASSUS XIII (DO-WEL V).

Passus terciodecimus.

And I awaked ere-with \( \textit{w} \)itles merchande, and as a freke \( \textit{p} \)at \( \textit{f} \)re were \( \textit{f} \)orth \( \textit{g} \)an I walke
In manere of a mendynaunt \( \textit{m} \)any a \( \textit{z} \)ere after,
And of \( \textit{j} \)is metyng \( \textit{m} \)any tyme \( \textit{m} \)oche \( \textit{j} \)ou\( \textit{g} \)t I hadde. 4
First, how fortune me failed \( \textit{a} \)t my moste nede,
And how \( \textit{p} \)at elde manaced me \( \textit{m} \)y\( \textit{z} \)t we euere meten;
And how \( \textit{p} \)at freris folwed \( \textit{f} \)olke \( \textit{p} \)at was riche,
And folke \( \textit{p} \)at was pore \( \textit{a} \)t litel \( \textit{p} \)rys \( \textit{p} \)ei sette, 8
And no corps in her kirke\( \textit{z} \)erde \( \textit{ne} \) in her kyrke was buryed,
But quikke he biqueth \( \textit{h} \)em a\( \textit{u} \)yte \( \textit{e} \) or shulde helpe quyte her dettes.

And how \( \textit{j} \)is coueitise \( \textit{o} \)vercome \( \textit{c} \)lerkes and prestes,
And how \( \textit{p} \)at lowed \( \textit{m} \)en \( \textit{b} \)en \( \textit{lad} \)de \( \textit{b} \)ut owre lorde helpe,

<table>
<thead>
<tr>
<th>Phrase</th>
<th>Corrected Version</th>
</tr>
</thead>
<tbody>
<tr>
<td>( \textit{j} )en I awoke</td>
<td>And I awaked</td>
</tr>
<tr>
<td>and thought</td>
<td></td>
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<tr>
<td>much about</td>
<td>And as a freke</td>
</tr>
<tr>
<td>my dream—</td>
<td>walke</td>
</tr>
<tr>
<td>how Fortune</td>
<td>in manere of a mendynaunt</td>
</tr>
<tr>
<td>failed me,</td>
<td>many a zere after</td>
</tr>
<tr>
<td>and friars</td>
<td>And of ( \textit{j} )is metyng</td>
</tr>
<tr>
<td>would bury</td>
<td>many tyme moche pou( \textit{g} )t I hadde.</td>
</tr>
<tr>
<td>no poor;</td>
<td>4 First, how fortune me failed ( \textit{a} )t</td>
</tr>
<tr>
<td></td>
<td>my moste nede</td>
</tr>
<tr>
<td></td>
<td>And how ( \textit{p} )at elde manaced me</td>
</tr>
<tr>
<td></td>
<td>( \textit{m} )y( \textit{z} )t we euere meten;</td>
</tr>
<tr>
<td></td>
<td>And how ( \textit{p} )at freris folwed</td>
</tr>
<tr>
<td></td>
<td>folke ( \textit{p} )at was riche</td>
</tr>
<tr>
<td></td>
<td>And folke ( \textit{p} )at was pore ( \textit{a} )t</td>
</tr>
<tr>
<td></td>
<td>litel ( \textit{p} )rys ( \textit{p} )ei sette,</td>
</tr>
<tr>
<td></td>
<td>And no corps in her kirke( \textit{z} )erde</td>
</tr>
<tr>
<td></td>
<td>ne in her kyrke was buryed</td>
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<td></td>
<td>But quikke he biqueth ( \textit{h} )em a( \textit{u} )yte</td>
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<tr>
<td></td>
<td>or shulde helpe quyte her dettes.</td>
</tr>
<tr>
<td></td>
<td>And how ( \textit{j} )is coueitise ( \textit{o} )vercome</td>
</tr>
<tr>
<td></td>
<td>clerkes and prestes</td>
</tr>
<tr>
<td></td>
<td>And how ( \textit{p} )at lowed ( \textit{m} )en</td>
</tr>
<tr>
<td></td>
<td>ben ( \textit{lad} )de ( \textit{b} )ut owre lorde</td>
</tr>
<tr>
<td></td>
<td>helpe,</td>
</tr>
<tr>
<td></td>
<td>( \textit{b} )orough w( \textit{v} )konnynge</td>
</tr>
<tr>
<td></td>
<td>curatoures ( \textit{e} ) to incurable peynes.</td>
</tr>
</tbody>
</table>

**Title.** Passus terciodecimus LCO;
Passus xiiij\( \textit{u} \)s, &c. W; Passus duodecimus (1) de visione, vt supra R;
Passus tercius decimus et Sextus [\( \textit{r} \)ead Quintus] de dowel B.
1. \( \textit{awaked} \) wakede O.
2. \( \textit{a} \) C om. \( \textit{fre} \) fere R; fey B.\( \textit{walke} \) walken R.
3. \( \textit{a} \) mendynaunt\( \textit{j} \) amendment (!)
B. \( \textit{a} \) (2)\( \textit{u} \) RCOB om.
4. \( \textit{tyme} \) tymes R.
5. 6. \( \textit{manaced} \) manned R. \( \textit{myz} \)t—
6. \( \textit{euere} \) we mi\( \textit{g} \)te neuer COB.
7. \( \textit{was} \) weren O.
8. \( \textit{was} \) weren O.
9. \( \textit{ne} \) nor W. \( \textit{her} \) (2)\( \textit{u} \)hir (printed his) W; Com. \( \textit{was} \) were R.
10. \( \textit{quikke} \) fei quyk B. \( \textit{he} \) CB om. \( \textit{hem} \) hym B; W om. or—
11. \( \textit{quyte} \) to quyte wi\( \textit{p} \) W.
12. \( \textit{pi} \)s COB om.; \( \textit{pus} \) R.
13. \( \textit{peynes} \) peyne C.
PASS. XIII ] HE DREAMS, AND SEES CONSCIENCE AND PATIENCE. 211

[1] And how fat ymagynatyf, in dremeles me tolde,
Of kynde and of his connynge and how curteise he is to bestes,
And how louyng he is to bestes, on londe and on water;
Leueth he no lyf sasse ne more;
Be creatures fat crepen of kynde ben engendred.
And sitthen how ymagynatif seyde: *vic iustus sal-

[2] And whan he had seyde so how sodeynelich he passed.

[3] I lay downe longe in pis pouyte and atte laste I slepte,
And, as cryste wolde, pere come conscience to conforte me fat tyme,
And bad me come to his courte with cleryge sholde I dyne.

[4] And for conscience of cleryge spake I come wel be rather,
And pere I say a maistre what man he was I neste, fat lowe louted and louelich to scripture.

[5] Conscience knewe hym wel and welcomed hym faire;


[7] Ac pacience in pe paleis stode in pilgrymes clothes,
And preyde mete for charite for a pore heremyte.

[8] Conscience called hym in and curteisliche seide,

and how imaginatve taught me how loving Nature is;
and how he spoke of the difficulty of salvation, and then vanished.
Again I dreamt, and beheld Conscience, who said I should dine with Clergy.
Then saw I a master, who went with Conscience to dinner.
Patience stood without.
Conscience called him in.

14. *dremeles] dremes C.
15. his] COB om.
16. is] his C. bestes briddes W.
17. Leueth] Lenep or Lenep (printed Leneth) W.
22. fat] in fat R.
23. me] O om. solde shul C.
24. come] com WC; cam RB.
25. say] sei WC; WCO. nest] so in LRC; nyste WOB.
26. louted] a-loutid B.
29. Ac] And WC.
30. for (1)] par WO; pur B.
"Welcome, [wyel] go and wasshe · pow shalt sitte sone."

The master sat in the best place.

Patience and I set at a side-board.

Conscience bade Scripture bring [Kol. 5: i] bread for Patience and me.

He sette a soure lof to-for vs · and seyde, "agite penitenciam."

32. [wyel] weye R; wy C; L wye, altered to wyel 3e; B om.
33. as] and COB.
34. And] COB om.
35. put] note R. be macches] ben mettes R.
36. seten] sitten C. a] be W
38. hem] hym R.
39. of alle] and of W. Edentes
Edentes (printed Edentis) W.
40. Ac] And C. ne] nor W.
And sith he drough vs drynke [dia]-perseuerans. "As longe," quod I, "as I lyue · and lycame may dure!"
"Here is propre seruice," quod pacience · "per fareth no prynce bettere;"
¶ And þanne he brouȝte vs forth a mees of other mete of Miserere-meI-deus;
And he brouȝte vs of Beati-quorum · of beatus-virres makyng;
Et-quorum-tecta-sunt· peccata in a disshe
Of derne shrifte, dixi · and confitebor tibi!
"Brynge pacience some pitaunce" · pryueliche quod conscience;
¶ And þanne had pacience a pitaunce · pro-hac-orahul-
ad-te-omnis-sanctus-in-tempore-oportuno;
And conscience conforted vs · and carped vs mery tales,
Corpulitum & humilitatum, deus, non des-species.
¶ Pacience was proude · of þat propre seruice,
And made hym muirthe with his mete · ac I morned euere,
For þis doctoure on þe heigh dese · dranke wyn so faste;
Ve vobis qui potentes estis ad bibendum vinum!
¶ He eet many sondry metes · mortrewes and puddynge,
Wombe-cloutes and wyhle braune · & egges yfryed with grece.

49. W kas—And siph þe he brouȝte vs drynke · Dia perseuerans—(omitted in printed copy). [dia OB] dia LW; dya C.
50. As] Also B. I (1) he RO. I lyue] lif R.
51. is] C om.
53. he—if] COB om. vs] R om. of (2) and of R. virres] so in LW; vir COB; vir his R.
54. B] And R.
55. and] & W.
56. Brynge] And brynge CB, pitaunce] CB om. pryueliche] O om. 57. And] R om. C begins—And thanne come to pacience · a pitaunee ybroughte; O has the same; B the same, with com þer for come, pro] Of pro COB. ad te] R om.
58. humilitatum] miswritten humiliatum in L.
60. mete] mene R. ac] and C.
63. yfryed] fryed R; fried CB
There is peril among false brethren. [Pass. XIII.

\[\textit{I.} \]

\begin{align*}
\text{Panne seide I to my-self : so pacience it herde,} & \quad 64 \\
\text{"It is nonz; four dayes pat pis freke : bifor pe den of} \\
\text{poulies,} & \\
\text{Preched of penaunces : pat poulle pe apostle suffred,} & \\
\text{In fame & friyore : and flappes of scourges ;} & \\
\text{Ter cesus sum, \& a inuies quinquies quadra-} \\
\text{genas, \&c.} & \\
\end{align*}

\begin{align*}
\text{\textit{Periculum est in falsis fratribus.}} & \quad 72 \\
\text{\textit{Vnusquisque a fratre se custodiat, quia, \&} \\
\text{\textit{dictitur, periculum est in falsis fratribus.}} & \\
\end{align*}

\begin{align*}
\text{I never heard a friar preach from} \quad 68 \\
\text{\textit{that text !}} & \\
\text{This glutton pities not us poor."} & \\
\end{align*}

\begin{align*}
65. \text{is]} & \text{C om. den]} \text{deem WB} ; \\
\text{dene C. of}] & \text{of seynt R.} \\
66. \text{penaunces]} & \text{penaunce C.} \\
67. \text{\&}] & \text{and C. et R.} \\
68. \text{Ac]} & \text{And C. overkuppen]} \\
\text{overkuppen CB. a] CB om. preche]} & \text{prechen RCB.} \\
69. \text{pistel]} & \text{epistle O. al]} \text{O om.} \\
\text{Periculum—in]} & \text{Et in periculo R.} \\
\text{in]} & \text{O om.} \\
70. \text{bit]} & \text{biddip B; bides C. write]} \\
\text{written R; write C.} & \\
71. \text{On]} & \text{In WRB. an]} \text{on W;} \\
\text{in B. aventure]} & \text{aunter O.} \\
72. \text{pat]} & \text{W om. men]} \text{COB om.} \\
\text{ben]} & \text{W om. ac]} \text{an C. rede]} \text{rede W.} \\
73. \text{Ac]} & \text{And C; R om. a]} \text{R om.} \\
\text{on]} & \text{an R.} \\
74. \text{her]} & \text{his W. telle]} \text{tellen R.} \\
75. \text{pei]} & \text{Ac \&} \text{rei R.} \\
76. \text{and]} & \text{or COB. malese]} \text{male} \\
\text{ese WRO; mal esse C; malaise B.} \\
\text{thole]} & \text{thole C.} \\
77. \text{Ac]} & \text{And C.} \\
78. \text{pore]} & \text{pore men OB; ponere} \\
\text{men C. performeth]} & \text{performeB B.} \\
79. \text{he—nonzt]} & \text{and preueth R.} \\
\end{align*}
And wissed witterly • with wille ful egre, 80
pat disse• a[nd] dobleres • bisor pis ilke doctour,
Were [mol{en}] led in his maw • and Mahoun amyddes !
“I shal iangle to pis Iurdan • with his iust wombe,
To telle me what penaunce is • of which he preched
rather.”— 84
Pacience perceyued what I thou3t • andwynked on me
to be stille,
And seyde, “pow shalt se jus sone • when he may no
more,
He shal haue a penaunce in his paunche • and puffe at
ech a worde,
And þanne shullen his guttis godele • and he shal
galpen after ; 88
For now he hath dronken so depe • he wil deuyne sone,
And preuen it by her pocalips • and passioun of seynt
Auereys,
þat neither bacoun ne braune • blan[c]mangere ne mort
trewes
Is noith er fisses [ne] flesshe • but fode for a penaunte.
And þanne shal he testifye of a trinitee • and take his
felawe to witnesse,
What he fonde in a freyel • after a freres lyuynge,

80. wissed WRB. wissed C. witterly] ful witterly W. ful] for (corrected to
ful) L; ful WCOB.
81. and] miswritten a in L. do-
bleres] doublers WC; doubleris O;
dubberis B. ilke B; R om.
82. [molten WCOB] molte R;
moltoun L. led] leded (!) C. his] here R.
83. inst] mysty R ; Ittte, corrected to
luste O.
84. me] men O. rather] here ay
R.
85. wynked—to] bad me R.
86. shalt] salt C.
87. a (1)] C om. a (2)] CB om.
88. godele] godele R; groèele WC;
groèele O; gruwe B.
89. wille WRB. deuyne] dyuye
(sic) B. In the margin of O—Doct-
tours of freris.
90. by] R om.; by-for C. her
pocalips] be appocalipsis B.
91. blanmangere] so in WCO;
blumanger or blamanger L; bli-
manger B; ne blamanger R. mor-
treves mortreux C; mortrels B.
92. fishe] fisse C. [ne CRB]
nor W; no L. fishe—fishe] fiesch
ne fisch B. a penaunte] be penauntes R; a penaunce C.
93. þanne] C om. a] þe W.
felawe] felawes COB.
94. freyel] frayel WCB; freiel R.
a (2)] COB om. freres lyuynge] frere
lenyynge R.
He will begin and talk lies.

Then ask him about Do-well,

Soon the doctor coughed and talked.

"Is Do-well penance?" said I.

"Do-well," said he, and drank,

"is to do no evil."

Then you do not well," I said, 

"for you have eaten up our pudding?"

And but if the first lyne be lesyng, leue me neuere after!
And paune is tyme to take, and to appose pis doctoure
Of dowel and of dobet, and if dobest be any penaunce."

¶ And I sete stille, as pacience seyde, and pus some pis doctour,

As rody as a rose, rubbed his chekes,

Coughed and carped, and conscience hym herde.

And tolde hym of a trinite, and toward vs he loked.

"What is dowel? sire doctour," quod I : "is dowel any penaunce?"

¶ "Dowel?" quod pis doctour— and toke the cuppe

"Do non yuel to pine eueneerystene, nouzt by pis powere."

¶ "By pis day, sire doctour," quod I : "paune be 3e nouzt in dowel;

For 3e han harmed vs two, in dat 3e eten the puddyng.

Mortrewes, and other mete, and we no [morsel] hade!

And if 3e fare so in owre fermerice, "serly me pinketh,

But chest be pere charite shulde be & zonge childern

dorste pleyne!

I wolde permute my penaunce with owre, for I am in

poynte to dowel!"

95, if W om. be—lyne] he first lyne W; the first leef O; the first lif C; the fist lif B.

96. take] talke R. to (2)] COB om.

97. of (2)] W O om. dobest] dowel W. be] do B.

98. sete] sat WCROB. as] an (sic) C.

99. As] Al so B. rubbed] robbed R.

100. Coughed] Couenwed R; Couesed B.

101. rs] vs al C; vs alle B.

102. is (1)] lis C. dowel] do-best R; it W.

103. toke—dranke] dronk after R.

104. Do] Is do W; Crowley also inserts Is; but see C-Text; and cf. 115.


106. han] haue R.


108. if] R om. fermerice] Fermerey WCR.

Pass. XIII.] Do-well obeys; do-bet teaches; do-best does both. 217

Then conscience asked him the same.

What is dowel and dobet? "De. deunours knoweth."

"Do-well," said he, "obeys; do-bet teaches; do-best both teaches and obeys."

And dobest doth hym-self so as he seith & precheth:—

Qui facit et docuerit, magnus vocabitum in regno celorum."

The seven sons of clergy (i.e. the seven sciences).

"Now pow, clergye," quod conscience, "carpest what is dowel."

"I haue seven sons," he seyde. "Seruen in a castel, there pe lorde of lyf wonyth to leren hym what is dowel;"

"Til I se po seuen and my-self acorden, I am vnhardy," quod he. "To any wyxt to preue it."

For one piers pe ploughman hath inpugned vs alle, and sette alle sciences at a soppe saue loue one, 124 And no tixte ne taketh to meytene his cause, But dilige deum and domine, quis habitabit, &c. And seith pat dowel and dobet aren two infinites, Whiche infinites, with a feith. fynden ote dobest, 128 Which shal saue mannes soule. pus seith piers pe ploughman."

"I can nouxt her-on," quod conscience. "Ac I knowe wel piers;

111. curteisliche] ful curteislich lerne COB. hym] hem CB; WO om.
112. preynye] prentede R; prynkid 122. to preue] prove R.
B. pacience] penaunce B. to (2) 124. sciences] science RO. sopre] sop R; sope W.
COB om. 125. taketh] takees C.
116. doth] deo C. 128. a] 00 B.
118. capest] capest (by mistake) 129. pe] CB om.
120. wonyeth] woneth CB. leren]
Conscience says they must wait till Piers comes.

He will nought aye in holy writ spoken: I dar well undertake;

\[\text{Pacientes vinctunt, \&c.}^*\]

*At zowre prayere,* quod pacyence po: "so no man displese hym;

\[\text{Doce,}^*\]

\[\text{Doce,}^*\]

\[\text{Doce,}^*\] doce· \[\text{Doce,}^*\] doce, & doce;

\[\text{Dilige,} \text{ and dowel} \cdot \text{doce,} \text{ \& dobet;}\]

\[\text{Diot, an} \text{ \& dobet} \cdot \text{dus tau3te me ones}\]

A lemman \[\text{p}^*\] I loued: lone was hir name.

With wordes and with werkes, quod she: 'and wilt of \[\text{P}^*\] vni 

\[\text{Biow lone lelly \[\text{P}^*\] soule· al \[\text{P}^*\] lyf tym;}\]

And so bow lere pe to louye: for pe lordes lone of heuene,

\[\text{Dine enemye in al wyse· euen} \text{forth with \[\text{P}^*\]-selue.}\]

Cast coles on his hed: and al kynde speche, 

\[\text{Bothe with werkes and with wordes· fonde his lone to wyme;}\]

And lay on hym \[\text{ pus with lone· til he la[n]ghe on pe;}\]

And but he bowe for \[\text{pis betyl}· \text{blynde mote he worthie!}\]

\[\text{Ae for to fare \[\text{ pus with pi frende· foly it were,}}\]

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131. *ayrin* \[\text{ayrines R. \[\text{dar wel}^*\]}

dar O; \[\text{CB om. \[\text{under}^*\] undertak}\]

132. place* \[\text{places CB; a place}\]

133. \[\text{p}^*\]erauntre\[\text{par augenture RCO.}\]

134. can\[\text{can R; knowe}^*\]

135. *Ae\[\text{Ae in L.W. * hym}\]

136. *quod\[\text{printed} \text{quo} W. doce}\]

138. *omits.

140. \[\text{with (2)}^*\] COB om.

141. \[\text{p}^*\]how\[\text{R om.}\]

142. \[\text{how}^*\] to R. \[\text{pe (1)}^*\] and R. \[\text{pe (2)}^*\] our W.

144. \[\text{and}^*\] of WRB.

145. \[\text{werkes—wordes}\]

146. lay\[\text{ley R; leye WO; lye C; beie B. laughe C; laughe W; laughe R; lawghe O; laughe B; laghe L.}\]

148. *And C.\]
THE BOLDNESS AND MIGHT OF LOVE.

For he pat loueth pe lelly • lyte of lyne coueiteth.

Kynde loue coueiteth nouȝte • no catel but speche,
With half a laumpe lyne in latyne • ex vi transitionis.

If I bere þere-inne aboute • fast ybounde dowel,

In a signe of þe saterday • pat sette firste þe kalendare,
And al þe witte of þe wednesday • of þe nexte wyke after;

þe myddel of þe mone • is þe miȝte of bothe.

And here-with am I welcome • þere I haue it with me.”

“Vndo it, late þis doctour deme • if dowel be per-

inne ;

For, bi hym þat me made • miȝte neuere pouerte,

Miseise, ne myschief • ne man with his tonge,

Colde, ne care • ne compaignye of theues,

Ne noither hete, ne haille • ne non helle pouke,

Ne noither fure ne flose • ne fere of þine enemy

Tene þe eny tyme • and þow take it with þe ;

Caritas nichil timet.

[And eek, haue god my soule ! • and þow wilt it craue,
 þere nys neyther emperour ne emperesse • cœl, kynge,
 ne baroun,

Pope, ne patriarch • þat puyre reson ne schal make
 þe meyster of alle þo men • þoruz miȝt of þis redeles ;
Nouȝt þoruȝ wicche-crafte, but thoruz wit • (& þow
 wilt þi-selue)

Do kynge and quenc • and alle þe comune after
3yue þe alle þat þei may þiue • as [for þe] best 3emere,

149. lyte] litel WCB; litil O. coueiteth] desireth R.

151. transitionis] transgressionis O.

152. aboute] a beaute C; a beaute B. In margin of L—Soluccion.

154. And] In O. þe(2)] Com. wed-

nesday] wodnesday W; wednesday R. wyke] woke O.

155. is] as W. miȝte] nyght WCB.

157. late] and late R. deme] dem

C; se R; sen (altered to deme) L. if] where R. þere-inne] her-inne R.

159. Miseise] Misaise B. ne] ne

no W. 161. noither] nother R; neiȝer

WOB; nother C. 162. noither] nother R; neiȝer

OCB; W om. enemy] enemys O.

164—171. In R only; but of; C-

Text, which has a passage epitomized

from it.

170. [for þe] such is my conjecture ;

the MS has þe for.

Thy friend needs
not such treat-

ment.

I bear about Do-

well, fast bound,”

said Patience.

“No evil can

harm him who

has Charity.

Reason, by help
of Charity, will
make thee master
of all men.”
And, as though destitute, will they do 'all here days after;'

*Pacientes vinctus, &c.*]

"Nonsense," said the doctor; [Fol. 55.]

"no one can reconcile two Christian kings!"

"It is but a dido," quod *pis* doctour: "a dysonres tale. Al *pe* witt of *pis* worlde: and *wiste* mennes strengthe Can nouxt confourmen a *pees* bytwene *pe* pope and his enemys, 174

Ne bitwene two cristene kynges: can no *wiste* pees make,

Profitable to ayther peple": and put *pe* table fro hym. And toke clergye and conscience to conseille, as it were, 177

"What?" quod clergye to conscience: 188

For al *pat* pacience *po* moste passe: for pilgrimes kunnne wel lye. Ac conscience carped loude: and curteislicli seide, "Frendes, fareth wel": and faire speke to clergye, 180

"For I wil go with *pis* gone: if god wil *jue* me grace, And be pilgryme with pacience: til I haue proned more." 183

"What?" quod clergye to conscience: "ar ye concouteouse nonthe

After *3eres3ynes* or *giftes*: or *3ernen* to rede redeles? I shal brynge *30w* a bible: a boke of *pe* olde lawe, 185

And lere *30w*, if *30w* lyke: *pe* leest paynte to knowe, *pat* pacience *pe* pilgryme: perfity knewe neure." 188

"Whaf?" quod clergye to conscience: 191

For al *pat* pacience *me* profreth: pronde am I litel.

Ac *pe* wille of *pe* wye: *pa* wille [of] folke here

Hath moened my mode: 'to mourn for my synnes.

173. *and*] ne R. *wiste*] wip O; *wi* with B.
175. *wiste*] with B.
176. *pacience*] paicien (sic) C. *po*
177. *moste*] moost C; mote R.
179. *Ac*] And C. *loude* aloude R.
180. *me*] the CB.
181. *ar*] or C.
184. *or* (1)] an C; & O; and B.


Pass. XIII. Conscience and patience leave clergy.

He good will of a wise · was neure bound to be full; For here nys no tresore perto · to a trewe will.

Hauen nonst Magdeleine more · for a boxe of salue, pan zaches for he seide · dimidium bonorum meorum do pauseribus?

And he pore widwe · for a peire of mytes, pan alle po that offreden · in-to gazafilacium?"

Bus curteislich conscience · congeyde fyrist · Frere, And sithen softliche he seyde · in clergyes ere, "Me were leuer, by owre lorde · and I lyne shulde, Hane pacience perfectlich · pan half ti akke of bokes!"

Clergye to conscience · no congeye wolde take, But seide ful sobreliehe · "pow shalt se · tyme, When pow art wery for-walked · wilne me to consaille."

"Bat is soth," seyde conscience · "so me god helpe! If pacience be owre partyng felawe · and pryue with vs bothe, There nys wo in his world · bat we ne shulde amende, And conformen Kynges to pees · and al kynnes londes, Sarasenes and surre · and so forth alle · iowes, Turne in-to · trewe feithe · and in-till one bylene."

"Bat is soth," quod clergye · "I se what pow menest, I shal dwelle as I do · my demore to shever, And conformen fauntekynes · and other folke ylered, Tyly pacience hane preued · and parfite · maked."

[Pol. 55 b.]

192. a] vch a R. nure] nere R.
193. nys] is CB. perta] for sope W.
194. Hauen] Hadde WCOB. Magdeleine] marie magdeleyne R; Magdeleyne W.
195. do] da C.
197. gazafilacium] Gazophilacium W; gazoflacium R.
199. sotlliche] sothliche CB.
201. ti] this CB.
202. to] of W; and R.
204. for-walked] of-walked W. wilne] wille W.

205. sayde] quod WCOB.
207. nys] ne is R; is no COB.
208. al kynes] alle kynnes W; alle kynne R; al kyns O.
210. Turne] Turnen R; Torne C.
212. demore] deuoir WCOB; deuer R.
213. conformen] so in R; conformen WCOB; confirmen B; cf. l. 208.
214. preued] serued O.
Conscience and Patience meet a Minstrel.

If Conscience with patience passed pilgrymes as it were.
Banke had patience, as pilgrimes han in his poke vittailles,
Sobrete, and symple speche and sothfaste bileue,
To confort hym and conscience if they come in place bere vunkynnesse and coueytise is hungyre contrees bothe.

If And as they went by they weye of dowel they carped;
They mette with a minstral as me they pouste.
Pacience apposed hym fyrste and preyed hym he sholde hem telle
To conscience, what crafte he couthe an to what contree he wolde.

"I am activa vita," quod that man "my name is activa vita:
Alle ydel ich hatye for of actyf is my name.
A wafere, wil ye wite and servye many lordes,
And fewe robes I fonge or furred gounes.

Couthe I lye to do men laughe and lanche I shulde
Other mantel or money amonges lordes mynstralles.
Ac for I can nothier tabre ne trompe ne telle none gestes,
Farten, ne fythelen at festes, ne harpen,
Iape ne iogly ne gentlych pype,
Ne noyther sailly ne saute ne synge with ye gyterne,
I haue none gode gyftes of pise grete lordes,

220. [ei] be W. of] and of R. [ei (2)] Rom. carped] carpeden O.
226. wil] wol WCB; welle R. 227. And] I C; A B.
228. Couthe] Coude R. lye] lee C. to] and R.
229. money] mone R. mynstralles] or mynstralles W.
232. CB om. iogly] iogele WO; iangele R.
233. sailly] saile WO; sayle RB. saute] saure C.
234. none] no WO; na C. pise] pis RC.
For no bred þat I brynge forth · saue a beneson on þe
sunday,
Whan þe prest preyeth þe peple · her pater-noster to
bidde 236
For peres þe plowman · and þat hym profite wayten.
And þat am I, actyf · þat ydelnesse hatye,
For alle trewe travaillours · and tiliers of þe erthe ·
Fro mychelnesse to mychelmesse · I fynde hem with
wafres. 240
If Beggeres and bidders · of my bred erauen,
Faitoures and freres · and folke with brode crounes.
I fynde payne for þe pope · and prowonde for his
palfrey,
And I hadde neuere of hym · haue god my treuthe, 244
Noither prowonde ne parsonage · 3ut of þe popis zifte,
Saue a pardoun with a peys of led · and two pollis
amydde!
Hadde iche a clerke þat couthe write · I wolde caste
hym a bille,
þat he sent me vnder his seel · a saule for þe pesti-
lence, 248
And þat his blessyng & his bulles · bocches misfte de-
stroye:
In nomine meo demonia [eiciens], & super egros Mark xvi. 17, 18.
manus imponent, & bene habebunt.
And þanne woldde I be prest to [þe] peple · paste for to
make,
And buxome and busy · aboute bred and dryuke

235. brynge] brouȝt R. 236. preyeth] prechës C; prechëp
B.
237. peres] pier C. þat] þo þat B.
wayten] wayteth RB.
240. with] wip my W; ò om.
241. bidders] bideris B.
243. prowendre] prowende B.
246. peys] payes C. amydde] amyddes W.
247. iche] ech C; ich WR.
248. sent] sende B. In margin of R—laus & vis Indulgencearum.
bocches misfte] myste bocches O. [eiciens] so in WCRB; eiciunt L.
250. þe WCRB] L om. paste] paast W; past B.
251. busy] bisy be B.
For hym and for alle his fonde I pat his pardoun. 252
Myte lechen a man; as I bilene it shulde.

For sith he hath þe powere; þat peter hym-self hadde,
He hath þe potte with þe salue; sothly, as me þinketh:

Argentum & aurum non est mithi; quod autem
habeo, [hoc] tibi do; in nomine domini, surge
et ambula.

For ac if miyte of miracle hym faille; it is for men ben
nouȝt worthy.

To have þe grace of god & no gylyte of þe pope.
For may no blyssyng done vs bote; but if we wil
amende,
Ne mammes masse make pees; amonges cristene peple,
Tyl pruyde be purelich fordo; and þat þough payn
defante.

I have to work hard at baking.

Perhaps men are not worthy!

All London likes my wafres.

There was a deahte there

252. his (1)] hisse C; hisse B.
254. sith] sethe R.
255. hath] hase C. potte] poot B.
256. Ar] And C. ben] beth B.
257. þe (1)] no R. þe (2)] W om.
258. For] Rom. wil] wolen B.
259. purelich] prueliche R. þat
ale R; W om.
260. Rom. Ñ WCO. ofte]
erst CO.
263. ar] er WCO. ywrouȝt] wrought COB. wo] wa C.
264. Alle] Al (printed At) W; Al COB.
265. CB omit. hem WH] it LO.
267. [bake R] LWCOB om.; but it improves the line. strethforde WCOB; statforde R. gan] gonnen WCO; gunnen B.
In be date of owre drye te in a drye apprilege, A pousande and thre hundredeth threty & ten, My wafrses pere were gesen when Chichester was Maire."

"I toke gode kepe, by cryst & conscience bothe, Of haukyn pe actyf man & how he was y-clothed, He hadde a cote of crystendome as holykirke bileueth, As it was moled in many places with many sondri plots, Of pruyde here a plotte, and pere a plotte of vnboxome speche, Of scornyng and of scofflyng & of vnskilful berynge, As in aparaille and in porte proude amonges pe peple, Otherwyse pan he hath & with herte or sy3te shewyng, Hym willynge pat alle men wende he were pat he is nou3te."

For why he bosteth and braggeth & with many bolde othes, And in-obedient to ben vndernome of any lyf lyuyng, He was dis-obedient, And so syngulere by hym-self ne none so pope-holy, Y-habited as an hermyte & an ordre by hym-selue, was none such as hym-self ne none so pomp holy, And elsewhere) looks more like haukyn. ye 0 ; eige B. ye O ; eige B. 280. willyngne wilnyngge R. wende] wenden O; wente R. nou3te] not O. 281. bosteth] bosted C. "braggeth" bragged C. 282. 284. W has—And noon so singuler by hym-self ne so pomp holy ; COB hase—And so singuler by hym-self ne noon so poppe (sic) holy. L and R are alike, except that for pompe (L) we find pope in R, a reading which I have adopted. See Critical Note. 285. Y-habited] In habyte O ; In abite B, an (2) & C. 286. and] or W.
Haukyn's pride and boastfulness.

288

In lykyng of lele lyf and a lyer in soule;
With Inwit and with outwitt ymagenen and studye,
As best for his body be to haue a badde name,
And entermeten hym ouer-al per he hath nouȝt to done,
Wilnyng þat men wende his witte were þe best,
[Or for his crafty kunnynge or of clerkes þe wisest,
Or strongest on stede or styuest vnder gardel,
And louelokest to loken on and lelest of werkes,
And non so holy as he ne of lif clennere.
Or feystrest of feytures of fourme and of schafte,
And most sotyl of songe other sleyest of hondcs,
And large to lene losse ferre-by to cacche;
And if he gyueth onȝte pore gomes telle what he deleth;
Pore of possessioum in purse and in coffe,
And as a lyon on to loke and lordeliche of speche.

292

If Baldest of beggeres a boustour þat nouȝt hath,
In towne and in taurernes tales to telle,
And seȝge þinge þat he neuere seighe and for soth sweren it;
Of dedes þat he neuere dyd demen and bosten,
And of werkes þat he wel dyd witnesse and seiggen—
"Lo! if þe leue me nouȝt or þat I lye wenen,
Axeth at hym or at hym and he ȝow can telle,
What I suffred and seighe and some tymes hadde,
And what I couth and knewe and what kynne I come of."

298

292. With (1) R om. with (2)
R om. Crowley also omits with outwitt with outwitt] with oute wit C.
290. þat] holde R.
291. þat] do B.
292. Wilnyng] Willynge WCB;
Willynge R.
293—299. In R only yet found in the C-text in a different part of the poem; see Critical Note.

300. gyueth] gyne O; gyfues C.
pore] to pouere W; the pouere CB.
telle] til C; telliȝ B. deleth] deleth C.

301. cofre] cofre bo þe W; coffres boþe COB.
302. ou] R om.; yppe B.
303. Baldest] Boldest WCROB. a]
as a B.
305. seighe] saies C. seighe] er sawe C; saw B.
307. seiggen] siggen W.
308. þen] þen OB; thow C. wenen]
see wenen B.
310. Whan] Whan C. tymes]
tym C.
311. knowe] knowe C.
Al he wolde þat men wiste • of werkes and of wordes, wishing men to know him.

Which myȝte plese þe peple • and praysen hym-
seluen :

Si hominibus placetur, Christi servus non esse ;

Et aliœ: nemo potest duobus dominis servire.

¶ “Bi criste,” quod conscience þo • “þi best cote, Haukyn,

Hath many moles and spottes • it moste ben ywasshe.”

¶ “þe, who so toke hede,” quod haukyn • “byhynde and biforn, Haukyn admits his coat is soiled.

What on bakke and what on bodyhalf • & by þe two sydes,

Men sholde fynde many frounces • and many foule plottes.”

¶ And he turned hym as tyte • and þanne toke I hede, I saw that it was spotted with wrath, envy,

It was fouler by fefelofde • þan it firste seamed. 320

It was bidropped with wraþthe • and wikked wille, 321

With enuye and yuel speche • entysynge to fyzte, 322

Lyinge and laughyngye • and lene tonge to chyde ; 323

Al þat he wist wykked • by any wiȝte, tellen it, 324

And blame men biyntede her bakke • and bydden hem and slander.

meschaunce ;

And þat he wist bi wille • tellen it watte, He told Will’s faults to Wat,

And þat watte wiste • wilte wiste it after, 325

And made of frendes foes • þorugh a false tonge, 326

“Or with myȝte of mouthe • or þorugh mannys strength,”

Auenge me fele tymes • other frete my-selue

312. of (2) RO om.
313. hym-seluen] hem-seluen CRO.
315. it] and B. ywasshe] ywasshen C; ywaïischen B; ywaïsheid O; wa-
schen R.
316. þe] the O; þee B.
bodyhalf] bodye CB. two] to R.
319. tyte] tit CB; tijt O; tyd W.
320. felefolde] fefelofde R.
322. enuye] enuye R.
323. Auenge] Auenged R.
325. Lyynge] Lyynge R. laugh-
yngye] lakkyngye R (which is perhaps the true reading). and lene] a lef R; and leef O.
326. it] it to ROB.
328. of] B om. þorugh] through C.
329. of] or with W. mannys mennes W.
330. Auenge] Auenged R.
Haukyn's melancholy and lechery.

or else fretted himself like a pair of shears.

Wyth-inne, as a shepster shere; — I shrewed men & cursed!

Catus malediccione os plenum est, & amaritudine; sub lingua eius labor & dolor:

& alibi: fillij hominum, dentes eorum arma & sagittae, & lingua eorum gladius acutus:—

Haukyn confesses that no one trusts him.

"In illness I trust to a witch of Southwark or Shoreditch," he said.

Then I saw that his coat was soiled with lechery.

[fol. 57.]

331. shepster] shepsteres WO; shapsteris B. L.) In B. Men] man
W: cf. C-Text. & (1) R om. labor & dolor & sc COB. & alibi—acutus]
R om. gladius acutus] & sc O.

332. I louye] I lone RC; me lone W.

333. with] which R; switch W.

335. & (2)] and & W.

336. ague] aguwe B. suche] switch WCO.

337. taketh] hit holdep B.

338. [of WCO] or LR; but the line is marked for correction in L.

339. segge] seye WB; seggep O.

340. shordyche] sordich O.

341. segge] seye WB; says; seggep O. no] none of B. words] B om. gaf me] gaven B.

343. wisloker] bisloker CB. fanne was] that C. it soiled] l-soyled B.

344. as by] and by CO; and B. his] myn R. Here follows the catchword in L.—for eche a mayde &t he mette.

345. signe] synge R.

348. cytheres] either C.
As wel in fastyng-days & frydayes · and forbidden nyȝtes;

And as wel in lente as oute of lente · alle tymes lyche,
Suche werkes with hem · [were] neure oute of sesoun;
Tyl þei myȝte namore · and þanne had merye tales,
And how þat lechoures louyen · laȝen an iapen,
And of her harlotrye and horedome · in her elde tellen.

Thanne pacience parcyued · of poyntes [of] his cote,
Was colmy þorw coucityse · and v[n]kynde desyrynge;
More to good þan to god · þe gome his lone caste,
And ymagyned how · he it myȝte haue
With false mesures and mette · and with false witnesse;
Lened for lone of þe wedde · and loth to do treuethe,
And awaited þorwgh which · wey to bigile,
And menged his marchaundyse · and made a gode monstre ·—

"þe worste with-in was · a gret witte I lete hit,
And if my neighbore had any hyne · or any beste elles,
More profitable þan myne · many sleightes I made,
How I myȝte haue it · al my witte I caste,
And but I it had by other waye · atte laste I stale it,
Or pryniliche his purse shoke · vnpiked his lokkes,
Or by nyȝt or by day · aboute was ich euere,
þorwgh gyle to gadren · þe good þat ich haue.

349. in] Rom. ë] as COB. and] as W.
350. as (1)] also B. wel] lef R. lente] leynten B. (twice).
351. Suche] Swiche WCO; Seche B. hem] hym C. [were WRCB]
weren O; was L.
352. had] hadde R; hadden OB; W om.
353. lechoures] lecherous C.
lawen] lawen R. iapen] Iapeng (sic) C.
354. And—harlotrye] Or herlotrie R. in] and in R.
356. Was] so in LRCOB; That were W. colmy] colomy WC; culmy O.
In ploughing, I took a piece of his field.

I was sure to win from him.

I made men who bought of me pay too much.

At mass, I only mourned over my losses.

\[\text{AT MASS, HAUKN MOURNS OVER HIS LOSSES. [PASS. XIII.}\\
\]

371. *pynched* pynched C; pikid B.
372. *feechen* feechen I; feechen Ich R.
373, 374. *nymen—reche* R om. *nymen* and nymen W. \[I WCOB\]
375. To] And COB. *seise* seysed B. *her* my COB. *ne* OB om.
376. \[\text{borwed WR} \] borweth LCOB. *abouzte* he bouzte B; *miswritten* aboute in LR.
377. *presentes* present CB.
378. *wolde he* so in R; wolde he

\[\begin{align*}
&371. \text{pyched} \quad \text{pynched C; pikid B.} \\
&372. \text{feced} \\
&373, 374. \text{nymen—reche} \\
&375. \text{To} \quad \text{And COB. seise seysed B. her my COB. ne OB om.} \\
&376. \text{borwed} \quad \text{borweth LCOB. abouzte he bouzte B; miswritten aboute in LR.} \\
&377. \text{presentes} \quad \text{present CB.} \\
&378. \text{wolde he so in R; wolde he}
\end{align*}\]
Vpon a cruel coueityse: myn herte gan hange.
And if I sent ouer see: my seruauntz to Bruges,
Or in-to Pruslondye my pretys: my profit to wayten,
To marchaundien with monoye: and maken her es-
chaunges,
Mijte neuere me conforte: in pe mene tyme,
Neither messe ne matynes: ne none manere siytes,
Ne neuere penance perfourned: ne puternoster seyde,
\( \text{pat my mynde ne was more: on my gode, in a doute,} \)
\( \text{pat in pe grace of god: and his grete helps:} \)
\( \text{Vbi thesaurus tuns, ibi \& cor tuum.} \)
Mat. vi. 21.

And foule be-flobered it: as with fals speche;
\( \text{here no nede ne was: \[tok\] godes name an Idel,} \)
Swore \( \text{here-bynowthe ofte: and al by-swatte his cote.} \)
And more mete etc and dronke: \( \text{pen kende miift} \)
defie—

"And kauzte seknesse sum-tyme: for my sorfetes ofte;"
And \( \text{panne I dradde to deye: in dedlich synne} \)—
\( \text{pat mynde in-to wanhope he \[worth\]: and wende nau3t to be saued,} \)
\( \text{pe which is sleuthie so slow: \( \text{pat may no slithes} \)
helpe it,} \)

it is given in the Critical Note.

391. \( \text{a} \) O om. \( \text{herte} \) consience R.
392. \( \text{if} \) O om. \( \text{see} \) sche O. \( \text{ser-
vauntz} \) seruauntz B.
393. \( \text{Pruslondye} \) pruys londe R; Pruce lond W; spruee land \( \text{(sic)} \) C.
394. \( \text{marchaundien} \) marchauudisen R; \( \text{monoye} \) so in R; monieie WCOB, eschaunges] chaunges R.
395. \( \text{neuere} \) nere R. \( \text{tyne} \) while W.
396. \( \text{none} \) no RC. \( \text{siytes} \) shytes R.
398. \( \text{on} \) in R. \( \text{a} \) O om.
399. \( \text{Vbi} \) \( \text{Vbi est R.} \)

is corrupt. The reason for inserting

400—409. In R only, and the text

400. \( \text{[pe} \) must be inserted; \( \text{Rom.} \)
[garment] miswritten granement;
but garment (\( \text{=} \) garment) is right.
402. \( \text{here} \) miswritten As \( \text{here,} \)
which is nonsense: it is repeated
from Pass. V. 1. 377, which see. \( \text{[tok]} \)
must be inserted; \( \text{Rom.} \)
404. \( \text{kende} \) such is the usual spell-
ing in R, whereever L has kynde.
405. \( \text{sorfetes} \) miswritten forfetes;
but sense and alliteration decide it.
407. \( \text{[worth]} \) miswritten wrauth
in R.
408. \( \text{slithes} \) a better spelling is
sleights (\( \text{=} \) sleights); cf. I. 365.
Ne no mercy amenden * & man pat so deyth.]

Which ben þe braunches þat bryngeth a man to sleuth?

[Is whanne a man] morneth nounste for his mysthedes * ne maketh no sorwe,

Ac penance þat þe prest enioigneth * perfouneth yuel,

Doth none almes-dede * dret hym of no synne,

Lyneth again þe bilene * and no lawe holdeth;

Vch day is holiday with hym * or an heigh ferey;

And if he ayszte wolde here * it is an harlotes tonge. 416

When men carpeyn of cryst * or of clennesse of soule,

He wexeth wroth & wil nounste here * but wordes of myrthe.

He hateth to hear the legends of the saints.

Penaunce and pore men * and þe passiouz of seyntes

He hatcheth to here þe-re-of * and alle þat it telith. 420

þise ben þe braunches, beth war * þat bryngeth a man
to wanliope!

þe lordes and ladycs * and legates of holicherche,

þat fedeth folles sages * flatereres and lyeres,

And han likynge to lythen hem * to do 3ow to lawghe;

Ve vobis qui ridelis, ãc.:

And þiunct hem mete and Mede * and pore men
refuse,

In 3owre deth-deyinge * I drede me ful sore,

with hym] O om. * or & O; as B.

410. Which] Ac whiche R. bryngethe] brynget WOB; bryngetes C.

411. Is whanne a man] Is when man B; He þat W; LRC have the
extraordinary false reading His wom-

woman; but, fortunately, the C-Text helps us out. (Is = it is, as else-
where.) mystedes dedis O.

412. Ac] And WRC. enioigeth] enioyned B; perfouneth yuel] per-
forme hit nyllep B; perfourned C.

413. Doth] Doos C; almes-dede] almesse W; dret] dret R; dred W;
drede CB; dredip O.

414. holdeth] holdes C.

415. Vch = is] Ilke day or Ilc C;
Eche day or eche B. is] is an O.

soule] saule C; soules W.

418. wexeth] waxes C; waxip B.

419. and (1)] of W. fe] O om.
possessioun C.

421. bethe] be CB.

422. fe R; also R repeats fe
lordes. chereche] cherches R; kirce
C. 423. foloes] folle R. sages] sage O.
lyeres] leers C.

424. han] base C. lythen] heren
B; listen (sic) C. to (3)] Rom.

426. ful] Rom.
Lest þo thre maner men to moche sorwe 30w brynge:

Consencientes & agentes pari pena punientur.

Patriarkes & prophetes & prechoures of goddes wordes

428

Sauen þorw her sarmoun· mannes soule fram helle;
Riȝt so flater[er]es and foles· are þe fandes disciples,
To entice men þorw her tales· to synne and harlotrye.
Ac clerkes þat knowen holywryt· shulde kenne lordes,
What danuid seith of suche men· as þe sauter telleth:

Non habitabit in medio domus mee, qui facit
superbiam & qui loquitur iniqua:

Ps. e. 7 (Vulg.).

Shulde none harlote haue audience· in halle ne in
chambres,
þere wise men were· witnesseth goddes wordes;
435
Ne no mysproude man· amonges lordes ben allowed.

[†Clerkes and knijtes· welcometh kynges ministrales,
And for loue of þe lorde· litheth hem at festes;
Muche more, me thenketh· riche men schulde
Haue beggeres byfore hem· þe whiche ben goddes
ministrales,

As he seyth hym-self· seynt Iohan bereth witnesse:

Qui vos spernuit, me spernit.

For-thi I rede 3ow riche· reueles whan þe maketh
For to solace 3oure soules· suche ministrales to haue;
þe pore, for a fol sage· syttynge at þe heyʒ table,

And a lered man, to lere þe· what oure lorde suffred,
For to saue þi soule· fram Sathan þin enemy,

And fithel þe, without slaterynge of gode friday þe storye;
And a blynd man for a buncleoure or a bedrede womman,
To crie a largesse by-for oure lorde 3oure gode loes to schewe!
þise threr maner ministrales maketh a man to lawhe,
And, in his deth-deyinge þei don him grete conforte,
þat bi his lyue lythed hem and loued hem to here.
þise solaseth þe soule til hym-selue be-falle 453
In a wel [gode] hope, [for he wrouȝte so] amonges worthi seyntes.

These solace the soul.

Æc flat[er]eres and folces þorw her foule wordes,
Leden þo þat louen hem to luciferes feste, 456
With turpiloquio, a lay of sorwe and luciferes fithele.
Thus haukyn þe actyl man hadde ysoiled his cote,
Thr conscience acouped hym þere-of in a curteise manere,
Whi he ne hadde washen it or wyped it with a brusshe.

456. wasshen] whasshen W; wasched R. 460. it (2)] O om.
PASSUS XIV (DO-WEL VI).

Passus xiiiiv.

"I haue but one [hool] hatere," quod hauyn: "I am pe lasse to blame though it be soiled and selde clene. I slepe þere-inne on niȝtes;

And also I haue an houswyf þe wif and children—

Vcercm duxy, & ideo non possum venire—

That wolen bymolen it many tyme: maugre my chekes!

It hath ben launed in lente and out of lente bothe,

With þe sope of sykenesse: þat seketh wonder depe.

And with þe losse of catel: loth forto agulte

God or any gode man: bi aȝte þat I wiste;

And was shryuen of þe prest: þat gaue me, for my synnes,

To penance, pacyence: and pore men to fede,

Al for couetise of my crystenedome: inclenesse to kepeth.

TITLE. Passus quarto-decimus de visione, vt supra CR (but R has xiiijus); Passus xiiiijus, õe WO; B addet et vijus [read vjus] de dowel.

1. one [hool WC] on WC; on RB; an O.

2. soiled] soulid B; suyled C.

3. an houswyf] a wif CB; a wijf O.

4. wolen] walden C; wolden O.

5. lente] lenten R; leaute B (twice).

6. seketh] sekest CB.

7. loth] bathe C; boþe B.

8. or] ar R; or (indistinct, and printed of) W.

&c. R.
CONTRITION, CONFESSION, AND SATISFACTION. [PASS. XIV.

If And couthe I neuere, by cryste • kepenn it cleene an houre,

If I ne soiled it with synte • or sum ydel speche,

Or porugh werke or porugh wordc • or wille of myn herte,

If I ne flober it foule • fro morwe tyl eue."

"Contrition shall clean your coat," said Conscience.

"Do-well shal wash it;"

Do-bet shall beat and dye it;

Do-best shall sew it.

No harper shall have a fairer garment."

If And I shal kenne pe," quod conscience • "of contricioun to make,

If shal clawe pi cote • of alkynnes filthe,

*Cordis contricio, &c.:—

Dowel [shal] wasshen it and wryngen it • pour a wys confessour,

Oris confessio, &c.:—

Dobet shal beten it and bouken it • as briste as any scarlet,

And engreyynen it with good wilhe • and goddes grace
to amende pe,

And sithen sende pe to satisfaccioun • for to sowen it after,

Satisfaccio dobest.

If Shal neuere myste bimolen it • ne moth after biten it,
Ne fende ne false man • defoulenn it in pi lyue ;
Shal none herande ne harpoure • haue a fairere garment

Pan haukyn pe actyf man • and pow do by my techyng;
Ne no mynstral be more worth • amonges pore & riche,


13. soiled] souild B; fouled C.

14. porugh (2)] CRoB om. wordo] thought R. or (3) and other R.

15. bat] But CO. flober] floubour C.

16. kenne] telle B.

17. clawe pi cote] pi cote make
clene B. clawe C om.

18. [shal W] shal o; LCRB om. it (1)] it (but omitted in printing) W.

19. shal] hat schal R. it (1)] Rom.

20. engreyuen] engreyen or engreyuen (printed engreyen) W.

21. sowen] sewe O; sonnen R.

Satisfaccio dobest] Satisfaccio &c. COB.

22. Shal] Do-best shal C; Dobet schal B. myste] cheeste W. bimolen
bynolent CB; by-mole R. moth
mought C; moche B. biten] beten B.

23. none] no CRB. garmenent

Pass. xiv.] Patience displays victuals of virtue. 237

Jan Haukynnes wyf pe wafrere · with his actina vita.”

¶ “And I shall puruene pe paste,” quod pacyence ·

“Though no plow erie,
And flour to fede folke with · as best be for pe soule,
Though neuere greyne grewed · ne grape ypon vyne.
Alle pat lyueth and loketh · lyflode wolde I fynde,
And pat ynough shall none faile · of jinge pat hem
nedeth.

We shulde nouȝt be to busy · a-bouten owre lyflode,

Ne solliciti sitis, &c.: volucres celi deus pascit,

&c.: paciientes vinctum, &c.”

¶ Janne laughed haukyn a litel · and liȝtly gan swerye,

“Who so leueth ȝow, by owre lorde · I leue nouȝte he
be blissed!”

¶ “No,” quod pacyence paciently · and out of his poke
hente

Vitailles of grete vertues · for al manere bestes,
And seyde, “lo! here lyflode ynougli · if owre bylune
be trewe !

For lente neuere was lyf · but lyflode were shapen,
Wher-of or wherfore · or where-by to lybbe.

¶ Firste pe wylde worme · vnder weet erthe,
Fisch to lyue in pe flode · and in pe fyre pe crykat,
Be correly by kynde of pe eyre · moste clennest flesch of
bryddes,

And bestes by grasse and by greyne · and by grene
rotis,

27. with his] which is R.
28. [e] bee W. [ough] ough bow
R.
29. [e] thy COB.
30. growed] growe B. vyne] pe
vyne B.
31. Alle] To alle W.
32. ynough] Inowe C; y B; I-
now R.
33. Ne] Dum B.
34. laughed] lawhed R; lowȝ O.
swerye] swere RCOB.
35. leueth] louȝ B. by] noþer be
R.
36. vitailles] Vitales R.
37. ynough] I-nowe RB.
38. neuere] nere R. lyf] þere lif
39. or (2)] and RO.
40. weet] þe wete B.
41. fyre] fyr R; fyer B. crykat]
eriket WO; erikat RCB.
42. corlue] Corle W R; curlew
C; curlu B.
43. by (2)] COB om.
THE PATERNOSTER IS MAN'S FOOD. [PASS. XIV.

so man lives by belief and love.

John xiv. 13.

In menynge pat alle men • myšte pe same
Lyue porw lele byleue • and loue, as god witnesseth ;

Quodcumque pecieritis a patre in nomine meo, "
\[sv. : \& alibi,

Non in solo pane viuit homo, set in omni verbo, "
quod procedit de ore dei."

† But I loked what lyfloede it was • pat pacience so preysed,
And panne was it a pece of pe pater-noster • fiat voluntas tua.

† “Haue, haukyn!” quod pacyence • “and ete pis whan pe hungreth,
Or whan pow clamsest for colde • or elyngest for drye.
Shal neuere gyues pe grene • ne grete londes wrath,
Prisone ne peyne • for—pacientes vincunt.

† Bi so pat pow be sobre • of systle and of tonge,
In etynge and in handlynge • and in alle pi fyue wittis,
Darstow neuere care for corne • ne lynnen cloth ne wollen,
Ne for drynke, ne deth drede • but deye as god lyketh,
Or porw honger or porw hete • at his wille be it ;
For if pow lynest after his lore • pe [shorter] lyf pe better :
Si quis amat cristum, mundum non diligit istum.

† For porw his breth bestes wexen • and abrode zeden,

Ergo porw his breth mowen • men & bestes lyuen,

Ps. cxlviii. 5
(Vulg.).

45. myšte]\ myšte se CB ; myšten do O. \[e] Com.
46. a patre]\ R om. de ore dei
\&e CB.
47. what\ what \[at R. \[it] R om.
48. it\ R om.
49. etc\ et W.
50. elyngest\ chillist O. drye
drougthe R.
51. Shal\ And schal R ; Shulden O ; Shulde B ; Shul C. gyues] fey-
toures R ; gomes O ; synne B.
54. in (3)] COB om.
55. Darstow] Thardestow C ; Tharst row ROB.
58. lynest\ lyne W. [shorter WC] schorter ORB ; miswritten shot-
ter in L, but the line is marked for correction. better] leuere R.
60. bestes\ mowen men and bestis
B. wexen] woxen W ; wexeth R.
61. lyuen\ libben R.
As holywrit witnesseth • whan men sege her graces,

_Aperiš tu manum tuam, & imples omne animal benediccione._

It is founden pat fourty wynter • folke lyued withouten tulyinge,

And oute of þe flynte spronge þe flode • þat folke & bestes drouke,

And in Elyes tyme • heuene was yclosed,

þat no reyne ne rone; • þus rede men in bokes,

þat many wyntres men lyueden • and no mete no tulyeden.

Seuene slepe, as seith þe boke • seuene hundrctli wynter,

And lyueden with-oute lyflode • and atte laste þei woken,

And if men lyued as mesure wolde • shulde neuere more be defaute

Amonges cristene creatures • if crystes wordes ben trewe.

Ac vnkyndnesse _[caristia]_ maketh • amonges crystene peple,

And ouer-plente maketh pruyde • amonges pore & riche;

Ac mesure is so moche worth • it may nouȝte be to dere,

For þe meschief and þe meschaunee • amonges men of sodome,

Wex þorw plente of payn • & of pure sleuth;

_Ociositas & habundancia panis peccatum turpis simum nutrit._

---

62. witnesseth [witnessc C. segge] seye WOB; sayes C. [graces] grace R.
63. tulyinge [tilyng OB; tilynge C.]
64. bestes [best B.]
65. Elyes [helye CB.]
68. slepe [slepen ROB; seith] says C. _hundrctli_ hundred WOB; hun-
dre C.
69. attc [at þe WROB; þe C.]
70. more [COB om. be defaute] defaute be B.
71. _[caristia ROB]_ caristiam W; carestia L. _crystene_ cristes R.
72. Ac And C. 
73. pruyde [pryde WO; CB om.]
74. Ac [Ther-fore W; And C. so] W om.
75. In margin of O—Of Sodom & Gomor.
For he measured not his hem-self of that he ete and dronke,

Diden dedly synne: that he deuel lyked,

So vengeaunce fel upon hem: for her vyle synnes;

he sonken in-to helle: to citees vchone.

For-ji measure we vs wel: and make owre faithe owre scheltroun,

And forw faith cometh contricioun: conscience wote wel,

Whiche dryueth awey dedly synne: and doth it to be venial.

And poug a man myste nouste speke: contricioun myste hym saue,

And brynge his soule to blisse: by so that feith bere witnesse,

pat, whiles he lyued, he bileued: in pe lore of holy-cherche;

Ergo contricioun, feith, and conscience: is kyndelich dowel,

And surgienes for dedly synnes: whan shrifte of mouth failleth.

If Ac shrifte of mouth more worthy is: if man be i[n]liche contrit;

For shrifte of mouth sleeth synne: he it neuere so dedly;

Per confessionem to a prest: peccata occiduntur,

Dere contricioun doth but dryueth it down: in-to a venial synne,

As dauid seith in pe sauter: et quorum lecta sunt peccata.

78. Diden] Thei diden W.
synnes] synne B.
80. he] he WROB. vchone] Ilcone
81. scheltroun] sheltroun WO; shyltroun C; sheltrun B.
82. wote] woot it O.
81. CB omit.
85. by] for W; COB om. here] om.
heer O.

86. in] COB om. pe] CO om.
88. surgientes] surgyneses R; surgien O. synnes] synne RB. failleth]
89. Ac] And C. is] Com. be] C
90. synne] synnes CB. if] he CB.
92. dryueth] dryues C. down] CB

93. As] And COB.
Ac satisfaccioun sокeth oute ye rote · and bothe sleeth and voideth,
And, as it neuere had ybe · to nouȝt bryngeth dedly synne,
pat it neuere est is seen, ne sore · but semeth a wounde yheed.”

“Where woneth charite?” quod haukyn · “I wiste neuere
in my lyue
Man pat with hym spake · as wyde as I haupe passed!”

“Pere purfit treuth and pouere herte is · and
pacience of tonge,
Pere is charite, pe chief chaumbrere · for god hym-
selue!”

“Whether paciente pouerte,” quod haukyn · “be
more plesaunte to owre driȝte
Pan richesse riȝtfulliche wyonne · and resonablelich
yspended?”

“Quo se, quis est ille?” quod pacience · “quik laudabi-
mus eum.
ough men rede of richesse · riȝt to pe worldes ende,
I wist neuere renke pat riche was · pat when he rekne
sholde,
Whan it drow to his deth-day · pat he ne dreed hym sore,
And pat atte rekenyng in arrerage fel · rather pan oute
dette.

94. Ac] And C.
95. And] And (printed An) W.
ybe] be R.
96. it] it is COB. is] COB om.
ne] COB om. semeth] semes C; as B.
yheled] heled CB.
97. Where] se where R. woneth] wonyeȝ W; wonnes C. In margin
of O—Where is charite. neuer C.
nere R.
99. and] & ëanne O.
100. þe] B om. chaumbrere] chamber C; chaumbrere R; chaum-
ber B.
101. paciente] pacience and R; pacience or B; pacience C. drie] lord R; sight C; siȝt B.
102. wyonne] I-wonne R; wonne WCB; wonnen O. yspended] de-
spended W; spende C; spendid OB.
103. se] þe O; þe B.
104. though] Thouȝt C. rede] red-
den O.
105. renke] freik B. þat (2)] þan B.
106. it] he WCOB. drogh] W; drone C; drou; B. dreed] dredde
WOB; dradde R.
107. þat] R om. atte] at þe WRC OB.
BEGGARS SHALL HAVE JOY HEREAFER. [PASS. XIV.

There pe pore dar plede · and prene by pure reson,
To haue allowaunce of his lorde · by pe lawe he it
cleymeth,
Ioye pat neuere ioye hadde · of riȝtful iugge he axeth,
And seith, "lo! briddes and bestes · pat no blisse ne
knoweth,
And wilde wormes in wodes · porw wyntres por hem
greues", 112
And makes hem welnyegh meke · and mylde for
defaute,
And after por sendest hem somer · pat is her souereigne
Ioye,
And blisse to alle pat ben · bothe wilde and tame.
Panne may beggeres, as bestes · after bote waiten, 116
pat al her lyf han lyned · in langour and in defaute.
But god sent hem some tyme · some manere ioye,
Other here or elles where · kynde wolde it neuere ;
For to wrotherhele was he wrouȝte · pat neuere was
ioye shaped.
Anges pat in helle now ben · hadden ioye some
tyme,
And diues in deyntees lyned · and in douce rye ;
Riȝte so resoun sheweth · pat po men pat were riche,
And her makes also lyned · her lyf in murthe. 124
Ac god is of a wonder wilte · by pat kynde witte
sheweth,
To jine many men his mercymonye · ar he it haue de-
serued.
Riȝt so fareth god by some riche · reuthe me it pinketh,
For pei han her hyre here • an heuene as it were,  
And is gret lykyng to lyue • with-oute laboure of body;  
And whan he deuyeth, ben disallowed • as dauid seith in 
he sauter,  

Dormierunt, & nichil inuenerunt;  
And in an other stode also • velal somnum surgencium,  
domine, in einitate tua, & ad nichilum rediges.  
Allas! pat ricchesse shal reue • and robbe mannes soule  
Fram pe loue of owre lorde • at his laste ende!  

¶ Hewen pat han her hyre afore • aren euermore nedly,  
And selden deieith he out of dette • pat dyneth ar he  
deserue it,  
And til he haue done his deuor • and his dayes iourne.  
For whan a werkman hath wrou3te • janne may men  
se pe sothe,  

What he were worthi for his werke • and what he hath 
deserued;  
And nouz3t to fonge bifo're • for drede of disalowyng.  
¶ So I segge by 3ow riche • it semeth nouz3t pat 3e shulle  
Haue heuene in 3owre here-beyng • and heuene her-after;  
Ri3t as a servaunnt taketh his salarye bifo're • & sitth  
wolde clayme more,  

As he pat none hadde • and hath huyre atte laste.  
It may nouz3t be, 3e riche men • or matheu on god lyeth;  

De delicijs ad delicias, [difficile] est transire.  

¶ Ac if [ye] riche haue routh • and rewarde wel pe pore,  

God gives some rich men their reward here.  

Ps. lxxv. 6  
(Vulg.).  

Ps. lxxii. 29.  
Allas! that riches should rob man's soul of God's love!  

Workmen are not paid beforehand.  

A servant, if paid beforehand, claims no more.  

Cf. Mat. xix. 23.

128. her—here here her salarium  
B. an] and WCO; her B.  
129. is] his B; eke O; W om.  
lyue] he lif R.  
131. §] RO om. rediges eorum rediges R. See Note.  
134. Herea] pay B. hyre afore]  
uhire tofore R.  
135. he (1)] R om. ar he] or pei R.  
136. deuor] deuior WC; deuer RB.  
dayes] C om.  
137. may] mowen O; may (printed many) W. may men] men may B.  
138. he were] were he B.  
140. nouz3t] R om.  
141. heuene in] to heuenes for R.  
here] hire B; hee C. beryng CB; dwellingW. heuene (2)] heuene also W. her-after] her-after WR.  
142. as] as W. salarye] hire C.  
sitth] after C. more] huire R.  
143. none] non ne R. huyre] heuene R. atte] at pe WROB.  
144. god] yow CB. De] De (printed Ve) W. [difficile WCRob] deficile  
L. transire] ascendere R.  
145. Ac] And C. [ye WCRob]  
pe L.
Yet good rich men may win heaven,

Yet good rich men may win heaven, 146

The righteous have a double reward.

The righteous have a double reward.

And lyuen as lawe techeth · done leute to alle, 146

Criste of his curtysie · shal conforte 3ow atte laste, 148

And rewarde alle dowble riccheste · pat reuful hertes habbeth.

And as an hyne pat hadde his hyre · ar he bygonne,

And when he hath done his deuor wel · men doth hym other bounte,

3yneth hym a cote abonde his couenaunte · ri3te so cryst

Bothe to riche and to non3te riche · pat rewfullich lybbeth;

And alle pat done her deuor wel · han dowble hyre for her travailll.

Here for3yuenesse of her synnes · and heuene blisse after.

¶ Ac it nys but selde yseyn · as by holy seyntes bokes,

• pat god rewarded double reste · to any riche wye. 136

For moche murthe is amonges riche · as in mete and clothynge,

And moche murthe in Maye is · amonges wilde bestes,

And so forth whil somer lasteth · her solace dureth.

Ac beggeres aboute Midsomer · bredles þei soupe, 160

And þit is wynter for hem worse · for wete-shodde þei
gange,

A-fyrst sore and afyngred · and foule yrebuked,

And arated of riche men · þat reuth is to here. 163

146. [lawe] þe lawe CB, done] and
doon WB, leute] leante WCB; leute
O, to] to hem WCOB.
147. [atte] at þe WOB; att þe R.
148. [habbeth] hases (sic) C.
149. [hat] O om.
151. [zyueth] Gyfe C. eote] Cite C; citee B.
152. [to] to non3te] nost to B. rew-
fullich] ri3tfullich R.
153. [deuor] commande C. [hyre] B
om.
154. [Here] CB om.
155—159. [R omits.
155. [Ac] And C. [mys] is W.

selde] seldom B. yseyn] so seyn C;
so s-ien B. bokes] lynes O.
158. moche] mykyl C.
160. [Ac] And C: R om. Midsom-
er] myssomer CR. soupe] soupen
O; slepe W.
161. wete-shodde] watschod R.
gange] gangen O; gone W.
162. A-fyrst] A-first CO; A-furst
WR; a-furst B. A-fyrst sore] Sore
a-fyrst B. afyngred] affyngred CR;
an-hunggrid B. foule yrebuked] foul-
liche rebuked COB.
Now, lorde, sende hem somer & some manere ioye,  
Heuene after her hennes goyng we to hem here han suche deffante!  
·For alle myȝtest pow haue made · none mener þan other,  
And yliche witty & wyse · if þe wel hadde lyked.  
And haue renthe on þise riche méns · þat rewarde nouȝte þi prisoneres;  
Of þe good þat pow hem gyuest · ingrati ben manye;  
Ac, god, of þi goodnesse · gyue hem grace to amendere.  
For may no derth ben hem dere · drouthe, ne weet,  
Ne noyther hete ne halle · haue þei here hele,  
Of þat þei wilne and wolde · wanteth hem nouȝt here.  
Ac pore peple, þi prisoneres · lorde, in þe put of myschief,  
Conforte þo creatures · þat moche care suffren þorw derth, þorw drouthe · alle her dayes here,  
Wo in wynter tymes · for wanting of clothes,  
And in somer tyme selde · soupen to þe fulle;  
Conforte þi careful · cryst, in þi ryche,  
For how pow confortest alle creatures · clerkes bereth witnesse,  

Convertimini ad me, & salui eritis:  
Wis, in genere of his [gentrice] · Ihesu cryst seyde,  
To robberes and to reneres · to riche and to pore.  
Pow taȝtest hem in þe Trinitee · to take baptesme,  
And be clene þorw þat crystennyenge · of alle kynnes [synnes];  

167. þe wele thy wille COB.  
168. And] But lord W. [on] of CB.  
prisoneres] prisoneres R.  
169. ingrati] vnykynde O.  
171. ben] O om. weet] weet hem greue W.  
172. Ac] B om. ne] nor C.  
176. forw (2)] and CO; of B. drouthe] drouȝe OB.  
177. wynter tymes] wyntrst tyme R.  
178. selde] selden C.  
179. þi (2)] B om. ryche] richesse W.  
181. his] alle his R; WCOB om. [gentrice O generties W; gentrise CB; gentritice Lit.  
182. and] R om. reneres] reueris WCOB. After 1, 182, R adds — To hores, to harlotes · to alle maner poeple.  
184. be] to be W. [synnes RCO] synne WB; L om.; but the line is marked.
Our charter is of poverty and patience. [Pass. XIV.

And [if] vs fel porw folye ' to falle in synne after, Confession, and [knowlechyn] & craunyng si mercy shulde amende vs as many sithes ' as man wolde desire. Ac if pe [pouke] wolde plede here-azeine ' and punyssh vs in conscience,

He shulde take pe acquaintans as quik ' and to pe qued schewe it,

Patience, &c., per passionem domini,

And putten of so pe pouke ' and pruyen vs vnder borwe. Ac pe perchemyn of pis patent ' of pouerete be moste, And of pure pacience ' and parfit bileue.

Of pompe and of pruyde ' pe parchemyn decorreth, And principaliche of alle peple ' but pei be pore of herte. Ellis is al an ydel ' al pat euere we writen, Pater-nostres and penaunce ' and pilgrimage to Rome. But owre spences and spendynges ' sprynge of a trewe [wille],

Elles is al owre laboure loste ' lo ! how men writeth In fenestres atte freres ' if fals be pe foundement ' For-pi crystene sholde ben in comune riche ' none coueitouse for hym-selue.

For seuen synnes pat pier ben ' assaillen vs euere, pe fende folweth hem alle ' and fondeth hem to helpe, Ac wip richeesse pat Ribande ' rathest men bigyleth.

186. [knowlechyn CORB] mis-written knelechyn in L; but the line is marked; knowlechynge W. Confession—knowlechynge and confession R. § in W.
187. as (2) B om.
188. Ac] And WCR. [pouke R] pope (!!!) LWCOB; see l. 190, here-azeine] here-azeine RB; her-ayein (printed ayein) W. punyssh] punyshen on R.
189. He] Ho R, to] do R.
190. so] COB om.
191. Ac] And C. moste] muste O.
192. pure] poure C; pore B.
193. decorreth] decoureth WR.
194. alle] al pe W.
198. attie] at be WCRB.
200. ben] O om. coueitouse] coueite COB.
201. pat] WCOB om. ben] ben pat W. vs] pee O.
For pere pat richesse regneth: reverence folthew, 204 Where wealth reigns, reverence follows.
And pat is plesaunte to pryde: in pore and in riche.
And pe riche is reverence: by rescou of his richesse,
205 pere pe pore is put bihyned: and par auenture can more
Of witte and of wysdom: pat fer awey is better.
206 pere richesse or reaunte: and rather yherde in heuene.
For pe riche hath moche to rekene: and riȝte softe
walketh,
"Ita [in]possibile diuili, &c.,"
212 And pryde in richesse regneth: rather pe in pouerte,
Arst in pe Maister: pan in pe man: some mansiom unt hath.
216 Ac in pouerte pere pacience is: pryde hath no myȝte,
Ne noue of pe seucene synnes: sitten ne mowe pere
longe,
Ne haue powere in pouerte: if pacience it folwe.
For pe pore is ay prest: to plese pe riche,
And buxome at his byddyng: for his broke loues;
Beati pauperes, quoniam ipsorum est regnum celorum.
207 And pryde in richesse regneth: rather pan in pouerte,
Arst in pe Maister: pan in pe man: some mansioun he hath.
215 Ac in pouerte pere pacience is: pryde hath no myȝte,
210 riȝte softe] many tymes hym pat W.
ricehesse] riche R; Richesse hym W.
[impossible W] possible LCORB.
Riches hinder men on their way to heaven.
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walketh,
"Ilu [in]possibile diuili, &c.,"
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216 Ac in pouerte pere pacience is: pryde hath no myȝte,
Ne noue of pe seucene synnes: sitten ne mowe pere
longe,
And buxomenesse and boste - are ever-more at wære, 
And ayther hateth other · in alle manere werkes.

If wratthe wrasel with þe pore · he hath þe worse 
ende;

For if þey bothe pleyne · þe pore is but fieble, 
And if he chyde or chatre · hym chieuth þe worse;
[For loulich he loketh · and loueliche is his speche, 
þat mete or mone · of other men mote asken.

And if glotonic greue pouerte · he gadereth þe lasse,

For his rentes ne wol nauȝte reche · no riche metes to 
bugge;

And þouȝ his glotonye be to gode ale · he goth to cold 
beddyynge,

And his heued vn-heled · vn-esiliche I-wrye;

For whan he streyneth hym to streche · þe strawe is 
his schetes;

So for his glotonie and his grete sleuthie · he hath a 
greuous penaunce,
þat is welawo whan he waketh · and wepeth for colde, 
And sum tyme for his synnes · so he is neuere murie, 
Withoute mormyngyn amonge · and mischief tobote.]

And if conceitise wolde caeche þe pore · þei may 
nouȝt come togideres,

And by þe nekke namely · her none may hente other. 
For men knoweth wel þat conceitise · is of a kene wille, 
And hath hondes and armes · of a longe lengthe,

And pouerte nis but a petit þinge · appereth nouȝt to 
his naule,

And lonely layke was it neuere · bitwene þe longe and 
þe shorte.
And pough auarice wolde angre þe pore · he hath but
litle myȝte,
For pouerte hath but pokes · to putten in his godis,
þere auarice hath almarie · and yren-bonde coffres;
And whether be lister to breke? · lasse boste it maketh,
A beggeres bagge · þan an yren-bonde coffre!
Lecherye loueth hym nouȝt · for he þeneþ but lytel
sylver,
Ne doth hym nouȝt dyne delycatly · þe drynke wyn oft.
A strawe for þe stuves! · it stode nouȝt, I trowe,
Had þei [no þyng] but of pore men · his houses were
vntyled!
And þough sleuth the suwe pouerte · and serue nouȝt
god to paye,
Mischief is his maister · and maketh hym to thynke,
þat god is his grettest helpe · and no gome elles,
And his seruaunt, as he seith · and of his sute bothe.
And where he be or be nouȝt · he bereth þe signe of
pouerte,
And in þat secte owre saucoure · suaced al mankynde.
For-thi al pore þat paciente is · may claymen and asken
After her endyng he þere · heuene-riche blisse.
Moché hardier may he axen · þat here myȝte haue
his wille
In londe and in lordship · and likynge of bodye,
And for goddis loue leueth al · an lyueth as a beggere;

244. _angre_ C om. _but_ B.
245. _godis_ soddis C; soddis B.
247. _lasse—it_ so in LCROB; and lasse boost W.
248. _beggeres_ begger C. _coffre_ coffres (sic) C.
250. _nouȝte_ B om.
251, 252. _It_ omits. _stuves_ styue- 

hous B. _hit_ ne B; þei W. _no _

þyng WCOB_ none L. _pore men_ a

pore man B. _were_ stooed W; stood C; stoden O; stonden B; _probably

oring to stode in l. 251. _vntyled_ 

vnhiled O; _which is perhaps right._
THE TRUE DEFINITION OF POVERTY.

And as a mayde for mannes loue her moder forsaketh, Hir fader and alle her frendes and folweth hir make, Moche is suche a mayde to louie of hym pat such one taketh, 266

More pan a mayden is pat is married porw brokage, As bi assent of sondry partyes and syluer to bote, More for coneeitise of good pan kynde loue of bothe;—

So it fareth bi eche a persone pat possessioune forsaketh, 270

And put hym to be pacient and pouerte weddeth, De which is sybbe to god hym-self and so to his seyntes.

"What is poverty?" said Haukyn. See Vincent of Beauvais, Speculum Historiale, l. x. c. 71.

"What is this in English?"

And as a betrothed maid forsakes her kindred. For so is he who forsakes wealth."

"What is poverty?" said Haukyn. See Vincent of Beauvais, Speculum Historiale, l. x. c. 71.

"What is this in English?"

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"What is this in English?"
Pouerte is pe first poynte · pat pryde moste hateth,
Thanne is it good by good skil · al pat agasteth pryde.
Ryte as contricioun is confortable pinge · conscience
wote wel,
And a sorwe of hym-self · and a solace to pe sowle,
So pouerte propreliche · penaunce, and ioye,
Is to pe body · pure spiritual helthe,

Ergo pauvertas est odibile bonum,
And contricioun confort · & cura animarum.

Selde [sit] pouerte · pe sothe to declare,
Or as instyce to iugge men · enioigned is no pore,
Ne to be a Maire aboue men · ne mynystre vnder kynges;
Selden is any pore yput · to punysshen any peple;

Remocio curarum.

Ergo pouerte and pore men · performen pe comaundemen,

Nolite indicare quemquam. pe pridde:—
Selde is any pore riche · but of riȝtful heritage;
Wynneth he nauȝt with weightes fals · ne with vnseled
mesures,
Ne borweth of his neighbores · but pat he may wel paye,

Possessio sine calumpnia.

pe fierthe is a fortune · pat florissiheth pe soule
Wyth sobrete fram al synne · and also ʒit more;
It affaiteth pe fleshe · fram folyes ful manye,

A collateral conforte · crystes owne ʒifte,
THE DEFINITION OF POVERTY EXPLAINED. [PASS. XIV.

Donum dei.

5. It is the mother of health.

6. The poor may walk unrobb'd through the pass of Alton;

so poverty is a safe path.

Juvenal, Sat. x. 62.

7. It is a source of wisdom.

8. It deals fairly with others.

9. It is an uncertain fortune,

[Fool. 62.]


and for pe land euere a leche · a leman of al clennesse, Sanitatis mater.

7. It is a source of wisdom.

8. It deals fairly with others.

9. It is an uncertain fortune,

[Fool. 62.]

Haukyn weeps bitterly for his sins.

For body and for soul: *absque sollicitudine felicitas.*

Now God, that al good gyueth: graunt his soule reste, that first wrote to wyssen men: what pouerte was to mene!

"Alas!" quod Haukyn; "pat, after my cristendome, I ne hadde ben ded and doluen: for dowelles sake!

So harde it is," quod Haukyn: "to lyue and to do synne. Synne suweth vs euere," quod he: and sori gan wexe, And wepte water with his eyghen: and weyled pe tyme, pe euere he dide dide: pe dere god displeased;

Swowed and sobbed: and syked ful ofte, pe euere he hadde londe: or lordship: lasse other more, Or maystrye ouer any man: no pan of hym-self. "I were nou3t worthy, wote god," quod Haukyn: "to declare my-self unworthy to wear more clothes than a shirt.

Ne noyther sherte no shone: saue for shame one, To keure my caroigne," quod he: and cryde mereye faste, And wepte and weyled: and werie-with I awaked. The dreamer awakes.


317. for (2) [COB om. *absque*] R om. *solicitudine* [solicitudine] B.

319. *pus* [jis] WCO.

320. *pe—bo* [R om.]

321. *dowelles* [dowel] C.

322. *do* [do (printed do no) W.]

See Note.

323. *sucweth* [scheweth] R.

324. *tyme* [thyme] C.

325. *euere he* [he euere WO. *dede* dide dide WCO.]

326. *Swounded* [Swounded (printed Swound) W; Succeeded C; He swnoned B.

327. or] out{er} W. *lordship* [larde (corrected to lord) O.

329. *vote god* [wite god R; COB om. *were*] werien W; werie CR.

330. Ne] B om. *nouther* [nouther C; neiwer WOB.

331. *caroigne* [carogne C; careyne W; caroyne R; caroyne wiq B. *mereye faste*] fast mercye COB.

332. *awaked* [waked C.
PASSUS XV (PROLOGUE TO DO-BET).

Passus xv:i: finit dowel, & incipit dobet.

It took me long to make out what Do-well was:

Many thought me a fool, because I reverenced not lords.

Again I slept,

I saw one without tongue or teeth,

And wher-of I cam and of what kynde; I conjured hym atte laste,

Ac after my wakynge it was wonder longe, Ar I couth kyndely knowe what was dowel.

And so my witte wax and wanyed til I a fole were, And somme lakked my lyf allowed it fewe,

And leten [me] for a lorde and loth to reverencen Lordes or ladyes or any lyf elles,

As persons in pellure with pendauntes of syluer;

To seruantz ne to suche seyde nouzte ones, ‘God loke 3ow, lordes!’ ne louted faire;

pat folke helden me a fole and in pat folye I raued,

Tyl resoun hadde reuth on me and rokked me aslepe,

Tyl I seigh, as it sorcerye were a sotyl pinge with-al,

One with-outen tonge and teeth told me whyder I shulde,

And wher-of I cam and of what kynde I conjured hym atte laste,

TITLE. So in W; Passus xiiiijus de visione, vt supra R; Passus xvus.

Explicit de do-wel, & Incipit primus de do-bet C; Passus xvus de dowel.

Et incipit primus de dobet B; Passus quintodecemus O.

2. count] koude WC; coude RB.
3. a] B om.
If he were crystes creature. for crystes loue me to tellen.

\[ "I am crystes creature," quod he. "and crystene in many a place, who said he was Christ's creature, 16

In crystes courte I-knowe wel. and of his kynne a partye.

Is noyther peter þe porter ne poule with his fauchoune, and known to Peter and Paul.

\[ þa[t] wil defende me þe dore. dynge ich neure so late.

At myduyzt, at mydday my voice so is ykonw. 20

\[ IT "What ar þe called," quod I, "in þat courte amonges crystes peple?"

"þe whiles I quykke þe corps," quod he. "called am I anima;"

And when I wilne and wolde animus ich hatte; 24

\[ and for þat I can and knowe called am I mens;

And when I make mone to god memoria is my name;

And when I deme domes and do as treuth the techeth, men. 28

\[ janne is racio my riu name. resoun an englishe;

And when I fele þat folke telleth my firste name is 32

\[ sensus,

And þat is wytte and wisdome þe welle of alle craftes;

And when I chalange or chalange nouȝte clepe or refuse, 32

\[ janne am I conscience yealde. goddis clerke and his conscientia,

notarie;
And when I love loely · owre lorde and alle other, 
panne is lele lone my name · and in latyn amor;
And when I flye fro þe flesshe · and forsake þe caroigne, 
panne am I spirit specheles · and spiritus þanne ich 
hatte.

Austyn and ysodorns · ayther of hem bothe
Nempned me þus to name; · now þow myȝte chese,
How þow conueitest to calle me · now þow knowest alle 
my names.

Anima pro diversis actionibus diversa nomina
sortitur: dum ruitificat corpus, anima est; 
dum vult, animus est; dum scit, mens est; 
dum recolit, memoria est. Dum indicat, racio 
est; dum sentit, sensus est; dum amat, amor 
est; dum negat vel consentit, consciencia est; 
dum spirat, spiritus est.”

“For bishopes yblessed · þei bereth many names, 
Presul and pontifex · and metropolitanus,
And other names an hepe · episcopus & pastor.”

“I suppose you would fain know what they 
mean? “ said he.

“Pat is soth,” seyde he · “now I se þi wille! 
þow woldest knowe and kunne · þe cause of alle her 
names, 
And of myne, if þow myȝtest · me þinketh by þi 
speche!”

“Yeþ,” said I. 

Alle þe sciences vnder sonne · and alle þe soythe 
craftes

See Isidore,
Etymol. lib. xi, 
c. 1.
PASS. XV.] REASON REPROVES THE POET.

I wolde I knewe and couth " kyndely in myne herte!"

"Then you are too proud," said he.

For such a luste and lykynge " lucifer fel fram henene:"


"No one can expect to know everything.

pat any creature shulde kunne al [' excepte cryste one.

A6ein such salomon speketh ' and dispiseth her wittes,

And seith, _sicut qui mel comedit nullum, non est ei bonum: Sic qui scrutator est maiestatis, opprimitur a gloria._

To English men pis is to mene " pat mowen speke & here,

pe man " pat moche hony eteth " his mawe it engleymeth;

And pe more " pat a man " of good mater hereth,

But he do per-after " it doth hym double seathe:

_Beatus est, seith seynt Bernard ' qui scripturas legit,

Et verba vertit in opera " fullich to his powere._ Prov. xxv. 27.

Coueytise to kunne " and to knowe science

Pulte out of paradys " Adam and Eue,

_Sciencie appetitus hominem inmortalitatis _glo-ria_ spoliavit._

And riȝte as hony is yuel to defye " and engleymeth pe mawe,

Riȝt so " pat porw resoun " wolde pe rote knowe

49. I (2) [OB om. knowe] knowe

50. unparfit [unparfit CB. prydес] pride C.

52. alkynnes] alle kyynes W; alle kyne R; al kyny O; alkyn B.

53. one] R om.

54. opprimitur] opprimatur R.

56. eteth] eet R; eteis C. _it engleymeth_] it englymes C; is englymed R; is engleymed B.

59. est] B om.

60. verba vertit] vertit verba R. fullich] follich R.

61, 62. C omits.

61. science] sciences W.

62. Pulte] so in R; Putte WB; Pulde O. [gloria WO] gloriam

LCRB.

63. riȝte] eit R.

64. pat] he pat W.
Foolish expenditure is blameworthy. [Pass. xv.]

Of god and of his grete mysters *his graces it leteth.
For in he lykyng lith a prynce *and a lycames coueiteise,
A3ein crystes conseille *and alle clerkes tychyng,

That is, *non plus sapere quam oportet sapere.

Freres and fele other maistres *pat to he lewed men
preechen, 68
3e moeuen materes inmesurables *to tellyn of he
Trinite,
pat ofte tymes he lewed peple *of hir bileue doutein.

Bettere bylyne were mony *doctoures such tychyng,
And tellyn men of he ten comauandementz *and touchen
he seuene synnes, 72
And of he braunches pat burgeoneth of hem *and
bryngeth men to helle,
And how pat folke in folyes *myspenden her fyue
wittes,
As wel freres as other folke *follilich spenen
In housyng, in haterynge *and in-to hiegh elergye
shewynge,
More for pompe than for pure charite *he peole wote
he sotho
pat I ly e nou3t, loo! *for lordes 3e plesen,

And reuerencen he riche *he rather for her syluer;

Confundantur omnes qui adorant scultpilia; & ali bi:

65. of] C om. grete] COB om. graces] grace COB.
66. fe] pat B. lith] lyges C. a (2)]
in a CB; W om.
69. 3e] COB om. inmesurables] so in CB; inmesurables O; vnummesur-
able W; vnummesurables R.
70. R omits.
71. Better it were to manye doctours *to lenen swich tychyng W;
Betere bylyne by mone *doctoures tychyng R; Better to lenen wer mony
doctours swich tychyng CB; O like l,
with to bileue for bylyne.
72. And] To C. fe (1)] C om.
73. CB om. burgeouneth] burioneþ W; burgeleth R.
75. spenen] so in RC; spenden W;
pele spenden O; spoken B. In margin of O—Pride of Freris.
76. and] R om. in-to] COB om.
77. pople] pople R; peple W; pe-
pile C.
78. ly] ne lye O.
79. fe (2)] R om. syluer] goodis
O. [scultpilia WCR0B] scultilla L. mendacium] &c. R.
Vt quid diligitis vanitatem, et queritis mens dacium?
Go to be glose of be verse · be grete clerkes;
If I lye on 30w to my lewed witte · ledeth me to brennynge!
For as it semeth, 3e forsaketh · no mannes almesse,
Of vsureres, of hores · of avarous chapmen,
And louten to pis lorde · pat mowen lene 3ow nobles,
A3eine 30wre reule and Religioyn · I take recorde at Ihesus,
pat seide to his disciples · ne sitis personarum acceptores.
Of pis materre I my3te · make a longe bible,
Ac of curatoures of crystene peple · as clerkes bereth witnesse,
I shal tellen it for treuth sake · take hede who so lyketh!
As holynesse and [honeste] · oute of holicherche spreadeth
porw lele libbyng men · pat goddes lawe techen,
Ri3t so out of holicherche · alle yueles spreadeth,
There inparfyt prest hod is · prechoures and techeres.
And se it by ensample · in somer tyme on trowes,
þere somme bowes ben leued · and somme bereth none;
þere is a myschief in þe more · of suche manere bowes.
Ri3t so persones and prestes · and prechoures of holy cherche,
þat aren rote of þe ri3te faith · to reule þe peple;
Ac þere þe rote is roten · reson wote þe sothe,

80. þ[e] þise W.
83. of (3) R. and R.
85. and] & 3oure R. at] of COB.
86. personarum acceptores] R. transposes.
88. of (3)] ouer R. In margin of O—Curatis.
89. treuth] truþes WCOB. hede]
he (!) C. lyketh] lokes C.
90. As] And B. [honeste WCOB]
B] honestete L.

91. lawe] lawes R.
92. yueles] enel B. spreadeth] spredes C; spreden O; spryngel W.
93. prechoures] and prechoures R.
94. And] I W. trowes] trewes R.
96. more] more (printed morre) W; moore O.
97. so] so bi W. cherche] cherches R.
98. þat aren] Is þe R.
99. As] And WC.
HYPOCRISY IS LIKE A WHITED WALL.

Shal neure flourne ne frute ♦ ne faire leef be grene. 100
For ♦, wolde 3e lettre leene ♦ le eccelrye of clothyng
And be kynde, as bifel for clerkes ♦ and curteise of
crystes goodes,
Trewe of 3owre tonge ♦ and of 3owre taille bothe,
And hatien to here harlotrye ♦ and noust to vnderfonge
Tythes of vntrewe þing ♦ ytified or chaffared, 105
¶ Lothe were lewed men ♦ but þei 3owre lore folwed,
And amenden hem þat mysdon ♦ more for 3owre en-
samples,
Þan forto prechen & prene it noust ♦ ypoocrisy it
semeth. 108
For ypoocrisy in latyn ♦ is lykned to a dongsul,
þat were bysnewed with snowe ♦ and snakes wyth-
inne;
¶ Or to a wal þat were whitlymed ♦ and were foule
wyth-inne.
Rigt so many prestes ♦ prechoures and prelates, 112
3e aren enblaunched with bele þaroles ♦ and with
clothes also,
Ac 3owre werkes and 3owre wordes þere-vnder ♦ aren
ful vnlouelich.
¶ Iohannes crysostomus ♦ of clerkes speketh and prestes,
Sicut de templo omne bonum progreditur, sic de
templo omne malum procedit.

101. 3e] þe RB. letrted] letrted men O.
102. bifel] fel O. curteise] curteise C.
103. taille] taile R; tail WCOB.
104. hation] hauen (!) C. noust] aut R.
105. Tythes] Tethes C. of vntrewe] of trewe R; but of trewe W. ytified
—chaffared] 1-tyled or 1-chafared R.
107. amenden] amendeden W. þat] þat ÿt R.
109. For ypoocrisy] The which W. is lykned] likned is CB. dongsul]
donoun R.
111. CB om. whitlymed] whytlymed without O. were] O om.
113. 3e] CB om. are] Er C.
also] R om.
114. Ac] And RC. 3owre (2)]
vnuolueilieb] vnuelieb (sic) R.
115. crysostomus] criostomus R. progreditur] egreditur COB; procedit
omnis) W. sacerdocium] sacerdos R. papelatum] pectatum R. pallidum
—marcidam] marcidam & pallidam OCB. intelligis] In-tellis R.
PASS. XV.

AS THE PRIESTS ARE, SO IS THE CHURCH.

Si sacerdocium integram fuerit, tota floret ecclesia; si autem coruptum fuerit, omnium fides marcida est.

Si sacerdocium fuerit in peccatis, totus populus co[n]aeritur ad peccandum.

Sicut cum videris arborem pallidam & marcicudum, intelligis quod vicium habet in radice,

Ita cum videris populum indisciplinatum & irreligiosum, sine dubio sacerdocium eum non est sanum.

¶ If lewed men wist · what pis latyn meneth,

And who was myn auctor · moche wonder me pinketh,

But if many a prest here · for here baselardes and here broches,

A peyre bedes in her hande · and a boke vnder her arme.

Sire Iohan & sire Geffray · hath a gerdel of syluer,

A basellarde, or a balloknyf · with botones ouergylyte.

Ac a portous pat shulde be his plow · *placebo to segge,

Hadde he neure seruyse to saue syluer þer-to · seith it with yvel wille!

Allas! ze lewed men · moche lese ze on prestes,

Ac pingé pat wykkedlich is wonne · and with false sleigthes,

Wolde neuere witte of witty god · but wikked men it hadde;


117. who] B om.

118. a] R om. here] heer O. here (2)] B om. for — broches] for here broches and for here baselardes R.

119. peyre] peire of W. MS. O (which in l. 118 has heer for here) has a totally different line here, viz.

120. hath—gerdel] han gyrdleles O. 121. or a] and a CB; & O. with botones] & barres O.


125. Ac] And C.

The Poet asks what Charity is.

He which aren prestes inparfit · and prechoures after syluer,

Sectoures and sudenes · sommoures and her lemmannes.

His pa with gyle was geten · vngraeiouslich is spented;

So harlotes and hores · ar hulpren with such goodis,

And goddes folke for defaute per-of · forfaren and spelled.

Curatoures of holykirke · as clerkes pa ben auerouse,

Lijtlich pa yeu cuen · loselles it habbeth,

Or dyeth intestate · and pa bisseph entreth,

And maketh murthe pere-with · and his men bothe,

And seugen · 'he was a ngarde · pat no good myste

Aspare]

To frende ne to fremmed · pa fende hane his soule!

For a wrecched hous he helde · al his lyf tyme;

And pa he spared and bispered · spente we in murthe.'

By lerel by lewel · pa loth is to spente

Bus gone her godes · be pa goste faren.

Ac for good men · god wote · gret dole men maken,

And bymeneth good mete-juueres · and in mynde haueth,

In prayers and in penaunces · and in parfyt charite."

"What is charity?" said I.

he seide ;


129. pis] That W. spended] spened R · despended W.

130. hulpen] so in R · holpe WO; holpen C. with] borug O. goodis godeth (!) R.

131. And] Ac R.

133. habbeth] hase C · ha¢ B.

134. pannes] fer B.

135. pere-with] per-myd W.

136. [aspare WCRB] spare O · aspare L.

137. fremmed] fremde C · frem B.

138. he helde] held he W.

139. bispered] bi-spered R · bi- sperde O · bispered C. spene] so in R · spende COB · dispende W. we] we hit B · C om.

140. By—lewed] Be bei lered be bei lewid be lerid B. spende] spene R · despende W.

141. gone] goon WC · goen R. be] by C.

142. deol] deel O · del B · deel WC.

143. in] C om. haueth hem haueth RB.

144. penauene] penaunce COB.

"Nisi efficiamini sicut paruuli, non intrabilis Mat. xviii. 3. 
in regnum celorum;
With-outen fauntelte or foly a fre liberal wille."

"Where shulde men fynde such a frende · with so fre an herte?
I haue lyued in londe," quod I · "my name is lounge wille,
And fonde I neuere ful charite · before ne bhynde!
Men beth mercyeable · to mendyuantz & to pore,
And wolent lene "fei leue · lelly to ben payed.

"Charity," quod he, "ne chaffare th nouhte · ne "Charity," said he, "is no trader.
It[a] in enigmate, tune facie ad faciem.
And so I trowe trewly · by þat men telleth of charite,
It is nouȝt championes fyȝte · ne chaffare, as I trowe."

"Charite," quod he, "ne chaffare nouȝte · ne chalengeth, ne crueth.
As proude of a penȝ · as of a pounde of golde,

146. fauntelte] faunteo O.
147. fynde] CB om.
148. 1 (1)] B om.  lyued] CB om.
I (2) he W.  longe] lange C. In margin of L — nota. the name of thauetour (in a later hand). In margin of R and O — Longe Wylle.
150. pore] he pore O.
151. leue] loue C.  payed] apayed R.
152. Ae] And C.  preyseth] pre-
cheþ O.  pleaunte to] plese C; pleseþ OB.  owre saucoure] oure lord
W; god R.  As] Is W; CB om.
155. neded hym] nedeth hym CO; hym neded R.  nyme] take C.  he] thay C.
156. kenne] tellen O.
[Ita COB] It L; Hic R; W om.
158. And so] Also B.
160. ne (2)] noþer R.
161. of (1)] as CB.
And is as gladde of a goune: of a graye russet
As of a tunicle of tarse: or of trye scarlet.

He is gladde with alle gladde: and good ty[1] alle wykked,
And leueth and loueth alle: pat owre lorde made.

Curseth he no creature: ne he can bere no wratthe,
No lye ne laughe men to scorne.
Al pat men seith, he let it soth: and in solace taketh,
And alle manere meschiefes: in myldenesse he suffreth;
Coueiteth he none erthly good: but heuene-riche
blis:"

¶ "Hath he any rentes or ricchesse: or any riche frendes?"

¶ "Of rentes ne of ricchesse: ne reccheth he neuere.

For a frende pat fyndeth hym: failled hym neuere at
nede:

I'at-voluntas-tua: fynt hym euer more.

And if he soupeth, ette but a soppe: of spera-in-deo.

He can purtreye wel be pater-noster: and peynte it
with aues,

And other-while is his wone: to wende in pilgraymage,
Bere pore men and prisones liggeth: her pardouz to haue.
Pough he bere hem no bred: he bereth hem swetter
lyfode,
Loueth hem as owre lorde biddeth: and loketh how
pei fare.

163. tarse] Carse C; say B. trye] tried CO; fyu B.
164. ty] til WCO; to B; mis-
written ty in L; but marked for cor-
rection.
165. And] He R.
166. Curseth] Corseb W; Curses C.
167. hath to] haue R. men] me R.
168. let] leet W; lat O.
170. good] godes R.
172. ne (1)] nor W. ne (2)] COB
om. reccheth] rekkeb W.
174. fynt] syndes C; fyndiW OB.
175. soupeth] soupe CO. ette] et
er; eteb W; he ete C; he eteb OB.
176. aeu] O om. aues] awe R; C
om.
177. is his wone] is woned R; he is
woned WB; he is woned C; he is
wone O. in] on W; o R; C om.
pilgraymage] pilgraymages WCOB.
178. prisoners] prisoners COB.
179. hem (1)] hym C. lyfode] O
om.
180. biddeth] bit R.
And when he is wery of \( \text{hat} \) werke \( \text{hanne wil he some tyme} \)
Labory in a launendrye \( \text{wel ke lengthe of a myle} \),
And yerne in-to 3othe \( \text{and 3epliche speke} \)
Pryde with al \( \text{he appurtenaunce} \) \( \text{and pakken hem to-gyderes} \), 184
And bouken hem at his brest \( \text{and beten hem clene} \),
And leggen on longe \( \text{with laboravi in gemitu meo} \),
And with warme water at his eyghen \( \text{wasshen hem after} \).
And \( \text{panne he syngeth when he doth so} \) \( \text{& some tyme seith wepyng,} \) 188
\begin{equation}
\text{Cor contritum & humilitatum, deus, non de-}
\text{spicies.}
\end{equation}

**Ps. 1. 19 (Vulg.).**

*Only Piers Plowman can shew him to you.*

**Ps. vi. 7 (Vulg.).**

And with warme water at his eyghen \( * \) wasshen hem after.
And \( \text{Jjanne hi syngeth whan he doth so} \) \( \text{& some tyme seith wepyng,} \) 188
\begin{equation}
\text{Cor contritum & humilitatum, deus, non de-}
\text{spicies.}
\end{equation}

And with warme water at his eyghen \( * \) wasshen hem after.
And \( \text{Jjanne lie syngeth whan he doth so} \) \( \text{& some tyme seith wepyng,} \) 188
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**Ps. vi. 7 (Vulg.).**

181. *tyme* \( \text{B om.} \)
182. *Labory* \( \text{so in R; Labouren WCOB. a (1) WCOB om. wel] O om.} \)
183. *zouthe* \( \text{boust B. speke] seeche R (which seems better).} \)
184. *appurtenaunce* \( \text{appurtenaunce W; appurtenantz C; purtenaunce R.} \)
185. *leggen* \( \text{lyggen C. on] a B.} \)
186. *eyghen* \( \text{eye3es R; yen O.} \)
187. *And* \( \text{R om.} \)
188. *quod I* \( \text{COB om.} \)
189. *Piers* \( \text{pe R. seestow] seest how ROB.} \)
191. *knowynge* \( \text{knowlechynge R. bi] COB om.} \)
192. *Ae* \( \text{An C. pareyueth] perceyued CO.} \)
194. *ar* \( \text{er C; arn O; is B. herted] herte R.} \)
2G6
PIERS
THE
PLOWMAN IS CHRIST.

And boxome as of berynge to burgeys and to lorde,
And to pore peple han peper in pe nose,
And as a lyon he loketh: pere men lakketh his werkes.

For pere ar beggeres and bidderes bed[er]men as it were,
Loketh as lambren and semen lyf-holy,
Ac it is more to haue her mete with such an esy manere,
Jan for penaunce and parfitnesse pe ponerte pat such taketh.

Piers is Christ;
1 Cor. x. 4.

Charity is God’s champion.

196. burgeys] burgeises W.
199. ar] are R; are O; er C.
[bedemen WROB] bedmen LC.
202. and] or COB.
205. ne] in (1) C. in] on W; an R.
206. id est] i. W; hit is B.
207. ne is] nys WR; is COB.
lollerex] losellis O; freris B. land-leperes] land-lepynge B.
208. ar] in B.
209. faitoures] a faytour B. in] on C.
211. merjyst] merje B. mouth] muthe R.
212. To R.
Nolite fieri sicut hypocrite, tristes, &c.

For I haue seyn hym in sylke · and somme tyme in russet,
Bothe in grey and in grys · and in gulte herneys,
And as gladlich he it gaf · to gomes fat it neded. 216

If Edmonde and Edwarde · eyther were kynges,
And seyntes ysette · tyl charite hem folwed.

If I haue seyne charite also · syngen and reden,
Ryden and runnen · in ragged wedes, 220
Ac biddyng as beggeres · bihelde I hym neanere.
Ac in riche robes · ratheste he walketh,
Ycalled and ycrimed · and his crowne schaue,
[And clenlish ycloped · in cipres & in tartaryne.] 224
And in a freres frokke · he was yfounde ones,
Ac it is ferre ago · in seynt Frauncyes tyme;
In dat secte sitthe · to seld hath he be knownen. 227

If Riche men he recomendeth · and of her robes
taketh,
Dat with-outen wyles · leden her lyues,

Beatus est diues, qui, &c.

If In kynges courte he cometh ofte · þere þe conseille is
trewe,
Ac if coneytysse be of þe conseille · he wil nouȝt come
þer-inne.

In courte amonge iaperes · he cometh but seldo, 232

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214. seyn] seyen W; seen O.
215. gulte] gilt WCOB. herneys]
216. as] also B.
217. eyther] ayther C; eyfer of hem B; bope W.
218. tyl] so R; for W.
219. seyne] yseyen WR. reden]
220. rendend (altered to redAnd) C.
CB om.
222. Ae] And C.
223. and] O om. ycrimed[altered to crymed] I-
crymeled R; y-crymyle W; yery-
maylid O; crymailed C. shane] y-
224. From O; also in CB; LWR
omit. cipres] cipys C; purpre B. in (2) B om. tartaryne] tarterine
C. Possibly a spurious line; not in Crowley.
225. freres] frere R.
226. Ae] And C. ferre] so in R; fer COB; fern W.
knowen] knowe R; founde W.
228. of] B om.
229. est] B om.
232. but] noȝt but WOB; nouȝt be C.
For braulyng and bakbytyng * and beryng of fals witnesse.

* In pe constorie bifar pe comissarie * he cometh nou't ful ofte,
For her lawe dureth ouer-longe * but if pei lachen syluer ;
And matrimoine for monye * maken & vrmaken, 236
And pat conscience and cryst * hath yknytte faste,
pei vndon it vnworthyly * po doctours of lawe.

[† Amonges erchebischedes and oper bischedes * And
prelates of holy cherche,
For to wonye with hem * his won was sum tyme, 240
And cristes patrimonye to pe pore * parcel-mel dele.
Ac auerie hath pe keyes now * and kepeth for his
kynnesmen,
And for his seketoures & his servants * & somme for here children.]
† Ac I ne lakke no lyf * but lorde, amende vs alle, 244
And gyue vs grace, good god * charite to folwe !
For who so myyte mete with hym * such maneres hym
ey leth,
Noyther he blameth ne banneth * bosteth, ne prayseth,
Lakketh, ne loseth * ne loketh vp sterne ;
Craueth, ne conueth * ne erieth after more,
In pace in id-ipsam dormiam, &c.
*pe moste lyflode pat he lyneth by * is lone in goddis
passion,
Noyther he biddeth, ne beggeth * ne borweth to
*elde ;

233. braulyng] braggyng B.
234. [b] B om. constorie] so in RB; Consistorie WCO. ful] ful
printed but) W.
236. monye] mone R.
237. yknytte] knyt C.
238. [p] pat C. [p] the C.
244. CB omit.
246. [w] myd W. ey leth] ayli b
OB; C om.
247. blameth ne banneth] bannes ne blamed C ; banneb ne blameb O ;
blanneb ne blameb B.
251. he] he ne R. * ne (1)] ne he C.
Misdoth he no man · ne with his mouth greueth.  

AMONGES cristene men · þis myldnesse shulde laste;  
In alle manere angres · haue þis at herte—  
pat pough þei suffred al þis · god suffred for vs more,  
In ensample we shulde do so · and take no veniauncce  
Of owre foes þat doth vs falsenesse · þat is owre fadres wille.  

For wel may every man wite · if god hadde wolde hym-selue,  
Sholde neuer Iudas ne iuwe · haue Ihesu don on Rode,  
Ne han martired peter ne Poule · ne in prisoun holden.  
Ac he suffred in ensample · þat we shulde suffre also,  
And seide to suche þat suffre wolde · þat pacientes vinctunt.

Verbi gratia," quod he · “and verrey ensamples manye,  
In legenda sanctorum · þe lyf of holy seyntes,  
What penauncce and pouerc · and passioun þei suffred,  
In hunger, in hete · in al manere angres.  
Antony and Egidie · and other holie fadres  
Wonden in wildernesse · amonge wilde bestes;  
Monkes and mendynauntz · men bi hem-selue,  
In spekes an in spelonkes · selden speken togideres.  
Ac noythre antony ne Egydie · ne hermite þat tyme  
Of liouns ne of leoperdes · no lyfloe ne toke,  
But of foules þat fleeth · þus fynt men in bokes.  
 Excepte þat Egydie · after an hynde cryede,

254. at[ ] atte R.  
255. god[ ] go R.  
256. skulde[ ] schul C.  no] R om.  
257. ovre[ ] O om.  
258. wel—mau] every man may wel R.  
259. Sholde] Siml C.  ne] þe B.  
260. haue] haue RB.  
266. in (2)] and in COB.  manere] maneres C.  
268. wildernesse] wildernesses R.  
270. an] and WCROB. in] RCOB om.  
271. Ac] And C.  
272. liouns] leons W ; Lyons R ; lyouns COB.  ne (2)] þei B.  
273. foules] þe foules R ; folouches(!)  
262. fleeth] feigh C ; flyen O.  þus]  

[fol. 65 b.]  
God suffred yet more for us,  
All was by God's permission,  
Read the Lives of the Saints,  
of Anthony and Egidius,  
who were fed chiefly by birds.
And porw he mylke of pat mylde best · pe man was susteyned ;
And day by day had he hir nouȝt · his hunger forte slake,
But selden and sondrie tymes · as seith pe boke and techeth.

If Antony a dayes · aboute none tyme,
Had a bridde pat brouȝte hym bred · pat he by lyued ;
And pough pe some hadde a geste · god fonde hem bothe.

If Poule primus heremita · had parroked hym-selue,
pat no man miȝte hym se · for mosse and for leues ;
Foules hym fedde · fele wynteres with alle,
Til he founded freres · of austines ordre.

Poule, after his prechyng · payners he made,
And wan with his hondes · pat his wombe neded.
Peter fisched for his fode · and his felawe andrewe ;
Some pei solde and some pei sothe · and so pei lyued bothe.

And also Marie Magdeleyne · by mores lyued and dewes,
Ac moste porw deuocioun · and mynde of god almïty.
I shulde nouȝt pis seuene dayes · seggen hem alle,
pat lyueden þus for owre lordes loue · manye longe Þeres.

275. mylde] meke R; hynde B.
susteyned] ysausteyned R.
276. And] Ae R (which seems better).
278. a dayes] on a day R. none]
ne noon O.
279. bred] his brede R.
281. had parroked] and parroke(!) C; hadde parroked in R.
284. ordre] ordre or ellis freris lyen B.
Ae þere ne was lyoun ne leopart · þat on laundes wenten,
Noyther bere, ne bor · ne other best wilde,
þat ne fel to her feet · and fauned with þe tailles.
And if þei couth han yearped · by cryst, as I trowe,
þei wolde haue fulde þat folke · bifor wilde foules. 297
[For alle þe curteisie þat bestes kunne · þei kidde þat folke ofte
In likkyng and in lowyne · þere þei on laundes 3ede.]
Ac god sent hem fodo bi foules · and by no fierse bestes,
In menyng þat meke þinge · mylde þinge shuldye fede;
As who seith, religious · ryztful men shulde fynde, 302
And lawfull men to lyf-holy men · lyflode brynge.
And þanne wolde lordes and ladyes · be loth to agulte,
And to take of her tenauntz · more þan treuth wolde,
Fond þei þat Freres · wolde forsake her almesses, 306
And bidden hem bere it · þere it was yborwed.
For we ben goddes foules · and abiden alwey,
For had þe potage and payn ynough · and peny-ale to drynke,
And a messe þere-mydde · of o manere kynde,
3e had riȝt ynough, 3e Religious · and so 3owre reule me
tolkde : 312
HOW THE FRIARS GIVE TO THE POOR.  

Job vi. 5.

Nunquam, dicit Iob, rugi[e]t [onager] cum herbam habuerit? aut mugiet bos cum ante plenum presepe steterit? 
brutorum animalium natura te condemnat, quia cum eis pabulum commune sufficiat; ex adipe prodijt iniquitas tua.

If unlearned men knewe pis latyn · pei wolde loke whom pei 3eue,

And anyse hem biforn · a fyue dayes or sexe,
Or pei amortesed to monkes · or chanouns her rentes.
Allas! lordses and ladyes · lewed conseille haue 3e 316
To 3yue fram 30wre eyres · fat 30wre ayeles 30w lefte,
And 3iueth to bidde for 30w · to such fat ben riche,
And ben founded and feeled eke · to bidde for other.

Who perfourneth pis propheeye · of the peple fat now lybbeth,

Dispersit, dedit pauperibus, &c. ?

If any peple perfournec fat texte · it ar pis pore freres!

For fat pei beggen abouten · in buildynge pei spene,
And on hem-self sum · and such as ben her laboreres,
And of hem fat habbeth pei taken · and 3yue hem fat ne habbeth!

Ae clerkes & kny3tes · and comuneres fat ben riche,
Fle of 30w fareth · as if I a forest hadde,
Fat were ful of faire trees · and I fonded and caste
PASS. XV. | RICH MEN SHOULD FEAST Beggars. 273

How I myste mo þer-inne · amonges hem sette. 328
Riȝt so, ȝe riche · ȝe robeth þat ben riche,
And helpeth hem þat helpeth sow · and ȝiȝeth þere no
nede is.
As who so filled a tonne · of a fresshe ryuer,
And went forth with þat wate · to wooke with themese,
Riȝt so, ȝe riche · ȝe robeth and fedeth Hem þat han as ȝe han; · þem ȝe make at ese.

Quia sacrilegium est res pauperum non pauperi-
bus dare.
Item, peccatoribus dare, est demonibus immolare.
Item, monache, si indiges et accipis, poeius datur
quam accipis. Si autem non eges, & accipis, rapis.
Porro, non indigit Monachus, si habeat quod
naturae sufficit.

For þi I conseille alle cristene · to confourmen hem to
charite;
For charite with-outæ chaungynge · vnchargeth þe
soule,
And many a prisone fram purgatorie · þowh his preyeres
he delyu[er]eth.
Ac þere is a defaute in þe folke · þat þe faith kepeth;
Wherfore folke is þe feblere · and nouȝt ferme of
biliue.

329. ȝe (1)] þe B. robeth | so in W; robet C; robbeth R; robben O; rob-
bib B. See i. 333.
331. tonne] tonne or tonne W; tonne ful R; tunne OB. fresshe] ful R.
332. wooke—themese] wooke wip þe
tenese O. In margin of O—Quod est
dare impius.
333. robeth] so in WC; robbeth R;
robben O; robbib B.
335. Þe] And C. feste] fede R.

Ye rich clothe
the rich,
and add water
to the Thames.
Peter Cantor,
cap. 47.
S. Hieron.
Epist. 66. 8.
Peter Cantor,
cap. 47.
Id. cap. 48.

Charity delivers
souls from
purgatory.

336. burgesys] burgeises W. I-
tem (1)] Item idem R. Item (2)—
rapis] R om.
337. confourmen] conforte B.
339. his] is B. he] COB om.; is R. deliuereth] so in WOB; deliueres C; deliuered R; deliureth L.
341. Wherfore] Where R. is] been O. feblere] fibler C.
ALL THINGS ARE NOW OUT OF JOINT.  

As in lusseheborwes is a lyther alay· and yet loketh he lyke a sterlynge,

Pe merke of pat mone is good · ac pe metal is fieble;

And so it fareth by some folke now · pei han a faire speche,

Croune and crystendome · pe kynges merke of heune.

Ac pe metal, pat is mannens soule · with synne is foule alayed;

Bothe lettred and lewede · beth alayed now with synne,

That no lyf loueth other · ne owre lorde, as it semeth.

For porw werre and wykked werkes · and wederes unresonable

Wederwise shipmen · and witti clerkes also

Han no biliene to pe lifte · ne to pe lore of philosofres.

Astrymyanes alday · in her arte faillen,

That whilum warned biforn · what shulde falle after.

Shipmen and she[ph]erdes · pat with shipp & shepe wenten,

Wisten by pe walkene · what shulde bityde;

As of wederes and wyndes · pei warned men ofte.

Tilieres pat tiled pe erthe · tolden her maistres,

By pe sede pat pei sewe · what pei selle miȝte,

And what to lene and [what] to lyue by · pe londe was so trewe.

Now failleth pe folke of pe flode · and of pe londe bothe,
Shep[herdes] and shipmen · and so do pis tilieres; 361
Noither þei kunneth ne knoweth · one cours bi-for an-
other.
Astrymyanes also · arent at her witnes ende;
Of þat was calculated of þe element · þe contrarie þei
fynde. 364
Gramer, þe grounde of al · bigyleth now children;
For is none of þis newe clerkes · who so nymeth hede,
þat can versyfe faire · ne formalich enditen;
Ne nouȝt on amonge an hundredth · þat an auctour can
construe, 368
Ne rede a lettre in any langage · but in latyn or in
english.
Go now to any degrè · and but if gyle be mayster,
And flatere þis felawe · vnder hym to fourmen,
Moche wonder me thynketh · amonges vs alle. 372
Doctoure of deeres · and of diuinite Maistres,
þat shulde konne and knowe · alkynnes clergye,
And answere to argumentz · and also to a quodlibet,
(I dar nouȝt seggen it for shame) · if suche weren
apposed, 376
þei shulde faillen in her philosophye · and in phisyk
bothe.
Wher-fore I am afered · of folke of holikirke,
Lest þei ouerhuppen as other don · in offices & in
hores.

361. Shepherdes] so in WO; Shepherdes L; Schipherdes C; Scheperdes R; sheepperdis B.
362. kunneth—knoweth kanne ne knawes C.
363. Astrymyanes] Astrimyanes R; Astronmyens WCO.
364. þe element] þe elementz C; þe elements OB; element (sic) R.
365. bigyleth] bigles (sic) C.
366. nynce] now CB. nymeth] takes C.
367. W omits, enditen] endenten R.
368. Ne nouȝt] Nauȝt W; Is not O.
369. in (2)] COB om. or in] and COB.
370. if] B om. be] me (1) C.
371. flatere] flatre R.
372. Moche] And muche R.
374. alkynnes] alkynne R; alle kynnes WCB; alkyns OB.
377. in (1)] of WCOB. in (2)] in her O; B om.
379. ouerhuppen] ouer-hippen RCB. offices] office W.
Mahomet Tajied a dove.

As clerkes in corpus-christi feste · singen & reden, pat sola fides sufficit · to saue with lewed peple.

And so may sarasenes be saued · scribes and iewes; Allas panne! but owre loresmen · lyuen as pei leren vs, And, for her lyuynghe, pat lewed men · be pe lother god agulten.

For sarasenes han somewhat · semynghe to owre bileeue,
For pei loue and bileeue · in o persone almiȝty;
And we, lered and lewed · in on god bileeue. 388

Ac one Makometh, a man · in mysbileeue
Brouȝte sarasenes of Surre · and se in what manere.

bis Makometh was a cristene man · and for he moste nonȝte be a pope,

In-to Surre he souȝte · and þorw his solit wittes 392
Daunted a dowe · and day and nyȝte his fedde;
þe corne þat she cropped · he caste it in his ere.
And if he amonge þe peoþle preched · or in places come,
þat panne wolde þe coluer come · to þe clerkes ere, 396

Menynghe as after meet · þus Makometh hir enchaunted,

A[n]d didfolke þanne falle on knees · for he swore in his prechynge,

380. Ac if] And if WC; Ac þouȝ R. overhupp] one-hippe (sic) R; overhupp CB, suffiseth suffise C; sufficit R.
381. singen—reden] syngynge and redynge C.
383. may] many B.
384. lyuen] leuen CB.
385. agulten] agylte C; to aguluten O; a-gilten B.
387. ð] on R; oo B.
388. bileeue] bileeue C; beleuuen O; almiȝty W; Crowley has beleuue.

Here R adds a line, which seems superfluous—Cristene and vncristene · on one god bileeue.

390. Ac] And WO; An C. in] of (1) O.
390. Brouȝte] at the end of l, 389 in W.
392. Daunted] He daunted W.
394. ere] here R.
395, 396. R omits.
395. places] place CB. come] commyn (sic) B.
396. þe (1)] C om. to in-to O.
397. as] B om. enchaunted] chaunted R.
398. And WCRB] A L.
399. coluer] coluer RB.
The Englishman's Pet Dove is Avarice.

As messenger to Makometh: men forto teche. And þus þow wyles of his witte: and a whyte downe, Makometh in mysbileue: men and wommen brouȝte, þat lered þere and lewed þit: lyuen on his lawes.

And sitth owre saucoure suffred: þe sarasenes so bigiled, þorw a crystene clerk: acursed in his soule;

Ac for drede of þe deth: I dar nouȝt telle treuth, How englissh clerkes a coluer feyn þat cowyteþe

And ben manered after Makometh: þat no man vseth treuth.

And Aneres and hermytes: and monkses and freres Peren to apostles: þorw her parfit lyuynge. Wolde neuer þe faithful fader: þat his min[i]stres sholde

Of tyrauntz þat teneth trewe men: taken any almesse, But done as Antony did: Dominik and Franceys, Benet & Bernarde: þe which hem firste tauȝte

To lyue bi litel: & in lowe houses: by lele mennes almesse.

Grace sholde growe & be grene: þorw her good lyuynge, And folkes sholde synde: þat ben in dyuurse sykenesse, þe better for her byddlyngeþ: in body and in soule.

Her preyers and her penaunceþ: to pees shulde bryngþe Alle þat ben at debate: and bedemen were trewe; 420

Thus he misled many.

But Englishmen nourish a dove named Avarice.

God's ministers should take no alms,

but live like St. Francis.

Their prayers should bestow peace;
Mat. vii. 7. Salt sauceth catel • seggen pis wyues ;

Salt preserveth, &c.

Mat. v. 13. Vos estis sal terre, &c.

Vos estis sal terre, &c.

St Augustine converted the king of Kent. Elleune holy men • al þe worlde torned

Eleven men converted the world; we have more preachers now.

Unsalted flesh is unsavoury.

Eleven men convened the world; we have move preacher now.

Fol. 67 b.]

Salt sauceth catel • seggen pis wyues ;

Salt sauceth catel • seggen pis wyues ;

St Augustine converted the king of Kent.

The success of the eleven apostles. [PASS. XV.

Petite & accipietis, &c.

Mat. v. 13. Vos estis sal terre, &c.

Eleven men convened the world; we have move preachers now.

Fol. 67 b.]

Eleven men convened the world; we have move preachers now.

Unsalted flesh is unsavoury.

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Salt sauceth catel • seggen pis wyues ;

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Mat. v. 13. Vos estis sal terre, &c.

Vos estis sal terre, &c.

St Augustine converted the king of Kent.

Unsalted flesh is unsavoury.

Eleven men converted the world; we have more preachers now.

Fol. 67 b.]
As well [porw his] werkes as with his holy wordes, 443. what] wat was B.
And seyde hem what fullynge and faith was to men. 444. is] so in R and Crowley; be
Cloth that cometh fro þe weyng is nouȝt comly to
were, new-woven is not fit for wear.

Tyl it is fulled vnder fote or in fullyng stokkes,
Wasshen wel with water and with taseles cracched,
Yeuked, and ytented & vnder tailloures hande.
And so it farceth by a barne that borne is of wombe,
Til it be crystened in crystes name and confermed of
þe bishopp,

It is hethene as to heuenenward and helpeles to þe
sole;

Hethene is to mene after heth and vntiled erthe;
As in Wilde wildernesse waxeth Wilde bestes,
Rude and vnresonable rennenge without [croperes].

The word heethen is from heath.

Ecce altillia mea & omnia parata sunt, &c.
And wyth calues flesshe he fedde þe folke þat he
ouden.

Be calfe bytokeneth clennesse in hem þat kepeth lawes.

For as þe cow þorw kynde mylke þe calf norissheeth
til an oxe,

So loue and lewte Icle men susteyneth,

creperes in L; Crowley has cropers.

451. [mynnen W] menen O (and
Crowley); miswritten nynmen in L;
nemen B; take CR; observe the al-
literation. hon] hede whate R.

454. hem] hem (printed him) W.
455. folwred] folowen C; folwe B.
456. antilia] volatilia B.

459. norisshe] norisse C.
460. So] So doth R. and] & and
L (by mistake). Þele] and Þele R.

susteyneth] sustened CB.
As a calf desires milk, so just men desire mercy.

And maydenes and mylde men • mercy desiren;
Riʒt as pe cow-calf • coneyteth swete mylke,
So do nijtful men • mercy & treuthe.

[And by pe hande-fedde foules • his folk vnderstonde,
pat loth ben to louye • with-outen lernynge of en-

saamples. 465

Riʒt as capones in a court • cometh to mennes whist-

lynge,

In menynge after mete • folweth men pat whistlen,
Riʒt so rude men • pat litel reson cuwmeth, 468
Louen and by-leuen • by letterd mennes doynges,
And by here wordes and werkes • wenen and trowen.
And, as tho foules to fynde • fode after whistlynge,
So hopepei to haue • heuenec poru; her whistlynge. 472

And by pe man pat made pe feste • pe mageste bymeneth;
Pat is, god of his grace • gyueth al men blisse;
With wederes and with wondres • he warneth vs with
a whistlere,

Where pat his wille is • to worschipen vs alle, 476
And feden vs and festen vs • for =enere-more at ones.]

[Ac who beth pat excuseth hem • pat aren personaes
and prestes,

Pat heuedes of holycherche ben • pat han her wille here,
With-oute travaile, pe tithe del • pat trewemen
biswynkyn, 480

pei wil be wroth for I write pus • ac to witnesse I take
Bothe Mathew and Marke • and Memento-domine-
david;

[Ecce audixinus cam in effrata, sC.]

What Pope or prelate now • perfourneth pat cryst
hijte,
PASS.

Many Bishops and Few Converts.

_Ite in universum mundum & predicate, &c._

Allas! _pat_ men so longe _on_ Makometh shulde
byrne,

So many prelates to preche _as_ _pe_ Pope maketh,
Of Nazareth, of Nynye: of Neptalim, and damaske,
_pei_ ne went as cryst wisseth _sithen_ _pei_ wil_[ne] a
name,

To be pastours and preche _pe_ passion of Ihesus,
And as hym-self sayde _so_ to lyue and dye;

_Bonus pastor animam suam ponit, &c._

And sayde it in sauciaion _of_ saraseanes & other.
For crystene & vneristene _cryst_ scide to prechoures,

_Ite vos in vineam meam_

And _sith_ _pei_ sarasenes _scribes, & Iuues_ 492
Han a lippe of owre bylene _pe_ liȝtloker, me thynketh,
_pei_ shulde torne, who so travaillé Wolde _te_ teche hem
_of_ _pe_ Trinite,

_Querite & inuenietis, &c._

It is reuth to rede _how_ riȝtwis men lyued,
How _pei_ defouled her fleshe _&_ forsok her owne wille,
Fer fro kitth and fro kynne _yuel_ yclothed ſedon, 497
Badly ybedded _no_ boke but conscience,
Ne no richchesse but _pe_ Rode _to_ reioyse hem Inne;

_Absit nobis gloriari, nisi in crucedominiostris, &c._

And _pe_ was plente _&_ pees _amonges_ pore _&_ riche;
And now is routhe to rede _how_ _pe_ red noble 501
Is reuerenced or _pe_ Rode _receyued_ for _pe_ worthier

484. _shulde_] schullen R. _bylene_.
487. _wisseth_] wised C. _wilne a_
488. _be passioun—seyde_] re-
tained in MS. W, but omitted in
printed copy, so] W om. _deye_ to
dye W. _ponit] B om._
490. _it_ + it is B.
491. _For_ + _To R. _& and to R._
492. _sith_ + sitthen R.
493. _Han_] Hand (1) C. _liȝtloker_} 
liȝtliker O; lightlier WC. _me thynk-
494. _travaillé wolde_] travailléd W.
495—531. R omits.
496. _forsok_ + _forsoken_ B.
498. _Badly_ + ful baddeli B.
501. _red_] reed C; rede B,
502. _or_] WOB. _receyued_ and
receyued WB. _pe (2)] W om.

Mark xvi. 15.

See how many
bishops the pope
makes!

[fol. 68.]

John x. 11.

Mat. xx. 4.

Mat. vii. 7.

Gal. vi. 11.

Good men of
old suffered
many things.

_The noble is
preferred to the
cross._
pan crystes crosse, pat ouer-cam · de[p] and dedly syne.

And now is werre and wo · and who so why axeth,
For coueityse after crosse · pe crowne stant in golde.
Bothe riche and religious · pat Rode pei honoure,
Pat in grotes is ygrau · and in golde nobles.
For coueityse of pat crosse · men of holykirke
Shal tourne as templeres did · pe tyme approcheth faste.

Wyte 3e nouȝt, wyse men · how 3o men honoured
More tresore pan treuth · I dar nouȝt telle pe sothe;
Resoune & rizful dome · pe Religious demed.
Rizt so, 3e clerkes · for 3owre coueityse, ar longe,
Shal pei demen dos ecclesie · and 3owre pryde depose,

Deposuit potentes de sede, 3v.

3if knyȝthod & kynde wytte · and commune conscience
Togideres loue lelly · leueth it wel, 3e bisshopes,
And 3yuen as leuitiȝi · as owre lorde 3ow teçeth,
Per primicias & decimas.

Whan costantyn of curteysye · holykirke dowed
With londes and lodes · lordeships and rentes,
An Angel men herde · an heigh at Rome crye,
'Dos ecclesiepis day · hath ydronke venym,
And 3o pe pat han petres powere · arm apoysoned alle.'
A medecyne mote her-to · pat may amende prelates,
Dat sholden preye for pe pees · possessiou[n] hem letteth,
Take her landes, 3e lorde · and let hem lyue by dymes.
If possession be poysoun & imperfect hem make, Good were to dischargen hem for holicherche sake, And purgen hem of poysoun or more peril falle. 529 ¶ If presthol were parfit pe peple shold amende, But contrarien crystals lawe and crystendome dispise. For al paynym[es] prayeth and parfitly bileneth 532 In he holy grete god and his grace hei asken, And make her mone to makometh her message to shewe. 

hus in a faith lyueth pat folke and in a false mene, And pat is routhe for rijtful men pat in pe Rewme wonyen, 536 And a peril to he pope and prelatis pat he maketh, Pat bere bishopes names of Bedleem & babiologie; [¶ Whan he heye kynghe of heuene sent his sone to erthe, Many miracles he wrouȝte man for to turne; 540 Christ wrought many miracles, In ensaumple pat men schulde se pat by sadde resoun Men miȝt nouȝt be saued but poru mercye and grace, And thorn þe pennaunce and passion and parfit byle[f]; And by-cam man of a mayde and metropolitanus, And baptised and [bishoped] with þe blode of his herte 

Alle þat wilned, and [wolde] with inne-wit by-leeue it.

527. In margin of L (in a late hand)—a medecyne to emende prelates, &c. 528. were] it were B. cherche so in CB; chirches WO. 529. of] of B. or er WCOB. 530. presthol] prested C. sholde L, but marked; schul C. 532. paynymes] so in WCOB; paynym L, prayeth] preie B. and —bileneth] to on persone to helpe R. 533. In—god] On o god þei greden R. þei] R om. 535. in (2)] B om. 556. for] for pe R. 557. a] in a CB; in O. and (2)] and to R.

PASS. XV.] THE MANY MIRACLES OF CHRIST. 283

It were well to free churchmen from such poison. Payynys pray to God and Mahomet,

which is a peril to the pope.

baptized men, and confirmed them with his blood.

B. Bethlehem WRCOB. §] and of RCOB. 539—556. In R only. Properly, this passage belongs to the C-text, as, in the other MSS., l. 538 is closely joined to the line following it. Thus we find in L—of Bedleem & babiloigne, þat hippe aboute in Engelonde, &c. See l. 557.

543. bylef] miswritten byle in R; cf. C-text.

545. [bishoped] written bischiued in R; cf. C-text. inne-rieit] a better spelling would be inwit.
Many a saint hath suffered to deye,
Al for to enforce his faith in fele contreyes deyeden,
In ynde and in alisaundre in ermony and in Spayne,
In dolfel deth deyeden for there faith sake;
In saucion of his faythe seynt Thomas was ymartired,
Amonges vn-kende cristene for cristes lone he deyede,
And for his rite of al pis reume and al reumes cristene,
Holy cherche is honoured of heyzliche pour3 his deyne,
He is a forbysene to alle bishops and a bright mirroir,
And souereyneliche to suche pat of surrye bereth pe name,]

Pat hippes aboute in Engelonde to halwe mennes auteres,
And crepe amonges curatoures [and] confessed ageyne pe lawe,

\[Nolite mittere falcon in messem alienam, &c.\]

Many man for crystes lone was martired in Romanye,
Er any crystendome was knowe pere or any crosse honoured.

\[If Every bishop pat bereth crosse by pat he is holden,\]
Thorw his prouyne to passe and to his peple to shewe hym,
Tellen hem and techen hem on pe Trinite to bieue,
And feden hem with gostly fode [and nedy folke to fynden.

\[Ac ysaie of 3ow speketh and osyas bothe,\]
\[pat no man schuld be bischope but if he hadde bothe,\]
PASS. XV.] THE JEWS BEHELD CHRIST'S MIRACLES. 285

Bodily fode and gostly fode] and gyue þere it nedeth;

In domo mea non est panis neque vestimentum, Isa. iii. 7.

et ideo nolite constituere me regem.

Ozias seith for such þat syke ben and sieble,

Inferte omnes decimas in orenum meum, vt [sit] Malachi iii. 10.
cibus in domo mea.

† Ac we crystene creatures þat on þe crosse byleuen,
Aren ferme as in þe faith goddes forbode elles!
And han clerkes to kepen vs þer-Inne: and hem þat
shall come after vs.

† And iewes lyuen in lele lawe: owre lord wroote it Jews trust to
hym-selue,

In stone, for it stydfast was: and stonde sholde eure—

Dilige deum & proximum: is parfit iewen lawe—
And toke it moyseye to teche men: til Messye come;
And on þat lawe þei [lyuen] þit: and leten it þe beste.

† And þit knewe þei cryst: þat crystendome tau3te,
For a parfit prophete: þat at moche peple saued 578
Of selcouth sores: þei [seyen] it ofte,
Bothe of myracles & meruailles: and how he men by His many
fested
With two fissbes an fyue loues: fyue thousande peple;
And bi þat mauengerye men miȝte wel se: þat Messye
he seme l.

And when he luft vp lazar: þat layde was in grave,

567, and (2) to R. nedeth] nededed R. me] me in CB. After regem
both L and R add—yz: meaning
yzaia (Isaiah). Cf. 1. 565.

568. orenum]) so in LCRB; orreum
W. [sit O] LWCOB om. me] CB
om.

569. Ac]) And C.

570. ferme] for me (1) R.

571. vs (2)] COB om.

572. it] OB om.

573. was] is COB. sho3de] schal O.

574. proximum] proximum tuum
O. iewen] Ines O.

575. And] And he C; Ac he B.


577. knewe] knowen O; knowe B;
knaw C.

578. For] And for R.

579. [seyen RB] seyn C; seyen WO;
seyne L (but see Pass. xvi, 116, 117).

580. meruailles] meruaille C. ȝ]
and of B. he] K om.

581. luft] and WCOB.

582. men] þei R.

583. luft] luft R; lifte WCOB.

They knew Christ to be a prophet

By His many miracles.

He raised Lazarus.
Jews know a part of our Creed.

And vnder stone ded & stanke with styf voyes hym called,

Lazare, veni foras,

Dede hym rise and rowme; rìst bifor he iuwas.
Ac pei seiden and sworen with sorcerye he wrouȝte,
And studyeden to stroyen hym; and stroyden hemself;
And þorw his pacyence her powere; to pure nouȝt he brouȝte,

Pacientes vincunt.

Danyel of her vndoynge; denyned and seyde,

Cum sanctus sanctorum veniat, cessabit vnxio vestra.

And þet wenen þo wrecches; þat he were pseudo-pro-

pheta,

And þat his lore be lesynges; and lakken it alle,
And hopen þat he be to come; þat shal hem relene, Moyses eft, or Messye; here maisteres þet deyneth.

Ac pharesewes and sarasenes; Scribes & Grekus

Aren folke of on faith; þe fader god þei honouren;
And sitthen þat þe sarasenes; and also þe iues

Konne þe firste clause of owre bileue; *credo in deum

patrem omnipotentem,
Prelates of crystene prouynces; shulde preue, if þei

myȝte,

Lere hem litlum & lytlnm; & *in ihesum christum

filium,

584. ded—stanke] stanke and dede
R. hym] he COB.
586. Ac] And C.
587. studyeden] stoded C. stroyen]
struyen WR. hym] Com. stroyden]
struyen WR; stroyden R.
589. vndoynge] vndirystondying (!)
B. sanctus—vestra] veniat sanctus
sanctorum, &c. R.
590. þet] W om. þo] the CB.
591. CB om.
593. here—þet] þet here maystries
R.
594. Ac—sarases] Ac farisewes
and sarasines R; And sarazens and
phareses COB. Grekus] so in OB;
grekes CR; Iewes W. Crowley bus
Grekes.
595. of] B om.
597. Konne] Kunnen R. omnipoten-
tem] COB om.
598. prounces] prouince R.
599. Lere] To lere WB. filium]
filium eius, &c. COB.
AND SHOULD BE TAUGHT ALL OF IT.

Tyl pei couthe speke and spelle · et in spiritum sanctum, till they know it all."

And rendren it & recorden it · with remissionem pecatorum, 601

Carnis resurreccionem, et vitam eternam; amen.”

600. et] and R. Crowley has reade. Yet rendren
601. rendren] reden WCROB; seems right.
PASSUS XVI. (DO-BET I.)

Passus extra, & primus de dobet.

"I thank you," said I, "but what is Charity?"

"Now faire falle 3ow!" quod I jpe. "for 3owre faire shewynge,

For haukynnes loue jpe actyf man euer I shal 3ow lowne;

Ac yet I am in a were what charite is to mene."

"It is a ful trye tree," quod he. "trewly to telle. 4
Mercy is jpe more per-of jpe myddel stokke is reuthe,
\[\text{of which Charity is the fruit.}\]

and so, jporw god and jporw good men. jgroweth jpe frute charite."

"I wolde travaillle," quod I, "jis tree to se twenty hundreth myle,

And forto haue my fylle of fat frute. jforsake al other

Lorde," quod I, "if any wijte wyte whider-oute it groweth?"

---

TITLE. So in LW; Passus xvinus OC; Passus xvius de visione et supra R; Passus septdecimus et secundus de dobet B.

4. trie] tried O. trewly] treuthe R.

5. more] moore O. reuthe] rycethe (sic) C.

8. and pore] so in R; and poucre C; and pure WO; pore and B.

9. jforw (2)] RCB om. jpe] fat B. charite] caritas B.

10. jwolde] wole B.


12. joute] out fat R.
"It groweth in gardeyn," quod he; "pat god made hym seluen,
Amyddes mannes body pe more is of pat stokke;
Herte hatte pe [h]erber pat it in groweth,
And liberum arbitrium hath pe londe to ferme,
"Piers pe plowman!" quod I po and al for pure ioye
Pat I herde nempe his name anone I swouened after,
And laye longe in a lone dreme and atte laste me pouste,
Pat Pieres pe plowman al pe place me shewed,
And bad me toten on pe tree on toppe and on rote.
With pe pyles was it vnder-piȝte. I perceyued it sone.
"Piers," quod I, "I preye pe whi stonde peise piles here?"
"For wyndes, wiltow wyte," quod he to witen it fram fallynge;
Cum ceciderit iustus, non collidetur; quia dominus supponit manum suam;
And, in blowyng-tyme, abite pe floures but if pis piles helpe.
Patre worlde is a wykked wynde to hem pat wolden treuthe,
Coucytse cometh of pat wynde and crepeth amonge pe lunes,
And forfret neighe pe frute porw many faire siȝtes.
Panne with pe firste pyle I palle hym down pat is,
 Potencia dei patris.

Ps. xxxvi. 24 (Vulg.)
"The world," said Piers; "is a wind that blows against it.

13. [a WCROB] L om.
14. more] moore O.
15. hatte] hat B; highte W. herber
WCO] erber LR; herbergh B.
16. to] pe W.
17. vnder] And vnder R. to (2)]
COB om.
18. I] he B.
20. lone dreme] loue derne C.
22. me] me to WC.
24. I (2)] R om. [piles] pikes C.
25. witen] weten B; kepren R.
26. piles] floures (!) CB.
hem] hym C, wolden] willen WCOB.
29. forfret] forfretce [sic] C; forfretpe WOB.
30. Panne] And R; That CB.
palle] so in WR; palle COB; Crowley has pale. Cf. l. 51. patris] W om.

Then dreamt I that Piers shewed me the tree, supported on three props.
(Fol. 6: b.)
The flesh is also a fell wind.

The second prop is the Son, or the Father's Wisdom.

The third enemy is the devil, who steals my flowers.

Against the world, the flesh, and the devil,

\[
\text{Videatis qui peccat in spiritum sanctum, nunquam remittetur, &c. ;}
\]

\[
\text{Hoc est idem, qui peccat per liberum arbitrium non repugnat.}
\]

Manasen byhynde me · my fruit for to fecche,

\[
\text{panne liberum arbitrium · laccheth pe thridde plante,}
\]
And palleth adown þe ponde • purelich þorw grace
And helpe of þe holy goste • and þus haue I þe
maystrię.

¶"Now faire falle ʒow, Pieres," quod I • "so faire þe
diseryuen
þe powere of þis postes • and her propre myȝte.
Ac I have þouȝtes a threve • of þis þre piles,
In what wode thei woxen • and where þat þei grewed;
For alle ar þei aliche longe • none lasse þan other,
And to my mynde, as me þinketh • on o More þei
grewed,
And of o grentnesse • and grene of greyne þei semen."
¶"þat is soth," seide Pieres • "so it may bifalle •
I shal telle þe as tite • what þis þree tree hatte.
þe grounde þere it groweth • goodnesse it hiȝte,
And I haue tolde þe what hiȝte þe þree þat þe trinite it
meneth"—
And ergelich he loked on me • & þer-fore I spared
To asken hym any more ther-of • and badde hym ful
fayre
To discreue þe fruit • þat so faire hangeth.
¶"Here now bineth," quod he þo • "if I nede hadde,
Matrymony ye I may nyme • a moiste fruit with-alle.
Þanne contenence is nerre þe croppe • as cal[e]wey
bastarde,
Þanne bereth þe croppe kynde fruite • and clemnest o þe alle,

51. purelich] prinelich R.
54. postes] postles C. myȝte] myȝtes W.
55. Ac] And CB. þouȝtes] toughes (!) B. three] thrane (for thrane)
R; trewe B.
56—91. CB omit. See Preface. This passage is collated with MS. Y
(Mr Yates Thompson’s MS.).
56. waxen] waxen O; wexen Y.
þat] Y om. grown] groweden O.
57. ar—longe] yliche longe þei ben Y; yliche been þei longe O.
58. grown] growth Y; growen O.
59. of (1)] R om. o] oon Y.
greyne] oon greyn O.
60. seide] quod YWO. so—may]
it myght so Y; so it myȝte O; so
may R.
61. tite] stit Y; tid W; tyt R;
tyte O. hatte] highte W.
62. hiȝte] hatte W.
63. may nyme] myȝte neuen Y.
69. þanne] That YO. contenence
continnance Y. nerre] neer W; ner
Y; nere R. calwey] so in O; calwey R; kaylewey W; calawe Y;
calwey L.
I prayed him to pull down an apple.

A sad noise issued from the tree.

The devil gathered up all that fell, and placed his prey in limbo.

I prayed Piers to pull down an apple, and he wolde, And suffer me to assaye what saoure it hadde.

And pieres caste to be croppe and panne comsed it to crye, And wagged wydwehode and it wepte after.

And when it meued Matrimoigne it made a foule noyse, That I had reuth when Piers rogged it gradde so refulliche.

For euere as pei dropped adowne pe deuel was redy, And gadred hem alle togideres bothe grete and smale, Adam & abraham and ysay pe prophete, Sampson and samuel and seynit Iohan pe baptiste; Bar hem forth boldely no body hym letted, And made of holy men his horde in limbo inferni, There is derkenesse and drede and pe deuel Maister.

And Piers for pure tene pat o pile he lauȝte, And hitte after hym happe how it myȝte, Filius, bi pe fader wille and frenesse of spiritus sancti, To go robbe pat raggeman and reue pe fruit fro hym.

And panne spakke spiritus sanctus in Gabrieles mouthe, To a mayde pat hizte Marye a meke þinge with alle,

Maydenhode, angeles peres and rathest wole be ripe, And swete with-oute swellyng soure worth it neuer.
"\[\text{pass. xvi.}\]\ THE ANNUNCIATION AND INCARNATION.

92

Gabriel's address to Mary.

96

Mary assents.

101

The Incarnation.

104

Piers learns leechcraft.

108

[Fol. 70 b.]

92. Obs.: Henceforward only a few readings are given from Y. See note to 1. 56.

92. \textit{justice} Justices WO. \textit{ionke} ioiken R.

93. \textit{fully comen} tymel Ieome R.

In margin of O—Annis quingentis decies rursusque ducentis, \textit{vnum defuerat cman deus ortus erat.}

95. \textit{shulde} schul C. \textit{bi} & by R.

96. \textit{fonge} \textit{WO} fonde LCRB; foonde Y. \textit{pe fende} the fynde C; to fynde B.

99. \textit{secundum—tuum} in B only.

100. \textit{wokes} woukes W; wooke C; wekes R; wikes B.

101. \textit{seite} weex W.

102. \textit{y-fou3te} fou3ten OB; fughte C.

103. \textit{plener} pe plener R.

104. \textit{hym} hym a B.

105. \textit{porggh} fouggh B. \textit{his} CB om. \textit{varisshe} warschen R; warsche B.

106. \textit{surgerye} surgeurie WB.

107. \textit{[if WCHROBY] of L. [felle CBY] fel O; fille W; fullle LR.}

108. \textit{oute} out of CB. \textit{and} and \textit{pe} 0.
and heals many. And salved syke and synful \* bothe blynde &
crokede,
And commune wommen converted \* and to good torned ;
Non est sanis opus medicus, set [infirmis], &c.
Bothe meselles & mute \* and in pe menysoun blody,
Ofte he heled suche \* he ne helde [it] for no
maistrye, 112

He restores life to Lazarus;
Sane po he leched lazar \* pat hadde yleye in graue,
Quatriuianus quelt ; \* quykke did hym walke.
Ac as he made pe maistrye \* meslus cepit esse,
And wepte water with his eyghen \* pere seyen it
manye. 116

The Jews said He was a wizard,
Some pat pe si(xte [seyen] \* saide pat tyme,
pat he was leche of lyf \* and lorde of heigh heuene.
Iewes iangeled pere-ayneye \* and ingged lawes,
And seide he wrou^te porw wiecheerafte \* & with pe
decules mi^te,
John x. 20.
Demonium habes, &c.
\* "Banne ar ye cherles," quod [ihesus] \* "and jowre
children bothe,
Mat. xii. 27.
And sathian jowre saueoure \* jow-selue now ye
witnessen.
He reminds the Jews of His
miracles.
For I hane saued jow-self," seith cryst \* "and jowre
sones after,
3owre bodyes, 3owre bestes \* and blynde men holpen,
And fedde jow with fisshes \* and with fyue lones, 125

110. And] Rom. [infirmis] so in
O; LWCB hare in.; R has m. h. See
Critical Note.
111. mute] dome C.
112. Ofte] Of C. he (1)] W om.
heled] helip B. suche] swiche W; swilke C. ne] nowth C. [it WROB]
JC om.
113. po] than C.
115. Ac] and C. fe] pat R.
116. seyen] seen C.
117. Some] And som CB. seye R; sey[n CB]
saye W; seyne L (but see last line). saide] sayed C.
119. aseyne] aynis C; a^nst B.
and] pat R.
120. porw] with COB. with] wit
R. habes] habet W.
121. cherles] clerkis (!) B. [ihesus]
only R has the right reading, viz. ihe; this is corrupted into ich in LWCY;
B has I, partly erased; see l. 123.
122. jow] so in RY; ye W; youre
COB. ye] O om.
with cryst] R om.
125. fisshes] two fisshes W. with
(2)] C om.
And left baskettes ful of broke mete, bere awy who so wolde;—"

And myssede þe iewe manliche; and manaccd hem to bete,

And knokked on hem with a corde, and caste adown John ii. 15.
her stalles, 128

þat in cherche chaffareden, or chaunged any moneye,

And seyde it in sijte of hem alle; so þat alle herden,

"I shal ouertourne þis temple, and adown throwe,

And in thre dayes after, edifye it neve, 132
And make it as moche other more; in alle manere
poynes,

As enuer it was, and as wyde: wher-fore I hote 3ow,

Of prayeres and of parfitnesse; þis place þat þe calle;

Domus mea domus oracionis vocabitur."

Enuye and yuel wille; was in þe iewe;

Thei casten and kontynueden; to kulle hym whan þei

mijte,

Vche daye after other; þeir tyme þei awaited.

Til it bifen on a fryday; a litel bifor Paske,

þe þorsdaye byfore; þere he made his maundee,

Sittynge atopere; he seide þise wordes—

"I am solde þorw one of þow; he shal þe tyme rewe
þat cuere he his suacoure solde; for syluer or elles."

If Indas iangeled þere-gein; ac Ihesus hym tolde, 144

It was hym-[self] sothely; and seide, "tu dicis."

126. broke mete] broken brede CB; the paske CB; Pasqe W.
breed broken O.
129. þat] And C.
130. it] O om.
131. throwe] þrowe it W.
132. CB omit.
133. other] outer W; or B.
135. þis] the C.
136. was] aren R.
138. þeir] thair C; O om.; hir W; here B. awaited] awaiteden W; waited CB.
139. it] C om. Paske] pasche R; 140. þorsday] thorsday CR; þorsday O; þorsday WB. maundee] cene R; maunde COB.
141. Sittynge] Sittande R. atte] at þe WCROB.
142. solde] salde C. one] summe R.
143. he] R om. solde] salde C.
144. ae] and C.
145. hym-self] so in WCROB; hym L.
Judas appoints the token,

\[ \text{Judas went forth pat wikked man \& with pe iewes mette,} \]

And tolde hem a tokne \& how to knowe with ihesus,

And which tokne to pis day \& to moche is y-veded,

148 \text{pat is, kissyng and faire contenaunce \& vnkynde wille;} \]

And so was with iudas \& pat ihesus bytrayed.

\[ \text{"Aue rubry," quod pat ribaunde \& and rizt to hym he 3ede,} \]

And kiste hym, to be caus\& pece-by \& kullef of pe iewes.

152

\[ \text{I panne ihesus to Iudas \& to pe iewes seyde,} \]

\[ \text{"Falsenesse I fynde \& in pi faire speche,} \]

And gyle in pi gladdle chere \& gale is in pi lawghynge.

\[ \text{how shalt be myroure to manye \& men to deceyue,} \]

156 \text{Ac pe wors \& pi wikkednesse \& shal worth vpon pi-selue;}

\[ \text{Necesset est vt veniant scandalu; ve homini illi per quem scandalum venit!} \]

On the Friday

He jousted in Jerusalem,

\[ \text{On thersday in thesternesse \& sus was he taken} \]

160 \text{porw iudas and iewes \& ihesus was his name;}

\[ \text{pat on pe fryday folwynge \& for mankynde sake} \]

\[ \text{justed in ierusalem \& a ioye to vs alle.} \]

146. \[pe\text{]} \text{COM.} \]
147. \[her\text{]} \text{hym C. knore\text{]} \text{COM.} \]
148. \[And\text{]} \text{Pe R. y-veded] vsed RO. to—y-veded} \text{is to myche vsed O.} \]

150. \[And so\text{]} \text{AS B; And C. pat}] he COB. \]

151. \[ribaunde\text{]} \text{ribalde C. yede} \text{YODE R.} \]
152. \[of\text{]} \text{poruq R.} \]
154. \[\text{ich R.} \]
156. \[be\text{]} \text{be AY. manye \& men}] many man \& hem B. \]
157. \[Ac\text{]} \text{And C. } \text{pi} \text{RO; pi} \text{printed the W. ripow] on O. venedat}] \text{ventent B; veniat C. homini]} \text{B om. scandalum venit] COB om.} \]
158. \[Porw\text{]} \text{Ponft B. ytake\text{]} \text{take WYRB; taken CO. at\text{]} and R.} \]
159. \[Suffreth\text{]} \text{Suffyres C. postles] so in R; Apostles W; apostyles C; apostelis O; apostlis B. pays\text{]} \text{so in RYO; Pais B; pees WC. pees] so in RYCOB; pays W.} \]

160. \[On\text{]} \text{In R, in\text{]} \text{in pe O. thesternesse] Mirkenesse C.} \]
162. \[mankynde\text{]} \text{mankyndes WO; mankende R.}
On crosse vpon caluaries 
od cryst toke 
od bataille, and defeated death on the cross.

A3eines deth and 
od deuel 
od destroys her botheres 

mystes.

Deyde, and deth fordid 
od and daye of my3te made.

If And I awaked pere-with 
od & wyped myne eyghen, 

And after piers 
od plowman. 
od pryed and stared. 

Estwarde and westwarde 
od I awayted after faste, 

And 3ede forth as an ydiote 
od in contre to aspye 

After Pieres 
od plowman; 
od many a place I sou3te.

And pane mette I with a man 
od a mydlenten son-

daye, 

As hore as an hawethorne 
od and Abraham he hi3te.

I frayned hym first 
od frara whennes he come, 

And of whennes he were 
od and whider 
od pat he 

jouzte.

If "I am feith," quod 
od pat freke 
od it falleth nou3te to 

lye, 

And of Abrahames hous 
od an heraud of armes.

I seke after a segge 
od pat I seigh ones, 

A ful bolde bachelor 
od I knewe hym by his blasen.

"What bereth 
od pat buirn?" quod I 
od "so blisse 

bityde!" 

If "pre leads in o lith 
od non lenger 
od pan other, 

Of one mochel & my3te 
od in mesure and in lengthe; 

pat one doth, alle doth 
od eche doth by his one.

be firste hath mi3te and maiestee 
od maker of alle

jinges; 

164. [On] On a CB. 
165. [deth] 
od deip O. 
[her] 
od beire R. 

botheres] so in W; 

bother CYOB; 

beire R. 

166. [deth] deed W. 
168. [he] CB om. 
169. [I] and CB. 

awayted] waited 

WCR0B. 

171. O omits. 
172. a (2)] on O. 
173. [hore] hoor W; 

hoer R; 

heor B. 

174. [frayned] frain C. 

175. [jouzte] so in CROBY; 

sou3te W. 

176. [pat] pis COB. 

[mo] me to it. 

177. an] and CB. 

178. (1)] And W. 

segge] man C. 

179. knewe] knawe C; 

knowe O. 

180. bereth] ber W. 

buirn] barne CB. 

181. in] on RCOB. 

182. [my3te] oo mageste O; 

oon myst and mageste CYB. 

in (2)] 

CB om. 

184. jinges] thynge RCOB.
THE THREE PERSONS OF THE TRINITY.  [PASS. XVI.

the Father, the Son, and the Holy Ghost.

Pater is his propre name: a persone by hym-selue.  
Be seconde of pat sire is sothfastnesse, *filius,
Wardeyne of pat witte hath: was euere with-out
gynnynge.

Be pridde hatte pe holygoost: a persone by hym-selue,
Be liyte of alle pat lyf hath: a londe & a warre, 189
Confortoure of creatures: of hym cometh al blisse.
So pe bilongeth for a lorde: *pat lordesliip clainmeth,
Mytte, and a mene: to knowe his owne mytte,

Sent forth his sone: as for seruaunt pat tyme,
To occupien hym here: til issue were sprunge, 196
Pat is, children of charite: & holicherche pe moder.
Patriarkes: prophetes: and apostelees were pe chyldren,
And cryst and crystene dome: and cristene holy-
cherche.

In menyng pe man moste: on o god bileue, 200
And peere hym lyked & loued: in pe persone hym
shewed.

And pe it may be so: & soth: manhode it sheweth,
Wedloke and widwehode: with virgynyte yenmpned,
In toknyng of pe Trinite: was taken out of o man.
Adam owre aller fader: Eve was of hym-selue, 205
And pe issue pei hadde: it was of hem bothe,
And either is othere ioye: in thre sondry persone,

185. *propre* COB om.
186. *pat* W. of—*is* is of *pat*
sire COB. sothfastnesse] stedfastnesse
C; stefast (*sir*) B.
187. *of* al O.
188. *hatte* highte W; has C; hap
B: hat R.
189. *pe—hath* pat alle pe liyt of
pe lif R. a (1) on B. a (2) on
COB.
191. *pe* ther C; *per B, claymeth*
laynes (!) C.
193. hym] hym-selue R. *pei suffre*
softer hem R.
198. *children* barnes R.
199. *and (3)] and alle R.
200. *on* in R.
204. taken—*man*] out of man taken
W. p] a COB.
205. owre] was owre W. aller]
aller OB. Eve] and Eve W.
206. *pei* he COB.
And in heuene & here · one syngulere name
And [pus] is mankynde or manhede · of matrimoine
yspronge,
And bitokneth pe Trinite · and trewe bileue.

A Myte is matrimoine · pat multiplieth pe erthe,
And bitokneth trewly · telle if I dorste,

Deus meus, deus meus, et quis dereliquisti me?
Dat is, creatour wex creature · to knowe what was
bothe;

As widwe with-oute wedloke · was neure pete yseye,
Na more my3te god be man · but if he moder hadde;
Ne matrimoine with-oute moillere · is nouȝt moche to
preyse;

Maledictus homo qui non reliquit semen in
israel, ἐγε.

Dat in tre persones · is perfytliche manhede,
Dat is, man & his make · & moillere her children,
And is nouȝt but gendre of o generacioun · bifor Ihesu
cryst in heuene,
So is pe fader forth with pe sone · and fre wille of
bothe;

Spíritus procedens a Patre et Filio;
Which is pe holygoste of alle · and alle is but o god.

Dat in a somer I hym seigh · as I satte in my porche;

208. here] in erpe O.
209. [pus WCOBY] þis L; þat R; the line is marked for correction. or] and W. yspronge] C om.
210. COBY om.
211. Myte] so in R; Might COYB; Mighty W. is] is in R.
212. if] it if COBY.
213. [Hym WO] He LCRBY.
214. if I it] is if I CO; if y B. resembleth—[pe] resemblaunt to COB.
ywdwe] widuwes B.
215. weex] weex W; wax R.
216. Matriony denotes the Father of all.
217. Na] Ne na R.
218. moillere] moillerie YB; mulliere R; Muliere W; mulerie O; moilliere C.
219. manhede] puir manhode R.
220. genere] genderd C. a] a WC;
221. maui] a man CB. moillere] moillerie Y; moilliere C; mulliere W; moler B; mulerer O. her] here
223. a] O om.
HOW ABRAHAM BECAME GOD'S HERALD.  [PASS. XVI.

the three Persons (Gen. xviii. 2).

I ros vp and reverenced hym · & riȝt faire hym grette;
Thre men to my syzte · I made wel et ese, 227
Wesche her feet & wyped hem · and afterward þei eten
Calues flesshe & cakebrede · and knewe what I thouȝte;
Ful trewe tokens bitwene vs is · to telle whan me
lyketh.  

Firste he fondon me · if I loued bettere 231
Hym, or ysak myn ayre · þe which he hîȝte me kulle.
He wiste my wille by hym · he wil me it allowe,
I am ful syker in soule þer-of · and my sone bothe.
I circumceised my sone · sitthen for his sake;
My-self and my meyne · and alle þat male were 236
Bledden blode for þat lordes loue · and hope to blisse
þe tyme.

God asked me if 226
I loved Him more
than Isaac.

Firste he fondon me · if I loued bettere 231
Hym, or ysak myn ayre · þe which he hîȝte me kulle.
He wiste my wille by hym · he wil me it allowe,
I am ful syker in soule þer-of · and my sone bothe.
I circumceised my sone · sitthen for his sake;
My-self and my meyne · and alle þat male were 236
Bledden blode for þat lordes loue · and hope to blisse
þe tyme.

God promised me 227
an inheritance.

Myn affiaunce & my faith · is ferme in þis bilieue;
For hym-self bîȝzte to me · and to myne issue bothe
Londe and lordship · And lyf withouten ende; 240
To me and to myn issue · more þete he me graunted,
Mercy for owre myþdesdæs · as many tyme as we asken;

Quam olim abrahae promisisti, & semini eius.
And sith he sent me to seye · I sholde do sacrificse,
And done hym worshipe with bred · and with wyn
bothe,
And called me þe fote of his faith · his folke forto sauc,
And defende hem fro þe fende · folke þat on me
leuenden.

Thus have I ever 228
been God's
herald.

Bus hanc I ben his heraude · here and in helle,
And conforted many a careful · þat after his comyng
wayten.

226. ros] roos W; raas C; aros B;  þis (printed his) W.
aroos O.
228. ð] in R. hem] hes R.
230. ð[ been O. me] we B.
232. he hîȝte] het B.
233. he] a R.
235. sitthen] sith RO; síþe B.
237. lone] sake O.
238. faith] lay R. þis] his CB;
And thus I seke hym,” he seide, “for I [here] seyde late
Of a barne [that] baptised hym. Iohan Baptiste was his name,
that to patriarkes and to prophetes and to other peple in derknesse
Seyde pat he seigh here; that sholde saue vs alle; 252
Ecce agnus dei, &c.”

If I hadde wonder of his wordes and of his wyde clothes;
For in his bosome he bar a thyng that he blissed euere.
And I loked on his lappe, a lazare lay here-Inne.
Amouges patriarkes and profetes pleyende togetheres.
“What awaytestow?” quod he, “and what woldestow hanu?” 257
“I wolde wyte,” quod I bo; “what is in 3owre lappe?”
“Loo!” quod he, and lete me se “lorde, mercy!”
I seide,
“Pis is [a] present of moche prys, what Prynce shal it hanu?”

“It is a precious present,” quod he, “ac pe pouke it hath attached,
And me pere-myde,” quod pat man; “may no wedde vs quite,
Ne no buyrn be owre borwgh ne bryng vs from his daunge;
Oute of pe poukes pondfold, no meynprise may vs feeche,

249. [here] WCOB L omits, but the line is marked.
251. to (2)] CB om. to (3)]
COB om.

252. seigh] seyde R. here] hir C;
hym O. sholde] shul C. vs] hem R.
254. For] And R. [that] and [that] R.
255. on] in W.
256. CB om. pleyande] pleyinge
WYO; pleyede R.
257. awaytestow] art [you] B.
258. is] is pis O.
260. [a] WCOB L om.
261. ae] and C.
262. pere-myde] pere-with RC. man]

263. buyrn] barne CO.
till Christ comes, Tyl he come ṭat I carpe of * cryst is his name, 265 ṭat shal delyure vs some daye · out of pe deuæles powere, And bettere wedde for vs legge · ṭan we ben alle worthy, and offers life for life, " ṭat is, lyf for lyf · or ligge ṭus euere 268 Lollynge in my lappe · tyl such a lorde vs fecche." ¶ "Allas!" I seyde, " ṭat synne · so longe shal lette ṭe myȝte of goddes mercy · ṭat myȝt vs alle amende!" Then I wept, but soon beheld another, I wepte for his wordes · with ṭat sawe I an other 272 Rapelich reune forth; · ṭe riȝte waye he went. whose name I asked, And what he hiȝte & whider he wolde · and wightlich he tolde. 275

266. * some daye] O om. 270—273. R has—Allas, thouȝte I ṭo · ṭat is a longe a-bydynge, And sued hym · for he softe ȝode, ṭat he took vs as tit · ac, trewly to telle. 274. * frayned] frayned O. 275. * wightlich] whith-liche R.
PASSUS XVII. (DO-BET II.)

Passus xvij", et secundus de do-bet.

"I am spes," quod he, "a spye · and spire after a "I am Hope," said he, "and bear a letter, knyte,
That toke me a maundement · vpon þe mounte of synay, To reule alle rewmes with ; · I bere þe writte here."
"Is it asseled?" I seyde · "may men se þi lettres?" 4
"Nay," he sayde, "I seke hym · þat hath þe sele to kepe;
¶ And þat is, crosse and crystenedome · And cryst pere-on to hange.
And whan it is asseled so · I wote wel þe sothe, þat Lucyfere lordeship · laste shal no lenger." 8
"Late se þi lettres," quod I · "we miȝte þe lawe knowe." "Shew me," said ¶ þanne plucked he forth a patent · a pece of an harde roche,
Wher-on [were] writen two wordes · on þis wyse y- Then he shewed me a stone, glosed,

TITLE. Passus xvijus OCYB; Passus xvijus de visione vt supra R; W adds —et i jus de Do-bet; B adds — et tercius de dobet.
1. quod—spye] a spie, quod he R. and spire] spere R.
3. with] þere-with R. þe writte] it writen O ; it write Y.
4. asseled] enseled W. þi] the COB.
9. þi lettres] þat lettre R.
11. [were WCBY] weren O ; was LR.
whereon were the Commandments.

Dilige deum & proximum tuum, &c.

his was he tixte trewly I toke ful gode 3eme; 12
de glose was gloriously writen with a gilte penne,

In his duobus mandatis tota lex pendet & prophetia.

"He that doeth thus is safe."

"He seith sooth," seyde his heraud & "I haue yfounde it ofte;
Lo here in my lappe pat leued on pat charme, 20
Josue and Judith & Indas Macabees, 3e, and sixty thousande bisyde forth pat ben nonst seyen here."

"Which of you must I believe?" said I.

"Yes," said the herald; "behold here are Joshua, Judith, and others."

"And who so worceth after his writte I wil vnder-taken,
Shal neuer dewel hym dere ne deth in soule greue.
For though I seye it my-self I haue saued with his charme
Of men & of wommen many score thousandes."

"3owre wordes aren wonderful," quod I tho & "which of 3ow is trewest,
And leest to leue on for lyf and for soule?
Abraham seith pat he seigh holy pe Trinite,
Thire persones in parcelles departable fro other,
And alle pre but o god pns Abraham me tanhte,
And hath saued pat dileued so and sorry for her synnes, 28

15. And] COB om. pis writte] my wit R.
16. deth] dette COB; deet Y.
18. of (2)] CB om. thousands] thousand W.
19. He seith] Ye seien W. seyde pis] saied pe C; seide pe B; seip pe O. yfounde] founded CBY; founden O.
20. on] of R.
23. were] be C; ben B; been O. tho] CB om.
24. on] so W.
25. holy] hooly W.
26. departable] despartable B.
He can noyste segge pe somme · and some are in his lappe.

What needed it panne · a newe lawe to bigynne,
Sith pe fyrst sufficeth · to sauaccioun & to blisse?

And now cometh spes, and speketh · pat hath aspied pe lawe,
And telleth noyste of pe Trinitee · pat toke hym his letters,
'To bylene and louye · in o lorde almy3ty,
And sitthe riȝt as my-self · so louye alle peple.'

And now cometh pat goth with o staf · he semeth in gretter helo

To walk with one staff is better than walking with two.

Hope's law is harder than Abraham's.

Go thy way, Spes!"

Then we saw a Samaritan, riding on a mule,

Rydyng ful rapely · je riȝt weye we ȝeden,
comynge fro a cuntre þat men called lerico; 
To a iustes in iherusalem · he chaced awey faste.
Bothe þe heraud and hope · and he mette at ones
Where a man was wounded · and with þeues taken.
He myȝte neither steppe ne stonde · ne stere fote ne handes,
Ne helpe hym-self sothely · for seminyf he semed,  55
And as naked as a nedle · and none helpe aboute hym.
Feith had first siȝte of hym · ac he flegh on syde,
And nolde nouȝt neighen hym · by nyne londes lengthe.
Feith had first siȝte of hym · ac he flegh on syde,
And nolde nouȝt neighen hym · by nyne londes lengthe.
Ac whan he hadde siȝte of þat segge · a-syde he gan
hym drawe,
Dredfully, by þis day! as duk · doth fram þe faucoun.
Ac so sone so þe samaritan · hadde siȝte of þis lede,
He liȝte adown of lyard · and ladde hym in his hande,
And to þe wye he went · his woundes to biholde,  65
And parcuyed bi his pous · he was in peril to deye,
And but if he hadde recouere þe rather · þat rise
shulde he neure;
[And breyde to his boteles · and bothe he atamede;] 68
Wyth wyn & with oyle · his woundes he wasshed,
Enbawmed hym and bonde his hed · & in his lappe
hym layde,
And laddde hym so forth on lyard † to lex christi, a
	 takes him to a

graunge,

Wel six myle or seuen † biseide pe newe market; 72
Herberwed hym at an hostyrc † and to pe hostellere
called,

And sayde, "haue, kepe pis man † til I come fro pe
justes,

And lo here syluer," he seyde † "for salue to his
woundes."

And he toke hym two pans † to lyflode as it were, 76
And seide, "what he speneth more † I make pe good
here-after;"

For I may nouʒt lette," quod pat leode † & lyarde he
bistrydeth,

And raped hym to-iherusalem-ward † pe riʒte waye to
ryde.

¶ Faith folweth after taste † and fonded to mete
hym,

And spes spaklich hym spedde † spede if he myʒte,
To ouertake hym and talke to hym † ar jei to toun
come.

¶ And whan I seyʒ pis, I soijourned nouʒte † but shope
me to renne,

And suwed pat samaritan † pat was so ful of pite, 84
And grauntod hym to ben his grome † "gramery," he
seyde,

"Ac þi frende and þi felawe," quod he † "þow fyndest
me at nede."

¶ And I thanked hym þo † and sith I hym tolde,

73. hostyrc] ostrie COB. to] Rom. hostellere] ostiler CB.
74. haue] ostere COB. there is a point after
this word in C and O.
76. pans] pens WCO.
77. speneth] spendeʃ WB; spendes C.
78. lette] O om. (!) bistrydeth] bistroode C; bistrode OB.
80. folweth] folwed WCOB.
81. spaklich] sparkliche R; secharpli B.
82. to (2)] til COB.
83. to] C om.
84. þat (1)] þe R. þite] pite COB.
85. grome] gone R. gramery] graunt mercy WCOB.
86. quod he] he salde CB; O om.
I told him what Faith and Hope had done.

How that faith flew away and spee his fellow bothe, For sijte of pe sorrowful man that robbed was with heues.

"Haue hem excused," quod he; "her help may litel availle;"

May no medecyn on molde pe man to hele brynge, Neither feith ne fyn hope so festred ben his woundis, With-out pe blode of a barn born of a mayde. And be he bathed in pat blode baptised, as it were, And þanne plastred with penance and passioun of þat babi, He shulde stonde and steppe; 'ae stalworth worth he neure,

"Nearly all," said he, "who pass through that wilderness are robbed.

Outlaws lie in wait there.

Their chief was afraid of me.

On my caple þat hatte caro (of mankynde I toke it),
PASS. XVII. ] JESUS OF BETHLEHEM SHALL SAVE ALL.

He was vnharde, þat harlot: and hude hym in inferno.

Ac ar þis day þre dayes: I dar vndertaken, 
þat he worth fettred, þat feloun þe hast with cheynes, 
And neure eft grene grome: þat goth þis ilke gate;

[O mors, ero mors tua, &c.]

¶ And þanne shal feith be forester here: and in þis 
frith walke,

And kenne out comune men: þat knoweth nouȝte þe 
contre,

Which is þe weye þat ich went: and wherforth to 
Iherusalem.

And hope þe hostelleres man shal be: þere þe man lith 
an helynge;

And alle þat fieble and faynt be: þat faith may nouȝt 
tecehe,

Hope shal lede hem forth with loue: as his leþre 
telleth,

And hostel hem and hele: þorw holicherche bileue,

Tyl I haue salue for alle syke: and þanne shal I re-
tourne,

And come aȝein bi þis contree: and confort alle syke 
þat craueth it or coucieþ it: and cryeth þere-after.

For þe barne was born in bethleem: þat with his blode 
shal saue

108. vnharde—harlot vn harlot 
(by mistake) R. hulde] hid R; hidde WYC2B; hid C.

daies C.

111. grome] gome WRC2. [O— 
tua] in R only.

112—123. R omits.

112. forester] forster WYC2Y. 
walke] C om.

113. out] CC2BY om. comune] vn-
kunamande (miswritten unkunamande) B.

115. an] in Y; to CC2B.

117. telleth] hem telles CB.

118. hostel] herber C. hele] hel 
hem C; heele hem B. holicherche] holichirchis B.

119. retourne] turne W.

121. it (1)] C2 om. or] and W. 
and] or W.

122, 123. For the barne was borne 
in Bethlem: of a clene mayde, 
That shal with his blood: saue alle 
þat lyuen in feith,

And foloweth the techynge: of holpe 
þat is his felawe Y.

So also CC2B; but C omits borne, 
C2 omits the first his, C the second 
his, and all three rightly have hope 
for holpe. LW are alike, and better.
"Shall I believe in the Trinity, as Faith taught me?" said I,

"or in the law of Love, as Hope taught me?"

"Follow the teaching of both."

"Shew to heretics thy HAND."

"The Father is like the folded FIST;"

"the PALM betokens the Holy Ghost;"

"or in the law of Love, as Hope taught me?"

As faith and his felawe enformend me bothe?

"A! swete syre!" I seyde po · "wher [shal I] byloue,

As faith and his felawe · enformend me bothe?

The law of Love, as Hope taught me?

"Follow the teaching of both."

"Shew to heretics thy HAND."

The Father is like the folded FIST;

Thyn euene-crystene euermore · euene forth with pif-

And if conscience carpe per-a-aycin · or kynde witte oyther,

Or heretykes with argumentz · pin honde pow [hem]

For god is after an hande · yhere now and knowe it.

The law of Love, as Hope taught me?

And hope afterwarde · he bad me to louye

O god wyth al my good · and alle gomes after,

Louye hem lyke my-selue · ac owre lorde aboue alle."·

"After abraham," quod he · "pat heraud of armes,

Sette faste pi faith · and ferme bileue.

And, as hope hjste pe · I hote pat pow louye

Thyn euene-crystene euermore · euene forth with pi-

And if conscience carpe per-a-aycin · or kynde witte oyther,

Or heretykes with argumentz · pin honde pow [hem]

For god is after an hande · yhere now and knowe it.

"He fader was fyrst, as a fyst · with o fynger fold-

Tyl hym loued and lest · to vnlosen his fynger,

And profre it forth as with a paume · to what place it

"Pe paume is purely pe hande · and profreth forth pe

fyngres

To mnystre and to make · pat my3te of hande knoweth,
And bitokneth trewly · telle who so liketh, 144
bbe holygost of heuene · he is as bë paume.

bbe fyngres þat fre ben · to folde and to serue, 144
Bitokneth sortly þe sone · þat sent was til erthe, 144
þat toched and tasted · atte techynge of þe paume 144
Seynt Marie a Mayde · and mankynde laȝte ;

Qui conceptus est de spiritu sancto, [natus,] ßc.
þe fader is þanne as a fust · with fynger to touche, 145
Quia omnia traham ad me ipsum, ßc., 145
Al þat þe paume parcyueth · profitable to fele. 145
Thus ar þei alle but one · as it an hande were, 145
And þre sondry siȝtes · in one shewynge.

þe paume, for he putteth forth fyngres · and þe fust 152
bothe, 152
Riȝt so redily · reson it sheweth,
How he þat is holygoste · sire & sone preueth.
And as þe hande halt harde · and al þyngge faste 156
þow foure fyngres and a thombe · forth with þe paume, 156
Riȝte so þe fader and þe sone · & seynt spirit þe 156
þridde
Halt al þe wyde worlde · with-in hem thre, 156
Bothe welkne and þe wynde · water and erthe, 160
Heuene & helle · and al þat þere is Inne.
þus it is, nedeth no man · to trowe non other,
That þre þinges bilongeth · in owre lorde of heuene, 160
And aren [serelopes] by hem-self · asondry were neure,

The fyst, palm, and fyngres are but one hand. (Jo. xii. 32.)

The palm puts forth both the fingers and the fist.

The hand holds things by help of the fingers and palm.

The Trinity is a Unity.

PASS. XVII. FIST, PALM, AND FINGERS MAKE ONE HAND. 311

And bitokneth trewly · telle who so liketh, 144
bbe holygost of heuene · he is as bë paume.

bbe fyngres þat fre ben · to folde and to serue,
Bitokneth sortly þe sone · þat sent was til erthe, 144
þat toched and tasted · atte techynge of þe paume 144
Seynt Marie a Mayde · and mankynde laȝte ;

Qui conceptus est de spiritu sancto, [natus,] ßc.
þe fader is þanne as a fust · with fynger to touche, 145
Quia omnia traham ad me ipsum, ßc., 145
Al þat þe paume parcyueth · profitable to fele. 145
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And þre sondry siȝtes · in one shewynge.

þe paume, for he putteth forth fyngres · and þe fust 152
bothe, 152
Riȝt so redily · reson it sheweth,
How he þat is holygoste · sire & sone preueth.
And as þe hande halt harde · and al þyngge faste 156
þow foure fyngres and a thombe · forth with þe paume, 156
Riȝte so þe fader and þe sone · & seynt spirit þe 156
þridde
Halt al þe wyde worlde · with-in hem thre, 156
Bothe welkne and þe wynde · water and erthe, 160
Heuene & helle · and al þat þere is Inne.
þus it is, nedeth no man · to trowe non other,
That þre þinges bilongeth · in owre lorde of heuene, 160
And aren [serelopes] by hem-self · asondry were neure,

143. liketh] it liketh Y ; it liked CB.
144. he] C2 om.
145—147. CB om.
146. til] to C2.
147. atte] and R.
148. [natus CBY] LWRC2 om.
touche] thonche R.
151. an hande] a fust R.
152. in one] in oen in R.
153. he] it W. he putteth] þe 153. paume put (!) R.
156. halt] haldes C.
157. a] B om.
with-in] with R. thre þre holden W. 160. welkne] wolkne WR; þe welk-
eine B; welken CC2.
161. þere is Inne] so in R.; is þer-
Inne W; ther-Inne is CYC2B.
162. is] RCB om. nedeth] it 162. is] RCB om. nedeth] it
nedeth C2. to] WCB om.
164. [serelopes] so in Y ; serelopes 164. [serelopes] so in Y ; serelopes
W; surleps R; sereples CC2B; ser-
elopes L (but marked for correction).
were] were þei WCYC2B.
Namore pan myn hande may • meue with-ouoten fyn-geres. 165

If And as my fust is ful honde • yfolde togideres,
So is he fader a ful god • formeur and shepper,
Tu fabricator omnium, &c.,
And al he myyte myd hym is • in makyng of fyngres. 168
If The fyngres fourmen a ful hande • to purtrye or peynten
Keruyng and compassyng • as crafte of he fyngres ;
Ri3t so is he sone • he science of he fader,
And ful god, as is he fader • no febler ne no better. 172
he paume is purelich he hande • hath power bi hymselfe,
Otherwyse pan he wrythen faste • or werkmanship of
fyngres ;
For he paume hath powere • to put outhe alle he ioyntes,
And to vnfolde he folden faste • [for hym it bilongeth ;
And receyue pat he fyngres recheth • and refuse bothe,
When he feleth he fust • and] he fyngres wille. 178
So is he holygoste god • other gretter ne lasse
pan is he sire and he sone • & in he same myyte,
And alle ar poi but o god • as is myn hande & my
fyngres,
Vnfolden or folden • my faste & my paume, 182
Al is but an hande • how so I torne it.

165. myn—may] may an hand R. fyngeres] my fyngres WCC2YB.
167. shepper] scheppere R; shappere WC2; chappere B; shapeour Y; schipper C.
169. or] or to CC2B.
170. and] or R. as] is R. crafte] crist C.
173. hath] and hap WC2.
174. he vrythen] he wriethhe ce C ; he writhpe B; pe writen R.
175. he paume] he W. put] pult R. alle] R om. After 1. 175 B in-
serts—and to streche out pe synwes •
and weynes bope.
176—178. [for—and] in R only ;
but cf. C-text.
176. folden] R om. fuste] Neue C.
178. and] atte L; at WC2; as CYB.
179. So] To (1) C.
180. and] or R.
181. my] C om.
183. is] is it R. an] so in WR ;
on CC2B; om Y.
183, 184. how so — he hande] WCC2YB omit; retained in R and Crowley.
Ac who is herte in pe hande · euene in pe myldes, 184
He may receyue riȝt nouȝte · resoun it sheweth ;  
For pe fyngres, þat folde shulde · and pe fuste make,  
For peyne of þe paume · powere hem failleth  
To [clueche] or to clawe · to clyppe or to holde.  
If Were þe myddel of myn honde · ymaymed or  
ypersshed,  
I shulde receyue riȝt nouȝte · of þat I reche myȝte.  
Ac þough my thombe & my fyngres · bothe were to- 
shullen,  
And þe myddel of myn hande · with-oute male ese, 192  
In many kynnes maneres · I myȝte my-self helpe,  
Bothe mene and amende · þough alle my fyngres  
oke.  
Bi þis skil, me þynke[th] · I se an euydence,  
þat who so synneth in þe seynt spirit · assoilled worth  
he neure,  
Noither here ne elles-where · as I herde telle,  
Qu[(spiritum sanctum, nunquam,) &c.],  
For þe priketh god as in þe paume · þat peccat in  
[spiritum sanctum].  
For god þe fader is as a fuste · þe sone is as a fynger,  
The holy goste of heuene · is, as it were, þe pawme.  
So who so synneth in seynt spirit · it semeth þat he  
greueth  
He who is hurt in 
the palm falls in  
power over the  
fingers and the  
fist.

If the fingers  
only are hurt, the  
掌 still retains  
power.

Likewise he who  
sins against the  
Holy Ghost is  
ever forgiven,

For he grieves the  
Hand in the  
Palm.

185. CC2YB omit.  
186. [fuste] Neene C.  
187. [pawne] loofe C.  
188. [clueche WY] cluche RC2;  
cluche CB; cluche L. to (3) or  
CB.  
189. [ymaymed] ymayheymed (sic) C.  
[ypersshed] ypersed R; I-perished Y; y-perisshed WC; perished C2B.  
190. [of] and of CB.  
191. [Ac] And C2; As C.  
to-shullen] to-schiruerd (sic) C; to- 
to-swole R.  
192. [male esc] ma layse (sic) B.  
194. [mene] moene CY; mene  
(printed mene) W; moe C2. oke]  
oke C2.  
195. [ynketh] so in WCC2YB;  
ynke L; but see 1.278. skil—[ynk- 
eðth] kife he seyde (sic) R.  
196. pe] CC2YB om.  
[spiritum sanctum] most MSS. have spiritu  
sancto; but C2 has the right reading  
here, though not in the next line.  
[nunquam] in R only.  
198. [as] C2 om.  
199. [as in—fader] C om.  a  
fynger] the fynger CC2YB.  
201. so] C2 om. in] in pe WCB;  
ayynes þe R.
God, that he grypeth with: and wolde his grace quench. ¶ And to a torche or a tapre: pe trinitee is lykned; As wax and a weke: were twyned togideres,

And þame a fyre flaumende: forth oute of bothe; And as wax and weyke: and hote fyre togideres

Fostren forth a flaumbe: and a feyre ley, So doth þe sire & þe sone: & also spiritus sanctus

Fostren forth amonges folke: lowe & bilene, þat alkyyn crystene: clenseth of synnes.

And as þow seest some tymé: sodeynliche a torche,
The blase þere-of yblowe out: Þet brenneth þe weyke,

With-oute ley or liȝte: þat þe macche brenneth, So þat þe holygost: & grace & ðe myn þis werk-

men,

That worchen & waken: in wyntres niȝtes,

As doth a kex or a candel: þat caȝte hath fyre & blaseth,

Namore doth þow se nere sone: ne seyn þe spirit togideres,

Graunteth no grace: ne forȝiynesse of synnes

Til þe holi goste gynne: to glowe and to blase.

So þat þe holygoste: gloweth but as a glede,

Tyl þat lele lowe: ligge on hyme & blowe,

And þame flaumbeth he as þye: on fader & on filius,
PASS. XVII.] FOR IT HAS WAX, WICK, AND FIRE. 315

And melteth her myyte in-to mercy ∙ as men may se in wynre
Yekeles in cueses ∙ þorw hete of þe sonne,
Melteth in a mynut while ∙ to myst & to water ; 228
So grace of þe holygoste · þe grete myyte of þe trinite
Melteth in-to mercy ∙ to mercyable, & to non other.
And as wex with-outer more ∙ on a warme glode
Wil brennen & blasen ∙ be þei to-gyderes,
And solacen hem þat may se · þat sitten in derkenesse,
So wole þe fader forþif ∙ folke of mylyde hertes
þat renfulliche repeten ∙ & restitucioun make,
In as moche as þei moven ∙ amenden & payen. 236
And if it suffice nonȝte for assetz · þat in suche a wilde
deyeth,
Mercy for his mekenesse ∙ wil make good þe remenynnte.
And as þe weyke and fyre ∙ wil make a warme flaunbe
For to myrthe men with · þat in merke sitten, 240
So wil cryst of his curteisy ∙ and men crye hym mercy,
Bothe forþyne & foryte ∙ & get bidde for vs
To þe fader of heuenye ∙ forgynesse to haue.

Ac hew fyre at a flynte ∙ sowre hundreth wyntrre, 244
Bot þow hane towre to take it with ∙ tondre or broches,
Al þi laboure is loste ∙ and al þi longe travaile ;
For may no fyre flaunbe make ∙ faille it his kynde.
So is þe holy gost god ∙ & grace with-outer mercy 248
To alle vnkynde creatures ∙ cryst hym-self witnesseth,

Amen dico vobis, nescio vos, &c.

226. in-to] to C2YB ; o C.
227. Ysekeles] Iseyokels C. in ]
237. assetz] asseteth C ; aseth C2 ;
to a-seeþ B. þat] Y om. a] CC2BY
236. Ina] þi B.
238. wil] V.
239. warme] faire Y.
240. myrthe] norische B. with ]
a] fuyr and R.
244. As] And C ; But C2. fyre —
tunder R.
245. towe] tacche R. tondre]
247. his] is WC.
LACK OF CHARITY CONDEMN MEN.  [PASS. XVII.

If thou art unkind, then, for all the pardons thou canst buy, the Spirit hears thee not.

Be vnkynde to þin enene-cristene · and al þat þow canst bidden, 251
Delen & do penaunce · day & nyȝte euere, And purchace al þe pardoun · of Pampiloun & Rome, And indulgences ynowe · & be ingratus to þi kynde, þe holy goste hereth þe nouȝt · ne helpe may þe by resoun;
  For vnkyndenesse quencheth hym · þat he can nouȝte shyne, Ne brenne ne blase clere · for blowynge of vnkyndenesse.

Poule þe apostle · preueth wher I lye, Si linguis hominum loquar, &c.

For-thy beth war, þe wyse men · þat with þe wo[r]lde deleth, That riche ben & resoun knoweth · reuestone wel 3owre soule.

of unkindness, Beth nouȝte vnkynde, I conseille 3ow · to 3owre enene-crystene.

lest ye burn, but blaze not. For many of 3ow riche men · bi my soule, men telleth, 3e brenne, but 3e blaseth nouȝte · þat is a blynde be-kene;

Non omnis qui dicit domine, domine, intrabit, &c. Of his mete & his moneye · to men that it neded. 264

Remember Dives. Veh a riche I rede · rewardre at hym take, And gyneth 3owre good to þat god · þat grace of ariseth.

250. þat] C2B om. þon] tau B. 251. þ (1)] or CC2BY. þ (2)] or B.
255. quencheth hym] quenehe hem R. 256. for] but Y.
259. soule] souls B; self C2.
264. his (2)] of his WC2; RY om. neded] nedes C; nedip B.
265. a riche] riche man B. 266. grace of ariseth] alle grace of riseth B.
PASS. XVII.] MURDERERS QUENCH THE LIGHT OF LIFE.

For [þei] þat ben vnkynde to his · hope I none other, But þei dwelle [ere dunes] is · dayes with-outen ende. 269 Unkindness quenches the Holy Spirit,
þus is vnkyndenesse þe contrarie · þat quencheth, as it were,
þe grace of þe holy gooste · goddes owne kynde.
For þat kynde dothe, vnkynde fordoth · as þese cursed themes,

Unkindness quenches the Holy Spirit,

Vnkynde cristene men · for coueityse & enuye, 272 as thieves quench a man's life,
Sleeth a man for his moebles · wyth mouth or wyth handes.
For þat þe holygoste hath to kepe · þo harlotes destroyeth,
þe which is lyf & loue · þe leye of mannes bodye.
For every manere good man · may be likned to a torch,
Or elles to a tapre · to renerece þe Trinitee ; 277 Every good man is like a torch;
And who morthreth a good man · me thynketh, by
myn Inwyt,
He fordoth þe leuest ly3te · þat owre lorde loueth.

Unkindness quenches the Holy Spirit,

¶ Ac 3ut in many mo maneres · men offenden þe holy-
goste, 280
Ac þis is þe worsste wyse · þat any wiȝte myȝte
Synnen æsein þe seynt spirit · asseen to destruye,
For coueityse of any kynnes þinge · þat crist dere
bouȝte. 283

Unkindness quenches the Holy Spirit,

How myȝte he axe mercy · or any mercy hym helpe,
þat wykkedlich & willefullich · wolde mercy anynte ?
Innocence is nexte god · & nyȝte and day it crieth,
‘Veniaunce, veniaunce · forȝiue be it neuere,

267. [þei WCC2BY] LR om.
268. [þei] thay schul CC2Y ; þat þei
shall B.
269. vnkyndenesse] kyndenesse (!) B.
271. doithe] deth R. [curshed] cor-
sede W.
274. þo] þe WC2.
275. lyȝf] þe lif CB.
278. who] who-so CBC2Y ; ho-so R.

280. Ac] But C2 ; And WC.

CBYC2 om.
283. kynnes] CYC2B om.
284. Also in R ; WCYC2B omit ;
Crowley retains it.
285. anynte] so in R ; aniente
WC ; anientice YC2B.
286. nexte] nex C.
THE SIN AGAINST THE HOLY GHOST.

That shent vs & shadde owre blode · forshapte vs, as it were;

Vindica sanguinem iustorum!'

Thus 'veniaunce, veniaunce’ · verrey charite asketh;
And sith holicherche & charite · chargeth pis so sore,
Leue I neure that owre lorde wil loue · pat charite lakketh,

289. Ne haue pite for any preyere · þere þat he pleyneth.”

"But were I to pray for the Holy Ghoöst's forgiveness," said
1, "should I be saved?"

290. "Thou mightest;" 
"Thus,” seide þe Samaritan · “so wel þow myȝte repente,
þat riȝtwisnesse þow repentaunce · ro ther myȝte torme.
Ac it is but selden yseye · þere sothenesse bereth witnesse,
Any creature þat is coupable · afor a kynges iustice,
Le rammsoned for his repentaunce · þere alle resoun hym
dampneth.

291. For þere þat partye pursueth · þe pele is so huge,
þat þe kyngge may do no mercye · til bothe men acorde,
And eyther haue equite · as holy writ telleth;

292. 288. vs (1) R om. shadde] shad CYB; shadde WR; schede C. for-

shapte] for-schupte R. were] semed
R. Vindica] Vindicta CB.
290. sith] sit C.
291. lakket[h] hattes C; hatip B.
293. pose] sopose C2, synned]
syneged R. now] nouȝt (!) C; nouȝt C2; nouȝt B; nouȝt R.
294. nouȝt (!) R. am] I am W; so] I so WCY2B. spirit]
Shipijt I R.
296. mercy] grace C2. saund] I-
saund R.
297. þus] Thus (!) C; þus B; þis
WYC2. vel] R om. myȝte] miȝtest

44. R.
298. þow] to R.
299. Ac] And C; But ȝet C2. it
is] is it R. yseye] yseize W; seyen
CB; seie C2Y. þere] the CB; that
Y.
300. þat is] be R. afor] by-for
R. iustice] iustices C.
301. repentaunce] R om. (!)
dampneth] dampnet Y.
302. pele] pele B; pele WCY2B;
peple C; Crowley has plec. is] his
C.
304. eyther] neither (!) C. downe]
in Y only; the two words following
are supplied from Pass. V. 279.
Namguam dimittitur peccatum, [donec restitutatrum ablatum.]

Thes it farth bi suche folke: 

Euel lyuen & leten nouȝte; til lyf hem forsake;

[Drede of desperacion · dryueth a-wayne] tanne grace,

pat mercy in her mynde · may nauȝt tanne falle.;] 308

Good hope, pat helpe shulde · to wanhope torneth—

Nouȝt of þe nounpowere of god · þat he ne is mysȝiful
To amende al þat amys is · and his mercy grettere

þan alle owre wykked werkes · as holiwrit telleth, 312

Miscricordia eius super omnia opera eius—

Ac, ar his riȝtwisnesse to reuthe the tourne · some restitu-
cioun bihoueth ;

His sorwe is satisfaccioun · for hym þat may nouȝte paye.

† Thre þinges þere ben · þat doth a man by strenythe

Forto fleen his owne hous · as holywryt sheweth. 316

þat one is a wikked wyf · þat wil nouȝt be chasted,

Her fiere fleeth fro hyr · for fere of her tonge.

And if his hous be vnhiled; and reyne on his bedde,

He seketh and seketh · til he slepe drye. 320

And whan smoke & smolder · Smyt in his syȝte,

It doth hym worse þan his wyf · or wete to slepe.

For smoke & smolder · Smyteth [in] his eyen,

Til he be blere-nyed or blynde · and hors in þe throte,
Cougheth, and cursed hath cryst gyf hem sorwe; pat sholde brynge in better wode: or blowe it til it brende.

If pise thre pat I telle of: ben þus to understonde:
The wyf is owre wikked fleshe: þat wil nouȝt be chasted,
For kynde cleueth on hym euere: to contrarie þe soule.
And þowgh it falle, it fynt skiles: [þat] frelete it made,
And þat is lȝtly forȝeuen: and forȝeten bothe,
To man þat mercy asketh: and amende þenketh.

The reyne þat reyneth: þere we reste sholde,
Ben sikenesses & sorwes: þat we suffren oft,
As Powle þe Apostle: to þe peple tawte,
Virtus in infrmitate perfectur, &c.

And þowgh þat men make: moche deol in her angre,
And [þen] inpacient in here penance: pure resoun knoweth,
Þat þei han cause to contrarie: by kynde of her syknesse.
And lȝtlych owre lorde: at her lyues ende,
Hath mercy on suche men: þat so yuel may suffre.

And the smoke is like unkindness, quenching mercy.

2 Cor. xii. 9.

and impatience under sickness is pardonable.

The scolding wife is the frailty of our flesh;

the dripping rain is like sicknesses;

But the smoke is like unkindness, quenching mercy.

325. Cougheth] Þe kouȝeth R; Couȝeeþ C; Coughed Y; Than Cougheth he C2. þat] and bit B. hem] hym CRC2Y.
326. it (1)] B om. brenede] brene BC2Y.
329. cleueth] clyueþ W.
330. [þat] WCRC2BY] þe L. it] is CC2Y.
332. amende] to amende hym B; to amende C2.

325. sikennesse] siknesse WCC2Y.
326. it] and other R. eff] ouȝte R.
328. deol] deol WC2RY; deol C; dol B. her] C om.
329. lȝtliȝ] ful lȝtli B.
Here collation with O recommences, and with C2 and Y ceases.
334. WCC2Y.
335. [ben W] be R; LCC2YB om.
338. cause] resoun R.
339. lȝtliȝ] ful lȝtli B.
341. And C. smyt] smitte P.
342. [þat (1)] COB om. is] R om. [þat (2)] R om.
For vnkyndenesse is pe contrarie of alkyndes resoun;
For pere nys syke ne sorri ne non so moche wrecche,
bat he ne may louye, & hym lyke and lene of his herte
Goed wille & good worde bothe wisshen and willen
Alle manere men mercy & forzifnesse,
And louye hem liche hym-self and his lyf amende.—
I may no lenger lette," quod he · and lyarde he pryked,
And went away as wynde and pere-with I awaked.

There is no man but can, if he will,

Goed wille & good worde bothe wisshen and willen
Alle manere men mercy & forzifnesse,
And louye hem liche hym-self and his lyf amende.—
I may no lenger lette," quod he · and lyarde he pryked,
And went away as wynde and pere-with I awaked.

The dreamer awakes.

344. moche] yuele a O. wrecche] werche (1) C.
315. lene] lene or lene in the MSS.
346. §§] R om. bothe] and W. R; awak’d B.
willen] wilen R.
PASSUS XVIII (DO-BET III).

Passus xcvit, et tercius de dobet.

The dreamer wanders wearily, and falls asleep.

He dreams about Palm Sunday and its events (Mat. xxv.; Mk. xvi.).

The good Samaritan, or Piers Plowman, comes riding onwards.

Title. Passus decimus octauus CO; to which W adds—&c. et iijws de dobet, and B (wrongly) adds—et quartus de dobet; R has—Passus xvijus de visione, ut supra.

2. As a] And as a CB; And as O. renke] freek B. wo] Com. reccheth] roughte WB.

1. wylned] wilnes C. cft to] cftte R.

5. slepte] slepe B.

6. pe] her B. bat of-ranthe] bat of taunte C; ofte taunte O; her-of taunte B. This line is perhaps mis-placed, and should follow l. 8.
As is the kynde of a knynte, that cometh to be dubbed,
To geten hem gylte spores or galoches ycouped.

If panne was faith in a fenestre, and cryde "a/ fili daniel?"

As doth an Heraude of armes, when [auntrous] cometh to iustes.

Olde iuves of ierusalem, for ioye pei songen,

Benedidus qui venit in nomine domini.

If panne I frayned at faith, what al fat fare be-ment[e],
And who sholde ioust in Iherusalem, "Ihesus," he sayde,

"And fecehe fat pe fende claymeth. Piers fruit pe plowman." 20

"Is Piers in pis place?" quod I & he preynte on me,

"Pis ihesus of his gentrice, wole iuste in piers armes,
In his helme & in his haberion, humana natura.
Pat cryst be nou3t biknowe here, for consu[m] malus deus,

In Piers paltok pe plowman, pis priker shal ryde;
For no dynte shal hym dere, as in deitate patris."

"Who shal iuste with ihesus?" quod I: "iuwes or scribes?"

"Nay," quod he, "pe foule fende, and fals dome & deth.
Deth seith he shal fordo, and adown brynge
Al fat lyueth or loketh, in honde or in watere.
Life threatens to defeat Death, 32

Lyf seyth pat he likth · and leyth his lif to wedde, 32
Pat for al pat deth can do · with-in pre dayes,
To walke and feeche fro pe fende · piers fruite pe plowman,
And legge it pierre hym lyketh · and lucifer bynde,
And forbete and adown brynge · bale [+] deth for eure :

O mors, ero mors tua!

Hosea xiii. 14.

Pilate comes with much people (Mat. xxvii. 19). 36

To se how doughtilich deth sholde do · & deme her botheres rizte,
He iuues and pe justice · azeine ihesu pei were,
And al her courte on hym cryde · crucifige sharpe.

Tho put hym forth a piloure · bifor pilat, & seyde, 40

“This ihesus of owre iuues temple · tape & dispised,
To fordone it on o day · and in thre dayes after
Edefye it eft newe · (here he stant pat seyde it)
And zit maken it as moche · in al manere poynetes,
Bothe as longe and as large · bi loft & by grounde.”

“Cruc[i]fige,” quod a cacchepolle · “I warante hym a wieche!”

John xix. 15.

“The crown of thorns.

And bigan of kene thorne · a gerelande to make, 48

31. he] Com. likth] so in R; L really has likthe (but the e is not wanted); lice WCO; lizhe B.
34. legge] lede B.
35. fornbece] fornbe R; for to bete COB. adoun] doun R. [f. OY] of B; LWCR om.; but it seems necessary. ero—tua] mors tua ero R.
36. moche] COB om.
37. her botherede] here beither R; hir brotheres (!) CB. rizte] myst O.
38. he] B om. insticer] instices COB.
39. her] here R; pe WCOB. hym] ihesu R.
40. Tho] to B.
41. This] fus B. iuues] R om. temple] peple CB. iaped] haþ iaped W. Here B adds the probably spurious line—and seide he wolde felle a-doun þe temple · þat is so strong.
42. To] and B. on o] in a R; in o B.
43. seyde it] it seide B.
44. 3i[.] ȝut to B.
45. bi] a R; on B.
46. Crucifige] miswritten Crufige L.
47. of] so in WCROB; o L; see next line.
And sette it sore on his hed · and sayde in envye,  

"Aue, rabby!" quod pat Ribaude · and prey redes at hym,  
Nailed hym with þre naillés · naked on þe Rode,  
And poysoun on a pole · þei put vp to his lippes,  
And bede hym drynke his deth-yuel · his dayes were ydone.  

"And þif þat þow sotil be · help now þi-seluen,  
If þow be cryst, & kynges soone · come downe of þe Rode;  
þanne shul we leue þat lyf þe loueth · and wil nouȝt let þe þe deye!"  

"Consummatum est," quod cryst · & comsed forto  
swowe,  

Pitousliche and pale · as a prisoun þat deyeth ;  
þe lorde of lyf & of lijte · þo leyed his eyen togideres.  
þe daye for drede with-drowe · and derke bicam þe sonne,  
þe wal wagged and clef · and al þe worlde quaued.  
Ded men for that dyne · come out of depe granes,  
And tolde whi þat tempest · so longe tymé dured.  

"For a bitter bataille" · þe ded bodye sayde ;  
"Lyf and deth in þis derknesse · her one forloth her other ;  
Shal no wizte wite witterly · who shal hau þe maystrye,  

Er sondey aboute sonne rysyne" · & sank with þat til erthe.  

50. [pat Ribaude] þe ribaudes R.  
51. [Nailed] þei nailid B. [brer]  
52. on] vp-on R.  
53. deth-yuel] euyl deep B. ydone]  
doon C ; done OB.  
54. [pat] CB om.  
56. shut] shulde B.  
57. swone] so in OB ; swowen C ;  
swonne W ; swowne R.  
58. Pitousliche] Ful pitousliche B.  
59. The lorde] Til lorre R.  
60. [bicam] bigan O.  
61. wal] wallis of þe temple B.  
worlde] word C. quaued] quakid B.  
62. dyne] dene WR ; deep B. depe]  
here R.  
64. bodye] bodies B.  
66. wit] wit C ; witte R.  
67. sonne] þe sunne OB. til] in-to B.
Some say, that he was god's son, that so faire deyde,

\[\textit{Vere filius dei erat iste, &c.}\]

And some saide he was a wicche: “good is that we assaye,

Where he be ded or nouste ded, dowen er he be taken.”

Two theues also, thole deth that tyme,

\[Vppon a crosse systes cryst, &c.\]

A caçhepole cam forth; and craked bothe her legges,

And her armes after, of eyther of theo theues.

Ac was no boy so bolde, goddes body to touche;

For he was knyte & kynges sone, kynde forzat that tyme,

\[5] that non harlot were so hardy to leyne hande vpon hym.

\[71\] Ac pere cam forth a knyte, with a kene spere ygrounde,

Hyste longeus, as þe lettre tellth, and longe had lore his sijte.

Bifor pilat & other peple, in þe place he honed;

Maugre his many teth, he was made that tyme

To take þe spere in his honde, & jisten with ihesus;

For alle þei were unhardy, þat honed on hors or stode,

To touche hym or to taste hym, or take hym down of Rode.

But þis blynde bachelor þanne, bar hym porugh þe herte;

\[74\] þe blode spounge down by þe spere, & unspered þe kniȝtes eyen.

69. [\textit{dat uc}] R om. 70. he (1)] B om. 
\[\textit{ded (2)] B om.} \]
\[\textit{down} ] a-doun B.

\[\textit{bisydes} ] biside C.


\[\textit{þo] the C; ſo two B.} \]

75. \textit{was} ] þer was B. \textit{boy] body W.} 76. \textit{tyme] throwe R.} 
77. \textit{hande} ] an hand R.

79. \textit{Hiȝte] þat hiȝte B.} 81. \textit{Maugre] and magre B.} 
\[\textit{his many} ] he (1) B.

83. \textit{or] & COB. stode R.} 84. \textit{hym (1) R om.} or to] or COB.

\[\textit{hym (3)] W om. of} ] of þe B; ou (1) C.

85. \textit{þanne} ] þat R; WO om. 86. \textit{þe (1)] þat B. spounge] ran} 
\[\textit{B. unspered} ] opned R. \textit{þe kniȝtes} 
\[\textit{hise CO; his B.} \]
Longeus yields himself to Christ's grace.

"Aseyne my will it was, lorde to wounde sow so sore!"

He seighed & sayde: "sore it me athynketh; For pe dede pat I haue done I do me in sowre grace; Haue on me reuth, riytful ihesu!" & riyt with pat he wept.

If Thanne gan faith felly: pe fals iuwes dispise, Called hem caityues: acursed for euere, For pis foule vyleynye: "veniance to sow alle, To do pe blynde bete hym ybounde: it was a boyes conseille.

Cursed caityue! · kniþthod was it neure To myndo a ded body: by day or by nypte. Pe gree 3it hath he geten: for al his grete wounde.

If For sowre champiou/i chiualer: chief knyþt of sow alle, 3elt hym recreaunt rennyng: riyt at ihesus wille. For be pis derkenesse ydo: his deth worth avenged, And 3e, lordeynes, han ylost: for lyt shall haue pe maistrye, And sowre Fraunchise, pat fre was: fallen is in thral-dome, And 3e, clerkes, & sowre children: chiuers shal 3e neure, Ne haue lordship in londe: ne no londe tylye, But al bareyne be: & vsurye vsen,
Which is lyf þat owre lorde · in alle lawes acurseth.
Now ȝowre good dayes ar done · as Danyel prophesied,
Whan cryst cam, [of] her kyngdom · þe crowne shulde [cesset];

And þère I sawe sothely · secundam scripturas,
Out of þe west coste · a wenche, as me thoughte,
Cam walkynge in þe wey · to-helle-ward she loked.
Mercy hit þat mayde · a meke ymage wiþ-alle,
A ful benyngne buirde · and boxome of speche.

Her suster, as it semed · cam softly walkynge,
Eueno out of þe est · and westward she loked.
A ful comely creature · treith she hitȝe,
For þe vertue þat hir folwed · aferd was she neuer.

Whan þis maydenes mette · mercy and treuth,
Eyther axed other · of þis grete wonder,
Of þe dyne & of þe derknesse · and how þe daye rowed,
And which a liȝte and a leme · lay befor helle.

"Ich haue ferly of þis fare · in feith," seyde treuth,
"And am wyndying to wyte · what þis wonder meneth."

"Haue no merueille," quad mercy · "myrthe it bytokneth.
A mayden þat hatte marye · and moder with-out felyng

107. lyf] þat lif B. acurseth] acursid B.
108. ar] arm W; aren C; be R;
109. [of W] LRCOBY om.; but the line is marked for correction in L. her] þe R. þe] and COBY. [cesset]
110. WCY] ecce O; sesse B; lese R; I has a blank space. cessret—vestra]
111. þat R. 116. buirde] burde WR; birde C; beerde O; be R.
112. softly] softli OB; softlyli C; soflly R; sooþly W.
113. [of] manli B; many (1) C.
114. walkynge] wandrynge B. þe]
Of any kynnes creature conceyued porw speche said Mercy, "bare a child, grace of pe holygoste; wer gone grete with childre;
With-outen wem in-to pis worlde she brouȝt hym;
And þat my tale be trewe: I take god to witenesse. thirty years ago,
Sith þis barn was bore ben xxxd wynter passed;
Which deyde & deth poled: þis day aboute myddyday.
And þat is cause of þis clips: þat closeth now þe
sonne,
In menyng þat man shal: fro merkenesse be drawe, þe while þis liȝt & þis leme: shal Lucyfer ablende.
For patriarkes & prophetes: han preched her-on often,
þat man shal man saue: þorw a maydenes helpe,
And þat was tynt þorw tre: tree shal it wyrne;
And þat deth donn brouȝt: deth shal releue.
"þat þow tellest," quod treuth: "is but a tale of
waltrot;
For Adam & Eue: & abraham with other
Patriarkes & prophetes: þat in peyne liggen,
Leue þow neure þat þone liȝt: hem alofte brynge,
Ne haue hem out of helle: holde þi tonge, mercy!
It is but a trufe þat þow tellest: I, treuth, wote þe
sothe.
For þat is ones in hel: out cometh it neure;
Job þe propheete, patriarke: reproueth þi sawes,
Quia in inferno nulla est redemptione."
Cf. Job vii. 9.
[þat þow tellest], quod treuth, "is but a tale of
waltrot;
“Thorow experience,” said she: “I hope þei shal be saued.
For venym for-doð venym & þat I prod by reson.
For of alle venymes · foulest is þe scorpioneun, 153
May no medeyne helpe · þe place þere he styngeth,
Tyl he be ded & do þer-to · þe yuel he destroyeth,
þe þyrst venymouse · þow venym of hym-self. 156
So shal þis deth for-do · I dar my lyf legge,
Al þat deth [for]dyd furste · þow þe deuelles en-
tysynge;
And ryt as þow gyle · man was bigyled,
So shal grace þat bigan · make a good sleighte; 160
Ars et artem fulle(r).”

“See,” said Truth, “here comes Righteousness from the North.”

Where þees cometh playinge · in pacience yclothed;
Loue hath coneyted hir longe · leue I none other
But he sent hir some lettere · what þis liste brymeneth,
þat ouer-honeth helle þus · þe vs shal telle.” 169

“Now suffre we,” sayde treiith · “I see, as me þinketh,
Out of þe nippe of þe north · nonst ful fer hennes,
Riȝtwisnesse come rennynge · reste we þe while;
For he wote more þan we · he was er we bothe.” 164

[“That is soth,” sayde mercy · “And I see here bi southe,
Riȝtwisnesse hir reverence · for her riche clothynge,
And preyed þees to telle hir · to what place she wolde,

151. þe] he R. þei shal] þow schalt R.
152. I pro] so in CR; preue I W; preue B.
153. venymes] venym CB.
154. he] it O.
156. venymouse] venym is moost (!)
O. venym] vortne R.
157. for-do] do R. my] y B.
158. fordyd] fordide W; LCROB omit the prefix for-, which is wanted; cf. 1. 343.
160. sleighte] sighte CB; see ð (altered to sighte) O.
163. com] cam CO. we þe] whe a B.
166. þe] þees CR. cometh] cometh pes R.
167. leue] lege B.
169. she] he R.
170. yclothed] cloathed RO; is y-
eloðed B. nere] neñ CB; nyñ O. hem] hym B.
171. hir] hem COB. for] by W.
172. she] he R.
And in her gay garnementz \ whom she grete pouyte.

"My wille is to wende," quod she \ "and welcome him alle,

pat many day myyte I nouyte se \ for merkenesse of synne,

Adam & Eue \ & other moo in helle.

Moyses & many mo \ mercy shal haue,
And I shal dantnee per-to \ do pow so, sustre!

For ihesus insted wel \ ioye bygynneth dawe;

Ad vesperum demorabitur fletus, \ & ad matutinum leticia.

Lowe, pat is my lemmen \ suche lettres me sente,
That mercy, my sustre, \ & I \ mankynde shulde saue,
And pat god hath forgyuen \ & graunted me pees & mercy,

To be mannes meynpernoure \ for euere-more after.

Lo! here pe patent!" quod pees \ "in pace in idipsum— Ps. iv. 9 (Vulg.).
And pat pis dede shal dure— dormium & requiescam."

"What, rauestow?" quod riȝtwisnesse \ "or pow art riȝt dronke!

Leuestow pat zonde riȝte \ vnlouke myyte helle,
And saue mannes soule? \ sustre, wene it neure!
At pe bygynnynge, god \ gaf pe dome hym-selue,
Pat Adam & Eue \ & alle pat hem supplid,
Shulde dyele dome riȝte \ & dwelle in pyne after,
If pei touched a tre \ & pei fruites eten.

Adam afterward \ aȝeines his defence,
Frette of pat fruit \ & forsoke, as it were,
THE WAY THROUGH WO LEADS TO BLISS. [PASS. XVIII.

pe lone of owre lorde · and his lore bothe, 195
And folwed pe fat pe fende tauȝte · & his felawes wille,
Aȝeines resoun, I, rjȝtwisnesse · recorde þus with treuth,
þat her peyne be perpetuel · & no preyere hem helpe.
For þi late hem chewe as þei chose · & chyde we nouȝt, sustres,
For it is botelees bale · þat þe bite þei eten.”

“If ÿe shall not pray, then ye shall not heale.”

Peace proves that there shall be an end of the pain.
And wo in-to wel · now wende atte laste;
For had þei wist of no wo · wel had þei nouȝte known.
For no wiȝte wote what wel is · þat neuer wo suf?ered,
Ne what is hote hunger · þat had neuer defaute. 205
If no nyȝte ne were · no man, as I leue,
Shulde wite witterly · what day is to mene;
Shulde neuer riȝte riche man · þat lyueth in reste
& ese
Wyte what wo is · ne were þe deth of kynde.
So god þat bygan al · of his good wille
Bycam man of a mayde · mankynde to saue,
And suf?ered to be solde · to see þe sorwe of deyinge,
The which vnkni?teth al kare · & comsyng is of reste.
For til modicum mete with vs · I may it wel avowe,
Wote no wiȝte, as I wene · what is yno?ugh to mene.

“For þi god of his goodnesse · þe fyrste gome Adam,
Sette hym in solace · & in soveraigne myrthe;
And sith he suf?ered hym synne · sorwe to fele,

197. R o?mits. I] and WCOB.
riȝtwisnesse] riȝt-fulnesse B.
199, sustres] syster CO; faster B.
201. [I WCOB] I.R om. · but the
line is marked for correction in L.
preue] præie B. · ende] an ende CB.
202. we] from wo W. moreB.
schal B.
203. had] R om. þei (2) þei
(printed the) W.
205. hote] hoot WO; hot B.
206. as] is as C. leue] wene B.
207. wite] neuer wite W.
209. is] is ne wel CB.
211. Bycam] And biecam B.
212. to (2)]] and R.
214. mete] mette ROB; met C.
vs] hym O.
215. is yno?ugh] yno?gh is W; is
nouȝte R.
216. of his] his of B.
217. myrthe] ioye R.
218. sith] syne C. synne] synege R.
PASS. XVIII.] ONE NAMED "BOOK" TESTIFIES OF CHRIST.

To wite what wel was · kyndelich to knowe it. And after god auntried hym-self · and toke Adames kynde

To wyte what he hath suffered · in pre sondri places, Bothe in heuene, & in erthe · & now til helie he synketh,

To wite what al wo is · þat wote of al ioye.

7 So it shal fare bi þis folke · her foly & her synne Shall lere hem what langour is · & lisse with-outen ende. Wote no wighte what werre is · þere þat pees regneth, Ne what is witterly wel · til weylowey hym teche."

7 Thanne was þere a wiȝte · with two brode eyen, Then appeared one named Book, Boke hijte þat beupere · a bolde man of speche. "By godes body," quod þis boke · "I wil bere witnesse, þat þo þis barne was ybore · þere blased a sterre, That alle þe wyse of þis worlde · in o witte acorden, That such a barne was borne · in bethleem Citee, þat mannes soule sholde saue · & synne destroye. And alle þe elementz," quod þe boke · "her-of bereth witnesse. Þat he was god þat al wrouȝte · þe walkene firste shewed;

þo þat weren in heuene · token stella comata, And tendeden hir as a torche · to reverence his birthe; þe lyȝte folwed þe lor le · in-to þe lowe erthe. [þe] water witnessed þat he was god · for he went on it;

219. was] is R. to] and W. it] CB om.
220. auntrred] grauntid COB.
221. hath] hase C. þre] the C; B om.
222. þat-of] and what is W. note] woot CO; wot B.
223. lisse] blisse R.
224. bewpere] bewpere R; bewpeer O; beaupere W; beaupere CB.
231. ybore] born O.
233. borne] y-bore W; y-born R. Cite] be Citee W; þe cite R.
235. Comits.
236. walkene] so in O; walkne R; wolke W; welkne C; welkene B.
237. comata] cometa W.
240. þe WRO] þat LCB. witnesse] witnesse ORB; witnesse C.
"LIFT UP YOUR HEADS, O YE GATES!" [PASS. XVIII.

Peter pe apostel pareyned his gate,
And as he went on pe water wel hym knewe, & seyde,

__Inbe me venire ad te super aquas.__

And lo! how pe sonne gan louke her liȝte in her-self;
When she seye hym suffre pat sonne & se made. 244
The erthe for heynesse that he wolde suffre,
Quaked as quykke pinge & and al biquasht[e] pe roche.
Lo! helle miȝte nouȝte holde but opened po god poled,
And lete oute symondes sones to seyn hym hange on
Rode. 248
And now shal lucifer leue it though hym loth pinke;
For _gygas_ pe geaunt with a gynne engyned
To breke & to bete doune _pat_ ben aȝeines ihesus.

"And I, boke, wil be brent _but_ ihesus rise to lyue,
In alle myȝtes of man & his moder gladye,
And conforte al his kynne & out of care brynge,
And al pe iuwen ioye vnoigne & vnloken;
And but pe reuerence his Rode & his resurexioun,
And bileue on a newe lawe _be_ lost lyf & soule." 257

"Suffre we," seide treuth _I_ here & se bothe.

"Princes of hell, unbar the gates!"

A voice loude in _pat_ liȝte _to_ lucifer cryeth, 260
For here cometh with crowne _pat_ kynge is of glorie.

Thanne syked sathan _&_ seyde to hem alle,

242. _as_ [Com. _pe_] _pat_ R. _hym_ [he hym B.]
244. _sc_ [none R.]
245. _heynesse_ [buxomnesse CB.]
246. _biquasht[e]_ [biquaschte O; biquasche R; biquashed WC; to-
clief B.]
248. _sones_ [sone W.]
249. _lone_ [R om. (!)]
250, 251. _R omits. gynne_ [gyn]
253. _of_ [of a R.]
256. _reuerence_ [reversen W.]
257. _bileue_ [leuen CB; leue O.]
258. _After this line COBY have the (probable) line—_Al_ this I book
witness & _and_ yet muche _more_; _where, for_ Al, OY have And.
259. _Hor_ [R om. _bit_ so in OB; bitt R; biddel? W; bidses C.
260. _cryeth_ [cried CO.]
261. _vynynmeth_ [oppened O.
263. _syked_ [syede R; syhede O.]
265. _hem alle_ [helle R.}
"Suche a lyste, aȝeines owre leu· Lazar it sette; 264 Satan advises the fiends to keep the gates barred.
Care & combraunce · is comen to vs alle.
If pis kyng come in · mankynde wil he fecche,
And lede it per hym lyketh · & lyȝtlych me bynde.
Patriarkes & prophetes · han parled her-of lange, 268 pat such a lorde & a lyȝte · shulde lede hem alle hennes."

"Lysteneth," quod Lucifer · "for I pis lorde knowe, Lucifer says that none can prevail against Jesus.
Bothe pis lorde & pis liȝte; · is lange ago I knewe hym.
May no deth hym dere · ne no deuucs queyntise, 272 And where he wil, is his waye · ac war hym of þe periles;
If he reue me my riȝte · he robbeth me by maistrye. For by riȝt & bi resoun · po renkes þat ben here,
Bodeye & soule ben myne · bothe gode & ille. 276 For hym-self seyde · þat sire is of heuen,
3if Adam ete þe apple · alle shulde deye,
And dwelle with vs deuues · þis pretynge he made;
And he þat sothenes is · seyeþ þise wordes; 280 And sitthen I seised · seuene hundreth wyntre,
I leue þat lawe nil nauȝte · lete hym þe leest."

"That is sothe," seyde Sathan · "but I me sore drede,
For how gete hem with gyle · & his gardyne breke, 284
And in semblance of a serpent sat on the apple tree, and eggedest him to eat of the tree by his counsel, and toldest him a tale of trespass were he words; and so pow haddest him oute, & hidde atte haste. It is not to be graythely gotten; his gyle is false.

"For god will not be bigiled"; quod Gobelyn, "ne bioped;

We have no trewe title to hem, for hopwgh trespass were he damned.

"Certes, I drede me," quod the devil, "this thing wil hem fecche.

And thee he trolled forth: his two & thretty wynter,

And when I seighe it was so: sleepony, I went,

To warne pilates wyf, what done man was ihesus;

For iuws hateden hym & han done hym to deth.

I wolde haue lengthed his lyf, for I lened, 3if he deyede,

That his soule wolde suffre, no synne in his syeste.

For his body, whil it on bones yeled: aboute was enure,

To same men fram synne, 3if hem-self wolde.
And now I se where a soule • cometh hiderward sellynyge,
With glorie & with grete liȝte • god it is, I wote wel.
I rede we flee,” quod he • “faste alle hennes.
For vs were better nouȝte be • þan biden his syȝte.
For þi lesynges, Lucifer • loste is al owre praye. 308
Firste þorw þe we fellen • fro heuene so heighe ;
For we leued þi lesynges • [we loupen oute alle with þe ;
And now for þi last lesyng • ylore we haue Adam,
And al owre lordeþip, I leue • a lounde & a water ; 312

*Nunc princeps hainis mundi eicietur foras.*”

“Efte þe liȝte bad vulouke • & Lucifer answered,
“What lorde artow?” quod lucifer • “quis est iste ?”
“Rex glorie” • þe liȝte sone seide,
“And lorde of myȝte & of mayne • & al manere vertues ;
*dominus virtutum* ; 316
Dukes of þis dym place • anon vndo þis ȝates,
That cryst may come in • þe kynges sone of heuene.”
And with þat breth helle brake • with Beliâles barres ;
For any wye or warde • wide opene þe ȝatis. 320

*Patriarkes & prophetes • populus in tenebris,*
Songen seynt Iohanes songe • *ecce agnus dei.*
Lucyfer loke ne myȝte • so lyȝte hym ableynte. 323
And þo þat owre [lorde] loued • in-to his liȝte he laȝte,
And seyde to Sathan, “lo ! here • my soule to amendes
For alle synneful soules • to saue þo þat ben worthy.

304. *seiltyng[e]* sailyng[e] RO.
305. *glorie* Iole C. *with (2)]* RO.
306. *we* þat we W.
307. *biden* to a-biden B.
309. *fellen* fallen B.
310, 311. *loued* loueden B. *þi* on þi W; *þise* B. *[we—lesynge] in R only; but cf. C-Text. glorie* y-lorn W; *yloste C.
312. a (1)] on B. a (2)] on OB.
eicietur eicietur RB.
315, 316. *In one line in R, which omits sone. And* þe R; And a B.
of (2) [O om. mayne] man WR.
many B.
317. *Dukes* Duk R.
318. þe [R om.
319. *brake* braste R.
320. *opene* so in B ; open CO; opned WR.
322. *Iohanes* Johan B.
323. *ableynte* ablente WRO; a-blynde C; a-lynde B.
324. [lorde RWCOBY] L om. laȝte] tooke C.
325. *soule* soulis B.
Christ offers Satan life for life. [Pass. xviii.

"Thou, Satan, didst win mankind by guile.

Exod. xxii. 24.

I offer soul for soul,

[Matt. v. 17.

bow fetteth myne in my place aseines al resoun,

328. Al풍구] And ぼう WB.

329. ぼei] he W.

331. dede (1) dyede C. dede (2) I didid O.

332. gate] gate C.

333. my] O om. paleys] place OB.

334. fettest] fecchest R. ぼere]

WO om.

336. ぼe] and ぼe W. lawe] lawe it B.

337. ぼat ben B.

338. soule (2) B om. to synne] C om.

339. man wyl] may wel O. amendes] amendid B.

340. amendes] amendid B.


342. al] B om.

343. ぼat] at R.

344. quykke] quik R; quyke O; quykee C; quykye B; quykyne W.

345. destroyc] distroyed CB.

346. it] I WCOB. ぼouye]

347. louen R. aseine] ぼat ayen B.

348. fettest] loched C. ぼyne]

amende it R.
Falseliche & felounelich; · gode faith me it tauȝte,  
To recoure hem thow rauuiceoun · & bi no resoun elles,  
So þat with gyle þow gete · þorw grace it is ywone.  
Þow, Lucreyfer, in lyknese · of a luther addere, 352
Getest by gyle · þo that god loued;
¶ And I, in lyknesse of a leode · þat lorde am of heuene,  
Graciousliche þi gyle haue quytte · go gyle æçigne gyle!  
And as Adam & alle · þorw a tre deyden, 356
Adam & alle þorwe a tree · þal torne æçigne to lyue;  
And gyle is bigyled · & in his gyle fallen:

*Et ceedid in foweam quam fecit.*

Now bygynneth þi gyle · ægyne þe to tourse,  
And my grace to growe · ay gretter & wyder. 360
þe bitternesse þat þow hast browe · brouke it þi-seluen,  
þat art doctour of deþ · drynke þat þow madest!
¶ For I, þat am lorde of lyf · lone is my drynke,  
And for þat drynke to-day · I deyde vpon erthe. 364
I fauȝte so, me þrestes þet · for mannes soule sake;  
May no drynke me moiste · ne my thruste slake,  
Tyl þe vendage falle · in þe vale of iosephath,  
þat I drynke riȝte ripe must · resureccio mortuorum,
And þanne shal I come as a kynge · crouned with  
angeles, 369

And han out of helle · alle mennes soules.
¶ Fendes and fendekeynes · bïfor me shulle stande,

349. me it] it me B.  
351. with] þorð WCOB. gete] gate C. ð it is] is it C. ywone] wonne COB.  
352. þow] þat B. luther] lither RCOB.  
355. quytte] y-quyt B. gyle (2)]  
357. alle] alle other CB.  
357. aysynce] R om.  
359. to] C om.  
360. wyder] widder WCO; gret-ter R.  

351. Thou didst  
353. beguile man in  
356. likeness of an  
357. adder.  

¶ I requite thee,  
360. in likeness of a  
364. man.

Guile is beguiled.  
369. Drink that which  
364. thou hast brewed.  

Joel iii. 12, 13.  

365. þrestes] þristeð O; thryste C; thurste R; þursteþ WB.  
366. þryste] þrist O; thryst C;  
367. þe vendage] vengeaunce B.  
368. most] most R.  
370. han] so in R; haue WCOB.  
371. fendekeynes] fyndekynes WC; fencdkyns O.
THE KING OF KINGS CAN PARDON ALL. [PASS. XVIII.

372 And be at my biddynge, where so eure me lyketh. 373 And to be merciable to man, thane my kynde it asketh, For we beth bretheren of blode, but nouȝte in baptesme alle.

Ps. 1:6 (Vulg.)

A king can pardon a felon.

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And be at my biddynge, where so eure me lyketh. 373 And to be merciable to man, thane my kynde it asketh, For we beth bretheren of blode, but nouȝte in baptesme alle.

My brethren
shall not be condemned.

Shal nouȝte be damned to pe deth; pat is with-outen ende;

Tibi soli peccavi, &c.

It is nouȝt vsed in erthe, to hangen a felon

No ill shall go unpunished,

And to be merciable to man, thane my kynde it asketh, For we beth bretheren of blode, but nouȝte in baptesme alle.

Nullum malum impunatum, &c.

Thei shul be clensed clereliche & wasshen of her synnes

And be at my biddynge, where so eure me lyketh. 373 And to be merciable to man, thane my kynde it asketh, For we beth bretheren of blode, but nouȝte in baptesme alle.

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PASS. XVIII.  

CHRIST BINDS SATAN WITH CHAINS.  

341

In my prisoun purgatorie ’ til perce it hote,
And my mercy shal be shewed ’ to manye of my yet mercy shall be shewn.
brotheren.

For blode may suffre blode ’ bothe hungry & akale,
Ac blode may nouȝt se blode ’ blode, but hym rewe.”—

Audiui archana verba, que non licet homini 2 Cor. xii. 1.

togui.—

“Ac my riȝtwisnesse & riȝt ’ shal reulen al helle,
And mercy al mankynde ’ bifen me in heunene. 395

For I were an vnkynde Kyngc ’ but I my kynde holpe,
And namelich at such a nede ’ þer nedes helpe bi-
houeth;

Non intres in iudicium cum servuo tuo, [domine.] Ps. cxlii. 2 
(p. 1) 
(Valg.),
I were unnatural
not to help my
own kin.

hus bi lawe,” quod owre lorde ’ “lede I wil fro hennes
þat me loued ’ & leued in my comynge.
And for þi lesynge, lucifer ’ þat þow lowe til Ene, 400
Thow shalt abyde it bittre”— ’ & bonde hym with
cheynes.

Astaroth and al þe route ’ hidden hem in hernes,
They dorste nouȝte loke on owre lorde ’ þe boldest of
hem alle,
But leten hym lede forth what hym lyked ’ and lete
what hym liste.

¶ Many hundreth of angeles ’ harpeden & songen,

Culpat caro, puryat caro ; regnat deus dei caro.

¶ Thanne piped pees ’ of poysye a note,

“Clario est solito post maxima nebula phebus,

392. hungry] hungre C; and hungred (sic) B. akale] so in R; a-
cale WO; a-calle C; a-cold B.

393. Ac] And C. se] se his R.
hym] it CB.

396. kynde] kyn R. holpe] so in R; helpe WCOB.

397. namelich] mandlich (!) C; maliche B. such] silke (!) C. nedes] 
nele B. [domine] in O only.

399. me] I B.

400. love] so in R; leighe WC;
The sun is brightest after sharp showers.

Love is dearest after strife.

Truth and Peace embrace.

Righteousness and Peace kiss each other.

Ps. lxxxiv. 11 (Vulg.).

Ps. cxxxii. 1 (Vulg.).

The poet awakes, and bids his wife and daughter Kalote

And called kitte my wyf; and kalote my douther—

"Ariseth & reverenceeth, goddes resurrexioun,

...
And crepeth to pe crosse on knees & kisseth it for a to revere and kisseth; "

For goddes blissed body it bar for owre bote, And it afereth pe fende for suche is pe my3te, May no grysly gost gyde pere it shadweth!"
PASSUS XIX (PROLOGUE TO DOBEST).

Passus xix others; & explicit dobet, & incipit dobest.

Thus I awaked & wrote what I had dremed,
And diȝte me derely & dede me to cherche,
To here holy þe masse & to be houseled after.
In myddes of þe masse þo men ȝede to offrynge,
I fel eftsones a-slepe & sodeynly me mette,
That Pieres þe plowman was paynted al blody,
And come in with a crosse bifer þe commune peple,
And riȝte lyke in alle lymes to owre lorde ihesu;
And þanne called I conscience to kenne me þe sothe.

“Is þis Jesus or Pieres the Plowman?”

“Is þis ihesu þe iuster?” quod I; “þat iuwes did to deth?”
Or it is Pieres þe plowman! who paynted hym so rede?”
Quod conscience, & kneled þo “þise aren Pieres armes,
His coloures & his cotæ-armure ac he þat cometh so blody
Is cryst with his crosse · conqueroure of crystene.”

Title. Passus decimus nonus YO; to which B adds—et quintus de dobet.
W agrees with L.
1. dremed] ydremed WC.
3. holy þe] þe holi B.
3, 4. & to be—masse] COBY om.
5. COBY omit.
6. That] þanne O.

8. lymes] þynges W.
10. did] diden B; diden hym O.
11. it is] so in WCOBY; is it in Crowley.
13. are] and C.
"Why calle ye hym cryst?" quod I. "sithenes iuves calle hym ihesus? Patriarkes & prophetes • propheyed bifice, pat alkyn creatures • shulden knele & bowen, Anon as men nempned • pe name of god Ihesu. Ergo is no name • to pe name of ihesus, Ne none so nedeful to nempne • by nyyte ne by daye. For alle derke deuuelles • aren adradde to heren it, And synful aren solaced • & saued bi pat name. And ye calle hym cryst • for what cause, telleth me? Is cryst more of myyte • & more worthy name 
an ihesu or ihesus • pat al owre ioye come of?" "Thow knowest wel," quod conscience • "and pow konne resoun, That kynte, kynge, conqueroure • may be o persone. To be called a knihte is faire • for menshal knele to hym; To be called a Kynge is fairer • for he may knytes make; Ac to be conquerour called • pat cometh of special grace, And of hardynesse of herte • & of bendedesse [bothe]. To make lordes of laddes • of londe pat he wynneth, And fre men foule thralles • pat folweth nouȝt his lawes. The iuves, pat were gentil men • ihesu pei dispised, Bothe his lore & his lawe • now ar pei lowe cherlis. As wyde as pe worlde is • wonyeth pei none But vnder tribut & taillage • as tykes & cherles. And po pat becom crysten • by conseille of pe baptiste, 15. ye] W om. calle (2) called CBY; calleden O. 19. is] fer is B. fe] pat B. of] CBY om. 23. ye] thay C. calleu] callid B. 25. come] comeB. 26. konne] cast O. 27. O puts kynge before kynde. kynge] kyng and B. o] a B; of oo Y. 29. To] And to O. is] O om. 30. Ac] And CYB. 31. [bothe COBY] LW om. 36. As] Also B. wonyeth—none} noon of hem pei wonyeb W. 38. baptiste] baptisme WCO; baptisme Y; baptyme B.
The Christians are free men.

Jesus performed the duties of a king, and bare a crown of thorns.

He arose, and was a conqueror.

He gave his lieges places in Paradise.

And now He cometh to teach us.

Aren frankeleynes, fre men · poyr fullyng þat þei toke, And gentel men with ihesu · for Ihesus was [yfullid], And yppon caluare on crosse · yeroune kyng of iewes.

If It bicometh to a Kyng · to kepe and to defende, And conquerour of conquest · his lawes & his large. And so [dide] Ihesus þe iewes · he justified & taugte hem þe lawe of lyf · that last shal euere; And fended fram foule yueles · feuers & fluxes, And fro fendas þat in hem [were] · & fals bilene. Þo was he ihesus of iewes called · gentel prophete, And kyng of her kyngdome · & croune bar of þornes. Þ And þo conquered he on crosse · as conquerour noble; Myst no deth hym fordo · ne adown brynge, That he ne aros & regned · and ranysshed helle. And Þo was he conquerour called · of quikke & of ded, For he þaf Adam & Eue · and other mo blisse, þat longe hadde leyne bifoire · as lucyferes cherles. Þ And sith he þaf largely · alle his lele lyges Places in paradys · at her partyng hennes, He may wel be called conquerour · & þat is cryst to mene.

If Æ þe cause þat he cometh þus · with crosse of his passiou, Is to wissen vs þere-wyth · þat whan þat we ben tempted,
Ær-with to fyʒte & fenden vs · fro fallyng in-to synne, 61  
and se bi his sorwe · þat who so loueth ioye, 62  
To penaunce & to pouerete · he moste putten hym- 63  
seluen, 64  
And moche wo in þis worlde · willen & suffren.  

.GetItem(38,74)Ac to carpe more of cryst · And how he come to þat name,  
Faithly forto speke · his firste name was ıhesus.  
Tho he was borne in bethleem · as þe boke telleth,  
And cam to take mankynde · kynges and aungeles 68  
Reuerenced hym faire · with richesse of erthe.  
Angeles out of heuene · come knelyng & songe,  
Gloria in excelsis deo, &c.  

Kyngeþ come after · kneled, & offred 72  
Minre & moche golde · with-outen mercy askyneþ,  
Or any kynnes eatel · but knowlechyng hym soc-  
ueraigne  
Bothe of sonde, sonne, & see · & sithenes þei went  
In-to her kyngene kyth · by conseille of angeles.  
And there was þat worde fulfilled · þe which pow of  
speke,  
Omnia celestia, terrestria, flectantur in hoc no-  
mine Ihesu.  
For alle þe angeles of heuene · at his burth kneled,  
And al þe witte of þe worlde · was in þo þre kynges ;  
Resou[n] & [riʒtwisnesse] · & reuth þei offred,  
Wherfore & whi · wyse men þat tyme,  
Maistres & lettred men · Magy hem called.  

61. fenden] defenden W. in-to] to  
W. synuc] C om. (!)  
62. se] se (printed so) W. so] B om.  
64. wo] who B; O om. willen] to  
wollen W.  
65. Ac] As CB. more] B om. name]  
C om.  
66. Faithly] Feiʒ-fulli B.  
69. Reuerenced] Reuerenseden B.  
richesse] richesses W.  
70. out] B om.  
71. þat come W. kneled]  
knelynge OY; and kneliden B.  
72. moche] mylkyle (!) C.  
74. sonde] lond W; soule B; sonde  
and COY. see] sehe O.  
75. her—kyth] hir kyngenelich C;  
hir kyngenlith Y; erþe kyngriche B.  
nangeles] an angel B.  
76. worde] world Y.  
79. [riʒtwisnesse WOY] riʒfulnesse  
LCB; but see l. 84.
WHAT INCENSE, GOLD, AND MYRRH SIGNIFY. [PASS. XIX.

348

That o kynge cam with resoun · keuered vnder sense,
Be secounde kynge sitthe · sothliche offred
Rijtwisnesse vnder red golde · resouns felawe.
Golde is likned to leute · pat last shal enure,
And resouns to riche golde · to riste & to treuth.
The pridde kynge þo cam · knelyng to ihesu,
And presented hym with pitee · apierynge by myrre;
For mirre is mercy to mene & mylde speche of tonge.
Thre yliche honest þinges · [were] offred þus at ones,
þorw þre kynne kynges · knelyng to ihesu.

Jesus was not yet a king or a conqueror.

Like a conqueror,
He learnt many sleights.

He wrought miracles.

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<td>Was neyther kynge ne conquerour · til he gan to wexe</td>
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<td>In þe manere of a man · &amp; þat by moche sleight;</td>
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<td>As it bicometh a conquerour · to konne many sleightes,</td>
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<td>And many wyles &amp; witte · þat wil ben a leder;</td>
<td>96</td>
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<td>And so did ihesu in his days · who so had tyme to</td>
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<td>telle it.</td>
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<td>Sum tyme he suffred · &amp; sum tyme he hydde hym;</td>
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<td>And sum tyme he faȝte faste · &amp; sleigh otherwhile.</td>
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<tr>
<td>And some tyme he gaf good · &amp; graunted hele bothe,</td>
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<td>Lyf &amp; lyme · as hym lyste, he wrought.</td>
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<tr>
<td>As kynde is of a conquerour · so comsed ihesu,</td>
<td></td>
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<td>Tyl he had alle hem · þat he fore bledd.</td>
<td></td>
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</tbody>
</table>

In his iuvente þis ihesus · atte iuwen feste, 104
Water in-to wyn tourseled · as holy writ telleth,  
And pere bigan god · of his grace to dowel.  
For wyn is lykned to lawe · & lyf of holynesse;  
And lawe lakked þo · for men loued nouȝt her enimys.  
And cryst conseillethe þus · & comaundeth bothe,  
Bothe to lered · & to lewed · to lounye owre enimys.  
So atte feste firste · as I bifoere tolde,  
Bygan god, of his grace · & goodnesse, to dowel:  
And þo was he cleped & called · nouȝt holy cryst, but  
Therefore,  
A faunt fyn, ful of witte · filius marie.  
For bifoR his moder marie · made he þat wonder,  
þat she furste & foremest · ferme shulde bilieue,  
That he þorw grace was gete · & of no gome elles.  
He wrouȝt þat bi no watte · but þorw words one,  
After þe kynde þat he come of · þere comsed he  
 dowel. 
And whan he was woken more · in his moder absence,  
He made lame to lepe · & þane lȝte to blynde,  
And fedde with two fisses · & with fyue lounes  
Sore afyngred folke · mo þan fyue thousande.  
þus he conforted carful · & cauȝte a gretter name,  
þe which was dobet · where þat he went.  
For deþ þorw his doynges to here · & dombe speke he  
made,  
And alle he heled · halpe · þat hym of grace asked.  
And þo was he called in contre · of þe comune peple,
Then was He called the Son of David.

For He dedes that he did \textit{fili david, ihesus!} 129

For David was dounstiest \textit{of dedes in his tyme},

The berdes \textit{po songe: Saul interfecit mille, et david decem miliis;}

For \textit{hi pecontre ihesu cam \textit{c}::\textit{c} called hym \textit{fili david},

And nempnd hym of nazereth \textit{& no man so worthy To be kaisere or kyng \textit{of \textit{pe kyngedome of inida, 134

Ne ouer iuues iustice \textit{as ihesus was, hem получен.}

\textit{Where-of caiphas hadde enuye \& other of these,}

And forto done hym to deth \textit{day \& nynte \textit{pe} casten;}

Kuldden hym on-crosse-wyse \textit{at calaurie on fryday, And sitten buryden his body \& beden pat men sholde

Kepen it fro niȝt-comeres \& with knyȝtes y-armeed, 140

For no frendes shulde hym fecche \textit{for prophetes hem tolde,}

\textit{pat pat blessed body \textit{of burieles shulde rise, And gone in-to galile \& and gladen his apostles,}

And his moder Marie \textit{pus men before demed. 144

\textit{The knyȝtes pat kepten it \textit{biknewe it hem-seluen,}

\textit{pat angeles \& archangeles \textit{ar pe day spronge,}

Come knelynge to \textit{pe} corps \& songen, \textit{christus resurgens}

Verrey man bifer hem alle \& forth with hem he 3ede. 148

\textit{The iewes preyed hem pees \& bisouȝte pe knyȝtes}
THE INCREDULITY OF THOMAS.

Pass. xix.]

Telle þe comune þat þere cam • a compaignye of his apostoles,
And bywicched hem as þei woke • and away stolen it.

† Ac Marie Magdelenye • mette hym bi þe wey, 152
Goynge toward galile • in godhed & manhed,
And lyues & lokynge • & she aloude cryde,
In eche a compaignye þere she cam: christus resurgens!
 þus cam it out þat cryst outr-cam • rekeuered & lyued;

Sic oportet christum pati, & intrare, &c.;

For [þat] þat wommen witeth • may nou3te wel be conseille!

† Peter perceyued al þis • & pursued after,
Bothe iames & Iohan • Ihesu for to seke,
Tadde & ten mo • with Thomas of ynde. 160
And as alle þise wise wyes • weren togideres,
In an hous al bishette • & her dore ybarred,
Cryst cam in, & al closed • bothe dore & þates,
To peter & to his apostoles • and seyde pax vobis! 164
And toke Thomas by þe hande • and tanye hym to grope,
And fele with his fyngres • his flesshelie herte.

† Thomas touched it • & with his tongue seyde,

'Deus meus & dominus meus.'

Thow art my lorde, I bilene • god, lorde ihesu! 168
þow deydest & deth poledest • and deme shalt vs alle!
And now art lyuynge & lokynge • & laste shalt euere!'
CHRIST Teaches DO-BEST. [PASS. XIX.

Christ blessed Thomas,
and those still more who believe without sight.

Then He taught DO-BEST.

He gave His apostles power to bind and unbind.

He ascended into heaven.

He shall judge all men at Doom's-day:"

---

172. *bileuest*] leuest O.
175. *shal se*] scien B.
176. [*et crediderunt* COBY] LW om.
178. *he*] hym B.
179. *men*] of men C.
180. *Hym—to*] His power myste men Y: He myst men B. (These two readings are simpler, yet probably not genuine.) *men* W om. *O places it after assioille, synnes*] synne W.
181. *knowlchec*] so in O; knowlchec CY; knowleche B; apparently miswritten knowleche in L; knowleched W.
183. *hath*] O om. *be*] by W; bi B.
184. *to (2)*] WCOBY om. [where WCOBY] L omits, but the line is marked; els where in Crowley.
185. *assoille*] soilled C. *alle*] CB om.
186. *an heigh*] on heigh B; on hyz O. *in-to*] in-to Y; to the CB.
187. *wil*] wo (put for wol) B. *atte*] at F WOB; at CY.
188. *And*] L has And wil; but wil should be omitted, as in WCOBY.
189. *Payeth*] And payeth O.
191. *hem*] hym COB. *at*] a CY.
193. *wikke*] wikkede WCOBY.
The conscience of Crist & of his crosse carped,
And conselled me to knele per-to & pane come,

One spiritus paraclitus to piers to his felawes;
In lykenesse of a lihtnyng he lyeste on hem alle,
And made hem konne & knowe of alkyng langages,
I wondred what pat was & wagged conscience,
And was afered of the lyyte for in fyres lyknessse 200

Spiritus paraclitus ouer-spradde hem alle.

"Quod conscience, & kneled "his is crystes messager,
And cometh fro pe grete god & grace is his name.
Knele now," quod conscience "& if pow canst synge,
Welcome hym & worshippe hym with veni, creator spiritus."

Thanne songe I pat songe & so did many hundreth,
And cryden with conscience "help vs, god of grace!"
And pane bigan grace to go with piers plowman,
And conselled hym & conscience pe comune to sompne,

"For I wil dele to-daye & dyuyde grace,
To alkynnes creatures pat [han] her fyne wittes,
Tresore to lyuc by to her lyunes ende,
And wepne to fyzte with pat wil neure faille.
For antecryst & his al pe worlde shal greue,
And acombe pe conscience but if cryst pe helpe.

And fals prophetes fele flatereres & glosers
Shullen come & be curatoures ouer kynges & erlis,
And pryde shal be pope pryne of holycherche,
Coueytyse & vnkyndenesse cardinales hym to lede.

"This is Christ’s messenger," said Conscience.
Grace counsels Piers,
bestowing gifts of grace
against the power of Antichrist.
For pride shall be pope.
For pi," quod grace, "er I go \cdot I wil gyue 3ow tresore, 
And wepne to fite with \cdot whan antecryst 3ow 
asailleth."

The gifts of the Spirit;
1 Cor. xii. 1.

Wit and eloquence;

And gaf eche man a grace \cdot to gyue with hym seluen, 
That ydelnesse encombe hym nouzt \cdot envye ne pryde. 

Divisiones graciuarum sunt, \&c.

Some he zaf wytte \cdot with wordes to shewe, 
Witte to wynne her lyflode with \cdot as pe worlde asketh, 
As prechoures \& prestes \& prentyce[s] of lawe, 
\& pei lelly to lyue \cdot by laboure of tonge, 
And bi witte to wissen other \cdot as grace hem wolde 
teche.

merchandise;

And some he kenned crafte \& kunnynge of sy3te, 
With sellyng \& buggynge \• her bylyf to wynne, 
And some he lered to laboure \• a lele lyf \& a trewe, 
And somme he tauzte to tilie \• to dyche \& to theche, 
To wynne with her lyflode \• by lore of his techynge, 
And some to dyuyne \& diuide \• noubres to kenne; 
And some to compas craftily \• \& coloures to make; 
And some to se \& to saye \• what shulde bifalle, 
Bothe of wel \& of wo \• telle it or it felle, 
As Astronomyenes fow astronomye \• \& philosophres wyse.

strength to do justice;

And some to ryde \& to recocure \• that unwrystfully was 
wonne; 
He wissed hem wynne it a3eye \• fow wightnesse of 
handes,

221. antecryst] any cristyne CB. 
222. eche] O om. gyce] guide W; 
go COY; goo B; but Crowley has 
guide. 
224. wordes] is wordis B. 
worlde] werk O. 
226. prentyce] Prentices WCOY; 
princes B; miswritten prentyce in L. 
227. by] foræ 3 O; by a B. 
229. he] B om. crafte] craftis B. 
230. buggynge] byggynge CYB. 
bilyf] bilyue WC; bileue Y; bileue 
(altered to bileue) O; lilode B. 
231. a (2)] COB om. 
232. theche] hegge COBY. 
234. to (1)] BY om. noubres] 
membres C; membris B. 
236. \&] and som C; & summe OB. 
shulde] shulde B. 
238. \&] on O. 
239. \&] \& som YB. unwrystfully] 
wrongfully W. 
240. wisser] wissem (C) B. wynne] 
to wynne WB. wightnesse] wight- 
wisnesse Y; witnesse CB.
And fechen it fro fals men: with foluyles lawes.
And some he lered to lyue in longyng to ben hennes,
In ponerte & in peneunce: to preye for alle crystene.
And alle he lered to be lele: & ech a crafte loue other, 244
And forbad hem alle debate: pat none were amonge hem.

"Thowgh some be clener þan somme: þe se wel,"
quod grace,
"þat he þat vseth þe fairest crafte: þo þe foulest I
couth haue put hym,
þinketh alle," quod grace: "þat grace cometh of my
zifte; 248
Loke þat none lakke other: but loueth alle as bre-
theren.

And who þat moste maistries can: be myldest of
berynge,
And crouneth conscience kyuge: & maketh crafte
þowre stauard,
And after craftes conseille: clotheth þow & fede. 252
For I make piers þe plowman: my procuratour & my
reve,
And Regystrere to receyue: redde quod deves.
My prowor & my plowman: Piers shal ben on erthe,
And for to tulye treuthe: a teme shal he haue." 256

Graue gau Piers a teme: foure gret oxen:
þat on was Luke, a large beste: and a lowe-chered,
And make, & mathew pe Frydel • myghty bestes bothe, 259
And loigned to hem one Iohan • most gentil of alle, 260
pe pryse nete of Piers plow • passyng alle other.

and four "stots;"

And grace gane pieres • of his goodnesse, foure stottis,
Al pat his oxen cryed • fey to harwe after. 263
On hyste Austyne • & ambrose an-other,
Gregori pe grete clereke • & Jerome pe gode;
Bise foure, pe feithe to teche • folweth pieres teme,
And harwed in an handwhile • al holy scripture, 267
Wyth two harwes pat pei hadde • an olde & a newe,
Id est, vetus testamentum & nonum.

and also four seeds, viz, the cardinal virtues.

The first is the Spirit of Prudence;

Spiritus prudencie • pe firste seed hyste, 272
And who so eet pat • ymagyne he shulde,
Ar he did any dede • denyse wel pe ende;
And lerned men a ladel bugge • with a longe stele,
Pat cast for to kepe a crokke • to suwe pe fatte abouen.

The seconde seed hyste • spiritus temperancie. 276
He pat ete of pat seed • hadde suche a kynde,
Shulde neuere mete ne mechel drynke • make hym to swelle,
Ne sholde no scorder ne scolde • oute of skyl hym byrnye,

260. most] the most CBY.
262. stotti] grete stottes CB.
263. fey] hem O. harwe] harwen
it B.
264. ambrose an-other] anofer ambrose B.
267. an] Y om.
268. an] and B. Id est] COBY om.
269. cardynales] so in COY; cardynals B; Cardinal W.
270. serve] sewen Y; swee (sic) C.

[hem WCz] it LCOBY. he] COBY om.
273. did—dede] deide any deep W. denyse wel] anyse hym wel of B.
274. ladel] lady (l) Y. bugge] bygge CB; to bigge O.
275. pat] To O; And W.
276—355. Here the Oriel MS. has lost a leaf. This passage is collated with C2.
277. hadde] it had C2.
Ne wynnyng ne welth e of wor[II]delicher richeesse 280
Waste worde of ydelnesse ne wykked speche meue;
Shulde no euryous clothe comen on hys rugge;
Ne no mete in his mouth pat maister Iohan spiced.

‡ The thriddle seed pat Pieres sewe was spiritus fortituidinis.

And who so eet of pat seed hardy was cure.
To suffre al pat god sent sykenesse & angres;
Myste no lesyng ne lyere ne losse of worldlye catel
Maken hym for any mournynge pat he nas merye in soule,

And bolde & abydyngse bismeeres to suffre,
And playeth al with pacyence & parce michi, domine, which confess patience;
And conedred hym vnder conseille of catom pe wyse;
Esto forti animo, cum sis damnatus inique.

‡ The fierthe seed pat pieres sewe was spiritus iusticie,
And he pat eet of pat seed shulde be euere trewe
With god, & nouȝte agast but of gyle one.
For gyle goth so pruyeuely pat good faith other-while
May nouȝte ben aspyed for spiritus iusticie.

‡ Spiritus iusticie spareth nouȝte to spille
Hem pat ben guilty & forto correcte
pe Kynge, zif he falle in gylte or in trespasse.
For counteth he no kynges wrathe when he in courte sitteth
To demen as a domes man; adraide was he neure,
Noither of duke ne of deth pat he ne dede pe lawe,
For present or for preyere or any prynces lLItres.

280. CC2BY om. worldlyche] see 1. 287.
281. Wast] Wat B. ne] ne no
282. rugge] rygge C; rigge C2B.
285. so] W om. was] was he W;
he was B.
286. sykenesse] & siknesse Y.
287. lesyng] lesynges WCC2BY,
ne lyere] no ber (!) C; hym dere B.
worldely] worldly C; no B.
He dide equite to alle · euene forth his powere.

Thise foure secedes piece sewe · and sithe he did hem harwe

Wyth olde lawe and newe lawe · pat lone myyte wexe
Amonge pe foure vertues · and vices destroye. 308

For communelich in contrees · kammokes & wedes
Fouleth pe fruite in pe feldes · perce pei growe togyderes ;
And so don vices · vertues worthy.

Quod Piers, "harweth alle pat kunneth kynde witte ·
bi conseille of pis doctours,

And tulyeth after her techynge · pe cardinale vertues.”

"Azejines pi greynes," quod grace · "bigynneth for to
ripe,

Ordeigne pe an hous, Piers · to herberwe in pi cornes.”

"By god ! grace," quod Piers · "3e moten gyue
tymbre,

And ordayne pat hous · ar 3e hennes wende.”

And grace gane hym pe crosse · with pe croune of
pornes,

That cryst vpon caluarey · for mankynde on pyned,
And of his baptesme & blode · pat he bledded on Rode
He made a maner morter · & mercy it hizte. 321

And perce-with grace bigan · to make a good founde-
ment,

And wattoled it and walled it · with his Peynes & his
passiou,

And of al holywrit · he made a rose after, 324

And called pat hous vnite · holicherche on englissh.

308. [he] po W.
309. [comunelich] comunes Y. kammokes] calokes B.
312. kunneth konneB W; konne
CC2Y; kwanke B. kynde] kydly
CC2BY.
313. tulyeth tilke WC2YB; telles
C, her] his C; pis C2. [he] B om.
315. [Piers] CBY om.; I has quod
Piers, where quod is wrongly repeated
from l.316. cornes] so in WB; corne
CC2Y.
316. god] goddis (wrongly) B. moten] most CB.
317. wende] wento B.
323. watleded] watlede W; watled
CC2Y; wattrid B. peynes] peyne W.
324. al] C2 om.
325. on] in C2.
And when his deed was done grace denied
A carte, hyde cristendome to carye piers shones;
And gat hym caples to his carte contricioun & confession,

And made presthode haywarde pe while hym-self went
As wyde as he wolde is with piers to tulye treithe.

Now is Piers to plow & pruye it asyde,
And gadered hym a grete oost to greuen he pinketh
Conscience and al crystene and cardinale vertues,
Blowe hem doune & breke hem & bite atwo pe mores;

And sente forth surquydous his seriaunt of armes,
And his spye spille-love one speke-yuel-byhynde.
Pise two come to conscience and to crystene peple,
And tolde hem tydynges "pat tyne pei shulde pe sedes,

That Pieres pere hadde ysowen pe cardynal vertues;
And Pieres borne worth broke & pei pat ben in vnite
Shulle come out, & conscience & 3owre two caples,
Confessioun & contricioun & 3owre carte pe bylce
Shal be coloured so queyntly & keuered vnder owre
sophistic,

pat [conscience] shal nou3te knowe by contricioun,
Ne by confessioun who is cristene or hethen,
Ne no maner marchaunt pat with moneye deleth,
Where he wynne wyth rijte with wronge, or with vsure.

Cardinalle or Cardinalles C2.
341. \(\text{(1)}\) of (corrected to &) Y; on B.
344. [conscience] conscioun in L, but marked for correction.
347. Where] Wheifer W.
Pride and
Lascivory prepare
to waste the
world.

Conscience bids
men to fly to
Unity or Holy-
Church.

Common Sense
bids them dig a
ditch about
Unity,
to serve as a
moat.

A list of those
who repented not.

With suche colours & queyntise · cometh pryde
y-armed,
With pe lorde pat lyeueth after · pe luste of his body,
To wasten, on welfare · and on wykked kepynge,
Al pe worlde in a while · porw owre witte," quod
pryde.

Quod conscience to alle crystene po · “my conseill 
is to wende
Hastiliche in-to vnyte · & holde we vs pe,
And preye we pat a pees were · in Piers berne pe plow-
man.
For witterly I wrote wel · we beth nouyte of strengthe
To gone agayne pryde · but grace were with vs.”

And þanne cam kynde wytte · conscience to teche,
And cryde & comaued · al crystene peple,
For to deluen a dych · depe a-boute vnite,
That holy-cherche stode in vnite · as it a pyle [were].

Conscience comaued po · al crystene to delue,
And make a mucche mote · pat myyte ben a strengthe,
To helpe holycherche · & hem þat it kepeth,

Thanne alkyne crystene · saue comune wommen,
Repenteden & refused synne · saue they one ;
And fals men, flat[er]eres · vsureres and thunes,
Lyeres and questmongeres · þat were forsworen ofte,
Wytyngle and willefully · with þe false helden,
And for syluer were forswore · sothely þei wist it.

þere nas no crystene creature · þat kynde witte
hadde,
CONSCIENCE INVITES MEN TO THE EUCHARIST.

Sawe schrowes one · suche as I spak of,
That he ne halpe a quantite · holynes to wexe. 372
Somme þorw bedes-bydlynge · and somme þorw pyl-
grymage,
And other pryue penaunce · and some þorw penyces
delynge.

¶ And þanne welled water · for wikked werkes,
Egerlich ernyne · out of mennes eyen. 376
Clennesse of þe commone · & clerkes clene lyuynge
Made vnite holicherehe · in holynesse to stonde.

"I care nouȝte," quod conscience · "þough pryde come
nouthe, 379
þe lorde of luste shal be letted · al þis lente, I
hope.
Comep," quod conscience · "þe cristene, and dyneth,
þat han laboured lelly · al þis lente tyme.
Here is brad yblessed · and goddes body þer-vnder.
Grace þorw goddes worde · gane Pieres power, 384
[And] myȝtes to maken it · & men to ete it after,
In helpe of her hele · onys in a moneth,
Or as ofte as þey hadden nede · þo þat hadde ypayed
To pieres pardoun þe plowman · redde quod debes."
¶ "How?" quod al þe commone · "þow conseillest vs
to zelde 389
Al þat we owen any wyȝte · ar we go to housel?"
¶ "That is my conseille," quod conscience · "& card-
dynale vertues,
þat vche man forȝyue other · and þat wyl þe pater-
noster,

371. one] O om. suche] and swich
372. halpe] hape Y.
373. pylgrymage] pilgrimagges W.
374. penaunce] penaunces W.
penyces] pens Y; pans B.
375. for] with C; þurgh B.
376. ernyne] þernynge B; ren-
ynge O.
377. of þe] out of W.
379. þough] þoug B.
380. lente] leaute (by confusion
with leute) Y; of. 1. 382.
381. Comep] Comes C. quod] B
om. 3e' ich O; þe B.
385. [And W] LCObY omit, but
it is found in Crowley, myȝtes so
in WB; Mighte COY.
A brewer refuses to do so.

He prefers selling dregs and draff.

Conscience warns the brewer.

A vicar says,

"I never knew cardinal but such as comes from the pope."

---

M. st. vi. 12.

*Mt. vi. 12.

*El dimitte nobis debita nostra,* &c.,

And so to ben assoiled & sithen ben houseled."

*"*Je, bawe!" quod a brewere. "I wil nouȝt be reueld,

Bi ihsus! for al ȝowre ianglyne & with spiritus

justicie,

Ne after conscience, by cryste & whil I can selle

bothe dregges & draffie & drawe it at on hole,

þikke ale & þinne ale & for þat is my kynde,

And nouȝte hakke after holynesse; & holde þi tonge,

conscience! Of spiritus justicie þow spekest moche an ydel!"

*"*Caytyue," quod conscience. "cursed wrecche!

Unblessed artow, brewere & but if þe god helpe;

But þow lyue by lore of spiritus justicie,

þe chief seed þat Pieres sewo & ysaued worstow neure.

But conscience þe comune fede & cardynale vertues,

Leue it wel þei ben loste bothe lyf & soule."

*"*Thanne is many man ylost . quod a leued yvory,

"I am a curatour of holykyrke & come neure in

my tyme

Man to me þat me couth telle of cardinale vertues,

Or þat accounted conscience at a cokkes fether or an

hennes!

I knewe neure cardynal þat he ne cam fro þe pope,

And we clerkes, whan þey come for her comunes

payeth,

For her pelure and her palfreyes mete & piloures þat

hem folweth.

---

393. sithen] sithen to CY; sip to B.
394. bawe] how CB; bow Y.
397. dregges] dragges Y. it] it out
W. on] C om.
398. þikke] Thilke C. ale (1)] alle
B. ale (2)] alle bope B.
400. meche] B om.
402. artow] art þou OB.
403. lore] þe lore B.

404. worstow] worjest þou O; worst þou B.
405. fede] seed O.
406. Y omits.
407. In margin of O—Of cardyn-
nalis.
B. ae (2)] alle bope B.
410. accounted] counted COY.
411. cardynal] Cardynal vertues B.
412. payeth] payed C.
413. folweth] folowed C; folwei B.
CARDINALS SHOULD STAY AT AVIGNON.

The country is the worse for them.

I wish they would stay at Avignon! Ps. xvii. 26 (Vulg.).

Conscience, Grace, and Piers should be in royal courts.

PASS. XIX.

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God amend the pope!

And tranailleth & tulyeth · for a tretour also sore
As for a trewe tydy man · al tynes ylyke. 436
And worshiped he he pat wrongte al · bothe good & wykke,
And suffreth pat synful be · til some tyme pat pei re-pente.
And god amende pe pope · pat pileth holykirke,
And cleymeth bifor pe kynge · to be keper ouer crystene,
And counteth nouzt pough crystene · ben called & robbed,
And fynt folke to fy3te · and cristene blode to spille,
Aȝuyne pe olde lawe & newe lawe · as Luke per-of
witnesseth,

Non occides: michi vindictam, &c.
It semeth, by so · hym-self hadd[c] his wille, 444
That he ne reccheth riȝte nouȝte · of al pe remenaunte.
And cryst of his cardesye · pe cardinales saue,
And tourne her witte to wisdome · & to wele of
soule !
For pe comynge," quod pis curatour · "counten ful litle
pe conselle of conscience · or cardinale vertues, 449
But if pei [se-ȝe] as by sȝȝte · somwhat to wynnynge ;
Of gyle ne of gabbynge · gyne pei neuerre tale.
For spiritus prudencia · amonche pe peple, is gyle, 452

[fol. 87.]

435. tulyeth] tiliep WOBY; tillies C. tretour] treytour Y; traitour CB.
436. tydy] lyneng C.
437. wikke] wikked C; ille O.
438. pat (1)] pe pat B. til—re-
pente] erased in W; supplied by Mr Wright from another MS.
440. keper] O om. ouer] our C; on Y.
441. nouȝt] at nouȝt O; Y om. pough] pough B. called] killed WCOB; kalld Y.
442. fynt] fyndes C.
443. lace (2)] B om. witnesseth] witnesse C. occides] occides &c. O.

vindictam] so in the MSS.
444. hym-self] Pat hymself B. hadde] so in WYB; miswritten hadd in L; had C. wille] own wille 0.
445. ne] WCO om. remenaunte] toper remenaunt O; renault (!) B.
447. witte] wittis W. wel] wel C; welpe W.
448. For] B om. counten] accounted B.
449. cardinale] Cardynals B.
450. [seis W] seigh CC2; seie B; seen O; sight (by mistake) Y; L has sowe; Crowley has se.
451. gyne] gil Y; gift C.
And alle þo faire vertues • as vyces þei semeth ;
Eche man sotilet a sleight • synne forto hyde,
And coloureth it for a kunnynge • and a clene
lyuynge."

¶ Thanne louge þere a lorde • & " by þis liȝte," sayde,
" I halde it ryȝte & resonne • of my rene to take
Al þat myne auditor • or elles my stuwarde
Conseilleth me by her acounte • & my clerkes wryt-
ynge.

¶ With spiritus intellectus • they seke þe reunes rolles,
And with spiritus fortitudinis • fecche [it] I wolde."  
¶ And þanne com þere a kynge • & bi his croune 
seythe,  
"I am Kynge with croune • þe comune to reule,  
And holykirke & elergy • fro cursed men to defende.
And if me lakketh to lyue by • þe lawe wil I take it,
þere I may hastlokest it haue • for I am hed of lawe ;
For þe ben but membres • & I aboue alle.  
And sith þI am 3owre aller hed • I am 3owre aller hele,
And holycherche chief help • & chiftaigne of þe comune.
And what I take of 3ow two • I take it atte techynge
Of spiritus justicie • for I ingge 3ow alle ;
So I may baldely be houseled • for I borwe neuere,
Ne craue of my comune • but as my kynde asketh."

453. B omits. [lo] the COY.
454. sotilet] subtileþ WOY ;
455. coloureth] colourd C; keuereþ B. for] with COBY. a (2) b om.
457. halde] holde WOBY. rewe]
460. they] to CBY. reues Iewes (1) B.
461. [it WOBY] L omits, but is marked for correction. 1] Y om. 
wole] wole after W.
462. þanne] O om.  
463. to] O om. defende] fende W.
466. hastlokest] so in OY; hast-
lokest W; hastilest B; hastlyest C. hed] hedæ CY; heed W.
467. For] And W. 3e] þei B. membres] membris B.
468. sith] seip B. aller (1) alfer O; eild B. aller (2) alfer OB.
469. cherche] chirches WO. chif-
taigne] cheuentayn B; Chieftayn WOY.
470. atte] at þe WOBY.
472. baldely] boldely WCBY ; boldi O.
473. craue] care B.
"In conditione," quod conscience, "pat how konne defende And rule þi rewme in resoun: riȝt wel, & in treuth, Take þow may in resoun: as þi lawe asketh; 476 O[nia tua sunt ad defendendum, set non ad depredandum!"

Be vyker hadde fer home: & faire toke his leue,
The poet awakes. And I awakned þere-with: & wrote as me mette.

475. in (1)] and CY; bi O. In the margin of O—De pietate regis. 476. may] so in COBY; mayst W. [hi] þe O. depredandum] deprehen-dendum (printed depredandum) W; deprecandum CBY. 477. vyker] vicorie O. [his] is C. 478. awakned] a-wakip B. wrote] wroot WCY; wrouȝte O; wroȝt B.
PASSUS XX (DO-BEST I).

Passus xx\textsuperscript{vs} de visione, \& primus de dobest.

Thatame as I went by pe way \& when I was bus awaked, The poet wanders about;
\textit{Heue-chered I zede \& and elyne in herte ;}
I ne wiste where to ete \& ne at what place.\footnote{Fol. 87 b.}
And it neigned nyeghe pe none \& with nede I mette, \footnote{As B, \& ne } That afronted me foule \& and faitour me called.\footnote{A man may take food}
"Coudestow nouzte excuse pe \& as dede pe Kynge \& other,
hat pow toke to pi bylyf \& to clothes and to sustenance,\footnote{Ne wyght none wil ben his borwe \& ne wedde hath none to legge.}
As by techynge \& by tellynge \& of \textit{spiritus temperance},
And pow nome namore \& pan nede pe tauzte, \footnote{gin of O—Necessitas.}
And nede ne hath no lawe \& ne neure shal selle in dette? \footnote{by (2) CB om.}
For pe thynges he taketh \& his lyf forto saue,
That is mete, when men hym werneth \& he no moneye
weldeth,\footnote{none (1) O om. ; ne (printed he) W.}
& Ne wyght none wil ben his borwe \& ne wedde hath none to legge.
And he causeth in that case & come per-to by sleighte, 16
He synmeth nouzeth sothelich that so wynneth his fode.
And pouf he come so to a clothe & can no better
cheuysaunce,

Nede anon rynse • nymeth hym vnnder meynpryse.

And if hym lyst for to lape • þe lawe of kynde wolde
That he dronke at eche diche • ar he for thurste deyde.
So nede, at grete nede • may nymen as for his owne, 20
Wyth-oute conseíle of conscience • or cardyneal vertues,
So þat he suwe & sanc • spiritus temperancie.

[For is no vertue by fer • to spiritus temperancie,
Neither spiritus iusticie • ne spiritus fortitudinis; 24
For spiritus fortitudinis • forfaiteth ful oft,
He shal do more þan mesure • many tyme & ofte,
And bete men ouer bitter • and somme of hem to litel,
And greue men gretter • þan goode faith it wolde. 28

[And spiritus iusticie • shal ruggen, wolhe, nolhe,
After þe kynges conseíle • & þe comune lyke.
And spiritus prudencie • in many a poynte shal faile
Of þat he weneþ wolde falle • if his wytte ne were. 32
Wenynge is no wysdome • ne wyse ymagynacioun,
Homo proponit • deus disponit • & gouvemeth alle good
vertues.

Ac nede is next hym • for anon he meketh,
And as low as a lombe • for lakkyng of þat hym nedeth.

cheuysaunce] che (!) C.
17. nymeth] takes C.
18. lyst[ ] let (!) B. for] CRY om.
19. droune[ ] dronke O, eche] ech C Y.
20. at] as (printed al) W.
22. suwe] sowe WC; sue O; sowe Y.
23. is] fer is B.
24. Neíther] Ne WO.
25. forfaiteth] forfeteth WOYB; forfeteth C.
26. C omits. more] no more (!) B.
27. Here collation with Y omes.
and with R recommences. bete] bete
Wyse men forsoke wele. for þey wolde be nedy, 
And woneden in wildernesse & wolde nouȝte be riche.

God became needy Himself.

So nedy he was, as seyth þe boke. in many sondry places,

Then be not ashamed of being needy.

Thenbenot bide C spronge on 3G's felle'

Anticryst over-turnes truth.

In eche a contre þere he cam. he cutte awey treuth, 
And gert gyte grewe þere. as he a god were.

38. in wildernesse] wel elently R (as in C-text).
39. god al] þo god of B.
40. nedye he was] he was nedy R.
41. foule] foughel C; gray B. fleighe] fle WRCO; go B.
42. to flete] it flet C; þat it fletip B. to (2]) or to R.
43. sourere] sore B. þat] to B.
44. bydde] bidde RCOB; bide W; byde L.
45. pouerere] porere B; also porer O.
46. had] hab W. me] R om. I felle] I fel RC; I fil W; a fel B.
47. al þe] alle R; al CB. In margin of O—Antecrist. Ieronimus super illud Dan. 12. beatus qui expectat & peruenit vsque ad dies 1335. beatus, inquit, qui, interfecto antiehristo, dies supra numerum presinittum 45. prestolatur, quibus & dominus saluator in sua magestate venturus est. [See S. Jerome on Dan. xii. 12.]
48. it] C om.
50. contra] Court CB.
51. gert] syet or gyet (!) B. grove] grew B. god] god (printed Good) W.
Friars welcome Antichrist.

Only fools resist him.

Holy and true men are cursed by Antichrist's followers.

Pride bears Antichrist's banner.

Conscience counsels the worldly-foolish to keep within the church.

Nature hears Conscience, and

58. religiouses R. 63. a] as a W.
59. forth] Rom. Pat] a R. 64. And] Same W. were R.
60. as (1)] also B. mynschief] mesh of (3) B.
61. wet leuer] gladdere R. 66. any while] gyte R.
62. [Lenger WCOB] Lengore LR. 69. boldely] ful baddli B.
sith] pan O. [leute] leute or leute RB; lenten LWCO; bat cf. C-text, and see
lenten. 70. after] after] bust & O.
1. 145. O has—Lenger pan lenten to be so rebuked, which agrees with
Crowley, rebuked] robbid and neved B.

Fyers folwde pat fende: for he 3af hem copes,
And religiouse reuerenced hym; and rongen here belles,
And al pe couent forth cam: to welcome pat tyrant,
And alle hise, as wel as hym: saue onlich folis;
Which folis were wel leuer: to deye pa to lyue
[Lenger], sith [leute] : was so rebuked,
And a fals fende antecriste: ouer alle folke regned;
And pat were mylde men & holy: pat no myschief
dreddeen,

Defyed al falsenesse: and folke pat it vsed,
And what Kynge pat hem conforted: knowynge hem
any while,
They cursed, and her conseille: were it clerke or lewed.

Antecriste hadde thus sone hundredes at his baner,
And Pryde it bare: boldely aboute,
With a lorde pat lyueth: after lykynge of body,
That cam azenie conscience: pat kepere was & gyrore
Ouer kynde crystene: and cardynale vertues.

"I conseille," quod conscience po: "cometh with
me, 3e folles,
In-to vnyte holy-cherche: and holde we vs there,
And crye we to kynde: pat he come & defende vs.
Folles, fro pis fendes lymes: for Piers loue pe plowman.
And crye we to alle pe comune: pat pei come to vnite,
And peire abide and bikere: azerbai beliales children."

Kynd conscience po herde: and cam out of pe
planetes,
And sent forth his forciourres · feures & fluxes, 80 sends forth his messengers,
Coughes, and cardiacles · crampes, and tothaches,
Rewmes, & radegoundes · and roynouse scalles,
Byles, and bocches · and brenyng agues ;
Frenesyes, & foule yueles · forageres of kynde,
Hadle yprykked and prayed · polles of peple, 84 viz. diseases,
pat largelich a legioun · lese her lyf sone.

¶ There was—"harrow and help! · here cometh kynde,
With deth pat is dreadful · to vndone ys alle!" 88

¶ The lorde that lyned after lust · tho alowde cryde
After conforte, a knyghte · to come and bere his banere.
"Al-arme! alarme!" quod pat lorde · "eche lyf kepe his owne."

¶ And þanne mette þis men · ar mynstralles myȝte
pipe, 92
And ar heraudes of armes · hadden descrened lorde.

¶ Elde þe hore · he was in þe vauntwarde,
And bare þe banere bifor deth · by rȝte he it clayned.
Kynde come after · with many kene sores,
As pokkes and pestilences · and moche poeple shente ; 96
So kynde þorw corupcionys · kulled ful manye.

¶ Deth cam dryuende after · and al to doust passhed
Kynges & knytyes · kayseres and popes ; 100
Lered ne lewed · he let no man stonde,
That he hitte euene · þat euere stirred after.

80. forciourres] forreyours W; forrecours O; forrecors R.
82. roynouse] roynouse C; roynouse O. scalles] seabbes W.
85. yprykked] priked O. of] of the COB.
86. pat] R om. lese] lose R; loste W; loren CO; lorn B.
88. vndone] vndoen R; vndon CB; vndo WO.
90. conforte a] R om.
91. Al-arme] Alarme COB; A larme WR. alarme] a larme W.
92. And] R om.
94, 95. COB omit.
96. come after] cam after hym R.
97. and] þat O.
98. kulled] killede OB; kilde W.
99. dryuende] driuende R; dryuynge WCOB. doust] duste WR;
dust COB. passhed] Paschte (altered to daschte) R; passid B.
101. ne] and W. let] leet WC; left R.
102. hitte] ne hitte O. euere stired] stirred neuer CB.
Many a lonely lady, and lemmanes of knyghtes
Swounded and swelted, for sorwe of dethes dyntes.

Conscience of his curteisye, to kynde he bisouyte,
To cesse & suffre, and see where pei wolde
Lene pryde prynely, and be parfite cristene.

And kynde cessed tho, to se pe peple amende.
Fortune gan flatten them, po fewe pat were alyue,
And byhight hem longe lyf, and lecherye he sent,
Amonges al manere men, wedded & vnwedded,
And gadered a grete hoste, al agayyne conscience.

This lecherye leyde on, with a laughynge chiere,
And with pryue speche, and peynted wordes,
And armed hym in ydlenesse, and in hiegh berynge.
He bare a bowe in his hande, and manye blody arwes,
Weren fethered with faire biheste, and many a false truthe.

With[h] his vntydy tales, he tened ful ofte
Conscience and his compaignye, of holicherche pe techeres.

Thanne cam concityse, and caste how he myzte
Overcome conscience, and cardynal vertues,
And armed hym in auyrce, and hungriliche lyued.
His wepne was al wiles, to wynnen & to hyden;
With glosynges and with gabbynges, he gyled pe peple.

Symony sent[e] to assaille conscience,
And preched to pe peple, and prelates pei hem maden,
To holden with antecryste, her temeraltes to sane;

104. Swowned] Swowed B. dethes]
dethe C; his W.
105. cesse] se and to C; see and B.
106. alyue] on lyue OB.
107. a] R om. laughynge] lawh-
ynge R; lawynge O; Ianglynge W.
108. blody] brode W.
109. With] so in WCROB; Wit
110. his] R om.
111. cardyna] cardinales R.
112. And] B om. hungriliche]
vgrisliche R; vngreliche C.
113. wyles] whyles O. wynnen]
wynnyng B. hyden] holden B.
114. with (2)] RCOB om. he gyled] to bigyle O.
115. sente] so in WCOB; sent L; sente R.
And come to þe kynges conseil·e as a kene baroun,
And kneled to conscience· in courte afor hem alle,
And gart gode feith flee· and fals to abide,
And boldeliche bar adown· with many a brítte noble
Moche of þe witte and wisdom· of westmynster halle.
He ingged til a justice· and iusted in his ere,
And ouertilte al his treuthe· with “take þis vp amendement.”
And to þe arches in haste· he þede anone after,
And torne Ciule in-to Symonye· and sitthe he toke þe official;
For a [mantel] of menyuere· he made lele matrimonye
Departen ar deth cam· & deuor[r]s shupte.
¶ “Alas!” quod conscience, & cried þo· “wolde criste, of his grace,
That couciyse were cristene· þat is so kene a filȝter,
And bold and bidyng· while his bagge lasteth.”
¶ And þanne lowgh lyf· and leet dagge his clothes,
And armed hym in haste· in harlotes wordes,
And helde holynesse a iape· and hendenesse a wastour,
And lete lente a cherle· and lyer a fre man;
Conscience and conseil· he counted it a folye.
¶ Thus relyed lyf· for a litel fortune,
Sloth marries Wanhope (Despair).

And pryked forth with pryde • preyseth he no vertue,
[Ne] careth nouȝte how kynde slow • and shal come
atte laste, 149
And culle alle erthely creature[s] • saue conscience
one.
Lyf leep asyde • and lauȝte hym a lemmman,
"Heel & I," quod he • "and hieghnesse of herte 152
Shal do þe nouȝte drede • noyther deth ne elde,
And to forgete sorwe • and þyue nouȝte of synne."
¶ This lyked lyf • and his lemmen fortune,
And geten in her glorie • a gadelyng atte laste, 156
One pat moche wo wrouȝte • sleuȝte was his name.
Sleuȝte wex wonder þerne • and sone was of age,
And wedded one wanhope • a wench of þe stuwuȝes.
Her syre was a susour • þat neuere swore treuth,
And culle alle erthely creature[s] • saue conscience
one.
Lyf leep asyde • and lauȝte hym a lemmman,
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And wedded one wanhope • a wench of þe stuwuȝes.
Her syre was a susour • þat neuere swore treuth,
And culle alle erthely creature[s] • saue conscience
one.
Lyf leep asyde • and lauȝte hym a lemmman,
"Heel & I," quod he • "and hieghnesse of herte 152
Shal do þe nouȝte drede • noyther deth ne elde,
And to forgete sorwe • and þyue nouȝte of synne."
¶ This lyked lyf • and his lemmen fortune,
And geten in her glorie • a gadelyng atte laste, 156
One pat moche wo wrouȝte • sleuȝte was his name.
Sleuȝte wex wonder þerne • and sone was of age,
And wedded one wanhope • a wench of þe stuwuȝes.
Her syre was a susour • þat neuere swore treuth,
And culle alle erthely creature[s] • saue conscience
one.
Lyf leep asyde • and lauȝte hym a lemmman,
"Heel & I," quod he • "and hieghnesse of herte 152
Shal do þe nouȝte drede • noyther deth ne elde,
And to forgete sorwe • and þyue nouȝte of synne."
¶ This lyked lyf • and his lemmen fortune,
And geten in her glorie • a gadelyng atte laste, 156
One pat moche wo wrouȝte • sleuȝte was his name.
Sleuȝte wex wonder þerne • and sone was of age,
And wedded one wanhope • a wench of þe stuwuȝes.
Her syre was a susour • þat neuere swore treuth,
Lyf lene dryu en pat leechcrasfe • lette shulde elde, 172
And dryuen awey deth • with dysas and drogges.

"And elde anmuted hym on lyf • and atte laste he hitte
A Fisicen with a forred hood • pat he fel in a palsye,
And þere dyed pat doctour • ar three dayes after. 176
"Now I see," seyde lyf • "pat surgerye ne Fisyke
May nouþte a myte auaille • to medle agin elde;"
And in hope of his hele • gode herte he hente,
And rode so to reuel • a ryche place and a merye, 180
The companye of conforte • men cleped it sumtyme.
And elde anone after me • and ouer myne heelt ȝede,
And made me balled biforme • and bare on þe cronne,
So harde he ȝede ouer myne hed • it wil be seen eure.

"Sire euell-ytanþte elde," quod I • "vnhende go with
the!
Sith whanne was þe way • ouer [mennes] hedes?
Haddestow be hende," quod I • "þow woldest have
asked lene!"

"þe! leue lordeyne," quod he • and leyde on me with
age,
And hitte me vnder þe er • vnethy may iche here;
He buffed me aboute þe mouthe • & bette [e] out my tethe,
And gyued me in goutes • I may nouþte go at large.
And of þe wo þat I was in • my wyf had reuth, 192
And wisshed ful witterly • þat I were in heuen.

173, dryuen] to-drive R. dyas] so
in W; dias CO; dayes R; tragic
mator (!) B. dragges] drogges W.
174, anmuted] aduenturid B. hitte]
hette B.
175, a (3)] the CB; O om.
177, surgerye] surgiens CB.
178, a] oo B. medele] medele CO;
mede W.
179, herte] hope O. he] RB om.
180, so] forþ W. reuere] a reuel
W.
181, conforte] court CO; court of
(!) B. men] B om.
182, me] hym R. yede] he ȝede O.
183, ou] yppon B.
184, euere] cuene B.
186, þe] þi O. [mennes] so in
WCR Ob; men L; cf. l. 286.
188, lordeyne] so in R; hurdeyn
W; lordyng COB.
189, may] myste W; but see l. 191.
190, me] me so W. bette WCO]
bett L; bet RB. out my] me on the
COB. tethe] wange-tethe R. þe-
tethe] at out my teph he bette W.
191, gyued] gyede O.
192, had] hadde (printed hande)
W.
193, ful] wel R.
NATURE COMFORTS AND ADVISES THE POET. [PASS. XX.

For þe lyme þat she louned me fore · and leef was to fele, On nyȝtes namely · when we naked were, I ne myght in no manere · maken it at hir wille, 196 So elde and she sothly · hadden it forbeten.

And as I seet in þis sorwe · I say how kynde passed, And deth drowgh niegh me · for drede gan I quake, And cried to kynde · out of care me brynge, 200 "Loo! elde þe hoore · hath me biseye, Awreke me, if þowre wille be · for I wolde ben hennes."

He bade me dwell in Unity,

I found Unity besieged by seven giants and Antichrist,

Death drew nigh me, and I begged Nature to release me.
Sleuth with his slynge · an hard saut he made, 216
Proude prestes come with hym · moo pan a thousand,
In paltokes & pyked shoes · & pisseres longe knyues,
Conmen azein conscience · with couteysse pei helden.

"By Marie," quod a manseö preste · of pe marche of
yrlonde, 220

"I counte namore conscience · bi so I cacche sylner,
Than I do to drynke · a draughte of good ale!"
And so seide sixty · of pe same contreye,
And shoten azein with shotte · many a shef of othes,
And brode hoked arwes · goddes herte, & his nayles,
And hadden almost vnyte · and holynesse adowne.

Conscience cryed, "helpe· clergye, or ellis I falle
Thorw inparfit prestes · and prelates of holicherche."
Freres herden hym crye · and comen hym to helpe,
Ac for pei couth nou3te wel her craft · conscience for-
soke hem.

Nede neghed tho nere · and conscience he tolde
That pei come for couteysse · to hane cure of soules—
"And for pei arm poure, par auenture · for patrimoine
hem faileth,

Thei wil flatre, to fare wel · folke pat ben riche;
And sithen pei chosen chele · and [cheytif] pouerte,
Lat hem chewe as pei chese · and charge hem with no
cure!

216. an] and (!) CB. saut] saute R; assaut WCOB. he] COB om.
217. moo·thousand] passyng a
hundreth R; a correction made by
the author; see C·Text.
218. pisseres] pisseres WB; pissers CO.
219. helden] holde B.
220. Marie] pe marie R, manseö]
mased CB. of] was of R. yrlonde] erland R; Irlande CB; irloond O; Walys W.
221. namore] no more bi OB,
I (2)] pat y B.
224. azein] ayein hym COB. many
—shef] with many shef COB, of

other] arwes B.
225. nayles] bones B.
229. and] B om.
230. Ac] And COB.
231. tho] to C. nere] here B.
232. for] for no (!) R.
233. hem faileth] pei faile W.
234. to] and W. folke] wip folk W.
235. sithen] seyn CB. [cheytif]
cheitif C; chaytijf O; cheytife LR;
cheitifte W (which must be a slip).
cheytif pouerte] pore cheitifte B.
236. chese] so in R; chose W;
chosen COB.
Conscience welcomes the friars.

Let friars be beggars."

But Conscience welcomes the friars.

And sithen Freres forsuke · pe felicite of erthe,
Lat hem be as beggers · or lyne by angeles fade!" 240

† Conscience of pis conseille po · cowsed forto laughe,
And curtei[s]lich comforted hem · and called in alle
freres,
And seide, "sires, sothly · welcome be 3e alle
To vnite and holicherehe · ac on thyng I sow preye,
Holdeth sow in vnyte · and haneth none envye 245
To lered ne to lewed · but lyneth after sowre rewle.
And I wil be sowre borgh · 3e shal haue bred and
clothes,
And other necessaries [I-nowe] · sow shal no thyng
faille,

With pat 3e leue logyk · and lerneth for to louye.
For lone laft pei lordship · bothe londe and scole,
Frere Fraunceys and Dominyk · for lone to ben holy.
† And if 3e couejethe cure · kynde wil sow teche, 252
That in mesure god made · alle manere thynes, 
And sette [hem] at a certeyne · and at a syker noumbr,
And nempned names newe · and noumbred pe sterres ;

Qui numerat multitudo: stellatarum, & omnibus
eis [nomina vocal], &e.

† Kynges & knyghtes · pat kepyn and defenden, 256
Han officers vnder hem · and vch of hem certeyne ;

237. 238. R omits. begge] bigge O.
239. And sithen] For sith R. ʃʃʃ\nR om.
241. Iom. laughe] laughe (!)
B.
242. curteislich] curteilich (marked
for correction) L.
244. and] and to C. ac] and C.
247. shal] shullen B.
248. [I-nowe R] I-nowe C; ynowe
WOB; better than anowe L. now
shal] pow shal] R; faile] lakke R.
250. lust] fer of loft B.
251. Frere] Freres COB.
252. couejethe] coueites C; coueite
WOR. teche] telle R.
253. thynges] thyng B.
254. [hem W] it LCROB, at (2) WO om. a (2) C om.
255. names — noumbred] hem
names · and newe nombre R. sterres]
preestes (!) COB. Quis R. ʃʃʃ —
cis] RO om. [nomina CB] LWRO
om. [rocet] not in the MSS.
256. kepew] kepet R.
257. hem (1)] hym RB. vch) of
iche O. certeyne] a certain WOB.
PASS. XX.

HELL IS WITHOUT NUMBER.

And if pei wage men to warre · pei write hem in noumbre,
[Or] wil no tresorere hem paye · travaile pei neure so sore.

Alle other in bataille · ben yholde bribours,

Pilours and pykehermois · in eche a place yoursed.

Monkes and monyals · and alle men of Religion

Her ordre and her reule wil · to han a certeyne

noumbre.

Of lewed and of lered · pe lawe wol and axeth

A certeyn for a certeyne · sane onelich of freres.

For-pi," quod conscience, " by cryst · kynde witte me telleth,

It is wikked to wage 3ow · 3e wexeth out of noumbre!

Hewene hath euene noumbre · and helle is with-out noumbre;

For-pi I wolde witterly · pat 3e were in pe Registre,
And 3owre noumbre vndre notarie[vs] sygne · & noyther

mo ne lasse?"

Enuye herl pis · and heet freres to go to scole,
And lerne logyk and lawe · and eke contemplacioyn,
And preche men of plato · and preue it by Seneca,

pat alle pinges vnder heuene · ou3te to ben in comune.

And zit he lyeth, as I leue · pat to be lewed so

precheth,

265. [Or.] ©WROB omit; but it is necessary to the sense, and may be found in Crowley; WOB surmount the difficulty by placing l. 269 after l. 261; the C-text inserts an additional line. [Or wil] And þer-fore wolen men B. · tresorere] so in R; tresorerman O; tresore CB; man tresore W. hem paye] taken hym wages R. · so sore] C om.

269. [Or.] LWCROB omit; but it is necessary to the sense, and may be found in Crowley; WOB surmount the difficulty by placing l. 269 after l. 261; the C-text inserts an additional line. [Or wil] And þer-fore wolen men B. · tresorere] so in R; tresorerman O; tresore CB; man tresore W. hem paye] taken hym wages R. · so sore] C om.

270. bataille] batililis (!) B. · bribours] brokouris O.

271. a] CB om. · place] parische

R. · yoursed] acursed ROB; a-corsed C.

275. Her ordre and] Heraude (!)
For god made to men a lawe:̄ and Moyses it tawste,
Non conipisces rem proximi tui.

And euie is pis yholde:̄ in parisches of engelonde,
For persones and parishprestes:̄ pat shulde pe peple shryue,

In England, the parish-prestes should confess men;
but men flee to the friars,
like cheats who flee to Westminister.

So executors repair to the friars.

Envy hates Conscience.

276. god made] made god B.
277. is] is (printed in) W. yholde.
30den B. engelonde] englonde R; englond OB.
278. shulde] shullen B.
279. to (2)] B om.
280. penaunce] penaunces R. to]

hem to B; and C; R om.
281. shulden] shullen B; R om.
her] hir (printed his) W. ac] and C.

282. And] To CB. as] and B.
westynstre] Westmynster O.
283. it] COB om.
284. [lone O] loone WC; of lone B; lene or lene LR.
285. westynstre] Westmynster OB.
286. mennes] men R.
287. pe] R om. shryueth] hem shryueth WO.
288. wil] schui R. [3yne pe WRO]

gene pe B; gene pe C; L has pe, with us written above, but the line is marked for correction.
289. hem-self] hem R.
290. pe (1)] R om. pe (2)] R om.
292. herfore] here-fore CR.
293. philosophye] philosophieres C.

hem] famine W; O om.
The while coueytise and vnkyndenesse conscience assailed.

In vnite holycherche conscience helde hym, And made pees porter to pynne he gaties 296
Of alle taletellers and tyterers in ydel. Xypocrisye and he an hard saut pei made.
YPocrisye atte saute hard gan fiȝte, And wounded wel wykkedly many [a] wise techer, 302
Shrift salves them with penance.

Conscience called a leche wel shryue, 305
"Go salue pe fat syke ben [and] forw synne and made men do penance
For her mysdedes pate pei wrouȝte hadden, 308
And fat piers were payed redde quod debes.

If Somme lyked nonȝte pis leche and lettres pei sent, 311
They ask for another leech, one Flatterer, a friar.

"Ther is a surgiene in pis sege fat soft[e] can handle, 314
And more of phisyke hi fer and fairer he plastreth,
One frere flaterere is phisiciene and surgene."

Quod contricioun to conscience "do hym come to vnyte,

295. pynye] penne B.
296. Of'] For O. tyterers] so in O; tytereres RB; titereris W; tutelers C. [in] an R.
298. an hard] and haid (!) B. saut] sawte R; saute O; assaut WCB.
299. W omits. atte] at pe RCOB. ȝ;te] to fiȝte OB.
300. [a WRB] LCO om. techer] techeris O.
301. cardinale] cardinales R.
302. condo wel] wel kouthe COB.
303. Go] To go W; To CB. ben] were R. [and WR] LCOB om.
305. piers] Pieris ṅ ploughman B; piers pe (!) C. payed] y-payed W.
306. [in R] LWCOB om.; but see 1. 311. pe sege] B om. sege] so in R;
segge WCO. couth] koude WR.
308. [in R] LWCOB om.; but see 311. ke sege] B om. sege] so in R;
segge WCO. couth] koude WR.
310. For] For pe B. a] o R.
311. softe] so in WRCOB; soft L.
312. more] can more B.
314. Quod] Quat R.
For here is many a man herte forw yspocrisie."  
\[pseud]\ "We han no nede," quod conscience. "I wote no better leche 316
Than person or parish prest. penytaneere or bishop,  
Saue Piers plowman pat hath powere over hem alle,  
And indulgence may do, but if dette lette it. 319
I may wel suffice," seyde conscience. "syn ye desiren,  
That frere flatterer be fette and phiske 30w syke."  
\[pseud]\ The Frere her-of herde and hyed faste  
To a lorde for a lettre, lene to hame to curen,  
As a curatour he were. and cam with his lettres 324
Baldly to ye bishop. & his brief hadde,  
In contrees pere he come in confessiouns to here,  
And cam pere conscience was, and knockked atte yate.  
\[pseud]\ Pecs vnpynned it, was porter of vnyte,  
And in haste asked. "what his wilde were?" 328
"In faith," quod pis frere. "for profit and for helthe  
Carpe I wolde with contricioun. & pefore come I hider." 331
\[pseud]\ "He is sike," seide pees. "and so ar many other,  
Yspocrisie hath herte hem. ful harde is if pei keure."  
"I am a surgien," seide pe sexge. "and salues can make;  
Conscience knoweth me wel. and what I can do bothe."  
"I preye pe," quod pees pe. "ar pow passe ferther,  
What hattestow, I preye pe? hele nouyte pi name." 335
\[pseud]\ "Certes," seyde his felow. "sire penetrans-domos."

317. *penytaneere* penitaunce. WC OB; penaanter R; resembles penytaneere in L.  
320. *syn* symes R; sith C; sibe B.  
321. *syke* seke R.  
322. *hyed* hied hym B.  
323. *to euren* euren C; cure OB.  
324. *As* And as CB. *lettres* letters R.  
325. *Baldly* Boldely WCRB; Boldilly O.  
326. *come* cam RCB; come WO.  
in] Inne COB; WR om. *confessionus* confessiou O. *to here* R om.  
327. *atte* at fe WCRB.  
328. *Pees* Pieris B.  
330. *frere* freres B. *helthe* hele O.  
333. *is* it is B.  
334. *seyde* y (!) B. *segge* frere R.  
335. *hattestow* hattest pou OB.  
338. *Certes* Sire B. *seyde—felow* felaw seyde he O; saide he felawe C.
“3e, go pi gate,” quod pees · “bi god, for al pi phisyk,
But pow conne somme craffe · pow conest nou3t her-
Inne!
I knewe such one ones · nou3te eighte wynter passed,
Come in þus yeoped · at a courte þere I dwelt,
And was my lorde leche · & my ladyes bothe.
And at þe last þis limitour · þo my lorde was out, 344
He salued so owre womanen · til somme were with
childe!”
Hende-speche het pees · opene þe gates—
“He may se and here · so it may bifalle,
That lyf þow his lore · shal leue coucïtyse,
And be adradde of deth · and with-drawe hym fram
pryde,
And acorde with conscience · and kisse her either
other.”
Thus thorw hende-speche · entred þe frere,
And cam in-to conscience · and curteisly hym grette,
“þow art welcome,” quod conscience · “canstow hele
þe syke?
Here is contricioun,” quod conscience · “my cosyn,
ywounded,
Conforte hym,” quod conscience · “and take kepe to
his sores;
The plastres of þe persoun · and poudres biten to
sore,

330. pees] piers CB. þi (2)] B om.
340. somme] any R; som cooper W.
hers-Inne] he Inne (sic) R; ther-Inne CB.
341. passed] hennes W.
343. lordes] ladys CB; lady O.
ladys] lordis O; lordis OB.
346. het] heet WRC; heete O.
pees] pees to R. opene] to opene O;
383. Peace refuses to admit him.
[Fol. 91 b.]
340. Peace to open the gates.
348. Conscience asks the friar to heal Contrition.
352. Thus the friar gains admission.
356. The plastres of þe persoun · and poudres biten to sore,
He lat hem ligge ouerlonge · and loth is to chaunge hem;
Fro lenten to lenten · he lat his plastres bite.”
¶ “That is ouerlonge,” quod this limitour · “I leue I shal amende it;”—
360
And goth and gropeth contricioun · and gaf hym a plastre
Of “a pryue payement · and I shal praye for 30w,
For alle pat ye ben holde to · al my lyf tyme,
And make 30w, my lady · in masse and in matynes,
As freres of owre fraternite · for a litel syluer.”
365 ¶ Thus he goth and gadereth · and glosseth per he shryueth,
Tyl contricioun hadde elene forgotten · to crye & to wepe,
And wake for his wykked werkes · as he was wont to done.
368 For confort of his confessour · contricioun he lafte,
pat is pe sourecrenest salue · for alkyn synnes.
¶ Sleuth seigh pat · and so did pryde,
And come with a kene wille · conscience to assaille.
Conscience cryde eft · and bad clergye help hym,
373 And also contricioun · forto kepe pe zate.
“He lith and dremeth,” saydo pees · “and so do many other;
The Frere with his phisik · þis folke hath enchanted,
And plastred hem so esyly · þei drode no synne.”
377 ¶ “Bi cryste,” quod conscience þo · “I wil become a pilgryme,
358. He] And R. [lat] leet C;
359. lente] lente R (twice), lat] latte O; lete R; leet B. bite]
bitte R.
360. That] This C.
361. and (2)] R om.
363. For] And for COB.
365. freres] frere WO.
366. goth] goob WO; goos C.
gadereth] gadderes C.
368. wake] awake C; a-wakid B.
369. lafte] lefte R.
370. for] of O. alkyn] alle kynne WROB; alkynne C.
371. seigh] seye R; see C; sei B;
373. hym] COB om.
375. dremeth] dreint (!) B.
376. hath] hath so R.
377. esyly] hesily RB. þei] the C.
And walken as wyde • as al þe [worlde] lasteth,
To seke Piers þe plowman • þat pryde may destruye,
And þat freres hadde a fyndyng • þat for nede flateren,
And contrepleteth me, conscience • now kynde me auenge,

And sende me happe and hele • til I haue piers þe plowman!"
And sitthe he gradde after grace • til I gan awake.

Explicit hic dialogus petri plowman.

379. as (1) al so B. al] alle R; WO om. [worlde R] world WCOB; wordle L.
380. seke] seehe B. may] myȝte R.
381. And] B om.

382. contrepleteth] conterpledès C.

Colophon. So in WCO; Explicit hie B; Passus iijus de Do-best R; O adds—Lauderis Christe • quia finitur liber iste.
CRITICAL NOTES, ETC.
CRITICAL NOTES.

[In the following notes, further information is given about the various readings of the MSS., &c. The chief results of a collation of the text with Crowley's printed text of 1550 (first edition, unless the number 2 or 3 is added) are also given here; except where it agrees with MS. W (the Trinity MS. printed by Mr Wright.)]

Prologue. The word Prologus I have found in only one MS., viz. in MS. Rawl. Poet. 137. Most MSS. have no title here. In MS. Laud the words “Incipit liber de Petro Plowman” are written in red letters, but are so nearly obliterated as hardly to be distinguished except in a strong light.

An examination of Crowley's text shows that it must have been taken from an excellent MS., which has frequently, however, been misread, and sometimes misprinted even when rightly understood. Sometimes the MS. itself may have been at fault. Owing to all these three sources of error, very little reliance can be placed upon the readings, and I have therefore selected some of the most noteworthy, omitting to notice all the misprints and false readings, such as renke for renke in l. 192 of the Prologue, and the like. Readings from Crowley's first edition are given below, and are distinguished by the absence of any letter or number after them, as in notes to lines 1, 2, &c. But some readings from his other editions are also worth giving. His second issue is denoted by (2), his third issue by (3). Thus in l. 1, his first issue has sette, his second has set.

1. soft] sette; set (2).
2. shroudes] shroubes.
5. Ac] And. This reading is very common in Crowley; so also in MS. C we find Ac almost always replaced by And.
7. forewurde] of wandrynge.
10. sweyed] swyed.
12. wist I] I wyste.
18. of] Cr. omits in (2); but the first edition retains it. Slight variations of this kind I shall not in future notice; nor shall I, in general, give those readings in which Crowley's text agrees with MS. W, as it has already been observed that there is a great similarity between Crowley's MS. and the Trinity one. By way of examples of which, it may be noted that in l. 27 we find in Crowley the words to have after; in l. 29 we find carien; in l. 31, cheueden; all of which are found in the footnotes as occurring in W.
24. comen] commonly.
34. synchres. Certainly gillies, as in Rogers's edition, is a better reading, because it preserves the alliteration; but synchres has been retained as being the usual reading of the MSS.; and moreover, Crowley has synch, or sines. In the A-text, gillies occurs in MS. T only.
35. In the margin of MS. Oriel are numerous sidenotes, such as "Minystrolis" opposite l. 33, "Pilgrims" opposite l. 46, &c. So in Crowley's text we find "Common Iestars" opposite the present line, "Pilgrims" opposite l. 46, &c. Further notice of them, except in a few instances, is unnecessary.
38. The text referred to is probably 2 Thess. iii. 10; si quis non vult operari, nec manducet. This is shewn by the words in the margin of the Oriel MS. (see footnote). The quotation in l. 39 is not from the Bible, but is intended to assign a reason for not mentioning St. Paul's words.
41. bel is the usual reading, but perhaps belies (W) is better, and is supported by beaties in Crowley. Crowley also has bagges.
43. ij. So written; ij stands for y.
50. The obelus (?) in the sidenote points out new matter, not found in Text A.
69. with] with many.
71. See Critical Note to l. 68, Text A.
74. bunched] bouched. But we must read bunched (as in Text A), as shewn by the word bunchede in MS. O.
75. rynges] both ringes.
77. leuneth] leuneth it to. But most MSS. omit it and to, and then we should rather suppose leuneth = believe, as in l. 72.
82. The chief-letter of the alliteration is wanting.
95. servants. The MS. has "servants," but we may consider z to represent s at the end of plural nouns, as in the present case and in the words diamantz, servantz, &c. In Crowley the line ends with to lordes and to laderes.
97. messes] masses.
10. letterwro] letture; lecture (2). Probably from misreading letterure.
115. commune] communes; commons (2).
122. The chief-letter is wanting. Without doubt we should read lif, not man; for Langland often uses lif in place of man. See, e.g., Pass. xx. 91.
126. lene; so in Crowley. Mr Wright prints lene, but lene = grant, give, in the sense of bestowing a present, and is a variation of the verb lend. On the other hand, lene = grant in the sense of to permit, allow. The former answers to the German liehen, the latter to the German erlauben, and the two should not be confounded, as they often have been in many passages in Chaucer, &c. In Text A, Pass. V. last line, lene should have been printed
lune, both in the text and footnote. See my note on lune and lune in Notes and Queries, 4 S. ii. 126.

140. Crowley has answered, and begins the next line with Dum.
150. [true] caught. This destroys the alliteration.
154. Crowley has—Scratchyng vs & clawyng vs, & in his claws hold.
165. [beis] bight.
169. a colere] his collar.
170. Crowley retains this line, though MS. W omits it.
174. him wrattheth] be wrath.
178. have ybounden] bynd.
179. Crowley inserts it after hang.
185. called fe] kyl thysh.
187. Crowley’s later impressions omit this line, but the first impression retains it.

190. [here] Where. [kyloua] kylling (sic); kitling (2).
191. Crowley has this curious sidenote. “Omnium doctissimorum sufragio, dicuntur hec de lassius, fatuis, aut ineptis principibus, non de cete tenellis. Quasi dicat, vbi rex puerilis est.” This is evidently said out of respect to the reigning king, Edward VI. Crowley is, however, certainly wrong in his assertion. The author’s intention was, to warn the English against Richard; and Tyrwhitt is nearly right in saying that this fable must have been written in the latter part of A.D. 1376, when, after the death of the Black Prince, his son Richard had become the heir. More probably, it was written just after Richard’s accession.

197. MSS. L and R have the curious spelling “mammes.” A more usual reading is “mannes.”

200. [you] vs.

201. ye] you; in both places. This must be an instance where Crowley has taken a liberty, for you would not be used in the nominative in an early MS., of the end of the fourteenth or beginning of the fifteenth century. In l. 209, Crowley prints Diuine ye, probably because the imperative mood is there used; for the use of ye with this mood still survives.

211, 212. Crowley has the present tenses, serven, Pleten.
213. [vules] vuclosen. But this spoils the alliteration.
215. After this line Crowley’s later copies insert the six lines following:—

I saw bishops bolde, and bachelers of diuine
Become clarkes of accountes, the kyunge for to servce
Aruke deakens and deanes, that dignities haue
To preache to the people, and pore men to fede
Ben ilope to London, by leaue of her bishop
And ben clarkes of the kinges benche, the contrye to shend

But these lines were erroneously inserted in his second impression. They
answer to ll. 90—95 of the Prologue in Text A, which are replaced in the B-text by lines 87—94, which see. To insert them again here is to use unnecessary repetition.

216. burgeis seems to be a plural form; it occurs in LRC. Crowley has burgeses.

Passus I. 14. [fourmed] and former of.
34. [delitable] delectable.
36. Crowley wrongly omits gode, and has for instead of to.
37, 38. Crowley omits l. 37, but gives l. 38 correctly—

Leece not thy lykam, for a lyer hym teecheth.

39. Omitted by Rogers; retained by Crowley.
41. [wimeth] wimeth. But both these readings are meaningless.
42. [wisse] wysse. This is one of the instances where Crowley has probably misunderstood his copy; to wisse is to teach, instruct.

52. [bifalleth] belongeth.
74. [wittereth] wiserly. [wissed] wished. See note to l. 42.
81. [kenne] is also the reading in Crowley's text.
89. [wilnet] wylleth.
93. clame; so spelt also in MS. C.
101. ['lacchyn] lackyng. This gives a different sense.
103. [weder]; Crowley also has sword, the singular form.
105. Crowley has—

But Christe kyng of kyngis, made knyghtes ten.

107. [muryer] merier.
125. [pult]; so in Crowley.
134. [Lerveth it pis] Lerne on thys.
138. [doted] dotest.
139. [litel]; misprinted tol in Crowley.
140. he; so in Crowley. Here he is to be considered as another spelling of heo, the A.S. form for she.

145. Crowley omits this line.
146. [of hene] for sinne.
149. Cr. has And lerned it Moses, for y* leuiest thing of all.
150. [plente] plant. It would seem that plant (also spelt playnte, plante, plante, plante) is the reading in Text A, and plente may be considered as a variation of that word. The spelling plente (＝ plenty, fulness) is probably wrong. Love is likened to a plant descending from heaven, growing upon earth, and shooting up again heavenwards, an allegory representing the Incarnation and Resurrection.
152. yeten his fylle] yoten it selue.
157. folke] folke; loue (2).
177. wynn] wyn; worch (2).

192. Omitted in Crowley's latest issue, but retained in the preceding ones. This is an easy test for distinguishing his third issue from his second. It nearly agrees with l. 186.

203. graith; omitted in Crowley's third issue only. This furnishes another test. See last note.

Passus II. l. 27. manered] maried. Obviously wrong.
71. Carta is here written in the margin of the Oriel MS. The sidenote in Crowley runs thus:—"Maritagium prauum cum feoffemento in malo feodo, et de peruersa tenura."
87. borghe] borough. This gives the right sense.
91. Crowley has the same, with & the instead of and. In MS. Laud the line is written, "There as wille wolde · and wermanship faileth," which has been corrected by the insertion of ne before wolde, and the expunction of the word and. But the old reading seems more correct; for the author is speaking of desires and idle thoughts, such as are indulged by those whose appetite is strong, though they are otherwise impotent.

100. Crowley has—For they liuen by luste, that is hir laste ende.

116. weddnyges] weddinges. In most cases where MS. Laud contains false readings, the line is marked at the side with a small cross by a corrector (probably the author) who read over the poem after the scribe had written it out. The present line is so marked, on account of the false reading weddnyges. These marks have been of great service, and are of course of authority. Another marked line is l. 227 of this passus, where r has been omitted in mynstralles. See the description of the Laud MS. in the Preface.

118. engendred; so in Crowley, and clearly right.

121. This is the right place to explain the nature of the text furnished by the three MSS. named Bodley 814, Brit. Mus. Additional 10574, and Cotton Caligula A 11. Of these, the first two are so nearly alike that one is merely a duplicate of the other. They resemble each other in general appearance, and are almost certainly by the same scribe, and of the same date. They agree word for word, and almost letter for letter, though they often differ considerably from other MSS. They omit the same lines, such omissions being rather frequent, and they exhibit similar peculiarities of spelling. The third MS. is of later date, but is probably copied from one of the two former, as it exhibits precisely the same text. So close is the resemblance between the three that I have found it quite unnecessary to collate them all through-
out, and have therefore selected MS. Bodley 814 for collation, and the readings given from it (marked B) may be considered to represent the readings of all three. As they may thus be referred to a common origin, the peculiarieties of the text they exhibit are the less remarkable. This text is somewhat of a jumble, and the variations in it are in some places of a spurious character. It begins like Text C, which it follows throughout the Prologue, Passus I., and the first 120 lines of Passus II. From that point it begins to follow the B-text, but its variations are numerous throughout the rest of this Passus, and in the beginning of Passus III. These variations seem due to the influence of an A-text; see note to l. 172. It then gradually approaches the text of our Laud MS., and in some places follows it very closely. I now give a quotation, corresponding to lines 114—123, which will shew how the junction of the C- and B-texts has been effected.

From MS. Bodley 814, fol. 8.

\[\text{Fanne tenede hym theologie \(\_\_\_\) when he}^1 \text{ fis talis herde,}
And seyde to Symonye \(\_\_\_) \text{ now sorwe mote thou haue}
Such a weddyng to worche \(\_\_\_) \text{ fat wraffe mystte treupe;}
And er \(\_\_\_\_) weddyng be wrougt \(\_\_\_) \text{ woo fe}^2 \text{ bitide!}
For mede is moilere \(\_\_\_) \text{ amendes was hire dame,}
Al-fouz fals were hire fadir \(\_\_\_) \text{ and fikilouge hire belsire.}
Amendis was hire modir \(\_\_\_) \text{ by trewe menyns lokyng,}
And wiþ-oute hire modir amendis \(\_\_\_) \text{ mede may not be weddid.}
For treuþe plyþ hire treuþe \(\_\_\_) \text{ to wedde on of hire doughters,}
And god graunte hit were so \(\_\_\_) \text{ so no gile were.}
And \(\_\_\_) hast gyuen hire as gyle tauþe \(\_\_\_) \text{ now god þene þe sorwe!}
For Cynyle and þy silue \(\_\_\_) \text{ seldom fulfillþ}
That god wolde were ydo \(\_\_\_) \text{ wiþ-oute sum diseeyt.}
\text{þe tixtis tellþ not so \(\_\_\_) \text{ treuþe not þe soþe,}
\text{Dignus est operarius mercede sua;}
\text{ Worþi is þe werkman \(\_\_\_) \text{ his mede to haue,}
And þou hast fastnede wiþ fals \(\_\_\_) \text{ fy on þy lawes!}^4\]

Here lines 1—13 agree with the C-text very closely; see Whitaker’s edition, p. 30. Lines 14—16, on the contrary, belong to the B-text (see ll. 121—123 of Pass. II.), and, with the exception of the last, are entirely different from the C-text, which gives in this place an account of the martyrdom of St Lawrence.

124. MS. B (Bodley 814) has—For al is falsnesse and lesyngis \(\_\_\_) and lecherie þat þou werkis.

The readings of B throughout the rest of this Passus are not worth giving, being almost invariably inferior, and often corrupt. I may instance

1. MS. Calig. has *she*.
2. MS. Addit. has *ye*.
3. MS. Addit. has *fikik*.
4. MS. Calig. has *and syluer*. 
as examples the following: ut sore anoien for noyeth in l. 126; feynt of for fikel in, in l. 129; handlid for ysheued, in l. 131; be sette to for bisitte, in l. 140; al-so bonde-wen for bad hem alle be boxed, in l. 159, &c. Of these, the reading handlid is borrowed from Text A.

140. Here sore must mean sourly, bitterly; cf. shal abie it bittere; Pass. iii. 249. Crowley has sore.

143. floreynes] florences.

149. fayre] great (2) and (3).

172. Here MS. B has—

Alle þe officiales and denes · as destreis hem diȝte,
For þei shulden bere þe bischopis · and brynge hem at reste.
Paulynes peple · for pleyntis in þe constorie, &c.

This is evidently borrowed from Text A, Pass. ii. 150—152; and indeed, the rest of this Passus in B belongs rather to the A-text than the B-text, which accounts for the insertion after l. 204 of the two lines—

Symonye and Cyuyle · y sende hem to warne,
Fat holiehircbe for hem · worj^ harmed for eueremore.

(See A. ii. 178.)

185. tome] tyme. But tome, meaning leisure, is the right reading.

187. guyed] guyded. This is rather a gloss than a true reading.

198. come] can. Probably misprinted for cam.

208. Crowley has in the margin of the second impression—Drede maketh the gilty flee—which well expresses the drift of this passage.

215. A good test-line for the three issues by Crowley. The first has—leped awaye than; the second—leaped away than; the third—leaped, and awaye ranne. Rogers has—leaped, and awaye ranne.

222. gaf] gaue hym. But the sense is rather, that they gave men pardon by his means.

Passus III. The variations in MS. B are at first rather numerous, and of less value. Throughout lines 1—86 the most important have been selected, and are given in the footnotes. It omits l. 18, in common with Text A, but after this it is little influenced by that text, and approaches MS. Laud more closely. The less important variations in lines 1—86 are given here.

1. and name] nomen B. Cf. Text A.

3. a] to hym a B. can I non[ y can not telle B.

5. shal] wole B.

6. hire] to hire B.

7. B omits this line.

12. They] B omits. in] at B.

15. *To conforte*] And conforteth B.
17. *will wisse* will wishe. Cf. note to Pass. i. 42.
18. *loue* leefe.
21. B has—Of here goodis · and here grete ziftis.
22. *Copes* Copes. *coppes* Copes; *Cups* (2) and (3).
25. *louye pei* toke *ei* here B. *at* of B.
26. B has—Tho come *jise* clerkis · to conforte hir eanne.
27. *be blithe* blype to be B.
28. *pe—laste* the while we moune laste.
29. Ful hendely eanne · she hitte hem pe same B.
30. *yow* hem. If we read *yow* we must suppose this line to form part of
Meech’s speech. Most MSS. have *yowre* in l. 31, though Crowley has *her*,
(lake W).

Obs. Between li. 30 and 31, Crowley has an extra line—

To begge hem benifices, pluralities to haue.

The alliteration of this is defective.

32. *leode* clerke. But this spoils the alliteration.
34. *clonke* cloke.
36. *welteud*; Crowley has the same spelling.
39. *yfolued* yfolowed; *yfolued* (2); *yfolued* (3).
42. *seydowe* widow (3). Crowley’s first impression omits *ful*.
50. *siker*] Full sikir B.
51—63. The four lines in MS. R are evidently imitated from Text A,
which see. In the margin of Crowley’s text (second impression) we find—

“*The fruites of Popish e penance*.”

53. While *pe* loue of lordis · leecherie haunteth B.
55. *a—of*] frailence of the.
58. Crowley also inserts *the* before *seven*.
61. *glasen* glasen; do glasen (2). 62. *Dw* And B.
63. *seyge—seyne* man shal siegge B.
68. *ouste* auste B.
71. *ye*] pei B.
72. For *ye* B has *pei*, and for *yowre* reads *here*, but preserves *yowre*, which
is contradictory. *heuen* heuen (1) and (2); *hauen* (3).
75. *bit*] beddith; *biddeth* (2). *Bit* is the contracted form of *biddeth*.
81, S3. *begget* hyge. Crowley’s sidenote (second impression) is—

“What harme yll vitillers do, & what abuse is in regrating.”

86. *be* *ye*] bi *pe* B (which is clearly wrong). If the reader will turn to the
specimens of MSS. given in the “Parallel Extracts” (E. E. T. S. 1866) he
will see how closely MSS. Bodley S14 (numbered 3) and Addit. 10574 (num-
bered 4) agree. Both have the curious spelling *beggen* in l. S3, and the false
The latter is copied in MS. Calig. A. xi (numbered 8).

OBS. From this point MS. B agrees with our text closely in general, and its variations are given in the footnotes.

97. brenne is also Crowley's reading.

98. Crowley inserts that. Its omission in MS. Laud is an obvious error, and the line is marked as incorrect.

101. ofsent] sent for.

104. Here, as in l. 36, Mr Wright prints meneñ for menep. In MS. W, the word may be read either way; but see Mene in Halliwell.

107. Crowley rightly inserts the.

112. lat; omitted in Crowley's later impressions.

120. Ar.] Or. All three forms ar, er, or, were in use.

125. lereth] lerneth. To learn often means to teach.

127. All the MSS. (except L) retain ë or and. Crowley has and.

145. As] As maye.

153. Crowley also has fonleth.

156. have his forth] be of force. go so ðikke] fli so thiek; fly to thiek (2); fly to think (3). Rogers has—fly to thieke.

161. After this line Crowley's later copies have an extra line—

"Bi good reson yat is gret ruth, rehearse men what hem liketh."

It is not in his first edition, nor is it clear where he found it.

180. myne half õ elleuene] me halfe a leuen. Upon this Dr Whitaker remarks—"Thou hast hanged on my hals, i. e. neck, which Crowley, in his ignorance of the language of his author, read thus—Thou hast hanged on me halfe a leven times." Nevertheless, Crowley is right in printing halfe, though he should also have printed my, not me. My halfe = my side, and I have been utterly unable to find any MS. of the B-type with the reading hals. My note to A. iii. 174 contains therefore, I fear, a misstatement as to this matter.

187. Crowley retains it.

193. homeward] upward.

210. alieres] alientes.

213. renue] runne; go (2). Crowley also has giftes for gisles, as if the alliteration depended on the initials of giftes, songe, and go. But we know from Text A that renue is correct. The alliteration follows a rule, according to which each half-line is alliterative within itself.

217. of—maistre] for her maistris.

221. of hem] after. This accounts for the reading aftir mede in the next line, in Crowley's third issue only, where aftir is an erroneous repetition.

224. prentis] pretises. But prentis is also a plural form, like burgeys in l. 162.
227. The curious spelling Quat; sometimes occurs in MS. R, but as the line is marked for correction in L, I have inserted the more usual form Quod, which occurs in Crowley.
232. be[n] be; liuen (2). But this makes the line halt.
240. pursueth] preserueth. To the quotation Crowley adds non accipit; which should have been non accepit.
244. a] her. This seems a better reading. Perhaps a is a corrupt pronunciation of her.
247. seith] sayth; speaketh (2). This makes the line halt.
252. The common reading of the MSS. is recipiebant, as in Crowley. But the Oriel MS. is right.
275. The spelling shenfullich shews that the d was obscurely pronounced after n. Crowley has shanefully, which is a translation of it.
278. Crowley has—The colour of thy case, ne kepe I not to tell.
284. happe shal somme] happe shal come. Crowley (second impression) adds a sidenote—“This is no prophecy, but a resonable gathering.”
293. Crowley has—Shal no sergeant for his service, weare no silke hode.
301. Crowley has—“Moses & Messia;” and in the sidenote (second impression)—“Thys is no prophecy, but a truth gathered of the scriptures.”
304. Crowley has—“Axe, or yet hachet.”
331, 332. The occurrence of victorie in ll. 331, 348, makes it desirable to give the quotation from the Proverbs in full. It is—“Victorian et honorem adquiret qui dat munera: animam autem aucter accipientium.” The last four words are “he taille de he tixte,” and are quoted below, in l. 346.
335. herte] well. In l. 336, Crowley omits lyne, and in the two next lines reads she loked, She shuld.

Passus IV. l. 2. sanzthe] sandle (sic).
9. my] the. After this line the MSS. seem to have lost a line (l. 10 of the A-text), which Crowley, in his second impression, retains—“Of Mede and of other, and what man shal hir wedde”—where other should be other wo.
11. pe lered and pe lewede] the learned & the lewd.
13. roundeth] roundeth. Probably round is a corruption of round, as sound is of sound.
23. kaireth; cf. Prol. l. 29. Crowley has caried in his second impression, but carieth in his first.
27. for [pei] for they.
28. pe cheker] the Escheker.
31. wynne] get.
67. wan] wende; went (2); but note that MS. R has wan.
73. his] hyr.
94. mengeu] menen (misprinted for menen).
108. rest] rest; sit (2). 118. hyne] hyne; hynde (2).
124. baiardes] barns. But baiardes is right; the expense of them should go towards building houses for the poor, and so should the expenses of the hawks and hounds, mentioned in the line following.
131. fynt hym] fynde it.
144. badde] badde that.
146. wedde] wed; dare wed (2).
150. of—soule] of y° pore common, ne kings soule.
156. faile in] faile. This variation is due to the faile following. It reverses the sense, for Waryn only failed in speech when florins were given to bribe him to do so.
160. mansed] manzed.
174. almoste—it] had it were shent.
175. Crowley's sidenote (second impression) is—"The lawiers kepe the kinge from hys right."
177. 3 if I regue any while. This is an excellent instance of the anachronisms that sometimes appear in this version of the poem, owing to its having been composed at different periods. In l. 45 of this Passus, the king and his son are mentioned, i.e. Edward and the Black Prince; and that line was composed about A.D. 1362, as it appears in Text A. We now come to a line, however, in which the king says what he will do, if he reigns any while; and this was therefore written at the time of the accession of Richard II., which took place in June, 1377. It will be observed, accordingly, that this line does not appear in Text A.
189. Crowley's text (resembling MS. W as usual) has—"By my counsel commune." But this is an inferior reading.
193. This line, which is retained by Crowley, is omitted by Rogers.

Passus V, l. 13 were, not was, in Crowley's text.
45. leren] learn.
46. Crowley's sidenote (second impression) is—"The suppression of Abbayes. Good counsell."
49. be commune] hyss commons. 50. treacle] treacle.
52. gene] gene; gaue (2).
67, 68. Crowley's first impression omits l. 67; the later issues insert it after l. 68, with the false spelling affynnten.
73. Crowley's sidenote (second impression) —"The olde satisfacion"—is a little obscure; it probably means that the Reformation did not favour prayers to our Lady or penance.
75. doke] day. But "to drink with the duck" is to drink water.
55. *he zede*] Crowley omits.
90. Retained by Crowley, though omitted in MS. W.
112. *lyketh myne herte*] lyketh mine hert; mine herte aketh (2).
124. *ho-so schrapo*] shraping of. This is a good reading.
125. *yes redili*] Yes redily; This I reade (2).
126. *of*] for. 138. *listres*] listers; Legisters (2).
139. *love*] smal; smoth (2). This shews that *love* is used to imply whispered flatteries and insinuations.

143. *This can only mean*—“And now that parsons have perceived that friars* partake of their fees*.” Crowley has—“And persons haue,” &c.—which puts *haue* in its right place; but *now* should not have been omitted. The reading given in the text is supported by Lord Ashburnham’s MS. No. 129. See the description of that MS. in the Preface.

144. *possessioneres*] possessours.
146. *That*] And. Crowley’s sidenote (*second impression*) is—“A good schoolmaster.”
148. Crowley has—“Thus thei spake of mi spiritualtie, & despise eeh other.”
154. *were*] had. *suffre*] suffer.
160. *worth*] was.
162. *I-made*] made. Here the *I-* can be nothing but a prefix, which is occasionally found with the past tense at this period. It was probably introduced here *metri gratia*, as it improves the flow of the verse. Observe that it is retained in MSS. L, R, and O, but omitted in W, C, and B.
167. *ordeigned*] provided. This seems a better reading, as it preserves the alliteration.
168. Observe that Crowley has *two lines* in place of this one, and that they differ from *all* the MSS. which I have collated. If ever the MS. used by Crowley is recovered, it may be known by this test, and by the extra line after iii. 30. He reads—

*Lest happeli they had had no grace to hold harlatri in,
For they are tiele of her tonges, & must al secretes tell*

Crowley adds (in his *second impression*) the sidenote—Gregory wold not suffer wemenne to hear confession.
169. *I shanye*] I shamne; which is almost certainly wrong.
177. *vuhende*] vuhende; cf. reading of O.
186, 187. *me*] hym (in both places). *my*] his. And surely Crowley’s MS. has here a better reading than any of the rest.
189. *sire—loked*] so sternely hym loked; so sternely he loked (2). I prefer *Henny* to *Henry*, because it is authorized by all the MSS. of the A-class. *Henny* also occurs in C2.
193. chinced] shenered (i.e. slivered). elde] old.
199. welthe] welth; welte (2). In MS. L it may be read either as "welthe" or "welthe," but the spelling "welthe" in W decides this point.
212. plaited] plitte; plyt (2); splyt (3).
215. weelbe] webster. Though -ster is properly the feminine termination, the distinction was at this period rapidly being lost.
221. hymselfe] it selve. This curious variation seems to indicate that hymselfe refers, not to laborers, but to peny ale and podyng ale; cf. next line.
225. my wyf] she.
228. so the ik] sothelick; which is probably an ingenious (yet wrong) correction by Crowley himself.
235. I—were] I toke ridding for. leurned—boke] neuer red boke.
244. pe crosse] the crosse; crese (2).
249. I dele] I dele; Idle (2) (an obvious misprint).
259. Crowley has—That kilth hem if he can hem catch, for couet of her skins.
263. lene] lene. This is always a very difficult point; lene = Germ. lehen, and is transitive, but lene = Germ. erlauben, and can only be followed by a dependent clause, not by an accusative. In nine cases out of ten, when the word in question is preceded by god, we should read lene; but in this instance the use of the accusative gruce decides us in favour of lene. Cf. note to Prov. 126.
267. Crowley's sidenote (second impression) is—Ill gotten goodes must be ill spent.
281. peize—leenes] bryght golde if it were.
273. Crowley's second impression has—Or els that I could know it by any kindes wyt. But the first impression omits the line; and perhaps it is spurious.
283. wher] whether. And such is here the meaning
289. Crowley omits the Latin quotation.
296. yeldes] paist. Both readings spoil the alliteration. Surely Langland wrote lenest or lenest (= lendest).
312. she] he; (and so in l. 310). The brewsters were females. The Laud MS. has the correct reading in l. 310, shewing that he is here a mere slip.
319. cokkeslane. The modern name is Cock Lane, Smithfield.
320. Dawe] Dawe; Danie (2). The names are equivalent.
331. chaffare] chaffer; ware (2).
337. noumpore] vomper. This spoils the alliteration.
338. Crowley's second impression has—For to trye this chaffer, betwexte hem there. But the first edition omits this line, and it is probably spurious, like l. 273.
346. y-globbed] ygolped.
357. *stumbled* stoubled. The line in L is marked for correction. It may be that all the copies are wrong, and that the right word is *prospelde*, as in the Vernon MS., Text A.
367. *rede* went. Cf. MS. O.
370. *wife*; wit (2). The latter is an error, due to the recurrence of the syllable *vite* in *edeite*. The A-class MSS. have *wif*.
388. Crowley inserts *to*, and has (in the second impression) the sidenote—Preti vows.
403. But of our lorde or our lady, I lerne nothing at all.—Cr.
413. Crowley omits of souteres.
414. Crowley inserts "y", and for *rede* has "make."
459. *bere lige aure* ought be; if ought be (2).
440. *ferynere* further. It is clear that Crowley’s MS. had *ferynor*, which he mistook for *ferper*.
442. *speke*] of spence. This reading (where *spence* = expence) certainly gives better sense.
446. *lern*] learning.
452. *vold*] wyl.
476. *owce* is glossed by *debo* in L; Crowley has *knowe*, as in R.
495. *mades*] makest.
497. *Rule and Secte* seem to be the same word. *Secte* is the Latin form, *Sute* the French. See *Sect* in Wedgwood, where *sectu* is shown to be the Latin for a *suit* of clothes, and for a *suit* or action at law. Crowley has *suite* in the first place, *sect* in the second, and *suite* again in l. 504.
514. Crowley has the word *nos*.
520. Crowley omits *wyte*; and in the next line has *blusterynge*.
525. *wetheryndes* wythe wandes.
540. *dwelletli* womith. And again in l. 561.
542. *pike*] poke. A *poke* is a pouch, and therefore much the same as *scrippe*.
547. *surer hym*] suren hym; sweren (2). In the margin of the second impression Crowley has—The plowman is Truthes seruannt.
559. *hewe*] helk. In the black-letter, *lk* is strikingly like an MS. *w*; *helk* is doubtless due to a MS. reading *hew*.
589. *berghe*] bereh. What a *berch* is, I know not. *Berghe* means hill; the A-text has *brok*, i. e. a brook.
590. *foes*] foes. The spelling *foes* is misleading, and therefore *foes* may be preferred. Yet *foes* may stand for *foes*, as *poole* does for *people*; cf. Pass. i. 7
612. Crowley, in his second impression, has *Paradisi portla* before *per*
Etiam; at any rate, porta must be understood. The word iterum is inserted from R; strictly speaking, R has iterum, &c., omitting pateflecta est. But see Political, Religious, and Love Poems, ed. Furnivall, 1866; p. 230.

614. go in] come; contrary to the alliteration.

620. pakeketh] poketh; paketh (3). But in l. 613, Crowley has pokid.

627. The reading giftes in R can be explained. The scribe was no doubt thinking of the seven gifts of the Spirit.

636. seiiene] syster seuen.

649. Two lines in Crowley—

I wyll go fecche my boxe, with my brenets [sic] al
And also a bull, wyth a Byshops letters.

The second issue of the second impression (i.e. the third edition) has brenets, which in both the preceding issues is printed brenets. It also has the strange spelling boxke.

651. bicom] be gon; be gonie (2).

Passus VI. 1. who so] if we.

2. Crowley has—That wold wende with vs ech a fote, & ye wci tel.

6. Crowley has—I woulde wend, &c.

10. Crowley has—And ye se lovely ladies, &c., in his second impression. But his first impression omits se.

32. pe] the. The reading pe is better than pi, in my opinion. I take it to be the dat. case of pon. Affaite pe = tame for thyself.

49. Crowley (in his second impression) has—

Than thou, but thou do bet, and liue as thou shoulde
Amice, ascende superius.

And in the margin—Luke xiii. But the first impression omits l. 49, and I fear it is spurious.

68. lese] glewe. This is probably a gloss of Crowley’s own; it is correct in as far as it rightly explains lese by glean. In the next line, Crowley has maugre who so bigrudge it; where bigrudge is his substitution for the old form bigrucche.

73. denote] Benot (3).

96. hane] mind.

118. how] hey. Crowley has (in his third issue only) the sidenote—Jolye workmen.

138, 139. For he, Crowley has ye, in both places, and similarly yon for hym in l. 140.

151. pastel] apostles. powere of pe bisschop] bishops power.

156. abolsted] abotted; and bofeted (2).

163. For the reading wolf skynnes, cf. note to l. 175 of Pass. II. (A-text); see vol. i. p. 141.
174. §hoped] whooped. In this place, §hoped = whooped.
196. Crowley has—For bread baken for baiers, &c.
201. afurth] ford. We now say afford.
203. erde] yard; yard (3).
206. be to} to be. But be to is correct, to done being the gerund.
222. fals] false; faulty (3). This last alteration is probably due to Crowley, who may have missed the construction. It means—"or that any manner of wicked men (have harmed)."
223. hem is also Crowley’s reading, in his second impression; his first has him, but see the next line.
228. I retain vindictam, as it is the reading of all the copies, Crowley’s included. It should be vindicta. In the next line, Crowley has wilt.
239. bete] bate. To bete is to remedy; to bate is to abate.
272. calabre] Calabrye. This is nearer to the Latin form Calabria.
274. londe] bond. To “labour with land” is to till the soil.
308. borghe] burth; borough (3).
320. Crowley has—While hunger gafe hem hier, not one of hem wold chide.
328. Crowley has this side-note, in the third impression—This is no prophecy but a pronostication. I fear this will not quite clear up the difficulty. For eight (l. 329) he has high, and for dawe (l. 331) he has Dawie (cf. V. 320) in his later impressions; but the first impression has eight and Dawie.

Passus VII. 7. myster] mistery. It has no connection with mystery, being from the O. Fr. mestier.

42. an helpe] in helth. But an helpe ( = and help them) is right.
68. or bit] one byt. An ingenious, but unnecessary, alteration. Bit = biddeth, begs.

128, 129. In the first of these lines, for fynt, Crowley has findes; in the second, he has fedes. Fynt is the contracted form of findeth.
130. perkin] Parkin (3). Both are forms of Peterkin.
137. Eice is the usual spelling of Ejice in MSS. of the fourteenth century. Crowley has Ecce by mistake, and the same error occurs in most of the MSS.
152. defyned] dimned; demed (3). So also in l. 157.
172. Crowley’s side-note, in his second impression, is—Note howe he scorneth the auctority of Popes.

179. triennales] trentals (3). In l. 182, Crowley has *triennales* in the later impressions. The first edition has *triennales* in both places.

193. doublefolde. Crowley has strengthened this by printing “an .C. fold,” regardless of alliteration. In his first impression, this line is omitted altogether.

196. Obviously distasteful to Crowley, as he deliberately altered it so as to stand thus :—

And make Christe our meane, that hath made emendvs.

*Colophon.* See note to l. 187 of Pass. VIII. of Text A; vol. i. p. 148. In order to mark the distinction between the two poems—of “Piers the Plowman,” and “Dowel, Dobet, and Dobest”—the more clearly, I have introduced the leaf with the title of the second poem. Crowley’s heading to the next Passus is—Passus octauus de visione. Et hic incipit inquisitio prima de dowell.

I may here observe that the titles to the Passus in MS. L are generally written twice over; once by the scribe, in a very fine small hand in the margin, and once by the rubricator in red letters, in the usual place. In the present case, the title of Passus VIII. stands, in the rubric—Passus octavus de visione, & primum de dowel. But in the margin is the following note by the scribe, which is of more authority—Ps viijus de visione, & hic explicit. & in[icipit] inquisicio prima de dowel—where the conclusion of the word *incipit* has been cut off by the binder. See the foot-note to the title of Passus VIII.

**Passus VIII.** 49. *but—wole*] but if thou wylt thy selfe.

52. *to zeresynue*] two yeresyeftis ; two yeresgiftis (2). But the correction is needless, and against authority. *To zeresynue* = for a year’s gift ; i.e. as a present or gift. *The gift* is but one, the *wit* and *free-will* being but one and the same thing.

64. Crowley also has *brought me on slepe*, as most of the MSS. But, as the poet does not fall asleep till l. 67, the correction supplied by MS. R is by all means to be accepted.

65. *vpon a launde*] on a land.

72. *but powe*] thou yt.

82. *tailende*] tayland ; taylyng, as in MS. O (2).

96. *pulle*] pul.

100. *or*] and. *did*] dyd ; arne (2).

102. *to*] Cr. omits.

125. Crowley has—man or woman. Either reading gives sense, nor can we decide from the alliteration. If we read *no man*, the word *man* satisfies the alliteration by its treble occurrance ; if we read *woman*, the alliteration
is satisfied by the words *whether, woman, and wolde*. Neither the A-text nor C-text helps us.

Passus IX.—Title. Crowley has—Passus nonus de visione. Et primus de dowel.

3. *medled* medlid; mingled (2).
20. *honde* end (2); *ende* (3), wrongly.
29. *lysse* blis (an unnecessary change, which spoils the alliteration).
31. *schafte* shape (a more modern form).
33. Crowley *has*—And made Adam lykest to hym selfe one.
40. *lettres* in the plural form has a singular sense; it is evidently copied from the Latin use. In Barbour the two forms are used indifferently.

"And amang othir, *lettres* ar gayn
To the byschop off Androwis towne,
That tauld how slayn wes that baroun.
The lettir tauld hym all the deid; &e."

*The Bruce;* Bk. II. l. 80.

47. *his* [our. But *his* is right, as proved by the A-text.
54. *he* she. Here *he* is feminine, answering to the A.S. *heo*, and signifies *she*. The reference is to *anima*, as in the A-text, l. 44. Cf. Pass. V. 312.
56. *he* Cr. omits. Here *he* is masculine.
57. *lat* ledyth; leadith (2); leadeth (3). *Lat* is here probably a contracted form of *ledeth.*
61. *her soule* there souls. But *soule* is probably used as a translation of *anima*, and so used in the singular, as in the next line, where Crowley, however, has *hir soules.*
67. Shulde fynde hem that faute, &c. (Crowley). In the margin of Crowley (second impression) is the note—Wo be to you y' turii the tithes to priuate vse.
73. *And* [Cr. omits. *lere*] lerne.
80. In the margin of Crowley (second impression)—Bestowe your tythes as you are bounde to do.
86. *wel we* wil we not; *wyl not* we (2).
90. *a iaper* a Iaper; Iapers (2).
91. Crowley has *minus*. The word is so plainly written in the MSS. that we must hesitate to accept Mr Wright's ingenious suggestion, viz. *minis.*
92. *pus* so. *drait* dredeth *(the fuller form)*; see l. 94.
97. Crowley has *evo*, as in James ii. 10.
100. *spyre* enspired *(wrongly).*
111. *o* one. Referring to Adam.
115. *too* Cr. omits.
117. *pe—*is*] & in heuen. This reading seems better, though the general authority of the MSS. is against it.

134. *wedded]* wedded; ioyned (2). In the margin of Crowley (*second impression*)—Learn to chose the a wyfe.

139. Crowley also has *forth*; cf. A-text.

140. *ech*] enery.

150. The Vulgate has—*Numquid colligunt de spinis uvas, ant de tribulis ficius?*

152. *wedlocke]* wedlocke (2). *His first impression* omits the whole line.

177. *continue]* contyne; conteyne (2).

179. *lykyng]* lykyne; lokyng (2).

181. *wylt* is Crowley's reading. The latter part of the line varies in the C-text.


"Dedita gens seortis morietur fulmine sortis,
Scribitur in portis, meretrix est janua mortis."

190. Crowley also has *liketh*.

201. *and to zemen*] vnto menne.

**Passus X.** 12. *pe—perre*] precious Pirre; precious Pearles (2).

21. *to—*clepid*] is oft cleped to counsell.

23. *wytnesseth]* wytnesseth; greatly wytnesseth (2). Cf. C-text.

27. *lecture*.

29. *to]* be to.

34. *Pilate*] Pilate falsely. In margin of Crowley (*second impression*)—Only diuinitie hath no reward.

42. *Lyken.*

47. *yeres*] yeres gyfte; newyeres gyfte (3).


52. *At the meat*; And they meet (2), *wrongly*.

61. The remark in the foot-note—that this line is marked for correction in *L*—is wrong.

70. Crowley inserts *hym*.

78. *is—year*] is none ware; are none ware (2).


89. *endure*] endure (*the modern form*).

93. Crowley has *houses*.

97. Crowley has *parler*. The word is miswritten *palue* in L.

114. *in*] in; to (3). But the MSS. have *in*.

129. *hanylowes*] hanylones; hanylowes (2).

137. Crowley has *as*.

138. *ye grounde*] therth (*put for the erth*).
141. In margin of Crowley (second impression)—The maner of them ye be in office.
165. symplete] simplicitie.
166. in] in; in his (2). be] Cr. omits.
169. Crowley has gret or grete. Yet the Vernon MS. (A-text) has grete, the past tense.
172. Crowley has—And all the vnisons in musicke, &c. Vnisons arose from reading musouns as unisons.
178. carpeutre; carpenters (3), as in A-text.
180. ten] ten; seuen (2). But observe the alliteration.
183. Crowley omits this line.
184. lethie] lethy; the A-text has lewed.
185. crowly] has grte or grete. Yet the Vernon MS. (A-text) has grette, the past tense.
189. crowly] omits this line.
190. crowly also has nec, as in Cato. For fve similie another reading in Cato is fve simulæ.
192. crowly also has go me to.
195. zeme] them; hede (2), as in MSS. T and V (A-text).
198. hem nedeth] they nede (a modernized idiom).
208. geomansye] geomansye; cf. A-text. is ginful] so gylfull.
211. fybiches] fybiches; febichers (2); cf. A-text.
212. alkenamye] alkinamie; cf. A-text.
214. sciences; so in Crowly and A-text.
221. gretie] grete; grate (2); both here and in l. 218.
244. crowly omits the Latin quotation.
246. [his it] this. willen] wold.
247. fyne wytte] fyue witte; fие wits (2).
250. boke] boke; holy boke (2).
266. bosarde] bosarde; bussarde (2).
276. Marke] marke; Mathew (2). This correction was therefore made by Crowly; Marke is the author's own mistake.
279. mansed] mauzed. Mr Wright prints mansede here, but corrects it to mansede in the note on p. 537.
281. Byttere aboute] Bytter aboute; Bytterly bought (2).
287. Canes] Canes; Canes muti (2), as in the Vulgate.
288. And—worde] And to lacke you w' a word, &c.
290. And] But.
291—303. This is one of those passages for the preservation of which we are much indebted to the Rawlinson MS., which represents the B-text with all its latest additions, as it stood just before it was re-cast so as to become the C-text. This passage, originally forming a portion of the A-text (Pass. xi. 201—207) was at first cut out; but, on second thoughts, the poet decided to retain it. Hence it appears again (slightly varied) in the C-text, but is there transferred to quite a different part of the poem, so as to form a

306. Crowley's marginal note is—"Reade thys."

317. Crowley's marginal note (second impression) is—"The suppression of Abbayes."

325. [full name] had it; had il (2); had Ill (3).

333. [full name] naught; ought (2), which spoils the alliteration.

336. Crowley inserts to before have.

342. [full name] praise.

356. The words lene and lene cannot be distinguished in the MSS. Here lene = believe; cf. l. 359.

361. It is also Crowley's reading

362. [full name] back (1) and (2); books (3).

363. It is clear that non necubris is the author's own mistake, as it is in nearly all the MSS., both here and in the A-text, xi. 247. See note to that line in vol. i. p. 153. In the same way vindictam in the quotation below ought to be vindicta; yet it is written vindictam both in the A-text, and in the B-text elsewhere (l. 204 above).

369. Is] Is; I (2).

377. wytnesseth] manaceth.

378. on no letterure] no letter.

385. now] Cr. omits.

389. cathedram] so in Crowley, the A-text, and the Vulgate.

401. Cr. has—No wight y' wroght theron was salf, ne any workman els.

408. adregynce] he drowned.

409. curatoure] curates; curate (2).

411—413. Here again the Rawlinson MS. gives us a passage which re-appears, with alterations, in the C-text (Whitaker, p. 197).

416. Crowley has—And for he bekened to (second impression beknew on) y' crosse, &c.; the latter reading is better than Wright's text here.

425. kylyn] put; which spoils the alliteration.

426. Cr. retains now, and has yf for wyth (second impression).

431. wel libbyngge] wel learned (which seems better).

435. lyther] yl; against alliteration.

441. po he seyde] Cr. omits.

452. pe trinitee] the Trinitie; diuinitie (2).

Passus XI. The first line answers to l. 12 of Pass. xii. of the A-text (p. 137*). It will be seen that all resemblance between the A and B-texts ceases here. Yet it may be observed that the phrase Audivi archana, &c., (A-text, xii. 22) is quoted also in the B-text (xviii. 393). Again, the words caban and crepte (A. xii. 35) are found near together in B. iii. 190. The quotation Omnia probate (A. xii. 50) is introduced in B. iii. 335. The line
Many forlys, &c. (A. xii. 58) occurs elsewhere in both texts (A. prol. 62; B. prol. 65). As Hunger is described carrying scraps of bread (A. xii. 65), in a similar manner is Patience described (B. xiii. 216). There is much likeness between the lines A. xii. 66, 67 and A. v. 5, 6; between A. xii. 58 and B. xiii. 50; and also some resemblance between A. xii. 90 and A. viii. 12; and between A. xii. 91 and B. xviii. 324. The poet’s encounter with Hunger (A. xii. 60) answers to his subsequent encounter with Need (B. xx. 4).

It will be seen from the notes in the ten foregoing Passus that the collation of our text with Crowley’s edition yields few results of much interest, and I shall therefore, from this point onward, only notice such few variations as really seem worth remarking.

4. It might seem that the word *wrath* is wrongly repeated in this line; but the MSS. fully support it; it means sorrowful vexation rather than anger, such pettishness as causes sleepiness, and can therefore be qualified by the epithet “*wynkyng*.”

30. For *wil* Crowley has *wylie wyse.*

35. Cr. *has*—*whan shal tine the crowne; which is nonsense.*

46. Cr. *has*—and a *fifte more*; but in the *second* impression—or fifty and more. This latter reading is certainly corrupt, and arose from not understanding the true reading *fisle*, which means *fifth*. *And a fisle more* = and a fifth besides; so that here we have the *first* reference to the poet’s being *forty five* years old, the other reference being in Pass. xii. 3.

71. Crowley’s sidenote (second impression) is—Friars did not seke *y* bodi but the monie.

77. *catekumelynges*] catekinlinges; catcchislinges (2); words clearly coined by Crowley himself.

126, 127. The alliteration shows that MS. R is right; the recurrence of the words *with hyne* before the metrical pause in both lines caused the omission of the words between.

128. Crowley rightly retains *hisa.*

130. *wel* wyll (rightly).

139. Cr. rightly retains *ne*; it is necessary to the sense.

146. *lernynge*] lernynge; leadynge (2).

154—164. Not found anywhere else.

173. The MSS. make no distinction between *lene* (to give) and *lene* (to believe); but the context decides it; see, in particular, l. 190. Crowley rightly has *lene* in his third impression only; he also prints *lene* or *lene* instead of *launge vp* in l. 203.

208. Crowley, not perceiving that Langland uses *lyf* as equivalent to *person* or *man* in many passages, alters it to—*Therfore lacke no others life, &c.* Cf. note to prol. 122.

253. *kyule*] lyfe. This preserves the sense, but not the alliteration.

255. The alliteration shows that *segge* is certainly right; Cr. has *man.*
283. *take* pai. This preserves the sense, but not the alliteration.

293. Cr. has—Cure than for kennyge, or known for elene beryng; which is altered in the second impression. His sidenote (second impression) is—Priestng was an occupation to lyue by.

309. *hap—lepe* I am leapt.

311. *Ae* in MS. W has a large illuminated initial.

319. Crowley rightly has *makes*.

339. *layeth*.

372. *amisse*; *amisse* (2).

399. /wote—do I ken dowel.

404. Cr. has—Then hadst ye kend ye clergi came (second impression can), & kend more bi reson.

**Passus XII. 21. Seide* Sayd; I saide (2).

57—59. Not in Crowley.

87. I suspect Crowley wished to make this line more suitable for his Protestant readers; for he prints—For bread of gods body myght not be without cleargy.

104. Crowley’s sidenote (second impression) is—“The holy gost is the autour of bokes.”

105. It is to be regretted that this line is absent from MS. W (and therefore from Mr Wright’s edition); the lack of it ruins the sense. Neither is it found in Crowley.

118—127. This passage is better on the whole than the corresponding one in Whitaker’s edition, p. 232. It has three lines more, viz. ll. 120—122. On the other hand Whitaker has an additional line after l. 137, viz.

And do we as David techeeth *for doute of Gods veniauue,*

*Nolite tangere,* &c.

The passage is not in Crowley.

133. *be selkounthes* Seldom; Selden (2); corruptly.

139. Cr. rightly has *was*, but wrongly substitutes “counsell” for “wisdomes.” The singular verb substantive with the plural noun is in Langland’s usual mode.

148. Crowley has *ei*, as in MS. W.

155. I regard the line interpolated after this line in C as spurious, yet it fulfils the alliteration better than the miserable lines quoted in the footnotes to Pass. xviii. 257 and 292.

162. Cr. rightly has *sikerer*.

182. Cr. has—And repenteth not before shrift, & than can he litle tell.

192, 193. The first of these lines is undoubtedly too long, and the reading of MS. W. must be adopted in order to preserve the alliteration, and, indeed, in order to make sense. It is probable that it originally ran—
Was, for he ȝelte hym creaunt · to cryst on the crosse
And grace axed of god · & knewleched hym guilty—
and that the poet afterwards substituted for the last four words the ending—"pat to graunten it is redy"—before proceeding, but omitted to strike out the words rendered superfluous. I believe the right reading to be as in the text, only the words ȝ & knewleched hym guilty should be struck out, and the metrical pause in l. 193 placed after creaunt. Crowley has a different and very unsatisfactory reading—

Was for he knew Christ on ȝ* eros · & knowleghid his sinne,
And grace asked of god, & he is ever ready
That buxomlyche byddeth it, & ben in wyl to amend hem.

In the C-text the passage is somewhat varied, and has a patched-up appearance.

253. chitteryng] chattering. This is doubtless the word wanted. The line is not in the C-text.

257. Cr. has posete or pofete, evidently misprinted for po feet.
277. Cr. has—Ne creture of Christis likenes, worth salf vnchristiward.

Passus XIII. 10. shulde helpe quyte] quite part of.
13. curantwore] creatures (wrongly).
32. wyye] wyght (which is probably a later substitution for wye).
49. MS. W retains this line, as explained in the footnote;¹ Crowley has—And syth he brought vs dryneke, diaperseuerance. For may dure in l. 50 Cr. has man endure, and for propre in 1. 51 he has preti.
54, 55. I arrange these lines as in the MSS. Mr Wright regards each long line as a short line (or half-line); and, indeed, it is only by laying a stress upon disshe, derae, and dixi that we get alliteration. The lines are unsatisfactory, and were, probably for that reason, omitted in the C-text.
57. As far as scansion goes, the line ends with orabit; the words following are a sort of tag, to be read as prose.
74. glosynge] glosyns; lesings (2); leasyngs (3). The sense is much the same.
92. Crowley rightly has ne; the reading no in L is probably a mere slip for ne.
107. Cr. has "morsel." The spelling "mussel" indicates a provincial pronunciation of the word.
115. do] is do. This word is certainly seems required, but LWCROB all omit it.
118 Crowley’s sidenote (second impression) is—Cleargye hath seuen sonnes, yr is the .vii. sciences. He is certainly right. In the text, insert

¹ This line also occurs in the C-text.
marks of quotation after l. 118 and before l. 119, and for "Conscience" in the sidenote, read "Clergy."

131. azein—spoken] gain saic holi writ.
146. langhe is so spelt in l. 228 below.
147. worthe] be. But worthe means rather to become.

152—156. These lines, probably meant to be mysterious, are omitted in the C-text. The solution of the riddle is clearly Charity or Love, exercised with Patience, as appears from the curious passage below (ll. 164—171) preserved in MS. R only. The C-text, as printed by Whitaker, has the following passage as answering to ll. 164—171:

"Ther nis wyght in þis worlde • þat wolde þe lette
To have alle londe at þy lykyng • & þe here lord make,
And maister of alle here meeble • and of here moneye after,
The kynge and alle þe comune • and clerdegic to þe a-lowte
As for here lord and ledere • and lyven as þon teelhest." (p. 251.)

I understand l. 170 to mean—"will give thee all that they can give, as considering thee to be the best guardian (or keeper) of it."

190. Cr. has the reading I have adopted, viz.—the wyll of folke here.
221. Crowley's sidenote (second impression) is—A loiterers lyfe.
259. Here, I doubt not, Crowley has deliberately altered the text, so as to get rid of allusion to the mass. He reads—There may no man make peace, &c.

270. The right reading is thretty, as in the text, for two reasons. Firstly, it preserves the alliteration; and secondly, John Chichester was mayor from October, 1369, to October, 1370, and at no other time. Crowley's MS. agrees with the Trinity MS. here, as usual; and therefore has the reading twenty.

283, 284. Cr. has but one line—And none so singuler by hym-selfe, nor so pope holye. The word pope-holy is illustrated by Mr Dyce, in his notes to Skelton, who employs it. Halliwell cites pop-holy, used by Lydgate as a substantive, but it was certainly originally an adjective.

293—299. The preservation of this passage, and of the passage in ll. 400—409, in the Rawlinson MS. is of much interest. It shews that the poet's first idea was to elaborate the description of Haukyn's faults by these additions, so that the Rawlinson MS. represents, as I have said elsewhere, a copy of the B-text with all the latest additions. But in adding thus to the description of Haukyn, the poet made it too long, and he afterwards perceived that he had excellent material here for improving his portraits of the seven deadly sins. He therefore, in the C-text, transferred much of this portion of the B-text to the Passus concerning the Deadly Sins, putting each passage into its right place with due care.

In Whitaker's edition (p. 89) we find the following five lines, answering to the first of these two passages, and forming part of the confession of Pride:

...
And konny[ru]gest of my craft • clerkes oper oper,
And strengest up-on my stede • and styvest under gurdell,
And lovelokest to loken on • and lykyngest a-bedde,
And lykynge of such a lif • that no lawe presye,
Prout of my faire fetours • and for ich songe shrille.

In like manner the second of these two passages (ll. 400—409) was made the groundwork of an extension of the confession of Gluttony. I copy the corresponding passage from Whitaker's edition, pp. 108, 109.

To pe, God, ich Gloton • guilty ich me yelde
Of my tuns with tunge • ich can nauht telle how ofte,
Sworen "by saule and sydes" • and "so help me, God al-myghty,"
W[he]n that no mud was • meny tyme falsliche,
And over-sopede at my soper • and som tyme at nones,
More than my kynde • myghte well defye,
And as an hounde that ete gras • so gan ich to brake,
And spilde that ich spelide myghte • ich can nouht speke for shame
The vyleyne of my foule moupe • and of my foule mawe.

It will be seen that the line italicized (which does not occur in Pass. v. 374—380 above) answers to our l. 401.

374. The insertion of I in this line, and in l. 385, is justified by the C-text. Cf. Whitaker, p. 101.

400. See note to l. 293 above.

411. Cr. follows MS. W. Whitaker (p. 113) has—

Ys wanne a man mourne nat • for his mysededes.

I should prefer to read—Whanne he morneth, &c.; but there is nothing to support it.

437—454. Cf. Whitaker, p. 115. Here Whitaker agrees with the Rawlinson MS. nearly word for word, but in l. 447 has feste for stoyre, and in l. 452 love for lythed, both of which variations are certainly for the worse. In MS. R, l. 454 is defective, as it omits the words within brackets. Whitaker has—

In a wele good hope for he wroghte so • among worthy seyntes.

457. The word laky in MS. W is a singular error, especially as Crowley correctly has laye.

PASSUS XIV. 1. Cr. has hole for hool.

18. Cr. retains shal, which is necessary.

89. Cr. omits iliche in his second impression; his first has lik. The misreading iliche probably arose from omitting the stroke in iliche (= iliche).

120. verotherhele] ouermuch wo (2). Cf. MS. O.

131. The quotation is inexact; it should end with—in civitate tua ima-

1 Cf. Pass. v. 374—380, in the present volume.
ginem ipsorum ad nihilum rediges. The word corum in R is due to the ipsum of the Vulgate.

139. disalowynge] disanulling.

155. Cr. retains if.

158. The misreading Pope (also in Cr.) is most extraordinary. There can be no doubt about powke being the right reading; for otherwise the whole passage is nonsense. The sense is—Confession amends us; but if the Devil (be powke) pleads against this, and would punish us, then He (sc. Christ, or dominus) will show the acquittance of our sins to the Evil One (be qued), and so put off the Devil. This acquittance is obtained per passionem domini. The whole of this passage is illustrated by the actual dispute between our Lord and Satan concerning the souls of men, as told afterwards in Pass. xviii. 324—400. This misreading, pope, is the worst flaw in the Land MS. The reading of R is supported by MS. Corpus 201, which has powke.

197. Cr. has ryth; which is clearly right.

210. Cr. has—and right ofte him ryth walketh.

The hye way to heuenward, ryth es hym leteth.

But this is inferior. For in l. 210 means because.

227—237. This is again a valuable contribution from MS. R. It agrees with Whitaker (p. 261), with the following exceptions. In l. 227, for lowelich and loweliche Whitaker has loweliche and lowh. L. 228 runs—"That mete ofter moneye of strange men mote begge." In l. 230, Whitaker omits ne and no. In l. 231, for to gode Whitaker has of good. In l. 234, for schetes, Whitaker has whitel. And ll. 236 and 237 form in Whitaker but one line—

So is he neuer more ful murye so meschief hym folwep.

270. a persone] parson. And such is, I suppose, the meaning of persone here.

286. Cr. has syth in his first, sylteith in his second impression. Sit is the contracted form.

305. I need hardly say that Juvenal wrote Contabit vacus. Nearly all the MSS. (and Crowley) read pannértas. I adopt panner from MS. O, because it seems, and because it comes nearer to the true reading vacus.

316. Cr. has busines ladde, as in MS. W. This error arose from not perceiving the sense. The words Seynt austyn merely give the name of the learned man parenthetically. Line 316 then means—Poverty is a blessed life, free from business (absque sollicitudine). It is, however, obscure, and so the poet, in the C-text, put it more clearly thus. I quote from Whitaker, p. 271.

Thus leryde me a lerede man for oure Lordes love, Seint Austyn,
That pure poverte and patience was a louh lyvyng in erthe,
A blessid lyf whit-oute busynesse bote oneliche for pe soule;
Absque sollicitudine felicitas.

322. Mr Wright need not have inserted no after to do. It is not author-
ized by any MS. All depends on the sense of *harde*, which here means *miserable, wretched*. To live and to continue to sin is both wretched and perilous; and yet, while we live, we are sure to sin; for "synne suweth vs euere."

**Passus XV.** 5. Cr. retains *me*.

54. Cr. also has *opprimitur*; but the Vulgate has *opprimetur*.

71. Cr. has—Better beleue where many; *altered to to leave were many in the second impression*. The word *byleue* in the text must be taken to mean to leave alone.

73. *furgooneth* budde. This is an ingenious modernization, as it preserves the sense and metre.

111. *whitlumed*] whittimed (sic); whitlimed w'out (2).

113. *bele paroles*] Belopolis; Belperolis (2); Belperopis (3).

151. *Lene* and *leue* are alike in the MSS. The sense is—*lend* where they believe, &c.

171. Crowley omits the latter half of this line, and the former half of the next, owing to the repetition of the word *ricchesse*.

176. For *aues*, a word which Crowley doubtless objected to, he ingeniously substitutes *Pitie*, thus adding a fourth initial *p*, contrary to Langland's usual custom.

183. *speke*] speake. Perhaps *speke* means to speak to, address; but I greatly prefer the reading *seche* of the Rawlinson MS., which is supported by the C-text, of which several MSS. read *secheth*.


302. "A lesson for them that take benifices at wicked men handes;" Crowley's sidenote, *second impression*.

329. *Robeth* = give robes to. The commoner reading *robbeth* makes nonsense of the passage.

339. Cr. has—And mani prisoner by his praier, he pulith from paine. *Prisone* in Old English frequently means a *prisoner*, as well as a *prison*.

356. "All is out of frame;" Crowley's sidenote, *second impression*.

364. Cr. reads "thelement." It will be noted that the reading in R—*lement*—satisfies the alliteration. But who was *Clement*? Whitaker has *be clynat*, which is surely better.

367. Not in Crowley; but found in C-text MSS.

373. *decres*] degrees. But the MSS. have *decres or decrees*.

387. *in o persone*] one god.

403. Cr. corruptly has—That liued tho there and liuen yet, leuing on his lawes.

428. Cr. has *ravenour* for *baneoure*, which is of course wrong.

449. Cr. has the sidenote, in his *second impression*—Tyll the child be instructed in Christ it is but as a wilde beaste.
464—477. For this curious passage (not in Crowley) we are indebted solely to MS. R. I suspect that "whistlynge" is wrongly repeated in l. 472, and I propose to read "techynge.

482. I have no doubt that the quotation "Ecce," &c., is rightly introduced here; it occurs in the Psalm commencing "Memento, domine, David." 483. After "predicate Crowley adds "evangelium.

487. "Willen, to wish for, does not generally take an accusative after it; the transitive form is "volen" (A.S. "wilian").

505. "stunt] stands. Crowley's sidenote is—How ocetise (second impression couetise) of y' cleargy wyll destroy the church.

507. "gold] Cr. omits, in his third issue only.

526. "dymes] demes; decimis (2), probably misprinted for "decimas.

539—556. Not in Crowley. The passage occurs in Whitaker, p. 300, with only slight variations. Lines 539—546 are nearly the same in Whitaker; the rest runs thus—

Meny scint sitthe • suffrede deþ al-soo,

For to enferne þe faithe • ful wyde-where\(^1\) deyden,

In Inde and in Alisaundrie • in Ermanye, in Spayne,

And fro mysbyleve • meny man turnede.

In savacion of mannys saule • Seynt Thomas of Cauntelbury

Among unkynde cristene • in holy churche was sleye,

And alle holy churche • honourede for þat deyinge.

He is a forbusen\(^2\) to alle busshopes • and a bryȝthe myrour,

And soverynliche to alle suche • þat of Surrye bereþ name, &c.


564—567. and nedy—"gostly fode. I believe the MSS. ought all to have retained this passage, and that the omission of it was by a clerical error, owing to the repetition of the words "gostly fode. In l. 564, "folke preserves the alliteration, whilst in l. 567, "gyte is alliterated with "gostly.

585. For "Ozias, Crowley boldly substitutes "Malachis in his second impression, thus correcting the author's mistake. See l. 565.

572. Cr. has—And lewes liuen in lelli lone, &c.

576. Cr. has—And on that lawe they leue yet. In both these places, "lyuen is another spelling of "leuven, and signifies "believe, not "live.


15. "herber] herbor. It is the Lat. "herbarium, not the English "harbour.

44. "ronges] roundes.

47. I think the mark over the u in many MSS. shows "repugnat to be the word meant. The word "repurgatur could not be cut down to the form given in the MSS. The sense seems to be that he who sins with the consent of his

\(^1\) Misprinted "ful wyde where.

\(^2\) Misprinted "forbusur, and explained by "furbisher (!).
own free will does not strive against sin as he should. Cf. "Nondum enim usque ad sanguinem restititis, adversus pececatum repugnantes;" Heb. xii. 4. 56—91. Omitted not only in C and B, but in MSS. Addit. 10571, and Calig. A xi., as explained in the Preface.

69. Crowley has "cayleyway.

86, 87. Cr. has—of that apple he caught; He hit oft at him, hit if it might. This is a very corrupt rendering of the passage.

96. Crowley has "song or fonge. Fonde is absurdly wrong, and the occurrence of such a reading is probably due to the use of fondeth in l. 40 above.

107. Cr. has—if any daunger fell (3); where daunger should, of course, be peril, as in his former issues.

110. The MSS. have medicus, medici, medico. I prefer medicus, as in the Vulgate. The reading infirmis is justified by MSS. O and C2; also LWCB have in, obviously intended for infirmis. In MS. R, we find m. h., i.e. male habitentibus, as in the Vulgate.

112. Crowley retains it.

121. Crowley has—quod I. This is obviously an error, as seen by the context, and due to confusion of ihe with ich.

125. fisshes] two fishes; as in MS. W.

157. wors] work; woreke (2).

205. alter] olde. Probably Crowley's MS. had alter.

211. Cr. has Mighty. This seems at first a better reading, but the meaning probably is—Matrimony, that multiplies the earth, is (or signifies) might; i.e. the Might of the Trinity, as exemplified in the Person of the Father; see ll. 184, 192. Thus, the Father is Matrimony or Might, the Son is Widowhood or Sothfastness (l. 156).

270—273. The C-text agrees with the Laud MS. here rather than with MS. R.

Passus XVII. 7, 8. MS. R has—

And when it is aseled so . Sathanas power schal last no longer,

And us my lettire meneth.

This is evidently wrongly arranged; l. 7 should (according to this version) end with power, and the rest of the sentence should form l. 8.

10. a patent] Cr. omits, in his second impression.

14. Ben : Cr. reads Be. It is not certain that the reading Is is wrong; for Langland often uses the singular verb substantive with plural nouns. Thus, in l. 11, the two best MSS. read was.

29. He] He; l (2). his] his; mi (2). Cf. MS. O.

74. The point after have in MSS. C and O intimates a pause, such as we now denote by a comma.

77. Cr. has—And said who so spend more, I make it good hereafter.

83. Cr. has the sidenote (second impression)—Pierce profereth Christ to
become his servant. This is again an instance of the common mistake which identifies Piers with the author. "Pierce" is Christ himself.

96. world] Cr. omits, in his third issue.


117. lettre tellleth] lore teacheth. Crowley's MS. probably had "Irë," which he took to be an error for lore.

122, 123. Crowley agrees with the text.

124. Crowley also reads—whether shall I.

159. Cr. has—Wythin hem thre, the wyde worlde holden.

169. fourmen] formen; ferman (2).

176—178. Cr. omits the passage preserved in MS. R, and reads—And to unfold the folden sticke, at the fingers wyll. The line following l. 175 in MS. B is certainly spurious.

184. herte] hurte. This spelling looks better, as it at once suggests the right sense.

188. In MS. L the second word is written like cliche, but the i has no stroke above, and it is more probably the first stroke of a u, the second stroke being accidentally omitted. Cr. has cratche.

189. ypersshed means pierced: Crowley has perished in the first, but pershed in the later issues; the reading y- perished is corrupt, and does not make good sense.

191. to-schullen] to shullen; to swolen (2).

193. Cr. rightly has in spiritu sanctu.

230. Cr. rightly has—and to no other; thus preserving the word no, which MS. W omits.

258. Cr. has world.

291. Cr. has—And am sory that I so the saynt spirite agylt.

323. Cr. retains in.

330. Cr. has—y' freilty is made, in his second impression. The right reading is it made (as in his first impression), which signifies caused it, as in many other passages.

337. Cr. retains ben, printed "bê."

347. Cr. wrongly has—All manner of mercy, and of forgivenes.

Passus XVIII. 6. of-ranyle] of rauht; of taught (2). The curious reading in the text is supported by MSS. W, R, and others.

55. Cr. has—And forbeat and downe bringe, bale death for euer.

41. If the scribe of MS. B had not falsely written peple instead of temple, he would not have had to make up and insert the additional line here cited.

58. prisoun] prisoner doth. Crowley probably did not know that prisoun in Old English meant a prisoner as well as a prison. He might have spared his correction.

79. Crowley's sidenote (second impression) is—He citeh a lye out of the Legend aur.
86. Cr. has---& vnsparid his einc.

109. Cr. has—Whan Christ com of her kingdome y' croune shuld sease; afterwards altered to—Whan Christ come, her kingdome & croune shuld cease. This latter is also a good reading. In the C-text, the line is altered.

117. softly] worthely.

122. wonder] meruell.

123. rowed] raued; renned (2). The word rowed is in LWCOBY.

Cf. C-text.

149. reproueth] repugneth; repugneth (3).

158. fordyd] did. The line is altered in the C-text.

189. Here Crowley differs from MS. W, and has the same reading as in the text.

228. Crowley's pertinent sidcnote (second impression) is—Bokes be bolde.

238. tendeden] tindeden.

246. al bignashte] al to quassed.

281. I seised] he seased.

282. letce] leane.

293. Here Cr. adds, in his later issues only—Out of our postye, and laden hem hence. This line is not in the C-text, and does not seem to be alliterative.

298. done] done.

310, 311. The two half-lines rightly retained in R were probably accidentally omitted in other MSS. owing to confusion between the words le synge and le syng.

361. broke; brocke] brewed, broke; brewed, broke (2); brued, broke (3).

407. rebula] so in Crowley and in all the MSS. I have consulted. It is certainly the author's mistake. Perhaps he meant robila.

423. Cr. retains "Loue," omitted in MS. W.

426. colote] Collet.

Passus XIX. This Passus and the next stand very much the same in both B- and C-texts.

11. The reading should certainly be is it, as in Crowley's second impression and the C-text.

18. Cr. has—Anon as men named, this highe name of Iesus.

38. baptiste is the right reading, as in the C-text. Line 40 explains that the allusion is to the baptism of Christ by John. Cr. has baptism.

47. Cr. also has were.

72. mercy] made (which is wrong).


90. Cr. has were; but Whitaker has was. Either reading may be adopted, as there are numerous instances of was with the plural noun in the MSS.

107. Cr. retains of, which MS. W omits.

118. Cr. has man, though MS. W has men.
163. The insertion of \( J \) seems awkward, but it is probably the genuine reading. Cr. has \emph{and all closed}; Whitaker has \emph{and at was closed}.

211. It is probable that \emph{kun} (as in L) is the right reading; Whitaker has \emph{can}, and the alliteration is thus better kept up. Yet MSS. It. 5. 35 (Cambridge) and Cotton Vesp. B. 16 (B. M.) read \emph{have} and \emph{kun} respectively.

230. \emph{hylyf} lyuelod; lyuelodes (3). Probably Crowley’s own gloss.

232. \emph{theeche} thetche; hegge (2); hedge (3).

235. Cr. omits this line.

211. \emph{folaygles} foule iuel; foule euyll (3); corruptly.

270. \emph{hem it}. Most MSS. have \emph{it}; but \emph{hem} is also found in MS. It. 5.

312. The words \emph{Quod Piers} form no part of the line, as far as the scansion is concerned.

360. Whitaker has—as hit were a pile.

366. Crowley’s sidenote (second impression)—Who thei be that neuer repent.

355. \emph{And myztes} And might.

394. Crowley’s sidenote—What luére may do (2).

408. Crowley’s sidenote—A blynde curate (2).

415. Crowley’s sarcastic sidenote—The praise of cardinals (2).

428. \emph{pursueth}. This reading better preserves the alliteration, and is probably right. Cf. C-text.

437. \emph{wykke} wikid; yll (2).

442. \emph{blode} folke. But \emph{folke} is probably thus repeated by accident.

443. \emph{Lake} Paule (2). This is therefore Crowley’s correction of the author’s mistake. The alliteration proves this.

466. \emph{hostlokest} moost hastely.

469. \emph{chifnutigne} chefest am.

475. \emph{rist—[treth]} as right wyll & truth.

\section*{Passus XX. 13. none\] y\(^t\). ne woulde hath] & hath no wed.}

27. Crowley has \emph{of them}: certainly \emph{body} suits the alliteration, but this correction is reserved for the C-text.

35. \emph{meketh}meketh him. But \emph{him} is not in the best MSS. of either text.

50. \emph{vndernome} vudone. But \emph{vndernome} means \emph{reproced}.

54. \emph{made fuls sprynge} false spring; false sprang (2); but cf. C-text.

71. \emph{gyoure} gydour. This is probably Crowley’s modernization.

92, 93. \emph{ar} their. \emph{ar} their. Wrongly in both places.

94. \emph{Elde} Age. So also in ll. 164 and 166; but Cr. retains \emph{“Elde”} in l. 153.

102. \emph{but—after} he never stode after.

110. \emph{he} she. It must be remembered that \emph{he} is sometimes used for \emph{she} in Early English, for \emph{fortune} \emph{is feminine} in Pass. xi. 60.

133. \emph{nygged} instyld.
134. Cr. has—will take this apon amendment;—wel take this on amendmente (3).

135. Cr. omits in haste (3).

147. releyed] leled; releyed (2); rayled (3).

152. lieghnesse] heauynes. Evidently corrupt.

201. biseye] byseye; besette (2). The latter is therefore Crowley’s own emendation. Cf. C-text.

221. Crowley’s sidenote—Woulde god there were no such priestes in englande (2).

233. Crowley’s sidenote—Curates oughte to haue a comptent lyuyng certayne (2).

259. Cr. has—Or they wil no treasure hem pay, trauaile they never so sore.

271. heef] bad. Evidently Crowley’s own gloss.

283. Crowley’s sidenote—Thei that went to y° Fryers to shrift wer like santuary men (2).

288. Cr. has—gyue the fryers. In MS. L the word yene was at first omitted. Afterwards the word be was altered to bene, which is clearly intended for yene, owing to the similarity of bene and yene. There is no doubt about the reading.


308. Crowley retains in before the sege.

322. Crowley’s sidenote — Nother patron nor bishop regardeth his dutye (2).

365. Crowley’s sidenote—The olde maner of cares shrifte made sinners negligent (2).

368. Cr. omits wykked.

381. nede] no nede. But no should clearly be omitted.
Appendix.

A SHORT GLOSSARY TO "PIERS THE PLOWMAN."

[MS. Camb. Univ. Lib. Ll. 4. 14; fol. 170a.]

Freyne . . . . Aske
Rape . . . . lie, wente spedyly.
Lo
4 Carpe . . . . talke.
Clutche . . . . scratche
Preynte
Quaue . . . . shake, or tremble quake
8 Thole . . . . suffre
Hoved . . . . stode abode
Cheve . . . . Thryve
Tyne [read Tynt]. . loste
12 Fordo . . . . distroye
Wyn or Wen . . Goo
Frete . . . . Taste
Tynde . . . . light
16 Louke . . . . withdraw, lose
pole . . . . Open, entre, suffre
Besquatt . . . . broke
Affrounte . .
20 Auntrre . . . . Ventre

1 This is a glossary to the particular copy of the B-text which is contained in the same MS., viz. No. XIX in my list.
Rome . . . . . . goo. passe
Swynke . . . . . Labour
Rytte
24 Lake . . . . . playe
Courbe . . . . . knele downe
Appende . . . . . appertaigne
Steke . . . . . Shytt
28 Thyrle . . . . . perced
Comsid . . . . . spake
Fonge . . . . . take
Vnderfonge . . . . vndertake
32 Latch . . . . . catch or take
Nymme . . . . . take
Wysse . . . . . tell or teache
Yeme . . . . . guyde or rule
36 Worthy . . . . is worthy. com happen or befall to
Lythe . . . . . here
Byd . . . . . praye. aske
Bekenne . . .
40 Broke . . . . .
Hote . . . . .
Hale . . . . . drawe
Pylte . . . . . thruste or caste
44 Nempe . . . . . call or name
Shende . . . . . blame
Welde
Segge . . . . . Man
48 Blasen
Mechell . . . . . bygnes
Alther . . . . . Eldler
lollynge . . .
52 Rapeliche . . . quickly
Wightliche . . .
3eme . . . . . heede
Lorell . . . . . lyers
56 Liode . . . . . persone
Sparliche
Stalworthe
Skyll Reasōn
60 Loyall
Smolde
Glede
Glowynge
64 Kyse
Merke Darknes
Smolder smoke
Doel or doule Sorowe
68 Palcot
Bale sorow
Kene sharpe
Witterly well
72 Felly
Ferly mœrvaile
Leeme brightnes
Merkenes darkenes
76 Maynpernour
Queyntyse crafte, soteltie
Gobelyn deule
Lusarde
80 Thralle bonde
Crokke pott
Yerne
Shene bright, clere
84 Gresly farefull
Boorne Ryver, water
Tofte a hyll, mountayne
Loby
88 Renable
Bie a color or cheyne
Hals Hele
Hoove Robe, Coyfe
92 Lere Countenaunce, chere.
The following index, in which these words are referred to by the numbers, will shew on what pages of the MS. the words occur, where they are to be found in this edition, and in what instances the explanations are incorrect. It will be seen that the seventeenth and eighteenth Passus especially attracted the glossarist. 1. Fol. 5; i. 58. 2. In the first sense, fol. 16; iv. 7. In the second sense, fol. 84b; xvii. 79; where the MS. has rapede. 3. Probably with reference to fol. 83b; xvii. 20. 4. Fol. 85b; xvii. 135. 5. Fol. 86; xvii. 188. The explanation is wrong; it merely means to clutch. 6. Fol. 89; xviii. 21. It means winked. 7. Fol. 89b; xviii. 61. 8. Fol. 89b; xviii. 71. 9. Fol. 90; xviii. 83. 10. Fol. 90; xviii. 104. 11. MS. has tynt, fol. 90b; xviii. 140. 12. Fol. 91; xviii. 157. 13. Probably an erroneous allusion to wynde, fol. 91; xviii. 174. 14. Fol. 91b; xviii. 194. It means ate. 15. An allusion to tentedyn. fol. 92; xviii. 238. 16. Fol. 92b; xviii. 243. It means lock up, hide. 17. Fol. 92b; xviii. 247. The meaning suffer is right; the other two are wrong. 18. Fol. 92b; xviii. 246. Be-squate is the reading of this MS., and is corrupt. 19. Fol. 102; xx. 5. It means to accost rudely. 20. Fol. 104; xx. 174. 21. Fol. 104b; xx. 211. 22. Fol. 1b; prol. 55. 23. Fol. 3; prol. 171. A better spelling is rit; it is a contracted form of rideth. 24. Fol. 3; prol. 172. 25. Fol. 5; i. 79. 26. Fol. 5b; i. 98. 27. Fol. 6; i. 121. The MS. wrongly has stekpe, miswritten for stekye. It means to stick fast, remain closed. The explanation shytt, i.e. to shut, is not far wrong. 28. Fol. 6b; i. 172. The MS. has piril, i.e. pierced; this accounts for the explanation given. 29. Fol. 12; iii. 103. Consid means commenced, began; but the phrase consid to telle is equivalent to spake, as explained. 30. Fol. 27; v. 566. 31. Fol. 5; i. 76. The MS. has undirfonge, i.e. undertook. 32. Fol. 29b; vi. 68 (see the footnote). 33. Fol. 42b; x. 60. 34. Fol. 4b; i. 42. 35. Fol. 37b; viii. 52. More strictly, to take care of, govern. 36. In the first sense, fol. 42; x. 17; in the second sense, fol. 43b; x. 128. 37. Fol. 37b; viii. 66. 38. Occurs often. 39. Fol. 37b; viii. 59. It means commend to, 40. Fol. 38; viii. 87. Here broke is part of the word to-broke, meaning broken in pieces. 41. Fol. 38; viii. 93; it means to command. 42. Fol. 38; viii. 95. 43. Fol. 38; viii. 96. 44. Fol. 4b; i. 21 (and elsewhere). 45. Occurs often. 46. Fol. 42; x. 29, where the MS. has welden, i.e.
wield, possess. Also fol. 43; x. 83, where the MS. has well, over which the glossarist has written weldeth. 47. Fol. 81b; xvi. 178. 48. Fol. 82; xvi. 179. It means blazon or device. 49. Fol. 82; xvi. 182, where the MS. has mechell (i.e. greatness) with a stroke through the ll. 50. Fol. 82; xvi. 205. The MS. has alper, another form of alter, meaning of all. 51. Fol. 83; xvi. 269. It means lying about lazily. 52. Fol. 83; xvi. 273. 53. Fol. 83; xvi. 275. It means nimibly, hence quickly. 54. Fol. 83b; xvi. 12. 55. Fol. 84; xvii. 44, where the MS. has as well lorellis as lelles; but lorellis means vagabonds or untrustworthy persons. 56. Fol. 84; xvii. 63. 57. Fol. 84b; xvii. 81. The MS. actually has spartiche, an error for spartiche, i.e. quickly. 58. Fol. 84b; xvii. 96. It means vigorous. 59. Fol. 86; xvii. 195. 60. Fol. 86b; xvii. 209 (see the footnote). 61. Fol. 86b; xvii. 213 (see the footnote). 62, 63. Fol. 86b; xvii. 217; where the MS. has glowinge glede, i.e. a glowing ember. 64. Fol. 86b; xvii. 219 (see the footnote). 65. Fol. 87; xvii. 240. 66. Fol. 88; xvii. 323. 67. Fol. 88b; xvii. 336. The MS. has doell, with stroke through ll. 68. Fol. 89; xvii. 25. The MS. actually has Paltoc, a mistake for Paltock, a kind of doublet. 69. Fol. 89; xviii. 35. 70. Fol. 89; xviii. 47. 71. Fol. 89b; xviii. 66. It means rather truly, certainly. 72. Fol. 90; xviii. 92. It means fiercely. 73. Fol. 90; xviii. 110. 74. Fol. 90b; xviii. 124. 75. Fol. 90b; xviii. 136. 76. Fol. 91b; xviii. 183. It means a surely. 77. Fol. 92b; xviii. 272. 78. Fol. 93; xviii. 290. 79. Fol. 93b; xviii. 335. The old spelling of lizard. 80. Fol. 95b; xix. 33. 81. Fol. 99; xix. 275. 82. Fol. 104; xx. 158. It means eager, full of desire. 83. Fol. 94b; xviii. 409. 84. Fol. 95; xviii. 431. 85. Fol. 1; prol. 8. 86. Fol. 1; prol. 14. It rather means a cleared space on a rising ground. 87. Fol. 1b; prol. 55. It means a looby, a lubberly fellow. 88. Fol. 3; prol. 158. A contracted form of resonable, talkative. 89. Fol. 3; prol. 161. The MS. has byes. 90. Fol. 3; prol. 170. It means neck. The interpretation hole (heel) is erroneous. 91. Fol. 4; prol. 210. The MS. has the pl. hooves. 92. Fol. 4; i. 3. 93. Fol. 84; xvii. 49; cf. no. 52. 94. Not found. 95. Fol. 51; xi. 140. It means loyally, fidelity, faithful observance of the law.

I have only to add that, in making these references, I have been guided by the lines drawn under the harder words in the MS. Many more words are underlined than are here enumerated; and as words are underlined nearly throughout the poem, it is clear that the glossarist carefully read it through. It may be observed further that some of these words occur in groups, and the order of these shews that he read the latter part and the prologue at least twice. Thus the group of words 3 to 21 belong to the last four Passus; the group
22 to 28 to the Prologue and Passus I. The group 37 to 43 belong to the latter part of Passus VIII. Then again, the group 47 to 84 belong to the last five Passus; but the group 85 to 92 to the Prologue and Passus I., like the second group. The handwriting of these glosses is of about the date of the reign of Henry the Eighth; and hence it is even possible that they were written by no other than Robert Crowley.
TEMPORARY NOTICE.

This second volume contains the poem in its second shape, and does not greatly differ from the text as printed by Mr Wright, but is printed from a different MS. and contains more than 170 additional lines. The variations of Mr Wright's text from the present one are denoted in the footnotes by the letter W. The old text printed by Crowley also exhibits the poem in this second form.

Numerous notes and a full glossary to the first seven Passus in this volume will be found in my smaller edition of "Piers the Plowman," lately published in the Clarendon Press Series.

For notes and a glossary to the whole poem, consult Mr Wright's edition.

Vol. III. will contain the poem in its latest form, and Vol. IV. will contain notes and a glossary to all three texts.

The pages numbered 137* to 144* belong to Vol. I., and should be inserted between pages 136 and 137 of that volume.

W. W. S.

Cambridge; Nov. 15, 1869.
ADDITIONS AND CORRECTIONS.

32. BABEES BOOK.

p. iv., p. lxii. Bank of the Bele Babees, Servingmen, Pages, &c. "Amongst what sort of people should then this Servingman be sought for? Even the Dukes sonne preferred Page to the Prince, the Earles seconde sonne attendant upon the Duke, the Knights seconde sonne the Earles servant, the Esquires sonne to weare the Knightes lyuerie, and the Gentleman sonne the Esquiers Servingman. Yea, I know at this day, Gentlemen younger brothers that weares their elder brothers Blew coate and Badge, attending him with as reuerend regard and dutifull obedience, as if he were their Prince or Soueraigne. Where was then, in the prime of this profession, goodman Tomsons Jacke, or Robin Roushe, my gaffer russetcoats seconde sonne? the one holding the Plough, the other whipping the Carthorse, labouring like honest men in their vocation: Tricke Tom the Taylor was then a Tiler for this trade; as strange to finde a Blewcoate on his backe, with a badge on his sleeve, as to take Kent-streete without a Scoulde, or Newmarket-heath without a Commissioner [highwayman]. But now, being lapt in his Liuerie, he thinketh him selfe as good a man, with the Sheares at his backe, as the Poet Lawret with a penne in his care. 1598, A Health to the Gentlemanly profession of Serving-men, by J. M., p. 107 of Incedit Tracts, Roxb. Libr. 1868.

p. xiii, vi. On the indifference of noblemen to learning, and their submission to Wolsey and the Clergy, compare Skelton's Colyn Cloute (Works, ed. Dyce, i. 334-5).

But noble men borne, To you that ouer the whole
To lerne they have scorne, Grete lorde's must crouche and kneele,
But hunt and blowe an horne, And breke theyr hose at the kne,
Lepe ouer lakes and dykes, As dayly men may se,
Set nothyng by polytykes: And to remembraunce call,
Therfore ye kepe them bace, Fortune so turneth the ball,
And mocke them to theyr face. And ruleth so ouer all,
This is a pyteous case, That honoure hath a great fall.

See also p. 333-4, on the pride of the clergy, and the low-born prelatures, &c., in illustration of p. xliv. of Babees Book.

p. iv. Mr Anstey's work was published in 2 vols. in 1868, entitled "Mani- menta Academica, or Documents illustrative of Academical Life and Studies at Oxford" (1214-1467 A.D.). Mr Quick's book was also published in 1868, "Essays on Educational Reformers" (during the last three centuries), by Robert Herbert Quick, M.A.
p. xxi-ii. The letters quoted are from the Third Series of Ellis's Original Letters. With the letter on p. xxi compare that from Richard Croke, the young Duke of Richmond's schoolmaster, to Cardinal Wolsey, respecting the arrangements for his pupil's education, in Ellis, 3rd Series, i. 333. It treats of his hours of work (at Croke's discretion), his writing letters, his being only under Croke's guidance, and not being interrupted by his attendants and ordinary strangers, 'but only strangers of honor, to whome also if my said lordly myght by the advise of his Scelemaster exhibit and make som shew of his lernyng, like as he was wont and doth of his other pastymes, it shulde greatly encourage hym to his lernyng; to the which, because it is moste laboriouse and tedyous to children, his Grace should be moste specially anymatyed and encoraged,' &c.

p. xxiii, note 4. Breakfast is mentioned in Household Ordinances, p. 22, in Liber Niger Domus Regis Edw. IV, ab. 1461 A.D.: "The Kyng for his brekfast, two booves made into four mannechets, and it payne demayne, one messe of kyckyn grosse, dim' 1 gallon of ale." At p. 18 it is stated that King Hardeknouete (Hardicaunte) 'furst began iiiii meales stablyshed in oon day,' and he therefore must have the credit of originating breakfasts.

p. xxv. Girls' Education. See Muncaster's very interesting chapter 38, p. 166-183, in his Positions, A.D. 1581, on this subject.

p. xxxiii. Life at Cambridge. See John Rokesbie's letter to Secretary Cromwell in III Ellis, ii. 243, about the term accounts of Cromwell's protégé, Cristofer Wellyfede. For fear of the plague, he has to beard out; and 'They wold not take hym under ijs, iiijd. or ijs. vijd. the weke.' At p. 238, Nycollas Glossoppe tells Cromwell, 'Sur, I have a fetherbeed with a boulster for Master Wyllam Wellyfed sone, that ys at Cambreg at you wre mastershype fyndeng, Wyllam.'

p. lii. § 6. On Early Education in Scotland, see the General Report of Dr Woodford, 1868, quoted in The Daily Telegraph, July 25, 1868: "early ideas of a national system of education are of very old date in Scotland. In 1496 it was enacted that 'all barons and free-holders of substance put their oldest sons and heirs to the schools,' thus implying the existence of available public schools at that time. This Act is strictly compulsory so far as it extends, for the neglect of it incurs a fine to the King. The boys were to be sent to the school at 8 or 9 years of age, and to 'remain at the grammar school till they be competently founded, and have perfect Latin, and thereafter to remain at the Schools of Arts and Law, so that they may have knowledge and understanding of the Laws, through which Justice may reign universally through all the realm,'—a magnificent object at that early time, when might was so generally held to be the rule of right."

p. lxvii, note 4. An extraordinary impression prevails, due, I believe, to the accurate Arthur Young, that the English people, till very recent times, lived on salt meat through the winter months, having no means of keeping their stock in condition. I have only to say that fresh meat was undoubtedly sold in all markets the whole year round in the reign of Henry VIII, and sold at the same price, which it could not have been if there had been so much difficulty in procuring it. Latimer (Letters, p. 412), writing to Cromwell on Christmas Eve, 1538, speaks of his winter stock of 'beees and muttons' as a thing of course.—Proude's Hist. of England, 1856, vol. i, p. 22, note ¶.

p. civ. There is a mutilated copy of Russell's Book of Nurture in the Royal MS. 17 D xv, article 5. It starts with our line 5, and ends at our l. 1016.
Pt. I, p. 16. *Lylylle Childrenes Lytil Boke.* There is another copy of this in the Additional MS. 8151 (British Museum), leaf 201, back.

Pt. I, pp. 54-8. Caxton printed a copy of this *Diatoric* differing from ours, at the end of his *Governayle of Helthe*, about 1491 A.D., and called it *Medicina Somachii*. Mr William Blades reprinted Caxton’s tract in 1858—fifty-five copies only—and in his *Illustrative Remarks on the Medicina*, described a copy of the poem in the Lansdowne MS 699, in which Caxton’s first stanza—our second—is “preceded by 11 other Stanzas. These are mostly variations of the old, rather than a composition of new Verses. They contain, however, many curious phrases, decrying *nase-rontying* or snoring, as the effect of late suppers, and recommending *watir-growell* (water-gruel) as a good remedy against cold secknesse. The first three Stanzas have in the last line of each a common Burden, a favorite style of composition in that age. . . The additional lines in all amount to 88, or 11 Stanzas.” I hope to print the whole poem, from the Lansdowne MS 699, in my third Courtesy volume in our Extra Series. Mr Blades adds to the list of MSS of the *Diatoric* on p. 58 of *Babees Book*, Harl. 4011 and Sloane 989. Mr Aldis Wright adds Trin. Coll. Camb. B 11, 24.

Pt. I, p. 189, l. 1677-1084. The side-notes are wrong, says Professor Stubbs. The passage means, that the Bishops of the Province of Canterbury are to be served so as not to imply subjection by them to the Archip. of York, but only to their own Metropolitan. On the other hand, the Bishops of the Province of York, when eating before the Primate of England, must not imply subjection to him, but only to their own Archbishop of York.

Pt. I, p. 399, l. 56, *betr vnborne than vtaught*. See the same proverb at p. 47, l. 206-7, and “A chylde is better vnborne then vntaughte” in the *Interlude of Thersytes*, printed by Tysdale [1550-63], reprinted for the Roxburghe Club, and in *Four Old Plays*, Cambridge, U.S., 1848, p. 83. It is also in Sir Peter Idle’s Instructions to his Son, a MS in the Cambridge University Library, which turns out to be a much less interesting one than I had hoped, as it contains several of the old Tales in Robert of Brunne’s *Handlyng Synne*, &c., badly told.

Pt. II, pp. 30, 31, l. 6, *facies sit in ore loquentis.* Surely this is, “Let [thy] face [eyes] be [fixed] on the face of him that speaks [to thee].” Conformably to our modern injunction to school-children and recruits: “Look me full in the face when I am speaking to you,—or when you speak to me.”—T. F. Simmonds.

Pt. II, p. 67, col. 2, *Bulke* is breast, not body. See Cooper’s *Thesaurus*: ‘*Thorax*, the breast or bulke of a man,’ and Mr E. Viles’s other quotations in *The Athenæum*, March 7, 1868.

Generally, for education in Queen Elizabeth’s time, for varying versions of *The Good Wife, The Wise Man, Stanz Puer ad Mensam*, and for other tracts and poems on Manners and Meals, see my *Queen Elisabethes Accademy*, by Sir Humphrey Gilbert, &c. &c., in our Extra Series for 1869.
ADDITIONS AND CORRECTIONS FOR THE SOCIETY’S TEXTS.

[Printed on one side only, to allow of each slip being cut off and gummed in the volume to which it refers.]

8. MORTE ARTHURE.

p. 3, l. 55, for Gretayne read Bretayne

15. POLITICAL, RELIGIOUS, AND LOVE POEMS.

Of the Seven Deadly Sins, p. 215, there is another copy, with considerable variations, in the Sloane MS 747, leaf 95.

p. 251. There is another copy of this paraphrase of the Fifty-first Psalm in Harl. MS 3810, part i.

p. 254, margin. Strike out [1 salutatis?].

p. 256, line 148, err<ep> (so in MS). This is a mistake for err<ep>, which is the reading of the Harleian copy. Correct the Glossary, p. 259, accordingly.

18. HALI MEIDENHAD.

p. 33, l. 5, for ileinen read ileuen.

26. RELIGIOUS PIECES.

Dan John Gaytryge’s Sermon, p. 1—14, is the first and seventh Parts of Wyclif’s Speculum Vitae Christianae, if the late Canon Shirley’s Catalogue of Wyclif’s Works, p. 38-9, be right; but as Mr Shirley’s reason for assigning to Wyclif these Parts 1 and 7 is only that they occur in the Lambeth MS 408, with other Treatises generally found apart, of which one, ‘On the Ave Maria’ is signed with Wyclif’s name in the Harl. MS 2385, by a late hand, it is possible that the copier of the late Lambeth MS merely put together, after one prologue, six treatises not originally connected. This view is borne out, at any rate as regards the Sermon above-named, by the copy of it in the Arundel MS 507, leaf 50 (not noticed by Mr Shirley), which assigns the Sermon to John de “Caterige,” as also by a passage in the curious and valuable tract of 1530, facsimiled lately by Mr Francis Fry, “A compendious olde treatysye / shewynge / howe that we ought to hauie the scripture in Englysshe.” This tract was “emprentid at Marborow in the lande of Hessen / by me Hans Luft / in the yere of owre lord .M.CCCC, and .xxx,” will be reprinted for our Extra Series next year, and contains the following bit about Gaytryge’s Sermon: “Also sir William Thorisby archbishop of Yorke did do draw a treatysye in english by a worshipfull clerake / whose name was Gatryke / in the whiche were conteyned the articles of beleue / the seuen dedly synnes / the seuen workes of mercy / the x commandmentes, And sent them in small pagines to the commyn people to learne it and to knowe it / of which yet many a copye be in england.”

The same treatysye is in ye church over againste Lon-don stone at this houre.
ADDITIONS AND CORRECTIONS FOR THE SOCIETY'S TEXTS.

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24. HYMNS TO THE VIRGIN AND CHRIST.

p. 61, l. 95. *Beaumont*, Mr W. Aldis Wright has at last explained this word that posed us all:—"In Wood's History and Antiquities of Oxford (ed. Gutch; Oxford, 1792), vol. i. p. 263, there is mention made of the citizens at Oxford being deprived of 'their usual and daily sports in *Beaumont,' Wood quotes in the same paragraph some lines of Robert of Gloucester (Hearne's ed. p. 540), among which are these:

'The gates, tho he was ivend, were alle vp ibrogt
Sone, bote Smithe gate, ac that nas undo nougt.
The clerkes adder ther-thorue nuche solas ilore,
To pleye toward *Beaumont*, anuid hii were ther-nore.'

From which I gather that 'bemond' is 'Beaumont' or Beaumont, a suburb of Oxford, where I think Henry I. had a palace and whither evidently the citizens and students resorted for amusement. This seems to me to be confirmed by the contrast between the advice given by 'resoun' and that given by 'lust.' The former says, 'Goe to oxfenford, or lerne lawe.' The latter, 'be to *bemond* a good squyer!'" The making a man a squyer to a place need occasion no difficulty, as a loose Cambridge man might be called 'a devotee of Barnwell.' (3 Nov. 1869. See Mr Wright's longer comment in *Notes and Queries*, 11 Dec. 1869.)

2 *Beaumont* Street is still a street in Oxford, some way out, near the Clarendon Press.

31. MYRC'S INSTRUCTIONS FOR PARISH PRIESTS.

A late and imperfect copy of this is the first piece in the MS Ff. 5. 48, in the Cambridge University Library. Leaf 1 (lines 1-56) is wanting; then come lines 57-185, with variations; then 36 lines not in the Society's edition; then lines 178-960; then lines 274-301, with which, appropriately enough, the medley ends.—H. Bradshaw.

p. vi. *Pars Oculi*. The *Pars Oculi*—either *Dextra Pars* or *Sinistra Pars Oculi Sacerdotis*—is one of the very commonest of Latin MSS. See Tanner, under *Gul. de Pagula*. I have no doubt that the author of the *Directions* is the same man as the Lilleshull author of the *Manuale Sacerdotum*. The books may of course be different, as Wyeli's Latin and English Treatises on the same subject, are different, because they were for different classes of readers.—H. B.

p. 2, l. 23. Cp. all the prelatis of this nation, For the maist part
Thay think na schame to halfe ane hure,
And sum hes three under thair curc.

1539. *Lyndesay's Satyre.*

p. 9, l. 272. *Kneus*. Cp. Palsgrave in 1530; 'The men of this countray knele upon one knee when they here masse, but the Frenche men knele upon both.'—*Lesclaireissement*, p. 539, col. 1, reprint.