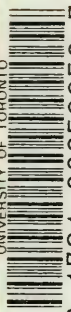


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to which is appended

God spede the Plough.

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Pierce the Ploughmans Crede

(ABOUT 1394 A.D.)

TRANSCRIBED AND EDITED FROM MS. TRIN. COLL., CAM., R. 3, 15,
COLLATED WITH MS. BIBL. REG. 18. B. xvii. IN THE BRITISH
MUSEUM, AND WITH THE OLD PRINTED TEXT OF 1553;

TO WHICH IS APPENDED

God spede the Plough

(ABOUT 1500 A.D.)

FROM MS. LANSDOWNE 762;

BY THE

REV. WALTER W. SKEAT, M.A.,

LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE; AND EDITOR OF "LANGLAND'S VISION
OF PIERS FLOWMAN," "LANCELOT OF THE LAIK," AND "THE ROMANS OF PARTENAY."

LONDON:

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

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CONTENTS.

PAGE.

<p>PREFACE. § 1. The present a <i>new</i> edition. § 2. Description of the editions. I. By Wolfe (1553); II. By Owen Rogers (1561); III. By Dr Whitaker (1814); IV. By Mr Wright (1832); reprinted in 1856. § 3. Investigation of the MS. in the Brit. Museum. § 4. The Trinity MS. § 5. Results. § 6. Restoration of the original text. § 7. Printed in long lines. § 8. Some account of the poem. § 9. Books for consultation. § 10. The rise of the Mendicant Orders. § 11. Date of the poem. § 12. The author. § 13. The "Complaint of the Ploughman," or "Plowman's Tale." § 14. Dates of both poems. § 15. Fine passages in the poem. § 16. The five new lines now first printed. § 17. Glossary to the edition of 1553</p>	i—xix
<p>PIERCE THE PLOUGHMANS CREDE</p>	1
<p>Notes to the "Crede"</p>	33
<p>Glossarial Index</p>	56
<p>Index of Names</p>	68
<p>GOD SPEDE THE PLOUGH</p>	69
<p>Notes to "God spede the plough"</p>	73
<p>Glossarial Index</p>	75

PREFACE.

DESCRIPTION OF FORMER EDITIONS, AND OF THE MSS.

§ 1. THE present edition of "Pierce the Ploughmans Crede" may fairly be said to be almost entirely a *new* one ; the *Text* being new throughout, as is also a large part both of the Notes and Glossary. In order to explain whence this new text is derived, it will be proper to give, first of all, an account of former editions.

§ 2. I. The *first* edition, and the most important, is that of 1553. The title-page contains solely the words "Pierce the Ploughmans Crede" within a square space in the midst of a wood-cut illustrating the story of Pyramus and Thisbe ; the picture being by no means unsuitable for Chaucer's version of the poem. The wood-cut is clearly of continental workmanship, and a copy of the lower part of it, not very well executed, may be seen at p. 96 of "A book of Roxburghe Ballads," edited by J. P. Collier ; 1847. The colophon, on a separate leaf, is—IMPRINTED AT LONDON BY REYNOLD WOLFE, ANNO DOMINI M.D.LIII. It was no doubt issued owing to the success of "The Vision of Piers Ploughman," which had been printed by Robert Crowley, in 1550 ; and considering the tone of the poem, we may safely conclude that it was issued in the early part of the year 1553, while Edward VI. was still alive ; for he died on the 6th of July in that year. The reign of Mary was not favourable to its existence, and copies are now very scarce.¹ I have made use of a copy preserved in the Cambridge University Library, and readings

¹ See account of the *third* edition.

from this are denoted in the foot-notes by the letter C. It consists of only 16 leaves, 4to.

II. Elizabeth having succeeded Mary, the poem was again in request. The title-page of the *second* edition has on it merely the words "Pierce the Ploughmans Crede," and no more, the wood-cut having disappeared. It was printed at the same time as "The vision of Pierce Plowman," and often bound up with it; and we learn from the title-page of the longer poem that it was "Imprynted at London, by Owen Rogers, dwellyng neare vnto great Saint Bartelmewes Gate, at the sygne of the spred Egle. ¶ The yere of our Lorde God, a thousand, fyue hundred, threscore and one. The .xxi. daye of the Moneth of Februarye."¹ This edition of 1561 is simply a reprint of that of 1553, and clearly not copied from the MS. It preserves the misprints of the first edition, and adds more to the number; and is therefore considerably inferior to it.

III. In 1814, Dr Whitaker reprinted the first edition of 1553. His object was clearly to produce an *exact* copy of it, and he accordingly used black-letter type and such various marks of contraction as appeared in the old book. It may be considered as a great success, as it accurately reproduces every peculiarity, every misprint, and every stop and mark; so that any one who wishes to have a good copy of the first edition may safely buy this instead, at a far lower price.² I have carefully collated these two, and here give the few corrections which any one who buys Whitaker's edition should make.

In the address "to the Reader," last line, the *J* should be an *I*.

Fol. C ij, l. 5 from bottom, the words "more money" are, in the oldest edition, run together into one.

Fol. D iij, l. 15; for "swich" read "swhich."

Fol. D iij, *back*, l. 7; for "swich" read "swhich."

Id. l. 21; for "And" read "Any."

¹ The "Crede" has also a colophon, agreeing with this, but which does not give the date.

² The title-page bears—"Pierce the Ploughman's Crede. London. Reprinted by T. Bensley, Bolt Court, Fleet Street, for Lackington, Allen and Co., Finsbury Square; and Robert Triphook, St James's Street. 1814.

Fol. D iij, l. 10 ; for “laiche” read “latche ;” though the *t* in the old edition is very indistinct.

Fol. E j, l. 13 ; for “feid” read “feid.”

Fol. E ij, *back*, l. 3 from bottom ; for “Abbots” read “Abbottes.”

Fol. E iij, l. 13, read “hōly ;” in Whitaker’s edition the stroke is shifted, and appears above the *l*.

These corrections made, the sole points of difference are, (1.) that the folios do not correspond ; (2.) that the words printed in the *margin* of the old edition are printed by Dr Whitaker in large red letters, to receive which he has made breaks in the continuous text ; and (3.) that Dr Whitaker employs *red* letters for the proper names. I should add, that all three editions have a short glossary at the end, made apparently by Reynold Wolfe, for which see p. xix.

IV. Mr Wright, in 1832, reprinted the “Crede” at the end of his excellent and handy edition of the “Vision,” the publisher being William Pickering ; of which a second and revised edition appeared in 1856, published by J. R. Smith, at a very moderate price. Mr Wright corrected most of the more obvious mistakes, so that his edition is very good and useful, and has been of very great service to me, and I here express the obligations to him which I thus lie under. It is therefore with no wish to detract from it, but only for the reader’s information, that I here state that I have observed several misprints in it which are mere printer’s errors, but where the edition of 1553 is quite correct. Thus at p. 456, l. 182, “Slaughte *in* her ende” should be “Slaughte *is* her ende ;” ten lines lower, “Put” should be “But ;” and fourteen lines lower still, “Minorities” should be “Minorites.” I am of course speaking of his revised edition, and I am induced to believe that the revision of the “Crede” may have been somewhat hurried, as I have observed no such traces of haste in the “Vision.”

§ 3. Besides the help thus afforded, we are much indebted to Mr Wright for the following sentence in his Introduction. He says, “I know only of two MSS. of the Creed of Piers Ploughman, one in the British Museum (MS. Reg. 18 B. xvii.), the other in the Library of Trinity College, Cambridge, both on paper, and written long after the date of the printed editions, from which they appear to have been

copied." But for this notice, I might have overlooked the Trinity MS., as only the British Museum one is mentioned in Warton. After reading the above, I thought I could not do better than investigate these MSS. closely; they might perhaps give *some* assistance. The result was surprising, certainly. First of all, it should be noted that Warton speaks of the British Museum MS. as "*not much older than the printed copy,*" and this is certainly the more correct opinion; the British Museum authorities whom Mr Furnivall consulted, declared it to belong certainly to the reign of Henry VIII.; and that it was *not* copied from the printed edition became more and more obvious the more I read of it; it soon appeared to be *much more correct*,¹ and I was myself quite satisfied that it was an independent and valuable text. At the same time, it occurred to me that a very obvious proof of its independence would appear in its containing anywhere additional lines; and, after hoping to find some for a long time in vain, at last *five new lines* appeared, very near the end. These extra lines are of such importance that I have fully discussed them farther on.²

§ 4. But an examination of the Trinity MS. surprised me more still. The handwriting is late enough, certainly; possibly after A.D. 1600. But a curious circumstance at once arrests attention, and that is, the continual use of the Saxon letters *ȝ* and *þ*, where the B. M. MS. and the printed editions have *gh* and *th*. It is clear that no man copying from a printed book would systematically make these alterations from one end of the poem to the other, and it is not very likely, even if he did, that he would never make a mistake over it. It is, in fact, obvious, that the Trinity MS. was copied from a much older MS. which is now lost, and this appears farther from noticing the nature of the few blunders that occur in it. Thus, in the first page, the copyist, not quite seeing the difference between a *y* and a *þ*, miswrites one for the other; but he soon *gets over this*, and *afterwards does it right*. Again, seeing the word "wiffen" before him, he copied it "willen," a mistake easily made in copying from

¹ I mean, as regards *readings*. But the scribe of this MS. took no pains to preserve the true *spelling*; he has altered it throughout at pleasure, always for the worse. Many erasures and alterations occur in it, also always for the worse.

² See p. xvii.

manuscript. Very many more proofs might be adduced, but it will probably be quite sufficient to add, further, that the *five extra lines* spoken of above *appear in this MS. also.*

§ 5. The results of the investigation, which seem to me beyond all controversy, are these :

- (1.) The British Museum MS. is older than the printed copy, and not copied from it.
- (2.) The Trinity MS. is later than the printed copy, but is not copied from it.
- (3.) Both MSS., and also the early printed text, are *all* copied from *one and the same* MS., a very good one, possibly even of the very last years of the fourteenth century, and which is now either lost or not forthcoming. The extreme similarity of these three texts cannot be otherwise accounted for.¹

Besides which, it is farther evident that the Trinity MS. is the best copy of the three,² and I have therefore used it for the text throughout, copying it literally and exactly, marking the expansions of contractions by italics. The only alterations made in it are, the use of capital letters to denote proper names where the MS. has often small letters, and some corrections which have been furnished by collation, which are all noticed in the foot-notes, and which, in every case where the correction is at all important, are pointed out by the use of square brackets. In the foot-notes, this MS. is denoted by the letter A.

The British Museum MS. is the second best copy, and is denoted

¹ I think I may be allowed to judge of this, from having examined, more or less, some thirty MSS. of the "Vision of Piers Ploughman." Even when such MSS. agree very closely indeed in *all other* respects, they scarcely ever contain the *same number of lines*. It is a peculiar defect of MSS. in alliterative verse that lines are frequently omitted. Yet these two MSS. and the early printed text run line for line and word for word throughout; except in the one instance of the five extra lines, which can be well accounted for.

² The best copy, in the present case, is to be judged of, not by the date, but by traces of the care taken by the copyist. It is clear that the writer of the Trinity copy was a scrupulous and painstaking antiquary, who carefully put down what he saw before him. It is written on some extra leaves at the end of a copy of Chaucer. The Chaucer had some leaves lost at the beginning, but the missing portion has been carefully supplied *by the same hand* that copied the "Crede." The press-mark of the volume is R. 3. 15.

by the letter B in the foot-notes, the letter C (as already stated) meaning the edition of 1553. Attention is drawn to those readings of C which are *most corrupt* by marking them, in the foot-notes, with an asterisk. *The number of these is about FORTY.*

§ 6. By collation of these three, we are placed in almost as good a position as if we had the original old MS. before our eyes. I have little doubt but that the reader will be well-pleased to find that he is in possession of a sound and trustworthy text, much superior to that of 1553, because it is free from the modifications of spelling which the old printer often made, and because the misprints of that edition have been quite eliminated, and the true sense restored in several formerly doubtful passages. Indeed, the only points now open to doubt are very few; I somewhat mistrust the word *euelles* at l. 242; the word *wlon* at l. 736; and I suspect that, as is usual in alliterative poems, some lines were omitted even in the original; for the transition from ll. 69, 648 to the lines following them is rather too abrupt. I subjoin specimens of Texts B and C.

B. SPECIMEN OF THE BRITISH MUSEUM MS. (BIBL. REG. 18 B. XVII.)

Crose and curtys crist thys begynnyng spede,
 For the Fathers Frendshype that Formyd hevin,
 And throughe the special sprite that sprang of hem twayne,
 And all in one godhed endles dwellyth.
 A, and all myn A. b. c. after haue I lernyd,
 And partes in my pater noster ich poynt after other,
 And after all, myne Ave mare, Almost to the ende, &c.

C. SPECIMEN OF THE OLD EDITION OF 1553.

Cros & curteis Christ this begynnyng spede,
 For the faders frendshipe, y^t fourmed heauen,
 & through y^e special spirit y^t sprōg of hē tweyne
 And al in one godhed endles dwelleth :
 A, and all myn A, b, c, after haue I lerned,
 And patres ī my pater noster, iche poynt after other,
 And after al, myne Aue marie, almost to the end, &c.

§ 7. I have printed the text in long lines, because all the copies

are so written and printed, except only Mr Wright's edition. Mr Wright argues for the printing in short lines, in his Introduction, p. xxxii., because of the construction of the Anglo-Saxon verse, &c., and says that "a modern editor is wrong in printing the verses of *Piers Plowman* in long lines, as they stand in the manuscripts, unless he profess to give them as a fac-simile of the manuscripts themselves, or he plead the same excuse of convenience from the shape of his book." The italics are my own; and I will here only say that I do profess to give a fac-simile of the MS., and that I do plead also the excuse of convenience. He also observes that, "in either case, he must carefully preserve the dots of separation in the middle of the lines, which are more inconvenient than the length of the lines, because they interfere with the punctuation of the modern editor." This then I have done, though I have not found it inconvenient. On the contrary, I think it a great convenience. The dot denotes a pause in the rhythm, which very often indeed is coincident with a pause in the sense or with a comma, and thus indicates a certain indefiniteness in the pause, for which it is convenient to have a mark; and it is such a one as we are all accustomed to in the colon used in the Prayer-Book version of the Psalms. A semi-colon in the middle of a line is very rare; if it be required to denote one, we have only to print ; · and it is done. I was induced to use the inverted full stop for this purpose, because it is very easy to print in any sized type, and because the use of a colon produced too heavy an effect, and did not look well. It is right to add that, in the edition of 1553, which is very badly punctuated,¹ the central rhythmical pause is denoted by a comma in about five lines out of six. In MS. B it is neglected; but in MS. A it is, for the most part, *carefully preserved*, and denoted by a kind of colon. Here, then, the superiority of this MS. is once more indicated.

§ 8. SOME ACCOUNT OF THE POEM.

The reader may consult with advantage Warton's History of English Poetry (vol. 2, p. 123, ed. 1824), upon this subject. In a copy of the "Crede" in Warton's possession, was a short abstract of

¹ Two or three passages, unmeaning in all former editions, have been made clear in the present one by a slight change in the punctuation.

the poem in the handwriting of Alexander Pope, to whom the book once belonged. As anything written by Pope has an interest of its own, I here quote it.

“An ignorant plain man having learned his Paternoster and Ave-mary, wants to learn his creed. He asks several religious men of the several orders to teach it him. First of a friar Minor, who bids him beware of the Carmelites, and assures him that they can teach him nothing, describing their faults, &c. But that the friars Minors shall save him, whether he learns his creed or not. He goes next to the friars Preachers, whose magnificent monastery he describes : there he meets a fat friar, who declaims against the Augustines. He is shocked at his pride, and goes to the Augustines. They rail at the Minorites. He goes to the Carmes [Carmelites] ; they abuse the Dominicans, but promise him salvation, without the creed, for money. He leaves them with indignation, and finds an honest poor PLOWMAN in the field, and tells him how he was disappointed by the four orders. The ploughman answers with a long invective against them.”

To this Warton subjoins an account of the mendicant orders, occupying about eight pages, which should be consulted.

§ 9. Good accounts of the rise and spread of the mendicant orders are abundant. The reader may, for a general view of them, consult with advantage Massingberd's History of the English Reformation, chap. vii. ; Southey's Book of the Church, chap. xi. ; the very interesting preface to the “Monumenta Franciscana,” by the editor, Professor Brewer ; the excellent life of S. Francis of Assisi, in Sir James Stephen's “Lectures on Ecclesiastical Biography ;” Mrs Jameson's “Legends of the Monastic Orders ;” and almost any Church History. I shall here only touch on such points as have *special* reference to the poem.

§ 10. The degeneracy of the monks began to draw attention at an early period ; and, in particular, St Hildegardis, abbess of St Rupert's mount, near Bingen,¹ addressed to them words of solemn warning, in the shape of prophecies which announced that still greater corruptions were to come, and would be punished by shameful disgrace and ruin. Very nearly at the same time, viz. during the reign

¹ See l. 703, and the note to it.

of Henry II., appeared the masterly Latin satires of Walter Map, who was particularly severe upon the Cistercian Benedictines, of whom he saw rather too much.¹ Two of his poems, "The Apocalypse of Bishop Goliath," and "The Confession of Goliath," contain most keen and brilliant satire. They are distinguished by a peculiar subtlety, which has not always been understood. Thus, when Map introduces a drunken priest revealing the depth of his degradation by uttering the oft-quoted stanza,

"Meum est propositum in taberna mori :
 Vinum sit appositum in orientis ori,
 Ut dicant cum venerint angelorum chori,
 'Deus sit propitius huic potatori'"—

this has seemed to many a mere jovial toper's song, and nothing more. But such was not the view taken, we may fairly conclude, by the author of the "Crede." He can perceive only two possible causes of the rise of the mendicant orders; either the simple supposition that Satan founded them, or else that they originated, in no slight degree, from the popularity of the "Goliath" poems.² He suggests that the subtlety of Map's satire was such that the monastic orders were brought into utter disrepute, and therefore the mendicant orders arose to supersede them. That the influence of the "Goliath" poems was so great as this may well be doubted, especially when we remember that the new orders commenced on the continent, not in England. At the same time, it is equally certain that our author is not far wrong; it is quite clear that the rise of the mendicants was due to an attempt made (and which was at the first outset a successful one) to infuse a new spirit of piety and humility into the church, and to regenerate it by efforts of great self-denial and devotion. The character of St Francis seems to me to be in many respects beyond all praise; an enthusiast he was certainly, but noble, self-sacrificing, and pure in heart and aim in the highest degree. To give but one instance: we read that he had the greatest natural repugnance to the sight of a leper, yet he forced himself to eat out of the same dish

¹ See Professor Morley's *English Writers*; vol. i. p. 584.

² See l. 479, and the note to it.

with one whom no one could see without loathing, and afterwards devoted himself especially to an attendance upon the leper hospitals, enjoining his followers to do the same. Such an act was a noble example of mercy and humanity; and, had his followers really followed his rules, they might have done well for a long time.¹ But St Francis was clear-sighted enough to see how liable all human institutions are to perversion and decay, and this reflection kept him in continual sadness. "Cheerless and unalluring is the image of Francis of Assisi: his figure gaunt and wasted, his countenance furrowed with care, his soul hurried from one excitement to another, incapable of study, incapable of repose, forming attachments but to learn their fragility, conquering difficulties but to prove the vanity of conquest, living but to consolidate his order of Minor Brethren, and yet haunted by continual forebodings of their rapid degeneracy."² And this too surely came to pass; and however bad may have been the state of the monks who forgot their vows of renunciation of the world, it was not long before the state of the friars became far worse. Their greed, their selfishness, their love of magnificent buildings and, very often, of delicate clothing which they concealed under their rough cloaks, their insolence, their pride, their self-righteousness, made them fair objects of satire, which was levelled against them most unsparingly by many, and especially by Wycliffe and his followers. This is nowhere shewn more clearly than in the story quoted by Southey,³ shewing how the friars waited on Wycliffe once at Oxford when he was supposed to be sick unto death, when he "raised himself on his pillow, and looking at them sternly, replied, I shall not die, but live still further to declare the evil deeds of the friars!" And thoroughly did he fulfil his own prediction.⁴ They retaliated on him and his followers, as might be expected; and were particularly active in trying to secure the condemnation of Walter Brute,⁵ when he was examined by the Bishop of Hereford, on a charge of heresy.

§ 11. The mention of the last circumstance helps us to fix the

¹ See ll. 511, 514. ² Sir J. Stephen: *Ecclesiastical Biography*; p. 95, 4th ed.

³ Southey: *Book of the Church*, p. 193; ed. 1848.

⁴ See ll. 528—530.

⁵ See l. 657.

date of the poem ; it is spoken of in the past tense,

“ Byhold opon Wat Brut · whou bisiliche þei *pursueden*,”

and the writer seems to hint that they did not very greatly succeed, and were obliged to content themselves with preaching against him, and calling him a heretic. Walter Brute was examined more than once, and he was on his trial from time to time, from A.D. 1391 to 1393. On Monday, October 6, of the latter year, he submitted himself to the bishop of Hereford, contriving rather to allow that his opinions might be overruled by the church than offering to recant them explicitly, so that he was less severely treated than his opponents had hoped and expected. At the same time, this circumstance, though past, was no doubt still very fresh in the minds of all, for the present tense is used in ll. 659, 660 ; and we also gather that, though the friars wished to see heretics burnt, there had been no instance as yet of any such event. Hence the poem was certainly written after the latter part of 1393, and before 1401. But we may come much closer than this to the date ; for the allusion to flattering *kings* in ll. 364, 365 no doubt refers to Richard II., who was still alive. Indeed, had the poem been written in the year of his death, or just after it, we might fairly expect to find some allusion to it, so that our lower date now becomes February, 1400. Hence internal evidence alone suggests some year in the series 1394—1399 as the year of composition.

§ 12. But this inquiry is closely connected with another, viz., what is known of the author ? We know certainly that he was an avowed Wycliffite, that he was *not* the author of the “ Vision of Piers Plowman ” (which was partly written in A.D. 1362),¹ but that he imitated the metre of that poem, and, to some extent, the satirical tone of it. Besides this, he clearly took the plan of his poem from the “ Vision ;” the way in which he wanders about seeking some one

¹ The vocabulary of these two writers is very different, and their peculiarities of style and phrase are quite unlike, whilst at the same time they are very characteristic. Nor are their views alike on all points. There is nothing to shew that Langland was a follower of Wycliffe, though he may have regarded his teaching with complacency. But we need not infer that Langland was now dead, or that he wrote no more than the “ Vision.” A poem on the “ Deposition of Richard II.” reproduces *all* his peculiarities, and betrays, as I think, the hand of the master.

to teach him his Creed is copied from the description of the efforts of William the dreamer to find where the abode is of Do-well, Do-bet, and Do-best. In fact, it is easy to point to the particular passage in the "Vision" which he was thinking of. The first fifteen lines of the Prologue to the Vita de Do-well give the key-note to the "Crede," and I therefore quote them here by way of illustration.

þus I-robed in russet · romed I aboute
 Al a somer sesoun · for to seche Dowel,
 And fraynide ful ofte · of folk þat I mette
 ʒif any wiȝt wiste · where Dowel was at inne,
 And what man he miȝte be · of many man I askide.
 Was neuer wiht as I wente · þat me wisse couþe
 Wher þis ladde loggede · lasse ne more ;
 Til hit fel on a Friday · twei Freres I mette,
 Maistres of þe Menours · men of grete wittes.
 Ich heilede hem hendeli · as ich hedde i-learned,
 And preiede hem, par charite · er þei passede furre,
 "ʒif þei knewen any cuntre · or coostes aboute
 Wher þat Dowel dwelleþ · do me to wisse."
 "Mari," quod þe Menour · "among vs he dwelleþ,
 And euer haþ, as ich hope · and euer schal her-after."

PIERS PLOWMAN, (ed. Skeat, 1867); *Text A.* ix. 1—15.

We should observe, too, that the two authors take rather different views of "Piers the Ploughman." Langland considers him as the type of a class of industrious and lowly-minded men, who guided their life by the Gospel, and by their influence induced others to admire and practise a pure and simple form of Christianity based upon a true-felt love for their fellows. Langland's Ploughman gives good advice even to the knight and to gentle ladies; and, towards the end of the poem, he introduces *the* Piers Ploughman, *par excellence*, the good Samaritan above all others, Jesus Christ the righteous. But the Ploughman in the Crede is an individual, a ploughman and no more, described as in an abject state of poverty, yet so gifted with homely common sense as fully to see through all the tricks of the friars, and knowing very little more than is necessary for his soul's health, little more than the Creed and the Gospels. It is perhaps right to remind

the reader that there is a difference even in the very *titles* of the poems. The one is "Piers Ploughman's Crede," i. e. the creed which the ploughman taught; the other is "Visio Willelmi de Petro Ploughman," the "Vision of Piers Ploughman which William saw," and which may be spoken of as the "Vision," or as "Piers Ploughman," but *never* as "Piers Ploughman's Vision," except by such as have no regard for accuracy, and who would not stick at using the term "Christian's Vision" as an equivalent one to Bunyan's vision of one Christian.

§ 13. Any further information about the author of the "Crede" can only be obtained by the discovery of other poems which he may have written. Now there are some poems printed in "Monumenta Franciscana," pp. 591—608, and again printed in Wright's "Political Poems," vol. i. pp. 253—270, which are worth some attention. The first is in Latin, the second two (of which Mr Brewer has made three) in English; they are all by the same author, and clearly written during the reign of Richard II.¹ by one who says that he had been a novice in the order of St Francis, but had left it to become a Wycliffite; also, that he was not an *apostata*, as he had not stayed in the convent his full year, but only about ten months and twenty days. They are outspoken attacks upon the friars, and upon the Minorites in particular, and at first sight seem to have a good deal in common with the "Crede." A careful scrutiny, however, of their language makes the identity of authorship seem doubtful, and, though it seemed to me at first probable, I now give it up; though, at the same time, these poems well deserve to be compared with the "Crede," and I have therefore quoted from them occasionally in the Notes. But there is another poem which stands a close scrutiny better, and deserves yet more attention, and this is no other than the well-known "Plowman's Tale," which has even been attributed to Chaucer, though it most certainly is not his. It may be found among the Canterbury Tales in most old editions subsequent to 1542; and also under the title of the "Complaint of the Ploughman," in Wright's "Political Poems," vol. i. pp. 304—346. Now the writer of this piece distinctly

¹ The one in Latin describes the council held at London in A.D. 1382.

claims to have written the "Crede;" for he says,

"Of freres I have told before
In a making of a Crede;"

i. e. in a poem named a "Creed." Mr Wright, if I interpret him correctly, seems to think this means no more than that the two poems were written by two men of the same way of thinking. But I am inclined to take it literally, simply in the plain sense which the words naturally bear. After reading this "Complaint of the Ploughman" again and again, I am more and more convinced that its writer states the simple truth. The dialect of the poems is the same; there is the same use of the past participle beginning with *I-* or *Y-*; the vocabulary is very similar; identities of phrase occur in many places; whilst the object of both is precisely the same, viz. to attack the friars, and to defend Wycliffe. The proof would be somewhat tedious from the very great number of similarities which might be adduced; but some of the most striking will be found in the notes. It is quite a noticeable feature in the "Crede" how frequently the words *glose*, *glosinge*, *glosed* occur; and there is precisely the same repetition of them in the "Complaint." In both poems occur such remarkable words as *tote* (to look), *angerliche*, *baselards*, *falshed*, *defended* (forbade), *bigge* (to build), *crochettes* or *crokettes*, *eggeth*, *faitours*, *hernes*, *fain* (to feign), *sewe* (to follow), *queint*, *queintise* (in the peculiar sense of *crafty*, *craft*), *lorell*, *wisse*, *se* (seat), *curates*, *wilne*, *sain* (to say), *seker* or *siker*, *trusse* (to pack), *hongen* (to hang), and many others. The full force of the argument can only be perceived by a reader who compares the poems for himself, and consists even more in the fact that the *force* of the above words in both poems is generally the same, than in the mere occurrence of the words themselves; yet even this is of great weight, considering how short the poems are, and how rare are some of the words. Then again, we find, in both, like peculiar expressions such as, *curteis Christ*, *cuttet clothes*, &c. But the similarities which a reader would probably attach most weight to are such as these which I here tabulate.

Quoted from "The Complaint."
 I painted and portred.

Such that cannot say her Crede.
 They nold nat demen after the
 face.

In cattel catching is her comfort.

Market-beaters, and medling make.

The poor in spirite Crist gan
 blesse.

With double worsted well ydight.
 Masters to be called defended he
 tho.

Had they ben out of religioun,
 They must have hanged at the
 plowe,

Threshing and diking from toun
 to toune.

They must have hanged at the
 plowe.

Quoted from the "Crede."

. . portreid and paynt (l. 121).

. . peynt & portred (l. 192).

y can nolzht my Crede (8).

þei shulden nouzt after þe face ·
 neuer þe folke demen (670).

And also y sey couetise · catel to
 fongen (146).

At marketts & miracles · we
 medleþ vs nevere (107).

And alle pouere in gost · God him-
 self blisseþ (521).

Of double worstede y-dyzt (228).

. . ben maysters i-called

þat þe gentill Iesus . . . purly
 defended (574).

[but for the temptation of worldly
 wealth]

þei schulden deluen & diggen ·
 and dongen þe erþe (785).

I seiþ a sely man me by · opon
 þe plow hongen (421).

Several more points of resemblance might be cited, but surely these are sufficient to confirm a statement made by the author himself, and *against* which there cannot be adduced any argument whatever. It may be looked upon, I think, as a proved fact; and I would ask the reader who has any lingering doubts fairly to compare the poems, and he will see how very much—to save space—I have understated and curtailed the proofs of it.

§ 14. There is no exact evidence for the date of the "Complaint," but Mr Wright puts it down at about 1393 or 1394, giving to the "Crede" the date 1392, and to the proceedings against Walter Brute that of 1391. But these proceedings lasted some time, and were not over till 1393, being merely *commenced* in 1391; and on this account

I assign about 1394 as the date of the "Crede," and about 1395 as that of the "Complaint." These dates satisfy every condition, and I do not think will ever need much alteration.

§ 15. The "Crede" has always been a favourite poem. Dr Whitaker quotes the following. "A piece" (says Mr Rawlinson, speaking of the CREDE) "rare and good, in which the remains of Monastic Antiquity are graphically describ'd. It charms me on that account when e'er I read it;" Hearne. MS. *Collections*, Vol. lxxxii. page 75. It has several passages of great interest, as for instance, the celebrated description (one of the best we have) of a Dominican convent. The pillars were painted and polished, and carved with curious knots. The windows were well wrought and lofty. The buildings were well walled-in all round, with postern-doors for easy egress. There were gardens and "erberes" (*herbaria*) with well-clipped borders, a cross curiously carved, and "tabernacles" used for reconnoitring from. Then there was the minster with its arches, and crockets, and knots of gold, its painted windows glorious with coats-of-arms and merchants' marks, its tombs with knights in alabaster, and lovely ladies by their side in gay garments; its cloisters pillared and painted, covered with lead and paved with painted tiles, with conduits of tin and lavers of "latun;" and its chapter-house fairly carved, and with a splendid ceiling. Then there was a refectory like a king's hall, regal kitchens, a dormitory with strong doors, halls, houses, chambers, infirmary, &c.; and then yet more houses with gay garrets, and every window-hole glazed. How excellent, again, are the portraits of the fat friar with his double-chin shaking about, as big as a goose's egg, and the poor ploughman with his hood full of holes and his mittens made of patches, followed by his poor wife going "bare-foot on the bare ice, that the blood followed!" Whilst the cry of the ploughman's children sums up the early history of the poor of England in the words—

"And alle þey songen o songe · þat scrwe was to heren ;
þey crieden alle o cry · a *carefull* note."

[The real value of the poem lies, in fact, in these and other vivid and exact descriptions, which are alike useful to the antiquary and

interesting to the general reader, as they give a clear insight into the condition of the poor, the animosity which existed between the friars and the secular clergy, and, most striking point of all, the utter contempt in which the orders held each other, and the audacity with which each tried to surpass the rest both in pitiless extortion and in proud display. To sum up all briefly, the poem is one which deserves not only to be read, but to be studied; it is one of those which is much more interesting on a second perusal than on a first, and continually improves upon acquaintance. It is well illustrated by, and well illustrates, Chaucer, and, in particular, the "Sompnoures Tale." It is of much value to lexicographers, who have made considerable use of it; and it is on this account (as well as with a view to make this edition suitable for use in schools), that I have tried to make the Glossarial Index tolerably full and complete.¹

§ 16. NOTE ON THE FIVE EXTRA LINES NOW FIRST PRINTED. It has been already mentioned that the MSS. are shewn to be independent of the printed edition by the appearance in them of five new lines. It so happens that these lines are certainly genuine, and of great importance. They are ll. 822, 823, and 828, 829, and 830. It is quite easy to see why Reynold Wolfe did not print them; they savoured far too much of the doctrine of transubstantiation to be likely to be acceptable to Protestant readers in the reign of Edward VI.; and he therefore purposely suppressed them. But he did it very clumsily, for he quite overlooked the fact that the omission of them took away the clue to the context and quite robbed it of all meaning, so that the whole of ll. 824—827 and 831—840 seem to be inserted, much to the reader's bewilderment, literally *à-propos* of nothing.² But now that these lines are restored, the drift of this whole passage is clear enough, and we perceive that the author is attacking the friars on yet one more point, viz. for the subtlety of their arguments about the sacrament of the mass, and for their attempts to explain a mystery which had much

¹ The word "Chapolory" is quoted in Richardson's Dictionary under the head of *Chapel*, by a strange blunder; and the word "Poynt-til," which is given in many dictionaries, is, I believe, one which never existed except by a misprint; see note to l. 194.

² He made yet another clumsy alteration; viz. by substituting "Abbot" for "bychop" in ll. 748 and 756, regardless of alliteration.

better, in his opinion, be left unexplained. His belief is, he says, that "God's body and blood are really in the sacrament; and though proud friars dispute about God's deity like dotards, the more the matter is stirred, the more confused they become. Christ said it *is* so; then what need of more words? No need to study and bestir our wits. These masters of divinity, many of them, do not follow the faith, as many of the common people do. How may any man's unassisted wit understand the mysteries of Christ that surpass all natural phenomena? A man must be of as meek a heart as Christ himself to receive the Holy Ghost by the purity of his life; and if a man is thus meek, he needs not to study the matter, nor to be called a Master (which Christ forbade), nor to put a cap on his bald pate; all he need do is to preach and live a pure life, and to use no pride." Such is the true sense of the whole passage, and it is quite consistent and intelligible. It appears further that, with some notion of hiding the omission, five lines, ll. 817—821, were inserted in the same edition; these I believe to be spurious, and of no older date than 1553. The imitation of style and spelling is very ingenious, but the alliteration in them is not so good. For further information, see note to l. 817, &c.

§ 17. GLOSSARY, &c. TO THE FIRST PRINTED EDITION. The edition of 1553 has some lines "to the reader" prefixed to it, and a Glossary at the end.¹ These are of little importance, but are printed here for completeness' sake. On the back of the title-page we find, in italics—

"To the Reader.

*To read strange newes, desires manye,
Which at my hande they can not haue;
For here is but antiquitie
Expressed only, as tholde booke gaue.
Take in good part, and not depraue
The Ploughmans Crede, ientyll reader:
Loo, this is all that I requyer."*

On the last leaf we find, in black letter—"For to occupie this leaffe which els shuld haue ben vacant, I haue made an interpretation of certayne hard wordes vsed in this booke for the better vnderstandyng of it.

¹ Also a few side-notes, printed in this volume in *capital letters*.

Frayning, forsakyng	Ey, egge
Wunede, ¹ wont	Lellich, truely
Graith, truth	Egged, moued
Erde, erth	Theigh, though
Leue, beleue	Loresmen, learned men
God, ² good	Stightle, stay
Byiapeth, deceiue	Cherlich, gladly
Glaueryng, flattering	Louted, bowed
Puple, people	Preing, ⁸ praisyng
Cholede, ³ suffered	Fonden, walk
Glees, playes	Halt, kept
Hobelen, skipping	Hetes, ⁹ commaundements
Monelich, ⁴ monylesse	Sigge, say
Pulched, polished	Ho, she
Mightestou, mihgtest ⁵ thou	Rotheren, oxon
Semed, ⁶ gased	Dreccheth, drouneth
yerne, ofte	Lacchen, catchen
Queintly, strangely	Lakke, blame
Pure, very	Yerd, ¹⁰ rodde
Munte, went	Mystremen, nedy men
Bellich, well	Terre poughe, tar box
Tild, set	Pris liif, cheif or young
Hyrnes, ⁷ caues	Forgabbed, belyed
Feele, many	Waynen, ¹¹ banysh

The residue the diligent reader shall (I trust) well ynough perceiue."

¹ Refers to l. 32, where the old printed *text* has *wunede*.

² Refers to l. 42, where Dr Whitaker thinks it means *God*, and I incline to think so too.

³ *Sic*; an error for *Tholede*, l. 90.

⁴ An error for *Menelich*, l. 108.

⁵ *Sic*.

⁶ An error for *zemed*, l. 159.

⁷ See note to l. 182.

⁸ The old *text* has *preying*, i. e. praying, l. 336.

⁹ For *Hestes*; cf. l. 345 with l. 26.

¹⁰ Only occurs in *Lym-zerde*, l. 564.

¹¹ *Sic*; an error for *Waynen*. It should be noted that many of these explanations are quite wrong; see the Glossarial Index.

ADDITIONAL NOTE TO L. 428.

As regards the description of the poor ploughman, Mr Furnivall has kindly sent me the following quotation, which helps to shew that the meaning of *mete* is *middling, poor, mean*, as already suggested.

“ ‘He cloth my-selfe in strange array,
 in a beggars habbitt I will goe,
that when I come before the Erle of March,
 my clothing strange he shall not knowe.’

John, hee gott on a *clouted* cloake,
 soe *meete* & low then by his knee,
 with 4 garters vpon one Legg,
 2 aboue, & towe below, trulye.”

William Stewart and John; Bp. Percy's Folio MS., p. 432;
 printed in vol. iii. of the *Ballads & Romances*.

I would add, with regard to the word *hokschynes*, that *hacke* in German and *hak* in Dutch, are both used to denote the *heel*.

With regard to ll. 627-629, a reply to my query in “Notes and Queries” has appeared, written by Mr G. A. Sala. See N. & Q.; 3rd S. xii. 211.

Heres the Ploughmans Crede.

<p>CROS, AND Curteis Crist · þis begynnynge spede, For þe faderes frendehipe · þat fourmede Heuene, And þorn; þe speciall spirit · þat sprong of hem tweyne, And alle in on godhed · endles dwelleþ! 4 A and all myn A.b.c · after haue y lerned, And [patred] in my <i>pater-noster</i> · iche poynt after oþer, And after all, myn <i>Aue-marie</i> · almost to þe ende; 7 But all my kare is to comen · for y can nohzt my Crede. Whan y schal schewen myn schrift · scheut mote y worþen, þe prest wil me punyche · & penaunce enioyne; þe Lengþe of a Lenten · flech moot y leue After þat Estur ys yeomen · and þat is hard fare; 12 And Wedenes-day iche wyke · wiþ-uten flech-mete. And also <i>Jesu</i> hym-self · to the Jewes he seyde, “He þat leueþ nouzt on me · he leseþ þe blisse.” þerfor lerne þe byleue · leuest me were, 16 And if any werldly wízt · wille me couþe, Oþer lewed or lered · þat lyueþ þerafter, And fulliehe folweth þe feyþ · and feyneþ non oþer; þat no worldliche wele · wilneþ no tyme, 20 But lyueþ in louynge of God · and his lawe holdeþ, And for no getynge of good · neuer his God greueþ,</p>	<p>Christ and His cross speed this beginning!</p> <p>I know my Pater- noster and my Ave, but I know not yet my Creed.</p> <p>I shall have to fast 40 days after Easter is come.</p> <p>Therefore must I learn my Creed, if any true man will teach me.</p>
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3. *spirit*] sprite B.

6. [*patred*] patres AC; partes B;
see note, and footnote to l. 451.

8. For y, A has þ by mistake, here
and in l. 9; BC have I.

17. *And if*] Yf B; Gif C.

19. *feyþ*] fey; A; Faithe B; feith
C; cf. l. 95.

20. *wilneþ—tyme*] willeth at no
tyme (over an erasure) B.

But follow[e]þ him þe full wey · as he þe folke taughte.
 I question many men, but they cannot tell me. But to many maner of men · þis matter is asked, 24
 Boþe to lered and to lewed · þat seyn þat þey leueden
 Hollich on þe grete god · and holden alle his hestes ;
 But by a fraynyng for-þan · faileþ þer manye. 27
 First I asked the Friars, who said the lock of belief lay locked in their hands. For first y fraynede þe freres · and þey me fulle tolden,
 þat all þe frute of þe fayþ · was in here foure ordres,
 And þe cofres of cristendam · & þe keye boþen,
 And þe lok [of beleve · lyeth] loken in her hondes.
 MINORITES, OR GRAYE FRERES. I asked a Minorite first, þanne [wende] y to wyten · & wiþ a whiþt y mette, 32
 A Menoure in a morow-tide · & to þis man I saide,
 “ Sire, for grete god[e]s loue · þe graiþ þou me telle,
 Of what myddelerde man · myzte y best lerne
 My Crede? For I can it nouzt · my kare is þe more ; 36
 & þerfore, for Cristes loue ! · þi counsell y praie.
 telling him that I thought a Carmelite could teach me. A Carm me haþ y-couenaunt · þe Crede me to teche ;
 But for þou knowest Carmes well · þi counsaile y
 aske.”
 þis Menour loked on me · and lawzþyng he seyde, 40
 “ Leue Cristen man · y leue þat þou madde !
 The Minorite thought me mad, and said, Whouþ schulde þei techen þe God · þat con not hemselue?
 “ Carmelites are mere jugglers, and jesters by nature, þei ben but jugulers · and iapers, of kynde,
 Lorels and Lechures · & lemmans holden ; 44
 Neyþer in order ne out · but vn-neþe lybbeþ,
 And byiapeþ þe folke · wiþ gestes of Rome !
 It is but a faynt folk · i-founded vp-on iapes,

23. *followeþ*] followþ A; Followith B; folweth C.

25. *þey*] A has þeþ by mistake, here and in l. 28; BC have they. *leueden*] leveden B; liueden C.

26. *hestes*] hesteg (*sic*) A; hestys B; hestes C.

27. *fraynyng*] fraþnyng A; fraynyng BC.

28. *freres*] Friers B. *þey me fulle*] them full B (*where the m is over an erasure*).

30. *boþen*] beþen A; bethen (?) B; bothen C.

31. [*of—lyeth*] *From* B; of byleue lieth C; an lene his A (*corruptly*).

32. [*wende*] wend B; wenede C; wittede A. *wyten*] wyten C.

33. *Menoure*] Minour C.

34. *godes*] gods A; godes BC. *graiþ*] graith C; truith (*over graith erased*) B.

38. *Crede*] *So in* AB; C has nede.*

40. *Menour*] mynour B; Minour C.

41. *þat—madde*] that thou maid B; that thou madde C; see l. 280.

42. *schulde*] *miswritten* schude in A.

43. *jugulers*] jugulers A; iugulers C.

46. *gestes*] iestes B.

- þei makeþ hem Maries men · (so þei men tellen), 48
 And lieþ on our Ladie · many a longe tale. who lie about our
Lady, and betray
women.
 And þat wicked folke · wymmen bi-traieþ,
 And bigileþ hem of her good · wiþ glauerynge wordes,
 And þerwiþ holden her hous · in harlotes werkes. 52
 And, so saue me God ! · I hold it gret synne It is a great sin to
give them any-
thing.
 To 3yuen hem any good · swiche glotones to fynde,
 To maynteyne swiche¹ maner men · þat mychel good [¹ MS. "swicle."]
 destruyþ.
 3et seyn they in here sutilte · to sottes in townes, 56
 þei comen out of Carmeli · Crist for to followen,
 & feyneþ hem with holynes · þat yuele hem bisemeþ.
 þei lyuen more in lecherie · and lieth in her tales They live more in
lechery than in
good life; which
they would not
do, if they knew
their Creed.
 þan suen any god liife ; · but [lurken] in her selles, 60
 [And] wynnen werldliche god · & wasten it in synne.
 And 3if þei coupen her erede · oþer on Crist leueden,
 þei weren nouzt so hardie · swich harlotri vsen.
 Sikerli y can nouzt fynden · who hem first founded, 64 No one founded
these Pied Friars;
they founded
themselves.
 But þe foles foundeden hem-self · freres of the Pye,
 And maken hem mendynauns · & marre þe puple.
 But what glut of þo gomes · may any good kachen,
 He will kepen it hym-self · & cofren it faste, 68 Every glutton
among them
keeps all to him-
self.
 And þei3 his felawes fayle good · for him he may
 steruen.
 Her money may bi-quest · & testament maken,
 And no obedience bere · but don as [hem] luste.
 [And] ryzt as Robertes men · raken aboute, 72 People may leave
them money, and
then do as they
like.
 At feires & at ful ales · & fyllen þe cuppe,
 And prechþ all of pardon · to plesen the puple. They loaf about
at fairs.

48. *so*] and so BC.49. *lieþ*] leyth B; leieth C.53. *gret*] great B; greate C.57. *followen*] folwen C.59. *lyuen*] leyvin B. *tales*] tallys
B.60. *suen*] schewin B. [*lurken* C]
lyrken A; lurkyn B.61. [*And*] But ABC. *werldliche*]

werdliche C.

62. *3if*] Yef B; ghif C.65. *foundeden*] Foundon B.68. *hymself*] hem self C.69. *þei3*] though B; thogh C.71. *no*] none BC. [*hem*] hym ABC
(*wrongly*). *luste*] list B.72. [*And*] *so in* BC; A *has* tryzt=
& ryzt; see l. 215.

Her paeience is all pased · & put out to ferme,
And pride is in her pouerte · þat litell is to preisen. 76
And at þe lulling of oure Ladye · þe wymmen to lyken,
 And miracles of mydwyves · & maken wymmen to wenen
 þat þe lace of oure ladie smok · lizteþ hem of children.
 þei ne prechen nouzt of Powel · ne penaunce for synne,
 But all of mercy & mensk · þat Marie maie helpen. 81
 Wiþ sterne staues and stronge · þey ouer lond strakeþ
 þider as her lemmans liggeþ · and lurkeþ in townes,
 (Grey grete-hedede quenes · wiþ gold by þe eizen), 84
 And seyn, þat here sustren þei ben · þat sojourneþ
 aboute ;

They are great at
 Miracle-plays.

They follow after
 women, whom
 they call their
 sisters.

St Paul preached
 about such as
 these ; Phil. iii.
 18, 19.

And þus about þey gon · & godes folke by-traieþ.
 It is þe puple þat Powel · preched of in his tyme ;
 He seyde of swich folk · þat so aboute wente, 88
 ‘ Wepying, y warne 3ow · of walkers aboute ;
 It beþ enemyes of þe cros · þat crist opon þolede.
 Swiche slomerers in slepe · slauþe is her ende,
And glotony is her God · wiþ g[l]oppying of drynk, 92
 And gladnes in gleees · & gret ioye y-maked ;
 In þe schendingyng of swiche · schall mychel folk law3e.
 þerfore, frend, for þi feyþ · foud to don betere,
 Leue nouzt on þo losels · but let hem forþ pasen, 96
 For þei ben fals in her feiþ · & fele mo oþere.”

So don't believe
 them, my friend,
 but let them go !”

“ But can you not
 tell me of *any* one
 who can teach me
 my Creed ?”

“ Alas ! frere,” quap I þo · “ my purpos is i-failed,
 Now is my counfort a-cast ! · canstou no bote,
 Where y myzte meten wiþ a man · þat myzte me
 [wissen] 100
 For to comne my Crede · Crist for to folwen ?”

80. *Powel*] Pawle B.
 81. *merci—mensk*] mary and melk
 (!) B.
 84. *eizen*] eighen C.
 85. *sustren*] sustern C.
 87. *Powel* C] Powell A ; Powle B.
 89. *3ow*] you BC.
 90. *opon*] vpon BC. *þolede*]
 tho lede C.

91. *slomerers*] slomrers C. *slauþe*]
 slauth B ; slaughte C. *her*] ther B.
 92. *gloppyng*] goppying A ; golping
 B ; gloppyng C.
 94. *mychel folk*] many B.
 95. *foud*] Found B.
 99. *counfort*] comfort BC.
 100. [*wissen*] wyssen C ; willen A
 (by mistake for wiffen) ; whiffen B.

“**C**ERTEYNE, felawe,” quath þe frere · “wif-ouTEN any MINORITES.
faile. “Certainly, yes.

Of all men opon mold · we Menures most scheweþ We Minorites lead
the most holy life.
þe pure Apostell[e]s life · wifþ penance on erþe, 104

And suen hem in saunetite · & suffren well harde.

We haunten none tauernes · ne hobelen abouten ; We haunt no
taverns, or
markets, or plays.

At marketts & myraclis · we medleþ vs nevere ;

We hondlen no money · but menelich faren, 108

And haven hunger at [the] meate · at ich a mel ones.

We hauen forsaken the worlde · & in wo lybbeþ,

In penaunce & pouerte · & precheþ þe puple, We live in
poverty, and pray
for all our lay
brethren who give
us anything.

By ensample of oure life · soules to helpen ; 112

And in pouertie praien · for all oure parteners

þat 3yueþ vs any good · god to honouren,

Oþer bell oþer booke · or breed to our fode,

Oþer catell oþer cloþ · to coveren wifþ our bones, 116

Money or money-worthie ; · here mede is in heven.

For we buldeþ a burw3 · a brod and a large, For we build a
large convent,
with win-dows and
high walls.

A Chirche and A Chapaile · with chambers a-lofte,

Wifþ wide windowes y-wrouzt · & walles well heye, 120

þat mote bene portreid and paynt · & pulched ful clene,

Wifþ gaie glittering glas · glowing as þe soume.

And myztestou amenden vs · wifþ money of þyn owne, Only give us
something, and
you shall be
painted in our
west window,
kn-eeling before
Christ.

þou chuldest enely bifore Crist · in compas of gold 124

In þe wide windowe westwarde · wel ni3e in the myddell,

And seynt Fraunces him-self · schall folden the in his
cope,

And presente the to the trynitie · and praie for thy
synnes ;

103. *opon*] vpon C. *Menures*] meniers B; Minorites C.

104. *Apostelles*] Apostells A; aposteles C; apostylles B.

106. *none*] no C.

107. *medeleþ*] medeley *C.

108. *menelich*] monelich *C.

109. [*the* BC] þer A (*wrongly*).

110. *lybbeth*] resembles lyvveth in A.

117. *or*] other BC.

119. *Chapaille*] chapitre B (*over an erasure*); chapitle C.

121. *paynt*] payntyd B; paint C.

123. *owne*] owen C.

124. *chuldest enely*] chouldest knely C; shouldest knely B.

125. *windonce*] wyndowes B; wind-ow C.

P ANNE þouzt y to frayne þe first · of þis foure ordirs,	I determined to try the Dominicans.
And presede to þe prechoures · to proyen here wille.	
[Ich] hizede to her house · to herken of more ;	
And whan y cam to þat court · y gaped aboute. 156	
Swich a bild bold, y-buld · opon erþe heizte	I had never seen such a building as their convent.
Say i nouzt in certeine · siþþe a longe tyme.	
Y zemedede vpon þat house · & zerne þeron loked, 159	
Whouzt þe pileres weren y-peynt · and pulched ful clene,	It had painted and polished pillars,
And queynteli i-couen · wiþ curiouse knottes,	
Wiþ wyndowes well y-wrouzt · wide vp o-lofte.	wide windows,
And þanne y entrid in · and even-forþ went,	
And all was walled þat wone · þouzt it wid were, 164	
Wiþ posternes in pryuytie · to pasen when hem liste ;	privy posterns, orchards, and gardens.
Orchezardes and erberes · euesed well clene,	
And a curious cros · craftly entayled,	
Wiþ tabernacles y-tizt · to toten all abouten. 168	
þe pris of a plouzt-lond · of penyes so rounde	
To aparaile þat pyler · were pure lytel.	
þanne y munte me forþ · þe mynstre to knowen,	The minster was well built,
And a-waytede a woon · wonderlic well y-beld, 172	
Wiþ arches on eueriche half · & belliche y-corven,	
Wiþ crochetes on corners · wiþ knottes of golde,	with crockets and knots of gold,
Wyde wyndowes y-wrouzt · y-written full pikke,	
Schynen wiþ schapen scheldes · to schewen aboute, 176	
Wiþ merkes of marchauntes · y-medled bytwene,	wide windows with coats-of- arms,
Mo þan twenty and two · twyes y-noumbred.	
þer is none heraud þat haþ · half swich a rolle,	
Rizt as a rageman · haþ rekned hem newe. 180	
Tombes opon tabernacles · tyld opon lofte,	and raised tombs of alabaster and marble,
Housed in hirnes · harde set abouten,	

155. [Ich C] With A (*by evident mistake*); ythe B.

157. *opon*] vpon C.

158. *Say*] Sawe B.

159. *zemedede*] zemyd B; semed *C.
epon] apon B; opon C.

160. *Whouzt*] How B; Whow C.

162. *olofte*] aloft B; alofte C.

166. *Orchezardes*] Orcheyardes C;
Orchardes B. *erberes*] Erbars B.
euesed AC] vsyd B.

171. *munte*] mount B.

172. *a woon*] it anon (*over an erasure*) B; cf. l. 164. *ybeld*] ybild C.

181. *opon*] vpon C.

182. *hirnes*] hennis B; hornes *C.

	Of armede alabaustre · clad for þe nones, [Made vpon marbel · in many maner wyse,	184
whereon lay sculptured knights, with lovely ladies beside them.	Knyghtes in her conisantes · clad for þe nones,] All it semed seyntes · y-sacred opon erþe ; And louely ladies y-wrouzt · leyen by her sydes In many gay garmentes · þat weren gold-beten.	188
	þou; þe tax of ten zer · were trewly y-gadered, Nolde it nouzt maken þat hous · half, as y trowe.	
The cloister was pillared and painted, covered with lead, and paved with painted tiles.	þanne kam I to þat cloister · & gaped abouten Whou; it was pilered and peynt · & portred well clene, All y-hyled wip leed · lowe to þe stones, And y-paued wip peynt til · iche poynte after oþer ; Wip kundites of clene tyn · closed all aboute, Wip lauoures of latun · louelyche y-greithed.	191 196
	I trowe þe gaynage of þe ground · in a gret schire Nolde aparaile þat place · oo poynt til other ende.	
The chapter-house was carved and sculptured, with a fine ceiling.	þanne was þe chaptire-hous wrouzt · as a greet chirche, Coruen and couered · and queyntliche entayled ; Wip semlich selure · y-set on lofte ; As a Parlement-hous · y-peynted aboute.	200
	þanne ferd y into fraytour · and fond þere an oþer, An halle for an hey; kinge · an housholde to holden, Wip brode bordes aboute · y-benched wel clene, Wip windowes of glas · wrouzt as a Chirche.	203
The refectory was like a royal hall, and glazed like a church.	þanne walkede y ferrer · & went all abouten, And sei; halles full hyze · & houses full noble,	208
There were other chambers, and chapels, and	Chambers wip chymneyes · & Chapells gaie ; And kychens for an hyze kinge · in castells to holden,	

184, 185. *Omitted in A; I give these lines from B, only altering ye nonys into þe nones, and Knytes into Knyghtes.*

184. *vpon*] opon C.

185. *her conisantes*] ther conisante C.

187. *leyen*] lyen B.

188. *garmentes*] garnemens C.

192. *portred*] porteryd B; portreyd C.

194. *peynt til*] painetyl B (*indistinct, and with some letter written over paine*); poynttyl C.

199. *chaptire*] chapter B; chapitre C.

201. *yset*] yseet *C; I-sett B.

206. *glas*] glase B; glaas C.

208. *sei;*] seigh C; see B.

209. *chymneyes*] chymeneyes C
chymbneis B.

- And her dortour y-dizte · wijþ dores ful stronge ;
 Fermery and fraitur · with fele mo houses, 212
 And all strong ston wall · sterne opon heiþe,
 Wijþ gaie garites & grete · & iche hole y-glased ;
 [And oþere] houses y-nowe · to herberwe þe queene.
 And zet þise bileres wilne beggen · a bagg-ful of
 wheate 216
- Of a pure pore man · þat maie oneþe paie
 Half his rente in a 3er · and half ben behynde !
 þanne turned y a3en · whan y hadde all y-toted,
 And fond in a freitour · a frere on a benche, 220
 A greet cherl & a grym · growen as a tonne,
 Wijþ a face as fat · as a full bledder,
 Blowen bretfull of breþ · & as a bagge honged 223
 On boþen his chekes, & his chyn · wijþ a chol lollede,
 As greet as a gos eye · growen all of grece ;
 þat all wagged his fleche · as a quyk myre.
 His cope þat biclypped him · wel elene was it folden,
 Of double worstede y-dyzt · down to þe hele ; 228
 His kyrtel of elene whijt · clenlyche y-sewed ;
 Hyt was good y-now of ground · greyn for to beren.
 I haylsede þat herdeman · & hendliche y saide,
 “ Gode syre, for Godes loue · canstou me graiþ tellen 232
 To any worþely wijzt · þat [wissen] me couþe
 Whou y schulde conne my Crede · Crist for to folowe,
 þat leuede leliche him-self · & lynede þerafter,
 þat feynede non falshede · but fully Crist suwede ? 236
 For sich a certeyn man · syker wold y trosten,
 þat he wolde telle me þe trewþe · and turne to none
 oþer.
 And an Austyn þis ender daie · egged me faste ; 239

kitchens ; also a
 dormitory and
 infirmary with a
 refectory.

Yet will these
 builders beg a
 bagful of wheat of
 any man however
 poor.

I found in a
 refectory a friar
 on a bench, with
 fat face,

and a double-chin
 big as a goose's
 egg.

His cope was of
 doubled worsted,
 and his kirtle
 clean white.

I prayed him to
 tell me of one who
 could teach me
 my Creed.

“ An Austin
 friar,” said I,

215. [And oþere] A has to þere, by
 mistake for & oþere ; BC have And
 other. Cf. footnote to l. 72.

217. pure] B omits.

221. cherl] chorl C.

222. as fat as] so fat as C.

224. a chol] achole B.

225. As] So C. gos eye] gose egg
 B. all] full (over an erasure) B.

233. [wissen] willen A ; wiffen B ;
 wissen C ; see l. 100.

235. leuede] leuid B ; lenede *C.

236. non] no C.

237. trosten] tresten B.

- “told me his order
was first found-
ed.” *þat* he wolde techen me wel · he plyzt me his treuþe,
And seyde me, ‘serteyne · syþen Crist died
Oure ordir was [euelles] · & erst y-founde.’”
- “First!” said he,
“he is a mere
abortion!” **F**IRST, felawe!” quap he · “fy on his pilche!
He is but abortijf · eked wiþ eloutes! 244
He holdeþ his ordynaunce · wiþe hores and þeues,
And purchaseþ hem pryuileges · wiþ penyes so rounde;
It is a pur pardoners craft · proue & asaye!
For haue þei þi money · a moneþ þerafter, 248
Certes, þei; þou come aȝen · he nyl þe nouzt knowen.
- Ours* was the one
first founded, and
we are the best
approved clerks. But, felawe, *our* fundament · was first of þe opere,
And we ben founded fullliche · wiþ-uten fayntise;
And we ben clerkes y-cnowen · cunnyng in scole, 252
Proued in procession · by processe of lawe.
Of oure ordre þer beþ · bichopes wel manye,
Seyntes on sundry stedes · þat suffreden harde;
And we ben proued þe prijs · of popes at Rome, 256
And of grettest degre · as godspelles telleþ.”
- We* can be popes;
we are of highest
degree.” “A! syre,” quap y þanne · “þou seyst a gret wonder,
Sipen Crist seyð hym-self · to all his disciples,
‘Which of ȝou þat is most · most schal he werche, 260
And who is goer byforne · first schal he seruen.’
And seyde, ‘he sawe satan · sytten full heȝe
And ful lowe ben y-leyd;’ · in lyknes he tolde,
þat in pouernesse of spyrit · is spedfullest hele, 264
And hertes of heynesse · harmeþ þe soule.
- I bade him fare-
well, and left him. And þerfore, frere, fare well · here fynde y but pride;
Y preise nouzt þi preching · but as a pure myte.”
And anger[*l*]ich y wandrede · þe Austyns to proue, 268
And mette wiþ a maister of þo men · & meklich y seyde,
“Maister, for þe moder loue · þat Marie men kalleþ,
- THE AUGUSTINE
FRERES.**
Then I found an
241. *syþen*] *miswritten* syȝen in A,
by mere slip; sythyn B; syghthen C.
242. [euelles] *From* C; yvellis
B; y-uelles (*altered to y-ueffes*) A.
248. þi] thy C; the B.
249. nyl] nyll B; wil C.
261. byforne] aforn B. 263. *ful lowe*] fullowe AB; fullow C
(*but the words should be separated*).
265. *heynesse*] highnes (*also hey-
nesse in margin*) B; heyne *C.
267. *preching*] prechyns *C.
268. *angerlich*] angreiche B; anger-
ich AC; *see note*.

- Knowest þou ouzt, þer þou comest · a creatour on erþe, Austin friar, and asked where I could learn my Creed.
 þat coude me my Crede teche · and trewliche enfourme,
 Wip-outen flaterynge fare · & noþing feyne? 273
- þat folweþ fullliche þe seiþ · and none other fables,
 Wip-outen gabbynge of glose · as þe godspelles telleþ?
 A Menour haþ me holly by-lyzt · to helen my soule,
 For he seiþ þat her sekte · is sykerest on erþe, 277 "A Minorite," said I, "will heal my soul,
 And ben kepers of þe keye · þat Cristendome helpeþ,
 And pur[l]iche in pouerte · þe apostells þey suweþ." for they keep the keys of Christendom."
 "ALAS!" quap þe frier · "almost y madde in mynde, "Alas!" said he, "how these Minorites beguile men!
 To sen houþ þis Minoures · many men begyletli!
 Sopli, somme of þo gomes · haþ more good him-selue
 þan ten knyzttes þat y knowe · of catell in cofers!
 In fraytour þei faren best · of all þe foure orders, 284
 And [vsen] ypocricie · in all þat þey werchen,
 And prechen all of parfitnes · but loke now, y þe praye,
 Nouzt but profre hem in pryvite · a [peny] for a masse, Only offer one a penny, and see if his man is ready to take it!
 And, but his enaue be prest · put out myne eize, 288
 houþ he hadde more money hid · þan marchantes of
 wolle!
- Loke houþ þis loresmen · lordes bytrayen,
 Seyn þat þey folwen fully · Fraunceses rewle,
 þat in cotynge of his cope · is more cloþ y-folden 292
 þan was in Fraunces froe · whan he hem first made. See what large copes they have, and yet they have a furred coat beneath; cut short though, so as not to be seen.
 And zet, vnder þat cope · a cote haþ he furred,
 Wip foyns, or wip fitchewes · oþer fyn beuer,
 And þat is cutted to þe kne · & queyntly y-botend, 296 short though, so as not to be seen.
 Lest any spirituall man · asprie þat gile.
 Fraunces had his breþeren · barfote to wenden; They ought to go
271. *creatour*] creature C.
 273. *feyne*] fayne B.
 275. *gabbynge*] gabbynge C; gabb-
 ing B. *godspelles*] gospelles B.
 276. *Menour*] minour B; Minoure
 C.
 279. *purliche*] puriche ABC; *but*
see l. 318.
 283. *cofers*] cofres C.
 285. [*rsen*] vsun C; vson B;
 vsune A.
 286. *all of*] of all B.
 287. [*peny* BC] pany A.
 288. *enaue*] knave B; name *C.
prest] Prest *C.
 294. *haþ*] A *has* haþe (*badly*);
 hath BC.
 295. *fitchewes*] fichewes C; fichen
 B.

barefoot, and they have buckled shoes, and hose sliily cut short.	Nou han þei bueled schon · for bleynyng of her heles, <i>And</i> hosen in harde weder · y-hamed by þe ancle, 300 <i>And</i> spicerie sprad in her purse · to parten where hem lust.
Lords love them, for they seem so humble, but they ate pure hypocrites.	Lordes loueth hem well · for þei so lowe crouchen ; But knewen men her cautel · & her queynt wordes, þei wolde worchypen hem · nouȝt but a litel, 304 þe image of ypocricie · ymped vpon fendes. But, sone, ȝif þou wylte ben syker · seche þou no ferther,
We were founded first, and were hermits in the wilderness,	We friers be þe first · and founded vpon treuþe. Paul <i>primus</i> [<i>heremita</i>] · put vs him-selue 308 Awey into wildernes · þe werlde to dispisen ; And þere we leng[e]den full longe · & lyueden full harde,
till those friars invaded the towns,	For-to all þis freren folke · weren founded in townes, <i>And</i> tauȝten vntrulie ; · and þat we well aspiede, 312 And for chefe charitie · we chargeden vs seluen ; In amending of þis men · we maden oure celles
and we followed them, to amend them.	To ben in cyties y-set · to styȝtle þe people, Preching & praying · as profetes schulden ; 316 And so we holden vs þe heued · of all holy chirche. We haue power of the pope · purliche assoilen
All that help our house we at once assoil.	All þat helpen our hous · in helpe of her soules, To dispensen hem wiȝ · in dedes of synne ; 320 All þat amendeth oure hous · in money oþer elles, Wiȝ corne oþer catell · or cloþes of beddes, Oþer bedys or broche · or breed for our fode. <i>And</i> ȝif þou hast any good · & wilt þi-selfe helpen, 324
Do you help us, and we'll grant you a provincial	Helpe vs hertliche þerwiȝe · & here I vnderȝtake, þou schalt ben broþer of our hous · & a boke habben

299. *bleynyngē*] bleynyng B; blenyng C.

300. *yhamled*] y-hamelid B.

301. *sprad*] speed B.

303. *knewen*] knowen *C. *her*] A
wrongly has heir the second time.

307. *be*] beth C; bethe B.

308. [*heremita*] heremite ABC
(wrongly); see note.

310. *lengeden*] *So in C*; lengden A; longeden B. *lyueden*] leueden C.

315. *styȝtle*] stightlen B; stightle C.

317. *heued*] hedd B (*over erasure*); hethued *C.

320. *hem wiȝ*] with hem B.

322. *oþer*] or *wiȝ* B. *of*] to BC.

- (At þe next chaptire) · clereliche ensealed ; letter; I'll assoil
 And þanne oure prounciall · haþ power to assoilen 328 you now."
- Alle sustren & breþeren · þat beþ of our order.
- And þouþ þou conne nouzt þi Crede · knele downe here ;
- My soule y sette for þyn · to asoile þe elene,
- In Couenaunt þat þou come againe · & katell vs
 bringe." 332
- And þanne loutede y adoun · & he me leue grauntede, I knelt down, he
 And so I partid him fro · & þe frere left. assoiled me, and I
 left him,
- þanne seid I to my-self · " here is no bote ; 335
- Heere pride is þe *pater-noster* · in preyinge of synne ;
- Here Crede is coueytise ; · now can y no ferþer, to go to the
 3et will y fonden forþ · & fraynen þe Karmes." Carmelites.
- Þ ANNE totede y into a tauerne · & þer y aspyede THE CARMELITES,
 Two frere Karmes · wiþ a full coppe. 340 OR WHYTE
 FREERS.
- þere y auntrede me in · & ai[s]liche y seide,
- " Leue syre, for þe lordes loue · þat þou on leuest,
- Lere me to som man · my Crede for to lerne,
- þat lyueþ in [lel] lijf · and loueþ no synne, 344
- And gloseþ nouzt þe godspell · but halt Godes he[s]tes,
- And neþer money ne mede · ne may him nouzt letten
- But werchen after Godes worde · wiþ-ouen any faile.
- A prechour y-professed · haþ plizt me his trewþe 348 " A Dominican,"
 To techen me trewlic ; · but woldest þou me tellen I said, " had
 For þei ben certayne men · & syker on to trosten, offered to teach
 Y wolde quyten þe þi mede · as my mihte were." me to learn the
 Creed.
- " A TREFLE," quap he, " trewlic ! · his treuþ is full
 litell ! 352
- He dyned nouzt wiþ Domynike · siþe Crist deide !
- For wiþ þe princes of pride · þe prechours dwellen ; " They are the
 princes of pride."

327. *chaptire*] *chapiter* B; *chaptire* C.

329. *sustren—breþeren*] *susterne* and *brotherin* B.

336. *preyinge*] *preyng* B.

338. *forþ*] *fourth* B.

341. *auntrede*] *aventeryd* B. *ais-*

liche] *aillich* B; *aisliche* C; *see* note.

343. *Lere*] *teache* (*ouer erasure*) B.

344. [*lel* C] *Lei* A; *lece* B.

345. *hestes*] *In A and C miswritten* *hetes*; *but B has hestys*.

352. A *has* *trofle*, *by a mere slip*.

- said one, "and live with lords. þei bene as digne as þe devel · þat droppeþ fro heuene. Wip hertes of heynesse · wouþ halwen þei chirches 356
And deleþ in devynitie · as dogges doþ bones !
 þei medleth wip messages · & mariages of grete ;
 þey leeuē wip lordes · wip lesynges y-nowe ;
 þey biggeþ hem bichopryches · wip bagges of golde ; 360
 þei wilneþ worchipes— · but waite on her dedes !
 Herken at Herdforþe · hou þat þey werchen,
 And loke whou þat þei lyven · & leuee as þou fyndest.
 þey [ben] counseilours of kinges · Crist wot þe soþe, 364
- how they flatter the king. Whou þey [curry] kinges · & her back claweþ !
 God lene hem leden well · in lyvinge of heven,
 And glose hem nouþt for her good · to greven her soules ! 367
- Where do they deal with *poor* men, that have nothing to give them ? Y pray þe, where ben þei pryue · wip any pore wiztes,
 þat maie not amenden her hous · ne amenden hemseluen ?
 þei prechen in proude harte · & preiseþ her order,
 And werdliche worchype · wilneþ in erþe.
 Leuee it well, lef man · & men ryzt-lokede, 372
- They are prouder than Lucifer. þer is more pryue pride · in prechours hertes
 þan þer lefte in Lucyfer · er he were lowe fallen ;
 þey ben digne as dich water · þat dogges in bayteþ.
 Loke a ribaut of hem · þat can nouþt wel reden 376
- One who cannot say his Responds expounds the laws. His rewle ne his respondes · but be pure rote,
 Als as he were a counynge Clerke · he casteþ þe lawes,

355. *as digne*] so digne C.
 356. *þei*] the BC. (Obs. the = they frequently in B.)
 358. *medleth*] meddeley B (*cf. l.* 107); medeleth C.
 359. *leeuen*] lyven B.
 360. *biggeþ*] beggen (*over erasure*) B.
 362. *Herdforþe*] Hartfourde B.
 363. *leuee*] beleve (*over erasure*) B.
 364. [*ben* C] beyn A; bene B.
365. [*curry*] *Such is the reading; in A miswritten carry; currey B; curreth C.*
 366. *lene hem*] leve hym B; leue hem C.
 372. *Lecue*] Ken B (*but leave is written at end of l. 371*).
 374. *er*] or C.
 378. *casteþ*] *The MS. seems to have hasteth, perhaps for kasteþ; kasteth B; casteth C.*

Nou3t lowli but lordly · & leesinges lyeþ.
 For ry3t as Menoures · most ypocricie vseþ, 380 Minorites are
 Ry3t so ben Prechers proude · purlyche in herte. hypocrites, and
 But, Cristen creatour · we Karmes first comen Preachers proud.
 Even in Elyes tyme · first of hem all,
 And lyven by our Lady · & lelly hir seruen 384 But we Carmelites
 In elene comun life · kepen vs out of synne ; date from the
 Nowt proude as prechours beþ · but prayen full still and pray for all
 For all þe soules and þe lyves · þat we by lybbeth. that help us.
 We connen on no queyntyse · (Crist wot þe soþe!) 388
 But bysieþ vs in oure bedes · as vs best holdeþ.
 And þerfore, leue leel man · leeue þat ich sygge,
 A masse of vs mene men · is of more mede Our masses are of
 And passeth all praiers · of þies proude freers. 392 most worth.
 And þou wilt 3yuen vs any good · y would þe here
 graunten Give us some-
 To taken all þy penance · in peril of my soule ; thing, and you are
 And þou3 þou conne nou3t þy crede · elene þe assoile, and never mind
 So þat þou mowe amenden our hous · wiþ money oþer your Creed."
 elles, 396
 Wiþ som katell oþer corne · or cuppes of siluer."
 "TREWELY, frere," quap y þo · "to tellen þe þe soþe,
 þer is no peny in my palke · to payen for my "I haven't a
 mete ; penny," said I;
 I haue no good ne no gold · but go þus abouten, 400 "but teach me my
 And trauaile full trewlye · to wynnen withe my fode. Creed, and I will
 But woldest þou for godes loue · lerne me my Crede, do what I can."
 Y schuld don for þy will · whan I wele hadde."
 "Trewlie," quap þe frere · "a fol y þe holde ! 404 "You must be a
 þou woldest not weten þy fote · & woldest sich kacchen ! fool," said he,
 Our pardon & oure preiers · so beþ þey nou3t parted, "like the cat that
 won't wet her feet.

380. *Menoures*] mynors B Min-
 oures C.

388. *connen*] cannon B; couuen
 *C. *on*] struck through in B. *soþe*]
 southe C.

393. *would*] woll B. *þe*] ye *C.

394. *in*] on B.

395. *conne nou3t*] cannot B.

396. *more*] now B.

399. *palke*] palk B; pakke *C.

403. *þy will*] the will B; the wil
 C.

406. *parted*] parten *C.

Oure power lasteþ nouzt so feer · but we some peny
fongen.

I must go now to
a housewife who
has promised us
ten pounds in her
will.

Fare well," quap þe frere · "for y mot heþen fonden,
And hyen to an houswife · þat haþ vs bequeþen 409
Ten pounde in hir testament · to tellen þe soþe.

Ho draweþ to þe deþe-warde · but zet I am in drede
Lest ho turne her testament · & þerfore I hyze 412
To hauen hir to our hous · and henten 3if y mihte

I hope to get an
Annual for my-
self."

An Anuell for myn owen [vse] · to helpen to cloþe."
"Godys forbode," quap [his] fellawe · "but ho forþ passe
Wil ho is in purpose · wiþ vs to departen ; 416
God let her no lenger lyven · for letteres ben manye."

THE PLOUGH-
MAN.

PANNE turned y me forþe · and talked to my-selue
Of þe falshede of þis folk · whou feiþles they
[weren].

And as y wente be þe waie · wepyng for sorowe, 420

[I MS. "&"]
Wandering on, I
saw a ploughman,
with a coarse coat,
torn hood, and
knobbed shoes.

[I]¹ seiþ a sely man me by · opou þe plow hongen.

His cote was of a cloute · þat cary was y-called,

His hod was full of holes · & his heer oute,

Wiþ his knopped schon · elouted full þykke ; 424

His ton todeden out · as he þe londe treddede,

His hosen ouerhongen his hokschyne · on eueriche a
side,

Al beslombred in fen · as he þe plow folwede ;

Twey myteynes, as mete · maad all of cloutes ; 428

þe fyngers weren for-werd · & ful of fen honged.

He was in mud
almost up to the
anele.

þis whit waselede in þe [fen] · almost to þe anele,

Foure roþeren hym by-foru · þat feble were [worþen] ;

407. *so feer*] soffer B.

414. [*vse* BC] vs A.

415. [*his* BC] this A.

417. *letteres*] lettes ther (*over*
erasure, and with ther above the line)
B.

419. *whou*] how B; whow C.
[*weren* C] werne A; werren B.

421. [*I*] *I propose this reading*;
A has &; BC And.

426. *hokschyne*] hoekshynes B

(*where ek is written over an erased k*);
hokshynes C. a] *nearly erased in B.*

427. *beslombred*] beslontered C.

428. *mete*] nettes (*over erasure*) B;
meter *C.

429. *forwerd*] Forweryd B.

430. [*fen* B] fern A; feen C.

431. [*worþen*] *Such should be the*
reading; we find worþi A; worthe B;
worthi C; no doubt the original had
worþe = worþen.

Men myȝte reken ich a ryb · so reufull þey weren. 432

His wijf walked him wiþ · wiþ a longe gode,

In a cutted cote · cutted full heyȝe,

Wrapped in a wynwe schete · to weren hire fro
weders,

His wife was
beside him, in a
coat cut very
short.

Barfote on þe bare ijs · þat þe blod folwede. 436

And at þe londes ende laye · a litell crom-bolle,

And þeron lay a litell childe · lapped in cloutes,

And tweyne of tweie ȝeres olde · opon a-noþer syde,

And alle þey songen o songe · þat sorwe was to heren ;

þey crieden alle o cry · a carefull note. 441

þe sely man siȝede sore, & seide · “ children, bep
stille ! ”

Their youngest
child lay in a
bowl, and two
other children
were beside them.

þis man loked opon me · & leet þe plow stonden,

And seyde, “ sely man, why syȝest þou so harde ? 444

ȝif þe lakke lijflode · lene þe ich will

Swich good as God haþ sent · go we, leue broþer.”

Y saide þanne, “ naye, sire · my sorwe is wel more ;

For y can nouȝt my Crede · y kare well harde ; 448

For y can fynden no man · þat fully byleneþ,

To techen me þe heyȝe weie · & þefore I wepe.

For y haue [foned] þe freers · of þe foure orders, 451

For þere I wende haue wist · but now my wit lakkeþ ;

And all my hope was on hem · & myn herte also ;

But þei ben fully feiples · and þe fend sueþ.”

“ A ! broþer,” quap he þo · “ beware of þo foles !

For Crist seyde him-selfe · ‘ of swiche y ȝou warne,’ 456

And false profetes in þe feiþ · he fulliche hem calde,

‘ *In vestimentis ouium* · but onlie wiþ-inne

þei ben wilde wer-wolues · þat wiln þe folk robben.’

þe fend founded hem first · þe feiþ to destroie, 460

He asked me why
I sighed so sore.

I told him,
because I could
not learn my
Creed,

though I had
hoped the friars
would teach me.

“ Beware of
them,” said he,
“ as Christ bade
(Mat. vii. 15).

The fend founded
them.

432. *reufull*] rewfulle B ; rentful
*C.

435. *wynne*] wynow B.

437. *laye*] lath *C. *bolle*] bole B.

439. *olde*] elde B.

445. *ȝif þe*] yif thou B ; Gif the C.

447. *wel*] myche B.

451. [*foned*] *Such is the true
reading ; yet ABC have fondes, shew-
ing a mistake in their common
original. So also in l. 6.*

457. *hem*] hym B.

460. *fend*] fen *C.

- And by his craft þei comen in · to combren þe chirche,
 By þe coueiteise of his craft · þe curates to helpen ;
 But now þey hauen an hold · þey harmen full many.
- They follow not
 their founders'
 rules.
- þei don nouzt after Domynick · but dreccheþ þe puple,
 Ne folwen nouzt Fraunces · but falslyche lybben, 465
 And Austynes rewle · þei rekneþ but a fable,
 But purchaseþ hem pryuylege · of popes at Rome.
- They covet con-
 fessions and
 burials."
- þei coueten confessions · to kachen some hire,
 And sepultures also · some wayten to cacchen ; 469
 But oþer cures of Cristen · þei coveten nouzt to haue,
 But þere as wynnynge lijþ · he lokeþ none oþer."
- "What is your
 name?" said I.
 He replied,
 "Piers the
 Ploughman."
- "Whouȝ schal y nemne þy name · þat neiȝboures þe
 kalleþ?" 472
 "Peres," quap he, "þe pore man · þe plowe-man y
 hatte."
- I asked him to
 tell me more of
 them,
- "A! Peres," quap y þo · "y pray þe, þou me telle
 More of þise tryflers · hou trechurly þei libbeþ?
 For ichon of hem haþ told me · a tale of þat oþer, 476
 Of her wicked lijf · in werlde þat hy lybbeþ.
 I trowe þat some wikked wyȝt · wrouȝte þis orders
 [þoruȝ] þat gleym of þat gest · þat Goliath is y-calde,
 Oþer ells Satan him-self · sente hem fro hell 480
 To cumbren men wiþ her craft · Cristendome to
 schenden?"
- and whether their
 rise was due to
 "Goliath" or to
 Satan.
- He replied that it
 was Satan's doing.
- "Dere broþer," quap Peres · "þe devell is ful queynte ;
 To encombren holy Churche · he casteþ ful harde,
 CAIM. And fluricheþ his falsnes · oþon fele wise, 484
 And fer he casteþ to-forn · þe folke to destroye.
- "They are Cain's
 kindred, and like
 the Pharisees.
- Of þe kynrede of Caym · he caste þe freres,
 And founded hem on Farysens · feyned for gode ;
465. *Nē*] He *C.
 468. *coueten*] *So* in C; *couetun* A; *coveyton* B. *See l.* 470.
 469. *sepultures*] *So* in AB; *sepul-
 turus* *C. *cacchen*] *kachen* B; *lac-
 chen* C.
 473. *hatte*] *hott* B.
 476. *þat*] B *omits*.
 477. *hy*] he BC.
479. [*þoruȝ*] *This excellent reading
 is suggested by* MS. B; *which has
 Thoughe, altered to Thorughe; we
 find Trowe ye A; Trow ye C; both
 are corruptions, due to the line above.*
 484. *fele*] *sely* B.
 486. *kynrede*] *kyndred* B.
 487. *on*] or B. *Farysens*] *Sary-
 senes* *C. *gode*] *good* B; *God* *C.

- But þei wiþ her fals faiþ · michel folk schendeþ, 488
 Crist calde hem him-self · kynde ypocrites ;
 How often he cursed hem ¹ · well can y tellen [1 MS. "heme."]
 He seide ones him-self · to þat sory puple, Christ called such
 'Wo worþe 3ou, wyȝtes · wel lerned of þe lawe !' 492 men hypocrites
 (Luke xi. 46, 47).
 Eft he seyde to hem-selfe · 'wo mote 3ou worþen,
 þat þe tounbes of profetes · tildeþ vp heiȝe !
 3oure faderes fordeden hem · & to þe deþ hem brouȝte.'
 Here y touche þis two · twynnen hem I þenke ; 496 Friars are just
 like Pharisees ;
 Who wilneþ ben wisere of lawe · þan lewde freres, they like to be
 And in multitude of men · ben maysters y-called, called *masters*,
 And wilneþ worchips of þe werlde · & sitten wiþ heye,
 And leueþ louynge of God · and lownesse behinde? 500
 And in beldinge of tombes · þei trauaileþ grete they build fine
 To chargen her chirche-flore · and chaungen it ofte. tombs.
 And þe fader of þe freers · defouled hir soules, The father of
 þat was þe dygginge deuel · þat dreccheþ men ofte. 504 friars is the devil.
 þe divill by his dotage · dissaueþ þe chirche,
 And put in þe prechours · y-paynted wiþouten : It was he who
 And by his queyntise þey comen in · þe curates to brought in the
 helpen, Preachers.
 But þat harmede hem harde · and halp hem full litell !
 But Austines ordynance · was on a good trewþe, 509 Yet Austyn,
 And also Domyrikes dedes · weren [deruelich] y-vsed, Dominick, and
 And Frauncis founded his folke · fulliche on trewþe, Francis founded
 Pure parfit prestes · in penaunce to lybben, 512 them in truth.
 In loue and in lownesse · & letting of pride,
 Grounded on þe godspell · as God bad him-selue.
 But now þe glose is so greit · in gladding tales But now the
491. *ones*] ons BC.
 493. *hemselfe*] hym-self B. 3ou] C; but the true reading is probably
 ye B. teldinge; cf. ll. 181, 494.
 494. *tildeþ*] tildith (*altered to bild-*
 ith) B; tildeth C. 503. *defouled*] desouled *C.
 496. *þis two*] these tow B. *twyn-*
 nen] and twynnen B. 504. *dygginge*] digging B; dyg-
 gyng C.
 498. *in*] in a B. 507. *þe*] B omits.
 499. *ȝ*] and to B. *wiþ heye*] highe
 (over erasure) B. 510. [*deruelich*] derulich (*or dern-*
 lich) A; deruelich (*or dernelich*) B;
 dernelich *C. See note.

Gospel is overlaid
with glosses.

þat turneþ vp two-folde · vnteyned opon trowþe, 516
þat þei bene cursed of Crist · y can hem well proue ;
Wif-outhen his blissinge · bare beþ þey in her werkes.

Christ said,
Blessed are the
poor in spirit
(Mat. v. 3).

For Crist seyde him-selfe · to swiche as him folwede,
' Y-blessed mote þei ben · þat mene ben in soule ;' 520
And alle pouere in gost · God him-self blisseþ.

How many friars
are thus poor ?
Try them, and
see how touchy
they are.

Whou fele freers fareþ so · fayn wolde y knowe !
Proue hem in proces · & pynch at her ordre,
And deme hem after þat þey don · & dredles, y leue
þei willn wexen pure wroþ · wonderliche sone, 525
And schewen þe a scharp will · in a schort tyme,
To wilne wilfully wrapþe · & werche þerafter.

WYCLIFFE.
Remember how
they persecuted
Wycliffe.

Wytnesse on Wycliff · þat warned hem wif trowþe ;
For he in goodnesse of gost · graypliche hem warned
To wayuen her wik[e]dnesse · & werkes of synne.
Whou sone þis sori men · [seweden] his soule,
And oueral lollode him · wif heretykes werkes ! 532
And so of þe blessinge of God · þei bereþ litel mede.

Christ said,
Blessed are the
meek.

Afterward anoper · onliche he blissede,
þe meke of þe [myddel-erde] · þouru; myzt of his fader.
Fynd foure freres in a flok · þat folweþ þat rewle, 536
þanne haue y tynt all my tast · touche and assaie !

Blame friars a
little, and, if they
do not call thee
'liar'—

Lakke hem a litil wizt · & here lijf blame,
But he lepe vp on hei; · in hardynesse of herte,
And nemne þe anon nouzt · & þi name lakke 540
Wif proude wordes apert · þat passeth his rule,
Boþe wif ' þou leyst, & þou lext ' · in heynesse of sowle,

517. *þei bene*] many bene B; they
ben C.

521. *pouere*] power C.

522. *Whou*] how B.

525. *wexen*] A *apparently has*
wexon, with x and o imperfectly
formed; woxon B; wexon C; wexen is
better spelling. wroþ] worthe B.

527. *wrapþe*] wrath B; wrathe C;
in A written so as to resemble
wrappe.

531. [*sereden*] So in BC; lewden
A (*by mistake of l for f*).

535. [*myddel-erde*] So in C;

myddel hertes A; *myddell herth* B
(*which probably shows the spelling of*
the original).

536. *þat rewle*] the rewle B.

539. *hardynesse*] herdnes B; harde-
nesse C.

540. *nemne*] *miswritten* memne A;
nemne BC.

541. *apert*] apart B (*with the*
second a written over an erasure).

542. *leyst — lext*] lyst and the
lixt B; leyst and thou lext C.

- And turne as a tyrant · þat turmentep̃ him-seluc,
 A lord were loþere · for to leyne a k[n]auc 544 why *then*—a lord
 is *more reluctant*
 þanne swich a beggere · þe beste in a toun! to give to a beggar
 than to them!
 Loke nowe, leue man · beþ nouȝt þise i-lyke
 Fully to þe Farisens · in fele of þise poyntes ?
 Al her brod beldyng · ben belded withe synne, 548
 And in worchipe of þe werlde · her wynnyunge þei
 holden ;
 þei schapen her chapolories · & streccheþ hem brode, Then they stretch
 out their scapulars,
 And launceþ heize her hemmes · wiþ babelyng in stretes ; and spread
 on high their
 þei ben y-sewed wiþ whiȝt silk · & semes full queynte, heims.
 Y-stongen wiþ stiches · þat stareþ as siluer. 553
 And but freres ben first y-set · at sopers & at festes, They must be set
 first at feasts,
 þei wiln ben wonderly wroþ · ywis, as y trowe ;
 But þey ben at þe lordes borde · louren þey willeþ,
 He mot bygynne þat borde · a beggere, (wiþ sorwe !) and receive
 honour in their
 And first sitten in se · in her synagoges, 558 minsters.
 þat beþ here heyȝe helle-hous · of Kaymes kynde !
 For þouȝ a man in her mynster · a masse wolde heren,
 His siȝt schal so [be] set · on sundrye werkes,
 þe penounes & þe pomels · & poyntes of scheldes The arms and
 pennons there
 Wiþ-drawn his deuocion · & dusken his herte ; destroy devotion.
 I likne it to a lym-ȝerde · to drawen men to hell, 564
 And to worchipe of þe fend · to wrappen þe soules.
 And also Crist him-selfe seide · to swiche ypocrites,
 ‘He loueþ in markettes ben met · wiþ gretynge of Christ said, They
 love greetings in
 the markets (Mat.
 xxiii. 7),
 pouere,
 And lowyng of lewed men · in Lent[e]nes tyme.’ 568
 For þei han of bichopes y-bouȝt · wiþ her propre siluer,

543. *turne*] turnnen C.544. *loþer*] lether B. *leyne*] beyne
B (*with b over an erasure*).546. *beþ*] beth BC; in A *apparent-ly*
written heþ.548. *beldyng*] bilding B. *belded*] bylded B.550. *schapen*] sharpen B. *chapo-
lories*] capolories B. *brode*] abrode B.551. *launceþ*] lannceth C.552. *ȝ*] B omits.557. *þat*] the B.559. *helle-hous*] helle houndes (!)
B.561. [*be*] *So* in B; by AC.562. *penounes*] penonnes C.568. *Lenten*] Lentnes C] Lentnes A; Len-
tonys B.

- And purchased of penaunce · þe puple to assoile.
 But money may maken · mesur of þe peyne,
 (After þat his power is to payen) · his penance schal
 faile; 572
 (God lene it be a good help · for hele of þe soules !)
- and to be called of
 men, Rabbi,
 Rabbi; And also þis myster men · ben maysters icalled,
 þat þe gentill Iesus · generallyche blamed,
 And þat poynt to his apostells · purly defended. 576
- But friars have
 forgotten whether
 or not their
 founders wished
 them to become
 masters. But freres hanen forzetten pis · (and þe fend suweþ,
 He þat maystri louede · Lucifer þe olde),
 Wher Fraunceis or Domynik · oþer Austen ordeynide
 Any of þis dotardes · doctur to worþe, 580
 Masters of dyvinitie · her matens to leue,
 And chereliche as a cheueteyne · his chambre to holden
 Wiþ chymene & chapell · & chesen whan him liste,
 And serued as a souereine · & as a lorde sitten. 584
- Such a man over-
 lays God's words
 with glosses. Swiche a gome godes wordes · grysliche gloseþ ;
 Y trowe, he toucheþ nouȝt þe text · but takeþ it for a
 tale.
- Christ said, Do
 not ye premedi-
 tate (Mark xiii.
 11). God forbad to his folke · & fullyche defended 587
 þey schulden nouȝt stodyen biforn · ne sturen her wittes,
 But sodenlie þe [same] word · with her mowþ schewe
 þat weren ȝeuen hem of God · þoruȝ gost of him-selue.
- But friars medi-
 tate over their
 legends. Now not a frere studyen · & stumblen in tales,
 And leuen his matynes · & no masse singen, 592
 And loken hem lesynges · þat likeþ þe puple,
 To purchasen him his pursfull · to paye for þe drynke.
- After harvest
 come the friars, And broþer, when bernes ben full · & holly tyme passed,
572. *After þat*] For as B (*over an erasure*). *payen*] peye so B (*with so over erasure*).
 573. *lene*] leve B; leue C.
 574. *myster*] mynster B.
 575. *gentill*] gentil (*sie*) C.
 577. *suweþ*] *The original must have had fuweþ*; A has fu luweth, *with fu struck through*; sewith B; suweth C.
 579. *Wher*] Nor (*over erasure*) B;
- Where C.
 580. *doctur—worþe*] B has doctur to worth, *which is struck out, and followed by pryde for to suen; where suen is afterwards altered to ensewen*.
 583. *chesen*] chosen C.
 589. [*same*] So in BC; A has some.
 590. *himselue*] hem selue C.
 595. *bernes*] barnys B. *holly*] So in AB; holy C.

- þanne comen cursed freres · & croucheþ full lowe ; 596 and beg some-
 thing at every
 house.
 A losel, a lymitour · ouer all þe lond lepeþ,
 And loke, þat he leue non house · þat somwhat he ne
 lacche ;
 And þer þei gilen hem-self · & godes worde turneþ.
 Bagges and beggyng · he bad his folk leuen, 600 Christ said, Take
 no thought for
 your life (Mat.
 vi. 25).
 And only seruen him-self · & hijs rewle sechen,
 And all þat nedly nedeþ · þat schuld hem nouzt lakken.
 Whereto beggen þise men · and ben nouzt so feble ;
 (Hem faileþ no furringe · ne cloþes at full), 604 Why do these
 men beg, not
 being maimed or
 in lack of meat ?
 But for a lustfull lijf · in lustes to dwellen ?
 Wijþ-ouen any trauaile · vntrewliche [hy] lybbeth.
 Hy beþ nouzt maymed men · ne no mete lakkeþ,
 Y-cloþed in curious cloþ · & clenliche arayed. 608
 It is a laweles lijf · as lordynges vsen,
 Neyþer ordeyned in ordir · but onlie libbeþ.
 Crist bad blissen · bodies on erþe 611 Christ said,
 Blessed are ye
 that weep now
 (Luke vi. 21).
 þat wepen for wykkednes · þat he byforne wrouzte ;—
 þat ben fewe of þo freres · for þei ben ner dede
 And put all in pur [clap] · wijþ pottes on her hedes ;
 þanne [he] waryeþ & wepeþ · & wicheþ after heuen,
 And fyeþ on her falshedes · þat þei bifore deden ; 616
 And þerfore of þat blissinge · trewlie, as y trowe,
 þei may trussen her part · in a terre powze !
 All þo blissed beþ · þat bodyliche hungreþ ;—
 þat ben þe pore penyles · þat han ouer-passed 620
 þe poynt of her pris lijf · in penaunce of werkes,

They live like
 lords.

small blessing
 will be theirs

Christ said,
 Blessed are ye
 that hunger now,
 meaning such as
 are past work,

596. comen] In A loosely written, resembling cornen ; comen BC.

598. he] ye B. lacche] lache C.

600. Bagges] to bagges B (to written in the margin). leuen] lyven B.

601. hijs] So in AB, and no doubt in their original ; C has the simpler form his.

604. at] atte C.

606. [hy] Inserted to shew the sense more clearly ; not in ABC.

608. Y-cloþed] Thei clothed *C. cloþ] clothes B.

610. onlie] oneth B ; onethe C.

614. [clap] Suggested by C, which has clath ; in A it is written clay ; B has cleye ; see note.

615. [he BC] ho A. wicheþ] whisshith B.

618. trussen] trullen B (by mistake for l). terre powze] tree ploughe (altered to poghe) B ; terre powghe C.

621. of (2)] and B.

- And moun nouzt swynken ne sweten · but ben swyþe
feble,
- or maimed, or
lepers. Oþer maymed at myschef · or meseles syke,
And here good is a-gon · & greueþ hem to beggen. 624
þer is no frer in feiþ · þat fareþ in þis wise ;
- But unless a friar
can beg well, he is
soon made away
with. But he maie beggen his bred · his bed is ygreiþed ;
Vnder a pot he schal be put · in a pryvie chambre,
þat he schal lyuen ne last · but litell while after ! 628
- Blessed are the
merciful ; Al-miȝti god & man · þe merciablen blessed
þat han mercy on men · þat misdoun hem here ;—
But whoso for-gabbed a frere · y-founden at þe stues,
And brouȝte blod of his bodi · on bak or on side, 632
- but one had better
harm a lord than
a friar. Hym were as god greuen · a greit lorde of rentes.
He schulde sonner bene schryven · (schortlie to tellen)
þouȝ he kilde a comlye knyȝt · & compased his morþer,
þanne a buffet to beden · a beggere frere. 636
- Blessed are the
pure in heart ; þe clene hertes Crist · he curtey[s]liche blissed,
þat [coueten] no katel · but Cristes full blisse,
þat leueþ fulliche on God · & lellyche þenkeþ
On his lore and his lawe · & lyueþ opon trewþe ;— 640
- but friars follow
another rule. Freres han forȝeten þis · & folweþ an oþer ;
þat þei may henten, þey holden · by-hirneþ it sone.
Heir hertes ben clene y-hid · in her hiȝe cloistre,
As kures from kareyne · þat is cast in dyches ! 644
- Blessed are the
peacemakers ; but
a friar's sting is
worse than a
waspe's. And parfite Crist · þe pesible blissed,
þat bene suffrant & sobre · & susteyne anger ;—
A-say of her sobernesse · & þou miȝt y-knowen,
þer is no waspe in þis werlde · þat will wilfullok[e]r
styngen, 648

623. *maymed*] *mayned* *C. *syke*] *cause wrong in their common origin* *C.

631. *for-gabbed*] *So in BC ; in A resembles forgalbed.*

635. *morþer*] *mother B ; mother* *C.

637. *Crist*] *of crist AB ; C omits of, and it seems better to do so. curteysliche*] *curteyliche ABC (wrongly, be-*

cause wrong in their common origin).

638. [*coueten* C] *couetyne A ; coveyten B. blisse*] *bles B.*

643. *y-hid*] *yhad B.*

648. *wilfulloker*] *wilfullokr A ; wilfuller B ; folloke* *C. Cf. l. 527.

- For stappynge on a too · of a styncande frere !
 For neþer souereyn ne soget · þei ne suffreþ neuer ;
 All þe blissing of God · beouten þei walken ;
 For of her suffraunce, for soþe · men seþ but litell ! 652
 Alle þat persecution · in pure lijf suffren,
 þei han þe benison of god · blissed in erþe ;—
 Y prairie, parceyue now · þe pursut of a frere,
 In what measure of meknesse · þise men deleþ. 656
 Byhold opon Wat Brut · whou bisiliche þei pursueden
 For he seyde hem þe soþe · & ȝet, syre, ferþere,
 Hy may no more marren [hym] · but men telleþ
 þat he is an heretike · and yuele byleueþ, 660
 And prechijþ it in pulpit · to blenden þe puple ;
 þei wolden awyrien þat wizt · for his well dedes ;
 And so þei chewen charitie · as chewen schaf houndes.
 And þei pursueþ þe pouere · & passeþ pursutes, 664
 Boþe þey wiln & þei wolden · y-worþen so grete
 To passen any mans miȝt · to morþeren þe soules ;
 First to brenne þe bodye · in a bale of fijr, 667
 And syþen þe sely soule slen · & senden hyre to helle !
 And Crist clerlie forbadde · his Cristene, & defended
 þei schulden nouȝt after þe face · neuer þe folke
 demen ;”—
 “Sur,” y seide my-self · “þou semest to blamen.
 Why dispisest þou þus · þise sely pore freres, 672
 None oþer men so mychel · monkes ne preistes,
 Chanons ne Charthous · þat in chirche serueth ?
 It semeþ þat þise sely men · han somewhat þe greved
 Oþer wiþ word or wiþ werke · & þerfore þou wilnest
 Have they grieved you in any way ?”

Blessed are they
 which are perse-
 cuted for right-
 eousness' sake.

Remember how
 they persecuted
 Walter Brute,

and preached that
 he was a heretic.

They would gladly
 murder a man's
 soul, having first
 burnt his body.

And Christ said,
 Judge not accord-
 ing to the appear-
 ance”—

“Sir,” said I,
 “why despise
 these poor friars ?”

Have they grieved
 you in any way ?”

649. *stappynge*] stamping B. *styn-
 cande*] resembles styntande in A,
 owing to confusion between c and t ;
 stynkande B ; styneand C.

651. *þe*] thei C. *beouten*] bene
 outten B.

652. *seþ*] say B ; sey C.

657. *Wat*] Water BC.

659. *Hy*] he B. [*hym*] required

by the sense ; ABC have hem.

661. *in*] in the B.

663. *chewen*] shewin B. *chewen*]
 shewen B. *schaf*] shaffen B ; shaf C.
 669. *forbadde*] *loosely written as*
 forladde A ; forbad BC.

671. *Sur*] But B ; Sire C.

674. *charthous*] charter house B.

To schenden oþer [schamen] hem · wiþ þi sharpe speche,
And harmen holliche · & her hous greuen ?”

“Nay,” said he,
“I speak for the
good of thy soul.

“I prairie þe,” quap Peres · “put þat out of þy mynde ;
Certen for sowle hele · y saie þe þis wordes. 680

The monks are
not much better
than the friars,

Y preise nouzt possessioners · but pur lytel ;
For falsched of freres · hap fulliche encombred
Manye of þis maner men · & maid hem to leuen

but have been led
astray by them.

Here charite & chastete · & [chesen] hem to lustes, 684
And waxen to werldly · and wayuen þe trowþe,
And leuen þe loue of her God · and þe werlde seruen.

But for falsched of freres · y fele in my soule,
(Seynge þe synfull lijf) · þat sorweþ myn herte 688

Friars are falsely
clothed in white,
like angels or
elders.

How þei ben cloþed in cloþ · þat clennest scheweþ ;
For aungells & Arcangells · all þei whijt vseþ,
And alle Aldermen · þat bene *ante tronum*.

White betokens
cleanness in soul.

þise tokens hauen freres taken · but y trowe þat a fewe
Folwen fully þat cloþ · but falsliche þat vseþ. 693

Black, sorrow for
our sin.

For whijt in trowþe bytokneþ · clennes in soule ;
3if he haue vnder-neþen whijt · þanne he aboue wereþ,
Blak, þat bytokneþ · bale for oure synne,

And mournynge for misdede · of hem þat þis vseþ, 697
And serwe for synfull lijf ; · so þat cloþ askeþ.

Friars weep not
for sin, but feed
on it.

Y trowe þer ben nouzt ten freres · þat for synne
wepen,

For þat lijf is here lust · & þereyn þei libben 700

In fraitour & in fermori · her fostringe is synne ;
It is her mete at iche a mel · her most sustenaunce.

Herkne opon Hyldegare · hou homliche he telleþ

Note how St
Hildegarde says

How her sustenaunce is synne ; · & syker, as y trowe,

677. *oþer*] or B. [schamen]
shamen BC ; A here repeats schenden.
þi] the *C.

678. *harmen*] So too in B ; hannen
*C.

681. *possessioners*] pessioners B ;
pessioneres C.

684. [chesen] *miswritten* as schosen
A ; chosen B ; shosen *C ; see l. 583.

685. *werldly*] worldly B ; werly C.
wayuen] waynen *C.

691—693. *Written in margin in*
B, and l. 693 *corruptly given*.

694. *in*] of B.

700. *þercyn*] therby BC. *þei*] thi *C.

703. *opon Hyldegare*] open Hilde-
gare B ; (and *oer* it is *written* of
Lidgate (!) as a *gloss*).

- Weren her confessiones · clenli destrued, 705 their sustenance
 Hy schulde nouzt beren hem so bragg · ne [helden] so
 heyze,
 (For þe fallynge of synne · socoureþ þo foles);
 And bigileþ þe grete · wiþ glauerynge wordes, 708 They beguile the
 Wiþ glosinge of godspells · þei gods worde turneþ, great with
 And pasen all þe pryuylege · þat Petur after vsed. flattery.
 þe power of þe Apostells · þei pasen in speche,
 For to sellen þe synnes · for silner oþer mede, 712 They sell pardous
 And purlyche *a pena* · þe puple assoileþ, for money,
 And *a culpa* also · þat þey may kachen
 Money oþer money-worthe · & mede to fonge, 716
 And bene at lone & at bode · as burgeses vsithe. and serve Satan.
 þus þey seruen Satanas · & soules bygileþ,
 Marchantes of malisons · mansede wrechis !
 þei vsen russet also · somme of þis freres,
 þat bitokneþ trauaile · & trewþe opon erþe ;— 720 Some of them
 Bote loke whou þis lorels · labouren þe erþe, wear russet,
 But freten þe frute þat þe folk · full lellich biswynkeþ ; which means
 Wiþ trauail of trewe men · þei tymbren her houses, hard labour.
 And of þe curious cloþe · her copes þei biggen ; 724 But they build
 And [als] his getyng is greet · he schal ben good their houses with
 holden, the earnings of
 others.
 And ryzt as dranes doþ nouzt · but drynkeþ vp þe
 huny, As drones drink
 the honey which
 bees have
 gathered,
 Whan been wiþe her hysynesse · han brouzt it to hepe,
 Rizt so, fareþ freres · wiþ folke opon erþe ; 728
 þey freten vp þe fu[r]ste-froyt · & falsliche lybbeþ. so friars eat up
 the first-fruits,
 But alle freres eten nouzt · y-lich good mete,
 But after þat his wynnyng is · is his well-fare ;
 And after þat he bringeþ home · his bed schal ben
 grayped ; 732 each one accord-
 ing to what he has
 got by begging.

705. *clenli*] clearly (*over erasure*) B.

abode (!) B.

706. [*helden*] *So* in BC ; in A *mis-*
written helden.722. [*freten*] Ferion B.725. [*als* BC] all A.707. *þo*] the C.728. *fareþ*] Farith the B.716. *lone & at bode*] love & at729. [*freten*] Fretton B.

And after þat his rychesse is rauzt · he schal ben redy
serued.

But see þi-self in þi sizt · whou somme of hem walkep

Some go poorly
clad, whilst his
fellow wears red
shoes,

Wip cloutede schon · & cloþes ful feble,

Wel neiȝ for-werd · & þe wlon ofie ; 736

And his felawe in a froke · worþ swiche fiftene,

A-rayd in rede se[h]on · (& elles were reuþe !)

And sexe copes or seven · in his celle hongep.

þouȝ for fayling of good · his fellawe schulde sterue, 740

and will not give
him a penny.

He wolde nouzt lenen him a peny · his lijf for to holden.

Y miȝt tymen þo troiflarden · to toilen wip þe erþe,

Tylyen & trewliche lyven · & her flech tempren !

[1 Ms. Nov.]

Now ¹ mot ich soutere his sone · setten to schole, 744

Now, every
beggar's brat
learns to write ;

And ich a beggers brot · on þe booke lerne,

And worþ to a writere · & wip a lorde dwell,

Oþer falsly to a frere · þe fend for to seruen !

So of þat beggers brot · a bychop schal worþen, 748

Among þe peres of þe lond · prese to sitten,

and lords' sons
bow down to
them.

And lordes sones lowly · to þo losells aloute,

Knyȝtes croukep hem to · & cruceþ full lowe ;

And his syre a soutere · y-suled in grees, 752

His teep wip toylinge of leþer · tatered as a sawe !

Alas! that lords
believe them and
give to them!

Alaas ! þat lordes of þe londe · leueþ swiche wrechen,

And lenep swiche lorels · for her lowe wordes !

þey schulden maken bichopes · her owen breþren childre,

Bishops should be
of gentle blood,
not of such as
these.

Oþer of some gentil blod · & so it best semed, 757

And foster none faytours · ne swiche false freres

To maken fatt & full · & her fleche combren !

Their nature is
better suited to
cleaning ditches.

For her kynde were more · to y-clense diches 760

þan ben to sopers y-set first · and serued wip siluer !

736. *forwerd*] Forweryd B. *wlon*] *and alliteration.*
So in AC ; wolne B.

738. *schon*] *See l. 735* ; scon A ;
sone (*altered* to scone) B ; stone *C.
reuthē] *renthe* *C.

739. *hongep*] *hongid* B.

740. *good*] *Perhaps we should read*
food, for this improves both the sense

744. *schole*] *skale* B.

745. *brot*] *brawle* B.

748. *brof*] *brawle* B. *bychop*]

bushope B ; *Abbot* *C.

755. *leneth*] *leueth* C.

756. *bichope*] *Abbottes* *C.

- A great bolle-full of benen · were betere in his wombe, Beans and bacon
 And wiþ þe randes of bakun · his baly for to fillen, would suit them
 þan pertriches or plouers · or pekokes y-rosted, 764 better than
 And comeren her stomakes · wiþ curious drynkes, partridges or
 þat makeþ swiche harlottes · hordome vsen, plovers.
 And wiþ her wicked worde · wymmen bitraieþ !
 God wold her wonynge · were in wildernesse, 768
 And fals freres forboden · þe fayre ladis chaumbres ! Would that they
 For knewe lordes her craft · trewlie, y trowe, were forbidden
 þey schulden nouzt haunten her hous · so homly on the fair ladies'
 niȝtes, chambers
 Ne bedden swiche broþels · in so brode schetes, 772
 But scheten her heued in þe stre · to scharpen her Lords should not
 wittes ; give them sheets,
 Ne ben kynges confessours of custom · ne þe counsell but shut their
 of þe rewme knowe ! heads in the
 For Fraunces founded hem nouzt · to faren on þat wise, straw.
 Ne Domynik dued hem neuer · swiche drynkers to
 worþe, 776
 Ne Helye ne Austen · swiche lijf neuer vsed, Their founders
 But in pouerte of spirit · spended her tyme. never lived as
 We haue sene our-self · in a schort tyme, they do.
 Whou freres wolden no flech · among þe folke vsen ; Once they would
 But now þe harlottes · han hid thilke rewle, 781 eat no flesh, but
 And, for þe loue of oure lorde · haue leyd hire in the love of our Lord!
 water.
 Wenest þou þer wold so fele · swiche warlawes worþen,
 Ne were wordlyche wele · & her welfare ?
 þei schulden deluen & diggen · & dongen þe erþe, They ought to dig
 And mene-mong corn bred · to her mete fongen, 786 common bread,
 And wortes flechles wroughte · & water to drinken, and vegetables
 And werchen & wolward gon · as we wrecches vsen ; work and go
 roughly clad."

762. *benen*] beuen *C.763. *randes*] bandes BC.769. *þe*] B omits.771. *homly*] hōly C.773. *scheten*] shottin B ; sheten C.782. *oure*] the B.783. *Wenest þou*] Wenestowe B.785. *diggen*] dyken BC.786. *menemong*] mene mogge B.*to*] and B.

An aunter zif þer wolde on · amonge an hol hundred
Lyuen so for godes loue · in tyme of a wynter !” 790

“But, Piers,” said
I, “teach me my
Creed.”

“Leue Peres,” quap y þo · “y praie þat þou me tell
Whou y maie conne my Crede · in Cristen beleue ?”

“Leue broþer,” quap he · “hold þat y segge,
I will techen þe þe trewþe · & tellen þe þe soþe.” 794

CREDO.

THE CREEDE.
Believe on God
who made the
world;

LEU E þou on oure Louerd God · þat all þe werlde
wrouzte,

Holy heuen opon hey · hollyche he fourmede, 796

And is almiȝti him-self · ouer all his werkes,

And wrouzt as his will was · þe we[r]lde and þe heuen ;

And on gentyl Jesu Crist · engendred of him-seluen,

and on Jesu
Christ, his only
Son, conceived of
the Holy Ghost,

His own onlyche sonne · Lord ouer all y-knowen, 800

[þat] was clenly conseued · clerlye, in trewþe,

Of þe hey Holy Gost · þis is þe holy beleue ;

born of the maiden
Mary,

And of þe mayden Marye · man was he born,

Wiþ-uten synnfull sede · þis is fully þe beleue ; 804

Wiþ þorn y-crowned, crucified · & on þe crois dyede,

crowned with
thorn, crucified,
dead, and buried;

And syþen his blessed body · was in a ston byried,

And descended a-doune · to þe derk helle,

who descended
into hell, and
fetched thence
our forefathers,
ascended into
heaven, and
sitteth on the
Father's right
hand,

And fet oute our formfaderes · & hy full feyn weren ;

þe þridde daye rediliche · him-self ros fram deef, 809

And on a ston þere he stod · he steiȝ vp to heuene,

And on his fader riȝt hand · redeliche he sitteþ,

þat al-miȝti god · ouer all oþer whyȝtes ;

whence he shall
come to judge the
quick and the
dead ;
and in the Holy
Ghost ; the
Catholic church ;

And is hereafter to komen · Crist, all him-seluen,

To demen þe quyke and þe dede · wiþ-uten any doute ;

And in þe heiȝe holly gost · holly y beleue, 815

And generall holy chirche also · hold þis in þy mynde ;

[The communion of sayntes · for soth I to the sayn ;

789. An aunter] A Vanter B ; In
A, An aunter zif is miswritten An
aunter; if.

796. opon] eth on *C.

798. werlde] worlde B ; werld C.

801. [þat] that BC ; It A.

804. þe] thy B.

810. steiȝ] miswritten striȝ in A ;
stigh B ; steigh C.

812. whyȝtes] whight ys B.

817—821. In C only ; see note.
These lines are spurious.

- And for our great sinnes · forgiuenes for to gotten,
 And only by Christ · clemlich to be censed ;
 Our bodies again to risen · right as we been here, 820
 And the liif euerlasting · leue ich to hebben ; Amen.]*
 And in þe [sacrement] also · þat soþfast God on is, And in the
Presence in the
sacrament,
 (Fulllich his fleche & his blod) · þat for vs deþe þolede.—
 And þou; þis flaterynge freres · wyln for her pride, 824
 Disputen of þis deyte · as dotardes schulden,
 þe more þe matere is moved · þe [masedere hy] worþen. which friars
dispute about;
 Lat þe losels alone · & leue þou¹ þe trewþe,
 For Crist seyde it is so · so mot it nede worþe ; 828 [1 MS. you]
 þerfore studye þou¹ nouzt þeron · ne stere þi wittes,
 It is his blissed body · so bad he vs beleuen. which cannot be
explained.
 þise maystres of dyvinitie · many, als y trowe,
 Folwen nouzt fully þe feiþ · as fele of þe lewede. 832
 Whou; may mannes wijt · þoru; werk [of] him-selue,
 Knowen Cristes pryuitie · þat all kynde passeþ?
 It mot ben a man · of also mek an herte, It is meek-hearted
men that receive
the Holy Ghost.
 þat myzte wiþ his good lijf · þat Holly Gost fongen ;
 And þanne nedeþ him nouzt · neuer for to studyen ; 837
 He mihte no maistre [ben] kald · (for Crist þat de-
 fended),
 Ne puten [no] pylion · on his pild pate ;
 But prechen in parfite lijf · & no pride vsen. 840
 But all þat euer I haue seyde · soþ it me semeþ,
 And all þat euer I haue writen · is soþ, as I trowe, All that I have
ever written is
true, as I suppose.
 And for amending of þise men · is most þat I write ;
 God wold hy wolden ben war · & werchen þe better !
 But, for y am a lewed man · paraunter y mihte I speak not with
authority, but ask
 Passen par auenture · & in som poynt erren, 846
 822, 823. *Not in C ; see note.*
 822. [sacrement B] sacramens A.
 825. þis] Godes C. deyte] diet B.
 826. masedere hy] So in C ; mase-
 dere hi B ; A corruptly has mose dere
 by.
 828—830. *Not in C.*
 831. þise] theise B ; For these C.
 833 [of BC] or A. wijt] wit B.
 836. þat Holly] the holly B ; the
 holy C.
 838. [ben C] bene B ; in A mis-
 written þen.
 839. [no BC] on A.
 845. paraunter] paraventure B.
 846. par auenture] paraventur B ;
 par aduenture C.

pardon if I have
missaid.

Y·will nouȝt þis matere · maistrelly auowen ;
But ȝif ich haue myssaid · mercy ich aske, 848
& praie all maner men · þis matere amende,
Iche a word by him-self · & all, ȝif it nedep.

God save all
faithful friars, and
amend all that are
false!

God of his grete myȝte · & his good grace
Saue all freres · þat faipfully lybben, 852
And alle þo þat ben fals · fayre hem amende,
And ȝyue hem wijt & good will · swiche dedes to
werche

þat þei maie wynnem þe lif · þat euer schal lesten !
AMEN. 855

854. *wijt*] wyt B ; wiit C.

NOTES.

LINE 1. *Cros*, the cross. Alluding probably to the mark of a cross which was sometimes prefixed to the *beginning* of a piece of writing, especially of an alphabet in a primer. See *Notes and Queries*, 3rd S. xi. 352. The alliteration in this line is defective, and it scans badly.

6. *patred*. The readings are, *patres*, AC; *partes* B; but neither of these make sense, whilst the following extract shews that *patred* is the right word.

“Ever he *patred* on theyr names faste,
That he had them in ordre at the laste.”

How the Plowman lerned his Paternoster :

Hazlitt's Early Pop. Poetry, vol. i. p. 215.

17. And if = an if, i. e. if. The spelling *and* for *an* is not uncommon; it still stands, e. g., in our Bibles, Mat. xxiv. 48, and *and* = *if* in Lancelot of the Laik, l. 1024.

coupe, teach; *sub.* the Creed.

20. *wilneþ*, desireth: the writer distinguishes between *wille* and *wilneþ*; cf. l. 17.

25. *leueden*, believed; *leuen* (believe) would suit the context better.

27. *for-þan*, A.S. *for-þan*, *for-þam*, from *for* and *þam* (dat. case of the demonstrative pronoun *se*, *sed*, *þæt*); for that, with a view to that. The sense is, “But, by questioning them with a view to finding out what they know, many are there found to fail.”

28. This interview with the Minorite was doubtless suggested by Passus IX of Piers Plowman (Text A). There, William asks two Minorites if they know where Do-wel is, whereupon—“Mari, (quod þe Menour) · Among vs he dweleþ,” &c. See the Preface.

29. *fourre ordres*. See Massingberd; Hist. of Reformation, chap. vii., on “The Mendicant Orders; their rise and history.” A few of the most useful facts about the four orders of friars are here collected for convenience, arranged in the order in which they are more fully spoken of further on. They were,

(1.) The Minorites, Franciscans, or *Gray* Friars, called in France *Cordeliers*. Called Franciscans, from their founder, St Francis of Assisi;

Minorites (in Italian, *Frati Minori*, in French, *Frères Mineurs*), as being, as he said, the humblest of the religious foundations; Gray Friars, from the colour of their habit; and *Cordeliers*, from the hempen cord with which they were girded. For further details, see *Monumenta Franciscana*, which tells us that they were fond of physical studies, made much use of Aristotle, preached pithy sermons, exalted the Virgin, encouraged marriages, and were the most popular of the orders, but at last degenerated into a compound of the pedlar or huckster with the mountebank or quack doctor. See Mrs Jameson's *Legends of the Monastic orders*, and the *Life of St Francis* in Sir J. Stephen's *Ecclesiastical Biography*. They arrived in England in A.D. 1224. Friar Bacon was a Franciscan.

(2.) The Dominicans, Black Friars, Friars Preachers, or Jacobins. Founded by St Dominick, of Castile; order confirmed by Pope Honorius in A.D. 1216; arrived in England about 1221. Habit, a white woollen gown, with white girdle; over this, a white scapular; over these, a black cloak with a hood, whence their name. They were noted for their fondness for preaching, their great knowledge of scholastic theology, their excessive pride, and the splendour of their buildings. The Black *Monks* were the Benedictines.

(3.) The Augustine or Austin Friars, so named from St Augustine of Hippo. They clothed in black, with a leathern girdle. They were first congregated *into one body* by Pope Alexander IV., under one Lanfranc, in 1256. They are distinct from the Augustine *Canons*.

(4.) The Carmelites, or *White* Friars, whose dress was white, over a dark-brown tunic. They pretended that their order was of the highest antiquity and derived from Helias, i. e. the prophet Elijah; that a succession of anchorites had lived in Mount Carmel from his time till the thirteenth century; and that the Virgin was the special protectress of their order. Hence they were sometimes called "Maries men," as at l. 48, with which cf. l. 384.

As the *priority* of the foundation of the orders is so often discussed in the poem, I add that the dates of their *first* institution are, Augustines, 1150; Carmelites, 1160; Dominicans, 1206; Franciscans, 1209.

31. MS. A. is here obviously corrupt.

32. The reading *wittede* is a mistake made from confusion with *wyten*. *Wende* (I weened) is the true past tense of *wenen*; as in l. 452.

41. *that thou madde*, that thou art mad. Mr Wright printed "that thou [art] madde;" but cf. l. 280, and Chau. Mil. Ta., l. 373.

43. *jugulers*. See Tyrwhitt's Chaucer; note to Cant. Tales, v. 11453. The *jongleurs* or *jogelors* (*joenlatores*) were originally minstrels who could perform feats of sleight of hand, &c., but they soon became mere mountebanks, and the name became, as here, a term of contempt. We read of "*jogulors*, dremers, and rafars," (*reavers*, *spoilers*); see Apology attributed to Wycliffe; (Camden Soc.) p. 96.

43. *iapers*, of *kynde*, jesters, by nature. Cf.

"Bote *Iapers* and Iangelers · Indas Children."

Piers Plowman, A. prol. 35 (ed. Skeat, 1867).

44. *Lorels* and *losels* (used further on) are much the same word. We find in the Glosse of Spenser's Shepherd's Calendar (August) the following: "*Lorrell*, a losell;" which shews that the latter form was the one longest used.

46. *gestes*, legends, tales; see Tyrwhitt's Chaucer; note to v. 13775.

48. Compare,

"Horum quidam prædicant quod sunt ex *Maria*;

Alii tamen asserunt quod sunt ex *Helia*."—*Pol. Poems*, i. 262.

"The Carmelites, sometimes called the brethren of the blessed Virgin, were fond of boasting their familiar intercourse with the Virgin Mary. Among other things, they pretended that the Virgin assumed the Carmelite habit and profession; and that she appeared to Simon Sturckius, general of their order, in the thirteenth century, and gave him a solemn promise, that the souls of those Christians who died with the Carmelite scapulary upon their shoulders, should infallibly escape damnation."—*Warton, Hist. Eng. Poet.* ii. 132; ed. 1824.

Hone (Ancient Mysteries, p. 281) reminds us that some of the most absurd tales told by the Carmelites have been not very long ago revived in "A Short Treatise of the Antiquity, Privileges, &c., of the Confraternity of our Blessed Lady of Mount Carmel." (London, 1796, 18mo.)

54. *to fynde*; compare the phrase, *to find* one in meat and drink.

65. *freres of the Pye*. These would appear to be not very different from the Carmelites; they were called *Pied Friars* from their dress being a mixture of black and white, like a magpie.

"With an O and an I, fuerunt *Pyed Frcres*,

Quomodo mutati sunt, rogo dicat Pers."

Pol. Poems, i. 262.

67. *glut* = A.S. *gluto*, a glutton.

70. "People may bequest their money, &c." A line seems lost between 69 and 70.

72. "*Robartes men*, or *Roberdsmen*, were a set of lawless vagabonds, notorious for their outrages when Pierce Plowman was written. The statute of Edward the Third (an. reg. 5, c. xiv) specifies 'divers manslaughterers, felonies, and robberies, done by people that be called *Roberdesmen*, *Wastours*, and *drawlatches*.' And the statute of Richard the Second (an. reg. 7, c. v.) ordains, that the statute of King Edward concerning *Roberdsmen* and *Drawlacches* shall be rigorously observed. Sir Edward Coke (Instit. iii. 197) supposes them to have been originally the followers of Robert Hood in the reign of Richard the First. See Blackstone's Comm. B. iv. ch. 17."—*Warton, Hist. E. P.* ii. 133; ed. 1824.

77. *lulling—miracles*. For some account of the Miracle Plays, see Massingberd; Hist. Reformation, p. 124; and Hone's Ancient Mysteries. I have little doubt that the particular one here alluded to is "Mystery VIII.," at p. 67 of Hone, about the Miraculous Birth of Christ and the Midwives, the story of which was derived from the Protevangelion, cap. xiv., given in Hone's "Apocryphal Gospels." Compare

“To pleyes of *miracles*, and mariages.”

Chaucer, Wyf of Bathes Prologe; l. 558.

79. *that the laee, &c.* Henry, in his Hist. of Britain, i. 459, says—
“Amongst the ancient Britons, when a birth was attended with any difficulty, they put certain girdles made for that purpose about the women in labour, which they imagined gave them immediate and effectual relief. Such girdles were kept with care, till very lately, in many families in the Highlands of Scotland.”—*Brand, Pop. Antiq.* ii. 67. This custom seems to have been derived (says Brand) from the Druids. See also a ballad in “The Ballad Book,” p. 320. It is easy to see how the friars gladly re-adapted this superstition.

“For in his male he had a pilwebeer,
Which that, he saide, was *oure lady veyl*.”

Chaucer, Prol. l. 695.

84. *gold by the eighen*, gold by the eyes. This probably refers to the ornaments of golden net-work worn at this time at the side of the face, thickest just beside the eyes, and which were, in reality, part of the caul. For specimens of them, see Fairholt's Costume in England, pp. 182, 183. So too, *gretchedede* seems to refer to the size of the head-dress. The Wyf of Bath's weighed nearly ten pounds.

89. “Forsoth manye walken, whom I haue seide oft to you, forsoth now and I wepinge seie, the enemyes of Cristis cross, whos ende deeth, or *perisching*, whos god is the wombe, and glorie in confusioun of hem.”—*Wycliff's Bible*, Philip. iii. 18, 19.

91. *slauthe*, sloth. I retain this reading (that of *both* the MSS.), though I have been told that it certainly ought to be *slaughte* = slaughter, because it refers to “whos ende is deeth,” quoted in the note above. But the author is not very accurate in quotation, and has already introduced the expression *Such slomcrers in slepe*, to which *slauthe* answers well enough. *Sloth* and *Gluttony* are constantly mentioned together by our old writers, as they were the two of the seven deadly sins which seemed most akin; so here, “their *sloth* is their end, and their *gluttony* is their God.”

97. *and fele mo othere*, and (so are) many others besides.

100. The error “willen” in MS. A arose from misreading “wiffen,” written with two long *esses*; see foot-notes to ll. 233, 531, and 577.

103. *Menures*, Minorites. There was some truth in the Minorites' assertion. They seem to have kept their vows of poverty much more strictly than did the other orders. At first, they settled in the poorer suburbs of crowded towns, among the dregs of the population, and they nursed the patients in the leper hospitals. See the most interesting preface to “*Monumenta Franciscana*,” by J. S. Brewer.

107. Compare the account of friars in *Pol. Poems*, i. 330;—

“At the wrastling, and at the wake,
And chiefe chauntours at the nale (*ale*);

Market-beaters, and *medling* make,
Hoppen and houten with heve and hale," &c.

116. *to coueren with our bones*, to cover our bones with. There are several other instances of this curious position of the word *with* in the poem. See l. 401.

118. *burwz*, a borough; i. e. a large convent. The buildings of the Minorites were, at first, of the meanest and most inexpensive kind; but they gradually began to imitate the other orders.

119. *Chapaile*, chapel. Perhaps the other reading *chapitle*, a chapter-house, Lat. *capitulum*, is better.

121. *paynt*, painted; *pulched*, polished.

124. *cnely*, kneel. The infinitive in *y* is common enough.

128. The glazing of windows for convents by rich benefactors seems to have been a favourite way of buying pardons; see *Monumenta Franciscana*, p. 515; "De Vitratione Fenestrarum." Cf. also *Piers Plowman*, A. iii. 48—62.

Warton's note on this line is—"Your figure kneeling to Christ shall be painted in the great west window. This was the way of representing benefactors in painted glass."—*Hist. Eng. Poet.* ii. 135; ed. 1824.

141. So in *Piers Plowman* (ed. Wright, p. 189).

"Why menestow thi mood for a mote
In thi brotheres eighe,
Sithen a been in thyn owene
Ablyndeth thiselve;"

where *menestow* should be *meucstow* = movest thou.

153. *the first*, i. e. the Dominicans, as being the wealthiest, proudest, and most learned. In the next line they are called the *Preachers*.

157. "It was a singular change when the friars began to dwell in palaces and stately houses. . . . Richard Leatherhead, a grey friar from London, having been made bishop of Ossory, in A.D. 1318, pulled down three churches to get materials for his palace. But the conventual buildings, especially of the Black Friars, are described by the author of *Pierce Plowman's Creed*, a poet of Wycliffe's time, as rivalling the old monasteries in magnificence."—*Massingberd, Hist. Eng. Reform.* p. 119. The following remark on this subject is striking. "Swilk maner of men bigging (*building*) thus biggings semen to turn bred into stoness; that is to sey, the bred of the pore, that is, almis beggid, into hepis of stoniss, that is, into stoness howsis costly and superflew, and therfor they semen werrar (*worse*) than the fend, that askid stoniss into bred."—*Apology attributed to Wycliffe*, p. 49 (Camden Soc.). Compare also,

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

Pol. Poems, p. 255, vol. i.

158. *Say I, Saw I.* We generally find *sez*; or *seiz*. See ll. 208, 421:

159. *Y 3emedede*, I gazed with attention; *3erne*, eagerly, earnestly.

161. *knottes*; see Glossary.

165. *posternes in pryuytè.* "These private posterns are frequently alluded to in the reports of the Commissioners for the Dissolution of the Monasteries in the reign of Henry VIII. One of them, speaking of the abbey of Langden, says, 'Wheras immediately descendyng fro my horse, I sent Bartlett your servant, with all my servantes to circumcept the abbay and surely to kepe *all bake dorres and startyng hoilles*, and I myself went alone to the abbottes logeyng joyning upon the feldes and wode, *evyn lyke a cony clapper full of startyng hoilles.*'—(MS. Cotton. Cleop. E. iv. fol. 127.) Another commissioner (MS. Cotton. Cleop. E. iv. fol. 35), in a letter concerning the monks of the Charter-house in London, says, "These charter-howse monkes wolde be called solytary, but to the cloyster dore ther be above xxiiij. keys in the handes of xxiiij. persons, and hit is lyke my letters, unprofytable tayles and tydinges and sumtyme perverse concell comynthe and goythe by reason therof. Allso to the buttrey dore ther be xij. sundrye keyes in xij. [mens] hands, wherein symythe to be small husbandrye." Quoted from Mr Wright's notes to the "Crede."

166. *euesed*, bordered. This verb is formed from the A.S. *efese*, the modern English *eaves*, which (it ought to be remembered) is, strictly, a noun in the *singular* number.

167. *entayled*, carved, cut. This word occurs in Spenser, *Faerie Queene*, Bk. ii. c. 3, st. 27, and c. 6, st. 29.

168. *toten*, to spy; a *tote-hyll* is a hill to spy from, now shortened to *Tothill*.

169. "The price of a carucate of land, would not raise such another building." Warton's note.

172. *awaytede a woon*, beheld a dwelling; *ybuld*, built.

174. *crochetes*, crockets (see Glossary). They were so named from their resembling bunches or locks of hair, and we find the word used in the latter sense in the *Complaint of the Ploughman*.

"They kembe her *crokettes* with christall."

Pol. Poems, vol. i. p. 312.

175. *ywritten full thicke*, inscribed with many texts or names.

176. *schapen scheldes*, "coats of arms of benefactors painted in the glass." Warton's note; which see, for examples of them.

177. *merkes of marchauntes*, "their symbols, cyphers, or badges, drawn or painted in the windows. . . Mixed with the arms of their founders and benefactors stand also the *marks* of tradesmen and merchants, who had no arms, but used their marks in a shield like Arms. Instances of this sort are very common."—Warton's note, where he also says they may be found in Great St Mary's, Cambridge, in Bristol cathedral, and in churches at Lynn.

180. *rageman*. Alluding to the Ragman Rolls, originally "a collection of those deeds by which the nobility and gentry of Scotland were

tyrannically constrained to subscribe allegiance to Edward I. of England, in 1296, and which were more particularly recorded in four large rolls of parchment, consisting of 35 pieces, bound together, and kept in the tower of London."—*Jamieson's Scottish Dictionary*. See also Nares's Glossary, where we find—"Ragman, made from *rage-man*, stands in *Piers Plowman* [ed. Wright, v. ii. p. 335] for the devil; probably, therefore, this tyrannical roll was originally stigmatised as the *Devil's roll*." The modern *rigmarole* is a curious corruption of this term.

181. *tyld opon lefte*, set up on high. It means that the tombs were raised some three or four feet above the ground.

182. *housed in hirnes*, enclosed in corners or niches. The old printed text has *hornes*, for which Warton suggested *hurnes*, and he guessed rightly; but it is odd that he did not observe that MS. B has *hernis*, as he collated the passage with that MS.; besides which, the old *glossary* has *hyrnes*, shewing that *hornes* is a mere misprint.

183. In the church of the Grey Friars, near Newgate, were buried, in all, 663 persons of quality. Stowe says "there were nine tombs of alabaster and marble, invironed with strikes of iron, in the choir." See preface to the "Chronicle of the Grey Friars of London;" (Camden Soc., 1852) p. xxi.

184, 185. MS. A omits these lines, obviously owing to the repetition of *clud for the nones*.

185. "In their *cognisances*, or surcoats of arms."—Warton.

188. *gold-beten*, adorned with beaten gold.

194. *peynt til*, painted tiles. MS. B has *paine*, by obvious error for *painte*; the scribe has apparently altered it to *pavine*, thinking it meant *paving*. The old printed text has *poynt til*, on which Warton's note is, "*Point en point* is a French phrase for in order, exactly. This explains the latter part of the line. Or *poynttil* may mean tiles in squares or dies, in chequer-work. See Skinner in POINT, and Du Fresne in PUNCTURA. And then, *ich point after other* will be *one square* after another. So late as the reign of Henry the Eighth, so magnificent a structure as the refectory of Christ-church at Oxford was, at its first building, paved with green and yellow tiles. The whole number was 2600, and each hundred cost 3s. 6d." But Warton was slightly misled by the old text; *poynite* merely means *bit, piece*, as in l. 198. It is true that *poynttil* occurs in many dictionaries, glossaries, &c., but in every case I find that the only quotation given for it is the present line, and I hold it to be a mere misprint. *Peynt* = painted is common enough (see l. 192), but I doubt the existence of *poynt* in the sense of *pointed* or *squared*. Indeed, Mr Ellis, rejecting Warton's explanation, proposed to explain *poynttil* by *pantiles*, which, however, cannot be used for paving, not being *flat*.

"And yit, God wot, unnetho the foundement
Parformed is, ne of oure *pavymet*
Is nought a *tyle* yit withinne our wones."

Chaucer, *Somynoures Tale*, l. 403.

197. I trow the produce of the land in a great shire would not furnish

that place (hardly) one bit towards the other end ; a stronger phrase than "from one end to the other," as Warton explains it. *Oo* properly = one.

199. *Chaptire-hous*. "The chapter-house was magnificently constructed in the style of church-architecture, finely vaulted, and richly carved."—Warton.

201. With "a seemly ceiling, or roof, very lofty."—Warton.

202. *y-peynted*, painted. Before tapestry became fashionable, the walls of rooms were painted. For proofs, see Warton's long note.

203. *fraytour*, refectory.

209. *chymneyes*, fireplaces. Langlande complains bitterly that the rich often despise dining in the hall, and eat by themselves "in a privy parlour, or in a chamber with a chimney." *Piers Plowman*: ed. Wright, p. 179, vol. i.

211. *dortour*, dormitory.

212. *fermery*, infirmary ; *fele mo*, many more. Chaucer uses *fermerere* for the person who had charge of the infirmary.—*Sompnoures Tale*, l. 151 ; *dortour* occurs in the same passage, just 4 lines above.

216. Compare

"Yif us a busschel whet, or malt, or reye,
A Goddes kichil, or a trip of chese,
Or elles what yow list, we may not chese," &c.

Sompnoures Tale, l. 38.

217. *onethe*, with difficulty.

219. *ytoted*, investigated, espied.

220. Friars are also accused of fatness in the following :—

"I have lyued now fourty 3ers
And fatter men about the neres
3it sawe I neuer then are thes frers
In contreys ther thai rayke.

Meteles, so *meagre* are thai made, and penaunce so *puttes ham down*
That ichone is an *hors-lade*, whan he shal trusse of toun!"¹

Pol. Poems, i. 264.

222. "With a face as fat as a full bladder that is blown quite full of breath ; and it hung like a bag on both his cheeks, and his chin lolled (or flapped) about with a jowl (or double-chin) that was as great as a goose's egg, grown all of fat ; so that all his flesh wagged about like a quick mire (quagmire)."

228. The line "with double worsted well ydight" occurs in the Complaint of the Ploughman ; *Pol. Poems*, i. 334.

229. The *kirtle* was the under-garment, which was worn *white* by the Black Friars. The outer *black* garment is here called the *cope*, and I suppose l. 230 to refer to it ; i. e. the *kirtle* was of clean white, but the

¹ *neres*, kidneys ; unless it be put for *eres*, ears ; or (perhaps) buttocks. To find *nale*, *noke*, *nende*, for *ale*, *oke*, *ende*, where the *n* is merely added at the beginning, and is no part of the word, is very common. *Rayke*, wander about ; cf. l. 72 of the "Crede ;" *hors-lade*, a horse-load ; *trusse of toun*, pack off out of the town.

cope had enough dirt on it for one to grow corn in. The kirtle "appears to have been a kind of tunic or surcoat, and to have resembled the hauberk or coat of mail; it seems in some instances to have been worn next the shirt, if not to serve the purpose of it, and was also used as an exterior garment by pages when they waited on the nobility."—*Strutt, Dress and Habits*, 349. When Jane Shore did penance, she was "out of all array save her *kirtle* only."—*Holinshed*, p. 1135; ed. 1577.

233. The mistake "willen" in MS. A arose from misreading "wiffen." See note to l. 100.

242. *euell*, evil-less; but there seems little force in this epithet, and I feel sure the reading is corrupt. The other readings are no better.

247. "It is merely a pardoner's trick; test and try it!"

252. An allusion to the reputation of the Dominicans for scholastic learning.

256. "Three popes, John XXI., Innocent V., and Benedict XI., were all taken from the order of Black Friars, between A.D. 1276-1303."

Massingberd, Eng. Ref., p. 117.

263. *in lyknes*, by way of parable.

268. The spelling *angerlich* is the correct one; compare

"The kings law wol no man deme
Angerliche without answer."

Comp. of Ploughm. Pol. Poems, i. 323.

271. *creatour*, creature.

274. "That fully follow the faith, as the gospels tell us, apart from fables, and from mystifications of paraphrases and glosses. For the meaning of *glose*, compare

"I have to day ben at your chirche at messe,
And sayd a sermoun *after my simple wit*,
Nought al *after the text of holy wryt*.
For it is *hard* for yow, as I suppose,
And therfor wil I teche yow ay the *glose*.
Glosyng is a ful glorious thing certayn,
For letter sleth, so as we clerkes sayn."

Chaucer, Somp. Tale, l. 80.

276. *byhyght*, promised.

280. *I malde*, I grow mad; cf. l. 41.

282. *good*, property, here and elsewhere.

283. *catell*, wealth.

285. The spellings *vsun*, *vsunc*, *vson* are all bad.

287. "Do naught but proffer them privately a penny for saying a mass, and put out my eye *if his lad is not ready to take it*." The reading of the old printed copy, "but his name be *Prest*," i. e. *if his name be not Priest*, is very absurd. The *knaue* or *lad* is the man who followed the begging friars about to carry their earnings.

"A stourdy harlot (*fellow*) ay went hem byhynde,
That was her hostis man, and bar a sak,

And what men yaf hem, layd it on his bak."

Somymoure's Tale, l. 46.

291. "As towching our habite and clothinge, yt is ordeyned that the breddithe of the hode pas not the sholder-boone, and that the lenghte therof pas not the coorde behinde; and the lenghte of the habit shalle nat pas the lenkithe of hym that werethe yt, and the breddith therof haue nat past xvi. spannyes at the most, nor les then xiiij., but-yf the gretnes of the brodre require more after the mynd of the warden, and the lenghte of the slevis shall cum over the vtter joynt of the finger and no further. And the brethern may haue mantellis of vyle and course clothe, not curiously made or pynched aboute the necke, nat towching the ground by a hole spanne." General Statutes of the Gray Friars; Mon. Francisc. p. 575. For pictures of the friars' dresses see Dugdale's Monasticon, last edition.

292. "More cloth is folded in cutting his cope than was in St Francis's frock, when he first established the order."

296. The *cote*, worn under the *cope*, was of fur; but it was cut short at the knee, and craftily buttoned close, lest it should be perceived by the stricter brethren.

298. Among the "articles that Pope Clement saithe that the Bretherne [Franciscans] be bownde to kepe vnder payne of dedly synne," the second is, "that the bretherne shalle were no shone."—*Mon. Franc.*, p. 572. At p. 28 of Mon. Franc. there is a story of one Walter de Madele, a Franciscan of Oxford, who found a pair of shoes and went to matins in them; he dreamt the next night that he was attacked by thieves, and putting out his feet to *show that he was a friar*, found to his confusion that he was shod. Starting up from bed, he throws his shoes out of the window.

299. *for bleynynge*, to prevent blains on their heels.

300. *yhamled*, cut short at the ancle, so that people should not easily see that they had hose on; such was their crafty device.

301. "And spices scattered loose in their purses (bags), to give away where they liked." Compare

"And also many a dyuers spyse

In bagges about thai bere.

Al that for women is plesand,

Ful redy certes have thai;

But lytel gyfe thai the husband,

That for al shal pay."—*Pol. Poems*, i. 265

The friars used to bribe the fair wives, to get their good word, thus "throwing away a sprat to catch a whale." See Chancer, Prol. 233; Somp. Tale, 94—101.

303. *knewen men*, if men knew; cf. l. 770. The old reading, *knownen*, is clearly wrong.

304. *nought but*, only; cf. prov. Eng. *nobbut*.

308. *heremita*, not *heremite*, is the true reading; it is a quotation from Piers Plowman (ed. Wright, p. 312);

“Poul *primus heremita*

Hadde parroked hymselfe,” &c.

For the story of Paul of Thebes who, during the persecution under Decius, fled to a desert on the East of the Nile, and there became the founder of the anchorites or solitary hermits, see Mrs Jameson's Sacred and Legendary Art, vol. II. p. 368.

311. *Forto*, until. The Carmelites lived as hermits till the Franciscans betook themselves to the poor suburbs of towns; so says their apologist.

324. The alliteration is very defective; it is perhaps eked out by a very strong emphasis on *thou* and *thiselfe*.

326. “Thou shalt (at the next meeting of the chapter) have a letter of fraternization granted you, duly sealed.” Massingberd says (p. 118) —“Another marvellous way, by which the rich were brought in to share all the graces of poverty, without practising its privations, was by *conventual letters*, or charters of fraternization; by which the person presented with them was entitled to all the benefit of the prayers, masses, and meritorious deeds of the order.” Compare

“Ye sayn me thus, *how that I am your brother* :
Ye, certes, (quod the frere), trusteth wel ;
I toke our dame the *letter*, under our *sel*.”

Somp. Tule, l. 426.

328. *provinciall*, one who has the direction of the several convents of a *province*.

336. *preyinge of synne*, sinful praying.

341. A omits *s* in *aisliche*; but the reading of B (*aillich*) shews that the original had *aifliche*, *f* being again confused with *l*, as at l. 100.

342. *on leuest*, believest in.

345. *halt*, holdeth; so we find *rit* for rideth, *fynt* for findeth, &c.

347. *letten but werken*, prevent him from working.

350. *For thei ben*, whether they be; *on to trosten*, to trust in.

351. “I would requite thee with thy reward, according to my power.”

355. “They are as disdainful as Lucifer, that (for his pride) falls from heaven.” Perhaps we should read *droppede*.

356. “With their hearts (full) of haughtiness, (see) how they hallow churches, and deal in divinity as dogs treat bones.”

358. “He had i-made many a fair *mariage*.” *Chaucer, Prol.* l. 212.

360. In the Complaint of the Ploughman, it is said of the Pope that

“He maketh bishops for *earthly thanke*,
And no thing at all for Christ[e]s sake.”

Pol. Poesms, vol. i. p. 315.

The context shews that *earthly thanke* means a *bribe*.

361. “They wish for honours:—only look at their deeds (and you'll see proofs of it).”

362. I have no doubt, from the context, that these goings-on of the

friars at Hertford mean that they cajoled Richard II. and his relatives into granting them money. There was no house of the Black Friars at Hertford itself (there was one of Black *Monks*), but the allusion is doubtless to their famous convent at King's Langley, in Hertfordshire, the richest (says Dugdale) in all England. Richard II. made no less than three grants to it, and it received large sums from Edmund de Langley (who was born in that town), and from Edmund's first wife. "And 'tis said that this great Lady, having been somewhat wanton in her younger years, became an *heartly Penitent*, and departed this life *anno* 1394. 17 R. II. and was buried in this church" (the church of the Black Friars' convent); *Chauncy's Hertfordsh.*, p. 545. Edmund de Langley was also buried here, and so was the king himself. The custom was, to bequeath one's body to a convent for burial, and to bequeath a large sum of money to it at the same time; see ll. 408—417. It should be noted, too, that Richard often held a royal Christmas at Langley; he did so certainly in 1392, and again in 1394; see Stow's and Capgrave's Chronicles. This, doubtless, gave the Friars excellent opportunities.

365. See Glossary, s. v. *Clawep*.

366. "God grant they lead them well, in heavenly living, and cajole them not for their own advantage, to the peril of their (the kings') souls."

374. *lefte*, remained.

375. *digne*, disdainful; hence, repulsive; but there is not often much logical sequence or connection in proverbs of this sort. Yet that this is the right explanation is evident from Chaucer; see the Glossary.

378. *Als as*, all so as, i. e. just as if.

379. *leesinges lyeth*, lie their lies.

383. See note to l. 29. The friar in the *Sompnours Tale* seems to have been a Carmelite; see *Somp. T. l.* 416.

387. *by lybbeth*, live by.

388. "We know of no subtlety, Christ knows the truth."

393. *And*, if.

401. *to wynnen with my fode*, to earn my food with.

402. *lerne*, teach; common in prov. English.

405. *Catus amat pisces, sed non vult tingere plantam*.

406. *so—parted*, are not given away in that manner.

409. Carefully compare the death-bed scene described fully in *Massingberd's Eng. Ref.* pp. 165—168; and see also Chaucer's *Sompnours Tale*.

"Si dives in patria quisquis infirmetur,
Illuc frater properans et currens monetur;
Et statim cum venerit infirmo loquetur,
Ut cadaver mortuum fratribus donetur."

Pol. Poems, vol. i. p. 257.

414. *Anuell*; see Glossary.

415. "It is God's forbidding but that she die while she is in a mind to share her wealth among us; God let her live no longer, for our letters (of confraternity) are so numerous." It was of course inconvenient that those who had obtained these letters should live long afterwards.

421. "I saw a simple man hang upon (bend over) his plough."

I here venture to quote the *whole* of the *Prologue* to the Ploughman's Tale, from an early undated edition. It is much to the point, and was omitted by Mr Wright when reprinting the Plowman's Tale itself.

"Here endeth the Manciples tale, and here beginneth the Plowman's Prologue.

The Plowman plucked vp his plowe
 Whan Midsomer Moone was comen in,
 And saied his bestes shuld eate inowe,
 And lige in the Grasse vp to the chin.
 Thei been feble bothe Oxe and Cowe,
 Of hem nis left but bone and skinne,
 He shoke of her shere and coulter ofdrowe,
 And honged his harnis on a pinne.

He toke his tabarde and his staffe eke,
 And on his hedde he set his hat,
 And saied he would saint Thomas seke,
 On pilgremage he goth forth plat.
 In scrippe he bare bothe bread and lekes,
 He was forswonke and all forswat ;
 Men miȝt haue sen through both his chekes,
 And euery waug-toth and where it sat.

Our hoste behelde well all about,
 And sawe this men was Sunne ibrent,
 He knewe well by his senged snout,
 And by his clothes that were to-rent,
 He was a man wont to walke about,
 He nas not alwaie in cloister ipent ;
 He could not religiousliche lout,
 And therefore was he fully shent.

Our hoste him axed, ' what man art thou ?'
 ' Sir ' (*quod* he) ' I am an hine ;
 For I am wont to go to the plow,
 And earne my meate er ¹ that I dine ;
 To swette and swinke I make auowe,
 My wife and children therewith to finde ;
 And serue God and I wist how,
 But we leude men been full blinde.

For clerkes saie we shullen be fain
 For her liuelod swette and swinke,
 And thei right nought vs giue again,
 Neither to eate ne yet to drinke.

¹ Old copy, "yer."

Thei mowe by lawe, as thei sain,
 Vs curse and dampne to hell[e] brinke;
 Thus thei putten vs to pain
 With candles queint and belles clinke.

Thei make vs thralles at her lust,
 And sain we mowe not els be saued;
 Thei hauē the corne and we the dust,
 Who speaketh there-again, thei saie he rauced.
 [Four lines lost.]

‘What? man,’ (*quod* our hoste) ‘canst thou preache?
 Come nere and tel vs some holy thing.’
 ‘Sir,’ *quod* he, ‘I heard ones teache
 A priest in pulpit a good preaching.’
 ‘Saie one,’ *quod* our hoste, ‘I thee beseche.’
 ‘Sir, I am redy at your bidding;
 I prairie you that no man me reproche,
 While that I am my tale telling.’

Thus endeth the Prologue, and here foloweth the first parte of the tale.”

425. It means that his shoes were so worn and ill-made that, whilst his toes peeped out, his hose overhung them at the sinews of his heel (*holschynes*), and so got bedaubed with mud.

428. *as mete*, as middling (or poor) as the shoes were. It is the A.S. *mate*, middling, mean. It being a hard word, the scribe of MS. B erased it, and the old printer misprinted it.

431. *worthen*, become. The wrong reading *worþi* may have been an error in the old original text, from which texts A, B, and C are all derived. In Layamon’s “Brut” the past participle of the verb *worthen*, to become, takes the forms *iwurðen*, *iwurden*, *iworðen*, *iworþe*; and is sometimes used in the exact sense here required, as in —“for alle ure heðene-scipe hæne is iwurðen” —“for all our heathendom is become base.”—*Layamon*, vol. 2, p. 279.

432. *reufull*, sorry-looking; a great improvement on the old reading *rentfull*.

436. Compare—“As two of them [Minorites] were going into a neighbouring wood, picking their way along the rugged path over the frozen mud and rigid snow, whilst the blood lay in the track of their naked feet without their perceiving it,” &c.—*Mon. Franc.* p. 632.

437. *laye*; the old printed text has *lath*; this is because the printer misread *laye* as *lape*.

443. “At heiz prime perkyn · lette þe plouȝ stonde.”—*Piers Pl.* A. vii. 105.

445. “If livelihood (i. e. means of living) fail thee, I will lend thee such wealth as God hath sent; come, dear brother.” *Go we* (= come along) was a common exclamation; cf. “go we dync, gowe,” *Piers Pl.* A. *prol.* 105.

452. "For there I expected to have known (it)."

456. "Attendite a falsis prophetis, qui veniunt ad vos *in vestimentis ovium*, intrinsecus autem sunt lupi rapaces." Mat. vii. 15 (Vulgate).

459. *werwolves*, lit. man-wolves, Fr. *loupgarous*, from the Teutonic *wer*, a man, which was modified into *gar* in Norman-French. For a full discussion of the etymology, see Glossary to Sir F. Madden's edition of "William and the Werwolf," a re-issue of which I am now preparing for the E. E. T. S. For a full discussion of the very prevalent mediæval superstition, that men could be turned into peculiarly ferocious wolves, see "A Book on Werwolves," by S. Baring Gould, and Thorpe's Northern Mythology.

462. *Curates*, parish-priests with a cure of souls. The friars were continually interfering with and opposing them.

"———unnethe may prestes seculers
Gete any service, for thes frers," &c.

Pol. Poems, i. 267.

468. *confessions*, i. e. the right of hearing confessions, and being paid for so doing.

469. *seputures*, burials. They used to get people to order in their wills that they should be buried in a convent-church, and then they would be paid for the singing of masses for them.

471. *he loketh*, they look for, look out for.

477. "I trow that some wicked wight wrought these orders through the subtlety of the tale called Goliath; or else it was Satan," &c. A satire on the monkish orders, called *Apocalypsis Golie*, may be found among the poems by Walter Mapes, &c., edited by Mr Wright for the Camden Society. The idea expressed in l. 479 is this:—perhaps, after all, that satire of Goliath was written as an artful contrivance for bringing about the disrepute of the monks, and the rise of the mendicant orders. It is certain that the friars succeeded at first because the monks had become so dissolute, but it is not likely that this particular poem had much to do with it. *Gleym* = bird-lime, and hence subtlety, craft, guile. It is a strong metaphor, but explained by our author's own words in l. 564; "I liken it to a limed twig, to draw men to hell."

486. Cain's name was generally spelt *Cain* or *Caym* in Early English: whence Wycliffe declared that the letters C, A, I, M meant the Carmelites, Augustines, Jacobins, and Minorites, and he delighted in calling the convents "Cain's castles," an idea which appears below, at l. 559. It was common to call wicked people Cain's children or Judas's children; see Piers Pl. A. *prol.* 35, and x. 149.

"Nou se the sothe whedre it be swa,
That frere Carnes come of a K,
The frer Austynes come of A,
Frer Jacobynes of I,
Of M comen the frer Menours
Thus grounded *Caym* thes four ordours

That fillen the world ful of errours,
And of ypocrisy."—*Pol. Poems*, i. 266.

487. The Wycliffites were never tired of comparing the friars to *Pharisees*; ll. 487—502 and 546—584 are entirely devoted to this comparison. This comparison, and the one in l. 456, are both found in the Apology attributed to Wycliffe. *feyned for gode*, feigned to be good men. The old printed text has "Sarysenes, feyned for God."

489. *kynde ypocrites*, natural hypocrites, hypocrites by nature.

492. *wo worthe you*, wo happen to you; *worthe* is the imperative of *wurthen*, to become, to happen.

498. Cf. note to l. 574.

499. Cf. note to l. 554.

503. "Her (*their*) high maister is Beliall."—*Pol. Poems*, i. 310.

507. Cf. note to l. 462.

510. The old reading *derulich*, secretly, gives no sense; *deruelich* means laboriously, industriously. Thus in *Allit. Poems* (ed. Morris, E. E. T. S.), p. 56, l. 632, Abraham tells his servant to seethe a kid, "And he *deruely*, at his dome, dyȝt hyt bylyue;" and he industriously, at his bidding, got it ready soon.

516. *vnteyned*, bad spelling for *vntyned*, unfastened. It occurs in this sense in the following: "næs ther duirn *ontyned*, ne weall to-slyten, ne eah-thyrl geopened;" there was no door *unfastened*, nor wall rent through, nor window opened. MS. C.C.C. 196, p. 43

518. *bare*, barren.

521. *pouere in gost*, poor in spirit. "Gostly pouert is sum tyme wan a thing hath litil of sum spirit; and thus was Crist most pore, for he had lest of the spirit of prid."—*Apology attributed to Wycliffe*, p. 41; cf. *Sompnours Tale*, l. 215.

523. *Proue hem*, i. e. try the experiment of proving them.

528. For a brief summary of Wycliffe's charges against the friars, see *Massingberd*, Eng. Ref., p. 139; or consult Lewis's or Le Bas' life of Wycliffe; or, better still, Wycliffe's own *Two treatises against the Friars*, edited by James; 4to, Oxford, 1608. He died Dec. 31, 1384, at Lutterworth.

532. To *lolle* properly means, to profess the doctrines of Wycliffe; and "oueral *lollede* him" = especially accused him of *lolling*. See the poem against the Lollards, in *Pol. Poems*, ii. 245, where we find

"And, parde, *lolle* thei never so longe,
Yut wol lawe make hem lowte;"

and again, "double dethe for suyche *lollynge*." A *loller* means a slug-gard, an idle vagabond; see *Piers Plowman* (ed. Wright), pp. 514, 527. In the *Complaint of the Ploughman* the term is applied, not to the *Wycliffites*, but to the *friars*, who are "Icleped *lollers* and londlese;" *Pol. Poems*, i. 305. At the same time, the term *Lollard* was freely applied to the so-called heretics, and had been used in Germany as early as 1309. The latter word was probably formed from Ger. *lullen* or

lallen, to stammer, mumble (Ducange gives "*Lollaerd, mussitator*,") but the two words *loller* and *Lollard* were *purposely* confused, to the no small perplexity of modern inquirers.

536. "If you can find four friars in one convent that follow that rule, why, then, I've lost all my powers of tasting, touching, and testing."

538—545. In *all* former editions, these lines have been rendered mere nonsense by the absurd insertion of a full stop at the end of l. 543. But the construction is just the same as in ll. 536-7; and the sentence is framed in the same ironical strain. It means, "Only find fault with them ever so little, and blame their mode of life, and if he does not leap up on high in hardness of heart, and at once call you a thing of naught, and revile your name openly with proud words that transgress his rule, both with 'thou liest' and again 'thou liest,' in his haughtiness of soul, and turn about like a tyrant that torments himself—if he does not do this, why then I'll admit that a lord is more loath to give to a knave than to such a begging friar as he is, though he be the best in the town." In other words, "we know that a lord would rather give to a knave than to a friar; but, if my words be not true, consider the order of all things as inverted, and that a lord is *more loath* to give to a knave than to a friar." Such a construction is difficult to explain on paper, but a good reader would bring out the force of it easily enough.

550. *chapolories*, scapulars. The writer cleverly substitutes the *scapulars* of the friars for the *phylacteries* of the Pharisees. The scapular (Fr. *scapulaire*, Ital. *scapulare*) was so called because thrown over the *shoulders*. Compare the words of Jack Upland—"What betokeneth your great hood, your *scaplerie*, your knotted girdle, and your wide cope?"—*Pol. Poems*, ii. 19. This word has been queerly misunderstood; Richardson thought it meant a *chapelry*, and inserted this line in his dictionary under "Chapel." But the spellings *scaplory* and *scapelary* are both given in the *Promptorium Parvulorum*, and the alteration into *chapolory* is less remarkable than the spelling of *chaff* in l. 663, viz. *schaf*; and see note to l. 684.

554. Compare

"Priestes should for no catell plede,
But chasten hem in charitè;
Ne to no battaile should men lede,
For inhaunsing of her own degree;
Nat wilne sittings in high see,
Ne soueraignty in house ne hall;
All wordly worship defie and flee;
For who willeth highnes, foule shal fall."

Ploughman's Complaint, Pol. Poems, i. 306.

559 See note to l. 486.

564. So in *Piers Plowman* (ed. Wright), p. 170—"For lecherie in likyng is lyme-yerd of helle."

569. *her propre*, their own.

571. "Except money may make measure of (i. e. may moderate) the

pain, according as his power of payment is,—his penance shall fail ; and God grant it be a *good* help (i. e. a *heavy* payment) for the health of the souls."

574. "Now *maister* (quod this lord) I yow biseke.—
No *maister*, sir (quod he) but servitour,
Though I have had in scole such honour,
God likith not that *Raby* men us calle
Neyther in market, neyther in your large halle."

Sompnours Tale, l. 484.

So too in the Comp. of the Ploughman ; Pol. Poems, i. 337.

577. The sense is carried on from *forzotten this* to *Wher* in l. 579.

"Friars have forgotten this, viz. whether Francis," &c.

583. *and—liste*, and choose when it suits him ; meaning, I suppose, that he chooses his own hours for service, &c.

586. "He touches not the text itself, but takes it to found his glosses on."

591. *Stumlen in tales*, flounder about in his legends of the saints, instead of preaching God's word.

593. "And look out (find out) for themselves lying stories, such as please the people."

597. *a lymitour* ; see Chaucer, Prol. l. 209. "It was, of course, however, necessary to regulate the system of begging alms. . . . This was effected by assigning districts to each convent, within which its members were to take their rounds, and generally each individual friar had his own limits prescribed ; whence the name that was commonly given to them of *limitors*. When the system was established, the alms of bread, bacon, and cheese, logs of wood for their fire, and other ordinary gifts, were ready for the friar when he called." *Massingberd, Eng. Ref.* p. 110.

603. *Wherto*, wherefore, answering to *But for* in l. 605.

608. The old printer, misreading Y as þ, and supposing þ to stand for þe or þei, turned *Y-cloþed* into *Thei* clothed.

610. *onlie*, singularly, in a way peculiar to themselves, "neither in order nor out," as we read in l. 45 ; cf. also l. 534.

613. *for*, before.

614. *clap*, cloth. The adjective *pur*, pure, clean, shews that *cloth* is meant ; besides, they would not be put in *clay* when "*near* dead," but only *after* death. The mis-reading *clay* in A is easily explained ; the writer simply mistook þ to mean *y*, just as, by a common blunder, *y^e* and *y^t* occur often in C for *the* and *that*. The reading *cleye* in B is due to the same thing, only that here the scribe also changed the spelling at his own good pleasure, as he has very unwisely done throughout the MS. The announcement in this line that friars, when near dead, were wrapped up in white cloth, and had *pots put on their heads*, is strange and startling, and a reference to l. 627 seems to shew that there existed a system of disposing of useless friars by a process not very different from suffocation ; but it would be desirable to have more light thrown upon this passage from other sources. A request for further explanation was

inserted in Notes and Queries, 3rd S. xi. p. 277, but has elicited, as yet, no reply.

623. "Or maimed by accident, or sick lepers." The old text has *mayned* for *maymed*, and *lyke* for *syke*, a mistake due to reading the long *s* (*f*) as an *l*, as in ll. 100, 233, and 341.

626. "Except he beg his bread, his bed is got ready for him; he shall be put under a pot in a secret chamber so that he shall not live or last long after." Cf. ll. 614, 732.

631. "But whosoever hath scoffed at a friar," &c.

633. "It were as good for him to have displeased a wealthy lord."

635. *compased his morthor*, contrived his murder; the old printed text has *mother*; had the author meant *mother*, he would have written *moder*; see l. 2.

636. "Than if he had bestowed a buffet on a begging friar."

641. *this*, this law; *an other*, another law.

642. "That which they catch hold of, they hold tight, [and] soon hide it away."

643, 644. Difficult; but the meaning seems to be—"Their hearts are fully hid (from the world's wealth) in their high cloisters—quite as much as curs abstain from refuse carrion!" In other words, they *no more* devote their minds to contemplation and abstain from coveting, than a dog abstains from carrion.

648, 649. The reading *wilfuller* (of MS. B) gives the right *sense*; the readings *wilfullok(e)r* and *folloke* are easily accounted for by remembering that the old spelling of *wilfuller* would be *wilfulloker*, just as *lightloker* (= *lightlier*), *sadloker* (= *sadder*), and many other such comparative forms, occur continually in old authors, as, e. g. in *Piers Plowman*. The *wil* was dropped in the old printed text because the *repetition* of it looked wrong, and the final *r*, which may have been obscurely written, went with it. The sense is; "just test their soberness, and you may soon know that no wasp in the world will sting more fiercely, [than they will sting you] for stepping on the toe of a stinking friar." But there is probably a line lost between ll. 648 and 649.

655. *pursut of*, prosecution (of heretics) by.

657. *Wat* is no doubt the right reading; the reading *Water* arose from adding *er*, and forgetting to put in the *l*. *Wat* is the common form, and was a very common name; cf. *Piers Plowman*, A. v. 30. Walter Brute was a Welsh gentleman, who called into question the doctrines of the power of the keys, auricular confession, pardons, &c., and declared that pretended miracles ought to be carefully examined into. In particular he protested, Oct. 15, 1391, against the condemnation, for heresy, of William Swinburn; on Jan. 19, 1391-2, he confessed to having communicated with the said heretic; on Friday, Oct. 3, 1393, he appeared before the bishop of Hereford, who had prosecuted him unceasingly, for final trial, and on the succeeding Monday, Oct. 6, he submitted himself to the same, not without having well defended many of his opinions. A long account of his defence will be found in Foxe's Acts and Monuments,

vol. 3, pp. 131—188 (ed. Cattle, 1841). Fuller speaks of Walter Brute as one of the "Worthies of Wales."

659. I venture to read *hym*, as the sense requires; *hem* must have been copied from the line above. Brute having submitted himself to the bishop, the friars partly failed in their object; but they still tell men, says our author, that he is a heretick, and go on preaching against him. This use of the present tense helps greatly to fix the date of the poem in 1394. Compare the account of William Swinderby in Massingberd's Eng. Ref. p. 172.

660. Compare

"Whoso speketh ayenst her powere,
It shal be holden heresie."

Compl. Ploughm., Pol. Poems, i. 329.

663. Imitated from Piers Plowman, A. i. 167,

"*Chewen* heore *charite*, and chiden after more!"

So here, "They gobble down their charity as hounds do bran," and no more is seen of it. *Schaf*, chaff; prob. put for *bran*, with which dogs used to be commonly fed. Notes and Queries, 3rd S. xi. 191.

664. *passen pursutes*, exceed all other persecutions, i. e. they both wish to murder men's souls after burning their bodies, and they would do it too! A Wicliffite is threatened with the words,

'Thou shalt be brent in balefull fire,

And all thy sect I shall destrie."—*Pol. Poems, i. 341.*

But such a threat was not *carried out* till a few years later, when William Sautre was burnt in Smithfield, Feb. 26, 1401.

670. "They nold nat demen after the face."—*Compl. Ploughm., Pol. Poems, i. 325.*

681. "*Possessioneres*, i. e. the regular orders of *monks*, who possessed landed property and enjoyed rich revenues. The *friars* were forbidden by their rule to possess property, which they only did under false pretences; they depended for support on voluntary offerings."—*Cant. Tales*, ed. Wright, p. 82, *foot-note*.

"Suche annuels has made thes frers

So wely and so gay,

That ther may no *possessioners*

Mayntene thair array."—*Pol. Poems, i. 267.*

684. I venture to read *chesen*. The original text probably had *schesen*, altered in MS. A to *schosen*. The strange spelling *schesen* is paralleled by *schaf* for *chaf*, and *chuldest* for *schuldest* in l. 124.

691. *Aldermen*, an allusion to the twenty-four elders, Rev. iv. 4; we read "et mittebant coronas suas *ante thronum*" in ver. 10 (Vulgate).

695. Alluding to the dress of the Dominicans; see note to l. 29.

703. "I suppose this refers to St Hildegardis, a nun who flourished in the middle of the twelfth century, and who was celebrated among the Roman Catholics as a prophetess. Her prophecies are not uncommon in manuscripts, and they have been printed. Those which relate to the

future corruptions in the monkish orders are given in Foxe's Acts and Monuments, book vi., and in other works."—Mr Wright's note to this line. St Hildegarde was abbess of St Rupert's mount, near Bingen; born A.D. 1098, died in 1180. See Neander's Church History, vii. 291-5 (ed. Torrey).

705. Cf. note to l. 468. Innocent III. made confession compulsory, once a year at least.

710. *after vsed*, (perhaps) used after, i. e. followed after, held to, practised accordingly. But it is an awkward expression.

713. So in Piers Plowman, A. viii. 3, "And purchasede him a pardoun *A pena et a culpa*." Such was the usual phrase.

716. "And they deal with loans and biddings;" see Gloss. s. v. *lone* and *bode*.

719. Alludes to the Franciscans; gray was the original colour of their habit, but after a time dark-brown was introduced. "On St George's day, 1502, they relinquished the *London russet* which they had for some time worn, and resumed the undyed white-grey which had been their original habit."—*Greyfriar's Chronicle*, Pref., p. xiv.

724. *biggen* may either mean *buy*, or *construct*.

725. *And als*, and according as.

729. *furste-froyt*, first-fruits. Cf. *Sompnours Tale*, l. 577.

738. *scon*, better spelt *schon*, shoes. The old text has *stone*! *Sc* and *St* are often hardly distinguishable in MSS.

744. *soutere his*, put for *souteres*, cobbler's.

748. *bychop*, bishop. The alliteration requires this word, but the old printed text has *abbot*. Such an alteration must have been made by the printer of *set purpose*. Compare

"For to lords they woll be liche,
An harlots sonne not worth an hawe!"
Pol. Poems, i. 312.

750. Compare

"Lords also mote to them loute," &c.
Pol. Poems, i. 308.

758. *faytours*. Mr Wright's edition has *forytours*, which he supposes a mistake in the old text. But *forytours* is an error of his printer, for all three of the other editions have *faytours*, as in the MSS.

761. "No one could sit down to meat, high or low, but he must ask a friar or two, who when they came would play the host to themselves, and carry away bread and meat besides."—*qu. in Massingberd*, *Eng. Ref.*, p. 110.

763. *randes*, strips, slices. The old text has *bandes*. This improves the alliteration, but it does not appear that there is any such word. See Glossary.

764. Compare

"With change of many manner meates,
With song and solas sitting long," &c.
Pol. Poems, i. 307.

769. "Fitzralph, in his *Apology at Avignon*, accused them of 'philosophising' in the chambers of the most beautiful maidens; and Eccleston says, that even so early as his time, Friar Walter of Reigate confessed that these familiarities were one of the ways by which the foul fiend vexed the order."—*Massingberd, Eng. Ref.*, p. 110. Cf. *Piers Plowman* (ed. Wright), p. 445. And the following—

"Iche man that here shal lede his life,
That has a faire doghter or a wyfe,
Be-war that no frer ham shryfe,
Nauther loud nor stille."—*Pol. Poems*, i. 265.

771. *homly*, familiarly. Mr Wright has *holy*.

777. *Helye*, Elias.

782. "have laid it in water," i. e. drowned it, sunk it. *Hire* is used because *rewle* is feminine.

784. *Ne were*, If it were not for.

785. Compare

"Had they been out of religion,
They must have hanged at the plowe,
Threshing and diking fro tounne to tounne
With sorrie meat, and not halfe ynowe."
Pol. Poems, i. 335.

808. When Christ descended into hell, he fetched out Adam and the patriarchs, and led them with him to heaven. This was called the Harrowing of Hell; the story is given in the apocryphal gospel of Nicodemus, and is repeated at great length in *Piers Plowman*.

810. *steiz*, ascended.

816. *generall*, i. e. Catholic, universal. So in p. 1 of the *Apology* attributed to Wycliffe, we find the "*general feith*," meaning the Catholic faith.

817—821. These five lines are *certainly spurious*. They are in neither of the MSS., and are found only in the old printed copy. The reason for inserting them was a wish to conceal the fact that five lines had been *suppressed* which *are* found in *both* the MSS.; viz., ll. 822, 823, and 828—830, and which are now printed *for the first time*. The reason for suppressing them was that they appear to contain the doctrine of transubstantiation, and as the object of printing the book at all was to attack the Romish party, it would never have done to retain these lines. Hence ll. 817—821 were forged; but the forger of them, though he has given us five lines which imitate the author's style very ingeniously, did not truly understand the laws of alliterative verse, and formed ll. 817—819 on a wrong principle, putting *two* of the rime-letters into the *second* half of the line, and only *one* into the *first* half, whereas the usual practice is the contrary to this. True, lines of this type *do* occur, as e. g. at l. 26, but they are very rare, and only admissible as a variation. To allow *three* such lines to follow each other is against all ordinary usage. But this is not the only difficulty. There is really *no place* where ll. 817—

821 can properly come in. To insert them where I have done involves the absurdity of putting *Amen* in the middle of a sentence; whilst to insert them any where else only makes matters still worse. Again, the suppression of the genuine lines rendered ll. 824—827 and ll. 831—839 meaningless, and I will venture to say that no one has hitherto been able to make out to what they can possibly refer. But the mystery is now cleared up; they discuss the doctrine of *transubstantiation*.

822. "And I believe in the sacrament too, that the very God is in both flesh and blood fully, who suffered death for us." *Sacremens* (MS. A) should be *sacrament*, as in MS. B. *On* = upon, in; A.S. *on*. Cf. the phrases *leuest on*, believest in, l. 342; *leue on*, believe in, l. 795. The word *in* in l. 815 is exactly equivalent to the word *on* in l. 799.

825. *deyte*, divinity, divine presence. MS. B has *diet*. Supposing the author of the *Crede* to have written the *Complaint of the Ploughman*, we find his views expressed thus:—

"On our Lords body I doe not lie,
I say sooth through true rede,
His flesh and blood through his misterie
Is there, in the forme of brede :

How it is there it needeth not strive,
Whether it be subget or accident,
But as Christ was when he was on-live,
So is he there verament."—*Pol. Poems*, i. 341.

Such was the position of the Wycliffites. They denied the *extreme* form of the doctrine as declared by the friars, maintaining that whilst Christ was *bodily* present, the bread *never ceased to remain bread*; how this could be was a thing, they said, not to be explained. See Wycliffe's "Wicket."

847. The *Complaint of the Ploughman* ends in a very similar manner; the author even introduces the same word *avow* = guarantee, hold to.

"Witeth the pellican and not me,
For hereof I will not *avow* ;
In high ne in low, ne in no degree,
But as a fable take it ye mowe.
To holy church I will me bow
Ech man to *amend him* Christ send space ;
And for my writing me allow
He that is almighty for his grace."

Pol. Poems, i. 346.

GLOSSARIAL INDEX.

[*Abbreviations.* Prompt. Parv. = Promptorium Parvulorum (Camden Society); Cot. = Cotgrave's French Dictionary (1660); Gos. of Arch. = Glossary of Architecture; Piers Pl. = Piers Plowman (E. E. T. S., 1867); O. Fr. = Roquefort's Glossary of Old French; O.N. = Old Norse; &c.]

- A-cast, cast off, cast away, 99.
 Aferd, afraid, 130.
 After þat, according as, 731, 732, 733.
 A-gon, gone, spent, 624.
 Aisliche, timorously, 341. Cf. A₃lez =
 A₃les, fearless; *Gawayn*, l. 2335;
 Aghlich = fearful, *do.* l. 136. A.S.
egeslice.
 Alabaustre, alabaster, 183.
 Aldermen, elders, 691. See Rev. 4. 4.
 Aloute, bow down, 750.
 Als as, just as if (*contr. from* all-so-as),
 378.
 And, if, 393. And if (= an if), if, 17.
 Angerlich, angrily, 268.
 Anuell, a mass to be said annually;
 here, the money that pays for such
 a mass, 414.
 Apert, open, plain; (or it may be an
 adv., openly, plainly), 541.
 Asay, test; assay of, make trial of,
 647.
 Asaye, try (it), 247.
 Assaie, power of testing, discrimina-
 tion, 537.
 Aunter, adventure. Au aunter zif =
 it is an adventure if, it is a chance
 if; 789.
 Auntrede, adventured; auntrede me,
 adventured myself, 341.
 Auowen, avouch, warrant, 847. "*Ad-
 vouer*, to advow, avouch, approve,
 allow of, warrant, authorize, &c." Cotgrave.
 Awaytede, perceived, beheld, 172.
 O. Fr. *agaiter*.
 Awyrien, curse, 662. A.S. *awyrian*.
 Azen, again, 137.
 Babelyng, babbling, 551.
 Bachyten, to backbite, 139.
 Bale, woe, 696. A.S. *bealu*.
 Bale, a pile, 667. "*Bél* (1) a funeral
 pile; (2) a burning." Bosworth.
 Baly, belly, 763.
 Bayteþ, bait, feed; in bayteþ, feed in,
 rummage in for food, 375. Chaucer.
 Bedden, to provide with a bed, 772.
 Beden, to offer, bestow on, 636.
 Bedes, prayers, 389.
 Bedys, beads, 323.
 Been, bees, 727. A.S. *beo*, pl. *beon*.
 Belded, builded, built, 548.
 Belden, build, 706.
 Beldinge, Beldyng, building, 501, 548.
 Beleve, belief, 31.
 Belliche, beautifully, 173.
 Benen, beans, 762.
 Benison, blessing, 654.
 Beouten, without, 651. A.S. *bútan*.
 Bernes, barns, 595.
 Beslombred (*or* Beslomered), beslob-
 bered, bedaubed, 427.
 Betauhte, commended; crist he me b,
 he commended me to Christ, 137.
 A.S. *betécan*.
 Beþ, are, 254, 546; be ye (*imp.*), 442.
 Beuer, beaver, 295.

- Biclypped, embraced, covered, 227.
 Biggeth, buy, 360. A.S. *biegan*.
 Bild, building, 157.
 Biswynkeþ, labour for, get by labour, 722. A.S. *beswincan*.
 Bledder, bladder, 222.
 Bleynynge, blaining, 299.
 Blisseþ, blesseth, 521.
 Bode, an offer, proffer, bid, 716. See *Bode* in Jamieson. "Ye may yet war *bodes* or Beltan," ye may get worse offers ere Beltane-day (May 1); Ramsay's Scotch Prov. p. 83. Hence, to be at lone and bode = to deal with lendings and biddings, to lend and bid.
 Bote, boot, remedy, 99, 335. A.S. *bót*.
 Bragg, boastingly, 706.
 Brenne, burn, 667.
 Bretfull, quite full, 223. A.S. *brerd*, a brim.
 Broche, a brooch or jewel, 323. "*Broche*, juelle." Prompt. Parv.
 Broil, child, brat, 745, 748. "þe leeste barn (*another reading*, broil) of his blod," &c. Piers Pl. A. iii. 198.
 Buldeþ, build, 118.
 Burwþ, a castle or large edifice; here, a convent, 118.
 But, except, 554, 626.
 Byforne, before, formerly, 612.
 Byhirneþ, hide up in a corner, conceal, 642. See *Hirnes*.
 Byhyzt, promised, 276.
 Byiapeþ, bejape, deceive, 46.
 Byleue, belief, the Creed, 16.
 Bysynesse, busy toil, industry, 727.
 Bythenk, reflect, 130.
 Bytokneþ, betokens, 694, 696.

 Can, (I) know, 8.
 Canston, knowest thou, 99.
 Carefull, full of care, miserable, 441.
 Cary, the name of a very coarse material, 422. Cf. "I-cloþed in a cauri-mauri." Piers Pl. A. v. 62.
 Caste, planned, contrived, 486.
 Casteþ, casts, i. e. contrives, plans; casteþ to-forne = plans beforehand, 485. See *caste* in Prompt. Parv.
 Catell, goods, property, wealth, 116, 146, 283. O. Fr. *catels*. Low Lat. *catallum*.
 Cautel, trickery, cunning, 303. O. Fr. *cautelle*; see *Romans of Parthenay*, l. 5563.
 Celle, cell, 739. "Applied sometimes to the small sleeping-rooms of the monastic establishments." Gloss. of Arch.
 Chanons, canons, 674.
 Chapaile, chapel, 119.
 Chapolories, scapulars, 550. "Scaplorye (scapulary, scapular) *Scapulare*." Prompt. Parv. And see Fairholt's costume in England, p. 595. Explained by Mr Wright to mean *chapelaries*, which I do not understand.
 Chaptire, i. e. meeting of the chapter, 327.
 Chaptire-hous, chapter-house, 199.
 Chereliche, expensively, sumptuously, 582. Fr. *cher*.
 Chesen, choose, 583; chesen hem to lustes, choose lusts, 684.
 Cheuetyne, chieftain, lord, 582.
 Childre, children, 756.
 Chol, jowl; the part extending from ear to ear beneath the chin, 224. A.S. *ceola*.
 Chymene, chimney, 583. "This term was not originally restricted to the shaft, but included the fire-place." Gloss. of Arch.
 Chymneyes, chimneys, 209.
 Clawep, stroke down, smooth down, 365. "*Flateur*, a flatterer, glozer, fawner, soother, foister, smoother; a *clawback*, sycophant, Pickthanker." Cotgrave.
 Clouted, patched, esp. used of strengthening a shoe with an iron plate, called in Norfolk a *cleat* or *clout*, 424.
 Cloutes, clouts, patches, 214, 428; rags, tattered clothes, 438.
 Cnauc, knave, lad, servant-man, 288.
 Cnely, kneel (*infra.*), 124.
 Cofren, to fasten up in a coffer or box, 68.
 Cofres, coffers, boxes, 30.
 Combren, 461, } to cumber, encum-
 Comeren, 765, } ber; to gorge, 765.
 Compasen, weilt about, contrived, 635.

- Conisantes, badges of distinction, 185.
 Conne, know, learn, 101, 131, 234, 330, 395, 792; connen on, are acquainted with, 388. A.S. *cunnan*.
 Cope, Copes; 126, 227, 292, 294, 724, 739.
 Coruen, carved, 200.
 Cotynge, cutting, 292.
 Counfort, comfort, 99.
 Couþe, could, 233.
 Couþe, to make to know, to teach, tell, 17. A.S. *cýðan*.
 Couþen, knew, 62. A.S. *cunnan*, pt. t. *ic cýðe*.
 Crochettes, crockets, 174. "*Crockets*, projecting leaves, flowers, &c., used in Gothic architecture to decorate the angles of spires, canopies," &c. Gloss. of Arch. Du. *kroke*, a curl.
 Crois, cross, 805.
 Crombolle, crumbowl, prob. a large wooden bowl for broken scraps, &c., 437.
 Cros, the cross, 1. See note.
 Croukeþ, bend, bend down, 751.
 Crucheþ, crouch, 751.
 Curates, secular clergy who have *cure* of souls, 507.
 Curious, dainty, 765.
 Curry, rub down, stroke, 365. See *Curry* in Wedgwood's Etym. Dict.
 Curteis, courteous, gracious, 1, 140, &c. O. Fr. *courtois*.
 Curteysliche, courteously, graciously, 637.
 Cutted, cut short, 296, 434. Cf. Burns's "*cuttly sark*" in *Tam o' Shanter*.
 Defended, forbade, 576, 587, 669.
 Deme, judge, 524.
 Demen, to judge, 670, 814. A.S. *déman*.
 Demest, judgest, 152.
 Departen, to share goods; wiþ vs to departen, to share her goods among us, 416.
 Deruelich, laboriously, industriously, 510. A.S. *deorfan*, *derfan*, to labour. See note.
 Destruede, destroyed, i. e. put aside, 147.
 Destruyeþ, destroy, 55.
 Deyte, deity, 825.
 Digne, dignified, haughty, disdainful (Chaucer), 355; disdainful, and hence repelling, repulsive, 375.
 "Sche was as *deyne* as water in a ditch,
 As ful of hokir and of bissemare"; i. e. of frowardness and abusive speech. Chaucer, *Reeve's Tale*, 44.
 Dissauþe, deceiveth, 505.
 Dortour, dormitory, 211.
 Dotardes, dotards, 825.
 Dranes, drones, 726. A.S. *drán*.
 Dredles, doubtless, 524.
 Dreccheþ, (*pl.*) vex, grieve, oppress, 464; (*sing.*) vexes, troubles, 504. A.S. *dreccan*.
 Dued, endowed, endued with gifts, 776. Fr. *douer*.
 Dygginge, digging, contriving, 504.
 Egged, urged, 239. A.S. *eggian*, to incite.
 Eize, eye, 141, 142, 145, 288; *pl.* eizen, eyne, eyes, 84.
 Eked, eked out, 244.
 Elles, else, otherwise, 738.
 Encombren, encumber, 483.
 Ender, *in phr.* this ender daie = this day past, yesterday, lately, 239. Stratmann cites the German *ender* = Lat. *prius*, and O.N. *endr* = Lat. *olim*. Cf. Gower, C.A. i. 45.
 Enfourme, inform, 272.
 Entayled, sculptured, carved, 167, 200. O. Fr. *entailler*.
 Er, ere, 374.
 Erberes, gardens, 166. O. Fr. *herbier*. Lat. *herbarium*. [Distinct from harbour, A.S. *hereberga*.]
 Erst, first, 242.
 Euelles, evilless, without guilt, 242. [Prob. corrupt.]
 Euesed, surrounded by clipped borders, 166. A.S. *efesian*, to clip like the eaves of a house.
 Even-forþ, straightway, directly onwards, 163.
 Eye, an egg, 225. Ger. *ei*.
 Face, appearance, 670.
 Falshede, Falshed, falsehood, falseness, 419, 682, 687.

- Falshedes, falsehoods, 616.
 Faren, fare, go on, 775.
 Fareþ, fare; fareþ wiþ, act with respect to, 728.
 Fayntise, deceit, feigning, pretence, 251.
 Faytours, traitors, deceivers, 758.
 O. Fr. *facturier*, a conjuror, from Lat. *factor*.
 Fele, many, 547, 832; whou fele, how many, 522; so fele, so many men, 783; fele wise, many ways, 484.
 Fen, muck, mire, 427, 429, 430. A.S. *fenn*.
 Fend, fiend, 454, 460, 565, 577, 747; *pl.* fendes, fiends, 305.
 Fer, far, 485.
 Ferd, fared; i. e. went, 203.
 Fernery, 212, } an infirmary. Cf.
 Fernori, 701, }
fermerere, in Chaucer.
 Ferrer, farther, 207.
 Fet, fetched, 808.
 Feyne, feign, 273.
 Feyþ, faith, 19, 95.
 Fitchewes, fitchets, i. e. fitchets' fur, 295. A *fitchet* is a kind of polecat. Fr. *fissau*. O. Du. *rissche*. Called in Shropshire a *fitchuk*. See King Lear, A. iv. sc. 6, l. 124.
 Fluricheþ, flourishes, varies capriciously, 484. [The idea is taken from making flourishes in illuminated drawings; cf. "Floryschyn' bokys. *Floro*." Prompt. Parv.]
 Fond, attempt, endeavour, try, 95. A.S. *fandian*.
 Fonded, tried, tested, 451.
 Fonden, go, proceed, 338, 408. See *Lancelot of the Laik*.
 Fonge, Fongen, to take, receive, get, catch, 146, 715; receive, take, get, 407, 786, 836. A.S. *fón*. Ger. *fungen*. Mæso-Goth. *fahan*.
 For, used in the sense of whether, if, 350; before, 613; against, 299.
 Forbode, 415. Godys forbode = it is God's prohibition, God forbids. "Forbedynge, or forbode, or forefendynge. *Prohibicio, Inhibicio*." Prompt. Parv.
 Forboden, forbidden, 147, 769. A.S. *forbōdan*, p.p. of vb. *forbōdan*.
 For-deden, did to death, slew, murdered, 495. From the vb. *for-do*.
 For-gabbed, scoffed at, 631. A.S. *gabban*, Swed. *begabba*.
 Formfaderes, forefathers, 808. Cf. A.S. *forma*, former, early.
 Forsoþe, for a truth, 118.
 Forto, until, 311.
 Forþan, for that (cause), on that account, 27. A.S. *forþan*.
 For-werd, worn out, 429, 736. A.S. *forwered*.
 Foundement, foundation, 250.
 Foyns, martens, i. e. martens' fur, 295. "*Fouinne*, the Foine, wood-martin, or beech-martin." Cotgr.
 Fraitur, 212, } See Fraytour.
 Fraitur, 701, }
 Frayne, to question, 153.
 Fraynde, questioned, asked, 28.
 Fraynen, question, inquire of, 338. A.S. *freguan*. Ger. *fragen*.
 Fraynyng, a questioning, inquiry, 27.
 Fraytour, a refectory, lit. a friar's room, 203, 284. Also spelt Fraitur, Fraitur, Freitour.
 Freitour, 220. See Fraytour.
 Feren, of friars, 311.
 Freten, devour, 722, 729. A.S. *fretan*.
 Furrynge, furs, 604.
 Furste-froyt, first-fruits, 729.
 Fyeþ on, cry shame on, 616.
 Gabbynge, lying, deceit, 275. "Gabbynge, or lesynge. *Mendacium*." Prompt. Parv.
 Gaped, stared, 156, 191. Ger. *gaffen*.
 Garites, garrets, 214. See *Garyte* in Prompt. Parv.
 Gaynage, profit, 197.
 General, universal, catholic, 816.
 Generallyche, universally, altogether, 575.
 Gest, story, history, poem, 479. Lat. *gestum*. See note to Chaucer, l. 13775; ed. Tyrwhitt.
 Gestes, stories, legends, 46.
 Gilen, beguile, 599.
 Gladding, pleasing, amusing, 515.
 Glauerynge, deceiving, deceitful, flattering, 51, 708. N. Prov. Eng.

- glacier*, to talk foolishly; Welsh
glafu, to flatter.
 Glees, songs, 93.
 Gleyrn, bird-lime; hence, subtlety,
 craft, 479. Cf. l. 564. — “Gleyrne.
Limus, gluten.” Prompt. Parv.
 Cf. Eng. *clummy*, prov. Eng. *clem*.
 See Wedgwood’s Etym. Dict.
 Gloppe, *sb.* a swallowing greedily,
 a gulping down, 92. “Glofare, or
 devovrare.” Prompt. Parv.
 Glose, *sb.* a gloss, a paraphrasing, a
 substitution of glosses for the text,
 275, 515. See Prompt. Parv.
 Glose, *vb.* mislead, deceive, 367.
 Gloseþ, glosseth, explains away by
 glosses, 345, 585.
 Glosinge, paraphrasing, 709.
 Glut, a glutton, 67. A.S. *gluto*.
 Godspell, gospel, 345; *pl.* Godspelles,
 Godspells, 257, 275, 709.
 Goldbeten, adorned with beaten gold,
 188.
 Gome, a man, 585; *pl.* Gomes, men,
 67, 282. A.S. *guma*, Lat. *homo*.
 Good, goods, property, wealth, 22,
 51, 54, 67, &c.
 Gos, a goose; gos eye, a goose’s egg,
 225.
 Gost, spint, 521, 529; the Spirit,
 590.
 Graiþ, the plain truth, the truth, 34.
 See Graybely = truly, *Allit. Poems*,
 C. 240; ed. Morris, E. E. T. S.
 From O.N. *greitha*, to make ready,
 explain.
 Graith, *adv.* readily, 232. [It seems
 put for graith way = ready or direct
 road; Piers Pl. A. i. 181.]
 Grayþed, prepared, 732. See Graiþ.
 Grayþliche, readily, truly, 529. See
 Graith.
 Grete, *adv.* greatly, 501.
 Greyn, grain, 230.
 Grysliche, terribly, horribly, very
 wickedly, 585. A.S. *grislic*.
 Halp, helped, 508.
 Halt, holdeth, 345.
 Halwen, hallow, 356.
 Han, have, 569.
 Harlotes, men of lewd life, ribalds,
 riotous men, 52 (where it is the
gen. pl.), 766, 781. [*Harlot* is a
 term generally applied to men; cf.
 Chaucer, Prol. l. 647.]
 Harlotri, riotous conduct, evil mode
 of life, 63.
 Haylsede, saluted, 231. A.S. *healsian*.
 He, she, 703. A.S. *heo*. See Ho.
 He, they, 471. A.S. *hi, hie*.
 Heer, hair, 423.
 Heize, *adv.* on high, 494, 551.
 Hele, health, salvation, 264, 573.
 Hem, *dat. pl.* to them, 58, 71, &c.;
acc. pl. them, 79, 96, &c.
 Hemselue, themselves, 42.
 Hendliche, politely, *lit.* handily, 231.
 A.S. *gehende*.
 Henten, get, lay hands on, catch hold
 of, seize, 413, 642. A.S. *hentan*.
 Her, Here, their, 29, 31, 684, &c.
 A.S. *hira*.
 Heraud, herald, 179.
 Herberwe, to harbour, i. e. to lodge,
 215.
 Herdeman, a shepherd, pastor, 231.
 Heremita, hermit, 308.
 Hertliche, heartily, 325.
 Hestes, commandments, 26, 345.
 Heþen, hence, 408.
 Heued, head, 317; (*pl.* ?) heads (?),
 773. A.S. *heafod*, *pl.* *heafdu*.
 Hey3, high, 204.
 Heynesse, highness, haughtiness, 265,
 356, 542.
 Hire, her, it, 782. Used with refer-
 ence to *reule*, but A.S. *regol*, a rule,
 seems to be *masc.*
 Hirnes, corners, 182. A.S. *hirne*.
 Hizede, hied, hastened, 155.
 Ho, she, 411, 412, 415. A.S. *neo*.
 Hobelen, go about clumsily, wander
 or “loaf” about, 106. [It does
 not imply lameness, but awkward-
 ness; see Piers Pl. A. i. 113.]
 Hod, hood, 423.
 Hokshynes, the sinews just above the
 heels, 426. A.S. *hoh*, the heel,
sinu (*pl.* *sina*), a sinew. [It should
 perhaps be spelt *hokshynes*.]
 Holly, holy, 595, 836; holly tyme,
 holiday time, time after harvest,
 595.
 Hollich, Holliche, Hollyche, Holly,
 wholly, 26, 276, 678, 796, 815.

- Homly, Homliche, in a homely way, plainly, 703; comfortably, 771.
- Hondlen, handle, 108.
- Honged, hung, 429.
- Hongen, hang, bend over (*infin.*), 421.
- Hongeþ, hang, 739.
- Hordome, whoredom, 766.
- Huny, honey, 726. A.S. *hunig*.
- Hye, 409, } lie, hasten.
- Hyze, 412, }
- Hyre, her, it; said of the soul, 668. [A.S. *saucul is fem.*]
- Hyze, high, 208, 210. See Heize.
- The words beginning with I are here collected; see also under Y.*
- I-called, called, 574.
- I-coruen, cut, carved, 161.
- I-failed; is i-failed, hath failed, 98.
- I-founded, founded, 47.
- I-lyke, like, 546. A.S. *gelic*.
- Iapers, jesters, mockers, 43.
- Iapes, mockeries, deccits, tricks, 47.
- Ich, I, 155.
- Ich a, Iche a, each, 109, 432, 702, 850.
- Ichon, each one, 476.
- Ijs, ice, 436. A.S. *is*.
- Iugulers, tricksters, 43. See note to Chaucer, l. 11453; ed. Tyrwhitt.
- Kareyne, carrion, 644.
- Knopped, full of knobs or bunches, 421. See *knobbe* and *knobbyd* in Prompt. Parv.; in the editor's note we find "A *knoppe* of a scho, *bulla*."
- Knottes, knots, 161. "*Knol*, a boss, a round bunch of leaves, &c. The term is also used in reference to the foliage on the capitals of pillars." Gloss. of Arch.
- Kundites, conduits, 195.
- Kychens, kitchens, 210.
- Kynde, *adj.* natural, 489; kynde ypocrites, hypocrites by nature.
- Kynde, *sb.* nature, 834; of kynde, by nature, 43; natural occupation, 760.
- Kynrede, kindred, 486.
- Kyrtel, kirtle, 229. A.S. *cyrtel*.
- Lacche, get, catch, acquire, 598. A.S. *laccan*.
- Lakke, defame, 540; blame, find fault, 538. "Somwhat *lakken* hym wolde she." Rom. of the Rose, 284. Du. *laken*.
- Latun, latoun or latten, a name given to a mixed metal much resembling brass, 196. See note to *Latun* in Prompt. Parv.
- Lauceþ, launch out with, fling abroad, 551. Fr. *lancer*, to fling.
- Lauoures, lavers, 196. "A cistern or trough to wash in." Gloss. of Arch. [Often of a large size.]
- Lawze, laugh, 94.
- Lechures, lechers, 44.
- Leed, lead, 193.
- Leel, leal, faithful, 390.
- Leesinges, lies; leesings lycþ, they lic their lies, 379. Cf. *Lesynges*.
- Leeue, believe, 363, 372, 390.
- Leeuen, live, 359.
- Leeueþ, believeth, 15; believe, 639.
- Lef, dear, 372. Cf. *Leue*.
- Lefte, remained, 374.
- Lel, leal, true, 344. Cf. *Leel*.
- Lellich, Lelliche, Lelly, Lellyche, leally, truly, faithfully, 235, 381, 639, 722.
- Lemmans, mistresses, 83; lemman holden = keep mistresses, 44. A.S. *leaf*; dear, *man*, a person (male or female).
- Lene, Lenen, lend, grant, give, 366, 445, 573, 741. A.S. *lénan*, to lend, give.
- Lengeden, continued long, dwelt, 310.
- Lenten, Lent, 11; *gen.* Lentenes, 568.
- Lere me, teach me the way to, commend me to, 343.
- Lered, learned, 18, 25.
- Lerne, teach, 402.
- Leseþ, loseth, 15.
- Lesten, last, 855.
- Lesynges, leasings, lies, 593.
- Letten, let, hinder, 316.
- Lene, dear, 390. Cf. *Lef*.
- Leue, believe, 524. Cf. *Leeue*.
- Leuede, believed, 235; *pl.* Leueden, believed, 25, 62. [In l. 25 a better reading would be *leueþ*; cf. l. 15.]
- Leucst, liefest; leuest me were, would be most as I wish, 16.

- Leuest, believest, 342.
 Leuþ, believe, 639, 754.
 Lewed, Lewede, unlearned, lay, common, 18, 25, 568, 832.
 Leyen, lay (pt. t. of *to lie*), 187.
 Leyest, Lext, liest, 541. [There is no difference of meaning between the two forms, and it was usual to *repeat* the words in this phrase: cf. "Til thou list and thou list lopen out at ones." Piers Pl. ed. Wright, p. 86.]
 Leyne, to lend to, bestow money on (without expecting it back), 544. See *Lene*.
 Libben, live, 700.
 Libbeþ, live, 475, 610.
 Liggeþ, lie, 83. A.S. *liggan*.
 Liste; hem liste = it pleased them, 165. Cf. l. 71.
 Loken, look out, find out, choose, 593.
 Lollede, lolled about, wagged about, 224. "And lyk a leþerne pors *lullede* his chekes." Piers Pl. A. v. 110.
 Lollede, called him *loller*, spoke of him as *lolling*, 532. See the note.
 Lone, a loan, a lending, 716. See *Bode*.
 Lordynges, lords, 609.
 Lore, teaching, 640.
 Lorels, abandoned wretches, good-for-nothing fellows, 44, 721, 755. From A.S. *leoran* = *leosan*, to lose. Cf. *Losels*.
 Loresmen, teachers, 290.
 Losels, Losells, abandoned wretches, worthless fellows, 96, 597, 750, 827. A.S. *leosan*, to lose. Cf. *Lorels*.
 Løpere, more loath, less willing, 544.
 Louerd, Lord, 795.
 Louren, look sourly, look displeased, 556. Du. *louren*; cf. Sc. *gloure*.
 Loutede, stooped, knelt, 333. A.S. *hlutan*.
 Lowynge, humbling, 568. "Lowyn or mekyn. *Humilio*." Prompt. Parv.
 Lulling, *sb.* a lulling, a singing such as hushes one to sleep, 77. "Lullinge of yonge chylder. *Nenacio*." Prompt. Parv.
 Lust, pleasure, 700. A.S. *lust*.
 Lust, Luste, it pleases, (*with dat.*) 71, 301. A.S. *lystan*.
 Lybben, to live, 512. A.S. *lybban*.
 Lybbeþ, live, 45, 110, 477.
 Lyken, please, 77.
 Lyknes, a likeness, i.e. a parable, 263.
 Lymytour, a limiter, a friar who begs within a limited district, 597.
 Lym-zerde, a limed twig, such as birds are caught with, 564. Cf. *Gleym*.
 Lyuede, lived, 235; *pl.* Lyueden, 310.
 Madde, art made, 41; am mad, 280. [Observe its use as a neuter verb, without *to be*.]
 Maistrely, like a master or doctor, 847.
 Malisons, curses, 718.
 Mansede, wicked, sinful, 718. A.S. *mán*, a crime.
 Masedere, more in a maze, more confused, 826.
 Maystri, mastery, dominion, 578.
 Mede, reward, 533, 712, 715.
 Mel, meal, 109.
 Mendynauns, mendicants, beggars, 66.
 Menelich, meanly, 108.
 Menemong, of a common and mixed sort, 786. Cf. A.S. *mengan*, to mix.
 Mensk, grace, favour, (*lit.* humanity), 81. From A.S. *mennisc*, human.
 Merciable, merciful, 629.
 Merkes, marks, badges, tokens, 177.
 Meseles, lepers, 623. O.Fr. *mesel*; Lat. *miser*, *misellus*.
 Mete, *either* (1) meet; as mete, as suitable (*viz.* for such cold weather), 428; or (2) *more probably*, middling, poor; see note. Cf. the A.S. phrase "micle and mæte", great and small; Guthlac, l. 24; ed. Grein.
 Mison hem, commit trespass, transgress, 630.
 Money-worþe, money's worth, 715.
 Moneþ, mouth, 248.
 Morþer, *sb.* murder, 635.
 Morþeren, *vb.* to murder, 666.
 Mot, Mote, 121, 520, 557, 591. It is difficult to give the *exact force*; it more nearly answers to our modern

- phrase *must needs* than to *may* or *must*; it is the A.S. *ic môt*, of which *ic môte*, I *must*, is the *past tense*.
- Munte, *vb. refl.* mounted, went, 171.
- Mychel, mickle, much, 55, 94, 673.
- Myddel-erde, the middle-earth, i. e. the earth, the world, 535; *gen.* myddel-erde, of the world, in the world, 35. A.S. *middan-geard*.
- Myraeles, miracle-plays, 107.
- Mysehuf, mishap, accident; at myschef, by accident, 623.
- Myster, kind, sort, 574. See Halliwell. *Lit.* a trade, occupation, O. Fr. *mestier*, Lat. *ministerium*.
- Myteynes, mittens, 428.
- Myztestou, Myzt-tou, mightest thou, 123, 141. [Of these, the former follows the A.S. *indicative*, the latter the *subjunctive mood*.]
- Ne, nor, 628; ne—ne, neither—nor, 80. A.S. *ne*.
- Nemne, name, call, 472; nemne þe nouzt, call thee a thing of naught, 540.
- Noblich, nobly, 128.
- Nolde (= ne wolde), would not, 190, 198.
- Nones, in phr. for the nones, i. e. for the nonce, for the once, for the occasion, 183, 185. *Corrupted from* A.S. *for þan anes*. [See Ormulum, ed. White, v. ii. p. 642.]
- Nyl (= ne wyl), will not, 249.
- O, one, one and the same, 440, 441. See Oo.
- On, one, 789.
- On, upon, in, 342, 795, 799, 822. A.S. *on*.
- Ones, once, 491. A.S. *ánes*.
- Oneþe, scarcely, 217.
- Onliche, Onlic, singularly, specially, in a singular and special way, 534; in a way of their own, 610. Cf. A.S. *éulic*.
- Oo, a, one; oo poynt, one bit, one jot, 198.
- Opon, upon, 90, 103, &c.
- Orchzardes, orchards, or rather, gardens, 166. A.S. *wurt-geard*.
- Oþer, either, 676; or, 62, 480, 712, 747, 757. A.S. *oððe*.
- Palke, a poke, pouch, or bag, 399. Sc. *polk*. See *Polk* in Jamieson.
- Paraunter, peradventure, 845. See l. 846.
- Parten, to impart, give away, 301.
- Passen, Passen, to surpass, 666; to go beyond, surpass, 710, 711; go too far, 846.
- Passeþ, surpasseth, 834; passeþ pur-sutes, surpass all persecutions (by others), 664.
- Patred, repeated constantly, said over and over again, 6. See note.
- Paynt, painted, 121.
- Pekokes, peacocks, 764.
- Penounes, pennons, small banners, 562. "Penone, lytyle banere." Prompt. Parv.
- Pertriches, partridges, 764.
- Peynt, painted, 192; peynt til, painted tiles, 194. This is better than poynt til = pointed tiles, square tiles. See note.
- Pilche, a fur garment, or garment of skin with the hair on, 243. Lat. *pellis*, *pellicea*.
- Pild, bald, 839. See *Pyllyd* in Prompt. Parv.; and cf. "Peel'd priest" in Shakesp. I. Henry VI. Ac. I. se. 3, l. 30.
- Plouers, plovers, 764.
- Plyzt, plighted, 240.
- Pomels, pommels, 562. "*Pomel*, a knob, knot, or boss; the term is used in reference to a finial, or ornament on the top to a conical or a dome-shaped roof of a turret," &c. Gloss. of Arch.
- Portred, portrayed, adorned, 192.
- Possessioners, possessioners, 681. See note.
- Pouere, poor, 521, 567.
- Pouerte, poverty, 113.
- Powghe, pouch, or box, 618. See *Terre*.
- Poynt, Poynte, piece, part, 6; piece, bit, 194; oo poynt = one bit, a single jot, 198.
- Poyntes, points, 562. [In an heraldic sense.]
- Prese, press, press forward, 749.

- Prest, ready, 288. O. Fr. *prest*, Fr. *prêt*.
- Pris, chief, excellent; her pris lijf, i. e. the *best* part of their life, 621.
- Prijs, chief, 256. [It seems here to be an *adjective*, as in l. 621.]
- Propre, own, 569.
- Prone, *vb.* test, 247. Proue and asaye = test and try it.
- Pryuitic, secret working, 834.
- Pulehed, polished, 121, 160. "Pulchon. *Polio*;" Prompt. Parv.
- Pulpit, 661.
- Puple, people, 66, 74, 87, 713, &c.
- Pure litel, very little, 170; pure myte, a mere mite, 267.
- Purliche, purely, 279; hence, completely, altogether, 318, 381, 713.
- Purse, bag, 301.
- Pursut, persecution; pursut of = persecution by, 655.
- Pursueþ, persecute, 664.
- Pylion, a sort of cap used by priests, esp. by cardinals, 839. Ital. and Span. *pileo*, Lat. *pileus*.
- Quenes, women, queans, 84. A.S. *cwén*.
- Queynt, Queynte, cunning, sly, 303, 482; cunningly contrived, curious, 552.
- Queyntise, Queyntyse, sleight, cunning, craft, 388, 507. "Queyntyse, or sleythe *Astucia*." Prompt. Parv.
- Queynteli, curiously, 161.
- Quyck, in phr. quyck myre = moving mire, quagmire, 226. [*Lit.* a *live* mire.]
- Quyten, quit, requite with, 351.
- Rageman, a catalogue, a list, 180. See *Ragman Roll* in Jamieson.
- Raken, wander, rove about, 72. O.N. *reika*, to ramble.
- Randes, strips, slices, 763. "To cut me into *rands* and *sirloins*." Beaumont & Fletcher. *Wildgoose Chase*, Ae. V. sc. 2. "*Giste de bæuf*, a *rand* of beef, a long and fleshy peece, cut out from between the flanke and buttock." Cotgr.
- Rauzt, reached, obtained, 733.
- Redeliche, 811, } readily, speedily.
- Rediliche, 809, }
- Respondes, responds, 377.
- Reufull, miserable, in pitiful condition, 432.
- Reutle, pity, 738.
- Rewle, rule (of an order), 377, 536.
- Rewme, realm, 774.
- Ribaut, ribald, worthless fellow, 376.
- Røperen, rothers, heifers, 431. A.S. *hryðer*.
- Rychesse (*sing.*), riches, 733.
- Ryzt-lokede, righteous, just, 372. Apparently corrupted from A.S. *rihtlic*; cf. note to l. 684.
- Say, saw, 158.
- Sehaf, chaff, 663.
- Schenden, ruin, disgrace, blame, 481, 677. A.S. *scendan*.
- Schendeþ, ruin, 488.
- Schending, *sb.* reproof, disgrace, disgraceful end, 94
- Schent, blamed, reproved, 9.
- Scheten, shut, shut up, enclose, 773.
- Schon, shoon, shoes, 299, 424, 735, 738.
- Se, a seat, 558.
- Segge, say, 793.
- Seiz, saw, 208, 421.
- Selles, cells, 60. See Cell.
- Selure, a decorated ceiling, 201. Lat. *calatura*. See note to "Ceelyn with syllure. *Celo*" in Prompt. Parv.
- Sely, poor, simple, 442, 444, 668, 672, 675. A.S. *sælig*, happy, blessed.
- Semliche, seemly, comely, 201.
- Scpultures, burials, buryings, 469.
- Sep, see, 652.
- Sexe, six, 739.
- Seweden, followed, pursued, 531.
- Sey, saw, 146. [Prob. an error for *se* = see.]
- Seyn, say, 25, 56, 85.
- Sikerli, for a certainty, with certainty, 64. "Sykyr, (or *serteyne*)." Prompt. Parv.
- Sipe, Sifen, Sippe, since, 158, 353; seeing that, 259. A.S. *siðða*.
- Sjede, sighed, 442.
- Slaufe, sloth, 91. Another reading is *slaughte*, destruction.
- Slen, to slay, 668.
- Slomerers, slumberers, 91.

- Soget, subject, 650.
 Sorweþ, sorroweth, 688.
 Soþ, true, 841, 842.
 Soþe, sooth, truth, 364, 388, 658, 794.
 Soþfast, true, very, 822.
 Soutere, cobbler, 744, 752. Lat. *sutor*.
 Sowle hele, health of the soul, 680.
 Spedfullest, readiest, 264.
 Spicerie, spicery, spices, 301.
 Sprad, spread, scattered loosely, 301.
 Stappynge, stepping, 649.
 Steiþ, ascended, 810. A.S. *stígan*, pt. t. *ie stáh*.
 Stere, stir, 829.
 Sterue, Steruen, die, 69, 740. A.S. *steorfan*.
 Stodyen, study, 588.
 Ston, rock, 806, 810.
 Strakeþ, roam, wander wide, (*lit.* stretch), 82.
 Stre, straw, 773.
 Stucs, stews, 631.
 Stumblen, stumble about, 591.
 Sturen, stir, 588.
 Styukande, stinking, 649.
 Styztile, to set in order, direct, 315. A.S. *stihtan*.
 Suen, follow, 60, 105. O.Fr. *suir*.
 Sueres, followers, 148.
 Such, follow, 544.
 Suffraunce, patience, 652. "*Bele ver-tue est suffraunce*." Piers Plowm. cd. Whitaker; p. 225.
 Suffrant, patient, 646.
 Suffreþ, endure, 650.
 Sustren, sisters, 85, 329.
 Suweþ, follow, 577. See Such.
 Swiche, such, 519.
 Swyþe, very, 622.
 Sygge, say, 390.
 Syker, safe, secure, 306, 350; *adv.* surely, certainly, 237, 704; *superl.* Sykerest, surest, securest, best, 277.
 Synagoges, synagogues, 558.
 Syþen, since, 241; afterwards, 668, 806.
 Tabernacles, cells for reconnoitring, 168.
 Tatered, jagged, 753.
 Tempren, temper, subdue, mortify, 743.
 Terre, in phr. terre powze, 618. Mr Wright says, "a torn sack or poke (?)" The old glossary to the edition of 1553 suggests "tar box;" and I think it is right; only, strictly speaking, a *powzhe* is a *pouch*. *Terre* is the usual old spelling of *tar*; see Prompt. Parv.; and in Halliwell, s. v. Tarbox, we find—"a box used by shepherds for carrying tar, used for anointing sores in sheep, marking them, &c. *Tarre boyste* = tar box, occurs in Chester Plays, i. 125."
 Deiz, though, 69.
 pere as, there where, 471.
 Dis, þies, these, 290, 392.
 Do, those, 96, 619, 853. A.S. *ða*.
 Dolede, suffered, 90, 823. A.S. *þolian*.
 Tildeth, set up, 494. See Tyld.
 To-forn, before, beforehand, 485.
 Tonne, tun, 221.
 Too, toe, 649.
 Toten, to see clearly, perceive, 142; to look out, spy round, 168; *pt. t.* Totede, looked, 339; *pt. t.* Toteden, in phr. toteden out = peeped out, 425. "*Totchylle, Specula*." Prompt. Parv. *Totynge-place* is a watch-tower; Wycliffe's Bible; Isaiah xxi. 5.
 Touche, the sense of touch, 537.
 Trechurly, treacherously, 475.
 Treddede, trod, walked over, 425.
 Trefle, trifle, 352. [So in the old printed text; but MS. A has the spelling *trofste*. O.Fr. *truffte*, a trifle; *truffer*, to mock, cheat.]
 Troilardes, triflers, cheats, 742. Cf. l. 475.
 Trosten, *vb.* trust, 237; on to trosten, to trust in, 350.
 Trussen, pack up, 618.
 Tweic, Twey, Tweyne, two, 428, 439.
 Twyes, twice, 178.
 Twynnen, to count as twins, to consider alike, 496.
 Tyld, set up like a tent, set up, raised, 181. A.S. *teldian*, to spread a tilt or tent.

Tylyen, to till, 743. A.S. *tilian*.
 Tymbren, build, 723. A.S. *timbrian*.
 Tymen, tame, i. e. subdue, compel, 742. A.S. *tymian*, *temian*, to tame, subdue, yoke.
 Tyn, tin, 195.
 Tynt, lost, 537. O.N. *tjna*.
 Vndernefen, underneath, 695.
 Vnnefe, scarcely, with difficulty, 45. A.S. *un-eaþe*. See *Onefe*.
 Vnteyned, unfastened, not grounded, 516. A.S. *tynan*; see note. [It should rather have been spelt Vntynd.]
 Vsen, use, 63.
 Vseþ, use, 690, 693, 697.
 Wagged, waggd about, 226.
 Waite, pay heed, look, 361. O.Fr. *gaiter*. See *Awaytede*.
 War, wary; ben war, beware, 844.
 Warlawe, deceivers, 783. Sc. *warlo*, A.S. *wærloga*, a word-breaker, liar. Prob. *distinct* from Sc. *warlawe*, a warlock; see *warlo*, *warlawe* in Jamieson.
 Waryeþ, curseth, 615. A.S. *wærgian*.
 Waseled, bemired himself, 430. From O.E. *waise*, *wose*, A.S. *wós*, ooze, mud.
 Waspe, wasp, 648.
 Wayuen, to waive, give up, cast aside, 530, 685. O.Fr. *guesver*, to abandon; cf. *guerpir*, Ger. *werfen*. See *Guesver* in Cotgrave and Roquefort.
 Wele, weal, wealth, 20, 403, 784.
 Wende, weened, expected, 32, 452.
 Werche, Werchen, *vb.* work, 260, 285, 527, 788.
 Werdliche, 371, worldly. [*Werd* is often spelt *werd* in O. English.]
 Werwolues, werwolves, 459.
 Wexen, wax, become, 525.
 Whiþt, 32, } a wight.
 Whit, 430, }
 Whou, Whow, Whouþ, how, 42, 141, 192, 234, 365.
 Whyztes, wights, 812.
 Wichþ, wisheth, 615.
 Wijt, wit, 833, 854.
 Wijþt, a wight, man, 233; see *Wizt*.

Wil, while, 416.
 Wilne, will (*pl.* of wil), 216.
 Wilnest, desirest, 676.
 Wilneþ, *sing.* desireth, 20; *pl.* desire, covet, 361, 371, 497, 499. A.S. *wilnian*.
 Wissen, to make to know, to teach, 100, 233. A.S. *wissian*.
 Wist, known, 452.
 Wiþ, with; to coueren wiþ our bones = to cover our bones with, 116; toilen wiþ = bestow toil on, 742.
 Wizt, a wight, man, 17.
 Wiþt, a whit; a litil wiþt = a little whit, ever so little, 533.
 Wlon, hems, hemmed borders (?), 736. A.S. *wlo*, a fringe, hem, border; whence perhaps *wlon* is formed as a plural, like *schon* and *been*. Or else we may adopt the reading *wolne* (MS. B) = wool, nap; only *wolne* would more properly be an *adj.* = *woollen*.
 Wolward, 788. "*Wolwarde*, without any lynnec next ones body, *sans chemyse*." Palsgrave. To go *woolward* was a common way of doing penance, viz. with the *wool towards* one's skin.
 Wombe, belly, 762.
 Wone, dwelling-place, 164.
 Wonynge, dwelling, 768.
 Woon, a dwelling-place; hence, a building, 172.
 Wordlyche, worldly, 784. See *Werdliche*.
 Wortes, worts, 787; wortcs flechles wroughte, vegetables cooked without meat.
 Worþe, Worþen, become, be, be made, 748, 826, 828; to become, to be, 9, 580, 776; *pp.* become, 431 (see note); to happen, in phr. wo mote þou worþen, may wo happen to you, evil be to you, 493. A.S. *worþan*.
 Worþ to become, 746. See *Worþe*.
 Worþely, worthy, estimable, 233. A.S. *worþlic*.
 Wouþ, how, 356. See *Whou*.
 Wynwe-schete, a sheet used in winnowing corn, 435.
 Wyten, to know, 32. A.S. *witan*.

The following are the past participles,
ſcr., beginning with Y-; see also
 under I.

Y-benehed, furnished with benches
 or seats, 205.
 Y-beld, built, 172. See Y-buld.
 Y-blessed, blessed, 520.
 Y-botend, buttoned, 296.
 Y-bouzt, bought, 569.
 Y-buld, built, 157. See Y-beld.
 Y-cleuse (*inf.*), to cleanse, 760.
 Y-cloþed, clothed, 608.
 Y-corven, carved, 173.
 Y-couenaunt, covenanted, 38.
 Y-crouned, crowned, 805.
 Y-diȝte, Y-dyȝt, fitted up, provided,
 211; prepared, made, 223. A.S.
dihlan, to arrange.
 Y-founde, founded, 242.
 Y-founden, found, 631.
 Y-gadered, gathered, 189.
 Y-greiȝed, prepared, fitted, 196; made
 ready, 626. See Graiȝ.
 Y-hamled, cut off short, docked, 300.
 "Algate a foot is *hameled* of
 thi sorwe." Chaucer; Troil. &
 Cress. ii. 138. A.S. *hamelian*.
 Y-hid, hid, 643.
 Y-hyled, covered, 193. A.S. *hēlan*.
 Y-knowen, Y-enowen, known, 252,
 800; know (*inf.*), 647.
 Y-leyd, laid, 263.
 Y-lich, alike (*adj.*), 730.
 Y-made, made, 93.
 Y-medled, placed in the middle, placed
 alternately (with other things, i.e.

with the shields), 177.
 Y-noumbred, numbered, 178.
 Y-paynted, painted, 506.
 Y-paued, paved, 194.
 Y-peynt, Y-peynted, painted, 160,
 202.
 Y-rade, read, 129.
 Y-rosted, roasted, 764.
 Y-sacred, consecrated, sanctified, 186.
 Y-set, set, 201, 315, 761.
 Y-sewed, sewn, 229.
 Y-stongen, pierced, pricked through
 (*lit.* stung), 553.
 Y-suled, soiled, sullied, 752. Fr.
souiller. Dan. *söle*.
 Y-tiȝt, firmly fastened, fixed, set, 168.
Lit. tied, from A.S. *tigan*. Spenser
 uses *tight* for *tied*.
 Y-toted, inspected, 219. See Toten.
 Y-vsed, used, 510.
 Y-wis, certainly, 555. Cf. Ger. *gewiss*.
 Y-worȝen, become, 665; see Worȝen.
 Y-wrouȝt, wrought, 162.

Ymped, grafted, 305. "Impyd or
 grafted. *Insertus*" Prompt. Parv.
 Yuele, *adv.* evilly, 660; ill, 58.

ȝemede, looked carefully; ȝemede opon
 = closely regarded, 159. A.S.
ȝyman, to pay heed to.
 ȝerne, diligently, 159.
 ȝif, if, 62, &c.
 ȝyuen, to give, 54.
 ȝyueȝ, give, 114.

INDEX OF NAMES.

- Austen, St Augustine, 579, 777.
 Austyn, an Augustine friar, 239;
 Austyns, 268.
 Austynes, St Augustine's, 466, 509.
 Aue-marie, 7.

 Brut, Wat; Walter Brute, 657.

 Carm, Carmelite, 38, 39; *see* Karmes.
 Carmeli, Mt Carmel, 57.
 Caym, Cain, 486; *see* Kaymes.
 Charthous, Carthusians, 674.
 Crede, 8, 36, 38, 101, 131, 234, 272,
 343, 443, 792.
 Credo; the first word of the Creed,
 795.
 Crist, 1, 37, 57, 62, &c.
 Cristen, Christian, 41, 382, 792;
 Christians, 470, 669.
 Christendam, 30, 278, 481.

 Domylike, St Dominick, 353, 464,
 510, 579, 776.

 Elves, Elias', Elijah's, 383.

 Farysens, Pharisees, 487, 547
 Four orders, 29, 153, 284, 451.
 Fraunces, seynt, 126, 291, 293, 298,
 465, 511, 579, 775.

 Golias, 479.

 Helye, Elijah, 777.
 Herdforthe, Hertford, 362.
 Holy Gost, 802, 815, 836.
 Hyldegare, St Hildegard, 703.

 Jesu, 14, 575, 799.
- Jewes, 14.

 Karmes, Carmelites, 338, 340, 382.
 Kaymes, Cain's, 559.

 Lady; Our Lady, 77, 79, 384.
 Lenten, Lent, 11, 568.
 Lucifer, 374, 578.

 Marie, 270, 803.
 Maries-men, 48.
 Menoure, Minorite, 33, 40, 276.
 Menures, Minorites, 103, 381.
 Minoures, Minorites, 281.

 Parlement-hous, 202.
 Paternoster, 6, 336.
 Paul (the hermit), 308.
 Peres (the plowman), 473, 482, 679,
 791.
 Petur, St Peter, 710.
 Popes, 256, 467.
 Powel, Paul, 80, 87.
 Preehours, friars Preachers, Domini-
 cans, 154, 348, 354, 373, 381, 386,
 506.
 Pyc, freres of the, 65.

 Robertes-men, Roberds-men or vaga-
 bonds, 72.
 Rome, 46, 256, 467.

 Satan, 480; Satanas, 717.

 Trynitee, 127.

 Wednesday, 13.
 Wycliff, 528.

God spede the Plough.

(Lansdowne MS. 762; fol. 5 a.)

A PROCESSE OR AN EXORTATION TO TENDRE THE
CHARGIS OF THE TRUE HUSBONDYS.

<p>As I me walked ouer feldis wide ¹ When men began to Ere and to Sowe, I behelde husbondys howe faste they hide, With their bestis and plowes all on A rowe; I stode and behelde the bestis well drawe To ere the londe that was so tough; Than to an husbond I sed this sawe, "I pray to God, spede wele the plough."</p>	<p>As I went over the fields in ploughing time, I saw husbandmen at work, and said "God speed the plough!"</p> <p>4</p>
<p>The husbondys helde vp harte and hande, And said, "that is nedefull for to praye; For all the yere we labour with the [lande], With many a comberous clot of [claye],² To mayntayn this worlde yf that we maye, By downe and by dale and many a slough; Therefore it is nedefull for to saye, 'I praye to God, spede wele the plough.'</p>	<p>One of them answered—"It is needful to say so; we have hard work of it."</p> <p>12</p> <p>[Fol. 5b.]</p> <p>16</p>

¹ This line is omitted in its right place; but is written perpendicularly on the inner margin of the leaf, with a guide-line to shew its position.

² The corner of the leaf is torn away.

- The parson gets
the tithe-sheaf. And so shulde of right the parson praye,
That hath the tithe shefe of the londe ;
- We have to pay
our servants, and
the clerk and
sexton want
something. For our sarvauntys we Moste nedis paye,
Or ellys ful still the plough maye stonde. 20
Than cometh the clerk anon at hande,
To haue A shef of corne there it groweth ;
And the sexten somwhate in his hande ;
' I praye to God, spede wele the plough.' 24
- The king's
purveyors want
wheat and meat, The kyngis puruious also they come,
To haue whete and otyes at the kyngis nede ;
And over that befe and Mutton,
And butter and pulleyn, so god me spede ! 28
And to the kyngis courte we moste it lede,
And our payment shalbe a styk of A bough ;
And yet we moste speke faire for drede—
' I praye to God, spede wele the plough.' 32
- We have to pay
the fifteenth, and
our lord's rent ; To paye the Fiftene ayenst our ease,¹
Beside the lordys rente of our londe ;
Thus be we shepe shorne, we may not chese,
And yet it is full lytell vnderstonde. 36
- also bailiffs and
beadles. Than bayllys and bedellis woll putto their hande
In enquestis to doo vs sorowe Inough,
But yf we quite right wele the londe—
[' I]² praye to God, spede wele the plough.' 40
- Prisoners come
and beg of us, [Than come]th prisoners and sheweth their nede,
[What gret] sorowe in prison theye drye ;
[' To buye the kyngi]s pardon we most take hede'—
- [Fol. 6 a.] For man and beste they woll take money. 44
- and then come the
clerks of St John. Than cometh the clerke; of saint Iohn Frary,
And rede in their bokis mennyis nanyis inough,
And all they live by husbondrye—
' I praye to God, spede wele the plough.' 48

¹ MS. "eases."² The corner of the leaf is torn away.

- Then *comme* the graye Freres and make their mone,
 And call for money our soules to save ;
 Then *comme* the white Freres and begyn to grone,
 Whete or barley they woll fayne haue ; 52
 Then *commeth* the freres Augustynes & begynneth to
 crave
 Corne or chese, for they haue not Inough ;
 Then *commeth* the blak freres which wolde fayne haue—
 ‘ I praye to God, spede wele t[h]e plough.’ 56
- And yet, amongst other, we may not forgete
 The poore obseruauntes that been so holy ;
 They muste amongis vs haue corne or mete,
 They teche vs alway to fle from foly, 60
 And liue in vertue full devowtely,
 Preching dayly Sermondys inough
 With good Examples full graciously—
 ‘ I praye to God, spede wele the plough.’ 64
- Than cometh the Sompner to haue som rente,
 And ellis he woll teche vs A newe lore,
 Saying, we haue lefte behynde vnproved som testament,
 And so he woll make vs lese moche more. 68
 Then *commeth* the grenewex which greveth vs sore,
 With ronnyng in reragis it doth vs sorowe Inough,
 And After, we knowe nother why ne where-fore—
 ‘ I praye to God, spede wele the plough.’ 72
- Then *commeth* prestis that goth to rome
 For to haue silver to singe at *Scala celi* ;
 Than *commeth* clerkys of Oxford and make their mone,
 To her scole hire they most haue money. 76
 Then *commeth* the tipped-staves for the Marshalse,
 And saye they haue prisoners mo than Inough ;
 Then *commeth* the mynstrellis to make vs gle—
 ‘ I praye to God, spede wele the plough.’ 80

Then come
 Minorites,
 Carmelites,

Augustines, and
 Dominicans,

Then come the
 poor Observants
 to be paid for
 preaching.

Then come the
 summoner, and

the greenwax,
 which grieues us
 sore.

Then come priests,
 and clerks of
 Oxford;

[Fol. 6 b.]
 and tipstaves and
 minstrels,

We have too to
pay the lawyer for
pleading;

At london Also yf we woll plete,
We shal not be spared, good chepe nor dere ;
Our man of lawe may not be forgete,
But he moste haue money every quarte[re ;] 84

and to give to
chartered beggars
and weeping
women."

And *somme comme* begging *with* the kyngis charter,
And saye, bisshoppis haue graunted ther-to pardon
Inough ;

And wymen *commeth* weping on the same Maner—
' I praye to God, spede wele the plough.' " 88

I thanked him,
and prayed God
to speed the
plough, and all
ploughmen.

And than I thanked this good husbond,
And prayed God the plough to spede,
And All tho that laboreth with the londe,
And them that helpeth them *with* worde or dede. 92
God ¹ give them grace such life to lede,
That in their concience maye be mery Inough,
And heven blisse to be their mede,
And ever I praye, " God ¹ spede the plough." 96

NOTES.

THE MS. (Lansdowne, 762) from which this poem is taken is a sort of album or collection of scraps, not all in the same handwriting. There is little doubt but that this copy of "God speed the Plough," belongs to the reign of Henry the Eighth, for in the same hand there is a table of Kings of England, with verses about them, which ends with saying that Henry the Seventh was buried at Westminster. At the same time, Mr Hamilton thinks the handwriting to be not very late, but to belong to the *early* part of Henry the Eighth's reign. The poem itself does not seem to be much earlier; and the complaints of the exactions made by the King's purveyors, bailiffs, beadles, the summoner and the "grenewex," seem particularly suitable to the reign of Henry the Seventh. As a conjectural date, A.D. 1500 may not be very far from the truth. Another poem, written much in the style of "Speed the Plough," has for its burden the line,

"London, thowe arte the flowre of cities all;" (*fol.* 8).

1. Even without the "guide-line," we can tell by the structure of the stanza that the line written in the margin is really l. 1. The 2nd, 4th, 5th, and 7th lines of each stanza rime together throughout.

22. *Groweth*. This seems a strange rime to *plough*. Perhaps it should be *growe* = grew.

28. Wright, in his Provincial Dictionary, quotes the following:—

"A false theefe

That came, like a false foxe, my *pullain* to kill and mischeefe."

Gammer Gurton, Old Pl. ii. 63.

43. The words within square brackets are conjectural, and were suggested by the fact recorded in Piers Plowman, that getting pardon for a bribe even from a King is not altogether a thing unknown; see Piers Pl. Text A. Pass. III. ll. 16—20, and IV. ll. 120—125 (ed. Skeat, 1867).

45. *Frery*, friary, fraternity; there was one such in Clerkenwell.

49. See note to the "Crede," l. 29. On fol. 9 b of this very Lansdowne MS. we find the following. "Fratres London. Whitefreres in fletestrete, Carmelitarum. Blak freres within ludgate, *predicatorum vel* Jacob: Greye freres within newgate, *Minorum*. Augusteyn freres by saint Antonyes, *Augustinencium*. Crowched freres, *Fratres sancte Crucis*."

67. This line is too long. The word "*behynde*" is superfluous.

74. *Scala celi*. Compare—

" In þat place a chapelle ys,
Scala cely called hit ys,
 'Laddere of heuen' men clepeþ hit."

The Stacjons of Rome, in Political, Religious, and Love Poems,
 p. 118 (E. E. T. S.)

On which Mr Rossetti has the note, "The chapel *Scala celi* stands near the foregoing church of St Anastatius. It was built over the cemetery of St Zeno, and has undergone restorations from 1582 onwards. It derives its name from a vision of St Bernard's, who, while celebrating a funereal mass, saw the souls for whom he was praying going up to heaven by a ladder."

We should compare with this poem the feeling expressed in the Spanish proverb—" *Lo que no lleva Christo, lleva el fisco*"; that which Christ (i.e. the clergy) takes not, the exchequer carries away. Lines 75, 76 remind us of Chaucer's clerk of Oxenford, who

" busily gan for the soules pray
 Of hem that gaf him wherewith to scolay."

85. These chartered beggars remind us of Edie Ochiltree, the King's Bedesman, with his blue gown and pewter badge, in Sir Walter Scott's novel of the Antiquary; see vol. I. ch. iv.

It should be noted that the word *plough* is made to rime with *tough*, *slough*, *groweth* (*growe*?), *bough*, and *inough* (8 times). The probable pronunciation seems to be the same as now-a-days, *slough* and *bough* being still admissible rimes. In the Trinity MS. of "Piers Plowman" (classmark R. 3. 14) there is a picture of two "husbondys" with a plough and two "bestis," with a motto written above, which runs—"God spede þe plou; & send us korne I-now"—where *I-now* represents the old pronunciation of *inough*. In the MS. of the same poem in Corpus Christi College, Cambridge, the same motto occurs, but without the picture.

GLOSSARIAL INDEX AND INDEX OF NAMES

TO

"GOD SPEDE THE PLOUGH."

- Bayllys, bailiffs, 37.
 Bedellis, beadles, 37.
 Chepe, *in phr.* good chepe = at a good market, at a low price, 82.
 Chese, choose, 35.
 Drye, suffer, endure, 42. *Sc. dree.* A.S. *dreógan*.
 Enquestis, inquiries, searches, 38.
 Ere, to plough, 2, 6. A.S. *erian*. Lat. *arare*. *See* Isaiah xxx. 24; 1 Sam. viii. 12.
 Fiftene, fifteenth, a tax amounting to a fifteenth of one's property, 33.
 Frary, fraternity, 35. "*Frary clerk*, a member of a clerical brotherhood." Wright's Prov. Dict.
 Freres, graye (Franciscans), 49; white (Carmelites), 51; Augustynes, 53; blak (Dominicans), 55.
 Grenewex, 69. Greenwax was used for estreats delivered to the sheriffs out of the king's exchequer. These estreats were under the seal of that court, made in *green wa.c.* *See* Blount's Law Dictionary.
 Hilde, hied, hastened, 3.
 Husbond, husbandman, 7, 89; *pl.* husbondys, 3, 9.
 Iohn, saint, 45.
 Lese, lose, 68.
 London, 81.
 Marshalse, 77.
 Obseruauntis, friars observants, 58. "Observants, a branch of the Franciscan order, otherwise called *Recollects*." Imperial Dict.
 Oxford, 75.
 Plete, plead, 81.
 Pulleyn, poultry, 28. Cf. *Pulleye* in Chaucer.
 Quite, quit; i. e. pay rent for in full so as to be *quit*, 39.
 Reragis, arrears, 70.
 Rome, 73.
 Seala celi, the name of a chapel in Rome, 74.
 Sermondys, sermons, 62.
 Sexten, sexton, 23.
 Sompner, a summoner, 65.
 There, where, 22.
 Tipped-staves, tipstaves, constables, 77. So called from their bearing a staff tipped with metal.
 Vnderstonde, understood, 36.

JOHN CHILDS AND SON, PRINTERS.

PARALLEL EXTRACTS

FROM

TWENTY-NINE MANUSCRIPTS

OF

Piers Plowman,

WITH COMMENTS, AND A PROPOSAL FOR THE SOCIETY'S THREE-TEXT
EDITION OF THIS POEM.

BY THE

REV. WALTER W. SKEAT, M.A.,

LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE, AND EDITOR OF LANCELOT OF THE LAIK.

LONDON :

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

—
MDCCLXVI.

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IN order to do full justice to the poem known as *Piers Plowman*, the most valuable work in Early English Literature before Chaucer wrote, the Committee of the Early English Text Society have resolved to print an edition of the three best texts of the poem separately, the first of which, transcribed from the Vernon MS. at Oxford, is to appear in 1867. With the view of obtaining information as to the language, age, and type of every known MS. of the Poem, the Committee have, on Mr Furnivall's suggestion, resolved to print one and the same passage from every MS. which the goodwill of Librarians and owners of collections may place at their disposal, so that, by a collation of these extracts, the relative dialectal peculiarities, ages, and types of the MSS. themselves may be determined, and attention afterwards concentrated on those most likely to yield the most valuable results. The Committee, then, appeal to every one who has a MS. of this noble Poem under his control, to render them their assistance in carrying out the great work they have in hand. Only by the aid of men widely scattered over the land can the work be accomplished, and the Committee are sure that their appeal will not be left without response by any one who remembers how the old poem has called up before him the picture of his forefathers' life, and

shown him the earnestness with which they strove for Truth amidst the many corruptions of their time. Moreover, every reader of MSS. who knows of what value even this present collection of extracts is, will desire to add to the value it has for the makers of it, and for others as well as himself.

The first thing, then, that is asked, is, a copy from any and every MS. of *Piers Plowman* to which the reader may have access, of the lines 1508—1529 in Wright's edition, 1856, vol. i. p. 47,—the passage corresponding to that from the numerous MSS. printed in the table at the end of this tract.

These lines have been chosen as a test-passage on account of their containing several verbal plurals, and in order to see whether any MSS. are consistent in the use of the Southern *th*, the Midland *n* or *e*, or the Northern *s* in the present plural indicative. The Rev. H. O. Coxe has most kindly made the extracts from the Oxford Bodleian MSS., and Mr W. Aldis Wright those from the Cambridge University Library and Trinity College; whilst the editor contributes those from Corpus and Caius Colleges, and from the Oxford colleges, and Mr Furnivall is responsible for the British Museum extracts, the dates of the MSS. of which have been fixed by Mr E. A. Bond, of the MS. department, whose valued help is here gratefully acknowledged. The Dublin extract was kindly furnished by Dr Lottner.

The texts have been stated to be of two types, distinguished by their readings of the first twenty lines,—those which, like Whitaker's, make the dreamer to have slept "in a *lande* as he lay," and those which, like Wright's, make him to have rested "under a broode bank by a bournes syde;" but two texts of the same type (as ascertained by the foregoing test) are found to contain different versions of subsequent passages, while two of different types will coincide in such passages.

This test is, in fact, thus shown to be insufficient, and the editor of the proposed new edition has suggested the further test of observing the beginning of *Passus VI*. If the MS. is of the latter of the above types, the first line of this *Passus* is either

This were a wikkede wey
but who so hadde a gyde, &c. ;

see Wright's ed. vol. i. p. 117 ; or else

The kyng and hise knyghtes
to the kirke wente, &c. ;

see Wright's ed., vol. i. p. 77 ; the difference being here caused simply by a variation in the method of numbering the *Passus*. If, however, the MS. be of the former or Whitaker type, we find here a long passage of great interest, which does not appear in the other MSS., commencing

Thus ich awaked, God wot !
wanne ich wonede on Cornhulle
Kytte and ich in a cote,
clothede as a lollere, &c. ;

see Wright's ed., vol. ii. p. 514, in the notes.

But a further separation of the MSS. can easily be made, so as to distribute them not only into *two* distinct classes, but into *three*. A close and careful scrutiny of several MSS. shows that those which most resemble the one printed by Mr Wright can be separated into two kinds, which may very conveniently be named the *Vernon* and *Crowley* types. The first of these is best exemplified by the text of the Vernon MS. at Oxford, and it is remarkable as presenting the earliest or original version of the poem. It is easily recognized by observing that it omits many long passages, and, in particular, the one containing the story of the rats in the introductory *Passus*. It also contains *very few* Latin quotations, and does not extend much beyond ten *Passus*, though it is sometimes supplemented by a later text. Its readings are, in general, peculiarly good, and the sense more simple and distinct than in later versions. Examples of it are presented by the Vernon MS., by Harl. 875, Harl. 6041, Trinity II., MS. Digby 145, and the MS. in University College, Oxford. The *Crowley* type is adopted as a convenient name for the MSS. which resemble the text printed by Crowley in 1550, to which class the one printed by Mr Wright also belongs. The *three* texts, then, are (1) those of the *Vernon* type ; (2) those of the *Crowley* type ; and (3) those of the *Whitaker* type. It is proposed to publish one of each kind in the above order, so as to show the gradual development of the poem from its briefest into its most elaborate form. The

text printed by Whitaker is probably by no means the best of its class, and it is therefore very desirable to find out which is so. That chosen by Mr Wright is a very good one, and perhaps no better may be found, but great assistance will be afforded by any one who will undertake to make a careful comparison of a good MS. with the printed text, so as to make this point secure. It has been suggested that two of the texts might be exhibited in parallel columns, but the extraordinary differences in the arrangement of the subject-matter in them renders it doubtful if this is possible or expedient. The editor will, however, endeavour to give such copious references (in the two later texts at least) as will enable the reader to compare readily the various corresponding passages.

The most frequent fault in the MSS. is the omission of lines. It will therefore perhaps be sometimes found necessary to supplement the texts by readings from other MSS. of the same class. Examples of this sort of omission are easily pointed out in the texts already printed. Thus, after l. 338 (Wright, p. 11),

And right so, quod that raton,
 reson me sheweth,
 To bugge a belle of bras,
 or of bright silver,
 And knydden it on a coler
 for oure commune profit,

the line in Whitaker,

And honge aboute þe cattys halse
 þanne hure we mowe,

must of course be inserted in Wright, as being the very one on which the whole point of the story turns; whilst, on the other hand, Whitaker omits the line below (Wright, l. 357, p. 11),

Alle helden hem un-hardy
 and hir conseil feble,

which is, of course, necessary. Putting for awhile the Vernon text aside, and examining only the two *printed* texts, it deserves to be carefully remarked that the variations between them are far more numerous and important than has been supposed, as may be seen

from the following analysis of pp. 1—14 of Wright's text as compared with Whitaker. The numbers below refer to the lines in Wright's text (2nd ed., 1856).

Thus, ll. 3, 4, 11, 12, 17—32, 67—74, 122—124, 132, 153, 154, 177—180, 189—192, 221, 222, 236—240, 242, 243, 408—413, and 439 stand differently in Whitaker.

Wright has these lines, which Whitaker omits utterly, 13—16, 99—104, 211, 212, 229, 239, 245—248, 255—262, 273, 274, 277—290, 303, 304, 317, 318, 324—328, 357, 358, 382—399, and 440—443.

On the other hand, Whitaker inserts 2 (half) lines after l. 28; a long passage, 60 (half) lines after l. 192, about Hoplni and Phineas (cf. l. 6187, &c.); 2 (half) lines after l. 338; and 2 (half) lines after l. 429.

Nor is even this all; for the ll. 418—429 are transposed in Whitaker's text so as to follow l. 276.

It is obviously very desirable to ascertain whether all the MSS. of each supposed type follow the same differences of arrangement, &c.; and whether any new MS. of value can be anywhere discovered. The present tract is put forth in the hope of obtaining further information on these points.

A few further points of difference between the two above types are here added, with references to Wright's edition.

P. 1, ll. 1—20; p. 12, ll. 382—399 (which are not in Whitaker's text); p. 54, ll. 1735—1760 (different in Whitaker); p. 80, l. 2569, where Whitaker has a passage, the counterpart of which is transferred by Wright to ll. 6218—6274; p. 88, l. 2846 (after which follows, in Whitaker's text, a description of *Luxury* or *Lecherie*); p. 106, l. 3442 (after which follows, in Whitaker's text, the passage given in Wright's notes, vol. ii. p. 522); p. 142, ll. 4621—4658 (which stands very differently in Whitaker; see Wright's notes, vol. ii. p. 526); p. 145, l. 4695 (after which Whitaker inserts a long and note-worthy passage; see Wright's notes, vol. ii. p. 528); p. 161, ll. 5216—5432, where the texts greatly vary; p. 175, where besides several variations, the ll. 5675—5703 are quite lost in Whitaker, as is also the case with ll. 5987—6050. After the Latin quotation on p. 188

l. 6112, Whitaker's text very soon jumps to the beginning of *Passus Undecimus*, p. 202 ; but part of the intervening matter is found in Whitaker nevertheless, some of it (ll. 6213—6270) at a very much *earlier* place, and another fragment (ll. 6366—6548) at a much *later*, though the differences in the two texts are hereabouts far too numerous to be mentioned here. Continual variations occur, until the end of *Passus XVI.* is reached ; but from this point to the end, pp. 348—448, the agreement of the two texts is remarkably close. Whitaker has, however, nothing corresponding to ll. 11572—11618, whilst he has additional lines between l. 11899 and 11900, and also the curious lines given below (where *guns* are mentioned) between l. 12621 and 12622 ; and it is partly because of the close coincidence of the texts in this latter part of the poem that these last lines constitute an excellent test-passage.

Special attention should be paid to the following remarkable passages: (1) p. 47, ll. 1508—1529, the passage now printed, useful as containing so many plural forms, and in which the first four (short) lines stand differently in Whitaker's text;—(2) p. 262, ll. 8561—8576 (not in Whitaker) which is to fix in some measure the *date* of the poem :

“ Al¹ Londone, I leve,
 liketh wel my wafres,
 And louren whan thei lakken hem.
 it is noght longe y-passed,
 There was a careful commune,
 whan no cart com to towne
 With breed fro Stratforde ;
 tho gonnen beggeris wepe
 And werkmen were agast a lite,
 this wole be thought longe.
 In the date of oure Drichte,
 in a drye Aprille,
 A thousand and thre hundred
 twies twenty and ten,²

¹ Wright's text has *At.*

² MS. Laud. 581 has “twies *thretty* and ten.”

My wafres there were gesene
whan Chichestre was maire ;”

if, indeed, the passage is not a later interpolation, for in the last two lines the alliteration breaks down utterly ;—(3) p. 77, Passus V., called in Whitaker Passus VI., where Wright *omits* the passage commencing “Thus ich awaked, God wot !” &c., in which the author is, or pretends to become, *autobiographical* ;—(4) p. 54, ll. 1734—1760 (not in Whitaker), which alludes to Edward’s wars in Normandy ; and (5) as a specimen of Whitaker’s text (it is not in Wright) the following passage containing an allusion to *guns*, and which, as compared with Milton, *Paradise Lost*, book 6, l. 470, is a literary curiosity. It describes how Satan exhorts his fellows to resist Christ’s entry into hell.

“ Ae rys up, Ragamoffyn,
and reche me alle þe barres
That Belial þe beel-syre
beot with þy damme,
And ich shal lette þis lorde,
and hus light stoppe ;
Ar we þorw bryghtnesse be blent,
barre we þe ȝates,
Cheke we and cheyne we,
and eche chyne stoppe
þat no light leopen yu
at lover ne at loupe.
And þow, Astrot, hot out,
and have oute knaves,
Coltyng and al hus kynne,
our catel to save !
Brynston boilaunt,
brenning out casteþ hit
Al hot in here hevedes,
þat entren in ny þe walles !
Setteþ bowes of brake
a brasene *gonnes*,

And shetep out shot ynowh
 hus shultrom to blende !
 Sette Mahon at the mangonel,
 and mulle-stones þrowep,
 Whith crokes and with kalketrappes
 a-cloye we hem eche one !
 Lustep, quap Lucifer," &c.

Whitaker's ed. p. 354 ; cf. Wright's text, vol. ii. p. 385, l. 12621.

It should also be noted where each MS. *ends* ; if it contains the "Creed" (of which MSS. are *very* scarce) ; and in what manner it is divided into *passus*, as there seems to be much confusion in this respect.

In order to assist in finding any required passage, the following table of the various methods of divisions into *passus* is added, with an index to the pages in Wright's text, which will be found useful. In some texts of the Crowley type, the "Introduction" is called *Passus* I., while *Pass.* I. is called *Pass.* II., &c. Wright's "introduction" is also called *Passus* I. by Whitaker, and so on down to *P.* IV., which he calls *Passus* V. After this, the divisions are as follows :

<i>Pass.</i> VI., VII., VIII., (<i>Whit.</i>)	are equivalent to <i>Pass.</i> V. (<i>Wr.</i>)	p. 77.
„ IX.	.. .. .	VI. p. 117.
„ X.	.. .. .	VII. p. 138.
„ I. (Do-Wel.)	.. .. .	VIII. and IX.
„ II. (Do-Wel.)	.. .. .	X. p. 173.
„ III. and IV.	.. .. .	XI. p. 202.
„ V.	.. .. .	XII. p. 228.
„ VI. (part of)	.. .. .	XIII. p. 246.
„ VI. (part of) and VII. (part of)		XIV. p. 273.
„ VII. (part of) and I. (Do-bet.)	..	XV. p. 294.
„ II. (Do-bet.)	.. .. .	XVI. p. 330.
„ III. (Do-bet.)	.. .. .	XVII. p. 348.
„ IV. (Do-bet.)	.. .. .	XVIII. p. 369.
„ I. (Do-best)	.. .. .	XIX. p. 396.
„ II. (Do-best)	.. .. .	XX. p. 425.

This is but a *general* guide ; it should be added that *Passus* IX. (*Whit.*) really begins at l. 3798 (*Wr.*) ; that his *P.* III. of Do-wel begins at l. 6658, &c. ; but this will not occasion much difficulty.

Since, however, the *Passus* are often not numbered in the MSS., or else, perhaps, so numbered as not to adhere to the same system throughout, the following list of first lines is added, as likely to be of great use to the reader of a MS. in finding his place. It will be noticed that those of the Vernon type divide the *Passus* V. of Wright's edition into *two Passus*, the division occurring so near to the end of that *Passus* as nearly to bisect *Passus* VIII. of *Whitaker*.

A. *Passus of the Vernon MS.*

Introd. In A somer seson. whon softe was þe sonne.

I. What þis Mountein be-Meneþ. and þis derke Dale.

II. Yit kneled I on my knees. and cried hire of grace.

III. Now is Meede þe Mayden I-nomen. and no mo of hem alle.

IV. Seseþ seide þe kyng. I Suffre 3ou no more.

V. þe kyng and his knihtes. to þe Churche wenten.

VI. Bote þer were fewe men so wys. þat coupe þe wei þider.

VII. þis weore a wikked wei. bote hose hedde a gide.

VIII. Treuþe herde telle her-of. And to Pers sende.

Incipit hic Dowel. Dobet. and Dobest.

Introd. þus I-Robed in Russet. Romed I a-boute.

I. (*Do-wel*) Sire Do-wel dwelleþ, *quod* wit. not a day hennes.

II. (*Do-wel*) þenne hedde wit A wyf. was hoten dam studie.

B. *Passus of the Crowley Type of MSS.* (*See Wright's Ed.*)

Introd. In a somer seson. whan softe was the sonne.

I. What this mountaigne bymeneth. and the merke dale.

II. Yet I courbed on my knees. and cried hire of grace.

III. Now is Mede the mayde. and na-mo of hem alle.

IV. Cesseth, seith the kyng. I suffre yow no lenger.

V. The kyng and hise knyghtes. to the kirke wente.

VI. This were a wikkede wey. but whoso hadde a gide.

VII. Treuthe herde telle her. and to Piers he sente.

(*Explicit visio willelmi de petro plowman: et sequitur vita de dowell, Dobett et do-beste secundum wytt et reson; several MSS.*)

VIII. (or *Introduction* to Do-wel) Thus y-robed in russet. I romed aboute.

IX. (I. Do-wel) Sire Do-wel dwelleth, quod wit. noght a day hennes.

X. (II. Do-wel) Thanne hadde Wit a wif. was hote dame Studie.

XI. (III. Do-wel) Thanne Scripture scorned me. and a skile tolde.

XII. (IV. Do-wel) I am Ymaginatif, quod he. ydel was I nevere.

XIII. (V. Do-wel) And I awaked therwith. witlees ner-hande.

XIV. (VI. Do-wel) I have but oon hool hater, quod Haukyn. I am the lasse to blame.

(*Explicit de dowel, et incipit de dobet. Camb. MS. I.*)

XV. (*Introduction* to Do-bet) Ae after my wakyng. it was wonder longe.

XVI. (I. Do-bet) Now faire falle yow, quod I tho. for youre faire shewyng.

XVII. (II. Do-bet) I am Spes, quod he, asprie. and spire after a knyght.

XVIII. (III. Do-bet) Wolleward and weetshoed. Wente I forth after.

(*Explicit Do-bet, et incipit Do-best.*)

XIX. (*Introduction* to Do-best) Thus I awaked and wroot. what I hadde y-dremed.

XX. (I. Do-best) Thanne as I wente by the wey. whan I was thus awaked.

C. Passus of the MS. printed by Whitaker.

(*Hic Incipit Visio Willelmi de Peirs Plouhman.*)

I. In a some seyson. whan softe was þe sonne.

II. What þe montayne by-menep. and þe merke dale.

III. And þanne ich knelede on my knees. and cryede to hure of grace.

- IV. Now is Mede þe mayde. and no mo of hem alle.
 V. Ceesscþ, saide þe kyng. ich soffre 3ow no lenger.
 VI. Thus ich awaked, God wot. wanne ich wonede on Corn-
 hulle.
 VII. With þat ran^r Repentaunee. and rehereed hus teme.
 VIII. De confessione Accidie. confessio Accidie (*title*).
 Tho cam Sleuthe al by-slobered. wit to slymed eyen.
 IX. Tho sayde Perkyng Plouhman. by Seynt Peter of Rome.
 X. Treuthe herde telle here-of. and to Peers [sente].
 (*At the end*—Hic explicit Visio Willi de Petro Plouhman.)

(Incipit visio ejusdem Willi de Dowel.)

- I. Thus robed in russett. ich romede a-boute.
 II. Thenne hadde wit a wif. was hote Dame Studie.
 III. Alas eye, quath Elde. and Holynesse boþe.
 IV. Ac wel worth Povertē. for he may walke unrobbede.
 V. Ich am Ymaginatif, quap he. ydel was ich nevere.
 VI. And ich awakede þer-with. wittlees ner hande.
 VII. Alas that riche shal reve. and robbe mannes soule.
 (*At the end*—Hic explicit Passus Septimus et Ultimus de Dowel.)

(Incipit Passus Primus de Dobet.)

- I. Ther is no suche, ich seide. þat som tyme ne borweth.
 II. Leve liberum arbitrium, quap ich. ich leyve as ich hope.
 III. Ich am Spes, quap he. and spur after a knyght.
 IV. Werie and weitshode. wente ich forth after.
 (*At the end*—Hic explicit Passus Quartus et Ultimus de Dobet.)

(Hic incipit Passus Primus de Dobest.)

- I. Thus ich awakede and wrot. what ich hadde dremed.
 II. And as ich wente by þe waye. when ich was þus awakede.
 (*At the end*—Hic explicit Passus Secundus de Dobest. Explicit
 Peeres Plouheman.)

Any information with respect to MSS., any illustrative comments, or any quotations which serve to illustrate the use of the more difficult words which occur in any of the texts, will be very thankfully received by the editor, the Rev. W. W. SKEAT, 22, Regent Street, Cambridge.

NOTE.—The order of extracts following is to some extent chronological, but it is impossible to be sure of the right order without comparing the original MSS. all together at once. Those of the Whitaker type, however, have been kept separate for convenience. The Caius MS. agrees very nearly with the *early* printed editions.

EXTRACTS FROM XXIX MSS. OF "PIERS PLOWMAN."

1. Oxford I. *Vernon MS.*, *fol.* 1375.

Meires and maistres
 and 3e that beop mene
 Bitwene þe kyng and þe Commons
 to kepe þe lawes
 As to punnisse on pillories
 or on pynnyng stoles
 Brewsters, Bakers,
 Bochers and Cookes
 For þese be Men uppon Moke
 þat most harm worchen
 To þe pore people
 þat al schal a buggen
 þei punnisse þe peple
 priueliche and ofte
 And recheþ þowþ Regatorie
 and Rentes hem buggþ
With þat þe pore peple
 Schulde puten in heore wombe
 For toke þei on trewely
 þei timbrede not so hie
 Ne bouzte none Borgages
 beo 3e certeyne.

2. Trin. Coll., Camb. I.

The text printed by Wright.

Maires and Maceres
 þat menes ben bitwene
 The kyng and þe comune
 to kepe þe lawes
 To punyssh on Pillories
 and pynnye stoles
 Brewsters and Baksters
 Bochers and Cokes
 For þise are men on þis molde
 þat most harm wercheþ
 To þe pouere peple
 þat þe rechele buggen
 For þei enpoisonen þe peple
 priueliche and ofte
 Thei richen þowþ regytrie
 and rentes hem biggen
 Wiþ þat þe pouere peple
 sholde putte in hire wombe
 For toke þei on trewely
 þei tymbred nouþ so heize
 Ne bouzte none burgages
 be ye ful certeyne.

3. Oxford II. *MS. Bodl.* 814, *fol.* 10 *b.*
Croxcley type.

Maires and maceris
 þat menes ben bitwene
 þe kyng and þe comune
 to kepe þe lawis
 To punisehe on pillories
 and pynnyng stolis
 Brewsteris and baksteris
 bocheris & cokis
 For þise arn men of this molde
 þat most harm worehith
 To þe pore peple
 þat þe recelle mele biggen
 For þei poisonen þe peple
 priuelyche and ofte
 þei richen þurgh regratric
 and rentis hem biggen
 Wiþ þat þe pore peple
 schulde putte in her wombe
 For toke þei on trewely
 þei tymbrid not so hize
 Ne boughten none burgagis
 bi þe ful certeyne.

4. Br. Mus. II. Addl. 10,574, fol. 10 b. *Said* 5.
by Mr Wright to be the MS. *Whitaker*
printed from; but it is not so, being chiefly
of the Crowley type. ? ab. 1400. Compare
MS. No. 8.

Maires and maceris.
pat menes ben bitwene
The kyng and þe comune :
to kepe þe lawes
To punche on pillories :
and pynnyng stolis
Brewsters and baksteris :
bocheris and cokis
For þise arm men of þis molde :
þat most harm worchip
To þe pore peple :
þat *parcalle* mele biegeen
For þei poison þe peple :
prueliche and ofte
þei richen þurgh regratrie :
and rentis hem biegeen
Wip þat þe pore peple :
shulde putte in hire wombe
For toke þei on trewely :
þei tymbrid not so lize
Ne bouzten none burgagis :
bi þe fulle certeyne.

Oxford III. MS. Laud 581.
Crowley type.

Maires and maceres
that menes ben bitwene
þe kyng and þe comune
to kepe the lawes
To punyschen on pillories
and pynnyng stoles
Brewsteres and bakesteres
bocheres and cokes
For these aren men on þis molde
þat moste harme worcheth
To the pore peple
þat parcel mele buggen
For they poyson þe people
prueliche and oft
Thei rychen þow regraterye
and rentes hem buggen
With þat þe pore people
shulde put in here wombe
For toke þei on trewly
þei tymbred nouzt so heize
Ne bouzte non burgages
be 3e ful certeyne.

6. MS. Univ. Libr. Camb. I. (Dd. 1. 17.)
Letter part of xiv. century.
Crowley type.

Maires and maceres
that menes ben bitwene
The kyng and þe comune
to kepe the lawes
To punysshon on pillories
and pynnyng stoles
Brewsteres and baxters
bowchers and cookes
For thyfe aren men of this molde
þat most harm vorches
To the pore pepyle
that *percelmele* buggen
For thay poison the pepyle
prueliche and oft
þey richen thurgh regraterie
and rentes hem buggen
With þat þe pore pepyle
shulde put in hir wombe
For tooke thay on trewely
þay tymbred nouzt fo hei;
Ne bouzte non burgages
be ye ful certeyne.

7. Br. Mus. III. *Harl. 875, fol. 8.*
? *ab.* 1400. *Vernon type.*

3e meynes & maysters
pat beop ordeyned meenes
hy-tweene þe kyng & þe comyns
þe lawe for to kepe
to ponysche on pylorve
& on pynynge stools
Drevesteres & bakers
bochers & Cokes

ffor þei pylen þe pore popul
pruely & ofte
& waxen ryche regratoures
wip þat þe pore peple
schuld putt in her wombes
ffor if þei token wipþ trouthē:
þei tymburd not so hye
ne schulde bye noo burgagis
be 3e certeyn.

8. Br. Mus. IV. *Cotton MS. Calig. A xi. fol. 176.*
In this MS., and in MS. 4. (Brit. Mus. II.) the first three Passus resemble Whitaker's text, but the rest is of the Crowley type. ? *ab.* 1420—30.

Meires and maceris
that menyen ben bytwen
the kyng and the commune.
to kepe the lawes
to punische on pilories
and pynynge stools
brewsters & bakesteris
bocheris and cokes
for these arn men of this molde.
that most harm worcheth
to the pore peple.
that parcelle mele byggen
for thei poysen the peple
pruyllich and ofte
thei richen thorgh regraterie.
and rentis hym byggen
wipþ that the pore peple.
schulde putte in her wombe
for tok thei on trewly
thei tymbred nat so hye
ne boughte none burgages.
by the ful certeyne.

9. Br. Mus. V. *Bibl. Harl. 3954, fol. 100 b.*
(Dialectal, with initial x and qw sometimes; abridged and imperfect.) Crowley type.
ab. 1420.

Meyres & macers.
þat meene ben be-twen.
ye kyng & ye comoun
to kepe ye lawe.
To pounche on ye pyliary
& on pynynge stools.
Brusterys & baxtery
bucherys & kokys.
For yese arn men on erthe
yat most harm werkyn.
To ye pouer peple
yat parcel meel by3e.
For yei poysyn ye peple
pruily & ofyn.
Yei rychn thorw regratry3e
& rentys hem byen.
wipþ yat ye pore peple
Xuld put in her womby.
For toke yei nouth vutreuly
yei xuld nout bygge ye so ley3e.

[Part of the last four lines (two in the MS.) have been re-written.]

10. MS. Univ. Coll. Oxford. No. 45. *Early* 11. Trin. Coll. Camb. II. (R. 3. 14). *Early* 12. MS. Oriël. LXXIX. *Early* xv. *century*. xv. *century*, on vellum: some added on paper in a somewhat later hand. *Imperfect*, but follows the earliest, or *Vernon*, type.

Meires & macerys
pei pat ben mene
bytweue þe kyng & his comowns
to kepe þe lawes
As to punysche on pylorie
and pynunge stoles
Breworis and bakeres
bocheris and cokes
For þese arm men in þis world
þat moost harm wurchen
To þe pore peple
þat *percel* mele biggen
For þei poysene þe peple
þruicyly wol ofte
and richen þurw regnatrie
& rentes hem biggen
Of þat þe pore peple
fehuld putten in here wombes
For ne toke þei fo wrongwilly
þei tymbrid not so hie
Ne bouzte none bargaynes
þe þou wol certayn.

11. Trin. Coll. Camb. II. (R. 3. 14). *Early* 12. MS. Oriël. LXXIX. *Early* xv. *century*. Made up from two MSS., one of the *Vernon*, and one of the *Whitaker* type, joined at "*Brevis oratio*," &c., p. 199 of *Whitaker's Edition*.

Meiris & maistris
hij þat ben mene
Betwyn þe king & þe communes
to kepe þe lawis
As to punifichen on pillories
& on pynnyng stolis
Breweris & bakeris
bocheris & cokes
For þise arm men of pife molde
þat moost harm wurchip
To þe pore peple
þat *percel* mel biggen
For þei poysene þe peple
þruicyly wol ofte
And risen vp þoru regnatrie
& rentis hem biggen
Of þat þe pore peple
shulde putte in here wombe
For tok he on trewely
he tymbride not so heize
Ne bouzte none burgages
þe 3e wol certayn.

12. MS. Oriël. LXXIX. *Early* xv. *century*. *Small 4to*, vellum. *Crowley* type.

Meires & maystres
þat menes been bitweue
þe kyng & þe communes
to kepe wel þe lawes
To punyschen on pylories
& pynunge stoolis
Breusters & bakesters
bochers & cokis
For þese arm men on þis molde
þat moost harm wurchen
To þe pore peple
þat *percelne* biggen
For þei punyschen þe peple
þruicylich & ofte
þe richen þoru regnatrie
& rentis hem biggen
wij þat þe pore peple
schulde putte in her wombe
For toke þei on truli
þei tymbreden not so hie
Ne bouzte noon burgages
þe 3e ful certeyn.

13. Univ. Libr. Camb. IV. (El. 4. 14).

On paper, xv. century.

Crodeley type.

Meys and mayfres

menes be bitwyne

The kyng & þe Comouns

to kepe well þe lawes

To punnyflien on pyleries

& pynunge stolis

brewfters & bakers

bocheris and cokis

For þese arn men on þis molde

þat moſte harm worchen

To þe pore peple

þat þerelmele biggen

For þei punnyfchen þe peple

þrynylich & ofte

þei richen þoru; regraterie

& rentes hem biggen

With þat þe pore peple

ſhuld put in her wombe

For toke þei on truly

þei tymbred not fo hie

Ne bouȝte non bargages

be ȝe Full Certeyne.

14. MS. in Corpus Christi College, Oxford. 15. Br. Mus. VII. Harl. 6041, fol. 10. 1430 —
(No. 201.) *On thin vellum. Crodeley type.*

Meȝres with here Macerys

þat mecnys been be-twene

þe kyng & þe Comouns

to kepen wel þe lawys

& punnyſchyn vpon pylory

& on pynunge stolis

þe weberes & bakeſterys

& bocheres & Cookys

For þe are men vpon mookte

þat meſt harm wirche

To þe poore peple

þat þerel-meel hyggyn

& poysene þe peple

þrynyly & ſofte

þei richen þoru; regratrye

& rentys hem byggyn

with þat þe pore peple

sholde pytte in here wombe

þei tooke þei on trewly

þei tyzmbred not so hyȝe

Ne bowhte no bargayn

be þe fulle ſerteyn.

Meȝres and mayſtres /

þij þat ben meneue dwellyn

Betwene þe kyng and þe comyns /

to kepe þe lawes

As to punnyſchen on pileries /

and on pynunge stolis

Breweris and bakers /

bocheris and cokis

For þese arn men of þise molde /

þat moſt harme worchip

To þe pore peple þat /

þerel mel biggeth

For þei poysone þe peple /

þrynyly wel ofte

And riſen vp þoru; regratrye /

and rentis hem biggen

Of þat þe pore peple /

ſchuld put in here wombe

For toke he but trewly /

he tymbred nat so hye

Ne bouȝte non bargages /

be ȝe wel certayn.

16. Oxford VII. Digby 145, fol. 15, on paper, late 15th century. Exhibits a mixture of the Vernon and Whitaker types.

Mayers & masters
& thay that bene meane.
Betwene the kyng & the commen
to kepe the lawes
As to pomische on pylory
& on pynnyng stoles
Brewars & bakars
bochers and cokis
For thay arn men on this molde
To the pore people
that parcelmele beggyn
For thay poyson the people
privylich well ofte
And rychen through regraterye
& rentis hem byen
Of that the pore people
schuld putt in her wombe
For toke thay not vntrewly
thay tymberid not so hie
Ne bowghte no burgages
be ye well certeyne.

17. MS. Caius Coll. Camb. (No. 201).
paper, 16th century. Transcript
from edition of 1561.

Mayres and maifters
that meanes be betwene
The king & the common
to kepe the lawes
To punyse on pylunies
and pynnyng stoles
Brufters and bakefters
bouchers and cokes
For thefe ar men on this mould
yat most harme worketh
To the pore people
that percell-meale bigge¹
For they poyfon the people
privily and ofte
They richen through regratry
& rentes hem biggen²
With that the pore people
fould put in her wombes
For tooke they all truly
they tymbrid not fo high
Ne bought no burgages
be ye full certen.

¹ Printed ed. "byghe." ² Printed ed. "byghen."

On 18. Univ. Libr. Camb. V. (Gg. 4. 31). On paper,
xvi. century. Writing bad and faulty.
Crowley type.

meynes & maces
that meynes be betwene
the kyng & the communes
to kepe the lawes
to punysshen on pylloyres
& pynnyng ftoles
brewfters & baksters
bochers & kokes
for thes are men on thys mold
yat most hvrte worchen
to the pore people
that percellmeyle beggen
for they poyfen the poeple
prynyliche & oft
they ryten through regratrye
& rentes them byggen
with that ye poere poeple
flvld pvtt In theyre wombes
For tooke they not vntrevely
they tymbred not fo hie
ne bought no burgagys
by ye certeyne.

¶ 3ut mede þat maide.
þe meir sche bi-souhte
Boþe schereus and sergauntz;
and swiche as lawes kepen
To punnische on pilaries.
and in penyng stoles
As bakers and brueres.
bocheres and cokes
For þese men don most harm.
to þe mene people
Rechen þorw regratrie.
and rentes hem biggen

¶ For token þei treweli.
þei stieden nouzt so hiȝe
And bouzten hem no burgages.
þe þe wel sure
þei haue no pite on þe pore people.
þat parclmele biggen
þaw þei take hem untidi þing.
no tresoun þei hit holden
And þaw þei fulle nouzt ful.
þat for þe lawe is selde
þei gripen þei-fore as grete.
as for þe grete truþe.

3ut Mede myldeliche
þe meyre hure bysoulte
Bothe shereus and serjiauns
and suche as kepeþ lawes
To punyshen on pillories
and on pynyng stoles
As bakers and brewers
bouchers & cokes
For þees men doþ most harme
to þe mene people
Richen þorw regratrie
and rentes hem byggen
Whit þat þe poure puple
sholde putten in hure womben
For toke þey on triveliche
they tymbrid nat so heye
Noþr bouhten hem burgages
þe ȝe ful certayn.
Thei have no puteye of þe puple
þat parcel mele mote biggen
Thauh þei take hem untydy þyng
þei hold it no treson
And þauh þei fulle nat ful
þat for lawe yseelde
He gripeþ þr for as grete
as for þe grete treuthe.

(*There are yet 25 more long lines following these before reaching the line which in Wright's text succeeds "Be ye ful certeyne."*)

3et mede myldely
mayrys by souhte
Boþe schereuus & seriauntys
and suche as kepyþ lawes
To punefchen upon pyleryes
& pennyng stoles
Ase bakers & brewers
bochers & cokys
For þees men don most harm
to þe mene people
Ryche men þourgh regratrye
& rentys hem biggen
Wyþ þat þe poure puple
scholde putte yn here wombes
For tok þey on trewly
þey timbred nouzt so hyȝe
Noþer bouzten burgagys
þeo ȝeo ful certain.

22. B. Mus. VI. *Harl.* 2376 (fol. 13, back),
? ab. 1430. *Whitaker.*

3it mede myldely :
þe mayr hyre by-souzt
Boþ scherefis & seriauntes :
& hem þat kepeþ lawes
Some punysshcheþ op-on pileryes :
& on pynyng stoles
As bakers & brewers :
bouchers & koukes
For þes men doþ most harm :
to þe comen peple
Rycheþ þorow regnatorye :
& rentes nem bygges
With þat þe powre peple :
scholde put in here wombe
For hy touke so vntruely :
hy tymbred nouþ so hycþe
Some bouzte burgages :
be 3e ful certayne
þo haneþ no pyte of þe peple :
þat *pareel* mele mote biggen
þan hy takeþ hem vn-tydy þyng :
hy hold it no treson
& þaw hy fyllle nouzt ful :
þat for þe lawe ys seled
he gyypeþ þerfore as grete :
as for þe riȝt truþe.

23. Oxford IV. *MS. Digby* 102, fol. 3.
(*Wants beginning.*)

Sut mede the mayre
myldeliche sche by-souhte
Boþe Shyreues and Seriauntȝ
and suche as kepeth lawes
To puneschen v3pen pylories
and uppon pynyng stoles
As bakeres and brewers
bocheres and cokes
For thyse men don most harm
to the mene peple
Ryehen thorw regnatorye
and rentes hem biggeth
With that the pore peple
sholde putte in here wombes
For tok they on trewly
they tymbrede nat so heye
Ne bouhte noue burgligages
be 3e ful certeyn.

24. Oxford V. *MS. Laud* 656, fol. 29.
Whitaker.

3ut mede myldelic
þe mere 3o bysouzt
boþ schereues & seriauns
& suche as kepeþ lawes
To punyschen on pillories
& on pynyng stoles
As bakers and brewers
bouchers and cokes
For þes men doþ most harme
to þe mene peple
Richen þroz regnaterie
and rentes hem biggen
With þat þe pore peple
scholde puten in here women¹
For toke þey on trewelic
þei tymbred nouzt so heye
Noþer bozten burgages
be 3e ful certayn.
¹ *Sic.*

25. Trin. Coll. Dublin; MS. D. 4. 1. On
vellum. xv. century. *Whitaker type*.

And mede myldely
þe meyre scho by-sowte
Bothe schereues and sergans
and suche as kepeþ lawes
To punyschen on pylors
and on pynnyngstoles
As bakeres and brewers
bocheres and kokes
For þes men doþ most harm
to þe mene people
Rechen throw regraterye
and rentes hem buggen
With þat þe poere people
schold putten *in* here wombe
For tok þei on trewly
þey tymbred nat so hye
Nowþer bowten borgages
be 3e ful certayn
They have no pite on þe people
þat *percelmel* mot buggen
þauh þei take hem on-tydyng þing
no treson þei holden hit
And þauh þei Ful not ful
þat for lawe is selced
he gryppoþ þerfore as grete
as for þe grete trewþe.

26. Oxford VI. MS. Digby, 171. On *vellum*.
Imperfect at beginning and end.
Whitaker type.

3ut mede myldely
marie heo by-souþ
Boþe schereues and seriauns
and fuche as kepeþ lawes
To punyfschen vpon þe pilories
and on pynnyngstoles
As bakeres and braweres
bochours and cokes
For þese men doþ most harm
to þe mene people
Richen þourþ regraterie
and rentes hem biggen
wiþ þat þe poure people
schulde putten *in* here wombe
For toke þei trawely
þey tymbred not so hey;
Noþer bouþten borgages
heo 3ee fulcertayn.

27. Univ. Libr. Camb. III. (Ff. 5. 35). *Begeius*
fol. 49, back; fol. 105—112 lost. *Early*.
xv. century. *Whitaker type*.

But 3it mede myldely
þe meyr heo befoynte
boþe schereues & seriauntes
and fuche as kepeþ lawes
to punyfsche on pilories
& on pynnyng stoles
bakere & brewers
bocheres & cokes
for þese doth most harm
to þe commune people
richen þurw regraterye
& rentes hem biggeth
with þat þe pore people
scholde putte *in* here wombe
for toke þei al trewly
þei tymbred nat so hye
noþer bigge burgages
be 3e ful certayn.

28. MS. in Corpus Christi College, Cambridge
(No. 293). *Middle of the 15th century (?)*
Whitaker type.

3ut men feholde leue mede
& do þat reform aʃkup
Boþe fehereues & feriaunties
& fwiche as kepun lawes
To punchen on piloryus
& pynnyng ftoles
As bakeres & breucres
bocheres & kokus
For þefe men dop moʃt harm
to þe comune people

Ryche þornȝ regytereye
rentes hem buggun
With þat þe pore people
feholde putte in here wombe
For toke þey fo trewly
þey tymbred nat fo hyc
Noper boghte burgagus
be 3e ful certayn.

JOHN CHILDS AND SON, PRINTERS.

29. Br. Mus. VIII. *Bibl. Reg.* 18 B. xvii.
(fol. 24, back), after 1500? *Whitaker.*
Contains the "Crede."

Yet mede myldliely.
the mayre she be-sought
bothe sheyref and *sergans.*
and such that kepeth lawes
to punyshen on pylloreyes.
& on pynnyng stoles
As bakers and brewers.
Bochers and Cokes
for these are men on this mowlde
that moste harm woorketh
for they pey to the poore people
that persell meele bughie
for they poyson the people
pryvely and ofte
They riehen¹ thorough regratry.
and rentis hem biggen
with that the pore people.
shulde putten in her wombes
for toke they on² trewly.
they tymbreden nougth so hyc
neyther boughten no³ burgages.
be ye full certeyne.

¹ Illegible; but written over by a later hand.

² Altered to *all* by a later hand.

³ *no* in a later hand.

The Vision of William

concerning

Piers Plowman,

TOGETHER WITH

Vita de Dowel, Dobet, et Dobest,

Secundum Wit et Resour,

BY WILLIAM LANGLAND.

(1362 A.D.)

EDITED FROM THE "VERNON" MS., COLLATED WITH MS. R. 3. 14. IN THE
LIBRARY OF TRINITY COLLEGE, CAMBRIDGE, MSS. HARL. 875 & 6041,
THE MS. IN UNIVERSITY COLLEGE, OXFORD, MS. DOUCE 323, &c.

BY THE

REV. WALTER W. SKEAT, M.A.,

LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE.

THE "VERNON" TEXT; OR TEXT A.

LONDON:

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

MDCCLXVII.

CONTENTS

	PAGE
INTRODUCTION	iii
PREFACE I. § 1. Numerous MSS. of "Piers Plowman." § 2. The three forms of it. § 3. The earliest form. § 4. Descrip- tion of MSS.: i. MS. V; ii. MS. H; iii. MS. T; iv. MS. U; v. MS. H ₂ ; vi. MS. D; vii. MS. A; viii. Lincoln's Inn MS.; ix. Harl. 3954; x. Digby 145. § 5. Discussion of the extent of the early MSS. § 6. The exact point of their termi- nation. § 7. <i>Unique</i> lines found in MS. U. § 8. Method of printing the text. § 9. The foot-notes. § 10. Alliterative Verse. § 11. Date of the poem. § 12. Author's name and life. § 13. Argument of the poem	xii
PROLOGUE TO PIERS PLOWMAN (109 lines)	1
PASSUS I. (185 lines)	7
PASSUS II. (212 lines)	17
PASSUS III. (282 lines)	28
PASSUS IV. (158 lines)	43
PASSUS V. (263 lines)	52
PASSUS VI. (126 lines)	67
PASSUS VII. (311 lines)	74
PASSUS VIII. (187 lines)	92
PASSUS IX., OR PROLOGUE TO DOWEL (118 lines)	103
PASSUS X., OR PASSUS I. OF DOWEL (213 lines)	110
PASSUS XI., OR PASSUS II. OF DOWEL (303 lines)	122
CRITICAL NOTES	137
GENERAL COMPARISON OF TEXTS A AND B	156



INTRODUCTION.

HAVING more than once been asked the question—"What *is* Piers Plowman?"—it occurs to me that it will be useful to many readers to have this question answered for them in a few words. Many persons, even scholars and antiquaries, have loosely used the title *Piers Plowman* as though it were the *name of an author*, instead of remembering that it is the name or subject of a poem; it would be a mistake exactly similar to this, to attribute the "Pilgrim's Progress" to *Christian*. But the author's name is Langland, probably William Langland, and the name of his poem is—The Vision of William concerning Piers Plowman, which has been more briefly expressed as—The Vision of Piers Plowman. But this shorter title is most misleading; so few apprehend the fact that the word *of* in this case is a translation of the Latin *de*, and not the sign of the genitive case; and the confusion has been made far worse by the circumstance that there is another and distinct poem, by another author, the name of which is "Pierce Ploughman's Crede," or "The Crede of Pierce Ploughman," in which the word "of" *is* the sign of the genitive case. If the reader will only bear in mind these two uses of the word *of*, he need never go wrong in this matter. Having thus cleared the way by this preliminary explanation, the whole matter may be briefly stated thus. A poet of the reign of Edward the Third, of whom scarcely anything is known but the name (and even that is uncertain), wrote a poem in alliterative verse which he threw into the form of several successive visions; in *one* of these he describes his favourite ideal character—Piers¹—and in course of time

¹ The character of Piers, in its highest form of development, is identified by Langland with that of Christ the Saviour—"Petrus est Christus."

the name was used as a common title for the whole series of them. His vivid descriptions and earnest language caused the poem to be very popular, and the fertile imagination of the author induced him to rewrite the whole poem twice over, so that what may fairly be called three editions of it still exist in manuscript. The first or earliest of these is given in this volume, and is of great interest.¹ It is the scarcest of the three, and yet sufficiently common; the whole number of MSS. of the poem being very large. The poem—in all its shapes—abounds with passages which we could ill afford to lose; the vivid truthfulness of its delineations of the life and manners of our forefathers has been often praised, and it is difficult to praise it too highly. “Everywhere it gives flesh and blood to its abstractions by the most vigorous directness of familiar detail, so that every truth might, if possible, go home, even by the cold hearth-stone of the hungriest and most desolate of the poor, to whom its words of a wise sympathy might be recited.”² As indicating the true temper and feelings of the English mind in the fourteenth century, it is worth volumes of history; and the student who is desirous of understanding this period aright cannot possibly neglect Langland and Chaucer. Strangely too, and fortunately, these two authors are, in a great measure, each the supplement of the other. Chaucer describes the rich much more fully than the poor, and shews the holiday-making, cheerful, genial phase of English life; but Langland pictures the homely poor in their ill-fed, hard-working condition, battling against hunger, famine, injustice, oppression, and all the stern realities and hardships that tried them as gold is tried in the fire. Chaucer’s satire often raises a good-humoured laugh; but Langland’s is that of a man who is constrained to speak out all the bitter truth, and it is as earnest as is the cry of an injured man who appeals to heaven for vengeance. Each, in his own way, is equally admirable, and worthy to be honoured by all who prize highly the English character and our own dear native land. There is a danger that some who take up “Piers Plow-

¹ In particular, Passus X. and XI. contain much that has *never been printed before*.

² Professor Morley, *English Writers*, vol. 1, p. 758; see also p. 775. The reader will also find some most valuable remarks upon Langland’s poem in Dean Milman’s *History of Latin Christianity*.

man" may be at first somewhat repelled by the allegorical form of it, or by an apparent archaism of language,¹ and some passages are sufficiently abstruse to require a little thought and care to be taken before one can seize their full meaning; but there are few books that so thoroughly repay a little painstaking consideration, and, when once the spirit of the poem is fully entered into, it is found to be replete with interest and instruction. The reader who does not throw it aside *at first* will hardly do so afterwards; and so it must ever be with the works of a true poet, when once the mind is attuned to his thoughts and feelings. Such, then, is "Piers Plowman," a poem written with as intense an earnestness and as untiring a search after truth—which is the ever-recurring burden of it—as any in the English language.

The extreme earnestness of the author and the obvious truthfulness and blunt honesty of his character are in themselves attractive and lend a value to all he utters, even when he is evolving a theory or wanders into abstract questions of theological speculation. But we are the more pleased when we perceive, as we very soon do, that he is evidently of a *practical* turn of mind, and loves best to exercise his shrewd English common sense upon topics of every-day interest. How often does the student of history grow weary of mere accounts of battles and sieges and the long series of plunders and outrages revenged by other plunders and outrages which require to be again revenged in their turn, and so on without end, and long to get an insight into the inner every-day life of the people, their dress, their diet, their wages, their strikes, and all the minor details which picture to us what manner of men they really were! And it is in such a poem as the present that we find all this, and find it, too, not

¹ To acquire a *thorough* knowledge of old English is, indeed, almost the work of a lifetime. But *some* familiarity with it, enough to enable one to understand a large portion of our early literature, may be picked up in a few weeks—almost in a few days. It is amazing to find what a bugbear "old English" is to many Englishmen; they look upon it as harder to learn than Chinese. Yet any one who will take the trouble to master one or two of the Canterbury Tales has the key to much of the wealth of our early English literature; and the man who will *not* take the trouble to do this deserves to be guided by guesswork rather than by evidence in his notions of English grammar; as he probably will be.

merely hinted at or presupposed, but sketched out vividly and to the life by a master-hand. That this is really the case might be shewn by numberless quotations, but the reader will probably prefer to see a few good instances of it only, that he may be tempted to find out more for himself.

To plunge at once *in medias res*. Here is the interior of a beer-house in the time of Edward the Third, and a description of the company therein.¹

“ Cisse the sutor’s² wife · sat on the bench,
 Wat the warrener · and his wife both,
 Tomkin the tinker · and twain of his knaves,
 Hick the hackney-man · and Hogg the neelder,³
 Clarice of Cook’s lane · and the clerk of the church,
 Sir Piers of Pridie · and Pernel of Flanders,
 Daw the ditcher · and a dozen other.
 A ribibour,⁴ a rattoner⁵ · a raker of chepe,⁶
 A roper, a reding-king⁷ · and Rose the disher,
 Godfrey of Garlickshire · and Griffin the Welsh,
 And of upholders a heap · early by the morrow
 Give the Glutton with good will · good ale to hausel.
 Then Clement the Cobbler · cast off his cloak,
 And at the new fair · he laid it to sell ;
 And Hick the ostler · hit⁸ his hood after,
 And bade Bet the butcher · be on his *side*.
 There were chapmen chosen · the *ware to appraise* ;
 Whoso had the hood · should have [some] amends.
 They rise up rapely⁹ · and rowned¹⁰ together,
Appraising the pennyworths · and parted [them] by themselves.
 There were oaths a heap · *whoever them* heard !
 They could not, *for* their conscience · accord to-gether,

In these extracts, I have modernized the spelling, and where words are printed in italics, have slightly altered the language. Words between brackets are insertions of my own. With such slight changes how easy the language becomes ! The first extract is a passage of *unusual* difficulty.

² Needle-seller. ³ ribibe-player. ⁴ rat-catcher. ⁵ a vagrant chapman.

⁶ one of a certain class of feudal retainers. ⁷ Here used in the sense of “ cast.”

⁸ rapidly, in a hurry.

⁹ whispered, buzzed.

Till Robin the roper · was red ¹ to arise,
 And named for a numpire · that no debate *were*.
 Then Hick the ostler · had the cloak,
 In covenant that Clement · should the cup fill
 And have Hick's hood—the ostler's · and hold himself *paid* ;
 And he that repented rathest ² · should arise thereafter,
 And greet Sir glutton · with a gallon of ale.
 There was laughing and lotering ³ · and ‘let go the cup ;’
 Bargains and beverages · began to arise,
 And [they] sat so till evensong · and sung some while,
 Till Glutton had gulpèd · a gallon and a gill,” &c.—V. 158—191.

Not so unlike modern English common life—these “bargains and beverages,” and the “oaths a heap !”

Mark, on the other hand, how our author praises temperance.

“Eat not, I hote ⁴ thee · till hunger thee take,
 And send thee some of his sauce · to savour thee the better.
 Keep some till supper time · and sit thou not too long ;
 Arise up ere appetite · hath eaten his fill ;
 Let not Sir Surfeit · sit at thy board.
 And if thou diet thee thus · I dare lay both my ears,
 That Physic shall his furred hood · for his food sell,
 And eke his cloak of Calabre · with knobs of gold,
 And be fain, by my faith ! his physic to *leave*,
 And learn to labour with land · lest livelihood fail.”

VII. 248—259.

That is, if men were only temperate and consented to diet themselves, doctors would have to turn farm-labourers to get a living ! A lesson as valuable as it is true, and men are nearly as far off as ever from learning it.

Or suppose, again, that we would know somewhat as to the diet of the poor. Here is the explicit statement of it.

“‘I have no penny,’ quoth Piers · ‘pullets to buy,
 Neither geese nor grice ⁵ · but two green cheeses,

¹ told, bidden.

⁴ bid.

² soonest.

³ badinage, “chaffing.”

⁵ pigs.

And a few curds and cream · and a therf¹ cake,
 And a loaf of beaus and bran · baked for my children.
 And I say, by my soul ! · I have no salt bacon,
 Nor no cokeneys,² by Christ · collops to make.
 But I have porets³ and parsley · and many cole⁴-plants,
 And eke a cow, and a calf · and a cart-mare
 To draw afield the dung · while the drought lasteth.
 By this livelihood must I live · till Lammas time,
 By that, I hope to have · harvest in my croft,
 Then may I dight thy dinner · as thee *best* liketh.
 All the poor people · peas cods fetched,
 Baked beans in bread · they brought in their laps,
 Chibolles, chief meat⁵ (?) · and ripe cherries many,
 And proffered Piers this present · *therewith* to please Hunger.”

VII. 267—282.

This bread made of beans is the same, I suppose, as the horses and dogs ate :—

“ With hounds’ bread and horse-bread · hold up their hearts ! ”

VII. 203.

This was all very palatable when wages were low, but as soon as the poor got higher wages, as they did at harvest time, nothing would serve them but the finest wheat-bread, and the best and brownest ale ; none of your “ half-penny ale ” then, or “ penny ale ” either.

“ Labourers that have no land · to live on but their hands,
 Deign not to dine a-day · [on] a-night-old worts,
 May no penny-ale them *please* · nor no piece of bacon,
But only fresh flesh · or else fried fish,
 Both “ chaud ” and “ plus-chaud ” · *against* chilling of their maw !
Except he be highly hired · else will he chide,
 That he was a workman wrought · [he will] warie the time,⁶
 And curse *deeply* the king · and all his council after,
 Such laws to *make* · labourers to chasten.”—VII. 295—302.

¹ unleavened.

² lean fowls.

³ a kind of leek.

⁴ cabbage.

⁵ What is “ chief mete ” ? Another reading is “ kernels,” or else “ chervils ” (Wright), and another “ chest-nuts.” *Chibolles* are leeks.

⁶ curse the hour.

Langland is peculiarly at home when he adopts a satirical vein, and I select the following among many instances of it. He describes how the king made up his mind to punish Falschood, Guile, and Liar, if he could possibly catch hold of them, whereon the three delinquents made off as fast as they could, and could meet with no kindly reception but with the friars, the pardoners, and cheating tradesmen. No one else would have anything to do with them!

“Then Falschood for fear · fled to the friars ;
 And Guile doth him to go ¹ · aghast for to die,
 But merchants met with him · and made him abide,
 Besought him in their shops · to sell their ware,
 Apparelled him as a 'prentice · the people to serve.
 Lightly Liar · leapt away thence,
 Lurking through lanes · to-lugged ² *by* many.
 He *was* nowhere welcome · for his many tales,
 But *everywhere* hunted · and hote to truss.³
 Pardoners had pity · and put him to house,
 Washed him and wrung him · and wound him in clouts,
 And sent him on Sundays · with seals to churches,
 And [he] gave pardon for pence · pound-mele ⁴ aboute,” &c.

· II. 186—198.

Not that the pardoners were quite allowed to monopolize Liar; the quack-doctors and grocers wanted to press him into their service just as much.

Still better is the poet's indignant reproof of the pert boys who think to shew off their cleverness by scoffing at God and His just ways.

“Now is each boy bold · brothels ⁵ and others,
 To talk of the Trinity · to be holden a sire,
 And findeth forth fancies · our faith to impair,
 And eke defameth the Father · that us all made,
 And *talks* against the clergy · crabbed words.
 ‘Why would God our Saviour · suffer such a worm
 In such a wrong wise · the woman to beguile ?

¹ prepares himself to depart.

² lugged about, teased.

³ bidden to pack.

⁴ by whole pounds at a time.

⁵ reprobates.

Both hir husband and she · to hell through him went,
 And their seed for that sin · the same woe *suffer* ?'
 Such motives they move · these masters in their glory,
 And make men misbelieve · that muse on their words."

XI. 61—69.

But to pick out all the interesting passages would be to transcribe half the poem; and I may refer the reader to the Preface following—pp. xxxiii., xxxiv., and xxxviii.—for further remarks on the character of the work and of its author, and to pp. xxxix.—xliii. for an "argument" of the whole of the earliest version. I now merely add one more extract, in quite a different strain, which is especially interesting as indicating the dawn of the Reformation, and which (towards the end) is hardly less distinctly and vigorously put than it would have been by Luther himself.

" Now hath the pope power · pardon to grant,
 For people without penance · to pass *into* joy.
 This is a leaf of our belief · as lettered men *teach* us,

Quodcunque ligaveris super terram, erit ligatum et in cœlis.

And so I believe leally · (our Lord forbid it else !)

That pardon and penance · and prayers do save
 Souls that have sinned · seven *times* deadly.

But to trust to Triennials · truly, me thinketh,
 Is not so *sure* for the soul · certes, as Do-well.

Wherefore I rede¹ you, rinks² · that rich be on earth,
 Upon trust of your treasure · triennials to have,

Be ye never the bolder · to break the ten hests ;
 And, namely, ye mayors · and ye master judges,

(That have the wealth of the world · *and* wise men are holden),
 To purchase *you* pardons · and the pope's bulls !

At the dreadful day of doom · *when* the dead shall arise,
 And come all before Christ · and accounts yield [Him],

How thou leddest thy life · and His law keptest,

What thou diddest day by day · the doom will³ rehearse.

¹ advise.

² men.

³ Here I have omitted "þe" = for thee, as relates to thee.

A pack full of pardon there · with Provincials' letters,
 Though thou be found in Fraternity · among the Four Orders,
 And have indulgence doubled · but ¹ Do-well thee help.
 I *would* give for thy pardon · *not* one pie's ² heel !
Wherefore I counsel all Christians · to cry Christ mercy,
 And Mary his mother · to be mean ³ between,
 That God give us grace · ere we go hence,
 Such works to work · while that we are here,
 That, after our death-day · Do-well [may] rehearse
 That at the Day of Doom · we did as He hight⁴."

Passus VIII., ll. 160—187.

¹ unless.

² magpie's ?

³ mediator.

⁴ commanded; omitting "us," as in MS. T.

PREFACE I.

TEXT A.

§ 1. THE MSS. of "Piers Plowman" are indeed numerous. Extracts from *twenty-nine* have already been exhibited in my tract published for the E. E. T. S. in 1866. Besides these, I have seen or heard of several others, viz. a second MS. at Dublin, two belonging to Lord Ashburnham,¹ one in the library of Lincoln's Inn, two among the Douce MSS. at Oxford (numbered 104 and 323), MS. Ashmol. No. 1468, one in the possession of H. Yates Thompson, Esq., of Liverpool, and a fragment of four leaves only (but of a fair text), in MS. Lansdowne 398, fol. 77.² In MSS. Additional (B. M.), 6399, there is a piece called "Langland, commentary on his Piers Plowman," but it is only a fragment of about three leaves in a modern hand. I feel sure there are yet more in various parts of the country, many probably in private hands, and I should be much obliged for any information concerning them. I have to thank Lord Ashburnham and H. Yates Thompson, Esq., for the kind way in which they have assisted me, by sending me transcripts of the passage printed in the "Extracts," and for further information concerning their MSS.

§ 2. The poem takes no less than *five* different shapes, but *two* of these are merely owing to differences of arrangement made by the scribes; and there are really no more than *three* forms of it. Before discussing these, I shall give to them the following names, for distinct-

¹ One of these seems to have belonged to Dr Adam Clarke; but Dr Clarke had *two*. Where is the other?

² I think Sir Thos. Phillipps has two other MSS., besides the one from which Whitaker printed his edition.

ness' sake. Those of the *first* or *earliest* form I shall speak of as being of Type A, or of the "Vernon" type, because the best example of it is furnished by the *Vernon* MS. at Oxford; those of the *second* or *next earliest* form belong to Type B, or the "Crowley" type, so named because the earliest printed edition was taken from one of these, and was printed by *Robert Crowley* in 1550;¹ those of the *latest* form belong to Type C, or the "Whitaker" type, of which only one has ever been printed, viz. by Dr Whitaker, in 1813. It will also be convenient to speak of *Text A*, *Text B*, and *Text C*, meaning by these the texts which I am now editing; thus *Text A* means the text given in the present volume, the text of the best MS. of the *Vernon* type. The present preface, for the most part, concerns MSS. of this type only.

§ 3. Of this earliest and most interesting form of the poem very little seems to have been hitherto known. The only reference to it in Mr Wright's preface to his edition is where he tells us that "a few readings are added from a second MS. in Trinity College Library (R. 3. 14)," of which more presently; and he speaks of only "two classes" of MSS. But in Warton's *Hist. of Engl. Poetry*, vol. 2, appendix, p. 482, is the following noteworthy passage. "Among the Harley MSS. there is a fragment of this poem written upon vellum (No. 875),² of an equally early date with *Vespasian B. xvi.*,³ and in a character nearly resembling it. Unhappily this fragment extends only to the 151st line of the 8th *passus*, nor is it free from lacunæ even thus far.⁴ Our loss is however in some measure repaired—perhaps wholly so⁵—by the preservation of a transcript on paper, in the same collection (No. 6041), which, though considerably younger, and somewhat modernized in its orthography, exhibits a much more correct⁶

¹ The excellent edition by Mr Wright exhibits this form of the poem.

² Described below; see description of MS. No. III.

³ This MS. is very old and very good; but it belongs to Type C; I can find nothing better of its kind, and shall therefore probably use it to form *Text C*.

⁴ Some leaves are lost; but there are no other lacunæ, except such as it has in common with Harl. 6041 and all the MSS. of the earliest type.

⁵ What would Warton have said had he seen some of the MSS. described below! In particular, MS. T closely resembles the one he is here speaking of, but is *far better*.

⁶ It is sometimes *less* correct; as the reader may see for himself.

and intelligible text. *From this manuscript it is evident, that another and a third version was once in circulation; and if the first draught of the poem be still in existence, it is here perhaps that we must look for it.* For in this, the narrative is considerably *shortened*, many passages of a decidedly *episodic cast*—such as the tale of the cat and the rats, and the character of Wrath—are wholly *omitted*; others, which in the later versions are given with *considerable detail* of circumstance, are here but *slightly sketched*; and though *evidently the text-book* of Dr Whitaker's and Crowley's versions, it may be said to agree with *neither*, but to alternate between the ancient and modern printed copies." ¹ The italics are mine, intended to draw attention to the truth and importance of the above note, in which most of the characteristics of the early MSS. are so well hit off. I would add further that (as the reader will soon see), we now know of many more MSS. of this type; that we have abundant evidence of its being really the first and original draught of the poem, that Type B is obviously derived from it almost wholly by amplification and addition, and preserves nearly the same order in the narrative, even where C wanders away from both; and that (which greatly helps the argument) the Latin quotations occurring in A are much fewer than those found in the corresponding parts of B and C, even when all allowance is made for the amplification of the story. More than this, such Latin quotations as *do* occur in A are nearly all from the Bible, and chiefly from the more familiar parts of it, the Psalms and the Gospels; in the later texts, they have a wider range. It is also to be noted that the oldest and best MS. yet found, the Vernon MS., belongs to the earliest type. But the great feature of MSS. of the A type is this, that they do not extend beyond eleven passus. They contain considerably less than *one half*, perhaps not much more than *a third* of the whole poem. As there is, in the case of three of them, an apparent contradiction to this, this point will be best discussed after the MSS. have been fully described; and, to make the matter clear as briefly as possible, I here at once enter on the description of all the MSS. of this class with which I am acquainted.

¹ He means, between Crowley's and Whitaker's copies. To "alternate" is scarcely the right word; it is *far* closer to the former of these than the latter. Still, it sometimes comes closer to the latter in a few points.

§ 4. DESCRIPTION OF THE MSS.

I. Vernon MS. ; denoted throughout this volume by the letter V, and used to form Text A.¹ Its date is about 1370—1380. This MS. is indeed a noble and an admirable one. Its immense size, and the beauty of the vellum, of the writing, and of the illuminated letters have long since attracted notice, and it has already been made considerable use of by editors, and several extracts from it are in print. It would be a good deed to print it all, and it will receive considerable attention from our Society. It has received the name of “Sowlehele,” as containing things useful for the *soul's health* ; and the name is a good one : the poems and treatises in it, which are very numerous, being chiefly of a religious cast. On a square slip, pasted inside the cover, are the words, somewhat defaced, “Bibliotheca Bodleianæ Dono dedit Edvardus Vernon Armiger olim ex col. Trin. in hac universitate Superioris ordinis Commensalis in nupero bello civili a partibus regijs strenue propugnabat Militum tribu[nus].” It contains considerably more than 400 large leaves, each containing two columns, and each column, when written without breaks, contains about 80 lines.² The “Piers Plowman” occupies but a small space in it, beginning at fol. 394 *b*, col. 2, and ending with fol. 401 *b*, taking up just 28 columns and a half. The initial letters, denoted in this volume by large capitals, are illuminated in gold and colours. The Passus are not numbered, but are denoted by leaving a blank line above them, and these divisions exactly agree with those of the other MSS. of the same type. The poem is written in long lines, as here printed, and each line is divided into two by a metrical dot, here denoted by an inverted full stop, indicating a pause of the voice, such as is often equivalent to a comma in punctuation, but which must sometimes be disregarded as a punctuating mark, just as we sometimes so disregard a colon in the Prayer-book version of the Psalms. Besides these dots, it has others occasionally inserted, as, for instance, after *me* in l. 2, after *beo-heold* in l. 13, *dich* (l. 16), *feld* (l. 17), *worchinge* (l. 18), &c. These also have reference to the pauses in

¹ In the “Parallel Extracts” it is numbered 1.

² For some account of the MS. see the description of it by J. O. Halliwell, Esq., published by J. R. Smith, 1848.

recitation, and subdivide the half-verses into quarter-verses ; but they are introduced so sparingly, upon the whole, that I have omitted them, as only tending to confuse. The word *I* is always followed by a point, as (I.), and the word *and* (.and.) has a point both before and after it ; these slight peculiarities I have not preserved. In other respects, however, it has been very faithfully followed, its capital letters preserved, and all expansions of contractions marked by the use of *italics*.¹ The paragraph marks (¶) are, in the MS., painted red and blue alternately. Among the illuminated letters we often meet with the *thorn-letter* (þ), but never a capital ȝ. This is owing to the illuminator, who has made a capital Y more than once where a small ȝ can be detected as having been written to tell him what to do.

This MS. was taken for the *text*, not solely because it is the oldest and best written, but also because a careful collation of it with the rest has shewn that its readings are, on the whole, better than those of any other. It seems to me to be the best known MS. of “Piers Plowman” *in every respect*. Still, it is not perfect. It is a peculiar difficulty, in writing out alliterative poems, to avoid missing a line. This is easily ascertained by mere practice in transcription, and I have especially noticed that hardly any MS. of “Piers Plowman” is free from this defect. It very frequently happens that the missing lines are most obviously needed to complete the sense. On this account, and also because it is best to shew *every* line that can be found in the early MSS., lines have been inserted from other MSS. wherever they occur. Only one or two bad ones have been relegated to the foot-notes. The reader will observe how very few of these extra lines there are, after all, and how *very closely* all the MSS. of

¹ Much trouble has been saved me by the extreme correctness of the transcript made for me by Mr Geo. Parker, of Rose Hill, Oxford, to whom I am much indebted ; as also to Mr E. Brock, who assisted me in the collation of the Text with the Harleian MSS. But I have not omitted to compare either the transcript or the proof-sheets with the MS. throughout, and both of these again with the extracts from this poem so lately printed in Mr Morris's “Specimens of Early English Poetry.” That there are a few (unimportant) variations of spelling between his text and mine I am aware ; and I have ascertained that mine is, in such instances, correct. Much pains has been bestowed upon the present text, and I think the printer's errors in it cannot but be very few. That whatever do occur are utterly unimportant, I am most fully confident.

Type A agree together in their general contents, their differences being chiefly verbal. The text has also been emended by help of the other MSS. where it seemed to need it; the amended word being inserted between square brackets, and account of it rendered in the foot-notes. In a *very* few cases, a word occurring in MS. V has been suppressed in the text, notice being of course given of this in the foot-notes.

The MS. has but one great defect. It is, that a single leaf has been cut out of it with a sharp knife, the extreme inner edge of the leaf being still visible. Most unfortunately, this leaf is the *very one* which contains the concluding portion of the last Passus; so that we cannot certainly say how it ended. At the same time, it is very evident that it never contained much *beyond* these eleven Passus, for a leaf can only contain 320 lines at most, and there are about 140 lines lost from the eleventh Passus, which would very nearly fill up the one side of the leaf. But the poem which follows "Piers Plowman" has lost its beginning, so that the contents of this leaf can be nearly accounted for.¹ The abundance of my materials has enabled me to remedy this defect in a great measure, by giving the missing portion of the poem from MS. T, with collations from four others.

II. MS. Harl. 875, denoted in this volume by the letter H; of early date, about 1400.²

This valuable MS. is the one alluded to by Warton. It is of vellum, and consists of 21 leaves only (size, about 10 inches by 6½), with about 40 lines to the page. One leaf, the 17th, is lost, and it is imperfect at the end, terminating at l. 144 of Passus VIII. I greatly doubt if it ever went further than the end of this Passus, as will be shewn presently, in discussing the probable point of termination of the

¹ I have not succeeded in finding out *how much* of the succeeding poem is lost. It seems to be on the subject of Joseph (of Arimathea?) and is written in alliterative verse; but the verses are run together, so that the folio begins in the middle of a line, thus:

. . . sire, he seis · and sonenday is nowē;
And þei lenden of þe toun · and leuen hit þere."

Mr Halliwell's description is here wrong; he calls the piece succeeding "Piers Plowman," *Judas and Pilate*; but the beginning of this poem—"Judas was a lupur brid"—is on fol. 404 *verso*. β, not, as he says, on fol. 403 *recto*. α.

² Numbered 7 in the "Parallel Extracts."

MSS. of this type. This MS. is, in general, very close to the "Vernon," and pairs off with it better than any other does, as will soon appear by studying the foot-notes. It contains additional lines occasionally, and seems to be the *fullest* of the series. It is therefore very useful for completing the sense, in passages that seem incomplete. It may be, however, that a few of these extra lines are spurious; at any rate, the two long parentheses, Pass. II. ll. 136—139, and ll. 141—143, are very awkward, and seem peculiar to this MS. It has been collated with the text throughout as far as it goes, and all its important variations of reading will be found in the foot-notes, and the proof-sheets have been compared with the MS.

III. MS. in Trinity College, Cambridge, marked R. 3. 14, denoted in this volume by T; date, near the beginning of the fifteenth century.¹

This is a very remarkable and valuable MS., and has been used to complete the text, at the end of Passus XI. It contains 72 written leaves of vellum, containing about 42 to 46 lines on a page; the size of each page being $11\frac{1}{2}$ by $6\frac{1}{2}$ inches. On the fly-leaf preceding the poem is a coloured drawing, with the motto "God spede þe plouȝ & sende us korne I-now." A copy of this drawing is given, as a frontispiece, in Mr Wright's edition of the poem. The volume contains the *whole* of "Piers Plowman," but this has only been achieved by fitting on a part of a MS. of Type C to the earlier text. There would be nothing remarkable in this were it not that the same peculiarity occurs in two other MSS.² Hence arises the question—Are the texts A and C merely *joined* in all three MSS.; or is it that Text A was originally completed by what was afterwards the latter part of Text C? The latter supposition is altogether out of the question, as will be seen in the sequel, and hence we are sure that the texts are *joined*; and, indeed, on closer inspection, the signs of junction become obvious. The system of division into Passus and of numbering the Passus is *not the same* in A and C; and this furnishes an easy test; for the former part of this MS. follows the A-text system, the latter the C-text system; and, as a necessary consequence, we find that the

¹ Numbered 11 in the "Parallel Extracts."

² Both described below, and numbered V and X.

numbering of the *Passus* is all wrong at the point of junction. At this point we find written *Passus tercius de dowel*,¹ and only eighteen lines below comes the title *Passus secundus de dobet*;² the next *Passus* has no title, but the next after that is *Passus quartus de dowel*; after which the numbering is more consistent and regular. The insertion of the title *Passus tercius de dowel* above what is really the mere end of a *Passus* shews that at this point the junction was made;³ and it is at this very point that the Douce and Ashmolean MSS. (D and A) break off. The texts are, however, joined exactly at the right place, which was easily done merely by looking for the quotation *Brevis oracio penetrat celum*, which forms an excellent catchword. To remove, however, all doubts in the reader's mind, it is proper to add that, though the junction of the two texts has been effected as well perhaps as it could have been effected, there are certain differences of arrangement of the subject-matter in texts A and C, which interfere with the continuousness of the story, so that the patching becomes at once obvious upon comparison. Briefly, *external* evidence indicates that two quite different texts are here joined, and the *internal* evidence proves it, as I think, beyond a doubt.

This is the best place to note that this MS. abounds with tags at the end of words, which some would consider as equivalent to a final *e*. I am not myself of this opinion (at any rate as regards this MS. in particular); but, that they may not be disregarded, I have printed an italic *e* wherever they occur. Such a spelling as "life" seems, however, inferior to "lif."

The MS. has been collated with the text down to the point where it is itself used to complete the text. Having had ready access to it at all times, the proof-sheets have been compared with it several times over.

IV. MS. belonging to University College, Oxford, denoted in this volume by U; date, the early part of the fifteenth century.⁴

¹ The seventeen lines with this title belong to *Passus II. of Do-wel*, which, however, the scribe ought to have reckoned as *Passus I.*, according to the method he adopts farther on.

² *Dobet* is a mere error for *dowel*; this is consistent then with the scribe's subsequent way of numbering, which differs from that in Dr Whitaker's edition.

³ See description of MS. No. X.

⁴ Numbered 10 in the "Parallel Extracts."

Besides "Piers Plowman," it contains many pieces in Latin. The English portion comes first, and consists of 31 vellum leaves, followed by 5 on paper; the size of the page is about 8 inches by 6, and each page contains about 33 lines. The 3rd leaf is missing. It is an important and valuable MS., especially from its evident independence of the rest, agreeing sometimes with one and sometimes with another, sometimes even with none, yet corroborating them in the main. It must have been copied from an older and imperfect one, or still more probably, from *two* others, some of the leaves in which were out of place. Hence some of its text is most absurdly transposed, and takes the following order. From the beginning it is regular down to Passus II. l. 25, which is immediately followed (on the same page) by Passus VII. ll. 71—213, and then returns to l. 182 of Passus I., the last four lines of Passus I. and some twenty lines of Passus II. occurring *twice over*. It then goes on down to Passus VII. l. 70, when the passage which has already occurred is omitted. The vellum portion is better than the paper, and apparently by an earlier hand, though both are of the earliest type. The paper portion begins with "But honysche hym as an hound & hote hym go þennes" (Passus XI. l. 48), and is of less value, and its readings less to be relied on. Still, it has been collated with the text throughout, and repeatedly compared with the proof-sheets.

V. MS. Harl. 6041; denoted hereafter by the symbol H₂; date, scarcely earlier than 1450.¹ This is the MS. to which Warton has drawn attention in the passage above quoted, and his conjecture, that it belongs to the earliest class, is perfectly right. Yet it is but a poor one, compared with the four already mentioned. It is on paper (size, about 9 inches by 6), and the writing is loose and not very careful; mistakes are not unfrequent. On fol. 96 *b* we find the note, "This boke perteynet to my dAne william holyngborne." Several leaves are partly torn out. It is remarkably close to MS. T; and, hence, after collating it closely with the text from the beginning down to l. 146 of Passus II., I ceased doing so; finding that it is, practically, little else than an inferior duplicate of T, and may be neglected without much loss. Yet it has occasionally been consulted in difficult

¹ Numbered 15 in the "Parallel Extracts."

passages, and readings from it will be found here and there throughout the book. It was especially useful for collation throughout the last portion of Passus XI. It resembles T also in its being a mixture of types A and C; the point of junction is the same, but the only indication of it is that, seventeen lines lower down, there is a marginal note, “*primus passus deficit hic*,” which, seeing that *Passus tercius* is in question, is a mark of confusion as well as of deficiency.

VI. MS. Douce 323; denoted hereafter by D. This is in a comparatively late hand (about 1480?), clearly written upon paper, each leaf about 11 inches by 8, with a very wide margin, about 31 lines to the page. *Contents.* fol. 1—101. A history of England, printed by Wynkyn de Worde, 1515. folio, under the title of “*Fructus Temporum.*” Begins—“In the noble lande of Surrye;” ends—“withoute eny chalange of eny man. Amen. Deo gracias.” Fol. 102—140 a; “*Piers Plowman;*” begins—“In A somer sesoun,” &c.; ends—

“Percen *with* a pater noster þe palycs of heuene
 With-oute penaunce at here partyng in-to heye blysse.
 Now of þis litel book y haue makyd an ende,
 Goddis blessing mote he haue þat drinke wil me sende.
Explicit liber petri plouman.”

Fol. 140 b—159 b. The Abbey of the Holy Ghost, with a drawing of the Abbey on fol. 159 b. Fols. 160—167. Sir Ypoteyce, beginning “Alle þat will of wysdom lere;” ending—“And þankeþ god al his wille;” (imperfect?). This MS. follows T rather closely, but is full of gross blunders. On this account, after collating with Passus I.—IV., I desisted, finding that it only tended to choke the foot-notes with inferior readings. But it was useful again for the latter part of Passus XI.

VII. MS. Ashmole 1468; denoted by A. Imperfect, on paper, of no very early date, and has many corrupt readings. It begins at Passus I. l. 142, and ends with the line—

“*Withoute penauns at here partyng into þe blisse of heuyn. Amen.*
 Amen. Amen.”

A few Latin quotations are scribbled below, which have occurred

in Piers Plowman. Very little use has been made of this, as it seems an inferior MS. ; yet it furnished a few good readings at the end of Passus XI.

The above are the only MSS. of which I have made use ; but there are others of Type A ; viz. the following ones :

VIII. MS. in the library of Lincoln's Inn ; date, about 1450 ? It contains—1. Part of Le Beau Desconus ; 2. Merlin ; 3. Alexander ; 4. Bellum Trojanum ; 5. Piers Plowman, and is incomplete at the beginning and end. See Hunter's "Three Catalogues," p. 399.

The Piers Plowman is contained in 17 leaves, containing about 52 or 53 lines in a page. It is imperfect, and the last page is much defaced, rubbed, and discoloured ; the last words on the page that can be traced are . . . bischopis lettres . . . ; i. e. about 20 lines from the end of Passus VIII., and only some 14 lines beyond the point where H ends ; probably neither of them ever went further than the end of this Passus, i. e. than the end of the Vision of Piers Plowman, *properly so called*. On comparing a transcript of a considerable number of lines kindly made for me by Mr. Furnivall, I found that the text has been much corrupted by the scribe, and that to collate it would only fill the foot-notes with false readings, except in places where the text is sufficiently ascertained without it. The corruptions are due to an inordinate love of alliteration, so that a new word is often incorrectly put for an old one for the mere sake of getting a *fourth* word in the line beginning with the rime-letter, contrary to the rules of an alliterative verse, which does not *require* this, but on the contrary seeks, *as a rule*, to avoid it.¹ Hence we get such lines as,

"Went wyde into þis worlde wondres to *wayte*," (l. 4) ;

"Vndur a brod banke by a borne *brymme*," (l. 8) ;

"I sagh a tour on a tofte treowliche *ytymbred*," (l. 14).

The scribe has made yet one more mistake ; he sometimes separates the line into two half-lines, each alliterative in itself ; as,

"In abite as an hermyte, vu-worthy of werkes," (l. 3).

"For to seche seynt Iame & rerykes² at rome, (l. 47).

¹ Of course, *some* lines of this form are genuine ; and notably l. 1, in which nearly *all* the MSS. of all types agree.

² *Sic* ; an error for *relykes*.

Careful examination of the MS. shews, in fact, that it is best dismissed.

There are yet two more MSS., which though not *strictly* agreeing with those of the earliest type, are yet mere modifications of it; they are a little amplified, yet much less full than Text B. I also consider them here, because but little further use will be made of them.

IX. MS. Harl. 3954; date about 1420.¹ The “Piers Plowman” extends from fol. 92 to fol. 123 *b*. The MS. is on vellum; and the pages are of a peculiar shape, about 11 inches long by a little less than 6 inches wide; each page contains about 40 lines. It has some very peculiar spellings, as *qvat* for *what*, and *xal* for *shall*, which are marks of an East-Midland dialect. At the beginning, it follows Type B, giving a long prologue which contains the “story of the rats,” but it omits many passages which occur in such MSS., and, towards the end, approaches Type A. I do not consider it of much value, and believe it to be frequently corrupted. The concluding lines are noteworthy, and illustrate the above remark. They should be compared with the concluding lines in this volume.

Ben non rathere I-rauysched fro the ryth beleue
 þan arn þese grete clerkys þat know many bokys;
 Ben non sonere I-sauyd, non saddere of concyens
 þan pore puple as plowmeñ, & pasturers of bestys,
 Sawerys & sowerys & sweche leude Iottys;
 For þei lenyn as þei be leryd, & oþer-wyse nouth,
 Musyn in no materes but holdyn þe ryth be-leue.
 He þat redyth þis book & ryth haue it in mende,
 Preyit for pers þe plowmans soule,
 With a pater-noster to þe paleys of heuene,
 With-outyn gret penans at hys partynge to comyn to blys.

Explicit tractus de perys plowman, q. herū² (?); Qui cum patre & spiritu sancto viuit et regnat per omnia secula seculorum. Amen.

These lines are a sad jumble, and the “praying for pers þe plowmans soule” is particularly out of place, as Piers is not the *author* of

¹ Numbered 9 in the “Parallel Extracts.”

² i. e. “quoth herun,” I suppose, intimating that Herun was the scribe’s name.

the poem, but the *subject* of it ; and it is clear that the author had always in his mind the resemblance of his Piers Plowman to Christ. This is shewn, curiously enough, by the Latin colophon, where the *Qui* certainly refers to *perys plowman*, and as certainly means Christ himself and no other. This MS. may be now dismissed without more words.

X. MS. Digby 145 ; late 15th century, on paper.¹ This is but a poor copy, and is a mixture of texts. The early part of it is, like the last one, an amplification of Text A ; the latter part follows Text C. The junction is effected, as in MSS. III. and V., at the quotation *Brevis oracio penetrat celum* ; and it is worth noting how the preceding line has been altered about, shewing the scribe's difficulty. This line runs,

“ without penaunce at her partyng * into hye blisse,”

but is “cooked” in four ways. It has “&” prefixed to it in the margin ; it has “passyn” written over it at the mark * ; it is followed by “Amen” with a stroke through it ; and also by “P. III. de (!) dowell” partly erased, the *dowell* alone being distinctly legible. I have made no use of this MS. and do not think it worth much attention.

§ 5. DISCUSSION OF THE EXTENT OF THE EARLY MSS.

It will now be readily apparent what strong grounds we have for supposing that the early draught of the poem contained no more than *eleven* Passus. For of these 10 MSS., *none* go any further ;² although an attempt has been made in three of them, Nos. III., V., and X., to supplement them by help of MSS. of Type C ; which attempt, however, failed in two respects, viz. through the difficulty of reconciling the two ways of numbering the Passus, and the difficulty of making the story continuous, owing to the different ways in which the subject-matter is arranged in the two types. But one point of great importance must now be noticed. The whole poem is called “Piers Plowman” only by a certain latitude of phrase, and the Passus have been in this volume numbered from I. to XI. merely as a

¹ Numbered 16 in the “Parallel Extracts.”

² With one remarkable exception, discussed in § 7.

matter of convenience. Strictly speaking, this is *incorrect*. There are really *two* poems, each perfectly distinct from the other, with different titles, and separate prologues. The first has for its true title, "The Vision of William concerning Piers the Plowman;" the second is—"Vita de Do-wel, Do-bet, et Do-best."¹ Each poem is complete in itself, and the concluding passages of each are wrought with peculiar care with a view to giving them such completeness, by stating, at the end of each, the result which in each case the author wished to bring out strongly. The only connection between them is that the second is a sort of continuation of the first, and supposes that the dreamer, not being wholly satisfied with the first result of his inquiries, sets out once more to renew and extend them. It is a mark of the later forms of the poems that the distinction between them is less heeded, as though the author had accepted the necessity of their being written and considered as *one*. This is very clearly shewn by the titles of the different Passus in the A-type MSS. In none of them is there any title to the Prologue to the first poem, but the succeeding Passus are numbered from I. to VIII. in MSS. T, H, U, H₂, and D, except where a title is occasionally lost, or where (once only in H) it is miswritten. But the Prologue to "Dowel, &c." has the following titles :

Incipit hic dowel . dobet . and dobest V ;

Explicit hic visio willelmi de Petro de Plouzman : Eciam incipit vita de do-wel do-bet et do-best, *secundum wyt et resoun* T ;

Explicit hic visio willelmi de petro plowman, Et hic incipit dowel dobet et dobest *secundum wit et resoun* U ;

Explicit hic visio willelmi de petro the plouzman ; Eciam incipit uita de dowel and dobest, *secundum wit et reson* H₂ ;

Vita de Dowel Dobet and Dobest *secundum wyt and resoun* D.

The last two Passus are called *Passus primus* (and *secundus*) *de dowel, &c.*, in T and H₂, and the same in U, omitting the *&c.* In D the former of them has the very significant title, *Primus passus in secundo libro*.

Hence it appears that there is here no thought of reckoning in

¹ Or, in full, "Vita de dowel, dobet, et dobest, secundum wit et resoun." It is also called, "The Vision of the same concerning Dowel, Dobet, and Dobest."

the *Passus* of Dowel as being any part of Piers Plowman, as was afterwards done in MSS. of the later types, especially in the one printed by Mr Wright, where we find such titles as *Passus Decimus de Visione, et Secundus de Dowel*, and the like.¹ It follows that the numbering of the last three *Passus* in this volume as IX., X., and XI. is quite incorrect in theory, but of course the advantages of it in practice (especially in constructing a glossarial index) are so obvious as to outweigh all other considerations.

§ 6. Two points then are established: (1.) that our MSS. of this type have but eleven *Passus*, and (2.) that the first eight of these, with their prologue, belong to Piers Plowman, the last three to the *Vita de Dowel*. It should further be noted that the exact point of termination is clearly indicated by the Douce and Ashmolean MSS., and by MS. Harl. 3954, and there is every probability that the Vernon MS. terminated here also. But the Lincoln's Inn MS. and Harl. 875 do not go nearly so far, and it is a significant circumstance that they just stop short of the end of "Piers Plowman," properly so called. Considering this, and remembering how often MSS. have just their last leaf wanting, I think it exceedingly likely that they never contained the "*Vita de Dowel*" at any time; another slight indication of the real distinctness of the two poems.

§ 7. But there is one strange exception. Perhaps the reader may have noticed how careful I have been to say nothing as to where the University College MS. (U, No. IV.) terminates. This is because any previous mention of it would have tended greatly to confusion. If the reader will turn to the end of the "Critical Notes," he will see 18 lines printed *in extenso* which form the beginning of a "*Passus tercius de dowel*," and continue the poem *beyond* the last line of the other texts. These 18 lines are a puzzle; as far as I can ascertain, they are *unique*, and resemble nothing in *any other MS. whatsoever*.² They do not agree with either Text B or C. What then can be made of them? I can only offer the suggestion, either that they were added by some person not the author of the poem (though they are very

¹ Of course, this is yet one more proof that Type A is older than Type B.

² Should this statement be wrong, I should be much obliged by having a corresponding passage pointed out to me. The eleventh line seems to answer to the first line of *Passus Undecimus* in Text B; see Wright's edition, vol. i. p. 202.

much in his manner), who attempted a continuation of it ; or else that the author himself began a continuation which he afterwards abandoned, betaking himself first to an expansion of the part already written, and afterwards adding thereto a continuation different to the one he at first contemplated. The latter supposition seems to me very probable ; especially as there must have been a little more of this Passus, and yet not much more. The MS. has here lost two leaves, or four pages, so that the utmost that is lost is probably not more than 112 lines, as there are 28 lines to the page. Supposing we were to add 112 to 19, we should get 131 lines, a fair average length for a Passus, thus giving *three* Passus to “Dowel” instead of *two*. And some of these lines may have been used again.

§ 8. METHOD OF PRINTING THE TEXT.

This has been already in a great measure explained in describing the Vernon MS. ; see § 4. I. The text is mainly from that MS., but has additional lines and emendations inserted between square brackets. The concluding portion of the last Passus is from MS. T ; see § 4. III. On a careful consideration of Mr Wright’s arguments for printing the poem in *short* or *half*-lines, I am not convinced by them. There is no MS. authority for any such practice, *all* early English alliterative poems (at any rate after the time of Edward II.) being written in long lines invariably. Certainly, the metre was imitated from the Anglo-Saxon poems of Beowulf and Cædmon, and *those* were written in short lines ; but it is a question of chronology, and to recur to the Anglo-Saxon method is an anachronism. For the same reason, the arrangement of the lines in Layamon has little to do with it, as that belongs to the reign of Richard I. or John. The argument that the use of the dots in the middle of the lines by the scribes is a clear indication that each line was really made up of *two*, quite falls through on examination. For the scribes were very careless about the insertion of these dots, and MSS. of “Piers Plowman” in which they are preserved throughout are rare, but those in which they are wholly neglected very numerous. In the 10 MSS. above described, the metrical point is carefully preserved in *only one*, viz. the *Vernon* ; and it is some proof of the value of MS. T that it is

often *preserved* throughout whole pages, though in other pages it does not appear. In none of the rest does it appear at all, save very rarely. The Latin verses which appear in the prologue of Text B are *not* in short rimed lines, but are *long* lines, or Leonine verses, i. e. hexameters and pentameters, and should be printed,

Sum rex, sum princeps, neutrum fortasse deinceps, &c.

But the discussion of which way is the more correct is not very material; the practical question is, which is the more convenient. Mr Wright did well in adopting the method that suited his purpose best, and for a like reason I have adopted the system of printing in long lines, viz. because it renders the poem uniform with the “Early English Alliterative Poems” and the “Morte Arthur.” At the same time, I by all means advocate the retention of the metrical dot, as greatly helping the reader to perceive the rhythm; which was, after all, the real reason for its use.

The lines of each Passus are numbered separately; the great convenience of this will appear hereafter, when the different texts come to be compared. But I have not reckoned in the Latin quotations as counting for lines, except where they are designedly thrown into the shape of alliterative verses. For these quotations are sometimes written in the margin of a MS., or are merely indicated by their first few words, added at the beginning or ending of a line; and a modern poet would print them as foot-notes. If reference to them is to be made, they may be indicated by the number of the line preceding them. When they are not reckoned in, this is pointed out by their being “set back.” For the punctuation of the text I am, of course, responsible.

§ 9. METHOD OF PRINTING THE FOOT-NOTES.

The MSS. T, H, and U have been collated throughout as far as they go. MS. D has been collated throughout the Prologue, Pass. I.—IV., and part of Pass. VI. and Pass. XI.; MS. H₂ from the beginning to Pass. II. l. 146 (with *occasional* references to it throughout the poem), and throughout Passus IX., X., and XI. The Ashmolean MS. furnished a couple of good readings in Pass. XI. The foot-notes will be very readily understood; they exhibit in

general the variations of the other MSS. from the text. Thus the foot-note at l. 20 of the Prologue—*and pleiden hem]* pleizede TUD. *hem ful]* but H.—simply shews the substitution in TUD of the *one* word *pleizede* for the *three* words of the text; and that, in H, the last part of the line is of the form “and pleiden but seldene,” though not perhaps with *exactly* that spelling. In quoting from TUD at once, I mean that the spelling of the MS. *first mentioned* (in this case MS. T) is given, and that U and D differ from it but very slightly. The real readings are—*pleizede* T; *pleiden* U; *pleyed* D. To have given *all* such variations of spelling would have been impossible, and would have caused more trouble and expense than printing all these texts at full length. But I have endeavoured to give *all useful* information by noting down the various spellings of unusual or noteworthy words, even when the differences are but slight; thus, at l. 40 will be found the various spellings of *eden* = went; at l. 52 those of *lobres* = lubbers or loobies, though even here I did not consider it worth while to note that MS. U uses a *y* for an *i*, and spells the word *lobyes*. Again, a good deal of space has been saved by not noticing the use of *ac* for *but*, and *vice versâ*; these words are used indiscriminately as equivalent ones in several of the MSS. A few other slight variations of a similar kind have been left unnoticed. Where a reading is obviously absurd, the mark (!) has been appended to it; and some few absurd readings in the Douce MS. have been passed over with the sole remark, “D is corrupt.” The expansions of contractions are generally marked by italics; but in a few common words this has not been done. The metrical dots are inserted in the lines quoted at length in the notes, for the reader’s convenience; they do not, in general, occur in the MSS. It will sometimes happen that the reader, if he tries (by help of the foot-notes) to reproduce the line as it stands in any given MS., as e. g. in MS. T, will find that he produces a line which is obviously absurd. But I cannot help that; the scribe of MS. T ought to have known better, but he did not. The object, throughout, has been to crowd into the foot-notes as much information as possible, so that the amount of *additional* information which might be gained from a perusal of the MSS. themselves should be the smallest possible, and that they may be found to

be well represented in print as far as need be. From a conviction that all such information, if not accurately rendered, is simply valueless, great care has been taken in revising the proof-sheets, which are, I hope, free from material faults.

§ 10. A FEW WORDS ON ALLITERATIVE VERSE:

I hope to give, in a later volume, a tolerably full account of alliterative verse. Meanwhile, I would refer the reader to my note on the metre of "Morte Arthure," prefixed to Mr Perry's edition of that poem, for a brief account of it. It is a metre in which the number of actual syllables is not much regarded, but where all depends on the occurrence of four (or sometimes five) strongly accented syllables in each line. Of these, two should be in the *second* section of the verse, and two (or three) in the *first*. The strongest accent should generally fall on the first strongly-accented syllable in the second section, and the initial letter of that syllable is called the *rime-letter*, and the strongly-accented syllables of the first section should begin with the same letter, or be *alliterated* with it. It is a metre peculiarly fitted for recitation, and addressed, almost more than any other, to the *ear*, and one the *swing* of which is very easily caught. Believing that a plain and easily-understood example of it in modern language is really a better guide to it than precise rules, I quote the following, pointed after the same manner as in "Piers Plowman."

“Lightly down-leaping · he loosens his helmet ;
 Lightly down-leaping · he lappeth the cool wave :
 He feels that his forces · wax faint, as he drinketh ;
 He slumbers and sleeps · as he sinks on the boulders.
 He rests on his rock-bed · naught recking, for ages ;
 His head, with his hoar locks · still heaves with its breathing.
 When flameth and flasheth · the flare of the lightning,
 When rustle the rain-drops · and rolleth the thunder,
 Lo ! Harold the hero · still handles his sword-hilt,
 Seeking to seize it · tho' sunk in his slumber.”¹

Any one who can perceive the rhythm of these lines (and it is not

¹ See "Songs and Ballads of Umland," by the Rev. W. W. Skeat, p. 304. I quote this literally *faute de mieux*, not knowing where else to find an example ; and I quote

very easy to miss it), has a key to a right scansion of *Piers Plowman*; it being remembered that in this poem also, as in Chaucer, many final *e*'s, &c., must be pronounced *fully*; which a modern reader is very apt to overlook. The first line is, e. g.

In a somer sesun · whon softe was þe sonnè,
 where *sonnè* is a dissyllable. Yet even if this be disregarded, and the language partly modernized, the first four lines of the poem remain very fair lines still, and have a distinct and obvious melody in them; as thus—

In a summer season · when soft was the sun,
 I shop me into a shroud · a sheep¹ as I were,
 In habit of an hermit · unholy of works,
 Went I wide in this world · wonders to hear.

§ II. DATE OF THE POEM.

We are indebted to Tyrwhitt for having pointed out that the "Southwestern wind on a Saturday at even" mentioned near the beginning of *Passus V.* refers to the storm of wind which occurred on Jan. 15, 1362, which day was a Saturday.² There may have been more than one Saturday marked by a furious tempest, but the remark is rendered almost certainly true by observing that other indications in the poem point nearly to the same date, especially the allusion to the treaty of Bretigny in 1360, and to Edward's wars in Normandy;³ as also the mention of the "pestilence," no doubt that of 1361.⁴ These things put together leave no doubt that Tyrwhitt is right, and as the "wind" is spoken of as being something very recent, the true

only these lines, because the preceding ones are, some of them, less regular. I believe that this rhythm, in the hands of a poet of true genius, might be found capable of great things, and far more worthy of cultivation than are "barbarous hexameters."

¹ Mr Morris explains "scheep" by *shepherd*; and "schepherde" is the reading of Text C.

² "A. D. M.CCC.LXII.—xv die Januarii, circa horam vesperarum, ventus vehemens notus Australis Africus tantâ rabie erupit, &c.;" quoted by Tyrwhitt (in a note to the Advertisement of his Glossary to Chaucer), from the Continuator of Adam Murimuth, p. 115; Cf. P. Pl., Pass. V. l. 14.

³ Pass. III. 182; see Fabyan's Chronicles, p. 470.

⁴ Pass. V. 13. There were *three* great pestilences, in 1348, 1361-2, and 1369; clearly, the *second* one is meant.

date of the poem is doubtless 1362. But *how much* was then written? Not all certainly, possibly only the Vision of Piers Plowman, i. e. only the first eight Passus. The first few lines of the Vita de Dowel seem to imply that there was a *short* interval between the two poems, i. e. if we take them literally, and I can see no reason why we should not. This would assign the early part of 1362 as the date of the former poem, and the end of the same year or the beginning of 1363 as the date of Dowel. In all probability, the expansion of the poem into the form it assumes in Text B was not immediately begun, and it would necessarily take some time and deliberation to render it nearly three times as long as at first, and to multiply the number of Latin quotations by *seven*. The latter fact, in particular, implies some considerable time spent in study. Now such a consideration as this seems to me altogether to remove a chronological difficulty which has hitherto been a puzzle. It is, that the mention of John Chichester as mayor of London¹ contradicts the date 1362, inasmuch as he was not mayor till the year 1369. But observe, that this mention of him does not occur in any MS. of the A-type, so that the contradiction ceases to exist if we suppose the later Passus of the *second* version of the poem not to have been composed till after 1370;² perhaps, indeed, not till 1375 or 1376, if we observe that

¹ Fabyan says John Chycheester, goldsmith, was sheriff of London in 1358-9, and mayor in 1368-9.

² Our author seems to be a year wrong; he says,

“A thousand and thre hundred · twies thretty and ten.”

MS. Laud 581. Pass. XIII. (Text B.)

Nearly all other MSS. read “twies *twenty* and ten;” which is *not alliterative*. I do not see why Mr Wright is so dissatisfied with this date, and assumes Stowe to be wrong because, in his Survey of London, p. 159, he has the passage—“Moreover, in the 44. of Edward the third, John Chichester being maior of London, I read in the Visions of Pierce Plowman, a book so called, as followeth. There was a careful commune when no cart came to towne with baked bread from Stratford : tho gan beggers weepe, and workemen were agast, a little this will be thought long in the date of our Drite, in a drie Averell, a thousand and three hundred *twise thirtie and ten, &c.*” He thinks Stowe may have altered the date, because the “drye Aprill” must mean the drought of 1351 mentioned by Fabyan, and that Chichester may have been mayor more than once. But the same Fabyan gives a list of mayors, and makes Chichester mayor once only, in 1368-9. I think it more likely that there were two “dry Aprils.” Stowe does not stand alone in his reckoning. Bale gives the date 1369; so does Wood (Hist. and Antiq. Univ. Oxon. l. ii. p.

the language used in referring to this circumstance is such as we should use in speaking of a thing that happened five or six years ago rather than recently. To this supposition I can see no objection; and I therefore propose the theory that we should refer the first 8 Passus of Text A to the early part of 1362; the Vita de Dowel, in its short and original form, to the end of 1362 or the beginning of 1363; and the revision of the whole poem, and expansion of it into its second shape, to about 1376.¹ The *second* revision of it, and its alteration into the *third* form, may have been four or five years later still. It seems to be in the natural order of things that a poem, originally struck off in perhaps no long time, should afterwards have been elaborated with much care and diligence when its popularity was well established. That most of the additional matter in both the later forms of the poem was by Langland himself I have little doubt; his style is very peculiar, and many of the subsequently interpolated passages are the very best of the whole. It is easy to say that others may have added to it; but the question is, who *could* have done so? There were not two Langlands, surely; and though there are other (anonymous) alliterative poems of considerable merit, such as, for instance, "William of Palerne,"² I greatly doubt if they reach the high standard of poetical power which is conspicuous in Piers Plowman. Conspicuous, that is, after some study; for his phraseology is, at first, difficult to follow, and there are some words which are very unfamiliar to all but those who are fairly well versed in the language of the period; and hence it has come to pass, as it would seem, that though this poem has often been very highly praised—more praised, perhaps, than read—the author has still had but scanty justice done to him. At a first perusal, the poem, though often striking, seems

107); and so does Buchanan (*De Scriptoribus Scotis*. MS. Bibl. Univ. Edin.). Mr Wright's difficulty arose from supposing that the poem was written *all at once*; whereas Langland almost expressly states the contrary (Text B. xiii. 3).

¹ Tyrwhitt says, "Indeed, from the mention of the kitten in the tale of the Rattons, I should suspect that the author wrote at the *very end* of the reign of Edward III., when *Richard was become heir-apparent*;" Chaucer; Essay, &c., note 57. With this I entirely agree.

² Otherwise called, "William and the Werwolf," but it is only a translation of *Guillaume de Palerne*. The poem on the "Deposition of Richard II." (Wright's Political Poems, vol. i. p. 368) is the only one in Langland's style.

rather heavy, upon the whole, and somewhat wearisome ; but when some insight is gained into it, it becomes more pleasing and attractive, and its *power* and *truth* become more apparent. The astonishing vigour and force of the language begins to dawn upon one, and a greater familiarity with it continually increases our admiration. Continual re-perusal of it proves a constant source of pleasure and of profit, and it is not too much to say that when we speak of the great poets of England, of Chaucer, Spenser, Shakespeare, and Milton, there are few who better deserve to be named together with these than one whose very name we scarcely know, the author of “The Vision of Piers Plowman”—WILLIAM LANGLAND.

§ 12. THE AUTHOR'S NAME AND LIFE.

I have just spoken of the author's name as being probably William Langland. That his surname was Langland, Langelande, Langlond, or Longland (it is spelt all ways) seems to be generally agreed. His Christian name has been given as John, Robert, and William. The first of these seems to have been a mere guess of Stowe's (*Ann.* p. 238), who speaks of John Malverne, Fellow of Oriel College, in Oxford, as having “made and finished his book, entitled, the Visions of Peers Plowman,” in 1342 ; where, besides assigning an obviously wrong date, he seems to attribute the book to the wrong author. Bale has the following passage, containing all that is known of the author's life. “Robertus Langelande, sacerdos, ut apparet,¹ natus in comitatu Salopiæ, in villa vulgò dicta Mortymers Clibery, in terra lutea, octavo à Malvern's montibus milliario fuit. Num tamen eo in loco, incondito et ægresti, in bonis litteris ad maturam ætatem usque informatus fuit, certò adfirmare non possum. Ut neque, an Oxonij aut Cantabrigiæ illis insudaverit ; quum apud eorum locorum magistros, studia præcipuè vigerent. Illud veruntamen liquidò constat, eum fuisse ex primis Joannis Wiclevi discipulis unum, atque in spiritus fervore, contra apertas papistarum blasphemias adversus Deum et ejus Christum, sub amœnis coloribus et typis edidisse in sermone Anglico pium opus, ac bonorum virorum lectione

¹ I do not think it at all clear that he was a priest ; on the contrary, one would glean from the poem that he was a married man, and therefore *not* a priest.

dignum, quod vocabat *Visionem Petri Aratoris, lib. 1. In westico tempore cum sol caleret.*¹ Nihil aliud ab ipso editum novi. In hoc opere condito, præter similitudines varias et jucundas, propheticè plura prædixit,² quæ nostris diebus impleri vidimus. Complevit suum opus anno domini 1369, dum Joannes Cicestrius Londini prætor esset." Balei, Script. Illustr. majoris Britannicæ. Cent. vi. p. 474. Basileæ, apud Oporinum, 1559.

Meagre, indeed, is this account, and obviously gleaned, for the most part, from the poem itself. The same information is repeated in a piece of writing inside the cover of Lord Ashburnham's MS. cxxx. "Robertus Langlande, natus in comitatu Salopie in villa Mortimers Clybery in the Clayland and within viij miles of Malvern hills, scripsit piers ploughman, li. 1. In somer season, &c." This is in the handwriting of John Bale, and is no new testimony. David Buchanan also calls him "Robertus Langland," but claims him as a Scotchman, and a Benedictine monk of Aberdeen, which is out of the question.³ For all this, I prefer to suppose that his name was really William. Bale's testimony only takes us back to the sixteenth century, but Sir F. Madden found a note in a hand of the fifteenth century in one of the Dublin MSS. to this effect,—“Memorandum, quod Stacy de Rokayle, pater *Willielmi de Langlond*, qui Stacius fuit generosus, et morabatur in Schiptone under Whicwode,⁴ tenens domiui le Spenser in comitatu Oxon., *qui predictus Willielmus fecit librum qui vocatur Perys Ploughman.*” Still more to the purpose are the numerous titles found in the MSS. themselves, where the name *Willielmus* or *Willielmus* occurs again and again,⁵ in MSS. of every class. Tyrwhitt notes this in the case of MS. Vesp. B xvi., and quotes the line (verse 5 of Pass. 2), “And sayde, *Wille*, slepest thou,” &c., where other MSS. have “sone.”⁶ But I would rely yet more on l. 118 of Pass. IX.,

“Oure *Wille* wolde I-witen · zif wit coupe hym techen.”

¹ A translation of l. 1 of the Prologue.

² He refers to the prophecy about the abbot of Abingdon. Text B. Passus X.

³ Wright's Piers Plowman, pref. p. ix.

⁴ Shipton-under-Wychwood, 4 miles N.N.E. of Burford, Oxon.

⁵ See three examples of it quoted in § 5, p. xxv.

⁶ See Pass. I. l. 5; cf. VIII. 43.

The phrase "oure Wille" is exactly the colloquial way of speaking of a friend or relation which may be heard any day in Shropshire still, as I can well testify, having been called "our Wat" many a time in former days; and it seems to me so utterly unlikely that a man would use a feigned name whilst he was speaking of himself in so familiar a manner. Hence the balance of evidence seems to me in favour of the name William Langland, and we may perhaps further accept the probability that he was born at Cleobury Mortimer, in Shropshire, whilst it is certain that he was familiar enough with Malvern hills, and that he composed the first part of his poem there.¹ He probably afterwards resided a time in London, as he states in the opening lines of Passus VI. (Text C), and was there perhaps "when Chichester was mayor." It is an open question whether he was a monk and unmarried, or whether his wife Kitte and his daughter Calote² were real personages. The latter supposition seems to me so very much the more natural that I do not see why it should not be adopted. I can see no reason why we should think that the author is always trying to deceive us about himself; and certainly, Langland is the last man one would suspect of not speaking everything straight out. The opening passage of Passus VI. (Text C)³ contains many hints which we need not suppose untrue. He has been supposed a monk because of his learning, but his own simple account seems only to mean that he was well educated, probably in a monastery.

"When i yong was, quod I · many 3er hennes,
 Mi fader and my frendes · founden me to scole
 Til i wiste withturli · what holi writ bi-menede
 And what is best for þe bodi · as þe bok telleþ,"⁴ &c.

In the same passage he calls himself a *clerk*, though he has only just mentioned Kitte his wife, so that *clerk* here means no more than a scholar. In another passage he seems to speak of himself as being 45 years old,

"I have folwed thee, in feith !

This fyve and fourty wynter," (ed. Wright, p. 228).

¹ Prol. l. 8; Passus VIII. 130.

² Kitte is mentioned twice at least; see Wright's ed. p. 395 and p. 514.

³ Quoted in Wright's ed. vol. ii. p. 514.

⁴ Text C; Passus VI. 35.

but the requirements of alliteration are such that no stress can be laid upon this. If true, it would go far to shew that some time probably elapsed before he shaped Text A into Text B. It is in itself quite probable; for, if he wrote the "story of the rattons" in 1376¹ (which seems extremely probable from the very significant quotation "*Ve terre ubi puer rex est*"), and was then forty-five years old, the date of his birth would be 1331, and he would have been 31 years old when first undertaking his poem, a by no means unlikely age. The poem on the "Deposition of Richard II." was written, of course, in 1399, when he would be 68 according to this theory, if still alive. This poem, in the only MS. in which it occurs, follows "Piers Plowman," and is written as a sort of continuation of it. Its author must have been extremely familiar with the "Vision," as he has many half-lines in common with it, and at least one line is quoted from it without alteration, viz.

"Tho ben men of this molde · that most harm worchen."

(Wright, *Pol. Poems*, i. 408.)²

And there are many others where the alteration is very slight, as in "Trouthe hathe determynd · the tente to the ende" (*id.* p. 385).³

To point out all the many points of resemblance between these poems would take up too much space, but we may safely conclude either that the later one was written by some one exceeding familiar with the "Vision" from constant perusal of it, or else by Langland himself at an advanced age. That it was written by an old man seems to be hinted at plainly enough in the lines,

"For it fallith as well · to ffodis [*lads*] of xxiiij 3eris,

Or yonge men of yistirday · to zeue good redis,

As becometh a kow · to hoppe in a cage!"

(*Pol. Poems*, i. 405.)

And even were Langland as old as 68 years, this is not equal to the feat performed by Gower, who finished his "Confessio Amantis" in 1393, when he seems to have been upwards of 70, and who had written French ballads in 1350, full 43 years before.⁴ Nor does it

¹ The Black Prince died in June, 1376, when Richard became heir-apparent.

² See *Passus* III. l. 71.

³ See *Passus* I. 95.

⁴ Warton, *Hist. Eng. Poetry*, ii. 338.

appear that Chaucer even *began* his Canterbury Tales till he was upwards of 60. It is worth noting that the poem now under consideration terminates abruptly, either because (as Mr Wright suggests) the scribe did not partake in the political sentiments of the author, as seems indicated by a marginal note, or because he discovered that it did not form a part of Piers Ploughman. It should be observed, however, that its Passus are numbered from *one* to *four*, so that the latter supposition is hardly tenable, and we are quite as much at liberty to suppose that it was never finished. Lastly, if Langland was really the author of this poem, his death probably took place in the very beginning of the reign of Henry IV.

Scanty indeed are these notes of his life ; but the loss of information about him is, after all, of little moment. His poem is a true *autobiography* in the highest sense of the word. It abounds with his opinions, political and religious, from end to end, all expressed in the most decided language and evidently the result of much thought. The allusions to his poverty and the care taken with his education are certainly true ; and while he satirizes the friars, he seems not much more friendly to the monks. On two points he is especially clear, viz. on the duty of every man to use his own common sense, and on the simplicity which should characterize a plain Christian man's religion. Better, he says, to do well than to have a whole sackful of pardons, which are but unsafe things to trust to. The law of Love is, with him, the one thing most worthy, the only thing in theology worth knowing. But for the Love which theology enjoins, the study of it would be worthless indeed. He shews himself to us as a man of simple, noble, and pure faith, strong in saving common sense, full of love for his fellows, the friend of the poor, the adviser of the rich, with strong views on the duties of a king towards his subjects, together with a feeling of deep reverence for the kingly character, fearless, unprejudiced, and ever willing to be taught. He does not write to please, but to express earnest and deep convictions, and from a love of contemplating the great problem of life ; and there is much that may teach a reader to be earnest, pure, loving, and simple-minded, much that may profit all such as care to be instructed in such things. One point especially deserves attention, the purity

of his writings, the great freedom they exhibit from all that is of a purrulent tendency. Sometimes, indeed, he speaks out in plain terms, once or twice, but not often, in words that to us are coarse; but it is invariably in a tone of reproof or indignation. In his character of the glutton, he does not scruple to excite our disgust and loathing, but it is in order to shew how debasing and detestable a thing gluttony really is. This passage and one other near the end of the poem are the only ones which Dr Whitaker, who was somewhat scrupulous, thought it at all necessary to omit; and I think that the way in which the poet so frequently insists on the sanctity of the marriage-tie, and on the evil of ill-advised marriages, is greatly against the supposition that he was himself unmarried. To sum up all, his life and thoughts can be easily learnt from his poem, and they seem well worth the learning.

§ 13. ARGUMENT OF THE POEM. (TEXT A.)

The poem is distinctly divisible into two parts, the "Vision of Piers Plowman," and "Vita de Dowel." Of these, the first 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 Deadly Sins and of "Pers the Plouhmon,"¹ occupying Passus V.—VIII. The remaining Passus (IX.—XI.) form the Prologue and Passus of the "Vita de Dowel."

I. VISION OF THE FIELD FULL OF FOLK, OF HOLY CHURCH, AND OF LADY MEED. 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 situate 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, hermits, minstrels, beggars, pilgrims, friars, a pardoner with bulls, law-sergeants, bishops, and all kinds of craftsmen.

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

¹ So spelt in MS. V.

mēaning 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 says she is Holy Church, and instructs him how great a treasure Truth is, how Lucifer fell through Pride, 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. Bribery) 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. Thus all come to the King's court, who vows that he will punish Falsehood if he can catch him. On hearing this, Falsehood 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. A justice assures her all will go well. To seem righteous, she confesses and is shruven, 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.

Pass. IV. Acting upon this hint, 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 DEADLY SINS, AND OF PIERS THE PLOUGHMAN. *Pass. 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 Conscience preaching to the assembled people, reminding them that the late storm and pestilence were judgments of God. Repentance second 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.¹ The fourth, Avarice, who confesses how he lied and cheated, and taught his wife to cheat. The fifth, Gluttony, who (on his way to church) is tempted into a beerhouse, 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. Lastly, Sloth declares his resolution to amend and to make all due restitution. Robert the robber is also introduced, praying earnestly for forgiveness.

Pass. VI. All the penitents 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 named *Truth*. At this juncture Piers the Ploughman "puts forth his head," declaring that he knows Truth well, and will tell them the way, which he then describes.

Pass. VII. 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 the rich ladies and to the 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.

Pass. VIII. At this time, Truth (i. e. God the Father) sends

¹The character of Wrath is strangely omitted. Perceiving his mistake, the author, in Text B (his second edition), elaborated this character with much care.

Piers a bull of pardon, especially intended for kings, bishops, honest tradesmen, and the labouring poor, and (in the least degree of all) for even the lawyers. A priest disputes the validity of this pardon, and wants to read it. The dispute becomes so violent between this priest and Piers that the dreamer awakes, and the poem of Piers Ploughman (properly so called) ends with a fine peroration on the small value of popes' pardons, and the superiority of a righteous life over mere trust in indulgences.

III. VITA DE DOWEL, DOBET, AND DOBEST. *Pass. IX.* In introducing a new poem, the *Vita de Do-wel*, the author begins by describing a dialogue that passed between himself and two Minorite friars upon the doctrine of free-will. After this, he describes himself as again falling asleep, and perceiving 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. Soon after this, the dreamer (William) and Thought meet with Wit.

Pass. X. Wit tells William that Do-wel dwells in a castle called *Curo*, wherein also is enclosed the lady *Anima*, and they are guarded by constable In-wit and his five sons. Do-wel, he tells him further, consists in fearing God; Do-bet, in suffering patiently; and Do-best, in humility. Then follow very interesting discussions upon the good there is in well-assorted and lawful wedlock, and the evil there is in marriages that are ill-advised or mercenary, and in adulterous connections.

Pass. XI. The dreamer applies to yet one more adviser, viz. Dame Study, the wife of Wit. 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. 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 that Do-wel is nearly coincident with *Vita Activa* (the Active Life), that Do-bet consists in visiting the sick and those in prison, and that Do-best is—to relieve the poor by means of such vast wealth as was possessed by ecclesiastics for that purpose. But the

ecclesiastics were far from doing their duty, and seemed to lie under the ban which declares the impossibility for rich men to enter heaven. Upon this, a dispute arises between Clergy and William, which gives William the opportunity of declaring the insufficiency of mere wisdom to obtain admittance into heaven, and the greater likelihood which honest but ignorant poor men have of attaining to the life eternal ;

“Souteris and seweris · such lewide iottis
 Percen wij a *pater noster* · þe paleis of heuene,
 Wipoute penaunce, at here partyng · into heize blisse !”



THE VISION OF WILLIAM CONCERNING

“PERS THE PLOUHMON.”

[*Prologus.*]

<p>IN A somer sesun · whon softe was þe sonne, I schop me in-to a schroud · A scheep as I were ; In Habite of an Hermite · vn-holy of werkes, Wende I wydene in pis world · wondres to here. Bote in a Mayes Morwynyge · on Maluerne hulles Me bi-fel a ferly · A Feyrie me þouhte ; I was weori of wandringe · and wente me to reste Vndur a brod banke · bi a Bourne syde, And as I lay and leonede · and lokede on þe watres, I slumberde in A slepyng · hit sownede so murie. ¶ þenne gon I Meeten · A Meruelous swenene, þat I was in A Wildernesse · wuste I neuer where, 12 And as I beo-heold in-to þe Est · an-heiȝ to þe sonne, I sauh a Tour on A Toft · [trizely] I-maket ; A Deop Dale bi-neoþe · A dungun þer-Inne, With deop dich and derk · and dredful of siht. 16</p>	<p>[f. 394, b. col. 2.] One summer season, clothed as a hermit, I went abroad in the world to hear wonders. †</p> <p>On Malvern hills, a strange thing befel me. Beinȝ tired of wander- ing, I rested me 8 by a bourne's side, where I soon fell asleep.</p> <p>Then dreamt I a wondrous dream, that I was in a strange wilder- ness, and saw on the east side of it a tower on a toft, and beneath it a deep dale with a dungeon.</p>
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Prologus ; not in any of the MSS.

1. *whon softe was þe sonne*] as y south wente U.

2. *into*] vndur H ; in U ; to D. *A scheep, &c.*] as I a shep were TH UH₂D.

3. *of*] as TUH₂D.

4. *Wende I wydene*] Wente wyde TH₂D ; I wente wide UH.

6. *A Feyrie*] of fairie THUH₂D.

7. *of wandring and*] of-wandrit & T ; forwandred H₂ , forwandryd y U ; for wandryng & D.

9. *leonede*] lened me U.

10. *sownede*] swizede T ; swyed H₂ ; sehewed D. *hit sownede*] I swe- uenyd U.

12. *wuste I*] y wuste UH.

13. *And*] Ac TD ; H omits ; But U. *an heiȝ*] up U.

14. [*trizely*] T ; triely U ; tryelyeche H₂] wonderliche VH ; trewliche D. *imaket*] a-tired U.

16. *dich*] dikes T ; diches UH₂. *and dredful, &c.*] þat dredful was of syghte H.

There was also a fair field, full of all manner of folk.

¶ A Feir feld ful of folk · fond I þer bi-twene,
Of alle maner of men · þe mene and þe riche,
Worchinge and wondringe · as þe world askep.

Some of them ploughed, sowed, and worked hard;

Summe putten hem to þe plou3 · and pleiden hem ful
seldene, 20

In Eringe and in Sowynge · swonken ful harde,
þat monie of þeos wasturs · In Glotonye distruen.

but some were clad in gay apparel.

¶ And summe putten hem to pruide · apparaylden hem
þer-after,

In Cuntinaunce of cloþinge · quainteliche de-Gyset; 24

Others prayed, and led an austere life, like anchorites.

To preyere and to penaunce · putten heom monye,
For loue of vr lord · liueden ful harde,
In Hope for to haue · Heuene-riche blisse;

As Ancres and Hermytes · þat holdeþ hem in heore
Celles, 28

Coueyte not in Cuntre · to carien a-boute,
For non likerous lyflode · heore licam to plese.

Some chose merchandise, whilst some were minstrels.

¶ And summe chosen Chaffare · to cheeuen þe bettere,
As hit semeþ to vre siht · þat suche men scholden; 32
And summe Murþhes to maken · as Munstrals cunne,
[And gete gold wiþ here gle · giltles, I trowe.]

Some were jesters and slanderers, against whom St Paul preaches.

¶ Bote Iapers and Iangelers · Iudas Children,
Founden hem Fantasyes · and fooles hem maaden, 36
And habbeþ wit at heor wille · to worchen 3if hem luste.

17. *fond I*] I fonde H.

19. H. *omits* this line. *wondringe*] wandringe TUDH₂. *as*] so D.

20. *and pleiden hem*] plei3ede TUD. *hem ful*] but H.

21. *cringe*] settyng TH₂D; seed tyme U. *harde*] sore HH₂.

22. *þat monie of*] whom that T; And wonnen þat U; whanne þat D. *In*] wiþ TUDH₂.

24. *cuntinaunce*] quoyntyse H. *quainteliche degyset*] comen disgyisid TUDH₂D; þei conen hem disgyse H.

25. *To*] In THD. *preyere*] prayers HTUD. *to*] HD *om.*

26. *ful harde*] wel streite TD; ful straye HUH₂.

29. *carien*] cairen T; cayren H₂.

30. *non*] no THU. *licam*] lykames U; lyke hem (!) D.

31. *Chaffare*] to chaffare TUD. *to cheeuen*] þei cheuide TU; to preue H; þey cheuen D.

32. *hit semeþ to*] es seen in U. *suche men*] þei so H. *scholden*] þriuen TH₂U; þryueth D.

34. *From* T; *also in* HUH₂D. *giltles*] synles HUD; synfullyche H₂.

35. *Iudas*] Iudases U.

36. *Founden*] þa faynen H; Gon fynden U; fynden H₂. *maaden*] maken HUTD.

37. *3if hem luste*] 3if þei wolde H; what hem liketh U.

þat Poul precheþ of hem · I dar not preouen heere ;

Qui loquitur turpiloquium · Hee is Luciferes hyne.

Bidders and Beggars · faste a-boute coden, 40 [f. 395 a. col. 1.]
Til heor Bagges *and* heore Balies · weren [bratful]

I-crommet ;

Feyneden hem for heore foode · fouzten atte alle ;

In Glotonye, God wot · gon heo to Bedde,

And ryseth vp wiþ ribaudye · þis Roberdes knaues ; 44

Sleep and Sleuzþe · suweþ hem euere.

¶ Pilgrimes and Palmers · Plihten hem to-gederes

For to seche saint Ieme · and seintes at Roome ;

Wenten forþ in heore wey · with mony wyse tales, 48

And hedden leue to lyzen · al heore lyf [aftir].

[Ermytes on an hep · wiþ hokide staues,

Wenten to Walsyngham · & here wenchis aftir ;]

¶ Grete lobres *and* longe · þat loþ weore to swynke 52

Cloþeden hem in Copes · to beo knowen for breþeren ;

And summe schopen [hem] to hermytes · heore ese to
haue.

I Font þere Freres · all þe Foure Ordres,

Prechinge þe peple · for profyt of heore wombes, 56

Glosynge þe Gospel · as hem good likeþ,

Pilgrims and
palmers were
there, who went
to Rome, and
had leue to lie
ever after.

Hermits, too,
went to Walsing-
ham, 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,

38. *dar]* wol U. *preouen]* proue
it TH₂; sey H; proue yt D.

39. *Qui, &c.] Qui turpe loquitur*
D. *Hee is]* is HUH₂D; his T.

40. *Biðders and beggers]* beggeris
and bydderes U. *coden]* zede TH₂;
zeden H; zedyn U.

41. *bagges—Balies]* bely & here
bagge TH₂D; belyes and here bagges
U. [*bratful* T; *bratful* H₂; *bratful*
UD] faste VH.

42. *Feyneden hem]* Flite þanne T;
þei fliten U; Fayteden H; Faytours
H₂; Flytteden & D. *atte alle]* at þe
ale TD; at þe nale UH; at nale H₂.

44. *þis]* as TUD; tho H₂.

46. *Plihten]* pygthen H.

48. *wyse]* vayn H.

49. [*aftir* THUH₂D] tyme V.

50, 51. *From* T; *also in* UH₂D;

not in VH.

52. *lobres]* lobies TUH₂D; loburs
H. *þat loþ weore]* loth for U.

53. *for breþeren]* from oþere TU
H₂D.

54. *om. the whole line* U. *And*
summe] TH₂D *om.*; summe H. [*hem*
THD.] V *omits.*

Obs. *After l. 54 the two following*
lines occur, in H₂ only;

Who-so zeueth for godes loue · wyl
nat zeue his þankis

But þere his mede may be most · and
most merytorye.

55. *Font]* fond TUH₂H; But I
fonde D.

56. *heore wombes]* þe wombe TH₂.

57. *Glosynge]* gloside TUH₂; gloseth
D. *good]* silf H. *likeþ]* likide TUH₂.

covetous cheats,
whose traffic had
much to do with
money.

For Couetyse of Copes · Construeþ hit ille ;
For monye of þis Maistres · mowen clopen hem at lyking,
For Moneye and heore Marchaundie · meeten ofte
to-gedere. 60

For since charity
has taken to
trading, many
strange things
have happened.

Seþþe charite haþ be chapmon · [and] cheef to schriuen
lordes,

Mony ferlyes han bi-falle · in a fewe 3eres.
But holychirche bi-ginne · holde bet to-gedere,
þe moste Mischeef on molde · mounteþ vp faste. 64

There preached a
pardonere, and
shewed a bull,
saying he could
assoil everyone.

¶ þer prechede a pardonere · as he a prest were,
And brouzt vp a Bulle · with Bisschopes seles,
And seide þat him-self mihte · a-soylen hem alle
Of Falsnesse and Fastinge · and of vouwes I-broken. 68
þe lewede Men likede him wel · and leueþ his speche,

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

And comen vp knelynge · and cussedden his Bulle ;
He bonchede hem with his Breuet · and blered heore
ei3en,

And rauhte with his Ragemon · Ringes and Broches. 72
þus 3e 3iueþ oure gold · Glotonye to helpen,
And leueþ hit to losels · þat lecherie haunten.

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

Weore þe Bisschop I-blessed · and worþ boþe his Eres,
Heo scholde not beo so hardi · to deceyue so þe peple.
Saue hit nis not bi þe Bisschop · þat þe Boye precheþ ;

58. *ille*] ful yuel H; as þei wolde
TUH₂; at wille D.

59. *clopen—lyking*] be clothed the
better H.

60. *For moneye*] For here mony
TUH₂D. *oft*] THUH₂D *omit*.

61. *charite—chapmon*] freeris han
ben chapmen H. [*and* THUH₂D] V
omits.

62. *bifalle*] fallen TUD; falle ryzt
H₂.

63. *biginne*] and þei T; and he U
H₂D. *holde—togedere*] þe better to
holde togedre H; holde togidre U.

64. *mounteþ, ꝑc.*] is mountyng up
faste T; is mowntyng vp wel faste H.
H₂D.

65. *as—were*] a prest as he were U;
a prest as it were H.

66. *vp*] forth THUH₂.

69. *likede*] leuide T; leued HD;
lyueden U. *him*] DH *om. wel*] U *om.*
leueþ] likide TU; lykeden H; liked
D; leued H₂.

70. *and cussedden*] to kissen TU
H₂D.

71. *bonchede*] bunchiþ T; bunched
H₂; blessid UH; bonehes D.

72. *And rauhte*] Raughte hym U.
Ringes and broches] broches and
rynges UD.

73. *þus—gold*] þus þei 3ouen here
geld TD; þus 3e 3yuen 3oure goodus
H. *Glotonye*] glotonis THUH₂D.

76. *Heo—hardi*] His sel shulde not
be sent TUH₂D. *to deceyue so*] to
bigyle so H; TUH₂D *omit so*.

77. *Sauc—bi*] It is not al be TH;

Bote þe Parisch prest and he de-partē þe seluer, 78
 þat haue schulde þe pore parisschens · zif þat heo ne
 weore.

¶ *Persones and parisch prestes · playneþ to heore Bis-* Parish-priests
schops, 80 complain that
 þat heore Parisch haþ ben pore · seþþe þe Pestilence their parishes
 [tyme], are poor now
 since the pesti-
 lence, and so they
 go to London.

And askeþ leue and lycence · at londun to dwelle,
 To singe þer for Symonye · for seluer is swete.

þer houeþ an Hundret · In Houues of selk, 84
 Seriauns hit semeþ · to seruen atte Barre ; There were a
 hundredsergeants
 in silk hoods,
 law-pleaders, who
 never spoke till
 they saw their
 money.
 Pleden for pons · and poundes þe lawe,
 Not for loue of vr lord · vn-loseþ heore lippes ones.
 þow mihtest beter meten þe Myst · on Maluerne hulles,
 þen geten a Mom of heore Mouþ · til moneye weore
 schewed. 89

¶ I sauh þer Bisschops Bolde · and Bachilers of diuyn . I saw there
 bishops who
 became clerks of
 account, and
 archdeacons who
 left the feeding of
 the poor to be
 clerks of the
 king's bench.
 Bi-coome Clerkes of A-Counte · þe kyng for to seruen ;
 Erchedekenes and Deknes · þat Dignite hauen, 92
 To preche þe peple · and pore men to feede,
 Beon lopen to londun · bi leue of heore Bisschopes,
 To ben Clerkes of þe kynges Benche · þe Cuntre to
 schende.

y trowe it is nocht for U ; It is nouzt
 be H₂ ; He is nouzt al by D. þe *Boye*]
 þey boþe D.

78. *he*] þe pardoner THUH₂D.
departe] parte THU ; departid H₂ ;
 parteth D.

79. *haue—parisschens*] þe pore peple
 of þe parissi schulde haue TH₂D ; þe
 pore of þe parysche schuld haue H ;
 þe pore peple schuld haue U.

80. *parisch prestes*] prouenders H.
playneþ] playned H ; pleynde hem
 TD ; playnen hem U. *Bisschops*]
 bisshop TU.

81. *Parisch*] parischens HU. *haþ*
ben] was T ; ben U ; were H₂D. [*tyme*
 THUH₂D)] V omits.

82. *And—lycence*] To haue a
 licence & leue TUH₂. *askeþ*] han H.

D omits this line.

84. *houeþ*] houide THUH₂D.

85. *hit semeþ*] it semide THH₂ ;
 þei semeden U ; it semedyn D. *to*
scruen atte] þat seruide at þe T ;
 pletiden at þe U.

86. *Pleden—poundes*] Pleten for
 penis & poynteþ T ; For penyes & for
 powndis pladden H ; þei pletide for
 pens and poundide U ; pleteden for
 pens & poundes D.

87. *vnloseþ—ones*] openyd his
 lippes U ; not open her lypþus oonus
 H.

89. *weore*] be TH₂UD.

90. *Bisschops*] erchebisschopes U.

92. *Erchedekenes*] I saw þere
 erchedeknes U. *Deknes*] denis THUD ;
 dekenes H₂.

- I saw too barons, burgesses, bondmen,
 bakers, butchers, brewsters, and others; and ditchers who lead ill lives, and sing idle songs.
- ¶ Barouns and Burgeis · and Bonde-men also 96
 I sau; in þat Semble · as 3e schul heren her-aftur.
- ¶ Bakers, Bochers · and Breusters monye,
 [Wollene websteris · and weueris of lynen,
 Tailloours, tanneris · & tokkeris bope,] 100
 Masons, Minours · and mony oper craftes,
 Dykers, and Deluers · þat don heore dedes ille,
 And driueþ forþ þe longe day · with “deu vous saue,
 dam Emme !” 103
- ¶ Cookes and heore knaues · Cryen “hote pies, hote !
 Goode gees and grys · Gowe dyne, [Gowe] !”
 Tauerners to hem · tolde þe same tale
 Wiþ good wyn of Gaskoyne · And wyn of Oseye,
 Of Ruyn a[n]d of Rochel · þe Rost to defye. 108
 [Al þis I sau; slepyng · & seue sipes more.]

96. and *Burgeis*] TU omit and. *Bondemen*] bondage TH₂; bondeage D; bondages U.

97. *semble*] semele T. *heren her-aftur*] heer aftir TU; seen aftur H; here after D.

98. *Bakers*] Baxteris & T; bakeris and HH₂U; Baksteres & D.

99, 100. *From* T; also in UH₂D. [*tanneris & tokkeris*] toucheris and tolleris U; towkers and tollers H₂; & souters and tokkeres D.

102. *heore dedes*] here dede T · here wer; U. *ille*] yuol H.

103. *vous*] THU om. *with—saue*] dieu gard D.

105. [*Gowe* THUH₂; V has *Gouwe*]

106. *to hem*] tollid hem U. *Tolde—tale*] and tolde hem þe same U; tolde þe same TD; tolde hem the same H₂.

107. Wiþ wyn of osay & wyn of gascoyne TH₂D (*but D reads Asay*); wiþ white wyn of oseye · and gascoyne U.

108. *Ruyn*] þe ryn THDUH₂.

Rochel] þe rochel THUH₂.

109. *From* T. Also in UD and H₂.

PASSUS I.

[*Primus passus de visione.*]

What þis Mountein be-Meneþ · and þis derke Dale,
 And þis feire feld, ful of folk · feire I schal ow
 schewe.
 A louely ladi on leor · In linnene I-cloþed,
 Com a-down from þe [clyf] · and clepte me feire, 4
 And seide, “sone ! slepest þou ? · Sixt þou þis peple
 Al hou bisy þei ben · A-boute þe Mase ?
 þe moste parti of þe peple · þat passeþ nou on eorþe,
 Hauen heo worschupe in þis world · kepe þei no betere ;
 Of oþer heuene þen heer · [holde] þei no tale.” 9
 ¶ Ich was a-ferd of hire Face · þauh heo feir weore,
 And seide, “Merci, Ma dame · What is þis to mene ?”
 ¶ “þis Tour and þis Toft,” quod heo · “treuþe is þer-
 Inne, 12
 And wolde þat 3e wrou3ten · as his word techeþ ;
 For he is Fader of Fei · þat formed ow alle
 Boþe with Fel and with Face · and 3af ow fyue wittes,
 Forte worschupen him [þerwith] · while 3e beoþ heere.

I now tell the meaning of the mountain, the dale, and the field.

A lovely lady came down from that cliff, 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,

[f. 395 a. col. 2.]

Primus, &c.] found in TUD.

1. *bemenep*] meniþ TD; may mene U. *þis darke*] þis deope H; ek þe derke TD.

2. *feire feld*] THUH₂D omit feire; but see prol. l. 17.

3. *on leor*] of lire THUD; of lore H₂. *I-cloþed*] was clothid U.

4. [*clyf*] so in UDH₂; V and H have loft; T reads fro þat kiþ. *clepte*] clepid H; callide TUH₂D.

5. *slepest þou*] slepistow U. *sixt*] scest T; scest HUD.

7. *nou on*] on þis TH₂; vpon HU;

here on D.

8. *in þis*] of þis HD; of þe U.

9. [*holde*] so in TUDH₂; 3eueþ V; 3yue H.

11. *is þis to mene*] may þis by-meene HU.

12. *and þis*] of þe T; on þe HDH₂; in þe U.

13. *And*] he H; þat U; D om.

14. *Fei*] feiþ THUD. *or*] 3ow TUH₂D; 3ou H.

16. *Forte*] For to THH₂DU. [*þer-wiþ*] V omits this world; but it occurs in THUH₂; D has with.

who gives men
wool and linen
sufficient.

And for he hihte þe eorþe · to seruen ow vchone 17
Of wollene, Of linnene · To lyfode at neode,
In Mesurable Maner · to maken ow at ese ;
And Comaundet of his Cortesyē · In Comune þreo
þinges ; 20

Three things are
really needful,—
clothes, meat,
and drink.

Heore nomes beþ needful · and nempnen hem I þenke,
Bi Rule and bi Resun · Rehersen hem her-aftur.
¶ þat on Clothing is · from Chele ow to saue :
And þat oþur Mete at Meel · for meseise of þiseluen : 24
And drink whon þou druizest · but do hit not out of
Resun,

But beware of
drink, and re-
member Lot's
sin,

þat þou weor[þ]e þe worse · whon þou worche scholdest.
¶ For Lot in his lyf-dayes · for lyking of drinke,
Dude bi his douhtren · þat þe deuel louede, 28

which was eoused
by drukenness.

Dilytete him in drinke · as þe deuel wolde,
And lecherie him lauhte · and lay bi hem boþe ;
And al he witede hit wyn · þat wikkede dede.
Dreede dilitable drinke · And þou schalt do þe bettere ; 32

Moderation is
wholesome,
though the
appetite be keen.

Mesure is Medicine · þauh þou muche zeor[n]e.
Al nis not good to þe gost · þat þe bodi lykeþ,
Ne lyfode to þe licam · þat leof is to þe soule.

Believe not thy

¶ Leef not þi licam · for lyzere him techeþ, 36

17. *for—eorþe*] þerfore he bad 3ow eche U. *for he hihte*] therefore hooteth H; *þerfore he hihte* TH₂D. *to—uehone*] to helpe 3ow ichone TDH₂; an helpen oþer U.

18. *Of—of*] And wolleu & D.

21. *Heore—needful*] Narn (Are H₂) none nedful but þo TH₂; Arn non nedful but þei U; Ne arn non nedful but þo D.

22. *Bi—bi*] And rekne hem in TD; And rekene hem be H₂; And rekne hem 3ow by U. *Rehersen*] rehearse þou TD; rehearse 3ow H₂; reherce 3e U. *heraftur*] aftir UD.

23. *cloþing is*] is vesture TH₂; is vesture verrailliche U. *from chele*] fro cold U. *ow*] þe TH₂. D *reads*, That on is cloþing for cold · þat it may þee saue.

24. *And—meel*] þe toþer is mete at

3ow meel U. *meseise*] myschief UH. *þiseluen*] 3ow selue U.

25. *þou druizest*] þe driþeþ TH₂; 3ow drieth U.

26. *þou weore*] þou worþe THD; þe worth H₂; 3e wurche U. *þou—scholdest*] 3e swynke scholde U.

27. *for lyking*] þorou3 lykyne H.

28. *louede*] lykide THUH₂D.

29. T *omits this line*; but it occurs in H₂ as well as in HD and U.

OBS. A whole folio is here lost out of U; from l. 33 down to l. 99.

33. *zeorne*] V zeore; but T has 3erne; so H and D.

34. *bodi*] gut TD; gutt H₂; which is perhaps a better reading, as regards the alliteration. *lykeþ*] askeþ IHH₂D.

36. *lyzere*] lyar H; a liþer T; a lyere H₂; a leder D. *teeheþ*] ledith H.

þat is þe Wikkede word · þe to bi-traye.

For þe Fend and þi Flesch · folowen to-gedere,

And schendeþ þi soule · seo hit in þin herte ;

And for þou scholdest beo war · I wisse þe þe bettere. 40

“ A Madame, Merci!” quap I · “me likeþ wel þi wordes.

Bote þe Moneye on þis Molde · þat men so faste holden,

Tel me to whom þat Tresour appendeþ ?”

“ GO to þe gospel,” quap heo · “ þat god seiþ him-
seluen,

Whon þe peple him a-posede · with a peny in þe Temple,
3if heo schulden worschupe þer-with · Cesar heore kyng.

¶ And he asked of hem · of whom spac þe lettre,

And whom þe ymage was lyk · þat þer-Inne stod. 48

¶ “ Cesar, þei seiden · We seoþ wel vchone.”

[*Reddite ergo que sunt cesaris cesari, et que sunt dei deo.*]

“ þenne *Reddite*,” quap God · “ þat to Cesar falleþ,
Et que sunt dei deo · or elles do 3e ille.”

For Rihtfoliche Resoun · schulde rulen ou alle, 52

And kuynde wit be wardeyn · oure weolþe to kepe,

And tour of vr tresour · to take hit [3ow] at nede ;

For husbondrie and he · holden to-gedere.”

þ Enne I fraynede hire feire · for him þat hire made, 56

“ þat [dungun] in þat deope dale · þat dredful is of siht,

What may hit Mene, Madame · Ich þe bi-seche ?”

37. *wikkede*] wrecchide TH₁D.
word] world THH₂D.

38. *folowen*] foloweþ þee H.

39. *seo*] set T; I see H; & set D;
and seith H₂.

40. *bettere*] best HTH₂D.

44. *þat god*] þer god H. *seiþ*] seyde HD.

46. *heo schulden*] þei wile T. *heore*] þe TD.

48. *And—lyk*] And þe imagis like T; And ymage lyk DH₂. *stod*] standis T; stondeþ HH₂; standes D.

49. *The Latin quotation following is found in H.*

50. *þenne Reddite*] *Reddite cesari* TH₂D; *3eldeþ to cesar H. falleþ*] befalla TH₂ (*which also om. to*); *apendiþ H*; he longeþ (be-longeþ ?) D.

51. *Et—deu*] & to god his deel H; *Et que sunt dei digno D. do 3e*] 3e don THH₂; *also D (which om. elles).*

54. *tour*] toure H; *tutour* TH₂D. [3ow TH₂; 3ou HD] V omits.

55. *he*] witte H.

57. *þat—dale*] þe dungeon in þe dale TDH₂; þe dale & þe dongown H. [*dungun*] V has down; but see *prol.* l. 15.

58. *hit mene*] þat bymcene H.

body, which is leagued with the fiend; therefore beware.”

I thanked her, and asked her to whom the treasures of the world belonged.

She bade me go to the gospel, and read how Christ was tempted by being shown a penny.

“Render unto Cesar.” &c. (Matt. xxii. 21).

Reason and common sense should rule you.

Then I asked her what the deep dale meant.

"That is the
castle of care,"
she said, "the
abode of Satan,

"**Þ**at is þe Castel of care," *quod* heo · "hose comeþ
þer-Inne,

Mai Banne þat he born was · to Bodi or to soule. 60

þer-Inne woneþ a wilt · þat wrong is I-hote,
Fader of Falsness · he foundede [it] him-seluen ;

Adam and Eue · he eggede to don ille ;

Counseilede Caym · to cullen his Broþer ; 64

Iudas he Iapede · *with* þe Iewes seluer,

And on an Ellerne treo · hongede him after.

He is a lettere of loue · and lyzeþ hem alle

þat trusteþ in heor tresour · þer no truþe is Inne." 68

who deceived
Adam and Eve,
and Cain, and
Judas.

He hinders love,
and deceives all
that trust in vain
treasure."

Then I wondered
who she was, and
conjured her to
tell me her name.

¶ þenne hedde I wonder in my wit · what wommon hit
weore,

þat suche wyse wordes · of holy writ me schewede ;

And halsede hire in þe heiþe nome · er heo þeonne 3eode,

What heo weore witerly · þat [wisside] me so feire. 72

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

"**H**oli churche Icham," quap heo · "þou ouhtest me to
knowe :

Ich þe vndurfong furst · and þi feiþ þe tauzte.

þow brouztest me Borwes · my bidding to worche,

And to loue me leelly · While þi lyf durede." 76

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

¶ þenne knelede I on my kneos · and criþed hire of
grace,

And preiede hire pitously · to preye for vr sunnes,

And eke to teche me kyndely · on crist to bi-leeue,

59. *quod heo*] TH₂ and D omit.
hose] who þat THH₂.

61. *wilt*] wy TH₂; wey D.

62. *falsnes*] falshed TH₂D. [*il* T;
yt D] VHH₂ omit.

63. *to don*] hem to TD; to HH₂.

64. Caym he counseyled, &c., H.

65. *wiþ*] þorogh H. *Iewes*] Iewene
T; Iewyne H₂; Iuen D.

66. *on—tree*] siþen on an eldir T;
sethen on An yllern D; sithen on an
eldren H₂.

67. *a lettere*] leder D. *lyzeþ*] by-
lyzeth H.

68. *in heor*] on his TH₂D. *þer*]
þat H. *þer—Inne*] betraid arn

sounest TH₂; betrayed buþ sounest D.
70. *me*] TDH₂ omit.

72. [*wisside* TH₂; wysed D] techep
V; tawght H.

74. *Ich—furst*] I undirfange þe
ferst TH₂D; I þee furst undurfonge
H.þe] D omits.

76. *durede*] durip TH₂; lasted H;
dureth D.

77. *criþed*] prayed H.

78. *And—to*] To haue pytee on þe
pepul & to H. *vr sunnes*] my sennes
T; my synnes H₂D.

79. *eke to teche*] to teche H; ek
kenne TH₂.

þat Ich his wille mihte worche · þat wrouhte me to for I wished for no
treasure but my
soul's salvation.
Mon. 80

“Tech me to no Tresour · bote tel me þis ilke,
Hou I may saue my soule · þat seint art I-holde.”

¶ “Whon alle tresour is I-trized · Treuþe is þe Besto ; “Truth is the
best of treasures;
whoever is true
in word and work
is like our Lord.
I do hit on *Deus Caritas* · to deeme þe soþe. 84

Hit is as derworþe a drurie · as deore god him-seluen.

For hose is trewe of his tonge · telleþ not elles,

Doþ his werkes *þer-with* · and doþ no mon ille,

He is a-counted to þe gospel · on grounde and on lofte,

And eke I-liknet to vr lord · bi seint Lucus wordes. 89 Luke viii. 21.

Clerkes þat knowen hit · scholde techen hit aboute,

For Cristene and vn-cristene · him cleymeþ vchone.

Kynges and knihtes · scholde kepen hem bi Reson, 92

And Rihtfuliche Raymen · þe Realmes a-bouten,

And take trespassours · and [teizen] hem faste,

Til treuþe hedde I-termynet · þe trespas to þe ende.

For Dauid, in his dayes · he Dubbede knihtes, 96

Dude hem swere on heor swerd · to serue treuþe euere.

þat is þe perte *profession* · þat a-pendeþ to knihtes,

And not to faste a Friday · In Fyue score zeres,

But holden *with* hem *and with* heore · þat asken þe treuþe,

80. *his—worce*] mihte werchen his
wil TH₂D.

81. *to no Tresour*] no tresour, quop
I H. *tel*] teehe H.

82. *I-holde*] yhoten TH₂; D *has*,
þat senne had y-holden.

83. *tresour is I-trized*] tresours
arn trized THH₂; to which H also
adds quod heo.

85. Hyt is derworthe & dreury, &c.
D. a] H om.

86. *hose*] whoso THH₂. *not elles*]
non oþer THH₂D.

87. *and doþ*] & wilneþ T; &
wyllith H₂; willeþ D.

88. *accounted—gospel*] a god be þe
gospel TD; good be gospel H₂. *on—
lofte*] in heuen & in erþe H.

89. *liknet*] lyke THH₂D.

90. *techen hit*] kenne it TH₂D.

91. *him cleymeþ*] cleymeþ it TH₂;

claymen it HD.

92. *hem*] it THH₂D.

93. *And—Raymen*] And riden &
rappe doun TH₂; And ryden at ran-
doun D. *Raymen*] rule II. *þe Realmes*]
in reaunes TH₂; her rewmes H; in
reaumes D.

94. *trespassours*] hem þat trespas-
sen H. [*teizen* T; *tyen* H₂; *tcyen* D]
bynden V; bynde II.

95. *þe trespas*] here trespas THH₂D.

96. *dayes*] lyfdayes D.

97. *a*] made TH₂D; & made H.
heor] his TH₂; a D.

98. *perte profession*] professioun
apertly TH₂D; *perfynt professioun* H.

99. *a*] oon H. *zeres*] wynter TH
H₂D.

100. *hem—heore*] hym *and* wip
hire TUH₂D; hem *and* with hers H.

[f. 396 b. col. 1.]
Kings and knights
should govern
rightfully, and
bind
transgressors.
For David dubbed
knights to serve
Truth: and to
do so is far better
than to fast on
Fridays.

And leuen for no loue · ne lachching of ȝiftus ; 101
 And he þat passeþ þat poynt · is a-postata in þe ordre.
 [For crist, kyngene kyng · knyhtide tene,]

And Christ, too, knighted
 Cherubin and Seraphim, and
 taught them Truth and Obedience.
 ¶ Cherubin and Seraphin · an al þe foure ordres, 104
 And ȝaf hem maystrie and miht · in his Maieste,
 [And ouer his meyne · made hem Archangelis,]
 And tauȝte [hem] þorw þe Trinite · treuþe for to knowen,
 And beo boxum at his biddynge · he bad hem not elles.

Lucifer was most lovely till he
 brake obedience : and then he and
 his fellows became fiends.
 ¶ Lucifer with legiouns · lerede hit in heuene ; 109
 He was louelokest of siht · aftur vr lord,
 Til he brak Boxummes · þorw bost of him-seluen.

¶ Þene fel he with his felawes · and fendes bi-comen,
 Out of heuene in-to helle · hobleden faste, 113
 Summe in þe Eir, and summe in þe Eorþe · and summe
 in helle deope.

Lucifer, for his exceeding pride,
 lies lowest in hell ; with him all
 wrongdoers shall dwell.
 ¶ Bote Lucifer louwest · liȝþ of hem alle ;
 For pruide þat he put out · his peyne haþ non ende ; 116
 And alle þat wrong worchen · wende þei schulen
 After heore deþ-day · and dwellen with þat schrewe.

But they that do after the word
 may be sure of
 ¶ Ac heo þat worchen þat word · þat holi writ techeþ,
 And endeþ as Ich er seide · in profitable werkes, 120

101. *leuen—loue*] neuere leue hym for loue TH₂ ; neither leef hem for loue U ; neuer leue hem for loue D. *ne—ȝiftus*] ne for lakkyng of siluer U ; ne lachesse of gyftes D ; ne no lachyng of ȝyftus H.

102. *And*] For H. *he þat*] whose TUH₂D. *þe*] his THUDH₂.

103. This line is a made up one, from H and U. The readings are, For crist kyng of knyȝtus · knytted somtyne H.

And kyng, kyngene kyng · knyhtide tene U.

And crist king of kinges · kniȝtide tene TH₂.

And crist kyng of knyȝtes · knyȝted ten D.

104. *an—ordres*] such seuene & a noþer TH₂ ; and siche mo oþere U ; such seuene & oþer D.

105. *maystrie—miht*] miȝt in his mageste TDH₂U ; honour and myȝte

H. *in—Maieste*] þe meryere hem þouȝte TUH₂ ; þe meryere hym þouȝte D.

106. *From T. Also in UH₂ and D.*
 107. [*hem THUH₂D*] V *omits.*
treuþe] þe trouþe THUH₂D.

108. *biddynge*] heste U.

109. *lerede*] lernyd UD ; also D *omits* hit.

110. *louelokest*] þe louelyst U. *of siht*] to loke on TH₂.

113. *hobleden*] hobelide þei TH₂ UH₂ ; hobleden wel H.

115. *liȝþ*] light U.

116. *þat—out*] he was putte out H ; he putte out U ; þat he put out was D. *wende*] wende þedyr H.

117. *wrong worchen*] werchen wiþ wrong TUH₂ ; wureche with wronges D.

119. *þat word þat*] in þis world as H (*written ouer an erasure*).

120. *profitable*] perfitte TH₂D.

Mouwen be siker þat heore soules · schullen to heuene, heaven; and
þer Treuþe is in Trinite · and Corouneþ hem alle. therefore say I
that Truth is the
best treasure."

¶ For I sigge sikerli · bi siht of þe textes,
Whon alle tresor is I-trizet · Treuþe is þe beste. 124

Lereþ hit þis lewed men · for lettrede hit knoweþ,
þat treuþe is tresour · triedest on eorþe."

"Yit haue I no kuynde knowing," quod I · "þou most
teche me betere, "But I haue no
natural
knowledge of it,"
said I.

Bi what Craft in my Corps · hit cumseþ, and where." 128

"þou dotest daffe," quap heo · "Dulle are þi wittes. "Thou fool," said
she, "it is thy
natural conscience,
teaching you
to love God,
and leave deadly
sin.

Hit is a kuynde knowynge · þat kenneþ þe in herte

For to loue þi louerd · leuere þen þi-seluen ;
No dedly sunne to do · dyȝe þauȝ þou scholdest. 132

þis I trouwe beo treuþe ! · hose con teche þe betere,
Loke þou suffre him to seye · and seþþe teche hit forþure !
If any can teach
you better, let
him !

For þus techeþ us his word · (worch þou þer-aftur)
þat loue is þe leuest þing · þat vr lord askeþ, 136

And eke þe playnt of pees ; · prechet [in] þin harpe
þer þou art Murie at þi mete · whon me biddeþ þe
zedde ;
For Love is what
God likes best,
and eke the plant
of Peace. Say
this in thy songs,
when men ask
thee to sing.

121. *schullen*] shal wende THUH₂D.

122. *Corouneþ hem*] tronen hym T;
tryeste of U; trowe him H₂; crownen
hem D; crowneþ hem H.

123. *For—sikerli*] For-þi I seye as
I seide er TUH₂D; For I saye as I
er sayde H. þe] þise T; þese U.

124. *tresor—I-trizet*] tresours arn
(ben H) triȝed THUH₂.

125. *þis*] þus TH₂; to H; U omits;
also D omits hit. *lettrede*] lettered
men H.

126. *is tresour*] is þe tr. TD; is a tr.
H. *triedest*] triȝest here TH₂; þe
trieste U; tryest D.

127. *quod I*] UD omit. þou—
betere] ȝet mote ȝe bet kenne T; ȝe
mot me betere kenne UH₂; but ȝe me
bet kenne D.

128. *Craft*] kynne craft U.
cumseþ] comsiþ T; bicomseþ H;
comseth UH₂; comsit D.

129. *dotest*] dotide TUH₂; dootest
H; doted D.

130. *kenneþ—in*] comseth in þin
U. *in*] in þin THDH₂.

131. *leuere*] betere U.
132. *to do*] þat þou do H. *dyȝe—*
þou] þoghe þou deye U.

133. *hose con*] who can TUH₂D.

134. *teche—forþure*] lere it aftir
TH₂; lerne it aftir U; leret after D.

135. *techeþ us*] askiþ wytnesse TH₂;
witnesseth UD.

137. *eke þe playnt*] eke þe plante
T; eke þe plaunte HH₂; also plante
U; eke þe plonte D. *prechet—*
harpe] preche it in þin harpe THH₂;
put it in þin herte U; preche it in þy
herte D; but V has, prechet þe þin
harpe.

138. *whon—zedde*] in þi most
myrthe (*ouer an erasure*) H. *me*]
men TUH₂. *The line in D is corrupt.*

For bi kuynde knowynge in herte · Cumse[þ] þer a Fitte.

Love began with
God the Father,
who let His Son
die for us;

þ At Falleþ to þe Fader · þat formede vs alle. 140

He lokede on vs *with* loue · and lette his sone dye
Mekeliche for vre misdede[s] · forte amende vs alle.

even as Christ
prayed for His
enemies,

And ȝit wolde he hem no wo · þat [wrouȝte] him þat pyne,

But Mekeliche *with* mouþe · Merci he by-souȝte, 144

granting mercy to
them that pierced
his heart.

To haue pite on þat peple · þat pynede him to deþe.

¶ Her þou miht seon ensauple · in [hymselfe] one,

Therefore I advise
the rich to have
pity on the poor;
for "with the
same measure,"
&c. (Matt. vii. 2).

Hou he was mihtful and Meke · þat merci gon graunte

To hem þat heengen him heiȝe · and his herte þurleden.

[For-þi I rede þe riche · haue reuþe on þe pore ; 149

þeiȝ ȝe ben miȝty to mote · beþ meke of ȝour werkis ;]

[*Eadem mensura qua mensi fueritis, remeci[er]tur
uobis ;*]

For þe same Measure þat ȝe Meten · A-mis oþer elles,

ȝe schul be weyen þer-with · whon ȝe wenden hennes.

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

¶ For þauȝ ȝe ben trewe of tonge · and treweliche winne,

And eke as chast as a child · þat in Chirche wepeþ, 154

Bote ȝe liuen trewely · and eke loue þe pore,

And such good as God sent · Treweliche parten, 156

139. *bi*] in TD; H *omits. in herte*] U *omits. Cumse—Fitte*] þer comsiþ a miȝt T; bygyne suche H; þer comseþ it right U; conseȝue þou myȝte D; þer comeþ a miȝt H₂.

140. *þat*] And þat TUH₂D.

141. *He*] þat U; TH₂D *omit. and*] he H.

142. *misdede*] misdedis THUH₂D. *forte*] to THUH₂D.

143. [*wrouȝte* THUDH₂] V *has wolde, copied from the first part of the line.*

144. *he*] H and U *omit.*

145—147 *are omitted in H.*

146. *Her—ensauple*] Here miȝt þou sen ensaumplis TDH₂; Here myȝt se ensamples U. [*hymselfe* TUDH₂] V *has þi-self.*

147. *Hou*] þat TUH₂D. *þat*] and TUH₂D.

148. *To—heengen*] For hem þat honged H. *heiȝe*] by TH₂DU (*by mis-*

take).

149, 150. *From T; also in HUD and H₂. V has only one line, viz. For-þi I rede þe Mihtful of Mayn be Meke of þi wordes. werkis*] hertes D. *The Latin quotation is found in H only.*

OBS. MS. H. *is here much tampered with and of little value, for about nine lines.*

151. *þat ȝe meten*] þat þou metest (*ouer erasure*) H; ȝe metyn here U. *Amis*] a-riȝt (*ouer erasure*) H.

152. *ȝe wenden*] þat ȝe gon U.

153. *Fbr—ȝe*] For þi TH₂; For þy D. *of*] of ȝoure TUH₂D.

154. *as eħast*] U *omits.*

155. *liuen trewely*] loue lely T; loue lely UH₂D. *eke loue*] lene (*or leue*) TU; ȝeue to loue H₂; loue D.

156. *And*] Of TUH₂D. *sent*] haþ sent U. *Treweliche parten*] goodliche parteth UTH₂; godliche parte D.

3e naue no more merit · In Masse ne In houres
þen Malkyn of hire Maydenhod · þat no Mon desyreþ.

ye have no merit
in your prayers.

¶ For Iames þe gentel · bond hit in his Book,
þat [Fey] withouten [fait] · Is febelore þen nouzt, 160

St James tells us
that Faith with-
out works is
dead; so chastity
without charity is
but an unlighted
lamp.

And ded as a dore-nayl · but þe deede folewe.
Chastite withouten Charite · (wite þou forsoþe),
Is as lewed as a Laumpe · þat no liht is Inne. 163

¶ Moni Chapeleyns ben chast · but Charite is aweye;
Beo no men hardore þen þei · whon heo beoþ avauunset;
Vn-kuynde to heore kun · and to alle cristene ;
Chewen heore charite · and chiden after more !

Many chaplains
are chaste, but
have not charity ;

Such [Chastite] withouten [Charite] · worþ claymed in
helle ! 168

they eat up what
they should give
away, and ask for
more.

¶ Curatours þat schulden kepe hem · clene of heore
bodies,

Curators that
should be chaste
are encumbered
with avarice.

þei beoþ cumbred in care · and cunnen not out-crepe ;
So harde heo beoþ with Auarice · I-haspet to-gedere.

þat nis no treuþe of Trinite · but tricherie of helle, 172
And a leorning for lewed men · þe latere forte dele.

This treachery
teaches the laity
to put off giving
away.
See what is in the

¶ For þeos beþ wordes I-writen · In þe Ewangelye,

157. *naue*] ne haue TUH₂; haue
D. *Masse*] Matynes TUH₂. *houres*]
masse TH₂; oures UD.

158. *desyreþ*] desired U.

159. *bond hit*] ioynide TH₂; Iug-
gid U; hath wryten D.

160. [*Fey*] feiþ THUH₂; fay D.
[*fait* TH₂; *feet* D] werk U; warkis
H. V *misrcads*, þat Treuþe withouten
Fey.

161. *ded*] as ded TH₂. *but þe*]
but 3if þe THUH₂D.

Obs. *After* folewe H *inserts the*
weak line, þat is, to sokoure þe sorow-
ful · & haue charite to alle.

162. *wite—forsope*] worth cheynide
in helle TH₂; wurþ schryned in helle
U; worth shewed in helle D. (*See* l.
168.)

163. *Is*] þat is U; Hit is DT.

164. *Moni*] Now many U.

165. *Beo no men*] Aru none TUH₂;
þer beoþ noon H.

166, 167. *Transposed* in H.

166. *and to*] and ek to TUH₂D.

167. *Chewen*] þei chewen H;
Chiwen U.

168. [*Chastite*, &c.] chastite with-
oute charite THUH₂D; V *absurdly*
transposes chastite and charite; see
l. 162. *claymed*] cheynid TH₂;
schryned U; shewed D.

169. *Curatours*] 3e curatours TU
H₂D. *schulden—hem*] kepe 3ow TU
H₂D; schulden 3ou kepe H. *of heore*]
of 3our TUH₂D. II *has*, in 3oure
soules.

170. *þei—care*] 3e beu acumbrid
wiþ couetise TUH₂D. 3 *cunnen*] 3e
mowe T; 3e cunne UH₂; 3e can D;
þei con H.

171. *harde—wiþ*] faste haþ TH₂D;
harde haþ U. *I-haspet*] haspide 3ow
TUH₂D.

172. þat þe trewe tresoure of trouþe ·
is almost forȝete H.

173. *latere forte*] lattere to THUH₂;
latter for to D.

Gospel (Luke vi.
38).

Date et dabitur vobis · for I dele ow alle.

[3oure grace & 3oure good happe · 3oure welþe for to
wynne, 176

& þerwiþ knoweþ me kyndely · of þat I 3ou sende.]

Love comforts the
sad.

[þat is þe lok of loue · þat letiþ out my grace

To counforte þe careful · Acumbrid wiþ synne.

Love is the
readiest way to
heaven;

Loue is þe leueste þinge · þat our lord askiþ, 180

And eke þe graiþ gate · þat goþ into heuene.

For-þi I seiþe as I seiðe er · be siþte of þise tixtes,

and Truth is the
best of all
treasures.

Whan alle tresouris arn triþede · treuþe is þe beste.

Now haue I tolde þe what treuþe is · þat no tresour is

betere, 184

I may no lengere lenge · now loke þe oure lord.”]

175. After *vobis*, 3euþ to myne of
3oure goodus for I dele, &c. H.

OBS. *The rest is not in V.*

176, 177. *These two lines are in H
only.*

178—185. *from T; with which D
and H₂ very closely agree; also found
in H; and (partly) in U.*

178. *letiþ—my] lyth in 3oure H.*

179. U *omits. wiþ] in H.*

181. *graiþ gate] redyest waye H;
greytheste gate U.*

182. *For-þi] þerfore U. seiðe er]
er seyde H; sayde here D.*

184. *þat] H omits.*

185. *lenge] lende H; duellen U;
lengen D. now] but H; D om. þe]
þou loue H; by D.*

PASSUS II.

[*Passus secundus de visione.*]

Yit kneled I on my knees · and criel hire of grace, [f. 395 b. col. 2.]
 And seide, “Merci, Madame · for Maries loue of Then I prayed
her
 heuene
 þat Bar þe blisful Barn · þat bouzt vs on þe Roode,
 Teche me þe kuynde craft · forte knowe þe false.” 4 to teach me how
to know
Falsehood.
She bade me
turn and see him.
 “Loke on þe lufthond,” quod heo · “and seo wher
 [he] stondeþ!
 Boþe Fals and Fauuel · and al his hole Meyne !”
 I lokede on þe luft half · as þe ladi me tauhte ;
 þenne was I war of a wommon · wonderliche cloþed, 8 I looked, and,
first of all, beheld
a woman very
richly clothed,
 Purfylet with pelure · þe ricchest vpon eorþe,
 I-Corouneð with a Coroune · þe kyng haþ no bettre ;
 Alle hir Fyue Fyngres · weore frettet with Rynges, decked with a
crown and costly
rings.
 Of þe preciourest perre · þat prince wered euere ; 12

Title : found in TH₂UD ; H has Ter-
 cius Passus by mistake, as it also
 calls the next Passus by the same
 name.

Obs. The first 23 lines occur twice
 in U ; readings from the fragment
 are distinguished by the italic letter U.

1. *criel*] prayed H.

2. *Merci, Madame*] V has Madame
 Merci, with marks for transposition.

3. *blisful*] blisside TU ; blessyd D.
on þe Roode] wiþ his blood H.

4. *Troche—kuynde*] kenne me be
 sum TUUH₂D ; teche me by kynde
 H. *forte knowe*] to kenne TH₂ ; to
 knowe UUD.

5. *lufthond*] left U ; left half TU.
quod heo] TDU omit ; quod sehe U.
seo] lo TH₂. [*he* TUH₂D] þei HU ; V
 has heo.

6. *his*] her H. *al—Meyne*] hise
 feris manye TUUH₂D.

8. *cloþed*] atired U ; clothid U.

Obs. After cloþed H inserts, In
 reed scarlet heo rode · rybande wiþ
 gold (see l. 13).

9. *ricchest vpon*] pureste on UUD ;
 purest in H₂.

Obs. Here H inserts, pyzte ful of
 perrye · & of preciouste stoones (see
 l. 12).

11. U omits this line ; so also does
 U.

12. *preciourest*] pureste TUUH₂D.
 H reads,

Of reed gold so ryche · redilyche
 I-dyzte

Wiþ preciouste stoones so stoute · stound-
 ynge þer-ynne.

In Red Scarlet heo Rod · I-Rybaunt *with* gold ;
 ber nis no Qweene qweyntore · þat quik is alyue.

"Who is this?"
 I asked.

¶ "What is þis wommon," quod I · "þus wonderliche
 A-tyret ?"

"That is Meed
 (Bribery)," she
 said, "who has
 done me much
 evil.

¶ "þat is Meede þe Mayden," quod heo · "þat hæp me
 marred ofte, 16

A[n]d I-lakked my lore · to lordes aboute.

In þe pope paleys heo is · as priue as my-seluen ;

Her father was
 Wrong.

And so schulde heo nouzt · for wrong was hir syre ;

[Out of] wrong heo wox · to wroþerhele monye. 20

Ich ouhte ben herre þen heo · I com of a bettre.

To-morrow shall
 Meed be married
 to Falsehood, by
 help of Flattery
 and Gulle.

¶ To-morwe worþ þe Mariage I-mad · Of Meede *and* of
 fals ;

Fauuel *with* feir speche · hæp brouzt hem to-gedere,

And Gyle hæp bi-gon hire so · heo graunteþ al his
 wille ; 24

And al is liþeres ledyng · þat heo leuen to-gedere.

To-morrow you
 may see the whole
 crew of them, but
 beware of them,
 lest thou fail of
 bliss.

¶ To-Morwe worth þe Mariage I-mad · soþ as I þe telle,
 þat þou miht [wyte] 3if þou wolt · whuche þei ben alle
 [þat longith to þat lordschipe · þe lasse and þe more. 28
 Know hem þere 3if þou canst · and kepe þe fro hem
 alle,

3if þou wilnest to wone · with treuthe in his blisse ;]

[lerne his lawe þat is so lele · & siþþe teche it furþer.]

13. H *inserts above* ; see *obs.* on l. 8.
heo rod] robid TUUD ; robe H₂. I-
Rybaunt] & ribande TH₂D ; rybanyd
 UU.

14. *nis*] is HUU. *qweyntore*
 koynter H. *alyue*] on lyue HUUDH₂ ;
 o lyue T.

15. *wonderliche*] worþily TH₂D.

16. *quod heo*] TUUDH₂ *omit.* *me*
marred] noiþede me ful TUH₂ ;
 anoyzed me H ; noyed me wol U ;
 noyed me wel D.

19. *heo nouzt*] it not be TD.

20. U *omits this line.* [Out of TH
 UH₂D] V *has* In-to ; U *reads*, Out
 of wrong wente sche · wrotherhele
 manye.

21. *herre*] hiþere T ; heyþer H ;
 heyere UUD.

23. *brouzt*] forgid TUUDH₂.

24, 25. U *omits.*

25. *leuen*] liþen TH₂D ; lyue so H.

26. *To-Morwe—I-mad*] To-morne
 schal þei make þe mariage H. *soþ*]
 TUH₂D *omit* ; D *also om.* I-mad.

27. *þat—wolt*] þere miþte þou wyte
 3if þou wilt (wolt H) THUH₂D ; V
has seo instead of wyte.

28, 29, 30. *From* U ; *also in* TH₂D ;
 V *has only l. 30, running thus,*

Bote 3if þow wilne to wone · with
 treupe in his Blisse, with which
 H *closely agrees.*

31. *This occurs in H only.*

- I may no lengore lette · vr lord Ich þe bi-kenne; 32 I now commend
And bi-come a good mon · for eny couetyse, ich rede.” thee to God.”
- [When heo was me fro · I loked & byhelde] Afterwards, I
þat Regnedn *with* Fals beheld the bridal.
- Alle þis Riche [Retenaunce] · þat Weoren bede to þe Bruyt-ale · on Bo two þe
sydes. 36
- Sir Simonye is of-sent · to asseale þe Chartres, Sir Simony was
þat Fals oþur Fauuel · bi eny [fyn] heolden, sent for to seal
And Fesse Meede þer-*with* · In Mariage for euere. the charters.
- ¶ Bote þer nas halle ne hous · þat miht herborwe þe But there was not
peple, 40 house-room for
þat vche feld nas ful · of Folk al a-boute. all.
- ¶ In middes on a Mountayne · at Midmorwe tyde So a pavilion was
Was piht vp a Pailon · A Proud for þe nones; pitched, and
And Ten þousend of Tentes · I-tilled be-sydes, 44 10,000 tents, for
For knihtes of Cuntre · and Comers aboute, knights, sellers,
¶ For Sisours, for Sumnors, · for Sullers, for Buggers, and buyers.
- For lewede, for lerede · for laborers of þropes, So a pavilion was
[& for the flatteryng freeris · alle þe foure orders], 48 pitched, and
Alle to witnessse wel · What þe writ wolde, 10,000 tents, for
In what manere þat Meede · In Mariage was [I-feffed], knights, sellers,
To beo fastnet *with* fals · þe fyn was arered. and buyers.
- ¶ þenne Fauuel fet hire forþ · and to fals takeþ, 52 Then Flattery led

32. *lette*] lende H; dwelle D. *vr*]TD and U omit. *bi-kenne*] by-take H.33. *And*] Loke þou H. *ich rede*] H omits.34. *Occurs in H only.*35. [*Retenaunce* THUH₂D] Rete-
nauntes V. *þat—Fals*] þat with false
reigneth U.36. *Bruyt-ale*] bedale T; bridal
UHH₂D. *Bo two þe*] boþe two
THUH₂D.37. U omits. *is of-sent*] is assent
T; is a-sent H₂; was aftur sent H;
is A-sert D. *asseale*] a-sele T: seele
H; ensele H₂; sele D.38. [*fyn*] THUH₂D; V has *peyne*.40. *þat miht*] to THUH₂D.41. *nas*] was D. *ful*] filled H.42. *on*] of HD; T and U omit.43. *A proud*] prow U; T and U
omit A; was proud D.44. *I-tilled*] I-teldyde forþ H;
teldit TH₂; tight þer U; teled D.45. *For*] Of TUD. and *Comers*] of
comeres TUH₂D.46. *Buggers*] biggeres UH; beggeris
TH₂D.47. *lewede—lerede*] lewid for lewid
THUH₂D. *þropes*] þrepis U; þorpes D.48. *Occurs in H only.*50. *manere*] manere and howe H.
In Mariage] H omits. [*I-feffed*] H
feffid TUH₂D. V omits, evidently by
mistake.51. *fastnet*] feffed U.52. *takeþ*] hir toke H; toket D.

Need to
Falsehood,

promising that
she will obey his
will.

Simony and Civil
unfold the deed.

CARTA. "Know
all men that I,
Flattery, pledge
Falsehood to
Meed, and grant
them the earl-
dom of Envy,

the kingdom of
Avarice, and the
Isle of Usury,

to have and to
hold all their
lives,

they yielding
their souls to

In Forwarde þat Falsnesse · schal fynden hire for euere,
To be Boxum and Boun · his Bidding to folfulle,

In Bedde and at Borde · Boxum and hende,
And as sir Simonye wol sigge · [to suwen] his wille. 56
Now Simonye and Siuyle · stondeþ forþ boþe,

Vn-Foldyng þe Feffement · þat Falsnes made,
[& þus bygonnen þe gomes · & gradden wel hyȝe] :

¶ It witen and witnessen · þat woneþ vppon eorþe, 60
þat I, Fauuel, Feffe Fals · to þat Mayden Meede,

To be present in pruyde · for Pore or for riche,

Wiþ þe Erldam of Envye · euer forto laste,

Wiþ alle þe lordschupe · of lengþe and of brede, 64

Wiþ þe kingdom of Couetise · I Croune hem to-gedere;

Wiþ þe Yle of vsure · And Auarice þe False,

Glotonye and grete oþus · Ich ȝiue hem I-feere,

Wiþ alle delytes and lustes · þe deuel for to serue, 68

In al þe seruyse of Slouþe · I sese hem to-gedere :

¶ To habben and to holden · and al heore heyres aftur,

Wiþ þe purtinaunce of purgatorie · in-to þe pyne of helle :

ȝeldyng for þis þing · at þe ȝeres ende, 72

Heore soules to sathanas · to senden in-to pyne ;

53. *Falsnesse*] falshed TH₂D; false U.

54. *To—Boun*] And he (she D) be bounde at his bode TH₂D; & be buxum at his bode U.

56. *And—sigge*] & at syre symonyes wille UD. *to suwen*] HTI₂; to suyen U; to sewen D; V *has schewen*.

57. *stondeþ*] stoden H. *forþ boþe*] forþ in-fere H; vp boþe U.

58. *Vn-Foldyng*] & vn-foldeden H; And vnfolde TH₂D; And vnfoldith U. *made*] had made H; haþ ymakid TUH₂; haþ maked D.

59. *From* H; also in TUH₂D.

60. *In the margin of H is here written Carta; in the margin of D, Fauor.*

61. *Feffe—Meede*] feffe falsnesse to mede TH D; haue [feffed ?] falsnesse to mede U.

64. *lordschup—breȝe*] lordsshippe of leccherie · in lengþe and in brede TH₂; worschipe of lecherye in, &c. UD; H *resembles T, but it is written in a later hand.*

65. *hem*] ȝow U.

66. *þe Yle*] al þe Ile TD; al þe isle H₂; alle þe vices U. *Fulse*] faste TU.

67. *hem I-feere*] hem togidere TH₂D; ȝow togidres U.

68. *delytes—lustes*] delites of lust TH₂D; þe delytes of deedly synne H; þe delices of lust U.

69. *seruyse*] seignourie UD. *sese*] ceese H; set TD.

71. *wiþ*] wiþ al H. *in-to*] & H.

72. *þing*] D *omits. þe*] oon H; o T; one UH₂.

73. *senden into*] synken in TH₂D; synke into U.

per to Wonen *with* Wrong · whil god is in heuene.”

¶ In witesse of whuche þing · wrong was þe furste,

Pers þe pardonere · Paulynes [doctor], 76

Bette þe Budul · of Bokynghames schire,

Rondulf þe Reue · of Rotelondes sokene,

[Taberes & tomblers · & tapesters fele],

Monde þe Mulnere · and moni mo oþure 80

In þe Date of þe deuel · þe Deede was a-selet,

Be siht of sir Symoni · and Notaries signes.

Þ En teōnede him Theologye · whon he þis tale herde,

And seide to Siuyle · “serwe on þi lokkes, 84

Such Weddyng to worche · to [wrappe] *with* truþe;

And ar þis weddyng beo wrouȝt · wo þe beo-tyde!

For Meede is a Iuweler · A Mayden of goode,

God graunte vs to ȝiue hire · þer treuþe wol a-signe. 88

And þou hast ȝiuen hire [to] a Gilour · God ȝiue þe serwe!

þe Tixt telleþ not so · Treuþe wot þe soþe;

Dignus est operarius mercede sua;

Worþi is þe Werkmon · his hure to haue;

And þou hast feffet hire *with* fals · fy on þi lawe! 92

Þ For lechours and lyȝers · lihtliche þou leenest,

Simonie and þi-self · Schenden holichirche;

74. U omits.

76. *Pers*] And piers TH₂. *Paulynes doctor*] poulynes doctour TH₂; poulynes dottour (*or* doctour) U; poulynes doctoure D. V and H have doughter, douȝter; see l. 152.

78. *of—sokene*] oute of Rotelonde H.

79. *occurs in* H and H₂ only; H₂ reads, Taylours, tapsters · and tauerners many.

80. *Mulnere*] myllere TH₂; mylnere UH; mellere D. *and—oþure*] of malwiche strete U.

81. *þe—aselet*] þis dede I assele U; þis dede is seled D.

82. *and—signes*] and signes of notories TUH₂; in seals of notories D.

83. *teōnede*] tenide TH₂; tenyd U; tened D, *which om.* him.

84. *serwe*] now sorewe THH₂D.

Safan at a year's end.”

The witnesses were Wrong, Piers the Pardoner, Pauline's doctor, Bette the beadle, and many others.

The deed was then sealed and signed.

But Theology was wroth, and said to Civil, “Wo betide thee!

[f. 396 a. col. 1.] Meed is rich, and should be wedded where Truth wills.

Remember the text (Luke x. 7).

Thou believest lechers and liars; but ye shall

lokkes] lookes H; bokes TUH₂D.

85. [*wrappe* THUH₂D] teone V.

87. *a Iuweler*] molere T; muliere U; a medeler H; a medlere H₂; mulyer D. *A—goode*] of frendis engendrit TUH₂D.

88. *graunte — asigne*] grauntide (graunt H₂, graunteþ UD) to gyue · mede to treuþe TUH₂D. *assigne*] assente H.

89. *And*] For H; D omits. [*to* THUD] V omits. *God*] oure lord H; now god TUH₂.

90. *telleþ*] telleþ þee H.

91. *hure*] huire H; ·mede TUH₂D.

92. *feffet*] festnyd U; fastnid TH₂D. *lawe*] lawes TU.

93. *The readings are,* for lesyngis & lecheryes · suche warkes þou louest H;

abide it at the
year's end!

[3e schule abygge it bope · by god þat me made,
at oo 3eris ende · whan 3e reken schul] ; 96
He and þeose [Notaries] · anuyzen þe peple.

Ye well know
Falsehood is a
traitor, and
Beelzebub's
bastard son;
But Meed
(Reward) might
kiss the king.

For wel 3e witen, wernardes ! · but 3if or wit fayle,
þat fals is a faytur · a faylere of werkes,
And a Bastard I-boren · of Belsabubbes kunne. 100
And Meede is a Iuweler · a Mayden ful gent ;
Heo mihte Cusse þe kyng · for Cosyn 3if heo schulde.
Woreheþ bi wisdam · and bi Wit aftur ;

Then take her to
London, and see
if the law will
permit this.

Ledeþ hire to londone · þer lawe is I-hondlet, 104
3if eny leute wol loken · þat þei liggan to-gedere,
And 3if þe Iustise wol Iugge hire · to be Ioynet with
Fals.

If Conscience
find this out,
it will go hard
with you at the
last."

3it be-war of þe weddyng · for witti is treuþe ;
For Concience is of his [counseil] · and knoweþ ou
vehone ; 108

And 3if he fynde such defaute · þat 3e with Fals holden,
Hit schal bi-sitten oure soules · sore atte laste."
[herto assentid syuyle · but symonye ne wolde
tyle he had syluer · for his sawes & his selynge. 112

For al be (by U) lesinges þou lyuest ·
& lecherous werkis TUD ;

For al ben lesynges þou leuest · and
lecherus werkes H₂.

95, 96. From H ; l. 95 occurs in
TUH₂D after l. 97.

95. it] TDUH₂ omit.

97. He and þeose] for 3e and þese
H ; 3e and þe TH₂D ; 3e and 3e (by
mistake for þe) U. [Notaries] See
THUH₂D ; V has the spelling Nataries,
which looks wrong ; for see l. 115.

98. or] 3oure TH₂ ; 3our UD.

99. a faylere] feyntles TH₂D ; and
feythles UH.

100 Belsabubbes] belsaboukis T.

101. a Iuweler] mulere T ; moliere
U ; a medelar H ; mulyer D ; mened
H₂. a-gent] of maides engendrit T ;
amonge men of goode H ; a maiden of
gode UH₂D.

102. heo schulde] he wolde TH₂D ;
sche wolde U.

103. Woreheþ] þerfore woreheþ
H. wisdam] wytte H. wit aftur]
wysedam bope H.

105. leute wol loken] leaute wile
loke TH₂ ; lewte wil loke U. þat] TU
om. liggan] lybbe H ; D reads, yf ony
liaunce wil loke · hem legge to-gidere.

106. 3if—hire] iustise iuggen here
U ; yf þe Iustice Iugge here DH₂.

108. of his] of his counseil TUH₂D ;
his counseloure H. V reads, For
concience is on of his · and, &c.

109. such—with] 3ow in defaute · &
wiþ þe TUH₂D.

110. bisitten] sitt H ; be set on U ;
be-set DT. sore atte] wel (ful H) sore
at þe THUD. H₂ omits the line.

111—127. From H. Also in TUD
and H₂, except line 118, which they
omit.

112. his—selynge] his selis & signes
TDH₂ ; selis & signes U.

þen fet fauel forth · floreyne I-nowe,
 & bad gyle go to · & ʒyue gold aboute,
 & namely to þis notaries · þat hem non lacked ;
 & fesse false witesse · with florens I-nowe, 116
 For he may mede a-maysteren · & make hir at his wylle ;
 For where falsenes is oft fownden · þere feiþ fayleþ
 þoo þe gold was ʒouen · grete were þe thonkes
 to false & to fauel · for her feyre ʒyftus. 120
 many comen, from care · to counforte þe false,
 & sworn on þe hoolydom · þat “cesse schul we neuere
 or mede be þi weddud wyf · þorou; witte of vs alle.
 for we han mede a-maysterd · wiþ oure myri wordis 124
 þat heo graunteþ to goo · wiþ a good wille,
 to london to loke · if þe lawe wole
 Iugge ʒou Ioyntely · to be Ioyned for euer”].

Then Flattery
 fetched out
 florins, and bade
 Guile give it to
 the notaries.

Great were the
 thanks for these
 bribes.

Meed consents to
 go to London.

Then were False-
 hood and Flattery
 glad, and bade all
 be ready to go to
 Westminster.

¶ þenne was Fals fayn · and Fauuel also bliþe, 128
 And lette somþne alle men · In Cuntre a-boute,
 To Arayen hem redi · Boþe Burgeys and Schirreues,
 To weende with hem to westmunster · to Witesse þe
 deede.

¶ þenne careden heo for Caples · to carien hem
 þider ; 132
 Bote Fauuel fette forþ · Foles of þe beste,

Then they all
 wanted horses.

113. *fett*] fecchide U.
 114. *go to ʒ*] go TUH₂D.
 115. *lacked*] failede U ; ne failiþ
 T ; ne fayle H₂ ; fayle D.
 117. *hir at his*] at my T ; here at
 our U ; at his D.
 118. *In H only*.
 119. *were þe thonkes*] was þe þonk-
 ing TUH₂D.
 121. *many—counforte*] And comen
 to counforte fro care TUH₂D.
 122. *sworen—hoolydom*] seide certis
 TUH₂D.
 123. *or*] Til TUH₂D.
 124. *myri wordis*] mery speche
 TH₂D ; faire speche U.
 126. *þe lawe*] þat lawe TH₂D ; þat
 þe lawe U.

127. *Iugge*] Ioyne U. *to—euer*] in
 ioye for euere TH₂D ; in lawe for
 euere U.
 129. *lette*] bad H. *men*] þe segges
 TUH₂ ; þe pepul H. *cuntre*] schyres
 HTUH₂. D *reads*, And let Symonye
 seche · al about in shires.
 130. The other readings are,
 þat alle þei myzten be bowne · beggers
 & oþer H ;
 And alle [to H₂] be boun · beggeris
 & oþere TUH₂D.
 132. *careden heo*] cariede hy T ;
 caareden þei H ; cared þei UD. *caples*]
 cables D.
 133. *Botc—fette*] þanne fette fauel
 TUH₂D

- Meed was set on a sheriff's back, and Falsehood on an assizer's; And sette Meede on a Schirreues Bak · I-schood al newe, [*& fals on a sysoures backe · þat softly trotted ;* (for falsnes a3eyn þe feiþ · sisoures he defouleþ, 136 þoru3 comburance of couetyse · clymben a3eyn truþe, þat þe feiþ is defouled · & falsly defamed, & falsnes is a lord I-woxe · & lyueþ as hym lykeþ) :
- Flattery rides upon Fair-speech; Fauel on a feyre speche · ful feyntly a-tyred ; 140 (For feire speche þat is feiþles · is falsnes broþer ; & þus sysoures ben scompned · þe false to serue, & feire-speche fauel · þat moche folke desceyueth)]. ¶ þenne Notaries none Hors hedden · anuyed þei weore, 144
- but Simony and Civil had to go on foot. þat Symonie and Siuile · schulden go on foote. ¶ þenne seide Siuile · and swor bi þe Roode, þat Sompnors schulde ben sadelet · and seruen hem vchone ;
- Summoners are to be saddled, “And lette apparayle prouisours · on Palfreis wyse, 148 [Sire symonye hym-selfe · shal sitte on here bakkis],
- and provisors and deans to be used as horses. And alle Denes and Sodenes · as Destreres dihten, For þei schullen beren Bisschops · and bringen hem to reste.
- “Pauline's people shall serve myself,” said Civil. ¶ Paulines peple · for playntes in Constorie 152 Schal seruen my-self · þat Siuile hette ;

134. *Schirreues bak*] shirreue TUH₂D.

135—143. *These lines are quoted from H; and those in parentheses occur in H only. V has only the one line,*

And Fauel on a Feir speche · Feyntliche atyret.

T and D have only the two lines,

And fals sat on a sisour · þat softeliche trottede,

And fauel vpon fair speche · fetisliche atirid.

U has the same, omitting sat; H₂ has also two similar lines.

144. *Notaries — hedden*] hadde notories none TUD; Notaries had non horses H; þer hadde notories non hors H₂.

145. *Symonie—siuile*] siuile and symonie H. *go on foote*] on here fet gange TUD; on fote gange H₂.

146. *seide*] swor TH₂D. *swor*] seide TH₂D.

OBS. H² has been closely collated only thus far; see the Preface.

147. *seruen*] beren U.

148. *prouisours*] þise prouisours THD; þe prouisours U. *on*] in THD.

149. *From T; also in HUD and H₂. here bakkes*] hym oone H.

150. *Denes—Sodenes*] þe denis & southdenis TH₂; þe denes and sudenes U; þise officiales & deenys H; the denys sodenys D. *Destreres*] palfreyes H (*in later hand*). *dihten*] hem dihte THUH₂D.

152. *Constorie*] þe constrye H.

Let Cart-sadele vr Commissarie · vr Cart he schal drawe, Yoke our
And fetten vr vitayles · of þe Fornicatours ; commissary,
And make ližere a long cart · to leden alle þis opure 156 and make of Liar
Fabulers and Faytours · þat on Fote rennen." a long cart."

Now Fals and Fauuel · fareþ forþ to-gedere, Thus all fare forth
And Meede in þe Middel · and al þe Meyne aftur. together.

I haue no [tome] to telle · þe Tayl þat hem folweþ, 160
Of so mony Maner Men · þat on Molde liuen.

¶ Bote gyle was for-goere · and [gyede] hem alle. Guile led the
Soþnesse sauh hem wel · and seide bote luyte, way: but soon
Bote prikede on his palfrey · and passede hem alle, 164 Soothness spurred
And com to þe kynges Court · and Concience tolde, on, and went
And Concience to þe kyng · Carpede hit aftur. and told conscience.

“**N**ow be crist,” quod þe kyng · “zif I mihte Chacche
Fals opur Fauwel · or eny of his Feeres, 168 “If I could but
I wolde be wreken on þis wrecches · þat worchen so ille, catch Falsehood,
And don hem hongen bi þe hals · and al þat hem or Flattery,”
Meyntenen ; said the king,
“I would hang
them both.

Schal neuer [mon] vppon Molde · Meyntene þe leste,
But riht as þe lawe lokeþ · let fallen of hem alle. 172

¶ And Comaunde þe Cunstable · þat Com at þe furste, Command the
To a-Tache þe Traytours · for eny Tresour, constable to
attach them,

154. *Cart-sadele*] sadele U; *carte-sadil* T. *commissarie*] comysaries H. *vr—drance*] oure long carte þei schul drawe H.

155. *of þe*] at H; fro T; of UD.

156. *make*] makip of TUD.

157. *Fabulers*] flaterers H; As folis TUD. *rennen*] iotten T.

158. *Now*] TUD *omit.* *fareþ*] goþ U.

159. *middel*] myddes U; myddis TD.

160. [*tome* T] tyme for H; tunge UD; V has while.

161. *Of—men*] Of many maner of men TD; of alle manere of men U. *Molde*] þis molde TUD.

162. [*gyede* TUD] bygged H (*with by partly erased*). V has gilede, a mistake evidently due to the word gyle preceding.

163. *wel*] D *omits.* *luyte*] a lytel HU; litel TD.

164. *prikede*] prikede forþ TU.

167. *zif*] And THD. *mihte*] mowe U.

168. *his*] her H.

169. *on þis*] on þoo H; of þise T; on þo UD. *wrecches*] U *omits.* *worchen*] wroughten U.

170. H *omits this line.* *al*] þey D.

171. *neuer—vppon*] neuer man of þis T; no man on H; neuer [man] on þis UD; *where man is* (*in* U) *omitted*; for mon V has non. *meyntene þe lste*] meynprise þe lest H; meynprise þe beste TUD.

172. *lokeþ*] wola loke H; wele D. *of*] on TUD.

173. *Comaunde*] comaunded HTUD. *þe*] a THUD. *þat com*] he com U.

174. *a-Tache*] take U. *þe Tray-*

fetter Falsehood,
and cut off Guile's
head.

Ieh hote, 3e Fetere Fals faste · for eny kunnes ȝiftus,
And gurdeþ of gyles hed · let him go no forþer ; 176
And bringeþ Meede to me · Maugre hem alle.

Simony and Civil
I warn ; and let
not Liar escape."

¶ Symonye and Siuile · I sende hem to warne,
þat holichirche for hem · worþ harmet for euere.
And ȝif 3e chacche lyzere · let him not a-skape, 180
To ben set on þe pillori · for eny preyere ;
[I bydde þee awayte hem wele · let non of hem ascape]."

Dread was at the
door, and heard
the doom, and
bade Falsehood
flee.

Dreede at þe dore stood · and þe [dume] herde,
And wiltliche wente · to Warne þe False, 184
And bad him faste to fle · and his feeres eke.

Then fled
Falsehood and
Guile ;

þenne Fals for fere · fleih to þe Freeres,
And gyle doþ him to go · a-gast for to dyȝe ;
Bote Marchaundes Metten *with him · and* maaden him
to abyden, 188

but tradesmen
prayed Guile to
keep their shops
for them.

Bi-souȝten him in heore schoppes · to sullen heore ware,
Apparayleden him as a prentis · þe Peple for to serue.

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

Liȝtliche Lyzere · leop a-wey þennes,
Lurkede þorw lones · to-logged of Monye ; 192
He nas nouȝwher wel-come · for his mony tales,
Bote ouur al I-hunted · and hote to trusse.

[f. 396 a. col. 2.] Pardoners hedden pite · and putten him to house,

toours] þis tiraunt T ; þese tiraantes U ;
þese tyrans D. *Tresour*] tresour, I
hote TUD.

175. *Ieh hote 3e*] THUD *omit.*
eny kunnes] ony kynne U ; any skynes
T ; eny kynnes D ; ony kynnes H.

176. *gurdeþ*] gederith T ; gadereth
U ; gurde D.

177. *to me*] forth U.

OBS. *In the margin of D is here
written, Falsitas Deceptura Merces
Simonia Mendax.*

178. *seende*] sente TD. *warne*] seye
H.

180. *chacche*] take H ; lacche TUD.

181. *To ben set*] Er he be put TD ;
Sette him H ; Til he be set U. *preyere*]
preyour, I hote TD ; tresour, y hote U.

182. *Occurs in H only.*

183. *stood*] stant U. [dume] V

has dune, clearly by mistake for dume ;
þis dome H ; þat doom TD ; þe dome U.

184. *wente*] wente he þo H

185. *faste to fle*] fleo fast H ; fle for
fere UTD. *eke*] alle TUD.

186. *fals*] falsnesse TUD.

187. *doþ*] dide H. *to go*] away U.
a-gast for] and gast D.

189. *Bi-souȝten*] & busscheden H ;
beshette TD ; By-schytyen U. *sullen*]
shewen TD.

192. *Lurkede*] lurkyunge TUD ; H
om. lones] hyrnys & lanus H ; lanes
TUD. *to-logged*] to-luggid THUD.

194. *Bote*] TUD *omit.* *ouur al*
I-hunted] honsched as an bounde H.
hote to] y-hote T ; yhote go U.

195. *pite*] pytee of him H. *putten*]
pulden TD ; pul'id UH.

- Wosschen him and wrongen him · *and* wounde him in
cloutes, 196
- And senden him on sonendayes · *with* seales to churches,
And 3af pardun for pons · poundmele a-boute.
- ¶ Þis leornden þis leches · and lettres him senden
For to [wone] with [hem] · watres to loke. 200
- Spicers speeken *with* him · to a-spien heore ware,
For he kennede him in heore craft · *and* kneu3 mony
gummes.
- ¶ Munstrals and Messagers · metten *with* him ones,
And *with*-heo[1]de him half a 3er · and elleuene wykes.
- ¶ Freres *with* feir speches · fetten him þennes ; 205
For knowynge of Comers · kepten him as a Frere ;
Bote he haþ leue to lepen out · as ofte as him lykeþ, 207
And is wel-come whon he wole · *and* woneþ *with* hem ofte.
And alle fledden for fere · and flowen in-to huirnes ;
Saue Meede þe Mayden · no mon dorste abyde ;
But trewely to telle · heo tremblede for fere,
And eke wepte and wrong hire hondes · whon heo was
a-tachet. 212

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

Then leeches
begged him to
dwell with them;

and spicers asked
him to be
shopkeeper.

Munstrals
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 Meed
durst stay ; and
even she wept
when taken
prisoner.

196. *Wosschen*] wysshen TD; was-
chid U. *wrongen*] wypide TUD.
wounde] leyden H. *cloutes*] cloþis
TUD.

197. *senden*] senten T; sent U.
churches] þe church H; chirehe TUD.

198. *pons*] pans H; panis T; pens
UD.

199. *þis—leches*] þannelouridelechis
TUD; þerof herden leches H. *him
senden*] besente T; he sente U; ben
sent D.

200. [*wone* THUD] ben V. *For—
wone*] þat he schuld wone H. [*hem
THD*] hym U. V has him, but the i
is over an erasure.

201. In H this line follows l. 208 ;
and the lines answering to ll. 201, 202
run differently, viz. as follows :—

Spicers aspieden him · & speken wiþ
him feyre,
& preyeden him þrinely · to putte forþ
her ware,
& he asured hem forsoþe · to serue

hem for euer.

202. *kennede—craft*] knewe her
craft H; coude on here craft TUD.
kneu3—gummes] couþe many lapas H ;
knowith many gomes D.

203. *Munstrals, &c.*] Messagers
and mynstrals, &c. H.

204. *with-heo(l)de*] wiþ-helden H ;
of-heeld U; withheld T; helden D.
half a 3er] an half 3er H; half 3er TU.
wykes] dayes TUD.

205. *Freres, &c.*] wiþ faire speche
freres, &c. U

206. *kepten*] copide TUD; copeden
H.

207. *lykeþ*] luste H.

208. *wole*] cometh HU.

209. *And—fere*] Alle oþur fledde
for ferd H. *huirnes*] hernis T; hurnes
HU; hernes D.

210. *no mon*] no mo TUD; none H.

211. *fere*] drede HU.

212. *wepte*] wep T; wepe HD; weep
U. *hire hondes*] TUD omit.

PASSUS III.

[Passus Tercius de Visione.]

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

Now is Meede þe Mayden I-nomen · and no mo of hem
alle,

Wip Beodeles and Baylyfs · I-brouht to þe kyng.
þe kyng clepet a Cler[ke] · (I knowe not his nome),
To take Meede þe Mayden · and Maken hire at ese. 4

"I shall ask her,"
said the king,
"whom she wishes
to wed; and
perhaps I may
forgive her."

"Ichulle assayen hire my-self · and soþliche aposen
What Mon in þis world · þat hire weore leouest.
And ȝif heo worche be my wit · and my wil folewe,
I schal for-ȝiue hire þe gult · so me god helpe!" 8

So a clerk brought
her to the
chamber.

¶ Corteisliche þe Clerk þo · as þe kyng bihte,
Tok þe Mayden bi þe Middel · and brouhte hire to
chaumbre.

¶ þer was Murþe and Munstralsye · Meede with to plese;
Heo þat woneþ at westmunstre · worschipeþ hire alle. 12

Gladly the Justice
went to see her,
and said, "Mourn

Gentiliche with Ioye · þe Iustise soone
Busked him in-to þe Bour · þer þe Buyrde was Inne,

Passus, &c.; found in THUD.

1. *I-nomen and no mo*] I-nomen H; and no mo TD; name U.

2. *wip*] And with U. *Baylyfs*] with bayles H; baillys U. *I-brouht*] & brouht H.

3. *clepet*] calliþ TD; called HU. *cler(ke)*] clerke THUD. *knowe*] con H; can TUD.

4. *To take*] & bade him take H.

5. *Ichulle*] I wolde U; I wile TD; I wole H. *After my-self* H *inserts* seyð þe kyng. *soþliche*] softly hir H.

6. *in þis world*] of þis moolde U.

7. *ȝif*] H omits. *my wit*] wyt TD.

8. *I schal*] I wile TD; I wole HU. *þe gult*] þis gulte H; þis mysgilt D.

9. *þo*] þanne TU; þen H; þan D. *as þe king bihte*] as his kynde wolde H.

10. *þe mayden*] mede TUD.

11. *with*] TUD omit.

12. *Heo*] þei H; TUD omit. *alle*] ychoone H.

13. *Iustise*] Iustices THD. *soone*] wel soone H; to sowpen U.

14. *him*] hem THD. *in-to*] to TUD. *Bour*] chaumbur H. *buyrde nas Inne*] burde dwelliþ TUD.

- Cumfortede hire kyndely · and made hire good chere, not, Meed, we will get thee clear off."
 And seide, "Mourne þou not, Meede, · ne make þou no
 serwe, 16
- For we wolen wysen þe kyng · and þi wey schapen,
 For alle Conciencie Craft · and Casten, as I trouwe,
 [þat þou schalt haue boþe myzt & maystrye · & make
 what þe likeþ
 wiþ þe kyunge & þe comyns · & þe courte boþe]." 20
- ¶ Mildeliche þenne Meede · Merciede hem alle Then Meed thanked them all, and gave them gold cups and ruby rings.
 Of heore grete goodnesse · and ȝaf hem vchone
 Coupes of clene Gold · and peeces of seluer,
 Rynges with Rubyes · and Richesses I-nouwe, 24
 [þe leste man of here mayne · a mutoun of gold].
- ¶ þenne [lauzten] þei leue · þis lordynges, at Meede.
- Wip þat þer come Clerkes · to Cumforte þe same : Then came clerks, and said, "Be blithe, Meed, we will work thy will."
 "We biddeþ þe be bliþe · for we beoþ þin owne, 28
 Forte worche þi wil · while vr lyf dureþ."
- ¶ Hendeliche þenne heo · be-hihte hem þe same, She promised to love them, and make them lords.
 To louen hem lelly · and lordes to maken,
 And in Constorie at Court · to tellen heore names. 32
 "Schal no lewednesse hem lette · þe lewedeste þat I loue
 þat he ne worþ avanuset ; · for Icham I-knowe "Naught shall prevent one whom I love

15. *good cheere*] at cese H. *and—chere*] be clergie leue TD. U *reads*,
 Curteisly confortide mede · by clergies
 leue.

16. *Mourne þou*] ne mowrne þou H;
 mourne TUD.

17. *schapen*] make TUD.

18. *The readings are*,
 For al consciences cast · a craft as I
 trowe T.

For al concience caste · a craft as can
 we sehewe H.

For al consciences east · or craft as y
 trowe U.

For Al concience cast · a craft as I
 trowe D.

19, 20. *In H only*.

21. *Mildeliche*] Mekely H. *þenne
 Meede*] mede þanne TD; mede U.

22. *grete*] U *omits*.

24. *I-nouwe*] manye THUD.

25. *From T*; *occurs also in HUD*.

26. [*lauzten* HD] lauhte TU; tok
 V. *leue*] her leue H. *lordynges*]
 lordis TUD.

27. *þer*] THUD *omit*. *Cumforte*]
 conforten hire TUD.

28. *We biddeþ þe*] And bidden hire
 TD; & bade here U.

29. *vr*] þi TD. *dureþ*] lastiþ THD.

31. *hem*] ȝow U. *lelly*] truly H.
to maken] hem make TH; ȝow make
 UD.

32. *at*] at þe U. H *reads*, In courte
 & in constrye, &c. *to tellen heore*]
 callen here T; calle ȝour U; telleþ D.

33. *Schal*] þer schal HU. *lewedeste*]
 lede TU; ladde D.

34. *he*] þei H. *worþ*] worþ ferst
 TUD. *I-knowe*] beknowe TUD.

from being
advanced."

Then came a
confessor, and
said,

"Though learned
and lay had all
lain by thee, I
would assoil thee
for a load of
wheat."

Then Meed knelt
to him, and
shrove her, and
gave him a noble.

Then he assoiled
her, and said that
if she would glaze
a window, she
should be saved.

She said that,
were that only
sure, she would
glaze all she
could.

þer Cunnyng Clerkis · schul Couche be-lynde."

þenne com þer a Confessour · I-Copet as a Frere ; 36
To Meede þe Mayden · ful Mekeliche he loutede,
And seide ful softly · in schrift as hit weore,

þauh lerede and lewede · hedden leyen bi þe alle,
And þau; Fals hedde folewed þe · þis Fiftene winter, 40
I schal asoyle þe my-self · for a summe of whete,
And eke be þi Baude · and Bere wel þin ernde
Among Clerkis and knihtes · Conciencie to falle." 43

þenne Meede For hire misdede · to þat Mon knelede,
And schrof hire of hir sunnes · schomeliche, I
trouwe.

Heo tolde him a tale · and tok him a noble,
For to ben hire beode-mon · and hire Baude after. 47

þene he asoylede hire soone · and [siþ] to hire seide,
"We han a wyndow in worching · wol stonden vs ful
heize :

Woldustow Glase þe Gable · and graue þerinne þi nome,
Siker schulde þi soule ben · for to dwellen in henene."

¶ "Wust I þat," quod þe womanon · "þer nis nouþur
Wyndou ne Auter, 52

þat I ne schulde maken oþur mende · and my nome write,
þat vche mon schulde seye · Ich were suster of house."

35. þer] þere as H. Couche] klokke
TUD.

37. ful] THUD omit.

38. ful] wol U; wil D.

39. alle] ichone T; boþe H; echone
D.

40. Fals] falsnesse UH; falshed TD.
F'iftene] four score U.

41. summe of] sem of T; seem U;
seme of D.

42. Baude] baudekyn TU; bawd-
strot H. ernde] arncde T; erande
HD; arende U.

43. falle] felle THUD.

44. knelede] lowtide U.

45. sunnes] shrewidnesse THD.
schomeliche] shameles THUD

46. Heo] TUD omit. tale] tokne U.

47. beodeman—after] bawde · and

bere wel hir erand H.

48. V omits siþ; but H has siþ, TU
sipen, D sethen.

49. in] of T. ful] wel T; wol U.

50. Woldustow] woldist þou THUD.
þerinne] þere TUD.

51. for—heuene] heuen to haue
TUD; heuen for to haue H.

52. nouþur] THUD omit.

53. þat—mende] þat I schulde
mende or make H; þat I ne schulde
grauē and mende U. D omits ne.

54. þat—seye] þat iche segge shal
se T; þat men schulden sey H; þat
eche segge schulde wite U; That eche
man shal se D. Ich were] þat I were
H; þat I am D; I am T. of] of þour
TUD; of þe H.

- ¶ Bote god to alle good folk · such grauyngē defendet, But remember
ye the text, Matt.
vi. 3.
 And seiþ, *Nesciat sinistra quid faciat dextera.*
- Lete not þi luſt hond · late ne raþe, 56
 Beo war what þi riht hond · worcheþ or deleþ ;
 Bote parte hit so priuēli · þat pruide beo not sezen
 Nouþer in siht, ne in soule · for god him-self knoweþ Give alms
without pride,
for God knoweth
the heart.
 Ho is Corteis, or kuynde · Couetous, or elles. 60
- ¶ For-þi I lere 3ou, lordynges · such writyngē 3e leue, Cease, lords, to
write on
windows, and to
shout when ye
give alms.
 To writen in Wyndouwes · of 3oure wel dedes,
 Or to greden aftur Godus folk · whon 3e 3iuen or doles ;
 Paraurenture 3e han · oure hure þerfore here. 64 [f. 396 b. col. 1.]
- ¶ For vr saueour hit seiþ · and him-seluen precheþ, For what saith
Christ? see
Matt. vi. 2.
Amen dico vobis, receperunt mercedem suam ;
 [Here forsoþe þei fongen · her mede forþ-wiþ].
- ¶ Meires and Maistres · and 3e þat beoþ mene Hear this, mayors
and masters, and
punish butchers
and bakers on the
pillory.
 Bitwene þe kyng and þe Comuns · to kepe þe lawes, 68
 As to punisschen on pillories · or on pymyng stoles
 Brewesters, Bakers · Bochers and Cookes ;
 For þeose be Men vppon Molde · þat most harm worchen, For they defraud
the poor that buy
by retail.
 To þe pore people · þat [percel-mel] buggen. 72

55. to] and UD; T omits. *defendet*] defendiþ THUD. *sinistra*] sinister TD. *dextera*] dexter TD.

56. *hond*] halfe U.

57. *Beo war*] wite U. *hond*] half U. *or*] ne U.

58. *Bote—priuēli*] And (Ac D) so *preuyliche* parte it TUD; so priuēly be it parted H.

61. *lere*] rede HU. *lordynges*] lordis TUD. *such—leue*] leuiþ such wrytyng TD; such *lernyngus* to leue H; to leue swiche wrytyngē U.

63. *folk*] men TUD. *or*] THUD omit.

64. *Paraurenture*] An aunter TU; In aunter lest H; On Awnter D. *oure*] 3oure THUD. *þerfore*] þerof TD. *oure—here*] 3our mede for 3our gode U.

65. *seiþ*] seide TUD. *precheþ*] prechið TUD. H reads, For of suche men oure sauyoure · seiþ

in þe gospel. *Amen*] Amen, amen U.

TD read, Amen, amen, recipiebant, &c. 66. *Occurs in H only.*

Obs.; ll. 67—77 comprise the passage of which readings from 29 MSS. are given in a pamphlet entitled "Parallel extracts from 29 MSS. of Piers Plowman," &c.; by the Rev. W. W. Skeat (published for the E. E. T. S.).

67. *Meires*] 3e meires H. *Maistres*] maecrys U. *and—mene*] hij þat beu mene T; þat beoþ ordeyned meenes H; þei þat ben mene UD; hij þat ben menene dwellyn H₂.

68. *þe*] his U. *to kepe þe lawes*] þe lawe for to kepe H.

70. *Brewesters*] Breweris TUII₂D.

71, 72. H omits these lines.

72. [*percel-mel*] TUD (and 14 other MSS.); V reads, þat al schal a-buggen.

¶ þei punisschen þe peple · priueliche and ofte,
 And recheþ þorw Reg[r]atorie · and Rentes hem buggeþ,
 With þat þe pore people · schulde puten in heore wombe.

Were they true
 men, they would
 not be so rich.

¶ For toke þei on trewely · þei timbrede not so hye, 76
 Ne bouzte none Borgages · beo 3e certeyne.

But Meed advised
 the mayor to take
 bribes,

BOTE Meede þe Mayden · þe Meir heo bi-souzte,
 Of alle suche sullers · seluer to taken,
 Or presentes withouten pons · as pees of seluer, 80
 Rynges with Rubyes · þe Regratour to fauere.

and to suffer
 them to cheat.

“For my loue,” quod þe ladi · “loue hem wel vchone
 And soffre hem to sulle · sumdel azeyn Resoun.”

But Solomon
 thus speaks
 against all
 receivers of
 bribes: (see Job
 xv. 34).

¶ Bote Salamon þe Sage · a Sarmoun he made, 84
 To a-Mende Meires · and men þat kepeþ þe lawe;
 And tolde hem þis teeme · þat I wol telle nouþe:

*Ignis deuorabit tabernacula eorum qui libenter
 accipiunt munera.*

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

Among þis lewede men · þis latin Amounteþ,
 þat Fair schal falle · and brenne atte laste 88
 þe houses and þe homes · of hem þat desyreþ
 For to haue ziftes · in 3ouþe or in elde.

[Now beoþ 3e war, if 3e wole · 3e maysturs of þe lawe;

73. *punisschen*] poisons TUH₂D; pȳlen H. *peple*] pore pepul H. *and ofte*] wel ofte TUH₂D.

74. *recheþ*] risen vp TH₂; richen UD. H *reads*, & waxen ryche regratoures, &c.

75. *With þat*] Of þat TUH₂D. *wombe*] wombes HU.

76. *toke—trewely*] if þei token with trouthe H; ne toke þei so wrongwisly U; took he but trewely H₂.

77. *bouzte none*] schulde oye noo H. *borgages*] bargaynes U; bargages H₂. *3e*] 3e wel TH₂; þou wol UD.

79. *suche sullers*] selleris U. *seluer to taken*] for to take syluer H.

80—127. *Transposed in D*; see *preface*.

80. *withouten pons*] oþer pens U; withoute panis T. *as*] os H; or U.

81. *with Rubyes*] or oþer richesse T; or richesness U; or other richesness

D. *þe—fauere*] þat regratour to meyntheyne T; þese regratoures to fauoure H; þese regratours to meyntheyne U; Regratours to mayntene D.

82. U *omits this line. wel*] THD *omit*.

84. *Bote*] TUD *omit*.

85. *To—meires*] For to amende men TD; to amende wiþ þise meyses H. *and men*] TD *omit*.

86. *And—teeme*] And tok hym þis teeme TUD; lo, þis was his teme H. *wol—nouþe*] telle þenke THUD.

87. *lewede men*] lettride lordis TD; lettride men U.

88. *brenne*] forbrenne TD; forbrenne right U.

90. *For—ziftes*] To haue 3eftis for here seruice TD; to take 3yftes amyssse H; to haue mede for here seruyse U.

91—94. *Occur in H only*.

- for þe soþe schale be souzte of 3oure soules · so me god
 helpe, 92 Ye who permit
 wrong must
 answer for it.
- þe suffraunce þat 3e suffre · such wrongus to be wrouzt ;
 While þe chaunce is in 3oure choyse · cheose 3e þe best].
- þE king com from Counseyl · and cleped aftur Meede, Then the king
 sent for Meed,
 who was brought
 with mirth and
 song.
 And of-sente hire a-swipe · Seriauns hire to fette, 96
 And brouzte hire to boure · with Blisse and with Ioye ;
 [wip myrþe & wip mynstrasye · þei pleseden hir ychoone].
 Corteisliche þe kyng · Cumseþ to telle,
 To Meede þe Mayden · [meleþ þeose] Wordes : 100
 “ [Unwittily, ywys.] · wrouht hastou ofte ;
 Bote worse wrouhtest þou neuere · þen whon þou fals
 toke. Then the king
 courteously
 spake thus :
- Ac I forziue þe þis gult · and graunte þe my grace ;
 Hennes to þi deþ day · do so no more. 104
- ¶ Ichaue a kniht hette Conciencie · com late from
 bi-3onde, I have a knight
 named
 Conciencie ; wilt
 thou marry him ?”
 3if he wilne þe to wyf · wolt þou him haue ?”
- ¶ “ 3e, lord,” quaþ þat ladi · “[Lord] for-beode hit elles !
 Bote Ich holde me to oure heste · honge me sone !” 108 “ Yes,” said she,
 “ I will do your
 will.”

95. þe—*counseyl*] þe kinge fro coun-
 seil com T ; þan þe kyng fro Councel
 come D ; Then *cam* þe kyng from þe
 counseyle H ; þe king & his conseil
 com U. *cleped*] callide THUD.

96. *The readings are,*
 And ofsente hire as swipe *seriauntis*
 hire fecche (fette D) TD ;
 And sent aftur hir asswipe · *seriauntis*
 hir fette H ;
 & of-sente here swithe · wip *seriauntis*
 here fette U.

*In the latter, fette is transferred by
 mistake to the beginning of the line
 following.*

97. *boure*] borugh T ; þe boure H.
with—Ioye] þere þe king was ynne H.

98. *Occurs in H only.*

99. *Corteisliche*] *Certis* TD. *eum-
 seþ to telle*] þoo seyde to mede H.

100. H *omits this line.* [*meleþ
 þeose*] *There is no doubt that such
 should be the reading ; but in V the*

*scribe has mis-written it melodies,
 which is nonsense ; in T and H₂ we
 find melis þise ; in U it is moueþ
 þese ; D corruptly has mekely þese.*

101. *From T. V has the inferior
 reading, Qweynteliche, quaþ þe kyng ;
 which makes the king begin to talk a
 third time. The other readings are,
 Certis unwysely H ; Vnwittily wrought ·
 hast þou wol ofte UD.*

103. H *omits by mistake the last
 half of this line, and the first half of
 l. 104. my*] TU *omit.*

104. *do so*] do þou so TUD ; so þou
 do H.

105. *hette*] U *omits ; D is here again
 corrupt.*

106. *him haue*] *assente* H.

107. *3e*] 3^a TU ; 3ea H. [*Lord
 TUD*] V and H *have* God, *which
 spoils the alliteration. hit*] TH *omit ;
 U reads, lord it forbede elles.*

108. TDH₂ *omit this line. The*

Then was
Conscience called,
who knelt and
asked the king's
will.

¶ þenne was Conciene I-clepet · to comen and apeeren
To-fore þe kyng and his Counsel · Clerkes and oþure.
Kneolyng Conciene · to þe kyng loutede,
[to wyte what his wille were · & what he do schulde].

"Wilt thou wed
this woman?"
said the king.

¶ "Wolton wedde þis wommon," quod þe kyng · "ʒif I
wol assente ? 113

Heo is fayn of þi felawschupe · for to beo þi make."

"Nay, Christ
forbid!" quoth
Conscience.

¶ "Nay," quap Conciene to þe kyng · "Crist hit me
forbeode !

Er Ich wedde such a wyf · wo me bi-tyde ! 116

"She is frail and
fickle, and makes
men sin.

¶ Heo is frele of hire Flesch · Fikel of hire tonge ;
Heo makeþ men misdo · moni score tymes ;
In trust of hire tresour · teoneþ ful monye.

She teaches
women
wantonness.

¶ Wyues and widewes · wantounesse heo techeþ, 120

She caused
Adam's fall ; and
harms Holy
Church.

Lereþ hem lecherie · þat loueþ hire ʒiftes ;
Vr Fader Adam heo falde · wiþ Feire biheste ;
Apoysende Popes · and peyreþ holy chirche.
þer nis no beter Baude · (bi him þat me made !) 124
Bitwene heuene and helle · In eorþe þauʒ men souhte.

She is frail, and a
tale-bearer ;
common as a

¶ Heo is Tikel of hire Tayl · Talewys of hire tonge,
As Comyn as þe Cart-wei · to knaues and to alle ;

others give,

Bote ich hoolly be at ʒoure heest ·
gurd off my nek H.

But y be holy at ʒour heste · hange me
elles U.

109. *I-clepet*] callid THD ; ycalled
U. D *omits* conscience.

110. *Tyfore*] Before THUD.

111. *to*] þen to H.

112. *From* H. What þat his wille
were, &c. TD ; What his wille were, &c.
U. *Omitted in V by mistake, for it
leaves the sentence incomplete.*

113. *quod þe kyng*] THUD *omit*.
I] he D.

114. *Heo*] for sche UD ; for heo TH.

115. *Nay*] TUD *omit*. *me*] *Tomits*.

117. *Flesch*] feiþ TUD. *tonge*]
speche TUD ; feiþ H.

119. *teoneþ*] she teniþ T ; heo
teoneþ H ; sche troytþ U ; sche tenes
D.

120. *heo*] TUD *omit*.

121. *Lereþ hem*] leride hem TUD ;
lereþ hem to H. *loueþ*] louiden TD ;
louedyn U. *þat—ʒiftes*] & leeching
of ʒeftis H.

122. ʒoure fadir he fellide · þoru ;
false behest T ;

fele men heo falliþ · wiþ faire
behestis H ;

ʒour fadir sche fellide · þurw
false byhestes U ;

ʒoure fader sche felde · with
fals be-hestes D.

123. *Apoysende*] Apoisonide TD ;
Apo[i]sowned U. H *reads*, & popes
heo poisenep. *and peyreþ*] apeiride al
TU ; Apeyred D.

124. *þer nis no*] I not a TD ; Is
noght a U.

125. *In*] & TU.

127. *knaues—alle*] knaue & to
monke TU ; knaues & to monkes D.

- To Preostes, to Minstrals · to Mesels in hegges. 128 cartway to every
 Sisours and Sumpnours · suche men hire preisen ; knave. Assizers
 Schirreues of schires · weore schent 3if heo nere. and summoners
 and sheriffs praise
 her.
 ¶ Heo doþ men leosen heore lond · and heore lyues after, She makes men
 lose both land
 And leteþ passe prisons · and payeþ for hem ofte. 132 and life, and
 and releases prisoners
 by bribes.
 Heo zeueþ þe Iayler Gold · and grotos to-gedere,
 To vn-Fetere þe False · and fleo where hem lykeþ.
 Heo takeþ þe trewe bi þe top · and tizeþ him faste, She ties true men
 fast, and hangs
 And hongeþ him for hate · þat harmede neuere. 136 the innocent.
 Heo þat ben Curset in Consterie · counteþ hit not at a
 Russche ;
 For heo Copeþ þe Comissarie · and Coteþ þe Clerkes ;
 Heo is asoyled as sone · as hire-self lykeþ. She is assoiled
 when she pleases.
 Heo may as muche do · In a Mooneþ ones, 140
 As [3oure] secre seal · In Seuen score dayes.
 Heo is priue with þe Pope · Prouisours hit knowen ; She is intimate
 with the pope,
 Sir Simonie and hire-self · asselen þe Bulles ; and seals bulls.
 Heo Blessede þe Bisschopes · þou3 þat þei ben lewed. 144
 ¶ Prouendreras, persuns · Preostes heo meynteneþ,
 To holde Lemmons and Lotebyes · al heor lyf-dayes, She maintains
 priests in
 concubinage.

128—142. *Omitted in D.*

128. *To—minstrals*] To mynstrelis,
 to messengeris THU₂; To monkis, to
 minstrals H. *to mesels*] many tyme U.

129. *sumpnours*] schereues U.

130. U *omits this line. nere*] ne
 were T.

131. *lond*] lyf U. *lyues*] lond U ;
 life T. *after*] eke H ; boþe T.

132. *passe prisons*] prisouns passe
 H ; passe prisoners T ; passe þe pri-
 soneres U.

133. *Heo*] And THU. *Iayler*]
 gaileris TU. *to-gedere*] among H.

134. *And—lykeþ*] fle where hym
 likeþ TU.

135. *þe trewe*] treuþe HU. *tizeþ*
him] teieþ hym vp U.

136. *hate*] hattrede THU. *harmede*]
 harm dide H.

137. *Heo þat ben*] þei3 heo be H ;
 To be TU. *counteþ*] heo countib TH ;

sche 3yueþ U. at] THU *omit. Russche*]
 cresse H.

133. *coteþ þe*] cloþiþ hise TU.

140. *Heo may*] She may nei3 T ;
 Sche may ny U. *as muche do*] do as
 myche H.

141. [*3oure TH*] vre V ; þe U. *seuen*
—dayes] foure score wintris H.

143. *asselen*] selen HU ; seliþ TD.

144. *Heo—þe*] She blissiþ þise
 TUD ; Heo examyneþ þe H. *þou3—*
ben] 3if þei be T ; if þei beþ H ; þo þat
 ben D.

145. *Prouendrouers, prestis & per-*
sones · she maynteniþ to
 holde T ; (D *same, omitting*
prestis &) ;

Prouendrouers, persones · pres-
 tes sche meynteneþ to holde
 U.

146. TUD *omit* to holde *here* ; see
 l. 145.

- And bringeþ forþ Barnes · aȝeyn forbodene lawes.
 þer heo is wel with þe kyng · wo is þe Reame ! 148
 For heo is Fauerable to Fals · and fouleþ Treuþe ofte.
 ¶ Barouns and Burgeis · heo bringeþ to serwe,
 Heo Buggeþ with heore Iuweles ; · vr Iustises heo
 schendeþ.
- She lies against
the laws,
and appoints love-
days.
Law will not
make an end
without bribes.
Such is her evil
life.
The poor cannot
make their
complaints
known."
- Heo lihþ aȝeyn þe lawe · and letteþ so faste, 152
 þat Feiþ may not han his forþ · hir Florins gon so pikke.
 Heo ledeþ þe lawe as hire luste · and loue-dayes makeþ,
 þe Mase for a Mene mon · þauȝ he mote euere.
 Lawe is so lordlich · and loþ to maken eende, 156
 With-uten presentes or pons · heo pleseþ ful fewe.
 Clergye an Couctise · heo Coupleþ to-gedere.
 þis is þe lyf of þe ladi · vr lord ȝif hire serwe ! 159
 And alle þat Meynteneþ hire · [myschaunce hem bytide] !
 For [þe] pore may haue no pouwer · to playne, þauȝ hem
 smerte,
 Such a Mayster is Meede · A-Mong Men of goode."
- Then Meed was
sorry, and asked
leave to speak.
The king bids her
excuse herself.
- þenne Mornede Meede · and Menede hire to þe kyng
 To haue space to speken · spede ȝif heo mihte. 164
 þenne þe kyng graunted hire grace · with a good wille :
 "Excuse þe, ȝif þou const · I con no more seye ;
 For Concience haþ a-cuiset þe · to Congeye for euere."
147. *bringeþ*] bringen TUD. *for-
bodene*] forbode HU.
 148. *wel*] U omits.
 149. *fouleþ*] falliþ H ; foloweþ D.
 150. *Burgeis*] bachelers H. *to*] in
TD.
 151. Be Ihesu, wiþ hire Iuelx · ȝoure
Justice she shendiþ TUD ; *where for*
Iuelx U *has* Ieweles, D luels. *heo*] &
hem H.
 152. *Heo lihþ*] And leiþ TD ; Sche
leyth U ; Makiþ hem liȝe H. *letteþ*
so faste] lettiþ þe treuþe T ; letteþ
treuthe ofte U ; letteþ it so fast H. D
corrupt, here and in next line.
 153. *not—forþ*] haue no forþ H.
 154. *Heo—þe*] She let T. *hire*
luste] heo wol H.
 155. *Mene*] pore U. *þauȝ—euere*]
þei he plede euere H.
 156. *so lordlich*] now lordschipe D.
 157. *pons*] panis T ; penyes H ; pens
UD. *ful*] wel H.
 158. *an*] & THD ; and U.
 159. *þe*] þat TUD ; þy H.
 160. *Meynteneþ hire*] hire meyn-
teneþ H ; meintene here men UT.
[*myschaunce hem bytide*] *From* H ;
TUD *have the same.* V *merely repeats,*
vr lord ȝif hem eare.
 161. V omits þe, but it is found in
H. TUD *have,* For pouere men, &c.
to—smerte] to pleyne hem þeiȝe þei
smerte U.
 163. *menede*] pleynd HU.
 165. *þenne*] THUD omit.
 166. *no more seye*] sey no more H.
 167. *haþ a-cuiset*] acusiþ TUD.
congeye] cunge T ; couieye þe H ;
conge þe D ; cunge þe U.

- “Nay, lord,” quap þat ladi · “leef him þe worse 168
Whon 3e witen witerliche · Wher þe wrong lihþ.
¶ þer Mischef is gret lord · Meede may helpe,
And þou knowest, Concienee · I com not to chyde,
Ne to depraue þi persone · with a proud herte. 172
¶ Wel þou wost, Concienee · (But 3if þou wolt ly3e),
þow hast honged on my Nekke · Enleue tymes ;
And eke I-gripen of my gold · and 3iuen þer þe lykede.
Whi þou wrappest þe now · wonder me þinkeþ ! 176
For 3it I may as I mihte · menske þe wiþ 3iftes,
And Meyntene þi Monhede · more þen þou knowest ,
And þou hast famed me foule · bifore the kyng heere.
¶ For Culde I neuere no kyng · ne counseilede þer-after ;
Ne dude i neuere as þou dust · I do hit on þe kyng! 181
¶ In Normandie nas he not · a-nuy3ed for my sake ;
Ac þou þi-self soþliche · schomedest him þere,
Creptest in-to a Caban · for Colde of þi nayles, 184
Wendest þat wynter · wolde haue last euere,
And dreddest to haue ben ded · for a dim Cloude,
And hastedest hamward · for hunger of þi wombe !
¶ Withouten pite, pilour ! · pore Men þou robbedest,
169. *lihþ*] liggeþ TD ; liþ H ; duellith U.
170. *grete lord*] gret TUD ; most H. *mede—helpe*] mede it may amende H ; mede mayde may helpe D.
171. *And þou knowest*] þou knowist wel H. *com not*] can nouzt for T.
172. *depraue*] dispise U.
174. *Nekke*] half TUD (*one would expect to find half (= hals, a neck) but it is plainly half*). *Enleue*] enleuene TU ; elleuen DH.
175. *I-gripen of*] grepe TD ; gripen U. *3yuen þer*] gyue it where TD. *lykede*] list H ; likiþ TD.
177. *For*] THUD omit. *menske*] mylde U ; auauuce TD.
179. *And*] But H. *heere*] nowþe H.
180. *Culde*] kilde TU ; kelled D. H reads,
& I agult hym neuere · ne his counsel
neþer.
181. *Ne—dust*] Ne dide as þou demist TUD ; for I dede neuere as þou didest H. *þe kyng*] þy-silue H.
182. *anuy3ed—sake*] noicd for me U.
183. *schomedest*] asshamidest T ; aschamyd H ; schamed D. *þere*] ofte TD. U reads, Ac þou self sikerly · conseiledest hym þennes : see l. 199.
184. *Creptest*] þou creptest H ; Croke TD ; creep U.
185. *Wendest*] þou wendest H. *haue*] UD omit. *last*] y-last H.
186. *to—ded*] þe to be deed U ; to be ded T ; for to be ded D.
187. *And hastedest*] And hastide þe TD ; þou hastedest þee H ; & hastiddest þe U.
188. *pite*] ri3t H. *pilour*] þou pilour HU.
- “Disbelieve
Conscience,” said
she:

“for well knowest
thou, Conscience,
thou hast hung on
my neck eleven
times, and taken
money from me,

and hast defamed
me. And yet I
never killed a
king, as thou
didst.

’Twas thou who
madest him
return from
Normandy,

hastening home
for hunger

But I laughed,
and made my
lord merry, and
made his men
hopeful.

Had I been
marshal then, he
should have been
lord of all the
laud!

But thou,
Conscience, didst
counsel him to
leave that richest
realm.

A king should
reward them that
serve him.

Thus emperors
and earls get their
young servants.

Thus, too, the
pope gives
rewards to men.

And beere heor bras on þi Bac · to Caleys to sulle. 189
þer I lafte *with* my lord · his lyf forto saue,
Maade him murþe ful muche · Mournynge to lete,
Battede hem on þe Bakkes · to bolden heore hertes,
Dude hem hoppe for hope · to haue me at wille. 193
Hedde I be Marchal of his Men · (bi Marie of heuene) !
I durste haue I-leid my lyf · and no lasse wed,
He hedde beo lord of þat lond · in lenkþe and in brede ;
And eke kyng of þat cuppe · his cun for to helpe ; 197
þe leeste barn of his blod · a Barouns pere.

¶ Sopliche, þou Conciene · þou counseildest him þennes,
To leue þat lordschupe · for a hutel seluer, 200
þat is þe Riccheste reame · þat Reyn ouer houep !

Hit bicomeþ For a kyng · þat kepeþ a Reame
To ȝiue meede to men · þat mekeliche him seruen ;
To Aliens, to alle Men · to honoure hem *with* ȝiftes. 204
Meede makeþ him beo bilouet · and for a Mon I-holden.
Emperours and Eorles · and alle maner lordes
þorw ȝiftes han ȝonge men · to renne and to ride.

¶ þe pope and his prelates · presentes vnderfongen, 208
And Meedeþ men hem-seluen · to meyntene heore lawes.

190. *lafte*] lefte TU.

191. & made him merie · morn-
ynge to lete H ;
And made hym murþe · mourn-
yng to leue TD ;
And made hym mirthes · fro
morwe til eue U.

192. *Battede—Bakkes*] And bater-
ide hym on þe bak T ; & batrid men
on here backis H ; I batride on
þe bak UD. *to—hertes*] boldite his
herte TUD.

193. *Dude hem*] Dede hym TD ; &
dide hym U ; I made hem H. *hoppe*]
D *omits. hope*] ioize H. *wille*] here
wille H ; his wille U.

194. *Marchal*] marchaunt (!) TD.
Men] oost H. *Marie*] maries loue
H ; mary loue U.

195. *lyf*] heed U. *lasse*] wors D.

196. *hedde be*] schuld haue be

THUD.

197. *cuppe*] kip TH₂ ; kytthe U ;
cuntrey H ; kyth D. *eun*] kyn THUD.

198. *barn*] brot TUD.

199. *Sopliche*] but soþely H ;
Cowardliche UD. T *omits this very
necessary line.*

200. *þat*] his TUD. *seluer*] disese H.

201. *þat—houep*] þat regniþ ouer on
T ; þat regneþ ouer one D.

202. *for*] to H ; TUD *omit.*

203. *mede—men*] hise men mede
TUD. *mekeliche*] menskly H.

204. *To*] And U. *hem*] U *omits.*

205. *him*] U *omits. beo*] H *omits.*

206. *Emperours*] dukis H.

208. *and*] wiþ TUD.

209. *men hemseluē*] men hymselfe
T ; gretly men H ; hem hym-selue U ;
men here-self D. *heore*] here THD ;
his U.

¶ Seruauns for heore seruise · (3e seon wel þe soþe), Takeþ Meede of heore Maystres · as þei mowen a-corde.	Servants receive wages.
Beggars for heore biddyng · Biddeþ Men [meede]; 212 Munstrals for heor Murþe · Meede þei asken.	Beggars ask for gifts, and so do minstrels.
¶ þe kyng Meedeþ his Men · to maken pees in loude ; Men þat knoweþ Clerkes · Meede hem craueþ.	The king pays his men to keep the peace.
¶ Prestes þat precheþ · þe peple to goode . 216 Askeþ Meede and Masse-pons · and heore Mete eke.	Priests expect mass-pence.
Alle kunne craftes men · craueþ Meede for heore prentys ; Meede and Marchaundie · mot [nede] go to-gedere. 219 þer may no wiht, as I wene · wíth-ouren Meede libbe.”	Trade and payment go together; none can live without reward.
“ N ow,” quod þe kyng to Conciencie · “ be crist, as me þinkeþ, Meede is Worþi · Muche Maystrie to haue !”	“Then Meed is worthy to rule,” said the king.
“Nay,” quod Conciencie to þe kyng · and knelede to grounde ;	“Nay,” said Conciencie, “there are two kinds of Meed;
“ þer beoþ twey maner of Meedes · my lord, bi þi leue. þat ou, good God of his grace · 3ineþ, in his blisse, 225 To hem þat wel worchen · whil þat þei ben here.	the one, such as God gives men on earth
¶ þe Prophete hit prechede · and put hit in þe psauter, <i>Qui peccuniam suam non dedit ad vsuram, &c.</i>	(Ps. xv. 5);

210. *Seruauns*] *seruauntis* THUD. *3e—soþe*] we se wel þe soþe TUD; wite *3e* for soþe H.

212. U omits *this line. biddyng*] *bedis* H. [*mede* TH₂D] V has *mete*, which is out of place entirely.

214. *Meedeþ*] haþ *mede* of U; haþ *nede* (*sic*) of TD.

215. Men þat ben clerkis · eranen of hym *mede* TUD; & þese kunnyngre clerkis · crauen vpon *mede* H.

217. *Masse-pons*] *messe-penis* TUD; *maspenyes* H. *eke*] also TUD.

218. *Alle—craftes*] Of alle kyn crafty T; Alle kynne crafty U; & alle manere craftis H; alle keude crafty D. *for*] to H.

219. [*nede*] V has not, which is contrary to the sense; the others have these half-lines: mote *nede* go to-

gidere TH₂D; most *nede* holde to-gedris H; mot *nede* *mete* to-gidres U.

220. No wízt as I wene · wíþoute *mede* mízte libbe TU. *mede*] *mete* D. *libbe*] lyue H.

221. *Now*] fo H; TUD omit. *as me þinkeþ*] þat me made H.

222. *muche*] þe TUD.

223. *grounde*] þe *grounde* H; þe *erþe* TUD.

224. *my*] U omits. *þi*] *3our* THUD.

225. *þat on*] þe ton U. *good*] THU omit. *3ineþ*] haþ *grauntid* H. D is corrupt.

226. *wel worchen*] *werchen* wel TUD. *þat*] THUD omit.

227. *hit prechede*] *prechiþ* it T; *prehide* it UD. *and—psauter*] and *preued* it in þe *sauter* H. *non dedit*] *dat* H; *dedit* TH₂D. *ad*] in H.

[f. 397 a. col. 1.]
and such as God
will give you if
you love good
men;

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

Such as take
bribes will have
to answer for it.

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

But that which
labourers receive
is not Meed
(Bribery), but
wages.

In trading is no

Tak no Meede, mi lord · of Men þat beoþ trewe ; 228
Loue hem, and leue hem · for vr lordes loue of heuene ;
Godes Meede and his *Merci* · þer-with þou maiht winne.
¶ Bote þer is a Meede Mesureles · þat Maystrie desyret,
To Meyntene Misdoers · Meede þei taken ; 232
And þerof seiþ þe psauter · in þe psalmes eende,

*In quorum manibus iniquitates sunt ; dextera eorum
repleta est muneribus ;*

[þat here riȝthond is hepid · ful of ȝeftis],
And heo þat gripeþ heore ȝiftus · (so me God helpe!)
þei schullen a-Bugge bitterly · or þe Bok lyȝeþ ! 236
¶ Preostes and Persones · þat plesyng desyreþ,
And takeþ Meede and moneye · for Massen þat þei
syngen,

Schullen han Meede in þis Molde · þat Matheu haþ
I-grauntet ;

Amen dico vobis, receperunt mercedem suam.

þat laborers and lough folk · taken of heore Maystres, 240
Nis no Maner Meede · bote Mesurable huyre.

¶ In Marchaundise nis no Meede · I may hit wel auoue ;
Hit is a permutacion · a peni for anoþer.

228. *men*] hem T.
230. *þou maiht*] miȝte þou THD ;
myghtow U.

231. *Bote*] TUD omit. *Maystrie
desyret*] maystrie desirēþ H ; maistris
desiriþ TD ; maistres desyren U.

233. And þerof seide þe sauter · in
a salmis ende T ;

And þat witnessiþ wel þe
sauter · of wicked men H ;
UD like T, but with seith for seide.
In quorum] *Inimicorum* (!) H.

234. *In* H only.

235. *And—ȝiftus*] But he þat grip-
eþ siȝe ȝeftis H. *ȝiftus*] gold U.

236. *þei*] he H ; TUD omit. *þei—
bitterly*] he schal abigge it bitterly H ;
Schal abyfe ful bitere U.

237. *Preostes—Persones*] Persouns
& prestis H. *þat—desyreþ*] þat
penyes desiren H ; þat plesynges de-

siren U.

238. *And takeþ*] to take H ; Schal
take U ; þat take TD. D omits &
moneye.

239. *Schullen*] þei H. *Meede*] þe
mede U ; here mede H. *in*] on
THD ; of U. *þat—I-grauntet*] with-
outen eny more H. H omits the
Latin quotation. Amen—vobis]
Amen, amen TD. *receperunt*] recipie-
bant TUD.

240. *lough folk*] lewid men H ; loud
(or lond) folk U.

241. *Nis*] hit nis H ; It is UD ; Is
T. *Meede*] of mede T. *bote*] but a
TUD.

242. *nis*] is TUD.

243. It is a permutacion apertly,
&c. TD ; but a-pert permytacion · as
a, &c. H ; It is apertly a permutacion,
&c. U. *peni*] peny-worth UD.

- But Raddest þou neuer *Regum* · [þou] recreizede Meede,
 Whi þat veniaunce fel · on Saul and his chi[l]dren? 245
- God sende to seie · Bi Samuels mouþe,
 þat Agag and Amalec · and al his peple aftur,
 Schulden dye for a dede · þat don hedde his eldren
 Aʒeynes Israel and Aaron · and Moyses his broþer. 249
- ¶ Samuel seide to Saul · God seendeþ þe and hoteþ
 To beo boxum and boun · his bidding to worche;
 “Weend pider with þin host · wymmen to Culle, 252
 Children and Cheorles · Chop hem to deþe,
 Loke þow culle þe kyng · Coueyte not his goodes
 For Milions of Moneye; · Morþer hem vchone.
 Bernes and Beestes · Brenne hem al to askes.” 256
- ¶ And for he culde not þe kyng · as *crist* him-self hihlte,
 Coueytede feir catel · and [culde] not his Beestes,
 Bote brouhte wiþ him þe Beestes · as þe Bible telleþ,
 ¶ God sende to seye · þat [Saul] schulde dye, 260
 And al his seed for þat Sunne · schendfulliche ende.
 Such a Mischef Meede · made þe kyng to haue,
 þat God hatede him euere · and his heires after.

Meed, but only
barter.

Hast thou not
 read, in Kings,
 how God told
 Saul to slay Agag
 for Amalek's sin
 against Israel?

(1 Sam. xv.; Exod.
 xviii. 8).
 Samuel said to
 Saul,

“Go and kill
 women and
 children, and kiling
 Agag; but covet
 not his goods.

Burn both barns
 and beasts.”
 But because he
 did not so,

God sent to say
 that he should
 die.

Thus did Meed
 make God hate
 him.

244. [þou TUH₂D] þat VH.

245. *whi*] how H. *and*] and on
 TU; and eke on D.

246. *sende—seie*] sente hym to segge
 TU; sende him to say H; sent hym
 to sayne D.

247. *Agag*] achar U. *and Amalec*]
 of amaleg TH; for Amalec D. *al*]
 TD omit.

248. *his*] here T.

249. TUD omit this line.

250. *and hoteþ*] to say H.

251. *boun*] bold U. *worche*] ful-
 fille TUD.

252. Wend þou to amalec wiþ þine
 ost · þe cuntre to quelle H.

253. *chop*] dryue H; schap D.

254. U omits this line, and also ll.
 255, 256.

255. *Milions*] any mylionis THD.
morþer] murdre T; molde H; morder
 H₂; muldre D.

256. *burwes & bernes* · & bestis þou

brenne H. *al to askes*] to deþe TD.

257. *him-self hihlte*] hymself sende
 H; hym selue bad U; bode sente T;
 hym boþe sente D.

258. *Coueytede*] but coueyted UH.
feir] here TU; þe H; his D. *his*]
 here H. *and—Beestes*] kilde not hire
 bestis TH₂UD; hence culde is the
reading; V and H read slouh, slow.

259. *him—Beestes*] hem here goodis
 H. *telleþ*] techiþ H; hym tolde (!)
 T; tolde D.

260. God seide to samuel · þat saul
 schulde deize TUD. [*Saul*] So in
 THUH₂D; V has Samuel, which is
obviously wrong.

261. *schendfulliche*] senfully schulde
 T; schendfully schuld D.

262. *Mischef*] mysdede U.

263. *hatede—euere*] hatiþ þat kinge
 T; hateth þe kyng D; hatid hym for
 euer H; hatide þe kyng for euere U.
his] alle hise THUD.

þe Culorum of þis [clause] · kepe I not to schewe, 264
 In Auenture hit [nuyzed] me · an ende wol I make :

¶ And riht as Agag hedde · hapne schulle summe ;
 Samuel schal slen him · and Saul schal be blamet,
 Dauid schal ben Dyademed · and daunten hem alle, 268
 And on cristene kyng · kepen vs vchone.

Saul shall be
 blamed, and
 David diademed.

Conciene knoweþ þis ; · for kuynde wit me tauzte
 þat Resun schal regne · and Reames gouerne ;
 Schal no more Meede · be Mayster vppon eorþe, 272
 Bote loue and lounnesse · and leute to-gedere.

I, Conscience,
 well know that
 Reason shall
 reign ;

¶ And heo þat trespasseþ to troupe · or doþ azeyn his wille,
 Leute schal don him lawe · or leosen his lyf elles.
 Schal no seriaunt for þat seruise · were a selk honue,
 Ne no Ray Robe · wiþ Riche pelure. 277

and there
 shall be Love,
 Humility, and
 Loyalty; Loyalty
 shall punish
 trespassers.

¶ Meede of misdoers · makeþ men so riche,
 þat lawe is lord I-waxen · and leute is pore.
 Vnkuynde[n]esse is Comaundour · and kuyndenesse is
 Banescht. 280

Meed makes
 Law rich, and
 Loyalty poor.

[Ac] kuynde wit schal come ȝit · and Conciene to-gedere,
 And make of lawe a laborer · such loue schal aryse !”

But Common
 Sense shall yet
 return, and make
 Law a labourer.

264. *eulorum*] colour H. [clause]
 Inserted on the authority of T and
 H₂; not in VHU; D has the para-
 phrase, The ende of þis terme · y oute
 to schewe.

265, 266. Omitted in H.

265. *In—me*] An aunter it me noi-
 zide T; An aunter ȝif it noiede me U;
 On Aunter it noyed me now D.
 [nuyzed] Such should be the reading;
 cf. l. 182. In V it is miswritten
 munged.

266—269. In TUD these four lines
 follow l. 271, ll. 270, 271 being made to
 follow l. 265.

266. *hapne—summe*] happe shal
 somme T; hap men schul se som tyme
 U; happed ende schul somme D.

267. þen samuel slowe agag · and
 saul was y-blamyd H.

268. & dauid was diademyd · and
 daunted hem alle H. *daunten*] dam-
 nen D.

269. *on*] o T; one U. *kepen vs*]
 kept hem H; to kepen vs U.

270. *Conciene knoweþ*] In con-
 science knowe I TU; I consciens
 knew H. *kuynde wit*] kynde it TD;
 resoun it U.

273 *leute*] leaute T; lyaunce D.

274. And who-so trespassiþ trewely ·
 & takip to þe wronge T;
 And who trespaseth treuliche ·
 and taketh aȝens right U;
 And ho-so trespased treuþe ·
 & takeþ ony þyng D.

275. His wykwide leaute shal do hym
 lawe · or lese his lif ellis TU; D simi-
 lar, with liaunce for leaute, and
 for or.

276. *a—houue*] no selk gowne U.

277. *wiþ*] of HT; with no D.

278. *Meede—misdoers*] meede wiþ
 her mysdedis H. *men*] hem THUD.

279. *leute*] lyaunce D.

280. *Vnkuynde(n)esse*] wickkednes
 HU; vnkuyndenesse TD.

281. [Ac] V has And; but Ac
 (TUD) gives far better sense, and H
 has but.

PASSUS IV.

[*Passus Quartus de Visione.*]

- “**S**Eseþ,” seide þe kyng · “I suffre 3ou no more. “Be reconciled,”
 3e schulle sau3tene forsoþe · and serue me boþe. said the king,
 Cusse hire,” quap þe kyng · “Conciencie, Ich hote.” “and kiss her,
 “Nay, be Crist,” quod Conciencie · “Congeye me rapþer ! Conscience.”
 Bote Reson Rede me þer-to · Arst wol I dye !” 5 “Not unless
 Reason advises
 me so to do.”
 ¶ “And I comaunde þe,” quod þe kyng · to Conciencie “Then ride and
 þenne, fetch Reason
 here,” said the
 king
 “þat þou Rape þe to ride · And Reson þou fette ;
 Comaunde him þat he come · my Counsel to here. 8
 For he schal reule my Reame · and Rede me þe beste “He shall give us
 Of Meede, and of oþer mo · and what mon schal hir good advice.”
 wedde ;
 And A-Counte *with* Conciencie · (so me [Crist] helpe !)
 How þou ledest my peple · Lered and Lewed.” 12
 ¶ “I am Fayn of þat forward” · seide þe Freike þenne, Conscience gladly
 And Rod riht to [Reson] · and Rouned in his Ere, rode off, and gave

[Passus. &c.] THUD.

1. *suffre 3ou*] ne mote 3e H. *more*]
 lengere TUD.2. *Sau3tene*] sau3te T; saghtlyn
 U; *in H* acoorde *is wriiten, as a*
gloss, aboue sa3tene; saghten D.3. *Cusse*] Kisse TH; kys D.4. *Crist*] god TUD. *congeye*] cunge
 TU; counge D.5. *Rede*] radde H; rewle D. *arst*]
 erst T; first U. *arst—dye*] leuer
 hadde I deyye H.6. *þenne*] as swiþe H.7. *þat þou*] TUD omit. *and*] H
 omits. *þou*] þat þou TD; þou me U;

to H.

9. *me*] me for H.10. *oþer mo*] mo oþere TU. *and*
what] what TUD. *wedde*] haue H.11. *a-counte*] counte TUD. *with*]
 wiþ þee H. [*Crist T*] god VHUD.12. *ledest my*] lerist þe TD; lernest
 my H; rewliste þe U.13. *seide*] quod H. *Freike*] frek
 TH; freek U; frayk D.14. *Rod riht*] rideþ riht H; riht
 renneþ TUD. [*Reson*] *So in* THUD;
 V *has* Conciencie, *which is clearly*
wrong. *Rouned*] rouniþ TH; rowncs
 UD.

Reason the king's
message.

Seyde as þe kyng sende · and seþþe tok his leue.

¶ “ I schal araye me to Ride,” quod Reson · “ Reste þe
a while ”— 16

Reason bids his
knave Cato saddle
his horse called
Suffer-till-I-see-
my-time.

And clepte Caton his knaue · Curteis of speche—

“ Sette my Sadel vppon Soffre- · til-I-seo-my-tyme,
And loke þou warroke him wel · wiþ swiþe feole gurþhes;
Hong on him an heui Bridel · to bere his hed lowe, 20
3it wol he make moni a whi · er he come þere.”

Then Conscience
and Resoun rode
to the king, and

þenne Conciencie on his Capul · Carieþ forþ Faste,
And Resun with him Rideþ · Rappynge Swiþe ;

[f. 397 a. col. 2.]

Bote on a wayn [witti] · and wisdame I-feere 24

Wisdom and Wit
followed them in
a wain, for they
wanted Reason's
advice.

Folweden hem faste · for þei hedden to done

In Esscheker and Chauncelrie · to ben descharget of
þinges ;

And Riden faste, for Reson · schulde Reden hem þe
beste

For to sauen hem-self · from schome and from harme.

¶ Bote Conciencie com arst · to Court bi A Myle, 29
And Romede forþ bi Reson · Riht to þe kyng.

The king receives
them courteously.

¶ Orteisliche þe kyng · þenne com to Resoun,
Bitwene himself and his sone · sette him on Benche,

15. *Seyde*] Seide hym TD; & seide
H. *sende*] him sente U; bade H.
seþþe] siþþe TH; sitthe U; sethen D.

17. *And*] he H. *clepte*] calde TUD.
Caton] conscience U.

18. *soffre*] soffre, quop he H.

19. *loke þou warroke*] let warroke
TUD. *swiþe—gurþhes*] rihtful gerþis
TU; wyttful gartys D.

20. *an*] þe THD. *to bere*] to holde
TD; & hoold U.

21. *he*] we TD (*wrongly*). *moni a
whi*] many wehe TU; many a wehe
H; many wey D. *er he*] er we TU;
or he H; or we D.

22. *carieþ*] cairiþ T; caried HD.

23. *Rideþ*] rit T; right U. *Rap-
pynge swiþe*] & rapiþ hym 3erne TH;
& rapide hym faste U; & hastid hem
swiþe H. D *omits this line*.

24. Ac vnwary wisdom · & witty
his (wyt his ovne D) fere
TD;

Ac on-were wysdom · & wytty
his fere U;

& in a wayn wysdome · and
witty his fere H.

V has Bote on a wayn wyd, &c. *which
gives no sense*; see Folweden in next
line. N.B. V has witti in l. 141 below.

25. *hem faste*] faste forþ U.

26. *Esscheker*] cheker TUH,D; court
HU. *chauncelrie*] in chauncelrie H; in
chauncerie TD; in þe chancerye U.
ben descharget] deschargen hem H.

27. & for reson schulde reule hem ·
& rede hem for þe best H.

28. & saue hem fram harme · &
fram shame also H.

29. *Myle*] myle wey TUD.

30. *Itomede*] rombide T; rowned
U. *bi*] wiþ THU; D *omits*. *Riht*] &
rauht H.

31. *þenne—Resoun*] þanne com in
to resoun TU; welcomed resoun H.

32. *Bitwene*] And betwyn TD. *him-*

And wordeden a gret while · wysliche to-gedere. 33

þene Pees com to parlement · and put vp a Bille,

Enter Peace, with
a plea against
Wrong.

Hou þat Wrong aʒeyn his wille · his wyf hedde I-take,

And [hou] he Rauischede Rose · Reynaldes lemmon, 36

And Mergrete of hire Maydenhod · maugre hire chekes.

“Boþe my Gees and my Grys · [his] gadelynges fetten ;

“Wrong (said he)
has stolen my
geese and pigs,
and my horse
Bayard,

I dar not for dreede of hem · fihte ne chide.

He Borwede of me Bayzard · and brouhte him neuer

aʒeyn,

40

Ne no Ferþing him fore · for nouʒt þat I con plede.

He meynteneþ his Men · to Morþere myn owne,

Forstalleþ my Feire · Fihteþ in my chepynges,

Brekeþ vp my Berne-dore · and bereþ awei my whete,

murdered my
men, stolen my
wheat, and beaten
myself.”

And takeþ me bote a tayle · of Ten quarter oten ; 45

And ʒit he bat me þerto · and liʒþ be my Mayden.

I nam not so hardi for him · vp for to loken.”

þe kyng kneuh he seide soþ · for Conciencie him tolde.

¶ Wrong was a-Fert þo · and Wisdam souhte 49

Then was Wrong
afraid, and tried
to bribe Wisdom
to plead for him.

To Make his pees with pons · and proferde forþ

Moneye,

self] hym U. *on*] a T. H omits this line.

33. *wordeden*] speken H. *wysliche*] wel wisly TU.

34. *Pees com*] com pes THD. *vp*] forth U. *Bille*] bulle H.

35. *his—I-take*] hadde his wyf take THU; D omits hadde.

36. V omits hou, but it is in THUD.

lemmon] loue TUD; douʒter H.

37. *Mergrete*] molde H.

38. [*his*] V has þe, but this is inferior to his, which is in THUD. *fecchen*] fecchen THU. *gadelynges fetten*] gadlyng fecches D.

39. *dar*] durst H; þer D. *dreede of*] U omits; fer of TD.

41. *Ferþing—fore*] ferþing þerfore TD; ferþingworth þerfore U; ferþing for hym H. *nouʒt—plede*] nouʒt I coupe plete T; ouʒt þat I cowde pleden H; ought I coude plete U; nouʒt y coupe plede D.

42. *to morþere*] forto sle H. *owne*] hyne TD; hyne U.

43. *Feire*] feires HTD. *chepynges*] chepynges THUD.

44. *dore*] dores HTUD.

45. *bote*] þen H. *of ten*] for ten TUD. *oten*] of otis T; otes U; ootis H; otys D.

46. *bat*] betiþ THUD.

47. *vp for*] vneþis H.

And I am not hardy vnneþe · on hym for to loken TD ;

And I am nocht so hardy · ones on hym to loken U.

48. *þe—kneuh*] þo kneuþ þe kinge TU; That kneue þe kyng D. H has, þe king seide, þis is soþ · for conscience hit me tolde.

49. *a-fert*] aferd THD; aferid U. *souhte*] he souʒte THD; bysoughte U.

50. *pons*] his panis T; penyes H; his pens U; his pans D. *forþ Moneye*] hym manye TD; manye U.

And seide, “Hedde I loue of þe kyng · luite wolde I
recche

þauh pees and his pouwer · playneden on me euere !”

Wisdom and Wit
told him

¶ Wisdaim wente þo · and so dude Wit, 53

And for wrong hedde I-do · so wikked a dede.

And warnede wrong þo · with such a wys tale ;

“Whose worcheþ bi wil · wrappe makeþ ofte ; 56

that, unless he
could get Meed to
help, he was
ruined.

I sigge hit bi þi-seluen · þou schalt hit sone fynde.

Bote 3if Meede make hit · þi Mischef is vppe,

For boþe þi lyf and þi lond · li3þ in þe kynges grace.”

Then Wrong
wept, and got
Wisdom and Wit
to take Meed with
them.

Wro[u]g þenne vppon Wisdom · wepte to helpe, 60

Him for his handidandi · Rediliche he payede.

þene wisdom and wit · wente to-gedere,

And nomen Meede with hem · Merci to wyne.

Peace shows the
king his bloody
head.

¶ Pees putte forþ his hed · and his ponne blodi : 64

“Withouten gult, god wot · gat I þis scaþe.”

¶ Conciencie and þe kyng · knewen þe soþe ;

Wusten wel þat wrong · was a schrewe euere.

But Wisdom and

¶ But wisdom and wit · weoren 3eorne aboute faste 68

51. H omits. TUD read,

And seide, hadde I loue of my lord þe
kinge · litil wolde I recche ;

but in UD the last half-verse is at the
beginning of the next line ; in V we
should perhaps read, of my lord.

52. but pes wiþ his powere · play-
ned on hym euere H. þauh] if U.
on me] hem T ; hym UD. D omits
and his pouwer.

53. wente] wan to T ; wan U ; ran
D. dude wit] dede wyt also TUD ;
dide hym witt H.

54. And for] For þat THUD. I-do]
ywrouyt H ; wrouyt TD ; don U.

55. þo] U omits. a wys tale] wyse
talyz D.

56. wrapþe makeþ] makip wrapþe
H.

57. I sigge] we say H. þi-seluen]
my-self TUD.

58. Bote—hit] But mede þi pee.
make U. þi] TD omit.

59. lond] lyme H. li3þ—kynges]
lip in his TD ; lip in here H ; ben in
his U.

60. Wrong] THUD. vppon] on TU.
wepte] wepiþ TD. to helpe] to helpe
hym at nede U ; to hym helpe ;
hym to helpe T.

61. For of hise penys he proffride ·
handy dandy to paye T ;

For right þer of is handy dandy
payd U ;

For of his handy-dandy payd
(sic) D.

63. nomen] toke THD ; token U.

64. ponne] panne TUDH₂ ; hode H.
ponne blodi] bloody panne U. (In D
Bloody begins the next line.)

65. gat] hent H.

66. U omits. Conciencie—kyng]
þe king & consciencie H. knewen]
kneu; wel TD.

67. Wusten] And wisten THUD.

68. weoren 3eorne] were THUD.

To ouercome þe kyng · *with* [catel] 3if heo mihten.

¶ þe kyng swor þo bi *cris*t · and bi his Coroune boþe,
þat wrong for his werkes · schulde wo þole,

And Comaundede A Constable · to casten him in Irens.

“He ne schal þis seuen 3er · seon his feet ones.” 73

¶ “God wot,” quap wisdam · “þat weore not þe beste ;

And he amendes make · let Meynprise him haue ;

And beo borw of his bale · and buggen him bote, 76

And a-Menden his misdede · and euer-more þe better.”

¶ Wit a-Cordede her*with* · and seide him þe same :

“Hit is betere þat boote · Bale a-doun bringe

þen Bale be beten · and boote neuer þe better.” 80

þenne Meede Meokede hire · And Merci bi-soulhte,

And *profrede* pees a present · al of pure Red gold:

“Haue þis of me,” quod heo · “to Amende *with* þi
scape,

For Ichul wage for wrong · he wol do so no more.” 84

Pees þenne pitously · preyede þe kyng

To haue merci on þat Mon · þat mis-dude him ofte :

“For he haþ waget me a-mendes · as wisdam him
tauhte,

I For3iue him þat gult · *with* a good wille ; 88

So þat 3e assented beo · I con no more sigge ;

Wit tried to over-
come the king.
The king swears
Wrong shall
suffer, and shall
be cast into irons.

Wisdom offers
bail, and says
Wrong will pay
damages.

Wit seconds this

Then Meed
proffers Peace a
present of gold,

and engages that
Wrong shall keep
the peace.

Peace begs Wrong
off, and forgives
him, since Meed
has made amends.

69. [catel TUD] Meede VH.

70. þo] THUD omit.

71. TUD omit this line.

72. T omits this line ; UD omit
down to Constable.

73. ne schal] shal not H ; schulde
not T. to casten hym in yrens he
schal þis vij 3er sen his fet onys (!)
U ; D similar, but has he schal not.

75. And] 3ef H. make] mowe make
TU ; wol make H.

76. borw of] borugh for T ; brou3t
of H ; borw for U ; borow for D.
buggen] bringen T ; bigge HU ; beggyn
D.

77. And] TUD omit. his] þat UD ;
þat he T. þe] do þe U.

78. him] TUD omit. D is corrupt.

79. Hit is betere] Betere is THUD.

80. beten] bote U.

81. Meede Meokede] gan mede to
meke TUD.

82. pure Red] purid TH ; pure U ;
pured D.

83. me] me, man TUD. with] TUD
omit.

84. Ichul] y wile T ; y wol HU ; I
wyl D. wol] shal TUD.

87. For—a-mendes] For he haþ
wagid me wel TUD ; For he hadde
wagid hym wel H.

88. him—gult] þee þis gult quod
pees H.

89. þat—beo] 3e assente þerto TU ;
3e Assente D ; þat 3e assent, my lord
H. no—sigge] sey no more TUD.

For Meede haþ maad me amendes · I may no more
aske.”

But the king
swears that
Wrong shall not
get off so lightly.

¶ “Nay,” quod þe kyng þo · “(so god ȝiue me blisse !) Wrong went not so awei · til ich wite more ; 92
Lope he so lihtliche awei · lauȝwhen he wolde,
And eft be þe baldore · forte beten myne [hynen ;]
Bote Reson haue reuþe of him · he restep in þe stokkes
Also longe as I lyue · bote more loue hit make.” 96

Then some
advised Reason
to take pity ou
Wrong.

¶ þenne summe Radde Reson · to haue reuþe of þat
schrewe,

And to Counseile þe kyng · and Conciencie boþe,
þat Meede moste be Meynpernour · Reson heo bi-souȝte.

“Nay,” says
Reason, “not till
all lords and
ladies love truth,

“Rede me not,” quod Reson · “Reuþe to haue, 100
Til lordes, and ladies · louen alle treuþe,
And perneles porfyl · be put in heore whucche ;
Til children Chereschinge · be chastet wiþ ȝerdes,
Til harlotes holynesse · be holden for an hyne ; 104

[fol. 397 b. col. 1.]
rioters are holy,
clerks and knights
courteous, and

Til Clerkes and knihtes · ben Corteis of heore Mouþes,
And haten to don heor harlotrie · and vsun hit no
more ;

90. *H omits this line.* *Meede*] he U.
me amendes] my mendis TD. *aske*
axen TU ; axe D.

91. *god*] crist U.

92. *went*] wendiþ THU ; wendes D.
til] er TU ; or D.

93. for yf he leþt so liȝtly · he wolde
vs alle scorn H. *awei*] U *omits*.
lauȝwhen] lanȝen T ; laghen U ; lawhen
D.

94. *eft*] ofte THUD. *baldore*] boldere HTD ; baldere U. *forte, ȝe.*] to bete my hynen TUD ; to mysdo my puple H. V *omits* hynen.

95. *of*] on TDHU. *restep in þe*] shal reste hym in þe TD ; schal resten in U ; shal into þe H.

96. *Also longe*] As long TUD ; be as longe H.

97. *þenne*] TD *omit.* *summe*] summe men TD ; U *omits.* *of*] on THUD.

98. *to counseile*] þo conseilede U.

99. *heo bisouȝte*] þei besouȝte TUD ; þei *preied* H.

100. *Rede*] Rediþ H. *Reuþe*] no reuþe TUD ; reuþe for H.

102. *porfyl*] purfile TH ; purfil U ; purfyl D. *whucche*] hucche TU ; whicche H ; hucche D.

103. *children*] childris T ; childrens H ; childrenes U. *chereschinge*] chiding H. *chastet*] chastid U ; chasted D ; chastisid TH.

104. *Til*] And THUD. *holynesse*] harlotrie U. *be—hynen*] be preised ful hiȝe H (TUH₂D like V). *an*] any D.

105. *Clerkes—knihtes*] kniȝtes & clerkis H.

106. *to don*] TD *omit.* *don*] U *omits.* *heor*] H *omits.* *and—more*] oþer mouþe it with tungis T ; & no more it vsen H ; or mouthe it hem-sclue U ; oþer lit mouþen D.

Til prestes heore prechyng · preuen hit in hem-seluen,
And don hit in dede · to drawen vs to gode ; 108

priests practise
what they
preach ;

Til seint Iame beo I-souht · þer I schal a-signe,
And no mon go to Galys · bote he go for euere ;
And alle Rome Renners · for Robbeours of bi-ʒonde
Bere no seluer ouer see · þat bereþ signe of þe kyng,
Nouþer Grotis ne gold I-graue · with þe kynges Coroune,
Vppon Forfet of þat Fe · hose hit fynde at douere,
Bote hit beo Marchaund oþur his men · or Messager
with lettres,

till men go no
more to Galicia,
and Rome-seekers
no more bear the
king's coin over
the sea,

unless they be
merchants,
messengers, pro-
visors, or priests.

Or Prouisours or Preestes · þat Popes a-vaunset. 116

¶ And ʒit (*quod Reson*) bi þe Roode · I schal no reuþe
haue,

I will have no
pity while Meed
is here.

While Meede haþ eny Maystrie · to Mooten in þis halle ;
[Ac y mai schewe ʒow ensamples · y seie be myselue].

¶ For I sigge hit for my soule · And hit so weore 120

þat Ich weore kyng with Croune · to kepen a Reame,
Scholde neuer wrong in þis world · þat Ich I-wite
mihte,

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

Ben vn-punissched beo my pouwer · for peril of my
soule !

Ne gete grace þorw ʒift · (so me [god] helpe !) 124

107. U omits the line. in] TH
omit. preuen hit in] preued D.

108. vs—gode] men to goode H.

109, 110. H omits these lines.

110. And] þat TUD. bote] but ʒif
T ; but yf D.

111. And] til H. alle] alle þe T.
Robbeours] Robberis THUD.

112. bereþ—kyng] signe of kinge
shewide T ; coyn of kyng schewith U ;
syne of kyng schewith D.

113. Neiþer grotis ne gold · ygraue
wiþ kiuges coyn TUD.

114. Vppon Forfet] For faytour D.
þat] þe H. hose—douere] who fynt
hym do euere TD ; whoso fynt hit at
douere H ; who fynt hym diuerse U.

115. Marchaund] messingere H.
men] mau TUD. Messager] mes-
sangeris T. or—lettres] þat wiþ hym
berip lettris H.

116. Or—Preestes] oþer prestis oþer
prouisours H ; oþer prouisour or prest
TUD. Popes acaunset] þe pope
auaunciþ TUD ; popis doþ auauance H.

117. ʒif] D omits. schal] wol U.

118. eny] þe TUD. Mooten] moten
U ; mo T ; moo D.

119. From U. Also in T, which
has Ac I may shewe eusaumplis · as I
se forsoþe ; D like T, but omits forsoþe.
The line is not in V or H.

120. U omits down to soule. for—
soule] be myself T ; myself H.

121. kyng—croune] a king crown-
ed H. kepen] gouern H. UD mis-
written, including part of l. 120.

122. neuer] no D. wrong] U omits.
Iwite mihte] myzte wete D.

123. beo] be U ; by D ; at THH₂.

124. grace þorw] my grace by H ;
my grace þoruþ T ; my grace with

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."

When Reason said this, all thought he was right, and that Meed was a wretch.

As for Love, he laughed her to scorn, and said,

"Whoever marries her will surely prove a cuckold."

Ne for Meede haue Merci · but Mekenesse hit make.

For *nullum malum* þe Mon mette · [with] *inpunitum*,

And bad *nullum bonum* · be *irremuneratum*.

Let þi Clerk, sire kyng · Construe þis in English ;

And ȝif þou worchest hit *in* wit · Ich wedde boþe myn

Eres,

129

þat lawe schal ben a laborer · and leden a-feld dounge,

And loue schal leden þi lond · as þe leof lykeþ."

Clerkes þat were *confessours* · Coupled hem to-gedere,
Forte Construe þis Clause · and distinkte hit after.

Whon Resoun to þis Reynkes · Rehersedede þeose wordes,

Nas non in þat Moot-halle · more ne lasse,

þat ne held Reson a Mayster þo · And Meede a muche

wrecche.

136

Loue lette of Meede luite · and loun hire to scorn,

And seide hit so loude · þat soþnesse hit herde,

"Hose wilneþ hire to wyue · for weolþe of hire godes,

Bote he beo A Cokewold I-kore · cut of boþe myn Eres!"

¶ Was nouþer wisdam þo · ne witti his feere,

141

UD. *ȝift*] giftes TD; ȝeftis H; ȝiftes U. [*god*] So in THUD; V has gold.

125. H varies, reading, for loke what þese wordis seyn · þat writen beþ in latyn.

Meede] no mede TUD. *make*] made TUD.

126, 127. In these lines H has only the Latin words.

126. For *nullum malum* · he may mete with *Inpunitum* TD;

For *nullum malum · inpunitum* þe may mete with U. [*with* TUD] with-ouen V.

127. *bad*] bad quod (!) D. *be*] TUD omit.

128. *Clerk*] clerkis H; *confessour* TUD. *þis in*] it þe on TD; it þe in U.

129. *worcest—wit*] werche þis werk T; worche it in werk UD; werchest þer-after H. *Ich wedde*] y lay H. *boþe*] TD omit.

130. *a-feld*] to feld U; on felde D.

131. *þe leof*] þe lese T; þe best U;

þy self H; þe lef D.

132. *Clerkes—confessours*] þo alle þe grete clerkis H.

133. *and—after*] declynede fast TH₂; & declyne aftir U; & witē what it mened H; declyned it faste D.

134. *Whon—reynkes*] Ac resoun amonge þise renkis T; Ac whan resoun among þe reuges U; but when resoun among hem H; Ac resoun among þe reules had D.

135. *Nas non*] þer nas no man TD; þer nas man HU. *þat Moot-halle*] þe court H.

136. *þo*] TUD omit. *wrecche*] shrewe H.

137. *Meede luite*] hire list TUD; hire listly H.

138. *seide*] gredde U. *so*] to D.

139. *nyue*] wyf H.

140. *I-kore*] ycald TU; ȝkyd H; I-callid H₂; called D. *boþe myn eres*] myne eeris H; my nose TUD.

141. *Was—þo*] Warne wisdom þo

- þat coupe warpen a word · to *wiþ-siggen* Reson ;
 Bote streden for studiing · and stooden as Bestes.
 ¶ þe kyng acordede, bi crist · to Resons Connynges,
 And rehersedede þat Reson hedde · Rihtfoliche I-schewet :
 “ Bote hit is hard, be myn hed · herto hit bringe, 146
 Al my lige leodes · to lede þus euene.”
 ¶ “ Bi him þat rauhte on þe Roode,” · quod Reson to
 þe kyng, 148 Reason declares
 it is easy.
 “ Bote I Rule þus þi Reame · Rend out my Ribbes !
 ʒif hit beo so þat Boxumnesse · beo at myn assent.”
 ¶ “ Ich assente,” quod þe kyng · “ bi seinte Marie mi
 ladi, The king says he
 assents to
 Reason's counsel ;
 Beo my counseil I-come · of Clerkes and of Erles. 152
 ¶ Bote Rediliche Reson · þou Rydest not heonnes,
 For as longe as I liue · lette þe I nulle.” and hopes he will
 stay with him.
 ¶ “ Icham Redi,” quod Reson · “ to Reste *wiþ* þe euere ; “ I will stay if
 Conscience be
 your counsellor.”
 So þat Conciencie beo vr counseiler · kepe I no betere.”
 ¶ “ I graunte gladly,” quod þe kyng · “ God forbeode he
 fayle 157 “ Yes,” said the
 king, “ let us
 live together till I
 die.
 And also longe as I lyue · leue we to-gedere.”

TD ; I warne þat wysdom H ; Vnwar was wisdom U. *witti*] no wyt T ; ynwit U. *ne—feere*] & wyt his owne fere D.

142. U *omits this line.* þat—*warpen*] ne coupe seie H ; coupe nouʒt warpen TD. *wiþ-siggen*] aʒen-scie H.

143. *stareden—studiing*] streden & studedden H ; staringe & stodyenge TD ; sturende & studiande U. *and stooden*] stoden TD ; stode forþ U.

144. *acordede*] a-cord H. *connynges*] kunnyng H ; sawis TUD.

145. *hedde*] TD *omit.*

146. *hard*] wel hard T ; wol hard U ; ful hard D. *herto—bringe*] herto to bringe it T ; it þer to to brynge U · herto to brynge D.

147. þat eny lyuyng men · shulde lede hem þus euen H. *Al*] And alle T. *ledes*] ledes TUD. *þus*] hem þus TUD.

148. *rauhte*] deizede T ; rest hym

H ; deyde D.

149. *Bote*] But ʒif TD. *þi*] ʒoure D. *out*] of U.

150. *so*] TD *omit.* *beo at*] be of HUD.

151. *quod þe kyng*] H *omits.*

152. *of erles*] erlis T ; of kniʒtis H. 153. *Rydest, &c.*] shalt not wende henne T ; schalt not riden henne U ; shalt wende henne D (*sie*).

154. H *varies, reading* For into my deþday · we nele not depart.

lette—nulle] loue þe I wile TUD.

156. *þat*] TUD *omit.* *vr counseiler*] of oure counseil HU ; of ʒour counseil TD.

157. *gladly*] wel H ; TUD *omit.* *God—fayle*] godis forbode he faille (failed U) TU ; god forbode I fayle D.

158. *And also*] As TUD ; for as H. *I*] we H. *leue*] libbe TUH₂D ; loue H.

PASSUS V.

[*Passus quintus de visione.*]

The king goes to
matins.

THE FIRST VISION
ends.

Here begins the
SECOND VISION,
viz. of the Deadly
Sins, and of PERS
THE FLOUCHON.

The sermon of
Conscience upon
the pestilence and
the violent wind
of Jan. 15, 1362.

ÞE kyng and his knihtes · to þe Churchē wenten
To heere Matyns and Masse · and to þe Mete aftur.
þenne Wakede I of my wink · me was wo *with* alle
þat I nedde sadloker I-slept · and I-seze more. 4
Er I a Furlong hedde I-fare · A Feyntise me hente,
þat Forþer mihti not a-fote · for defaulte of Sleep.
I sat Softeliche a-down · and seide my beo-leeue,
And so I blaberde on my Beodes · þat brouhte me
a-Slepe. 8
þen sauh I muche more · þen I beofore tolde,
For I sauh þe Feld ful of Folk · þat ich of bi-fore
schewede,
And Concience *with* a Crois · com for to preche.
¶ He preide þe peple · haue pite of hem-selue, 12
And preuede þat þis pestilences · weore for puire synne,
And þis souþ-Westerne wynt · on a Seterday at euen

Passus, &c. *In* THUD.1. *his*] T *omits.*2. *to þe*] sithe to U.3. *wink*] wynkyng TUH. *me—wo*] & wo was TU; wo was me H. *with alle*] þerfore H.4. *nedde*] ne hadde TU. *sadloker I-slept*] yslepe saddere TU. *I-seze*] yseyn TH; yseiu U.5. *a—I-fare*] hadde faren a furlonge THU. *A*] swiche U; TH *omit.* *Feyntise*] fantesie U. *hente*] hadde T.6. *Forþer—a*] I ne mihte ferþere a TU; ferþer ne mihte y one H. *sleep*] slepyngē TU.7. *a-down*] in my bedis T (*wrongly*;*see l. 8).*8. *blaberde*] babelide T; bablide U; blaberid H. *þat*] þei TU.9. *sauh I*] y sawe H. *muche*] meke T. *tolde*] shewid H.10. TH *omit.* *For*] U *omits.* *of—schewede*] byfore nempnyd U.11. *And*] & how H. *com*] bygan H.12. *He*] And TH. *preide*] prechide U. *haue*] to haue U. *of*] on THU.13. *þis pestilences*] þe pestilence H; þis pestilence U. *weore*] wern T; was HU.14. *þis*] þe THU. *wynt*] wynd TU. *a*] TU *omit.*

Was a-perteliche for pruide · and for no poynt elles.

¶ Piries and Plomtres · weore passchet to þe grounde, 16
In ensaumple to Men · þat we scholde do þe bettere.
Beches and brode okes · weore blowen to þe eorþe,
And turned vpward þe tayl · In toknyng of drede
þat dedly Synne or domesday · schulde fordon hem
alle. 20

Pear-trees,
plum-trees,
beeches, and oaks
were blown down.

¶ Of þis Matere I mihte · Momele ful longe,
Bote I sigge as I sauh · (so me god helpe) !
How Conciencie *with* a Cros · Comsede to preche.

The dreamer gives
an outline of
Conscience's
sermon.

¶ He bad wastors go worche · what þei best couþe, 24
And wyne þat þei wasteden · *with* sum maner craft.

Conscience bids
wastors work,
[fol. 397 b. col. 2.]
and tells Pernel to
put her finery
away.

¶ He preizede Pernel · hire Porfil to leue,
And kepen hit in hire Cofre · for Catel at neode.
Thomas he tauzte · to take twey [staues], 28
And fette hom Felice · From wyuene pyne.

Thomas is to fetch
home his wife
Felice; and War's
wife is to blame.

¶ He warnede watte · his wyf was to blame,
þat hire hed was worþ a Mark · *and* his hod worþ A
Grote.

¶ He chargede Chapmen · to Chasten heore children ; 32
Let hem wonte non eize · while þat þei ben zonge.

Chapmen are to
chastise their
children, and

15. *pruide*] synne U. *no poynt*] H; com for U.
nothyng U.

16. *Piries*] peretrees H. *Plomtres*] TU. *þei*] he TU.
plantes T. *passchet*] possid H; put
TU. *grounde*] erþe TU.

17. *to men*] sent god T; seith god
U. *þat we*] þat 3e T; þat þei H; 3e
U.

18. *þe eorþe*] grounde T; þe
grounde U.

19. *vpward*] vp U. *þe tayl*] here
tail T; here tailles H.

20. *dedly synne*] deth U. *schulde*] shal TU. *hem alle*] þe world H.

21. *of—mihte*] vpon þis ilke matere
y H; Of þis matere myght y U.
momele] namele T; mamle U;
momelid H. *ful*] wel TU.

22. *Bote-sigge*] Ae I shal seiþe TU;
but y say H. *sauh*] saiz T; sauz H;
sekle U.

23. *comsede*] cumside T; bygan for

H; com for U.

24. *He*] & H. *wastors*] wastour
TU. *þei*] he TU.

25. *þei wasteden*] þei wasted H;
he wastide TU; V *has* þei ne wasteden,
but I propose to omit ne. maner]
maner of T; kynne U.

26. *He*] And TH. *preizede*] pre-
chid U.

27. *kepen*] kepte T. *eofre*] whichec
H. *for—neode*] lest rattis hit eten H.

28. [*staues* THUH₂] V *has* stauenes;
prob. from wyuene in l. below.

29. *hom Felice*] felis his wyf T;
home his wyf H. *wyuene*] heuene
wyuene U, *with stroke through* heuene.
See Critical Notes.

30. *watte*] also watte H.

31. *worþ*(2)] not worþ TH; not a U.

32. *chasten*] chastice TU.

33. *Let*] & lete H. *Let—eize*] let
no wynnynge for-wanye hem T; let no

priests to practise
what they preach.

¶ He preyede Preestes · and Prelates to-gedere,
þat þei prechen þe peple · to preuen hit in hem-seluen—
“And libben as 3e lereþ vs · we wolen loue ow þe
betere.” 36

Religion should
rule strictly.

¶ And Seþþe he Radde Religioun · þe Rule for to holde—
“Leste þe kyng *and* his Counsel · 3or Comunes apeire,
And beo stiward in oure stude · til 3e be stouwet betere.

Pilgrims should
seek St Truth.

¶ And 3e þat secheþ seynt Iame · *and* seintes at Roome,
Secheþ Seint Treuþe · for he may sauene ow alle ; 41
Qui cum patre et filio · feire mote you falle.”

Þenne Ron Repentaunce · and Rehersed þis teeme,
And made William to weope · watur *with* his e3en.

I. PRIDE. Pernel
repents her pride,

Pernel proud-herte · platte hire to grounde, 45
And lay longe ar heo lokede · and to vr ladi criede,
And þeo-hi3te to him · þat vs alle maade,

and vows to wear
a hair shirt, and
to be euer
humble.

Heo wolde vn-souwen hire smok · *and* setten þer an here
Forte fayten hire Flesch · þat Frele was to synne : 49
“Schal neuer liht herte me hente · bote holde me lowe,
And suffre to beo mis-seid— · *and* so dude I neuere.
And nou I con wel meke me · and Merci be-seche 52
Of al þat Ichaue I-had · envye in myn herte.”

welthe for-wany hem U. *while þat*
whiles þat U ; whiles T.

34. *preyede*] *prechiþ* T ; *prechide*
U. *Preestes—prelates*] *prelatis* &
prestis THU.

35. *prechen*] *shulde preche* H. *to*
& THU. *in*] THU *omit.*

36. *3e—vs*] þei tau3te hem H ; .3e
lerne vs U. *we wolen*] þei wolde H ;
for we wol U. *loue ow*] leue 3ow T ;
loue hem H ; loue 3ou U.

37. *þe—for*] here reweles T ; here
rule HU. *holde*] kepe U.

38. *kyng and his*] kyngis H. *3or*]
here H. *apeire*] apeiriþ T ; apeired H.

39. *beo*] were H ; be TU. *in—*
stude] of 3oure stede T ; in 3ore stede
U ; in here stude H. *til—betere*]
til 3e be stewid betere T ; til þei were
amendid H ; so þat 3e cheue þe betere
U.

40. *at*] in U.

41. *Secheþ*] Sekiþ at hom T.

42. *feire*] þat faire UH. *falle*] be-
falle TU.

43. *Ron*] ran H ; TU *omit.* *and*]
TU *omit.* *þis*] his TU.

44. *William*] wil T ; wille U. *his*]
V *has boþe* his ; *but boþe is best*
omitted, as in THU.

45. *grounde*] þe erþe TU.

46. *to vr ladi*] lord *mercy* THU.

48. *wolde*] shulde TU. *smok*]
serke TU ; shert H.

49. *Forte fayten*] For to affaiten
TH ; To affayten U. *frele*] fers T ;
fresch HU.

50. *liht*] hei3 T ; hye U. *hente*]
hente, quof heo H.

52. *And—wel*] But now wile I TU ;
Now wol y H. *me*] myself H.

- ¶ Lechour seide "Allas!" · and to vr ladi criede
To maken him han Merci · for his misdede,
Bitwene god almihti · and his pore soule, 56
Wij̄-pat he schulde þe seterday · seuen 3er after
Drinken-bote with þe Doke · and [dynen] but ones.
- ¶ Envye wij̄ heui herte · asket aftur schrift,
And gretliche his gultus · bi-ginneþ to schewe. 60
As pale as a pelet · In a palesye he seemede,
I-cloped in A Caurimauri · I couþe him not disereue ;
[A kertil & a courtepy · a knyf be his side ;
Of a Freris frokke · were þe fore sleuys]. 64
As a leek þat hedde I-leizen · longe In þe sonne,
So loked he with lene chekes ; · lourede he foule.
His Bodi was Bolled · for wrappe he bot his lippes,
Wroþliche he wrong his fust · he þouzte him a-wreke 68
Wij̄ werkes or with Wordes · whon he seiþ his tyme.
"Venim or vernisch · or vinegre, I trouwe,
Walleþ in my wombe · or waxeþ, ich wene.
I ne mihte mony day don · as a mon ouhte, 72
54. *Lechour*] þe lechours H. *to—criede*] lord mercy bad H; on our lady cride U.
- 55, 56. *As one line in H; so also we find* To make mercy for his mysdede · betwyn god & hym T; To make amendes for his mysdede · bytwene god & hym U.
57. *schulde*] T omits. *þe seterday*] saterdayes U.
58. *Drinken*] Schulde drinke T. *doke*] goos U. [*dynen*] dyne TU; eten VH.
59. *heui*] hiþe H.
60. *gretliche*] carfulliche THU. *gultus*] cope T; coupe U. *biginneþ*] begynneþ he T; he gynneþ U.
61. *As*] He was as TU. *pelet*] palet T; pelat U. *As—pelet*] þe pelour was pelled H. *In a*] & on þe T; in þe H. *In a palesye*] & permatik U.
62. *I-cloped*] He was clopid TU; clopid H. *caurimauri*] caury maury T; cawrymawry H (*which omits a*);
- caurymawry U; *caurimauri* H₂.
couþe hym] can it T.
63, 64. *From T; also in HUH₂*.
64. *frokke*] frogge U. *þe fore*] his two H; þe forme U.
65. *As—þat*] like as he H.
66. *lene*] his lene H. *lourede he*] lourande T; lourynge U; lowring ful H. *foule*] lowe H.
67. *bolled*] bolnid TU. *he bot*] þat he bot TU; he bote boþe H.
68. *wrong*] wroþ TU. *he—awreke*] to wreke hym he þouzte TU; he þouzte hym to wreke H
69. *werkes—wordes*] werkis & wordis T; werk or wij̄ word U. *seiþ*] saiþ T; sey U; sawe H.
70. *vernisch*] verious T; vergeous U; verdegree H.
71. *Walleþ*] walewij̄ T; walweþ U. *wombe*] wombe, quof he H. *or waxeþ*] & waxiþ as TU.
72. *I—mony*] I miþte not many TU; I miþt not many a H. *ouhte*] miþte TU.
- II. LECHERY.
Lechour repents,
and vows
henceforth to
drink only with
the ducks.
- III. ENVY. Envy
confesses his
misdeeds.
He is pale,
paralytic, and like
a dried leek for
leanness.
He bites his lips,
and wrings his
fist.
"There is venom,"
he says, "in my
belly, filling me
with wind."

Such wynt in my wombe · waxeþ, er I dy[n]e.

I annoy my
neighbour, blame
him behind his
back,

¶ Ichaue a neihzebor me neih · I haue anyzged him
ofte,

Ablamed him be-hynde his bak · to bringe him in dis-
elaundre,

injure and
revile him.

And peired him bi my pouwer · I-punissched him ful
ofte, 76.

Bi-lowen him to lordes · to make him leose Seluer,
I-don his Frenedes ben his fon · with my false tonge ;
His grase and his good hap · greueþ me ful sore. 79

I stir up strife
between him and
his household,

¶ Bitwene him and his Meyne · Ichaue I-Mad wrappe,
Boþe his lyf and his leome · was lost þorw my tonge.

yet I pretend to
be his friend.

Whon I mette him in þe Market · þat I most hate,
Ich heilede him as hendely · [as I his friend] weore.
He is douztioere þen I · i dar non harm don him. 84
Bote hedde I maystrie and miht · I Morþerde him for
euere !

When I kneel in
church, I pray
Christ to curse
them, that have
borne away my
bowl.

¶ Whon I come to þe church · and knele bi-fore þe
Roode,

And scholde preize for þe peple · as þe prest vs techeþ,
þenne I erie vppon my knes · þat crist zine hem serwe 88

73. *wynt*] wynd TU. *dy(n)e*] dyne THUH₂; V *has* dye, by mistake.

74. *a neihzebor*] nezeboris H. *me neih*] neiz me TU; many H. *him*] hem H.

75. *After* l. 74, H *inserts* l. 77, *slightly varied*. *Ablamed*] And blamide THU. *him*] hem H. *his*] here H. *him*] hem H. *diselaundre*] fame TU; default H.

76. *And—him*] To apeire hym TU; to apeiren hem H. *I-punissched, &c.*] I pursuide wel ofte T; y pursued ofte U; y preued ful oft H.

77. *Bilowen*] And belowen T; And yley on U. *make*] don TU. H *reads*, & eke y-bulled hem to þe lord to make hem lese siluer (see note to l. 75).

78. *I-don*] And don TU. *with my*] þoruþ my T; þurw his U. H *reads*, I made here frendis be here foon, &c.

80, 81. H *omits*.

80. *I-mad*] mad T; mad ofte U.

81. *lyf—leome*] lyme & his life TU.

82. *whon*] but when H. *in þe*] in a T; in U. *hate*] batide THU.

83. *heilede*] hailside THUH₂. [*as —frend*] So in THU; V *has* his frend as I.

84. *He is*] but he was H. *i—him*] y durst bede hym none harm H.

85. *Bote—I*] Ac hadde I TU; zif y had H. *I morþerde*] I wold murdre T; I wolde murthre U; y hadde maymed H.

86. *and*] to H. *knele*] knelide T. *bifore*] afore U; to TH.

87. *And scholde*] To THU. *vs techiþ*] techiþ T; me teelhith U; pre-chiþ H.

88. *Aftir þanue* I erize on my knes þat crist gyue hym sorewe T; Aftir

þat haþ I-bore a-wei my Bolle · and my brode schete.

¶ From the Anter I *turne* · myn eize, and bi-holde
Hou heyne haþ a newe Cote · and his wyf anoþer ;

I envy Heyne his
new clothes,

¶ þenne I wussche hit weore myn · and al þe web
aftur. 92

Of his leosinge I lauhwe · hit likeþ me in myn herte ;
Ac for his wynnyngē I wepe · and weile þe tyme.

laugh when he
loses, weep when
he wins,

¶ I deme men þat don ille · and 3it I do wel worse, 95
For I wolde þat vch a wiht · in þis world were mi knaue,

Judge ill-doers,
and do worse
myself.

[And who-so haþ more þanne I · þat angriþ myn herte].

¶ þus I liue loueles · lyk A luþer dogge,

So liue I loveless,
and my breast
swells with
bitterness, which
nothing can
assuage."

þat al my breste Bolleþ · for bitter of my galle ;

May no Suger so swete · a-swagen hit vnneþe, 100

Ne no Diopendion · dryue hit from myn herte ;

3if schrif[f]t schulde hit þenne swopen out · a gret wonder
hit were."

¶ "3us, rediliche," quod Repentaunce · and Radde him
to goode,

Repentance bids
him be sorry.

"Serw for heore sunnes · saueþ men ful Monye." 104

þat I pray on my knees our lady 3yue
hym sorwe U ; þenne bidde I wiþ my
mouþ þat crist, &c. H.

89. *haþ Ibore*] bar THU. *brode*] broken TH.

90. Fro þe auter myn eize I turne
& beholde T ; Fram þe auter I turne
me, & byholde heyne H.

91, 92. T *one line*, How heyne haþ
a newe cote, I wysshe it were myn
howne (howue ?) ; U *has two lines*,
How hayne haþ a newe cote, y wysche
it were myn owen, And al þe wele þat
he haþ greueth me wol sore, *with which*
cf. l. 94. heyne] he H. *þe web*] his
wele H.

93. *lauhwe*] smyle U. *hit—in*]
þerof in T ; and *þerof lawheþ* U ; it
likeþ H.

94. *Ae for*] Ae of TU ; & for H.

95. *þat—ille*] þere þei don ille T ;
þer y do ille U ; þei don yuel H.
wel] THU *omit*.

96. *veh—wiht*] iche wiȝt TU ; alle
wiȝtes H. *in—world*] in world H ;

TU *omit. knaue*] knaues H.

97. *From* T ; also in HUH₂.

98. *lyk*] as T. *luþer*] lyþer T ;
lither UH₂ ; leþer H.

99. *þat*] And T. *my—bolleþ*] my
brest bolniþ T ; bolnyth my breste U.

100, 101. *This arrangement suits
the alliteration, and occurs in* TUH₂ ;
V *has* May no suger so swete · dryue,
&c. ; Ne no Diopendion · aswagen,
&c. ; *which* H *resembles*.

100. *so swete*] ne swet þinge THU.
vnneþe] An vnehe TU ; vneþ H.

101. *Diopendion*] dyapendyon TH ;
diapenydion UH₂.

102. *schrifft*] THU ; V *has* schrit.
hit—out] it shop T ; U (*wrongly*)
omits ; aswage it (*cf. l. 100*) H. *a—
were*] a gret wondir T ; it were a gret
wondir U ; wonder me þinkeþ H.

103. *3us*] 3is TH ; 3ys U. *goode*]
þe best H.

104. *heore sunnes*] synne TU. *men
ful*] wel TU ; ful H.

"I am never otherwise," said he.

¶ "Icham sori," quod Envye · "I ne am but seldene oþer,

And þat Makeþ me so mad · for I ne may me venge."

[IV. WRATH;
care.] V.
AVARICE. Then
came Avarice,
[f. 308 a. col. 1.]

¶ þenne com Couetyse · I couþe him not discreue,
So hungri and so holewe · sire herui him loked. 108
He was bitel-brouwed · with twei blered eizen,

And lyk a leþerne pors · lullede his chekes;

with a threadbare
and torn coat.

¶ In A toren Tabart · of twelue Wynter Age;
But jif a lous couþe lepe · I con hit not I-leue 112
Heo scholde wandre on þat walk · hit was so þred-bare.

"I acknowledge I
am covetous, for
I once served
Sim at the Oak,

¶ "Ichaue ben Couetous," quod þis Caityf · "I be-
knowe hit heere;

For sum tyme I Seruede · Simme atte noke,

where I leart
lying and false
weights.

And was his pliht prentys · his profyt to loke. 116

¶ Furst I leornede to Lyze · A lessun or tweyne,

And wikkedliche for to weie · was myn oþer lessun.

I went to
Winchester and
Weyhill fair, and

¶ To Winchestre and to Wych · Ich wente to þe Feire

With mony maner marchaundise · as my mayster hihte;

sold my wares by
cheating.

Bote nedde þe grace of gyle · I-gon a-mong my ware, 121

Hit hedde ben vn-sold þis seuen þer · so me god helpe!

105. *ne am*] nam H; am TU. *seldene*] selde TH; seldom U.

106. *And*] U omits.

107. *couþe*] can THU. *him*] U omits.

108. *hungri*] hungrily T. *so*] TH omit. *herui*] heruy THU.

109, 110. He was bittirbrowid & babirlippid boþe Wiþ two bleride eizen as a liþene purs lollide his chekis T; He was bitelbrowid & babirlippid wiþ two brode izen And as a leþerne pors lollide his chekes H; He was babirlippid and eek biterbrowed Wiþ two blerid eyzen as a lethern purse U; (TU *faulty*).

111. *toren*] broun H; tore U. *age*] old H.

112. *þif*] U om. *con*] may THU. *I-leue*] yleue H; leue T; trowe U.

113. *Heo*] he T; how heo H; þat he ne U. *wandre—walk*] wandre on þat walshe scarlet T; walke on þat wede

H; slideren þeron U. *hit—so*] so was it T; so was U.

114. *Two lines* in U, viz. I haue louyd couetise al my lif tyme, I knowe it here byfore crist & his cleue modir; T *has*, I haue yloudid coueitise, quap he, al my lif tyme, and also I knowe hire at begin. of l. 115; H and V *shew the true old form*.

115. *simme*] symoun H. *atte*] at þe THU.

116. H omits. *pliht prentys*] prentis yplyt T; prentis aplight U.

117. *lessun or*] lef oþer T; leef oþer U.

118. *weie*] wyne U. *was—lessun*] was my ferste lesson TU; certis was þe bridde H.

119. *Wych*] wy TU; wellis H.

120. *hihte*] me hihte T; me bad H; me tauhte U.

121. *Bote nedde*] Ne hadde TU.

122. *ben—þer*] ofte be vnsold H.

- ¶ þenne I drouȝ me a-mong þis drapers · my Donet to
leorne,
To drawe þe lyste wel along · þe lengore hit semede ;
Among þis Riche Rayes · lernde I a Lessun, 125
Brochede hem *with* a pak-needle · *and* pletede hem to-
gedere,
Putte hem in a pressour · *and* pinnede hem þer-Inne
Til ten ȝerdes oþer twelue · tolden out þrettene. 128
¶ And my Wyf at Westmunstre · þat Wollene cloþ made,
Spak to þe spinsters · for to spinne hit softe.
þe pound þat heo peysede [by] · peisede a quartrun more
þen myn Auncel dude · whon I weyede treuþe. 132
¶ I Bouhte hire Barly · heo breuh hit to sulle ;
Peni Ale and piriwhit · heo pourede to-gedere
For laborers and lough folk · þat liuen be hem-seluen.
¶ þe Beste in þe Bed-chaumbre · lay bi þe wowe, 136
Hose Bummede þerof · Bouȝte hit þer-after,
A Galoun for a Grote · God wot, no lasse,
Whon hit com in Cuppemel ; · such craftes me vsede.
¶ Rose þe Regratour · Is hire rihte name ; 140
Heo haþ holden hoxterye · þis Elleuene wynter.
¶ Bote I swere nou [soþely] · þat sunne wol I lete,
123. *among þis*] among T; among þese H; to U. *leorne*] lere TU.
124. *lyste wel*] list TH; lysour U. *semede*] semyth U.
125. *þis*] þe THU. *lernde I*] I rendrit TU.
126. *Brochede*] Prochid U. *pak-needle*] pænelð H; pakke needle TU. *pletede*] pleit T.
127. *pressour*] presse H. *pinnede*] peyned H.
128. U *omits. out*] H *om.*
129. *And — þat*] my wyf was a wynstere & T; my wif was a breustere & U.
130. *Spak*] And spake TU. *spinsters*] spynstere TU.
131. *þe*] two H. *peysede*] weid by TU; VH *omit* by. *peisede*] was U; weid H.
132. *myn—dude*] any aunsel dede T; ony almesdede (!) U. *whon I*] & I T; whan sche U.
133. *hire*] hire also H.
134. *piriwhit*] pile-whey T; pile-whew U; pilwhay H.
135. *and lough*] & louȝ T; & lewid H; for loþ U. *liuen*] lay T
136. *þe*] my TU. *Bed*] H *om.* *lay—wowe*] lith by þe wowes U.
137. *Bummede*] dronke H. *Bouȝte*] he bouȝt U; shulde bye H.
139. *com*] comeþ HU. *euppemel*] cop-mele H; cuppemale U. *such—vsede*] þat craft my wyf vside TU; such crafte heo vsiþ H.
140. *Is*] was TH.
141. *Hoxterye*] osterye U. *þis elleuene*] elleuene T; all þis xxxti H.
142. *I—soþely*] now I swere soþely
- Then I went to the drapers, and learnt from them false measure
There I learnt to fasten pieces of stuff together,
and press them out till they seemed longer.
My wife made woollen cloth, and sold it by false weight.
She brewed barley, and made mixed drinks for poor people.
and sold ale at a groat a gallon.
Her name is Rose the regrater.

But now I repent
and will make
restitution "

And neuere wikkedliche weye · ne fals chaffare vsen,
Bote weende to Walsyngham · and my wyf also, 144
And bidde þe Rode of Bromholm · bringe me out of
dette."

VI. GLUTTONY.
Glutton goes to
church to confess,

NOu ginneþ þe Gloton · for to go to schrifte,
And carieþ him to chireheward · his schrift forte
telle.

but on the way
Betun the
brewster hails
him.

þenne Betun þe Breustere · bad him gode morwe, 148
And seþþen heo asked of him · "Whoder þat he wolde?"
¶ "To holi chirche," quod he · "for to here Masse
And seþþen I-chule ben I-schriuen · and sunge no
more."

She offers him
ale; he asks if it
is spiced; she
says, yes.

¶ "Ichaue good ale, gossib," quod heo · "gloten, woltou
asaye?" 152
"Hastou ouzt I þi pors," quod he · "eny hote spices?"
"3e, gloton, gossip," quod heo · "god wot, ful goode;
I haue peper and plane · and a pound of garlek, 155
A Ferþing-worþ of Fenel-seed · for þis Fastyng dayes."

Glutton goes in.

There were Cis
the shoemaker's
wife, Wat the
warrener,
Tomkyn the

¶ þene geþ Gloton in · and grete oþus after;
Sesse þe souters wyf · sat on þe Benche,
Watte þe warinar · and his wyf boþe,
Tomkyn þe Tinkere · and tweyne of his knaues, 160

H. [*sopely* HTU] V (*wrongly*) omits.
nol—lete] wole I leue H; shal I lete
TU.

143. *And*] Ne TU. *wikkedliche
weye*] wikkedly forto weye H; wynne
wykkidly U. *fals*] wykkide T; no
U. *rsen*] make TU.

145. *bringe me*] to brynge vs U.

146. *þe*] TU *om. go to*] T *om.*

147. *carieþ*] cariede TU; wendiþ
H. *schriff*] synnes T; synne U.
telle] shewe THU.

148. *þenne Betun*] And Betoun
TU; bele H. *bad him*] þer bad he
T; þere bad him U; þen bade hym H.

149. *seþþen*] THU *om. whoder
þat*] wheþer þat H; whidirward TU.

151. *Ichule*] I wile THU. *sunge*]
synne THU.

152. *gossib*] U *om. gloten*] H *om.*

153. *I þi pors*] in þy pors H; U
omits. ouzt—pors] T *omits.*

154. *3e*] 3he H; 3a TU. *quod heo*]
U *om. ful goode*] wel hote TU. H
*reads, 3he, god wot, quod heo, ful
hote I haue.*

155. *I haue*] H *om. plane*] peynye
T; pianye HU. *pound—garlek*]
pomgarnade (!) H.

156. *Ferþingworþ*] pound T. *Fenel
seed*] felkene sedis T; fenkil seed U.
þis] þese H; TU *om.*

157. *geþ*] goþ TH; gooþ (*sic*) U.

158. *Sesse*] Cisse T; Cesse U;
Symme H. *Souters wyf*] soutere TH;
soustere U.

159. *warinar*] waffrer TU. *boþe*]
after H.

160. *Tomkyn*] Symme T; Thomme
U. *tweyne*] two HU.

- Hikke þe hakeney mon · and hogge þe neldere,
 Clarisse of Cokkes lone · and þe Clerk of þe churche,
 Sire Pers of pridye · and pernel of Flaundes,
 Dauwe þe disschere · and a doseyn oþere. 164
 [A] Ribibor, [a] Ratoner · a Rakere of chepe,
 A Ropere, a Redyng-kyng · and Rose þe disschere,
 Godfrei of Garlesschire · and Griffin þe walsche,
 And of vp-holders an hep · erly bi þe morwe 168
 3iue þe gloton with good wille · good ale to honsele.
Þenne Clement þe Cobelere · caste of his cloke,
 And atte newe Feire · he leyde hire to sulle ;
 And Hikke þe Ostiler · hutte his hod aftur, 172
 And bad bette þe Bocher · ben on his bi-syde.
 þer weore chapmen I-chose · þe chaffare to preise ;
 Hose hedde þe hod · schulde haue Amendes.
 þei Risen vp Rapyly · and Rouneden to-gedere, 176
 And preiseden þe peniwoꝛþus · and parteden bi hem-
 seluen ;
 þer weoren oþes an hep · hose þat hit herde.
 þei couþe not bi heore concience · a-corde to-gedere,
 Til Robyn þe Ropere · weore Rad forte a-ryse, 180

tinker, Hick the
 ostler, Hogge the
 needle-seller,
 Clarice of Cook's
 lane, the clerk of
 the church,
 Sir Pers of
 Pridye, Pernel of
 Flanders, Daw
 the ditcher, a
 ribibe-player, a
 rateateher, and
 many others,
 who all welcomed
 Glutton.

Clement the
 cobbler offers to
 barter his cloak,

and Hick the
 ostler his hood.

Then all rose
 together, and
 chaffered, and
 swore.

Robyn the
 roper is made

161. *hakeney mon*] hakeneman U.
hogge—neldere] hobbe þe neldere H ;
 hogge þe myllere T ; hobbe þe mylner
 U.

162. *Clarisse*] Claris T ; Clares U ;
 Clarice H. *lone*] lane TU. *churche*]
 werkis H.

163. TU omit. H reads, Sire peris
 of pryde, pernel of flaundris.

164. *disschere*] dykere TU.

165. [A] *so in* TU. [a] *so in* TU ;
 V reads, And Ribibor þe R. ; H reads,
 Robyn þe r. a *Rakere*] & a rakiere
 T ; a rakiere H.

166. a] & a H. *disschere*] ribbere H.

167. TU omit. *Garlesschire*] garle-
 kipe H. *Griffin*] gruffiþ H.

168. *And of*] And HU ; Of T. *an
 hep*] U om.

169. *3iue þe*] 3eue T ; Gaf U. *good
 mille*] glad chiere TU. *honsele*]
 hansele T ; drinke HU.

170. *þenne*] TU omit.

171. *atte*] at þe THU. *he—hire*]
 nempnide it TU. *sulle*] selle TU.

172. *And*] THU omit. *hutte*]
 hitte TU ; cast H.

173. *bad*] U omits. *bi-syde*] side
 THU.

175. *Hose*] þat who so U. *A-
 mendes*] amendis of þe cloke TU.

176. *þei—vp*] þe risen þei vp T.
Rapyly] in a rape T ; in rape U.
rouneden] rombeden T.

177. H omits. *and parteden*]
 apertly TU.

178. *an*] on an U. *hose—herde*]
 þaune þei ne couþe T ; þei couthe not
 3it iugge U ; ouer þe ware H.

179. *þei—heore*] Be here T ; þei
 couþe not by H ; Ne by here clene U.

180. *weore*] was THU. *forte a-ryse*]
 to arisen TH ; vp to rise U.

- umpire, who And nempned for a nounpere · þat no de-bat neore,
[for he schulde preise þe penyworþes · as hym good
þouȝt.]
- decided that Hick ¶ þenne Hikke þe Ostiler · hedde þe cloke,
should have the In Couenaunt þat Clement · schulde þe Cuppe fulle,
cloak, and Clement have And habbe hikkes hod þe ostiler . and hold him wel I-
the hood and fill the cup. seruet ; 185
- And he þat repentþ Raþest · schulde arysen aftur,
And greten Sir gloten · with a galun of ale.
- Then came much ¶ þer was lauzwhing and lotering · and “let go þe
laughing and drinking, till cuppe ;” 188
Glutton had swallowed more
- [f. 398 a. col. 2.] ¶ Bargeyns and Beuerages · bi-gonne to aryse,
than he could And seeten so til Euensong · And songen sum while,
well hold. Til Gloten hedde I-gloupet · A Galoun and a gille. 192
- He pissed a potel · In a pater-noster while,
And Bleuh þe Ronde Ruwet · atte Ruggе-bones ende,
þat alle þat herde þe horn · heolden heore neose after,
And weschte þat hit weore I-wipet · with a wesp of
Firsen.
- He could scarce ¶ He hedde no strengþe to stonde · til he his staf
stand, and walked hedde ; 196
a'l ways, like a gleeman's bitch, þenne gon he for to go · lyk A gleo-mannes bicche,

181. *nempned*] *nempnide* hym T. *And—for*] þei named hym H. *neore*] nere T; were HU.

182. *In* H only.

184. *element*] *clement* þe *coupere* T. *schulde—fulle*] *schulde felle* þe cuppe T; þe cuppe schulde fille U.

185. *wel*] TU omit. H reads,

And *klement* hadde *hickis hood* · & held hym wel apaied.

186. *And he þat*] And whoso TU; whoso H. *repentþ Raþest*] *repentid* hym raþest H; *repentist raþere* U. *aftur*] afore U.

187. *of*] TH omit.

188. *lauzwhing—lotering*] *myche lauzhing* H; *lawhyng* & *lurkyng* U; *lauzinge* and *louryng* TH₂.

189. *Beuerages*] *beuereehis* TU. *to aryse*] for to arise T; þo to rise H;

to rise U.

190. *Euensong*] *mydnyȝt* H.

191. *Igloupet*] *ygloupid* H; *y-gulpid* T; *y-golped* U.

193. *Ruwet*] *rewet* H; *ryuet* TU.

194. *herde þe*] *herden þat* THU.

195. *The readings are,*

And *wisschide* it hadde be *wexid* · wip̄ a *wysp* of *firsen* T;

And *wyȝschid* it hadde be *waxed* · wip̄ a *wips* of *ferse* H;

And *wysschide* it hadde *waxid* · wip̄ a *wyspe* of *fyre* (!) U.

196. *til*] er T.

197. *þenne—go*] þen bygan he to go H; & þan gan he go U. *lyk*] as H.

OBS. In T ll. 197, 198 are mixed up, thus:—

And þanne gan he to go sum tyme asid & sum tyme arere.

- Sun tyme asyde · and sum tyme arere,
 As hose leiþ lynes · to [lacche] wiþ Foules.
- ¶ Whon he drouh to þe dore · þen dimmede his eizen,
 He þrompelde atte þrexwolde · and þreuh to þe grounde.
 [Clement þe coblere · cauȝte glotoun by þe mydle, 202
 And for to lyfte hym aloft · leide hym on his knees ;
 And glotoun was a gret cherl · and grym in þe lyftyngre,
 And cowhede vp a cawdel · in elementis lappe, 205
 þat þe hungriest hound · of hertforde schire
 Ne durst lape of þat laueyne · so vnloveli it smakith].
 þat *with* al þe wo of þis world · his wyf and his
 wenche 208
 Beeren *him* hom to his bed · and brouhten *him* þer-
 Inne.
 And after al þis surfet · an Accesse he hedde,
 þat he slepte Seturday *and* Sonenday · til sonne wente
 to reste.
- ¶ þenne he wakede of his wynk · *and* wypede his
 eizen ; 212
 þe furste word þat he spac [was] · “ wher is þe Cuppe ? ”
 His wyf warnede him þo · of wikkednesse *and* of sinne.
 þenne was he a-schomed, þat schrewe · *and* schraped
 his eren, but soon feels
 ashamed.
 And gon to grede grimliche · and gret deal to make
 For his wikkede lyf · þat he I-liued hedde. 217

198. *asyde*] auant H.

199. *leiþ*] leide TU. [*lacche*] *So*
in TU ; VH *have the mis-reading*
cacche. wiþ Foules] wiþ larkes T ;
 wiþ briddis H ; wilde foules U.

201. *He—atte*] He stumblide on þe
 TU ; he stumblid to þe H. [*þre-wolde*]
 þresshewold T ; þreschfold H ; throsch-
 fold U. [*þreuh*] fel TH ; stey U.
grounde] erþe TU.

202—207. *In* U only.

208. [*þat*] U *omits.* þis] þe TH.

209. *hom*] TU *omit.*

210. *accessse*] *axesse* TH ; *accidie* U.

211. *wente*] *ȝede* TU.

212. *he—wynk*] wakide he of his
 wynkyngre THU.

213. *word*] word was H. *spac*]
 spac was T ; spac, what U. [*was*
 TH] V *omits.* *cuppe*] bolle TU.

214. *warnede—þo*] blamide hym
 þanne THU. [*ȝ of*] of H ; & TU.

215. *he—schrewe*] þat schrewe as-
 shamide THU. *schraped*] robbed H.

216. *gon—grimliche*] gan grete
 grymly T ; gan to grete grymly U ;
 þygan to be sory H. *to make*] made
 TU.

217. *his*] þe HU. *wikkede*] liþer
 TU.

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,

but soon feels
 ashamed.

"I vow," said he,
"henceforth to
observe
abstinence."

“**F**Or hungur oþer for Furst · I make myn A-vou,
Schal neuer [fysch] on Frydai · defyen in my
mawe,

Er Abstinence myn Aunte · hauē I-ziue me leue ; 220
And 3it Ichaue I-hated hire · al my lyf tyme.”

VII. SLOTH.
Sloth falls down
swooning, but
Vigilate wakes
him,

and bids him
repent.

¶ Sleuþe for serwe · fel doun I-swowene
Til *vigilate* þe veil · fette water at his eizen,
And flatte on his face · and faste on him crizede, 224

And seide, “war þe for wonhope · þat Wol þe bi-traye.

¶ ‘Icham sori for my sunnes’ · sei to þi-seluen,
And bet þi-self on þe Breste · and bidde god of grace,
For nis no gult her so gret · his Merci nis wel more.”

Then Sloth sat
up and sighed,

¶ þenne sat sleuþe vp · and sikede sore, 229
And made a-vou bi-fore god · for his foule sleuþe ;

and vowed he
would always go
to church early
and regularly,

“Schal no sonenday þis seuen 3er · (bote seknesse hit
make),

þat I ne schal do me ar day · to þe d[e]ore churchē, 232
And here Matins and Masse · as I a Monk were.

¶ Schal non ale after mete · holde me þennes,
Til ichaue Euensong herd · I beo-hote to þe Rode.

218. *The readings are,*
And auowide to faste · for any
hungir or þrist T ;
þo to fast he made a uow · for
hunger or for þurst H ;
And avowed to faste · for hungir
or for þriste U.

219. V *omits* fysch ; *but it is in*
HTU. *After Frydai H inserts quod*
he. *mawe*] wombe T.

220. *Er—aunte*] er into tyme þat
abstinence H.

221. *I-hated hire*] hire hatid H.

222. *Sleuþe*] þo sleuþe H. *Isnowene*]
a swowe TH ; aswoune U.

223. *þe veil*] þer while T ; U *omits*.
fette] wol fecche U. *at*] to TU.

OBS. H *makes two lines of this,*
thus:—

til he woke & wept · water wip
his iþen,
& *vigilate* þe wakere · warned
him þo.

224. *And flatte*] heo flat H ; And
flattide it T.

225. *war þe for*] þat H. *þat—þe*]
wile þe T ; wolde hym H ; he wil þe U.

226. U *omits this line*.

227. *þe*] þy H. *god*] hym TU.

228. U *omits*. *For*] þer H. *her*]
H *omits*. *his*] þat H. *his—more*]
þat his goodnesse nis more T.

229. *sikede sore*] seide to hym siluen
H ; seynide hym faste TU.

230. *bifore*] tofore T ; to H ; to
verrey U. *foule*] wicked H.

231. *þis*] be þis TU. *3er*] U *omits*.

232. *do me ar*] euery H. *to—deore*]
to the dere T ; rise erly to H ; to þe
parische U.

233. *Matins—Masse*] masse &
matyues TH. *as—Monk*] a monk as I
H.

234. *non ale*] no riot H.

235. *beohote to*] behote TU ; swere
by H.

- And 3it I-chulle 3elden a3eyn · 3if I so muche haue, attend evensong,
 Al þat I wikkedliche won · seþþe I wit hade. 237 and make
 ¶ And þauh my lyflode lakke · letten I nulle amends.
 þat vche mon schal hebben his · er ich henne wende :
 And with þe Residue and þe remenauit · (bi þe Rode
 of Chester!) 240
- I schal seche seynt Treuþe · er I seo Rome !”
- ¶ Robert 3e Robbour · on *Reddite* he lokede, Robert the robber
 And for þer nas not Wher-with · he wepte ful sore. thought to make
 But 3it þe sunfol schrewe · seide to him-seluen : 244 restitution, and
 “Crist, þat vppon Caluarie · on þe Cros dizedest, prayed to Christ,
 þo Dismas my broþer · bi-sou3te þe of grace, saying,
 And heddest Merci of þat mon · for *Memento* sake, “Christ, that
 þi wille worþ vppon me · as Ich haue wel deseruet thy will be done
 To haue helle for euere · 3if þat hope neore. 249 upon me; have
 So rewe on me, Robert · þat no Red haue, mercy upon me !”
 Ne neuere weene to wyune · for Craft þat I knowe.
 Bote for þi muchel Merci · mitigacion I be-seche ; 252
 Dampne me not on domes day · for I dude so ille.”
- ¶ Ak what fel of þis Feloun · I con not feire schewe, What became of
 But wel Ich wot he wepte faste · watur with his e3en, him I know not ;
 And knouhlechede his gult · to Crist 3it eft-sones, 256 yet he wept sore,

236. *Ichulle 3elden*] wile I 3elde
 T; y wold 3elde H; y wol 3elde U.

237. *Al*] U omits.

238. *And þauh*] þei3 T. *my—
 lakke*] lyflode me faile U. *nulle*] ne
 wolle U.

239. *rehe*] enery HU; iche A T.

241. *seynt*] TU omit. *seo*] seke T;
 se H; see U.

242. *on—he*] rufulliche H. *he*]
 TU omit.

243. *And—wherwith*] for þat he
 was wicked H. *ful*] swiþe THU.

244. *But 3it*] And 3et TU; But H.

245. *vppon*] on THU. *on*] vpon
 TH. *eros*] rode T. *dizedest*] deide
 HU.

246. *þe*] hym U.

247. *And*] And þou TU; as þou

H. *of*] on THU. *memento*] memen-
 to-is TH.

248. *worþ*] werche TU. *as*] for H.
wel] U omits.

250. *me*] þis TU. *no Red haue*]
 red non ne hauþ T; no reed ne haue
 H; reed non haueþ U.

251. *wecne*] wenþ TU. *for—
 knowe*] wiþ craft þat he knowþ TU.

252. *muchel*] grete U. H reads,
 bote for þi mytigacion · mercy y
 by-seche.

253, 254. H omits these lines.

253. *on*] at TU. *for*] for þat TU.

254. *fel*] befel TU.

255. *But*] THU omit. *faste*] H
 omits.

256. *to—3it*] þerto H; 3it U.

and vowed
penitence.

þat *Penitencia* is [pike · he] schulde polissche newe,
And lepe *with* him ouerlond · al his lyf tyme,
For he haþ leiþen bi *latro* · lucifers brother.

Then a thousand
men thronged
together,
weeping and
wailing, that they
might have
grace to find St
Truth.

¶ A þousent of Men þo · þrongen to-geders, 260
Weopyng and weylyng · for heore wikkede dedes,
Criþinge vpward to Crist · and to his clene moder
To haue grace to seche seint treuþe · god lene þei so
mote !

257. *V reads*, þat *Penitencia* is
prest · schulde polissche him newe.

But this is probably wrong; cf.

þat penitencia his pike · he schulde
pulsshe newe T;

þat penaunce his piked staf ·
schulde be polischid al new
H;

þat penitencia his pyke · schulde
pulsche newe U.

258. *leep*] go H.

259. *haþ leiþen*] hadde leiþe TU;

hadde leyn H. *brother*] hyne T;
Aunte U.

260. *A*] And T. *of—þo*] of men
T; men H; men & mo þo U. *þrongen*]
þe wronge (!) T.

261. *weylyng*] wringing H. *heore—
dedes*] here mysdedis H.

262. *Criþinge*] Criede T; Cryden
U. *clene*] dere T.

263. *seint*] THU omit. *god—mote*]
god lene þat hy moten T; so god lene
þat þei mote U.

PASSUS VI.

[*Passus Sextus de visione, et prius.*]

[N]ow riden þis folk · & walken on fote
to seche þat seint · in selcouþe londis].

They all set out
on a pilgrimage
to find Truth;

B]ote þer were fewe men so wys · þat couþe þe wei
þider,

but no one knows
the way.

B]ote bustelyng forþ as bestes · ouer valeyes *and* hulles,
[for while þei wente here owen wille · þei wente alle
amys].

5

Til [hit] was late *and* longe · þat þei a Leod metten,
Apparayled as a Palmere · In pilgrimes wedes.

At last they met
a Palmer in
pilgrim's weeds,

He bar a bordun I-bounde · wiþ a brod lyste,

8

In A weþe-bondes wyse · I-wriþen aboute.

a staff in his
hand, a bag and a
bowl by his side,

A Bagge and a Bolle · he bar bi his syde ;

An hundred of ampolles · on his hat setten,

Signes of Synay · and Schelles of Galys ;

12

ampulle in his
hat, and marked
with crosses and
keys on his cloak.

Moni Cros on his cloke · and keiþes of Rome,

And þe vernicle bi-fore · for men schulde him knowe,

*Title from T; also called Passus
Sextus in HUD.*

1, 2. *These two lines are in H only.*

3. *were*] was T. *men*] U *omits.*
þat—þider] þat þei þider couþe T; þe
wey þider coude U; þat þe wey
couþen H.

4. *bustelyng*] blustrid T; blustren
U; bolstride H. *forþ as*] as blynd H.
and] or U.

5. *In H only.*

6. (*hit was*] *So in H; TU omit;*
V *omits hit. leod*] lede TU; man H.

7. *Palmere*] paynym TU. *wedes*]
wyse THU.

8. He bar a burdoun in his hond ·
bounde wiþ a lyste H.

9. U *omits. weþebondes*] wode-
byndes H; way wendis T. *þeriþen*]
he bond hym T.

11. *setten*] seten THU.

OBS. *In this l. H₂ has apples (!)*
for ampolles.

13. *Moni cros on*] And many crouch
in T; & many crosses on H; And
many a cros on U.

14. *bifore*] to-fore H; hym by-
forn U. *hym knowe*] y-knowe H;
knowe T

[fol. 298 b. col. 1.] And-seo be his signes · whom he soult hedde.

They asked him ¶ þis Folk fraynede him feire · from wenne þat he
whence he came; coome ? 6

and he said, From
Sinai, the
sepulchre,
Bethlehem, and
Babylon.

"From Synay," he seide, · "and from the Sepulere ;
From Bethleem and Babiloyne · I haue ben in boþe,
In Ynde and in Assye · and in mony oþer places.
3e mouwe seo be my Signes · þat sitteþ on myn hat, 20
þat I haue walked ful wyde · In weete and in druye,
And souht goode seyntes · for my soule hele."

"Knowest thou
a saint named
Truth ; where
dwells he ?"

¶ "Knowest þou ouht A Corseynt · Men calleþ Seynt
Treufe ?

Const þou wissen vs þe wey · wher þat he dwelleþ ?" 24

He answers that
he cannot.

"Nay, so God glade me !" · seide þe gome þenne,
N "Sauh I neuere Palmere · with pyk ne with
schrippe

Such a seint seche · bote now in þis place."

Enter PERS THE
PLOUHMON.
"Peter!" quoth
he, "I know him
well.
Conscience and
Common Sense
told me where he
lives.

"Peter!" quod a Plouz-Mon · and putte forþ his hed,
"I knowe him as kyndeliche · as Clerk doþ his bokes ;
Clene Concienece and wit · [kende] me to his place, 30
And dude enseure me seþþe · to serue him for euere.

¶ Boþe to sowen and to setten · while I swynke mihte,
I haue ben his felawe · þis fiftene wynter ; 33

I have sown his
sæd, carried his

Boþe I-sowed his seed · and suwed his beestes,

16. *Expanded in U into two lines :*
þis folk frayneth him faire · for
hym þat hym made,
Fro whennes þat he come · &
whiderward he schulde.
from whenne] whenis T.

18. at bedlem & at babilon · haue
y ben also H. *From—Babiloyne*]
At bedlem (bethlem U) at babiloyne
TU.

19. *In—Assye*] In Armonyne, in
Alisaundre THU. *and*] TU om.

21. *ful*] wel T ; U omits.

23. *ouht—corseynt*] ouht a cor-
seynt, quod þei TU ; a seint, quod þei
H. *Men—seynt*] þat men callen
THU.

24. *wissen*] teche H. *he*] wy T.
dwelleþ] walkeþ H.

25. *God—me*] god mote me helpe
T ; god me helpe H ; me god helpe U.
gome] man T ; pilgrym H.

26. *Sauh I*] I sauþ TH. *pyk—
schrippe*] scrip ne wiþ pyk H.

27. *Such—seche*] Axen aftir hym
TU ; aske after seint treufe H. *bote*]
er T ; eer þan U.

30. *Clene*] kynde H. *and wit*] H
omits. [*kende*] *So in* TU ; VH *read*
tauzte. *to*] riht to H.

31. *enseure—seþþe*] me to sure hym
TU ; me assure H.

32. *to—setten*] sowe his seed T ;
now and sithe U.

33. *felawe*] folowere TU ; holdere
H. *þis fiftene*] al þis fourty TU.

34. *suwed*] kepide U ; folewid H.

- And eke I-kept his Corn · I-caried hit to house, corn, and
 I-dyket and I-doluen · I-don what he hihte, 36
- With-Innen* and *withouten* · I-wayted his *profyt* ; everywhere
 þer nis no laborer in þis leod · þat he loueþ more, profit; and I
 For þauh I Sigge hit my-self · I serue him to paye. please him well.
- ¶ I haue myn hure of him wel · and oþerwhile more ;
 He is þe presteste payere · þat pore men habbeþ ; 41
 He *with-halt* non hyne his huire · þat he hit naþ at
 euen. He pays me well."
- He is as lough as A lemb · louelich of speche,
 And 3if 3e wollep I-wite · wher þat he dwelleþ, 44
 I wol wissen ow þe wey · hom to his place."
- "YE, leue pers," quod þis palmers · and profreden him The pilgrims then
 huire. offer Piers money,
which he refuses.
- "Nai, bi þe peril of my soule," quod pers · and bigon
 to swere,
 "I nolde fonge a ferþing · for seynt Thomas schrine ! |
 Treuþe wolde loue me þe lasse · a gret while after ! 49
- ¶ Bote 3e þat wendeþ to him · þis is þe wei þider : But he tells them
 3e mote go þorw mekenesse · boþe Mon and wyf, to go through
 Til 3e come in-to Conciene · þat crist knowe þe soþe Meekness, till
they come to
Conciene.

35. *eke*] TH *omit.* *I-caried*] & *cariede* THU.

36. I haue *dichid* & *doluen* · & do what he bad H. *Idon*] and do THU.

37. *I-wayted*] waytide T; to wayten U.

38. *nis*] is H. *laborer*] labourer H. *þis leod*] his lordsshipe T; lordschip H. *he loueþ more*] he louiþ betere T; hym likeþ betere U.

39. *paye*] plesse U.

40. I] And T. *wel*] TH *omit.*

41. *presteste*] rediest H. *habbeþ*] knowen TU; knowiþ H.

42. *with-halt*] ne halt TU. *hit naþ*] ne haþ it TU. H *reads*, he with-holdiþ no manns huire · he paicþ hem at euen.

43. *louelich*] & *loueliche* TU.

44. *And 3if*] 3if þat H. *3e-I-wite*] þat 3e wille wite U. *he*] wy T.

45. I shal wisse 3ow wel · þe riht way to his place T;

I shal teche 3ou ful riht · home to his house H;

I schal wisse 3ow þe wey · right to his place U.

46. *þis palmers*] þe pilgrimes THU.

47. *Nai*] H *om.* *pers*] he H. *bigon to*] gan to T; gan for to U; fast he dide H.

48. *fonge*] take H.

49. *Treuþe*] For treuþe TU. *lasse*] wers THU. *a—after*] a longe time aftir TU; a gret while here after H.

50. *wendeþ—him*] wilneþ to wende TU; wole to hyne wende H.

51. *mon—wyf*] men & wyues TU. OBS. 52—Pass. VII. l. 2. MS. H *has here lost a folio; the rest of the Passus is collated with D.*

52. *knowe*] wyte TUD.

þat 3e loueþ him leuere · þen þe lyf in oure hertes, 53
 And þenne oure neihebers next · In none wyse apeire
 Operweys þen þou woldest · men wrouzten to þi-seluen.

“Next (says he)
 cross the brook
 called Be-buxom-
 of-speech by the
 ford called
 Honour-your-
 fathers.

¶ So Bouweþ forþ bi a brok · beo-boxum-of-speche,
 [Forþ til 3e fynde a forde · 3our-fadres-honoureth]; 57
 Wadeþ in þat water · wasscheþ ow wel þere,
 And 3e schul lepe þe lihtloker · al oure lyf tyme.

¶ Sone schaltou þenne I-seo · swere-not-but-þou-haue
 neode- 60

Pass by Swear-
 not-in-vain and
 the croft called
 Covet-not;

And-nomeliche-In-Idel · þe-nome-of-God-Almihti.

¶ þenne schul 3e come bi a Croft · but cum 3e not þer-
 Inne;

þe Croft hette coueyte-not · Mennes-catel-ne-heore-
 wyues-

Ne-non-of-heore-seruauns · þat-nuyzen-hem-mihte; 64
 Loke þou breke no Bouz þere · but 3if hit beo þin owne.

also by the stocks
 named Slay-not
 and Steal-not.

¶ Twei stokkes þer stondeþ · but stunt þou not þere,
 þei hetten, Sle-not, ne-stel-not · stryk forþ bi hem
 boþe;

Lef hem on þi luft half · loke hem not aftur, 68
 And hold wel þin haly-day · euere til euen.

Turn aside from
 the brook Bear-
 no-false-witness,

¶ þenne schaltou Blenchen at a brok · ber-no-fals-
 witnesse,

54. *apeire*] apeiriþ T; to apeire
 UD.

56. *So bouweþ*] And so bouz T;
 And so boweþ U; And so bowe D.
brok] banke T.

57. *From* U; also in TD. *Forþ
 til*] For to T; For D.

58. *Wadiþ*] Wades U. *wassheþ*—
þere] & wassche 3ou þerynne U.

59. *lihtloker*] lihtliere T.

60. *Sone—Iseo*] So shalt þou se
 TD; So schul 3e se U. *þou haue*] it
 be for TUD. *þe*] U om.

61. *In Idel*] an ydel T; on ydel
 D; on þe ydel U. *þe nome*] name U.

62. *schul 3e*] shalt þou TD. *but—
 3e*] ac come þou T; but come D;

cometh U.

63. *þe*] þat T. *hette*] hattip T;
 hatte U; hiþte D.

64. *nuyzen*] noiþe T; noye UD.

65. *Bouz*] bowis TUD. *3if hit*] it
 TD; þei U. *þin*] 3our U.

66. *stunt þou*] stynte þou TD;
 stynte 3e U.

67. *heten—not*] hote stele nouzt
 ne sle nouzt TUD. *stryk—hem*] but
 strike forþ by UT.

68. *þi*] þe U. *luft*] left TUD. *loke—
 aftur*] & loke nouzt þere-aftir TUD.

69. U omits. *euere til*] heiþ; til þe T;
 eyliche to D.

70. *blenchen at*] see blenche U.
brok] bourne T; bak U; berwe D.

He is frettet *with-Innen* *with* Floreyus · and oþes wel
monye ;

Loke þou plokke no plonte þer · for *peril* of þi soule.

¶ þenne schaltou [se] sei-soþ- · so-hit-beo-to-done-

and then shall ye
see Say-sooth.

And-loke-þat-þou-lyze-not- · for-no-monnes-bidyng. 74

þenne schaltou come to a Court · Cleer as þe Sonne,
þe Mot is of Merci · þe maner al abouten, 76

So shall ye come
to a court, with
walls of Wit, and
battlements of
Christendom,

And alle þe walles beþ of wit · to holde wil þeroute ;

þe Carnels beþ of Cristendam · þe kuynde to saue,

Brutaget *with* þe bileeue · wher-þorw we moten beo
sauet.

with houses that
are roofed with
Love-as-brethren.

Alle þe houses beþ I-hulet · Halles and Chaumbres,

Wiþ no led bote *with* loue- · as-Breþeren-of-o-wombe.

¶ þe Tour þer treuþe is Inne · I-set Is aboute þe sonne,

There is Truth's
tower, set above
the sun.

He may do *with* þe day-sterre · what him deore lykeþ ;

Deth dar not do · þing þat he defendeþ. 84

¶ Grace hette þe zate-ward · A good mon forsoþe,

Grace is the gate-
keeper, and his
man is called
Amend-thou, to
whom give a
token.

His Mon hette a-Mende-þou · for mony men him knoweþ ;

Tel him þis tokene · for treuþe wot þe soþe :

‘ I performede þe penaunce · þat þe prest me en-Ioynede ;

¶ I am sori for my sunnes · and so schal I euere 89

Whon I þenke þer-on · þauþ I weore a pope.’

71. *frettet withinnen*] *frettid* in T; *frethid* yn U; *fryfed* in D. *with floreyus*] white floures (!) D. *oþes wel*] *oþere flouris* TD; *oþere fee*; U.

72. *Loke*] And *loke* TD. *plonte*] *plantis* TUD.

73. *þenne*] And *þanne* TD. [*se*] in UD only, yet required. *sei*] D omits. *so hit*] V has so þat hit; but þat is best omitted, as in TUD.

74. *And loke*] *loke* TD.

75. *cleer*] as *clere* U; as *chere* D.

76. *mot*] *moot* U; *mote* D.

77. *wil*] *wel* U.

78. *caruels*] *kirnelis* TU; *cornels* D. *þe*] *þat* TD.

79. *Brutaget*] And *boterasid* TD; And *briteschid* U. *þe*] TUD om. *wherþorw-beo*] *oþer þou worst not* T; or *elles þou best noght* U; so *elles*

þou worst nouzt D.

80. *þe*] U om. *Ihulet*] *helicid* TUD. *halles*] *halle* U.

81. *with loue*] *loue & louynesse* TD; al wiþ *loue* U.

82. *is inne*] is *hymselfe* TD; *himselfe* is U. *Iset—aboute*] is *vp* to TUD.

83. *him deore*] *hym good* U; *þat hym* D.

84. *not—þing*] do no *þing* D.

85. *zateward*] *porter* TD; *gateward* U.

86. *amende þou*] *amende þow* TU; *amendes* D. *him*] *he* T.

87. *for*] TUD om.

88. *þe—þat*] D om. *þat*] T om.

89. *I*] And TD; And y U.

90. *þenke þeron*] *þeron þenke* U.

Ask Amend-thou
to pray his master
to open the
wicket-gate of
Paradise.

[f. 398 b. col. 2.]

Take heed that ye
love Truth, lest
ye be diuven out,

and the door be
closed and locked
against you

But there are also
seven sisters
there at the gates,

called Abstinence,
Humility,
Charity, Chastity,

Bidde a-Mende [-þou] Meken him · to his Mayster ones,
To wynne vp þe wiket-3at · þat þe wey schutte, 92
þo þat Adam and Eue · eeten heore bone ;

For he haþ þe keye of þe cliket · þauz þe kyng slepe.

¶ And 3if grace þe graunte · to gon in in þis wyse,
þou schalt seo treuþe him-self · sitten in þin herte. 96

¶ Þenne loke þat þou loue him wel · and his lawe holde;
Bote beo wel I-war of wrappþe · [þat wykkide] Schrewe,
For he haþ Envye to him · þat [in þyn herte sitteþ ;]
And puiteþ forþ pruide · to preisen þi-seluen. 100

¶ Þe boldnesse of þi benfes · blendþ þin eizen,
And so worþestou I-driuen out · and þe dore I-closet,
I-keizet and I-kliketed · to [kepe] þe þer-oute ;
Hapliche, an Hundred 3er · er þou eft entre. 104

¶ þus maihtou leosen his loue · to leten wel bi þi-seluen,
Bote gete hit a3eyn bi grace · and bi no 3ift elles.

Ak þer beoþ seuen sustren · þat seruen treuþe euere,
And ben porters at posternes · þat to þe place longen.
þat on hette Abstinence · And Humilitie a-noþer, 109
Charite And Chastite · beoþ tweyne ful Choyse Maidenes,

91. *amende þou*] See l. 86; amende
3ow TU; amendis D; a-Mende V.
ones] Begins l. 92 in TUD.

92. *wynne vp*] weue out TD. *wiket-
3at*] wyket TUD. *þe—schutte*] he
with shette TD; þe wight schetteþ U.

93. *þo þat*] þo TUD. *bone*] bane
TUD.

94. *keye of*] keizes & TUD.

95. *þe graunte*] graunte þe TUD.
in in] in on U; in TD.

96. *sitten*] wel sitte T; wil sette D.

97. *þenne—wel*] And lere þe for to
loue TUD.

98. *Bote—wrappþe*] Ac be war
þanne of wrappþe T; Ac be war of
wretthe nocht U; Ac be waar þanne
wraþe nouzt D. [þat *wykkide* TUD]
for he is a V.

99. [in *þyn herte sitteþ*] So in
TUD; sitteþ in þyn herte V.

100. *puiteþ forþ*] pokiþ þe for TD;
lokith for U.

101. *þi benfes*] þi bien fait T; þat
ben feet U; þy benfet D. *blendþ—
eizen*] makiþ þe blynd þanne TUD.

102. *worþestou*] worst þou TUD.
out] out as dew TUD.

103. [kepe] TD; holden V; holde
U.

104. *Hapliche*] Happily TUD. *3er*]
wynter TUD.

105. *maihtou*] miht þou TUD.

106. *Bote*] And TUD. *þi*] þoru3
T; þurw U; with D; (*in both places*).
3ift] þing D.

107. *sustren*] doutres U. *seruen*]
T om. (*by mistake*).

108. *at posternes*] to þe posternis
T; at þe posterne U; of þe posternes D.

109. *þat on*] þe ton U. *and*] U om.
humilitie] meknese TD. *anoþer*] a
noþer T; an oþer U; þat oþer D.

110. *Charite—Chastite*] Chastite
and charite U. *tweyne—choyse*] hiro
chief TUD. *maidenes*] U om.

- Pacience and Pees · Muche peple helpen,
 Largesse þe ladi · ledeþ in ful monye. 112
- ¶ Bote hose is sib to þis sustren · so me god helpe !
 Is wonderliche wel-comen · and feire vnderfonge.
 And bote 3e ben sibbe · to summe of þeos seuene,
 Hit is ful hard, bi myn hed ! · eny of ow alle 116
 To gete in-goynge at þat 3at · bote grace beo þe more.”
- ¶ “ Bi Crist,” quap a Cutte-pors · “ I haue no kun þere !”
 “ No,” quap an Apeward · “ for nout þat I knowe !”
 “ I-wis,” quap a waferer · “ wust I þis for soþe, 120
 Schulde I neuere forþere a fote · for no freres prechinge.”
- ¶ “ 3us,” quap pers þe plouz-mon · and prechede hire
 to goode,
 “ Mercei is a Mayden þer · and haþ miht ouer hem alle ;
 Heo is sib to alle synful men · an hire sone else ; 124
 And þorw þe help of hem two · (hope þou non oþer),
 þou mai3t gete grace þer · so þat þou [go] bi-tyme.”
111. *U omits.* *muche peple*] mekil folke þei T ; many folk þei D.
 112. *Largesse*] Largite U. *þe*] þat UD. *ledeþ*] letith U ; let TD. *ful*] wel TUD.
 113. *hose*] who so T ; ho so D ; sche U. *þis*] þe U.
 114. *Is*] He is TUD. *wel-comen*] welcome T ; wolcome D ; vnwolcome (:) U. *feire*] vnfair (!) U.
 115. *And—3e*] But 3if 3e T ; But 3e D ; But if he U.
 116. *Hit—hed*] He is wel hard to ben had D. *ful*] wel TUD.
 117. *To—3at*] Gete ingate at eny U. *in-goynge*] ingange TD. *at þat*] at any T ; atte D.
118. *a*] þe D. *haue*] ne haue T. *kun*] kyn TUD.
 119. *No*] Ne I TUD. *for nout*] be au3t TUD.
 120. *Iwis*] Wyte god TUD. *þis for*] þat for TD ; þat þe U.
 121. *neuere*] no D.
 122. *3us*] 3is TU ; þus D. *prechede hire*] pukide hym T ; pokid hym U ; ɾoked hem D.
 123. *is*] haþ TD ; hadde U. *þer*] T om. *and haþ*] haþ TD ; þat U.
 124. *Heo*] And she TUD. *men*] TUD om. *an*] and UTD.
 125. *two*] TD om.
 126. *þer*] TU om. *þat*] TUD om. [*go* TUD] come V.
- Patience, Peace and Bounty.
- Without their aid it is hard to gain entrance at that gate.”
- The cut-purse, the ape-ward, and wafer-maker declare they have no kindred there :
- but Piers tells them Mercy dwells there also, who is of kin to all sinful men.

PASSUS VII.

[*Passus septimus de visione, utprius.*]

The pilgrims say that they need a guide; **P**Is weore a wikked wei · bote hose hedde a gyde,
 þat mihte folwen us vch a fote · forte þat we come
 þere.”

Piers says he will guide them, when he has ploughed his half-acre. **Q**uaþ perkyn þe plouȝmon · “bi peter þe Apostel,
 I haue an half Aker to herie · bi þe heiȝe weye; 4
 Weore he wel I-Eried · þenne with ou wolde I Wende,
 And wissen ou þe rihte weye · til ȝe founden treuþe.”

“That were long to wait,” said a lady; “and what shall we women do meanwhile?” ¶ **Þ**at weore a long lettyngē” · quaþ a ladi in a skleir,
 “What schul we winnen · worche þe while?” 8
 “Summe schul souwe sakkēs · for schedyng of Whete,

Piers tells them to sew, to spin, and to clothe the naked; **A**nd ȝe wyues þat habbeþ wolle · worcheþ hit faste,
 [Spynneth it spedily · spareþ noght ȝour fyngres],
 Bote ȝif hit beo haly day · or elles holy euen. 12
 Lokeþ forþ or Linnene · And labereþ þer-on faste.
 þe Neodi and þe Nakede · nym ȝeeme hou þei liggen,

Title from T; also called P. Septimus in UD.

2. *vch a*] iche T; ech U. *forte—come*] til þat we were T; til we were U.

OBS. *Collation with H here recommends.*

3. *peter*] seint peter H; seint poule TU.

4. *herie*] ere H; erie U; ern T. *bi*] by-side H.

5. Hadde y herd þat halfe akir · so me god helpe T;

hadde y erid þat · þen wolde y wiþ ȝou wende H;

Hadde eryed myn haluc acre · I schal brynge ȝou þere U.

6. U *omits.* *wissen ou*] teche ȝow

H. *founden treuþe*] come þere H. T *reads*, I wolde wende wiþ ȝow · til ȝe were þere.

7. *þat*] þis TU. *in a skleir*] in a sleire TU; wiþ a sleyre H.

8. *schul*] schulde T.

9. *souwe sakkēs*] sewe þe sake TU. *of*] of þe THU.

10. *ȝe*] TU *om.* *wolle*] wollene T. *worcheþ—faste*] wurche it ȝe schulde U.

11. *From* U; also in TH.

12. *or elles*] oþer T.

13. *or*] ȝoure THU.

14. *þe Neodi*] þer nedý ben U. *þe*] U *om.* *nym ȝeeme*] nymþ hed T; nym hede U; takþ kepe H. H *transposes* neodi and nakede.

And cast on hem clopes for colde · for so wolde treuþe ;
 For I schal lene hem lyflode · But ȝif þe lond fayle, 16
 As longe as I liue · for vr lordes loue of heuene.

¶ And ȝe, loueli Ladies · *with* oure longe Fyngres,
 þat habbeþ selk, and sendel · souweþ, whon tyme is,
 Chesybles for Chapeleyns · and Churches to honoure ;
 And alle maner of Men · þat bi Mete liuen, 21
 Helpeþ him worche wihliche · þat winneþ oure fode.”

to sew chasubles,
 and to help the
 poor labourers.

“ **B**I Crist,” quap a kniht þo · “ þou [kennest] vs þe
 beste !

A knight declares
 he will help Piers
 to labour.

Saue o tyme trewely · þus tauht was I neuere ! 24
 Bote [kenne] me,” quod þe kniht · “and I-chul conne
 erie ;

[I wol helpe þee to labore · whil my lyf lastiþ.]

“ Bi seint peter,” quod Pers · “ for þou profrest þe so
 lowe,

Piers says he will
 work for both, if
 the knight will
 guard the church
 from wasters,

I schal swynken and sweten · and sowen for us boþe,
 And eke labre for þi loue · al my lyf tyme, 29
 In Couenant þat þou kepe · Holi chirche and my-seluen
 From wastors and Wikkede men · þat Wolden vs
 destruyen.

And go þou hunte hardily · to Hares and to Foxes, 32

and hunt hares
 and foxes, and

15. *And*] THU *om.* *on*] TU *om.*
wolde] wile T; wole HU.

16. *lene*] fynde H.

17. *vr*] our U; þe T. *loue*] U *am.*

18. *oure longe*] ȝour lonely TU.

19. *souweþ*] sewiþ it TU.

20. *Chesybles*] chesiples H. *Chape-
 leyns*] chapellis TU; churchis H.
and] T *om.* *Churehes*] chapels H.

21. *of*] H *om.* *bi*] by þe HTU.

22. *him*] hem TU. *worche*] forþ
 H. *oure*] ȝoure THU.

23. *þo*] U *om.* [*kennest* HU]
 techest V; techist T; *the ullit. re-
 quires* kennest.

24. *Saue—tyme*] but o tyme H;
 Ac on þe tem TU. *þus*] so H; TU *om.*

25. H *omits.* [*kenne* TU] tech. V;
see l. 23. *Ichul—erie*] I wile lerne to

eren T; y wol lere to eryl U.

26. *From* H; *in* H *only*; *perhaps*
redundant; *see l. 29.*

27. *peter*] poule TU. *Pers*] perkyn
 THU.

28. *swynken—sweten*] swete and
 swynke U.

29. *eke*] U *om.* *labre*] labore H;
laboure T; labouren U. *Spelt* labore
in l. 117; *but see U 221, 259.*

30. *kepe*] kepe wel U. *and my-
 seluen*] right And me (*the two last*
words in next line) U; And myself
(in next line) T.

31. *wastors*] watris (*sic*) U. *and—
 men*] T *om.* *vs*] me TU.

32. *þou*] THU *om.* *to—Foxes*] þe
 hare & þe fox TU.

kill the small
birds with
falcons.

To Beores and to Bockes · þat brekeþ meune hegges,
And fecche þe hom Faucons · þe Foules to quelle ;
For þei comen in-to my croft · And Croppen my Whete.'

The knight gladly
consents.

¶ Ful Curteisliche þe kniht · conseiued þeose wordes ;
“ Be my pouwer, pers · I plihite þe my troupe 37
To folfulle þe Foreward · while þat I may stonde !”

Piers further bids
him to harm no
tenant, to take no
gifts from the
poor,

¶ “ But ȝit O poynt,” quod pers · “ I preye þe no more ;
Loke þou teone no tenaunt · bote treuþe wol assente :
And ȝif pore men profreþ ou · presentes or ȝiftes, 41
Takeþ hem not, in aventure · ȝe mouwen hem not de-
seruen ;

For þou schalt ȝelden hit a-ȝeyn · at one ȝeeres ende,
In a wel perilous place · þat Purgatorie hette. 44

to injure no
labourer, to be
true of tongue,

And mis-beode þou not þi bonde-men · þe beteþ þou
schalt spede,

And þat þi-self be trewe of tonge · and tales þou hate,
Bote hit beo wisdam or wit · þi werkmen to chaste.

and to avoid
ribalds.

Hold not þou with harlotes · here not heore tales, 48
And nomeliche atte Mete · suche Men eschuwe ;

For þei ben þe deueles disours · I do þe [to] vndurstonde.”

[f. 399 a. col. 1.]
The knight again
assents.

¶ “ Ich a-sente, be seint Iem !” · seide þe kniht þenne,
“ For to worche bi þi word · while my lyf dureþ.”

33. *To Beores*] to beris H; And þe boris T; And to brokkys U. *to Bockes*] þe bukkes T; to bukkes U. *menne*] mennys H; myn TU.

34. *þe Foules*] foules U. *quelle*] kille THU.

35. *þei*] þise TU. *in-to*] to TH. *Croppen*] crepen in H.

36. *Ful*] THU om. *conseiued*] comsed H; compsiþ T. *þeose*] his U.

38. *folfulle*] folewe H. *þe*] þis H; þat U. *þat I*] I T; my lyf H.

39. *But—O*] ȝe, ȝit a H; ȝa. & ȝet a T; And a U. *pers*] perkyng THU. *no*] sire H; TU om.

40. *assente*] Accorde U.

41. *ȝif*] þei T; þeiȝe U. *profreþ ou*] profre þe TU; presentþ þec H. *presentes or*] wiþ H.

42. *Takeþ*] Nyme TU. *in aventure*] an aunter TU. *ȝe mouwen*] þou mowe TU; þou maist H.

45. *þou*] THU om. *þou schalt*] þou miȝt HU; shalt þou T.

46. *And—þiself*] And þat þou TU; & H. *of*] of þy HU. *and*] H om.

47. *beo*] be of TU. *or*] or of TU; & H. *þi*] H om. *werkmen*] wicked men H.

48. *not—with*] wiþ none TU. *þou*] H om. *here*] ne here TU

49. *atte*] at þe HU; at T. *suche*] for suche T (*badly*). *Men*] men þou U.

50. *þei ben*] it arn TU; it beþ H. [*to* THU] V om.

52. *word*] wordis H.

¶ “And I schal A-paraille me,” quod perkin · “In pilgrimes wyse, 53

And wende with ou þe rihte wei · til ze treuþe fynde.”

He caste on his cloþes · I-clouted and I-hole,

His Cokeres and his Coffus · for Colde of his nayles,

He heng an Hoper on his Bac · In stude of a Scrippe,

A Busschel of Bred corn · he bringeþ þer-Inne : 58

“For I wol souwen hit my-self · and seþþen with ou wende.

For hose helpeþ me to heren · or eny þing to swynken,

He schal haue, beo vr lord · þe more huyre in heruest,

And make him murie with þe Corn · hose hit euere bi-gruccheþ.

And alle kunnes Craftus men · þat kunne lyuen with treuþe, 63

I schal fynden hem heore fode · þat Feiþfuliche lyuen ;

¶ Saue Iacke þe Iogelour · And Ionete of þe stuyues,

And Robert þe Ribaudour · for his Rousti wordes.

Treuþe tauhte hit me ones · and bad me telle hit forther,

Deleantur de libro · [I ne shulde not dele wiþ hem,] 68

IIoli churche is holden of hem · no tiþe to taken ;

Piers gets ready to go, and takes with him corn to sow,

promising that all who help him shall have the more hire in harvest,

and that he will find all their food,

except Jack the jongleur, and Janet of the stews, and Robert the tale-teller, a worthless set.

53. *me*] U *om.* *pilgrimes*] pilgrym T; a palmerys H.

54. *wende*] U *om.* *ou—rihte*] 3ow þe TU; þee on þe H. *ze—fynde*] ze fynde treuthe U; we fynde treuþe TH.

55. *I-hole*] hole TU. H *reads*, He cast on his cloutid cloþis & his olde cokerys.

56. *His cokeres*] H *om.* (see l. 55). *coffus*] coffis also H; cuffis T; cuffes U.

57. *He*] And T. *an*] his THU. *an—bac*] at his hals T; on his rugge H. *stude*] stede THU. *a*] his U.

58. *busschel*] boyschel H. *he bringeþ*] brouzþe he T; he brouzþe H; bryng me U.

59. *myself*] my-self, quof he H. *with ou*] wile I THU.

60. *For hose*] And who-so THU. *heren*] eren T; erie HU. *ta*] TU *om.*

61. *He*] TU *om.* *huyrc*] here T; mede U. *in*] at U.

62. *with—corn*] þerwith U. *euere*] THU *om.*

63. *kunnes craftus*] manere craftis H; kyne crafty TU. *with*] in THU.

64. *hcore*] THU *om.* *þat*] H *om.* *Fwiþfuliche*] skilfulliche U. *lyuen*] to lyuen H.

65. *Ionete*] Ienot H. *of*] at U. *stuyues*] styves H; stywes U; stewis T.

66. *Robert*] Rohyn TU.

67. *tauhte hit*] tolde THU. *me*] me þus U. *telle*] teche H. *forther*] forþ T.

68. *I have made this an allit. line, as it stands in T; V has only Deleantur de libro viuencium; H has the whole quotation Deleantur—scribantur, and omits 69, 70; U has deleantur de libro viuencium y schulde nocht dele with hem; which is too long.*

69. H *omits.* *Ioli*] For holy TU.

Et cum Iustis non Scribantur ;

þei ben a-scaped good þrift · god hem amende !”

Piers' wife is
named Work-
when-time-is, his
daughter is Do-
as-you-are-bid,

and his son is
Obey-your-king.

Dame [werche]-whon-tyme-is · Hette Pers Wyf,
His douhter hette do-riht-so · or-þi-dame-wol-þe-
bete, 72

His sone hette Soffre-þi-souereyns- · for-to-han-heor-
wille-

And-deeme-hem-not-for-þif-þou-do · þou-schalt-hit-deore-
abugge.

[“ Let god worþe wiþ al · for so his woord techiþ ;]

Piers says he is
old, and must
make his will.

For nou Icham old and hor · and haue of myn owne,

To Penaunce and to pilgrimage · I wol passe with þis
oþure.

For-þi I wole, ar I Wende · write my Testament.

In dei nomine, Amen · I make hit mi-seluen.

THE TESTAMENT.
“ I bequeath my
soul to Him that
best deserves it,

He schal haue my soule · þat best haþ deseruet, 80

And defende hit from þe fend · for so I beo-leeue,

Til I come to myn A-Countes · as my Crede me telleþ,

To ha Reles and Remission · on þat Rental I be-leeue.

and my body to
the church, that
takes tithe of my
corn.

þe Chirche schal haue my Careyne · And kepe mi
Bones ;

For of my Corn and Catel · heo Craueþ þe Tife. 85

I Payede him prestly · for peril of my soule,

tife] *tipes* T. *taken*] *asken* T; *axen*
U.

70. H *omits.* *þrift*] *Auntir* T; *auntour* U. *god*] *now god* T.

71. [*werche* THU] V *om.* *Hette—wyf*] *piers wyf hatte* THU.

72. *so*] T *om.* *wol*] *shal* TU.

73. *for to*] *to* TU.

74. *do*] *doist* H; *dost* TU. *deore abugge*] *dere abigge* TH; *sore abie* U.

75. *From* T; *also in* HU. *worþe*] *wurche* U.

76. *nou*] *now* HU; T *om.* *Icham*] *I am* THU. *and hor*] *and hoor* U; H *om.* *haue*] *y-now haue* H.

77. *I wol*] *wile* I T. *þis*] *TU om.*

78. *Forþi*] *For* U. *ar*] *er* TU; or H. *write*] *do writen* U; *do wyte* (*sic*)

T. *testament*] *bequest* T; *byquestes* U.

79. *In—amen*] *In þe name of god* H (*which has here in margin, In dei no.*).

80. *He*] *For he* TU.

81. *I*] *is my* U.

82. *myu*] *his* THU. *me telleþ*] *me techiþ* TU; *techip* H.

83. *ha*] *haue* THU. *reles*] *a relese* H. *and*] *and a* H. *on*] *of* H. *I beleueu*] *I leue* T; *for euer* H.

84. *kepe*] *kepe þer* H.

85. *corn—catel*] *catel & my corn* H. *heo craueþ*] *I erauide* T. *tife*] *tipes* TU. *heo*] *I* T; *he* HU.

86. *I payede*] *I haue paid* H; *It paid* it U; *And payede* T. *him*] *U om.*

He is holden, Ich hope · to haue me in Muynde,
And munge me in his memorie · Among alle *cristene*. 88

¶ Mi wyf schal haue þat I won · with treuþe, and no
more,

And dele A-mong my Frenedes · and my deore children.
For þauh I dye þis day · my dettes beoþ I-quit ;

I Bar hom þat I Borwede · er I to bedde eode, 92

And with þe Residue and þe Remenaunt · by þe Rode
of 'Chestre !

I wol Worschupe þer-Wiþ · Treuþe in my lyue,
And ben his pilgrym atte plouþ · for pore Mennes sake.

Mi plouh-pote schal be my pyk · and posshen atte
Rootes, 96

And helpe my coltre to kerue · and close þe vorwes."

Now is Pers and þe pilgrimes to þe plouh I-fare ;

To heren þis half-Aere · helpen him ful monye.

Dykers and Deluers · Dikeden vp þe Balkes ; 100

þer-with was *perkyn* a-payed · And preisede hem 3erne.

Opur werk-men þer weren · þat Wrou3ten ful monye,

Vche Mon in his maner · Made him to done ;

And Summe, to plesse *perkyn* · pykeden vp þe weodes.

¶ At heiz prime *perkyn* · lette þe plouþ stonde, 105

While þat he ouer-se3e him-self · ho þat best wrouhte ;

My wife shall
have my lawful
winnings, for my
debts are all paid.

With the residue
will I worship
Truth, and be
His pilgrim."

Piers and the
pilgrims set about
ploughing, and
many workmen
help him.

At high prime -
Piers looked at

87. *in*] in his U. *muynde*] mynde TU.

88. *munge*] monewe T ; mynwe H ;
menewe U.

89. *with treuþe*] *trewliche* U.

90. *Frenedes*] children H. *deore
children*] *frendis boþe* H.

91. *dye—day*] *deize to day* TU ;
deied to day H. *Iquit*] *quyt* TH ;
yqyutte U.

92. *to—eode*] *went to bedde* H.
eode] *3ede* TU.

93. *with þe*] *wiþ* U. *Remenaunt*]
remelaunt H.

94. *in*] *be* U.

95. *atte*] *at his* U ; *at þe* T.

96. *plouh-pote*] *plowbat* H ; *plow*
U. *pyk*] *pykstal* U ; *pilgrimstal* H.
and—atte] & *putte at þe* T ; *picche vp*

þe U ; *to posse at þe* H.

97. *vorwes*] *forewis* T ; *forwis* H ;
furwes U.

98. *and—pilgrimes*] *þe pilgryme* H.
Ifare] *fare* THU.

99. *heren*] *erien* TU. *þis*] *þe* U ;
his H. *ful*] THU *om*.

100. *dikeden*] *dykeþ* T ; *dyggen* U ;
dizten H. *balkes*] *baukis* H.

101. *hem*] *hem ful* H.

102. *þat*] & T. *monye*] *faste* THU.

103. *Vche*] *Eche* TH ; *Euery* U. *in*]
on TU. *him*] *hymself* T.

104. *vp*] *out* U.

105. *At—prime*] *At hye prime of
þe day* U ; *An hast þen* H. *perkyn*]
piers U ; *peris* T.

106. *While—ouerse3e*] *To ouersen
hem* TU ; *to ouerse* H.

what the work-
men had done.

He schulde ben huyred *per*-aftur · whon heruest tyme
come.

But some helped
him only by
drinking and
singing,

¶ *henne* seten summe · And songen atte ale, 108
And holpen him to herien · wiþ “Hey ! trolly-lolly !”
¶ “Now, be þe prince of paradys” · quap pers þo in
wraþþe,

till Piers
threatened them
with famine.

“Bote 3e Rysen þe raper · and Rape 3ow to worche,
Schal no greyn þat heer groweþ · gladen ow at neode,
And þauh 3e dyen for de-faute · þe denel haue þat
Recche !” 113

Then the shirkers
feigned to be
blind, or lame,

¶ *henne* weore þe faytors a-ferd · And feynede hem
blynde,

and said all they
could do was to
pray for him,

And summe leiden þe legges a-liri · as suche losels cunne,
And playneden hem to pers · *with* suche pitouse wordes :
“We haue no lymes to labore *with* · vr lord we hit
þonken, 117

since they could
not work.

Bote we preyeþ for ou, pers · and for oure plouh boþe,
þat God for his grace · oure greyn multiplie,
And zelde ow for oure *Almus* · þat 3e 3iuen vs here ! 120
For we mowe nouþur swynke ne swete · such seknes vs
eileþ.”

“I shall soon find
out if what you
say is true,” said
Piers.

¶ “3 if hit beo soþ þat 3e seyen,” quod pers · “sone
I schal a-spye !
3e beoþ wastors, I wot · and treuþe wot þe soþe !

107. *He*] þei H ; TU *om.*
108. *atte ale*] at þe ale T ; at þe
nale HU.
109. *him*] TU *om.* to *herien*] ere
þe half akir T ; to eryl þe halue acre
U. *hey—lolly*] dieu sa dame emme U.
110. *Nor*] TU *om.*
111. *þe*] vp þe H.
112. *heer*] H *om.*
113. *þauh*] 3if U. *defaute*] þe de-
faut H ; doel T ; dool U. *haue*] hange U.
114. *þe*] þer H ; TU *om.* *aferd*] fele H. *and*] þat H.
115. *And*] TU *om.* þe *legges*] here
lege T ; þe leg U. *aliri*] a lery TH ;
a lery U. *losels*] lorellis T.

116. *hem*] U *om.*
117. *no lymes*] none hondis T. *vr*] oure H. *vr—þonken*] lord, ygracid be 3e T ; lord, y-graced be þe U.
118. *ou*] 3ow TU ; þee H. *oure*] 3oure TU ; þy H.
119. H *omits.* *for*] of T. *oure*] 3oure TU.
120. H *omits.* *for*] of TU. *oure*] 3oure TU. *almus*] almesse T ; almes U.
121. *nouþur*] not T. *swynke ne swete*] swete ne swinke U. *seknes*] feblesse U.
122. *soþ*] so U. *þat 3e seyen*] HU *om.* *sone—schal*] I shal it sone TU.
123. *wot*] wot wel TU.

Icham his holde hyne · and ouzte him to warne 124

Whuche wastors In world · his werk-Men distruyzen.

3e eten þat þei schulden eten · þat [heren] for vs alle ;

Bote Treupe schal techen ow · his Teeme for to dryue,

Bope to sowen and to setten · and sauen his tilþe, 128

Gaste Crowen from his Corn · and kepen his Beestes,

Or 3e schulle ete Barly Bred · and of þe Brok drynke.

Bote heo beo blynde or broke-schonket · or bedreden

liggen,

þei schul haue as good as I · so me god helpe, 132

[Til god of his *grace* · gare [hem] to arise].

¶ Ancres and Hermytes · þat holdeþ hem in heore Celles

Schulen habben of myn *Almus* · Al þe while I liue,

I-nouh vche day at Non · but no more til a morwe, 136

Leste þe Fend and heore flesch · fouleden heore soules ;

Ones at Noon Is I-nouh · þat no werk ne vseþ,

He abydeþ wel þe bet · þat Bommeþ not to ofte.”

Þenne wastours gunne arise · and wolden han I-foulhte ;

To Pers þe plouh Mon · [one] profrede his gloue,

A Brutiner, A Braggere · A-Bostede him Also, 142

And bad go pisse him *with* his plouh · pillede scerewe !

“Truthshall teach
you to drive his
teem, to sow, and
to scare crows ;

[f. 399 a. col. 2.]
but those who are
really blind I will
help.

Anchorites and
hermits I will
feed, but only
once a day,

for *once* is
enough.”

Then the wasters
began to resist,
and one of them
threatened Piers,

124. *Icham*] And I am TU. *holde*]
olde TU. *and*] I U.

125. *Whuche*] Suche TH; Whiche
U. *In*] in þis TU; in þe H.

126. *þei*] I T. [*heren*] *Such should*
be the reading; eren T; erien HU;
V *has* swynken. See ll. 60, 99. *vs*]
3ow H.

128. *to—setten*] to setten & to
sowen TH; setten & sowe U. *tilþe*]
telpe TH.

129. *Gaste crowen*] Chase goes
TU. *from his*] fro þe HU.

130. *Brok*] brod T (*wrong*).

131. *heo*] he TU; 3e H. *broke-*
schonket—liggen] bedrede or ellis
broke-shankid H.

132. *þei—haue*] þei shuln ete T;
3e schul eten U; þen shulle 3e haue H.
good—I] I seie U.

133. *In* T is here an *extra line*, Til

god of his *grace* · gare hym to arise ;
where hym *should* be hem.

135. *Al—while*] while þat H.

136. *but*] & H. *til a*] til on þe T ;
til þe H ; er U.

137. *þe—flesch*] his flessh & þe fend
T; þe feend and his flesche U. *foule-*
den—soules] foulide his soule T; fole-
wen here soulis H; folewed togidre U.

138. *ne*] U om.

139. *Bommeþ*] ne bommeþ H.

140. *wastours gunne*] gan þe was-
tour T; gan wastour U; bygan was-
tour to H.

141. [*one* H] he TU; V *has* And.

142. *Brutiner*] bretoner T; bry-
toner UH. *A—Bostede*] he bostide T ;
bostide U. *also*] also THU.

143. *bad*] bade hym H. *with*] &
H. *pillede*] olde pilede H. *scerewe*]
shrewe TH; schrewe U.

“ For we wolen habbe of þi Flour · wol þou so nulle þou,
 And of þi Flesch fecche · whon þat vs lykeþ, 145
 [And make vs merye þerwiþ · maugre þi chekes !”]

who prayed the knight to keep his promise.

¶ þenne Pers plouh-mon · playnede him to þe kniht,
 To kepen him as Couenaunt was · from cursede schrewes,
 From wastors þat wayten · winners to schende. 149

The knight sternly warns them.

Curteisliche þe kniht · as his kuynde wolde,
 Warnede wastors · and wissede hem do betere ;
 “ Or ȝe schul a-bugge hit bi [þe] lawe · bi þe Ordre þat
 I bere !” 152

But one of them cared nothing for Piers or the knight, and threatened them.

¶ “ I was not wont to worche,” quod a wastour · “ ȝit
 wol I not bigizne !”—
 And lette luytel of þe lawe · and lasse of þe kniht,
 And countede pers at a peose · and his plouh boþe,
 And Manasede him and his men · whon þat þei next
 metten. 156

Piers swears he will punish them yet, and calls in Hunger.

“ **N**Ou be þe peril of my soule,” quap Pers þe plouh-Mon,
 I schal a-peiren ow alle · for oure proude wordes !”
 And hoped aftur hunger þo · þat herde him atte furste:
 “ A-wrek me on þis wastors,” quod pers · “ þat þis world
 schendeþ !” 160

Hunger caught Waster, and

¶ Hongur in haste · hente [wastor] bi þe mawe,

144. Wilt þou, nilt þou, we wile
 haue · oure wil of þis
 flour T ;

Woltou, neltou, we wole haue ·
 y-now of þy floure H ;

Wil þou, nyl þou, we wol · haue
 of þi floure U.

145. of] T om. fecche] fecche away
 TU ; & þy fysz H. whon þat] whanne
 T ; whan so U.

146. From U ; also in TH.

150. þe] þo þe H. kniht] kniȝt
 þanne TU.

151. wastors] þe wastour T ; wast-
 our U. wissede] bade H. hem] hym
 TU. do betere] betere TU ; go werche
 H.

152. ȝe schul] þou shalt TU ; þei
 schulde H. a-bugge hit] abigge TH ;

abye U. [þe THU] V om. ordre]
 lord (!) U. I bere] he bere H ; I
 welde U.

153. a] THU om. ȝit] nowe TU.

154. luytel] liȝt THU.

155. peose] pese TH. countede—
 peose] bad piers go pisse U.

156. þat] THU om.

157. þe plouhmon] I shall appeire
 ȝow alle THU.

158. THU omit ; see l. above.

159. hoped] houpide T ; howpide
 U ; huntid H. þo] THU om.

160. Anrek] Wreke UH. þis (1) TH
 om. þis (2) þe U. schendeþ] apeiriþ T.

161. Hongur] & hunger U. haste]
 haste þanne T. [wastor] wastour
 THU ; V has wastors.

- And wrong him so be þe wombe · þat boþe his eȝen
watreden, wrung and
buffeted him so,
- And Buffetede þe [brutiner] · aboute boþe his chekes ;
He lokede lyk a Lanterne · al his lyf After. 164
- He Beot so þe Boyes · he barst neih heore Ribbes,
Nedde Pers wiþ a peose lof · I-preyed him to leue ; that Piers had to
interfere, and
beat Hunger o.f.
- And *with* a Benene Bat · I-bot hem by-twene, 167
- And hutte hongur *þer-with* · A-midde boþe his lippes,
And he bledde in-to þe Bodiward · a Bolleful of gruwel ;
Nedde þe Fisicien furst · defendet him water
To Abate þe Barli bred · and þe Benes I-grounde,
þei hedden beo ded bi þis day · and doluen al warm.
- þenne Faytors for fere · flownen to Bernes, 173 Then the shirkers
flew to the barns
to thrash ;
- And slapten on *with* fleiles · from morwe til euen,
þat Honger nas not hardi · vp for to loke,
For A potful of peosun · þat pers hedde I-mad. 176
- An Hep of Hermytes · henten heom spades, Hermits seized
spades and dug.
- And doluen drit *and* donge · to dutte hunger oute.
- ¶ Blynde and Bedraden · weore Botned a þousent, The blind,
bedridden, and
- þat lyȝen for blynde · and for broke-legget 180

162. *And—wombe*] U om. *boþe—watreden*] al watride his eȝen TU.

163. [*brutiner* (see l. 142)] bretoner TH; brytoner U; V *has* boye (*by mistake*); see l. 165. *boþe his*] þe TU.

164. *He*] þat he THU.

165. *He—boyes*] He beet hem so boþe TH; And beet hym boþe U. *he—neih*] þat he brast ner T; and brak nere U. *ribbes*] mawis THU.

166. *Nedde*] Ne hadde HU; Nhadde T. *wiþ*] but T. *I-preyed—leue*] ypreied hem to lyue H; þei preyede hym beleue T; prayed hym by-lyue U.

167. *benene bat*] bene batte T; beny batte U. *I-bot hem*] he hadde TU; zede hem H.

168. *hutte*] hitte THU. *þer-with*] U om. *boþe his*] hise T; þe U.

169. *he—bodiward*] bledde in-to þe bodyward TU; made hym blede

inward H. *gruwel*] growel TU; gruel H.

170. *Nedde*] Ne hadde TU; Nadde H. *furst*] U om.

173. *þenne*] THU om. *fere*] ferde þen H. *to*] into THU.

174. *slapten*] flappid H; flappe U; flatte T. *morne*] morne UH.

175. *nas*] was TU. *not*] noght so U. *vp for*] on hem for T; on hem H; ones on hem U.

176. *potful*] potel THU. *peosun*] pesen H; pesyn U; pecis T. *hedde I-mad*] let make H.

177. *An Hep*] & an hepe H; In helpe T. *heom*] hem TU; here H.

178. *dutte—oute*] ditte out hunger TH; dryuen hungir out U.

179. *bedraden*] bedrede T; blerecyzed U. *botned*] botind T; aboute U.

180. T *omits. for broke-legget*] brokelegged by þe hȝe weie U.

lame received assistance.	Vppon softe sonenday · bi þe heiȝe weye ; Hungur hem helede · wiþ an hot Cake.	
Lame men asked to keep Piers' beasts,	¶ Lome mennes limes · weore lyþet þat tyme, And bi-come knaues · to kepe pers beestes, And preyeden for Charite · with pers for to dwelle, [Al] for Couetyse of his corn · to caste a-wey hunger.	183
for which he gave them meat.	¶ Pers was proud þer-of · And put hem in offys, And ȝaf hem mete and moneye · as þei mihte deseruen.	187
Then had Piers pity, yet fears they will do ill when Hunger departs,	¶ þerne hedde peers pite · and preiede hunger to wende Hom to his oune hurde · And holden him þer for euere. ¶ "And ȝit I preye þe," quod pers · "er þou passe henne, Of Bidders and of beggers · what is best to done? I wot wel whon þou art I-went · þei wol worchen ful ille ;	192
though they are meek enough now.	And Mischef hit makeþ · þei beoþ so meke nouþe, And for de-faute of foode · þus faste þei worchen ; And heo beoþ my blodi breþeren · for god bouȝte vs alle. Treuþe tauhte me ones · to louen hem vchone, And helpen hem of alle þyng · aftur þat hem neodeþ.	197
So he asks Hunger to give him advice.	¶ ȝit wolde I witen ȝif þou wustest · what were þe beste, And hou I mihte A-Maystren hem · and maken hem to worche."	200

181. T omits ; U omits part (see l.

180). sonenday] sonedaies H.

182. hot] oten H ; ote U.

183. Lome] And lame THU. lyþet]
lipnid T ; liped HU.185. for] hym for U ; pur T. pers]
hym U.186. [Al THU] V has And, re-
peated from 184, 185. caste] chase
TU.187. Pers] & pieris THU. þer-of]
þerfore H.

188. deseruen] asscrue TU.

190. Hom to] Hom into TU ; into
H. hurde] erþe TH ; ȝerde U. for]
TU om.191. And ȝit] Ac ȝet T ; but H.
henne] ferþere THU.192. bidders—beggers] beggeris &
bidderis T ; beggeres and of bydderis
U ; bedreden & beggeris H. is best]
best is T.193. I—I-went] For I wot wel. be
þou ywent T ; I woot, be þou went H ;
For I wot wel by ȝe went U. ful]
TU om.194. And] TU om. And—makeþ]
þy-self makip it iwis H. þei] hym T.196. And—breþeren] þei beþ myne
breþeren of one blood H. heo beoþ] it
ben TU. bouȝte] made H.198. aftur—hem] þat hem of T ;
what þat hem U.199. ȝit—I] now wolde I HU ; I
wolde T. wustest] wistest THU.

200. And] H om.

“**H**ere nou,” quod hunger · “and holde hit for
wisdam,

Bolde Bidders and Beggars · þat mowen her mete bi-
swinke,

With houndes bred *and* horse bred · hold vp heor hertes,
And Bamme hem with bones · for bollyng of heore
wombes ; 204

And ȝif þe gomes grucchen · bidde hem go swynke,
And þei schule soupe þe swettore · whon þei han hit
deseruet.

And ȝif þou fyndest eny Freik · þat fortune haþ a-peiret
With fuir, or with fals folk · fonde suche to knowe ;
Cumforte hem with þi Catel · for cristes loue of heuene,
Loue hem, and lene hem · so þe lawe of kuynde wole.

And alle manere of Men · þat þou mayȝt aspye, 211
þat neodi ben, or naket · and nouȝt haue to spende,
With Mete or with Moneye · mak hem fare þe betere,
Or with word or with Werk · while þat þou art here.

Mak þe Frenedes þer-with · for so Seint Matheu techet,
Facite vobis amicos de mammona iniquitatis.”

¶ “I wolde not greue god,” quod pers · “for al þe gold
on ground ; 216

Hunger tells him
to feed the able-
bodied beggars
with horse's bread
and beans,

and to make them
work.

Men who have
been unfortunate
should be com-
forted.

The needy and
naked should be
helped with meat
and money.
[f. 399 b. col. 1.]

Luke xvi. 9.

Piers wants to
know if it is right

201. *for*] for a THU.

202. *bidders—beggars*] beggeris &
bigge TU. *mete*] breed T. *biswinke*]
swynke U.

203. *houndes bred*] houndes U. *hold*
—*hertes*] holde þow here mawes H.

204. *And bamme*] And bane TU ;
a-bane H. *bones*] benys U. *bollyng*]
bollhyng TH ; swellyng U.

205. *And—þe*] ȝif eny H. *gomes*]
gromes THU.

206. *þe*] T om. *swettore*] betere U.
han hit] it haþ T ; haue H ; it han U.

207. *fyndest*] fynde THU.

208. *fuir*] fure H ; fyre U. *folk*]
men THU. *to*] T om. ; forto H ; men
to U.

210. *lene*] lone U. *so þe*] & so þe
T ; for so H ; for so þe U. *wole*]
wolde TU.

211—216. *These lines are in U
made into only four lines, with
omissions and false arrangements.*

211. *of*] H om. *mayȝt*] miȝte TH.
212. *neodi—or*] ben nedy & H.
nouȝt haue] naue not H.

213. *or—moneye*] or mone T. *mak*]
lete H. *mak—betere*] let make hem
at ese T.

214. TU omit. H *has*, wiþ werke
oþer wiþ wordis · whils þou art here.

215. H *puts the Lat. quotation*
before *this line*. *mak þe*] And make
þe T ; lat make þi U. *þerwith*] þermiþ
T ; þermyde U. *seint—techet*] matheu
vs techiþ TU ; seiþ þe gospel H.

216. TU *here corruptly arranged*.
greue] wraþþe H. *gold—ground*] good
on erþe H. *on*] on þis T.

to make men
work
Hunger refers
him to Gen. iii.
19;

Miht I sunneles don as þou seist?" · seide pers þenne.
¶ "Ȝe, I be-hote þe," quod hunger · "or elles þe Bible
lyzeþ ;

Go to Genesis þe Icaunt · engendrure of vs alle ;

In Sudore and swynk · þou schalt þi mete tilie, 220

And labre for þi lyflode' · for so vr lord hiȝte.

¶ And Sapiens seiþ þe same · I saiþ hit in þe Bible ;

and to Prov. xx. 4.

'*Piger propter frigus* · no feld nolde he tilie,
He schal go bidde *and* begge · *and* no mon beete his
hunger.' 224

The slothful ser-
vant, Mat. xxv.
28 ; Lu. xix. 22,
24.

¶ Matheu þe Monnes face · he Mommeþ þeose wordes,
· 1. talentum
'*Seruus nequam* hedde nþnam · *and* for he nolde hit
vsen,

He hedde Maugre of his Maister · eucere more aftur ;

Auferte ab illo mnam, & date illi, &c.]

besaunt

¶ He bi-nom him his nþnam · for he nolde not worche,
And ȝaf hit him in haste · þat hedde ten bi-fore ; 229
And seþþen he þus seide · his seruauns hit herden,

Mat. xxv. 29 ; Lu.
xix. 26.

¶ He þat haþ schal haue · to helpe þer need is,

And he þat nouȝt haþ, nouȝt schal haue · ne no mon
him helpe ; 232

217. *Miht*] May U. *I—don*] y do
synles H.

218. *be-hote þe*] hote þe T ; hote
god U. *Bible*] book H.

219—221. H *arranges in the order*
220, 221, 219.

219. *Go to*] *So in* TU ; V *has* Go to
þe ; so seiþ H. *Icaunt*] geaunt TU ;
gent H. *engendrure*] gendrer H.

220. *sudore—swynk*] *sudore* &c., &
swynke T ; *sudore ultius tui* swynke
U ; sweting & swinking H. *tilie*]
begins next line in TU

221. *hiȝte*] biddith UH.

222. H *omits. saiþ*] saiȝ T ; seie U.

223. *he*] TU *om. no—tilie*] *arare*
noluit H ; no feld wolde tilie TU.

224. *He—go*] þerfore he shal H.
bidde—begge] begge and bidde U.
beete] bete TU.

225. *þe*] wiþ þe T. *he mommeþ*]

monþed H ; nempniþ T. *he—wordes*]
mouthith vs þe same U.

226. H reads, *Serue nequam, sei-*
bas quia, &c. þe wicked seruaunt made
a couenaunt, & for he nolde it vse.
nþnam] a *nam* TU.

227. *maugre*] a mangre T. *eucere*]
for eucere T. *aftur*] þeraftir UH.
The Latin is in H only.

228. *He bi-nom*] And benom TU ; &
byraft H. *nþnam*] *nam* TU ; besaunt
H. *not*] TU *om.*

229. U *omits. hit*] T *om. ten*] ten
þere T.

230. *þus*] THU *om. seide*] seide
hym to þat H. *seruauns—herden*]
seruaunt it hadde T. *After this line*
H *has* *Omni habenti dabitur.*

231. *need is*] it nedijþ H.

232. *nouȝt schal*] shal nouȝt TU.
no mon] none shal H.

And he þat hopeþ forte haue · hit him beo bi-reuet.'

For kuynde wit Wolde · þat vehe mon wroulhte

Common sense
tells men to work.

Wiþ techinge or *with* tilynge · or trauaylynge of hondes,

Actyf lyf or Contemplatyf · Crist wolde hit alse. 236

For so seiþ þe Sauter · In Psalm of *beati omnes*,

[*Labores manuum tuarum quia manducabis, &c.*]

Ps. cxxvii. 2;
(Vulg.)

¶ He þat get his fode her · *with* trauaylinge in Treuþe,
God giueþ him his blessing · þat his lyfode so swynkeþ."

"Yit I preye þe," quod pers · "par Charite, zif þou
Conne 240

Piers complains
that some of his
men are always
ill.

Eny lyf of leche Craft · lere hit me, my deore.

For summe of my seruauus · beoþ seke oþer-while,

Of alle þe wike heo Worcheþ not · so heor wombe akeþ."

¶ "I wot wel," quod Hungur · "What seknesse hem
eileþ, 244

Hunger says it
comes from their
over-eating.

þei han I-Maunget ouur muche · þat makeþ hem grone
ofte.

¶ Ae Ich hote þe," quod Hungur · "and þou þin hele
wylne,

þat þou drynke no dai · til þou haue dynet sunwhat ;

¶ Ete not, Ich hote þe · til hunger þe take, 248

They should not
eat till they are
hungry.

And sende þe sum of his sauce · to sauer þe þe betere ;

233. And þat he (he þat H) wenip wel
to haue · I wile it be hym bereuid THU.

234. For] THU omit. mon] wigt
T. *vehe mon*] eury man for his fode
U.

235. U omits. Wiþ] oþer wiþ TH.
or—tilyngc] oþer tellinge T. *trauay-*
lyngc] wiþ trauel H.

236. Crist] so crist H. *hit alse*] it
were H ; it were so U.

237. For—In] The sauter seiþ in
þe T ; þe sauter seith it in a U ; H
reads, as þe sauter hymself seiþ in a
psalme. *The Latin is from* TH ; also
in U, *which adds*, *beatus es, & bene*
tibi erit.

238. get] getip HU. *trauaylinge*
—*Treuþe*] trauaile of his hondis THU.

239. him] T om. *his lyfode*] here
lifode here T ; so his lyuelood H. *so*

swynkeþ] so wynneþ TU ; wynneþ H.
240. þe] U om. *Conne*] canst H ;
cunne U ; kenne T.

241. *lyf*] life T ; leef U ; lessoun H.
lere] lerne H ; teche U. *hit*] H om.
my] H om.

242. *oþer-while*] som tyme U.
243. *wike*] wyke T ; weke H ; wowke
U. *heo*] T om. ; þei HU.

245. *I-maunget*] mangid THU.
muche] mykil U. *hem*] U om. *grone*
ofte] oft grone H.

246. *hote*] bidde U. *and*] as TU ;
3ef H. *wylne*] wilnest TH ; desirest U.

247. *til*] er T. *haue—sunwhat*]
dyne sunwhat TU ; haue ydyned H.

248. *Ete not*] And ete noust T ; And
noght U. *hote*] bidde U. *til*] er TU.

249. þe] U om. *sun*] THU om. þe
þe *betere*] þi lippes TH ; wiþ þi lippes U.

Keep sum til soper tyme · And [sit] þou not to Longe,
A-Rys vp ar appetyt · hadde I-zeten his Fulle.

They should not
let Sir Surfeit sit
beside them.

¶ Let not sir Surfet · sitten at þi Bord ; 252

Loue him nót, for he is a lechour · and likerous of Tonge,
And aftur mony Metes · his Mawe is a-longet.

Were men thus
moderate, Physic
would sell
his cloak, and
turn farm-
labourer.

And 3if þou dižete þe þus · I dar legge boþe myn Eres,
þat Fisyk schal his Forred hod · for his [foode] sulle,
And eke his cloke of Calabre · with knappes of Gold,
And beo Fayn, be my Feiþ · his Fisyk to lete, 258

And leorne to labre wiþ lond · leste lyflode Faile ;
þer beoþ mo lyzers þen leches · vr lord hem amende !
þei don men dyzen þoru3 heor drinke · er destenye
wolde."

Piers thanks
Hunger for such
advice.

“**B**I seint Poul !” quod pers · “ þeos beoþ prophitable
wordes ! 262

þis is a loueli lesson · vr lord hit þe for-3elde !

Wend nou whon þi wille is · Wel þe beo for euere !”

Hunger says he
must dine ere he
goes away.

“ I beo-hote þe,” quod hungur · “ heonnes nul I wende
Er I haue I-dynet bi þis day · and I-dronke boþe.”

Piers says he has
no geese or pigs,
only cheese, curds,

¶ “ I hane no peny,” quod pers · “ Poletes to bugge,
Nonþer gees ne grys · bote twey grene cheeses, 268
And a fewe Cruddes and Craym · and a þerf Cake,

250. *Кечр*] And kep THU. *sum*] som-what U. [*sit* TU] V and H have faste, which is clearly wrong. þou] THU *om. to*] U *om.*

251. *vp*] U *om. hadde I-zeten*] haþ eten T; haue eten HU. *Fulle*] fille THU.

253. *Loue*] Leue TU.

254. *mony*] many maner of T; many maner U. *a-longet*] alongid TU is *a-longet*] H *om.*

255. *dižete*] diete U; vset H. *legge—Eres*] ley myn armes T; leye my lyf H; leyn myn eres U.

256. [*foode* THU] V has lyflode, which spoils the metre; see l. 259.

257. *his—of*] his cloke wiþ T; his klokis of H; þe klokis of U. *with knappes*] & þe knoppis TU; & his coppis H.

258. U *om. Fayn—my*] ful fayn in H.

259. *lond*] hondes U. *lyflode*] lifode hym TU; his lyuelode H.

260. *beoþ—lyzers*] arn mo lizeris TU; ne beþ non more losels H. *vr lord*] ourre lord H; lord T; god U.

261. *þoru3*] with U. *drinke*] drynkes T. *wolde*] it wolde TU.

262. *Poul*] þernel TH. *pers*] perkyng U. *beoþ*] arn TU.

263. *vr lord*] lord T; crist U. *hit*] H *om.*

264. *nou*] H *om. wel—beo*] þat wel be þou T; þat wel be þe U. *for*] THU *om.*

265. *beo-hote*] hote U. *þe*] god T.

267. *I haue*] & y naue H. *peny*] penyes U. *Poletes*] pulettis T; pultys U. *to*] with to U.

269. *And*] T *om. a—Cake*] non

And a lof of Benes and Bren · I-Bake for my Children.

cream, an oat
cake, and a loaf of
beans and bran,

¶ And I sigge, bi my soule · I haue no salt Bacon,
Ne no Cokeneyes, bi Crist · Colopus to maken. 272

¶ Bot I haue porettes *and* pereyl · and moni Col-
plontes

also leeks, parsley,
and cabbages,

And eke a Cou, and a Calf · and a Cart-Mare
To drawe a-feld my donge · Whil þe drouhþe lasteþ.

¶ Bi þis lyflode I mot lyuen · til lammasse tyme ; 276
Bi þat, Ich hope forte haue · heruest in my Croft ;
þenne may I dihte þi dyner · as þe deore lykeþ."

which must last
out till harvest.

¶ Al þe pore peple · pese-coddes fetten,
Bake Benes in Bred · þei brouhten in heor lappes, 280
Chibolles, Cheef mete · and ripe chiries monye,
And proferde pers þis present · to plese *with* hungur.

The poor people
brought peascods,
beans, and
cherries to feed
Hunger.

¶ Honger eet þis in haste · and asked aftur more.
þenne þis folk for fere · fetten him monye 284
Poretis, and Peosen · for þei him plese wolden ;
From þat tyme þat þulke weore eten · take he schulde
his leue

Hunger wanted
more, and they
brought peas and
leeks,

Til hit to heruest hizede · þat newe corn com to chep-
ynge. 287

to keep him away
till harvest.

oþer cake T ; an haur cake U ; two
hauere cakis H.

270. *And*] T om. *And—Bren*] al
of benys & of bran H.

271. *And*] *And* 3it U. *haue*] naue
H.

272. *cokeneyes*] cokenay T ; cokeney
U. *colopus*] colopis T ; colhoppis H ;
colopes with U.

273. *porettes—percyll*] persile &
poret T ; persil, porrette U ; persely &
poretis H. *col-*] cole- T ; caul- H.

274. *eke*] H om.

275. *afeld my*] on feld my T ; on
felde U ; a-feld þe H.

276—278. U omits.

276. *mot*] most H.

278. *þenne*] *And þanne* T.

279. *setten*] þei fetten HU.

280. H reads, benys & bacoun wip
hem þei brouhten. *Bake—bred*] Benes
& blake (*sic*) appllis T ; Benys and

baken apples U. *lappes*] lappe T.

281. *Inserted by H after* 284.
Chibolles] chibollis T ; chibols H ;
chybolys U. *Cheef mete*] & chirinellis
T ; chernelys U ; chesteyns H. *ripe*]
riche T. *monye*] also H.

282. *proferde*] offriden H. *þis*] a
T. *with*] þerewip TU.

283. *Honger*] *And hungir* T. *eet þis*]
hente þis T ; eet hit H ; ete al þis U.

284. *þenne þis*] & þe H. *fere*]
ferd H.

285. T omits. H reads, Poretis &
peris · applis & plowmes ; U reads,
Grene porret and pesen · to poysen him
þei þouzte.

286. THU omit.

287. Be þat it neizide ner herues ·
newe corn com to chepyng (towne
U) TU ; by þat it neizid heruest, þat
newe corn ripid H.

But in harvest-
time they fed
Hunger
plentifully,

ÞEnne was þat folk fayn · and tedde hunger 3eorne
With good Ale, and glotonye · and gart him to slepe.
And þo nolde þe wastor worche · but wandren aboute,
Ne no Beggere eten Bred · þat Benes Inne coome,
Bote Coket and Cler Matin · an of elene whete; 292
Ne non halfpeny Ale · In none wyse drynke,
Bote of þe Beste and þe Brouneste · þat Brewesters
sullen.

[f. 399 b. col. 2.]

and beggars
would eat only
the finest bread.

Labourers were
dainty,

¶ Laborers þat haue no lond · to liuen on Bote heore
honden,
Deyne not to dyne a day · niht-olde wortes. 296

and wanted fresh
flesh and fried
fish,

Mai no peny Ale hem paye · ne no pece of Bacun,
Bote hit weore Fresch Flesch · or elles Fisch I-Frizet,
Boþe chaud and pluschaud · for chele of heore Mawe.

and grumbled
about wages,

¶ Bote he beo heihliche I-huret · elles wol he chide,
þat he was werkmon I-wrouzt · warie þe tyme, 301
And Corse 3erne þe kyng · and al his Counseil aftur,
Suche lawes to loke · laborers to chaste.

except when
hungry.

¶ Ac while hunger was Mayster heer · wolde þer non
chyde, 304
Ne striue a3eyn þe statues · so steorneliche he lokede.

288. was] were H. þat] THU omit. 3eorne] with þe beste TU; fast H.

289. and gart] he gart T; & made H; þei dyden U.

290. nolde—wastor] nolde wastour not T; wolde wastour not H; wolde no wastours U. wandren] wandrite T; wandriden U; wandrid H.

291. Beggere] lengere U. eten] ete no U. Inne coome] comen yne U.

292. and] or TU. an] or TU; & H.

293, 294. H omits.

293. none] no T.

294. and þe] and of U.

295. haue] hadde U. to—honden] but lyue on here handis T; but lyue by hemsilue H; to lyue by but here handes U.

296. Deyne] Deyneþ T; Deygned

U. not] H om. dyne—day] dynen wiþ U.

298. hit weore] 3if it be T; it be UH. Fresch] rostid U. elles] Tom.; fresch H.

299. Boþe] And TU. chele] chil-lyng THU. heore mawe] his mawe T; here mawes H; here chekys U.

300. H reads, but þei be hizely y-huyred, ellis wollen þei chide. he] 3if he T. heihliche] lyliche U (wron).

301—304. U omits.

301. he was] þei were H. Iwrouzt] bycome H.

302. Corse 3erne] þanne curse T; curse H. his] þe T.

303. chaste] chastise T.

304. mayster heer] here maister T þer non] þei not H.

305. statues] statut T; statutes UH.

- ¶ I warne 3ou, alle werk-men · winneþ while 3e mowe, A warning to
workmen,
Hunger hiderward a3eyn · hi3eþ him 3eorne. 307
- ¶ He wole a-wake þorw watur · þe wastours alle, and a prophecy of
famine.
Er Fyne 3er ben folfult · such Famyn schal a-Ryse
þorw Flodes and foul weder · Fruites schul fayle ;
And so seiþ [Saturne] · and sent vs to warne. 311

U *reads*, And stryue a3ens þe statutes ·
and sternely loken.

306. *alle*] THU *omit.* *winneþ*]
wercheþ H.

307. *Hunger*] For hungir THU.
a3eyn] THU *om.* *hi3eþ—3eorne*]
hastip hym faste T; hastip ful fast
H; hyeth hym faste U.

308. *wole—watur*] shal awake þis
water T; wol wade þur3 watris H;

shal awake 3our wele U. *þe*] his U;
TH *om.* *alle*] to chaste THU.

309. *fyue*] fewe H. *shal*] wol H.

310. *flodes*] flood T; tempestes U.
and] oþer þoru3 T. *weder*] wederis
TU. *fruites*] flodis U. *fayle*] falle
TU.

311. [*Saturne*] satourne T; saturne
HU; V *has* Saturnes. *sent vs*] sente
3ow T; sende 3ow H; sendith 3ow U.

PASSUS VIII.

[*Passus Octauus de Visione, vt prius.*]

Truth bids Piers
labour before the
famine comes,

and promises
pardon to all
who help him to
work,

Just kings and
knights pass
lightly through
purgatory.

Bishops who
observe the
commandments,

TReuþe herde telle her-of · And to Pers sende,
 To taken his teeme · and tilyen þe eorþe ;
 And purchasede him a pardoun · *A pena et a culpa*
 For him, and for his heires · euer more aftur. 4
 And bad holden hem at hom · and heren heore leyþes,
 And al þat euere hulpen him · to heren or to sowen,
 Or eny maner mester · þat mihte Pers helpen,
 Part in þat pardoun · þe Pope haþ I-graunted. 8
 ¶ Kynges and knihtes · þat kepen holi churchē,
 And Rihtfuliche Rulen · þe Reame and þe peple,
 Han pardoun þorw Purgatorie · to passen ful sone,
 Wiþ patriarkes in paradys · to pleyen þer-aftur. 12
 ¶ Busschops þat blessen · and boþe þe lawes cunnen,
 Lokeþ on þat on lawe · and lereþ men þat oþer,

Title ; from T. Also called P. octauus in HUD.

2. *tilyen—corþe*] his erþe tilien T.

3. *purchasede*] purchase TH ; purchasen U. *a*] U om.

4. *for his*] his U. *euere*] for euere T. *aftur*] þeraftir U.

5. *holden hem*] hym holde hym THU. *heore leyþes*] his laiþes TU ; here leiþes H.

6. *al*] þo T. *euere*] THU om. *him*] T om. *or*] & H.

7. *or eny*] & alle H. *maner*] maner of T. *mester*] myster men H. *mihte Pers*] piers myghte U.

8. *in*] of H. *þat*] þe T. *Igraunted*] hem grauntid TU.

9. *kepen*] helpen U.

10. *Rihtfulliche*] rewfulliche (!) T. *rulen—þe*] in reaum rewliþ þe T ; in here rewme rewlen here U ; reulen þe rewmes & þe H.

11. *ful*] wel TU.

12. *pleyen*] pleyen hem U.

13. *þe*] TU om. *cunnen*] kenne TU ; knowen H.

14. *þat on*] þat o T ; þe to U. *lereþ*] lere T ; leren H ; lerne U. *þat oþer*] þe tothir U.

And bereþ hem boþe on heore bac * as heore baner
schewep,

And precheþ heore persouns * þe peril of sunne, 16

Hou heore schabbede schep * schal heore wolle saue,

Han Pardoun *with* þe Apostles * whon þei passen hennes,

And atte day of dom * *with* hem on deis setten.

¶ Marchau[*u*]s in þis Margin * hedden mony ȝeres, 20

Bcte non *A pena et a culpa* * þe pope nolde hem graunte,

For þei holdeþ not heore haly-day * as holy churehe
techeþ,

And for þei sworn bi heore soule * —“so God hem
moste helpe!”—

Aȝeyn heore elene Concienece * heore catel to sulle. 24

BOte vndur his secre seal * Treuþe sende a lettre,

And Bad hem Bugge Boldely * what hem best lykede,

And seþþen sullen hit a-ȝeyn * And saue þe wynnynge,

And make *Meson deu þer-with* * Meseyse to helpe, 28

And wikkede wones * wihtly to amende ;

¶ Becte Brugges a-Boute * þat to-Broke were,

Marie Maydens * or Maken hem Nonnes ;

¶ Pore widewes þat wolde beo * none wyues aftur, 32

Fynde suche heore foode * for Godes loue of heuene ;

and preach to
their parsons the
peril of sin,

sit with the
Apostles at
doomsday.

Merchants have
not plenary
pardon,

because they keep
not holidays and
swear.

Truth bade them
trade fairly
and build
hospitals,

repair broken
bridges, and
dower maidens,

15. *baner schewep*] dedis shewyn H.

16. *persouns*] paryschens U.

17. *heore*] þat TU; þat here H.
schabbede] shabbide TH; scabbide U.
schal] schulde H.

19. *And atte*] And at þe T; On þe
U; at þe H. *with—deis*] at here deis
to TU; on hiȝe deis to H.

20. *þis*] þe THU. *mony ȝeres*] ȝeris
many H.

21. *nolde hem*] wolde hym T;
wolde U.

22. *holdeþ*] helde T. *heore haly-
day*] here haly-dayes TH; þe haly-
day U.

23. *sworen*] swere THU. *soule*]
soulis H. *so*] & so T. *hem moste*]
muste hem TU; schulde hem H.

24. *heore*] THU *om. catel*] ware U.

25. *sende*] sente hym T; sente U.

26. *hem* (1) hym] T. *hem best*] þat
hym T. *lykede*] likeþ TU.

27. U *omits.*

28. *make*] þe U (*wrong*). *meson
deu*] mesonis deux T; mesoun dieux
H. *meseyse*] myseises T; mesels H;
þe myseyse U.

29. U *reads*, Wightliche wikkide
weyes * for to don amende. *And—
wones*] Wykkide weyes T; & also
wicked weies H.

30. U *omits.* *Becte Brugges*] And
bynde brugges T; & bigge brigges H.
31. *Marie*] & marien H. *or*] also
& T; or ellis H. *nonnes*] wyues U.

32. Wydewis þat wiln not be wyues *
helpe hem þer aftir T; þat pore
wydewes wol ben * and none wyues
aftir U. *none*] no more H.

33. *Godes*] oure lordis THU.

and assist widows
and poor scholars.

¶ Sette scolers to scole · or to sum oþer craft,
Rule Religion · and Rente hem Betere ;
“ And I schal sende ow my-self · seint Mihel myn
Aungel,

36

Then they would
reach heaven.

þat no deuel schal 3ou dere · whon 3e dye schulle,
þat I ne schal sende 3or soules · saaf in-to heuene,
And bi-foren þe Face of my Fader · fourmen or seetes.
Vsure And Auarice · and oþes I defende,
þat no gile go with ou · Bote þe grace of treuþe.”

40

Then the
merchants wept
for joy, and
rewarded William
for copying the
bull.

þenne were Marchaundes Murie · þei wopen for Ioye,
And 3eeuen wille for his writyng · wollene cloþes ;
For he Copiede þus heore Cause · þei couden him gret
þonk.

44

Lawyers had
least pardon; for
they take bribes.

Men of lawe hedden lest · for heo beoþ [loþ
To mote for mene men · but 3if þei hadde money ;]
So seiþ þe sauter · and sapience boþe,

Super Innocentes munera non Accipiunt. A Regibus

Ps. xiv. 5 (Vulg.)

[*et principibus erit merces (eorum).*]

Of [princes] and Prelatus · heor pencion schulde aryse,
And of þe pore peple · no peneworþ to take.

49

34. *Sette*] & sett HU. *to—craft*] summe skynes craftis T; to *somme* kynne krafte U.

35. *Rule*] Releue T; Reule wel U; & releue H. *Religion*] religious HU. *Rente—betere*] rede hem þe beste U.

36. *ow*] 3ow UH; T *om. myself*] selue U. *Mihel*] Michel TU; myzhel H.

37. *whon—schulle*] diþe whan 3e diþe TU; when 3e beþ dede H.

38. *þat I*] for I H; þat he U. *ne*] H *om. 3or soules*] his soule T. *saaf into*] sauely to H.

39. *And*] H *om. þe—Fader*] my fadir face U. *fourmen—seetes*] frely 3ow sette H.

40. *I*] y 3ou H.

41. *grace of*] graiþ T; grete HU.

42. *þei wopen*] many wepe T; & wepten H; and wepyn U.

43. *3eeuen*] 3af TH. *wille*] william H. *wollene*] wel newe H.

44. *For*] And for T. *he copiede*]

to copie H. *heore cause*] here clause TU; þis clause H. *þei—þonk*] þei 3eue hym gret mede T; þei couþe hym gret þank H; cowde hym gret mede U.

45. *Men*] And men U. *hedden lest*] were laft oute H; þei haddyn lest U. *heo—loþ*] lewid þei ben alle T; þey beþ loþ H; lettrid þei ben alle U; heo beoþ lettred alle V.

46. *This line, and the word loþ preceding, are from H. The other MSS. omit it, and are hardly intelligible.*

47. *So*] For so T; as H; And so U. *seiþ*] in H follows sauter. *and*] & þe H. *Innocentes*] innocetem TU. *Accipiunt*] accipies TU. *Regibus*] V has Regibus, &c.; T has down to principibus; U down to erit; eorum I have supplied. H quotes loosely.

48. [*princes* THU] V has Parisches (*wrong*).

49. *þe*] no TU. *peneworþ*] penyworþ HU; peny T.

- ¶ Ac he þat spendeþ his speche · and spekeþ for þe pore
 þat is Innocent and neodi · and no mon haþ apeyret,
 Cumforteþ him in his caas · Couciteþ not his goodes, 52
 Bote for vr lordes loue · lawe for him scheweþ,
 Schal no deuel at his deþ-day · deren him worþ a Myte,
 þat he ne worþ siker saaf · and so seiþ þe psauter,
 [Qui facit hec, non mouebitur in eternum.]
 ¶ Ac to bugge water, ne wynt · [ne] wit, (is þe þridde),
 Nolde neuer holy writ · God wot þe soþe ! 57
 ¶ þeos þreo for þralles · beo þriuen a-mong vs alle,
 To waxen or to wonien · wheþer God lykeþ.
 His pardoun In purgatorie · is petit, I trouwe, 60
 þat euy Meede of mene Men · for Motyngce receyueþ.
 ¶ 3e Legistres and lawyers · 3e witen wher I ly3e ;
 Seþþe 3e seon þat hit is so · serueþ to þe Beste.
 Libbinde Laborers · þat libben bi heore hondes, 64
 L · þat treuliehe taken · and treuliehe tiþen,
 And liuen in loue and in lawe · for heore lowe hertes,
 Hedde þe same Absolucion · þat sent was to pers.
 ¶ Bidders and Beggers · Beoþ not in þe Bulle, 68
 Bote þe suggestion be soþ · þat schapeþ hem to Begge.

But he that pleads
 the cause of the
 poor—

no devil shall
 harm him at his
 death-day.

Ps. xiv. 5 (Vulg.)

Water, air, and
 wit ought never
 to be bought,

being servants
 common to all
 men.

[fol. 400 a. col. 1.]

Ye lawyers, serve
 men well.

Labourers that
 are true, loving,
 and meek had the
 same pardon as
 Piers.

Beggars are not
 pardoned if they
 feign.

50. *Ac*] For U; but H. *pore*] pore
 peple U.

51. *þat—neodi*] Also for an Inno-
 cent H; þat innocētis ben and nedy
 U. *anʹ*] þat HU. *haþ apeyret*]
 apeiriþ TH; hem apeire U.

52. *him*] hem U. *his caas*] þat cas
 TH; þat caas U. *his*] here HU.

53. *loue*] loue of heuen H. *him*]
 hem HU.

54. *worþ*] TU omit.

55. *siker saaf*] saufe sykirly T;
 sikerly sauf U. [*Qui*, &c.] *In* H only.

56. *ne wynt*] ne wynd T; or wind
 H; wynd U. [*ne*] *Supplied from* T;
 or H; V om. U *reads*, Ac to bigge
 water, wynd or wit · is ydel, y rede
 (which gives the sense).

57. *Nolde*] Ne wolde THU. *writ*]
 cherche U.

58. *þriuen*] þrowe T; throwen U;
 y-3euen H. *among*] H om.

59. *or—wonien*] & wanyen T; or
 to wanye H; and wanyu U. *wheþer*]
 wher þat TU; wheþer þat H.

60. *is petit*] ful litel is H; wel
 litel is TU.

62. *lawyers*] lawisteris T. *3e*] T
 om. *wher*] 3if TU.

63. *þat—so*] it is þus TU. *serueþ*]
 sewiþ T; sueth U.

64. *Libbinde*] Alle libbyng T; Alle
 lyuyngce HU. *libben*] lyuen THU.

65. *tiþen*] wynnen THU.

66. *hertes*] herte TU.

67. *Hedde*] shul hane H. *same*]
 H om. *sent—pers*] was sent to pers
 plowman U.

68. *and*] ne U. *þe*] þat U.

69. *Bote*] But 3if TU. *þe—soþe*]

For he þat beggeþ or bildeþ · bote he hadde neode,
 He is Fals *with* þe Fend · and defraudeþ þe neodi,
 And eke gyleþ þe ʒiuere · al aʒeyn his wille. 72

Such are loveless
 and lawless, and
 seducers of
 women.

þei libben [not in loue · ne] no lawe holden ;
 þei weddeþ no wommon · þat þei *with* deleþ ;
 Bote as [wilde] Beestes, [wiþ] wo · worcheþ to-gedere,
 And bringeþ forþ Barnes · þat Bastardes beon holden.

Some break a
 bone, and beg
 ever after.

¶ Or his Bac, or his Bon · heo brekeþ in heore ʒouþe, 77
 And goþ, Fayteþ *with* heore Fau[n]tes · euer-more after.

They are always
 meeting with
 accidents.

þer ben mo mis-happes amongus hem · hose takeþ heede,
 þen of alle oþure men · þat on Molde wandren. 80
 þei þat lyuen þus heore lyf · mouwe loþe þe tyme,
 þat euere þei weore Men I-wrouzt · whon þei schul
 henne fare.

But the old and
 feeble, women
 with child, blind
 and maimed, that
 are meek,

BOte olde Men *and* hore · þat helpes beoþ of strengþe,
 And wymmen *with* childe · þat worchen ne mowen,
 Blynde and Bedreden · And Broken heore membres, 85
 þat taken Meschef Mekeliche · as Meseles or oþere,
 Han as pleyn pardoun · as þe plouh-mon him-seluen ;
 For [loue of] heore lowe hertes · vr lord haþ hem
 graunted 88

have their
 purgatory on
 earth.

here destenye be so U. þat—*Begge*] þat þei fore begge TH.

70. *biddeþ*] bit T; byt U. *bote*—*habbe*] til he haue H.

71. *with*] as U. *defraudeþ*] kilip T.

72. *eke*] T om. *ʒiuere*] kende U. *al*—*his*] ageyns his TH; ageyn godis U.

73. [*not*—*ne* UT] not in loue þat H; V *has* [*by mistake*] in no lawe · þat.

74. *weddeþ*—*wommon*] ne wedde no womman T; wedde none wyues U.

75. [*wilde*—*wo*] wilde bestis wiþ wehe T; wilde bestis wiþ woo H; wilde bestes þat wiþ wo U; V *reads*, Beestes þat wo; *but we should insert* wilde *and* wiþ (THU); *and omit* þat (*not in* TH). *worcheþ*] & worþ vp T; worþen H; wurchen vp U.

76. *Barnes*] children U. *Bastardes*] bois T.

77. *or his*] oþer here H. *his bon*]

here boonys H. *heore*] his TU.

78. *goþ*] gon & TH; U om. *fautes* V (*wrongly*)] fauntis THU. *euere*] for euere T.

79. *mishappes*] mysshapen TU.

80. *of*—*oþure*] of alle oþer maner T; of alle manere H; oþer maner of U. *on molde*] on þis molde T; in þis world U.

81. *loþe*] curse U.

82. *þei*—*wore*] he was TU. *þei*] he TU.

83. *þ hore*] trewly U.

85. *blynde*] Blynde men U. *bedreden*] blereyed U. *heore*] of here H; þe U.

86. *þat*] & þo þat H. *meschef*] his meschiefe T; meschefs H. *or oþere*] & oþere T; oþer ellis H; & siche oþere U.

88. [*loue of* THU] V *omits*. *hertes*]

Heore penaunce and heore purgatorie · is her vppon
eorþe.

¶ “Pers,” quod a prest þo · “þi pardon most I reden,
For I wol construe vch a clause · and knowen hit in
Englisch.”

¶ And Pers at his preyere · þe pardon vnfoldeþ, 92 Piers shows it ; it
And I bi-hynden hem boþe · bi-heold al þe Bulle. had but two liues,

In two lynes hit lay · and not a lettre more,
And was I-writen riht þus · In wisse of treuþe :

¶ *Et qui bona egerunt, Ibunt in vitam eternam ;*
Qui vero mala, in ignem eternum. quoted from Mat.
xxv. 46.

“Peter !” quod þe prest þo · “I con no pardoun fynde,
Bote dowel, and haue wel · and god schal haue þi
soule, 97

And do vuel, and haue vuel · hope þou non oþur,
þat aftur þi deþ day · to helle schaltou wende !”

¶ And Pers, for pure teone · pollede hit a-sonder, 100 Piers, for pure
[& siþþe he seide to hem · þese semely sawis,] vexation, tears it
asunder,

“*Si Ambulauero in medio vmbre mortis, non timebo*
[mala, quoniam tu mecum es.] quoting Ps. xxii.
4 (Vulg.).

¶ I schal sese of my sowynge,” quod pers · “and swynke
not so harde,

Ne aboute my lyflode · so bisy beo no more !

Of preyere and of penaunce · my plouh schal ben her- Piers says he
aftur 104 shall give himself

herte TU. *vr lord*] oure lord TH ;
þat god U.

89. *Heore*] þe H. *and heore*] of
here H. *is—vppon*] upon þis pur
TU ; here vpon H.

90. þo] T om.

91. *For—wol*] For I shal T ; & H.
veh a] it iche T ; it euery HU.
knowen hit] kenne it þe TU ; vndo
it H.

92. *vnfoldeþ*] vnfeld H.

93. *I*] U om. *bihould*] he hylde U.
in ignem eternum] H om.

Obs. II inserts this quotation after
l. 98.

94. *not a*] no H.

96. þo] HU om.

98. *hope þou*] & hope þou T ; &
hope to H.

99. *schaltou*] ne shalt þou T ; þou
schalt U ; shalt þou H.

100. *And*] þo H. *pure*] T om.

101. *In H only ; in place of it,*
VTU *have* and seide, *at end of l.* 100.
[mala—es] From T ; V has m. q. t.
m. es ; U has mala, &c. ; H ends at
mortis, and inserts the quotation after
l. 103.

102. *quod pers*] HU om. *not*] no
more H.

104. *preyere*] preieres UTH. *of*]
H om.

up to prayer and penance.
"David ate his bread with weeping,

Ps. xli. 4 (Vulg.)

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.

And bi-loure þat I beo-louh · er my lyf fayle.

¶ þe [prophete his payn eet] · In penaunce and wepyng ;
As þe psauter vs seiþ · so dude moni oþere,
þat loueþ God lelly · his lyflode is wel muche : 108

Fuerunt michi lacrimæ mee panes, die ac nocte.

¶ And bote [zif luke] lyze · he lereþ vs a-noþer ;
þat to bisi we ne schulde beo · her vppon eorþe,
While we woneþ in þis world · to make vs wombe Ioye.
¶ *Ne solliciti sitis* · he seiþ in his godspel, 112
And scheweþ hit by ensaumple · vr soules to wisse.

¶ þe Foules in þe Firmament · [who fynt] hem in winter ?

Whon þe Forst freseþ · foode hem bi-houeþ ; 115
Haue þei no gerner to go to · zit God fynt hem Alle."

"What ?" quod þe prest to Perkyn · "peter ! as me þinkeþ,

þow art lettret a luyte · ho lered þe on Boke?"

"Abstinence þe Abbesse · myn A-b-ce me tauzte, 119
And Conscience com aftur · and [kennide] me betere."

¶ "Weore þou a prest," quod he · "þou mihtest preche
whon þe luste,

105. *biloure*] lowren U; by-loure H. *beolouh*] lou; T; by-lou; H; er by-lowhe U. *er—lyff*] þei; liflode me TU; or lyuelode me H.

106. *Thus in* U (*cf. quot. below*); other MSS. *wrong*; *we find* þe prophetes peyneden hem V; þe prophet his peyned T; þer is profyt in peyne H. *and*] & in THU.

107. *As*] By þat UTH. *seiþ*] techith U. *so dude*] & so dede T; & doþ H.

108. *lelly*] wel U. *his*] H *om. wel muche*] þe more T; myche H.

109. [*zif luke* UT; *luk* H] þe Bok V. *lereþ*] lerneþ HU. *anoþer*] non oþer H.

110, 111. *þat* we ne schuln nouzt be besy · aboute þe bely ioye T; he biddeþ vs we shuld not · here be to besy In no maner wise · aboute oure wombe ioie; H; By fowles he vs techith · þat

we schulde besy ben For to make wombe ioye · in þis wonyng here U.

112. *in*] it in T. *he—godspel*] H *omits.*

113. *hit by*] it vs be T; vs by U; vs by an H. *vr soules*] oure selue T; vs selue U.

114. [*who fynt* THU] heo feedeþ V (*sec l.* 116).

115. *forst*] frost THU.

116. *Haue þei*] þei haue U. *gerner*] berne U. *to go to*] þerto T; greiþ H. *zit*] but THU.

118. *lettret*] lernid T. *luyte*] litel THU. *lered*] lernide THU. *on*] in H.

119. *After* Abbesse H *inserts quod* he. *A-b-ce*] a.b.c THU.

120. *aftur*] aftirward U. [*kennide* TU] tauzte VH. *betere*] moche more U.

121. *prest*] prest, piers TU. *luste*] likiþ T; liked HU.

Quoniam literaturam non cognoui · mihte be [þy] Teeme!" "You should take Ps. lxx. 15 [Vulg.] for your text," says the priest.

"Lewede lorel!" *quod* he · "luite lokestou on þe Bible, On Salamones sawes · [seldom] þou bi-holdest; 124 [slynge away þese scorners, he seiþ · wiþ here shrewid fliting,

for wiþ hem redely · y kepe not to rest;]

[*Ejice*] *derisores et Iurgia cum eis*, [*ne crescant*]."

¶ þe Prest and Perkin þo · Apposeden eiþer oþer, And þorw heore wordes I a-wok · and [waitide] a-bouto. 128

They disputed so, that I awoke.

And sauh þe sonne sitte souþ · euene þat tyme Meteles and Moneyeles · on Maluerne hulles, [Musyng] on þis Meeteles · A myle wei Ich zeode. Mony tyme þis Metels · han made me to studie 132

Wandering over Malvern hills, I mused on this dream.

For pers loue, þe plouh-mon · ful pensyf in myn herte; For þat I sauh slepyng · ȝif hit so be mihte.

¶ Bote Catoun construweþ hit nay · An Canonistres boþe, And siggen bi hem-seluen · *Sompnia ne cures*. 136

Cato (Dist. ii. 31) bids us despise dreams.

Ac for þe Bible · bereþ witness hou

122. H reads, For þou knowist no letrure miȝt be þy teme, and then adds the Latin. mihte] þat miȝte TU. [þy HTU] V wrongly has my.

123. lorel] losel H. he] peris T. luite] litel THU. lokestou] lokest þou THU.

124. [seldom U] litel V; litel TH; but the alteration is clearly right.

125, 126. In H only. [*Ejice*] Ecce VTHU (all wrong). *Iurgia*] uirga or iurga U; virga H. [*ne crescant*] So in TU; nunc crescant V; non quiescam H.

127. þe] And þe T; þus þe U. þo] THU om. þo—oþer] eiþer apposid oþer U.

128. [waitide THU] lokede V.

129. sitte—tyme] euene souþ sitte þat tyme TU; þat tyme sitte euene souþ H.

130. and moneyeles] on merueilles

(!) T.

131. [Musyng THU] Mony elyngce V. Meeteles] metelis T; matere U; meting H. wei] weies U.

132. metels] meting H; metelis T. han] haþ HU.

133. For] And for THU. pers] peris his H. loue þe] lyf U. ful] wel T; U om. pensyf] pitously U. myn] THU om.

134. ȝif] if þat U.

135. construweþ] construed U. nay] T om. canonistres] catonistris U.

136. The readings are, Sompnia ne cures T; And by hem selue Sompnia ne cures (sic) U; Sompnia ne cures nam mens est humana quod (?) optat, & seiþ þat we shulde charge no sweenys H.

137—139. V is here misdivided, and omits part of l. 139, having for it only þat Nabugodonosor hette.

- [fol. 400 a. col. 2.] Daniel deuynede · þe Dremels of a kyng,
 Yet Daniel interpreted that of Nebuchadnezzar (Belshazzar), þat Nabugodonosor · [nempne þese clerkes.]
 Daniel seide, “ Sir kyng · þi sweuene is to mene, 140
 þat vnkouþe knihtes schul come · þi kin[g]dam to
 clayme ;
 Among lower lordes · þi lond schal be departet.”
 which turned out quite true. As Daniel diuinede · hit fel in dede after, 143
 þe kyng laste his lordschupe · and lasse men hit hadden.
 Joseph too had a dream, ¶ And Ioseph Mette Metels · ful Meruulous alse,
 How þe sonne and þe Mone · and enleuene sterres
 which his father interpreted, Falden bi-fore his Feet · and heileden him alle. 147
 ¶ “ *Beu jiz, quod* his Fader · for defaute we schulle,
 I my-self, and my sones · seche þe for neode.”
 and so it came to pass. ¶ Hit fel as þe Fader seide · Iu Pharaones tyme,
 þer Ioseph was Iustise · Egipte to kepen.
 Wherefore I often mused upon Piers and the priest, ¶ Al þis makeþ me · on Metels to þenken 152
 Mony tyme at Midniht · whon [men] schulde slepe,
 On Pers þe plouh-mou · and whuch a pardoun he hedde,
 And hou þe preost inpugnede hit · al bi pure Resoun,
 and concluded that Do-well And diuinede þat Dowel · Indulgence passede, 156
 Bienals and Trienals · and Busschopes lettres

137. *After* how U *has* daniel þe lordis hadden it H. OBS. H *ends here.*

138. *Daniel*] Daud T. *deuynede*] demide T *dremels*] drem T; *dremys* U. *kyng*] kyng onys U. H *has*, & berip witnes þer of a kingis dreynyng.

139. *þat*] H om. [*nempne—clerkes*] from U; also in T; þese clerkis hym nempneþ H.

141. *vnkouþe knihtes*] an vnkynde knijt T; vncouthe kynges U. *kingdam*] kindam V; kingdom THU.

142. *lower*] lewde T. *lond*] londis THU.

143. *diuinede*] demide T; deuysed H. *hit—dede*] in dede it fel T; in dede it byfel UH.

144. *kyng*] lord U. *laste*] les T; lost HU. *lordschupe*] lond H. *lasse*] lesse T; false U. *men hadden*]

lordis hadden it H. OBS. H *ends here.*

145, 6, 7. In T and U only two lines. And Iosep mette merueillionsly · how þe mone & þe sonne And þe enleuene sterris · halsiden hym alle T; And Ioseph mette merueillionsliche · how þe mone & þe sonne And seuene sterres · hailsede hym al abowtyn U.

150. *fel*] befel TU. *þe*] his TU.

151. *þer*] þat TU. *Egipte*] al egipte U.

152, 153. *Transposed* in U.

152. *me*] me mochil U.

153. *Mony tyme*] Many tymes T.

[*men*] T; VU *have* I.

154. *and—a*] whiche a T; & whiche a U. *hedde*] hauip T.

155. *bi pure*] before T.

156. *diuinede*] he leuide T. *passede*] passip T.

- Dowel on Domesday · Is digneliche I-preiset, surpassed
indulgences.
 He passeþ al þe pardouns · of saint Petrus churchē.
 Now haþ þe pope pouwer · pardoun to graunte, 160 The pope, I fully
believe, can grant
pardon.
 þe peple with-oute penaunce · to passe to Ioye.
 þis is a lef of vre bileeue · as lettret men vs techēþ,
Quodcunque ligaueris super terram, erit ligatum et in Mat. xvi. 19.
celis.
 And so bileeue I lelly · (vr lord forbeode hit elles!) 163
 þat pardoun and penaunce · and preyers don sauē
 Soules þat han sunget · seuen sipes dedlich.
 ¶ Bote trustene to Trienals · treuly me þinkeþ But to trust to
Triennials is very
unsafe.
 Is not so syker for þe soule · sertes, as do-wel. 167
 ¶ For-þi I rede 3ow Renkes · þat Riche ben on eorþe,
 Vppon trust of oure tresour · Trienals to haue,
 Beo 3e neuer þe Baldore · to Breke þe ten hestes ;
 ¶ And nomeliche, 3e Meires · and 3e Maister Iuges, Ye mayors, and
wealthy judges,
who purchase
pardons,
 þat han þe welþe of þis world · for wyse men ben
 holden, 172
 To purchasen pardoun · and þe popes Bulles.
 At þe dredful day of dom · þer dede schullen a-rysen, when ye stand
before Christ at
doomsday,
 And comen alle bi-fore crist · and a-Countes 3elden,
 How þou laddest þi lyf · and his lawe keptest, 176

158. *on Domesday*] at þe day of dome TU. *digneliche*] ferforþliche U. *I-preiset*] vndirfongen TU.

159. *pardouns*] pardoun TU. *of*] at T. *churchē*] chirche at rome U.

Obs. U here inserts the Latin line, *Quodcunque, &c.*; see l. 162.

161. *to—Ioye*] a pena & a culpa T.

162. *a lef*] þe lif T; a leef U. *techēþ*] shewiþ T.

163. *so—lelly*] so I leue lelly T; y byleue it wel U. *vr*] TU omit. *hit*] T omits.

164. *don sauēn*] do salue T; to-gidres Mown saue U, (*the last two words being in l. 165.*)

165. *sunget*] ysynned T; synned U.

166. *Bote—to*] And to triste on þis T; Ac to traste on þese U. *treuly*] certes U.

167. *Is*] It is T. *sertes*] treuly U (*see l. 166.*) *as*] as is TU.

168. *Forþi—Renkes*] þerfore y rede þat lordes U.

170. *Beo 3e*] Be þou UT.

171. *Meires—Iuges*] maistris, as meiris & iuggis T; maistres, þat men þat Iugge; holden U.

172. *þat—for*] þat han þe world at wille & T; þei to haue welthe of þis world U.

173. T omits this line. *To*] For to U.

174. *day—dom*] dom day T. *þer*] whanne þe T; whan U.

175. *alle*] T omits. *and acountes*] acountes to TU.

Obs. U omits to end of *Passus*, leaving a small blank space.

176. *lyf*] life here T.

and your deeds
are rehearsed;
though you had a
sackful of
provincial letters,

I will give little
for your pardon
unless Do-well
help you!

God give us grace
to work such
works, that Do-
well at doomsday
will say we did
God's will.

What þou ddest day bi day · þe Doom þe wol rehersen ;
¶ A powhe ful of pardoun þer · with Prouincials lettres,
þauh þou be founden in Fraternite · a-mong þe foure
Ordres, 179

And habbe Indulgence I-doubled · bote Dowel þe helpe,
I nolde zeue for þi pardoun · one pye hele !

Forþi I counseile alle cristene · to crie crist merci,
And Marie his Moder · to beo mene bi-twene,

þat God ʒiue vs grace · er we gon hennes, 184
Such werkes to worche · while þat we ben here,
þat aftur vr deþ day · Dowel reherce,
þat atte day of dom · we duden as he us hiʒte.

[*Explicit hic visio willelmi de Petro de Plouzman.*
Eciam Incipit Vita de do-wel, do-bet, & do-
best, secundum wyt & resoun.]

177. *day—day*] day T (*by mistake*).
þe *wol*] wile T.
178. *powhe ful*] pokeful T. *with*
ne þe T.
179. *in*] in þe T.
180. *I doubled*] double-fold T.
181. *nolde*] ne wolde T. *pardoun*

- patent T.
182. *to—crist*] criʒe god T.
185. *while þat*] whiles T.
187. *atte*] at þe T. *us*] T omits.
[*Explicit, &c.*] From T; so also
UH₂D; see Critical Notes and Preface.

PASSUS IX.

Incipit hic Dowel, Dobet, and Dobest.

- ¶ [þ]us I-Robed in Russet · Romed I a-boute
 Al a somer sesoun · For to seche Dowel,
 And [fraynide] ful ofte · of [folk] þat I mette
 [3if any wiȝt wiste · where do-wel was at Inne, 4
 And what man he miȝte be · of many man I askide].
 Was neuer wiht as I wente · þat me wisse couþe
 Wher þis ladde loggede · Lasse ne more ;
 ¶ Til hit fel on a Friday · twei Freres I mette, 8
 Maistres of þe Menours · Men of grete wittes.
 Ich heilede hem hendeli · as Ich hedde I-learned,
 And preiede hem, *par* Charite · er þei [passede furre,]
 "3if þei [knewen any] Cuntre · or Coostes a-boute 12
 Wher þat Dowel dwelleþ · do me to wisse."
 ¶ "Mari," quod [þe] Menour · "A-mong vs he dwelleþ, "With us, at
 times," said one.

Incipit hic, &c. *This is the only title that occurs in V. The large initial þ is omitted by mistake, and a blank space left for it.*

Obs. H₂ is collated with the rest to the end of the volume.

1. *Romed I*] I rombide T; y romyd al U; I rome H₂.

3. [*fraynide* TH₂; y frayned U] askede V; see l. 5. [*folk* TUH₂] Men V; see l. 5.

4, 5. *From* T; also in UH₂; V omits.

5. *he*] it U. *askide*] frayned U.

6. *wente*] wene TUH₂.

7. *loggede*] lengide TH₂; lengith U.

Lasse ne more] þe lesse ne þe more TH₂.

8. *fel*] befel T; byfel U; befil H₂.

9. *wittes*] wyt T; witte UH₂.

10. *heilede*] hailside TU; halside H₂.

11. *par*] for U. [*passede furre*] furre passede V; passide ferþere TUH₂.

12. [*knewen any* T] knewe ony U; knewen ony H₂; V has *knewe, omitting any.*

13. *dwelleþ*] dwellide TH₂.

14. V has a Menour; TH₂ þe maistris; U þese maistres; cf. ll. 22,

24. *Among*] at hom wiþ U; see l. 20.

And euer haþ, as Ich hope · and euer schal her-after."

"Nay," 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 wagging
of the boat will
make him
stumble, though
he is safe.

Yet if he neglects
the helm, he will
be upset by his
own fault.

[fol. 400 b. col. 1.]

Even so on earth.

¶ " *Contra*," quod I as a Clerk · and comsede to dis-
puite, 16
["*Sepe* in die cadit iustus ;]

Seue siþes a day, seiþ þe Bok · sungeþ þe rihtful mon ;
And hose sungeþ," I seide · " certes, as me þinkeþ,
þat Dowel and do vuele · mowe not dwelle togedere.

Ergo, he nis not alwey · [at hom] among ow Freres, 20
He is or while elles-wher · to wisse þe peple."

¶ " I schal seie þe, my sone " · seide þe Frere þenne,
" Hou seuen siþes þe sadde mon · sungeþ in a day ;
Bi [a forebisene]," seide þe frere · " I schal þe feire
schewe. 24

¶ Let bringe a Mon In A bot · A-midde a Brod water,
And þe wint *and* þe watur · *and* þe waggyng of þe Bot
Makeþ þe Mon Mony tyme · to stomble and to falle ;
(For stonde he neuere so stif · he stumbeþ in þe wag-
gyng) ; 28

And ȝit he is saaf and sound · and so him bi-houeþ ;
For ȝif he ne rise þe raþer · and rauhte to þe steorne,
þe wynt wolde *with* þe water · þe Bot ouer-þrowe ;
þer weore þe Monnes lyf I-lost · þorw [lachesse] of
himselue. 32

Riht þus hit fareþ," quod þe Frere · " bi folk her on
eorþe ;

15. *as*] TH₂ omit.

16. V omits the Latin quotation ;
TUH₂ give it.

17. *a day*] on þe day U ; TH₂ omit.
sungeþ] falliþ TUH₂. *mon*] TUH₂
omit.

18. *I seide*] I seiþe TH₂ ; he seiþ U.
as] TUH₂ omit.

19. *þat*] TH₂ omit.

20. [*at hom*] a tom V ; U
omits ; see l. 14.

21. *or while*] *oper* while TH₂ ; som
tyme U.

22. *sone*] sawe U. *seide*] seiþ U.

23. How seuen sithes on þe day ·
þe sadde man synnes U.

24. [*a forebisene* TUH₂] ensaumple
V. *seide*] quod TUH₂.

25. *a Brod*] the brode H₂

26. *And þe wint*] þe wynd TUH₂.
waggyng—Bot] wawas eke H₂.

27. *þe—tyme*] many tyme þe man
U. *to—falle*] to falle & to stande
TUH₂.

29. *and sound*] U omits.

30. *rise*] arise TUH₂. *and—
steorne*] & ariȝt sterede TH₂ ; and
raughte þe stere U.

31. *ouerþrowe*] ouertorne H₂.

32. *þorw*] for TUH₂. [*lachesse*
TUH₂] sleuþe V.

33. *hit*] TH₂ omit.

- ¶ þe watur is liknet to þe world · þat wonieþ and waxeþ ;
þe goodes in þis world · ben lyk þis grete wawes,
Riht as wyndes and watres · waleweþ aboute. 36
- ¶ þe Bot is liknet to þe Bodi · þat Brutel is of kuynde ;
And þorw þe fend and his Flesch · and þe False world
Sungeþ þe sadde Mon · seuen sipes in þe day. 39
- ¶ But dedly sunne doþ he not · for Dowel him helpeþ,
þat is charite þe Champion · cheef help aȝeyn sunne ;
For he strengþeþ þe to stonde · he stureþ þi soule,
þat þau; þi bodi Bouwe · as a Bot in þe Water,
Euer is þi soule saaf · Bote ȝif þi-self wolle. 44
- ¶ Folewe þi Flessches wil · and þe fendes aftur,
And do dedlich sunne · and drenche þi-seluen,
God wol soffre þe dye so · for [þi-self hast þe maistrie].”
- ¶ “I haue no kynde knowyng,” quod I · “to conceyue
þi wordes, 48
- But ȝif I may liuen and loken · I schal go lerne betere.
I beo-take ȝou to crist · þat on [þe] Crois dizede.”
And þei seiden þe same · “God saue þe from mischaunce,
And ȝiue þe grace vppon grounde · In good lyf to ende.”
- B**us I wente wyden wher · Dowel to seche ; 53
And as I wente bi a wode · walkyng myn one,
Blisse of þe Briddes · made me to Abyde,

34. *liknet*] lyk U. *wonieþ*] waniþ T; wanyeth UH₂. Also, U reads wax-eth and wanyeth.

35. *in þis world*] of þis ground TUIH₂. *ben—grete*] arn lyk to þe U.

36. *Riht*] That H₂T; And U. *waleweþ*] wawen TH₂; wawes U.

37. *liknet*] like TU; liken H₂. *Brutel*] britel TUH₂.

38. *And*] That H₂TU. *his*] þe TUIH₂.

39. *sipes*] tymes TH₂. *in*] on U.

41. *þat*] And þat TH₂. *is*] H₂ om. *aȝeyn sunne*] of alle U.

42. *Aȝeyn synne* for to synne · he stireth þe soule U (*corruptly*). *he stureþ*] & steriþ TH₂.

43. *a Bot*] bot doþ TH₂; a boot doþ U.

44. *Euer*] Ay TUIH₂. *ȝif*] þou TH₂;

U *omits. wolle*] wilt TH₂; wolt U.

45. *fendes*] feend U; fende H₂.

46. *þi-seluen*] þi soule U.

47. *dye so*] to deiȝe so TH₂; to dey U. *þi-self—maistrie*] so in TH₂; þou hast þe maistry U; þou art þin owne Mayster V.

48. *quod I*] U *omits.*

50. *beotake—to*] bekenne þe TUIH₂. [þe TUIH₂] V *omits.*

51. *God*] TUIH₂ *omit.*

52. *vppon grounde*] on þis erþe TUH₂.

53. *wyden wher*] wyde where TH₂; wide whare U.

54. *And*] T *omits. myn one*] me alone U.

55. *to*] TUH₂ *omit.*

The waves are
this world's
fluctuating riches.

The boat is the
frail body.

Yet the just man
doth no *deadly*
sin, and is safe.

If thou do *deadly*
sin, thou art
justly drowned.”

“I can't follow
that,” said I; “so
farewell.”

Again I wandered
wide, seeking
Do-well, and
came to a grove,

and listened to
the sweet birds'
lays.

And vnder A Lynde, vppon A launde · leonede I a
stounde, 56

For to leorne þe layes · þat louely foules maden.

Blisse of þe Briddes · Brouzten me a slepe ;

þe Meruiloſte Meetynge · Mette I me þenne

þat euere dremede driht · In drecchyngē, I wene. 60

Then I slept
again, and had a
wondrous dream.

One like myself
came, and called
me by name,

¶ A Muche Mon, me þouhte · lyk to my-seluen,

Com and clepede me · be my kuynde nome.

who said, he was
Thought.

¶ “What art þou,” quod I · “þat my nome knowest?”

“þat þow wost wel,” quod he · “and no [wizt] betere.”

“Wot I,” quod I, “ho art þou?” · [“thought,” seide he]

þenne, 65

“I haue suwed þe þis seuen ȝer · seȝe [þou] me no raþere?”

“Thought,” said
I, “tell me where
is Do-well.”

¶ “Art þou þouzt?” quod I þo · “const þou me telle,

Wher þat dowel dwelleþ · do me to wisse?” 68

¶ “Dowel,” quod he, “and Dobet · and Dobest þe

þridde

Beoþ þreo faire vertues · and beoþ not fer to fynde.

“Whoever is
meek, mild, and
true,” said he,

H[o] is Meke of his Mouþ · Mylde of his speche,
Trewē of his tonge · and of his two hondes, 72

And bi his labur or bi his lond · his lyflode wynneþ,

And trusti of his taylende · takeþ bote his owne,

56. *leonede I*] lenide I me TH₂; y
lened me U.

57. *For to leorne*] To lerne TH₂; y
To lithen U. *þat*] þe U. *foules*]
briddis TUH₂.

58. *þe*] þise T. *a slepe*] on slepe
UH₂.

59. *I*] TUH₂ omit.

60. *þat euere dright in doute* ·
drempte, as I wene U. *In drecchyngē*]
in doute as TH₂.

61. *Muche*] muchel TH₂; mykil U.

62. *clepede*] callide TUH₂. *kuynde*]
kynde T; righte UH₂.

63. *I*] I þo TH₂.

64. *þow wost*] wost þou U; thou H₂
(*by mistake*). [wizt TUH₂] bodi V.

65. *Here V is corrupt, having*
þhouzte I me seide I þenne; T reads,

þouzt, I-seide he þanne; H₂ has, thouzt,
seyde he than; *the reading given is*
from U; see note.

66. *suwed*] swyed U. *þis*] TH₂
om. seȝe] seȝe þou TH₂; seȝe þou U;
V omits þou.

67. *quod I þo*] þo quod I TH₂; þo,
quod he U (*wrongly*). *const þou*] þou
coupeþ TH₂; coudest þou U.

68. *Wher þat*] Where TUH₂. *do*]
& do TH₂.

70. *fer*] for TH₂ (*wrongly*).

71. *Hō*] V has He, *by mistake*;
Who-so TUH₂.

72. *Trewē*] Treuthe H₂ (*corruptly*).

73. *And—lond*] And þoruȝ his
labour or his lond TH₂; And þurw
þe labour of his handes U.

74. U omits. *And*] TH₂ omit.

- And is not dronkeleuh ne deynous · Dowel him foleweþ. ^{“him Do-well follows.}
- D**Obet doþ þus · bote he doþ muche more ; 76
 He is as lough as a lomb · louelich of speche ;
 While he haþ ouzt of his owne · he helpeþ þer need is,
 þe Bagges and þe Bi-gurdeles · he haþ broken hem alle
 þat þe Auerous hedde · or eny of his heires ; 80
 And wiþ Mammonas moneye · haþ maked him frendes,
 And is Ronnen in-to Religiun · And haþ Rendret þe
 Bible,
 And precheþ þe peple · seint poules wordes,
Libenter sufferte. ^{and preaches from the text, 2 Cor. xi. 19.}
- ¶ ‘ 3e wyse, soffreþ þe vn-wyse ’ · wiþ ow for to libbe,
 And with glad wille doþ hem good · for so god him-
 self hiȝte. 85
- D**obest is a-boue boþe · And Bereþ A Bussehopes cros,
 Is hoket atte ende · to holden [hem] in good lyf. ^{Do-best is above both, and bears a bishop's crossier.}
 A pyk is in þe [potent] · to punge a-doun þe wikkede,
 þat wayten eny wikkednesse · Dowel to teone. 89
 And as Dowel and Dobet · duden hem to vnderstonde,
 þei han I-Coroune A kyng · to kepen hem Alle, ^{Do-well and Do-bet have crowned a king,}
- þ**At ȝif Dowel or Dobet · dude aȝeyn Dobest, 92
 [And were vnboxum at his biddinge · and bold to
 don ille],

75. *is not*] nouzt TH₂. *deynous—folereþ*] deignous of speche U (see l. 77), omitting l. 76, and part of l. 77.

76. U omits. *doþ þus*] þus doþ TH₂.

78. *ouzt*] U omits. *helpeþ þer*] delith þer moste U.

79. *Bigurdeles*] bygirdles U; breigerdlis T; breigu[r]delis H₂. *broken hem*] so in TUH₂; V has hem broken, which spoils the line.

80. þat þe Erl Auerous · hadde, or his eires TUH₂.

81. *haþ maked*] he haþ mad TH₂; haþ mad U.

82. *into*] to TH₂.

83. *sufferte*] so in TH₂; U omits this quotation; V is indistinct.

84. *ȝe*] The TH₂.

85. *glad*] good U. *god—hiȝte*] our lord highte U; god bit hym TH₂.

86. *boþe*] hem boþe TUH₂.

87. *atte*] at þat on TH₂; at þe ton U. [*hem* U] him V; men TH₂.

88. *in—potent*] in þat potent TH₂ (but H₂ omits in); in þe potente U; V has in þe ende, copied by mistake from l. 87. *punge*] pynehe U.

89. *wayten*] haunteþ U.

90. *duden hem*] dede hem T; don hem H₂; doþ him U.

91. *A*] o T.

92. *þat*] And U. *or*] and TH₂.

93. *From* T; also in UH₂.

- þen schulde þe kyng comen · And casten hem in prison,
And puiten [hem] þer In penaunce · *with-outen* pite or
grace,
- with consent of Do-best." Bote ȝif Dobest beede for [hem] · a-byde þer for euer !
¶ þus Dowel and Dobet · And Dobest þe þridde 97
Crounede on to beo kyng · And bi heor counseil worche,
And Rule þe Reame · bi Red of hem Alle,
And oþerwyse elles not · bute as þei þreo assenten."
- I thanked him, and asked him where these three dwelt. ¶ I þonkede [þouȝt þo · þat] he me so tauȝte, 101
" But ȝit sauereþ not me þi siggyng · so me God helpe,
More kuynde knowyng · I coueyte to here,
Hou Dowel and Dobet · and dobest beþ on eorþe." 104
- "Only Wit can tell thee," said he. ¶ " But wit con wisse þe," quod þouȝt · " wher þeos þre
dwelleþ,
Elles not no Mon · þat nou is alyue."
- So Thought and I went on till we met Wit. ¶ þus þouȝt and I also · þroly we eoden
Disputyng on Dowel · day aftur oþer, 108
And er we weoren war · *with* Wit conne we meeten.
¶ He was long and lene · to loken on ful symple,
[Was no pride on his apparail · ne no pouert noþer],
Sad of his semblaunt · and of softe speche. 112
- I asked Thought I durste meue no mateere · to make him to Iangle,

94. *þen*] þat þanne TH₂. *schulde*—*kyng*] þe kyng schulde U.

95. *puiten*] putten TUH₂. [*hem* TUH₂] him V. *þer*—*penaunce*] in prisone U.

96. *Bote ȝif*] But TH₂; & but ȝif U. *beede*] bede TU; *bidde* H₂. [*hem* TUH₂.]

98. *heor*] his TUH₂; him V.

99. *bi Red*] be red T; be rede H₂; for reed U.

100. *oþerwyse elles*] oþere wise & ellis TUH₂. *þei*] þese U. *assenten*] assentide T.

101. [*þouȝt*—*þat*] *so in* TH₂; þouȝte so · þat U (*where so is an error for þo*); V *has* him feire · þo.

102. *not me*] me nouȝt TH₂; me not U.

103. *here*] lere TH₂; lerne U.

104. How do-wel, do-bet, & do-best · don on þis erþe TH₂; How do-wel and do-bet · don on þis erþe U.

105. *quod*] U omits (*by mistake*). *þeos*] þo TUH₂.

106. *not*] wot T; woot UH₂.

107. *þouȝt* & I þus · þre dayes we ȝeden TUH₂. *eoden*] V *really has* eod·m, *by mere mistake*.

109. *weoren war*] ȝwar were T; I-war were H₂. *with*] U om. *conne*] gonne TH₂; gunne U.

110. *to*—*simple*] lyk to non oþer TUH₂.

111. *From* T; *also in* H₂; VU omitt.

112. *softe*] a softe TH₂; a sad U.

113. *durste*] ne durste TH₂.

Bote as [I bad þouȝt] þo · to beo mene bi-twene, [fol. 100*b* col. 2.]
to ask him a
question for me,
 To putte forþ sum purpos · to preuen his wittes.
 ¶ Þenne þouȝt þat tyme · seide þese wordes, 116 and he asked him
where Do-well,
Do bet, and Do-
best dwelt.
 “Wher Dowel and Dobet · and Dobest beoþ in loude,
 Oure wille wolde I-witen · ȝif wit couþe [hym] techen.”

114. But as I bad þouȝt þo · be mene
betwene TH₂U; but U has to be me
betwene; V has þouȝt bad, omitting I.

115. to preuen] & prouen T.

116. þouȝt] H₂am. þat] in þat TUH₂.

117. Wher] Where þat TUII₂.

118. Oure wille] Here is wil TUH₂.
[hym TH₂U] V omits.

PASSUS X.

[*Passus primus de dowel, &c.*]

“Do-well dwells,”
said Wit, “in a
castle made by
Kind of four
things,

earth, air, wind,
and water.

Within the castle
Kind has enclosed
the lady *Anima*,

whom ‘the prince
of this world’
hates.

Do-well, Do-bet,
and Do-best are
her appointed
keepers.

Sire Dowel dwelleþ,” quod wit · “not a day hennes,
In A Castel, of kuynde I-mad · of foure kunne
þinges,

Of Erþe and Eir hit is mad · I-medelet to-gedere,
Wiþ wynt and wiþ watur · ful wittiliche I-Meint. 4
Cuynde haþ Closet þer-In · Craftiliche wiþ alle,

A loueli lemmon · lyk [to] him-self,
Anima heo hette ; · To hire haþ Envye

A proud prikere of Fraunce · *Princeps huius mundi*, 8
And wolde wyznen hire a-wei · with wiles 3if he mihti.
Bote kuynde knoweþ hit wel · and kepeþ hire þe betere,

And haþ I-don hire to Sire [Dowel · duke of þese
marches.

Dobet is hire damysele · sire] Doweles douzter, 12
And serueþ þat ladi lelly · boþe late and raþe.

Passus, &c.] so named in TUH₂.

OBS. Throughout this Passus the readings of H₂ agree with those of T, except where specially given.

1. *dwelleþ*] U omits.

2. *of—Imad*] þat kynde made TU.
foure kunne] foure kenis T; foure skynnes H₂.

3. *Eir*] of eyr UH₂.

4. *ful—Imeint*] witzliche enioynede T; wittily enioyned U.

6. *A—lemmon*] A lemman þat he

louiþ TU. [to] in TUH₂; V omits.

7. U resembles V; TH₂ are corrupt;
Anima · he haþ to hire enuye T;
Anima he hath to hem enuye H₂.

8. *Princeps*] sire princeps H₂.

10. *hit*] þis U; hire T.

11. 12. V omits the words within brackets by mistake, owing to the repetition of sire; they are supplied from U; l. 11 is alike in TH₂, but in l. 12 TH₂ have *sistir* instead of *douzter*.

13. *þat*] þis TU.

þus Dowel and Dobet · and Dobest þe þridde

Beoþ Maystres of þis Manere · þat Mayden to kepen.

¶ But þe Cunstable of þe Castel · þat kepeþ hem alle, 16

Is a wys kniht wiþ alle · Sire Inwit he hette,

And haþ fyue feire sones · bi his furste wyf;

¶ Sire seowel and seywel · And herewel þe [h]ende,

Sire worehe-wel-with-pin-hond · A wiht mon of strengþe,

And sire Godfrei Gowel · grete lordes alle. 21

¶ Þese sixe ben I-set · to saue þe Castel;

To kepe þis wommon · þis wyse men ben Charget,

Til þat kuynde come or sende · And kepe hire him-

seluen." 24

¶ "What calle ze þe Castel," quod I · "þat kuynde haþ

I-maket,

And what eumes þing is kuynde · eon ze me telle?"

¶ "Kuynde," quað he, "is C[r]eatour · of alle kurne

[beestes],

Fader and Foormere · þe furste of alle þing; 28

þat is þe grete God · þat bigynnyng hedde neuere,

þe lord of lyf and of liht · of [lisse] and of peyne.

Angeles and alle þing · [arn] at his wille,

Bote Mon is him Most lyk · of Marke and of schap;

For wiþ word þat he warp · woxen forþ Beestes, 33

And alle þing at his wille · was wrouzt wiþ a speche,

Dicit et facta sunt;

The constable of the castle is Inwit [Conscience],

whose sons are See-well, Say-well, Hear-well, Work-well, and Go-well."

"What is the castle's name?" said I, "and who is Kind?"

"Kind is the great Creator, who made all things;

man being most like Himself.

Ps. cxlviii. 5, (Vulg.)

15. þis] þe U. þat] þis T; þe U.

17. Inwit] þouzt T (*wrongly*).

18. And] He U.

19. and] sire U (*twice*). hende] so in TUH₂; V *has* ende.

20. A] and UT (*wrongly*); a H₂.

22. siwe] vij U (*owing to* and in l. 20).

23. þis wyse] wise U.

24. Til þat] Til TU. And] to T.

25. þe] þat T; þis U; þe H₂. haþ] so in TUH₂; V *really has* haþ þus, but þus is best omitted.

26. T omits; U *has*, Of what kynne thinge · eunne ze me telle; H₂ *agrees*

with V.

27. Creatour] creatours U. kurne beestes] kenis bestis T; kyune bestis U; V *has* best, but see l. 33.

28. þe] U omits. alle] H₂ omits.

29. þat] And þat TU. is þe] he is U. bigynnyng] gynnyng TU.

30. liht] lip T. [lisse TH₂] Blisse VU. peyne] pyne U.

31. [arn TUH₂] ben V.

33. wiþ] þoruþ TU.

34. þing] TUH₂ om. dicit—sunt] Faciamus hominem ad ymaginem et similitudinem nostram U; see l. 41.

Saue Mon þat he Made · Ymage to him-seluen,
 3af him goost of his Godhede · and grauntede him Blisse,
 Lyf þat euer schal lasten · and al his lynage aftur. 37

The castle is
 called *Caro*.

¶ þat is þe castel þat kuynde made · *Caro* hit hette,
 And is as muche to mene · As Mon wiþ a soule,
 þat he wrouhte with Werk · and wiþ word boþe ; 40

Gen. i. 26.

þ Orw miht of his Maieste · Mon was I-maket,
 [*Faciamus hominem ad ymaginem et similitudi-*
nem nostram.]

Inwit and alle wittes · ben closet þer-Inne,
 For loue of þat ladi · þat lyf is I-nempnet ;

The lady is Life,
 or *Anima*, and
 dwells in man's
 heart ;

þat is *Anima* þat ouer al · in þe Bodi wandureþ, 44
 But in þe herte is hire hom · hiȝest of alle ;
 Heo is lyf and ledere · and a lemmon of heuene.

Inwit is þe help · þat *Anima* desyreþ ;
 After þe grace of God · þe gretteste is Inwit. 48

In-wit is in his
 head, and rules
Caro and *Anima*.

¶ Inwit in þe hed is · and helpeþ þe soule,
 For þorw his connyng he [kepeþ] · *Caro et Anima*
 In Rule and in Reson · bote Recheles hit make.

¶ He eggeþ þe [eiȝe-siht · and herynge] to goode, 52
 Of good speche and of cunnyng · he is þe biginnere,
 In Monnes Brayn he is most · and mihtiest to knowe,
 þer he is Bremest · But ȝif blod hit make.

He is most in the
 brain, and

37. *euer*] ay TU. *al*] U *om*.
 38. *hette*] hatte TU ; hattith H₂.
 39. *And is*] Is U ; TH₂ *omit. to*] forto H₂. *As*] þat T. *a*] his T ; þe U.
 40. U *omits. werk*] werkis T.
word] wordis T.
 41. *his*] þe TU. *Mon*] whan (!) U. *Faciamus, &c.*] From U above, at l. 34 ; TH₂ *insert it here, but omit et similitudinem*.
 42. *ben closet*] enclosid ben T ; bien I-closid H₂.
 44. *in*] U *omits*.
 46. *and a*] and U ; a T.
 47. *help*] halle T.
 48. *þe—Inwit*] Inwyt is þe grettet TU.
 49. *and helpeþ*] & an help to T ;

- an help to UH₂.
 50. *he kepeþ*] is kept TU ; hence the reading of V, viz. he clepeþ, is a mere mistake for he kepeþ ; see l. 16.
 52. The readings are,
 He eggeþ þe iþe siht · and Bringeþ to goode V ;
 He (It H₂) eggib eiȝe-siht · & herynge to gode TH₂ ;
 He eggide eye to sighte · and herynge to gode U.
In V, iþe 'is probably written for iye or eie.
 53. *Of*] Ofte H₂. *good—cunnyng*] speche & of goyng U.
 55. *he is*] is his bour TU. ȝif] hoot U.

For whomme Blod is Bremore þen Brayn · þen is Inwit
I-bounde, 56 contends against
the passions.

And eke wantoun and wylde · withouten eny Resoun.

[N] 3onge Fautes and Fooles · with hem Fayleþ Inwit, Children, idiots,
And eke in [sottes] þou miht seo · þat sitteþ atte Ale; and sots have but
þei heldeþ Ale in heore hed · til Inwit beo a-dreynt, 60 little In-wit.

And [ben] Brayn-wode as Beestes · so heore Blod waxeþ.

¶ þenne haþ þe Pouke pouwer · Sire *Princeps huius*
mundi, Over sots the
devil has power,

Ouer suche Maner Men · Miht in heore soules.

Bote In Fautes ne in Fooles · þe Fend haþ no miht but not over
For no werk þat þei worchen · wikked or elles; 65 children and
idiots,

Bote þe Fadres and þe Frendes · For Fau[n]tes schul be
Blamet whose guardians
are responsible for
them,

Bote þei witen hem from wantounesse · whil þat þei ben
3onge.

¶ And 3if þat þei ben pore or Catelles · to kepen hem
from ille, 68

þenne is holy chirche a-signet · to helpen hem and sauē or else the Church
From Folyes, and Fynden hem · til þat þei ben protects them.
wysore.

¶ Bote vohe [wiʒt] in þis world · þat haþ wys vnder-
standinge, Each man who is
sane has charge
over himself, and
is responsible.

Is Cheef souereyn [of] him-self · his soule for to 3eme,

56. *Bremore þen*] brent in U.
Inwit] þe wit U.

58. *3onge*] U om. *with*] in U.

59. [sottes] UTH₂; V has *wrecches*.
atte ale] at þe nale TU; at þe ale
H₂.

60. *heldeþ*] helde T; heeld U; holde
H₂. *adreynt*] drenchit TU.

61. [ben] So in TU; bien H₂; V
omits. *Braynwode*] brayned U.

62. *princeps—mundi*] omitted in
U; see note.

63. *men*] of men T. *in*] is in U.

64. *ne in*] and U. *Fend*] deuil T.
miht] wit U.

65. *no*] to U (*wrongly*).

66. *Faderes*] fadir TU. *Fautes*
TU] V has *Fautes*.

67. *Bote*] But 3if T. *witen*] wone
U. *3onge*] 3ouþe T (*sic*); 3onge H₂.

68. *And 3if*] And H₂; ac if U. *þat*]
TU om. *to*] and U.

69. *asignet*] owynge T; awynge U.

70. *Fynden*] fende H₂. *þat—*
wysore] þei ben wise T. U *reads*,
And for to fynde hem forþ · til þei ben
wisere.

71. *Bote*] And TU. [wiʒt T; wight
U] mon V. *þis*] þe U. *haþ*] H₂ omits
by mistake.

72. [of H₂] ouer TU; V omits. *for*
to] to TU.

And Chenesschen him from charge · whon he childhode
passeþ, 73

Saue him-self from sunne · for so him bi-houepþ;
For worche he wel oþer wrong · þe wit is his oune.

[fol. 401 a. col. 1.]
Do-well destroys
vices, and saves
the soul.

Dene is Dowel a Duyk · þat distruieþ vices, 76
And saueþ þe soule · þat sunne haþ no miht

To Route ne to Reste · ne to Rooten in þe herte;
And þat is drede of God · for Dowel hit makeþ,

Hit is bigynnyng of goodnesse · God for to drede; 80
[Salamon it seide · for a soþ tale],

Prov. ix. 10.

Innecium sapiencie, timor domini.

For doute, Men doþ þe Bet; · drede is such a Mayster
þat he makeþ Men Meoke · and Mylde of heore speche,
And alle kunne scolers · In Scoles forte lerne; 84

Do-bet is to
beware of
punishment; see
Ps. xxii. 4 (Vulg.)

þenne is Dobet to beo war · for betyngē of 3erdes,
And þerof seiþ þe Sauter · þi-seluen þou miht reden,

Virga tua [et baculus tuus, ipsa me consolata sunt.]

[Ac 3if elene consciencie acorde · þat þi-selfe dost wel],
Wilne þou neuere in þis world · forte Dobetere; 88

For, *Intencio [indicat hominem].*

Act always by
advice of
Conscience.

¶ Bi Counsel of Conciencie · a-Cordynge *with* holy
churche,

Loke þou wisse þi wit · and þi werkes aftur;

For 3if þou comest a3ein Conciencie · þou Cumbrest þi-
seluen,

73. *cheuesschen*] cheuissþ TU. *scolers—lerne*] scole to lerne T; scole to lere U.
from] for any TU.

74. *Sauē*] To saue U. *bihouepþ*] behouid H₂.

75. *wit*] wyte U.

76. *þat*] and U.

77. U *omits*.

78. *To*] Ne U. *lo—þe*] roren in þin T.

79. *for*] TU *omit*.

80. And is þe begynnyngē · god for to doute U. *drede*] douten TU.

81. From T; also in UH₂. *timor*] est timor T.

83. *þat he*] And þat U.

84. *kunne*] kyune U; kynde T.

85. *Dobet—war*] do-bet to ben ywar T; do-bet ywar H₂; dowel to drede U. *3erdes*] þe 3arde TU.

86. *þerof*] þere U. *þiseluen*] þe salme TU. *The Latin is from* TU; V has only *virga tua*, &c.

87. From T; so also UH₂; V has a *corrupt line*, Bote Clene Conciencie a-Corde · Bote þi-self Dowel. *clene*] þi clene U.

88. *forte*] why for to UH₂. [*indicat hominem* TUH₂] V *indistinct*.

89. *Bi*] Wiþ U. *with*] of H₂; T *omits*.

And so witnessþ Godes Word · And holiwrit boþe ; 92

[*Qui agit contra conscientiam, edificat ad ichennam.*]

Bote 3if þow worche bi godus word · I warne þe for þe
beste,

What so men worden of þe · wrappe þe neuere ;

Catoun Counseileþ so · tak [kepe] of his teching,

Cum recte viuas, ne cures verba malorum ;

Cato (Dist. iii. 3)
advises us to
despise calunny.

¶ Bote suffre and sitte stille · And sech þou no furre,

And beo glad of þe grace · þat God haþ þe I-sent ; 97

For 3if þou cumse to Clymbe · and Coueyte herre,

þou miht leose þi louhnesse · for a luitel pruyde.

¶ I haue lerned hou lewede men · han lered heore
children, 100

Men say, the
stone men oft
tread on gathers
no moss ;

þat selden Moseþ þe Marbelston · þat men ofte treden ;

¶ And Riht so walkers · þat walken A-bouten

From Religion to Religion · Recheles ben þei euere.

And men þat Cumne mony Craftes · Clergie hit telleþ,

þruft or þeodam with hem · selden is I-seye ; 105

and he who is
Jack of all trades,
is master of none.

Qui circuit omne genus, [nullius est generis.]

Poul þe Apostel · In his pistel wrot

In ensauple of suche · Rennars a-boute,

And for wisdam Is writen · as witnessþ Clerkes, 108

Remember Paul's
advice,

92. T omits, but not H². holiwrit boþe] holi chirche aftir U. *The Latin quotation is from U ; TH₂ have only the first four words of it.*

93. for þe] þe T.

94. worden] seyn U.

95. so] T omits. [kepe UTH₂] hede V. Catoun conseileþ þe · to take kepe on þis þinge U.

96. And] U om. furre] ferþere TU.

97. þe Isent] I-sent þe T ; þe sent U.

98. herre] to ben heiere U ; hijere H₂.

100. lerned] herd TU. how] zou H₂. lered] lernid T.

101. þat selde men seþ þe marbil · þat men ofte dreden T ; (corrupt) ;

þat seelde men seen þe marbil mose · þat men ofte mouen U ;

That selde men seth the marbul · that ofte men tredith H₂.

102. walkers] be romberis T ; by renneres U. walken] rennen TU.

104—162. Omitted in H₂.

104. And] Ne T. mony] alle U. Clergie—telleþ] clergie techiþ euere T ; and clergie boþe U.

105. þeodam] þedom TU. hem] þo TU. selden is] is seldom U. [nullius—generis] in U ; &c. T ; V omits.

106. wrot] wrot it TU.

107. of—Rennars] of suche · schulde not renne T ; þat siche · schulde not renne U.

108. U omits. as—Clerkes] & witnessid in chirehes T. *The Latin is from U ; T has, In eadem vocacione qua vocati estis, state, &c. ; V omits.*

1 Cor. vii. 20.

[*In ea vocacione qua vocati estis, in eadem permanetis*].

Ȝif þou beo Mon I-Mariet · Monk, oþur chanoun,
Hold þe stable and studefast · And strengþe þi-seluen
To beo blesset for þi beryng · Ȝe, Beggere þauh þou
weore !

Murmur not
against God, but
be content.

¶ Loke þou grucche - not on god · þauȝ he þe ȝeue
luytel,

Beo payed wiþ þi porcion · porore or Ricchore. 113
þus in drede lyþ Dowel · And Dobet to soffren,
For þorw soffraunce seo þou miht · hou souereyn[es]
Ariseþ ;

Luke xiv. 11.

Qui se humiliat, [exaltabitur, &c.] ;

And so lerede vs luc · þat lyȝede neuere. 116
And þus of drede and his dede · Dobest aryseþ,
Whuch is Flour and Fruit · I-fostred of Boþe.

As the sweet red
rose grows on a
rough briar,

¶ Riht as þe Rose · þat Red is and swote,
Out of a Ragged Roote · and of Rouwe Breres 120
Springeþ and spredeþ · þat spicers desyreþ.

or wheat grows
from a weed, so
Do-well, Do-bet,
and Do-best

¶ Or as whete out of a weod · waxeþ vppon eorþe,
So Dobest out of Dowel · and Dobet doþ springe 123
A-Mong men of þis [molde] · þat Meke ben, or
kuynde ;

spring out of the
lowly.

For loue of heore louhnesse · vr lord ȝiueþ hem grace
Such werkes to worche · þat he is *with* apayet.

110. *þiscluen*] þi soule U.
111. *ȝe—þou*] þe biggere þeiȝ þou
T ; ȝif þou a beggere U.
112. *ȝeue*] gyue þe T.
113. *porore—ricchore*] pore oþer
riche T ; be it pore or riche U.
114. *And*] T omits.
115. *þorw*] þus þurw U. *souereyn*
V] soueraynes TU. U *has a blank*
space for the Latin ; exaltabitur, &c.,
is from T.
116. U *omits this line, and T inserts*
it before the quotation. lerede] lerieþ
T.
117. *his*] here T ; of our U.

118. *Flour—Fruit*] þe flour & þe
fruyt TU. *of*] on U.
119—121. *Wrongly made into two*
lines in TU. þe Rose] a Rose TU.
þat—and] T omits.
120. *of—Breves*] as a rowhe brere
U ; a rouȝ brere T.
121. *Springeþ*] þat springeþ U.
122. *a*] TU omit. *eypon*] out of þe
TU.
123. TU *transpose* Dowel *and*
Dobet. *doþ*] gynneþ TU.
124. [*molde* TU] World V. *or*] &
TU.
126. *þat*] as T.

Furst and foreward · to folk þat ben I-weddet,
 And libbeþ as heore lawe wole · hit likeþ God
 almihti ; 128

They that keep
wedlock please
God.

For þorw wedlac þe world stont · hose wol hit I-knowe.
 þei ben Ricchest in Reame · and þe Rote of dowel ;
 For of heore kuynde þei come · þat confessours beþ
 nempned,

Of such come
confessors,
martyrs, monks,
&c.

Boþe Maydens and Martires · Monkes an Ancres, 132
 Kynges and Knihtes · and alle cunne Clerkes,
 Barouns and Burgeis · and Bonde Men of tounes.

¶ Fals folk and Feiples · þeoues and lyzers
 Ben Conseyuet in Curset tyme · as Caym was on Eue,
 After þat Adam and Eue · hedden eten of þe Appel 137
 Aþeyn þe heste of him · þat hem of nouzt made.

False folk are
conceived in an
ill hour, like Cain,

¶ An Angel in haste · þennes hem tornde
 In-to þis wrecchede world · to women and to libben
 [In tene & in trauaile · to here lyues ende] ; 141

who was
conceived just
after the Fall.

In þat Corsede Constellacion · þei knewen to-gedere,
 And Brouzten forþ [a barn] · þat mucche bale [wrouzte.]

¶ Caym men cleped him · In Cursed tyme engendret,
 And so seiþ þe sauter · seo hit whon þe likeþ, 145

Conceptit in dolore, [et peperit iniquitatem, &c.] Ps. vii. 15 (Vulg.).

And alle þat come of þat Caym · Crist hem hatede Aftur,
 And Mony Milions mo · of Men and of Wymmen

127. *Ferst—forward*] And formest
& ferst T; Formest and first U.

128. *lawe wole*] lawis wiln T. *hit*]
þat U.

129. *For*] þat T; And U. *hose*]
whoso TU.

130. *Ricchest—Reame*] þe riccheste
of reames TU.

131. *kuynde*] kynde T; kyn U.

132. *martires*] nonnes TU.

134. *tounes*] towne U.

135. *Fals*] Ac fals TU. *þeoues*] as
þeuis TU.

136. *on*] and U (*wrongly*).

137. *Eue*] she T. *hedden*] TU
omit. of] TU omit.

138. U omits.

139. *haste*] angir T. *þennes—
tornde*] hiȝte hym (hem U) to wende
TU.

141. *From* U; also in T. in
trauaile] trauaille T.

142. *þei*] þat þei U.

143. [*a barn* TU] Barnes V.
[*wrouzte* TU] wrouzten V; cf. *next
line*.

144. *men—him*] þei hym callide
TU.

145. *Part of the Latin is from T;*
U here inserts a wrong quotation,
Quare via, &c.; for which see Pass.
XI. l. 23.

146. *And*] TU omit. *hem hatede*]
hatide hem U; hatid T.

Seth's kindred
infer-married
with Cain's,

þat of Seth and his Suster · seþþen forþ coome ; 148
For þei Marieden to corsed Men · þat comen of Caymes
kuynde.

For alle þat comen of þat Caym · A-Cursed þei weren,
And alle þat couplede hem to þat kun · crist hem hatede
dedliche.

though God
warned Seth
against it.

Forþi he sende to [Seth] · And seide him bi an Angel,
To kepe his cun from Caymes · þat þei coupled not
to-gedere. 153

¶ And seþþen [Seth] and his suster sed · weren spoused
to Caymes,

A-þeyn Godes heste · Gurles þei geeten,

God was wroth
with them.

þat God was wroþ with heor werk · And suche wordes
seide, 156

Gen. vi. 7.

Penitet me [fecisse hominem];

And is þus muche to Mene · A-monges 3ou alle,

[fol. 401 a. col. 2.]

þat I madeke Mon · nou hit me for-pinkeþ ;

¶ And com to Noe Anon · And bad him not lettē

Wherefore He
baale Noah build
the ark,

Swiþe to schapen A schup · of schides and Bordes ; 160
Him-self and his sones þre · And seþþen heore wyues,
Bringen hem to þe Bot · And byden þer-Inne,

for the flood
should destroy
Cain's seed.

Til Fourti dawes ben folfuld · [þat] þe flod haue I-wassche
Clene away þe cursede blod · þat Caym haþ I-maket.

148. *þat*] And TU. *seþþen*] sitthe
þei U.

149. *to*] hem wiþ T ; hem wiþ þe
U. *þat—kuynde*] of caymes kyn TU.

150. *acursed—weren*] crist hatide
hem euere U ; see next line.

151. U *omits. to*] with T. *hem*] T
om. dedliche] euere T.

152. *he—Seth*] he sente hym to
seyñ T ; y sente hem to seye U. [*Seth*]
V has Sem by mistake ; see l. 148.

153. *cun*] kynrede TU. *Caymes*]
caym U. *þat*] T *omits. coupled*]
couple U.

154. [*Seth*] Seep U ; Sem VT ; see
ll. 148, 152. *sed*] TU *omit. to Caymes*]
wiþ caymes kynne U.

156. *þat*] And U. *werk*] werkis
TU. *suche—seide*] seide suche wordis

T ; seide þese wordis U. *The quotation*
is in TU ; V has only Penitet me,
&c. ; *occurring after l. 158.*

157. *And*] þat U. *þus*] as TU.
3ou] vs TU.

158. *madeke Mon*] man makide T ;
man made U. *nou*] sore U.

159. *Noe*] nowel U.

160. *schapen*] schapen him U.
schides] shidis T ; sides U.

161. *heore*] alle here U.

162. *Bringen hem*] Buskide T ;
Buskide hem U. *þe*] þat T. *And*
byden] to abide U.

OBS. *Here collation with H₂ recom-*
mences ; see note to l. 104.

163. *dawes*] dayes T ; U *omits.*
[*þat*] TH₂ *have þat, but omit þe.*
Iwassche] y-waschide U.

¶ 'Beestes þat now ben · mouwen [banne] þe tyme 165 "All the beasts
 þat euere þat Cursede Caym · Com vppon corþe ; must die for
 Alle schulen dye for his dedes · Bi Dounes and hulles, Cain's sin,
 Boþe Fisch and Foules · forþ wiþ oþer beestes, 168
 Out-taken Eihte soules · And of vche beest A Couple, save 8 souls, and
 þat in þe schyngledede schup · schullen ben I-saued ; of each kind a
 Elles schal al dye · and to helle weende.' couple."

þus þorw Cursede Caym · Com Care vppon alle ; 172 This was all
 For [Seth] and his suster children · spouseden eiþer seed married
 oþer, Cain's.

Aþeyn þe lawe of vr lord · lyzen to-gedere,
 And weoren Maried at Mischef · as Men doþ now heore
 children.

For summe as I seo nou · soþ for to tellen, 176
 For Couetise of Catel · vnkuyndeliche beoþ maried, Now, some marry
 And Careful Concepcion · comeþ of such weddyng, for money,

¶ Also bifel of þat folk · þat I beo-fore schewede.
 Hit is an vn-Comely Couple · be Cryst, as me þinkeþ,
 To ȝeuen a ȝong wenche · to an old feble Mon, 181 or a young wench
 Or to wedden an Old widewe · for weolþe of hire is wedded to an
 goodes, old feeble man.

þat neuer schal Child bere · bote hit beo in hire Armes.

¶ In Ielesye Ioyeles · and Ianglynge in Bedde 184

165. *mouwen*] shuln TU. [*banne*
 TUH₂] curse V.

166. *þat cursede*] curside T ; þe
 curside U. *vppon*] on þis T ; to þe U.

168. *Fisch*] fisshis TU. *forþ*] for
 H₂. *wiþ*] miþ T ; with H₂. *oþer*] þe U.

169. *Eihte*] þe eihte T ; þe souen U.
And] þat U (*wrongly*).

170. Put þat in þe same ship · þat
 shal ben ysaued T ;

þat in þe sengle schyppe · þat
 tyme schal be saued U.

171. *schal*] schulde U.

172. *þus—caym*] þoruȝ curside
 caym þus T.

173. *For*] And al for TU. [*Seth*]
 seeth U ; Sem VT ; see l. 148. *chil-*
dren] U om. *spouseden*] spousid here U.

174. *lyzen*] ley hem T ; leyen U.

175. *weoren maried*] mariede T.

176. U omits.

177. *For*] þat for U.

178. *And*] A TU.

179. *Also bifel*] As fel TU. *þat*] þe
 T ; þis U. *þat I*] as T.

180. *me þinkeþ*] I wene TU.

181. *mon*] TU omit ; retained in
 H₂.

182. Or wedde any wydewe · for
 any wele of godis TU.

183. *child bere*] bere child TU.
hire] TU omit.

184. V inserts and before Ioyeles,
 but it is best omitted, as it is in
 TUH₂. in Bedde] of bedde T ; abedde
 U.

Many, since the
pestilence, have
married ill,

Mony peire seþþen þe pestilence · han pliht hem to-
gedere ;

and have no
children but
strifes.

þe Fruit þat þei bringen forþ · ben mony foule wordes,
Han þei none children bote chestes · and choppes hem
bitwene. 187

Though they go
to Dunmow,
they never fetch
the flitch.

¶ þauz þei don hem to [donmowe · but þe deucl helpe]
To folewen aftur þe Flucchen · fecche þei hit neuere ;
Bote zif þei boþe ben forswore · [þat bacoun þei tyne].

Then wed not for
money, but marry
well, and God
bless you!

¶ Forþi I Counseile alle Cristene · coueite not ben I-
weddet

For Couetyse of Catel · ne of kun Riche ; 192
Bote Maydens and [Maydens · maccheþ ou ysamme,]
Widewers and widewes · [wercheþ rizt] also,
And þenne glade ze god · þat alle goodes sendeþ !

None but the
pure should live
together,

¶ For in vn-tyme treweli · bi-twene Mon and wommon
Schulde no Bed-bourde be · bote Boþe weore elene 197
Of lyf and eke in loue · and in lawe also.

and each man

þat deede derne · do no mon scholde,
As is vset, bi-twene · sengle and sengle ; 200

185. þe] þis T. *plih*] piʒt T.

186. *ben mony*] arn manye T ; arn
but U.

187. *chestes*] chidinge T ; cheste U.
hem bitwene] togidere T ; by-twene
U.

188. þeiz þei don hem to dunmowe ·
but zif þe deucl helpe T ;
þei hiden hem to donmowe ·
but þe deucl helpe U ;
þauz þei don hem to *done* · al
þat þei *moven* V ; *where*
done and mowen are corrupted from
donmowe.

189. *Flucchen*] flicche TU.

190. *Bote zif*] but U. [þat—*tyne*
TUH₂] and *Cursen þat tyme* V.

192. *ne—kun*] or of kynrede T ; or
for kynrede U.

193, 194. V is here apparently
corrupt ; see various readings below.

193. [*maydens—ysamme*] maidenis ·
macche ʒow ysamme T ; maydenis ·
marie ʒou to-gyderis H₂ ; maydenes ·

ʒou to-same take U ; V has vn-
Maydens · elene ow saue.

194. [*wercheþ rizt*] werchiþ rizt
T ; wurche ze U ; V has *worschupeþ* ;
H₂ ends the line with *werchith* the
same.

195. *And*] U om. þenne] T om.
goodes] good T.

196. *vn-tyme*] my tyme TU (also U
omits in). *mon—wommon*] men &
wommen T.

197. *Bed-bourde*] bedborde U.
Boþe weore] þei were boþe TU ; if
thei were bothe H₂.

198. *eke in*] of TU. *in*] of TU.

199. *deede derne*] derne dede U.
scholde] ne schulde T.

200—202. *Only two lines* in TUH₂,
thus :

As betwyn sengle & sengle ·
siþþe lawe haþ y-grauntid
þat iche man haue a make · in
maner of wedlak TH₂ (*where*
H₂ omits As) ;

Seþþen lawe haþ I-loket · þat vehe mon haue a make
In Mariage and Matrimoyne · I-Medlet to-gedere, 202

And worche þat *with* his wyf · *and with* no wommen
elles. should keep to
his own wife.

¶ þat oþer-gates ben I-geten · [for gadelynges ben holden,
þat ben false folke and false heires] · fyndlynges and
lyzers, Bastards are
commonly false,
liars, ungracious,
and wasters.

Vn-Gracios to gete loue · or eni good elles, 206

¶ Bote wandren as wolucs · and wasten 3if þei mouwen.

A-3eyn Dowel þei den vuele · and þe deuel plesen,

And aftur heore deþ day · schul dwelle wiþ þe schrewe,

Bute God 3iue hem Grace · heer to A-Mende. 210

¶ þenne is Dowel to dreden · and Dobet to suffren, Thus, Do-well is,
to fear God; Do-
bet, to suffer, and
Dobest, to be
lowly of heart.

And so comeþ Dobest aboute · And bringeþ a-down Modi,
And þat is wikkede wil · þat Mony [werke] schendeþ."

Ac bytwene sengle and sengle ·
siþþe lawe haþ y-graunted

þat every man haue a make · in
mariage of wedlok U.

203. *worche—with*] do þat werk
on T; wuche on U. *with no*] on no
T; no U.

204, 205. V *has only one line*, þat
oþergates ben I-geten · ben fyndlynges
and lyzers; *I give l. 204 as it stands*
in TUH₂; *for l. 205 we find*,

þat ben false folke · and false
heires also U.

And þat ben fals folke & fals

eires · also foundlynges &
folis TH₂.

OBS. *The vellum (better) portion of*
U ends here; the rest is on paper;
and begins at l. 48 of Passus XI.

207. But wandriþ & wastiþ · what
þat þei mowe T.

209. þe schrewe] þe same T; þat
same H₂.

210. Bute] But 3if T. hem] hym T.

212. modi] mody TH₂.

213. is] H₂ omits. [werke H₂T]
men V.

PASSUS XI.

[Passus secundus de dowel, &c.]

Then had Wit a
wife named
Study,

HEnne hedde wit A wyf · was hoten dam Studie,
þat [lene was of lich] · and of lough chere.

who sternly said
to him,
"Thou art wise
to teach fools!"

Heo was wonderliche wroþ · þat wit me þus tauhte,
And al starinde Dam Studie · steorneliche seide, 4

¶ "Wel artou witti," quod heo · "wisdom to telle
To Fayturs or to Fooles · þat Frentik ben of wittes!"
And Blamede him for his Beere · And Bad him beo stille
Wip suche wyse wordes · to wisse eny fooles. 8

Cast not pearls
before swine
(Mat. vii. 6).

¶ And seide, "*Noli mittere* · Margeri perles
Among hogges þat han · hawes at heore wille ;
þei don hot drauele þeron · draf weore hem leuere
þen al þe presciouse Peerles · þat in paradys waxen. 12

I speak of those
that prefer
riches to wisdom.

¶ I sigge hit bi þulke," quod heo · "þat bi heore werkes
schewen

þat hem weore leuere loud · and lordschupe on eorþe,
Richesse, Rentes · or Reste at heore wille
þen Al þe soþ sawes · þat Salamon seide euere. 16

Passus, &c.] so in TH₂.

OBS. The readings of H₂ are the same
as those of T, except when specially
given as different.

1. was hoten] þat hatte T.
2. [lene—lich] so in TH₂; V has
euer was I-liche. lough] loþly T.
3. me þus] so me H₂; so T.
4. And sterneliche staringe · dame
studie seide T.
5. artou witti] art þou wys, wyt T.
wisdome] any wisdomis T.

6. Fayturs] flatereris T.

7. for his Beere] bitterly T.

8. *Noli mittere*] *Nolite mittere*.
man T.

10. heore] T omits.

12. presciouse Peerles] precious
perrie T. waxen] wexip T; wexit H₂.

13. hit—þulke] be þo T. bi—
schenen] shewen be here werkis T;
schewen here werkis H₂.

15. Or richesse or rentis · & reste
at here wille T.

¶ Wisdam and wit nou · is not worþ a Russehe
But hit beo [cardet] with Couetise · as cloþers doþ heor
wolle,

Wisdom is worth
nothing now-a-
days, unless it is
carded with
Covetousness,
like wool.

þat Conterfeteþ disseites · and Conspiret wronges,
And ledeþ forþ A louneday · to lette þe treweþe ; 20
þat suche craftes cunnen · to counseil beoþ I-clept,
And ben serued as syres · þat serueþ þe denel.

¶ Iob þe Ientel · in his Ieestes seide,
*Quare via impiorum prosperatur, bene est omnibus
qui prauē et inique agunt ?*

Jer. xii. 1.

¶ Ac he þat holy writ haþ · euer in his mouþe, 24
And con tellen of Tobie · And þe Twelue Apostles,
And prechen of þe penaunce · þat Pilatus wrouhte
To Iesu þe Ientil · þat Iewes to-drowe
On Cros vpon Caluarie · as Clerkes vs telleþ ;— 28

[fol. 401 b. col. 1.]

¶ Luytel is he loued or leten bi · þat such a lessun Redeþ,
Or Daunseled or Drawen forþ · þis Disours witen þe soþe ;
For 3if Harlotrie ne Holpe hem þe bet · (haue God my
soule !)

Teachers of holy
things are now
little loved.

More þen Musyk · or Makyng of Crist, 32
Wolde neuer kyng ne kniht · ne Canoun of Seynt
poules

3euen hem to heore 3eres-3iue · þe value of a grote !

BOte Munstralsye and Murþe · A-Mong Men is nouþe ;
Lecherie and losengrie · and loseles tales, 36
And geten gold with grete oþes · beoþ gamus nou A
dayes.

But minstrelsy
and mirth are now
the games best
liked.

18. [cardet] cardit TH₂; carket V.

19. Conterfeteþ] can construe þe T;
conspiret] conspire T.

20. ledeþ] Iede T.

21. to—Iclept] ben yclepid to
counseil T.

22. þat] and H₂.

23. seide] seide it T. bene] ve TU.
prauē] peruerse U. (This quotation oc-
curs in U elsewhere; see note to Pass.
X. l. 145.)

24. holy—euer] haþ holy writ ay T.

25. And þe] & of þe T.

26. And] Or T. Pilatus] pilatis T.

28. telleþ] techiþ T.

29. Fedep] techiþ T.

30. Daunseled] dauntid T.

31. þe bet] betere T. soule] trouþe T.

32. Crist] god almiȝt T; god al-
myȝty H₂.

35. Bote] T omits.

37. And—with] Glotonye & T.
beoþ] þisc arn T.

If they speak of Christ, it is to make a mock of the Trinity.

But 3if þei Carpen of Crist · (þis Clerkes and þis lewede)
Atte Mete in heor Murþe · whon Munstrals beoþ stille,
¶ þenne telleþ þei of þe Trinite · hou two slown þe
þridde, 40

And Bringeþ forþ Ballede Resouns · tak Bernard to
witnessse,

And puyteþ forþ presumpciun · to preue þe soþe.

Thus they talk at the daís, and are full;

¶ þus þei drauelen on heore deys · þe Deite to knowe,
And demepþ God in-to þe gorge · whon heore Gottus
follen. 44

but the needy man is driven from their gate like a dog.

But Carful Mon may crien · and clepen atte 3ate
Boþe of hungur and of þurst · and for chele quake ;
Nis no Mon him neih · his nuy to Amende,
Bote honesschen him as an hound · and hoten him go
þennes ! 48

Luyte loueþ he þat lord · þat lenepþ him þat Blisse,
þat þus parteþ with þe pore · A parcel whon him
neodeþ.

Were not the poor kinder than the rich, many would want a meal.

Neore Merçi In Mene Men · More þen in Riche,
Wiþ Mony defauti Meeles · Mihte þei go to bedde. 52
God is muche in þe gorge · of þeose grete Maystres,
Bote A-Mong Mene Men · his Merçi and his werkes ;
And so seiþ þe psauter · sech hit In “*Memento*,”

See the Psalm *Memento Domine*,
Ps. cxxxi. 6
(Vulg.).

*Ecce Audiuimus eam in effrata, inuenimus [eam] in
campis silue.*

¶ Clerkes and kete men · Carpen of God ofte, 56

39. *Atte—murþe*] At þe mete & at
murþe T.

41. *Ballede—tak*] a ballid resoun ·
toke T.

42. *puyteþ*] putte T.

43. *drauelen on*] dryuelen at T.

44. And gnawen god in here þrote ·
whanne here guttis fullen T.

45. *But—Mon*] Ac þe carful T.
clepen atte] carpe at þe T.

46. *of*] for T. *of*] for T. *quake*]
quakip T.

47. Is non to nymen him In · ne his
anguyssh amende T ; H₂ *omits* him.

OBS. *Here collation with U recom-*

mences.

48. *honesschen*] honysche U ; hunsen
T.

49. *þat blisse*] al þat blisse T.

51. *Neore*] Ne were U.

52. Manye men meteles · inize go
to bedde T ; Manye mendinaw[*u*]ies
meteles · myzte go to bedde U.

53. *þe*] his U. *gorge*] þrote T ;
gorge H₂.

54. U *omits. menc*] TH₂ *omit.*

55. *sech*] seek U ; se T. [*eam*
TUH₂] eum V.

56. *kete*] kid T ; kedde U ; kyd H₂.
ofte] faste TU.

And han him muche in heore Mouþ · bote Mene men in
 herte. Clerks have
 Christ in the
mouth, but poor
 men in the *heart*.

Freres and Faytors · han founden suche questions
 To plesē with þis proude men · seþþe pestilence tyme ;
 þei de-Foulen vre Fey · at Festes þer þei sitten. 60

For nou is vche Boye Bold · Broþel an oþer,
 To talken of þe Trinite · to beon holden A syre,
 And fyndeþ forþ fantasies · vr feiþ to Apeyre ;
 And eke de-Fameþ þe Fader · þat vs alle made, 64
 And Craken aþeyn þe Clergie · Crabbede wordes.

¶ ‘Whi wolde God vr saueour · suffre such a worm
 In such a wrong wyse · þe wommon to bi-gyle ?
 Boþe hir hosebonde and heo · to helle þorw him
 wenten,

Now every boy
 talks about the
 Trinity, and
 cavils against
 God,

asking why God
 let the serpent
 deceive Eve ;

And heore seed for þat sunne · þe same wo drien.’ 69

¶ Suche Motyues þei meuen · þis Maistres in heor
 glorie, and the men who
 believe them,
 disbelieve.

And makeþ Men · Misbilecue · þat [musen on] heore
 wordes.

But Austin þe Olde · for alle suche precheþ, 72
 And for suche tale tellers · such a teeme seheweþ,
Augustine refers
 us to Rom. xii. 3.

Non plus sapere quam oportet sapere.

þis wilneþ 3e neuer to wite · whi þat God wolde
 Soffre Sathan · his sed to bi-gyle ;

57. *him*] TU omit ; H₂ retains.
 58. *founden*] founden vp TU ;
 fonden H₂.
 59. *þis*] TU omit. *seþþe*] siþen þe
 T ; siþ þe U.
 60. *þei*] þat TU. *Fey*] false (!) T ;
 feyth U. *festes*] þe feste T.
 61. *Broþel—oþer*] & he be riche
 TU.
 62. *talken*] tellen TU.
 64. *eke defameþ*] defame T ; to de-
 fame U.
 65. *eraken—þe*] carpipe aþens T ;
 carpen of U.
 66. *God*] TU omit. *worm*] worm
 in his blisse TU.
 67. þat he giliþe þe womman · & þe

wy aftir T ; þat begyles þe womman ·
 & þe man after U.
 68. þoru] whiche a werke & wille ·
 þei wenten to helle TU.
 69. *And*] And alle TU. *þat*] here
 T. *drien*] suffride TU.
 70. *motyues*] motifs T ; motes U.
 71. [*musen on* T] mousen on U ;
 leuen in V ; H₂ torn away.
 72. *precheþ*] prechide T ; prechet U.
 73. *seheweþ*] shewide T. *Non*] Nolite
 U. *oportet*] V really has *oportet*, of
course by mistake.
 74. That is to seyn ne wilneþ neuere ·
 for to wyte why TU ; see next line, and
 l. 81.
 75. *Soffre*] That god wold suffre TU.

- Believe and pray. ¶ But leueþ on þat lore · þat lereþ holichirche, 76
 And preye him of pardoun · and penaunce in þi lyue,
 And for his muchele *Merci* · to amenden vs heere.
- Evil be to him who blames God's ways. For alle þat wilneþ [to wite · þe] weyes of god Almihti,
 I wolde his ege weore in his ers · and his heele aftur ;
 þat euer eft Wilneþ to wite · whi þat God wolde 81
 Soffre Sathan · his seed to bi-gyle,
 Or Iudas þe Ieu3 · Iesu bi-traye ;
- Praised be Thou, O God ! Thy will be done ! Al was as he wolde · lord, I-heried be þou ! 84
 And al [worþ] as þou wolt · what so we tellen !
- And now—here is a fellow who wants to know Do-well from Do-bet ! ¶ And nou comeþ a Conioun · and wolde cacchen of [my] wittes,
 What is Dowel from Dobet ! · nou daffe mot he worþe,
 [Sipen] he wilneþ to wite · whuche þei ben alle ! 88
- Let him seek Do-well, and the rest follows." Bote he liue in þe leste degre · þat longeþ to Dowel,
 I dar ben his borw · þat Dobet nul he neuere,
 þau3 Dobest drawe on him · day aftur oþur."
- Wit, hearing Study so talk, was confounded, A nd whon þat wit was I-war · hou his wyf tolde, 92
 He bi-com so confoundet · he couþe not [mele],
 And as doumbe as a dore · drou3 him asyde.
 Bote for no Craft þat I couþe · ne knelyng to grounde,
 I mihte gete no greyn · of [his] grete wittes, 96
- and signed to me to beseech her. But al lau3whinge he loutede · and lokede vpon Studie,
 In signe þat I schulde · bi-sechen hire of grace.

76. Ac beleue lely of lore · of holy chirche T ; And be-leef lely on þe lord · of holy chyrche U.

77. *him*] H₂ omits. of] of his U. in] be TU.

79. [to wite þe UTH₂] two V ; see ll. 73, 81, 88. *weyes*] werkes T.

80. *ege nere*] eizen wern T.

81. *whi þat*] why T. *þat—wolde*] *Begins* l. 82 in U ; cf. l. 74.

83. *Or*] Er T. *bitraye*] betrayede T.

84. *Theried—þou*] yworsshipid be þou T ; I-wyrchepid þou be U.

85. *al*] U om. [worþ TUH₂] beo V.

86. [my TH₂] me V.

87. *nou*] U om. *daffe*] defe TU.

88. [Sipen T] sipþe U ; sithen ll₂ ;

V has Sire.

89. *Bote—degre*] But 3if he lyue lely in þe last day U.

90. *I*] For I U. *borw*] bolde boru3 TU. *þat*] TU omit. *nul*] wile TU.

93. *He—confoundet*] He becomeþ so confus T ; He come so confuse U. [mele TUH₂] medle V.

94. *And as*] Also T ; And also U. *dore*] dore-nayl and H₂.

95. *Bote—þat*] Ac for no carpyng T ; And for no carpyng U. *te*] to þe TU.

96. *greyn*] gayn T. [his TUH₂] hire V.

97. *lau3whinge*] lau3inge T ; lour- yng U.

98. of] of his T ; of H₂.

¶ And whon I wuste of his wil · to his wyf con I knele, I knelt to Study,
And seide, “Merci, Madame, ȝoure mon schal I teach me about
[worþe], Do-well.

To worchen ȝoure wille · while my lyf dureþ ; 101

[Kenne] me kyndely · to knowen what Is Dowel.” [fol. 401 b. col. 2.]

¶ “For þi Mekenesse, Mon,” quod heo · “and for þi She said she
Milde speche, would recommend
me to Clergy,
(Learning),

I schal [kenne] þe to my Cosyn · þat Clergye is I-hoten.

He haþ wedded a wyf · wiþ-Inne þis wikes sixe, 105 whose wife was
Scripture
(Writing).

Is sib to þe seuen Ars · þat scripture is I-nempnet ;

þei two, as Ich hope · after my be-sechyng,

Schul wisse þe to Dowel · I dar vndertake.”

þenne was I as Fayn · as Foul on feir morwen, 109

Gladdore þen þe gleo-Mon is · of his grete ȝiftes,

And askede hire þe heize wey · wher Clergye dwelleþ,

“And tel me sum tokne to him · for tyme is þat I
wende.” 112

¶ “I schal teche þe þe heize wey,” quod heo · “from “The way
hennes to soffre- thither is through
Suffer-weal-and-
wo,

Boþe-weole-and-wo · ȝif þat þou wolt leorne,

And Ryd forþ bi Richesse · Reste þe nouzt þer-Inne ; passing by Riches
and Lechery,

For ȝif þou Couple þe to him · to Clergie comestou
neuere. 116

And eke þe longe launde · þat Lecherie hette,

Leue him on þi luft half · A large myle or more,

Forte þou come to a Court · kep-wel-þi-tonge- 119

From-lesynges-and-lyȝeres-speche- · and-lykerous-drinke. till thou come to
the court called
Keep-thy-tongue.

¶ þenne schaltcu seo Sobre · And Symple-of-speche, Then shalt thou

99. *nuste*] was war TU.

100. [*worþe* TUH₂] heo V ; see l. 85.

101. *while*] þer whiles T.

102. [*Kenne* TH₂] To kenne U ;
Teche V.

104. [*kenne* TUH₂] teche V. *is I-*
hoten] hotep U.

106. *Is*] þat is U.

107. *as*] TU omit.

108. *dar*] dar w. l. TU.

109. *on*] of TU.

110. *is—ȝiftes*] þat gold haþ to ȝifte
TU.

111. *askede*] axide TU. *dwelleþ*]
wonde T ; wonde U.

113. *I—teche þe*] Axe TU.

116. *ȝif*] U om. *to*] with UH₂.

119. *Forte*] Foor til U ; Til T.

120. *From*] For T ; fro U. *speche*]
U om.

121. *sobre—symple*] sobirte & sim-
plite T ; soberte of symplesse U.

see Sober and Simple.

Coming to Clergy, tell him it was I who put him to school.

Say I taught his wife the Psalter and Wisdom, logic and music.

I taught Plato and Aristotle.

I also taught masons the use of level and line.

But Theology has vexed me often; musing on it only makes it mistier.

But for the love that is in it, it

þat [eche wyȝt] beo in wil · his wit þe to schewe.

So schalt þou come to Clergye · þat con mony þinges ;

Sei him þis [signe] · þat I sette him to scole, 124

And þat I grette wel his wyf · for I wrot hire a Bulle,

And sette hire to sapience · and to hire psauter I-gloset.

¶ Lo ! logyk I lered hire · and al þe lawe after,

And alle Musons In Musyk · I made hire to knowe. 128

Plato þe Poyete · I put him furste to Boke,

Aristotle and oþer mo · to Arguen I tauȝte ;

Gramer for [gurles] · I gon furste to write,

And Beot hem wiþ a Baleys · But ȝif þei wolde lernen.

¶ Of alle Maner Craftus · I con Counterfeten heor tooles, 133

Of Carpunters and keruers ; · I [kende] furst Masouns,

And lered hem liuel and lyne · þauȝ I loke dimme.

Bote Theologye haþ teoned me · ten score tymes ; 136

For þe more I [muse] þeron · þe [mistiloker] hit semeþ,

And þe deppore I diuinede · þe [derkore] me þouȝte.

Hit is no science forsoþe · to soūlen þer-Inne,

Neore þe loue þat lyhþ þerinne · a lewed þing hit weore.

Bote for hit [let] best bi loue · I leuee hit þe betere ; 141

122. [eche wyȝt UTH₂] eueri mon V.

123. þinges] wyttes T.

124. [signe TUH₂] tokene V. þat] TU omit.

125. U omits. And—grette] And þat þou grete T ; And if thou grete H₂. a Bulle] þe bible T.

126. to hire] to þe U.

127. Lo] TŪH₂ omit.

128. alle—in] alle þe musons of T ; alle þe musonys of U. to knowe] knowe also T.

130. to—tauȝte] I tawte ferst to argue U.

131. [gurles H₂TU] children V ; see P. X. l. 155. to] TU omit.

133, 134. And alle kynne craftis · I contreude here,

Tolis of carpenteris & kerueris ·

& kende ferst masons T ;

And alle kynne craftis · I construed hure ferst to lere,

Tolis of carpenteris, & kerue · I tauȝte (sie) ferst masouns U.

[kende TH₂] tauȝte V

135. lered] lernide TU. liuel—lyne] lyne & leuel U. loke] lokyd U.

137, 138. The words mistiloker and derkore both occur in V, but in the wrong lines ; see various readings.

137. [muse TUH₂] studie V. [mistiloker] mistlokere TU ; derkore V.

138. [derkore] derkere T ; deppere U ; mistiloker V. me] I U.

140. U omits. lewed] wel lewid T.

141. [let] lat T ; last U ; see l. 29. leuee] loue TU.

- For þat loue is þe lord · þat lakkede neuer grace ;
 ¶ Leef wel þer-vppon · zif þou þenke Dowel ;
 For Dobet and Dobest · beoþ drawnen of [loue] scole.
 In oþer science hit seiþ · seo hit in Catoun, 145
Qui simulat verbis, nec corde est [fidus] Amicus,
[Tu quoque fac simile, sic ars deluditur arte.]
 But Theologie techeþ not so · hose takeþ kepe,
 He [kenneþ] us þe contrarie · azeyn Catons wordes,
 And biddeþ [vs] ben as Breþeren · and Blessen vr enemys,
 And louen hem þat lyzen on vs · iellyche at heor neode,
 And do good azeyn vuel ; · God him-self hoteþ, 150
 And seide hit him-self · In ensauple for þe beste,
Necesse est vt veniant scandala.
 ¶ Bote Astronome is hard þing · and vuel to knowe,
 Gemetrie and Gemensye · is gynful of speche, 153
 þat worcheþ with þeose þreo · þriueþ he late,
 For sorcerye Is þe souereyn [bok · þat to þat science
 longiþ,
 3et arn þere febicchis of Forellis] · of mony mennes
 wittes. 156
 ¶ Experimentis of Alconomye · Of Alberdes makynge,
 Nigromanye and perimaucie · þe pouke to Rise makeþ ;
- were a sorry thing.
 Believe in love, if thou think to Doweil.
 Cato (Dist. i. 26) says differently,
 but Theology bids us love
 and return good for evil.
 Mat. xviii. 7.
 Astronomy, geometry, and geomancy are three evil things,
 and deal with sorcery.
 Deal not with alchemy, nigromancy, or pyromancy ;
142. For þere þat loue is lord · lakkiþ neuere grace TU ; H₂ the same, but with lakkede for lakkiþ.
 143. wel þerevppon] lelly þeron TU.
 144. [loue scole U] lore in scole V ; louis skile T ; loues skylle H₂ ; see note.
 145. seo] I saiþ ; T ; I saw U. [fidus TU] fidelis V. [Tu—arte] Omitted in VTUH₂, but given in D.
 146. techeþ] techiþ vs TU ; techit it H₂. hose] who T ; who so U. kepe] heed TU.
 147. [kenneþ] kenniþ T ; kennes U ; techeþ V. us] U om.
 148. biddeþ] bit U ; bidditþ H₂ ; T omits. [vs TUH₂] V om.
 149. hem] U om. iellyche] & lenen hem TU.
 151. hit himself] himself hit V ; TH₂
- transpose the words ; see note. *Necesse —scandala*] Dilige dominum deum tuum ex toto corde tuo U (see l. 236).
 152. Bote] Ac U ; T omits.
 153. Gemetrie] Geometrie TU. Gemensye] geomessie T ; gemessie U. gynful] gryfful U.
 154. worcheþ—þeose] þinkeþ wercho wiþ þo T ; þenkeþ to werche with þo U ; thinkist dele with tho H₂. he] wel T ; wol U.
 155, 156. [bok—forellis] From T ; also in UH₂ ; V omits. febicchis] fibeches U ; febuccches H₂.
 156, 157. U omits the last half of l. 156, and the first half of l. 157. alconomye] alkenemye T ; alknamyce H₂. Rise makeþ] reisen TU ; a-reysen H₂.

- 3if þou þenche Dowel · dele *with* hem neuere.
 I invented them Alle þeose sciences · siker, I my-seluen 160
 to deceive men. Hauē I-founded hem first · folk to deceyue.
 Farewell! " I be-take þe to crist," quod heo · "I con teche þe no
 betere."
 I seide, "graunt Merci, Madame" · And Mekeliche hire
 grette,
 So I went on till I And wente forþ on my wei · *withouten* more lettynge,
 met Clergy and And fond as heo fore-tolde · and forþ gon I wende, 165
 his wife, ¶ And ar I coome to clergye · coupe I neuer stunte.
 I grette þe goode mon · as þe gode wyf me tauzte,
 And afterward his wyf · I worschupet hem boþe, 168
 And tolde hire þe tokenes · þat me I-tauzt were.
 who received me Was neuer gome vppon grounde · seþpen God made
 gladly. heuene,
 Feirote vndurfonge · ne frendloker maad at ese,
 þen I my-self soþli · so sone as heo wuste 172
 þat I was of wittes hous · *and with* his wif Dam Studie.
 Clergy asked after Certeisliche Clergye · Clupte me and Custe,
 Wit and Study, And asked hou wit ferde · and eke his wyf Studie.
 And I said they And I seide soplyche · "þei sende me hider 176
 had sent me to To leorne at þou Dowel · and Dobet after,
 learn about Do- And seþpen Afturward to seo · *sunw*hat of Dobest."
 well, Do-bet, and Do-best. ¶ "Hit is a wel feir lyf," quod heo · "Among þe lewed
 'Do-well,' he peple,
 said, "is an active
 life, such as that
159. *with hem*] þerwith TU.
 160. *siker*] sykerly U. *my-seluen*] my-self foundit TU.
 161. Hem forrest · folke for to desceyue T; þurw hem forrest · folk to deceyuen U (*see note to l. 160*).
 162. *betake—to*] bekenne þe TU.
 164. *forþ on*] wiztly T; wizth in U.
 165. *foretolde*] fayre tolde U.
 167. *I*] And U.
 168. *I*] & U. *hem*] T *omits*.
 170. *gome vppon*] grom vpon þis TU.
 171. *frendloker*] frendliere T; frendlekere (*sic*) U; frendloker H₂.
 172. *I*] TU *omit. so*] as U. *as heo*] heo it T.
 173. *with*] U *om*.
 174. *Clergye*] clergise T; clergie H₂.
Clupte] collide H₂; callide T; calde U.
 175. *asked*] axide T; asked me U.
ferde] U *omits (by mistake)*; *it also omits* wyf. *eke—wyf*] his wif T; his wif dame H₂.
 176. *seide*] seiþe T; seide H₂; seyde hem U. *sende*] sente TU. *hider*] þeder U.
 177. *leorne*] lere TU. *Dowel*] to dowel U. *after*] þere aftir TU.
 179. *feir*] lely T; lely U.

- [Actif it] is I-hoten · hosebondes hit vsen ; 180 of husbandmen,
tailors, cobblers.
[Trewē tilieris on erpe · taillours & souteris,
And alle kyne crafty men · þat cunne here foode wynne,
Wip any trewe trauaille · toille for here foode,
Diken or deluen · do-wel it hatte 184
To breke beggeris bred · & bakken hem with clopis, Do-bet is, to feed
Counforte þe carful · þat in castel ben fetterid, and clothe
And seken out þe seke · & sende hem þat hem nedip ; beggars, to
Obedient as breþeren · & sustren to opere ; 188 comfort those in
þus bed þe do-bet · so berip witnesse þe sauter ; prison, and the
Ecce quam bonum et quam iocundum, habitare, sick ;
Fratres, in vnum. and to live in
Sike with þe sory · singe with þe glade, unity with all,
Gaudere cum gaudentibus ; Et flere cum flentibus, (Rom. xii. 15.)
[Dredles, is dobet · dobest wot þe sothe !]
Sire dobest haþ benefices · so is he best worþi, 192 Do-best is to teach
be þat god in þe gospel · grauntip & techip ; the people by
*Qui facit et docuerit, magnus vocabitur in regno preaching, Matt.
celorum.* v. 19.
Forþi is dobest · [a] bisshopis pere,
Prince ouer godis peple · to prechen or to chaste.
Dobet doþ ful wel · & dewid he is also, 196 [Fol. 51 a.]
And haþ possessions & pluralites · for pore menis sake. Do-bet has
possessions and

180. [Actif it TUH₂D] A lyf V ;
(by mere mistake). hosebondes] lewede
men T.

OBS. Here, most unfortunately, the
Vernon text ceases ; for the rest, the
Trinity MS. (T) is taken to form the
text, and it is collated with UDH₂.

181. taillours] as taliours U. ♂] or
D.

182. here foode] with here craft U.

183. toille] tilie U.

184. hatte] hyzte U ; hattith H₂.

185. bakken hem] bak hym D ;
bachem U.

186. Counforte] confortid H₂
(wrongly). þat in] þat in þe U ;
in D. beu] is U.

187. seke] D omits (by mistake).

188. breþeren] broþer D ; brothren
H₂. sustren] sistres U. opere] alle
othir H₂.

189. þus—þe] Thus byt D ; Thus
bad the H₂ ; þese ben þat U. so] þus U.

191. From MS. Harl. 3954, fol. 122.
TH₂UD have only a half-line, viz.
God wot, þis is dobet ; and they
divide ll. 192, 193 wrongly.

193. U omits this line, and the
Latin. docuerit] docuit D.

194. For þis dobest is a bysschopis
pere U. [a UD] TH₂ omit.

195. ouer] of U. or—chaste] & to
techyn U.

196. dewid] dewyd H₂ ; dowel UD.

endowments
to relieve the
poor with.

For mendynaunt; at mischiefe · þe men were dewid ;
And þat is riȝtful religioun · none renneris aboute,
Ne no leperis ouer lond · ladies to shryue. 200

Gregory the pope
says,

Gregory þe grete clerke · a good pope in his tyme,
Of religioun þe rewele · he reherside in his morals,
And seide it in ensauple · þat þei shulde do þe betere :

‘as fish die out of
water, so does
Religion when
out of a convent.’

‘ Whanne fisshes faile þe flood · or þe fresshe watir,
þei diȝe for þe drouȝte · whanne þei dreize lengen ; 205
Riȝt so be religioun · it roileþ and sterniþ,
þat out of couent & cloistre · coueiten to libben ’.

But now Religion
is a rider, a land-
bnyer, and wears
a dagger.

Ae now is religioun a ridere · & a rennere aboute, 208

A ledere of [louedayes] · and a lond biggere;
Poperyþ on a palfrey · to toun & to toun,
A bidowe or a baselard · he beriþ be his side ; *
Godis flessch & his fet · & hise fyne woundis 212
Ari more in his mynde · þan þe memorie of his found-
ours.

Such bad lives
these lords leal.

þis is þe lif of þis lordis · þat lyuen shulde wiþ do-bet,
And wel-a-wey wers · and I shulde al telle.

Kings and
knights and earls
ought to be very
good men ;

I wende þat kinghed & kniȝthed · & caiseris wiþ Erlis
Wern do-wel & do-bet · & do-best of hem alle ; 217
For I haue seiȝe it my-selfe · & siþþen red it aftir,
How Crist counseillip þe commune · & kenneþ hem þis
tale,

Mat. xxiii. 2.

Super cathedram moisi sederunt principes.

For-þi I wende þat þo wyse · wern do-best of alle ! 220

198. þe—*dewid*] þo men were I-
dued U ; þat men were sumtyme D.

203. *seide it*] seiþ hym U. þei]
men U. do þe] do D.

204. or þe] of þe H₂.

* 205. þei—*lengen*] þey drye lyggyn
D ; thei dreize leggen H₂ ; it dryheþ
longe U.

206. *it roileþ*] þat roxleþ, (*loosely*
written for royleþ) U.

208. *aboute*] be strete D ; bestretis U.

209. [louedayes H₂ ; lufdayes U]
ladies TD ; see 1. 20. *lond biggere*]
lond-beggere D.

210. *to—to*] fro toun to H₂UD.

212. *fet*] feet H₂UD.

213. *Ari*] Buþ D. þan þe] þan
UD.

215. *shulde*] wold D ; see note.

216. D *transposes* kniȝthed and
kinghed ; U *reads*, I wende kyngis &
knythis · and kayseres and Erlis.

217. *of*] ouer U.

218. *seiȝe it*] it sen U ; seyn it
H₂D. *red it*] i-rad U.

219. *counseillip*] conseylede U. þis
tale] þese lawes U. In U a blank
space is left for the Latin.

I nile not scorne," *quod* scripture : "but scryueyns
lize;

Kinghod & kniȝthod · for auȝt I can asprie,

Helpiȝ nouȝt to heuene · at one ȝeris ende,

Ne richesse ne rentis · ne realte of lordis.

224

Poul prouip it is vmpossible · riche men in heuene,

Ac pore men in pacience · & penaunce togidere

Hauen eritage in heuene · ac riche men non."—

"*Contra*," *quod* I, "be Crist! · þat can I þe wisse, 228

And prouen it be þe pistil · þat petir is nempnid;

Qui crediderit et baptizatus fuerit, saluus erit."

"þat is in *extremis*," *quod* scripture · "as sarisines &

Iewis

Mowe be sauid so · & so is oure beleue;

þat [an] vncristene in þat cas · may cristene an heȝene,

And for his lele beleue · whanne he his lif tyneȝ, 233

Haue eritage in heuene · as an heiȝ cristene.

Ac cristene men, god wot · comiȝ not so to heuene;

For cristene han a degre · & is þe comun speche,

Dilige deum, etc., Et proximum tuum sicut teipsum.

Godis word witnessiȝ we shuln ȝiue · & dele oure

enemys,

237

And alle men þat arn nedy · [as] pore men & suche,

[Fol. 51 b.]

Dum tempus est, operemur bonum ad omnes, maxime and in Gal. vi. 10.
autem ad domesticos fidei.

Alle kynne creatures · þat to crist beleuiȝ

221. *nile*] nel D; wele U.

222. *auȝt*] nouȝt D.

223. *heuene*] hefne-ward U.

225. *it is*] U *om. is*] D *om. riche*—
heuene] þe riche to comen in hefne U.

226. *men*] D *omits. penaunce*] U
repeats pacience. 1

227. *Hauen*] han here U. *ae*] and U.

228. *þat—wisse*] i kan þe withseye
U. *þe*] D *omits.*

229. *þe pistil*] apostil U. *is nemp-*
nid] it nempnȝ D. *saluus erit*] U
omits.

230. *is*] U *omits. as*] among U.

231. *so is*] þat U (*omitting is*).

232. *þat—cas*] þat oon cristen in
cas U. [*an*] oon U; arn TH₂; buȝ
D; *see* note.

234. *Haue*] Haue an U.

236. *degre*] dirige U. *is þe*] our U.
Dilige, &c.] Nemo, &c. U (*see* l. 255).

237. *we—ȝiue*] þat we schal þeue
(!) U (*by error for yeue*).

238. [*as* H₂U] & T; D *omits. fidei*]
H₂ *omits.*

239. Alle kynde creatours þat crist
ben y-lyche U. *beleuiȝ*] longen D.

Where as king-
hood and knight-
hood help not to
heaven.

Paul says the
rich cannot win
heaven (1 Tim.
vi. 9)."

"I deny it," I
said, "I refer you
to Peter"
(Mark xvi. 16).

"That refers to
Saracens and
Jews," said she.

"The rule for
Christians is
given in Lu. x.
27;

	We be holde heizly · to herie & honoure,	240
	And ziuen hem of oure good · as good as oure seluen,	
	And souereynliche to suche · þat sewen oure beleue ;	
Christians ought to help each other.	þat is, iche cristene man · be kynde to oþer,	
	And siþen hem to helpe · in hope hem to amende. 244	
	To harme hem ne slen hem · god hizte vs neuere ;	
	For he seiþ it hym-selfe · in his ten hestis,	
See Lu. xviii. 20 ; and Rom. xii. 19."	[<i>Non</i>] <i>mecaberis</i> , ne sle nouzt · is þe kynde englissh,	
	For, <i>Michi</i> [<i>vindicta</i>], <i>et ego retribuam</i> ;	
	I shal punisshen in pureatory · or in þe put of helle	
	Eche man for his misdede · but <i>mercy</i> it make." 249	
" But I am no nearer than I was," said I.	" 3et am I neuere þe ner · for nouzt I haue walkid	
	To wyte what is do-wel · witterly in herte ;	
	For how so I werche in þis world · [wrong] oþer ellis,	
" I am saved, if saved, by predestination.	I was markid, withoute <i>mercy</i> · & myn name entrid 253	
	In þe legende of lif · longe er I were ;	
	Or ellis vndir-writen for wykkid · as witnessiþ þe gospel,	
John iii. 13.	<i>Nemo ascendet ad celum nisi qui de celo descendit.</i>	
	And I leue on oure lord · & on no lettrure betere ; 256	
Solomon, who wrote Wisdom--	For salamon þe sage · þat sapience made,	
	God 3af [hym] <i>grace</i> · & richesse to-gidere	
	For to reule his reaum · ri3t at his wille ;	
did he not well ?	Dede he not wel & wisly · as holy chirche techiþ, 260	
	Boþe in werke & in woord · in world in his tyme ?	
Yet he anð	Aristotle & he · who wrou3te betere ?	

240. *We—holde*] We ben I-holde
U ; Ben holde D.

241. *oure*] here D. *oure seluen*
hem-seluen D.

242. *þat sewen*] as suen U.

243. *is*] U *omits.* *kynde*] kende U.

244. *to helpe*] helpyn D. *to*] D
omits.

245. *ne*] ne to H₂ ; or to U.

246. *For*] U *omits.*

247. [*Non* UD] Ne TH₂. *mecaberis*
Sic ; (*the mistake is the author's*).
kynde] D *om.* [*vindicta*] *vindictam*
TH₂UD (*all wrong*).

248. *punisshen*] pyne U.

249. *Eche*] Euery U.

250. *nouzt*] nowth þat U.

252. *So the line stands in* D ; TH₂
omit wrong ; U *reads*, For how so I
werche · wrong or ellis.

253. *withoute*] with U.

254. *þe*] H₂ *omits.* *were*] ded ware U.

255. *vndirwriten*] vnwrote U.
wykkid—gospel] wiled · þus seiþ þe
gospel U.

256. *And—on*] And I leue it, be
D ; And beleue on H₂. *lettrure*] *lettere* U.

258. [*hym* UD] hem TH₂.

260. *& wisly*] ne wysly D.

- And al holy chirche · holden hem in helle ! Aristotle are in
hell !
- And was þere neuere in þis world · to wysere of werkis ;
- For alle cunnynge clerkiš · siþþe crist zede on erþe 265 All clerks follow
their advice ;
- Taken ensaumples of here sawis · in sarmonis þat þei
maken,
- And be here werkis & here wordis · wissen vs to dowel ;
- And zif I shal werke be here werkis · to wynne me and were I to do
the same, and yet
268 go to hell, I were
unwise indeed !
- heuene,
- And for here werkis & for here wyt · wende to pyne,
- þanne wrouzþe I vnwisly · wiþ alle þe wyt þat I lere !
- A goode friday, I fynde · a feloun was sauid But the thief on
the cross was
272 saved, because he
shrove him to
Christ ;
- þat hadde lyued al his lyf · wiþ lesinges & þeftis ;
- And for he kneuz on þe crois · & to crist shref hym,
- Sonnere hadde he saluacion · þanne seint Ion þe baptist,
- Or Adam or ysaye · or any of þe prophetis,
- þat hadde leyn with lucifer · manye longe zeris ; 276
- A robbere hadde remission · rapere þanne þei alle, [Fol. 52 a.]
- Withoute penaunce of purcatorie · to haue paradis for
euere. and so a
robber escaped
purgatory.
- þanne marie þe maudeleyn · who miþte do wers ? Who did worse
than Mary
Magdalen, or
281 Paul ?
- Or who dede wers þanne dauid · þat vrie destroyede ?
- Or poule þe apostil · þat no pite ne hadde,
- Cristene kynde · to kille to deþe ?
- And arn [none] for soþe · souereynes in heuene, Yet they are now
in heaven.
- As þise þat wrouzþe wykkidly · in world whanne þei
were. 284
- And zet I forget [ferþere] · of fyue wyttis techinge,

263. *at*] U omits. *hem*] hym D. U. *kneuz*] knew H₂D. *shref*] so in
264. *þere*] U omits. *to*] two D; TDH₂; schrof U.
- no U. 274. *he*] UD omit.
266. *ensaumples*] ensauple H₂; 275. *þe*] þese U; those H₂.
- exsample U. *maken*] maden H₂. 276. *with*] be U.
268. *werkis*] werk U; wordes D. 278. *of*] in U.
269. And I for here werkis · wende 279. *þe*] UD omit.
- to pyne U. 280. *who*] U omits.
270. *þanne*—*I*] þan wroutty U. 281. *ne*] UD omit.
- vnwisly*] vnwittily U. *þat*] D om. 283. [*none* U; non DH₂] now T.
272. U omits this line. *souereynes*] souereyn D. Arn none
273. *And—on*] For he knelyd to for sothe · so fer in hefe U.

- Christ never commended clergy (learning); see Mark xiii. 9, 11,
 þat clergie of cristis mouþ · comendite [was euer];
 For he seide it hym-selfe · to summe of his disciplis,
 [Cum] steteritis ante presides, nolite cogitare [quid loquamini];
- which says,
 And is as muche to mene · to men þat ben lewid, 288
 ‘Wheþer 3e ben aposid of princes · or of prestis of þe lawe,
 For to answeere hem · haue 3e no doute,
 For I shal graunte 3ow grace · of god þat 3e seruen,
 þe help of þe holy gost · to answeere hem at wille.’ 292
 þe douȝtiest doctour · or dyuynour of þe trinite,
- Augustine says,
 þat Austyn þe olde · & hiȝeste of þe foure,
 Seide þis for a sarmoun · (so me god helpe!)
 (Confess. Lib. viii. c. 8),
 Ecce ipsi [ydiote] rapiunt celum, vbi nos sapientes in infernum mergemur;
- And is to mene in oure mouþ · more ne lesse, 296
 ‘Arn none rapere yrauisshid · fro þe riȝte beleue
 þanne arn þise grete clerkis · þat conne many bokis;
 Ne none sonnere ysauid · ne saddere of consience,
 þanne pore peple as plouȝmen · and pastours of bestis.’
 Souteris & seweris · suche lewde iottis 301
 Percen wiþ a pater noster · þe paleis of heuene,
 Wiþoute penaunce, at here partynge · in-to heizþe blisse!
 Breuis oracio penetrat celum.”
- 285—287. U omits.
 285, 286. These two lines are corruptly given in all the MSS. See Critical Note.
 287. [Cum U] Dum TH₂D. [quid loquamini] In U only.
 288. And] It U. as] H₂ omits.
 289. Wheþer] Whar D; Whan U. or of] othir of H₂; or UD.
 290. hem] hym D.
 292. at wille] alle UD.
 293. or—trinite] dempnour of þe lawe U
 294. þat] þat was U. hiȝeste] þe heist U.
 295. Seide þis] And seide þus U.
- [ydiote U] ydioti TH₂; Idioti D. rapiunt] rapuerunt H₂. vbi—mergemur] et nos cum doctrinis nostris demergemur in infernum U.
 297. Arn] Buþ D. fro] for D.
 298. þanne—þise] þan þese U; Than buþ D.
 300. and] or D.
 301. suche] and swiche U. iottis] Iuttis U.
 302. Percen] Pasen U.
 303. heizþe] þe heye U; the heze H₂. Breuis—celum] UD omit.
 OBS. See Critical Notes as to this ending.

SUPPLEMENT TO "PIERS PLOWMAN," PART I. TEXT A.

[MS. Rawl. Poet. 137. Fol. 40.]

PASSUS XII.

Passus tercius de dowel.

"Crist wot," quod clergie · "knowe hit ȝif þe lyke,
 I haue do my deuer · þe dowel to teche;
 And who-so coueyteþ don betere · þan þe boke telleþ,
 He passeþ þe apostolis lyf · and put him to aungelys ! 4
 But I se now as I seye · as me soþ thinkytȝ,
 þe were lef to lerne · but loþ for to stodie.
 þou woldest konne þat I can · and carpen hit after,
 Presumptuowsly, paraurenture · a-pose so manye, 8
 That [hit] myȝthe turne men to tene · & theologie boþe.
 ȝif I wiste witterly · þou woldest don þer-after,
 Al þat þou askest · a-soylen I wolde."
 Skornfully þo scripture · [set vp here] browes, 12
 And on clergie crieþ · on cristes holy name,
 That he shewe me hit ne shokde · but ȝif [hit] stryf were
 Of þe kynde cardinal wit · and cristned in a font ;—
 And seyde [hit] so loude · þat shame me thouȝthe, 16
 "þat hit were boþe skaþe · and sklaundre to holy cherche, "Theology

"Christ knows,"
said Clergy, "I
have tried to
teach you Do-wel.

You want to learn
in order to cavil."

Scripture set up
her brows,
and told Clergy
not to tell me
more.

[NOTE. See the account at the end of the Passus, shewing whence this Twelfth Passus is derived.]

Pass. XII. Called Passus tercius de dowel in MS. U and MS. Rawlinson 137. See the note to Pass. XI. l. 303, on p. 154.

1. þe] ye U; but the y represents þ.
3. coueytrþ don] coueite to don U.
4. þe] U om. him] hem U; corruptly.

6. U omits.

9. [hit] it U; MS. Rawlinson omits.

men] me U.

12. þo] miswritten þe in MS. Rawlinson; U has yo = þo. [set vp here] So in U; MS. Rawlinson has sherte vp his, where at least his is wrong.

13. erieþ] crycde U. cristes] godis U.

14. shewe me hit] schewyzt U (corruptly). [hit] it U; MS. Rawl. om.

15. kynde] U om.

16. [hit] it U; MS. Rawl. om. me] me it U.

17. boþe] U om.

- forbids me to
teach sinners. Sitthe theologie þe trewe · to tellen hit defendeþ ;
Dauid godes derling · defendyþ hit al-so :
- Ps. cxviii. 158
(Vulg.). *Vidi [preuaricantes] et tabescebam :*
I saw synful, he seyde · þer-fore I seyde no-þing, 20
Til þo wreeches ben in wil · here synne to lete.
And poul precheþ hit often · prestes hit redyn,
- 2 Cor. xii. 4. *Audini archane que non licet homini loqui :*
I am not hardy, quod he · þat I herde with erys,
Telle hit with tounge · to synful wreeches. 24
And god graunted hit neuere · þe gospel hit wnesseþ,
In þe passioun, whan pilat · a-posed god al-myȝthi,
And asked Ihesu on hy · þat herden hit an hundred,
- [Fol. 40 b.] *Quid est ueritas ? quod he · verilyche tel vs ; 28*
Jo. xviii. 38. God gaf him non answeye · but gan his tounge holde.
So do not tell him
any more " Riȝt so I rede," quod she · " red þou no ferþer ;
Of þat he wolde wite · wis him no betere.
For he cam not by cause · to lerne to dowel, 32
But as he seyþ, such I am · when he with me carpeþ."
- At this, Clergy
withdrew. And when scripture þe skolde · hadde þus wýt y-sheued,
Clergie in-to a caban · crepte anon after,
And drow þe dore after him · and bad me go dowel, 36
Or wycke, zif I wolde · wheþer me lyked !
þan held I vp myn handes · to scripture þe wise,
To be hure man zif I most · for euere-more after,
With þat she wolde me wisse · wher þe toun were, 40
Kynde wit hure confessour · hure cosyn was Inne.
þat lady þan low · and lauȝthe me in here armes,
And sayde, "my cosyn kynde wit · knowen is wel wide,
And his loggyng is with lyf · þat lord is of erþe. 44
And zif þou desyre · with him for to a-byde,
18. *Sitthe*] Scihop (*sic*) U. þe The same idea recurs in ll. 23 and 29.
trewe] yat trewe is U. *to*] U *om.* 22. *Audini*, &c. Quoted again in
19. [*preuaricantes*] So in U ; MS. Text B. Pass. XVIII.
Rawl. *corruptly* has *preuaricationes*. 33. *such I am*] i. e. I am not to be
20. MS. U *ends with* *tabescebam ;* commended ; alluding to Pass. XI.
and from this line to the end, we have l. 286.
only MS. Rawl. *to trust to. seyde no-* 41. *wit.*] *The MS. has wt, the usual*
þing] It is clear that the poet con- *contraction for with ; but see ll. 43*
strues *tabescebam* as if it were *tacebam*. *and 53 ; and hit for hit, l. 25.*

I shal þe wisse · where þat he dwelleþ.”

And þanne I kneled on my knes · and kyste her wel
sone, “I will tell you,”
she said.

And þanked hure a þousand syþes · with þrobbant
herte. 48

She called [to ken] me · a clerioum þat hyzt

Omnia-probate · a pore þing with alle, She said to
Omnia-probate,
“Go and show
Will the way.”

“þou shalt wende with wil,” quod she · “whiles þat
him lykyþ,

Til 3e come to þe burghe · *quod-bonum-est-tenete*. 52

Ken him to my cosenes hous · þat kinde wit hyzt,

Sey I sente him þis segge · and þat he shewe hym
dowel.”

þus we lauþe oure leue · lowtyng at onys,

And wente forþ on my way · with *omnia-probate*, 56 So we went to the
court called
Quod-bonum-est-tenete.

And ere I cam to þe court · *quod-bonum-est-tenete*,

Many ferlys me by-fel · in a fewe 3eris.

The fyrste ferly I fond · a-fyngrid me made ;

As I 3ede thurgh 3ouþe · a-3en prime dayes, 60 [Fol. 41.]

I stode stille in a stodie · and stared a-bowte ; As I went
through Youth,
I met a man and
hailed him.

“Al hayl,” quod on þo, and I answered “welcome ·
and with whom be 3e ?”

“I am dwellyng with deth · and hunger I hatte,

To lyf in his lordshepe · longyt my weye, 64 He said he lived
with Death, and
his name was
Hunger.

I shal felle þat freke · in a fewe dayes !”

“I wolde folwe þe fayn · but fentesye me heindeþ,

Me folweþ such a fentyse · I may no ferþer walke.”

“Go we forþ,” quod þe gom · “I haue a gret boyste 68 He offered me
some scraps of
bread.

At my bak, of broke bred · þi bely for to fylle ;

49, 50. *These two lines are written* *þe ferste ferly.*

as one in the MS. Some such phruse *60. 3ouþe] miswritten 3ou · þe in*

as to ken me seems to have been lost ;

see l. 53. *MS.; the metrical dot being inserted*

50. *Omnia probate] Compare Text*

B. Pass. III. l. 335. *by mistake after the letter u. But the*

52. *burghe] ? burgher MS. But*

burghe = borough is meant ; it is call-

ed a court in l. 57.

58. Cf. Prologue ; l. 62. *Here fol-*

the whole drift of Text B. Pass. XI.

62. *A half-line has probably been*

lost here.

66. Cf. Pass. V. 5.

A bagge ful, of a beggere · I bouzþe hit at onys.”
 Than maunged I wit · vp at þe fulle,
 For þe myssyng of mete · no mesour I coude. 72

With þat cam a knaue · with a confessoures face,
 He halsed me and I · asked him after,
 Of when þat he were · and wheder þat he wolde.

Next I met one
 called Fever.

“ With deþ I duelle,” quod he · “ dayes and nyztes ; 76
 Mi name is feuere, on þe ferþe day · I am a-þrest euere ;
 I am masager of deþ · men haue I tweyne,
 þat on is called cotidian · a courour of oure hous,
 Tercian þat oþer · trewe drinkeres boþe ! 80

We han letteres of lyf · he shal his lyf [tyne ;]
 Fro deþ, þat is oure duk · swyche dedis we brynge.”

“ Myzth I so, god wot · zoure gates wolde I holden.”

“ Do not follow
 me, Will,” he
 said.

“ Nay, wil ! ” quod þat wyzth · “ wend þou no ferther, 84

But lyue as þis lyf · is ordeyned for the,
 þou tomblest wiþ a trepget · zif þou my tras folwe ;
 And mannes merþe wrouzþ no mor · þan he deseruyþ
 here,

“ But do well
 while your days
 last.”

[Fol. 41 b.]

Whil his lyf and his lykhamme · lesten to-gedere. 88

And þer-fore do after do-wel · whil þi dayes duren,

þat þi play be plentevous · in paradys with aungelys.

þou shalt be lauzth into lyzth · with loking of an eye,

So þat þou werke þe word · þat holy wryt techeþ, 92

And be prest to preyeres · and profitable werkes.”

So Will made
 haste to write
 his Do-wel ; and
 he also wrote his
 Peres the
 Plowman.

Wille [wiste] þurgh in-wit— · þou wost wel þe soþe—

þat þis speche was spedelich · and sped him wel faste,

And wrouzthe þat here is wryten · and oþer werkes

boþe 96

70. *bouzþe* cf. *wrouzþ*, l. 87 ; *lauzþe*, l. 55 ; &c.

71. *Corrupt ; probably two half-lines lost.*

78. Fevers and Death appear in Text B. Pass. XX.

81. [*tyne*] The MS. has *tyme*, corruptly. See Pass. XI. 233.

86. *þou* miswritten *þe* in the MS. ; the being the preceding word.

87. *wrouzþ* = *wrouzþe*. Cf. l. 70. The reading *worþe* would make better sense.

94. The word *wiste* has evidently been dropped here, probably on account of *wost* following.

96. This means that, besides the *Vita de Do-wel, Do-bet, et Do-best*, the author wrote *Peres the Plowman*.

Of peres þe plowman · and mechel puple al-so ;
 And whan þis werk was wrouȝt · ere wille myȝte a-spie,
 Deþ delt him a dent · and drof him to þe erþe,
 And is closed vnder elom · crist haue his soule! 100

Now he lies
 buried under the
 clay!

And so bad Iohan but · busily wel ofte,
 When he saw þes sawes · busyly a-legged
 By Iames and by Ierom · by Iop and by oþere,
 And for he medleþ of makyng · he made þis ende. 104
 Now alle kenne creatures · þat cristene were euere,
 God for his goudnesse · gif hem swyche happes,
 To lyue as þat lord lykyþ · þat lyf in hem putte.

John But added
 this ending.

Furst to rekne Richard · kyng of þis rewme,
 And alle lordes þat louyn him · lely in herte,
 God saue hem sound · by se and by land ;
 Marie moder and may · for man þou by-seke ;
 þat barn bryng vs to blys · þat bled vp-on þe rode!

108 God save King
 Richard, and all
 lords that love
 him!

Amen.

112

Explicit do-Well.

Nomen scriptoris · tisot plenus amoris.

98—100. These are the author's own words; he kills himself off, by way of finishing his poem, but he lived to re-write it, nevertheless.

101—112. Obviously added, as stated, by another hand, viz. that of

John But, who made a second "end," because he was accustomed to "meddle with makyng," i. e. to compose verses.

102. *busyly*] *Read* sothely? *Busyly is repeated from the line above.*

NOTE ON PASSUS XII.

THE discovery of the *unique* copy of the greater part of this Passus is due to Mr Geo. Parker, assistant in the Bodleian Library, from observation of my note at p. 154 of the volume containing Text A of Piers Plowman. It is a most important and satisfactory discovery, as offering the complete solution of the problem as to the true termination of Text A. I had made out this much; (1) that there was once a Passus XII., or more strictly a *Passus tertius de dowel*, of which 18 lines were preserved in MS. U (belonging to University College, Oxford); (2) that this Passus must have been the *concluding* one of the Poem of *Dowel* in its earliest form; (3) that it must have contained considerably less than 180 lines, as shown by the state of the Vernon MS.; (4) that it must, in fact, have consisted of less than 131 lines, as shown by the state of the University College MS. All these suppositions are now fulfilled; the missing portion—100 lines long—was found by Mr Parker in MS. Rawl. Poet. 137, in the Bodleian Library, the very existence of which was unknown to me until the Rawlinsonian MSS. were recently catalogued. This is now here printed, with various readings of the first 19 lines, one of which, the sixth, is omitted in the University College copy. This Rawlinson MS. is corrupt in places; in fact, *every* MS. of Piers Plowman is corrupt occasionally;—but it is sufficiently good to show us clearly how the poem ended. I here add a formal description of it, to supplement the descriptions on pp. xv—xxiv.

XI. MS. Rawlinson Poet. 137; on vellum; of the early part of the fifteenth century. Size, about $9\frac{1}{2}$ in. by $5\frac{3}{4}$. It consists of 41 leaves bound together, containing the *whole* of Piers Plowman, Text A. The four loose leaves, mentioned below as forming part of the old cover, are numbered 42—45. It is very remarkable as being the *only perfect* copy of its kind. At the beginning is the important heading—"Hic incipit liber qui uocatur pers plowman. Prologus;" and this is the *only* copy of any kind I have yet seen wherein the word *Prologus* occurs. See Page 1, first footnote. At the end is the very important colophon—Explicit Do-wel, shewing that the poem really *did* end here, in its ear-

liest form. It is beyond a doubt copied from an earlier MS., viz. *the very same one that MS. U (No. IV) was copied from*. The text is in *precisely the same wrong order*, the misarrangement of which is explained at p. xx. It has nearly the same readings, such as *when I south wente* (Prolog. l. 1)—*y wente wyde* (l. 4)—*I swcuenede* (l. 10)—*tryly ontyrid* (where MS. U has *a-tired*; l. 14); and so on. But it nevertheless varies slightly from that MS. occasionally, the most curious instance which I have noticed being in the Prologue, at l. 54, where MS. Rawl. has the lines—

Schopyn hem ermytes · here ese to haue.
 on fele halue · fonden hem to done,
 Lederes þei be of loucdayes · and with þe lawe medle.

All these MS. U omits, possibly on account of an undecipherable word in the second line, where MS. Rawl. has a blank space. But the most curious point about the two latter lines is their non-appearance in other copies. After Piers Plowman follow "Fragments of the old French Romance of Guy earl of Warwick, four leaves on vellum." ff. 42—45 (end of MS.)¹

Ces ciz li quice ad riane.
 Assez sur donc or e argent.
 Del son meint vesselment.
 Sire q̄is Jonas dit li rei.
 Entendez ore vers moi.
 Ma vie me auez ore garri
 Par ceo cher ke esta ici, &c.

On fol. 42 *b* is written in an old and large hand, *Hoc volumen conceditur ad vsum fratrum minorum de obseruantia cantuarie*. The name of the scribe was one Tisot.

I have not the slightest doubt of the entire *genuineness* of the new portion. It is Langland's beyond a doubt, every word of it, from line 1 down to the end of line 100. All these lines are not only in his manner, but contain his favourite words, phrases, and turns of expression, and have the same changes of rhythm as we find in his works elsewhere. We obtain also a new proof that the author's name was "Will;" as had been already ascertained by observing that Thought calls the author "Wille" in Pass. IX. l. 118, just after it had been noted (l. 62) that the same Thought was acquainted with the author's "kind" or Christian name. We learn further that the author's original idea was to conclude the poem in the following way. "I met," he says, "with a man named Fever, who was the messenger of Death." Fever brought a letter from Death, and was authorized to slay Life. "If I may"—says our author—"I would go with you on your way." But Fever tells him to live on, as God has ordained, to continue to *do well*, and to look for a reward

¹ These probably formed part of the old cover, the MS. having now a modern binding.

in Paradise, if he will only be regular at prayers, and ready to do profitable works. "Now William (i. e. the author) knew by his conscience that this speech required immediate attention, and so he made haste and completed the poem here written; and besides this Poem of Do-wel, he wrote the poem about Piers Plowman and many others;

and when this work was wrought, ere Will might spy,
 Death dealt him a dint, and drove him to the earth;
 and he is enclosed under clay; now Christ have his soul!"

It is obvious that this notice of his own death is a mere flourish, introduced for the sake of winding up the poem at a moment when he had no idea of expanding and rewriting it; which, however, he certainly did, and even used again some of the phrases and thoughts contained in this very portion at the end of which he kills himself off. And with these words—"Christ have his soul!"—the poem, in its first form, truly ends. But in the present copy we have 12 superfluous lines, added by one "Johan But," who, having read the whole poem, and being satisfied that most of the ideas in it could be well supported by quotations from James, Jerome, Job, and others, was pleased to dignify it with an ending of his own, as he had been accustomed to metrical composition himself, having before then "meddled in making," i. e. dabbled in verse. But he has very little more to say than to hope that God will bless all men and teach them to do right; and so God save King Richard and all his lords, and may Mary, mother and maiden, beseech for man, and may Christ bring us all to bliss. The commonplaceness of these lines, and the smallness of their number, is of some importance. It shews us how men fared who attempted to add to the master-poet's words, and it affords some proof of the genuineness of the numerous additions which Langland made in his later versions, and which are not in the "Johan But" style by any means.

CRITICAL NOTES, ETC.

CRITICAL NOTES.

[The following notes explain a few things more at length with respect to the various readings of the MSS. ; to have inserted them in the footnotes would have been inconvenient.]

PROLOGUE, l. 14. In the word *I-maket* in the text, the MS. has a short tag to the final *t* ; a similar tag occurs twice elsewhere, one instance being in the word *prechet* (Pass. I. l. 137). It has no significance.

I have altered *wonderliche* to *trizely*, to preserve the alliteration, although MS. H supports the reading of V. The fuller alliterations found in the later copies were no doubt due, partly to corrections by the author himself, and partly to emendations (often ignorantly made) by copyists. Thus in l. 20, *Eringe* was soon changed (no doubt by the author) into *settyng*, but it does not follow that the alteration should be made in this early text. Nevertheless, I have ventured to write *trizely* here, for the reason given by Mr Wright in making a similar change. "Though we find instances of irregularity in the sub-letters (or alliterative letters in the first [part of the] line) in Pierce Plowman, the chief-letter is not so often neglected." In other places, I have not always given my reason for making alterations in the text, but the footnotes will generally supply one ; and besides, I have always had regard to Text B.

22. Alliteration is here at fault. Even if we write *And wonnen þat* for *þat monie of*, it is still imperfect.

28. This line is repeated at Pass. VII. l. 134.

39. The two parts of this line are (in V) written in separate lines.

41. See note to l. 14.

54. The omission of *hem* is a mere mistake ; it is certainly required, and assists the alliteration.

63. The reading *and he* is perhaps the best ; it improves both the sense and the alliteration, and it is supported by Pass. I. l. 55.

68. I have here missed noting a small, yet important variation ; instead of "*and Fasting*" MSS. T and U read "*of Fasting*;" in the former case, *Falsnesse* and *Fastinge* are considered separately ; but in the latter case, the phrase *Falsnesse of Fastinge* means the "breaking of vows made that they would fast."

71. Mr Morris (following Mr Wright) has printed *bouchede* ; but the *x*'s

and *n*'s in this MS. are often distinguishable, and in this case the *n* is quite plain. Cf. the readings *bunchiþ* and *bunchid*, which are quite clear also. The reading *bonches* is open to doubt. "Bunchon, *tundo, trudo*." Prompt. Parv.

75. The reading of the text is supported by MS. H, but the alliteration is improved by the alteration, *His sel schulde not be sent*.

79. The chief-letter of the alliteration is wanting.

81. The word *tyme* should certainly be inserted, for even MS. V has the phrase *seþþe Pestilence tyme* elsewhere. See Pass. XI. l. 59.

108. For *and* the MS. has *ad*, by mistake; another form, *an*, is not uncommon. The mistake is repeated in Pass. II. l. 17.

PASSUS I. l. 1. For *derke* a great improvement is to read *merke*, as in Text B.

4. The reading *loft* is altogether wrong; even *toft* would have been better, as that would agree with ProL. l. 14, and Pass. I. l. 12.

8. The chief-letter of the alliteration is missing.

37. The same remark applies here. *Word* = world; there is no need of an *l*; we also find, in old English, the spellings *werd* and *ward*.

39. *Seo* = see, in the imperative mood, and the sentence means, "perceive it well inwardly;" but *set* is a simpler and perhaps better reading.

46. The alliteration is defective, as also in ll. 50, 58, 120.

69. For *hit weore* MS. H has *þis was*.

79. Instead of *teche* we might with advantage read *kenne*, both here and in ll. 90 and 127, and the alteration would be supported by l. 130; but I have preferred leaving the text intact to making *three* alterations.

87. The second *doþ* seems repeated by mistake; I prefer *willeþ*, with which cf. Text B.

121. I am not sure that "wende" is required, and have therefore not inserted it.

122. There is no doubt about the reading of V, as *Corouneþ* is spelt with a capital letter; but *c* and *t* are hardly distinguishable in some MSS., so that *tronen* and *cronen* would look very much alike: still, MS. T has *tronen*, which suits the alliteration.

128. For *Corps* MS. H has *body*, written over an erasure.

135. For *techeþ* the true reading is probably *wisseþ*, and this would explain how such readings arose as *witnesseth* and *askiþ wytnesse*, the latter of which is not very intelligible. Cf. Pass. XI. l. 8.

137. The reading of V—*prechet þe þiu harpe*—must surely be wrong, being meaningless; *prechet* seems to be a contraction of *preche it*.

139. The omission of the final *þ* in *Cumseþ* is probably due to the word *þer* following.

143. MS. U omits the word *wo*, evidently by mistake.

148. The wrong reading *by* (for *heize*) is easily explained; the scribe must have been thinking of the mercy shewn by Christ to the penitent thief; but this idea does not agree with the statement that they "pierced his heart."

149, 150. Though V has only *one* line, it is so long as to suggest that it is made up of parts of two; it must have been originally,

Forþi I rede þe [riche · haue reuþe on þe pore,
þauz þou beo] Mihtful of Mayn · be Meke of þi wordes.

MS. H has,

þerfore I rede þec ryzte · haue rewþe of þe pore,
þei; þou be myzful of mayn · be meke of þi warkys.

152. For *3e schul* MS. H has *þou schall*, and for *3e wenden* it has *þou wendest*, both variations being written over erased words. There are several crasures and alterations in MS. H hereabouts, and the alterations are all for the worse, judging by what can be traced, or guessed at by comparison with the present text.

155, 156. In the first of these lines it would improve the metre to write *lelly* for *trewely*; and in the second, to write *godliche* for *Treweliche*. But there is a certain *propriety* in the continuous repetition of *trewe* and *treweliche*, which is destroyed by these alterations.

160. MS. V is here clearly wrong, but I have kept the word *Fey*, merely altering its place. *Fey* = faith, as in l. 14 of this Passus; *fait* or *feet* = feat, i. e. deeds or works.

175. MS. V abruptly ends the Passus here, but the remaining lines seem required, and are found in THUH₂D.

182, 183. These lines have occurred before; see ll. 123, 124, by help of which we might write them thus, according to the spelling adopted in V;

For-þi I sigge as I seide er · bi siht of þe textes,
Whon alle tresor is I-tryet · Treuþe is þe beste.

PASSUS II. l. 5. I have altered the reading *heo* of MS. V to *he*, because the next line has the appearance of being added as an after-thought. The meaning of “*heo stondeþ*” would be “*they stand*;” but what seems to be intended is—“Look on thy left hand (quoth she) and see where *he* (i. e. Falsehood) stands; (there are) both, Falsehood and Flattery, and all *his* (i. e. Flattery’s) whole company.” The chief reason for supposing that *stondeþ* is here in the singular number is that the form of the question is such as to lead one to suppose so. *He* in MS. V means *he*, *heo* = *she* or *they*.

9. I since find that I omitted to insert that MS. T (as well as H₂) has the reading *pureste in*; this would certainly improve the alliteration, but MS. H supports the reading given, having *richest*. Still, the alteration should, perhaps, have been made.

21. Here the “chief-letter” is certainly lacking in *all* the MSS.; and this is what renders the propriety of altering such lines as line 9 so doubtful.

23. *Forgid* is only better than *brouzt* because of the alliteration. In Mr Wright’s edition we find

Favel thourgh his faire speche
Hath this folk enchanted,

where the line is mended another way.

27. Here *ryte* is better than *seo* on every account.

28, 29. These lines must have been left out in V by mistake, because the lines as they stand,

“*ƿat þou miht seo ȝif þou wolt · whluche þei ben alle,
Bote ȝif þow wilne to wone · wiþ treuþe in his Blisse,*”

hardly make sense. Line 31, on the contrary, being found in MS. II only, may be an interpolation; it is but a poor line.

34. This line, occurring in H only, may be an interpolation, but something of the sort is greatly wanted to make the sense clearer; and this is why I have inserted it, notwithstanding that it fails to be an alliterative line. I ought to have added that, in MS. II, the next line begins with

And sawe al ƿat ryeche retenaunce, &c.

38. The reading *fyu* is supported by MS. V itself; for *see* l. 51;—“*þe fyu was arered.*”

56. The reading of V—*scheuven* (omitting *to*)—seems to be a mere error.

59. This line is much wanted; probably omitted in V accidentally.

64. Perhaps the words “of lecherie” should have been inserted; read
Wip alle þe lordschupe [of lecherie] · of lengþe and of brede.

76. It should have been added that MS. H inserts *and*, having the reading “and paulyns douȝter.” It thus appears that “*Ƞers þe pardoner*” and “*Paulyns doctor*” were probably different persons.

87. Compare l. 101. All the various readings, in both lines, are clearly due to attempts at improving the alliteration.

88. In all the MSS. the chief-letter is wanting.

97. MS. T has the spelling “notorics,” but it is only the first *a* in “*Nataries*” that need be altered.

108. The reader will observe that I have *omitted* the word “on,” as not needed any longer, when “*counseil*” is inserted.

118. This line (like ll. 136—139, and 141—143) is a sort of explanatory gloss, and is almost certainly spurious. It means that men cease to believe those who often deceive them; a remark which has nothing to do with the context.

121. Part of this line is written in a later hand, and the words are ill arranged; the true reading is probably,

Many comen to counforte · from care þe false.

129. For “*Cuntre*” we should probably read “*Schires.*”

136—143. *See* note to l. 118.

160. *Tome*, meaning *leisure*, is no doubt the reading; *see* Text B.

175. The curious reading of T is easily explained; *any skynes* is there written for *anys kynes* or *anyskynys* (any kinds of); the forms *alleskynnes* (all kinds of) and *noskynnes* (no kind of) also sometimes occur in Early English, and these are instances of the genitives *anys* (of any), *alles* (of all), and *nones* (of none); *see* also the footnote to Passus X. l. 2.

183. The reading of V (*dunc*) might stand, as it gives sense, viz. “and

the *din* heard." But the alteration to *dume* seems preferable, considering the various readings.

200. It would appear that *hem* was originally the reading in V, and that it was inconsiderately altered to *him*, owing to the frequent occurrence of *him*, as in ll. 199, 201, 202, 203, 204, &c.

206. The right reading is probably not *kepten*, but *copeden*; cf. Text B.

PASSUS III. l. 15. The reading "bc elergie leue" suits the alliteration, and is supported by Text B.

19, 20. These lines are absolutely necessary to the sense, if the reading of V is to be retained in l. 18; they were probably omitted in V by mere mistake.

23. The chief-letter is wanting.

26. Here *lauzten* is the past tense of *lacchen*, to take; thus V gives the right sense, but the wrong word; cf. Text B.

32. H supports V in the reading *tellen*; but *callen* is better, and occurs in Text B.

43. In H this line ends a page, and the scribe has given two readings of the first half of the line, viz. "A-monge þese courtcors & þe comyns," and "A-monge þese clerkes and knyȝtes" (*sic*).

45. Though V alone reads *schomeliche*, it should be retained as more forcible than *schameles*; it is, of course, to be understood as ironical.

48. *Siþ* must be inserted, *metri gratiā*; it is in Text B.

51. The chief-letter is wanting.

67—72. This sentence is incomplete, having no principal verb; we should, for the sense, supply "I lere ȝou," from l. 61, before "As to puniſſchen;" i. e. "I instruct you to punish." Cf. ll. 91—94

80. H reads "presentes withoute pans." The sense is "other presents besides pence," or, "presents that are not given in actual money."

88. H supports the reading "brenne;" but "forbrenne" supplies the chief-letter *f*, though not at the beginning of a strongly accented syllable.

91. The chief-letter is wanting here, and also in l. 98; and in l. 93 it is badly placed.

100. The reading *melodyes* of the Vernon MS. can be thus accounted for; the *y* and *þ* are, throughout, only distinguishable by careful inspection; and thus *melodyes* is put for *melod þes*, i. e. spake these. Nevertheless, it seems better to use the *present* tense *meleþ* (as in the other MSS.), and to adopt the usual spelling *þcose*.

105. It would greatly improve the alliteration to read *late com* instead of *com late*; but the chief-letter is not unfrequently thus badly placed; see ll. 93, 124.

133, 134. *False* is here a plural adjective, but *trewe* is singular.

141. *Vre* means *our*; the sense requires *your*, spelt *ȝoure* in l. 62. Another spelling of *your* is *oure* (see l. 64), and for this, *vre* is miswritten.

151. For the second *heo* H reads *þ hem*, which improves the sense.

167. *Conge* may be miswritten for *Conge þe*, the *y* and *þ* being so much alike; but Pass. IV. l. 4 is against this supposition.

174. I could hardly insert *hals* instead of *Nekke*, as the MSS. have *half*; but yet *hals* is probably the right reading, and occurs in MSS. of type B.

189, 224. The alliteration is defective.

243. This line does not run well, probably because the word *apert* is lost; read, Hit is *apert* permutacion.

244. *þou* is the reading of Text B.

245. The alliteration seems to be altogether lost.

260. I have since observed that the *m* in *Samuel* in MS. V is partly erased, thus leaving *Sauel*, i. e. Saul.

264. *clause*; in Text B we here find *cas* = case.

265. The reading of V—*munged*—is a mere mistake, and it has also caused the scribe to write *In Aventure* for *In Aunter* or *An Aunter*; the alliteration resides in the letter *n*, the words being run together, much as though it ran,

I naunter hit nuyged me; a nende wol I make; compare *nale* and *noke* for *ale* and *oke* after the article *þe*. Text B has, *An aventure it noyed men*.

266—269. I have little doubt that these lines ought to be put lower, having ll. 270, 271 above them, as in TUD and in Text B. But as H preserves the order of V (though it omits ll. 265, 266), I have not made the transposition. The sense is much the same either way.

274. No MS. has here the right reading; it should be, *or takeþ aȝeyn his wille*, as in Text B. V and H are right, except in putting *doþ* for *takeþ* (which spoils the alliteration); the other MSS. are right in suggesting *lakeþ*, but wrong otherwise.

PASSUS IV. l. 11. I insert *Crist* for *god* on the sole authority of T, because it is the reading of Text B, and supplies the chief-letter.

15. For *sende* T has *sente*.

51. Text B resembles TUD; the words *And seide* do not count in scansion, but even then the line, as in TUD, is very long, and the best line would be made by reading,

And seide, "Hedde I loue of my lord · luite wolde I recche."

68. The word *ȝeorne* seems wanted; yet it does not occur in Text B; and only in MS. V of type A.

69. *catel* suits the alliteration, and is in Text B.

73. The note means that the quotation from U is written all in one long line; and so it is in D; clearly owing to the omission of the first half of l. 72.

91. The reading *Crist* is better for the alliteration, but only appears in U; Text B says, "so me Crist helpe."

94. *hyuen* was probably omitted in V because of *myne* preceding; the scribe may have thought he had finished writing *hyue*, when he had only finished *myne*; Text B has "myne hewen;" cf. l. 42 above.

114. The misreading *do euere* in T and D is a mere corruption of the word *Dover*.

124. That *gold* in MS. V is an error is plain enough; the context shews that *gold* is the very last thing that "Reson" would swear by.

126. Whatever be the meaning of this line, *withouten* must be a misreading; Texts B and C have *with*; and *with-outen* seems peculiar to V.

151. The alliteration is defective; Text B shews that *quod* should be *scide*, and the leading letter of the line is an *S*.

158. This is a good example of the variations of spelling; *lyue* and *leue* are the same word, repeated.

PASSUS V. l. 29. *wyuene*. Mr Wright prints *wynene*, and in several MSS. it is doubtful; but in MS. T the *u* is made with peculiar care, and so is the *n* following. The misreading in U is owing to the fact that the scribe first wrote *heuene*, and then drew the pen through it and substituted *wyuene*, which suggests a *similarity in sound* between the words *heuene* and *wyuene*. Again, the misreading in V in the line above, *stauenes* for *staues*, seems due to this same word *wyuene*, and to confusion between the endings of *stau* and *wyuene*, which also points to the probability of the letter being *u*. The *wyuene pyne*, or punishment for women, is intelligible, and may mean the cucking-stool (cf. *pyunnyng-stoles*, Pass. III. 60); but *wyuene pyne* is inexplicable.

58. *dynen*; so in Text B.

83. *As I his frend were* is the right order of words, and is used in Text B. For the syllable *I* gives the chief-letter of the alliteration, and we must lay a slight stress on it, as also on the first syllables of *heilte* and *hendely*.

100, 101. Text B also has these lines rightly arranged; hence it is certain that the arrangement in V and H is a mere mistake.

109, 110. I mark T as *faulty* because such a long line is inadmissible; and even the first line of H is somewhat of the longest. But the fact is that *all* the early MSS. seem here wrong, owing to the omission of a half line—(as a *blynde hagge*)—for which see Text B. The confusion arose from there being two lines following having the same rime-letter (*b*). The arrangement in the Vernon MS., though perhaps not really right, scans well and makes good sense.

114. Text B also gives this line rightly, in the same shape.

125. *lernde I* should perhaps have been *I reudrit*, as in T, U, and Text B; but I let it stand because H agrees with V, and my object is to avoid alteration as much as possible.

131. Here, however, the word *by* must be inserted because it is necessary to the sense. V seems to have a *quartrun more peisede*, but there are marks shewing that the words are to be transposed.

142. *sobely*; Text B, however, has *so the ik*, so thrive I.

165. The reading in V is absurd; the *ribibor* and *raloner* are distinct personages.

182. Partly imitated from l. 177; not in Text B, and probably spurious.

188. *lotering*. It is to the credit of MS. V that it has preserved this word; for Text B, like T and H₂, has *louryng*, which is inferior. It is from the French *losterie*, badinage.

195. *I-rcipet*. I suppose the true reading to be *waxed*, as in Text B, and in T, H, and U. Mr Wright guessed the meaning of *waxed* to be *washed*, but in that case it is unlikely that so many MSS. would have preserved the letter *x*. It probably means *waxed*, i. e. stopped up, as one would stop with wax, much as in the following:—

“But to ende the hole were stopped and faste made,
A litell cloute cute he without delay,
With *wax* melled, stopped the hole alway;” &c.

Romans of Partenay (E. E. T. S.), l. 2817.

The metaphor is rather a bold one, to talk of waxing a thing up with furze, but this seems to me the only way of getting any sense out of the passage. Cf. the spellings of the word in H and U.

199. *lacche*; so in Text B.

202—207. Though these lines are in U only, they appear in all later versions of the poem, and are certainly genuine.

232. *deore*, dear. There is no doubt about the reading; see Text B. V has *dore* miswritten for *deore*, for which spelling see Pass. VI. l. 83.

257. The meaning is, “that he should polish anew his pike named Penitence;” where a *pike* means a staff with a spike to it, such as is used by pilgrims. Compare Text B,

“þat *penitencia* his pyke · he shulde polsche newe.”

If the word *him* be retained, it either means polish up *for himself*, for his own use; or it merely signifies *it*, the word *pyke* being masculine, as the next line clearly shews.

PASSUS VI. Passus V. and VI. are in most MSS. considered all as one Passus. It is one of the simplest and best tests of a MS. of the *earliest* form, that they are *separated*, and numbered as distinct. It is curious that only MS. H has preserved the first two lines, the first of which scans but poorly.

30. *kende*; Text B has *kenned*; the alliteration shews it is right.

57. Also in Text B.

73. Text B also inserts *se*, which is necessary to the sense.

98, 99. The alterations are authorized by Text B.

103. *kepe*; so in Text B, and required by the alliteration.

114. The curious readings in U, viz. *unwelcome* and *unfair*, instead of *welcome* and *fair*, can be explained by arranging the subject-matter in a different order, i. e. by altering the punctuation.

Lines 114, 115 are taken together, and stand thus:—

“He is wondirly vnwoloome · and vnfair vndirfongen
But if he be sib · to some of þesc seuene.”

This arrangement, however, is very awkward.

PASSUS VII. ll. 22, 25. *kennest, kenne*. So also in Text B.

29. I quoted here the various spellings of *labre*, from an idea that it was misspelt for *labore*; but it seems to have been intentional, judging by ll. 221, 259 of this very Passus.

54. The reading *we fynde treupe*, as in T and H, suits the alliteration better, and is the reading of Text B; but the alteration seemed hardly worth making.

57. The alliteration of each half-line is kept separate, *h* being adopted in the first part of the line, and *s* in the second. A similar example occurs again very soon, at l. 69; and perhaps at l. 73. Cf. V. 125, and the note.

68. It should be noted that “*Deleantur de libro viventium: et cum Justis non seribantur*” is all one quotation.

71. The reader who consults MS. U must remember to turn back here some 18 folios to fol. 5 *b*, or he will not find ll. 71—215.

85. *leo*; MSS. H and U have *Chirche* is properly feminine, so that *him* in l. 86 may mean the parson (*persona ecclesiæ*).

94. The chief-letter is wanting.

109. The reading of U, *dieu sa* (= *saue*) *dame emme*, is borrowed from the Prologue, l. 103.

124. The word *holde* may mean *faithful*, and it is very probable that the other reading *olde* is corrupt, but it is difficult to make sure of this, because *holde* may be written for *olde* in the same way that *heren* is for *eren* in ll. 60, 99. Text B has *olde*.

130. The word *brod* in T has a small *k* written over the *d*, evidently by way of correction.

133. The word *gare* is uncommon in this version of the poem, but occurs in l. 289 below.

134. Repeated from Prol. l. 28.

140, 141. The reading given in the text is the only one that satisfies all the requirements of the case. It is better to put *wastours* in the plural, because of ll. 144, 149, 151; and at the same time the word *one* is wanted in the singular, to denote the particular ringleader who speaks again in l. 153, and of whom Hunger made a special example in l. 161, where V errs in using the plural number.

145. Faulty in scansion.

159. *hoped*, hopped: but none of the MSS. double the *p*.

181. *soneday* may not mean Sunday; the expression reminds us of the very first line of the Prologue—*whon softe was þe some*; and a “*softe soneday*” is a day when the sun is mild and warm.

182. *hot* may = *hote*, i. e. oaten; cf. the various readings, and note to l. 124.

186. *Al* seems to make better sense, but the line is not in Text B.

197. The chief-letter seems wanting, unless we put a little stress on the word *to*; but the MSS. all agree, and it is the same in Text B.

202. *mele*; I let this word stand, as it is in VIU, and we have *bred* twice in the next line; still Text B has *bred*, and T has *breed*.

204. *Bamme*; so in V; but I hardly understand it or the word *banc*. The reading of H—*a-banc*—seems to hint at *a-bate*, which is the actual reading of several MSS.; see Text B.

215. *Seint Matheu* is really St *Luke*, but it is the author's own mistake. The reading *þermyde* for *þerwith* should be noticed; it gives a sort of alliteration to the line, (*Mak, þermyde, Matheu*), which is otherwise wanting.

226, 228. The words in small print are written over the word *urnum* in V.

239. There is little alliteration here, except in the words *him*, and *his* (repeated).

241. The words *lyf, lif, leef* certainly end with *f* (very plainly written), not with a long *s* (f).

251. *I-ȝeten* = *aten*, not *gotten*. The very soft *y* sound of the *ȝ* does not destroy the alliteration, which is made up of vowel-sounds.

287. The alliteration is obtained either by supposing each half-line complete in itself (the first half having *h* and the second *c*), or by adopting the reading in T and U, which is given in Text B.

311. At the end of the Passus, we find, in MS. T, the following entry in a later hand.

“Here is lefte oute v. versis *whiche* is in the olde coppi, & ar set benethe.

and when you se the sune amisse · & to mvnkes heades,
and a mayde have the masteri · And mvltiply by (eight) hight, (*sic*)
than shall deathe withdraw · and derthe be Justice,
and davi the diker · shall die for huuger,

But if god of his goodness · gravnte vs a trewe.”

But the writer of this makes a slight mistake; for these lines belong to MSS. of Class B, and do not appear in any of Class A. See Text B.

PASSUS VIII. 1. We must lay a slight stress on *to*, for the alliteration's sake.

5, 6. *heren* has no *h* prefixed in any MS. but V; see Pass. VII. ll. 4, 60.

45, 46. This reading of MS. H is doubtless right; see l. 61 below. Text B gives little help, but Text C has the lines,

“Men of lawe hadden lest · þat loþ weren to plede

But þai *pre manibus* weren ipaid · for pledyng at þe barre,”
which gives the sense, and authorizes the word “loþ.”

47. Ps. xiv. 5. “Qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit. Qui facit hæc, non movebitur in æternum.” For the latter part of the quotation, see l. 55 below. The word *eorum* is from Text B. I cannot quite trace the quotation, *A Regibus, &c.* It seems to be a reminiscence of Ecclesiasticus xxxviii. 2—“A Deo est enim omnis medela, et a rege accipiet donationem.”

58. *þriuen*, thriven; hence, *þeo þriuen* = are thriven, i. e. thrive. But

though this seems quite right, it is proper to note that the reading is unsupported. Texts B and C vary from A hereabouts.

73. The reading given is quite satisfactory, and is in Text B.

75. *wo* here does not mean *woe*, but is equivalent to the *woo* of MS. H, and the *wehe* of MS. T, a word used to denote the sound made by animals; the usual reading of MSS. is *wehe*. See *whi*, *wey*, or *wehe* in IV. 21.

78. The misreading *Fautes* in V is merely owing to the omission of the mark of contraction for *n*; it should be "Faütes;" see Pass. X. ll. 58, 64.

88. *loue of*. The omission of these words in V is a mere accident; the line is left far too short.

106. This reading is confirmed by Text B.

109. So in Text B; here the author, quoting Matthew, refers to Luke; just above (Pass. VII. l. 215) he makes the exactly reverse error.

114. *wo fynd*, i. e. who findeth or provideth for them; so in Text B.

125, 126. These lines are of very doubtful authenticity, and may have been added by the scribe of MS. H to explain the Latin quotation. Most MSS. have *Ecce* for *Ejice*, owing probably to confusion between *Ecce* and the less common and curious-looking word *Eiice*, as it would be spelt.

128. *waitide*, looked; so in Text B.

136. The quotation as given in H is corrupt; the word *est* should not appear: *quod* (which seemed to me indistinct) is right, but *optat* should be *optans*.

"Somnia ne cures, nam mens humana quod optans,
Dum vigilat, sperat, per somnum cernit id ipsum."

Dionysius Cato; Distich. II. 31.

The English translation of it in H is almost certainly a spurious line.

136—139. MSS. T and U and Text B help us out here. V reads,

"Ac for the Bible bereþ witesse · hou daniel deuyndede
þe Dremels of a kyng · þat Nabugodonosor hette."

The confusion arose from the shortness of l. 137, which is lengthened in U by writing "how daniel þe prophete." And then, this line being once miswritten, the next line had to be shortened by cutting away part of it.

153. Not in Text B; hence *men* depends on MS. T only, but would suit the alliteration excellently.

177. A small cross is prefixed to this line in MS. T, no doubt as a mark that it is imperfect. A few other imperfect lines are marked in the same way, the marks being as old as the rest of the writing.

187. *Explicit, &c.* This important note, for which we have the authority not only of MSS. T, U, H, and D, but of many others, gives us the right titles of the poems, and shews that the first one, the "Vision of William concerning Piers the Plowman," ends here, and that the remaining verses form a second and distinct poem, which is, however, a sort of continuation of the former. This is very clearly pointed out even in MS. V; for we here meet with the only *title* which can be found in it; see Passus IX. l. 1.

It is pretty clear that Langland had intended to wind up his poem here by discoursing on the excellences of Doing Well; and in this concluding passage, the word *Do-wel* accordingly occurs four times, without any hint of Doing Better or Doing Best. But an afterthought suggested that Do-well, if supplemented by Do-bet and Do-best, deserved that much more should be said about it, and that, in fact, here was matter for a whole new poem. The opening lines of Passus IX. (which, it should be remembered, is only a *prologue*, and therefore, like the first prologue, much shorter than the other Passus) seem to indicate a short lapse of time between the conclusion of the one poem and the commencement of the other. The poet's adventure with the two Miurite friars may possibly have had some foundation in fact; at any rate, it is very naturally introduced, and serves admirably to introduce a new vision.

PASSUS IX. Observe that the Title to this Passus is given at the end of Pass. VIII. It is the Prologue to the Vita de Do-well, as has just been said above.

3, 4, 5. For the alterations here, and in ll. 11, 12, 24, 32, see Text B.

11. The change of place of *furre* and *passede* greatly improves the metre; it is amply authorized.

20. The reading of V—*a tom*—is very curious; it is an evident corruption of *at hom*. It is also curious that MSS. of class B omit these two words.

47. The alteration is necessary in order to obtain the chief-letter of the alliteration, which is the *s* in *self*; and there is no *s* in the latter half of the line, as given in V.

50. *þe* occurs also in Text B.

64. *wizt* occurs in Text B, and is needed for the alliteration.

65. The corrupt reading in V probably arose from taking *I-seide*, the past participle, to mean *I seide*. Text B has the same as I have given, which is certainly right. In MS. T, we find the word *seide*, and just over it and in front of it the letter .I., the alteration having been made by the scribe himself.

66. *seze þou*, sawest thou. It seems better to insert *þou*, as in Text B.

80. The expression, *Erl Auerous*, is in Text B.

83. The Vulgate has, "Libenter enim *suffertis* insipientes, cum sitis ipsi sapientes;" but it is clear by the next line that the poet took the reading to be *sufferte* in the imperative mood. But in Text B we find *suffertis*, and a corresponding alteration of the following line.

95. *puiten*; *sic* in MS. V, both here and elsewhere. The alteration of *him* into *hem* in this line and the next seems required; but it is just possible that the scribe of MS. V considered *him* as a *plural*. The alteration, however, would still be justified by the occurrence of *hem* in l. 94.

101. So in Text B.

107. *þroly*, quickly. This reading seems to be preserved in V only.

111. Also in Text B.

114. So in Text B.
118. *hym techen*; Text B has *teche hym*.
- PASSUS X. Here the "Vita de Dowel" properly begins.
- 6—8. Miswritten in V after this manner;
 A loueli lemmon lyk him-self · *Anima* heo hette,
 To hire haþ Envye: A proud priker of Fraunce, *Princeps huius mundi*.
- This mistake arose (1) from the shortness of l. 6; (2) from the fulness of the stop in the middle of l. 7; and (3) from supposing *Princeps huius mundi* to be an independent quotation. In order to make these three lines into two, the scribe had to omit *to* after *lyk*, and to neglect the alliteration altogether.
9. *mikti*; *sic* in MS. V; so I let it stand.
- 11, 12. The missing words are also in Text B.
27. *Ceatour* in MS. V, by mistake.
30. The meaning of *lisse* and *Blisse* is the same, but *lisse* is required for the alliteration, and appears in very many MSS., although they give the word *Blisse* afterwards, in l. 36.
31. *arn*, not *ben*, must be the reading, and is supported by Text B.
50. The reading *kepeth* is also supported by ll. 10, 15, 24.
52. I have little doubt the reading given is right, but there is hardly any more evidence than that given, for this line does not appear in Text B. Still we have the evidence of MSS. TUH₂, and it is clear that V is corrupt, as *Bringeþ* spoils the alliteration, besides affording but little sense.
53. The reading in U, *goyngge*, may have been suggested by mistaking *cunnyngge* for *cumyngge*, and it would then strike the scribe that *goyngge* would suit the alliteration better than *cumyngge*.
61. *ben* is wanted to complete the sense.
71. The reluctance of the scribe of V to write the word *wizt* is curious; a similar correction has been often made before; see, for example, Pass. IX. l. 64; and cf. XI. 122.
72. Either *of* or *ouer* must be inserted; the former suits the flow of the line better.
75. *ryte* (MS. U) means *blame*.
86. It may be doubted whether David really meant to praise the consolation to be found in a birch-rod!
89. I have not yet traced this quotation. MS. V has, *Intencio I hoïð*.
95. *kepe*, not *hede*, suits the alliteration.
106. I cannot yet trace this quotation.
107. The alliteration is defective; it is somewhat better preserved in MSS. T and U, but not so much better as to justify alteration.
124. *molde* is of course right; cf. Pass. III. l. 71.
135. The chief-letter is wanting.
143. The readings *a barn*, and *wrouzte* are made certain by observing the line following, "Caym men cleped *him*."
152. *Sem* was no doubt written for *Seth* as being a more familiar name; else it is obviously wrong.

154. *suster sed*, i. e. sister's seed; see l. 173.

165. *banne* (not *curse*) suits the alliteration.

190. The misreading in V here was a necessary consequence of the misreading in l. 188. The scribe clearly did not understand the allusion to Dunmow.

193. The reading given is from T, slightly modified; for it is usual in MS. V to use *-ep* as the plural ending of the imperative, and to write *ou* instead of *3ow*, and it is better to adhere to a uniform system, where it can so easily be preserved.

197. The punctuation is difficult. In Text B, there seems to be almost a full stop in the middle of this line; but then, the subsequent lines vary considerably.

204, 205. The alliteration and Text B both shew that these lines are rightly restored.

213. *werke*; so also in Text B.

PASSUS XI. 2. In Text B we find,

“*þat lene was of lere · and of liche bothe.*”

13. The alliteration seems to be formed either by the initials of *hit*, *leo*, and *heore*, or by those of *sigge* and *scheven*.

18. *cardel*; *carded* in Text B.

23. *bene est*. If the mark of interrogation be omitted, it is very natural that *bene* here should be turned into *ve*, as in MSS. TU. The Vulgate however (Jer. xii. 1) has “*Quare via impiorum prosperatur: bene est omnibus qui prævaricantur et inique agunt?*” where the sentence is an interrogative one.

28. Observe how the voice is to be sustained at the end of this line; i. e. as for *him*, he is but little loved.

30. *Daunseled* seems peculiar to MS. V; cf. prov. Eng. *dawntled*, fondled, made much of. Text B has *daunted*, tamed, put down, made little of, which does not suit the context.

46. The alliteration is hardly perceptible; it is probably formed by dwelling on the *f*. Thus, in Mr Wright's text, we find,

Bothe a-fyngred and a-furst · and for chele quake,

which is probably the correct reading, *afyngred* and *afurst* being a provincial pronunciation of *of-hungred* and *of-thurst*, i. e. afflicted by hunger and thirst.

71. *musen on*, &c. Text B ends the line with, “*þat muse moche on her wordes.*”

79. *to wite*; so in Text B; cf. l. 81.

85. *worþ*; so too in Text B; it greatly improves the line. Cf. Pass. I. l. 26.

96. *his*; so in Text B; the reading *hire* is clearly wrong.

100. *worþe*; see l. 85.

102, 104. This is another of the many instances where MS. V wrongly uses *teche* instead of *kenne*. Cf. Pass. VI. 30; VII. 22, 25.

111. The alliteration is defective.

131. *gurlcs*. It must be remembered that this means *boys* quite as much as *girls*; see Pass. X. l. 155.

134. *kende*; this surely must be the true reading, for *c* or *k* is required for the alliteration; it is supported by MS. T only, but we should compare ll. 102, 104, and the many passages where *kenne* is wrongly replaced by *teche*; see, e.g. Pass. I. 79; II. 4; VIII. 120. Text B varies, reading, "and *compassed* masouns."

137, 138. The alliteration helps us to restore these lines with certainty.

144. The word *loue* being feminine, the genitive may very well end in *e*; very numerous examples of this are given in Morris's "Specimens of Early English;" Introduction, p. lvii.

145. In some editions of Cato we find *simules* for *simile*, to the improvement of the prosody.

147. See note to ll. 102, 134.

151. The position of the words in V, viz. *himself hit*, makes the line halt instead of flowing smoothly.

155, 156. Text B has two lines very like these.

180. Text B varies here; but there is no doubt but that *Actif it is I-hoten* is the true reading. The subject of the poem is *Vita de Do-wel*, the "wel feir lyf" as it is called in l. 179; and the poet is merely repeating what he has already said in Pass. VII. 234-236. A great deal more is said about *Activa Vita* in Pass. XIII. of Text B.

181. The reader will observe by this extract that the Trinity MS. presents an excellent text.

191, 192, 193. These lines stand thus in MS. T,

"God wot, þis is dobet · sire dobest haþ benefices,

So is he best worþi be þat god in the gospel · grauntip & techip."

The great length of the second line shews something wrong; next, the alliteration tells that *benefices* and *best* occur in the same line, and then only the words "God wot, þis is dobet" remain to form l. 191; whence it is plain that a half-line has here been lost. This has been recovered by help of the Ashmolean MS. and MS. Harl. 3954, and found to be —*dobest wot þe soþe*; for the readings there given are,

"Sekyrly, þis is dobet · dobest wot þe soþe;" (A.)

"Dredles, is dobet · dobest wot þe sothe (H.)

The omission of this half-line, and the confusion in the division of lines, arose from the fact of ll. 191 and 192 both having the same letter *b* as the rime-letter. The alliteration and rhythm also shew that the reading "Dredles" is the correct one, and it is a favourite word with Langland. "Sekyrly" is a mere gloss upon it.

215. *wolde* suits the alliteration, but *shulde* seems to be better grammar.

232. The reading of MS. T, "þat *aru* vneristene," &c., is a mere mistake of *aru* for *an*. But the reading *vncristene* is very curious, and is exactly contrary to what we should expect, viz. *cristene*. Yet MS. authority forbids alteration. Thus, we find in Harl. MS. 3954,

“ þat vn-krysten in þat case · may cristeneþ a hethene,”

and the line occurs in Text B in the same shape.

247. *Mecaberis* seems to be the author's own mistake, the seventh commandment being put for the sixth. The words of which “ne sle nouȝt” is the “kynde englissh” are “*Non occides.*”¹ I have ventured to write *vindicta* (though all the MSS. seem to have *vindictam*), because *vindicta* is the actual reading of the Vulgate.

253. *markid withoute mercy*, pre-ordained to life, without any need of a subsequent act of mercy; so most MSS.; but the reading of U, *markid with mercy*, is simpler.

273. *shrefe*, shrived. It ought to be *shref*, and the tag to the *f* can hardly mean a final *e*. It is another form of *shrof*, the more usual past tense of *shrive* or *shriue*.

283. The misreading *now* probably arose from confusing *non* with *nou*.

285. The readings are,

And ȝet any I forget · for of fyue wyttis teehunge
 þat elergie of cristis mouþ · comendite what is neuere T;
 And ȝet am (or ani) I forget · of fyue wittes teehynge
 That Clergie of Cristes mouþ · comounded hit neuere D;
 And ȝit any I forget · for of fyue wittes teehynge
 That elergie of cristes mouȝt · comendite what is neuere H₂;
 And ȝit I forgat ferþere · of fyue wittis teehynge
 Wat clergie of cristis mouth · comendid was A(ashmole);
 And ȝet haue I forgete ferthere · of v wittys teehynge
 þat elergyȝe of crystys mowth · comandyd was neuer. Harl. 3954;

Text B has the single line,

Clergye þo of crystes mouþ · comounded was it litel.

MS. U omits both lines.

From all these the sense intended is plain enough, and as regards the former line, it is clear that Ashmole and Harl. 3954 MSS. supply the word really wanted, viz. *ferþere*, owing to the absence of which TH absurdly introduce *any* and *for* to fill up the line. Again, as regards the latter line, the true form is shewn in Harl. 3954, only it is necessary to alter *neuer* to *euere* in order to preserve the sense. The reading *neuer* arose from considering the line as a simple statement instead of that which it really is, viz. a dependent clause. The reading *what is* in TH₂ is a curious and meaningless corruption of *was*. The lines, as given in the text, mean—“And yet I forget further—by help of the teaching of my five wits—that learning was ever commended by Christ's mouth;” i.e. “my five wits do not enable me to remember that Christ ever commended learning.”

¹ Mr Wright says, “A mistake in the original MS. for *necaberis*, as it is rightly printed in Crowley's edition.” But surely, *non necaberis* means—“thou shalt not be killed.”

303. In the preface, abundant reason is given in support of the view that the early version must have ended here, as is actually the case with MSS. Douce, Harl. 3954, and Ashmole, 1468; and this is where the poem probably ended also in the Vernon MS. The only MSS. that go beyond this point are TH²U. Of these, the two former are supplemented by what is really a portion of the C-class of MSS., and there is a consequent jumble in the numbering of the subsequent Passus and a very abrupt transition in the sense, sufficient to shew clearly that the junction of the A and C texts is but clumsily effected after all. It ought also to be noted that the quotation "*Brevis oracio penetrat celum*" does *not* strictly belong to the A-class of MSS., but to the C-class. But I have introduced it for two reasons: (1) because it is very appropriate and makes an excellent concluding line, and is closely connected with the sense of the lines before it, and (2) because it is *useful* as indicating the point of junction of the A and C texts, as the reader will find when he consults Text C. If the poem *in its earliest form* was ever continued beyond this point, it was probably continued in the manner indicated by MS. U, which has 18 lines of a "passus tercius" which are, as far as I can make out, *unique*.¹ Perhaps the poet may really have begun a third passus in this manner, which he afterwards gave up, and turned his attention to re-casting and expanding the whole poem. The 18 lines in MS. U are as follows:

Passus tercius de dowel, &c.

"Cryst wot," *quod* clergie · know it ² yif ye likeþ,
 I haue don my deuer · ye³ dowel to teche;
 And who-so coucite to don betere · þan ye bok telleþ,
 He pasith apostlis lif · and put hem in-to angelis! 4
 But y se now as i seie · as me soþ þynkeþ,
 you⁴ woldist kunne yat⁵ i can · and carpyn it after,
 Presumptuously *par* auenture · appose so manye,
 þat it myȝte turne me to tene · & theologie boþe. 8
 ȝif i wiste witterly · you woldist don yer-after
 Al yat you askest · assoilen I wolde."
 Scornfulliche yo *scripture* · set vp here browes,
 And on clergie cryede · on godis holy name, 12
 yat he schewiȝt⁶ e ne schulde · but if it stryf were
 Of ye cardynal wit · & *cristenynd* in a font;
 Aud seide it so loude · yat schame me it þoute,
 þat it were scathe & slaundre · to holy cherche, 16
 Scihoþ⁷ theologie yat trewe is · tellen it deffendeþ;

¹ If there exists any other copy of these lines, I should be glad to have it pointed out to me.

² MS. "knowit."

³ "ye" for "þe."

⁴ "you" for "þou."

⁵ "yat" for "þat;" so too we have below "yer-after," "yo," for "þer-after" and "þo."

⁶ Should we read "schew it?"

⁷ Probably an error for "Sip."

Dauyd godis derlyng · deffendeþ it also,
Vidi preuaricantes & thabesceram.

This may be thus briefly paraphrased :

“Christ knows,” said Clergy, “I have done my duty in teaching you to do *well* ; and to do *better* is for angels to attain to. But I fear you want to learn all I know merely in order to cavil and vex me and Theology. If I thought you were in earnest, I would grant all you ask.” But Scripture scornfully told him to be quiet, and talked so loud that I thought it a slight upon holy church ; as David says, “It grieveth me when I see the transgressors, because they keep not thy law.”¹ What the exact meaning of lines 13 and 14 is, I can only dimly guess. Perhaps it is—“that he should not shew (declare it) unless it were considered as a dispute between supreme knowledge and one who is christened in a font.” That is—in allusion to line 7, where Clergy thinks that the dreamer will perhaps, after being taught, become presumptuous and ask trying questions—Clergy ought not therefore to teach William anything at all unless he at the same time remembers that any discussion between them would but be a dispute between supreme knowledge (Clergy) and a mere infant (William). But the passage is certainly hazy.

It is pretty clear that this passage is supplanted in Text B by the first three lines of the Passus immediately following the passage with which Text A ends. The three lines are these :—

“Thanne scripiture scorned me · and a skile tolde,
 And lacked me in latyne · and lizte by me she sette,
 And seyde, *multi multa sciunt · et seipsos nesciunt.*”

And there are similar lines in Text C, in the middle of Passus II. de Do-wel.

“Þanne scripiture scornede me · and many skyles schewede,
 And contynauce made to clergize · to eonge me, hit semede,
 And lackede me in latyn · and lith bi me sette,
 And scide, *multi multa sciunt,² et seipsos nesciunt.*”

¹ Ps. cxix. 158 (Prayer-Book version) ; but *preuaricantes* must here mean *scoffers*.

² MS. Vesp. B. xvi. reads *sapiunt*.

GENERAL COMPARISON OF TEXTS A AND B.

THE following is a list of parallel passages, and shews also where the texts differ. A few minor variations are not noticed.

PROLOGUE. Lines 1—49. So in B.

Here B inserts three lines.

Lines 50—83. So in B.

Here B inserts about 120 lines, containing the fable of the Cat and Rattons.

Lines 84—89. So in B.

Lines 90—95. Peculiar to A, but the sense of them is found in B, differently expressed, and at an earlier place.

Lines 96—109. So in B, with an extra line after l. 101.

PASSUS I. So in B, for the most part. The chief variations are that B inserts two lines after l. 31, puts ll. 96, 97 after l. 101, expands ll. 112, 113 into about 10 lines, and ll. 135—138 into about 17 lines.

PASSUS II. Substantially the same as Passus II. of B. The chief variations are in ll. 11—14, 19—74, which are expanded in B, and somewhat differently expressed.

Lines 75—212 agree very closely, except that ll. 150, 151 are expanded in B into 5 lines, and B has two more lines after l. 183.

PASSUS III. Lines 1—51. So in B, but ll. 18—20 somewhat vary.

Lines 52—66. The variations here are worth remarking.

Lines 67—282. So in B, very nearly; but ll. 228—231 have their place supplied by a longer passage; also ll. 252—259 vary.

After l. 282 B inserts more than 50 lines.

PASSUS IV. Somewhat expanded in Text B, especially in the following passages, viz. ll. 16—30, ll. 105—108, ll. 134—136, ll. 141—145. Otherwise, the texts substantially agree.

PASSUS V. Lines 1—33. So in B; except at ll. 11, 12, and 31.

Here B inserts about 6 lines.

Lines 34—39. So in B, with a new line after l. 35.

Here B inserts about 8 lines.

Lines 40—69. So in B, nearly

Lines 70—73. Differently expressed in B; *the variation is worth notice.*

Lines 74—99. So in B, nearly.

Here B inserts a couple of lines.

Lines 100—106. So in B, nearly.

Here B inserts a long and most important passage, descriptive of Wrath; altogether some 60 lines.

Lines 107—145. So in B, nearly, but note ll. 109—113.

Here B inserts a long and important passage, about the sins of Covetousness, and how he skinned the poor; more than 70 lines.

Lines 146—221. So in B, nearly; but note that l. 215 is expanded in B into *fifteen* lines.

Here B inserts another long and important passage, containing the confession of Sloth, and his regrets for his mis-spent youth; nearly 60 lines.

Lines 222—259. So in B, nearly.

Here B again inserts about 40 lines, concerning the Crucifixion and Resurrection of Christ.

Lines 260—263. So in B, nearly. But note, that *Passus V. of text B does not terminate here.*

PASSUS VI. This forms, in B, the concluding portion of Passus V.; the agreement is pretty close. However, there are some variations about ll. 36—38, 82—84, and line 97, and B has an extra line after l. 112.

After l. 126, B inserts four new lines.

PASSUS VII. Agrees substantially with B, Passus VI., but *the occasional variations are very numerous.* Observe, e. g. ll. 9—20, and the insertion of two lines after l. 40, of four lines after l. 46, of a line after l. 59, and of two lines after l. 65. Observe also the slight variations and insertions at ll. 128—139, l. 149, ll. 167—172, ll. 178—188, l. 190, ll. 212—215, ll. 238, 239, and after l. 301.

At the end of the Passus B adds 5 lines, containing a curious prophecy; see the Critical Notes, p. 147.

PASSUS VIII. Called Passus VII. in B.

Lines 1—72. In B, but there are *numerous variations*, best observed by actual comparison. It is worth noting that ll. 13—17 and 38—44 seem to be fuller and better expressed in the earlier version.

After l. 72, B inserts some 20 lines about Beggars.

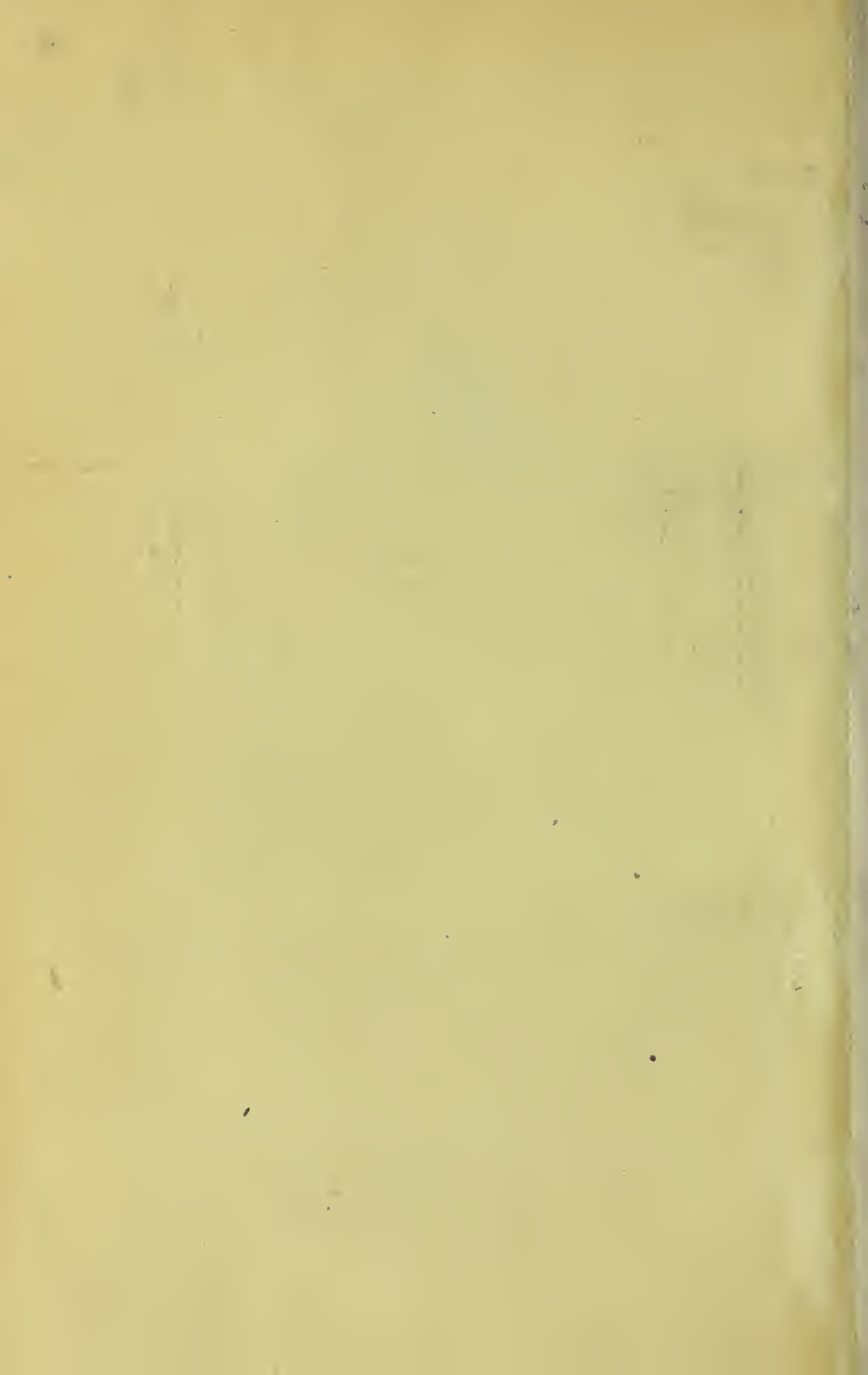
Lines 73—187. In B, but with a few variations, e. g. at ll. 132, 147, 151, and 153—155.

PASSUS IX., or PROLOGUE TO DOWEL. Called Passus VIII. in B, and the two agree pretty closely.

B has four extra lines after l. 13, and five extra lines after l. 47, one extra line after l. 115, and two more lines at the end of the Passus.

PASSUS X., XI. Called in B Passus IX. and X. Here all close resemblance soon ceases, and the variations become numerous and important. Text B is far the fullest on the whole, but there are a few passages which are fuller and better expressed in the earlier version. Both versions are very good, and it would be a pity to lose or pass over either of them. Ll. 180—303 of Passus XI., for instance, are varied and expanded in B at great length, and it is here that we meet with the curious prophecy (a mere chance guess, but none the less notable) that a king should come, and amend monks and canons, and the abbot of Abingdon should have a knock of the king, and incurable should be the wound. Of all this there is, in Text A, no hint whatever.

Text C is much farther removed from Text A than B is, and as the variations between B and C will be pointed out hereafter, it is not necessary to say much about it here.



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