Pierce the Ploughmans Crede,

to which is appended

God spede the Plough.
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Pierce the Ploughmans Crede

(About 1394 A.D.)


To which is appended

God sped 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 Plowman," "Lancelot of the Laik," and "The Romans of Partenay."

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CONTENTS.


PAGE.
i—xix

Pierce the Ploughmans Crede

Notes to the "Crede"

Glossarial Index

Index of Names

God spede the Plough

Notes to "God spede the plough"

Glossarial Index
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, dwelling 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.”

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.

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 iii, l. 15; for “swich” read “swhich.”

Fol. D iii, 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 iiiij, l. 10; for "laiche" read "latche;" though the t in the old edition is very indistinct.
Fol. E ij, l. 13; for "feid" read "feid."
Fol. E ij, back, l. 3 from bottom; for "Abbots" read "Abbottes."
Fol. E iiij, l. 13, read "holy;" in Whitaker's edition the stroke is shifted, and appears above the I.

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 ʒ and ð, 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 ð, miswrites one for the other; but he soon gets over this, and afterwards does it right. Again, seeing the word "wissen" 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 1. 242; the word wlon at 1. 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 begynnynge sped, 
For the Fathers Frendshype that Formyd hevin, 
And throughe the speciall 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 begynnynge sped, 
For the faders frendshipe, y' fourmed heauen, 
& through ye special spirit ye sprög of hē tweyne 
And al in one godhed endles dwelleth:
A, and all myn A, b, c, after haue I lerned,
And patres i my pater noster, iche poynt after other,
And after al, myne Ave 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, 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 1. 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 Golias," and "The Confession of Golias," 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 morientis 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 "Golias" 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 "Golias" 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. 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." 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, 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. They retaliated on him and his followers, as might be expected; and were particularly active in trying to secure the condemnation of Walter Brute, 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. 1818. 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), 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 show 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.

\[
\begin{align*}
\text{thus I robed in russet} & \cdot \text{ romed I aboute} \\
\text{Al a somer sesoun} & \cdot \text{ for to seche Dowel,} \\
\text{And fraynide ful ofte} & \cdot \text{ of folk pat I mette} \\
\text{3if any wi3t wiste} & \cdot \text{ where Dowel was at inne,} \\
\text{And what man he mi3te be} & \cdot \text{ of many man I askide.} \\
\text{Was neuer wiht as I wente} & \cdot \text{ pat me wisse coupe} \\
\text{Wher his ladde loggede} & \cdot \text{ lasse ne more;} \\
\text{Til hit fel on a Friday} & \cdot \text{ twei Freres I mette,} \\
\text{Maistres of pe Menours} & \cdot \text{ men of grete wittes.} \\
\text{Ich heilede hem hendeli} & \cdot \text{ as ich hedde i-learned,} \\
\text{And preiede hem, par charite} & \cdot \text{ er pei passede furre,} \\
\text{"3if pei knewen any cunte} & \cdot \text{ or coostes aboute} \\
\text{Wher pat Dowel dwelle\textp} & \cdot \text{ do me to wisse,"} \\
\text{"Mari," quod pe Menour} & \cdot \text{ "among vs he dwelle\textp,} \\
\text{And euer ha\textp, as ich hope} & \cdot \text{ and euer schal her-after."}
\end{align*}
\]

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—316. 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 glase, glasinge, 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, faitore, heres, sain (to say), seive (to follow), queint, queintise (in the peculiar sense of crafty, craft), loret, 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, cutted clothes, &c. But the similarities which a reader would probably attach most weight to are such as these which I here tabulate.
Preface.

Quoted from "The Complaint."

Ipainted 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 ylight.

Masters to be called defended he tho.

Had they ben out of religioun,

They must have hanged at the plowe,

Threshing and diking from toune to toune.

They must have hanged at the plowe.

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

Quoted from the "Crede."

... portreid and paynt (l. 121).

... peynt & portreid (l. 192).

y can nohst my Crede (8).

bei shulden noust after pe face.

neuer pe folke demen (670).

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

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

And alle pouere in gost · God himself blissep (521).

Of double worstede y-dy3t (228).

... ben maysters i-called

pat pe gentill Iesus . . . purly defended (574).

[but for the temptation of worldly wealth]

bei schulden deluen & diggen · and dongen pe erpe (785).

I sei3 a sely man me by · opon pe plow hongen (421).
I assign about 1394 as the date of the "Credo," 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 "Credo" has always been a favourite poem. Dr Whitaker quotes the following. "A piece" (says Mr Rawlinson, speaking of the Credo) "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" (herberia) 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 glased. 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 sorwe 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 illus-
trated by, and well illustrates, Chaucer, and, in particular, the
"Somnoures 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 inde-
pendent 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 over-
looked 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. 191.

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. 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 deprave
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 understandyng of it.

1 Also a few side-notes, printed in this volume in capital letters.
Frayning, forsyaking
Wunede,\textsuperscript{1} wont
Graith, truth
Erde, eth
Leue, beleue
God,\textsuperscript{2} good
Byiapeth, dececiuth
Glaureynge, flattering
Puple, people
Cholede,\textsuperscript{3} suffered
Glees, playes
Hobelen, skipping
Monelich,\textsuperscript{4} monylesse
Pulched, polished
Mightestou, mihgest\textsuperscript{5} thou
Semed,\textsuperscript{6} gased
yerne, ofte
Queintly, strangely
Pure, very
Munte, went
Bellich, well
Tild, set
Hynres,\textsuperscript{7} caues
Feele, many
Ey, eggge
Lellich, truely
Egged, moued
Theigh, though
Loresmen, learned men
Stightle, stay
Cherlich, gladly
Louted, bowed
Preing,\textsuperscript{8} praisyng
Fonden, walk
Halt, kept
Hetes,\textsuperscript{9} commaundements
Sigge, say
Ho, she
Rotheren, oxon
Dreccheth, drouneth
Lacchen, catchen
Lakke, blame
Yerd,\textsuperscript{10} rodde
Mystremen, nedy men
Terre pouinge, tar box
Pris liif, cheif or young
Forgabbed, belyed
Waynen,\textsuperscript{11} banysh

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

\textsuperscript{1} Refers to l. 32, where the old printed text has wennde.
\textsuperscript{2} Refers to l. 42, where Dr Whitaker thinks it means God, and I incline to think so too.
\textsuperscript{3} Sic; an error for Tholede, l. 90.
\textsuperscript{4} An error for Menelich, l. 108.
\textsuperscript{5} Sic.
\textsuperscript{6} An error for 3emed, l. 159.
\textsuperscript{7} See note to l. 182.
\textsuperscript{8} The old text has preying, i.e. praying, l. 336.
\textsuperscript{9} For Hestes; cf. l. 345 with l. 26.
\textsuperscript{10} Only occurs in Lym-zerde, l. 564.
\textsuperscript{11} Sic; an error for Wayuen. 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.

"'Ile 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,
soc 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.
Peres the Ploughmans Crede.

Cros, and Curteis Crist · pis begynnynge spede,
For pe faderes frendchipe · pat fourmede Huenec,
And þorn; þe speciall spirit · þat sprong of hem twyne,
And alle in on godhed · endles dwelleþ! 4
A and all myn A.b.c · after haue y lerned,
And [patred] in my pater-noster · iche poynt after oper,
And after all, myn Ave-marie · almost to þe ende; 7
But all my kare is to comen · for y can noht þy Crede.
Whan y schal schewen myn schrift · schent 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 · wip-outes flech-mete.
And also Jœsu hym-self · to the Jewes he seyde,
"He þat lecenþ nouþt on me · he leseþ þe blisse."
þorfor lerne þe byleue · lenest me were,
And if any worldly wizt · wille me couþe,
Óper lewed or lered · þat lyueþ þerafter,
And fulliche folweth þe feþþ þand feþþ non óper;
þat no worldlye wele · wiln þe þyme, 20
But lyueþ in lonynge of God · and his lawe holdeþ,
And for no getynge of good · neuer his God greueþ,
Christ and His cross speed this beginning!
I know my Paternoster and my Ave, but I know not yet my Creed.
I shall have to fast 40 days after Easter is come.
Therefore must 1 learn my Creed, if any true man will teach me.

3. spirit 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. feþþ] feþþ A; Faithe B; feith C; cf. l. 95.
20. wiln þe—þyme] willeth at no tyme (over an erasure) B.
I question many men, but they cannot tell me.

First I asked the Friars, who said the lack of belief lay locked in their hands.

MINORITES, OR GRAYE FRIRES.
I asked a Minorite first,

telling him that I thought a Carmelite could teach me.

The Minorite thought me mad, and said,

"Carmelites are mere jugglers, and jesters by nature,

But follow [e] him, he full wey: as he folk he taughte.

But to many maner of men: pis matter is asked.

Bope to lered and to lewed: pat seyn pat puy leuenden Hollich on pe grete god: and holden alle his hestes; But by a fraynyng for pan: failpe per manye.

For first y fraynyede pe freres: and pey me fulltolden, put all pe frute of pe fraynp: was in here foure ordres, And pe cofres of cristendam: & pe keye bofen, And pe lok [of beleve: lyeth] loken in her hondes.

\[\text{panne [wende] y to wyten: \& wip a whigt y mette,}\]

32 A Menoure in a morow-tide: \& to pis man I saide, "Sire, for grete god[c]'s] lone: \& graip pou me telle, Of what myddelerde man: myyte y best lerne My Crede? For I can it nouȝt: my kare is pe more; 36 \& perfere, for Cristes lone! \& pi counseill y prai.

A Carm me haþ y-couenaunt: \& Crede me to teche; But for pou knowest Carmes well: \& pi counsaile y aske."

pis Menour loked on me: \& law3yng he seyde, 40 "Leue Cristen man: \& y leue pat pou madde!

Whou3 schulde pei techen pe God: \& pat con not hemselue? \pei ben but jugulers: \& iapers, of kynde, Lorels and Lechures \& lemmans holden; 44 Neyþer in order ne out: \& vn-neþe lybbeþ,

\[\text{And byiaper pe folke: \& wip gestes of Rome!}\]

It is but a faynt folk: i-founded vp-on iapes,

23. \text{follow[ep]} follow[ep] A; Followith B; folweth C.

25. \text{pey} A has \text{lep} by mistake, here and in I. 28; BC have they. \text{leveden} leveden B; liueden C.

26. \text{hestes} hesteg (sic) A; hestys B; hestes C.

27. \text{fraynyng} fraïnyng A; fraynyng BC.

28. \text{freres} Friers B. \text{pey me fullc} them full B (where the m is over an erasure).

30. \text{bofen} boften A; bethen (?) B; bothen C.

31. \text{of—lyeth} From B; of hyleue lieth C; an lene his A (corruptly).

32. \text{wende} wend B; wenneede C; wittede A. \text{nyten} wyten C.

33. \text{Menoure} Minoure C.

34. \text{godes} gods A; godes BC. graip graith C; truth (over graith erased) B.

38. \text{Crede} So in AB; C has nede.*

40. \text{Menour} mynour B; Minour C.

41. \text{fat—madde} that thou maid B; that thou madde C; see 1. 280.

42. \text{schulde} miswritten schude in A.

43. \text{jugulers} Jugurers A; Jugurers C.

46. \text{gestes} lestes B.
And liep on our Ladie · many a longe tale.

And þat wicked folke · wymmen bi-traieþ,
And bigileþ hem of her good · wiþ glaunerynge wordes,
And þerwip holde þer hous · in harlotes werkes.

And, so saue me God ! · I hold it gret synne
To þyuen hem any good · swiche glotones to fynde,
To maynteyne swiche 1 maner men · þat mychel good
destruyteþ.

Jet seyn they in here sutilte · to sottes in townes,
þei comen out of Carmeli · Crist for to followen,
& feynþ hem with holynes · þat yule hem bisemeþ.
þei lyuen more in lecherie · and lieth in her tales
þan suen any god liife · but [lurken] in her selles,
[And] wymnen werelliche god · & wasten it in synne.

And þif þei coupen her erede · oper on Crist leueden,
þei weren nouȝt so hardie · swich harlotri vsen.

Sikerly can nouȝt fynden · who hem first founded,
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,
And þeiþ 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] ryȝt as Robertes men · raken aboute,
At feires & at ful ales · & fyllen þe cuppe,
And precheþ all of pardun · to plesen the puple.

who lie about our Lady, and betray women.

It is a great sin to give them anything.

They live more in lechery than in good life; which they would not do, if they knew their Creed.

No one founded these Pied Friars; they founded themselves.

Every glutton among them keeps all to himself.

People may leave them money, and then do as they like.

They loaf about at fairs.

48. so] and so BC.
49. leþ] leyth B; leith C.
53. greet] great B; greate C.
57. folloven] 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. þif] Yef B; ghiþ C.
63. foundeden] Foundon B.
68. hymself] hem self C.
69. þeiþ] though B; thoigh C.
72. [And] so in BC; A has ryȝt = & ryȝt; see l. 215.

1
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.

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

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?"

Her patience is all pased & put out to ferme,

And pride is in her pouerite: put litell is to presen. 76

And at pe hulling of oure Ladye: pe wymmen to lyken,

And miracles of mydwyves & maken wymmen to wenen

put pe lace of oure ladie smok: liȝtep hem of children.

pei ne prechen nouȝt of Powel: ne penaunce for synne,

But all of mercy & mensk: pat Marie maie helpen. 81

Wip sterne staines and stronge: pey ouer lond strakep

 baiser as her lemmans liggep: and lurkep in townes,

(Grey grete-hedede quenes: wip gold by pe eijen), 84

And seyn, pat here sustren pei ben: pat soiournep

aboute;

And pus about pey gon: & godes folke by-traieth.

It is pe pulp pe Pat Powel: preched of in his tyme;

He seyde of swich folk: pat so aboute wente, 88

' Wepyng, y warne 3ow: of walkers aboute;

It bep enemies of pe cros: pat crist opon polede.

Swiche slomerers in slepe: slanpe is her ende, 85

And glotony is her God: wip g[I]oppynge of drynk, 92

And gladnes in glees: & gret ioye y-maked;

In pe schendyng of swiche: schall mychel folk lawye.'

Perfore, frend, for fi feyp: fond to don betere,

Lene nouȝt on po losels: but let hem forp pasen, 96

For pei ben fals in her feip: & fele mo operes.'

"Alas! frere," quaip I po: "my purpos is i-failed,

Now is my counfort a-cast!: canstou no bote,

Where y myȝte meten wip a man: pat myȝte me

[wissen]

[wyssen] 100

For to conne my Crede: Crist for to folwen?"

80. Powel] Pawle B.
81. merci—mensk] mary and melk
82. (1) B.
84. eijen] eijen C.
85. sustren] sustern C.
87. Powel C] Powell A; Powle B.
89. pow] you BC.
90. onen] vpon BC. polede]
91. slomerers] slomrers C. slanpe]
92. gloppyn] gopping A; golping
93. found] Found B.
94. mychel folk] many B.
95. fond] Found B.
96. wisten] wissen C: willen A
(by mistake for wissen); whissen B.

80. Powel] Pawle B.
81. merci—mensk] mary and melk
82. (1) B.
84. eijen] eijen C.
85. sustren] sustern C.
87. Powel C] Powell A; Powle B.
89. pow] you BC.
90. onen] vpon BC. polede]
"Certeyn, felawe," quiz be frene "wip-outen any fail.

Of all men onon mold we Menures most schewep pe pure Apostell[s]' life wip penance on erpe, 104
And suen hem in saucetite & suffren well harde.
We haunten none taurnes ne hobelen abouten;
At marketts & myrracles we medlep vs nevere;
We handlen no money but menelich faren, 108
And have suchere that at ich a mel ones.
We hanen forsaken the worlde & in wo lybbelep,
In penance & pouercite & precheb pe puple,
By ensample of oure life soules to helpen; 112
And in pouercite pрайen for all oure parteners
bat synep vs any good god to honoure,
Oper bell oper booke or breed to our fode,
Oper catell oper clop to coveren wip our bones, 116
Money or money-worthie; here mede is in heven.
For we buldebp a burwy a brod and a large,
A Chirche and A Chapaille with chambers a-lofte,
Wip wide windowes y-wrouzt & walles well heye, 120
bat mote bene portreid and paynt & pulched ful clene,
Wip gaie glittering glas glowing as pe some.
And myystou amenden vs wip money of ypn owne,
þou chuldest enely biforn Crist in compas of gold 124
In pe 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 & praire for thy synues;

103. onon] upon C. Menures]
menniers B; Minorites C.
104. Apostelles] Apostells A;
apostelles C; apostylles B.
106. none] no C.
107. medlep] medelep *C.
108. menelich] menelich *C.
109. [the BC] per A (wrongly).
110. lybbeth] resembles lyveth in A. 117. or'] other BC.
Menures C.
119. Chapaille] chapitre B (over an erasure); chapitile C.
apaynt] payntyd B; paint C.
oyen] own C.
124. chuldest enely] shoudest knely C; shoudest knely B.
125. windower] wyndowes B; wind-
ow C.
Your name shall be read there for ever.

pi name schall noblich ben wryten & wrouȝt for the nones,

And, in remembrance of þe y-rade þer for euer.
And, broþer, be þou nouȝt aferd; [bythenk in] thyn herte,

þouȝt þou conne nouȝt þi Crede · kare þou no more.
I schal asoilen þe, syre · & settyn it on my soule,

"Sire," y saide, "in certaine · y schal gon & asaye;"—

And he sette on me his honde · & asoilede me clene,

And þer y parted him fro · wip-outen any peine,
In covenant þat y come æsen · Crist he me betauȝte.

And þou maie maken þis good · þenk þou non opër.
"And he sette on me his honde · & asoilede me clene,

I promised to try and find him something; he asoilled me, and I left him.

Then I thought of Christ's words (Mat. vii. 1-4);

and how he blamed covetousness (Luke xii. 15);

and that men are known by their fruits (Mat. vii. 20).

And in þyn owen eise · nouȝt a bem toten?
See fyrst on þi-self · and sipen on anopër,

Pat Crist hap clerliche forboden · & clenliche destruede,
And saide to his sueres · forsopè on þis wise,

And also y sey coucitise · catel to fongen,

And clense clene þi syȝt · and kepe well þyn eise,

'Whow myȝt-tou in thine broþer eise · a bare mote loken,
And in þyn owen eise · nouȝt a bem toten?
See fyrst on þi-self · and sipen on anopër,

And for anopër mannes eise · ordelayne after.'

But charite & chastete · ben chased out clene,

and that men are known by their fruits (Mat. vii. 20).

128. noblich] So in BC; A really has noblip, a mistake caused by reading nobilich as nobilith.
130. [bythenk in] So in C; A corruptly has by penken.
134. gon] So in BC; A has gone.
137. betauȝte] A really has betauȝte (with the i undotted) by mere mistake; betaught BC.
141. myȝt-tou] myght thou BC, thing C. broþer] brothers C.
146. sey] saye B; see C.
147. destruede] distrayid B; destruedé C.
149. couetyn] couetyn A; coveit not at B; coueyte in C.
SPLENDID CONVENT OF THE DOMINICANS.

I determined to try the Dominicans,

[Ich] hizade to her house · to herken of more ;
And whan y cam to pat court · y gaped aboute.

I had never seen such a building as their convent.

Swich a bild bold, y-buld · opon erpe heizte
Say i nouȝt in certeine · sipphe a longe tyme.

It had painted and polished pillars,

Y zemede vpon pat house · & zerne þeron loked,
Whouȝ þe pileres weren y-peynt · and pulched ful elene,
And queynteli i-cornen · wip curiouse knottes,

Wide windows,

Wip wyndowes well y-wrouȝt · wide yp o-lofte.
And þanne y entrid in · and even-forȝ went,
And all was walled pat wone · þouȝ it wil were,

Privy posterns, orchards, and gardens,

Wip posternes in pryuytie · to pasen when hem liste ;
Orche3ardes and erberes · euesed well elene,
And a curious cros · craftly entayled,

Wip tabernacles y-tiȝt · to toten all abouten.

The minster was well built,

þe pris of a plouȝ-lond · of penyes so rounde
To aparaile þat pyler · were pure lytel.

Ymcdc by twene,
Mo þan twenty and two · twyes y-noumbred.
Per is none heraud þat hap · half swich a rolle,
Riȝt as a rageman · hap rekned hem newe.

And raised tombs of alabaster and marble,

Tombes opon tabernacles · tyld opon loftte,

Housed in hirnes · harde set abouten,

155. [Ich C] With A (by evident mistake); ytehe B.
157. opon] vpon C.
158. Say] Sawe B.
159. zemede] zemyd B; semed *C.
160. Whouȝ] How B; Whow C.
162. alofte] aloft B; alofte C.
166. Orche3ardes] Orche3ardes C; Orchards B, erberes] Erbars B.
170. wunte] mount B.
172. a woon] anon (over an erasure) B; cf. 1. 164. ybeld] ybld C.
181. opon] vpon C.
182. hirnes] herns B; hornes *C.
Of armes alabaumtre clad for pe nones,
[Made vpon marbel in many maner wyse,
Knyghtes in her conisantes clad for pe nones.]
All it seened sayntes y-sacred opyn on erpe;
And lovely ladies y-wrouȝt leyen by her sydes
In many gay garmentes pat weren gold-beten.
Houȝ te tax of ten ȝer were trewly y-gadered,
Nolde it nouȝt maken pat hous ȝalf as y trowe.
Panne kam I to pat cloister & gaped abouten
Whouȝ it was pilered and Peynt & portreyd well clene,
All y-hyled wyþ lowe to pe stones,
And y-paued wyþ Peynt til iche poynyte after open;
Wyȝ kundites of clene tyn closed all aboute,
Wyȝ launoures of latun ȝolouȝche y-greithed.
I trowe pe gaynage of pe ground in a gret schyre
Nolde aparaile pe pat place ȝ00 poynyte til other ende.
Panne was pe chapitre-hous wrouȝt as a gret chirche,
Coruen and couered & queyntliche entayled;
Wyȝ semlich selure y-set on lofte;
As a Parlement-hous y-peyned aboute.
Panne ferd y into fraytour & fond pepe an open,
An halle for an heȝ ȝinge an housholde to holden,
Wyȝ brode bordes aboute ȝy-benched wel clene,
Wyȝ windowes of glas wrouȝt as a Chirche.
Panne walkede y ferrer & went all abouten,
And seȝ halles full hyȝe & houses full noble,
Chambers wyȝ chymneyes & Chapells gaie;
And kychens for an hyȝe kinge in castells to holden,

184, 185. Omitted in A; I give these lines from B, only altering ye nonys into pe nones, and Knyghtes 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. peyn til] painytyle B (indistinct, and with some letter written over paine); poyntyl C.
199. chapitre] chapter B; chapitre C.
201. ysect] ysect *C; I-sett B.
206. glas] glase B; glas C.
208. seij] seigh C; see B.
209. chymneyes] chymneyes C chymbncis B.
And her dortour y-diȝte · wip dores ful stronge;
Fermery and fraitur · with fele mo houses,
And all strong ston wall · sterne opou heipe,
Wip gaie garites & grete · & iche hole y-glased;
[And oþere] houses y-nowe · to herberwe þe queene.
And yet þis pisebilderes wilne beggen · a bagge-ful of
wheat 216

Of a pure pore man · þat maie oneþe paje
Half his rente in a þer · and half ben behynde!
Banne turned y aȝen · whan y hadde all þytoted,
And fond in a freitour · a frere on a bench,
A greet cherl & a grym · growen as a tonne,
Wip a face as fat · as a full bledder,
Blown bretfull of breq · & as a bagge honged 223
On boþen his chekes, & his chyn · wip 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 bliclypped him · wel elene was it folden,
Of double worstede y-duȝt · dom to þe hele;
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 graþ tellen 232
To any worfely wijȝt · þat [wissen] me coupé
Whou y schulde conne my Crede · Crist for to folowe,
þat leude lelliche 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
oper.
And an Austyn þis endere daie · egged me faste; 239 "An Austin
frar," said I,

215. [And oþere] A has to þere, by mistake for & oþere; BC have And.
217. purë] B omits.
221. chôl] chôl C.
222. as fat as] so fat as C.
224. a chôl] achole B.
DOMINICANS ARE MADE POPES.

"told me his order was first founded." –

"First!" said he, "he is a mere abortion!"

Ours was the one first founded, and were the best approved clerks.

"We can be popes; we are of highest degree."

"Christ spake not thus," said I. Matt. xx. 26, 27;

Lu. x. 18.

I bade him farewell, and left him.

THE AUGUSTINE FRERES. Then I found an


pat he wolde techen me wel · he playt me his treupe, And sayde me, 'sertye · syzen Crist died Oure ordir was [euelles] · erst y-founde.'"

"First, felawe!" quap he · "fy on his pilche! He is but abortijf · eked wip cloutes! 244 He holde[p his ordynaunce · wip hores and þeues, And purchase[p hem pryauleges · wip penyes so rounde; It is a pur pardoners craft · proute & asaye! For haue þi money · a moneþ þerafter, 248 Certes, þeiȝ þou come aȝen · he nyl þe nouȝt known. But, felawe, our foundement · was first of þe oþere, And we ben founded fulliche · wip-outen fayntise; And we ben clerkes y-cnown · cunnynghe in scole, 252 Proued in processhon · by processe of lawe. Of our 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 gretest degre · as godspelles telleþ."

"A! syre," quap y þanne · "þou seyst a gret wonder, Syzen Crist seyd hym-self · to all his disciples, 'Which of þou þat is most · most schal he werche, 260 And who is goer byforne · first schal he seruen.' And seyd, 'he sawe satan · sytten full heyȝe And ful lowe ben y-leyd;' · in lyknes he tolde, þat in pouernesse of spryrit · is spedfallest hele, 264 And hertes of heynesse · harmep þe soule. And þerfore, frere, fare well · here fynde þat but pride; Y preise nouȝt þi preching · but as a pure myte." And anger[li]ch y wandrede · þe Austyns to proue, 268 And mette wip a maister of þo men · & meklich y seyd, "Maister, for þe moder loue · þat Marie men kalleþ,

Knowest thou oust, per thou comest a creatour on erpe, pat coude me my Crede teche and trewliche enfourme, Wip-oute flaterynge fray & noying fayne? 273
pat folwe fulliche pe seip and none other fables, Wip-oute gabbynge of glose as pe godspelles tellep? A Menour hap me holly by-hyzt to helen my soule, For he seip pat her sekete is sykerest on erpe, 277
And ben kepers of pe keye pat Cristendome helpep, And pur[l]iche in pouerte pe apostells pey suwep."

"A las!" quap pe frier almost y madde in mynde, To sen houz pis Minoures many men begylethi! Sophi, somme of pe gomes hap more good him-selue pan ten knytyes pat y knowe of catell in cofers!
In fraytour pei faren best of all pe foure orders, 284
And [vse] ypocricie in all pat pey werchen, And prechen all of parfitnes but loke now, y pe praye, Nouzt but profe hem in pryvite a [peny] for a masse, And, but his ename be prest put out myne cije, 288
houz he hadde more money hid pan marchantes of wolle!
Loke houz pis loresmen lordes bytrayen, Seyn pat pey folwen fully Fraunceses rewle, pat in ctyngene of his cope is more clop y-folden 292
pan was in Fraunces froe when he hem first made. And yet, vnder pat cope a cote hap he furred, Wip foyns, or wip fitchewes oper syn beuer, And pat is cutted to pe kne & queyntly y-botend, 296
Lest any spiritull man aspie pat gile.
Fraunces bad his breperen barfote to wenden;

See what large copes they have, and yet they have a furred coat beneath; cut short though, so as not to be seen.

They ought to go

Austin friar, and asked where I could learn my Creed.

"A Minorite," said I, "will heal my soul, for they keep the keys of Christendom."
"Alas!" said he, "how these Minorites beguilie men!"
PRAISES OF THE AUGUSTINE FRIARS.

299. [bleynynge] bleynying B; bleyning C.
   300. [yhamled] y-hameldid B.
   301. [sprad] speed B.
   302. [knewen] known *C. her] A
   303. [heremita] heremite ABC
   304. [nouʒt] but a litel, 301
   305. [heremita] heremite ABC
   306. [lengden] So in C; lengden A; longeden B. [lunycden] leueden C.
   307. [systylle] stightlen B; systylle C.
   308. [heremita] heremite ABC

You haue buched schon for bleynuyng of her hele,
And hosen in harde werde y-hamled by pe ancle, 300
And spicerie sprad in her purse to parten where hem
lust.

Lords loueth hem well for pei so lowe crouchen;
But knewen men her cantel & her queyn wordes,
pei wolde worchypen hem nouʒt but a litel, 304
pei image of yporicie ymped vpon fendas.
But, sone, zif ou wilte ben syker seehe pou no ferther,
We friers be pe first & founded vpon treute.
Paul primus [heremita] put vs him-selue 308
Awey into wildernes pe werlde to dispisen;
And here we leng[e]den full longe & lyueden full harde,
For-to all pis freren folke weren founded in townes,
And taugen vntrulie; & pat we well aspiede, 312
And for chefe charitie we chargeden vs seluen;
In amending of pis men we maden oure celles
To ben in ctyes y-set to sty3tle pe people,
Preching & praying as profetes schulden;
And so we holden vs pe heued of all holy chirche.
We haue power of the pope purliche assoilen
All pat helpen our hous in helpe of her soules,
To dispensen hem wiʒ in deces of synne;
All pat amendeth oure hous in money oper elles,
Wip corne oper catell or cloipes of beddes,
Oper bedys or broche or breed for our fode.
And zif pou hast any good & wilt pi-selfe helpen, 324
Helpe vs hertliche perwip & here I vndertake,
peou schalt ben broper of our hous & a boke habben

Do you help us, and we'll grant you a provincial

299. [bleynynge] bleynying B; bleyning C.
   300. [yhamled] y-hameldid B.
   301. [sprad] speed B.
   302. [knewen] known *C. her] A
   303. [heremita] heremite ABC
   304. [nouʒt] but a litel, 301
   305. [heremita] heremite ABC
   306. [lengden] So in C; lengden A; longeden B. [lunycden] leueden C.
   307. [systylle] stightlen B; systylle C.
   308. [heremita] heremite ABC
   309. [wound] see note.
(At þe next chartire) · clereliche enscaled; And þanne oure provinciall · haþ power to asoilen 328 Alle sustren & breþeren · þat beþ of our order. And þou; þou coune 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, And so I partid him fro · & þe frere left. þanne seid I to my-self · “here is no bote; 335 Heere pride is þe pater-noster · in preyinge of synne; Here Crede is coneytise · now can þy no ferþer, jet will y fondon forþ · & fraynen þe Karmes.” 337 PANNE totede y into a tauerne · & þer y aspyede Two frere Karmes · wiþ a full coppe. 340 þere y aunterede me in · & ai[s]liche y seide, “Leue syre, for þe lordes lone · 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-outen any faile. A prechour y-professed · haþ pliȝt me his treuþe 348 “A Dominican,” I said, “had offered to teach me truly.” To techen me trewlie; · but woldest þou me tellen For þei ben certayne men · & syker on to trosten, Y wolde quyten þe þi mede · as my miȝte were.” “A trefle,” quaþ he, “trewlie! · his treuþ is full A 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,”


letter; I'll assoil you now.”
The Dominicans at Hertford.

said one, "and live with lords, 

they are prouder than Lucifer.

Note their goings-on at Hertford,

how they flatter the king.

Where do they deal with poor men, that have nothing to give them?

They are prouder than Lucifer.

One who cannot say his Respend expound the laws.

hei bene as digne as pe devel; pat droppef fro heuene.

Wip hertes of heynesse; wou; halwen pei chirches. 356

And delep in devynite; as dogges dope bones!

hei medleth wip messages; & mariages of grete;

pey leeuen wip lordes; wip lesynges y-nowe;

pey biggep hem bichopryches; wip bagges of golde;

pey wilnep worchipes—; but waite on her dedes!

Herken at Herdforse; hou pat pey werchen,

And loke whou pat pei lyven; & leene as pou fyndest.

pey [ben] counseilours of kings; Crist wot pe sope,

Whou pey [curry] kinges; & her back clawep!

God lene hem leden well; in lyvinge of heven,

And glose hem nou3t for her good; to greven her soules!

Y pray pe, where ben pei pryue; wip any pore wijtes,

pat maie not amenden her hous; ne amenden hem-scluen?

pey prechen in proude harte; & preisep her order,

And werdliche worchype; wilnep in erpe.

Leeue it well, lef man; & men ry3t-lokede,

ber is more pryue pride; in prechours hertes

pan per lefte in Lucysfer; er he were lowe fallen;

pey ben digne as dich water; pat dogges in baytep.

Loke a ribaut of hem; pat can nou3t wel reden 376

His rewle ne his respondes; but be pure rote,

Als as he were a connynge Clerke; he castep pe lawes,

355. as digne] so digne C.

356. pei] the BC. (Ovs. the = they frequently in B.)

358. medleth] meddeley B (cf. l. 107); medeleth C.

359. leeuen] lyven B.

360. biggep] beggen (over erasure) B.

362. Herdforse] Hartfousarde B.

363. leeeue] beleve (over erasure) B.

364. [ben C] beyn A; bene B.

365. [curry] Such is the reading; in A miswritten carry; curry B; curseth C.

366. lene hem] leve hym B; leue hem C.


374. er] or C.

378. castep] The MS. seems to have hasteth, perhaps for kastep; kasteth B; casteth C.
Nouȝt lowly but lordly & leesinges lyep.
For ryȝt as Menoures • most yproricie vsep,
Ryȝt so ben Prechers proude • purlyche in herte.
But, Cristen creatour • we Karmes first comen
Even in Elyes tyme • first of hem all,
And lyven by our Lady • & lelly hir seruen
In clene comun life • kepyn vs out of synne;
Nowt proude as prechours beþ • but prayen full still
For all þe soules and þe lyves • þat we by lybbeth.
We connen on no queyntyse • (Crist wot þe soþe !)
But lysynges lyef • & gres, & luere in lierete.
Preaciers proude. But, Cristen creatour •
We Karmes first comen even in Elyes tyme •
First of hem all, But we Carmelites date from the
And lyven by our Lady • & lelly hir seruen
380. Menoures] mynors B. Min-
388. comen] cannon B; comen
*C. on] struck through in B. soþe]
393. would] woll B. þe] ye *C.
394. in] on B.
The Author Meets the Poor Ploughman.

Our power lasteth not so feer but we some peny fongen.

Fare well," quap pe frere "for y mot hepen fongen,
And hyen to an houswife pat hap vs bequepen
Ten pounde in hir testament to tellen pe sipe.
Ho drawep to pe depe-warde but 3et I am in drede
Lest ho t urne her testament & porfore I hyze
To hauen hir to our hous & and henten zif y miyte
An Anuell for myn Owen [vse] to helpen to clope."
"Godys forbode," quap [his] fellawe "but ho forp passe
Wil ho is in purpose wiap vs to departen;
God let her no longer lyven for letters ben manye."

Banne turned ye me forge & talked to my-selne
Of pe falsheode of pis folk whou feiples they [weren].

And as ye wente be pe waie & wepynge sorowe,
[I] sei a sely man me by opon pe plow hongen.
His cote was of a cloute pat cary was y-called,
His hod was full of holes & his heer oute,
Wip his knopped schon clouted full pykke;
His ton toteden out as he pe londe tredede,
His hosen ouerhongen his hokschynes on eueriche a side,
Al beslombred in fen as he pe plow folwed;
Twey myteynes as mete maad all of cloutes;
Pe fyngers weren for-werd & ful of fen honged.
Bis whit waselled in pe [fen] almost to pe ancle,
Foure roperen hym by-forn pat feble were [worpen];

407. so feer] soffer B.
414. [ese BC] vs A.
415. [his BC] this A.
417. letters] letters ther (over erasure, and with ther above the line)
419. whou] how B; whow C.
[weren] C. wherne A; werren B.
421. I propose this reading: A has &; BC And.
426. hokschynes] hokschynes B (where ck is written over an erased k);
hokschynes C, a] nearly erased in B.
427. beslombred] besloncered C.
428. mete] nettres (over erasure) B; meter *C.
429. forwred] Forwyerd B.
430. [fen B] fern A; feen C.
431. [worpen] Such should be the reading; we find worpi A; worthe B;
worthi C; no doubt the original had worfe = worfen.
Men myȝte reken ich a ryb· so renfull pey weren. 432
His wifj walked him wip· wiþ a longe gode,
In a cutted cote· cutted full heȝye,
Wrapped in a wynwe schete· to weren hire fro weders,
Barbote on pe bare ijs· pat pe blod folwed.
And at pe londes ende laye· a litell crom-bolle,
And þeron lay a litell childe· lapped in cloutes,
And tweyne of tweie þeres olde· opon a-noph syde,
And alle pey songen o songe· pat sorwe was to heren;
þey crieden alle o cry· a carefull note.
þe sely man siȝde sore· & seide· "children, beþ stille!"
þis man loked opon me· & leet pe plow stonden,
And seyde· "sely man, why syȝest þou so harde?"
þif pe lakke lijfliode· lene þe ich will
Swich good as God hap sent· go we, lene þroþer."
Y saide þanne· "naye, sire· my sorwe is wel more;
For y can nouȝt my Crede· y kare well harde;
For y can fynden no man· þat fully bylueþ,
To techen me þe heȝye weie· & þerfore I wepe.
For y haue [fonded] þe freers· of þe foure orders,
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· & þe fend suþ."
"A! þroþer," quaþ he þo· "beware of þo foles!
For Crist seyde him-selfe· 'of swiche y þou warne,'
And false profetes in þe feip· he fulliche hem calde,
'In vestimentis ouium· but onlie wip-inne
þei ben wilde wer-wolues· 'pat wil þe folk robben.'
þe fend founded hem first· þe feip to destroie,

432. renfull] refulle B; renful
435. wynyn] wynow B.
437. laye] lath *C. bolle] bole B.
439. olde] elde B.
445. þif þe] yif thou B; Gif the C.
447. wel] myche B.

431. [fonded] Such is the true reading: yet ABC have fondes, shewing a mistake in their common original. So also in l. 6.
451. hem] hym B.
460. fend] fen *C.
DEGENERACY

And by his craft, he cunning in to suborn his circle, 
by his cunning, he contra to help. 

And by his craft, he cunning in to suborn his circle, 
by his cunning, he contra to help. 

They follow not, but now lay an hold, but deschepe, pe people, 
But now lay an hold, but deschepe, pe people, 

By his cunning, he contra to help, 
By his cunning, he contra to help, 

Pharisees, and their seers, 
Pharisees, and their seers, 

But upon, and upon, 
But upon, and upon, 

They cost one, 
They cost one, 

A. "Peres," quod y p. "I pray, be, quod me tale."
A. "Peres," quod y p. "I pray, be, quod me tale."

"What is your name?" said I.
"What is your name?" said I.

"Who, or person, in name, bat nations, Pe
goest, quap lie, "be poon man, be plowmen man, y"
But pei wip her fals faip · michel folk schendep, 488  
Crist calde hem him-self · kynde ypoerites;  
How often he cursed hem¹ · well can y tellen  
He scide ones him-self · to peat sory puple,  
¹Wo worpe you, wyfts · wel lerned of pe lawe!  
492  
Eft he seyde to hem-self · "wo mote you worpen,  
put pe toumbes of profetes · tildep vp heize!  
3oure faderes forden hem · & to pe dehp hem brouzete.'  
Here y touche pis two · twynnen hem I penke;  
Who wilneb ben wisere of lawe · pan lewde freres,  
And in multitude of men · ben maysters y-called,  
And wilneb worships of pe werlde · & sitten wip heyc,  
And leucp louynge of God · and lownesse behinde?  
500  
And in beldinge of tombes · pe trauailpe grete  
To chargen her chirche-flore · and chaungen it ofte.  
And pe fader of pe freers · defouled hir soules,  
pat was pe dygginge devel · put drecchehp men ofte.  
504  
Pe divill by his dotage · dissanep pe chirche,  
And put in pe prechours · y-paynted wipouten:  
And by his queyntise pey comen in · pe curates to helpen,  
But pat harmede hem harde · and halp hem full litell!  
But Austines ordynaunce · was on a good trewppe,  
And also Domynikes dedes · weren [deruelich] y-ved,  
And Francis founded his folke · fulliche on trewppe,  
Pure parfit prestes · in penaunce to lybben,  
512  
In lone and in lownesse · & lettinge of pride,  
Grounded on pe godspell · as God bad him-selue.  
But now pe glose is so greit · in gladding tales — But now the
Christ said, Blessed are the poor in spirit (Mat. v. 3).

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

Wycliffe. Remember how they persecuted Wycliffe.

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

517. *pei bene* many bene B; they ben C.

521. *pouere* power C.

522. *Whou* how B.

525. *wexen* A apparently has wexen, with x and o imperfectly formed; woxen B; wexen C; wexen is better spelling. *wroth* worth B.

527. *wra[n]e* wrath B; wrath C; in A written so as to resemble wrappe.

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

535. *[myddel-erde]* So in C; myddel herthes A; myddell herth B (which probably shews the spelling of the original).

536. *[pat rewle]* the rewle B.

539. *hardynesse* herthnes B; harde-nesse C.

540. *nemne* miswritten menne A; nemne BC.

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

542. *leyest—lext* lyest and the lixst B; leyst and thou lext C.
And turne as a tyrant • pat turnenteþ him selue,
A lord were lohere • for to leyne a k[n]aue
thane swich a beggere • þe beste in a toun!
Loke nowe, leue man • beþ nouþ þise i-lyke
Fully to þe Farisens • in fele of þise poyntes!
Al her brod beldýng • ben belded withe synne,
And in worchip of þe werlde • her wynnynge þei
holden;
þei schapen her chapolories • & strecheþ þem brode,
And lanceþ heþe her hemmes • wip bablyng in stretes;
þei ben y-sewed wip whîst silk • & semes full queynte,
Y-stongen wip stiches • þat stareþ as siluer.
And but freres ben first y-set • at sopers & at festes,
þei wih ben wonderly wroþ • ywis, as y trowe;
But þey ben at þe lordes borde • louren þey willþ,
He mot bygynne þat borde • a beggere, (wip sorwe?)
And first sitten in se • in her synagoges,
þat beþ here heyye helle-hous • of Kaymes kynde!
For þouþ a man in her mynster • a masse wolde heren,
His siþ schal so [be] set • on sundrye werkes,
þe penounes & þe pomels • & poyntes of scheldes
Wip-drawn his devotion • & dusken his herte;
I likne it to a lym-zerde • to drawn men to hell,
And to worchip of þe fend • to wrappen þe soules.
And also Crist him-selfe seide • to swiche ypocrites,
‘He louëþ in markettes ben met • wip gretynges of ponere,
And lowynge of lewed men • in Lent[e]nes tyme.’

For þei han of bichopes y-bouȝt • wip her propre siluer,

And turne as a tyrant • pat turnenteþ him selue,
A lord were lohere • for to leyne a k[n]aue
thane swich a beggere • þe beste in a toun!
Loke nowe, leue man • beþ nouþ þise i-lyke
Fully to þe Farisens • in fele of þise poyntes!
Al her brod beldýng • ben belded withe synne,
And in worchip of þe werlde • her wynnynge þei
holden;
þei schapen her chapolories • & strecheþ þem brode,
And lanceþ heþe her hemmes • wip bablyng in stretes;
þei ben y-sewed wip whîst silk • & semes full queynte,
Y-stongen wip stiches • þat stareþ as siluer.
And but freres ben first y-set • at sopers & at festes,
þei wih ben wonderly wroþ • ywis, as y trowe;
But þey ben at þe lordes borde • louren þey willþ,
He mot bygynne þat borde • a beggere, (wip sorwe?)
And first sitten in se • in her synagoges,
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And also Crist him-selfe seide • to swiche ypocrites,
‘He louëþ in markettes ben met • wip gretynges of ponere,
And lowynge of lewed men • in Lent[e]nes tyme.’
THEY PERVERT THE SCRIPTURES.

And purchased of penance • pe puple to assoile.
But money may make • mesur of pe peyne,
(After pat his power is to payen) • his penance schal faile;
(God lene it be a good help • for hele of pe soules !)
And also pis mystere men • ben maysters icalled,
pat pe gentill Lesus • generallyche blamed,
And pat paynt to his apostells • purly defended.
But freres hauen forgetten pis • (and pe fend swep,
He pat maystri louede • Lucifer pe olde),
Wher Frauncie or Domynik • oper Austen ordeynide
Any of pis dotardes • doctur to worpe,
Masters of dyvinitie • her matens to leue,
And chereliche as a cheuenetye • his chambre to holden
Wip chymene • chapell • & chesen whan him liste,
And serued as a souereine • & as a lorde sitten.
Swiche a gome godes wordes • grysliche glosep;
Y trowe, he touchep nou3t pe text • but takep it for a tale.
God forbad to his folke • & fullyche defended
pey schulden nou3t stodyen biforn • ne sturen her wittes,
But sodenlie pe [same] word • with her mowp schewe
pat weren 3euen hem of God • poru3 gost of him-selue.
Now mot a frere studyen • & stumblen in tales,
And leuen his matynes • & no masse singen,
And loken hem lesynges • pat likep pe puple,
To purchasen him his pursfull • to paye for pe drynke.
And brope, when bernes ben full • & holly tyme passed,

572. After pat] For as B (over an erasure). payen] peye so B (with so over erasure).
573. lene] leve B; lene C.
574. myster] mynster B.
575. gentill] gentil (sic) C.
577. swep] The original must have had suwep; A has fa luweth, with fu struck through; sewith B; suweth C.
579. Wher] Nor (over erasure) B;
Christ said, Take no thought for your life (Mat. vi. 25).

Why do these men beg, not being naimed or in lack of meat?

They live like lords.

small blessing will be theirs

Christ said, Blessed are ye that hunger now, meaning such as are past work,
THEY ARE CRUEL AND REVENGEFUL.

And mown nouȝt swynken ne sweten · but ben swyþfeble,

or maimed, or lepers.

But unless a friar can beg well, he is soon made away with.

Blessed are the merciful;

but one had better harm a lord than a friar.

Blessed are the pure in heart;

but friars follow another rule.

Blessed are the peacemakers; but a friar’s sting is worse than a wasp’s.

And mown nouȝt swynken ne sweten · but ben swyþfeble,

Oþer maymed at myschef · or meseles syke,

And here good is a-gon · & greneþ hem to beggen. 624 Þer is no frer in feip · þat fareþ in þis wise;

But he maie beggen his bred · his bed is ygreipþ;

Vnder a pot he schal be put · in a pryvie chambre, þat he schal lyuen ne last · but litell while after! 628

Al-miȝti god & man · þe merciable blessed

þat han mercy on men · þat misdon hem here;—

But whoso for-gabbed a frere · y-founden at þe stues,

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

þe clene hertes Crist · he curtey[s]liche blisse,

þat [coueten] no katel · but Cristes full blisse,
þat leeneþ fulliche on God · & lelyche þenkeþ

On his lore and his lawe · & lyueþ opon treþþ þe;— 640

Freres han forȝeten þis · & folþewþ an ðerþ;
þat þei may henten · þey holden · by-hirneþ it sone.

Heir hertes ben clene y-hid · in her hije cloistre,

As kurres from karyne · þat is cast in dysches! 644

And parfite Crist · þe pesible blisse,

þat bene sufrant & sobre · & susteyne anger;—

A-say of her sobernesse · & þou miȝþ y-knowen,
þer is no waspe in þis werlde · þat will wilfullok[e]r

623. maymed] mayned *C. syke]
lyke *C.

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

635. morþer] morther B; mother *C.

637. Crist] of crist AB; Comits of, and it seems better to do so, curteys[liche] curteyliche ABC (wrongly, be-

cause wrong in their common original).

638. [coueten C] couetyne A; covetyen B. blissse] bles B.

643. y-hid] yhad B.

648. wilfulloker] wilfullokr A; wilfuller B; folloke *C. Cf. l. 527.
For stappyng on a too · of a styncande frere!
For neþer souerayn ne soget · þei ne suffreþ neuer;
All þe blissing of God · beouten þei walken;
For of her suffrance, for soþe · men seþ but litell! 652
Alle þat persecution · in pure lijþ suffren,
þei han þe benison of god · blissed in erþe;—
Y praie, parceyue now · þe pursut of a frere,
In what measure of meknesse · þise men deleþ. 656
Byhold opon Wat Brut · whou bisiliche þei pursuenden
For he sayde hem þe soþe · & zet, syre, ferþere,
Hy may no more marren [hym] · but men telleþ
þat he is an heretike · and yuele byleueþ,
And prechþ þe in pulpit · to blenden þe puple;
þei wolden awyrien þat wijþ · for his well dedes;
And so þei cheuen charitie · as cheuen schaf houndes.
And þei pursueþ þe pouere · & passeþ pursutes, 664
Boþ þey wiln & þei wolden · y-worþen so grete
To passen any mans mijþ · to morþen þe soules;
First to brenne þe bodye · in a bale of fiþr, 667
And syþen þe sely soule slen · & senden hyre to hello!
And Crist clerlie forbadde · his Cristene, & defended
þei schulden nouþt 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 chirele serueth?
It semþ þat þise sely men · þan somewhat þe greved
Oþer wip word or wip werke · & þerfore þou wilnest

649. stappyng] stamping B. styn-
cande] resembles stynkande in A, owing to confusion between c and t; stynkande B; stynecand C.
651. þei[ 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. forbadde] loosely written as forladde A; forbad BC.
664. Sur] But B; Sire C.
671. [Sur] But B; Sire C.
674. charthous] charter house B.
THE FRIARS HAVE LED THE MONKS ASTRAY

To schenden o[per] [schamen] hem · wi[pi sharpe specie,
And harmen holliche · & her hous greuen?

"Nay," said he,
"I praie pe," qua[pi Peres · "put pat out of py mynde;
Certen for sowle hele · y saie pe pis wordes. 680
Y preise nouȝt possessioners · but pur lytel;
For falshed of freres · hap fulliche encombred
Manye of pis maner men · & maill hem to leuen
Here charite & chastete · & [chesen] hem to lustes, 684
And waxen to werldly · and wayuen pe trewe, 
And leuen pe loue of her God · and pe werlde seruen.
But for falshed of freres · y fele in my soule,
(Seynge pe synfull lijf) · pat sorwe[p] myn herte 688
How pei ben cloپed in cloپ · pat clenne schewep;
For aungells & Arcangells · all pei whijt vsep,
And alle Aldermen · pat bene ante tronom.
Jjis tokens hauen freres taken · but y trowe pat a fewe
Folwen fully pat cloپ · but falsliche pat vsep. 693
For whijt in trowpe bytokne[p] · clemnes in soule;
3if he haue vnnder-ncuen whijt · panne he aboue werep,
Blak, pat bytokne[p] · bale for oure synne,
And mornynge for misdede · of hem pat pis vsep, 697
And serwe for synfull lijf · · so pat cloپ askep.
Y trowe for ben nouȝt ten freres · pat for synne
wepen,
For pat lijf is here lust · & pereyn pei 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 tellep
How her sustenaunce is synne · · & syker, as y trowe,

Note how St.
Hildegarde says

677. o[per] or B. [schamen] shamen BC; A here repeats schenden,
[pi] the *C.
678. harmen] So too in B; hannen *C.
681. possessioners] poscessioners B; poscessioneres C.
684. [chesen] miswritten as chosen A; chosen B; chosen *C; see l. 583.
685. worldly] worldly B; werly C. wayuen *C.
691—693. Written in margin in B, and l. 693 corruptly given.
694. in] of B.
700. pereyn] therby BC, pei* C.
703. opon Hyldegare] open Hilde-
gare B; (and over it is written of Lidgate (!!) as a gloss).
THEY ARE LIKE DRONES IN A HIVE.

Weren her confessiones * clenli destroyed,
Hy schulde nouȝt beren hem so bragg • ne [belden] so heyȝe,
(For þe fallynge of synne • socourcþ þo foles);
And bigileþ þe grete • wip glaunerynge wordes,
Wip glosings of godspells • þei gods worde turneþ,
And pasen all þe pryyluge • þat Petur after vseþ.
þe power of þe Apostellis • þei pasen in speche,
For to sellen þe synnes • for siluer oper mede,
And purlyche a pena • þe puple assoileþ,
And a culpa also • þat þey may kachen
Money oper money-worthe • & mede to forge,
And bene at lone & at bode • as burgeses vsteþ.
þus þey scrueen Satanas • & soules bygileþ,
Marchantes of malissons • mansede wreches !
þei vsen russet also • somme of þis freres,
þat bitokneþ tramaille • & treweþ opon erþe ;—
Bote loke whou þis lorels • labouren þe erþe,
But freten þe frute þat þe folk • full lellich biswynkeþ ;
Wip tramail of trewe men • þei tymbren her houses,
And of þe curious clope • her copes þei biggen ;
And [als] his getynge is greet • he schal ben good
holden,
And ryȝt as dranes dop nouȝt • but drynkeþ vp þe
huny,
Whan been wipe her bysynesse • han brouȝt it to hepe,
Riyȝt so, fareþ freres • wip folke opon erþe ;
þey freten vp þe fu[r]ste-froyt • & falsliche lybbeþ.
But alle freres eten nouȝt • y-lich good mete,
But after þat his wynynge is • is his well-fare ;
And after þat he bringeþ home • his bed schal ben
grayþed ;

705. clenli] cleerly (over erasure) B. 706. [belden] So in BC; in A mis-
written helden.
707. þat the C. 710. their sustenance
abode (1) B.
712. They sell pardous for money,
and serve Satan.
716. Some of them wear russet, which means
hard labour.
720. But they build
their houses with
the earnings of
others.
724. As drones drink
the honey which
bees have
gathered,
728. so friars eat up
the first-fruits,
BEGGARS' BRATS BECOME BISHOPS,

And after that his rychesse is rau3t • he schal ben redy
serued.

But see pi-self in pi sijt • whou somme of hem walkep
Wip cloutede schon & clopes ful feble,
Wel nei3 for-werp • & pe wlon offe ; 736
And his felawe in a froke • worp swiche fiftene,
A-rayd in rede se[h]ou • (& elles were renpe !)
And sexe copes or seven • in his celle hongep.

Houz for fayling of good • his fellawe schulde sterue, 740
He wolde nouzt lenen him a peny • his lijf for to holden.
Y mįzt tymen po troilfardes • to toilen wip pe erpe,
Tylyen & trewliche lyven • & her flech tempren !
Now i mot ich soutere his sone • setten to schole, 744
And ich a beggers broł • on pe booke lerne,
And worp to a writere • & wip a lorde dwell,
Oper falsly to a frere • pe fend for to seruen !
So of pat beggers broł • a bychop schal worpen, 748
Among pe peres of pe lond • prese to sitten,
And lorde sones lowly • to po losells aloute,
Kny3tes croukep hem to • & cruchep full lowe ;
And his syre a soutere • y-suled in grees, 752
His teep wip toylinge of leper • tatered as a sawe !

Alas ! pat lorde of pe londe • leneıp swiche wrechen,
And leneıp swiche lorels • for her lowe wordes !
Peys schulden maken bichopes • her own breþreþ childre,
Oper of some gentil blod • & so it best semed, 757
And foster none faytoures • ne swiche false freres
To maken fatt & full • & her fleche combrren !
For her kynde were more • to y-clense diches 760
Pan ben to sopers y-set first • and serued wip siluer ! and alliteration.

Some go poorly clad, whilst his fellow wears red shoes,
and will not give him a penny.

[1 Ms. Nov.]
Now, every beggar’s brat learns to write;
and lords’ sons bow down to them.
Alas! that lords believe them and give to them!
Bishops should be of gentle blood,
ot of such as these.
Their nature is better suited to cleaning ditches.

736. forwerp] Forweryd B. wlon]
738. schon] See 1. 735; scene A;
sone (altered to sone) B; stone *C.
reuther] renthe *C.
739. hongep] hongid B.
740. good] Perhaps we should read
food, for this improves both the sense

So in AC; wolne B. 745. brol] brawle B.
738. schon] See 1. 735; scene A; 748. brol] brawle B. bychop]
sone (altered to sone) B; stone *C. bushope B; Abbot *C.
reuther] renthe *C. 755. lneth] leueth C.
739. hongep] hongid B. 756. bichope.] Abbottes *C.
AND LIVE MOST LUXURIOUSLY.

A great bolle-full of benen · were betere in his wombe,
And wip þe randes of bakun · his baly for to fillen,
þan pertriches or plouers · or pekokes y-roasted, 764
And comeren her stomakes · wip curious drynkes,
þat makeþ swiche harlottes · hordone vsen,
And wip her wicked worde · wyymmen bitraieþ!
God wold her wonynges · were in wildernesse, 768
And fals freres forboden · þe fayre ladis chaumbres!
For knewe lordes her craft · trewle, y trowe,
þey schulden nouȝt haunten her hous · so homly on
niȝtes,
Ne bedden swiche bropels · in so brode schetes, 772
But scheten her hened in þe stre · to scharpen her
wittes;
Ne ben kynges confessours of custom · ne þe counsell
of þe rewme knowe!
For Fraunces founded hem nouȝt · to faren on þat wise,
Ne Domynik dued hem neuer · swiche drynkers to
wurpe, 776
Ne Helye ne Austen · swiche lijf neuer vsed,
But in pouerte of spirit · spented her tyme.
We haue sene our-self · in a schort tyme,
Whou freres wolden no flech · among þe folke vsen;
But now þe harlottes · han hid thilke rewle, 781
And, for þe love of oure lorde · haue leyd hire in
water.
Wenest þou þer wold so fele · swiche warlawes worþen,
Ne were wordlyche wele · & her welfare?
þei schulden deluen & diggen · & dongen þe erþe,
And mene-mong corn bred · to her mete fongen, 786
And wortes flechles wroughte · & water to drinken,
And werchen & wolward gon · as we wrecches vsen;

762. benen] beuen *C.
763. randes] bandes BC.
769. þe] B omits.
771. howly] hóly C.
773. scheten] shottin B; sheten C. to] and B.
781. sho] and B.
782. oure] the B.
783. Wenest þou] Wenestowe B.
785. diggen] dyken BC.
786. mene] mene mogge B.
THIS IS THE TRUE CREED.

An auter 3if þer wolde on * amonge an hol hundred Lyuen so for godes loue * in tyme of a wynter !” 790

“Leue Peres, quaþ y þo · “ y praie þat pou me tell Whou y maie come my Crede · in Cristen beleue?”

“Leue broþer,” quaþ he · “hold þat y segge, I will techen þe þe trewþ þe tullen þe þe soþe.” 794

CREDO.

Leue þou on oure Louerl God · þat all þe werlde wrouȝte,

Holy heuen opon hey · hollyche he fourmede, 796

And is almiȝtī him-self · ouer all his werkes, And wrouȝte as his will was · þe we[r]lde and þe heuen ;

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

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

[þat] was cleyly conseued · clerlye, in trewþe, Of þe hey Holy Gost · þis is þe holy beleue ;

And of þe mayden Marye · man was he born,

Wip-outen synnfull sede · þis is fully þe beleue ; 804

Wip þorn y-crouned, crucified · & on þe crois dyede, And syþen his blessed body · was in a ston byried, And descended a-doune · to þe derk helle,

And fet oute our formfaderes · & hy full feyn weren ; þe pridde daye rediliche · him-self ros fram deȝþ, 809

And on a ston þere he stod · he steiȝ vp to heuene, And on his fader riȝt hand · redeliche he sitteþ,

þat al-miȝtī god · ouer all ðæþe whyȝþes ;

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

To demen þe quyke and þe dede · wip-outen any doute ; And in þe heȝe holly gost · holly y beleue, 815

And generall holly chyrche also · hold þis in þy mynde ;

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


796. open] eth on *C.

798. werlde] worlde B ; werlde C.

801. [þat] that BC ; It A.

804. þe] thy B.

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

812. whyȝþes] whight ys B.

817—821. In C only ; see note. These lines are spurious.
And for our great sinnes: forgiveness for to getten,
And only by Christ: clelich to be clesen;
Our bodies again to risen: right as we been here,  
And the lif everlasting: lewe ich to habben: Amen.

And in þe [sacrament] also: þat sopfast God on is,
(Fullich his fleche & his blod) þat for vs depe polede.—
And þou þis flaterynge freres: wyl n for her pride,  
Disputen of þis deyte: as dotardes schulden,
þe more þe matere is moved: þe [masedere hy] worpen.

Lat þe losels alone: & leue þou 1 þe trew þe,
For Crist seyde it is so: so mot it nede wyrpe;
þerfore studye þou 1 nouȝt þeron: ne stere þi wittes,
It is his blissed body: so bad he vs beleuen.

þis maystres of dyvinitie: many, als y trowe,
Folwen nouȝt fully þe feip: as fele of þe lawede.

Whous þay mannes wijt: þorȝ werk [of] him-selue,
Knowen Cristes prynitie: þat all kynde passeþ?
It mot ben a man: of also mek an herte,
þat myȝte wip his good lijf: þat Holly Gost fongen;
And þanne nedeþ him nouȝt: neuer for to studyen;
He miȝte no maistre [ben]: kald: (for Crist þat de-
defended),

Ne puten [no] pylion: on his pild pate;
But prechen in parfite lijf: & no pride vsen.

But all þat euer I haue seyd: soþ it me semeþ,
And all þat euer I haue writen: is soþ, as I trowe,
And for amending of þis men: is most þat I write;
God wold by wolden ben war: & wercen þe better!

But, for y am a lawed man: paraunter y miȝte
Passen par auenture: & in som poynt erren,

822, 823. Not in C; see note.
822. [sacrament B] sacramens A.
825. [þis] Godes C. deytre) 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. wjft] wit B.

836. þat Holly] the holly B; the
838. [ben C] bene B; in A mis-
written ben.
839. [no BC] on A.
841. paraunter] paraventur B.
846. par aventure] paraventur B;
GOD AMEND ALL FALSE FRIARS!

Y. will nouȝt þis matere ð maistrely auowen;
But ȝif ich haue myssaid ȝ mercy ich aske,
& praie all maner men ðis matere amende,
Iche a word by him-self ð all, ȝif it nedeþ.

God of his grete myȝte ð his good grace
Saue all freres ð pat faȝfully lybben,
And alle þo þat ben fals ð fayre hem amende,
And ȝyue hem wijd ð good will ð swiche dedes to
werche
Þat þei maie wynnen þe lif ð þat euer schal lestn!

AMEN.

854. wijd] 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:*


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, 1. 1024.

*coupe*, teach; *sub*. the Creed.

20. *wilheþ*, desireth; the writer distinguishes between *wille* and *wilheþ*; cf. 1. 17.

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

27. *for-pan*, A.S. *for-pan*, *for-pam*, from *for* and *pam* (dat. case of the demonstrative pronoun *se, seō, stat*); 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 pe Menour*) ‘Among vs he dweleþ,” &c. See the Preface.

29. *foure ordres*. See Massingerd; 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 Minorì*, 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 buckster 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 Augustin 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 Augustin *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 *vitode* is a mistake made from confusion with *wyten*. *Wende* (I weened) is the true past tense of *weyen*; 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 "*jugulers*, dremers, and rafars," (*reavers, spoilers*); see Apology attributed to Wycliffe; (Camden Soc.) p. 96.
"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 Shepheard's Calendar (August) the following: "Lorrell, a losell;" which shows 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 praedican 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. Poct. 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. freces 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 Freces,
Quomodo mutati sunt, rogo diecat Pers."

Pol. Poems, i. 262.

67. glut—A.S. glute, 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 manslaughters, felonies, and robberies, done by people that be called Roberdsmen, 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 (Inst. 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
NOTES.

“To pleyes of miracles, and mariages.”
Chauser, Wyf of Bathes Prologe; l. 558.

79. that the laece, &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 pilwebere,
Which that, he saide, was oure lady veyl.”
Chauser, Pro. 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 hanse 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 confusioyn of hem.”
—Wycliffe’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 slauthe = 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 intro-
duced the expression Such slomerers 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 other, and (so are) many others besides.

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

103. Monuure, 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 coveren 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. *burvz*, 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 *chapite*, a chapter-house, Lat. *capitulum*, is better.

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

124. *kely*, 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 Vitracione 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 eigh,\nSithen a been in thyne owene\nAblyndeth thiselve;"

where *menestow* should be *mevestow* = 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 stones; that is to sey, the bred of the pore, that is, almis beggid, into hepis of stonis, that is, into stonen howsis costly and superflew, and therfor they semen werrar (worse) than the fend, that askid stonis into bred."—Apology attributed to Wycliffe, p. 49 (Camden Soc.). Compare also,

"Hi domos conficiunt mirae largetatis,\nPolitis lapidibus, quibusdam quadratis;\nTotum tectum tegitur lignis levigatis;\nSed transgressum regula probant ista satis.\nWith an O and an I, facta vestra tabent,\nChristus cum sic dixerat, ‘foveas vulpes habent.’"

158. Say I, Saw I. We generally find se3 or sei3. See ll. 208, 421:
159. Y jemede, I gazed with attention; jerne, eagerly, earnestly.
161. knottes; see Glossary.
165. posterues in pryynge. “These private posterues 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 descending fro my horse, I sent Bartlett your servant, with all my servantes to circumsept the abbay and surely to kepe all boke dorres and startyng hoilles, and I myself went alone to the abbottes logeyng joyning upon the feldes and wode, evyn lyke a cony clypper 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 soltytary, but to the cloyter dore ther be above xxiiiij. keys in the handes of xxiiiij. persons, and hit is lyke my letters, unproftyable tayles and tydinges and sumtyme perverse concell commythe and goythe by reason therof. Allso to the buttrey dore ther be xij. sundrye keyes in xij. [mens] hands, wherein symythe to be small hundrauyre.” Quoted from Mr Wright’s notes to the “Crede.”
166. euesed, bordered. This verb is formed from the A.S. efæse, the modern English caves, 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 caruate of land, would not raise such another building.” Warton’s note.
172. awaytyde a woon, beheld a dwelling; ybuild, built.
174. crochets, 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.”

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 upon loft,* 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 *hurnes,* 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 *hurnes,* showing that *hurnes* 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, inverioned 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 *clad for the nones.*

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

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

194. *poynt til,* painted tiles. MS. B has *paine,* by obvious error for *pavine,* 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; *poynte* 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, unnethe the foundement
Parformed is, ne of oure *pavment*
Is nought a *tyle* yit withinne our nones."

Chaucer, *Somnoures 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. Chapitre-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-peyned, 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; felo mo, many more. Chaucer uses fermerere for the person who had charge of the infirmary.—Somnoures Tale, l. 151; dortour occurs in the same passage, just 4 lines above.

216. Compare

“Yef us a busshel whet, or malt, or reye,
A Goddes kichil, or a trip of chese,
Or elles what yow list, we may not chese,” &c.

Somnoures 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 megre are thai made, and penaunce so puttes ham down
That ichone is an hors-lade, whan he shal trusse of toon!" 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 loll’d (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 ylight" 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 cres, ears; or (perhaps) buttocks. To find nale, noke, vende, 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 town, pack off out of the town.
**NOTES.**

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."—Holinshead, p. 1135; ed. 1577.

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

242. cuelles, 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!"


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


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 answere."

*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 vryt. For it is hard for yow, as I suppose, And therfor wil I teche yow ay the glose. Glosynge is a ful glorious thing certayn, For letter sleth, so as we clerkes sayn."

*Chaucer, Somp. Tale*, l. 80.

276. byhyght, promised.

280. I madde, I grow mad; cf. l. 41.

282. good, property, here and elsewhere.

283. cotell, wealth.

285. The spellings vsun, vsune, 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 knave 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."

_Sompnyoure'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 wereth yt, and the breddith therof haue nat past xvi. spannys 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 graund by a hole spanne." General Statutes of the Gray Friars; Mon. Francisc. p. 575. For pictures of the friars' dresses see Dugdalle'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 saieth 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 bleyngynge_, to prevent blains on their heels.

300. _yhandeled_, cut short at the ankle, 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 dunders spysse
   In bagges about thai bere.
Al that for women is plesand,
   F'ul 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, _known_, is clearly wrong.

304. _nought but_, only; cf. prov. Eng. _nobbut._

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

Hadde parrocked 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 frete,* trusteth wel;)
   I toke our dame the *letter;* under our *sel.*"

*Somp. Tale,* l. 426.

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


341. A omits *s* in *aisliche;* but the reading of B (*aillich*) shows that the original had *ai[s]liche,* I 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 wercchen,* 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."


The context shows 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 hearty Penitent, and departed this life anno 1394. 17 R. II. and was buried in this church" (the church of the Black Friars' convent); Chauncey'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 II. 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 cajoled 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 Sompnoures 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 wemen withe 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 Sompnoures Tale.

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


414. Anuelt; 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 Plowmannes Prologue.

The Plowman plucked vp his plowe
When Midsomer Moone was comen in,
And saied his bestes shuld eate inow,  
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 odlrowe,  
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 pilgrmage he goth forth plat,  
In scrippe he bare bothe bread and lekes,  
He was forswonke and all forswat;  
Men mit hane sen through both his chekes,  
And evey wangi-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 liuolod swette and swinke,  
And thei right nought vs giue again,  
Neither to eate ne yet to drinke.

1 Old copy, "yer."
NOTES.

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 hauë the corre and we the dust,  
Who speaketh there-again, thei saie he raued.  

[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 praie 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 (\hokschynes\), and so got bedanbed with mud.

428. as mete, as middling (or poor) as the shoes were. It is the A.S. mete, 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 \worthi\ 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 iwur\^en, iwurden, iwor\^en, iworp\^e; and is sometimes used in the exact sense here required, as in ““for alle ure he\^ene-scipe h\^ene is iwur\^en”—“for all our heathendom is become base.”—Layamon, vol. 2, p. 279.

432. renfull, 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 l\^ope.

443. “At he\^e\^i prime perkyn \^ lette \^e plou\^ 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 dyne, gowe,” Piers Pl. A. prol. 105.
452. "For there I expected to have known (it)."


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 Werwulf," a re-issue of which I am now preparing for the E. E. T. S. For a full discussion of the very prevalent mediaeval 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.

"——unneth may prestes seculers
Gete any service, for thers frers," &c.

Pol. Poems, i. 267.

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

469. sepultures, 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 Golias; 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 Golias 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. Glcygm = 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 Caim 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.

"Now se the sothe whedre it be swa,
That frere Carmes come of a K,
The frer Austynes come of A,
Frer Jacobynes of I,
Of M comen the frer Menours
Thus grounded Caym thes four ordours"
That filleth the world full of errors,
And of ypocrisy."—Pol. Poems, i. 263.

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

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

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

498. Cf. note to I. 574.

499. Cf. note to I. 554.

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

507. Cf. note to I. 462.

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

516. *entyned*, bad spelling for *entyned*, unfastened. It occurs in this sense in the following: "nas ther duyn 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. "Costly 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. Somnoures Tale, I. 215.

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

528. For a brief summary of Wycliffe's charges against the friars, see Massingerd, 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 lolllede 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 slum-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 londlesse;" 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 loth 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 chaft in l. 663, viz. schaf; and see note to l. 684.

554. Compare

"Priestes should for no catell plede,
But chasen hem in charité;
Ne to no battale 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 shall 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 likyuge is lyme-yerd of helle."

569. her propre, their own.

571. "Except money may make measure of (i.e. may moderate) the
pains, 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 scule such honour.
God likith not that Raby men us calle
Neyther in market, neyther in your large halle."

Sompnoures Tale, l. 484.

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

577. The sense is carried on from forgetten 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, floundr 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 lynitour; see Chaucer, Prol. l. 209. "It was, of course, how-
ever, necessary to regulate the system of begging alms. . . . This was
effectuated 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." Massinger, Eng. Ref. p. 110.

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

608. The old printer, misreading Y as ṭ, and supposing ṭ to stand for
pe or pei, turned Y-clapped into Thei cloathed.

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 ṭ to mean y, just as, by a common blunder, ye and
yt 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 suffoca-
tion; but it would be desirable to have more light thrown upon this
passage from other sources. A request for further explanation was
NOTES. 51

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 mayned, 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.


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

635. composed his mother, 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 lightlloker (= lightlier), soddloker (= 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. pursuit 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 Swinderby; 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. Cattley, 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 heretic, 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 heresic."


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

"Cheven heere 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.


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 schesen. The original text probably had schesen, altered in MS. A to schesen. 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 used, (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 bodie.

719. Allusae 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-fruit. Cf. Sompnoures Tale, i. 577.

738. secon, 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 have!”

Pol. Poems, i. 312.

750. Compare

“Lords also mote to them loute,” &c.

Pol. Poems, i. 308.

758. faytoures. Mr Wright’s edition has forytoures, which he supposes a mistake in the old text. But forytoures is an error of his printer, for all three of the other editions have faytoures, 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 chaunge of many manner meates,
With song and solas sitting long,” &c.

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."—Massinger, *Eng. Ref.*, p. 110. Cf. Piers Plowman (ed. Wright), p. 445. And the following—

"Thou shalt lead his life,
That has a faire doghter or a wyfe,
Be-war that no freer ham shryfe,

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

Glossarial Index.

[Abbreviations. Prompt. Parv. = Promptorium Parvolorum (Camden Society); Cot. = Cotgrave’s French Dictionary (1660); Glos. 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 ët, according as, 731, 732, 733.
A-gon, gone, spent, 624.
Aisliche, timorously, 311.
Cf. ìles, fearless; Gaioayn, 1.
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), 375.
And, if, 393. And if (= an if), if, 17.
Angerlich, angrily, 265.
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; asay of, make trial of, 647.
Asaye, try (it), 247.
Assaie, power of testing, discrimination, 537.
Aunter, adventure. An aunter ëf= it is an adventure if, it is a chance if; 789.
Aunrede, adventured; aunrede me, adventured myself, 341.
Awaytede, perceived, beheld, 172. O. Fr. agâiter.
Awyrien, curse, 662. A.S. awyrian.
Azen, again, 137.
Babelyng, babbling, 551.
Bacbyten, to backbite, 139.
Bale, a pile, 667. “Bêl (1) a funeral pile; (2) a burning.” Bosworth.
Baly, belly, 763.
Bayte?, bait, feed; in bayteK feed in, rummage in, 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.
Belive, belief, 31.
Belliche, beautifully, 173.
Benen, beans, 762.
Benison, blessing, 654.
Beouten, without, 651. A.S. bülan.
Bernes, barns, 595.
Beslombred {or Beslomered), beslob- bered, bedaubed, 427.
Betaute, commended; crîst he me b., he commended me to Christ, 137. A.S. betdecan.
Bëf, bee, 254, 516; be ye (imp.), 442.
Beuer, beaver, 295.
Biclypped, embraced, covered, 227.
Bigeth, buy, 360. A.S. biegan.
Bild, building, 157.
Biswynke, labour for, get by labour,
722. A.S. beswincan.
Bleder, bladder, 222.
Bleyynuge, blaining, 299.
Blisseb, 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.
Bragg, boastingly, 706.
Brene, burn, 667.
Brethfull, quite full, 222. A.S. brord,
a brim.
Broche, a brooch or jewel, 323.
"Broche, juelle." Prompt. Parv.
Brol, child, brat, 745, 748. "the leeste
barn (another reading, brol) of his
Buildh, build, 118.
Burw3, a castle or large edifice; here,
a conven, 118.
But, except, 554, 626.
Byforne, before, formerly, 612.
Byhirneb, hide up in a corner, conceal,
642. See Hirnes.
Byhyt, promised, 276.
Byiapb, bejape, deceive, 46.
Byleue, belief, the Creed, 16.
Bysynesse, busy toil, industry, 727.
Bythenk, reflect, 130.
Bytokneb, betokens, 694, 696.

Can, (1) know, 8.
Canston, knowest thou, 99.
Carefull, full of care, miserable, 441.
Cary, the name of a very coarse ma-
terial, 422. Cf. "I-clofod in a
Caste, planned, contrived, 486.
Casteb, casts, i.e. contrives, plans;
casteb to-torn = 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. cantele; see Romans of Par-
tenay, 1. 5563.
Celle, cell, 739. "Applied sometimes
to the small sleeping-rooms of the
monastic establishments." Gloss.
of Arch.
Chanons, canons, 674.
Chapaille, chapel, 119.
Chapolories, seaplers, 550. "Sea-
ployre (seapelary, seapelar) Sca-
pulare." Prompt. Parv. And see
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, 190.
Chereliche, expensively, sumptuously,
582. Fr. cher.
Chesen, choose, 583; chesen hem to
lustes, choose lusts, 684.
Chuetyne, chieftain, lord, 582.
Childre, children, 756.
Chol, jowl; the part extending from
ear to ear beneath the chin, 224.
A.S. cula.
Chymene, chimney, 583. "This term
was not originally restricted to the
shaft, but included the fire-place."
Gloss. of Arch.
Chymneyes, chimneyes, 209.
Clavate, stroke down, smooth down,
365. "Platerus, a flatterer, glozer,
fawner, soother, foister, smoother;
a clawback, sycophant, Pickthanking.
Cotgrave.
Cloutede, patched, esp. used of
strengthening a shoe with an iron
plate, called in Norfolk a cleat or
clout, 424.
Cloutes, clouts, patches, 214, 123;
rags, tattered clothes, 435.
Cnaue, knave, lad, servant-man, 288.
Cnely, kucel (infa.), 124.
Cofren, to fasten up in a coifer or box,
68.
Cofres, coffers, boxes, 30.
Combrec, 461, (to) cumber, encum-
Comcren, 765, ) ber; to gorge, 765.
Compased, went about, contrived,
635.
GLOSSARIAL INDEX.

Conisantes, badges of distinction, 155.
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.
Coune, comfort, 99.
Coufe, could, 233.
Coufe, to make to know, to teach, tell, 17. A.S. cüfyan.
Crois, cross, 805.
Crombolle, crumbowl, prob. a large wooden bowl for broken scraps, &c., 437.
Cros, the cross, 1. See note.
Croucheb, bend, bend down, 751.
Curates, secular clergy who have cure of souls, 507.
Curious, dainty, 765.
Curteis, courteous, gracious, 1, 140, &c. O. Fr. courtois.
Curteysliche, courteously, graciously, 637.

Defended, forbade, 576, 587, 669.
Deme, judge, 524.
Demen, to judge, 670, 814. A.S. déman.
Demest, judget, 152.
Departen, to share goods; wiþ vs to departen, to share her goods among us, 416.
Deruelich, laboriously, industriously, 510. A.S. deorjiæ, derjæn, to labour. See note.
Destruede, destroyed, i.e. put aside, 147.
Destrueþ, destroy, 55.

Deyte, deity, 825.
Digne, dignified, haughty, disdainful (Chaucer), 355; disdainful, and hence repelling, repulsive, 375. "She was as deyne as water in a diche, As ful of hokir and of bissemare"; i.e. of frowardness and abusive speech. Chaucer, Reeve's Tale, 44.

Dissauþ, deceiveth, 505.
Dortour, dormitory, 211.
Dotardes, dotards, 825.
Dranes, droues, 726. A.S. drán.
Dredles, doubtless, 524.
Drecheþ, (pl.) vex, grieve, oppress, 464; (sing.) vexes, troubles, 504. A.S. derecan.
Dued, endowed, endued with gifts, 776. Fr. dourer.
Dygginge, digging, contriving, 504.

Egged, urged, 239. A.S. eggian, to incite.
Elæ, eye, 141, 142, 145, 238; pl. eïzen, 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. prins, and O.N. endr = Lat. oliva. Cf. Gower, C.A. i. 45.
Enfoure, inform, 272.
Entayed, sculptured, carved, 167, 200. O. Fr. entailler.
Er, ere, 374.
Erberes, gardens, 166. O. Fr. herberie.
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. eiesan, to clip like the eaves of a house.
Even-forþ, straightway, directly onwards, 163.
Eye, an egg, 225. Ger. ei.

Face, appearance, 670.
Falshed, Falshed, falsehood, falsehood, 419, 682, 687.
Glossarial Index.

Forbid, p.p. of vb. forbeidan.
Forboden, did to death, slew, murdered, 495. From the vb. for-do.
For-gabbed, scoffed at, 631. A.S. gabban, Swe. gebabta.
Forsofe, for a truth, 118.
Forto, until, 311.
Forban, for that (cause), on that account, 27. A.S. fórban.
For-ward, worn out, 429, 736. A.S. fórweard.
Foundement, foundation, 250.
Foyns, martens, i.e. martens' fur, 295. "Foárne, the Föine, wood-martin, or beech-martin." Cotgr.
Fraitour, 212. \See Fraytour.
Fraitour, 701. \See Fraytour.
Frayne, to question, 153.
Fraynede, questioned, asked, 28.
Fraynyng, a questioning, inquiry, 27.
Fraytour, a refectory, lit. a friar's room, 263, 281. Also spelt Fraitur, Fraitur, Freitour.
Freitour, 220. \See Fraytour.
Frenen, of friars, 311.
Furrynge, furs, 604.
Furste-froyt, first-fruits, 729.
Fye\ on, cry shame on, 616.
Garites, garrets, 211. \See Gärce in Prompt. Parv.
Gayne, profit, 197.
Generall, universal, catholic, 516.
Generallyche, universally, altogether, 575.
Gest, story, history, poem, 479. Lat. gesta\ na. See note to Chaucer, I. 13775; ed. Tyrwhitt.
Gestes, stories, legends, 46.
Gilen, beguile, 599.
Gladding, pleasing, amusing, 515.
Glauyng, deceiving, deceitful, flattering, 51, 708. \N. Prov. Eng.
GLOSSARIAL INDEX.

gloiver, to talk foolishly; Welsh glofru, to flatter.
Glee, songs, 93.
Glopyng, sb. a swallowing greedily, a gulping down, 92. "Gloffe, or devowrare." 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.
Glosseth, glosseth, explains away by glosses, 345, 555.
Glosinge, paraphrasing, 709.
Glut, a glutton, 67. A.S. gluto.
Goldbeten, adorned with beaten gold, 188.
Good, goods, property, wealth, 22, 51, 54, 67, &c.
Gos, a goose; gos eye, a goose’s egg, 225.
Gost, spirit, 521, 529; the Spirit, 590.
Graip, 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.]
Graybed, prepared, 732. See Graip.
Graylieche, readily, truly, 529. See Graith.
Grete, adv. greatly, 501.
Greyn, grain, 230.
Gryslieche, terribly, horribly, very wickedly, 555. A.S. gristle.

Halp, helped, 508.
Half, holdeth, 345.
Halwen, hallow, 356.
Hau, 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, ProI. i. 647.]
Harlotri, riotous conduct, evil mode of life, 63.
Haylsede, saluted, 231. A.S. healtsian.
He, she, 703. A.S. heo. See Ho.
He, they, 471. A.S. hi, hie.
Heer, hair, 423.
Heise, adv. on high, 494, 551.
Helc, health, salvation, 264, 573.
Hem, dat. pl. to them, 58, 71, &c.; acc. pl. them, 79, 96, &c.
Hemselue, themselves, 42.
Hendliehe, 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.
Heften, hence, 408.
Heued, head, 317; (pl. ?) heads (?), 773. A.S. heafod, pl. heafdu.
Hey3, high, 204.
Heynesse, highness, haughtiness, 265, 356, 512.
Hire, her, it, 782. Used with reference to reicle, but A.S. regol, a rule, seems to be masc.
Hirnes, corners, 152. A.S. kirne.
Hijede, 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 awkwardness; see Piers Pl. A. i. 113.]
Hod, hood, 423.
Hokseynes, the sinews just above the heels, 426. A.S. hok, the heel, sinu (pl. sina), a sinew. [It should perhaps be spelt hoksyne.]
Holly, holy, 595, 836; holly tyme, holiday time, time after harvest, 595.
Hollieh, Holliche, Hollye, Holly, wholly, 20, 276, 678, 796, 815.

Latun, latoun or latten, a name given to a mixed metal much resembling brass, 106. See note to Latun in Prompt. Parv.

Launcel, launch out with, fling abroad, 551. Fr. lanceur, to fling.

Launoures, lavers, 196. "A cistern or trough to wash in." Gloss. of Arch. [Often of a large size.]

Lawe, laugh, 94.

Lechiures, lechers, 44.

Leed, lead, 193.

Leel, steal, faithful, 390.

Leesinges, lies; leesinges lyeth, they lie their lies, 379. Cf. Lesynges.


Leeuen, live, 359.

Leeuep, believelth, 15; believe, 639.

Lef, dear, 572. Cf. Leue.

Lefte, remained, 374.

Lele, lead, true, 314. Cf. Leel.

Lellich, Lelliche, Lellyehe, leally, truly, faithfully, 235, 381, 639, 722.

Lemmans, mistresses, 83; lemmans holden = keep mistresses, 44. A.S. leof; dear, man, a person (male or female).

Lene, Lenen, lend, grant, give, 366, 445, 573, 741. A.S. lênan, to lend, give.

Leugeden, continued long, dwelt, 310.

Lenen, Lent, 11; gen. Lentenes, 568.

Lere me, teach me the way to, commend me to, 343.

Lered, learned, 18, 25.

Lerne, teach, 402.

Leseþ, losteth, 15.

Lesten, last, 585.

Lesynges, leasings, lies, 593.

Letten, let, hinder, 316.

Leue, dear, 390. Cf. Lef.

Leue, believe, 524. Cf. Leeue.

Leeude, believed, 235; pl. Leuuden, believed, 25, 62. [In l. 25 a better reading would be leueup; cf. l. 15.]

Leuest, liechest; leuest me were, would be most as I wish, 16.
Leuest, belierest, 342.
Leueb, believe, 639, 754.
Lewed, Lewedee, unlearned, lay, common, 18, 25, 568, 832.
Leyen, lay (pt. t. of to lie), 187.
Leyest, Liz't, 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 lixt and thou lixt 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.
Libbep, live, 475, 610.
Liggefj, lie, 83. A.S. liegan.
Liste; hem liste = it pleased them,
Loken, look out, find out, choose,
593.
Lollede, loll ed about, wagged about,
224. "And lyk a lejerne pers
lollede his chokes." 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.
Lordynge, lords, 609.
Lorc, 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.
Lopere, more looketh, less willing, 544.
Louer, Lord, 795.
Louren, look sourly, look displeased,
556. Du. lowren; cf. Sc. gloore.
Loutede, stooped, knelt, 333. A.S.
imitan.
Lowyne, humbling, 568. "Lowyn
or mekyn. Humilio." Prompt.
Parv.
Lulling, sb. a huling, a singing such
as hushes one to sleep, 77. "Lul-
lynge of yonge chylden. Nenacto."
Prompt. Parv.
Lust, pleasure, 700. A.S. lust.
Lust, Luste, it pleases, (with dat.) 71,
301. A.S. lysstan.
Lybben, to live, 512. A.S. lybben.
Lybbep, live, 45, 110, 477.
Lyken, please, 77.
Lyknes, a likeness, i.e. a parable, 263.
Lymitour, a limitor, a friar who begs
within a limited district, 597.
Lym-zerde, a limed twig, such as birds
are caught with, 504. Cf. Gleym.
Lyueude, 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.
mox, a crime.
Masedere, more in a maze, more con-
fused, 826.
Maystri, mastery, dominion, 578.
Mede, reward, 533, 712, 715.
Mel, meal, 109.
Mendynauns, mendicants, beggars,
66.
Meuclich, 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. mennisse, human.
Merciable, merciful, 629.
Merkes, marks, badges, tokens, 177.
Meselles, lepers, 623. O.Fr. mesel;
Lat. viser, missellus.
Mete, either (1) meet; as mete, as
suitable (viz. for such cold weather),
428; or (2) more probably, mid-
dling, poor; see note. Cf. the A.S.
phrase "micle and mete," great
and small; Guthlac, I. 24; ed. Grein.
Misdon hem, commit trespass, trans-
gress, 630.
Money-worje, money's worth, 715.
Moneb, mouth, 248.
Morner, sb. murder, 635.
Morberen, 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 mot, of
which ic moeste, 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.
Myraele, miracle-plays, 107.
Mysef, mishap, accident; at mys-
chef, by accident, 623.
Myster, kind, sort, 574. See Halli-
well. Lit. a trade, occupation, O.
Fr. mestier, Lat. ministerium.
Myteynes, mittens, 428.
Mytestou, Myst-tou, mightest thou,
123, 141. [Of these, the former
follows the A.S. indicatìve, that
latter the subjunctive mood.]
Ne, nor, 628; ne—ne, neither—nor,
80. A.S. ne.
Nemne, name, call, 472; nemne pe
noust, call thee a thing of naught,
540.
Noblieh, nobly, 128.
Nolde (=ne wolde), would not, 190,
198.
Nones, in phr. for the ones, i. e. for
the nonce, for the one, for the
occasion, 183, 185. Corrupted from
A.S. for pan anes. [See Ormulum,
ed. White, v. ii. p. 642.]
Nyl (= ne wyl), will not, 249.
O, one, one and the same, 410, 441.
See Oo.
On, one, 789.
On, upon, in, 342, 795, 799, 822.
A.S. on.
Ones, once, 491. A.S. ãnes.
Onee, sincerely, 217.
Onliche, Onlic, singularly, specially,
in a singular and special way, 534;
in a way of their own, 610. Cf.
A.S. ënlic.
Oo, a, one; oo poyn, one bit, one
jot, 198.
Opon, upon, 90, 103, &c.
Orchýrdes, orchards, or rather,
gardens, 166. A.S. wurt-geard.
Oþer, either, 676; or, 62, 480, 712,
747, 757. A.S. ðeþe.
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.
Pasen, Passen, to surpass, 666; to
go beyond, surpass, 710, 711; go
too far, 846.
Passeþ, surpasseth, 834; passeþ pur-
sues, surpass all persecutions (by
others), 664.
Patred, repeated constantly, said over
and over again, 6. See note.
Paynt, painted, 121.
Pekokes, peacocks, 764.
Penoues, pennons, small banners, 562.
"Penoone, lytylle banere." Prompt.
Parv.
Pertriches, partridges, 764.
Peynt, painted, 192; peynt til, painted
tiles, 194. This is better than poyn
t til = pointed tiles, square tiles. See
note.
Pilehe, 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, plowers, 764.
Plyt, 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.
Pouerute, poverty, 113.
Pouyhe,ouch, or box, 618. See
Tére.
Poynt, Poynte, piece, part, 6; piece,
bit, 194; oo poyn = one bit, a
single jot, 198.
Poyntes, points, 562. [In an heraldic
sense.]
Prest, ready, 288. O. Fr. prest, Fr. prel.
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.
Proche, vb. test, 247. Proche and assaye = test and try it.
Pryuite, secret working, 534.
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, 315, 351, 713.
Purse, bag, 301.
Pursuit, persecution; pursuit of = persecution by, 655.
Pursue, persecute, 664.
Pylion, a sort of cap used by priests, esp. by cardinals, 839. Ital. and Span. píleo, Lat. píleus.
Quenes, women, queans, 84. A.S. cwén.
Queynt, Queynte, cunning, sly, 303, 452; cunningly contrived, curious, 552.
Que游艇, Queyntisce, sleight, cunning, craft, 388, 507. "Queyntisce, or sleythe Astucia." Prompt. Parv.
Queyntelifi, curiously, 161.
Quyk, in phr. quyk myre = moving mire, quagmire, 226. [Lit. a live mire.]
Quyten, quit, requite with, 351.
Rageman, a catalogue, a list, 150. See Ráymun Roll in Jamieson.
Raken, wander, rove about, 72. O.N. reikja, to ramble.
Randes, strips, slices, 763. "To cut me into randes and sirloins." Beaumont & Fletcher. Wildgoose Chase, Ac. V, sc. 2. "Gîste de bœuf, a rand of beef, a long and fleshy piece, cut out from between the flank and buttock." Cotgr.
Ranjt, reached, obtained, 733.
Redliche, 811, readily, speedily.
Redliche, 809, Pal.
Soget, subject, 650.
SorweAPH, sorroweth, 688.
Sop, true, 811, 842.
Spel, sooth, 364, 388, 658, 794.
Spofast, true, very, 522.
Soutere, cobbler, 744, 752. Lat. sutor.
Sowle hele, health of the soul, 680.
Spedfuller, readiest, 264.
Spicerie, spices, 301.
Sprad, spread, scattered loosely, 301.
Stappyng, spreading, 649.
Sterc, stir, 829.
Stodyen, study, 588.
Ston, rock, 806, 810.
Strakep, roam, wander wide, (lit. stretch), 82.
Stre, straw, 773.
Stues, stews, 631.
Stumble, stumble about, 591.
Sturen, stir, 588.
Styukande, stinking, 619.
Styztle, to set in order, direct, 315. A.S. stilhian.
Suen, follow, 60, 105. O.Fr. suir.
Sucre, followers, 148.
Suek, follow, 454.
Sufrant, patient, 646.
Sufrch, endure, 650.
Sustren, sisters, 85, 329.
Suwp, follow, 577. See Suek.
Swiche, such, 519.
Swyke, very, 622.
Sygge, say, 390.
Synagógos, synagogues, 558.
Syfen, since, 241; afterwards, 668, 806.
 Tabernacles, cells for reconnoitring, 168.
 Tatered, jagged, 753.

Tempren, temper, subdue, mortify, 743.
Terre, in phr. terre powse, 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 powse he 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."
Peij, though, 69.
per as, there where, 471.
Dis, fies, these, 290, 392.
Po, those, 96, 619, 553. A.S. pv.
Poled, suffered, 90, 823. A.S. pollian.
Tildeth, set up, 494. See Tyld.
To-form, before, beforehand, 485.
Tonne, tun, 221.
Too, toe, 649.
Toten, to see clearly, perceive, 143; to look out, spy round, 168; pt. t. Totede, looked, 339; pl. Toteden, in phr. toctedon out = peeped out, 425. "Totchyle, Specula." Prompt. Parv. Todyng-place is a watchtower; Wyelife's Bible; Isaiah xxi. 5.
Touche, the sense of touch, 537.
Treehury, treacherously, 475.
Treddede, trod, walked over, 425.
Trefle, trifle, 352. [So in the old printed text; but MS. A has the spelling trofle. O. Fr. trifle, a trifle; truster, to mock, cheat.]
Troilardes, trifers, cheats, 742. Cf. l. 475.
Trosten, etz. trust, 237; on to trosten, to trust in, 350.
Trussen, pack up, 618.
Tweic, Twey, Twayne, 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. teeldian, to spread a tilt or tent.
Tylen, to till, 743. A.S. tilian.
Tymbren, build, 723. A.S. timbrian.
Tyven, tame, i. e. subdue, compel, 742. A.S. tymian, temian, to tame, subdue, yoke.
Tyn, tin, 195.
Tynst, lost, 537. O.N. tyna.

Vndernefèn, underneath, 695.
Vnnefe, scarcely, with difficulty, 45. A.S. un-cafe. See Unepe.
Vntyneued, unfastened, not grounded, 516. A.S. tyuan; see note. [It should rather have been spelt Vntynead.]

Vsen, use, 63.
Vsef, use, 690, 693, 697.

Wagged, wagged about, 226.
Waite, pay heed, look, 361. O.Fr. gaiter. See Awaysedc.
War, wary; ben war, beware, 534.
Warlawes, deceivers, 783. Sc. warlo, A.S. weroyle, a word-breaker, liar. Prob. distinct from Sc. warlanc, a warlock; see warlo, warlawe in Jamieson.
Waryeph, curseth, 615. A.S. wargian.
Waseled, bemired himself, 430. From O.E. waise, wise, A.S. wós, ooze, mud.

Waspe, wasp, 618.
Wayuen, to waive, give up, cast aside, 530, 695. O.Fr. guesver, to abandon; cf. guever, Ger. werfen. See Guesver in Cotgrave and Roquefort.

Wele, weal, wealth, 20, 403, 784.
Wende, weened, expected, 32, 452.

Werdliche, 371, worldly. [World is often spelt wërd in O. English.]

Werwolves, werwolves, 459.
Wexen, wax, become, 525.

Whist, 32, a wight.
Whit, 430, a wight.

Whon, Whow, Whou, how, 42, 141, 192, 234, 365.

Whytges, wights, 812.
Wichep, wisheth, 615.
Wijt, wit, 533, 554.
Wijtst, a wight, man, 233; see Wijt.

Wil, while, 416.
Wilhe, will (pl. of wil), 216.
Wilnest, desirest, 676.

Wissen, to make to know, to teach, 100, 233. A.S. wission.

Wist, known, 452.

Wip, with; to coueren wip our bones = to cover our bones with, 116; toiln wip = bestow toil on, 742.

Wist, a wight, man, 17.

Wist, a whit; a litil wist = a little whit, ever so little, 558.

Wlon, hems, hemmed borders (?), 736.

A.S. wlo, a fringe, hem, border; whence perhaps eolou is formed as a plural, like schow and been. Or else we may adopt the reading wool (MS. B) = wool, nap; only woolu would more properly be an adj. = woolen.

Wolward, 783. "Wolwarde, without any lynnec next ones body, sans chemynye." Palsgrave. To go woolward was a common way of doing penance, viz. with the wool towards one’s skin.

Wome, belly, 762.

Won, dwelling-place, 164.

Wonynge, dwelling, 765.

Woon, a dwelling-place; hence, a building, 172.

Wordlyche, worldly, 784. See Werdliche.

Wortes, worts, 787; wortes fleches wroughte, vegetables cooked without meat.

Worpè, Worfens, become, be, be made, 748, 826, 825; to become, to be, 9, 580, 776; pp. become, 431 (see note); to happen, in plr. wo mote you worfen, may wo happen to you, evil be to you, 495. A.S. worfian.

Worl to, become, 746. See Worpe.

Worfully, worthy, estimable, 233. A.S. wurflic.

Wouz, how, 356. See Whou.

Wynuwe-sceche, a sheaf used in winnowing corn, 455.

Wyten, to know, 32. A.S. wylan.
The following are the past participles, 
Sfr., beginning with Y-; see also under I.
Y-benched, furnished with benches or seats, 205.
Y-bled, built, 172. See Y-built.
Y-blessed, blessed, 520.
Y-botend, buttoned, 296.
Y-bought, bought, 560.
Y-cisene (inf.), to cleanse, 760.
Y-élced, clothed, 608.
Y-crowned, crowned, 173.
Y-covenanted, covenanted, 38.
Y-crownèd, crowned, 805.
Y-ditc, Y-díst, fitted up, provided, 
211; prepared, made, 223. A.S. 
díhtan, to arrange.
Y-founden, found, 631.
Y-gadered, gathered, 189.
Y-greifèd, prepared, fitted, 196; made ready, 626. See Graif.
Y-hamed, cut off short, docked, 300.
Y-hid, hid, 643.
Y-knowen, Y-enowen, known, 252, 800; know (inf.), 647.
Y-leyd, laid, 263.
Y-lich, alike (adj.), 730.
Y-maked, made, 93.
Y-medled, placed in the middle, placed alternately (with other things, i.e. with the shields), 177.
Y-noumbred, numbered, 178.
Y-payntèd, painted, 506.
Y-pauèd, paved, 194.
Y-rade, read, 129.
Y-rosted, roasted, 764.
Y-sacred, consecrated, sanctified, 186.
Y-set, set, 201, 315, 761.
Y-sewed, sewn, 229.
Y-stongèd, pierced, pricked through (lit. stung), 553.
Y-tièt, firmly fastened, fixed, set, 168.
Lit. tied, from A.S. tígan. Spenser uses tight for tied.
Y-vsèd, used, 510.
Y-worJèn, become, 665; see WorJèn.
Y-wrongèt, wrought, 162.
Yuele, adv. evilly, 660; ill, 58.
3emede, looked carefully; 3emede onop = closely regarded, 159. A.S. 
3yman, to pay heed to.
3erne, diligently, 159.
3if, if, 62, &c.
3yuen, to give, 54.
3yuek, 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, 456; see Kaymes.
Charthous, Carthusians, 674.
Crede, 8, 36, 38, 101, 131, 234, 272,
   343, 448, 792.
Credo; the first word of the Creed,
   795.

Crist, 1, 37, 57, 62, &c.
Cristen, Christian, 41, 382, 792;
   Christians, 470, 660.

Domynike, St Dominion, 353, 464,
   510, 579, 776.

Elves, Elias', Elijah's, 353.

Farysens, Pharisees, 457, 547
Four orders, 29, 153, 284, 451.
Fraunces, sevnt, 126, 291, 293, 298,
   465, 511, 579, 773.

Golias, 479.

Helye, Elijah, 777.
Herifforthe, Hertford, 362.
Holy Gost, 802, 815, 836.
Hyldegare, St Hildegarde, 703.

Jesu, 14, 575, 799.

Jewes, 14.

Kaymes, Cain's, 559.

Lady; Our Lady, 77, 79, 354.
Lenten, Lent, 11, 568.
Lucifer, 374, 578.

Marie, 270, 503.
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.

Powel, Paul, 50, 87.

Prechours, friars Preachers, Domini-
   cans, 154, 348, 354, 373, 381, 386,
   506.

Pye, freres of the, 65.

Robertes-men, Robertes-men or vaga-
   bonds, 72.

Rome, 46, 256, 467.

Satan, 480; Satanas, 717.

Trynitsee, 127.

Wednesdays, 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.

As I me walked over 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 husband I sed this sawe,
"I pray to God, spede wele the plough."

The husbondys helde vp harte and hande,
And said, "that is nedefull for to praye;
For all the yere we labour with the [lende],
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;
Therfore it is nedefull for to saye,
' I praye to God, spede wele the plough.'

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.
GOD SPEDE THE PLOUGH.

The parson gets the tithe-sheaf.

And so shulde of right the parson praye,
That hath the tithe shefe of the londe;
For our sarvauntys we Moste nedis paye,
Or ellys ful still the plough maye stonde.
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 were the plough.'

The king's purveyors want wheat and meat,

The kyngis puruiours also they come,
To haue whete and otys at the kyngis nede;
And over that befe and Mutton,
And butter and pulleyyn, so god me spele!
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 were the plough.'

We have to pay the fifteentli, 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.
Than bayllys and bedellës woll putto their hande
In enquestis to doo vs sorowe Inough,
But yf we quite right were the londe—;
['I']² praye to God, spede were the plough.'

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—
For man and beste they woll take money.
Than cometh the clerke; of saint Iohn Frary,
And rede in their bokis mennysis namyis inough,
And all theye live by husbondrye—
'I praye to God, spede were the plough.'

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

_GOD SPEDE THE PLOUGH._

Then commeth the graye Freres and make their mone,  
And call for money our soulis to save;  
Then commeth the white Freres and begyn to grone,  
Whete or barley they woll fayne haue;  
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 [h]e plough.'

And yet, amongst other, we may not forgete  
The poore observantnes that been so holy;  
They muste amongis vs haue corne or mete,  
They teche vs alwaye to fle from foly,  
And liue in vertue full devovtely,  
Preching dayly Sermondys inough  
With good Examples full graciously—  
'I praye to God, spede wele the plough.'

Than cometh the Sumpner to haue som rente,  
And eills he woll teche vs A newe lore,  
Saying, we haue lefte behynule vnproved som testament,  
And so he woll make vs lese moche more.  
Then commeth the grenewex which greveth vs sore,  
With runnyng in reragis it doth vs sorowe Inough,  
And After, we knowe nother why ne where-fore—  
'I praye to God, spede wele the plough.'

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.  
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.'
At London also yf we well plete,
We shal not be spared, good chepe nor dere;
Our man of lawe may not be forgete,
But he moste have money every quarter;
And some commen begging with the kyngis charter,
And saye, bishoppis have graunted ther-to pardon
Inough;
And wemen commeth weping on the same Maner—
'I praye to God, spede wele the plough.'

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

1-1 MS. Gog.
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 "grenevex," 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. Grooeth. This seems a strange rime to plough. Perhaps it should be growe = grew.

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

"A false theece
That came, like a false foxe, my pallia in 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. Frary, friary, fraternity; there was one such in Clerkenwell.

49. See note to the "Crede," I. 29. On fol. 9 b of this very Lansdowne MS. we find the following: "Frates London. Whitefreres in fletestrete, Carmelitarum. Blak freres within ludgate, predicatorum vel Jacob: Greye freres within newgate, Minorum. Augusteyn freres by saint Antoynes, Augustinencium. Crowched freres, Frates sancte Crucis."
NOTES TO "GOD SPEDE THE PLOUGH."

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

74. Scala cella. Compare—

"In that place a chapelle ys,
Scala cella called hit ys,
'Laddere of heuen' men clepe hit."


On which Mr Rossetti has the note, "The chapel Scala cella stands near the foregoing church of St Anastatius. It was built over the cemetery of St Zeno, and has undergone restorations from 1552 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 seolay."

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 rhyme with tough, slough, groweth (grove?), bough, and inough (8 times). The probable pronunciation seems to be the same as now-a-days, slough and bough being still admissible rhymes. In the Trinity MS. of "Piers Plowman" (classmark R. 3. 14) there is a picture of two "husboudys" with a plough and two "bestis," with a motto written above, which runs—"God spede ye plouh & 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. See
dree. A.S. dreogan.
Enquestis, inquiries, searches, 38.
Ere, to plough, 2, 6. A.S. erian.
Lat. araré. 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; Augustin-
tynes, 53; blak (Dominicans),
55.
Grenewex, 69. Greenwax was
used for estreets delivered to
the sheriffs out of the king's
exchequer. These estreets were
under the seal of that court,
made in greenwac. See Blount's
Law Dictionary.
Hide, hied, hastened, 3.

Husband, husbandman, 7, 89; pl.
husbandys, 3, 9.
Iohn, saint, 45.
Lese, lose, 68.
London, 81.
Marshalse, 77.
Obseruanitis, friars observants,
58. "Observants, a branch of
the Franciscan order, otherwise
called Recollects." Imperial
Dict.
Oxford, 75.
Plete, plead, 81.
Palleyne, poultry, 28. Cf. Pal-
layle in Chaucer.
Quite, quit; i.e. pay rent for in
full so as to be quit, 39.
Reragis, arrears, 70.
Rome, 73.
Scala celci, the name of a chapel
in Rome, 74.
Sermondys, sermons, 62.
Sexten, sexton, 23.
Sompner, a summoner, 65.
There, where, 22.
Tipped-staves, tipstaves, con-
stables, 77. So called from
their bearing a staff tipped with
metal.
Vnderstonde, understood, 36.
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.

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MDCCCLXVI.
PARALLEL EXTRACTS FROM TWENTY-NINE MSS.

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BY THE REV. W. W. SKEAT, M.A., LATE FELLOW OF
CHRIST'S COLLEGE, CAMBRIDGE.

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 wikkele wey
but who so hadde a gyde, &c.;
see Wright's ed. vol. i. p. 117; or else

The kyng and his 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 knytten it on a coler
for oure commune profit,

the line in Whitaker,

And honge aboute pe cattys halse
apanne 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 counsell 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., 1836).


On the other hand, Whitaker inserts 2 (half) lines after l. 28; a long passage, 69 (half) lines after l. 192, about Hoplani and Phineas (cf. l. 6187, &c.); 2 (half) lines after l. 338; and 2 (half) lines after l. 129.

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. 2563, where Whitaker has a passage, the counterpart of which is transferred by Wright to ll. 6218—6274; p. 88, l. 2816 (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. 1621—1658 (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. 164, 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
I. 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. 6306—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 Drighte,
in a drye Aprille,
A thousand and thre hundred
twies, twenty and ten,2

1 Wright's text has *Al*.
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.

“Ac rys up, Ragamoffyn,
and reche me alle pe barres
That Belial pe beel-syre
beot with py damme,
And ich shal lette pis lorde,
and hus light stoppe;
Ar we porw bryghtnesse be blent,
barre we pe zates,
Cheke we and cheyne we,
and eche chyne stoppe
pat no light leopen yu
at lover ne at loupe.
And pow, Astrot, hot out,
and have oute knaves,
Coltyng and al hus kynne,
our catel to save!
Brynston boilaunt,
brenning out castep hit
Al hot in here hevedes,
pat entre in ny pe walles!
Settep bowes of brake
a brasene gomnes,

1 *
And shetep out shot ynowh
hus shultron to blende !
Sette Mahon at the mangonel,
and nulle-stones prowep,
Whith crokes and with kalketrappes
a-cloye we hem ech e one !
Lustep, quap Lucifer,” &c.


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:

Pass. VI., VII., VIII., (Whit.) are equivalent to Pass. V. (Wr.) p. 77.

<table>
<thead>
<tr>
<th>Denomination</th>
<th>Equivalent Passus</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>IX.</td>
<td></td>
<td>VI. p. 117.</td>
</tr>
<tr>
<td>X.</td>
<td></td>
<td>VII. p. 138.</td>
</tr>
<tr>
<td>I. (Do-Wel.)</td>
<td></td>
<td>VIII. and IX.</td>
</tr>
<tr>
<td>II. (Do-Wel.)</td>
<td></td>
<td>X. p. 173.</td>
</tr>
<tr>
<td>V.</td>
<td></td>
<td>XII. p. 228.</td>
</tr>
<tr>
<td>VI. (part of)</td>
<td></td>
<td>XIII. p. 246.</td>
</tr>
<tr>
<td>VI. (part of) and VII. (part of)</td>
<td></td>
<td>XIV. p. 273.</td>
</tr>
<tr>
<td>VII. (part of) and I. (Do-bet.)</td>
<td></td>
<td>XV. p. 294.</td>
</tr>
<tr>
<td>II. (Do-bet.)</td>
<td></td>
<td>XVI. p. 330.</td>
</tr>
<tr>
<td>III. (Do-bet.)</td>
<td></td>
<td>XVII. p. 348.</td>
</tr>
<tr>
<td>IV. (Do-bet.)</td>
<td></td>
<td>XVIII. p. 369.</td>
</tr>
<tr>
<td>I. (Do-best)</td>
<td></td>
<td>XIX. p. 396.</td>
</tr>
<tr>
<td>II. (Do-best)</td>
<td></td>
<td>XX. p. 425.</td>
</tr>
</tbody>
</table>
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 pe sonne.
   I. What pis Mounteine bo-Mencp. and pis derke Dale.
   II. Yit kneled I on my knees, and cried hire of grace.
   III. Now is Meede pe Mayden I-nomen. and no mo of hem alle.
   IV. Sesep seide pe kyng. I Suffre you no more.
   V. pe kyng and his knyhtes. to pe Churche wenten.
   VI. Bote per were fewe men so wys. but coupe pe wei phider.
   VII. pis weore a wikkei wei. bote hose hedde a guide.
   VIII. Treupe herde telle her-of. And to Pers sende.

Incipit hic Dowel. Dobet. and Dobest.

Introd. Pus I-Robed in Russet. Romed I a-boute.
   I. (Do-wel) Sire Do-wel dwellep, quad wit. not a day hennes.
   II. (Do-wel) penne 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 hymeneth. 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 his knyghtes. to the kirke wente.
   VI. This were a wikkei wey. but whoso hadde a gyde.
VII. Treuthe herde telle her. and to Piers he sinate.

(Explicit visio willelmi de petro plouman: et sequitur vita de dowell, Dobett et do-beste secundum wytt et rexon: 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) Ac after my wakynge. 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, aspie. and spire after a knyght.


(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. when 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 pe sonne.

II. What pe montayne by-mene, and pe merke dale.

III. And panne ich knelede on my knees. and cryede to hure of grace.
IV. Now is Mede þe mayde, and no mo of hem alle.
V. Ceessþ, saide þe kyng. ich soffre þow no lenger.
VI. Thus ich awaked, God wot. wanne ich wonede on Corn-lulle.
VII. With þat ran: Repentaunce. and rehercod hus teme.
VIII. De confessione Accidie. confessio Accidie (title).
   Tho cam Sleuthe al by-slobered. wit to sloymed eyen.
IX. Tho sayde Perkyn 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 bofe.
   IV. Ac wel worth Poverte. for he may walke unrobbede.
   V. Ich am Ymaginatif, quaþ he. ydel was ich nevere.
   VI. And ich awakede þer-with. wittlees ner hande.
   VII. Alas that riche shal reve. and robbe mannus 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, quaþ ich. ich leyve as ich hope.
   III. Ich am Spes, quaþ he. and spur after a knyght.
   IV. Werie and weistshode. 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.
Meires and maistres
and ye that beop mene
Bitwene pe kyng and pe Commes
to kepe pe lawes
As to punisschen on pilories
or on pynynge stoles
Brewesters, Bakers,
Bochers and Cookes
For peose be Men uppon Molde
pat most harm worchen
To pe pore people
pat al schal a buggen
pei punisschen pe peple
prinlichiche and ofte
And rechepe porw Regatorie
and Rentes hem buggep
With pat pe pore peple
Schulde puten in heore wombe
For toke pei on trewely
pei timbrede not so hye
Ne boughte none Borgages
boe pe cerceyne.

Maires and Maiores
pat menes ben bitwene
The kyng and pe comune
to kepe pe lawes
To punysse on Pillorics
and pynynge stoolees
Brewesters and Baksters
Bochiers and Cokes
For pise are men onpis molde
pat moost harm werchep
To pe ponepe peple
pat percelmele buggen
For pei enpoisonpe pe peple
prinlichiche and ofte
Thei richen porz regratric
and rentes hem biggen
Wip pat pe ponepe peple
sholde putte in hire wombe
For toke pei on trewely
pei tymbred nouzt so heize
Ne boughte none burgages
be ye ful cerceyne.
4. Br. Mus. II. Addl. 10,574, fol. 10 b. Said by Mr. Wright to be the MS. Whitaker printed from; but it is not so, being chiefly of the Crowley type. 7 ab. 1400. Compare MS. No. 8.

Maires and maceres.
that menes ben bitwene
The kyng and pe comone:
to kepe pe lawes
To punche on pilories:
and pynynge stoles
Brewsters and baksteris:
bocheris and cokis
For pe is ar men of pis molde:
pat most harm worcheth
To pe pore peple:
pat parcelle mele biegen
For pei poisons pe peple:
prueliche and ofte
pei richen burgh regratricie:
and rentis hem biegen
Wip pat pe pore peple:
shulde putte in hire wombe
For toke pei on trewely:
pei tymbrid not so heis
Ne bouste none burgages:
bi pe fulle certeyne.


Meires and maceres
that menes ben bitwene
pe kynges and pe comone
to kepe the lawes
To punyschen on pillories
and pynynge stoles
Brewsteres and bakesteres
bocheres and cokes
For these are men on his molde
pat moste harne worcheth
To the pore peple
pat parcel mele buggen
For they poyson pe people
prueliche and oft
Thei rychen porw regraterye
and rentes hem buggen
With pat pe pore people
shulde putt in here wombe
For toke pei on trewely
pei tymbrid nou3t so heis
Ne bouste non burgages
be pe ful certeyne.


Maires and macres
that menes ben bitwene
The kyng and pe comune
to kepe the lawes
To punifhen on pilories
and pynynge stoles
Brewesters and baxters
bowchers and cookes
For thyse are men of this molde
pat moft harm worches
To the pore pepyle
that perchelme buggen
For thee poisen the pepyle
prueliche and oft
pey rychen thurgh regratricie
and rentes hem buggen
With pat pe pore pepyle
shulde put in hir wombe
For toke thy on trewely
thy tymbred nou3t fo heis
Ne bouste non burgages
be ye ful certeyne.
3e meyres & maysters
pat beope ordeyned meenes
by-twene þe kyng & þe comyns
þe lawe for to kepe
to ponysche on pylorye
& on pynyege stolys
Brewesteres & bakers
bochers & Cokes

Meires and maceris
that menys ben bytwen
the kyng and the commune.
to kepe the lawes
to punische on pilories
and pynye stolys
brewsteris & bakesteris
bocheris and cokes
for these arm men of this mohle.
that most harm wurceth
to the pore peple.
that parcelle mele byggen
for thei poyson the peple
pruylich and ofte
thei richen thorg thor graterie.
and rentys hym byggen
with that the pore peple.
shuldhe putte in her wombe
for toke thei on trewly
thei tymbred nat so hyze
ne boughtte none burgages.
by the ful certeyne.

Meyers & macers.
pat meene ben bo-twen.
ye kyng & ye comoun
to kepe ye lawe.
To pouche on ye pyllary
& on pynyege stolys.
Brusterys & baxterys
bucherys & kokys.
For yese arm men on erthe
yat most harm werkyyn.
To ye poory pople
yat parcel meel byye.
For ye poysyn ye pople
pruyly & oftyn.
Yei rychyn thorw regatrwyce
& rentys hem byen.
with yat ye pore popule
Xuld put in her wombys.
For toke yei nouth vntreuly
yei xuld nout byggeye so heyeze.

[Part of the last four lines (two in the MS.) have been re-written.]
Meires & macerys
pei fat ben mene
bytwene pe kyng & his comowns
to kepe pe lawes
As to punyschen on pylonrie
and pynynge stoles
Breworis & bakeres
bocheris & cokes
For pe arn men in pis world
fat moft harm wurehen
To pe pore peple
fat percel mele biggen
For pe poisene pe peple
prueyly wol ofte
and richen þurw regratio
þ rents hem biggen
Of fat þe pore peple
schuld putten in here wombes
For ne toke pe fo wrongwifly
pei tymbrid not so hie
Ne bouste none bargaynes
be þou wol certayn.

Meiris & maistris
hij fat ben mene
Betwyn pe king & þe comunes
to kepe þe lawes
As to punisfen on pillories
& on pynynge stolis
Breweris & bakeris
bocheris & cokes
For þe arn men of þife molde
fat moft harm werchip
To þe pore peple
fat percel mel biggen
For þei poisone þe peple
prueyly wel ofte
And risen þp þoruz regratio
& rentis hem biggen
Of þat þe pore peple
shulde putte in here womb
For tok he on trewele
he tymbride not so heige
Ne bouste none burgages
be þe wel certayn.
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Mayres and maisters
that meanes be betwene
The kynge & the common
to kepe the lawes
To punische on pylory
& on pyning stomes
Brewers & bakars
bochares & cokis
For thay ar men on this molde
that most harme worchen
To the pore people
that parelmele beggyn
For thay posyen the people
pryvlich well oft
And rychen through regaterialye
& rentis hem byen
Of that the pore people
schuld putt in her wombe
For toke thay not vntrewly
thay tymberid not so hye
Ne bowghte no burgages
be ye well certeyne.

1 Printed ed. “bygh.”
2 Printed ed. “byghen.”

meyres & maces
that meynes be betwene
the kyng & the commynes
to kepe the lawes
to punnythgen on pyllorys
& pyning stoles
brewtiers & baksters
boches & kokes
for thes are men on thys mold
yet moft hyrte worchen
to the pore people
that percelmeale beggen
for they posyen the people
prynyleche & oft
they richen through regratry
& rentes hem biggen
With that the pore people
shoulde put in her wombes
For toke they all truly
they tymberid not so highe
Ne bought no burgages
be ye full certen.
3at Made mydeliche
pe myere hure bysouthe
Bothe shereves and serqiauns
and suche as kepeth lawes
To punysshon on pillories
and on pynyng stoles
As bakers and brewers
boucheres & cokes
For þese men doþ most harme
to þe mene peple
Richen þorw regratrye
and rentes hem byggen
Whit þat þe poure puple
shold be putten in hure womben
For toke þey on triveliche
they tymbrid nat so heye
Noþer houte hem burgages
be þe ful certayn.
Thei have no puteye of þe puple
þat parcel mele mote biggen
Thauh þei take hem untidi þyng
þei hold it no treson
And þau þei fulle nat ful
þat for lawe yseelde
He grace þer for as grete
as for þe grete treuhe.

(There are yet 25 more long lines following these)

Text printed by Whitaker in 1813, from a MS. now in the possession of Sir Thomas Phillips.
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3it mede myldely:</td>
<td>Sut mede the mayre</td>
<td>3in mede myldelich</td>
</tr>
<tr>
<td>pe mayr hyre by-souzt</td>
<td>myrdeliche sche by-souhte</td>
<td>pe mere 30 bysouzt</td>
</tr>
<tr>
<td>Bop schereis &amp; serianteis:</td>
<td>Bothe Shyreues and Seriauntz</td>
<td>bop schereis &amp; seriants &amp; suche as kepeth lawes</td>
</tr>
<tr>
<td>&amp; hem fat kepep lawes</td>
<td>and suche as kepeth lawes</td>
<td>&amp; suche as kepeth lawes</td>
</tr>
<tr>
<td>Some punyssche op-on pileryes:</td>
<td>To punysschen v3gen pylories and unpon punyng stoles</td>
<td>To punysshen on pillowies &amp; on pynynge stoles</td>
</tr>
<tr>
<td>&amp; on punyng stoles</td>
<td>As bakers and brewers bocheres and cokes</td>
<td>As bakers &amp; breweres boucheres and cokes</td>
</tr>
<tr>
<td>As bakers &amp; brewers:</td>
<td>For these men don most harm to the mene peple</td>
<td>For these men dop most harm to the mene peple</td>
</tr>
<tr>
<td>bouchers &amp; kunkes</td>
<td>Rychen thow regretarye</td>
<td>Richen þro3 regraterey</td>
</tr>
<tr>
<td>For þes men dop most harm:</td>
<td>With þat the pore peple</td>
<td>and rentes hem biggent</td>
</tr>
<tr>
<td>to þe comen peple</td>
<td>sholde put in here howme</td>
<td>With þat þe pore peple</td>
</tr>
<tr>
<td>Rychep þorow regretarye:</td>
<td>For tok they on trewyly</td>
<td>sholde putte in here wombes</td>
</tr>
<tr>
<td>&amp; rentes hem bygges</td>
<td>they tymbred nat so heye</td>
<td>For tok they on trewel</td>
</tr>
<tr>
<td>With þat þe powre peple:</td>
<td>Ne bouhte none burghages</td>
<td>þe tymbred not so heye</td>
</tr>
<tr>
<td>scholde put in here wombe</td>
<td>be 3e ful certayne</td>
<td>Noþer bosten burgages</td>
</tr>
<tr>
<td>For hy touke so vnturaly:</td>
<td>þe haupet no pyte of þe peple:</td>
<td>be 3e ful certayn.</td>
</tr>
<tr>
<td>hy tymbred nout so liyeze</td>
<td>fat parcel mele mote biggen</td>
<td>1 Sic.</td>
</tr>
<tr>
<td>Some bouhte burgages:</td>
<td>pan hy taket hemat vntydly þyng:</td>
<td></td>
</tr>
<tr>
<td>be 3e ful certayne</td>
<td>hy hold it no treson</td>
<td></td>
</tr>
<tr>
<td>þo hauep no pyte of þe peple:</td>
<td>&amp; þaw hy fylle noust ful:</td>
<td></td>
</tr>
<tr>
<td>fat parcel mele mote biggen</td>
<td>þaw þor þe lawe ys seleed</td>
<td></td>
</tr>
<tr>
<td>þan hy taket hemat vntydly þyng:</td>
<td>he grypet þerfore as grete:</td>
<td></td>
</tr>
<tr>
<td>hy hold it no treson</td>
<td>as for þe ryst trufye.</td>
<td></td>
</tr>
</tbody>
</table>
pe myre sohe by-sowte
Bothe sherueues and sergens
and suche as kepeth lawes
To punysehen on pylorys
and on pynynystoles
As bakeres and brewers
bocheres and kokes
For þes men dop most harm
to þe mene people
Rechen throw regraterie
and rentes hem biggen
With þat þe poere people
schold putten in here wombe
For tok þei on trewly
þey tymbred nat so hye
Now þer bowten bargages
be þe ful certayn
They have no pite on þe people
þat percelment mot biggen
þauh þei take hem on-tydlyng þing
no treson þei holden hit
And þauh þei Ful not ful
þat for lawe is seled
he greyþ þerfore as grete
as for þe grete tewpe.


3ut mede myldely
marie heo by-souȝt
Boþe fcherueues and feriauns
and fuche as kepeth lawes
To punyfchen vpon þe pilories
and on pynynystoles
As bakeres and bruweres
bocheres and cokes
For þe men dop most harm
to þe mene people
Richen þurȝ regraterie
and rentes hem biggen
Wip þat þe poore people
schulde putten in here wombe
For tok þei truwely
þey tymbred not fo heþy
Nother bowten bargages
beo þe ful certayn.


But þit mede myldely
þe meȝr heȝo beȝouȝte
boþe fcherueues & feriauntes
and fuche as kepeth lawes
to punyfche on pilories
& on pynynystoles
bakers & brewers
bocheres & cokes
for þe doth most harm
to þe commune peple
richen þurw regraterie
& rentes hem biggeth
with þat þe poore peple
scholde putte in here wombe
for tok þei al trewly
þei tymbred nat fo heye
noþer bigge burgages
be þe ful certayn.
28. MS. in Corpus Christi College, Cambridge (No. 293). Middle of the 15th century (?)
Whitaker type.

Yet mele myldecly.
the mayre she be-sought
bothe sheryref and sergans.
and such that kepeth lawes
to punyshen on pylloryes.
& on pynynge stoles
As bakers and brewers,
Bochers and Cokes
for these are men on this mowle
that moste harm woorketh
for they pey to the poore people
that persell mele bughe
for they poysen the people
pruely and ofte
They richen 1 thorugh regratry.
and rentis hem biggeren
with that the pore peple.
shulde putten in her wombes
for toke they on 2 trewe.
they tymbreden nought so hye
neyther boughten no 3 burgages.
be ye full cerceyne.

3at men scholde leue mede
& do pat refoun aftup
Bope schereues & feriauntes
& twiche as kepyn lawes
To punchen on piloryus
& pynynge floes
As bakeres & breuere
bocheres & kokus
For þese men dop moot harm
to þe comune peple

Ryche þerc regraterye
rentes hem buggun
With þat þe pore peple
schole puyte in here wombe
For toke þey fo trewe
þey tymbred nat fo hye
Nofe þoghte burgages
be ze ful certayn.

(fol. 24, back), after 1500? Whitaker.
Contains the “Creda.”

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 Mit et Resoun,

BY WILLIAM LANGLAND.
(1362 A.D.)


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.
MDCCCLXVII.
CONTENTS

Introduction ................................................................. iii


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—Piers 1—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.  

It is the scarecest 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."  

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 ariight 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, 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's 2 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 rattoner 5 a raker of chepe, 6
A roper, a reding-king 7 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 hansel.
Then Clement the Cobbler cast off his cloak,
And at the new fair he laid it to sell;
And Hick the ostler hit 8 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] amend.
They rise up rapely 9 and rowned 10 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.

1 Needle-seller. 2 ribib-player. 3 rat-catcher. 4 a vagrant chapman.
5 one of a certain class of feudal retainers. 6 Here used in the sense of "cast."
7 rapidly, in a hurry. 8 whispered, buzzed.
INTRODUCTION.

Till Robin the roper was red 1 to arise,
And named for a umpire 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 3 with a gallon of ale.
There was laughing and lotering, and 'let go the cup;'
Bargains and beverages began to arise,
And [they] sat so till evensong and sung some while,
Till Glutton had gulped 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 hate 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. 2 soonest. 3 badinage, "chaffing." 4 bid. 5 pigs.
And a few curds and cream • and a therf¹ cake,
And a loaf of beans 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 meat ⁵ (?) • 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 "cheef 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 Falschool, 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 Falschool for fear fled to the friars;
And Guile doth him to go 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 by many.
He was nowhere welcome for his many tales,
But everywhere hunted and hote to truss.
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 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 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?"
INTRODUCTION.

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, 
Quodcumque ligaveris super terram, erit ligatum et in coelis.
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 rede you, rinks 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 will rehearse.

1 advise. 2 men. 3 Here I have omitted "he" for thee, as relates to thee.
A pack full of pardon there with Provincial's 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 hight ⁴."

Passus VIII., ll. 160—187.

¹ unless. ² magpie's? ³ mediator. ⁴ commanded; omitting "us," as in MS. T.
§ 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 lacunae 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 correct ⁶

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 lacunae, 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 ratons, 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. 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 "Sowle-hele," 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, "Bibliothecae Bodleianae Dono dedit Edvardus Vernon Armiger olim ex col. Trin. in bac universitate Superioris ordinis Commensalis in numero bello civili a partibus regij streue 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. 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-icol in l. 13, dixe (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. The paragraph marks (\[*\]) are, in the MS., painted
red and blue alternately. Among the illuminated letters we often
meet with the thorn-letter (p), but never a capital 3. This is owing
to the illuminator, who has made a capital Y more than once where a
small 3 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 Plow-
man" 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. 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.

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 6 1/2), with about 40 lines to the page. One leaf, the 17th, is lost, and it is imperfect at the end, terminating at 1. 144 of Passus VIII. I greatly doubt if it ever went further than the end of this Passus, as will be shown presently, in discussing the probable point of termination of the

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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 scis · and soneaday is nowe;
And pei lenden of pe toun · and leven hit pere."

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 luper bld"—is on fol. 404 verso. β, not, as he says, on fol. 403 recto. a.

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 II. 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 1/2 by 6 1/2 inches. On the fly-leaf preceding the poem is a coloured drawing, with the motto "God sped p̄e ploū̄ & 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 II 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 terciae 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 terciae 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 Doabet 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. II. 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 pennes" (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—"without eny chalange of eny man. Amen. Deo gracias." Fol. 102—140 a; "Piers Plowman;" begins—"In A somer sesoun," &c.; ends—

"Pereen with a pater noster þe paleys of heuene
With-oute penaunce at here partyng in-to heye blysse.
Now of þis litel book þe haue makyd an ende,
Goddis blessyng 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 Ypotyce, 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—


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:


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 ... bishcopis lettres ...; i.e. about 20 lines from the end of Passus VIII., and only some 14 lines beyond the point where II 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 pis worlde wondres to wayte," (l. 4);
"Vndur a brod banke by a borne brumme," (l. 8);
"I saug 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 an hermyte, vn-worthy of werkes," (l. 3).
"For to seehe 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. 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 qwat 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
Jhan arn pes grete clerkys Jat know many bokys;
Ben non sonere I-sauyd, no nil saddere of coneyens
Jau pore puple as plowmeñ, & pasturers of bestys,
Sawerys & sowerys & sweche leude Iottys;
For pei lenyn as pei be leryd, & oper-wyse nouth,
Musyn in no materes but holdyn pe ryth be-leue.
He Jat reyth pis book & ryth haue it in mende,
Preyit for pers pe plowmans soule,
With a pater-noster to pe paleys of heune,
With-outyn gret penans at hys partynge to comyn to blys.

Explicit tractus de perys plowman, q. herû 2 (i); Qui cum patre
& spiritu sancto viuit et regnat per omnia secula seculorum. Amen.

These lines are a sad jumble, and the "praying for pers pe plow-
mans soule" is particularly out of place, as Piers is not the author of

1 Numbered 9 in the "Parallel Extracts."
2 i.e. "quoth heru," 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 shown, 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. 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 penance 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; 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." 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 resoun 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 wyt 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 tercios 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

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\(^1\) 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 Caedmon, 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 rime 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 con-
venience 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. \( \Pi_{2} \) from the
beginning to Pass. II. l. 146 (with occasional references to it through-
out 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] pleidede T. D. hem fut] but H.—simply shews the substitution in TUD of the one word pleidede for the three words of the text; and that, in H, the last part of the line is of the form “and pleiden but selden,” 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—pleidede 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 eoden = 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 versa; 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 Uhland," 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 when softe was pe sonne,
where sonne 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 sheep as I were,
In habit of an hermit unholy of works,
Went I wide in this world wonders to hear.

§ 11. 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. 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; as also the mention of the "pestilence," no doubt that of 1361. 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 "sheep" by shepherd; and "shepherd" is the reading of Text C.

2 "A.D. mccc.lxii.—xy die Januarii, circa horam vesperarum, ventus vehemens notus Australis Africis tantà 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. I. 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 London 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; perhaps, indeed, not till 1375 or 1376, if we observe that

1 Fabyan says John Chichester, 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 mayor 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; the gun beggers weepe, and workmen 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. Oxen. 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 became heir-apparent;" Chaucer; Essay, &c., note 57. With this I entirely agree.

\(^2\) Otherwise called, "William and the Werwulf," 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 apparent, natus in comitatu Salopie, in villa vulgò dicta Mortymers Clibery, in terra lutea, octavo à Malvernis montibus milliario fuit. Num tamen eo in loco, incondito et ægesti, in bonis litteris ad maturam aetatem usque informatus fuit, certò adfirmare non possum. Ut neque, an Oxonij aut Cantabrigiæ illis insudaverit; quam apud eorum locorum magistros, studia præcipuè vigerent. Illud veruntamen liquidò constat, eum fuisset 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.
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. xcv.

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. 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 Calote 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) 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 wtshurl! · what hol writ bi-menege  
And what is best for pe bodi · as pe bok tellep," &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. 1. 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 show 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 1376 (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.)

And there are many others where the alteration is very slight, as in "Trouthe hathe determyned • the tente to the ende" (id. p. 385).

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 flodis [lads] of xxiiij þeris,
Or yonge men of yistiday • to zene good redis,
As becometh a how • 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. Nor does it

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1 The Black Prince died in June, 1376, when Richard became heir-apparent.
2 See Passus III. 1. 71.
3 See Passus I. 95.
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 prurient 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.
meaning of the tower. She tells him it is the abode of the Creator, who provides men with the necessaries of life. The dungeon is the castle of Care, where lives the Father of Falseness. He next asks her name, and she 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 Falseness. She bids him turn and see Falseness 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 Falseness on the morrow. Holy Church then leaves him. The wedding is prepared, and Simony and Civil read a deed respecting the property with which Falseness 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 Falseness if he can catch him. On hearing this, Falseness 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 shriven, offering to glaze a church-window by way of amendment; and, immediately afterwards, advises mayors and judges to take bribes. The king proposes she shall marry Conscience, and she is willing to do so; but Conscience refuses, and exposes her faults. She attempts to retaliate and to justify herself; but Conscience refutes her arguments, quotes the example of Saul to shew the evil of covetousness, and declares that Reason will one day reign upon earth, and punish all wrongdoers.

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 seconds the efforts of Conscience, and many begin to repent. Of these the first is Pride, who makes a vow of humility. The second is Luxury, who vows to drink only water. The third is Envy, who is described with much particularity, and who confesses his evil thoughts and his attempts to harm his neighbours.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 inferior 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, striving for higher wages, and the discontent caused by prosperity.

Pass. VIII. At this time, Truth (i.e. God the Father) sends

1 The 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 Caro, 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 lewde iottis
Percen wip a *pater noster* · pe palcis of heuene,
Wipoute penaunce, at here partyng · into heise blisse!"
THE VISION OF WILLIAM CONCERNING

"PERS THE PLOUHMON."

[Prologus.]

In a somer sesun, when softe was pe 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, and wondres to here.
Bote in a Mayes Morwynyng, on Maluerne hulles
Me bi-fel a ferly, a Feyrie me pouhte;
I was woeri of wandringe, and wente me to reste
Vndur a brod banke, bi a Bourne syde,
And as I lyd and leonede, and lokede on pe watres,
I slumberde in a slepyng, hit sownede so murie.

Prologus; not in any of the MSS.

1. when softe was pe sonne] as y south wente U.
2. into] vndur H; in U; to D. A scheep, &c. as I a shep were TH UH₂ D.
3. of] as TUH₂ D.
4. Wende I wydene] Wente wyde TH₂ D; I wente wide UH.
5. A Feyrie] of fairie THUH₂ D.
6. of wandring and] of wandrit & T; forwardred H₂, forwardryd y U; for wandryng & D.
7. [f. 394, b. col. 2.]
One summer season, clothed as a hermit, I went abroad in the world to hear wonders.
On Malvern hills, a strange thing befel me. Being tired of wander ing, I rested me by a bourne's side, where I soon fell asleep.
Then dreamt I a wondrous dream, that I was in a strange wilderness, and saw on the east side of it a tower on a toft, and beneath it a deep dale with a dungeon.
8. And I was in a Wildernes: wuste I neuer where,
And as I beo-heold in-to pe Est, an-heij; to pe sonne,
I sau h a Tour on A Toft, [triyely] Jmaket;
A Deop Dale bi-neope, A dungun pe-Inne,
With deop dich and derk, and dreful of siht.
There was also a
fair field, full of
all manner of
folk.

Some of them
ploughed, sowed,
and worked hard;

but some were
clad in gay
apparel.

Others prayed,
and led an
austere life, like
anchorites.

Some chose
merchandise,
whilst some were
minstrels.

Some were jesters
and slanderers,
against whom
St Paul preaches.

17. fond f] I fonde H.
19. H. omits this line. wondringer]
wondringer TUD. as] so D.
20. and plyden hem] pleisele TUD.
hem ful] but H.
21. eringe] settyng TH2 D ; seed tyme
22. hat monie of] whom that T ;
And wonnen hat U ; whanne hat D.
In] wip TUDH.
24. cuntinannaec] quoyntyse H.
quinteliche degyset] comcn disgisid
TUH D ; bei conen hem disgyse H.
25. To] In THD. preyer] prayer
HTUD. to] HD om.
26. ful harde] wel streite TD ; ful
strayte HUH2.

¶ A Feir feld ful of folk • fond I þer bi-twene,
Of alle maner of men • þe mene and þe riche,
Worchinge and wonnderinge • as þe world askëp.
Sume putten hem to þe plouȝ • and pleiden hem ful
soldene,
In Eringe and in Sowyng • swonken ful harde,
þat monie of þeos wasturs • In Glotonye distruen.
¶ And summe putten hem to pruide • apparyylden hem
þer-after,
In Cuntinannue of cloþinge • queinteliche de-Gyset ;
To preyere and to penance • putten heom monye,
For loue of yr lord • liueden ful harde,
In Hope for to haue • Heuene-rike blisse ;
As Anceres and Hermytes • þat holdeþ hem in heore
Celles,
Couyeyte not in Cuntre • to carien a-boute,
For þou likerous lyfloode • heore licam to plese.
¶ And summe chosen Chaflfare to cheeuene þe bettre,
As hit seeȝ þe to vs siȝt • þat suche men scholden ;
And summe Murþes to maken • as Munstras cunne,
[And gete gold wip here gl̩ • gîltles, I trowe.]
¶ Bote Iapers and Ianelers • Iudas Children,
Founden hem Fantayyes • and fooleþ hem maaden,
And habbeþ wit at heor wille • to worchen þif hem luste.

20. couyeyte To hþur
24. cuntinannaec TH2 H.
25. To] THD. preyer c] prayer
26. ful harde] wel streite TD ; ful
strayte HUH2.
29. carien] cairen T ; caryn H2.
30. non] no THU. licam] lykame
U ; lyke hem (!) D.
31. Chaflare] to chaflare TUD. to
dcheuene] þei cheueide TU ; to preue H ;
þey chenen D.
32. hit seeȝ to] es seen in U. suche
men] þei so H. scholden] þruen
THU ; þryueth D.
34. From T ; also in HUH D.
gîltles] synyMus HU ; synfullyche H2.
35. Iudas] Iudasen U.
36. Founden] þa feyuen H ; Gon
fynden U ; fynden H2. maaden
makeþ HUH.
37. þif hem luste] þif þei wolde H ;
what hem liketh U.
Beggars, Pilgrims, Hermits, Friars.

Pat Poul precheþ of hem: I dar not preouen heere;
Qui loquitur turpiloquium: Hee is Luciferes hyne.

Bidders and Beggars: faste a-boute coden,
Til heor Bagges and heore Balies weren [bratful]
I-crommet;
Feyneden hem for heore foode: fouryten atte alle;
In Glotonye, God wot: gon heo to Bedde,
And ryseth vp wip ribaudye: pis Roberdes knaues; 44
Sleep and Sleuþpe: suwef hem euere.

Pilgrimes and Palmers: Plihten hem to-gederes
For to seche seint Ieme: and seintes at Roome;
Wenten forþ in heore wey: with mony wyse tales, 48
And hedden leue to lyzen: al heore lyf [aftir].
[Ernytes on an hep: wip hokide staues,
Wenten to Walsyngham: & here wenchis aftir;]
Grete lobres and longe: pat lop weore to swynke 52
Cloþed hem in Copes: to beo known for breþeren;
And summe schopen [hem] to hermytes: heore ese to
haue.

Font þere Freres: all þe Foure Ordres,
Prechinge þe peple: for proftyt of heore wombes, 56
Glosynge þe Gospel: as heem good likeþ,

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. Bidders and beggers] beggeris
and bydderes U. coden] zede TH2;
zeden H; zedy n U.
41. bagges—Balies] bely & here
bagge TH2D; belyes and here bagges
U. [bratful T; bratful H2; broatful UD] faste VH.
42. Feyneden hem] Flite þanne T;
þei fliten U; Fayteden H; Faytours
H2; Flayteden & D. atte alle] at þe
ale TD; at þe nale UH; at nale H2.
44. þis] as TUD; tho H2.
46. Plihten] pyghten H.
48. wyse] vayn H.
49. [aftir THUH2D] tyne V.
50, 51. From T; also in UH2D;
not in VH.
52. lobres] lobies THUH2D; loburs
H. [pat lop weore] loth for U.
53. for breþeren] from opere 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 þeuth for godes loue: wyl
nat þene his þankis
But þere his mede may be most: and
most merytorye.
55. Font] fond THUH2D; But I
fonde D.
56. heore womber] þe wombe TH2.
57. Glosynge] gloside THUH2D; gloseth

1
covetous cheats, whose traffic had much to do with money.

For Couetyse of Copes Construe hit ille; For monye of pis Maistres mowen clopen hem at lyking, For Moneye and heore Marchaundie meeten ofte to-gedere.

Seppe charite hap be chapmon [and] cheef to schrien lorde,

Mony ferlyes han bi-falle in a fewe 3eres. But holychirche bi-ginne holde bet to-gedere, Je moste Mischeef on molde mountep vp faste.

¶ yer prechede a pardoner as he a prest were, And brouȝt vp a Bulle with Bisschopes seles, And seide pat him-self mihte a-soylen hem alle Of Falsnesse and Fastinge and of vouwes I-broken. Je lewedede Men likede him wel and leuep his speche, And comen vp knelynge and cusseden his Bulle;

He bonchede hem with his Breuet and blered heore eijen,

And rauhte with his Ragemon Rings and Broches. bus je ziuȝ oure gold Glotonye to helpen, And leuep hit to losels pat lecheric haunten.

Weore þe Bisschop I-blesset and worp bope his Eres, Heo scholde not beo so hardi to decyeue so þe þepele. Saue hit nis not bi þe Bisschop þat þe Boye precheþ;

58. ille] ful yuel H; as þei wolde T courage D.
59. clopen—lyking] be clothed the better H.
60. For moneye] For here mony T courage D.
62. bifalle] fallen T courage; falle ryȝt H.
63. biginne] and þei T; and he U H2D holde—togedere] þe better to holde togedere H; holde togidere U.
64 mountep, ȝc.] is mountyng up faste T; is mowntyng vp wel faste H.
65. as—were] a prest as he were U; a prest as it were H.
66. vp] forth T courage; leuide H2; leued HD; lyueden U. him] DH om. wel] U om. leueþlikide T; lykeden H; liked D; leued H2.
67. and cusseden] to kissen T courage D.
68. bonchede] bunchip T; buncedi H2D; bisschede U; boneched D.
69. likede] leuid H2; leued HD; lyueden U. him] DH om. wel] U om. leueþlikide T; lykeden H; liked D; leued H2.
70. and rauhte] Raughte hym U. Rings and broches] broches and rynes UD.
71. bus—gold] þus þei yuen here geld TD; þus þe yuen þoure goodus H. Glotonye] glotonis T courage D.
72. Heo—hardie] His sel shulde not be sent T courage D. to decyeue so] to bigyle so II; T courage D omits so.
73. Saue—bi] It is not al be TH;
Bote pe Parisch prest and he de-parte pe scheler,  78
pat haue schulde pe pore parisschens: 3if pat heo ne weore.

Persones and parisch prestes: playne to heore Bis-
schops,
pat heore Parisch haþ ben pore: seþpe pe Pestilence 80
[tyme],
And askþ leue and lycence: at londun to dwelle,
To singe þer for Simonye: for scheler is swete.

Er houþ an Hundret: In Hounes of selk,
Seriauns hit seþpe: to seruen atte Barre;
Pleden for pons: and poundes pe laue,
Not for loue of vr lord: vn-loseþ heore lippes ones.
þow mihtest beter meten þe Myst: on Malurme hulles,
þen geten a Mom of heore Moup: til moneye weore
schewed.

I saw þer Bisschops Bolde: and Bachilers of diuyne
Bi-coome Clerkes of A-Counte: þe kyng for to seruen;
Erchedekenes and Deknes: þat Dignite hauen,
To þreche 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 noght for U:  It is nouþ
be H2: He is nouþ al by D.  þe Botye
tey bope D.

78. he] þe pardonere THUH2D.  depar] parte THU; departid H2;
parteth D.

79. haue—parisschens] þe poore pople
of þe parisch shulde haue THIH2; þe poore of þe parische shulde haue H;
þe poore peple shulde haue U.

80. parisch prestes] pronenders H.
playneþ] playned H; pleynid hem TD; playnen hem U.  Bisschops
bishop TU.

81. Parisch] parishens IYU.  haþ
ben] was T; ben U; were H2.  [tyme
THUH2D] V omits.

82. And—lycence] To have a
licence & leue TUH2.  askþ] han H.

D omits this line.

84. houþ] houide THUH,D.
85. hit seþpe] it semide THH2;  
þei semeden U; it semedyn D.  to 
seruen atte] þat seruid at þe T;  
pletiden at þe U.

86. Pleden—poundes] Pleten for
penis & poynete T; For penyes & for 
powndis pladden H; þei pletide for 
pons and pounides U; plededen for 
pons & poundes D.

87. vouloseþ—ones] openyd his
lippes U; not open her lyppus oonus
H.

89. viore] be THUH,UD.
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.

Cooks were crying "hot pies," and taverners were praising their wine.

96. and Burgeis] TU omit and. Bondemen] bondage TH2; bondeage D; bondages U.
97. semble] semele T. heren her-aftur] heer aftur 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.

Barouns and Burgeis and Bonde-men also
I saw in pat Semble as ye schul heren her-aftur.

Bakers, Bochers and Breusters monye,
[Wollen websteris and weueris of lynen,
Taillours, tanneris & tokkeris hope,]
Masons, Minours and mony opere craftes,
Dykers, and Deluers that don heere dedes ille,
And drive for longe day with "deu vous saue, dam Emme!"

Cokes and heore knaues Cryen "hote pies, hote! Goode gees and grys! Gowe dyne, [Gowe]!"
Tauerners to hem told pe same tale
Wip good wyn of Gaskoyne And wyn of Oseye,
Of Ruyn a[n]d of Rochel pe Rost to defye.
[Al pis I sau3 slepynge & seue sijjes more.]

96. and Burgeis] THU om. with—sau3
Bonde] bondage TH2; bondage D; bondages U.
97. unhealth] semele THU; heren her-aftur] heer aftur TH; seen aftur U; 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.

103. vou3] THU om. with—sau3
dieu gard D.
105. [Gowe THUH2; V has Gouwe]
106. to hem] tollid hem U. Tolde—tale] and tolde hem pe same U; tolde pe same TD; tolde hem the same H2.
107. Wip wyn of osey & wyn of gascoyne H2D (but D reads Asay); wip white wyn of oseye & gascoyne U.
Rochel] pe rochel THUH2.
109. From T. Also in UD and H.
PASSUS I.

[Primus passus de visione.]

What ðis Mountein be-Meneb · and ðis derke Dale,
    And ðis feire feld, ful of folk · feire I schal ow  
schewe.

A lonely laði on leor · In linnene I-cloped,
Com a-clown from þe [clyf] · and elepte me feire,
And seide, “sone! slepest þou? · Sixt þou ðis peple
Al hou bisy þei ben · A-boute þe Mase?

þe moste parti of þe peple · þat passeþ non on eorþe,
Hauen heo worschupe in þis world · kepe þei no betere;
Of ðepe heuene þen heer · [holde] þei no tale.”

I Ich was a-ferd of þire Face · þauh heo feir weore,
And seide, “Merci, Ma dame · What is þis to mene?”

“þis Tour and þis Toft,” quod heo · “trenþe is þer-

And wolde þat ze wrouþten · as his word tecepþ;
For he is Fader of Fei · þat formed ow alle

Boþe with Feþ and with Face · and þat ow fyue wittes,
Forþe worþchupen him [þerwith] · while ze beþ heere.

Primus, [sc.] found in TUD.

1. bemenep] menip TD; may mene

U. ðis darke] þis decope H; ek þe
derke TD.

2. feire feld] THUH2D omit feire;
    but see prol. l. 17.

3. on leor] of linn HWD.

H2. I-cloped] was clothid U.

4. [clyf] so in UDH2; V and H
    have loft; T reads fro þat kip. elepte’
    elepid H; callide TUH2D.

5. slepest þou] slepistow U. sixt]
    scet T; scet HUĐ.

7. non on] on þis TII2; vpon HU;
    here on D.

here D.

8. in þis] of þis HD; of þe U.

9. [holde] so in TUDH2; þeueþ
    V; þyue H.

10. 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. Feþ] feip THUD. or] 3ow
    TUH2D; þou H.

16. Forte] For to THH2DU. [þer-
    wiþ] V omits this word; but it occurs
    in THUH2; D has with.
THREE THINGS NEEDFUL FOR LIFE.

And for he hihete pe core of to seruen ow vchone 17
Of wolle, Of linnene To lyflode at neode, In Mesurabell Maner to maken ow es e; And Comaundet of his Cortesye In Comune peo pinges;

Heere nomes bep neodful and nempen hem I penke, Bi Rule and bi Resun Rehersen hem her-aftur.

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

which was caused by drunkenness.

Moderation is wholesome, though the appetite be keen.

Believe not thy

Leef not pi licam for lyvere him teche;

17. for—corpe] perfore he bad ;ow eche U. for he hikte] therefore hooteth H; perfore he hikte TH2D. to—

nchone] to helpe 3ow ichone TDH2; an helpen opor U.

18. Of—af] And wolwea D.

21. Heore—neodful] Narn (Are H2) none nedful but jo TH2; Arn non nedful but sei U; Ne arn non nedful but jo D.

22. Bi—bi] And rekene hem in TD; And rekene hem be H2; And rekene hem 3ow by U. Rehersen] rehersaio TH2; rehersa 3ow H2; rehere se U. heraftur] aftur UD.

23. clopeing is] is vesture TH2; is vesture verralieche U. [from chele] fro cold U. ow] pe TH2. Dreads, That on is clopeing for cold · pat it may pee sane.


25. druegest] 3e driep TH2; 3ow drieth U.

26. w ore] Jhou worpe THD; pe worth H2; ye wurche U. 3ou—

scholdes] ge swynke scholde U.

27. for lykimg] porou lykyng H. 3lowdene] lykyde THU1D.

29. To 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 1. 33 down to 1. 99.

33. dorwe] V 3ore; but T has zeerne; so H and D.

34. bodi] gut TD; gutt H2; which is perhaps a better reading, as regards the alliteration. lykeb] askeb IH2D.

36. lyere] lyar H; a lifer T; a lyere H2; a leder D. techeb] ledith H.
Pat is pe Wikkede word · pe to bi-traye.

For pe End and pi Flesch · folwen to-gedere,
And schende þi soule · see hit in þin herte;
And for þou scholdest beo war · I wisse pe þe bettre. 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 appendeth?"

"O to þe gospel," quap heo · "þat god seip him-
seluen,

Whon þe peple him a-posede · with a peny in þe Temple,
þif 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

"Ceesar, þei seiden · We seop wel vchone."

[Reddite ergo que sunt cesaris cesari, et que sunt
dei deo.]

"penne Reddite," quap God · "þat to Cesar falleþ,
Et que sunt dei deo · or elles do þe ille."

For Rihtfoliche Resoun · schulde rulen ou alle, 52
And kuynde wit be wardeyn · ooure woolþe to kepe,
And tour of vr tresour · to take hit [3ow] at nele ;
For husbondrie and he · holden to-gedere."

PEnne I fraynede hire feire · for him þat hire made, 56
"þat [dungun] in þat deoþe dale · þat dreedful is of silt,
What may hit Mene, Madame · Ich þe bi-seche?"

37. wikkede] wrecchide TH,D. word] world THh,D.
38. folwen] foloweþ þee H.
39. see] set T; I see H; & set D;
40. bettre] best THh,D.
41. þat god] per god II. seip] see HD.
46. heo schulden] þei wile T. heore] þe TD.
48. And—lyk] And þe imagis like T; And ymage lyk DH2; stood] standis T; stondeth THh2; standes D.
49. The Latin quotation following is found in H.
50. penne Reddite] Reddite cesari THhD; þilde þo to cesar II. falleþ] befalle THh2 (which also om. to); appendþ H; he longeþ (be-longeþ ?) D.
51. Et—deo] & to god his deel H; Et que sunt dei digno D; do 31 don THh2; also D (which om. elles). 54. tour] tourre H; tutour THh,D.
55. he] witte H.
57. þat—dale] þe dungeon in þe dale TDh2; þe dale & þe dungeon H. 58. hit mene] þat byrneene H.
“That is the castle of care,” she said, “the abode of Satan, 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.

“Tis holy Church, who received thee in infaney; thou broughtest me then pledges, to work my will.”

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

59. *quod heo* TH₂ and D omit. hose] who *pat* THH₂.

60. *wilt* wy TH₂; wye D.

61. falsnes] falsed TH₂D. [it T; yt D] VHII₂ omit.

62. *to don*] hem to TD; to HII₂.

63. *to cullen* his Broþer; *per-*Inne.

64. *Iudas he Iapede* with *pe* lewes seluer, And on an Ellerne treo hongede him after.

He is a lettere of loue · and *lyzeþ* hem alle *pat* trusteþ in heor tresour · *per* no trupe is Inne.”

66. *penne hedde* I wonder in my wit · what wommon hit weore, *pat* suche wyse wordes · of holy writte me schewede;

And halsede hire in *pe* heize nome · er *heø* *penne* 3eode, What *heø* weore witerly · *pat* [wisside] me so feire. 72

Holi churche Icham,” quæp heo · “you ouhtest me to knowe:

Ich *pe* vndurfong *furst* · and *pi feip* *pe* taute.

*Bohow* brouȝtest me Borwes · my biddying to worche, And to loue me leelly · While *pi* lyf durede.”

70. *penne kneleded* I on my kneos · and *criȝed* hire of grace,

And preiede hire pitously · to preye for *vr* sunnes, And eke to teche me kuyndely · on crist to bi-leue,

59. *quod heo* TH₂ and D omit. hose] who *pat* THH₂.


66. *to cullen* his Broþer; *per-*Inne.

70. *penne kneleded* I on my kneos · and *criȝed* hire of grace,

And eke to teche me kuyndely · on crist to bi-leue,
PAT ICH HIS WILLE MIHTE WOREHE · PAT WROUHTE ME TO
MON.

"Tech me to no Tresour · bote tel me þis ilke,
Hou I may saue my soule · þat seint art I-holde."

Qu "Whon alle tresour is I-trized · Treufte is þe Besto;
I do hit on Deus Caritas · to deeme þe sope.
Hit is as derworpe a drurie · as deore god him-seluen.
For hose is trewe of his tonge · telleþ not elles,
Døp his werkþ þerewith · and dop no mon ille,
He is a-counted to þe gospel · on grounde and on lofte,
And eke I-likenet to vr lord · bi seint Lucens wordes.
Clerkes þat knowen hit · scholde techen hit aboute,
For Cristene and vn-cristene · him cleynèþ vchone.

Kynge and knihtes · scholde kepen hem bi Reson,
And Rihtfuliche Raymen · þe Realmes a-bouten,
And take trespassors · and [teižen] hem faste,
Til treufte hedde I-termynet · þe trespas to þe ende.
For Davud, in his dayes · he Dubbede knihtes,
Dude hem swere on hencesw to serue treufte euere.
Þat is þe perte profession · þat a-pendëþ to knihtes,
And not to faste a Friday · In Fyue score þeres,
But holden with hem and with heore þat asken þe treufte,

80. his—worehe] mihte werehen his
wil TH2D.
81. to no Tresour] no tresour, quen I H. tel] teche H.
82. I-holde] yhotten TH2D; D has, þat senne hald y-holden.
83. tresour is I-trized Tresours are trized TH2D; to which H also adds quod heo.
85. Hyt is derworthre and dreary, &c., D. a] H om.
86. hose] whoso TH2D, not elles] non oper TH2D.
87. and dop] & wilneþ T; & wyllyth H; willeþ D.
88. aounced—gospel] a gode þe gospel TD; good be gospel H. on—
lofte] in heuen & in eþe H.
89. Ilknet] lyke TH2D.
90. techen hit] kenne it TH2D.
91. him cleynèþ] cleynèþ it TH2D;
92. hem] TH2D.
93. And—Raymen] And riden &
rappe don TH2D; And ryden at ran-
down D. Raymen] rule H. þe Realmes
in reames TH2D; her rewnes H; in
reames D.
94. trespassors] hem þat trespass-
sen H. [teižen T; tyen H2; tyen D]
byndon V; bynde H.
95. þe trespas] here trespas TH2D.
96. dayes] lyfdayes D.
97. Dude] made TH2D; & made H.
98. hore] his TH2D; a D.
99. þa] H2D.
100. hem—heore] hym and wip
hire TH2D; hem and with hers H.

for I wished for no
soul's salvation.

"Truth is the
best of treasurers;
whoever is true
in word and work
is like our Lord.

[Later editions added: 1. Kings and knights should govern
rightfully, and
blind
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 lacching of zif tus; 101
And he pat passē pat poynū is a-postata in pe ordre.
[For crist, kyngene kyng, knyhytide tene,
¶ Cherubin and Seraphin an al pe fourde ordres, 104
And zaff hem maystrie and mīht in his Maieste,
[And ouer his meyne made hem Archauangelis,
And taūʒe [hem] þorw pe Trinite, treuʒe for to knowen,
And beo boxum at his biddynge he bad hem not elles.
¶ Lucifer with legionus lerede hit in heuene; 109
He was louelokest of siht: aftur vr lord,
Til he brak Boxunnmes ðorw bost of hym-seluen.
¶ þene fel he with his felawes and fendes bi-comen,
Out of heuene in-to helle hobleden faste, 113
Summe in pe Eir, and summe in þe Eorpe and summe
in helle deope.
¶ Bote Lucifer louwest liʒ of hem alle;
For pruidē pat he put out his peyne hapan non ende; 116
And alle þat wrong worchen wenden þei schulen
After heore dep-day and dwelwen with þat schrewe.
¶ Ac þe heo þat worchen þat word þat holi writ tæcþep,
And endeþ as Þich er seide in profitable werkes, 120

101. leuene—love] neuer leue hym for loue TH₂; neither leef hem for loue
U; neuer hem for loue D. ne—
zif tus] ne for lakkynge of siluer U;
ne lachesse of gyftes D; ne no lach-
ynge of ʒyftus H.
102. And] For H. he þat] whoso
THU₃D. þe] his THUDH₂.
103. This line is a made up one,
from H and U. The readings are,
For crist kynge of knyʒtus knytyt
somtyne H.
And kyng, kyngene kyng, knyhtide
tene U.
And crist king of kinges knyʒtide
tene TH₃.
And crist kyng of knyʒtis knyʒted
ten D.
104. au—ordres] such seuene & a
noþer TH₂; and sicke mo òþere U;
such seuene & òþer D.
105. maystrie—mīht] mjst in his
mageste TH½U; honour and myʒe
H in—Maieste] þe meryere hem
þouȝe TH₂; þe meryere hym þouȝe
D.
106. From T. Also in UH and D.
treȝe] þe trouȝe THUH₂.
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
UHD; hobleden wel H.
115. liʒ] light U.
116. þat—out] he was putte out H;
he putte out U; þat he putte out was D.
xwede] wende þeyr H.
117. wrong worchen] werchen wþ
wrong TH₁; wurche with wronges D.
119. þat word [at] in þis world as
H (written over an erasure).
120. profitable] perite TH₂D.
Mouwen be siker þat heore soules · schülleen to heune, þer Trenþe is in Trinitœ · and Coronœþ hem alle.

"If for I sigge sikerli · bi siht of þe textes,
When alle tresor is I-triȝet · Trenþe is þe beste."

Lercþ hit þis lewed men · for lettrede hit knoweþ,
þat treneþ is tresour · triedest on eorþe."

"Yit hane I no kuynde knowing," quod I · "þou most
teche me betere,
Bi what Craft in my Corps · hit cunþeþ, and where." 128

"Þou doste þis daffe," quap heo · "Dulle are þi wittes.
Hit is a kuynde knowynge · þat kenneþ þe in herte
For to loue þi louerd · leure þen þi-seluen;
No dedly sumne to do · dyse þau þou scholdest."

þis I trouwe beo treuþe! · hose con teche þeteare,
Loke þou suffe him to seye · and seþ þe teche hit forþure!
For þus techeþ us his word · (worch þou þer-aftur)
þat loue is þe lenest þing · þat vr lord askeþ, 136
And eke þe playnt of þees; · prechet [in] þin harpe
þer þou art Murie at þi mete · whon me biddeþ þe
sedeþ;

121. schülleen] shal wende ÞUH₂D.
122. Coronœþ hem] tronen hym T; tryeste of U; trowe him H₂; crownen hem D; crowen hem H.
123. For—sikerli] For-þI seye as I seide er ÞUH₂D; For I seye as I er sayde H. þeþ þise T; þese U.
124. tresor—I-triȝet] tresours arn (ben H) triȝed ÞUH₂.
125. þis] þus TH₂; to H; O 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—
betereþ] þet mot þe Þet kenne T; þe mot me betere kenne ÞUH₂; but þe me
bet kenne D.
128. Craft] kynne craft U, cunþeþ] compþ T; biconþþ H; comþeth ÞUH₂; comþit D.
129. dosteþ] dotide ÞUH₂; dootest H; doted D.
130. kenneþ—in] comþeth in þin
U. in] in þin THDH₂.
131. leureþ beteare U.
132. to doþ þat þou do H. dyse—
þou] þoghe þou dyse U.
133. hose couþ] who can ÞUH₂D.
134. teche—þorþe|] lere it aftir
TH₂; lerne it aftir U; leret after D.
135. techeþ us] askþ wytnesse TH₂; witnesseth UD.
136. eke þe playnt] eke þe plantæ
T; eke þe plante HH₂; also plantæ U; eke þe plante D. prechet—
harpe] preche it in þin harpe ÞUH₂;
pit it in þin herte U; preche it in þy
herte D; but V has, prechet þe þin
harpe.
138. whon—þedeþ] in þi most
myrthe (over an erased) H. me] men ÞUH₂. The line in D is corrupt.
For bi kuynde knowynge in herte. Cumse jper a Fitte. 

At Falle to pe Fader: pat formede vs alle. 

He lokede on vs with loue: and lette his sone dye 
Mekeliche for vre misdede[s] forte amende vs alle. 

And sit wolde he hem no wo: pat [wrouste] him pat pyne, 
But Mekeliche with moue: Merci he by-souste, 

To haue pite on pat peple: pat pynde him to depe. 

Her pou milt soon ensample: in [hymselfe] one, 
Hou he was mithful and Meke: pat merci gon graunte 
To hem pat heengen hym heij3: and his herte purleden. 

[For-pi I rede pe riche: haue reuufe on pe pore; 
hei3: 3e ben mi3ty to mote: be p[er] meke of your werkins;] 

[Eadem mensura qua mensi fueritis, remeci[e]tur nobis;] 

For pe same Mesure pat 3e Meten. A-mis oper elles, 
3e schul be weyen per-with: whon 3e wenden hennes. 

For pau3: 3e ben trewe of tonge: and trewelleche winne, 
And eke as chast as a child: pat in Chirche wepep, 

Bote 3e liuen trewely: and eke loue pe pore, 
And such good as God sent: Treweliche parten.
Chastity Useless Without Charity.

3e naue no more merit. In Masse ne In houres pen Malkyn of hire Maydenhood. pat no Mon desyre.  

¶ For James pe gentel bond hit in his Book, bat [Fey] withouten [fayt] Is fesbore pen nouzt. And ded as a dore-nayl but pe deede folowe. Chastite withouten Charite (wite pou forsope), Is as lewed as a Laumpe. pat no liht is Inne.  

¶ Moni Chapeleyns ben chast but Charite is aweye; Beo no men hardere pen pei: whon heo beop avaunset; In-kuynde to heore kun. and to alle cristene; Chewen heo charite. and chiden after more! Such [Chastite] withouten [Charite] worp claymed in helle!  

¶ Curatours pat schulden kepe hem clene of heore bodies, pei beop cumbred in care and cunnen not out-crepe; So harde heo beop with Auarice I-haspet to-gedere. bat nis no treupe of Trinite but tricherie of helle. And a leornyng for lewed men pe latere forte dele.  

¶ For peos be wordes I-written In pe Ewangelie, ye have no merit in your prayers.  

St James tells us that Faith without works is dead; so chastity without charity is but an unlighted lamp. Many chaplains are chaste, but have not charity; they eat up what they should give away, and ask for more. Curators that should be chaste are enumbered with avarice. This treachery teaches the laity to put off giving away. See what is in the

157. nace] ne naue THI₂; haue D. Masse] Matynes THU₂. houres] masse THI₂; oures UD.  

158. desyre] desired U.  

159. bond hit] ioynde THI₂; Iggid U; hath wryten D.  

160. [Fey] feip THUH₂; say D. [fayt THI₂; feet D] werk U; warkis H. V misreades pat Treupe withouten Fey.  

161. ded] as ded THI₂. but pe] but zif pe THUH₂D.  

Ous. After folowe H inserts the weak line, bat is, to sokoure pe sorrowful & haue charite to alle.  

162. wite—forsophe] worth cheynide in helle THI₂; worp schryned in helle U; worth shewed in helle D. (See 1.  

168.)  

163. Is] pat is U; Hit is DT.  

164. Moni] Now many U.  

165. Bro no men] Arn none THU₂; per beop noon H.  

166. Transposed in H.  

166. and to] and ek to THUH₂D.  

167. Cheven] pei chewen H; Chiwen U.  

168. [Chastite, &c.] chastite withoute charite THUH₂D; V absurdly transposes chastite and charite; see 1. 162. claymed] cheynid THI₂; schryned U; shewed D.  


170. pei—care] 3e ben acumbred wip couetise THUH₂D. 3e cumne] 3e mowe T; 3e cunne UH₂; 3e can D; pei con H.  

171. harde—wip] faste haþ THI₂D; harde haþ U. I-haspet] haspide 3ow THUH₂D.  

172. bat þe trewe treasure of troupe is almost foryte H.  

173. latere forte] lattere to THUH₂; latter for to D.
Love comforts the sad.

Love is the readiest way to heaven;

and Truth is the best of all treasures.

_175. After _vobis_, 3euep to myne of 3oure goodas 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. _letip—my_] lyth in 3oure _H._

_179. _U_ omits. _wip_] in _H._

_181. _graip gate_] redyest waye _H_; greythest gate _U._

_182. _For-_ _pat_] perchore _U_. _seide er_] er seyde _H_; sayde here _D._

_184. _pat_] _H_ omits.

_185. _lenge_] _lende_ _H_; _duellen_ _U_; _lengen_ _D_. _now_] _but_ _H_; _D_ _om_. _fc_ _by_ _D._
PASSUS II.

[Passus secundus de visione.]

Yet kneled I on my knees and cried hire of grace, And seide, "Merci, Madame" for Maries lone of heuene Pat Bar pe blisful Barn 'pat bouxt vs on pe Roode, Teche me pe kuynde craft 'forte knowe pe false." "Looke on pe luftkond," quod heo • "and see wher [he] stondep!
Bope Fals and Fauncel • and al his hole Meyne !" I lokede on pe luft half • as pe ladi me taulhte ; Penne was I war of a woman • wonderliche cloped, Purfylct with pelure • pe richest vppon corpe, I-Corounded with a Coroune • pe kyng hap no bettre ; Alle hir Frye Fyngres • weore frettet with Rynges, Of pe preciosest perre • pat prince wered euere ;

Title: found in TI2UD; 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. cried] prayed H.
2. Merci, Madame] V has Madame Merci, with marks for transposition.
3. blissful] blisside TU; blessyd D. on pe Roode] wip his blood H.
4. Trohe—kuynde] kenne me be sum TUUH2D; teche me by kynde H. forte knower] to kenne TH2; to knowe UUD.
5. luftkond] left U; left half TU. quod heo] TDU omit; quod sehe. U. sea] lo TH2. [he TUU2D] fei HU; V has heo.
6. his] her H. al—Meyne] hise feris manye TUUH2D.
8. cloped] atired U; clothid U.
Obs. After cloped H inserts, In reed scarlet heo rode • rybande wip gold (see l. 13).
9. richest vppon] pureste on UUD; purest in H2.
Obs. Here II inserts, pygte ful of perye • & of preciose stonees (see l. 12).
11. U omits this line; so also does U.
12. preciosest] pureste TUUH2D. H reads, Of reed gold so ryche • redilyche I-dyte Wip preciose stonees so stoute • stond- ynge pe-ynne.
In Red Scarlet heo Rod I-Ryaunat with gold; 
ther nis no Qweene qweyntore pat quik is alyue.

"What is pis wommon," quod I. "pus wonderliche A-tyret?"

"pat is Meede pe Mayden," quod heo. "pat hap me marred ofte,
In pe pope palesy heo is as prine as my-seluen;
And so schulde heo nouzt for wrong was hir syre;
[Out of] wrong heo wox to wroperhele monye.

Ioh ouhte ben herre pen heo I com of a bettre.

To-morrow wort pe Mariage I-mad Of Meede and of fals;
Fauuel with feir speche hap brouzt hem to-gedere,
And Gyle hap bigon hire so heo grauntep al his wille;
And al is lijeres ledynge pat heo leuen to-gedere.

To-Morwe worth pe Mariage I-mad sop as I pe telle,
pat pou miht [wyte] zif pou wolt whuch pei ben alle
[pat longith to pat lordschipe pe lasse and pe more.
Know hem pere zif pou canst and kepe pe fro hem alle,
3if pou wilnest to wone · with treuthe in his blisse;]
[lerne his lawe pat is so lele · sippe teche it furper.]

13. H inserts above; see obs. on 1. 8. 
heo rod] robid TU UD; robhe H2. L-Ryaunat] & ribande THD; rybanyd UU.
14. nis?] is HU. qweyntore] koynter H. aljue] on lyue HU UDH2; o lyue T.
15. wonderliche] worbily THD.
16. quod heo] TU UDH2 omit, me marred] noijede me ful TUH2; anoysed 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 UH2] V has In-to; U reads, Out of wrong wente sche · wrotherhele manye.
21. herre] lijere T; heyzer H; heyere UD.
24. 25. U omits.
25. leuen] lijen TH2; lyue so H.
27. pat—wolt] pere myte pou wyte 
zif pou wilt (wolt H) THUH2; V has se ino instead of wyte.
28. 29. From U; also in TH2; V has only l. 30, running thus,
Bote zif pou wilne to wone · with treute in his Blisse, with which H closely agrees.
31. This occurs in H only.
I may no lengore lette · vr lord Ich pe bi-kenne; 32 I now commend thee to God.
And bi-come a good mon · for eny conetyse, ich rede.”
[When heo was me fro · I loked & byhelde]
Ale pis Riche [Retenaunce] · pat Regneden with Fals
Weoren bede to pe Bruyt-ale · on Bo two pe
sydes.
Sir Simonye is of-sent · to asscale pe Chartres,
pat Fals opur Fauuel · bi eny [fyn] heolden,
And Fesse Meede per-with · In Mariage for enure.
Bote per nas halle ne hous · pat mihl herborwe pe
peple,
pat vechfeld nas ful · of Folk al a-boute.
In middes on a Mountayne · at Midmorwe tyde
Was piht vp a Paullon · A Proud for pe nones;
And Ten pousend of Tentes · I-tilled be-sydes,
For knihtes of Cunte · and Comers aboute,
For Sisours, for Sumnors, · for Sullers, for Buggers,
For lewede, for lerede · for laborers of propes,
[& for the flaterynge freeris · alle pe foure orders], 48
Alle to witnesse wel · What pe writ wolde,
In what manere pat Meede · In Mariage was [I-feffed],
To beo fastlye with fals · pe fyn was arered.
Penne Fauuel fet hire forp · and to fals takep, 52 Then Flattery led

32. lette] lende H; dwelle D. wr]
TD and U omit. bi-kenne] by-take H.

34. Occurs in H only.
35. [Retenaunce THUH.D] Retenaunte V.  þat—Fals] þat with false reigneth U.
36. Bruyt-ale] bedale T; bridale
UHH.D. Bo two þe] bope two
THUH.D.
37. U omits. is of-sent] is assent T; is a-sent H2; was after sent H;
is A-sert D. asscale] a-scale T; seele
H; enscale H2; sele D.
38. [fyn] THUH.D; V has peyne.
40. þat mihl] to THUH.D.
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-tyldye forþ H; teldit TH2; tight þer U; teled D.
45. For] Of TUD. and Comers] of
comeres THUH.D.
46. Buggers] biggeres UH; beggeris
THUH.D.
47. lerede—lerede] lerid for lewied
THUH.D. propes] prepis U; þorpes D.
48. Occurs in H only.
50. manere] manere and howe H,
In Mariage] H omits. [I-feffed H]
feffid THUH.D. V omits, evidently by
mistake.
51. fastner] feffed U.
52. takep] hir toke H; toket D.
In Forwarde [pat Falsnesse] schal fynden hire for enure, To be Boxum and Boun [his Biddynge 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 Fessement [þat Falsnes made, [þus bygonnen þe gomes [þ gradden wel hyþe]:

"It witen and witnessen þat wonþepp vppon eorþe, 60 þat I, Fanuel, Fesse Fals [þo þat Mayden Meede, To be present in pryde [þor Pore or for riche, Wip þe Eirdam of Envye [euer forto laste, Wip alle þe lordschipe [þ of lengþe and of brede, 64 Wip þe kingdom of Coutise [þ I Croune hem to-gedere; Wip þe Yle of vasure [þ And Avarice [þe False, Glotonye and grete þopus [Ich ziehem I-feere, Wip alle delytes and lustes [þe deu el for to serue, 68 In al þe seruyse of Sloupe [þ I sehem to-gedere:

Q To habben and to holden [þ and al heore heyres aftur, Wip þe purtunaunce of purgatorie [in-to þe pyne of helle: 3olynyge for þis þing [þat þe þeres ende, 72 Heore soules to sathanas [þo to senden in-to pyne;

53. Falsnesse] falsed TH₂D; false U.
54. To—[Bown] And he (she D) be bounde at his bode TH₂D; & be boxum at his bode U.
56. And—sigge [þat as syr sy-monyes wilde UD. to suwen] THII₂; to suyen U; to sewen D; V has schewen.
58. Vn-Foldyng [þand vn-foldeden H; And vnfoldex TH₂D; And vnfoldith U. made] had made H; hap ymakid TUH₂; hap maken D.
59. From H; also in TUII₂.
60. In the margin of H is here written Carta; in the margin of D, Fauor.
61. Fesse—[Meece] fesse falsnesse to mede TH D; have [teded?] fals-nesse to mede U.

64. lordschape—breþe] lordshiphe of lecherie [þ in lengþe and in brede TH₂; worshiphe of lecherie in, &c. UD; H resembles T, but it is written in a later hand.
65. hem] sow U.
66. þe Yle] al þe Ile TD; al þe isle H₂; alle þe vices U. False] faste TU.
67. hem I-feere] hem to-giderede TH₂D; sow to-gidered U.
68. delytes—lustes] delites of lust TH₂D; þe delytes of dedely synne H; þe delices of lust U.
69. seruyse] seignourie UD. sese] ceese H; set TD.
72. þing] Domits. þe] oon H; o T; one UH₂.
73. senden into] synken in TH₂D; synke into U.
Her to Wonen with Wrong whil god is in heuene."

In witnesse of whuche ping wrong was pe furste, Pers pe pardoner · Paulynes [doctor].

Bette pe Badul · of Bokynghames schire, Rondulf pe Reue · of Rotelondes sokene,
[Taberes & tomblers · & tapesters fete],
Monde pe Mulnere · and moni mo ofure

In pe Date of pe deuel · pe Deede was a-selet,
Be silt of sir Symoni · and Notaries signes.

En tenehde him Teology · whom he pis tale herde,

And seide to Siuyle · "serve on pi lokkes, Such Weddyng to worche · to [wrapppe] with trupe; And ar pis weddyng beo wroust · wo pe beo-tyde! For Meede is a Iuweler · A Mayden of goode,

God graunte vs to ziuine hire · perf trupe wol a-signe. And pou hast ziuene hire [to] a Gilour · God zine pe serve!

Dignus est operarius mercedis sua;
Worp is pe Werkmon · his hure to haue;
And pou hast feffet hire with fals · fy on pi lawe! For lechours and lyers · lihtliche pou leenest,
Simonie and pi-self · Schenden holicirche;

74. U omits.
76. Pers And piers THH; Paulynes doctor poulynes doctor TH2; paulynes dottour (or dottour) U; paulynes douctoure D. V and H hare douhter, douhter; see l. 152.
78. of - sokene] oute of Rotelonde H.
79. occurs in H and H2 only; H2 reads, Taylours, tapstres · and tauerners many.
80. Mulnere] myllere TH2; mylynere UH; mullere D. and · ofure] of malwiche strete U.
81. aselet] bis deede I assele U; pis deede is seled D.
82. and — signes] and signes of notories TUH2; in seals of notoryes D.
83. teonedde] tenide TH2; tenyd U; tened D. which om. him.
84. serve] now sorewe THH2, lokkes] lockes H; bokes TUH2, D.
85. [wrapppe THUH2, D] teone V.
87. a Iuweler] mulbere T; mulbere U; a medeler H; a medlere H2; mulyer D. A — goode] of frendis engendrit TUH2, D.
88. graunte — asigne] graunte (graunte H2, graunte UD) to gyue · made to trupe TUH2, D. assente H.
89. And] For H; D omits. [to THUD] V omits.
90. telleb] telleb pe H.
91. har] hayre H; made TUH2, D.
92. sefve] festnyd U; fastnud TUH2, D. lake] lawes TU.
93. The readings are, for lesynigs & lecheryes · suche warkes

Satan 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] Need is rich, and should be walled where Truth wills.
Remember the text (Luke x. 7).

Thou believest
lechers and liars;
but ye shall
abide it at the year's end!

Ye well know Falsehood is a traitor, and Beelzebub's bastard son; But Meed (Reward) might kiss the king.

Then take her to London, and see if the law will permit this.

If Conscience find this out, it will go hard with you at the last.

For al be (by U) lesinges þou luest & lecherons werkis TUD;
For al ben lesynges þou luest & lecherus works H.
95, 96. From H; l. 95 oceurs in TUD, after l. 97.
95. it] TUD,H, omit.
97. He and þese] for þe and þese H; þe and þe TH,D; þe and þe (by mistake for þe) U. [Notaries] See THUH,D; V has the spelling Nataries, which looks wrong; for see l. 115.
98. or]oure TH; our U, D.
99. a faylere] feynitles TH,D; and feythles U.
100. Belsabubbes] belsaboukis T.
101. a Juweler] mulere T; moliere U; a medlar H; mulyer D; mened H. a—gent] of maides engendrit T; amonge men of gode H; a maiden of gode UH,D.
102. heo schulde] he wolde TH,D; sche wolde U.

[3e schule abygge it boþe · by god þat me made, at 00 þeis ende · when 3e reken schul];
He and þese [Notaries] · anuysen þe peple.
For wel þe witen, wernardes · but þif or wit fayle, þat fals is a faytur · a faylere of werkis,
And a Bastard I-boren · of Belsabubbes kunne.
And Meede is a Juweler · a Mayden ful gent;
Heo mihte Cusse þe kyng · for Cosyn þif heo schulde.
Worcheþ bi wisdam · and bi Wit aftur;
Ledeþ hire to londone · þer lawe is I-hondlet,
þif ony leute wol loken · þat þei liggen to-gedere,
And þif þe Iustise wol Iugge hire · to be Ioynet with Fals.
Þit be-war of þe weddyng · for witti is treuþe;
For Conscience is of his [counsell] · and knoweþ on vchone;
And þif he fynde such defauta · þat þe 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.

105. leute wol loken] leante wile loke TH,D; lewte wil loke U. þat] TU om, liggen] lybbe H; D reads, yf ony lianue wil loke · he legge to-gidere.
106. þif—hire] iustise iugge here U; yf þe Iustice Iugge here DH,D.
108. of his] of his counsell TUD,D; his counseloure H. V reads, For Conscience is on of þis · and, &c.
109. such—weth] sow in defaute · & wip þe TUD,D.
110. biatitten] sit H; þe set on U; bo-set DT, sore atte] wel (ful H) sore at þe THUH, D; omits the line.
111—127. From H. Also in TUD and H,D except line 118, which they omit.
112. his—selynge] his selis & signes TUD,D; selis & signes U.
Then Flattery fetched out florins, and bade Guile give it to the notaries.

Great were the thanks for these bribes.

Mood consents to go to London.

Then were False-hood and Flattery glad, and bade all be ready to go to Westminster.

Bote Faueel fette forp' Foles of pe beste,
Meech was set on a sheriff's back, and Falsehood on an assayer's.

Flattery rides upon Fair-speech;

And sete Meech on a Schirreuses Bak · I-schood al newe, [& fals on a sysources backe · pat softly trottled ;
(for falsnes aȝeyn þe feip · sisoures he defouleþ, 136
þorþ; combarance of couetyse · clymbyn aȝeyn truje, 
þat þe feip is defouled · & falsly defamed, 
& falsnes is a lord I-woxe · & lyueþ as hym lykeþ) :
Fauel on a foyre speche · ful feynytly a-tyred ; 140
(For feire speche þat is feiples · is falsnes broþer ; 
& þus sysoures ben sompned · þe false to serue, 
& feire-speche fauel · þat moche folke deseeyueth)].

Penne Notaries none Hors hedden · anuyed þei 
wegore,

þat Symonie and Siuile · schulden go on fote. 144
Penne seide Siuile · and swor bi þe Roode,
þat Somnors schulde ben sadelet · and seruen hem 
vhone;
“And lette apparayle prouisours · on Palfreis wyse, 148
[Sire symonye hym-selfe · shal sitte on here bakkis],
And alle Deues and Sodenys · as Destrieres dihten,
For þei schullen beren Bisschops · and bringen hem to 
reste.

Pauline’s people 
shall serve my-
self,” said Civil.

Schal seruen my-self · þat Siuile hette ;

134. Schirreues bak] shirreue TUD D.
135—143. These lines are quoted from H; and those in parentheses occur in H only. V has only the one 
line, And Fauuel on a Feir speche · Feyntly atyred.
TandD have only the two lines, 
And fals sat on a sisour · þat softe-
liche trottide, 
And fanele vpon fair speche · fetis-
liche atirid.
U has the same, omitter sat ; H2 has 
also two similar lines.
144. Notaries — hedden] hadde 
notories none TUD; Notaries had noo 
horses H; þer hadde notories non 
hors H2.

145. Symonie—siuile] siuile and 
symonie H. go on fote] on here fet 
gange TUD; on fote gange H2.
146. seide] swor TH2 D. swor] seide 
TH2 D.
Obs. H2 has been closely collated 
only thus far; see the Preface.
147. seruen] beren U.
148. prouisours] þe prouisours 
THD; þe prouisours U. on] in THD.
149. From T; also in HUD and 
H2, here barche] hym oone H.
150. Deues—Sodenys] þe denis & 
southdenis TH2; þe denes and 
sudenes U; þe officyales & denys 
H; the denys sodenys D. Destrieres 
palfreys H (in later hand), dihten] 
hem diȝte THUH D.
152. Constorie] þe constrye H.
Let Cart-sadele vr Commissarie · vr Cart he schal drawe,
And fetten vr vitayles · of þe Fornicatours;
And make lijere a long cart · to leden alle þis opure 156
Fabulers and Faytours · þat on Fote rennen.”
N Ow Fals and Fauuel · fareþ forþ to-gedere,
And Meede in þe Middel · and al þe Meynte aftur.
I haue no [tome] to telle · þe Tayl þat hem folweþ, 160
Of so mony Maner Men · þat on Molde liuen.
† Bote gyale was for-goere · and [gyede] hem alle.
Sôphnes sauh hem wel · and seide bote luyte,
Bote prikede on his palfrey · and passed hem alle, 164
And com to þe kynges Court · and Concience tolde,
And Concience to þe kyng · Carpede hit aftur.
“N Ow be crist,” quod þe kyng · “þif I mihte Chacche
Fals opur Fauwel · or eny of his Feeres, 168
I wolde be wreken on þis wrecches · þat worchen so ille,
And don hem hongen bi þe hals · and al þat hem
Meyntenen;
Schal neuer [mon] vpon Molde · Meynte ne þe leste,
But riht as þe lawe lokeþ · let fallen of hem alle. 172
† And Comaunde þe Cunstable · þat Com at þe furste,
To a-Tache þe Traytours · for eny Tresour,

154. Cart-sadele[\textsuperscript{[c] }sadele U; carte-
sadil T. commissarie\textsuperscript{[c] }comysaries H. er—drawe\textsuperscript{[c] }oure long carte þei schul drawe H.
155. of þe\textsuperscript{[c] }at H; fro T; of UD.
156. make\textsuperscript{[c] }makiþ of TUD.
157. Fabulers\textsuperscript{[c] }flaterers H; As folis
TUD. rennen\textsuperscript{[c] }lotten T.
158. Now\textsuperscript{[c] }TUD omit. fareþ\textsuperscript{[c] }gop U.
159. middel\textsuperscript{[c] }myddes U; myddis TD.
160. [tome T] tyme for H; tunge UD; V has while.
161. Of—men\textsuperscript{[c] }Of many maner of
men TD; of alle manere of men U. Molde\textsuperscript{[c] }bis molde TUD.
162. [gyede TUD] bygved H (with
by partly erased). V has gilede, a
mistake evidentely due to the word
 gyale preceding.

163. wel\textsuperscript{[c] }D omits. luyte\textsuperscript{[c] }a lytel
HU; litel TD.
164. prikede\textsuperscript{[c] }prikede forþ TU.
167. ðif\textsuperscript{[c] }And THD. mihte\textsuperscript{[c] }move
U.
168. his\textsuperscript{[c] }her H.
169. on þis\textsuperscript{[c] }on þoo H; of þis T;
on þo UD. wrecches\textsuperscript{[c] }U omits.
worehen\textsuperscript{[c] }wroughten U.
170. H omits this line. al\textsuperscript{[c] }þey D.
171. neuer—vpon\textsuperscript{[c] }neuer man of
þis T; no man on H; neuer [man]\textsuperscript{[c] }on þis UD; where man is (in U) omitted; for mon V has non. meynte
þe leste\textsuperscript{[c] }meynprise þe lest H; meynprise þe beste TUD.
172. lokeþ\textsuperscript{[c] }wola loke H; wele D.
of\textsuperscript{[c] }on TUD.
173. Comaunde\textsuperscript{[c] }comaunde HTUD.
ad\textsuperscript{[c] }a THUD. þat com\textsuperscript{[c] }he com U.
174. a-Tache\textsuperscript{[c] }take U. þe Tray-
Ich hote, 3e Feterere Fals faste · for eny kynnes 3iftus, 176
And gurde\p of gyles hed · let him go no for\p er; 176
And bringe\p Meede to me · Maugre hem alle.

Symonye and Siuile · I seende hem to warne,
| pat holichirche for hem · worp harnet for enure.

And 3if 3e chacche ly\eere · let him not a-s\epe,
| To ben set on pe pillori · for eny preyere;

[3e bydde \pee awaye hem wele · for non of hem a-s\epe].”

Dreed was at the door, and heard the doom, and bade Falsehood flee.

Then fled Falsehood and Guile;

but tradesmen prayed Guile to keep their shops for them.

Falsehood hasten, and cut off Guile’s head.

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

If 366 a. col. 2.

Pardoners hedden pite · and putten him to house,

Reed at 3e dore stood · and \pee [dume] herde,

And wihtlichel wente · to Warne \pee False, 184
And bad hym faste to fle · and his feeres eke.

\peeone Fals for fere · fleih to \pee Freeres,
And gyle dop him to go · a-gast for to dy\e;
Bote Marchaundes Metten with him · and maaden him to abyden,

Bi-sou\3nten hyn in heore schoppes · to sullen heore ware,
Apparayleden him as a prentis · \pee Peple for to sern.

Li\3liche Ly\eere · leop a-wey \peeennes,
Lurkede \peeone lones · to-logged of Monye;

He nas nou\3gher wel-come · for his mony tales,
Bote ouwr al I-hunted · and hote to trusse.

fis tiraunt T; \pee tirauntes U; 175
\pee tyrans D. Tresour] tresour, I
hote TUD.

Thud 3e] THUD omit.
3eny kin\3nes] ony kynne U; any skynes
T; eny kynnes D; ony kynnes H.

Gederyth T; gadereth
U; gurde D.

\3e me] for\3h U.

Ors. In the margin of D is here written, Falsitas Deceptura Merces
Simonia Mendax, Falsitas Deceptura Meros Simonia Mendax.

\pee yl\3enes D. Tresour] tresour, I
hote TUD.

175. Ich hote 3e] THUD omit.
176. gurde\p] gederith T; gadereth
U; gurde D.

Ons. In the margin of D is here written, Falsitas Deceptura Meros Simonia Mendax, Falsitas Deceptura Meros Simonia Mendax.

178. seende] sente TD. warne] seye
H.

180. chacche\p] take H; lacche TUD.
181. To ben set\p] Er he be put TD;
Sette him H; Til he be set U · preyere;
preyor, I hote TD; tresour, y hote U.

182. Occurs in H only.
183. stood\p] stant U. [dume] V

has dune. clearly by mistake for dume;
\pee dome H; \pee doome TD; \pee dome U.

184. wente\p] wonte he \pee H

185. faste to fle\p] fleo fast H; fle for
fere TUD. eke\p] alle TUD.

186. fals\p] falsnesse TUD.

187. dop\p] dide H · to go\p] awey U ·

a-gast for\p] and gast D.

189. Bi-sou\3nten] & busscheden H;
besshette TD; By-schytten U. sullen\p
shewan TD.

192. Lurkede\p] lurkynge TUD; H
om. lanes D. hyrnnes & lanes H; lanes
TUD. to-logged\p] to-loggied TUD.

194. Bote] TUD omit. ouwr al

I-hunted] homsched as an hovnde H.
hote to\p] y-hote U; yhote go U.

195. pite\p] pytee of him H. putten\p
pulden TD; pullid UH.
Wosschen him and wrongen him "and wounden him in
cloutes,
And senden him on sonendayes "with scales to churches,
And 3af pardun for pons " poundmele a-boute.
\[bis leorden] \[bis leches] " and lettres him senden
For to \[wone] with \[hem] " watres to loke.
Spicers speeken with him " to a-spien heore ware,
For he kennede him in heore craft " and kneu3 mony
gummies.
\[Munstrals and Messagers] " metten with hime ones,
And with-heo[de] him half a 3er " and elueene wykes.
\[Freres with feir speches] " fetten him pennes ;
For knowynge of Comers " kepten him as a Frere ;
Bote he hap leue to lepen out " as ofte as him lykep, 207
And is wel-come whon he wole " and wone] with hem ofte.
And alle felden for fere " and flown in-to huirnes ;
Sane Meede pe Mayden " no mon dorse abyde ;
But trewely to telle " heo tremblede for fere,
And eke wepte and wrong hire hondes " whom heo was
a-tachet.

196. Wosschen] wysshen TD; was-
TUD.
197. senden] senten T; sent U.
churches] be churche H; chirehe TUD.
198. pons] pans H; panis T; pens
UD.
199. bis—leches] bane louride lechis
TUD; berof herden leches H. him
senden] besente T; he sente U; ben
sent D.
200. [wone THUD] ben V. For—
wone] but 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 aspiden him & spiken wip
him fere,
& preyeden him prinely " to putte forþ
her ware,
& he assured hem forsope " to serve
hem for ever.
202. kennede—craft] knewe her
craft H; coude on here craft TUD. kneu3—gummies] coupe many lapes H;
knowith many gommes D.
203. Munstrals, &c.] Messangers
and munstrals, &c. H.
204. with-heo[de] wip-helden H;
of-heeld U; withheld T; helden D.
half a 3er] an half 3er H; half 3r TU.
wymes] dayes TUD.
205. Freres, &c.] wip faire speche
friers, &c. U
206. kepten] copide TUD; copeden
H.
207. lykep] luste H.
208. wole] cometh HU.
209. And—fere] Alle opur fledde
for ferd H. huirnes] hernis T; hyrnes
HU; hernes D.
210. no mon] no mo TUD; none H.
211. fere] drede HU.
212. wepte] wep T; wepe HD; wep
U. hire hondes] TUD omit.

But pardoners
took him in,
washed him,
clothed him, and
sent him to
church with
pardons.
Then leches
begged him to
dwell with them;
and spicers asked
him to be
shopkeeper.

Minstrels
entertained him
half a year;
but Friars fetched
him thence, and
clothed him as a
Friar.

Thus all fled
into corners for fear,
and only Meed
durst stay; and
even he wept
when taken
prisoner.
PASSUS III.

Now is Meede; all alone, brought to the king.

Wip Beodeles and Bakeys, I-brouht to be kyng.

Wip kyng clepet a Cler[ke] (I knowe not his nome),
To take Meede and Mayden; and Maken hire at ese.

Ichulle assayen hire my-self; and sopliche aposen
What Mon in pis world; at hire weore leonest.

And if heo worche be my wit; and my wil folewe,
I schal for-3iue hire pe gult; so me god helpe!

Cortesliche pe Clerk po as pe kyng bilhe,
Tok pe Mayden bi pe Middel; and brouhte hire to chaunbre.

Per was Murpe and Munstralsye; Meede with to plese;
Heo pat wonep at westmunstre; worschipep hire alle.

Gladly the Justice went to see her, and said, "Mourn

Passus, &c.; found in THUD.

1. I-nomen and no mo I-nomen H; and no mo TD; name U.
2. n[b] And with U. Baylyfs
with bayles H; baillys U. I-brouht;
& brought H.
3. elepet] callib 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 wolde H. After my-self H inserts sayd
pe kyng. sopliche] softly hir H.
6. in pis world] of pis mooide U.
7. if ] H omits. my wit] wyt TD.
Cumfortede hire kuyndely: and made hire good chere, and seide, "Moure þou not, Meede, ne make þou no serwe, for we wolen wysen þe kyng, and þi wey schapen, for alle Conscience Craft: and Casten, as I trouwe,
[bat þou schalt haue bope myȝt & maystrye & make what þe likeþ
wip þe kyng & þe comyns & þe courte bope]."

"Mildeleche þenne Meede: Merciede hem alle
Of heore grete goodnese: and þaf hem vchone
Coupes of clene Gold: and peces of seluer,
Rynges with Rubyes: and Richesses I-nouwe,
[þe leste man of here mayne: a mutoun of gold].
þenne [laȝten̄] þei leue: þis lordynges, at Meede.

Wip bat per come Clerkes: to Cumforte þe same:
"We biddþ þe be blithe: for we boþ pin owne,
Forte worche þi wil: while yr lyf dureþ."

Hendeliche þenne heo: be-hihte hem þe same,
To lonen hem lelly: and lordes to maken,
And in Constorie at Court: to tellen heore names.

"Schal no lewednesse hem lette: þe lewedeste þat I loue
þat he ne warþ avausen; for Icham I-knowe

15. good cheere] at eese H. and—
cheere] be clergie leue TD. U reads, Curtesly confortide mede: by clergies leue.
16. Mowrne þou] ne mowrne þou H; mourne TUD.
17. schapen] make TUD.
18. The readings are,
For al consiences cast: a craft as I
trove T.
For al conscience caste: a crafte can we
schewe H.
For al consences east: or craft as y
trove U.
For Al conscience cast: a craft as I
trove D.
19, 20. In H only.
Meede] made þanne TD; made U.
22. grete] U omits.
24. I-nouwe] manye THUD.
25. From T; occurs also in HUD.
26. [laȝten̄ HD] laȝte TU; tok V. leue] her leue H. lordynges]
lordis TUD.
27. þer] THUD omit. Cumforte] conforten hire TUD.
28. We biddþ þe] And bidden hire
tD; & bade here U.
29. er] þi TD. dureþ] lastþip THD.
31. hem] 3ow U. lellȳ] truly H.
to maken] hem make TH; 3ow make UD.
32. at] at þe U. H reads, In courte &
in constrye, &c. to tellen heore]
callen here T; calle þou U; telleþ D.
33. Schal] þer schal HU, lewedeste]
lede TU; hadde D.
34. he] þei H. worþ] worþ frst
TUD. I-knowe] bekowye TUD.
To Meede \(\text{pe Mayden} \cdot \text{ful Mekeliche} \) he loutede, And seide ful softlye \(\cdot\) in schrift as hit were, "\(\text{pauh lerede and lewede} \cdot \text{heden leyen bi pe alle,}\) And \(\text{pan; Fals hedde folwed pe} \cdot \text{pis Fiftene winter,}\) \(40 \) I schal asoyle \(\text{pe my-self} \cdot \) for a summe of whete, And eke be \(\text{pi Baude} \cdot \) and Bere wel \(\text{pin ernde}\) Among Clerkes and knihtes \(\cdot\) Concience to falle." \(43\)

Enne Meede For hire misdele \(\cdot\) to \(\text{pat Mon kneleded,}\) And schrof hire of hir \(\text{sumnes} \cdot \text{schomeliche,}\) I trouwe. 

Heo tolde him \(\text{a tale} \cdot\) and tok him a noble, For to ben hire beode-mon \(\cdot\) and hire Baude after. \(47\) "\(\text{Wust I \(\text{pat,}\) quod pe wonomon} \cdot \text{\"per nis nou Pur} \)
Wyndou ne Anter, \(52\) \(\text{pat I ne schulde maken} \text{opur mende} \cdot\) and my nome write, \(\text{pat vche mon schulde seye} \cdot\) Ich were suster of house."
55. to] and UD; Tomits, defendet] defendiþ THUD. sinistra] sinister TD. dextera] dexter TD.
56. hon] half U. hon] half U. or] ne U.
58. Bot] prael] And (Æ D) so preuyliche parte it TUD; so pruely be it parted H.
59. her] rede HU. lordynges] loricus TUD. such] leue] leuiþ such wrytyng TD; such lernyngus to lene H; to lene swiche wrytyng U.
60. folk] men TD. or] THUD omit.
62. seip] seide TUD. preceþ] prechid TUD. H reads, For of suche men oure souyoure 'scip
63. But remember ye the text, Matt. vi. 3.
64. Give alsms without pride, for God knoweth the heart.
65. Cease, lords, to write on windows, and to shout when ye give alsms.
66. For what saith Christ? see Matt. vi. 2.
67. Hear this, mayors and masters, and punish butchers and bakers on the pillory.
68. For they defraud the poor that buy by retail.
MEEDE ADVISES MEN TO TAKE Bribes.

Were they true men, they would not be so rich.

But Meed advised the mayor to take bribe, and to suffer them to cheat.

But Solomon thus speaks against all receivers of bribe; (see Job xv. 34).

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

73. punisschen] poisone TUN D; pylen H. peple] pore pepul H. and ofte] wel ofte TUN D.

74. rechep] risen vp THD; richen UD; H reads, & waxen riche regratoures, &c.

75. With pat] Of pat TUN D, wombe] wombes HU.

76. toke—trewely] if pei token with trouhe H; ne toke pei so wrongwisly U; took he but trewly H.

77. bouyte none] schulde oye noo H; borgages] bargaynes U; bargages H; se] se wel THD; fon 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] oper pens U; withoute panis T. as] os H; or U.

81. with Rubyes] or oper richesse T; or richesses U; or other richesses

D. pe—faure] pat regrant to meynteye T; pese regratoures to faoure H; pese regratoures to meynte U; Regratoures 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 wij pise meyres H. and men] TD omit.

86. And—teeme] And tok hym pise teeme TUD; lo, pia was his tene H. wol—noupe] telle þenke THUD.

87. lewede men] letride lordis TD; letride men U.

88. brenne] forbrenne TD; forbrenne right U.

90. For—gistes] To haue þefis for here servise TD; to take gystes amyssse H; to haue made for here servyse U.

91—94. Occur in H only.
for þe sope schale be souyte of youre soules · so me god helpe, 92
þe suffraunce þat þe suffre · such wrongus to be wrouȝt;
While þe chauncse is in youre choyse · choose 3e þe best].

E king com from Counseyl · and cleped aftur Meede,

And of-sente hire a-swipe · Seriauntes hire to fettle, 96
And bronȝte hire to bouere · with Blisse and with Ioye;
[wip myrpe & wip mynstrasye · þei pleseden hir ychoone].
Corteisliche þe kyng · Cumsep to telle,
To Meede þe Mayden · [mele þeose] Wordses: 100
"[Unwittily, ywys.] · wrouȝt hastou ofte;
Bote worse wroughtest þou neuere · þen whon þou fals
toke.
Ac I forjiue þe þis gult · and graunte þe my grace;
Hennes to þi deþ day · do so no more. 104
¡ Ichau a kniht hette Conciense · com late from
bi-sonde,
3if he wilne þe to wyf · wolt þou him haue?"
¡ "þe, lord," quaþ þat ladi · "[Lord] for-beode hit elles!
Bote Ich holde me to oure heste · honge me sone!" 108

95. þe—counseyl] þekinge fro counsell com T; þen þe kyng fro Counceil come D; Then cam þe kyng from þe counseyle H; þe king & his counsell com U. elepe] callide THUD.
96. The readings are,
And of-sente hire as swipe · seriauntes hire feeche (fette D) TD;
And sent aftur hir asswiphe · seriauntes hire fette H;
& of-sente hire swithe · wip seriauntes here fette U.
In the latter, fette is transferred by
mistake to the beginning of the line
following.
97. bouere] boroȝ T; þe bouere H.
with—Ioye] þere þe kyng was ynde H.
98. Occurs in H only.
99. Corteisliche] Certis TD. cun-
sep to telle] þoȝ seyde to mede H.
100. H omits this line. [mele 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 H, we
find melis bise; in U it is muep
þese; D corruptly has mekelþ þese.
101. From T. V has the inferior
reading. Qwnteiliche, quaþ þe kyng;
which makes the king begin to talk a
third time. The other readings are,
Certi unwysely H; Unwittily wrought ·
hast þou wol ofte UD.
103. H omits by mistake the last
half of this line, and the first half of
l. 104. myþ] TU omit.
104. do soþ do þou so TUD; so þou
do H.
105. hette] U omits; D is here again
corrupt.
106. him hane] assente H.
107. þeþ] 32 TU; þea H. [Lord
TUD] V and H have God, which
spoils the alliteration. hit] TH omit ;
U reads, lord it forbode elles.
108. TDH2 omit this line. The
Then was Conscience I-clepet to comen and apeare
To-fore þe kyng and his Counsel · Clerkes and opure.
Kneolynges Conscience · to þe kyng loutede,
[to wyte what his wille were · & what he do schulde].

"Wolte wedde þis womanon," quod þe kyng · "jif I
wol assente?"
Heo is fayn of þi felawschipe · for to beo þi make."

"Nay," quoth Conscience to þe kyng · "Crist hit me
forbeode!"
Er Ich wedde such a wyf · wo me bi-tyde! 116

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.

Wyues and widewes · wantounesse heo techeþ,
Lereþ hem lecherie · þat loueþ hire Þiftes;
Vr Fader Adam heo falde · wip Feire bithest;
Apoysende Popes · and peyrep holy chirche.
þer nis no beter Baude · (bi him þat me made !) 124
Bitwene heune and helle · In eorþe þauþ men souhte.

Heo is Tikel of hire Tayl · Talewys of hire tonge,
As Comuyn as þe Cart-wei · to knaues and to alle;

others give,
Bote ich hooly be at þoure heest ·
gurd off my nek H.
But y be holy at þour heste · hange me
elles U.

Tud omit. THD; yelled TH.
U. D omits conscience.

"Tefore" 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.

"quod þe kyng" THUD omit.
113. Heo] TUD omit.
114. Heo] for sche UD; for heo TH.
117. Flesch] feip TUD. tonge]
speche TUD; feip H.
119. teoneþ] she teneþ T; heo
teneþ H; sche troyteþ U; sche tenes
D.

120. heo] TUD omit.
121. Lereþ hem] leride hem TUD;
lereþ hem to H. loueþ] louden TD;
lovedyn U. þat—Þiftes & leching
of zeitis H.
122. þoure fadir he fellide · þoruz
false behest T;
fele men heo fallip · wip faire
behestis H;
þoure fadir sche fellide · þurw
false byhestes U;
þoure fader sche felde · with
fals be-hestes D.

123. Apoysende] Apoisonide TD;
Apo[i]sowned U. H reads, & popes
heo poisenþ. and peyrep] aperiide al
TU; Apeyered D.
124. þer nis no] I not a TD; Is
noght a U.
125. luke] & TU.
127. knaues—alle] knaue & to
monke TU; knaues & to monkes D.
To Preostes, to Minstrals to Mesels in heges.  

Sisours and Sumpnours suche men hire preisen; 

Schirrenes of schires were schent zif heo nere. 

[Heo zynepe.]

Heo zynepe Preostes in het and grotes to-gedere, 

To von-Fetere pe False and fleo where hem lykep. 

Heo takep pe trewe bi pe top and tizep him faste, 

And hongep him for pat harmede neure. 

Heo pat ben Curset in Constorie countep hit not at a 

Rusche; 

For heo Copep pe Comissarie and Cotep pe Clerkes; 

Heo is asoyled as sone as hire-self lykep. 

Heo may as muche do. In a Moonep ones, 

As joure secere seal. In Seuen score dayes. 

Heo is priue with pe Pope. Prouisours hit knowen; 

Sir Simonie and hire-self: asselen pe Bulles; 

Heo Blessedpe Bisschopes pouz pat pei ben lewed. 

Prouendreres, persuns Preostes heo meyntenep, 

To holde Lemmons and Lotebyes al heor lyfdayes, 

128—142. Omitted in D. 

128. To—minstrals To mynstreis, to messangeris THU; To monikis, to minstrals THU. to mesels many tyme U. 

129. sumpnours scherences U. 

130. U omits this line. nere ne were T. 

131. [lond] lyf U. [lynes] lond U; life T. after eke H; bope T. 

132. passe prisons prisouns passe H; passe prisoners T; passe pe prisoneres U. 

133. [Heo] And THU. Tayler] gaillers TU. to-gedere among H. 

134. And—lykep] fle where hym likep TU. 

135. pe trewe trewepe HU. tizep him] tejepe hym vp U. 

136. hatpe hattre THU. harmede] harm dide H. 

137. [Heo pat ben] pei heo be H; To be TU. countep] heo countib TH; 

sche zynep U. at THU omit. Russche] cresse H. 

138. cotepe clo‡ep hise TU. 

140. [Heo may] She may ne‡ T; Sche may ny U. as muche do] do as myche H. 

141. [joure TH]vre V; pe U. seven—days score wintris H. 

143. asselen] selen HU; selip TD. 

144. [Heo—ve] She bliss‡ pise TUD; Heo examynep pe H. pouz—benz fife pei be T; if pei be‡ H; po‡at ben D. 

145. Prouendrours, prestis & persons she mayntenip to holde T; (O same, omitting prestis &); 

Prouendrours, persounes; pres tes sche meyntenep to holde U. 

146. TUD omit to holde here; see l. 145.
And bringeþ forþ Barnes: æȝyn forbode ne 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 Burges þe bringeþ to serwe,

Heo Buggeþ with his orle Isuweles; vr Iustises heo schendeþ.

Heo liþþ æȝyn þe lawe: and letteþ so faste, 152
þat Feip may not han his forþ þir Florins gon so þikke.

Heo ledev þe lawe as hire luste: and loune-days makeþ,  
þe Mase for a Mene mon: þau; he mote euere.

Lawe is so lordlich: and loþ to maken eende, 156
With-ouþen presentes or pons: heo pleseþ ful fewe.

Clergye an Couetise: þe hoþe Coupleþ to-gedere.

þis is þe lyf of þe ladi: vr lord þif hire serwe! 159
And alle þat Meynteneþ hire: [myschaunce hem bytide]!

For [þe] pore may hane no pouwer: to playne, þau; hem smerte,

Such a Mayster is Meede: A-Mong Men of goodye.”

Enne Mornede Meede: and Menede hire to þe kyng
To hane space to speken: spede þif heo milhte. 164
þenne þe kyng graunted hire grace: with a good wille:

“Excuse þe, þif þou const: I con no more seye;

For Concience hap a-cuiset þe: to Congeye for euere.”

147. bringeþ bringen TUD. forbœdene[ef] forbode HU.
148. wel[ef] omit.  
149. fouleþ fallþ H; foloweþ D.
150. Burgeþ bachelors H. to] in TD.

151. Be Þhesu, wîþ hire Iuelx: þoure Instice she shendip TUD; where for Iuelx U has Ieweles, D Iuelis. heo] & hem H.
152. Heo liþþ And leþþ TD; Sche leyth U; Makþþ hem lîþþ H. letteþ so faste] letteþ þe treueþ T; letteþ treuþe 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.
156. so lordlich] now lordschipe D.  
157. pons] panis T; penyes H; pens UD. ful[ef] wel H.
158. an[ef] & THD; and U.  
159. þe] þat TUD: þy H.
161. V omits þe, but it is found in H. TUD have. For pouere men, &c. to—smerte] to plyne hem þeiþ þei smerte U.  
162. menede] pleyne HU.
163. þenne] THUD omit.  
166. no more seye] sey no more H.  
167. hap a-cuiset] acuis TUD. congeye] conyeþ T; conyeye þe H; cong[e] þe D; cong[e] þe U.
"Nay, lord," quap ūf ñ a · "leef him þe worse 168
When þe witen witerliche · Wher þe wrong līhp.
þer Mischief is gret lord · Meede may helpe,
And þou knowest, Conscience · I com not to chyde,
Ne to depraue þi persone · with a proud herte. 172
Wel þou wost, Conscience · (But þif þou wolt lyye),
þow hast honged on my Nekke · Enleue tymes;
And eke I-gripen of my gold · and þiuen þer þe lykede.
Whi þou wrappst þe new · wonder me pinkep! 176
For þit I may as I mihte · menske þe wip siftes,
And Meyntene þi Monhede · more þen þou knowest,
And þou hast famed me foule · biforn the kyng heere.
For Culde I neuere no kyng · ne counselide þer-after;
Ne dude i neuere as þou dust · I do hit on þe kyng! 181
In Normandie nas he not · a-nuyzed for my sake;
Ac þou pi-self sopliche · schomested him þere,
Creptest in-to a Caban · for Colde of þi nayles,
Wendest þat wynynt · wolde haue last euere,
And dredest to haue ben ded · for a dim Cloude,
And hastedest hamward · for hunger of þi wombe!
Withonten pite, pilour! · pore Men þou robbedest,
neþer.
	169. liif] liggep TD; liif H; duel-lith U.
170. grete lord] gret TUD; most H. mede—helpe] mede it may amende H; mede mayde maye helpe D.
171. And þou knowest] þou knowist wel H. com nor] can noujt 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] en-leuene TU; elleuene DH.
175. I-gripen] of grepe TD; gripen U. þiuen þer] gyue it where TD. lykede] list H; likif TD.
177. For] THUD omit. menske] myylde U; anavunce TD.
180. Culde] kilde TU; kelld D.
H reads, & I agult hym neuer · ne his counsel neþer.
181. Ñe—dust] Ne dide as þou demist TUD; for I dede neuer as þou didest H. þe kyng] by-silue H.
182. anuyzed—sake] noised for me U.
183. schomested] asshamidest T; aschamyd H; schanmed D, þere] ofte TD. U reads, þe þou self sikerly · conseidedest hym þeennes: see 5, 199.
184. Creptest] þou creptest H; Crepe TD; creep U.
186. to—ded] þe to be ded U; to be ded T; for to be ded D.
187. And hastedest] And hastide þe TD; þou hastedest þe H; & hastidest þe U.
188. pite] ryt H. pilour] þou pilour HU.
And beere heor bras on þi Bac • to Caley' to sull. 189 Þer I lafte with my lord • his lyf forto saue, 189 Maade him murpE ful muche • Mournynge to letæ, 189 Battæde hem on þe Bakkes • to bolden heøre hertæs, 189 Dude hem hoppe for hope • to haue me at wille. 193 Hedde I be Marchal of his Men • (bi Marie of heuene)! 193 I durste haue I-lead my lyf • and no lasse wed, 193 He hedde beo lord of þæt lord • in lenkE and in brede; 193 And eke kyng of þat cuppe • his cum for to helpe; 197 þe leeste barn of his blod • a Barouns pere.

Godliche, þou Concience • þou counseiledest him þennes, 200 To leue þat lordschup • for a luitel seluer, 200 þat is þe Riccheste reame • þat Reyn ouer houe>! 200 Hi þicomeþ For a kyng • þat keþ þa Reame 200 To þyne meede to men • þat mekeliche him seruen; 200 To Aliens, to alle Men • to honoure hem with ȝiftes.204 Meeðe makeþ him beo bilouet • and for a Mon I-holden. 204 Emporours and Eorles • and alle maner lordeþ 204 þorw ȝiftes han þonge men • to renne and to ride. 204 And Meeþ men hem-seluen • to meyntene heøre lawes.

Thus emperors and earls get their young servants. 208 Thus, too, the pope gives rewards to men.

WHAT ARE THE TWO KINDS OF MEEDE.

Servauns receive wages.
Beggars ask for gifts, and so do minstrels.
The king pays his men to keep the peace.
Priests expect mass-pence.
Trade and payment go together; none can live without reward."
"Then Meed is worthy to rule," said the king.
the one, such as God gives men on earth
(Ps. xvi. 5):

Qui pecuniam suam non dedit ad vsuram, &c.

210. Seruaultis [seruaunts is THUD.]
211. we se wel pe sope TUD; wite
3e for sope H.
212. U omits this line. [biddyng]
bedis H. [mede THH.D] V has mete, which is out of place entirely.
214. Meede] haþ mede of U; haþ mede (sic) of TD.
215. Men þat ben clerkis: cranen of hym mede TUD; þese kunnyuge clerkis: cranen vpon mede H.
217. Masse-pons] messe-pens TUD; maspenyes H. [eke] also TUD.
218. Alle—craftes] Of alle kyn crafty T; Alle kynne crafty U; & alle manere craftis H; alle keade crafty D. [for] to H.
219. [mede] V has not, which is contrary to the sense; the others have these half-lines: mote nede go to-

gidere TH2 D; most nede holde togedris H; mot nede mete to-gidres U.
220. No witt as I wene: withoute mede mitre libbe TU. mede] mete D. libbe] lyce H.
221. Now] þo 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. þ[i] your THUD.
227. hit precheeþ] precheþ it T; precheþ it UD. and—psauter] and preue it in þe sauter H. non dedit] dat H; dedit TH3 D. ad] in H.
Labourers receive not meed, but hire. [Pass. III.

Tak no Meede, mi lord · of Men · pat beop trewe; 228
Loue hem, and leece hem · for vr lordes loue of heuene;
Godes Meede and his Merci · per-with · pou mailet winne.

Bote · per is a Meede Mesureles · pat Maystrie desyret,
To Meyntene Misdoores · Meede · þei taken; 232
And · þerof · scip · þe psauter · in þe psalms ende,
In quorum manibus iniquitates sunt; dextera eorum
repleta est muneribus;

[pat here riȝthond is hepid · ful of þeſtis],
And heo · þat grīp þe heore · ziftus · (so me God helpe!)
þei schullen a-Bugge bitterly · or þe Bok lyþep! 236

Preostes · and · Persones · þat · plesyng desyreþ,
And takeþ Meede · and · moneye · for · Massen · þat · þei
syngen,
Schullen han Meede in þis Môlde · þat · Matheu hâþ
I-grauntet;
Amen · dico · vobis, · recepperunt · mercedem · suam.

þat laborers · and · louh · folk · taken · of · heore · Maystres, 240
Nis · no · Maner · Meede · bote · Mesurable · huyre.

In Marchaundise · nis · no · Meede · I · may · hit · wel · avoue;
Hit · is · a · permutacion · · a · peni · for · anoþer.

228. men] hem T.
230. þou · maïht] miȝte · þou · THD; myghtow U.

231. Bote] TUD · omit. Maystric desyret] maystric desireþ · H; maistris desirþ TD; maiestres desyren U.
233. And þerof · seide · þe · saunter · in · a · salmis · ende · T;
And · þat · witnesþ · wel · þe · sauter · of · wicked · men · H;
UD · like · T, · but · with · seith · for · seide.
In quorum] Inimicorum (l) · H.
234. In · H · only.
235. And—ziftus] But · he · þat · grīp þe · siche · þeſtis · H. ziftus] gold · U.
236. þei] he · H; TUD · omit. þei—bitterly] he · schal · abige · it · bitterly · H;
Schal · alþye · ful · bitere · U.
237. Preostes—Persones] Persounes · & · prestis · H. þat—desyreþ] þat · penyes · desiren · H; þat · plesynges · de-
siren · U.

239. Schullen] þei · H. · Meede] þe · meðe · U; · here · meðe · H. · in] · on · THD; · of · U. · þat—I-grauntet] · without · eny · more · H. · H · omit · the · Latin · quotation. · Amen · —vobis] Amen, · amen · TD. · recepperunt] · recipiebant · TUD.
240. louh · folk] · lewid · men · H; · loud · (or · loud) · folk · U.
241. Nis] hit · nis · H; · It · is · UD; · Is · T. · Meede] · of · meðe · T. · bote] · but · a · TUD.
242. nis] is · TUD.
243. It · is · a · permutacion · apertly, · &c · TD; · but · a-pert · permutacion · · as · a, · &c · H; · It · is · apertly · a · permutacion, · &c · U. · peni] · peny-worth · UD.
But Raddest þou neuer Regum · [þou] recroijede Meede, Whi þat veniance fel · on Saul and his chi[l]dren ? 245 God sende to see · Bi Samuells moupe, þat Agag and Amalec · and al his peple aftur, Schuldun dye for a dede · þat don hedde his eldren Azeuges Israel and Aaron · and Moyses his broþer. 249 § Samuel seide to Saul · God sendeþ þe and hoteþ To beo boxum and boun · his biddying to worche; "Weend þider with þin host · wymen 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 · Bremne hem al to askes." 256 § And for he culde not þe kyng · as críst him·self hylte, 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 hate þim euere · and his heires after.

REASON SHALL ONE DAY BANISH MEED. [PASS. III.

be Culorum of pis [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 sien him · and Saul schal be blamet,
Davuid schal ben Dyademed · and daunten hem alle, 268
And on cristene kyng · kepene vs vchone.
Conciense knowe['] pis · for kuynde wit me tauȝte
bat Resun schal regne · and Reames gouern e;
Schal no more Meede · be Mayster vppon eorpe, 272
Bote lone and louhnesse · and leute to-gedere.
¶ And heo bat trespassȝ to troupe · or dop aȝeyn his wille,
Leute schal don him lawe · or leosen his lyf elles.
Schal no seriauȝt for bat seruise · were a selk honue,
Ne no Ray Robe · wip Riche pelure. 277
¶ Meede of misdoers · make['] men so riche,
bat lawe is lord I-waxen · and leute is pore.
Vnuynede[n]esse is Comauondour · and kuyndenesse is
Banescht.

But Common
Sense shall yet return, and make
Law a labourer.

[Ac] kuynde wit schal come þit · and Conciense to-gedere,
And make of lawe a laborer · such loue schal aryse !"
PASSUS IV.

[Passus Quartus de Visione.]

"S'Esep," seide pe kyng · "I suffre you no more.

"Be reconciled," said the king, "and kiss her, Conscience."

"Nay, be Crist," quod Conscience · "Congee me raper!"

"Then ride and fetch Reason here," said the king.

"And I commaunde pe," quod pe kyng · to Conscience penne,

"He shall give us good advice."

"I am Fayn of that foreward" · seide pe Freike penne,

Conscience gladly rode off, and gave

And Rod riht to [Reson] · and Rouned in his Ere,

[Passus, &c.] THUD.

1. suffre you ne mote 3e H. more]

lengere TUD.

2. Sausëte] sausë T; saughtlyyn U; in H acoorde is written, as a gloss, above sausëne; saghten D.

3. Cusse] Kisse TH; kys D.


5. Rede] radde H; rewle D. arst] erst T; first U. arst—dye] lener hadde 1 deyë H.

6. penne] as swipe H.

7. pat ou] TUD omit. and] H omits. pat òu] pat òu TD; òu me U; to H.

8. pat ou] THUD; òu me U.

9. me] me for H.


12. ledest my] lerist òe TD; lernest my H; rewliste òe U.

13. seide] quod H. Freike] frek TH; frek U; frayk D.

14. Rod riht] ridep rijt H; rijt rennej TUD. [Reson] So in THUD; V has Conscience, which is clearly wrong. Rouned] rounëj TH; roundes UD.
Reason, WIT, AND WISDOM COME TO THE COURT. [PASS. IV.  

Reason the king's message.

Seyde as þe kyng sende · and seþ þe tok his leue.

 exclaimed: "I schal araye me to Ride," quod Reson · "Reste þe a while"—

And clepte Caton his knaue · Curteis of speche—

"Sette my Sadel vppon Soffre- · til-I-seo-my-tyme,

And loke þou warroke him wel · wip swiþe feole gurphes;

Hong on him an heu Bridel · to bere his hed lowe, 20

3it wol he make moni a whi · er he come þere."

Enne Concience on his Capul · Carieþ forþ Faste,

And Resun with him RIDEþ · Rappynge Swiþe;

Bote on a wayn [witti] · and wisdame I-feere

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 Concience 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 · penne com to Resoun,

Biswine himself and his sone · sette him on Benche,

15. Seyde] Seide hym TD; & seide

16. And] he H. clepte} calde TUD.

17. And] he H. clepte} calde TUD.

Caton] conscience U.

18. soffre] soffre, quop he H.

19. loke þou warroke] let warroke

TUD. swiþe—gurphes} riyful gerðis

TU; wytfull gargys D.

20. an] þe THD. to bere} to holde

TD; & hoold U.

21. þe] we TD (wrongly). moni a

reiþi} many wehe TU; many a wehe

H; many wey D. er þe] er we TU;

or he H; or we D.

22. carieþ] cairij T; caried HD.

23. RIDEþ] rit T; right U. Rap-

pyngue swiþe} & rapiþ hym þerne TH;

& rapide hym faste U; & hastid hem

swiþe H. D omits this line.

24. Ac vywurwisdom · & wytti

his (wyt his owne 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 I. 141 below.

25. hem faste} haste forþ U.

26. Esscheker] cheker TUN,D; court

HU. chauncelrie} in chauncelrie H; in

chauncerie TD; in þe chancerye U.

ben descharget} deschargen hem H.

27. & for reson shulde reule hem ·

& rede hem for þe best H.

28. & sane hem fram harme · &

fram shame also H.

29. Myle] myle wey TUD.

30. Romede} rombide T; rowned

U. þiþ wip THU; D omits. Riht} &

raút H.

31. þenne—Resoun] Þanne com in

to resoun TU; welcomed resoun H.

32. Bitwene] And betwy T. him-
And wordeden a gret while · wysliche to-gedere.

Wysliche com to parlement · and put vp a Bille,
Hou þat Wrong aȝeyn his wille · his wyf hedde I-take,
And [hou] he Rauischede Rose · Reynaldes lemmon, 36
And Mergrete of hire Maydenhod · maugre hire chekes.

"Bope my Gees and my Grys · [his] gadelynges fetten;
I dar not for dreede of hem · fihte ne chide.
He Borwede of me Bayard · and brouhte him neuer
aȝeyn,
Ne no Ferþing him fore · for nouȝt þat I con plede.
He meynteneþ his Men · to Morþere myn owne,
Forstalleþ my Feire · Fihtþe in my chepynges,
Brekeþ vp my Berne-dore · and bereþ awei my whete,
And takeþ me bote a tayle · of Ten quarter oten;
And ȝit he bat me þerto · and liȝþ be my Mayden.
I nam not so hardi for him · vp for to loke."
Ye kynge kneuþ he seide sooþ · for Concience him tolde.

Wrong was a-Fert þo · and Wisdam souhte
To Make his pees with pons · and proferde forþ
Moneye,
And seide, "Hedde I lone of þe kyng. I luite wolde I recche
þauh pees and his pouwer · playneden on me enere!"

Wisdam wente þo · and so dude Wit,
And for wrong hedde I-do · so wikked a dede
And warnede wrong þo · with such a wys tale;
"Whose worchep bi wil · wraþpe makeþ ofte;"
I sigge hit bi þi-seluen · þou schalt hit some fynde.
Bote þis Meede make hit · þi Mischef is vppe,
For boþe þi lyf and þi lound · liþþ in þe kynges grace."

Wro[n]þ þenne vppon Wisdom · wepte to helpe,
Then Wrong wente, and got Wisdom and Wit to take Meed with them.
Peace shows the king his bloody head.

But Wisdom and

And seide, "Hedde I lone 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 wþ his powere · play-
ned on hym enure H. "paunt] if U.
on me] hem T; hym UD. D omits
and his pouwer.
53. wente] wan to T; wan U; ran
D. "dude wit] deede wyt also TUD;
dide hym witt H.
54. And for] For þat THUD. I-do]
ywrouþ H; wrouþ TD; don U.
55. þo] U omits. a wys tale] wyse
talys D.
56. wraþpe makeþ] makip wraþpe
H.
57. I sigge] we say H. þi-seluen]
my-self TUD.
58. Bote—hit] But mede þi pees,
make U. þi] TD omit.
59. lond] lyme H. liþþ—kynges]
liþ in his TD; liþ in here H; ben in
his U.
60. Wrong] THUD. vppon] on TU.
vemple] weþþ TD. to helpe] to helpe
hym at ned U; to hym helpe ·
hym to helpe T.
61. For of his penys he profride ·
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 TUDH; hode H.
ponne blode] blody panne U. (In D
Bodl begins the next line.)
65. gat] hent H.
66. U omits. Conscience—kyng]
þe king & conscience H. kwen
kneþ wel TD.
67. Wusten] And wisten THUD.
68. weoren þeorne] were THUD.
To overcome þe kyng · with [catel] ȝif heo milten.  
II · þe kyng swor þo bi críst · and bi his Coroune bope,  
þat wrong for his werkes · schulde wo pole,  
And Comauude de A Constable · to casten him in Irens.  
"He ne schal þis seuen þer · seon his feet ones." 73  
II "God wot," quaþ wisdam · "þat weore not þe beste;  
And he amendes make · let Meynprize him haue;  
And beo bow of his bale · and buggen him bote, 76  
And a-Menden his misdede · and euer-more þe bettre."  
II Wit a-Cordede herwith · and seide him þe same:  
"Hit is betere þat boote · Bale a-doun bringe  
þen Bale be beten · and boote neuer þe better." 80  
E Enne Meede Meokede hire · And Merci bi-souhte,  
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 · preycede þe kyng  
To haue merci on þat Mon · þat misdude him ofte:  
"For he haþ waget me a-mendes · as wisdam him  
tauhte,  
I Forj Bone him þat gult · with a good wil; 88  
So þat se assented beo · I con no more sigge;  

69. [catel TUD] Meede VII.  
70. [ȝe] THUD omit.  
71. TUD omit this line.  
72. T omits this line; UD omit  
down to Constable.  
73. ne schal[ ] shall not H; shulde  
not T. to casten hym in yrens he  
schal þis vij ȝer sen his fet onys (!)  
U; D similar, but has he schal not.  
75. And[ ] se H. make] move make  
TU; wol make H.  
76. bowe of[ ] borugh for T; brouȝt  
of H; borow for U; bowow for D.  
bugge[n] 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 made to  
make 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] ȝe assente þerto TU;  
ȝe Assente D; þat ȝe assent, my lord  
H. no—sigge] sey no more TUD.
For Meede hap maad me amendes · I may no more aske.

Wrong went not so awei · til ich wite more; 92
Lope he so lihtliche awei · lauzwhen he wolde,
And eft be þe baldore · forte beten myne [bynen ;
Bote Reson hane reupe of him · he restep in þe stokkes
Also longe as I lyne · bote more loue hit make. 96

And to Counseile þe kyang · and Concience bope,
þat Meede moste be Meynprenom · Reson heo bi-souȝte.

Til lordeis, and ladies · louen alle treupe,
And perneles porfyl · be put in heore whucche ;
Til children Chereschinge · be chastet wip þerdes,
Til harlothes holynesse · be holden for an lyne ; 104
Til Clerkes and knihtes · ben Corteis of heore Mouþes,
And haten to don heor harlotrie · and vsun hit no
more;

98. to counseile] po conseilede U.
99. heo bisouȝte] þei besouȝte TUD; þei preied H.
100. Rede] Redip H. Reuȝe] no reuȝe TUD; reuȝe for H.
102. porfy] purfyle TH; purfyl U; purfyl D. whucche] hucche TU; hucche H; hucche D.
103. children] childris T; childrens H; childrenes U, chereschinge]
chidin H. chastet] chastid U; chasted D; chastisid TH.
104. Til] And THUD. holynesse]
harlotrie U. be·hyne] be preised ful hige H (TUH2 D 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 mouþe it hem.
selue U; oþer hit mouþen D.
Til prestes heere prechyng · preuen hit in hem-seluen, And don hit in dede · to drawen vs to gode;

Til seint Iane beo I-souht · per I schal a-signe,
And no mon go to Galys · bote he go for euere;
And alle Rome Renners · for Robbeours of bi-zonde
Bere no seluer ouer see · bat berep signe of pe kyng,
Nouper Grotes ne gold I-graue · with pe kygnes Coroune,
Vppon Forfet of pat Fe · hose hit fynde at douere,
Bote hit beo Marchauand opur his men · or Messanger with lettres,
Or Prouisours or Precestes · bat Popes a-vaunset.

¶ And 3it (quod Reson) bi pe Roode · I schal no reup haue,
While Meede hap eny Maystrie · to Mooten in pis halle;
[Ac y mai schewe 3ow ensamples · y seie be myselue].
¶ For I sigge hit for my soule · And hit so weore
bat Ich weore kyng with Croune · to kepem a Reame,
Scholde neuer wrong in pis world · bat Ich I-wite mihte,
Ben vn-punissched beo my pouwer · for peril of my soule!
Ne gete grace þorw 3ift · (so me [god] helpe !)

107. U omits the line. in] TH omitt. preuen hit in] preued D.
108. es—gode] men to goode H.
109, 110. H omits these lines.
110. And] bat TUD. bote] but 3if T; but yf D.
111. And] til H. alle] alle þe T.
Robbeours] Robberis THUD.
112. berep—kyng] signe of kynge skewide T; coyn of kyng schewith U; syne of kyng schewith D.
113. Neiper grotis ne gold · ygreave wip kynges coyn TUU.
116. Or—Precestes] opur prestis ofþer prouisours H; ofþer prouisour or prest TUD. Popes a-vaunset] be pope a-anunecþ TUU; popis doþ a-anunec H.
117. 3it] D omits. schat] wol U.
118. eny] þe TUD. Mooten] moiten U; no T; moo D.
119. From U. Also in T, which has Ac I may shewe enamples · as I se forsope; D like T, but omits forsope. 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 crowned H. kepem] gouern H. UD mis-written, including part of l. 120.
122. neuer] no D. wrong] U omits. Þivte mihte] myȝte wete D.
123. beo] be U; by D; at TIHU.
124. grace þorn] my grace by H; my grace þorþ T; my grace with
Ne for Meede haue Merci but Mekenesse hit make. For *nullum malum* pe Mon mette [with] *inpunitum*, And bad *nullum bonum* be *irremuneratum*. Let *pi* Clerk, sire kyng Construe *pis* in English; And *ziif* jou worchest hit in wit. Ich wedde bope myn Eres, 129

.dat lawe schal ben a laborer · and leden a-feld dounge, And loue schal leden *pi* lond · as *pe* leof lykep."

Clerkes *dat* were confessours · Coupled hem to-gedere, Forte Construe *pis* Clause · and distinkte hit after. When Resun to *pis* Reynkes · Rehersede þese wordes, Nas non in *dat* Moot-halle · more ne lasse, *dat* ne held Reson a Mayster þo · And Meede a mucho wrecche. 136

Lowe lette of Meede luite · and louh hire to scorn, And seide hit so loude · *dat* sopnesse hit herde, "Hose wilnep hire to wyue · for weolpe of hire godes, Bote he beo A Cokewold I-kore · cut of bope myn Eres!"

*Was noupærwisdom þo·ne witti his feere, 141*

THE KING ELECTS TO LIVE WITH REASON. 51

Neither Wisdom nor Wit could gainsay Reason's speech. Reason declares it is easy. The king says he asscuts to Reason's counsel: and hopes he will stay with him.

For into my deßday · we nele not depart.

PASS. IV.] THE KING ELECTS TO LIVE WITH REASON. 51

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PASS. IV.] THE KING ELECTS TO LIVE WITH REASON. 51

Neither Wisdom nor Wit could gainsay Reason's speech. Reason declares it is easy. The king says he asscuts to Reason's counsel: and hopes he will stay with him.

For into my deßday · we nele not depart.
The king goes to matins.

The first vision ends.

Here begins the second vision, viz. of the Deadly Sins, and of Pers the Ploughman.

The sermon of Conscience upon the pestilence and the violent wind of Jan. 15, 1362.

Passus, &c. In THUD.
1. his] T omits.
2. to [e] sithe to U.
3. wink] wynkyng TUH. me—wo] & wo was TU; wo was me H. with alle] perfore H.
6. Forper—a] I ne mihte ferpher a TU; ferpher ne miyte y one H. sleep] slepynge TU.
7. a-down] in my bedis T (wrongly; see l. 8).
8. blaberde] babelide T; bablide U; blaberd H. [bat] þei TU.
11. And] & how H. com] bygan H.
13. pis pestilences] þe pestilence H; þis pestilence U. weore] wern T; was HU.
Was a-perteliche for pruide · and for no poynt elles.

Puries and Plomtres · weore passchet to þe grounde, 16
In ensaunpyle to Men · þat we scholde do þe better.
Beches and brode okes · weore blowen to þe eorpe,
And turned vpward þe tayl · In tokynyg of drede
þat dedly Synne or domesday · schulde fordon hem
alle.

If Of þis Materie I mihþe · Momelle ful longe,
Bote I sige as I sauh · (so me god helpe)!
How Conscience with a Cros · Comsede to preche.

If He bad wastors go worche · what þei best coupte, 24
And wynne þat þei wasteden · with sum maner craft.

If He preiȝede Pernel · hire Porfil to leue,
And kepen hit in hire Cofre · for Catel at neode.
Thomas he taȝte · to take twey [staues], 28
And fette hom Felice · From wyuene pyne.

If He warnede watte · his wyf was to blame,
þat hire hed was worþ a Mark · and his hod worþ A
Grote.

If He chargede Chapmen · to Chasten heore children · 32
Let hem wone non eige · while þat þei ben zonge.

18. þe eorpe] grounde T.; þe grounde 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 hath þei ne wasteden, but I propose to omit ne. maner] maner of T.; kynne U.
28. [staues THUH] V has stanenes; prob. from wyuene in l. below.
30. watte] also watte H.
31. worþ(2)] nor worþ TH; not a U.
32. chasten] chastece TU.
Priests to practise what they preach.

He preyed Preestes and Prelates to-gedere,
Pat pei prechen pe peple to preuen hit in hem-seluen—
"And libben as ze lerep vs we wolen loue ow pe betere." 36

And Sepehe Radde Religion 
Leste pe kyng and his Counsell 3or Comunes aperie,
And beo stiward in oure stude til ze be stouwet betere.

And ze pat seche seynt Iame and seintes at Roome,
Seche Seint Treupe for he may sauuen ow alle; 41
Qui cum patre et filio feire mote you falle."

Enne Ron Repentaunce and Rehersed pis teeme,
And made William to weope watur with his ezen.
Pernel proud-herte platte hire to grounde, 45
And lay longe ar heo lokede and to vr ladi criede,
And beo-histle to him pat vs alle maade,
Heo wolde vn-souwen hire smok and setten per an here
Forte fayten hire Flesch pat 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 pat Ichaue I-had envye in myn herte."

Welthe for-wany hem U while pat whilsts pat U; whiles T.
34. preyede] prvehip T; prechei
U. Preestes—prelates] prelatis & prestis THU.
36. ze—vs] beiu tayte hem H; ze lerne vs U. we wolen] beiw wolde H; for we wol U. loue on] lene 3ow T; loue hem H; loue 3ou U.
37. pe—for] here rewol T; here rule HU. holde] kepe U.
38. kyng and his] kyngis H 3or here H. aperie] aperib T; aperied H.
39. beo] were H; be TU. in— stude] of joure stede T; in joure stede U; in here stude H. til—betere] til 3e be stewid betere T; til pei were amendid H; so pat ze chene pe betere U.

40. at] in U.
41. Seche] Sekip at hom T.
42. feire] hat faire UH. fulle] be-falle TU.
43. Ron] ran H; TU omit. and]
TU omit. pis] his TU.
44. William] wil T; wille U, his] V has bope his; but bope is best omitted, as in THU.
45. grounde] erpe 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; freseh HU.
50. liht] heis T; hye U. hente] hente, quoq heo H.
52. And—vec] 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 almihiti · and his pore soule,
Wip þat he schulde þe seterday · seven zer after
Drinken-bote with þe Doke · and [dynen] but ones.

Envye wip heui herte · asket aftur schrift,
And gretliche his gultus · bi-ginneþ to schewe.
As pale as a pelet · In a palesye he seemede,
I-cloþed in A Caurimauri · I coupe him not discreue;
[A kertil & a courtepy · a knyf be his side;
Of a Freris frokke · were þe fore sleuys].
As a leek þat hedde I-leijen · longe In þe sonne,
So loked he with lene chekes; · loured he foule.
His Bodi was Bolled · for wrûpe he bot his lippes,
Wroþliche he wrong his fust · he þouȝte him a-wreke
Wip werkes or with Wordes · whon he seþ 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.

54. Lechour] þe lechours H. to—
criede] lord mercy bad H; on our
doing H.] lord mercy bad H; on our
55. 56. As one line in H; so also
se þat To make mercy for his msys-
dede · betwyn god & hym T; To make
amendes for his msysdæd · bytwyn
god & hym U.
57. schulde] T omits. þe seterday]
saterdays U.
58. Drinken] Schulde drinke T.
doke] goos U. [dynen] dyne TU; eten VH.
59. heui] hitþe H.
60. gretliche] carfulliche THU.
gultus] cope T; coupe U. biginneþ]
begynneþ he T; he gynneþ U.
61. As] He was as TU. pele[]
plet T; pelat U. As—pelet] þe
pelour was pelled H. In a] & on
þe T; in þe H. In a palesye] &
peralatik U.
62. I-cloþed] He was cloþid TU;
cloþid H. caurimauri] caury maury
T; caurymawry H (which omits a);
caurymawry U; caurimauri H;
couþe hym] can it T.
63. 64. From T; also in HUH-
frokke] frogge U. þe fore] his
two H; þe forme U.
65. As—þat] like as he H.
66. lene] his lene H. louredo he]
lourande T; lourynge U; lowring iul
H. foule] howe H.
67. bolled] bolniþ TU. he bot]
þat he bot TU; he bote boþe H.
68. wrong] wroþ TU. he—anwreke]
to wreke hym he þouȝte TU; he þouȝte
hym to wreke H.
69. werkes—wordes] werkis &
words T; werk or wip word U.
seven T; say U; save H.
70. vernisch] verious T; vergeous
U; verdegre H.
71. Walleþ] wallewþp T; walweþ
U. wombe] wombe, quþ he H. or
waxþp & waxþp as TU.
72. I—mony] I miȝte not many
TU; I miȝt not many a H. ouhte]
miȝte TU.

H. 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.

"There is venom,"
he says, "in my
belly, filling me
with wind."
Such wynt in my wombe · waxeþ, er i dy[n]e.

I chaue a neihþenbor me neih · I haue anuyzed him ofte,
Ablamed him be-hynde his bak · to bringe him in disclaudre,
And peird him bi my powuer · I-punissched him ful ofte,
Bi-lowen him to lordes · to make him leose Seluer,
I-don his Freundes ben his fon · with my false tonge;
His grase and his good hap · greueþ me ful sore.

Bitwene him and his Meyne · I chaue I-Mad wrappe,
Bope his lyf and his leome · was lost þorw my tonge.
When I mette him in þe Market · þat I most hate,
Ich heyled him as hendely · [as I his frend] weore.
He is douñtiore þen I · i dar non harm don him.

Bote hedde I maystrie and miht · I Morþerde him for enere!

When I come to þe churche · and knele bi-fore þe Roode,
And scholde preize for þe peple · as þe prest vs techeþ,
þanne I cri vppon my knees · þat crist jinþ hem serwe

73. wynt] wynd TU. dy(n)e] dyne THUH; V has dye, by mistake.
74. a neihþenbor] neyboris H. me neih] neiþ me TU; many H. him] hem H.
76. And—him] To aperi hym TU; to aperiem hem H. I-punissched, &e.] I pursuued wel ofte T; y pursuyed ofte U; y prued 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 him lëse siluer (see note to l. 75).
78. I-don] And don TU. with my] þorþ 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] hatide THU.
83. beiled] haileide THUH. [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—] Ac hadde I TU; zif y had H. Imorþerde] I wold murdre T; I wolde murther U; y hadde maymed H.
86. and] to H. knele] kneelide T. before] afore U; to TH.
87. And schold] To THU. vs techeþ] techeþ T; me techeþ U; pre- chþ H.
88. Aftir þanne I criþe on my knees þat crist gynþ hym sorewe T; Aftir
\[EXVY\]

\[omits; m\]

\[U\]aswagen, / him dryue, new 92.

\[him dryue\] and at web after.

Of his leosinge I lauhwe · hit like[p] me in myn herte; 92.

Ac for his wynnyng I wepe · and weile pe tyme. 92.

I deme men pat don ille · and hit I do wel worse, 95.

For I wolde pat vch a wiht · in pis world were mi knaue, 95.

[And who-so ha Appendix:an more paune I · pat angrip myn herte]. 95.

Ius I liue louelles · lyk A lufer dogge, 95.

pat al my breste Boller[ō] for bitter of my galle; 95.

May no Suger so swete · a-swagen hit vnne[ʃe], 100.

Ne no Diopendion · dryue hit from myn herte; 95.

3if schrif[f]t schulde hit penne swopen out · a gret wonder 95.

hit were."

"3us, rediliche," quod Repentance · and Radde him 104
to goode,

"Sew for heore sunnes · sauc[p] men ful Monye." 104

\[pe web\] his

\[myn\] omet. 95.

\[knaue\] knaues H.

97. From T; also in HUH₂. 97.

98. lyk] as T. lufer] lyfer T; 97.

lither UH; lefer H. 97.


brest bolni[ʃ] T; bolnyth my breste U. 97.

100, 101. This arrangement suits 97.

the alliteration, and occurs in T UH₂; 97.

V has May no suger so swete · dryue, 97.

\&c.; Ne no Diopendion · aswagen, 97.

\&c.; which H resembles. 97.

100. so swete] ne swet [ʃinge THU, 97.


diapenydion UH₂. 97.

102. schrift] THU; V has schbrit. 97.

hit—out] it shop T; U (wrongly) 97.

omits; aswage it (cf. l. 100) H. 97.

a—were] a gret woundir T; it were a gret 97.

wondir U; wonder me [ʃinep H. 97.

103. 3is] 3is TH; 3ys U. goode] 97.

\[pe best H. 97.

104. heore sunnes] synne TU. men 97.

ful] wel TU; ful H.
"I am never otherwise," said he.

[IV. WRATH; caret.] V. Avarice. Then came Avarice, [f. 328 a. col. 1]

with a threadbare and torn coat.

"I acknowledge I am covetous, for I once served Sim at the Oak,

where I learnt lying and false weights.

I went to Winchester and Weyhill fair, and

sold my wares by cheating.

105. ne am] nam H; am TU. selde] selde TH; seldom U.
106. And] U omits.
109. 110. He was bittirbrowid & babirlippid hope Wip two bleride eign as a lipene purs lollide his chekis T; He was bittirbrowid & babirlippid wip two brode iegn And as a leferne purs lollide his chekis H; He was babirlippid and eek biterbrowid Wip two blerid eyen as a lethern peruse U; (TU faulty)
111. toren] broun H; tore U. age] old H.
112. 3[f] U om. con] may THU. I-leue] Yele H; leue T; trowe U.
113. Heo] he T; how heo H; pat he ne U. wandre—walk] wandre on pat walshe scarlet T; walke on pat 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 before Crist & his cleue modir; T has, I haue ylouid couetise, quaþ he, al my lif tyme, and also I knowe hire at begin. of l. 115; H and V show the true old form.
115. simme] symoun H. atte] at þe THU.
116. H omits. pliht pretys] prentis ypliht T; prentis aplit T. lessun or] lef ofer T; leef ofer U.
117. weie] wyne U. was—lessun was my firste lesson TU; certis was þe þride H.
118. Wych] wy TU; wellis H.
119. hihte] me his T; me bad H; me tauȝte U.
120. Bote nedde] Ne hadde TU. ben—yf] ofte be vnsold H.
PASS. V.

HOW AVARICE LEARNT TO CHEAT.

123. among pis] among T; among these H; to U. leorne] lere TU.
124. lyste wel] list TH; lysour U. semede] semyth U.
125. pis] be THU. lerned I] I rendrit TU.
pleteede] pleit T.
127. pressour] presse H. pinnede] pined H.
129. And — ] pat my wyf was a wynstere & T; my wif was a breustere & U.
130. Spak] And spake TU. spinsters] spynstere TU.
131. ] two H. peysede] weid by TU; VH omit by. peysede] was U; weied H.
132. myn—dude] any aunsel dede T; ony almesdene (!) U. whon I] & IT; when sche U.
133. hire] hire also H.
134. piriwhit] pile-whey T; pile- whew U; pilwhay Hs.
135. and lou] & lou T; & lewid H; for lof U. liuen] lay T
137. Bummede] dronke H. Bouzte] he bouzt U; shulde bye H.
139. com] come HU. eappemel] cop-mele H; cuppmale U. such—] vsede] bat craft my wyf vside TU; such craftes heo vsij H.
140. ] was TH.
141. Hoxtere] osterye U. pis elleune] elleune T; all pis xxti H.
142. I—] sopely] now I swere sopely
And newe wik[kedliche weye • ne fals chaffare vse,
Bote weende to Walsyngham • and my wyf alse, 144
And bidde pe Rode of Bromholm • bringe me out of
dette."

Glutton goes in. There were Ciss the shoemaker's
wife, Wat the warrener, Tomkyn the

GLUTTON THINKS OF REPENTING. [PASS. V.

But now I repent and will make
restitution "

VI. GLUTONY.
Glutton goes to
church to confess,

but on the way
Betun the
brewster hails
him.

She offers him
ale; he asks if it
is spiced; she
says, yes.

Glutton goes in.

And cariep him to chirceward • his schrift forte
telle.

\[ Ou ginnep pe Gloton • for to go to schrifte,\]

\[ "To holi chirche," quod he • "for to here Masse\]
And seppen I-chule ben I-schriuen • and sunge no
more."

\[ "Tchaue good ale, gossip," quod heo • "gloten, woltou
asaye?"

"Hastou ouxt I pi pors," quod he • "eny hote spices?"
"3e, glotun, gossip," quod heo • "god wot, ful goode;
I haue peper and piane • and a pound of garleke, 155
A Ferping-worlp of Fenel-seed • for pis Fastynge dayes."

\[ pene gelp Gloton in • and grete opus after;\]
Sesse pe souters wyf • sat on pe Benche,
Watte pe warinar • and his wyf bope,
Tomkyn pe Tinkere • and twyne of his knaues, 160

H. [sopely HTU] V (wrongly) omits.
roll—LETE] wole I leue H; shal I lete TU.
143. And] Ne TU. wikkeidliche
weye] wickedly forto wye H; wynne
wykkydly. U. fals] wykkide T; no
U. rseyn] make TU.
145. bringe me] to byngye vs U.
146. pe] TU om. go to] T om.
149. cariep] cariede TU; wendip
H. schrift] synnes T; synne U.
telle] shewe THU.
148. pene Betun] And Betun
TU; bele H. bad him] per bad he
T; here bad him U; pen bade hym H.
149. seppen] THU om. whoder
at] wherer fat H; whidirward TU.
151. Ichule] I wilie THU. sunge]
synne THU.
153. I pi pors] in by pors H; U
omits. ouxt—pors] T omits.
144. 3e] the H; 3a TU. quod heo]
U om. ful goode] wel hote TU. H
reads, the, god wot, quod heo, ful
hote I haue.
T; planye HU. pound—garleke
pomgarnade (!) H.
156. Ferpingworl] pound T. Fenel
seed] falkene sedis T; fenkil seed U.
plan] these H; TU om.
157. gelf] gof TH; goof (sic) U.
158. Sespe] Cisse T; Cesse U;
Symme H. Souters wyf] soutere TH;
soutere U.
159. warinar] waffrer TU. bope]
after H.
160. Tomkyn] Symme T; Thomme
U. twyne] two HU.
Hikke þe hakeney mon · and hogge þe nedere,  
Clarisse of Cokkes lone · and þe Clerk of þe churche,  
Sire Pers of pridye · and pernel of Flaunderes,  
Dauwe þe disschere · and a doseyn opere.  

[164] Ribor, [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  
þiue þe gloton with good wille · good ale to homsel.  

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,  
And bad bette þe Bocher · ben on his bi-syde.  
þer weore chapmen I-chose · þe chaffire to preise;  
Hose hedde þe hod · schulde haue Amenedes.  
þei Risen vp Raply · and Rouneden to-gedere,  
And preiseden þe peniworth · and parteden bi hem-selen;  
þer weoren opes an hep · hose þat hit herde.  
þei coup þat bi heore concience · a-corde to-gedere,  
Til Robyn þe Ropere · weore Rad forte a-ryse,  

161. hakeney mon] hakeneman U.  
hogge—neldere] hobbe þe neldere H;  
hogge þe myllere T; hobbe þe myllner 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 Ribbor 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-kiþe H.  
Giffin] graþiþ H.  
168. And of] And HU; Of T. an  
hep] U om.  
169. þiue þe] zoe T; Gaf U. good  
þiue] glad chiere TU. homsel]  
hauzele T; drinke HU.  

170. þenne] TU omit.  
171. atte] at þe THU. he—hire]  
nempnide ÞT. sulle] selle TU.  
172. And] THU omit. hutte]  
hitte TU; cast H.  
173. bad] U omits. bi-syde] side  
THU.  
174. Hose] þat who so U. A- 
menes] amendis of þe cloke TU.  
176. þei—vp] þo risen þei vp T.  
Raply] in a rape T; in rape U.  
rouneden] rombeden T.  
177. H omits. and parteden]  
apertly TU.  
178. an] on an U. hose—herde]  
þanne þei ne coup T; þei couthu not  
it lugge 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.  

Clément the cobbler offers to barter his cloak,  
and Hick the ostler his hood.  

Then all rose together, and chaffered, and  
sware.
And nempned for a nounpere 
[for he schulde preise pe penyworpes 
as hym good  
point]

¶ penne Hikke pe Ostiler 
[herdde pe cloke,  
In Couenaunt pat Clement 
[shulde pe Cuppe fulle,  
And habbe hikkes hod pe ostiler, and hold him wel I-  
screut;  
And he pat repentid Rapest 
[shulde arysen aftur,  
And greten Sir gloten 
[with a galun of ale.  
¶ her was lauywhing and lotering 
[and "let go pe  
cuppe;"

Bargeyns and Beuvages 
[bi-gonne to aryse,  
And seeten so til Enensong 
[And songen sum while,  
Til Gloten herdde I-gloupet 
[A Galoun and a gille.  
He pisseda a potel 
[In a pater-noster while,  
And Bleuh pe Ronde Ruwet 
[atte Rugge-bones ende,  
Pat alle pat herde pe horn 
[heolden heore neose after,  
And weschte pat hit wore 
[I-wipet with a wesp of  
Firsen.

¶ He herdde no strenghe to stonde 
til he his staf  
hedde;  
penne gon he for to go 
[lyk A gleo-monnes bicche,

181. nempned] nemplide hym T,  
[And—for] bei named hym H. neore]  
nere T; were HU.  
182. In H only.  
184. element] clement pe coupere  
[T. schulde—fulle] shulde felle pe  
cuppe T; pe cuppe schulde fille U.  
185. wel] TU omit. H reads,  
[And clement hadde hickis hood 
& held hym wel apaied.  
186. And he pat] And whoso TU;  
[whoso H. repentid Rapest] repentid  
hym rafepest H; repentist rapere U.  
after] afore U.  
187. of] TH omit.  
188. lauywhing—lotering] myche  
laughing H; lawhyngge & lurkyngge U;  
lauginge and louryngge TH.  
189. Beuvages] beuerechis TU.  
to arysce] for to arise T; þo to rise H;  
to rise U.
190. Enensong] mydnyt H.  
191. Igloupet] ygloppid H; y-  
gulpid T; y-golped U.
193. Ruwet] rewet H; ryuet TU.  
194. herde þe] herden þat TU.  
195. The readings are,  
[And wisshide it hadde be wexid 
þip a wysp of firsen T;  
And wysschide it hadde be waxed 
þip a wips of ferse H;  
And wysschide it hadde waxid 
þip a wyspe of fyre (?) U.  
196. til] er T.  
197. þenne—go] þen gan he to  
go H; & þan gan he go U. lyk] as H.  
Oms. In T ll. 197, 198 are mixed  
up, thus:—  
And þenne gan he to go sum  
tyme asid & sum tyme arere.
Sum tyme asyde * and sum tyme acere,  
As hose leij yynes * to [lacehe] wip Foules.

† Whon he drouh to pe dore * pen dimmede his eizen,  
He prompelede atte prexwolde * and preuh to pe grounde.  
[Clement pe coblere * caunte glotoun by pe mydle, 202  
And for to lyfte hym aloft * leide hym on his knees;  
And glotoun was a gret cherl * and grym in pe lyftynge,  
And cowhede vp a cawdel * in clementis lappe, 205  
pat pe hungriest hound * of hertforde schire  
Ne durst lape of pat launeyne * so vnloveit it smakith].  
pat with al pe wo of pis world * his wyf and his  
wenche 208  
Beeren him hom to his bed * and brouhten him per.  
Inne.  
And after al pis surfet * an Accesso he hedde,  
pat he slepte Soneday and Sonenaday * til sonne wente  
to reste.  
† panne he wakede of his wynk * and wyppede his  
eizen; 212  
pe furste word pat he spac [was] * "wher is pe Cuppe?"  
His wyf warnede him po * of wikkednesse and of sinne.  
panne was he a-schomed, pat shrewe * and schraped  
his eeren,  
And gon to grede grimliche * and gret deol to make  
For his wikkedde lyf * pat he I-liued hedde. 217

218. *asyde* aufnet H.  
199. leij] leide TU. [lacehe] So  
in TU; VII have the mis-reading  
cacehe. wip Foules] wip larkes T;  
wip briddis H; wylde foules U.  
201. He—atte] He stumblide on pe  
TU; he stumblid to pe H. prexwolde]  
presshewold T; preschfold H; throsch-  
fold U. preuh] fel TH; stey U.  
grounde] erfe TU.  
202—207. In U only.  
208. pat] U omits. pis] pe TH.  
209. hom] TU omits.  
210. accesso] accesso TH; accidie U.  
211. wene] jede TU.  

212. he—wynk] wakide he of his  
ywnkyng THU.  
213. word] word was H. spaec]  
spak was T; spak, what U. [neas  
TH] V omits. cuppe bolle TU.  
214. warnede—po] blamide hym  
hanne THU. of H; & TU.  
215. he—shrewe] pat shrewe as-  
shamide THU. schraped] robbed H.  
216. gyn—grimliche] gan grete  
grynly T; gan to grete grynly U;  
hygan to be sory H. to make] made  
TU.  
217. his] pe HIU. wikkedde] lifer  
TU.
Sloth confesses his sins.

For hungur oper for Furst. I make myn A-vou,
Schal neuer [fysch] on Frydai 'defyet in my
mawe,
Er Abstinence myn Aunte ' haue I-siue me leue ; 220
And zit Ichauze I-hated hire ' al my lyf tyme."

Then Sloth sat up and sighed,
and vowed he would always go to church early and regularly,

218. The readings are,
And auowide to faste ' for any
hungrir or Irist T;
no to faste he made a uow ' for
hunger or for lthurst H;
And avowed to faste ' for hungrir
or for iriste U.

219. V omits fysch; but it is in
HTU. After Frydai H inserts quod he. [mare] wombe T.

220. Er—aunte] er into tyme pat
abstinence H.

221. I-hated hire] hire hatid H.

222. Sleu] no sleu H. Ispowene]
a swowe TH; aswoune U.
223. [be vei] [er whyle T; U omits, fette] wol feche U. [at] to TU.
Obs. H makes two lines of this, thys :
—
til he woke & wept ' water wi
his ijen,
& vigilate he wakere ' warned
him po.

224. And flatte] heo flat H; And
flattide it T.

225. war be for] pat H. [pat—be']
wile pe T; wolde hym H; he wil pe U.
226. U omits this line.
227. [fe] by H. [god] hym TU.
228. U omits. [For] per H. [her]
H omits. his] pat H. his—more]
pat his goodnesse nis more T.
229. sikedse sore] seide to hymsiluen
H; seynide hym faste TU.
230. bifore] tofore T; to H; to
verrey U. [foole] wicked H.
231. [bis] be [his TU. 3er] U omits.
232. domar] euery H. to—deore]
to the dere T; rise erly to H; to be parische U.
233. Matins—Masse] masse &
matynes TH. as—Monk] a monk as I H.
234. non ale] no riot H.
235. becohote to] behote TU; swere
by H.
And hit I-chulle zelden azeyn, zif I so muche haue,
Al pat I wikkedliche won, sepe I wit hade. 237
¶ And pauh my lyflode lakke, letten I nulle
bat che mon schal habben his, er ich hene wende:
And with pe Residue and pe remenaunt. (bi pe Rode
of Chester!)

I schal seche seynt Treupe, er I see Rome!" 240
¶ Robert pe Robbour, on Reddite he lokede,
And for pe nas not Wher-with he wepte ful sore.
But zif pe sunfol schrewe, scide to him-selchen: 244
"Crist, hat vpon Caluarie, on pe Cros di3edest,
þo Dismas my broper, bi-souyte pe of grace,
And heddest Merci of hat mon, for Memento sake,
þi wille worp vpon me, as Ich haue wel deseruet
To haue helle for euere, zif hat hope neore.
So rewe on me, Robert, hat no Red haue,
Ne neure weene to wynne, for Craft hat 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,
But wel Ich wot he wepte faste watur with his eijen,
And knoughlechede his gult, to Crist zif eft-sones, 256

236. I-chulle zelden] wile I zelde
T; y wold zelde H; y wol zelde U.
237. [U omits.
238. And þauh] þeiþ T. my—
lakke] lyflode me faile U. nulle] ne wolle U.
239. vche] euery HU; iche A. T.
244. seynut] TU omit. seo] seke T;
se H; see U.
246. on—hec] rufulliche H. he]
TU omit.
248. worp] wereche TU. as] for H.
250. me] þis TU. no Red haue]
red non ne hauiþ T; no reed ne haue
H; reed non haueþ U.
255. wenece] wenip TU. for—
knower] wiþ craft þat he knowip TU.
256. muchel] grete U. H reads,
bote for þi mytigacion, mercy y
by-seche.
253, 254. H omits these lines.
255. om] at TU. for] þat TU.
256. to—zit] þerto H; zit U.
A THOUSAND MEN SET OUT TO FIND TRUTH. [PASS. V.

Then a thousand men throned together, wailing and weeping, that they might have grace to find truth.

For he hāp leizē bi latro · lucifers brother.

And lepe with him owlerlond · al his lyf tyme,

To haue grace to seche seint trenē · god lene þei so mote!

257. V reads, þat Penitencia is prest · schulde polische him newe,

But this is probably wrong; cf.

þat penitencia his pike · he shulde pulisshe newe T;

þat penitencia his pike · shulde be polischild al newe H;

þat penitencia his pyke · schulde pulische newe U.

258. leep] go H.

259. hāp leizē] hadde leizē TU;

hadd leyn H. brother] hyne T; Aunte U.


261. weylyng] wringire H. heore—dedes] here mysdedia H.

262. Criyinge] Criede T; Cryden U. clene] dere T.

263. seint] THU omit. god—mote] god lene þat by moten T; so god lene þat þei mote U.
PASSUS VI.

[Passus Sextus de visione, et prius.]

Now riden pis folk & walken on fote
  to seche pat seint in selcoupe londis].

Bothe per were fewe men so wys pat couple pe wi
  pider,

Bothe bustelyng for as bestes ouer valeyes and hulles,
[for while pei wente here owen wille pei wente alle
  amys].

Til [hit] was late and longe pat pei a Leod metten,
Apparayed as a Palmere In pilgrimes wedes.
He bar a bordun I-bounde wip a brod lyste,
In A wepe-bondes wyse I-wipen aboute.
A Bagge and a Bolle he bar bi his syde;
An hundred of ampolles on his hat seeten,
Signes of Synay and Schelles of Galys;
Moni Cros on his cloke and kei3es of Rome,
And pe vernicle bi-forde for men schulde him knowe,

They all set out on a pilgrimage to find Truth;
but no one knows the way.

At last they met a Palmer in pilgrim’s weeds,
a staff in his hand, a bag and a bowl by his side,
ampulla in his hat, and marked with crosses and
keys on his cloak.

Title from T; also called Passus Sextus in HUD.
1. These two lines are in H only. 2. were] T. men] U omits.
  pat—pider] pat pei pider coupe T; pe wey pider coude U; pat pe wey
coup3en H.
4. bustelyng] blustrid T; blustren U; bolstride H. forp 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 wip a lyste H.
11. seeten] seten THU.
Obs. In this l. H2 has apples (?) for ampolles.
13. Moni eros on] And many crouch in T; & many crosses on H; And
  many a cros on U.
14. bifore] to-fore H; hym by-
  form U. hym kno3e] y-knowe H; knowe T
And-so be his signes · whom he soulted helde.

‡ pis Folk fraynede him feire · from whenne pat he coome?

"From Synay," he seide, · "and from the Sepulcre;
From Bethlehem and Babiloyne · I haue ben in horse,
In Ynde and in Assyce · and in mony oper places.
\[e mouwe seo be my Signes · pat sitte\] on myn hat, 20
\[pat I haue walked ful wyde · In weete and in druye,
And soult goode seyntes · for my soule helhe."

‡‡ "Knowest pou ouht A Corseynt · Men callep Seynt
Treupe?"

Const pou wissen vs pe wey · wher pat he dwellep?"

"Nay, so God glade me!" · seide pe gome \[\[penny,\]
"Sauh I neuere Palmere · with pyk ne with
schrippe

Such a seint seche · bote now in \[\[pis place.\]

"Peter!" quod a Plou3-Mon · and putte for\[p his hed,
"I knowe him as kuyndeliche · as Clerk dop his bokes;
Clene Conscience and wit · \[\[kende] me to his place, 30
And dude enseure me se\[ppe · to servue him for eure.
\[‡ Bope to sownen and to setten · while I swynke milhte,
I haue ben his felawe · pis fiftene wynter;
‡‡ Bope I-sowed his seed · and suwed his beestes,

16. Expanded in U into two lines:
\[\begin{align*}
\text{\[\[pis folk frayneth him faire · for hym}
\text{\[\[pat hym made,}
\text{\[\[from whenne] whenis T.}
\text{\[\[at bedlem & at babolon · haue}
\text{\[\[y ben also H. \[\[From—Babiloyne]}
\text{\[\[At bedlem (bethlehem U) at babiloyne}
\text{\[\[TU.}
\text{\[\[In—Assyce] In Armonye, in}
\text{\[\[Alisaudre THU. · and] TU om.}
\text{\[\[ful] wel T: U omits.}
\text{\[\[ouht—corseynt] ouht a cor-}
\text{\[\[seint, quod \[\[fei TU; a seint, quop \[\[fei}
\text{\[\[H. \[\[Men—seynt] \[\[pat men callen}
\text{\[\[THU.}
\text{\[\[wissen] teche H. \[\[he\] wy T.}
\text{\[\[dwell\] walkep H.}
\end{align*}\]

25. God—me\] god mote me helpe
\[\[T; god me helpe H; me god helpe U.}
\[\[gome\] man T; pilgrym H.
26. Sauh T] I sau; TH. pyk—
schrippe] scrip ne wip pyk H.
27. Such—seche\] Axen aftir hym
\[\[TU; aske after seint treufe H. bot8] er T; eer \[\[pan U.
30. Clene\] kynde H. \[\[and wif\] H omits. \[\[kende\] So in TU; VII read
tau\[\[fe. to\] r\[\[tg to H.
31. enseurer—se\[ppe\] 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. \[\[pis fiftene\] al \[\[pis fourty TU.
34. suwed\] kep\[\[U; folowere H.
And eke I-kept his Corn · I-caried hit to house,
I-dyket and I-doluen · I-don what he hihte, 36
With-Innen and withouten · I-wayted his profyt;
per nis no laborer in pis leod · pat he loueþ more,
For þauh I Sigge hit my-self · I serue him to paye.
I hane myn hure of him wel · and oferwhile more;
He is þe presteþte payere · þat pore men habbeþ; 41
He with-halt non hyne his huire · þat he hit nap at
euen.
He is as louh as A I-com · lounlich of speche,
And þif þe woldeþ I-wite · wher þat he dwelleþ, 44
I wol wissen ow þe wey · hom to his place.”
“The pilgrims then offer Piers money, which he refuses.
“Nai, bi þe peril of my soule,” quod pers · and bigon
to swere,
“I holde fonge a ferþing · for seynt Thomas schrine! |
Treuþe wolde loue me þe lasse · a gret while after!” 49
But he tells them to go through
Meekness, till they come to
Conscience.

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] laboure H.
þis leod] his lordshiphe TU; lordeþip
H. · he loueþ more'] he loueþ betere
T; hym likeþ betere U.
39. paye] plese U.
41. prestesteþ] rediest H. · habbeþ
known TU; knowip H.
42. with-halt] ne halt TU. · hit nap']
ne haþ it TU. H reads, he with-holdþ
no mannys huyre · he paþ þem at
euen.
43. lounlich] & louliche TU.
44. And þif'] þif þat H. · þe— I-
wite] þat þe wille wite U. · he] wy T.
45. I shal wisse 30w wel · þe riȝt
way to his place T;
I shal teche þou tul riȝt · home
to his house H;
I schal wisse 30w þe wey · right
to his place U.
46. þis palmeres] 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] wilþeþ to wende
TU; wole to hym wende H.
51. mon—wyf] men & wyues TU.
Obs. 52—Pass. VII. 1. 2. · MS. H has
here lost a folio; the rest of the
Passus is collated with D.
52. knowe] wyte TUD.
Next (says he) cross the brook called Be-boxum-of-speech by the ford called Honour-your-fathers.

Pass by Swear-not-in-vain and the croft called Covet-not;

also by the stocks named Slay-not and Steal-not.

Turn aside from the brook Bear-no-false-witness,

Pat 3e loueþ him leuere þen þe lyf in oure hertes, 53
And þenne oure neihebors next In none wyse aperi
Oþerweys þen þou woldest men wurȝtyn to þi-scluen.

[..]

So Bouweþ forþ bi a brok þeo-boxum-of-speche,
[Forþ til 3e fynde a forde þour-fadres-honoureth]; 57
Wadeþ in þat water þasscheþ ow wel þere,
And 3e schul tepe þe lihtloker al oure lyf tyne.

[..]

ת Sone schalton þenne I-seo swere-not-but þou-haue
neode-
And-nomeliche-In-Idel- þe-nome-of-God-Almhiči.

[..]

þenne schul 3e come bi a Croft þut cum 3e not þer-Inne;
þe Croft hette coueyte-not þe-Mennes-catel-ne-heore-
wyues-
Ne-non-of-heore-seruauns þat-nuyþen-hem-mihte; 64
Loke þou breke no Bouþ þere þut 3iþ hit beo þin owne.

[..]

[..]

Lef hem on þi luft half þoke hem not aftur, 68
And hold wel þin haly-day euere til euen.

[..]
He is frettet with-Innen with Floreyns: and ofes wel monye;

Loke þou ploke no plonte þer for peril of þi soule.

Thus schalltou [see] sei-soþ · so-hit-beo-to-done-
And-loke þat þou lyeze-not · for-no-monnes-bidyng. 74

Enne schalltou come to a Court · Cleer as þe Sonne, 76
 þe Mot is of Merci · þe maner al abouten,

And alle þe walles þep of wit · to holde wil þeroute; 77
 þe Carnels þep of Cristendam · þe kuynde to saue,
Brutaget with þe bileeue · wher-þow we moten beo sauet.

Alle þe houses beop I-hulet · Halles and Chaumbres, 78
Wip no led bote with loue · as-Breþeren-of-o-wombe.

The tour þer treuþe is Inne · I-set Is aboue þe sonne, 79
He may do with þe day-sterre · what him deore lykeþ;
Deth dar not do · þing þat he defendeþ. 84

Grace hette þe gate-ward · A good mon forsoþe,
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 sorí for my sunnes · and so schal I enere 89
Whon I þenke þer-on · þan I weore a pope.’

Ask Amend-thou to pray his master to open the wicket-gate of Paradise.

Take heed that ye love Truth, lest ye be driven 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 [-pon] Meken him to his Mayster ones, To wynne vp pe wike-3at · pat pe wey schutte, 92 po pat Adam and Eue · eeten heore bone; For he hap pe keye of pe eliket · pauz pe kyng slepe. ¶ And zif grace pe grannte · to gon in in pis wyse, þou schalt se treupe him-self · sitten in þin herte. 96 ¶ þenne loke pat þou lorne him wel · and his lawe holde; Bote beo wel I-war of wrappe · [pat wykkode] Schrewes, For he hap Envye to him · pat [in þyn herte sittep ·] And pute þe forþ pruide · to preisen þi-seluen. 100 ¶ þe boldnesse of þi benfes · blendeþ pin 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 zer · er þou eft entre. 104 ¶ þus maithou leosen his lorne · to leten wel bi þi-seluen, Bote gete hit aezéy bi grace · and bi no zift elles.

A k þor beop seuen sustren · þat seruen treupe enure, And ben porters at posternes · þat to þe place longen, þat on hette Abstinence · And Humilitie a-noþer, 109 Charite And Chastite · beop tweyne ful Choyse Maidenes,

91. amende þou] See l. 86; amende 39w 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. po þat] po TUD. bone] bane TUD.
94. keye of] keizes & TUD.
95. þe grannte] grunnte þe TUD. in in] in on U; in TD.
96. sitten] wel sitte T; wil sette D.
97. þenne—wel] And þere þe for to lone TUD.
98. Bote—wraþpe] Ac be war þanne of wraþpe T; Ac be war of wretel the noght U; Ac be waar þanne wraþpe nouþ D. [pat wykkode TUD] for he is a V.
99. [in þyn herte sittep] So in TUD; sittep in þyn herte V.
100. þower forþ] pokþ þe for TD; lokith for U.
101. þi benfes] þi bien faiþ T; þat ben feet U; þy benfet D. blendeþ—eizen] makþ þe bynd þanne TUD.
102. worþestou] worst þou TUD. out] out as dew TUD.
103. [kepe] TD; holden V; holde U.
105. maithou] miȝt þou TUD.
106. Bote] And TUD. þor þou T; þurw U; with D; (in both places). 397] þing D.
108. at posternes] to þe posternis T; at þe posterne U; of þe posternes D.
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 feiere vnderfonge.
And bote þe ben sibbe • to summe of þeos seune,
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," quaþ a Cutte-pors • "I haue no kun þere!"
"No," quaþ an Apeward • "for nout þat I knowe!"
"I-wis," quaþ a waferer • "wust I þis for sofe, 120
Scheule I neure forþere a fote • for no freres prechinge."
"3us," quaþ pers þe plouþ-mon • and prechede hire
to gooole,
"Merci is a Mayden þer • and haþ miht ouer hem alle; 124
Heo is sib to alle sinful men • an hire sone also;
And þorw þe help of hem two • (hope þou non oþer),
þou maiȝt gete grace þer • so þat þou [go] bi-tyme."

111. U omits. [muche peple] mekil
folke þei T; many folk þei D.
UD. [ledeþ] leþith U; let TD. [ful]
wel TUD.
113. hose] who so T; ho so D;
sche U. [þis] þe U.
115. And—3e[1] But þif þe T; But þe D; But if he U.
116. Hit—hed[1] He is wel hard to
ben had D. [ful] wel TUD.
117. To—3at[1] Gete ingate at eny
U. [in-goynge] ingange TD. [at þat] at any T; atte D.
The pilgrims say that they need a guide;

Piers says he will guide them, when he has ploughed his half-aare.

"That were long to wait," said a lady; "and what shall we women do meanwhile?"

Piers tells them to sew, to spin, and to clothe the naked;

The people ask Piers to guide them.

"Is were a wicked weal, bote hose hedde a gyde, 
pat mihte folwen us vch a fote, forte pat we come 
here."

Quap perchyn pe plouzmon: "bi peter pe Apostel, 
I haue an half Aker to herie, bi pe heije weye; 
4 Weore he wel I-Eried, þenne with ou wolde I Wende, 
And wissen ou pe rihte weye, til pe founden treufpe."

"Pat were a long lettynge," quap a ladi in a skleir, 
"What schul we winnen; worche þe while?"

"Summe schul souwe sakkes, for schedyng of Whete, 
And þe wyues þat habbeþ wolde, worcheþ hit faste, 
[Spynmeth it spedily, spare, noght, 
Bote þif hit beo halie day, or elles holy euen.]

Lokeþ forþ or Linnene; And labereþ þer-on faste, 
þe Neodi and þe Nakede; þyn þeemone 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 peule TU.
4. herie] ere H; erie U; ern T.
And cast on hem clopes for colde · for so wolde treupe;  
For I schal lene hem lyfode · But 3if þe lond fayle, 16  
As longe as I lye · for vr lorde loun of heuene.  

And þe, loueli Ladies · with oure longe Fyngres,  
þat habbeþ sellk, 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 wylhtliche · þat winneþ oure fode.”  

"D Crist," quaþ a kniht þo · "þou [kennest] vs þe  
beste!  
Saue o tyme trewely · þus taut was I neure! 24  
Bote [kennè] me,“ quod þe kniht · “and I-chul conne  
erie;  
[I wol helpe þee to labore · whil my lyf lastþþ.]  
“Bi seint peter,” quod Pers · “for þou profrest þe so  
lowe,  
I schal swyken and sweten · and sowen for us bope,  
And eke labre for þi loue · al my lyf tyme, 29  
In Couenaunt þat þou kepe · Holie chirche and my-seluen  
From wastors and Wikked men · þat Wolden vs  
destruyen.  
And go þou hunte hardily · to Hares and to Foxes, 32  
and hunt hares  

15. And] THU om. on; TU om. wolle] while T; wole HU.  
16. lene] ynde H.  
17. er] our U; þe T. lune] U om.  
18. oure longe] your lonely TU.  
19. souweþ] sewiþ it TU.  
21. of] H om. ber] by þe HTU.  
23. þo] U om. kenneþ HU] techest V; techist T; the allit. requires kennest.  
24. Saue—tyme] but o tyme H;  
Ae on þe tem TU, þus] so H; TU om.  
see l. 23. Ichul—erie] I wile lerne to  
eren T; y wol lere to erye U.  
26. From H; in H only; perhaps redundant; see l. 29.  
27. peter] poule TU. Pers] perkyn THU.  
28. swyken—sweten] swete and swyuke U.  
29. che] U om. labre] labore H; laboure T; laboure 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.  
32. þou] THU om. to—Foxes] þe hare & þe fox TU.
To Beores and to Bockes: A pat brekep meonne heges,
And fecche pe hom Faucuns: pe Foules to quelle;
For pei comen in-to my croft: And Croppen my Whete.

Ful Curteisliche pe kniht: conseued peose wordes;
"Be my pouwer, pers: I plihte pe my troupe
To folsulfle pe Foreward: while pat I may stonde!"

"But, 3it O poynyt, quod pers: "I preye pe no more;
Loke pou teone no tenuant: bote treupe wol assente:
And zif pore men profre on: presentes or ziftes,
Take pei hem not, in auenture: 3e mouwen hem not de-

For pou schalt zelden hit a-zeyn: at one 3eeres ende,
In a wel perilous place: pat Purgatorie hette.

And mis-beode pou not 3i bonde-men: 3e beter pou
schalt sped,
And pat pi-self be trewe of tonge: and tales pou hate,
Bote hit beo wisdam or wit: 3i werkmen to chaste.
Hold not pou with harlotes: here not heore tales,
And nomeliche atte Mete: suche Men eschwe;
For pei ben 3e deueles disours: I do pei-to [to] vndurstonde.
"

"Ich a-sente, be seint Iem!" 3e seide pei kniht 3enne,
"For to worche bi 3i word: while my lyf durep.

33. To Beores] to beris H: And pe
boris T; And to brokkys U. to
Bockes] pe Bukkes T; to Bukkes U.
monen] mennyys H; myn TU.
34. pe Foules] foules U. quelle]
kille THU.
35. pei pise TU. in-to] to TI.
Croppen] crepen in H.
36. Ful] THU om. conseued]
comsed H; compise T. peose] his U.
38. folsulfle] folewe H. pei] his H;
pat U. pat I] I T; my lyf H.
39. But—[O] 3e, 3it a H; 3a. & get
a T; And a U. pers] perkyen THU.
no] sire H; TU om.
40. assente] Acorde U.
41. zif] pei T; pei se U. profrep
ou] profre pe TU; presentes pei H.
presentes or] wip H.
42. Takep] Nyme TU. in auenture]
an aunter TU. 3e mouwen] pou moue
TU; pou maist H.
45. pou] TU om. pou schalt] pou
mi3t H; shalt pou T.
46. And—pi-seif] And pat pou TU;
47. heo] be of TU. or] or of TU;
& H. pi] H om. werkmen] wicked
men H.
48. not—with] wip none TU. pou]
49. atte] at pe HU; at T. suche]
for suche T (badly). Men] men pou
U.
50. bei beni] lit arm TU; it beth H.
[to THU] V om.
52. word] words H.
And I schal A-paraile me," quod perkin. "In pilgrimes wyse, 53
And wende with ou þe rihte wey til þe 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 Scrippi,
A Busschel of Bred corn · he bringeth þer•Inne:
"For I wol souwen hit myself · and seçpen with ou
wende.
For hose helpe þe 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 · hole syte euere bi-
gruç-cheþ.
And alle kunnes Craftus men · þat eunne lyuen with
treuþe, 63
I schal fynden hem heore fode · þat Feiþfuliche lyuen;
a Saue Iacke þe Igelour · And Ionete of þe stuyues,
And Robert þe Ribaudour · for his Rousti wordes.
Treuþe tauce hit me ones · and bad me telle hit forther,
Deleantur de libro · [I ne shulde not dele wiþ hem,] 68
Holi churche is holden of hem · no tiþe to taken;
53. me]  U om. pilgrimes] pilgrym
T · a palmyrs H.
54. wende]  U om. ou—rihte]  sow
þe TU; þee on þe H. Þe—fynde] 3e
fynde treuþe OF U; we fynde treuþe TH.
55. I-hole]  Hole TU. H reads, He
cast on his cloutid cloþis & his olde
cokcris.
56. His cokeres]  H om. (see 1, 55).
coffus]  coffis also H; cufis T; cufes U.
57. He]  And T. an] his THU.
on—bac]  at his hals T; on his rugge
H. stude] stede THU. a] his U.
58. busschel]  boyschel H. he
bringeþ; broughte he T; he broughte H;
brung me U.
59. myself]  my-self, quop he II,
with ou]  wilhe I THU.
60. For hose]  And whoco THU.
here]  cren T; erie HU. to] TU om.
61. He]  TU om. hueyce] here T;
mede U. ino] at U.
62. with—corn] þerwith U. euere]
THU om.
63. kunnes craftus] manere craftis
H; kyne crafty TU. with] in THU.
Feiþfuliche]  skillfulliche v. lyuen]
to lyuen H.
65. Ionete] Icnot H. of] at U.
stuyues] styves H; stywes U; stewis
e T.
66. Robert]  Robyn TU.
67. tauce 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 De- 
leantur de libro viniciem; H has the
whole quotation Deleantur · scribantur,
and omits 69, 70; U has deleantur de
libro viniciem y schulde noight dele
with hem; which is too long.
69. H omits. Holi] For holy TU.
Et cum Justis non Scribantur;
pe ben a-scaped good prift ' god hem amende!'
Dame [werche]-whon-tyne-is · Hette Piers Wyf,
His douther hette do-rift-so · or-pi-dame-wol-pecete,
And-deeme-hem-not-for-zip-pou-do · pou-schalt-hit-deore-abugge.

["Let god worpe wip al · for so his woord techi[p ;]
For sou Icham old and hor · and hauke of myn owne,
To Penance and to pilgri'mage · I wol passe with pis opure.
For-pi I wole, ar I Wende · write my Testament.
In dei nomine, Amen · I make hit mi-seluen.
He schal hauke my soule · pat best hap deseruet,
And defende hit from pe fend · for so I beo-leeue,
Til I come to myn A-Countes · as my Crede me tellep,
To ha Reles and Remission · on pat Rental I be-leeue,
pe Chirche schal hauke my Careyne · And kepe mi Bones;
For of my Corn and Catel · heo Crauep pe Tipe.
I Payede him prestly · for peril of my soule,

T. testament] bequest T; byquestes U.
79. In—amen] In he name of god H (which has here in margin, In dei no.).
80. He] For he TU.
81. I] is my U.
82. mya] his THU. me tellep] me techi[p TU; techi[p H.
83. ha] hauke THU. reles] a relese H, and] and a H. on] of H. I beleue] I leue T; for cuer H.
84. kepe] kepe per H.
85. corn—catel] catel & my corn H, heo crauep I cranuie T. tipe] tipes TU. heo] I T; he TU.
86. I payede] I have payed H; It payd 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 Frendes ' and my deore children.
For þauh I dye þis day ' my dettes beþ 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-Wip · Treuþe in my lyne,
And ben his pilgrym atte plouþ · for pore Mennes sake.
Mi þlouþ-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 plouþ I-fare ;
To heren þis half-Acre · helpen him ful monye.
Dykers and Deluers · Dikeden vp þe Balkes ; 100
þer-with was perkyn a-payed · And preisede hem ʒerne.
Opur werk-men þer weren · þat Wrouȝten ful monye,
Vche Mon in his maner · Made him to done ;
And Summe, to plese perkyn · pykeden vp þe weodes.

¶ At heiȝ prime perkyn · lette þe plouȝ stonde, 105
While þat he ouer-seȝe him-self · ho þat best wrouhte;

87. in] in his U. mnynde] mynde TU.
88. munge] monewe T; mynwe H; menewe U.
89. with treuþe] trewliche U.
91. dye—day] deije to day TU;
died to day H. Iquit] quyT THI;
yquytte U.
92. to—eode] went to bedde H.
eode] þede TU.
93. with þe] wiþ U. Remenaunt] remelanta T.
94. in] be U.
95. atte] at his U; at þe T.
96. plouþ-pote] plowbat H; plow U. pyk] pykstaf H; pilgrimstaf H.
and—atte] & putte at þe T; pieche vp þe U; to posse at þe H.
97. vorwes] forewis T; forwis H; furwes U.
98. and—pilgrimes] þe pilgryme H.
Ifare] faren THU.
100. dikeden] dykeþ T; dyggen U; diȝten H. balkes] baukis H.
101. hem] hem ful H.
102. þat & T. monye] faste THU.
104. vp] out U.
105. At—prime] At hye prime of þe day U; An hast þen H. perkyn]
piers U; persis T.
106. While—ouersye] To ouersen hem TU; to ouerce H.
He schulde ben huyred per-aftur· whon heruest tyme
come.

\[\text{\textit{SOME SHIRK WORK, AND FEIGN BLINDNESS.}}\]

But some helped him only by drinking and singing.

\[\text{\textit{Piers}}\]
threatened them with famine.

Then the shirkers feigned to be blind, or lame,

and said all they could do was to pray for him,

since they could not work.

"I shall soon find out if what you say is true," said Piers.

107. \textit{He}] \textit{he} \(\text{H} \); \textit{Tu om.}

108. \textit{atte ale} at \textit{he} \textit{ale} \(\text{T} \); at \textit{he} \textit{nale} \(\text{HU} \).

109. \textit{him}] \textit{Tu om. \ to herien} \] ere \textit{he} \textit{half akir T} ; to \textit{ereye} \textit{he} \textit{halve acre U. hey—lolly} dieu sa dame enme U.

110. \textit{Norn}] \textit{Tu om.}

111. \textit{he}] \(\text{H} \).

112. \textit{heer}] \textit{H om.}

113. \textit{pauk}] \textit{if U. defaute} \] \textit{he de-
faith H} ; doel T ; dool U. \textit{hauue} \] 
hange U.

114. \textit{he}] \textit{her H} ; \textit{Tu om. aferd]\} felle H. and\} \textit{pat H}.

115. \textit{And\}] \textit{Tu om. \ textit{he legges]} here 
lege T ; \textit{he leg U. aliri} a lery TH ; a lyr U. \textit{losels} lorellis T.

116. \textit{hem}] \textit{U om.}

117. \textit{no lymes}] none hondis T. \textit{vr} \] 
oure H. \textit{vr—ponken} \] lord, ygraced be \textit{3e T} ; lord, y-graced be \textit{he} U.

118. \textit{ow}] \textit{3ow TU} ; \textit{hee H. oure}

119. \textit{oure TU} ; \textit{by H}.

119. \textit{H omits. for] of T. oure}

120. \textit{H omits. for] of TU. oure}

121. \textit{nou}\textit{yr} not T. \textit{swynke ne swete] swete ne swinke U. seknes feblesse U.}

122. \textit{so}] \textit{so U. \at 3e seyen} \] \textit{HU om. some—schal} \] I shal it some TU.

123. \textit{not}] \textit{wot wel TU.}
Icham his holde hyne · and ouste him to warne 124
Whuche wastors In world · his werk-Men distruyzen.
3e eten þat þei schulden eten · þat [heren] for vs alle ;
Bote Treue þe schal techen ow · his Teeme for to dryue,
Boþe to sowen and to setten · and sauen his tilþe, 128
Gaste Crowen from his Corn · and kepen his Beestes,
Or þe 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 [hemi] to arise].

Anchorites and Hermiates · Þat holdeþ hem in heore Celles
Schulen habben of myn Almus · Al þe while I liue,
I-nouh vehe day at Noon · but no more til a morwe, 136
Leste þe Þe Fend and heore flesch · fouleden heore soules ;
Ones at Noon Is I-nouþ · þat no werk ne vseþ,
He abydeþ wel þe bet · þat Bommeþ not to ofte." 139
Enne wastours gunne arise · and wolden han I-fouhte ;
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 screwe !

"Truth shall teach you to drive his team, to sow, and to scare crows ;
but those who are really blind I will help.

Then the wastors began to resist, and one of them threatened Piers,
"For we wolen habbe of [flour] wol [hou] so nulle [houn], And of [flesch] fleeche \(\cdot\) whon pat vs lyke\(\p"\), 145
[And make vs merre kerwis\(\p\) maugre [cheke\(s\)\(\p\)\].] 146
\[\{\text{henne} \text{Pers plouh-mon} \cdot \text{playnede him to \text{pe kniht}, To kepen him as Couenaunt was \cdot \text{from cursede schrewes, From wasters pat wayten \cdot \text{winners to schende.} \text{149\text{Curteisliche \text{pe kniht \cdot as his kuynde wolde, Warnede wasters \cdot and wisse}d}e \text{hem do betere ;} \text{"Or \text{e} schlul a-bugge hit bi [\text{pe}] lawe \cdot \text{bi \text{pe Orde} pat I bere !" \text{152}}\].\]

\(\text{If} \text{ \"I was not wont to worche,\" quod a wastour \cdot \"3it wol I not big}\text{iane !\"—\}.
And lette huytel of \text{pe lawe} \cdot \text{and lasse of \text{pe kniht, And countede pers at a peose} \cdot \text{and his plouh bope, And Manas}ede him and his men \cdot \text{whon pat \text{pe}i next metten.} \text{156}\text{.\]

\(\text{N} \text{\text{Ou be \text{pe} peril of my soule,\" quap Pers plouh-Mon, I schal a-peiren ow alle} \cdot \text{for oure proud}e \text{wordes !\}}\text{.\]
And hoped aftur hunger \text{po} \cdot \text{pat} herde him atte furste: \text{\"A-wreck me on \text{pis} wasters,\" quod pers \cdot \"pat \text{pis} world schende\(\p\)!\}.

\(\text{160\text{.\}}}\text{\text{H}ongur in haste \cdot hente [wastor] bi \text{pe} mawe,\}

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144. Wilt \text{hou}, nilt \text{hou}, we wile haue \cdot oure wil of \text{pis} flour \text{T; Wol}\text{tou}, neltou, we wole haue \cdot y-now of \text{fy} flour H; Wil \text{hou}, nyl \text{hou}, we wol \text{haue of \text{pi} flour U}. 145. of \text{T om.} [fleeche] fleeche awaye TU \& \text{fy} fysch H. \text{whou pat} \text{whanne T; whan so U.}\) 146. From U; also in TH. 150. \{\text{he} \text{to \text{be} H. kniht} \text{knijt \text{hanne TU.} \text{151. wastors} \text{be wastour T; wastour U. wisse}d\text{e} \text{bade H. hem hym TU. do betere} \text{betere TU; go werche H.} \text{152. \text{e} schlul\text{} hou shalt TU; \text{pei shulde H. a-bugge hit} \text{abigge TH.}}\)
And wrong him so be þe wombe: put bope his ezen wontreden,
And Buffetede þe [brutiner] aboute bope his chekes;
He lokede lyk a Lanterne: al his lyf After. 164
He Beet so þe Boyes: he barst neih heore Ribbes,
Nedde Pers wip a peose lof: I-preyed him to leue;
And with a Benene Bat: I-bot hem by-twene, 167
And hutte hongur per-with: A-midde bope his lippes,
And he bledded 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.

Then the shirkers flew to the barns to thresh;

Hermits seized spades and dug.

The blind, bedridden, and

b Enne Faytors for fere: flowen to Bernes, 173
And flapten on with fleiles: from morwe til euen,
þat Hungar nas not hardi: vp for to loke,
For A potful of peosun: þat pers hedde I-mad. 176
An Hef of Hermytes: henten heom spades,
And doluen drit and donte: to dutte honger oute.

b Blynde and Bedraden: weore Botned a pousent,
þat lyzen for blynde: and for broke-legget 180

inward H. gruwel] growel TU; gruel H.
173. þenne] THU om. fere] serde þen H. to] into THU.
174. flapten] flappid H; flappe U; flatte T. morne] morn 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 Hef] & 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; blereey-zed U. botned] botinad,T; aboute U.
180. T omits. for broke-legget] brokelegged by þe hye weic U.
Vpon softe sonedey bi þe heixe weye;
Hungr hem helede wip an hot Cake.

Lame mennen limes weore ly þat tyme,
And bi-comen knaues to kep þers beastes,
And preyeden for Charite with þers for to dwelle,
[Al] for Couetyse of his corn to caste a-wey hunger.

Pers was proud þer-of. And put hem in offys,
And þaf hem mete and moneye as þei mihte deseruen.

Hem hept þedde peers pite and prieyde hunger to wende
Hom to his one hurde. And holden him þer for euere.

And þit I preye þe, quod pers: „er þou passe hemme,
Of Bidders and of beggers what is best to done? 192
I wot wel whon þou art I-went: þei wol worchen ful ille;
And Mischef hit makeþ þei beþo so meke nouþe,
And for de-faute of foode þus faste þei worchen;
And heo beþe my blodi breþere for god bouste vs alle.
Treuþe tauchte me ones to louen hem vchone,
And helpen hem of alle þyng aftur þat hem neodeþ.

I wolde I witen þif þou wustest what were þe beste,
And hou I mihte A-Maystren hem and maken hem to worche.”

181. T omits: U omits part (see l.
180). soneday] sonedales H.
182. hat] oten H; ote U.
183. Lome] And lame THU. lyþe]
lipnid T; liped HU.
185. for] hym for U; pur T. pers] hym U.
186. [Al THU] V has And, repeated from 184, 185. caste] chase TU.
188. deseruen] asserue TU.
191. And þit] Ac þet T; but H. henne] ferþere THU.
192. bidders—beggars] beggeris & bidderis T; beggeres and of bydderis U; bededun & 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 3e went U. ful] TU om.
196. And—breþeren] þei þe þynge breþeren of one blood H. heo beþo] it ben TU. bouste] made H.
198. aftur—hem] þat hem of T; what þat hem U.
199. þit—I] now wolde I HU; I wolde T. wustest] wistest THU.
"Ere nou," quod hunger · "and holde hit for
wisdom,
Bold Bidders and Beggers · pat mowen her mete bi-
swineke,
With houndes bred and horse bred · hold vp heor hertes,
And Bamme hem with bones · for bollyng of heore
wombes ;
And jif þe gomes grucchen · bidde hem go swynke,
And þei schule soupe þe swettore · whon þei han hit
deseruet.
And jif þou fyndest eny Freik · pat fortune hap a-peiret
With fuir, or with fals folk · fonde suche to knowe ;
Cumforte hem with þi Catel · for cristes loue of heuene,
Louve hem, and lene hem · so þe lawe of kuynde wole.
And alle manere of Men · þat þou mayst asyfe,
Pat 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 Frendes þer-with · for so Seint Matheu techep,
Facite vobis amicos de mammona iniquitatis."
"I wolde not greue god," quod pers · "for al þe gold
on ground ;

201. for] for a THU.
202. bidders—beggars] beggeris &
bigge TU. · mets bred. biswineke] 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]
bolhynge TH ; swellynge U.
205. And—þe] þif eny H. gomes]
gromes THU.
han hit] it hap T ; haue H ; it han U.
207. fyndest] fynde THU.
208. fur] fur H ; fyre U. folk]
men THU. to] T om. ; forto H ; men
to U.
209. lene] lone U. so þe] & so þe
T ; for so H ; for so þe U. wole]
wolde TU.
210. H hunger tells him
to feed the able-
bodied beggars
with horse’s bread
and beans,
204 and to make them
work.
205 Men who have
been unfortunate
should be com-
forted.
211 The needy and
naked should be
helped with meat
and money.
[f. 399 b. col. 1]
212 Luke xvi. 9.
Piers wants to
know if it is right

211—216. These lines are in U
made into only four lines, with
omissions and false arrangements.
211. of] H om. mayþ] miyte TH.
212. neodi—or] ben nedy & H.
213. or—moneye] or mone T. mak]
leke H. mak—betere] let make hem
at ese T.
214. TU omit. H has, wip werke
of er wip wordis · while þon art here.
215. H puts the Lat. quotation
before this line. mak þe] And make
þe T ; lat make þi U. þerwith] þermip
T ; þermyme U. seint—techeþ] matheu
vs techþ] TU ; selþ þe gospel H.
216. TU here corruptly arranged.
greue] wraþþe H. gold—ground] good
on eþþe H. om] on þis T.
THE BIBLE REPROVES IDleness. [PASS. VII.

Miht I suumcles don as *pou seist?* · seide pers *penne.*
¶ "Ic, I be-hote pe, quod hunger · "or elles pe Bible ly3eb;" Go to Genesis pe Ieaunt · engendrure of vs alle ;
In Sudore and swynk · pou schalt pi mete tilie, 220
And labre for pi lyflode · for so vr lord histe.
¶ And Sapiens seip pe same · I saih hit in pe Bible ;
'Piger propter frigus · no feld nolde he tilie,
He schal go bidde and begge · and no mon beete his hunger.' 224
¶ Matheu pe Monnes face · he Momme[p peose wordes,
A talentum ·
'Seraus nequam hedde npnam · and for he nolde hit vsen,
He hedde Maugre of his Maister · euere more aftur;
Auferte ab illo mnna, & date illi, &c.]
besuunt
¶ He bi-nom him his npnam · for he nolde not worche,
And 3at hit him in haste · pat hedde ten bi-fore ; 229
And seppen he pus seide · his seruauns hit herden,
¶ He pat hap schal haue · to helpe per neod is,
And he pat nouzt hap, nouzt schal haue · ne no mon him helpe ; 232

219—221. H arranges in the order 220, 221, 219.
219. Go to] So in TU; V has Go to pe; so seip H. Ieaunt] guessant TU; gent H. engendrure] gender H.
220. Sudore—swynk] sudore &c., & swynke T; sudore walues tu swynke U; sweting & swinking H. tilie]
begins next line in TU
221. hihte] biddith UH.
222. H omits. saih] saih T; seie U.
223. he] TU om. no—tilie] arare noliit H; no feld wolde tilie TU.
224. He—go] before he shal H.
bidde—begge] begge and bidde U.
bete] bete TU.
225. pe] wiþ pe T. he momme[p]
mowped H; nempliant T. he—wordes]
mouthith vs pe same U.
226. H reads, Serue nequam, seie—basgia, &c; pe wicked seruaunt made a couenaunt, & for he nolde it vse. npnam] a nam TU.
227. maugre] a maugre T. euerr for euere T. aftur] herafter UH. The Latin is in H only.
230. pus] THU om. seide] seide hym to pat H. seruauns—herden] seruaunt it hadde T. After this line H has Omni habenti dalituir.
231. neod is] it nedip H.
232. nouzt schal] shal nouzt TU, no mon] none shal H.
And he gat hopre forth haue hit him beo bi-renef.

For kuynde wit Wolde gat vehe mone wurthte
With tychinge or with tilynghe or tranaylynge of hondes,
Actyf lyf or Contemplaytyn Crist wolde hit also.

For so seip he Sauter In Psalm of beati omnes,

[ Labores manuum tuarum quia manducabis, &c. ]

He gat get his fode her with tranaylinge in Trewpe,
God suneb him his blessyn gat his lyflode so swynkep.

"Vit 1 preye pe," quod pers "par Charite, zit pou
Conne

Eny lyf of leche Craft lere hit me, my deore.

For summe of my seruau? seke oper-while,
Of alle pe wike heo Worche not so heor wombe akep.

"I watt well," quod Hungur "What sekenes hem
cilep,

hei han 1-Maunget ouur muche gat makep hem grone ofte.

"Ac Ich hote pe," quod Hungur "and pou pin hele
wynle,

gat pou drynke no dai til pou haue dynet sumwhat;

"Ete not, Ich hote pe til hunger pe take,

And sende pe sum of his sauce to sauer pe be tere;

233. And gat he (he gat H) wenip wel
to haue I wile it be hym bereuid THU.

234. For] THU omit. moni] with
T. vehe mon] every man for his fode
U. gat he (he gat H) wenip wel to haue I wile it be hym bereuid THU.

235. U omits. Wip] oper wip TH.
or—tilyngce]oper tellinge T. tranay-
lynge] wip tranuel H.

236. Crist] so crist H. hit also] it
were H ; it were so U.

237. For-In] The sauter seip in
pe T; he sauter seith it in a U; II
reads, as pe sauter hymself seip in a
psalme. The Latin is from TH; also
in U, which addis, beatus es, & bene
tibi erit.

238. get] geti? HU. tranaylinge—Trewpe] (ranaille of his hondis THU.

239. him] T om. his lyflode] here
liflode here T; so his lywelodd H. so

swynkep] so wenneb TU; wenneb H.

240. [e] U om. Conne] canst H;
unue U; kenne T.

241. lyf] lufe T; leef U; lessonb H.
my] H om.

242. oper-while] som tyme U.

243. weike] wyke T; weke H; wowke
H. weo] T om.; heo HU.

ofte] oft grone H.

ofte] oft grone H.

246. hote] bidde U. and] as TU;
get H. wylene] wilnest TH; desirest U.

247. til] er T. haue—sumwhat] dyne sumwhat TU; haue ydyned H.

248. Ete not] And ete no? T; And
noght U. hote] bidde U. til] er TU.

249. [e] U om. sum] THU om. pe
be betere] pi lippes TH; wip pi lippes U.
TEMPERANCE STARVES THE DOCTORS. [PASS. VII.

They should not let Sir Surfeit sit beside them.

Were men thus moderate, Physic would sell his cloak, and turn farm-labourer.

Piers thanks Hunger for such advice.

Hunger says he must dine ere he goes away.

Piers says he has no geese or pigs, only cheese, curds.

250. *Keep*] And kep THU. *sum*] somwhat U. *[sit TU] V and H have faste, which is clearly wrong. *ton*] THU om. *to* U om. 251. *vp]* U om. *habbe I-zetken*] hab eten T; haue eten HU. *Fulle*] fillie THU. 253. *Lone*] Leue TU. 254. *mony*] many maner of T; many maner U. *a-longet*] alongid TU is *a-longet*] H om. 255. *dizete*] diete U; vsest H. *legge—Eres*] ley myn armes T; leye my lyf H; leyn myn eres U. 256. *foode THU*] V has lyfode, which spoils the metre; see l. 259. 257. *his—of*] his cloke wip T; his clokis of H; *pe* clokis of U. *with knappes*] & *pe knoppis* TU; & his coppis H.


† Let not sir Surfeit sitten at þi Bord; 252 Loue him nót, for he is a lechour *and* likerous of Tonge, And aftur mony Metes *his* Maue is a-longet.

And þif þou dizete þe þus *I dar lege bope* 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 Feip *his* Fisyk to lete, 258 And leorne to labre wip lond *leste lyfode Faile; þer beoþ mo lýzers þen leches *vr* lord hem amende! þeI don men dyzen þorþ heor drinke *er* desteny wolde.”

“B I seint Poul!” *quod* pers *“þeos beoþ prophitabile wordes* 262 þis is a loueli lesson *vr* lord hit þe for-selde!

Wend nou whon þi wille is *Wel þe beo for euere!”

“I beo-hote þe,” *quod* hungur *“heonnes nul I wende
Er I haue I-dynet bi þis day *and* I-dronke bope.”

† “I haue no peny,” *quod* pers *“Poletes to buuge,
Nonper gees ne grys *bote* tvey grene cheeses, 268 And a fewe Cruddes and Craym *and* a þerf Cake,

And a luf of Benes and Bren · I-Bake for my Children.

♫ And I sighe, bi my soule · I haue no salt Bacon,
Ne no Cokeneyes, bi Crist · Colopus to maken. 272
♫ Bot I haue porettes and percył · and moni Col-

plontes

And eke a Cou, and a Calf · and a Cart-Mare
To drawe a-feld my dongs · Whil þe droubbe lastep.
♫ 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 lykep."
♫ Al þe pore peple · pese-coddes fetten,
Bake Benes in Bred · þei brouthen in heor lappes, 280
Chibolles, Cheef mete · and ripe chiries monye,
And proferde pers þis present · to plese with hungur.
♫ hunger eet þis in hastc · and asked aftur more.
þenne þis folk for fere · fetten him monye 284
Poretes, and Peosen · for þei him plese wolden ;
From þat tyme þat þulke wore eten · take he schulde
his leue

Til hit to heruest hiȝede · þat newe corn com to chep-
ynge.

287

opere cake T; an hauir cake U; two
hauere cakis H.
270. And] Tom. And—Bren] al
of benys & of bran H.
271. And] And þit U. haue] naue
H.
272. cokeneyes] cokenay T; cokeney
U. colopus] colopis T; colhoppis H; colopes with U.
273. porettes—percył] persil &
poreyt T; persil, porette U; perseyl &
poretis H. col[-] cole- T; caul- H.
274. eke] H om.
275. offeld 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. fetten] þei fetten HU.
280. H reads, benys & bacooun wip
hem þei brouthen. Bake—bred] Benes &
blake (sic) applis T; Benys and
baken apples U. lapped] lappe T.
281. Inserted by H after 284.
Chibolles] chibollis T; chibols H;
chibolys U. Cheef mete] & chirinellis
T; chernenys U; chesteyns H. ripe]
riche T. monye] also H.
282. proferde] offriden H. þis] a
T. with] þerewip TU.
283. Hungor] And hungir T. eet þis]
hente þis T; eet hit H; eet al þis U.
284. þenne þis] & þe H. fere]
ferd H.
285. T omits. H reads, Poretis &
peris · applis & plownes · U reads,
Grene porret and þesen · to poysen him
þei bounye.
286. THU omit.
287. Be þat it neijide ner hernes ·
newe corn com to chepynge (towne
U) TU; by þat it neijed heruest, þat
newe corn riped H.
Enne was pat folk fayn · and tedde hunger seorne
With good Ale, and glotonye · and gart him to slepe.
And þo nolde þe was tor 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 halfspeny Ale · In none wyse drynte,
Bote of þe Beste and þe Brouneste · þat Brewesters sullen.

† Laborers þat haue no lond · to liuen on Bote heore honden,
Deye not to dyne a day · niht-oldre wortes. 296
Mai no penye Ale hem paye · ne no pece of Bacun,
Bote hit were Fresch Flesch · or elles Fisch Ifrijet,
Boþe chaud and pluschaud · for chele of heore Mawe.
† Bote he beo heilliche I-huret · elles wol he chide,
þat he was werkmoun I-wrouzt · warie þe tyme, 301
And Corse þerne þe kynge · and al his Counseil aftur,
Suche lawes to loke · laborers to chaste.
† Ac while hunger was Mayster heer · wolde þer non chyde, 304
Ne striuœ æceyn þe statues · so steorneliche he lokede.

288. was] were H.  pat] THU omit.
301. chyde] chyl-lyng THU.  heore mawe] his mawe T; here mawes H; here chekys U.
303. chaste] chastise T.
304. Mayster heer] here maister T · þer non] þei not H.
305. statues] statut T; statutes UH.
Pass. vii.] a prophecy of famine.

If I warne you, alle werk-men: warn them while ye mowe; a warning to workmen,
Hunger hiderward azeyn: hisep him yorne. 307

If He wole a-wake þorw watur: þe wastours alle, and a prophecy of famine,
Er, Fyne þer ben folfult: such Famyn schal a-Ryse
þorw Flodes and foul weder: Fruites schul fayle;
And so seþ [Saturne]: and sent vs to warne. 311

U reads, And stryue æzens þe statutes: and sternely loken.

306. alle] THU omit. winneþ
wercheþ H.

hastip hym faste T; hastip ful fast H; hyeth hym faste U.

308. wole—watur] shal awake þis water T; wol wade þurþ watreþ H; schal awake þour wele U. þe] his U; TH om. alle] to chaste THU.

309. fyue] fewe H. schal] wol H.
TU. fuites] 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 Octavus de Visione, et prius.]

Truth bids Piers labour before the famine comes,

Text: 

Truth sends Piers a bull of pardon.

And promises pardon to all who help him to work.

Just kings and knights pass lightly through purgatory.

Bishops who observe the commandments,
And bereç hem boþe on heore bac · as heore baner schewep,
And precheþ heore persouns · þe peril of sunne, 16 and preach to
Hou heore schabbede schep · schal heore wolle saue, their persons the
Han Pardoun with þe Apostles · whon þei passen hennes, peril of sin,
And atte day of dom · with hem on deis setten.
¶ Marchau[n]s in þis Margin · hedden mony zeres, 20 Merchants have
Bote non A pena et a culpa · þe pope nolde hem graunte, not plenary
For þei holdeþ not heore haly-day · as holy churche
And for þei sworn bi heore soule · —"so God hem
moste helpe!"—
Aþeyn heore clene Concience · 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 aþeyn · And sane þe wynnynge,
And make Meson den per-with · Meseyse to helpe, 28 Truth bade them
And wikked wones · wihtly to amende;
¶ Beeto Brugges a-Boute · þat to-Broke were,
Marie Maydens · or Makeþ hem Nouns;
¶ Pore widewes þat wolde beo · none wyues aftur, 32 repair broken
Fynde suche heore foode · for Godes lone of heuene;

17. heore] pat TU; þat here H. 18. shabbede] shabbide TH; scabbide U.
19. And atte] And at þe T; On þe U; at þe H. with—deis] at here deis
to TU; on hiþ deis to H. 20. þis] þe THU. mony zeres] zeres
many H. 21. wolde hem] wolde hym T; wolde U.
22. holdeþ] helde T. heore haly-
day] here haly-days TH; þe haly-
day U. 23. sworen] swere THU. soule]
soulis H. so] & so T. hem moste] musche hem TU; shulde hem H.
27. U omits. 28. make] þe U (wrong). meson
den] mesonis deux T; mesoun dieux
H. meseyse] mysetes T; mesels H;
þe myseyse U. 29. U reads, Wightliche wikkeide
wyes · for to don amende. And—wones] Wykkide wyes T; & also
wicked weies H.
bynde brugges T; & bigge brigges H.
31. Marie] & marien H. or] also
T; or ellis H. nonnes] wyues U.
32. Wydevis þat wiln not be wyues · helpe hem per 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.

Then they would reach heaven.

Then the merchants wept for joy, and rewarded William for copying the ball.

Lawyers had least pardon; for they take bribes.

Ps. xiv. 5 (Vulg.)

34. *Sette* & sett HU. *to—craft* summe skynes craftis T; to somme kynne crate U.

35. *Rule* Relene T; Reule wel U;
& relene H. *Religion* religione HU, Rente—betere rede hem pe beste U.

36. *om.* 30w UH; T om. *myself*
selue U. *Mihel* Michel TU; my3hel H.

37. *whon—schulle* di3e when ye
dige TU; when ye bep dede H.

38. *pat I* for I H; *pat he U. ne*
H om. *30r soules* his sole T. *saaf into* saule to H.

39. *And* H om. *pe—Fader* my
fadir face U. *fourmen—seetes* frely
30w sette H.

40. *I* y 3ou H.

41. *grace of* grai3 T; grete HU.

42. *pei wopen* many wepe T; &
wepten H; and wepy T.

43. *zeeuen* 3af TH. *wille* william
H. *wollene* wel newe H.

44. *For* And for T. *he copiede*

36. *Sette* scoler to scole or to sum ope craft,
Rule Religion & Rente hem Betere;
And bi-foren pe Face of my Fader fourmen or seetes.
Vsure And Auarice & opes I defende,

40. *pat no gile go with ou Bote pe grace of treupe.*

44. Men of lawe hedden lest for heo beop [lo3p]
To mote for mene men but zif pei hadde money;
So seip pe sauter & sapience bope,

Super Innocentes munera non Accipiant. A Regibus
[et principibus erit merces (eorum).]

Of [princes] and Prelatus heor pencion schulde arysye,
And of pe pore peple no penenworp to take.

49. to copie H. *heore cause* here clause
summe skynes craftis T; to somme kynne craftes U.

47. So] For so T; as H; And so U.

48. [princes THU] V has Parisches
(wrong).

49. [pe] no TU. *penenworp* penenworp HU; penenworp T.
Ac he pat spendep his speche and spekep for pe pore
pat is Innocent and neodi and no mon hap apyreft, Cumfortep him in his caas · Coueitep not his goodes, 52 Bote for vr lorde loue · lawe for him scheweyp,
Schal no deuel at his depest · deren him worp a Myte, pat he ne worp siker saaf · and so seip pe pauter,

[Qui facit hoc, non movebitur in eternum.]

Ac to bugge water, ne wynt · [ne] wit, (is pe pridyle), Noide neuer holy writ · God wot pe sofe! 57

If pes proe for jralles · beo priuen a-mong vs alle,
To waxen or to wonien · whepher God lykep.
His pardoun In purgatorie · is petit, I trouwe,
pat eu Meele of mene Men · for Motyng receyuep.

Ye lawyers, serve men well.

Libbinde Laborers · pat libben bi heore hondes, 64
pate treuliche taken · and treuliche tipen,
And liuen in loue and in lawe · for heore lowe hertes,
Hedde pe same Absolucion · pat sent was to pers.

Ye lawyers that are true, loving, and meek had the same pardon as Piers.

Biddres and Beggers · Beop not in pe Bulle, 68
Bote pe suggestion be sop · pat schapep hem to Begge.

Beggars are not pardoned if they feign.

58. [priuene] provew T; throwen U; y-wyen H. among H om.
59. or—wonien] & wanyen T; or to wanye H; and wanye U. whepher] where pat TU; whepher pat H.
60. is petit] ful litel is H; wel litel is TU.
63. [pat—so] it is fus TU. seruep] sewi T; suethe U.
64. Libbinde] Alle libbyng T; Alle luyynge HU. libben] lyuen THU.
65. tipen] wynnem 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. pe] pat U.
69. Bote] But zif TU. pe—sofe]
For he pat beggep or biddep = bote he habbe neode, He is Fals with pe Fende = and defraudep pe neodit, And eke gylep pe ziuere = al aseyyn his wille. 

pei libben [not in louce = ne] no lawe holden; pei weddep no wommon = pat pei with delep; Bote as [wilde] Beestes, [wip] wo = worchtep to-gedere, And bringep forp Barnes = pat Bastardes beon holden. 

" Or his Bac, or his Hon = heo brekep in heore 3oupe, And gop, Fayte= with heore Fau[n]tes = euer-more after. per ben mo mis-happes amongus hem = hose takep heede, =pen of alle opure men = pat on Molde wandren. 

pei pat lyuen pus heore lyf = mouwe lope pe tyme, pat euere pei weore Men I-wrouzt = whom pei schul hene fare. 

"Ote olde Men and hore = pat helpes beo of strengepe, And wymmen with childe = pat worchen ne mowen, Blynde and Bedreden = And Broken heore membres, 85 pat taken Meschef Mekeliche = as Meseles or opere, Han as pleyn pardin = as pe plouh-mon him-seluen; For [loue of] heore lowe hertes = vr lord hab hem graunted 

here destenybe se so U. = pat.—{Begge} = pat pei fore begge TH. 
70. biddep] bit T; byt U. — {bote—} hadhep] til he haue H. 
71. with] as U. defraudep] klip T. 
72. eke T om. ziuere] kende U. al —his ageyns his TH; ageyn godis U. 
73. [not—ne UT] not in loue pat H; V has (by mistake) in no lawe =pat. 
74. weddep = wommon] ne wedde no womman T; wedde none wyues U. 
75. [wilde—na] wilde bestis wip wehe T; wilde bestis wip wo H; wilde bestes = wip wo U; V reads, Beestes = wip wo; but we should insert wilde and wip (THU) = and omit pat (not in TH), worchep & worp vp T; worphen H; wurchen vp U. 
77. or his] opere here H. his bon] 

For [loue of THU] V omits. hertes]
Heore penance and heore purgatorie is her vpon eorpe.

"Pers," quod a prest þo · "þi pardoun most I reden, For I wol construe vch a clause · and knowen hit in Englisch."

And Pers at his preyere · þe pardon vnfoldeþ, And I bi-hynden hem boþe · bi-heold al þe Bulle. In two lynes hit lay · and not a lette more, And was I-written riht þus · In witnesse of treuþe:

"Peter!" quod þe preost þo · "I con no pardoun fynde, Bote dowel, and haue wel · and god schal haue þi soule, And do vuel, and haue vuel · hope þou non opur, þat aftur þi dep day · to helle schaltou wende!"

And Pers, for puire teone · pollede hit a-sonder, \[& sipþe he seide to hem · þese semely savis,\] "Si Ambulauero in medio vmbre mortis, non timebo \[mala, quoniam tu mecum es.\]

I schal sese of my sowynge," quod pers · "and swyneke not so harde,
Ne aboute my lyflode · so busy beo no more!
Of preyere and of penaunce · my plouh schal ben her-
aftur

PASS. VIII. | THE PRIEST ASKS TO SEE THE PARDON. 97

A priest asks to see Piers' pardon.
Piers shows it; it had but two lines, quoted from Mat. xxv. 46.
The priest says it is no pardon at all.
Piers, for pure vexation, tears it asunder, quoting Ps. xxii. 4 (Vulg.).
Piers says he shall give himself

herte TU. er 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—not] For I shal T; & H. vch a] it iche T; it every HU. knownen hit] kenne it þe TU; vndo it H.
92. vnfoldeþ] vnfeld H.
94. not a] no H.
And bi-loure pat I beo-louh · er my lyf fayle.

Ps. xli. 4 (Vulg.)

Who feeds the birds in winter? they have no garner."

The priest asks Piers who taught him all this.

"Abstinence and Consience," he replies.

105. bi-loure] lowen U; by-loure H. beolouh] lou T; by-lou3 H; er by-lowhe U. er—[by] peiz liilde me Tu; or liyuelode me H.

106. Thus in U (cf. quot. below); other MSS. wrong; we find be prophetes penyden hem V; be prophet his penyed T; ber is prolyt in peyne II. and] & in THU.


109. [3if luke UT; luke H] þe Bok V. lerep] lerneþ HU. anoþer] non oþer H.

110, 111. þat we ne schulde noȝt be beisy · aboute þe bely lyaye T; he biddeþ vs we shuld not · here be to beisy In no maner wise · aboute oure wome ioye H; By fowles he vs techith · þat we schulde beisy ben For to make wombe ioye · in þis wonynge 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. er soules] oure selue T; vs selue U.


115. forst] frost THU.


119. After Abbesse II inserts quot he. A-b-ce] a.b.c THU.

120. aftur] afterward U. kennide THU. taunte TH. betere] mache more U.

121. prest] prest, piers TU. luste] likëp T; liked HU.
Quoniam literaturam non cognoui • mihte be [by] Thee!" "Lewede lorel!" quod he • "luite lokestou on þe Bible, On Salamones sawes • [seldom] þou bi-holdest; 124 [slynge awey þese scorners, he seip • wip here shrewid fliting,
for wip hem redely • ye kepe not to rest;]
[Æjise] derivares et Iur gia cum eis, [ne crescent]."
¶ þe Prest and Perkin þo • Apposiden eiper oþer,
And þorw heore wordes I a-wok • and [waitide] a-bouto.

And sauh þe soonne sitte soup • euene þat tymte
Meteles and Moneylees • on Maluerne huulles,
[Musyng] on þis Meetele • A myle wæ Ic ðæode.
Mony tymte þis Metels • han made me to studie 132
For pers loue, þe plouh-mon • ful pensyf in myn herte;
For þat I sauh slepyng • zif hit so be mihte.
¶ Bote Cato: Distruweþ hit nay • An Canonistes boþe,
And siggen bi hem-seluen • Sompnia ne cures. 136
Ac for þe Bible • bereþ witnesse hou

122. H reads, For þou knowist no
letrur næþ be þy tyme, and þen adds
the Latin. mihte] þat miȝte TU.
[by ITU] V wrongly has my.
123. loren] løsel H. he] peris T.
lute] litel THU. lokest Þou THU.
124. [seldom U] luitel V; litel TH;
but the alteration is clearly right.
125, 126, In H only. [Æjise] Ece
VTHU (all wrong). Iur gia] uriga or
uriga H. [ne crescent] So
in TU; nunc crescent V; non qus-
cam H.
127. þe] And þe T; þus þe U. þo
THU om. þo—þer] eiper apposid
þer U.
128. [waitide THU] lokede V.
129. sitte—tyme] euene soup sitte
þat tymte TU; þat tymte sitte euon
soup H.
130. and moneylees] on meruilles
(!) T.
131. [Musyng THU] Mony clynge
V. Meteles] metelis T; matere U;
meting H. we[i] weies U.
132. metels] meting H; metelis T.
han] haþ HU.
133. For] And for THU. pers
peris his H. love þe] lyf U. ful] we[i]
T: U om. pensyf] pitously U. myn]
THU om.
134. zif] if þat U.
135. construweþ] construed U. nay]
T om. canonistres] canonistris U.
136. The readings are, Sompnia ne
rules T; And by hem selue Sompnia
ne cures (sic) U; Sompnia ne cures
nam mens est humana quod (?)
optat, & seip þat we shulde charge
no swoenys H.
137—139. V is here misdivided,
and omits part of l. 139, having for
it only þat Nabugodonosor hette.
Daniel deuynede · pe Dremels of a kyng,

yet Daniel interpreted that of Nebuchadnezzar (Belshazzar),

which turned out quite true,

Joseph too had a dream,

which his father interpreted,

and so it came to pass.

Wherefore I often mused upon Piers and the priest,

and concluded that Do-well

Daniel seide, “Sir kyng · pi sweuene is to mene, 140

pat vnkoupe knihtes schul come · pi kin[g]dam to clayne;

Among lower lordes · pi lond schal be departet.”

As Daniel diuinede · hit fel in dede after, 143

pe kyng laste his lordschupe · and lasse men hit hadden.

"And Ioseph Mette Metels · ful Meruilous alse,

How pe sonne and pe Mone · and enleuen sterres

Falden bi-fore his Feet · and heileden him alle. 147

"Bou fyz, quod his Fader · for defaute we schulle,

I my-self, and my sones · seche pe for noede.”

Hit fel as pe Fader seide · In Pharaoones tyme,

per Ioseph was Iustise · Egipte to kepен.

Al pis makep me · on Metels to ūenken 152

Mony tyme at Midniht · whom [men] schulde slepe,

On Pers pe plouh-mon · and which a pardoun he hedde,

And hou pe preost inpugnedene hit · al bi pure Resoun,

And diuinede pat Dowel · Indulgence passedede, 156

Bienals and Trienals · and Busschopes lettres

137. After how U has daniel pe prophete. H reads, but daniel dampnef it, & pe bible bope (!)


139. fut] H om. [nempne—clerkes] from U; also in T; pese clerkis hym nempnef H.

141. vnkoupe knihtes] an vnkynde kniht T; vnconthe kynges U. kingsdam] kindam V; kingdom THU.

142. lover] lewde T. loud] londis THU.

143. diuinede] demide T; deyseyd H. hit—dede] in dede it fel T; in dede it byfel UH.


lordis hadden it H. Obs. H ends here.

145, 6, 7. In T and U only two lines. And Ioseph mette merneilishly · how pe mone & pe sonne And pe enleuen sterris · halsiden hym alle T;

And Ioseph mette merneilishely · how pe mone & pe sonne And seuen sterres · hailsede hym al abowtyn U.

150. fel] befel TU. pe] his TU.

151. per] pat TU. Egipte] al egipte U.

152, 153. Transposed in U.


[men] T; VU have I.

154. and—a] which a T; & which a U. hedde] hauif T.

155. bi pure] before T.

156. diuinede] he leunde T. pas-sede] passif T.
Dowel on Domesday. Is dignelich I-preiset, He passep al pe pardouns of seint Petrus churche. Now hat pe pope pouwer pardoun to grauntese, 160 be peple with-oute penance to passe to Ioye. pis is a lef of vre bileeue as lettre men vs tecleth,

Quodocunque ligaueris super terram, erit ligatum et in celis.

And so bileeue I lelly (vr lord forbeode hit elles!) 163 pat pardouns and penance and prayers don sauen Soules pat han sunget seuen sipes dedlich.

Bote trustene to Trienals treuly me pinkep Is not so syker for pe soule sertes, as do-wel. 167 For-pi I rede how Renkes pat Riche ben on corps, Vppon trust of oure tresour Trienals to haue, Beo 3e neuer pe Baldore to Breke pe ten hestes;

And nomeliche, 3e Meires and 3e Maister Iuges, pat han pe welpe of pis world for wyse men ben holden, 172 To purchasen pardoun and pe popes Bulles.

At pe dreedful day of dom per deed schullen a-rysen, And comen alle bi-fore crist and a-Countes zelden, How pou laddes pi lyf and his lawe keptes, 176


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!

What þou dudest day bi day · þe Doom þe wol reheersen;

† A powhe ful of pardoun þer · with Prouincials lettres,
þauh þou be founden in Fraternite · a-mong þe foure 
Ordres,

And habbe Indulgence I-doubled · bote Dowel þe helpe,
I wolde þeue for þi pardoun · one pye hele!

For þi counseile alle cristene · to crie crist merci,
And Marie his Moder · to beo mene bi-twene,
þat God þiue vs grace · er we gon hennes,

Such werkes to worche · while þat we ben here,
þat aftur vr dep day · Dowel reheerce,
þat atte day of dom · we duden as he us histe.

[Explicit hic visio willemi de Petro de Plouzman. 
Ecium Incipit Vita de do-wel, do-bet, & do-
dœst, secundum wyt & resoun.]

177. day—day] day T (by mistake).
þe wol] whe 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] criȝe god T.
183. while þat] whiles T.
[Explicit, &c.] From T; so also UH₂D; see Critical Notes and Preface.
PASSUS IX.

Incipit hic Dowel, Dobet, and Dobest.

"Pass. IX."

Everywhere I wandered, to find Do-well.

Al a somer sesoun. For to seche Dowel,
And [rayneide] ful ofte. of [folk] pat I mette
[3if any wist wiste] where do-well was at inne,
And what man he miȝte be. of many man I askide].
Was never wih as I wente. pat me wisse couphe
Wher pis ladde loggede. Lasse ne more;
"Til hit fel on a Friday. twee Freres I mette,
Maistres of þe Menours. Men of grete wittes,
Ich heilde 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
Wher pat Dowel dwelleþ. do me to wisse."
"With us, at times," said one.

None knew where he dwelt.

One Friday, I met two Minorites,

In the large initial þ is omitted by mistake, and a blank space left for it.

Ovs. H₂ is collated with the rest to the end of the volume.

1. Romed [f] I rombide T; y ronymyd al U; I rome H₂.
2. [fraynide] TH₂; y frayned U askede V; see l. 5. [folk TÜH₂] Men V; see l. 5.
3. From T; also in UH₂; V omits.
4. he] it U. askide] frayned U.
5. vente] wene TÜH₂.
6. longide] lengide TH₂; length U.
7. Lasse ne more] þe lesse ne þe moro
8. fel] befel T; byfel U; befil H₂.
9. witesse] wyt T; witte UH₂.
10. heilde] hailside TU; halside H₂.
12. [knewen any T] knewe ony U; knewen ony H₂; V has knewe, omitting any.
14. V has a Menour; TH₂ þe maistris; U þese maistres; cf. il. 22,
24. Among] at hom wib U; see l. 20.
And euer hæf, 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. 46b. col. 1.)

Even so on earth.

Rilht bus hit farep, quod pe Frere · "bi folk her on errepe;"

15. as] TH2 omit.
16. V omits the Latin quotation; TUH2 give it.
17. a day] on pe day U; TH2 omit. sungêp] falliþ TUH2. mon] TUH2 omit.
18. I seide] I seijþ TH2; he seijþ U. as] TUH2 omit.
20. [at hom TH2] a tom V; U omits; see l. 14.
21. or while] oþer while TH2; som tyme U.
23. How seuen sithes on pe day • pe sadde man synnes U.
25. a Brod] the brode Þ.
29. and sound] U omits.
30. rise] arise TUH2. and— 31. steorne] & ariþt sterede TH2; and raughte þe sterþe U.
32. ouerþrowe] ouertorne Þ.
33. hit] TH2 omit.
34. liknet] lyk U. woniep] wanip T.; wanyeth UH₂. Also, U reads waxeth and wanyeth.
35. in pis world] of pis ground T₁U₁₂, beyn—grete] Ann lyk to be U. T₁U₁₂, Riht] That H₂T₁; And U. walewe] waven TH₂; wawes U. 
38. And] That H₂T₁, his] be T₁U₁₂. 
39. sipes] tymes TH₂; in] on U. 
42. Ayens sunne for to synne he stireth be soule U (corruptly). he sturep & sterep TH₂. 
43. a Bot] bot do p TH₂; a boot dep U. 
44. Euer] Ay T₁U₁₂. jif] pou TH₂; U omits. wolle] wilt TH₂; wolt U. 
45. fendes] feend U; fende H₂. 
46. pi-seluen] pi soule U. 
47. dye so] to deijye so TH₂; to dey U. piself—maistrie] so in TH₂; pou hast be maistry U; pou art pin owne Mayster V. 
48. quod I] "to conceyue pi wordes, 
But jif I may liuen and loken I schal go lerne betere. I beo-take you to erist bat on [pe] Crois di3ede." 
And pe seiden pe same "God saue pe from mischaunc, And jine pe grace vppon grounds In good lyf to ende." 
Bus I wente wyden wher Dowel to seche; 
And as I wente bi a wode walkyng myn one, Blisse of pe Briddles made me to Abyde,

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.
"I can't follow that," said I; "so farewell." 

Again I wandered wide, seeking Dowell, and came to a grove,
And under A Lynde, upon a launde, leonede I a stroonde,
For to lerne pe layes, pat lonelye foules maden.
Blisse of pe Briddles, Brouzen me a slepe;
pe Meruiloost Meetynges, Mette me penne
pat euer dremede driht. In dreechynges, I wene.

† A Muche Mon, me pouhte lyk to my-seluen,
Com and clepede me be my kyunde nome.

† “What art thou,” quod I, “pat my nome knowest?”
“pat pow wors wel,” quod he, “and no [wiȝt] betere.”
“Wot I,” quod I, “ho art thou?” [“thought,” seide he]
penne,

“I haue suwe’d pe pis seuen zer seye [pou] me ro rapere?”

† “Art thou pouȝt?” quod I po “const pou me telle,
Wher pat dowel dwellep do me to wisse?”

† “Dowel,” quod he, “and Dobet and Dobest pe pridde
Beop preo faire vertues and beop not fer to fynde.

H[o] is Meke of his Moup, Mylde of his speche,
Trewe of his tonge and of his two hondes,
And bi his labur or bi his lond his lyflole wynnep,
And trusti of his taylende takep bote his owne,

56. leonede I] lenide I me TH₂; y lened me U.
57. For to lorne] To lerne TH₂;
To litten U. [pat] pe U. foules
briddis TH₂.
58. pe] pise T. a slepe] on slepe
UH₂.
60. pat euere driht in doute drempnte, as I wene U. In dreechynges in doute as TH₂.
61. Muche] muchel TH₂; mykil U.
62. clepede] callide TUH₂.
kynde] kynde T; righte UH₂.
63. I] I pou TH₂.
64. pow most] wost pou U; thou H₂
(by mistake). [wiȝt TUH₂] bodi V.
65. Here V is corrupt, haring thounye I me seide I penne; T reads,

†houȝte I me seide I penne; H₂ has, thouȝt, seyde he than; the reading given is from U; see note.
67. quod I po] po quod I TH₂; po, quod he U (wrongly). const pou] pou coupest TH₂; coudest pou U.
70. fer] for TH₂ (wrongly).
71. Ho] V has He, by mistake; Who-so TUH₂.
73. And—lond] And pouȝt his labour or his lond TH₂; And purw pe labour of his hondes U.
74. U omits. And] TH₂ omit.
And is not dronkeleuh ne deynous • Dowel him follewep.

Dobet dop pus • bote he dop muche more;

He is as loun as a lomb • louelich of speche;

While he hap ouzt of his owne • he helpep per need is, be Bagges and be Bi-gurdeles • he hap broken hem alle

pat be Anerous hedde • or eny of his heires; And wiþ Mammonas moneye • hap made him frendes,

And is Ronnen in-to Religion • And hap Rendret pe Bible,

And prechepe pe peple • seint poules wordes,

Libenter sufferte.

"75. is not] nonzt TH. deynous—follewep] deignous of speche U (see 1. 77), omitting 1. 76, and part of 1. 77. 76. U omits. dop pus] pus dop TH. 77. ouzt] U omits. helpep per] delith per moste U. 78. Bigherdelics] bygirdles U; breigirdlis T; breigur[r]delis II. broken hem] so in TUH. V has hem broken, which spoils the line. 79. Bi-gurdeles] bygirdles U; breigirdlis T; breigur[r]delis II. broken hem] so in TUH. V has hem broken, which spoils the line. 80. fat pe Erle Anerous • hadde, or his eires TUH. 81. hab naked] he hab mad TH; hab mad U. 82. into] to TH. 83. sufferte] so in TH; U omits this quotation; V is indistinct.

76. Dobet does even more, and gives to the needy, and hath rendered the Bible, and preaches from the text, 2 Cor. xi. 19.

Do-bess a-boue bope • And Berep A Busschopes cros,

Is hoket atte ende • to holden [hem] in good lyf.

A pyk is in pe [potent] • to punge a-doun pe wikkede, pat wayten eny wikkednes • Dowel to teone.

And as Dowel and Dobet • duden hem to vnderstonde, pei han I-Corouned A kyng • to kepen hem Alle,

At zif Dowel or Dobet • dude ayein Dobest, [And were vnbuxum at his biddinge • and bold to don ille],
with consent of
Do-best."

I thanked him,
and asked him
where these three
dwelt.

"Only Wit can
tell thee," said he,

So Thought and
I went on till we
met Wit.

I asked Thought
I durste meue no mateere·to make him to Iangle,
Bote as [I bad ]pounst] po · to heo mene bi-twene,
To putte for þ sum purþos · to preuen his wittes.
"Where Dowel and Dobet · and Dobest beþ in bonde,
Oure willœ wolde I-witen · zif wit coupe [hym] techen."

114. But as I bad ]pounst] po · be mene
betwene TH₂U· but U has to be me
bytwene; V has ]pounst] bad, omitting I.
115. to preuen] & preuent T.
118. Oure willœ] Here is wil TH₂.

[folios 100b cæl. 2.] to ask him a question for me,
and he asked him where Dowell,
Dobet, and Dobest dwelt.
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, Dobet, and Do-best are her appointed keepers.

Sire Dowel dwellep, quod wit · "not a day hennes, In A Castel, of kuynde I-mad · of foure kunne jinges, Of Er-pe and Eir hit is mad · I-medelot to-gedere, Wip wynt and wip watur · ful wittiliche I-Meint. Cuyninde hapat Closet per-In · Craftiliche wip alle, A loueli lemmone · lyk [to] him-self, Anima heo hette · To hire hapat Envye A proud prikere of Fraunce · Princeps huius mundi, S And wolde wyynen hire a-wei · with wiles 3if he mihiti. Bote kuynde knowep hit wel · and kepep hire pe betere, And hapat I-don hire to Sire [Dowel · duke of pese marches. Dobet is hire damysele · sire] Doweles douchter, And servep pat ladi lelly · bope late and rape.

Passus, &c.] so named in TUH2.

OBS. Throughout this Passus the readings of H2 agree with those of T, except where specially given.

1. dwellep] U omits.
2. of—Imad] pat kynde made TU. foure kunne] foure skenis T; foure skynnes H2.
4. ful—Imeint] wittiliche eniynede T; wittyly eniyned U.
5. A—lemmon] A lemmone pat he louip TU. [to] in TUH2; V omits.
7. U resembles V; TH2 are corrupt; Anima · he hap to hire enuye T; Anima he hath to hem enuye H2.
10. hit] pis U; hire T.
11. 12. V omits the words within brackets by mistake, owing to the repetition of sire; they are supplied from U; 1. 11 is alike in TH2, but in 1. 12 TH2 have sistir instead of douchter.
13. pat] pis TU.
Bus Dowel and Dobet · and Dobest þe pridde
Beþ Maystres of þis Manere · þat Mayden to kepen.

But þe Cunstable of þe Castel · þat keþem alle, 16
Is a wys kniht wip alle · Sire Inwit he hette,
And haþ fuye feire sones · bi his furste wyf;
Sire seowel and seywel · And herewel þe [h]ende,
Sire worche-wel-wich-pin-hond · A wiht mon of strengþe,
And sire Godfreil Gowel · grete lordes alle. 21

Deose 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 þe þe Castel,” quod I · “þat kuynde haþ
I-maket,
And what cunnec þing is kuynde · con þe me telle?”

Kuynde,” quð þe, “is C[r]eatour · of alle kunnec
[beestes],
Fader and Foermere · þe furste of alle þing;
þat is þe grete God · þat bigunynge hedle neuere,
þe lord of lyf and of liht · of [lisse] and of pynce.
Angeles and alle þing · [arn] at his willes,
Bote Mon is him Most lyk · of Marke and of schap;
For wip word þat he warp · wonen forþ Beestes, 33
And alle þing at his wille · was wrouȝt wip a speche,

Dixit et facta sunt;

so in TH1; V has ende.
20. A] and UT (wrongly); a H2.
22. sise] vij U (owing to and in 1.
20).
25. þe] þat T; þis U; þe H2, haþ
so in TH1; V really has haþ þus, but þus is best omitted.
26. T omits; U has. Of what kynne
thinge · cunnec þe me telle; Þi agrees
with V.

27. Creatour] creatours U. kunnec
beestes] kenis beestis T; kynne beestis
U; V has best, but see l. 33.
29. þat] And þat TU. is þe] he is
U. bigunynge] gynynge TU.
VU. pynce] pyne U.
31. [arn TH1] ben V.
33. wip] forþ TU.
34. þing] TH1 om. dixit—sunt]
Sawe Mon ṭat he Made · Ymage to him-seluen, 3af him goost of his Godhede · and graunitede him Blisse, Lyf ṭat euor schal lasten · and al his lynage aftur. 37 ṭat is ṭe castel ṭat kuynde made · Caro hit hette, And is as muche to mene · As Mon wip a soule, ṭat he wurouhte with Werk · and wip word bope; 40 Orw miht of his Maieste · Mon was I-maket, 1Faciamus hominem ad ymaginem et similitudinem nostram.

Inwit and alle wittyes · ben closet ṭer-Inne, For lone of ṭat ladi · ṭat lyf is I-nemptet; ṭat is Anima ṭat ouer al · in ṭe Bodi wandurepõ, 44 But in ṭe herte is hire hom · hijest of alle; Heo is lyf and ledere · and a lemmun of heuene. Inwit is ṭe help · ṭat Anima desyrepõ; After ṭe grace of God · ṭe gretteste is Inwit. 48 ṭat Inwit in ṭe hed is · and helpepõ ṭe soule, For ṭorw his connynge he [kepepõ] · Caro et Anima In Rule and in Reson · bote Recheles hit make. ṭat He eggepõ ṭe [εἰς-σιὴτ · and herynge] to goode, 52 Of good speche and of cunynge · he is ṭe biginnere, In Monnes Brayn he is most · and mihtiest to knowe, ṭer he is Bremest · But ṭif blod hit make.

38. hette] hatte TU; hattith H. 2.
39. And is] Is U; TH 2. omit. to
forto H. 2. As] pat T. a] his T; ṭe U.
40. U omits. werk] werkis T.
word] wordis T.
41. his] ṭe TU. Mon] whan (!) U.
Faciamus, &c.] From U above, at l.
34; TH 2. insert it here, but omit et
similitudinem.
42. ben closet] enclosid ben T; bien
I-closid H. 2.
44. in] U omits.
46. and a] and U; a T.
47. help] halle T.
48. ṭe—Inwit] Inwyt is ṭe grettest
TU.
49. and helpepõ] & an help to T;
50. he kepeth] is kept TU; hence
the reading of V, viz. he clepepõ, is a
mee mistake for he kepepõ; see l. 16.
52. The readings are,
He eggepõ ṭe ṭe sīt · and
Bringepõ to goode V;
He (It H. 2.) eggip εἰς-σιὴτ · &
herynge to gode TH 2.;
He eggidẽe eye to sighte · and
herynge to gode U.
In V, ṭe is probably written for iye
or eiey.
55. he is] is his bour TU. 3if] hoot U.
For whomne Blod is Bremore pen Brayn " pen is Inwit

I-bounde,

And eke wantoun and wylde · withouten eny Resoun.

IN zonge Fauntes and Fooles · with hem Fayleþ Inwit,
And eke in [sottes] þou miht sco · þat sitteþ atte Ale;
þei heldeþ Ale in heore hed · til Inwit beo a-dreyn栚, 60
And [ben] Brayn-wode as Beestes · so heore Blod wageþ.

¶ þeune hap þe Pouke pouwer · Sire Princeps huius mundi,

Ouer suche Maner Men · Miht in heore soules.

Bote In Fauntes ne in Fooles · þe Fend hap no miht
For no werk þat þei worchen · wikked or elles;

Bote þe Fadres and þe Frendes · For Fau[n]tes schul be
Blamet

Bote þei witen hem from wantounesse · whil þat þei ben zonge.

¶ And jif þat þei ben pore or Catelles · to kepen hem
from ille,

þeune is holy chirche a-signet · to helpen hem and sauen
From Folyes, and Fynden hem · til þat þei ben wyseore.

¶ Bote vche [wist] in þis world · þat hap wys vnder-
standinge,

Is Cheef souereyn [of] him-self · his soule for to þeume,

58. zonge] U om. with] in U.
59. [sottes] UTH₂; V has wrecches. atte ale] at þe nale TU; at þe ale H₂.
60. heldeþ] helde þ þei helde T; heeld U; holde H₂. adreynt] drenchit TU.
61. [ben] So in TU; þei H₂; V omits. Braynwode] brayed U.
62. princeps—mundi] omitted in U; see note.
63. men] of men T. in] is in U.
64. ne in] and U. Fend] deuyl T. miht] wit U.
65. no] to U (wrongly).

66. Faderes] fadir TU. Fauntes TU] V has Fauntes.
68. And jif] And H₂; ne if U. þat] TU om. to] and U.
69. asignet] owynge T; aywng U.
70. Fynden] fende H₂. þat—wyseore] þei ben wise T. U reads, And to þynde hem forþ · til þei ben wisere.
72. [of H₂] ouer TU; V omits. for to] to TU.
And Cheuesschen him from charge · when he childhode passeþ,
Saue him-self from sunne · for so him bi-houeþ;
For worche he wel other wrong · pe wit is his oune.

Ene is Dowel a Duyk · pat distriueþ vices,
And saueþ þe soule · þat sunne hath no miht
To Route ne to Reste · ne to Rooten in þe herte;
And þat is drede of God · for Dowel hit makeþ,
Hít is biginnyng of goodnesse · God for to drede;
[Salamon it seide · for a sop tale,]

Innicium sapiencie, timor domini.
For doute, Men dop þe Bet · þat drede is such a Mayster
þat he makeþ Men Meoke · and Mylde of heore speche,
And alle kunne scolerþ · In Scoles’ forte lerne;

Drynne is Dobet to beo war · for betyngé of ýrdes,
And þerof seþ þe Sauter þi-seluen þou miht reden,
Virga tua [et baculus tuus, ipsa me consolata sunt.]
[Ac þif clene consience acorde · þat þi-sel¬fe dost wel],
Wílne þou neuere in þís world · forte Dobetere;

For, Intencio [indicat hominem].
Bi Counsell of Conscience · a-Cordynge with holy churche,
Loke þou wisse þi wit · and þi werkés aftur;
For þif þou comest azein Conscience · þou Cumbrest þi-seluen,

73. cheuesschen] cheuissひ] TU.
[for] for any TU.
74. Sæue] To saue U. bihoueþ]
behould H₂.
75. wiþ] 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 begynnyng · god for to doute U. drede] dounten TU.
81. From T; also in UH₂. timor]
est timor T.
83. þat he] And þat U.
84. kunne] kynne U; kynde T. scoles—lerne] scole to lerne T; scole to lere U.
85. Dobet—war] do-bet to ben ywar T; do-bet ywar H₂; dowel to drede U. ýrdes] þe ýarde TU.
86. þerof] here U. þi-seluen] þe saune 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 Conscience a-Corde · Bote þi-sel• Dowel. clene] þi clene U.
88. forte] why for to UH₂. [indicat hominem TÜH₂]; V indistinct.
PASS. X.]  DO-BETTER IS TO SUFFER PATIENTLY. 115

And so witnesseth Codes Word: And holiwrit bope; 92
[Qui agit contra conscientiam, edificat al iehennam.]
Bote 3if pow worche bi godus word: I warne pe for pe
beste,
What so men worden of pe wrappe pe neuere;
Catoun Counsellep so tak [kepe] of his teching,
Cum recte vivas, ne cures verba malorum;
† Bote suffre and sitte stille: And sech pou no furre,
And beo glad of pe grace: †at God hap pe I-sent; 97
For 3if pou cumse to Clymbe: and Coueyte herre,
‡ pou miht leose pi louhnesse: for a luitel pruyde.
‡ I have lerned hou lewedee men: han lered heore
children,
‡at seldem Mosep pe Marbelston: †at men ofte treden;
And Riht so walkers: †at walken A-bouten
From Religion to Religion: Recheles ben pei euere.
And men ‡at Cumne mony Craftes: Clergie hit tellep,
braft or ‡edam with hem: ‡eldem is I-seye;
Qui circuit omne genus, [nullius est generis.]
Poul pe Apostel: In his pistel wrot
In ensaumple of suche: Rennars a-boute,
And for wisdam Is writen: as witnesseth Clerkes, 108

92. T omits, but not H². holiwrit bope] holie chirche aftir U. The Latin quotation is from U; TH² have only the first four words of it.
93. for pe] be T.
94. worden] seyn U.
95. so] T omits. [kepe UTH²]
heide V. Catoun counsellep pe to take kepe on þis pinge U.
96. And] U om. furre] ferjere TU.
97. pe Isent] I-sent þe T; þe sent U.
98. herre] to ben heiere U; hijere H².
100. lerned] herd TU. how] 3ou H².
lered] lernid T.
101. þat selde men seþ þe marbil: †at 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.
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 chirches T. The Latin is from U; T has, In eadem vocacione qua vocati estis, state, &c.; V omits.

Cato (Dist. iii. 3) advises us to despise calumny.
Men say, the stone men oft treat on gathers no moss;
and he who is Jack of all trades, is master of none.
Remember Paul’s advice,
116

BE CONTENTED WITH THY LOT. [PASS. X.

1 Cor. vii. 20.

[In ea vocacione qua vocati estis, in eadem permaneatis].

3if þou beo Mon I-Mariet · Monk, òpur chanoun,
Hold þe stable and studefast · And strenge þiseluen
To beo blesset for þi beryng · þe, Beggere þauh þou
weore!

Murmur not
against God, but
be content.

Looke þou gruce · not on god · þauþ he þe þene
luytel,
Beo payed wiþ þi porcion · porore or Richore. 113
þus in drede lyþ Dowel · And Dobet to soffren,
For þorw soffraunce seo þou miht · hou souereyn[es]
Ariseþ;

As the sweet red Prosecutor, qua vocati estis, in eadem permaneatis].

Murmur not against God, but be content.

Looke þou gruce - not on god · þauþ he þe þene
luytel,
Beo payed wiþ þi porcion · porore or Richore. 113
þus in drede lyþ Dowel · And Dobet to soffren,
For þorw soffraunce seo þou miht · hou souereyn[es]
Ariseþ;

Riht as þe Rose · þat Red is and swote,
Out of a Ragged Roote · and of Rouwe Breres
Springþ and spredþ · þat spicers desyreþ.

Or as whete out of a weed · waxþ vpon eorþe,
So Dobest out of Dowel · and Dobet doþ springe
A-Mong men of þis [molde] · þat Meke ben, or
kuynde;

springs out of the lowly.

For loue of heore louhnesse · vr lord þineþ hem grace
Such werkes to worche · þat he is with apayet.

110. þiseluen] þi soule U.
111. þe—þou] þe biggere þeiþ þou T; zif þou a beggere U.
112. þene] 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
is from T.
116. Þe omit this line, and T inserts
before the quotation. lerede] lerþ
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 rouþ brere T.
121. Springþ] þat springþ U.
122. aþ] TU omit. vpon] out of þe
TU.
123. TU transpose Dowel and
Dobet. doþ] gynþe TU.
124. [molde TU] World V. or] &
TU.
126. þat] as T.
PASS. X.]

TRUE WEDLOCK IS PLEASING TO GOD. 117

They that keep wedlock please God.

Furst and forward to folk pat ben I-weddet,
And libbep as heore lawe wole hit likep God
almiht;
For porw wedlac pe world stont hose wol hit I-knowe.
pei ben Richest in Reame and pe Rote of dowel;
For of heore kuynde pei come pat confessours bep
nempned,
Bope 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 peoues and lyzers
Ben Conseyuet in Curset tyme as Cayin was on Eue,
After pat Adam and Eue hedden eten of pe Appel 137
Azeyn pe heste of him pat hem of nouzt made.
An Angel in haste penes hem torned
In-to pis wrecchede world to women and to libben
[In tene & in trauaile to here lyues ende]; 141
In pat Corsede Constellacion pei knewen to-gedere,
And Brouzten forp [a barn] pe mucho bale [wrouzte.]
Caym men cleped him In Curset tyme engendret,
And so seip pe sauter seo hit whon pe likep,
Concepit in dolore, [et peperit iniquitatem, &c.] Ps. vii. 15 (Vulg.).
And alle pat come of pat Caym Crist hem hatede Aftur,
And Mony Milions mo of Men and of Wyomen

129. For] pat T; And U. hose] whoso TU. 130. Richest—Reame] pe riccheste of reames TU.
131. kuynde] kynde T; kyn U.
132. martires] nonnes TU. 134. tounes] towne U.
135. Fals] Ac fals TU. peones] as peuis TU.
136. on] and U (wrongly).
138. U omits.
139. haste] angir T. penes—
torned] hiyte hym (hem U) to wende TU.
141. From U; also in T. in
trauaile] trauaille T.
142. pei] pat U.
143. [a barn TU] Barnes V. [wrouzte TU] wursten V; cf. next line.
144. men—him] pei 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. 1. 23.
146. And] TU omit. hem hatede]
hatide hem U; hatid T.
Seth's kindred inter-married with Cain's.

pat of Seth and his Suster · seppen for ð coome; 148
For ṓei Marieden to corse Men · pat comen of Caymes
kuynede.

For alle ḫat comen of ḫat Caym · A-Cursed ḫei weren,
And alle ḫat couplede hem to ḫat kun · crist hem hatede
dedliche.

Forpi he sende to [Seth] · And seide him bi an Angel,
To kepe his cun from Caymes · ḫat ḫei coupled not
to-gedere.

\[ And seppen [Seth] and his suster sed · weren spoused 
to Caymes,
A-seyn Godes heste · Gurles ḫei geeten,
\]

\[ ḫat God was wroð with heor werk · And suche wordes 
seide, 156
Penitet me [secisse hominem]; \]

And is þus mucche to Mene · A-monges you alle,
pat I madeke Mon · nou hit me for-jinkeþ;
\[ And com to Noe Anon · And bad him not lette 
Swipe to schapen A schup · of schides and Bordes; 160
Him-self and his sones þre · And seppen heore wynes,
Bringen hem to þo Bot · And byden þer-Inne,
Til Fouriæ dawes ben folfuld · [þat] þe fold haue I-wassche
Clene away þe cursede blod · þat Caym hap I-maket.

148. [pat] And TU. seppen] sitthe 
þei U.
149. [to] hem wiþ T ; hem wiþ þe 
U. [pat—kuynede] of caymes kyn TU.
150. [acursed—were] crist hatide 
hem euere U ; see next line.
ome. dedliche] euere T.
152. he—Seth] he sente hym to 
seyn T ; y sente hem to seye U. [Seth]
V has Sem by mistake ; see l. 148.
153. coup] kynrede TU. Caymes]
caym U. [pat] T omits. coupled 
couple U.
154. [Seth] Seep U ; Sem VT ; see 
ll. 118, 152. sed] TU omit. to Caymes
wiþ caymes kynne U.
156. [pat] And U. werk] werkes 
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. 
þou] vs TU.
158. makede Mon] man makide T; 
man made U. nou] sore U.
159. Noe] nowel U.
160. schapen] schapen hem U. 
schiders] 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.

Ons. Here collation with H2 recom-
mences ; see note to l. 104.
163. dayes] dayes T; U omits. 
[pat] TH2 have þat, but omit þe. 
Iwassche] y-waschide U.
The Flood Washed Away the Sinners.

165. *mouwen* shuln TU. [banne] T. curse V.
166. *pat cursede* curside T; *pe* curside U. *vpon* on *his* T; *to* U.
168. *Fisch* fischis TU. *forp* for H. *wip* wip T; *with H.* ober U.
169. *Eihte* *be* eijte T; *be* souen U.
170. *Put* *pat* in *pe* same ship; *pat* shal ben ysauid T; *pat* in *pe* sengle schyppe; *pat* tyme schal be saued U.
171. *schal* schulde U.
172. *bus—caym* foruz curside caym bus T.
173. *For* And al for TU. [Seth] seeth U; Sem VT; see l. 148. children] U om. spouseden] spousid here U.
174. *lyzen* ley hem T; leyen U.
175. *weoren married* mariede T.
176. U omits.
177. *For* *pat* for U.
178. *And* A TU.
179. *Also bifel* As fel TU. *pat* T; *his U. *pat* I as T.
180. *me pinkeb* I wene TU.
181. *mon* TU omit; retained in H.
182. Or wedde any wydewe *for* any wele of godis TU.
183. *child bere* bere child TU.
184. *V inserts and before Ioyeles,* but it is best omitted, *as it is in* T. *in Bedde* of bedde T; abedde U.

"All the beasts must die for Cain's sin, save 8 souls, and of each kind a couple."

This was all because Seth's seed married Cain's.
THE GREAT EVIL OF UNEQUAL MARRIAGES.  [Pass. X

Many, since the pestilence, have married ill,
and have no children but strifes.
Though they go to Dunmow, they never fetch the fleche.
Then wed not for money, but marry well, and God bless you!

None but the pure should live together,
and each man

185. ðe} [bis T.  pliht] piȝt T.  
186. ben mony] arn manye T; arn but U.
187. chestes] chidinge T; cheste U.
   hem bitwene] togidere T; by-twene U.
188. ðeiʒ ðei don hem to dumnowe·
     but ȝif ðei deuel helpe T;
     ðei hiden hem to dumnowe·
     but ȝe deuel helpe U;
     þauȝ ðei don hem to done· al
     þat ðei mowen V; where
done and mowen are corrupted from
   dumnowe.
189. Fluocene] fleche TU.
190. Bote ȝif] but U.  [þat—tyne TUK];
   and Cursen þat tyne 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 ȝow ysamme T; maydenis·
   marie ȝou to-gyderis H2; maydenes·
   you to-same take U; V has vn—
   Maydens· clene ow save.
194. [wercheþ riȝt] wercheþ riȝt T;
   wurche ȝe U; V has worschapeþ;
   H2 ends the line with werchith the
   same.
   goodes] good T.
196. enyme] my tyme TU (also U
   omits in).  mon—wommon T
   men & wommen T.
   Bope weore] þei were bope TU; if
   they were bothe H2.
198. eke in] of TU.  in] of TU.
199. deede derne] derne dede U.
   seholde] ne shulde T.
   200—202. Only two lines in TUK thus:
   As betwyn sengle & sengle·
   siȝpe lawe haþ y-grauntid
   þat iche man have a make· in
   maner of wedlak TH2 (where
   H2 omits As];
Seppen lawe hap I-loket: that vche mon hane a make
In Mariage and Matrimoyne: I-Medlet to-gedere, 202
And worche that with his wyf: and with no wommon elles.

That oper-gates ben I-geten: [for gadelynges ben holden,
that ben false folke and false heires]: fyndlynges and lyzers,

Vn-Gracios to gete loue: or eni good elles, 206

Thus, Do-well is, to fear God; Dobet, to suffer, and
Dobest, to be lowli) of heart.

As bytwene sengle and sengle: that every man have a make: in
mariage of wedlok U. 203.

| vorsche-with: do that werk on T; wurche on U. with no: on no T; no U. 204, 205. V has only one line, that ogetheres ben I-geten: ben fyndlynges and lyzers; I give l. 204 as it stands in TH₂; for l. 205 we find, that ben false folke: and false heires also U.

And that 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.

Bastards are commonly false, liars, ungracious, and wasters.

And so come Dobest aboute: And bringe a-doun Modi,
And that is wikkede wil: that Mony [werke] schendepe:"

Thus, Do-well is, to fear God; Dobet, to suffer, and
Dobest, to be lowly of heart.
Then had Wit a wife named Study,
who sternly said to him,
"Thou wise to teach fools!
Cast not pearls before swine
(Mat. vii. 6).
I speak of those that prefer riches to wisdom.

Passus, &c.] so in THh.
OBS. The readings of H₂ are the same as those of T, except when specially given as different.
1. was hoten] was hoten T.
2. [lenclich] so in TH₂; V has euer was I-liche. louh] loyly T.
3. me] me H₂; so T.
4. And sternele staringe Dame studie seide T.
5. artou witti] art T; any wisdomis T.
6. Fayturs] flatereris T.
7. for his Beere] bitterly T.
8. Noli mittere] Nolite mittere, man T.
10. prescouise Peerles] precious perrie T; waxen] wexip T; wexit H₂.
11. hit-pulke] be po T. bi—
schewen] shewen be here werkis T; schewen here werkis H₂.
12. Or richesse or rentis & reste at here will T.
Wisdom is worth little now-a-days, unless it is carded with Covetousness, like wool.

But hit beo [cardet] with Couetise · as clopers dop heor wolwe,

but Conterfeteþ disseites · and Conspiret wronges,

And ledeo forþ A loneday · to lette þe treweþe;

And þat suche craftes cunnen · to counsel beoþ I-clept,

And ben served as syres · þat servþ þe denel.

Iob þe Ientel · in his Icestes seide,

Quare via impiorum prosperatur, bene est omnibus qui pravæ et inique agunt?

Ac he þat holy writ haþ þuer in his mouþe,

And on tellen of Tobie · And þe Twelwe Apostles,

And prechen of þe penuence · þat Pilatus wrouhte

to Iesu þe Ientil · þat Iewes to-drowe
On Cros vpon Calunrie · as Clerkes vs telleþ—

Luytel is he loued or leten bi · þat such a lessun Redeþ,

Or Daunseled or Drawen forþ · þis Disours witen þe soþe;

For ȝif Harlotrie ne Holpe hem þe bet · (haue God my soule !)

More þen Musyk · or Makyng of Crist,

Wolde neuer kyng ne kniht · ne Canoun of Seynt poules

þeuen hem to heore þeres-þine · þe value of a grote !

Bote Munstralsyne and Murþe·A-Mong Men is nouþe;

Lecherie and losengrie · and loseles tales,

And geten gold with grete opes · boþ gamus nouþ a
days.
NOW-A-DAYS, MEN SCOFF AT THE TRINITY. [PASS. XI.

But 3if þei Carpen of Crist · (þis Clerkes and þis lewede)
Atte Mete in heor Murpe · whon Munstras beop stille,
Þenne telleþ þei of þe Trinite · hou two slowen þe
pridde,
And Bringeþ forþ Balled Resouns · tak Bernard to
witness,
And puyteþ forþ presumptiu·n to preue þe soþe.
Bus þei drauelen on heore deys · þe Deite to knowe,
And demeþ God in-to þe gurge · whon heore Gottus
follen.

But Carful Mon may crien · and clepen atte zate
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!

Luyte loueþ þat lord · þat leneþ him þat Blisse,
þat þus parteþ with þe pore · A parcel whon him
neodeþ.

Neore Merci In Mene Men · More þen in Riche,
Wip Mony defauti Meeles · Milhte þei go to bedde. 52
God is muche in þe gurge · of þese grete Maystres,
Bote A-Mong Mene Men · his Merci and his werkes·
And so seip þe psauter · sech hit In "Memento,"

Ecce Audiaimus eam in effrata, inueninus [eam] in
campis silue.

Clerkes and kete men · Carpen of God ofte, 56

See the Psalm
Memento Domine,
Ps. cxxxi. 6 (Vaig.).

39. Atte—murpe] At þe mete & at
murþe T.
41. Balled—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; H₃ omits him.
Ons. 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 · myte go
to bedde T; Manye mendina[n]es
meteles · myte go to bedde U.
53. þe] his U. gurge] þrote T;
gurge H₄.
54. U omits. mene TH₃ omits.
55. seoh] seek U; se T. [eam
TUI₄] eum V.
56. kete] kid T; kedde U; kyd H₂,
ofte] faste TU.
And han him muche in heore Mounb · bote Mene men in herte.
Freres and Faytors · han founden suche questions
To plese with pis proude men · seppe pestilence tyme ·
þei de-Foulen vre Fey · at Festes þer þei sitten. 60
For non is vche Boye Bold · Bropel an ðer,
To talken of þe Trinite · to beon holden A syre,
And fyndep forþ fantasies · vr feip to Apeyre ·
And eke de-Fameþ pe Fader · þat vs alle made, 64
And Craken æseyn þe Clergie · Crabbede wordes.
Whi wolde God vr saueour · suffre such a worm
In such a wrong wyse · þe wommon to bi-gyle?
Bope hir hosebonde and heo · t o helle þorw him
gwenten,
And heore seed for þat sumne · þe same wo drien.' 69
[Suche Motyues þei menue · þis Maistres in heor
glorie,
And makeþ Men Misbilecye · þat [mussen on] heore
wordes.
But Austin þe Olde · for alle suche preechþ,
And for suche tale tellers · such a teeme schewþ,
Non plus sapere quam oportet sapere.
þis wilneþ þe neuer to wite · whi þat God wolde
Soffre Sathan · his sed to bi-gyle;

57. him] TU omit ; H₂ retains.
58. founden] founden vptic TU ; founden H₂.
59. þis] TU omit.  seþe] sipen þe T ; sip þe U.
60. þei] þat TU.  Fey] false (!) T ; feyth U.  festes] þe feste T.
61. Bropel—oper] & he be riche TU.
62. talken] tellen TU.
64. eke de Fameþ] defame T ; to de-
fame U.
65. crane—þe] earpide æsens T ; carpen of U.
67. þat he gilie þe womman · þe
wy aftir T ; þat begyles þe womman ·
& þe man after U.
68. þorþ] whiche a werke & wille ·
þei wenten to helle TU.
70. motyues] motifs T ; motes U.
71. [mussen on T] mousen on U ;
leennen in v ; H₂ torn away.
72. preechþ] prechide T ; prechet U.
73. scheweþ] shewide T.  Non] Nolite U.  oportet] V really has oportet, of
course by mistake.
74. That is to seyn ne wilneþ neure ·
for to wyte why TU ; see next line, and
1. 81.
75. Saffre] That god wold suffre TU.
Believe and pray,

Evil be to him who blames God's ways.

Praised be Thou, O God! Thy will will be done!

And now—here is a fellow who wants to know Do-well from Dobet!

Let him seek Do-well, and the rest follows.”

Wit, hearing Study so talk, was confounded,

and signed to me to beseech her.

76. Ac belene lelly of lore • of holy chirche T; And be-leaf lely on be lord • of holy chyrche U.
77. him] H₂ omits. of] of his U. in] be TU.
79. [to wite Pe UTU₂] two V; see ll. 73, 81, 88. weyes] werkes T.
80. eye weere] eign worn T.
81. whi pat] why T. pat—wolde]
Begins l. 82 in U; cf. l. 74.
83. Or] Er T. bitraye] betrayede T.
84. Theye[d—] nour yworshipid be ou T; I-wyrchepid hou be U.
85. al] U om. [worpe TU₂] beo V.
86. [my TH₂] me V.
87. nou] U om. da[t[e] deye TU.
88. [Sipen T] sibpe U; sithen H₂; V has Sire.
89. Bote—degre] But zif he lyue lely in pe last day U.
93. He—confoundet] He becamep so confus T; He come so confuse U. [mele TU₂] mele V.
94. And as] Also T; And also U. dore] dore-nayl and H₂.
95. Bote—pat] Ac for no carpinge T; And for no carpingen U. to] to be TU.
96. greyyn] geyn T. [his TU₂] hir V.
97. lauzwhinge] lauzinge T; louryn U.
98. of] of his T; of H₂.
PASS. XI. THE POET BESEECHES STUDY TO HELP HIM.

And when I waste of his wil to his wyf con I knele, And seide, "Merci, Madame, youre mon schal I [worbz],

To worchen youre wille while my lyf durep; [Kenne] me kuyndely to knowen what Is Dowel."

"For pi Mekenesse, Mon," quod heo · "and for pi Milde speche,

I schal [kenne] þe to my Cosyn þat Clergye is I-hoten. He haf wedded a wyf wip-Inne þis wikes sixe, 105 Is sib to þe seuen Ars þat scripture is I-nempnet; þei two, as Ich hope after my be-sechyn, Schul wisse þe to Dowel I dar undertake."

Enne was I as Fayn · as Foul on feir morwen, 109 Gladdore þen þe gleo-Mon is of his grete ȝiftes, And askede hire þe heizhe wey wher Clergye dwelleþ, "And tel me sum tokne to him for tyme is þat I wende."

"I schal teche þe heizhe wey," quod heo · "from hennes to soffre-

Bope-woele-and-wo þif þat pou wolt leorne, And Ryd forþ bi Richesse Reste þe nouȝt þer-Inne; For þif þou Couple þe to him to Clergie comestou neure."

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-lesynes-and-lyzeres-speche · and-lykerous-drinke.

"The way thither is through Suffer-woe-and-

passing by Riches and Lechery, till thou come to the court called Keep-þy-tongue.

Then shalt thou
\[\text{See Sober and Simple.}\]

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

\[\text{\& kende ferst masons T;}
\]

And alle kynne craftis \& I construad hure ferst to lere,

Tolis of carpenteris & kerueis &

\[\text{\& kende ferst masons T;}
\]

And alle kynne craftis \& I construad hure ferst to lere,

Tolis of carpenteris & kerueis &

\[\text{\& kende ferst masons T;}
\]

And alle kynne craftis \& I construad hure ferst to lere,
For pat lone is þe lord · þat lakked neuer grace;
If Leef wel þer-vppon · zif þou þenke Dowel;
For Dobet and Dobest · beop drawen of [loue] scote.
In opre science hit seip · see hit in Catoua, 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 [kenne] us þe contrarie · æsæyn 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 æsæyn vuel; · God him-self hoteþ, 150
And seide hit him-self · În ensaemple for þe beste,

Necessæ est vt veniant scandala.

Bote Astronomye is hard þing · and vuel to knowe,
Gemetric and Gemensye · is gynful of speche, 153
þat worcheþ with þeose þreþ þrineþ he late,
For sorecery Is þe souereyn [bok · þat to þat science
longþ,
3et arn þere febicchis of Forellis] · of mony monnes
wittes. 156

Experimentis of Alconomye · Of Alberdes makeþ
Nigromancye and perimancie · þe pouke to Rise makeþ;

142. For þere þat lone is lord ·
lakkip neuer grace TU; H2 the same,
but with lakked for lakkip,
143. wel þereþpon] lelly þeron TU.
144. [loue scote U] lore in scote V;
louis skyle T; loues skyle H2; see note.
145. [see] I saiþ T; I saw U. [fidus
TU] fidelis V. [Tu—arte] Omitted in VTUH2, but given in D.
146. techeþ] teechip vs TU; teechit
it H2. hose] who T; who so U.
kepe] heed TUH.
147. [kenneþ] kennip T; kennes
U; techeþ V. us] U om.
148. biddeþ] hit U; biddith H2; T
omits. [vs TUH2] V om.
149. hem] U om. lellyche] & lenen
hem TU.
151. hit himself] himself hit V; TH2
transpose the words; see note. Necessæ
—scandala] Dilige dominum desunt
suem ex toto corde tuo U (see l. 236).
152. Bote] Ac U; T omits.
Gemensye] geometrie T; gemosse U.
gynful] gryfful U.
154. worcheþ—þeose] þineþ wercho
wiþ þo T; þenkeþ to wercho 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
febicches U; febicches H2.
156. U omits the last half of l.
157, and the first half of l. 157.
Alconomye] alkenemye T; alkmamy H2.
158. Rise makeþ] reißen TU.

THE DREAMER GREETS CLERGY AND STUDY.  [PASS. XI.

3if poun penche Dowel · dele with hem neuere.
Alle peose sciences · siker, I my-seluen 160
Hawe I-founded hem furst · folk to deceyue.
I be-take pe to crist,” quod heo · “I con teche pe no betere.”
I seide, “graunt Merci, Madame” · And Mekeliche hire grette,
And wente forp on my wei · withouten more lettynge,
And fond as heo fore-tolde · and forp gon I wende, 165
And ar I coome to clergye · couple I neuer stunte.
I grette pe goode mon · as pe gode wyf me tauste,
And afterward his wyf · I worschupet hem bope, 168
And tolde hire pe tokenes · pat me I-tauht were.
Was neuer gone vpon grounde · seppen God made henne,
Feiore vndurfonge · ne frendloker maad at ese,
As I my-self sopli · so sone as heo wuste 172
Pat I was of wittes hous · and with his wif Dam Studie.
Curteisliche Clergye · Clupte me and Custe,
And asked hou wit ferde · and eke his wyf Studie.
And I seide soplyche · “pe sende me hider 176
To leorne at poun Dowel · and Dobet after,
And seppen Afturward to seo · sumwhat of Dobest.”
Hit is a wel feir lyf,” quod heo · “Among pe lewed peple,

159. with hem] perwith TU.
160. siker] sykerly U. my-seluen]
my-self foundit TU.
161. Hem formest · folke for to deceyue T; furw hem formest · folk to deceyuen U (see note to l. 160).
162. betake—to] bekene pe TU.
164. forp on] wisly T; with in U.
165. foretold] fayre tolde U.
167. ] And U.
170. gone vpon] grom vpon his TU.
171. frendloker] frendliere T; frendleker (sic) U; frendloker H2.
172. ] TU omit. so] as U. as hev] heo it T.
173. with] U om.
175. asked] axeide T; asked me U. ferde] U omits (by mistake); it also omits wyf. eke—wyf] his wif T; his wif dame H2.
177. leorne] lere TU. Dowel] to dowel U. after] here aftir TU.
179. feir] lelly T; lely U.
[Actif it] is I-hoten · hosebondes hit vseu;
[Trewe tileris on erpe · taillours & souteris,
And alle kyne crafty men · pat cumne here foode wynne,
Wip any trewe trauaille · toille for here foode,
Diken or deluen · do-wel it hatte

To breke beggeris bred · & bakken hem with clopis,
Counforte pe carful · pat in castel ben fetterid,
And seken out pe seke · & sende hem pat hem nedip;
Obedient as breperen · & sustren to opere;
bus bed pe do-bet · so berip witnesse pe sauter;

Ecce quam bonum et quam iocundum, habitare,
Fratres, in vnum.
Sike with pe sory · singe with pe glade,
Gaudere cum gaudentibus; Et flere cum flentibus,
[Rom. xii, 15.]

[Dredles, is dobet · dobest wit pe sothe !]
Sire dobest hap benefices · so is he best worpi,
be pat god in pe gospel · grauntip & techip;

Qui facit et docuerit, magnus vocabitur in regno
celorum.

Forpi is dobest · [a] bisshopis pere,
Prince ouer godis peple · to prechen or to chaste.
Dobet dop ful wel · & dewid he is also,
And hap possessions & pluralites · for pore men sikes.

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 tailours U. [or D.
182. here foode] with here craft U.
183. toille] tilie U.
184. hatte] hyyte U; battith H2.
185. bakken hem] bak hym D; bachelm U.
186. Counforte] confortid H2
(wrongly). pat in] pat in pe U;
in D. ben] is U.

187. seke] D omits (by mistake).
189. bus—pe] Thus byt D; Thus bad the H2; these ben [at U, so] bus U.
190. From MS. Harl. 3954, fol. 122.

TH2UD have only a half-line, viz. God wot, pis is dobet; and they divide H. 192. 193 wrongly.
193. U omits this line, and the Latin, docuerit] doceut D.
194. For pis dobest is a bysschopis pere U. [at UD] TH2 omits.
195. ouer] of U. or—chaste] & to techyn U.
196. dewid] dewyd H2; dowel UD.
endowments to relieve the poor with.

Gregory the pope says,

'as fish die out of water, so does Religion when out of a convent.'

But now Religion is a rider, a land-buyer, and wears a dagger.

For mendynaunt; at mischiefe pe men were dewid; And pat is riȝtful religionn none renneris aboute, Ne no leperis ouer lord; ladies to shryne. 200

Gregory pe grete clerke a good pope in his tyme, Of religion pe rewele he reherside in his morals, And seide it in ensample pat pei shulde do pe betere : Whanne fitches faile pe flood or pe fresshe watir, pei diȝe for pe drounte whanne pei dreie lengen; 205 Riȝt so be religion it roylep and steruip, pat out of contention & cloistre coucit to libben'.

Ac now is religion a ridere & a renner above, 208 A ledere of [louedayes] & a lond biggere; Poperip on a palfrey to toune & to toune, A bidowe or a baselard he berip he his side; Godis flessh & his fet & his fyne woundis 212 Arni more in his mynde pan pe memorie of his found-oours.

Such bad lives these lords lead.

Kings and knights and earls ought to be very good men;

Such is pe lif of pis lordis pat lyuen shulde wip do-bet, And wel-a-wei wers and I shulde al telle.


For-pi I wende pat po wyes wern do-best of alle! 220

PASS. XI.]  RICH MEN SHALL HARDLY ENTER HEAVEN.

I nile not scorne,” quod scripture: “but scryeueyns liye;
Kinghood & kui3thold · for aught I can aspie,
Help not to heuene · at one zeris ende,
Ne richesse ne rentis · ne realte of lordis.
224 Poul prouip it is vnpossible · riche men in heuene,
Ac pore men in pacience · & penaunce toigidere
Hauen eritage in heuene · ac riche men non.”—
"Contra," quod I, "be Crist! · pat can I pe wisse, 228
And prouen it be pe pistil · pat petir is nempnid;
Quo crediderit et baptismatus fuerit, salus erit."
"Pat is in extremis," quod scripture · "as sarisines &
Jews
Mowe be sauid so · & so is our beleue;
Pat [an] vneristene in pat cas · may cristene an hepene,
And for his lele beleue · whanne he his lif tynep, 233
Hauen eritage in heuene · as an heij cristene.
Ac cristene men, god wot · comip not so to heuene;
For cristene han a degre · & is pe comun speche,
Diligete deum, etc., Et proximum tuum sicut tepsum.
Godis word witnessip we shuln zije · & dele oure
enemys, 237
And alle men pat arn nedy · [as] pore men & suche,
Dum tempus est, operemur bonum ad omnes, maxime
autem ad domesticos fidei.
Alle kynne creatures · pat to crist belenip

221. nile] nel D; wele U.
222. aught] noyzt D.
223. heuene] hefne-ward U.
225. it is] U om. is] Dom. richer—
heuene] he riche to comen in hefne U.
226. men] D omits. penaunece] U
repeats pacience. '
227. Hauen] han here U. ae] and U.
228. pat—wisse] i kan pe withseye
U. [pe] D omits.
229. pe pistil] apostil U. is nempn
vid] it nemnyp D. salus erit] U
omits.

230. is] U omits. as] among U.
231. so is] pat U (omitting is).
232. pat—cas] pat oon cristen in
cas U. [an] oon U; arn TH; buhp
D; see note.
234. Haue] Haue an U.
236. degree] dirigie U. is pe] our U.
Diligete, &c.] Nemo, &c. U (see 1. 255).
237. see—ziue] pat we schal feue
(!] U (by error for yeue).
238. [as H, U] & T; D omits. fidei]
H, omits.
239. Alle kynne creatours pat crist
ben y-lyche U. belenip] longen D.
We be holde heijly · to herie & honoure, 240
And jinen hem of oure good · as good as oure seluen,
And souerynliche to suche · pat seuen oure beleue ·
[pat is, iche cristene man · be kynde to ope]r,
And sipen hem to helpe · in hope hem to amende. 244
To harme hem ne slen hem · god higyte vs neuere ·
For he seip it hym-selfe · in his ten hestis,

[Non] mecaberis, ne sle nouȝt · is þe kynde englissh,]
For, Michi [vindicta], et ego retribuam ·
I shal punisshen in purcatory · or in þe put of helle
Eche man for his misdeede · but mercy it make." 249
"3et am I neuere þe ner · for nouȝt I haue walkid
To wyte what is do-wel · witterly in herte ·
For how so I wereche in þis world · [wrong] ope ellis,
I was markid, withoute mercy · & myn name entrid 253
In þe legende of lif · longe er I were ·
Or ellis vndir-writen for wykkid · as witnessip þe gospel ·

Nemo ascendet ad celum nisi qui de celo descendit ·
And I leue on oure lord · & on no lettere betere · 256
For salamon þe sage · pat sapience made ·
God ʒaf [hym] grace · & richesse to-gidere
For to reule his reaum · rǐt at his wille ·
Dede he not wel & wisly · as holy chirche techip ·
Boþe in werke & in woord · in world in his tyme ?
Aristotle & he · who wounde betere ·

240. We—holde] We ben I-holde
U; Ben holde D.
241. oure] here D. oure seluen]
hem-seluen D.
242. [pat seuen] as suen U.
243. [Non UD] Ne TH₂, mecaberis]
Sei; (the mistake is the author's). kynede] D om. [vindicta] vindictam
TH₂UD (all wrong).
244. pat] D om. [vindicta] vindictam
245. ne] ne to H₂; or to U.
246. [Non UD] Ne TH₂, mecaberis]
Sio; (the mistake is the author's). kynede] D om. [vindicta] vindictam
247. [Non] Ne TH₂, mecaberis]
248. punisshen] pyne U.
249. Echo] Evry U.
250. nouȝt] nowth pat U.
251. So the line stands in D; TH₂ omit wrong; U reads. For how so I wereche · wrong or ellis.
252. without] with U.
254. [Non] H₂ omits, were] ded ware U.
255. vndirwritten] vnwrite U.
wykkid—gospel] wiled · þus seip þe gospel U.
256. And—on] And I leue it, be
D; And beleue on H₂. lettere U.
258. Þy wisly] ne wysly D.
And al holy chirche · holden hem in hell!  
And was þere neuer in þis world · to wysere of werkis;  
For alle cunynge clerkis · sippe crist þede on erfe  
Taken ensaumples of here sawis · in sarmonis þat þei  
maken,  
And be here werkis & here wordis · wissen vs to dowel;  
And þif I shal werke be here werkis · to wynne me  
heuene,  
And for here werkis & for here wyt · wende to pyne,  
þanne wrouȝte I vnwisly · wip alle þe wyt þat I lere!  
A gooede friday, I fynde · a feloun was sauid  
þat hadde lyued al his lyf · wip lesinges & þeftis;  
And for he kneȝt 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 þeris;  
A robbere hadde remission · raþere þanne þei alle,  
Withoute penaunce of purcatorie · to haue paradis for  
euere.  
þanne marie þe maudeleyn · who miȝte do wers?  
Or who dede wers þanne dauïd · þat vrie destroyede?  
Or poule þe apostil · þat no pite ne hadde,  
Cristene kynde · to kille to deþe?  
And arm [none] for soþe · souereynes in heuene,  
As þise þat wrouȝte wyekyllid · in world whanne þei  
were.  
And þet I forget [serþere] · of fyue wyttis techinge,
Christ never commended clergy (learning); see Mark xiii. 9, 11,

which says,

'When ye are brought before kings,' &c.

Augustine says,

(Confess. Lib. viii, c. 8),

'Wise clerks are often sunk in hell,

whilst poor ploughmen and shepherds attain heaven,

by help of but one Pater-noster!' 

Ecce ipsi [ardiote] rapiunt celum, vbi nos sapientes

in infernum mergemur;

And is to mene in oure monē more ne lesse,

'Arn none rapere yrauisshid · fro þe riʒte beleue

þanne arn þise grete clerkis · þat conne many bokis;

Ne none sondere ysauid · ne saddere of consience,

þanne pore peple as plou3men · and pastours of bestis.'

Soutervis & seweris · suche lewde iottis

Percen wip a pater noster · þe paleis of henene,

Wipoute penance, at here partynge · in-to heʒe blisse!

Breuis oracio penetrat celum.'


285, 286. These two lines are corruptly given in all the MSS. See Critical Note.

287. [Cum U] Dum TH,D. [quid loguamini] In U only.


289. Wheþer] Whar D; Whan U.

or or] othir of H2; or UD.

290. hen] hym D.

292. at wille] alle UD.

293. or·trinitie] dempnowr of þe lawe U

294. þat] þat was U. hiʒeste] þe heist U.

295. Seide ðis] And seide þus 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] Iottis U.

302. Percen] Pasen U.

303. heʒe] þe heye U; the heye H2.

Breuis—celum] UD omit.

Obs. See Critical Notes as to this ending.
PASSUS XII.

Passus trecius de dowel.

"Christ wot," quod clergie · "knowe hit zij pe lyke,
I haue do my deuer · pe dowel to teche;
And who-so cousey tpe don betere · pan pe boke tellep,
He passe pe apostolis lyf · and put him to aunegelys ! 4
But I se now as I seye · as me solp thinkyt3,
pe were lef to lerne · but lof for to stodie,
þou woldest konne þat I can · and carpen hit after.
Presumptuowsly, paraenture · a-pose so manye, 8
That [hit] myȝthe turne men to tene · & theologie boþe.
3ij I wiste witterly · þou woldest don þer-after,
Al þat þou asket · a-soylen I wolde."

Skornfully þo scripture · [set vp here] browes,
And on clergie crieþ · on cristes holy name,
That he shewe me hit ne sholde · but þif [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 skape · and sklandre to holy cherche, "Theology

[Note. See the account at the end of the Passus, shewing whence this Twelfth Passus is derived.]

Pass. XII. Called Passus trecius de dowel in MS. U and MS. Rawlinson 137. See the note to p. 154.

1. þe] ye U · but the y represents þ.
2. couseyþ] don] coneyte to don U.
3. þe] U om. him] hem U · cor-
4. ruptly.
5. U omits.
6. [hit] it U · MS. Rawlinson omits. men] me U.
7. þo] miswritten þe in MS. Rawlinson · U has yo = þo. [set vp here] So in U · MS. Rawlinson has shorte vp his, where at least his is wrong.
8. crieþ] cryde U · Cristes] godis U.
9. shewe me hit] shewyþ U (cor-
11. kynde] U om.
12. shewe me hit] schewyþ U (cor-
13. shewe me hit] schewyþ U (cor-
ruptly). [hit] it U · MS. Rawlinson om. me] me it U.
14. skandre] me it U · MS. Rawlinson om. me] me it U.
15. boþe] U om.
forbids me to teach sinners.

Ps. cxvii., 158 (Vulg.).

Vidi [prevaricantes] et tabescebam:
I saw synful, he seyde "per-fore I seyde no-thing,
Til po wrecches ben in wil • here synne to lete.
And poul preche hit often • prestes hit redyn,
Audiui archane que non licet homini loqui:
I am not hardly, quod he • pat I herde with erys,
Telle hit with tounge • to synful wrecches.
And god graunted hit nevire • he gospel hit witenesep,
In he passioun, whan pilat • a-posed god al-my3thi,
And asked Ihesu on hy • pat herden hit an hundred,
Quid est veritas? quod he • verilyche tel vs;
God gaf him non answere • but gan his tounge holde.
Rixt so I rede," quod she • "red pou no ferper;
Of pat he wolde wite • wis him no betere.
For he cam not by cause • to lerne to dowel,
But as he seyj, such I am • when he with me carpej;"
And when scripture he skolde • hadde pus wyty-shened,
Clergie in-to a caban • crepte ano after,
And drow he dore after him • and bad me go dowel, 36
Or wycke, 3if I wolde • whejper me lyked!
Pan held I vp myn handes • to scripture he wise,
To be hure man 3if I most • for euere-more after,
With pat she wolde me wisse • wher he toun were,
Kynde wit hure confessour • hure cosyn was Inne.
Pat lady pan low • and laugthe me in here arnes,
And sayde, "my cosyn kynde wit • knowen is wel wide,
And his loggyng is with lyf • pat lord is of erpe.
And 3if you desyre • with him for to a-hyde,
The same idea recurs in ii. 23 and 29.
22. Audii, &c. Quoted again in Text B. Pass. XVIII.
33. such I am] i. e. I am not to be commended; alluding to Pass. XI. l. 286.
41. wit.] The MS. has wt, the usual contraction for with; but see ii. 43 and 53; and hit for hit, l. 25.

18. Sitthe] Seihoj (sic) U. \~ trewe\ yat trewe is U. to] U om.
19. [prevaricantes] So in U; MS. Rawl. corruptly has prevarications.
20. MS. U ends with tabescebam; and from this line to the end, we have only MS. Rawl. to trust to. seyde no-thing] It is clear that the poet construes tabescebam as if it were tacebam.
I shall be wisse where that he dulleth.”

And she he kneled on my knees and kyste her vel sone,
And Hancock hure a pousand sykes with probellant herte.

She called [to ken] me a clerion pat hyȝt

Omnia-probate a pore ping with alle,

“Thou shalt wende with wil,” quod she “whiles that him lykyȝ,

Til se come to pe burghe quod-bonum-est-tenete. 52

Ken him to my cosenes hous pat kinde wit hyȝth,

Sey I sente him pis segge and pat he shewe hym dowel.”

Bus we laude our eune lowtyng at onys,

And wente forþ my way with omnia-probate, 56

And ere I cam to pe court quod-bonum-est-tenete,

Many ferlys me by-fel in a fewe þeres.

The fyrste ferly I fond a-fyngrid me made;

As I ȝede thurgh þone a-þen prime dayes,

I stode stille in a stodie and stared a-bowte;

“Al hayl,” quod on þo, and I answered “welcome and with whom be þe?”

“I am dwellyng with deth and hunger I hadde,

To lyf in his lordshepe longt my weye,

I shall felle þat freke in a fewe dayes!”

“I wolde folwe þe fayn but fentesye me heþþep,

Me folweþ such a fentysye I may no ferþer walke.”

“Go we forþ,” quod þe gom “I haue a gret boyste 68

At my bak of broke bred þi bely for to fyle þe

49, 50. These two lines are written as one in the MS. Some such phrase as to ken me seems have been lost; see l. 53.


52. burghe] Burgurh MS. But burghe = borough is meant; it is called a court in l. 57.

58. Cf. Prologue; l. 62. Here follows the catchword—þe ferste ferly.

60. þone] miswritten þou þe in MS.; the metrical dot being inserted by mistake after the letter u. But the reading is certain; cf. Text B, Pass. XI. 17, 31, 59; and especially observe the whole drift of Text B, Pass. XI.

62. A half-line has probably been lost here.

HE MEETS WITH HUNGER AND FEVER.  [PASS. XH.

A bagge ful, of a beggere \* I bou\(3\)pe hit at onys."  
Than maunged I wit \* vp at \(\beta\)e fulle,  
For \(\beta\)e myssyng of mete \* no mesour I coude.  
With \(\beta\)at cam a knaue \* with a confessoures face,  
He halsed me and I \* asked him after,  
Of when \(\beta\)at he were \* and wheder \(\beta\)at he wolde.  
"With \(\beta\)e \(\phi\) I duelle," quod he \* "dayes and ny\(3\)tes ;"  
Mi name is feuere, on \(\beta\)e fer\(\beta\)e day \* I am a-pret euere;  
I am masager of \(\beta\)e \* men haue I tweyne,  
\(\beta\)at on is called cotidian \* a courour of our hous,  
Tercian \(\beta\)at oper \* trewe drinkeres bope!  
We han letteres of lyf \* he shal his lyf [tyne ;]  
Fro \(\beta\)e, \(\beta\)at is our duk \* swyche dedis we brynge."  
"My\(3\)th I so, god wot \* soure gates wolde I holden."  
"Nay, wil!" quod \(\beta\)at wy\(3\)th \* "wend \(\beta\)ou no ferther,  
But lyue as pis lyf \* is ordeyned for the,  
\(\beta\)ou tomblest wip a trepet \* 3if \(\beta\)ou my tras folwe ;  
And mannes mer\(\beta\)e wrou\(3\)p no mor \* \(\beta\)ou he deseruy\(p\)  
here,  
Whil his lyf and his lykhame \* lestn to-gedere.  
And per-fore do after do-wel \* whil \(\pi\) dayes duren,  
\(\beta\)at \(\pi\) play be plenteous \* in paradyss with auangelys.  
\(\beta\)ou shalt be laugth into ly\(3\)th \* with loking of an eye,  
So \(\beta\)at \(\beta\)ou werke \(\beta\)e word \* \(\beta\)at holy wryt tepoch,  
And be prest to preyeres \* and profitabyl werkes."  
Wille [wiste] purgh in-wit— \* \(\beta\)ou wost wel \(\beta\)e sope—  
\(\beta\)at pis speche was spedelich \* and sped him wel faste,  
And wrou\(3\)the \(\beta\)at here is wryten \* and oper werkes  
bope  

70. bou\(3\)pe] cf. wrou\(3\)p, l. 87; laun\(3\)e, l. 55; &c.  
71. Corrupt; probably two half-lines lost.  
78. Fevers and Death appear in Text B. Pass. XX.  
86. \(\beta\)ou] miswritten \(\beta\)e in the MS.; the being the preceding word.  
87. wrou\(3\)p] = wrou\(3\)te. Cf. l. 70. The reading wor\(\beta\)e 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 pe plowman · and mechel puple al-so;
And whan pis werk was wound · ere wille myȝte a-spie,
Deȝ delt him a dent · and drof him to pe erȝe,
And is closed vnder clom · Crist haue his soule!

And so bad Iohan but · busily wel ofte,
When he saw þes sawes · busily a-legged
By Iames and by Jerom · by Iop and by òpere,
And for he medieþ of makyng · he made þis ende.

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.
Furst to rekne Richard · kyng of þis rewme,
And alle lordeþ 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!
   Amen.

Explicit do-Æðel.

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. busily] Read sothely? Busily 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.

XL MS. Rawlinson Poet. 137; on vellum; of the early part of the fifteenth century. Size, about 9½ in. by 5¾. 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—"Hie incipit liber qui vocatur 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 car-
NOTE ON PASS. XII.

143 *

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 (Prol. l. 1)—y wente wyde (l. 4)—I secueende (l. 10)—tryly onyrid (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—

Schopyyn hem ermytes · here ese to hane.
on fele halue · fonden hem to done,
Lederes þei be of lonedayes · 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.)

Ces ciz li quice ad riane.
Assez sur done or e argent.
Deli son meint veselment.
Sire qis Jonas dit li rei.
Entendez ore vers moi.
Ma vie me anez 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 observantia 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 shows 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 but for but 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 Fastinge" MSS. T and U read "of Fastinge;" 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 u's
and v's in this MS. are often distinguishable, and in this case the n is quite plain. Cf. the readings bunchoph and bunchid, which are quite clear also. The reading bonches is open to doubt. "Buncho, tundo, trudo." Prompt. Parv.

75. The reading of the text is supported by MS. H, but the alliteration is improved by the alteration, His set shulde 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 sebbe 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 loft would have been better, as that would agree with Pro]. 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 t; we also find, in old English, the spellings werd and word.

39. See = 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 werece MS. H has his 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 doB seems repeated by mistake; I prefer willeB, 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 Coroneth 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 techeB the true reading is probably wisseB, and this would explain how such readings arose as witnessem and askib wytnesse, the latter of which is not very intelligible. Cf. Pass. XI. l. 8.

137. The reading of V—precheth pe pin harpe—must surely be wrong, being meaningless; precheth seems to be a contraction of preche it.

139. The omission of the final p in CunseB is probably due to the word per following.

143. MS. U omits the word weo, evidently by mistake.

145. The wrong reading by (for hei) is easily explained; the scribe must have been thinking of the mercy shown by Christ to the penitent thief; but this idea does not agree with the statement that they "piered 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,

For the I rede he [riche · haue reu[e on pe pore,

\[\text{haue you beo}\] Mihtful of Mayn · be Meke of \(\text{pi}\) wordes.

MS. II has,

\[\text{herefore I rede hee ry}3\text{te · haue rew}fe of pe pore,}\]

\[\text{\(\text{haue you be my}3\text{tful of mayn · be meke of \(\text{pi}\) warkys.}\)}\]

152. For \(\text{ze schul MS. II has \(\text{you schalt,}\) and for \(\text{ze wenden it has \(\text{you wendest,}\) both variations being written over erased words. There are several erasures and alterations in MS. II 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 

\[\text{truly for trevely; and in the second, to write goodliche for Treveliche. But there is a certain propriety in the continuous repetition of treue and treveliche, which is destroyed by these alterations.}\]

160. MS. V is here clearly wrong, but I have kept the word \(\text{Fey,}\) merely altering its place. \(\text{Fey = faith, as in l. 14 of this Passus;} \)

\[\text{fai or feet = feat, i.e. deeds or works.}\]

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 II. 123, 124, by help of which we might write them thus, according to the spelling adopted in V;

\[\text{For-\(\text{\(\text{he}\) I sigge as I seide er · bi siht of pe textes,}\)\}

\[\text{Whon alle tresor is I-tri}3\text{et · Treu}fe \text{is \(\text{pe}\) beste.}\]

\[\text{Passus II. l. 5. I have altered the reading \(\text{heo of MS. V to he, because the next line has the appearance of being added as an after-thought. The meaning of “heo stondeb” 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 stondeb 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 \(\text{pureste in; this would certainly improve the alliteration, but MS. II supports the reading given, having richest. Still, the alteration should, perhaps, have been made.}\)

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. \(\text{Forgid is only better than brouzt because of the alliteration. In Mr Wright’s edition we find}\)

\[\text{Favel thorough his faire speche}\]

\[\text{Hath this folk enchanted,}\]

\[\text{where the line is mended another way.}\]
27. Here wyle 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,

"fat tou milt sej if tou wolt · whuche pei ben alle,

Bote if tow wilne to wone · with treufe 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 II 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 fat rych retenanace, &c.

38. The reading fyln is supported by MS. V itself; for see l. 51;—"pe

fyln was arered."

56. The reading of V—scheneu (omitting to)—seems to be a mere error.

59. This line is much wanted; probably omitted in V accidentally.

61. Perhaps the words "of leecerie" should have been inserted; read

Wip alle pe lordschupe [of leecerie] · of lengpe and of brede.

76. It should have been added that MS. II inserts and, having the reading "and paulyns douster." It thus appears that "Pers pe pardonner" and "Paulynes 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 "notories," 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 "counsel" 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 pe false.

129. For "Cunte" we should probably read "Schires."

136—143. See note to l. 118.

160. Tone, 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 kyes 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 (dune) might stand, as it gives sense, viz. "and
the *dis* heard.” But the alteration to *durne* 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. 1. 15. The reading “be clercie 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 *lawtén* is the past tense of *lachen*, 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 courteors & þe comyns,” and “A-monge þese clerkes and knytþtes” (*sic*).

45. Though V alone reads *schomeliche*, it should be retained as more forcible than *schaneles*; it is, of course, to be understood as ironical.

48. *Sþ* must be inserted, *metri gratiâ*; 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 you,” 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 *melod* (as in the other MSS.), and to adopt the usual spelling *trose*.

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 *treve* is singular.

141. *Vre* means *oue*; the sense requires *your*, spelt *youre* 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. *Congeye* may be miswritten for *Conge* pe, the y and p 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. *pow* 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 *An Aunter* or *An Aunter*; the alliteration resides in the letter _u_, the words being run together, much as though it ran,

*I nanter hit munged me; a mende wol I make; compare male and noke for ale and ok after the article pe._ Text B has, *An aventure it munged 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 takep azeyn his wilte_, as in Text B. _V_ and _H_ are right, except in putting *dop* for *takep* (which spoils the alliteration); the other MSS. are right in suggesting *takep*, 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 · huite wolde I recehe."*

68. The word *zorne* 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. *huen* was probably omitted in _V_ because of *myne* preceding; the scribe may have thought he had finished writing *huen*, when he had only finished *myne*; Text _B_ has *"myne hwen;"* 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.

120. Whatever be the meaning of this line, *withouten* must be a misreading; Texts B and C have *with*; and *withouten* seems peculiar to V.

151. The alliteration is defective; Text B shews that *quod* should be *seide*, and the leading letter of the line is an *S*.

158. This is a good example of the variations of spelling; *tyne* and *loue* are the same word, repeated.

**Passus V. l. 29. wyuene.** Mr Wright prints *wyuene*, and in several MSS, it is doubtful; but in MS. T the *u* is made with peculiar care, and so is the *u* following. The misreading in U is owing to the fact that the scibe 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 *stane* and *stauene*, 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. *pynnyng-stoles*, Pass. III. 60); but *wyuene pyne* is inexplicable.

58. *dynen*; so in Text B.

83. *As I his friend 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 *heilede* 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 bagge*)—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 rendrit*, 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. *soapely*; Text B, however, has *so the ik*, so thrive I.

165. The reading in V is absurd; the *ribibor* and *ratoner* 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 *lowryng*, which is inferior. It is from the French *loterie*, badinage.

195. *I-xeplet.* I suppose the true reading to be *weared*, as in Text B, and in T, H, and U. Mr Wright guessed the meaning of *weared* to be *washed*, but in that case it is unlikely that so many MSS. would have preserved the letter _r_. 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,"

*Romeus of Parteney* (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,

"fat 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. II has preserved the first two lines, the first of which scans but poorly.

30. *kende*; Text B has *kennon*; 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. *uwelcom* 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 vnwelcome · and vnfair vndirfongen

But if he be sib · to some of þese 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 *labor*, from an idea that it was misspelt for *labore*; but it seems to have been intentional, judging by ll. 221, 239 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 "Delectantur 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. *heo*; MSS. H and U have *Chirche* is properly feminine, so that *him* in l. 86 may mean the parson (*persona ecclesiae*).

94. The chief-letter is wanting.

109. The reading of U, *dieu sa (= sana) 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 *reastours* 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. *sonenday* may not mean Sunday; the expression reminds us of the very first line of the Prologue—*whon softe was pe sonne*; and a "*softe sonenday*" is a day when the sun is mild and warm.

182. *hot* may = *hole*, 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 VHU, and we have bred twice in the next line; still Text B has bred, and T has breed.
204. Bawme; so in V; but I hardly understand it or the word bane. The reading of II—a-bane—seems to hint at a-bate, which is the actual reading of several MSS.; see Text B.
215. Saint Matthew is really St Luke, but it is the author's own mistake. The reading permyde for perwith should be noticed; it gives a sort of alliteration to the line, (Mak, permyde, Matthew), which is otherwise wanting.
226, 228. The words in small print are written over the word upnum in V.
239. There is little alliteration here, except in the words him, and his (repeated).
241. The words lyf, lif, leof certainly end with f (very plainly written), not with a long s (f).
251. I-seten = eaten, not gotten. The very soft y sound of the 3 does not destroy the alliteration, which is made up of vowel-sounds.
257. The alliteration is obtained either by supposing each half-line complete in itself—(the first half having h and the second e), 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 lette 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 mvtily by (eight) hight, (sic) 
than shall deathe withdraw · and derthe be Justice, 
and davi the diker · shall die for hunger, 
But if god of his goodness · gravate 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 b prefixed in any MS. but V; see Pass. VII. ll. 4, 60.
45, 46. This reading of MS. II is doubtless right; see l. 61 below. Text B gives little help, but Text C has the lines,

"Men of lawe hadden lest · pat lop werenen to pleyde 
But pai pre maenibus werenen ipaid · for pleysyng at pe barre,"

which gives the sense, and authorizes the word "lop."

47. Ps. xiv. 5. "Qui pecuniam suam non dedit ad usuram, et munera super innocentem non accepit. Qui facit hæc, non movebitur in aeternum." For the latter part of the quotation, see l. 55 below. The word corum 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 accipient donationem."

55. pruena, thriven; hence, beo pruena = are thriven, i.e. thrive. But

10 *
though this seems quite right, it is proper to note that the reading is un-supported. Texts B and C vary from A here-abouts.

73. The reading given is quite satisfactory, and is in Text B.

75. wo here does not mean woe, but is equivalent to the woe 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, wery, or wehe in IV. 21.

78. The misreading Fautes in V is merely owing to the omission of the mark of contraction for u; it should be "Fautes;" see Pass. X. II. 58, 64.

88. none 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.


114. who fynt, 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 Ejice, 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 berep witnesse · lou daniel deuyndede
pe Dremels of a kyng · pat Nabugodonosor hette."

The confusion arose from the shortness of l. 137, which is lengthened in U by writing "how daniel pe propheete." 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, H₃, 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 Ploughman," 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 according 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 Minorite 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—at ton—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. He occurs also in Text B.
64. wisst 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. seye pou, sawest thou. It seems better to insert pou, as in Text B.
80. The expression, Erl Anerous, 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. quiten; 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. bydly, quickly. This reading seems to be preserved in V only.
111. Also in Text B.
114. So in Text B.
115. hyme 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 lemmyn lyk him-self · Anima heo hette,
To hire haþ Enuye · A proud prikere 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. mihti ; sic in MS. V ; so I let it stand.
11, 12. The missing words are also in Text B.
27. Contour 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. arr, 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, goynge, may have been suggested by mistaking
cunynge for cumynge, and it would then strike the scribe that goynge would
suit the alliteration better than cumynge.
61. ben is wanted to complete the sense.
71. The reluctance of the scribe of V to write the word wizl 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 over must be inserted; the former suits the flow of the
line better.
75. wyte (MS. U) means blame.
86. It may be doubted whether David really meant to praise the consola-
tion to be found in a birch-rod!
89. I have not yet traced this quotation. MS. V has, Intencio I hoïe.
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. wolde is of course right; cf. Pass. III. l. 71.
135. The chief-letter is wanting.
143. The readings a barn, and wrouȝte 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 *pow*, 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 show that these lines are rightly restored.
213. *werke*; so also in Text B.

**Passus XI. 2.** In Text B we find,

"*hat lene was of lere* and of liche bothe."

13. The alliteration seems to be formed either by the initials of *hit*, *heo*, and *heore*, or by those of *sigge* and *scheuen*.
18. *cardet*; *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 *ee*, as in MSS. TU. The Vulgate however (Jer. xii. 1) has "Quare via impiorum prosperatur: bene est omnibus qui praevaricantur 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.
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. *muse on*, &c. Text B ends the line with, "*hat muse moche on her wordes.***
79. *to wite*; so in Text B; cf. l. 81.
96. *his*; so in Text B; the reading *hire* is clearly wrong.
100. *worpe*; 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. gyrls. 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 e 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 lone 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 Actifit is l-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.

151. 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, pis is dobet sire dobest haf benefices,
So is he best worji be hat god in the gospel grauntip & techip."

The great length of the second line shows something wrong; next, the alliteration tells that benefices and best occur in the same line, and then only the words "God wot, pis 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 ye sofe; for the readings there given are,

"Sekyrly, pis is dobet dobest wot ye sofe;" (A.)
"Dredles, is dobet dobest wot ye sothe;" (II.)

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, "pat arn vneristene," &c., is a mere mistake of arn for au. But the reading vneristene 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,
"bat vn-krysten in bat case · may eristenez a hethene,"
and the line occurs in Text B in the same shape.

247. *Mecaberes* seems to be the author's own mistake, the seventh commandment being put for the sixth. The words of which "ne sle nouzt" is the "kynde englisshe" are "Non occides." I have ventured to write *vindicata* (though all the MSS. seem to have *vindicatum*), because *vindicata* is the actual reading of the Vulgate.

253. *markid without 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*, shريفed. It ought to be *shref*, and the tag to the f can hardly mean a final e. It is another form of *shref*, the more usual past tense of *shrive* or *shrieve*.

283. The misreading *now* probably arose from confusing *non* with *nou*.

285. The readings are,
And yet any I forget · for of fyue wyttis techinge
bat elergie of eristis mouþ · comendite what is neuere T;
And yet am (or an) I forget · of fyue wittes techyngne
That Clergie of Cristes mouþ · comended hit neuere D;
And hit any I forget · for of fyue wittes techyng
That elergie of eristis mouȝt · comendite what is neuere II;
And hit I forget ferpere · of fyue wittis techyng
Wat elergie of eristis mouth · comendid was A(shmole);
And yet haue I forgete ferthere · of v wittys techyngne
bat elergyge of erystys mouth · comandyd was neuere. Harl. 3954;

Text B has the single line,

Clergye þo of erystes mouþ · commoned 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. *ferpere*, 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 shown in Harl. 3954, only it is necessary to alter *neuer* to *enyr* 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 TH 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 *nccaberis*, as it is rightly printed in Crowley's edition." But surely, *non nccaberis* 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. Donec, 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 THFU. 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 colum” 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 · ye 3 dowel to teche;
And who-so soueite 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 sop þynkeþ,
you 4 woldist kunne yat 5 i can · and carpyn it after,
Presumptuously par auenture · appose so manye,
þat it myȝte tume me to tene · & theologie boþe.
6 If i wiste witterly · you woldist don yer-after
Al yat you asket · assoile I wolde.”
Scornfulliche yo scripture · set vp here browes,
And on clergie cryede · on godis holy name,
yat he schewyft · ne schulde · but if it stryft were
Of ye cardynal wit · & cristenyd in a fount;
And seide it so loude · yat selame me it þoute,
þat it were seathe & slauonde · to holy cherche,
Seihop 7 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 “be.”
4 “you” for “þou.”
5 “yat” for “vat;” so too we have below “yer-after,” “yo,” for “per-after” and “þo.”
6 Should we read “schew it?”
7 Probably an error for “Siþ.”
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 scripture scorned me · and a skile tolde,
And lakked me in latyne · and lijte by me she sette,
And seide, multi multa sciumt · et seipsos nesciunt."

And there are similar lines in Text C, in the middle of Passus II. de Do-wel.

"Panne scripture scornede me · and many skyles schewede,
And contynaunee made to clergije · to eonge me, hit semede,
And lakkede me in latyn · and lith bi me sette,
And seide, multi multa sciumt, ² et seipsos nesciunt."

¹ Ps. cxix. 158 (Prayer-Book version); but prenarricantes 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.


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.


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.


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 ll. 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.


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 ll. 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 ll. 65. Observe also the slight variations and insertions at ll. 128—139, ll. 149, ll. 167—172, ll. 178—188, ll. 190, ll. 212—215, ll. 238, 239, and after ll. 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 ll. 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.
GENERAL COMPARISON OF TEXTS A AND B.

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.