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The R Manuscript of *Piers Plowman B*:

A Critical Facsimile

by

Sean Patrick Taylor

A dissertation submitted in partial fulfillment
of the requirements for the degree of

Doctor of Philosophy

University of Washington

1995

Approved by Paul G. Remley

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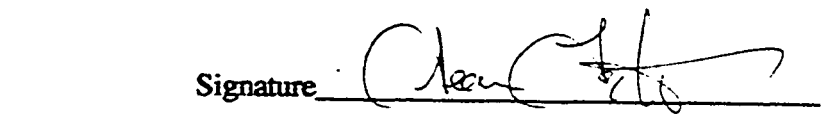
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Doctoral Dissertation

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Abstract

The R Manuscript of *Piers Plowman B*:

A Critical Facsimile

By Sean Patrick Taylor

Chairperson of the Supervisory Committee: Professor Paul G. Remley

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The R MS of the B-text of Piers Plowman (Oxford, Bodleian MS Rawlinson Poetry 38), along with Oxford, Corpus Christi College MS 201 (F), has been said to inherit a uniquely correct version of the poem, containing some 170 lines which do not appear in any of the sixteen witnesses belonging to the β branch of the of the B-text MSS tradition. The critical consensus on the unique material appearing in RF has been that these lines were composed at the same time as the earliest version of the B-text, and that they dropped out of the Beta tradition early in the process of transmission, due to scribal inefficiency. This study argues that the anomalies of the R MS are introduced to the text by the poet subsequent to the initial "publication" of the B-text, and that R represents a transitional stage of the poem between the B- and C-texts. Chapter One includes a detailed codicological and paleographic description of the R MS as artifact. Chapter Two argues that the R MS served as the exemplar for F, so that the F MS possesses no independent authority as a witness to the text of the poem. In Chapter Three, the unique readings of R are examined in detail, and some are shown on syntactic and prosodic grounds as well as external evidence to have been inserted into an already existing text subsequent to 1382. Chapter Four examines the various levels of dialect represented in the text of the R MS. The final section provides a diplomatic facsimile edition of the MS.

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Chapter 1: The R Manuscript as Artifact

I. Construction

The R MS of the B-text of *Piers Plowman*, so designated by Skeat in his 1869 edition of the B-text, is now bound in two different codices. Oxford, Bodleian MS Rawlinson Poetry 38 (*Summary Catalogue* 15563) now comprises the greater portion of the original manuscript, lacking the first and fourteenth quires (A and N) out of fifteen. Four leaves of quire A (originally in eights) are now bound in London, British Library MS Lansdowne 398.

The Rawlinson MS is bound between boards covered with pale blue cloth, the binding probably dating from S. xvii / xviii, and collates as follows: i + B-H^8 I^7 (four a single) J-M^8 N^8 (missing) O^6 + i [$4 signed (-B, C1-2, D1, D3, H1, H3, J3, K3, M3, O1-2; J-O signed K-P)].[1] Catchwords appear regularly at the end of gatherings, except for B, L and M. The leaves are vellum, characterized by A. I. Doyle as "the best matt-finished membrane."[2] The MS has been foliated in pencil by Richard Rawlinson in the upper right-hand corner.

The original dimensions of the MS have been obscured by the trimming which took place in the course of binding. In the case of R, it appears that the binder used the inner ruling marks for the seam on which to stitch the gatherings together. In order to estimate the dimensions of the original sheets, the additional space in the crease of Lansdowne must be taken into account. Thus, if an undamaged R leaf is measured from the edge of the leaf to the outside vertical ruling, 6.5 cm at its widest, and the lateral dimension of the text page is added, 12.2 cm, and the distance from the ruling to the crease as indicated by Lansdowne, almost precisely 2cm, an original half-sheet width of 20.7

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[1]For the collation, I use the system of Philip Gaskell, *A New Introduction to Bibliography* (Oxford: Oxford University Press, 1972), pp. 328-32.

[2]*Piers Plowman: The B Version*, ed. George Kane and E. Talbot Donaldson (London: The Athlone Press, 1975), p. 12. Hereafter cited as Kane-Donaldson.

centimeters, or a full sheet length of 41.4 cm can be estimated. As for the width of a full sheet, the leaves from Lansdowne preserve a greater amount of distance between the top of the leaf and the topmost ruling than does Rawlinson, 2.4 cm. The length of text page, or the distance between the topmost puncture and the bottom-most, in any case, is invariably 21.2cm. The leaves showing the least amount of damage at the bottom retain about 5cm between the final ruling and the edge of the leaf. Thus, the height of the full sheet of parchment must have been at least 28.6 cm, the length 41.4 cm.

The sheets have been folded in quires with a regular pattern of flesh sides facing out and hair sides facing in, with the exception of F2, H3-4, I2-3, J3, K1-2, K4, L1, L3-4, M2, M4, in which cases the sheet has been reversed. The text page or written area of the MS leaf has been ruled with a pricking frame with 37 points, roughly .6 cm apart. The frame had evidently seen much use, since the rather wavy pattern of prickings indicates an unevenness in the alignment of the nails. The punctures indicate that each quire was folded and then pricked along its outer margin. Some folios are double-pricked, as if the person ruling the parchment had failed to push the points through the entire quire, and was obliged to try again. The opened sheets were then scored between the parallel prickings. The resulting text frame, containing 36 lines, measures 12.1 x 20.2 cm, though the actual written area is slightly wider, since the scribe writes the first letter of each line in capital to the left of the vertical line of the text frame.

Though the pages are ruled for 36 lines, they do not always *contain* 36 lines, and this irregularity may serve to illuminate the mode of the manuscript's production. The line count of 36 is quite regular in the first half of the MS. Folio 13^{r} contains only 35, since the last line ends a passus, and the remaining line offers insufficient space for the R scribe's passus *incipit*. The verso of this leaf also contains 35, for no apparent reason, other than the possibility of the scribe wanting to preserve symmetry. A very long line of verse in line 35 of folio 17^{v} requires the scribe to use the last line to complete it. Fols. 42^{v}, 43^{v}, and 46^{r}

each contain 37 lines, with an additional line scored in beneath the bottom line ruled by the pricking frame. With folio 49, however—the very middle of the manuscript—the regular 36-line page is abandoned in favor of 37, which will be replicated on all but two of the following pages, the last line being written in without bothering to score a base line to accommodate it. The singleton of quire I contains 38 lines on each side. This irregularity of construction in quire I, as well as that of H, the outer two sheets of which are narrower than usual, suggests that the process of "casting off" the text for the R manuscript, and perhaps its copying as well, occurred from the outside-in, and that quire I was specially constructed to contain exactly the amount of text that it does.

The margins of the leaves of quire A retained by Lansdowne 398 and Rawlinson fols. 1-7 have been cut away along the outer margins and along the bottom of the page with some loss of text, especially on the verso sides. Skeat conjectured that the pages had been cut in order that they could be stolen,[3] presumably since the cut pages were reduced to pocket-size. Skeat's theory of theft was perhaps induced by his own discovery of the missing leaves bound into Lansdowne 398. In any case, a more likely explanation for the damage is that the MS was being plundered for strips of vellum for the purpose of binding other volumes.

It is difficult to determine with any certainty when the detachment of quires A and N occurred, though some rough approximation can be conjectured. The original MS must have still been intact in the middle of the fifteenth century, since the F manuscript, copied from R at that time, retains revisions traceable to R in particular.[4] The pillaging of vellum in Lansdowne and fols. 1-7 of Rawlinson took place before the separation, since the cuts on the outside margins and on the bottom of the pages match. In all likelihood, the cutting of the folios contributed to the fragmentation of the MS by damaging the stitching. No

---

[3]*The Vision of William concerning Piers the Plowman,* ed. Walter Skeat EETS o.s. 38 (London, 1869), p. xi. Hereafter cited as Skeat, *B-Text.*

[4]See Chapter 2 for a complete discussion of F's relationship to R.

marginal commentary notes the missing text, or even identifies the work, in Lansdowne or at the beginning of Rawlinson. The absence of quire N is noted in an Elizabethan hand at the end of M, at the bottom of 95^{v}, "defectio," suggesting that O was bound together with the rest of Rawlinson by at least the late sixteenth century, since the notation would seem superfluous if the MS ended here. Still, the verso of fol. 95 is worn so smooth that the line scorings are no longer visible, indicating that the MS ended with quire M and lay unbound for an extended period. That O was separated from Rawlinson at some time is evident in the water damage found only in O. In any case, O must have been reunited with the rest of Rawlinson by 1725, when the MS came into the possession of Thomas Hearne, since the notation "Passus vicessimus" appears in his hand at the top of 96^{r}, the beginning of O.

There is no way of knowing when the binding of the four remaining leaves of quire A into Lansdowne 398 took place, except that it must have been prior to 1819, when the Lansdowne MSS were catalogued.[5] The present binding of the codex is probably early nineteenth century. The title on the spine reads "VITA SANCTI THOMAE CANTUAR." Most interesting is the material with which the fragment of *Piers Plowman* is included, though the inclusion might well have been arbitrary:

1. (fols. 1^{v}-2^{r}) Fragment of Latin prose. Small *anglicana* hand, s. xiv
   Inc. momentu*m in* mittaco*m et* brev*iam* spac*e*m tempo*r*is a monendo dom*ini*
2. (fols. 3^{r}-55^{v}) Life of St. Thomas in Latin prose, by William Fitzstephen, incomplete. Gothic *textualis*, s. xv
   Inc. Ego Willelmus filius Stepham serilere curam
3. (fols. 56^{r}-75^{v}) Life of St. Thomas in Latin prose, anonymous.[6] Carolingian minuscule, s. xiii
   Inc. Nota dicturus sum et communi assertione comprobata
4. (fol. 76) One page of Latin prose. Highly cursive *anglicana bastarda*, s. xv
5. (fols. 77^{r}-80^{v}) *Piers Plowman B-Text*, P.124-I.138
   Inc. Crist kepe þe sire kyng and þi kyngriche

---

[5]British Museum, Manuscript Department, *A Catalogue of the Lansdowne Manuscripts in the British Museum* (London, 1819).

[6]The 1819 catalogue conjectures that Herbert of Bosham might have been the author ("q. Herberto Bosshamensi?"), p. 115.

It is intriguing that the *Piers* fragment should appear in a codex containing two lives of St. Thomas Becket, since that saint receives such reverential treatment in the "Bishops Passage" of Passus XV. That passage appears in Rawlinson, however, rather than Lansdowne. It is perhaps less likely that the fragment represented in the surviving leaves of quire A was recognized as a fragment of a poem which at some point expressed admiration for St. Thomas than the possibility that, in binding the Lansdowne collection in the early nineteenth century, all manner of materials were thrown together.

II. Calligraphy and Date

The R MS is the work of a single scribe, whose calligraphy and orthographic conventions offer the only available evidence for dating the manuscript. Of course, paleography is not an exact science, and absolute certainty is not attainable on these grounds. Moreover, internal factors may complicate the inquiry. The career of a single scribe may span several decades, and colleagues in a scriptorium might well influence one another's calligraphic style. In fact, the calligraphy of some *Piers* MSS, particularly among the C-MSS, suggest that certain conventions developed for the representation of the poem, including a standard system of paragraphing and even a similar calligraphic style.

The hand most commonly represented in the MSS of the B- and C-texts has been designated as *anglicana formata*. The *anglicana*, or English Court hand, is represented in most of the MS witnesses of the vernacular English poetic works of the late fourteenth century, including *Piers*, Gower, and Chaucer. One of the most characteristic features of *anglicana* involved the alteration of the angle of the nib from oblique to a nearly horizontal position, which resulted in both a greater uniformity in the thickness of individual letters and a tendency toward a more rounded quality, away from the more angular or "pointed" characters of insular minuscule, from which the hand descended. Letter-forms that are characteristic of the script include the double-chambered *a*, usually extending higher than

other lower case letters; *d* with a looping ascender, a two-chambered "figure-eight" form for *g* with a superfluous short cross-stroke extending to the right from the upper chamber, a vestige of the *y* form of the letter with a closing cross-stroke; and a long-stemmed *r*, often in combination with a 2-shaped *r* following *o* or *p*. The most characteristic features of this hand are the sigma-shaped *s* in initial and final position, and the *w* which is composed of two looping *l*'s with a *3* attached at the right, the ascenders rising higher than other lower case letters. The Old English *yogh* has become a narrow elongated *3*, its final downward stroke descending beneath the baseline. The descenders of long forms of *s* and *f* also descend beneath the baseline, gradually tapering to a point.

Over the course of the fourteenth century, a *formata* grade of the *anglicana* hand developed. Petti characterizes this form as

> based partly on *textura*, from which it acquired a squatter and squarer appearance, some broken strokes and hooked serifs. It employed thicker and more angled penstrokes than for normal *anglicana* . . . and its ascenders were somewhat taller and usually arched.[7]

In their description of the B-MSS, Kane and Donaldson identify the script of eight of the MSS as *anglicana formata*.[8] In the case of R, the hand is described as "*anglicana bastarda*."

Determining the characteristics that constitute a *bastarda* form of the *anglicana* script proves an elusive task. Parkes claims to have coined the term, insofar as it pertains to the *anglicana* hand, in his 1979 study on English book hands:

> This Bastard hand is larger than those of Anglicana Formata, better spaced, and with greater emphasis placed upon its calligraphic execution. It is composed of elements and features proper to two scripts, but it is a mixture of a particular kind. A Bastard hand is essentially the product of a union between a 'base' script and a 'noble' one: between a cursive script, the

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[7] Anthony G. Petti, *English literary hands from Chaucer to Dryden* (London: E. Arnold, 1977), p. 14.
[8] MSS LWYOCBmBoHm. The hands of C^2 and F are characterized as "current *anglicana*, those of Cot and M as "hand *anglicana*." G is written in an early fifteenth century secretary hand (Kane-Donaldson 1975, pp. 1-5).

> informal handwriting of documents at the bottom of the hierarchy, and Textura, the display script at the top.[9]

The script referred to by Parkes as *anglicana bastarda*, then, is a mixture of the hand used in the court and chancery documents of the fourteenth century and *textura*, or Gothic, or book hand. The *formata* hand itself, however, is said to result from just such a cross-influence from *textura*. The distinction to be made between *bastard* and *formata* forms of *anglicana*, then, seems only necessary for purposes of distinguishing between *anglicana formata* hands in which the difference of degree in *textura* influence can be considered a difference in kind.

Though R's script can be accurately characterized as fitting the above description of *formata*, Kane-Donaldson's designation of R's script as *anglicana bastarda* is most likely based on R's unusual retention of certain *textura* features. The oblique pen angle employed by the R scribe results in a hand without quite the degree of boldness usually associated with *formata*, and while the script preserves something of the rounded character of the *formata* hand, there is less of a tendency toward sloping in the hooked ascenders of *l*, *h*, and long *s*, and a greater tendency toward angularity, particularly in the diamond-shaped bottom loop of *d*, as well as in capital *T*. The straight-backed *a*, as well as the the tail of *q*, exhibit the broken strokes of *textura*, and *a* is not raised in the customary manner of *formata*.

The most unusual character in the alphabet of the R scribe is the *w*. The two left arms descend from minuscule height to the right in the fashion of sloped minims, with a barely distinguishable curve at the onset. The 3-shaped double loop is attached to the right of the second arm. The character is on the whole a more plain representation of *w* than any other form found in *anglicana*. The *y* and þ are not always clearly distinguishable, the left arm descending straight to the baseline, the onset of the completing stroke commencing in a hairline from just beneath the top of the first stroke in a wide downward loop, meeting

---

[9]M.B. Parkes, *English Cursive Book Hands 1250-1500* (Oxford: Oxford University Press, 1969), p. xvi.

the end of the first stroke at the baseline. The þ will either terminate at this point, or continue slightly to the left. The *y* may end in an upward stroke to the right, but the hook is not so pronounced as is usual in *formata*.

A. I. Doyle, in his paleographical study of *Piers* MSS, describes the script of only one of the B-MSS, W, as *anglicana bastarda*, observing the similarity between the scripts of W and the Hengwrt and Ellesmere MSS of the *Canterbury Tales*, which are accepted as representative of the script. At the same time, he cites LRY as examples of *anglicana formata*, noting that WLR are "of earlier types and higher quality, Lansdowne/Rawlinson [i.e., R] of the oldest aspect."[10] Since Doyle says of WLRY that "they may be dated somewhat before or slightly after 1400,"[11] and characterizes R as the oldest, he evidently feels that R can be dated to the earliest years of the fifteenth century, or even earlier. Doyle does not identify which features of the calligraphy of R represent "the oldest aspect" of *anglicana formata*. It may be that the greater degree of angularity, the highly consistent use of þ for /th/, and the total absence of the sigma-*s* lead him to this conclusion.

Another feature noted by Doyle in WLRY, also present with some variation in BmBoFHmC, is the convention of skipping a line between paragraphs, with alternating blue and red parasigns marking the breaks.[12] This feature actually occurs only in a highly irregular fashion in R, and serves to illuminate another aspect of its production. The alternation between large red and blue parasigns occurs only up to fol. 4^{v}. On fols. 5 and 6, paragraphs are noted by very small parasigns made in drypoint. On fols. 7^{r}-24^{r}, large red parasigns have been added over every second drypoint sign. Within the opening 24^{v}-25^{r}, red and blue parasigns alternate. From 25^{v}-29^{r}, the pattern returns to that of small signs in

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[10]"Remarks on the Surviving Manuscripts of *Piers Plowman*," in G. Kratzmann and J. Simpson, eds., *Medieval English Religious and Ethical Literature: Essays in Honour of George Russell* (Cambridge: D.S. Brewer, 1986), pp. 35-48, p. 39.

[11]*ibid.*

[12]BmHmC have the alternating blue and red parasigns, but no line breaks. In F, the text is continuous, but paragraphs are marked with parasigns alternating between green and red up to fol. 67, blue and red thereafter. L contains only blue parasigns.

dry point alternating with large red signs painted over the smaller ones, with the exception of 27^{r}, which has only the drypoint marks . The opening of 29^{v}-30^{r} again alternates blue and red parasigns. From 30^{v}-101^{r}, there are only drypoint markings, except for 33^{v}, where they alternate with red parasigns.

While the sporadic conformity to the convention may seem chaotic, the pattern in fact discloses a process of the manuscript's production. The openings 24^{v}-25^{r} and 29^{v}-30^{r} contain passus boundaries, and the blue parasigns have been added to the text in these places because the scribe has availed himself of the blue ink in order to inscribe the illuminated initial which begins the passus. The R scribe, who provides what little decoration the MS contains, apparently intended to complete the pattern of alternating red and blue parasigns as the work progressed, beginning with the inclusion of the red signs and ending with the blue. As can be seen, he had made some headway with the red signs, less in the addition of the blue. In the case of the openings 24^{v}-25^{r} and 29^{v}-30^{r}, the scribe adds the blue signs to the already present red ones only because he happens to have the blue ink handy. The fact that he adds the blue parasigns to both verso and recto pages rather than merely to the page bearing the passus break indicates that the codex had already been sewn together when he went back to add the final touches to his illumination, a further indication that R is the product of a single stint of copying, rather than the product of a *pecia* system, a system for which the production of *Piers* MSS offers little evidence.

The addition of the red parasigns continues farther into the codex than that of the blue because the scribe more often has reason for dipping his pen into red ink. He never departs from his normal *anglicana* script, even for passus *incipits*, but he has sufficient aesthetic taste to inscribe the *incipits* in red. Moreover, each of the Latin quotations which dot the landscape of the MS is boxed in red. The lack of red parasigns toward the end of the manuscript, even with the red ink being brought out for boxing Latin quotes on

virtually every page, perhaps indicates a growing awareness on the part of the scribe that the promised time for the completion of his project was drawing near.

III. Ordination

Recent studies in Piers Plowman have sought to unravel the problem of the division of the different versions of the poem into *Visio* and *Vita* sections.[13] As Robert Adams' study on the topic has pointed out, the B-MSS vary widely in their method of division, if they recognize such a division at all. The method of inscribing the passus incipits in R may serve to illustrate the scribe's own understanding of the text he was engaged in copying:

[Prologue	A1r	missing]		
Passus I	A4v	Lans 78b	marked "primus"	de visione vt supra
[Passus II	A7r	missing]		
Passus III	B4r	Raw 4r	marked "tercius"	de visione petri plowman vt supra
Passus IV	C2r	Raw 10r	marked "quartus"	de visione petri plowman vt supra
Passus V	C5v	Raw 13v	marked "quintus"	de visione petri plowman vt supra
Passus VI	D8v	Raw 24v	marked "Sextus"	de visione vt supra
Passus VII	E6r	Raw 30r	marked "septim^{9}"	de visione vt supra
Passus VIII	F1v	Raw 33v	marked "octauus"	[obliterated by erasure]
Passus IX	F3v	Raw 35v	marked "nonus"	de visione vt supra
Passus X	F7r	Raw 39r	marked "decimus"	de visione vt supra
Passus XI	G7r	Raw 47r	marked "x^{9}"	de vit' vt supra
Passus XII	H6r	Raw 54r	marked "xj^{9}"	de visione vt supra
Passus XIII	I2v	Raw 58v	marked "duodecim^{9}"	de visione vt supra
Passus XIV	J3r	Raw 66r	marked "xiij^{9}"	de visione vt supra
Passus XV	J8v	Raw 71v	marked "xiiij^{9}"	de visione vt supra
Passus XVI	L1v	Raw 80v	marked "xv^{9}"	de visione vt supra
Passus XVII	L6r	Raw 85r	marked "xv^{9}"[14]	de visione vt supra
Passus XVIII	M2v	Raw 89v	marked "xvjj^{9}"	de visione vt supra
[Passus XIX	N1r	missing]		
[Passus XX	N8v	missing]		

Passus XX ends at very end of fol. 101^{r}. After inscribing the final line of the poem, the scribe skips a line and writes "Passus ij^{9} de dobest." The reference to the triadic *Vita* portion, the only one made by the scribe in his ordination of the poem, is tantalizingly

---

[13]Robert Adams, "The Reliability of the Rubrics in the B-Text of *Piers Plowman*," *Medium Ævum* 54 (1985): 208-31; Lawrence M. Clopper, "Langland's Markings for the Structure of *Piers Plowman*," *Modern Philology* 85 (1988): 245-55.

[14]A minim following "xv" has been erased.

obscure.[15] He must have realized that he had arrived at the end of his exemplar, so that the inscription can only be meant as an explicit. But from the extant evidence, the scribe displays no knowledge of a *Vita* section for the poem. Each passus incipit identifies what is to follow as one section of a greater work known to the scribe as "The Vision of Piers Plowman," though the hero is only mentioned thrice. However, the leaves on which would have appeared the incipits to passus XIX and XX have been lost, and, since the scribe's last inscription identifies two passus belonging to a section he recognized as "Dobest," it may well be that the incipits within the lost quire N designated the last two passus as the *Vita* section of the poem.

IV. Correctors and Readers of R

No secondary correction appears to have taken place in the production of the R MS. The scribe himself contributes the most corrections, though the first is more accurately described as a case of censorship: having copied line V.175, in which Wrath acknowledges having been beaten on the "bar hers," the scribe, his punctilious nature for once exhibiting itself in prudishness rather than in accuracy, lines out "hers" and adds "bak" above the line. Elsewhere, the scribe adds interlinear corrections on fols. 34^{v}, 36^{r}, 45^{v}, 48^{r}, 52^{v}, 53^{r}, 54^{r}, 56^{r}, 81^{v}, and 91^{r}. Most often, the correction consist of the insertion of a single word in repair of an omission, the scribe's most frequent error. On 55^{r}, he notes in the margin the lack of a third stave alliterating on /g/, "g *without*." Of the few corrections not made out by the scribe himself, most are the work of the scribe who copied Oxford, Corpus Christi College MS 201, the F MS of *Piers Plowman*. This scribe's involvement with the R MS is treated at length in Chapter 2.

Most of the inscriptions in R that are not the work of the R scribe are in the form of glosses, commentary, doodles, and memoranda written over centuries by those who had

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[15]The triad is named in the rubric copied by another hand over the erased rubric of Passus XVIII; see Chapter 2, p. 20.

the MS in their possession. On the recto of folio 2 appear in a later secretary hand the words, noted by Kane-Donaldson, "Robart Bente you shalbe with vs at Budworthe and there to testyfy youre knowlegh in a mater." The hand is the same as that which inscribes the name "James Simpson," apparently his own, several times on the verso of fol. 101, where many other names appear. Simpson also adds the words "ye be so wanton so [illegible]" on fol. 28r, next to VI.200, at the end of the passage showing the assault on the "wastours" by Hunger. The MS must have resided with the Simpson family for some time, since "John Simpson," in a slightly clearer hand, signs his name three times on fol. 84r, where the names "Smithe John," "William," and "John" also appear. Other names appearing in the body of the MS containing the poem are those of "John naylle" on fol. 3r, and on 47r "david" twice, along with "Thos" and "Rondull wyily." There is also, of course, Thomas Hearne's inscription on the front flyleaf: "Suum cuique | Tho. Hearne | Sept. 29 1732 | An imperfect MS. of Pierce Plowman."

On fol. 66v appears an inscription in Latin verse "Si mea penna valet melior mea litera fuet / Dextera pars penna [sic] brevior et leuior debit, etc." This same hand notes the beginning of the confession of Avarice in Passus V with the notation "descriptio avaritie," and notes the arrival of the friar to the house of Unity in Passus XX by writing "penetrans domos" in the margin. The gloss "Sow*ter* of Sotwerk" appears on 64r beside XIII.339.

For the most part, the anonymous notations in the R MS can not be linked to the signatures appearing on the scratch-page of 101v. One reader underlines passages he finds important, bracketing those he wishes to emphasize most of all. One reader who scored in drypoint the margins of the passages which most struck his interest paid particular attention to the confession of Avarice, V.253-59, where the figure of Avarice is interrogated about his practice of loaning money to lords while giving nothing to the poor. Several different readers emphasize portions of the text with the graphic of the pointing finger, one commentator using this form of emphasis consistently whenever friars are mentioned. An

attempt has also been made, probably at some time during the sixteenth century, to excise from the MS all references to the pope and to purgatory. The word "pope" in V.51 has been erased, and is lined through in XI.136, XIII.243, XIII.245, and XIII.257. "Purgatory" is lined through in XI.128. Nor do the readers of the R MS react only to political or religious concerns. In line XIII.63, the reference to eggs fried in grease receives not only underlining, but a gloss of "nota" in the margin. Beside line XV.148, where Long Wille identifies himself, there appears a rubricated gloss in an elegant *anglicana* hand of the late fifteenth century, "Longe Wylle."

Kane-Donaldson, citing Doyle, identify the hand which inscribes "Stratferd" next to XIII.266 on folio 63r as that of John Stow, the antiquarian of the late sixteenth century. The gloss appearing just beneath this for line 271, noting the reference to "Chischestre" as mayor of London, seems to be written in the same hand as that of William Butte, who inscribes his name between the last line of the poem and the puzzling explicit written by the scribe, and whose name appears at the very top of the scratch-page of fol. 101^{v}, "ffinit be me Butte Willem." The latter inscription seems to indicate that William had finished *reading* the MS rather than correcting it, since no corrections appear in this hand.

The scratch-page itself offers a calligraphic artifact of no small interest. Beneath Butte's signature on this page in a current *anglicana* hand of the fifteenth century is written "M ys A good man for sothe." The same hand has written "Thomas" twice further down the page, with a column of Arabic numerals underneath. The signature of "John Walton" appears in a secretary hand s. xvi^{1} four times on this page, the name "Walton" alone twice. Walton practiced his capital *J* twelve times on this page, and inscribed what appears to read as "Judde mea sperae," the initial *J* absurdly decorated with criss-crossing pen strokes in an apparent attempt to imitate fifteenth-century floriation of initials. James Simpson signs this page twice, as does "John Freman," three times; "Thomas Wynger" twice; and "Thomas norry" and "V. Bennett" once each. These signatures are made in various

secretary hands datable to the sixteenth and seventeenth centuries, that of James Simpson probably being the most recent.

V. Provenance

The early provenance of the R MS remains obscure. The historical records reveal nothing of William Butte, whose signature, appearing at the top of the scratch-page, is probably the earliest among the inscribed names, apart from the anonymous Thomas. There is little to recommend the possibility that the John Walton who inscribes his name on the scratch-page was either of the two John Waltons who were canons at Osney Abbey, the first a poet who translated Boethius' *Consolatio Philosophiae* into Middle English verse in 1410. , The other canon John Walton, whose name appears on a land lease in the *Registrum Cancellarii* of the city of Oxford for the year 1446/7,[16] received his Doctoral degree from Oxford in 1450, went on to become the abbot of Osney Abbey, and later Archbishop of Dublin. He died shortly after 1489, however, and the inscription seems somewhat later. The *Index of Manuscripts in the British Library* shows that the owner of Greinton Manor in Somerset in 1546 was named John Walton, but there is no evidence to link him with the R manuscript. Searches performed for the other men who signed the scratch-page yield similarly meager results. A John Freman was awarded a master's degree at Christchurch Oxford in 1563, and the *Index* shows that a minister at Airth by the name of James Simpson had a surviving widow in the year 1680.

If A. I. Doyle is correct in his judgment that the "stratford" gloss on fol. 63^{r} was inscribed by John Stow, it opens the possibility that the R MS at one time formed part of his collection. A catalogue of this collection was made in 1569, in the wake of a political squabble in which Stow was barely involved, but which resulted in his being reported to the queen's council for having "unlawfulle bookes" in his possession.[17] A search of

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[16]*Registrum Cancellarii Oxoniensis*, ed. H. E. Salter, Oxford Historical Society, vol. 93 (Oxford: Clarendon Press, 1929), p. 140.

[17]*A Survey of London by John Stow*, ed. Charles Lethbridge Kingsford (Oxford: Clarendon Press, 1908), p. xvi.

Stow's books was ordered by Bishop Grindal of London, and the officer who conducted the search, Thomas Watts, reported the findings to Sir William Cecil, the queen's secretary:

> Master Bedle and I with master Willyams have been this fore noone at Stowes howse and haue perused all his bookes. He hath a great sorte of folishe fabulous bokes of olde prynte as of *Sir Degorye Traymour, etc.* He hath also a great sorte of old written Englisshe chronicles, both in parchement and in paper som long som shorte. He hath besides as it were *miscellanea* of Diverse sortes both touching phisicke, surgerye, and herbes, with medicines of experience and also touching olde phantasticall popishe bokes prynted in the olde tyme with many such also written in olde Englishe in parchment. All which we have pretermitted to take any inventarye of. We haue only taken a note of such bokes as haue been lately putt furth in this realme or beyonde the seas for Defense of papistrye.[18]

The appended list of the "unlawful books" is of interest for demonstrating what sort of literature might have been proscribed in 1569, especially if owned by the wrong person. These include a translation of Bede's *Historia Ecclesiastica* and a treatise "*Questions of Love and Answers,* translated owt of Ffrench into Englishe." But since the beadles only catalogued recently printed works, there is no way of knowing whether the R MS was numbered among the "olde phantasticall popishe bokes" written on parchment in "olde Englishe."

The first concrete record of the ownership of the Rawlinson portion of the MS is to be found in Thomas Hearne's *Collections*. The connection between the inscription in R and the Oxford diarist Thomas Hearne was made by Oscar Cargill in 1935.[19] Hearne was somewhat of a *Piers Plowman* enthusiast, as well as a collector of manuscripts. In his journals, he records an entry for May 29, 1725:

> Received from Peter Le Neve, Esq., Norroy K. of Arms, a Parcel by Godfrey's waggon, for the carriage of wch I paid six pence, containing three MSS. lent me by the said Mr. Le Neve, wch I must return before the 10th of next month . . . [among which] Peirs Plowman in folio on vellum,

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[18]*A Transcript of the Registers of the Company of Stationers of London; 1554-1640 A.D.*, ed. Edward Arber (London: private printing, ca. 1875-77), vol. 1, p. 393.
[19]Oscar Cargill, "The Langland Myth," *PMLA* 50 (1935): 36-56, at 54.

> writ (for ought I know) in or very near the time of the Author; for so the Hand shews. The work was compiled (as I have shewed in Neubrigensis, p. 770) anno 1409. NB. I think, since I writ what goes before, that upon perusing the MS. it was written in the time of Hen. VI. It is so very different from the Print, both in the Contexture as well as language, that it seems to be new done by somebody, I know not whether by him that altered Robert of Gloucester.[20]

Hearne had been assured by Oxford's Professor Hickes that "Robert of Gloucester" was the author of the poem. Cargill notes that by "the Print," Hearne must have meant Crowley's text, two copies of which he owned, from which the R MS "would differ decidedly." Perhaps the extensive additions in R prompted Hearne's remark about the variance in "contexture." Regardless of his promise to return the MS, Hearne obviously still retained it three years after Le Neve's death in 1729, since his inscription on the flyleaf is dated 1732.

It remains an open question as to where Peter Le Neve obtained the MS. Hearne's entry for April 15 1731 reads "I am told he (Mr. Le Neve), or some one else for him, made no conscience of Robbery, and that even Bodley was plundered of part of the xivth volume of Dodsworth." Le Neve was a founding member of the Antiquarian Society and owned an extensive manuscript collection, though his primary interest lay in his native Norfolk.[21] He may have acquired the Rawlinson MS from a Norfolk collector, or it may have formed part of the collection belonging to Thomas St. George, which Le Neve bought from the latter's estate in 1703.[22] On the other hand, he may, as Hearne darkly implied, have come by the MS by some other means.

After Hearne's death in 1735, his collections were sold at auction, and his manuscript collection was bought by his good friend Richard Rawlinson, another antiquarian who had inherited from his brother an extensive collection of early printed

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[20]*Remarks and Collections of Thomas Hearne*, ed. H. E. Salter,. Oxford Historical Society, vol. 67 (Oxford: Clarendon Press, 1915), p. 282.
[21]Anthony Wagner, *Heralds of England: A History of the Office and College of Arms* (London: HM Stationery Office), 1967, p. 346.
[22]*ibid.*

books and manuscripts, as well as all other manner of antiquities.[23] On his death in 1755, he bequeathed his manuscript collection to the Bodleian library. Included in this bequest was the greater portion of the R MS, which eventually acquired the press-mark Rawlinson Poetry 38.

The fragment of the A quire of the R MS now bound in Lansdowne 398 was bought for the British Museum in 1807, along with the rest of the collections owned by William Petty, the first Marquis of Lansdowne, who died in 1805. Primarily remembered for his statesmanship, Lord Lansdowne was also a devoted patron of the arts, and an avid collector of manuscripts and other antiquities. It remains uncertain how the fragment of the R MS came into his possession, but he is known to have acquired Peter Le Neve's collection at some point. It is thus possible that Le Neve had, knowingly or not, owned both portions of the manuscript, or even that the original MS in its entirety had formed part of this collection. The leaves might have become disjoint while in the care of the eccentric and slovenly Le Neve. However, Lansdowne also acquired the manuscript collection of Bishop White Kennet, and probably of others as well. The *Piers* fragment might thus have come into Lord Lansdowne's collection from any number of other sources.

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[23] *Dictionary of National Biography*, ed. Leslie Stephen and Sidney Lee (New York : Macmillan, 1885-1901), vol. 16, p. 775.

Chapter 2: The F manuscript and its Relation to R

In collating the manuscripts for his edition of the B-text of *Piers Plowman* in 1869, Walter Skeat examined Oxford, Corpus Christi College MS 201 (F), but declined to use it in his collation. Its peculiarites led him to believe it had become corrupted in transmission.[1] Not until Elsie Blackman's genealogical study of the B-MSS in 1915 was the manuscript's near relationship to Bodleian MS Rawlinson Poetry 38 (R) detected. Blackman considered the two witnesses "closely related" because "all the variations of R, as well as a host of individual errors, are found in F," which she characterized as "the worst of the B-MSS."[2] On the basis of these variations—that is, some 175 lines contained in RF not present in the other MSS, and some 170 lines present in the other MSS but not in RF—the near relationship between R and F has been generally accepted. In their Athlone edition of the B-Text in 1975, Kane and Donaldson went even further, asserting that, even without taking the presence or absence of the anomalous passages into account, the RF grouping can be established on the basis of a comparison of individual readings. They resolved Blackman's original trifid stemma for the B-MSS to contain only two main branches: RF and WHmCrGYOC^{2}CBmBoCotLMS.[3] In the most recent edition (1987), A.V.C. Schmidt designates the two lost manuscripts from which these branches descend as α and β, respectively.[4]

Although RF has been widely accepted as a genetic grouping, the proximity of F to R in the pattern of transmission has remained an open question. Blackman proposed a bifid stemma for the group:

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[1] *B-text*, p. xxvii.
[2] Elsie Blackman, "Notes on the B-Text MSS. of *Piers Plowman*," *Journal of English and Germanic Philology* 17 (1918): 489-545, at 502.
[3] Kane-Donaldson, p. 57. MSS referred to by these sigla are described on pp. 1-14.
[4] *The Vision of Piers Plowman* (London and Melbourne: Dent, 1987), p. xxxv.

> R and F are derived from a common ancestor "R". Certain errors of R, which do not appear in F, show that F is not descended from R; R was written before F and therefore cannot be descended from it.[5]

Blackman does not enumerate the errors in R that do not appear in F. She does consider both R and F to have been affected by lateral contamination from the A- and C-texts. She seems to have noticed some A-readings appearing only in F, since she indicates additional A-contamination occurring between F and "R" (Schmidt's α). F does contain one passage carried over from the A-text which R does not import, consisting of four lines following VIII.106, noted by Donaldson in 1955.[6] At one point, F seems to reflect the influence of a C-text as well.[7] F, in other words, presents serious editorial and textual problems. Blackman thought the witness of F "so bad that it is useless,"[8] while Donaldson called it "an editor's despair."[9] Other editors have offered similar judgments.

Textual authority certainly finds an eclectic interpretation in the work of the F scribe. While he seems genuinely concerned with following the thread of the narrative and presenting the alliterative collocations of the poem, the notion of there being a proper *order* for the lections seems to have been abandoned. The position of words is shifted within single lines, apparently to suit the scribe's own taste.[10] Moreover, whatever the prevailing

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[5]Blackman, p. 502.

[6]"MSS R and F in the B-Tradition of Piers Plowman," *Transactions of the Connecticut Academy of Arts and Sciences* 39 (1955): 177-212, at 207-8. The Kane-Donaldson edition also cites one line appearing after P.94 in F as carried over from A.P.95. F also imports the Latin tag "*faciamus hominem ad ymaginem*" from A.X.42, absent in B, and substitutes this line for B.XI.41a: "*dixit et facta sunt.*" Robert Adams also points out that the "extraordinary respect" shown by Kane and Donaldson to the F MS, making over 100 emendations to the text on the authority of this MS alone, may be attributed to the similarity of some F readings to readings adopted by Kane in his edition of the A-text ("Editing *Piers Plowman B:* The Imperative of an Intermittently Critical Edition," *Studies in Bibliography* 45 [1992]: 31-69, at 51). Adams lists only five lines for which this appears to have been the case (VIII.49, VIII.80, VIII.112, IX.33, X.142; Kane-Donaldson's line numbers), but his examination of the matter does not appear to have been exhaustive.

[7]One line following X.77; see discussion of this line under the heading of 1. in Chapter 3, pp. 57-58.

[8]Blackman, p. 502.

[9]Donaldson, p. 187.

[10]Such a shift occurs in the very first line of the poem, where the F MS reads "A in somer seson." In their apparatus, Kane and Donaldson note that the article has been omitted, but it is in fact retained in the illuminated initial which portrays the sleeping Will, as Skeat noted (*B-text*, p. xxviii). It is impossible to determine whether the scribe reversed the order of the words in order to provide the opportunity for illustration (since a capital "I" offers no enclosed space for such an exercise), or whether he thought of the initial "A" as an exclamation.

attitude toward the concept of a "fixed" text in the fifteenth century, the F scribe obviously regarded the act of copying the poem before him as an invitation to add to it, and copying his exemplar becomes a process of accumulation. At the level of the single line again, he adds countless ampersands, or "þanne", or both, in line initial position. He frequently inserts alliterative staves or extra words *ad libitum*. At the passus level, the accumulation of additions becomes really dramatic, as the scribe contributes fifty-two new lines to the poem, most often as concluding or introductory passages.[11] The scribe also adds "improvement" to the poem, as when he restores alliteration to lines containing less than three staves, expands Latin quotations, and goes so far as to correct details of the poem which he seems to have considered doctrinally or historically erroneous.[12]

The most striking innovation made by the F scribe is in the division of the poem. He re-divided it into sixteen passus, rather than twenty. Although Passus IV begins with a large rubricated initial, it is neither marked nor counted as an incipit of a new passus. The incipit of XI is placed seven lines into the passus, and the points of division at the beginning of VI, VII, IX, XII, XIV, and XVII are ignored. These irregularities of passus division led Skeat to infer that the scribe must have been working from a faulty exemplar, "as if the scribe had endeavoured to divide it into Passus how he could, without any guide."[13] The other kinds of editorial meddling present in F, however, lends equal support to the conclusion that a scribe who interferes with the language of the poem as freely as the F scribe may just as easily alter the poem's structural divisions.

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[11]Skeat noted that it was at the points of division that F seemed "the wildest" (*B-text*, pp. xxvii-xxviii). In fact, many of the additional lines of F consist of passages in which the Dreamer awakes, usually at a passus division, regretting he had not dreamed more, often followed by a passage in which he falls back to sleep. Sometimes the additional lines merely are added to the descriptions of waking and sleeping already present (two lines before VIII.1, six lines after XI.4, nine lines following XI.310, two lines before XVI.1, three lines after XVI.167). The F scribe seems to have found the dream-vision motif of the poem particularly appealing, as evidenced by the illuminated initial of P.1.

[12]For example, the declaration by Holy Church in I.21 that nothing is necessary for human sustenance besides clothing food and drink is subtly subverted by F, which states that nothing is *more* needful than these things. See also Blackman's treatment of F's resistance to God being "synguler hymself" while making use of the plural hortatory subjunctive in IX.35, p. 502.

[13]*B-Text*, p. xxvii.

The eccentricities and sophistications of the F manuscript give the impression that its relationship to the R manuscript is a distant one, with the resulting supposition that it descended from α in a line independent of its superior cousin. This, in turn, has offered editors opportunities for incorporating readings from F as corrections to those found in R, or in any of the β-MSS for that matter.[14] As shall be seen, however, there is evidence that F traces its line of descent from R—indeed, that it used the R manuscript as its exemplar—and that it thus possesses no independent authority as a witness to the B-text. It may well be, then, that a generation of editorial work, at least with respect to the α-grouping, has been misguided by the weight of past assumptions.

The first clue leading to the true relationship between F and R is to be observed, oddly enough, not in the F manuscript, but in R. In his study of the passus rubrics in the manuscripts of the B-text of *Piers Plowman*, Robert Adams notes that in the case of the rubric to passus VIII in the R MS, a different hand than that of the R scribe has made an intervention:

> . . . the original, brief Passus VII/VIII rubric has been partly deleted and another hand, roughly contemporary, has supplied, in a red ink of a different hue, a more elaborate rubric similar to those of Skeat's text.[15]

The passus rubrics entered by the main scribe of R generally read "Passus primus [etc,] de visione vt sup*ra*," with the exception of III, IV, and V, which specify in the genitive that the "visione" is that of "Petrus Plowman." In only one place, the final line of the MS, does the R scribe display any awareness of the "more elaborate" system of rubrication reflected in Skeat's edition, where the scribe has appended the lonely explicit "Passus ii*us* de do best."

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[14]Kane-Donaldson do not state how many readings peculiar to F are incorporated into their edition as authoritative, but they certainly have done so in some cases, especially where F has a reading similar to the A- or C-Texts. See note 6 above.

[15] Robert Adams, "The Reliability of the Rubrics in the B-Text of *Piers Plowman*," *Medium Ævum* 54 (1985): 208-31, at 212.

What remains of the R scribe's rubric at the beginning of Passus VIII on folio 33^{v} is "Passus octauus." The rest of the line has been erased, and the other hand has inscribed over the erasure "de visione pet*ri* plowhman." The same hand has inscribed beneath the rubric just above the beginning of the text of the passus, a line invariably kept vacant by the R scribe, "Incipit Dowel.Dobet.& Dobest."

The elaboration in and of itself is perhaps of no further significance than to contribute to the body of evidence which leads Adams to his conclusion: that the B exemplar might have been defective in its system of rubrication as well as in its text, and that none of the various systems has a more secure claim to authority than any other.[16] Nor is the elaborated rubric of Passus VIII the only intervention made in the R manuscript by a hand other than that of the main scribe. The work of several commentators is apparent in the manuscript, at times glossing, correcting or defacing the work of the main scribe. But a paleographical examination of the modified rubric, and of one other notable correction made in R, strongly suggests that one of these nameless commentators was the same fifteenth-century scribe who copied the F manuscript.

That the modified rubric is not the work of R is readily apparent. R is written in an *anglicana formata* hand, and the scribe is remarkably consistent in his execution. This hand is used throughout, for both text and rubrication. Even the signatures and corrections made by the main scribe display an only slightly more current form of this script.

The modified rubric, however, at once strikes the observer as a different script from that used by the R scribe (see Appendix I, Plate 1). Apart from the readily apparent angularity of the script, which seems more to the fashion of *textura* than the rounded script of R, there is a ligatured *de* which begins the insertion, employing an uncial *d* characteristic of *textura*, the straight back of which provides the back for the *e*. The *ci* of "Incipit" is also ligatured, similar in form to a gothic *a* with the lateral cross-stroke at the top of *c* joining

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[16] Adams, p. 213

the letters. The R scribe never employs ligatures, with the exception of the 2-shaped *r* which often is formed on the bow of a *b* or *o*. In addition, the downstroke of the long-s of the inserted "visione" terminates with a slight lift to the right at the baseline, in contrast to the R scribe's tapering stroke of the *f* and long *s* extending beneath the baseline, which Parkes calls "proper to Anglicana."[17] The most striking departure from the practice of the main scribe is to be seen in the floriation of ascenders in *b, l,* and *h,* a method of ornamentation in which the R scribe never indulges.

It was this last feature, which I noticed while examining the R MS, that first put me in mind of the scribe of Oxford, Corpus Christi College 201, the F manuscript. The text of this fifteenth-century manuscript is written in a more current anglicana than that of R, but for the Latin quotations and Passus rubrics, the scribe employs a hand characterized by A. I. Doyle as *fere-textura*,[18] and the altered incipit of the R MS seemed to me strikingly similar to this hand as practiced by the F scribe. Given the close textual relationship between the two MSS, combined with the similarity in the *textura* hand, I developed the tentative hypothesis that the close relationship between the MSS resulted from the F scribe having had direct contact with the R MS. What follows is an attempt to evaluate this hypothesis.

If the calligraphical features of the modified R rubric are compared with the rubric on folio 6^{r} of F (Appendix I, Plate 2) a consistent pattern of similarity is seen to emerge. There is the ligatured *de,* with the angular two- or three-stroke uncial *d* characteristic of the F scribe, as well as the ligatured *ci* in each incipit. The long *s* of the R rubric displays the same terminating upward hook to the right as those in the F explicit (line 10). The *e* in both cases seems to consist of a single looping stroke, which seems somewhat out of place in their textura context. In each case, the left arm of *v* commences with a faint hooking stroke

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[17]Parkes, p. xviii.

[18]"Remarks on Surviving Manuscripts of *Piers Plowman,*" in *Medieval English Religious and Ethical Literature: Essays in Honour of George Russell,* ed. G. Kratzmann and James Simpson (Cambridge: D. S. Brewer, 1986), pp. 35-48, at 40.

from the right, serving to dot the following *i*, and the right arm is almost looped in the final upward stroke. The ascenders of *l* and *b* are floriated (line 1). The ascender of *h* in *plouhman* is not, but this seems to be one of only three places in the entire F MS where the scribe does *not* floriate his "h" when having shifted into *fere-textura*.[19] Similarly noteworthy is the resemblance between the ampersand of the R rubric and that used in *textura* passages of F (line 1), from the topmost stroke of which a descender makes a precipitous drop to the left, extending well below the baseline.[20]

The most striking resemblance between the hand of the F manuscript and that responsible for the modified rubric of R is disclosed by a comparison of the execution of the words *Dowel*, *Dobet*, and *Dobest* as separate words. Nowhere in F does the scribe employ the triad of names as a system of rubrication (though he does rubricate the end of Passus X as "expl*icit* Passus Septim*us* Dowel"). But he tends to revert to his *textura* style when copying out these names, though they form part of the vernacular text. The approximate inscription of the three words on F folio 56^{v} offers an opportunity to compare with the rubric of R Passus VIII (see Plate 3). The ascenders of the *w* in *Dowel* (line 2) distinguish themselves from the *w* of the R scribe by their elongation, while at the same time their straightness contrasts with the usual *anglicana* form employed by the F scribe when writing in the vernacular (see the first character of the first word following *Dowel*, "wasshe"). The similarity between the *w* in *Dowel* in F and in the R rubric (Plate 1) will be readily apparent, as will be the similarity of the floriation of the *l* of *Dowel* as well as that of

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[19]In one other case, line 38 of fol. 31^{v}, the F scribe inscribes an unfloriated *anglicana h* in a word written in *fere-textura*. On fol. 25^{v}, line 30, the ascender of *h* in *Michi* is flattened, induced by the style of the uncial *M* which begins the word.

[20]The rubric of F folio 6r uses a different spelling of "plowman" than that of the modified rubric of R. But those familiar with the habits of the F scribe will attest to his variability with respect to orthography. In the two cases in F where a passus explicit names Piers (at the beginning of F passus I and II, misnumbered *secundus* and *tercius*, fols. 3^{v} and 6^{r} respectively), have "plouhman" as the spelling. But on F folio 22r line 2, where Piers first "puts forth his head," the spelling is "plowhman," as it is in the modified R rubric. The same is the case on fol. 51^{v} line 38 of F, where Conscience quotes "peers plowhma*n*" as an authority on the esoteric nature of the qualities of Dowel, Dobet and Dobest.

the *b* in *Dobet* (Plate 3, line 3) to their counterparts in R. The ligatured long *s* + *t* of *Dobest* (line 5) similarly resembles that of the final two letters in the *Dobest* of the R rubric.

Equally of interest is the similarity in the case of the capital *D*, which the F scribe alternates with other letter forms when naming the triad on folio 30v, line 30 (Plate 4). That the *D* of *Dowel* in this line and that in the R rubric have been inscribed by the same hand seems an irresistible conclusion. In both cases, the *D* begins with a tightly-looped *2* shape, which continues to the right where it is joined by a single downward stroke that closes the sail. A slight decorative downward stroke is added within the sail, at the base of the letter. In the second and third occurrences of *D* in the R rubric, this stroke is reduced to a barely visible dot, and the sail compressed laterally, both a result of more current execution (this same compression is evident in the *Dowel* of F fol. 56^{v}). As the F scribe continues the line naming all three on folio 30^{v}, the hand gradually becomes more current, and the *d* of *dobet* becomes an uncial *d* similar to the *de* of the R rubric, and finally assumes the current *anglicana* form in *dobest* usually used by the scribe for the vernacular, though it is worthy of note that the *b* in both cases retains the floriation that marks the scribe's more "elevated" *textura*, reserved for such cases as rubrication.

In and of itself, the paleographical evidence for the intervention of the F scribe in the Passus VIII rubric of R cannot be called conclusive. However striking the similarities of script, scribes, after all, learned from established models, and a single scriptorium might produce scribes who would write in virtually indistinguishable hands. But another intervention in R manuscript, made by a hand other than that of the R scribe, offers further evidence which seems to point strongly in the same direction.

In the R manuscript, Passus IX begins on folio 35v. The usually careful scribe, in copying out the phrase "Sire Dowel dwelleth"[21] from his exemplar, contracted "Dowel

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[21] Each of the seventeen manuscripts collated by Kane and Donaldson agree on the reading "dowel dwelleth," with the exception of R. Robert Crowley's three printed versions (Cr) read "HEre" for "Sire." Kane-Donaldson, p. 392.

dwelleth" into one word: "dowelleth." The second *l* has been erased by scratching after the ink has dried, and the *eth* has been lined-out. Above the line, in the space afforded by the line customarily skipped after the passus incipit, a hand using an extremely narrow nib has inscribed "dwellis" (Plate 5).

In the first place, the inscription affords some paleographical evidence that the correction has been made by someone other than the R scribe. The loop of the *d* lacks the careful triangularity which the character invariably demonstrates in the R manuscript. The ascenders of the *w* sweep down in a looping curve from the right, in contrast to the *w* of the R scribe, seen in the "witt" of this line, whose arms do not ascend, and whose duct commences from the left. Also out of character for the R scribe is the sigma-shaped *s*, similar to a *6* created by a single stroke beginning downward from the middle, the final lift transecting the down-stroke, leaving a noticeable "wart" on the back of the character. None of these features is characteristic of the R scribe. Each, however, is consistent with the current *anglicana* used by the F scribe when writing in English. Indeed, the sigma-shaped *s* is identical to that of the F scribe (see those in "as ys skirlet," Plate 3, line 3).

The correction also demonstrates an important difference in dialect between the corrector and the R scribe. In his attempt to determine the dialect of the author of the poem, M. L. Samuels has determined that R

> contains a sprinkling of Northern forms from an intermediate London copying . . . and its uppermost layer was contributed by an immigrant Suffolk scribe; but its main and oldest layer is unmistakably the same south-west Worcester dialect as is found in MSS X, U and I of the C-Text.[22]

As such, the R scribe invariably employs the morpheme *-eth* for the present third person singular. The correction, on the other hand, uses *-is*, which presents two discrete departures from the dialect of the R scribe: the use of the *s*-form of the verb, and the use of *i* or *y* rather than *e* for the unstressed syllable. The scribe of the F manuscript invariably uses

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[22]M. L. Samuels, "Langland's Dialect," *Medium Ævum* 54 (1985): 232-48, at 241.

either *y* or *i* for the unstressed syllable in plural nouns and the third person singular present. In the case of the verb, forms terminating in *-s* and *-þ* forms are nearly interchangeable, though the latter appears to be favored.[23] If the array of forms for the verb endings, *-s*, *-ys*, *-ī̄þ* and *-yþ* are cross-referenced with the *Linguistic Atlas of Late Mediaeval English*, the area in which *all* forms occur is restricted to Norfolk and Essex.[24] Essex is precisely the area in which Samuels, adducing other lexical evidence, situates the dialect of the F scribe, who has translated his exemplar into his own dialect so thoroughly that most earlier dialectal features have been eliminated.[25]

When the paleographical evidence and the dialectal evidence is taken together, there appears to be no evidence to contradict the hypothesis that the F scribe had the R manuscript before him at some time. This does not necessitate the conclusion that R served as the exemplar for F, though it must perforce suggest the possibility. Proving that F descends directly from R rather than from a common ancestor requires more than simply establishing points of shared error. It must be shown that a variant reading introduced by the F scribe must result from his use of the R manuscript, and from no other cause.

One point of rather substantial textual variation in F can be attributed directly to the *mise en page* of the R manuscript. In copying Passus XV, F omits lines XV.421a-484, proceeding from a discussion of the hermetic origins of the regular clergy to the observation that the pope has created episcopal sees *in partibus infidelium*, without any apparent consternation on the part of the scribe. Collating the missing lines with R, one can easily see what leads to the omission: Lines 421a-484 are the lines appearing on folio 78^{v} and 79^{r} of R. If a copyist using R for his exemplar, having finished copying 78^{r},

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[23]In his own rendering of Passus IX line 1, the F manuscript has "dwelliþ" (fol. 31^{r}, line 36.
[24]Angus McIntosh, et. al, *A Linguistic Atlas of Late Mediaeval English*, 4 vols. (Aberdeen: Aberdeen University Press, 1986), p. 323.
[25]Samuels, 241 and 247.

mistakenly turned two leaves instead of one and resumed copying, lines XV.421a-484 would be omitted from his copy.

Donaldson observed this phenomenon in 1955, but his explanation strangely attributes the error to the efforts of an intermediary copier between F and α, rather than to consider the more economical conclusion, that F descends from R in linear fashion:

> [I]f R preserved the foliation of Copy 3 as, for instance, MS B does in general of Bm, then these lines could have been lost by a scribe's accidentally turning two leaves together in Copy 3, thereby omitting an entire opening; the copy made by this scribe then became an ancestor of F.[26]

The conditional "if" here is made to bear a great deal of weight. There is no evidence that the R scribe was at all concerned with preserving the foliation of his exemplar. The uneven pattern in the punctures in the margins of R indicates that the pricking frame used by the scribe had seen extensive use, and was not prepared to preserve a special line-count, since each of the punctures is used for ruling a line. The R scribe also shows a concern for filling his text page, since when finishing a paragraph on the penultimate ruled line of a page, he omits his usual practice of skipping a line before beginning a new paragraph, and begins on the last line, marking the paragraph break by a parasign in the margin. Thus, he appears to be more concerned with providing an even text page than in duplicating a pre-existing arrangement.

Donaldson's explanation notwithstanding, the omission in F offers strong evidence that F does not descend from α independent of R, but descends from R itself. It does not, however, in itself prove that the F scribe used R as his exemplar, since the omission might well have occurred in an intermediate stage of copying. Even so, it can be shown that some readings in F result from the scribe's interpretation of irregularities in R that must have originated in the consultation of R itself.

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[26]Donaldson's "Copy 3." E. Talbot Donaldson, "MSS R and F in the B-Tradition of Piers Plowman," *Transactions of the Connecticut Academy of Arts and Sciences* 39 (1955): 177-212, at 185 n. 19. See chapter 3, pp. 45-48 for details of Donaldson's stemma.

The R scribe is conscientious in his task, copying out his task in a careful *formata* hand. The evident care with which he inscribes his characters, however, often pausing to refill his pen before having completed a word, leaves him susceptible to omission or repetition of single words, or the creation of word fragments. In Passus XIV, for example, Patience claims that the sixth benefit the poor man possesses is the ability to pass through the notorious Alton pass[27] without provoking attack from highwaymen:

> The sexte is a path of pees . ȝe, thorw the pas of Altoun
> Pouerte myȝte passe . with-oute peril of robbynge. (XIV.300-301)

The R scribe, pausing during the inscription of "pas," resumes copying with "Alton," and so renders the verse as "ȝe þoruȝ þe pa altone." In the F manuscript, the verse is rendered as "platou*n* beryþ witnesse." Evidently, the scribe, unable to make any sense out of "pa," understood the lection as a mistranscription of "Platone," and emended accordingly. It seems inconceivable that the R scribe would have deliberately transmitted the meaningless "pa" syllable from his exemplar without recognizing the obvious geographical reference and adding the simple "s" required for the reading to make sense. Thus, the variant reading in F results from an error traceable to the R manuscript.

Another case of R creating a fragmentary word occurs in XV.380. Anima observes that even if "doctoures of decres" and masters of divinity—in other words, the secular clergy—skip over parts of the Mass or other holy offices, whether through ignorance or inefficiency, the faith of individuals within the community need not be compromised:

> Ac if thei ouerhuppe, as I hope nouȝte . owre byleue suffiseth. (XV.380)

The R scribe omits the *r* in "ouerhuppe" and renders it as two words: "oue hippe." The omission of the *r* cannot be intentional: the scribe invariably renders the word as "ouer hippe," as he has done in the line previous (XV.379) as well as in XIII.68, nor is there any

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[27]The reputation of this point in the road to Winchester as a haven for outlaws is discussed at length by Skeat in his commentary to the parallel-text edition of the poem (*The Vision of William Concerning Piers the Plowman in Three Parallel Texts* [Oxford: Oxford University Press, 1886], vol. 2, p. 213. Hereafter cited as *Parallel Text*).

place in R where "oue" is used to denote "ouer," the abbreviated form consisting of "ou" with a mark of abbreviation.

The F scribe correctly transcribes the phrase as it appears in line 379: "ou*er* hyppe*n*." He evidently experiences some trouble with the same word in line 380, however, since he inscribes "oon" in the place of "ouer." Having penned the first verse, he apparently felt the line was lacking a verb, since he places "do" before "nowht," above the line, indicating its place with a caret. His confusion at this point is directly traceable to the error in R. The characters *u* and *n* are virtually indistinguishable in R, each consisting of two straight minims. The F scribe reads R's "oue" as "one," and translates the lection into his own Essex dialect: "oon." The reading produces nonsense, which is not repaired by the addition of "do." The fault, however, lies in the exemplar, and not with the copier.

At times, the slow, careful pace of the R scribe produces spliced words or contractions rather than simple fragments. In transcribing XVII.108, he pauses to fill his pen in the middle of a word, and then finishes the line, leaving as the final product:

he was vnharlot ⸗ and hud him in inferno.

In the β-MSS, the a-verse reads "he was vnhardy, þat harlot." The R scribe has obviously paused to re-ink after writing "vnhar." When he next consults his exemplar, his eyes seize on "harlot," recognizing in the first syllable the letters he has just penned. He thus completes the word accordingly, producing the nonsensical adjective "unharlot," which, had he encountered it in his exemplar, he would presumably have taken steps to resolve into some more familiar reading.

The F scribe, when faced with the unrecognizable "vnharlot," does just that. Aware that the word must be an error, he conjectures that "vn" must represent a mistranscription of the indefinite article "an." He is also aware, however, that the resulting line is still metrically light, and inserts an adverb to pad the line out: "He was but an harlot."

In one case, the R scribe's placement of the caesura appears to result in a misunderstanding on the part of F. The copy used by the R scribe as his exemplar does not appear to have divided its lines into a- and b-verses, since R sometimes places the caesura near the end of the line, even at the very end, apparently determining its position "by ear." Indeed, a metrically light line might receive no caesura at all. In transcribing XVI.234, the scribe's placement of the caesura seems to have been prompted by the occurrence of the second alliterative stave, followed by an unstressed syllable:

I am ful siker in soule there : of and my sone bothe.

The resulting a-verse scans appropriately (x x x / x x / x). Unfortunately, the scribe failed to notice that "there" actually forms part of a larger word, "thereof," which provides the sense of the line, identifying what the speaker (Abraham) is sure *about*—that God knows him to be faithful for the willingness to sacrifice his son—rather than indicating the place *where* he is sure.

The error must have been immediately apparent to the scribe as he resumed copying, but was probably not considered so serious as to warrant correction. The isolation of "there" created by the caesura, however, in combination with the F scribe's characteristic tendency toward sophistication at the level of the individual line, leads to the line being rendered in F as

I am ful sekir*e* my sowle is þer*e* / & myn sones boþe.

The reworking of the line is apparently prompted by the F scribe's certainty that "there" is intended as locative, a sense so firm that it overrides any consideration of the lemma "of." The creation of this sense is entirely dependent on the misplaced caesura, originating in the R MS, and retained in F.

One F variant apparently arises from a word added as a gloss by R. The R scribe only glosses his own text twice. On the first occasion, he rather tellingly writes "nota" in the margin next to XIV.136, in the midst of a passage devoted to the worker who is

worthy of his hire (one can envision the careful scribe thinking of the remuneration he might receive for transcribing a poem of some 7200 lines). The only other occasion is during Anima's enumeration of his different names, at the end of line XV.25:

And for þat I can and knowe ȝ cald am I mens. thouȝte.

The scribe undoubtedly intended "thouȝte" as a gloss on "mens," since it appears after the *punctus* with which he invariably ends a line. At the same time, it is unlikely that the gloss is carried over from his exemplar. If the scribe were in the habit of incorporating the glosses of his exemplar, the R MS would probably contain more than two instances of such a practice. What is more likely is that the scribe feared that "mens" might be misunderstood, since he does not signal his shifts from the vernacular to Latin with any corresponding change in calligraphic style. The conscientious R scribe adds the gloss as a safeguard for the integrity of the text he produces.

The F scribe, however, shows proficiency in Latin, often extending quotations from the Breviary, the Psalms, and other biblical books beyond the point where other MSS break off with an "&c." Consequently, he shows no puzzlement at "mens," which he underlines and rubricates, as he had with Anima's other names. He was, on the other hand, evidently puzzled by the English gloss. He apparently considers it an error, since he declines to transcribe it. But the identification of the lemma as a misreading presupposes that there was something there to misread. He is prompted to consider what lemma might have been misunderstood as "thouȝte," and, perhaps on the basis of assonance, copies the b-verse as "callyd mens y am ofte."

One particular characteristic of the R scribe's orthography also seems to have resulted in F's misreading of the text. As has been noted, the R scribe's *n* and *u* are indistinguishable, each consisting of a simple pair of minims. This feature, if practiced with absolute consistency, would render such constructions as *un* and *vu* problematic for the reader, especially in combination with the use of *u* to represent the voiced fricative /v/. The

scribe appears to have been aware of the danger, since he usually employs *v* to begin the negation prefix *un*. To represent *vu*, the scribe employs the character *w* ("wlt" for "vult") in several places. Though he does not practice the latter substitution with consistency, it demonstrates the scribe's perception of the phonemes /n/, /u/ and /v/ being expressible by a varying combination of minims, and his perception of /w/ as double *u*, or a placeholder that may stand for four minims, whatever phonemes they are intended to represent. Conversely, the scribe on occasion will employ a series of four minims to represent the phoneme /w/ as *uu*, as he does in V.28, where he transcribes the surname of Tom Stowe as "stouue."

The interchangeability of *w* and *uu* in R at times leads the scribe of F, quite unknowingly, to misread his exemplar. In the beginning of Passus XIV, for example, Conscience advises Haukyn that Dobet will help him mend his coat:

> And sithen sende the to satisfaccioun . for to sowen it after. (XIV.21)

Apart from F, the B-text manuscripts are unanimous in their witness to some form of "sowen," with the sense of "to sew." The R scribe has used four minims in the place of the *w*, intending to represent "souuen."

It is unclear why the R scribe chooses this particular point to vary his usual practice of employing the character *w* to represent the /w/ phoneme. Nevertheless, it can only be that "sowen" was the intended word. Kane and Donaldson, however, interpret the R-reading as "sonnen," perhaps understanding Conscience to suggest that Dobet will "sun" Haukyn's coat, or give it an airing. In any case, their reading of the lemma in R as "sonnen," which I cannot help but feel is mistaken, must have seemed authoritative to them, since they emend the line in their edition to read "sonnen," despite the testimony of all other B-MSS except one. That one is, of course, the F manuscript, which, as Kane-

Donaldson have done, interprets the *uu* of the R lemma according to the R scribe's usual practice of employing *w* for /w/, and renders the word "sunne."[28]

One detail in the presentation of the Crucifixion in Passus XVIII provides another link between the R and F manuscripts. Christ suffers the crowning with thorns, and is finally nailed to the cross by a "cacchepole":

> *'Ave, rabby!'* quod that ribaude . and threw redes at hym,
> Nailled hym with thre nailles . naked on the rode (XVIII.50-51)

Every manuscript of the B- and C-texts agrees that Christ was nailed to the cross with *three* nails, with the exception of F, which maintains that four nails were used.[29] Since R unmistakably agrees with all the other MSS in the reading of "thre," it would seem to offer no support to the F reading having been a reaction to anything found in R. However, a caret has been placed before the "thre" in R, and appearing in the margin to the left of the line in a confident *anglicana* hand is the notation "foure" (see Plate 6).

As a calligraphic sample, the notation does not supply much to build a case upon. However, the *f* appears quite distinctive. The back is inscribed with a straight, solid stroke which slopes away to the left as it descends beneath the baseline. The cross-strokes are parallel, the one at the top hooking very slightly at its terminus, the lower one drawn slightly above the baseline, transecting the following *o* at the angle of its curve. If the reader consults Plate 3, line 3, and compares the execution of *f* in *faire felowis*, it will be noted that, while the *f* which begins the notation in the R MS is not identical to those examples of the letter found in the F lection (just as the latter two are not identical to each other), they certainly appear quite similar. Again, the paleographical evidence cannot be called

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[28]The F scribe is not wholly unaware that the formation "uu" may represent "w" in the R MS, since he correctly transcribes Tom's last name as "Stowe" in V.28. But his work shows the signs of being hurried, as Doyle has pointed out (p. 40), and, as must be evident by now, he was not overly concerned with details.

[29]One searches in vain for the scribe's source for this unusual claim. Perhaps the image he had in mind for the crucified Christ was similar to some Celtic representations, in which Christ stands erect on the cross with a platform beneath his feet, in which case four would apparently be required. Such an image would be in keeping with the portrayal of Christ as Conqueror which the poet seeks to construct throughout Passus XVIII.

conclusive. Perhaps in this case, however, it need not be conclusive to seem convincing, since in this case there is the corroborating evidence of the variant reading in F. For whatever reason, the F scribe is morally certain that four nails were used to crucify Christ, and he not only emends his own copy of the poem to assert the point, but intervenes, though not to the point of erasure, in his exemplar as well to assure that this certainty will be taken into account by other copyists.

The F scribe's willingness—one might say, enthusiasm—to make such intervention in the text of the poem must be taken into account when evaluating those features in F that may argue against its having used R as its exemplar. The most daunting of these is the method of passus division used in F, which is unique. It may be argued that, as F does not preserve the passus divisions as they appear in R, it must be concluded that F could not have been copied from R. However, the objection begs the question of how much effort the F scribe is prepared to invest in the preservation of a fixed text. The evidence set out above does not suggest that he had any compelling investment. Whatever manuscript he used for his exemplar, it is likely that it did not specify four nails for the crucifixion, nor exhibit extreme variation in word order, or include the fifty-two additional lines of text appearing in F, concerned primarily with the motif of the dream-vision, the scribe's interest in which is illustrated in the first character of the F manuscript. The position that the deviation of F's readings from R precludes the former's direct descent from the latter assumes that substantial variance in the descent of MSS must always occur in a witness no longer extant. It also assumes that such variance cannot be the result of creative initiative on the part of the scribe, however misguided. The F scribe was an innovator, and extended his innovation to the passus divisions as to the other textual material. This assertion is no mere conjecture: it is a demonstrable fact that the scribe had an A-text as well as a C-text ready to hand as he worked. Given this circumstance, if his exemplar had not been divided into passus, as Skeat suggested, then he could have

preserved the recognized divisions which begin VI, VII and IX by consulting his copy of A, and those which begin XII and XVII by consulting C,[30] if he had considered the system of division a matter of any import. The inescapable inference to be drawn from the evidence is that he did not.

This being the case, one might wonder why the F scribe might take the trouble to augment the R rubric of Passus VIII. The likely answer is that it was partially missing at the time he came to it. The erased portion of the line beginning the incipit, it has been shown, must have read "de visione petri plowman." Since this is exactly what the F scribe inscribes over the erasure, it is inconceivable that he erased it himself; the rubric would have already read as he evidently wanted it to read. The erasure must then have been made by someone else, quite possibly the R scribe himself, having made some error. Elsewhere in R, the scribe has erased an erroneous reading, intending to correct the error, but neglecting to do so.[31] Thus, the intervention made by the R scribe in the rubric begins as an effort at restoration, though it ends in sophistication of the text.

To account for the extra line added by F to the rubric, "Incipit Dowel . Dobet & Dobest," one must bear in mind the practice of the F scribe with regard to passus divisions. When rubricating a division, the F scribe invariably inscribes both an explicit for the termination of the previous passus, and an incipit to mark the onset of the new one, numbering each. As has been shown, R only marks the onset of a new passus, and never uses the words incipit or explicit. When the F scribe repaired the rubric of Passus VIII, he must have noted the absence of an explicit, and been concerned to make it clear that this rubric he was repairing marked the incipit of Passus Octavus (if that's what the R scribe

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[30]The scribe would have had to adjust his numbers for the passus, but the borders are parallel with B, in the case of the C-text, and nearly so in the case of A.

[31]There is such an erasure in the final line of the poem, where the R scribe, in copying "And sitthe he gradde after grace," substitutes something illegible beginning with *s*, quite possibly "suche," which he has erased, leaving only the *s* visible, neglecting to correct the word at a later time. The F MS reads "& sore he gradde after grace," indicating the scribe's exemplar was deficient in the "sitthe" reading, but that it had some reading that began with *s*.

wanted to call it). To this end, he inserts "Incipit" beneath the "octauus," and, while he's at it, expands the title to include Dowel and his confreres. Thus, the R rubric as modified by the F scribe should be read with the sense of "Incipit passus octavus de visione Petri Plowman, Dowel, Dobet & Dobest," rather than "Passus octavus de visione Petri Plowman; Incipit Dowel, Dobet & Dobest." The F scribe is not attempting to mark the onset of the *Vita* portion of the poem in R, as he does not in his own copy, nor give any sign that he has any knowledge of the *Visio* and the *Vita* forming different portions of the poem. He considers "Dowel" interchangeable with "visione Petri Plowman" as the title of the poem. At the end of his Passus II, for example, (Passus I in the modern critical order) the F scribe notes "Explicit passus secundus de visione Petri plouhman." At the end of his own Passus VII (X), the explicit reads "Explicit Passus Septimus de Dowel." No differentiation is made between naming the poem as the vision of Piers, or the life of the Do's. Thus, in entering the triad of names in his repair of the erased rubric in R, the F scribe plausibly felt that in replacing the missing title of the poem, he should do so with the thoroughness which characterizes his work.

Through these observations, I have found specific evidence to support my initial impression that the F scribe at one time had the R manuscript to hand, and made certain interventions and corrections in its text. The paleographic and dialectal evidence would seem to bear this out. I have also sought to demonstrate the linear descent of F from R, and to suggest that the descent is unmediated by other copyings. It is perhaps impossible to prove conclusively that F indeed used R as his exemplar. Whether the cases of scribal irregularity in R that have demonstrably induced sophistication in F originate with R itself, I leave for the reader to judge. In the absence of support for Donaldson's explanation for the omission of the lines comprising the missing opening of R fols. 78^{v} and 79^{r} in F, however, the preponderance of evidence may be taken to indicate that F descends directly from R rather than descending from α along an independent line of transmission. If that is

the case, the possibility that F is copied from R deserves the serious consideration it has never received previously from scholars attempting to classify the relationship between the manuscript groups of the B-Text.

If F descends from R in a linear fashion, its value as a corroborative witness to the original intentions of the author in composing the B-Text must be denied. As a result, the nearly one hundred emendations made in the B-text on the sole authority of the F manuscript by the editors of the Athlone edition are not merely without authority. They also, in some cases, incorporate clear misunderstandings made by the F scribe into what has in some circles gained the status of the "definitive" edition of the poem.[32]

One such case occurs in I.117 (Kane-Donaldson 118). The passage has added to the A-text's portrayal of the fall of the rebellious angels, incorporating Augustine's famous adaptation of Isaiah 14.13-14, "I will set my foot in the north and be like unto the most high":

> And mo thowsandes with him . than man couthe noumbre,
> Lopen out with Lucifer . in iotheiich forme,
> For thei leueden vpon hym . that lyed in this manere:
> *Ponam pedem in aquilone, et similis ero altissimo.* (I.115-17a)

The F scribe seems to have bridled at the third line, which contains only two alliterative staves. In order to adjust the alliterative pattern to what he sees as the standard form, he substitutes "lucyfere" for "hym." Moreover, he does not appear to have read as far as the Latin quotation which follows, since he alters the b-verse to read "þat lord hym selue made." His dissatisfaction with the verse apparently stems from there having been no previous reference to a "lie," but his attempt at correction unfortunately removes the preparation for the quotation, which identifies it as a lie. He must have been aware of this inconvenient result, because he omits the quotation as well, perhaps unwilling to record a lie without having identified it as such. Kane and Donaldson accept the authority of F for

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[32]Most of these are carried over into Schmidt's edition, which due to its wide availability and compact form, has become the *de facto* standard edition.

the "lucyfere" reading in line 117 despite unanimous manuscript witness to "hym," evidently on the basis of alliteration. However, they reject F's reworking of 117b and omission of the Latin tag, though these features surely arise in concert with the reading they adopt.

The editors are prompted to emend XI.176 (Kane-Donaldson 182) by a similar innovation on the part of the F scribe. Trajan has cited 1 John 3.14, "qui non diligit, manet in morte," as authority for the rich to share with their poorer neighbors:

> Who so leneth nouȝte, he loueth nouȝte . god wot the sothe,
> And commaundeth eche creature . to confourme hym to louye,
> And souereynelyche pore poeple . and here ennemys after.
> For hem that hateth vs . is owre meryte to louye,
> And pore peple to plese; . here prayeres may vs help. (174-78)

The F scribe, again in apparent response to irregularity of alliteration, and probably understanding "louye" as a substantive, alters the a-verse of the third line to read "*and* his neyȝhebor*e* as hy*m*selue," seeking an alliteration between "neyȝhebor*e*" and "ennemye," a hope perhaps more ingenious than effective.[33] F also corrects the discontinuity of person between the singular and plural in lines 175-76 by altering "here" to "hise" in 176.

Kane and Donaldson, also desiring a proper alliterative pattern, emend the a-verse to read "Hir euencristene as hemself," authorizing the *sense* of the F reading against that of all other B-MSS at the same time that they reject its *text*. Their emendation demands that "louye" in the previous line be taken as a verb, when the sense of "conform . . . to" in that line allows that it be read as a substantive, a crux they dispose of by omitting the initial "and" of F's a-verse.[34] They apparently consider the Rβ reading for the A-verse an error

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[33]Schmidt, in defending the F reading as authoritative without the Kane-Donaldson emendation, sees the pattern of stress falling on *his, hym hise / enemyes*, and accepts the pattern as "very appropriately stressed" (p. 283). While I accept the propriety of alliteration between /h/ and an initial vowel for the Southwest Midland dialect of the poem, I am less willing to accept the possessive pronoun as appropriate for primary stress, or the possibility that the Essex dialect of the F scribe would admit such a pattern between /h/ and the vowel.

[34]Schmidt's gloss of "be willing" for "conform . . . to" accomplishes the same purpose. He too omits the "and" of F while retaining its a-verse.

due to homeoarchy with "pore peple" in line 178, and, following that reasoning to its logical conclusion, insert "souereynly" before "pore peple" in 178 and omit "to plese," both emendations against unanimous manuscript support for the received reading. In preparing his edition, Schmidt offers his own fine-tuning of the Athlone edition's reconstruction of the lines, accepting the F reading for the a-verse of 176 *in toto*, and, in an attempt to strike a balance between accepting Kane-Donaldson's emendation of 178 and retaining the pleasant construction "pore peple to plese," Schmidt does both. The resulting a-verse, "And sovereynly povere peple to plese," is metrically so heavy that it might well stand alone. Thus, the error initiated by Kane-Donaldson's authorization of an apparent sophistication on the part of the F scribe results in a compound error in Schmidt's edition.

The ability of editorial intervention to accumulate in this fashion through successive re-editings should serve as a caution against the extremes that may be reached by the combination of eclectic and conjectural editorial practices. To grant authority to a single manuscript witness against unanimous and plentiful witnesses to the contrary requires that compelling evidence be offered in support of the minority reading. With regard to the F manuscript in particular, Wettstein's famous admonition "codices autem pondere" must receive more than ordinary stress.[35] What weight to assign to the testimony of F must be judged on the basis of the authority it holds apart from the R manuscript, and that authority seems negligible. As an artifact in its own right, the F manuscript presents an admirable source of study for the reception of texts by their fifteenth-century readers, as the copy he inscribes is so obviously at variance with the exemplar(s) he has before him. This suggests that he did not perceive the text's authority as synonymous with its fixity. There is no compelling evidence, however, that variant readings in F, whether fortuitous or not, must be granted any more authority than the acts of sophistication, paraphrase, and fresh

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[35]Quoted from Bruce Metzger, *The Text of the New Testament* (New York: Oxford University Press, 1992), p. 114.

composition in which the scribe doubtlessly engages. No responsible editor would incorporate the more elaborate pyrotechnic displays of the scribe of the F manuscript into a critical edition of the B-text of *Piers Plowman*. If these arguments are accepted, when even the more plausible readings appearing in F are given editorial consideration, the creativity with which the scribe responds to difficult or corrupt passages in his exemplar should entail no less a degree of skepticism.

Chapter 3. The R Revisions

I. The Critical Heritage

E. Talbot Donaldson begins his 1955 essay "MSS R and F in the B-Tradition of Piers Plowman" with the statement that "What use it is justifiable to make of MSS R and F is the hardest question that an editor of the B-text of Piers Plowman must answer."[1] The question arises from the presence in R and F of about 170 lines that are witnessed by no other MS in the B tradition. At the same time, about 150 lines present in the MSS apart from R and F (MSS designated as β by A. V. C. Schmidt,[2] a designation I preserve in this introduction and in the apparatus accompanying the text of the poem) do not appear in R or F.

Skeat notes that the additions often occur at points where the B-text undergoes revision in the C-text. This observation leads him to the conclusion that the R MS represents the poem at a "transition stage" between the B and C versions: " . . . the best idea of it is formed by calling it a copy of the B-text *with later improvements and afterthoughts.*"[3] The conviction that these anomalous lines are authorial additions to the B-text leads him to his conclusion that the R MS is, with L and W, "alone of the first authority,"[4] and he incorporates nearly all of the additional lines into his edition of B. At the same time he accepts the additional lines as the result of authorial revision, he adduces the great majority of the omissions to "mere carelessness."[5] Whether he feels the carelessness to be that of scribes, or of a careless author, or an author working from a carelessly copied manuscript, or of a careless revisor other than the author, is not made clear. The important point to be made is that in Skeat's edition anomalous "presence" in the R MS is privileged

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[1]E. Talbot Donaldson, "MSS R and F in the B-Tradition of Piers Plowman," *Transactions of the Connecticut Academy of Arts and Sciences* 39 (1955): 177-212, at 179.
[2]Schmidt, 1987, p. xxxv.
[3]Skeat, *B-text*, p. xii. Skeat's italics.
[4]*B-text*, p. ii.
[5]*B-text*, p. xii.

over anomalous absence: the extra lines are present as the result of authorial volition, and the missing lines are absent due to oversight.

Blackman's 1918 essay, "Notes on the B-Text MSS. of *Piers Plowman*,"[6] offered the first challenge to Skeat's claim that the additional lines of RF constituted a transitional stage between the B- and C-texts. She posits a common ancestor for R and F, "R" (now lost) and maintains that the additional passages introduced into "R" are the result of lateral contamination from both the A- and C-texts:

> [The additions] might, on *prima facie* evidence, have been insertions from A- or C-MSS, or they may have been the author's revisions; the nature of many of the alterations suggests that the former is the truer theory, and the possibility of A- and C-text contamination in R detracts greatly from the value of its readings.[7]

Blackman does not explain what she sees as the "nature" of the alterations, or which of them comprise the "many" to which she refers. Her one example of contamination of "R" from the A-text is the substitution of "Til" for "But for" in R Passus I.111,[8] in a line referring to Lucifer's fall. The A-text reads:

> Lucifer with legiouns . lerede hit in heuene;
> He was louelokest of siht . aftur vr lord,
> Til he brak boxumnes . thorw bost of him-seluen. (A.I.109-11)

All B-MSS delete A.I.110, and all apart from RF substitute "But for" for "Til." According to Blackman, the "R" reading "breaks up and weakens the sense of the passage." But it doesn't seem that the deletion of the description of Lucifer's physical beauty demands the alteration of "Til." It stands to reason that Lucifer would learn "treuthe" (the antecedent for "hit") as long as he remained in heaven, and, in any case, the replacement of different adverbs in line-initial position, a common enough phenomenon in the case of *Piers*, is a

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[6]*Journal of English and Germanic Philology* 17 (1918): 489-545.
[7]Blackman, p. 503.
[8]Blackman uses Skeat's line numberings throughout. Since her reference is to Skeat's A-text, I cite Skeat's text in this instance.

slender reed to support the case for contamination from A. If "R" really drew the "Til" reading from an A-text exemplar, the absence of line 110 then calls for an explanation.[9]

As for the case for contamination from C, Blackman presents a circular argument:

> Many of R's variations from the other B-MSS take the form of additions and omissions of a remarkable kind, some of them corresponding to the A-text, some of them characteristic of the C-text.[10]

By "characteristic" of the C-text, one can only assume that Blackman means that the additions are *present* in the C-text, and the omissions are *absent*. Neither presence or absence has been accorded a privileged position in this scheme, as had been the case with Skeat. But it is taken for granted that the alterations in "R" that are preserved in the C-text are *derived* from the later version. No evidence is given for the supposed anteriority of C in relation to "R:" Blackman proves her conclusion by simply asserting it.

The first recognition of the anteriority of the RF anomalies to the C-text was in 1928, when Mabel Day, in a brief epilogue to an essay significantly entitled "The Revisions of 'Piers Plowman,'"[11] demonstrated conclusively in a "Note on R" that the readings in R could not have been the result of contamination from C. One of her examples will suffice: the B-text lines XIII.293-9, as well as XIII.437-54, present only in R, are also carried over to the C-text. But they are not carried over into the same place. In the B-text, the passages form part of a "pageant" of the seven deadly sins, demonstrated in the person of Haukyn, the Active man, a pageant that has already occurred in AB Passus V, as separate allegorical personifications demonstrate the qualities of the deadly sins, an episode over which Repentance presides in the B-text. The C revision consolidates the two pageants into one, apparently to avoid redundance, and shifts the material from the Haukyn episode (B Passus XIII) to that in which the personified sins confess to Repentance (AB Passus V,

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[9]Blackman neglects to mention one case of apparent contamination from the A-text, in which Meed's speech to the Friar in B.III.51-63 is compressed in R into four lines whose sequence and sense appear to be suggested by three lines in A (III.50-52).

[10]Blackman, pp. 501-2.

[11]*Modern Language Review* 23 (1928): 1-27; pp. 25-7.

C Passus VII). Day notes the shift, and rightly concludes that the R passages "cannot therefore be interpolations in B from a C text,"[12] though she does not explain why they cannot.[13] The reason, of course, is that if the R readings were copied from a C exemplar, the two pageants of the seven deadly sins that occur in B would also be conflated into one in R, as they are in C.

The only R reading that seems to Day a possible corruption from the C-text is that of B.XV.545 / C.VIII.268. The RF passage that includes the line appears at a point in the B-text where the poet is lamenting the practice of ordaining titular bishops with such dioceses as Bethlehem and Babylon. The RF passage invokes Christ's ministry on earth as an example of the role proper to bishops, Christ, as it were, the first to serve in that capacity. The C-text reading cited by Day observes that Christ

> . . . by-cam a man of a mayde . and *metropolitanus,*
> And baptisede, and busshopede . with the blode of hus herte
> Alle that wilnede other wolde . with inwit by-leue hit. (C.XVIII.267-9)[14]

Day, drawing her information from Skeat's edition, notes that R reads "bischeued" for "busshopede" (and Skeat, apparently unable to make anything of bischeued, emends his B-text to read "bishoped"). She accepts Skeat's reading as the correct one, noting that the reading in the I MS of C, "bisshemed" (a reading that must have been the result of her own examination, since Skeat does not mention it) along with the R reading, must be corruptions of the correct reading reflected in these witnesses. But Skeat was mistaken in his reading of R: it does not read "bischeued," but "bischened,"[15] a probable variant for

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[12]Day, p. 26.

[13] An omission which perhaps contributes to Donaldson's disgruntled observation that the anteriority of the RF anomalies to C "has been several times advanced, but never defended" (Donaldson, p. 182).

[14] Skeat's reading is based on the P manuscript of C, now in the Huntington Library, MS HM 137, *olim* Phillips 8231 (*Piers Plowman by William Langland: An Edition of the C-Text*, ed. Derek Pearsall (Berkeley and Los Angeles: University of California Press, 1978), p. 20. The T manuscript, Trinity College MS R.3.14, supports the P reading: *bisshopid*.

[15] Minims in series in the hand of the R scribe are often difficult to distribute between the possible readings of *u, n, ii*, etc.: but less so in this particular case. The F manuscript, it may be noted, reads "*and* was baptyzed *and* y sygned" for the first half of this line.

"beshenen," with the sense of "to make radiant, to reflect light upon."[16] The poet evidently means to say that Christ baptized and "be-shined" with his blood those who believed in him. The image of the believer being made clean and shining seems to be a more sensible reading than the gerundive "bishoped," and Day's reading of the I MS of the C-text is refuted without comment in Pearsall's edition, who reads the lection as "bissheinede."[17] Thus, the only possibility of contamination in R admitted by the extraordinarily careful Day is rendered moot.

George Kane, writing in 1948,[18] noted that R's "departures from the usual B-tradition often seem, at first glance, to be superior readings." He observes, however, that their usefulness in establishing a critical edition of the text depends on the nature of their origins,[19] and proposes three possibilities for their coming into being:

> . . . they may represent a process of correction or 'contamination' from the C-text, or they may be the only known remains of a distinct version or stage in the composition of the poem, or they may have survived because, where they occur, R has 'inherited the correct reading.'[20]

Kane is inconclusive about which of these explanations is the correct one, conceding that there are "strong theoretical objections" to each. His case against the possibility of contamination from C is two-fold. In the first place, he reasons that if the R scribe adopted some readings from a C-exemplar, he probably would have adopted all of them.[21] His second point is the same made by Day, whom he does not cite, in the case of the shift of the Haukyn episode.[22]

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[16]The third sense recorded for the word in the MED.

[17] A reading supported by XUI (Huntington Library MS HM 143; British Museum MS Additional 35157; University of London MS [S.L.] V.88). Day's reading here is almost certainly the result of the same confusion by a series of minims: *in* > *m*

[18] "'Piers Plowman': Problems and Methods of Editing the B-Text," PMLA 43 (1948): 1-25.

[19]Kane, 1948, p. 23.

[20]*ibid.* The last phrase is quoted from R. W. Chambers and J. H. G. Grattan, "The Text of *Piers Plowman*," Modern Language Review 26 (1931): 1-51, at 8. Chambers and Grattan suggested that in many cases of BC disagreement "one or two" of the B-MSS "have inherited the correct reading." They do not suggest that this is the case with R.

[21]Kane, 1948, p. 23

[22]Kane, 1948, p. 24.

Having tentatively dismissed the possibility of contamination from C as the source for the R readings, Kane argues against Skeat's theory of R as a "transitional stage of the poem" by resurrecting the possibility he has just rejected: that they result from contamination.

> The contaminator was no ordinary scribe: he may be a nuisance to the modern editor of a text, but in his own day he had more energy and initiative, and less regard for his copy, than the man who stupidly or faithfully set down what he saw before him whether it made sense or not. It is accordingly injudicious to say dogmatically that the differences between R and the B-text . . . cannot simply be the work of an officious copyist. If any decision is reached on this point, it will probably be because it has become possible to show that the alterations in R derive from an intention which could have been formed only by the author of the poem.[23]

By characterizing the R scribe as "officious," Kane seems to confer upon him some imagined zeal for "getting it right," implying that he would import readings from C in order to make the text read the way he thought it should. But attributing this form of initiative to the R scribe seems rather injudicious itself. While the F scribe obviously possessed this kind of energy, and acted upon it in almost every line of his text, there is no evidence to suggest that the R scribe approached his work in the manner that Kane suggests. Rather, he seems to have been just the sort of man that Kane says he is not. R dutifully copies lines that are obviously too short or too long, never emends for the sake of alliteration (as F does constantly), and though he sometimes translates terms into his own Suffolk dialect, his largely intact preservation of the south-west Worcestershire dialect that Samuels has argued as the oldest layer of the text in R, accompanied by some Northern forms that have found their way into his exemplar,[24] argues a very strong regard for his copy indeed.[25] Whatever the origin of the R anomalies, they do not seem to be the result of

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[23]*ibid.*

[24]Samuels, p. 241.

[25]The only place where the R scribe can be seen to take the editorial initiative Kane attributes to him is V.175, where, having copied out Wrath's complaint that while living in the monastery he was "baleysed on þe bare ers," he seems to have felt some discomfort with the anatomically explicit term, lines out "ers" and substitutes "bak," written above the line.

the R scribe emending from C, unless the anomalies themselves are accepted as *a priori* evidence.[26] Kane's suggestion that the plausibility of R representing a "transitional stage" can only be decided by the recovery of "an intention which could have been formed only by the author of the poem" rather begs the question of single authorship for the poem. Nevertheless, it will be the object of this chapter to demonstrate that the RF anomalies indicate a pattern that discloses just the kind of intention Kane alludes to: a concerted attempt to finesse, amplify, even condradict the B-text by an authorial hand. That the hand in question is that of the author of the poem is a matter I leave to a different chapter.

Kane states that the third possibility, that R has "inherited the correct reading" of the B tradition, "is unlikely on the grounds of mathematical probability,"[27] but refuses to rule it out.

> To establish this possibility it would be necessary not only to show how R might have preserved the correct reading . . . but also to account for the fact that upon occasion all the remaining B-text manuscripts agree against it—in other words, to explain the coincidence of the common error.[28]

He does not offer the desired explanation, since he had yet to fully collate the R manuscript. But it is here that Kane lays the foundation for the editorial procedure that he and Donaldson would follow with regard to the RF anomalies in the 1975 Athlone edition of the B-text: to accept them as inherited correct readings from the B-archetype, and to explain the "coincidence."

Donaldson offered the first preview of the basis for their explanation in his 1955 essay "MSS R and F in the B-Tradition of Piers Plowman." His stated purpose is to challenge the genealogical relationship between R and LM posited by Blackman,[29] and, since he does not accept her explanation for the RF anomalies as the result of

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[26]There is one instance that suggests some reconstruction from the A-text, but that matter will be treated later in the chapter.
[27]Kane, 1948, p.24
[28]*ibid.*
[29]Donaldson, p. 182.

contamination from C, he is able to use the anomalies as his evidence. He is also compelled to find a different explanation for the anomalies than the scribal "initiative" suggested for R by Kane in 1948, since the newly-collated evidence of F supports the anomalous readings of R.

His first procedure is to construct a bifid stemma for all B-MSS, the archetype for which he calls "Copy 1," and characterizes as "a highly fallible, not to say corrupt, transcript of the poet's autograph." Descending from Copy 1 are Copy 2, from which are copied L and M and Copy 4, from which are copied the remaining B-MSS except for RF. These two form another bifid stemma descending from "Copy 3." The explanation for the RF anomalies is that "The scribe of [Copy 2] accidentally omitted about 175 lines that were in his original, Copy 1"[30] and that the scribe of Copy 3 "accidentally omitted at least fifty five lines, and probably more."[31] Where Kane had imagined an officious tendency on the part of the R scribe to add to his text, Donaldson displaces the anomalies to the shared exemplar for R and F, and imagines for the scribe of this copy a kind of genial incompetence: "... in general faithful and docile when he was not entirely inattentive."[32] He ascribes the same combination of careful attention and somnolent inattention to the scribe of Copy 2, a conclusion made necessary by the "absence" of lines in each.

The "shared error" of this absence forms the basis for classification in Donaldson's stemma. But the error is only an error, of course, if the "absences" on both branches of the stemma are considered "omissions"—that the additional RF lines came into being at the same time as "Copy 1." This is the unspoken assumption underlying Donaldson's classification, that the RF additions are indeed archetypal, their composition roughly

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[30]Donaldson, p. 185.
[31]Donaldson, p. 186.
[32]Donaldson, p. 186.

contemporary with the composition of the ur-text of the B-archetype.[33] Donaldson never foregrounds this assumption explicitly, though he offers an admittedly "subjective" appraisal of the RF anomalies in closing his essay:

> . . . the closer one reads the text, the closer-woven the poet's thought is apt to seem; and the more I read B the more I become persuaded that all the RF-lines are essential to the fullest meaning of B.[34]

If the lines are necessary to convey this full meaning, according to Donaldson's logic, they must be readings archetypal to Copy 1. Pleading lack of space, he offers only one example of an RF addition whose presence is "demonstrably requisite" to such a meaning, and that is X.291-303 (Skeat's numberings).

This particular selection scarcely seems an appropriate one for demonstrating an archetypal B-reading in R, however, since the passage represents not only a variance between R and β, with an additional twelve lines appearing in R, but an attempt on the part of the poet to re-incorporate a number of lines from the A-text which have dropped out of the passage in the composition of β.

The passage as it appears in the A-text is concerned with the identification of the three allegorical personages Dowel, Dobet, and Dobest. Dame Scripture is the speaker, and her delineation of these different estates seems straightforward: Dowel represents the active life of the commons (A.XI.182-87),[35] Dobet the secular and regular clergy who minister to the commons (188-96), and Dobest the bishop (195-203), the "prince ouer godis peple to prechen or to chaste" (198). The narrative then reverts to a discussion of "Dobet," nominally the regular clergy, but probably meant as an invective against the mendicant friars, whose failure to confine themselves to their monasteries or convents, while

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[33]Donaldson actually concluded that the text of Copy 1 represented an older version of the poem than that in Copy 2, and suggested that some of the material absent from α had not yet been composed at the time of Copy 1 (pp. 210-11).

[34]Donaldson, p. p.204.

[35]All citations of the A-text are from *Piers Plowman: The A Version*, ed. George Kane (London: Athlone Press, 1960).

intruding themselves into secular affairs and the active life of the community draws the poet's fire. "Dobet doþ ful wel," says the poet, as long as he maintains his possessions and temporalities for the sustenance of the poor for whom he holds responsibility. But he excoriates the regular clergy who will not remain cloistered, citing Pope Gregory's *exemplum* of the fish out of water:

> Gregory þe grete clerk, a good pope in his tyme,
> Of religioun þe rewle he reherside in his morals,
> And seide it in ensaumple þat þei shulde do þe betere:
> "Whanne fisshes faile þe flood or þe fresshe watir
> þei diȝe for þe drouȝte, whanne þei dreiȝe lengen;
> Riȝt so be religioun, it roileþ & steruiþ
> þat out of couent & cloistre coueiten to libben".
> Ac now is religioun a ridere & a rennere [be stretis],
> A ledere of l[oue]d[a]ies & a lond biggere;
> Poperiþ on a palfrey [fro] toune to toune;
> A bidowe or a baselard he beriþ be his side (204-14)

The figure of Religion, the personified regular clergy, riding armed about the city streets, buying up land and officiating at "love days," the mockery of which was standard fare in estates satire, is characteristic of the allegorical realism which is the source of the A-text's artistic power.

In the β-MSS of the B-text, the discussion of Dowel *et al.* which appears at this point of the poem is radically altered. The three allegorical figures now are made to represent different aspects of the practice of the Christian faith, rather than three discrete social groups. The passage as a whole is greatly expanded, as the poet designates Dowel as the belief in the articles of faith (B.X.230-48), Dobet as the willingness to suffer "for thi soules helthe" (249-55), and Dobest as the courage to "blame the guilty," or to exert the proper authority for the correction of vice within the church. The poet seems to have retained Dobest's focus on the proper duties of a bishop from the A-text, since he is particularly concerned at this point to emphasize the bishop's responsibility for the management of the secular clergy under his authority, and the importance of setting a proper example by being above reproof themselves. This concern is reflected in another

exemplum, that of the misguided priests Hophni and Phinehas, whose blasphemy resulted in the capture of the Ark of the Covenant by the Philistines and the death of their father, Eli:

> The bible bereth witnesse . that alle the folke of Israel
> Byttere abouȝte the gultes . of two badde prestes,
> Offyn and Fynes; . for her coueytise,
> *Archa Dei* myshapped . and Ely brake his nekke.
> For-thi, ȝe corectoures, claweth her-on . and corecteth fyrst ȝow-seluen,
> And thanne mowe ȝe saufly seye . as Dauid made the sauter:
> *Existimasti inique quod ero tui similis: arguam te, et statuam contra faciem tuam.* (277-85a)

Eli is plainly seen in the position of a bishop, whose responsibility lies in correcting the abuses of his subordinates. The poet impresses upon the "correctors" he addresses that if they conduct themselves honorably, they will retain the respect and secure the obedience of the secular clergy as well (286-90).

At this point, the β-MSS revert to a discussion of the regular clergy and, for only three lines, to material carried over from the A-text:

> In scole þere is scorne but if a clerke wil lerne,
> And grete loue and lykynge for eche of hem loueth other.
> *Ac now is religioun a ryder, a rowmer bi stretes*
> *A leder of louedays and a londe-bugger*
> *A priker on a palfray from manere to manere*
> An heep of houndes at his ers as he a lorde were . . . (304-9)

The A-text lines are italicized. Donaldson, while conceding that the poet "sometimes makes sudden leaps," considers the precipitancy of the shift in focus here "from secular clergy to school to the religious" as more characteristic of a "meddlesome scribe" than that of the author of *Piers*.[36] This method for the determination of authority within the text of the poem—the construction of an aesthetic barrier dividing artistry from ineptitude, beyond which the poet will never stray, the latter territory being the exclusive province of the scribe—will ultimately provide the model for editorial procedure in the Athlone edition of the B-text, which Donaldson co-edited with George Kane.

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[36]Donaldson, p. 205.

Donaldson claims that the abrupt shift in focus witnessed by the β-MSS in this passage results from the scribal omission of twelve lines from β which appear in R between the conclusion of the address to the "correctors" (290) and the reference to "scole" in line 304:

> Amonges riȝtful religiouse : þis reule schulde be holde.
> *Gregorie þe grete clerke and þe goed pope.*
> *Of religioun þe reule reherseth in his morales.*
> *And seyth it in ensaumple for þei schulde do þere after.*
> *whenne fissches failen þe flode : or þe fresche water.*
> *þei deyen for drouthe : whanne þei drie ligge.*
> *Riȝt so quod Grigori : religioun rolleth.*
> Sterieth and stynketh : and steleth lordes almesses.
> *þat oute of couent and cloystre coueyten to libbe.*
> For if heuene be on þis erthe : and ese to any soule.
> It is in cloistere or in scole : be many skilles I fynde
> For in cloistre cometh man : to chide ne to fiȝte.
> But alle is buxumnesse þere and bokes : to rede and to lerne. (291-303)[37]

Again, the italicized lines are lines carried over from the A-text. Donaldson proposes that the passage provides the missing point at which the poet "changed the subject" to the "religious," implying that the added lines provide a more smoothed transition "through Gregory to convent and thence to school."[38] While this much can be granted, the explanation still does nothing to justify the precipitous leap in focus from the secular to the religious which is made even with the inclusion of the R-lines to the text. The line which begins the additional passage also begins the shift in focus, a fact which argues against the lines having dropped out of β through scribal inefficiency, since scribes are seldom obliging enough to restrict their omissions to material within sense-boundaries. Moreover, the ostensible transition to the discussion of Gregory which line 291 is meant to provide offers no viable transition at all. The specification for "this" in "this rule" cannot be found in the lines leading up to the additional passage, and is evidently meant to look forward to

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[37]These lines are reproduced from the transcript of the R manuscript. Hereafter, the text as it appears in the R MS will be cited whenever possible in the discussion of the RF additions, and numbered according to Skeat's edition of the B-text.
[38]Donaldson, p. 205.

the rule Gregory outlines in the *Morales*, mentioned in 293. Thus, line 291 has the appearance of an afterthought, which the poet appends to the Gregory passage for the very reason that he realizes the shift would be too abrupt without some signal to the reader that the discussion would now turn to the religious orders. But the shift is not made as smoothly as Donaldson implies. Rather, it appears to be a patch job.

The question remains why the passage might have been added to R, and the explanation can be found in the A-text material which it contains, on which Donaldson inexplicably offers no comment. At the time of composing the text winessed by the β-MSS, the poet was evidently concerned with including the vibrant image of Religion as a Rider, since he retains it and even expands it, adding details such as his leading a pack of hounds and persecuting his servants (309-16). At the time of the composition of α, however, the poet recognized the same leap in focus that Donaldson does, and incorporates the Gregory passage from the A-text in order to prepare more fully for the portrait of Religion. At the same time, he revises the Gregory passage so that it ends with a reference to reading and learning books, which will supply the transition to the line dealing with "scole."[39]

Admittedly, my explanation for the twelve additional lines witnessed by R at this point in the poem is as subjective as Donaldson concedes of his own. Other passages in the chapter will offer more solid evidence of having been added to the poem at a revisional stage. The important point to be made about Donaldson's use of the passage, however, is that it does nothing to prove his claim that the additional lines in R represent archetypal B-

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[39]The cross-versional boundary here is also the occasion for a noteworthy metrical variant in the R MS. For line 304, "In scole þere is scorne but if a clerke wil lerne" (β), R reads "In scole þere is skile and scorne but ȝif he lerne," repeating the formula he has just transcribed for the /k/ stave in line 301: "It is in cloistere or in scole be many skilles I fynde" (F reads "In skole is a noþer skyle for skorn but he leerne"). The R transcription is probably a scribal error, though it is worthy of note that, since it supplies the missing alliterative stave for an *aaxy* line, it should, by the standard of normative alliteration used in Kane-Donaldson's edition of the B-text, be considered the archetypal line (Kane-Donaldson pp. 133-140, esp. 137-8). Their edition retains the β reading. The C-text abandons the /sk/ stave altogether: "In scole is loue and louheness and lykyng to lerne" (Pearsall, *C-text*, V.155).

material, since a great many lines in this particular passage are drawn from the A-text. It seems to beg the question that this example, bearing the authority of the earlier version of the poem, is representative of the great majority of the anomalous additions to R, which enjoy no such authority.

On the basis of this textual crux, the unravelling of which would seem to depend on the futile hope of disentangling the competing influence of three different versions of the poem, Donaldson extends his characterization of R X.291-303 as material omitted from β to all material peculiar to RF *or* to β: each case of anomalous presence or absence in (RF)(β), he maintains, is the result of scribal error:

> The paradox that so faithful a scribe in details as the scribe of Copy 2 should have been capable of omitting so large a number of lines [i.e., those comprising the R additions] loses most of its force when we remember that it is applied to a human being .... An editor might prefer the automaton, the human camera whose hand recreates the image his eye perceives. But the trouble with an automaton is apt to be a complete lack of intellectual control: for him transcription is a physical act, and when the human machine tires there is no mental force operating to sound a warning. . . .The arbitrary conveniences of a mental transcription begin to produce error, which no textual interest exists to rectify. It is then that we get omissions caused by homeoteleuton, homeoarchy, eyeskips from caesural point to caesural point, from rubric to rubric, and even from paragraph sign to parapraph [sic] sign.[40]

This manifesto of foundational distrust of scribal practice provides the basis on which the Athlone edition of 1975 would come to be based. In fact, the six pages that Kane-Donaldson devote to explaining "the differentiations of RF with WHmCrGYOC2CBmBoCotLMS" in their 220-page introduction begin with a passage which is essentially a rephrasing of that quoted above from Donaldson's 1955 article.[41] In addition to what instances of homœoteleuton or homœoarchy may naturally occur in normal scribal practice, the editors note, as Donaldson already had, that the poem is divided into paragraphs, often copied with an accompanying parasign, which would occasion more

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[40]205.

[41]Kane-Donaldson, pp. 64-69, especially p. 65.

substantial omissions resulting from eyeskip between parasigns than with an exemplar not so divided.[42] "On these considerations," state the editors, "the absence of lines and passages in RF from [β] is to be explained as the consequence of accidental omission from their exclusive common ancestor."[43] "The absence from RF of lines and passages present in [β] is to be similarly accounted for."[44]

The agency by which the anomalies are to be thus "explained" or "accounted for" has been conveniently submerged by the use of the passive voice, so that the action of explaining them or accounting for them appears unnecessary. They *have* been accounted for, in the sense of being explained away, by the editorial function which lies beneath the passive construction. The editors provide the reader with a pair of lists, citing the (RF)(β) anomalies, each accompanied by a terse designation of the particular scribal failing that resulted in the reading being left out of one branch of the Donaldsonian stemma or the other, and a citation of the words, phrases, or even "notions" that they hold responsible for the slip. The majority of these designations consists of the single word "homœoarchy" or "homœoteleuton," but some explanations, especially those for more substantial omissions, involve a sometimes startling ingenuity. Most disturbingly, the editors do not base their arguments for scribal error on the readings of particular MSS, but on the text as they have edited it.

In all, 37 cases are cited as scribal omissions from β, and 43 as scribal omissions from RF. For the remainder of this chapter, I wish to examine these cases in some detail in order to determine, in the first place, whether the readings peculiar to RF provide evidence of their own contemporaneity with the hyparchetype of the B-tradition, a position asserted

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[42]One element of their argument for homœoteleuton between parasigns seems rather injudicious, however, in that they maintain that "the end of a paragraph afforded a natural point of pause for the scribe" (p. 65). It does not appear how such a point is a natural one for a pause from the act of transcription. In the case of the R and F manuscripts, the latter seems to have paused at caesuras or line ends, whereas the most common scribal error in R, duplication of individual words, suggests many pauses within a single line.

[43]Kane-Donaldson, p. 66.

[44]Kane-Donaldson, p. 67.

explicitly by Donaldson, implicitly by Kane-Donaldson, and accepted almost universally with no further attempt to either question or validate the claim.[45] For those readings that do not seem to belong to the stage of composition of the original B-text, it will be my purpose to establish a pattern with regard to boundaries of sense, syntax, and ideology that will demonstrate that the B-text was indeed revised, and that the latest authorized version of B before being rewritten as the C-text is witnessed by the R manuscript.

II: The Revisions in Context

The most remarkable feature in Kane-Donaldson's list of lines present in RF and absent in β has never been commented on, by the editors or by subsequent critics, and that feature is the complete absence of additional lines from the Prologue through the end of Passus IX. The prologue and the first nine passus consist of 2739 lines, and the remainder of the poem, from the incipit of Passus X onwards, consists of 4548.[46] Even with the greater number of lines comprised by the final eleven passus, the phenomenon seems inconsistent with the laws of random occurrence, and the basis of the Kane-Donaldson position on the RF anomalies is inadvertancy. In those passus where RF additions have been introduced, they are rather evenly distributed:

X:	5 occurrences	19 lines total
XI:	6 occurrences	26 lines total
XII:	3 occurrences	16 lines total
XIII:	4 occurrences	44 lines total
XIV:	2 occurrences	12 lines total
XV:	7 occurrences	45 lines total
XVI:	0 occurrences	-------
XVII:	5 occurrences	9 lines total
XVIII:	1 occurrence	1 line total
XIX:	3 occurrences	6 lines total
XX:	1 occurrence	1 line total

[45]David C. Fowler, in his review of the Kane-Donaldson edition, defended Skeat's view of the RF anomalies being introduced as the result of revision, and cites ten examples where the RF readings seemed to him to be revisions, but he does not argue his case in detail ("A New Edition of the B Text of *Piers Plowman*," *Yearbook of English Studies* 7 (1977): 23-42, at 34-5).

[46]I have used A.V.C. Schmidt's numberings for these calculations.

If the above anomalies were the result of scribal carelessness on the part of the scribe of Donaldson's "Copy 2," then one could reasonably expect R to contain in each of the passus (including the prologue) up to Passus X three or four passages not found in β, totalling some sixteen lines for each passus.[47] But no additions present themselves.

The disparity between the amount of additions that should occur in R according to the average occurrence in the later passus and the amount that actually do occur—that is to say, none—argues for a flaw in the model constructed to explain the variation, and that flaw is to regard each and every instance as omission from the exemplar of β rather than addition to Donaldson's Copy 3, the exemplar for the R manuscript, for which I will hereafter retain Schmidt's convenient designation of α. Some of the variation doubtless is the result of such omission from β. But if it were simply a case of chance omission, the distribution would in all likelihood more resemble a list of the omissions of β material from RF:

P:	2 occurrences	3 lines total
I:	1 occurrence	1 line total
II:	0 occurrences	----------
III:	2 occurrences	13 lines total
IV:	0 occurrences	----------
V:	1 occurrence	1 line total
VI:	2 occurrences	1.5 lines total
VII:	1 occurrence	.5 lines total
VIII:	1 occurrence	4 lines total
IX:	6 occurrences	22 lines total
X:	1 occurrence	1 line total
XI:	1 occurrence	4 lines total
XII:	6 occurrences	16 lines total
XIII:	2 occurrences	8 lines total
XIV:	3 occurrences	8 lines total
XV:	4 occurrences	41 lines total
XVI:	3 occurrences	6 lines total

[47]One might conceivably posit two different scribes for Copy 2, one highly efficient who transcribed P—IX, and an incompetent who completed X—XX. But there is no compelling evidence among the manuscripts for any of the three versions to suggest a *pecia* mode of production for *Piers;* indeed, the MSS are almost uniformly the work of single scribes, with the exception of A, University College Oxford 45 (A. I. Doyle, p. 38) and the possible exception of B, Yates-Thompson MS, Newnham College Cambridge (Y), for which Kane-Donaldson identify either one or two scribes (p. 14).

XVII:	4 occurrences	51 lines total
XVIII:	3 occurrences	4 lines total
XIX:	0 occurrences	----------
XX:	1 occurrence	2 lines total

The distribution here more closely resembles the randomness one could expect in the case of haphazard scribal omission.[48] The wide dissimilarity between this list and that of the RF additions suggests that the variance must have been to some degree intentional.

If such is the case, it remains to be determined, as far as possible, which of the variations, whether of addition to or omission from α, are the result of scribal inefficiency, and which fall into a pattern of intentionality that points toward an authorial effort to revise the B-text.

1: X. Two lines following 77[49] (KD X.79-80)

These two lines, present only in RF, appear toward the beginning of a passage of substantial B-revision of Dame Study's attack on the super-subtle theological issues cherished by the fraternal orders and other "faitours." As a result of their degeneration, the "folke is nouȝt fermed in þe feith," and prayers can no longer prevent the pestilences that have ravaged the country (74-77). The additional R lines provide an explanation as to why prayers no longer have effect:

> For god is def now a dayes ⸗ and deyneth [nouȝt][50] his heres to opne
> þat gerles for here gyltes ⸗ he for grynt hem alle.

The Kane-Donaldson explanation for the absence of the lines in β is homœoarchy between "þat" beginning line 77 and "þat" beginning the second line of the addition. It's a possible explanation, of course, though it would seem logical to expect that a scribe would more normally take his cue, when returning his eye to his exemplar, to find his place by cross-

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[48] This of course does not mean that *all* of these omissions have been made inadvertently. In the case of some of the more substantial omissions, I hope to demonstrate that there is a purpose behind their removal from α.

[49] Skeat's numberings will be used throughout the discussion of the additions, with the Kane-Donaldson numberings (cited as KD) provided in parenthesis at the heading of each particular case.

[50] nouȝt] *omitted* R.

referencing the end of the line he had just written with the matching line-ending in the exemplar.

In fact, some external evidence exists for the extra lines having been added to the passage regarding "pestilences" in revision taking place in α, prompted by contemporary events. In the *Westminster Chronicle*, we read that in August 1381, "there flared up, first at Oxford and later in London, an outbreak of plague which chiefly affected boys and girls."[51] The same chronicle records for July of the following year another epidemic, which also struck primarily at "girls and boys."[52] When these outbreaks of plague are taken into account, the additional lines of the R MS, with their emphasis on "gerles" as the victims of disease, seem intended as a topical amplification of the reference to "pestilences" in line 77. If such is the case, the inescapable conclusion is that the two lines are added to the B-text subsequent to August 1381, and probably after July 1382.[53]

The treatment of the lines by the C-text offers further suggestion of addition, though it is still only suggestion. As copied by R, the lines fail to provide an appropriate explanation for the futility of prayer, since R omits the negation of "deyneth" which is required for the line to make sense. Additionally, the line is metrically heavy, even if "god" is given no primary stress. The F scribe repairs the line by substituting "deyȝneþ not vs to here" for "deyneth his heres to opne."[54] This is, in fact, the reading carried over into the C-

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[51]"Fuerat eodem mense [i.e., August 1381] Oxon' fervens hominum mortalis et London subsequenter set maxime puerorum et puellarum." *The Westminster Chronicle 1381-1394*, ed. and trans. L. C. Hector and Barbara F. Harvey (Oxford: Clarendon Press, 1982), pp. 20-21. The English translation is that of Hector and Harvey. Entries regarding the children's plague in Oxford and London also appear in the Polychronicon continuation (Rolls Series, vol. 49) which is at this point derived from the *Westminster Chronicle*, as noted by John Taylor in *The Universal Chronicon of Ranulf Higden* (Oxford: Clarendon Press, 1966), p. 19.

[52]"Eodem tempore fuit epidemia London' set maxime puellarum et puerorum." Hector and Harvey, pp. 28-29.

[53]Schmidt notes in his commentary to the lines that the outbreak of plague in 1361-2 was "known as the *mortalité des enfants*" (Schimdt, 1987, p. 330, citing May McKisack, *The Fourteenth Century, 1307-1399* [Oxford: Clarendon Press, 1959], p. 331). However, it seems unlikely that the poet would reach so far into the past for a detail meant to provide the reference with currency.

[54]Kane-Donaldson retain the F reading.

text (C.XI.61).[55] But since the F scribe's main exemplar was demonstrably the R MS. and it is impossible that the C-text reviser could have used a descendant of F for his B-exemplar, the C-reading indicates a refinement of the R-reading in order to bring it into notional and metrical consistency, and the F-reading, obviously too "hard" for its agreement with C, must be the result of contamination from C. This will not be the last instance in which the introduction in R of metrically deficient amplification of B undergoes refinement in C.

2: **X.291-303 (KD X.297-308)**

This case is examined in detail earlier in this chapter (see pp. 49-55).

3: **X.369a (KD X.374)**

This line, "For michi vindictam et ego retribuam," is spoken by Scripture, as she reminds the dreamer of God's proscription of bloodshed. The passage is carried over into B from the A-text:

> To harme hem ne slen hem god hiȝte vs neuere,
> For he seiþ it hymself in his ten hestis;
> Ne[56] *mecaberis*, ne sle nouȝt, is þe kynde englissh;
> For *Michi vindictam et ego retribuam.* (A.XI.252-55)

The passage is carried over into the B-text with some alteration:

> And seith, "slee nouȝt that semblable is . to myne owen liknesse,
> But if I sende the sum tokne"; . and seith, *non mecaberis,*

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[55]Pearsall's edition of C, based on Huntington Library MS HM 143 (X) transposes the lemma "not vs" to "vs nat." The later C-text also excises the reference to "gerles," topical at the time of the α-revision, and poses "gode men" as the victims of the pestilence. In place of "gerles," F puzzlingly reads "gystys."

[56]Kane's choice of "ne" rather than "non" in line 254, witnessed by only two manuscripts, seems an attempt to rehabilitate the poet from his apparent confusion between the seventh commandment, "Thou shalt not commit adultery" (*non mecaberis*) and the sixth, "Thou shalt not kill" (*non occides*) implying that the intended meaning of the line is "neither shall you commit adultery, nor slay not," though it is plain by the context that the poet intends to quote the sixth commandment, and the near uniformity of the *mecaberis* reading in both versions suggests that it is authoritative. Skeat offers the interesting suggestion that the poet "thought of the *words* of what is now the 7th commandment whilst thinking of the *meaning* of the one preceding it" (*Parallel Text*, vol. 2, p. 160). The possibility that the poet had such a rudimentary knowledge of Latin to make such a mistake possible is an intriguing one, and some errors in the Latin quotations in the R manuscript may offer supporting evidence for this being the case.

Is. slee nouȝt, but suffre . and al for the beste.
For, *michi vindictam et ego retribuam.* (B.X.367-69a)

The R MS alone (apart from its descendant, F) places the Latin tag after the "Slay Not" line. Kane-Donaldson again explain the absence of the line from β as the result of homœoarchy, since line 370 begins with the word "For" as well in all MSS other than Huntington Library MS 128 (Hm),[57] though homœoarchy usually results in the omission of the second line rather than the first. The fact that they offer an alternative explanation, "rubricator's oversight," reveals the conjectural nature of their explanation—repetition of a word in line-initial position[58] can suggest homœoarchy to the editors as easily as a shift into Latin can suggest a rubricator's oversight, though neither possibility is ever subjected to interrogation, and one possibility is given the same weight as another.

Since the anomaly consists of a restoration of an A-line to the B-text, it is possible that the restoration was made as a deliberate revision, prompted by the recollection of the "Slay not" line in context of the A-text. Whether the restoration is to be granted any authority, however, is another question. We have seen that the poet who furnished the apparently authentic amplification of the Gregory passage might restore passages to α from the A-text that had not found their way into β. In this particular case, however, the restoration is not authorized by incorporation into the C-text as well, which suggests that the recollection and restoration of the Latin tag was the work of a scribe rather than the poet who carries out the revision to α.

4. X.381 (KD X.386)

This single additional line occurs in Will's nonplussed speech that follows Scripture's teachings, his moment of doubt when he considers the worthy men of history who, according to Holy Church, are damned. Will is considering Solomon:

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[57]Kane-Donaldson adopt the Hm reading for their edition, apparently feeling that the "For" of line 370 crept into the MS tradition through scribal error very early.

[58]Nor must the repetition occur in consecutive lines for the editors to appeal to this explanation.

God gaf hym grace of witt ⁊ and alle godes after.[59]
To reule þe reume and riche to make ⁊
He demed wel and wiselich ⁊ as holy writt telleth. (X.380-82)

The R line is italicized. The insertion of the line constitutes a partial restoration from the A-Text, which reads "For to reule his reaum riȝt at his will" (A.XI.267) in this place. The line can be said, then, to represent a stage of composition prior to any revision taking place in α, at least partially. But whether the line is carried over into the archetypal B-text (Bx), or is restored in the α-revision is an entirely different question.

The line fits into its context perfectly well, as it did in the A-text, so the syntactical/sense link between lines 380 and 381 offers no evidence of disturbance by the line having been added to the text. The infinitive construction that forms a contraction for "with which + inf." may seem awkward, but it is often used by the poet.[60] Kane-Donaldson explain the absence of the line from β as the result of "omission of an intervening syntactical unit through progress of attention from *hym* 385 to *He* 387," noting the addition of *hise* to the preceding line as support for their conjecture. However, the revision made in the line between the A-text and R-reading offers some warrant for suspecting the passage to constitute a later revision to the text on ideological grounds.

As they appear in the A-text, lines XI.266-67 are intended to invest Solomon with both wisdom and wealth, on the authority of 1 Kings 3.9-14. The alteration made in B.X.381, appearing only in R, expands Solomon's prerogative, emphasizing his power to make the choice between who shall be rich and who shall not. This power is explicitly given to Solomon by the grace of God, in the form of "Wit," or the creative imagination. Solomon's temporal power to decide who shall be rich or not, as well as the power to make the chosen ones rich in fact, is an extension of the eternal edict that has made him rich himself. The ideological imperative behind the theological point of the passage is to

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[59]The β-MSS read "alle hise godes."
[60]See lines VI.11-12: "þat ȝe haue selke and sendel to sowe whan tyme is / Chesibles for chapeleynes cherches to honoure."

justify the disparity between rich and poor by presenting it as divine decree. God has ordained that Solomon be rich, and Solomon, his representative on earth, dispenses wealth according to the same principle.

The focus on the providential nature of the distribution of riches, wholly provided by the presence of the R line, taken of itself does nothing to argue revisional status for the line. However, this is not the only place where an R anomaly seeks to justify the inequality of the distribution. Following line XI.190, R presents another anomalous line where God's grace is identified as the source of riches:

> Ac for þe pore I schal paie ⁊ and puire wel quiten here travail.
> þat ȝiueth hem mete or mone ⁊ and loueth hem for my sake.
> [¶ break] *Almiȝty god hath made riche ⁊ men if he wolde.*
> *Ac* for þe beste ben somme riche ⁊ and somme beggeres and pore.
> For alle ar we cristes creatures ⁊ and of his coferes riche. (XI.189-92)

The line added in R is italicized. Skeat rejects the line as "apparently spurious,"[61] though he does not explain what makes this conclusion apparent.[62] Kane-Donaldson emend the R line, conjecturing "Alle myȝte god haue maad riche men if he wolde" as the original form.[63] Their emendation, in this case, is convincing. Here the R reading seems an attempt at clarification, explaining *why* it is for the best that some are rich and some are poor. It is God's will. This anomaly, taken by itself, is only slightly more suggestive of later revision than X.381: for the line to have been omitted by the scribe of β, it would be necessary for him to omit the concessive "Ac" of the following line as well for the passage to make sense. If he were one of the automatons envisioned by Donaldson, of course, who would

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[61] *B-text*, p. 178.

[62] The same sentiment is expressed in B.XIV.166-67:

> For alle myȝtest thow haue made . none mener than other,
> And yliche witty and wyse . if the wel hadde lyked.

Perhaps it is the similarity between these lines and the extra R line following B.XI.190 that leads Skeat to the conclusion that the latter is spurious. But the repetition of sense and syntactical form presented by the two lines rather tend to validate one another, as they reinforce both a tenet of the poet's faith (the power of God to elect the members of the different estates, and the justice of the resulting social organization) and a characteristic syntactical arrangement.

[63] Their reconstruction might have been suggested by the F reading of the line: "God myghte ryche a maad / alle men if he wolde."

not have cared if the line initial "ac" made no sense in context, the omission of the concessive might have been performed by another scribal intermediary between β and the extant β MSS who *did* care. But to entertain that possibility, it would be necessary to add another node to the branch of the stemma that descends into the β MSS, and to posit a missing intermediary each time a predilection for a bifid stemma between α and β demands that another variant be explained in this way must ultimately exhaust itself. One must finally ask which is the more judicious assumption to make: to posit another intermediary MS between Bx and β in order to explain the missing "ac" in XI.191, or to imagine an authorial hand making a revision in α that demands the alteration of the onset of the next line, an alteration that makes its way into the one MS of the α grouping that has any authority: the R manuscript.

But the problem of classification aside, the replication of a particular ideological point between the two anomalous R lines is too convenient to dismiss as the result of chance. The agreement, enhanced by its very economy (one line apiece) indicates that the two lines have been added to the text, and that their addition is the result of a particular concern on the part of the poet: to further emphasize the doctrine of patient poverty and respect for the established order with which the B-text seeks to undermine the egalitarianism of the A-text, which by the time of writing the B-text had become somewhat embarrassing, if not dangerous. Perhaps it had become even more so by the time of the α-revision, especially if that revision was performed subsequent to the Peasants' Revolt of 1381.

5. X.411-13 (KD X.417-19)

These three additional lines appear at the very end of another B-passage that has been added to the speech of Will's that closes the portion of the poem carried over from the A-text. In the last A-material preceding the B-addition at this point, Will has finished his questioning of the justice of God with regard to Solomon and Aristotle. Solomon judged

wisely and well, and who advised men better than Aristotle? "And al holy chirche holden hem in helle" (A.XI.271, B.X.386). And yet clerks often cite Solomon's *Sapience* and Aristotle as authorities as to what it is to "Do Wel" (A.XI.275), so that, Will reasons, if he is led by the counsel of clerks and ends up in torment, he will have little profit from all the "wit" that his allegorical instructors have shared with him:

> And for here werkis & here wyt wende to pyne,
> þanne wrouȝte I vnwisly wiþ alle þe wyt þat I lere. (A.XI.277-78)

In the A-text, Will continues to enumerate the apparently sinful figures of Scripture who nonetheless have achieved salvation: Dismas the thief, Magdalen the harlot, Paul the conspirator, and so on, until the doubt is resolved by Will's refusal to contemplate any longer such paradoxes, the dualities between good and evil which serve the clergy with grist for their quibbling mills. Rather, he will trust in his "fyue wyttis," and in the *brevis oracio* which pierces heaven.

The B-reviser has inserted a digression into the text at the point where Will scornfully rejects the "wit" of his instructors. He is prompted at first to rewrite lines 277-78 in order to avoid using "wit" twice in two lines in composing a /w/ alliteration:

> þat for here werkes and here witt ⸗ now wonyeth in pyne.
> þanne wrouȝt I vnwisly ⸗ what so eu*er*e ȝe p*r*eche. (B.X.388-89)

Having intervened so far in his creation, the reviser takes up the consideration of "wit" with regard to the possibility of salvation. He (continuing in his persona as Will) is not surprised that the witty often fail to please God, since they so often care more for goods, Solomon being a prime example. The digression continues into still another commentary on clerks who fail to follow their own teachings, who are likened to the shipwrights whose task was to build the ark of salvation, but were left behind to perish:

> þe culor*um* of þis clause ⸗ in curatoures is to mene.
> þat ben carpenteres ⸗ holy cherche to make for c*r*istes oune bestes.
> homines et iumenta saluabis d*omi*ne.&c (409-410a)

After the flourish of the Latin tag which ends the digression, the B-reviser has done. The β-MSS return at this point to the A-text discussion of Dismas. In the R MS, however, the Latin tag is followed by an additional three lines:

> At domes day þe deluye worth ♪ of deth and feer at ones.
> For þi I conseil ȝow clerkes ♪ of holy cherche þe wriȝtes.
> wercheth ȝe werkes as ȝe seen I write ♪ lest ȝe worth nauȝt þer inne (411-13)

The lines certainly do not cause any disturbance in the thread of narrative, repeating as they do the image of the ark. But that they do so hardly argues for their acceptance as archetypal according to Donaldson's "fullest sense" criterion.[64] The lines give a sense of a return rather than a closure. The closure to the Noah digression had already been accomplished by the revelation of the metaphor's solution: that curates are the shipwrights of Holy Church. The quote from the Psalter seems to provide a (glossy?) finish as well, a point of terminus in the discursive narrative, a purpose for which the Latin tags are so often employed in *Piers*. The focus on salvation provided by the Latin quote leads easily into the line which follows in the β-MSS, and thence into the coda of the passus: "On Gode Fridaye I fynde a feloun was ysaued" (414).

The additional lines of the R MS, on the other hand, provide an anticlimax to the stateliness of the quotation from Psalm 36.6 (35.7 in the Vulgate). The digression has ended on a note of salvation; the addition returns us to the apocalypse, as if the R-reviser could not pass up the opportunity to remind the reader of the tropological implications of the flood, and to invoke the image of the deluge coming in the form of fire. The R passage provides a suitable amplification of the image of the ark, warning the clergy, the wrights of the ark of the church, that if they are found wanting, the next deluge will prove even worse for them than the last. However, the change in focus toward eschatological punishment in

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[64]Of the Kane-Donaldson suggestion that the absence of these lines from β result from homœoarchy between *At domes day* (411) and *On Gode Fridaye* (414), as well as from "distraction by the need to leave room for a rubricated Latin line" (p. 66), perhaps the less said the better.

the R addition breaks the smoothness of the transition between the eschatological redemption for "Christ's own beasts," or the congregation under the care of the clergy (410-10a), and the similar redemption of those who are saved in the lines following the insertion (414-27): Dismas, Magdalene, and Paul. The digression made by the additional lines is not precipitous, but it is a digression nonetheless, and the sense-closure it creates further indicates its having been inserted into a pre-existing text.

On metrical grounds as well, the last two lines of the addition have the appearance of a first draft, with the former's uncertain alliterative pattern of c-c-ch, the last with its four alliterative staves. The lines are rewritten in the C-text to conform to the poet's more standard (though hardly invariable) alliterative practice:

> Worcheth, ȝe wrihtes of holy churche, as holy writ techeth,
> Laste ȝe be loste as þe laboreres were þat labered vnder Noe. (C.XI.253-54)

The reworking of the R lines for incorporation into the C-text points up another pattern which emerges when those R anomalies that occur in the A-text portion of the poem are compared. With the exception of the two one-line additions (one of whose additional character is questionable), these additions do not occur in isolation within A-text material, but only in the context of previous B-revision. In the case of the two most substantial additions (2 and 5, above), each occurs at the end of a bloc of text added with the revision that takes place in the composition of the B-continuation. The reason that further revisions are not made in A-text material in R, which freely applies revision to the B-continuation, is that the poet has *already* revised the A-text: he did so when he wrote the B-continuation. Consequently, the only revisions in R occurring in the A-text portion of the poem are those appended to B revisions of A. These are the poet's afterthoughts, the final tinkering with previously-revised material, which will only receive their highest polish in the refinement which accompanies the composition of the C-text. Indeed, the reason for no additional lines being inserted previous to Passus X of the B-text may conceivably have been introduced in

passing, as the R reviser was trying to find his place at the point where he would begin reviewing the least-reviewed portion of his poem: the B-continuation, beginning with Passus XI.

6. 1 line following XI.105 (KD XI.110)

The anomaly of the R MS here consists of a single line, rejected by Skeat. Scripture has just made an abrupt reappearance into the narrative to reopen the problem of election which the A-text had broached toward its close (A.XI.258-92). She "skips on high" and delivers a three-line sermon on the parable of the Great Supper of Matthew 22 (B.XI.103-9). Her reminder that "many are called, but few are chosen" leads Will anxiously to question himself whether or not he is among the chosen (110-17).

The additional line occurs in the dreamer's introduction to Scripture's theme:

> Ac þe mate*re* þat sche meued ♪ lewed men it knowe.
> þe lasse as I leue ♪ loueyen it þey wolde.
> þe *bileue þat lord* ♪ *þat lettred men techeth.* (104-105x)[65]

The lines are presented here as they appear in the R MS, with the additional R line italicized. Quite apart from the addition, the passage presents some textual problems. In all other B-MSS, excluding F, the end of line 104 reads "if lewed men it knew." The conditional "if" as well as the subjunctive form of the verb seem called for by the idea of result introduced by the conditional "wolde" in the following line: If unlettered men were familiar with the implications of Scripture's sermon, then they would have little cause to praise it. The additional line has no place in the syntactical construct of the lines (and "lord" seems the object of a missing preposition), though it could be meant as a clarification, providing a paranthetical referent for the "it" of the previous line. The pronoun already has an antecedent, however, and that is the "matere" of line 104. Hence, line 105 already makes perfect sense as it is preserved in the β-MSS, and seems to require no clarification.

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[65]R lines not included by Skeat are designated by the line number of the preceding line followed by an x. In the case of multiple lines, the second such line is designated as x^2, the third x^3, etc.

The lines also makes sense in the C-text, though the sense has altered (C.XII.40-42). The "if" of the β-MSS has been preserved, and the "it" of line 105 has been removed (and the missing "of" has been supplied), so that the R addition is accommodated: If unlettered men were familiar with the implications of Scripture's sermon, they might have less enthusiasm for the doctrine, or "beleue of oure lorde," in which the clergy instruct them—that is, that many are called, but few are chosen.

The omission of "if," and the transformation of tense in the R MS are clearly scribal errors,[66] but it has no bearing on the case of 105x. Kane-Donaldson's suggestion of Homœoarchy between "as I leue" and "þe bileue," resulting in the loss of the line from β, fails to convince, since such an error would in all likelihood result in a β reading of "þe lasse as I leue þat lord þat lettred men techeth," rather than the mere omission of a line. The more plausible scenario for the anomaly would be thus: the α reviser, dissatisfied with the uncertain referent of "it," lined out the pronoun, and added the extra line as a fortuitous expansion of this theme, to include the lettered men that have been the focus of the preceding passage. The scribe of the R MS fails to notice the cancellation, being in a negligent mood (so negligent that he has omitted to other "little" words—"if" in 104 and "of" in 105x—and altered the tense of the verb), a mood which is rare in him. The passage is incorporated into C in its original α form, probably from consultation of a different descendant of α than R (see discussion under heading no. 14, p. 84).

7. XI.126b-127a (KD XI.131b-132a)

These two halflines appear during the hypothetical discussion of the Christian who wishes to renege on his faith:

> Ac reson schal rekne with hym ⁊ *and rebuken hym at* þe *laste.*

[66] The F scribe seems baffled by R's mistake, and scrambles to put the lines in some kind of order, with little success:

> But þe matere þat he mevede / lewede men not knowe yt.
> & if þey knewe latyȝn / leerne oþere þey wolde.
> But þei be leven on þe lord / þat lettrid men hem techeþ.

> *And consience a counte with hym* ⸗ and casten hym in a rerage. (XI.126-27)

In this case, Kane-Donaldson's explanation of homœoteleuton between the repeated instances of "with hym" is perfectly justified, and supported by the alliterative pattern in each line. The line is clearly archetypal, descending from Bx, and suggests that the exemplar used by α for his revisions belonged to a different branch of descent than the β-MSS.

8. XI.154-164 (KD XI.160-70)

This passage, which comprises a paragraph unto itself, with clear syntactical and sense boundaries, occurs toward the beginning of the lengthy speech by Trajan (Troianus), largely devoted to the theme of Patient Poverty. Trajan has just offered himself as an example of the power of "loue and leaute," since even he, a pagan, had been released from the clutches of Hell by the compassionate prayer of Gregory the Great. The R passage consists of an aside directed more explicitly to the poem's readers than to Will, acknowledging the fantastical quality of the story of Trajan, but referring the reader to the life of Gregory in the *Legenda Sanctorum* to verify its authority.

The passage is one of the most lengthy of the additional passages of R. Kane-Donaldson's explanation for its absence in β is "resumption at a wrong point" (namely, line 165), and list a series of words or phrases that occur both in the additional passage and that which leads up to it (138-153) that have "induced" the scribe to resume copying at line 165 rather than at line 154. Though not stated explicitly, the reasoning seems to be that the scribe, having returned to his task of copying after some interval, recognized in lines 154-64 before many of the words and phrases that he had just copied, and resumed copying with the line beginning after the last instance of a familiar word.

In order to make the Kane-Donaldson case clear, I reproduce both passages here, with the similar passages italicized and paired by superscript lower case letters. The additional R lines are in boldface:[67]

'ȝee! baw for bokes!' quod one . was broken oute of helle,
Hiȝte Troianus, had ben a trewe knyȝte . toke witnesse at a pope,
How he was ded and dampned . to dwellen in pyne,
For an vncristene creature; . *clerkis*[a] wyten þe sothe,
That al þe clergye vnder Cryst . ne myȝte me cracche fro *helle,*[b]
But onliche *loue and leaute*[c] . and my lawful domes.
Gregorie wist this wel . and wilned to my soule
Sauacion, for soothnesse . that he seigh in my werkes.
And, after that he wepte . and wilned me were graunted
Grace wyth-outen any bede byddyng . his bone was vnderfongen,
And I saued, as ȝe may se . with-oute syngyng of masses;
By *loue and by lernynge . of my lyuyng in treuthe;*[d]
Brouȝte me *fro bitter peyne*[e] . there no biddyng miȝte.'
'Lo, ȝe lordes, what leute did . by an emperoure of Rome,
That was an vncrystene creature . as clerkes fyndeth in *bokes.*[f]
Nouȝt thorw preyere of a pope . but for his pure treuthe
Was þat *Sarasene*[g] saued . as seynt Gregorie bereth witnesse.
Wel ouȝte ȝe lordes, that lawes kepe . this *lessoun*[h] to haue in mynde,
And on Troianus treuthe to thenke . and do treuthe to the peple.

¶ þis matir is merke for mani of ȝow ♪ ac men of holy *cherche*[a]
þe legende sanctorum ȝow lereth ♪ more larger þan I ȝow telle.
Ac þus lele *loue* ♪ *and lyuynge in treuthe.*[d]
Pulte *oute of pyne*[e] ♪ a paynym of rome.
I blessed be treuthe ♪ þat so brak *helle*[b] ȝates.
And saued þe *sarasyn*[g] ♪ fram satħanas and ħis power
þere no clergie ne couthe ♪ ne kunnynge of lawes.
***Loue and leute*[c] is a lele science ♪**
For þat is þe *boke*[f] blessed ♪ of blisse and of ioye.
God wrouȝt it and wrot hit ♪ with his on fynger.
And toke it moyses vpon þe mount ♪ alle men to *lere*[h]

"Law wiþouten loue," quod Troianus . "leye ther a bene,
Or any Science vnder sonne . the seuene artz and alle,
But if thei ben lerned for owre lordes loue . loste is alle the tyme."
(XI.135-66)

[67]The lines preceding the R passage are reproduced from Skeat's text, to avoid any confusion that might be caused by scribal error in R. The R addition is reproduced from the transcript of R.

It will be immediately apparent that, while certain key words and phrases are replicated in the R passage, they are not replicated in the same order as in the preceding passage.[68] Still, the scribe might conceivably have taken 154-64 for the passage he had copied earlier, providing he did not examine it too carefully. But the scribe would have to make some definite determination of the point at which he had paused in order to resume. To accept Kane-Donaldson's suggestion, it would be necessary to posit a scribe so lax in his duties that he would seize upon the final word *lere* of 164, making the connection between this and some remembrance of having transcribed *something* about learning (*lessoun,* though it does not even conclude the line, as does *lere*) and resume copying on this tenuous observation. But the only way to provide evidence for this degree of ineptitude to the β-scribe is to assume that the RF anomalies constitute evidence for just such ineptitude, and this is what Kane-Donaldson have done.

The very replication of the words and phrases cited by the editors suggests a differentiation in the mind of the poet as to what each passage was intended to perform within the narrative. That the lexical items are repeated is no great anomaly in and of itself: within the testimony of a righteous heathen released from hell, rendered into the alliterative long-line, one could well expect repetition of the words *helle, Sarasen, peyne,* even the collocations *loue and leute* and *lyuynge in treuthe.* As for *boke*, the first forms part of the collocation "as clerkes fyndeth in bokes," not unusual when a [c] alliteration is required, and the second refers to the text which has just been mentioned, the *Legenda Sanctorum.* What is noteworthy in the repetition of the key phrases is their compression in the R addition.

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[68]It must also be observed that some of the similarities claimed as inducements are not terribly similar. Such pairs as *clerkis* and *men of holy cherch*, as well as *fro bitter peyne* and *out of peyne*, seem at once such common referents in the poem and yet sufficiently differentiated as lexical entities that it would be ill-advised to place too much weight on their notional similarity as inducements toward homœoarchy.

The concession with which the passage begins suggests review rather than a pause in composition: "This matter has not been explained very carefully, so let me try to make it clearer." The point the poet wishes to emphasize is that it is Trajan's status as a just man, his own "lele loue and lyuynge in treuthe," which delivers him from the pain of hell, *not* the intercession of Gregory *per se*. "Loue and Leute" constitute a substitute for laws, even those of the Church, and the capacity for following them or forsaking them belongs to all, as the dreamer himself points out just prior to Trajan's appearance (XI.118-31). The poet may have been prompted to make his meaning clearer in this case in reaction to the contemporary exegesis performed on the Gregory/Trajan legend by Wyclif, who held that Trajan at the time of his death must have already been in a state of Grace, predestined by God, to have been released from torment.[69] In Wyclif's view, the volition which lies behind the act of Trajan's salvation resides with God. In the additional passage of the R manuscript, the poet insists that the volition lies with Trajan himself.

If the passage is removed, the transition between XI.152-3 and line 165 seems quite natural:

> Wel ouȝte ȝe lordes, that lawes kepe . this lessoun to haue in mynde, (152)
> And on Troianus treuthe to thenke . and do treuthe to the peple. (153)
> "Law wiþouten loue," quod Troianus . "leye ther a bene, (165)

The lesson for those who deal with the law to keep in mind is that the "letter slayeth," that the Old Dispensation of the law has been superseded by the New Dispensation of Charity. The words of Troianus in line 165 provides a succinct summation of that message.

The R addition, which may have been intended to provide such a summation, in fact does no such thing. It attempts to equate love with the book of the law (ll. 161-62), but the final lines of the addition return the focus to the Old Law, the decalogue given to Moses on Sinai. The image of Moses instructing "alle men" with the commandments operates as

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[69]Gordon Whatley, "The Uses of Hagiography: The Legend of Pope Gregory and the Emperor Trajan in the Middle Ages," *Viator* 15 (1984): 25-63, at 56-9. Wyclif refers to Trajan five times in different sermons.

a regression in the passage: it makes sense within the boundaries of the addition, but redirects the focus backward in time to exodus, rather than in the direction the section of Passus XI as a whole has been moving: from Trajan to the New Dispensation. The transition between Moses on the mount and Trajan's blunt "Law wiþouten loue, leye there a bene" is abrupt in the extreme. The author, having attempted to clarify the intended meaning of his Trajan example by adding the passage to his text (perhaps prompted by critical reaction on the part of some readers, the "men of holy cherche" of line 154), redirects the reader's attention only to leave it unsatisfied, and the reader must make his way back to the thread of the discourse as best he can. In the revision of the poem that produced the C-text, the poet evidently felt that the additional passage he had inserted in α failed to produce the intended result, since it is omitted in the C-text.

9. One line following XI.190 (KD XI.197)

This additional line has already been treated in detail in conjunction with X.381 (number 4 above, p. 60).

10. XI.374-84 (KD XI.383-93)

The dreamer has just beheld an Edenic vision of the natural world, "on a mountaigne that Mydelerd hyȝte," with birds and beasts variously employed in adapting to their environment by building nests, caring for their young, and restricting copulation to a particular season. The remarkable aspect of the vision for Will is that the myriad creatures conduct themselves sensibly in this manner without anyone having taught them (XI.312-53). This observation leads him to the conclusion that Reason, who apparently regulates the behavior of dumb beasts, has abandoned mankind, and the dreamer confronts the figure of Reason (who appears in the narrative without introduction), asking "why thow ne suwest man and his make that no mysfait hem folwe" (366).

Reason refuses to be drawn into the debate, and chastizes Will for having the temerity to question his actions. At the core of his rebuke is the reminder that the workings

of providence are beyond the understanding of the dreamer, and thus beyond his ability to question them:

> . . . recche þe nevere.
> Whi I suffre or nauȝt suffre ⁊ þi self hast nauȝt to done.
> Amende þow it if þow miȝt ⁊ for my time is to abide.
> Suffrance is a souereyne vertue ⁊ and a swift veniance.
> Ho suffreth more þan god quod he ⁊ no gome as I leue.
> He miȝt amende in a minut while ⁊ alle þat mis stondeth.
> Ac he suffreth for somme mannes goed ⁊ and so is oure bettere. (367-73)

Of key significance in the passage is the sense of "suffre," which here is "tolerate."[70] Will is instructed to tolerate his mystification at the seeming imbalance in guidance accorded to beasts and to man, since God tolerates all manner of misdeeds "for the benefit of particular individuals,"[71] and so demonstrates the transcendence of divine decree over mortal understanding: He is "oure bettere." Skeat's identification of the "swift veniance" of line 370 as an echo of Luke 18.7,[72] where Christ exhorts his followers to have faith in the Lord's deliverance even in the face of His seeming indifference, supports the same devaluation of human perception with regard to the enactment of eternal purpose. The lines which follow in the β MSS serve to emphasize the point and to quash the discussion by telling Will, in essence, to mind his own business:

> þe wise and þe witty ⁊ wrot þus in þe bible.
> De re [que te][73] non molestat non te certare. (385-85a)

The warning from Ecclesiasticus 11.9 in this last line has a different context than Trajan's sermon on Patient Poverty from earlier in the passus. Trajan had sought to provide a justification for the temporal social order. The context provided by the chapters of Ecclesiasticus proximate to the quote shows that the poet had shifted focus at this point, in order to posit a clear division between divine and human knowledge:

> . . . mirabilia opera Altissimi solius

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[70] Schmidt argues a double sense of "suffer" and "allow" in "The Inner Dreams in *Piers Plowman*," *Medium Ævum* 55 (1986): 24-40, at 36-7.
[71] Here I cite Schmidt's admirable paraphrase of line 373.
[72] *Parallel Text*, vol. 2, p. 177.
[73] The R MS reads "quiete."

et gloriosa et absconsa et invisa opera illius. (Ecclus 11.4)[74]

Between Reason's citation of the tolerance of God (XI.373) and his adjuration to Will not to argue in a matter which does not concern him, however, there appear twelve additional lines in the R MS:

> holy writt q*uo*d þat weye ♪ wisseth men to suffre.
> Propter deu*m* subiecti estote o*mn*i creature
> Frenche men and fre men ♪ affeyteth þus hir childerne.
> Vele v*er*tue est soffrance ♪ mal dir*e* est pety veniance
> Bien dir*e* et bien soffrer ♪ fait lui soffrant a bien venir
> For þi I rede q*uo*d reson ♪ rewle þi tonge bett*er*e.
> And ar þow lakke my[75] lyf ♪ loke if þow be to preyse.
> For is no creatur*e* under criste ♪ can formen hym seluen.
> And if a man mi3te make ♪ hym self goed to þe poeple.
> Vch a lif wold be lakles ♪ leve þow non other.
> Ne þow schalt fynde but fewe ♪ fayne for to her*e*.
> Of here defautes foule ♪ by for hem rehersed. (374-84)

James Simpson sees in the passage a self-conscious reflection on the part of the poet which forms part of his spiritual progress, the recognition of the "concomitant suffrance required of man" in return for God's suffrance, with the accompanying reminder to the poet to be cautious in his satirizing.[76] I have no doubt that he is right, but the explanation glosses over a subtle shift in focus introduced along with the passage. In the first place, the site in which the dreamer's suffrance is required has been shifted away from the mysteries of God into the world of men. The Latin tag of the additional passage, drawn from 1 Peter 2.13, is quite specifically concerned with *human* institutions[77] (though the adjective which makes it explicit in the context of the original has been omitted, either by α or R, whether intentionally or not), as are the French lines which follow, instructing both noblemen

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[74] All quotations from the Vulgate are drawn from *Sacra Biblia: Iuxta Vulgatam Versionem*, ed. Robert Weber (Stuttgart: Wurttembergische Bibelanstalt, 1969).

[75] Skeat emends "my" to "eny" in his edition, apparently on the basis of the C-text, which reads "eny." The latter reading could certainly have been miscopied as "my," and Skeat apparently felt that Reason would be more concerned with promoting Will's tolerance of all his fellow men, rather than defending himself against Will's criticism. Even so, it is a reproachful question from Will which prompts Reason's speech, and so the "my" reading is certainly viable.

[76] *Piers Plowman: An Introduction to the B-Text* (London: Longman, 1990), p. 131-32.

[77] The complete quotation is "subiecti estote omni humanae creaturae propter Dominum sive regi quasi praecellenti."

(French *speakers*, and so "Frenche men")[78] and commoners ("fre men") the proper way to train their children. The latter is a concern often demonstrated by the poet in all versions of the poem, but the point to be made here is that it is a *worldly* concern. As Reason reminds Will to amend himself before finding fault with others, centering the discussion on "lif" and on physical form as he does so, it seems that the poet's preoccupation has shifted from the doctrinal to the social. His self-reproach at this point, as Simpson suggests, is not based on the questioning of God's law, but on the critique of his community's behavior he has provided earlier in the first half of the poem—that portion which is carried over from the A-text.[79]

Reason's focus on physical shape, which operates metonymically to signify the social concerns developed elsewhere in the poem, is not prepared for by the passage preceding the additional lines. It *is* prepared for, paradoxically, by the lines which follow. The tag from Ecclesiasticus, *De re que te non molestat noli certare*, is followed by two lines that indicate the same source of inspiration:

> For be a man faire or foule ♪ it falleth nauȝt for to lakke.
> þe schappe ne þe schafte ♪ þat god schope hym selue. (386-88)

The first of these seems an echo of Ecclus 11.2: "non laudes virum in specie sua / neque spernas hominem in visu suo." The reason the dreamer should not do so is because that would constitute a challenge to the judgement of God, which is exactly what the preceding passage as it appears in the β MSS has reproached him for. The references to physical form in the additional lines, on the other hand, reproach the dreamer for judging other men, not for judging God. However, they do appear to be drawn from the same source.

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[78]Skeat, *Parallel Text*, vol. 2, p. 177.

[79]Simpson sees the apparent change in attitude toward social satire from the A- to B-versions as characteristic of the progression toward spiritual enlightenment, the model on which his interpretation of the poem's structure is based. According to this view, Will has reached a crisis in his faith by the end of B.X, and, having passed successfully beyond it, has become more conscious of the "almost divine prerogatives" the satirist arrogates to himself (p. 132). The assumption that the B-continuation is the work of the same man that composed the A-text almost necessitates such a model in order to resolve the ideological differences between the two versions.

Reason's instruction to "rewle þi tonge bettere" (378) seems cognate with Ecclus 11.8, "ne respondeas verbum . . . ne adicias loqui," as does "ar þow lakke my lyf loke if þow be to preyse" (378) with Ecclus 11.7: "priusquam interroges ne vituperes quemquam[80] / et cum interrogaveris corripe iuste."

It will be noted that the order in which the citations from Ecclesiasticus are incorporated into the poem is the reverse of their order in the biblical source. This could only result from the poet's first referencing the one passage that he actually quotes, and, seeking to amplify his point, incorporating material as his attention moves away from the original citation to what had come before. That the expansion on the themes of Ecclesiasticus *precede* the citation that gives rise to them, and the fact that the expansion redirects the focus away from the topic under discussion both before and after the additional passage, indicates that the expansion is composed at a later date and inserted into the passus.

11. XI.419b-421a (KD XI.429b-31a)

The extra material in R occurs across three lines, discussing the imperviousness of the "dronken daffe" to the voice of Reason:

> For þouȝ resou*n* rebuked hym þanne ⁊ *reccheth hym neuere.*
> *Of clergie ne of his conseil ⁊ he counteth nouȝt a rusche.*
> *Or for to bete hym þanne ⁊* it were but pur*e* synne.

That the omission of the text in β is the result of homœoteleuton between occurrences of "þanne," as Kane-Donaldson suggest, is supported by the sense of the passage. It would be inconceivable for a rebuke from Reason to constitute a sin. In this case, R has inherited the correct B reading.

12. XII.57-59a (KD XII.55-57a)

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[80]The use of the indefinite pronoun in Ecclesiasticus would seem to lend support to Skeat's emendation of R's "my" to "any."

Here, too, the Kane-Donaldson explanation of homœoteleuton is supported by the sense boundaries of the passage. Imaginatyf, in a digressive discourse whose aim seems to be to devalue "catel and kynde witt" (XII.46), returns to the often-rehearsed theme of the rich that will not aid the poor:

> And riche renkes riȝt so ♪ gaderen and sparen.
> And þo men þat þei moste haten ♪ mi*n*stren it atte laste.
> And for þei soffren and see ♪ so many nedy folkes.
> And loue hem nauȝt as our*e* lorde bit ♪ lesen [her][81] soules.
> Date et dabit*ur* vobis ♪. (53-56a)

Here 5 extra lines follow in the R manuscript, without any skipping of a line or accompanying parasign:

> So catel and kende wit ♪ acombreth ful many.
> wo is hym þat hem weldeth ♪ but if he hem wil[82] despende.
> Scienti *et* no*n* facienti variis flagellis vapulabit.[83]
> Sapience seith þe boke ♪ swelleth a mannes soule.
> Sapiencia inflat. &c. (57-59a)

The following line, "And richesse riȝt so but if þe rote be trewe" (60) is certainly a continuation of the thought in 59a: Knowledge puffs one up, says the Apostle. So do riches, according to our poet. If the passage is read without 57-59a, line 60 becomes a fragment, with no antecedent for the pronominal "so." As Kane-Donaldson suggest, the β scribe must have been prompted to resume copying with line 60 as a result of homœoteleuton between "soules" (56) and "soule" (59), each followed by a Latin tag, perhaps illuminated in the exemplar, the error being aided by the lack of indentation which often follows such tags.[84]

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[81]her] youre R.
[82]wil] wel F, C-text.
[83]Skeat and all other modern editors emend this line to "Scientes et non facientes variis flagellis vapulabunt" on the authority of the C-text.
[84]Blackman observes that the passage was rendered senseless without the R lines, but doubted that the R lines represented the proper archetypal reading, since line XII.57 partially replicates XII.46, and 57-58a were "practically identical" to C.XIV.17-18a (p. 522). In the latter case, she is misled by her assumption that all C-readings originate with the C-text. As for the former, the poet on occasion seems quite agreeable toward repetition of a collocation which pleases him: cf. "cheynid in helle," A.I.162, 168.

13. XII.118-27a (KD XII.116-25a)

The passage occurs in the midst of a vigorous defense of learning, apparently intended, in the original B-continuation of the poem, as a softening of the anti-intellectual tone of Dame Study's invective against abstruse theology, carried over from the A-text. Lines 42-114 seek to deconstruct the privileged position accorded to "kynde wit" in the A-text, and remind the reader that natural understanding (all that is needed for salvation in the A-text; see A.I.127-32) is not sufficient for gaining the kingdom of heaven, unless he benefits from the instruction of the "clerkes [who] kepe the keyes"(109-11), evidently referring to the priesthood, and their power over the confessional, by which they may dispense mercy for misdeeds (113).

To emphasize the privileged role of the priest as the keeper of God's secrets and the intercessor between man and God, the poet produces the *exemplum* of the Ark of God. As it appears in the β-MSS, the paragraph contains only three lines, and leads gracefully into the next:

[¶ break] Archa dei in the olde lawe . Leuites it kepten;
Hadde neuere lewed man leue . to leggen honde on that chest,
But he were preste or prestes sone . patriarke or prophete.

[¶ break] For Clergye is kepere . vnder Cryst of heuene;
Was neuere no knyȝte . but Clergye hym made. (115-17, 128-29)

The conjunctive "for" is clearly meant to introduce an explanation as to why the "lewed man," the unlettered layman, may not touch with impunity the sacred articles which are the province of the priest: because the clergy are the keepers of the mystery of God.

In the R manuscript, between these two paragraphs is added the *exemplum* of Saul drawn from I Samuel 13.12, as a temporal leader who usurps the privilege of the clergy. The narrative returns to the Ark, and then repeats the sentiment of XII.99-100: "For-thi lakke thow neuere logyke, law, ne his custumes, / Ne countreplede clerkes I conseille the for eure:"

Saul for he sacrifised ⁊ sorwe hym be tydde.
And his sones al so ⁊ for þat synne myscheued.
And many mo oþer men ⁊ þat were no leuites.
þat with archa dei ȝeden ⁊ in reuerence and in worchippe.
And leyden honde þer on to liften it vp ⁊ and loren her lif after.
For þi I conseil alle creatures ⁊ no clergie to dispise.
Ne sette schort be here science ⁊ what so þei don hem selue.
Take we her wordes at worthe ⁊ for here witnesse be trewe.
And ne medle we nauȝt muche with hem ⁊ to meuen any wrathe.
lest cheste chasen[85] vs ⁊ to choppe vche man other.
Nolite tangere *christ*os meos &c. (118-27a)

In the last English line previous to the Latin tag, the focus of the passage has departed from the theme of the prerogatives of the clergy and has moved, as many of the additional R passages do, into the realm of the social. "We," the community at large, are ultimately advised to leave the clergy alone, not merely because meddling in their affairs would transgress the prerogatives accorded to our estate, but also because questioning the established ideology of the institution they represent may lead to civil strife. Our inclusion ("vs") in the image of the community's disintegration into angry individuals dismembering one another gives the image a compelling immediacy. Indeed, the vividness of the image suggests that the passage may have been added to α in reaction to the rising of 1381, and the willingness of the insurgents to accept the radical social program espoused by such rebel leaders as John Ball, whose appropriation of the protagonist of *Piers Plowman* as an icon for the insurgency might have been an additional spur for reaction on the part of the poet. The possibility that this passage, as well as others among the additional R lines, provide a commentary on the Rising of 1381 provides further implication that the R anomalies are in fact later additions, if we are to accept Huppé's date of 1377-8 for the composition of the archetypal B-text, and also provides an explanation for what might have motivated the poet to make certain revisions to his text, especially if he felt that the ideological implications of the earliest version of the poem had been appropriated and

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[85] Kane-Donaldson emend "chasen" to "chafen." The latter is more often employed to convey this figurative sense of "to encourage, impel," but cf. Prick of Conscience, 8003: "þai salle be chaced ogayne þair wille Tylle alle manere of thing þat es ille."

misused. Indeed, the authoritative command to "touch not my anointed ones," following so hard upon the image of men chopping each other, might be a direct reference to the beheading of the Archbishop of Canterbury on June 14, 1381, an action which must certainly have appalled the poet, especially as the mob, or at least one of its leaders, had used the poet's work as a rallying cry.

The pattern of role relations within the R passage has shifted from the preceding focus on touching as the action behind the verb ("leggen hond") with the prerogatives of the clergy as the patient[86] (*"Archa Dei"*) to physical violence as the action ("choppe") with ourselves as the patients. Of course, the poet returns to the previous role relation under scrutiny with the citation from Psalm 105.15 in 127a, which, as an imperative command, serves equally well in the capacity of antecedent for the conjunctive "for" as did 117. The sense has changed from providing the typological reading of the Levites to providing that of *christos meos*, but sense is preserved. The R passage certainly constitutes a sense digression, but whether the digression was composed contemporaneously with the surrounding text or at a later date is impossible to prove with certainty, unless the passage is to be seen as a direct commentary on the rising of 1381. In any case, I would maintain that the latter explanation carries more force than the Kane-Donaldson explanation for the passage's absence from β.[87]

14. XII.152-53 (KD XII.151-52)

These additional lines appear in close proximity to a substantial omission in the R MS. The passage directly follows that discussed under the last heading. Here Ymaginatyf carries on the devaluation of Kynde Wit by comparing the skill of the ancients in augury, which is carried out through recourse to "kynde wit" (l. 130), to the higher knowledge that

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[86] I.e., that which receives the action of the verb.

[87] Kane-Donaldson posit "resumption at a wrong point induced by *Archa dei* 113, 119; *clerkes* 109, *clergie* 121; *cheste* 114, 125" (p. 66). How the inducement is produced by these lections, whose recurrence follows a different order than their original appearance, and which occur at different positions within the lines, or how they might have induced the scribe to resume copying with line 128, the editors do not explain.

provides salvation (XII.130-140a). The lines omitted from R follow Ymaginatyf's rejection of all secular science (*"Sapiencia huius mundi, stulticia est apud deum,"* line 140a) with a portrayal of the Advent:

> For the heihe holigoste . heuene shal to-cleue,
> And loue shal lepe out after . in-to this lowe erthe,
> And clennesse shal cacchen it . and clerkes shullen it fynde;
> *Pastoures loquebantur ad inuicem.*
> [¶ break] He speketh there of riche men riȝt nouȝt . ne of riȝt witty,
> Ne of lordes that were lewed men . but of the hexte lettred oute,
> *Ibant magi ab oriente, etc.*
> If any frere were founde there . ich ȝif the fyue shillynges;
> Ne in none beggares cote . was that barne borne,
> But in a burgeys place . of Bethlem the best;
> *Set non erat locus eis in diuersorio; et pauper non habet diuersorium.*
> [¶ break] To pastours and to poetes . appiered that aungel,
> And bad hem go to Bethlem . goddis burth to honoure,
> And songe a songe of solas . *gloria in excelsis deo!* (141-51)

The R MS omits all but the last three of these lines, and after them contains two additional lines:

> Riche men rutte þo ♪ and in here reste were.
> þo it schon to schepherdes ♪ [a][88] schewer of blisse. (152-53)

At first glance, the omission and the addition seem to establish a pattern of intent when taken together. The omitted passage, apart from its continuation of the praise of the lettered over the "lewed" (as well as the gratuitous fling at the friars), seems equally concerned with a devaluation of the poor in shifting the scene of the nativity from the manger to the residence of a burgher. On the other hand, the additional lines emphasize the imperviousness to the Nativity of the rich, who are snoring in their sleep at the time, in comparison to the poor shepherds, who have the birth made known to them in a token, a "shower," of bliss. Taken together, the two anomalies seem to point in the same ideological direction: the lines denying the humble nature of the Savior's birthplace are elided at the same time that the shepherds are privileged over the wealthy in the addition.

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[88] R omits the article.

In the final analysis, however, the convergence of ideological import is coincidental, even illusory. Skeat points out that the conception of a "bergeises place" as the birthplace might have been drawn from a common tradition of the Magi visiting the newborn Christ in "a house," as in Comestor's *Historia Scholastica:* "Ingressi vero magi domum quam diuersorium lucas nominat." "This plainly shews how the notion might arise. The Magi entered a *house*; this house was wrongly identified with the *inn*; and the *inn* was imagined to be the best house in the town."[89] Thus, the seeming ideological motive for the passage is rendered moot. Moreover, the retention of lines 141-51 in the C-text (with some revision) suggests that the lines retained the author's approval, and that he also had them at his disposal in his exemplar. If some of the R anomalies are additions to B and are incorporated into C from a descendant of α, as I believe they are, then C's exemplar must be more proximate to α than R is, and the omission must have occurred either with R, or between the C-exemplar and R.

In the case of the two additional R lines, the stage of composition is indicated by the following line, line 154: "Clerkes knew it wel and comen with here presentz." If the additional lines of R are removed, the antecedent for "it" remains vague: It is unclear whether what clerks know is that the angel has appeared, or that they bade the "pastours and poetes" to go to Bethlehem, or that they sang. Also obscure is how knowing any of this would induce them to come with presents. But if the additional lines are taken into account, the clear antecedent is the "schewer of bliss," with *recognition* as the sense behind "knewe:" the Magi recognize the token of Christ's birth, and so arrive with their presents. Since the lines are clearly required for line 154 to make sense, they must be archetypal to the B-text.

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[89] Skeat, *Parallel Text*, vol. 2, p. 183. The lines still present difficulties, however, since the poet seems to envision the nativity as taking place at an inn-like house at the same time that he proves his contention that no beggars were present by pointing out there was no room for the Holy Family at whatever place it was Luke called an inn: "Set non erat ei locus in diversorio, et pauper non habet diversorium" (148a).

15. XIII.164-71 (same numbering in KD)

The addition occurs in the banquet scene, in which Will, accompanied by Patience, have been invited to dine with Conscience. Also present are an academic friar and Clergy. As Will and Patience are served with allegorical food that represents the self-discipline required for enlightenment—to know, in other words, what is "Dowel"—the friar sits at the high dais, over-indulging in quite literal food, which provokes Will into attacking him. Having asked the friar what Dowel is, and receiving the answer that it is to do well by one's fellow Christians, Will claims that the friar is not "in Dowel," citing the poor who eat penitential fare in the friars' infirmary, while the friars engorge themselves (XIII.105-10). The attack is a restatement of the invective levelled against the clergy by Dame Study in B.X.51-59, in a passage retained from the A-text:

> Ac ȝif þei carpen of crist, þise clerkis & þise lewid,
> At mete [in here] merþe, whanne mynstralis ben stille,
> þanne telle þei of þe trinite how two slowe þe þridde,
> And bringe forþ a ballid resoun, t[a]k[e] bernard to witnesse,
> And putte forþ presumpcioun to proue þe soþe.
> þus þei dryuelen at here deis þe deite to knowe,
> And gnawen god in [þe gorge] whanne here guttis fullen.
> Ac þe carful may crizen & carpe at þe ȝate,
> Boþe for hungir & for þrest, & for chele quak[e];
> Is non to nymen hym In ne his [noye] amende,
> But hunsen hym as an hound & hoten hym go þenne. (A.XI.38-48)

The image of the gourmandizing cleric disputing super-subtle points of theology, with his imperviousness to the suffring of the hungry, has obviously provided the impetus for the banquet scene of B.XIII, as Patience observes of the friar:

> . . . thow shalt se thus sone . whan he may no more,
> He shal haue a penaunce in his paunche . and puffe at ech a worde,
> And thanne shuilen his guttis godele . and he shal galpen after;
> For now he hath dronken so depe . he wil deuyne sone,
> And preuen it by her Pocalips . and passioun of seynt Auereys,
> That neither bacoun ne braune . blancmangere ne mortrewes
> Is noither fisshe ne flesshe . but fode for a penaunte. (B.XIII.86-92)

The poet is evidently mindful of the compelling image in the A-text of the banqueting clerics with the poor going hungry at their doors, and takes the opportunity to dramatize the episode in the B-continuation, with the absent inmates of the infirmary, as well as Patience and Will himself, portrayed in the capacity of the "carful."

The important difference in the scene as it is reproduced in the B-continuation is that the ferocity of Dame Study's scorn, restated by Will in the banquet scene, is muted by the intervention of Conscience into the altercation. Conscience restates the question to both the friar and to Clergy, and recieves no satisfactory answer.[90] When Patience is called upon to answer the question, his answer (to learn, to teach, and to love your enemies) is followed by an indirect remonstrance against Will for the vehemence of his attack on the friar (and, by implication, the attack on learning staged in the A-text). Patience's instruction to "cast coles" on the head of one's enemy provides the link between the doctrine of loving one's enemy and the allegorical setting of the banquet scene, having been drawn from Romans 12.20: ". . . if your enemies are hungry, feed them; if they are thirsty, give them something to eat; for by doing this you will heap burning coals on their heads." Patience produces a military image as a metaphor for, essentially, loving one's enemy into enlightenment:[91] an enemy is to be "beaten" with "kynde speche / Both with werkes and with wordes" (144-45).

A friend, on the other hand, only needs the revelation of a particular speech, "half a laumpe lyne in latyne: *ex vi transicionis*" (151). R. E. Kaske has provided a brilliant unravelling of the riddle Patience unfolds in lines 151-56, and shows that the "laumpe lyne," by association with Priscian's citation of Plautus's line "tene hanc lampadem," refers to "various traditional injunctions to *charitas*," such as that of Augustine: "*tene*

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[90]The allegorical significance of the exchange in views here is treated well in Simpson 1990, pp. 145-48.

[91] Simpson, p. 149.

charitatem."[92] What Patience holds in a box,[93] "in a signe of the Saterday" (153), the day which Peter of Blois associates with the virtue of *charitas*,[94] is the injunction that men love one another. Patience invites the friar to open the box, and "deme if Dowel be therinne" (157), adding that if the friar takes with him the contents of the box (i.e., charity for his fellow man), nothing may harm him:

> . . . miȝte neu*e*re pou*e*rte.
> Miseyse ne mischief ♪ ne man with his tonge.
> Colde ne care ne companye of theues ♪
> Ne nother hete ne hayl ♪ ne non helle pouke
> Ne nother fuer ne flode ♪ ne fer*e* of þin enemy.
> Tene þe eny tyme ♪ and þow take it with þe.
> Caritas nichil timet. (158-63a)

Following these lines, the R MS inserts an additional paragraph:

> And eek haue god my soule ♪ and þow wilt it craue.
> þere nys neyther emp*e*rour ne emp*e*resse ♪ erl kynge ne baroun.
> Pope ne patriarch þat puyr*e* reson ne schal make.
> þe meyster of alle þo men ♪ þoruȝ miȝt of þis redeles.
> Nouȝt thoruȝ wicche crafte but þoruȝ wit ♪ *and* þow wilt þi selue.
> Do kynge and quene ♪ and alle þe comune after.
> ȝyue þe alle þat þei may ȝiue ♪ as þe for best ȝemere.
> And as þou demest wil þei do ♪ alle here dayes after.
> Pacientes vincunt . &c. (164-71a)

The additional passage receives scant comment in the critical discussion of the passage as a whole. Neither Simpson or Schweitzer[95] makes any mention of it. Kaske demonstrates effectively that the seeming shift in focus from *caritas* to *patientia* is perfectly natural, in view of Gregory's citing 1 Corinthians 13.4, *"charitas patiens est, benigna est,"* in close proximity to Matthew 5.44, *"diligite inimicos vestros,"* in his characterization of Patience as that which encloses the virtues, as Patience's "bouste" encloses *caritas* in the poem.[96] It

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[92]"*Ex Vi Transicionis*' and its Passage in *Piers Plowman*," *Journal of English and Germanic Philology* 62 (1963): 32-60, at 41-42.

[93]The box, or "bouste," is elicited from Kane-Donaldson's emendation of "I bere there inne aboute" to "I bere ther, in a bou[s]te" (Kane-Donaldson, p. 186).

[94]Kaske, pp. 44-45.

[95] Edward C. Schweitzer, "'Half a Laumpe Lyne in Latyne' and Patience's Riddle in *Piers Plowman*," *Journal of English and Germanic Philology* 73 (1974): 313-27.

[96]Gregory, *Hom. in Evang.*, XXXV, 4 (PL, 76, cols. 1261-62), quoted in Kaske, p. 50.

must be noted, however, that the intended result in counselling the doctor in this way has radically shifted. In lines 157-63a, the friar has been addressed as a man, for whom the promised protection of living in a state of Charity is that which is afforded to anyone who lives so. The catalogue of dangers recited by Patience, an echo of a similar catalogue in Romans 8.38-9, are universal: danger from the elements, from the minions of hell, from the enmity of other men, etc. The promise of the additional lines, however, shifts from protection to power, and from a site which includes all sub-lunar human experience to one specifically situated in the context of the estates. The friar is now being addressed as a clergyman, specifically as a friar, for whom the adjuration to be charitable carries some topical force. If he and his order will govern themselves through reason,[97] he shall indeed be a "meyster," the title he already bears, over all men. The passage quite specifically suggests that the friar, perhaps as a synecdoche for all clergy, will find it profitable to take for his own the contents of Patience's box (though the contents seems obscure in the additional passage), for they will be remunerated by the tithings of the commons and the patronage of the nobility, and be seen as proper guardians ("ȝemere") of the wealth of the nation.

The friar responds to Patience's speech with an incredulous outburst:

> 'It is but a *Dido,*' quod this doctour . 'a dysoures tale.
> Al the witt of this worlde . and wiȝte mennes strengthe
> Can nouȝt confourmen a pees . bytwene the pope and his enemys. (172-74)

The key to determining which stage of composition produced the additional lines is to determine exactly what "it" is that the friar dismisses as "a dysoures tale." The evidence he produces to refute whatever proposition he finds objectionable in Patience's discourse is that neither strength nor intelligence can bring intransigent enemies into accord, as, for example, the Pope and his enemies. Patience, it will be readily noted, has claimed no such

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[97]The appeal to Reason here also seems to constitute a shift away from Charity and Patience, the virtues that have been under discussion up to this point.

power for *patientia* in the additional passage. He *has* claimed just this power for *charitas*, in the three lines which precede the friar's outburst in the β-MSS. The friar's response is not a reaction to the quite favorable prediction that he will, with Patience, be guardian of the nation's wealth. It is a reaction to the image of his enemies that Patience has invoked in line 162, which he imagines in his pride to be the Pope's enemies as well, and rejects the possibility of peace with them, rejecting, by extension, Charity itself as he does so.

The friar's response to Patience's commentary on *charitas* is directed as if the intervening R-lines were not even there. This is because they *weren't* when his response was originally composed (Bx), but were added in the revision of the B-text (α).[98]

16. XIII.293-99 (KD XIII.292-98)

These seven additional lines occur in the description of Haukyn, the Active Man, after the dreamer has noticed the spots on his coat, the allegorical figure representing the Christian faith with which Haukyn has dressed himself.

Haukyn identifies himself first as a minstrel, though he concedes that he has no talent as a musician, and so has little profit from this work, other than the blessing given by the priest on Sunday, when "the prest preyeth the peple her *pater-noster* to bidde / For Peres the Plowman and that hym profite wayten" (XIII.236-37). The observation seems a rather extravagant way to say that he derives no profit at all, but it is worth noting that it places Haukyn in association with Piers Plowman, and with the prayer that forms the center of focus for the closing lines of the A-text, the Paternoster. Indeed, much of Haukyn's introductory speech revives the concerns of the A-text. In his capacity as a purveyor of bread and sacramental wafers, Haukyn is "busy aboute bred and drynke" (251), the production and distribution of which are the main concern of passus VII, and in the lines following (252-53) is concerned with the efficacy of the Pope's pardon, as

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[98]Kane-Donaldson explain the "omission" of the passage in β as a result of homœoteleuton between "þee . . . þow" in line 163 and "þow . . . þei" in line 171, supported by the Latin rubrics bordering the passage.

"Treuth's" pardon had been the focus of passus VIII. Above all, however, he is concerned with the reformation of sin within his society, without which no pardon will avail:

> Ac if miȝte of miracle him faille . it is for men ben nouȝt worthy
> To haue the grace of god . and no gylte of the pope.
> For may no blyssyng done vs bote . but if we wil amende,
> Ne mannes masse make pees . amonges Cristene peple,
> Tyl pruyde be purelich fordo . and that thorgh payn defaute. (256-60)

The absolutism of Haukyn's insistence that God's blessing requires perfection (Pride must be *completely* destroyed) is the same as that of Reason in A.IV.100-127 (*nullum malum inpunitum, nullum bonum irremuneratum*) and of the pardon of A passus VIII, which is essentially no pardon at all: *Et qui bona egerunt ibunt in vitam eternam; / Qui vero mala in ignem eternum* (A.VIII.95-96). The change here is that the poet offers the view as a target of his criticism. This is evident from Haukyn's scepticism that the *charitas* embodied in the mass can achieve peace between Christian people, the same doubt that is used to demonstrate the venality of the friar earlier in the passus. The prophecy that the reign of Pride shall be destroyed by famine ("payn defaute") echoes the ominous warning at the close of A passus VII: ". . . hungir hiderward hastiþ hym faste" (303).

Haukyn seems to have been intended by the poet of the B-text to represent the poet of the A-text.[99] This impression becomes stronger as the dreamer enumerates the spots of sin that have defiled Haukyn's "cote of Christendom." His failings revolve around his pride and "un-buxom speech," as the dreamer discovers that underneath Haukyn's pious exterior, he is a scorner, a scoffer, and an imposter (276-80). More specifically, he is described as a churchman of dubious credentials or loyalties, impressed with his own righteousness, who slanders the learned as well as the uneducated, though he lacks any theology himself ("stodye"), and, in the view of the poet, has no business meddling in the affairs of others:

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[99]Whether or not the different versions of the poem are all written by the same man is perhaps irrelevant to the evaluation of this assertion, since the ideological differences between the A- and B-texts are beyond question.

was non suche as hym selue ⸗ ne non so pope holy.
I habited as an heremite ⸗ an ordre by hym selue.
Religion sauns reule ⸗ and resonable obedience.
lakkynge lettrede men ⸗ and lewed men bothe.
In lykyng of lele lyf ⸗ and a lyere in soule.
With in wit and oute wit ⸗ ymagynen and stodye.
As best for his body be ⸗ to haue a bolde[100] name.
And entermeten hym ouer alle ⸗ þer*e* he hath nouȝt to done.
Wilnynge þat men wende ⸗ his wit were þe beste. (284-92)

The echo of the third line of the poem, "In habite as an heremite unholy of werkes," is unmistakable in line 285, though here there is no ambiguity in its critical character. The image presented is that of an outspoken, self-righteous cleric, whose overweening pride is concentrated in the temerity of his criticism of others ("lakkynge") and in his activism ("entermetting").

Following this in the R MS are seven additional lines, further excoriating the trappings of pride as they are exhibited in Haukyn:

Or for his crafty kunnynge ⸗ or of clerkes þe wisest.
Or strengest on stede ⸗ or styuest vnder gurdel.
And lovelokest to loken on ⸗ and lelest of werkes.
And non so holy as he ⸗ ne of lif clennere.
Or feyrest of feytures ⸗ of fourme and of schafte.
And most sotyl of songe ⸗ other sleyest of hondes.
And large to lene ⸗ lo[o]s[101] þer*e* by to cacche. (293-99)

Though the first line of the passage continues the representation of Haukyn as a "pope-holy" cleric, thereafter the nature of Haukyn's pride begins to diversify. In line 294 he has been transformed into a nobleman, overly proud of his martial prowess. His confidence in his worldly traits in 295 contrasts sharply with the focus on saintly traits in 296. In the final two lines of the additional passage, Haukyn's transformations become more rapid, as he takes on the persona of a minstrel, an artisan, and a moneylending merchant. As a figure for pride, Haukyn in the additional passage has no status as an individual character, but

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[100]bolde] RF; badde β.

[101]"loos," with the sense of "reputation," is conjectured by Kane-Donaldson. The word appears as "losse" in R. F has the line as "Or looþ for to leene & large for to cacche."

serves as an anonymous representative of the various professions and estates upon which the vestments of pride are hung.

The line that follows the passage seems to take up the thought of line 299: "And if he gyueth ouȝte [to] pore gomes, telle what he deleth." The continuation of the thread of "lening" only in order to have it publicized gives some suggestion that the lines were composed contemporaneously, but it offers no proof. Line 300 makes perfect sense independent from 299, and the accumulation of coordinate phrases so typical of the poem's mode of discourse makes it difficult to determine a firm sense boundary. It is noteworthy that, in the text following the additional passage, the characterization of Haukyn returns to the same grounds for complaint as those which began the catalogue of his sins: he is a "bold beggar" (303; possibly a reference to his mendicant status [cf. C-text V.27-9, 90], though this could represent a transformation of Haukyn from a cleric into a "wastoure," in the same way that Wrath transforms into many different personae in B.V.136-81), a teller of tales (304), one who offers the story of what he has suffered and seen (in his visions?) in order to please a crowd and enhance his own reputation.

The portrait of the prideful man of the additional lines seems a general one, in which many among the community might be invited to see themselves. In the text bordering the additional passage, on the other hand, the attack on Haukyn is directed at him as a particular individual, and the deliberate association of this individual with the themes, concerns, even the lexical collocations of the A-text, suggests that the poet is motivated by his scorn for the sensibility embodied by the earliest incarnation of his poem. In the archetypal B-text material, that is, the portrait of Haukyn seems personalized, whereas in the additional passage, he has become an allegorical placeholder for the sin of *Superbia*. The difference in the poet's handling of his subject in the α-addition suggests its having been composed at a different time. The fact that the lines are shifted in the revision of the C-text to C.VI.42-49, where they are enlarged upon after the same fashion of

impersonalization, also suggests that the lines came into being through an ongoing process of revision.[102]

17. XIII.400-409 (KD XIII.399-408)

Following the portrayal of Haukyn's pride, which is somewhat particularized, except for the R addition, the inspection of Haukyn's coat proceeds into a pageant of the seven deadly sins, represented initially as stains on his coat, though these stains often take on the dramatic properties of personification allegory, becoming corporeal human figures as they had in Passus V. Only five sins are presented in the β-MSS: as was the case in the pageant of the A-text's Passus V, Wrath does not appear, but Gluttony is also absent. The depiction of Haukyn's sins here becomes more generalized: no particular role in the community is specified for the figure of Envy, other than that of a sower of discord and, after he has fallen ill through sheer frustration, a believer in mountebanks (338-42). The treatment of Lechery is brief, as it was in the A-text, and in his portrayal of Covetise, Haukyn begins as a merchant, is transformed into a farmer and reverts to his merchant persona. The strategy, as appropriate to such a pageant, seems to be to include as broad an array of roles as possible.

The passage devoted to Covetise ends with Haukyn envisioning himself in church, his mind more on his worldy goods "than in the grace of god and his grete helpes: / *Vbi thesaurus tuus, ibi et cor tuum*" (399-99a). At this point, the β-MSS continue on to a discussion of Sloth. The R MS, on the other hand, provides here the portrait of Gluttony missing from the β-MSS with no signal of a paragraph break:[103]

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[102]Moreover, the Kane-Donaldson explanation for the absence of the lines from β as resulting from "resumption at a wrong point induced by "lovelokest to loken on" (295) and "a lyoun on to loke" (302), whatever the plausibility of the occurrence of "loke" as an inducement, fails to explain why the scribe would skip from line 292 to 300.

[103]In his edition of the B-text, Skeat notes that the "preservation" of this passage, as well as lines 400-409, in the R manuscript "shews that the poet's first idea was to elaborate the description of Haukyn's faults by these additions, so that the Rawlinson MS. represents, as I have said elsewhere [p. xii], a copy of the B-text with all the latest additions. But in adding thus to the description of Haukyn, the poet made it too long, and he afterwards perceived that he had excellent material here for improving his portraits of the seven deadly sins. He therefore, in the C-text, transferred much of this

ȝet glotou*n* with grete othes ♪ his granement[104] hadde soyled.
And foule beflobered it ♪ as with fals speche.
As þere no nede ne was ♪ godes name an Idel.
Swore þere by swithe ofte ♪ and al by swatte his cote
And more mete ete and dronke ♪ þen kende miȝt defie
And kauȝte seknesse su*m* tyme ♪ for my forfetes[105] ofte.
And þanne I dradde to deye ♪ in dedlich synne.
Þat in to wanhope he wrathe[106] ♪ and wende nauȝt to be saued.
Þe whiche is sleuthe so slow ♪ þat may no slithes helpe it.
Ne no mercy amenden ♪ þe man þat so deyeth. (400-409)

Kane-Donaldson's explanation for how the passage could have been inadvertently omitted from β, "resumption at a wrong point resulting from distraction by the rubric and by notional homœoteleuton (grace . . . helpes [399]; mercy amenden [409]), seems extreme. The invocation of "notional homœoteleuton," often appealed to by the editors when confronted with a dearth of concrete textual evidence, must render the explanation *prima facie* suspect. But even if credence could be lent to the phenomenon as a widespread occurrence in scribal behavior, the "notional" correspondence between "grete helpes" and "mercy amenden" is at best obscure. Moreover, the explanation completely avoids defending the coincidence of an inadvertent error which results in deleting Gluttony from the pageant of sins without omitting any material devoted to Covetise in the lines above, or Sloth in the lines below. It is certainly the case that the dangers of Sloth are alluded to in the R-passage, but they are presented in the context of the despair suffered by the glutton, as evidenced by the "he" of line 407. The sense boundary of the passage dealing with the portrayal of Haukyn as the embodiment of Gluttony remains firmly at the close of line

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portion of the B-text to the Passus concerning the Deadly Sins [C passus VII, VIII], putting each passage into its right place with due care." (*B-text*, p. 411). In the *Parallel Text* edition, Skeat had noted the "corruption" of lines 400-409, referring, I assume, to the three questionable readings I note here, rather than questioning the authority of the lines (vol. 1, p. 410n). He provides no real support for his model of the transfer and distribution of the Deadly Sin pageant of the Haukyn episode to the earlier pageant preserved from the A-text, but I have no doubt that the model is essentially correct.

[104]F reads "garnement" for "granement," and Skeat adopts this reading

[105]forfetes] *so* R; surfetys F. The initial *f* in the R lemma is unmistakable, and the scribe never uses long *s* in word-initial position.

[106]The "wrathe" reading is likely an error. F reads "wente," while "worþ" is conjectured by Kane-Donaldson (following Skeat).

409. The transition to the discussion of Sloth is accomplished artfully by the end of the R addition, but this results from the poet's awareness that such a transition is necessary: the portrayal of Sloth has already been composed at the time he decides to add Gluttony to the pageant of sins, and to insert it between Covetise and Sloth—the same order in which they appear in Passus V of the A- and B-texts. The first line following the passage in the R MS, which opens the discussion of Sloth, seems to build artfully on the mention of Sloth at the end of the additional passage: "Ac whiche ben þe braunches ♪ þat bringeth a man to sleuthe" (410). The initial conjunction operates with rhetorical eloquence, signalling that the speaker will now elaborate on the theme of Sloth that he has just introduced. But the transition is illusory, since the "ac" is added in the revision to α: the line as it appears in the β-MSS begins with a rhetorical question, "Whiche ben the branches that bryngeth a man to Sleuth?"[107] with the digressive shift in focus that is, in fact, more typical of the practice of the poet than is the furnishing of appropriate transitions.

18. XIII.437-54 (KD XIII.436-53)

As the poet begins to discuss the practices that constitute sloth, such as lack of repentance, refusal to do penance, failure to do good works, etc. (411-13), he quickly focuses on an activity which has provoked his ire many times in the A- and B-texts. A serious man himself, he condemns those who live as if "vch day is haliday . . . or an heigh ferye," taking no interest in dietary proscriptions or in the counsel of religious men such as himself, but rather take pleasure in "an harlotes tonge" (414-16). Entertainers who amuse their patrons with lewd stories or pointless slapstick take their place behind "wastours" and the "regratours" who live by "chaffare" as the first targets of the poet's criticism in the onset of the first vision of the poem, and are attacked with a vehemence far beyond that expressed against the other two:

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[107] With the exception of Huntington Library MS 128 (Hm), which reads "þe whiche." The F MS simply states "þese been þe branchis."

Ac laperis & iangleris, Iudas children,
Fonderr hem fantasies & foolis hem make,
And haue wyt at wille to wirche ȝif hem list.
þat poule prechiþ of hem I dar not proue it here;
Qui loquitur turpiloquium [is] luciferis hyne. (A.Pro.35-39)

The branches that breed despair, according to the poet in B.XIII, is to despise being reminded of "penaunce and pore men and the passioun of seyntes" (B.XIII.419), and to prefer words of mirth (418), an understandable point of view for an artist whose life's work contains very little of the latter.

The poet revives the A-text characterization of jesters as the servants of infernal powers:

Patriarkes and prophetes . and prechoures of goddes wordes
Sauen thorw her sarmoun . mannes soule fram helle;
Riȝt so flatereres and foles . aren the fendes disciples,
To entice men thorw her tales . to synne and harlotrye.
.....
Shulde none harlote haue audience . in halle ne in chambres,
There wise men were . witnesseth goddes wordes;
Ne no mysproude man . amonges lordes ben allowed. (428-31, 434-36)

At this point in the R MS appear an additional 19 lines of text:

Clerkes and kniȝtes ♪ welcometh kynges ministrales.
And for loue of þe lorde ♪ litheth hem at festes.
Muche more me thenketh ♪ riche men schulde.
haue beggeres byfore hem ♪ þe whiche ben goddes minist*r*ales.
As he seyth hym self ♪ seynt Joh*a*n bereth witnesse.
Qui vos spernit me spernit.
For thi I rede ȝow riche ♪ at reueles whan ȝe maketh.
For to solace ȝoure soules ♪ suche ministrales to haue.
þe pore for a fol sage ♪ syttyng*e* at þe heyȝ table.
And a lered man to ler*e* þe ♪ what our*e* lorde suffred.
For to saue.þi soule ♪ fram sathan þin enemy.
And fithel þe with out flaterynge ♪ of gode friday the storye.
And a blynd man for a bourdeour*e* ♪ or a bedrede womman.
To crie a largesse ♪ by for our*e* lorde ♪ ȝour gode loos to schewe
þise thre maner ministrales ♪ maketh a man to lawhe.
And in his deth deyinge ♪ þei don hem grete conforte.
þat bi his lyue lythed hem ♪ and loued hem to here.
þise solaseth þe soule ♪ til hym selue by falle.
In a welhope ♪ amonges worthi seyntes. (437-54)

The images of a poor man as a proper jester at a feast, and of a bed-ridden woman or a blind man as suitable sources of merriment for the rich at their feasts, are among the most vibrant of the entire B-continuation. It is also worthy of note that, where the A-text prologue seems to acknowledge the innocence of "minstrals" (A.Pro.34) as opposed to jesters, the lines which begin the passage indicate that, while king's minstrels are perhaps not as unsavory as "foles sages, flatereres, and lyeres" (423), their entertainment should not be valued above that of *God's* minstrels, i.e., the blind, the bedridden, and the suffering. The king's minstrels, according to the poet, are to be honored according to the honor of their patron, which he allows to be considerable. But more honor is due to the patron of the dispossessed.

Whether the absence of the passage in the β-MSS is the result of scribal error or not must be determined by the lines which follow the passage, as reproduced from the R MS:

> þere flateres and foles ♪ thoruȝ here foule wordes.
> leden þo þat loued hem ♪ to luciferes feste.
> With turpiloquio a lay of so[r]we[108] ♪ and luciferes fythele. (455-57)

The conjunctional usage of "þere" in line 455 sets up a contrary comparison. The damnation of flatterers and fools and those who waste their time on them is being compared unfavorably with a contrary situation which has gone before. In the context of the R MS, the contrast to those who lead their auditors to Lucifer's feast is supplied by the favorable alternative of "þise thre maner ministrales" in line 450, who provide true solace to the soul. In the β-MSS, line 455 begins with "Ac" rather than "þere." This conjunction, taken in the context of the β-MSS, carries the sense of "even so" or "however." The preceding lines have stated that harlots should have no place at the meeting of the wise. But (ac) even so, these flatterers and fools *are* allowed at such gatherings.

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[108]R reads "sowe" for "sorwe;" F and the C-text read "sorwe."

Either way, the criterion of sense is satisfied, and there is no external evidence or sense boundary to indicate whether the additional lines are archetypal to B or not. But the remarkable aspect of the alternating initial conjunction (ac/þere) is the superfluity of the change. Though the force of the R-reading is comparative and that of the β-reading *alternative*, the β-lection "ac" would answer in either case. If the absence of the R-passage were inadvertent, line 455 would in all likelihood begin with "ac" in the R MS as well. But if the poet *did* add the lines in revision, he would have been concerned to ensure the smoothness of the transition into the pre-existing text which follows. "Ac" would do, but "þere" would carry the sense of an unfavorable comparison, rather than merely provide an value-neutral alternative.

It is true that the choice between "ac" and "þere" is *not* a neutral one in the case of the β context alone. "þere" is a conceivable choice if taken in the locative sense (No arrogant man should be allowed among lords, where these flatterers lead them to hell; 436-455), but an inelegant one. However, whether the sense gap is wide enough to encourage an enterprising scribe to emend "þere" to "ac" somewhere in the transmission of the text prior to the copying of β (or in β itself) is open to question.

The case in favor of addition of the R-lines in this instance cannot be decided conclusively. However, harsh criticism of minstrels which surrounds the highly diplomatic treatment the king's minstrels receive in the additional passage, intended as a persuasion rather than a denunciation, indicates the same sort of discordance in the poet's treatment of his subject that seem to characterize the additional passages and their surrounding contexts. If the additional passage is removed, the focus remains on those entertainers who purvey "harlotries," without the diplomatic indulgence being made to the king's minstrels; both sequence and sense boundaries are preserved. Moreover, the Kane-Donaldson appeal to "notional" homœoarchy between "minstrales" (437) and "foles" (455) demands that we envision a scribe who was aware that the next line he was to copy ended with "minstrales,"

and after some unexplained interval, returns his attention to his exemplar some nine centimeters[109] lower on the page than the line with which he left off (a line which, unlike that containing "minstrales," does not begin a paragraph), attracted by the word "foles" (which occurs in the middle of a line, not at the end) and the occurence of "feste" at the end of the following line (as with 438), assured by some inner conviction that minstrels and fools are one and the same. On this dubious surety, he resumes copying. It is unclear how the scribe could remember that "feste" ended the line after the next line he was to copy, but could not remember he was looking for "minstrales" instead of "foles."[110]

19. One line following XIV.182 (KD XIV.183)

Skeat notes the existence of this line, but rejects it from his edition without comment. Patience, in a long address to Haukyn on the healing power of contrition, has just delivered a prayer that God might provide "summer" for the poor through their salvation, since their lot in the "winter" of the earthly life is so dismal. The hope that the poor will be comforted returns Patience to his original theme: that God offers the comfort of salvation universally:

> Co*n*uertimini ad me *et* salui eritis.
> þus in genere of alle his genitrice ⁊ ih*es*u crist sayde.
> To robberes to reueres ⁊ to riche and to pore.
> *To hores to harlotes ⁊ to alle maner poeple.*
> þow tau3test hem in þe trinte ⁊ to take bapteme. (XIV.180a-83)

The line peculiar to R is italicized. The change is small, to be sure, but the line has one feature that appears to be authorial, since "poeple" is spelled in the south-west Worcestershire dialect (not that of the Suffolk R-scribe) which Samuels argues for the author of the poem. If the line were added as a revision of the B-text, it could only have been intended as an amplification of the universality of salvation by baptism, by including harlots and whores along with other undesirable people such as robbers. The only

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[109] I have used the R manuscript's ruled line of 5 cm. as a model for this figure.

[110] One sometimes is reminded of Mark Twain's critique of the behavior of James Fenimore Cooper's Indians when confronted with the putative behavior patterns of Kane-Donaldson's scribes.

indication that the line might be an addition to R rather than an omission from β is that it operates in some slight concurrence with one of the passages of the poem that R omits, XIV.251-52, where Patience, pointing out the greater difficulty faced by the personified sins in seducing the poor, conjectures that the bawdy houses would fare badly if their only clientele were the impoverished:

> A strawe for the stuwes! . it stode nouȝt, I trowe,
> Had thei no thyng but of pore men . her houses were vntyled! (251-52)

The R MS omits these lines, which condemn prostitution, only eighty lines following an additional line which softens the scorn for "comune wommen" that the poem has exhibited up to this point.[111] But the coincidence is a slender reed on which to build a case for addition, and the Kane-Donaldson explanation for omission from β through homœoarchy between the line-initial occurrences of "To" is just as plausible a scenario.

20. XIV.227-37 (KD XIV.228-38)

These additional lines occur in the passage mentioned above, in which Patience cites the difficulty faced by Sin in leading the poor astray. For the case of Wrath, the poet proposes a wrestling metaphor:

> If Wratthe wrastel with the pore . he hath the worse ende;
> For if they bothe pleyne . the pore is but fieble,
> And if he chyde or chatre . hym chieueth the worse (224-26)

In the β-MSS, the narrative continues into a portrayal of Covetise, in which the metaphor of the personified sin wrestling with the poor man is preserved:

> And if Coueitise wolde cacche the pore . thei may nouȝt come togideres,
> And by the nekke namely . her non may hente other.
> For men knoweth wel that Coueitise . is of a kene wille,
> And hath hondes and armes . of a longe lengthe.
> And pouerte nis but a petit thinge . appereth nouȝt to his nauele,
> And louely layke was it neuere . bitwene the longe and the shorte. (238-43)

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[111] B.IV.161-66, V.650-51.

The physical aspect of the allegory is the element which provides its effect, as with the portrayal of Hunger in B.VI.176-81. The poor man cannot compete with Covetise, the allegoresis of competition in this case meaning simply involvement: the lack of wherewithal of the poor to indulge in covetousness is portrayed in the mismatch between the two allegorical wrestlers which precludes an interesting contest ("louely layke").

In the midst of the wrestling match, between the portraits of Wrath and Covetise, an additional eleven lines are inserted in the R manuscript:

> For loulich he loketh ♪ and loueliche is his speche.
> þat mete or mone ♪ of other men mote asken.
> And if glotonie greue pouerte ♪ he gadereth þe lasse.
> For his rentes ne wol nauȝte reche ♪ no riche metes to bugge.
> And þouȝ his glotonye be to gode ale ♪ he goth to cold beddynge.
> And his heued vn heled ♪ vn esiliche I wrye.
> For whan he streyneth hym to streche ♪ þe strawe is his schetes.
> So for his glotonie and his grete scleuthe ♪ he hath a greuous penaunce.
> þat is welawo whan he waketh ♪ and wepeth for colde.
> And sum tyme for his synnes ♪ so he is neuere murie.
> Withoute mornynge amonge ♪ and mischief to bote. (227-37)

As in the case of XIII.400-409, the addition of the passage has evidently been motivated by a desire for symmetry on the part of the poet. He had neglected to include Gluttony in the catalogue of sins to be found in Haukyn's coat, and has done the same in this case, where Gluttony's presence would seem even more essential, given that the poet has signalled his intention to discuss the seven sins with relation to the rich and the poor in line 201 of this same passus: "For seuen synnes that there ben assaillen vs evere."

The poet's strong implication here that he will proceed to enumerate all seven sins provides absolutely nothing in the way of evidence that he did so in the first stage of composition of the B-text. The poet has often left lacunae in the pageant of the sins, most often omitting Wrath, the portrayal of which is absent in the feoffment of Meed's marriage (A.II.60-74) and from the pageant of A-text passus V.[112] Gluttony, as has been shown,

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[112]John Matthews Manly's argument that the portrait of Wrath has vanished from the A.V pageant due to the loss of a manuscript leaf early in the transmission of the A-text ("The Lost Leaf of 'Piers the Plowman," *Modern Philology* 3 [1906]: 359-66) is based on an overly exclusive sense of what

has been omitted from the latter episode as well, and the fact that two of the passages unique to R comprise portraits of Gluttony makes it more difficult to accept their absence from β as the result of coincidence or inadvertent error.[113] Rather, as the B-revision of the A-text had repaired the omission of Wrath in passus V, the R-revision repairs the omission of Gluttony in two other places where the Deadly Sins are enumerated.

That the passage on Gluttony in passus XIV represents an insertion is readily demonstrable. The allegorical wrestling match, which is in progress on either side of the inserted passage, is entirely suspended in the passage itself. Indeed, apart from the personification constructed by the image of Gluttony grieving Poverty, allegory itself is markedly absent from the passage. The first two lines of the insertion are intended to explain the enigmatic third line of the brief passage devoted to Wrath, which observes that if the poor man chide and chatter, he will be worse off (226). The additional passage begins with an attempt to explain why this is the case, abruptly abandoning the *figura* of the wrestler in favor of a realistic representation of the poor man. He who must rely on others for his sustenance is obliged to act humbly, and to be ingratiating in his speech (227-28). There is no troping involved in conveying this truth. Likewise, the description of the poor man in the Gluttony passage is presented in terms of cold economic facts: his finances do not allow him to buy delicacies, and if he spends his money on ale, he cannot afford shelter, and so sleeps uncovered in the straw, weeping for the cold (229-37). In the lines *following* the additional passage, however, we are returned to the wrestling ring, with the

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actions are appropriate for the individual sins. He describes Sloth's intention to make restitution for "al þat I wikkedliche won" (A.V.237) as "entirely out of harmony with his character," being more appropriate to Robert the Robber (p. 362). By the same logic, one might also find Sloth's declaration that he will wait until he has heard Evensong to indulge in ale (l. 234) as more appropriate to Gluttony. But surely both intentions comprise a resolution to be more *active* in the attempt to "do wel," and is an entirely appropriate response for Sloth to make in response to the exhortation of Conscience.

[113] Kane-Donaldson suggest that the absense of the passage in β is due to homœoteleuton between "chieueth" (226) and "mischief" (237), as well as "internal correspondences (*And if* [229, 238]; *For* [230, 240]; *And* [231, 239]; *And* [232, 243])." The word "and," it should be pointed out, appears as the first word in roughly 36% of the lines in the poem (a figure derived from a random selection of the 33 lines appearing on page 428 of Skeat's *Parallel Text* edition).

inability of the poor to contend with Covetise figured in the long arms and keen will of the personified sin, whose height is so much greater than the poor challenger that he stands only as high as Covetise's navel (238-42).

The wrestling match is made the common motif in the portraits of both Wrath and Covetise because they are composed contemporaneously, with the allegorical figure extended from the passage devoted to Wrath extended into that of Covetise because that is the figure which occupies the poet's mind for that space of his composition. When the poet returns to the passage to add the portrait of Gluttony that he had neglected to include in the composition of Bx, he is no longer, for whatever reason, in the mood to adopt the allegorical context, or to deal allegorically at all.

21. XV.239-43 (KD XV.244-48)

These six additional lines occur in the midst of Anima's discourse on Charity. After having defined what Charity is (160-188a), Anima goes on to describe the social institutions where Charity is, or is not, to be found (195-243). The latter passage demonstrates the equanimity that one tends to forget, amid the scathing social criticism, resides in the thematic core of the poem. Anima says that he has seen Charity among all the estates, reading the divine service, riding in costly garments, or walking in ragged clothes (214-24). He was even once to be seen among friars in St. Francis's time, says Anima, a backhanded compliment which reproaches the mendicant orders for their departure from Francis's example, as Anima goes on to say that "in that secte sitthe to selde hath he be knowen" (227).

This pattern of contrasting the potential for Charity within an institution with the failure of the institution to act according to its potential provides the model for the remainder of the passage, as the hope of the poet once again fragments under the intensity of his frustration. Charity "cometh ofte" in the royal court, unless the king is swayed by counsel tainted by avarice (231). The presence of Charity in the consistory court is

precluded by simony, where doctors of law perform divorces against the laws of God (235-38).[114]

At this point in the R MS appear the following lines, which extend Anima's critique of social institutions to the episcopate:

> Amonges erchebischopes and oþer*e* bischopes
> And p*re*lates of holy cherche ⁊
> For to wonye with hem ⁊ his wone was su*m* tyme.
> And cristes patrimonye to þe pore ⁊ p*ar*celmel dele.
> Ac auerice hath þe keyes now ⁊ and kepeth for his kynnesmen.
> And for his seketoures *and* his se*r*uantȝ ⁊ *and* som*m*e for her*e* childru*n*.
> (239-43)

The Kane-Donaldson explanation for the passage's absence from β argues "resumption at a wrong point" (p. 66) induced in this case by the replicated lections "amonges" (232, 239), "For" (235, 240), and the similarity between "matrimoigne" (236) and "patrimonye" (241). The objections I have made against this explanation in the case of previous passages apply in this case as well, and it must also be pointed out that the underlying support which has been invoked by the editors to lend more credence to such putative errors, that the tendency toward omission is enhanced by paragraph boundaries, does not apply in this case. It is true that the last line of the additional passage establishes a sense boundary between the preceding critique and the qualified retraction which follows: "Ac I ne lak no lif ⁊ but lord amende vs alle" (244), but there is no suggestion in the R MS that a paragraph break occurred between lines 243 and 244 in its exemplar. Thus, the tenuous nature of the editors' conjecture is exacerbated in this case. The very fact that the passage constitutes a sense-complete portion of a larger paragraph, dealing entirely as it does with the episcopate, makes the possibility that its presence in R is due to sheer chance remote indeed. Additionally, the metrical features of the lines in the passage suggest the initial stages of composition, as if the poet composed and inserted the passage in a moment of inspiration, intending to refine the revision at a later date. All modern editors of the

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[114]The poet's opposition to the practice of divorce is demonstrated as well in II.136 and XX.137-38.

poem quite properly treat the first two lines as one, since they comprise four syllables of primary stress. The alliterative pattern, however, is not only irregular, but indicates a change of mind on the part of the poet as to which phoneme will serve as the alliterative stave. "Amonges erchebischopes" suggests that the original plan was to alliterate on the /a/ vowel, since the syllable "bisch," which provides the line with the alliterative /b/ stave, which is repeated with "bischopes," can hardly be said to compete with the syllable "erch" for primary stress. Moreover, the ictus of the third stave falls on the consonant /p/ (prelates), which alliterates with neither of the preceding staves. Consequently, the line scans *abcx*. The next line (240) dubiously offers "hem" for receiving the second primary stress, and elicits the scansion *abax*, another irregular pattern. Line 241 passes metrical muster only if the obvious candidate for the first stress, "Cristes," is ignored, and line 242 scans as *xaaa*, a rarity indeed. Only the final line of the passage presents no metrical irregularities. As far as the passage can be said to be carried over to the C-text, it is heavily revised, along with the rest of this portion of Anima's discourse on social institutions, resulting in a consolidation of the matter under review, as well as a regularization of the meter and alliteration. The reference to archbishops is deleted, while the suggestion that bishops still often give way to Avarice is softened by suggesting that such is only sometimes the case:

> With bisshopes a wolde be, for beggares sake,
> Ac auaris oþer-whiles halt hym withoute þe gate (C.XVI.363-64)

It may be that the compression of the original passage is purely the result of revision according to aesthetic considerations. But it is also possible that the sense of the passage as it originally appeared was no longer topical by the writing of the C-text.

Along these lines, it may be argued that the passage provides some internal evidence as to the compositional stage of the poem at its introduction, if the independent evidence of the two lines following X.77 and XII.118-27a are accepted as possible

references to topical events of the years 1381 to 1382. The passus XV passage on the episcopate seems to add another strand to the emerging pattern of evidence that suggests a date for the R-revisions to the B-text at a date as late as 1382.

The episcopate, along with all other levels of the clegy, both regular and secular, receives its fair share of criticism from the poet in the B-text.[115] But the critique in this passage is pointedly structured in order to include the office of the archbishop, and in the case of this institution, the poet's assurance of its unredeemable corruption contrasts with the slight ray of hope with which he considered others, even the friars. Charity *once* dwelt with the Archbishop and the rest of the bishops, but *now* Avarice holds the keys of St. Peter. Since the textual evidence leans in favor of the passage constituting an addition to the text, it seems necessary to explore what disparate periods of time the poet could possibly be referencing by the opposition of "Once" and "Now."

Placing the passage in its historical context, there are only three candidates as referents for "archbishops" in line 239. Simon Sudbury was the archbishop of Canterbury from 1375 until his murder by the rebels during the revolt of 1381. If lines 239-43 were archetypal to the B-text, composed around 1376-78, the barb directed at archbishops would necessarily include him, his translation to archbishop being the the most topical appointment at the composition of the oringinal B-text. Sudbury, however, would be an unlikely figure for the poet to hold up as a demonstration of the venality of the primacy. What criticism Sudbury drew seemed to have more to do with his inexperience in matters of state than for any vice of habit.[116] He did indeed draw the murderous ire of the rebels for his having been the unfortunate messenger to the Northampton parliament of May

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[115]Bishops seem to take no place among the poet's targets in the A-text. Even the mild chastisment of the hypothetical bishop who allows the Pardoner of the prologue to exploit the authority of the bishop's seal (A.P.75-76) is immediately followed by the bishop's acquittal of any wrong-doing: "It is not be þe bisshop þat þe boy prechiþ" (77).

[116]Anthony Tuck, *Richard II and the English Nobility* (London: Edward Hill, 1973), p. 49. Walsingham deemed Sudbury as an unsuitable candidate, and indicated that he may have been pressured into the appointment (*Chronicon Angliae 1328-1388, T. Walsingham*, ed. E. M. Thompson, Rolls Series vol. 64 [London, 1874], p. 255).

1381, stating that the crown required increased revenue to pay the garrisons stationed in France. But the poll tax levied as a result accrued to the exchequer, and not to the church, so that the unfortunate archbishop's role in this case could hardly expose him to the charge of avarice. He was hated by the commons in his capacity as Chancellor, rather than as archbishop, and there is no evidence to suggest that the poet shared their anger.

Alexander Neville was archbishop of York between the years 1374-1388. One episode in his rather stormy career would seem to bear some relevance to the poet's charge of keeping the keys for one's personal retinue. In a quarrel with the canons of the collegiate churches of Beverly and Ripon, in which Neville sought to override their statutes, he seized the revenues of the church and replaced six of the vicars with six vicars choral from his own diocese of York.[117] The incident occurred in 1381, so that if the reference to nepotism contained in the addition was meant to target Neville, the revision would have had to have been made subsequent to that date.

If the additions to the R MS actually represent revisions made subsequent to 1381, the appointment of current interest would be that of William Courtenay as Sudbury's successor to the see of Canterbury in 1381.[118] There is nothing in Courtenay's record as archbishop to suggest that he was guilty of the nepotism implied in the additional lines: the chronicles are silent as to whether his kinsmen, or those of his "executors and servants," received any preference with regard to benefices or temporalities. Courtenay's announcement of his intention to conduct a visitation of his province of Canterbury in 1382, however, drew a thunderstorm of apprehension and even direct protest from the episcopate. Such visitations were generally viewed as an opportunity for the archbishop to appropriate the money from vacant benefices, as well as to receive the procuration fees

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[117] *Dictionary of National Biography*, vol. 4, p. 1271.

[118] The bull of translation, dated September 9, 1381, finally reached England on December 10. Courtenay took the oath on January 5, 1382, was invested with the archiepiscopal cross on January 12, and finally received the metropolitan pallium on May 4.

they, as metropolitans, had a right to collect from the sees they visited.[119] An extensive visitation by the Archbishop of Canterbury had not been conducted in over fifty years, and Courtenay's decision to secure papal confirmation of his right to conduct the visitation before embarking upon it suggests his awareness of the protest that it might, and did, provoke.[120]

To one not ill-disposed toward Courtenay, there would be little to suggest that his visitation bore any simoniacal motive,[121] since the inquiries he made during the visitation seem genuinely concerned with eradicating incompetence and corruption rather than profiting from it. The poet might, however, have borne a grudge against the archbishop for the latter's ferocious attack on John Wyclif over a period of time extending from 1378 to 1382, culminating in Courtenay's dominant role in the final suppression of Wycliffite doctine at Oxford in 1382. Whether the poet would take umbrage at this proceeding is open to question; he disparages "lolleres" a few lines before the inserted passage (XV.207), but it is unclear whether he specifically intended to signify the followers of Wyclif with this appellation, since this the earliest usage of the word recorded by the MED, which suggests the word be interpreted as "a lazy vagabond, an idler, a fraudulent beggar" on the basis of its context in Passus XV, where the "lolleres" are grouped with "lande-leperis heremytes" and "ancres" as antonyms for Piers Plowman, "id est, Christus" (206). The collocation indicates that "lollere" may refer to the clerical equivalent of the secular "faitour." But since the MED definition bases its authority on this very occurrence, it offers little help in deterimining whether the usage is meant as a barb against the followers of Wyclif. A later

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[119]Joseph Dahmus, *William Courtenay: Archbishop of Canterbury 1381-1396* (University Park and London: Pennsylvania State University Press, 1966), pp. 107-9.

[120]Dahmus, p. 111. The resistance to the visitation was most dramatic in the first diocese visited by Courtenay, that of Thomas Brantingham, Bishop of Exeter (Dahmus, pp. 112-132)

[121]Though it must be noted that Courtenay was not unfamiliar with the efficacy of "showing one's appreciation": In his dispute with Brantingham, Courtenay requested "a cardinal," tentatively identified by Dahmus as Adam Easton of Norwich (p. 306), to support an appeal the archbishop had sent to the pope in defense of his metropolitan rights in the case. His request to the cardinal was accompanied by a promise to pay him 200 florins for the service (Dahmus, p. 126).

passage will provide evidence that the poet was perhaps more sympathetic to Wyclif than he cared to ackowledge (see discussion of omission of XV.495-531, pp. 80-82). In either case, if the poet had studied Theology at university, especially if he had done so at Oxford, he might have resented the intrusion by one whose essentially administrative authority he considered without authority in matters of theology.

If the poet had no interest in the controversies surrounding the visitation and the council at Oxford, he may well have only been giving voice to the general dislike in which Archbishop Courtenay was held. Courtenay also succeeded Sudbury as Chancellor of England, and he held this office for only two months, resigning in anticipation of the hostility the commons would exhibit at parliament in the following November. They requested that the crown be more select in the next choice for the office of Chancellor, since "the great majority of those who had been holding the office were too fat in body and purse and too well furred."[122] Even Courtenay's highly sympathetic biographer sees this as an unmistakable allusion to the archbishop, whose "tomb and effigy do suggest the probability that the archbishop was a big man physically, and his critics must surely have classified him among those who were fat in purse and well furred."[123] Whether ill-founded or not, the public impression of Courtenay appears to have been that of a keeper of the keys who had more interest in avarice than in the poor, and it is this impression which finds its way into the R-revision of the B-text, providing further internal evidence that the revision was carried out subsequent to the revolt in June 1381.

22. XV.298-99 (KD XV.303-04)

These two lines occur in the midst of a passage meant to justify the clergy's dependence on the laity for their livelihood. Anima has revived the theme of *patientes vincunt* (XV.262), and reminds the dreamer that God has suffered as a sign to men that

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[122]*Rotuli Parlamentum* III, p. 101, trans. in Dahmus, p. 163.
[123]Dahmus, p. 163.

they must suffer as well (255-57). The return to the idea of suffering in the context of the larger theme, Charity in human institutions, prompts the poet to recall the ascetic devotion of the early hermetic saints. St. Paul, Anima reminds the dreamer, was fed in his exile by wild birds.[124] The kindness shown the early saints by birds and beasts leads the poet to his moral, that the "meek," the laity, have their model for providing for the "mild," the clergy, in the natural plan:

> Ac þer*e* ne was lyon ne leopartȝ ♪ þat on laundes wente.
> Noyther bere ne bore ♪ ne other best wilde.
> þat ne fel to hire fete ♪ and fauned with þe taile.
> And ȝif þei couthe haue I carped ♪ by crist as I trowe.
> þei wolde haue I fedde þat folke ♪ by fore wilde foules.
> *For alle þe curteisie þat bestes kunne ♪ þei kidde þat folke ofte.*
> *In likkyng and in lowynge ♪ þer*e *þei on laundes ȝede.*
> Ac god sent hem fode by foules ♪ and by no ferce bestes.
> In menyng*e* þat meke thynge ♪ mylde þing*e* schulde fede.
> As ho seith religiouse ♪ riȝtfulmen schulde fynde.
> And lawful men to lif holy men ♪ liflode brynge. (XV.293-303)

The two lines peculiar to R are italicized. There is little evidence to be gleaned from the lines or their context to argue either for addition to α or omission from β.[125] The literary appropriation of the iconographic convention of amity between beasts and saints in lines 293-94 digresses from the focus on manna-bearing birds, and then returns in 295-97 with the claim that the feeding of saints might more properly be considered the prerogative of beasts rather than birds, with the puzzling proviso that they be able to speak. The indulgence granted to the beasts by the poet may have been prompted by the common typological interpretation of beasts as the nobility and birds as the commons, and his desire to imply that the hearts of at least some of the former are in the right place.

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[124]Both Skeat (*Parallel Text*, vol. 2, pp. 223-24) and Schmidt (1987, p. 345) point out that the "poul" meant here is not the apostle, but St. Paul the hermit of Thebes, the latter being fed in his seclusion "de caelis" (Peter Cantor, quoted in Skeat *Parallel Text*, p. 223). The two were often confused with one another in the middle ages.

[125]Kane-Donaldson's suggestion of "Omission [from β] of an intervening syntactical unit through progress of attention" from "fore wilde foules" to "fode by foules" is unconvincing, since such a progress of attention must necessarily have omitted "Ac god sent hem fode by foules" as well.

In the β-MSS, the poet recovers from the beast-digression with the insistence that birds are the more appropriate ministers, since their ministration to the "mild" is authorized by the meekness of their status in contrast to the fierce quality assumed as the natural disposition of mammals. The preference of bird over beast relies entirely on the insistence that the latter are fierce, but it is left unexplained why the beasts (if they could talk) would be the proper mediators between divine grace and the hungering saint. In the C-revision, the poet does not pursue the metaphor so far, replacing the digression of 295-97 with a plain explanation that the allegory shows that "trewe men," the commons, should provide the livelihood for "honest men"—the nobles—and "holy men"—the clergy (C.VII.33-34).

It may be that the two extra lines (whether as omissions from β or additions to α) were intended as a clarification, or a slight amplification, of the proposal that, though the familiars of the saints were usually birds, understood to represent the commons in the literary archive of the period, the nobles among the poet's audience must be understood to be on good terms with holy men as well. The amplification might have been all the more appropriate if the poet had a noble patron. But the imagined motive of clarification or amplification, even if true, provides a perfect example of how Donaldson's criterion of "the fullest meaning" can be employed in service of either argument: if the additional lines provide clarification, then it can be said that they are "essential to the fullest meaning of B,"[126] and, by implication, must witness archetypal B-readings. One could just as well argue, the intention behind the lines granted as an attempt at clarification, that they are added to the revisional α-text in order to patch a passage which is unclear in the B-archetype, as this passage surely is.

The salient point to make of these two lines, however, is that they fail to make any clarification. They merely offer an expansion on the iconographic theme of saints and beasts being friendly with one another, which does nothing to support the prior position,

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[126]Donaldson, p. 204.

that beasts are more fitting mediators than birds, or the second, that their fierceness disqualifies them from such a role.

One might conjecture that the lines are added by the poet in his revision, recognizing that he has not expressed his point satisfactorily. But the fact that the revision fails to correct the weakness offers no support to the position. On the other hand, there is no convincing explanation for their absence from β, unless one allows the conjecture that the β-scribe omitted them intentionally, considering the lines superfluous, or spurious, being tangential to an already-erratic passage. The odds in favor of the latter seem to me to be slim, those for the former, somewhat better.

23. One line following XV.388 (KD XV.396)

This single additional line occurs early in the long passage which concludes passus XV, lamenting the deficiencies of the of the existing Church, especially among the episcopate, and concluding with the vision of a universal Christendom through the conversion of the two major rivals to Christianity, Islam and Judaism. Anima's basis for urging that the challenge to convert the infidel be taken up is the monotheism shared by all three systems of belief:

> And so may sarasynes be saued ⸗ scribes and Iewes.
> Allas then but oure lores men ⸗ lyuen as þei leren vs.
> And for here liuynge þat lewed men be ⸗ þe lother god agulten.
> For sarasynes han sumwhat ⸗ semyng to oure bileue.
> For þei loue and bileue ⸗ in on persone almiȝty.
> And we lered and lewed ⸗ in on god by leueth.
> *Cristene and vncristene ⸗ on one god bileueth.*
> Ac oen machometh ⸗ a man in mysbileue.
> Brouȝt sarasenes of surrie ⸗ and se in what manere. (XV.383-90)

The line peculiar to R is italicized. Skeat rejects the line as superfluous, though he does not go so far as to call it spurious. The β-MSS substitute "And" for "Ac" in line 389. Kane-Donaldson suggest homœoteleuton between "on god by leueth" (388, 388x) as the explanation for the line's absence from β, and at first glance there seems to be no compelling evidence on which to disagree. The focus on Mohammad in line 389, whether

beginning with "And" or "Ac," requires that the inhabitants of the Near East occupy the center of attention prior to that line, so that the mention of "vncristene" in the previous line seems necessary to the sense.

The line previous to *that*, however, with its focus on "we lered and lewed," is not necessary to the sense. Rather, it is disruptive of the sense of the passage, returning the site of discussion to Christendom, away from the idolatrous East. Indeed, it is this line, 388, rather than the R line, 388x, which is superfluous, unless 388 is granted greater authority simply by virtue of its priority. Both the Kane-Donaldson and Schmidt versions consider 388 corrupt, and emend "in on god by leueth" to "bileueth in oon God" for the sake of alliteration. The meter of the emendation rings false, however, with the abrupt ending with a primary stress, rather than the stress/unstress pattern with which the lines of the poem generally conclude. If the emendation is in error, it seems hardly creditable that the poet of Bx would follow line 388 with another line which ended in the same collocation. The same would be true if the line were added in the α-revision. Unless, of course, the reviser were conscious of the spurious nature of line 388, and intended line 388x as a restoration of the original Bx line, of which β line 388 represents an early corruption. After writing 388x, he might have marked 388 for deletion, and have had his instruction in the matter either misunderstood or ignored.

The case for 388x's addition to α relies completely on conjecture, as the Kane-Donaldson case for omission from β does not. However, the case for omission does nothing to explain the nonsensical reading contained in line 388, which itself provides the best explanation for the presence of line 388x.

24. XV.464-77 (KD XV.472-85) The Whistler Passage

As Passus XV progresses, there is increased activity in the addition and omission of material across the αβ grouping, increasing the suggestion of authorial interest in intervention in the text at this point of the poem. A quite substantial addition of fourteen

lines occurs immediately following Anima's recounting of the Marriage Feast of Matthew 22.1-14 (XV.454-57). Anima reminds the dreamer (with no apparent corroboration from scripture) that the giver of the feast did not feed his guests with venison or pheasants—that is, with wild beasts—but with tame fowl, who would answer to the call of a pipe. He adds that domesticated calves also formed part of the menu, as specified in Matthew 22.4.[127]

Anima then goes on to provide an exegesis for the allegory of the calf:

> The calfe bytokeneth clennesse . in hem that kepeth lawes.
> For as the cow thorw kynde mylke . the calf norissheth til an oxe,
> So loue and lewte . lele men susteyneth,
> And maydenes and mylde men . mercy desiren;
> So don riȝtful men . mercy and treuthe. (458-63)

The authority of the calf's cleanness being drawn from Leviticus (11.3) and the emphasis provided by "hem that kepeth lawes" make it clear that the calf is meant as an allegorical figure representing the Jews, whose conversion, along with that of the "saracens," provides the focus for the remainder of the passus. The allegory implicitly recognizes the worthiness of the Jews for achieving salvation, if properly evangelized, since they are devoted, or nourished, by the same law that sustains all just persons.

The allegory resonates on a more homely level as well, as the "maidens and mild men" to which the Jews are compared must, necessarily, be non-Jews: That is, they are the poet's own countrymen, whose charity toward one another (love) and patient fulfilment of their role in the community (leute) has been at the heart of the poet's message in both versions of the text. The passage declares the reclaimability of the Jews at the same time that it emphasizes that the just members of the poet's own community are sustained by labor, spiritual and, necessarily, manual.

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[127]Skeat sees a parallel between this motif of calling birds with pipes and Thomas Usk's *Testament of Love* (*Parallel Text*, vol. 2, p. 230).

At this point in the R MS appear fourteen lines, ostensibly intended to perform the same sort of allegoresis on the tame fowls of line 456 as has just been performed on the scriptural calf, in addition to identifying the giver of the feast as representing God:

> And by þe hande fedde foules ⁊ his folk vnderstonde.
> þat loth ben to louye ⁊ with outen lernynge of ensaumples.
> Riȝt as capones in a court ⁊ cometh to mennes whistlynge.
> In menynge after mete ⁊ folweth men þat whistlen.
> Riȝt so rude men ⁊ þat litel reson cumeth ⁊
> Louen and byleuen ⁊ by lettred mennes doynges.
> And by here wordes and werkes ⁊ wenen and trowen.
> And as tho foules to fynde ⁊ fode after whistlynge.
> So hope þei to haue ⁊ heuene þoruȝ her whistlynge.
> And by þe man þat made þe feste ⁊ þe mageste bymeneth.
> þat is god of his grace ⁊ gyueth al men blisse.
> with wederes and with wondres ⁊ he warneth vs with a whistlere.
> Where þat his wille is ⁊ to worschipen vs alle.
> And feden vs and festen vs ⁊ for euere more at ones. (464-77)

Whether or not the passage has been omitted from β or added to α must be determined by the context provided by the allegory of the Marriage Feast, and the departure from it made in the added passage.[128] On the one hand, it might be expected that, having performed an exegesis on the clean calf, the poet would necessarily wish to do so in the case of the tame fowls, which he has introduced into the scriptural allusion on his own authority. If this were the case, however, one would expect the poet to designate the fowl as representing the other group whose conversion is at the thematic center in this stage of the passus—the Muslim "saracens"—as carefully as he has established the link between the calf and the Jews.

No such link is established in the passage. The poet retrieves the image of "rude men" (468) from his earlier discussion of heathen men (453). But there is no indication

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[128]Kane-Donaldson suggest "resumption at a wrong point induced by *mene after* [451], *menyng after* [467]; *Rude and vnreasonable* [453], *rude . . . reson* [468]; *feste* [454], *fedde* [455]; *feden . . . and festen* [477], *foweles . . . whistlyng* [456, 471]." The explanation is weakened by the fact that a passage devoted to allegorical exegesis must necessarily repeat the details of the allegorical figure in order to explain them. Additionally, the passage does not consist of a discrete paragraph, which again is the underlying assumption which serves as the editors' basis for inducement toward omission in β.

that he does so in order to discuss heathens. The rude men in this passage are explicitly the unlettered, and the intention behind the lines rehearses the rehabilitation of learning, represented by the learned clergy, that provides the theme for Passus XII (especially 99-114), except that the allegory of the fowl that "fynde fode after whistlynge" is directed at the clergy themselves, as an exhortation to perform their proper duty as instructors of the faith. They are the "whistlers," who lead their tame charges to the nourishment of salvation, but the charges in question are explicitly *not* "other"—they are us, the members of the Christian community.

The absence of any specific link between the tame birds and Islam does not prove that the poet did not mean for the passage to supplement the theme of the allegory of the calf—that it is the proper role of Christian clergy to convert the heathen. Indeed, the lines which follow the passage return to the subject of Islam, and the desirability of teaching the doctrine of the trinity to those who believe in "Makometh." But the location of the "rude men" in the additional passage among "our" own community demonstrates at least some break in concentration in the creation of an allegorical figure dealing with the conversion of the heathen.

The sense break produced by the introduction of the additional passage is made more apparent, paradoxically, by the continuity of focus from the "whistler" of the passage into the reproach of the secular clergy which follows. The poet begins an excoriation of the clergy's abandonment of Christ's commandment that the apostles go *throughout* the world to preach the gospel:

> Ac who beth þat excuseth hem ⁊ [þat][129] aren p*er*sones and p*re*stes.
> þat heuedes of holy cherches ⁊ ben þat han her*e* wille her*e*.
> with oute trauaile þe tithe del ⁊ þat trewe men by swynken.
> þei wole be wroth for I write þus ⁊ ac to witnesse I take.
> Bothe mathew and marke ⁊ and memento domine dauid.
> Ecce audiuim*us* eu*m* in effrata ⁊ &c.
> What pope or p*re*late nowe ⁊ p*er*forneth þat criste hiȝte.

[129]þat] Skeat's emendation, absent from R.

Ite in vniuersum mundum ⁊ et predicate. &c. (478-83a)

Skeat suggested of lines 478-80 that "the argument goes back to line 433," where the aposties are shown as the agents of universal conversion, and that the lines imply the question "And who are they that excuse themselves (from attempting the work of conversion)?"[130] He is partly correct, but the usage of "excuseth" makes more direct reference to the parable of the Marriage Feast, begun in line 454. Though the poet cites Matthew as his source, he evidently has Luke 14.18 in mind, in which those invited to the feast begin to excuse themselves, citing more pressing business:

> et coeperunt simul omnes excusare
> primus dixit ei
> villam emi et necesse habeo exire et videre illam
> rogo te habe me excusatum (Luke 14.18)

Those who excuse themselves are to be understood as those parsons and priests who will not undertake the task of conversion, as Skeat suggested. But the identification relies on the reader's making the connection between the clergy who excuse themselves from this duty and those who excused themselves from the feast, an allegorical backdrop that has been suspended by the conclusion of the additional passage found in R. The second use of the relative pronoun "þat" in 478, present in all MSS except R, seems superfluous if the connection is preserved, and R probably retains the correct reading in this case. The intended sense is not that of a question, but a statement:

> But those who excuse themselves (literal: from the feast; allegorical: from the work of conversion) are parsons and priests, who are heads of holy church, and who have all they desire here (i.e., in *this* world)."

The conjunction "but" demands that the subject about to be introduced will provide a contrast to what has gone before: a contrast between those present at the feast, and those who have excused themselves. But the segment of society in focus at the end of the additional passage is the same as that in the lines which follow: parsons and priests. God's heavenly feast is pictured in the last line of the passage, but the real concentration is on the

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[130]*Parallel Text*, p. 231.

whistler who leads the tame fowl toward the feast: the lettered men—the secular clergy—of line 469. Lines 478-80 would provide a proper transition only if they created a sense of contrast between the clergy as performing their proper duties, as they are seen doing in the R passage, and performing badly. But lines 478-80 do not redirect the focus to evil or incompetent clergy. They merely redirect the focus to clergy, where the focus already stands. The insistence with which the "hem" of line 478 is identified by two relative clauses as parsons, priests, and heads of Holy Church by itself suggests that "hem" introduces to the discussion a group different from that which has heretofore been the center of attention.

Even the slightly negative tone of the third clause, which points out that the clergy receives the tithes of working men, does not qualify as a contrast to the dutiful whistler, since all the secular clergy receives its tithes, regardless of merit. The contrast which is embedded in the reference to livelihood received without work does not refer to the whistler of the additional passage, but to those who *do* work for their livelihood: the commoners, the "lele men," "maydenes and mylde men," and "riȝtful men" of lines 460-63—the lines which immediately precede lines 478ff before the insertion of the additional passage. These are the wedding guests who have accepted the invitation, and are shown partaking of the calf of cleanness, the "love and leute" that sustains "lele men" (460). But those who have excused themselves from the Lord's table are the heads of Holy Church. The additional passage obscures the integrity of the allegory, rendering it opaque even to Skeat's careful eye.

25. XV.483a (KD XV.490a)

The Latin tag of line 483a, *"ite in vniuersum mundum et predicate,"* appears only in the R manuscript, and is retained in the C-text. The line seems necessary to complete the sense of the previous line by explaining *what* Christ commanded that is relevant to the

discussion at this point. Kane-Donaldson explain its absence from β as the result of a rubricator's oversight, and there is no good reason to suppose otherwise.

26. XV.539-56 (KD XV.511-28) The Bishops Passage

The Bishops Passage, already mentioned earlier in this chapter (see pp. 43-44), is the longest passage of those pecuilar to the R-MS, comprising eighteen lines. It also offers the clearest case for material having been added to the text contained in the β-MSS in an α-revision. Furthermore, the evidence in favor of addition in this case offers important evidence invalidating the most serious editorial intervention made in the B-text to date, that of the Kane-Donaldson rearrangement of lines XV.495-531 (KD XV.533-569).

The addition of XV.539-56 in R occurs in concert with an omission of β-text material even more substantial, consisting of forty lines (XV.495-531), and each anomaly must be discussed in the context of the other. The omitted passage appears in β ten lines after the passage addressed under the previous heading, in which Anima laments that there are no contemporary prelates willing to devote themselves to Christ's admonition to evalgelize the entire world. The intervening lines continue the lament that men are still in the thrall of Islam, and casts scorn on the practice of creating episcopal sees named for territory held by the Muslims:

> Allas! that men so longe . on Makometh shulde byleue,
> So many prelates to preche . as the pope maketh,
> Of Nazareth, of Nynyue . of Neptalim, and Damaske. (484-86)

Anima then reminds the reader of another of Christ's parabolic commands, *ite vos in vineam meam* (491a), and repeats his assertion that the infidel Jews and Muslims may be more easily converted by virtue of their monotheism, "a lippe of owre byleue" (493).

The forty-line β-passage omitted from R begins at this point. As Kane-Donaldson point out, the focus departs from criticism of the failure to evangelize the Saracens and Jews, and shifts to "a contrast between the self-sacrifice of missionaries in past times," and

the avarice of contemporary clerics.[131] The chief themes of the passage include a reflection on the painful life of the first disciples and their sacrifices (495-499a), and the poet's conviction that this time represented a sort of golden age, with "plente and pees amonges pore and riche," compared with the present times, where the significance of the cross is said to be limited to the graven image on golden nobles (500-509). The poet next addresses bishops directly, declaring that a union between the nobility, the commons and kynde wit, under the authority of Charity, will deprive them of the livelihood they draw in tithes as the inheritors of the Levitical prerogative (510-518a). The poet then, warming to his theme, deplores the "Donation of Constantine,"[132] which was interpreted by possessioners as giving the Church temporal as well as spiritual dominion over all Christian lands, likening the association of clergy with worldly riches to a form of poisoning (519-525), and concludes with the shocking instruction to the nobility to seize the properties belonging to the church:

> Take her landes, ȝe lordes . and let hem lyue by dymes.
> If possessioun be poysoun . and inparfit hem make,
> Good were to dischargen hem . for holicherche sake,
> And purgen hem of poysoun . or more perile falle. (526-29)

The final two lines of the omitted passage begin a new paragraph, which provides a transition between this portrayal of imperfect priests to focus briefly on the type of priests that will be needed for the arduous task of converting the heathen:

> ȝif presthod were parfit . the peple sholde amende,
> That contrarien Crystes lawe . and Crystendome dispise. (530-31)

Immediately following this, the poet once again reminds the reader that "al paynymes prayeth" to one God, and returns to the theme of episcopal sees granted *in partibus infidelium*:

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[131]Kane-Donaldson, p. 176.

[132]The document of endowment originally formed the final part of a larger medieval text, the *Constitutum Constantini*. Imre Boba has refuted the longstanding opinion that the *Constitutum* was an eighth-century forgery ("La 'Donatio Constantini' e l' 'Oratio' del Valla a confronto," *Angelium* 67 [1990]: 215-239).

> Thus in a faith lyueth that folke . and in a false mene,
> And that is routhe for rigtful men . that in the rewme wonyen,
> And a peril to the pope . and prelatis that he maketh,
> That bere bisshopes names . of Bedleem and Babiloigne
> That hippe aboute in Engelonde . to halwe mennes auteres,
> And crepe amonges curatoures . and confessen ageyne the lawe
> (535-38, 557-58)

The fact that there are still heathen on earth is pitiable to "rightful men," declares the poet, as well as a danger to the pope, and to the bishops he creates named for captive lands who rather than evangelizing their putative provinces "hop around" England performing ostentatious, and even harmful, consecrations, as well as usurping the parish priest's right to hear confessions.

I have re-presented the material in the sequence of the β-MSS to such an extent for the reason that so much of the evidence for the Kane-Donaldson rearrangement of the lines of the passus, and for this study's determination of which stages of the poem incorporate new material or excise existing material, depends on the system of organization employed by the poet at this crucial juncture.

The presentation of the text as it appears in the Kane-Donaldson edition assumes that the anomalous additional passage as well as the omitted passage are archetypal to the B-tradition, that the former dropped out of the β-MSS and the latter out of α through the form of notional and verbal homœoteleuton which they argue for the majority of the R-anomalies. The lections which they posit as the inducements for homœoteleuton in each case, however, depend on the archetypal text having read in the order which they reconstruct for it.[133] Rather than address their evidence on these grounds, it will be shown that, on the basis of linguistic evidence, the additional R-passage can only have been added to the text at some time subsequent to the composition of the text as preserved in β, so that

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[133]This reconstruction is based on the editors' sense of "inconsequence:" that the discourse on the conversion of the heathen is "interrupted for no apparent homiletic or dramatic purpose or effect, and with unsmoothed transitions" (p. 176). This apparent interruption of sense leads them to conjecture a misfolded bifolium early in the B-tradition, which resulted in the line order preserved in all existing B-MSS, including R, and in the C-text as well.

the line-count required for the Kane-Donaldson hypothesis to work, depending as it does on the presence of the additional R-passage, cannot have been what they claim, and that consequently their reconstruction of the line order has no validity.

The anomaly of the omitted passage must first be addressed, however. Even if Kane-Donaldson were granted the line order they propose for the passus, the very length of the passage, 40 lines, would seem to preclude homœoteleuton as a reasonable possibility. Kane-Donaldson's reconstruction depends on a 20-line text page, in which case the errant scribe would not only have to forget his place on the page, but would have to forget his place in the codex as well, missing his proper point for resumption of copying by as much as two pages. Even though the hypothetical 20-line page is suspiciously short (most of the *Piers* MSS are ruled for 32 to 38 lines), the scribe would still be required to forget which page he was dealing with in order to make such an error. Inadvertent omission is still a possible explanation, but we should hope to deal with explanations, however conjectural, which have more to recommend them than their mere possibility.

The omission of the passage might well have been the result of authorial apprehension rather than scribal ineptitude. The sentiment expressed in lines 526-29, advocating the seizure of church lands by temporal lords, is identical with one of the propositions imputed to Wyclif condemned as either heretical or erroneous by a council of bishops and theologians at the house of the Blackfriars in London in May of 1382, who had been summoned by the new Archbishop, William Courtenay, in order to crush the Wycliffite movement in Oxford once and for all.[134] Wyclif was not mentioned specifically in the archbishop's summons, which only referred to "certain doctrines, heretical and erroneous, and opposed to the teaching of the church,"[135] though Wyclif was generally accepted as the author of the positions under scrutiny. The sixth "conclusion"

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[134]Dahmus treats the meeting of the council in detail, pp. 78-83.
[135]Dahmus, p. 79.

condemned by the council under the lesser designation of "error," apart from the ten "heresies," challenges just such action on the part of lay lords that the poem endorses:

> *Error. Sexta conclusio.* "Quod domini temporales possunt, ad arbitrium eorum, auferre bona temporalia ab ecclesiasticis habitualiter delinquentibus; vel quod populares possunt, ad arbitrium eorum, dominos deliquentes corrigere."[136]
>
> [Error: Sixth conclusion; That temporal lords may, of their own free will, seize the temporalities of habitually delinquent clergy; or that the people may discipline delinquent lords of their own free will.]

Tellingly, the seventh article which follows likewise condemns the proposition that parishoners may withhold their tithes from clergymen if the latter are given to vice (*propter peccata suorum curatorum*) and redistribute them to more worthy recipients.

If the poet were revising his text subsequent to the attack on Wyclif mounted by Courtenay in the summer of 1382 and had read the articles of the proceedings taken against him, he must have recognized in the conclusion of the passage, by far the most radical he had ever written, a proposition that had been openly condemned as contrary to catholic doctrine.[137] Although he was "publishing" his poem anonymously, there must have been some who knew the true identity of Long Will, and he would have had a compelling interest in distancing himself from the identifiably Wycliffite passage, or perhaps face a personal visitation by Courtenay. On the other hand, he might not have feared exposure and prosecution so much as the possibility that his work might have been considered patently heretical, and therefore easily dismissed. The lines are retained in the C-text, but this fact does not necessarily support the possibility of scribal omission, since by the time of the C-revision, the poet might have felt that the position outlined in the passage would generate less overt political heat than it obviously did in 1382.

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[136]*Chronicon Angliae*, p. 344; my translation. The articles are also recounted in Walsingham's *Historia Anglicana*, ed. H. T. Riley, part 1, section 1. Rolls Series vol. 28 (London, 1864), pp. 58-59, and in Knighton's *Chronicon*, ed. J. R. Lumby, part 2, Rolls Series vol. 92 London, 1895), pp. 158-60.
[137]Wyclif himself, when confronted with the articles, allowed that "some are catholic and some are plainly heretical," without specifying which he considered heretical (Dahmus, p. 82).

It remains obscure why, if R's omission of XV.495-531 results from authorial intention, the poet felt that so large a portion of text must be excised. The paragraph containing the condemnation of the Donation of Constantine, including the Wycliffite instruction to seize the possessions of the church (519-31a), could be cut without creating a noticeable lacuna, since there would still be a sense-bridge between the warning to bishops that they are on the brink of losing their lordship (513-18a) and the two lines which provide the transition from the discussion of avaricious clergy back to pagans (530-31). But if the poet were in the apprehensive frame of mind that would demand the excision of the Constantine paragraph, he might at the same time have had second thoughts about advocating an alliance between the commons and the nobility that would dissolve the authority of the episcopate, compared here to the fate of the Knights Templar (508-18a). If this passage were excised as well, the remainder would still have made perfect sense, offering the comparison between the saintly clerks of the early Christian era and the contemporary "riche and religious" that care only for gold, which is demanded by the transitional lines 530-31.

The poet omitted the entire forty lines, however, perhaps because he noticed, while editing this portion of the poem, the same disruption in the discussion of the conversion of the heathen that prompts Kane-Donaldson to reconstruct the passage. If the three paragraphs concerning the degeneracy of the episcopate are removed, however, the two transitional lines which return us to the pagans are rendered unnecessary, since, without the omitted lines, we never leave them, and the discussion of the monotheism shared by Christian and infidel is made intact for the first time in the poem's development:

> And sith that this Sarasenes . scribes, and Iuwes
> Han a lippe of owre byleue . the liȝtloker, me thynketh,
> Thei shulde torne, who so trauaille wolde . to teche hem of the trinite,
> *Querite et inuenietis, etc.* (492-94a)
> .....
> For al paynymes prayeth . and parfitly bileueth
> In the holy grete god . and his grace thei asken. (532-33)

Having excised the passage containing his explicit excoriation of the episcopate, however, the poet obviously felt that in giving up a comparison at this point between venal clergymen and upright ones, he was depriving his poem of an essential element, for he proceeded to craft another, which replicated the unfavorable comparison of contemporary bishops with one, or possibly two, who serve as a standard for the role.

After lines 484-86 (quoted above, p. 117), in the midst of the paragraph treating the "reuth" of heathenism to rightful men and its danger to the pope and to the bishops of Babylon or of Bethlehem he creates who hop around England, the R MS inserts its most substantial addition to the text, the Bishops Passage:

> whan þe heye kynge of heuene ⁊ sent his sone to erthe.
> Many miracles he wrouȝte ⁊ man for to turne.
> In ensaumple þat men schulde se ⁊ þat by sadde resou*n*.
> Men miȝt nouȝt be saued ⁊ but þoruȝ mercy and grace.
> And thoruȝ penaunce and passion ⁊ and parfit byl[eu]e.[138]
> And by cam man of a mayde ⁊ and metropolitanus.
> And baptised and bischined ⁊ with þe blode of his herte.
> Alle þat wilned and woled ⁊ with inne wit byleue it.
> Many a seint sytthen ⁊ hath soffred to deye.
> Al for to enforme þe faith ⁊ in fele contreyes deyeden.
> In ynde and in alisau*n*dre ⁊ in ermonye and in spayne.
> In delfoldeth[139] deyeden ⁊ for there faith sake.
> In sauac*i*on of þe fayth ⁊ seynt [thomas][140] was ymartired.
> Amonges vnkende cristene ⁊ for cristes loue he deyede.
> And for þe riȝt of al þis reume ⁊ and al reumes cristene
> holy cherche is honoured ⁊ heyliche þoruȝ his deyng*e*.
> he is a forbysene to alle bischopes ⁊ and a briȝt myrour*e*.
> And souereyneliche to suche ⁊ þat of surrye bereth þe name. (539-56)

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[138]byleue] byle R; beleve F.

[139]The R scribe runs the two words "delfol deth" together.

[140]The name of the saint has been so vigorously erased in the R MS that it is impossible to read, the erasure probably being made at the same time that other identifiably Roman Catholic readings such as "pope" and "purgatory" were lined out, most likely as a defensive measure after the incorporation of the Company of Stationers in 1556, who were authorized to search for and destroy seditious and heretical books ("dediciosi et haeretici libri"; quoted in Donald Thomas, *A Long Time Burning: The History of Literary Censorship in England* [New York: Frederick A. Praeger, 1969], p.9). The F MS reads "thomas" at this point, and its witness to the R MS in this case is most likely unimpeachable, since the erasure can be placed at so much later a date.

The passage is a fitting replacement for that which has been excised: the negative example of venal bishops is replaced by a concrete model of the proper role for bishops, beginning with that of Christ himself, and continuing on to St. Thomas Becket, and then to a riddling reference to one who bears the name of Syria. The focus on heathen territories that had bounded the omitted passage are incorporated into the additional one, in which the imagined golden age of "pees and plente" is supplanted by a more realistic version of the history of the early church, with its accentuation of martyrdom in such exotic places as India and Alexandria. In place of the excoriation of the Donation of Constantine is the shining example of St. Thomas.[141] The example does constitute a digression to a certain degree, since his martyrdom occurs at the hands of fellow Christians, as the poet is careful to point out (552). But the focus is returned to the theme of the conversion of the heathen by the statement that St. Thomas is a "forbisene" for all bishops, but mainly, "souereyneliche," to such that bears the name of Syria (556).[142]

That the additional passage constitutes an improving revision of the text as it appears in the β-MSS is, of course, a subjective observation. The fact that the additional passage is indeed an addition, however, is readily demonstrable by examining the syntactical interruption created by its insertion. The key to demonstrating this interruption

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[141]It is noteworthy that the *membra disjecta* of the R MS, three sheets out of the opening quire in tens, were bound in with two lives of St. Thomas in the codex which is now BM Lansdowne 398, though the text they record (P.125-I.140) has nothing to do with St. Thomas.

[142]Skeat notes that the reference to one bearing such a name "looks like a pointed personal allusion" (*Parallel Text*, p. 234). M. E. Richardson proposed that the allusion was to William Barwell, who occupied the position of the Bishop of Bethlehem at the time ("The Characters in *Piers Plowman*," *Notes & Queries* 180 [1941]: 116-17, at 117), though it is unclear why the poet, if this were the allusion he cared to make, would substitute Syria for Bethlehem, when he had already aimed his barb at the creation of a bishopric for the latter location. David Fowler sees a coded reference to Simon Sudbury in the reference to Syria ("A Pointed Personal Allusion in *Piers the Plowman*," *Modern Philology* 77 [1979]: 158-59), based on an intended notional link between St. Simon, whose mission was to Syria and the Christian name of the late archbishop. The intrusion made by reference to one martyred at the hands of Christians into the discussion of martyrs in heathen lands, coupled with the coincident parallel between two archbishops of Canterbury murdered by fellow Christians, as Sudbury was in the Rising of 1381, suggests that this may well be the case. If the poet's familiarity with Courtenay's crusade against Lollardy in Oxford prompted the omission of the passage which the Bishops Passage is meant to replace, the poet might have been put in mind of Courtenay's predecessor at this point.

lies in the first line appearing after the additional passage. As we have seen, the anomalous lines appear in the middle of the paragraph beginning with the "reuth" to rightful men caused by heathenism, as well as the danger to the pope, *as well as* to the prelates that hop about England. In fact, the entire passage is inserted between two relative clauses modifying "prelates" (see Appendix II, figure 1). The deep structure, or the underlying syntactical logic of the pair of clauses can be rendered as "The Pope makes prelates **that** are named Bethlehem **that** hop about England." Between the two clauses is inserted the exemplary passage of the son of the high king of heaven, as well as St. Thomas, who provides a "forbisene," either an example for or a parable[143] of prelates. The problem in identifying the syntactical structure of the passage after the inclusion of the additional passage lies in supplying the antecedent which is to be modified by the (originally) embedded relative clause: ". . . that hop about England." If the R-anomaly in this case were restricted to the eighteen new lines, the syntax would still accord with the rules of English grammar, eliciting the structure "Saint Thomas is an example for such [bishops] **that** are named Syria **that** hop about England" (555-57). But in addition to the new lines, the first part of line 557 has been rewritten as well: In place of "**that** hop about," the MS reads "**and nauȝt to** huppe about."

In this case, the α-reviser is too concerned with making his transition correct. The emendation "and not to" is not only superfluous, but it elicits the impossible structure "*Saint Thomas is an example for prelates **and not to** hop about England" (see figure 2). The disruption here is more serious than one of sense, or of consequence. Quite simply, the utterance as it is constructed here could not have been produced through the natural process of generative grammar by a speaker of English any more than the utterance "*my dog has and go fishing." It could be produced, and was, by returning to the original and

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[143]This latter sense of the word, implying a hidden meaning embedded in the *exemplum*, would seem to support Fowler's hypothesis of a "coded reference."

syntactically viable utterance and tinkering with the beginning of the first line following the insertion in order to construct a comparison between the "forbisene" for bishops and those who hop about England. This is the only plausible explanation for the syntactical deficiency of the utterance. That the change fails to create a viable transition, or that such a transition is unneeded in the first place, has no bearing on the matter, except that the disruption's very nonsensicality and its position on the border of one of the additional passages argues strongly against the possibility of its having been introduced through scribal carelessness, or even through scribal ingenuity.[144] The Bishop's passage is clearly a later addition to the poem, and if Fowler is correct in his contention that the passage includes a coded reference to the execution of archbishop Sudbury,[145] then the revision which introduced the passage into the text could only have taken place subsequent to June 1381.

Whatever the date of the addition, if it indeed constitutes an addition to the text as it existed in the β-MSS, the reconstruction of the line order made by Kane-Donaldson cannot be allowed to stand. The editors are prompted to reorder the lines by the impression of "inconsequence," in which the "discourse [is] interrupted for no apparent homiletic or dramatic purpose or effect, and with unsmoothed transitions."[146] In order to provide what they consider a more logical sequence to the passus, they reconstruct the line order to read B.XV.1-494a, 532-560, 495-531 (Skeat's line numbers). To claim authority for this arrangement, the editors conjecture that early in the B-tradition a bifolium containing these

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[144]One can only conjecture what induces the reviser to make the change in line 557 that creates the nonsensical parallel clause. The change indicates an attitude toward the bishop named Syria different than that held toward those named Bethlehem and Babylon, since the change, involving the separation created by conversion of a relative clause into a parallel one accompanied by a negation, seems to group Bishop Syria with St. Thomas rather than with Bishop Bethlehem. If the poet had intended the bearer of the name of Syria to be held in the same contempt as those named Bethlehem or Babylon, there would be no reason at all to make the change in line 557. The suggestion of favor which the text bestows on the bearer of the name of Syria seems to add further support to Fowler's assertion that the reference here is to the late archbishop Sudbury.

[145]See notes 142, 143, 144.

[146]p. 176. In his review of the Kane-Donaldson edition, Fowler suggests in his appraisal of the passus XV reconstruction that "application of logic to a poet's order of presentation is a precarious business," and denies that the lines as they appear in the manuscript tradition lack a logical sequence (Fowler 1977, p. 37).

lines, with twenty lines of text to a page, the page-breaks ocurring after lines 541, 560, 513, and 531 (Skeat's line numbers). However, if the Bishops Passage of the R MS, lines 539-56, had not yet been written at the stage of composition witnessed by the β-MSS, then the recto of the first leaf of Kane-Donaldson's putative bifolium could not have contained lines 539-41, and the verso could not have contained lines 542-56, as they have claimed. The eighty lines imagined for the bifolium are in fact only sixty-two, and the page-break seen following line 541 must be imaginary, since line 541 does not exist in the β-MSS. Consequently, the substantial editorial intervention made by Kane-Donaldson in Passus XV, which has been adopted by Schmidt, and might well be adopted by future editors of the poem, bases itself on an erroneous analysis of the manuscript evidence.

The editorial treatment accorded to the tangled web of Passus XV by Skeat and by Kane-Donaldson, in fact, demonstrates the essential prejudice that has prevented the R-anomalies from receiving scrutiny with regard to their historical context, and that prejudice, or assumption, is the concept of the B-text itself. All modern editors follow Crowley's lead in the determination that all material not A and not C must be fit into the mold of B, and, as can be seen in the Athlone edition, if the material cannot fit, it will be made to fit. The impetus for this prejudice toward gathering up the Total Text without regard for evidence suggesting different versional stages within the B-text itself constitutes a further editorial consequence of the myth of genius Lee Patterson[147] sees in the editors' practice of widespread conjectural emendation: as the editor is able to recognize the poet's text beneath the scribe's blundering, she or he is also endowed with an almost sacred trust to gather together every crumb of the poet's genius for presentation. The inconsistency of this assumption as it is applied to *Piers*, oddly, is that no allowance is made for the "final intentions" of the deific poet, whether in the ongoing canonical privilege enjoyed by the B-

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[147]"The Logic of Textual Criticism and the Way of Genius: The Kane-Donaldson *Piers Plowman* in Historical Perspective," in *Negotiating the Past* (Madison: University of Wisconsin Press, 1987), pp. 77-113.

text over its unarguably later incarnation in the C-text,[148] or in its apparent revision as witnessed by the R manuscript.

27. **XV.564b-67a (KD 573b-76a)**

As with all R-anomalies whose boundaries occur at the caesura, the added lines here demonstrate a clear case of homœoteleuton, as Kane-Donaldson as well as Skeat suggest:

> And feden hem with gostly fode ♪ *and nedy folke to fynden.*
> *Ac ysaie of ȝow speketh ♪ and osyas bothe.*
> *þat noman schuld be bischoppe ♪ but if he hadde bothe.*
> *Bodily fode and gostly fode ♪* to gyue þere it nedede. (564-67)

The repetition of "gostly fode" at the same place in the line, in such proximity to the first occurrence, offer the scribe an almost irresistible inducement toward eyeskip. Without the R-material, the resulting single line, discussing the hypothetical bishop's distribution of spiritual sustenance, is redundant, essentially saying twice that the bishop feeds others with "gostly fode."

28. **XVII.7-8, with one halfline following (KD XVII.9)**

After *Spes,* a *figura* for Moses, introduces himself at the outset of Passus XVII, he calls the dreamer's attention to the writ which he carries, an allegorical representation of the decalogue. In reply to a question from the dreamer, *Spes* informs us that the letter will only be properly sealed—that is, the law will only be fulfilled—after the crucifixion.[149] The lines appear thus in the β-MSS:

> And whan it is asseled so . I wote wel the sothe,
> That Lucyferes lordeship . laste shal no lenger. (XVII.7-8)

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[148]See Charlotte Brewer, "Authorial vs. Scribal Writing in *Piers Plowman,*" in *Medieval Literature: Texts and Interpretation,* ed. Tim William Machan (Binghamton: Center for Medieval and Early Renaissance Studies, 1991), pp. 59-89, esp. 72-79. Whatever sympathy, or lack thereof, one may have for Brewer's position vis-a-vis the "Z-Text," her insistence that the text of Piers Plowman be viewed in the light of its "rolling revision" has provided a needed check on overly complacent attitudes toward the stability of the text.

[149]A reference to Christ's words in Mt 5.17: *non veni solvere legem, sed adimplere.* The poet will maintain this theme through the end of Passus XVIII, citing the passage from Matthew explicitly in the Harrowing of Hell passage, XVIII.347a.

The R MS omits "I wote wel the sothe," and replaces it with a paraphrase of line 8: "sathanas power schal last no lenger," resulting in an overly weighted line, which in turn is followed by an additional line which is obviously too short: "And þus my lettre meneth."

Skeat, apparently considering the change in R an authorial revision, proposed that the correct α-version of the lines should read:

> And when it is aseled so Sathanas power
> Schal last no lenger and þus my letter meneth.[150]

The explanation is probably correct. Though five syllables are held in anacrusis in the first line, the poet's style seems to allow for as many as six in the a-verse, and the alliterative meter is preserved. Having offered the solution, however, Skeat demurred from incorporating this particular R-anomaly into his edition.

For his own part, the scribe of F decided that the short line represented a line cut off at the caesura, and with his characteristic desire to do well supplies his own b-verse to fill up the meter: "and þus myn lettre meneþ; men mowe knowe yt alle." Kane-Donaldson, while rejecting the R manuscript's reconstruction of lines 7-8, accept the patch made in the F MS in order to accommodate the fragmentary line which the R reconstruction has occasioned, though they show sufficient dissatisfaction with the line to emend F's "men" to "ye."[151]

I believe it is impossible to determine with any certainty what actually happened in the transmission of lines 7-8 that results in the R reading, except to say that nothing found in F will serve to explain it. But the consistent unwillingness of the R scribe to depart from his exemplar, even in copying lines that are obviously too short, or even nonsensical, would seem to indicate some authority for the "and þus my lettre meneþ" addition. The

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[150] *B-text*, p. 416.

[151] Kane-Donaldson's explanation that homœoteleuton between the *ye . . . knowe* which they reconstruct for the fragmentary line and *we . . . know* which ends line 10 seems to explain why they feel compelled to make the "ye" emendation, but does not express their views on the running together of lines 7-8 in R.

intention signalled in the fragmentary line is to return to the letter as a point of focus. That of the change from "Lucifer" to "Sathanas" is to divest the enemy of mankind of his original angelic name in favor of that of the Adversary, and the substitution offers the poet the opportunity to alliterate with "aseled" in the previous line, and to omit the formulaic and unnecessary "I woot wel þe soþe" by compressing the two lines into one. However, the revision had not become refined enough to compress line 8 sufficiently, nor to incorporate the mention of the letter, which perhaps had been written in the margin to the right at the same time that "I woot, etc." had been lined out, leaving the poet's intentions for the lines unclear to the scribe who used the poet's revised copy as his exemplar.[152] That scribe may or may not have been that of R, though the anomaly does suggest R's close proximity to α.

29. XVII.68 (KD 71)

This single additional line occurs at the point in the narrative where the Samaritan stops to help the man wounded by thieves:

> Ac so sone so þe samaritan ♪ had siȝt of þis lede.
> he liȝtte a don of liard ♪ and ladde hym in his handes.
> And [to þe][153] weye he wente ♪ his wou*n*des to beholde.
> And parceyued [be][154]his pous ♪ he was in peril to deye.
> And but ȝif he hadde recourer*e* ♪ þe rathere ♪ þ*a*t rise schulde he neu*e*re.
> *And breyde to his boteles ♪ and bothe he atamede.*
> with wyne and with oyle ♪ his woundes he waschede.
> Enbaumed hym and bonde his hede ♪ and in his lappe hym leyde. (63-70)

The line offers little evidence to argue either for addition to α or omission from β. The rather homely image of the Samaritan running for his bottles of wine and oil and opening them is delightfully characteristic of the poet, and prepares for the wine and oil being used to anoint the wounded man. But the narrative could very well proceed from the

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[152]The poet apparently abandoned the planned revision for the C-text, since he retains "I wote wel the sothe" and omits the fragmentary line. He does, however, revise "laste shal no lenger" to "ligge sholde ful lowe" (C.XX.10), another doctrinally-motivated revision, since Satan will still reign over the dominion of Hell after the final judgement, though he is bound.

[153]For "to þe," R reads "with þat."

[154]R reads "in" for "be."

Samaritan's observation that the man was "in peril to deye" to the washing without any such preparation. Hence, there is no compelling reason to consider the line a revision, added by a poet anxious to supply a source for the Samaritan's wine and oil. Kane-Donaldson's suggestion of homœoarchy between the initial "And" of 67 and 68 is just as plausible an explanation.

30. XVII.111a (KD 114a)

The appearance of this Latin quotation from Hosea 13.14, *O mors ero mors tua*, is noteworthy for being one of only five quotations from Scripture that the poet cites more than once.[155] The Samaritan is foreshadowing for the dreamer the Harrowing of Hell that will be treated in Passus XVIII, and the binding of Satan:

> Ac ar þis day thre dayes ♪ I dar vndertaken.
> þat he worth fettred þat feloun ♪ fast with cheynes.
> And neuere eft greue gome[156] ♪ þat goth þis ilke gate. (109-11)

At this point, the R MS adds the citation from Hosea, absent in the β-MSS. It will be in the same context that the poet repeats it, when Faith introduces the Harrowing portion of Passus XVIII by again linking the notion from Hosea of the death of death with the image of the binding of Satan (XVIII.35a). The two images seem to form an indivisible gestalt in the mind of the poet.

Instead of the citation from Hosea, however, the β-MSS contain twelve lines omitted from R, which look forward to the Christian era that will dawn with the Passion of Christ in Passus XVIII. With the coming of the new dispensation, Faith will be "forester" in the wood of the world, and Hope will serve as host to a new age of love in the hostelry of Holy Church. At this time, says the Samaritan, he will return, i.e., be resurrected, with salve for all who have been spiritually sick (112-23). At this point, both the β-MSS and R

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[155]*Pacientes vincunt* (Mt 10:22) is cited six times, each in the B-continuation. Psalm 131.6, *ecce audivimus eam in Effrata, invenimus eam in campus silve,* is cited twice, as is John 1.36: *Ecce agnus dei. Redde quod debes*, from Matthew 18.28, is cited five times, four of them in Passus XIX.

[156]Skeat emends to "grome" on the authority of L. YCB agree with L in this reading.

resume with line 124, where the dreamer begs Spes to explain the trinity to him, a service Spes performs for him for the space of over a hundred lines.

The solid sense-boundaries created between the salient passages in this case, with the shifts in focus made from the binding of Satan, to the Age of Love and the Samaritan's "salve" and then to the discussion of the Trinity, again make it impossible to provide syntactical evidence of disruption resulting from the addition or omission of either the Latin tag of R or the twelve-line prophecy of β. Nor is it possible to argue on the grounds of what Kane-Donaldson would call "inconsequence," or "disjointed character of the text" in this particular case (though I agree that such grounds are valid in ascertaining the stage of composition for certain passages), since the disjointedness of the discourse at this point seems authorial, inherent in both MS groupings. I would maintain, however, that since so many of the R-anomalies seem to result from a discernable intent toward revision, any anomaly that comprises a concurrent omission from one MS grouping and addition to the other, as does this case, must not be casually explained away as a fortuitous coincidence.[157]

As it is, there is no way of divining why the poet, when revising his text, might feel dissatisfied with the prophetic passage omitted from R. There is good reason to believe he *did* feel such dissatisfaction, however, since the passage is absent from the C-text as well. Perhaps the note of hope which resonates so strongly in the passage did not suit the poet's frame of mind at the time of the α-revision, having been performed, as it appears, subsequent to the upheaval of 1381. Conversely, being aware that the defining moment for Hope in the B-text will reach its climax after the resurrection in Passus XVIII (an awareness the poet would not have had at this point in the poem in his first draft of the B-text, since he had not yet written it), he might have decided to let the poem progress more

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[157]This I think Kane-Donaldson do, in effect, when they combine the explanation of omission of 111a from β as a "rubricator's oversight" and the omission of 112-23 from α as "resumption at a wrong point," and round up the usual suspects of repeated words that "induce" the scribe's confusion.

slowly toward the return of Grace which occurs at that point. He is also aware that his ending for the poem (which he evidently was quite satisfied with, since he subjects it to so little revision) provides a much bleaker portrayal of the Christian era than that envisioned in Passus XVII. Thus, he strikes out the passage, as presenting too rosy a scenario, and in order to provide a terminus for *Spes*'s discourse on the binding of Satan before shifting the discourse to the Trinity, substitutes the tag from Hosea, forgetting that this, too, he has already used in Passus XVIII. Indeed, in the C-revision, the poet removes even the discussion of the Outlaw and the foreshadowing of the binding of Lucifer, as well as the tag from Hosea. Apparently by that time, the poet had a more refined idea of his work as a whole, and intended to make reference to the Harrowing of Hell only when (and after) it becomes an event in the narrative.

31. XVII.176b-78a (KD 179b-81a)

This anomaly, occurring across repeated words at the point of the caesura, is another clear example of omission from β due to homœoteleuton:

> For þe paume hath powere ⸗ to pult oute þe ioyntes.
> And to vnfolde þe fust ⸗ *for hym it bilongeth.*
> *And receyue þat þe fyngres recheth ⸗ and refuse bothe.*
> *Whan he feleth þe fust ⸗* and þe fyngres wille.
> So is þe holy gost god ⸗ nother gretter ne lasse. (175-79).

The archetypal character of the lines peculiar to R (italicized) are demonstrated by the nonsensical reading elicited by their omission: "He has power . . . to unfold the fist, and the fingers will <sentence break>." The latter clause has no viable parallel in that which precedes it. Hence, this is one other case in which R has "inherited the correct reading."

• Omission of XVII.217-43 (KD 221-47)

Though the primary purpose of this chapter is to demonstrate that at least some of the R-anomalies represent revisions to the text, added after 1382, and the clear evidence of this process must necessarily be drawn from additional passages, it should be noted that a substantial omission in R occurs in Passus XVII, lines 217-43, which may offer some

illumination as to the social context, and hence the time frame, of the α-revision, if the passage was indeed deliberately excised from α. The omission consists of two paragraphs. The holy ghost is compared to coals, still living within the heart of the "unkind," but giving off no light of grace (217-22). The holy ghost melts the other two members of the trinity into mercy (223-33).

The passage ends with an exhortation to make restitution for sins, with the unmistakable implication of monetary restitution: "amenden and paien" (236). If the repentant sinner lacks the wherwithal to make sufficient repayment—"if it suffice nouȝte for assetz" (237)—mercy will make up the remnant, and God will forgive the unkind man (242). The passage immediately precedes a long invective against the "unkynde": those who kill their fellows "with mouth or with hands" in covetise of their property, as well as *Spes*'s observation that the power of contrition is limited in the absolution of mortal sin, citing Augustine as his authority, though the ultimate authority is drawn from Matthew 12.31[158] (299-304a). Moreover, the insistence on restitution for sin will form one of the poem's concluding points, that restitution is the payment due to Piers, the moral anchor of the work (XX.306).

The omitted lines are certainly archetypal: the offering of an alternative implied by the "but" of 244 "Ac hew fire and flint" assumes that what has gone before is a consideration of a flame that *is* burning: the flame of the Holy Ghost. Without the omitted lines, the fire being considered is already out (212). Kane-Donaldson suggest "resumption at a wrong point," induced, as always, by an array of similar words or ideas,[159] as an explanation for the omission from α of the twenty-seven lines of text. But if the omission

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[158]cf. Mark 3.29, Luke 12.10.

[159]*god the fader is as a fuste the sone* (199), *sire ne sone* (220); *The holy goost* (200, 223); *fyre flaumende* (205), *flaumbeth he as fyre* (225); *And as a wex and a weke* (204), *And as wex with-outen more* (231); *The blase there-of yblowe out ȝet brenneth the weyke* (212), *Wil brennen and blasen* (232); *the weyke* (212, 239); *holygost god and grace with-oute mercy* (214), *Cryst of his curteisye and men crye hym mercy* (241); *owre lord* (216), *fader of heuene* (243). The more than average number of "inducements" offered in this case, one suspects, results from the editors' defensiveness when faced with the dissimilarity between them.

were made deliberately, and concurrently with the additions to the text made subsequent to the Rising of 1381, the poet might well have wished to excise that portion of his poem which implied that the mercy of the Holy Ghost would intervene to absolve the "unkynde" rebels of their crimes.

32. XVII.307-8 (KD 313-14)

These two additional R lines provide another case in which it is difficult to attribute the authority of the lines to Bx or to α. After *Spes* insists, in reply to a hypothetical question of the Dreamer's, that absolution from sin can only occur when both parties, i.e., the sinner and the sinned against, are agreed that proper restitution has been made for the injury, he continues by drawing the parallel between the sinner who is repentant but who has failed to make restitution and one who has lived wickedly all his life, and tries to repent in the face of imminent death:

> þus it fareth bi suche folke ♪ þat falsliche al here lyue.
> Euele lyuen and leten nouȝt ♪ til lif hem forsake.
> *Drede of a desperacion ♪ dryueth a weye þanne grace.*
> *þat mercy in her mynde ♪ may nauȝt þanne falle.*
> Goed hope þat helpe schulde ♪ to wanhope turneth.
> Nouȝt of þe nounper of god ♪ þat he ne is miȝtful.
> To amende al þat amys is ♪ and his mercy grettere.
> þanne al oure wicked werkes ♪ as holy writt telleth. (305-12)

The lines particular to R are italicized. They serve to place the action of the despair of the dying sinner more concretely at the end of his life than would be the case if they were missing, with the adverbial "þanne," which appears twice. The lines that follow still make sense, though they rather restate the sinner's descent into despair (*desperacion / wanhope*). The question is whether 1) the two lines were added in revision in order to place the scene more securely in a narrative timeframe, prompted by the poet's sense that he had failed to do so in the β-version, and that the repetition of "þanne" is to be attributed to the poet's preoccupation with the purpose he wishes the addition to serve, or 2) the lines are archetypal, and lines 309ff. contain no adverbial time placement since the placement has

already been emphatically made by 307-8, the superfluous "þanne" of 308 being required by the meter to keep the b-verse from reading as a series of spondees, and the restatement of the descent into despair simply the characteristic digressive and accumulative mode of discourse which is so characteristic of the poet.

The anomaly provides an ideal example of how the data can be manipulated in service of either argument: retention of archetypal reading on the one hand, or addition on the other. But in the final analysis, it offers no conclusive support for either position.[160]

33. XVIII.310b-11b (KD 313b-14a)

The lines peculiar to R occur across a caesura where a word is repeated. In the Harrowing of Hell episode of Passus XVIII, the "devel" reproaches Lucifer for the war in heaven, and now the loss of the patriarchs who had languished in hell before the crucifixion:

> For thi lesinges lucifere ⁊ lost is alle oure preye.
> Furst þoruȝ þe we felle ⁊ fram heuene so hiȝe.
> For we leuede þi lesynges ⁊ *we loupen oute alle with* þe.
> *And now for thi iast iesynge* ⁊ liore haue we adam.
> And al oure lordschip*pe* I leue ⁊ a londe and a water. (308-12)

The additional material clearly represents material omitted from β, since the adverbial "furst" indicates that Devil intends to provide more than one instance in which Lucifer's lies have injured his followers. The second instance is supplied by the missing lines, in which "now" is used to signal the last of a series of incidents.

34. Four lines following XIX.55 (KD 56-59)

These lines provide a strange form of evidence for the R MS representing a transitional stage of the poem between the B- and C-texts, since the R MS is defective at

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[160]Kane-Donaldson's explanation for the lines' having been omitted from β is perhaps the least credible of any that they offer: "Omission through distraction by the corrupt copy preceding." The material they consider corrupt is the b-verse of line 305, which they emend to read "þat folwen al hire wille," apparently prompted by the C-text reading "þat folewen here owene will" (C.XIX.286). What they find corrupt in the verse, which creates a pleasant enjambment with the following line, or why the β-scribe, ostensibly distracted, would resume copying with line 309 in particular, is not made clear.

this point in the poem, the fourteenth quire (N) lacking. Hence, that portion of the poem from XVIII.409 to XX.26 are missing from R. The lines do appear in F, however, and as it is the position of this study that the F scribe used the R MS for its exemplar (however irresponsibly), F may be used as a witness to determine what material has been added to the β-version of the poem in the α-revision, if it is used with the proper caution.

The additional lines appear in the midst of a discourse on the part of Conscience intended to emphasize the portrayal of Christ the conqueror, the victorious jouster who has conquered death. Lines 50-55 of Passus XIX briefly recap the descent to Hell and the deliverance of Adam and the patriarchs that has just been dramatized in Passus XVIII:

> Myȝt no deth hym fordo . ne adown brynge,
> That he ne aros and regned . and rauysshed helle.
> And tho was he 'conquerour' called . of quikke and of ded;
> For he ȝaf Adam and Eue . and other mo blisse,
> That longe hadde leyne bifore . as Lucyferes cherles. (50-55)

At this point, the F MS records an additional four lines that do not appear in β:

> *and* þa*n*ne took he lotthly lucifer*e* / þ*a*t loord was of hell*e*
> *and* bond his as his bondema*n* / w*i*th bondis of yrene.
> who was hardier*e* þan he / þ*a*t his herte blood he shedde.
> To maken all*e* folk free / þ*a*t folwen hise lawes.[161]

Skeat, not having collated the F manuscript, does not print them, or mention them, in his edition of B. They appear in the the C-text (XXI.56-59) essentially as in F, though the F scribe has characteristically varied the word order in the first line—"And toek Lucifer the loethliche"—and added a superflous "þanne," as he often does. The first verse of the second line, "And bonde him as he is bounde," evidently confused the F scribe, or perhaps he objected to the lack of variation between "bound" as both first and second staves. The "þat" in the third line does not appear in C, and is superfluous to the sense. It would probably be safe to assume that all four lines appeared in R as they do in the C-text.

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[161]Fol. 82v, lines 1-4. The first "his" in the second line is probably a mistranscription of "him."

Kane-Donaldson's suggestion that the lines are omitted from the β-MSS due to homœoarchy between the initial "And" of the first line and that of line 56 lacks force, the more so since line 56 begins a new paragraph. In fact, the first line of the anomalous passage bears the impression of a later addition. Line 55 has just employed the expression "Lucifer's churls" as a metonym intended to represent "the damned." The art of the device depends on the assumption of the reader's understanding of Lucifer, and his role as the lord of hell. The following line, however, which depicts the binding of Lucifer, formally introduces him by title and rank, as if Conscience were a herald acquainting the reader with an important personage of whom he is unaware. The level of the reader's involvement with the allegory, as it is understood from the standpoint of Conscience, undergoes a radical shift from familiarity in line 55 to ignorance in the very next line.

The shift is indicative of a lapse in time between the composition of the Conscience's discourse on Christ as Conqueror and that of the Binding of Lucifer, since they display a widely different attitude toward the audience on the part of the speaker. It is possible that the interval consisted of only an hour or so, and that the omission of four lines from β occurs coincidently at the very point where the poet had paused in his work. It is far more likely, however, that the additional lines were added as an amplification by the poet in revising his portrayal of Christ the Conqueror, probably chiding himself for having neglected in his first draft to mention Christ's most daunting conquest, that of Satan himself.

35. XIX.231 (KD 236b-37a)

Having rejected the F MS as inferior, Skeat does not notice that his line XIX.231 is actually a splice created by homœoteleuton at the caesura, as Kane-Donaldson point out. The splice occurs in the Gifts of Men passage (XIX.224-56), which I so name because it

resembles that Old English poem[162] so strongly, though the likely authority for the formula present in both ("to some he gave") ultimately lies in 1 Corinthians 12.4-11. The dreamer observes the distribution made by Grace of the different natural talents to the practitioners of different trades, which also provides a rationale for the different social estates. Where the laborers are first mentioned, the β-MSS have a single line: "And some he lered to laboure . a lele lyf and a trewe." But the F MS retains the archetypal reading (or at least a reading which resembles it):

> and summe he lernede to laboure / *on londe and on watre.*
> *and lyve by* þat *laboure* / a leel lyf and trewe.[163]

Such is the reading retained in the C-text, and it is likely that the R MS read so as well. Skeat offers no comment on the difference between the C-reading and the one he retains for his edition of B, but it can only be that the F MS here reflects the archetypal B tradition.[164]

36. One line following XIX.330 (KD 334)

After Grace builds the barn of Unity, he provides Piers the Plowman with a cart called Cristendom, drawn by a pair of horses named Contrition and Confession, appoints Priesthood overseer, and goes with Piers to "till Truth," all in five lines of some of the most densely-packed allegorical verse the poem has to offer (XIX.326-30). Truth in this case is an allegorical construct, in which arable land is made to stand for "Truth," which in the sign system of the poem can represent God himself, or conversely the practice of godliness.

In the F manuscript, as well as in the C-text, Piers's setting out with Grace to till Truth is followed by a single line not found in the β-MSS:

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[162]In *The Exeter Book*, ed. George Philip Krapp and Elliott Van Kirk Dobbie (New York: Columbia University Press; London: Routledge and Kegan Paul, 1936), pp. 137-40.
[163]Fol. 84v, lines 35-36.
[164]Chambers and Grattan in 1931 noted that F gave the "full form" of the reading in this case, but attributes the reading to F's consultation of a C-text rather than with R, apparently assuming that R was wanting even at the date of the copying of F ("The Text of 'Piers Plowman,'" p. 6).

and þe loore of by leeve / *and* þe lawe of holy chirche.[165]

In the C-text, it is the *land* of Belief, rather than the lore, that Piers is to plow, retaining the allegorical figure of Belief, like that of Truth, as a tract of land. Many of the literal-minded F scribe's "corrections" occur at points where the allegorical significance of the poem has escaped him, and it is likely that the R MS read "lond(e)" here as well.

As is common with the shorter anomalous passages, it is difficult to find the syntactical or sense interruptions that indicate a different stage of composition than that of β. It may be that the poet felt that the allegorical level of Truth as a parcel of real estate was not made sufficiently clear in line 330,[166] and so reinforced the image with identifying Belief more explicitly as a territory. But there is no evidence that this clarification could not have been written into the text immediately after composing line 330, unless the abandonment of the allegorical level in the b-verse, where "lawe" supplies the interpretation for "lond" is considered indicative of a different thought process in the mind of the poet than that which occupies him in lines 326-30, where none of the allegorical figures receives such an allegoresis. But this fact is a slender reed upon which to base judgment in the case.[167]

37. One line following XX.36 (KD 37)

This single extra line, appearing in the speech made by Need to the dreamer, is witnessed by the R manuscript, which has resumed by this point. However, it presents its own special problems.

Need attempts to portray himself (or what he represents) as a condition with special license, to whom the laws of society do not necessarily apply. He tries to equate the

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[165]Fol. 86r, line 13.

[166]The poet's fears may have been well-founded here, since no editor of the poem capitalizes Truthe, which seems to require such treatment, as one would capitalize the name, for instance, of a manor farm. Oddly enough, no editor capitalizes Bileue, either, which is clearly meant as the name of an entire geographical region.

[167]Kane-Donaldson's explanation for the anomaly is that "attraction" between the occurrence of "Piers" in line 330 and in the line following the addition (Skeat's 331) results in omission of the line as "a delaying syntactical unit."

condition of need with-godliness, since he who is needy is necessarily "humble," a godly virtue in itself:

	homo p*ro*ponit *et* deus disponit ♪ and gou*er*neth alle.	34
	Gode vertues and nede is next hym ♪ for anon he meketh.	34-35
	And as lowe as a lamb ♪ for lakkyng*e* [of] þat hym nedeth.	36
[¶ break]	*For nede maketh nede ♪ fele nedes lowh herted.*	X

The R line is italicized. The β-MSS divide line 34 after "vertues." The case made by Need to support his rather subversive ideology is probably meant to be specious,[168] but that need not detain us here. But it is clear that the normally careful R scribe seems to have had particular difficulty transcribing the passage, perhaps due to anxiety about the material. He apparently considers line 34 too long, and so copies its closing words, "gode vertues," into the following line, and omits "of" in line 36, resulting in a reading which coordinates "gode vertues" and "nede" as subjects, resulting in an unclear referent for "he."

The line particular to the R MS (italicized) seems prescient of the euphuism that would become popular in English verse almost two hundred years later, with its combination of repetition and compression within an epigrammatic structure. The sense can be translated as "Need makes the needy feel, of necessity, humble," with "nedes" functioning as an adverb.[169] The following lines support this sense, which observe that wise men and philosophers had embraced poverty in order to know more fully the experience of being human, as Christ did (37-40). Skeat claims that the second "nede" of the line "should be 'nedy,'"[170] but this would not necessarily be true, if Need is meant as a personification for those in need, which of course is perfectly in keeping with the poet's narrative style.[171]

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[168]See Robert Adams, "The Nature of Need in Piers Plowman XX," *Traditio* 34 (1978): 273-301; also Pearsall's note for this line, *C-Text*, p. 363.

[169]The construction "must needs" to imply necessity (cf. B.V.257), carried over into modern English, retains the sense of this form.

[170]*B-text*, p. 368.

[171]The F scribe is baffled by the repetition, and renders the line "For neede makþ fele for needys lowhȝ of herte," understanding *fele* as "many" rather than "to feel." The R scribe uses *fele* for either meaning.

Skeat rejects the line for inclusion in his B-text, with the explanation that "this is a C-text line,"[172] a surprising objection from the editor who first realized that the α-anomalies represented "later improvements and afterthoughts" (see p. 40, n4). Skeat's C-text renders the line as "For Neode maketh neody . for neode louh-herted," the reading apparently witnessed by Huntington Museum 137 (P), his copy text. His apparatus records no variants for the line, but Pearsall, using Huntington Museum 143 (X), corrected from BM Additional 35157 (U), renders the line identical to the reading in R, and it is this reading which seems to claim authority.

The very epigrammatic quality of the line makes it impossible to determine whether it constitutes an addition made in α, since the line forms its own discrete unit with regard to sense and syntax. The line may have been added in the revision, occurring to the poet as a fortuitous summation of this portion of Need's argument, but there is no compelling evidence for this explanation, any more than for Kane-Donaldson's explanation that the β-scribe omits the line due to distraction caused by all the repetitions of "nede."

III. Conclusions

To determine whether the anomalous passages appearing in R, as well as some passages which are absent, constitute revisions made to the text as it appears in the β-MSS in an α-revision, and whether a reasonable *terminus a quo* can be determined for dating such a revision, it is first necessary to adjudicate the question of what may constitute "conclusive" proof in a case which involves thirty-seven instances of additions in R, and forty-three instances of omission from R. Certain particular cases can be adjudicated conclusively, or as near to conclusively as is possible without the testimony of Long Will, on the grounds of syntax, or other linguistic features such as agency, role relations, and focus of discourse, especially where such structures break down. Others which can be seen as offering external evidence, by referring, for example, to contemporary events, may not

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[172]*B-text*, p. 368.

be proved "conclusively," since such references are generally submerged in the abstraction of allegory, whose very purpose is to disguise. As has been shown, some cases offer only a suggestion that they may have been additions, in others the evidence is wholly inconclusive, and as has also been shown, some additions can be conclusively identified as omissions from β. But some cases appear to offer enough evidence in favor of their constituting additions to α, and the proposed explanations for their omission from β (which is the only alternative derivation for their authority) so weak, that a pattern becomes established for substantial revision to the B-text subsequent to the publication of the β version, and it is this revision witnessed by the R MS.

I will not maintain that because a single passage can be proven to be a later revision, or that another seems to offer commentary on events which took place subsequent to 1381, proves that every anomaly in R can be traced to the same point of origin. On the other hand, I *will* argue that if it can be shown that *any* revision in the text had occurred with the copying of α, then the odds that any other α-anomaly constitutes an intentional revision as well become much better. As Chambers and Grattan observed in another context, "to assume otherwise is as if we should assume that a pickpocket has picked no pockets except for those for picking which he has done time."[173]

In order to determine whether the weight of evidence argues for the sort of pattern I have suggested, I have assigned each of the additional passages a category on a scale which grades the likelihood, based on the evidence, that the passage constitutes an addition to α:

I. Sure Bets: those passages which offer clear syntactical and sense contradictions with surrounding β-material.

II. Leaners: those passages for which the syntactical/sense evidence, while not offering conclusive proof for addition, appears to lean in that direction; also those passages appearing make specific reference to events post-1381.

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[173]Chambers and Grattan, p. 8.

III. N/A: those for which the evidence points with equal weight in both directions, or which may be explained by contamination from other versions.

IV. Archetypal: those passages which offer clear evidence for having been omitted from the β-tradition.

The distribution among these categories, based on the discussion of each of the passages treated in this chapter, can be designated as follows:

I. Sure Bets:
15. XIII.164-71 (same numbering in KD)
20. XIV.227-37 (KD XIV.228-38)
24. XV.464-77 (KD XV.472-85)
26. XV.539-56 (KD XV.511-28)

II. Leaners:
1: X. Two lines following 77 (KD X.79-80)
4. X.381 (KD X.386)
5. X.411-13 (KD X.417-19)
6. 1 line following XI.105 (KD XI.110)
8. XI.154-164 (KD XI.160-70)
9. One line following XI.190 (KD XI.197)
10. XI.374-84 (KD XI.383-93)
13. XII.118-27a (KD XII.116-25a)
16. XIII.292-99 (KD XIII.292-98)
17. XIII.400-409 (KD XIII.399-408)
18. XIII.437-54 (KD XIII.436-53)
21. XV.239-43 (KD XV.244-48)
30. XVII.111a (KD 114a)
34. Four lines following XIX.55 (KD 56-59)
(In addition to these, the evidence for the omission of XVII.112-23 and XV.495-531 from the text in the α-revision is likely, though not conclusive).

III. N/A:
2: X.291-303 (KD X.297-308)
3: X.377a (KD X.374)
19. One line following XIV.182 (KD XIV.183)
22. XV.298-99 (KD XV.303-04)
23. One line following XV.388 (KD XV.396)
28. XVII.7-8, with one halfline following (KD XVII.9)
29. XVII.68 (KD 71)
32. XVII.307-8 (KD 313-14)
36. One line following XIX.330 (KD 334)
37. One line following XX.36 (KD 37)

IV. Archetypal:
7. XI.126b-127a (KD XI.131b-132a)
11. XI.419b-421a (KD XI.429b-31a)
12. XII.57-59a (KD XII.55-57a)
14. XII.152-53 (KD XII.151-52)
25. XV.483a (KD XV.490a)
27. XV.564b-67a (KD 573b-76a)
31. XVII.176b-78a (KD 179b-81a)
33. XVIII.310b-11b (KD 313b-14a)
35. XIX.231 (KD 236b-37a)

The archetypal readings speak for themselves. As for those passages designated N/A, some are very likely additions, but offer no conclusive proof. Conversely, some of them are probably archetypal, since most of the passages listed as demonstrably archypal involve homœoteleuton at the caesura, and the law of averages would seem to demand some occurrence of homœoteleuton and/or homœoarchy of whole lines as well. I believe all of the Leaners are additions to α, but recognize that the evidence is not unassailable. That those passages I have designated Sure Bets are additions made to the B-text in the revision which took place in the composition of α I consider indisputable. The important points to be made in this context is that if any one of these cases *is* an addition to α, any one of them *can* be.[174]

Since the R manuscript, then, must to a greater or lesser extent constitute "a B-text with later improvements and afterthoughts," as Skeat suggested, it is germane to the issue to postulate a timeframe for the revision itself, and to observe the ideological direction in which the afterthoughts tend.

Though some of the apparent references to contemporary events which may provide evidence toward establishing a *terminus a quo* for the revision process occur in Sure Bets, the references themselves are, as has been conceded, oblique, and identification of any specific event within them must necessarily be, to a degree, conjectural. However,

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[174]Further evidence for the revision may be found in considering the omitted passages in greater detail, but it would be impossible to determine conclusively that any omission is authorial, since it leaves no textual trace, and may well drop out as a result of scribal error. Still, the omitted portions might be shown to create the same form of pattern of intention I have tried to demonstrate in the additional passages, but I leave that to better hands than my own: *non omnia possumus omnes.*

when taken collectively, the pattern which emerges seems to provide a timeframe too isolated to ignore. The apparent reference to the 1382 plague in London contained in the two lines following X.77, the apparent barb hurled at Archbishop Courtenay (translated to the see of Canterbury June 1381, the visitation of Oxford and of the province of Canterbury, 1382), the similarity between the sixth conclusion of Wyclif condemned by the convocation of St. Paul's in May 1382 and the sentiment espoused by the omitted passage of XV.495-531, the possible reference to the revolt of 1381 in XII.118-27, and the probable reference to the June 1381 murder of Archbishop Sudbury in XV.539-56, all can be seen as references to events taking place between the beginning of the revolt and the autumn of 1382. To advance the hypothesis that the α-revision took place shortly after the autumn of 1382, then, admittedly relies on evidence that can never be quantified beyond the shadow of a doubt. However, I will maintain that as a method for dating the revision which demonstrably took place, the hypothesis must be allowed to stand in the absence of any better one.

What motivates the poet to revise the second version of his poem at the time he does is perhaps a moot point, when one considers the very phenomenon of the different versions of the poem: A, B, even R, and C. The climactic upheaval of the events of 1381 must have played some part in prompting the added commentary, as the apparent references to some of the important players suggests. On the level of ideology, the revisions tend towards strengthening the reactionary standpoint the B-text as a whole has taken toward the idealization of the peasantry, as well as the the denigration of learning (and clergy), in the A-text. The revisions provide amplification for the justification of class separations and for the praise of the meek endurance of poverty, emphasizing the universality of the promise of salvation, with the underlying hegemonic message that all grievances will be adjudicated in the hereafter. Above all, the primary concerns exhibited by the R additions are social, reviving the focus on the temporal community which had

been central to the A-text, but supplanted in the B-continuation by the problem of personal salvation. The most radical lines of the B-text (XV.495-531) are omitted in the revision, as the poet is careful to defend himself from the charge of declared error at the same time that he wishes to maintain pressure on the community to reform themselves. The revisions address structural concerns as well, adding the figure of Gluttony in two different pageants of sins where he had been neglected, and deleting the reference to the Second Coming as subversive of the dramatic tension in which the poet wishes to suspend us at the close of the poem.

Since the R MS witnesses a unique stage of revision in the development of the poem—in fact, a version of the poem in its own right—the editor is forced once again to face the question posed by Donaldson, now that his model, shared by Kane, for the R anomalies has proven insufficient: Of what use is one to make of the R manuscript?

The question offers itself up to the fundamental questions of the aims of textual criticism. The R MS clearly does not represent the final intentions of the author, since the evidence of the C-text clearly indicates a change in those intentions. However, the C-text might easily be bracketed off from the discussion, since the scholarly consensus has long been, either as a result of Crowley's early decision to print a B-text, or of a simple preference for the B-text over the other versions that continues without interrogation, to signify the B-text when one speaks of *Piers Plowman.*

The determination of how to involve the R MS in editing the B-text poses its own problems. If the anomalies were confined to additions to the text, the additional lines could simply be added as the final improvements made on this particular version of the poem. But the fact that the revision process which takes place with α involves omission as well, evidently prompted by contemporary social and political pressures, simply to incorporate the additional passages while retaining the omitted passages would not reflect the final intentions of the poet for this version, and would in fact serve to efface an aspect of the text

witnessed by R which constitutes part of its value as a social artifact: its silences. The fact that at certain points the poet has felt compelled to censor himself is part of the "series of related textual events" which constitute the "work," *Piers Plowman*.[175] In fact, the extent to which the text of the R MS offers a commentary on England in 1381-1382, rather than that of 1378, renders the text a different work. The task of the editor in considering the R MS cannot be to recover the original B-text, but to recover the context in which the text witnessed by R exists as a textual event. That context is to a degree dispersed if the text of R is simply incorporated into an edition of the B-text, a version which α was clearly intended to supersede. Donaldson himself, in the conclusion to his 1955 essay, offered a view of the different stages of the poem which subverts the sort of immobilization of the text to which the Athlone project contributes:

> Everything we know of the B- and C-poet suggests a constant and loving reviser of his poem. Indeed, I sometimes wonder whether the C-text, the B-text, and even the A-text are not merely historical accidents, haphazard milestones in the history of a poem that was begun but never finished, photographs that caught a static image of a living organism at a given but not necessarily significant moment in time.[176]

In effect, the use of the R MS in the establishment of a "critical edition"[177] of the B-text serves to denature R of its significance as a textual artifact.

As an alternative to incorporation into a critical edition, perhaps the most responsible editiorial practice with regard to R would be to address the need observed by Ralph Hanna for "use- or interest-driven" editions, in which the work is no longer extracted from its manuscript context.[178] I have tried to provide such an edition with this study, and hope that further technological developments, such as the development of

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[175]Jerome McGann, *Critique of Modern Textual Criticism* (Charlottesville and London: University Press of Virginia, 1983), p. 93.
[176]Donaldson, p. 211.
[177]Even an "intermittently critical" one, as proposed by Adams, 1992.
[178]"Producing Manuscripts and Editions," in *Crux and Controversy in Middle English Textual Criticism*, ed. A. J. Minnis and Charlotte Brewer (Cambridge: D. S. Brewer, 1992), pp. 109-130, at 122-23.

electronic texts[179] as a viable (and available) medium, may serve to enhance the return of editorial attention to the processes by which medieval works of literature have come into being.

[179]The transcript of the R manuscript contained in this study has been submitted to the Electronic *Piers Plowman B* edition being supervised by Hoyt N. Duggan. The project is described at length in "The Electronic Piers Plowman B: A New Diplomatic-Critical Edition," *Æstel* 1 (1993): 55-75.

Chapter 4. The Dialectal Matrix of the R Manuscript

The most ambitious investigation of the dialects represented in text of the Piers Plowman manuscripts was M. L. Samuels's article "Langland's Dialect," published in 1985.[1] Samuels is known as the co-editor of the vast *Linguistic Atlas of Late Mediaeval English*, and has achieved preeminence in the discussion of Middle English dialects in general. In this article, Samuels attempts to establish the dialect of the *Piers* poet on the basis of alliterative practice.

> [W]hat constitutes the basis of a set of alliterative practices is a question that evidently requires further consideration. That it involves some degree of stylistic choice is not in dispute; what now appears to be in need of emphasis is that that choice will normally be based on the poet's own linguistic system. . . . As is well known, certain details of Langland's alliterative practices were borrowed from his northern precursors to give special effect; but we have no right to assume that the remainder was anything else but a part of his normal dialect, i.e. the natural result of applying the basic principle of alliteration to his own language.[2]

The emphasis on alliterative practice is crucial to Samuels's method. The scribal practice of translating copy into one's own dialect may obliterate any trace of the original dialect of a work. But, he reasons, if the alliteration of certain lines may be linked to a specific dialect feature that can be localized with any degree of certainty, the feature will serve to identify the native dialect of the poet.

The model is fraught with uncertainties, as Samuels concedes. Alliterative poetry, as he notes, lends itself to the construction of a highly specialized mode of expression, especially with regard to vocabulary. One only need remember the *Gawain* poet's repertoire of synonyms for "man." The model demands that we disallow the possibility that alliterative patterns might operate on the same level of convention, in which, for example, a poet might alliterate unvoiced /f/ with voiced /v/, not because he normally

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[1] *Medium Ævum* 54 (1985): 232-48.
[2] Samuels, pp. 233-34.

voiced /f/ in his own speech, but because he was aware that one might do so within the literary convention. The convention of alliteration between hard and soft ȝ in Old English verse provides a similar parallel, if not a contemporary one.

Having anticipated these and other possible objections, however, Samuels genially disarms them: "Let us suppose, initially for the sake of argument only, that Langland's alliterative practices *were* based on his dialect and see what result that produces." He then goes on to cite four grammatical and phonological features found in the poem which will form the basis of his location of the poet's dialect in a specific geographical region.

The first is the use of the form *heo* for "she" in order to provide an alliteration for /h/. Samuels does not cite particular occurrences of this feature, or for any other, but examination of the text as it appears in the R MS shows that *heo* is used as an alliterative stave once, in B.III.29:

[He]ndeliche heo þanne ȝ be hiȝte hem þe same.[3]

The use of the lemma as an alliterative stave suggests that the choice is that of the poet rather than that of a scribe, and Samuels points out that the choice of *heo* as the nominative feminine pronoun "restricts the area of provenance to the Western and Southern dialects, apart from east Essex and south-east Suffolk, and it excluded London."[4]

A second practice employs the form *aren* for "are" to alliterate with /a/, and *b*-forms (*beþ*, *beoþ*, *buþ*, *ben*) to alliterate on /b/. *Aren* is employed to fulfill this grammatical/metrical function in B.IX.30 and in XVI.136, as does *ben* in III.46 , V.248, and XX.260. This feature, according to Samuels, "excludes the Southern dialects and restricts the fairly large area indicated [by the use of *heo*] to the West Midlands only."[5] He draws the line of the southernmost occurrence of this feature along the northern border of Gloucestershire.

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[3]All citations of the poem in this chapter are taken from the transcript of R
[4]Samuels, p. 234.
[5]*ibid.*

A third practice is the use of /f/ to alliterate with /v/, as mentioned above. This feature occurs in lines II.76, XIII.330, and XIV.37, and suggests a voicing for normally-unvoiced /f/, a southern form whose northernmost extent Samuels limits with a line extending from the southern border of Shropshire along the southern border of Warwickshire, bisecting Oxford. Lastly, he cites the practice of alliteration between /h/ and initial vowels. This feature depends on the dialectal addition of unetymological *h-* (*hart* for "art") or the omission of etymological *h-* (*ast* for "hast"). Such an addition of *h-* appears in X.155, and two lines later in X.157, where the dreamer is instructed to "haske" for directions to the "heye wey."[6] Samuels claims a quite precise delimination for this last feature, "a patch running from Warwickshire through south Worcestershire to Gloucestershire, and thus excludes Herefordshire."[7]

When the boundaries for each of these features are overlaid, they describe a triangular area including much of southern Worcestershire and, dramatically prominent in Samuels's map, Malvern Hills and Great Malvern. He concedes that the east Essex and southeast Suffolk coastal strip mentioned in the discussion of *heo* may also include all forms (a surprising admission if his delimination for unetymological *h-* is true). However, apart from the evidence of dialectal forms demanded by alliterative practice, he claims that the pattern of "relict forms"—defined in the *Linguistic Atlas of Late Mediaeval English* as "a form not part of a scribe's own dialect, but an exotic that is perpetuated from an exemplar whose dialect differs from that of the copyist"[8]—in the MS traditions of all versions of the poem show that Langland's dialect "*can be assigned to south-west Worcestershire and nowhere else*" (Samuels's italics).

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[6]The R MS reads "hasked" in X.155. The reading in l. 157 is "asked," but the alliterative context clearly demands the initial aspiration.

[7]Samuels, p. 237.

[8]*A Linguistic Atlas of Late Mediaeval English*, ed. Angus McIntosh et. al., 4 vols. (Aberdeen: Aberdeen University Press, 1986), p. 13.

Samuels does not cite the evidence by which he assigns various dialect features to specific locations, but the model must surely have been provided by the linguistic profiles established in the development of the *Atlas* on the basis of consultation of some 10,000 manuscripts and charters dating from the late fourteenth to the mid-fifteenth centuries. It is not within the scope of this project to evaluate the validity of the profiles designated for different regions by the *Atlas,* or to interrogate the implicit assumption underlying the project: that the orthography of Middle English manuscripts may constitute a reliable guide to the phonological features of the dialects of late medieval scribes or authors. It may be more profitable for the moment to grant Samuels's premise that relict forms as well as alliterative practices may be used as tools for determining the base dialect of a given manuscript tradition, and in the process serve to illuminate the origins of the literary work which they record. To this end, this chapter will examine the dialectal levels of the R manuscript using the linguistic profiles of the *Linguistic Atlas* as a basis for investigation.

The R manuscript draws particular attention from Samuels. Where the uppermost dialectal layers of the A-MSS, generally copied later than the MSS of the other two versions, reflect a broad range of features belonging to dialects of different regions, the C-MSS "form a dialectically cohesive South-West Midland group."[9] This is particularly the case with C-MSS X, U and I. As a whole, Samuels regards the B-MSS as unpromising for purposes of dialectal analysis, due to the accumulation of different dialectal layers through the process of scribal translation. He posits a north Gloucestershire exemplar for the grouping BmBoCot,[10] and a Herefordshire exemplar for M, each of these exemplars having been intermediate copies in the chain of descent from the B-archetype.[11] In the remaining B-MSS, the original dialect seems to have been eliminated by scribal translation,

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[9]Samuels, p. 239.

[10]The close relationship between these three MSS has long been noted, and is designated by the sigla "B" where they agree by both the Kane-Donaldson and Schmidt editions.

[11]Samuels, p. 241.

with the important exception of R. In this manuscript, Samuels detects "a sprinkling of Northern forms from an intermediate London copying," and identifies the "uppermost layer" of dialect in R as that of a Suffolk scribe. But, he says, "its main and oldest layer is unmistakably *the same south-west Worcestershire dialect as is found in MSS X, U and I of the C-Text.*"[12]

Samuels lists seven features found in R that conform to the linguistic profile he has established for south-west Worcestershire:

1 the spelling *oe* for ME ō, as in *goed* 'good'
2 *heo* for 'she'
3 *a* for either 'he' or 'she'[13]
4 *noyther* for 'neither' and *no* for 'nor'
5 *ar* (conj.) for 'ere, before'
6 *ȝut* for 'yet'
7 *u* and *uy* for OE ȳ, as in *huyre* for 'hire'

The presence of these features in R lead Samuels to conclude that south-west Worcestershire is in fact the base dialect of the *work* recorded in R, though it may have been partially-obscured by the intermediate London copying and the partial translation into Suffolk dialect inadvertently carried out by the R scribe. Additionally, Samuels notes that the L MS often matches the distribution of "variant forms," such as *any / eny, ȝif / if, com / cam*, etc., in R. "Since it is very unlikely that such non-substantive variation could be due to contamination, it must be presumed to be archetypal."[14]

At this point, it is necessary to clarify a few of the essential premises that underlie Samuels's conclusions, at least insofar as they pertain to the R manuscript, since the article itself is somewhat lacking in explaining its own methodology. In the first place, it must be determined how, in fact, given an array of dialectal layers within a certain manuscript, one may identify which are "upper" layers, contributed by intermediate layers, which is the

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[12]*ibid.* Samuels's italics.
[13]Samuels lists the second and third features as one, but the areas of occurrence shown for both in the *Linguistic Atlas* indicate that they are discrete features with varying provenance.
[14]Samuels, p. 241.

"uppermost" layer, contributed by the scribe of that particular manuscript, and how one may identify the relict forms carried over from the archetype through the process of transmission that indicate a base dialect. It may well be that the pattern of southwest Worcestershire features among the B-MSS suggests that region as a point of origin for the poem, but only if those features may first be identified as relict features. To posit in the first place southwest Worcestershire as the dialect of the *poem* and to identify these features as they appear in particular MSS as relict on the basis of that premise begs the question of Worcestershire as the point of origin.

Though Samuels never explicitly states in his article "Langland's Dialect" the criterion for identifying a form as relict, it seems that features which are aberrant in relation to the predominant dialect of a given manuscript are most likely to be so designated.[15] Simply stated, if there are fewer occurrences of, for example, *heo* than *sche*, the former must be relict. Stated in this manner, the model may seem overly simplistic, but one must grant its logical force. The very phenomenon of broad distribution between disparate dialects witnessed by the manuscripts of the three versions of *Piers* provides *a priori* evidence that scribal practice tended toward the effacement of original dialectal features rather than their conservation. A scribe with a strong regard for the authority of his exemplar, however, such as the R scribe, might be less inclined toward dialectal translation in his desire to preserve the orthography of the original, though he would probably practice translation to some extent. If the relict forms appearing in manuscripts showing a lesser degree of dialectal translation, then, demonstrate a pattern in which a particular linguistic profile consistently emerges, the pattern may, I think, be taken as a valid point of dialectal origin for the work the manuscripts record.[16]

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[15]The third chapter of the introduction to the *Linguistic Atlas* has a more complete study of the identification of dialectal mixtures within manuscripts (vol. 1, pp. 12-23).

[16]Whether or not that dialect of origin is that of the poet or of the earliest scribe to record his work is a different question.

But in the case of the *Piers* B-text, and the R manuscript in particular, the determination of the point of origin for the *work* is made more complex by the composite nature of the text. The poem *Piers Plowman* as it appears in the R manuscript may be considered a single "work," but it also reflects three discrete stages of composition for that work: the composition of the original A-text, the revision taking place with the B-text, which substantially revises the A-text material as it adds some 4,500 lines to it, and the revision witnessed by R itself, with the addition or omission of hundreds of lines. When we consider the point of origin for the text of the R MS, we must speak of *origins*, since the text displays three discrete stages of composition. Moreover, there remains the possibility that the text comprised by these three stages might disclose a *disparity* between their base dialects.

This point goes unrecognized by Samuels, who makes no distinction between relict forms as they appear in that portion of R's text which originates with the composition of the A-text and their appearance in the B-continuation, or in the lines particular to R. I would further argue that the identification of a particular dialectal feature as relict or uppermost must not merely be put forward on the basis of its mere appearance in a given text, as Samuels does, but its occurrence must be calculated against the alternative lexical choices available to the scribe.

In order to test Samuels's hypothesis that south-west Worcestershire features present in R represent relict form which may indicate the dialectal origins of the poem, as well as to test for anomalies in the distribution of such forms between the disparate A-, B- and R-versions of the poem, I have separated the text of the R manuscript into three distinct corpora:

> A Material: those lines which are carried over into R from the A-text (B.II.41-45,[17] II.49-50, II.107-III.153, III.162-233, III.245-89, III.291-98, IV.1-16, IV.19-32, IV.42-V.34, V.42-44, V.57-59, V.61-86, V.94-128, V.188-231,

[17]R is defective up to II.39.

V.304-370, V.386-91, V.450-84, V.517-647, VI.1-140, VI.147-63, VI.166-93, VI.200-315, VI.317-27, VII.1-37, VII.39-43, VII.46-70, VII.89-200, VIII.1-13, VIII.18-51, VIII.57-124, IX.1-32, IX.45-59, IX.128-41, IX.160-76, IX.186-89, IX.192-198. IX.203-5, X.1-22, X.33-37, X.45-72, X.103-8, X.113-4, X.116-28, X.130-91, X.195-99, X.207-29, X.306-8, X.332-36, X.345-48, X.370-89, X.414-27, X.452-61)[18]

B Material: B-text lines appearing in R, except those particular to R (B.II.40, II.46-48, III.154-61, III.234-44, III.290, IV.17-18, IV.33-41, V.35-41, V.45-56, V.60, V.87-93, V.129-87, V.232-303, V.371-85, V.392-449, V.485-516, V.648-51, VI.141-46, VI.164-65, VI.194-99, VI.316, VI.328-32, VII.38, VII.44-45, VII.71-88, VIII.52-56, VIII.125-26, IX.33-44, IX.60-93, IX.142-59, IX.190-91, IX.206, X.23-32, X.38-44, X.73-102, X.109-12, X.115, X.129, X.192-94, X.200-206, X.230-291, X.304-5, X.309-31, X.337-44, X.349-63, X.390-413, X.428-41, X.448-51, X.462-74, XI.1-44, XI.49-151, XI.165-373, XI.385-431, XII.1-56, XII.60-76, XII.78-117, XII.128-140, XII.149-51, XII.154-69, XII.171-293, XIII.1-12, XIII.22-163, XIII.172-291, XIII.300-99, XIII.410-36, XIII.455-60, XIV.1-154, XIV.160-81, XIV.183-226, XIV.238-332, XV.1-238, XV.244-97, XV.300-88, XV.390-463, XV.478-94, XV.532-38, XV.557-64, XV.567-601, XVI.1-XVII.35, XVII.47-67, XVII.69-111, XVII.124-76, XVII.179-216, XVII.244-306, XVII.309-XVIII.177, XVIII.179-410,[19] XX.27-36, XX.38-236, XX.239-384.

R Material: lines particular to R (two lines following X.77, X.291-303, X.377a, X.381, X.411-13 , 1 line following XI.105, XI.126b-127a, XI.154-164, one line following XI.190 , XI.374-84, XI.419b-421a, XII.57-59a, XII.118-27a, XII.152-53 , XIII.164-71, XIII.292-99, XIII.400-409, XIII.437-54, One line following XIV.182, XIV.227-37, XV.239-43, XV.298-99, one line following XV.388, XV.464-77, XV.483a, XV.539-56, XV.564b-67a, XVII.7-8, with one halfline following, XVII.68, XVII.111a, XVII.176b-78a, XVII.307-8, XVIII.310b-11b, one line following XX.36.)

The construction of word concordances for each of these files makes it possible to chart the rate of occurrence for all relict forms, and to compare the rate of occurrences in each stage of the compositional process.

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[18]Some lines cognate with A-text lines receive such heavy revision in their incorporation into the B-text that they have not been included in the count of "A-material": II. 52-106, IX.94-127, X.364-69, X.442-47.

[19]R lacks a quire here, omitting XVIII.411-XX.26.

Out of the total word-count of 60,790 elicited by the concordances,[20] The A material consists of 18,286 words, or 30.08% of the entire poem as it appears in R. The B-material contains 40,902 words, 67.28%. The portion particular to R is, unfortunately, so small—1,602 words, 2.64% of the total—that it may prove statistically negligible, the lack of material necessarily rendering the appearance of relict forms, rarities by definition, even rarer.

Even so, the R material does indeed include the relict *oe* form for ME long /o/ that Samuels cites as a southwest Worcestershire feature. *Goed* appears for "good" in two places. When calculated against the lections for which the scribe simply used *o* for long /o/,[21] the rate of occurrence for the feature—that is, the percentage of the use of *oe* among occasions where it is possible for the scribe to make that lexical choice—is 11.76%. The B-material constitutes a much larger portion of the text, and the seventy-one occurrences of the *oe* feature,[22] reflecting a rate of occurrence of 21.45%, seem statistically proportional in comparison with the smaller R sample. The A material includes 18 occurences of the *oe* feature, a 15.52% rate.[23] Again, the rate of occurrence for the feature seems proportional to the size of the sample. On the basis of the evidence, the use of *oe* for long /o/ is not the normal choice for the R scribe, who employs a simple *o* for nearly eighty per cent of the opportunities that present themselves for the use of *oe* in the largest text sample. When he does carry over the southwest Worcestershire feature, it can only be that he does so because it appears so in his exemplar.

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[20]It may be worthwhile to mention that the total of different words for the concordance works out to 7,220, but due to the dialectal and orthographical variation in the text of R, the poet's vocabulary repertoire as presented in the poem must be considerably smaller.

[21]Fifteen occurrences: *blode* (1), *boke* (3), *don* (2), *flode* (1), *fode* (1), *gode* (3), *non* (2), *one* (1), *toke* (1).

[22]*foet* (2), *boek* (6), *doel* (2), *doen* (2), *floed* (4), *foel* (3), *goed* (38), *goen* (1), *hoer* (1), *moed* (2), *noen* (3), *noet* [for "ne witte"] (1), *oen* (3), *toek* (3). There are 260 occurrences of long /o/ as simple *o* or *oo*: *fote* (4), *boke* (29), *don(n)(e)* (26), *fode* (6), *flode* (3), *fole* (9), *gode* (60), *good* (4), *gon* (3), *hore* [i.e., "hoar"] (2), *non(e)* (45), *on(e)* (21), *toke* (24), *blode* (16), *rode* (8).

[23]*doel* (1), *goed* (14), *bloed* (1), *floed* (1), *roed* (1). Long /o/ appears as *o* or *oo* in 98 cases: *boke* (4), *fote* (1), *dole* (1), *fode* (5), *don(n)(e)* (15), *gode* (6), *good(e)* (7), *hore* (2), *gon(ne)* (3), *goo* (4), *non(e)* (27), *on* (11), *rode* (7), *tok(e)* (5).

A similarly proportional distribution is evident in the case of the use of *heo*. The R material contains no occurrences of the form, but neither does it contain any occurrence of "sche," the usual form employed by the R scribe for the feminine personal pronoun. There are no opportunities for the use of *heo*, so none appear. In fact, it should come as no surprise that the A material includes the highest occurrence rate for this form among the three text samples, 45.16%,[24] due to the dominance of the figures of Holy Church and Mede in passus II, III and IV. The B material includes eight uses of *heo*, an occurrence rate of 33.33%. All of these occur in the revision material added to the A-text portion of the poem: after the confession of Covetise in Passus V, who appears to shift between genders in the course of the passage, the form is never used again, due no doubt to the paucity of feminine representation in the poem.

The occurrence of *a* for "he, she" is much rarer. The feature does not appear at all in the R material, which has 20 occurrences of "he," none of "sche." The rate of occurrence between A and B material is roughly even, however, with *a* being used for "s/he" six times in the B material, a rate of 1.05%, and twice in the A material, 0.80%.[25]

The forms employed for "neither . . . nor" in R comprise a wider array than is the case with the other features under examination. Samuels designates the combination *noyther . . . no* as the southwest Worcestershire form, and this reading is not found in R, which records only one instance of the construction, in the eastern form *neyther . . . ne*. In the B material, *noyther* (either as "noyther" or "noither") occurs at a rate of 40.74%, with *no* for "nor" occurring at exactly the same rate. The use of the two forms in combination occurs at a rate of 37.03%.[26] The rate of occurrence of the construction in the A material is so small that it is statistically irrelevant, but *noyther* is used in each of the two occurrences,

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[24]Fourteen occurrences of *heo* against seventeen for *sche*.

[25]Against the use of *a*, B contains 546 occurrences of *he* and 16 of *sche*. A records 232 instances of *he* and 17 of *sche*.

[26]*noyther/no* (10), *noither/ne* (2), *noþer/no* (1), *noþer/ne* (6), *neyther/ne* (6), *neither/ne* (2).

and *no* in one of those two, so that the rate of occurrence, 100% for *noyther*, 50% for the combination, indicates the same reliction of southwest Worcestershire dialect in this case.

The use of *ar* for *ere* in the sense of "before" is a form more precisely isolated in the geographical area Samuels claims for the dialect of the poet. In the only instance where the R material offers an opportunity for *ere*, it reads *ar*. The 21 occurrences of *ar* in the B material, calculated against eleven instances of *ere*, yields a rate of 65.6%. Each of the two forms is used 16 times in the A material, a rate of 50%. Again, the slight difference between A and B in this case is in all likelihood due to the difference in the size of the samples.

The use of *ȝut* for *yet* does not occur in the R material. It occurs in the B material at a rate of 64.7%, in the A material at 21.4%.[27] The transformation of OE /ȳ/ into *uy*, another feature isolated to the southwest Midlands, does not occur in the R material, though there seem to be no instances in which it might have done so. The form is heavily witnessed by both the A and B groupings, however. In the B material, either *uy* or *ui* occurs in 73.7% of the cases where long /i/ (< OE /ȳ/) is called for.[28] The rate for the A material, 76.5%, is virtually identical.[29] In fact, the only feature appearing in R that is both isolable to the southwest Midlands and unevenly distributed between the three test groups is the use of *sulue* for "self." This form occurs in the B material at the rate of 12.7%,[30] but not at all in R or A.

The statistical analysis certainly proves that a pattern of relict form exists in the R manuscript which, when taken together, indicate a small section of southwest Worcestershire as their point of dialectal origin. Two other patterns of relict forms are in

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[27]In the B material: *ȝut* (11), *ȝet* (5), *yet* (1). In A: *ȝut* (3), *ȝet* (11).
[28]Eleven instances of *uy*: *buylde* (2), *buyrn* (3), *fuyr* (1), *huyre* (3), *ykuyt* (1), *druye* (1), and fourteen of *ui*: *fuir* (3), *huir* (4), *pruid* (10). These against ten occurrences of OE /ȳ/ > *i* or *u*: *pride* (5), *drie* (1), *cutte* (1), *cutylynge* (1), *first* (2).
[29]Thirteen instances of OE /y¯/ > *uy*: *buyrde* (1), *huyre* (7), *bruydale* (1), *pruyd* (4), against three occurrences of OE /ȳ/ > *i*: *pridie* (1), *hire* (2).
[30]Fourteen occurrences, against seventy-five for *selue*, twenty-one for *self*.

evidence in R, however. One is an array of features which Samuels assigns to the dialect of Suffolk, on the basis of the minority variants *ich* for "each," *michel* for "much," *swich* for "such," *helde* for "hold," *a* for "have," *quaţ* for "said," and *-e-* for *-i-* in such forms as *meddle, menstrales,* and *menstre.*[31] Such forms are indeed in the minority, since the usual readings in R for these respective terms are the more broadly-occurring "ech" (or often the South-Southwest form "uch a"), "muche," "suche," "holde," "haue," "quod," and retension of medial "i". On the basis of the single manuscript, however, it is unclear how Samuels may determine that the Suffolk layer is the "uppermost," and contributed by the R scribe himself. The evident solution to that question is that Samuels does *not* designate the order of the various layers of dialect in the R MS on the basis of the manuscript alone, but in the context of the other manuscripts of the poem. No other MS contains minority variants ascribable to Suffolk except the M manuscript of the A-text, and its Suffolk features are sufficiently divergent from those of R for Samuels to specify *northwest* Suffolk as the dialect of its uppermost layer.[32] Thus, there is no other evidence of Suffolk forms in the MSS on which to establish a pattern of origin, and no instance of the Suffolk dialect determining the poet's alliterative practice. Such a pattern does exist between the southwest Worcestershire variants in R, however, and the precisely situated area of provenance Samuels adduces for the C-MSS,[33] and this perceived pattern, as well as the influence of that dialect on the poet's alliterative practice, leads him inevitably to the conclusion that the southwest Worcestershire dialect is the base dialect not only for R, but for all three versions of the poem as well. By the same process of deduction based on external circumstance, Samuels attributes sporadic appearance of northern forms in R to an intermediate London copying:

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[31]Samuels, p. 247, n.65.

[32]"Specific forms: *wor(l)d* 'world', *myth* 'might', *iche* 'each', *whou* 'how', *quan/qwan* 'when', *nout(h)* 'not', *scherche* 'church', *boþen, -yn* 'both', *hasked* 'asked' [though, as has been seen, Samuels claims a Gloucestershire provenance for this feature elsewhere], *þourth* 'through'" (Samuels, p. 245, n. 32).

[33]Samuels, pp. 239-40.

> This phenomenon is common in London MSS of c. 1400, and seems to have arisen because northern scribes working in London tended to copy very literally and exactly with just the occasional lapse into their own spelling. Such sprinklings of Northern forms are thus a useful indication of London origin, even though the dialect of the later copyist was not London.[34]

Since the northern forms in R are few enough to compare to this model, Samuels adopts it as the explanation for their presence in R. Thus, with the southwest Worcestershire forms accounted for by the origin determined for the poem, and the northern forms by the presence of northern scribes in London, the Suffolk layer becomes attributed to the R scribe almost through a process of elimination.

Samuels's case for southwest Worcestershire as the point of origin for the dialect of the poem is speculative, to a degree, but there seems to be no good reason to discard it. The consistent pattern of occurrence for these features in R strongly suggests that they do indeed form the oldest layer of the work witnessed by that manuscript. Apart from those features noted by Samuels, the text as it appears in R also includes the highly localized forms *witen* for "to know," and *libbe* for "live." The material particular to R itself is unfortunately so small that it cannot yield a conclusive dialectal match with the A and B material, but the occurrence of the West Midland form *oe* for OE /ȳ/ and *ar* for *ere* indicate that the newest additions to the text retained this dialect as well, and, as has been shown in Chapter 3, the R manuscript can be placed in close proximity to the α-reviser, perhaps with only one intermediate copying.

If the presence of the southwest Worcestershire dialect features in R indeed indicate this region as the dialect of origin for the poem, then their proportional distribution throughout all three test groups of the R text indicates that their point of origin is a common one. That this dialectal origin is authorial rather than scribal is suggested by the influence of

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[34]Samuels, p. 238.

this particular dialect on the alliterative practice of the poet, an influence which likewise is apparent both in the original A lines and those composed in the revision to B.

I have too long been a proponent of the "multiple authorship" school among students of the poem to abandon too lightly the possibility that the three versions of the poem were composed by different men. The dialectal evidence of R suggests a single authorial dialect for all three versions, though it offers only a suggestion, and a single dialect does not argue a single man. Weighing against the suggestion remain two manifest and unavoidable cases of dissimilarity between the A and B texts; the first is the radical difference in ideology between the two works, as the B-text actively dismantles the intellectual minimalism of A and its promotion of Natural Understanding (Kynde Wit) as the cornerstone of Faith, subverting and supplanting the social activism of the A-text at the same time that is seeks to rehabilitate the position of the Clergy and the supression of social discontent with the panacea of Patient Poverty. The second is the wide disparity in alliterative consistency between the two versions noted by Fowler in 1977, who observed that, among the 2,200 lines carried over from the A-text into B passus I-X, the editors of the Athlone edition of the B-text were obliged to emend only thirty-five to restore the alliterative pattern of *aaax*. Out of the 1100 new B-lines, 125 required such emendation.[35] The only reply in defense of a single author made to the first of these incongruences has been that of George Kane, who rather than addressing the ideological variance, merely defended the variance as *possible,* "based on the possibility of change or development in a single poet."[36] No reply whatever has been forthcoming to Fowler's observation.[37]

In light of the ideological and prosodic variance between the discrete versions, to say nothing of their separation in time, it would be injudicious to claim single authorship

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[35]Fowler, 1977, p. 25.
[36]*Piers Plowman: The Evidence for Authorship* (University of London: Athlone Press, 1965).
[37]Charlotte Brewer, citing Fowler, reiterates his observation in "Authorial Vs. Scribal Writing" (p. 65).

for all three versions on the basis of the southwest Worcestershire dialect that seems to link the three versions through the conductor of the R manuscript. Perhaps the relict features of this region accumulated within the different versions in the same way that the text of the poem itself did, as a convention of alliterative practice that became known as that proper to *Piers Plowman*. If nothing else, the dialectal signposts pointing west to Malvern Hills may only disclose the place of origin for the poem, validating one other circumstance external to the question of dialect that, though unspoken, serves as a goad for Samuel's predilection toward Malvern as the poem's birthplace: the presence of Malvern Hills in the poem itself. Again, it would be injudicious to claim too much for the portrait of Long Will as an autobiographical character. One hopes that no scholar will attempt to investigate "Langland's Madness" based on the evidence of B.XV.3: ". . . and so my witte wex and wanyed til I a fole were." On the other hand, not all such personalizations are to be discarded out of hand. The critical consensus, after all, grants that Hoccleve did indeed suffer madness for a time, and that Geoffrey Chaucer was of portly build, though perhaps no eagle ever reproached him for it. In the same way, we have no reason to doubt that a poet who, when calling to mind an alliterative collocation that will serve to demonstrate the futility of inspiring lawyers with the rectitude of one's case without paying for it, produces the phrase "Thou myȝtest better mete the myste on Maluerne hulles" (B.P.214) might well have been accustomed to walking on those hills, all in a summer season.

Appendix I.

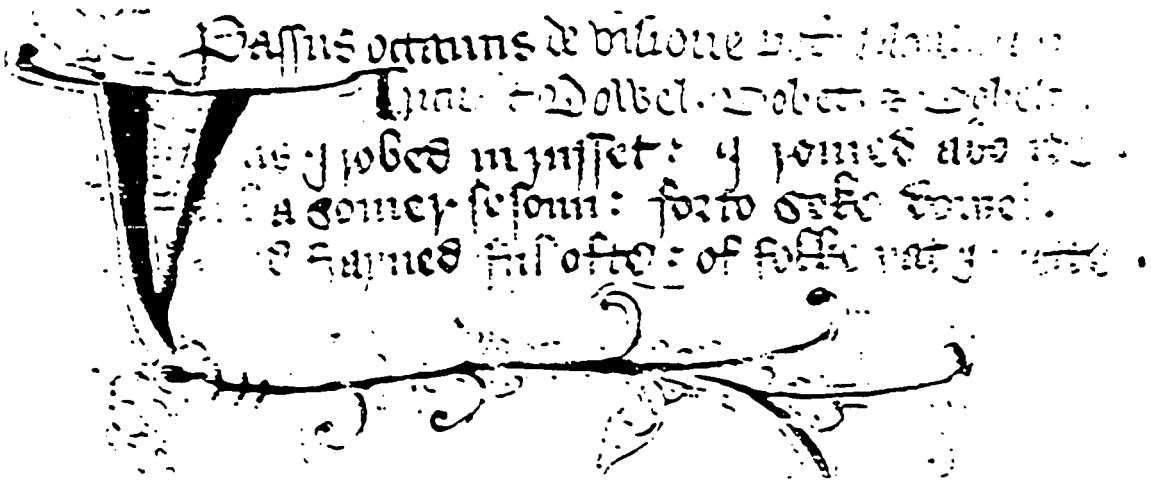


Plate 1. R MS fol. 33^{v}

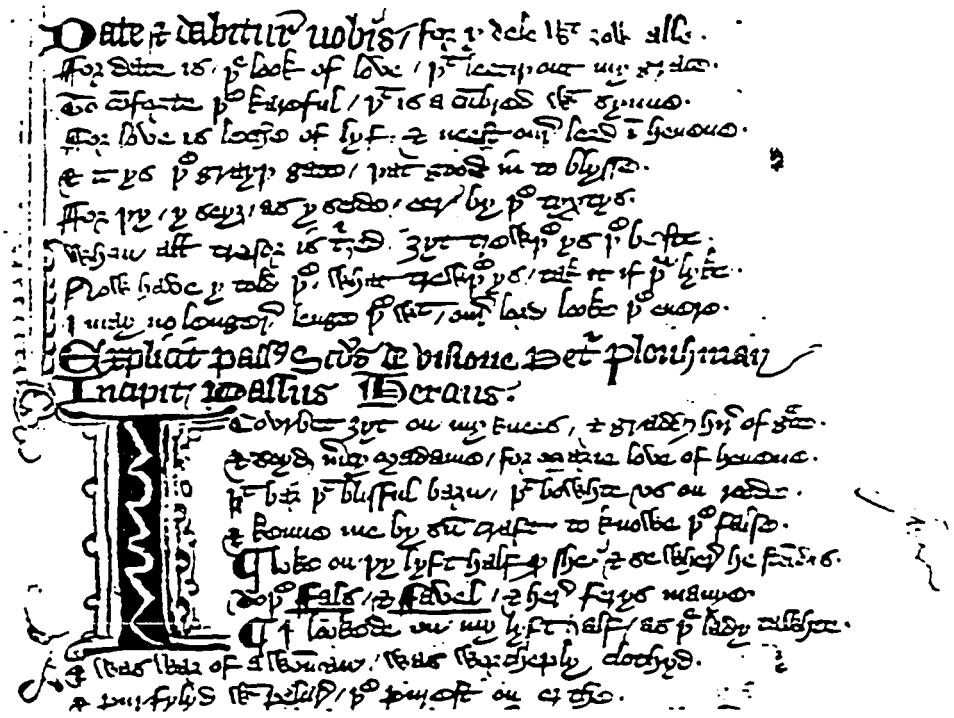


Plate 2. F MS fol. 6^{r}

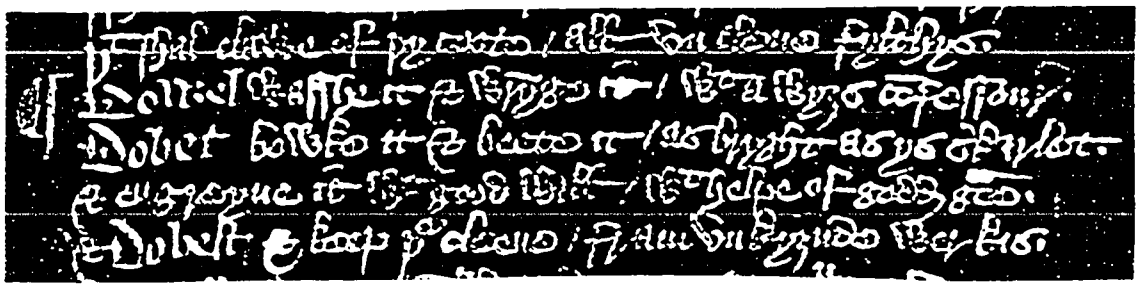


Plate 3. F MS fol. 56^{v}

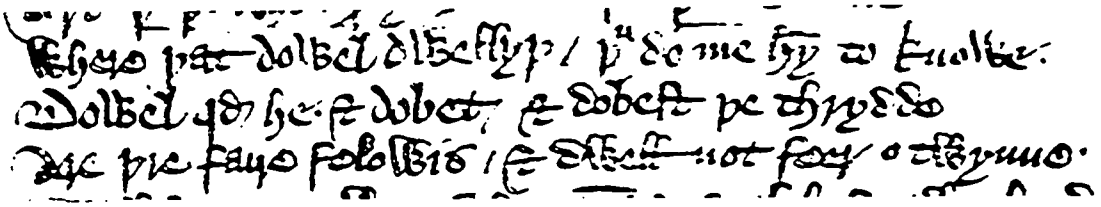


Plate 4. F MS fol. 30^{v}

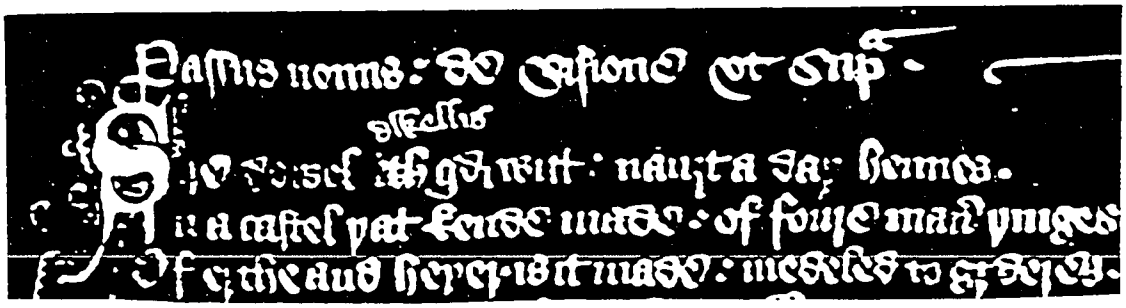


Plate 5. R MS fol. 35^{v}



Plate 6. R MS fol. 90^{v}

Appendix II.

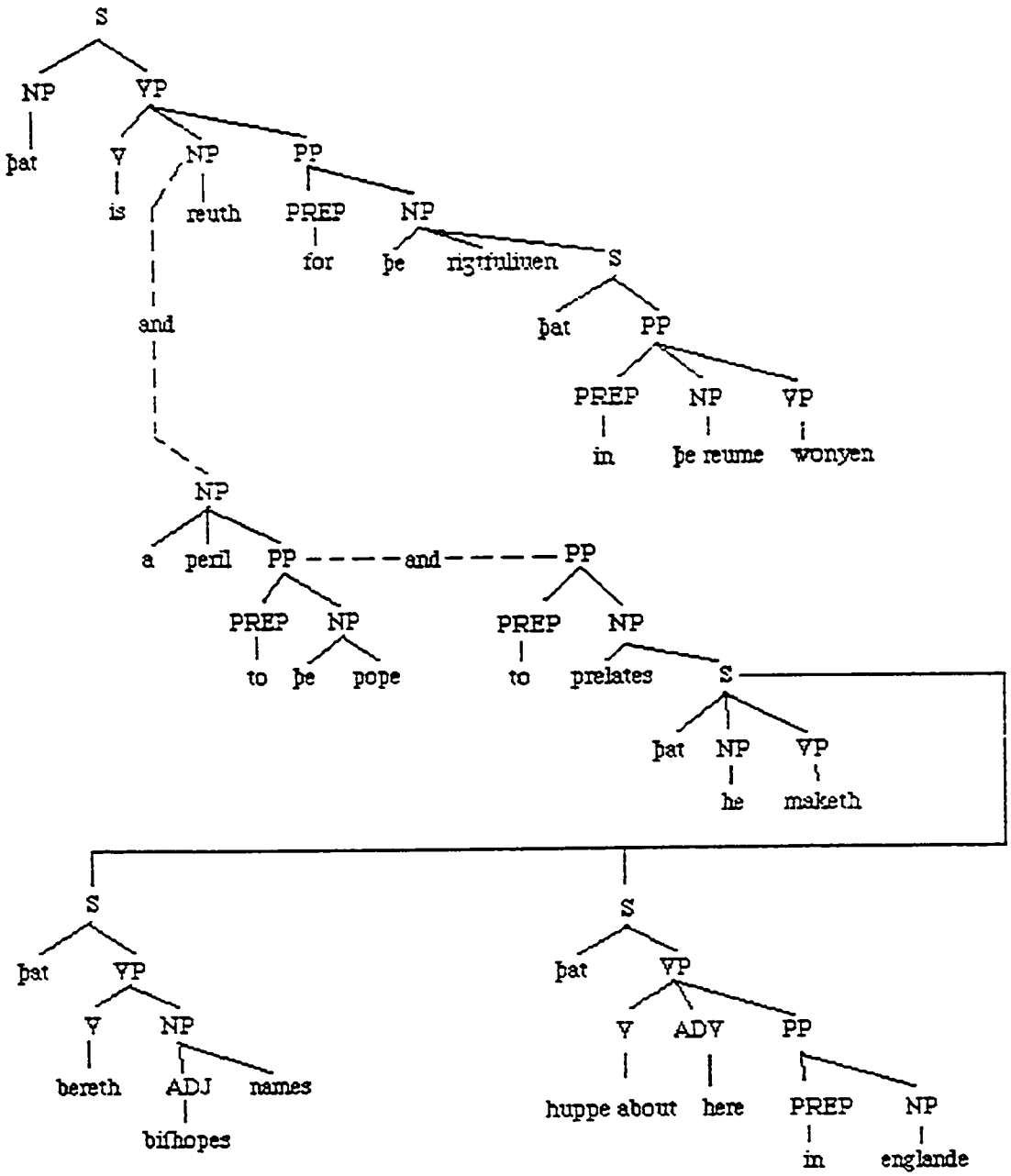


Figure 1. Syntactic Diagram of the Bishop Passage of β MSS.

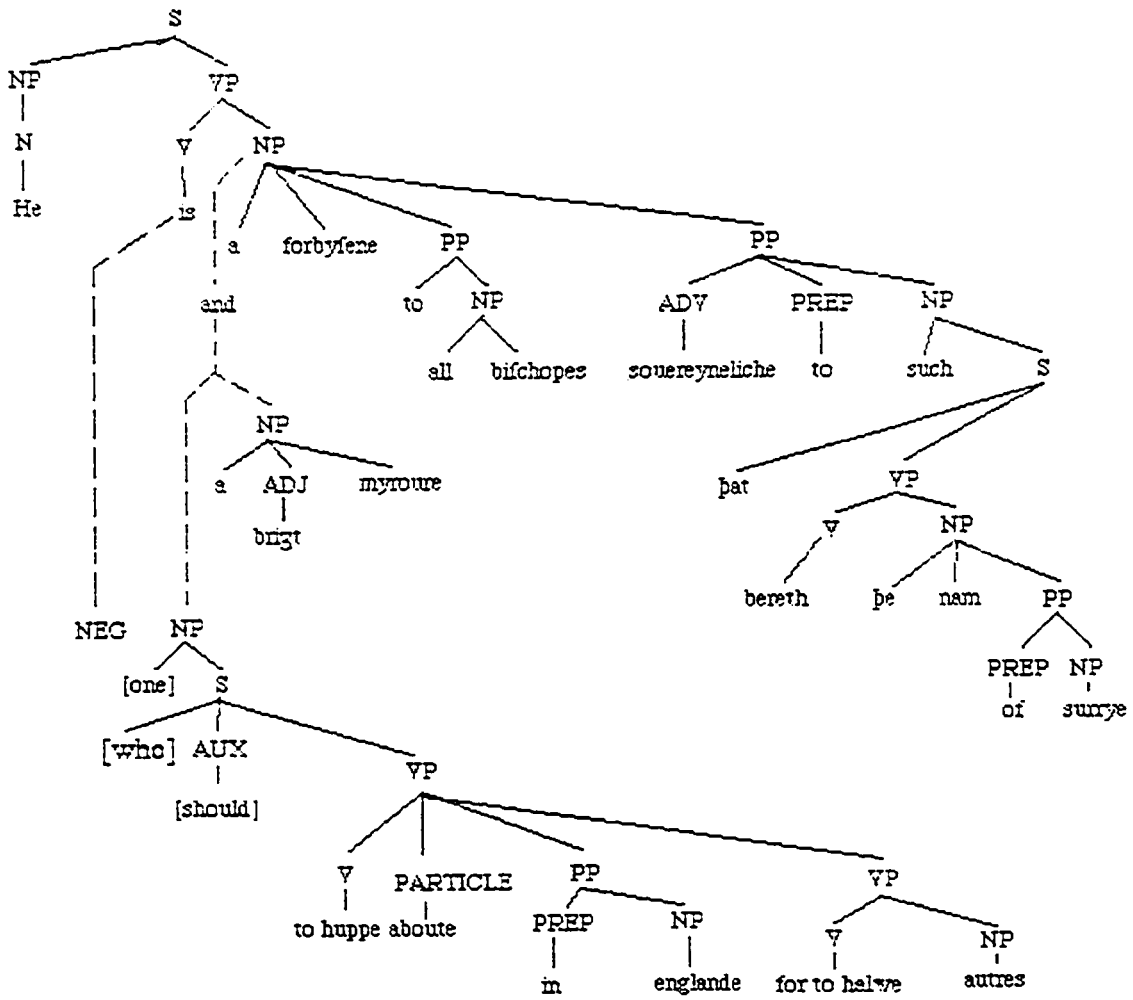


Figure 2. Syntactic Diagram of the Bishop Passage of R MS.

Appendix III: The Text

In the following edition of the poem, I have attempted to provide a fully diplomatic facsimile edition of the R MS as it appears in British Library MS Lansdowne 398 and Oxford, Bodleian Rawlinson Poetry 38. The only corrections incorporated into the text are those made by the main scribe. Other emendations are noted in the apparatus. The parasigns which usually accompany a paragraph break have been omitted, but a break has been inserted into the text wherever one appears in the MS, whether the scribe skips a line or not.

The collation of variants in the apparatus is not intended to be exhaustive, since that information has already been provided by the Kane-Donaldson edition of 1975. Since the main focus of this study has been on the R MS itself, the accompanying apparatus has been compiled with a view toward identifying the cruces where R offers unique readings, where R and F agree against the remaining manuscripts, and where F offers unique readings of its own. Since the scribe of F alters virtually every line of the poem in some way, the collation of F variants does not include the addition of *and* or *þanne* at the beginning of the line, nor does it record each and every superfluous adverb added by the scribe. The intention in providing a selection of variant F readings in the appartus has been to illuminate the relationship between the two MSS without burdening the reader with more information than is needed.

For the MSS other than R and F, I have retained the designation of β advanced by Schmidt in his edition. The sigla for individual MSS in the β tradition refer to the following MSS:

L	Bodleian Laud Misc. 581
M	British Library Additional 85287
W	Trinity College Cambridge B. 15. 17
H	British Library Harley 3954 (to V.125; thereafter H records an A-text)
Hm	Huntington Library 128
G	Cambridge University Library Gg. 4. 31
Y	Newnham College Cambridge Yates-Thompson MS

O	Oriel College Oxford 79
C	Cambridge University Library Dd. 1. 17
C^2	Cambridge University Library Li. 4. 14
Bm	British Library Additional 10574
Bo	Bodley 814
Cot	British Library Cotton Caligula A XI
Cr	Robert Crowley's three impressions of 1550:
	Cr^1 British Library C 71.c.29
	Cr^2 British Library C 71.c.28
	Cr^3 British Library C 122.d.9

Where BmBoCot agree, they are referred to under the sigil B. Likewise, where the three Crowley editions agree, the sigil Cr is used.

Rather than to introduce yet another system of line-numbering for the poem, I have simply used the line numbers of Skeat's 1865 edition, since the system of the Kane-Donaldson edition, adopted by Schmidt, is rendered suspect by their occasional rearrangement of line order. Lines unique to R or RF that are omitted from Skeat's edition have been given the number of the last collated line with an X appended with additional lines numbered by superscript (eg., 172x, $172x^2$, etc.). The anomalous additional lines of RF are printed in boldface.

The designation β is often used to refer to the predominant β reading of a given lemma, and does not necessarily mean that no variance occurs in the β-MSS for that reading. R readings that agree with the predominant β readings are not collated against variant beta readings. In the apparatus, "*for*" signals a conjecture as to the exemplar reading of an apparent scribal error. Minor grammatical variation in F is ignored (eg. ony pereylis fellen *for* any perel fulle XVI.107), including the substitution of the infinitive for the preterite.

[from British Library MS Lansdowne 398]
Begins Prologue 125 [Skeat's numbers throughout]

Crist kepe þe sire kyng ⸗ and þi kyngriche. fol. 77r
And ieue þe iede þi ionde ⸗ so iewete þe iouye.
And for þi riȝtful rewelyng ⸗ be rewarded in heuene.

And sithen in þe heir an hey ⸗ an aungel of heuene.
Lowed to speke in latyne ⸗ fore lewede men ne cowede
Iangele ne Iuge ⸗ þat iustifie hem schulde.
Bute suffren an seruen for þi seyde þe angel.
Sum rex sum princeps ⸗ veutrum fortasse deinceps.
O qui iura regis ⸗ *christi* specialia regis.
hoc quod agas melius ⸗ iustus es esto pius.
Nudum vis a te ⸗ vest*ire* wlt pietate
Qualia vis metere ⸗ talia grana sere.
Si vis nudatur ⸗ nudo de iure metatur.
Si seritur peitur pietas de pietate metas.

þanne greuede hym a golyardas ⸗ a gloton of wordes.
And to þe angel an heiȝ ⸗ answeres after.
Dum rex a regere ⸗ dicatur nomen h*ab*ere.
Nomen habet sine re ⸗ nisi studet iura tenere.

And þanne gan alle a comoune crie ⸗ in a vers of latyn.
Precepta regis sunt nobis vincula legis.

With þat ran þere a route of ratones ⸗ at ones.
And smale mys with hem ⸗ mo þan a þousand.
And comen to a conseyle ⸗ fore here comoune p*ro*fitt.

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125. kyngriche] kyngdom ryche F.
126. leue] lene? leve F; lene Cr. lede] so lede F. louye] a lowe F.
127. be] þ*ou* be F.
128. sithen in þe heir] a no*n* fram þe hevene F. an aungel of heuene] com dou*n* an Angyl F.
129. Lowed to speke] & lowhde spak F. cowede] sholde F.
130. Iuge] juggen hym F. hem] hy*m* *with* mowþe F.
131. seruen] s*eruyn* softly F.
132. veutrum] neutrum Fβ.
135. vis] RF; ius *rem.* vestire] RFH; vestiri *rem.* wlt] *for* vult.
137. vis] RFH; ius *rem.*
138. peitur] R *only.*
140. answeres] RL; answered *rem.*
143. And . . . crie] Thanne cryeden alle þe como*n*ys F. a comoune] þe comunes OC²Cr; þe comoune *rem.*
in a vers of latyn] *with* o voys a tonys F.
146. ran þere] kemen F. at ones] many F.
147. smal] manye F. with] myd W.
148. comen] wenty*n* F.

For a cat of a courte ♪ com whan hym lykede.
And ouer leep*e* hem li3thliche ♪ and lau3t hem at his wille.
And pleyed with hem perilousely ♪ and possed hem aboute
For doute of diuerse dredes ♪ we dare nou3t wel loke.
And 3if we grucchen his ga*m*men ♪ he wil*le* greue vs alle.
Cracche vs or clawe vs ♪ and in his cloches halde.
þat vs lothes þe lyf ♪ er he lete vs passe.
Mi3t we with any witt ♪ his wille with stonde .
We mi3t be lordes an lofte ♪ and lyuen at oure eese.
A raton of renou*n* ♪ moste resonable of tonge. fol. 77v
Seyde for a souereyne ♪ helpe to hem alle
I haue I seyne segges q*uo*d hee ♪ in þe citee of london.
Beren be3es ful bry3tte ♪ abouten here nekkes.
And somme coleres of crafty werke ♪ vncoupled þei wenden.
Boþe in warayne and in waste ♪ whar*e* þaym lef lykeþ.
And other while þei aren elles where ♪ as I here telle.
Were þere a belle on here bye ♪ by Ihesus as me thenketh.
Men mi3t wite where þei wente ♪ and away renne.

And ri3t so q*uo*d þat raton ♪ reson me scheweth.
To bugge a belle of bras ♪ or of bri3t siluer.
And knetten it on a coler ♪ for oure comoune p*ro*fitt.
And hangen it vp on þe cattes hals ♪ þan here we mowen.
And peren in his presens ♪ þere while hym plei lyketh.
And 3if hym wraþþeth þen y war ♪ and hys wey shonye.

::lle þe route of þe ratones ♪ to þis resou*n* þei assented.

149. of] in F. a] þe FH. courte] RFLYOC^{2}CCr^{23}; contree WHmCr1GMH. hym] hire F.
150. his] *om.* F.
151. hem perilousely] vs ap*er*tly F. hem(2)] RMYOC^{2}CH: vs F; *om. rem.*
152. doute of diuerse dredes] drede of deeþ F. dare] ne dore F.
153. gammen] will*e* F. alle] sore F.
154. halde] vs holde F.
155. vs lothes] we loþyn F; vs is loth H; we loþyn Cr; us loþeþ *rem.*
156. Mi3t] But myghte F. with] be F.
157. mi3t be] weryn F. at oure] *in* gret ese F.
158. A] þanne a F.
159. for a souereyne] a resonable resou*n* F. helpe] & helplych F. hem alle] RF; hymselue b.
160. I seyne] herd of F.
161. Beren be3es ful bry3tte] þat me*n* bery*n* bryghte by3es F.
162. wenden] RLMYOC^{2}C; walke F; wenten WG; wente HmCr; were H.
163. lef] leue LMYOCCr23; leffee C^2; best FH; self WHmCr1; selue G.
164. þei aren] *om.* F. I here telle] wey3es me telle F.
165. Were] Where F.
168. To bugge a belle of bras] It were best to begge a bras belle F. bri3t] shy3n F.
170. vp on] a bowte F. þan here] þ*at* here hy*m* F.
173. presens] abse*n*se F. hym] v*us* F.
175. þei] *om.* F.

::c þo þe belle was I bouȝt ⸗ and on þe bey I hanged.
::ere ne was raton in alle route ⸗ for alle þe reme of france.
::at durste haue I bounde þe belle ⸗ aboute þe cattes nekke.
::e hangen it aboute his hals ⸗ alle englond to wynne.
::nd helden hem vn hardy ⸗ and here conseyll*e* feble. 180
::nd letu*n* here labour I lost ⸗ and alle here longe studie.

:: mous þat muche goed ⸗ couthe as me thouȝte.
::rok forth sternely ⸗ and stod by forn hem alle.
::d to þe route of ratou*n*s ⸗ rehersed þis wordes.

::uȝ we had I culled þe cat ⸗ yut schulde þer*e* cu*m* an other*e*.
:: crachy vs and alle our*e* kynde ⸗ þouȝ we crope vnder benches.
::r þi I conseill*e* alle þe comoune ⸗ to late þe catt I worthe.
::d be we neuer so bolde ⸗ þe belle hym to schewe.
::r I herde my sire seyen ⸗ is seuen ȝere I passed.
::re þe cat ys a kytou*n* ⸗ þe court is ful elyng. 190
:: witnesseth holy writt ⸗ who so wile it rede.
Ve terre vbi puer est rex. For may no renk no reste haue ⸗ 191a/192 fol. 78r
for ratones by nyȝte 192

þe while he caccheth conynges ⸗ he coueyteth nauȝt our*e* caray::
But fet hym alle wyth veneson ⸗ defame we hym neuere.
For better is a litel los ⸗ þen a longe sorwe.
þe mase amonge vs alle ⸗ þeiȝ we misse a schrewe.

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176. Ac þo] But whanne F.
177. ne was] was no F. in alle route] of þ*at* r. F; in al that r. Hm; in al þe r. LWYOC^{2}CCr; in þe *rem.* alle(2)] *om.* F.
178. haue I bounde þe belle] a bownde þ*at* bond F.
180. And] But F. hem] he*m* selue F. here] al here F.
181. letun here labour] al here labour*e* was F. alle here longe studie] here large costes F.
182. couthe] cowhde F.
184. rehersed] he r. F.
186. crachy] cracche LYOC; cacchen WG; cacche FMHmHC^{2}Cr. alle] *om.* F. þouȝ we crope vnder benches] whan we kroule a bowte F.
187. I conseill alle þe comoune] by my con*s*eyl F. late] soffr*e* F. I worthe] a worthe F; worþe LMWYOC^{2}CCr23; wurche HmCr1; werke H; pas G.
188. be we neuer] no bacheler be F. *Lines* 193-6 *placed after this line by KD.*
189. is] RFLMWYOC^2; it is Hm; his C; *om.* HGCr.
190. a] *om.* F. ful] *om.* F. elyng] RL; elynge C; elenge FMWHmGYOC^{2}Cr; alange H.
191a-92. *run together* R *only.*
191a. puer est rex] RHmOC^2; puer rex est FLMWYCCr; rex puer est GH.
192. For] There F. no reste haue] haue reste F; þer reste haue β. by nyȝte] on nyghtis F.
193. þe] For FH. caray[ne]] bowkys F.
194. fet] RLMYO; fediþ F & *rem.* alle] RLWGYC; *om.* F & *rem.*

For many mannes malt ⸗ we muys wolde destruye.
And also ȝe route of ratones ⸗ rende mennes clothes.
Nere þat cat of þe courte ⸗ þat can ȝow ouere lepe.
For hadde ȝe ratones ȝoure wille ȝe couthe nouȝt rewele ȝoure:: 200
I seye it for my self quod þe mous ⸗ I see so muchel after.
Schal neuere þe cat ne þe kyton ⸗ by my conseil be greued.
Ne carpyng of þis colere ⸗ þat costed me neuere.
And þouȝ it costed me catel ⸗ beknowen it I nolde.
But suffre as hym self wolde ⸗ to do as hym liketh.
Coupled and vn coupled ⸗ to cacche what þei mowe.
For vche a wyse man I warne wite wel hys owene.

What þis meteles by mene ⸗ þe men þat ben myrie.
Deuyne ye ne dar I nouȝt ⸗ by dere god in heuene.

ȝeet houed þere an hundreth ⸗ in houues of silke. 210
Seriauntȝ it semede ⸗ at seȝueden at þe barre.
Pletedden for penies ⸗ and poudres þe lawe.
And nouȝt for loue of oure lorde ⸗ vnlese here lippes ones.
þow miȝtest better mete miste ⸗ on maluerne hulles.
þan gete a mumme of here mouth ⸗ er mony hem by I she::

Barons and burgeis ⸗ and bonde men alse.
I seiȝ in þis assemble ⸗ as ȝe schul here after
Baxsteres and brewsteres ⸗ and bocheres manye.
wolle websteres ⸗ and weueres of lynnen.
Taillours and tynkeres ⸗ and tolleres in marketes. 220

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197. mannes] RLMHYC^{2}C; mennes F & *rem.* we] elles we F. wolde] wille F.
198. ȝe] ellis ȝee F. rende mennes] wolde renden renkes F.
199. Nere] Ne were FH. þat(1)] RLYOC^{2}C; þe F & *rem.* ȝow ouere lepe] a mong ȝow lepe F.
201. it for] þis for F; for β. I] & F.
203. þis] his F. costed] coste FHmHYC. neuere] neuere after F.
204. costed] RMHm; coste FLHGYOC^{2}CCr; costned W. nolde] nylle F.
205. hym self wolde] summe oþere do F. to do as] to slen what F.
206. what þei mowe] what he wille F.
207. For vche a wyse man] & euery wyȝs mows F; Forþi ech a wyse man C^2; Forþi ech a wyse wiȝt *rem.* wite wel hys owene] to wacche wel hym selue F.
208. þe] *for* ye. myrie] here Inne F.
209. Deuyne ye ne dar I nouȝt] I ne dar dyvyne it ȝow F; Deuyne ȝe for I ne dar β.
210. houues of silke] howses on molde F.
211. it] þey F.
212. penies] þe peny F. poudres] pownded Fβ.
213. loue of oure lorde] oure lordys love F.
215. er] her, h *erased*; er F; but LMHYOC^{2}C; til *rem.* hem] R *only*.
216. *om.* F.
217. Baxsteres] Boþe bakerys F.
218. wolle] & also wolle F. weuers] webberys F.

Masons and mynours ♪ and many other craftes.
Of alle libbynge laboreres ♪ lopen forthe so*m*me.
As dikares and deluares ♪ þat doth here dedes ille. fol. 78ᵛ
And dryueth forth here dayes here ♪ with deu vous saue dam emme.

kokes and here knaues ♪ cryeden hote pies hote.
Gode gris and gees ♪ go we dyne gowe.

Tau*er*neres vntil hem ♪ tolde þe same.
whitt wyne of osey ♪ and of gascoyne.
Of þe ryn and þe rochel ♪ þe rost to defye.
Al þis sey3 I slepynge ♪ and seuen sithes more. 230

Passus prim*us* de visione petri plowman

What ŧis montayne by meneth ♪ and þe merke dale.
And þe felde ful of folke ♪ I schal 3ow fayre schewe.
A lufly lady of iere ♪ in lynnen I clothed.
::om dou*n* from a castel ♪ and cald me fayre.
::nd seyde sone slepestow ♪ sest þow þis poeple.
::ow bysi þei ben ♪ a bouten þe mase.
::e moste partie of þis poeple ♪ þat passeth on þis erthe.
::aue þe worchipp*e* in þis worlde ♪ þei willne no better.
::ther heuene þan here ♪ holden þei no tale.

:: was aferd of here face ♪ þei3 she faire were. 10
::nd seyde mercy madame ♪ what is þis to mene

:: toure vp þe tofte q*uo*d sche ♪ treuthe is þere inne.

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222. alle] RF; alle kynne β.
224. here dayes here] þe fayre day F.
225. kokes and here knaues] þer*e* wheren kene Cokys knavis F.
226. Gode] Goode fatte F. gris and gees] RFMYC; gris a gees L; gees and gris *rem.* dyne] dyghne F.
227. tolde] tolleden F.
228. w*ith* good fy3n Maluesyn or wyn of Gaskoyne F.
229. Of . . . rochel] Or Rochel or Romeney F.
230. *om.* FWY.
Passus primus . . . plowman] Explicit passus Prim*us* . Petri Plouhman / Incipit Passus Sec*undus* F.
1. merke] d*er*ke FH.
2. 3ow fayre] faire 3ow F.
3. lufly] love F.
4. doun] *om.* F.
6. þei] þ*at* þey F. ben] RFLMHYOC^{2}C; ben alle WHmGCr.
7. þis(2)] *om.* FH.
8. þe] *for* þey.
12. toure . . . she] Q*uo*d she In þe tour*e* vpon þe toft F.

::nd wolde þat ȝe wrouȝte ⁊ as his worde techeth.
::r he is fader of feyth ⁊ formede ȝow alle.
::the with fel and with face ⁊ and ȝaf ȝow fyue wittes.
::r to worchipp*e* hym þere with ⁊ þe while þat ȝe ben here.
:::t þer*e*fore he hiȝte þe erthe ⁊ to helpe ȝow echone.
:: wollen of ly*n*nen ⁊ of lyflode at nede.
:: mesurable manere ⁊ to make ȝow at ese.

:: comanded of his curteisye ⁊ in co*m*mou*n* thre thynges.
Aren none nedful bute þo ⁊ and nempne hem I thenke. fol. 79r
And reken hem by resou*n* ⁊ reherse þou hem after.
þat on is vesture ⁊ fram chele þe to saue.
And mete at þe mele ⁊ for mysayse of thy selue.
And drynk whan þow dryst ⁊ ac do nouȝt oute of resou*n*.
þat þow worthe þe wors ⁊ whan þow werche schuldest

For loth in his lif dayes ⁊ for lykyng of drinke.
Dede by his dowtres ⁊ þat þe deuel lykede.
Delyted hym in drynke ⁊ as þe deuel wolde.
And leccherye hym lauȝte ⁊ and lay by hem bothe.
And al he witte it wyn ⁊ þat wykked dede.

Inebriemus cu*m* vino dormiamusq*ue* cu*m* eo.
Vt se*r*uare possimus de patre no*str*o semen
þorȝ wyn and þorȝ wymmen ⁊ þer*e* was loth a combred.
And þere gat in glotonie ⁊ gerles þat were cherles.

Forthi drede delytable drynke ⁊ and þow schalt do þe bettre.

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13. [A]nd] He F. ȝe] me*n* F. techeth] tellyþ.
14. formede] and formede FLMWHYOC^{2}CCr; that formede HmG. ȝow] hem F.
15. and(2)] he F.
16. þere] *om.* FHG. þe while þat] whyles F.
17. :::t] And Fβ.
18. of(2)] and F. of(3)] and F.
21. Aren none nedful bute þo] None needfuller*e* þan þo F.
23. þat on] þe fyrste F. is] his *with* h *erased.* is Fβ.
24. And] Rβ; þe toþir*e* is F. þe] RLMC *only.* of thy selue] to the F.
25. And] þe thrydd*e* ys F. ac . . . resoun] but do it i*n* resou*n* F.
26. worthe] ne worchȝ F.
27. for] þorghȝ F.
29. Delyted] For he delytyd F.
30. lay] he lay F.
31a. Inebriemus] RHYOC^{2}C; Inebriam*us* FLMWWHmGCr.
31b. possimus] possumus FG.
32. þorȝ(1)] & þorghȝ F. þorȝ(2)] *om.* F.
33. And þere gat in glotonie] & gat *with* gret glotenye F.

Mesure is medicyne ⸗ þei3 þow muche 3erne.
It is nou3t al gode to þe goste ⸗ þat þe gut axeth.
Ne lyflode to þi licam ⸗ þat leef is þi soule.
Lef nau3t þi licame ⸗ for a lye3er hym techeth.
þat is þe wrecched world ⸗ wold þe bytraye.
For þe fende and þi flesch ⸗ folwen þe to gydere.
This and that sueth þi soule ⸗ and seith it in þin herte.
And for þow schuldest ben I war ⸗ I wisse þe þe beste.

Ma dame mercy q*uo*d I ⸗ me lyketh wel 3our*e* wordes.
Ac þe monee of þis molde ⸗ þat men so fast kepeth.
Telleth me madame ⸗ to whom þat tresour appendeth.

Goo to þe gospell*e* q*uo*d sche ⸗ þat god seyde hym selue.
þo þe poeple hym apposede ⸗ with a peny in þe temple.
Wheither þei schulde þer*e* with ⸗ worchipp*e* þe kyng sesar.
And god axed of hem ⸗ of whom spak þe lettre.
And þe ymage Ilyk ⸗ þat þere inne stondeth.

Cesaris þei seyden ⸗ we sen hym wel vchone.

Reddite cesari q*uo*d god ⸗ þat cesari byfalleth.
Et que sunt dei deo ⸗ or elles 3e don ille.
For ri3tful resou*n* ⸗ schuld rewele 3ow alle.
And kende witt þe wardeyn ⸗ 3oure welthe to kepe.
And tutour of 3our*e* tresor ⸗ and taken it 3ow at nede.
For housbondrye and heo ⸗ halden to gyderes.

40

50 fol. 79v

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36. þe(1)] þi F. þe(2)] þy F.
37. þi(2)] *for* to þi.
38. *om.* FG.
39. þat] For þ*at* F. wold] he wolde F.
40. folwen þe] RFLMYOCC^{2}Cr; folwen WHmHG.
41. This and that] Rβ; þese thre F. and seith it in þin herte] to shende it þey casten F. seith] sett G; setth C.
42. wiſſe þe þe beſte] wisshe þe beste F.
43. Ma dame] A Madame F.
44. of] on FHm. kepeth] kepe F; holdeþ β.
45. madame] RH *only.*
46. Goo . . . sche] Q*uo*d she go to þe gospel F.
47. þo] Whan F. hym . . . peny] w*ith* a peny a posed hy*m* F.
48. þe kyng] kyng FM.
49. god] cryst F.
50. Ilyk] was ly3k FW.
51. Cesaris þei seyden] Alle þey seyden Cesar F. hym] RLMHmYOC^{2}C; it FW; her Cr1; here Cr23; *om.* GH.
52. god] cryst F. byfalleth] to falleþ F.
54. ri3tful] ri3tfully W.
57. housbondrye and heo] he and husbondrye F.

þanne I frayned hire ♪ for hym þat hire made.
þat dongen in þe dale ♪ þat dredful is of si3tte.
What may it be to mene ♪ madame I 3ow by seche.

::at is a castel of care ♪ who so cometh þere inne.
May banne þat he borne was ♪ to body or to soule.
::ere inne wonyeth a wy3th ♪ þat wronge is I hote.
::ader of falsed ♪ and founded it hym selue.
::dam and eue ♪ he egged to ille.
::onseyled caym ♪ to cullen his brother.
::udas he iapede ♪ with Iewes siluer.
::nd sethen on an ellerne ♪ honged hym after.
::e is lettere of loue ♪ and lyeth hem alle
::at tristeth on his tresor ♪ bytrayed aren sonnest.

::anne haued I wonder in my witt ♪ what wo*m*man sche were.
::t suche wyse wordes ♪ of holy wrytt schewed.
::d hasked hyre on þe hi3e name ♪ er heo þennes 3ode.
::at he were witterly ♪ þat wissed me so faire.

::ly cherche I am q*uo*d he ♪ þow hau3test me to knowe.
::nderfong þe ferst ♪ and þe faith tau3te.
::d brou3test me borwes ♪ my byddyng to fulfille.
::d to loue lely me ♪ þe while þi lif dureth.
::ne I courbed on my knes ♪ and cryed hire of grace.

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58. frayned hire] frayned hire faire Fβ.
59. þat(1)] of þe F. þat . . . si3tte] þ*a*t ys so dirk to sygthte F.
60. be to mene] RLMWHmGYOC^{2}Cr; bemene FHGC^{2}Cr. I 3ow by seche] 3ee me telle F.
61. ::t] It F; þat β. care] Care q*uo*d she F.
62. May] he may F. þat] *om.* F.
63. ::ere] For þ*e*re F; Ther β.
64. ::ader] he is fader F; Fader β. and] he FHm. it] *om.* FH.
65. ::dam] For boþe Adam F; Adam β. egged] eggyd he*m* F.
66. ::onseyled] *and* he conseyled F; counseilled β.
67. ::udas] *and* to Iudas F; Iudas β. with] wi*th* þe F. Iewes] RFHGC^{2}Cr; Iewen *rem.*
68. ellerne] ellerne tr*e* F. honged hym after] he hongid hy*m* selue F.
69. lyeth] bylyeþ F.
70. ::at] þey þat F; þat β. bytrayed aren] RFG; bitrayeþ he LMYOCCr; bitrayeth hem C^2; bitrayeth he hem W; bytrayeth he hem alle Hm (alle *cancelled*); he dysseyuyth hem H.
71. sche] RFHm; it *rem.*
73. ::d] *and* y F; And β. hasked] halsede F; asked β. 3ode] wente F.
74. he were] she was F.
75. ::ly . . . he] Q*uo*d she y am holy chirche F; Holi chirche I am quod she β.
76. ::nderfong] For vnderfongyd F; I vnderfeng β. tau3te] þe tawhte FHmH.
77. ::d] þow F; And β.
78. lely me] RF; me leelly β. þe while] whylys F.
79. courbed] RLMWGYOC^{2}Cr; kurblyd dou*n* F; cowryd Hm; coureed C; knelyd H. my] *om.* F.

And preyed hire pytously ⸗ to preye for my synnes. 80 fol. 80r
And also kenne me kendely ⸗ on cryst to byleue. 81
Teche me to no tresor ⸗ bute telle me þis ilke. 83
How I may saue my soule ⸗ þat seint art I holde.

Whanne alle tresores aren tryed q*uo*d he ⸗ trewthe is þe beste.
I do it on deus caritas ⸗ to deme þe sothe.
þat it is as derworthe a drewery ⸗ as dere god hym selue.

He is trewe of his tonge ⸗ and telleth non other.
And doth þe werkes þer*e* with ⸗ and wilneth noman ille.
He is a god by þe gospel ⸗ a grownde and a lofte. 90
And I lyke to oure lorde ⸗ by seint lukes wordes.
þe clerkes þat knowe þis ⸗ schulde kennen it a boute.
For cristene and vncristene ⸗ claymeth it vchone.

Kynges and kniȝtes ⸗ schulde kepe it by resou*n*.
Ryden and rappe adoun ⸗ in rewmes aboute.
And taken transgressores ⸗ and teyȝen hem fast.
Til treweth hadde I termined ⸗ here trespas to þende.
And þat is þe p*ro*fessiou*n* apertelyche ⸗ þat appendeth for kniȝte::
And nouȝt to fasten a friday ⸗ in fyue score winter.
But holden with him and wyth hire ⸗ þat wolden alle tr:: 100
Ne neuere leue hem for loue ⸗ ne for lacchyng of seluer

For dauid in his dayȝes ⸗ dubbede kniȝtes
And dede hem swere on here swerdes ⸗ to serue trewth ::
And who so passed þat poynt ⸗ was apostata in þa::

But crist kyngene kyng ⸗ kniȝtede ten.
Cherubyn and seraphyn ⸗ suche seuene and othere.

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80. to] RFHmHG; *om. rem.*
83. telle me þis ilke] teche me þe soþe F.
85. tresores aren] tresor ys F. he] she F.
87. þat it] RF; It β.
88. He] He þat F; whoso LMHmGYOC^{2}CCr1; Who WCr23.
89. þe werkes] werke F.
93. it] heuene F.
97. þende] ende F; þe ende β.
98. apertelyche] p*ro*perly F. for] RLC; to F *& rem.* kniȝte::] knyghtys F; kinges H; kniȝtes *rem.*
100. and] er F. þat wolden alle]
101. Ne] RF; And β.
103. And] RF *only.* here swerdes] a swerd F. trewth ::] trewþe eu*er*e Fβ.
104. so] þ*at* F. was] *om.* F; is MYOC^2. in þa::] was holde F; in þe ordre LMWHmGYOC^{2}CCr12; in hys ordre H; in þat ordre Cr3.
105. ten] ten oþere F.
106. *om.* F. othere] another LMGYOC^{2}CCr.

And 3af hem mi3t in his maieste ⸗ þe murgur hem tho::
And ouer his mene meyne ⸗ made hem archangeles
Tau3te hem by þe trinite ⸗ trewthe to knowe.
And be buxu*m* at his biddynge ⸗ he badde hem nau3t ell:: 110
Lucifer with iegiouns ⸗ ierned it in heuene.
Til he brak buxu*m*nesse ⸗ his blisse gan he tyne Fol. 80^{v}
And fel froo þat felaschyppe ⸗ in a fendes lyknesse.
In to a deepe derke helle ⸗ to dwelle þere fore euere.
And mo thousantes with hym ⸗ þan man couthe nou*m*bre.
loupen ou3t with lucifer ⸗ in lothelyche forme.
For þei leueden vppon hym ⸗ þat lyede in þis manere.
Ponam pedem in aquilone &c.

And alle þat hopede it mi3t be so ⸗ none heuene mi3t hem holde.
But fellen out3 in fendes lyknesse ⸗ nyne dayes to gyderes.
Til god of his goodenesse ⸗ gan stable and stynte. 120
And garte þe heuene to stekye ⸗ and stonden in quiete.

whanne þis wykkede wente ou3t ⸗ wonderwyse þei fellen.
So*m*me in erthe so*m*me in eyre ⸗ and so*m*me in helle deepe.
Ac lucifer lowest ⸗ lyth of hem alle.
For pruyde þat he pelt ou3t ⸗ his peyne hath none ende.

::nd alle þat worche with wronge ⸗ wende þei schulle.
::fter here deth day ⸗ to dwelle with þat schrewe

::c þoo þat werche wel ⸗ as holy writt telleth.

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107. in] of F. murger] meryere F; murier β. tho::] þowhte Fβ.
108. made] he made F.
109. by] of F.
110. And] RF; To β. ell::] ell*is* Fβ.
111. Lucifer] þa.ı Lucyfer F. heuene] helle F.
112. Til] RF; But for β.
114. in a] in to þe F. a deepe derke] þe derke F. þere] þe*r*inne F.
115. man] ony man F. couthe] ca*n* F.
116. ou3t] dou*n* F. in] in a F.
117. hym] Lucyfer F. þat lyede in þis manere] þ*at* lord hy*m* selue made F.
118. none heuene] heuene ne F.
119. fellen] fyllyn F. in fendes lyknesse] foule feendis F. to gyderes] complet F.
120. and] he*m* to F.
121. garte þe heuene to stekye] made hevene be steke a gey*n* F.
122. whanne þis] But whan þo F. wonderwyse] RFLMYOC^{2}C; in wonder wise WHmCr; wondrefullyche G.
123. erthe] RFMYOC^{2}; eyr *rem.* eyre] RFMYOC^{2}; erþe *rem.*
124. Ac lucifer lowest lyth] But in helle lyþ lucyfer lowest F.
125. pelt] pitte F; pult LCr; puttede OC^{2}; putte MWHmHGYC.
126. worche with wronge] after wrong wirchen F.
127. to] RFH; and *rem.*
128. ::c] *and* F; Ac LMHmYO; And WC^{2}CCr; Butt G. werche wel] wel wirchen F. telleth] hem techeþ F.

::nd enden as I oer seyde ⸗ in trewthe þat is þe beste.
::owe be siker ⸗ þat here soule ⸗ schal wende to heuene.
::ere trewthe is in trinite ⸗ for to saue hem alle.

::or þi I seye as I seyde ⸗ ere by þis tixtes.
::han alle tresores ben Itried ⸗ trewthe is þe beste.

::reth this lewed men ⸗ for lettrede men it knoweth.
::at trewthe is tresor ⸗ þe triest on eerthe.

:: haue no kende knowyng quatȝ I ⸗ ȝette mote I lerne bettre
:: what craft in my corps ⸗ it comseth and where.

::w dotede daffe quatȝ sche ⸗ dulle arn þi wittes.

[two leaves missing]

129. ::nd] þey F; But þei þat H; And *rem.* I] *om.* F. þat is] for F.
130. ::owe] þey mowe F; Mowe β. wende] styȝen i*n* F.
131. ::ere] þere Fβ. for to save] þat shal saven F; and troneþ LMWHmYOC^{2}C; and trowyt H; and troweth Cr; coroned G.
132. ::or] For Fβ. I seye] y seyȝ ȝyt F. by þis] be þe same F; by siȝte of þise β.
133. ::han] Whan Fβ. ben] RF; arn β.
134. ::reth] Lere F; Lereþ it LMWHYOC^{2}C; Lerne it G; Lerne on Cr; Lereþ on Hm. this] RLHmCCr; þys ȝee FG; þise WYOC^2; ye M (*over erasure*).
135. ::at] þat Fβ. tresor] þe fayrest tresor F. þe triest] *and tri*stest F.
136. :: haue] I haue Fβ. ȝette mote I lerne] y coueyte lerne F; yet mote ye kenne me LMGYOC^{2}C; ye mote kenne me WH; ye mote me ke*n* Cr; yet kenne me Hm.
137. :: what] By what Fβ.
138 ::w dotede daffe] A þ*o*u dotyst F; þow dotede daffe β. dulle arn] to dulle ben F.

Oxford, Bodleian MS Rawlinson Poetry 38

Begins Passus II.40 [Skeat]

To on fals fikel of tonge ⸗ a fendes byȝete. 40 fol. 1r
Fauel þoruȝ his faire speche ⸗ hath þis folke enchaunted.
And alle is lyeres ledynge ⸗ þat sche is þus ywedded

To morwe worth ymad ⸗ þe maydenes bruydale.
And þere myt þow wite if þow wilt ⸗ whiche thei ben alle.
þat longeth to þat lordschippe ⸗ þe lasse and þe more.
knowe hem þere if þow canst ⸗ and kepen þi tonge.
And lak hem nauȝt but late hem worth ⸗ til lewte be iustic::
And han poer to puneschen hem ⸗ þanne putt forth thy r::

Now I bekenne þe crist q*uo*d he ⸗ and his clene moder.
And at no consience acombre þe ⸗ for coueytise of mede. 50

þus left me þat lady ⸗ lyggynge a slepe.
And how mede was ymaried ⸗ in meteles me thouȝthe.
þat alle þe riche retenawans ⸗ þat regneth with þe false.
weren bede to þis bridale ⸗ on bothe to sydes.
Of alle maner of men ⸗ þe mene and þe riche.
To marie þis mayde ⸗ was many man ensembled.
As of kniȝtes and of clerkes ⸗ and other comou*n*e poeple.

As sysoures and sompnoures ⸗ scheryves and here clerke::
Bedeles and bayliues ⸗ and brokoures of chafare.

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40. fikel of] *and* fykil of F; fykyk H; fikel *rem.* fendes] foul feendis F.
41. faire] false FHm. hath þis folke] þis folk ys F.
42. is lyeres ledynge] hise eyȝres eggynge F. is þus] shal be F.
43. ymad þe maydenes] þe mariage *and* þe maydes F.
44. myt] may F.
46. þi tonge] RLC; wel þy*n* tunge FYOC^2; þow þi tonge *rem.*
47. iustic::] iustice Fβ.
48. r::] resou*n* Fβ.
49. he] she Fβ.
50. at] þat F; lat β.
51. a] on F.
53. alle þe] al þe alle þe F. retenawans] retenew F; retenaunce β. þe false] sir*e* false F.
54. bede] RH; bodyn FLMWHmGYOC^{2}C; bounden Cr. þis] his F; þat H; þe *rem.* on bothe to] fair*e* on boþe F.
56. þis] þat FH; the Cr. was many man ensembled] wheryn men ensemblyd þere F.
57. As] *om.* F.
58. As] Of F. and(1)] of F. scheryves] *and* shereuys F. clerke::] Clerkis F; clerkes β.
59. Bedeles] Of Bedelis F.

Forgoers and vitayleres ⸗ and vocates of þe arches.
I can nouȝt rekene þe route ⸗ þat ran a boute mede.

Ac symonye and cyuile ⸗ and sysoures of courtes.
were moste priue with mede ⸗ of any men þouȝte.

Ac fauel was þe furste ⸗ þat fette hire oute of boure.
And as a brokoure brouȝt hire ⸗ to be with fals enioyned.

whanne symonye and cyuile ⸗ seiȝ here bethere wille
And assented for seluer ⸗ to seggen as bothe wolde.
þanne leup lyere forth ⸗ and seyde lo here a chartre.
::at gyle with his grete othes ⸗ gaf hem togyderes. fol. 1ᵛ
::nd preyede cyvile to se ⸗ and symony to rede it.

::anne symony and cyuile ⸗ stondeth forth bothe.
::nd vnfoldeth þe feffement ⸗ þat fals hath ymaked.
::nd þus bygyneth þis gomes ⸗ at greden ful hiȝe.
::ciant presentes &c.

::yteth and witnesseth ⸗ þat wonyeth vppon þis eerthe.
::at mede is I maried ⸗ more for hire godes.
::an for any vertu or fairenesse ⸗ or any fre kende.
::alsenesse is fayne of hire ⸗ for he wote hire riche.
::nd fauel with his fikel speche ⸗ feffeth by þis chartre.
::o be princes in pruyde ⸗ and pouerte to despise.
::o bagbiten and to bosten ⸗ and bere fals witnesse.

60. *hereafter an extra line* F: *and* manye oþer myster men / mo þan ben in myȝnde.
61. rekene] redily rekne F.
62. Ac] But FHG.
63. men þouȝte] men þere owte F; men me þouȝte β.
64. Ac] But FHG. boure] chambre F.
65. brouȝt] he browhte F.
66. And] RF; Thei β.
69. ::at] þat Fβ.
70. ::nd] And Fβ. to se] it to seen F. to rede it] yt redde F.
71 ::anne] þanne Fβ.
72. *line om.* F. ::nd] And β.
73. ::nd] And Fβ. þis] þo F. at] to Fβ.
73a. ::ciant presentes] Sciant presentes et Futuri Fβ.
74. ::yteth] Weteþ F; Witeþ β. þis] *om.* HmHG.
75. ::at] þat Fβ.
76. ::an] þan Fβ.
77. ::alsenesse] Falsnesse Fβ.
78. ::nd] And Fβ. feffeth] feffyþ hem F.
79. ::o] To Fβ. in] of F. to] *om.* F.
80. ::o] To Fβ. to bosten] boste wel F. and bere] *and* to beryn F.

::o scorne and to scolde ⁊ and sclander to make.
::old and vnbuxum ⁊ to breke þe ten hestes.

::nd þe eerldam of envye ⁊ and wrathe to gyderes.
::th þe chastleñ of gestes ⁊ and chaterynge out of tyme.
:: contree of coueytise ⁊ and alle þe costes aboute.
::t is vsure and auarice ⁊ alle I hem graunte.
::bargeynes and in brokages ⁊ with alle þe borgh of thefte.

::d alle þe lordeschippe of lecherie ⁊ in lenthe and in brede.
:: in werkes and in wordes ⁊ and waytynges with eiȝes.
:: wedynges and in wischynges ⁊ and with ydel þouȝtes. 90
::e as wille wolde ⁊ and werkmanschipe fayleth.

::otonye he gaf hem eeke ⁊ and grete othes togydere.
::d alle day to drynke ⁊ at dyuerse tavernes.
::d þere to iangle and to iape ⁊ and iuge here euencristene.
::d with fastyng dawes to frete ⁊ ar ful tyme were.
::d þan to sitten and soupen ⁊ til slepe hem assaile.
::d breden as a burgh swyne ⁊ and bedden hym esely.
:: slewth and slepe ⁊ slyken his sydes.
And þanne wanhope to awake hym so ⁊ with no wille t:: fol. 2r
For he leueth be yloste ⁊ þis is his laste ende. 100

And þei to haue and to holde ⁊ and here heyres after.

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81. ::o] To Fβ.
82. ::old] *and* to be bold F; Bold β.
83. ::nd] To have F; And β.
84. ::th] *with* Fβ. gestes] Ieestys F; cheste LMWHmGYOC^{2}Cr; cleste C; theft H. chaterynge out of tyme] þe langelynge of synne F; chateryne out of resoun β.
85. :: contree] *and* al þe Cu*n*tre*s* F; The comyte HmC^{2}; The cu*n*tre HCr1; The countee *rem.* and] *with* F.
86. ::t] þat Fβ.
87. :: bargeynes] In bargaynes Fβ. in] *om.* FHmHGCr^{23}. with all þe borgh] *with* þe bolde borghȝ F.
88. ::d] And Fβ.
89. :: in] In FHm; As in *rem.* werkes] werkynge F. and(2)] in F.
90. ::] In FHm; And in *rem.* wedynges] wenyngis F; wendys H; wedes LMWHmGYOC^{2}CCr^{1}; weddes Cr^{23}. and(1)] *om.* F. ydel] wast F.
91. ::e] þere Fβ. wolde] wolde werke F. and . . . fayleth] ne were woo *and* drede F.
92. ::otonye he gaf hem] he ȝaf hem Glotonye; Glotonye he gaf hem β.
93. ::d] And Fβ. at] al fele F.
94. ::d] And Fβ. to iape] RFLMYOC^{2}CCr; iape *rem.*
95. ::d] And Fβ. with] in Fβ.
96. ::d] And Fβ. þan to] softe F. hem] gy*n* hy*m* F.
97. ::d] And Fβ. breden] broode hy*m* F. esely] on a bolstre F.
98. ::] Tyl Fβ. slepe] softe sleep F.
99. hym] RFLMYOC^{2}C; hem WHmHGCr. t::] to a me*n*de hy*m* F; to amende β.
100. leueth] be leviþ F. þis] þat FCr. his] þe F; hir β.

A dwellynge with þe deuel ⸗ and dampned be fo euere.
with alle þe p*er*tenaunces of purgatorie ⸗ in to þe pyne of hel::
3elding for þis thinge ⸗ at one 3eres ende.
here soules to sathan ⸗ and suffre with hym peynes.
And with hym to wonyen in wo ⸗ whiie god is in heuene.

In wytnesse of þis þing ⸗ wronge was þe furste.
And peres þe pardonere ⸗ of paulynes doctrine.
Bette þe bedel of bokyngham schire.
Reynald þe reue ⸗ of rokelond sokene.
Munde þe mellere ⸗ and many mo othe*r*e.
In date of þe deuel ⸗ þis dede I asele.
By si3t of sir*e* symonye ⸗ at cyueyles leue.

þenne teneth hym teologye ⸗ whan he þis tale yherde.
And seyde to cyuile ⸗ now sorwe mote þow haue.
Swiche weddynges to wurche ⸗ to wrathe with trewth*e*
And ar þis weddyng be ywro3t ⸗ wo the be tyde.

For mede is moylere ⸗ of amendes engendreth.
And god granteth to gyue ⸗ mede to trewthe.
And þow hast gyue hire to a gyloure ⸗ now god gyue þe ::
þe tixit telleth þe nou3t so ⸗ trewthe wote þe sothe.
For dignus est operarius ⸗ hys huyre to haue.
And þow hast fast hire to fals ⸗ fy on þi lawe.
For alle by lesynges þow lyuest ⸗ and lechores werkes

Symonye and þi selue ⸗ schenden holy cherche.
þe notaries and 3ee ⸗ nuy3et þe poeple.

---

102. dwellynge] derk dwellyn*g*e F. dampned be] be dam*p*ned F. fo] *for* for.
103. þe(1)] *om.* F. hel::] helle Fβ.
104. 3elding . . . thinge] For þis þyng 3elynge F.
105. and] Fβ.
106. in(1)] RFMHYOC^{2}CCr^{23}; *with rem.*
110. rokelond] RF; rutland β.
112. date] RHm; þe date *rem.* I asele] RFLMYO; I ensele WGCr; we asele C^{2}; is asseled HmH; is yseled C.
113. at] *and* Fβ.
114. teneth hym] was teenyd F. tened hym β.
115. cyuile] sir*e* Cyvile F.
117. ar] he F. be] hath F. the] hy*m* F.
118. engendreth] RLYC; engendred *rem.*
120. ::] sorwe Fβ.
121. þe] RFHGY; Thi *rem.* tixit] *for* tixt.
123. fast] fastned HmCr; feffyd H; fest *rem.*
124. lechores] lecherouse Fβ.
125. þe selue] Cyvyle F. schenden] chydden F.
126. þe(1)] & seid þe F. nuy3et] foule noy3hen F.

3e schulle a byggen it bothe ♪ by god þat me made.
wel 3e wyten wernardes ♪ but if 3oure witt fayle.
þat fals is faithles ♪ and fals in his werkes.
And as a bastarde ybore ♪ of belsabubbes kynne.
And mede is moylere ♪ a mayden of goode.
And mi3te kysse þe kyng ♪ for cosyn and he wolde.

For thi wercheth by wysdom ♪ and by witt also.
And ledeth hire to londoun ♪ þere lawe is yschewed.
If any lawe wil loke ♪ þei ligge to gyderes.

And þou3 iustices iuge hire ♪ to be ioyned with fals.
::ut beth war of þe weddynge ♪ for witty is trewthe.
And consience is of his conseyle ♪ and knoweth 3ow echeone.
And if he fynde 3ow in defaute ♪ and with þe fals holde.
::t schal be sitte 3oure soules ♪ ful soure atte laste.

::ereto assenteth cyuile ♪ ac symonye ne wolde.
::il he hadde siluer for this seruise ♪ and al so þe notaries.

::anne fette fauel forth ♪ floreyns ynowe.
And bad gyle to gyue ♪ gold al aboute.
::nd nameliche to þe notaries ♪ þat hem non ne fayle.
::nd feffe fals witnesse ♪ with floreyns ynowe.
::r he may mede a maystrie ♪ and maken at my wille.

:: þis gold was Igyue ♪ grete was þe thonkyng.

190 fol. 2v 130 140

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128. but if] þat F.
129. fals] fykil Fβ.
130. as] RF; *om.* H; was *rem.*
132. he] RF; she β.
133. also] bothe F.
134. lawe] it WHmCr.
135. þei] þat thei FHm.
136. þou3] yff G; þow þe H. with] to WHmCrGH. fals] fase F.
137. ::ut] 3ut Fβ. þe] RFHG; *om. rem.*
138. is of his conseyle ♪ and] his co*n*seyloure / he F.
139. þe fals] sir*e* fals F.
140. ::t schal] It schal Rβ; he wil F. be sitte] beslot*ere* F.
141. ::ereto] hereto Fβ. symonye] Cyvyle F.
142. ::il] Til Fβ. siluer] su*m* syluer*e* F. for this seruise] *om.* F. this] his β.
143. ::anne] þanne Fβ.
144. to] RLMWYCCr^{12}; go FHmHGOC^{2}Cr^{3}.
145. ::nd] And βF. ne fayle] RLWYC; faille *rem.*
146. ::nd] And βF. fals witnesse] Fals be witnesse F.
147. ::r] þat F; For β. he] RFL; thei *rem.*
148 ::] whan FH; þo *rem.*

:: fals and to fauel ⸗ for here faire ȝiftes.
::d comen to conforte ⸗ fram care þe fals.
::d seyden certes sire ⸗ sese schul we neuere.
:: mede be þi wedded wyf ⸗ þorȝ wittes of vs alle.
::r we haue mede amaysterud ⸗ thorȝ oure merie speche.
::t heo graunteth goo ⸗ with a good wille.
:: londoun to loke ⸗ if þat lawe walde iuge.
::w ioyntly ⸗ in ioye for euere.

::nne was falsenesse fayne ⸗ and fauel as blythe.
::d leten sompne alle þe segges ⸗ in schires aboute.
:: bad hem alle be bown ⸗ beggeres and otheres.
To wenden with hym to westmenstre ⸗ to witnesse þe dede.

Ac þanne cared þei for caplus ⸗ to cayren hem þidur.
And fauel fette forth þenne ⸗ folus Inowe.
And sette mede vpp a schyriue ⸗ I schoud alle newe
And fals satt on a sysoure ⸗ þat softlyche trotted
And fauel on a flaterere ⸗ fetysliche atyred.

þo haued notaries none ⸗ anuyed þei were.
For symonye and cyuile ⸗ schulden on here feet gange.

Ac þanne swore symonie ⸗ and cyuile bothe.
þat sompnoures schulde be sadeled ⸗ and serue hem vchone.
And lat apparayle þe prouisoures ⸗ in palfreyes wyse.
Syre symonye hym selue ⸗ schal sitten vppon here bakke::

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149. ::] To Fβ.
150. & kestyn awey care & conforte sire false F. ::d] And βF.
151. ::d] And βF. certes sire] sire for soþe F.
152. ::] Til Fβ. wittes] wyt FHG.
153. ::r] For Fβ. thorȝ] RFH; wiþ *rem.*
154. ::t] þat Fβ. goo] for to goo F; to go β.
155. *line divided after* walde Fβ..::] To Fβ. lawe walde] þe lawe wille F.
156. ::w] it F; yow β. ioyntly] Iustelyche F.
157. ::nne] þanne Fβ. was falsenesse] Fals was F; was fals Hm. as] ful F; al so Hm.
158. ::nd] And Fβ. þe segges] RG; men FH; segges *rem.*
159. ::] And Fβ. otheres] ellis Hm; oþere *rem.*
160. hym] RFCr[23]; hem *rem.* þe] RF; þis β.
161. þidur] to lundenn F.
162. & Favel fette furþ anoon fele folys sone F.
163. vpp] on FG; vpon *rem.*
165. fetysliche] ful fetyȝsly F.
166. haued notaries] Nararijs hadde F.
167. on here feet gange] on foote rennyn F.
170. lat] propirly F. þe] *om.* FHG; þise *rem.*
171. bakke::] bakkes Fβ.

Denes and southdenes ⁊ drawe ȝow to gyderes.
Erchedeknes and deknes ⁊ officiales and alle ȝoure regestreres
Lat sadle hem with siluer ⁊ oure synne to suffre.
As deuoutrie and deuoses ⁊ and derne vsure.
To bere byschoppes aboute ⁊ a brode in visitynge.

Paulines priues ⁊ for pleyntes in þe consistorye
Schule serue my selue ⁊ þat cyuile is nempned.
And carte sadele þe comyssary ⁊ oure carte schal he lede
And fecch vs vitailes ⁊ at fornicatores.

And makeþ of lyare a lange karte ⁊ to leden alle þes oth::
As fobberes and faytoures ⁊ þat on here feet rennen.

And þus fals and fauel ⁊ fareth forth to gyderes.
And mede in þe myddes ⁊ and alle þese men after.

I have no tome to telle ⁊ þe taile þat hem folweth.
Of many maner man ⁊ þat on þis molde libbeth.
Ac gyle was forgoere ⁊ and gyede hem alle.

Sothnesse seiȝ hem wel ⁊ and seyde bute a litel. fol. 3ᵛ
And prikede his palefrey ⁊ and passed hem alle.
And com to þe kynges courte ⁊ and consience it tolde.
And consience to þe kynge : carpud it after.

Now by crist q*uo*d þe kyng ⁊ and I cacche miȝte
Fals other fauel ⁊ other any of his feres.
I wolde be wroke of þoo wrecches ⁊ þat wurcheth so ille.
And do hem hange by þe hals ⁊ and alle þat hem maynteneth.

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172. drawe ȝow] let drawe F.
173, deknes officiales] officiales Fβ.
174. Lat sadle] & stoppe F.
175. deuoutrie] devoos F; Auoutrye LMWHGYOC^{2}C; voutrye Hm; aduoutrye Cr. deuoses] deyoutrye F; vorsers Hm; deuorses *rem.*
176. in visitynge] to vysyte F.
177. for] and F. þe] *om.* WHmGCCr.
178. nempned] ynamed F.
180. And] to F.
181. makeþ of lyare a] Lyer shal be F. þes] þe F. oth::] oþere Fβ.
182. fobberes] RF; Freres β.
184. alle þese men] RLWHmCr; all thys meyny G; alle thise other YOC^{2}CM; all þe oþere F; all oþer H.
188. a litel] RLHmHYOC^{2}C; a lyte F; litel *rem.*
193. other(1)] eyþer F; or β. other(2)] or Fβ. any of his feres] feerys of hise felachepe F.
195. maynteneth] mayghten F.

Schal neuere man of molde ♪ meyntprise þe leste.
But riȝt as þe lawe wil loke ♪ lat falle on hem alle.

And comanded a constable ♪ þat com atte þe furste.
Goo atache þo tirantes ♪ for eny thyng I hote.
And fetreth fast falsnesse ♪ for eny kynnes ȝiftes.
And gerdeth of gyles heued ♪ and lete hym goo no furthere.
::nd ȝif ȝe laccheth lyere ♪ lat hym nouȝt asckapen.
::r he be put on þe pillerie ♪ for eny preyere I hote.
And brengeth mede to me ♪ maugre hem alle.

::rede atte dore stode ♪ and þe dome herde.
And how þe kynge demede ♪ constables and seriantȝ.
::alsnesse and his felaschipe ♪ to fetturen and to bynden.
::nne drede went wiȝtlyche ♪ and warnede þe fals.
::nd bad hym flee for fere ♪ and his felawes alle.

::alsnesse for fere þanne ♪ fleiȝt to þe freres.
::d gyle doth hym to go ♪ agast for to deye.
:: marchantȝ mette with hym ♪ and made hym abyde.
::d by schetten hym in here schoppe ♪ to schewen here ware.
::d apparayled hym as a prentise ♪ þe poeple to serue.

::tliche lyere ♪ leep awey þenne.
::kynge þorȝ lanes ♪ to lugged of many.
:: was nawere welcome ♪ for his many tales.

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196. of] on FHGOC^{2}Cr^{23}; vpon Hm. molde] þis molde WGCr.
197. loke] *om.* F.
198. And] Anon he F. þat] to F.
199. Goo] & goo F; To β.
200. falsnesse] fals FHm. kynnes] faire F.
201. And] & loke þou F.
202. ::nd] And Fβ. ȝe] þou FC.
203. ::r] Er Fβ. þe] *om.* FYC.
204. And] & loke þou F.
205. þan stood drede at þe dore & all þe dome herde F. ::rede] Drede Fβ.
206. demede] comaundide Fβ.
207. ::alsnesse] þat False F; fals Hm; Falsnesse *rem.*
208. ::nne] þanne Fβ. þe] *om.* FHmHm^2.
209. ::nd] And Fβ. fere] ferd F. felawes] feerys F.
210. ::alsnesse] & a non Fals F; Fals HmHm^2; Falsnesse *rem.* fleiȝt] fleiȝ Fβ. to] streyt to F.
211. & *with* hym Gyle gan goo for gast he sholde dyȝe F. ::nd] And Fβ.
212. ::] But FHG; And C^{2}CCr; Ac *rem.*
213. ::d] And Fβ. by schetten] settyn FHC^2; sett G.
214. ::d] And Fβ. as] lyȝk F.
215. ::tliche lyere] Ful lyghtly Lyere FHmHm^2; Lyere lytly H; Liȝtliche lyere *rem.*
216. ::kynge] Lurkynge Fβ.
217. ::] He Fβ.

::er al I howted ⁊ and I hote trusse.
Til pardoneres haued pite ⁊ and pulled hym into house. fol. 4r
Þei weschen hym and wyped hym ⁊ and wonden hym in cloth:: 220
And sent hym with seales ⁊ on sonedayes to cherches.
And gaf pardon fore pans ⁊ pound mel aboute.

Þanne lowrede leches ⁊ and lettres þei sente.
Þat he schulde wonye with hem ⁊ watres to loke.

Spiceres speken to hym ⁊ to spien here ware.
For he couthe on here craft ⁊ and knew many gummes.

Ac minestrales and mesageres ⁊ metten with hym ones.
And helden hym half a ȝere ⁊ and elleuene dayes.

Freres with fayre speche ⁊ Fetten hym þennes.
And for knowyng of comeres ⁊ coped hym as a frere. 230
Ac he hath leue to lepe out ⁊ as ofte as hym liketh.
And is welcome whan he wille ⁊ and wonyeth with hem o::

Alle fledden for fere ⁊ and flowen into hyrnes.
Saue mede þe mayde ⁊ no man durste abyde.
Ac trewly to telle ⁊ heo tremeled for fere.
And al so wepte and wrong ⁊ heo was a thachud.

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218. ::er] But ou*er* FH; Ouer *rem.* I howted] RLMYOC^{2}C; hyȝe howted F; yhonted WCr^3; yhunted HmHm^2; hy*m* hunted H; I omyted G; hunted out Cr1; ihouted Cr2. I hote trusse] yhoote to trusse F; hoted to curse G; bodyn hym go trus H.
219. Til] & F. into] RLWGYOC^{2}CCr; to FHMHm.
220. þei] & F. cloth::] clothes FHHm; cloutes *rem.*
224. schulde] wolde F.
226. many] fele F. gummes] RF; gommes β.
227. Ac] RLMHmYO; þanne F; But GH; And WC^{2}CCr. ones] o weye F.
228. half a] RFHCr; an half *rem.*
229. Freres] But Freris F. Fetten] fecched FHm. þennes] þenne F.
230. knowyng of comeres] komynge knowerys þey F.
231. Ac he] But F.
232. o::] ofte β. and wonyeth with hem o::] *with*owty*n* ony daunger F.
233. Alle] & alle þe o*þere* F. flowen into] faste flown to F.
234. no man] na mo Fβ.
235. trewly] trewþe F. fere] RF; drede β.
236. al so] RF; ek β. wrong] weylede F. heo was] for she was F; whan she was β.

Passus tercius de visione petri plowman . vt sup &c.

Now is mede þe mayde ⸗ and namo of hem alle.
with bedelus and with bayliues ⸗ y brouȝt by for þ::
þe kyng called a clerke ⸗ can I nouȝt his name.
To take mede þe mayde ⸗ and maken hire at ese.
I schal assay hire my selue ⸗ and couthliche appose.
what man of þis world ⸗ þat hire were leuest.
And if heo wurche be my witte ⸗ and my wille folwe.
I wile for gyue hire þis gultes ⸗ so me god helpe.

Curteysliche þe clerke þanne ⸗ as þe kyng hiȝte.
Tok mede by þe middel ⸗ and brouȝte hire in to chaumbre. 10 fol. 4ᵛ
Ac þere was murthe and ministracie ⸗ mede to plese.

þei þat wonyeth at westmenstre ⸗ worschipped hire alle.
Gentiliche with ioye ⸗ þe iustices somme.
Busked hem to þe bowre ⸗ þere þe buyrde dwelte.
To conforte hire kendeliche ⸗ by clergyse leue.
And seyden mourne nouȝt mede ⸗ ne make þow no sorwe.
For we wil wyse þe kyng ⸗ and þi weye schape.
To be wedded at þi wille ⸗ and where þe leef lyketh.
For alle consience crafte ⸗ and cast as I trowe.

Mildliche mede ⸗ merciede hem alle. 20
Of þere grete godenesse ⸗ and gaf hem vcheone.

---

1. hem] *om.* F.
2. Ibrowht byfore þe kyng *with* bedel and bayly F. with(2)] RLWHmYC *only*. þ::] þe kyng Fβ.
3. þe] Anon þe F. can I] I know FG; y can BH; ne can y Hm.
5. I . . . selue] But y will hire first asayȝe F. couthliche] sotily hire F; softly H; sooþliche *rem.*
6. man] wyȝe F. world] RFB; moolde *rem.* hire] she F.
7. heo] she Fβ. be my] by WHmBCr.
8. þis] þe FB. gultes] gyltis F; gilt β.
9. Curteysliche . . . þanne] þanne þe clerk curteysly dyde F. hiȝte] hym hiȝt FB.
10. Tok] he took F. brouȝte] mente F.
after 10. & þe Clerk gan *con*forte hire for gret conynge he hadde F.
11. Ac] RBm; om. H; And *rem.* þere was] fette furþ F. and] *with* F. to] *with* to F.
12. þei þat] Summe þat F; þat B. at] RFMHGB; in *rem.* worschipped hire alle] worchepe þey hire make F.
13. Gentiliche] Ful gentili FB. þe] of þe F. somme] manye F; sone B; comen OC^2; came Cr^{23}; þan H.
14. to þe] boldly to hire F.
15. kendeliche] konyngly F.
16. And] þey F.
17. wyse] wisse Fβ.
19. crafte] RF; cast β. cast] RF; craft β.
20. Mildliche mede] þanne Myȝldely Meede F; Mildelich þanne Mede OC^2; Mildly Mede þanne *rem.*
21. hem] to hem F.

Coupes of clene gold ⁊ and cuppes of siluer.
::ynges with rubies ⁊ and ricchesse manye.
::e lest man of here meyne ⁊ a motou*n* of goolde.
::anne lauȝte þei leue ⁊ þis lordes at mede.

::ith þat comen clerkes ⁊ to conforte hire þe same.
::nd beden hire be blithe ⁊ for we beth þin owene.
::r to wurche þi wille ⁊ þe whyle þow miȝt last.

::ndeliche heo þanne ⁊ be hiȝte hem þe same.
:: loue ȝow lely ⁊ and lordes to make.
::d in þe constorie at courte ⁊ do calle ȝoure names.
::hal no lewednesse lette ⁊ þe clerkes þat I louye.
::t he worth furst vaunsed ⁊ for ich am byknowe.
::e connynge clerkes ⁊ schulle clokke by hynde.

::nne com þer*e* a confessoure ⁊ ycoped as a frere.
:: mede þis mayde ⁊ he mellud þis wordes.
:: seyde ful sotely ⁊ in schrift as it were.
:: lewed men and lered men ⁊ had leyne be þe bothe.
:: falsede hauede I folwed þe ⁊ al þis fifty wynter.
::hal assoyle þe my selue ⁊ for a seme of whete.
And al so be þi bedeman ⁊ and bere wel þi message. fol. 5r
Amonges kniȝtes and clerkes ⁊ consience to turne.

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22. and] *with* F. cuppes] cases F; cupus C^2; coupys H; peces GB.
23. ::ynges] Rynges Fβ. ricchesse] RF; Ryches HCCr; richesses *rem.* manye] ful thykke F.
24. ::e] For þe F; The β. man] *om.* F. meyne] me*n* F. a] hadde a FB.
25. ::anne] þanne Fβ. leue] her leue FB. þise] þo F.
26. ::ith] & *with* F; Tho B; With *rem.* to conforte] & co*n*fortid FHm.
27. ::nd] And Fβ.
28. ::r] For Fβ. þow miȝt] þou may F; thy lyfe Hm; our*e* lif B; we may GCr; þow mythyst H.
29. ::ndeliche] hendeliche Fβ. ::ndeliche . . . þanne] þa*n*ne she ded hendely & F; Ful hendeli þanne she B. heo] sche HmGOC^2CCr.
30. ::] To Fβ. ȝow] RL; hym Bm; hem *rem.* to] hem to F; he*m* H.
31. ::d] For F; And b. do calle] I shal do cowþe F. names] name FOC^2.
32. ::hal] Shal Fβ. þe] þo F. clerkes] RF; me*n* H; clerk Cr; leode *rem.*
33. ::t] þ*at* Fβ. worth] RF; ne worth β. byknowe] wel beknowe F.
34. ::e] þere þat F; þere β. clokke] knokke F.
35. ::nne] þanne Fβ. ycoped] was coped F; coped β.
36. ::] To Fβ. þis] þ*at* F; þe β. he mellud] RLMHCBCr; & meelyd F; he medled Y; he medelede OC^2; he mened WHm; he mouthed G.
37. ::] And Fβ. sotely] softely Fβ. in schrift as] as in scryfte F.
38. ::] þey F; theiȝ β. lewed men and lered men] leernede men & lewed me*n* FO. men(2)] *om.* HmHG.
39. ::] And þeiȝ F; And β. falsede] fals FHm; falshede B; Falsnesse *rem.* I folwed] defoulyd F; folwed MGY; yfouloed Cr^2; Ifoulid OC^2Cr^3; fowled HmH. fifty] fyftene F; corti Cr^1.
40. ::hal] I shal Fβ.
41. message] name F; erdyn H.
42. kniȝtes and clerkes] Clerkys & knyghtys here F. turne] twyne H; serue Hm^2.

þanne mede for here misdedes ♪ to þat man kneled.
And schrof hire of hire schrewednesse ♪ schameles I trowe.
Tolde hym a tale ♪ and tok hym a noble.
For to ben hire bedeman ♪ and hire brocour*e* alse.

þanne he assoyled hyre sone ♪ and sytthen a sayde.
we han a wyndow a werchynge ♪ wil sytten vs ful hiȝe.
waldestow glase þat gable ♪ and graue þer*e* þi name.
Syker schulde þi soule be ♪ heuene to haue. 50

wist I þat quatȝ mede ♪ þere nys wyndow no wowȝ. 51
þat I ne wolde make and amende ♪ it with of myne. X
And my name write ♪ openliche þere inne. X
þat vch a segg*e* schal Ise ♪ Ich am suster to ȝow alle. 63

Ac god to alle goed folke ♪ suche grauynge defendeth.
To writen in wyndowes ♪ of here wel dedes.
And aunter pruyde be ypeynted þere ♪ and pompe of þe wo::
For god knoweth þi consience ♪ and þi kende wille.
þi cost and þi coueytise ♪ and who þe catel owȝte.

For thi I lere ȝow lordes ♪ leueth suche werkes.
To writen in wyndowes ♪ of ȝour*e* wel dedes. 70
Or to grede after goddes men ♪ whan ȝe delen doles.
An aunter ȝe han ȝoure hir*e* here ♪ and ȝour*e* heuene al::
Nesciat sinistra quid faciat dextra.
Lat nouȝt þi left half ♪ late ne rathe.

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43. kneled] *turn*ede F.
45. Tolde . . . and] whan she hadde told hir*e* tale she F.
46. brocoure alse] baud after G; on hand aft*er* H.
47. þanne] Anon F. a] he Fβ.
48. a(2)] RLMYCB; *om.* F; in *rem.* sytten] stonde H. ful] wel L.
49. þere] þere in Fβ. þi] ȝoure F.
50. be . . haue] into hevene styȝe F; be of heueneryche blys H.
51-51x^2. *interpolated from A-text, with variation* RF.
51. wowȝ] auter FA.
X. That I ne schulde maken other mende and my name write A; þ*at* y wolde do m*en*de it or make it at þe fulle / & do peynte me & my*n* name a p*er*tly þ*er*e Inne F.
63. vch a] RF; euery β. Ise] see F: seye β. to ȝow alle] RF; of youre house β.
64. alle] *om.* F.
65. To writen] & wryty*n*ge F.
66. Ne awht*er* do peynte for pompe of þe peple F. And] *for* An. wo::] world β.
67. god] crist Fβ.
68. þi] Boþe þe F; And þi β.
after 68. Nesciat sinistra quid faciat dextera F.
72. al::] also Fβ.
72a. *copied after* 68 F.
73. half] half neyþ*er* F.

wite what þow worchest ⁊ with þi riȝte syde.
For þus bitt þe gospel ⁊ goede men do here almesse.

Meyres and maceeres ⁊ þat menes ben by twene.
þe kyng and þe comoune ⁊ to kepe þe lawes.
To ponysch vppon pilares ⁊ and pynyng stoles.
Brewsteres and bakesteres ⁊ bocheres and kokes. fol. 5ᵛ
For þese aren men uppon þis molde ⁊ þat moste harme werchen. 80
To þe pouere poeple ⁊ þat parcelmel buggen.

And also poysene þe people ⁊ priuelich and ofte.
þei richen thorȝ regratrie ⁊ and rentes hem buggeth.
with that þe pouer people ⁊ schulde putte in here wombe.
For toke þei on trewely ⁊ þei tymbrede nouȝt so heyȝe.
Ne bouȝte none burgage ⁊ be þe ful certeyne.

Ac mede þe mayde ⁊ þe mayre hath be souȝte.
Of alle suche selleres ⁊ siluer to take.
Or presentȝ with oute pans ⁊ as peces of siluer.
Ringes other othere ricchesse ⁊ þe regratoures to meyntene. 90

For my lord quod þat lady ⁊ loue hem vchone.
::nd suffre hem to selle ⁊ somdel aȝeynes resoun.

::alamon þe sage ⁊ a sarmoun he made.
::or to amende meyres ⁊ and men þat kepe lawes.
::nd tolde hem þis teeme ⁊ þat I telle thenke.
::gnis deuorabit tabernacula eorum qui libenter. &c.
::mong þis letterede lede ⁊ þis latyn is to mene.
::at feer schal falle and beerne ⁊ al to bloo askes.

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75. here almesse] þerafter F.
76. and] with here F.
77. þe(2)] wel þe FOC^2.
78. and] and on FH.
82. And also] And F; For þei β.
86. burgage] bargayn F. þe] RF; ye β.
87. mede þe mayde] now þe Maide meede F. be souȝte] prayed F.
90. Rings other othere] Or rynges or rycchesse F. other(1)] or β. meyntene] menyghte F.
91. lord] RF; loue β.
92. ::nd] And Fβ.
93. ::alamon] kynge Salomon F; Salamon β.
94. ::or] om. F; For β.
95. & þus he tolde his teeme þat y shal tell ȝow after F. ::nd] And Fβ.
95a. ::gnis] Ignis Fβ.
96. ::mong] Among Fβ. lede] leedis F; leodes β.
97. ::at] þat Fβ.

:: houses and þe homes ⸗ of hem þat desireth.
::tes or ȝereȝiftes ⸗ be cause of here office.

:: kyng fram conseyle cam ⸗ and called after mede.
::d ofsent hire alswithe ⸗ with seriantes manye.
:: brouȝten hire to bowre ⸗ with blisse and with ioye.

::teysliche þe kyng þanne ⸗ cumseth to telle.
:: mede þe mayde ⸗ melleth þis wordes.
::wittiliche wo*m*man ⸗ wrouȝt hastow ofte.
:: wors wrouȝtestow neuere ⸗ þan þo þow fals toke.
:: I for gyue þe þat gult ⸗ and g*ra*unte þe my grace.
hennes to þi deth day ⸗ to do so namore. fol. 6r

I haue a knigt consience ⸗ cam late fram by ȝunde.
ȝif he wilneth þe to wyue ⸗ wil tow hym haue.

ȝee lord quatȝ þat lady ⸗ lord it me for bede.
But I be holy at ȝoure herte ⸗ lete hange me sone.

And þanne was consience I called ⸗ to comen and appere.
By forn þe kyng and his conseylle ⸗ as clerkes and othere.

knelynge consience to þe kyng lowtede.
To wite what his wille were ⸗ and what he do schulde.

wiltow wedde þis wo*m*man q*uo*d þe kyng ⸗ ȝif I wole assente.
For sche is of þi felaschippe ⸗ for to be þi make.

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98. ::] The Fβ.
99. ::tes] Gyftys Fβ.
100. ::] þanne þe F; The β.
101. ::nd] And Fβ. ofsent hire alswithe] sente after here swyþe F.
102. ::] þat Fβ.
103. ::teysliche] Curteisliche β. ::teysliche þe kyng þanne] Anon þe kyng curteysly F. cumseth] comsed Fβ.
104. ::] & to F; To β.
105. ::wittiliche womman] þu wo*m*man vnwittyly F; Vnwittiliche womman β.
106. ::] but FHG; Ac *rem.* þo] whan F.
107. ::] But Fβ.
108. hennes] fram hens F. to do] yf þou do F; do β.
109. I . . . consience] But y have a knyght hatte *con*syence F.
110. hym haue] *with* hy*m* holde F.
111. it me for bede] forbede elles Fβ.
112. herte] heste Fβ. lete . . . sone] hyȝe hange soone F.
113. I called] clepd F; called β.
115. knelynge consience] þanne Consience knelynge F.
117. I] she FHmB.
118. of þi felaschippe] of faire shap F; fayne of þi f. β.

Quatȝ consience to kyng ⁊ crist it me for bede.
Er I wedde swich a wif ⁊ wo me bytyde.
For sche is frele of hire feyth ⁊ and fykel of hire speche.
And maketh men mys do ⁊ many score tymes.
Trust of hire tresor ⁊ treyeth ful manye.
wyues and wydewes ⁊ wantownnesse heo techeth.
And lereth hem lecherie ⁊ þat loueth hire ȝiftes.
ȝoure fader he feelde ⁊ þoruȝ faire beheste.
And hath appoysond popes ⁊ and appayreth holy cherche.
Is nouȝt a bettere baude ⁊ by hym þat me made.
By twene heuene and helle ⁊ and eerthe þeyȝ men sou::
For sche is tykil of hire taile ⁊ tale wise of tonge.
As comoun as a carte wey ⁊ to ech a knaue þat walket::
To monkes and to menstrales ⁊ to mesels in hegges.
Sysours and sompnoures ⁊ suche men hire preyseth.
Schirryues of schires ⁊ were schent ȝif sche nere.
For sche doth men lese her londe ⁊ and here lif bothe
Sche lat passe prisons ⁊ and payeth for hem ofte.
And gyueth þe gayleres gold ⁊ and grotes to gyderes
To vnfettre þe false ⁊ fle where hym lyketh.
And taketh trewthe by þe toppe ⁊ and teyeth hym faste.
And hangeth hym for hatrede ⁊ þat harme dede neuere.

To be cursed in constorie ⁊ he conteth nouȝt a rusche.
For he copeth þe comissare ⁊ and coteth his clerkes.
he is assoyled assone ⁊ as hire selue liketh.
And may neiȝ as muche do ⁊ in a moneth ones ⁊
As ȝoure secret seal ⁊ in six score dayes.

For he is priue with þe pope ⁊ prouisoures it knoweth.

---

121. frele] fykel F. and fykel] & fals F; fykel β.
123. & þo þat trist on trewþe she treyȝeþ hem ofte F.
124. wyues] boþe wyvis F. wantownesse heo techeth] wantowne wenchis F.
125. ȝiftes] loore F.
126. faire] hire fayre F; false β. beheste] heste F.
129. sou::] souȝte Fβ.
131. þat walket::] of towhne F; þat walketh β.
132. She takþ Masonys *and* Menstralys *and* meselys in hegges F. and] RYCr *only*.
133. Sysours] Boþe s. F. men] shulle F.
139. & trewþe ys take be þe top & teyȝed fyȝn faste F. trewthe] FH; þe trewe *rem.*
140. hangeth hym] he hangyd F.
141. be cursed] don curse F. he] she Fβ.
142. he] she Fβ. coteth] klokiþ alle F.
143. he] she Fβ. assone] soone F; as soone β.
144. And . . . do] She may neeyh doon as myche F. ones] RFHmHBGYOC^2; one *rem.*
145. seal] seel sire kyng F.
146. he] she Fβ. prouisoures] alle p. F.

For sire symonye and hire selue ⁊ sealeth here bulles.

he blisseth þes bisshopes ⁊ and prestes a meynteneth. 148/149
To haue lotebies and lemmanes ⁊ alle here lif dayes. 150
And bringen forth barnes ⁊ aȝeyne forbode iawes.
::ere he is wel with þe kynge ⁊ wo is þe reume.
For he is fauerable to þe fals ⁊ and fouleth trewth ofte.

::y ihesus with hire ieweles ⁊ þe iustices heo schendeth.
::nd lith aȝeyne þe lawe ⁊ and let hym þe gate.
::at feyth may nouȝt haue his forth ⁊ hire floreynes go so thikke.
::eo let þe lawe as hire leste ⁊ and louedayes maketh.
::nd doth men lese thoruȝ hire loue ⁊ þat lawe miȝt wynne.
::e mase for a mene man ⁊ þouȝ he mote hire euere.
::we is so lordliche ⁊ and loth to make ende. 160
::th owten presentȝ other pans ⁊ he pleseth ful fewe.

::rouns and burgeys ⁊ heo bringeth in sorwe.
::d alle þe comoun in care ⁊ þat coueyten lyf in trewthe.
:: clergise and coueytise ⁊ he coupleth to gyderes.
:: is þe lyf of þat lady ⁊ now lord ȝif hire sorwe.
::d alle þat meyteneth here men ⁊ meschaunce hem bytyde.
:: pore men mow haue no powere ⁊ to pleyne hem þoȝ þei smerte.
::che a maister is mede ⁊ amonges men of goode.
::ne mornede mede ⁊ and mened hire to þe kynge.

---

147. sire] maister F.
148-9. She blesseth thise bisshopes . theiȝe they be lewed, / Prouendreth persones . and prestes maynteneth β. prestes a meynteneth] beggerys she hateþ F.
150. lotebies and lemmanes] lemannys F; lemannes and lotebies β.
151. And] & so ben F.
152. ::ere] & þere F; þere β. he] she Fβ.
154. ::y] By Fβ. þe] RF; ȝoure β.
155. ::nd] And Fβ. hym] so F.
156. ::at] þat Fβ. here] for F.
157. ::eo] She Fβ. let] ledeþ Fβ. and] and swiche F.
158. ::nd] þat F; And β. doth . . . thoruȝ] men leese be F.
159. ::e] ȝee þe F; þe β. hire] *om.* F.
160. ::we] For þe Lawe F; Lawe β.
161. ::th owten] Wiþouten Fβ. he] she Fβ.
162. ::rouns] Boþe Baronys F; Barons β.
163. ::d] And Fβ. lyf in] *om.* F.
164. ::] For Fβ. he] she Fβ.
165. ::] þis Fβ. now] oure F.
166. ::d] And Fβ. þat] hire F. meyteneth] menytene & F; meynteneth β.
167. ::] For Fβ. mow] *om.* F. hem] *om.* F.
168. *om.* F. ::che] Swich β.
169. ::ne] thanne Fβ. mened . . . kynge] made mychil sorwe F.

To haue space to speke ⁊ spede ȝif a miȝte. 170 fol. 7r

þe kynge graunted hire grace ⁊ with a goede wille.
Excuse þe if ȝow canst ⁊ I can namore seggen.
For consience acuseth þe ⁊ to congey þe for euere.

Nay lord quatȝ þat lady ⁊ leue hym þe worse.
when ȝe witen witterly ⁊ where þe wronge lyggeth.
þere þat mischief is grete ⁊ mede may helpe.
And þat þow knowest consience ⁊ I cam nouȝt to chyde.
Ne depraue þi persone ⁊ with a proude herte.
wel þow wost wernard ⁊ but if þow wilt gabe.
þow hast hangen on myn half ⁊ elleuen tyme. 180
And also I gripe my gold ⁊ gyue it where þe liked.
And whi þow wrathest þe now ⁊ wonder me thenketh.
ȝet I may as I miȝte ⁊ menske þe with ȝiftes.
And mayntene þi manhode ⁊ more þanne þow knoweste.

Ac þow haste famed me foule ⁊ by fore þe kyng here.
For kuld I neuere no kniȝt ⁊ ne conseyled þere after.
Ne dede as þow demest ⁊ I do it on þe kynge.

In normandy was he nouȝt ⁊ I nuyed for my sake.
Ac þow þi selue sotheliche ⁊ schamedest hym ofte.
Crope in to a caban ⁊ for cold of þi nayles. 190
wendest þat wynter ⁊ wold a last euere.
And draddest to be dede ⁊ for a dym clowde.
And heredest homward ⁊ for hunger of þi wombe.

with oute pite pyloure ⁊ pouer men þow robbedest.
And bere here bras at þi bak ⁊ to caleys to selle.
þere I lefte with my lord ⁊ his lif for to saue.
I made hys men merie ⁊ and murnyge lette.

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170. & *pra*yed þe kyng to speke speede if she myghte F.
171. goede] glad F.
172. seggen] þis tyme F.
174. leue] now leve F.
177. cam nouȝt to] can not *with* þe F.
183. ȝet] For ȝit F.
185. famed me] de famed F.
186. kuld I] *tru*ly y kyllyd*e* F. kniȝt] RF; kyng β. þere after] þ*at* dede F.
187. demest] d. me F. kynge] dede F.
188. In] For in F. was he] þe ky*ng* was F.
192. And . . . dede] & also þou dreddist to dyȝe F.
193. heredest] hyȝedist Fβ.
197. murnyge] *for* murnynge. and . . . lette] & here murnynge y lette F.

I batered hem on þe bak ⸗ and bolded here hertes.
And dede hem hoppe fore hope ⸗ to haue me at wille.
hadde I be marschal of his men ⸗ be marie of heue::
:: durste haue leid my lyf ⸗ and no lesse wedde ⸗ fol. 7v
he schuld haue be lord of þat lond ⸗ a lenthe and a brede.
And al so kynge of þat kyth ⸗ hys kyn for to helpe.
þe leste brol of his lond ⸗ a barounes pere.

Cowardlich þow consience ⸗ consayledest hym þennes.
To leuen his lordschippe ⸗ for a litel siluer.
þat is þe richeste rewme ⸗ þat reyn ouer houeth.

::t bycometh to a kyng ⸗ þat kepeth a rewme.
To ȝiue mede to men ⸗ þat mekeliche hym seruеth.
To alyenes and to alle men ⸗ to honoure hem with ȝiftes.
Mede maketh hym by loued ⸗ and for a man holden.

Emperoures and erles ⸗ and alle maner lordes.
::urȝ ȝiftes han ȝoumen ⸗ to ȝernen and to ride.

::e pope and alle prelates ⸗ presentes vnder fongen.
And medeth men hem selue ⸗ to meyntene here lawes.

::iauntȝ for here seruise ⸗ we seth wel þe sothe.
Taken mede of her meystres ⸗ as þei mowen acorde.
::ggeres for here beggyng ⸗ bydden men mede.
::instrales for here murthe ⸗ mede þei aske.

:: kynge hath mede of his men ⸗ to make pes in londe.

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200. heue::] heuene Fβ.
201. ::] I Fβ. wedde] gage F.
202. be] *om.* F.
203. hys] al his F.
204. his lond] þis lond F; his kynne CB; his blode β.
205. Cowardlich þow consience] & þou Consience cowardly þou F.
208. ::t] It Fβ. bycometh] be comeþ wel F.
209. mekeliche] menskly F.
210. to alle] oþere F.
213. ::urȝ] þorughȝ F; For β. ȝoumen] ȝoomen F; yonge men β. ȝernen] ȝeerne F; go Cr^{23}; renne(n) *rem.*
214. ::e] þe Fβ. and alle] also of F. vnder fongen] he vndir fongyþ F.
215. medeth] þey Meede F. here] þe F.
216. ::iauntȝ] & seruauntys F; Seruauntȝ LBYOCCr^{23}; Sergeauntȝ MWHmHGC^{2}Cr^{1}. we seth wel] who can seyȝ F.
218. ::ggeres] Beggeres Fβ. beggyng] RF; beddyng G; biddynge *rem.* men] for men F.
219. ::instrales] menstralis Fβ. þei aske] men hem profre F.
220. ::] þe Fβ.

::i þat techet children ⸗ crauen of hem mede.

::stes þat p*re*che þe people ⸗ to god asken mede.
:: masse pans and here mete ⸗ at meal tymes.

:: kynnes crafty men ⸗ crau*en* mede for her*e* prentyces.
::chaunt3 and mede ⸗ most nede go to gyderes.
:: wi3t as I wene ⸗ with oute mede may libbe.

::t3 þe kyng to consience ⸗ by crist as me thenketh.
Mede is worthy ⸗ þe maystrie to haue. fol. 8r

Nay quat3 consience to þe kyng ⸗ and kneled to þe erthe.
þere arn to manere of medes ⸗ my lord by 3oure leue.
þat on god of his grace ⸗ graunteth in his blisse.
To þo þat wel werchen ⸗ while þei ben here.
þe p*ro*phite p*re*cheth þere offe ⸗ and putte it in þe sauter.
D*omi*ne quis h*abi*tabit in tabernaculo tuo . &c.
Lord who schal wonie in þi wones ⸗ with þi holy seyntes.
Or resten on þin holy hilles ⸗ þis asked dauid.

And dauid assoyleth it hym selue ⸗ as þe sauter telleth.
Qui ingreditur sine macula ⸗ *et* operatur iusticiam.
þoo þat entren of o colour*e* ⸗ and of one wille.
And haue I wrou3t werkes ⸗ with ri3t and with resoun.
And he þat ne vseth nau3t ⸗ þe lyue of vsurie.
And enformeth pouer*e* men ⸗ and pursueth trewthe.
Qui pecuni*am* sua*m* no*n* dedit ad vsura*m* *et* mune*r*a sup*er* innoc*entem* .&c.
And alle þat helpeth þe innocent ⸗ and holt with þe ri3tful.

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221. ::i] (þei?) & me*n* F; Men β. techet] *for* techeth. (the scribe notes this line in F with a pointing hand)
222. ::stes] prestes Fβ. to god] of god FHm; of good H; to gode *rem.*
223. ::] And Fβ. meal] mete F; þe male OC^2; þe meel *rem.*
224. ::] alle Fβ. kynnes] mane*r*e of F.
225. ::chaunt3] Marchauntys Fβ.
226. ::] No Fβ.
227. ::t3] Than seyd*e* F; Quod β.
228. Mede is] Now ys Meede F.
230. by] be F; wiþ β.
231. þat on] þe firste is þa*t* F. in] to F.
232. here] on erthe F.
233a. tuo] tuo at*que* qu*is* req*ui*escet in monte sancto eius ⸗ innoc*ent*es ma*n*ib*us* *et* mu*n*do corde F.
234. with] RFH; and wiþ *rem.*
237. and] he seiþ & also F.
239. þat] wil F.
240a. *om.* F.
241. alle] þo F.

with oute mede doth hem goed ♪ and þe trewe helpeth.
Suche man*er* men my lorde ♪ schal haue þis furste mede.
Of god at a grete nede ♪ whanne þei gon hennes.

þere is an othe*re* mede mesuries ♪ þat maystres desireth.
To meytene misdoeres ♪ mede þei take.
And þere offe seith þe sauter ♪ in a salmes ende.
In quor*um* manib*us* iniquitates sunt ♪ dext*era* eor*um* repleta e*st* mu*neribus*
And he þat gripeth here gold ♪ so me god helpe.
Schal abye it ful bittere ♪ or þe book lyeth.

Prestes and persones ♪ þat plesinge desireth. 250
þat taked mede and mone ♪ for masses þat þei songen
Taketh here mede here ♪ as mathew vs techeth.
Amen amen recipiebant mercedem suam.

þat laboreres and lewed folke ♪ taketh of here meystres
It nis no maner mede ♪ but a mesurable hire. fol. 8v

In marchaundise is no mede ♪ I may it wel avowe.
It is permutacion apertly ♪ a peny worth for another.

Ac reddestow neuere Regu*m* ♪ þow recrayede mede.
whi þe vengaunce fel ♪ on saul and on his children.
God sente to saul ♪ by samuel þe prophete.
þat agag of amalec ♪ and his people after. 260
Schulde deye for a dede ♪ þat don hadde here elderes.

For thi sayde samuel to saul ♪ god hym selue hoteth.
::o be*n* buxu*m* at my byddynge ♪ his wille to fulfille.
wend to amalec with þin host ♪ and what þow fynst þere slee it.

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242. þe trewe] trew men F.
243. men] of men F. þis] þe for seyd F.
244. a] his F.
245. þere is an othere] þe *secon*de Meede ys F.
247. þere offe] of hem F.
249. ful bittere] bytterly F; bittere β. or þe book lyeth] if þe book be trewe F.
250. Prestes] Boþe p*re*stys F.
251. þat taked] þey take F. þat þei songen] to sy*n*ge F.
252. Taketh here] & þerfor*e* is here Meede F. as . . . techeth] as seyn*t* Mattheu vs tellyt F.
252a. Amen amen] amen FH. recipiebant] RLMWBGYCCr; receperunt FHmHOC^2.
253. folke] men F.
255. In] Ne in F.
260. of] & F. his] al here F; alle his β.
262. For thi] þus F. hoteth] þe hoteth F.
263. ::o] þ*o*u F; to be HmOC^2; Be *rem.* my] RF; his β.
264. þere] *om.* F.

Bernes and bestes ⸗ brenne hem to dede.
wydewes and wyues ⸗ wommen and chyldren.
Mebles and vnmebles ⸗ and al þat þow miȝt fynde.
Brenne it bere it nauȝt a way ⸗ be it neuere so riche.
For mede ne for mone ⸗ ioke þow destruye it.
Spille it and spare it nauȝt ⸗ þow schalt spede þe betere.

And for he coueytede here catel ⸗ and þe kyng spared.
For bare hym and his bestes bothe ⸗ as þe bible wytnesseth.
Otherwise þan he was ⸗ warned of þe prophete.
God seyde to samuel ⸗ þat saul schulde deye.
And alle his seed for þat synne ⸗ schentfulliche endede.
Suche a meschief mede made ⸗ saul þe kyng to haue.
þat god hated hym for euere ⸗ and alle his heires after.

þe culorum of þis cas ⸗ kepe I nouȝt to schewe.
Aunter it nuyed men ⸗ non eende wille I make.
For so is þis worlde went ⸗ with hem þat han powere.
þat who so seyth hem sothes ⸗ is sonnest I blamed.

I consience knowe þis ⸗ for kynde witt me it tauuȝte.
þat rosoun schal regne ⸗ and rewmes gouerne.
And riȝt as agag hadde ⸗ happe schulle somme. fol. 9r
Samuel schal scleen hym ⸗ and saul schal be blamed.
And dauid schal be diademed ⸗ and daunten hem alle.
And on cristene kyng ⸗ kepen hem alle.

Schal namore mede ⸗ be mayster as he is nowthe.
Ac loue and lowenesse ⸗ and lewte to gyderes.
þese schul be maystres on molde ⸗ trewthe to saue.

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266. wommen and chyldren] & wommen with chylde F.
267. þat þow miȝt] þou may þere F.
269. loke . . . it] mak no þyn on lyve F.
271. spared] he spared F.
272. bible wytnesseth] book telliþ F.
274. God seyde] þan seyde god F.
275. schentfulliche] synfully þan F.
276. saul þe kyng] kyng saul F.
278. culorum] construynge F. to schewe] expowne F.
279. Aunter] For hap it F; On auenture β.
281. sothes] here soþis F.
282. consience knowe þis] know it wel quod consience F. kynde] om. F.
283. rosoun] for resoun.
284. hadde] hadde no harm F. happe] so happe F.
287. kepen hem alle] shal kepen al þe frape F.
288. as] so mychil as F.

And hoo so trespaseth aȝeynes trewthe ⁊ or taketh aȝeynes his wille.
Lewte schal don hym lawe ⁊ and no lif elles.
Schal no seriaunt for here seruise ⁊ were a silk howue.
Ne non peiure in his ciook ⁊ for piedyng atte barre.
Mede of mysdoeres ⁊ maketh many lordes.
And ouer lordes lawes ⁊ reuleth þe realmes.

Ac kende loue schal come ȝut ⁊ and consience to gydere.
And make of lawe a laborere ⁊ suche loue schal aryse.
And suche pees amonge þe poeple ⁊ and a parfit trewth.
þat Iuwes schal wene in here witt ⁊ and wexen wonder glade.
þat moyses or messye ⁊ be come in to þis eerthe.
And haue wonder in here hertes ⁊ þat men beth so trewe.

Alle þat bereth baslard ⁊ brode swerde or launce.
Ax other hachet ⁊ or eny wepne elles.
Schal be demed to þe deth ⁊ but ȝif he do it smythye.
Into sycul or to sythe ⁊ to schare or to cultere.
Conflabunt gladios suos in vomeres &c.
Ich man to pleye with a plow ⁊ pycoys or spade.
Spynne other sprede dong ⁊ or lese hym self with slewthe.

Prestes and persones ⁊ with placebo to hunte.
And dyngen vppon dauid ⁊ vch a day til eue.
huntynge or haukynge ⁊ ȝif any of hem vse.
his boste of his benefice ⁊ worth by nomme hym after.
Schal neyther kyng ne kniȝt ⁊ constable ne meyre.
Ouer lede þe comune ⁊ ne to þe court sompne.
Ne putte hem in panel ⁊ to don hem pliȝt here trewthe.
But after þe dede þat is don ⁊ on dom schal rewarde.
Mercy or no mercy ⁊ as trewthe wil acorde.

kynges court and comune court ⁊ constorie and chapitele.

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294. pelure] peiewre F; pylour G.
295. But ofte Misdoeris þoruȝ Meede ys meyntened be lordes F.
296. & þoruȝ þe Lordys be Lawes for to rewle þe rewhme F.
299. pees] RF; a pees β. a] *om.* F.
301. þis] *om.* F.
302. beth] be here F.
307. to] shal F.
308. lese] RF; spille β.
309. to] shulle F.
313. constable ne mayre] ne Meyȝre ne constable F.
314. þe court] here court hem F.
315. hem] *om.* F.

Alle schal be but on court ⁊ and on baron be iustice.
þanne worth trewe tonge ⁊ a tydy man þat tened me neuere
Batayles schul non be ⁊ ne noman bere wepne.
And what smyth þat any smithie ⁊ be smiten þere with to dede.
Non leuabit gens contra gentem gladium &c.

And ere þis fortune falle ⁊ fynde men schal þe werste.
By six sonnes and a schippe ⁊ and half a schef of arwes.
And þe meddel of a mone ⁊ schal make þe Iewes torne.
And saresyns for þe siȝte þer offe ⁊ schul synge gloria in excelsis.
For makomet and mede ⁊ myshappe schal þat tyme.
For melius est bonum nomen quam divicie multe.

Also wroth as þe wynde ⁊ wex mede in a while.
I can latyn quatȝ sche ⁊ clerkes wote þe sothe.
See what salomon seith ⁊ in sapiences bokes.
þat hij þat ȝiueth ȝiftes ⁊ þe victorie wynneth.
And muche wurchip haad þere with ⁊ as holy writt telleth.
honorem adquiret qui dat munera.

I leue wel lady quod consience ⁊ þat þi latyn be trowe.
Ac þow art lyk a lady ⁊ þat radde a lesson ones.
was omnia probate ⁊ and þat plesede hire herte.
For þat lyne was no lengere ⁊ atte þe leues ende.
had sche loked þat other half ⁊ and þe lef I turned.
heo schulde a founde fele wordes ⁊ folwyng þere after.
Quod bonum est tenete ⁊ trewthe þat tixt made.

And so ferd ȝe ma dame ⁊ ȝe coude namore fynde.
þo ȝe loked on sapience ⁊ sittynge in ȝoure stodie.

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321. Batayles . . . be] Ne þanne shulle no batailes be F.
322. to dede] *om.* F.
323. fynd men schal] men shulle fyȝnde F.
324. By] For þer shul be F.
325. torne] RFG; to torne *rem.*
326. þe siȝte þer offe] RF; þat siȝte β.
327. For] þorghȝ F. schal] shulle þey F.
327a. nomen] nomen habere F.
328. Also] þo as F.
329. I can latyn] RCr^3; Quod she y can lytel latyn F; I can no latyn *rem.*
331. þat hij] Of hem F.
332. with] fore F.
333. trowe] trewe Fβ.
334. lady] Nunne Lady F. radde a lesson] a lessoun redde F.
335. was] it was þus F.
339. Quod] þat seyde quod F.
341. þo ȝe loked on] Of þat ȝee seyȝe in F.

þis tixt þat 3e haue Itolde ⁊ were goed for lordes. fol. 10r
Ac 3ow failede a cunnyng clerk ⁊ þat coude þe lef attorned.
And if 3e seke sapience eft ⁊ fynde schal 3e þat folweth.
A ful teneful tixt ⁊ to hem þat taketh mede.
And þat is *animam autem* aufert accipientium.
And þat is þe taile of þe tixt ⁊ of þat þat 3e schede.
þat þow we wynne worchipe ⁊ and with me haue victorie.
þe soule þat þe sou3d taketh ⁊ be so muche is bounde.

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342. þis] But þis F. were . . . lordes] 3ee taken nout þe ende F.
343. coude . . . attorned] can þe leef wel *turne* F.
344. *run together with* 347 F.
347. schede] to me pitte F; shewede β.
348. me] RF; mede β.
349. sou3d] soude LMWHmHYOC^{2}CBoCot; syluer F; sowed G; mede Bm; sonde Cr.

PASSUS IV

Passus quartus de visione petri plowman. vt *supra*

Sesseth seyde þe kyng ⁊ I suffre ȝow no lengere.
ȝe schal sauȝtne for sothe ⁊ and serue me bothe.
kysse hire quatȝ þe kyng ⁊ consience I hote.

Nay by crist quatȝ consience ⁊ congeye me for euere.
But reson rede me þere to ⁊ rather wil I deye.

And I comande þe q*uo*d þe kyng ⁊ to consience þenne.
Rape þe to ride ⁊ and resou*n* þow fecche.
Comaunde hym þat he come ⁊ my conseille to here.
For he schal reule my reume ⁊ and rede me þe beste.
And acounte with þe consience ⁊ so me crist helpe.
how þow lernest þe poeple ⁊ lered and lewede.

I am fayn of þat forward ⁊ seyde þe freke þanne.
And ritt riȝt to resou*n* ⁊ and rou*n*meth in his ere.
And seyde as þe kyng bad ⁊ and sithes tok his leue.

I schal araie me to ride quatȝ resou*n* ⁊ reste þe a while.
And called caton his knaue ⁊ curteyse of speche.
And al so tho*m*me trewe tonge ⁊ telle me no tales.
Ne lesyng to lawe of ⁊ for I louede hem neuere.
And sette my sadel vppe suffre ⁊ til I se my tyme.
And let warrok it wel ⁊ with witti wordes gerthes.
And hange on hym þe heuy bridel ⁊ to helde his hede lowe

Passus quartus] *no passus division* F.
1. Sesseth] NOw sesiþ F. kyng] hyng þo F.
3. hire] hir*e* now F. consience] þou consience F.
4. for euere] rather*e* sone F.
6. And] þanne F. to consience þenne] Consience he seyd F.
7. ride] ryde a non F. þow] þat þou F.
8. come] come to me F.
9. þe] to þe F.
after 9. Of mede and of mo oþere what man shal hire wedde YOC^{2}Cr^{23}.
11. lered and lewede] boþe l. & þe l. F; þe l. and þe l. β.
13. ritt riȝt to resou*n*] to resou*n* he rood ryght F.
14. seyde] told hy*m* F. bad] seyde F. sithes] sytthe he F; sithen β.
15. schal] will go F. reste] go reste F.
17. telle me no] þ*at* tolde fewe F.
18. I] he F.
19. And sette my] he bad go sette a F.
20. it] hy*m* F. with . . . gerthes] w*ith* gyrtys þ*at* is w*ith* witty wordis F.
21. helde] holde Fβ.

For he wil make wehe ⁊ tweye ere he be þere. fol. 10v

þanne consience vppon his capel ⁊ cayreth forth faste
And resoun with hym rit ⁊ rounynge togyderes.
whiche maystries on eerth ⁊ mede þe mayde maketh

On waryn wisdome ⁊ and witty his fere.
Folwed hem faste ⁊ haued to done.
In þe cheker atte þe chauncerie ⁊ to be descharged of thinges.
And riden fast for resoun ⁊ schulde rede hem þe beste.
For to saue hem fro siluer ⁊ fram schame and fram harmes. 30

And consience knewe hem wel ⁊ þei louede coueytise.
And bad ride faste ⁊ and recche of here nother.
þere arn wiles in here wordes ⁊ and with mede þei dwelleth.
þere as wrathe and wranglyng is ⁊ þere wynne þei siluer.

þere is loue and lewte ⁊ þei wole nouȝte come þere.
Contricio *et* infelicitas in viis eor*um*.
þei ne gyueth nouȝt of god ⁊ on gose wynge.
Non est timor dei ante oculos eor*um*.
For wote god þei wold do more ⁊ for a doseyne chikenes.
Or as many capounes ⁊ or for a sem of otes.
þanne for loue of oure lorde ⁊ or alle hys leue seyntes.
For thi late hem ride ⁊ þo riche be hem selue. 40
For consience knoweth hem nouȝt ⁊ ne crist as I trowe.

And þanne resou*n* roed fast ⁊ þe riȝt hye gate.
As consience hym kennede ⁊ til þei come to þe kynge.

---

22. tweye] RLM; to trewþe F; twies *rem.*
25. on . . . maketh] RF; þ*at* meede makyt on moolde H; mede maketh on þis erthe *rem.*
26. On] A no*n* F. witty] watte witty F.
27. haued] RL; for þei hadde *rem.*
28. atte þe] & FMH; and at þe LCr^{23}; and þe G; and in Hm; and in þe *rem.* of thinges] þere F.
29. And riden fast] Faste þey ryden F. schulde . . . beste] þ*at* he wolde rede hu*m* for þe beste F.
30. hem] here F. fro] *om.* F; for β. fram(1)] & he*m* fra*m* F.
31. þei . . . coueytise] þ*at* koueytyse þey loveden F.
32. bad] bade resou*n* Fβ. here] þem F.
35. þere(1)] And where FWHmHCr; And þere C^{2}C; Ac þere LMYOB; but þere G. wole] leete F.
35a. *copied after line* 36 F.
36. on gose wynge] nowht o goos feedre F.
39. alle] *om.* F.
40. For thi] For thi Resou*n* β. riche] ryche me*n* F.
41. hem] þey F.
42. resoun] *om.* F.
43. come to þe kynge] to þe kyng keme F.

Curteislich þe kynge þanne ⁊ come aȝeyne resoun.
And bytwene hym self and his sone ⁊ sette hym on benche.
And wordeddu*n* wel wyseliche ⁊ a grete whyle to gyderes.

And þanne come pees ⁊ in to parlement ⁊ and putte forth a bille.
how wronge aȝeynes his wille ⁊ haued his wif taken.
And how he rauesched rose ⁊ raynaldes loue. fol. 11r
And margarete of hir*e* maydenhode ⁊ mawgre hire chekes. 50
Bothe my gees and my gris ⁊ his gedelynges feccheth.
I dar nauȝt for fere of hym ⁊ fiȝt ne chide.
he borwed of me bayard ⁊ and brouȝt it home neu*ere*.
Ne no ferthyng þere fore ⁊ for nauȝt I couthe plede.
he meynteneth his men ⁊ to murther myn heuues.
he forstalleth my feyres ⁊ and fiȝteth in my chepynge.
And breketh vppe my bernesdore ⁊ and bereth a wey my whete.
And taketh me but a tayle ⁊ for ten quarteres of otes.
And ȝet he bet me þer*e* to ⁊ and lyth by my mayde.
I am nauȝt hardy for hym ⁊ vnnethe to loke. 60

þe kynge knewe he seyde sothe ⁊ for consience hym tolde.
þat wronge was a wikked lufte ⁊ and muche sorwe wrouȝte.

wronge was aferd þanne ⁊ and wysdom he souȝte.
To make pees with his pans ⁊ and profered hym manye.
And seyde hadde I loue of þe kynge ⁊ lytel wolde I recche.
þeiȝ pees and his powere ⁊ pleyned hem eu*ere*.

þo wan wysdom ⁊ and sire waryn þe witty.
For þat wronge hadde I wrouȝte ⁊ so wikked a dede.
And warned wronge þo ⁊ with swyche a wise tale.

---

44. þanne] anon F.
45. benche] þe deyȝse F.
46. grete] long F.
49. how] *om.* F. loue] leve dowht*er* F.
50. And] & he reved F. chekes] wille F.
51. Bothe] & also F.
52. of him] *om.* F.
53. and] RFHmHCr; he LMWGYOC^{2}CB. it] him Fβ. home] ageyn neu*ere* F.
55. heuues] (hennes?) hennys F; hewen β.
56. he] & to F; *om.* β. my] þe F.
57. And] he F.
59. bet] RLHmGYOC^{2}C; thretiþ F; beteþ *rem.*
61. knewe] knew wel F. hym] so hy*m* F.
62. muche sorwe wrouȝte] RH; wrouȝte muche sorwe *rem.*
63. wrong . . . þanne] þanne wex wrong a ferd F.
65. I(1)] *om.* F. þe kynge] RFHCr; my kynge Cot; lord kynge GC^2; my lord þe k. *rem.*
66. *run together with line* 70 F.

hoo so wercheth by wilie ♪ wreth maketh ofte.
I sey it by thi self ♪ þow schalt it wel fynde.
But if mede it make ♪ þi meschief is vppe.
For bothe þi lif and þi londe ♪ lith in his grace.

þanne wowede wronge ♪ wisdom ful ȝerne.
To make his pees with his pans ♪ handi dandi payed.

wisdom and wit þanne ♪ wenten to gyderes
And token mede myde hem ♪ mercy to wynne.

Pees putte forth his hed ♪ and his panne blody.
with oute gult god it wote ♪ gatt I þis skathe. fol. 11v
Consience and þe co*mm*une ♪ knowen þe sothe.

Ac wisdom and witt ♪ were aboute faste.
To ouercome þe kyng ♪ with catel if þei myȝte.

þe kyng swore by crist ♪ and by his crowne bothe.
þat wronge for his werkes ♪ schuld wo thole.
And comanded a conestable ♪ to casten hym in yrenes.
And lat hym nauȝte þis seuen ȝeer*e* ♪ seen his feet ones.

God wote quatȝ wisdom ♪ þat were nauȝt þe best.
And he amendes mowe make ♪ lat meynprise hym haue.
And be boruȝ for his bale ♪ and buggen hym bote.
And so amende þat is mysdo ♪ and euer*e* be þe bett*e*re.

witt acorded þere with ♪ and seyde þe same.
þat bett*e*re is þat bote ♪ bale adoun brynge.

---

70. wreth] wraþe β.
71. by] to F.
75. handi dandi payed] y payed handy dandy F.
76. wisdon] þanne w. F. þanne] a non F.
78. panne] pate al F.
80. Consience] Boþe c. F.
81. Ac] & þe whilis F.
84. schuld wo] woo sholde F.
85. And] A no*n* he F. yrenes] stokkis F.
86. And lat hym nauȝte] & nowht aft*er* þis F. seen] he se F.
87. wisdom] wisdom þo F.
88. And] But F. make] now make F.
89. And be] & if he have F. and(2)] þey mowe F.
90. euer*e* be] he shal do eu*er*e F; euermore β.
91. witt] A no*n* wit F. same] same resou*n* F.
92. þat bett*er*e] RF; Bettere β. is] it were F.

þanne bale be I bete ⸗ and bote neuere þe bettere.

And þanne gan mede to meken hire ⸗ and mercy he bysouȝte.
And profered pees a present ⸗ alle of pure golde.
haue þis man of me quatȝ sche ⸗ to amende þi scathe.
For I wil wage for wronge ⸗ he wil do so namore.

Pytousliche pees þanne ⸗ preyed to þe kyng.
To haue mercy on þat man ⸗ þat mysdede hym so ofte.
For he hath waged me wel ⸗ as wisdom hym tauȝte.
And I forgyue hym þat gult ⸗ with a goed wille.
So þat þe kyng assente ⸗ I can sey no bettere.
For mede hath made myn amendes ⸗ I may namore axe.

Nay quatȝ þe kyng þo ⸗ so me god helpe.
wronge wendeth nauȝt so awey ⸗ arst wil I wyte more.
For loupe he so liȝtly ⸗ leyȝhen he wolde.
And efte þe bolder be ⸗ to beten myn hewes.
But reson haue reuthe on hym ⸗ he schal rest in my stokkes.
And þat as longe as he lyueth ⸗ but lowenesse hy borwe.

Summe men radde reson þo ⸗ to haue reuth on þat schrewe.
And for to consayle þe kyng ⸗ and consience after.
þat mede moste be meynpernoure ⸗ reson þei besouȝte.

Rede me nauȝt quod reson ⸗ no reuth to haue ⸗
Til lordes and ladyes ⸗ louyen alle treuthe.
And haten alle harlotrie ⸗ to heren it or to mouthe it.

100

fol. 12r

110

94. meken] meke F; mengen LWHmYOC²CB; mongen M; medel H; meue G; meuen Cr. he] she Fβ.
95. golde] siluere F.
97. wage] wage me F.
98. Pytousliche pees þanne] þanne pees pytously F. kyng] kyng þere F.
99. To . . . man] he wolde have mercy on þat man F. hym] *om.* F.
101. þat] my F.
102. þat] *om.* F. assente] a sente þerto F.
103. myn] RF; me β.
104. me god] RF; Christ me Cr; me crist *rem.*
105. arst wil I] y wille first F.
106. liȝtly] lyghtly a wey F. wolde] myghte F.
108. my stokkes] stokkys F.
109. hy] *for* hym.
110. Summe men] Fele F.
111. And for to] þat he mighte F. after] seyde after F.
112. meynpernoure] his paramour F.
113. Rede] Now rede F. no] ony F. haue] grrante F.
114. alle] lovely F.
115. or . . . it] of mowthis F.

Til peronelles purfil ♪ þe putte in hire hucche.
And childerne chirissynge ♪ þe chastyng with ȝerdes.
And harlotes holynesse ♪ be holden for nauȝte.
Til clerkene coueytise ♪ be to clothe þe pore and to fede.
And religiouse romares ♪ recordare in here cloystres.
As seynt benet hem bad ♪ bernard and Franceys.
And til p*re*choures p*re*chyng ♪ be proued on hem selue.
Til þe kynges conseyll*e* ♪ be þe co*m*mune p*ro*fit
Til bisshopes bayardes ♪ ben beggere chaumbres.
here haukes and here houndes ♪ help to pouer*e* religiouses.

And til seynt Iames be souȝt ♪ þere I schal assygne.
þat no man go to galys ♪ but if he goo for euere.
And alle rome renneres ♪ for robberes of by ȝende.
Bere no siluer ouer see ♪ þat signe of kyng scheweth.
Nother graue ne vngraue ♪ gold nother seluer.
Vppon forfeture of þat fee ♪ ho so fynt hym at douer*e*.
But if it be marchant or his man ♪ or messager*e* with l*e*tres.
Provisoure or preest ♪ or penaunt for his synnes.

And ȝet q*uo*d resou*n* be þe rode ♪ I schal no reuthe haue.
while mede hath þe maystrie ♪ in þis moot halle.
Ac I may schewe ensaumples ♪ as I se other*e* otherwhile.
I sey it be my selue q*uo*d he ♪ and it so were.
þat I were kyng with crowne ♪ to kepen a rewme.
Schuld neu*er*e wrong in þis world ♪ þat I witt miȝte:
Ben vnpunesched in my powere ♪ for peril of my soule.
Ne gete my grace þoruȝ gyftes ♪ so me god saue.
Ne for no mede haue mercy ♪ but mekenesse it made.

For nuliu*m* malu*m* þe man ♪ mette with inpunitu*m*
And bad nullu*m* bonu*m* ♪ be irremuneratu*m*.

Lat ȝoure confessour*e* sir*e* kyng ♪ construe þis vn glosed.

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116. hucche] chiste F.
118. nauȝte] vanyte F; an hyne β.
119. þe . . . fede] wel þe po F.
120. religiouse romares] religyous rome renneris F.
124. beggere] beggerys *in* F; beggeris β.
125. help to pouere religiouses] helpe relygyous*e* howsys F.
128. alle] also F. of] *om.* F.
137. were] now were F.
141. þoruȝ] RF; for β. me god] God me F.
142. made] RFHmHCr; make *rem.*
145. þis] þis clause F.

And 3if 3e werken it in werke ⁊ I wedde myn eres.
þat lawe schal ben a laborere ⁊ and lede a felde donge.
And loue schal lede þi londe ⁊ as þe leef lyketh.

Clerkes þat were confessores ⁊ couplede hem to gyderes.
Alle to construe þis clause ⁊ and for þe kynges p*ro*fit.
Ac nau3t for conforte of þe co*m*mune ⁊ ne for þe kynges soule.

For I sey3 mede in þe moot halle ⁊ on men of lawe wynken.
And þei lawhynge lope to hir*e* ⁊ and left reson manye.

waryn wysdom ⁊ wynkede vppon mede.
And seyde madame I am 3our*e* man what so my mouth iangle.
I falle in floreyns q*uo*d þe freke ⁊ and faile speche ofte.

Alle ri3tful recordede ⁊ þat resou*n* trewthe tolde.
And witt acordede þere with ⁊ and comended his wordes.
And þe most poeple in þis halle ⁊ and many of þe grete.
And leten mekenesse a maystere ⁊ and mede a mansed schrewe.

Loue loue lett of hire ly3te ⁊ and leute wel lasse.
And seyde it so hye ⁊ þat alle þe halle it herde.
ho so wilneth hire to wyue ⁊ for welth of hire godes.
But he be knowe for a kokewolde ⁊ bitte of my nose.

Mede morned þo ⁊ and made heuy chere.
For þe most co*m*mune of þat courte ⁊ called hire an hore.
Ac a sysour*e* and a sompnour*e* ⁊ sued hire faste.

---

146. wedde] wedde þanne F.
147. a felde donge] dunk to feelde F.
149. Clerkes þat were] A no*n* Clerkis & F.
150. Alle] *om.* F. þis] wel F. and] RLWHmBC; al F; as H; *om. rem.*
153. reson manye] a loone resou*n* F.
154. waryn] Sire wary3n F.
156. falle] stumble F. and] þ*at* y F.
157. Alle] & a no*n* F.
158. comended] comendyd wel F.
159. þe most] alle þe F. þis] þe Fβ.
160. And leten] þey helden F. a(1)] for a F.
161. Loue loue] *for* Loue.
162. seyde it] cryeden F. it] hem F.
163. so] þat F. hire(1)] Meede F. hire(2)] wordly F.
164. bitte] kytte Fβ. my nose] boþe our*e* erys F.
165. Mede morned þo] þanne Meede mor*n*ede faste F.
166. þe most commune] alle þe comonys F. an] as F.

And a schirreuesclerke ⁊ by schrewed alle þe route. fol. 13r
For ofte haue I q*uo*d he ⁊ I hulpe 3ow atte barre.
And 3et 3eue 3e me neu*e*re ⁊ þe worth of a rusche.

þe kyng called consience ⁊ and afterwardes resou*n*.
And recordede þat resou*n* ⁊ hadde ri3tfulliche yschewed.
And modiliche vppon mede mi3te ⁊ þat kyng loke.
And gan wax wroth with lawe ⁊ for mede almost had schent it.

And seyde þur3 3our*e* lawe as I leue ⁊ I lese many chetes.
Mede ouer maystrieth lawe ⁊ and muche treuthe letteth.
Ac resou*n* schal rekne with 3ow ⁊ 3if I regne any while.
And deme 3ow be þis daye ⁊ as 3e haue deseruede.
Mede schal nou3t meynprise 3ow ⁊ be þe marie of heuene.
I wil haue lewte in lawe ⁊ and let be al 3oure iangelynge.
And as alle folke witnesseth ⁊ wronge schal be ydemed.

Quat3 consience to þe kyng ⁊ but þe co*m*mune wil assente.
It is ful hard be my hed ⁊ herto to brynge it.
Alle 3oure leedes : to lede þus euene.

By hym þat rau3te on þe rode ⁊ q*uo*d resou*n* to þe kyng.
But if I rewle þus 3oure rewme ⁊ rend oute my guttes.
If 3e bydden buxu*m*nesse ⁊ be of myn assente.

And I assente quat3 þe kyng ⁊ by seint marie my lady.
Be my conseill*e* come ⁊ of clerkes and of erles.

Ac redily resou*n* ⁊ þow schalt nou3t ride fro me.
For as longe as I lyue ⁊ leet þe I nelle.

---

168. by] y F.
169. For] A F. he] she F.
171. þe kyng called] þanne cleped þe kyng F. afterwardes] so he dede F.
173. mi3te þat] myghte þe F; wiþ my3t þe β.
174. gan] *om.* F. almost . . . it] made hy*m* a shamed F.
175. many] fele F.
177. any while] a stounde F.
179. þe . . . heuene] marie qween of glorie F.
180. in] for F. let be] leve F.
181. alle] RF; moste β. folke] wy3es F.
182. Quat3] Sire q*uo*d F.
184. leedes] londys leedys F; lige lordes BOC^{2}Cr^{23}; lige leodes *rem.* þus] hem alle F.
185. rau3te] was reed F.
187. be . . . assente] to be assocyed to me F.
188. And] þer to F.
189. Be] To F. come of] þ*a*t 3ee kome amo*n*gys F. erles] Lord*es* F.
191. leet] leeve F.

I am aredy q*uo*d resou*n* ⸗ to rest with ȝow euere.
So consience be of oure conseil ⸗ I kepe no bett*er*e.
And I graunt q*uo*d þe kyng ⸗ godes forbode he faile.
As longe as oure lif last ⸗ leue we to gyderes.

192. aredy] al redy F.
193. *om.* F.
194. he] þou F.

Passus quintus de visione petri plowman . vt supra. fol. 13v

The kyng and his knyȝtes ⁊ to þe kerke wente.
To here matynes of þe day ⁊ and þe masse after

þanne awaked I of my wynkyng ⁊ and wo was with alle.
þat I ne hadde sleped saddere ⁊ and I seyȝen more.
Ac er I hadde faren a furȝlonge ⁊ feyntise me hente.
þat I ne miȝte forthere a foot ⁊ for defaut of slepynge.
And sat softly adoune ⁊ and sayde my beleue.
And babeled vppon my bedes ⁊ þei brouȝt me a slepe.

And þanne saw I muche more ⁊ þan I befor tolde.
For I say þe felde ful of folke ⁊ þat I before of seyde
And how resoun gan arayen hym ⁊ alle þe rewme to preche.
And with a crosse by for þe kyng ⁊ cumsede þus to techen.

he preued þat þis pestilenseȝ ⁊ was for pure synne.
And þe south west wynde ⁊ on saterday at eue.
was perteliche for pruyde ⁊ and for no poynt elles.
Pyries and plumtres ⁊ were puffedde to þe erthe.
And in ensaumple ȝee segges ⁊ ȝee schulden do þe bettere.
Beches and brode okes ⁊ were blowe to þe grounde.
And turned vpward here taile ⁊ to kenynge of drede.
þat dedly synne ar domesday ⁊ schal fordon hem alle.

Of þis matere I miȝt ⁊ mamely ful longe.
Ac I schal seye as I sawe ⁊ so me god helpe.
how perteliche be for þe poeple ⁊ reson gan to preche.

he bad wastour to werche ⁊ what he best coude.

Passus quintus . . . supra] Explicit Passus Quartus / Incipit Passus Quintus F, *copied after line* 2.
3. þanne . . . wynkyng] OF wynkiynge y waked þo F.
7. And sat] þan sat y F.
8. babeled] y bablede so F; babelyd I H; so I bablede *rem.*
9. befor] be fore hond F.
12. with a] at þe F. þus to techen] a teeme F.
13. was] RLOC^{2}CBmBo; weren FHm; was al MY; were *rem.*
15. pruyde] RF; synne H; pure pride *rem.*
17. *copied after line* 20 F. And in] And al þese was F; In β. ȝee(2)] þat we F.
18. Beches . . . okes] & broode okes & beechis F.
19. And turned] RF; Turned β. to kenynge of] knowlechynge F; in tokenynge of β.
21. miȝt] *om.* F.
22. seye] seyȝn ȝow F.
23. reson . . .preche] prechen gan resoun F.
24. to] go Fβ.

And wynnen his wastinge ⸗ with so*m* manere craftys.

And preied pernele ⸗ hire purfile to lete.
And kepe it in hire coffre ⸗ for catel at hire nede.
Thomme stouue he tau3te ⸗ to take to stones.
And fecche felice home ⸗ fram wyuene pyne.

he warned watte ⸗ his wif was to blame.
þat hire hed was worth half marke ⸗ his hode nau3t a grote.

And bet cutte ⸗ a bow other tweye.
And bete betou*n* þere with ⸗ but 3if heo wolde werche.

And þanne he charged chapmen ⸗ to chaste hire childerne.
Late no wynnynge for wanyen ⸗ þe while þei ben 3onge.
Ne for no pouste of pestilence ⸗ plese hem nau3t oute of resou*n*.

My sire seyde so to me ⸗ and so dede my dame.
þat þe leuer childe ⸗ þe more lore byhoueth.
And salomon seyde þe same ⸗ þat sapience made.
Qui parcit virge odit filiu*m*.
þe englisch of þis latyn is ⸗ ho so wil it knowe.
ho so spareth þe sprynge ⸗ he spilleth his childern.

And sitthen he p*reued* p*relat*3 ⸗ and prestes to gyderes.
þat 3ee prechen to þe poeple ⸗ p*reue* it on 3ow selue.
And doth it in dede ⸗ it schal drawe 3ow to gode.
If 3e lyuen as 3e lerne vs ⸗ we schal leue 3ow þe bett*ere*.

And sitthe he radde religiou*n* ⸗ here rewle to holde.

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fol. 14r

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25. craftys] of werkys F; crafte β.
27. it] þe coyn F. for . . . hire] to co*n*forte hir*e* at F.
28. stouue] of Stowe F. stones] staues Fβ.
29. felice] Felice his wif F. wyuene] RF; þe wyuen β.
31. marke] RFWHmOB; a marke *rem.* a] RHmHGCot; worþ a *rem.*
32. And] And bad Fβ. bet cutte] his knave abowh3 F. a . . . tweye] komely to hond F.
34. þanne] namely F.
35. for wanyen] forwayne hem F; hem forwanye β. þe while] while Fβ.
36. pouste] pite F. plese hem nau3t] ne pleese he*m* F.
37. so(1)] onys F. so dede] also seyde F.
39. made] book made F.
41. spring] 3onge sprynge F. childern] barnes F.
42. And . . . and] þanne p*ar*led he to p*er*sones & to F. preued] p*re*chede W; prayed *rem.*
43. þat] Looke F. preue] & p*re*ve F.
44. it] it sadly F. it . . . 3ow] & 3ee shull*e* drawe F.

Lest þe kyng and his conseyle ⁊ 3oure comunes appeyre.
And ben stwardes of 3oure stedes ⁊ til 3e be rewled bettere.

And siþþen he conseyled þe kynge ⁊ þe commune to louye.
It is þi tresor if treson were ⁊ and triacle at þi nede.

And siþþen he preyed þe pope ⁊ haue pite on holy cherche.
And er he gyue any grace ⁊ gouerne furst hym selue.

And 3e þat haue lawes to kepe ⁊ lat trewthe be 3oure coueytise.
More þanne gold or other giftes ⁊ if 3e wil god plese. fol. 14v

For ho so contrarieth trewthe ⁊ he telth in þe gospel.
þat god knoweth hem nou3t ⁊ ne no seint of heuene.
Amen dico vobis nescio vos.

And 3e þat seke seint Iames ⁊ and seintes of rome.
Seketh seint trewthe ⁊ for he may saue 3ow alle.
Qui cum patre et filio ⁊ þat faire hem befalle.
þat sueth my sarmoun ⁊ and þus seyde resoun.

þanne ran repentaunce ⁊ and reherced his teme.
And gerte wille to wepe ⁊ water with his ey3es.

Pernele proudeherte ⁊ platte hire to þe erthe.
And lay longe ar he loked ⁊ and lord mercy he criede.
And by hi3te to hym ⁊ þat vs alle made.
he sclulde vnsowen hire serke ⁊ and setten þere an haire.
To affaiten hire flesche ⁊ þat fers was to synne.

47. and] by F.
48. rewled bettere] in bettre rewle F.
49. þe . . . louye] to love þe comoun peple F.
50. were] ne were Fβ. þi] *om.* F.
51. pite] rewþe F.
52. gyue] grawnte F.
53. trewthe . . . coueytise] Coueytyse be *with* trewþe F.
55. gospel] trewe gospel F.
56. seint] coorseynt F.
57. and seintes] or ony seynt F.
58. Seketh] Seke first F.
59. þat] alle F.
60. resoun] sire Resoun F.
61. þanne] Now F.
62. gerte] made F.
64. lay . . . and] þer she lay longe & our F. he cried] cry3ede Fβ.
65. hym] hym an hees F. made] formede F.
66. sclulde] *for* schulde.
67. affaiten] a flasshen F.

Schal neuere heyȝ herte me hente ⁊ but holde me lowe.
And suffre to be myssayde ⁊ and so dede I neuere.
But now wil I meke me ⁊ and mercy byseche.
For þis I haue ⁊ I hated in myn herte.

þanne lecchour seyde allas ⁊ and on oure lady he cried
To make mercy for his misdedes ⁊ bitwene god and his soule.
with þat he schulde on þe day ⁊ seuen ȝer þere after.
Drinke but with þe doke ⁊ and dyne but ones.

Enuye with heuy herte ⁊ askede after schrifte.
And carfulliche mea culpa ⁊ he cumsed to schewe.
he was as pale as a pelete ⁊ in þe palsey he semed.
And cluted in a tauri mauri ⁊ I coude nauȝt it descriue.
In a kertel and curteby ⁊ and a knyf be his side.
Of a frere frokke ⁊ were his fore sleues.
And as a leek hadde I leye ⁊ longe in þe sonne.
So loked he with lene chekes ⁊ louring foule.

his body was to bolle for wrathe ⁊ þat he bot his lyppes.
And wryngyed with þe fist ⁊ to wreke hym self he thouȝte.
with werkes or with wordes ⁊ whan he seyȝ his time.
Eche word þat he warp ⁊ was of an addre tonge.
Of chydynge and of chalengynge ⁊ was his chief lyflode.
with baghityng and with bysmere ⁊ and berynge of fals wytnesse.
þis was alle his curteysye ⁊ where þat euere he schewed hym.

I wolde be Ischryue quod þis schrewe ⁊ and I for schame durste.

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68. neuere . . . hente] y neuere have heyȝ herte F. lowe] euere lowe F.
69. be] *om.* F. so] so ȝit F.
71. þis] þat F; alle þis β. herte] herte longe F.
72. seyde] seyde ofte F.
73. make] have F. bitwene . . . soule] þat mychil he offendid F.
74. with þat] Be so F. on þe day] euery day F; on þe Saterday β. seuen] þis sevene F.
75. but] *om.* F. doke] dunked doke F.
77. schewe] shryfte F.
79. cluted] cloþed Fβ. tauri] RBm; cauri *rem.* nauȝt it] it not Fβ. descriue] discryȝe FH.
80. In a] he hadde on F. knyf] long knyf F.
81. frere] freres Fβ.
82. in] ageyn F.
83. foule] brewys F.
84. to bolle for wrathe] foule y bolned F. þat] & faste F.
85. wryngyed with þe fist] hise hondis he wronge F. wryngyed] wryngynge he yede β. hym self] *om.* F; hym HmHB.
87. of] lyk F.
88. chalengynge] langlynge F.
90. Swiche manerys he make to ech man he medled with F.
91. I . . . schrewe] þanne seyde þat shrewe y wolde be shryve F.

I wolde be gladder*e* by god ⁊ þat gybbe hadde mischaunce.
þan þou3 I hadde þis woke I wonne ⁊ a weye of essex chese.

I haue a ney3bore ney3 me ⁊ I haue enuyed hym ofte.
And lowen on hym to lordes ⁊ to don hym lese his siluer.
And al so his frendes ben his fon ⁊ þoru3 my fals tonge.
his grace and his good happes ⁊ greueth me ful sore.
By twene mayne and mayne ⁊ I make debate ofte.
þat both lyf and lyme ⁊ is lost þoru3 my speche.

And whan I mete hym in market ⁊ þat I most hatye.
I hayls hym hendelich ⁊ as I his frende were.
For he is dou3tier þan I ⁊ I dar do non other.
Ac hadde I maystrie and mi3t ⁊ god wote my wille.

And whan I come to þe cherche ⁊ and schulde knele to þe rode.
And preye for þe poeple ⁊ as þe prest techeth.
For pylgrimes and for palmeres ⁊ for alle þe poeple after
þanne I crie on my knes ⁊ þat crist 3if hem sorwe.
þat bare away my bolle ⁊ and my broke schete.

Awey fro þe auter ⁊ þanne turne I myn ey3es.
And beholde how heleyne ⁊ hath on a new cote
I wysche þenne it were myn ⁊ and alle þe web after.
And of his lesynge I lawhe ⁊ þat lyketh myn herte.
Ac for his wynnynge I wepe ⁊ and wayle þe tyme. fol. 15v

And deme men þat hij don ylle ⁊ þere I do wel worse.
who so vndernymeth me her*e* offe ⁊ Ich hate hym dedly after.

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92. I] But 3it y F. by god] *om.* F. þat] yf F.
93. *om.* F.
95. to lordes] ful lowhde F. to don] & mad F.
96. al so] made Fβ. ben] *om.* FHmG.
98. mayne and mayne] hym & manye men F; man and man Hm; manye and many *rem.*
99. lyf and lyme] her*e* lyvis & her*e* lymes F.
101. hayls hym] hey3le hy*m* ful F.
103. and mi3t] ouer hy*m* F.
105. preye] sholde p*ra*ye F. prest] p*ar*sh3 p*re*st F.
106. for . . . after] & penaun*t*ys also F.
107. on my knes] for c*ri*stian F. hem] hir*e* F.
110. heleyne] hervy F; Eleyne β. hath on] hadde on F; haþ β.
after 110. þerfor*e* y brende bett*er*ly þ*at* myn brest boon ga*n* brake F.
111. þenne] ofte F.
112. of] for F. his] mennes Fβ.
113. Ac for his] But for his F; And for hir β. wayle] ofte weyle F.
114. And] I F. men þat hij] hem þ*at* F; þat hij LMYCB; þat þei WHmHGOC^{2}Cr. do] do my selue F.
115. so] þ*at* F. here] þere F. dedly] eu*er*e F.

I wolde þat vch a wy3t ⁊ were my knaue.
For ho so hath more þanne I ⁊ þat angreth me sore.

And þus I lyue loue lees ⁊ lyche a lyther dogge.
þat aile my body bolneth ⁊ for bytter in my galle.

I my3te nau3t ete many 3eres ⁊ as a man ou3te.
For enuye and euel wille ⁊ is yuel to defye.
May no sucre ne swete thynge ⁊ a swage my swelynge.
Ne no diapenidion ⁊ driue it fro myn herte.
Ne noyther schrifte no schame ⁊ but ho so schrape me mawe.

3is redily q*uo*d repentaunce ⁊ and radde hym to þe beste.
Sorwe of synnes ⁊ is sauac*i*on of soules.

I am euer*e* sory q*uo*d þat segg*e* ⁊ I am but selde other.
And þat maketh me þus megre ⁊ for I ne may me venge.
Amonges burgeys haue I be ⁊ dwellynge atte londou*n*.
And gert bagbytyng be a brokoure ⁊ to blame men*n*es ware.
whan he solde and I nau3t ⁊ þanne was I aredy.
To lye and to loure on my ney3bore ⁊ and to lakken his ware.
I wil amende þis if I may ⁊ þor3 mi3t of god al mi3ti.

Now waketh wrothe ⁊ with to white ey3es.
And nyuelyng with þe nose ⁊ and his nekke hangynge.

I am wrothe quat3 he ⁊ I was su*m*tyme a frere.
And þe couent gardiner*e* ⁊ for to graffe ympes.
On lymitoures and listres ⁊ lesynges I ymped.
Til þei bere leues ⁊ of lowe speche ⁊ lordes to plese.

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116. vch a wy3t] euery why3t man F. were] were become F.
117. so] þ*a*t F. I] y 3ee F.
119. for] so F. in] is F; of β.
122. May] þere may F. swelynge] wo*m*be F.
124. ho so] he wil F.
125. redily quod repentaunce] q*uo*d Repentawnce redely F.
126. Sorwe of] Strong sorwe for F. of] to þe F. **Here collation of H ceases.**
127. I] Peter y F. euere sory] RF; sory β.
128. may me] me may F.
129. I was a mong burgeys þere me*n* bowhte & solde F.
130. And gert] I made F. blame] lakke F.
132. my ney3bore] hy*m* F. ware] RF; chaffare β.
133. þis] me F. mi3t . . . mi3ti] c*r*istis myght i*n* heuene F.
134. Now waketh wroth] ::Hanne wratthe gan awake F.
135. And nyuelyng] Al revelynge F.
136. quat3 he] he seyde þo for F.

And sitthe þei blosmed ♪ in boure to here schriftes.
And now is falle þere offe a fruyt ♪ þat folk haue wel leuere.
Schewen here schriftes til hem ♪ þan schriuen hem til here persons. fol. 16r

And now haue persones apercyued ♪ þat freres parte with hem.
þes possessioneres prechen ♪ and deprauen freres.
And fynden hem in defaute ♪ as folke bereth witnesse.
þat whanne þei preche þe poeple ♪ in many places aboute.
I wrathe walke with hym ♪ and wisse hem of my bokes.
þus þei speken of my spiritualte ♪ þat eyther despiseth other.
Til þei be bothe beggeres ♪ and by spiritualte libben.
Or elles alle riche ♪ and riden aboute
I wrathe reste neuere ♪ þat I ne mot folwe.
þis wikked folke ♪ for swich is my grace.

I haue an aunte to nonne ♪ and an abbesse.
hire were leuere swowe or swelte ♪ þan suffre any peyne.
I haue be cook in hire kychyne ♪ and þe couent serued.
Many monthes with hem ♪ and with monkes alse.
I was þe prioresses potagere ♪ and other pouer ladyes.
And made hem ioutes of iangelyng ♪ þat dame ione was a bastard.
And dame claris a kniȝtes douȝter ♪ ac a cokewolde was hire sire.
And dame peronel a prestes fyle ♪ prioresse worthe heo neuere.
For heo hadde childe in chirityme ♪ al oure chapitere it wiste.

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140. blosmed] RF; blosmed abrode β.
141. þere . . . fruyt] swich frut þerof F.
142. þan . . . til] & for sake F.
143. haue persones] RFYOC^{2}CBoCot; han persouns it Bm; persons L; persons han MWHmCr. freres . . . hem] here parssheuys love freris F.
144. þes] & so F.
145. fynden] RF; freres fyndeþ β.
146. many] fele F.
147. hym] hem Fβ.
148. þus þei] & make hem so F. my spiritualte] RMWHmGCr; spiritualte *rem.* eyther] ech F.
149. by] RFHm; by my *rem.* spiritualite] almesse F.
150. alle] boþe be F. riden] ryally ryde F.
151. þat I ne mot] but renne after & F. mot] moste β.
152. þis] alle swiche F.
153. and] and eek F. abbesse] RF; abbesse boþe β.
154. hire] þey F. any peyne] a whyle F.
155. haue be] was F.
156. Fele Moneþis of þe ȝeer & Mawgre was my knave F. alse] boþe β.
158. ione] RF; Iohane β.
159. a cokewolde was] she knew not F.
160. fyle] syster F.
161. hadde childe] childid F.

Of wikked wordes I wrathe ⁊ here wortes I made.
Til þow lixt and þow lixt ⁊ lopen oute at ones.
And eyther hitte other ⁊ vnder þe cheke.
hadde þei had knyues by crist ⁊ here eyther hadde kulled othere.

Seynt gregorie was a goed pope ⁊ and hadde a goed forwitte
þat no prioresse were prest ⁊ for þat he ordeyned.
þei hadden þanne be infamis þe firste day ⁊ þei cunne so euel hele conseyle.

Amonges monkes I miȝt be ⁊ and many tyme I schonie.
For þere ben many felle frekes ⁊ my feres to aspie.
Bothe priour and suppriour ⁊ and oure pater abbas.
And ȝif I telle any tales ⁊ þei taken hem to gyderes.
And do me faste fridayes ⁊ to brede and to water. fol. 16v
And ȝeet am chalenged in þe chapitelhous ⁊ as I a child were.
And baleysed on þe bare bak ⁊ and no breche by twene.
For thi haue I no likyng ⁊ with þo ledes to wonye.
I ete þere vnthende fissh ⁊ and feble ale drinke.

Ac other while whan wyn cometh ⁊ whan I drynke wel at euen.
I haue a flix of a foul mouth ⁊ wel fyue dayes after.
Alle þe wikkednesse þat I wote ⁊ by any of oure bretheren.
I couthe it in oure cloystre ⁊ þat alle couent wot it.

Now repente þe *quod* repentance ⁊ and reherce þow neuere.
Conseille þat þow knoweste ⁊ by contenance ne by speche.
And drink nauȝt ouerdelicatly ⁊ ne to depe neyther.
þat þi wille be cause þere offe ⁊ to wrathe miȝt turne.
Esto sobrius ⁊ he seyde ⁊ and so he assoyled me after.

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162. I hakkede here wortis ech day *with* wordys & *with* spyes F.
164. & ech cracchid oþire & hire kyrtlys rentyn F.
165. here eyther] ech F.
166. forwitte] resoun F.
167. were] sholde be F. for þat] þat lawe F.
168. þey weryn infamys at þe firste so cun þey *con*seil close F.
169. and] RC^{2}CCr; but FG; ac *rem.* many . . . schonie] ofte þanne y wende F.
170. *om.* F.
174. ȝeet am] I am F; am β.
175. bak] hers *lined out with* bak *added above the line in the hand of the R scribe*; bak F; ers β. and . . . twene] þat my bely beendiþ F.
176. wonye] dwelle F.
178. whan] y F.
181. couent] oure c. LMWCr; your c. G; þe c. *rem.*
182. Now] A F. neuere] it neuere F.
183. speche] RF; sight OC^{2}Cr^{23}; nyght G; riȝt *rem.*
185. miȝt] it þe F.
186. and so he] and Fβ. after] sone þere after F.

And badde me wilne to wepe ♪ my wikkednesse to amende.

And þanne come coueytyse ♪ I can hym nauȝt descriue.
So hungrilyche and holwe ♪ sire henry hym lokede.
he was bittel browed ♪ and baber lipped aise.
with to blered eyȝes ♪ as a blynde hagge.
And as a letheren purce ♪ lolled his chekes.
wel sydder þanne his chyn ♪ þei chyueld for elde.
And as a bonde man of his bakun ♪ his berd was bydraueled.
with his hode on his hed ♪ a lousy hatt aboue.
And in a tawne tabbarde ♪ of twelue wynter age.
Al to torne and baudy ♪ and ful of lys crepynge.
But if a lous coude ♪ lepe þe bett*er*e.
he ne schulde nouȝt walke on þat welsch ♪ so was it thredebar*e*.

I haue be coueytouse q*uo*d þis caytyf ♪ I be knowe it here.
For su*m* tyme I seruede ♪ symme at þe style.
And was his prentis I pliȝt ♪ his p*ro*fit to wayte.

First I lerned to lye ♪ a leef or tweyne.
wikkedliche to weye ♪ was my furst lessou*n*
To wy and to wynchestre ♪ I wente to þe feyre.
with many maner marchandise ♪ as my mayster me hiȝte.
Ne hadde þe grace of gyle ♪ I go amonge my ware.
It hadde be vnsold þis seuen ȝer*e* ♪ so me god helpe.

þanne drow I me amonges draperes ♪ my donet to lerne.
To drawe þe lyser a longe ♪ þe lenger it semed.
Amonge þe riche rayeres ♪ I rendred a lessou*n*

188. And þanne] AFter hy*m* F.
189. henry] RLGC; Heruy *rem.* hym] *om.* F.
193. chyueld] shynede F.
194. of his] et F.
195. with] he had F. his(1)] RF; an β. hood] h. he hadde F. lousy] heiȝ F. aboue] þere vppe F.
196. And in] he hadde on F. twelue wynter] ten ȝeer F.
197. ful . . . crepynge] lappe syȝd it semede F.
198. But if a lous] þ*at* but if a lows were lyght & F. if] if þat β. lepe] RF; haue lopen β.
199. he ne] he F; she β. walke] RF; haue walked β. welsch] web F. so was it thredbare] but his staf were pyked F.
203. a] wel a F.
204. wikkedliche to weye] & skarsly to weyȝe þingis F.
205. wy] wyku*m*be F.
207. gyle] gyle be F. I] þ*at* gan F.
210. lyser] lyȝste F. þe(2)] þe cloþ þe F.
211. a] my F.

To brochen hem with a batnedel ⁊ and playted hem to gyderes.
And putte hem in a presse ⁊ and pyned hem þere Inne.
Til ten ȝerdes or twelue ⁊ tolled oute threttene.

My wif was a webbe ⁊ and wolene cloth made.
heo spak to a spinnester ⁊ to spynne*n* it oute.
Ac þe pou*n*d þat heo payed by ⁊ peysed a quarter more.
þan myn owen auncer ⁊ ho so weyȝed trewthe.

I bouȝte hire barly ⁊ heo brewe it to selle.
Peny ale and puddynge ale ⁊ heo poured to gyderes.
For laboreres and for low folke ⁊ þat lay bi hym selue.

þe best of alle lay in my boure ⁊ or in my bedde chaumbre.
And ho so bu*m*meth þere offe ⁊ he bouȝte it þere after.
A galoun for a grote ⁊ god wote no iesse.
And ȝet it com in coppe mele ⁊ þis crafte my wif vseth.
Rose þe regrater ⁊ is hire riȝte name ⁊ .
heo hath I holde hokkarie ⁊ alle hire lif tyme.

Ac I swere now so theich ⁊ þat synne wil I lete.
And neu*e*re wikkedlich weye ⁊ ne wikked chaffare vse.
But wenden to walsyngh*a*m ⁊ and my wif alse.
And bidde þe rode of bromeholme ⁊ brynge me oute of dette.
~~Repentedest þow euere q*uod* repentau*n*ce ⁊ ne restitucion madest.~~

ȝus ones I was herberwed q*uo*d he ⁊ with an hepe of chapmen.
I ros whan þei were a reste ⁊ and I rifled here males.

þat was no restitu*c*ion q*uo*d repentance ⁊ but a robberes thefte.

212. batnedel] RFL; paknedle *rem.*
214. tolled] RFLM; hadde tolled *rem.*
215. cloth] she F.
216. a spinnester] RF; spinnestres β. oute] fair & klene F.
217. quarter] RF; quarteroun β.
219. barly] barly malt Fβ.
221. þat lay bi hym] she leide it be þe F.
222. of alle] ale Fβ.
223. bummeth] bummede Fβ.
225. my wif] she F.
226. is] RF; was β.
227. hokkarie] huksterye FHmCr^3.
229. wikkedlich] wrongly F.
230. alse] *with* me F.
232. þow] *om.* F. euere] þe euere FLMHmBmBo. ne] LMR; & F; or *rem.* madest] þou m. F.
233. q*uo*d he] *copied before* ones F.
234. I ros] *copied after* reste F.
235. restitucion q*uo*d repentance] repentau*n*ce q*uo*d he F. thefte] dede F.

fol. 17v

þow haddest bette*r*e worthi ⸗ be hanged þere fore.
þan for alle þat ⸗ þat þow hast here schewed.

I wende riflynge were restitucion q*uo*d heo ⸗ for I lerned neue*r*e rede on boke
And ī can no french in feyth ⸗ but of þe ferþest ende of norfolke.

Vsedestow eue*r*e vsure q*uo*d repentance ⸗ in alle þi lif tyme.

Nay sothly heo seyde ⸗ saue in my 3outhe.
I lerned amonges lumbardes ⸗ a lessou*n* and of iewes.
To weye pans with a peys ⸗ and pare þe heuiest
And lene it for loue of þe cros ⸗ to legge a wedde and lese it.
Swiche dedes I dede write ⸗ if he his day broke.
Ich haue mo maneres þor3 regages ⸗ þan þor3 misseretu*r* *et* comodat.

I haue I lente lordes ⸗ and ladies my chaffare.
And ben here brokour after ⸗ and brou3t it my selue.
Eschaunges and cheuysaunces ⸗ with suche chaffares I dele.
And lene folke þat lese wole ⸗ a lippe at eueri noble.
And with lumbardes le*tt*res ⸗ I ladde golde to rome.
And toke it be taille þere ⸗ and tolde hem there lasse.

Lenedest þow eue*r*e lordes ⸗ for loue of here mayntenance.

3e I haue lent lordes q*uo*d heo ⸗ loued me neue*r*e after.
And haue I mad many kni3t ⸗ bothe me*r*cer and draper.
þat payed neue*r*e for his prentishode ⸗ nau3t a peyre gloues.

hastow pyte on pore men ⸗ þat mote nedes borwe.

I haue as muche pyte of pore me*n* ⸗ as þe pedlere hath of cattes.

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236. better] RL; be þe bettre W; be better *rem.* worthi] þere for F. þere fore] by þe nekke F.
237. þat(1)] þe oþer þyng F.
238. for I lerned neuere] so han y F.
239. þe . . . norfolke] Norþfolk langage F.
241. in my] su*m*tyme i*n* F.
242. a . . . iewes] a lessoun be herte F; and lewes a lesson β.
244. to legge a] & if þey ley3de a F. and] *om.* F.
245. Swiche dedes] & doble dette F.
247. lordes] lorde*s* longe F. and ladies my] my louely F.
248. brou3t] RCot; bou3t *rem.* it] yt a gey*n* F.
249. suche] *om.* F.
250. wole] wille F. lippe at eueri] shely*n*g i*n* þe F.
256. gloues] clovis F.
257. nedes] for need F.
258. þe pedlere] RF; pedlere β. hath of] on F.

þat wolde kulle hem and he cacche hem miȝte ⸗ for coueytise of here skynnes. 230

Art þow manliche amonge þi neyȝbores ⸗ of þi mete and drinke. 260 fol. 18r

I am holden quod he as hende ⸗ as hound in his kychyne.
Amonges my neyȝbores nameliche ⸗ suche a name Ich haue.

Now god lene neuere quod repentaunce ⸗ but þow repent þe rather.
þe grace on þis grounde ⸗ þi good wel to bi sette.
Ne þin vssue after þe ⸗ haue ioye of þat þow wynneste.
Ne þi seketoures wel be sette ⸗ þe seluer þat þow hem leuest
And þat was wonne with wronge ⸗ with wykked men be despended
For were I frere of þat hows ⸗ þere good faith and charite is.
I wolde nouȝt cope vs with þi catel ⸗ ne oure cherche amende
Ne haue a peny to my pitance of þine ⸗ be my soule hele. 270
For þe beste boke in oure hows ⸗ þouȝ brend gold were þe leues.
And I wiste witterly ⸗ þow were swiche as þow telleste. 272
Seruus es alterius cum fercula pinguia queris. 274
Pane tuo pocius ⸗ vestere liber eris.

þow art an vnkende creature ⸗ I kan þe nauȝt assoile.
Til þow make restitucion quod repentance ⸗ and rekene with hem alle.
And sitthen þat resoun rolle it ⸗ in þe registre of heuene.
þat þow hast made vch man goed ⸗ I may þe nauȝt saue.
Non dimittitur peccatum nisi restituatur ablatum.

For alle þat hath of þi good ⸗ haue god my trewthe. 280
Is haldynge at þe heyȝ dome ⸗ to helpe þe restitue.
And ho so leueth nauȝt þis be soth ⸗ loke in a sauter glose.
In miserere mei deus ⸗ where I mene trewthe.

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259. and . . . miȝte] alle F. and] if β.
261. in his] in þe FG; is in *rem.*
263. lene] give grace F.
264. þe] Grawnte þe F. wel to] so þou F.
265. Ne] þat F. vssue] houswif F.
266. Ne] & F.
267. And þat was] For as it ys F. with(2) . . . be] it worþ with wastoures F.
268. þat] an F. good . . . is] fewþ is fownde þere Inne F.
269. wolde nouȝt] RF; nolde β. cherche] RF; kirk β.
270. of þine] *om.* F. be . . . hele] so mote pyȝghne in helle F.
277. quod repentance] *om.* Fβ.
279. þat] For til F. saue] assoille Fβ.
281. he is holde to ȝeelde it here if he may it qwyte F. Is] RLM; Ben *rem.* haldynge] holden β.
282. *For this four extra lines in* F: Or praye þe of for gyfnesse or to doon yt for þy sowle / & ellis he shal have evil hap but he heendely wirche / his catel shal fallyn him froo or ellis his freendis goode / Or ellis his soule shal drynke soure at o dayes tyme. a] þe β.
283. In] Or seye F. where I] wich ys F.

Ecce enim veritatem dilexisti &c. 283a

þere is no laborere wolde leue with hem ⁊ þat knoweth peres þe plowman. X
For schal neuere werkman in þis world : thriue with þat þow wynnest. 284
Cum sancto sanctus eris ⁊ construe me þat on engliscn.

þanne wex þe schrew in wanhope ⁊ and walde haue hanged hym selue.
Ne hadde repentance þe rathere ⁊ conforted hym in þis manere.
haue mercy in þi mende ⁊ and with þi mouthe byseche it. fol. 18v
For godes mercy is more ⁊ þan alle his other werkes.
Misericordia domini super omnia opera eius. &c.

And alle þe wikkednesse in þis world ⁊ þat man miȝt worche or þenke 290
Ne is namore to þe mercy of god ⁊ þan in þe see a glede
Omnis iniquitas quantum ad misericordiam dei ⁊ est quasi sintilla in medio maris.

For thi haue mercy in thi mynde ⁊ and marchandise leue it.
For þow hast no goed grounde ⁊ to gete þe with a wastel.
But if it were with þi tonge ⁊ or elles with þi to handes.
For þe goed þat þow haste gete ⁊ bygan alle with falshede.
And as longe as þow lyuest þere with ⁊ þow ȝeldest nouȝt but borwest.

And if þow wite neuere to whiche ⁊ ne wham to restitute.
Bere it to þe bischoppe ⁊ and bydde hym of his grace.
By sette it hym selue ⁊ as best is for thi soule.
For he schal answere for þe ⁊ at þe heyȝ dome. 300
For þe and for many mo ⁊ þat man schal ȝiue a rekenynge.
what he lerned ȝow in lente ⁊ leue þow non other.
And what he lente ȝow of oure lordes goed ⁊ to lette ȝow fro synne.

Now bygynneth glotoun ⁊ for to go to schrifte
And cayres hym to cherche warde ⁊ his coupe to schewe.

283a. *om.* F.
283ax. RF *only*. wolde leue with hem] wil leve þe F. knoweth] longiþ to F.
284. For schal] RF; Shal β.
285. me . . . englisch] now wel þis resoun F.
286. þe] RF; þat β.
287. conforted] RHmG; reersyd F; reconforted *rem.* hym . . . manere] þese wordis F.
288. mende] Myȝnde man F; mynde β. byseche it] god be seche F.
289. alle] many of F.
289a. *om.* FWHmGCBCr. domini] eius β.
295. bygan alle] þe grownde be gan F.
297. restitute] restore F.
300. heyȝ] day of F.
303. *om.* F.
304. Now bygynneth] HErly gan F.
305. cayres] wendes F.

Ac betou*n* þe brewestere ⁊ bad hym goed morewe.
And asked of hym with þat ⁊ whyderward he wolde.

To holy cherche q*uo*d he ⁊ for to here masse.
And sitthen I wil be schriue ⁊ and synne namore.

I haue goed ale gossib q*uo*d sche ⁊ glotou*n* wiltow assaye. 310

hastow au3t in þi purce ⁊ any hote spices.

I haue peper and pione q*uo*d sche ⁊ and a pound of garlek.
A ferthyngworth of fenel seed ⁊ for fastynge dayes.

þanne goth glotou*n* inne ⁊ and grete othes after. fol. 19r
Sesse þe souteres ⁊ sate on þe benche.
watte þe warner ⁊ and his wif bothe.
Symme þe tynkere ⁊ and tweyne of his p*ren*tys.
hikke þe hakeney man ⁊ and howe þe nedelere.
Clares of cokkeslane ⁊ and þe clerk of þe cherche. 319
And sire peres of pridie ⁊ and p*er*onele of flaundres. 321
Dawe þe dykere ⁊ and a doseyne other. 320
A ribyboure a ratonere ⁊ a rakyer of chepe. 322
A roper a redyng kyng ⁊ and rose þe dissheres dou3ter.
Godefrey of garlek hethe ⁊ and grifyth þe walsh.
And vpholders an hepe ⁊ herly by þe morwe.
Geue glotou*n* with gladde chere ⁊ goed ale to hansalle.

Clement þe coblere ⁊ cast of his cloke.
And to þe newfeyre ⁊ nempned it to selle.
hikke þe hakenyman ⁊ hit his hood after.
And badde bette þe bochere ⁊ to ben on his side. 330
þere chapmen I chose ⁊ þis chaffare to preyse.

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307. asked] freyned F. with þat] whens he cam F.
308. here] heren a morwe F.
310. I] 3ee y F.
311. purce] purs q*uo*d he F.
312. garlek] gilloffris F.
314. þanne . . . inne] A no*n* goo þ Glotou*n* in w*ith* hire F.
315. Sesse þe souteres] & fond Symme Sowt*er*es wif F.
317. Symme] RYCBoCot; Thomme FMGC^2; Tume Bm; Tymme *rem.*
321-20. *so* RF; *transposed* β.
323. dissheres dou3ter] RF; dissheres LWGYCCr; disshere *rem.*
324. grifyth þe walsh] Geffrey wasshere F.
326. goed . . . hansalle] a galou*n* ale i*n* honde F.
328. to(1)] in F; at β.
330. to ben] RF; ben β.
331. þere] þere were Fβ.

ho so haueth þe hood ⁊ schul haue amendes of þe cloke.

þo risen in rape ⁊ and rowned to gyderes.
And preysed þe penyworthes ⁊ a part by hym selue.
þei coude nauȝt by here consience ⁊ acorden in trewthe.
Til robyn þe ropere ⁊ arise þe southe.
And nempned hym for a noumper ⁊ þat no debate were. 337

hikke þe hostelere ⁊ hadde þe cloke. 339
In couenaunt þat clement ⁊ sculde þe cuppe fille.
And haue hikkes hood hostelere ⁊ and holde hym I serued.
And ho so repented rathest ⁊ schuld arise after.
And grete sire glotoun ⁊ with a galoun ale.

þere was lawhyng and lowryng ⁊ and late go þe cuppe.
And sitten so til euesonge ⁊ and syngen vmb while.
Til glotoun haued I globbed ⁊ a galoun and a gille.
his guttes gonne to godly ⁊ as to gnedy sowes. fol. 19v
he pyssed a potel ⁊ in a pater noster while.
he blew his round rowet ⁊ at his rigges bones ende.
þat alle þat horne ⁊ held here nose after. 350
And wischedun it hadde be wexed ⁊ with a wips of firses.

he miȝte neyther steppe ne stonde ⁊ ere he his staf hadde.
And þanne gan he go ⁊ liche a glwemannes bicche.
Sum tyme a syde ⁊ and sum tyme arere.
As ho so leith lynes ⁊ for to lacche foules.

Ac whan he drouȝ to þe dore ⁊ þanne dymmed hys eyȝes.
he tremled on þe threswolde ⁊ and threw to þe erthe.

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333. þo] RBm; þan F; Two *rem.* risen] ryse þey F; risen vp β. in rape] ful rathely F.
334. þe] RF; þise β.
336. arise þe southe] was reysed fram his sete F; arose bi þe southe β.
337. were] RHmGB; þere fylle F; nere *rem.*
341. serued] payed F.
342. after] sone F.
345. vmb while] merye songis F.
346. a gille] more F.
347. godly] RLM; gowle FG; gurle O; grouly B; gothely YC; goþelen *rem.* to gnedy sowes] a gredy sowe F; two gredy sowes β.
348. he] I trowe he F.
350. þat horne] þe folk in þe hows F; þat herde þat horne β.
351. hadde be wexed] were wypid F.
354. Sum tyme he ȝeede o syde & hidir ward & þydirward F.
355. for . . . foules] larkys to cacche F.
356. Ac] And Fβ.
357. tremled] tripplid F; trembled L; stumbled *rem.* erthe] grownde F.

Clement þe cobblere ⁊ cauȝt hym by þe myddel.
For to lifte hym a lofte ⁊ and leyde hym on his knowes.
Ac glotoun was a grete cherle ⁊ and a grym in þe liftyng.
And cowede vppe a caudel ⁊ in clementes lappe.
Is non so hungi hound ⁊ in hertford schire.
Durst lape of þe leuyng ⁊ so vnlouely it smauȝte.

with alle þe wo of þis world ⁊ his wif and his wenche.
Baren hym to his bed ⁊ and brouȝte hym þere inne.
And after alle þis excesse ⁊ he hadde an accidie.
þat he slepe seterday and soneday ⁊ til sonne ȝede to rest.

þanne waked he of his wynkyng ⁊ and wiped his eyȝes.
þe furst word þat he warppe ⁊ was where is þe bolle.
his witt gan edewyte hym þo ⁊ how wikkedliche he leuede.
And repentance riȝt so ⁊ rebuked hym þat tyme.

As þow with wordes and werkes ⁊ hast wrouȝt euele in þi lyue.
Schriue þe and be aschamed þere offe ⁊ and schewe it with þi mouthe.

I glotoun quod þe gome ⁊ gulty me ȝelde.
Of þat I haue trespased with my tonge ⁊ I can nauȝt telle how ofte.
Sworen godes soule and his sydes ⁊ and so help me god *and* holy dome.
þere no nede ne was ⁊ nyne hundreth tymes. fol. 20r

And ouer seye me at my soper ⁊ and sum tymes at nones.
þat I glotoun gurt it vppe ⁊ ar I hadde gon a myle.
And I spilt þat myȝt be spared ⁊ and spend on sum hungry.

Ouer delicatly on fastyng dayes ⁊ dronken and eten bothe.

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358. by þe myddel] in hise armes F.
361. vppe a] a potel F.
363. Durst . . . leuyng] þat leste lape a lyte þerof F.
365. hym] RF; hym home β.
366. an] swich an F.
367. slepe] slepe al F. til . . . rest] tyl eve F.
368. of his wynkyng] wroþly F.
370. witt] wif WO. leuede] wrouhte F.
372. As . . . wrouȝt] þou hast þoruhȝ word & werkis wrowht F.
373. Schriue] I rede þou shryve F. þere offe] *om.* F.
374. þan seyde þat gome Glotoun y have gyltyd god ofte F.
375. *om.* F. Of þat] That β.
376. and his sydes] & side F; *om.* β. me god] RF; god me β.
378. nones] noon melis F.
379. þat . . . vppe] þat y fert vp a geyn F.
380. sum hungry] nedy F.

And sat sum tyme so longe þer*e* ⁊ and slep and eet at ones.
For loue of tales in tau*er*nes ⁊ to ete þe more I dyned.
And hied to þe mete er none ⁊ when fastyng dayes were.

þis schewyng schrifte ⁊ q*uo*d repentance ⁊ schal þe merite to þe.

And þanne gan glotou*n* to grete ⁊ and muche doel to make.
For his lither lif ⁊ þat he leued hadde.
And auowed faste ⁊ for hunger or for thurst.
Schal neu*er*e fisch on þe friday ⁊ defien in my wombe.
Til abstinence myn aunte ⁊ hath I ȝeve me leue.
And ȝet have I hated hire ⁊ al my lif tyme.

þanne come sleuthe al by slobred ⁊ with to slymed eyȝes.
I most sitte seyde þe seg ⁊ or elles schulde I nappe.
I may nouȝt stonde ne stoupe ⁊ ne with oute stole knele.
were I brouȝt a bedde ⁊ but if my taylende it made.
Schulde no ryngyng do me rise ⁊ ere I were ripe to dyne.

he bygan b*ene*diccte with a bolke ⁊ and his brest knokked.
And roxede and rored ⁊ and rutte atte laste.

what awake renk q*uo*d repentance ⁊ and rape þe to schrifte.

If I schulde deye bi þis daye ⁊ q*uo*d he ⁊ me lest nouȝt to loke.
I can nouȝt p*er*fitlyche my pat*er*nostur ⁊ as þe prest it syngeth.
But I kan rymes of robyn hood ⁊ and randolf erl of chestre
Ac noþer of our*e* lor ne of oure lady ⁊ þe leste þ*at* eu*er*e was maked.

I haue mad vowes fourti ⁊ and forȝete hem or morwe.
I parforned neu*er*e penance ⁊ as þe prest me hiȝte. fol. 20v

382. and(1)] y F; þat I β.
383. ete] drynke Fβ. more I dyned] sumere y wente F.
384. were] felle F.
386. muche] gret Fβ.
388. faste] RLG; to faste *rem.*
390. leue] good leve F.
392. slymed] RF; slimy β.
395. if my taylende] my bely F.
398. roxede and rored] rorede *with* a raskeng F.
399. renk] *om.* F.
400. If . . . daye] A þeyh y sholde dyȝe F.
401. perfitlyche] *om.* F. it syngeth] me tawhte F.
402. rymes] Romau*n*ces F. erl of chestre] þe Reve F.
403. lor] *for* lorde.
404. vowes fourti] fourty avowes a teve F. or] on Fβ.
405. hiȝte] pyned F.

Ne ri3t sori for my synnes ⁊ 3et was I neuere.
And 3if I bedde any bedes ⁊ but if it be in wrathe.
þat I telle with my tonge ⁊ is to myle fro my herte.
I am ocuped vche a day ⁊ halyday and other.
with idei tales at þe aie ⁊ and other whiie in cherche.
Godes peyne and his passiou*n* ⁊ ful selde thenke I þer*e* on.

I visitede neu*er*e seke men ⁊ ne fetered folke in puttes.
I hadde leu*er*e here an herlotrie ⁊ or a som*er* game of souteres.
Or lesynges to lawhe of ⁊ and bilye my ney3bore.
Al þat eu*er*e marke made ⁊ mathew Iohan and lucas.
And vigelies and fastyng dayes ⁊ alle þis I late passe.
And ligge a bedde in lente ⁊ and my le*m*man in myn armes.
Til matynes and masse be do ⁊ and þan go to þe freres.
kome I to Ite missa est ⁊ I hold me I se*r*ued.
I am nau3t schriue su*m* time ⁊ but 3if seknesse it make.
Nou3t twyes in to 3ere ⁊ and þanne vpe gesse I schriue me.

I haue be prest and p*er*sone ⁊ passyng thretty wynter.
3et can I neyther solue ne synge ⁊ ne seyntes lyues rede.
But I can fynde in a felde ⁊ or in a furlonge an hare.
Better þan in beatus vir ⁊ or in beati om*n*es.
Construe it clausemel ⁊ and kenne it to my parochiens.
I can holde louedayes ⁊ or here a reues rekkenynge.
Ac in canon ne in þe decretales ⁊ I can nou3t rede a lyne.

3if I begge and borwe it ⁊ but if it be I tayled.
I for 3ete it as 3erne ⁊ and 3if men me it aske.
Sixe sithes or seuene ⁊ I forsake it wit othes.
And þus I tene trewe men ⁊ te hundreth tymes.

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406. 3et] 3it soþly F.
409. halyday] boþe h. F.
410. cherche] RFHmGCr[1]; cherches *rem.*
412. neuere] selde F. seke] RF; feble β. puttes] prisou*n* F.
413. hadde] RF; haue β. a . . . souteres] seen a som*er* game F.
414. of] RF; at β. ney3bore] evync*r*istene F.
415. Al] & al F; Than al β. marke] sey*n*t Mark F.
416. þis I late] y leet hem F; þise late I β.
418. go to] y must to F.
420. sum time] but selden F.
421. to] þe F; two β. vpe . . . me] me þynkþ to sone F.
422. thretty] fourty F.
426. it clausemel] RF; one clause Cr[23]; me þis clause wel B; oon clause wel *rem.*
427. or] RF; and β.
431. forsake it] for swere me F.
432. I tene] RFB; tene I *rem.* te] ten Fβ.

And my seruantes sum tyme ♪ here salarie is byhynde.
Reuthe is to here rekkenynge ♪ when we schul rede acounts.
So with wikked wille and wrathe ♪ my werk men I paye.

3if anyman doth me a benfeet ♪ or helpeth me at nede
I am vnkende a3eyn his curtysie ♪ and can nau3t vnderstande it. fol. 21r
For I haue and haue hadde ♪ sumdel haukes maneres.
I am nau3t lured with loue ♪ but þere ligge au3t vnder thoumbe.

þe kendenesse þat myn euencristene ♪ kudde me ferne3ere. 440
Sixty sithe I slewthe ♪ haue fore3ete it setthe.
In speche and in sparinge of speche ♪ I spelt many a tyme.

Bothe flesch and fisch ♪ and myn other vitailes
Bothe brede and ale ♪ buttere melke and chese.
For sleuthed in my seruise ♪ til it mi3te serue noman.

I ran aboute in 3outhe ♪ and 3af me nou3t to lerne.
And euere sitthe be beggere ♪ for my foule sleuthe.
heu michi quod sterilem ♪ vitam duxi iuuenilem.

Repentest þe nou3t quod repentance ♪ and ri3t with þat he swhounede.
Til vigilate þe veile ♪ fette water at his ey3es. 450
And flatte it on his face ♪ and on hym cried.
And seyde war þe fram wanhope ♪ wolde þe bytraye.

Ich am sori for my synnes ♪ sey so to þi selue.
And bete þi selue on þe breste ♪ and bidde hym of grace.

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434. Ruth is] It is hard F. here] RFLM; here þe *rem.*
437. vnderstande it] it knowe F.
438. sumdel] summe of F.
439. au3t] sum what F. thoumbe] RF; þe thombe β.
440. þe . . . euencristene] Myn kosy3nes gret ky3ndenesse F. me] to me F.
441. sithe] siþes Fβ. I] for F.
442. In speche] *om.* F. spelt . . . tyme] have spilt fele þyngys F.
443. myn] fele F; manye β.
444. Bothe] As F. ale] beef F. melke and chese] & bake metys many3e F.
445. For] I have for F. til . . . noman] so longe y haue kept yt F.
447. be] RL; i am þe F; haue be MYCCr; haue I be WHmOC^2; I haue be GBmCot; I haue iben Bo.
beggere] leweder*e* F. for] þorgh3 F. foule] grete F.
447a. quod] RFBoCot; quia *rem.*
449. Repentest] 3ee Repentest F; Repentestow β. þe nou3t] RFLMB; nou3t *rem.*
450. vigilate þe veile] vigilate *et* orate F.
451. flatte it] flappede F. on(2)] faste on Fβ.
453. so to] now so F.
454. hym] god F.

For is no gult here so grete ⸗ þat his goednesse is more.

þanne sate sleuthe vppe ⸗ and seyned hym swythe.
And made a vow to for god ⸗ for his foule sleuthe.
Schal no soneday be þis seuen 3ere ⸗ but 3if sekenesse me lette.
þat I ne schal do me er daye ⸗ to þe dere cherche.
And heren matynes and masse ⸗ as I a monke were.
Schal non ale after mete ⸗ halde me thennes.
Til I haue euensonge herde ⸗ I be hote to þe rode.
what I nam 3elde a3en ⸗ if I so muche haue.
Alle þat I wikkedliche wan ⸗ sitthen I witt hadde.

And þou3 me lyflode lakke ⸗ leten I nelle.
þat vch man schal haue his ⸗ ar I hennes wende. fol. 21v
And with þe residue and þe remenant ⸗ by þe rode of chestre.
I schal seke treuthe ⸗ arst er I se rome.

Roberd þe robbere ⸗ on reddite lokede.
And for þere was nau3t where of ⸗ he wepe swythe sore.
Ac 3et þe synful schrewe ⸗ seyde to hym selue.
Crist þat on caluare ⸗ vppon þe croys deyedeste.
þo bymas my brother ⸗ by sou3te 3ow of grace.
And haddest mercy on þat man ⸗ for memento sake.
So rewe on þis robbere ⸗ þat reddere ne haue.
Ne neuere wene to wynne ⸗ with craft þat I knowe.
But for thi michel mercy ⸗ mitigacion I be seche.
Ne dampne me nau3t at domes day ⸗ for þat I dede so ille.

what be fel of þis felou*n* ⸗ I can nau3t fare schewe.
wel I wote he wepte faste ⸗ water with bothe his ey3es.
þat penitencia his pik ⸗ he scholde polsche newe.
And lepe with hym ouer londe ⸗ al his lif tyme.

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455. is(2)] nys LMW.
456. swythe] on þe forhed F.
458. *om.* F. but 3if] RMHm; but *rem.* me] it β.
459. dere] derne F.
461. *om.* F.
463. what I nam] & what y have take to F; And yet wole I β. haue] welde F.
468. arst] tryst F. se] seke F.
470. swythe] wonder F.
472. Crist þat] Whan þat cryst F.
473. bymas] dismas Fβ. 3ow] crist F.
474. haddest] he hadde F.
475. þis] me F. ne haue] wil knowe F.
477. mitigacion I be seche] sum m. me seende F.
478. *om.* F.
480. bothe] *om.* F.

For he hath leyne be latro ⁊ luciferes aunte.

And þanne hadde repentance reuthe ⁊ and redde he*m* alle to knele.
For I schal by seche for alle synful ⁊ our*e* saueour*e* of grace.
To amende vs of oure mysdedes ⁊ and do m*e*rcy to vs alle.

Now god q*uo*d þat of þi goednesse ⁊ gonne þe worlde make.
And of nau3t madest au3te ⁊ and man most liche to þi selue.
And sitthen suffredest hym to synne ⁊ a sekenesse to vs alle. 490
And alle for þe best as I be leue ⁊ what euere þe boke telleth.
O felix culpa. O nessariu*m* peccatu*m* ade.

For thor3 þat synne þi sone ⁊ sent was to þis erthe.
And bi cam man of a mayde ⁊ man kende to saue.
And madest þi selue with þi sone ⁊ and vs synful I liche.
Faciamus ho*mi*nem ad ymaginem *et* similitudinem *nost*ram.
Et alibi ⁊ qui manet in caritate in deo manet *et* deus in eo.
And sitthe with þe selue sone ⁊ in oure seute dyedest. fol. 22r
On godefriday for mannes sake ⁊ at fulle tyme of day.
þere þi selue and þi sone ⁊ no sorewe in deth feledest. ⁊
But in oure secte was þat sorewe ⁊ and þi sone it ladde.
Captiuam duxit captivitatem.

þe sonne for sorewe þer*e* offe ⁊ les si3te for a tyme.
Aboute myddaye ⁊ whan most li3t is ⁊ and mel tyme of seyntes. 500
Feddest þo with þi fresch blode ⁊ oure forfadres in derkenesse.
Populus qui ambulabat in tenebris vidit lucem magnam.

And thor3 þe li3t þat lepe oute of þe ⁊ lucifer it blent.
And blew alle þin blissed þennes ⁊ in to þe blisse of paradys.

þe thridde day after ⁊ þow 3edest in oure seute.

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484. hath] *om.* F; hadde β.
487. mysdedes] mys F.
488. Now] & seid F. quod] *om.* F. quod he β.
490. hym] RF; for β. vs alle] ma*n* kynde F.
491. þe boke] bokys euer*e* F.
492. sent . . . erthe] was sent dou*n* in to erthe F.
496. day] þe day Fβ.
497. þere] Neyþ*er* F. and] RG; nor Hm; in Cr^1; ne *rem.* deth] dy3eng F.
498. secte] selue F. þat] RF; þe β.
501. Feddest þo] þo feddyst þou F; Feddest β.
502. it] *om.* F; was β.
503. þennes in] þens boldely in F; in β. þe blisse of] *om.* F.
504. 3edest] 3eedyst forþ F.

A synful marie þe seiȝ ⁊ er seynte marie þi dame.
And alle to solace synful ⁊ þow suffredest it so were.
Non veni vocare iustos ⁊ sed peccatores ad penitenciam.

And alle þat mark hath I mad ⁊ matheu Iohan and iucas.
Of þin douȝtyest dedes ⁊ were don in oure armes.
Verbu*m* caro factu*m* est *et* habitauit in nobis.

And by so myche it semeth ⁊ þe sykerloker we mowe.
Byde and bi seche ⁊ if it be þi wille.
þat art oure fader and oure brothere ⁊ be mercyable to vs.
And haue mercy on þes ribaudes ⁊ þat repenten hem sore
þat euere þei wrathed þe ⁊ in worde thouȝt or dedes.

þanne hent hope an horn ⁊ of deus tu co*n*uersus viuificabis nos.
And he blew it with beati quoru*m* remisse sunt iniquitates.
þat alle seyntes in heuene ⁊ songen at ones.
ho*m*ines *et* iumenta salvabis quemadmodu*m* multiplicasti misericordiam tua*m* deus.

A thousend of men þo ⁊ throngen to gyderes.
Cride vppward to crist ⁊ and to his clene moder.
Grace to god with hem ⁊ trewthe to seke.
Ac þere was wiȝt non so wis ⁊ þe weye þider coude.
But blostereden forth as bestes ⁊ ouer bankes and hilles.
Til late was and longe ⁊ þat þei a lede mette.
Apparayled as a paynym ⁊ in pilgrimes wise.
he bare a bordou*n* I bounde ⁊ with a brode liste.
In a wythewyndes wyse ⁊ I wonden aboute.
A bulle and a bagge ⁊ he bare by hys syde.
An hundred of ampulles ⁊ on his hat seten.

505. A] Fyrst a F. seynte . . . dame] dede þy moodir dere F.
506. And alle] It was F. were] falle F.
508a. Verbum] Quod u*erbum* F.
509. it] RF; me β. sykerloker] sikere FY; sikerer *rem.* we mowe] to styȝe to hevene F.
510. Byde] we byddyn þe F; Bydde β. it] so it F.
511. þat art] As þou F. brothere] brothir*e* art F. to vs] on þy*n* peple F.
512. mercy] RF; ruþe β. sore] RFGCot; so sore M; selfs sore Cr; here sore *rem.*
513. þe] RFG; þe in þis world *rem.*
514. of] was F.
516. songen] a no*n* þus þey sungyn F.
519. Grace . . . hem] To graunte swich g*r*ace F. To haue grace to go with hem β.
520. wiȝt] *om.* F. þider] to hem F.
521. bankes] balkys F.
522. late was] it was late F.
523. paynym] palmer F. wise] wedys F.
526. bulle] RF; bolle β. and] in F.

Sygnes of a sise ⸗ and schelles of gales.
And many cruche on his cloke ⸗ and þe cayes of rome.
And þe vernicle before ⸗ for men schulde I knowe.
And se by his seynes ⸗ wham he sou3t hadde.

þis folke frayned hym furst : fro whennes he come.

Fram synay he seyde ⸗ and fram oure lordes sepulcre.
In bethlem and in babiloyne ⸗ I haue ben in bothe.
In ermony and in alisaundre ⸗ in many other places.
3e may se be my sygnes ⸗ þat sitten on myn hatte
þat I haue walked ful wyde ⸗ in wete and in drye.
And sou3te gode seyntes ⸗ for my soule helth.

knowest þow au3t a corseint ⸗ þat men calleth treuthe.
koudest þow au3t wissen vs þe wey ⸗ þere þat wy3te dwelleth.

Nay so me god helpe ⸗ seyde þe gome þanne.
I sey3 neuere palmere ⸗ with pik ne with scrippe.
Axen after hym ere ⸗ til now in þis place.

Peter quod a plowman ⸗ and put forth his hed.
I knowe hym as kendely ⸗ as clerk doth his bokes.
Consience and kende witt ⸗ kenned me to his place.
And deden me suren hem sikerly ⸗ to serue hym for euere.
Bothe to sowe and to sette ⸗ þe while I swynke mi3te.
I haue ben his folwar ⸗ al þis fourty wynter.

Bothe I sowe his sede ⸗ and sued his bestes.
with inne and with oute ⸗ I wayted his profite.
I dike and I delue ⸗ I do þat he hoteth.

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528. Sygnes] & fele sygnes F. a sise] seyntys F; Synay β. of] also of F.
529. many] many a Fβ. and þe] þe Fβ.
530. before] was before F. I] hym F.
532. furst] *om.* F. fro whennes] whens þat F.
533. synay] þe sepulcre F. oure lordes sepulcre] synay hy3e hill*is* F.
534. In] I have been boþe in F. I . . . both] also F.
536. hatte] cloke F.
538. sou3te gode seyntes] holy seyntis sowht F.
539. knowest] 3ee k. F. au3t] nowht F.
540. koudest] & canst F. au3t] *om.* F.
541. þa*n*ne seyde þe goome nay so god me helpe F.
543. Axen] Ne man þat askyd F.
544. a] Pers F. hed] face F.
547. deden] y haue F. hem] RF; *om.* YOC^{2}CBCr^{23}; hym *rem.*
549. fourty] RFLM; fifty *rem.*
552. he] RF; truþe β. hoteth] me comau*n*did F.

Sum tyme I sowe ⁊ and sum tyme I thresche.
In tayloures crafte in tynkeres crafte ⁊ what treuthe ca*n* deuise.
I weue and I wynde ⁊ and do what treuthe hoteth.

For þouȝ I seye it my selue ⁊ I serue hy to paye.
Ich haue my huyre of hym wel ⁊ and otherwhiles more.
he is þe presteste payer ⁊ þat pore men knoweth.
he with halt no men here huyre ⁊ þat þei ne haue it anone.
he is as lowe as a lombe ⁊ and louelich of speche.
And if ȝe wilneth to wite ⁊ where þat he dwelleth.
I schal wise ȝow witterly ⁊ þe weye to his place.

ȝe leue peres q*uo*d þes pilgrymes ⁊ and profered hym huyre.
For to wende with hem ⁊ to treuthes dwellynge place.

Nay by my soule perel q*uo*d peres ⁊ and gan for to swerie.
I nolde fonge a ferthyng ⁊ for seint Thom*a*s schrine
Treuthe wolde loue me þe lesse ⁊ a longe tyme þere after.
Ac if ȝe wilneth to wende wel ⁊ þis is þe weye thider

ȝe mote go thorȝ mekenesse ⁊ bothe men and wyues.
Til ȝe come in to consience ⁊ þat crist wite þe sothe.
þat ȝe louen oure lorde god ⁊ leuest of alle thynges.
And þanne ȝoure neyȝbores nexst ⁊ in none wise appaire
Otherwise þan þow woldest ⁊ he wrouȝte to þi selue.

And so bouh forth by a broke ⁊ be buxu*m* of þi speche.
Til ȝe fynden a forthe ⁊ ȝoure faderes honoureth.
honora patrem et matrem.
wadeth in þat water ⁊ and wascheth ȝow wel þere.
And ȝe schul iepe þe lyȝtiokere ⁊ alle ȝoure lif tyme.

And so schalt þow se swere nauȝt ⁊ but if it be for nede.
And namliche an idel ⁊ þe name of god almiȝti.

553-55. *om.* F.
554. in(2)] and β.
556. hy] hym Fβ.
557. of hym] RF; *om.* β. wel] *om.* F.
559. with halt] ne wiþhalt LMWHmCr. men] man F; hewe β. þei ne haue] þey haue F; he ne hath β. anone] soone F; at euen β.
564. to . . . place] þere trewþe gan dwelle F.
565. soule perel] soule FYOC^{2}CB; soule(s) helþe *rem.* for to swerie] swere faste F.
566. seint T. schrine] fyfty floreyns tolde F.
573. appaire] apeyre hy*m* F.
575. bouh] beende F; boweþ β. of þi] RF; of β.
576a. matrem] matrem ut sis longeuus super terram F.
580. And . . . idel] Ne ne*m*pe not i*n* ydelnesse F.

þanne schaltow come bi a crofte ⁊ but come þow nauȝt þere inne.
þe crofte hate coueyte nauȝt ⁊ men ne here wyues.
Ne none of her seruantes ⁊ þat nuyen hem miȝte.
Loke þow breke no bowes þere ⁊ but if it be on ȝoure owen.

To stokkes þere stondeth ⁊ ac stynte ȝe nauȝt þere.
þei hatte stele nauȝt ne slee nauȝt ⁊ strike forthe by bothe.
And leue hem on þi left halfe ⁊ and loke nauȝt þere after
And hold wel þin haliday ⁊ heye til euene.
þan schalt þow blenche at a beruh ⁊ bere no fals wittnesse.
Is frythed in with floreynes ⁊ and other fees manye.
Loke ȝe plukke no plante þere ⁊ for perel of ȝoure soules.

þanne schal ȝe sei sothe ⁊ so it be to done.
In none manere elles nauȝt ⁊ for no mannes byddynge.

þanne schaltow come to a courte ⁊ as clere as þe sonne.
þe mote is of mercy ⁊ þe manere aboute.
And alle þe walles ben of witt ⁊ to halden wille oute.
And Icarneled with cristendome ⁊ þat kende to saue.
I buterased with by leue so ⁊ or þow best nauȝt I saued.

And alle þe houses ben I hyled ⁊ halles and chaumbres.
with no lede but with loue ⁊ and lowe speche as bretheren.
þe brugge is of bidde wel ⁊ þe bette may þow spede.
Iche pyler is of penaunce ⁊ of preyeres to seyntes.
Of almesdedes aren þe hokes ⁊ þat þe gates hangen on.

Grace hatte þe gatewarde ⁊ a goed man for sothe.

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582. þe] RFG; þat *rem.* crofte hate] name ys F. men . . . wyues] neyþer maydins ne wyvis F; mennes catel ne hire wiues β.
583. þat . . . miȝte] ne no þyng to hym longiþ F.
584. Ne noyghe not hise bestis neyþer bollokys ne oþere F. be on] be β.
586. þei hatte] þat is F.
587. halfe] hond F. þere] on hem F.
588. And] þat is F. heye til euene] *with* holy prayeris F.
after line 589. By syde is a faire fyle fals flaterynge ys þe name F.
590. Is] It is F; He is β.
591. ȝe] RF; þow β. ȝoure soules] þe heyward F; þi soule β.
592-93. *om.* F.
592. sei] RHm; see seye *rem.*
595. þe manere] *with* maryȝs al F.
597. þat] man Fβ.
598. by leue so] good by leve F.
599. halles] hyȝe halle F.
600. lowe . . . bretheren] *with* lowly speche also F.
602. Iche . . . of] þe pilerys hatte F. of(2)] & F.

his man hatte amende ȝow ⁊ many man hym knoweth.

Telleth hym þis tokene ⁊ þat truthe wyte þe sothe.
I parfourmed þe penau*n*ce ⁊ þe prest me enioyned.
And am ful sori of my synnes ⁊ and so ī schal euere.
whan I thenke þere on ⁊ þei I were a pope. fol. 24r

Byddeth amende ȝow meken hy*m* ⁊ to his meister ones. 610
To wayue vppe þe wykat ⁊ þat þe wo*m*man schette.
þo adam and eue ⁊ eten appeles vn rosted.
Per euam cunctis clausa est ⁊ *et per* mariam virginem it*erum* &c.

For he hath þe keye and þe clikat ⁊ þowe þe kynge slepe.
And if grace graunt þe ⁊ to go in þis wise.
þow schalt se in þi selue ⁊ treuthe sitte in þin herte.
In a cheyne of charite ⁊ as þow a childe were.
To suffre hym and to segge ⁊ aȝeynes þi sires wille.

Ac be war þanne of wrathe þe ⁊ þat is a wikked schrewe.
he hath enuye to hym ⁊ þat in þin herte sitteth.
And pucketh pruyde ⁊ to preyse þi selue. 620
þe boldenesse of þi benefetes ⁊ maketh þe blynd þanne.
And þanne worstou driue*n* out as deuh ⁊ and þe dore I closed.
I cayed and I clycated ⁊ to kepe þe with oute*n*.
happely an hundreth wynte*r* ⁊ ar þow efte entre.
þus mi ȝtow lesen his loue ⁊ to lete wel by þi selue.
And neue*r*e happeliche efte entre ⁊ but grace þow haue.

Ac þere aren seuen ȝiftes ⁊ þat se*r*uen treuthe eue*r*e.
And aren porteres ouer þe poste*r*nes ⁊ þat to þe place longeth.

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605. many] RF; for many β.
606. wyte] knoweth F.
609. *om.* F.
610. to] RFMGYOC^{2}; til *rem.* ones] praye F.
612a. cunctis] cuntis FLWGOC^{2}. iterum] RF *only*. &c.] RF; patefacta est β.
613. he] she FCBm.
614. *om.* F.
615. in(1)] *om.* F. treuthe . . . herte] where þat trewþe syttyþ F.
616. cheyne] chamber F. þow] he F.
617. to segge] ony seyȝeng F; segge nouȝte β. aȝeynes] & do F.
618. þanne] *om.* F. þe] *om.* F. þat] he F.
620. pucketh] RF; pukketh forþ β. pruyde] pride priuyly F. preyse] preyse wel F.
622. as deuh] *om.* F.
624. entre] in entre F.
626. grace] his grace F.
627. ȝiftes] seruauntys F; sustren β.
628. ouer] at F; to Cr^{23}; of *rem.* posternes] ȝatys F.

þat on hatte abstinence ⁊ and vmblete an other.
Charite and chastite ⁊ ben his chief maydenes.
Pacience and pees ⁊ miche poeple þei helpeth.
Largenesse þe lady ⁊ he lete in ful manye.
heo hatn huipe a thousend oute ⁊ of þe deueles pondfolde.

And ho is sib to þis seuene ⁊ so me god helpe.
heo is wonderlich welcome ⁊ and faire vnderfongen.
And but if þat ȝe be sib ⁊ to sum*m*e of þis seuene.
It is ful hard be my hed q*uo*d peres ⁊ for eny of ȝow alle.
To geten ingonge at any gate þer*e* ⁊ but grace be þe more.

Now be crist q*uo*d a cuttpurs ⁊ I haue no kynne þere. fol. 24v

Ne I q*uo*d an apewarde ⁊ by auȝt þat I knowe.

wite god q*uo*d a wafrestere ⁊ wiste I þis sothe.
Schulde I neuer forther*e* a foot ⁊ for no frere pr*e*chynge.

ȝus q*uo*d peres þe plowman ⁊ and poked hem alle to goed.
Mercy is a mayde þere ⁊ hath miȝt ouer hem alle.
And sche is sib to alle synful ⁊ and hire sone alse.
And thorȝ þe helpe of hem to ⁊ hope þow non other.
þow miȝt gete grace þere ⁊ be so þow go by tyme.

By seint poule q*uo*d a pardonere ⁊ paraunter I be nauȝt welcome.
I wil go feche my box with my breuettes ⁊ *and* a bull*e* with bisshop*es* let*t*res.

By crist q*uo*d a comune woman ⁊ þi company wil I folwe.
þow schalt sey I am þi suster ⁊ I ne wote where þei by come.

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629. þat on hatte] þe firste is F. vmblete] humilite Fβ.
630. maydenes] chyldry*n* F. 632. in] out F.
633. hulpe] delyueryd F.
634. ho is sib to þis] she is neyȝh by sibbe þe F.
635. & she will*e* worchepely welcome ȝow & wel ȝow vndirfonge F. heo] he β.
636. if þat] *om.* FMCr; if *rem.* sib] sybbe q*uo*d Pers F.
637. ful] *om.* F. q*uo*d peres] *om.* F.
638. ingonge] in passage F. þere] *om.* F. 639. Now] A F. 640. I] *om.* F.
641. wite] A wolde F. wafrestere] messag*er* F. wiste I þis] þ*at* y wiste þe F. sothe] RF; for soþe β.
642. forthere a foot] a fote ferther*e* F. frere] freres Fβ.
643. ȝus] ȝys ȝis F. alle] *om.* F.
644. Mercy . . . þere] þere a mayde þer*e* Mercy she F.
645. and] and so is F.
648. welcome] RF; knowe þere β.
649. with my breuettes and a bulle] *om.* F. with(2)] with þe F.
650. þi] in þy*n* F. folwe] wende F.
651. þow schalt] & F. I . . . come] in Cytes þer*e* we wende F.

PASSUS VI

Passus Sextus de visione vt supra

This were a wikked way ⁊ but ho so hadde a gyde.
þat wolde folewe vs ech a fote ⁊ þus þis folke hem mened.

Quatȝ perkyn þe plowman ⁊ by seint peter of rome.
I haue an half acre to erie ⁊ by þe heyȝ weye.
hadde I hered þis half acre ⁊ and I sowen it after.
I wil wenden with ȝow ⁊ and þe weye teche.

þis were a longe lettyng ⁊ quod a lady in a sclayre.
what schuld we wommen ⁊ werche þere whiles.

Summe schal sowe þe sak quod peres ⁊ for scheding of þe whete.
And ȝe loueliche ladyes ⁊ with ȝoure longe fyngeres.
þat ȝe haue selke and sendel ⁊ to sowe whan tyme is.
Chesibles for chapeleynes ⁊ cherches to honoure.
wyues and wydewes ⁊ wolle and flex spynneth. fol. 25r
Maketh cloth I conseile ȝow ⁊ ad kenneth so ȝoure douȝtres.
þe nedy and þe naked ⁊ nemeth hede how a lyggeth.
And casteth hym clothes ⁊ for so comaundeth treuthe.
For I schal lene hem lyflode ⁊ but if þe londe fayle.
Flesche and brede bothe ⁊ to riche and to pouere.
As longe as I lyue ⁊ for þe lordes loue of heuene.

And alle manere of men ⁊ þat thorȝ mete and drynke libbeth.
helpeth hym to werche wyȝtliche ⁊ þat wynneth ȝoure fode.

By crist quod a kniȝt þo ⁊ he kenneth vs þe beste.
Ac on þe teem treuly ⁊ tauȝt was I neuere.
Ac kenne me quod þe kniȝt ⁊ and by crist I wil assay.

Passus Sextus . . . supra] *no passus division* F.
1. ho so] we F.
2. wolde] myȝte LMWHmG. þus . . . mened] þat no folk vs noyȝe F.
3. perkyn þe] pers plowhman F.
6. wil] RLYC; wolde *rem.*
11. That] Loke F.
12. Chesibles] To make c. F.
13. wyues] & ȝee w. F.
14. ad] *for* and.
15. a] hij LM; þei *rem.*
16. hym] on hem F; hem *rem.* comaundeth] c. ȝow F.
17. þe] my F.
21. helpeth hym] Shulle help F. þat wynneth] to wynne *with* F.
23. Ac . . . truely] But trewly on þe teem F.
24. me] me it F.

By seint poule q*uo*d perkyn ⸗ 3e p*ro*fre 3ow so faire.
þat I schal swynke and swete ⸗ and sowe for vs bothe.
And other laboreres do for þi loue ⸗ al my lif tyme.
In couenau*n*t þat þow kepe ⸗ holy cherche and my selue.
Fro wastoures and fro wikked men ⸗ þat þis world strueth.

And go hunte hardiliche ⸗ to hares and to foxes.
To bores and to bukkes ⸗ þat breketh a dou*n* myn hegges.
And go afayte þi faukones ⸗ wilde foules to kulle.
For swyche cometh to my crofte ⸗ and croppeth my whete.

Curteiseliche þe kni3t þanne ⸗ comsed þes wordes.
By my power peres q*uo*d he ⸗ I pli3t þe my treuthe.
To fulfille þi forwarde ⸗ þou3 I fi3te schulde.
As longe as I lyue ⸗ I schal þe meyntene.

3e and 3et a poynt q*uo*d peres ⸗ I preye 3ow of more.
Loke 3e tene no tenaunt ⸗ but treuthe wil assente.
And þou3 3e mowe am*er*cy men ⸗ lat mercy be taxou*re*.
And mekenesse 3ou*re* maystere ⸗ maugre mede chekes.

And þou3 pore men profre 3ow ⸗ p*re*sentes and 3iftes.
Nyme it nau3t an aunter ⸗ þow mowe it nau3t deserue
For þow schalt 3elde it a3en ⸗ at on 3eres ende.
In a ful ꝑilouse ꝑlace ⸗ ꝑurgatorie it hatteth.

And mysbede nau3t þi bonde man ⸗ þe bett*re* may þow spede.
þou3 he be þin vnderlyng here ⸗ wel may happe in heuene.
þat he worth worthier sett ⸗ and with more blisse.

fol. 25v

25. 3ow] 3ou sir*e* F.
27. laboreres] RF; laboures β. do] shull*e* F. my] here F.
28. þow . . . and] holy chirche þou kepe as F.
31. bores and to bukkes] bawsynges & boores F. þat . . . myn] b*u*t breke þou none heggys F.
33. swyche] þei F.
34. Curteiseliche . . . þanne] þanne þe knyght c*ur*teysly F.
36. þi] þis Fβ.
37. lyue] lyve i*n* londe F.
38. 3e . . . poynt] But o poynt F. 3ow] þe F.
39. 3e] þou F.
40. 3e] þou F. amercy] angre F. men] RF; hem β.
41. 3oure] þi Fβ. mede] medes Fβ.
42. 3ow] þe F.
43. it] hem F. þow] RF; ye β.
45. ful] *om.* F. it hatteth] me*n* name it F.
46. And] Ne F.
47. here] *copied before* þin F.
48. sett] set þa*n* þou F. with] in wel F.

Amice astende superius. 49a
For in a chanel at cherche ⸗ clerkes ben euel to knowe. 50
Or a knigt fram a knaue þere ⸗ knowe þis in þin herte.
And þat þow be trewe of tonge ⸗ and tales þat þow hatie.
But if þei ben of wisdom ⸗ or of witt þi werkmen to chastie.
holde naugt with non herlotes ⸗ ne here naugt here tales.
And nameliche at þe mete ⸗ swyche men eschewe.
For it beth þe deueles disoures ⸗ I do þe to vnderstonde.

I assente by seint Iame ⸗ seyde þe knigt þanne.
For to werch by thy wordes ⸗ þe while my lyf dureth.

And I schal apparaille me q*uo*d perkyn ⸗ in pilgrimes wise.
And wende with 3ow I wil ⸗ til we fynde treuthe. 60

And caste on me my clothes ⸗ I clouted and I hole.
My cokeres and my cuffes ⸗ for colde of my nayles.
And hange myn hoper at myn hals ⸗ in stede of a scr*i*ppe.
A buschel of brede corne ⸗ bryng me þer*e* inne.
For I wil sowen it my selue ⸗ and sytthen wil I wende.
To pilgrimage as palmeres dou*n* ⸗ pardon for to haue.

Ac ho so helpeth me to erye ⸗ or sowen her*e* er*e* I wende.
Schal haue leue be oure lord ⸗ to lese here in herueste.
And maken hym merie þer*e* myde ⸗ maugre ho so it be grucche.

And alle kynne crafty men ⸗ þ*a*t conne lyuen in treuthe. 70
I schal fynde hem fode ⸗ þat feithfullyche libbeth.

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50. chanel] chapel F; charnel β. clerkes ben] a clerk is F; cherles ben β.
51. Or] so is F.
52. And þat] But loke F. tonge] RF; þi tonge β.
53. & by wysdom & by wit þy werkmen þou chasty3e F.
54. holde nau3t] RF; hold β.
55. þe mete] RLMWHmCCr^{12}; þy mete BCr^{3}; þy mete bord F; mete GYOC^{2}.
56. it] þei FBCr^{3}.
58. by] al after F.
61. And(1)] I wil F. me] *om.* F. and I hole] at þe fulle F.
63. And] & y wille F. in stede of] as i hadde F.
64. bryng me] y wil bere F.
65. wil I] with 3ow F.
66. To pilgrimage] On pilg*ri*magis F. for] *om.* F.
67. here] *om.* F.
68. lese . . . herueste] large his heruest heere F.
69. hym] RF; hem β. ho so it be grucche] who grucche F; ho so (be) grucche(th) it β.
71. þat . . . libbeth] for feythfully þey libbe F.

Saue Iakke þe iogelour ⁊ and Ihonete of þe stiues.
And daniel þe dys pleyere ⁊ and denote þe bawde. fol. 26r
And frere þe faitoure ⁊ and folke of hys ordre.
And robyn þe ribauder ⁊ for his rousty wordes.
Treuthe tolde me ones ⁊ and badde me tellen it after
Deleantur de libro viuientium ⁊ I schulde nauȝt dele with hem.
For holy cherche is hote ⁊ of hem no tythe to aske.
Quia cum iustis non scribantur.
þei ben aschaped good auntour ⁊ now god hem amende.

Dame worche whan tyme is ⁊ peres wif hyȝte. 80
his douȝte hiȝt do riȝt so ⁊ or þi dame schal þe bete.
his sone hiȝt suffre ⁊ þi souereynes haue here wille.
Deme hem nauȝt for if þow dost ⁊ þow schalt it dere a bugge.
Lat god I worth with al ⁊ for so his worde techeth.

For now I am holde and hore ⁊ and haue of myn owene.
To penaunce and to pilgrimage ⁊ I wil passe with þis other.
For thy I wil ar I wende ⁊ do write my queste.
In dei nomine amen ⁊ I make it my selue ⁊ he schal haue my soule. 88/89
þat best hath I serued it ⁊ and fro þe fende I keped it. 89/90
Til I come til his acountes ⁊ as my crede telleth.
To haue a reles and a remissioun ⁊ on þat rental I leue.

þe kyrke schal haue my carayne ⁊ and kepe myn bones.
For of my corne and catel ⁊ he crauede tithe.
I payede it hym prestly ⁊ for peryl of my soule.

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72. of] at F.
74. frere þe] also frere F. folke] no folk F.
77. dele with hem] *with* he*m* dele F.
78. hote] holde F. aske] take Fβ.
78a. scribantur] scribantur in þe registre in hevene F.
80. worche] wirche wel F.
81. douȝte] *for* douȝter.
82. suffre] wel F. haue] RFOC^2; to haue *rem.*
83. bugge] begge F.
85. haue] have good F.
86. To . . . pilgrimage] To pylg*r*image for penau*n*ce F. þis] *om.* F.
87. For thy] But F. quest] enqueste F; biquest β.
88/89. *divided after* selue β. I . . . selue] *om.* F. he] god F.
89/90. *divided after* it(1) β. hath . . . it] ys worthy F. fro . . . it] weyvid fram yt þe fendis F. I keped it] it defend for so I bileue β.
91. til(2)] to Fβ. telleth] spelliþ F; me telleþ β.
92. *om.* F.
93. kyrke] kyrke ȝeerd F. haue] kepe F. kepe] *om.* F.
94. he] þe kirke F. tithe] þe tithe Fβ.
95. I . . . prestly] & peyȝede it *trewly* to þe preest F.

For thi is he holden I hope ⁊ to haue me in his messe.
And mengen in his memorie ⁊ amonge alle cristene.

My wif schal haue of þat I wan ⁊ with treuthe and namore.
And dele amonge my douȝteres ⁊ and my dere childres.
For þouȝ I deyede to day ⁊ my dette is I quited.
I bare hom þat I borwede ⁊ ar I to bedde ȝede.

And with þe residue and þe remenaunt ⁊ be þe rode of lukes.
I wil worschipe þere with ⁊ treuthe by my lyue.
And ben his pilgrime at þe plow ⁊ for pore menne sake.
My plow pote schal be my pyk staf ⁊ and picchen at þe rotes.
And helpe my culter to kerue ⁊ and clenese þe forewes.

Now is perkyn and þese pilgrimes ⁊ to þe plow faren.
To herye þis hafhacre ⁊ holpen hym manye.
Dikeres and delueres ⁊ digged vp þe balkes.
þere with was perkyn apayd ⁊ and preised hem faste.
Other werkmen þere were ⁊ þat woruten ful ȝerne.
Vch man in his manere ⁊ made hym self to done.
And somme to plese perkyn ⁊ piked vp þe wedes.

At heȝ prime peres ⁊ lete þe plow stande.
And ȝeed to ouer sen hem hym self ⁊ and ho so best wrouȝte.
he schuld be huyred þere after ⁊ whan heruest tyme come.

And þanne sete somme ⁊ and songen at þe ale.
And ho helpen to erye his half acre ⁊ with how trolly lolly.

Now be þe perille of my soule quod peres ⁊ alle in puer tene.

---

96. I] as y F.
97. mengen] menge me F.
99. dele] dele it F. my] hire F.
100. deyede] RF; deye β. dette is] dettys ben alle F; dettes are β.
101. ȝede] wente F.
104. þe plow] RF; plow β.
105. pote] RF; foot β. shal be] is F. picchen] puttyþ F. at] a wey F; atwo β.
107. perkyn] pers F. þese] þe F; hise β.
108. þis] hys FG.
110. perkyn] pers F.
111. woruten] *with transposition mark between* o *and* r R; wrouȝte(n) Fβ.
113. to plese perkyn] poor to plese Pers F. piked . . . wedes] þey pulliden vp þe rootys F.
115. & wente to seen his werkmen how þat þey wroghte F. And ȝeed to] To β.
116. schuld . . . after] wolde heren hem F.
117. And . . . somme] þanne fond he summe sytyn F. þe ale] þe alehous F; Nale β.
118. ho helpen] helpen Fβ. to . . . acre] hym so to heryȝe F.
119. þe . . . soule] myn sowlis pereyl F. alle in puer] in pure gret F.

But 3e arise þe rathere ⁊ and rape 3ow to werche.
Schal no greyn þat groweth ⁊ glade 3ow at nede.
And þou3 3e deyede for deul ⁊ þe deuel haue þat recche.

þo were faitoures aferde ⁊ and feyned hem blynde.
Somme leyde here legges a lyry ⁊ as swiche loseles conneth.
And made here mone to peres ⁊ and preyed hym of grace.
For we haue no lymes to labore with ⁊ lord graced be 3e.

Ac we preye for 3ow peres ⁊ and for 3oure plow bothe.
þat god of his grace ⁊ 3oure greyne multiplye.
And 3elde 3ow of 3oure almesse ⁊ þat 3e 3iuen vs here.
For we may nou3t swynk ne swete ⁊ suche seknesse vs ayleth.

If it be soth quod peres þat 3e seyne ⁊ I schal it sone aspie.
þo ben wastoures I wot wel ⁊ treuthe wot wel þe sothe.
And I am his olde hyne ⁊ and hi3te hym to warne. fol. 27r
whiche þei weren in þis world ⁊ his werkemen apayreth.

3e wasten þat men wynnen ⁊ with trauayle and with tene.
Ac treuthe schal teche 3ow ⁊ his teme to driue.
Or 3e schal ete barly brede ⁊ and of þe broke drynke.
But if he blynde or brokelegged ⁊ or bolted with yrenes.
he schal ete whete brede ⁊ and drinke with me selue.
Til god of his goednesse ⁊ amendement hym sende.

Ac 3e mi3t trauaile as treuthe wolde ⁊ *and* take mete *and* huyre.
To kepe ken in þe felde ⁊ þe corne fro þe bestes.
Diken or deluen ⁊ or dyngen vppon scheues.
Or helpe make morter ⁊ or bere muk a felde.

---

122. haue] have hym F.
124. a lyry] swolle F. swiche . . . conneth] sum loselys vsen F.
126. For] & seyde F. with] *om.* F. lord . . . 3e] oure Lord do vus boote F.
127. plow] plowh3 men F.
128. grace] grete grace F.
129. almesse] almesse dede F.
130. ne swete] *om.* F.
132. þo] þat 3ee F; Ye β. treuthe] and treuthe Fβ. wot wel] wot Fβ.
134. werkemen] werk wolde F. apayreth] apeyre F; apeired β.
138. if he] he þat is F; if he be β.
139. with me selue] wy3n or ale F.
141. as treuthe wolde] trewly F.
142. ken] keen F; kyne β. þe(2)] or F.
143. vppon scheues] vp rootys F.
144. bere muk a] leedyn muk on F.

In lecherie and in losyngrie ⸗ lyue and in sleuthe.
And al is thorȝ suffraunce ⸗ þat vengance ȝow ne taketh.

Ac ancres and heremites ⸗ þat eten but at nones.
And namore ar morewe ⸗ myn almesse schul þei haue.
And of my catel to cope hem with ⸗ þat haue cloystres *in* kerkes.
Ac robert renneaboute ⸗ schal nauȝt haue of myne.
Ne postles but þei p*reche* co*mme* ⸗ and ȝut haue pouer of þe bisshopp*e*.
þei schal haue payn and potage ⸗ and make hem self at ese.
For it is an vnresonable religion ⸗ þat hath riȝt nauȝt of certeyne.

And þanne gan a wastour to wrathe hy*m* ⸗ *and* wold haue I fouȝte.
And to peres þe plowman ⸗ he profered his gloue.

A bretoner*e* a braggere ⸗ abosted peres alse.
And bad hym go pissen on his plow ⸗ forpyned schrewe.
wil þow or nell*e* þow ⸗ we wil haue oure wille.
And of þi floure and of þi flesch ⸗ fecche whanne vs liketh.
And make vs merie þer*e* myde ⸗ maugre þi chekes.

þanne peres þe plowman ⸗ pleyned hym to þe kniȝte.
To kepe hym as couenant was ⸗ fram cursed schrewes. fol. 27ᵛ
And fram þis wastoures wolues kynnes ⸗ þat maketh þis world der*e*.
For þo waste and wynnen nauȝt ⸗ and þat ilke while.
worth neuer plente amonge poeple ⸗ þe while my plow liggeth.

Corteyseliche þe kniȝt þanne ⸗ as his kende wolde.
warned wastour ⸗ and wissede hym bettere.

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145. & nowht to lyve in Lecheryȝe ne in Losengryȝe & slowþe F. lyue] ȝe lyuen β.
146. And . . . suffraunce] It is suffraun*c*e of god F. ne] *om.* F.
147. eten] RFLMCr; eten noȝt *rem.*
148. ar] til on F.
149. cope] koue*r*e F. haue] kepy*n* F. in] and Fβ.
150. robert] Daun Rob*e*rt F. haue of myne] rewle my goodis F.
151. postles] preest F. þei] he F. and ȝut] and Fβ.
152. and . . . ese] w*ith* a pitawnce by syde F.
153. riȝt . . . certeyne] re*n*tys none F.
154. to wrathe hym] wexe wrothȝ F. haue I] fayn a F.
156. A bretonere a] & w*ith* hy*m* cam a F.
157. on] RF; with β.
158. wil þow or nelle þow] & seyd*e* wilt þou pers o nyltou F.
159. And of] & F; Of β. fecche] we fecche F.
161. þe plowman] wente konyngly F.
163. *om.* F. þis] RG; þe *rem.*
164. þo] RLWHmYOC²CBCr; þei FMG. þat ilke while] wete wel for soþe F.
165. poeple] þe peple Fβ.
167. hym] to þe F.

Or þow schalt abugge with þe lawe ⸗ by þe ordre þat I bere.

I was nouȝt wone to werche q*uo*d wastour ⸗ *and* now wil I nouȝt bygynne.
And leet liȝtly of þe lawe ⸗ and lasse of þe knyȝt.
And sette peres at a pese ⸗ and his plow bothe.
And manseyd peres and his men ⸗ if þei mette efte sone.

Be þe perel of my soule q*uo*d peres ⸗ I schal apeyre ȝow alle.
And houped after honger ⸗ þat herde hym at þe furste.
Awreke me of þis wastoures q*uo*d he ⸗ þat þis world schenden.

honger in haste þo ⸗ hente wastour*e* by þe mawe.
And wronge hym so by þe wombe ⸗ þat al watred his eyȝes.
he boffette þe bretoner ⸗ aboute þe chekes.
þat he loked like a lanterne ⸗ al his lif after.
he bette hem so bothe ⸗ he braste nere her guttes.
Ne hadde peres with a pese lofe ⸗ preyed honger sese.
þei hadde be dolue bothe ⸗ ne deme þow non other.
Suffre hem lyue he seyde ⸗ and late hem ete with hogges.
Or elles benes and bren ⸗ I bake to gyderes.
Or elles melke and meyne ale ⸗ þus preyed peres for hem.

Faytoures for fere here of ⸗ flowen in bernes.
And flapten on with flailes ⸗ fram morwen til euen.
þat hunger was nouȝt hardy ⸗ on hem for to loke.
For a potful of peses ⸗ þat peres hadde I maked.

An hepe of heremites hent hem spades.

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168. with] by Fβ. lawe] lawe he seid*e* F.
169. wone] wont q*uo*d he F; wont β. quod wastour] *om.* F.
170. liȝtly] RFHm; liȝte *rem.* þe knyȝt] his speche F.
172. manseyd] þrette F; manaced β.
173. Be] Q*uo*d pers be F; Now by β. quod peres] *om.* F.
174. *om.* F.
175. quod he] *om.* F.
177. al . . . eyȝes] boþe his eiȝen watrede Fβ.
178. boffette] buffetid so F; buffeted β. aboute] abowhty*n* boþe F.
179. lanterne] lant*er*ne horn F.
181. sese] RF; to cesse β.
182. dolue] douy*n* F; doluen β. þow non] no man F.
183. he seyde] seyd*e* pers F.
184. bake] bakyn boþe F.
185. þus . . . hem] to mey*n*tene here lyvis F.
186. here of] *om.* F. in] into Fβ.
188. hardy] RFG; so hardy *rem.* for] onys F.
189. hadde I maked] dide hem make F.
190. An] A non F. hent hem] hent in hand*e* F.

And ketten here copes ⁊ and curtebies hem made.
And wenten as werkmen ⁊ with spades and with schoueles. fol. 28r
And doluen and dikeden ⁊ to driue awey honger.

Blynde and bedredene ⁊ were botened a thousend.
þat seten to begge seluer ⁊ sone were þei heled.
For þat was bake for bayarde ⁊ was bote to many hungri.
And many a beggere for benes ⁊ fayne was to swynke.
And ech a pore man wel apayde ⁊ to haue pesen for his huyre.
And what peres preyed hem for to do ⁊ as prest as a sparhauke.
And þere of was peres proude ⁊ and putte hem to werke. 200
And ȝaf hem mete as he miȝt a forth ⁊ and mesurable huyre.

þanne hadde peres pyte ⁊ and preyed honger to wende.
home in to his owene erd ⁊ and holden hym þere.
For I am wel awreke now ⁊ of wastoures þorȝ þi miȝte.
Ac I preye þe ar þow passe ⁊ quod peres þo to honger.
Of beggeres and of bydderes ⁊ what best is to done.
For I wote wel be þow wente ⁊ þei wil werche ful ille.
For meschef it maketh ⁊ þei beth so meke nouthe.
And for defaute of here fode ⁊ þis folk is at my wille.
It aren aren my blody bretheren quod peres ⁊ *and* god bouȝte vs alle. 210
Treuthe tauȝte me ones ⁊ to louye hem vch one.
And to helpen hem of alle thynge ⁊ ay as hem nedeth.
And now wolde I witen of þe ⁊ what were þe beste.
And how I miȝt amaystren hem ⁊ *and* maken hem to werche.

I here now quod hunger ⁊ and holde it for a wisdome.
Bolde beggeres and bigge ⁊ þat mowen here brede by swynken.
with houndes bred and hors bred ⁊ holde vppe here hertes.
Abate hem with benes ⁊ for bollyng of here wombe.

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192. with . . . schoueles] to swynkyn a bowtyn F.
196. to many] þe F; for many β.
197. fayne] ful bown F; buxum β.
198. for his huyre] to heere F.
199. for to] *om.* F; to β.
200. þere of was] þerfore wex F.
201. a forth] mete F.
203. hym] hym stille F.
204. wel] ful F. þorȝ þi miȝte] þis tyȝme F.
205. þo to] RF; to β.
206. best] is best F. is to] RY; to F; be L; ben to Hm; to Cr; be to *rem.*
210. It] & yet they YOC^2; Thei *rem.* aren aren] *for* aren. and] for Fβ. god] crist F.
215. I here now] Now here wel me F; Here now β.
216. mowen here brede] for here breed mowe F.

And if þe gomes grucche ⁊ bydde hem go and swynke. 219

Ac if þow fynde any freke ⁊ þat falshed hath apayred. 221
Or eny maner fals men ⁊ fond þow suche to knowe.
Conforte hem with þi catel ⁊ for cristes loue of heuene.
Loue hem and lene hem ⁊ so lawe of god techeth.
Alter alterius honera portate ⁊ fol. 28v
And alle manere men ⁊ þat þow miȝt aspie
þat nedy ben and nauȝti ⁊ helpe hem with þi godes.
Loue hem and lak hem nauȝt ⁊ late god take þe veniaunce.
þeyȝ þei don euel ⁊ Lat þow god a worthe.
Michi vindictam et ego retribuam.
And if þow be gracious to god ⁊ do as þe gospel techeth.
And by lowe þe amonges lowe men ⁊ so schaltow lacche grace. 230
Facite vobis amicos de mamona iniquitatis.

I wald nauȝt greue god quod peres ⁊ for alle þe good on grounde.
Miȝte I synneles do as þow seyste ⁊ seyde peres þanne.

ȝe I be hote god quod hunger ⁊ or elles þe bible lyeth.
Go to genesis þe geaunt ⁊ þe engendrour of vs alle.
In sudore and in swynke ⁊ þow schalt þi mete tilye.
And labore for thi lyflode ⁊ and so oure lord hiȝte.

And sapience seith þe same ⁊ I seyȝ in þe bible.
Pige pro frigore ⁊ non feld wolde tylie.
And þere for he schal begge and bydde ⁊ *and* noman bete his hunger.

Matheu with mannes face ⁊ moutheth þis wordes. 240
þat seruus nequam had a man ⁊ *and* for he wolde nouȝt chaffare.
he hadde maugre of his meystre ⁊ for euermore after.

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219. go and] RF; go β.
221. Ac] And Fβ. falshed] False; fortune β.
223. Conforte . . . catel] with þy catel knowe þou hem F. of] in F.
224. lawe of god] goddes lawe so F.
225. alle] alle oþere F. men] RB; of men *rem.*
228. þow] RL; *om. rem.* a worth] RLM; with hem worth F; worthe OC²C; worche GYBCr; yworþe *rem.*
229. þow] þow wil L; þow wilt *rem.*
230. And by lowe amonges lowe] þou loowe þe to lowe F.
232. seyde peres þanne] so me god helpe F.
233. be hote] I hoote to F; bihote þee β. hunger] hunger ȝis F.
235. In sudore] he seþ in swoot F. mete tilye] foode wynne F.
237. I . . . bible] soþly to telle F. seyȝ] seiȝ it β. 238. Pige] Piger Fβ.
239. and bydde] *om.* F.
240. Matheu] Seynt Matthew F.
241. man] RFBoCot; Mnam *rem.*. and for he] þat F.
242. hadde] *om.* F.

And by nam hym his napm ⁊ for he ne wold werche.
And ȝaf þat nam til hym ⁊ þat ten napmes hadde.
And with þat he seyde ⁊ þat holy cherche it herde.
he þat hath schal haue ⁊ and helpe þer*e* it nedeth.
And he þat nauȝt hath schal nauȝt haue ⁊ *and* no man hym helpe.
And þat he weneth for to haue ⁊ I wil it hym bi reue.

kende witt wolde ⁊ þat vche a wiȝt wrouȝte.
Or in dichyng or in deluynge ⁊ or trauaylyng in preyeres.
Contemplatif lyf or actif lyf ⁊ crist wolde men wrouȝte.
þe sauter seith in a psalme ⁊ of beati om*n*es.
þe freke þat fedeth hym selue ⁊ with his faythful laboure.
he is blissed by þe book ⁊ in body and in soule.
Labores manuu*m* tuar*um* &c.

ȝet I prey ȝow q*uo*d peres ⁊ par charite and ȝe kunne.
Eny lef of leche craft ⁊ lere it me my dere.
For so*m*me of my ser*u*auntes ⁊ and my self bothe
Of alle a woke werche nauȝt ⁊ so oure wombe aketh.

I wot wel q*uo*d hunger ⁊ what seknesse ȝow eyleth.
ȝe haue manged ouer muche ⁊ and þat maketh ȝow grone.
Ac I hote þe q*uo*d hunger ⁊ as þow þin hele wilneste.
þat þow drynke no day ⁊ ar þow dyne su*m*what.
Ete nouȝt I hote er hunger þe take.
And sende þe of his sauce ⁊ to sauour*e* with þi lippes.
And kepe su*m*me to soper tyme ⁊ and sitte nauȝt to longe.
Arise vpp*e* ar apetit ⁊ haue I ete his fille.

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fol. 29r

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243. napm] RF; beysant G; mnam *rem.*
244. þat] it F. nam] *om.* F; besant G; Mnam *rem.* napmes] RF; besant G; Mnames *rem.*
245. þat(1)] þat dede F. holy cherche] alle men F.
246. and . . . nedeth] to helpe hym at his neede F.
248. for] RF; wel β. I wil] men shulle F.
249. kende witt] For kende F.
250. dichyng] dikynge Fβ. trauaylyng] doynge F.
251. Contemplatif] Eiþer Contemplatif F. lyf(2)] *om.* F. wolde men] concytyde we F.
252. a] RF; þe β. of] In F.
254a. &c.] quia manducabis batus es &c F.
255. ȝow] þe F. ȝe] þou F.
256. my dere] y praye F.
259. I] A y F.
261. wilneste] disyryst F.
262. sumwhat] a mussel F.
263. Ete] Ne ete F. hote] hote þe Fβ.
264. sende] bryngе F. with] *om.* F.
265. to(1)] RYOC^2; for CB; til *rem.* and sitte] but sitte þou F. to] *om.* F.
266. Arise] But a ryse F. I . . . fille] loost al his strengþe F.

Late nauȝt sire surfet ⁊ sitten at þi borde.
Leue hym nauȝt for he is lecherous ⁊ and likerous of tonge.
And after many maner metes ⁊ his mawe is affyngred.

And if þow diete þus ⁊ I dar legge myn eres
þat fisik schal his furred hodes ⁊ for his fode selle.
and his cloke of calabre ⁊ with alle knappes of golde.
And be fayne by my faith ⁊ his fisik to lete.
And lerne to labori with londe ⁊ for leflode is swete.
þer aren mo morareres þan leches ⁊ lord hem amende.
þei don men deye þorȝ here drinkes ⁊ ar destine it wolde.

By seint poule quod peres ⁊ þis aren profitable wordes.
wend now hunger whan þow wilt ⁊ þat wel þow be euere.
For þis is a louely lesson ⁊ lord it þe forȝelde.

By hote god quod hunger ⁊ hennes ne wil I wende.
Til I haue dyned by þis day ⁊ and I dronke bothe.

I haue no peny quod peres ⁊ polettes forto bugge.
Ne noyther gees ne gris ⁊ but to grene cheses. fol. 29ᵛ
A fewe cruddes and creme ⁊ and an hauer cake.
And to loues of benes and bren ⁊ I bake for my fauntes.
And ȝet I sey by my soule ⁊ I haue no salt bakun.
Ne no cokenay by crist ⁊ coloppes for to make.
Ac I haue percyle and porett ⁊ and many queynte herbes.

And eke a kow and a kalf ⁊ and a carte mare.
To drawe a felde my donge ⁊ þe while þe drouȝthe lasteth.

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267. Late] But lete F. bord] table F.
268. nauȝt] *om.* F.
269. affyngred] a lustyd F.
271. for his] ȝee F.
272.with alle] wiþ F; wiþ alle þe β. golde] gold þerone F.
274. with] on þe F.
275. þer . . . þan] Now are mo moraynerys þan F; For many lechys ben B; For murþereris are manye *rem.* leches] morþereris B.
277. poule] Peter a postle F.
278. þat . . . euere] & wel þe be tyȝde F.
280. By] I F.
281. I dronke] þerto drunke F.
282. I] Peter y F. polettes for] peyȝnemens þe F.
283. but] but y have F.
285. benes and bren] beene breed F. I bake] y bok yt F. fauntes] barnys F.
286. sey] swere F.
287. by crist] *copied before* no F. for] þe F.
288. many] fele F. queynte herbes] propre herbys F; cole plauntes β.

And by þis lyflode we mote lyue ⸗ til lammasse tyme.
And by þat I hope to haue ⸗ heruest in my crofte.
And þanne may I diȝte þi dener ⸗ as me dere liketh.

Alle þe pore poeple þo ⸗ pesecoddes fetten.
Benes and baken apples ⸗ þei brouȝten in here lappe.
Chibolles and chiruilles ⸗ and ripe chiries manye.
And profered peres þis p*re*sent ⸗ to plese with hunger.

Alle hunger ete in haste ⸗ and asked after more.
þanne pore folke for fere ⸗ fedde hunger ȝerne.
with grene poret and peses ⸗ to poyson hunger þei thouȝte. 300

By þat it neyed ner*e* heruest ⸗ new corn come to chepyng.
þanne was folke fayne ⸗ and fedden hunger with þe beste.
with good ale as glotou*n* tauȝte ⸗ and gerte hunger go slepe.

And þo ne wolde no wastour werche ⸗ but wandren aboute.
Ne no beggere ete brede ⸗ þat benes inne were.
But of coket or of clerematyn ⸗ or elles of clene whete.
Ne non halpeni ale ⸗ in nonewyse drinke.
But of þe best and of þe brounest ⸗ þ*a*t in borewe is to selle.

Laboreres þat haue no londe ⸗ to lyue on but here handes.
Deyned to dyne o day ⸗ niȝte olde wortes. 310
May no peny ale hem paye ⸗ ne no pece of bakun.
But if it be fresch flesche other fische ⸗ for chillyng of his mawe. 312/313
And but if he be hylyche huyred ⸗ elles wil he chide. fol. 30r
And þat he was werkeman wrouȝte ⸗ waile þe tyme.
Aȝeynes catones conseile ⸗ comseth he to iangle.
Paupertatis onus ⸗ pacienter ferre memento

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291. we mote] y muste F.
292. And . . . hope] For y hope by þat F.
293. me] þe F.
296. chiruilles] chirue mylk F.
299. ȝerne] faste F.
300. hunger] hy*m* F.
301. By] But by F. come to chepyng] a per*e*de F.
302. þanne] & þ*e*rof F. hunger] hem F.
303. and . . . go] þ*a*n ga*n* he goo to F.
304. ne wolde] wolde Fβ.
309. on but] w*i*th F.
310. Deyned] þey endeyȝhne F; Deyned nouȝt β. o day] or suppe F. niȝte] *om.* F.
312/313. if] *om.* F. fresch] hoot F. other] & F. fische] fische fryed oþer bake / And þat chaud and plus chaud β. chillyng] flasshy*n*g F. his] hir Fβ.
315. was . . . wrouȝte] cam swich werk to wirke F. waile] he will w. F.

he greueth hym aȝeynes god ⁊ and gruccheth aȝeynes reson.

þanne curseth he þe kyng ⁊ and alle his conseyll*e* after.
Suche lawes to loke ⁊ laboreres to greue.
Ac whiles hunger was here maistre ⁊ þer*e* wolde no*n* of hem chyde.
Ne strue aȝeynes his statute ⁊ so sterneliche he lokede.

Ac I warne ȝow werkemen ⁊ wynneth while ȝe mowe.
For hunger hiderward ⁊ hasteth hym ful faste.
he schal a wake with wat ⁊ wastoures to chaste.
Ar fyue ȝere be fulfilled ⁊ swich famyn schal arise.
Thorȝ flod and foule wederes ⁊ fruytes schullen fayle.
And so seyde saturne ⁊ and sent ȝow to warne.
whanne ȝe se þe sonne amys ⁊ and to monkes hedes.
And a mayde haue þe maystrie ⁊ and multiplied be eyghte
þanne schal deth withdrawe ⁊ and derth be iustice.
And dawe þe dikere ⁊ deye for hunger.
::nd if god of his goodnesse ⁊ graunte vs a trewe.

317. hym aȝeynes] grevously F. and] for he F.
318. þanne] And þanne Fβ.
320. of hem] *om.* F.
321. strue] *for* striue. his] þe F. he] hu*nger* F.
323. hym ful] RF; hym β.
324. with wat] su*m* what F; with water β. to chaste] dede F.
326. foule] þoruȝ foule LWHm. fruytes] þ*at* frutys F.
327. þa*n*ne shal sa*turn*e sende to ȝow swich warny*ngger* ser*t*eyn F.
328. and] w*ith* F.
329. haue] þorghȝ F. and] and be F. be eyghte] on heyȝghte F.
330. withdrawe] drawe to deyȝs F.
332. ::nd if] *first letter erased* R; But F; But if β.

PASSUS VII

Passus septim*us* de visione vt sup*ra*.

Treuthe herd telle here offe ⸗ and to peres he sente.
To taken his teme ⸗ and tulyen þe erthe.
And purchased hym a pardou*n* ⸗ a pena et a culpa.
For hym and for his eyres ⸗ for euer more after
And bad hym holden hym at home ⸗ and erien his leyes.
And alle þat holpe hym to erie ⸗ to setten or to sowe.
Or any other mester ⸗ þat mi3t peres auaile.
Pardou*n* with peres þe plowman ⸗ treuthe hath I graunted.

kynges and kni3tes ⸗ þat kepen holy cherches.
And ri3tfulliche in reumes ⸗ reulen þe poeple.
And pardou*n* þor3 purgatorie ⸗ to passe ful li3tly.
with patriarkes and p*ro*phetes ⸗ in paradis to be felawes.

Bisshopes I blessed ⸗ if þei ben as þei schulden.
Legistres of bothe lawes ⸗ þe lewed þere with to p*re*che.
And in as muche as þei mowe ⸗ amenden alle synfull*e*.
Aren peres with þe aposteles ⸗ þus pardou*n* peres schewes.
And at þe daye of dome ⸗ at heie dayes to sitte.

Marchauntes in þe margyne ⸗ haued many 3eres.
Ac no pena et a culpa ⸗ þe pope wald hem nau3t graunte.
For þei holde nau3t her*e* haliday ⸗ as holy cherche telleth.
And for þei swere ofte ⸗ so god hem helpe.
A3eyne clene consience ⸗ here catel to selle.

Ac vnder his secrete seel ⸗ treuthe sent hem a l*e*tre.
þat þei schulde bugge boldely ⸗ þat hem best liketh.

Passus septimus . . . supra] *no passus division* F.
1. here] er F.
2. To] & bad hy*m* F. and] & goo F. erthe] grownde F.
8. Pardoun . . . plowman] he haþ p*ardoun with* pers F. I] it F.
10. reulen] weel rewle F.
11. And] Han Fβ. ful] þorh3 F.
12. and prophetes] *om.* F. be] ben her*e* F.
13. Bisshopes I blessed] & blessede Bisshopis F. if þei] þ*at* F.
14. lawes] þe lawes LMGYOC^{2}C. þe . . . with] þer w*ith* þe lewide F.
15. *om.* F.
16. þus] RFLM; þis *rem.* schewes] gr*a*unteþ F.
19. no] RF; noon a β. wald hem nau3t] will*e* not F; nolde hem β.
20. telleth] techeþ Fβ.
21. ofte] oftyn F; by her soule and β. god] grete god F; god moste β.
23. Ac . . . treuthe] But trewþe vndir his sectrete seel he F.

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10 fol. 30v

20

And sitthen*es* sellen it vs a3eyn ⁊ and sauen þe wynny*n*ges.
And amenden mesondewes þere with ⁊ *and* myseise folk helpe.
And wikked wayes ⁊ wi3tliche hem amende.
and do bote to brugges ⁊ þat to broke were.
Marien maydenes or maken hem nonnes.
Pore poeple or prisones ⁊ fynden hem here fode. 30
And sette scoleres to scole ⁊ or to other craftes.
Releue religiou*n* ⁊ and renten hem bettere.

And I schal sende 3ow my selue ⁊ seint mychel my*n* archangel
þat no deuel schal 3ow dere ⁊ ne fere 3ow in 3oure deynge.
And wyten 3ow fram wan hope ⁊ if 3e wil þus werche.
And sende 3oure soules in safte ⁊ to my seintes in ioye.

þanne were manye marchaunt3 ⁊ þat wopen for ioye.
And preiseden peres þe plowman ⁊ þat p*ur*chaced þis bull*e*.
Men of lawe ⁊ leste pardou*n* hadde. 39
þat pleteden for mede ⁊ for þat craft is schrewed. 39
For þe sauter saueth hem nau3t ⁊ suche as taketh 3iftes. 40 fol. 31r
And nameliche of innocentes ⁊ þat non euel ne cunneth.

Pledoures schuld peynen hem ⁊ to plede for suche and holpe.
Princes and prelates ⁊ schulde paye for here trauayle.
A regibus et principibus ⁊ erit merces eoru*m*.

Ac many a iustice and iuroure ⁊ walde for Iohan do more.
þanne p*ro* dei pietate ⁊ leue þow non other.

Ac he þat speneth his speche ⁊ and speketh for þe pore.
þat is innocent and nedy ⁊ and noman appayreth.
And conforteth hym in þat cas ⁊ with oute coueytise of 3iftes.
And scheweth lawe for oure lordes loue ⁊ as he it hath I lerned.

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25. it vs] it Fβ.
26. mesondewes] meselis F. helpe] also F.
30. or] and Fβ.
31. other] RF; somme other β.
32. Releue] Or to rewly*n* F.
35. wyten] wiysshe F.
37. manye marchaunt3] RF; marchaunt3 mery β. þat] RF; many β.
38. þe plowman] a p*er*tly F.
39. But me*n* of Lawe of p*ar*dou*n* þe leeste p*ar*t þey haddyn / For þey for meede pletyn moore þa*n* mychil for godd*es* helpe F. for . . . schrewed] R *only*.
40. saueth] savoreþ F.
afier 41. Super innocentem munera non accipies β.
44. Iohan] lakke F.
48. And conforteth] RF; Conforteth β. þat] ony F.

Schal no deuel at his ded day ⁊ deren hym a myte.
þat he ne worth saef and his soule ⁊ þe sauter bereth witnesse.
Domine quis habitabit in tabernaculo tuo . &c.

Ac to bugge water no wynd ⁊ ne witt ne fire þe ferthe.
þise foure þe fader of heuene ⁊ made to þis folde in comune.
þes ben treuthes tresores ⁊ trewe folke to helpe.
þat neuere schal wex ne wanye ⁊ with oute god hym selue

whan þei drawen in to deth ⁊ and indulgences wolde haue.
his pardoun is ful petyt ⁊ at his partyng hennes.
þat mede of mene men ⁊ for her motyng taketh.
þe legistres and þe lawyeres ⁊ holdeth þis for treuthe.
þat if þat I lye ⁊ mathew is to blame.
For he bad me make 3ow þis ⁊ and þis prouerbe me tolde.
Quodcumque wltis vt faciant vobis homines facite eis.

Alle libbyng laboreres ⁊ þat lyuen with here hondes.
þat treweliche taken ⁊ and treweliche wynnen.
And lyuen in loue and in lawe ⁊ for here lowe herte.
haueth þe same absolucion ⁊ þat sent was to peres.

Beggeres ne bydderes ⁊ ne beth nau3t in þe bulle.
But 3if þe sugestion be soth ⁊ þat schapeth hym to begge. fol. 31ᵛ
For he þat beggeth or bit ⁊ but if he haue nede.
he is fals with þe fende ⁊ and defraudeth þe nedy.
And also he gyleth þe gyuere ⁊ ageynes his wille.
For if he wist he were nau3t nedy ⁊ he walde 3if þat another
þat were more nedyer and nau3tier ⁊ so þe nedyest schuld be hulpe.

Caton kenneth men þus ⁊ and þe clerke of þe stories.
Cui des videto is catones teching.

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52. Ac to bugge] Ac no man sholde bygge F. ne . . . ferthe] ne fy3r ne witt neyþer F.
53. made . . . comune] formede hem comoun on erthe F.
56. in to] to FG; vnto HmYOC²CB; one to Cr¹²; on to LMWCr³. deth] RHm; þe deth FYOC²B; deye(n) LMWGCr; þe day C. wolde haue] dysire F.
57. his(1)] RYOC²CB; Hir *rem.* his(2)] hir Fβ.
58. mede] any mede Fβ.
60. lye] ly3e now seynt F.
63. taken] wirkyn as þey F.
64. herte] trewe herte F; hertes β.
65. sent . . . peres] Pers grauntid F.
67. schapeth] shapman F. hym] hem Fβ. begge] bigge F.
72. nedyer] RFM; nedy *rem.* and nau3tier] þan he Fβ.
74. is . . . teching] *om.* F.

And in þe stories he techeth ♪ to bystowe þin almes.
Sit elemosina in manu tua ♪ donec studes cui des.

Ac gregorie is a good man ♪ and badde vs gyuen alle.
þat asketh for his loue ♪ þat vs alle leneth.
Non eligas cui miserearis ♪ ne forte p*retereas* illu*m* qui m*eretur* accip*ere*.
Quia incertu*m* est p*ro* quo d*eu*m magis placeas.

For wite 3e neu*ere* who is worthi ♪ ac god wote who hath nede.
Alle in hym þ*at* taketh is trecherie ♪ if any treson walke.
For he 3ift 3eldeth ♪ and 3arketh hym to reste.
And he þat bit boreweth ♪ and bryngeth hym selue in dette
For thi beggeres borewen eu*ere* mo ♪ and her bor3 is god almi3ti.
To 3elden hem þat 3yueth hem ♪ and 3ut vsure amore.
Quare no*n* dedisti peccuniam meam ad mensam :
Vt ego veniens cu*m* vsuris *et* exigissem.

For thi biddeth nau3t 3e beggeres ♪ but if 3e haue grete nede.
For ho so hath to bugg*en* hym brede ♪ þe boke bereth witnesse.
he hath I nowe þat hath brede I nowe ♪ þau3 he haue nau3t elles.
Satis diues est qui indiget pane.

Late vsage be 3our*e* solas ♪ of seyntes lyues redynge.
þe book banneth beggarie ♪ and blameth hem in þis manere.
Iunior fui etenum senui *et* no*n* vidi iustu*m*.
For 3e lyue in no loue ♪ ne no lawe holde.
Many of 3ow ne wed nau3t ♪ þe wo*m*men þat 3e with delen.
But as wilde bestes with wehe ♪ worthen vp and werchen. fol. 32r
and bryngen forthe barnes ♪ þat bastardes men calleth.
Or þe bak or þe bone ♪ þei breken in here 3outhe.
And sitthen gon faiten with here fauntes ♪ for eu*ere* more after.

---

75. And . . . bystowe] þe Mayst*er* of stories techiþ the how þou shalt betake F.
75a. elemosina] RFLM; elemosina tua *rem.*
after 75a. God seyþ hy*m* in his bospel nesciat sinistra quid faciat dextra F.
76. is a] þat F; was a β.
77a. qui . . . accipere] *om.* F. deum] RFLYOC^{2}CBmBo; deo *rem.*
79. Alle . . . taketh] For in þe takere F; In hym þat taketh β. is] RF; is þe *rem.* walke] wawe L.
80. 3ift 3eldeth] þat 3ift 3eviþ he F; þat 3iueþ 3eldeþ β. hym to] his sowle F.
81. And] & þe takere F. bit] biddeþ Fβ. sym selue] his sowle F.
82. For thi] RF; For β.
83. and . . . amore] for here goode will F. amore] more β.
83a. exigissem] RYCBmBo; exegissem vtique illam F; exegissem illam Cot; exigerem LCr; exigere *rem.*
86a. indiget pane] pane non indiget F; non indiget pane β.
88a. vidi] *om.* F. iustum] iustum derelictum nec semen eius querens panem Fβ.
92. bryngen forthe] of hem come F.
93. þe(2)] som Fβ. þei] RF; 3e B; he *rem.* here] RFCot; his *rem.* 3outhe] birthe F.
94. here] RFOC^2; youre *rem.* for . . . more] ful longe F.

þere is mo mischape poeple ⁊ amonges þise beggeres.
þanne of alle manere men ⁊ þat on þis molde walketh.
þo þat lyueth þus here lif ⁊ mowe lothe þe tyme.
þat eu*er*e he was man wrouȝte ⁊ whan he schal hennes fare.

Ac olde men and hore ⁊ þat helples ben of strength.
And wy*m*men with childe ⁊ þat werche ne mowe.
Blynde and bederede ⁊ and broken in here membres.
þat taketh þis meschief mekelich ⁊ as meseles and othere.
haue as pleyne pardou*n* ⁊ as þe plowman hym selue.
For loue of here lowe hertes ⁊ oure lorde hath hem graunted.
here penance and here purgatorie ⁊ here vpon þis erthe.

Peres q*uo*d a prest þo ⁊ þi pardou*n* moste I rede.
For I schal construe vche clause ⁊ and kenne it þe an englys.

And peres at his preyere ⁊ þe pardon he vnfoldeth.
And I be hynde hem bothe ⁊ by helde alle þe bulle.
Alle in to lynes it lay ⁊ and nauȝt a lef more.
And was I writen riȝt þus ⁊ In witnesse of treuthe.
Et qui bona egerunt ⁊ ibu*n*t in vitam eternam.
Qui vero mala ⁊ in ignem eternu*m*.

Peter q*uo*d þe prest þo ⁊ I can no pardou*n* fynde.
But do wel and haue wel ⁊ and god schal haue þi soule.
And do yuel and haue yuel ⁊ hope þow non other.
þat after þi deth day ⁊ þe deuel schal haue þi soule.

And peres for puer tene ⁊ pulled it a tweyne.
And seyde . Si ambulavero in medio vmbre mortis
Non timebo mala quoniam tu mecu*m* es.

I schal sese of my sowyng q*uo*d peres ⁊ and swynke nauȝt so harde.

---

95. þise] a fewe F.
96. walketh] wandreþ F.
97. þo] For þo F; And þei β. mowe] euere mowe þey F.
101. *om.* F. broken in] broken β.
102. & meselis here myssese meekly it take F.
103. þe plowman] pers F.
105. vpon þis] is open on F; on þis β.
108. he vnfoldeth] vnfolded F; vnfoldeth β.
109. I] y stood F. alle] al ou*er* F.
110. it] þe strengþe F.
114. þow non other] þou after a noþi*re* F.
115. þat] RFLM; But *rem.*
116. it] þe bull*e* F.
116a. es] es domine F.

Ne aboute my bely ioye ⁊ so bysy be namore. fol. 32ᵛ
Of preyeres and of penaunces ⁊ my plow schal ben here after.
And wepen whanne I schulde slepe ⁊ þouȝ whete brede me faile. 120

þe p*ro*phete his payn eet ⁊ in penaunce and in sorwe.
By þat þe sauter seith ⁊ so dede other manye.
þat loueth god lely ⁊ his liflode is ful esy.
Fuerunt michi lacrime mee ⁊ panes die ac nocte.

And but if luke lye ⁊ or lereth vs be foles.
we schuld nauȝt be to bysi ⁊ aboute þe werldes blisse.
Ne solliciti sitis ⁊ he seyth in þe gospelle.
And scheweth vs by ensaumples ⁊ vs selue to wisse.
þe foules of þe felde ⁊ ho fynt hem mete at wynter.
haue þei no gerner to go to ⁊ but god fynt hem alle.

what q*uo*d þe prest to perkyn ⁊ peter as me thenketh. 130
þow art lettred a lytel ⁊ ho lerned þe on boke.

Abstinence q*uo*d peres ⁊ myn a b c me tauȝte.
And consience come afterward ⁊ and kenned me muche more.

were þow a prest peres q*uo*d he ⁊ þow miȝtest p*re*che where þow wolde::
As dyuinor of divinite ⁊ with dixit insipiens to þi teme.

Lewed lorel q*uo*d peres ⁊ litel lokestow on þi bible.
And salamounes sawes ⁊ selden þow beholdest.
Ecce derisores &c.

þe prest and perkyn ⁊ apposed eyther other.

And I thorȝ her wordes ⁊ awoke and wayted aboute.

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119. penaunces] RF; penaunce β.
120. me] y F.
123. esy] redy F.
124. or] RF; he β.
126. *halflines transposed* F.
128. of] on LM; in *rem.*
130. perkyn] Pers F.
132. Abstinence] Mayster Abstynence F; Abstinence þe Abbesse β.
133. muche] wil F.
134. where þow wolde::] abowte F; where þou sholdest β.
135. of] RFG; in *rem.* with . . . teme] *om.* F.
136. þi] RC^{2}Cot; þe *rem.*
137a. Ecce] RLWHmGYCBoCr; Eice FMOC^{2}BmCot.
138. perkyn] pers F.
139. I] *copied after* wordes F. aboute] al abowhte F.

And seyȝ þe sonne in þe south ⁊ sitte þat tyme.
Meteles and moneles ⁊ on maluerne hulles.
Musyng on þis meteles ⁊ a my wey ich ȝede.
Many tyme þis meteles ⁊ hath maked me to stodie.
Of þat I seyȝ slepyng ⁊ if it so be miȝte. fol. 33ʳ
And al so for peres þe plowman ⁊ ful pensif in herte.
And which a pardon peres hadde ⁊ al þe poeple to conforte.

And how þe prest inpugned it ⁊ with to p*ro*pre wordes.
Ac I haue no sauour in songewarie ⁊ for I se it ofte faile.
Caton and canonistres ⁊ conseileth vs to leue.
To sette saddenesse in songewarie ⁊ for sompnia ne cures.

Ac for þe bok byble ⁊ bereth witnesse.
how daniel diuined ⁊ þe dreme of a kyng.
þat was Nabagodonosor ⁊ Inempned of clerkes.
Daniel seyde sire kyng ⁊ þi dremeles be to keneth.
þat vnkouth kniȝtes ⁊ schul come þi kyngdom to reue.
Amonges lowere lordes ⁊ þi lond schal be departed.
And as daniel dyuined ⁊ in dede it fel after.
þe kyng les his lordschipp*e* ⁊ and lowere men it hadde.

And Ioseph mette merueylously ⁊ how þe mone and þe sonne.
And þe elleuene steres ⁊ haylsed hym alle.

þanne Iacob iugede ⁊ Iosepes sweuene.
Beau filȝ q*uo*d his fader ⁊ for defaute we schullen.
I my self and my sones ⁊ seche þe for nede.

It byfel as his fader seyde ⁊ in pharaoes tyme.
þat Ioseph was Iustice ⁊ egipte to loke.
It byfel as his fader tolde ⁊ his frendes hym þere souȝte.

---

140. sitte] where it sat F.
141. I was Moneles & Meteles my Mawe gan groone F.
142. a my] as y my F; on my M; my G; and many Y; and my *rem.*
144. so] soþe F.
148. for . . . faile] to sey*n* nout þer*after* F.
149. For Catou*n* co*n*seyliþ Catonistris com*m*only it faylyþ F.
150. saddenesse in] no soþnesse in no F. for . . . cures] *om.* F.
151. þe bok byble bereth] boldely þe byble book beriþ bettre F.
152. dreme] RWHm; dremes *rem.*
155. reue] RF; cleue LMGOC^{2}; cleyme *rem.*
159. how] of F.
160. haylsed] how þey F.
162. we schullen] after*e* F.
166. It byfel] & as F. frendes . . . souȝte] fawntys sowty*n* þere F.

And alle þis maketh me ⸗ on þis meteles to thenke.

And how þe prest preuede ⸗ no pardou*n* to do wel.
And nempned þat dowel indulgence passed ⸗
Byennales and triennales ⸗ and bisshopes ie*tt*res.
And how dowel at þe day of dome ⸗ is dignelich vnderfonge
And passeth alle pardou*n* ⸗ of seinte petres cherche

Now hath þe pope pouere pardou*n* ⸗ to graunte þe poeple.
with oute any penance ⸗ to passen in to heuene. fol. 33v
þis oure beleue ⸗ as lettred men vs techeth.
Quodcu*m*q*ue* ligau*e*ris super terram erit ligatu*m* *et* in celis.
And so I leue lelly ⸗ lordes forbode elles.
þat pardou*n* and penance ⸗ and preyeres don saue.
Soules þat haue synned ⸗ seyen sythes dedly.
Ac to trist to þis triennales ⸗ trewely me thenketh.
It is nau3t so siker for þe soule ⸗ certes as is dowel.

For thi I rede 3ow thenke ⸗ þat riche ben on þis erthe.
Vppon triste of 3oure tresor ⸗ triennales to haue.
Be 3e neuere þi boldere ⸗ to breke þe ten hestes.
And nameliche 3e maystres ⸗ mayres and iuges.
þat haue þe welth of þis world ⸗ and wise men ben holden.
To purchace 3ow pardou*n* ⸗ and þe popes bulles.
At þe dredful dome ⸗ whanne dede schullen risen.
And comen alle byfore criste ⸗ and acountes to 3elde.
how þow laddest þi lif here ⸗ and his lawes keptest.
And how þow dost day by day ⸗ þe dome wil reherce.

---

169. nempned] demed Fβ.
171. dignelich vnderfonge] dey*n*tely take F.
172. pardoun] þe pardoun Fβ.
173. pouere] gret powher F; powere β. þe poeple *om.* F.
174. with oute] A sowle *with* outy*n* F.
175. þis] þis is Fβ. as . . . techeth] þe gospel leyþ þe same F.
175a. *om. (a space left for it)* F.
176. lordes] RLMWYCCr; oure lordis B; our lorde FGHm; lorde OC^2. forbode] forbede F; forbyd G.
177. don saue] saven sowlys F.
178. Soules] þ*at* þe bodijs F.
180. It is] RF; Is β. certes] soþly F.
181. thenke] all F; to þynk B; reuks Cr; renks *rem.* on þis erthe] here F.
182. haue] p*ur*chase F.
184. iuges] alther me*n* F.
185. wise] for wise LMWHmCr.
187. dede] dede me*n* F.
188. and acountes to] & youre acowntys F; acountes to β.
189. here] *om.* F. his] 3oure F.
190. dost] don F; didest β.

A pouh3 ful of pardou*n* þere ⁊ ne p*ro*uinciales le*tt*res.
þowe 3e be founde in þe frate*r*nite ⁊ of alle þe fyue ordres.
And haue indulgences dubblefolde ⁊ but dowel wil 3ow helpe.
I sette 3oure patentes and 3oure pardou*n* ⁊ at on pyes hele.

Forthi I conseil alle cristene ⁊ to crie god mercy.
And marie his moder ⁊ be oure mene by twene.
þat god gyue vs grace here ⁊ ar we go hennes.
Suche werkes to werche ⁊ þe while we ben here.
þat after oure deth day ⁊ dowel reherce.
At þe day of dome ⁊ we dede as he hi3te.

191. pouh3] poke Fβ.
192. fyue] foure Fβ.
193. but] RFG; but if *rem.* wil] R *only*.
195. god] crist F.
196. by twene] at neede F.
198. þe while] RF; while β.
200. as he] þat we hy*m* F.

Passus octauus ::::::

Þus I robed in russet ⸗ I romed aboute.
Al a somer sesoun ⸗ for to seke dowel.
And frayned ful ofte ⸗ of folke þat I mette.
If any wi3t wiste ⸗ where dowel were at Inne ⸗ fol. 34r
And what man he mi3t be ⸗ of many man I asked.
And was neu*ere* in þis worlde ⸗ þat me wisse couthe.
where þis lede lengede ⸗ lasse ne more.

Til it by fel on a friday ⸗ to freres I mette.
And maistres of þe menoures ⸗ men of grete witte.
I haylsed hem hendely ⸗ as I had lerned.
And preyed hem for charite ⸗ ar thei passed forther
If þei knewe any courte ⸗ or costes þer þei wente.
where þat dowel dwelleth ⸗ doth me to wytene.

Amonges vs q*uo*d a menoures ⸗ þ*a*t man is dwellyng.
And euer hath as I hope ⸗ and euer schal here after.

Contra quod I as clerke ⸗ and comsed to dispute.
And seyde sepcies in die cadit iustus.
Seven sithes seith þe book ⸗ synneth þe ri3tful.
And ho so synneth I sayde ⸗ doth euele as me thinketh.
And do wel and do euele ⸗ mowe nau3t dwelle to gyderes.
Ergo he is nau3t alwey ⸗ amonges 3ow freres.
he is other while elles where ⸗ to wisse þe poeple.

Passus octauus ::::::] *remainder of line erased;* de viſione petr*i* plowman *over erasure in the hand of the scribe of* F; *on next line, left blank by main scribe* Incipit Dowel.Dobet.*et* Dobeſt *in the hand of the scribe of* F. Explicit Passus Quintus / Incipit Passus Sextus F.
before 1. ANd wanne y awakid was y wondred were y were / Tyl þat y beþowhte me what þyng y dremede F.
2. *om.* F.
4. were. RF; was β. at Inne] ostagid F.
6. neuere] *om.* F. in þis worlde] wi3te as I wente Fβ.
9. And] R *only*. of grete witte] weel y lernede F.
10. *om.* F.
11. for] RCCr; par LMWGY; pur *rem.* thei] y F.
12. courte] RFCr^{23}; contres Y; contree *rem.* þer] RF; as β.
13. doth . . . wytene] y pr*a*ye 3ow 3ee me wisse F.
14-17. *om.* RF.
18. Amonges vs] Marye F. a] þo F; þe β. þat . . . dwellyng] a mongys vs he dwellyþ F.
21. *om.* F. And seyde] And seide sothli LM; And sayde hym sothlye Cr; And seide hem sooþly *rem.*
22. sithes] tymes F. synneth] sly3diþ F.
23. I sayde] in doynge F.
25. amonges] at hoom a mong F.
26. he] But he F. other while] *om.* F.

I schal sey þe my sone ⁊ seyde þe frere þanne.
how seuen sithes þe sadde man ⁊ on þe day synneth.
By a for bisen quod þe frere ⁊ I schal þe faire schewe.

Lat bringe a man in a bot ⁊ a midde a brode water.
þe winde and þe wat*er* ⁊ and þe bot waggynge.
Maketh þe man many time ⁊ to falle and to stonde.
For stonde he neu*ere* so stif ⁊ he stumbleth if he meue.
Ac ȝet is he saf and sounde ⁊ and so hym byhoueth.
For if he ne arise þe rathere ⁊ and rauȝte to þe sterne
þe wynd wald and þe wat*er* ⁊ þe bot ouer throwe.
And þanne were his lif loste ⁊ thoruȝ lacches of hym selue.

And þus it falleth q*uo*d þe frere ⁊ by folke here on erthe.
þe water is likned to þe world ⁊ þat wanyeth and wexeth.
þe godes of þis grounde ⁊ aren like to þe grete wawes.
þat as wyndes and wederes ⁊ walketh abouthe.
þe bot is likned to oure body ⁊ þat brutel is of kende.
þat þoruȝ þe fende and þi flesch ⁊ and þis frele worlde.
Synneth þe sadman ⁊ a day seuene sithes.

Ac dedly synne doth he nauȝt ⁊ for dowel hym kepeth.
And þat is charite þe chaumpion ⁊ chief helpe aȝeynes synne.
For he strengtheth man to stonde ⁊ and stereth mannes soule
þat þouȝ þi body bowe ⁊ as bot doth in þe water.
Ay is þi soule safe ⁊ but þi selue wolle.
Do a dedlysynne ⁊ and drenche so þi selue.
God wil suffre wel þi soule ⁊ ȝif þi selue liketh.
For he ȝaf þe to ȝeresȝiue ⁊ to ȝeme wel þi selue.
And þat is wit and fre wille ⁊ to euery wiȝte a porcion.
To fleyge foules ⁊ to fisches and to bestes.

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fol. 34^{v}

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29. for bisen] propre resou*n* F. faire] redyly F.
32. falle . . . stonde] meve & to stakere F.
33. if he meue] & falleþ F.
35. sterne] RFHmC^{2}; steer *rem.*
36. and] on F; with β. throwe] terve F.
41. walketh] walweþ LM. abouthe] *for* aboute.
43. þi] RL; oure F; þe *rem.* þis] þe Fβ.
45. kepeth] helpiþ F.
46. helpe] *om.* F.
47. soule] wille F.
48. þat] RF; And β.
49. but] RLM; but if *rem.*
after 49. If þou folwe þy fowle fleshȝ & þe feen þere after F.
50. a] *om.* F. and] þou F. so] þanne F. selue] sowle Fβ.
51. suffre wel] þou save F. soule] RFHm; sleuthe *rem.*
54. fleyge] man & to F; fleynge β.

Ac ::::me hath moste þere of ⁊ and moste is to blame.
But if he werche wel þere with ⁊ as dowel hym techeth.

I haue no kende knowynge quod I ⁊ to conseyue alle þi wordes.
Ac if I may ieue and ioke ⁊ I schal go ierne bettre.

I bekenne þe crist quod þei ⁊ þat on þe croyce deyede.
And I seyde þe same ⁊ saue 3ow fro mischaunce.
And 3if 3ow grace on þis grounde ⁊ gode men to worthe.

And þus I wente wide where ⁊ walkynge myn one.
By a wild wildernesse ⁊ and by a wode side.
Blisse of þo briddes ⁊ abyde me made.
And vnder lynde vppo a launde ⁊ lened I a stounde.
To lythe þe layes ⁊ þat þe foules made.
Murthe of here mouthes ⁊ made me þere to slepe.
Merueylokest meteles ⁊ mette me þanne.
þat euer dremed wi3te ⁊ in world as I wene.

A muche man as thou3te ⁊ and like to my selue.
Come and called me ⁊ by my kende name.

what art þow quod I ⁊ þat þow my name knowest.

þat þow wost wel quod he ⁊ and no wi3th bettere.

wot I what þow arte ⁊ thou3te seyde he þanne.
I haue sewed þe this seuen 3ere ⁊ sey þow me no rathere.

Art þow thou3t quod I þo ⁊ þow coudest me wisse where.

55. ::::me] þanne *partially erased* R; man Fβ.
57. I] 3ee y F. alle þi] þy F; alle 3oure β.
59. quod þei] *om.* LMGYOC^{2}CBCr; quod þat on Hm; quod he FW.
60. saue 3ow] lord save þe F.
61. men to worthe] ende to make F.
63. By] In F.
65. lynde] RBoCot; a lynde *rem.*
66. þat þe] þe F; þat þo louely BmBo; þo louely *rem.* foules] Nytyngalis F.
67. þere to] on F.
68. Merueylokest] & þe m. F; þe m. β. me þanne] y þat stounde F.
69. dremed . . . wene] wy3ght in þis world as y wene dremed F.
70. *transposed with line* 71 F. as thou3te] he was F; as me thou3te β. and like to] mychil ly3k F.
71. Come] Me þowhte oon com F. kende] ryght F.
72. I] I þo Fβ.
74. wot . . . arte] I not neuere who art þou F. seyde he þanne] y am he seyde F.
76. *divided after* wisse Fβ. þow . . . wisse] canst þu me telle F.

þat dowel dwelleth ⁊ and do me hym to knowe.

Dowel and do bett ⁊ and do best þe thridde q*uo*d he.
Aren thre faire vertues ⁊ and beth nau3t fere to fynde.
ho so is trewe of his tonge ⁊ and of his to hondes.
And þoru3 his laboure or þoru3 his land ⁊ his liflode wynneth.
And is tristi of his taylende ⁊ taketh but his owene.
And is no3t dronkelew ne dedeynnous ⁊ dowel hym folweth.

Dobet doth ri3t þus ⁊ ac he doth muche more.
he is as lowe as a lombe ⁊ and loueliche of speche.
And helpeth al men ⁊ after þat hem nedeth.
þe baggus and þe bygurdles ⁊ he hath to broken hem alle.
þat þe erl auerous ⁊ held and his heyres.
And with mammonas mone ⁊ he hat3 ymade hym frendes.
And is ronne into religion ⁊ and hath rendered þe bille.
And preched to þe poeple ⁊ seynt poules wordes.
Liben*ter* suffertis incipientes ⁊ cu*m* ipsi sitis sapientes.
And suffreth þe vnwise ⁊ with 3ow for to libbe.
And with glade wille doth he*m* goed ⁊ for so god 3ow hoteth.

Dobest is aboue bothe ⁊ and bereth a bischopes croce.
Is an hoke on þat on ende ⁊ to halye men fro helle.
A pyke on þat potente ⁊ to pelte adoun þe wikkede.
þat wayten any wikkednesse ⁊ dowel to tene.

And dowel and do bett ⁊ amoges hem ordeyned.

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77. hym to] RF; þat Hm; þat to *rem.*
78. quod he] *copied after* Dowel F.
79. vertues] felowis F. beth . . . fynde] dwelle not feer o twynne F.
after 80. & meeke in his herte & my3lde of his speche F.
81. *copied after* 82. F.
82. tristi] trewe F.
84. þus] *om.* F.
85. loueliche] lowhly F.
86. after . . . nedeth] & eseþ hem at neede F.
87. and þe] bownde *with* F.
88. erl] Erl sire F. and] for F.
89. And] RF; And þus β. hym frendes] freenschepis F.
90. bille] bible Fβ.
91a. incipientes] RF; insipientes β. ipsi sitis] ipsi scitis F; sitis ipsi β.
92. suffreth] he seyþ 3ee sholde gladly suffre F.
94. *halflines transposed* F. croce] crosse Fβ.
95. Is an hoke] It is hoked F; Is hoked β.
96. on] is on Fβ. pelte] pytten F; pulte L; pilte OC^2; pulle YCr; putte *rem.*
97. any . . . dowel] *with* wrong sire F.
98. amoges hem ordeyned] & dobest þe thrydde F. amoges] *for* amonges.

To croune and to be kynge ⸗ to kepen hem alle. 99/104 fol.35v
And to rewle þe rewme ⸗ by here thre wittes. 105
And none otherwise ⸗ but as þei thre assented.

I thonked thou3t þo ⸗ þat he me þus tau3te.
Ac sauoureth me nau3t ⸗ þi seggyng I coueit to lerne.
how dowel dobet and dobest ⸗ don amonges þe poeple.

But wit conne wisse þe q*uo*d thou3t ⸗ where þo thre dwelle. 110
Elles wot I none þat can ⸗ þat now is a lyue.

þou3t and I þus ⸗ thre dayes we 3eden.
Disputyng vppon dowel ⸗ day after other.
And ar we war were ⸗ with witt gonne we mete.
he was longe and lene ⸗ liche to non other.
was no pruyd on his apparail ⸗ ne pouerte nother.
Sad of his semblant ⸗ and of softe chere.
I dorste meue no mat*ere* ⸗ to make hym to iangle.
But as I bad þou3t þoo ⸗ to be mene by twene.
And put forthe his porpose ⸗ to prouen his wittes. 120
what was dowel fro dobet ⸗ and dobest fram hem bothe.

þan thow3t in þat tyme ⸗ seyde þes wordes.
whether dowel dobet ⸗ and dobest in londe.
here wille wolde I witt ⸗ if wit coude teche hym.
And whether he be man or no man ⸗ þis man fayn wold aspie.
And werchen as þei thre wolde ⸗ þis is his entente.

99/104. to kepen hem alle] & be here co*n*seyl wirche F.
105. by . . . wittes] be reed of hem alle F.
after 106. For if þat dowel or dobet dyden a gey*n* dobest / & weryn vn buxu*m* to don his byddy*n*gge & bown to do Ille / þanne sholde þe kyng*e* come & comawnde he*m* to p*ri*sou*n* / & pitte hem þer*e* in penawnce w*i*th pite or g*ra*ce F.
107. me þus] so faire me F.
108. Ac . . . nau3t] & seyde me savoureþ not 3yt wel F. Ac] But ytt G; And ri3t C^2CB; And yet Cr; Ac yet *rem.* þi . . . lerne] so me crist helpe F.
after 108. For more ky3nde knowynge y coveyte of 3ow to leerne F.
109. How] Where þat F. amonges þe poeple] on þis molde F.
110. But] Trewly but F. þo thre] þat þey F.
112. 3eden] wenty*n* F.
114. war were] were war Fβ.
117. of softe] softe he was F.
119. to be] RBoCot; be *rem.*
120. And] to F. his] som Fβ.
123. whether] RCr; wher *rem.* in] RF; ben in β.
124. here . . . witt] Fayn wolde y wete witt F. wille] is wille β. teche hym] me telle F.
125. þis . . . wold] y wolde fayn F.
126. þei] 3ee F. is his] were my*n* F.

Passus nonus ⁊ de visione vt supra .

Sire dowel::eth quod witt ⁊ nauȝt a day hennes.
In a castel þat kende made ⁊ of foure maner þinges.
Of erthe and heyer is it made ⁊ medeled to gyderes.
with wynde and with water ⁊ witterly enioyned.
kende hath closed þere inne ⁊ craftily with alle.
A lemman þat he louyeth ⁊ yliche to hym selue.
Anima sche hatteth ⁊ ac enuye hire hateth. fol. 36r
A proude prikere of fraunce ⁊ princeps huius mundi.
And wold wynne hire awey ⁊ with wiles and he miȝte.
And kende knoweth þis wel ⁊ and kepeth hire þe bettere. 10
And hath I do hire with dowel ⁊ is duk of þe marches.
Do bet is hire damoisel ⁊ sire doweles douȝter.
To serue þis lady lely ⁊ both late and rathe.
Do best is aboute bothe ⁊ a bischopes pere.
þat he bit mote be do ⁊ he reuleth hem alle.
Anima þat lady ⁊ is lad by hys lernyng.

Ac þe constable of þat castel ⁊ þat kepeth alle þe wacche.
Is a wise knicht with alle ⁊ sire inwitt he hatte.
And hath fyue faire sones ⁊ by his furst wyue.
Sire sewel and saywel ⁊ and sire here wel þe hende. 20
Sire werche wel with þin hand ⁊ a wiȝt man of strengthe.
And sire godefrey go wel ⁊ a grete lord for sothe
þise fyue ben sette ⁊ to saue þis anima.
Til kende come or sende ⁊ to saue hire for euere.

what kynne thynge is kende quod I ⁊ kanst þow me telle.

kende quod witt is creatour ⁊ of alkynne þinges.
Fader and formeor ⁊ of alle þat euer was maked.

Passus nonus . . . supra] *no passus division* F.
1. dowel::eth] dowelleth *with 2nd* l *erased,* eth *cancelled;* dwellis *added above the line in the hand of the* F *scribe.*
2. maner] manere of F; kynnes β.
3. is it] it is FHmOC^2.
5. kende] Syre Keende F.
10. And] RFC^{2}CCr; but G; Ac *rem.*
11. with] dwelle *with* F. dowel] RF; sire dowel β. þe] þat F; þise β.
14. about] above F.
19. wyue] lady F.
22. go wel] Goweel on grounde F. a grete lord] RF; grete lordes β.
23. fyue] sixe F. þis] sown þys F; þis lady β.
24. saue . . . euere] kepen hire hym selue F.
26. is] RM; is a *rem.*
27. þat . . . maked] þynge on erthe F.

And þe get god þat gynnyng had neuere.
Lord of lif and of liȝt ⁊ of blisse and of payne.
Angeles and alle þing ⁊ aren at his wille.
Ac man is most hym like ⁊ of marke and of schafte.
For þoruȝ þe worde þat he spake ⁊ wexen forth bestes.
Dixit et facta sunt ⁊

And made man I likest to hym self one.
And eue of his ribbe bon ⁊ with outen any mene.
For he was singulere hym selue ⁊ seyde Faciamus.

As ho sey more mote hereto ⁊ þanne my worde one.
My miȝt mote helpe ⁊ now with my speche. fol. 36v
Riȝt as a lord schul make letres ⁊ and hym lakked perchmyn.
þouȝ he coude write neuer so wel ⁊ ȝif he had no penne.
þe lettere for alle þe lordshippe ⁊ I leue were neuer I maked.

And so it semed by hym ⁊ as þe bible telleth.
þeere he seyde dixit et facta sunt.
he moste werche with his worde ⁊ and his witt schewe.
And in þis maner was man made ⁊ þoruȝ miȝt of god almiȝty.
with his word and werkmanschippe ⁊ and with lif to laste.
And þus god gaf hym a goste ⁊ of þe godded of heuene.
And of his grete grace ⁊ graunted hym blisse ⁊
And þat is lif þat ay schal laste ⁊ to alle his lynage after.
And þis is þe catel þat kende made ⁊ caro it hatte.
And is as muche to mene ⁊ as man with a soule.
And þat he wrouȝt with werke ⁊ and with his wordes bothe.
þoruȝ miȝt of þe mageste ⁊ man was I maked.

---

28. And] He is F; And þat is β. get] *for* gret.
29. blisse] RFGCr; lysse *rem.*
31. most hym] RF; hym moste β. marke] makynge F.
32. wexen] wenten F.
after 32. & al was maad þorgh his word as his will wolde F.
32a. *om.* F.
33. And made man] RLMWGYOC^{2}CB; But he made Adam a man F; And made furst Adam man Hm; And made Adam Cr. one] *om.* F.
35. singulere hym selue] nowht synglere F. seyde] he seyde F; and s. β.
39. had no] lakkede a F.
40. lettere] lettres OC^{2}Cr^{23}. were neuer] sholde not be F.
41a. þere god seyde þis sawe faciamus homineȝ ad ymaginem &c. F.
42. moste werche] wroghte þus F.
43. miȝt . . . almiȝty] þre persones oone F.
44. with his word he wroghte man & ȝaf hym lyf aftere F.
45. godded] godhed Fβ.
48. þis] þat Fβ. catel] RB; castel *rem.*
50. his wordes] his word F; word β.

Inwitt and alle wittes ⸗ I clothed ben þere inne.
For loue of þe lady anima ⸗ þat lif is Inempned.
Oueralle in mannes body ⸗ he walketh and wandreth.
Ac in þe herte is hire home ⸗ and hire moste reste.
Ac inwitt is in þe hed ⸗ and to þe herte loketh.
what anima is lef or loth ⸗ he lat hire at hire wille.
For after þe grace of god ⸗ þe grettest is Inwitt.

Muche wo worth þat wiȝt ⸗ þat mys rewleth his Inwitt.
And þat beth glotones globares ⸗ here god is here wombe.
Quor*um* deus vente*r* est.
For þei se*r*uen sathan ⸗ here soule schal he haue.
þat lyuen synful lyf here ⸗ here soule is liche þe deuel.
And alle þat lyuen gode lif ⸗ aren like god almiȝty.
Qui manet in caritate in deo manet &c.

Allas þat drink schal fordo ⸗ þat god dere bouȝte
And doth god forsaken hem ⸗ þat schope hem to his liknesse.
Amen dico vobis nescio vos. fol. 37r

Foles þat fauten Inwitt ⸗ I fynde þat holy cherche.
Schulde fynden hem þat fauteth ⸗ and faderles childeren.
And wydewes þat haue nauȝt where with ⸗ to wynnen he*m* here fode.
Madde men and maydenes ⸗ þat helples were.
Alle þise lakken Inwit ⸗ and lore byhoueth.

Of þis matire I miȝte ⸗ make a longe tale.
And fynde fele witnese ⸗ amonges þe foure doctoures.
And þat I lye nauȝt I lerethe ⸗ luk bereth witnesse.

Godfader and godmoder ⸗ þat sen here god children.

---

52. clothed] yclosed F; closed β.
53. Inempned] skrenklyd F.
56. loketh] RCr; he lokeþ *rem.*
57. hire] his Fβ.
58. þe(2) . . . Inwitt] Inwit neest folwiþ F.
59. wiȝt] RF; man β.
61. haue] welde F.
62. þat] for þey F. here(1)] *om.* F. deuel] powke F.
63. aren . . . almiȝty] lyk after goddes techynge F.
63a. Qui] Seynt lohan seþ qui F. &c.] et deus in eo F.
65. schope hem to] shoop hem after F; he shope to β.
65a. *om.* F. vos] vos; et alibi; et dimisi eos secundum desideria eorum β.
66. I fyȝnde þat holy chirche sholde neuere faylyn foolys F.
67. Schulde . . . and] Ne know non defawhte of F.
73. I lerethe] *om.* F; of þat I lere þe β. luk] seynte Luk F.

þat is mys heise and at mischief ⁊ and mowe hem amende.
Schal haue penaunce in purgatorie ⁊ but ȝif þei hem helpe.
For more by longeth to þe litel barne ⁊ ar he þe lawe knowe.
þan nempnyng of a name ⁊ and he neuere þe wiser.

Schulde no cristene creature ⁊ crien atte ȝate.
And faile payn and potage ⁊ and prelates dide as þei schulde.
A Iew wolde nouȝt se a Iew ⁊ go Iangelynge for defaute.
For alle þe nobeles of þis molde ⁊ and he amende it miȝte

Allas þat a cristene creature ⁊ schal be vnkende til annother.
Sitthen Iewes þat we Iugen ⁊ Iudas felawes.
þat ayther helpeth other ⁊ of hem þat hym nedeth.

why ne wil we cristene ⁊ of cristes goed be as kende.
As Iewes þat ben oure lores men ⁊ to schame to vs alle.
þe comune for here vnkendenesse ⁊ I drede me schul abye.

Bischopes schul be blamed ⁊ for beggeres sake.
he is wors þan Iudas ⁊ þat ȝiueth a iapere siluer.
And bit þe begere go ⁊ for his broke clothes.
Proditor est prelatus cum iuda qui patrimonium *christi* minus distribuit.
Et alibi. Perniciosus dispensator est ⁊ qui res pauperum xi invtiliter consumit.
he doth nauȝt wel þat doth þus ⁊ ne drad nauȝt god almiȝty fol. 37v
Ne loueth nauȝt salomones sawes ⁊ þat sapience tauȝte.
Inicium sapiencie timor domini.

þat drad god he doth wel ⁊ þat drad hym for loue.
And drad hym nauȝt for loue of vengeance ⁊ to do þe bettere.
he doth best þat with draweth hym ⁊ by day and by nyȝte.

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75. þat is] In F; At β.
77. by longeth to þe] longiþ a F.
78. of a] first his F.
79. atte] at þyn F.
80. And] RF; Ne β. as þei schulde] here devire F.
82. nobeles] RHm; mone F; moebles β.
83. creature] man F. schal . . . annother] so ben vn kyȝnde F.
85. þat ayther] þat ech F; Eyþer of hem β. hem] RF; þat β. hym] hem FWHmGCr.
86. ne wil] RHmB; nel LMWGYC^{2}C; nylen O; wil FCr^{1}; wyl not CR^{23}. as] also FHmB.
87. to schame] It is s. F; shame β.
88. comune] ryche F. I . . . schul] shulle yt ful sore F.
91. bit] RG; biddeth *rem.* go] gon awey F.
91a. Et . . . consumit] *om.* F.
93. loueth] lokyþ F. tauȝte] is named F.
93a. Inicium] he seyþ inicium F.
94. þat(2) . . . loue] he drediþ god his makere F.
95. drad hym] he dredyþ F; And β. to do] for to don F; doth þer fore β.

To spille any speche ⁊ or any space of tyme.
Qui offendit in verbo in om*n*ib*us* est reus.

Lesynge of tyme trewth wote þe sothe ⁊
Is most I hated vp erthe ⁊ of hem þat ben in heuene.
And seche to spille speche ⁊ þat spire is of grace.
And godes gleman ⁊ and a game of heuene.
wold neu*ere* þe faithful fader ⁊ his fithel were vntymbred.
Ne his gleman a gedelynge ⁊ a goere to tauernes.

To alle trewe tydy men ⁊ þat trauail desiren.
Our*e* lord loueth hem and lent ⁊ loude other stille.
Grace to go to hem tille ⁊ and agoon here liflode.
Inquirentes autem dominu*m* non minuenter o*mn*i bono.

Trewe wedded libbyng folke ⁊ in þis world is dowel.
For þei mote werche and wynne ⁊ and þe world susteyne.
For of here kende he come ⁊ þat confessoures ben nempned.
kynges and kniȝtes kaiseres and cherles.
Maydenes and martires ⁊ oute of o man come.
þe wif was mad þe wey ⁊ for to helpe werche.
And þus was wedlok I wrouȝt ⁊ and god hym self it made
In erth þere heuen is ⁊ hym self was þe witnesse.

Ac fals folk and faithles ⁊ theues and lieres.
wastoures and wreches ⁊ oute of wedlok I trowe.
Conseyued ben Iuel tyme ⁊ as caym was on eue.
Of suche synful schrewes ⁊ þe sauter maketh mende.
Concepit dolorem et peperit iniquitatem.

97a. verbo] RL; vno verbo F; vno *rem.* est reus] reus est F.
98. Lesynge of tyme] Lesyngys & ydilnesse F.
99. vp erthe] huttyrly F. þat ben] heyȝe in F.
100. seche to] all*e* swiche þat F; siþþe to β. þat spire is of] here spiruȝt haþ no F.
101. And] For þey semen F. and a game of] to gamen hem in F.
102. vntymbred] vntempred Fβ.
103. gedelynge] galyng F.
106. to hem tille] hem to F; to hem β. and agoon] to getyn F.
106a. minuenter] inuenientur F.
109. he] RF; þei β.
110. cherles] clerkes FBoCot.
111. o] *om.* F.
112. þe wif] & womman F. þe wey] a weyȝ F.
113/116. *Run together* RF *only.*
117. þere] here F; in C^2; and in WMCr; þe *rem.* was þe] beryþ F.
118. and faithles] RF; faithles β.
120. Iuel] in yuel Fβ.
121. maketh mende] seyþ þis sawe F.
121a. dolorem] RFHm; in dolore *rem.*

And alle þat come of þat caym ⁊ come to euel ende. fol. 38r
For god sent to sem ⁊ and seyde by an angel
þin Issu in þin Issu ⁊ I wil þat þei ben wedded.
And nauȝt þi kende with caym ⁊ ī coupled ne īspoused.

ȝet somme aȝeyne þe sonde ⁊ of oure saueoure of heuene.
Caymes kende and his kynde ⁊ coupled to gyderes.
Til god wrathed for here werkes ⁊ and such a worde seyde.
þat I maked man ⁊ now it me þinketh.
Penitet me fecisse hominem.

And come to noe a none ⁊ and bad hym nauȝt lette. 130
Swithe go schape a schippe ⁊ of schides and of bordes.
þi self and þi sones thre ⁊ and sitthen ȝoure wiues.
Buske ȝow to þat bote ⁊ and bydeth ȝe þere Inne.
Til fourty dayes ben fulfilled ⁊ þat floed haue Iwasted.
Clene away þe cursed bloed ⁊ þat caym hath I maked.

Bestes þat now ben ⁊ schal banne þe tyme.
þat euer þat cursed caym ⁊ come on þis erthe.
Alle schal deye for his dedes ⁊ by dales and hilles.
And þe foules þat fleth ⁊ forth with other bestes.
Excepte onlyche ⁊ of on kende a couple. 140
þat in þis schingled schippe ⁊ schal ben I saued.
here a bouȝte þe barne ⁊ þe belesires giltes.
And alle for here forfaderes ⁊ þei ferden þe worse.
þe gospel is here a geyne ⁊ in on degre I fynde
Filius non portabit iniquitatem patris non pater iniquitatem filij.

Ac I fynde if þe fader ⁊ be fals and a schrewe.

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123. sent to sem] hym to seyn F. and seyde by an] & þus seyde þe F.
125. caym] Cayn neyþir F; Caines kind Cr; Caymes *rem.*
126. saueoure of heuene] saviores heeste F.
128. such a worde] þis word he F.
129. þinketh] athynketh LMYOC^{2}CB; forþinkeþ FWHmGCr.
129a. fecisse hominem] hominem fecisse F.
130. And . . . none] & þanne god cam to Noe F.
131. Swithe] he seide F. schape] shape þe F.
134. floed] þe flood FWYCr^3. Iwasted] RF; ywasshen β.
138. *om.* F.
139. forth] shulle forþ F. other] þo F.
140. on] euery FCr; ech a YOC^2; ech *rem.*
141. *om.* F.
142. here] þan dere F.
143. alle] after F.
144. on] þis F.

þat somdel þe sone ⁊ schal haue þe sire tacches.

Impe vp on an ellerne ⁊ and if þin appel be swete.
Muchel merueile me thenketh ⁊ and more of a schrewe.
þat bringeth forth any barne ⁊ but if he be þe same.
And haue a sauour after þe sire ⁊ selde seste þow other.
Nunquam colligitur de spinis vuas ⁊ nec de tribulis ficus. fol. 38v

And þus þorȝ cursed caym ⁊ come care vppe on erthe.
And alle for þei wrouȝten ⁊ wedlokes aȝeyne goddes wille.
For þi haue þei maugre for here mariages ⁊ as men marien now her childern.
For somme as I se now ⁊ soth forto telle.
For coueytise of catel ⁊ vnkendeliche ben wedded.
As careful concepcion ⁊ cometh to þat mariages.
As bifel of þat folke ⁊ þat I before of tolde.

It is an vncomely couple ⁊ by Ihesus as me thenketh.
To ȝeue a ȝonge wenche ⁊ to an olde feble.
Or wedden any wydewe ⁊ for welth of hire godes.
þat neuer schal barne bere ⁊ but if it be in armes.
Many a paire sitthen þe pestelence ⁊ haue pliȝt hem to gyderes.
þe fruit þat þei bringen forth ⁊ aren foule wordes.
haue þei non children but iangelynge ⁊ *and* gaying hem bitewene.
And forto go to dunmowe ⁊ to fecche hom here bakon.
And whan þei haue brouȝt it hom ⁊ to whom is best to selle it.
And þus þei lyuen in coueytise ⁊ þe deuel and þei to gyderes.

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146. þe sire] of his syres F; þe sires β.
150a. colligitur] RLMWHmCr; coligunt F; colligimus *rem.*
151. vppe] first F.
153. *as two lines* For þy þey haddyn mawgrees for maryagys vnkende / & on þe same manere now men maryen here chyldryn F. as men marien now] þat marie so β.
154. somme] summe men F. now] *om.* F.
156. to þat] of þat F; of swiche β.
157. þat(1)] RF; þe β. of] hond F.
158-59. *om.* RF.
160. vncomely] komely F. Ihesus] RF; crist β.
161. wenche] mayde F. feble] baslard F.
162. wedden any] a ȝonge man an old wydewe F.
166. *om.* RF.
167. iangelynge] RF; cheste β. and gaying] *om.* F; and choppyng LGOC^{2}CB; cloppyng Y; clappyng WCr; carpynge Hm; chidynge M.
168-70. *lines omitted and three new lines in their place* RF.
X^1. þey sholde gon to Dunmowe & fecche þere bakoun F; And þouȝ þei do hem to Dunmowe but if þe deuel help β.
X^2. But for þe caryage is kark ful þey dore no fecche F; To folwen after þe flicche fecche þei it neuere β.
X^3. But liven þus in langlyng þoruȝ þe develys loore F; But þei boþe be forswore þat bacon þei tyne β.

For þi I conseille alle cristene ⁊ coueite nauȝt to be wedded. 171
For coueitise of catel ⁊ ne of kenrede riche.
Ac maydenes and maydenes ⁊ make ȝow to gyderes
wydeweres and wydewes ⁊ wercheth þe same.
For no londes but for loue ⁊ loke þat ȝe be wedded.
And þanne gete ȝe grace of god ⁊ and god Inow to lyue with. 176

And in vntyme trewely ⁊ bi twene man and wo*m*man. 186
Ne schulde no berde a bedde be ⁊ but if þei bothe were clene.
Of lif and of soule ⁊ and in parfite charite.
þat ilke derne dede ⁊ do noman schulde.
And if þei ledden þus here lif ⁊ it liked god almiȝti. 190
For he made wedlok furst ⁊ and hym self it seyde.
Bonu*m* est vt vnusquisqu*e* vxorem suam habeat.
And þei þat othergates ben geten ⁊ for gedelynges ben holden.
And fals folke fondelynges ⁊ faitoures *and* lyeres. fol. 39r
Vngracious to gete gode ⁊ or loue of þe poeple.
wandren and wasten ⁊ whatte þei cacche mowe.
Aȝein dewel þei don euele ⁊ and þe deuel serue.
And after her deth day ⁊ schullen dwelle with þe deuel.
But god ȝif hem grace here ⁊ hem self to amende. 198

And þus is dowel to drede god ⁊ and dobet to suffre. 203
And so comes dobest of both ⁊ and bringeth a don þe mody.
And þat is wikked wille ⁊ þat many werkes schendeth.
And driueth awey dowel ⁊ þoruȝ dedliche synnes.

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171. to be] RMCr; be *rem.*
173. make] marye F; macche β.
174. wydeweres] RF; wydwes β. and] with F. wydewes] RFHmCr; wideweres *rem.*
175. þat ȝe] ȝe Fβ. be wedded] ne wedde F.
176. ȝe] RF; ȝe þe β. with] *om.* F.
177-85. *om.* RF.
186. And] For Fβ. in vntyme] su*m* tyȝme F.
187. berde a bedde] lyggyn In bedde F; bourde on bedde β.
188. Of] Boþe in F; Boþe of β.
189. do noman schulde] sholde no*n* ma*n* don elle*s* F; do no man ne sholde β.
190. þei] men F. liked god] wolde lyke F.
191a. habeat] RF; habeat propter fornicacionem β.
195. wandren] But þey w. F. cacche] wynne F.
196. dewel] dowel Fβ.
197. þe deuel] here mayste*r* F; þe same β.
198. to] soone F.
199-202. *om.* RF.
203. And þus] þus F; And β. is dowel] RF; dowel is β. suffre] suffre hy*m* F.

PASSUS X

Passus decimus de visione vt *supra*.

Þanne had wit a wif ⸗ was called dame studie
Þat lene was of lere ⸗ and of lichee bothe.
Sche was wonderliche wroth ⸗ Þat wit me Þus tauȝte.
And alle starynge dame studie ⸗ sterneliche seyde.
wel art Þow wis q*uo*d sche to witt ⸗ any wisdomes to telle.
To flatereres or to foles ⸗ Þat frentik ben of wittes.
And blamed hym and banned hym ⸗ and bad him be stille.
with swiche wise wordes ⸗ to wissen any sottes.
And seyde noli mittere man ⸗ magerie perles.
Amonges hogges Þat han ⸗ hawes at wille.
Þei doth but dreuele Þer on ⸗ draf were hem leuere.
Þan alle Þe preciouse perre ⸗ Þat in paradis wexeth.
I seye it be schuche q*uo*d sche ⸗ Þat scheweth be here werkes.
Þat hem were leuere lond ⸗ and lordschipe here.
Other ricchesse other rentes ⸗ and rest at here wille.
Þanne alle Þe soth sawes ⸗ Þat salomon seyde euere.

wisdom and witt now ⸗ is nauȝt worth a carse.
But if it be carded with couetise ⸗ as clotheres kembe*n* wolle
ho so kan co*n*treue deseites ⸗ and conspire wronges.
And leden forth a loueday ⸗ and letten Þe trewthe.
he Þat suche craftes can ⸗ to conseil is cleped.
Þei lede lordes with lesynges ⸗ and belyeth treuthe. fol. 39ᵛ

Iob Þe gentil ⸗ in his gestes witnesseth.
Þat wicked men Þei welden ⸗ Þe welth of Þis worlde.
And Þat Þei ben lordes in vch a londe ⸗ Þat oute of lawe libbeth.

Passus decimus . . . supra] Explicit Passus Sextus / Incipit Passus Septimus F.
1. Þanne hadde wit] SIre witt hadde F. called] klepid F; hote β.
2. lichee] lycame F; liche β.
4. starynge] sterne s. F.
6. frentik ben] feble are F.
7. and banned hym] bustously F.
9. magerie] *for* margerie.
10. Amonges . . . hawes] Before hogg*es* Þat hety*n* hawes at hoom F.
11. leuere] bettre F.
13. schuche] *for* suche.
14. here] RF; on erthe β.
15. *om.* F.
18. clotheres] kytte F. wolle] hir wolle LMWHmCr.
20. and letten Þe] & letten eu*ere* F; to lete with β.
21-22. *om.* F.
23. Þe] Þ*at* ys so F. witnesseth] tellyþ F.
24. of Þis worlde] on moolde F.
25. in vch a londe] of leedis F. in] RHm; of *rem.*

Quare impij viuunt bene est omnibus qui preuaricatur *et* inique agunt.

þe sauter seith þe same ⸗ by such þat don ille.
Ecce ipsi peccatores habundantes in seculo optinuerunt.
Lo seith holy lettrure ⸗ whiche lordes beth þis schrewes
þilk þat god most greueth ⸗ lest gode þei deleth.
And most vnkende to þe comune ⸗ þat most catel weldeth.
Que perfecisti destruxerunt ⸗ iustus autem &c.
harlotes for here harlotrie ⸗ may haue of her godes.
And iaperes and iogoloures ⸗ and iangeleres of gestes.

Ac he þat hath holy writ ⸗ ay in his mouthe.
And can telle of tobye ⸗ and of þe twelue apostles.
Or prechen of þe penaunce ⸗ þat pilat wrouȝte.
To Ihesu þe gentil ⸗ þat iewes to drowe.
Litel is he loued ⸗ þat such a lesson scheweth.
Or daunted or drawe forth ⸗ I do it on god hym selue.

But þo þat feynen hem foles ⸗ and with faytynge libbeth.
Aȝeyne þe lawe of oure lorde ⸗ and lyen on hem selue.
Spitten and spewen ⸗ and speken foule wordes.
Drynken and dreuelen ⸗ and do men for to gape.
Likkene men and lyen on hem ⸗ þat leneth hem no ȝiftes
þei conne namore minstracie ⸗ ne musike men to glade
þanne munde the mulenere ⸗ of multa fecit deus.
Ne were here vile harlotrie ⸗ haue god my trouthe.
Schuld neuere kynge ne knyȝt ⸗ ne canoun of seynt poules.
ȝyue hem to here ȝeresȝyue ⸗ þe worth of a grote.

Ac murth and mynstracie ⸗ amonges men is nouthe.
Lecherie and losengerie ⸗ and loseles tales.
Glotonye and grete othes ⸗ þis murth louyeth. fol. 40r

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after 25. & owt of oure Lordes lawe þat leneþ hem þat welthe / & þynke not who it oweþ þat þei wasten heere F.
25a. Quare] Quare ergo F. agunt] sulleuati sunt diuicijs F.
26a. optinuerunt] *om.* F.
28. þilk] þo F. lest god þei] mest good he hem F.
29. comune] comoun be F. þat ... weldeth] hem moost catel senndiþ F.
34. pilat] Pilat to crist F.
35. Or of lentil Ihesus þat lewis dyde on roode F.
37. daunted or] deyntely F. god hym] ȝoure F.
44. of ... deus] on F, *space left for Latin.*
46. canoun ... poules] þe comoun peple F.
47. worth] RF; value GYOC^2; ȝifte *rem.*
49. and losengerie and] be leyȝd in F.
50. þis] þat ys good F. louyeth] *om.* F; þey louyeth β.

Ac 3if þei carpen of crist ⁊ þis clerkes and þes lewede.
At þe mete in here murthes ⁊ whan mynstrales ben stille.
þanne tellen þei of þe trinyte ⁊ a tale other tweyne.
And bryngeth forth a balled resoun ⁊ and taken bernard to witnesse.
And putten forth a presumpcioun ⁊ to preue þe sothe.
þus þei driuele at here dayes ⁊ þe deyte to knowe.
And gnawen god with þe gorge ⁊ whan here gutte is fulle.

Ac þe careful may crie ⁊ and carpen at þe 3ate.
Bothe afyngred and a þurst ⁊ and for chele quake.
Is non to nymen hym nere ⁊ his nuye amende.
But hoen on hym as an hownde ⁊ and hoten hym go þennes.
Litel loueth he þat lorde ⁊ þat lent hym alle þat blisse.
þat þus parteth with þe pore ⁊ a parcel whan hym nedeth.
Ne were mercye in mene men ⁊ more þan in riche.
Mendynantes meteles ⁊ my3t go to bedde.
God is muche in þe gorges ⁊ of þes grete maystres.
Ac amonges mene men ⁊ his mercye and his werkes.
And so seith þe sauter ⁊ Ich haue I seye it oft.
Ecce audiuimus eum in effrata ⁊ inuenimus eum in campis silue.
Clerkes and other men ⁊ carpen of god faste.
And haue hym muche in þe mouthe ⁊ ac mene men in herte.

Freres and faytoures haue founde suche questions.
To plese with proude men ⁊ sitthen þe pestilence.
And prechen at seynt poules ⁊ for pure enuye of clerkes.
þat folke is nou3t fermed in þe feith ⁊ ne free of here godes.
Ne sori for here synnes ⁊ so pruyde is woxen.

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51. and þes] to F.
52. At þe] RLMHmBCr[1]; And they Cr[23]; At *rem.*
53. tellen þei] talke of F.
55. presumpcioun] qwestioun F. þe] it for F.
58. carpen] mys karyȝe F.
59. afyngred] RLMWYCCr[23]; for hunger F; anhungred HmOC[2]Cot; ahungerd GBmBoCr[1]. a þurst] RLMHmGCot; þurst F; athrust YOC[2]CBmBo; afurst WCr.
60. nymen] nempne F. amende] to amende Fβ.
61. hoen on] RF; heon on LGYC; hunten MWHmCr; howen on OC[2]; howlen on B. þennes] his ȝate F.
63. þus parteth] departeþ not F.
65. Mendynantes] manye mendynauntis F.
66. þe gorges] here gorges F; þe gorge β.
67. mercye] mercy is F.
68a. eum(both)] RFCr; eam *rem.*
69. other] RFG; oþer kyn Hm; oþere kynnes *rem.* god faste] goddes face F.
71. Freres and] But freris þo F. suche] faire F.
72. pestilence] RF; p. tyme β.
73. seynt poules] poulis cros F.
75. so . . . woxen] so priȝde so hyȝe is waxe F. pruyde is] is pride β.

In religioun and in alle þe rewme ⸗ amonges riche and pore.
þat preyeres haue no powere ⸗ þis pestilences to lette. 77
For god is def now a dayes ⸗ and deyneth his heres to opne X
þat gerles for here gyltes ⸗ he for grynt hem alle. X
And 3et þe wrecches of þis worlde ⸗ is non ywaře by other 78
Ne for drede of þe deth ⸗ with drawe nau3t here pruyde.
Ne beth plentyuous to þe pore ⸗ as pure charite wolde. 80

But in gaynesse and in glotonye ⸗ for glotten here goed hem selue. fol. 40v
And breketh nau3t to þe beggere ⸗ as þe boek techeth.
Frange esurienti panem tuum *et* cetera.
And þe more he wynneth and welt ⸗ welthes and richesses.
Euere as he lordeth in londes ⸗ þe lasse goed he deleth.

Tobie techeth 3ow nau3t so ⸗ taketh hede 3e riche.
how þe boek bible ⸗ of hym bereth witnesse.
Si tibi sit copia ⸗ habundantur tribue ⸗
Si autem exiguum illud impertire libentur stude.
who so hath muche ⸗ spene manlyche ⸗ so meneth tobie.
And ho so litel weldeth ⸗ rewle hym þere after.
For we haue no letre of oure lif ⸗ how longe it sal dure.
Suche lessones lordes schulde ⸗ loue to here. 90
And how he mi3t most meyne ⸗ manliche fynde.
Nou3t to fare as a fithelere ⸗ or as a frere to seke festes.
homliche at other mennes howses ⸗ and hatyen here owne.
Elynge is þe halle ⸗ vche daye in þe weke.
þere þe lorde ne þe lady ⸗ liketh nau3t to sitte
Now hath vch riche a reule ⸗ to eten by hym selue.

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77. þis pestilences] RF; þe pestilence β.
77x1-x2. RF *only*.
x1. now a] on þese F. his . . . opne] not vs to here F.
x2. þat gerles] þe gyftys F.
78. non] *om.* F.
79. nau3t here] hem fram F.
81. here goed] *om.* F.
82. nau3t] no breed F. boek] book hem F.
84. Euere as he] RF; And β. lordeth] loondiþ F.
85. techeth 3ow] techiþ F; telleþ yow β.
86. boek bible] byble book F.
86a. impertire] RFMGC2; impertiri *rem.* libentur] RF; stude β. stude] RF; libentur β.
87. so meneth] seyþ F.
89. it sal] þat we F.
90. lessones] lovely lessonys F. loue to] *om.* F.
92. or as a frere] *om.* F; or a frere β. to seke] for to fy3nde F.
93. homliche] & ben h. F. other mennes] here F. here] his F.
94. Elynge] RLCot; Ful elenge F; Elenge *rem.* in] of F.
96. riche] renke F.

In a priuy parlour ⁊ for pore mennes sake.
Or in a chaumber by a chymene ⁊ and leue þe chief halle.
þat was made for meles ⁊ men to eten Inne.
And alle to spare to spille ⁊ þat spene schal an other.

I haue herd hye men ⁊ etynge at þe table.
Carpen as þei clerkes were ⁊ of crist and of his miȝtes.
And leyden fautes vpon þe fader ⁊ þat formed vs alle.
And carpen aȝeine clerkes ⁊ crabbed wordes.
whi wold oure saueor suffre ⁊ such a worm in his blisse.
þat bygiled þe woman ⁊ and þe man after.
þorȝ which wiles and wordes ⁊ þei wenten to helle
And alle here seed for here synne ⁊ þe same deth suffrede.

here lieth ȝoure lore ⁊ þis lordes gynneth dispute.
Of þat ye clerkes vs kenneth ⁊ of crist by þe gospel.
Filius non portabit iniquitatem &c.
whi schulde we þat now ben ⁊ for þe werkes of adam.
Roten and to reue ⁊ reson walde it neuere.
Vnusquisque honus suum portabit.
Suche motifs þei meue ⁊ þis mayȝtres in here glorie
And maketh men in mysbyleue ⁊ þat muse muche on here wordes.

Ymaginatif here afterwarde ⁊ schal answerie to ȝoure porpos.

Austyn to suche argueres ⁊ he telleth hem þis teme.
Non plus sapere quam oportet &c.
wilneth neuere to wite ⁊ whi þat god wolde.
Suffre sathan his seed to begile.
Ac byleue lelly ⁊ in þe lore of holy cherche.

98. by] wiþ Fβ. þe] his F.
99. meles men] men melys F.
100. to spille] þe pownde*s* F.
101. hye] riȝt hyȝe F.
104. crabbed] swiche crabbed*e* F.
109. they lyen in here loore þat þese wordes meven F.
110. Of þat] For F. ye] RLMYOC^{2}Cr^{23}; þe *rem.* crist by þe] cristes owne F.
110a. &c.] nec pater iniquitatem filij F.
111. we] *om.* F.
112. Roten and] Our soulis Ragman F. to reue] rende FMGYCB; torente HmCr^{23}; renten OC^{2}; to reade Cr^{1}; torende LW.
112a. honus suum portabit] RF; portabit onus suum β.
113. motifs] motyonys F; motynges Y; motyues *rem.*
114. muche] *om.* F.
116. Austyn] Seynt Austyn F.
116a. oportet] oportet sapere F.
118. sathan] sory sathan F.
119. þe . . . cherche] holy chirche loore F.

And preye hym of pardou*n* ⸗ and penance in þi lyue.
And for his muche m*er*cy ⸗ to amende 3ow here.

For alle þat wilneth to wite ⸗ þe weyes of god almi3ty.
I wold his eye were in his ers ⸗ and his fynger after.
þat eu*er*e wilneth to wite ⸗ whi þat god wolde.
Suffre sathan his seed to bygile.
Or Iudas þe Iew ⸗ ih*es*u betraie.

Alle was as he wolde ⸗ lorde yworschipped be 3ow.
And alle worth as þow wolt ⸗ what so we despute.

And þo þat vseth þis hauelons ⸗ to blende mennes wittes.
what is dowel fro dobet ⸗ now def mote he worthe.
Sitth he wilneth to wite ⸗ which þei ben alle.
But if he lyue in þe lyue þat longeth to dowel.
For I dare ben his boru3h ⸗ þat dobet wil be nere.
þow dobest drawe on hym ⸗ day after other.

And whanne þat wit was I war*e* ⸗ how dame studie tolde
he bycom so confus ⸗ he couthe nau3t loke.
And as doumbe as deth ⸗ and drowe hym arere.

And for no carpyng*e* I couth after ⸗ ne knelinge to þe grounde. fol. 41ᵛ
I mi3t gete no greyne ⸗ of his grete wittes.
But alle lau3ynge he louted ⸗ and loked vpon stude.
In sygne þat I schulde ⸗ be seche here of grace.

And whan I was ware of his wille ⸗ to his wif gan I loute

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120. hym] god F. penance] do p. F.
121. And for] þ*at* of F. to] he F.
122. alle] all*e* þo F. god almi3ty] hevene F.
123. eye] hond F. his fynger] elbowe F.
125. sathan] sory sathan F.
126. þe Iew] RF; to þe Iewes β.
127. he] RF; þow β. lorde . . . 3ow] be he worchepid eu*er*e F.
128. þow wolt] he will*e* F.
129. þo þat vseth þis] þ*us with* swiche F. mannes wittes] me*n* þey axe F.
130. he worthe] þei wexe F.
131. he] þei F. alle] RF; boþe β.
132. But] *om.* F.
133. For I] I F. boru3h] RF; bolde borgh β. þat . . . nere] in Dobet komeþ he neu*er*e F. be] he Fβ.
135. how] RF; what β.
136. nau3t] vneþ*es* F.
137. as doumbe as deth] wex as deef as dor*e* nail F. arere] on sy3de F.
139. gete] *om.* F.
140. vpon] on dame F.

And seyde mercy ma dame ⁊ 3oure man schal I worthe.
As longe as I lyue ⁊ bothe late and rathe.
And for to werche 3our*e* wille ⁊ þe while my lyf dureth.
with þat 3e kendely ⁊ to knowe what is dowel.

For þi mekenesse man q*uo*d sche ⁊ and for þi milde speche.
I schal kenne þe to my cosyn ⁊ þat clergise is hoten.
he hath wedded a wif ⁊ with Inne þis six monethus.
Is sib to þe seuen ars ⁊ scripture is hir*e* name.
þei to as I hope ⁊ after my techinge.
Schullen wise þe to dowel ⁊ I dar wel vndertaken.

þanne was I as fayne ⁊ as foule of fair*e* morwe.
And gladder þanne þe gleman ⁊ þat golde hath to 3ifte.
And hasked hire þe heye wey ⁊ where þat clergie dwelte.
And telle me so*m*me tokne q*uo*d I ⁊ for tyme Is þat we wende.

Aske þe heye wey q*uo*d sche ⁊ hennes to suffre.
Both wel and wo ⁊ 3if þat þow wilt lerne.
And ride forth bi richesse ⁊ ac rest þow nau3t þer*e* Inne.
For 3if þow couplest þe þer*e* with ⁊ to cherche comest þow neu*er*e.

And also þe likerouse launde ⁊ þat lecherie is hote.
Leue hym on þin left half ⁊ a large mile or more.
Til þow come to a court ⁊ kepe wel þi tonge.

Fro lesynges and lither speche ⁊ and likerouse drinkes.
þane schaltow se sobrete ⁊ and symplete of berynge.
þat vch wy3th ben in wille ⁊ his wit þe to schewe.
And þus schalt þow come to clergie ⁊ þat can many þinges.
Sey hym þis signe ⁊ I sette hym to scole.

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145. And for] RF; For β.
146. kendely] kenne me kendely Fβ.
148. clergise] clergye Fβ. hoten] named F.
149. monethus] wykis F.
151. after] & þou do F.
152. wel] it Fβ.
153. as] RMGCr; *om.* F; also *rem.*
154. hath to 3ifte] gadred at festis F.
156. we] I Fβ.
157. heye] *om.* F. to] vnto F.
159. ride forth bi] rayke forþ þor*u*3 F.
160. cherche] c*ri*st F; clergie β.
161. And also] Be war of F. is hote] RF; hatte β.
165. and symplete] ful symple F. berynge] RF; speche β.
166. þat vch] & eu*e*ry F.
168. Sey] telle F. signe] tokne F. I] how y F.

And þat I grette wel his wif ⁊ for I wrote hire many bookes. fol. 42ʳ
And sette hire to sapience ⁊ and to þe sauter glose.
Logike I lernede hire ⁊ and many other lawes.
And alle þe muysones in musike made hire to knowe.

Plato þe poete I putte hym furst to booke.
Aristotele and other ⁊ to argue I tauȝte.
Gramer for girles ⁊ I gart furst write.
And bet hym with a baleys ⁊ but if þei wolde lerne.
Of alle kynnes craftes ⁊ I contreuede toles.
Of carpentrie of kerueres ⁊ and co*m*pasede masones.
And lerned hem leuele and lyne ⁊ þouȝ I loke dymme.
Ac theologye hath tened me ⁊ ten score tymes.
þe more I muse þere inne ⁊ þe mystier it semeth.
And þe deppere I dyuyne ⁊ þe derker*e* me it þinketh.
It is no sciens for sothe ⁊ for to sauȝtele inne.
A ful lethi þinge it were ⁊ ȝif þat lof nere.
Ac for it leet best by loue ⁊ I loue it þe bett*er*e.
For þ*a*t þere loue is leder*e* ⁊ ne lakkede neuer*e* gr*a*ce.
Loue þow loue lelly ⁊ if þow thenke dowel.
For dobet and dobest ⁊ ben of loues kynne.

In other science it seyth ⁊ I seye it in catou*n*.
Qui similat v*er*bis vel in corde est fidus amicus.
Tu q*uo*q*ue* fac simile ⁊ sic ars diluditur arte.
ho so gloseth as giloures don go me to þe same.
And so schaltow fals folke ⁊ and faythles bygyle.
þis is catounes kennyng ⁊ to clerkes þat he lereth.

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169. And þat] & also F. for] þ*a*t F. many] *om.* F.
171. many . . . lawes] þe lawys manye F.
172. made] I made Fβ.
174. other] RF; other mo β. argue] argue hem F.
176. hym] hem Fβ.
178. compasede] compases to F.
179. and lyne] be lyne F.
182. dyuyne] delue F. me] *om.* F.
183. sauȝtele] RF; sotile β.
184. lof] love Fβ.
185. leet best by] is led be F.
186. þat þere] þere þat Fβ.
187. Loue(1)] þerfore love F; Loke β. loue lelly] leelly love F. þow thenke] þou þyn*k*e to F; þee likeþ β.
189. & to þis same sentence y seyȝ in Catou*n* onys F.
190. similat] RFLCotCr^{23}; simulat *rem.* vel . . . amicus] *om.* F. vel] RLW; nec *rem.* in corde] RHm; corde *rem.*
191. diluditur] RCr^{12}; deluditur *rem.*
192. me . . . same] fram here sawes F.
194. clerkes . . . lereth] clergonys þ*a*t lerne F.

Ac theologie techeth nauȝt so ⁊ ho so taketh gome.
he kenneth vs þe contrarie ⁊ aȝeyne catones wordes.
For he bit vs be as bretheren ⁊ and bidde for oure enemys.
And louen hem þat liȝen vs ⁊ and lene hem whan he*m* nedeth.
And do goed aȝeynes euei ⁊ god hym self it hoteth.
Du*m* te*m*pus est ope*re*mu*r* bonu*m* maxi*m*e aute*m* ad domesticos fidei.

Poule p*re*ched þe poeple ⁊ þat parfitnesse louede. 200
To do goed for godesloue ⁊ and gyue men þat asketh. fol. 42ᵛ
And namelich to suche ⁊ þat scheweth oure byleue.

And alle þat lakketh or lyeth vs ⁊ oure lorde techeth vs to louye.
And nauȝt to greuen hem þat greueth vs ⁊ god hym self for bad it.
Michi vindictam et ego retribuam :
For þi loke þow louie ⁊ as longe as þow dureste.
For is no science vnder sonne ⁊ so soue*re*yne for þe soule.

Ac astronomye is hard þinge ⁊ and euel for to knowe.
Geometrie and geomesye ⁊ is gynful of speche.
ho so þenketh werch with þo to ⁊ þriueth ful late.
For sorcerye is þe soue*re*yne boke ⁊ þ*at* to þo science longeth. 210

ȝeet ar þer*e* fibiches in forcers ⁊ of fele mennes makynge.
Exp*er*imens of alconomie ⁊ þe poeple to deseyue.
If þow þenke to dowel ⁊ dele þere with neue*re*.
Alle þis sciences I my selue ⁊ soteyled and ordeyned.
And by fond hem formest ⁊ folke to deseyue.

Telle clergie þise toknes ⁊ and to scripture after.
To conseile þe kendely ⁊ for to knowe dowel.

I seyde g*r*aunt me*r*cy madame ⁊ and mekelich hir*e* grette.

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195. gome] hede FCr^{23}; them Cr^{1}; ȝeme *rem.*
198. liȝen] lyen on Fβ.
199a. est] RF; habemus *rem.* bonum] bonum ad omnes Fβ.
202. scheweth] RF; suwen β.
203. lakketh] RFCr; lakketh vs *rem.* vs] on vs F. techeth] bidde*s* F. to louye] love he*m* F.
204. god . . . it] It is not godde*s* wille F.
204a. retribuam] retribuam god seid hy*m* selue F.
205. dureste] lengyst heere F.
206. is no science] þer*e* is salue F.
207. is] is a CrG; is and C; is an *rem.*
210. boke] sect F. þo] RFWHm; *om.* Cr; þat GB; þe *rem.*
211. in forcers] *om.* F. mennes] folkys F.
216. to scripture] RF; scripture β.
217. for to knowe dowel] RF; to knowe what is dowel β.

And went miȝteliche my wey ⁊ with oute more lettynge.
And I come to clergie ⁊ I couthe neuere stynte.
I greete þe gode man ⁊ as þe gode wif me tauȝte.
And after wardes þe wif ⁊ and worchiped hem bothe.
And tolde hem þe tokenes ⁊ þat me tauȝte were.
was neuer gome vpon þis grounde ⁊ synnes god made þe worlde
Fairer vnderfonge ⁊ ne frendloker at ese.
þanne me self sothliche ⁊ sone so he wiste.
þat I was of wittes hows ⁊ and with his wif dame studie
I seyde to hem sothly ⁊ þat sent I was þider.
Dowel and dobet ⁊ and dobest to lerne.

It is a comune lif quod clergie ⁊ on holy cherche to byleue.
with alle þe articles of þe feith ⁊ þat falleth to be knowe. fol. 43r
And þat is to byleue lelly ⁊ bothe lered and lewede.
On þe grete god ⁊ þat gynnynge hadde neuere.
And on þe sothfast sone ⁊ þat saued man kende.
Fro þe dedly deth ⁊ and þe deueles power.
þourȝ þe helpe of þe holy goste ⁊ þe which goste is of bothe.
Thre propre persones ⁊ and nauȝt in plurel noumbre.
For alle is but on god ⁊ and eche is god hym selue.
Deus pater deus filius ⁊ deus spiritus sanctus.
God þe fader god þe sone ⁊ god holy gost of bothe.
Makere of mankende ⁊ and of bestes bothe.

Austyne þe olde ⁊ here of he made bokes.
And hym self ordeyned ⁊ to sadde vs in bileue.
ho was his autour ⁊ alle þe foure euaungelistes.
And crist cleped hym self so ⁊ þe euaungeliȝ bereth witnesse.
Ego in patre et pater in me ⁊ et qui me vidit patrem Mevm &c.

Alle þe clerkes vnder criste ⁊ ne coude þis assoile.

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219. *om.* F. miȝteliche my wey] wiȝtlich awey β.
220. And] Til Fβ.
221. þe gode wif] þe lentil lady F; Studie β.
226. þanne] as was F. sone so] as soone as F. 227. was of] *om.* F.
232. And þat is to] þou must F. lered and lewede] lewede men & lered F.
236. goste(2)] *om.* F.
237. Thre propre] & þey ben þre F. and] but F.
238. hym selue] by his one F.
239. god(all three)] god is F. holy] þe holy F. of bothe] *om.* F.
240. bestes] al the Mounde F.
241. Austyne þe olde] Seynt Austyn þat holy man F.
243. alle] but F.
244. euaungeliȝ] wangelye F; Euaungelistes LMWHmCr; euangelyst *rem.*
244a. me(1)] RF; me est β. me(2)]RF; vidit me β. patrem] et patrem Fβ. Meum] meum vidit F.
245. coude] cun F.

But þus it longeth to bileue ⁊ to lewede þat willen dowel.
For hadde neuere freke fyne wit ⁊ þe feyth to despute.
Ne man hadde no mercy ⁊ myȝtte it be preued.
Fides non habet meritum ⁊ vbi humana racio.&c.

þanne is dobet to suffre ⁊ for þi soule helthe.
Alle þat þe boke bitt ⁊ by holy cherche techynge.
And þat is man bi þi myȝt ⁊ for mercyes sake.
Loke þow werche it in werke ⁊ þat þis worde scheweth.
Suche as þow semest in siȝte ⁊ be in assay I founde.
Appare quod es aut esto quod appares.
And late no body be ⁊ by þi beryng be bygiled.
But be suche in þi sole ⁊ as þow semest withouten.

þanne is dobest to be bolde ⁊ to blame þe gulty.
Sethenes þow sest þi selue ⁊ as in soule clene.
Ac blame þow neuer body ⁊ and þow be blame worthi.
Si culpare velis ⁊ culpabilis esse cauebis.
Dogma tuum sordet cum te tua culpa remordet
God in þe gospel ⁊ grimlyche repreueth.
Alle þat lakketh eny lif ⁊ and lakkes han hem selue.
Quid consideras festucam in oculo fratris tui trabem in oculo tuo non vides.
whi meues þow þi mode for a mote ⁊ in þi brother eyȝe.
Siþþe a bem in þin owen ⁊ a blendeth þi selue.
Eice primo trabem de oculo tuo. &c.
witt letteth þe to loke ⁊ lasse other more.

I rede ech ablinde bosard ⁊ do bote to hym selue.

247. fyne] (fyue?) *om.* F; so fien B; fyue Cr; fyn *rem.*
248. mercy] RF; merite β. it] synnys F.
248a. racio] racio prebet experimentum Fβ.
251. man bi þi] mychil by goddes F.
252. þis] þe F; þi β.
253. *om.* F.
253a. aut] RF; vel β.
254. beryng be] RHm; berynge here be F; beryng *rem.*
256. to be] *om.* F.
258. body] a noþer F.
259. esse] te esse F.
261. grimlyche] grevously F.
262a. trabem] trabem autem F. non vides] *om.* β.
263. brother] RF; brotheres β.
264. Siþþe] Whan F. owen] *om.* F.
264a. *copied after* 265 F. primo] primum F.
265. witt] þe whiche F; Which β.
266. rede] consayle F. ablinde] *for* a blinde.

260 fol. 43ᵛ

For abbotes and for prioures ⁊ and for alle maner p*re*lates.
As p*er*sones and parisch p*re*stes ⁊ þat p*re*che schulle and teche.
Alle man*er* men ⁊ to amende be hir*e* mi3te.
þis tixt was I told 3ow ⁊ to ben war ar 3e tau3te.
þat 3e were suche as 3e seyde ⁊ to saiue with othere.
For godes worde wolde nou3te be boste ⁊ for þat worcheth eu*er*e.
If it auailed nau3t þe comune ⁊ it mi3t auaile 3our*e* seluen.

Ac it semeth no sothliche ⁊ to worldes si3te.
þat goddes wordes worcheth nau3th ⁊ on lered ne on lewed.
But in swich a maner as mark ⁊ meneth in þe gospell*e*.
Du*m* secus ducit secu*m* ⁊ ambo in fouiam cadunt.

Lewed men may likne 3ow þus ⁊ þ*a*t þe bem lyth in 3our*e* ey3es.
And þe festu is fallen ⁊ for 3our*e* defaute.
In alle man*er* men ⁊ þoru3 mansede p*re*stes.
þe bible bereth witnesse ⁊ þat alle þe folke of israel.
Byttere abou3te þe gultes ⁊ of to badde prestes.
Offyn and fynes ⁊ for here coueytise.
Archa dei meskapud ⁊ and ely brak his nekke.

For þi 3e corectoures claweth here on ⁊ and corecteth furst 3ow seluen.
And þan*n*e mow 3e ma*n*liche segge ⁊ as dauid made þe sauter.
Existimasti iniq*ue* q*uo*d ero tui si*mi*lis ⁊ argua*m* te *et* statua*m* co*n*tra faci*em* t*uam*

And þanne schulle*n* burel clerkes ⁊ be abasched to blame 3ow.
And carpe*n* nau3t as þei carpe*n* now ⁊ and calle 3ow dow*m*be houndes.
Canes no*n* valentes latrare ⁊ fol. 44r
And drede to wrathe 3ow in eny worde ⁊ 3our*e* werkmanschip*pe* to lette.
And be p*re*steore at 3our*e* preyeres ⁊ þan for a pounde of nobles.
And alle for 3our*e* holynesse ⁊ haue 3e þis in herte.

267. Boþe p*re*latis & p*rio*ures sholde pu*n*she here sogettis F.
268. þat preche schulle] sholde preche F. schulle] shulde β.
269. to . . . mi3te] be hem myghte a me*n*de F.
271. seyde] teche F. with] wel F.
272. boste] lost Fβ.
274. no] not F; now β. worldes] RCr[1]; þe worldes *rem.*
275. wordes] *om.* F; word β. nau3th] owt F; no3t β.
276. meneth] meviþ F.
276a. secus] cecus Fβ. secum] cecum Fβ. fouiam] *for* foueam.
280-81. *om.* F.
282. Offyn] Looke Offyn F.
285. manliche] soþly F; safly β. made] seiþ i*n* F.
286. to blame 3ow] 3ou to blame F; to blame 3ow or to greue β.
287. dowmbe houndes] cowarde*s* F.
287a. *om.* F.
288. in eny worde] *om.* F. werkmanschippe] Manshepe F.

Amonges ri3tful religiouse ⁊ þis reule schulde be holde.
Gregorie þe grete clerke ⁊ and þe goed pope.
Of religioun þe reule ⁊ reherseth in his morales.
And seyth it in ensaumple ⁊ for þei schulde do þer*e* after.
whenne fissches failen þe fiode ⁊ or þe fresche water.
þei deyen for drouthe ⁊ whanne þei drie ligge.
Ri3t so q*uo*d Grigori ⁊ religioun rolleth.
Sterueth and stynketh ⁊ and steleth lordes almesses.
þat oute of couent and cloystr*e* ⁊ coueyten to libbe.
For if heuene be on þis erthe ⁊ and ese to any soule.
It is in cloister*e* or in scole ⁊ be many skilles I fynde
For in cloistr*e* cometh man ⁊ to chide ne to fi3te.
But alle is buxu*m*nesse þer*e* and bokes ⁊ to rede and to lerne.

In scole þer*e* is skile ⁊ and scorne but 3if he lerne.
And grete loue and likynge ⁊ for vch of hem loueth other.
Ac now is religioun a rider*e* ⁊ a romer*e* by stretes.
A ledere of louedays ⁊ and londe buggere.
A prikere on a palfray ⁊ fram maner to maner.
An hepe of houndes at his ers ⁊ as he a lorde were .
And but if his knaue knele ⁊ þat schal his cuppe bringe.
he loureth on hym and axeth hym ⁊ ho tau3te hym curteisie
Litel hadden lordes to done ⁊ to 3iue lond fram here heires.
To religiouse þat han no reuthe ⁊ þou3 it reyne on here auteres.

In many places þere hij p*er*sones ben ⁊ be hem self at ese.
Of þe pouere haue þei no pite ⁊ *and* þat is hire pure charite.
Ac þei leten hem as lordes ⁊ here londe lith so brode.

291-303. RF *only.*
292. Gregorie] Sey*n*t Gregory F.
293. religioun þe] Relygyonys F. reherseth] he reersiþ F. morales] bookis F.
294. it] *om.* F.
297. rolleth] trollyþ F.
298. Sterueth] It s. F.
300. on þis] in F. any] þe F.
301. many] fele F.
302. man] no man F. to chide ne to fi3te] to fy3te ne to chy3de F.
303. þere] *om.* F.
304. þere is skile and scorne] is a noþ*er* skyle for skorn F; þere is scorne β. 3if he] he F; if a clerk wol β.
305. grete] *om.* F. likynge] l. ys þ*er*e gret F. of hem] man F.
307. and] and a Fβ.
308. a palfray] palfreys F.
311. loureth] l. loþly F. and . . . curteisie] & lythirly hy*m* thretyþ F.
312. lond . . . heires] here londis fr*am* hem.
314. many] *om.* F.
315. pure charite] pure charge F; charite β.
316. as] selue F.

Ac þer*e* schal come a kynge ⁊ *and* con*f*esse 3ow religiousses.
And bete 3ow as þe bible telleth ⁊ for brekyng of 3oure reule.
And amende moniales ⁊ monkes and chanoun*s*. fol. 44ᵛ
And putten hem to her*e* penaun*c*e ⁊ ad p*r*istinu*m* statu*m* ire. 320
And barones with eries ⁊ biten hem ⁊ þoru3 beat*us* virres techinge
þat her*e* barnes claymen ⁊ and blame 3ow foule.
hij in curribus et hij in equis ⁊ ipsi obligati sunt &c.

And þanne freres in here freyt*our*e ⁊ schal fynden a keye.
Of costantynes cofferes ⁊ in which is þe catel.
þat gregories gode childerne ⁊ han euel despended.

And þanne schal þe abbot of abyndou*n*. 326
And alle his vssue for euere. 326
haue a knok of a kynge ⁊ and incurable þe wou*n*de.

þat þis worth soth seke 3ee ⁊ þat ofte ou*er* seen þe bible.
Quomodo cessavit exactor quieuit tributu*m*.
Contriuit domin*us* baculu*m* impior*um* *et* virgam d*omi*nanciu*m*.
Cedenciu*m* plaga insa*na*bili.

Ac ar þat kynge come ⁊ caym schal awake.
Ac dowel schal dyngen hym adou*n* ⁊ *and* destruyen his mi3te. 330
þanne is dowel and dobet q*uo*d I ⁊ d*omin*us and kni3t hod*e*.

I nel nau3t scorne q*uo*d scripture ⁊ but if scriueynes lye.
kynghod ne kni3thod ⁊ by nau3t I can awayte.
helpeth nau3te to heuene warde ⁊ on heres ende.
Ne richesse ri3t nau3t ⁊ ne realte of lordes.

Poule p*re*ueth it inpossible ⁊ riche men haue heuene.
Salomon seyth al so ⁊ þat silu*er* is worste to louie.

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317. confesse 3ow] co*n*streyne þe F.
318. bible] book F.
321. biten] beten Fβ.
322. þat] & sey*n* F. claymen] cleyme of 3ow F.
322a. &c] et ceciderunt F.
325. gode] goode FHmG; god *rem.*
326. *divided into two lines* R *only.*
328. worth] is F. ouer seen] haue seen F.
329. Ac] But crst F.
330. mi3te] powhere F.
331. hode] holde F.
332. if] *om.* F.
333. I can awayte] in þese dayes F.
334. *run together with* 335 F. helpeth nau3te] For þey helpe no man F. on heres ende] so realte ou*er* re*n*neþ F.
337. is . . . louie] god most hateþ F.

Nichil iniquius quam amare pecuniam.
And catoun kenneth vs to coueyten it ⁊ no3t but at pure nede.
Dilige denarium ⁊ set parce dilige formam.
And patriarches and prophetes ⁊ and poetes bothe.
writen to wissen vs ⁊ to wiine no richesse.
And preyseden pouerte with pacience ⁊ þe apostles bereth witnesse.
þat þei han heritage in heuene ⁊ and bi trewe ri3te.
þere riche man no ri3te may clayme ⁊ but of reuth and grace. fol. 45r

Contra quod I be crist ⁊ þat can I repreue.
And preuen it by peter ⁊ and by poule bothe.
þat is baptized beth sauf ⁊ be he riche or pore.

þat is in extremis quod scripture ⁊ amonges sarasines and Iewes.
þei mowen be saued so ⁊ and þat is oure beleue.
þat on vncristene in þat cas ⁊ may cristene an hethen.
And for his lele byleue ⁊ whan he þe lif tyneth.
haue þe heritage of heuene ⁊ as any man cristene.

Ac cristen men with outen more ⁊ may nou3te come to heuene.
For þat crist for cristene men deyede ⁊ and confermed þe lawe.
þat ho so walde and wilneth ⁊ with crist to arise.
Si cum *christo* surrexistis &c.
he schulde louye and leue ⁊ and þe lawe fulfille.
þat is loue god þi lorde ⁊ leuest aboue alle.
And after alle cristene creatures ⁊ in comun vch man other
And þus bilongeth to louie ⁊ þat leueth to be saued.
And but we do þus in dede ⁊ ar þe day of dome.
It schal be sitten vs ful soure ⁊ þe siluer þat we kepen.

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338. at pure nede] in gret nede F; vs nedithe G; as it nedeth YOC²CB; as nede techeþ *rem.*
339. Dilige] Diligere F.
340. And] þese F. poetes bothe] oþere poetis manye F.
342. And . . . pacience] þey preyse wel pouerte F.
343. in] of F. and . . . ri3te] by ry3t & be trewþe F.
344. For þere may no man ryght cleyme but of goddes grace F. man] men β.
345. þat] þat clause F.
347. þat is] þey þat been F. he] þey F.
348. amonges] of F.
350. on vncristene] a cristene man F; an vncristene β.
353. cristen men] to cristne a man F. may] he may F. come to] wynne F.
355a. *om.* F.
356. and leue] hym leelly F.
357. *om.* F. god þi lorde] þi lorde god β.
358. man other] a lyche F.
359. þus] þus it F. louie] love crist F. leueth] be leven F.
360. but . . . þus] þus but we doon F. dome] dy3yeng F.

And oure backes þat mote eten ben ⁊ *and* seen beggeres go naked.
Or deliȝt in wyn *and* in wildefoule ⁊ *and* wote any in defaute.

For euery cristene creature ⁊ schuld be kende til other.
And sitthen hethen to helpe ⁊ in hope of amendement
God hoteth both heye and lowe ⁊ þat no man hurt other
And seith sle nauȝt þat semblable is ⁊ to myn owne liknesse
But if I sende þe sume tokene ⁊ *and* seith non mecaberis.
Is sle nauȝt but suffre ⁊ and alle for þe beste.
For michi vindictam *et* ego retribuam.
For I schal punischen in purgatorie ⁊ or in þe put of helle.
Vch man for his misdedes ⁊ but mercy it lette.

þis is a longe lessoun quod I ⁊ and litel am I þe wiser.
where dowel is or do bet ⁊ derkliche ȝe schewen.
Many tales ȝe tellen ⁊ þat teologie lerneth.
And þat I man made was ⁊ and my name I entred.
In þe legende of lif ⁊ longe er I were.
Or elles vn writen for sum wikkednesse ⁊ as holy writ telleth.
Nemo ascendit ad celum nisi qui de celo descendit.

And I leue it wel be oure lorde ⁊ *and* on no letterure bettere.
For salomon þe sage ⁊ þat sapience tauȝte.
God gaf hym grace of witt ⁊ and alle godes after.
To reule þe reume and riche to make ⁊
he demed wel and wiselich ⁊ as holy writt telleth.
Aristotel and he ⁊ who wissed men bettere.

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fol. 45ᵛ

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362. backes þat] bak F. mote eten ben] mote be betyn F; motthes etyn HmB; moghteyten beene G; moþeeten be *rem.* and . . . go] we cloþe no beggere nakyd F.
363. in(1)] vs in FGYOC^{2}CBCr^{23}. wyn . . . wildefoule] wyȝnys stronge F. and in] and β. wote] RFLMHmGYOCCr; wotten C^2; wyten B; wite W. any] hem F.
366. hoteth both] byddes F. þat no man] no man sholde F.
367. *om.* F.
368. and] god F. mecaberis] nechaberis YCr^{23}; necabis OC^{2}Cr^1.
369. Is] God seiþ y F; I MYOC^{2}CBCr^{23}.
369a. RF *only*.
370. schal] *om.* F. in] RF; hem in β.
371. mercy] my m. F.
374. lerneth] lyȝeþ F.
375. I entred] is entryd F.
376. were] bore were F.
377. telleth] RF; witnesseth β.
377a. de celo descendit] descendit de celo FOC^2.
378. And I] For i F; I β. leue it wel be] be leve on F; leue it wel quod I by LWHmCr1. lorde] lord quod I GYOC^{2}CBCr^{23}.
380. God] good F. alle] of all F; all his β.
381. RF *only*. To rewle his rewme wel & hym ryche make F.

Maistres þat of goddes mercy ⸗ techen men and p*re*chen.
Of her*e* wordes þei wissen vs ⸗ for wisest in her*e* tyme.
And alle holy cherche ⸗ holdeth hem bothe ydampned.

And if I schulde werke by her*e* werkes ⸗ to wynne*n* me heuene.
þat for here werkes and her*e* witt ⸗ now wonyeth in pyne.
þanne wrou3t I vnwisly ⸗ what so eu*e*re 3e p*re*che.

Ac of fele witty in fayth ⸗ litel ferly I haue.
þow her*e* goste be vngracious ⸗ god for to plese.
For many man on þis molde ⸗ more sett her*e* herte.
In goed þan In god ⸗ for þi hem g*r*ace faileth.
At her*e* most meschief ⸗ whan þei schul lyf lete.
As salomon and other dede ⸗ þat schewed grete wittes.
Ac her*e* werkes as holy writt ⸗ was eu*e*re þe contrarie.
For þi wise witted men ⸗ ne wel I lettred clerkes.
As þei seyn hem selue ⸗ selden dou*n* þer*e* after.
Sup*er* cathedram moysi. &c.

Ac I wene I worth of many ⸗ as was in noes tyme.
þo he schope þat schippe ⸗ of schides and of bordes
was neu*e*re wri3t saued þat wrou3t þer*e* on ⸗ ne oþer werkma*n* elles
But brides and bestes ⸗ and þe blessed noe.
And his wif with his sones ⸗ and also her*e* wyues.
Of wri3tes þat it wou3te ⸗ was noen of hem saued.

God lene it fare nou3t so by folke ⸗ þat þe feith techen. fol. 46r
Of holy cherche þat herborw is ⸗ and goddes hous to saue
And schilde vs fram schame þer*e* inne ⸗ as noes schip*pe* dede bestes.
And men þat maden it ⸗ a mydde þe floed a dreynten.

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384. Maistres] & nou Maist*ris* F.
385. in] RFMG; as in *rem.*
388. now wonyeth] þey wone nou F.
390. fele witty] her*e* wittis F.
392. man] RF; men β. herte] RF; hertes β.
393. goed] erly good F. hem grace] g*r*ace he*m* F.
395. and other dede] RF; dede and such other β. wittes] wisdom F.
396. holy writt] seyþ þe book F; holy writ seiþ β.
397. ne] and Fβ.
398a. *om.* F.
399. I(2)] it Fβ.
401. þat . . . on] after F. elles] *om.* F.
402. But beestis & bryddes in bynnys y closed F.
403. & Noe & his wif weryn þe ship with Inne F.
405. lene] leve FCr.
407. And] he F.
408. men] alle þe men F. a dreynten] weryn drenklyd F.

þe culor*um* of þis clause ⸗ in curatoures is to mene.
þat ben carpenteres ⸗ holy cherche to make for c*ri*stes oune bestes.
homines et iumenta saluabis d*omi*ne.&c
At domes day þe deluye worth ⸗ of deth and feer at ones.
For þi I conseil 3ow clerkes ⸗ of holy cherche þe wri3tes.
wercheth 3e werkes as 3e seen I write ⸗ lest 3e worth nau3t þ*er* inne

For a goed friday I fynde ⸗ a feloun was I saued.
þat hadde I lyued alle his lif ⸗ with lesynges and with þefte.
And for he beknewe on þe crosse ⸗ and to crist schrof hym.
he was sonn*ere* I saued ⸗ þan seint Iohan þe baptist.
And ar adam or Isaye ⸗ or eny of þe p*ro*phetes.
þat hadde I lyen with lucifer ⸗ many longe 3eres.

A robber*e* was I rawnsoned ⸗ rather þen þei alle.
with outen eny penance of p*ur*gatorie ⸗ to p*er*petuel blisse.

þanne marie maudeleyne ⸗ what womman dedde worse
Or ho worse dede þan dauid ⸗ þat vries deth conspired.
Or poule þe apostle ⸗ þat no pite hadde
And ben this as soue*re*ynes ⸗ with seyntes in heuene.
þo þat wrou3t wikkedlokest ⸗ in werlde þo þei were.

And þo þat wisly wordedden ⸗ and writen many bokes.
Of witt and of wisdome ⸗ with dampned soules wonye.
þat salomon seith I trowe be soth ⸗ and c*er*teyn of vs alle.
Su*nt* iusti atq*ue* sapientes ⸗ *et* ope*r*a eor*um* in manu dei su*nt*.
þer*e* aren witty and wel libbing*e* ⸗ ac here werkes ben y hudde.

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409. culorum] Conclusiou*n* F. in curatoures] of c. F; curatoures β. is to mene] is þe meny*n*g F.
410. þat ben] þey be clepid F. holy . . . oune] to saven c*ri*stys beestis F.
410a. *om.* F.
411-13. RF *only*.
411. deth] water F.
412. þe] *om.* F.
413. werkes] *om.* F. lest] o lest F. nau3t þerinne] y dr*e*nklid F.
414. For a] For on F; On β.
418. And ar adam] Or ysaak F.
419. hadd I lyen] ley3en lowe F.
422. þanne] and also F.
423. ho] *om.* F. worse dede] *om.* F; worse β. þan] þan dyde F.
425. *om.* RF.
426. ben this] ben nou F; now ben þise β.
427. & o þ*er*e þ*at* wrougty*n* werst her*e* be heyest nou i*n* hevene F.
429. Of(1)] & hadde F. of(2)] *om.* F. wonye] dwelle F.
430. *om.* F.
430a. sunt] RFCr^{23}; sint B; siue *rem.*
431. þere aren] Su*mm*e be F.

In þe hondes of almi3ti god ⸗ and he wote þe sothe
where for loue a man worth alowed þere ⸗ and his lele werkes
Or elles for his euel wille ⸗ and enuye of herte.
And be alowed for he lyued so ⸗ for by lyther ⸗ men knoweth þe gode.

And where by wote men ⸗ which is whit ⸗ if alle þinge blak were. fol. 46v
Or who were a goed man ⸗ but if þere were sum schrewe.
For þi lyue we forth with lither men ⸗ I leue fewe ben gode.
For quant3 oportet vyn en place ⸗ il ny ad qe pati.
And he þat may alle amende ⸗ haue mercy on vs alle.
For sothest worde þat euer god seyde ⸗ was þo he seyde nemo bonus.

Clergie þo of cristes mouthe ⸗ comended was it litel.
For he seyde to seynt petere ⸗ and to swich as he louede.
Dum steteritis ante reges *et* presides .&c
þou3 3e come by for kynges ⸗ and clerkes of þe lawe.
Beth nau3t abasched for I schal ⸗ be in 3oure mouthes.
And 3iue 3ow wit at wille ⸗ cunnynge to concluden.
hem alle þat a3eynes 3ow ⸗ cristendom desputen.

Dauid maketh mencion ⸗ he spak amonges kynges.
Al mi3te no kynge ouer com hym ⸗ as by cunnynge of speche.
But wit ne wisdom ⸗ wan neuere þe maystrie.
whan man was at mischief ⸗ with oute þe more grace.

þe dou3tiorokest doctoure ⸗ and dyuinour of þe trinite.
was austyn þe olde ⸗ and heyest of hem foure.
Seyde þus in a sarmon ⸗ I sei3 it writen ones.
Ecci ipsi Idioti rapiunt celum.

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433. for . . . man] he F. þere and] for love of F.
435. for] as Fβ.
438. he worþ a lowed of his lyf fro lyþernesse is know þe goode F.
439. quant3] RF; quant β. vyn] RF; vient β.
441. seyde . . . seyde] spak was F.
442. it] þan F.
443. swich . . . louede] hise postlis alle F.
443a. presides] p. nolite cogitare F.
445. be] be buxum F.
446. cunnynge] and cunnynge Fβ.
447. 3ow] RF; 3ow and β. cristendom desputen] goddes lawe dispute F.
448. he] where he F. amonges] of F.
449. Al] þere F; And β.
450. ne] and F. neuere] euere F.
451. oute . . . grace] goddes grace plentyvous F.
452. þe trinite] dyvinite F.
453. austyn þe olde] seynt Austy3n F. hem] þe Fβ.
454a. Ecci] *for* Ecce. idioti] RLMWHm; idiote *rem.*

Vbi nos sapientes in inferno m*er*gim*ur*.
And is to mene to englisch men ⸗ more no lesse.
Aren none rather I rauesched ⸗ fro þe riȝt byleue.
þan aren þis cu*m*mynge clerkes ⸗ þat knowe many bokes.
Ne none sonner I saued ⸗ ne saddere of bileue.
þanne plowmen and pastours ⸗ and pouer comune laborers.
Souteres and schepherdes ⸗ suche lewed iottes.
Persen with a pater n*oste*r ⸗ þe paleys of heuene.
And passen purgatorie penau*n*celes ⸗ at here hennes partynge.
In to þe blisse of paradis ⸗ for here puyre bileue.
þat inp*er*fitly ⸗ knewe and lyuede.

ȝe men knowe clerkes ⸗ cursen þe tyme.
þat eu*er*e þei coude or knewe more ⸗ þan credo in deu*m* p*at*rem.
And principali þe pater n*oste*r ⸗ many a p*er*sone hath I wisched.

I se ensaumples my self ⸗ and so may many an other.
þat *ser*uauntes þat *ser*uen lordes ⸗ selde falle in rerage.
But þo þat kepen lordes catel ⸗ clerkes and reues.
Riȝt so lewed men ⸗ and of litel kunnynge.
Selden falleth so foule ⸗ and so ferre in synne.
As clerkes of holy cherche ⸗ þat kepen cristes tresor.
þe which is mannes soule to saue ⸗ as god seith in þe gospel.
Ite vos in vineam meam • &c.

455. englisch] meene F.
456. rather] su*m*nere F.
457. many] fele F.
459. plowmen and pastours] trewe plowhme*n* ben F. laborers] peple F.
460. iottes] loppis F.
461. Persen] Swiche p. F. a] here F.
462. And] & þey F. passen] passyn þoruȝ F. hennes] lyvis F.
463. blisse of] pleyn F.
464. inperfitly] in parfit lif here FB; inparfitly here *rem.* knewe and] & in clennesse F; knewe and eke β.
465. cursen] þat þey c*ur*sed F; þat han cursed β.
466. coude or] *om.* F.
467. a . . . wisched] have þis dysyred F.
469. seruauntes] me*n* F.
470. lordes] RF; þe lordes β. clerkes and reues] by here acountys þey fall F.
471. kunngynge] RF; knowynge β.
472. falleth so] falle so F; falle þei so β.
474. to saue] *om.* F. god . . . þe] seiþ godde*s* F.
474a. meam] meam et quod iustum fuerit dabitur vobis F.

Passus x*us* de vis*ione* vt sup*ra*

Þanne sc*ripture* scorned me ⁊ and a skile tolde.
And lakked me a latyn ⁊ *and* liȝt by me he sette.
And seyde multi multa sciunt ⁊ *and* seip*sos* nesc*iunt*.

Þo wepte I for sorwe ⁊ and wrath of hir*e* speche.
And in a wynkyng*e* wrath ⁊ til I was a slepe.
A m*er*ueylous metles ⁊ me tydde to dreme.
For I was rauesched riȝt þer*e* ⁊ for fortune me fette.
And in to þe lond of longyng*e* ⁊ *and* loue sche me brouȝte.
And i*n* a meroure þ*at* hiȝt myddelerd ⁊ sche made me to beholde.
Sitthen sche seide to me ⁊ her*e* miȝtow se wondres.
And knowe þ*at* þow coueytest ⁊ *and* come þ*ere* to par aunter. 10

Þanne hadde fortune folwyng*e* hir*e* ⁊ to fair*e* damoysoyles.
Concupiscencia carnis ⁊ men called þe elder mayde.
And coueytise of eyȝes ⁊ I called was þat other.
Pruyde of parfit lyuynge ⁊ pursued hem bothe.
And bad me for my contenance ⁊ acounte clergie liȝte.

Concupiscencia carnis ⁊ colled me a boute þe nekke.
And seyde þow art ȝonge and ȝeep ⁊ *and* hast ȝeres I nowe.
For to lyue longe ⁊ and ladyes to louie.
And þis myrour þow miȝt se ⁊ murthes ful many.
Þat leden þe wel to likyng*e* ⁊ alle þi lif tyme. 20 fol. 47ᵛ
Þe secounde seyde þe same ⁊ I schal sewe þi wille.
Til þow be a lorde and haue londe ⁊ lete þe I nelle.
Þat I ne schal folewe þi felaschip*pe* ⁊ if fortune it like.
he schal fynde me his frende ⁊ q*uo*d fortune þ*er*e after.

Passus xus] *for* Passus xius.
2. And . . . a] For me lakkede F; And lakked me in β. he] RF; she β.
3. sorwe] wo Fβ. wrath] was wroth3 F.
after 3. *six new lines*: & of myn wynkynge y a wook & wondrede þ*a*me / Of all*e* þe dremes þ*at* y drempte so dau*n*gerous þei were / & t*ur*ned me on þe o*þer* syde for to take my*n* eese / Exlicit Passus Septim*us* de Dowel . Incipit Passus Octau*us* / ANd as y lay & lookede vpon þe lau*n*de grene . I þoughte on þe Metelis hou m*er*veylo*us* þei were / Tyl sodynly heuynesse on slepe brouht me þ*a*me F.
4. til I was] wex I β.
6. For] RF; That β.
7. and loue] alone Fβ.
11. to] foure F.
13. & þe secunde was Rycchesse Fu deyntily arayed F.
18. longe] l. on londe F. ladyes to louie] loven ladyes manye F.
19. þis] in þis Fβ. ful many] y nowe F.
21. þe secounde] þanne Richesse F.
24. quod . . . after] tel Fortune þis tale F.

þe freke þat folweth my wille ⁊ failed neu*er*e blisse.

þanne was þer*e* on þ*a*t hi3t elde ⁊ þ*a*t heuy was of cher*e*.
Man q*uo*d he if I mete with þe ⁊ by marie of heuene.
þow schalt fynde fortune ⁊ þe faile at þi moste nede.
And co*n*cupiscencia carnis ⁊ clene þe forsake.
Bitt*er*lich schaltow banne þanne ⁊ both dayes and ni3tes.
Coueitise of eye ⁊ þat eu*er*e þow hir*e* knewe.
And pruyde of þi parfit lyuynge ⁊ to muche peril þe brynge.

3ee recche þe neu*er*e q*uo*d recchelesnesse ⁊ stod forth in ragged clo þes.
Folewe forth þat fortune wole ⁊ þow hast wel fer to elde.
A man may stoupe tymes I now ⁊ whan he schal tyne þe croune.

homo pr*o*ponit q*uo*d a poete þo ⁊ and plato he hi3te.
And deus disponit q*uo*d he ⁊ lat god do his wille.
If treuth wil witnesse it be wel do ⁊ fortune to folwe.
Concupiscencia carnis ⁊ ne coueytise of eyes.
Ne schal nou3te greue þe graythly ⁊ ne begile þe but þow wolt.

3ee farewel fipp q*uo*d fauntelte ⁊ and forth gan me drawe.
Til concupiscencia carnis ⁊ acorded til alle my werkes.

Allas ey3e q*uo*d elde ⁊ and holynesse bothe.
þat wit schal turne to wrecchednesse ⁊ for wille to haue his likynge.

Coueytise of ey3es ⁊ cam ofter in my mende.
þanne dowel or do bet ⁊ amonges my dedes alle.
Coueytise of ey3es ⁊ conforted me ofte.
And seyde haue no consience ⁊ how þow come to goed.
Go co*n*fesse þe to su*m* frere ⁊ and schewe hym þi synnes.
For whiles fortune is þi frende ⁊ su*m* frer*e* wil þe louie. fol. 48r

31. þ*a*t euer*e* in þis rewme rycchesse þou knewe F.
32. þi parfit] parfit Fβ.
34. to] til LWCr.
36. poete þo and] poete þo Mayst*er* F; poete and β.
39. coueytise of eyes] Richesse of þis rewme F.
40. graythly] RF; gretly β. wolt] knowe F.
42. til alle] wi*th* F; alle β.
43. ey3e] Richesse F.
44. to wrecchednesse] þis wr*e*cche F.
45-48. *om.* RF.
49. *om.* F. in my] RGOC^{2}Cr^{23}; in *rem.*
50. *om.* F.
51. Coueytise of ey3es] þa*n* Coueytise & Ricchesse F.
54. sum frere] freres Fβ. louie] worchepe F.

And fette þe to here fraternite ⁊ and for þe by seche.
To here prioure prouincial ⁊ a pardoun for to haue.
And preyen for þe pol by pol ⁊ if þow be pecunious.
Pena pecularia non sufficit ⁊ pro spiritualibus delictis.

By wissynge of þis wenche I dede ⁊ hire wordes were so swete.
Til I forȝat ȝouthe ⁊ and ran into elde.
And þan was fortune my foo ⁊ for alle hire faire beheste.
And pouerte pursued me ⁊ and putte me lowe.
And þo fonde I þe frere aferde ⁊ and flitynge bothe.
Aȝeynes oure furste forwarde ⁊ for I seide I nolde.
Be buried at here hous ⁊ but at my parisch cherche.
For I herd ones ⁊ how conscience it tolde.
þat þere a man were cristened ⁊ be kende he schulde be buried.
Or where he were a parischene ⁊ riȝt þere he schulde be grauen.
And for I seyde þus to freres ⁊ a foel þei me helden.
And loued me þe lasse ⁊ for my lele speche.
Ac ȝeet I cried on my confessour ⁊ þat held hym self so kunnynge
Be my feyth frere quod I ⁊ ȝe faren like þis woweres.
þat wedden non wydewes ⁊ but for to welde here goed.
Riȝt so bi þe rode ⁊ rouȝte ȝe neuere.
Where my body were buried ⁊ by so ȝe hadde my siluer
Ich haue muche merueyle of ȝow ⁊ and so hath many other.
Whi ȝoure couent coueyteth ⁊ to confesse and to burie.
Rather þan to baptiȝe barnes ⁊ þat ben catekumelynges.
Baptiȝinge and buriynge ⁊ bothe beth ful nedful.
Ac muche more meritorie ⁊ me þinketh it is to baptiȝe.
For a baptiȝed man ⁊ may as meystres telleth.
þoruȝ contricioun come ⁊ til þe heȝe heuene.
Sola contricio &c.

Ac a barne with outen bapteme ⁊ may nouȝt so be ysaued.
Nisi quis renatus fuerit loke ȝe lettred men whether I lye or do nouȝt

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55. fette] sette F; fecche β. by seche] praye F.
57. pecunious] RB; pecunyous holde F; pecuniosus *rem.*
57a. Pena] RF; Set pena β. pecularia] pecuniaria Fβ. delictis] delicto F.
58. dede] wroughte Fβ.
59. ran] RHm; ȝeede F; then G; yerne YOC^2; yarn *rem.* into] streyght into F.
66. be kende] *om.* F.
67. Or] *om.* F. were a] RF; were β. riȝt . . . schulde] or noon ȝit sholde he þere F.
70. held . . . kunnynge] Conyngge hyght hym selue F.
73. So it fareþ nou be ȝow for ȝee ne rowhte neuere F.
79. baptiee] cristne F.
81. til . . . heuene] in to heuenly blysse F.
83. loke . . . nouȝt] þis resoun y radde sone F. loke] *added above line by the scribe* R. do nouȝt] nouȝt GYOC^{2}CB.

And lewete þo loked on me ⁊ and lloured after.
Wherefore lourestow q*uo*d lewte ⁊ and loked on me harde.

3if I durst q*uo*d I amonges men ⁊ þis meteles auowe. fol. 48ᵛ

3e be peter and be poule q*uo*d he and take hem bothe to witnesse.
Non oderis fr*atr*es secrete in corde tuo ⁊ *set* publice argue illos.

þei wol aleggen al so q*uo*d I ⁊ and by þe gospel p*re*uen.
Nolite iudicare quemq*u*am ⁊ &c.

And where of s*er*ueth lawe q*uo*d leute þa*n*ne ⁊ if no lif vndertoke it.
Falsnesse ne faytrie ⁊ for sum what þe apostle seide. 90
Non oderis fr*at*rem and i*n* þe saut*er* al so ⁊ seyth dauid þe p*ro*phete.
Existimasti inique q*uo*d ero tui si*mi*lis . et c.
It is licitu*m* for lewed men ⁊ to segge þe sothe.
If hem liketh and lest ⁊ vch a lawe it graunteth.
Except persones and p*re*stes ⁊ and p*re*lates of holy cherches.
It falleth nau3t for þat folke ⁊ none tales to telle.
þou3 þe tale were trewe ⁊ and it touched synne.

Ac þing*e* þat alle þe worlde wote ⁊ where*f*ore schuldestow spar*e*.
And reeden it in rethorik*e* ⁊ to a raten dedly synne.
Ac be neu*er* more þe furste ⁊ þe defaute to blame.
þou3 þow se euel sey it nau3t furste ⁊ be sori it ner*e* amendit. 100
No þing*e* þat is p*ri*ue ⁊ publiche þow it neu*er*e.
Neither for loue lakke it nou3t ⁊ ne lakke it for enuye.
Parum lauda vitup*er*a parcius.

he seith þe sothe q*uo*d sc*ri*pture þo ⁊ and skypte an hey3 and p*re*ched.
Ac þe mater*e* þat sche meued ⁊ lewed men it knowe.
þe lasse as I leue ⁊ loueyen it þey wolde. 105

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84. þo loked] RF; loked β. and lloured after] for y gan so lowre F.
86. 3if] Marye yf F.
87a. secrete] secreto F.
88a. Nolite] How Iustly Ih*es*us seyde nolite F.
89. þanne] R *only*. lif vndertoke it] man it w*ith* take F.
91. *divided after* fratrem F.
91a. et c.] arguam te & statuam F.
94. prelates] men F.
97. Ac þinge] A þyng F; þyng β.
98. And] To W.
100. furste] but F. nere] were F.
102. loue lakke it nou3t] leef ne for loþ F. lakke] R; labbe Cot; lab BmBo; preise W; looue G; laude *rem.*
103. þe sothe] soþ Fβ. skypte] stey F.
104. lewed] RF; if lewed β. it knowe] not knowe yt F; it knewe β.
105. þe . . . it] & if þey knewe laty3n leerne o*per*e F.

þe bileue þat lord ⁊ þat lettred men techeth. X
þis was hire teme ⁊ and hire tixte ⁊ I toke ful gode hede. 106
Multi to a mangerie ⁊ and to þe mete were sompned.
And whanne þe poeple was plener come ⁊ þe porter vnpynned þe ȝate.
And piukked in pauci priueliche ⁊ *and* iete þe remenant go rome.

Al for tene of hire tixit ⁊ tremeled myn herte. 110
And in a were gan I wex ⁊ and with my selue to despute. fol. 49r
whether I were chose or nouȝt chose ⁊ on holy cherche I þouȝte.
þat vnderfonge me at þe fonte ⁊ for oen of godes chosene.

For crist cleped vs alle ⁊ come if we wolde
Sarasines and sismatices ⁊ and so he dede þe Iewes.
O vos omnes scicientes venite &c.
And bad hem souke for synne ⁊ saue at his breste.
And drinke bote for bale ⁊ brouke it ho so miȝte.

þanne may alle cristene come quod I ⁊ and clayme þere entre.
Be þe blod he bouȝte vs ⁊ and þoruȝ baptesme after.
Qui crediderit et baptiȝatus fuerit &c.
For þouȝ a cristen man coueyted ⁊ his cristendom to receyue. 120
Riȝtfulliche to reneye ⁊ no reson it wolde.

For may no cherle chartre make ⁊ ne his catel selle.
with outen leue of his lorde ⁊ ne lawe wile it graunte.
Ac he may rennen in a rerage ⁊ and renne fro home.
And as he renneth caytif ⁊ rechelesliche aboute.
Ac reson schal rekne with hym ⁊ and rebuken hym at þe laste.
And consience a counte with hym ⁊ *and* casten hym in a rerage.
And putten hym after in prisone ⁊ in purgatorie to brenne.
And for his a rerages rewarden hym þere ⁊ riȝte to þe day of dome.
But if contricion wel come ⁊ and crie be hys leue. 130

105x. þe bileue] But þei beleven F. þat] on þe F. men] men hem F.
106. and hire tixte] *om.* F.
116. saue] RF; safly β. breste] brest bon F.
117. brouke . . . miȝte] drynke yt who þat wolde F.
118. þere entre] to entre þere F.
119a. &c] saluus erit F.
120. receyue] RF; reneye β.
121. & vn ryghtfully he receyve it no resoun shal save hym F.
123. ne] no Fβ. lawe] leve F.
124. renne] rayke F; runne Cr; rome *rem.* fro] RF; so from β.
125. he renneth] he renne F; a reneyed β. aboute] or romeþ about F; gon aboute L (gon *added by corrector*).
128. in(1)] RGYOC^{2}CCot; in strong F; in a *rem.*
129. And for] & F; For β. riȝte to] to Fβ. þe . . . dome] oo day komynge F.
130. wel] RL; *om.* F; wol *rem.* and] hym to & mercy F.

Mercy for his misdedes ⁊ with mouth or with herte.
þat is soth seyde scripture ⁊ may no synne lette
Mercy may al amende ⁊ þat mekenesse he folweth.
For þei beth as oure boke telleth ⁊ aboue godes werkes.
Misericordia eius super *omnia* opera eius.

Ye baw for bokes q*uo*d on ⁊ was broken oute of helle.
hi3te troianus had ben a trewe kni3t ⁊ toke witnesse at a pope.
how he was dede and dampned ⁊ to dwelle in pyne.
For an vncristene creature ⁊ clerkes witen þe sothe.
þat alle þe clergie vnder criste ⁊ mi3te me cracche fro helle.
But oneliche loue and my leute ⁊ of my lauful domes. 140 fol. 49ᵛ

Gregori wist þis wel ⁊ and wilned to my soule.
Sauacion for þe sothenesse ⁊ þat he seith of my werkes.
And after þat he wepte ⁊ and wilned me were graunted.
Grace with outen eny bede biddynge ⁊ his bone was vnderfonge.
And I saued as 3e now se ⁊ with outen syngynge of masses.
Loue and bi lernynge ⁊ of my lyuynge in treuthe.
Brou3t me fro bitter peyne ⁊ þere no byddynge mi3te.

Lo 3e lordes what leute ⁊ by an emperoure of rome.
þat was an vncristene creature ⁊ as clerkes fyndeth in bokes.
Nou3t þoru3 preyere of a pope ⁊ but for his pure treuthe 150
was þat sarasyn saued ⁊ as seynt gregori bereth witnesse.
wel au3t þe lordes þat lawes kepe ⁊ þis lessoun to haue in mynde.
And on troianus treuth to thenke ⁊ and do treuthe to þe poeple.

þis matir is merke for mani of 3ow ⁊ ac men of holy cherche
þe legende *sanctorum* 3ow lereth ⁊ more larger þan I 3ow telle.

131. Mercy] & be sory F.
133. may al] RF; al to β. þat] if F; and β. he] hy*m* F; hir β.
134a. eius] domini F.
135. baw] baw waw F.
136. hi3te . . . trewe] he was Troianus þe F.
137. pyne] derk peyne F.
139. mi3te] ne mi3te W.
140. my] *om.* Fβ. of] RF; and β.
141. and . . . soule] what was his cause F.
142. for . . . þat] & helthe For þe soþfastnesse F. for þe] for β. seith of my] sey3 of hise F; sei3 in my β.
145. now se] may se FLMGYCB; mowen see O; mown see C^2; see *rem.*
146. Loue] þoru love F; By loue β. lernynge] leve F.
148. leute] lewte doþ F; l. dide β.
152. þe lordes] þe lawe keperis F; ye lordes β. þat lawes kepe] *om.* F.
153. treuth] *om.* F.
154-64. RF *only.*
154. of 3ow] *om.* F. ac] save F.
155. 3ow lereth] lerneþ 3ow F.

Ac þus lele loue ⁊ and lyuynge in treuthe.
Pulte oute of pyne ⁊ a paynym of rome.
I blessed be treuthe ⁊ þat so brak helle ȝates.
And saued þe sarasyn ⁊ fram sathanas and his power
þere no ciergie ne couthe ⁊ ne kunnynge of iawes.
Loue and leute is a lele science ⁊
For þat is þe boke blessed ⁊ of blisse and of ioye.
God wrouȝt it and wrot hit ⁊ with his on fynger.
And toke it moyses vpon þe mount ⁊ alle men to lere

Lawe with oute loue *quod troianus* ⁊ leye þere a bene.
Or any science vnder sonne ⁊ þe seuen artȝ and alle.
But þei ben lerned for oure lordes loue ⁊ Ilost is alle þe tyme.
For no cause to cacche seluer þer by ⁊ ne to be cald a mayster.
But alle for loue of oure lorde ⁊ *and* þe bet to loue þe poeple
For seynt Iohan seyde it ⁊ and soth aren his wordes.
Qui non diligit manet in morte ⁊
ho so loueth nauȝte leue me ⁊ he lyueth in deth deynge. fol. 50r
And þat alle maner men ⁊ enemys and frendes.
Louen her eyther other ⁊ and lene hem as here selue.
For ho so leueth nauȝt he loueth nauȝte ⁊ oure lorde wote þe sothe.
And comaunded vch creature ⁊ to conforme hym to louye.
And souereyneliche pore poeple ⁊ and here enemys after.
For hem þat haten vs ⁊ is oure merite to louye
And pore poeple to plese ⁊ here preyeres may vs helpe.
For oure ioye and oure euel ⁊ is ihesus crist of heuene.
In a pore mannes apparaile ⁊ pursueth vs euere.
And loketh on vs in here likenesse ⁊ and þat with louely chere
To knowen vs be oure kende herte ⁊ and castynge of oure eyes.
Whe we love þe lordes here ⁊ by for our lorde of blisse.

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156. Ac] & F. lyuynge in treuthe] leel lyvynge F.
157. Pulte] Pytten F.
158. so brak] brak so F.
159. þe] þat F. sathanas and his] sathenases F.
161. Loue] þan is love F. is] ryght F.
162. *om.* F.
164. to] it to F.
170a. non] non me F.
171. leue] to love F. deth deynge] deþis drede F.
174. For ho] RF; Who β. oure lord] god Fβ.
175. comaunded] RFOC^2; comaundeth *rem.* louye] love god F.
176. souereyneliche . . . here] his neyȝhebore as hym selue & hise F.
179. euel] helthe FCr; hele *rem.* is ihesus] RF; ihesu β.
180. mannes] *om.* F. pursueth] he p. F.
183. Whe] whether Fβ. lordes] loord F.

And exiteth vs by þe evangelie ⁊ þat whan we maken festes.
We schulde nouȝte clepe oure kyn þerto ⁊ ne none kyne riche.
Cum facitis conuiuia nolite invitare amicos.
Ac calleth þe careful þer to ⁊ þe croked and þe pore.
For youre frendes woien fede ȝow ⁊ and fonden ȝow to quite.
ȝoure festynge and youre fayre ȝiftes ⁊ vch frende quit so other.

Ac for þe pore I schal paie ⁊ and puire wel quiten here travail.
þat ȝiveth hem mete or mone ⁊ and loueth hem for my sake. 190

Almiȝty god hath made riche ⁊ men if he wolde. X
Ac for þe beste ben somme riche ⁊ and somme beggeres *and* pore. 191
For alle ar we cristes creatures ⁊ and of his coferes riche.
As bretheren as of o blode ⁊ as wel beggeres as erles.
For at calvarie of cristes blode ⁊ cristendom gan springe.
And blody brethern we by come ⁊ þere of one body ywonne.
As quasi modo geniti ⁊ and gentil men vchone.
No beggere ne boy amonges us ⁊ but if it sinne made.
Qui facit peccatum seruus est peccati.

In þe olde lawe ⁊ as þe lettre telleth.
Mennes sones men ⁊ called vs echone.
Of adames issue and eue ⁊ ay til god man deyede. 200 fol. 50v
And after his resurexioun ⁊ redemptor was his name.
And we his brethern þoruȝ hym ybouȝte ⁊ bothe riche and pore

For þi loue we as leue childern schal ⁊ *and* ech man lauȝh vp oþer.
And of þat vche man may forbere ⁊ amende þere it nedeth.
And eueri man helpe oþer here ⁊ for hennes schulle we alle.
Alter alterius onera portate.

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184. exiteth] warneþ F.
185. none kyne] non knowe men F.
185a. *transposed with* 186 F.
186. pore] blyȝnde F.
187. fonden ȝow] with foode a geyn it F.
188. quit] ȝeldeth F.
189. Ac] & F. I] *om.* F. puire wel] *om.* F.
190. loueth] a mendiþ F.
190x. RF *only*. Almiȝty . . . riche] God myghte ryche a maad alle F.
194. at] RF; on β. cristendom] cristene blood F.
195. þere of one] of cristis F.
197. ne boy] is F.
198. þe lettre] RF; holy lettre β.
200. god man] god & man F.
201. his name] he callyd F.
205. oþer here] RF; oþer β.

And be we nauȝt unkende of oure catel ⁊ ne of oure kunnyg noþer. 310
For noet no man how neyȝ it is ⁊ to be Inome fro bothe.
For þi lakke no lif oþer ⁊ þouȝ he more latyn knowe.
Ne vndernyme nauȝt foule ⁊ for is noen with oute defaute.
For what euer cierkes carpe ⁊ of cristendom or eiies. 210
Criste to a comune woman seyde ⁊ in commune at a feste.
þat fides sua schulde sauen here ⁊ and saluen hire of alle synnes.

þanne is bileve a lele helpe ⁊ abue logike or lawe.
Of logike ne of lawe ⁊ in legenda sanctorum.
Is litel alowed þei both ⁊ but by leue hem helpe.
For it is ouer longe ar logike ⁊ ani lesson assoyle.
And lawe is lothe to louie ⁊ but if he lacche seluer
Bothe logyke and lawe ⁊ þat loueth nauȝt for to lye.

I conseile alle cristene ⁊ cleue nauȝt þere on to sore
For somme wordes I fynde write ⁊ were of feithes techynge. 220
þat saued synfulmen ⁊ as seynt Iohan bereth witnesse.
Eadem mensura qua mensi fueritis ⁊ remestietur vobis.
For þi lerne we þe lawe of loue ⁊ as oure lorde tauȝte.
And as seynt gregorie seyde ⁊ for mannes soule helth.
Melius est scrutari scelera nostra quam naturas rerum.

why I meue þis matire ⁊ is moste for þe pore.
For in here liknesse oure lorde ⁊ of hath be I knowe.
witnesse in þe pasqe woke ⁊ whan he ȝede to emaus.
Cleophas ne knewe hym nauȝte ⁊ þat he criste were.
For his pore paraile ⁊ and pilgrimes wedes.
Til he blissed and brak ⁊ þe brede þat þei eten. fol. 51r
So be his werkes þei wisten ⁊ þat he was ihesus. 230
Ac be clothynge þei knewe hym nouȝte ⁊ ne be carpynge of tonge.
And alle was ensaumple for sothe ⁊ to vs synful here.

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206. kunnyg] *for* kunnyng.
213. abue] *for* aboue.
214. Of] Neyþer F. of] *om.* F. in] ne F.
215. Is . . . both] Been but lytil a lowed F; Is litel allowaunce made β.
218. þat . . . for] love wel boþe F.
220. feithes techynge] feyþ is rote F.
221a. remestietur] *for* remecietur.
223. mannes soule] synful mannys F.
223a. *om.* F.
224. for] to helpe F.
225. of] *for* ofte.
226. pasqe woke] Gospel F.
230. þat . . . ihesus] þe soþe F.
232. was] RFMB; was in *rem.* for sothe] R *only.*

þat we schulde be lowe ⁊ and loueliche of speche.
And apparailen vs nauȝt ou*er* proudly ⁊ for pilgrimes ar*e* we alle.
And in þe paraile of a þore man ⁊ and þilgrimes liknesse.
Many tyme god hath ben ymette ⁊ amonges nedy poeple.
þer*e* neu*er*e segg*e* hym seyȝ ⁊ in secte of þe riche.

Seint Joh*a*n and other seyntes ⁊ weren seyn in þore cloþing*e*.
And as þore pilgrimes ⁊ preyude men goedes.

Ih*es*u crist on a Iewes douȝter a liȝte ⁊ gentel woman þouȝ a were.
A was a puir þore mayden ⁊ and to a þore man Iweddede.

Martha on marie maudeleyne ⁊ and huge pleynt sche made.
And to our saueour*e* selue ⁊ seyde þis wordes.
D*omi*ne non est tibi cur*e* &c.
And hasteliche god answered ⁊ and eitheres wille folwede.
Bothe Marthes and maries ⁊ as matheu bereth witnesse.
Ac pouerte god putte by fore ⁊ and preysed it þe better*e*.
Maria optimam partem elegit ⁊
And alle þe wyse þat eu*er*e were ⁊ by auȝt I can aspie.
Preisen pouerte for best lyf ⁊ if pacience it wolde.
And bothe bett*er*e and blisseder ⁊ by many folde þan richesse.
Alle þouȝ it be sour*e* to suffre ⁊ þer*e* cometh swete after.
As on a walnote with oute ⁊ is a bitter barke.
And after þat bitt*er* barke ⁊ be þe schelle aweye.
Is a kernel of conforte ⁊ kende to restore.
So is after pou*er*te or penaunce ⁊ pacientliche ytake.
Maketh a man to haue mynde in god ⁊ and a grete wille.
To wepe and to wel bidde ⁊ where of wexeth m*er*cy.
Of which crist is a kernel ⁊ to conforte þe soule.
And wel sikerer he slepeth ⁊ þe segge þat is pore.
And lasse he dredeth deth ⁊ and in derke to be robbed.

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235. *om.* F.
236. god] crist F.
237. in secte of] w*ith* syghte lyk F.
239. men] me*n* of here F; mennes β.
240-41. *om.* F.
241. A was] Was β.
242. Martha on godd*es* modir*e* made an huge tale F. and] RC; an *rem.*
243a. cure] cure quod soror mea reliquit me sola ministrare Fβ.
244. hasteliche god] crist faire F.
246a. elegit] elegit que non auferetur ab ea Fβ.
248. wolde] welde F; folwe β.
249. bothe . . . folde] mor*e* blessedere be skyle & bettr*e* F.
251. barke] ryȝnde F.
259. and in derke] ne dowhteþ F.

þan he þat is riȝt riche ⁊ reson bereth witnesse ⁊ . 260 fol. 51v
Pauper ego ludo dum tu diues meditaris ⁊
Alle þouȝ salomon seyde ⁊ as men seth in þe bible.
Diuicias nec paupertates &c.
Wiser þanne salomon was ⁊ bereth witnesse and tauȝte.
þat parfit pouert was ⁊ no possession to haue.
And lif most likynge to god ⁊ as luk bereth witnesse.
Si vis pefectus esse vade et vende ⁊ &c.
And is to mene to men ⁊ þat on molde lyuen ⁊
ho so wil be puir parfit ⁊ mote possession forsake.
Or selle it as seith þe boke ⁊ and þe seluer dele.
To beggeres þat gon and begge ⁊ *and* bidden goed for goddes loue.

For fayled neuer man mete ⁊ þat miȝtful god serueth. 270
As dauid seith in þe sauter ⁊ to swich þat ben in wille. 271
With eny wel or wo ⁊ X
To serue god godeliche ⁊ ne greueth hem no penaunce. 272
Nichil difficile volenti &c.
Ne lakketh noyther lyuelode ⁊ lynnen ne wolenne.
Inquirentes autem dominum.non munuentur omni bono.
If prestes weren wise ⁊ þei wolde no seluer take.
For masses ne for matynes ⁊ nouȝt here mete of vsureres.
Ne noyther kertel ne cote ⁊ þeiȝ þei for colde schuld deye
And þei here deuoir ⁊ as dauid seide in þe sauter.
Iudica me deus et discerne causam meam.
Spera in deo speketh of prestes ⁊ þat han no spendynge siluer.
þat if þei travaile treweliche ⁊ and tristen in god almiȝti.
hem schulde lak no lyuelode ⁊ neyther wolen ne lynnen. 280

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262. men] RF; folke β.
263. Anoþer poete seyþ in his pure speche F.
265a. &c] omnia que habes &c. F.
266. molde] þis molde Fβ. lyuen] dwelle F.
268. dele] delyn þe nedy F.
269. gon and] *om.* F. goed] *om.* F.
after 270: Non vidi iustum derelictum nec semen eius querens panem OC^2.
271. to . . . wille] & his sawis ben soþe F.
271x. R *only*. to swiche as been in wille to suffre wo for welthe F.
272. penaunce] peyȝne F.
272a. difficile] RF; inpossibile β.
273. *om.* F. noyther] neuere β.
273a. *om.* F. munuentur] munientur β.
274. wise] all wise men F; parfite β.
275. nouȝt . . . vsureres] but here mete only F.
276. deye] pershe F.
277. And . . . deuoir] But seyn þus for here dygnere F. as] dide as β.
278. þey sholde speke of spera in deo whan spendynge wantiþ F.

And þe title þat 3e take ordres by ⁊ telleth 3e ben auaunsed.
þan nedeth 30w nou3t to take seluer ⁊ for masses þat 3e syngeth.
For he þat toke youre title ⁊ schulde take 3ow youre wages.
Or þe bishoppe þat blesseth 3ow ⁊ if þat 3e ben worthi.
For made neuer kinge no kni3t ⁊ but he hadde catei to spende.
As byfel for a kni3t ⁊ or fonde hym for his strengthe.
It is a kareful kni3t ⁊ and of a caytif kynges makynge.
þat hath noþer lond ne lynage ⁊ ne gode los of his hondes. fol. 52r
þe same I segge for sothe ⁊ bi alle swiche prestes.
þat han noither cunnynge ne kyn ⁊ but a crowne one. 290
And a title a tale of nou3t ⁊ to his liflode at mischef
he hath more bileue as I leue ⁊ to lacchen þoru3 his crowne.
Cure þan for kunnynge ⁊ or knowen for clene of beringe.
I haue wonder and whi ⁊ and wherefor þe bischoppe
Maketh suche prestes ⁊ þat lewed men bytraien.

A chartre is chalengeable ⁊ by fore a chief iustice.
If fals latin be in þat lettre ⁊ þe lawe it impugneth.
Or peinted par entrelinarie ⁊ parcelles ouerskypped.
þe gome þat gloseth so chartres ⁊ for a goky is holden.

So is it a goky bi god ⁊ þat in his gospel faileth 300
Or in masse or in matynes ⁊ maketh any defaute.
Qui offendit in vno in omniibus &c.
And al so in þe sauter ⁊ seith dauid to ouerskipperes.
Psallite deo nostro psallite ⁊ quoniam rex terre deus israel psallite sapienter.
þe bisshop schal be blamed ⁊ be fore god as I leue.
þat crowneth suche goddes kni3tes ⁊ þat knoweth nau3t sapienter.
Synge ne psalmes rede ⁊ ne segge a masse of þe daye.
Ac neuer neyther is blameles ⁊ þe bisshoppe and þe chapeleyne.
For her eyther is endited ⁊ and þat of ignorancia.

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281. And . . . by] For 3oure tytle of 3our ordres F.
282. 3ow nou3t] nou3t F; nou3t yow β.
283. toke] toke 3ow Fβ. 3ow youre wages] þat 3e nede F.
285. he . . . spende] catel he hadde F.
286. byfel . . . kni3t] fallyþ for his astat F.
288. lynage] lyflode F; lynage riche β.
294. and(1)] for W.
295. lewed] poore F.
298. parcelles] or parceles Fβ.
299. so chartres] *om.* F.
301a. in omnibus] in delitto reus est in omnibus F.
302a. israel] *om.* F.
304. knoweth nau3t sapienter] kunne lytil latyn F; kunneth nou3t sapienter β.
305. segge . . . daye] syngyn of a feeste F.
306. and] ne/or Fβ.

Non excusat ep*iscop*os ⁊ nec ydiotes p*re*stes.

þis lokyng*e* on lewde p*re*stes ⁊ hath do me luppe fram pou*er*te.
þe wiche I preyse þer*e* pacience is ⁊ more parfit þanne richesse.

Ac muche more in metyng*e* þ*us* ⁊ with me gan on dispute.
And slepingе I seye al þis ⁊ and sithen cam kende.
And nempned me be my name ⁊ and bad me nymen hede.
And þoruȝ þe wordes of þe werlde ⁊ wit for to take.
And on a mounteyn þat mydelerd hiȝt ⁊ as me þo þouȝte.
I was fette forth ⁊ by ensaumples to knowe.
þoruȝ ech a creatur*e* and kende ⁊ my creatour to louye.
I seiȝ þe sonne and þe see ⁊ and þe sond after
And wher*e* þat briddes and bestes ⁊ by her*e* make þei ȝeden.
wilde wormes and wodes ⁊ and wonderful foules.
with flekked federes ⁊ and of fele coloures.
Man and his make ⁊ I miȝte se bothe.
Pou*er*te and plente ⁊ bothe pees and werr*e*.
Blisse and bale bothe I seiȝ at ones.
And how men token mede ⁊ and m*er*cy refused.

Reson I seiȝ sothely ⁊ schewen alle bestes.
In etyng*e* in drinkyng*e* ⁊ *and* in engendringe of kende.
And after cours of co*n*cepcio*un* ⁊ non toke kepe til other.
As whan þei hadde ride i*n* rotey time ⁊ anon riȝt þer*e* after.
Males drowen hem to males ⁊ a morewenyn*g*es by hem selue.
And in euenin*g*es also ⁊ ȝede males from females.
þe ne was kow ne kou kende ⁊ þat co*n*ceyued hadde.

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308. prestes] crownid*e* chapeleynys F.
309. luppe] lope F; lepe β.
after 310. *nine new lines* F: & þus y fel in þowhtis feele flappynge in myn herte / þat all myn spiritys weryn sor*e* stoned & þ*er*with y wakned / & as manye & feele þowhtis felle flappynge in myn herte / All myn spirytis weryn stoned & þ*er*with y awaked / & ful sor*e* syȝhede þe syghte was so m*er*vylous / & streyhte me & turned me & to myselue y seid / þis ys a mychil m*er*veyle what menyn*g*e it meneþ / & in þis þowht still y lay a long tyme after / Explicit Passus Octau*us* / Incipit Passus Non*us* / AS y lay & lokede forþ lowe vpon þe greene.
311. *om.* F.
312. And . . . sithen] I fel in a slu*m*bryn*g*e and sone to me F.
314. wordes] RB; worchynge F; wondres *rem.* þe(2)] þis Fβ.
315. as . . . þouȝte] *om.* F.
320. wormes] wlues F. and(1)] in Fβ.
322. se bothe] seyȝ y þer*e* F; boþe biholde β.
325. refused] for soke F.
326. Thanne Resou*n* shewede me all*e* man*er*e beestis F. schewen] sewen β.
328. til] of Fβ.
329-31. *om.* F.
332. þe] *for* þere.

þat wolde belwen after boles ⁊ ne bore after sowe.
Bothe hors and hou*n*des ⁊ and alle other bestes.
Medled nau3t with here makes ⁊ þat with fole were.

Briddes I beheide ⁊ þat in busches made nestes.
hadde nere weye wit ⁊ to worche þe leste.
I hadde at wham ⁊ and where þe pie lerned.
To lege stikkes ⁊ in which a lenth and bredeth
þere is no wit as I wene ⁊ schulde werche hire neste to paye.
If any masou*n* made a molde þere to ⁊ muche wonder it were.

And 3et me me*r*ueyled more ⁊ many other briddes.
hudden and heleden ⁊ here egges ful derne
In mareys and mores ⁊ for men schulde hem nou3t fynde.
And hudden here egges ⁊ whan þei þere fro wenten.
For fere of other foules ⁊ and for wilde bestes.

And so*m*me treden here makes ⁊ and on tres bredde.
And bredde forth here briddes so ⁊ al a boue þe grounde.
And som*m*e briddes at þe bille ⁊ þoru3 brethynge conseyued.
And so*m*me cauked I toke hede ⁊ how pekokes breden.
Muche me*r*ueyled me ⁊ what mayster þei hadde.
And who tau3t hem on trees ⁊ to tymbre so hye.
þer noþer buirn ne best ⁊ ne may here briddes reche*n*.

And sitthen I loked vp on þe se ⁊ and so forth vpon þe sterres.
Many selcouthes I seye ⁊ beth nau3t to segge nouthe.

I sei3 floures of þe frith ⁊ and here faire coloures.

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334. Bothe . . . alle] Ne grete hors ne hakeneys af*ter* F.
335. þat . . . were] save man oone F.
338. hadde] wond*er added in margin by the* F *scribe*; hadde wonder Fβ.
339. To lege stikkes] Stikkes to legge F. stikkes] þe stikkes β. which . . . bredeth] lengþe & in breede F. a] he GYOC^{2}CB; she *rem.* lenth] leyeþ β.
340. is no] RF; nys β. wit] *with a caret added by scribe above* i; wi3t OC2; wri3t *rem.* hire . . . paye] to hir*e* paye F.
341. wonder] m*er*veyle F.
342. many] of many F; how many β.
344. mareys and mores] moos in þe mary3s F.
345. *om.* F.
348. bredde] brynge F; brou3ten β.
349. briddes . . . þoru3] blowe bele in bele & w*ith* here F.
350. hede] kepe Fβ. breden] wirche F.
353. Fram all*e* beestys here briddis to save F.
354. so forth] *om.* F. sterres] sterris bryghte F.
356. of] in Fβ.

And how amonge þe grene gras ⁊ grew so many hewes.
And somme soure and some swete ⁊ selcouth me þouȝte.
Of her kende and of here coloure ⁊ to carpe it were to longe.

Ac þat moste meued me ⁊ and my moed chaunged.
þat reson rewarded ⁊ and rewled alle bestes.
Saue man and his make ⁊ many tymes and ofte.
No reson hem folwed ⁊ and þanne y rebuked.
Reson and riȝt til hym ⁊ seluen I seyde.
I haue wonder of þe quod I ⁊ þat witty art holde.
Whi þow ne schewest man and his make ⁊ þat no misfeith hem folwe.

And reson arated me ⁊ and seyde recche þe nevere.
Whi I suffre or nauȝt suffre ⁊ þi self hast nauȝt to done.
Amende þow it if þow miȝt ⁊ for my time is to abide.
Suffrance is a souereyne vertue ⁊ and a swift veniance
ho suffreth more þan god quod he ⁊ no gome as I leue.
he miȝt amende in a minut while ⁊ alle þat mis stondeth.
Ac he suffreth for somme mannes goed ⁊ and so is oure bettere.

holy writt quod þat weye ⁊ wisseth men to suffre.
Propter deum subiecti estote omni creature
Frenche men and fre men ⁊ affeyteth þus hir childerne.
Vele vertue est soffrance ⁊ mal dire est pety veniance
Bien dire et bien soffrer ⁊ fait lui soffrant a bien venir
For þi I rede quod reson ⁊ rewle þi tonge bettere.
And ar þow lakke my lyf ⁊ loke if þow be to preyse.
For is no creature under criste ⁊ can formen hym seluen. fol. 53ᵛ

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357. so many hewes] ful soote F.
360. meued] merveyled F.
361. rewarded] took reward F.
363. rebuked] r. hym þanne F.
364. Reson . . . hym] & þus sadly to hym my F.
365. witty] Resoun F.
366. Whi . . . ne] þou F. schewest] makest F; suwest β. misfeith] RBoCot; myschef F; mysfaut C; misfait *rem.*
369. þow . . . miȝt] it þou myght not F.
370. a swift] vengable is F.
371. ho . . . gome] Suffrance god suffrede to goomes F.
372. minut] *om.* F.
374-84. RF *only.*
after 374a. Now wille ȝe leere tale was told me in towne F.
375. Frenche] how Frensshe F. and fre men] in France F. þus] *om.* F.
376. Vele] *for* Bele; Beele F. pety] RF; *for* petyt.
377. soffrer] *for* suffrir; suffre F.
378. rede quod] rede þe F. rewle . . . bettere] þou rewle better þy tunge F.
379. lakke my lyf] my lyf lakke F. if þow] þyn F.
380. For] For þere F.

And if a man mi3te make ♪ hym self goed to þe poeple.
Vch a lif wold be lakles ♪ leve þow non other.
Ne þow schalt fynde but fewe ♪ fayne for to here.
Of here defautes foule ♪ by for hem rehersed.

þe wise and þe witty ♪ wrot þus in þe bible.
De re quiete non molestat nolite certare.
For be a man faire or foule ♪ it falleth nau3t for to lakke.
þe schappe ne þe schafte ♪ þat god schope hym selue.
For alle þat he wrou3t was wel ydo ♪ as holy writ witnesseth.
Et vidit deus cuncta que fecerat et erant valde bona.
And bad to vch a creature ♪ in his kende encreste.
Alle to murth with man ♪ þat most wo tholieth.
In fondynge of þe flesche ♪ and of þe fende bothe.
For man was made of swich a matere ♪ he may nougt wel asterte
þat sum tymes hym bytit ♪ to folwen his kende.
Catoun acordeth with al ♪ nemo sine crimine vivit.

þo cau3t I colour anon ♪ and comsed to ben a schamed.
And awaked þere with ♪ wo was me þanne.
þat I in meteles ne mi3te ♪ more hauen I knowe.
And þanne seyde I to my selue ♪ *and* chidde þat tyme.
Now I wot what dowel is quod I ♪ by dere god as me þenketh.

And as I cast up my eyes ♪ on loked on me and asked.
Of me what thynge it were ♪ I wis sire I seide.
To se muche and suffre more ♪ certes quod I is dowel.

haddest þow suffred he seyde ♪ slepynge þo þow were.
þow schuldest haue knowe þat clergie can ♪ *and* conseyved more þoru3 resoun
For resoun walde haue rehersed þe ♪ ri3t as clergie seyde.
Ac for þin entremetynge ♪ here art þow for sake.

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381. hym . . . poeple] lakles hym selue F.
382. a lif] man F.
383. þow] *om.* F. for to] wolde F.
384. defautes foule] fowle defawtys F. hem] here face F.
385a. quiete] *for* que te. nolite] non F; noli β. certare] certaueris & in judicio F.
388. wrou3t] RF; dide β.
389. vch a] ech F; every β. encreste] encrese Fβ.
392. wel] fro it F.
393. bytit] but suffre F.
394. with al] þerto F; þerwiþ β.
398. þanne chidde y my selue & seyde þese woordes F.
401. What þyng þat Dowel ys y wis sire y not y seyde F.
402. *om.* F.
404. þat clergie can] it of Clergye F. more þoru3] it be F.
406. *om.* F.

Philosophus esses si tacuisses.
Adam þe whiles he spake nauȝte ⁊ hadde paradis at wille
Ac whan he mameled aboute mete ⁊ and entremeted to knowe
þe wisdom and þe wit of god ⁊ he was put fram þe blisse. fol. 54r
And riȝt so ferde reson be þe ⁊ þow with rude speche. 410
Lakkedest and losedest þynge ⁊ þat longed nauȝt þe to done.
þo had he no likynge ⁊ for to lere þe more.
Pruide now and presumpcioun ⁊ per aventure wol þe apele.
þat clergie in þi companie ⁊ ne kepeth nauȝt efte to sitte
For schal neuer chalenginge ne chidynge ⁊ chaste a man so sone.
he schal schame and schende hym ⁊ and schapen hym to amende
For lat a dronken daffe ⁊ in a dike falle
lat hym ligge loke nauȝt on hym ⁊ til hym list to rise.
For þouȝ resoun rebuked hym þanne ⁊ **reccheth hym neuere.**
Of clergie ne of his conseil ⁊ he counteth nouȝt a rusche. 420
Or for to bete hym þanne ⁊ it were but pure synne.
Ac whan nede nymeth hym vp ⁊ for doute lest he sterue.
And schame schrapeth his clothes ⁊ and his schynes wascheth.
þanne wote þe dronken daffe ⁊ where fore he is to blame.

ȝe seggen soth by my soule quod I ⁊ ich haue Iseyen it ofte.
þere smit non so smerte ⁊ ne muilleth so foule.
As schame þere he scheweth hym ⁊ noman loueth his felachippe.
Whi ȝe wisse me þus quod I ⁊ was for I rebuked resoun.

Certes quod I þat is soth ⁊ and schope hym for to waken.
And I aros vp riȝt with þat ⁊ and folewed hym after. 430
And preied hym of his curteysie ⁊ to telle me his name.

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407. spake nauȝte] was heere F.
408. and entremeted] he menede F.
411. and losedest] lordly F. †e to] to FWOC2Cr; to be *rem.*
414. efte to sitte] RF; to suwe β.
415. chalenginge ne chidynge] more no chydynge F. so sone] sunnere F.
416. he] þan F; As β. schame hym and] needful shame if he F.
419b-21a. RF *only.*
423. *om.* F.
425. by my soule] RF; *om.* β.
426. non] no man F; no þyng β. muilleth] skumfyȝteþ F; swellethe G; smelleþ *rem.* foule] sore RGBmBo; soure *rem.*
427. noman . . . felashippe] RF; for euery man hym shonyeþ β.
429. I] he Fβ. waken] *for* walken.
430. And . . . and] & gan faren on hys weyȝ and y F.

Passus xi*us* de visione vt s*upra*.

I am ymaginatif q*uo*d he ⸗ Idel was I neu*er*e.
þou3 I sit be my selue ⸗ in seknesse ne in helthe.
I haue folewed þe in faith ⸗ þis fyue and forty wynt*er*.
And many tymes have meued þe ⸗ to þenke on þin ende.
And howe fele ferneres be faren ⸗ and so fewe to come.
And of þi wilde wanton*n*esse ⸗ þo þow 3ong*e* were.
To amenden it in þi myddel age ⸗ lest mi3t þe faile.
In þin olde eelde ⸗ þat euel can suffre. fol. 54v
Pouerte or penaunce ⸗ or preieres bidde.
Si non in prima vigilia nec in secu*n*da. &c.
Amende þe þe while þow mi3t ⸗ þow hast ben warned ofte. 10
with powstes of penaunce ⸗ with pou*er*te *and* with angres.
And with þis bitter*e* baleyses ⸗ god beteth his dere children. 12
Que*m* diligo castigo
Al þou3 þow strike me with þi staf ⸗ with stikke or with 3erde. 14
It is but murth as for me ⸗ to amende my soule.
And þow medlest þe with makyng*e* ⸗ and mi3test go sey þi saut*er*.
And bidde for hem þ*a*t 3iueth þe brede ⸗ for þere are bokes Inowe.
To telle me*n* what dowel is ⸗ dobet and dobest bothe.
And p*re*choures to p*re*ue what it is ⸗ of many a peir*e* freres.

I sei3 wel he seide me soth ⸗ ac somewhat me to excuse. 20
And seide catou*n* conforted his sone ⸗ þat clerk þou3 he were
To solasen hym su*m* tyme ⸗ and I do whan ich make.
Int*er*pone tuis int*er*du*m* gaudia curis.
And holy men I here q*uo*d I ⸗ how þei otherwile.
Pleiden þe parfiter ⸗ to be in many a place.
3if þere were any wit ⸗ þat wolde me telle.
what were dowel and do bet ⸗ and dobest atte laste.
wold I neu*er* do werke ⸗ but wende to holy cherche.
And þere bidde my bedes ⸗ but whan ich eet or slepe.

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xius] *for* xijus; *no passus division* F.
11. powstes of] seeknesses & F.
13-13a. *om.* RF.
14. þi . . . 3erde] godd*es* staf w*ith* outy*n* stykkes sor*e* F.
16. Why medlyst þe w*ith* makyng þan þou myght bettr*e* fo p*ra*ye F.
18. men . . . dobest] what ys dobet & Dowel F.
21. And seide] RF; Seide β. þat . . . were] ful konyngly y wene F.
22. and . . . make] & sum tyme sadly to stodie F. and] as β.
24. holy] RHm; of holy *rem.* I here] here y F; I herde β. quod I] *om.* F.
25. many a place] here prayeres aft*er* F; many places β.
26. 3if] Nou if F; And if C^2CCr; butt if G; Ac if *rem.* wit] wi3t Fβ.
27. atte laste] þe þrydde F.

with poule in his pistles q*uo*d he ⁊ p*re*ueth what is dowel.
Fides • spes • caritas maior &c.
Feith hope and charite ⁊ alle ben goed.
And sauen men sundri tymes ⁊ ac non so sone as charite
For he doth wel with outen doute ⁊ þ*a*t doth as leute techeth.
þat is if þow be man maried ⁊ þi make þow louye.
Liue forth as lawe wole ⁊ þe while 3e lyue bothe.
Ri3t so if þow be religiouse ⁊ ren þow neue*re* ferther.
To rome ne to roche madour ⁊ but as þi reule techeth.
And holde þe vnder obedience ⁊ þat hei3 waye is to heuene

And if þow be mayde *and* to marie ⁊ and mi3t wel co*n*tynewe
Seke þow ner*e* seynt forther ⁊ for no soule helthe.
For what made lucifer ⁊ to lese þe hei3 heuene.
Or salomon his sapience ⁊ other sampson his strengthe.
Iob þe iewe his ioye ⁊ der*e* he it abou3te.
Aristotel and other mo ⁊ Ipocras and virgil.
Alisandre þat alle wan ⁊ elengeliche ended.
Catel and kende wit ⁊ was co*m*braunce to hem alle.
Felice hir*e* fair*e*nesse ⁊ fel hir*e* alle to sclaundre.
And rosamound ri3t so ⁊ reufulliche besette.
þe beaute of hir*e* body ⁊ in badd vse despended.
Of many suche men may I rede ⁊ of men *and* of wo*m*men
þat wise wordes wolde schewe ⁊ and werchen þe contrarie
Sunt ho*m*in*e*s neq*ua*m bene de virtute loq*ue*ntes.
And riche renkes ri3t so ⁊ gaderen and sparen.
And þo men þat þei moste haten ⁊ mi*n*stren it atte laste.
And for þei soffren and see ⁊ so many nedy folkes.
And loue hem nau3t as our*e* lorde bit ⁊ lesen 3our*e* soules.
Date et dabit*ur* vobis ⁊ .
So catel and kende wit ⁊ acombreth ful many.

30 fol. 55r

30. with poule in his pistles] See Poulis F; Poule in his pistles β. preueth] he p. F.
30a. Fides] Ides (*space left for rubricated initial*) F. maior] m. hor*um est* karitas F; et maior horum β.
31. alle] RF; and alle β.
35. Liue] And liue Fβ.
36. ferther] fram home F.
39. mayde and] a Mayde meek F; maiden β.
43. Er Ioob al his Ioy3e of hise Ientil childryn F.
44. Er Artstotil or Virgyle & ypocraas þe wise F.
46. kende] vn kende F.
49. badd vse] RF; wikkidnesse B; baddenesse *rem.*
50. men may I] may y F; I may β.
52. Sunt] unt (*space left for rubricated initial*) F.
54. it atte laste] her*e* goodys F.
56. Zoure] her*e* owen F; hire β.
56a. Date] God bydd*es* 3ou do þus date F.
57-59a. RF *only.*

wo is hym þat hem weldeth ⁊ but if he hem wil despende.
Scienti *et* no*n* facienti variis flagellis vapulabit.
Sapience seith þe boke ⁊ swelleth a mannes soule.
Sapiencia inflat . &c.
And richesse riȝt so ⁊ but if þe rote be trewe.
Ac grace is a grace þere*f*ore ⁊ þo greuaunces to abate.
Ac grace ne greueth nauȝt ⁊ but amonges lowe.
Of pacience and pou*e*rte ⁊ þe place is þere it groweth.
And in lele lyuynge men ⁊ and in lif holy.
And þurȝ gifte of þe holy goste ⁊ as þe gospel telleth.
Spiritus vbi wlt spirat • &c.
Clergie and kende wit ⁊ cometh of siȝte and techynge.
As þe boke bereth witnesse ⁊ to barnes þat can rede.
Quod scim*us* loquim*ur* quod vidim*us* testam*ur*.
Of quod scim*us* cometh clergie ⁊ a cu*n*nynge of heuene.
And of quod vidim*us* cometh kende wit ⁊ of siȝte of diu*e*rse poeple.
Ac grace is a gifte of god ⁊ *and* of grete loue springeth.
Knewe neu*e*re clerke how it cometh forth ⁊ ne kend wit his weyes.
Nescit aliquis vnde venit aut quo vadit.
Ac ȝet is clergie to comende ⁊ and kende wit bothe.
And nameliche clergie for cristes loue ⁊ þat of clergie is rote.
For moyses witnesseth þat god wrote ⁊ for to wise þe poeple.
In þe olde lawe as þe le*t*re telleth ⁊ was þe lawe of iewes.
þat what wo*m*man were in deuoutrie taken ⁊ were he riche or pore.
with stones men schulde hire striken ⁊ and stonen hir*e* to dede.
Ac crist of his curteisie ⁊ and þoruȝ clergie hir*e* saued.
For þoruȝ cristes carectus ⁊ þe iewes knewe hem seluen.
Gultier as afor god ⁊ and gretter in synne.

60 70 fol. 55ᵛ 77 79 80

58a. Scienti] *for* Scientes; cienti bonu*m* (*space left for rubricated initial*) F.
59. Sapience . . . boke] þe book seiþ þat sapyence F.
59a. Sapiencia] apiencia (*space left for rubricated initial*) F.
61. grace þerefore] grate þer*f*ore F; gras þer of β.
62. greueth] groweth Fβ. nauȝt] nowher F.
63. *om.* F. Of pacience] Pacience β.
65a. Spiritus] piritus (*space left for rubricated initial*) F. wlt] *for* vult.
67. barnes] RHmYOC²CBCr; burnes *rem.*
67a. Quod] vod (*space left for rubricated initial*) F. scimus] simus F.
68. scimus] scimus loquimur F. a] RF; and β.
69. diuerse poeple] our*e* eyȝes F.
71. wit his] witys F; wit þe β.
71a. Nescit] escit (*space left for rubricated initial*) F.
73. þat . . . is] for he knoweth þe F.
74. moyses . . . to] god wroot to Moyses þ*at* he sholde F. wise] wisse Fβ.
75. After þe lettr*e* tellyþ þe lawe so was to þe lewes F.
78. *om.* RF.
79. and . . . hire] o wo*m*man he F. and þoruȝ] þoruȝ β.
80. cristes carectus] RF; carectus þat Cryst wrot β.

þanne þe wo*m*man þ*a*t þer*e* was ⁊ and wenten aweye for schame.
þe clergie þat þer was ⁊ conforted þe womman.
holi cherche knoweth þis ⁊ þat cristes writyng*e* saued.
So clergie is confort ⁊ to creatures þat repenten.
And to mansed men ⁊ mischief at here ende.

For godes body mi3te nou3t be of brede ⁊ withoute clergie.
þe whiche body is bothe ⁊ bote to þe ri3tful.
And deth and dampnac*i*on ⁊ to hem þat deyeth euele.
Ac cristes carette co*n*forted ⁊ and bothe coupable schewed.
þe wo*m*man þat iewes bou3te ⁊ þat ih*e*sus þou3te to saue.
Nolite iudicar*e et* no*n* iudicabimini &c.
Ri3t so godes body bretheren ⁊ but it be worthily taken.
Dampned vs at þe day of dome ⁊ as dede þe carette þe iewes.
For þi I co*n*seile þe for cristes sake ⁊ clergie þat þow louye.
For kende wit is of his kyn ⁊ and ney3 cosynes bothe.
To oure lorde leue me ⁊ for þi loue hem I rede.
For bothe beth as miroures ⁊ to amenden our*e* defautes.
And lederes for lewed men ⁊ and for lettred bothe.
For thi lakke þow neu*er*e logike lawe ⁊ ne his custumes.
Ne countreplede clerkes ⁊ I conseile þe for euere.
For as a man may nau3t se ⁊ þat misseth his si3te
Na more can no clerke ⁊ but if he cau3te it furst þor3 bokes.
Al þou3 men made bokes ⁊ god was þe mayster
And seynt spiri3t þe saumplarie ⁊ *and* seyde what m*a*n scholde write.
And ri3t as si3t serueth a man ⁊ to se þe heye strete.
Ri3t so lereth letteru*r*e ⁊ lewed men to reson.
And as a blinde man in bataile ⁊ ber*e* wepne to fi3te.
And hath no happ*e* with his ax ⁊ his enemy to hitte.
Na more can a kende wedded man ⁊ but clerkes hym teche.

90 100 fol. 56r

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83. þe . . . was] þus þoruh clergye þere F. conforted] c. was F.
84. saued] hir*e* savede F.
86. ende] nede F.
88. is bothe] in forme of breed ys F.
89. euele] in vnklennesse F.
90. and . . . schewed] hir*e* & all*e* þei where coupable F.
91. bou3te] brou3te Fβ. ihesus] cryst F.
91a. Nolite] olite (*space left for rubricated initial*) F.
92. body bretheren] dire body F.
93. dede þe carette] RF; þe carectes dide β.
99. custumes] leve customys F.
101. si3te] RF; ei3en β.
102. clerke] clerk clergye F. furst þor3] in F.
104. and . . . write] to þe m*a*n þ*a*t wryt yt F.
106. lereth] RF; ledeþ β. lewed men to] m*a*n to knowe F.
109. kende wedded] lewid F; kynde witted β.

Come for al his kende wit ⸗ to cristendom and be saued.
whiche is þe coffre of cristes tresor ⸗ and clerkes kepe þe keyes.
To vnlouken it at here likynge ⸗ and to þe lewed poeple.
For mercy for here mysdedes ⸗ if men it wole aske.
Buxumliche and benigneliche ⸗ and bidden it as grace.

Archa dei in þe holde lawe ⸗ leuites it kepten.
hadde neuere lewed man leue ⸗ to leggen honde on þat cheste.
But he were preste or prestes sone ⸗ patriark or prophete.

Saul for he sacrifised ⸗ sorwe hym be tydde.
And his sones al so ⸗ for þat synne myscheued.
And many mo other men ⸗ þat were no leuites.
þat with archa dei 3eden ⸗ in reuerence and in worchippe.
And leyden honde þer on to liften it vp ⸗ and loren her lif after.
For þi I conseil alle creatures ⸗ no clergie to dispise.
Ne sette schort be here science ⸗ what so þei don hem selue.
Take we her wordes at worthe ⸗ for here witnesse be trewe.
And ne medle we nau3t muche with hem ⸗ to meuen any wrathe.
lest cheste chasen vs ⸗ to choppe vche man other.
Nolite tangere *christ*os meos &c.

For clergie is kynge and kepere ⸗ vnder crist of heuene.
was þer neuere no kni3t ⸗ but clergie hym made.
Ac kende wit cometh ⸗ of al kynnes si3tes.
Of briddes *and* of bestes ⸗ of tastes of treuthe ⸗ *and* of deseytes.

Liueres to foren vs ⸗ vsede to make.
þe selcouþes þat þei seye ⸗ here sones for to teche.
And helden it an hei3 science ⸗ here wittes to knowe.

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110. Come] *om.* F. to cristendom] to be cristnyd F.
113. For] & graunteþ F; 3yue β.
114. as] of Fβ.
116. on þat cheste] þere onne F.
118-27a. RF *only.*
118. he sacrifised] his mys scrifyse F.
121. 3eden] wentyn F. in . . . worchippe] with worchepful reuerencis F.
122. þer on to] & F.
123. to] 3ee F.
124. schort] lyght F.
125. we] *om.* F. for] *om.* F.
126. any] hem to F.
127. cheste . . . man] Charyte be chased owt þan ech man choppeth F.
127a. Nolite] olite (*space left for rubricated initial*) F.
128. is kynge and] is keye & F; is β.
131. briddes] *for* briddes. of tastes] *om.* F.
132. vsede] leerned bookys F; vseden β. to make] RFCr; to marke *rem.*

Ac þoruȝ here science sothely ⁊ was neuere no soule saued.
Ne bouȝte be here bokes ⁊ to blisse ne to ioye. fol. 56v
For alle her kende knoweynges ⁊ cam but of diuerse siȝtes
Patriarkes and prophetes ⁊ repreueth here science.
And seide here wordes ne here wisdome ⁊ was but a folie.
As to þe clergie of criste ⁊ counted it but a trefle. 140
Sapiencia huius mundi stulticia apud deum. &c.

To pastoures and to poetes ⁊ appered an angel. 149
And bad hem go to bthlem ⁊ godes burthe to honoure. 150
And syngen a songe of solace ⁊ gloria in excelsis deo.

Riche men rutte þo ⁊ and in here reste were.
þo it schon to schepherdes ⁊ schewer of blisse.
And clerkes knewe it wel ⁊ and comen with here presentes.
And deden here homage honorabely ⁊ to hym þat was almiȝty.
whi I haue tolde þe al þis ⁊ I toke ful gode hede.
how þow contrariedest clergie ⁊ with crabbed wordes.
how þat lewed men liȝtloker ⁊ þan lettred were Isaued.
þan clerkes or kende witted men ⁊ of cristen poeple.

And þow seydest soth of somme ⁊ ac se in whanere. 160
Take to stronge men ⁊ and in temese caste hem.
And bothe naked as a nedele ⁊ her non siker þan other
þat on hath cunnynge and can ⁊ swymmen and driuen.
þat other is lewed of þat labour ⁊ lerned neuere swymme.
which trowest þow of þo to ⁊ in temese is in moste drede.
he þat neuere dyued ⁊ ne nauȝt can of swymmynge.
Or þe swymmer þat is saf ⁊ be so hym self like.
þere his felawe flet forth ⁊ as þe flode liketh.

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136. bouȝte] RF; brouȝte β.
139. wisdom] scyence F.
140a. stulticia] s. est FMWGYCBCr[23].
141-48a. *om.* RF.
149. an] RF; þat LM; þe *rem.*
150. bthlem] *for* bethlem. godes] cristis F.
151. syngen] songe(n) Fβ. gloria] which was (*space left for Latin*) F.
152-53. RF *only.*
153. þo . . . schepherdes] Whan to shepperdis a sterre shon a F.
154. And clerkes] RF; Clerkes β.
159. or kende] þan cleere F.
160. in whanere] *for* what manere; an ensample F.
162. siker þan] RLM; but as F; sikerer *rem.*
163. driuen] dyue(n) Fβ.
164. neuere swymme] it neuere F.
165. is . . . drede] shal drenche F.
168. *om.* F.

And is in drede to drenche ⁊ þat neu*er*e dede swymme. 169

Riȝt so q*uo*d þe renke ⁊ reson it scheweth. 171
þat he þat knoweth clergie ⁊ can sannore arise.
Out of synne and he be safe ⁊ þouȝ he senege ofte.
If hym liketh and leste ⁊ þan any lewed lelly.
For if þe clerke be cu*n*nyng ⁊ he knoweth what is synne.
And how contrici*o*n with outen co*n*fession ⁊ co*n*forteth þe soule.
As þow seest in þe saut*er* ⁊ in psalme on or tweyne. fol. 57r
how contrici*o*n is comended ⁊ for it caccheth a weye synne.
Beati quor*um* remisse sunt iniquitates ⁊ *et* quor*um* tecta sunt pe*cat*a.
And þis conforteth vch a clerke ⁊ and kenneth hym fram wanhope.
In which floed þe fende ⁊ fondeth a man hardest. 180
þere þe lewed lith stille ⁊ and loketh after lente.
And hath no contrici*o*n ar he come to schrifte ⁊ and can he litel telle.
And as his lores man ⁊ lereth hym ⁊ byleueth and troweth.
And þat is after p*er*son or parisch preste ⁊ and par auenter bothe.
Vnkunnyng*e* to lere lewed men ⁊ as luk bereth witnesse.
Du*m* cecus ducit cecu*m* &c. 185a

Wel may þe barne blisse ⁊ þat hym sette to scole. 187
þat lyuynge after lettru*re* ⁊ saued hym lif and soule
Do*min*us pars hereditatis mee ⁊ is a mery v*er*seit.
þat hath take fro tyburne ⁊ twenty stronge theues. 190
þere lewed theues ben lolled up ⁊ loke how þei ben saued.
þe thef þat hadde g*r*ace of god ⁊ a gode friday as þu speke.
was for he ȝelde hym recreant to crist ⁊ *and* vpon a cros knowleched gulty. 193

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170. *om.* RF.
172. sannore] sunner Fβ.
173. he be] RCr; be *rem.* senege] synne Fβ.
174. lelly] gooky F.
177. psalme . . . tweyne] a spalm it telleth3 F.
179. kenneth] RF; keuereþ β.
180. floed þe] þe foule F.
181. lente] (leute?) lewte FCB.
182. and] þere of F; and þanne β.
184. bothe] þey he vnkony*nge* boþe F.
185. *om.* F.
186. *om.* RF.
187. þat . . . scole] þ*at* sette hy*m* fyrst to skole F; þat hym to boke sette β.
188. þ*at* þorhu his lettrure lerned his lyf is savid & sowle F.
189. verseit] v*er*sicle F; verset β.
190. twenty stronge] ten thowsend*e* F.
191. loke . . . saued] loo who haþ þe bettr*e* F.
192. as þu] to F; as þow β.
193. recreant] *om.* F. and vpon a cros] & F; on þe crosse β. gulty] hy*m* gylty Fβ.
194. *om.* RF.

þat buxu*m*liche biddeth it ⁊ and ben in wille to amenden hem. 195
Ac þou3 þat thef hadde heuene ⁊ he hadde non hei3 blisse.
As seint Iohan and other seintes ⁊ þat ass*e*rued hadde bett*e*re.
Ri3t as so*m*man 3eve me mete ⁊ and sette me amydde þe flore.
Ich haue mete more þan I now ⁊ ac nau3t so muche worchipe
As þo þat sitten at þe side table ⁊ or with þe sou*e*reynes of þe halle. 200
But sitte as a beggere bordeles ⁊ by my self on þe grounde.
So it fareth be þat feloun ⁊ þat a god friday was saued.
he sitt noither with Iohan ⁊ ne symond ne Iude.
Ne with maidenes ne with martires ⁊ ne confessoures ne widewes.
But be hym self as a soleine ⁊ and s*e*rued on þe erthe.
For he þat is ones a thef ⁊ is euermore in daunger.
And as lawe liketh ⁊ to lyue or to deye.
De peccato p*ro*piciato noli esse sine metu.
And for to s*e*ruen a seynt ⁊ and suche a thef to gyderes.
It were nother reson ne ri3t ⁊ to rewarde bothe I liche.
And ri3t as troianus þe trewe kni3t ⁊ tilde nau3t depe i*n* helle 210 fol. 57^{v}
þat our*e* lorde ne hadde hym li3tliche oute ⁊ so leue I þe be i*n* heuene.
For he is in þe lowest of heuene ⁊ if our*e* be leue be trewe.
And wollosliche he lolleth þer*e* ⁊ be þe lawe of holy cherche.
And reddite vnicuiqu*e* iuxta opera sua.

Ac whi þ*a*t on thef vpon þe cros ⁊ creaunt hym 3elde.
Rather þan þat other thef ⁊ þou3 þow woldest apose.
Alle þe clerkes vnder criste ⁊ ne couthe skile telle.
Quare placuit quia voluit.

And so I seye be þe ⁊ þat sekest after þe whies.
And aresonedest resou*n* ⁊ a rebukyng*e* as it were. 218
And willest of briddes and of bestes ⁊ *and* of her*e* bredyng*e* to knowe. 221

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195. & buxu*m* was in meende his Mercy was to crave F. þat] To hem þat W.
197. Iohan . . . seintes] symou*n*d or stevene F.
198. somman] man F. and . . . flore] a myddis his hall*e* F.
200. side] *om.* F. or] *om.* F. halle] place F.
203. ne symond ne Iude] ne Iemes *with* Ierom ne *with* Awsty*n* F.
204. maidenes . . . widewes] martyres ne *con*fessoures ne *with* Maydenys clene F.
205. on þe erthe] ys in þe hall F.
after 207. *line* 213a *copied here and cancelled* R.
209. bothe] hem F; hem bothe β.
211. þe] it F; þe þef β.
213. wollosliche] wol loosly F; wel losliche β.
213a. And] þer*e* þe byble seyþ F; Quia LYOC^{2}C; Qui *rem.*
214. Ac] But F; And β.
216. skile telle] RF; þe skile assoille β.
216a. quia] quia deus F.
221-22 *transposed with* 219-20 β.
221. briddes . . . and] wy3lde bryddys F.

whi somme be low and somme a lofte ⁊ þi likynge it were. 222
And of þe floures in þe frith ⁊ and of her faire hewes. 219
where of þei cacche here colour ⁊ so clere and so briȝte. 220
And of stones and of þe sterres ⁊ þow studiest as I leue. 223
how ever best other bridde ⁊ hath so breme wittes.

Clergie ne kende wit ⁊ ne knewe neuere þe cause.
Ac kende knoweth þe cause hym selue ⁊ no creature elles.
he is þe pye patroen ⁊ and put it in here ere.
þat þere þe thorne is thikkest ⁊ þere to buylde and brede.
And kende kenned þe pecok ⁊ to cauken in suche a kende.
And kende kenned Adam ⁊ to knowen his priue membres. 230
And tauȝte hym and eue ⁊ to helyen hem with leues.

Lewed men many tymes ⁊ maistres þei apposen.
whi adam ne huled nauȝt furst ⁊ his mouth þat ete þe appel.
Rather þan his likkam alowe ⁊ lewed asken þus clerkes.

kende knoweth whi he dede so ⁊ ac no clerke elles.
Ac of briddes and of bestes ⁊ men be olde tyme.
Ensaumples toke and termes ⁊ as telleth þis poetes.
And þat þe fairest foule ⁊ foulest engendreth.
And febelest foule of fliȝt is ⁊ þat fleth or swymmeth.
And þat is þe pecok and þe pohen proude ⁊ riche men þei betokeneth. 240 fol. 58r
For þe pecok and men pursuen hym ⁊ ne may nouȝt fle heye.
For þe trailynge of his taile ⁊ ouertaken is he sone.
And his flesche is foule flesch ⁊ and his fete bothe.
And vnloueliche of ledene ⁊ and laithe for to here.

Riȝt so þe riche ⁊ if he his ricchesse kepeth.
And deleth it nauȝt til his deth day ⁊ þe taile of alle sorwe.
Riȝt as þe pennes of þe pecok ⁊ payned hym in his fliȝte.
So is posession payne ⁊ of pans and of nobles.

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222. were] were to here F.
219. of(1)] how F. and of her] have so F.
223. as I leue] in þyn meende F.
224. how þey may so styken & shynen fram þe walkene F.
227. here] hys F.
228. þere to] RF; to β.
229. suche a kende] with his make F.
230. And kende kenned] RF; And kenned β.
234. lewed . . . clerkes] þis is a lewid mannys maund F.
240. pecok . . . proude] prowhde Pookok F.
244. ledene] stevene F.
247. payned] RLHmGC; peyneth *rem.*
248. payne] p. to þe ryche F.

To alle hem þat it holdeth ⁊ til here taile be plokked.
And þouȝ þe riche repente þanne ⁊ and be rewe þe tyme.
þat eu*er*e he gadered so grete ⁊ and gaf þer*e* of so litel.
þouȝ he crie to criste þanne ⁊ with kene wille I leue.
his iedene be in our*e* iordes ere ⁊ iyi apyes.
And whanne his caroyne schal come ⁊ in caue to be buried.
I leue it flaume ful foule ⁊ þe folde al aboute.
And alle þe othere þere it lith ⁊ enuenymed þoruȝ his atter.
By þe po feet is vnderstonded ⁊ as I haue lerned in auynet.
Executores fals frendes ⁊ þat fulfille nauȝt his wille.
þat was writen and þei witnesses ⁊ to werche riȝt as he wolde.
þus þe poet p*re*ueth ⁊ þat þe pecok for his federes is reu*er*enced.
Riȝt so is þe riche ⁊ be reson of his godes.

þe larke þat is a lasse foule ⁊ is more loueliche of ledene.
And wel a way of wenge ⁊ swifter þen þe pecok.
And of flesche be fele folde ⁊ fatter*e* and swetter*e*.
To lowe libynge men ⁊ þe larke is resembled.

For aristotel þe grete clerk ⁊ suche tales he telleth.
þus he likeneth in his glosing*e* ⁊ þe lest foule oute.
And where he be saf or nouȝt saf ⁊ þe sothe wote no clergie.
Ne of sortes ne of salomon ⁊ no scripture can telle.
Ac god is so god I hope ⁊ þ*a*t sitth he gaf hem wittes.
To wissen us weyes þere with ⁊ þat wissen us to be saued.
And þe better*e* for here bokes ⁊ to bidden we ben holden.
þat god for his grace ⁊ gyue here soule reste.
For lettred men were lewed men ȝut ⁊ ne were lore of þe bokes. fol.58v

Alle þise clerkes q*uo*d I þo ⁊ þat on criste leuen ⁊
Seggen in here sarmons ⁊ þat nother sarasynes ne iewes.
Ne no creature of cristes liknesse ⁊ with oute cristendom worth saued.

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249. it] syluer*e* F.
253. Ful lytil gr*a*ce ys gr*a*untyd hy*m* for god may not hy*m* heere F. lyl] *for* lyk. apyes] a pies chiteryng WMHmCr; a pies *rem.*
254. shal come] ys kowchyd F. to be] *om.* F.
259. þat . . . þei] Al is wrete to bere F. witnesses] witnesse Fβ. he] RF; it β.
260. for . . . reuerenced] men pulle hise fedres F.
261. be . . . his] man be reeft hy*m* fram hise goodis F.
262. ledene] stevene F.
265. is resembled] may be lykned F.
267. glosinge] glose F; logik β.
268. nouȝt saf] non F. wote no clergie] telliþ no byble F.
269. Ne of sortes ne] & for soþe F.
273. grace gyue] grete gr*a*ce grawnte F.
274. þe] *om.* F; hir β.

Contra q*uo*d I ymaginatif þo ⁊ and cumsed for to loure.
And seyde saluabitur vix iustus in die iudicii.

Ergo saluabitur q*uo*d he ⁊ and seyde namore latyn.
Troian*us* was a trewe kni3t ⁊ and toke neu*ere* cristendome
And he sauf so seyth þe boke ⁊ and his soule in heuene.
Ac þere is fullyng*e* of fonte ⁊ and fullyng*e* in blode schedyng*e*.
And þoru3 fuir is fullyng*e* ⁊ and þat is ferme byleue.
Aduenit ignis diuinus no*n* co*m*burens s*et* illuminans.

Ac treuthe trespased neu*ere* ⁊ ne transu*ers*ed a3en his lawe.
But lyued as his lawe tau3te ⁊ and leueth þer*e* be no bettere.
And if þer*e* were he walde amende ⁊ and in suche wille deyeth.
Ne wolde neu*ere* trewe god ⁊ but trewe treuthe were alowed.
And were it worth or worth nau3te ⁊ þe byleue is grete of treuthe.
And an hope hangynge þer*e* in ⁊ to haue a mede for his treuthe.
For de*us* dicit*ur* q*uas*i dans vitam et*ernam* suis. hoc e*st* fidelib*us*.
Et alibi si ambulauero in medio vmbre mortis. &c.

þe glose graunteth vpon þat verse ⁊ a grete mede to trewe.
And wit and wisdom q*uo*d þ*at* weye ⁊ was su*m* tyme tresor.
To kepe with a comune ⁊ no catel was holde bet*ere*.
And muche murthe and manhede ⁊ *and* ri3t myd þat he vanesched.

278. I] R *only*.
278a. saluabitur vix] vix saluabitur F.
280. was a] þat F. and] *om.* F.
281. he] he is Fβ. heuene] blysse F.
283. fuir] þe holy goost F.
284. treuthe] þe knyght F; treuþ þat β.
285. his . . . be] was tawht hy*m* for he ne knew F. tau3te] techeþ β.
286. þere were] he were wykke F.
287. trewe treuthe] his wil F; truþe β.
289. to . . . treuthe] þ*er*fore meede to have F.
289a. hoc] id F. mortis] mortis non timebo mala quoniam tu mecum es domine F.
290. trewe] trewþe Fβ.
292. with a] hem fra*m* F. holde] *om.* F.
293. ri3t . . . þat] wi*th* þat word F.

PASSUS XIII

Passus duodecim*us* de visione vt sup*ra*.

And I awaked þer*e* with ⁊ witles nerehande.
And as a freke þat fere were ⁊ forth gan I walken.
In maner of a mendinaunt ⁊ many ȝere after.
And of þis metyng*e* many tymes ⁊ muche þouȝt I hadde.
Furst how fortune me failed ⁊ at my moste nede.
And how þat elde mansed me ⁊ miȝte we eu*er* meten.

And how þat freres folwed ⁊ folke þat was riche. fol. 59r
And folke þat was pore ⁊ att litel pris þei sette.
And no corps in here kirkeȝerde ⁊ ne in here kirke were buried.
But quik he by queth hem auȝt ⁊ or schulde help quite her dettes.
And how þus coueytise ouer cam ⁊ clerkes and prestes.
And how þat lewed men ben ladde ⁊ but our*e* lorde hem helpe.
þoruȝ vnkunnyng*e* curatoures ⁊ to incurable peynes.

I lay doun longe in þis thouȝte ⁊ and at þe last I slepte.
And as criste wolde þer*e* come co*n*sience ⁊ to co*n*forte me i*n* þat tyme.
And bad me come to his courte ⁊ with clergie schuld I dyne.

And for consience of clergie spake ⁊ I cam wel þe rather*e*.
And þer*e* I say a mayster ⁊ what man he was I neste.
þat lowe louted ⁊ and loueliche to scriptur*e*.

Consience knewe hym wel ⁊ and welcomed hym fair*e*.
þei weschen and wipeden ⁊ and wente to þe diner.

Ac pacience in þe paleis stode ⁊ in pilgrimes clothes.
And preyed mete for charite ⁊ for a pore eremite.

Consience called hym in ⁊ and curteisliche seide.
welcome weye go and wasche ⁊ þow schalt sitte sone.

---

duodecimus] *for* xiij; Explicit Passus Non*us* / Incipit Passus Decim*us* F.
2. fere] fey BmBo; faynt Cot; afeerd F; fre β.
4. muche þouȝt] Mer*v*eyle F.
8. folke . . . pris] poor*e* folk þ*at* weryn lytyl of he*m* F.
9. ne . . . were] wolde þei no*n* F.
11. þus] *om.* F; þis β.
14-20. *om.* RF.
23. courte] cu*n*tre F.
26. lowe] lowe dou*n* F. to scripture] dyde hy*m* honoure F.
27. hym(both)] me F.
29. clothes] wedys F.
32. sone] i*n* haste F.

þis meyster was made sitte ⁊ as for þe most worthi.
And þanne clergie and consience ⁊ and pacience cam after.

Pacience and I ⁊ were pote to ben mettes.
And seten þe oure seiue ⁊ at a side borde.

Consience called after mete ⁊ and þanne cam scripture.
And serued hym þus sone ⁊ of sondri metes many.
Of austyn of ambrose ⁊ of alle þe foure euaungelistȝ.
Edentes et bibentes ⁊ que apud eos sunt.
Ac þis mayster ne his man ⁊ no maner flesch eeten.
Ac þei hadde metes of more coste ⁊ mortrewes and potages.
Of þat men myswonnen þei maden hem wel at ese. fol. 59v
Ac here sause was ouer soure ⁊ and vnsauourly grounde.
In a morter post mortem ⁊ of many bitter peyne.
But if þei synge for þo soules ⁊ with many salt teres.
Vos qui peccata hominum comeditis ⁊ nisi pro eis lacrimas *et* oraciones effunderitis.
Ea que in deliciis ⁊ in comedis in tormentis euometis.

Consience ful curteyslich þo ⁊ comaunded scripture.
By fore pacience brede to bringe ⁊ and me þat was his mete.

he sette a soure lof to fore vs ⁊ *and* seyde agite penitenciam.
And sith he drouȝ vs drinke ⁊ dia perseuerans.

As longe quod he ⁊ as lif and likam may dure.
here is propre seruise quod pacience ⁊ þere fareth no prince bettere.

And þanne he brouȝt us forth a mees of other mete ⁊ of miserere mei
And he brouȝt of beati quorum ⁊ and of beatus vir his makynge.
And quorum tecta sunt peccata ⁊ in a dische.
Of derne schrift dixi ⁊ and confitebor tibi.
Brynge pacience some pytaunce ⁊ priuelich quod consience.

---

33. for þe most] most of hem F.
35. mettes] RF; macches β.
38. hym] RHmB; hem *rem.*
41. hadde metes] RF; ete mete β. potages] powdred F.
45. with many] many F; and wepe β.
45a. in comedis] comedistis F; comeditis β.
47. mete] RF; macche LMWHmCr; make *rem.*
49. dia] RLWHmYCCr; was diu F; diu *rem.*
50. he] RFOC^{2}; I *rem.* lif] RF; I lyue β.
52. of . . . mete] *om.* F. mei] RCr; mei deus *rem.*
53. & þer *with* beati quorum tecta sunt *with* blawnche poudre stroued F. brouȝt] brouȝt vs β. and of] of β.
54. quorum . . . peccata] beatus vir cui non imputauit F. dische] plattere a loo F.

þanne hadde pacience a pitaunce. 57
Pro hac orabit omnis sanctus ⁊ in tempore oportuno. 57
And consience conforted vs ⁊ and carped vs mrie tales.
Cor contritum et humiliatum deus non despicies.
Pacience was proude ⁊ of þat propre seruise
And made hym murth with his mene ⁊ ac I murned euere. 60
For þis doctor vp on þis hey deyes ⁊ dronk wyn so faste.
Ve vobis qui potentes estis ad bibendum vinum.
And eet many sondry metes ⁊ mortrewes and poddynges.
wombe cloutes and wilde brawn ⁊ and egges fryed with grece.
þanne sayde I to my self so ⁊ pacience it herde.
It is nauȝt foure days þat þis freke ⁊ by fore þe den of seynt poules.
Preched of penaunces ⁊ þat poul þe apostel suffrede.
In fam et frigore ⁊ and flappes of scourges.
Ter cesus sum ⁊ et a iudeis quinquies quadragenus
Ac o worde þei ouer huppen ⁊ at vch a tyme þat þei prechen. fol. 60r
þat poule in his pistel ⁊ to alle þe poeple tolde.
Et in periculo falsis fratribus.
holy writ bit men be war ⁊ I wil nauȝt writen it here. 70
In englich an auentur ⁊ it schuld be rehersed to ofte.
And greue þere with þat gode men ben ⁊ ac gramerienes schul rede.
Vnusquisque a fratre se custodiat.
Quia vt dicitur periculum est in falsis fratribus.

I wist neuere freke þat as frere ȝede ⁊ by fore men an englich
Taken it for here teme ⁊ and tellen it with outen glosynge.
Ac þei prechen þat penaunce ⁊ is profitable to þe soule.
And what mischief and male ese crist for man tholede.
Ac þis godes glotoun quod I ⁊ with his grete chekes.
hath no pite on vs pore ⁊ he parfourneth euele.
þat he precheth and preueth ⁊ to pacience I tolde.

---

57. *one line* LMWHmCr. þanne . . . pitaunce] & þan was brouht to pacyence þis pytance ful soone F. orabit] RF; orabit ad te β.
58a. Cor] A mong was cor F.
60. mene] mowht F; mete β.
62. And] þey F; He β. and poddynges] y powdred F.
63. egges . . . grece] bacoun with eggys fryed F.
64. þe den of] folk at F. seynt poules] poules Fβ.
65. seynt poules] poules Fβ.
66. *run together with* 67 F. of . . . suffrede] *om.* F.
67. fam] *for* fame.
69a. Et in periculo] Periculum in F; Periculum est in β.
72. þat . . . ben] RFL; þat goode beene GYOC²CBM; good men WHmCr.
73. I] RFG; And C²CCr; For Hm; Ac *rem.*
78. euele] his speche evele F.
79. and] þus & F; he β. preueth] preveþ yt F; preueþ nouȝt β.

And wisched witterly ⁊ with wil ful egre.
þat disches and dobleres ⁊ by for þis doctor
wer molte lede in here mawe ⁊ and mahoun a myddes.
I schal iangle to þis iurdan ⁊ with his iuysty wombe.
To telle me what penaunce is ⁊ of whiche he p*rec*hed þer*e* ay.
Pacience parceyued what I thouȝt ⁊ and bad me be stille.
And seyde þow schalt se þus sone ⁊ whan he may na more
he schal haue a penaunce in his paunche ⁊ and puffe at vch a worde.
And þanne schullen his guttes godle ⁊ and he schal galpen aft.
For now he hath dronke so depe ⁊ he wole dyuyne sone
And prouen it here pocalips ⁊ and passion of seynt auereys.
þat noþer bacou*n* ne braun ⁊ ne blaumanger ne mortrewes.
Is nother fisch ne flesch ⁊ but fode for þe penauntes.
And þan schal he testifie of a trinite ⁊ and take his felawe to witnesse.
what he fonde in a freiel ⁊ after a frer*e* leuyng*e*.
And but if þe furste lyne be lesynge ⁊ leue me neuer after
And þanne is tyme to talke ⁊ and to appose þis doctour.
Of dowel and of dobet ⁊ and ȝif dobest be any penaunce.

And I sat stille as pacience seide ⁊ and þus sone þis doctour.
As rodi as a rose ⁊ robbed his chekes.
Couȝwede and carpede ⁊ and consience hym herde.
And tolde hym of a trinite ⁊ and toward us he loked. fol. 60ᵛ

what is dowel sir doctour q*uo*d I ⁊ is dobest any penaunce.

Dowel q*uo*d þis doctour ⁊ and dronk after.
Do non euel to þin euencristene ⁊ nauȝt by þi power*e*.

By þis day sir doctour q*uo*d I ⁊ þanne be ye nauȝt in dowel.
For ȝe haue harmed vs to ⁊ in þat ȝe eten þe puddynge.
Morterewes and other mete ⁊ and we no mussel hadde.

---

80. wil] will*e with* woordys F.
81. þis] þe F; þis ilke β.
82. here] his Fβ.
83. iuyſty] iuſt β; luſty F.
84. þere ay] euere F; raþer β.
85. bad] bad hold F; wynked on β. be] *om.* F; to be β.
86. may] may etyn F.
90. it] it in F; it be β.
92. þe penauntes] penauntes F; a penaunt β.
93. þan . . . a] takþ testemonye on þe F. take] ek F. witnesse] borwe F.
94. frere] freres Fβ. leuynge] RGC^2; dyȝeng F; lyuyng *rem.*
96. talke] ROC^2; aposen F; take *rem.* appose þis] pyttyn to þe F.
102. dobest] RF; it W; dowel *rem.*
103. dronk after] d. anon þer*after* F; took þe cuppe and drank β.

And 3e fare so in 3oure fermerie ⁊ ferly me thenketh.
But cheste be þere charite schulde be ⁊ 109
And 3onge children durst pleyne. 109
I wolde permute my penaunce with 3oure ⁊ for I am in poynt to dowel. 110

þanne consience ful curteislich ⁊ a contenaunce he made.
And prentede vpon pacience ⁊ to prey me to be stille.
And seyde hym selue sir doctour ⁊ and it be youre wille.
what is dowel and dobet ⁊ 3e dyuinoures knoweth.
Dowel quod þis doctour ⁊ dos as clerkes techeth.
And dobet is he þat techeth ⁊ and traueyleth to teche other.
And dobest doth hym self so ⁊ as he seith and precheth.
Qui facit et docuerit magnus vocabitur in regno celorum.

Now þou clergie quod consience ⁊ carpest what is dowel.
I haue sones he seyde ⁊ seruen in a castel.
þere þe lorde of lif woneth ⁊ to leren hym what is dowel. 120

Til I se þo seuene ⁊ and my selue acorden.
I am vn hardy quod he to eny wi3t preue it.
For on peres þe plowman ⁊ hath impugned vs alle
And sett alle science at a soep ⁊ saue loue one.
And no tix ne taketh ⁊ to meyntene his cause.
But dilige deum ⁊ and domine quis habitabit &c.
And seyth þat dowel and dobet ⁊ aren to infinites.
which infinites with a faith ⁊ fynde oute dobest
which schal saue mannes soule ⁊ þus seyth peres þe plowman.

I can nau3t here on quod consience ⁊ ac I knowe wel peres. 130
he wil nau3t a3enes holy writ speke ⁊ I dar wel vndertaken. fol. 61r
þanne passe we ouer til peres come ⁊ and preue þis in dede.

---

108. And] if F; And if β.
109. *as two lines* R *only*. þere . . . durst] *with* Charyte be y chylle on 3ow F.
110. dowel] spille F.
111. ful] RF *only*.
112. prentede] plukkid F. to prey me] & prayede hym F.
115. dos] ys to doon F; is do Cr; do *rem.*
117. precheth] techeþ FG; preueþ Hm.
117a. magnus] hic magnus F.
119. sones] RL; seuene sones *rem.*
121. Til I] I wolde F. and my selue] sones & 3ee F.
122. preue] RF; to preue β.
123. plowman] p. a pertly F.
125. tix] oþer tyxt F; tixte β.
128. dobest] *om.* F.
130. peres] Perkyn F.

Pacience hath be in many a place ⁊ and par auenture knoweth.
þat no clerke can ⁊ as crist bereth witnesse.
Pacientes vincunt et cetera ⁊
At youre preiere quod pacience þo ⁊ so no man displese hem.
Disce quod he doce ⁊ dilige inimicos.
Disce and dowel ⁊ doce and do bett.
Dilige and dobest ⁊ þus tauȝt me ones.
A lemman þat I loued ⁊ loue was hire name.
with wordes and with werkes quod sche ⁊ and wille of þin herte.
Loue leley þi soule ⁊ al þi lif tyme ⁊
And so to lere and to louye ⁊ for þe lordes loue of heuene.
þin enemye in alle wise ⁊ euenforth with þi selue.
Cast coles on his hede ⁊ of alle kynde speche.
Both with werkes and with wordes ⁊ fonde his loue to wynne.
And ley on hym þus with loue ⁊ til he lauȝhe on þe.
And but he bow for þis betynge ⁊ blynde mote he worthe.

Ac for to fare þus with þi frende ⁊ foly it were.
For he þat loueth þe lelly ⁊ lyte of þin desireth.
kende loue coueyteth nauȝte ⁊ no catel but speche.
With half a laumpe lyne in latyn. Ex vi transicionis.

I bere þere inne a boute ⁊ fast I bounde dowel.
In a signe of þe saterday ⁊ þat sette furste þe kalender.
And alle þe wit of þe wednesday ⁊ of þe next weke after
þe myddel of þe mone ⁊ is þe miȝte of bothe.
And here with am I welcome ⁊ þere I haue it with me.
Vndo it and late þis doctour se ⁊ where dowel be here inne
For by hym þat me made ⁊ miȝte neuere pouerte.
Miseyse ne mischief ⁊ ne man with his tonge.
Colde ne care ne companye of theues ⁊
Ne nother hete ne hayl ⁊ ne non helle pouke
Ne nother fuer ne flode ⁊ ne fere of þin enemy.
Tene þe eny tyme ⁊ and þow take it with þe.

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134. þat no clerke can] þere ben no Clerkis kone so meche F; þat no clerke ne can β.
135. hem] hym Fβ.
136. inimicos] i. tuos F.
139. I loued] lovely spak F.
140. wille] good wille F.
141. Loue . . . soule] þy sowle þowh love leely F. Loue] Thow loue β.
142. to lere and] to leerne F; þow lere þe β. louye] lowe the F.
144. of] RMWHm; þat is F; and *rem.*
149. desireth] RF; coueiteþ β.
152. a boute] RF; aboute β.
157. it and] RF; it β. se where] se it wher F; deme if β. here] þer Fβ.
160. Colde] Ne catel F.

Caritas nichil timet.
And eek haue god my soule ⁊ and þow wilt it craue. fol. 61ᵛ
þere nys neyther emperour ne emperesse ⁊ erl kynge ne baroun.
Pope ne patriarch þat puyre reson ne schal make.
þe meyster of alle þo men ⁊ þoruȝ miȝt of þis redeles.
Nouȝt thoruȝ wicche crafte but þoruȝ wit ⁊ *and* þow wilt þi selue.
Do kynge and quene ⁊ and alle þe comune after.
ȝyue þe alle þat þei may ȝiue ⁊ as þe for best ȝemere. 170
And as þou demest wil þei do ⁊ alle here dayes after.
Pacientes vincunt . &c.

It is but a dido q*uo*d þis doctor ⁊ a disoures tale.
Alle þe wit of þis worlde ⁊ ne wiȝte mennes strenthe.
Can nauȝt conformen a pes ⁊ by twene þe pope and his enemys
Ne by twene to criseten kynges ⁊ can no wiȝt pes make.
Profitable to aither poeple ⁊ and put þe table from hym.
And toke clergie and consience ⁊ to conseil as it were.
þat pacience þo mote passe ⁊ for pilgrimes ku*rr*me wel lye.

Ac consience carped a loude ⁊ and curteysliche seyde.
Frendes fareth wel ⁊ and faire spake to clergie. 180
For I wil go with þis gome ⁊ if god wil gyue me grace.
And be pilgrime with pacience ⁊ til I haue p*re*ued more.

What q*uo*d clergie to consience ⁊ are ȝe coueytous nowthe.
After ȝeresȝyues or ȝiftes ⁊ other ȝernen to rede redeles.
I schal bringe ȝow a bible ⁊ a boek of þe olde lawe.
And lere ȝow if ȝe liken ⁊ þe lest poynt to knowe.
Pacience þe pilgrime ⁊ parfitlych knew eu*err*e.

Nay by crist q*uo*d consience to clergie ⁊ god þe forȝelde.
For alle þat pacience me p*ro*fereth ⁊ proud am I litel.
Ac þe wille of þe weye ⁊ and þe wil folk here. 190

164-71a. RF *only*.
164. haue] so have F. it] love F.
165. neyther] *om.* F. erl kynge] neyþer Erl F.
166. he schal] shal the F.
167. þe] *om.* F. þo] *om.* F. þis redeles] his rede F.
168. wicche] no ryche F. and þow wilt] of F.
169. *om.* F.
170. ȝyue] To ȝeve F.
171. *om.* F.
173. ne] RF; and β.
186. poynt] lyȝne F.
187. Pacience] That pacience Fβ. euerre] RHm; neuere *rem.*
188. to clergie] *om.* F. forȝelde] for beede F.
190. wil] RLCB; wil of *rem.*

hath meued my moed ⁊ to mourne for my synnes.
þe gode wille of vch a wiȝt was nere bouȝt to þe fulle.
For þere nys no tresor þere to ⁊ to a trewe wille.

haued nauȝt marie magdeleyne more ⁊ for a box of saiue.
þanne ȝacheus for he seyde ⁊ dimidium bonorum meorum do pauperibus. fol. 62r
And þe pore wydewe ⁊ for a peyre of mytes.
þan alle þo þat offreden ⁊ in to gaȝophilacium.

þus curteyslyche consience ⁊ congeyd ferst þe frere.
And sitthen softeliche he seyde ⁊ in clergies ere
Me were leuer be oure lorde ⁊ and I lyue schulde.
haue pacience parfiteliche ⁊ þan half þi pakke of bokes.

Clergie and consience ⁊ no congeye wolde take.
But seyde ful sobreliche ⁊ þow schalt se þe tyme.
whan þow art weri for walked ⁊ wilne me to conseille.

þat is soth seyde consience ⁊ so me god helpe.
If pacience be oure partynge felawe ⁊ *and* pryue with us bothe.
þere ne is wo in þis werlde ⁊ þat we ne schulde amende.
and conformen kynges to pees ⁊ of alle kynne londes.
And sarasynes and surrie ⁊ and so forth alle iewes.
Turnen in to þe trewe faith ⁊ and in til one byleue.

þat is soth quod clergie ⁊ I se what þow menest.
I schal dwelle as I do ⁊ my deuer to schewen.
And conformen fauntekynes ⁊ and other folke I lered.
Til pacience haue preued þe ⁊ and parfit þe maked.

Consience þo with pacience passed ⁊ pilgrimes as it were.
þanne hadde pacience ⁊ as pilgrimes han ⁊ in his poke vitales.
Sobrete and symple speche ⁊ and sothfaste byleue.

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192. vch a] euery F; þe C^2; a *rem.* þe fulle] to dere F.
194. marie magdeleyne] RFG; Magdelene *rem.*
195. for he seyde] hadde for F.
197. offreden] offreden gold F.
198. ferst þe frere] þe mayster F.
200. and] & longe F.
202. and] ne F; to LHmYOC^2CB; of *rem.*
207. wo] wronge F.
208. of] RF; and β.
209. And sarasynes] RF; Sarasenes β. iewes] þe iewes Fβ.
210. one] trewe F.
213. I lered] to leerne F.
216. as . . . han] *om.* F. vitales] pylgrimes v. F.

To confort hym and consience ⁊ if þei come in place.
þere vnkendenesse and coueytise ⁊ is honger contreyes bothe.
And as þey wenten be þe weye ⁊ and of dowel carpede.
þei metten with a ministrale ⁊ as me þo thouȝte.
Pacience apposed hym furst ⁊ and preyed hym he schulde hem telle.
To consience what craft he couthe ⁊ and to what contre he wolde.

Ich am a ministrale quod þat man ⁊ my name is actiua vita.
Alle ydel Iche hatie ⁊ for of actif is my name.
A waferere welle ȝe wite ⁊ and serue many lordes.
And fewe robes I fonge ⁊ or furred gounes.
Coude I lye and do men lawhe ⁊ þanne lacchen I schulde.
Other mantel or mone ⁊ amonges lordes ministrales.
Ac for I can nother tabre ne trumpe ⁊ ne telle none gestes.
Farten ne fithelen ⁊ at festes ne harpen.
Iape ne iangele ⁊ ne gentyliche pipe.
Ne noyther sayle ne saute ⁊ ne synge with þe gyterne.
I haue non gode giftes ⁊ of þis grete lordes.
For no brede þat I brouȝt forth ⁊ saue a benison on þe soneday.
whanne þe prest preyeth þe poeple ⁊ here paternoster to bidde.
For peres þe plowman ⁊ and þat hym profit wayteth.
And þat I am actif ⁊ þat Idelnesse hatye.
Of alle trewe trauailoures ⁊ and tylieres of þe erthe.
Fro miȝhelmesse to miȝhelmesse ⁊ I fynde hem with waferes.

Beggares and bidderes ⁊ of my brede crauen.
Faitoures and freres ⁊ and folk with brode crounes.
I fynde payn for þe pope ⁊ and prouendre for his palfreye.
And I hadde neuere of hym ⁊ haue god my trewthe.

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218. if] where F.
219. þere] For F. is] be F. honger] hungry Fβ.
220. and of] RF; of β. carpede] RF; þey carpede β.
221. as me þo] a mychil man hem F.
222. furst] *om.* F. he . . . hem] to F.
225. Alle ydel] Al manere ydelnesse F.
226. serue] worchepe F.
229. lordes] oþere F.
230. ne trumpe] *om.* F.
231 at . . . harpen] at none faire feestys F.
232. iangele] RF; logele β.
233. gyterne] harpe F.
after 233. þerfore fewe rewarde me my rente is þe lasse F.
235. brouȝt] RF; brynge β.
237. þat] alle F.
238. þat I am actif] for me actyf also F.
239. Of] & for F; For β. of] on F.
240. I . . . waferes] þe men trauaile sore F.

Nother *pro*uendre ne personage ⁊ ȝut of þe popes ȝiftes.
Saue a pardou*n* with a peys of lede ⁊ and to polles a mydde.
hadde Ich a clerke þat couthe write ⁊ I wolde caste hym a bille.
þat he sent me vnder his sel ⁊ a salue for þe pestylence.
þat his blissynge and his bulles ⁊ boccnes miȝte destruye.
In no*min*e meo demonia eicient ⁊
Et super egros man*us* imponent. Et bene habebunt.
And þanne wolde I be prest to þe poeple ⁊ paste for to make
And buxu*m* and busy ⁊ aboute brede and drinke.
For hym and for alle his ⁊ fou*n*de ich þat his pardou*n*.
Miȝt lechen a man ⁊ as Ich by leue it schulde.
For sethe he hath þe powere ⁊ þat peter hym self hadde.
he hath þe pott with þe salue ⁊ sothely as me thenketh.
Argentu*m et* aurum no*n* est michi quod aute*m* habeo ho*c* tibi do.
In no*min*e d*omi*ni surge et ambula.
Ac if miȝt of miracle hym faile ⁊ it is for men beth nauȝt worthi
To haue no grace of god ⁊ and no gult of þe pope.
May no blissyng don vs bote ⁊ but if we wil amende.
Ne mannes masse make pees ⁊ amonges cristene poeple.
Til pruide be priueliche fordo ⁊ and alle þoruȝ payne defaute

For ar ich haue brede of mele ⁊ ofte mote Ich swete.
And ar þe comune haue corne a now ⁊ many a cold morwenynge.
So ar my wafres ben I wrouȝte ⁊ muche wo I tholie.

Alle londou*n* I leue ⁊ liketh wel my waferes.
And louren whan þei lakken hem ⁊ It is nauȝt longe I passed.
þere was a careful comune ⁊ whan no carte come to towne.
With bake brede fro statforde ⁊ þo gan beggeres wepe.
And werkemen were agast ⁊ a litel þis wel be thouȝt longe.

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245. ȝiftes] RY; ȝifte *rem.*
247. hadde Ich a] I wolde eu*er*y F. I wolde] hadd*e* F.
248. he sent] þe pope wolde sendy*n* F. vnder] *om.* F.
249. þat] RF; And þat β.
250. be prest] pris F.
252. found . . . his] to fyȝnden swich a F.
253. Miȝt] þ*at* myghte F. it] he F.
254. he] þe pope F. peter hym self] sey*n*t F.
255a. hoc tibi] RF; tibi β.
257. no(1)] RF; þe β. and no gult] to gete gryþ F.
258. May] þ*er*e may F; For may β.
259. mannes masse] myscheef F.
260. priueliche] RF; purelich β. alle] *om.* FWMCr; þat *rem.*
262. corne a now] hoom here corn F; corne Inowe β.
265. *as two lines* & þey lakke hem lowren for largyte þey wanty*n* / It was not longe y passed lewd me*n* wery*n* needy F.
267. statforde] *for* stratforde.

In þe date of oure driȝte ⸗ in a druye aver*e*l.
A thousend and thre hondrede ⸗ tweyes thretty and tene
My waferes þer*e* were gesene ⸗ whanne chichestre were mayre.

I toke grete kepe by criste ⸗ and consience bothe.
Of haukyn þe actif man ⸗ and how he was I clothed.
he hadde a cote of cristendome ⸗ as holy kyrke byleueth.
Ac it was moled in many place ⸗ with mony sondri plottes.
Of pruyde he a plotte and þer*e* a plotte ⸗ of unbuxu*m* speche.
Of scornynge and of scoffynge ⸗ and of vnskilful berynge
As in apparail and in porte ⸗ proude amonges þe poeple.
Other wise þanne he hath ⸗ with hert and siȝt schewynge.
hym wilnynge þat alle men ⸗ wente he were þat he is nauȝte.
For whi he bosteth and braggeth ⸗ with mony bolde othes.
And inobedient to be vnder nome ⸗ of any lyf lyuynge.
And so syngulere by hym selue ⸗ as to siȝt of þe poeple.
was non suche as hym selue ⸗ ne non so pope holy.
I habited as an heremite ⸗ an ordre by hym selue.
Religion sauns reule ⸗ and resonable obedience.
lakkynge lettrede men ⸗ and lewed men bothe.
In lykyng of lele lyf ⸗ and a lyere in soule.
With in wit and oute wit ⸗ ymagynen and stodye.
As best for his body be ⸗ to haue a bolde name.
And entermeten hym ouer alle ⸗ þer*e* he hath nouȝt to done.
Wilnynge þat men wende ⸗ his wit were þe beste.
Or for his crafty kunnynge ⸗ or of clerkes þe wisest.
Or strengest on stede ⸗ or styuest vnder gurdel.
And lovelokest to loken on ⸗ and lelest of werkes.
And non so holy as he ⸗ ne of lif clennere.
Or feyrest of feytures ⸗ of fourme and of schafte.
And most sotyl of songe ⸗ other sleyest of hondes.

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270. thretty] RL; xx F; twenty *rem.*
272.grete] RF; gode β. kepe] kep of pacyense F.
275. place] places Fβ. mony sondri plottes] fele sundry spottys F.
276. he] was þere F; here β. plot . . . plot] spoot & F.
278. and in porte] peyntyd F.
279. and] *om.* F; or β.
280. wente] wende Fβ. þat . . . nauȝte] moſt myghty F.
282. inobedient] looþ F.
283. so] goo F. as to] in F.
286. sauns] is saved be F.
290. bolde] RF; badde β.
293-99. RF *only.*
293. or] *om.* F. þe] he were þe F.
294. vnder] gyrt with F.
296. ne] ne non F.
297. feytyres] fetoures of face F. of . . . schafte] ne of forme F.

And large to lene ⁊ losse þer*e* by to cacche.
And if he gyueth ou3t pore gomes ⁊ telle what he deleth.
Pore of possession ⁊ in purs and in coffre.
And as a lion to loke ⁊ and lordeliche of speche.

Boldest of beggeres ⁊ a bostere þat nou3t hath.
In towne and in tau*er*nes ⁊ tales to telle.
And segge þinge þat he never sey3 ⁊ and for soth sweren it.
Of dedes þat he neu*er*e dede ⁊ demen and boste.
And of werkes þat he wel dede ⁊ witnesse and seggen.
lo if 3e leue me nau3t ⁊ or þat I lye wenen.
Asketh at hym or at hym ⁊ and he 3ow can telle.
what I suffred and sey3 ⁊ and som*m*e tymes hadde.
And what I couth and knewe ⁊ and what kyn I come of.
Alle he wolde þat men wist ⁊ of werkes and wordes.
whiche mi3t plese þe poeple ⁊ and preysen hem seluen.
Si hominib*us* placerem *christi* ser*u*us non essem.
Et alibi Nemo potest duob*us* dom*in*is ser*u*ire.

By crist q*uo*d consience þo ⁊ þi best cote haukyn.
hath mony moles and spottes ⁊ it most ben waschen.

3e ho so toke hede q*uo*d haukyn ⁊ by hynde and by fore.
what on bakk and on body half ⁊ and bi þe to sydes.
Men schuld fynde many frounces ⁊ and many foule plottes.

And he turned hym as tyte ⁊ and þanne toke I hede.
It was fouler bi felfolde ⁊ þan it furst semed.
It was bi dropped with wrathe ⁊ and wikked wille.
with eneuye and euel speche ⁊ entisynge to fi3te.
Ly3ynge or lakkynge ⁊ a lef tonge to chide. fol. 64r
Alle þat he wiste wikked ⁊ bi any wi3t tellen it.
And blame men by hynde her bakke ⁊ and bidden hem mischance.
And þat he wiste bi wille ⁊ tellen it to watte.
And þat watte wiste ⁊ wille wiste it after.

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299. large] looþ for to F. losse þere by] & large for to F.
301. *om.* F.
303. a . . . hath] goostynge at þe nale F.
307. seggen] tellyn F.
309. Asketh at] Goo aske F. hym(2)] hir*e* F.
314. best cote] corteby F.
317. on(1)] RFGOC^2; what on *rem.* bi þe to] on bothe F.
318. many(both)] fele F. plottes] spottys F.
323. lakkynge] RF; laughynge β. a] *with* a F; and β.
326. will] willyem F. to] *om.* LMWGYC. watte] walt*er* F.
327. watte] he of walt*er* F. wille] willyem F. after] soone F.

And made of frendes foes ⁊ þoruȝ a fals tonge.
Or with miȝt of mouthe ⁊ or thoruȝ mannes strengthe.
Auenged me fele tymes ⁊ other frete my sulue.
with inne as a schepstere schere ⁊ I schrewed men and cursed.
Cuius maledicc*i*one os pienu*m* est amaritudine.
Sub lingua eius labor . et dolor.
þere is no lif þat I loue ⁊ lestynge any while.
For tales þat I telle ⁊ noman tresteth to me.
And whan I may nouȝt haue þe maystrie ⁊ which malencolye I take
þat I cacche þe crompe ⁊ þe cardiacle su*m* tyme.
Or an ague in suche an angre ⁊ and su*m*tyme a feuere.
þat taketh me alle a twelmoneth ⁊ til þat I despise.
leche craft or oure lorde ⁊ and leue on a wiche
And segge þat no clerk ne can ⁊ ne criste as I leue.
To þe souter of southwerk ⁊ or of schordych dame emme.
And segge þat no goddes worde ⁊ gaf me neuere bote.
But þoruȝ a charme hadde I chaunce ⁊ and my chief hele.

I waited wisloker ⁊ and þanne was I soyled.
with likynge of lecherie ⁊ and by lokynge of myn eye.
For vch a mayde þat he mette ⁊ he made hire a syngne
Semynge to synwarde ⁊ and som*m*e tyme he gan taste.
Aboute þe mouth or byneth ⁊ bygyn*n*eth to grope.
Til eytheres wille waxeth kene ⁊ and to þe werke ȝeden.
As wel fastyng dayes and fridayes ⁊ and for bode niȝtes.
And as lef in lente as oute of lente ⁊ alle tymes I liche.
Suche werkes with hem ⁊ were neuere out of sesou*n*.
Til þei miȝt namore ⁊ and þanne hadde murie tales.
And how þat lechoures louyen lawe*n* ⁊ and iapen.

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330. Avuenged] & but y a. F. other] evele y F.
331. with inne as] As dooþ F. I . . . cursed] so shrewidly y grynte F.
331a. Sub] & dolo sub F. dolor] RF; dolor; et alibi; filij hominem dentes eorum arma et sagitte et lingua eorum gladius acutus β.
332. þat I loue] y leve F. lestynge] wille lest me F.
334. which] swich FMWHmCr; with *rem.*
336. sumtyme a] þe*r*w*ith* an hoot F.
338. or] RL; be F; of *rem.*
339. ne(2)] by F.
342. hadde I] he hadde F. my] his F.
343. I soyled] it soyled β; he s. F
344. and] as FLMWCr. myn] RF; his β.
346. tyme he gan] y F.
347. bygynneth to] p*ri*uyly ga*n* hire F.
349. wel] RF; wel in β.
350. lef] RF; wel β.
352. and þanne hadde] but helde it F.
353. louyen] love wel w*ith* F.

Or herlotrie and horedom ⁊ and in here elde tellen

þanne pacience parceyued ⁊ of poyntes his cote.
was colmy thoruȝ coueytise ⁊ and vnkende desirynge. fol. 64v
More to goed þan to god ⁊ þe gome his loue caste.
And ymagined how he it miȝt haue ⁊
with fals mesures and mette ⁊ and with fals witnesse.
lened for loue of þe wed ⁊ and lothe to do treuthe. 360
And awayted þoruȝ whitus ⁊ weyus to begile.
And menged his marchandise ⁊ and made a goed moustre.
þe werste with Inne was ⁊ a grete wit I lete it.
And if my neȝbore hadde an hyne ⁊ or any best elles.
More profitable þan myne ⁊ many sleyȝtes Ich made.
how I miȝt haue it ⁊ al my wit I caste.
And but if I hadde bi other way ⁊ at þe last I stale it.
Or priuelich his purs schoke ⁊ vn pyked his lokkes.
Other bi niȝt other bi daye ⁊ aboute was I euere.
þoruȝ gyle to gaderen ⁊ þe goed þat Ich haue. 370

If ich ȝede to þe plow ⁊ I pynched so narwe.
þat a fote lande or a forw ⁊ fecche Ich wolde.
Of my nexte neyȝbore ⁊ or ȝaf hem rede þat repen. 373/374
To sese to me with her sikel ⁊ þat I ne sewe neuere.

And ho so borwed of me ⁊ a boute þe tyme.
with presentes priueliche ⁊ or payed somme certeyne.
So walde he or nauȝt walde ⁊ wynnen I wolde.
And bothe to kytthe and to kynne ⁊ vnkynde of þat Ich hadde.

And ho so cheped my chaffare ⁊ chiden Ich wolde. 380
But he profered to paye ⁊ a peny or tweyne.

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354. Or] & of F; And of hire β. and] R *only*.
355. his] RL; of þis WHmCr; of his *rem.*
356. colmy] crumplyd F.
358. how] nyght & day how F.
361. whitus] his wit F; wyche GC^2; which WHmCrYOCBLM. weyus] wyȝes F; weye HmOC^{2}BM; wey WYL; waye Cr; way Cr2GC.
362. goed] fayre F.
363. I lete] he held F.
364. an] RF; any β.
367. but if I hadde] but y gete yt F; but I it hadde LMW; but I hadde it HmY; but I hadde *rem.* other]ony other F. at . . . it] y geete it be stelthe F.
370. haue] weld F.
373. run together with 374 RF.
376. of me] monee F. bout þe] serteyn F.
377. he muste legge pleggys of heuyere peyȝs & priuy presentis F.
378. walde(2)] wolde he LMHmCr^1.

More þan it was worth ⁊ and ȝut wolde I swere.
þat it coste muche more ⁊ swore many othes.

In haly dayes at holy cherche ⁊ whan Ich herde masse.
hadde nere wil wote god ⁊ witterly to be seche.
Mercy for my misdedes ⁊ þat I ne morned more.
For losse of goed leue me ⁊ þan fore lih*a*mes gultes.
As if I hadde dedly synne done ⁊ I dradde nauȝt þat so sore.
As whan I lened and leued it loste ⁊ or longe ar it were payed.
So if I kydde any kendenesse ⁊ myn euencristene to helpe. 390 fol. 65r
Vppon a cruele coueytise ⁊ my consience gan hange.
And if I sent ouer see ⁊ my s*er*uantȝ to brugges.
Or into pruyslonde my prenteys ⁊ my profit to wayte.
To marchaunden with monoye ⁊ and maken here chaunges.
Myȝte nere me conforte ⁊ in þe mene tyme.
Nother masse ne matynes ⁊ ne no maner shytes.
Ne neuer penaunce parfournede ⁊ ne pat*ernoster* sayde.
þat my mynde ne was more ⁊ in my goed in a doute.
þan in þe grace of god ⁊ and his grete helpes.
Vbi est thesaurus tuus ⁊ ibi et cor tuu*m*.
ȝet glotou*n* with grete othes ⁊ his granement hadde soyled. 400
And foule beflobered it ⁊ as with fals speche.
As þer*e* no nede ne was ⁊ godes name an Idel.
Swore þer*e* by swithe ofte ⁊ and al by swatte his cote
And more mete ete and dronke ⁊ þen kende miȝt defie
And kauȝte seknesse su*m* tyme ⁊ for my forfetes ofte.
And þanne I dradde to deye ⁊ in dedlich synne.
þat in to wanhope he wrathe ⁊ and wende nauȝt to be saued.
þe whiche is sleuthe so slow ⁊ þat may no slithes helpe it.

383. coste] RF; coste me β.
385. hadde] RL; I had G; hadde y F; hadde I rem.
387. lihames] my l. Fβ.
389. and . . . loste] good & lost it F.
391. consience] RF; herte β.
393. pruyslonde] sprws F; spruce land GCCot.
396. shytes] syghtis F; siȝtes β.
397. sayde] bidde F.
399. grete helpes] goode halwis F.
400-409. RF *only*.
400. glotou*n*] þ*a*t goome F. granement] garnement F.
401. as] al F.
402. As] & F. godes . . . Idel] ne*m*pned god ydellyche F.
403. Swore] & swore F. and . . . cote] a bowte þe ale cuppe F.
404. And more ete] & ofte moor*e* F.
405. & su*m*tyme kawhte seknesse þoruh surfetys ofte F.
406.And þanne] þ*a*t for dowhte F.
407. þat] & F. he wrathe and] y wente y F. nauȝt] neu*er*e F.
408. is sleuthe] slewþe is F. þat] þ*er*e F. helpe it] it helpe (*with* it added *above the line*) F.

Ne no mercy amenden ⁊ þe man þat so deyeth.

Ac whiche ben þe braunches ⁊ þat bringeth a man to sleuthe.
his woman morneth nauȝt for his mysdedes ⁊ ne maketh no sorwe
And penaunce þat þe prest enioyneth ⁊ *per*fourneth euele.
Doth non almesdede ⁊ drat hym of no synne.
lyueth aȝeyne þe by leue ⁊ and no lawe holdeth.
Vch day is haly day with hym ⁊ or an heyȝ ferie.
And if he auȝt wil here ⁊ it is an herlotes tonge.
whan men carpeth of criste ⁊ or of clennesse of soule.
he wexeth wroth and wil nauȝt here ⁊ but wordes of murthe.
Penaunce and pore men ⁊ and þe passion of seyntes.
he hateth to here þere of ⁊ and alle þat it telleth.
þise ben þe braunches beth war ⁊ þat bryngeth a man to wan hope.
ye lordes ye lordes and ladies ⁊ and legates of holy cherches.
þat feden fole sages ⁊ flatereres and lyeres
And han likyng*e* to lithen hem ⁊ to do ȝow lawhe.
Ve vobis qui ridetis . fol. 65ᵛ
And ȝiueth hem mete and mede ⁊ and pore men refuse.
In your*e* deth deyinge ⁊ I drede me sore.
lest þo thre maner men ⁊ to muche sorwe bringe.
Consencientes et agentes ⁊ pari pena puniendi su*n*t.

Patriarkes and p*ro*phetes ⁊ and p*re*choures of goddes wordes.
Sauen þoruȝ here sarmon ⁊ mannes soule fram helle.
Riȝt so flatereres and foles ⁊ aren þe fendes disciples.
To entise men þoruȝ here tales ⁊ to synne and herlotrie.
Ac clerkes þat knoweth holy writ ⁊ schule kennen lordes.
What dauid seith of such men ⁊ as þe sauter telleth.
Non habitabit in medio dom*us* mee ⁊ q*ui* facit sup*er*bia*m* q*ui* loq*ui*t*ur* iniq*ua*.
Schulde no herlot haue audience ⁊ in halle ne in chaumbres.
There wise men were ⁊ witnesseth godes wordes.
Ne non mysproude man ⁊ amanges lordes ben a lowed.

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409. amenden] a mende it F. so deyeth] dyȝeþ þere Inne F.
410. Ac whiche] þese F; Whiche β.
411. his woman] RLGYC; þat F; He þat MWHmCr; Is qwa*n* man B; Is wha*nne* a man OC². no] for he*m* F.
412. And] Ac LYOB; but G. enioyneth] hy*m* took F. euele] neue*re* F.
414. lyueth] & he þat lyȝeþ F.
422. ye lordes ye lordes] *for* ye lordes; I co*n*seyle lordis F.
423. feden fole sages] fynde folis sage F.
426. sore] RF; ful sore β.
427. bringe] þou bry*n*ge F; ȝow bringe β.
427a. puniendi sunt] RF; punientur β.
431. entise] te*m*pt F.
433a. qui . . . iniqua] *om.* F.

Clerkes and kniȝtes ⁊ welcometh kynges ministrales.
And for loue of þe lorde ⁊ litheth hem at festes.
Muche more me thenketh ⁊ riche men schulde.
haue beggeres byfore hem ⁊ þe whiche ben goddes ministrales.
As he seyth hym self ⁊ seynt Johan bereth witnesse.
Qui vos spernit me spernit.
For thi I rede ȝow riche ⁊ at reueles whan ȝe maketh.
For to solace ȝoure soules ⁊ suche ministrales to haue.
þe pore for a fol sage ⁊ syttynge at þe heyȝ table.
And a lered man to lere þe ⁊ what oure lorde suffred.
For to saue þi soule ⁊ fram sathan þin enemy.
And fithel þe with out flaterynge ⁊ of gode friday the storye.
And a blynd man for a bourdeoure ⁊ or a bedrede womman.
To crie a largesse ⁊ by for oure lorde ⁊ ȝour gode loos to schewe
þise thre maner ministrales ⁊ maketh a man to lawhe.
And in his deth deyinge ⁊ þei don hem grete conforte.
þat bi his lyue lythed hem ⁊ and loued hem to here.
þise solaseth þe soule ⁊ til hym selue by falle.
In a welhope ⁊ amonges worthi seyntes.
þere flateres and foles ⁊ thoruȝ here foule wordes.
leden þo þat loued hem ⁊ to luciferes feste.
With turpiloquio a lay of sowe ⁊ and luciferes fythele.

þus haukyn þe actif man ⁊ hadde soyled his cote.
Til consience acouped hym þere of ⁊ in a curteys manere.
whi he ne hadde wasched it ⁊ or wiped it with a brusche.

437-54. RF *only.*
437. Clerkes and kniȝtes] Boþe knyghtis & clerkis F.
438. þe] here F. litheth] þey lyghten F.
439. Muche] Mychil F. riche] þan ryche F.
442. Forþi] þerfore F. riche at] ryche men at F.
443. to(2)] ȝee F.
444. sittyng] ȝee sette F. heyȝ] *om.* F.
447. fithel þe with out flaterynge] with owtyn flaterynge fythele F. friday þe] frydaes F.
448. And] & tak F. for a] þy F.
449. bifore] to F. youre] þyn F.
450. makeþ a man] make men F.
452. lithed] he lystned F.
454. welhope] wol good hope F.
455. þere] Ac WHmYOBLM; but G; And CrC^{2}C.
457. sowe] sorwe Fβ.

Passus xiij*us* de visione vt sup*ra*.

I haue but on hater q*uo*d haukyn ⁊ I am þe lasse to blame
Thouȝ it be soyled and selde clene ⁊ I slepe þer*e* inne on niȝtes.
And al so I haue an hosewif ⁊ hewen and children.
Vxorem duxi *et* ideo no*n* poss*um* &c.
þat wolen by molen it many tymes ⁊ maugre my chekes.

It hath ben laued in lenten ⁊ and oute of lente*n* bothe.
With þe sope of siknesse ⁊ þat seketh wonder depe.
And with þe loss*e* of catel ⁊ lothe for to a gulte.
God ar any gode man ⁊ by auȝt þat I wiste.
And was schriuen of þe prest ⁊ þat gaf me for my synnes.
To penaunce pacience ⁊ and pore men to fede.
Al for coueytise of my cristendom ⁊ in clennesse to kepen it.

And coude I nouȝt by crist ⁊ kepen it clene an houre
þat Ine soyled it with siȝt ⁊ or su*m*me ydel speche.
Or thoruȝ werke or thouȝt ⁊ and other wil of myn herte.
þat I ne flobere it foule ⁊ fram morwe til eue.

And I schal kenne þe q*uo*d consience ⁊ of co*n*tricion to make.
þat schal clawe þi cote ⁊ of alle kynne fulthe.
Cordis contricio &c
Dowel waschen it and wringen it ⁊ þoruȝ a wise co*n*fessoure.
Oris confessio . &c
Dobet þat schal beten and bouken it ⁊ as briȝt as any scarlet.
And engreynen it with gode wille ⁊ and goddes grace to amende þe.
And sitthen sende þe to satisfaccion ⁊ for to souuen it after.
Satisfaccio. dobest
Schal neu*er*e myst by mole it ⁊ ne mothe after biten it. fol. 66ᵛ
Ne fende ne fals man ⁊ defoulen it in þi liue.
Schal no heraud ne harpour ⁊ have a fairer garment.

Passus . . . supra] *no passus division* F. xiij] *for* xiv.
1 hater] LF; hool hater WCOB.
7. lothe for to a gulte] looþ me was to leese F.
8. & grucched a gey*n* god / whan grevis he me sente F. ar] or β.
12. nouȝt] RF; neuere β.
13. Ine] *for* I ne.
14. thouȝt] ell*es* þowht F; word GYOC2CBCr3; þoruȝ word *rem.* and other] or þoruh F; or β.
18. waschen] FLCBGY; schal w. *rem.*
19. Dobet þat schal beten and bouken it] D. bowke it & beete it F; þat] om. β.
21. souuen] su*m*ne F; sowne Cr^{23}; sewe OC^{2}; sowen *rem.*
22. & Dobest & keep þe cleene fram vnkyȝnde werkis F.
after 22. & þey þou slyde or stu*m*ble sore soon vp þou ryȝse F.

þan haukyn þe actif man ⁊ and þow do be my techynge.
Ne no ministrale be more worth ⁊ amonges pore and riche.
þanne haukynnes wif þe waferere ⁊ which is actiua vita.
And I schal purueye þe paste quod pacience ⁊ þouȝ þow no plowȝ erie.
And fioure to fede foike with ⁊ as best be for þe soule.
þowȝ neuere greyne growede ⁊ ne grape vp on vine.
Alle þat lyueth and loketh ⁊ liflod wold I fynde.
And þat I now schal none faile ⁊ of thinge þat hem nedeth.

we schulde nauȝt be to busy ⁊ abouten oure liflode.
Ne soliciti sitis &c. Volucres celi deus pascit &c.
Pacientes vincunt. &c.

þanne lawhed haukyn a litel ⁊ and liȝtly gan swere.
Who so leueth ȝow noþer be oure lorde ⁊ I leue nauȝt he be blissed.

No quod pacience paciently ⁊ and oute of his poke hente.
Vitales of grete vertues ⁊ for alle maner bestes.
And seyde lo here liflode I nowe ⁊ if oure bileue be trewe.
For lente nere was þere lif ⁊ but liflode were schape.
where of or where for ⁊ and where by to libbe.

Furst þe wilde worme ⁊ vnder weet erthe.
Fisch to lyue in þe flode ⁊ and in þe fuir þe crikat.
þe corlew be kynde of þe eyre ⁊ most clennest flesch of briddes.
And bestes by grasse and by greyne ⁊ and by grene rotes.
In menyng þat alle men ⁊ miȝt þe same.
lif þoruȝ lele byleue ⁊ and loue as god witnesseth.
Quodcumque pecieritis in nomine meo &c. Et alibi.
Non in solo pane viuit homo ⁊ set in omni verbo quod procedit de ore dei.

But I loked what þat liflode was ⁊ þat pacience so preysed.
And þanne was a pece of the paternoster ⁊ fiat voluntas tua.
haue haukyn quod pacience ⁊ and ete þis whan þe hungreth. fol. 67r
Or whan þow clomsest for colde ⁊ or clingest for drouȝthe.
And schal neuere feytoures þe greve ⁊ ne grete lordes wrathe.
Prisone ne payne ⁊ fo pacientes vincunt.

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27. which is] RF; with his β.
28. þow no] RF; no β.
35. leueth ȝow noþer] trowst eyþer of ȝow F; leueþ ȝow β. I leue nauȝt he be blissed] y trowe he be vnblessid F.
46a. in nomine] RF; a patre in nomine β.
50. drouȝthe] drowhtys F; drye β.
51. feytoures] faytour F; gomes OC²; synne BoCot; gyue Bm; gyues *rem.*
52. fo] *for* for.

By so þat þow be sobre ⁊ of siȝt and of tonge.
In etynge and in handelynge ⁊ and in alle þi fyue wittes.
Tharst þow nevere care for corne ⁊ ne lynnen clothe ne wollen.
Ne for drink ne deth drede ⁊ but deye as god liketh.
Or þrouȝ honger or þoruȝ hete ⁊ at his wille be it.
For if þow lyuest after his lore ⁊ þe schorter lyf þe leuere.
Si quis amat *Christum mundum non* diligit istum.
For thoruȝ his breth bestes wexeth ⁊ and a brode ȝeden. 60
Dixit *et* facta sunt &c.
Ergo thoruȝ his breth mowen ⁊ men and bestes libben.
As holy writ witnesseth ⁊ whan men seggen here grace.
Aperis tu manum tuam et imples omne animal benediccione.

It is founden þat forty wynter ⁊ folke lyuede with oute tulyinge.
And oute of þe flint spronge þe floed ⁊ þat folk and bestes dronke.
And in Elyes tyme ⁊ heuene was I closed.
þat non rayn ne roen ⁊ þus rett men on bokes.
þat many wynter men lyued ⁊ and no mete ne teleden.

Seuen slepen as seith þe boke ⁊ seuen hundreth wynter
And lyueden with outen liflode ⁊ and att þe laste þei woken.
And if men lyuede as mesure wolde ⁊ schulde neuere more be defaute. 70
Amoges cristene creatoures ⁊ if criste wordes be trewe.
Ac vnkendenesse caristia maketh ⁊ amonges cristes poeple.
And ouer plente maketh pruyde ⁊ amonges pore and riche.
Ac mesure is so muche worth ⁊ it may nowȝt be to dere.
For þe mischief and þe mischaunce ⁊ amonges men of sodome.
wex thoruȝ plente of payn ⁊ and of puir slewthe.
Ociositas et habundancia panis ⁊
For þei mesured nauȝt hem selue ⁊ of þat þei eten and dronke.
Deden dedly synne ⁊ þat þe deuel lyked ⁊
So veniaunce fel vpon hem ⁊ for here vile synnes.
þei sonken in to helle ⁊ þe cites vchone. 80 fol. 67ᵛ

Forthy mesure we vs wel ⁊ and make oure faith oure scheltroun.
And thoruȝ faith cometh contricion ⁊ consience wot wel.
which driueth aweye dedly synne ⁊ and doth it to be venial.
And þouȝ a man miȝt nouȝt speke ⁊ contricion miȝt hym saue.
And brynge his soule to blisse ⁊ bi so þat feith bere witnesse.
þat whiles he lyued he byleued ⁊ in þe lore of holy cherche.

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58. leuere] RF; better β.
71. amoges] *for* amonges. criste] cristes Fβ.
72. Ac . . . maketh] But welthe is so mych a maister F.
76a. *om.* F.

Ergo co*n*tric*i*on faith and co*n*sience ⸗ is kendeliche dowel.
And surgyanes for dedly synne ⸗ whan schrift of mouthe faileth.

Ac schrifte of mouthe more worthi is ⸗ if man in lich co*n*trit
For schrifte of mouthe sleth synne ⸗ þe it neu*e*re so dedly.
Per confessione*m* to a p*re*st ⸗ peccata occiduntur.
þere contric*i*on doth but driueth it dou*n* ⸗ in to a venial synne.
As dauid seith in þe sauter ⸗ *et* quor*um* tecta su*n*t peccata.
Ac satisfacc*i*on seketh oute þe rote ⸗ *and* bothe sleth and voydeth.
And as it neu*e*re hadde be ⸗ to nau3t bryngeth dedly synne.
þat it neu*e*re eft is sene ⸗ ne sor*e* ⸗ but semeth a wounde I heled.

3e where woneth charte q*uo*d haukyn ⸗ I wiste ner*e* in my lyue.
Man þat with hym spake ⸗ as wyde as I haue passed.
There parfit treuth ⸗ and pou*er* hert is ⸗ and pacience of tonge.
þer*e* is charte þe chief chaumbre ⸗ for god hym sulue.

Whether pacience and pou*er*te q*uo*d haukyn ⸗ be more plesant to our*e* lord.
þen ricchesse ri3tfulliche I wonne ⸗ *and* resonabeliche yspended.

3e quis est ille q*uo*d pacience ⸗ quik laudabim*us* eu*m*.
þou3 men rede of ricchesse ⸗ ri3t to þe worldes ende.
I wiste neu*e*re renk þat riche was ⸗ þat whan he rekne schulde.
whan it drou3 to his deth day ⸗ þat he ne dradde hym sore
And at þe rekenynge in a rerage fel ⸗ rather þan oute of dette.

þer*e* þe pore dar plede ⸗ and preue by puir resou*n*.
To haue a louaunce of his lorde ⸗ be þe lawe he it claymeth.
Ioye þat neu*e*re ioye hadde ⸗ of ri3tful iuge he asketh.
And seith lo briddes and bestes ⸗ þ*a*t no blisse ne knoweth.
And wilde wormes in wodes ⸗ þoru3 wynteres þou hem greuest
And makest hem wel neyh meke ⸗ and mylde for defaute.
And after þou sendest hem somer ⸗ þat is her*e* souereyn ioye.
And blisse to alle þat ben ⸗ bothe wilde and tame.
þan may beggeres and bestes ⸗ after bote wayten.
þat alle here lif han lyuede ⸗ in langour and in defaute.
But god sent hem some tyme ⸗ sum man*er* ioye.
Other her*e* or elles where ⸗ kende wolde it nere.
For to wrothor hele was he wrou3t ⸗ þ*a*t neu*er* ioye was shaped.

88. surgyanes] Sorwe F.
89. in lich co*n*trit] be w*i*th co*n*trit F; be inlich contrit β.
97. 3e] RF *only*.
101. pacience and pou*er*te] RF; paciente pouerte β. more] *om.* F. oure lord] RG; god more F; oure saueoure C^2; oure sight CB; oure dri3te *rem.*

Angeles þat in elle now ben ⁊ hadden ioye sum tyme.
And diues in deyntes lyued ⁊ and in douce vie.
Riȝt so resoun ⁊ scheweth þat þo men ⁊
And here makes also ⁊ lyued here lyf in murthe.

Ac god is of a wonder wille ⁊ by þat kende wit scheweth.
To ȝiue many men his mercymonie ⁊ ar he it haue deserued.
Riȝt so fareth god by sum riche ⁊ reuthe me it thenketh.
For þei han here hire here ⁊ and heuene as it were.
And is grete lykynge to þe lif ⁊ wyth oute labour of body.
And whan he deieth ben disalawed ⁊ as dauid sayth in þe sauter. 130
Dormierunt *et* nichil inuenerunt &c.
And in an other stede also ⁊ Velut sompnum surgencium domine
in ciuitate tua ⁊ ad nichilum eorum rediges.
Allas þat richesse schal reue ⁊ and robbe mannes soule.
Fram þe loue of our lorde ⁊ at his last ende.

hewen þat han here huire to fore ⁊ aren euermore nedy.
And selde deyeth oute of dette ⁊ þat dineth or þei deserve it.
And til he haue done his deuer ⁊ and his dayes iourne
For whan a werkeman hath wrouȝt ⁊ þan may men se þe sothe.
what he were worthi for his werke ⁊ *and* what he hath deserued.
And nauȝt to fonge byfore ⁊ for drede of disalowynge.

So I segge be ȝow riche ⁊ it semeth þat ȝe schulle. 140
haue to heuenes for ȝoure here being ⁊ and heuene þere after.
Riȝt as a seruaunt taketh his salarie by fore. 142 fol.68^{v}
And sithe wald clayme huire ⁊ 142
As he þat non ne hadde ⁊ and hath heuene at þe laste.
It may nauȝt be ȝe riche men ⁊ or mathew on god lyeth.
De delicijs ad delicias difficile est ascendere.
Ac if ȝe riche haue reuth ⁊ and rewarde wel þe pore.
And lyuen as lawe techeth ⁊ don leute to alle.
Crist of his curteysie ⁊ schal confort ȝow att þe laste.

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121. elle] *for* helle.
123. scheweth] redyþ F. men] men shulle redyly a counte F; men þat were riche β.
129. to þe lif] of lyf F; to lyue β.
140. Be ryche men yt semeþ ryght soo þe same þat ȝee shulle F. semeth] semeth nouȝt β.
141. haue to heuenes] Cleyme two hevenys F; Haue heuene β. in ȝoure here being] OCrC^{2}LMR; here yn ȝour berynge HmG; in ȝoure here beryng YCr1; in ȝoure hee berying C; in ȝoure hiȝe beryng B; in ȝoure here dwellynge W; oon here & anoþer heereafter F.
142. *One line* β. by fore] be fore his terme F. clayme huire] cleyme his heere eft soonest F; clayme more β.
143. heuene] RF; hire β.
144a. ascendere] RF; transire β.

And rewarde alle double richesse ⁊ þat rewful hertes habbeth.
And as an hyne þat hadde ⁊ his huire ar he bygunne
And whan he hath don his deuer wel ⁊ men doth hym other bounte. 150
ȝiueth hym a cote aboue his couenaunt ⁊ riȝt so crist ȝiueth heuene.
Bothe to riche and to nauȝt riche ⁊ þat riȝtfuliich liibbeth.
And all þat don here deuer wel ⁊ han double huir for here trauaille.
here for ȝiuenesse of here synnes ⁊ and heuene blisse after. 154

Beggeres aboute missomer ⁊ bredles þei soupe. 160
And ȝet is winter for hem wors ⁊ for watschod þei gange.
Afurst sore and affyngred ⁊ and foule I rebuked.
And arated of riche men ⁊ þat reuthe is to here.
Now lorde send hem somer and somme maner ioye.
heuene after here hennes goynge ⁊ þat here han suche defaute.
For alle miȝtest þow haue mad ⁊ non mener þan other
And I liche witty and wis ⁊ if þe wel hadde liked.

And haue reuth on þis riche men ⁊ þat rewarde nauȝt þi prisones.
Of þe gode þat þow hem gyuest ⁊ ingrati ben manye.
Ac god of þi godenesse ⁊ gyue hem grace to amende. 170
For may no derth ben hem dere ⁊ drouȝthe ne wete.
Ne noyther hete ne hayle ⁊ have þei here hele.
Of þat þei wilnen and wolde ⁊ wanteth hem nauȝt here.

Ac pore poeple þi prisones ⁊ lore in þe put of mischief.
Confort þo creatures ⁊ þat muche care suffren.
þoruȝ derthe þoruȝ drouȝthe ⁊ alle here dayes here.
Wo in wyntres tyme ⁊ for wantynge of clothes.
And in somer tyme selde ⁊ soupen to þe fulle.
Conforte þi carfulle criste ⁊ in þi riche. fol.69r
For how þow confortest alle creatoures ⁊ clerkes bereth witnesse. 180
Conuertimini ad me *et* salui eritis.
þus in genere of alle his genitrice ⁊ ihesu crist sayde.
To robberes to reueres ⁊ to riche and to pore. 182
To hores to harlotes ⁊ to alle maner poeple. X
þow tauȝtest hem in þe trinite ⁊ to take bapteme. 183
And be clene thoruȝ þat cristenynge ⁊ of alle kynnes synnes.

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152. riȝtfullich] ryghtfully heere F; rewfulliche β.
155-59. *om.* RF.
161. gange] wander F.
174. lore] lyȝn F; lord β.
177. wyntres tyme] RF; wynter tymes β.
181. alle his genetrice] alle lentylis F; his genitrice L; gentries *rem.*
182. to(2)] and to Fβ.
182x. RF *only*. maner] oþer F.

And if vs fel thoruȝ folye ⁊ to falle in synne after.
knowlechynge and confession ⁊ and crauynge þi mercy.
Schuld amende vs as many sithes ⁊ as man walde desire.
And if þe pouke wolde plede þere aȝeine ⁊ *and* punischen on vs in consience.
ho schulde take þe a quitaunce as quik ⁊ *and* do þe qued schewe it.
Pateat &c per passionem domini.
And putten of so þe pouke ⁊ and preuen vs vnder borwe.
Ac þe parchemyn of þis patent ⁊ of pouerte be moste.
And of puir pacience ⁊ and parfit byleue.

Of pompe and of pruide ⁊ þe parchemyn decoureth.
And principaly of alle poeple ⁊ but þei be pore of herte.
Elles is alle an ydel ⁊ alle þat euere we writen
Paternoster and penaunces ⁊ and pilgrimage to rome.
And oure spenses and oure spendynge springe ⁊ of a trewe welle.
Elles is alle oure labour lost ⁊ lo how men writeth.
In fenestres at þe freres ⁊ if fals be þe fundement.
For thi cristene schuld be in comune riche ⁊ non coueytous for him selue.

For seuene synnes þat þere ben ⁊ assailen vs euere.
þe fende folweth hem alle ⁊ and fondeth hem to helpe.
Ac with richesse þo ribaudes ⁊ rathest men by gyleth.
For þere þat richesse regneth ⁊ reuerences folweth.
And þat is plesaunt to pruide ⁊ in pore and in riche.
Ac þe riche is reuerenced ⁊ bi reson of his richesse.
þere þe pore is put by hynde ⁊ and par auenture can more.
Of wit and of wisdome ⁊ þat fer wei is bettere.
þan richesse or reaute ⁊ and rather Iherd in heuene.
For þe riche hath muche to rekne ⁊ and riȝt softe walketh.
þe riȝt weye to hevene warde ⁊ ofte riche letteth. fol. 69ᵛ
Ita possibile diuiti &c.

þere þe pore precheth byfore þe riche ⁊ with a pakke at his rugge.
Opera enim illorum sequntur illos ⁊
Bataunt liche as beggeres don ⁊ and baldelich he craueth.
For his pouerte and his pacience ⁊ a perpetuel blisse.
Beati pauperes quoniam ipsorum est regnum celorum.

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188. And] RFWHmC²CCr; Ac LMYOB; but G. pouke] RF; pope β. on vs] us Fβ.
189. ho] We F; He β. do] to Fβ.
197. And] with F; But β. and oure]RB; of F; and *rem.* spendynge] spekynge F.
211. riȝt] RFG; *om.* C²; heiȝe *rem.* riche] RF; richesse β.
211a. possibile] inpossibile MWCot.
212. precheth] procheþ F; preiseth BoCr; preeseth *rem.*
212a-14. *om.* F.

Ac pruide in richesse regneth ⁊ rather þam in pouert*e*
Or in þe maister or in þe man ⁊ su*m* manseon haueth.
Ac in pouerte þer*e* pacience is ⁊ pruid hath no mi3t.
Ne non of þe seuene synnes ⁊ sitten ne mow þere longe.
Ne haue power*e* in pouerte ⁊ if pacience it folwe.
For þe pore is ay preste ⁊ to plese þe riche ⁊ 220
And buxu*m* at his biddyng*e* ⁊ for his broke loues.
And buxu*m*nesse and bost ⁊ aren eu*er*more at werr*e*.
And ayther hateth other ⁊ in alle man*er* werkes.
If wrathe wrastel with þe pore ⁊ he hath þe worse ende.
For if þei bothe pleyne ⁊ þe pore is but feble.
And if he chide or chater*e* ⁊ hym cheueth þe worse.
For loulich he loketh ⁊ and loueliche is his speche.
þat mete or mone ⁊ of other men mote asken.
And if glotonie greue pouerte ⁊ he gadereth þe lasse.
For his rentes ne wol nau3te reche ⁊ no riche metes to bugge. 230
And þou3 his glotonye be to gode ale ⁊ he goth to cold beddyng*e*.
And his heued vn heled ⁊ vn esiliche I wrye.
For whan he streyneth hym to streche ⁊ þe strawe is his schetes.
So for his glotonie and his grete scleuthe ⁊ he hath a greuous penau*n*ce.
þat is welawo whan he waketh ⁊ and wepeth for colde.
And su*m* tyme for his synnes ⁊ so he is neu*er*e murie.
Withoute mornynge amonge ⁊ and mischief to bote.

And þou3 coueytise walde cache þe pore ⁊ þei may nou3t come togideres
And bi þe nekke nameliche ⁊ her non may henten other.
For men knoweth wel þat coueytise ⁊ is of a kene wille. 240
And hath hondes and armes ⁊ of longe lengthe.
And pou*er*te ne is but a pety thyng*e* ⁊ apereth naught to his nauele. fol. 70r
And louely layke was it neuer*e* ⁊ by twene þe longe and þe schorte.
And þou3 auerice wald angre þe pore ⁊ he hath but litel mi3te.
For pou*er*te hath but pokes ⁊ to putten in his godes.
þere auerice hath almaries ⁊ and Iren bounden cofferes.
And whether be li3ter to breke ⁊ lasse bost it maketh.
A beggeres bagge ⁊ þan an Iren bounde coffre.

Lecherie loueth hym nou3t ⁊ for he 3iveth but litel siluer.
Ne doth hym nau3t dine delicatly ⁊ ne drinke wyn ofte. 250

And þou3 sleuthe sue pouerte ⁊ and s*er*ue nau3t god to paye. 253

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215. þam] þan Fβ.
216. Or(1)] RF; Arst β. or(2)] RFCr; þan *rem.*
227-37. RF *only.*
234. and his grete scleuthe] *om.* F.
251-52. *om.* RF.

Meschief is his meyster ⁊ and maketh hym to thenke.
þat god is grettest helpe ⁊ and no gome elles.
And he is *ser*uaunt as he seith ⁊ and of his sute bothe.
And where he be or be nauȝt ⁊ he bereth þe sygne of pou*er*te.
And in þat secte our*e* saueour*e* ⁊ saued alle mankende.
For thi alle pore þat pacient is ⁊ may claymen and asken.
After her*e* endynge here ⁊ heuene riche blisse.

Muche hardier may he asken ⁊ þat her*e* miȝt haue his wille.
In lorde and in lordschipe and lykyng*e* of body.
And for godes loue leueth al ⁊ and lyueth as a beggere.
And as a mayde for a mannes loue ⁊ hir*e* moder forsaketh.
Hir*e* fader and alle hir*e* frendes ⁊ and folwed hire make.
Muche is þat mayde to louie ⁊ of hym þat suche on taketh.
More þan a mayden is ⁊ þat is maried þoruȝ brocage.
As by assent of sondri parties ⁊ and siluer to bote.
More for coueytise of gode ⁊ þan kende loue of bothe.

So it fareth be vch a persone ⁊ þat possession forsaketh.
And put hym to be pacient ⁊ and pou*er*te weddeth.
which is sib to god hym selue ⁊ and so neyȝ is pou*er*te.

haue god my treuthe q*uo*d haukyn ⁊ þ*a*t huyr*e* faste preyse pou*er*te.
what is pouerte pacience q*uo*d he ⁊ p*ro*prely to mene.
Paup*er*tas q*uo*d pacience ⁊ est odibile bonu*m*.
Remoc*i*o cura*rum* possessio sine calumpnia.
Donu*m* dei semita mat*er* absq*ue* solitudine semita.
Sapiencie temp*er*atrix ⁊ negociu*m* sine dampno.
Incerta fortuna . absq*ue* solicitudine felicitas.

I can nauȝt construe al þis q*uo*d haukyn ⁊
ye moste kenne me þis an englische.
In englisch q*uo*d pacience it is wel harde ⁊ wel to expounen.
And some del I schal seyn it ⁊ by so þow vnderstande.
Pouerte is þe furste poynte ⁊ þat pruide moste hateth.
þan is it goed by goed skil ⁊ al þat agasteth pruide.
Riȝt as contric*i*on is confortable thynge ⁊ consience wote wel.

fol. 70ᵛ

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255. is] RFB; is his *rem.*
256. he is] is CB; his LHmGYOC^{2}; he his *rem.*
272. and so neyȝ is pou*er*te] & so neer is þ*a*t p*er*sone F; and so to hise seintes β.
273. þ*a*t huyr*e*] y heere F; ye β. faste preyse] preyse F; preise faste β.
274. pacience] *om.* F; with p. β.
275c. semita(1)] sanitas WYCCr^{1}; sanitatis *rem.*
276. *two lines* R *only.*
277. In englisch q*uo*d pacience] Q*uo*d pacience in englyȝs F.
278. And] RC^{2}CCr; But FG; Ac *rem.*

And a sorwe of hym selue ⁊ and a solace to þe soule.
So pou*er*te p*ro*preliche ⁊ penaunce and ioye.
Is to þe bodye ⁊ puir sp*irit*uale helthe.
Ergo paup*er*tas est odibile bonu*m*.

And contrici*o*n conforte ⁊ and cura animar*um*.
Selde sit pou*er*te ⁊ þe sothe to declare.
Or as iustice to iuge men ⁊
Ne for to be a meyr*e* ou*er*e men ⁊ ne ministre vnder kynges
Selde is enemye pore y put ⁊ to puneschen eny poeple.
Remoc*i*o curar*um*.
Ergo pou*er*te and pouer men ⁊ parfournen þe comaundement. 290
Nolite iudicare quemq*u*am ⁊ . The thredde.

Selde is pore ri3t riche ⁊ but of his ri3tful heritage.
Wynneth he nou3t with wittes fals ⁊ ne with vnseled mesures.
Ne borweth of his ney3bores ⁊ but þat he may wel paye.
Possessio sine calumpnia ⁊

þe ferthe it is a fortune ⁊ þat florescheth þe soule.
With sobrete fram alle synne ⁊ and also 3et more.
It affaiteth þe flesche ⁊ fram folies ful manye.
A collateral conforte ⁊ cristes oune 3ifte.
Donu*m* dei

þe fifte it is þe moder of hele ⁊ a frende in alle fondynges.
And for þe lawde eu*er*e a liche ⁊ a lemman of all*e* clennesse. fol. 71^{r}
Sanitatis mater.

þe sixte it is a path of pees ⁊ 3e þoru3 þe pa altone. 300
Pouerte mi3t passe ⁊ withoute peril of robbynge.
For þere þat pouerte passeth ⁊ pees folweth after.
And euer ye lasse þat he bereth ⁊ þe hardier is of herte.
For thi seith senecca . Paup*er*tas est absq*ue* solitudine semita.
And an hardy man of herte ⁊ amonge an hepe of theues.
Cantabat paup*er*tas coram latrone viator.

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287. men] me*n* of gyltys F; men enjoyned is no poore β.
289. enemye] þe F; any β.
291. pore ri3t] RF; any poore β. but of his] but it be of F; but of β.
292. wittes fals] hise wy3les F. wittes] weyghtes G; weight Cr; wi3tes *rem.*
299. lawde] RYC; lawe F; land WHmCrLM; lewde GOC^{2}B.
300. it is] is Fβ. 3e þoru3 þe pa altone] 3e þoru3 þe paas of Altoun β; platou*n* beryþ witnesse F.
303. *om.* F. is] he is β.
305a. Cantabat] RCotCr; Cantabit *rem.* paupertas] pauper OC^{2}Cot.

þe seuenthe it is wel of wysdom ⁊ and fewe wordes scheweth.
For lordes aloweth hym lite ⁊ or listeneth to his resoun.
he tempreth þe tonge to trewthe warde ⁊ þat no tresor coueyteth.

þe eyȝtethe it is a lele laborere ⁊ and lothe to take more.
þan he may wel deserue ⁊ in somer or in wynter.
And if he chafareth he chargeth no losse ⁊ mowe he charite wynte.
Negocium sine dampno.

þe nythe it is swete to þe soule ⁊ no sugur is swettere.
For pacience is payne ⁊ for pouerte hym selue.
And sobrete swete drinke ⁊ and goed leche in sekenesse.
þus lered me a lered man ⁊ for oure lordes loue.
Seynt austyn a blissed lif ⁊ with outen busynesse.
For body and for soule ⁊ solicitudine felicitas.
Now god þat alle gode gyueth ⁊ graunte his soule reste.
þat þus furst wrote to wisse men ⁊ what pouerte was to mene.

Allas quod haukyn ⁊ þat after my cristendom ⁊
I ne hadde be dede and doluen ⁊ for doweles sake.
So harde it is quod haukyn ⁊ to lyue and to do synne.
Synne scheweth vs euere quod he ⁊ and sori gan wexe.
And wepte water with his eyȝes ⁊ and weyled þe tyme.
þat euere he dede dede ⁊ þat dere god displesed ⁊
Swowed and sobbed ⁊ and siked ful ofte.
þat euere he had londe or lordschipe ⁊ lasse other more.
Or meistrie ouer any man ⁊ mo þan of hym selue. fol. 71ᵛ
I were nauȝt worthi ⁊ wite god quod haukyn ⁊ to were any clothes.
Ne noyther scherte ne schone ⁊ saue for schame one.
To keuere my caroyne quod he ⁊ and cried mercy faste.
And wepte and weyled ⁊ and þere with I awaked.

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306. it is] is Fβ.
308. þat] RF; and β.
308a. *om.* RF.
311. wynte] *for* wynne (*induced by* wynter *in previous line*).
312. nythe] *for* nynthe.
315. lered(2)] RF; lettred β. loue] loue of heuene FWCr.
317. solicitudine] absque s. Fβ.
320. haukyn] h. þanne F; h. þe actif man þo β.
323. scheweth] RF; seweth β.

Passus xiiij*us* de visione vt sup*ra*.

Ac after my wakkyng ⸗ it was wonder longe.
Ar I coude kendely ⸗ knowe what was dowel.
And so my wit wexe and wanyed ⸗ til I a foel were.
And som*m*e lakked my lif ⸗ alowed it fewe.
And leten me for a lorel ⸗ and lothe to reuerencen.
lordes or ladyes ⸗ or any lif elles ⸗
As persones in pelur*e* ⸗ with pendauntes of siluer.
To seriaunt3 and to suche ⸗ and seide nau3t ones.
God loke 3ow lordes ⸗ ne louted fair*e*.
þat folke helden me a foel ⸗ and in þat folye I raued.
Til reson hadde reuthe on me ⸗ and rokked me a slepe.
Til I sey3 as it of sorserie were ⸗ a sotil thynge with alle.
One with oute tonge and teth ⸗ tolde me wonder I schulde.
And where of I cam and whider I schulde ⸗
I co*n*iured hym at þe laste ⸗
If he were cristes creature ⸗ for cristes loue me to tellen ⸗

I am cristes creature q*uo*d he ⸗ and cristene in many place.
In cristes court I knowe wel ⸗ and of his kynne a party.
Is noyther peter þe porter ⸗ ne powel with þe fauchon.
þat wole defende me þe dore ⸗ dynge ych neuer so late.
At mydny3te at mydday ⸗ my voys is so I knowe.
þat Ich a creature of his courte ⸗ welcometh me faire.

What ar 3e cald q*uo*d I ⸗ in þat courte ⸗ amonge cristes poeple.

þe whiles I quikye þe corps ⸗ q*uo*d he ⸗ I cald am I anima.
And whan I wilne and wolde ⸗ anim*us* Ich hate.
And for þat I can and knowe ⸗ cald am I mens. thou3te.
And whanne I make mone to god ⸗ memoria is my name. fol. 72r
And whanne I deme domes ⸗ and do as treuthe techeth.
þanne is rac*i*o my ri3te name ⸗ resou*n* an englisch.
And whanne I fele þ*a*t folke telleth ⸗ my furst name is sensus.
And þat is wit and wisdome ⸗ þe welle of alle craftes.
And whanne I chalenge or chalenge nau3te ⸗ chepe or refuse.

Passus . . . supra] Explicit Passus X*us* / Incipit Passus Xi*us* F. xiiij*us*] *for* xv*us*.
8. and (2)] *om.* Fβ.
13. wonder] whider Fβ.
14. *two lines in* R *only*. cam] cam kendely F. and whider I schulde] and of what kynde β; *om* F. I coniured hym] þan co*n*iowred y hym F.
21. Ich] eu*e*ry F; ech β.
25. *copied after* 28 F. mens . thou3te] mens y am ofte F; mens β.
28. my ri3te name] my*n* name is ryght F, is *inserted above line*. an englisch] on englysch tunge F.

þanne am I consience I called ⸗ godes clerk and his notarie.
And whanne I loue lelly ⸗ our lorde and alle other.
þanne is lele loue my name ⸗ and in latyn amor.
And whanne I fle from þe flesche ⸗ and forsake þe caroyne.
þanne am I spirit speche ies ⸗ and spiritus þanne Ich hatte.
Austyn and Isodorus ⸗ ayther of hem bothe ⸗
Nempned me þus to name ⸗ now þow miȝt chese.
how þow coueytest to calle me ⸗ now þow knowest alle my names.
Anima *pro* diu*er*sis accionib*us* diu*er*sa no*min*a sortitur.
Du*m* viuificat corpus anima est.
Du*m* wlt anim*us* est.
Du*m* sit mens est.
Du*m* recolit memoria est.
Du*m* iudicat rac*io* est.
Du*m* sentit sensus est.
Du*m* amat amor est.
Du*m* negat v*el* consentit co*n*siencia es*t*.
Du*m* spirat sp*iritus* est.

ȝe ben as a bischop*pe* q*uo*d I ⸗ alle bourdynge þat tyme.
For bischopes I blessed ⸗ þei bereth many names.
Presul and pontifex ⸗ and metropolanus.
And other names an hepe ⸗ ep*iscop*us and pastor.

þat is soth seyde he ⸗ now I se þi wille.
þow woldest knowe and ku*n*ne ⸗ þe cause of alle her*e* names.
And of myne if þow miȝtest ⸗ me thenketh by þi speche.

ȝe sir*e* I seyde ⸗ by so noman were greued.
Alle þe science under sonne ⸗ and alle þe sotil craftes.
I wolde Ich knewe and coude ⸗ kendelyche in myn herte.
þanne art þow inparfit q*uo*d he ⸗ and on of pruydes kniȝtes.
For suche a luste and likynge ⸗ lucifer fel fram heuene.
Pona*m* pedem meu*m* in aquilone ⸗ et si*mīlis* ero altissimo.

It were aȝeynes kende q*uo*d he ⸗ and alle kyne resou*n*.
þat any creature schuld kenne al ⸗ excepte criste.
Aȝeynes suche salomon speketh ⸗ and despiseth her*e* wittes.
And seith sicut qui mel comedit multu*m* no*n* est ei bonu*m*.
Sic qui scrutator est maiestatis opp*r*imatur a gl*o*ria.

39d. sit] scit Fβ.
42. metropolanus] RF; metropolitanus β.
53. kenne] RFCr; konne *rem.* criste] crist hym oone F; crist alone G; crist one *rem.*
54b. opprimatur] opprimetur F; opprimitur β.

To englisch men þis is to mene ⁊ þat mowen speke and here.
þe man þat muche hony eet ⁊ his mawe is englaymed.
And þe more þat a man ⁊ of gode matere hereth.
But he do þere after ⁊ it doth hym double skathe.
Beatus est seith seint bernarde ⁊ qui scripturas legit.
Et vertit verba in opera ⁊ follich to his powere. 60
Coveytyse to kunne ⁊ and to knowe science.
Pulte oute of paradys ⁊ adam and eue.
Sciencie appetitus hominem immortalitatis gloriam spoliauit.
And 3et as hony is euel to defie ⁊ and engleymeth þe mawe.
Ri3t so þat thur3 resoun ⁊ wolde þe rote knowe ⁊
Of god and of his grete mi3tes ⁊ his graces it letteth.
For in þe likynge lith a pruide ⁊ and a lycames coueytise.
A 3eynes cristes conselle ⁊ and alle clerkes techynge.
þat is non plus sapere quam oportet sapere.

Freres and other maistres ⁊ þat to þe lewed men prechen.
3e meuen materes vnmesurables ⁊ to tellen of þe trinite. 69
Betere by leue by mone ⁊ doctoures techynge. 71
And telle men þe ten comaundement3 ⁊ *and* touchen þe seven synnes.
And of þe braunches þat bourgeleth ⁊ of hem ⁊ and bringeth men to helle
And how þat folke in folies ⁊ myspenden here fyue wittes.
As wel freres as other folke ⁊ folilich spenen.
In housynge in haterynge ⁊ in to hey clergie schewynge.
More for pompe þanne for puir charite ⁊ þe pople wote þe sothe
þat I lye nau3t loo ⁊ for lordes 3e plesen.
And reuerencen þe riche ⁊ rather for here suluer
Confundantur omnes qui adorant sculptilia . et alibi.
Vt quid diligitis vanitatem et queritis &c. fol. 73r
Go to þe glose of þe vers ⁊ 3e grete clerkes. 80
If I lye of 3owe to my lewed wit ⁊ ledeth me to brennynge.
For as it semeth 3e forsaketh ⁊ no mannes almesse.
Of vsurers of hores ⁊ and auerous chapmen.
And louten to þis lordes ⁊ þat mowen lene 3ow nobles
A3eyne 3oure reule *and* 3oure religioun ⁊ I take recorde at Ihesus.
þat seyde to his disciples ⁊ ne sitis acceptore personarum.

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56. is englaymed] RBCr^{23}; mote be engleymed F; it engleymeþ *rem.*
63. 3et] ri3te Fβ.
68. other] RFG; fele other *rem.*
70. *om.* RF.
71. by leue] byleue were LHm; were M; to leue were GYCBCr^{1}; to bileue were OC^{2}; beleue where Cr^{23}; it were WF. by] to WF; *om. rem.* mone] beleve on as F; manye β. doctoures] RF; d. such β.
73. bourgeleth] burgoneþ F; budde Cr; burioneth *rem.*
85. reule . . . religioun] religions rewle F. 3oure religioun] religioun β.
86. acceptores personarum] RF; personarum acceptores β.

Of þis mateer I miȝte ⁊ make a grete bible.
Ac of curatoures ouer cristene poeple ⁊ as clerkes bereth witnesse.
I schal tellen it for treuthe sake ⁊ take hede ho so lyketh.

As holynesse and honeste ⁊ oute of holy cherche spredeth.
þoruȝ lele lybbynge men ⁊ þat godes lawes techeth.
Riȝt so oute of holy cherche ⁊ alle eueles spredeth.
þere inparfit presthode is ⁊ and prechoures and techoures.
And se it by ensaumple ⁊ in somer tyme on trewes.
þere somme bowes ben leued ⁊ and somme bereth none.
þere is a meschief in þe more ⁊ of suche maner bowes.
Riȝt so persones and prestes ⁊ and prechoures of holy cherches
Is þe rote of þe riȝt faith ⁊ to reule þe poeple ⁊
Ac þere þe rote is roten ⁊ reson wote þe sothe.
Schal neuere floure ne fruit ⁊ ne faire lefe be grene.

For thi walde þe lettred ⁊ leue þe lecherie of clothynge.
And be kynde as byfel for clerkes ⁊ and curteys of cristes godes.
Trewe of ȝoure tonge ⁊ and of ȝoure taile bothe.
And hatyen to here herlotrie ⁊ and auȝt to vnderfonge.
Tythes of trewe thynge ⁊ I tyled or I chafared.

Lothe were lewed men ⁊ but þei ȝoure lore folwede.
And amenden hem þat þei mysdon ⁊ more for ȝoure ensaumples.
Þan for to prechen and preue it nauȝt ⁊ ypocrisie it semeth.
For ypocrisie in latyn ⁊ is likkned to a dongoun
þat were bi snewed with snowe ⁊ and snakes with Inne.
Or to a wal þat were white lymed ⁊ and were foule with Inne.
Riȝt so many prestes ⁊ prechoures and prelates.
ȝe ar enblaunched with bele paroles ⁊ and with clothes.
And ȝoure werkes and ȝoure wordes ⁊ þere vnder aren ful wlueliche.

Iohannes criostomus ⁊ of clerkes speketh and prestes.
Sicut de templo omne bonum procedit ⁊
Sic de templo omne malum procedit.
Si sacerdocium integrum fuerit ⁊ tota floret ecclesia.

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87. grete] mychil F; longe β.
98. Is þe] þey sholde been F; That aren β.
104. auȝt to] looþ wrong F; nouȝt to β.
105. trewe] RFG; vntrewe *rem.*
107. þat þey] þat Fβ.
109. dongoun] RF; dongehill β.
113. with clothes] blewe burnet cloþis F; with cloþes also β.
114. wlueliche] foxly F; vnlyche G; vnlouelich *rem.*
115. criostomus] crisostomus Fβ.
115a. procedit] RF; progreditur β.

Si autem corupta fuerit ⁊ omnium fides marcida est.
Si sacerdos fuerit in peccatis ⁊ totus populus conuertitur ad peccatum.
Sicut cum videris arborem pallidam et marcidam.
In tellis quod vicium habet in radice.
Ita cum videris populum indisciplinatum et irreligiosum.
Sine dubio sacerdocium eius non est sanum.

If lewed men wiste ⁊ what þis latyn meneth.
And who was myn auctour ⁊ muche wonder me thenketh.
But if many preste bere ⁊ for here broches and for here baselardes.
A peyre bedes in here honde ⁊ or a boke vnder here arme.
Sire iohan and sire gefferey ⁊ hath a gurdel of suluer.
A baselard or a ballok knyf ⁊ with botones ouergilte.
Ac a portos þat schulde be his plow ⁊ placebo to segge.
hadde he neuere seruise to haue siluer þere to ⁊ seith it with euel wille.
Allas ȝe lewed men muche lese ȝe on prestes.
Ac þinge þat wikkedliche is wonne and with fals sleȝtes.
walde neuere wit of witty god ⁊ but wikked men it maked.
þe whiche aren prestes in parfit ⁊ and prechoures after siluer.
Seketoures and sodenes ⁊ somnoures and here lemmanes.
þis þat with gile was gete ⁊ vngraciousliche is spened.
So harlotes and hores ⁊ aren hulpen with suche godeth.
Ac godes folke for defaute þere of ⁊ forfaren and spillen.

Curatoures of holy cherche ⁊ and clerkes þat ben auerous.
Liȝteliche þat þei leuen ⁊ loseles it habbeth ⁊
Or deyeth intestate ⁊ and þanne þe bischoppe entreth.
And maketh murthe þere with ⁊ and his men bothe.
And seggen he was a nygarde ⁊ þat no gode miȝt aspare.
To frende ne to fremede. þe fende haue his soule. Fol. 74r
For a wreched hous he helde ⁊ al his lyf tyme.
And þat he spared and bi sperred ⁊ spene we in murthe.

By lered by lewed ⁊ þat lothe is to spene.

115d. corrupta] RF; corruptum β.
115e. sacerdos] RF; sacerdocium β. peccatum] RFCr[23]; peccandum *rem.*
115g. In tellis] intelligis Fβ.
118. broches] broode F; baselardes β. baselardes] RF; broches β.
122. portos] portuos F; porthors β. *hereafteran additional line* F: þat is be take to tauerne hows for ten schelyng plegge.
123. to haue] ne F; to saue β. þere . . . wille] with evil wille he wille synge F.
126. maked] made F; hadde β.
129. spened] despended W; spended *rem.*
130. godeth] *for* goodes.
132. and] RF; as β.
135. men] meyne FHm.

þus goen here godes ♪ be þe goste faren.
Ac for gode men god wote ♪ grete doel men maketh.
And bymeneth gode metezieres ♪ and in mynde hem haueth.
In preyeres and in penaunces ♪ and in parfite charite.

What is charite quod I þo ♪ a childisch þinge he seyde.
Nisi efficiamini sicut paruuli ♪ non intrabitis in regnum celorum.
withoute fauntelte or folye ♪ a fre liberal wille.
where schuld men fynde suche a frende ♪ with so fre an herte.

Ich haue lyued in londe quod I ♪ my name is longe wille.
And fonde I neuere ful charite ♪ by fore ne byhynde.
Men beth merciable to mendinauns to pore.
And wole lene þer þei leue ♪ leleliche to ben apayed.
Ac charite þat powel preyseth best ♪ and moste plesaunt to god.
As non inflatur non est ambiciosa non querit que sua sunt.
I seiz neuere suche a man ♪ so me god helpe.
þat he ne wolde aske after his ♪ and other while coueyte.
þinge þat hym neded nauzt ♪ and nyme it if he mizte.

Clerkes kenneth me þat criste ♪ is in alle places.
Ac I seyz hym neuere sothly ♪ but as my sulue in myroure.
hic in enigmate tunc facie ad faciem ♪
And so I trowe trewely ♪ by þat men telleth of charite.
It is nouzt championes fizt ♪ ne chaffare as I trowe.

Charite quod he ne chaffareth nouzte ♪ noþer chalengeth ne craueth.
As proude of a peny as of a pounde of golde.
And is as glad of a gowne ♪ of a grayre russet.
As of a tunicle of tars ♪ or of trie skarlet.
he is gladde with alle glade ♪ and gode til alle wikked.
he leueth and loueth alle ♪ þat oure lorde made.
Curseth he no creature ♪ ne can bere no wrathe
Ne no likynge haue lye ♪ ne lawhe me to scorne.
Alle þat men seith ♪ he let it sothe ♪ and in solace taketh.
And alle maner meschiefes ♪ in myldenesse he suffreth.
Coueyteth he non erthely godes ♪ but heuene riche blisse.

hath he any rentes or richesse ♪ or any riche frendes.

143. hem haueth] RFB; haueth *rem.*
148. my . . . wille] & longe will is my name F.
150. Men beth] For men be not F. to pore] ne to poore F; and to poore β.
152. god] god in heuene F; oure lord WCr[1]; oure God Cr[23]; oure saueour *rem.*
157. hic] RFM; It L; Ita GYOC[2]CB; *om.* WHmCr.
162. grayre] *for* graye.
167. Ne no likynge haue lye] Ne he haþ lykynge to lyze F; Ne no lykynge hath to lye β. me] men β; non F.

Of rentes ne of richesse ⁊ ne recheth he neu*ere*.
For a frende þat fynt hym ⁊ failed hy neu*ere* at nede.
Fiat voluntas tua ⁊ fynt hym eu*er* more.
And if he soupeth eet but a soppe ⁊ of spera in deo.
he can portreye wel þe pat*ernoster* ⁊ and peynten it with aue.
And other while is wone to wende o pilgrimage.
þer*e* pore men and p*er*sones liggeth ⁊ her*e* pardou*n* to haue.
þouȝ he bere hem no brede ⁊ he bereth hem swetter*e* liflode.
loueth hem as our*e* lorde bit ⁊ and loketh how þei fare. 180

And whan he is weri of þat werke ⁊ þan wole he su*m* tyme.
labory in a lauandrie ⁊ wel þe lengthe of a myle.
And ȝerne in to ȝouthe ⁊ and ȝepliche seche.
Pruide with alle þe purtenaunce ⁊ and pakken hem to gyderes.
And bouken hem at his breste ⁊ and beten hem clene.
And leggen on longe ⁊ with laboraui in gemitu meo.
And with warme water at his eyȝes ⁊ waschen hem after
þanne he sengeth whan he doth so ⁊ and su*m*tyme seith wepinge.
Cor contritu*m et* humiliatu*m* deus no*n* despicies ⁊

By crist I wold þat I knewe hym q*uo*d I ⁊ no creature leuere.

With outen help of peres þe plowman q*uo*d he. 190
his persone seest þow neuere ⁊ 190

Where clerkes knowen hym q*uo*d I ⁊ þa kepen holy cherche.

Clerkes han no knowlechynge q*uo*d he ⁊ but by werkes *and* by wordes.
Ac peres þe plowman ⁊ parseyueth more deppere.
þat is wil and wherefore ⁊ þat mony wit suffreth. fol. 75r
And vidit deus cogitaciones eor*um*.
For þer*e* are ful proude herte men ⁊ pacient of tonge.
And buxu*m* as of berynge ⁊ to burgeys and to lordes.
And to pore peple ⁊ han peper in þe nose.
And as a leon he loketh ⁊ þer*e* men lakketh his werkes.

For þer*e* aren beggeres and bydderes ⁊ bedmen as it were.
loketh as lambrou*n* ⁊ and semed lif holy. 200

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176 aue] RF; aues β.
183. seche] þere seken F; speke β.
190. *two lines in* R *only.*
191 þa] *for* þat
192. knowlechynge] knowyng Fβ.
194. þat is wil] þat is why F; þat is þe wille L; what is þe wille *rem.* wit] wyȝte Fβ. suffreth] yknoweþ F.
194a. And] Et Fβ.

Ac it is more to haue here mete ⁊ on suche an esye manere.
þanne for penaunce *and* parfitnesse ⁊ þe pouerte þat such taketh.

þere for by coloure ne by clergie ⁊ knowe schal þow hym neuere.
Noyther þoruȝ wordes ne werkes ⁊ but þoruȝ wil one.
And þat knoweth no clerke ⁊ ne creature an erthe.
But peres þe plowman ⁊ petrus id est *christus*.
For he nis nauȝt in lolleres ⁊ ne lande leperes eremites.
Ne at ancres þere a box hangeth ⁊ alle suche þei fayten.
Fy on faitoures ⁊ and in fautoures suos.

For charite is godes chaumpion ⁊ *and* as a gode childe hende.
And þe muriest of muthe ⁊ at mete where he sitteth.
To loue þat lyth in his herte ⁊ maketh hym liȝt of speche.
And is *com*panable and *con*fortatif ⁊ as crist bit hym selue.
Nolite tristes fieri sicut yporcrite.

For I haue seyne hym *in* silke ⁊ *and* sum tyme *in* russet.
Bothe in gray and in gris ⁊ and *in* gulte herneys.
And as gladliche he it gaf ⁊ to gomes þat it neded.

Emund and edwarde ⁊ eyther were kynges.
And seyntes I sette ⁊ so charite hem folwede.

Ich haue I seyn charite also ⁊ syngen and reden.
Riden and rennen ⁊ in ragged wedes.
Ac biddynge as beggeres ⁊ byhelde I hym neuere.
Ac in riche robes ⁊ rathest he walketh.
I called and I crymeled ⁊ and his croune yschaue.
And in a frere frocke ⁊ he was Ifounde ones.
Ac it is ferre agoo ⁊ in seynt fraunceys tyme.
In þat secte sitthe ⁊ to selde hath he be knowe.

Riche men he recomendeth ⁊ and of here robes taketh.
þat with oute wiles ⁊ leden here lyues.
Beatus est diues qui &c.

In kynges court he cometh ofte þere þe conseil is trewe.

223 fol. 75ᵛ

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201. on] RF; wiþ LMWCr; in *rem.*
203 shal] *for* shalt
207. eremites] neythir F.
212. *om.* F. To] The β.
213a. yporcrite] *for* ypocrite. tristes . . . yporcrite] fieri sicut ypocrite tristes Fβ.
217. Emund and edwarde] Seynt Edmund & seynt Edward F. eyther] bothe Wm.
218. so] RF; til YGOC²CBL; for WHmCrM.
224. *om.* RF.

Ac if coueytise be of þe conseil ⁊ he wol nauȝt come þer inne.
In court amonges iaperes ⁊ he cometh but selde.
For braulynge and bagbytyng ⁊ and beryng of fals witnesse.

In þe constorie byfore þe comissarie ⁊ he cometh nauȝt ful ofte.
For here lawe dureth ouer longe ⁊ but if þei lacchen suluer
And matrimonye for mone ⁊ maken and vn maken.
And þat consience and criste ⁊ hath yknyt faste.
þei vndon it vnworthiliche ⁊ þo doctoures of lawe.

Amonges erchebischopes and oþere bischopes 239
And prelates of holy cherche ⁊ 239
For to wonye with hem ⁊ his wone was sum tyme. 240
And cristes patrimonye toþe pore ⁊ parcelmel dele.
Ac auerice hath þe keyes now ⁊ and kepeth for his kynnesmen.
And for his seketoures *and* his seruantȝ ⁊ *and* somme for here childrun.
Ac I ne lak no lif ⁊ but lord amende vs alle.
And gif vs grace gode god ⁊ charite to folwe.
For ho so miȝt mete with hym ⁊ suche maneres hym aileth.
Noyther he blameth ne banneth ⁊ bosteth ne preyseth.
lakketh ne loseth ⁊ ne loketh vp sterne.
Craueth ne coueyteth ⁊ ne crieth after more.
þe moste lyflode þat he lyueth ⁊ is loue in godes passioun. 250
Neyther he ne byddeth ne beggeth ⁊ ne borweth to ȝelde.
Misdoth he no man ⁊ ne with his mouth greueth.

Amonges cristene men ⁊ þis myldnesse schuld laste.
In alle maner angres ⁊ haue þis atte herte. fol. 76r
þat þouȝ þei suffred alle þis ⁊ go suffred for vs more.
In ensaumple we schulde do so ⁊ and take veniaunce.
Of oure foes þat doth vs falsenesse ⁊ þat is oure faderes wille.
For euery man may wel wite ⁊ if god wolde hym sulue.
Schulde nere iudas þe Iewe ⁊ haue ihesu done on rode.
Ne haue martyred peter ne powel ⁊ ne in prisone holde. 260
Ac he suffrede in ensaumple ⁊ þat we schuld suffre also.
And seide to suche þat suffre wolde ⁊ þat pacientes vincunt.

Verbi gratia quod he ⁊ and verrey ensaumples manye.

239-43. RF *only*.
239. *two lines in* R *only*. Amonges erchebischopes and oþere bischopes] *With* Bisshopis & abbotys F.
242. now] *om.* F.
after 249. In pace in idipsum dormiam &c β.
250. lyueth] lyueth by Fβ. loue in] *om.* F.
255 go] *for* god
256. veniaunce] no veniaunce Fβ.
258. euery . . . wite] RF; wel may euery man wite β. wolde] RFG; hadde wolde *rem.*

In legenda *sanctorum* ⁊ þe lif of holy seyntes.
what penaunce and pou*er*te ⁊ and passion þei suffred.
In hunger in hete ⁊ in alle man*er* angres.
Antonye and egidie ⁊ and o*þer* holy faderes.
woneden in wildernesses ⁊ amonges wilde bestes.
Monkkes and mendynans ⁊ men by hem selue.
In spekes and spelonkes ⁊ selde speken to gyderes.
Ac noyther antonye ne egydie ⁊ ne eremite þat tyme.
Of lyons ne of leopart3 ⁊ no lyflode ne toke.
But of þe foules þat fleeth ⁊ þus fynt men in bokes.
Excepte þat egide ⁊ after an hynde criede.
And þoru3 þe melke of þat meke beste ⁊ þe man was ysusteyned.
Ac day by day hadde he hir*e* nau3t ⁊ his honger for to slake.
But selden and sundry tyme ⁊ as seith þe boke and techeth.

Antonye on a day ⁊ aboute none tyme ⁊
hadde a bridde þat brou3te hym ⁊ his brede þ*at* he by lyuede.
And þou3 þe gome hadde a geste ⁊ god fedde hem bothe.

Powel p*r*imus heremita ⁊ hadde parroked in hym selue.
þat no man mi3t hym se ⁊ for mosse and for leues.
Foules hym fedde ⁊ fele wyntres with alle.
Til he founded freres ⁊ of austynes ordre.
Powel after his prechynge ⁊ payneres he made.
And wan with hondes ⁊ þat his wombe nedede.
Peter fischede for his fode ⁊ and his felawe andrewe.
Som*m*e þei solde and som*m*e þei eeten ⁊ *and* so þei lyued bothe. fol. 76ᵛ
And also marie maudeleyne ⁊ by mores and by dewes.
Ac moste thoru3 deuocion ⁊ and mynde of god almi3ty.
I schulde nou3t þis seuen dayes ⁊ seggen hem alle.
þat lyueden þus for our*e* lordes loue ⁊ amonges wilde bestes.
Ac þer*e* ne was lyon ne leopart3 ⁊ þat on laundes wente.
Noyther bere ne bore ⁊ ne other best wilde.
þat ne fel to hire fete ⁊ and fauned with þe taile.
And 3if þei couthe haue I carped ⁊ by crist as I trowe.
þei wolde haue I fedde þat folke ⁊ by fore wilde foules.
For alle þe curteisie þat bestes kunne ⁊ þei kidde þ*at* folke ofte.
In likkyng and in lowynge ⁊ þer*e* þei on laundes 3ede.

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275. meke] *om.* F; hynde B; mylde *rem.*
280. fedde] RF; fond β.
281. in hym] RF; hym β.
288. eeten] RF; soþe LMGBmCr; seþ BoCot; sothey Y; soldyn Hm; soden WOC2C.
289. and by] RF; lyuede and β.
292. amonges wilde bestes] RF; manye longe 3eres β.
298-99. RF *only.*

Ac god sent hem fode by foules ⁊ and by no ferce bestes.
In menynge þat meke thynge ⁊ mylde þinge schulde fede.
As ho seith religiouse ⁊ riȝtfulmen schulde fynde.
And lawful men to lif holy men ⁊ liflode brynge.
And þanne wolde lordes and ladyes ⁊ by loth to aguite.
And to take of here tenauntȝ ⁊ more þan treuthe wolde.
Fonde þei þat freres ⁊ wolde forsake here almesse.
And bidden hem beren it ⁊ þere it was borwed.
For we beth goddes foules ⁊ and abyden alwey.
Til briddes bringen vs ⁊ þat we schulde leue by.
For hadde ȝe potage and payne I now ⁊ and peniale to drinke.
And on messe þere myde of on manere kende.
ȝe hadde riȝt I now ȝe religious ⁊ and so ȝoure ordre me tolde.
Numquam dicit Iob rugiet onager cum habuerit herbam.
Aut mugiet bos cum ante plenum presepe steterit.
Ex adipe prodijt iniquitas tua ⁊

If lewed men knewe þis latyn ⁊ þei wold loke wham þei ȝeue.
And auise hem byfore ⁊ fyue dayes or sixe.
Ar þei amortised to monkes ⁊ or chanounes here rentes.
Allas lordes and ladyes ⁊ lewed conseil haue ȝe.
To ȝyue fram ȝoure heyres ⁊ þat ȝoure ayeles ȝow lefte.
And ȝiueth to bydde for ȝow ⁊ to suche as ben riche.
And ben I founded and feffed eke ⁊ to bydden for other.
ho parfourneth þis prophecie ⁊ of þe peple þat now libbeth.

ȝif any poeple parforne þat tixte ⁊ it are þis pore freres
For þat þei beggen aboute ⁊ in buyldynge þei spende.
And on hem selue sum ⁊ and such ben here laboreres.
And of hem þat habbeth þei taketh ⁊ and ȝiueth hem þat ne habbeth.

Ac clerkes and kniȝtes ⁊ and comuneres þat ben riche.
Fele of ȝow fareth ⁊ as if I a forest hadde.
þat were ful of feire tres ⁊ and I founded and caste.
how I miȝte mo þere inne ⁊ amonges hem sette.
Riȝt so ȝe riche ⁊ ȝe robbeth þat beth riche.
And helpeth hem þat helpeth ȝow ⁊ *and* ȝyueth þere no nede is.

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304. by] be Fβ.
311. on(1)] oo F; a β. þere myde] ȝore meete F.
312. ordre] RF; rule β.
312a. habuerit herbam] RFO; herbam habuerit *rem.*
after 312b. Brutorum animalum natura te condempnat quia cum eis pabulum commune sufficiat β.
after 320. Dispersit dedit pauperibus β.
323. ben] as ben Fβ.
329. robbeth] RHmB; robbe FCrG; robeth *rem.*

As ho so fulled a tonne ful ⁊ of a ful ryuere.
And wente forth with þat water ⁊ to woke with temese.
Riȝt so ȝe riche ȝe robbeth and fedeth.
hem þat han as ȝe han ⁊ hem ȝe make at ese.
Ac religious þat rich ben ⁊ schulde rather fede beggeres.
þan burgeys þat riche ben ⁊ as þe boek techeth.
Quia sacrilegium est res pauperum non pauperibus dare.
Item idem peccatoribus dare est demonibus immolare.
Porro non indiget monachus si habeat quod nature sufficit.
For thi I conseille alle cristene ⁊ to conformen hem to charite.
Fo charite with oute chalengynge. vnchargeth.
And many a prison fram purgatorie ⁊ þoruȝ his preyeres is deliuered.

Ac þere is a defaute ⁊ in þe folke þat þe feith kepeth.
where folke is þe feblere ⁊ and nouȝt ferme of byleue.
As in lossheborues is a lither alay ⁊ *and* ȝut loketh he like a sterlynge.
þe merke of þat mone is gode ⁊ ac þe metal is feble.
And so it fareth by sum folke nowe ⁊ þei han a faire speche.
Croune and cristendom ⁊ þe kynges merke of heuene.
Ac þe metal þat is mannes soule ⁊ with synne is foule alayed.
Bothe lettred and lewed beth ⁊ alayed now with synne.
þat no lyf loueth other ne oure lorde as it semeth.
For what þoruȝ werre and wikked werkes ⁊ *and* wederes vnresonable.
weder wise schipmen ⁊ and witty clerkes also.
han no byleue to þe lift ⁊ ne to þe lore of filisofres.

Astrimyanes al day ⁊ in her art failen. fol.77v
þat whilum warned bifore ⁊ what schuld byfalle after.
Schipmen and schepherdes ⁊ þat with schippe and scheppe wenten.
Wisten by þe wakkne ⁊ what schuld by tyde.
As of wederes and of wyndes ⁊ þei warned men ofte.

Tilieres þat tiled þe erthe ⁊ tolden here meystres.

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331. tonne ful] RF; tonne β. ful(2)] *om.* F; fresshe β.
333. robbeth] RYGB; robben FOHmC^2; robeth *rem.*
335. fede] RF; feste β.
336b. Item idem] RF; Item β.
after 336b. Item monache si indiges et accipis pocius das quam accipis / Si autem non eges et accipis rapis β.
338. Fo] *for* For. vnchargeth] unchargeth þe soule Fβ.
339. is deliuered] ben dylyuered F; he dliuereþ LMWHm; deliuereþ *rem.*
341. where] RCot; wherfore *rem.*
342. alay] of lay F.
347. *om* FGCB.
349. For what] RF; For β.
351. þe] om FY. lift] crist F; lif B; list CrG; clyfte C^2.
352. Astrimyanes] Astrinomyes F; Astromyens LOC^{2}B; Astronomers Cr; Astronomiens *rem.*
355. wakkne] walkne Fβ.

By þe seed þat þei sewe ♪ what þei selle mi3te.
And what to lene and to leue by ♪ þe londe was so trewe.
Now faileth þe folke of þe floed ♪ and of þe londe bothe.
Schep*er*des and schipmen ♪ and so doen þis tilieres.
Nother þei kunneth ne knoweth ♪ on cours by for an other.
Astrimyanes also ♪ ar*e* att her*e* wittes ende.
Of þat was calkuled of clement ♪ þe contrarie þei fynde.
Gramer*e* þe grou*n*de of alle ♪ bygileth now childurne.
For is non of þis new clerke ♪ ho so nymeth hede.
þat can v*er*sifie fair*e* ♪ ne formeliche endenten.
Ne nau3t on amonges an hundreth ♪ þ*a*t an autour can co*n*strue.
Ne rede a lettre in any langage ♪ but i*n* latyn or in englische.
Go now to any degre ♪ and but if gyle be maister.
And flatre his felawe ♪ vnder hym to fourmen.
And muche wonder me thenketh ♪ amonges vs alle.
Doctoures of decres ♪ and of diuinite maystres.
þat schulde kunne and knowe ♪ alkynne clergie.
And answer*e* to argument3 ♪ and also to a quod libet.
I dar nou3t seggen it for schame ♪ if suche weren apposed.
þei schulde faile in her*e* filosophie ♪ *and* in fisike bothe.
wherefore Ich am afered ♪ of folk of holy cherche.
lest þei ouer hippen as other don ♪ in offices and in houres
Ac þou3 þei oue hippe as I hope nau3t ♪ our*e* bileue sufficit
As clerkes in corpus *christi* fest ♪ syngen and reden.
þat sola fides sufficit ♪ to saue with lewed peple.

And so may sarasynes be saued ♪ scribes and Iewes.
Allas then but our*e* lores men ♪ lyuen as þei leren vs.
And for her*e* liuyng*e* þ*a*t lewed men be ♪ þe lother god agulten.
For sarasynes han su*m*what ♪ semyng to our*e* bileue.
For þei loue and bileue ♪ in on p*er*sone almi3ty.
And we lered and lewed ♪ in on god by leueth.
Cristene and vncristene ♪ on one god bileueth.
Ac oen machometh ♪ a man in mysbileue.
Brou3t sarasenes of surrie ♪ and se in what manere.
þis macumeth was cristene man ♪ and for he most nau3t be a pope.

370 380 fol. 78r 388 X 389 390

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359. lene] leue? to(2)] RFLM; what to *rem.*
364. clement] RF; þe element LMWHmCr; þe elementes *rem.*
367. endenten] enditen Fβ.
371. flatre] flaterere Fβ. vnder . . . fourmen] to formen his speche F.
372. And] RF only.
380. þou3] *om* F. oue hippen] oon hippe F; ouerhuppen β. hope nau3t] hope do nowht F, *with* do *added above the line.*
385. agulten] þey gilte F.
388X. RF *only.* & so cristen & vncristen in oon god ben leven F.

In to surrie he sou3te ⸗ and thoru3 his sotil wittes.
Daunted a dowue ⸗ and day and ni3t hire fedde.
þe corne þat sche cropped ⸗ he caste hit in his here. 394
Menynge as after mete. ⸗ þus macumeth hire chaunted. 397
And dede folke þanne falle on knes ⸗ for he swore in his prechinge.
þat þe culuer þat come so ⸗ cam fram god of heuene.
And messager to macumeth ⸗ men for to teche. 400
And þus þoru3 wiles of his wit ⸗ and a white dowue.
Macumeth in misbileue ⸗ men and wymmen brou3te.
þat lered there and lewed ⸗ 3ut leuen on his lawes.

And sitthe oure saueoure suffred ⸗ þe sarasynes so bygiled.
þoru3 a cristene clerke ⸗ acursed in his soule.
Ac for drede of þe deth ⸗ I dar nau3t telle treuthe.
how englische clerkes a culuere feden ⸗ þat coueytise hatte.
And ben manered after macumeth ⸗ þat no man vseth treuthe.

Ancres and heremites ⸗ and monekes and freres.
Peres to apostles ⸗ thoru3 here parfit lyuynge. 410
Wolde nere þe faithfulfader ⸗ þat his minstres schulde.
Of tyrauntes þat teneth trewe men ⸗ taken any almesse.
But doen as antonye dede ⸗ dominik or fraunceys.
Benet or bernarde ⸗ þe which hem furste tau3te.
To lyue by litel and in lowe house ⸗ by lele mennes fyndynge.
Grasse schulde growe and be grene ⸗ þoru3 here lele lyuynge.
And folke schulde fynde ⸗ þat ben in diuers syknesse.
þe bettere for here biddynges ⸗ in body and in soule.
here preyeres and here penaunces ⸗ to pees schuld hem bringe.
Alle þat ben at debate ⸗ and bede men were trewe. 420
Petite et accipietis &c.

Salt saueth catel ⸗ seggeth þis wyues ⸗
Vos estis sal terre &c. fol. 78v
þe heuedes of holy cherche ⸗ and þei holy were.
Crist called hem salt ⸗ for cristene soules ⸗
Et si sal euanuerit in quo salietur.
Ac fresche flesch orther fische ⸗ whan it salt faileth.
It is vnsauori for sothe ⸗ sothen or baken.

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394. here] ere Fβ.
395-96. *om.* RF.
415. fyndynge] RF; almesse β.
416. Grasse] RCr; Grace *rem.* lele] RF; goode β.
419. hem bringe] RF; brynge β.
422-84. *om.* F.
424. orther] *for* other.
425. sothen] ysode[n] β.

So is mannes soule sothly ⁊ þat seth non gode saumple.
Of hem of holy cherche ⁊ þat þe heye wey schulde teche.
And be gyde and go before ⁊ as goed baneoure.
And hardy hem þat byhynde ben ⁊ and ȝif hem gode euydence.
Elleuene holy men ⁊ al the worlde torned.
In to lele byleue ⁊ þe liȝtloker me thenketh.
Schulde al manere men ⁊ we han so many maystres.
Prestes and prechoures ⁊ and a pope aboue.
þat godes salt schulde be ⁊ to saue mannes soule.

Al was hethenesse sum tyme ⁊ england and wales.
Til gregori and grete clerkes ⁊ to go and to preche.
Austyn at canterbirie ⁊ cristened þe kynge þere.
And þoruȝ miracles as men may rede ⁊ al þat marche he turned.
To crist and to cristendom ⁊ and cros to honoure.
And fulled folke ⁊ and þe faith tauȝte.
More þoruȝ miracles ⁊ þan þoruȝ muche prechynge.
As wel þoruȝ his werkes ⁊ as with his holy wordes.
And seide hem what fullyng ⁊ and feith was to mene.

Clothe þat cometh fro þe weuynge ⁊ is nauȝt comely to werie
Til it is fulled vnder fote ⁊ or in fullynge stokkes.
I waschen wel with water ⁊ and with taseles cracched.
I touked and tentted ⁊ and vnder tailoures handes.
And so it fareth by a barne ⁊ þat boren is of wombe.
Til it be cristened in cristes name ⁊ *and* confermed of þe bischoppe.
It is hethen as to heuene warde ⁊ and helples to þe soule.

hethene is to mene after heth ⁊ and vntiled erthe.
As in wild wildernesse ⁊ wexeth wilde bestes.
Rude and vnresonable ⁊ rennynge with oute keperes. foi. 79r

ȝe take wel hede whate mathew sayth ⁊ how a man made a fest.
he fedde hem with no venison ⁊ ne fesauntes Ibake.
But with foules þat fram hym nolde ⁊ but folwed his whistlyng.
Ecce altilia mea et omnia parata sunt &c.
And with calues flesch he fedde ⁊ þe folke þat he louede.
þe calf bitokneth clennesse ⁊ in hem þat kepeth lawes.
For as þe cow thoruȝ kende melke ⁊ þe calf norischeth til an oxe.

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436. and grete] RB; made G; garte *rem.*
437. kynge þere] kynge β.
440. folke] folke faste β.
453. keperes] creperes LYO; crepres GC^2; cropers MHmCBCr; cropiers W.
454. take wel hede] take wel C; mynnen wel WLM; mennen wel Cot; menen wel $CrHmOC^2$; nymmen wel L; nymen wel Y; nymmeth wel G; nemen wel BmBo.

So doth loue *and* lewte ⁊ and lele men susteyneth.
And maydenes and mylde men ⁊ m*er*cy desiren.
Riȝt as þe cow calf ⁊ coueyteth swete melke.
So doth riȝtful men ⁊ mercy and treuthe.
And by þe hande fedde foules ⁊ his folk vnderstonde.
þat loth ben to louye ⁊ with outen lernynge of ensaumples.
Riȝt as capones in a court ⁊ cometh to mennes whistlynge.
In menynge after mete ⁊ folweth men þat whistlen.
Riȝt so rude men ⁊ þat litel reson cunneth ⁊
Louen and byleuen ⁊ by lettred mennes doynges.
And by here wordes and werkes ⁊ wenen and trowen.
And as tho foules to fynde ⁊ fode after whistlynge.
So hope þei to haue ⁊ heuene þoruȝ her whistlynge.
And by þe man þat made þe feste ⁊ þe mageste bymeneth.
þat is god of his grace ⁊ gyueth al men blisse.
with wederes and with wondres ⁊ he warneth vs with a whistlere.
Where þat his wille is ⁊ to worschipen vs alle.
And feden vs and festen vs ⁊ for euere more at ones.

Ac who beth þat excuseth hem ⁊ aren p*er*sones and p*re*stes.
þat heuedes of holy cherches ⁊ ben þat han here wille here.
with oute trauaile þe tithe del ⁊ þat trewe men by swynken.
þei wole be wroth for I write þus ⁊ ac to witnesse I take.
Bothe mathew and marke ⁊ and memento domine dauid.
Ecce audiuim*us* eum in effrata ⁊ &c.
What pope or p*re*late nowe ⁊ p*er*forneth þat criste hiȝte.
Ite in vniuersum mu*n*du*m* ⁊ et p*redicate*. &c.
Alls þat men so longe ⁊ on macumeth schullen byleue.
So many p*re*lates to p*re*che ⁊ as þe pope maketh.
Of naȝareth of nynyue ⁊ of neptalym and damaske.
þat þei ne wenten as criste wisseth ⁊ sitthen þei wilne a name.
To be pastores and p*re*che ⁊ þe passion of ihesus.
And as hym sulue saide ⁊ so to lyue and deye.
Bonus pastor animam suam ponit &c.
And seyde it in sauacion ⁊ of sarasynes and other.
To cristene and to vncristene ⁊ criste seyde to p*re*choures.
Ite vos in vineam meam.
And sitthen þat þis sarasines ⁊ scribes and iewes.

fol. 79v

460. So doth] So β. and lele] lele β.
464-77. R *only*.
466. mennes] s *added by scribe above line*.
478. aren] þat aren β.
482a. R *only*. eum] *for* eam.
484. Alls] *for* allas.
491. To cristene and to] RF; For cristene and β.

han a lippe of oure byleue ⁊ þe liȝtloker it semeth.
þei schulde turne ho so trauaile woulde ⁊ *and* techen hem of þe *tri*nite.
Querite et inuenietis &c. 494a
For al paynymes preyeth ⁊ to on p*er*sone to helpe. 532
On o god þei greden ⁊ and his grace asken.
And maken here mone to macumeth ⁊ here message to schewe.
þus in a feith lyueth þat folk ⁊ and in fals mene.
And þat is reuth for þe riȝtfulmen ⁊ þ*at* in þe reume wonyen.
And a peril to þe pope ⁊ and to p*re*lates þat he maketh.
þat bereth bischopes names ⁊ of bethleem and of babyloyne.

whan þe heye kynge of heuene ⁊ sent his sone to erthe.
Many miracles he wrouȝte ⁊ man for to turne. 540
In ensaumple þat men schulde se ⁊ þat by sadde resou*n*.
Men miȝt nouȝt be saued ⁊ but þoruȝ mercy and grace.
And thoruȝ penaunce and passion ⁊ and parfit byle.
And by cam man of a mayde ⁊ and metropolitanus.
And baptised and bischined ⁊ with þe blode of his herte.
Alle þat wilned and woled ⁊ with inne wit byleue it.
Many a seint sytthen ⁊ hath soffred to deye.
Al for to enforme þe faith ⁊ in fele contreyes deyeden.
In ynde and in alisau*n*dre ⁊ in ermonye and in spayne.
In delfoldeth deyeden ⁊ for there faith sake. 550
In sauac*i*on of þe fayth ⁊ seynt :::::: was ymartired.
Amonges vnkende cristene ⁊ for cristes loue he deyede.
And for þe riȝt of al þis reume ⁊ and al reumes cristene
holy cherche is honoured ⁊ heyliche þoruȝ his deyng*e*.
he is a forbysene to alle bischopes ⁊ and a briȝt myroure. fol. 80r
And souereyneliche to suche ⁊ þat of surrye bereth þe name.
And nauȝt to huppe aboute here in englande ⁊ for to halwe autres.
And crepe in amonges curatoures ⁊ and confesse men aȝeyne þe lawe.
Nolite mittere falsem in mess*em* &c.

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493. it semeth] RF; me þynkeþ β.
495-531 *om.* RF.
532. to on persone to help] to oon persone of helpe F; and parfitly bileueth β.
533. On o god þei greden] RF; In the holy grete god β.
539-56. RF *only.*
543. byle] beleve F.
545. bischined] ysygned F.
546. woled] wolde F.
550. delfoldeth] doolful deþ F.
551. ::::::] *erased* R; thomas F.
557. And nauȝt to] RF; þat β. aboute . . . to] here *and* þeere for F. here in] in β. for to] to Fβ. autres] RFHm; mennes autres *rem.*
558. confesse men] confesse F; confessen β.

Many a man for cristes loue ⁊ was martired amonges romaynes.
Ar cristendom were knowe þere ⁊ or any cros þere honoured.

Every bischoppe þat bereth cros ⁊ by þat is holde.
þoruȝ his prouince to passe ⁊ and to his peple to schewe hym
Tellen hem and schewen hem ⁊ on þe trinite to byleue.
And feden hem with gostly fode ⁊ **and nedy folke to fynden.**
Ac ysaie of ȝow speketh ⁊ and osyas bothe.
þat noman schuld be bischoppe ⁊ but if he hadde bothe.
Bodily fode and gostly fode ⁊ to gyue þere it nedede.
In domo mea non est panis ⁊ neque vestimentum.
Et ideo nolite constituere me regem.
Oȝias seith for suche ⁊ þat syke ben and feble.
Inferte omnes decimas in oreum meum ⁊ vt cibus in domo mea &c.
Ac we cristene creatures ⁊ þat on þe cros byleuen.
Aren for me as in þe faith ⁊ godes forbode elles.
And han clerkes to kepen vs þere inne ⁊ *and* hem þat schal come after vs.

And jewes lyuen in lele lawe ⁊ oure lorde wrote it hym selue.
In stone for it stedfast was ⁊ and stonde schulde euere.
Dilige deum et proximum ⁊ is parfit iewen lawe.
And toke it moyses to techen it hem ⁊ til messye come.
And on þat lawe þei leue ⁊ and leten it þe best.
And ȝut knewe þei criste ⁊ þat cristendom tauȝte.
And for a parfit prophete ⁊ þat muche poeple saued.
Of selcuth sores ⁊ þei seyen it ofte.
Bothe of miracles and meruayles ⁊ and how men festede.
with to fisches and fyue loues ⁊ fyue thousend poeple.
And by þat mangerie þat miȝt wel se ⁊ þat messye he semed.
And whan he lufte vp laȝar ⁊ þat leyde was in graue.
And vnder stone stanke and dede ⁊ with stif voys hym calde.
laȝar veni foras. fol. 80v
Dede hym rise and rome ⁊ riȝt byfore þe iewes ⁊

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559. amonges romaynes] in grete roome F; in romayne β.
560. Ar] Er F; Er any WMGCr; Er ar any LYC; Er þat eny B; Er þan any OC2. were] RF; was β. cros þere] cros Fβ.
561. þat is] þat he is Fβ.
563. schewen] scheven F; techen β.
564b-67a. RF *only*.
567. to] RF; and β.
568a. oreum] orreum Fβ.
570. for me] formed F; ferme β. as] *om.* CrG.
575. it hem] RF; men β.
576. leue] RCr; beleeve F; lyuen L; lyeuen Cot; lyue W; leuen *rem.* and] RF; ȝit and β. it] it for F.
580. men] he men Fβ.
584. stanke and dede] he stank & ded F; deed and stank β.

Ac þei seyde and sworen ⁊ with sorcerie he wrouȝte.
And studieden to struyen hym ⁊ and struyeden hem sulue.
And þoruȝ his pacience here poere ⁊ to puir nauȝt he brouȝte.
Pacientes vincunt ⁊ .

Daniel of here vndoynge ⁊ dyuined and seide.
Cum veniat sanctus *sanctorum* &c.
And ȝet wenen þo wrecches ⁊ þat he were seudo p*rophet*a.
And þat his lore be lesynges ⁊ and lakken it alle.
And hopen þat he be to come ⁊ þat schal hem releue.
Moyses eft or messye ⁊ ȝet here maystries dyuineth.

Ac farisewes and sarasines ⁊ scribes and grekes.
Aren folke of o faith ⁊ þe fader god þei honouren ⁊
And sithe þat þe sarasynes ⁊ and also þe iewes.
kunnen þe furst clause ⁊ of our byleue.
Credo in deu*m* patrem *omni*potentem &c.
Preiates of cristene p*rou*ince ⁊ schulde p*reue* if þei miȝte.
lere hem litlu*m* and litlu*m* ⁊ *et* in ih*esu*m *christu*m filiu*m*.
Til þei coude speke and spelle ⁊ and i*n* sp*iritu*m sanctu*m*.
And reden it and recorden it ⁊ with remissione*m* p*e*ccatoru*m*.
Carnis resurrexione*m* ⁊ et vitam et*er*nam amen.

590. seudo] speudo F; pheudo G; pseudo *rem.*
598. prouince] prouynces Fβ.
601. reden] rendren L.

Passus xv*us* de visione vt sup*ra*

Now faire falle 3ow q*uo*d I þo ⁊ for 3oure faire schewynge.
For haukynes loue þe actif man ⁊ euere I schal 3ow louye.
Ac yet I am in a were ⁊ what charite is to mene.

It is a ful trie tre q*uo*d he ⁊ treuthe to telle.
Mercy is þe more þere of ⁊ þe mydel stok is reuthe.
þe leues ben lele wordes ⁊ þe lawe of holy cherche.
þe blosmes beth buxum speche ⁊ and benigne lokynge.
Pacience hatte þe puir tre ⁊ and pore symple of herte.
And so þoru3 god and gode men ⁊ groweth þe fruit charite.
I wolde trauaile q*uo*d I þis tre to se ⁊ twenty hundreth mile 10 fol. 81r
And to haue my fille of þat fruit ⁊ forsake alle other soule.
lord q*uo*d I if any wi3t wite ⁊ whoder out þat it groweth.

It groweth in a gardyn q*uo*d he ⁊ þat god made hym selue.
Amyddes mannes body ⁊ þe more is of þat stokke.
herte hatte þe erber ⁊ þat it inne groweth.
And liberum arbitrium ⁊ hath þe londe to ferme.
And vnder peres þe plowman ⁊ to piken it and to weden it.
Peres þe plowman q*uo*d I þo ⁊ and al for puir ioye.
þat I herde nempne his name ⁊ anon I swowned after.
And lay longe in a loue dreme. and atte þe last me þou3te. 20
þat peres þe plowman ⁊ alle þe place me schewede.
And bad me toten on þe tre ⁊ on top and on rote.
with thre piles was it vnder pi3t ⁊ I parceyued it sone.
Peres q*uo*d I preye þe ⁊ whi stonden þise piles here.

For wyndes wiltow wit q*uo*d he ⁊ to kepen it fram fallynge.
Cum ceciderit iustus non collidetur quia dominus supponit manum suam.
And in blowyng tyme abit þe floures ⁊ but if þis piles helpe.
þe werld is a wikked wynde ⁊ and crepeth amonge þe leues. 27/28
And forfret nei3 þe fruit ⁊ þoru3 many faire si3tes.
And with þe furst pile ⁊ I palle hym doun ⁊ þat is potencia dei patris. 30

Passus . . . supra] Explicit Passus xius / Incipit Passus xijus F. xvus] *for* xvius.
before 1. *two extra lines* AGeyn y gan to sleepe softe & my sy3de y gan to turne / & a noon y sey3 as y sey3 erst & spak to hym with mowþe F.
4. treuthe] good trewþe F; trewely β.
11. soule] RCot; salue Cr; saulee[s] *rem.*
12. whoder] where HmF; whider *rem.* it groweth] þat tre spryngiþ F.
20. loue] lone Cr1; love *rem.*
24. quod I preye] RM; quod I I preye *rem.*
27. *run together with* 28 RF.
30. palle] WYLMRF; call F; pulle HmGOC^{2}CBmBo; pale Cr; *om* Cot.

þe flesch is a fel wynd ⸗ and in flourynge tyme.
þoruȝ likyng and lustus ⸗ so loude he gynneth blowe.
þat it norescheth nyce siȝtes ⸗ and some tyme wordes.
And wikked werkes þere of ⸗ wormes of synne.
And for biteth þe biosmes ⸗ riȝt to þe bare ieues.

þanne sette I to þe secunde pil ⸗ sapiencia dei patris.
þat is þe passion and þe powere ⸗ of oure prince ihesu.
with preyeres and þoruȝ penaunces ⸗ *and* godes passion in mynde.
I saue it til I se it ripen ⸗ and somme del I fruited.
And þanne fondeth fende ⸗ my fruite to destruie. 40
with alle þe wiles þat he can ⸗ and waggeth þe rote.
And casteth vp to þe crop ⸗ vnkende neyȝbores.
Bagbiteres brewe cheste ⸗ brauleres and chideres fol. 81ᵛ
And leith a ladder þere to ⸗ of lesynges aren þe ronges.
And feccheth awey my floures sum tyme ⸗ byfore bothe min eyes
Ac liberum arbitrium ⸗ letteth hem sum tyme.
þat is liu tenant to loken it wel ⸗ by leue of my selue.
Videatis qui peccat ni spiritum sanctum numquam remittetur. &c.
hoc est idem qui peccat per liberum arbitrium non repugnat.
Ac what þe fende and þe flesche ⸗ forth with þe worlde.
Manasen byhynde me ⸗ my fruit for to feche.
þanne liberum arbitrium ⸗ laccheth þe thridde planke. 50
And palleth a downe þe pouke ⸗ priueliche þoruȝ grace.
And helpe of þe holy goste ⸗ and þus haue I þe maystrie.

Now faire falle ȝow peres quod I ⸗ so faire ȝe descreuen.
þe power of þis postes ⸗ and here propre miȝte.
Ac I haue thouȝtes a thraue ⸗ of þis thre piles.
In what wode þei woxen ⸗ and where þat þei growed.
For alle ar thei a liche longe ⸗ non lasse þan other.
And to my mynde as me thenketh ⸗ on one more þei growed.
And o gretnesse ⸗ and grene of greyne þei semen.

þat is sothe seide peres ⸗ so may be falle. 60
I schal telle þe as tyt ⸗ what þis tre hatte.

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38. with] RF; Thoruȝ β.
40. fende] *for* þe fende.
43. brewe] *and* boosteris F; breke LGYOC^{2}CB; brokke M; breke þe WHmCr.
after 44 one extra line F: þe stakys for to steppen oon been exseketouris trewþe.
46. hem] RHmCr^{23}; hym *rem.*
48. what] RF; whan β.
50. planke] RF; plante β.
51. palleth] puttyþ F; pulliþ C^{2}; falleþ HmB. prueliche] RF; pureliche β.
59. And o] *and* al of oon F; And of o β.

þe grounde þere it groweth ⁊ godnesse it hi3te.
And I haue tolde þe what hi3te þe tre ⁊ þe trinite it meneth.
And egreliche he loked on me ⁊ and þerefor I spared.
To asken hym anymore þere of ⁊ *and* bad hym ful faire.
To descryue þe fruit ⁊ þat so faire hangeth.

here now by nethe q*uo*d he þo ⁊ If I nede hadde.
Matrimonie I may nym ⁊ amoyst fruit with alle.
þanne continence is nere þe crop ⁊ as caylewey bastarde.
þanne bereth þe crop kende fruit ⁊ and clennest of alle.
Maydenhode angeles peres ⁊ and rathest wol be ripe.
And swete with oute swelynge ⁊ soure worth it neuere.

In priede peres to pulle a doune ⁊ an appel *and* he wolde.
And suffre me to assay ⁊ what sauoure it hadde. fol. 82r
And peres caste to þe crop ⁊ and þanne comsed it to crie.
A wagged wedew hod ⁊ and hit wepte after.
And whanne he meued matrimonie ⁊ it made a foule noyse.
þat hadde reuthe whan peres rused ⁊ it gradde so reufulliche.
For euer as þei dropped a doune ⁊ þe deuel was redy.
And gadered hem alle to gyderes ⁊ bothe grete and smale.
Adam and abraham ⁊ and Isaie þe prophete.
Sampson and samuel ⁊ and seint Iohan þe baptiste.
Bare hem forth baldely ⁊ no body hem lette.
And made of holy men his horde ⁊ in lymbo inferni.
þere is dernesse and drede ⁊ and þe deuel maister.
And peres for puir tene ⁊ þat o pyl he lau3te.
And hitte after hym ⁊ happe how it mi3te.
Filius by þe faderes wille ⁊ and frenesse of spiritus sancti.
To go robbe þat rageman ⁊ *and* reuend þe fruit from hym.

And þanne spake spiritus sanctus ⁊ in gabriel mouthe.
To a mayde þat hi3t marie ⁊ a meke thynge with alle.
þat on ihesus a iustice sone ⁊ moste iouken in here chaumbre.
Til plenitudo temporis ⁊ tyme I come were.
þat peres fruit flourede ⁊ and fel to be ripe.
And þanne schulde ihesus iuste þer fore ⁊ *and* by iugement of armes.
whether schulde fonde þe fruit ⁊ þe fende or hym sulue.

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73. In] I Fβ. priede] e(1) added by scribe above line.
76. A] & anoon F; And β.
78. þat hadde] þan hadde y F; And I hadde WHm; that y hadde GYOC^{2}LM; I hadde *rem.* rused] rusched F; ragged Cr; rogged *rem.*
83. hem] RYGOC^2; wolde hym F; hym *rem.*
89. reuend] bereve F; reue β. hym] his place F.
93. tyme] RF; fully β.

þe mayde mildliche þo ⁊ þe messagere graunted.
And seyde hendely to hym ⁊ lo me his hande maiden.
For to worchen his wille ⁊ with outen any synne.
Ecce ancilla domini fiat michi &c.
And in þe wombe of þat wenche ⁊ was he fourty wekes.
Til he wex a faunt þoruȝ hire flesche ⁊ *and* of fyȝtynge coude.
To haue yfouȝte with þe fende ⁊ ar ful tyme come.
And peres þe plowman parseyued þe plener tyme.
And lered hym leche craft ⁊ his lif for to saue.
þat þouȝ he were wonded with his enemy ⁊ to warschen hym selue.
And ded hym assaye his surgerye ⁊ on hem þat sike were.
Til he was parfite practisour ⁊ if any perel fulle.
And souȝt oute þe sike ⁊ and synful bothe. fol. 82v
And saluede sike and synful ⁊ bothe blynde *and* crokede.
Comune wommen conuerted ⁊ and to gode turned.
Non est sanis opus medici sed male habentibus &c.
Bothe meseles and mute ⁊ and in þe meneson blody.
Ofte he heled suche ⁊ he ne helde it for no maystrie.
Saue þo he leched laȝar ⁊ þat hadde I leye in graue.
Quatriduanus quelt ⁊ quik dede hym walke.
Ac as he made þat maistrie ⁊ mestus cepit esse.
And wepte water with his eyes ⁊ þere seyȝen it manye.
Somme þat þe siȝte seye ⁊ seyde þat tyme.
þat he was leche of lif ⁊ and lorde of heye heuene.
Iewes Iangled þere aȝeyne ⁊ þat iuged lawes.
And seyde he wrouȝte þoruȝ wiche crafte ⁊ *and* wit þe deueles miȝte.
Demonium habes. &c.

þanne ar ȝe chereles quod ihesus ⁊ and ȝoure childre bothe.
And sathan ȝoure saueoure ⁊ ȝow selue now ȝe witnessen.
For I haue saued ȝow selue ⁊ and ȝoure sones after.
ȝoure bodies ȝoure bestes ⁊ and blynde men holpen.
And fedde ȝow with fisches ⁊ and with fyue loues.
And left basketes ful of broke mete ⁊ bere awey ho so wolde.
And mysseyde þe iewes manliche ⁊ *and* manased hem to bete.
And knocked on hem with a corde ⁊ and cast a doun here stalles.

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103. þe plowman] *om* F. parseyued þe] y parseyuede in þat plener tyme F; parseyued β.
105. warschen] warsche F; warisshen W; waysche Cot; warisshe *rem.*
107. perel] pereylis F. fulle] fellen F; fille β.
110a. medici] medico MOC2CotCr; medicine G; medicus *rem.* male habentibus] RF; infirmis β.
119. þat] þo þat F; and β.
120. wit] *for* with.
121. childre] RG; children *rem.*
123. selue] RF; seyþ cryst HmB; self seiþ cryst *rem.*

þat in cherche chaffaredden ⁊ or chaunged any mone.
And seyde it in siȝt of hem alle ⁊ so þat alle herden.
I schal ou*er* torne þis temple ⁊ and adoun throwe.
And in thre dayes after ⁊ edifye it newe.
And make it as muche other more ⁊ in alle man*er* poyntes.
As eu*er* it was and as wide ⁊ where fore I hote ȝow.
Of preyeres and of parfitnesse ⁊ þis place þat ȝe callen.
Dom*us* mea dom*us* orac*ion*is vocabitur.
Enuye and euel wil ⁊ aren in þe iewes.
þei casten *and* con*treueeden* ⁊ to kullen hym whan þei miȝte.
Vche day after other ⁊ þeir*e* tyme þei awaited.
Til it byfel on a friday ⁊ a lite before pasche.
þe thoresday before ⁊ þere he made his cene.
Sittande at þe sopere ⁊ and seide þise wordes.
I am solde þoruȝ su*mm*e of ȝow ⁊ he schal þe tyme rewe.
þat eu*er* his saueour solde ⁊ for siluer or elles.

Iudas ianglede þer aȝeyne ⁊ ac ih*esus* hym tolde.
It was hym self sothely ⁊ and seyde tu dicis.
þanne wente forth þat wikked man ⁊ *and* with þe iewes mette
And tolde hem a tokne how ⁊ to knowe with ih*es*us.
þe whiche tokne to þis day ⁊ to muche is vsed.
þat is kyssyng*e* and faire con*te*naunce ⁊ *and* vnkende wille.
And so was with Iudas þo ⁊ þat ih*esus* bitraied.
Aue rabi q*uo*d þat ribaude ⁊ and riȝt to hym he ȝode.
And kest hym to ben cauȝt þer by ⁊ and kulde þoruȝ þe iewes.

þanne Ih*esus* to Iudas ⁊ and to þe iewes seyde.
Falsnesse ich fynde ⁊ in þi fair*e* speche.
And gile in þi glade chere ⁊ and galle is in þi lauȝyng*e*.
þow schalt be myrour to manye ⁊ men to desyue.
Ac þe wors and þe wikkednesse ⁊ schal worth upon þi selue.
Necesse est vt veniant scandala.
Ve homini illi p*er* que*m* scandalu*m* venit.
þouȝ I be treson be take ⁊ and ȝoure owene wille.
Suffreth my postles in pays ⁊ and in pees gange.
In a thorsday in thesternesse ⁊ þus was he taken.
Thoruȝ Iudas and iewes ⁊ ih*esus* was his name.

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136. aren] was *rem.* in] among F.
140. cene] RF; maundee β.
141. and] hymselue F; he β.
142. summe] RF; oon β.
143. his] he his Fβ.
157. þe wors] thy wordes Cot; þe work Cr^{1}; they worcke Cr^{23}. þe(2)] RFMHmOC^{2}; þi *rem.*
158. and] *and* þorgh F; to β.

þat on þe friday folwynge ⁊ for mankende sake.
Iusted in ier*usalem* ⁊ a ioye to vs alle.
On cros vpon caluarie ⁊ criste toke þe bataile.
Aȝeynes deth and þe deuel ⁊ destruyde þer*e* beir*e* miȝtes.
Deyede and deth for dede ⁊ and day of nyȝt made.

And I awaked þer*e*with ⁊ and wiped myn eyes.
And after peres þe plowman ⁊ pried and stared
Estward and westwarde ⁊ I waited after faste.
And ȝede forth as an Ideot ⁊ in contre to a spie.
After peres þe plowman ⁊ many a place I souȝte.
And þan mette I with a man ⁊ a mydlenten soneday.
As hoer as an hauȝthorne ⁊ and abrah*a*m he hiȝte.
I frayned hym furste ⁊ from whennes he come.
And of whennes he were ⁊ and whider þat he thouȝte.

I am feith q*uo*d þat freke ⁊ it falleth nauȝt me to lye.
And of abrahames hous ⁊ an heraude of armes.
I seke after a segg*e* ⁊ þat I seiȝ ones.
A ful bolde bachelere ⁊ I knewe hym by his blasen.

what bereth þat buyrn q*uo*d I þo ⁊ so blisse þe be tyde.

Thre ledes in on lith ⁊ non lenger þan other.
Of on muchele and miȝt ⁊ in mesur*e* and in lenthe.
þat on doth alle doth ⁊ and vch doth by his one.
þe furste hath miȝt and mageste ⁊ maker of alle thyng*e*.
Pater is his p*ro*pre name ⁊ a p*er*sone by hym selue.
þe secunde of þat sir*e* is ⁊ sothfastnesse filius.
wardan of þat wit hat ⁊ was euer with outen gynny*nge*
þe thridde hat þe holy goste ⁊ a p*er*sone by hym seluen.
þat alle þe liȝt of þe lif ⁊ a londe and a wat*er*e.
Confortour*e* of creatoures ⁊ of hym cometh alle blisse.
So thre bylongeth for a lorde ⁊ þat lordschip*pe* claymeth.
Miȝt and a mene to his owene miȝte.
Of hym selue and of his s*er*uant ⁊ and what soffret hem bothe.

165b-166a. *om.* F.
165. þer*e* beir*e*] both her CrGM; hir*e* bothe Cot; hir bother YOC^{2}CBmBo; hir boþeres *rem.*
166. and day of nyȝt made] þe day for þe nyght he made F.
167. *hereafter* F *includes 3 extra lines with a passus boundary after the first two*: & for y hadde so soor*e* y slept sory was y þanne. / & on þe dremy*n*ge y dr*m*pte eu*er*y doynge y þohte. / Expl*icit* . Passus . xij*us* / Incipit Passus . xiij*us*. / ANd whan y hadde longe ley*n* y lawhte to me her*te*.
189. of] *and* F. þat alle þe liȝt of þe lif] The liȝte of alle þat lif haþ β.
192. to] RF; to knowe β. owene miȝte] myght owiþ F.
193. soffret hem] RF; þei suffre β.

So god þat gynnynge hadde nere ⁊ but þo hym gode thouȝte.
Sent forth his sone ⁊ as for seruant þat tyme.
To ocupien hym here ⁊ til issue were spronge.
þat is childurne of charite ⁊ and holy cherche þe moder.
Patriarkes and prophetes ⁊ and aposties were þe barnes.
And crist and cristendom ⁊ and alle cristene holy cherche.
In menynge þat man moste ⁊ in o god byleue. 200
And þere hym lyked and louede ⁊ in thre persones hym schewed.
And þat it may be so *and* soth ⁊ manhode it scheweth.
wedlok and widewehode ⁊ with virginite I nempned.
In tokenynge of þe trinite ⁊ was take out of o man.
Adam oure aller fader ⁊ eue was of hym selue.
And þe isue þat þei hadde ⁊ it was of hem bothe.
And eyther is otheres ioye ⁊ in thre sondri persones. fol. 84r
And in heuene and here one singulere name.
And þat is mankende ⁊ or manhode ⁊ of matrimonie spronge.
And bitokeneth þe trinite ⁊ and trewe byleue ⁊ 210

Miȝte is in matrimonie ⁊ þat multiplieth þe erthe.
And bitokeneth treweli ⁊ telle if I durste.
he þat first formed alle ⁊ þe fader of heuene.
þe sone if I it durste say ⁊ resembleth wel þe widewe.
Deus meus deus meus vt quid me dereliquisti.
þat is creatour wax creature ⁊ to knowe what was bothe.
As widewe with oute wedloke ⁊ was neuere ȝet I seye.
Ne namore miȝte god be man ⁊ but if he moder hadde.
So widewe with oute wedloke ⁊ may nouȝt wel stande.
Ne matrimonie with oute moylere ⁊ is nauȝt muche to preyse.
Maledictus homo qui non reliquit semen in israel &c.
þus in thre persons ⁊ is perfitliche puir manhode. 220
þat is man and his make ⁊ *and* moillere here childerne.
And is nouȝt but gendre of o generacion ⁊ bi for ihesu crist in heuene.
So is þe fader forth with þe sone ⁊ and fre wil of bothe.
Spiritus procedens a patre et filio ⁊
Which is þe holy gost of al ⁊ and al is but o god.
þus in a somer I hym seyȝ ⁊ as I sat in my porche.
I ros vp and reuerenced hym ⁊ and riȝt faire hym grette.

Thre men to my syȝte ⁊ I made wel at ese.

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198. barnes] RF; chyldren β.
199. and alle] RF; and β.
209. þat] RF; þis L; þus *rem.*
211. miȝte] Mighty WCr. is in] RF; is β.
213. he] RLMGYOC2CB; Hym FWHmCr.
220. puir] þorgh3 F; *om.* β.

Wesche here fete in wiped hes ⸗ and afterwarde þei eten.
Calues flesche and cake brede ⸗ and knewen what I thouȝte.
Ful trewe toknesse bitwene vs is ⸗ to telle whan me like.
Furste he fonded me ⸗ if I loved bettere.
hym or Isaac myn ayr ⸗ þe whiche he hiȝt me kulle.
he wist my will bi hym ⸗ a wol me it a lowe.
I am ful siker in soule there ⸗ of and my sone bothe.
I circumsised my sone ⸗ sith for his sake.
My sulue and my mayne ⸗ and al þat male were.
Bledden blode for þat lordes loue ⸗ *and* hope to blisse þe tyme.
My affiance and my fay ⸗ is ferme is þis bileue.
For hym sulue be hiȝt to me ⸗ and to myn issue bothe.
londe and lordschippe ⸗ and lif withouten ende.
To me and to my issue ⸗ more ȝet he me graunted.
Mercy for oure mysdedes ⸗ as many tyme as we asken.
Quam olim abrahe promisisti et semini eius.
And sitthe he sent me to seye ⸗ I schulde do sacrifice.
And done hym worschpe with brede ⸗ and with wyne bothe.
And called me þe fote of his feith ⸗ his folke for to saue.
And defende hem fro þe fende ⸗ folke þat on me leued.
þus haue I ben his heraud ⸗ here and in helle.
And conforted many a careful ⸗ þat after his commynge waiten.
And þus I seke hym he sayde ⸗ for I herde seyn late.
Of a buyrn þat baptised hym ⸗ Iohan baptist was his name.
þat to patriarkes and to prophetes ⸗ and to other peple in derkenesse.
Seyde þat he seyde here ⸗ þat schal sauen hem alle.
Ecce agnus dei &c.

I hadde wonder of his wordes ⸗ and of his wide clothes.
And In his bosom he bare a thynge ⸗ *and* þat he blessed euere.
And I loked on his lappe ⸗ a laȝar lay þere inne.
Amonges patriarkes and prophetes ⸗ pleyed to gyderes.

what a waitest þow quod he ⸗ *and* what wildestow haue.

I wolde wite quod I þo ⸗ what is in ȝoure lappe.

fol. 84v

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228. in] and Fβ. hes] hem Fβ.
230. toknesse] toknes Fβ.
233. a] he Fβ.
234. in soule there of] in soule therof β; my sowle is þere F. sone] sones F.
244. worschpe] *for* worschipe.
252. þat he] as y F. seyde(2)] RF; seiȝ β. schal sauen hem] he schal have hem F; sholde saue vs β.
254. And(1)] RF; For β. and þat] RF; þat β.
256. pleyed] pleyende F; pleyande L; pleyeng there G; pleyinge *rem.*
257. wildestow] woldestow Fβ.

lo q*uo*d he and lete me se ⁊ lorde mercy I seyde.
þis is a present of muche pris ⁊ what prince schal it haue. 260

It is a p*re*ciose p*re*sent q*uo*d he ⁊ ac þe pouke it hath atached.
And me þer*e* with q*uo*d þat weye ⁊ may no wed vs quite.
Ne no buyrn ben our*e* boruȝ ⁊ ne brynge vs fram his daungere. 263
Til he come þat I carpe of ⁊ crist is his name. 265
þat schal deliuer*e* vs sum day ⁊ out of þe deueles power.
And better*e* wed for vs legge ⁊ þan we ben al worth.
þat is lif for lif ⁊ or ligge þus euer*e*
lollynge in my lappe ⁊ til suche a lorde vs feche. 269

Allas thouȝte I þo ⁊ þat is a longe a bydynge. X[1] fol. 85[r]
And sued hym for he softe ȝede. X[2]
þat he toek vs as tit ⁊ ac trewly to telle. X[3]
I afrayned hym furste ⁊ fram whennes he come. 274
what he hiȝte and whider he wolde ⁊ and whichliche he tolde.

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262. weye] wyȝe F; man β.
264. *om.* RF.
268x-x[3]. three-line revision of β-lines 270-73. Allas I seide þat synne so longe shal lette / The myght of goddes mercy þat myȝte vs alle amende / I wepte for hise wordes wiþ þat sauȝ I anoþer / Rapeliche renne forþ þe riȝte wey he wente β.
X[2]. And sued hym] & oon on foote sewede hym F, *with* on *added above the line*. ȝede] wente F.
X[3]. þat he toek vs as tit] & he be took hym þe targe as tyȝt F, *with* hym *added above the line*. ac trewly to telle] trewly to me it telle F, *with* to *added above the line*.
275. what] RF; And what β. whichliche] whyȝtly F; wighly Cr1; wyttelyche G; wightly *rem.*

Passus xvj*us* de visione vt sup*ra*

I am spes a spie q*uo*d he ⸗ spere after a kniȝte.
þat toek me a maundement ⸗ vp on þe mont of synay.
To reule alle reumes þere with ⸗ I bere þe writ here.

Is it aseled I seyde ⸗ may men se þi letres.

Nay he seyde I seke hym ⸗ þ*a*t hath þe sel to kepe.
And þat is cros and cristendom ⸗ and criste þere on to hange.
And whan it is aseled so ⸗ sathanas power schal last no lenger. 7/8
And þus my lettre meneth ⸗ X

lat se þat letre q*uo*d I ⸗ we miȝte þe lawe knowe. 9

A plucked forthe a patente ⸗ a pece of a harde roche. 10
wher on was writen to wordes ⸗ on þis wise Iglosed.
Dilige deum *et* proximum tuum &c.
þis was þe tixte treweli ⸗ I toke ful gode gome.
þe glose was gloriousliche I write ⸗ with a gulte penne.
In hijs duob*us* pendet tota lex *et* prophetia.

Is here alle þi lordes lawes q*uo*d I ⸗ ȝe lef me he seyde.
And who so wercheth after my wit ⸗ I wole vndertaken.
Schal neu*er* deuel hym dere ⸗ ne deth in soule greue.
For þouȝ I seye it my selue ⸗ I haue saued with þis charme
Of men and of wommen ⸗ many score thousendes.

he seith soth seyde þis heraud ⸗ I haue I founde it ofte.
Lo here in my lappe ⸗ þat leued of þat charme. 20
Iosue and Iudith ⸗ and Iudas machabeus.

Passus . . . supra] *no passus division* F. xvj*us*] xv*us* (for xvij*us*), *with* j *added later in a slightly lighter shade of red.*
1. a spie q*uo*d he] RF; quod he a spie WHmGYOC^{2}CBL; quod þat spye M; q*uo*d he Cr. spere] and spere HmC^{2}BRF; and spure G; and spye Cr; and spire *rem.*
7. *run together with* 8 RF. so] so I woot wel þe soþe β.
8. sathanas power shal last no lenger] s. haþ lost his powere F; Luciferes lordeship laste shal n. l. β.
8X. RF *only.* meneth] meneth men mowe knowe yt alle F.
after 9. *one additional line* R *only, erased.*
10. A plucked] *and* he plukkede F; Thanne plukkede he β.
11. was] LRF; were *rem.*
12. gome] keepe F; ȝeme β.
13a. pendet tota lex] *for* mandatis tota lex pendet. prophetia] WLR; prophecia Hm; prophete *rem.*
14. Is] LRF; Ben *rem.*
15. my wit] þis writ Fβ.

And sexti thousand by side forth ⁊ þat be nauȝt seyne here.
ȝoure wordes aren wonderful q*uo*d I þo ⁊ which of ȝow is treweste. fol. 85v
And lelest to leue on ⁊ for lif and for soule ⁊
Abrah*a*m seyth þat he seyȝ ⁊ holi þe trinite ⁊
Thre p*er*sones in parceles ⁊ departable fram oþer.
And alle thre but o god ⁊ þus abrah*a*m me tauȝte.
And hath saued þat bileueth so ⁊ and sori for here synnes.
he can nauȝte segge þe somme ⁊ *and* sume aren in his lappe.
What neded it þanne ⁊ a newe lawe to bringe. 30
Sitth þe furst sufficeth ⁊ to sauac*i*on and to blisse.

And now cometh spes and speketh ⁊ þ*a*t hath aspied þe lawe.
And telleth nauȝt of þe trinite ⁊ þat toek hym his l*e*tres.
To bileue and louye ⁊ in o lorde almiȝty.
And sitth riȝt as my selue ⁊ so louye all*e* poeple. 35

And as we wenten þus in þe weye ⁊ wordyng*e* to gyderes. 47
þan seye we a samaritan ⁊ sittende on a mule.
Ryden ful rapely ⁊ þat riȝt weye we ȝeden ⁊
Comynde fram a contre ⁊ þat men called iherico. 50
To a iustes in iherusalem ⁊ he chased a weye fast.
Bothe þe heraud and hope ⁊ and he mette at ones
where a man was I wounded ⁊ and with theues taken.
A miȝte neyther steppe ne stande ⁊ ne ster*e* foet ne handes.
Ne helpe hym sulue sothly ⁊ for semiuif he semed.
And as naked as a nedle ⁊ and noen helpe aboute.

Faith had furst siȝt on hym ⁊ ac he fleiȝ on syde.
And nolde nauȝte neȝen hym ⁊ bi nyne londes lengthe.

hope cam hippyng*e* after ⁊ þat hadde so ybosted.
how he with moyses mau*n*dement ⁊ had many man yholpe. 60
Ac whan he had siȝte of þat segge ⁊ a syde he gan hym drawe.
Dredfully by this day ⁊ as doke doth fram þe faukou*n*.

Ac so sone so þe samaritan ⁊ had siȝt of þis lede.
he liȝtte a don of liard ⁊ and ladde hym in his handes.
And with þat weye he wente ⁊ his wou*n*des to beholde.

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22. And] RF; Ye and β.
25. holi] YGCBmBoLR; holly F; hooly *rem.*
29. nauȝte] *om.* F.
30. bringe] RF; bigynne β.
36-46. *om.* RF.
56. aboute] abowten F; aboute hym β.

And parceyued in his pous ⁊ he was in peril to deye. fol. 86r
And but ȝif he hadde recoure*re* ⁊ þe rathere ⁊ þ*at* rise schulde he neue*re*.
And breyde to his boteles ⁊ and bothe he atamede.
with wyne and with oyle ⁊ his woundes he waschede.
Enbaumed hym and bonde his hede ⁊ and in his lappe hym leyde.
And ladde hym so forth on liarde ⁊ to lex *christi* a graunge.
wel six mile or seuene ⁊ by syde þe newe market.
herberwed hym at an hostrie ⁊ and þe hostelere called.
And seyde haue kepe þis man ⁊ til I come fro þe iustes.
And lo here siluer he seide ⁊ for salue to his woundes.
And he toke hym to pans ⁊ to liflode as it were.
And seyde what he speneth more ⁊ I make þe gode here after.
For I may nauȝt lette q*uo*d þat lede ⁊ and liard he bi strideth.
And raped hym to Ier*usa*lem warde ⁊ þe riȝte weye to ride.

Faith folweth after faste ⁊ and fonded to mete hym.
And spes sparkliche hym spedde ⁊ spede ȝif he miȝte.
To ou*e*re take hym *and* talke to hym ⁊ ar þei to touu*n*e come.

And whan I seiȝ þis I soiuorned nauȝte ⁊ but schope me to renne.
And sewed þe samaritan ⁊ þat was so ful of pite.
And graunted hym to ben his gome ⁊ graunt m*er*cy he seyde.
Ac þi frende and þi felaw q*uo*d he ⁊ þow fyndest me at nede.

And y thanked hym þo ⁊ and sitth I hym tolde.
how þat faith fleȝ away ⁊ and spes his felawe bothe.
For siȝte of þe soreful man ⁊ þat robbed was with theues.

haue hem excused q*uo*d he ⁊ here helpe may litel auayle.
May no medecyn vnder molde ⁊ þe man to hele brynge.
Neither feith ne fyne hope ⁊ so festred ben his woundes.
with oute þe blode of a barne ⁊ borne of a mayde.
And be bathed in þat blode ⁊ baptiȝed as it were.
And þanne plastered with penaunce ⁊ and þe passion of þat baby.
he schulde stande and steppe ⁊ ac stalworth worth he neue*re*.
Til he haue eten al þe barne ⁊ and his blode y dronken.
For wente neue*re* wiȝt in þis worlde ⁊ þoruȝ þat wildernesse.
þat he ne was robbed ne rifled ⁊ rod he there other ȝede. fol. 86v
Saue faith and his felawe ⁊ spes and my selue.
And þi selue nowe ⁊ and suche þat sewen oure werkes.

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66. in] by Fβ.
68. RF *only*.
81. sparklcihe] RF; sparliche C^2; scharpli B; specially Hm; spakliche *rem.*
91. vnder molde] RF; on molde β.

For outlawe is in þe wode ⁊ and vnder banke lotyeth.
And may vche man se ⁊ and gode merke taketh.
ho is bihynde and ho bifore ⁊ and ho ben an horse.
For he hast hym hardier an horse ⁊ þan he þat is a fote.
For he seith me þat am samaritan ⁊ sewen faith and his felawe.
On my capil þat hatte caro ⁊ of man kende I toke it.
he was vn harlot ⁊ *and* hud hym in inferno.
Ac ar þis day thre dayes ⁊ I dar vndertaken.
þat he worth fettred þat felou*n* ⁊ fast with cheynes.
And neue*re* eft greue gome ⁊ þat goth þis ilke gate.
O mors ero mors tua. &c.

A swete sir*e* I seide þo ⁊ whether I schal bileue.
As faith and his felawe ⁊ enformed me bothe.
In thre p*er*sones departable ⁊ þat p*er*petual were eu*er*e.
And al thre but o god ⁊ þus abrah*a*m me tauȝte.
And hope afterwarde ⁊ he bad me to louye.
O god with al my goed ⁊ and alle gomes after.
louye hem like my suluen ⁊ ac our*e* lorde a boue alle.

After abrah*a*m q*uo*d he ⁊ þat heraud of armes.
Sette faste þi faith ⁊ and ferme bileue ⁊
And as hope behiȝt þe ⁊ I hote þat þow louye.
þine euene cristene eu*er*more ⁊ euen forth with thi selue.
And if consience carpe þer*e* aȝeine ⁊ or kende wit other.
Or eritikes with argumentȝ ⁊ þi hande þow hem schewe.
For god is after an hande ⁊ I here now and knowe it.

þe fader was furst as a fust ⁊ with o fynger folden.
Til hym leued and luste ⁊ to vnlosen his fynger.
And profered it forth as with a paume to what place it schulde.
þe paume is puirliche þe hande ⁊ *and* pro[illegible]th forth þe fyngeres.
To mi*n*stre and to make ⁊ þat miȝt of honde knoweth.
And bitokneth treweli telle ho so liketh.
þe holy goste of heuene ⁊ he is as þe paume.
þe fyngeres þat fre ben ⁊ to folde and to s*er*ue.
bytokneth sothly þe sone ⁊ þat sent was til erthe.
And touched and tasted ⁊ and techyng*e* of þe paume.

102. outlawe is] an outlawe is F; an outlaw Cr; Outlawes *rem.*
106. seith] RFGC^2; seigh *rem.*
108. vn harlot] but an harlot F; vnhardy þat harlot β.
111a. RF *only.*
112-23. *om.* RF.
124. whether] RCr; wheyþ*er* of ȝow F; wher *rem.*
142. mi*n*stre] mynistr*e* F; mynystre HmCrC^{2}CBLM; ministren *rem.*
147. and(3)] RF; at β.

Seinte marie a mayden ⁊ and mankende lauȝte.
Qui conceptus est de spiritu sancto. &c.
þe fader is þanne as fuste ⁊ with fynger to thouche.
Quia omnia traham ad me ipsum &c.
Alle þat þe paume perceyueth ⁊ profitable to fele.
þus ar þei alle but one ⁊ as it a fust were.
And thre sundry siȝtes ⁊ in oen in schewynge.
þe paume for þe paume put forthe ⁊ fyngres and þe fuste bothe.
Riȝt so redely ⁊ resoun it scheweth ⁊
how he þat is holy goste ⁊ sire and sone preueth.
And as þe hande halte harde ⁊ and al thynge faste.
Thoruȝ foure fyngres and a thumbe ⁊ forth with þe paume.
Riȝt so þe fader and þe sone ⁊ and seint spiriȝt þe thridde
halt al þe wyde worlde ⁊ with hem thre.
Bothe wolkne and þe wynde ⁊ water and erthe.
heuene and helle ⁊ and alle þat þere is Inne.
þus it nedeth noman ⁊ to trowen non other
þat thre thynges þylongeth ⁊ in oure iorde of heuene.
And aren surleps bi hem sulue ⁊ a sondry were neuere.
Namore þan may an hand ⁊ mene with outen fyngres.

And as my fust is ful honde ⁊ I folde to gyderes.
So is þe fader a ful god ⁊ formeoure and scheppere.
Tu fabricator omnium &c.
And alle þe miȝte myd hym is ⁊ in makynge of thynges.

þe fyngres formeth a ful honde ⁊ to purtreye or peynten.
keruynge or cumpassynge ⁊ is crafte of þe fyngres.
Riȝt so is þe sone ⁊ þe science of þe fader.
And ful god as is þe fader ⁊ no feblere ne no bettere.
þe paume is puirliche þe hande ⁊ hath powere bi hym selue.
Other wise þan þe writen fuste ⁊ or werkman schepe of fyngres.
For þe paume hath powere ⁊ to pult oute þe ioyntes. fol. 87ᵛ
And to vnfolde þe fust ⁊ **for hym it bilongeth.**

149.fuste] a fuste Fβ. thouche] towche F; touche β.
151. fust] RF; hand β.
152. in(2)] R *only*.
153. þe paume(2)] it FW; he *rem.*
162. it] RFHmCB; it is *rem.*
165. may an hand] RF; myn hand may β.
170. or] RF; and β. is] þat is F; as β.
174. þe writen] wrytynge F; he wriþeþ þe BmBoC; he wryeth the Cot; þe writhen *rem.*
175. pult oute] pittyn owt F; putte oute alle β.
176b-78a. RF *only*.
176. fust] RF; folden fust β. for . . . bilongeth] for it to hym longeþ F.

And receyue þat þe fyngres recheth ⁊ and refuse bothe.
Whan he feleth þe fust ⁊ and þe fyngres wille.
So is þe holy gost god ⁊ nother gretter ne lasse.
þan is þe sire or þe sone ⁊ and in þe same miȝte.
And alle ar þei but o god ⁊ as is myn hande and my fyngres.
Vnfolden or folden ⁊ my fust and my paume.
Al is it but an hande ⁊ how so I turne it.

Ac who is herte in þe honde ⁊ euene in þe myddes.
he may reseyue riȝt nauȝt ⁊ reson it scheweth.
For þe fyngres þat folde schulde ⁊ *and* þe fust make.
For peyne of þe paume ⁊ power hem faileth.
To cluche or to clawe ⁊ to cluppe or to holde.

Were þe myddel of myn hand ⁊ ymaymed other ypersed.
I schulde reseyue riȝt nauȝt ⁊ of þat I reche miȝte.
Ac þouȝ my thombe and my fyngres ⁊ bothe were to swolle.
And þe myddel of myn hande ⁊ with oute male ese.
In many kynne maneres ⁊ I miȝte my sulue helpe.
Bothe meue and amende ⁊ þouȝ alle my fyngres oke.
By this kile he seyde ⁊ I se an euydence ⁊
þat ho so synneth in þe seynt spiriȝt ⁊ assoyled worth he neuere.
Nother here ne elles where ⁊ as I herde telle.
Qui peccat in spiritu sancto numquam &c.
For he priketh god as in þe paume ⁊ þat peccat in spiritu sancto.
For god þe fader is as a fust ⁊ þe sone is as a fynger.
þe holy goste of heuene ⁊ is as it were þe paume.
So ho so synneth aȝeynes þe seynt spirit ⁊ it semeth þat he greue
God þat he gripeth with ⁊ and wolde his grace quenche.

For to a torche or to a tapere ⁊ þe trinite is likned
As wex and a weyke ⁊ were twyned to gyderes
And þanne a fere flawmende ⁊ forth ouȝt of bothe.
And as wex and wyke ⁊ and warme fere to gyderes.
Fostren forth a flawme ⁊ and a faire leye.

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178. and] RF; as GYCB; at *rem.*
183. how . . . it] RFLMCr; *om. rem.*
184. Ac . . . hand] RFLMCr; *om. rem.*
185b-190a. *om.* F.
190. it] he F.
191. swolle] RHm; swoll F; swollen (swo *over erasure*) M; schirnerd C; shullen *rem.*
194. and amende] me in manere F.
195. kile] *for* skile. he seyde] RF; me thynkeþ β. I] þou F.
197a. *line om.* F. numquam] R only.
201. aȝeynes] RF; in β.
206. warme] RF; woote G; hoote *rem.*

So doth þe sire and þe sone ⁊ and al so sp*iritus sanctus*.
Fostren forth amonges folk ⁊ loue and bileue. fol. 88r
þat alkynne cristene ⁊ clensede of synnes.
And as þow seste somtyme ⁊ sodeyneliche a torche.
þe bias þere of i biowe oute ⁊ 3et brenneth þe weke.
with oute leye or li3te ⁊ þat þe macche brenneth.
So is the holy gost god ⁊ and grace with oute mercy.
To alle vnkende creatures ⁊ þat coueyte to destruye.
Lel loue other lif þat oure lorde schupte.

Ac hewe fuyr and flint ⁊ four*e* hundreth wynter.
But þow haue tacche to take it ⁊ with tunder or broches.
Al þi labour is lost ⁊ and al þi longe trauaile.
For may no fuir*e* flaume make ⁊ faile it his kende.
So is þe holy gost god ⁊ and grace with oute mercy.
To alle vnkende creatures ⁊ crist hym selue witnesseth.
Amen dico vobis nescio vos &c.

Be vnkende to þin euencristene ⁊ and alle þat þow ca*n*ste bidden.
Delen and do penaunce ⁊ daye and ni3t euere.
And purchase al þe pardou*n* ⁊ of paemploen and rome.
And indulgences Inowe ⁊ and be ingrat to þi kynne.
þe holy gost hereth þe nau3te ⁊ ne helpe may þe be resou*n*.
For vnkendenesse qwenche hem ⁊ þat he can nau3t schine.
Ne brenne ne blase clere ⁊ for blowyng of vnkendenesse.
Powel þe apostel ⁊ p*r*eueth where I lye.
Si linguis hominu*m* loquar.
For thi beth war 3e wise men ⁊ þ*a*t with þe worlde deleth.
þat riche ben and reson knoweth ⁊ rewleth wel 3our*e* soule.
Beth nau3t vnkende I consel 3ow ⁊ to 3our*e* euen cristene.
For many of 3ow riche men ⁊ be my soule men telleth.
3e brenneth but 3e blaseth nau3te ⁊ *and* þat is a blinde bekne.
Non o*mn*is qui dicit d*omi*ne d*omi*ne ⁊ intrabit &c.

Diues deyed Idampned ⁊ for his vnkendenesse ⁊
Of his mete and mone ⁊ to men þat it nedede.
Vche a riche I rede ⁊ rewarde at hym take.
And gyueth 3our*e* gode to þat god ⁊ þat grace of ariseth.
For þat ben vnkende to hise ⁊ hope I non other. fol. 88v
But þei dwelle þere diues is ⁊ dayes with outen ende ⁊

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210. clensede] cleanseth Fβ.
216. other] to þe F.
217-43. *om.* RF.
244. and] on F; at a β.
245. tacche] RF; towe β.

þus is vnkendenesse þe contrarie ⁊ þat que*n*cheth as it were.
þe grace of þe holy goste ⁊ godes owene kende.
For þat kende deth ⁊ vnkende fordoth as þese cursed theues.
Vnkende cristene men ⁊ for coueytise and enuye.
Sleth a man for his mebles ⁊ with mouthe or with handes.
For þat þe holy gost hath to kepe ⁊ þo harlotes destruyeth.
þe whiche is lif and loue ⁊ þe leye of mannes body.
For euery man*er* goed man ⁊ may be lickned to a torche.
Or elles to a taper ⁊ to reuerence þe trinite.
And ho so morthereth a goed man ⁊ me thenketh be myn in witt.
he fordoth þe leuest liȝt ⁊ þat our*e* lorde louyeth.

Ac ȝut in many mo maneres ⁊ me*n* offenden þe holy gost.
Ac þis is þe worste wise ⁊ þat any wiȝt miȝte.
Synegen aȝeyne þe seint spiriȝt ⁊ assente to destruye.
For coueytise of any kynnes thynge ⁊ þat crist dere bouȝte.
how miȝte he aske mercy ⁊ or any mercy hym helpe.
þat wickedlich and wilfulliche ⁊ wolde mercy anynte.
Innocense is next god ⁊ and niȝt and daye it crieth.
Veniance veniance ⁊ for ȝyue be it neuere.
þat schent and schedde our*e* blode ⁊ for schupte vs as it semed.
Vindica sanguine*m* iustor*um*
þus veniance veniance ⁊ verrey charite asketh.
And sitthe holy cherche and charite ⁊ chargeth þis so sore.
Ieue I neu*ere* þat our*e* lorde ⁊ wil loue þ*a*t charite lakketh.
Ne haue pite for eny preyer*e* ⁊ þere þat he pleyneth.

I pose I had syneged so ⁊ and schuld nouȝ deye.
And nouȝt am sori þat so ⁊ þe seint spiriȝt I agulte.
Confesse me and crie his grace ⁊ god þat al made.
And myldelich his mercy aske ⁊ miȝt I nauȝt be I saued.

ȝus seyde þe samaritan ⁊ so þow miȝtest repente.
þat riȝtwisenesse to repentance ⁊ to reuthe miȝte turne.
Ac it is but selden I seye ⁊ þer*e* sothenesse bereth witnesse.
Eny creatur*e* be coupble ⁊ by for a kynges iustice.

278. myn in witt] good *resoun* F.
282. Synegen] Sengen F; Sinne Cr; Sinnen *rem.*
285. anynte] RLM; amitte F; anyentyce HmCYC^{2}B; amentyce Cr; aniente WGOCot.
288. schent] RF; shente vs β. semed] semeþ F; were β.
293. syneged] synged F; synned b. nouȝ] now WCrYLMF; nougth HmC^2; nouþe GO; nouȝt C; noȝt BmBo; not (cancelled) G; nat Cot.
293. syneged] synged F; synned β. nouȝ] now FLMWYCr; nougth HmC^2; nouȝt *rem.*
294. nouȝt] RF; now β.
298. to(1)] RF; þoruȝ β.
300. be] RF; þat is β. coupble] *for* coupable.

Be raunsouned for his ♪ þere al resou*n* hym dampneth.
For þere þat partie pursueth ♪ þe peel is so huge.
þat þe kynge may do no mercy ♪ til bothe men acorde.
And eyther haue equite ♪ as holy writt telleth.
N*um*qu*a*m dimittitur pe*cc*atu*m* &c.
þus it fareth bi suche folke ♪ þat falsliche al here lyue.
Euele lyuen and leten nou3t ♪ til lif hem forsake.
Drede of desp*e*r*a*cion ♪ dryueth a weye þanne grace.
þat m*e*rcy in her mynde ♪ may nau3t þanne falle.
Goed hope þat helpe schulde ♪ to wanhope turneth.
Nou3t of þe nounper of god ♪ þat he ne is mi3tful. 310
To amende al þat amys is ♪ and his m*e*rcy grettere.
þanne al oure wicked werkes ♪ as holy writt telleth.
M*i*seric*o*rdia d*o*m*i*ni super om*n*ia op*e*ra eius.
Ac ar his ri3twisnesse to reuthe turne ♪ su*m* restitucion byhoueth. 313

Thre thynges there ben ♪ þat doth aman be strengthe. 315
For to flen his owene hous ♪ as holy writt scheweth.
þat on is a wicked wif ♪ þat wil nau3t be chasted.
hire fere fleth hire ♪ for fere of hire tonge.
And if his hous be vnheled ♪ and reyne on his bedde.
he seketh and seketh til he slepe drie. 320

And whanne smoke and smolder ♪ smitte in his si3te.
It doth hym wors þan his wif ♪ or wete to slepe.
For smoke and smolder ♪ smerteth his ey3es.
Til he blereneyed or blinde ♪ and cow3he in þe throte.
he kou3eth and corseth ♪ þat crist 3eue hym sorwe.
þat schuld brynge in bettere wode ♪ or blowen it til it brende.

þise thre þat I telle of ♪ þus ben vnderstonde.
þe wif is oure wikked flesche ♪ wil nau3t be chasted.
For kende cleueth on hym euere ♪ to contrarie þe soule.
And þow it falle it fynt skiles ♪ þat frelte it made. 330
And þat is li3tlych for 3yue ♪ and for 3ete bothe.

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301. his] his gilt F; his repentaunce β.
307-308. RF *only.*
307. dryueth a weye þanne] þanne dryveþ awey F.
310. nounper] nou*n*pere F; nounpower β.
312a. domini] RF; eius β.
314. *om.* RF.
324. cow3he] a bold cowhe F; hoors WHmCr1LM; hoos GCr^{23}YC^{2}CB. in þe throte] after F.
325. he kou3eth and] þan kenely he F. hym] RFGYC^{2}CBM; hem *rem.*
327. þus ben] RF; ben þus β. vnderstonde] RC; to vnderstonde *rem.*
328. wil] þat wil β.

To man þat mercy asketh ⁊ and amende thenketh.
þe reyne þat reyneth þer*e* we rest schulde ⁊ fol. 89^{v}
Ben siknesses and other sorwes ⁊ þat we suffren ou3te.
As poule þe apostel ⁊ to þe poeple tau3te.
Virtus in infirmitate perficitur.
And þou3 þat men make muche ⁊ doel in her*e* angre.
And be inpacient in here penaunce ⁊ puir resou*n* knoweth.
þat þei han resou*n* to contrarie ⁊ by kynde of here sikenesse.
And li3tliche our*e* lorde ⁊ at here liues ende.
hath mercy on suche men ⁊ þat so euele may suffre.

Ac þe smoke and þe smolder ⁊ þ*a*t smitte i*n* our*e* ey3es.
þat coueitise and vnkendenesse ⁊ quencheth godes mercy.
For vnkendenesse is þe contrarie ⁊ of alle kynne resou*n*.
For þer*e* nis sike ne sori ⁊ ne none so muche wrecche.
þat he ne may louye and hym like ⁊ and lene of his herte.
Goed wille goed worde ⁊ both wischen and wilnen.
Alle maner men ⁊ mercy and for3euenesse.
And louye hem lich hym sulue ⁊ and his lif amende.
I may no lenger lette q*uo*d he ⁊ and liard he prikede.
And went a way as wynde ⁊ and þere with I wakede.

334. other] R *only*. ou3te] awhten F; ofte β.
338. resoun] RF; cause β.
342. þat] That is Fβ. quencheth] þey q. F; þat q. β.
346. goed] RF; And good β.

Passus xvjj*us* de visione vt sup*ra*

Wolward and wete schode ⁊ wente I forth after.
As a reccheles renke ⁊ þat of no wo recchetth
And ȝede forth like a lorel ⁊ al my lif tyme.
Til I wex weri of þe worlde ⁊ and wilned efte slepe.
And lened me to a lentene ⁊ and longe tyme I sclepte.
And of cristes passion and penaunce ⁊ þe poeple þat of rauȝte.
Rested me þere and rutte faste ⁊ til ramis palmarum.
Of gurles and of gloria laus ⁊ gretliche me dremed.
And how osanna by orgene ⁊ olde folke songen.

On semblable to þe samaritan ⁊ *and* sum*m*del to peres þe plowman. 10
Barefoet on an asse bake ⁊ boteles cam prikynge.
With oute spores other spere ⁊ spracliche he lokede.
As is þe kende of a kniȝt ⁊ þat cometh to be dubbed.
To geten hym gulty spores ⁊ or galoches ycouped. fol. 90r

þanne was feith in a fenestre ⁊ and criede a fili dauid.
As doth an heraude of armes ⁊ whan auntrous cometh to iustes.
Olde Iewes of iherusalem ⁊ for ioye þei songe.
Benedictus qui venit in nomine domine.

þanne I frayned at feith ⁊ what alle þat fare bemente.
And ho iuste in iherusalem ⁊ ihesus he seyde.
And fecceth þat þe fende claymeth ⁊ peres fruit þe plowman. 20
Is peres in þis place quod I ⁊ and he prent on me.
þis ihesus of his gentrie ⁊ wol iuste in pers armes.
In his helme and in his haubergoun ⁊ humana natura.
þat criste be nauȝt beknowe here ⁊ for consummatus deus.
In peres paltok þe þlowman ⁊ þis prikiare schal ride.
For no dint schal hym dere ⁊ as in deitate patris.

Ho schal iuste with ihesus quod I ⁊ Iewes or scribes.

Passus . . . supra] Explicit Passus xiij*us* / Incipit Passus xiiij*us* F. xvjj*us*] (*for* xviij) *second* j *added later by scribe*; Passus xiiii*us* F.
1. Wolward] AN wellowed F. wente I forth] y wente forþ F.
4. slepe] to slepe Fβ.
5. sclepte] *for* slepte.
6. and penaunce] *om.* F.
10. semblable] lyȝk F.
12. spracliche] RF; spakliche β.
14. or] on F.
19. ho] who sholde Fβ.
22. gentrie] RFHmBCr; gentries *rem.*
25. þe] *om.* F. schal] þat shal F.

Nay q*uo*d faith but þe fende ⸗ and fals dom to deye.
Deth seyth he schal fordo ⸗ and adoune bringe.
Alle þat lyueth and loketh ⸗ in londe or in water.
Lif seith þat he likth ⸗ and leith his lif to wedde.
þat for al þat deth can do ⸗ with inne thre dayes.
To walke and fecche fro þe fende ⸗ peres fruit þe plowman.
And legge it þere hym liketh ⸗ and lucifer bynde.
And forbite and doun bringe ⸗ bale deth for euere.
O mors mors tua ero.

þanne cam pilatus with muche poeple ⸗ sede*n*s p*ro*tribunali.
To se how dou3tiliche deth schulde do ⸗ *and* deme here beither ri3te.
þe iewes and þe iustice ⸗ a3eine ih*es*us þei were.
And al here court on ih*es*us criede ⸗ crucifige scharpe.

þo put hym forth a pilour, ⸗ bi for pilat and seide.
þis ih*es*us of oure temple ⸗ iapede and despisede.
To fordou*n* it in a day ⸗ and in thre dayes after.
Edifien it eft newe ⸗ here he stant þat seyde it.
And 3ut maken it as meche ⸗ in al manere poyntes.
Bothe as longe and as large ⸗ a lofte and bi grounde.

Crucifige q*uo*d a cacchepole ⸗ I warante hym a wicche.
Tolle tolle q*uo*d an other ⸗ and toke of kene thornes.
And bygan of kene thorne ⸗ a gerland to make.
And sette it sore on his heued ⸗ *and* seyde in e*n*uye.
Aue rabi q*uo*d þe ribaudes ⸗ and threwe redes at hym.
Nayled hym with thre nailes ⸗ naked vp on þe rode.
And poyson on a pole ⸗ þei putte to his lippes.
And bede hym drynke his deth euel ⸗ hys dayes were I done.
And 3if þat þow sotyl be ⸗ helpe now þi seluen.
3if þow be criste and kynges sone ⸗ co*m*me doune of þe rode.
þan schul we leue þat lif þe loueth ⸗ *and* wil nau3t lete þe deye.

Consu*m*matu*m* est q*uo*d criste ⸗ and comsed for to swowne.
Pitousliche and pale ⸗ as a prison þat deyeth ⸗
Til lore of lif and of li3t ⸗ þo leyde his ey3es to gidres.

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30. and] RFW; or *rem.* or] eyþ*er* F; and W.
31. likth] lykþ F; likthe L; li3eþ B; liueth CR^{23}; leieþ *rem.*
35. forbite] *for* forbete. bale] RFLMWCCr; bale of B; bale and HmGYOC^{2}.
39. on ihesus] on hym Fβ.
41. temple] RF; iewes temple β.
46. *copied twice* F.
51. thre] foure *written in margin of* R *by* F *scribe, who also places a caret before* R's thre; fowre F.
59. Til lore] Tyl þe lord F; The lord β.

þe day for drede with drow ⁊ and derk bicam þe sonne.
þe wal waged and clef ⁊ and al þe worlde quauede.
Dede men for þat dene ⁊ come oute of here graues.
And tolde whi þat tempest ⁊ so longe tyme dured.
For a bitter bataile ⁊ þe dede body seyde.
lif and deth in þis derkenesse ⁊ her on fordoth her otner.
Schal no wiȝte witte witterly ⁊ ho schal haue þe maystirie.
Er soneday aboute so*n*ne risynge ⁊ and sanke with þ*a*t til erthe.
Su*m*me seyde þat he was godessone ⁊ þ*a*t so fair*e* deyede
Vere filius dei erat iste ⁊
And so*m*me seyde he was a wicche ⁊ gode is assaye.
where he be dede ar nauȝte dede ⁊ dou*n* er he be takne.

To theues also ⁊ tholed dede þat tyme.
Vpon a cros bisides crist ⁊ so was þe comune lawe.
Ac a cacche pol cam forth ⁊ and craked bothe her legges.
And her armes after ⁊ of eyther of þo theues.
Ac was no boy so bolde ⁊ godes body to touche.
For he was kniȝt and kynges sone ⁊ kynde forȝaf þat throwe
þat non harlot were so hardy ⁊ to leyn an hand vppon hym.

Ac þere cam forth a kniȝt ⁊ with a kene spere I grounde.
hiȝt longeus as þe le*tt*re telleth ⁊ and longe had lore his siȝte.
Bi fore pilat and other poeple ⁊ in þe place he houed.
Maugre his many teth ⁊ he was made þat tyme.
To take þe spere in his honde ⁊ and iuste with ih*es*us.
For alle þei were vnhardi ⁊ þat houed on hors or stede.
To touche or to taste hym ⁊ or take hym doun of rode.
But þis blinde bachelere ⁊ þat bare hym thoruȝ þe herte.
þe blode sprange doune be þe spere ⁊ *and* opned þe kniȝtes eyȝes.
þan fel þe kniȝte vpon knes ⁊ and criede ih*es*u mercy.
Aȝeine my will*e* it was lorde ⁊ to wounde ȝow so sore.
he siȝede and seyde ⁊ sore it me athenketh.
For þe dede þat I haue do ⁊ I do me in ȝoure grace.
haue on me reuthe riȝtful ih*es*us ⁊ and riȝt with þat he wepte.

þanne gan feith felli ⁊ þe fals iewes despise.

fol. 91r

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62. here] RF; depe β.
69. is assaye] is we a sayen F; is þat we assaye β.
73. Ac a] But a F; A β.
76. throwe] thowe, *with* r *added above the line in another hand*; throwe F; tyme β.
77. an hand] RBo; hondys F; hond *rem.*
79. longeus] Longeys F; Longis Cr.
85. þat bare] RF; þanne baar LHmGYOC2CB; baar MWCr.
86. opned] RF; vnspered β.
87. ihesu] crist F; hym β.

Called hem caytyues ⁊ acorsed hem for euere.
For þis foule vilenye ⁊ veniaunce to 3ow alle.
To do þe blinde bete hym I bounde ⁊ it was a boies conseile.
Cursed caityues ⁊ kny3thod was it neuere.
To mys do a dede body ⁊ bi day or bi ni3te.
þe gre 3ut hath he geten ⁊ for alle his grete wounde.

For 3oure champion chiualere ⁊ chef kni3t of 3ow alle.
3elt hym recreaunt rennyng, ⁊ ri3t at ihesus wille.
For be this derkendesse I do ⁊ deth worth I venkesched.
And 3e lordeynes han I loste ⁊ for lif schal haue þe maistri.
And 3oure fraunchise þat fre was ⁊ fallen is in thraldam.
And 3e cherles and 3oure children ⁊ cheue schal 3e neuere.
Ne haue lordeschippe in londe ⁊ ne none lond tulye.
But alle barayne be ⁊ and vsure vsen ⁊
whiche is lif þat oure lorde ⁊ in alle lawes acorseth.
Now 3oure gode dayes be do ⁊ as daniel prophecide.
whan crist cam þe kyngdom ⁊ þe croune schulde lese.
Cum veniat sanctus sanctorum. fol. 91v

What for fere of þis ferly ⁊ and of þo fals iewes.
I drou3 me in þat derknesse ⁊ to descendit ad inferna.
And þere I sei3 sothly ⁊ secundum scripturas.
Out of þe west cost ⁊ a wenche as me thou3te.
Cam walkynge in þat weye ⁊ to helwarde sche lokede
Mercy hi3t þat mayde ⁊ a meke thynge with alle.
A ful benygne burde ⁊ and buxum of speche.
hire suster as it semede ⁊ cam sofly walkynge.
Euene out of þe est ⁊ and westwarde sche lokede.
A ful commely creature ⁊ treuthe sche hi3te.
For þe vertue þat hire folwed ⁊ aferde was sche neuere.
And whan þis maydenes mette ⁊ mercy and treuthe.
Eyther asked other ⁊ of þis grete wonder.
Of þe dene and of þe derkenesse ⁊ *and* how þe day rowede.
And swich a li3te and a lem ⁊ lay byfor helle.
Ich haue ferly of þis fare ⁊ in feith seide treuthe.
And am wendynge to witte ⁊ what þis wonde meneth.

Haue no meruayle quod mercy ⁊ murthe it betokneth.
A mayde þat hat marie ⁊ and moder with oute felynge.

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93. hem for] RF; for β.
101. deth] RF; his deth β. Ivenkesched] RF; avenged β.
109. lese] RF; cesse WHmCrGYOC²BM; iesse C; *om.* L.
117. sofly] softely BHmGOCLF; sooþly WYC²M.
126. wonde] *for* wonder.

Of any kende creature ⁊ conseyued thoru3 speche.
And grace of þe holy gost ⁊ wex grete with childe.
with outen wem ⁊ in to þis worlde sche brou3te hym.
And þat my tale be trewe ⁊ I take god to witnesse.
Sith þis barne was bore ⁊ ben thretty wynter passed.
wich deyede and deth tholede ⁊ þis day aboute mydday.
And þat is cause of þis clipps ⁊ þat closeth now þe sonne.
In menynge þat man schal ⁊ fro merkenesse be drawe.
þe while þis li3te and þis lem ⁊ schal lucyfer ablende.
For patriarkes and prophetes ⁊ han preched here of often.
þat man schal man saue ⁊ thoru3 a maydenes helpe.
And þat was tynt þoru3 tre ⁊ tre schal it wynne.
And þat deth doun brou3t ⁊ deth schal releue.

þat þow tellest quod treuthe ⁊ is but a tale of waltrott
For adam and eue ⁊ and abraham with other. fol. 92r
Patriarkes and prophetes ⁊ þat in peyne lygen.
Leue þow neuere þat 3one li3te ⁊ hem on lofte brynge.
Ne haue hem oute of helle ⁊ halde þi tonge mercy.
It is but trufle þat þow telleste ⁊ treuthe wote þe sothe.
For þat is ones in helle ⁊ out cometh it neuere.
Iob þe prophete patriarche ⁊ repreueth þi sawes.
Quia in inferno nulla est redempcio.

þanne mercy ful myldy ⁊ mouthed þes wordes.
þoru3 experience quod he I hope þow schalt be saued.
For venym fordoth venym ⁊ and þat I preue be resoun..
For of alle venymes ⁊ foulest is þe scorpioun..
May no medicyne helpe ⁊ þe place þere he stengeth.
Til he be dede and do þere to ⁊ þe euel he destruyeth.
þe furst venymouste ⁊ þoru3 vertue of hym sulue.
So schal þis deth do ⁊ I dar my lif legge.
Alle þat deth dede furste ⁊ þoru3 þe deueles entysynge.
And ri3t as þoru3 gile ⁊ man was bigyled.
So schal grace þat bigan ⁊ make a gode sley3te.
Ars vt artem fallereth ⁊

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145. hem] shal hem F.
147. is but] yt but F; ys a G; is but a *rem.* trufle] trewfelis F. treuthe] RF; I truþe β.
148. For] RBLMCrGYOC^{2}C; For he FWHm. is ones] oones is F. it] RBLMYGOC; he FWHmCrC^2.
149. patriarche] and patriark F.
151. he] RFCr1; she *rem.* þow] I Cr3F; þei *rem.*
156. venymouste] venym FCot; wenomythe G; venemeth C^2; venym most Y; venym is moost O; venime moyst Cr^{23}. vertue] RF; venym β.
157. do] RF; fordo β. deueles] devely F.
158. dede] RC^2; fordide W; fordede Hm; dide *rem.*
160a. fallereth] *for* falleret.

Now suffre we seyde treuthe ⁊ I se as me thenketh.
Oute of þe nippe of þe north ⁊ nauȝt ful fer hennes.
Riȝtwisnesse come rennynge ⁊ rest we þe while ⁊
For he wote more þan we ⁊ he was er we bothe.
þat is soth seide mercy ⁊ *and* I se here bisouthe.
where cometh pes pleyinge ⁊ in pacience I clothed.
loue hath coueyted hire longe ⁊ leue I non other
But he sent hir somme letre ⁊ what þis liȝt bimeneth.
þat ouerhoueth helle þus ⁊ he vs schal telle.

Whan pes in pacience clothed ⁊ aproched nere hem tweyne. 170
Riȝtwisnesse hire reuerenced ⁊ for hire riche clothynge.
And preied pes to tel hire ⁊ to what place he wolde.
And in hire gay garmentȝ ⁊ wham he grete thouȝte.

Mi wille is to wende quod he ⁊ and welcome hem alle.
þat many day miȝte I nouȝte se ⁊ for merknesse of synne. fol. 92v
Adam and eue and other mo in helle.
Moyses and many mo ⁊ mercy schal haue. 177
For ihesus iusted wel ⁊ ioye bigynneth dawe. 179
Ad vesperum demorabitur fletus *et* ad matutinum leticia.
loue þat is my lemman ⁊ suche letres he me sent. 180
þat mercy and I ⁊ mankende schulde saue.
And þat god hath forgyue ⁊ *and* graunted me pes *and* mercy.
To be mannes maynpernoure ⁊ for euere more after.
Lo here þe patent quod pees ⁊ In pace in idipsum.
And þat þis dede schal dure ⁊ dormiam *et* requiescam.

What rauestow quod riȝtwisnesse ⁊ or þow art riȝt dronke.
leuestow þat ȝonde liȝte ⁊ vnlouke miȝte helle.
And saue mannes soule ⁊ suster wene þow it neuere.
At þe bigynnynge god ⁊ gaf þe dome hym sulue.
þat adam and eue ⁊ and alle þat hem sued. 190
Schulde deye doun riȝt ⁊ and dwelle in peyne after.
ȝif þat þei touched a tre ⁊ and þe fruit eten.
Adam afterwarde ⁊ aȝenes his defence.

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164. he] she F.
169. he] RF; she β.
170. nere] *om.* F.
172. he] RFG; she *rem.*
173. he] to F; so Cot; she *rem.* thouȝte] he þowhte F.
174. is to wende quod he] is quod he to weende F.
178. *om.* RF.
181. mercy] RF; mercy my sustre β.
186. þow art riȝt dronke] art þou y drunke F.
188. þow it] RF; it β.

Frette of þat fruit and forsoke as it were.
þe loue of oure lorde and his lore bothe.
And folwed þat þe fende tauȝte ⁊ *and* his felawes wille.
þat here peyne be perpetuel ⁊ *and* no preyere hem helpe.
For thi late hem chewe as þei chose ⁊ *and* chide we nauȝte sustres.
For it is botles bale ⁊ þe bitte þat þei eten.

And schal preie quod pees ⁊ here peyne mote haue ende.
And wo into wel ⁊ mowe wende at þe laste.
For þei wiste of no wo ⁊ wele hadde þei nauȝte knowe.
For no wiȝt wote what wele is ⁊ þat neuere wo suffrede.
Ne what is hote hungere ⁊ þat hadde neuere defaute.

If no niȝt ne were ⁊ no man as I leue.
Schuld witte witterly ⁊ what day is to mene.
Schuld neuere riȝt riche man ⁊ þat lyueth in reste and ese.
wite what wo is ⁊ ne were þe deth of kende.
So god þat bigan alle ⁊ of his gode wille.
Bycam man of a mayde ⁊ mankende to saue.
And suffre to be solde ⁊ and se þe sorwe of deyinge.
þe whiche vnknitteth alle care ⁊ and comsynge is of rest.
For til modicum mette with vs ⁊ I may it wel auowe.
wote no wiȝte as I wene ⁊ what is nouȝte to mene.
Forthi god of his godenesse ⁊ þe furste gome adam.
Sette hym in solace ⁊ and in souereyne ioye.
And sitthen he suffred hym synege ⁊ sorwe to fele.
To wite what wele is ⁊ kendeliche to knowe it.
And after god auntred hym selue ⁊ *and* toke adames kende.
To wite what he hath sufred in thre sundri places.
Bothe in heuene and in erthe ⁊ and nowe til helle he thenketh.
To wite what alle wo is ⁊ þat wote of alle ioye.

So it schal farre be þis folke ⁊ here foly and here synne.
Schal lere hem what langoure is ⁊ and blisse with outen ende.
Wote no wiȝte what werre is ⁊ þere þat pees regneth.
Ne what is witterly wele ⁊ til weylewaye hym teche.

þanne was þere a wiȝte ⁊ with to brode eyȝes.

196 198 200 210 Fol.93r 220

197. *om.* RF.
201. And schal] I shal F; And I shal β. preie] RF; preue β.
203. þei wiste] *so* R; þey hadde wiste, *with* hadde *added above the line* F; hadde þei wiste β. wele . . . knowe] hadde þey no weele knowe F.
212. suffre] RCr^{23}; suffrede *rem.* and(2)] RF; to β.
215. is nouȝte] it is F; is ynought Y; ynogh is WHm; ynowȝ *rem.*
217. ioye] RF; myrþe β.
222. erthe] herthe, *with* h *cancelled.*

Boek hi3te þat bewpere ⸗ a bolde man of speche.
By godesbody q*uo*d þis boke ⸗ I wil bere witnesse. 230
þat þo þis barne was I bore ⸗ þer*e* blased a sterre.
þat alle þe men in þis worlde ⸗ in o witt acordeden.
þat swilk a barn was yborn ⸗ in bethlem þe cite.
þat mannes soule schulde saue ⸗ and synne destruye.
And alle þe element3 q*uo*d þe boke ⸗ her*e* of bereth witnesse.
þat he was god þat alle wrou3te ⸗ þe walkne furste shewede.
þo þat weren in heuene ⸗ token stella comata.
And tendeden her*e* as a torche ⸗ to reu*e*rencen his burthe.
þe li3te folwed þe lorde ⸗ in to þe lowe erthe
þe water witnesseth þat he was god ⸗ for he wente on it. 240
Peter þe apostle parceyued his gate.
And as he wente on þat wat*er* ⸗ wel hym knewe and seyde.
Iube me venire ad te super aquas.
And lo how þe son*n*e gan loke ⸗ hire li3te in hire selue.
whan sche sey hym suffre ⸗ þat sonne and mone made. fol.93^{v}
þe erthe for heuynesse ⸗ þat he wolde suffre.
Quakede as quikke thyng*e* ⸗ *and* al biquasche þe roche.
Lo helle mi3te nou3te holde ⸗ but opnede þo god tholed.
And lete oute symondes sones ⸗ to sen hym hange on rode.
And now schal lucifer it ⸗ þow hym lothe thenke. 249
And I boek wil be brente ⸗ but ih*es*us rise to lyue. 252
In alle mi3tes of a man ⸗ and his moder gladie.
And comforte al his kyn ⸗ and oute of care brynge.
And alle þe iewene ioye ⸗ vnioynen and vnlouken.
And but þei reuerencen ⸗ his rode *and* his resurrecc*i*on.
And bileue on a newe lawe ⸗ be lost lif and soule.

Suffre we seide treuthe ⸗ I her*e* and se bothe.
A spiri3t speketh to helle ⸗ and bitt vnsperre þe 3ates.
Attollite portas ⸗ a uoys loude i*n* þ*a*t li3t ⸗ to lucifer crieth. 259a/260
Princes of þis place ⸗ vnpinneth *and* vnlouketh.
For here cometh with croune ⸗ þ*a*t kyng*e* is of glorie.

þanne si3ede sathan ⸗ and seide to helle.
Swiche a li3te a3eynes our*e* leue ⸗ la3ar it fette.
kare and combraunce ⸗ is come to vs alle.

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232. men in] RF; wyse of β.
244. mone] RF; se β.
249. it] leese it F; leue it β.
250-51. *om.* RF.
259a-60. *as one line* RF *only.*
260. uoys loude] voys F.
263. helle] RF; hem alle β.

If þis kynge come in ⁊ mankende wil he fecche.
And lede hem þere laȝar is ⁊ and liȝtliche me bynde.
Patriarkes and p*ro*phetes ⁊ han parled here of longe.
þat swhich a lorde and a liȝte ⁊ schal lede he*m* alle hennes.

Listeneth q*uo*d lucifer ⁊ for I þis lorde knowe.
Bothe þis lorde and þis liȝte ⁊ is longe ago I knewe hym.
May no deth þis lorde dere ⁊ ne no deueles queyntise.
And where he wil is weye ⁊ ac ware hym of þe p*er*ils.
If he reue me of my riȝte ⁊ *and* robbe me be maistrie.
For be riȝt and be resou*n* ⁊ þe renkes þat ben here.
Body and soule be myne ⁊ bothe gode and ille.
For hym self seide ⁊ þat sire is of heuene.
þat ȝif adam ete ⁊ alle schulde deye ⁊
And dwelle with vs deueles ⁊ þis thretyng*e* he made.
And þ*at* sothnesse is ⁊ seide þese wordes.
And I sitthen I sessed ⁊ þise seue hundreth wynter.
I leue þat lawe nil nauȝte ⁊ late hym þe leste.

þat is soth seide sathan ⁊ but I me sore drede.
For þow gete hem with gile ⁊ and his gardyn breke.
And in semblaunce of a s*er*pent ⁊ sete on þe appeltre.
And eggedest hem to ete ⁊ eue be hire sulue.
And toldest hire a tale ⁊ of tresou*n* were þe wordes.
And al so þow haddest hem oute ⁊ and hider atte laste.
It is nouȝt greythely gete ⁊ þere gile is þe rote.
For god wil nouȝt be bigiled ⁊ q*uo*d gobelyn ne be iapede.
we han no trewe tilyle to hem ⁊ for þoruȝ tresou*n* were þei dampned.
Sertes I drede me q*uo*d þe deuel ⁊ lest treuthe wil hem fecche.

þis thretty winter as I wene ⁊ he wente aboute *and* p*re*chede.
Ich haue assailed hym with synne ⁊ and some I asked.
where he were god or godessone ⁊ he gaf me schorte answer*e*.

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267. þer laȝar is] RF; þer hym lyketh β.
269. swhich] *for* swiche.
272. þis lorde] RF; hym β.
273. is] his is Bo; is his *rem.*
274. and robbe] RF; he robbeþ β.
278. ete] ete þe appel Fβ.
280. þat] he þat Fβ.
281. And I] y was F; And siþen I WHmLM; And siþen is GYOC^2; And siþen he CrCB. sessed] sesed F; seased Cr; ysesid O; yseisd Y; ysayde G; seised *rem.* þis seue] þis seuene F; many; YO; seuene *rem.*
288. al so] RF; so β.
291. tilyle] *for* tityle.
293. he wente aboute] RF; haþ he gone β.
294. assailed] asayed F. some I asked] summe y have hy*m* asked F; som tyme yasked β.

And þus he hath trolled forth ♪ þis to and thretty wynter
And whan I seyȝ it was so ♪ slepynge I wente.
To warne pilates wif ♪ what done man was ihesus.
For iewes hateden hym ♪ and han don hym to deth
And I wolde haue lengthed his lif ♪ for I leue ȝif he deyede. 300
þat his soule walde nauȝt suffre ♪ no synne in his siȝte.
For þe body while it on bones ȝede ♪ aboute was euere.
To saue men fram synne ♪ ȝif hem self wolde.
And now I se where a soule ♪ cometh hyderward sailynge.
with glorie and grete liȝte ♪ god it is I wote wel.
I rede we fle quod he ♪ fast alle hennes.
For vs were better nauȝt be ♪ þan biden his siȝte.
For thi lesinges lucifere ♪ lost is alle oure preye.

Furst þoruȝ þe we felle ♪ fram heuene so hiȝe.
For we leuede þi lesynges ♪ **we loupen oute alle with þe.** 310
And now for thi last lesynge ♪ Ilore haue we adam.
And al oure iordschippe I leue ♪ a londe and a water.
Nunc princeps mundi huius eicitur foras.

Efte þe liȝt bad vnlouke ♪ and lucifer answered. fol. 94v
what lorde art þow quod lucifer ♪ quis est iste.
Rex glorie þe liȝte seide ♪ þe lord of miȝt *and* of man *and* alle maner vertues. 315/316
Dominus virtutum . Duk of þis dym place ♪ anone vndo þis ȝates. 316/317
þat crist may come in ♪ kynges sone of heuene.
And with þat breth helle braste ♪ with belialles barres.
For any wey or warde ♪ wide opned þe ȝates. 320

Patriarkes and prophetes ♪ populus in tenebris.
Songen seint Iohanes songe ♪ Ecce agnus dei.
lucifer loke ne miȝte ♪ so liȝt hym a blente.
And þo þat oure lorde loued ♪ in to his liȝt he lauȝte.
And seide to sathan ♪ lo here my soule to amendes.

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298. what done man was ihesus] what was *with* crist to doone F.
301. nauȝt suffre] RF; suffre β.
309. þoruȝ þe we felle] we fylle þorgȝ þe F.
310b-11a. RF *only*.
312a. mundi huius] huius mundi Fβ. eicitur] RYB; eiicietur Cr; eicietur *rem.*
315-16. *two lines* β *divided at caesura*
315. seide] RF; soone seide β. Rex Glorie þe liȝte seide] þe Lyght seyde Rex Eterne F.
316. miȝt *and* of man *and*] *om.* F. man]RW; mayn *rem.*
316/317. *as one line* R *only.* Dominus virtutum] *om.* F.
317. Duk] þou dewk F.
318. kynges] þe kynges Fβ.
319. braste] RF; brak β.
320. wey] RC^2; weey F; wysse G; wye *rem.* opned] RWHm; openeden F; open *rem.*

For alle synful soules ⁊ to saue þo þat be worthi.
Myne þei ben and of me ⁊ I may þe bet hem cleyme.
Alle þouȝ reson recorde ⁊ and riȝt of my sulue.
þat ȝif þei ete þe apple ⁊ alle schulde deye.
I be hiȝt hem nouȝt here ⁊ helle for euere. 330
For þe dede þat þei dede ⁊ þi deseite it made.
with gile þow hem gete ⁊ ageynes alle resoun.
For in my paleis paradys ⁊ in p*er*sone of an addre.
Falsliche þow fecchest þere ⁊ þing þat I louede.

þus I like a lusarde ⁊ with a ladi visage.
Theueliche þow me robbedest ⁊ þe olde lawe graunteth.
þat gilours be bigiled ⁊ and þat is gode resoun.
Dentem pro dente *et* oculum pro oculo.
Ergo soule schal soule quite ⁊ and synne to synne wende.
And al þat man hath mys do ⁊ I man wol amende it.
Membre for membre ⁊ be þe olde lawe was amendes. 340
And lif for lif al so ⁊ and be þat lawe I clayme.
Adam and alle his issue ⁊ at my wille here after.
And at deth in hem fordede ⁊ my deth schal releue.
And bothe quik and quite ⁊ þat quent was þoruȝ synne.
And þat grace gile destruyeth ⁊ gode feith it asketh.
So leue it neuere lucifere ⁊ aȝeyne þe lawe I fecche hem.
But bi riȝt and resoun ⁊ raunsoun here my leges.
Non veni soluere legem sed implere fol. 95r
þow fetteste myne in my place ⁊ aȝeynes resoun.
Falsliche and felounliche ⁊ gode feith me it tauȝte.
To recouer hem thoruȝ raunsoun ⁊ and be non resoun elles. 350
So þat with gile þow gete ⁊ þoruȝ grace it was I wonne
þow lucifer in liknesse ⁊ of a lither addre.
Gete be gile ⁊ þinge þat god louede.

And I in liknesse of a lede ⁊ þat lorde am of heuene.
Graciousliche þi gile haue quit ⁊ go gile a gayne gile.
And as adam and alle ⁊ thoruȝ a tre deyeden.
Adam and alle þoruȝ a tre ⁊ schule turne to lyue.

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335. þus I like a lusarde] þou lyknest þe to a lizard F.
339. I man wol amende it] y may it wel a mende F.
343. at] *for* þat.
344. quent was] þou qwenchist F.
345. gile] *om.* F.
346. it] RFL; I *rem.* neuere] RF; nouȝte β.
347a. legem] legem atque prophecias F. implere] adimplere Fβ.
348. resoun] ryght *and* r. F; alle resoun β.
353. þinge] RF; þo β.
357. turne] RF; turne aȝeine β.

And gile is begiled ⁊ and in his gile fallen ⁊
Et cecidit in foueam quam fecit.
Now begynneth þi gile ⁊ agayne þe to turnen.
And my grace to growen ⁊ ay grettere and grettere.
þe bitternesse þat þow hast browe ⁊ now brouke it þi selue.
þat art dottour of deth ⁊ drinke þat þow madeste.

For I þat am lord of lif ⁊ loue is my drinke.
And for þat drinke to daye ⁊ I deyede vppon erthe.
I fauȝte so me thurstes ȝut ⁊ for mannes soule sake.
May no drinke me moiste ⁊ ne my threst slake.
Til þe vendage falle ⁊ in þe vale of iosephath.
þat I drinke riȝt ripe most ⁊ resurrexio mortuorum.
And þan schal I come as a kynge ⁊ crouned with angeles.
And han oute of helle ⁊ alle mennes soules.

Fendes and fendekynnes ⁊ bifor me schul stonde.
And be at my bidynge ⁊ where so euere me liketh.
Ac merciable to man ⁊ ⁊ my kende þanne it asketh.
For we beth bretheren of blode ⁊ but nouȝte in bapteme alle.
Ac alle þat beth myn hole bretheren ⁊ in blode and in bapteme.
Schal nouȝt be dampned to þe deth ⁊ þat is with outen ende.
Tibi soli peccavi.
It is nouȝt vsed on erthe ⁊ to hangen a feloun.
Ofter þen ones ⁊ þouȝ he were a tretoure.
And if þe kynge of þat kyngedom ⁊ come in þat tyme.
þere þe felon thole shulde ⁊ deth or other wise.
lawe wolde he ȝaf hym lif ⁊ and he loked on hym.
And I þat am kynge of kynges ⁊ schal come suche a tyme.
þere dome to þe deth ⁊ dampneth alle wikked.
And ȝif lawe wil I loke on hem ⁊ it lyth in my grace.
whether þei deye or deye nauȝte ⁊ for þat þei deden ille.
Be it any thinge abouȝte ⁊ þe boldnesse of here synnes.
I may do mercy þoruȝ riȝtwisnesse ⁊ and alle my wordes trewe.
And þouȝ holy writ wil I be wroke ⁊ of hem pat deden ille.
Nullum malum inpunitum.
þei schul be clensed clereliche ⁊ *and* waschen of here synnes.
In my prisone purgatorie ⁊ til parce it hote.
And my mercy schal be schewed ⁊ to many of my bretheren.

360. grettere(2)] RF; wyder β.
362. drynke] drynk of F.
373. Ac] But not so F; And to be β.
383. þere dome] & þeyre deedis deme F.
388. wil I] wolde F; wil þat I β.

For blode may suffre blode ⁊ bothe hungri and akale.
Ac blode may nouȝte se his blode ⁊ blede but hym rewe.
Audiui archana verba ⁊ q*ue* no*n* licet ho*mini* loqui.
Ac my riȝtwisnesse and riȝte ⁊ schal reulen alle helle.
And m*er*cy ai mankende ⁊ by for me in heuene.
For I were an vnkende kynge ⁊ but I my kyn holpe.
And namelich at swich a nede ⁊ þer*e* nedes help bihoueth.
Non intres i*n* iudiciu*m* cu*m* ser*u*o tuo.
þus be lawe q*uo*d our*re* lorde ⁊ lede I wil fram hennes.
þo þat I louede ⁊ *and* leuede i*n* my comynge.
And for þi lesinge lucifer ⁊ þat þow lowe to eue. 400
þow schalt a bye it bitter*e* ⁊ and bonde hym with cheynes.
Astarot and alle þe route ⁊ hudden hem in hurnes.
þei durst nauȝt loke on our*e* lorde ⁊ þe boldest of hem alle.
But leten hym lede forth ⁊ what hym liked ⁊ *and* lete what hym lyste.

Many hundreth of angeles ⁊ harpeden and songen.
Culpat caro purgat caro regnat deus dei caro.

þanne pipede pees ⁊ of poyse a note.
Clarior est solitus ⁊ post maxi*m*a nebula phebus.
Post inimicicias ⁊ clarior est et amor.
After scharpest schoures ⁊ q*uo*d pes ⁊ moste schene is þe sonne.
Is no weder warmer ⁊ þan after wateri cloudes

[Fourteenth quire (N^8) lost]

393. his blode] RF; blood β.
399. louede] lovede & þei me F.
400. lowe] RFL; leighe W.
402. hem] hem sone F.
403. But leten hym lede forth] þan ledde w*ith* hy*m* F. lete] leeste F.
407. solitus] solito Fβ.
409. scharpest] RF; sharpe β.

[text resumes XX.27]

And bete men ouer bitter ⁊ and su*m* body to litel. fol.96r
And greue men gretter, ⁊ þan gode feith it wolde.
And sp*iritus* iusticie ⁊ schal ⁊ iugen wol he nol he.
After þe kynges conseil ⁊ and þe comune like. 30
And sp*iritus* prudencie ⁊ in many a poynt schal faile.
Of þat he weneth wold falle ⁊ if his witt ne were.
wenyng*e* is no wisdom ⁊ ne wise ymaginac*ion*.
homo p*ro*ponit *et* deus disponit ⁊ and gou*er*neth alle. 34
Gode vertues and nede is next hym ⁊ for anon he meketh. 34/35
And as lowe as a lamb ⁊ for lakkyng*e* þat hym nedeth. 36

For nede maketh nede ⁊ fele nedes lowh herted. X
Filosofres forsoke welth ⁊ for thei wolde be nedy. 37
And woneden wel elengly ⁊ and wolde nou3te be riche.

And god alle his grete ioye ⁊ gostliche he lefte
And cam and toke mankende ⁊ *and* bicam nedy. 40
So he was nedy as seyth þe boke ⁊ i*n* many sundri places.
þat he seide in his sorwe ⁊ on þe selue rode.
Bothe fox and foule ⁊ may fle to hole and crepe.
And þe fisch hath fyn ⁊ to flete with or to reste.
þere nede hath I nome me ⁊ þat I mote nede a byde.
And suffre sorwes ful soure ⁊ þat schal to ioye turne.
For þi be nou3t a basshed ⁊ to bidde and to be nedy.
Sith he þat wrou3te alle þe worlde ⁊ was wilfullich nedy.
Ne neuer*e* none so nedy ⁊ ne pouerer*e* deyede.

whan ned hadde vnder nome þ*us* ⁊ anon I fel a slepe. 50
And mette ful merueylously ⁊ þat in mannes forme.
Antecrist cam þanne ⁊ and alle croppe of treuthe.
Turned it vp so doun ⁊ and ou*er*tilth þe rote.
And made fals springe and sprede ⁊ *and* spede m*en*nes nedes.

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27. sum body] su*m*me bodijs F; some of hem β.
34-35. *divided after* vertues β.
36x. RF *only*. For neede makþ fele for needys lowh3 of herte F.
37. Filosofres] RF; Wyse men β.
38. nou3te] neu*er*e F.
41. So he was nedy] he was so needy F; So nedy he was β.
44. or to] RF; to β.
47. bidde] bowe F.
50. under nome] RO; undernome me *rem.*
52. croppe] þe croppis F; þe crop β.
53. ou*er*tilth] vp tild F.
54. made] RF; *om.* β.

In ech a contre þere he cam ⁊ he cutte a wey treuthe.
And gert gile growe þere ⁊ as he a god were ⁊
Freres folwed þat fende ⁊ for he ȝaf hem copes.
And religiouses reuerensed hym ⁊ and rongen here belles.
And alle þe couent cam ⁊ to welcome a tyraunt. fol. 96v
And alle his as wel as hym ⁊ saue on liche foles. 60
whiche foles were gladdere ⁊ to deye þan to lyue.
Lengore sethe leute was so re buked.
And a fals feend antecrist ⁊ ouer alle folke regned.
And þat we mylde men and holy ⁊ þat non meschef dradden.
Defiede alle falsenesse ⁊ and folke þat it vsede.
And what kynge þat hem conforted ⁊ knowynge hem gyle.
þei corsed and her conseil ⁊ were it clerke or lewed.

Antecrist hadde þus sone ⁊ hundredes at his baner.
And pride it bare ⁊ boldely aboute.
with a lorde þat lyueth ⁊ after lykynge of body. 70
þat cam aȝeyne consience ⁊ þat keper was and gyoure.
Ouer kynde cristene ⁊ and cardinales vertues.

I conseile quod consience þo ⁊ cometh with me ȝe foles.
In to vnite holy cherche ⁊ and holde we vs there.
And crie we to kende ⁊ þat he come and defende vs.
Foles fro þis fendes lymes ⁊ for peres loue þe plowman.
And crie we on alle þe comune ⁊ þat þei come to vnite.
And þere abide and bikere aȝeyne ⁊ belialles children.

kende consience þo herde ⁊ and cam out of þe planetes.
And sende forth his forreores ⁊ feueres *and* fluxes 80
Couȝhes and cardiacles ⁊ crampes and tothaches.
Rewmes and radegondes ⁊ and roynouse skalles.
Byles and boches ⁊ and brennynge aguwes.
Frenesyes and foue eueles ⁊ forageres of kende.
hadde I priked and praied ⁊ polles of peple.

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58. here] ageyn hym F.
59. cam] RF; forþ cam β. to] holly to F. a] R; þat *rem.*
61. foles] *om.* F. gladdere] wel leuere β.
64. we] wee F; were β.
66. hem(2)] Rβ; hym F. gyle] RF; any while β̄.
67. corsed] cursed*en* hem F. it] he F. lewed] oþer F.
68. þus] *om.* F.
69. it bare] RWCrGOC²CLM; bar it bare F; bar þe baner Y; it bar ful; it bar vp ful hiȝe Hm.
70. after] with F.
71. þat cam aȝeyne] þan cam F.
85. hadde I priked] þey hadde pycked F. of] of þe F.

Largeliche a legioun ⁊ lose here lif sone.

þere was harrow and helpe ⁊ here cometh kende.
with deth þat is dredful ⁊ to vndoen vs alle.

þe lorde þat lyuede after lust ⁊ þo a loud criede.
After kniȝte ⁊ to come and bere his banere.
Alarme alarme quod þat lord ⁊ ech lyf kepe his owene. fol. 97r

þanne mette þise men ⁊ er mynstralȝ miȝt pipe.
And er heraudes of armes ⁊ hadden descreued lordes.

Elde þe hore ⁊ he was in vaunt warde.
And bare þe baner bifore deth ⁊ bi riȝt he it claymed.
Kende cam after hym ⁊ with many kene sores.
As pokkes and pestilences ⁊ and myche poeple schente.
So kende thoruȝ corupciouns ⁊ kulled ful manye.

Deth cam driuende after ⁊ and al to duste paschte.
kynges and kniȝtes ⁊ caiseres and popes
lered ne lewed ⁊ he left noman stande.
þat he hitte euene ⁊ þat euer stired after.
Many a louely ⁊ and lemmanes kniȝtes.
Swouned and swelted ⁊ for sorwe of dethes dyntes.

Consience of his curtesie ⁊ to kende he be souȝte.
To sese and suffre ⁊ and se where þei wolde.
Leue pride preueliche ⁊ and be parfit cristene.

And kende sesed þo ⁊ to se þe poeple amende.
Fortune gan flateren þanne ⁊ þo fewe þat weren alyue.
And be hiȝte hem longe lif ⁊ and lecherie he sente.
Amonges alle manere men ⁊ wedded and vnwedded.
And gadered a grete hoste ⁊ al agayne consience.
þis leccherie leyde on with lawhynge chere.
And with priue speche ⁊ and peynted wordes.

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86. lose] losten F.
90. kniȝte] a komely k. F; Confort a k. β.
96. after hym] RF; after β. kene] kenne F.
99. Deth cam] þan cam deeþ F. driuende] RFL; dryuynge *rem.* paschte] d *inserted for* p *above line by* F *scribe* R; daschede hem F.
101. left] RF; let β. noman] non F.
102. þat(1)] þo þat F; euere] euere he F.
103. louely] louely lady Fβ. and lemmanes kniȝtes] and lemmanes of kniȝtes β; for hire levis sake F.
108. þo] sone F.

And armed hym *in* Idelnesse ⁊ *and* in heȝ berynge.
he bare a bowe in his hande ⁊ and many blody arwes.
weren fethered with faire beheste ⁊ and many a fals treuthe.
with vntidy tales ⁊ he tened ful ofte.
Consience and his companye ⁊ of holy kerke þe techeres.

þanne cam coueytise ⁊ and cast how he miȝte.
Ouercome consience ⁊ and cardinales vertues.
And armed hym in auarice ⁊ *and* vngr̄liche liuede.
his wepne was al wyles ⁊ to wynnen and to hyden.
with glosynges and gabbynges ⁊ he giled þe peple. fol. 97v
Symonye hym sende ⁊ to assaile consience.
And preched to þe peple ⁊ and prelates þei hem maden.
To holde with antecrist ⁊ here temporantes to saue.
And come to þe kynges conseil ⁊ as a kene baroun.
And kneled to consience ⁊ in courte be fore hem alle.
And gert goed faith fle ⁊ and fals to abide.
And boldliche bare adoune ⁊ with many a rede noble.
Muche of þe witt and wisdomm ⁊ of west mynster halle.
he iugged til a iustice ⁊ and iusted in his ere.
And ouertilte al his treuthe ⁊ with take þis vp amendement.
And in to þe arches in haste ⁊ he ȝede anon after
And turned syuile into symonye ⁊ *and* sitth he toke þe official.
For a menyuere mantel ⁊ he made lele matrimonie.
Departen ar deth cam ⁊ and a deuos schupte.

Allas quod consience and cride þo ⁊ wolde crist of grace.
þat coueityse were cristene ⁊ þat is so kene to fiȝte.
And bolde and abydynge ⁊ þe while his bagge lasteth.

And þanne louȝ lif ⁊ and lete dagge his clothes.
And armed hym in haste ⁊ in harlotes wordes.
And helde holinesse a iape ⁊ and hendenesse a wastoure.
And lete leute a cherle ⁊ and lyere a freman.
Consience and conseil ⁊ he counted it folye.

þus relied lif for a litel fortue.

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121. cardinales] *for* cardinale.
125. sende] (seude?) soughte Hm; sente *rem.* assaile] asoyle FY.
127. temporantes] *for* temporaltees.
131. rede] RF; briȝte β.
137. manyuere mantel] RF; mantel of menyuere β.
138. deuos] RLF; deuors W; diuorce COB.
139. þo wolde] wolde F. grace] his grace Fβ.
140. to fiȝte] RF; a fiȝter β.
147. fortue] *for* fortune.

And prīked forth with p*ruy*de ⁊ p*rei*seth he no v*er*tue.
Ne careth nauȝt how kende slow ⁊ *and* schal come atte laste.
And calle alle erthly creature ⁊ saue co*n*sience one ⁊
Lif seith occide ⁊ and lauȝte hym a lemman.
hele and ī q*uo*d hee ⁊ and heyȝenesse of herte.
Schal do þe nauȝt drede ⁊ nother deth ne elde.
And to forȝete sorwe ⁊ and ȝif nauȝt of synne.

þis liked lif ⁊ and his lemman fortune.
And geten in here glorie ⁊ a gedelynge at þe laste.
On þat muche wrouȝte ⁊ slewthe was his name
Slewthe wex wonder ȝerne ⁊ and sone was of age.
And wedded on wanhope ⁊ a wenche of þe stues.
hire sire was a sisoure ⁊ þat neuere swore treuthe.
On thomme to tongge ⁊ ateynte at vch a queste.

þus sleuthe was war of werre ⁊ and a slynge made.
And threw drede of dispaire ⁊ a doseine myle aboute.
For care consience þo ⁊ crieden vppon elde.
And bad fonde to fiȝte and afere wanhope.

And elde hente gode hope ⁊ *and* hasteliche he schifte hym.
And wayued away wanhope ⁊ and with lif he fiȝteth.
And lif fleyȝ for fere ⁊ to fisike after helpe.
And bisouȝte hym of socoure ⁊ and of his salue hadde.
And gaf hym goel goed wone ⁊ þat gladede here hertes.

And þei gyuen hym a geyne ⁊ aglasen houe.
Lif leuede þat lechecrafte ⁊ lette schulde elde.
And to driue awaye deth ⁊ with dayes and dragges.

And elde auntrede hym on lyf ⁊ and at þe last he hitte.
A fisisian with a furred hode ⁊ þat he fel in a palsie.
And þere deyede þat doctour ⁊ ar thre dayes after.
Now I se seyde lif ⁊ þat surgerie ne fisike.
May nouȝte a myte auayle ⁊ to medelen aȝeyne elde.

And in hope of his hele ⁊ gode herte hente.

150 150. calle] RF; culle β.
151. seith occide] seyde occide F; lepte aside β.
157. muche wrouȝte] mys wroghte F; much wo wroȝte β.
161. to] þe F.
165. bad] RF; bad him β. fonde] fende F.
170. goel] *for* gold.
173. to driue] RF; dryue OCBCr[23]; dryuen *rem.* dayes] RF; diapenidion G; diagragmator B; dyas *rem.*
179. hente] RBoCot; he hente *rem.*

fol. 98[r]

And rode so to reuel ⁊ a riche place and a myrie.
þe companye of conforte ⁊ men clepeden it sum tyme.

And elde anon after hym ⁊ and ouer myn hede 3ede.
And made me bailed before ⁊ and bare on þe croune.
So harde he 3ede ouer myn hede ⁊ it wol be sene euere.

Sire euel ytau3te elde quod I ⁊ vnhende go with þe.
Sith whanne was þe waye ⁊ ouer mennes hedes.
haddestow be hende quod I ⁊ þow woldest haue asked leue.

3e leue lordeyne quod he ⁊ and leyde on me with age.
And hitte me vnder þe ere ⁊ vnnethe may ich here.
he buffeded me aboute þe mouthe ⁊ *and* bet out my wange tethe
And gyued me in goutes ⁊ I may nou3t go at large.
And of þe wo þat I was inne ⁊ my wif hadde reuthe. fol. 98v
And wischede wel witterly ⁊ þat I were in heuene.
For þe lyme þat sche louede me fore ⁊ *and* leef was to fele.
An ni3tes nameliche ⁊ whan we naked were.
I ne mi3te in non maner ⁊ maken it at hire wille.
So elde and hee ⁊ it hadde forbete.

And was I seet in þis sorwe ⁊ I say how kende passed.
And deth drou3 ne3 me ⁊ for drede gan I quaken.
And cried to kende ⁊ oute of care me bringe.
Lo elde þe hore ⁊ haueth my lif seye.
Awreke me 3if 3oure wille be ⁊ for I wolde be hennes.

If þow wilt ben Iwreke ⁊ wende into vnite.
And halde þe þere euere ⁊ til I sende for þe.
And loke þow cune sum crafte ⁊ ar þow come þennes.

Conseileth me kende quod I ⁊ what crafte be best to lerne.

Lerne to loue quod kende ⁊ and leue alle othere
how schal I come to catel so ⁊ to clothe me and to fede.
And þow loue lelly ⁊ lakke schal þe neuere.

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180. reuel] revel ryght F. a riche place and a myrie] a ryche myry3e place F.
182. hym] RF; me β.
190. me] me so W. bet out my] RLMCr; buscht out myn F; beet me on þe GYOC2CB; and my Hm; þat out my W. wange tethe] RF; teeþ he bette W; teeþ owt beet Hm; teþe *rem.*
197. hee] þe gowte & she F; she sooþly WHmCrGOC^{2}BLM; she soth Y; so sothly C.
198. And was] þus was F; And as β. in þis] *with* F.
199. gan I] y gan F. quaken] RF; quake β.
201. my lif] RF; me β. seye] byseged G; besette Cr23; befeye Cr1; beseye *rem.*
209. lelly] RF; lelly quod he β.

Wede ne wordly mete ⁊ while þi lif lasteth.
And þere be conseile of kende ⁊ comsed to rome.
þoruȝ contricion and confession ⁊ til I cam to vnite.
And þere was constable ⁊ cristene to saue.
And biseged sothly ⁊ with seuene grete geauntes.
þat with antecriste helden ⁊ harde aȝeine consience.

Sleuthe with his slynge ⁊ and harde saute he made.
Proude prestes come with hym ⁊ passynge an hundreth.
In paltokes and piked shoes ⁊ and pisseres longe kniues.
Comen aȝeyne consience ⁊ with coueitise þei helden.

Be þe marie quod a mansed prest ⁊ was of þe marche of erland.
I counte namore consience ⁊ bi so I cacche siluer.
þan I do to drinke a drauȝte ⁊ of gode ale.
And so seide sixti ⁊ of þe same contray.
And shoten aȝeine with shote ⁊ many a shef of othes.
And brode hoked arwes ⁊ godes herte and his nailes.
And hadden almoste vnite ⁊ and holinesse adowne. fol. 99r

Consience cride helpe ⁊ clergie or elles I falle.
þoruȝ inparfit prestes ⁊ and prelates of holy cherche.
Freres herden hym crie ⁊ and comen hym to helpe.
Ac for þei coude nauȝt wel her crafte ⁊ consience forsoke hem.

Nede neyȝede þo neere ⁊ and consience he tolde.
þat þei come for no coueytise ⁊ to haue cure of soules.
And for þei aren pouer per auenture ⁊ for patrimonye hem faileth.
þei wil flatere to fare wel ⁊ folke þat ben riche.
And sitthen þei chosen chele ⁊ and cheytifte pouerte.
late hem chewe as þei chese ⁊ and charge hem with no cure.
For sitth freres forsoke felicite of erthe.
late hem be as beggeres ⁊ or lyue be angeles fode.

Consience of þis conseile ⁊ comsed for to lawwe.

---

210. Wede ne worldly mete] RF; Mete ne worldly wede β.
211. comsed] he comsede F; I comsed β.
213. And þere was constable] And þ. w. conscience constable β; & þere he was mad a cunstable F.
214. And . . . biseged] he was by seged F.
216. and] *for* an.
217. passynge an hundreth] RF; mo þan a þousand β.
220. Be þe marie] By marie Fβ. prest was] RF; preste β.
232. for no] RF; for β.
237-38. *om.* RF.
239. For] RF; And β.
241. conseile] RF; conseile þo β.

And curteisliche conforted hem ⁊ and calde *in* alle freres.
And seide sires sothly ⁊ welcome be ȝe alle.
To vnite and holy cherche ⁊ ac o thyng I ȝow preye.
holdeth ȝow in vnite ⁊ and haueth non enuye.
To iered ne to iewed ⁊ but lyueth after ȝoure reule.
And I wil be ȝoure borwe ⁊ ȝe schul haue brede *and* clothes.
And other necessaries Inowe ⁊ þow schalt nothynge lakke.
with þat ȝe leue logik ⁊ and lerneth for to louye.
For loue lefte þei lordschippe ⁊ both lond and scole.
Frere franceys and dominik ⁊ fo loue to be holy.

And ȝif ȝe coueyte cure ⁊ kende wol ȝow telle.
þat in mesure god made ⁊ alle manere thynges.
And sette it at a certeyne ⁊ and at a siker nombre.
And nempned hem names ⁊ and newe nombre þe sterres.
Quis numerat multitudiem stellarum.
kynges and kniȝtes ⁊ þat kepten and defenden.
han officeres vnder hym ⁊ and vch of hem certeyne.
And if þei wage men to werre ⁊ þei writen hem *in* nombre.
wil no tresorere taken hym wages ⁊ trauaile þei neuer so sore.

Alle other *in* bataille ⁊ ben yholde briboures.
Piloures and pike herneys ⁊ *in* vch a parische acursed. fol. 99v
Monkes and moneales ⁊ and alle men of religion.
heraude here reule wol ⁊ to haue a certeyne nombre.
Of lewed and of lered ⁊ þe lawe wil and asketh.
A certeyn for a certeyne ⁊ saue onlich of freres.
For þi quod consience be criste ⁊ kende witt me telleth.
It is wikked to wage ȝow ⁊ ȝe wexeth of on nombre.

heuene hath euene nombre ⁊ and helle is with oute nombre.
For þi I wolde witterly ⁊ þat ȝe were in þe registre.
And ȝoure nombre vnder notari sygne ⁊ *and* noþer mo no lesse.

---

248. lakke] RF; faille β.
250. & þan leefte for love lond lordchepe & skole F.
252. telle] tellyn F; teche β.
255. newe nombre] newe numbred F; noumbred β.
255a. Quis] *for* Qui. stellarum] stellarum *et* omnia eis F.
256. kepten and defenden] kepen men to defende hem F; kepen and defenden β.
257. hym] RBmBo; hem *rem.*
259. Wil] Ellys will F; Or they wil CrM; And þerfore wolen B. taken hym wages] take hem wages F; wages hem paie C^2; hem paye *rem.*
after 259. *an extra line* C^2: but he kunne rekene ariȝt her names in his rollis.
261. vch a] euery F. parische] RF; place β.
263. heraude here reule wol] þer is in here rewle wel F; Her ordre and her reule wil β.
267. of on] ouer ony F; out of β.

Enuye herde þis ⁊ and hett freres go to scole.
And lerne logik and law ⁊ and eke co*n*templaci*on*.
And p*re*che men of plato ⁊ and p*re*uen it be senecca.
þat alle thynges vnder heuene ⁊ ou3te to be in comune.

he lyeth as I leue ⁊ þat to þe lewed so p*re*cheth.
For god made to men a lawe ⁊ *and* moyses it tau3te.
Non co*n*cupisces rem p*roxim*i tui &c.
And euele is þis I holde ⁊ in paresches of englonde.
For persones *and* paresch p*re*stes ⁊ þ*at* schuld þe peple schryue.
Beth curatoures calde ⁊ to know and to hele.
Alle þ*at* ben here parshiens ⁊ penaunces enioynen. 280
And beth aschamed i*n* here shrifte ⁊ ac shame maketh he*m* wende.
And fle to þe freres ⁊ as fals folk to west menster.
þat borweth and bereth it þider ⁊ *and* þanne biddeth frendes.
3erne of for3yuenesse ⁊ or lengere yere leue.

Ac while he is i*n* west mynstre ⁊ he wil be bifore.
And maketh hym merie ⁊ with other men godes.
And so it fareth with muche folk ⁊ þ*at* to freres shriueth.
As sisoures and executoures ⁊ þei schul 3yue þe freres.
A parcel to preye for hem ⁊ *and* make hem murie.
with residue *and* remenaunt ⁊ þ*at* other me*n* by swonke. 290
And suffre þe dede i*n* dette ⁊ to þe day of dome.

Enuye here fore ⁊ hatede consience.
And freres to filosophie ⁊ he fonde hem to scole. fol. 100r
þe while coueytise and vnkendenesse ⁊ consience assailed.
In vnite holy cherche ⁊ consience helde hym.
And made pees portere ⁊ to pynne þe 3ates.

Of alle tale telleres ⁊ and tytereres an ydel.
Ipocrisie and he ⁊ an harde sawte þei made.
Ipocrisie at þe 3ate ⁊ harde gan fi3te.
And wounded wel wikkedliche ⁊ many a wise techere. 300
þat with co*n*sience acorded ⁊ and cardinales ve*r*tues.

---

275. he] RF; And yet he β.
281. beth] been F; sholden ben LMHmO; sholde be GYC^{2}CCr; shullen be B; sholden W. in] to tell F. shame maketh hem] þerfore þey F.
284. 3erne of] Ful 3eerne F. yere leue (lene?)] RL; þey bleue þere F; yeres loone *rem.*
289. and make hem murie] & *with* þe remnaun*t* make mery3e F.
290. With residue and remenaunt] Of þe residue of þe good F.
291. in dette] in helle ly3n F.
292. Enuye] þanne Envie F.
297. titereres] RLMYHmOC^{2}BmBo; totelerys F; titeleris WCrC; tyteres Cot; tycyrers G.
301. cardinales] cardinale Fβ.

Consience calde a leche ⸗ þat cowde wel shriue.
Go salue þo þat syke were ⸗ and thoruȝ synne ywounded.
Shrifte shuppte scharpe salue ⸗ and made men do penaunce.
For here misdedes ⸗ þat þei wrouȝt hadden.
And þat peres were payed ⸗ redde quod debes.

Summe liked nouȝt þis leche ⸗ and letres þei sente.
ȝif any surgien were in þe sege ⸗ þat softer coude playstre.
Sir lif to lyue in leccherie ⸗ lay þere and groned.
For fastynge of o friday ⸗ he ferde as he wolde deye.
þere is a surgien in þis sege ⸗ þat softe can handele.
And more of fisike be fer ⸗ and fairere he plastreth.
On frere flaterere ⸗ is fisisien and surgien.
Quatȝ contricion to consience ⸗ do hym come to vnite.
For here is many a man hert ⸗ þoruȝ Ipocrisye.

We han non nede quod consience ⸗ I wote no bettere leche.
þen persone or parisch prest ⸗ penauncer or bischoppe.
Saue peres þe plowman ⸗ þat haueth power ouer alle.
And indulgence may do ⸗ but if dette lette it.
I may wel suffre seyde consience ⸗ synnes ȝe desiren.
þat frere flaterere be fette ⸗ and fisike ȝow seke.

þe frere here of herde ⸗ and hyȝede faste ⸗
To a lorde for a lettere ⸗ leue to haue to curen.
As a curatoure he were ⸗ and cam with his lettere.
Boldely to þe bischoppe ⸗ and his breef hadde.
In contreyes þere he cam ⸗ confessiouns.
And cam þere consience was ⸗ *and* knocked at þe ȝate.

Pees vnpynned it ⸗ was porter of vnite.
And in haste asked ⸗ what his wille were.
In faith quod þis frere ⸗ for profit and for helthe.
Carpe I wolde with contricion ⸗ *and* þere fore cam I hider.

he is syke seyde pees ⸗ and so ar many other.
Ipocrisie hath herte hem ⸗ ful harde is if þei keuere.

I am a surgyan seyde þe frere ⸗ *and* salues can make.

---

303. Go] RLMHmCrGYO; To FC^{2}CB; To go W. were] weren F; ben β.
309. lif] RFHmCr; leef *rem.*
315. is] *om.* F.
318. haueth power] power haþ F. alle] RFG; hem alle *rem.*
326. cam] RFWCot; come in *rem.* confessious] c. to here Fβ.
333. hem] hym F. þei] he F.

Consience knoweth me wel ⁊ *and* what I can do bothe.
I preye þe q*uo*d pees þo ⁊ ar þow passe forther.
what hatestow I preye þe ⁊ hele nauȝte þi name.

Certes seyde his felawe ⁊ sir penetrans domos.

ȝee go þi gate q*uo*d pees ⁊ bi god for alle þi fisike.
But þow cunne any crafte ⁊ þow comest nouȝt he Inne.
I knowe swich on ones ⁊ nouȝt eyȝte wynt*er* passed.
Come in þus Icoped ⁊ at a court þer*e* I dwelte.
And was my lordes leche ⁊ and my ladyes bothe.
And at þe last þis lymitour*e* ⁊ þo my lord was oute.
he salued so our*e* wymmen ⁊ til su*m*me were with childe.

hende speche heet pees þo ⁊ opene þe ȝates.
late in frere and his felawe ⁊ and make he*m* fair*e* cher*e* ⁊
he may se and here her ⁊ so may befalle.
þat lif thoruȝ his lore ⁊ schal leue coueitise.
And be adrad of deth ⁊ and withdrawe hym fram pride.
And acorde with consience ⁊ and kysse her eyther other*e*.

þus þoruȝ hende speche ⁊ entred þe frere.
And cam in to consience ⁊ and curteisliche hym grette.
þow art welcome q*uo*d consience ⁊ canstow hele syke.
here is contricion *quod* consience ⁊ my cosyn I wounded. fol. 101r
Conforte hym q*uo*d consience ⁊ and take kepe to his sores.
þe plastres of þe p*er*sone ⁊ and poudres ben to sore.
And late hem liggen ouer longe ⁊ and lothe is to chaunge hem.
Fro lente to lente ⁊ he lette his plastres bitte.

þat is ouer longe q*uo*d þis lymitour*e* ⁊ I leue I schal amende it.
And goth gropeth contricion ⁊ and gaf hym a plaistre.
Of a priue paiement ⁊ and I schal praie for ȝow.
For alle þat ȝe be holde to ⁊ al my lif tyme.
And make ȝow my lady ⁊ in masse and in matynes.
As freres of our*e* frat*er*nite ⁊ for a litel siluer.

---

340. any] more F; som ooþer W; sum *rem.* he] *for* here.
346. pees þo] Pees þoo to F; pees to YOCr; pees *rem.*
347. frere] *for* þe frere.
348. and here her so] his syknesse er so F; and here so it β.
352. entred þe frere] in entrid þo frerys F.
357. ben] byte F; bitten C; beaten Cr; biten *rem.* to] so FC^2; *om.* HmG.
358. And] He Fβ.
359. bitte] bite Fβ.
361. gropeth] and gropeth Fβ.
364. make ȝow my lady] Rβ; make of ȝow memory F;

þus he goth and gadereth ⁊ and gloseth þere he schriueth.
Til contricion had clene for ȝetene ⁊ to crie and to wepe.
And wake for his wikked werkes ⁊ as he woned to done.
For confort of his confessoure ⁊ contricion he lefte.
þat is þe souereynest saiue ⁊ for alle kynne synnes.

Sleuthe seye þat ⁊ and so dede pruyde.
And come with a kene wille ⁊ consience to assaile.
Consience cride eft ⁊ and bad clergye helpe hym.
And al so contricion ⁊ for to kepe þe ȝate.

he lyeth and dremeth seyde pees ⁊ and so doth many other.
þe frere with his fisyke ⁊ þis folke hath so enchaunted.
And plastred hem so hesily ⁊ þei drede no synne.

By crist quod consience þo ⁊ I wil become a pilgrime.
And walken as wide ⁊ as alle þe worlde lasteth.
To seke peres þe plowman ⁊ þat pride myȝte destruye.
And þat freres had a fyndynge ⁊ þat for nede flateren.
And contrepleteth me consience ⁊ now kende me auenge.
And sende me hap and hele ⁊ til I haue peres þe plowman.
And s::::he he gradde after grace ⁊ til I gan a wake.

Passus ijus de do best

366. gadereth] gadreþ gold F.
368. wake] wakyng F; awake C; awakid BoCot. woned] was wont Fβ.
384. And s::::he] *appears to be* suche, *but erased soon after ink was dry, never corrected*; So sore F; And siþþe β. til I gan] þat he be gan *with* he *erased* F.
Passus ijus de do best] Explicit Explicit F.

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