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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

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Sean Patrick Taylor
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: Paul G. Remley

Department of English

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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My deep appreciation is also extended to my committee members: to Robert Stevick, who has always made me feel welcome at the high table; to Miceal Vaughan, who has ever kept me honest; to John Coldewey, whose kind attentions in my literary endeavors has in every instance made me sound rather smarter than I am; to Paul Remley, who has become as dear a friend as he has always been a wise and faithful mentor; and especially to David Fowler, to whose conscience, integrity, and great knowledge this work may stand in tribute.
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-H8 i7 (four a single) J-M8 N8 (missing) O6 + 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. L. 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 2 cm, an original half-sheet width of 20.7

---

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 21.2 cm. The leaves showing the least amount of damage at the bottom retain about 5 cm 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 13r 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 17v requires the scribe to use the last line to complete it. Fols. 42v, 43v, and 46r
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, 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. 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

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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 95v, "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 vicecessimus" appears in his hand at the top of 96r, 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. 1r-2r) Fragment of Latin prose. Small anglicana hand. s. xiv
   Inc. momentum in mit tacom et breviam spacem temporis a monendo domini
2. (fols. 3r-55v) Life of St. Thomas in Latin prose, by William Fitzstephen, incomplete. Gothic textualis, s. xv
   Inc. Ego Willelmus filius Stepham serilere curam
3. (fols. 56r-75v) Life of St. Thomas in Latin prose, anonymous.6 Carolingian minuscule, s. xiii
   Inc. Nota dicturus sum et communi assertione comprobata
4. (fols. 76r) One page of Latin prose. Highly cursive anglicana bastarda, s. xv
   Inc. Crist kepe þe sire kyng and þi kyngriche
5. (fols. 77r-80v) Piers Plowman B-Text, P.124-I.138

---

5British Museum, Manuscript Department, A Catalogue of the Lansdowne Manuscripts in the British Museum (London, 1819).
6The 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 \(j\) attached at the right, the ascenders rising higher than other lower case letters. The Old English \(yogh\) has become a narrow elongated \(j\), its final downward stroke descending beneath the baseline. The descendents 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 bastard.*"

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

---

\(^8\) MSS LWYO CBmBoHm. 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 bastard, 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 bastard 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 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

the end of the first stroke at the baseline. The p 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 bastard*, 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 p 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. 4v. On fols. 5 and 6, paragraphs are noted by very small parasigns made in drypoint. On fols. 7v-24r, large red parasigns have been added over every second drypoint sign. Within the opening 24v-25r, red and blue parasigns alternate. From 25v-29r, the pattern returns to that of small signs in

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\(^{11}\)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 27r, which has only the drypoint marks. The opening of 29v-30r again alternates blue and red parasigns. From 30v-101r, there are only drypoint markings, except for 33v, 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 24v-25r and 29v-30r 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 24v-25r and 29v-30r, 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. 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" | de visione vt supra |
| Passus VIII | F1v   | Raw 33v | marked "octauus" | [obiterated 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" | de vit' vt supra |
| Passus XII | H6r    | Raw 54r | marked "xj" | de visione vt supra |
| Passus XIII | L2v   | Raw 58v | marked "duodecim" | de visione vt supra |
| Passus XIV | J3r    | Raw 66r | marked "xiiiij" | de visione vt supra |
| Passus XV  | J8v    | Raw 71v | marked "xiiij" | de visione vt supra |
| Passus XVI | L1v    | Raw 80v | marked "xv" | de visione vt supra |
| Passus XVII | L6r   | Raw 85r | marked "xvij" | de visione vt supra |
| Passus XVIII | M2v  | Raw 89v | marked "xvij" | de visione vt supra |
| [Passus XIX] | N1r  | missing |         |         |
| [Passus XX] | N8v   | missing |         |         |

Passus XX ends at very end of fol. 101v. After inscribing the final line of the poem, the
scribe skips a line and writes "Passus ij9 de dobest." The reference to the triadic Vita
portion, the only one made by the scribe in his ordination of the poem, is tantalizingly

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14 A minim following "xv" has been erased.
obscure.\textsuperscript{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 \textit{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 \textit{Vita} section of the poem.

\textbf{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\textsuperscript{v}, 36\textsuperscript{r}, 45\textsuperscript{v}, 48\textsuperscript{r}, 52\textsuperscript{v}, 53\textsuperscript{r}, 54\textsuperscript{r}, 56\textsuperscript{r}, 81\textsuperscript{v}, and 91\textsuperscript{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\textsuperscript{r}, he notes in the margin the lack of a third stave alliterating on \textit{igl}, “\textit{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 \textit{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

\textsuperscript{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 / Dextra pars penne [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 "Sowter 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 "Chishestre" 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. 101v, "ffinit be me Butte Willeme." 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. xvi1 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 "Jude 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, 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. 63r 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 "unlawfulfe booke" in his possession.  

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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 have perused all his booke. He hath a great sorte of folishe fabulous bokes of olde prynte as of Sir Degorye Tramour, etc. He hath also a great sorte of old written Englishse chronicles, both in parchment 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 have only taken a note of such bokes as have 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 beadle’s 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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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

²² ibid.
books and manuscripts, as well as all other manner of antiquities. 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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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 peculiarities 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 WHmCrGYOC₂ 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.
³ Kane-Donaldson, p. 57. MSS referred to by these sigla are described on pp. 1-14.
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 imaginem" 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 "panne", 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.

¹¹Skeat 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. ¹²For 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. ¹³B-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 \( \alpha \) 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 \( \beta \)-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 \( \alpha \)-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:

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

The passus rubrics entered by the main scribe of R generally read “Passus primus [etc.] de visione vt supra,” 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 iius de do best.”

\(^{14}\)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.

What remains of the R scribe’s rubric at the beginning of Passus VIII on folio 33v is “Passus octauus.” The rest of the line has been erased, and the other hand has inscribed over the erasure “de visione petri plowman.” 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. 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

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 a. 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." 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*, 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 6r 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.
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 \textit{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 \textit{fere-textura}.\(^{19}\) Similarly noteworthy is the resemblance between the ampersand of the R rubric and that used in \textit{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 \textit{Dowel}, \textit{Dobet}, and \textit{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 "explicit Passus Septimus Dowel"). But he tends to revert to his \textit{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 \textit{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 \textit{anglicana} form employed by the F scribe when writing in the vernacular (see the first character of the first word following \textit{Dowel}, "wasshe"). The similarity between the \( w \) in \textit{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 \textit{Dowel} as well as that of

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

\(^{20}\)The rubric of F folio 6\(^{r}\) 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 \textit{secundus} and \textit{tercius}, fol. 3\(^{v}\) and 6\(^{r}\) respectively), have "plouhman" as the spelling. But on F folio 22\(^{r}\) line 2, where Piers first "puts forth his head," the spelling is "plowman," 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 plowman" 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 + r 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. 56v). As the F scribe continues the line naming all three on folio 30v, 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

either \(\mathbf{y}\) or \(\mathbf{i}\) for the unstressed syllable in plural nouns and the third person singular present. In the case of the verb, forms terminating in -\(\mathbf{s}\) and -\(\mathbf{-p}\) forms are nearly interchangeable, though the latter appears to be favored.\(^{23}\) If the array of forms for the verb endings, -\(\mathbf{s}\), -\(\mathbf{-ys}\), -\(\mathbf{-\text{yp}}\) and -\(\mathbf{-\text{yp}}\) 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 “dwell\(\mathbf{\text{p}}\)” (fol. 31\(^{r}\), line 36.


\(^{25}\) 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.

The R scribe is conscientious in his task, copying out his task in a careful *forma* 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. ze, thorw the pas of Altoun Pourete 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 “3e þoruȝ þe pa altone.” In the F manuscript, the verse is rendered as “platoun 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 “doctoure 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 theiuerhuppe, 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

\(^{27}\)The reputation of this point in the road to Winchester as a haven for outlaws is discussed at length by Skewt 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: “ouer hyppen.” 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 $\uparrow$ and hud him in inferno.

In the β-MSS, the a-verse reads “he was vnhardy, pat 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 sekire my sowle is bere / & myn sones bope.

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 that I can and knowe ı calde am I mens. thougte.

The scribe undoubtedly intended “thougte” 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 “thougte,” 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 /wl/, and renders the word “sunne.”  

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,
Nailed 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. 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 fai re felow is, 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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28The 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.

29One 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.\textsuperscript{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.\textsuperscript{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

\textsuperscript{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.

\textsuperscript{31} There is such an erasure in the final line of the poem, where the R scribe, in copying "And sithe 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 "sithe" 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. 78v and 79r 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 1.117 (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 noumbré,
Lopen out with Lucifer. in iotheich forme,
For thei leueden vpon hym. that lyed in this manere:
Ponam pedem in aquilone, et similis ero altissimo. (1.115-17a)

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 “hat 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

32Most 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 comman delegation eche creature, to confourme hym to louye,
And soureynelyche pore poeple, and her ennemyes after.
For hem that hateth vs, is owre meryte to louye,
And pore peple to plesse; 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 neyȝhebore as hymselue,” seeking an alliteration between “neyȝhebore” and “ennemye,” a hope perhaps more ingenious than effective. 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 himself,” 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. They apparently consider the Rβ reading for the A-verse an error

33 Schmidt, in defending the F reading as authoritative without the Kane-Donaldson emendation, sees the pattern of stress falling on his, hym hise / ennemyes, 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. 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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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 \(\beta\) 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.

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\(^3\)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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7Blackman, p. 503.
8Blackman 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 redundancy, and shifts the material from the Haukyn episode (B Passus XIII) to that in which the personified sins confess to Repentance (AB Passus V,

9Blackman 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).
10Blackman, pp. 501-2.
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

\[
\ldots \text{by-cam a man of a mayde. and metropolitanus,} \\
\text{And baptisede, and busshepede. with the blode of hus herte} \\
\text{Alle that wilned other wolde. with inwit by-leue hit. (C.XVIII.267-9)}^{14}\]

Day, drawing her information from Skeat's edition, notes that R reads "bischeued" for "busshepede" (and Skeat, apparently unable to make anything of hisheued, emends his B-text to read "bishopsed"). She accepts Skeat's reading as the correct one, noting that the reading in the 1 MS of C, "bissheemed" (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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\(^{13}\) 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).  
\(^{15}\) 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 sygued" for the first half of this line.
“beshenenes,” with the sense of “to make radiant, to reflect light upon.”\textsuperscript{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 “bishops,” 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.”\textsuperscript{17} Thus, the only possibility of contamination in R admitted by the extraordinarily careful Day is rendered moot.

George Kane, writing in 1948,\textsuperscript{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,\textsuperscript{19} and proposes three possibilities for their coming into being:

\ldots 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.’\textsuperscript{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.\textsuperscript{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.\textsuperscript{22}

\textsuperscript{16} The third sense recorded for the word in the MED.
\textsuperscript{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: \textit{in} > \textit{m}.
\textsuperscript{18} “‘Piers Plowman’: Problems and Methods of Editing the B-Text,” PMLA 43 (1948): 1-25.
\textsuperscript{19} Kane, 1948, p. 23.
\textsuperscript{20} \textit{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.
\textsuperscript{21} Kane, 1948, p. 23.
\textsuperscript{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

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 contradict 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

\(^{26}\) 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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30Donaldson, p. 185.
31Donaldson, p. 186.
32Donaldson, p. 186.
contemporary with the composition of the ur-text of the B-archetype. 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), 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

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:
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 ensample þat þei shulde do þe betere:  
“Whanne fiȝshes faile þe flood or þe fresse watir  
þei diȝe for þe droȝte, 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 streitis],  
A ledere of l[j]oue[d]ajies & 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 abougte the gultes . of two badde prestes,
Oeffy and Fynes: . for her coueytise,
Archa Dei myshapped . and Ely brake his nekke.
For-thi, 3e corectoures, claweth her-on . and corecteth fyrst 3ow-seluen,
And thanne mowe 3e 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.

36Donaldson, 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 riteful religiouse: þis reule schulde be holde.
Gregorie þe grete clere and þe goed pope.
Of religiouþ þe reule reherseth in his morales.
And seyth it in ensaumpel for þei schulde do þere after.
whenne fisches failen þe flode: or þe fresche water.
þei deyen for drouthe: whanne þei drie ligge.
Riyg so quod Grigori: religiouþ rolleth.
Sterieth and stynketh: and steleth lorde almesses.
þat oute of couent and cloystre coueysen 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 figtte.
But alle is buxunmesse þere and bokes: to rede and to lerne. (291-303)

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.” 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 witnessed 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.”

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 soke þere is scorn but if a clerke wil lerne” (β), R reads “In soke þere is skile and scornne but sif he lerne,” repeating the formula he has just transcribed for the /sk/ stave in line 301: “It is in cloistere or in sole be many skilles I fynde” (F reads “In skole is a noper skyle for skorn but he lerne”). The R transcription is probably a scribal error, though it is worthy of note that, since it supplies the missing alliterative stave for an *auxy* 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 soke 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 paragraph [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 homeoteleuton or homeoarchy 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 Kane-Donaldson, pp. 64-69, especially p. 65.
substantial omissions resulting from eyeskip between parasigns than with an exemplar not so divided.\textsuperscript{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.”\textsuperscript{43} “The absence from RF of lines and passages present in [β] is to be similarly accounted for.”\textsuperscript{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 “homoearchy” or “homeoteleuton,” 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

\textsuperscript{42}One element of their argument for homoeoteleuton 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.

\textsuperscript{43}Kane-Donaldson, p. 66.

\textsuperscript{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. 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. 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:

<table>
<thead>
<tr>
<th></th>
<th>X: 5 occurrences</th>
<th>19 lines total</th>
</tr>
</thead>
<tbody>
<tr>
<td>XI:</td>
<td>6 occurrences</td>
<td>26 lines total</td>
</tr>
<tr>
<td>XII:</td>
<td>3 occurrences</td>
<td>16 lines total</td>
</tr>
<tr>
<td>XIII:</td>
<td>4 occurrences</td>
<td>44 lines total</td>
</tr>
<tr>
<td>XIV:</td>
<td>2 occurrences</td>
<td>12 lines total</td>
</tr>
<tr>
<td>XV:</td>
<td>7 occurrences</td>
<td>45 lines total</td>
</tr>
<tr>
<td>XVI:</td>
<td>0 occurrences</td>
<td>——</td>
</tr>
</tbody>
</table>
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. 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:

<table>
<thead>
<tr>
<th></th>
<th>P:</th>
<th>2 occurrences</th>
<th>3 lines total</th>
</tr>
</thead>
<tbody>
<tr>
<td>I:</td>
<td>1 occurrence</td>
<td>1 line total</td>
<td></td>
</tr>
<tr>
<td>II:</td>
<td>0 occurrences</td>
<td></td>
<td></td>
</tr>
<tr>
<td>III:</td>
<td>2 occurrences</td>
<td>13 lines total</td>
<td></td>
</tr>
<tr>
<td>IV:</td>
<td>0 occurrences</td>
<td></td>
<td></td>
</tr>
<tr>
<td>V:</td>
<td>1 occurrence</td>
<td>1 line total</td>
<td></td>
</tr>
<tr>
<td>VI:</td>
<td>2 occurrences</td>
<td>1.5 lines total</td>
<td></td>
</tr>
<tr>
<td>VII:</td>
<td>1 occurrence</td>
<td>.5 lines total</td>
<td></td>
</tr>
<tr>
<td>VIII:</td>
<td>1 occurrence</td>
<td>4 lines total</td>
<td></td>
</tr>
<tr>
<td>IX:</td>
<td>6 occurrences</td>
<td>22 lines total</td>
<td></td>
</tr>
<tr>
<td>X:</td>
<td>1 occurrence</td>
<td>1 line total</td>
<td></td>
</tr>
<tr>
<td>XI:</td>
<td>1 occurrence</td>
<td>4 lines total</td>
<td></td>
</tr>
<tr>
<td>XII:</td>
<td>6 occurrences</td>
<td>16 lines total</td>
<td></td>
</tr>
<tr>
<td>XIII:</td>
<td>2 occurrences</td>
<td>8 lines total</td>
<td></td>
</tr>
<tr>
<td>XIV:</td>
<td>3 occurrences</td>
<td>8 lines total</td>
<td></td>
</tr>
<tr>
<td>XV:</td>
<td>4 occurrences</td>
<td>41 lines total</td>
<td></td>
</tr>
<tr>
<td>XVI:</td>
<td>3 occurrences</td>
<td>6 lines total</td>
<td></td>
</tr>
</tbody>
</table>

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).
The distribution here more closely resembles the randomness one could expect in the case of haphazard scribal omission.\textsuperscript{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 \( \alpha \), 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\textsuperscript{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:

\begin{quote}
For god is def now a dayes \( \_ \) and deyneth [nouȝt]\textsuperscript{50} his heres to opne þat gerles for here gyldes \( \_ \) he for Grymt hem alle.
\end{quote}

The Kane-Donaldson explanation for the absence of the lines in \( \beta \) 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-

\textsuperscript{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 \( \alpha \).

\textsuperscript{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.

\textsuperscript{50} nouȝt\textsuperscript{t} 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 \( \alpha \), 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 “deyneth his heres to opne.” 54 This is, in fact, the reading carried over into the C-


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*” (Schmidt, 1987, p. 330, citing May McKisack, *The Fourteenth Century, 1307-1359* [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). 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 se nlen hem god hige vs neuere,
For he seith it hymself in his ten heesit;
Ne mecaberi, ne se nought. is pe 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 nought that semblable is. to myne owne liknesse,
But if I sende the sum tokne"; & seith, non mecaberi,

---

55Pearsall'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."

56Kane'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 mecaberi) 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 mecaberi 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:

\(^ {57}\)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 wit and alle godes after. 59
To reule he reume and riche to make 5
He demed wel and wiselich 5 as holy writ 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 hisa reaum rigt 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

59 The β-MSS read “alle hise godes.”
60 See lines VI.11-12: “pat se 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:

\[
\text{Ac for } \text{pe pore I schal paie } \ddagger \text{ and puire wel quiten here travail.}
\]

\[
\text{pat } 31\text{ueth hem mete or mone } \ddagger \text{ and loueth hem for my sake.}
\]

\[
\text{¶ break}
\]

\[
\text{Almigty god hath made riche } \ddagger \text{ men if he wolde.}
\]

\[
\text{Ac for } \text{pe beste ben somme riche } \ddagger \text{ and somme beggeres and pore.}
\]

\[
\text{For alle ar we creistes creatures } \ddagger \text{ and of his coferes riche. (XI.189-92)}
\]

The line added in R is italicized. Skeat rejects the line as “apparently spurious,”\(^\text{61}\) though
he does not explain what makes this conclusion apparent.\(^\text{62}\) Kane-Donaldson emend the R
line, conjecturing “Alle myȝte god haue maad riche men if he wolde” as the original
form.\(^\text{63}\) 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

\(^{61}\text{B-text, p. 178.}\)

\(^{62}\text{The same sentiment is expressed in B.XIV.166-67:}

\begin{quote}
\text{For alle myȝtest thow haue maade } . \text{ none mener than other,}
\text{And yliche witty and wyse } . \text{ if the wel hadde lyked.}
\end{quote}

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}\text{Their reconstruction might have been suggested by the F reading of the line: “God mygte rycha a}

\begin{quote}
\text{maad / alle men if he wolde.”}
\end{quote}
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 $\beta$ and the extant $\beta$ 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 $\beta$ MSS, and to posit a missing intermediary each time a predilection for a bifid stemma between $\alpha$ and $\beta$ 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 $\beta$ in order to explain the missing "ac" in XI.191, or to imagine an authorial hand making a revision in $\alpha$ that demands the alteration of the onset of the next line, an alteration that makes its way into the one MS of the $\alpha$ 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 $\alpha$-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 wip 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 /wl/ alliteration:

þat for here werkes and here witt / now wonyeth in pyne.
þanne wrouȝt I vnwisly / what so euere ȝe preche. (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 culorum of þis clause / in curatoures is to mene.
þat ben carpenteres / holy cherche to make for cristes oune bestes.
homines et iumenta saluabis domine.&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 3ow clerkes of holy cherche þe wriȝtes.
wercheth þe werkes as þe seen I write lest þe 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. 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 ï 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, thewrights 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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64Of the Kane-Donaldson suggestion that the absence of these lines from β result from homeoarchy 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, 3e wrihtes of holy churche, as holy writ techeth,
Laste 3e be loste as pe laboreres were 3at 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:

\[ \text{Ac } \text{be matere } \text{bat sche meued } \text{?} \text{ lewed men it knowe.} \]
\[ \text{be lasse as I leue } \text{?} \text{ loueyen it } \text{bey wolde.} \]
\[ \text{be bileue } \text{bat lord } \text{?} \text{ bat letred men techeth. (104-105x)}^{65} \]

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 parenthetical 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.

\[ ^{65} \text{R lines not included by Skeat are designated by the line number of the preceding line followed by} \]
\[ \text{an } x. \text{ In the case of multiple lines, the second such line is designated as } x^2, \text{ the third } x^3, \text{ etc.} \]
The lines also makes sense in the C-text, though the sense has altered (C.XII.40-42). The “if” of the B-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 Homoearchy between “as I leue” and “pe bileue,” resulting in the loss of the line from B, fails to convince, since such an error would in all likelihood result in a B reading of “pe lasse as I leue þat lord þat letted 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 renge on his faith:

\[ Ac reson schal rekne with hym \] *and rebuken hym at þe laste.\]

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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 mater þat he mevede / lewede men not knowe yt.
& if þey knewe latyz / leerne ofre 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 homeoteleuton 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 a 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.  

‘3ee! 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 damned. to dwellen in pyne, For an vnchristene creature; Clerkis wyten þe sothe, That al þe clerige vnner Cryst. ne myȝte me cracche fro helle, But onliche loue and leaute. 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 granted Grace wyth-outer any bede byddynge. his bone was vnnderfongen, And I saued, as 3e may se. with-oute syngynge of masses; By loue and by lernynge. of my lyuynge in treuth, Brouȝte me frõ bitter peyne. there no biddynge myȝte.’

‘Lo, 3e lordes, what leute did. by an emperoure of Rome, That was an vncrestene creature. as clerkes fyndeth in bokes. Nouȝt thorw preyere of a pope. but for his pure treuth Was þat Sarasene saued. as seynt Gregorie bereth witnesse. Wel ouȝte 3e lordes, that lawes kepe. this lessoun to haue in mynde, And on Troianus treuth to thanke. and do treuth to the peple.

† pis matir is merke for mani of 30w ac men of holy cherche
þe legende sanctorum 30w lereth. more larger þan I 30w telle. Ac þus lele loue and lyuynge in treuth.
Pulte oute of pyne. a paynym of rome. I blessed be treuth þat so brak helle 3ates. And saued þe sarasyn fram sathanas and his power þere no clerige ne couthe ne kunynge of lawes. 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

“Law wiȝtoun loue,” quod Troianus. “leye ther a bene, Or any Science vnner sonne. the seuene arzt and alle, But if thei ben lerned for owre lordes loue. loste is alle the tymce.”

(XI.135-66)
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. 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, payne, even the collocations loue and leute and luyynge in treuth. 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.

\[68\] 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 cherc, as well as fro bitter payne and out of payne, 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 homoeoarchy.
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 ze lوردes, that lawes kepe. this lessoun to haue in mynde, (152)
And on Trowian treuthe to thanke. and do treuthe to the peple. (153)
“Law wiȝboten loue,” quod Trowian. “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 Trowian 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 (II. 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

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 wipouten 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 hyyte,” 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:

\[
\begin{align*}
&\text{... recche þe nevere.} \\
&Wbi I suffre or nauty suffre \, \, \, þi self hast nauty to done. \\
&\text{Amende þow it if þow miȝt \, \, for my time is to abide.} \\
&\text{Suffrance is a souereyne vertue \, \, and a swift veniance.} \\
&\text{Ho suffreth more þan god quod he \, \, no gome as I leue.} \\
&\text{He miȝt amende in a minut while \, \, alle þat mis stondeth.} \\
&\text{Ac he suffreth for somme mannes goed \, \, and so is oure bettere. (367-73)}
\end{align*}
\]

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 \(\beta\) MSS serve to emphasize the point and to quash the discussion by telling Will, in essence, to mind his own business:

\[
\begin{align*}
&\text{þe wise and þe witty \, \, wrot þus in þe bible.} \\
&\text{De re [que tel]\(^{73}\) non molestat non te certare. (385-85a)}
\end{align*}
\]

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:

\[
\text{... mirabilia opera Altissimi solius}
\]


\(^{71}\) Here I cite Schmidt’s admirable paraphrase of line 373.

\(^{72}\) \textit{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 M S:

holy writ quod hat weye  wiiseth 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 sofrant a bien venir
For þi I rede quod reson  rewle þi tounge bettere.
And ar þow lakke my75 lyf  loke if þow be to preyse.
For is no creature under criste  can formen hym seluen.
And if a man migte make  hym self goed to þe poole.
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 reheresed. (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 institutions77 (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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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.
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 centare*, is followed by two lines that indicate the same source of inspiration:

```
For be a man faire or fouie / it falleth naugt for to lakke.
þe schappe ne þe schaft / 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.

79Simpson 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 quemquam⁸⁰ / et cum interrogaveris corripe iustè.”

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 resoun rebuked hym þanre ; reccheth hym neuere.
Of clergie ne of his conseil ; he counteth nouȝt a rasche.
Or for to bete hym þanre ; it were but pure synne.

That the omission of the text in B is the result of homoeoteleuton 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)

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. Imaginatif, 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 rìg so \( \_ \) gaderen and sparen.
And ßo men ßat ßei moste haßen \( \_ \) minstren it atte laste.
And for ßei soffren and see \( \_ \) so many nedy folkes.
And loue hem nauȝt as oure lorde bit \( \_ \) lesen [her]\(^{81}\) soules.
Datæ et dabitur vobis \( \_ \) . (53-56a)

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

So catel and kende wit \( \_ \) acombreth ful many.
wo is hym ßat hem weldeth \( \_ \) but if he hem wìll\(^{82}\) despande.
Scienti et non facientes variis flagellis vupalabit.\(^{83}\)
Sapiençse seith ße boke \( \_ \) swelleth a mannes soule.
Sapiençia inflat . &c. (57-59a)

The following line, “And richesse rìg so but if ße 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 ß 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.\(^{84}\)

\(^{81}\) [her] youre R.
\(^{82}\) wìll] wel F, C-text.
\(^{83}\) Skeat and all other modern editors emend this line to “Scientes et non facientes variis flagellis vupalabunt” 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 kepyn;
            Hadde neuere lewed man leue . to leggen honde on that chest,
            But he were prestes or prestes sone . patriarke or prophete.

[¶ break] For Clergye is kepere . vnnder 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 lakte thow neuere logyke, law, ne his costumes, / 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 other men  / þat were no leuites.
þat with archa dei þeden  / in reuerence and in worshippe.
And leyden honde þer on to liftyn 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 nautyng muche with hem  / to meuen any wraeth.
leste cheste chasen85 vs  / to choppe vche man other.
Nolite tangere christos 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

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 sall be chaced
ogayne þair wille Tyle 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 patient86 (“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 Ymaginatyt

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

86 i.e., that which receives the action of the verb.
87 Kane-Donaldson posits “resumption at a wrong point induced by Archa dei 113, 119; clerkes 109, clergie 121; chest 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, studictia 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 rìgt nouȝt . ne of rìgt witty,
Ne of lorde that were lewed men . but of the hexte lettréd oute,
Habat magi ab oriente, etc.
If any frere were founde there . iche ȝif the fyue shillynges;
Ne in none beggares cote . was that barne borne,
But in a burgeys place . of Bethleem the best;
Set non erat locus eis in diuersorio; et pauper non habet diuersorium.

[\break] To pastours and to poetes . appiered that ausgel,
And bad hem go to Bethleem . 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 scheperdes ; [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.

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 knewe 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 mynstralys ben stille,
þan ne telle þei of þe trinite how two slowe þe þridde.
And bringe forþ a ballid resoun, þ[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 criþen & carpe at þe þate,
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 paunch . and puffe at ech a worde,
And thanne shulen 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 . blanckmangere ne mortrewes
Is noither fisshhe 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 receives no satisfactory answer. 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: 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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91 Simpson, p. 149.
What Patience holds in a box, "in a signe of the Saterday" (153), the day which Peter of Blois associates with the virtue of charitas, 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 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 tyne ⌗ 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 emperour ne emperesse ⌗ erl kynge ne baroun.
Pope ne patriarch þat puyre resoun ne schal make.
þe meyster of alle þo men ⌗ þorugh miȝt of þis redeles.
Nouȝt þoruȝ wicche crafte but þoruȝ wit ⌗ and þow wilt þi selue.
Do kynge and quene ⌗ and alle þe comune after.
þyue þe alle þat þei may þiue ⌗ as þe for best þemere.
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 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. It

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.
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, 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 (“3emere”) 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 confoyrmen 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).

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 homoeoteleuton between "pee... pow" in line 163 and "pow... pei" 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 migte 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: Ei qui bona egerunt ibunt in vitam eternam; / Quí vero mała 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 hastip 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 scoffer, 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 letrde men  and lewed men bothe.
In lykynge 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\textsuperscript{100} name.
And entermeten hym ouer alle  þere he hath nougþ 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 kunnyng  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 gennere.
Or feyrest of feytres  of fourme and of schafte.
And most sotyl of sone  other sleyest of hondes.
And large to lene  lo[s]\textsuperscript{101} þere 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

\textsuperscript{100}bolde] RF; badde β.
\textsuperscript{101}loes,” with the sense of “reputation,” is conjectured by Kane-Donaldson. The word appears as
“losse” in R. F has the line as “Or loop 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 contemporarily, 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.\textsuperscript{102}

17. \textit{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 worldly goods “than in the grace of god and his grete helpes: \textit{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:\textsuperscript{103}

\textsuperscript{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.

\textsuperscript{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
yet glotoun with grete othes; his granement hadde soyled.  
And foule beflobered it; as with fals speche.  
As þere no nede ne was; godes name an Idel.  
Swer þere by swithe ofte; and al by swatte his cote  
And more mete ege and dronke; þen kende migt defie  
And kauȝte seknesse sum tymwe; for my forfetes ofte.  
And þanne I dradde to deye; in dedlich synne.  
þat in to wanhope he wrathe; and wende naȝt to be saued.  
þe whiche is sleuth 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 homoeoteleuton (grace...helpes [399]; mercy amenden [409]), seems extreme. The invocation of "notional homoeoteleuton," 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 helps" 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

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:

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, ludas children,
Fonder hem fantasies & foolis hem make,
And haue wyt at wille to wirche 3if hem list.
\[
\text{pat poule prechib of hem I dar not proue it here;}
\]
\[
\text{Qui loquitur turpiloquium [is] luciferis hyne. (A.Pro.35-39)}
\]

The branches that breed despair, according to the poet in B.XIII, is to despise being reminded of “penance 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:

\[
\text{Patriarkes and prophetes . and prechoures of goddes wordes}
\]
\[
\text{Saue thow her sarmoun . mannes soule fram helle;}
\]
\[
\text{Rigt so flatereres and foles . aren the fendes disciples,}
\]
\[
\text{To entice men thow her tales . to synne and harlotrye.}
\]

\[
\text{Shulde none harlote haue audience . in halle ne in chambre,}
\]
\[
\text{There wise men were . witnesses goddes wordes;}
\]
\[
\text{Ne no mysproude man . amonges lordes ben allowed. (428-31, 434-36)}
\]

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

\[
\text{Clerkes and kniȝtes ɾ welcometh kynges ministrales.}
\]
\[
\text{And for loue of þe lorde ɾ litheth hem at festes.}
\]
\[
\text{Muche more me thenketh ɾ riche men schulde.}
\]
\[
\text{haue beggereþe byfore hem ɾ þe whiche ben goddes ministrales.}
\]
\[
\text{As he seyth hym self ɾ seyn Johan bereth witnesse.}
\]
\[
\text{Qui vos spernit me spernit.}
\]
\[
\text{For thi I rede 3ow riche ɾ at reueles whan 3e maketh.}
\]
\[
\text{For to solace 3oure soules ɾ suche ministrales to haue.}
\]
\[
\text{þe pore for a fol sage ɾ syttynghe at þe heyg table.}
\]
\[
\text{And a lered man to lere þe ɾ what oure lorde suffred.}
\]
\[
\text{For to saueþi soule ɾ fram sathan þin enemy.}
\]
\[
\text{And fithel þe with out flaterynge ɾ of gode friday the storye.}
\]
\[
\text{And a blynd man for a bourdeoure ɾ or a bedrede womman.}
\]
\[
\text{To crie a largesse ɾ by for oure lorde ɾ 3our gode loos to schewe}
\]
\[
\text{þise thre maner ministrales ɾ maketh a man to lawhe.}
\]
\[
\text{And in his deth deyinge ɾ þei don hem grete conforte.}
\]
\[
\text{þat bi his lyue lythed hem ɾ and loued hem to here.}
\]
\[
\text{þise solaseth þe soule ɾ til hym selue by falle.}
\]
\[
\text{In a welhope ɾ amonges worthi seyntes. (437-54)}
\]
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, flateres, 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:

\[\text{\[pere flateres and foles \, \, \, thorum\, here foule wordes.} \]
\[\text{\[leden \, \, p\, hat louse\, hem \, \, to luciferes feste.} \]
\[\text{\[With turplioquio a lay of so[l]we}^{108} \, \, \, \, \text{and luciferes fythele. (455-57)}} \]

The conjunctival usage of “\[pere\]” 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 “\[pise thre maner ministrales\]” in line 450, who provide true solace to the soul. In the β-MSS, line 455 begins with “\[Ac\]” rather than “\[pere\].” 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.

\[^{108}\text{R reads “sowe” for “sorwe;” F and the C-text read “sorwe.”} \]
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-lecion “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 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” homœarchy 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 lower on the page than the line with which he left off (a line which, unlike
that containing "minstrelsy," does not begin a paragraph), attracted by the word “foles”
(which occurs in the middle of a line, not at the end) and the occurrence 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 “minstrelsy” instead of “foles.”

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:

Convictumini ad me et salvi eritis.
\[ \text{\it pus in genere of alle his genitrico \& heresu crist sayde.} \]
To robbere to reveres \& to riche and to pore.
\[ \text{\it To hores to harlotres \& to alle maner poeple.} \]
\[ \text{\it \& ow tau\textsuperscript{t} test hem in \& en trinte \& to take bapteme. (XIV.180a-83)} \]

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 “poeplo” 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 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.\(^\text{111}\) 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 homoeoarchy 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 Wrathe 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 Covetise wolde cacche the pore. thei may nouȝt come togideres.
   And by the nekke namely. her non may hente other.
   For men knoweth wel that Covetise. 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 naule,
   And louelie layke was it neuere. bitwene the longe and the shorte. (238-43)

\(^{111}\) 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.
\hat mete or mone / of other men mote asken.
And if glotonie greue pouerete / he gadereth \&e lasse.
For his rentes ne wol nauȝte reche / no riche metes to bugge.
And pouȝ his glotonye be to gode ale / he goth to cold beddynge.
And his heued \& heled / \&n esiliche I wrye.
For whan he streyneth hym to streche / \&e strawe is his schetes.
So for his glotonie and his grete scleuthe / he hath a greuous pennaunce.
\hat is welawo whan he waketh / and wepeth for colde.
And sum tyme for his synnes / so he is neuere murie.
Withoute mornyynge 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. Gluttony, as has been shown, 112

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. 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

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 homoeoteleuton 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 (K) 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 sithe to selde hath he be knownen" (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),

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

Amonges erchebishops and oþere bischopes
And prelates of holy cherche 
For to wonye with hem  / his wone was sum tyme.
And cristes patrimonye to þe pore  / parcelmel dele.
Ac auerice hath þe keyes now  / and kepeth for his kynnesmen.
And for his seketoure and his servaunte  / and somme for here childrun.

(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 “matrimoine” (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

114The 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 erchebiscopes" 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 ooper-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 clergy, both regular and secular, receives its fair share of criticism from the poet in the B-text. 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 original 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. He did indeed draw the murderous ire of the rebels for his having been the unfortunate messenger to the Northampton parliament of May

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 bishop þat þe boy prechif” (77).

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 Beverley 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 RMS 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

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. 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.

To one not ill-disposed toward Courtenay, there would be little to suggest that his visitation bore any simoniacal motive, 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 doctrine 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 determining whether the usage is meant as a barb against the followers of Wyclif. A later

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 acknowledge (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

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 þere ne was lyon ne leopartz 7 þat on laundes wente.  
Noyther bere ne bore 7 ne other best wilde.  
þat ne fel to hire fete 7 and fauned with þe taile.  
And þif þei couthe haue I carped 7 by crist as I trowe.  
þei wolde haue I fedde þat folke 7 by fore wilde foules.  
For alle þe curteisie þat bestes kenne 7 þei kidde þat folke ofte.  
In likkyng and in lowynge 7 þere þei on laundes þede.  
Ac god sent hem fode by foules 7 and by no ferc bestes.  
In menyng þat meke thyng 7 mylde þinge schulde fede.  
As ho seith religiouse 7 riȝtfulmen schulde fynde.  
And lawful men to lif holy men 7 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 ß.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.

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 ß] 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 "trew 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 familiairs 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." 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 \( \beta \), unless one allows the conjecture that the \( \beta \)-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:

\[
\begin{align*}
\text{And so may sarasynes be saued} & \quad \text{scribes and Iewes.} \\
\text{Allas then but oure lores men} & \quad \text{lyuen as } \beta \text{ei leren vs.} \\
\text{And for here liuyng } \beta \text{at lewed men be} & \quad \text{ } \beta \text{e lother god agulten.} \\
\text{For sarasynes han } \text{sumwhat} & \quad \text{semyng to oure bileue.} \\
\text{For } \beta \text{ei loue and bileue} & \quad \text{in on persone almiȝty.} \\
\text{And we lered and lewed} & \quad \text{in on god by leueth.} \\
\text{Cristene and vnchristene} & \quad \text{on one god bileueth.} \\
\text{Ac oen machometh} & \quad \text{a man in mysbileue.} \\
\text{Brouȝt sarasenes of surrie} & \quad \text{and se in what manere. (XV.383-90)}
\end{align*}
\]

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 \( \beta \)-MSS substitute "And" for "Ac" in line 389. Kane-Donaldson suggest homeoteleuton between "on god by leueth" (388, 388x) as the explanation for the line's absence from \( \beta \), 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.


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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127Skeat 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 pe hande fedde foules / his folk vnderstonde.
pat loth ben to louye / with outen lemyngge of ensaumles.
Rigt as capones in a court / cometh to mennes whistlynge.
In menynge after mete / folweth men pat whistlen.
Rigt so rude men / pat litel reson cumeth /
Louen and bylouen / by lettred mernes doynges.
And by here wordes and werkes / wenen and trown.
And as tho fowles to fynde / fode after whistlynge.
So hope pei to haue / heuene ðoruȝ her whistlynge.
And by pe man pat made ðe feste / ðe mageste bymeneth.
pat is god of his grace / gyueth al men blisse.
with wederes and with wondres / he warmeth vs with a whistlere.
Where pat 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

¹²⁸Kane-Donaldson suggest “resumption at a wrong point induced by mene after [451], menyng after [467]; Rude and vreasonable [453], rude . . . reson [468]; feste [454], fedde [455]; feden . . . and festen [477], foweles . . . whistling [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:

\[\text{Ac who beth þat excuseth hem? [þat]}^{129}\text{ are persone and prestes.}
\text{þat heuedes of holy cherches? ben þat han here wille here.}
\text{with oute trauaile þe tithe del? þat trewe men by swynken.}
\text{þei wolde be wroth for I write þus? ac to witnesse I take.}
\text{Bothe mathew and marke? and memento domine daviid.}
\text{Ecce audiuiimus eum in effrata? &c.}
\text{What pope or prelate nowe? performeth þat criste histe.}\]

\(^{129}\text{þat}^{1}\) Skeat’s emendation, absent from R.
Skeat suggested of lines 478-80 that "the argument goes back to line 433," where the apostles 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)?" 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 "pat" 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

130Parallel 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 “ri3tful 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 uniuersum 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 \( \beta \) 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 peculiar to the R-MS, comprising eighteen lines. It also offers the clearest case for material having been added to the text contained in the \( \beta \)-MSS in an \( \alpha \)-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 \( \beta \)-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 \( \beta \) 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 evangelize 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:

\[
\text{Allas! that men so longe. on Makometh shulde byleue,} \\
\text{So many prelates to preche. as the pope maketh,} \\
\text{Of Nazareth, of Nynyue. of Neptalin, and Damaske. (484-86)}
\]

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 \( \beta \)-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.\textsuperscript{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,”\textsuperscript{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:

\begin{quote}
Take her landes, 3e lordes. and let hem lyue by dymes.
If possesioun be poysoun. and inparfit hem make,
Good were to dischargen hem . for holicherche sake,
And purgen hem of poysoun . or more peril e faile. (526-29)
\end{quote}

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:

\begin{quote}
3if pressthod were parfit . the peple sholde amende,
That contrarien Crystes lawe . and Crystendome dispise. (530-31)
\end{quote}

Immediately following this, the poet once again reminds the reader that “al payynymes prayeth” to one God, and returns to the theme of episcopal sees granted \textit{in partibus infidelium}:

\textsuperscript{131}Kane-Donaldson, p. 176.
\textsuperscript{132}The document of endowment originally formed the final part of a larger medieval text, the \textit{Constitutum Constantini}. Imre Boba has refuted the longstanding opinion that the \textit{Constitutum} was an eighth-century forgery (“La ‘Donatio Constantini’ e l’ ‘Oratio’ del Valla a confronto,” \textit{Angelium} 67 [1990]: 215-239).
Thus in a faith lyueth that folke. and in a false mene,
And that is routhe for righful men. that in the rewme wonyen,
And a peril to the pope. and prelatis that he maketh,
That bere bishopes 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

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 homoeoteleuton 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”

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 corrige.”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 parishioners 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.

¹³⁶Chronicon 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 Chronicen, ed. J. R. Lumby, part 2. Rolls Series vol. 92 (Loudon, 1895), pp. 158-60. ¹³⁷Wyclif 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 liytloker, me thynketh,
Thei shulde torne, who so travaaille wolde . to teche hem of the trinite,
*Querite et inuenietis, etc.* (492-94a)

..........................................

For al payynes prayeth . and parfitly bileueth
In the holy grete god . and his grace thei asken. (532-33)
Having excised the passage containing his explicit exoration 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 hewe kynge of heuene ½ sent his sone to erthe. 540
Many miracles he wrouȝte ½ man for to turne.
In ensample þat men schulde se ½ þat by sade resoun.
Men migþ nouȝt be saued ½ but þorþ mercy and grace.
And thorþ penaunce and passion ½ and parfit byl[e]ye. 138
And by cam man of a mayde ½ and metropolitánus.
And baptised and bischined ½ with þe blode of his herte.
Alle þat wilned and woled ½ with inne wit byl[e]ye it.
Many a seint sythen ½ hath soffred to dye.
Al for to enferme þe faith ½ in fele contreyes deyeden.
In ynde and in alisauldre ½ in ermonyne and in spayne.
In delfoldeth 139 deyeden ½ for there faith sake. 550
In saucion of þe faȝth ½ seynt [thomas] 140 was ymartred.
Amonges vnkende cristene ½ for cristes loue he deyede.
And for þe riȝt of al þis reume ½ and al reumes cristene
holy cherche is honoureþ ½ heyliche þorþ his deynghe.
he is a forbysene to alle bishops ½ and a briȝt myroure.
And souereyneliche to suche ½ þat of surrye bereth þe name. (539-56)

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138[bylyue] hyle R; beleve F.
139The R scribe runs the two words “delfol deth” together.
140The 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 “puratory” 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 exorciation of the Donation of Constantine is the shining example of St. Thomas.\textsuperscript{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).\textsuperscript{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

\textsuperscript{141}It is noteworthy that the membrea disiecta 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.

\textsuperscript{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\textsuperscript{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 nought to huppe about."

In this case, the \textalpha-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

\textsuperscript{143}This latter sense of the word, implying a hidden meaning embedded in the \textit{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. 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, 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." 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

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 occurring 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 Patterson147 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-

text over its unarguably later incarnation in the C-text.⁴⁸ 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 homeoteleuton, as Kane-Donaldson as well as Skeat
suggest:

And feden hem with gostly fode. and nedy folke to fynden.
Ac ysae of yow speketh. and osyas bothe.
pat nomman 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.⁴⁹ The
lines appear thus in the β-MSS:

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

⁴⁸See 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.
⁴⁹A reference to Christ’s words in Mt 5.17: non veni solvere legem, sed adimpleere. 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 menep; 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 menep” addition. The

150 B-text, p. 416.
151 Kane-Donaldson’s explanation that homoeoteleuton 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.\textsuperscript{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:

\begin{quote}
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]\textsuperscript{153} weye he wente / his wounds to beholde.
And parçeyued [be]\textsuperscript{154} his pous / he was in peril to deye.
And but ȝif he hadde recourere / þe rathere / þat rise schulde he neuere.
And breyde to his boteles / and bothe he attamede.
with wyne and with oyle / his wounds he waschede.
Enbaumed hym and bonde his hede / and in his lappe hym leyde. (63-70)
\end{quote}

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

\textsuperscript{152} The poet apparently abandoned the planned revision for the C-text, since he retains “I wote wel the soth” 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.

\textsuperscript{153} For “to þe,” R reads “with þat.”

\textsuperscript{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 homeoarachy 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. 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 ās day thr dre dades ? I dar vndertakn.
pat he worth fetred pat feloun ? fast with cheynes.
And neuere eft greue gome156 ? pat goth ās 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

155Pacientes vincent (Mt 10:22) is cited six times, each in the B-continuation. Psalm 131.6. ecce audivimus eam in Effrata, inventimus eam in campus silve, is cited twice, as is John 1.36: Ecce agnus det. Redde quod debes, from Matthew 18.28, is cited five times, four of them in Passus XIX.
156Skeat 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 homoeoteleuton:

For þe paume hath powere  الطل to pult oute þe ioyntes.
And to vnsfolde þe fust  ﬂô for hym it bilongeth.
And receyeue þat þe fyngres recheth  ﬂô and refuse bothe.
Whan he ﬂeith þe fust  ﬂô and þe fyngres wil.
So is þe holy gost god  ﬂô 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 wherewithal to make sufficient repayment—"if it suffice nou3te 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. 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, as an explanation for the omission from α of the twenty-seven lines of text. But if the omission

159 god the fader is as a fuste the sone (199), sire ne sone (220); The holy goost (200, 223); fyre flauemende (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 ybowe out yet brennethe the weyke (212), Wil brennen and blasen (232); the weyke (212, 239); holgosst god and grace with-out mercy (214), Cryst of his curteizey 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 “unkynnde”
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:

\[ \text{þus it far eth bi suche folke \text{'} ðat falsliche al here lyue.} \\
\text{Euele lyuen and leten nouȝt \text{'} til lif hem forsake.} \\
\text{Drede of a desperacion \text{'} dryueth a weye ðanne grace.} \\
\text{þat mercy in her mynde \text{'} may nouȝt ðanne falle.} \\
\text{Goed hope þat helpe schulde \text{'} to wanshope turnde.} \\
\text{Nouȝt of þe nounper of god \text{'} þat he ne is misȝful.} \\
\text{To amende al þat amys is \text{'} and his mercy gretteres.} \\
\text{þanne al oure wicked werkes \text{'} as holy writ telleth. (305-12)} \]

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 “hanne” 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 þorúþ þe we felle # fram heuene so híge.
For we leuede þi lesynge # we loupen oure alle with þe.
And now for thi las þesyng # iiore naue we adam.
And al oure lordschippé 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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160Kane-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 “pat folwen al hire wille,” apparently prompted by the C-text reading “pat folwen 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:

Myzt no deth hym fordo . ne adown brynge,
That he ne aros and regned . and rauyshed helle.
And tho was he 'conquerour' called . of quikke and of ded;
For he 3af Adam and Eue . and other mo blisse,
That longe hadde leyne before . as Lucyferes cherles. (50-55)

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

\[
\text{and þanne took he lothly lucifere / þat loord was of helle}
\text{and bond his as his bondeman / with bondis of yrene.}
\text{who was hardiere þan he / þat his herte blood he shedde.}
\text{To maken alle folk free / þat folwen hise lawes.}^{161}
\]

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.

\[^{161}\text{Fol. 82v, lines 1-4. The first "his" in the second line is probably a mistranscription of "him."}\]
Kane-Donaldson’s suggestion that the lines are omitted from the β-MSS due to homoeoarchy 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 homoeoteleuton 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\textsuperscript{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 \(\beta\)-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):

\begin{quote}
and summe he lernede to laboure / on londe and on ware.
and lyve by pat laboure / a leel lyf and trewe.\textsuperscript{163}
\end{quote}

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.\textsuperscript{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 \(\beta\)-MSS:

\begin{quote}
\textsuperscript{163}Fol. 84v, lines 35-36.
\textsuperscript{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 leewe / and þe lawe of holy chirche.\textsuperscript{165}

In the C-text, it is the \textit{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 \beta. 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,\textsuperscript{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.\textsuperscript{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

\textsuperscript{165}Fol. 86r, line 13.

\textsuperscript{166}The poet’s fears may have been well-founded here, since no editor of the poem capitalizes Truth, 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.

\textsuperscript{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:

\[
\text{homo proponit et deus disponit \& and gouerneth alle. 34}
\]
\[
\text{Gode vertues and rede is next hym \& for anon he meketh. 34-35}
\]
\[
\text{And as lowe as a lamb \& for lakkynge [of] hat hym nedeth. 36}
\]

[break] \[
\text{For rede maketh rede \& f(e)le nedes lowh herted. X}
\]

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, 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 “nedes” 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. 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 “nedes” of the line “should be ‘nedy,'” 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.

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169 The construction “must needs” to imply necessity (cf. B.V.257), carried over into modern English, retains the sense of this form.
170 β-text, p. 368.
171 The F scribe is baffled by the repetition, and renders the line “For neede maketh fele for needys lowh3 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,"\textsuperscript{172} a surprising objection from the editor who first realized that the $\alpha$-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-heretd," 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 $\alpha$, 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 $\beta$-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 $\beta$-MSS in an $\alpha$-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

\textsuperscript{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 \( \beta \). But some cases appear to offer enough evidence in favor of their constituting additions to \( \alpha \), and the proposed explanations for their omission from \( \beta \) (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 \( \beta \) 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 \( \alpha \), then the odds that any other \( \alpha \)-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 \( \alpha \):

I. Sure Bets: those passages which offer clear syntactical and sense contradictions with surrounding \( \beta \)-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 homoeoteleuton at the caesura, and the law of averages would seem to demand some occurrence of homoeoteleuton and/or homoearchy 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,

¹⁷⁴Further 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 possimus 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*. 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.

In effect, the use of the R MS in the establishment of a "critical edition" 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 editorial 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. 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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176 Donaldson, p. 211.
177 Even an "intermittently critical" one, as proposed by Adams, 1992.
electronic texts\textsuperscript{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.

\textsuperscript{179}The transcript of the R manuscript contained in this study has been submitted to the Electronic \textit{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." \textit{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. 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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2 Samuels, pp. 233-34.
voiced /l/ 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 s 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 /l/. 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 þe 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 /al/, and b-forms (beþ, beoþ, buþ, ben) to alliterate on /bl/. 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 /l/ 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 /l/, 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 delimitation 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 delimitation 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.
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."\textsuperscript{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'\textsuperscript{13}
4. $noyther$ for 'neither' and $no$ for 'nor'
5. $ar$ (conj.) for 'ere, before'
6. $zur$ for 'yet'
7. $u$ and $uy$ for OE $y$, 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 $any / eny$, $zif / if$, $com / cam$, 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."\textsuperscript{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

\textsuperscript{12}ibid. Samuels's italics.

\textsuperscript{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.

\textsuperscript{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.\textsuperscript{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 \textit{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.\textsuperscript{16}

\textsuperscript{15}The third chapter of the introduction to the \textit{Linguistic Atlas} has a more complete study of the identification of dialectal mixtures within manuscripts (vol. 1, pp. 12-23).

\textsuperscript{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,

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17R is defective up to II.39.
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.

Out of the total-word-count of 60,790 elicited by the concordances, 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 *loll* 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 *loll,* 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, reflecting a rate of occurrence of 21.45%, seem statistically proportional in comparison with the smaller R sample. The A material includes 18 occurrences of the *oe* feature, a 15.52% rate. 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 *loll* 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.


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%. 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%. 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), no Negro/no (1), no Negro/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 /ȝ/ 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 /iː/ (< OE /ȝ/ ) 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

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), huyr (1), huyre (3), ykuyt (1), druye (1), and fourteen of ui: fuir (3), huuir (4), pruid (10). These against ten occurrences of OE /ȝ/ > i or u: pride (5), drie (1), cuite (1), curlynyge (1), first (2).
29 Thirteen instances of OE /ȝː/ > uy: buyrde (1), huyre (7), bruydyle (1), pruyd (4), against three occurrences of OE /ȝː/ > 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,” *quat3* for “said,” and -e- for -i- in such forms as *meddle, menstrales, and menstrue.*\(^{31}\) 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 retention 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:

\(^{31}\)Samuels, p. 247, n.65.

\(^{32}\)“Specific forms: *wert(e)l* ‘world’, *myth* ‘might’, *iche* ‘each’, *whou* ‘how’, *quan/gwan* ‘when’, *noun(h)* ‘not’, *scherce* ‘church’, *bofen*, -yn ‘both’, *hasked* ‘asked’ [though, as has been seen, Samuels claims a Gloucestershire provenance for this feature elsewhere], *boutrh* ‘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.\textsuperscript{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 \textit{witen} for “to know,” and \textit{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 \textit{ae} for OE \textit{y} and \textit{ar} for \textit{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 \textit{a}-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

\textsuperscript{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 unjusticious to claim single authorship

35Fowler, 1977, p. 25.
37Charlotte 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 wax and wanyed til I a folke 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 my3test 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.
Plate 6. R MS fol. 90v
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 *panne* 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 apparatus 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  Bodelian 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)
H m  Huntington Library 128
G  Cambridge University Library Gg. 4. 31
Y  Newnham College Cambridge Yates-Thompson MS
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 (e.g., 172x, 172x², 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 (e.g., ony pereylis fellen for any perel fulle XVI.107), including the substitution of the infinitive for the preterite.
Crist kepe þe sire kyng  and þi kyngriche.
And iewe þe iede þi ionde  so lewete þe iouye.
And for þi riȝtfult rewelyng  be rewarded in heuene.

And sithen in þe heyr an hey  an aungel of heuene.
Lowed to speke in latyn  fore lewede men ne cowede
langele 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  vestire wlt pietate
Qualia vis metere  talia grana sere.
Si vis nudatur  nudo de iure metatur.
Si seritut peitur pietas de pietate metas.

Þanne greuede hym a golyyardas  a gloton of wordes.
And to þe angel an heis  answeres after.
Dum rex a regere  dicatur nomen habere.
Nomen habet sine re  nisi studet iura tenere.

And þanne gan alle a comoun e 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 thousand.
And comen to a conseyle  fore here comoune profitt.
For a cat of a courte \ com whan hym lyked. 
\ And ouer leephe hem liisthliche \ and laun[ht] hem at his wille. 
\ And played with hem perilously \ and posessed hem aboute 
\ For douthe of diuerse dredes \ we dare nouȝt wel loke. 
\ And [i]f we gruchen his gammen \ he wille greue vs alle. 
\ Cracche vs or clawe vs \ and in his cloches halde. 
\ þat vs lothes þe lyf \ er he lete vs passe. 
\ Míȝt we with any witt \ his wille with stonde. 
\ We míȝt be lorde[n]s an loft[e] \ and lyuen atoure eese. 

A raton of renoun \ moste resonable of tongue. 
\ Seyde for a souereyne \ helpe to hem alle 
\ I haue I seyne segges quod he[c] \ in þe citee of london. 
\ Beren beȝes ful bryȝte \ abouten here nekke[s]. 
\ And somme color[e]s of craftye werke \ vncoupled þei wenden. 
\ Boþe in warayne and in waste \ whare 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 thynketh. 
\ Men míȝt wite where þei wente \ and away renne. 

And ríȝt so quod þat raton \ reson me scheweth. 
\ To bugge a belle of bras \ or of bríȝt siluer. 
\ And knetten it on a color \ for oure comoun profitt. 
\ And hangen it vp on þe cattles hals \ þan here we mowen. 
\ And peren in his presens \ þere while hym ple[y]th. 
\ And [i]f hym wrás[ht] ben y war \ and hys wey shone[y].

:::lle þe route of þe ratones \ to þis resoun þei assented.

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::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 conseylle feble.
::nd letun here labour I lost ; and alle here longe studie.

:: mos þat muche goed ; couthe as me thouȝte.
::rok forth sternely ; and stod by forn hem alle.
::d to þe route of ratouns ; rehearsed þis wordes.

::uȝ we had I culled þe cat ; yut schulde þere cum an othere.
:: crachy vs and alle oure kynde ; þouȝ we crope vnder benches.
:: þi i conseille 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 þere I passed.
::re þe cat ys a kytoun ; þe court is ful elynȝ.
:: witnesseth holy writt ; who so wile it rede.
Ve terre vbi puere est rex. For may no renk no reste haue ;
for ratones by nyȝte

þe while he cacceth conynges ; he coueyteth nauȝt oure caray::
But fet hym alle wyth veneson ; defame we hym neuer.
For better is a litel los ; þen a longe sorwe.
þe mase amonge vs alle ; þeiȝ we misse a shrewe.

176. Ac þo] But whanne F.
177. ne was] was no F. in alle route} of þat r. F; in al that r. Hm; in al þe r. LWYOC2CcCr; in þe rem. alle(2) om. F.
178. haue I bounde þe belle} a bounde þet bond F.
180. And] But F. hem} hem selue F. here} al here F.
181. letun here labour] al here labour was F. alle here longe studie} here large costes F.
182. couthe] cowhde F.
184. rehearsed] he r. F.
186. crachy] cracche LYOC; cacchen WG; cacche FMHmHC2Cr. alle] om. F. þouȝ we crope vnder benches} when we kroule a bowte F.
187. I conseill ale þe comoune} by my conseyl F. late} soffre F. I worthæ} a worthæ F; worþe
188. be we neuer] no bachelere be F. Lines 193-6 placed after this line by KD.
189. is] RFLMWYOC2; it is Hm; his C; om. HGCr.
190. a] om. F. ful} om. F. elynȝ] RL; elynge C; elenge FMWHAOC2Cr; alange H.
191a-92. run together R only.
191a. puere est rex} RHmOC2; puere rex est FLMWYCCr; rex puere est GH.
192. For] There F. no reste haue} haue reste F; þer reste haue B. by nyȝte} on nyghtis F.
193. þe] For FH. caray[ne]] bowkys F.
194. fet} RLMYO; fedip F & rem. alle] RLWGYC; om. F & rem.
For many mannes malt: we mys wolde destruye.
And also 3e 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 rewelen ȝoure:
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 þouȝt it costed me catel: bekownen 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.
Seriauntʒ it semede: at serueden at þe barre.
Pleteden 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 burgesis: and bonde men alse.
I seis in þis assemble: as ȝe schul here after
Baxsteres and brewsteres: and bocheres manye.
wolle websteres: and weuere of lynnen.
Taillours and tynkeres: and tolleres in marketes.
Masons and mynours and many other craftes.
Of alle libbynge laboreres lopen forthe somme.
As dikares and detuares pat doth here dedes ille.
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.

Tauerneres vntil hem tolde pe same.
whitt wyne of osey and of gascoyne.
Of pe ryn and pe rochet pe rost to defyne.
Al pis sey3 I slepynge and seuen sithes more.

Passus primus de visione petri plowman

What pis montayne by meneth and pe merke dale.
And pe felde ful of folke I schal 3ow fayre schewe.
A lufly lady of iere in lynnen I clothed.
::om doun from a castel and cald me fayre.
::nd seyde sone slepestow sest pow pis poeple.
::ow bys pi ben a bouten pe mase.
::e moste partie of pis poeple pat passeth on pis erthe.
::sue pe worchippe in pis worlde pei willne no better.
::ther euene pean here holden pei no tale.
:: was aferd of here face pei3 she faire were.
::nd seyde mercy madame what is pis to mene
:: toure vp pe tofte quod sche treuth is peere inne.
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::nd wolde þat ȝe wrouȝte ȝ as his worde techeth.
::: he is fader of feyth ȝ formede ȝow alle.
::: the with fel and with face ȝ and ȝaf ȝow fyue wittes.
::: to worchive hym þere with ȝe while þat ȝe ben here.
::: þerfore he hyȝte þe erno ȝ to helpe ȝow echone.
:: hollowe of lymen ȝ of lyflode at nede.
:: mesureable maner ȝ to make ȝow at esse.

:: comanded of his curteisy ȝ in commoun thre thynges. 20
Aren none nedful bute þo ȝ and nempne hem I theneke.
And rekyn hem by resoun ȝ rehearse þou hem after.
þat on is vesture ȝ fram chele þe to saue.
And mete at þe mele ȝ for mysayse of thy selue.
And drynk whan þow dryst ȝ ac do nouȝt oute of resoun.
þat þow worthe þe wors ȝ whan þow werche schuldest

For loth in his lif dayes ȝ for lykyng of drinke.
Dede by his dowtres þat þe deuel lykede.
Delyted hym in drynke ȝ as þe deuel wolde.
And leccherye hym laȝte ȝ and lay by hem bothe. 30
And al he witte it wyn þat wykked dede.

Inebriemus cum vino dormiamusque cum eo.
Vt servuare possimus de patre nostro semen
borough wyn and borough wymmen þere was loth a crombed.
And þere gat in glotonie ȝ gerles þat were cherles.

Fortho drede deltyable drynke ȝ and þow schalt do þe bettre.

14. formede] and formede FLMWHYC2CCr; that formede HmG. ȝow] hem F.
15. and(2)] he F.
16. þere] om. FHG. þe while þat] whyles F.
17. ::] And Ff.
18. of(2)] and F. of(3)] and F.
21. Aren none nedful bute þo] None needfyllere þan þo F.
23. þat on] þe fyrste F. is] his with h erased. is Ff.
24. And] Rf; þe tobiere is F. þe] RLMC only. of thy selue] to the F.
25. And þe thrydde ys F. ac . . . resoun] but do it in resoun F.
26. worthe] ne worthe þ F.
27. for] borgþ F.
29. Delyted] For he deltyyd F.
30. lay] he lay F.
31a. Inebriemus] RHYOC2C; Inebriamus FLMWWhmGCr.
31b. possimus] possumus FG.
32. þorȝ(1)] & þorȝ F. þorgþ(2)] om. F.
33. And þere gat in glotonie] & gat with gret glotenye F.
LANSDOWNE

Mesure is medicyne : þeiȝ þow muche þerne.
It is nouȝt al gode to þe goste : þat þe gut axeth.
Ne lyfode to þi licam : þat leef is þi soule.
Lef nauȝt þi licame : for a lyeȝer hym techeneth.
þat is þe wrecched world : wold þe bytraye.
For þe fende and þi flesch : folwen þe to gydере.

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 quod I : me lyketh wel ȝoure wordes.
Ac þe monene of þis molde : þat men so fast kepeth.
Telleth me madame : to whom þat tresour appendeth.

Goo to þe gospelle quod sche : þat god seythe hym selue.
þo þe poeple hym apposede : with a peny in þe temple.
Wheither þei schulde þere with : worchippe 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 quod god : þat cesari byfalleth.
Et que sunt dei deo : or elles þe don ille.
For rȝtful resoun : schuld rewle ȝow alle.
And kende witt be wardeyn : ȝoure welthe to kepe.
And tutour of ȝoure tresor : and taken it ȝow at nede.
For housbondrye and heo : halden to gyderes.

36. þe(1) | þi F. þe(2) | by F.
37. þi(2) | for to þi.
38. om. FG.
39. þat | For þat F. wold | he wolde F.
40. folwen þe | RFLMYOCC Cr; folwen WHmHG.
41. This and that | Rŷ: þese thre F. and seith in þin herte | to shende it þey casten F. seith | sett G; sett C.
42. wisse þe þe beþe | wisse þe beste F.
43. Ma dame | A Madame F.
44. of | on FHm. kepe | kepe F; holdeþ þ.
45. madame | RH only.
46. Goo . . . sche | Quod she go to þe gospell F.
47. þo | Whan F. hym . . . peny | with a peny a posed hym F.
48. þe kyng | kyng FM.
49. god | cryst F.
50. Ilyk | was lyk F.
51. Cesaris þei seyden | Alle þey seyden Cesar F. hym | RLMHmYOC Cr; it FW; her Crl; here Cr23; om. GH.
52. god | cryst F. byfalleth | to fallþ F.
53. rȝtful | rȝtfully W.
54. housbondrye and heo | he and husbondrye F.
LANSDOWNE

pane I frayned hire : for hym pat hire made.
pat dongo in pe dale : pat dreyful is of siette.
What may it be to mene : madame I sow by seche.

:at is a castel of care : who so cometh pere inne.
May banne pat he borne was : to body or to soule.
:eere inne wonyeth a wyght : pat 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 lewes syluer.
:nd sethen on an ellener : 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 womman sche were.
:t suche wyse wordes : of holy wrytt schewed.
:d hasked hyre on pe hige name : er heo pennes 3ode.
:at he were witterly : pat wissed me so faire.

:ly cherche I am quod he : how hau3test me to knowe.
:nderfong pe ferst : and pe faith tauge.
:d brou3test me bowes : my bydving to fullile.
:d to loue lely me : be while pi lif dureth.
:ne I curbed on my knes : and cryed hire of grace.

58. frayned hire] frayned hire faire Fβ.
59. pat(1) of pe F. pat . . siettel pat ys so dirk to syghte F.
60. be to mene] RLMWHmGyOC2Cr; hemene FHGC2Cr. I sow by seche] 3ee me telle F.
61. :t] it F; pat β. care] Care quod she F.
62. May] he may F. pat om. F.
63. :ere] For pere F; Ther β.
64. :ader] he is fader F; Fader β. and] he FHm. it] om. FH.
65. :dam] For bope Adam F; Adam β. egged] eggyd hem F.
66. :onseyled] and he conseyled F; counselfed β.
67. :udas] and to ludas F; ludas β. with] with β. lewes] RFHGC2Cr; lewen rem.
68. ellener] elerne tre F. honged hym after] he hongd hym selue F.
69. lyeth] bylyzeb F.
70. :at] bey pat F; pat β. bytrayed aren] RFG; bytrayeb he LMYOCCr. bytrayeth hem C2; bytrayeth he hem W; bytrayeth he hem alle Hm (alle cancelled); he dysseyuuyth hem H.
71. sche] RFHm: it rem.
72. :d] and y F: And β. asked] halsede F; asked β. 3ode] wente F.
73. he were] she was F.
75. lyly . . he] Quod she y am holy chirche F; Holi chirche I am quod she β.
76. onderfong] For vnderfongyd F; I vnderfeng β. tautetch] pe tawhte FHmH.
77. :d] bow F: And β.
78. lely me] RF; me leelily β. pe while] whyllys F.
79. courbed] RLMWGYOC2Cr; kurblyd doun F; cowryd Hm; coureed C; knelyd H. my] om. F.
LANSDOWNE

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 pis ilke. \ 83
How I may saue my soule \ fat seint art I holde.

Whanne alle tresores aren tryed quod he \ trewthe is he beste.
I do it on deus caritas \ to deme he sothe.
fat it is as derworth a drewery \ as dere god hym selue.

He is trewe of his tonge \ and tellyth non other.
And doh he werkes heere with \ and wilneth non ille.
He is a god by he gospel \ a grewnde and a lofte.
And I lyke to oure lorde \ by seint lukes wordes.
he clerkes fat knowe pis \ schulde kennen it a boute.
For cristene and vncristene \ claymeth it vchone.

Kynges and kniȝtes \ schulde kepe it by resoun.
Ryden and rappe adoun \ in rewmes aboute.
And taken transgressores \ and teyzhen hem fast.
Til trewehe hadde I terminated \ here trespas to ſende.
And fat is he professioun apertelyche \ ſat appendeth for kniȝte::
And nouȝt to fasten a friday \ in fyue score winter.
But holden with him and wyth hire \ ſat wolden alle tr::
Ne neure leue hem for loue \ ne for lacchyng of seluer

For dauid in his dayȝes \ dubbed kniȝtes
And dede hem swere on here swerdes \ to serue trewth ::
And who so passed ſat poynyt \ was apostata in ſa::

But crist kyngene kyng \ kniȝtede ten.
Cherubyn and seraphyn \ suche seuene and othere.

80. to] RFHmHG; om. rem.
83. telle me pis ilke[ teche me he seope F.
85. tresores aren] tresor ys F. he] she F.
87. fat it] RF; it ſ.
88. He] He ſat F; whoso LMHMgYOC2CCr1; Wbo WCr23.
89. he werkes] werke F.
93. it] beuene F.
97. ſende] ende F; ſe ende ſ.
98. apertelyche[ properly F. for] RLC; to F & rem. kniȝte::[ knyghtys F; kinges H; kniȝtes rem.
100. and] er F. ſat wolden alle]
101. Ne] RF; And ſ.
103. And] RF only. here swerdes[ a swerd F. trewth ::] trewhe euere Fβ.
104. so] ſat F. was] om. F; is MYOC2. in ſa::] was holde F; in ſe ordre LMWHmGYOC2CCr12; in hys ordre H; in ſat ordre Cr3.
105. ten] ten obere F.
106. om. F. other] another LMGYOC2CCr.
LANSDOWNE

And ʒaf hem miʒt in his maieste / þe murgur hem tho::
And our he mene meyne / made hem archangeles
Taulst hem by þe trinite / trewthe to knowe.
And be buxum at his biddyng / he badde hem nauʒt ell::
Lucifer with ʒegious / ðerned it in heuene.
Til he brak buxummesse / his blisse gan he tyne
And fel froo þat felashyppe / in a fendes lyknesse.
In to a deepe derke helle / to dwelle þere fore euer.
And mo thousantes with hym / þan man couthe noumbre.
Loupun ouʒt 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 miʒt be so / none heuene miʒt hem holde.
But fellen ouʒt in fendes lyknesse / nyne dayes to gyderes.
Til god of his goodenesse / gan stable and stynte.
And garte þe heuene to stekye / and stonden in quiete.

whanne þis wykkede wente ouʒt / wonderwyse þei fellen.
Somme in erthe somme in eyre / and somme in helle deepe.
Ac lucifer lowest / lyth of hem alle.
For pruyde þat he pelt ouʒt / his peyne hath none ende.

::nd alle þat worche with wronge / wende þei schulle.
::fter here deth day / to dwelle with þat schrewew

::c þoo þat worche wel / as holy writt telleth.

107. in of F. murgur] meryere F; murer þ. tho:: þowhte Fβ.
108. made] he made F.
109. by] of F.
110. And] RF; To þ. ell:: ellis Fβ.
111. Lucifer] þa liuercy F heuene] helle F.
112. Til] RF; But for þ.
114. a] in to þe F. a deepe derke] þe derke F. þere] þerinne F.
115. man] ony man F. couthe] can F.
116. ouʒt] douz F. in] in a F.
117. hym] Luciuer F. þat lyede in þis manere] þat lord hym selue made F.
118. none heuene] heuene ne F.
120. and] hem to F.
121. garte þe heuene to stekye] made hevone be steke a geyn F.
122. whanne þis] But whan þo F. wonderwyse] RFLMYOC2C; in wonder wise WhMcr, wondrefullycle G.
123. erthe] RFMYOC2C; eyr rem. eyre] RFMYOC2C; erpe rem.
124. Ac lucifer lowest lyth] But in helle lyþ lucifer lowest F.
125. pelt] pitte F; pult LCr, puttede OC2C; putte MWHmHGYC.
126. worche with wronge] after wrong wirchen F.
127. to] RFH; and rem.
128. ::c] and F; Ac LMHmYO; And WC2CCR; Buck G. werche wel] wel wirchen F. telleth] hem techeþ F.
LANSDOWNE

::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 tiixtes.
::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 quat3 I  / 3ette mote I lerne bettre
:: what craft in my corps  / it comseth and where.
::w dotede daffe quat3 sche  / dulle arn þi wittes.

[two leaves missing]
PASSUS II

Oxford, Bodleian MS Rawlinson Poetry 38
Begins Passus II.40 [Skeat]

To on fals fikel of tonge a fendes byȝete.
Fauel þorȝ his faire speche hath þis folke enchaunted.
And alle is lyeres ledynger þat sche is þus ywedded

To morwe worth ymad þe maydenes bruydale.
And þere myt þow wite if þow wyl þ whiche thei ben alle.
þat longeth to þat lordschippe þe lasse and þe more.
knowe hem þere if þow canst and kepem þi tonge.
And lak hem nauȝt but late hem worth þ til lewte be iustic::
And han poer to puneschen hem þanne putt forth thy r::

Now I bekenne þe crist quod he and his clene moder.
And at no consience acombre þe for coueytise of mede.

þus left me þat lady lygynge a slepe.
And how mede was ymaried in meteles me thouȝtethe.
þat alle þe riche retenawans þat regneth with þe false.
weren bede to þis bridaile 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 comoune poeple.

As sysoures and sompnoures scheryves and here clerke::
Bedeles and bayliues and brokoures of chafare.

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 ledynges] his eyȝres eggynge F. þus] shal be F.
43. ymad þe maydenes] þe mariadge and þe maydes F.
44. may] may F.
46. þi tonge] RLC; wel þyn tunge FYOC2; þow þi tonge rem.
47. iustic::] iustice Fβ.
48. r::] resoun Fβ.
49. he] she Fβ.
50. at] þat F; lat ß.
51. a] on F.
53. alle þe] all þe alla þe F. retenawans] retenew F; retenaunce ß. þe false] sire false F.
54. bede] RH; bodyn FLMWHmGYOC2C; bounden Cr. þis] his F; þat H; þe rem. on bothe to] faire on bope F.
56. þis] þat FH; the Cr. was many man ensembled] wheryn men ensamblyd þere F.
57. As] om. F.
58. As] Of F. and(1) of F. scheryves] and shereuys F. clerke::] Clerkis F; clerkes ß.
59. Bedeles] Of Bedelis F.
PASSUS II

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 þougȝte.

Ac fueel was þe furste / þat fette hire oутe 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 segen as bothe wolde.
þanne leup lyere forth / and seyde lo here a chartre.
::at gyle with his grete othes / gaf hem togysteres.
::nd preyede cyuile 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.
::ciȝant presentes &c.

::yteth and witnesseth / þat wonythe 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 fueel with his fikele speche / feffeth by þis chartre.
::o be princes in pruyde / and pouerte to despise.
::o bagbiten and to bosten / and bere fals wisnesse.

---

60. hereafter an extra line F: and manye oper myster men / mo þan ben in myȝnde.
61. rekene] redily rekne F.
62. Ac] But FHG.
63. men þougȝte] men þere owte F; men me þougȝte þ.
64. Ac] But FHG. boure] chambre F.
65. brouȝt] be browhte F.
66. And] RF; Thei þ.
69. ::at] þat Fȝ.
70. ::nd] And Fȝ. to seȝ it to seen F. to rede it] yt redde F.
71. ::anne] þanne Fȝ.
72. line om. F. ::nd] And þ.
73a. ::ciȝant presentes] Sçiȝant presentes et Futuri Fȝ.
74. ::yteth] Witeþ F; Witeþ þ. þis] om. HmHG.
75. ::at] þat Fȝ.
76. ::an] þan Fȝ.
77. ::alsenesse] Falsnesse Fȝ.
78. ::nd] And Fȝ. feffeth] feffyþ hem F.
79. ::o] To Fȝ. in] of F. to] om. F.
80. ::o] To Fȝ. to bosten] boste wel F. and bere] and to beryn F.
PASSUS II

::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 chastielt of gestes; and chaterynge out of tyme.
:: contree of coueysise; and alle þe costes aboute.
::t is vsure and avarice; alle I hem graunte.
::bargeynes and in brokages; with alle þe borg of thefte.

::d alle þe lordeschippe of lecherie; in lenth and in brede.
:: in werkes and in wordes; and waytynges with eises.
:: wedynge and in wischynge; and with ydel þougestes.
::e as will wolde; and werkmanschipe fayleth.

::tonyne he gaf hem eke; and grete othes togydere.
::d alle day to drynke; at dyuersen tavernes.
:: þere to iangle and to iape; and iuge here euencristene.
::d with fastyng dawes to frete; ar ful tyme were.
::d tan to sitten and soupen; til slepe hem assaile.
::d breden as a burgh swyne; and bedden hym esely.
:: sleuth and slepe; slyken his sydes.

And þannte wanhope to awake hym so; with no wille t:
For he leueth be yloste; þis is his laste ende.

And þei to haue and to holde; and here heyres after.

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[leesys F; chest LMWhmGYOC2Cr; cleste C; theft H. chaterynge out of tyme] þe langelnynge of synae F; chateryne out of resoun β.
85. :: contree] and al þe Contres F; The comyte HmC2; The cuntre HCr1; The countee rem. and] with F.
86. ::t] bat Fβ.
87. :: bargeynes] In bargaynes Fβ. in om. FHmHGCr23. with all þe borg] with þe bolde borgþ F.
88. ::d] And Fβ.
89. :: in] In FHm: As in rem. werkes] werkyngae F. and(2)] in F.
90. :: in] In FHm; And in rem. wedynge] wenyngis F; wendys H; wedes LMWhmGYOC2CCr1; weddes Cr23. and(1)] om. F. ydel] wast F.
91. ::ere Fβ. wolde[ wolde werke F. and . . . fayleth] ne were woo and drede F.
92. ::tonyne he gaf hen] he gaf hem Glotomye; Glotomye he gaf hem β.
93. ::d] And Fβ. at] al fele F.
94. ::d] And Fβ. to iape] RFLMYOC2CCr. iape rem.
95. ::d] And Fβ. with] in Fβ.
96. ::d] And Fβ. þan to] softe F. hem] gyn hym F.
97. ::d] And Fβ. breden] broode hym F. esely] on a bolstre F.
98. ::] Tyl Fβ. slepe] softe sleep F.
99. hym] RFLMYOC2C: hym WHmHGCr. ::] to a mende hym F; to amende β.
100. leueth] be leviþ F. þis] þat FCr. bis] þe F; hir β.
PASSUS II

A dwellynge with þe deuel ː and dampned be fo eueren.
with alle þe pertenaunces of purgatorie ː in to þe pyne of hel::
þielding for þis thynge ː at one þeres ende.
here soules to sathan ː and suffre with hym pynes.
And with hym to wonyen in wo ː while god is in heuene.

In wyntesse of þis þing ː wronge was þe furste.
And peres þe pardonere ː of paulynes doctrine.
Bette þe bedel of bokyngham schire.
Reynald þe reue ː of rokelond sokene.
Munde þe mellere ː and many mo othere.
In date of þe deuel ː þis dede I asele.
By siȝt of sire symonye ː at cyueylles leue.

þenne teneth hym teologye ː whan he þis tale yherde.
And seyde to cyuile ː now sorwe mote þow haue.
Swiche weddynges to wurche ː to wrathe with trewthe
And ar þis weddyng be ywroȝt ː wo the be tyde.

For mede is moylere ː of amendes engendreth.
And god granteth to gyue ː mede to trewthe.
And þow hast gyue hire to a gyLoure ː now god gyue þe ::
þe tixit telleth þe nouȝt so ː trewthe wote þe sothe.
For dignus est operarius ː hys huyre to haue.
And þow hast fast hire to fals ː fy on þi lawe.
For alle by lesynges þow lyuest ː and lechore werkes

Symonye and þi selue ː schenden holy cherche.
þe notaries and ʒee ː nuyȝet þe poeple.

103. þe(1)] om. F. hel::] helle Fb.
104. ȝielding . . . things] For þis þyng ȝelynge F.
105. and] Fb.
106. in(1)] RFMYOC2CcCr23; with rem.
110. rokelond| RF: rutland ŏ.
112. date] RHm; þe date rem. I asele] RFLMYO; I ensele WGCr; we asele C2; is asseled HmH; is yseled C.
113. at] and Fb.
114. teneth hym] was teenyd F. tened hym ŏ.
115. cyuile] sire Cyvile F.
117. ar| he F. be] hath F. the| hym F.
118. engendreth] RLYC; engendred rem.
120. ::| sorwe Fb.
121. þe] RFHGY; Thi rem. tixit] for tixt.
123. fast| fastned HmCr; feffyd H; fest rem.
124. lechore] lecherouse Fb.
125. þe selue] Cyvyle F. schenden| chydden F.
126. þe(1)] & seid þe F. nuyȝet] foule noyȝhen F.
PASSUS II

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 miȝte kysse þe kynge  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 þouȝ iustices iuge hire  to be ioyned with fals.
::ut beth war of þe weddynge  for witti is trewthe.
And consience is of his conseyle  and knoweth 3ow echone.
And if he fynde 3ow in defaute  and with þe fals holde.
::t schal be sitte 3oure soules  ful soure atte laste.

::reto assenteth cyuile  ac symonye ne wolde.
::il he hadde siluer for this seruisse  and al so þe notaries.

::anne fette fauel forth  floreyns ynowe.
And bad gyte 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 maystrye  and maken at my wille.

:: þis gold was Igyue  grete was þe thonkyng.

---
128. but þ[†] þat F.
129. fals[†] fylk Fð.
130. as[†] RF; om. H; was rem.
132. he[†] RF; she þ.
133. also] bothe F.
134. lawe] it WHmCr.
135. þei þat thei FHm.
136. þouȝ] yff G; þow þe H. with] to WHmCrGH. fals] fase F.
137. ::ut] 3ut Fð. þei RFHG; om. rem.
138. is of his conseyle  and] his conseyloure / he F.
139. þe fals] sire fals F.
140. ::t schal] It schal Rð; he wil F. be sitte] beslotere F.
141. ::reto] hereto Fð. symonye] Cyvyle F.
143. ::anne] þanne Fð.
144. to] RLMWYCCr; go FHmHGOC Cr3.
145. ::nd] And þF. ne fayle] RLWYC; faille rem.
146. ::nd] And þF. fals witnesse] fals be witnesse F.
147. ::r] þat F; For þ. he] RFL; thei rem.
148 ::] whan FH; þo rem.
PASSUS II

:: fals and to fauel \ for here faire ziftes.
::d comen to conforte \ fram care þe fals.
::d seyden certes sire \ sese schul we neuer.
:: me de þi wedded wyf \ þorȝ wittes of vs alle.
::w we haue me de amaysterud \ þorȝ our e merie speche.
::t heo graunteth goo \ with a good will[e.
:: londoun to loke \ if þat lawe walde iuge.
::w ioyntly \ in ioye for euere.

::nne was falsenesse fayne \ and fauel as blythe.
::d leten somne alle þe segges \ in schires aboute.
:: bad hem alle be bown \ beggeres and otheres.

To wenden with hym to westmenestre \ to witnesse þe dede.

Ac þanne cared þei for caplus \ to cayren hem þidur.
And fauel fette forth þenne \ folus Inowe.
And sette me de vpp a schyrieue \ I schoud alle newe
And fals satt on a syoure \ þat softlyche trotted
And fauel on a flatere \ fetysliche atyre[d.

þo haued notaries none \ anuyed þei were.
For symonye and cyuile \ schulden on here feet gange.

Ac þanne swore symonie \ and cyuile bothe.
þat somnouris schulde be sadeled \ and serue hem vchone.
And lat apparrayle þe prouisoures \ in palfreyes wyse.

Syre symonye hym selue \ schal sitten vpon here bakke::

149. :: To Fβ.
150. & kestyn awey care & conforte sire false F. ::d] And βF.
151. ::d] And βF. certes sire] sire for sope F.
152. ::] Til Fβ. wittes] wyt FHG.
153. ::r] For Fβ. thorȝ] RFH; wiþ rem.
154. ::t] þat Fβ. go[o] 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] lustelyche 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; opere rem.
161. þidur] to lundenn F.
162. & Favel fette furþ anoon fele folys sone F.
163. vpp] on FG; vpon rem.
165. fetysliche] ful fetysly F.
166. haued notaries] Nararijs hadde F.
167. on here feet gan[n]e] on foote renyn F.
170. lat] properly F. þe] om. FHG; þise rem.
171. bakke::] bakkes Fβ.
Denes and southdenes  
Eurchedeknes and deknnes  
Lat saddle hem with siluer  
As deuotrie and deuoses  
To bere byschoppes aboute  
Paulines priues  
Schule serue my selue  
And carte sadele þe comysary  
And fecch vs vitales  
And makeþ of lyare a lange karte  
And þus fals and fauel  
And mede in þe myddes  
I have no tume to telle  
Of many maner man  
Sothnesse seij hem wel  
And priked his palefrey  
And com to þe kynges courte  
Now by crist quod þe kyng  
Fals other fauel  
I wolde be woke of þoo wrecches  
And do hem hange by þe hals  

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172. drawe 3ow] let drawe F.
173. deknnes officiales] officiales Fβ.
174. Lat saddle] & stoppe F.
175. deuotrie] devoos F; Auvotrye LMWHGYOC²C; voutrye Hm; aduotrye Cr. deuoses] deyotrye F; vorsers Hm; deuorses rem.
176. in visitynge] to vysyte F.
177. for] and F. þe] om. WHmGCr.
178. nempned] ynamed F.
180. And] to F.
182. fobereres] RF; Freres β.
184. alle þese men] RLWHimCr; all thyse meyny G; alle thise other YOC²CM; all þe opere F; all opere H.
188. a litel] RLHimHYOC²C; a lyte F; litel rem.
193. other(1)] eþer F; or β. other(2)] or Fβ. any of his feres] seeerys of hise felachepe F.
195. maynteneth] mayghten F.
PASSUS II

Schal neuere man of molde: meynprise 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 fetheth fast falsnesse: for eny kynnes ȝiftes.
And gerdeith of gyles heued: and lete hym goo no furthere.
::nd ȝif þe laccheth lyere: lat hym nouȝt asckapen.
::r he be put on þe pillere: 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: constable and seriantȝ.
::alsnesse and his felaschipe: to fetturen and to bynden.
::nne drede went wȝȝtylyche: and warnede þe fals.
::nd hym fleȝ for fere: and his felawes alle.

::alsnesse for fere þanne: fleȝt 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 apparrayed hym as a prentise: þe poeple to serue.

::liche lyere: leep away þenne.
::kynge þorȝ lanes: to lugged of many.
:: was nawere welcome: for his many tales.

196. of] on FHGOc2Cr23; vpon Hm. molde] þis molde WGCr.
197. loke] om. F.
198. And] Anon be F. þat] to F.
199. Goo] & goo F; To þ.
200. falsnesse] fals FHm. kynnes] faire F.
201. And] & loke þou F.
202. ::nd] And Fȝ. ȝe] þou FC.
203. ::r] Er Fȝ. þe] om. FYC.
204. And] & loke þou F.
205. þan stood drede at þe dore & all þe dome herde F. ::rede] Drede Fȝ.
206. demede] comaundide Fȝ.
207. ::alsnesse] þat False F; fals Hm; Falsnesse rem.
208. ::nee þanne Fȝ. þe] om. FHmHm2.
209. ::nd] And Fȝ. fere] ferd F. felawes] feerys F.
210. ::alsnesse] & a non False F; Fals HmHm2; Falsnesse rem. fleȝt] fleȝ Fȝ. to] streyt to F.
211. & with hym Gyle gan goo for gast he sholde dyȝe F. ::nd] And Fȝ.
212. :: But FHG; And CȝCȝCr; Ac rem.
213. ::d] And Fȝ. by schetten] settyn FHc2; sett G.
214. ::d] And Fȝ. as] lýȝk F.
215. ::liche lyere] Ful lyghtly Lyere FHmHm2; Lyere lytyly H; Liȝȝliche lyere rem.
216. ::kynge] Lurkynge Fȝ.
217. ::] He Fȝ.
PASSUS II

::er al I howted  And I hote trusse.
Til pardoneres haued pite  and pulled hym into house.
þei weschen hym and wyped hym  and wonden hym in cloth:
And sent hym with seales  on sonedayes to cherches.
And gaf pardon fore pans  pound mel aboute.

þane lowrede leches  and lettres þei sente.
þat he schulde wonye with hem  watres to loke.

Spiceres spoken to hym  to spien here ware.
For he couthe on here craft  and knew many gummies.

Ac minestrales and mesageres  metten with hym ones.
And helden hym half a 3ere  and elluene dayes.

Freres with fayre speche  Fetten hym þennes.
And for knowyng of comeres  coped hym as a frere.
Ac he hath leue to lepe out  as ofte as hym liketh.
And is welcome whan he wille  and wonyeth with hem o::

Alle felden for fere  and flowen into hymnes.
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.

\[\text{218.} \text{::er}] \text{But ouer FH; Ouer rem. I howted} \text{RLMYOC}^{2}C; \text{hy}5e \text{howted F; yhonted WCr}^{2}; \text{yhunted HmHm}^{2}; \text{hym hunted H; I omtyed G; hunted out Cr1; ihunted Cr2. I hote trusse} \text{yhoote to trusse F; hoted to curse G; bodyn hym go trus H.}
\text{219.} \text{Til} & F. \text{into} \text{RLWGYOC}^{2}CCr; \text{to FHMHm.}
\text{220.} \text{þei} & F. \text{cloth::} \text{clothes FHHm; cloutes rem.}
\text{224.} \text{schulde} \text{wolde F.}
\text{226.} \text{man} & \text{fle F. gummies} \text{RF; gommes β.}
\text{227.} \text{Ac} \text{RLMHmYO: þanne F; But GH; And WC}^{2}CCr. \text{ones} \text{O weye F.}
\text{228.} \text{half a} \text{RFHCr; an half rem.}
\text{229.} \text{Freres} \text{But Freris F. Fetten} \text{fecched FHM. þennes} \text{gennne F.}
\text{230.} \text{knowyng of comeres} \text{komyng knowerys þey F.}
\text{231.} \text{Ac be} \text{But F.}
\text{232.} \text{o::} \text{ofe β. and wonyeth with hem ò::} \text{withowtyn ony daunger F.}
\text{233.} \text{Alle} & \text{alle þe oþere F. flown into} \text{faste flown to F.}
\text{234.} \text{no man} \text{na mo Fβ.}
\text{235.} \text{trewly} \text{trewþe F. fere} \text{RF; drede β.}
\text{236.} \text{al so} \text{RF; ek β. wrong} \text{weylede F. heo was} \text{for she was F; whan she was β.}
PASSUS III

Passus tercius de visione petri plowman. vt sup &c.

Now is mede þe mayde 1 and namo of hem alle.
with bedelus and with baylulies 2 y brouȝt by for þŷ
þe kyng called a clerke 3 can I nouȝt his name.
To take mede þe mayde 4 and maken hire at ese.
I schal assay hire my selue 5 and couthele apose.
what man of þis world 6 þat hire were leuest.
And if heo wurche be my witte 7 and my wil frowe.
I wil for gyue hire þis guttes 8 so me god helpe.

Curteyslche þe clerke þanne 9 as þe kyng hizte.
Tok mede by þe middel 10 and brouȝte hire in to chaumber.
Ac þere was murthe and ministracie 11 mede to plese.

þei þat wonyeth at westmenstre 12 worschipped hire alle.
Gentiliche with ioye 13 þe iustices somme.
Busked hem to þe bowre 14 þere þe buyrde dwelte.
To confort hire kendeliche 15 by clergysse leue.
And seydern mourne nouȝt mede 16 ne make þow no sorwe.
For we wil wyse þe kyng 17 and þi weye schape.
To be weded at þi wilte 18 and where þe leef lyketh.
For alle consience craffe 19 and cast as I trowe.

Mildliche mede 20 merciede hem alle.
Of þere grete godenesse 21 and gaf hem vcheone.

---

1. hem] om. F.
2. brouȝht before þe kyng with bedel and bayly F. with(2)j RLWHmYC only: þŷ I kyng Fβ.
3. þe] Anon þe F. can I] I know FG; y can BH; ne can y Hm.
4. I . . . selue] But y will hire first assayze F. couthele] souly hire F; softly H; sooþliche rem.
5. man] wyȝe F. world] RFB; moode rem. hire] she F.
6. heo] she Fβ. be my] by WHmBCr.
7. bis] þe FB. guttes] gylis F; gilt β.
9. 10. tok] he took F. brouȝt] mente F.
after 10. & þe Clerk gan conforte hire for grete conyng he hadde F.
11. Ac] RBm; om. H; And rem. þere was] fette furp F. and] with F. to] with to F.
12. þei þat] Summe þat F; þat B. at] RFMHGB; in rem. worschipped hire alle] worschepe þey hire make F.
14. to þei] boldly to hire F.
15. kendeliche] konygly F.
16. And] þey F.
17. wyse] wisse Fβ.
18. craffe] RF; cast β. cast] RF; craft β.
19. Mildliche mede] þanne Myȝdely Meede F; Mildelich þanne Mede OCβ; Mildly Mede þanne rem.
20. hem] to hem F.
PASSUS III

Coupes of clene gold / and cuppes of siluer.
:: ynges with rubies / and ricchesse manye.
:: se lest man of here meyne / a motoune of gooode.
:: anne lauȝte þei leue / þis lordes at mede.
:::th 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.
:::h he worth hurst vaunse / for ich am byknewe.
::e conynge clerkes / schulle clokke by hynde.
::nne com þere a confessoure / yycoped as a frere.
:: mede þis mayde / he mellud þis wordes.
:: seye ful solty / in schrift as it were.
:: lewed men and lered men / had leyne be þe bothe.
:: falsede hauede I folwed þe / al þis fiftyn wynter.
::hal assoyle þe my selue / for a seme of whete.

And al so be þi bedeman / and bere wel þi message.  

Fol. 5v

Amonges kniȝtes and clerkes / consience to turne.

22. and [with F. cuppes] cases F; cupus C2; coupys H; peces GB.
23. :: ynges] Rynges Fβ. ricchesse] RF; Ricches HCCR; richesses rem. manye] ful thykke F.
26. :::th] & with F; Tho B; With rem. to conforte] & confortid FHm.
27. :::nd] And Fβ.
28. :::r] For Fβ. þow miȝt] þou may F; thy lyfe Hm; oure lif B; we may GCr; þow mysthst H.
29. ::ndeliche] hendeliche Fβ. ::ndeliche . . . þanne] þanne she ded hendely & F; Ful hendelih þanne she B.
30. ::: To Fβ. ȝow] RL; hym Bm; hem rem. to] hem to F; hem H.
32. :::hal] Shal Fβ. þe] þo F. clerkes] RF; men H; clerk Cr; leode rem.
33. :::þat Fβ. worth] RF; ne worth þe. byknewe] wel beknewe F.
34. :::þere þat F; þere ß. clokke] knokke F.
35. :::anne] þanne Fβ. yycoped] wasycoped F; copied β.
36. ::: To Fβ. þis] þat F; þe] he mellud] RLMHCBCr; & meelyd F; he medled Y; he medelede OC2; he mened WHm; he moothed G.
37. ::: And Fβ. solty] softly Fβ. in schrift as] as in scryfte F.
38. :::pey F; þei3 ß. lewed men and lered men] leernede men & lewed men FO. men(2)] om. HmHG.
39. ::: And þeiȝ F; And ß. falsede] fals FHM; falsedene B; Falsenesse rem. I folwed] defoulid F; folwed MGY; yfouloued Cr2; Ifoulid OC2Cr3; fowled HmH. fifty] fyftene F; corti Cr1.
40. :::hal] I shal Fβ.
41. message] name F; erdyn H.
42. kniȝtes and clerkes] Clerkys & knyghtys here F. turne] tvyne H; serue Hm2.
PASSUS III

\(\text{than} \text{ne mede for here misdedes} \div \text{to than man kneled.} \)
And schrof hire of hire schrewednesse \(\div \) schameles I trowe.
Tolde hym a tale \(\div \) and tok hym a noble.
For to ben hire bedeman \(\div \) and hire brocuore alse.

\(\text{than} \text{he assyied hyre sone} \div \text{and sythyn a sayde.} \)
we han a wyndow a werchyng \(\div \) wil sytten vs ful he3e.
waldestow glase \(\text{hat} \text{gabell} \div \) and graue \(\text{hure} \text{hi name.} \)
Syker schuldle \(\text{hi soule be} \div \) heuene to haue.

\(\text{wist I hat quatz mede} \div \text{hure nys wyndow no wow3.} \)
\(\text{hat I ne wolde make and amende} \div \text{it with of myne.} \)
And my name write \(\div \) openliche \(\text{hure inne.} \)
\(\text{hat vch a segge schal lse} \div \text{Ich am suster to 3ow alle.} \)

Ac god to alle goed folke \(\div \) suche grauynge defendeth.
To wrien in wyndowes \(\div \) of here wel dedes.
And aunter pruyde be ypeynted \(\text{hure} \div \) and pompe of \(\text{hre wo::} \)
For god knoweth \(\text{hi conscience} \div \) and \(\text{hi kende wille.} \)
\(\text{hi cost} \div \) \(\text{hi coueytise} \div \) and who \(\text{hre catel ow3te.} \)

For thi I lere 3ow lorde\(\div \) leueth suche werkes.
To wrien in wyndowes \(\div \) of 3oure wel dedes.
Or to grede after goddes men \(\div \) when 3e delen doles.
An aunter \(\text{ze han 3oure hire here} \div \) and 3oure heuene a::
Nesciat sinistra quid faciat dextra.
Lat nou3t \(\text{hi left half} \div \) late ne rathe.

43. kneeled] turnede F.
45. Tolde . . . and] when she hadde told hire tale she F.
46. brocoure alse] baud after G; on hand after H.
47. panne] Anon F. a] be F3.
48. a(2)] RLRCYCB; om. F; in rem. sytten] stonde H; ful] wel L.
49. hure] hure in F3. \(\text{hi} \) 3oure F.
50. be . . . haue] into heuene sty3e F; be of heueneryche blys H.
51-51x2. interpolated from A-text, with variation RF.
51. wow3] auter FA.
X. That I ne schulde maken other mende and my name write A; \(\text{hat} \text{y wolde do mende it or make it at} \text{he fulle} \div \) & do peynte me & myn name a pertly \(\text{hure} \text{Inne F.} \)
63. vch a] RF; eueru \(\beta. \) lse] see F; seye \(\beta. \) to 3ow alle] RF; of youre house \(\beta. \)
64. alle] om. F.
65. To wrien] & wrytyng F.
66. Ne awthet do peynte for pompe of \(\text{he peple} \text{F. And} \text{for An. wo::} \text{world} \beta. \)
67. god] crist F3.
68. \(\text{hi} \) Bope \(\beta. \) And \(\beta. \)
after 68. Nesciat sinistra quid faciat dextra F.
72. al::] also F3.
72a. copied after 68 F.
73. half] half neyber F.
PASSUS III

wite what ēw worchest & with ēriȝte syde.
For ēs bitt ēgospel & goede men do here almesse.

Meyres and maceeres & Ꞵat menes ben by twene.
Ēr kynge and ēc comoune & to kepe ēc lawes.
To ponsch vppon pilares & and pynynge stoles.
Brewsterses and bakesteres & bocheres and kokes.

For ēse aren men uppon ēs molde & Ꞵat moste harme werchen.
To þe pouere þeople & Ꞵat parcelmel buggen.

And also poysene þe people & priuelich and ofte.
Ēr iken 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 heȝye.
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 ouȝte pans & as peces of siluer.
Ringes other othere ricchesse & be regratoure to meyntene.

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.

75. here almesse] þerafter F.
76. and] with here F.
77. þe(2)] wel þe FOC².
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 rycheesse F. other(1)] or β. meyntene] menyghte F.
91. lord] RF; loue β.
92. ::nd] And Fβ.
93. ::alamon] kynges Solomon F; Salomon β.
94. ::or] om. F; For β.
95. & þus he tolde his teeme þat y shal tell 30w after F. ::nd] And Fβ.
95a. ::gnis] Iognis Fβ.
96. ::mong] Among Fβ. lede] leedis F; leodes β.
97. ::at] þat Fβ.
PASSUS III

:: houses and þe homes : of hem þat desireth.
::tes or ȝereȝifte : be cause of here office.

:: kynge 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 kynge þanne : cumseth to telle.
:: mede þe mayde : melleth þis wordes.
::wittiliche wooman : wrouȝt hastow ofte.
:: wors wrouȝtestow neuere : þan þo þow fals toke.
:: I for gyue þe þat gult : and graunted þe my grace.
hennes to þi deth day : to do so namore.

I haue a kniȝt consience : cam late fram by þunde.
3if he wilnethe þe to wyue : wil tow hym haue.

3ee 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 kynge and his conseyle : as clerkes and othere.

knelynge consience to þe kynge lowtede.
To wite what his wille were : and what he do schulde.

wiltow wedde þis wooman quod þe kynge : 3if I wolde assente.
For sche is of þi felaschippe : for to be þi make.

98. ::[ The Fβ.
100. ::] þanne þe F; The β.
101. ::md] And Fβ. ofsent hire alswithe] sente after here swythe F.
102. ::] þat Fβ.
104. ::] & to F; To β.
105. ::wittilich wooman] þu wooman vnwittyly F; Vnweitiliche wooman β.
106. ::] but FHG; Ac rem. þo] whan F.
107. ::] But Fβ.
109. 1 . . . consience] But y have a knyght batte consyence F.
110. hym haue] with hym 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 FHamB.
118. of þi felaschippe] of faire shap F; fayne of þi f. β.
PASSUS III

Quat3 consience to kyng 2 crist it me for bede.
Er I wedde swich a wif 2 wo me bytyde.
For sche is frele of hiré feyth 2 and fykel of hire speche.
And maketh men mys do 2 many score tymes.
Trust of hire tresor 2 treyeth ful manye.
wyles and wydewes 2 wantownesse heo techeth.
And lereth hem lecherie 2 2hat loueth hire giftes.
3oure fader he feelde 2 þorú3 faire behestes.
And hath appossed popes 2 and appayreth holy cherche.
Is nou3t a bettere baude 2 þby hym 2hat me made.
By twene heuene and helle 2 and eerthe þeyþ men sou::
For sche is tykil of hire talie 2 tale wise of tonge.
As comoun as a carte wey 2 to ech a knaue 2hat walket::
To monkes and to menstrales 2 to mesels in hegges.
Sysours and sompoones 2 suche men hire preyseth.
Schirryues of scharies 2 were schent zif sche nere.
For sche doth men lese her londe 2 and here lif bothe
Sche lat passe prisons 2 and payeth for hem ofte.
And gyueth þe gayleres gold 2 and grotes to gyderes
To vnfet tre þe false 2 fle where hym lyketh.
And taketh trewthe by þe toppe 2 and teyeth hym faste.
And hangeth hym for hatrede 2 2hat harme dede neuere.

To be cursed in constorie 2 he conteth nou3t a rusche.
For he copeth þe comissare 2 and coteth his clerkes.
he is assyold assone 2 as hire selue liketh.
And may neiþ as muche do 2 in a moneth ones 2
As 3oure secret seal 2 in six score dayes.

For he is priue with þe pope 2 prouisoures it knoweth.

121. frele] fykel F. and fykel] & fals F; fykel β.
122. & þat trist on trewe she trey3þ hem ofte F.
123. wyues] boþe wyvis F. wantownesse heo techeth] wantowne wenchis F.
124. ziftes] loore F.
125. faire] hire fayre F; false β. beeste] heste F.
126. sou::] sou3te Fβ.
127. þat walket::] of towne F; þat walketh β.
128. She takþ Masonys and Menstralys and meselys in hegges F. and] RYCr only.
130. þrewe ys take be þe top & teyzed fy3ñ faste F. trewthe] FH; þe trewe rem.
131. hangeth hym] he hangyd F.
132. be cursed] don curse F. he] she Fβ.
133. coteth] klokiþ alle F.
134. she Fβ. assoni] soone F; as soone β.
135. And . . . do] She may neeyh doon as myche F. ones] RFHmHBGYOC 2; one rem.
136. seal] seel sire kyng F.
PASSUS III

For sire symonye and hire selue, sealthe here bulles.

he blisseth bes bish Hopkins, and prestes a meynteneth.
To haue lotebies and lemmanes, alle here lif dayes.
And bringen forth barnes; agayne forbode iawes.
ere he is wel with he kynge, wo is he reume.
For he is fauerable to he fals, and fouleth trewth ofte.

y ihesus with hire ieweles, hee justices heo schendeth.
nd lith agayne he laue, and let hym he gate.
at feyth may nouht haie his forth, hire floreyne go so thiikhe.
leto he laue as hire lest, and louedayes maketh.
nd doth men lese thorou3 hire loue, hat laue mi3t winne.
ese mase for a mene man, 3ou3 he mote hire euere.
we is so lordiche, and loth to make ende.
eth owten present3 other pans, he plesteth ful fewe.

rouns and burgeys, heo bringeth in sorwe.
d alle he comon in care, hat coueyten ly in trewthe.
clergise and coueytise, he coupleth to gyderes.
is he lyf of hat lady, now lord 3if hire sorwe.
d alle pat meynteneth here men, meschaunce hem bytyde.
pore men mow haue no powere, to pleyne hem ho3 hei smerte.
che a maister is mede, amonges men of goode.
ne mornede mede, and mened hire to he kynge.

147. sire] maister F.
148-9. She blesseth thise bishhopes. thei3e they be lewed, / Provendreth persones. and prestes maynteneth 
β. prestes a meynteneth] beggerys she hat[e F.
150. lotebies and lemmanes] lemannys F; lemannes and lotebies β.
151. And] & so ben F.
152. ere] & [ere F; [ere β. he] she Fβ.
154. By Fβ. [e] RF; 3oure β.
155. nd] And Fβ. hym] so F.
156. atl] hat Fβ. here] for F.
157. eo] She Fβ. let] ledeβ Fβ. and] and swiche F.
158. nd] hat F; And β. doth . . . thoro3] men leese be F.
159. e3e he F; he β. hire] om. F.
160. we] For he Lawe F; Lawe β.
162. rouns] Bope Baronys F; Barons β.
163. d] And Fβ. lyf in] om. F.
164. For Fβ. he] she Fβ.
165. his Fβ. now] ourε F.
169. ne] thanne Fβ. mened . . . kynge] made mychil sorwe F.
PASSUS III
To haue space to speke  spede 3if a mi3te.

pe kynge graunted hire grace  with a gode wille.
Excuse pe if 5ow canst  I can namore seggen.
For conscience acuseth pe  to congey pe for euere.

Nay lord quat3 pat lady  leue hym pe worse.
when se witen witterly  where pe wronge lyggeth.
pere pat mischief is grete  mede may helpe.
And pat 5ow knowest consience  I cam nou3t to chyde.
Ne depraue pe persone  with a proude herte.
wel 5ow wost wernard  but if 5ow wilt gabe.
5ow hast hangen on myn half  elleuen tyme.
And also I gripe my gold  gyue it where pe liked.
And whi 5ow wrathest pe now  wonder me thenketh.
3et I may as I mi3te  menske pe with 3iftes.
And mayntene pe manhode  more penne 5ow knowest.

Ac 5ow haste famed me foule  by fore pe kynge here.
For kuld I neuere no kni3t  ne conseyled pere after.
Ne dede as 5ow demest  I do it on pe kynge.

In normandy was he nou3t  I nuyed for my sake.
Ac 5ow pe selue sotheniche  schamedest hym ofte.
Crope in to a caban  for cold of pe nayles.
wendest pe wynter  wold a last euere.
And draddest to be dede  for a dym clowde.
And heredest homward  for hunger of pe wombe.

with oute pite pyloure  pouer men 5ow robbedest.
And bere here bras at pe bak  to caleys to selie.
pe I lefte with my lord  his lif for to saue.
I made hys men merie  and murnyge lette.

170. & prayed pe kynge to speke speede if she myghte F.
171. goede] glad F.
172. seggen] his tyme F.
174. leue] now leve F.
177. cam nou3t to] can not with pe F.
183. 3et] For 3if F.
185. famed me] de famed F.
186. kuld I] truly y kyllyde F. kni3t] RF; kynge b. 3ere afer] 8at dede F.
187. demest] d. me F. kynge] dede F.
188. In] For in F. was he] pe kynge was F.
192. And ... dede] & also 8ou dreddist to dy3e F.
193. heredest] hyzedist Fb.
197. murnyge] for murnynge. and ... lette] & here murnyge y lette F.
PASSUS III

I batered hem on þe bak 2 and bolded here hertes.
And dede hem hoppe fore hope 2 to haue me at wille.
haddes I be marshal of his men 2 be marie of heue::
:: durste haue leid my lyf 2 and no lesse wedde 2
he schuld haue be lord of þat lond 2 a lenthe and a brede.
And al so kynge of þat kyth 2 hys kyn for to helpe.
þe leste brol of his lond 2 a barounes pere.

Cowardlich bow consience 2 consayledest hym þennes.
To leuen his lordschippe 2 for a litel siluer.
þat is þe richerche rewme 2 þat reyn ouer houeth.

::t bycometh to a kyng 2 þat kepeth a rewme.
To 3iue mede to men 2 þat mekeliche hym serueth.
To alyenes and to alle men 2 to honour hem with 3iftes.
Mede maketh hym by loued 2 and for a man holden.

Emperoures and erles 2 and alle maner lordes.
::ur3 3iftes han 3oumen 2 to 3ernmen and to ride.

::e pope and alle prelates 2 presentes vnder fongen.
And medeth men hem selue 2 to meyntene here lawes.

::iaunt3 for here seruise 2 we seth wel þe sothe.
Taken mede of her meystres 2 as þei mowen acorde.
::ggeres for here beggyng 2 bydden men mede.
::instrales for here muthe 2 mede þei aske.

:: kynge hath mede of his men 2 to make pes in londe.

200. hene::| heuene Fb.
201. ::| I Fb. wedde| gage F.
202. be| om. F.
203. hys| al his F.
204. his lond| bis lond F; his kynne CB; his blode ß.
205. Cowardlich bow consience| & þou Consience cowardly þou F.
208. ::| It Fb. bycometh| be comeþ wel F.
209. mekeliche| menskly F.
210. to alle| oher F.
211. ::ur3| sorugh3 F; For ß. 3oumen] 3oomen F; yonge men ß. 3ernmen] 3erne F; go Cr23; renne(n) rem.
214. ::| þe Fb. and alle] also of F. vnder fongen] he vndir fongyb F.
215. medeth[ þey Meede F. here| þe F.
216. ::iaunt3| & sertauntys F; Serenaunt3 LBYOCCr23; Sergeaunt3 MWHhmHGC2Cr1. we seth wel] who can seyn3 F.
218. ::ggeres| Beggers Fb. beggyng| RF; beddyng G; biddyng rem. men] for men F.
219. ::instrales| menstralis Fb. þei aske| men hem profre F.
220. ::| þe Fb.
PASSUS III

::: ðat techet children \ crau en of hem mede.
::: stes ðat preche ðe people \ to god asken mede.
::: masse pans and here mete \ at meal tymes.
::: kynnes crafty men \ crau en mede for here prentyces.
::: chaunte5 and mede \ most nede go to gyderes.
::: wiȝt as I wene \ with oute mede may libbe.

:::t5 ðe kyg to consience \ by crist as me thenketh.
Mede is worthy \ ðe maystrie to haue.

Nay quat5 consience to ðe kyg \ and kneeled to ðe erthe.
ðere arn to manere of medes \ my lord by soure leue.
ðat on god of his grace \ graunte in his blisse.
To bo ðat wel werchen \ while ðei ben here.
ðe prophite precheth ðere offe \ and putte it in ðe sature.
Domine quis habitabit 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 dawid assoyleth it hym selue \ as ðe sature telleth.
Qui ingreditur sine macula \ et operatur iuusticiam.
þoo ðat entren of o coloure \ and of one wille.
And haue I wrought werkes \ with riȝt and with resoun.
And he ðat ne vseth nauȝt \ þe lyue of vsurie.
And enforneth pouere men \ and pursueth trewthe.
Qui pecuniam suam non dedit ad usuram et munera super innocentem \ &c.
And alle ðat helpeth ðe innocent \ and holt with ðe riȝtful.

221. ::: [þei?] & men F; Men Þ. techet] for techet. (the scribe notes this line in F with a pointing hand)
222. ::: stes] prestes F3. to god] of god FH3; of good H; to gode rem.
223. ::: And F3. meal] mete F; þe male OC2; þe meel rem.
224. ::: alle F3. kynnes] manere of F.
226. ::: No F3.
227. ::: t5] Than seyde F; Quod Þ.
228. Mede is] Now ys Meede F.
230. by] be F; wiȝ Þ.
231. þat on] þe firsye is þat F. in] to F.
232. here] on erthe F.
233a. tuo] tuo aqute quis requiescet in monte sancto eius \ innocentes manibus et mundo corde F.
234. with] RFH; and wiȝ rem.
237. and] he seip & also F.
239. þat] wil F.
240a. om. F.
241. alle] þo F.
PASSUS III

with oute mede doth hem goed & and þe trewe helpeth.
Suche maner men my lorde & schal haue þis furste mede.
Of god at a grete mede & whanne þei gon hennes.

þere is an othere mede mesuries & þat maystres desireth.
To meytene misdoeres & mede þei take.
And þere offe seith þe sauter & in a salmes ende.
In quorum manibus iniuitates sunt & dextera eorum repleta est munribus
And he þat grippeth here gold & so me god helpe.
Schal abyte it ful bittere & or þe book lyeth.

Prestes and persones & þat plesinge desireth.
Þat take of 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.

In marchauinse is no mede & I may it wel avowe.
It is permutacion aperly & a peny worth for another.

Ac reddestow neuere Regum & þow recrayede mede.
whi þe vengaunce fel & on saul and on his children.
God sente to saul & by samuel þe prophete.
Þat aga of amalec & and his people after.
Schulde deye for a dede & þat don hadde here elderes.

For thi sayde samuel to saul & god hym selue hoteth.
::o ben buxum at my byddyng & his wille to fulfille.
wend to amalec with þin host & and what þow fynst þere sli þe it.

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 seconde Meede ys F.
247. þere offe| of hem F.
249. ful bittere| byterly F; bittere ß. or þe book lyeth| if þe book be trewe F.
250. Prestes| Beþe prestys F.
251. þat take| þey take F. þat þei songen| to syng F.
252. Taketh here| þa persore is here Meede F. as . . . techeth| as seynt Mattheu vs tellyt F.
252a. Amen amen| amen FH. recipiebant| RLMBGBYCCr; receperunt FHmHOC².
253. folke| me F.
255. In| Ne in F.
260. of| & F. his| al here F; alle his ß.
262. For thi| þus F. hoteth| þe hoteth F.
263. ::o| þou F; to be HmOC²; Be rem. my| RF; his ß.
264. þere| om. F.
PASSUS III

Bernes and bestes  brenne hem to dede.
wydewes and wyues  wommen and chyldren.  270
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  ðoke þow destruye it.
Spille it and spare it nauȝt  þow schalt spedre þe bettere.

And for he coueytede here catel  and þe kyng spared.
For bare hym and his bestes bothe  as þe bible wytneseth.
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.  280

I consience knowe þis  for kynde witt me it tauȝte.
þat roson schal regne  and rewmes gouerne.
And riȝt as agag hadde  happe schulle somme.  fol. 9f
Samuel schal sleen hym  and saul schal be blamed.
And dauid schal be diademid  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 lewe to gyderes.
þese schul be maystres on molde  trewthe to saue.  290

266. wommen and chyldren] & wommen with chyle 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 wytneseth] book tellip F.
274. God seyde] þan seyde god F.
275. schentfulliche] synfully þan F.
276. saul þe kyng] kyng saul F.
278. culorum] construyenge F. to schewe] expowne F.
279. Aunter] For hap it F; On auenture þ.
281. sothes] here soþis F.
282. consience knowe þis] know it wel quod consience F. kynde] om. F.
283. roson] 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.
PASSUS III

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 peleure in his cloak / for piedyng atte barre.
Mede of mysdoeres / maketh many lordes.
And ouer lordes lawes / reuileth þe realmses.

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 luwes schal wene in here witt / and wenken wonder glade.
þat moyses or messye / be come in to þis eertie.
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 dement to þe deth / but ȝif he do it smythe.
Into scyul or to sythe / to schare or to cullere.
Conflabunt gladios suos in vomeres &c.
Ich man to pleye with a plow / pycoys or spade.
Spynne other spredes dong / or lese hym self with swethe.

Prestes and persones / with placebo to hunte.
And dyngen vpon dawd / vch a day til eue.
huntynge or haukynge / ȝif any of hem vse.
his boсте of his benefice / worth by nomme hym after.
Schal neyther kynge 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.

kynge court and comune court / constorie and chapitele.

294. pelure] peiewre F; pylour G.
295. But ofte Misdoeris þorurȝ Meede ys meytene þe lordes F.
296. & þorurȝ þe Lordys be Lawes for to rewle þe rewyme F.
299. pees] RF; a þees þ. a} om. F.
301. þis] om. F.
302. beth] be here F.
307. to] shal F.
308. lese] RF; spille þ.
309. to] shulle F.
313. constable ne mayre] ne Meyȝre ne constable F.
314. þe court] here court hem F.
315. hem] om. F.
PASSUS III

Alle schal be but on court  and on baron be iustice.
panne worth trewe tonge  a tydy man pat tened me neuere  320
Batyales schul non be  ne nonan bere wepne.
And what smyth pat any smithie  be smiten bere with to dede.
Non leuabit gens contra gentem gladium &c.

And ere pis fortune falle  fynde men schal pere werste.
By six sonnes and a schippe  and half a schef of arwes.
And pere meddel of a mone  schal make pere lewes torne.
And saresysns for pere siȝte pere offe  schul synge gloria in excelsis.
For makomet and mede  myshappe schal pere tyme.
For melius est bonum nomen quam divicie multe.

Also wroth as pere wynge  wex mede in a while.
I can latyn quat3 sche  clerkes wote pere sothe.
See what salomon seith  in sapiences bokes.  330
pat hij pat siȝte siȝtes  pere victorie wynneth.
And muche wurchip haad pere with  as holy writt telleth.
honorem adquiret qui dat munera.

I leue wel lady quod consience  pat bi latyn be trowe.
Ac bow art lyk a lady  pat radde a lesson ones.
was omnia probate  and pat plesede hire herte.
For pat lyne was no lengere  atte pere leues ende.
had sche loked pat other halff  and pere lef I turned.
heo schulde a founde fele wordes  folwyng pere after.
Quod bonum est tenete  trewthe pere tiȝt made.

And so ferd 3e ma dame  3e coude namore fynde.
po 3e loked on sapience  sittynge in 3oure stodie.  340

321. Batyales ... be] Ne 3anne shulle no batailes be F.
322. to dede] om. F.
323. fynd men schal] men shulle fynde F.
324. By] For pere shul be F.
325. torne] RFG; to torne rem.
326. pere siȝte pere offe] RF; pat siȝte β.
327. For] þorgh F. schal] shulle þey F.
327a. nomen] nomen habere F.
328. Also] po as F.
329. I can latyn] RCr3; Quod she y can lytel latyn F; I can no latyn rem.
331. pat hij] Of hem F.
332. with] fore F.
333. trowe] trewe Fβ.
334. lady] Numne Lady F. radde a lesson] a lessoun redde F.
335. was] it was þus F.
339. Quod] þat seyde quod F.
341. þo 3e loked on] Of þat 3e sey3e in F.
PASSUS III

pis tixt pat 3e haue Itolde : were goed for lordes.
Ac 3ow failede a cunnyng clerk : pat coude pe lef attorned.
And if 3e seke sapience eft : fynde schal 3e pat folweth.
A ful teneful tixt : to hem pat taketh mede.
And patent is animam autem auferit accipientium.
And pat is pe taile of pe tixt : of patent pat 3e schede.
pat bow we wynne worchipe : and with me haue victorie.
pe soule pat pe sou3d taketh : be so muche is bounde.

342. pis] But pis F. were . . . lordes] see taken nout pe ende F.
343. coude . . . attorned] can pe lef wel turne F.
344. run together with 347 F.
347. schede] to me pitte F; shewed F.
348. me] RF; mede B.
349. sou3d] soude LMWHmHYOC²CBoCot; syluer F; sowed G; mede Bm; sonde Cr.
PASSUS IV

Passus quartus de visione petri plowman. vt supra

Sesseth seyde þe kyng / I suffre sow no lengere.
þe schal sauȝme for sothe / and servue me bothe.
kyssse 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 quod þe kyng / to consience þenne.
Rape þe to ride / and reson þow fecche.
Comaunde hym þat he come / my conseille to here.
For he schal reule my reume / and rede me þe beste.
And aconute with þe consience / so me crist helpe.
how þow lernest þe poeple / lered and lewedede.

I am fayn of þat forward / seyde þe freke þanne.
And ritt riȝt to resoun / and roumeth in his ere.
And seyde as þe kyng bad / and sithes tok his leue.

I schal araie me to ride quatȝ resoun / reste þe a while.
And called caton his knaue / curteysye of speche.
And al so thomme trewe tongue / telle me no tales.
Ne lesyng to lawe of / for I louede hem neuere.
And sette my sadel yppe suffre / til I se my tym.
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.
2. hire] hire now F. consience] þou consience F.
3. for euere] rathere some F.
4. And] þanne F. to consience þenne] Consience he seyd F.
5. ride] ryde a non F. þow] þat þou F.
6. come] come to me F.
7. þe] to þe F.
9. lered and lewedede] boþe l. & þe l. F; þe l. and þe l. F.
10. ritt riȝt to resoun] to resoun he rood ryght F.
12. schal] will go F. restel go reste F.
13. telle me no] þat tolde fewe F.
14. 1] he F.
15. And sette my] he bad go sette a F.
16. it] hym F. with . . . gerthes] with gertyst þat is with witty wordis F.
17. helde] holde Fβ.
PASSUS IV

For he wil make wehe tweye ere he be þere.

Þanne conscience vppon his capel cayreth forth faste
And resoun with hym rit rounyng 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 deschared of thinges.
And riden fast for resoun schulde rede hem þe beste.
For to saue hem fro siluer fram schame and fram harmes.

And conscience 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 dwellethe.
Þere as wrath and wranglyng is þere wynne þei siluer.

þere is loue and lewte þei wole nouȝte come þere.
Contricio et infelicitas in viis eorum.
þei ne gyueth nouȝt of god on gose wynge.
Non est timor dei ante oculos eorum.
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.
For conscience knoweth hem nouȝt ne crist as I trowe.

And þanne resoun roed fast þe riȝt hye gate.
As conscience hym kenneð til þei come to þe kynge.
PASSUS IV

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 : raysalde loue.
And margarete of hire maydenhode : mawgre hire chekes.
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 neuer.
Ne no ferthynge þere fore : for nauȝt I couthe plede.
he mynteneth his men : to murther myn heuues.
he forstalleth my fynes : and fiȝeteth in my chepyng.
And breketh vppe my bernesdore : and bereth a wey my whete.
And taketh me but a tayle : for ten quarteres of otes.
And set he bet me þere to : and lyth by my mayde.
I am nauȝt hardy for hym : vnnethe to loke.

þe kynge knewe he seyde sothe : for consience hym tolde.
þat wronge was a wikked luft : and muche sorwe wrouȝte.

wrounge 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 euer.

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. ionel] leve dowhter F.
50.  And] & he reved F. chekes] wille F.
51.  Bothe] & also F.
52.  of him] om. F.
53.  and] RFHMHCr; he LMWGYOc2CB. it] him Fβ. home] aȝeyn neuer F.
55.  heuues] (hennes?) hennys F; hewen Ŝ.
56.  he] & to F; om. Ŝ. myl] þe F.
57.  And] he F.
59.  bet] RLHMGYOc2C; thretib F; beteb rem.
61.  knewe] knew wel F. hym] so hym F.
62.  muche sorwe wrouȝte] RH; wrouȝte muche sorwe rem.
63.  wrong . . . þanne] þanne wex wrong a ferd F.
65.  (1) om. F.  þe kynge] RFHCr; my kynge Cot; lord kynge GC2; my lord þe k. rem.
66.  run together with line 70 F.
PASSUS IV

hoo so wercheth by wilie 7  wreteth maketh ofte. 70
I sey it by thi self 7  þow schalt it wel fynde.
But if mede it make 7  þi meschief is vppe.
For bothe þi lif and þi londe 7  lit in his grace.

þanne wowed wronge 7  wisdom ful ʒerne.
To make his pees with his pans 7  handi dandi payed.

wisdom and wit þanne 7  wenten to gyderes
And token mede myde hem 7  mercy to wynne.

Pees putte forth his hed 7  and his panne blody.
with oute gult god it wote 7  gatt I þis skathe.
Conscience and þe commune 7  knoven þe sothe.
fol. 11v

Ac wisdom and witt 7  were aboute faste.
To ouercome þe kyng 7  with catel if þe myȝte.

þe kyng swore by crist 7  and by his crowne bothe.
þat wrothe for his werkes 7  schuld wo thole.
And comanded a constable 7  to casten hym in yrenes.
And lat hym nauȝte þis seuen þeere 7  seen his feet ones.

God wote quatȝ wisdom 7  þat were nauȝt þe best.
And he amendes mowe make 7  lat meynprise hym haue.
And be borȝ for his bale 7  and buggen hym bote.
And so amende þat is myso 7  and euere be þe bettere.

witt acorded þere with 7  and seyde þe same.
þat bettere is þat bote 7  balance adoun brynte.

______________________________
70. wret] wraþe β.
71. by] to F.
75. handi dandi payed] y payed handy dandy F.
76. wisdom] þanne w. F. þanne] a non F.
78. panne] pate al F.
80. Conscience] Boþe c. F.
81. Ac] & þe whilis F.
84. schuld wo] woo shoide F.
85. And] A non he F. yrenes] stokkis F.
86. And lat hym nauȝte] & nowhat after 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. euere be] he shal do euere F; euermore β.
91. witt] A non wit F. same] same resoun F.
92. þat better] RF; Bettere β. is] it were F.
PASSUS IV

ßanne bale be I bete: and bote neuere þe bettere.

And ßanne gan mede þo meken hire: and mercy he bysouȝte.
And profered pees a present: alle of pure golde.
haue þis man of me quatȝ sche: to amendê þi scathe.
For I wil wage for wronge: he wil do so namore.

Pytousliche pees ßanne: preyed to þe kyng.
To haue mercy on þat man: þat mysdeþe 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: leynhen he wolde.
And efte þe bolder be: to beten myn hewes.
But reson haue reuth 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 schrew.
And for to consayle þe kyng: and consience after.
þat mede moste be meynpernoûre: reson þei besouȝte.

Rede me nauȝt quod reson: no reuth to haue.
Til lorde and ladyes: louyen alle treuthe.
And haten alle harlotrie: to heren it or to mouthe it.

94. meken[ meke F; mengen LWHmYOCÇ CB; mengen M; medel H; meue G; meuen Cr. he| she Fß.
95. golde] siluere F.
97. wage] wage me F.
98. Pytousliche pees ßanne] ßanne 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 ß.
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. by] for hym.
110. Summe men] Fele F.
111. And for to] þat he mighte F. after] seyde after F.
112. meynpernoûre] his paramour F.
114. ale] lovely F.
115. or ... it] of mowthisth F.
PASSUS IV

Til peronelles purfle  be putte in hire huche.
And childerne chirissyng  be chastying with 3erdes.
And harlotes holynesse  be holden for nauȝte.
Til clerken e couetise  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 prechoure prechynge  be proued on hem selue.
Til þe kynges conseylle  þe þe commune profit
Til bishopes bayardes  þen beggere chaumberes.
here haukes and here houndes  help to pouere 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 robbers of by ȝende.
Bere no siluer ouer see  þat signe of kyng scheweth.
Nother graue ne vggraue  gold nother seluer.
Vpon forfeture of þat fee  ho so fynt hym at douere.
But if it be marchant or his man  or messagere with lettres.
Provisoure or preest  or penaunt for his synnes.

And ȝet quod resoun be þe rode  I schal no reuthue haue.
while medh hath þe maystrie  in þis moot halle.
Ac I may schewe ensaunples  as I se othere otherwhile.
I sey it be my selue quod he  and it so were.
þat I were kyng with crowne  to kepyn a rewme.
Schuld neuere wrong in þis world  þat I witt miȝte:
Ben vpuneshed in my powere  for peril of my soule.
Ne gete my grace þorȝ gyftes  so me god saue.
Ne for no mede haue mercy  but mekenesse it made.

For nulium malum þe man  mette with inpunitum
And bad nulium bonum  be irremoneratum.

Lat ȝoure confessoure sire kyng  construe þis vn glosed.

116. huche] chiste F.
118. nauȝte] vanye F; an hyne β.
119. þe . . . fede] wel þe po F.
120. religiouse romares] religiousy rome renneris F.
124. beggere] beggerys in F; beggeris β.
125. help to pouere religiouses] helpe relygyouse howsys F.
128. ale] also F. of] om. F.
137. were] now were F.
141. þorȝ] RF; for β. me god] God me F.
142. made] RFHmHCr; make rem.
145. þis] þis clause F.
PASSUS IV

And 3if 3e werken it in werke∴I wedde myn eres.
êt lawe schal ben a laborere∴and lede a felde donge.
And loue schal lede þi londe∴as þe leef lyketh.

Clerkes þat were confessores∴coupide hem to gyderes.
Alle to construe þis clause∴and for þe kynges profit.
Ac nauȝt for conforte of þe commune∴ne for þe kynges soule.

For I seyʒ mede in þe moote halle∴on men of lawe wynken.
And þe lawhynge lope to hire∴and left reson manye.

waryn wysdom∴wynkede vppon mede.
And seyde madame I am ȝoure man what so my mouth iangle.
I falle in floreyns quod þe freke∴and faile speche ofte.

Alle riȝtful recordede∴þat resoun trewthe tolde.
And witt acordede þere with∴and comended his wordes.
And þe most poele in þis halle∴and many of þe grete.
And leten mekenesse a maystere∴and mede a mansed schrewes.

Loue loue lett of hire lyʒte∴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∴bite of my nose.

Mede morned þo∴and made heuy chere.
For þe most commune of þat courte∴called hire an hore.
Ac a sysonoure and a sompnowe∴sued hire faste.

146. wedde] wedde þanne F.
147. a felde donge] dunk to feelde F.
149. Clerkes þat were] A non Clerkis & F.
153. resoun manye] a loone resoun F.
154. waryn] Sire waryʒa F.
156. falle] stumble F. and] þat y F.
157. Alle] & a non F.
158. comended] comendyd wel F.
159. þe most] alle þe F. þis] þe F passé.
160. And leten] þey helden F. a(1)] for a F.
161. Loue loue] for Loue.
162. seyde it] crysden F. it] hem F.
163. sol] þat F. hire(1)] Meede F. hire(2)] wordly F.
164. bitte] kytte F. my nose] bope our erys F.
165. Mede morned þo] þanne Meede mornedede faste F.
166. þe most commune] alle þe comonys F. an] as F.
PASSUS IV

And a schirreuesclerke by schrewed alle þe route.
For ofte haue I quod he I hulpe 30w atte barre.
And set 3eue 3e me neuere þe worth of a rusche.

þe kyng called consience and afterwarde resoun.
And recordede þat resoun hadde riȝtfulliche yschewed.
And modiliche vppon mede miȝte þat kyng loke.
And gan wax wroth with lawe for mede almost had schent it.

And seyde þurȝ 3oure lawe as I leue I lese many chetes.
Mede ouer maystrieth lawe and muche treuthe letteth.
Ac resoun schal rekne with 3ow if I regne any while.
And deme 3ow be þis daye as 3e haue deseruede.
Mede schal nouȝt 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.

Quatȝ consience to þe kyng but þe commune wil assente.
It is ful hard be my hed herto to bryngye it.
Alle 3oure leedes to lede þus euene.

By hym þat rauȝte on þe rode quod resoun to þe kyng.
But if I rewle þus 3oure rewme rend oute my guttes.
If 3e bydden buxumnesse be of myn assente.

And I assente quatȝ þe kyng by seint marie my lady.
Be my conseille come of clerkes and of erles.

Ac redily resoun þow schalt nouȝt 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. afterwarde] so he dede F.
174. gan] om. F. almost ... it] made hym a shamed F.
175. many] fele F.
177. any while] a stounde F.
179. þe ... beuene] marie qween of glorie F.
180. in] for F. let be] leve F.
181. alle] RF; moste ß. folke] wyȝes F.
182. Quatȝ] Sire quod F.
184. leedes] londys leedys F; lige lordes BOC2-Cr23; lige leodes rem. þus] hem alle F.
185. rauȝte] was reed F.
187. be ... assente] to be assocayed to me F.
188. And] ler to F.
191. leet] leve F.
PASSUS IV

I am aredy quod resoun 2 to rest with 3ow euere.
So consience be of oure conseil 2 I kepe no bettere.
And I graunt quod be kyng 2 godes forbode he faile.
As longe as oure lif last 2 leue we to gyderes.

192. aredy] al reddy F.
193. om. F.
194. he] þou F.
PASSUS V

Passus quintus de visione petri plowman. vt supra. 219

The kyng and his kny3tes  to þe kerke wente.
To here matynes of þe day  and þe masse after

þan ne awakened I of my wynkyng  and wo was with alle.
þat I ne hadde sleped saddere  and I seyzen more.
Ac er I hadde faren a furʒlonge  feyntise me hente.
þat I ne miȝte forthere a foot  for defaut of slepynge.
And sat softly adoune  and sayde my beleue.
And babeled vpon my bedes  þei brouȝt me a slepe.

And þanne saw I muche more  þan I befor tolde.
For I say þe solde 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  cumseed þus to techen.

he preued þat þis pestilensȝ  was for pure synne.
And þe south west wynde  on saterday at eue.
was perteliche for pruyde  and for no poynyt elles.
Pyries and plumentes  were puffedde to þe erthe.
And in ensaunple þee segges  þee schulden do þe betterere.
Beches and brode okes  were blowe to þe grounde.
And turned vpward here taile  to kenyng of drede.
þat dedely synne ar domesday  schal fordon hem alle.

Of þis matere I miȝte  namely ful longe.
Ac I schal seye as I sawe  so me god helpe.
how perteliche be for þe poeple  resoun gan to preche.

he bad wastour to werche  what he best coude.

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Passus quintus . . . supra] Explicit Passus Quartus / Incipit Passus Quintus F, copied after line 2.
3. þanne . . . wynkyng] OF wynkyngge y waked po 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 tecne F.
13. was] RLOC2-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 þ. 3ee(2)] þat we F.
19. And turned] RF; Turned þ. to kenyng of] knowlechynge F; in tokenyng of þ.
21. miȝt] om. F.
22. seye] sey3n 3ow F.
23. resoun . . . preche] prechen gan resoun F.
24. to] go Fβ.
PASSUS V
And wynnen his wastinge with som manere craftys.

And preied pernele hire purfile to lete.
And kepe it in hire coffre for catel at hire nede.
Thomme stouue he tauȝte to take to stones.  
fol. 14f
And fecche felice home fram wyuene pyne.

he warned watte his wif was to blame.

bat hire hed was worth half marke his hode nauȝt a grote.

And bet cutte a bow other twye.
And bete betoun þere with but 3iȝ he wolde werche.

And þanne he charged chapmen to chast[e hire childerne.
Late no wynnynge for wanyen þe while þei ben ȝonge.
Ne for no pouste of pestilence þe ples [e hem nauȝt oute of resoun.

My sire seyde so to me and so dede my dame.

bat þe leuer childe þe more lore byhoueth.
And salomon seyde þe same þat sapience made.
Qui parcit virge odi[l filium]
þe englisch of his latyn is þo so wil it knowe.
ho so spareth þe sprynge þe spilleth his childern.

And sitthen he preued prelatȝ and prestes to gyderes.

þat ȝee prechen to þe poeple þe it on ȝow selue.
And doth it in dede þit schal drawe ȝow to gode.
If ȝe lyuen as ȝe lerne þe we schal leue ȝow þe bettere.

And sithe he radde religioun þere rewle to holde.

25. craftys] of werkys F; crafte β.
27. it] þe coyn F. for . . . hire] to confort hire at F.
28. stouue] of Stowe F. stones] staues FB.
29. felice] Felice his wif F. wyuene] RF; þe wyuyn β.
31. marke] RFWHmOB; a marke rem. a] RHmHGCot; worþ a rem.
34. þanne] namely F.
35. for wanyen] forwayne hem F; hem forwanye þe while] while FB.
37. so(1)] onys F. so dede] also seyde F.
39. made] book made F.
41. spring] ȝonge sprynge F. childern] barnes F.
42. And . . . and] þanne porled he to persone[s & to F. preued] prechede W; prayed rem.
43. þat] Looke F. preue] & preve F.
44. it] it sadly F. it . . . ȝow] & ȝee shulle drawe F.
PASSUS V

Lest þe kyng and his conseyle / 3oure comunes appeyre.
And ben stwardes of 3oure stedes / til 3e be rewled bettere.

And sïþen he conseyled þe kynge / þe commune to louye.
it is þi tresor if treson were / and triacie at þi neðe.

And sïþen 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.

For ho so contrarieth trewthe / he telth in þe gospel.
þat god knoweth hem nouȝt / 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 parre et filio / þat faire hem befälle.
þat sueth my sarmoun / and þus seye resoun.

þanne ran repentance / and reherced his teme.
And gerte wille to wepe / water with his eyȝes.

Pernele proudeherte / platte hire to þe erthe.
And lay longe ar he loked / and lord mercy he criede.
And by hiȝte 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 lōve þe comoun peple F.
50. were] ne were Fβ. þi] om. F.
51. pite] rewþe F.
52. gyue] grawnte F.
53. trewthe . . . coueytise] Coueytysc be with trewþe F.
55. gospel] trewe gospel F.
56. seint] coorseyn 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] cryȝede Fβ.
65. hym] hym an hees F. made] formede F.
66. sclulde] for schulde.
67. affaiten] a flaschen F.
PASSUS V

Schal neuere heyʒ herte me hente Ṡ but holde me lowe.
And suffre to be myssayde Ṡ and so dede I neuere.
But now wil I meke me Ṡ and mercy byseche.
For þis I haue Ṡ I hated in myn herte.

þanne lecchour seyde allas Ṡ and on ouré lady he cried
To make mercy for his misdedes Ṡ bitwene god and his soule.
with þat he schulde on þe day Ṡ seuen ʒer þere after.
Drinke but with þe doke Ṡ and dyne but ones.

Enuy with heuy herte Ṡ askede after schritte.
And carfulliche mea culpa Ṡ he cumesd to schewe.
he was as pale as a pelete Ṡ in þe palsey he semed.
And cluted in a tauri mauri Ṡ I coude nauʒt it descriue.
In a kertel and curteby Ṡ and a knyf be his side.
Of a frere frokke Ṡ were his fore sleues.
And as a leek hadde I leye Ṡ longe in þe sonne.
So loked he with lene chokes Ṡ louring foule.

his body was to bolle for wrathe Ṡ þat he bot his lyppes.
And wrynyged with þe fist Ṡ to wreke hym self he thouȝte.
with werkes or with wordes Ṡ when he seyʒ his time.
Eche word þat he warp Ṡ was of an addre tonge.
Of chydynge and of chalengynge Ṡ was his shieff lyfode.
with bagbityng and with bysmere Ṡ and berynge of fals wyntnesse.
þis was alle his curteysye Ṡ where þat euere he schewed hym.

I wolde be Ischryue quod þis schrewes Ṡ and I for schame durste.

68. neuere . . . hente| y neuere have heys₃ herte F. lowe| euere lowe F.
69. be| om. F. so| so ʒit 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 sevène F.
75. but| om. F. doke| dunted dokes F.
77. schewe| shryfte F.
79. cloþed| cloþed Fβ. tauri| RBm; caurι rem. nauʒt it| it not Fβ. descriue| discryʒe FH.
80. In a| he hadde on F. knyʃ| long knyʃ 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. Swich manerys he make to ech man be medled with F.
91. 1 . . . schrewes| þanne seyde þat shroue y wolde be shryve F.
PASSUS V

I wolde be gladdere by god :  þat gybbe hadde mischaunce.
þan þouȝ I hadde þis woke I wonne  :  a wey of essex chese.

I haue a neysbore neys me  :  I haue emuyd hym ofte.
And lowen on hym to lordes  :  to don hym lesse his siluer.
And al so his frendes ben his fon  :  þorȝ3 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 þorȝ3 my speche.

And when I mete hym in market  :  þat I most hatye.
I hayls hym hendelich  :  as I his frendes were.
For he is douȝtier þan I  :  I dar do non other.
Ac hadde I maystrie and miȝt  :  god wote my wille.

And when I come to þe cherche  :  and schulde knele to þe rode.
And preye for þe poople  :  as þe prest techeth.
For pylgrimes and for palmeres  :  for alle þe poople after
þan þe I crie on my knes  :  þat crist ȝif hem sorwe.
þat bare away my bolle  :  and my broke schete.

Awey fro þe auter  :  þanne turne I myn eyȝes.
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 lawne  :  þat lyketh myn herte.
Ac for his wynynge I wepe  :  and wayle þe tyme.

And deme men þat hij don ylle  :  þere I do wel worse.
who so vndernymeth me here ofte  :  Ich hate hym dedly after.

---

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] here lywis & here lymes F.
101. hayls hym] heysle hym ful F.
103. and miȝt] ouer hym F.
105. preye] sholde pryae F. prest] þerȝ3 prest F.
106. for . . . after] & penauntys also F.
107. on my knes] for cristian F. hem] hire F.
110. heleyne] hervy F; Eleyne ß. hath on] hadde on F; haþ ß.
110. after 110. þerfore y brende betterly þat myn brest boon gan brake F.
111. þenne] ofte F.
112. of] for F. his] mennes Fβ.
113. Ac for his] But for his F; And for hir ß. wayle] ofte weyle F.
114. And] I F. men þat hij] hem þat F; þat hij LMYCB; þat ßei WHmHGOC2Cr. do] do my selue F.
PASSUS V

I wolde þat vch a wyȝt : were my knaue.
For ho so hath more þanne 1 : þat angreth me sore.

And þus I lyue loue lees : lyche a lyther dogge.
þat alie my body bolneth : for bytter in my galie.

I myȝte nauȝt ete many zeres : as a man ouȝte.
For enuye and euel wille : is yuel to defye.
May no sucre ne swete thynge : a swage my swelynge.
Ne no diapenidon : drie it fro myn herte.
Ne noythir schrifte no schame : but ho so schrape me mawe.

3is redily quod repentaunce : and radde hym to þe beste.
Sorwe of synnes : is sauacion of soules.

I am euere sory quod þat sege : I am but selde other.
And þat maketh me þus megre : for I ne may me venge.
Amonges burgeys haue I be : dwellynge atte londoun.
And gert bagbytyng be a brokoure : to blame men zes ware.
whan he solde and I nauȝt : þanne was I aredy.
To lye and to loure on my neȝbore : and to lakken his ware.
I wil amende þis if I may : þorȝ miȝt of god al miȝti.

Now waketh wrothe : with to white eyȝes.
And nyuelynge with þe nose : and his nekke hangynge.

I am wrothe quatȝ he : I was sumtyme a frere.
And þe couent gardinere : for to graffe ympes.
On lymitoure and listres : lesynges I ymped.
Til þei bere leues : of lowe speche : lordes to plese.

116. vch a wyȝt [every whyȝt man F. were] were become F.
117. so] þat F. 1] y þee F.
119. for] so F. in] is F. of β.
122. May] þere may F. swelynge] wombe F.
124. ho so] he wil F.
125. redily quod repentaunce] quod Repentaunce redely F.
127. I] Peter y F. euere sory] RF; sorry β.
128. may me] me may F.
129. I was a mong burgeys þere men bowhte & solde F.
130. And gert] I made F. blame] lakke F.
133. þis] me F. miȝt ... miȝti] cristis myght in heuene F.
134. Now waketh wroth] ::Hanne wratthe gan awake F.
135. And nyuelynge] Al revelyng F.
136. quatȝ he] he seyde þo for F.
PASSUS V

And sith he bloomed in boure to here schriftes.  
And now is felle here of a fruyt that folk haue wel leuere.  
Schewen here schriftes til hem pan schriuen hem til here persons.  

And now haue persones apercyued that freres parte with hem.  
hes possessioneres prechen and deprauen freres.  
And fynden hem in defaute as folke bereth witnesse.  
that whanne he preche hee poeple in many places aboute.  
I wrathke walke with hym and wisse hem of my bokes.  
bus he speken of my spiritualte that eyther despiseth other.  
Til he be bothe beggeres and by spiritualte libben.  
Or elles alle riche and ridden aboute  
I wrathke reste neuere that I ne mot folwe.  
his wikked folke for swich is my grace.  

I haue an aunte to nonne and an abbesse.  
hire were leuere swowe or swelte pan suffre any peyne.  
I haue be cook in hire kychyne and he couent serued.  
Many monthes with hem and with monkes also.  
I was he prioresses potagere and other pouer ladyes.  
And made hem ioutes of iangelyng that dame ione was a bastard.  
And dame claris a kniishe dougter ac a cokewolde was hire sire.  
And dame peroneal a prestes fyle prieresse worth theo neuere.  
For heo hadde childe in chirityme aloure chapitere it wiste.

<table>
<thead>
<tr>
<th>Reference</th>
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<tr>
<td>140</td>
<td>bloomed RF; bloomed abrode β.</td>
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<td>141</td>
<td>ere . . . fruyt swich fruit ςeroF.</td>
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<td>142</td>
<td>pan . . . till &amp; for sake F.</td>
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<tr>
<td>143</td>
<td>haue persones] RFYOC2CBoCot; han persouns it Bm; persons L; persons han MWHmCr. freres . . . hem] here porsahenys love freris F.</td>
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<td>144</td>
<td>hes &amp; so F.</td>
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<td>fynden] RF; freres fyndep β.</td>
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<td>146</td>
<td>manily fele F.</td>
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<td>147</td>
<td>hym] hem Fβ.</td>
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<tr>
<td>148</td>
<td>bus heij &amp; make hem so F. my spiritualte] RMWHmGCr; spiritualte rem. eyther] ech F.</td>
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<td>149</td>
<td>by] RFHm; by my rem. spiritualite] almesse F.</td>
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<td>150</td>
<td>alle] bope be F. ridden] ralyly ryde F.</td>
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<td>151</td>
<td>that I ne mot) but renne after F. mot] moste β.</td>
</tr>
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<td>152</td>
<td>his] alle swiche F.</td>
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<td>153</td>
<td>and] and eek F. abbesse] RF; abbesse bope β.</td>
</tr>
<tr>
<td>154</td>
<td>hire] hey F. any peyne] a whyle F.</td>
</tr>
<tr>
<td>155</td>
<td>haue be] was F.</td>
</tr>
<tr>
<td>156</td>
<td>Fele Monep[is of hee seer &amp; Mawgre was my knave F. also] bope β.</td>
</tr>
<tr>
<td>158</td>
<td>ione] RF; Iohane β.</td>
</tr>
<tr>
<td>159</td>
<td>a cokewolde was] she knew not F.</td>
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<tr>
<td>160</td>
<td>fyle] syster F.</td>
</tr>
<tr>
<td>161</td>
<td>hadde childe] childid F.</td>
</tr>
</tbody>
</table>
PASSUS V

Of wicked wordes I wrathe: here wordes I made.
Til þow lyst and þow lyst: loopen outhe 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 cumme so euel hele conseyle.

Amonges monkes I miȝt be: and many tyme I schonie.
For þere ben many felle frekes: my feres to aspie. 170
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 ȝeȝt am chalenged in þe chapitelhous: as I a child were.
And baȝyesed on þe bare bak: and no breche by twene.
For thi haue I no likynge: 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. 180

Now repente þe quod repentance: and reherçe þow neure.
Conseille þat þow knoweste: by contenance ne by speche.
And drink nauȝt ouerdelicatly: ne to depe neyther.
þat þi wille be cause þere ofte: to wrathe miȝt turne.
Esto sobrius: he seye: and so he assoyled me after.

162. I hakked the eorl wors eich day with wordys & with spyes F.
164. & eich cracchi odhire & hire kyrtylys rentyn F.
165. here eyther eich F.
166. forwitte] resoun F.
167. were] sholde be F. for þat] þat lawe F.
168. þey weryn infamys at þe firste so cum þey consiel close F.
169. and] RC²Cr; but FG; ac rem. many . . . schoniel ofte þame y wende F.
170. om. F.
171. ȝeȝt am] I am F; am þ. 175. bak] hers lined out with bak added above the line in the hand of the R scribe; bak F; ers þ. and . . .
twene] þat my bely beeniþ F.
176. wonye] dwelle F.
178. whan] y F.
181. couent]oure c. LMWCr; your c. G; þe c. rem.
183. speche] RF; sight OC²Cr; 23; nyght G; riȝt rem.
185. miȝt] it þe F.
186. and so he] and Fþ; after] some þere after F.
PASSUS V

And badde me wilne to wepe  my wikkednesse to amende.

And þanne come coueytys  I can hym nauȝt descriue.
So hungrylyche 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 letteren purce  lollde his chekes.
wel sydder þanne his chyn  þei chyueld for elde.
And as a bonde man of his bakun  his herd was hydrauleld.
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 betere.
he ne schulde nouȝt walke on þat welsch  so was it thredebare.

I haue be coueytouse quod þis caytys  I be knowe it here.
For sum tyme I seruede  symme at þe style.
And was his prentis I plisȝ  his profite to wayte.

First I lerned to lye  a leef or twyne.
wikkedliche to weye  was my fryst lessoun
To wy and to wyntestre  I wente to þe feyre.
with many maner merchandise  as my mayster me hisȝte.
Ne hadde þe grace of gyle  I go amonge my ware.
It hadde be vnsold þis seuen zer  so me god helþe.

þanne drow I me amonges draperes  my donet to lerne.
To drawe þe lyser a longe  þe lenger it semed.
Amony þe riche rayeres  I rendred a lessoun

188. And þanne] AFter hym 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 þ. hood] h. he hadde F. lousy] heis\ F. aboue] þere vppe F.
196. And in] he hadde on F. twelue wynter] ten þeer F.
197. ful . . . crepynge] lappe syȝd it semede F.
198. But if a lous] þat but if a lows were lighft & F. if] if þat þ. lepe] RF; haue lopen þ.
199. he ne] he F; she þ. walke] RF; haue walked þ. welsch] web F. so was it thredebare] but his staf were pyked F.
203. a] wel a F.
204. wikkedliche to weye] & skarsly to wayȝe þingis F.
205. wy] wykumbe F.
207. gyle] gyle be F. I þat gan F.
210. lyser] lyȝste F. þ(e(2)] þe cloþ þe F.
211. a] my F.
PASSUS V

To brochen hem with a batnedel 2 and playted hem to gyderes.
And putte hem in a presse 2 and pyned hem þere Inne.
Til ten 3erdes or twelue 2 tolled oute threttene.

My wif was a webbe 2 and wolene cloth made.
heo spak to a spinnester 2 to spynnen it oute.
Ac þe pound þat heo payed by 2 payesed a quarter more.
þan myn owen auncer 2 ho so weyzed trewthe.

I bouȝte hire barly 2 heo brewe it to selle.
Peny ale and puddynge ale 2 heo poured to gyderes.
For laboreres and for low folke 2 þat lay bi hym selue.

þe best of alle lay in my boure 2 or in my bedde chaumber.
And ho so bummeth þere offe 2 he bouȝte it þere after.
A galoun for a grote 2 god wote no lesse.
And ȝet it com in coppe mele 2 þis crafte my wif vseth.
Rose þe regrater 2 is hire riȝte name 2 .
heo hath I holde hokkarie 2 alle hire lif tyme.

Ac I swere now so theich 2 þat synne wil I lete.
And neuere wikkedlich weye 2 ne wikked chaffare vse.
But wenden to walsyngham 2 and my wif alse.
And bidde þe rode of bromeholme 2 brynge me oute of dette.
Repentedest þow euere quod repentance 2 ne restitution madest.

þus ones I was herberwed quod he 2 with an hepe of chapmen.
I ros whan þei were a reste 2 and I rifed here males.

þat was no restitution quod repentance 2 but a robbere thefte.
PASSUS V

Þow haddest betere worthi Þ be hanged þere fore.
þan for alle þat Þat þow hast here schewed.

I wende riflynge were restitucion quod heo Þ for I lerned neuerede rede on boke
And I can no french in þeyth Þ but of þe ðerpest ende of norfolke.

Vsedestow euere vsure quod repentance Þ in alle þi lif tyme.

Nay sothly heo seyde Þ saue in my ȝouth.
I lerned amonges lumbardes Þ a lessoun and of iewes.
To weye pans with a peys Þ and pare þe heuest
And lene it for louse of þe cros Þ to legge a wedde and lese it.
Swiche dedes I dede write Þ if he his day broke.
Ich haue mo maneres þorþ regages Þ þan þorþ misseretur et comodat.

I haue I lente lordes Þ and ladies my chaffare.
And ben here brokour after Þ and brouȝt it my selue.
Eschaunges and cheuysaunces Þ with suche chaffares I dele.
And lene folke þat lese wole Þ a lippe at eueri noble.
And with lumbardes ierres Þ I ladde golde to rume.
And toke it be taille þere Þ and tolde hem there lasse.

Lenedest þow euere lordes Þ for louse of here mayntenance.

32 I haue lent lordes quod heo Þ louse me neuerede after.
And haue I mad many kniȝt Þ bothe mercer and draper.
þat payed neuerede for his prentishode Þ nauȝt a peyre gloues.

hastow pyte on pore men Þ þat mote nedes borwe.

I haue as muche pyte of pore men Þ as þe pedlere hath of cattes.

236. better] RL; þe þe bettre W; be better rem. worthi] þere for F. þere fore] by þe nekke F.
237. þat(1)] þe oper þyng F.
238. for I lerned neuered] so han y F.
239. þe ... norfolke] Norðfolk langage F.
241. in my] sumtyme in F.
242. a ... iewes] a lessoun be herte F; and iewes a lesson β.
244. to legge a] & if þey leyȝde a F. and] om. F.
245. Swiche dedes] & doble dette F.
247. lordes] lorde longe F. and ladies my] my louely F.
248. brouȝt] RCot; brouȝt rem. it] yt a geyn F.
249. suche] om. F.
250. wole] wille F. lippe at eueri] shelyng in þe F.
256. gloues] clovis F.
257. nedes] for need F.
258. þe pedlere] RF; pedlere β. hath of] on F.
PASSUS V

\[pat wolde kulle hem\] and he cacche hem \[miȝte\] for coueytise of here skynnes.

Art \[bow manliche amonge \(\pi\) neyʒbores\] of \(\pi\) mete and drinke.

I am hoiden \(q\)od he as hende \(\pi\) as hound in his kycheyn.
Amonges my neyʒbores nameliche \(\pi\) suche a name Ich haue.

Now god lene neere \(q\)od repentaunce \(\pi\) but bow repente \(\pi\) rather.
\(\pi\)e grace on \(\pi\)is grounde \(\pi\) good wel to bi sette.
Ne \(\pi\)e \(\pi\)ssue after \(\pi\)e \(\pi\)e hauie ioye of \(\pi\)at bow wynneste.
Ne \(\pi\)e \(\pi\)eketoures wel be sette \(\pi\)e seluer \(\pi\)at bow hem leuest
And \(\pi\)at was wonne with wronge \(\pi\)e wykke men be despended
For were I frere of \(\pi\)at hows \(\pi\)ere good faith and charite is.
I wolde nouȝt cope vs with \(\pi\)at catel \(\pi\)e oure cherche amende
Ne haue a penye to my pintace of pyn \(\pi\)e my soule hele.
For \(\pi\)e beste boke in oure hows \(\pi\)ough brend gold were \(\pi\)e leues.
And I wiste witterly \(\pi\)e were swiche as \(\pi\)ough teliesthe.
Seruus es alterius cum fercula pinguiua queris.
Pane tuo pocius \(\pi\)e vestere liber eris.

\(\pi\)ow art an vnkende creature \(\pi\)e I kan \(\pi\)e nauȝt assoile.
Til \(\pi\)ow make restitucion quod repentaunce \(\pi\)e reke ne with hem alle.
And sitthen \(\pi\)at resoun rolle it \(\pi\)e in \(\pi\)e registre of heuene.
\(\pi\)at bow hast made vch man goode \(\pi\)e may \(\pi\)e nauȝt saue.
Non dimittitur peccatum nisi restituatur ablatum.

For alle \(\pi\)at hath of \(\pi\)e goode \(\pi\)e haue god my trewthe.
Is haldeynge at \(\pi\)e heȝȝ dome \(\pi\)e to helpe \(\pi\)e restitue.
And ho so leueth nauȝt bis be sooth \(\pi\)e loke in a sauteur glowe.
In miserere mei deus \(\pi\)e where I mene trewthe.

\[259. and . . . miȝte\] alle F. and J if \(\beta\).
\[260. in his] in \(\pi\)e FG; is in rem.
\[266. Ne] F. & F.
\[267. And \(\pi\)at was] For as it ys F. with(2) . . . be] it worp with wastoures F.
\[268. \(\pi\)at] an F. good . . . is] fewȝ is fownde there Inne F.
\[269. wolde nouȝt] RF; nodle \(\beta\). cherche [RF; kirk \(\beta\).
\[270. of pyn] om. F. be . . . hele] so mote pyȝghne in helle F.
\[277. quod repentaunce] om. \(\beta\).
\[279. \(\pi\)at For til F. saue] assoile F\(\beta\).
\[281. he is holde to ȝeelde it here if he may it qwyte F. is] RLM; Ben rem. haldeynge] holden \(\beta\).
\[282. For this four extra lines in F: Or praye \(\pi\)e of for gyfnesse or to doon yt for \(\pi\)y sowele / \(\pi\)e ellis he shal have evil hap but he heendely wirche / his catel shal fallyn him froor or ellis his freendis goode / Or ellis his soule shal dryrne soure at o dayes tyne. a] \(\beta\).
\[283. In] Or seye F. where I] wiche ys F.
PASSUS V

Ecce enim veritatem dilexisti &c. 283a

There is no laborere wolde leue with hem / the knoweth pere be plowman. X
For schal neure werkman in pis world / thrive with the pow wynnest. 284
Cum sancto sanctus eris / construe me pat on englisch.

Ban ne wex the schrew in wanhope / and walde haue hanged hym selue.
Ne hadde repentance the rathere / conforted hym in pis manere.
Haue mercy in pi mende / and with pi mouthe byseche it. 285
For godes mercy is more / the an alle his other werkes.
Misericordia domini super omnia opera eius. &c.

Fol. 18v
And alle the wikkednesse in pis world / the man migt worche or penke 290
Ne is namore to the mercy of god / the in the 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 theow hast no goed grounde / to gete the with a wastel.
But if it were with the tonge / or elles with the to handes.
For theow pat theow haste gete / bygan alle with falshede.
And as longe as theow lyuest theere with / theow seeldest nowst but borwest.

And if theow wite neure to whiche / ne wham to restitute.
Bere it to the bishoppe / and bydde hym of his grace.
By sette it hym selue / as best is for thi soule.
For he schal answere for the / at the hey3 dome. 300
For the and for many mo / the man schal sije a rekenynghe.
what he lerned 3ow in lente / leue theow non other.
And what he lente 3ow of oure lordez goed / to lette 3ow fro synne.

Now bygynneth glotoun / for to go to schrife
And cayres hym to cherche warde / his coupe to schewe.

283a. om. F.
283ax. RF only. wolde leue with hem\ wil leve the F. knoweth] longi\ to F.
284. For schal] RF: Shal β.
285. me . . . englisch] now wel pis resoun F.
286. the] RF: the F.
287. conforted] RHmG; reesyd F; reconforted rem. hym . . . manere] these wordis F.
288. mende] My3nde man F: mynde β. byseche it] god be seche F.
289. alle] many of F.
289a. om. FWHmGCr. domini] eius β.
295. bygan alle] the grownde be gan F.
297. restitute] restore F.
300. hey3] day of F.
303. om. F.
304. Now bygynneth] HErly gan F.
305. cayres] wendes F.
PASSUS V

Ac betoun þe brewestere : bad hym goed morewe.
And asked of hym with þat : whyderward he wolde.

To holy cherche quod he : for to here masse.
And sitthen I wil be schrieue : and synne namore.

I haue goed ale gossib quod sche : glorium wiltow assaye.

hastow aȝt in þi purce : any hote spices.

I haue peper and pione quod sche : and a pound of garlek.
A ferthyngeworth of fenel seed : for fastynge dayes.

þanne goth glorium inne : and grete othes after.
Sesse þe souters : sate on þe benche.
watte þe warnere : and his wif bothe.
Symme þe tynker : and twyne of his prentys.
hikke þe hakeney man : and howe þe nedeler.
Clares of cokkeslane : and þe clerk of þe cherche.
And sire peres of pridie : and pereole of flaundres.
Dawe þe dykere : and a doseyne other.
A ribyborue a ratonere : a raker of chepe.
A roper a redyng kyng : and rose þe dissheres douȝter.
Godefre of garlek heth : and grifyth þe walsh.
And vpholders an hepe : herly by þe morwe.
Geue glorium with gladde chere : goed ale to hansalle.

Clement þe cobler : cast of his cloke.
And to þe newfeyre : nemptned it to selle.
hikke þe hakenymen : hit his hood after.
And badde bette þe bochere : to ben on his side.
þere chapmen I chose : þis chaffare to preset.

307. asked] freyned F. with þat] whens he cam F.
308. here] heren a morwe F.
310. I jee y F.
311. purce] purs quod he F.
312. garle] gilloffris F.
314. þanne ... inne] A non goob Glorium in with hire F.
315. Sesse þe souters] & fond Symme Sowteres wif F.
317. Symme] RYCBocot; Thomme FMGC; Tumme Bm; Tymme rem.
321-20. so RF; transposed β.
323. dissheres douȝter] RF; dissheres LWGYCCr; disshere rem.
324. grifyth þe walsh] Geoffrey wasshere F.
326. goed ... hansalle] a galoun ale in honde F.
328. to(1)] in F; at β.
330. to ben] RF; ben β.
331. þere] þere were Fβ.
PASSUS V
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.

hikke þe hostelere \ hadde þe cloke. 339
In couenaunt þat clement \ sculde þe cuppe fille.
And haue hikkes hood hostelere \ and holde hym I servued.
And ho so repented ratheste \ 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 vmbr while.
Til glotoun haued I globbed \ a galoun and a gille.
his guttes gone to godly \ as to gnedly sowes.
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.
And wischedun it hadde be wexed \ with a wips of firses.

he migte neyther steppe ne stonde \ ere he his staf hadde.
And þanne gan he go \ liche a glwemannes bicche.
Sum tyme a syde \ and sum tymes arere.
As ho so leith lynes \ for to lacche foules.

Ac whan he droȝ to þe dore \ þanne dymmed hys eyȝes.
he tremled on þe thresowle \ and threw to þe erthe.
PASSUS V

Clement þe cobblere  
For to lifte hym a lofte  
Ac glotoun was a grete cherle  
And cowede vppe a caudel  
Is non so hunigi hound  
Durst lape of þe leuyng  
with alle þe wo of þis world  
Baren hym to his bed  
þat he slepe seterday and soneday  
þanne waked he of his wynkyng  
þe furst word þat he warppe  
his witt gan edewyte hym þo  
And repentance riʒt so  
As bow with wordes and werkes  
I glotoun quod þe gome  
Of þat I haue trespased with my tongue  
Sworen godes soule and his sydes  
þere no nede ne was  
And ouer seye me at my soper  
And ouer delicatly on fastynge dayes  

358. by þe myddel] in his armes F.
361. vppe a] a potel F.
363. Durst  ... leuyng] þat leste lape a lyte þerof F.
365. hym] RF; hym hone 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. leude F. wrouht F.
372. As  ... wrouþ] pou hast þornh5 word & werkes wrouht F.
374. þan seyde þat gome Glotoun y have gylyd god ofte F.
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.
PASSUS V

And sat sum tyme so longe þere 2 and slep and eet at ones.
For loue of tales in tauernes 2 to ete þe more I dyed.
And hied to þe mete er none 2 when fastynge dayes were.

þis schewyng schrifte 2 quod repentance 2 schai be merite to þe.

And þanne gan glotoun to grete 2 and muche doel to make.
For his lither lif 2 þat he leued hadde.
And auowed faste 2 for hunger or for thurst.
Schal neuere fisch on þe friday 2 defien in my wombe.
Til abstinençe myn aunte 2 hath I seve me leue.
And yet have I hated hire 2 al my lif tyme.

þanne come sleuthe al by slobred 2 with to slymed eyȝes.
I most sitte seye þe seg 2 or elles schulde I nappe.
I may nouȝt stonde ne stoupe 2 ne with oute stole knele.
were I brouȝt a bedde 2 but if my taylende it made.
Schulde no ryngyngh do me rise 2 ere I were ripe to dyne.

he bygan benediccte with a bolke 2 and his brest knokked.
And roxed a and rored 2 and rutte atte laste.

what awake renk quod repentance 2 and rape þe to schrifte.

If I schulde deye bi þis daye 2 quod þe 2 me lest nouȝt to loke.
I can nouȝt perfityche my paternostur 2 as þe prest it syngeth.
But I kan rymes of robyn hood 2 and randolf erl of chestre
Ac noþer of oure lor ne of oure lady 2 þe lest þat euere was maked.

I haue mad vowes fourti 2 and forȝete hem or morwe.
I perforemed neuere penance 2 as þe prest me hiȝte.

382. and(1) y F; þat I ß.
383. ete] drynyke Fß. more I dyed] sumere y wente F.
384. were] felle F.
386. muche] gret Fß.
388. faste] RLG; to faste rem.
390. leue] good leve F.
392. slymed] RF; slimy ß.
395. if my taylende] my bely F.
398. roxed and rored] rorede with a raskeng F.
399. renk] om. F.
400. If ... daye] A þeyh y sholde dye F.
401. perfityche] om. F. it syngeth] me tawhte F.
402. rymes] Romanaunces F. erl of chestre] þe Reve F.
403. lor] for lorde.
404. vowes fourti] fourty avowes a teve F. or] on Fß.
405. hiȝte] pyned F.
PASSUS V

Ne rijst sorl for my synnes: set was I neuere.
And 3if I bedde any bedes: but if it be in wrathe.
Bat I teile with my tongue: is to myle fro my herte.
I am ocupe vche a day: halyday and other.
With idel tales at pe aile: and other while in cherche.
Godes peyne and his passioune: ful selde thenke I þere on.

I visitede neuere seke men: ne fetered folke in puttes.
I hadde neuere here an herlotrie: or a somer game of souteres.
Or lesynge to lawhe of: and blyye my ney3bore.
Al þat euere marke made: mathew Iohan and lucas.
And vigelies and fastynge dayes: alle þis I late passe.
And ligge a bedde in lente: and my ledman in myn armes.
Til matynes and masse be do: and þan go to þe freres.
Kome I to lte missa est: I hold me I serued.
I am nau3t schriue sum time: but 3if seynesse it make.
Nou3t twyes in to þere: and þanne vpe gesse I schriue me.

I haue be prest and persone: 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 omnes.
Construe it clausemel: and kenne it to my parochiens.
I can holde louedayes: or here a reuus rekkenynge.
Ac in canon ne in þe decretales: I can nouȝt rede a lyne.

3if I begge and borwe it: but if it be I tayled.
I for ȝete it as ȝerne: and 3if men me it aske.
Sixe sithes or seuene: I forsake it wit othes.
And þus I tene trewe men: te hundreth tymes.
PASSUS V

And my seruentes sum tyme; here salarie is byhynde.
Reueth is to here rekkenyne; when we schul rede accounts.
So with wikked wille and wraethe; my werk men I paye.

3if anyman doth me a benfeet; or heipeth me at nede
I am vnkende aȝeyn his curtysie; and can nauȝt vnderstande it. fol. 21r
For I haue and haue hadde; sumdel haukes maneres.
I am nauȝt lured with loue; but þere ligge auȝt vnder thouȝme.

þe kendedesse þat myn euencristene; kudde me ferneȝere.
Sixty sithe I slewthe; haue foreȝete it sethe.
In speche and in sparinge of speche; I spelt many a tyme.

Bothe flesch and fisch; and myn other vitailes
Bothe brede and ale; bettere melke and chese.
For sleuthed in my seruise; til it miȝte serue noman.

I ran aboute in southe; and 3af me nouȝt to lerne.
And euere sithe þe bleggere; for my foule sleueth.
heu michi quod sterilem; vitam duxi iuuenilem.

Repentest þe nouȝt quod repentance; and riȝt with þat he swhounede.
Til vigilate þe veile; fette water at his eyȝes.
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.

434. Ruth is] It is hard F. here] RFLM; here þe rem.
437. vnderstande it] it knowe F.
438. sumdel] summe of F.
440. þe ... euencristene] Myn kosyȝnes gret kyȝndenesse F. me] to me F.
441. sithe] stpes FB. I] for F.
442. In speche] om. F. spelt ... tyme] have spilt fele þynys F.
443. myn] fele F; manye β.
445. For] I have for F. til ... noman] so longe y haue kep yt F.
447. be] RL; i am þe F; haue be MYCCr; haue I be WHmOC2; I haue be GBmCot; I haue iben Bo.
447a. quod] RBBoCot; quia rem.
449. Repentest] see Repentest F; Repentestow β. þe nouȝt] RFLMB; nouȝt rem.
450. vigilate þe veile] vigilate et orate F.
451. flatte it] flappede F. on(2)] faste on Fβ.
453. so toj now so F.
454. hym] god F.
PASSUS V

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 zere: but ȝif 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 ȝelde aȝen: if I so muche haue.
Alle þat I wikkedliche wan: sitthen I witte hadde.

And ȝouȝ me lyflore lakke: leten I nelle.
Þat vch man schal haue his: ar I hennes wende.
And with þe residue and þe remenent: by þe rode of chestre.
I schal seke treuth: arst er I se rome.

Roberd þe robbere: on reddite lokede.
And for þere was nauȝt where of: he wepe swythe sore.
Ac ȝet þe synful schrewes: seyde to hym selue.
Crist þat on caluare: vppon þe croys deyedeste.
þo bymas my brother: by souȝte ȝow 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 nauȝt at domes day: for þat I dede so ille.

what be fel of þis feloun: I can nauȝt fare schewe.
wel I wote he wepte faste: water with bothe his eyȝes.
þat penitencia his pik: he scholde polschere newe.
And lepe with hym ouer londe: al his lif tyme.

455. is(2)] nys LMW.
456. swythe] on þe forhed F.
458. om. F. but ȝif] RMHm; but rem. me] it β.
459. dere] derne F.
461. om. F.
462. ȝat I nam] & what y have take to F: And yet wole I þ. haue] welde F.
466. arst] tryst F. se] seke F.
470. swythe] wonder F.
472. Crist þat] Whan þat Crist F.
473. bymas] dismas Fβ. ȝow] 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.
PASSUS V

For he hath leyne be latro / luciferes aunte.

And þanne hadde repentance reuthe / and redde hem alle to knele.
For I schal by seche for alle synful / oure saueoure of grace.
To amende vs of oure mysdedes / and do mercy to vs alle.

Now god quod þat of þi goednesse / gonne þe worlde make.
And of nauȝt madest auȝte / and man most liche to þi selue.
And sitthen suffredest hym to synne / a sekenesse to vs alle.
And alle for þe best as I be leue / what euere þe boke telleth.
O felix culpa. O nesarium peccatum ade.

For thors 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 hominem ad ymaginem et similitudinem nostram.
Et alibi / qui manet in caritate in deo manet et deus in eo.
And sitte with þe selue sone / in oure seute dyedest.

On godefriday for mannis 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.
Captiam duxit captivitatem.

þe sonne for sorewe þere offe / les sizte for a tyme.
Aboute myddaye / whan most list is / and mel tyme of seynstes.
Feddest þo with þi fresch blode / oure forfadres in derkenesse.
Populus qui amblabat in tenebris vidit lucem magnam.

And thors þe list 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 þedest in oure seute.

484. hath] om. F; hadde β.
487. mysdedes] mys F.
490. hym] RF; for β. vs alle] man kynde F.
491. þe boke] bokys euere F.
492. sent . . . erthe] was sent down in to erthe F.
496. day] þe day Pβ.
497. þere] Neyber F. and] RG; nor Hm; in Cr1; ne rem. deth] dyȝeng F.
501. Feddest þo] þo feddyst þou F; Feddest β.
502. it] om. F; was β.
503. þennes in] þens boldly in F; in β. þe blisse of] om. F.
504. þedest] þedest forþ F.
PASSUS V

A synful marie þe seiȝ ñ er seynyte marie þi dame.
And alle to solace synful ñ þow suffredest it so were.
Non veni vocare iustos ñ sed peccatores ad penitenciam.

And alle þat mark ñath I mad ñ matheu iohan and Lucas.
Of þin douȝtystest dedes ñ were don in our armes.
Verbum caro factum est et habituit in nobis.

And by so myche it semeth ñ þe sykerloker we mowe.
Byde and bi seche ñ if it be þi wille.
þat art oure fader and oure brother ñ be mercyeable to vs.
And haue mercy on þes ribaudes ñ þat repenten hem sore
þat euere þei wrathed þe ñ in worde thouȝt or dedes.

þanne hent hope an horn ñ of deus tu comuersus viuificabis nos.
And he blew it with beati quorum remisses sunt iniquitates.
þat alle seyntes in heuene ñ s_nombre at ones.
homines et iumenta salvabis quemadmodum multiplicasti misericordiam tuam deus.

A thousand of men þo ñ throngen to gyderes.
Cride vppward to crist ñ and to his clene moder.
Grace to god with hem ñ trewthe to seke.

Ac þere was wist non so wis ñ þe weye þider coude.
But blostreden forth as bestes ñ ouer bankes and hilles.
Til late was and longe ñ þat þei a lede mette.
Apparayed as a paynym ñ in pilgrimes wise.
he bare a bordoun I bounde ñ with a brode liste.
In a wythewyndes wyse ñ I wonden aboute.
A bulle and a bagge ñ he bare by hys syde.
An hundred of ampulles ñ on his hat seten.

505. A] Fyrst a F. seynyte ... dame] dede þy moodir dere F.
506. And alle] It was F. were] falle F.
508a. Verbum] Quod uerbum F.
509. it] RF; me ß. sykerloker] sikere FY; sikerer rem. we mowe] to stye to hevene F.
510. Byde] we hyddyne þe F; Bydde ß. it] so it F.
511. þat art] As þou F. brothere] brothire art F. to vs] on þyn peple F.
512. mercy] RF; rule þ. 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 non þus þey sungyn F.
519. Grace ... hem] To graunte swich grace F. To haue grace to go with hem ß.
520. wist] 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 ß. and] in F.
PASSUS V

Synges 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 souȝt hadde.

þis folke frayned hym fyrst  þro whennes he come.

Fram synay he seyde  and fram oure lorde sepulcre.
In bethlem and in babiloyne  I haue ben in bothe.
In ermony and in alisaundre  in many other places.
þe may se be my synges  þat sitten on myn hatte
þat I haue walked ful wyde  in wete and in drye.
And souȝte gode seyntes  for my soule selth.

knowest þow auȝt a corseint  þat men calleth treuthe.
koudest þow auȝt wisten vs þe wey  þere þat wyȝte dwelleth.

Nay so me god helpe  seyde þe gome þanne.
I seȝe neuer pamelere  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.
Conscience and kende witt  kenned me to his place.
And deden me suren hem sikerly  to serve hym for euere.
Bothe to sowe and to sette  þe while I swynke miȝte.
I haue ben his folwar  al þis forty wynter.

Bothe I sowhe 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.

528. Synges] & fele synges 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.
533. synay] þe sepulcre F. oure lorde sepulcre] synay hyȝe hillis F.
534. In] I have been bope in F. I . . . both] also F.
536. hatte] cloke F.
538. souȝte gode seyntes] holy seyntis sowht F.
539. knowest] see k. F. auȝt] nowht F.
541. þanne seyde þe gome nay so god me helpe F.
543. Axen] Ne man þat askyd F.
544. a] Pers F. hed] face F.
549. fourty] RFLM; fifty rem.
552. he] RF; truȝe β. hoteth] me comaundid F.
PASSUS V

Sum tyme I sowe: and sum tyme I thesche.
In tayloure caufte in tynkeres caufte: what treuthe can devise.
I weue and I wynde: and do what treuthe hoteth.

For þouȝ I seye it my seliue: 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 hault no men here huyre: þat þei ne haue it anone.
he is as lowe as a lombe: and louelich of speche.
And if ȝe wilnethe to wite: where þat he dwelleth.
I schal wise ȝow witterly: þe weye to his place.

ȝe leue peres quod þes pilgrymes: and profered hym huyre.
For to wende with hem: to treuthe dwelwynge place.

Nay by my soule perel quod peres: and gan for to swerie.
I nolde fonge a ferthyng: for seint Thomas schrine
Treuthe wolde loue me þe lesse: a longe tyme þere after.
Ac if ȝe wilnethe to wende wel: þis is þe weye thider

ȝe mote go thornȝ 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 next: in none wise appaire
Otherwise þan ȝow woldest: he wrouȝte to þi seliue.

And so bouȝth forth by a broke: be buxum of þi speche.
Til ȝe fynden a forthe: ȝoure faderes honoureth.
honora patrem et matrem.
wadeth in þat water: and waschte þow wel þere.
And ȝe schul lepe þe lyȝtloker: alle ȝoure lif tyme.

And so schal 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. byl hym Fβ.
557. of hym] RF: om. β. wel] om. F.
559. with hault] ne wiphalte 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 FYOC2CB; soule(s) helþe rem. for to swerie] swere faste F.
566. seint T. schrine] fyfty floreylns tolde F.
573. appaire] apyeþe hym F.
575. bouȝ] beneþe F; boweþ β. of þi] RF; of β.
576a. matrem] matrem ut sis longeþus super terram F.
580. And . . . idel] Ne nemþe not in ydelynesse F.
PASSUS V

\(\text{hanne schaltow come bi a crofte }\) but come \(\text{hov nau3t heere inne.}\)
\(\text{he crofte hate couyte nau3t }\) men ne here wyues.
\(\text{Ne none of her servantes }\) \(\text{hat nuyen hem mi3te.}\)
\(\text{Loke hov breke no bowes heere }\) but if it be on 3oure owen.

To stokkes heere stondeth \(\) ac stynte 3e nau3t heere.
\(\text{hei heate stele nau3t ne slee nau3t }\) strike forthe by bothe.
And leue hem on \(\text{pi left halfe }\) and loke nau3t heere after
And hold wel \(\text{pin haliday }\) heye til euene.
\(\text{han schalt hov blench at a beru }\) bere no fals witnesse.
Is fyrtheid in with floreynes \(\) and other fees manye.
Loke 3e plukke no plante heere \(\) for perel of 3oure soules.

\(\text{hanne schal 3e sei sothe }\) so it be to done.
In none manere elles nau3t \(\) for no mannes byddyng.

\(\text{hanne schaltow come to a courte }\) as clere as \(\text{he sonne.}\)
\(\text{he mote is of mercy }\) \(\text{he manere aboute.}\)
And alle \(\text{he walles ben of witt }\) to halden wille oute.
And Icarneled with cristendome \(\) \(\text{hat kende to saue.}\)
I buterased with by leue so \(\) or \(\text{hov best nau3t I saued.}\)

And alle \(\text{he houses ben I hyled }\) halles and chaumbres.
with no lede but with loue \(\) and lowe speche as bretheren.
\(\text{he brugge is of bidde we}l \) \(\text{he bette may hov spede.}\)
Iche pyler is of of penaunce \(\) of preyeres to seyntes.
Of almesdedes arn \(\text{he hokes }\) \(\text{hat he gates hangen on.}\)

Grace hatte \(\text{he gatewarde }\) a good man for sothe.

582. [he] RFG; [hat rem] crofte hate[ name ys F. men ... wyues] neyher maydins ne wyvis F; mennes catel ne hire wines β.
583. [pat ... mi3te] ne no byng to hym longib F.
584. Ne noyghhe not his bestis neyher bollokys ne opere F. be on] be β.
586. [he hatted] [hat is F.
587. halfe] honf F. [pero on hem F.
588. And] [hat is F. heye til euene] with holy prayeris F.
after line 589. By syde is a faire fyle fals flaterynge ys \(\text{he name F.}\)
590. Is] It is F; He is β.
591. [se] RFF; [how β. 3oure soules] [he heyward F; ṣi soule β.
592-93. om. F.
592. sei] RHm; see seye rem.
595. [he manere] with mar3ys al F.
597. [hat] man Fβ.
598. by leue so] good by leve F.
599. halles] hy3e halle F.
600. lowe ... bretheren] with lowly speche also F.
602. Iche ... of] [he pilerys hatte F. of(2)] & F.
PASSUS V

his man hatte amende 3ow ? many man hym knoweth.

Telleth hym þis tokene ? þat truthe wyte þe sothe.
I parfouerm þe penaunce ? þe prest me enioyed.
And am fui sorì of my synnes ? and so i schai eueri.
when I thanke þære on ? þei I were a pope.

Byddeth amende 3ow meken hym ? to his meister ones.
To wayue vppe þe wykat ? þat þe womman schette.
þo adam and eue ? eten appeles vn rosted.
Per euam cunctis clausa est ? et per marian virginem iterum &c.

For he hath þe keye and þe clikat ? þowe þe kynge slepe.
And if grace grauht þe ? to go in þis wise.
þow schalt se in þi selue ? trethe sitte in þin herte.
In a cheyne of charite ? as þow a childe were.
To suffre hym and to segge ? aseynes 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 pryde ? to preyse þi selue.
þe boldenesse of þi benefetes ? maketh þe bylynd þanne.
And þanne worsstou driuen out as deuh ? and þe dore I closed.
I cayed and I clycated ? to kepe þe with ouoten.
happely an hundreth wynter ? ar þowe efte entre.
þus miȝtow lesen his loue ? to lete wel by þi selue.
And neuere happeliche efte entre ? but grace þow haue.

Ac þere are seuen ziftes ? þat serven truthe euere.
And are porterues ouer þe posternes ? þat to þe place longeth.

605. many] RF: for many ß.
606. wyte] knoweth F.
609. om. F.
610. to] RFMGYOC2: til rem. ones] praye F.
612a. cunctis] cuntis FLWGOC2. iterum] RF only. &c.] RF; patefacta est ß.
613. he] she FCBm.
614. om. F.
615. int(1)] om. F. treuthe . . . herte] where þat treweþe syytyþ F.
616. cheyne] chamber F. [pow] he F.
617. to segge] ony seyyseng F; segge nouyte ß. aseynes] & do F.
618. þanne] om. F. þe om. F. þat] he F.
620. pucketh] RF; pucketh forþ ß. pruyde] pride priuuly F. preyse] preyse wel F.
622. as deuh] om. F.
624. entre] in entre F.
626. grace] his grace F.
627. ziftes] seruauntys F; sustren ß.
628. ouer] at F; to Cr23; of rem. posternes] zatys F.
PASSUS V

\[ \text{\( \hat{\text{p}} \text{at on hatte abstinence} \)} \text{ and \( \text{\( \hat{\text{v}} \text{mblete an other.} \)} \text{Charite and chastite} \) \text{ ben his chief maydennes.} \]

\[ \text{Pacience and pees} \) \text{ miche poeple \( \hat{\text{bei} \text{ helpeth.}} \]

\[ \text{Largenesse pe lady} \) \text{ he lete in ful manye.} \]

\[ \text{heo hath huype a thousand oute} \) \text{ of pe deuies pondfoide.} \]

And ho is sib to \( \text{\( \hat{\text{p}} \text{is} \text{ seuene} \)} \) \text{ so me god helpe.} \]

\[ \text{heo is wonderlisch welcome} \) \text{ and faire vnderfongen.} \]

And but if \( \text{\( \hat{\text{p}} \text{at} \) \text{e} \text{be sib} \) \text{ to summe of \( \text{\( \hat{\text{p}} \text{is} \text{ seuene.} \)} \]

It is ful hard \( \text{be my hed quod peres} \) \text{ for eny of 30w alle.} \]

To geten ingonge at any gate \( \text{\( \hat{\text{p}} \text{ere} \)} \) \text{ but grace be \( \text{\( \hat{\text{p}} \text{e} \text{ more.}} \]

\[ \text{Now be crist quod a cutfpurs} \) \text{ I haue no kynne \( \text{\( \hat{\text{p}} \text{ere.}} \]

\[ \text{Ne I quod an apewarde} \) \text{ by aught \( \text{\( \hat{\text{p}} \text{at} \text{ I knowe.}} \]

wite god quod a wafrestere \) \text{ wiste I \( \text{\( \hat{\text{p}} \text{is} \text{ sothe.} \]

Schulde I neuer forthera a foot \) \text{ for no frere prechynge.} \]

\[ \text{3us quod peres \( \text{\( \hat{\text{p}} \text{e} \text{ plowman} \)} \) \text{ and poked hem alle to goed.} \]

\[ \text{Mercy is a mayde \( \text{\( \hat{\text{p}} \text{ere} \)} \) \text{ hath miȝt over hem alle.} \]

\[ \text{And sche is sib to alle synful} \) \text{ and hire sone alse.} \]

\[ \text{And thorȝ \( \text{\( \hat{\text{p}} \text{e} \text{ helpe of hem to} \)) \text{ hope bow non other.} \]

\[ \text{bow miȝt gete grace \( \text{\( \hat{\text{p}} \text{ere} \)} \) \text{ be so bow go by tyme.} \]

By seint poule quod a pardonere \) \text{ paraunter I be nauȝt welcome.} \]

\[ \text{I wil go feche my box with my breuette} \) \text{ \textit{and} a bulle with bisshopes leres.} \]

By crist quod a comune woman \) \text{ \( \text{\( \hat{\text{p}} \text{i} \text{ company wil I folwe.} \]

\[ \text{bow schalt sey I am \( \text{\( \hat{\text{p}} \text{i} \text{ suster} \)} \) \text{ I ne wote where \( \text{\( \hat{\text{p}} \text{ei} \text{ by come.}} \]

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629. [\( \text{\( \hat{\text{p}} \text{at on hatte} \)) \text{ be firste is F. \( \text{\( \hat{\text{v}} \text{mblete} \)) \text{ humilitie F}\beta.} \]

630. maydennes] chyldryn F. \text{ 632. in] out F.} \]

633. hulpe] delyueryd F. \]

634. ho is sib to \( \text{\( \hat{\text{p}} \text{is} \))] \text{ she is neyʒh by sibbe \( \text{\( \hat{\text{p}} \text{e} \)) \text{ F.} \]

635. \& she wille worchepely welcome 3ow \& wel 3ow vnderfonge F. \text{ beo] he \( \beta.} \]

636. if \( \text{\( \hat{\text{p}} \text{at} \)) \text{ om. FMCR; if rem. sib[ j sybbe quod Pers F.} \]

637. ful] om. F. \text{ quod peres] om. F.} \]

638. ingonge] in passage F. \text{\( \text{\( \hat{\text{p}} \text{ere} \)) \text{ om. F.} \]


641. wite] A wolde F. \text{ wafrestere} \text{ messager F. wiste I \( \text{\( \hat{\text{p}} \text{is} \)) \text{ at y wiste \( \text{\( \hat{\text{p}} \text{e} \)) \text{ sothe} \) RF; for soþe \( \beta.} \]

642. forthera a foot] a fote ferthere F. \text{ frere] freres F}\beta. \]

643. 3us] 3ys 3is F. \text{ alle] om. F.} \]

644. Mercy \ldots \text{\( \text{\( \hat{\text{p}} \text{ere} \)) \text{ ere a mayde \( \text{\( \hat{\text{p}} \text{ere} \)) \text{ Mercy she F.} \]

645. and] and so is F. \]

648. welcome] RF; knowe \( \text{\( \hat{\text{p}} \text{ere} \)) \text{ F.} \]

649. with my breuettes and a bulle] \text{ om. F. with(2]} \text{ with \( \text{\( \hat{\text{p}} \text{e} \)) \text{ F.} \]

650. \( \text{\( \hat{\text{p}} \text{i] in \( \text{\( \hat{\text{p}} \text{n} \)) \text{ folwe] wende F.} \]

651. bow schalt[ \& F. \text{ \ldots come] in Cytes \( \text{\( \hat{\text{p}} \text{ere we wende F.} \]
This were a wikked way 7 but ho so hadde a gyde.

pat wolde folowe vs ech a fote 7 pus pis folke hem mened.

Quat3 perkyν pe plowman 7 by seint peter of rome.
I haue an half acre to erie 7 by pe hely3 weye.
hadde I hered pis half acre 7 and I sown it after.
I wil wenden with 30w 7 and pe weye teche.

pis were a longe lettyng 7 quod a lady in a sclayre.
what schuld we wommen 7 werche þere whiles.

Summe schal sowe þe sak quod peres 7 for scheding of þe whete.
And 3e loueliche ladyes 7 with 3oure longe fyngeres.
pat 3e haue selke and sendel 7 to sowe whan tyme is.
Chesibles for chapeleynes cherches to honoure.
wyues and wydewes wolle and flex spynneth.
Maketh cloth I conseile 30w 7 ad kenneth so 3oure dou3tres.
þe nedy and þe naked nemeth hede how a lyggeth.
And casteth hym clothes for so comaundeth treueth.
For I schal lene hem lyflode 7 but if þe londe fayle.
Flesche and brede bothe to riche and to pouere.
As longe as I lyue 7 for þe lordes loue of heuene.

And alle manere of men þat thors3 mete and drynke libbeth.
helpeth hym to werche wy3tliche þat wynneth 3oure fode.

By crist quod a kniȝt þo 7 he kenneth vs þe beste.
Ac on þe teem treuly 7 tauȝt was I neuere.
Ac kenne me quod þe kniȝt 7 and by crist I wil assay.

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PASSUS VI
Passus Sextus de visione vt supra

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1. ho so] we F.
2. wolde] myȝte LMWHmG. þus ... mened] þat no folk vs noȝte F.
3. perkyν þe] pers plowman F.
4. wil] RLYC; wolde rem.
5. That] Loke F.
6. Chesibles] To make c. F.
7. wyues] & 3ee w. F.
8. ad] for and.
9. a] hij LM; þei rem.
10. hym] on hem F; hem rem. comaundeth c. 3ow F.
11. þe] my F.
12. helpeth hym] Shulle help F. þat wynneth] to wynne with F.
13. Ac ... truely] But trewly on þe teem F.
14. me] me it F.
PASSUS VI

By seint poule quod perkyn: se profr e 30w so faire.
pat I schal swynke and swete: and sowe for vs bothe.
And other laboreres do for pI loue: al my lif tyme.
In couenaunt pat bow kepe: holy cherche and my selue.
Fro wastoures and fro wikked men: pat pis world strueth.

And go hunte hardiliche: to hares and to foxes.
To bores and to bukkes: pat breketh a dou1 myn heggges.
And go afayte pI faukones: wilde foules to kulle.
For swyche cometh to my crofte: and croppeth my whete.

Curteiseliche pI kni3t panne: comsed pes wordes.
By my power peres quod he: I pli3t pI my treuth.
To fulfille pI forwarde: pou3 I fi5te schulde.
As longe as I lyue: I schal pI meytene.

3e and 3et a poyn1 quod peres: I preye 30w of more.
Loke 3e tene no tenaunt: but treuth wil assente.
And pou3 3e mowe amercy men: lat mercy be taxoure.
And mekenesse 3oure maystere: maugre mede chekes.

And pou3 pore men profr e 30w: presente and gifts.
Nyme it nau3t an aunter: pou mowe it nau3t deserue
For pou schalt yelde it azen: at on 3eres ende.
In a ful perilouse place: purgatorie it hatteth.

And mysbede nau3t pI bonde man: be bettre may pou spede.
pou3 he be pI in vnderlyng here: wel may happe in heuene.
pat he worth worthier sett: and with more blisse.

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25. 30w] 3ou sire F.
27. laboreres] RF; laboures β. do] shulle F. my] here F.
28. pou ... and] holy chirche pou kepe as F.
31. bores and to bukkes] bawsynges & boores F. pat ... myn] but breke pou none heggys F.
33. swyche] pI F.
34. Curteiseliche ... panne] panne pI knyght curteysly F.
36. pI pis Fβ.
37. lyve] lyve in londe F.
38. 3e ... poyn1] But o poyn F. 30w] pI F.
39. 3e] pou F.
41. 3oure] pI Fβ. mede] medes Fβ.
42. 30w] pI F.
43. it] hem F. pou] RF; ye β.
45. ful] om. F. it hatteth] men name it F.
46. And] Ne F.
47. here] copied before pI F.
48. sett] set pI pI F. with] in wel F.
PASSUS VI

Amice astende superius. 49a
For in a chanel at cherche Æ  clerkes ben euel to knowe.
Or a kniȝt fram a knawe þere Æ  knowe þis in þin herte.
And þat pow be trewe of tonge Æ  and tales þat þow hatie.
But if þei ben of wisdom Æ  or of witt þi werkmen to chastie.
holde nauȝt with non herlotes Æ  ne here nauȝt here tales.
And nameliche at þe mete Æ  swyche men eschewe.
For it beth þe deueles disoures Æ  I do þe to vnderstonde.

I assente by seint lame Æ  seyde þe kniȝt þanne.
For to werch by thy wordes Æ  þe while my lyf dureth.

And I schal apparaile me quod perkyne Æ  in pilgrimes wise.
And wende with ȝow I wil Æ  til we fynde treuthe.

And caste on me my clothes Æ  I clouted and I hole.
My cokers and my cusses Æ  for colde of my nayles.
And hange myn hoper at myn hals Æ  in stede of a scrippe.
A busche of brede corne Æ  bryng me þere inne.
For I wil sowen it my selue Æ  and sytthen wil I wende.
To pilgrimage as palmeres doun Æ  pardon for to haue.

Ac ho so helpeth me to eyre Æ  or sowen herre ere I wende.
Schal haue leue be oure lord Æ  to lese here in herueste.
And maken hym merlie þere myde Æ  maugre ho so it be grucche.

And alle kynne crafty men Æ  þat conne lyuen in treuthe.
I schal fynde hem fode Æ  þat feithfullye libbeth.

50. chanel] chapel F; charnel b. clerkes ben] a clerk is F; cherles ben b.
51. Or] so is F.
52. And þat] But loke F. tonge] RF; þi tonge b.
53. & by wysdom & by wit þy werkmen þou chastysge F.
54. holde nauȝt] RF; hold b.
55. þe mete] RLMWHhmCCr12; þy mete BCr3; þy mete bord F; mete GYOc2.
56. it] þei FBCr3.
58. by] al after F.
59. And(1)] I wil F. me] om. F. and I hole] at þe fulle F.
60. And] & y wille F. in stede of] as i hadde F.
62. bryng me] y wil bere F.
65. wil ] with ȝow F.
67. here] om. F.
68. lese . . . hereuest] large his hereuest here F.
69. hym] RF; hem b. ho so it be grucche] who grucche F; ho so (be) grucche(th) it b.
71. þat . . . libbeth] for feythfully þey libbe F.
PASSUS VI

Saue lakke þe iogelour 2 and Ihonete of þe stiues.
And daniell þe dys pleyere 2 and denote þe bawde.
And frere þe faiteme 2 and folke of hys ordre.
And robyn þe ribauder 2 for his rousy wordes.
Treuthel tolde me ones 2 and badde me tellen it after
Deleantur de libro viuientium 2 I schulde nauȝt dele with hem.
For holy cherche is hote 2 of hem no tythe to aske.
Quia cum iustis non scribantur,
þei ben aschaped good auntour 2 now god hem amende.

Dame worche whan tyme is 2 peres wif hyȝte.
his douȝte hit do rïst so 2 or þi dame schal þe bete.
his sone hitȝt suffre 2 þi souereynes haue here wilte.
Deme hem nauȝt for if þow dost 2 þow schalt it dere a bugge.
Lat god I worth with al 2 for so his worde techeth.

For now I am holde and hore 2 and haue of myn owene.
To penaunce and to pilgrimage 2 I wil passe with þis other.
For thy I wil ar I wende 2 do write my queste.
In dei nomine amen 2 I make it my selue 2 he schal haue my soule.
þat best hath I serued it 2 and fro þe fende I kepeth it.
Til I come til his acontes 2 as my crede telleth.
To haue a reles and a remissioun 2 on þat rental I leue.

þe kyrke schal haue my carayne 2 and kepe myn bones.
For of my corne and catel 2 he crauede tithe.
I payede it hym prestly 2 for peryl of my soule.

72. of] at F.
74. frere þe[ also frere F. folke] no folk F.
77. dele with hem] with hem dele F.
78a. scribantur] scribant in þe registre in hevene F.
80. worche] wicche 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 pylgreme for penaunce F. þis] om. F.
87. For thy] But F. quest] enqueste F; biquest ß.
88/89. divided after selse ß. . . . selse] om. F. he] god F.
89/90. divided after it(1) ß. hath . . . it] ys worthy F. fro . . . it] weyvyl fram yt þe fendis F. I kepeth it] it defend for so I billeu ß.
91. til(2)] to Fß. telleth] spellip F; me telleþ ß.
92. om. F.
95. I . . . prestly] & peyȝede it trewly to þe preest F.
PASSUS VI

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 dousteres and my dere children.
For þou I deyede to day my dette is I quited.
I bare hom þat I borwede ar I to bedde 3ede.

And with þe residue and þe remenaunt be þe rode of lukes.
I wil worshippe 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 hafthacre helpen 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 3erne.
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. [as y F.
97. mengen] menge me F.
99. dele} dele it F. my] hire F.
100. deyede] RF; deye b. detty is] dettyes ben alle F; dettes are b.
101. ȝeed] wente F.
104. þe plow} RF; plow b.
105. pote} RF; foot b. shal be] is F. picchen] puttyþ F. atþ a wey F; atþo b.
107. perkyn] pers F. þese þe F; hise b.
108. þis} hys FG.
110. perkyn] pers F.
111. woruten} with transposition mark between o and r R; wrouȝte(o) F b.
113. to plese perkyn} poor to plese Pers F. piked . . . wedes] þey pullden vp þe rootys F.
115. & were to se[n] his werkmen how þat þey wroghte F. And ȝeed to] To b.
116. schuld . . . after] wolde heren hem F.
118. ho helpen] helpen F b. to . . . acre] hym so to heryȝe F.
119. þe . . . soule] myn sowlis pereyl F. alle in puer] in pure gret F.
PASSUS VI

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 faïtoure aferde: and feyned hem blynde.
Sonne 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 3ourke plow bothe.
þat god of his grace: 3ourke greyne multiplye.
And 3elde 3ow of 3ourke almesse: þat 3e 3iuen vs here.
For we may nouȝt swynk ne swete: suche seknesse vs ayleth.

If it be soth quod peres þat 3e seyne: I schal it sone aspие.
þo ben wastoures I wot wel: trethe wot wel þe sothe.
And I am his olde hyne: and his te hym to warne.
whiche þei were in þis world: his werkemen apayreth.

3e wasten þat men wynnen: with trauyle and with tene.
Ac treute schal teche 3ow: his teme to drive.
Or 3e schal este barly brede: and of þe broke drynke.
But if he blynde or brokeleged: or bolted with yrenes.
he schal este whete brede: and drinke with me selue.
Til god of his goednesse: amendement hym sende.

Ac 3e miȝt traualie as treute wolde: and take mete and huyre.
To kepe ken in þe felde: þe corne fro þe bestes.
Diken or deluen: or dyngen vpon scheues.
Or helpe make morter: or bere muk a felde.

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122. haue] have hym F.
124. a lyry] swolle F: swiche . . . conneth] sum loselys vsen F.
127. plow] plowl3 men F.
128. grace] grete grace F.
129. almesse] almesse dede F.
130. ne swete] om. F.
138. if he] he þat is F: if he be þ.
139. with me selue] wyse 5 or ale F.
141. as treuth wolde] trewly F.
142. ken] keen F: kyne þe(2)] or F.
143. vpon scheues] vp rootys F.
144. bere muk a] leedyn muk on F.
PASSUS VI

In lecherie and in losyngrie: lyue and in sleuth.
And al is thors suffraunce: bat vengance sow ne taketh.

Ac ancrez and hermites: bat eten but at nones.
And namore ar morewe: myn almesse schul be haue.
And of my catel to cope hem with: bat haue cloysters in kerkes.
Ac rober renneaboute: schal nauȝt haue of myne.

Ne postles but be preche come: and sют haue pour of be bisshoppe.
Be schal haue payn and potency: and make hem self at ese.
For it is an vnresonable religion: bat hath rȝt nauȝt of certeyne.

And þanne gan a wastour to wraþthe hym: and wold haue l fouȝte.
And to peres þe plowman: he profered his gloue.

A bretonere a braggere: abosted peres alse.
And bad hym go pissen on his plow: forpyned schrewe.
wil þow or nelle þow: we wil haue oure wille.
And of þi floure and of þi flesch: fescche whanne vs liketh.
And make vs merie þere myde: maugre þi chekes.

þanne peres þe plowman: pleyned hym to þe kniȝte.
To kepe hym as couenant was: fram cursed schrewees.
And fram þis wastouses wolues kynnes: þat maketh þis world dere.
For þo waste and wynnen nauȝt: and þat ilke while.
wor þe neuer plente amonge poeple: þe while my plow liggeth.

Corteyseliche þe kniȝt þanne: as his kende wolde.
warmed wastour: and wissede hym bettere.

145. & nowht to lyve in Lecheryse ne in Losengryse & slowe F. lyue] ȝe lyuen b.
146. And . . . suffraunce] It is suffraunce of god F. ne] om. F.
147. eten] RFLMCr; eten nɔȝt rem.
148. ar] til on F.
150. robert] Daun Robert F. haue of myne] rewle my goodis F.
152. and . . . ese] with a pitawnce by syde F.
153. riȝt . . . certeyne] rentys none F.
154. to wraþthe hym] were wroþte F. haue l] fayn a F.
156. A bretonere a] & with hym cam a F.
157. on] RF; with b.
158. wil þow or nelle þow] & seyde wilt þou pers o nylytou F.
159. And of] & F; Of b. fecche] we fecche F.
161. þe plowman] wente konyngly F.
163. om. F. þis] RG; þe rem.
164. þo] RLWHmYOC-CBC; þei FMG. þat ilke while] wete wel for soþe F.
165. poeple] þe peple Fb.
167. hym] to þe F.
PASSUS VI

Or þow schalt abugge with þe lawe ∥ by þe ordre þat I bere.

I was nouȝt wone to werche quod wastour ∥ and now wil I nouȝt bygynne.
And leet līȝtly 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 eft e sone.

Be þe perel of my soule quod peres ∥ I schal apyre ȝow alle.
And houped after honger ∥ þat herde hym at þe furste.
Awreke me of þis wastoures quod he ∥ þat þis world schenden.

honger in haste þo ∥ hente wastoure 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 sedye ∥ and lat hem ete with hoggis.
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 flaten on with flailes ∥ fram morwen til euon.
þat honger 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.

168. with] by Fβ. lawe] lawe he seide F.
169. wone] wond quod he F; wont þ. quod wastour] om. F.
170. līȝtly] RFHm: līȝte rem. þe knyȝt] his speche F.
172. manseyd] brette F; manaced þ.
173. Be] Quod pers be F; Now by þ. 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 þ. aboute] abowhtyn boþe F.
179. lanterne] lanterne horn F.
181. sese] RF: to cesse þ.
182. dolue] douyn F; doluen þ. þow non] no man F.
183. he sedye] seyde pers F.
184. bake] bakyn boþe F.
185. þus . . . hem] to meynteene here lyvis F.
188. hardy] RFG; so hardy rem. for] onys F.
189. hadde I maked] dide hem make F.
PASSUS VI

And ketten here cope s? and curtebies hem made.
And wenten as werkmen? with spades and with schoueles. fol. 28r
And doluen and diken? to driue away honger.

Blynde and bedredene? were botened a thousand.
pat seten to begge seluer? sone were þei heled.
For þat was bake for bayarde? was bote to many hungri.
And many a beggreere for benes? fayne was to swyne.
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.
And þaf 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 holde hym þere.
For I am wel awrek 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
Treuhte 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 beeggeres and bigge? þat mowen here brede by swynken.
with houndes bred and hors bred? holde yppe here hertes.
Abate hem with benes? for bollyng of here wombe.

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192. with ... schoueles] to swynkyn a bowyn F.
196. to many] þe F; for many β.
197. fayne] ful bowyn 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; hen to Hm; to Cr; be to rem.
215. I here now] Now here wel me F; Here now β.
216. mowen here brede] for here breed mowe F.
PASSUS VI

And if þe gomes gruche : 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. 28
And alle manere men : þat þow migst aspie
þat nedy ben and nauʒt : helpe hem with þi godes.
Loue hem and lak hem nauʒt : late god take þe veniaunce.
þeyʒ 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 mamonæ iniquitatis.

I wald nauʒt greue god quod peres : for alle þe good on grounde.
Migst I synneles do as þow seyste : seyde peres þanne.

ʒe I be hote god quod hunger : or elles þe bible lyeth.
Go to genesis þe geaung : þe engendrour of vs alie.
In sudore and in swynke : þow schalt þi mete tylie.
And labore for thi lyflode : and so oure lord hiʒte.

And sapience seith þe same : I seyʒ 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 mames face : moutheth þis wordes.
þat seruus nequam had a man : and for he wolde nouʒt chaffare.
he hadde maugre of his meystre : for euermore after.
PASSUS VI

And by nam hym his napm \ for he ne wold werche.
And gaf \ pat nam til hym \ \ pat ten napmes hadde.
And with \ pat he seyde \ \ pat holy cherche it herde.
he \ pat hath schal haue \ and helpe \ pere \ it nedeth.
And he \ pat nauȝt \ schal nauȝt haue \ and no man hym helpe.
And \ pat he weneth for to haue \ I wil it hym bi reue.

kende witt wolde \ \ pat voche a wist wrouȝte.
Or in dichyng or in deluyng \ or trauaylyng in preyeres.
Contemplatif lyf or actif lyf \ crist wolde men wrouȝte.
\ be sauter seith in a psalme \ of beati omnes.
\ be freke \ pat feđeth hym selue \ with his faithful labour.
he is blissed by \ be book \ in body and in soule.
Labores manuum tuarum &c.

3et I prey 3ow quod peres \ par charite and 3e kunne.
Eny lef of leche craft \ lere it me my dere.
For somme of my seruauntes \ and my self bothe
Of alle a woke werche nauȝt \ so oure wombe aketh.

I wot wel quod hunger \ what seknesse 3ow eyleth.
3e haue manged ouer mucho \ and \ pat maketh 3ow grone.
Ac I hote \ be quod hunger \ as \ pow \ pin hele wilneste.
\ pat \ pow \ dryne no day \ ar \ pow dyne sumwhat.
Ete nouȝt \ I hote er hunger \ be take.
And sende \ be \ of his sauce \ to sauoure with \ pi lippes.
And kepe summe to soper tym \ and sitte nauȝt to longe.
Arise vppe ar apetit \ haue I ete his fille.

243. napm] RF; beysant G; nnam rem.
244. \ bat\ it F; nam] om. F; besant G; Nnam rem. napmes] RF; besant G; Mnames rem.
245. \ bat(1)] \ pat dede F; holy cherche] alle men F.
246. \ and . . . nedeth] to helpe hym at his neede F.
248. for] RF; wel \ \ b. \ I wil\ men shulle F.
249. kende witt] For kende F.
250. dichyng] dikynge FB. trauaylyng] doynge F.
251. Contemplatif} Eiper Contemplatif F. lyf(2)] om. F. wolde men\ concytyde we F.
252. a] RF; \ be \ of\ in F.
254a. &c.] quia manducabis batus es &c F.
255. 3ow] be F; 3e] pou 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 \ be FB.
264. sende\ bryne F. with\ om. F.
265. to(1)] RYOC\ for CB; til rem. and sitte] but sitte \ pou F. to] om. F.
266. Arise\ But a ryse F. 1 . . . fille] loost al his strengpe F.
PASSUS VI

Late naüst 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 are no morarerese þan leches / lord hem amende.
þei don men deye þorȝ here drinks / ar destine it wolde.

By seint poule quod peres / þis aren profitable wordes.
wend now hunger whan þow wille / þat wel þow be euere.
For þis is a louely lesson / lord it þe forzelde.

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 noyth er geese ne gris / but to grene cheeses.
A fewe crudehyd and cremed / and an hauer cake.
And to loues of benes and bren / I bake for my fauntes.
And yet 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 cowe and a kalf / and a carte mare.
To drawe a felde my donge / þe while þe drouȝthe lasteth.

267. Late} But lete F. bord] table F.
268. nauȝt] or] F.
269. affyngred] a lusty F.
270. for his} þese F.
271. with alle] wip F; wip alle þe ð. golde] gold þeron F.
274. on] on þe F.
275. þer ... þan] now are mo moraynerys þan F; For many lechys ben B; For murþerereis are manye rem.
lechys] 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] pey3nemens þe F.
283. but] but y have F.
286. sey] sware F.
287. by crist] copied before no F. for] þe F.
PASSUS VI

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.

Alie þe pore poepie þo / pesecoddes fetten.
Benes and baken apples / þei brouȝt in here lappe.
Chibolles and chiruelles / and ripe chiries manye.
And profered peres þis present / to plese with hunger.

Alle hunger ete in haste / and asked after more.
þanne pore folke for fere / fedde hunger þerne.
with grene poret and peses / to poyson hunger þei thouȝte.

By þat it neyed nere heruest / new corn come to chepyng.
þanne was folke fayne / and fedden hunger with þe beste.
with good ale as glotoun tawȝte / 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 / þat in borewe is to selle.

Laboreres þat haue no londe / to lyue on but here handes.
Deyned to dyne o day / niȝtȝe olde wordes.

May no peny ale hem paye / ne no pece of bakun.
But if it be fresch flesche other fisches / for chillyphg of his mawe.
And but if he be hylyche hyred / elles wil he chide.
And þat he was werkemen wrouȝte / waile þe tyme.
Aȝeynes catones conseile / comseth he to iangle.
Paupertatis onus / pacienter ferre memento
PASSUS VI

he greueth hym aȝeynes god  and gruccheth aȝeynes reson.

panyne curseth he þe kyng  and alle his conseylle after.
Suche lawes to loke  laboreres to greue.
Ac whyles hunger was here maistre  þere wolde non of hem chyde.  320
Ne strue aȝeynes his statute  so sterneliche he lokede.

Ac I warne 30w werkemen  wynneth while 3e mowe.
For hunger hiderward  hasteth hym ful faste.
he schal a wake with wat  wastoures to chaste.
Ar fyue 5ere be fulfilled  swich famyn schal arise.
Thorȝ flod and foule wederes  fruytes schullen fayle.
And so seyde saturne  and sent 30w to warne.
whanne 3e se þe some amys  and to monkes hedes.
And a mayde haue þe maystrie  and multiplied be eyghte
panyne schal deth withdrawe  and deth be iustice.  330
And dawe þe dikere  deye for hunger.
::nd if god of his goodnesse  graunte vs a trewe.
PASSUS VII
Passus septimus de visione vt supra.

Treuthie herd telle here ofte & and to peres he sente.
To taken his tyme & and tulien be erthe.
And purchased hym a pardoun & a pena et a culpa.
For hym and for his eyres & for ever more after
And bad hym holden hym at home & and erien his leyes.
And alle bat holpe hym to erie & to settan or to sowe.
Or any other mester & bat miȝt peres auaile.
Pardoun with peres be plowman & treuthie hath I graunted.

kynge & knytes & bat kepen holy cherches.
And riȝtfulliche in reumes & reulen be poople.
And pardoun þorȝ purgarorie & to passe ful liȝtly.
with patriarkes and prophets & in paradis to be felawes.

Bissiopes I blessed & if þei ben as þei schulden.
Legistres of bothe lawes & þe lewed þere with to preche.
And in as muche as þei mowe & amenden alle synfulle.
Aren peres with þe apostele & þus pardoun peres schewes.
And at þe daye of dome & at heie dayes to sitte.

Marchautes in þe markynge & haued many þeres.
Ac no pena et a culpa & þe pope wald hem nauȝt graunte.
For þei holde nauȝt here haliday & as holy cherche telleth.
And for þei swere ofte & so god hem helpe.
Aȝeyne clene consiencye & here catel to selle.

Ac vnder his secrete seel & treuthie sent hem a lettre.
bat þei schulde bugle boldely & þat hem best liketh.

Passus septimus . . . supra] no passus division F.
1. here] er F.
8. Pardoun . . . plowman] he hapected pardoun with pers F. ]] it F.
10. reulen] weel rewe F.
11. And] Han FB. ful] þorh3 F.
12. and prophets] om. F. be] ben here F.
14. lawes] þe lawes LMGYOC2C. þe . . . with] þer with þe lewide F.
15. om. F.
16. þus] RFLM; þis rem. schewes] graunteþ F.
19. no] RF; noon a β. wald hem nauȝt] wille not F; holde hem β.
20. telleth] techeþ FB.
21. ofte] oftyn F; by her soule and β. god] grete god F; god moste β.
23. Ac . . . treuthie] But trewþe vndyr his secrete seel he F.
PASSUS VII

And sitthene sellen it vs azeyn: and sauen þe wynnynges.
And amenden mesondewes þere with: and myseise folk helpe.
And wikked wayes: wiȝtliche 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.
And sette sclerres to scule: or to other craftes.
Releue religioun: and renten hem bettere.

And I schal sende 30w my selue: seint mychel myn archangel
þat no deuel schal 30w dere: ne fere 30w in 3oure deynge.
And wyten 30w fram wan hope: if 3e wil þus werche.
And sende 3oure soules in safte: to my seintes in ioye.

þanne were manye marchautþ: þat wopen for ioye.
And preiseden peres þe plowman: þat purchaced þis bulle.
Men of lawe: leste pardoun hadde.
þat pleteden for mede: for þat craft is schrewed.
For þe sauter sauthem nauȝt: suche as taketh þiftes.
And nameliche of innocentes: þat non euel ne cunneth.

Pledoures schuld peyden hem: to plede for suche and holpe.
Princes and prelates: schulde paye for here trouayle.
A regibus et principibus: erit merces eorum.

Ac many a iustice and iouroure: walde for lohan do more.
þanne pro 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 coueysitise of þiftes.
And schweth lawe for oure lordes loue: as he it hath I lerned.

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 newlyn F.
35. wyten] wysshe F.
38. þe plowman] a perly F.
40. saueth] savorþ F.
after 41. Super innocentem munera non accipies β.
44. lohan] lakke F.
48. And conforteth] RF: Conforteth β. þat] ony F.
PASSUS VII

Schal no deuel at his ded day / deren hym a myte.
pat he ne worth saef and his soule / pe sauter bereth witnesse.
Domine quis habitabit in tabernaculo tuo . &c.

Ac to bugge water no wynd / ne witt ne fire pe ferthe.
pe se foure pe fader of heuene / made to pis folde in comune.
pes ben treuthes tresores / trewe folke to helpe.
pat neuere schal wex ne wanye / with oute god hym selue

whan pei drawen in to deth / and indulgences wolde haue.
his pardoun is ful petyt / at his partyng hennes.
pat mede of mene men / for her motyng taketh.
pe legistres and pe lawyeres / holdeth pis for treuthe.
pat if pat I lye / mathew is to blame.
For he bad me make 30w pis / and pis prouerbe me tolde.
Quodcumque wltis vt faciant vobis homines facite eis.

Alle libbyng laboreres / pat lyuen with here hondes.
pat treweliche taken / and treweliche wynnen.
And lyuen in loue and in lawe / for here lowe herte.
hauth pe same absolucion / pat sent was to peres.

Beggeres ne bydderes / ne beth nauȝt in pe bulle.
But ȝif pe sugestion be soth / pat schapeth hym to begge.
For he pat beggeth or bit / but if he haue nede.
he is fals with pe fende / and defraudeth pe nedy.
And also he gyleth pe gyuere / ageynes his wille.
For if he wist he were nauȝt nedy / he walde ȝif pat another
pat were more nedyer and nauȝt tier / so pe nedyest schuld be hulpe.

Caton kenneth men þus / and þe clerke of þe stories.
Cui des videto is catones teching.

52. Ac to bugge] Ac no man sholde bygge F. ne . . . ferthe] ne fyȝe ne witt neyper F.
53. made . . . comune] formede hem comoun on eythe F.
56. in to] to FG; unto HmYOC3CB; one to Cr12; on to LMWCr3, deth] RHm; þe deth FYOC2B; deye(n)
LMWCr: þe day C. wolde haue] dysire F.
57. his(1)] RYOC3CB; Hir rem. his(2)] Hir Fβ.
58. mede] any mede Fβ.
60. lye] lyȝe now semynt F.
63. taken] wyrkyn as þey F.
64. herte] trewe herte F; hertes β.
65. sent . . . peres] Pers grauntid F.
72. nedyer] RFM; nedy rem. and nauȝt tier] þan he Fβ.
74. is . . . teching] om. F.
PASSUS VII

And in þe stories he techeth 2 to bystowe þin almes.
Sit elemosina in manu tua 2 donec studes cui des.

Ac gregorie is a good man 2 and badde vs gyuen alle.
þat asketh for his louse 2 þat vs alle leneth.
Non eligas cui miserearis 2 ne forte preteras illum qui meretur accipere.
Quia incertum est pro quo deum magis places.

For wite 3e neuere who is worthy 2 ac god wote who hath nede.
Alle in hym þat taketh is trecherie 2 if any treson walke.
For he 3ift 3eldeth 2 and 3arketh hym to reste.
And he þat bit bowereth 2 and bryngeth hym selue in dette
For thi beggeres boweren euere mo 2 and her bor3 is god almi3ti.
To 3elden hem þat 3yueth hem 2 and 3ut vsure amore.
Quare non dedisti peccuniam meam ad mensam :
Vt ego veniens cum vsuris et exigissem.

For thi biddeth nau3t 3e beggeres 2 but if 3e haue grete nede.
For so hath to buggen hym brede 2 þe boke bereth witnesse.
he hath I nowe þat hath brede I nowe 2 þau3 he haue nau3t elles.
Satis diues est qui indiget pane.

Late vsage be 3oure solas 2 of seyntes lyues redynge.
þe book banneth beggarie 2 and blameth hem in þis manere.
Ijunior fui etenum senui et non vidi iustum.
For 3e lyue in no loue 2 ne no lawe holde.
Many of 30w ne wed nau3t 2 þe wommen þat 3e with delen.
But as wilde bestes with wehe 2 worthen vp and werchen.
and bryngyn forthe barnes 2 þat bastardes men calleth.
Or þe bak or þe bone 2 þei breken in here 30uthe.
And sitthen gon fainen with here fauntes 2 for euere more after.

75. And ... bystow] be Mayster of stories techiþ the how þou shalt betake F.
75a. elemosina] RFLM; elemosina tua rem.
after 75a. God seþ þym in his bospel nesciat sinistra quid faciat dextra F.
76. is a] þat F; was a ß.
77a. qui ... accipere] om. F. déum] RFLYOC2 CBmBo; deo rem.
79. Alle ... taketh] For in þe takere F; In hym þat taketh ß. is] RF; is þe rem. walke] wawe L.
80. 3ift 3eldeth] þat 3ift 3ovip he F; þat 3ueþ 3eldep ß. hym to] his sowle F.
81. And] & þe takere F. bit] biddeþ ß. sym selue] his sowle F.
82. For thi] RF; For ß.
83. and ... amore] for here good will F. amore] more ß.
83a. exigissem] RYCBmBo; exegissim vtique illam F; exegissim illam Cot; exigerem LCr; exigere rem.
86a. indiget pane] pane non indiget F; non indiget pane ß.
92. bryngyn forthe] of him come F.
93. þe(2)] som Fß. þei] RF; 3e B; he rem. here] RFCot; his rem. 3outhe] birthe F.
94. here] RFOC2; youre rem. for ... more] ful longe F.
PASSUS VII

כere is mo mischape poeple ḯ amonges ḯ ise beggeres.
םanne of alle manere men ḯ ḯ at on ḯ is molde walketh.
ἢ ḯ at lyueth ḩ us here lif ḯ mowe lothe ḩ e tyme.
𝔦 at euere he was man wroutte ḯ whan he schal hennes fare.

Ac olde men and hore ḯ ḯ at helpes ben of strength.
And wymmen with childe ḯ ḯ at werche ne mowe.
Blynde and bederede ḯ ḯ and broken in here membres.
섯 taketh ḯ is meschif mekelich ḯ as meselles and othere.
haue as pleyne pardon ḯ ḯ ḯ e plowman hym selue.
For loue of here lowe hertes ḯ oure lorde hath hem graunted.
here penance and here purgatorie ḯ here vpon ḩ is erthe.

Peres quod a prest ḩ o ḯ ḯ i pardon moste I rede.
For I schal construe vche clause ḯ and kenne it ḩ e an englys.

And peres at his preyere ḯ ḩ e pardon he vnfoldeth.
And I be hynde hem bothe ḯ by helde alle ḩ e bulle.
Alle in to lynes it lay ḯ and nauȝt a lef more.
And was I writen riȝt ḩ us ḯ In witnesse of treuthe.
Et qui bona egerunt ḯ ibunt in vitam eternam.
Qui vero mala ḯ in ignem eternum.

Peter quod ḩ e prest ḩ o ḯ I can no pardon fynde.
But do wel and haue wel ḯ and god schal haue ḩ i soule.
And do yuel and haue yuel ḯ hope ḩ o w non other.
섯 after ḩ i deth day ḯ ḩ e deuel schal haue ḩ i soule.

And peres for puer tene ḯ pulled it a tweyne.
And seyde . Si ambulavero in medio vmbre mortis
Non timebo mala quoniam tu mecum es.

I schal sese of my sowyng quod peres ḯ and swyne nauȝt so harde.

95. ḩ ise] a fewe F.
96. walketh] wandre[F.
97. ho] For ḩ o F; And ḩ ei β. mowe] euere mowe ḩ ey F.
102. & meselles here mysese meekly it take F.
103. ḩ e plowman] pers F.
105. vpon ḩ is] is open on F; on ḩ is β.
108. he vnfoldeth] vnfolded F; vnfoldeth β.
109. I y stood F. alle] al ouer F.
110. it] ḩ e strenghe F.
114. ḩ ow non other] ḩ ou after a noþire F.
115. ḩ at] RFLM; But rem.
116. it] ḩ e bulle F.
116a. es] es domine F.
PASSUS VII

Ne aboute my bely ioye \ so bysy be namore.
Of preyeres and of penaunces \ my plow schal ben here after.
And wepen whanne I schulde slepe \ þouȝ weak brede me faile.

Þe prophete his payn eet \ in penaunce and in sorwe.
By þat þe sauter seith \ so dede other manye.
þat loueth god lely \ his lïflode 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 ensaunples \ 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 quod þe prest to perkyn \ peter as me thenketh.
þow art letted a lytel \ ho lerned þe on boke.

Abstinence quod peres \ myn a b c me tauȝte.
And consience come afterward \ and kenned me muche more.

were þow a prest peres quod he \ þow miȝtest preche where þow wolde::
As dyuinor of divinite \ with dixit insipiens to þi teme.

Lewed lorel quod 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.

119. penaunces] RF; penaunce ß.
120. me] y F.
123. esy] redy F.
124. or] RF; he ß.
126. halflines transposed F.
128. of] on LM; in rem.
130. perkyn] Pers F.
133. muche] wil F.
134. where þow wolde::] abowte F; where þou sholdest ß.
135. of] RFG; in rem. with ... teme] om. F.
136. þ| RC²Cot; þe rem.
137a. Ecce] RLWHmGYCBoCr; Eice FMOC²BmCot.
138. perkyn] pers F.
139. 1] copied after wordes F. aboute] al abowhte F.
PASSUS VII

And sews ye sonne in yon south \ sitte that tyme.  \ 140  
Meteles and monesles \ on mawerne hulles.  
Mysynge on his metesles \ a my weye ich seede.  
Many tyme his metesles \ hath maked me to stodie.  
Of that I sewse slepyng \ if it so be miste.  \ fol. 33r.  
And al so for pere that plowman \ ful pensif in herte.  
And which a pardon pere hadde \ al that pe poele to confortee.  

And how that prest inpuunged it \ with to propre wordes.  
Ac I have no sauer in songwarie \ for I se it ofte faile.  
Caton and canonistres \ conseileth vs to leue.  
To sette saddenesse in songwarie \ for sompni ne cures.  \ 150 

Ac for that bok byble \ bereth witnesse.  
how daniell diuined \ that dreme of a kyng,  
that was Nabagodonosor \ Inempned of clerkes.  
Daniel seyde sire kyng \ bi dremeles be to kenseth.  
that vnkouth kni3tes \ schul come bi kyngdome to reue.  
Ammges lowere lorde \ that lond schal be departed.  
And as daniell dyuined \ in dede it fel after.  
that kyng les his lordschippe \ and lowere men it hadde.  

And Ioseph mette merueylously \ how that mone and that sonne.  
And that elleuene steres \ hayised hym alle.  \ 160 

\anne iacob iugede \ Iosepes sweuene.  
Beau fi5 quod his fader \ for defauyte we schullen.  
I my self and my sones \ seche that for nede.  

It byfel as his fader seyde \ in pharaoes tyme.  
that Ioseph was lustice \ egipete to loke.  
It byfel as his fader tolde \ his fremese hym that souste.
PASSUS VII

And alle pis maketh me / on pis meteles to thanke.

And how pe prest preuede / no pardoun to do wel.
And nempned pat dowel indulgence passed /
Byennales and triennales / and bisshopes letres.
And how dowel at pe day of dome / is dignelich vnderfonge
And passeth alle pardoun / of seinte petres cherche

Now hath pe pope pouere pardoun / to graunte pe poeple.
with oute any penance / to passen in to heuene.
pis oure beleue / as letted men vs techeth.
Quodcumqve ligaueris super terram erit ligatum et in celis.
And so I leue lelly / lordes forbode elles.
pat pardoun and penance / and preyeres don saue.
Soules pat haue synned / seyen synthes dedly.
Ac to trist to pis triennales / trewely me thenketh.
It is nauyt so siker for pe soule / certes as is dowel.

For thi I rede 30w thanke / pat riche ben on pis erthe.
Vpon triste of 30oure tresor / triennales to haue.
Be se neuere pis boldere / to breke pe ten hestes.
And nameliche se maystres / mayres and iuges.
pat haue pe welth of pis world / and wise men ben holden.
To purchase 30w pardoun / and pe popes bulles.
At pe dredful dome / whanne dede schullen risen.
And comen alle before criste / and acountes to zelde.
how bow laddest pis lif here / and his lawes keptest.
And how bow dost day by day / pe dome wil reherce.

169. nempned] demed Ff.
170. dignelich vnderfonge] deyntely take F.
171. pardoun] pe pardoun Ff.
172. pouere] gret powher F; powere β. / pe poeple om. F.
173. with oute] A sowle with outyn F.
174. pis] pis is Fβ. as . . . techeth] pe gospel leyφ pe same F.
175. a. om. (a space left for it) F.
176. lordes] RLMWYCCr, oure lordis B; our lorde FGHm; lorde OCs2. forbode] forbede F; forbyd G.
177. don saue] saven sowlys F.
178. Soules] πat πe bodijs F.
179. It is] RF; Is β. certes] soply F.
180. thenke] all F; to yfnk B; reuks Cr; renks rem. on pis erthe] here F.
181. haue] purchase F.
182. iuges] alther men F.
183. wise] for wise LMWHmCr.
184. dede] dede men F.
185. and acountes to] & youre acowntys F; acountes to β.
186. here] om. F. his] 3oure F.
187. dost] don F; didest β.
PASSUS VII

A pouhs ful of pardoun þere ð ne prouinciales letres.
þowe þe be founde in þe fraternite ð of alle þe fyue ordres.
And haue indulgences dubblefolde ð but dowel wil 30w helpe.
I sette 3oure patentes and 3oure pardoun ð at on pyes hele.

Forthi I conseilalle cristene ð to crie gode mercy.
And mari his moder ð be oure mene by twene.
Þat gode gyue vs grace here ð ar we go hennes.
Suche werkes to werche ð þe while we ben here.
Þat after oure deth day ð dowel reherce.
At þe day of dome ð we dede as he histe.
PASSUS VIII

Passus octauus ••••••

Hus I robet in russet i romed aboute.
Al a somer sesoun for to seke dowel.
And frayned ful ofte of folke pat i mette.
If any wisst wiste where dowel were at Inne
And what man he migt be of many man I asked.
And was neuere in pis worlde pat me wisse couthe.
where pis lede lengede lasse ne more.

Til it by fel on a friday to freres I mette.
And maistres of pe menoures men of grete witte.
I haylsed hem hendely as I had lerned.
And preyed hem for charite ar thei passed forther
If pei knewe any courte or costes per pei wente.
where pat dowel dwelleth doth me to wytene.

Amonges vs quod a menoures pat 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 pe book synneth pe riystful.
And ho so synneth I sayde doth euele as me thinketh.
And do wel and do euele mowe naust dwelle to gyderes.
Ergo he is naust alwey amonges 3ow freres.
he is other while elles where to wisse pe peole.

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Passus octauus ••••••] remainder of line erased; de viijone petri plowman over erasure in the hand of the scribe of F; on next line, left blank by main scribe Incipit Dowel.Dobet.et Dobef 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 Tyli pat y bepowhte me what byng y dremede F.
2. om. F.
4. were. RF; was β. at Inne] ostagid F.
6. neuere] om. F. in pis worlde wisthe as I wente Fβ.
9. And] R only. of grete witte] wel y lernede F.
10. om. F.
11. for] RCCr, par LMWGy; pur rem. thei] y F.
12. courte] RFCr23; contres Y; contree rem. ber] RF; as β.
13. doth .. wytene] y praye 3ow see me wisse F.
14-17. om. RF.
18. Amonges vs Marye F. a] bo F; pe β. pat ... dwellyng] a mongys vs he dwellyb F.
21. om. F. And seyde] And seide sothli LM; And sayde hym sothlye Cr; And seide hem soopty rem.
22. sithes] tymes F. synneth] slydib F.
23. sayde] in doynge F.
25. amonges] at hoom a mong F.
26. he] But he F. other while] om. F.
PASSUS VIII

I schal seye þe my sone: seyde þe frehe þanne.
how seuen sithes þe sadde man: on þe day synmeth.
By a for bisen quod þe frehe: I schal þe faire schewe.

Lat bringe a man in a bot: a midde a brode water.
þe winde and þe water: and þe bot waggyngle.
Maketh þe man many time: to falle and to stonde.
For stonde he neuere so stif: he stumbleth if he meue.
Ac þet is he saf and sounde: and so hym byhoueth.
For if he ne arise þe rathere: and raȝte to þe sterne
þe wynd wald and þe water: þe bot ouer throwe.
And þanne were his lif loste: thorȝ lacches of hym selue.

And þus it falleth quod þe frehe: by folke here on erthe.
þe water is likened 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 likened to our body: þat brutel is of kende.
þat þoruȝ þi fende and þi flesch: and þis frele worlde.
Synmeth þe sadman: a day seuen sithes.

Ac dedly synne doth he nauȝt: for dowel hym kepeth.
And þat is charite þe chaumpion: chief helpe aȝynes synne.
For he strengtheith man to stonde: and stereith mannes soule
þat þoruȝ 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 zaf þe to þeresȝiue: to ȝeme wel þi selue.
And þat is wit and fre wille: to eueri wȝiȝte a porcion.
To fleyge foules: to fisches and to bestes.

29. for bisen] propre resoun F. faire] redely F.
32. falle ... stonde] meve & to stakere F.
33. if he meue] & falleþ F.
35. steme] RFHmC2; steer rem.
36. and] on F; with þ. throwe] terwe F.
41. walketh] walweþ LM. abouthe] for aboute.
43. þi] RL; oure F; þe rem. þis] þe Fȝ.
45. kepeth] helpþ F.
46. helpe] am. F.
47. soule] wille F.
48. þat] RF; And þ.
49. but] RLM; but if rem.
51. suffre wel] þou save F. soule] RFHm; sleuth the rem.
PASSUS VIII

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 1 •• to conseuye alle þi wordes.
Ac if I may leue and ioke •• I schal go iernYe bettre.

I bekenne þe crist quod þei •• þat on þe croyce deyede.
And I seye þe same •• saue sow fro mischaunce.
And 3if sow grace on þis grounde •• gode men to worthe.

And þus I wente wide where •• walkynge myn one.
By a wild wildernes •• 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 luyes •• þat þe foules made.
Murthe of here mouthes •• made me þere to slepe.
Merueylokest meteles •• mete me þanne.
þat euer dremed wþste •• in world as I wene.

A muche man as thouȝte •• and like to my selue.
Come and called me •• by my kende name.

what art þow quod 1 •• þat þow my name knowest.

þat þow wost wel quod he •• and no wþst betteres.

wot I what þow arte •• thouȝte seye he þanne.
I haue sewed þe þis seuen þere •• sey þow me no rathere.

Art þow thouȝt quod 1 þo •• þow coudest me wisse where.

55. •••••me] þanne partially erased R; man Fb.
57. 1] þee y F; alle þi] þy F; alle soure þ.
59. quod þei] om. LMGYOC-CBCr; quod þat on Hm; quod he FW.
60. saue sow] lord save þe F.
61. men to worth] ende to make F.
63. By] In F.
65. lynde] RBoCot; a lynde rem.
66. þat þei] þe F; þat þo louely BmBc; þo louely rem. foules] Nytyngalis F.
67. þere to] on F.
68. Merueylokest] & þe m. F; þe m. þ. me þanne] y þat stounde F.
69. dremed . . . wene] wyght in þis world as y wene dremed F.
70. transposed with line 71 F. as thouȝte] he was F; as me thouȝte Þ. and like to] mychil lyȝk F.
72. I] I þo Fb.
74. wot . . . arte] I not neuere who art þou F. seye he þanne] y am he seye F.
76. divided after wisse Fb. þow . . . wisse] canst þu me telle F.
PASSUS VIII

ächt dowel dwelleth & and do me hym to knowe.

Dowel and do bett & and do best þe thridde quod he.
Aren thre faire vertues & and beth nauȝt fere to fynde.
ho so is trewe of his tounge & and of his to hondes.
And þorȝ3 his laboure or þorȝ3 his land & his liflode wynneth.
And is tristi of his taylende & taketh but his owene.
And is n0ȝt drokenelewe ne dedeynnous & dowel hym folweth.

Dobet doth riȝt þus & ac he doth mucho more.
he is as lowe as a lombe & and loueliche of speche.
And helpeth al men & after þat hem nedeth.
þe bagges and þe bygurdles & he hath to broken hem alle.
þat þe er luerous & held and his heyres.
And with mammonas mone & he hatȝ ymade hym frenedes.
And is ronne into religion & and hath rendered þe bille.
And preched to þe poepe & seynt poules wordses.
Libenter suffertis incipientes & cum ipsi sitis sapientes.
And suffrher þe vnwise & with ȝow for to libbe.
And with glade wille doth hem goed & for so god ȝow 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.

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 twyme F.
after 80. & meeke in his herte & myȝde 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] bowndwe with F.
88. er] Erle sire F. and] for F.
89. And] RF; And þus þ. hym frenedes] freenschepis F.
90. bille] bible Fβ.
91a. incipientes] RF; insipientes þ. ipsi sitis] ipsi scitis F; sitis ipsi þ.
92. suffreth] he seyþ ȝee sholde gladly suffre F.
94. halflines transposed F. croce] crosse Fβ.
95. Is an hoke] It is hoked F; Is hoked þ. 
96. on] is on Fβ. pelte] pytten F; pulte L; pilt FOC2; pulle YCr; putte rem.
97. any ... dowel] with wrong sire F.
PASSUS VIII

To croune and to be kynge ; to kepen hem alle.
And to rewle þe rewme ; by here thre wittes.
And none otherwise ; but as þei thre assented.

I thonked thouȝt þo ; þat he me þus tauȝte.
Ac sauoureþ me nauȝt ; þi seggyng I coueit to lerne.
how dowel dobet and dobest ; don amonges þe pooleþe.

But wit conne wisse þe quod thouȝt ; where þo thre dwelle.
Elles wot I none þat can ; þat now is a lyue.

þouȝt and I þus ; thre dayes we ȝeden.
Disputynge vpon 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 apparal ; ne pouerete nother.
Sad of his semblant ; and of softe chere.
I dorste meue no matere ; to make hym to iangle.
But as I bad þouȝt þoo ; to be mene by twene.
And put forthe his purpos ; to prouen his wittes.
what was dowel fro dobet ; and dobest fram hem bothe.

Þan thouȝt 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 enteyn.

99/104. to kepen hem alle] & be here conseyl wirche F.
105. by ... wittes] be reed of hem alle F.
after 106. For if þat dowel or dobet dyden a geyn dobest / & weryn vn buxum to don his byddynge &
bown to do Ille / þanne sholde þe kynge come & comawnde hem to prisoun / & pitte hem þere in penawnce
with pite or grace F.
107. me þus] so faire me F.
108. Ac ... nauȝt] & seyde me sauoureþ not ȝyt wel F. Ac] But ytt G; And riȝt C²CB; And yet Cr; Ac yet
rem. þi ... leme] so me crist helpe F.
after 108. For more kyndye knowynge y covete of ȝow to lerme F.
112. ȝeden] wentyn F.
114. war were] were war FB.
117. of softe] softe he was F.
119. to be] RBoCot; be rem.
120. And] to F. his] som FB.
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 ... is his] were myn F.
PASSUS IX

Passus nonus: de visione vt supra.

Sire dowel: eth quod witt: nauget a day hennes.
In a castel þat kende made: of foure maner þinges.
Of erthe and heyer is it made: melede to gyderes.
with wynde and with water: witterly enioyed.
kende hath closed þere inne: craftily with alle.
A lemman þat he louyeth: yliche to hym selue.
Anima sche hatteth: ac enuye hire hateth.

A proude prikere of fraunce: princeps huius mundi.
And wold wynne hire awey: with wiles and he miȝte.
And kende knoþeth þis wel: and keþeth hire þe betterë.
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 bishopes 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 kniȝt 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.
Sire werche wel with þin hand: a wizt man of strengthe.
And sire godeþrey 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 thynges is kende quod: 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] dowel: eth with 2nd erased, eth cancelled; dwell: is added above the line in the hand of the F scribe.
2. maner] manere of F; kynnes β.
3. is it] it is FHMOC².
5. kende] Syre Keende F.
10. And] RFC³CCr; but G; Ac rem.
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.
PASSUS IX

And þe get god þat gynnyng had neuer.  
Lor 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 schaft.
For þorȝ 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.  
Riȝt as a lord schul make letres and hym lakked perchymyn.
þorȝ 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 þorȝ miȝt of god almiȝtȝy.
with his word and werkmanchippe 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 lynam 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 wrougȝt with werke and with his wordes bothe.

þorȝ miȝt of þe mageste man was I maked.

28. And] He is F; And þat is þ. get] for gret.
29. blisse] RFGC: lyssse rem.
31. most hym] RF; hym moste þ. marke] makyng F.
32. wen] wnten F.
after 32. & al was maad þorh his word as his will wolde F.
32a. om. F.
33. And made man] RLMGWYOC2CB; But he made Adam a man F; And made furst Adam man Hm; And made Adam Cr. one] om. F.
35. singulere hym selue] nowh synyngere F. seyde] he seyde F; and s. þ.  
39. had no] lakkede a F.
40. lettres OC2Cr23. were neuer] sholde not be F.
41a. þere god seyde þis sawe faciamus homineis ad ymaginem &c. F.
42. moste werche] wroghte þus F.
43. miȝt . . . almiȝtȝy] þre persones oone F.
44. with his word he wroghte man & þaf hym lyf aftere F.
45. godded] godbed Fβ.
48. þis] þat Fβ. catel] RB; castel rem.
50. his wordes] his word F; word þ.
PASSUS IX

Inwitt and alle wittes  
For loue of þe lady anima  
Oueralle in mannes body  
Ac in þe herte is hire home  
Ac inwitt is in þe hed  
what anima is lef or loth  
For after þe grace of god  
Muche wo worth þat wiȝt  
And þat beth glotones globares  
For þei seruen sathan  
þat lyuen synful lyf here  
Allas þat drink schal fordo  
Foles þat fauten Inwitt  
Schulde fynden hem þat fauteth  
And wydewes þat haue nauȝt where with  
Of þis matire I migȝte  
Godfader and godmoder  

52. clothed] closed F; closed b.
53. Inempned] skrenkyld F.
56. loketh] RCr; he lokēp rem.
57. hire] his Fb.
58. þe(2) . . . . Inwitt] Inwít neest folwiþ F.
59. wiȝt] RF; man b.
61. haue] welde F.
62. þat] for þey F; here(1)] om. F. deuelt] powke F.
63. areṇ . . . . 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 b.
65a. om. F. vos] vos; et alibi; et dimisi eos secundum desideria eorum b.
66. I fyȝnde þat holy chirche shołde nevere faylyn foolys F.
67. Schulde . . . . and] Ne know non defawhte of F.
73. I lerethel om. F; of þat I lere þe b. luk] seynye Luk F.
PASSUS IX

\[
\text{\`pat is mys heise and at mischif \` and mowe hem amende. Schal haue penaunce in purgatorie \` but 3if \`bei hem helpe. For more by longeth to \`pe litel barne \` ar he \`pe lawe knowe. \`pan nemPyng of a name \` and he neuer \`pe wiser.}
\]

Schulde no cristene creature ~ crien atte 3ate. And faile payn and potage ~ and prelates died as \`pei schulde. A Iew wolde nou\`st se a Iew ~ go langelynge for defaute. For alle \`pei noble of \`pis molde ~ and he amende it m\`hte.

Allas \`pat a cristene creature ~ schal be vnkende til another. Sitthen Iewes \`pat we Iugen ~ Iudas felawes. \`pat ayther helpeth other ~ of hem \`pat hym nedeth.

\[
\text{why ne wil we cristene ~ of cristes goed be as kende. As Iewes \`pat ben oure lores men ~ to schame to vs alle. \`pe comune for here vnkendenesse ~ I drede me schul abye.}
\]

Bischopes schul be blamed ~ for beggere\'s sake. He is wors \`pan Iudas ~ \`pat 3iueh a tapere siluer. And bit \`pei begere go ~ for his broke clothes. Proditor est prelatus cum iuda qui patrimonium christi minus distribuit. Et alibi. Perniciousus dispensator est ~ qui res pauperum xi invultiter consumit. He doth nau\`st wel \`pat doth \`hus ~ ne drod nau\`st god almi\`st. Ne loue\`th nau\`st salomones sawes ~ \`pat sapien\`ce tau\`ste.

\[
\text{Inicium sapien\`cie timor domini.}
\]

\[
\text{\`pat drod god he doth wel ~ \`pat drod hym for loue. And drod hym nau\`st for loue of vengeance ~ to do \`pe bettere. He doth best \`pat with draweth hym ~ by day and by ny\`ste.}
\]

75. \`pat is] In F; At \`.
77. by longeth to \`he] longi\~p a F.
78. of a] first his F.
79. atte] at \`yn F.
80. And] RF; Ne \`, as \`pei schulde] here devi\`re F.
82. no\`beles\] RHm; none F; moe\`bles \`.
83. creature\] man F. schal ~ another\] so ben vn kynde F.
85. \`pat ayther\] \`pat ech F; Eyber of hem \`. hem] RF; \`at \`. hym\] hem FWHmGCr.
86. ne wil] RHmB; nel LMGWY\`C\`C; nylen O; wil FCr~1; wyl not CR\`33. as] also FHMb.
87. to schame\] It is s. F; shame \`.
88. commune\] ryche F. 1 . . . schul] shulles yt ful sore F.
91. bit\] RG; biddeth rem. go\` gon awey F.
91a. Et ~ consumi\] om. F.
93. loue\`th\] lokyp F. tau\`ste\] is named F.
93a. Inicium\] he seyp inicium F.
94. \`pat(2) . . . loue\] he dredi\~p god his makere F.
95. drod hym\] he dreyyp F; And \`. to do\] for to don F; doth \`per fore \`.
PASSUS IX

To spille any speche / or any space of tyme.
Qui offendit in verbo in omnibus est reus.

Lesyng of tyme trewth wote þe sothe /
Is most I hated vp ertie / 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 neuer þe faithful fader / his fithel were vntymbred.
Ne his gleman a gedelynge / a goere to tauernes.

To alle trewe tydy men / þat travail desiren.
Oure lord loueth hem and lent / loude other stille.
Grace to go to hem tille / and agoon here liflode.
Inquirentes autem dominum non minuenter omni bono.

Trewed wedded libbyeng folke / in þis world is dowel.
For þei mote werche and wynne / and þe world susteyne.
For of here kende he come / þat confessoure ben nempned.
Kynge and knyghtes 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 erþ þere heuen is / hym self was þe witnesse.

Ac fals folk and faithles / theues and lieres.
Wastoures and wrecches / 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. Lesyng of tyme] Lesyngys & ydilnesse F.
99. vp erthe] luurtirly F; þat ben] heysye in F.
100. seche to] alle swiche þat F; sibþe to þ. þat spire is of] here sprouȝt haþ no F.
101. And] For þey semen F. and a game of] to gamen hem in F.
102. vntymbred] vntempred Fþ.
103. gedelyng] galyng F.
106. to hem tille] hem to F; to hem þ. and agoon] to getyn F.
106a. minuenter] inuenientur F.
109. he] RF; þei þ.
110. cherles] clerkes FBoCot.
111. o] om. F.
112. þe wif] & womman F. þe wey] a weyþ F.
113/116. Run together RF only.
117. þere] here F; in C²; and in WMCr; þe rem. was þe] beryþ F.
118. and faithles] RF; faithles þ.
120. Iuel] in yuel Fþ.
121. maketh mende] seþ þis sawe F.
121a. dolorem] RFHm; in dolore rem.
PASSUS IX

And alle þat come of þat caym 2 come to eucl ende.
For god sent to sem 2 and seyde by an angel
þin issu in þin issu 2 I wil þat þei ben wedded.
And nauȝt þi kende with caym 2 I coupled ne ðisposed.

3et somme aȝseyne þe sonde 2 of oure sauoure of heuene.
Caymes kende and his kynde 2 coupled to gyders.
Til god wrathed for here werkes 2 and such a worde seyde.
þat I maked man 2 now it me þinketh.
Penitet me fecisse hominem.

And come to noe a none 2 and bad hym nauȝt lette.
Swintho go schape a schippe 2 of schides and of bordes.
þi sylf and þi sones thre 2 and sitten three wiues.
Buske 3ow to þat bote 2 and bydeth þe bere Inne.
Til fourty dayes ben fulfilled 2 þat floed haue I wasted.
Clene away þe cursed bloed 2 þat caym hath I maked.

Bestes þat now ben 2 schal banne þe tyme.
þat euer þat cursed caym 2 come on þis erthe.
Alle schal deye for his dedes 2 by dales and hilles.
And þe foules þat fleth 2 forth with other bestes.
Excepte onlyche 2 of on kende a couple.
þat in þis schingled schippe 2 schal ben I saued.
here a bouȝte þe barne 2 þe belesires giites.
And alle for here forfaderes 2 þei ferden þe worse.
þe gospel is here a geyne 2 in on degree I fynde
Filius non portabit iniquitatem patris non pater iniquitatem filij.

Ac I fynde if þe fader 2 be fals and a schrewe.

123. sent to sem] hym to seyn F. and seyde by an] & þus seyde þe F.
125. caym] Cayn neþir F; Caines kind Cr; Caymes rem.
126. sauoure of heuene] savioros heeste F.
128. such a worde] þis word he F.
129. þinketh] athynketh LMYOC2CB; forbinketh 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.
138. om. F.
139. forth] shulle forþ F. other] þo F.
140. on] enery FCr; ecc a YOC2; ecc rem.
141. om. F.
142. here] þan dere F.
143. alle] after F.
144. on] þis F.
PASSUS IX

pat somdel þe sone ∴ schal haue þe sire tачches.

Impe vp on an elerne ∴ and if þin appel be swete.
Muchel merueile me thenketh ∴ and more of a schrewie.
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 vues ∴ nec de tribulis ficus. 150
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And þus þorȝ3 cursed caym ∴ come care vppe on erthe.
And alle for þei wrouȝten ∴ wedlokes aȝeyne goddes wille.
For þi haue þei maugre for here mariage ∴ as men marien now her childern.
For summe as I se now ∴ soth forto telle.
For coueytise of catel ∴ vnkendeliche ben wedded.
As carefull concepcion ∴ cometh to þat mariage.
As bifel of þat folke ∴ þat I before of tolde. 157

It is an vncomely couple ∴ by Ihesus as me thenketh. 160
To þeue a zonge wench ∴ 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 þaire sitthen þe pestelencie ∴ haue plesȝ3 hem to gyderes.
þe fruit þat þei bringen forth ∴ aren foule wordes. 165
haue þei non children but iangelynge ∴ and gaying hem bitewene.
And forto go to dummowe ∴ to fecche hom here bakon. X
And when þei haue brouȝt it hom ∴ to whom is best to selle it. X
And þus þei lyuen in coueytise ∴ þe deuel and þei to gyderes. X

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 mawgres 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. wench] mayde F. feble] baslard F.
162. wedden any] a zonge man an old wydewe F.
166. om. RF.
167. iangelynge] RF; cheste β. and gaying] om. F; and chopyng LGOC2-CB; clopping Y; clappyng WCr; carpyng Hn; chidyng M.
168-70. lines omitted and three new lines in their place RF.
X1. þey sholde gon to Dummowe & fecche þere bakoun F; And þouȝ3 þei do hem to Dummowe but if þe deuel help β.
X2. But for þe carage is kark ful þey dore no fecche F; To folwen after þe fliche fecche þei it neure β.
X3. But liven þus in ianglyng þorȝ3 þe develys loore F; But þei böge be forswore þat bacon þei tyne β.
PASSUS IX

For þi I conseille alle cristene: coueite nauȝt to be wedded.
For coueitise of catel: ne of kemrede 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.

And in vntryme trewe þy bi twene man and womman.
Ne schulde no berde a bedde be: but if þei bothe were clene.
Of lif and of soule: and in parfite charite.
þat lîke derne dede: do noman schulde.
And if þei ledden þus here lif: it liked god almïsti.
For he made wedlok furst: and hym self it seyde.
Bonum est vt vnumquisque vxorem suam habeat.
And þei þat ȝothergates ben geten: for gedelynges ben holden.
And fals folke fondelynges: faiture and leres.
Vngracious to gete gode: or loue of þe poole.
wandren and wasten: whatte þei caçche mowe.
Aȝeın dewel þei don euæ: and þe dewel serue.
And after her deth day: schullen dwelle with þe dewel.
But god zif hem grace here: hem self to amende.

And þus is dowel to drede god: and dobet to suffre.
And so comes dobost of both: and bringeth a don þe mody.
And þat is wikked wilde: þat many werkes schendeth.
And drieueth awey dowel: þor show dedliche synnes.

171. to be] RMCr; be rem.
173. make] marke F; macche þ.
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] sum 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] shoilde nor man don elles F; do no man ne shoilde β.
190. þei] men F. liked god] wolde lyke F.
191a. habeat] RF; habeat propter fornicacionem β.
195. wandren] But þey w. F. caçche] wynne F.
196. dewel] dowel Fβ.
197. þe dewel] here mayster 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 hym F.
PASSUS X
Passus decimus de visione vt supra.

Panne had a wif was called dame studie
bat lene was of lere and of liche bothe.
Sche was wonderliche wroth pat wit me bus taurst
And alle starynge dame studie sterneliche seyde.
wel art pow wis quod sche to witt any wisdomes to telle.
To flatereres or to foles pat frenetic 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 hoggges pat han hawes at wille.
bei doth but dreuele persever draf were hem leuere.
pan alle pe preciouse perre pat in paradis wexeth.
I seye it be schuche quod sche pat scheweth be here werkes.
bat hem were leuere lond and lordschiphe here.
Other ricchesses other rentes and rest at here wille.
panne alle pe soth sawes pat salomon seyde euere.

Wisdom and witt now is naught worth a carese.
But if it be carded with couetise as clotheres kember wolle
ho so kan contresue deseites and conspire wronges.
And leden forth a loueday and letten pe trewh.
he pat suche craftes can to conseil is cleped.
bei lede lorde with lesynges and belyeth treuth.

Iob pe gentil in his gestes witnesseth.
pat wicked men bei welden be welth of pis worlde.
And pat bei ben lordes in vch a londe pat oute of lawe libbith.

Passus decimus ... supra] Explicit Passus Sextus / Incipit Passus Septimus F.
1. [pamme hadde witt] [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.
10. Amonges ... hawes] Before hoggges hat hetyn 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 [pe & letten euere F; to lete with β.
21-22. om. F.
23. [pe] pat ys so F. witnesseth] tellyp F.
24. of pis worlde] on moolde F.
25. in vch a londe] of leedis F. in] RHm; of rem.
PASSUS X

Quare impij viuunt bene est omnibus qui preuaricatur et inique agunt.

pen suter seith pen same by such pat don ille.
Ecce ipsi peccatores habundantes in seculo optimerunt.
Lo seith holy lettrure whiche lordez beth pis schrewes
plik pat god most greueth lest gode pei deleth.
And most vnkende to pe comune pat most catel wdelthe.
Que perfecisti deiexerunt iustus autem &c.
harlotes for here harlotrie may haue of her godes.
And iaperes and iogoloures and iangeleres of gestes.

Ac he pat hath holy writ ay in his mouthe.
And can telle of tobye and of pe twelue apostles.
Or prechen of pe penaunce pat pilat wrou3te.
To lheru pe gentil pe iewes to drowe.
Litel is he loued pat such a lesson scheweth.
Or daunted or drowe forth I do it on god hym selue.

But pe pat feynen hem folles and with saytyng llibeth.
A3eyne pe lawe of oure lorde and lyen on hem selue.
Spitten and spwen and spoken foule wordes.
Drynken and dreuelen and do men for to gape.
Likkene men and lyen on hem pat leneth hem no zifites
pei conne namore minstracie ne musike men to glade
panne murde the mulenere of multa fecit deus.
Ne were here vile harlotrie haue god my trouthe.
Schuld neuere kynge ne kny3t ne canoun of seynt poules.
Syue hem to here 3eres3yue pe worth of a grote.

Ac mirth and mynstracie amonges men is nouthe.
Lecherie and losengerie and loselies tales.
Glotonye and grete othes pis mirth louyeth.

afer 25. & owt of oure Lordes lawe pat lenep hem pat welthe / & yynke not who it owep pat pei wasten
beere F.
26a. optimerunt] om. F.
28. plik] po F. lest god p[ei] mest good he hem F.
29. comune] comoun be F. pat ... weldeth] hem moost catel senndip F.
34. pilat] Pilat to crist F.
35. Or of gentil lherus pat lewis dyde on roode F.
37. daunted or] deyntely F. god hym] 3oure F.
44. of ... deus] on F. space left for Latin.
46. canoun ... poules] be comoun peple F.
47. worth] RF; value GYOC3; zifte rem.
49. and losengerie and] be ley3d in F.
PASSUS X

Ac ȝif þei carpen of crist þis clerkes and þes lewede.  
At þe mete in here murtheris  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 presumcioun  to preue þe sothe.  
þus þei driuene al 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 zate.  
Bothe afyngeð and a þurst  and for chele quake.  
Is non to nymen hym nere þis 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  myȝt go to bedde.  
God is muche in þe gorges of þes grete maystres.  
Ac amonges mene men þis mercye and his werkes.  
And so seith þe sauter Ich haue I seye it oft.  
Ecce auduiimus 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.  
Ferres and faytoures haue founde suche questions.  
To plese with proude men sitthen þe pestilence.  
And pruchen at seynt poules  for pure enuye of clerkes.  
þat folke is nouȝt fermed in þe feith  ne free of here godes.  
Ne sori for here synnes so pruyde is wozen.

51. and þes1 to F.  
52. At þe RLMHmBCr1; And they Cr2; At rem.  
53. tellen þei tolke of F.  
54. presumcioun qwestioun F. þei it for F.  
55. carpen mys karyʒe F.  
56. afyngeð RLMWYCCr2; for hunger F; anhungerd HmOC2Cot; anhungerd GBmBoCr1. a þurst RLMHmGCot; þurst F; ahurst YOC2CBmBo; ahurst WCr.  
57. nymen nempe F. amende] to amende Fβ.  
58. hoen on] RF; heon on LGYC; hunten MWHmCr; howen on OC2; howlen on B. þennes] his zate F.  
59. þus parteth] departeb not F.  
60. Mendynantes] manye mendynants F.  
61. þe gorges] here gorges F; þe gorge β.  
62. mercye] mercy is F.  
63. eum(both)] RFCr; eam rem.  
64. other] RFG; òþer kyn Hm; òþere kynnes rem. god faste] goddes face F.  
65. Freres and] But freris þo F. suche] faire F.  
66. pestilence] RF; p. tyme β.  
67. seynt poules] poulis cros F.  
68. so . . . wozen] so priȝde so hyȝe is waxe F. pruyde is] is pride β.
PASSUS X

In religiou and in alle þe rewme 2 amonges riche and pore. 77
þat prieres haue no powere 2 þis pestilences to lette. 77
For god is def now a dayes 2 and deyneth his heres to opne X
þat gerles for here gytes 2 he for grynt hem alle. X
And þet þe wrecches of þis worlde 2 is non yware by other 78
Ne for drede of þe deth 2 with drawe nauȝt here pruyde.
Ne beth plentifuluous to þe pore 2 as þere charite wolde. 80

But in gaynesse and in glotonye 2 for glotten here goed hem selue.
And breketh nauȝt to þe beggere 2 as þe boek techeth.
Frang e surienti panem tuum et cetera.
And þe more he wynneth and welt 2 welthes and richesses.
Eure as he lorde in londes 2 þe lasse goed he deleth.

Tobie techeth 3ow nauȝt so 2 taketh hede 3e riche.
how þe boek bible 2 of hym bereth witnesse.
Si tibi sit copia 2 habundantur tribue 2
Si autem exiguum illud impertire libentur stude.
who so hath muche 2 spene manlyche 2 so meneth tobie.
And ho so litel weldeth 2 rewle hym þere after.
For we haue no lerre of oure lif 2 how longe it sal dure.
Suche lessones lوردes schulde 2 loue to here.
And how he miȝt most meyne 2 manliche fynde.
Nauȝt to fare as a fithelere 2 or as a frere to seke festes.
homliche at other mennes howses 2 and hatyen here owne.
Elynges þe haile 2 vche daye in þe weke.
þere þe lorde ne þe lady 2 liketh nauȝt to sitte
Now hath vch riche a reule 2 to eten by hym selue.

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. nauȝt here] hem fram F.
81. here goed] om. F.
82. nauȝt] no breed F. boek] book hem F.
84. Euere as he] RF; And ß. lordeþ] loondið F.
85. techeth 3ow] techiþ F; telleþ yow ß.
86. boek bible] byble book F.
86a. impertire] RFMG; impertiri rem. ß. libentur] RF; stude ß. stude] RF; libentur ß.
87. so meneth] seþ F.
89. it sal] þat we F.
90. lessones] lovely lessonsys F. Íoue to] om. F.
92. or as a freere] om. F; or a frere ß. to seke] to for fyȝnde F.
93. homliche] & ben h. F. other mennes] þere F. here F. his F.
94. Elynges] RLCot; Ful elenge F; Elenge rem. in] of F.
96. riche] renke F.
PASSUS X

In a priuy parlour 肵 for pore mennes sake.
Or in a chambour by a chymene 肵 and leue þe chief halle.
þat was made for meles 肵 men to eten Inne.
And alle to spare to spille 肵 þat spene schal an other.

I haue herd hye men 肵 etynge at þe table.
Carpyn as þei clerkes were 肵 of crist and of his mijtes.
And leyden fautes vpon þe fader 肵 þat formed vs alle.
And carpen aȝeine clerkes 肵 crabbed wordes.
whi wold oure sauere suffre 肵 such a worm in his blisse.
þat bygiled þe woman 肵 þ and þe man after.
þorȝ which wiles and wordes 肵 þei wenten to helle
And alle here seed for here synne 肵 þe same deth suffrede.

here lieth ȝoure lore 肵 þis lordes gynneth dispute.
Of þat ye clerkes vs kenneth 肵 of crist by þe gospel.
Filius non portabit iniquitatem &c.
whi schulde we þat now ben 肵 for þe werkes of adam.
Roten and to reue 肵 reson walde it neuere.
Vnusquisque honus suum portabit.
Suche motifs þei meue 肵 þis mayȝtres in here glorie
And maketh men in mysbyleue 肵 þat muse muche on here wordes.

Ymaginatif here afterwarde 肵 schal answerie to ȝoure porpos.

Austyn to suche argueres 肵 he telleth hem þis teme.
Non plus sapere quam oportet &c.
wilneth neuere to wite 肵 whi þat god wolde.
Suffre sathan his seed to begile.
Ac byleue lelly 肵 in þe lore of holy cherche.

98. by] wiþ Fβ. þe] his F.
99. meles men] men melys F.
100. to spille] þe pownder F.
101. bie] riȝt byȝe F.
104. crabbed] swiche crabbede F.
109. they lyen in here loore þat þese wordes meven F.
110. Of þat] For F. ye] RLMYOC₂Cr₂; 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 FMYGB; torente HmCr₂; renten OC₂; to reade
Cr₁; torende LW.
112a. honus suum portabit] RF; portabit onus suum β.
113. motifs] motyonys F; motynges Y; motynes 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.
PASSUS X

And preye hym of pardoun: and penance in þi lyue. 120
And for his muche mercy: to amende 30w here.

For alle þat wilneth to wite: þe weyes of god almiȝty.
I wold his eye were in his ers: and his fynger after.
 þat euere wilneth to wite: whi þat god wolde.
Suffre than an his seed to bygile.
Or Iudas þe Iew: ihesu betraie.

Alle was as he wolde: lorde yworschipped be 30w.
And alle worth as þow wolt: what we so despute.

And þo þat vseth þis hauelons: to blende mennes wittes.
what is dowel fro dobet: now def mot he worthe.
Sith he wilneth to wite: which þei ben alle.
But if he lyue in þe lyue þat longeth to dowel.
For I dare ben his borõʒh: þat dobet wil be nere.
þow dobest drawe on hym: day after other.

And whanne þat wit was I ware: how dame studie tolde
he bycom so confus: he couthe nauʒt loke.
And as doumbe as deth: and drowe hym arere.

And for no carpynge I couth after: ne knelinge to þe grounde. fol. 41v
I miȝt gete no greyne: of his grete wittes.
But alle lauʒynge 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 [þat of F. to] he F.
122. alle [alle þo F. god almiȝty] hevene F.
123. eye [hond F. his fynger] elbowe F.
125. sathan [sory sathan F.
126. þe Iew] RF: to þe lewes þ.
127. he] RF; þow þ. lorde . . . 30w] be he worchepid euere F.
128. þow wolte] he wille F.
129. þo þat vseth þis] þas with swiche F. mannes wittes] men þey axe F.
130. he worthe] þei wexe F.
131. he] þei F. alle] RF; boþe þ.
132. But] om. F.
133. For I] I F. borõʒh] RF; bolde borgh þ. þat . . . nere] in Dobet komeþ he neuere F. be] he F. ɵ.
135. how] RF; what þ.
136. nauʒt] vneþes F.
137. as doumbe as deth] wex as deef as dore nail F. arere] on syʒde F.
139. gete] om. F.
140. vpon] on dame F.
PASSUS X

And seyde mercy ma dame: soure man schal I worthe.
As longe as I lyue bothe late and rathe.
And for to werche soure wille: pe while my lyf dureth.
with pat se kendely to knowe what is dowel.

For pi mekenesse man quod sche: and for pi milde speche.
I schal kenne pe to my cosyn: pat cleriske is hoten.
he hath wedded a wif with Inne pis six monethus.
Is sib to pe seuen ars: scripture is hire name.
pei to as I hope: after my techinge.
Schullen wise pe to dowel: I dar wel vndertaken.

panne was I as fayne: as foule of faire morwe.
And gladder panne pe gleman: pat golde hath to 3ifte.
And hasked hire pe heye wey: where pat clergie dwelt.
And telle me somme tokne quod I: for tyme Is pat we wende.

Aske pe heye wey quod sche: hennes to suffre.
Both wel and wo 3if pat pow wilt lerne.
And ride forth bi richesse: ac rest pow nauȝt bere Inne.
For 3if pow couplest pe bere with: to cherche comest pow neuere.

And also pe likerouse launde: pat lecherie is hote.
Leue hym on pin left half: a large mile or more.
Til pow come to a court kepe wel pi tongue.

Fro lesynges and lither speche: and likerouse drinkes.
pane schaltese se sobrete and symplete of berynge.
pat vch wyȝth ben in wille: his wit pe to schewe.
And þus schalt þow come to clergie: þat can many þinges.
Sey hym þis signe: I sette hym to scole.

145. And for[ ]RF; For β.
146. kendely] kenne me kendely Fβ.
148. cleris[e] clerige Fβ. hoten] named F.
149. monethus] wykis F.
151. after[ ] & ßou do F.
152. wel] it Fβ.
153. as] RMGVr, om. F; also rem.
154. hath to 3ifte] gadred at festis F.
156. wel] I Fβ.
157. heye] om. F. to] vnto F.
159. ride forth bi] rayke forþ þoruȝ F.
160. cherche] crist F; clergie ß.
161. And also[ ] Be war of F. is hote] RF; hadde β.
165. and symplete] ful symple F. berynge] RF; speche β.
166. þat vch] & every F.
PASSUS X

And þat I grette wel his wif Þ for I wrote hire many bookes. 289
And sette hire to sapience Þ and to þe sauter glose. 170
Logike I lerned hire Þ and many other lawes.
And alle þe muysones in musike made hire to knowe.

Plato þe poete I putte hym first to booke.
Aristotele and other Þ to argue I tauȝte.
Gramer for girles Þ I gart first write.
And bet hym with a baleys Þ but if þei wolde lerne.
Of alle kynnes craftes Þ I contreuede toles.
Of carpentrie of kerueres Þ and compasede masons.
And lerned hem leuele and lyne Þ þourȝ I loke dyrmme.
Ac theologye hath tened me Þ ten score tymes.
þe more I muse þere inne Þ þe myster it semeth.
And þe deppere I dyuynë Þ þe derkere me it þinketh.
It is no sciens for sothe Þ for to sauȝtele inne.
A ful lethi pingë it were Þ zif þat lof nere.
Ac for it leet best by louë Þ I loue it þe bettere.
For þat þere louë is ledere Þ ne lakkede neuere grace.
Louë bow louë lelly Þ if bow thennek dowel.
For dobet and dobest Þ ben of loues kynne.

In other science it seyth Þ I seye it in catoun.
Qui similat verbis vel in corde est fidus amicus.
Tu quoque fac simile Þ sic ars diluditur arte.
ho so gloseth as giloure don go me to þe same.
And so schalow fals folke Þ and faythles bygyle.
þis is catounes kennyng Þ to clerkes þat he lereth.

169. And þat & also F. for] þat F. many] om. F.
170. 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. dyuynë] delue F. me] om. F.
183. sauȝtele] RF: solute 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 thennek]: þou þynke to F; þee likeþ β.
189. & to his same sentence y sey5 in Catoun onys F.
190. similat] RF/LCotCr23; simulat rem. vel ... amicus] om. F. vel] RLW; nec rem. in corde] RHm: corde rem.
191. diluditur] RCr12; deluditur rem.
192. me ... same] fram here sawes F.
194. clerkes ... lereth] clergonyx þat lerne F.
PASSUS X

Ac theologie techeth nauzth so : ho so taketh gome.
he kenneth vs þe contrarie : aȝeyne catones wordes.
For he bit vs be as bretheren : and bidde foroure enemys.
And louen hem þat liȝen vs : and lene hem whan hem nedeth.
And do goed aȝeynes euie : god hym self it hoteth.

Dum tempus est operemur bonum maxime autem ad domesticos fidei.

Poule preched þe poople : þat parfitnesse louede.
To do goed for godesloue : and gyue men þat asketh.
And namelich to suche : þat scheweth oure bylue.

And alle þat lakketh or lyeth vs : oure lorde techeth vs to louye.
And nauzth to greuen hem þat greueth vs : god hym self for bad it.
Michi vindictam et ego retibuum:
For þi loke þow louie : as longe as þow dureste.
For is no science vnnder sonne : so souereyne for þe soule.

Ac astronomye is hard þinge : and euel for to knowe.
Geometrie and geometye : is gyulful of speche.
ho so þenketh werch with þo to : þriueth ful late.
For sorcerie is þe souereyne boke : þat to þo science longeth.

3eet ar þere fibiches in forcers : of fele mennes makynge.
Experimens of alconomie : þe poople to deseyue.
If þow þenke to dowel : dele þere with neuere.
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 graunt mercy madame : and mekelich hire grette.

195. gome] hede FCr23; them Cr1; þeme rem.
198. liȝen] lyen on FB.
199a. est] RF; habemus rem. bonum] bonum ad omnes FB.
202. scheweth] RF; suwen ß.
203. lakketh] RFCr; lakketh vs rem. vs] on vs F; techeth] bidde F; to louye] love hem F.
204. god . . . it] It is not goddes wille F.
204a. retibuum] retibuum god seid hym selue F.
205. dureste] lengyst here F.
206. is no science] þere is salue F.
207. is] is a CrG; is and C; is an rem.
211. in forcers] om. F. mennes] folkys F.
216. to scripture] RF; scripture ß.
217. for to knowe dowel] RF; to knowe what is dowel ß.
PASSUS X

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 worshiped hem bothe.
And toide hem þe tokenes  þat me tauȝte were.
was neuer gome vporȝ þis grounde  synnes god made þe worlde
Fairer vnderfonge  ne frendioker 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.
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 deuleys power.
þourȝ þe helpe of þe holy goste  þe which goste is of bothe.
Thre propre persones  and nauȝt in plurel nouembre.
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 euangelistes.
And crist cleyne hym self so  þe euangeliȝ 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.

220. And] Til Fb.
221. þe gode wif] þe lentil lady F; Studie þ.
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 lewedel] lewede men & lered F.
236. goste(2)] om. F.
237. Thre propre] & þey ben [pre 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. euangeliȝ] wangelie F; Euaangeliȝes LMWMHMc; euangelyst rem.
244a. me(1)] RF; me est þ. me(2)]RF; vidit me þ. patrem] et patrem Fb. Meum] meum vidit F.
245. coude] cun F.
PASSUS X

But þus it longeth to bileue  for lewede þat willen dowel.
For hadde neuere freke fyne wit  þe feyth to despute.
Ne man hadde no mercy  myȝte 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 guilty.
Sethenes þow sest þi selue  as in soule clene.
Ac blame þow neuer body  and þow be blame worthi.
Si culpere velis  culpabilis esse caegebis.
Dogma nuum 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 eyze.
Siphe 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 fiën 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.
258a. body] a nother F.
259. esse] te esse F.
261. grimlyche] greviously F.
262a. trabem] trabem autem F; non vides] om. β.
263. brother] RF; brotheres β.
264a. copied after 265 F. primo] primum F.
265. witt] þe whiche F; Which β.
266. rede] consayle F. ablinde] for a blinde.
PASSUS X

For abbotes and for prioures \& and for alle maner prelates.
As persones and parisch prestes \& pat preche schulle and teche.
Alle maner men \& to amende be hire miȝte.
\pisc tixt was I told 30w \& to ben war ar 3e tauȝte.
\pat 3e were suche as 3e seyde \& to salue with othere.
For godes worde wolde nouȝte be boste \& for pat worcheth euere.
If it auailed nauȝt be comune \& it miȝt auaille 3oure seluen.

Ac it semeth no sothliche \& to worldes siȝte.
\pat goddes wordes worcheth nauȝth \& on lered ne on lewed.
But in swich a maner as mark \& meneth in þe gospelle.
Dum secus ducit secum \& ambo in fouiam cadunt.

Lewed men may likne 30w þus \& þat þe bem lyth in 3oure eyȝes.
And þe festu is fallen \& for 3oure defaute.
In alle maner men \& þoruȝ mansede prestes.
þe bible bereth witnesse \& þat alle þe folke of israel.
Byttete abouȝte þe guites \& of to badde prestes.
Offyn and fyntes \& for here coueytise.
Archa dei meskapud \& and ely brak his nekke.

For þi 3e correctoure claweth here on \& and correcteth furst 30w seluen.
And þanne mow 3e manliche segge \& as dauid made þe sauter.
Exsimasti inique quod ero tui similis \& arguam te et statuum contra faciem tuam

And þanne schullen burne clerkes \& be abasched to blame 30w.
And carpen nauȝt as þe carpen now \& and calle 30w downbe houndes.
Canes non valentes latrare \& fol. 44\r
And drede to wrath the 30w in eny worde \& 3oure werkmanchippe to lette.
And be prestecore at 3oure preyeres \& þan for a pounde of nobles.
And alle for 3oure holynesse \& haue 3e þis in herte.

267. Boþe prelatis & prioures sholde purshe here sogettis F.
268. þat preche schulle\{ sholde preche F. schulle\} shulde β.
269. to \... miȝte\} be hem myghte a mende F.
270. seyde\{ teche F. with\} wel F.
271. boste\} lost Fβ.
274. no\} not F; now β. worldes\} RCr 1; þe worldes rem.
275. wordes\} om. F. word β. nauȝth\} owt F; noȝt 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\} soply F; safuly β. made\} seip in F.
286. to blame 30w} 30u to blame F; to blame 30w or to greue β.
287. downbe houndes\} cowardes F.
287a. om. F.
288. in eny worde\} om. F. werkmanchippe\} Manshepe F.
PASSUS X

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 ensaumle for þei schulde do þere after.
whenne fissches failen þe fiode or þe fresche water.
þei deyen for drouthe whanne þei drie ligge.
Riȝt so quod Grigori religioun rolleth.
Sterueth and synketh and steleth lordeis 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 lynde
For in cloistre cometh man to chide ne to fiȝte.
But alle is buxumnesse þere and bokes to rede and to lerne.

In scole þere is skile and scorne but ȝif he lerne.
And grete loue and likynge for vch of hem loueth other.
Ac now is religioun a ridere a romere 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 tauȝte hym curteisie
Litel hadden lordeis to done to ȝiue lond fram here heires.
To religiouse þat han no reuthe þouȝ it reyne on here auteres.

In many places þere hij persons ben be hem self at ese.
Of þe pouere haue þei no pite and þat is hire pure charite.
Ac þei leten hem as lordeis þere londe lithe so brode.

291-303. RF only.
292. Gregorie Seynt Gregory F.
293. religioun þe Relygyonis F. reherseth he reersip 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 fiȝte to fyȝte ne to chyȝde F.
303. þere] om. F.
304. þere is skile and scorne] is a nóþer skyle for skorn F; þere is scorne þif he] he F; if a clerk wol þ.
307. and] and a Fþ.
308. a palfray] palfreys F.
311. loureth] l. loply F. and . curteisie] lythirly hym thretyþ F.
312. lond . . heires] here londis fram hem.
314. many] om. F.
315. pure charite] pure charge F; charite þ.
316. as] selue F.
PASSUS X

Ac pere schal come a kynge; and confesse 30w religiousses.
And bete 30w as þe bible telleth; for brekyng of synoure reule.
And amende moniales; monkes and chanouns.
And putten hem to here penaunce; ad pristimum statum ire.
And barones with eries; biten hem; þorug beatus virres techinge
þat here barnes claymen; and blame 30w foule.
hij in curribus et hij in equis; ipsi obligati sunt &c.

And þanne freres in here freytoure; 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 abyndoun.
And alle his vssue for euere.
haue a knok of a kynge; and incurable þe wounde.

þat þis worth soth seke 3ee; þat ofte ouer seen þe bible.
Quomodo cessavit exactor quieuit tributum.
Contruit dominus baculum impiorum et virgam dominancium.
Cedencium plaga insanabili.

Ac ar þat kynge come; caym schal awake.
Ac dowel schal dyngen hym adoun; and destroyen his miste.
þanne is dowel and dobet quod I; dominus and kniȝt hode.

I nel nauȝt scorne quod scripture; but if scrieuenes lye.
kynghod ne kniȝthod; by nauȝt I can awayte.
helpeth nauȝt to heuene warde; on heres ende.
Ne richesse riȝt nauȝt; ne realte of lorde.

Poule þreueth it impossible; rique men haue heuene.
Salomon seyth al so; þat siluer is worste to louie.
PASSUS X

Nichil iniquius quam amare pecuniam.
And catouz kenneth vs to coueyten it / nost but at pure nede.
Dilige denarium / set parce dilige formam.
And patriarches and prophetes / and poetes bothe.
write to wissen vs / to wiile no richesse.
And preyseden pouerte with pacience / pe apostles bereth witnesse.
bat bei han heritage in heuene / and bi trewe riȝte.
bere riche man no riȝte may clayme / but of reuth and grace.

Contra quod I be crist / pat can I repreue.
And preuen it by peter / and by poule bothe.
bat is baptized beth sauf / be he riche or pore.

bat is in extremis quod scripture / amonges sarasines and lewes.
bef mowen be saued so / and pat is oure beleue.
bat on vncristene in pat cas / may cristene an hethen.
And for his lele byleue / than he þe lif tyneth.
hauhe þe heritage of heuene / as any man cristene.

Ac cristen men with outen more / may nouȝte come to heuene.
For þat crist for cristene men deyede / and conferred 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.

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] opere poetis manye F.
342. And . . . pacience] þey preyse wel pouerte F.
343. in] of F. and . . . riȝte] by ryȝte & be treweþe F.
344. For þere may no man riȝght cleyme but of goddes grace F. man] menþ.
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 þ.
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 þ.
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] dyȝyeng F.
PASSUS X

And oure backes þat mote eten ben; and seen beggers go naked.
Or deliȝt in wyn and in wildefoule; and wote any in defaute.

For euery cristene creature schuld be kende til other.
And sitten hethen to heipe 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 suome tokene and seith non mecaberis.
Is sle nauȝt but suffre and alle for þe beste.

For michi vindictam et ego retribuam.
For I schal þunischin in purgatoriæ or in þe put of helle.
Vch man for his misedes 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 þe 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.
PASSUS X
Maistres þat of goddes mercy þ tenchen men and prechen.
Of here wordes þei wissen vs þ for wisest in here tyme.
And alle holy cherche þ holdeth hem bothe ydampned.

And if I schulde werke by here werkes þ to wynnen me heuene.
þat for here werkes and here witt þ now wonyeth in pyne.
þan ne wrouȝt I vnwisly þ what so euere þe preche.

Ac of fele witty in fayth þ litel ferly I haue.
þow here goste be vngracious þ god for to plese.
For many man on þis molde þ more sett here herte.
In good þan in god þ for þi hem grace faileth.
At here most meschief þ whan þei schul lyf lete.
As salomon and other dede þat schewed grete wittes.
Ac here werkes as holy writ þ was euere þe contrarie.
For þi wise witted men þe wel I letterd clerkes.
As þei seyn hem selue þ selden doun þere after.
Super cathedram moysi. &c.

Ac I wene I worth of many þ as was in noes tyme.
þo he shope þat schippe þ of schides and of bordes
was neuere wrouȝt saued þat wrouȝt þere on þe opur werkman elles
But briddes and bestes þ and þe blessed noe.
And his wif with his sones þ and also here wyues.
Of wrouȝtes þat it wrouȝte þ was noen of hem saued.

God lene it fare nouȝt so by folke þat þe feith techen.
Of holy cherche þat herborw is þ and goddes hous to saue
And schilde vs fram schame þere inne þ as noes schippe dede bestes.
And men þat maden it þ a mydde þe floed a dreynten.
PASSUS X

Þe culorum of þis clause in curatoures is to mene.
Þat ben carpenteres holy cherche to make for cristes oune bestes.
homines et iumenta saluabis domine.&c
At domes day þe deluye worth of deth and feer at ones.
For þi I conseil 3ow clerkes of holy cherche þe wriȝtes.
wercheth þe werkes as þe seen I write lest þe werkes nauȝt þer inne

For a goed friday I fynde a feloun was I saued.
Þat hadde I lyued alle his lif with lesynges and with þeþe.
And for he beknewe on þe crosse and to crist schof hym.
he was sonneré I saued þan seint lohan þe baptist.
And ar adam or Isaye or eny of þe prophetes.
þat hadde I lyen with lucifer many longe þeres.

A robbere was I rawnsoned rather þen þei alle.
with outen eny penance of purgatorie to perpetuel blisse.

þanne marie mauleleyne 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 souereynes with seyntes in heuene.
þo þat wrouȝt wikdedlokest in weride þo þei were.

And þo þat wisly wordedden and wriken many bokes.
Of witt and of wisdome with damped soules wonye.
þat salomon seith I trowe be soþ and certeyn of vs alle.
Sunt iusti atque sapientes et opera eorum in manu dei sunt.
þere aren witty and wel libbinge ac here werkes ben y hudde.

409. culorum] Conclusioun F. in curatoures] of c. F; curatoures ß. is to mene] is þe menyng F.
410. þat ben] þey be clepid F. holy . . . oune] to saven cristys bestis F.
410a. om. F.
411-13. RF only.
411. deth] water F.
412. þe] om. F.
413. werkes] om. F. lest] o lest F. nauȝt þerinne] y drenkliid F.
414. For a] For on F; On ß.
418. And ar adam] Or ysaak F.
419. hadd I lyen] leyzen lowe F.
422. þanne] and also F.
425. om. RF.
426. ben this] ben nou F; now ben þise ß.
427. & opere þat wrouȝtyn werst here be heyest nou in hevene F.
429. Of(1)] & hadde F. of(2)] om. F. wonye] dwelle F.
430. om. F.
430a. sunt] RFCr23; sint B; siue rem.
431. þere aren] Summe be F.
PASSUS X

In þe hondes of almiȝti 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 good man : but if þere were sum schrewes.
For þi lyue we forth with lither men : I leue fewe ben gode.
For quantȝ opertet vyn en place : il ny ad qe pati.
And he þat may alle amende : haue mercy on vs alle. 440
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
þouȝ þe come by for kynges : and clerkes of þe lawe.
Beth nauȝt abashed for I schal : be in þouȝe mouthes.
And þiue þow wit at wille : cunninge to concluuden.
hem alle þat aȝeynes þow : cristendom desputen.

Dauyd maketh mencion : he spak amonges kynges.
Al miȝte no kyng ouer com hym : as by cunninge of speche.
But wit ne wisdom : wan neuere þe maystriþe. 450
whan man was at mishief : with oute þe more grace.

þe douȝtiorokest doctoure : and dyuinoure of þe trinite.
was austyn þe olde : and heyest of hem foure.
Seyde þus in a sarmon : I seiȝ it writen ones.
Ecci ipsi Idioti rapiunt celum.

433. for . . . man] he F. þere and] for love of F.
435. for] as F5.
438. he worþ a lowed of his lyf fro lyçernesse is know þe goed F.
441. seyde . . . seydeþ spak was F.
442. it] þan F.
443. swich . . . louede] hise postlis alle F.
443a. presides] p. nolite cogitare F.
445. be] be buxmum F.
446. cunninge] and cunninge F5.
447. þow] RF: þow and þ. cristendom desputen] goddes lawe dispute F.
448. he] where he F. amonges] of F.
449. Al] þere F. And þ.
450. ne] and F. neuere] euere F.
451. oute . . . grace] goddes grace plentifulvous F.
452. þe trinite] dyvinite F.
PASSUS X

Vbi nos sapientes in inferno mergimur.
And is to mene to englisch men  \\  more no lesse.
Aren none rather I rauesched  \\  fro þe riþt byleue.
þan areþ þis cumynge clerkes  \\  þat knowe many bokes.
Ne none sonner I saued  \\  ne saddere of bileue.
þanne plowmen and pastours  \\  and powere comune laborers.
Souteres and scheperdes  \\  suche lewed iottes.  460
Persen with a pater noster  \\  þe paleys of heuene.
And passen purgatorie penaunceles  \\  at here hennes partynge.
In to þe blisse of paradis  \\  for here puyre bileue.
þat inperfitly  \\  knewe and lyuede.

þe men knowe clerkes  \\  cursen þe tyme.
þat euere þei coude or knewe more  \\  þan credo in deum patrem.  fol. 47r
And principali þe pater noster  \\  many a persone hath I wisched.

I se ensaumples my self  \\  and so may many an other.
þat seruauntes þat seruen lordeþ  \\  selde falle in rerage.
But þo þat kepem lordes catel  \\  clerkes and reues.  470
Riþt so lewed men  \\  and of litel kunnyng.
Selden falleth so foule  \\  and so ferre in synne.
As clerkes of holy cherche  \\  þat kepem 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] sumere F.
457. many] fele F.
459. plowmen and pastours] trewe plowmen ben F. laborers] peple F.
460. iottes] loppis F.
463. blisse of] pleyn F.
464. inperfitly] in parfit liþ here FB; inparfitly here rem.  knewe and] & in clennesse F; knewe and eke β.
465. cursed] þat þey cursed F; þat han cursed β.
466. coude or] om. F.
467. a ... wisched] have þis dysyred F.
469. seruauntes] men F.
470. lordes] RF; þe lordes β. clerkes and reues] by here acountys þey fall F.
471. kunnyng] RF; knowynge β.
472. falleth so] falle so F; falle þei so β.
474. to saue] om. F. god ... þe] seip godder F.
474a. meam] meam et quod iustum fuerit dabitur vobis F.
Panne scripture scorned me \& a skile tolde.
And lkakd me a latyn \& list by me he sette.
And seyde multi multa sciunt \& seipsos nesciunt.

Po wepte I for sorwe \& wrath of hire speche.
And in a wynkyng wrath \& til I was a slepe.
A merueyous metles \& me tydde to dreme.
For I was rauesshed rist þere \& for fortune me fette.
And in to þe lond of longynge \& and loue sche me brouȝte.
And in a meroure þat hiȝt myddelerd \& sche made me to beholde.
Sitthen sche seide to me \& here miȝtow se wondres.
And knowe þat pow coueuytest \& and come þere to par aunter.

Panne hadde fortune folwynge hire \& to faire damoysoyles.
Concupiscencia carnis \& men called þe elder mayde.
And coueuyse of eyȝes \& I called was þat other.
Pruyde of parfit lyuyng re pursued hem bothe.
And bad me for my conenance \& acounte clergie liȝte.

Concupiscencia carnis \& colled me a boute þe nekke.
And seyde þow art zonge and zeeþ \& hast zeres I nowe.
For to lyue longe \& and ladiyes to louie.
And þis myour þow miȝt se \& metteth ful many.
Þat leden þe wel to likeyng \& alle þi lif tyme.
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 felaschippe \& if fortune it like.
he schal fynde me his frende \& quod fortune þere after.

Passus xus] for Passus xius.

2. And . . . a] For me lakkede F: And lakked me in þe RF: she þe.
3. sorwe] wo F. wrath] was wrothþ F.

\textit{after 3. six new lines:} \& of myn wynkyng y a wook \& wondrede þanne / Of alle þe dremes þat y drempte
so daunegrous þei were / \& turned me on þe opere syde for to take myn eese / Exlicit Passus Septimus de
Dowel. Incipit Passus Octauus / ANd as y lay & Looked epon þe launde grene . I soughte on þe Metelis
hou merveylous þei were / Tyl sodynly heuynesse on slepe brouhte me þanne F.

4. til I was] wex I þ.
5. For] RF: That þ.
7. and loue] alone Fþ.
11. to] foure F.
13. \& þe secund e was Rychess F: deyntily arayed F.
18. longe] l. on londe F. ladiyes to louie] loven ladiyes manye F.
19. þis] in þis Fþ. ful many] y nowe F.
21. þe secounde] þanne Richesse F.
24. quod . . . after] tel Fortune þis tale F.
PASSUS XI

\(\text{pe freke} \ \text{bat folweth my wille} \); failed neuere blisse.

Sanne was here on pat hig\(\text{t} \) elde; \(\text{bat heuy was of chere.}\)
Man quod he if I mete with \(\text{pe}\); by marie of heuene.
Pok schait fynde fortune; \(\text{pe faiie at pi moste nede.}\)
And concupiscencia carnis; clene \(\text{pe} \) forsake.
Bitterlich schaltow banne sanne; both dayes and nistes.
Coueitise of eye; \(\text{bat euere}\) pok hire knewe.
And pruyde of \(\text{pi parfit lyuynge}\); to muche peril \(\text{pe}\) brynge.

\(\text{zee recche} \ \text{pe neuere quod recchelesnesse}\); stod forth in ragged clo\(\text{pes}.\)
Folewe forth \(\text{pat fortune wole}\); pok hast wel fer to elde.
A man may stoupe tymes I now; when he schal tyne \(\text{pe}\) crowne.

Homo proponit quod a poete \(\text{po}\); and plato he hig\(\text{t}.\)
And deus disponit quod he; lat god do his wille.
If treuth wil witnesse it be wel do; fortune to folwe.
Concupiscencia carnis; ne coueitise of eyes.
Ne schal noug\(\text{t}\) greue \(\text{pe}\) graythly; ne begile \(\text{pe}\) but pok wolt.

\(\text{zee farewell fipp quod fauntelte}\); and forth gan me drawe.
Til concupiscencia carnis; acorded til alle my werkes.

Allas ey\(\text{z}e\) quod elde; and holynesse bothe.
\(\text{bat wit schal turne to wrecchednesse}\); for wille to haue his likynge.

Coueitise of eyges; cam ofter in my mende.
Sanne dowel or do bet; amonges my dedes alle.
Coueitise of eyges; conforted me ofte.
And sayde haue no consience; how pok come to goed.
Go con\(\text{sesse} \ \text{pe}\) to sum frere; and schewe hym pi synnes.
For whiles fortune is pi frende; sum frere wil \(\text{pe}\) louie.

31. \(\text{bat euere in pis rewme rycchesse} \) jou knewe F.
32. \(\text{pi parfit} \) parfit F\(\beta\).
34. to\(\text{t} \) til LWCr.
36. poete \(\text{po and}\) poete \(\text{po Mayster}\) F; poete and \(\beta\).
39. coueitise of eyes[ Richesse of his rewme F.
40. graythly] RF; gretly \(\beta\). wolt] knowe F.
42. til alle] with F; alle \(\beta\).
43. ey\(\text{z}\)es] Richesse F.
44. to\(\text{t} \) wrecchednesse[ his wrecche F.
45-48. om. RF.
49. om. F. in my]\ RGOC\(\text{Cr}^{2}\); in rem.
50. om. F.
51. Coueitise of eyges] \(\text{tan}\) Coueitise & Richesse F.
54. sum frere] freres F\(\beta\). louie] worchepe F.
PASSUS XI

And fette þe to here fraternite: and for þe by seche.
To here prioure provincial: a pardoun for to haue.
And preyen for þe pol by pol: if þow be pecunious.
Pena pecularia non sufficit: pro spiritualibus delictis.

By wissyng e of þis wenche I dede: hire wordes were so swete.
Til I forȝat ȝouth: and ran into elde.
And þan was fortune my foo: for alle hire faire beheste.
And pouerete pursed me: and putte me lowe.
And þo fonde I þe frere aferde: and flitynge bothe.
Aȝeynes ourur furste forwarde: for I seide I nolde.
Be buried at here houes: 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: riyȝt 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 þeet I cried on my confessor: þat held hym self so kunnynge
Be my feyth frere quod I: ȝe faren like þis woweres.
Þat wedde non wydewes: but for to welde here good.
Riyȝt so bi þe rode: rouȝte ȝe neuere.
Where my body were buried: by so ȝe hadde my siluer.
Ich haue myche merueyle of ȝow: and so hath many other.
Whi ȝoyere counte coueyeþe: to confesse and to burie.
Rather þan to baptize bernes: þat ben catekumelynges.
Baptizeinge and buriynge: bothe beth ful nedful.
Ac myche more meritorie: me þinketh it is to baptize.
For a baptizeþd 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 letted men whether I lye or do nouȝt

55. fette] sette F; fecche β. by seche] praye F.
57. pecunious] RF; pecunious holde F; pecuniosus rem.
57a. Pena] RF; Set penas β. pecularia] pecuniaria Fβ. delictis] delicto F.
58. dede] wroughte Fβ.
59. ran] RHm; ȝeede F; then G; yerne YOC2; yرن rem. into] streyght into F.
66. be kende] om. F.
67. Or] om. F. were a] RF; were β. riyȝt ... schulde] or noon ȝit sholde he þere F.
70. held ... kunynge] Conynge hyght hym selue F.
73. So it fareþ nou be ȝow for ȝee ne rowhte neuere F.
79. baptise] cristne F.
81. til ... heuene] in to heuenny blyss F.
83. loke ... nouȝt] þis resoun y radde sone F. loke] added above line by the scribe R. do nouȝt] nouȝt
GYOC2CB.
PASSUS XI

And lewete þo loked on me  and Iloured after.
Wherefore lourestow quod lewte  and loked on me harde.

3if I durst quod I amonges men  þis meteles auowe.

3e be peter and be poule quod he and take hem bothe to witnesse.
Non oderis fratres secrete in corde tuo  set publice argue illos.

þei wol aleggen al so quod I  and by þe gospel preuen.
Nolite iudicare quemquam  &c.

And where of serueth lawe quod leute þanme  if no lif vnrdorteke it.
Falsnesse ne faytrie  for sum what þe apostle seide.
Non oderis fratre and in þe sauter al so  seyth dauid þe prophete.
Existimasti inique quod ero tui similis . et c.
It is licitum for lewed men  to segge þe sothe.
If hem liketh and lest  vch a lawe it graunteth.
Except persone and prestes  and prelates of holy cherches.
It falleth nauæ for þat folke  none tales to telle.
þouȝ þe tale were trewe  it touched synne.

Ac þinge þat alle þe worlde wote  wherfore schuldestow spare.
And reeden it in rethorike  to a raten dedly synne.
Ac be neuer more þe furste  þe deufate to blame.
þouȝ bow se euel sey it nauȝt furste  þe sorì i输卵管 amendit.
No þinge þat is priue  publiche þow it neuere.
Neither for loue lakke it nouȝt  ne lakke it for enuye.
Parum lauda vituperæ parcius.

he seith þe sothe quod scripture þo  and skypete an heyȝ and preched.
Ac þe matere þat sche meued  lewed men it knowe.
þe lasse as I leue  loueyen it þey wolde.

84. þo loked[RF; loked þ.  and Iloured after] for y gan so lowre F.
86. ȝif] Marye yf F.
87a. secrete] secreto F.
88a. Nolite] How lustily lhesus seyde nolite F.
89. þanme] R only. lif vnrdorteke it] man it with take F.
91. divided after fratrem F.
91a. et c.] arguam te & statuam F.
94. prelates] men F.
98. And] To W.
100. furste] but F.  nere] were F.
102. loue lakke it nouȝt] leef ne for loþ F. lakke] R; labbe Cot; lab BmBo; preise W; louue G; laude rem.
103. þe sothel soþ Fb. skypete] stey F.
104. lewed] RF; if lewed þ. it knowe] not knowe yt F; it knewe þ.
105. þe . . . it[ & if þey knewe latyȝn leerne opere F.
PASSUS XI

pe bilee pe lord or pe lettred men techeth. X
pis was hire teme or hire tixte I toke ful gode hede. 106
Multi to a mangerie or to pe mete were sompned.
And whanne pe poeple was plener come or pe portervpnymed pe satete.
And pliuckd in pauci priuetich or and iete pe remenat go rom.

Al for tene of hire tixit or tremeled myn herte. 110
And in a were gan I wex or and with my selue to despute.
whether I were chose or nou3t chose on holy cherche I bou3te.
pat vnderfonge me at pe fonte or for oen of godes choisene.

For crist cleped vs alle or come if we wolde
Sarasines and sismatices or and so he dede pe iewe.
O vos omnes scienctes venite &c.
And bad hem souke for synne or saue at his breste.
And drinks bote for bale or brouke it ho so mi3te.

panne may alle cristene come quod I or and clayme pere entre.
Be pe blod he bou3te vs or and porou3t baptesme after.
Qui crediderit et baptizatus fuerit &c.
For bou3t a cristen man couayt or his cristendom to receuy.
Riȝtfullich to renaye or no reson it wolde.

For may no cherle chartre make or ne his catel selle.
with outen leue of his lorde or ne lawe wile it graunte.
Ac he may rennen in a rerage or and renne fro home.
And as he renneth caityf or rechelesliche aboute.
Ac resoun schal rekne with hym or and rebuke hym at pe laste.
And consience a counte with hym or and casten hym in a rerage.
And putten hym after in prisone or in purgatorio to brenne.
And for his a rerages rewarden hym pere or riȝte to pe day of dome.
But if contricion wel come or and crie be his leue.

106. and hire tixte] om. F.
116. saue] RF: safly β. breste] brest bon F.
117. brouke . . . miȝte] drynke yt who pat wolde F.
118. pere entre] to entre pere F.
119a. &c] saluus eirit F.
120. receyue] RF; renaye β.
121. & vn rightfully he receyve it no resoun shal save hym F.
122. ne] no Fβ. lawe] leve F.
124. renne] rayke F; runne Cr; rome rem. fro] RF; so from β.
125. he rennet] he renne F; a renayed β. aboute] or romeþ about F; gon aboute L (gon added by corrector).
128. in(1)] RGYOC2Cot; in strong F; in a rem.
129. And for] & F; For β. riȝte to] to Fβ. pe . . . dome] oо day komynge F.
130. wel] RL: om. F; wol rem. and] hym to & mercy F.
PASSUS XI

Mercy for his misdedes / with mouth or with herte.

†at is soth seyde scripture / may no synne lette
Mercy may al amende / †at mekenesse he folweth.

For þei beth as oure boke telth / aboue godes werkes.
Misericordia eius super omnia opera eius.

Ye baw for bokes quod on / was broken oute of helle.
hiȝte troianus had ben a trewe kniȝt / toke witnesse at a pope.
how he was dede and dampted / to dwelle in pyne.
For an vnchristene creature / clerkes witen þe sothe.
†at alle þe clergie vnder criste / miȝte me cracche fro helle.
But oneliche loue and my leute / of my lauful domes.

Gregori wist þis wel / and wilned to my soule.
Sauacion for þe sothenesse / †at 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 þe now se / with outen synyngge of masses.
Loue and bi lernynge / of my luyynge in treuth.
Brouȝt me fro bitter peyne / þere no byddynghe miȝte.

Lo þe lordes what leute / by an emperour of rome.
†at was an vnchristene creature / as clerkes fyndeth in bokes.
Nouȝt þoruȝ prayere of a pope / but for his pure treuth
was þat sarayn saued / as seynþ gregori bereth witnesse.
wel aȝt þe lorde þat lawes kepe / þis lessoun to haue in mynde.
And on troianus treuthe to thanke / and do treuthe to þe poeple.

†his 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 a] RF; al to β. †at if F; and β. he] hym F; hir β.
134a. eius] domini F.
135. baw] baw waw F.
136. hiȝte . . . trewe] he was Troianus þe F.
137. pyne] dyrk peyne F.
139. miȝte] ne miȝte W.
140. my] om. Fβ. of] RF; and β.
141. and . . . soule] what was his cause F.
142. for . . . †at & helthe For þe soþfcastnesse F. for þe] for β. seith of my] sey5 of hise F; seï5 in my β.
145. now se] may se FLMGYCB; mowen see O; mown see C̄2; see rem.
146. Loue] þoruȝ love F; By loue β. lernynge] leve F.
148. leute] lewte doþ F; l. dide β.
152. þe lorde] þe lawe keperis F; ye lorde β. †at lawes kepe] om. F.
153. treuthe] om. F.
154-64. RF only.
154. of 3ow] om. F. ac ] save F.
155. 3ow lereth] lerneþ 3ow F.
PASSUS XI

Ac pus lele loue / and lyuynghe in treuthew.
Pulte oute of pyne / a paynym of rome.
I blessed be treuthew / pat so brak helle 3ates.
And saued ðe sarasyne / fram sathanas and his power
ðere no ciergie ne couphe / ne kunnynghe of iawes.
Louve and leute is a lele science / 160
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 vpun 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 lorde loue / Ilost is alle þe tyme.
For no cause to cachce 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. 170
Qui non diligent manet in morte / ho so loueth nauȝte leue me / he lyueth in deth deyinge.
And þat alle maner men / enemys and frendes.
Louden her eyther other / and lene hem as here selue.
For ho so loueth nauȝt he loueth nauȝte / oure lorde wote þe sothe.
And comandad 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. 180
And loketh on vs in here likenesse / and þat with louely chere
To knowen vs be oure kende herte / and castynghe of oure eyes.
Whe we love þe lorde here / by for our lorde of blisse.

156. Ac & F. lyuynghe in treuthew] leel lyuynghe F.
157. Pulte] Pytten F.
158. so brak] brak so F.
159. ðe] þat F. sathanas and his] sathenas 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 deyinge] deþis drede F.
175. comaundad] RFOC; comaundeth rem. louye] love god F.
176. souereyneliche . . . here] his neyȝhe bore as hym selue & hise F.
179. euel] helth the FC; hele rem. is ihesus] RF; ihesu ß.
183. Whe] whether F.ß. lorde] loord F.
PASSUS XI

And exieth vs by þe evangelie? þat whan we maken festes.
We schulde nouȝte clepe oure kyn þerto? ne none kyne riche.
Cum facitis corruuiua nolite invitare amicos.
Ac calleth þe careful þer to? þe croked and þe pore.
For youre frendes woien fede 30w? and foneden 30w to quyte.
30ure festynge and youre fayre giftes? vch frende quyte so other.

Ac for þe pore I schal paie? and puir we quiten here travail.
þat ziveth hem mete or mone? and loueth hem for my sake.

Almiȝty god hath made riche? men if he wolde.
Ac for þe beste ben somme riche? and somme beggers and pore.
For alle ar we cristes creatures? and of his coferes riche.
As bretheren as of o blode? as wel beggers 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 servus est pecciati.

In þe olde lawe? as þe lettre telleth.
Mennes sones men? called vs echone.
Of adames issue and eue? ay til god man deyede.
And after his resurexioun? redempstor was his name.
And we his brethern þorȝ hym ybouȝte? bothe riche and pore

For þi loue we as leue children schal? and ech man laughe 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.

184. exiteth] warneþ F.
185. none kyne] non knowe men F.
185a. transposed with 186 F.
186. pore] blyȝnde F.
187. foneden 30w] with foode a geyn it F.
188. quit] gyldeth F.
190. loueth] a mendiþ F.
190x. RF only. Almiȝty ... riche] God myghte ryche a maad alle F.
194. at] RF; on ß. cristendom] cristene blood F.
195. þere of one] of cristas F.
197. ne boy] is F.
198. þe lettre] RF; holy lettre ß.
200. god man] god & man F.
201. his name] he callyd F.
205. oþer here] RF; oþer ß.
PASSUS XI

And be we nauȝt unkende of oure catel 2 ne of oure kunyg noþer.
For noet no man how neyʒ it is 2 to be Inome fro bothe.
For þi lacke no lif oþer 2 þouȝ he more latyn knowe.
Ne vnndermyne nauȝt foule 2 for is noen with oute defaute.
For what euer cierkes carpe 2 of cristendiom or eies.
Criste to a comune woman seyde 2 in commune at a feste.
þat fides sua schulde sauen here 2 and saluen hire of alle synnes.

þanne is bileve a lele helpe 2 abue logike or lawe.
Of logike ne of lawe 2 in legenda sanctorum.
Is litel alowed þei both 2 but by leue hem helpe.
For it is ouer longe ar logike 2 ani lesson assoyle.
And lawe is lothe to louie 2 but if he lacche seluer
Bothe logyke and lawe 2 þat loueth nauȝt for to lye.

I conseile alle cristene 2 cleue nauȝt þere on to sore
For somme wordes I fynde write 2 were of feithes techynge.
þat saued synfulmen 2 as seynt Iohan bereth witnesse.
Eadem mensura qua mensi fueritis 2 remestietur vobis.
For þi lerne we þe lawe of loue 2 as oure lorde tauȝte.
And as seynt gregorie seyde 2 for mannere soule helth.
Melius est scrutari scelera nostra quam naturas rerum.

why I meue þis matire 2 is moste for þe pore.
For in here liknesse oure lorde 2 of hath be I knowe.
witnesse in þe pasqwe woke 2 whan he ȝede to emaus.
Cleophas ne knewe hym nauȝte 2 þat he cristere were.
For his pore paraile 2 and pilgrimes wedes.
Til he blissed and brak 2 þe brede þat þei eten.
So be his werkes þei wisten 2 þat he was ihesus.
Ac be clothyng þei knewe hym nouȝte 2 ne be carpynge of tounge.
And alle was ensaume for sothe 2 to vs synful here.

\[206. \] kunyng\[230. \] for kunyng.
\[213. \] abuëf for abouë.
\[217. Is\] ... both] Been but lytel a lowed F; Is litel allowance made þ.
\[218. þat\] ... for] love wel boþe F.
\[220. feithes techynge]\[221. feyþ] is rote F.
\[221a. remestietur]\[222. remestietur.
\[223. mannere soule]\[224. synful mamys F.
\[225. om. F.
\[224. for]\[226. pasqwe woke] Gospel F.
\[227. þat ... ihesus]\[228. þe soþe F.
\[229. was]\[230. was] RFMB; was in rem. for sothe] R only.
PASSUS XI

that we schulde be lowe: and loueliche of speche.
And apparaile us nauȝt ouer proudly: for pilgrimes are we alle.
And in þe paraile of a pore man: and pilgrimes liknesse.
Many tymé god hath ben ymette: amonges nedy poeple.
þere nuere semge hym seȝe: in secte of þe riche.

Seint Johan and other seyntes: weren seyn in pore cloþinge.
And as pore pilgrimes: preyude men goedes.

Ihesu crist on a Iewes douȝter a liȝte: gentel woman þouȝ a were.
A was a pȳr pore mayden: and to a pore man Iweddede.

Martha on marie maudeleyne: and huge pleynyt sche made.
And to our sauere selue: seyd þis wordes.
Domine non est tibi cure &c.
And hasteliche god answered: and eitheures wille foliwede.
Bothe Marthes and maries: as matheu bereth witnesse.
Ac pouerte god putte by fore: and preysed it þe bettere.
Maria optimam partem elegit:
And alle þe wyse þat euere were: by auȝt I can aspie.
Preisen pouerte for best lyf: if pacience it wolde.
And bothe bettere and blisseder: by many folde þan richesse.
Alle þouȝ it be soure to suffre: þere cometh swete after.
As on a walnote with oute: is a bitter barke.
And after þat bittor barke: be þe schelle aweye.
Is a kernel of conforte: kende to restore.
So is after pouerte 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 mercy.
Of which crist is a kernel: to conforte þe soule.
And wel sikere he slepeth: þe segge þat is pore.
And lasse he dredeth deth: and in derke to be robbed.

235. om. F.
236. god] crist F.
237. in secte of] with syghte lyk F.
239. men] men of here F; mennes β.
240-41. om. F.
241. A was] Was β.
242. Martha on goddes modire made an huge tale F. and] RC; an rem.
243a. cure] cure quod soror mea reliquit me sola ministre 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] more blessedere be skyle & bettre F.
251. barke] ryȝnde F.
259. and in derke] ne dowhteþ F.
PASSUS XI

Pan he þat is riȝt riche Þ reson bereth witnesse Þ.
Pauper ego ludo dum tu diues meditaris Þ
Alle þouȝ salomon seyde Þ as men seth in þe bible.
Diuiças nec paupertates &c.
Wiser þanne salomon was Þ bereth witnesse and taulste.
Þat parfit pouert was Þ no possession to haue.
And lif most liyynge to god Þ as luk bereth witnesse.
Si vis perfectus esse vade et vende Þ &c.
And is to mene to men Þ þat on molde lyuen Þ
ho so wil be puir parfit Þ mote possession forsake.
Or selle it as seith þe boke Þ and þe seluer dele.
To beggeres þat gon and begge þ and bidden goed for goddes loue.

For fayled neuer man mete Þ þat miȝtful god serueth.
As dauid seith in þe sauter Þ to swich þat ben in wille.
With any wel or wo Þ
To serve god godelicher Þ ne greueth hem no penaunce.
Nihil difficile volenti &c.
Ne lakketh noythor lyuelode Þ lynne ne wolenne.
Inquirentes autem dominum non munuentur omnī bono.
If prestes weren wise Þ þei wolde no seluer take.
For masses ne for matynes Þ nouȝt here mete of vsureres.
Ne noythor kertel ne cote Þ þeiʒ þei for colde schuld deye
And þei here deuoir Þ as dauid seide in þe sauter.
Judica me deus et discerna causam meam.
Spera in deo speketh of prestes Þ þat han no spendyneþ siluer.
Þat if þei travaile treweliche Þ and tristen in god almiȝti.
hem schulde lak no lyuelode Þ neythor wolen ne lynnen.

262. men] RF; folke β.
263. Anoþer poete seþ þ 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 derelicturn nec semen eius querens panem OC2.
271. to . . . wille] & his sawis ben sop þe F.
271x. R only. to swiche as been in wille to suffre wo for welthe F.
272. penaunce] peyne F.
272a. difficile] RF; impossibile β.
274. wise] all wise men F; parfit β.
275. nouȝt . . . vsureres] but here mete only F.
276. deye] pershe F.
277. And . . . deuoir] But seyn þus for here dygnere F. as] diðe as β.
278. þey sholde speke of spera in deo whan spendyneþ wantiþ F.
PASSUS XI

And þe title þat ȝe take ordres by ȝe telleth ȝe ben auauensed. ȝan nedeth ȝow nouȝt to take seluer ȝe for masses þat ȝe syngeth.
For he þat toke youre title ȝe schulde take ȝow youre wages.
Or þe bishopp þat blesseth ȝow ȝe if þat ȝe ben worthi.
For made neuer kinge no kniȝt ȝe but he hadde catei to spende.
As byfel for a kniȝt ȝe or fonde hym for his strengthe.
It is a kareful kniȝt ȝe and of a caytif kynge makynge.
þat hath noþer lond ne lynage ȝe ne gode los of his hondes.
þe same I segge for sothe ȝe bi alle swiche prestes.
þat han noþer cunynge ne kyn ȝe but a crowne one.
And a title a tale of nouȝt ȝe to his liȝfode at mischef
he hath more bileue as I leue ȝe to lacchen þoruz his crowne.
Cure þan for kunynge ȝe or knowen for clene of beringe.
I haue wonder and whi ȝe and wherefor þe bishopp
Maketh suche prestes ȝe þat lewed men bytraien.

A chartre is chalengeable ȝe by fore a chief iustice.
If fals latin be in þat lettre ȝe þe lawe it impugneth.
Or peinted par entrelinarie ȝe parcelles ouerskypped.
þe gome þat gloseþ so chartres ȝe for a goky is holden.

So is it a goky bi god ȝe þat in his gospel faileth
Or in masse or in matynes ȝe maketh any defaute.
Qui offendid in vno in omnibus &c.
And al so in þe sauter ȝe seith dauid to ouerskipperes.
Psallite deo nostro psallite ȝe quoniam rex terre deus israel psallite sapienter.
þe bishopp schal be blamed ȝe be fore god as I leue.
þat crowneth suche goddes kniȝtes ȝe þat knoweth nauȝt sapienter.
Synge ne psalmes rede ȝe ne segge a masse of þe daye.
Ac neuer neythir is blameles ȝe þe bishopp and þe chapeleyne.
For her eyther is endit ȝe and þat of ignorancia.

281. And... by] For ȝoure tyle of ȝour ordrers F.
282. ȝow nouȝt[ nouȝt F; nouȝt ȝow þ.] ȝow nouȝt yow þ.
283. toke[ toke ȝow F; ȝow youre wages] þat ȝe nede F.
285. he... spende[ catel he hadde F.
286. byfel... kniȝt] fallyþ for his astat F.
288. lynage[ liȝfode F; lynage riche þ.
294. and(1)] for W.
295. lewed[ poore F.
298. parcelles] or parceles F.F.
299. so chartres[ om. F.
301a. in omnibus] in delitto reus est in omnibus F.
302a. israel[ om. F.
304. knoweth nauȝt sapienter] kumne lytil latyn F; kunneth nouȝt sapienter þ.
305. segge... daye] synygon of a feeste F.
306. and] ne/or F;
PASSUS XI

Non excusat episcopos: nec ydiotes prestes.

phis lorynge on lewde prestes: hath do me luppe fram pouerte.
pe wiche I preyse pere pacience is: more parfit panye richesse. 310

Ac muche more in metynge bus: with me gan on dispute.
And slepinge I seye al pis: and sithen cam kende.
And nempned me be my name: and bad me nymen hede.
And poruz pe wordes of pe wylde wit for to take.
And on a mounteyn pat myldeler hizt: as me po pouste.
I was fette forth by ensamples to knowe.
poruz ech a creature and kende: my creatour to louye.
I seiz pe sonne and pe see: and pe sond after
And where pat briddes and bestes: by here make pei zeden.

wilde wormes and wodes: and wonderful foules.
with flekked federes: and of fele coloures.
Man and his make: mi3te se bothe.
Pouerte and plente: bothe pees and werre.
Blisse and bale bothe I seiz at ones.
And how men token mede: and mercy refused.

Reson I seiz sothely: schewen alle bestes.
In etynge in drinkynge: and in engendringle of kende.
And after cours of concepcioun: non toke kepe til other.
As whan pei hadde ride in rotey time: anon rigt pere after.
Males drown hem to males: a morewenynges by hem selue.
And in eueninges also: zede males from females.
pe ne was kow ne kou kende: pat conceyued hadde.

308. prestes] crownde chapeleyns F.
309. luppe] lope F; lepe β.
after 310. nine new lines F: & bus y fel in bowhtis feele flappynge in myn herte / pat all myn spiritys weryn sore stoned & perwith y wakned / & as manye & feele bowhtis feele flappynge in myn herte / All myn spiritys weryn stoned & perwith y awaked / & ful sore sy3bede pe syghte was so merwylous / & streyhte me & turned me & to myselue y seid / pisy a mychil merveyle what menyngye it meneβ / & in pis bowht still y lay a long tyme after / Explicit Passus Octauus / Incipit Passus Nonus / AS y lay & lokede forp lowe ypnon pe greene.
311. om. F.
312. And . . . sithen] I fel in a slumbrynge and sone to me F.
314. words] RB; worchynge F; wondres rem. pe(2) pis Fβ.
315. as . . . pouste] om. F.
320. wormes] wliues F. and(1)] in Fβ.
322. se bothe] seyz y pere F; bope biholde β.
325. refused] for soke F.
326. Thanne Resoun shewed me alle manere beestis F. schewen] sewen β.
328. till] of Fβ.
329-31. om. F.
332. pe] for pere.
PASSUS XI

>hat wolde belwen after boles  ne bore after sowe.
Bothe hors and houndes  and alle other bestes.
Medled nauȝt with here makes  >hat with fol of were.

Briddes l beheide  >hat 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 bredeþ
þere is no wit as I wene  schulde werche hire neste to paye.
If any masoun made a molde þere to  muche wonder it were.

And þet me merueyled more  many other briddes.
hudden and heleden  here egges ful derne
In mareys and mores  for men schulde hem nouȝt fynde.
And hudden here egges  whan bei þere fro wenten.
For fere of other foules  and for wilde bestes.

And somme treden here makes  and on tres bredde.
And bredeþ forth here briddes so  al a boue þe grounde.
And somme briddes at þe bille  þoruȝ brethynge conseuyed.
And somme cauked I toke hede  how pekokes bredeþ.
Muche merueyled me  what mayster þei hadde.
And who nauȝt hem on trees  to tymbre so hye.
þer noþer buyn ne best  ne may here briddes rechen.

And sitthen I loked vp on þe se  and so forth vpon þe sterres.
Many selcouthes I seye  þeth nauȝt to sege nouthe.

I seiȝ floures of þe frith  and here faire coloure.
PASSUS XI

And how amonge þe grene gras Þ grew so many hewes.
And somme soure and some swete Þ selcouth me þouȝte.
Of her kende and of here coloure Þ to carpe it were to lunge.

Ac þat moste meued me Þ and my moed chaunged.
þat reson rewarded Þ and rewled alle bestes.
Sauë man and his make Þ many tymes and ofte.
No reson hem folwed Þ and þanne y rebuked.
Reson and riȝt til hym Þ seluen I seyde.
I haue wonder of þe quod I Þ pat witty art holde.
Whi þow ne schewest man and his make Þ þat no misfeith hem folwe.

And reson arated me Þ and seyde recche þe never.
Whi I suffre or nauȝt suffre Þ þi self hast nauȝt to done.
Amende þow it if þow miȝt Þ for my time is to abide.
Suffrance is a souereyne vertue Þ and a swift veniance
ho suffreth more þan god quod he Þ no gome as I leue.
he miȝt amende in a minut while Þ alle þat mis stondeth.
Ac he suffreth for somme mannes goed Þ and so is oure better.

holy writt quod þat weye Þ wiseth men to suffre.
Propter deum subjecti estote omni creature
Frenche men and fre men Þ affeyteth þus hir childerne.
Vele vertue est soffrance Þ mal dire est pety veniance
Bien dire et bien soffrir Þ fait lui soffrant a bien venir
For þi I rede quod reson Þ rewle þi tongue better.
And ar þow lakke my lyf Þ loke if þow be to preye.
For is no creature under criste Þ can formen hym seluen.

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.
369. þow . . . miȝt] it þou myȝt 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 se leere tale was told me in towne F.
376. Vele] for Bele; Beele F. pety] RF; for petyt.
377. soffrir] for suffrin; suffre F.
378. rede quod] rede þe F. rewle . . . better] þou rewle better þy tunge F.
379. lakke my lyf] my lyf lakke F. if þow] þyn F.
380. For] For þere F.
PASSUS XI

And if a man müste make hym self goed to þe poeple.
Vch a lif wolde lakles leve þow non other.
Ne þow schalt fynde but fewe fayne for to here.
Of here defautes foule by for hem rehearsed.

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 nauȝt for to lakke.
þe schappe ne þe schaft þat god schope hym selue.
For alle þat he wrouȝt was wel ydo as holy writ witnesseth.
Et vidit deus cuncta que fecerat et erant valve bona.
And bad to vch a creature in his kende encreste.
Alle to murth with man þat most wo tholieth.
In fondyne of þe flesche and of þe fende bothe.
For man was made of swich a matere he may nouȝt wel asterte
þat sum tymes hym bytif to folwen his kende.
Catoun acordeth with al nemo sine crimine vivit.

þo cauȝt I colour anon and comsed to ben a schamed.
And awaked þere with wo was me þanne.
þat I in meteles ne müste 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 conseyyed more þorȝ resoun
For resoun walde haue rehearsed þe riȝt 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 defawtes F. hem] here face F.
385a. quiete] for te. nolite] non F; noli β. certare] certaueris & in judicio F.
388. wrouȝt] RF; dide β.
389. vch a] ech F; every β. encreste] encrese Fβ.
392. we] fro it F.
393. bytif] but suffre F.
394. with a] þerto F; þerwip 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 þorȝ] it be F.
406. om. F.
PASSUS XI

Philosophus esses si tacuisses.
Adam pe whiles he spake nauȝte / hadde paradis at wille
Ac whan he named aboute mete / and entremeted to knowe
pe wisdom and pe wit of god / he was put fram pe blisse.
And rist so ferde reson be pe / pow with rude speche.
Lakkedest andlosede þynge / Þat longed nauȝt pe to done.
Þo had he no likynge / for to lere þe more.
Pruide now and presupcioun / per aventure wol þe aple.
Þat clergie in þi companie / ne kepeth nauȝt etfe to sitte
For schal neuere chalenginge ne chidynges / 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 resoure rebuked hym þanne / recchet hym neuere.
Of clergie ne of his conseil / he counteth nouȝt a rusche.
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.

3e 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 3e 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 rist with Þat / and folowed hym after.
And preied hym of his curtesye / to telle me his name.

407. spake nauȝte | was heere F.
408. and entremeted | he menede F.
411. and losedest | lordly F. þe to | to FWOC2; to be rem.
414. etfe to sitte | RF; to suwe þ.
415. chalenginge ne chidynges | more no chidyng F. so sone | sumere F.
416. he | þan F; As þ. schame hym and | needful shame if he F.
419b-21a. RF only.
423. om. F.
425. by my soule | RF: om. þ.
426. non | no man F; no þyn þ. muilleth | skumbrȝ tep F; swellethe G; smelleþ rem. foule | sore RGBmBo; soure rem.
427. noman . . . felashippe | RF; for every man hym shon yeþ þ.
429. I he Fþ. waken | for walken.
430. And . . . and | & gan faren on hys weyþ and y F.
PASSUS XII
Passus xius de visione vt supra.

I am ymaginatif quod he  Idel was I neuere.
þou3 I sit be my selue  in seknese ne in helthe.
I haue folowed þe in faith  þis fyue and forty wynter.
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 wantonmesse  þo þow 5onge were.
To amenden it in þi myddel age  lest miȝt 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 secura. &c.
Amende þe þe while þow miȝt  þow hast ben warned ofte.
with powstes of penaunce  with pouerte and with angres.
And with þis bittere baleyses  god beteth his dere children.
Quem diligo castigo
Al þou3 þow strike me with þi staf  with stikke or with 3erde.
It is but murth as for me  to amende my soule.
And þow medliest þe with makynge  and miȝtest go sey þi sauter.
And bidde for hem þat ȝueth þe brede  for þere are bokes Inowe.
To telle men what dowel is  dobet and dobest bothe.
And prechoures to preue what it is  of many a peire freres.

I seiy wel he seide me soth  ac somewhat me to excuse.
And seide catoun conforted his sone  þat clerk þou3 he were
To solasen hym sum tyme  and I do whan ich make.
Interpone tuis interdum gaudia curis.
And holy men I here quod I  how þei otherwile.
Pleiden þe parfiter  to be in many a place.
ȝif þere were any wit  þat wolde me telle.
what were dowel and do bet  and dobest atte laste.
wold I neuer do werke  but wende to holy cherche.
And þere bidde my bedes  but whan ich eet or slepe.

xius] for xijus; no passus division F.
11. powstes of] seekniness & F.
13-13a. om. R.F.
14. þi 3erde] goddes staf with outyn stykkes sore F.
16. Why medlyst þe with makynge þan þou myght bettre fo praye F.
18. men  dobest] what ys dobet & Dowel F.
21. And seide] RF; Seide þat 3ere were] ful konynge y were F.
22. and  make] & sum tyme sadly to stodie F. and] as 3.
25. many a place] here prayeres after F; many places 3.
26. ȝif] Nou if F: And if C2CCR; butt if G; Ac if rem. wit] wiȝt F3.
27. atte laste] þe þrydde F.
PASSUS XII

with poule in his pistles quod he / preueth what is dowel.
Fides * spes * caritas maior &c.
Feith hope and charite / alle ben goed.
And sauuen men sundri tymes / ac non so sone as charite
For he doth wel with outen doule / þat doth as leute techeth.
þat is if þow be man maried / þi make þow louye.
Liue forth as lawe wole / þe while þe lyue bothe.
Riȝt so if þow be religiose / ren þow neuere ferther.
To rone ne to roche madour / but as þi reule techeth.
And holde þe vnder obedience / þat heïʒ waye is to heuene

And if þow be mayde an and to marie / and miȝt wel contynewe
Seke þow nere seynt forther / for no soule helthe.
For what made lucifer / to lese þe heïʒ heuene.
Or salomon his sapience / other sampson his strengthe.
Iob þe iewe his ioye / dere he it abouȝte.
Aristotel and other mo / Ipcras and virgil.
Alisandre þat alle wan / eiangeliche ended.
Catel and kende wit / was combrance to hem alle.
Felice hire fairenesse / fel hire alle to sclaundre.
And rosamound riȝt so / refulliche besette.
þe beaute of hire body / in badd vse despended.
Of many suche men may I rede / of men an and of wommen
þat wise wordes wolde schewe / and werchen þe contrarie
Sunt homines nequam bene de virtute loquentes.
And riche renkes riȝt so / gaderen and sparen.
And þo men þat þei moste haten / minstren it atte laste.
And for þei soffren and see / so many nedyn folkes.
And loue hem nauȝt as oure lorde bit / lesen ȝoure soules.
Date et dabitur vobis / .
So catel and kende wit / acombreth ful many.
PASSUS XII

wo is hym þat hem weldeth? but if he hem wil despende.
Scienti et non facienti variis flagellis vapulabit.
Sapience seith þe boke? swelleth a mannnes soule.
Sapiencia inflat . &c.
And richesse riȝt so? but if þe rote be trewe.
Ac grace is a grace þerefore? po greuaunces to abate.
Ac grace ne greueth nauȝt? but amonges lowe.
Of paciencie and pouerte? 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 wilt spirat? &c.
Clergie and kende wit? cometh of siȝte and techynge.
As þe boke bereth witnesse? to barnes þat can rede.
Quod scimus loquimur quod vidimus testamur.
Of quod scimus cometh clergie? a cumynge of heuene.
And of quod vidimus cometh kende wit? of siȝte of diuere poeple.
Ac grace is a gifte of god? and of grete loue springeth.
Knewe neure clerc hyow it cometh forth? ne kend wilt his weyes.
Nescit aliquis vnede venit aut quo vadiit.
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 lettre telleth? was þe lawe of iwuves.
þat what womman were in deuoutrie taken? were he riche or pore.
with stones men schulde hire striken? and stonen hire to dede.
Ac crist of his curteisie? and þorȝ clergie hire saued.
For þorȝ cristes carectus? þe iwuves knewe hem seluen.
Gultier as afor god? and gretter in synne.

58a. Scienti| for Scientes; cienti bonum (space left for rubricated initial) F.
59. Sapience . . . boke| þe book seīþ þat sapynce F.
59a. Sapiencia| apiencia (space left for rubricated initial) F.
61. grace þerefore| grate þerefore F; gras þer of β.
62. greueth| groweth Fβ. nauȝt| nowher F.
63. om. F. Of paciencie| Paciencie β.
65a. Spiritus| piritus (space left for rubricated initial) F. wlt| for vult.
67. barnes| RHynYOC2-CBC; burnes rem.
67a. Quod| vod (space left for rubricated initial) F. scimus| simus F.
68. scimus| scimus loquimur F. a] RF; and β.
69. diuere poeple| our eȝes 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 wrooth to Moyses þat he sholde F. wise| wisse Fβ.
75. After þe lettre tellyþ þe lawe so was to þe lewes F.
78. om. RF.
79. and . . . hire| o womman he F. and þorȝ| þorȝ β.
80. cristes carectus| RF; carectus þat Cryst wrot β.
PASSUS XII

thane þe womman þat þere was: and wenten aweye for schame.
þe clergye þat þer was: conforted þe womman.
holi cherche knoweth þis: þat cristes wryntynge saued.
So clergye is confort: to creatures þat repente.
And to mansed men: mischief at here ende.

For godes body miȝte nouȝt be of brede: withoute clergye.
þe whiche body is bothe: bote to þe riȝtful.
And deth and dampnacion: to hem þat deythe euele.
Ac cristes carette conforted: and bothe coupable schewed.
þe womman þat iewe bouȝte: þat ihesuþ bouȝte to saue.
Nolite iudicare et non iudicabimini &c.
Riȝt so godes body brotheren: but it be worthily taken.
Dampned vs at þe day of dome: as dede þe carette þe iewe.
For þi I conseile þe for cristes sake: clergye þat pow louye.
For kende wit is of his kyn: and neyȝ cosynes bothe.
Tooure lorde leue me: for þi loye hem I rede.
For bothe beth as miroures: to amenden oure defautes.
And lederes for lewed men: and for lettred bothe.
For thi lakke þow neuere logike lawe: ne his custumes.
Ne countreplede clerkes: I conseile þe for euere.
For as a man may nauȝt se: þat misseth his siȝte
Na more can no clerk: but if he cauȝte it fyrst þorȝ bokes.
Al þoȝt men made bokes: god was þe mayster
And seynt spiriȝt þe saumptarie: and seyde what man scholde write.
And riȝt as siȝt serueth a man: to se þe heye strete.
fol. 56r
Riȝt so lereth letterure: lewed men to reson.
And as a blinde man in bataile: þere wepe to fiȝte.
And hath no happe with his ax: his enemy to hitte.
Na more can a kende wedded man: but clerkes hym teche.

83. þe ... was] þus þorogh clergye þere F. conforted] c. was F.
84. sauled] hire savede F.
86. ende] nede F.
88. is bothe] in forme of breed ys F.
89. euele] in vnklenesse F.
90. and ... schewed] hire & alle þei where coupable F.
91. bouȝte] bouȝte Fβ. ihesuþ] cryst F.
91a. Nolite] olite (space left for rubricated initial) F.
92. body brotheren] dire body F.
93. dede þe carette] RF; þe carectes dide β.
99. customes] leve customys F.
101. siȝt] RF; eiȝen β.
102. clerkse] clerk clergye F. fyrst þorȝ] in F.
104. and ... write] to þe man þat wryt yt F.
106. lereth] RF; ledeþ β. lewed men to] man to knowe F.
109. kende wedded] lewid F; kynde witted β.
PASSUS XII

Come for al his kende wit  to cristendom and be saued.
whiche is þe coffre of cristes tresor  and clerkes kepe þe keyes.
To vnloken it at here likynge  and to þe lewed poeple.
For mercy for here mysededes  if men it wolde 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 prestes or prestes sone  patriark or prophete.

Saul for he sacrificed  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 þeden  in reuereence and in worchippe.
And leyden honde þere 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 wrathes.
lest cheste chasen vs  to choppe vche man other.
Nolite tangere christos meos &c.

For clergie is kyng and kepere  vnder crist of heuene.
was þer neuere no kniȝt  but clergie hym made.
Ac kende wit cometh  of al kynnes sigtes.
Of briddes and of bestes  of tastes of treueth  and of deseytes.

Liuere to foren vs  vsede to make.
þe selcouþþe þat þei seye  here sones for to teche.
And helden it an heis science  here wittes to knowe.

110. Come] om. F. to cristendom] to be cristnyd F.
113. For] & graunteþ F; ȝyue ß.
114. as] of Fß.
116. on þat cheste] þere onne F.
118-27a. RF only.
118. he sacrificed] his mys scryfye F.
121. þeden] wentyn F. in . . . worchippe] with worcepful reuerencis F.
122. þer on to] & F.
123. to] ȝee 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 kyng and] is keye & F; is ß.
131. briddes] for briddes. of tastes] om. F.
132. vsede] leerned bookys F; vseden ß. to make] RFCr; to marke rem.
PASSUS XII

Ac þorȝȝe here science sothely þ was neuere no soule saued. Ne bouȝȝte be here bokes þ to blisse ne to ioye. fol. 56v
For alle her kende knoweynges þ cam but of diuere siȝtes Patriarkes and prophetes þ repreueth here science. And seide here wordes ne here wisdome þ was but a folie. As to þe clergie of criste þ counted it but a trefle. Sapiencia huīu̯s mundi stulticia apud deum. &c.

To pastoures and to poetes þ appered an angel. 140
And bad hem go to bethlem þ godes burthe to honoure. And synge a songe of solace þ gloria in excelsis deo. 150

Riche men rutte þo þ and in here reste were. þo it schon to scへpherdes þ schewer of blisse.
And clerkes knewe it wel þ and comen with here presentes. And deden here homage honorably þ to hym þat was almiȝty. whi I haue tolde þe al þis þ I toke ful gode hede.
how þow contrariestclergie þ with crabbed wordes. how þat lewed men liȝtloker þ þan lettred were Issued. þan clerkes or kende witted men þ of cristien poeple.

And þow seydest soth of somme þ as se in whanere. Take to stronge men þ in temese caste hem.
And bothe naked as a nedele þ her non siker þan other þat on hath cumynge and can þ swymmen and driuen. þat other is lewed of þat labour þ lerned neuere swymme. which trowest þow of þo to þ in temese is in moste drede. he þat neuere dyued þ ne naȝt can of swymymnge. Or þe swymmer þat is saf þ be so hym self like. þere his felawe flet forth þ as þe flode liketh.

136. bouȝȝte] RF; brouȝȝte β.
139. wisdom] seyence F.
140a. stulticia] s. est FMWGYCBCG23.
141-148a. om. RF.
149. an] RF; þat LM; þe rem.
150. bethlem] for bethlem. godes] cristis F.
151. synge] songe(n) Fβ. gloria] which was (space left for Latin) F.
152-153. 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] þe neuere F.
165. is . . . drede] shal drenche F.
168. om. F.
PASSUS XII
And is in drede to drenche: pat neuere dede swymme.  

Riȝt so quod þe renke: reson it scheweth.  
þat he þat knoweth clergie: can sannoare arise.  
Out of synne and he be safe: þouȝ he senge ofte.  
If hym liketh and leste: þan any lewed lelly.  
For if þe clere be cumynge: he knoweth what is synne.  
And how contriccion with outen confession: conforteth þe soule.  

As þow see in þe sauter: in psalme on or twayne.  
how contricion is comended: for it caccheth a weye synne.  
Beati quorum remisses sunt iniquitates: et quorum tecta sunt peccata.  
And þis conforteth vch a clerke: and kenneth hym fram wanhope.  
In which floed þe fende: fondeth a man hardest.  
þere þe lewed lith stille: and loketh after lente.  
And hath no contriccion ar he come to schrihte: and can he litel telle.  
And as his lores man: lere þym: byleueth and troweth.  
And þat is after person or parish preste: and par auenter bothe.  
Vnkunynge to lere lewed men: as luk bereth witnesse.  

Dum cecus ducit cecum &c.  

Wel may þe barne blisse: þat hym sette to scole.  
þat lyuynge after lettrure: saued hym lif and soule  
Dominus pars hereditatis mee: is a mery verseit.  
þat hath take fro tyburne: twenty stronge theues.  
þere lewed theues ben l lỗied up: loke how þei ben saued.  
þe thef þat hadde grace of god: a gode friday as þu speke.  
was for he þelde hym recreant to crys: and vpon a cros knowleched guilty.  

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170. om. RF.  
172. sannore] sunner Fβ.  
173. he be] RCr: be rem. senegel synne Fβ.  
174. lely] gooky F.  
177. psalme . . . twayne] a spalm it telethþ F.  
179. kenneth] RF; keureþ β.  
180. floed þei] þe foule F.  
181. lente] (leute?) lewte FCB.  
182. and] þere of F; and þanne β.  
184. bothe] þey he vnkunynge boþe F.  
185. om. F.  
186. om. RF.  
187. þat . . . scole] þat sette hym fyrst to skole F; þat hym to boke sette β.  
188. þat þorhþu his lettrure lerned his lyf is savid & sowle F.  
189. verseit] versecle F; verset β.  
190. twenty stronge] ten thowsende F.  
191. loke . . . saued] loo who haþ þe bettre F.  
192. as þu] to F; as þow β.  
194. om. RF.
PASSUS XII

pat buxumliche biddeth it and ben in wille to amenden hem. 195 326
Ac poun pat thef hade heuene he hadde non heig blisse.
As seint Iohan and other seintes pat assuered hadde bettere.
Riȝt as somman ȝeve me mete and sette me amydde þe flore.
Ich haue mete more þan I now ac nauȝt so muche worshipe
As þo pat sitten at þe side table or with þe souereynes of þe halle.
But sitte as a beggere bordeles by my self on þe grounde.
So it fareth þat feloun þat a god friday was saued.
He sitt noither with Iohan ne symond ne lude.
Ne with maidenes ne with martires ne confessoures ne widewes.
But he hym self as a soleine and serued on þe erthe.
For he þat is ones a thef is euermore in daunger.
And as lawe liketh to luyne or to deye.
De peccato propiciato noli esse sine metu.
And for to seruen a seyn þat and suche a thef to gyderes.
It were nother reson ne riȝt to rewarde bothe I liche.
And riȝt as troianus þe trewe kniȝt tilde nauȝt depe in helle
þat oure lorde ne hadde hym liȝtliche oute so leue I þe be in heuene.
For he is in þe lowest of heuene if oure be leue be trewe.
And wollosliche he lolleh þere be þe lawe of holy cherche.
And reddite vniciuque iuxt a opera sua.

Ac whi þat on thef wpon þe cros creaunt hym ȝelde.
Rather þan þat other thef þouȝt 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 resoun a rebukynge as it were. 218
And willest of briddes and of bestes and of here bredynge to knowe. 221

195. & buxum was in meende his Mercy was to crave F. þat To hem þat W.
197. Iohan ... seintes] symound or stevene F.
198. somman] man F. and ... flore] a myddis his halle F.
203. ne symond ne lude] ne lemes with lerom ne with Awestyn F.
204. maidenes ... widewes] martyres ne confessoures 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 B.
211. þe] it F; þe þef B.
213. wollosliche] wol loslly F; wel losliche B.
213a. And] þere þe byble seyþ F; Quia LYOC2-C; Qui rem.
214. Ac] But F; And B.
216. skile telle] RF; þe skile assoille B.
216a. quia] quia deus F.
221-22 transposed with 219-20 B.
221. briddes ... and] wyȝlde bryddys F.
PASSUS XII

whi somme be low and somme a lofte \ pi likynge it were. 222
And of pe flores in pe frith \ and of her faire hewes. 219
where of pei cacche here colour \ so clere and so briyte. 220
And of stones and of pe sterres \ how studiast as I leue. 223
how ever best other bridde \ hath so breme witnes.

Clergie ne kende wit \ ne knewe neuere pe cause.
Ac kende knoweth pe cause hym selue \ no creature elles.
he is pe pye patroen \ and put it in here ere.
\ pat pe thorne is thikkest \ here to buylde and brede.
And kende kenned pe pecok \ to caufen in suche a kende.
And kende kenned Adam \ to knonwn his priue membres. 230
And tauȝte hym and eue \ to helyen hem with leues.

Lewed men many tymes \ maistres pei apposien.
whi adam ne huled nauȝt first \ his mouth pat ete pe appel.
Rather pàn his likkam alowe \ lewed asken þis clerkes.

kende knoweth whi he dede so \ ac no clerke elles.
Ac of briddes and of bestes \ men be olde tyme.
Ensaamples toke and termes \ as telith þis poetes.
And þat þe fairest foule \ foulest engendreth.
And febelost foule of fligt is \ þat fleth or swymmeth.
And þat is þe pecok and þe pohon proude \ riche men þei betokeneth. 240 fol. 58r
For þe pecok and men pursuen hym \ ne may nauȝt fle heye.
For þe tralynge of his taile \ ouertaken is he sone.
And his flesche is foule flesch \ and his fete bothe.
And vnloveliche of the ledene \ and laithe for to here.

Riȝt so þe riche \ if he his richesse 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 fligt.
So is possession payne \ of pans and of nobles.

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 marmys maund F.
240. pecok . . proude] prowhd þe Poolkok F.
244. ledene] stevene F.
247. payned] RLHmgC; peyneth rem.
248. payne] p. to þe ryche F.
PASSUS XII

To alle hem þat it holdeth  til here taile be plokked.  250
And þouþ þe riche repente þanne  and be rew þe tyme.  
þat euere he gadered so grete  and gaf þere of so litel.  
þouþ he crie to criste þanne  with kene wille I leue.  
his iedene be in ourte iordes ere  þyi apyes.  
And whanne his caroyne schal come  in caue to be buried.  
I leue it flaume ful foule  þ þe folde al aboute.  
And alle þe othere þere it lith  enuenymed þouþ his attor.  
By þe po feet is vnderstoned  as I haue lerned in auynet.  
Executores fals frendes  þat fulfills nauȝt his wille.  
þat was writen and þei witnesses  to werche riȝt as he wolde.  
þus þe poet þreueth  þat þe pecok for his federes is reuerenced.  260  
Riȝt so is þe riche  þe resone of his godes.

þe larke þat is a lasse foule  is more loueliche of ledene.  
And pel a way of wenge  swifter þen þe pecok.  
And of flesche be fele folde  fattere and swettere.  
To lowe libynge men  þe larke is resembled.

For aristotel þe grete clerk  suche tales he telleth.  
þus he likeneth in his glosinge  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.  270  
Ac god is so god I hope  þat sith he gaf hem witte.  
To wissen us weyes þere with  þat wissen us to be saued.  
And þe bettere for here bokes  to bidden we ben holden.  
þat god for his grace  gyue here soule reste.  
For lettred men were lewed men þut  þe were lore of þe bokes.  

Alle þise clerkes quod I þo  þat on criste leuen  
Seggen in here sarmons  þat nother sarasynes ne iewe.  
Ne no creature of cristes liknesse  with oute cristendom worth saued.

249. it] syluere F.  
253. Ful lytil grace ys grauntyd hym for god may not hym heere F. lyll]for lyk. apyes] a pies chiteryng  
WMHmCr: a pies rem.  
254. shal com] ys kowchyd F. to be] om. F.  
259. þat . . . þei] Al is wroete to bere F. witnesses] witnesse FB. he] RF; it β.  
260. for . . . reuerenced] men pulle hise fedres F.  
261. be . . . his] man be reeft hym 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 sope F.  
273. grace gyue] grete grace grawnte F.  
274. þe] om. F; hir β.
PASSUS XII

Contra quod I ymaginatif þo 3 and cumed for to loure.
And seyde saluabitur vix iustus in die iudicii.

Ergo saluabitur quod he 3 and seyde namore latyn.
Troianus was a trewe kniȝt 3 and toke neuere cristendome
And he sauf so seyth þe boke 3 and his soule in heuene.
Ac þere is fullynge of fonte 3 and fullynge in blode schedynge.
And þorȝ fuir is fullynge 3 and þat is ferme byleue.
Aduenit ignis diuinus non comburens set illuminans.

Ac treuthre trespassed neuere 3 ne transuerse þagen his lawe.
But lyued as his lawe tauȝte 3 and leueth þere be no bettere.
And if þere were he walde amende 3 and in suche wille deyth.
Ne wolde neuere trewe god 3 but trewe treuthre were alowed.
And were it worth or worth nauȝte 3 þe byleue is grete of treuthre.
And an hope hangynge þere in 3 to haue a mede for his treuthre.
For deus dicitur quasi dans vitam eternam suis. hoc est fidelibus.
Et albi si ambulauero in medio vmbre mortis. &c.

þe glose graunteþ vpon þat verse 3 a grete mede to trewe.
And wit and wisdom quod þat wye 3 was sum tyme tresor.
To kepe with a comune 3 no catel was holde betere.
And muche murthe and manhede 3 and rȝt myd þat he vansched.

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278. 1] R only.
278a. saluabitur vix] vix saluabitur F.
280. was a] þat F. and om. F.
281. he] he is F. Þe uene] blisse F.
283. fuir] þe holy goost F.
284. treuthre] þe knight F; treuȝ þat β.
285. his . . . be] was tawht hym for he ne knew F. tauȝte] þeÞe β.
286. þere were] he were wykke F.
287. trewe treuthre] his wil F; truþe β.
289. to . . . treuthre] þerfore meede to have F.
289a. hoc] id F. mortis] mortis non timebo mala quoniam tu mecum es domine F.
290. trewe] treuȝe Fβ.
292. with a] hem fram F. holde] om. F.
293. rȝt . . . þat] with þat word F.
PASSUS XIII
Passus duodecimus de visione vt supra.

And I awaked þere with wîlles nerehande.
And as a freke þat fere were forth gan I walken.
In maner of a mendinaunt many ȝere after.
And of þis metynge many tymes muche þouȝt I hadde.
Furst how fortune me failed at my moste nede.
And how þat elde mansed me miȝte we euer meten.

And how þat freres folwed folke þat was riche.
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 oure lorde hem helpe.
þoruȝ vnkunynge curatoureþ to incurable peynes.

I lay doun longe in þis thouȝte and at þe last I slepte.
And as criste wolde þere come consience to conforte me in þat tyme.
And bad me come to his courte with clergie schuld I dyne.

And for consience of clergie spake I cam wel þe rathere.
And þere I say a mayster what man he was I neste.
þat Lowe louted and loueliche to scripture.

Consience knewe hym wel and welcomed hym faire.
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 xiiij: Explicit Passus Nonus / Incipit Passus Decimus F.
2. fere| fêy BmBo; faynt Cot; afeerd F; fre ß.
4. muche þouȝt] Merveyle F.
8. folke . . . pris| poore folk þat weryn lytyl of hem F.
9. ne . . . were| wolde þei non F.
11. þus| om. F. þis ß.
14-20. om. RF.
23. courte| cuntre F.
26. lowe| lowe doun F. to scripture] dyde hym honoure F.
27. hym(both)] me F.
29. clothes| wedys F.
32. sone| in haste F.
PASSUS XIII

pis meyster was made sitte as for pe most worthi.
And panne clerige and consience and pacience cam after.

Pacience and I were pote to ben mettes.
And seten be oure seieu at a side borde.

Consience called after mete and panne cam scripture.
And serued hym bus sone of sondri metes many.
Of austyn of ambrose of alle pe foure euangelist.
Edentes et bibentes que apud eos sunt.
Ac pis mayster ne his man no maner flesch eeten.
Ac pei hadde metes of more coste mortrewes and potages.
Of peat men myswonnen pei maden hem wel at ese.
Ac here sause was ouer soure and vnsauourly grounde.
In a morter post mortem of many bitter peyne.
But if pei syngge for po 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 po commaundt scripture.
By fore pacience brede to bringe and me peat 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 servise quod pacience bere fareth no prince bettere.

And panne 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 pytance priuelich quod consience.

33. for pe most] most of hem F.
35. mettes] RF; macches β.
38. hym] RHmB; hem rem.
41. hadde metes] RF; eie mete β. potages powred F.
45. with many] many F; and wepe β.
45a. in comedis] comeditis F; comeditis β.
47. mete] RF; macche LMWHmCr; make rem.
49. dia] RLWHmYCCr; was diu F; diu rem.
50. he] RFOC2; I rem li[i] RF; I lyue β.
52. of . . . mete] om. F. mei] RCr; mei deus rem.
53. & per with beati quorum tecta sunt with blawneche poudre streoud F. brouȝt brouȝt vs β. and of] of β.
54. quorum . . . peccata] beatus vir cui non imputuit F. dische] plattere a loo F.
PASSUS XIII

\[\text{\textit{panne hadde pacience a pitaunce.}}\] 57

\[\text{\textit{Pro hac orabit omnis sanctus \textit{\i} in tempore oportuno.}}\] 57

And consience conforted vs \textit{\i} and carped vs mrie tales.

\[\text{\textit{Cor contritum et humiliatum deus non despicies.}}\]

Pacience was proude \textit{\i} of \textit{\pat} propre seruiise

And made hym murth with his mene \textit{\i} ac I murned euere. 60

For \textit{\pis} doctor vp on \textit{\pis} hey deyes \textit{\i} dronk wyn so faste.

Ve vobis qui potentes estis ad bibendum vinum.

And eet many sondry metes \textit{\i} mortrewes and poddynes.

wombe cloutes and wilde brow\textit{\i} and egges fryed with grece.

\[\text{\textit{\pat} sayde I to my self \textit{\i} pacience it herde.}}\]

It is nau\textit{\i}t foure days \textit{\pat} \textit{\pis} freke \textit{\i} by fore \textit{\be} den of seynt poules.

Preched of penaunces \textit{\i} \textit{\pat} poul \textit{\be} apostel suffrede.

In fam et frigore \textit{\i} and flappes of scourges.

Ter cesus \textit{\sum} \textit{\i} et a iudeis quinuques quadrangenus

Ac o worde \textit{\pe} ouer hupper \textit{\i} at vch a tyme \textit{\pat} \textit{\pe} prechen. fol. 60r

\textit{\pat} poule in his pistel \textit{\i} to alle \textit{\be} poeple tolde.

Et in \textit{periculo falsis fratribus}.

\[\text{\textit{\holy writ bit men be war \textit{\i} I wil nau\textit{\i}t writen it here.}}\] 70

In enlich an auentur \textit{\i} it schulde be rehersed to ofte.

And greue \textit{\pe}re with \textit{\pat} gode men ben \textit{\i} ac gramerienes schul rede.

\[\text{\textit{\Vnusquisque a fratre se custodiat.}}\]

\[\text{\textit{Quia vt dicitur periculum est in falsis fratribus.}}\]

I wist neure freke \textit{\pat} as frere \textit{\gede} \textit{\i} by fore men an enlich

Taken it for here teme \textit{\i} and tellen it with outen glosynge.

Ac \textit{\pe} prechen \textit{\pat} penaunce \textit{\i} is profitable to \textit{\be} soule.

And what mishief and male ees crist for man tholede.

Ac \textit{\pis} godes glotoun \textit{\quad} \textit{\i} with his grete chekes.

hath no pite on vs pore \textit{\i} he parfourneth euele.

\textit{\pat} he precheth and \textit{\preueth} \textit{\i} to pacience I tolde.

\[57. \textit{one line LMWHmCr. \textit{\panne \ldots pitaunce}} \& \textit{\pan} was brouht to pacyence \textit{\pis} pytance ful soone F.}

\[\textit{orabit} \textit{RF;} \textit{orabit ad te \beta}.\]

\[58a. \textit{Cor} \textit{\i} A mong was cor F.}\]

\[60. \textit{mene} \textit{\i} mowht F; \textit{mete \beta}.\]

\[62. \textit{And} \textit{\be} F; \textit{He \beta}. \textit{\i} and poddynes} \textit{\i} powdred F.\]

\[63. \textit{egges \ldots grece} \textit{bacous with eggys fryed F.}\]

\[64. \textit{\be} den of} \textit{folk at F. \textit{seyn} poules} \textit{\i} poules FB.\]

\[65. \textit{seyn} poules} \textit{\i} poules FB.\]

\[66. \textit{run together with 67 F. \ldots suffrede} \textit{om. F.}\]

\[67. \textit{fam} \textit{\i} \textit{for fame}.\]

\[69a. \textit{Et in \textit{periculo}} \textit{Periculum in F; Periculum est in \beta.}\]

\[72. \textit{\pat \ldots ben} \textit{RF}; \textit{\pat} goode beene GYOC\textit{\C}CBM; \textit{good men WHmCr.}\]

\[73. \textit{I} \textit{RF}; \textit{\And} \textit{C\textit{\C}CR}; \textit{For Hm; Ac rem}.\]

\[78. \textit{euele} \textit{\i} \textit{his speche evele F.}\]

\[79. \textit{and} \textit{\i} \textit{puss \& F; he \beta. \textit{\preueth} \textit{\prevep} yt F; \textit{\prevep} nou\textit{\i}t \beta}.\]
PASSUS XIII

And wisched witterly with wil ful egre.

pat disches and dobleres by for pis doctor
wer molte lede in here mawe and mahoun a myddes.
I schal iangle to pis iurdan with his iuysty wombe.
To telie me what penaunce is of whiche he preched pere ay.
Pacience parcyued what I thouȝt and bad me be stille.
And seye how schalte se þus sone when he may na more
he schal haue a penaunce in his paunche and puffle at vch a worde.
And þanne schullen his guttes gode and he schal galpen aft.
For nor he hath dronke so depe he wolde dyuye sone
And prouen it here pocalips and passion of seynt auereys.

pat noþer bacoun ne braun ne blauuanger ne mortrewe.
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 frere leuynge.
And but if þe furste lyne be leysynge 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 þus sone þis doctour.
As rodi as a rose robbed his chekes.
Couȝwed and carpede and consience hym herde.
And tolde hym of a trinite and toward us he loked.
what is dowel sir doctour quod I is dobest any penaunce.

Dowel quod þis doctour and dronk after.
Do non euel to þin euencristene nauȝt by þi powere.

By þis day sir doctour quod I þanne be ye nauȝt in dowel.
For ȝe haue harmed vs to in þat ȝe eten þe puddyngye.
Morterewes and other mete and we no mussel hadde.

80. wil| wille with woordys F.
81. Þis| þe F; þis iike b.
82. þere| his F3b.
83. iuysty| iust b; iuyst F.
84. þere ay| euere F; raþer b.
85. bad| bad hold F; wynked on b. be| om. F; to be b.
86. may| may etyn F.
90. it| it in F; it be b.
92. þe penauntes| penauntes F; a penaunt b.
93. Þan . . . a| takþ testimonye on þe F. take| ek F. witnesse| borwe F.
94. frere| freres F3b. leuynge RGC2; dyþeng F; luyung rem.
96. talke| ROC2; aposen F; take rem. appose þis pyttyn to þe F.
102. dobest| RF; it W; dowel rem.
103. dronk after| d. anon þerafter F; took þe cuppe and drank b.
PASSUS XIII

And 3e fare so in 3oure fermerie  palabra 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

[Translation and notes]

Juanne 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 duynioires knoweth.
Dowel quod bis doctour dos as clerkes techeht.
And dobet is he þat techeht and traueyleth to teche other.
And dobest doth hym self so as he seith and precheth.
Qui facit et docuerit magnus vocabitum in regno celorum.

Now þou clergie quod consience carpest what is dowel.
I haue sones he seye servuen in a castel.
þere þe lorde of liif 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 wijȝt 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 are to infinites.
which infinites with a faith fynde oute dobest
which schal saue mannes soule þus seyth peres þe plowman.

I can nauȝt here on quod consience ac I knowe wel peres.
he wil nauȝt azenes holy wryt speke I dar wel vndertaken.
þanne passe we ouer til peres come and preue þis in dede. 130

fol. 61r

108. And] if F; And if B.
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; seuenne sones rem.
121. Til I] I wolde F. and my selue] sones & ʒee F.
122. preue] RF; to preue þ.
123. plowman] p. a pertly F.
125. tix] oþer tyxt F; tixte þ.
128. dobest] om. F.
130. peres] Perkyn F.
PASSUS XIII

Pacience hath be in many a place and par auenture knoweth. 
pat no clerke can  as crist bereth witnesse.
Pacientes vincunt et cetera .
At youre preiere quod pacience þo so no man disples hem.
Disce quod he doce  dilige inimicos.
Disce and dowel doce and do bett.
Dilige and dobest þus taugte me ones.
A lemmen 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 lorde 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 lauȝte on þe.
And but he bow for þis betynge blynde mote he worth e.

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 boutte 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 monye 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 pouert.
Miseye ne mischief ne man with his tongue.
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.

134. [hat no clerke can] þere ben no Clerkis kone so meche F; þat no clerke ne can ß.
136. inimicos] i. tuos F.
139. I loued] lovely spak F.
140. wille] good wille F.
142. to lere and] to lererne F; bow lere þe ß. louye] lowe the F.
144. of] RMWHm: þat is F; and rem.
149. desireth] RF; coueteþ ß.
152. a boutte] RF; aboute ß.
157. it and] RF; it þe se where se it wher F; deme if ß. here] þer Fß.
160. Colde] Ne catel F.
PASSUS XIII

Caritas nichil timet.
And eek haue god my soule ? and þow wilt it craue.
þere nys neythur 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 thorouȝ wicche crafte but þoruȝ wit ? and þow wilt þi selue.
Do kynge and quene ? and alle þe comune after.
3yue þe alle þei may 3iue ? as þe for best 3emere.
And as þou demest wil þei do ? alle here dayes after.
Pacientes vinctum . &c.

It is but a dido quod 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 kynge ; can no wiȝt pes make.
Profitable to eithere poeple ; and put þe table from hym.
And toke clergie and consience ; to conseil as it were.
þat pacience þo mote passe ; for pilgrimes kurne wel lye.

Ac consience carped a loude ; and curteysliche seyde.
Frendes farerth wel ; and faire speke to clergie.
For I wil go with þis gome ; if god wil gyue me grace.
And be pilgrime with pacience ; til I haue preued more.

What quod clergie to consience ; are þe coueytous nowthe.
After þeresȝyues or giftes ; other þemen to rede redeles.
I schal bringe ȝow a bible ; a boek of þe olde lawe.
And lere ȝow if þe liken ; þe lest poynct to knowe.
Pacience þe pilgrime ; parfitlych knew euere.

Nay by crist quod consience to clergie ; god þe forȝelde.
For alle þat pacience me profereth ; proud am I litel.
Ac þe wille of þe weye ; and þe wil folk here.

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164-71a. RF only.
164. haue | so have F. it]; love F.
165. neythor | om. F. erl kynge] neythEr Erl F.
166. he schal] shal the F.
168. wicche] no rych F. and þow wilt} of F.
169. om. F.
170. 3yue} To 3eve F.
171. om. F.
173. ne} RF; and þ.
186. poynct] lyȝae F.
188. to clergie} om. F. forȝelde] for beede F.
190. wil} RLCB: wil of rem.
PASSUS XIII

hath meued my moed to mourne for my synnes.
þe gode wille of vch a wist was nere bouȝt to þe fulle.
For þere nys no tresor þere to to a trewe wille.

haue nauȝt marie magdeleyne more for a box of sauie.
ðanne þachus for he seyde dimidium bonorum meorum do pauperibus. fol. 62r
And þe pore wydewe for a peyre of mytes.
ðan alle þo þat offred in to gasophilacium.

þus curteyslyche consience congeyd Þerst þe frere.
And sithen 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 sobrelie 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 pruye 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.
ðanne hadde pacience as pilgrimes han in his poke vitales.
Sobrete and symple speche and sothfaste byleue.

192. vch a] every F; þe C²; 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 LHmYOC²CB; of rem.
207. wo] wronge F.
208. of] RF; and þ.
209. And sarasynes] RF; Sarasenes þ. iewes] þe iewes Fβ.
210. one] trewe F.
213. lered] to leerne F.
216. as . . . han] om. F. vitales] pylgrimes v. F.
PASSUS XIII

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.
Pacienye appossed hym first \ and preyeð hym he schulde hem telie.
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 þe wite \ and serue many lordeþes.
And fewe robes I fonge \ or furred gounes.
Coude I lye and do men lawhe \ þanne lacchen I schulde.
Other mantel or mone \ amonges lordeþes ministrales.
Ac for I can nother tabre ne trumpe \ ne telle none gestes.
Farten ne ihthelen \ at festes ne harpen.
Iape ne iangle þe ne gentylische pipe.
Ne noyther sayle ne saute \ ne synge with þe gyterne.
I haue non gode giftes \ of þis grete lordeþes.
For no brede þat I brought forth \ saue a benison on þe soneday.
whanne þe prest preyeth þe poeple \ here paternoster to bidde.
For peres þe plowman \ and þat hym profitt wayteth.
And þat I am actif \ þat Idelnesse hatye.
Of alle trewe travauloures \ 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 brede crownes.
I fynde payn for þe pope \ and prouendre for his palfreye.
And I hadde neuere of hym \ haue god my trewthe.

218. if] where F.
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 ydelenesse F.
226. serue] worcheþe F.
229. lordeþes] opere F.
230. ne trumpe] om. F.
231 at ... harpen] at none faire feestys F.
232. iangle] RF; logeþe β.
233. gyterne] harpe F.
after 233. þerforþe fewe rewarde me my renþe 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 travaile sore F.
PASSUS XIII

Nother pouendre ne personage 3ut of pe popes 3iftes.
Saue a pardoun with a peys of lede and to polles a mydde.
hadde Ich a clerke pat couthe write / I wolde caste hym a bille.
pat he sente me vnder his sel / a salue for pe pestylence.
pat his blissynge and his bulles / bocches miȝte destruye.
In nomine meo demonia eicent / 
Et super egrors manus imponent. Et bene habebunt.
And þanne wolde I be prest to þe poeple paste for to make 
And buxum and busy / aboute brede and drinke.
For hym and for alle his / founde ich þat his pardoun.
Miȝte 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.
Argentum et aurum non est michi quod autem habeo hoc tibi do.
In nomine domini 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 blissynge don vs bote / but if we wil amende.
Ne mannes masse make pees / amonges cristene poeple.
Til pruide be priueliche fordo / and alle þorȝe 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 londoun I leue / liketh wel my waferes.
And louren whan þei lakken hem / It is nauȝt longe I passed.
þere was a carefull 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.

245. 3iftes] RY: 3ifte rem.
247. hadde Ich a] I wolde euery F. I wolde] hadde F.
248. he sent] þe pope wolde sendyn 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] þat myghte F. it] he F.
254. he] þe pope F. þere hym self] seynat F.
255a. hoc tibi] RF; tibi β.
257. no(1)] RF; þe β. and no gult] to gete grynþ F.
258. May] þere may F; For may β.
259. mannes masse] myscheef F.
260. priueliche] RF; purelich β. alle] om. FWMCr; þat rem.
262. corne a now] boom here corn F; corne knowe β.
265. as two lines & þey lakke hem lowren for largyte þey wantyn / It was not longe y passed lewd men
weryn needy F.
267. statforde] for statforde.
PASSUS XIII

In þe date of oure driȝte 2 in a druye averel.
A thousand and thre hundrede 2 tweyes thretty and tene
My waferes þere were gesene 2 whanne chichestre were mayre.

I toke grete kepe by criste 2 and consience bothe.
Of haukyn þe actif man 2 and how he was I clothed.
he hadde a cote of cristendome 2 as holy kyrke byleueth.
Ac it was mobled in many place 2 with mony sondri plottes.
Of pryde he a plotte and þere a plotte 2 of unbuxum speche.
Of scornyng and of scoffyinge 2 and of vnskilful berynge
As in apparrayl and in porte 2 proude amonges þe poole.
Other wise þanne he hath 2 with hert and sijȝt schewynghe.
hym wilnyng þat alle men 2 wente he were þat he is nauȝte.
For whi he bosteth and braggeth 2 with mony bolde othes.
And inobedient to be vnder nome 2 of any lyf lyuynge.
And so synylere by hym selue 2 as to sijȝt of þe poole.
was non suche as hym selue 2 ne non so pope holie.
I habited as an heremite 2 an ordre by hym selue.
Religion sauns reule 2 and resonneable obedience.
lakkynghe lettrerde men 2 and lewed men bothe.
In lykyng of lele lyf 2 and a lyere in soule.
With in wit and oute wit 2 ymagynen and stodye.
As best for his body be 2 to haue a bolde name.
And entermeten hym ouer alle 2 þere he hath nouȝt to done.
Wilnyng þat men wende 2 his wit were þe beste.
Or for his crafty kunnyng 2 or of clerkes þe wisest.
Or strengest on stede 2 or styuest vnder gurdel.
And lovelokest to loken on 2 and lelest of werkes.
And non so holy as he 2 ne of lif clemmere.
Or feyrest of feytures 2 of fourme and of schaft.
And most sotyi of songe 2 other sleyst of hondes.

270. thretty] RL; xx F; twenty rem.
272. grete] RF; gode þ. kepe] kep of pacyense F.
275. place] places Fβ. mony sondri plottes] fele sundry spottys F.
276. he] was þere F; here þ. plot ... plot] spoot & F.
278. and in porte] peyntyd F.
279. and] om. F; or þ.
280. wente] wendte Fβ. þat ... nauȝte] most myghty F.
282. inobedient] looȝ F.
283. sol] goo F. as to] in F.
286. sauns] is saved be F.
290. bolde] RF; badde þ.
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 ... schaft] ne of forme F.
PASSUS XIII
And large to lene \ losse þere by to cacche. 341
And if he gyueth ouȝt pore gomes \ telle what he deleth.
Pore of possession \ in purs and in coffre.
And as a lion to loke \ and lوردeliche of speche.

Boldest of beggeres \ a bostere þat nouȝt hath.
In towne and in tauernes \ tales to telle.
And segge þinge þat he never seyȝ \ and for soth sweren it.
Of dedes þat he neuer dede \ demen and boste.
And of werkes þat he wel dede \ witnesse and seggen.
lo if ȝe leue me nauȝt \ or þat I lye wenen.
Asketh at hym or at hym \ and he ȝow can telle.
what I suffred and seyȝ \ and somme tymes hadde. 310
And what I couthe and knewe \ and what kyn I come of.
Alle he wolde þat men wist \ of werkes and wordes.
whiche miȝt plesse þe poople \ and preyen hem seluen.
Si hominibus placerem chrisri seruus non essem.
Et alibi Nemo potest duobus dominis seruire.

By crist quod consience þo \ Þi best cote haukyn.
hath mony moles and spottes \ it most ben waschen.

ȝe ho so toke hede quod 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 plettos. 320

And he turned hym as tyte \ and þanne toke I hede.
It was fouler bi selfolde \ þan it fyrst semed.
It was bi dropped with wrath \ and wikked wiill.
with eneuye and euel speche \ entisyenge to fiȝte.
Lyȝyngge or lakkyngge \ a lef tonge to chide.
Alle þat he wiste wikked \ bi any wiȝt 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 watte it after.

299. large] loop 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 al] Goo aske F. hym(2)] hire F.
314. best cote] corteby F.
317. on(1)] RFGOC; what on rem. bi þe to] on bothe F.
318. many(both)] fele F. plettos] spottys F.
322. lakkyngge] RF; laughynge β. a] with a F; and β.
326. will] williyem F. to] om. LMWGYC. watte] walter F.
327. watte] he of walter F. wille] willyem F. after] soone F.
PASSUS XIII

And made of frendes fœs / þorúȝ a fals tonge.
Or with mīȝt of mouthe / or thorúȝ mannes strengthe.
Auenged me fēle tymes / other frete my sulue.
with inne as a schepstere schere / I schrewed men and cursed.
Cuius maiedicctione os pienuȝ 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 sum tyme.
Or an ague in suche an angre / and sumtyme a feuere.
þat taketh me alle a twelmoneth / til þat I despise.
leche craft or oure lorde / and leue on a wiche
And sege þat no clerk ne can / ne criste as I leue.
To þe souter of southwerk / or of schordych dame emme.
And sege þat no goddes worde / gaf me neuere bote.
But þorúȝ a charmę 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 somme tyme he gan taste.
About þe mouth or byneth / bygynneth to grope.
Til eytheres wille waxeth kene / and to þe werke ȝeden.
As weȝ fastynge dayes and fridayes / and for bode nijtes.
And as lef in lente as oute of lente / alle tymes I liche.
Suche werkes with hem / were neuere out of sesoun.
Til þei mīȝt namore / and þanne hadde murie tales.
And how þat lechoures louyen lawen / and iapen.

330. Avuenged] & but y a. F. other] evele y F.
331. with inne as] As dooþ F. I ... cursed] so shrewedly 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.
333. which] swich FMWHmCr; with rem.
336. sumtyme a] þerwith 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. tymhe gan] y F.
347. bygynned tot] priuyly gan 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 with F.
PASSUS XIII

Or herlotrie and horedom / and in here elde tellen

Þan ne pacience parceuyd / of poyntes his cote.
was colmy thoruȝ coueýtise / and vnkende desirynge.
More to go de þan to god / þe gome his loue caste.
And ymagined how he it miȝt haue / with fals mesures and mette / and with fals witnesse.
lene for loue of þe wed / and lothe to do treuth e.
And awayted þorȝ wþitus / 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 profitab I þan myne / many sleyȝttes 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 miȝt other bi daye / aboute was I euere.
þorȝ gyle to gaderen / þe goed þat Ich haue.

If ich ȝede to þe plow / I pynched so narwe.
þat a fote lande or a forw / fecche Ich wolde.
Of my neste neyȝbore / or ȝat hem rede þat repen.
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 kythe and to kynne / vnkynde of þat Ich hadde.

And ho so cleped my chaffare / chiden Ich wolde.
But þe proforde to paye / a peny or twyne.

354. Or] & of F; And of hire þ. 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 GC²; which WHmCrYOCBLM. weyus] wyȝes F; weye HmOC²BM; wey WYL; waye Cr; way Cr2GC.
362. goed] fayre F.
363. I lete] he held F.
364. an] RF; any þ.
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 peyȝes & priuy presentis F.
378. walde(2)] wolde he LMHmCr¹.
PASSUS XIII

More þan it was worth: and þut wolde I swere.
þat it coste muche more: swore many othes.

In haly dayes at holy cherche: when Ich herde masse.
hadde nere wil wote god: witterly to be seeche.
Mercy for my misdedes: þat I ne morned more.
For losse of goed leue me: þan fore lihames guntes.
As if I hadde dedly synne done: I dradde nauȝt þat so sore.
As when I lened and leued it loste: or longe ar it were payed.
So if I kydde any kenderesse: myn euencristene to helpe.
Vpon a cruede coueytise: my consience gan hange.
And if I sent ouer see: my seuerant3 to brugges.
Or into pruyslonde my prenteys: my profit to wayte.
To marchaunden with monoye: and maken here chaunges.
Myste nere me conforte: in þé mene tyme.
Nother masse ne matynes: ne no maner shytes.
Ne neuer penaunce parfournde: ne paternoster sayde.
þat my mynde ne was more: in my goed in a doute.
þan in þé grace of god: and his grete helpes.
Vbi est thesaurus tuus: ibi et cor tuum.
3et glotoun with grete othes: his granement 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 nauȝte seknesse sum 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 sleuthke 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] biddle F.
399. grete helpes] goode halwis F.
400-409. RF only.
400. glotoun] þat goome F. granement] garnement F.
401. as] al F.
402. As] & F. godes ... Idel] nempted god ydellyche F.
403. Swore] & swore F. and ... cote] a bowte þe ale cuppe F.
404. And more ete] & ofte moore F.
405. & sumtyme] kawhte seknesse þoruh surftys ofte F.
406. And þanne] þot for dowhte F.
407. þat] & F. be wrathe and] y wente y F. nauȝt] neuer F.
408. is sleuthke] sleuthþe is F. þat þere F. helpe it] it helpe (with it added above the line) F.
PASSUS XIII

Ne no mercy amenden þ þe man þat so deyeth.

Ae whiche ben þe braunches þ þat bringeth a man to sleuthe. 410
his woman morneth nauȝt for his mysdeses þ ne maketh no sorwe
And penaunces þat þe prest enjouneth þ perfourneth euele.
Doth non almesdode þ drat hym of no synne.
lyeueth aseyne þe by leue þ and no lawe holdeth.
Vch day is haly day with hym þ or an heȝ3 ferie.
And if he auȝt wil here þ it is an herlotes tonge.
whan men carpeth of criste þ or of clennesse of soule.
he wexeth wroth and wil nauȝt here þ but wordes of murthe.
Penaunces and pore men þ and þe passion of seynTes.
he hateth to here þere of þ and alle þat it telleth. 420
þise ben þe braunches beth war þ þat bryngeneth a man to wan hope.
ye lوردes ye lوردes and ladies þ and legates of holy cherches.
þat feden fole sages þ flatereres and lyeres
And han likeynge to lithen hem þ to do soȝ lawhe.
Ve vobis qui ridetis.  ßol. 65v
And ȝiueth hem mete and mede þ and pore men refuse.
In youre deth deyinge þ I drede me sore.
lest þo thre maner men þ to muche sorwe bringe.
Consencientes et agentes þ pari ðena puniendi sunt.

Patriarkes and propheteþ þ and prechoureþ of goddes wordes.
Sauen þorȝ3 here sarmon þ mannes soule fram helle.
Riȝt so flatereres and foles þ aren þe fendes disciples. 430
To entise men þorȝ3 here tales þ to synne and herlotrie.
Ac clerkes þat knoweth holy writ þ schule kennen lordeþ.
What dawd seith of such men þ as þe sauter telleth.
Non habitat in medio domus mee þ qui facit superbiam qui loquitur iniqua.
Schulde no herlot haue audience þ in halle ne in chaumbres.
There wise men were þ witnesseth godes wordes.
Ne no nonsproute man þ amanges lordeþ ben a lowed.

409. amenden[ a mende it F. so deyeth] dyȝeþ þere inne F.
410. Ac whiche] þese F; Whiche þ.
411. his woman] RLGYC; þat F; He þat MWHmCr; Is qwas man B; Is whanne a man OC2; no} for hem F.
412. And[ Ac LYOB; but G. enjouneth] hym took F. euele] neuere F.
414. lyeueth] & he þat lyȝeþ F.
422. ye lوردes ye lوردes] for ye lوردes; I consyyle lordis F.
423. feden fole sages] fynde folis sage F.
426. sore] RF; ful sore þ.
427. bringe] þou bryȝinge F; soȝw bringe þ.
427a. puniendi sunt] RF; puniendentur þ.
431. entise] tempt F.
433a. qui . . . iniqua] om. F.
PASSUS XIII

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 before hem þe whiche ben goddes ministrales.
As he seyth hym self seyni Johan bereth witnesse.
Qui vos spernit me spernit.
For thi I rede ȝow riche at reueles whan þe maketh.
For to solace ȝoure soules suche ministrales to haue.
þe pore for a fol sage sytyynge at þe heȝ3 table.
And a lered man to lere þe what ȝoure lorde suffred.
For to saue þi soule fram sathan þin enemy.
And fithel þe with out flatterynge of gode friday the storie.
And a blynd man for a bourdeoure or a bedrede woman.
To crie a largesse by for ȝoure lorde þour 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 thurȝ here foule wordes.
leden po 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 Bohe knyghtis & clerkis F.
438. þe here F. litheth by lyghten F.
440. Forþi] perfore F. riche at] rychen at F.
441. to(2)] see F.
442. sittynge] see sette F. heȝ3 om. F.
443. fithel þe with out flatterynge] with owtyñ flatterynge fythele F. friday þe] frydaes F.
444. And] & tak F. for a] þy F.
445. biforesh] to F. youre] þyn F.
446. makeþ a man] make men F.
447. lithed] he lysned F.
448. welhope] wol good hope F.
449. þere] Ac WHmYOLBL; but G; And CrC2C.
450. sowe] sorwe Fβ.
PASSUS XIV

Passus xiiijus de visione vt supra.

I haue but on hater quod haukyn : I am þe lasse to blame
Thouȝ it be soyled and sele de cle: I slepe þere inne on niȝtes.
And al so I haue an hosewif : hewen and children.
Vxorem duxi et ideo non possum &c.
 þat wolen by molen it many tymes : maugre my chekes.

It hath ben laued in lenten : and oute of lenten bothe.
With þe sope of siknesse : þat seketh wonder depe.
And with þe losse 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 : kep it clene an houre
þat Ine soyled it with siȝt : or summe 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 quod consience : of contricion to make.
þat schal clawe þi cote : of alle kynne fulthe.
Cordis contricio &c
Dowel waschen it and wringen it : þorouȝ a wise confessoure.
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 amendeu þe.
And sitthen sende þe to satisfaccion : for to souuen it after.
Satisfaccio, dobest
Schal neuere myst by mole it : ne mothe after bitten it.
Ne fende ne fals man : defoulen it in þi liue.
Schal no herda ne harpour : have a fairer garment.

Passus ... supra] no passus division F. xiiij] for xiv.
1 hater} LF; hool hater WCOB.
7. lothe for to a gulte] looþ me was to leese F.
8. & grucchini a geyn god / whan grevis he me sente F. ar] or ß.
12. nouȝt} RF; neuere ß.
13. Ine] for I ne.
14. thouȝt] eller þowht F; word GYOC2CBCr3; þorouȝ word rem. and other] or þoruh F; or ß.
18. waschen] FLCBGY; schal w. rem.
21. souwen] summe F; sowne Cr²; sewe OC²; sowen rem.
22. & Dobest & keep þe cleene fram vnky3nde werkis F.
after 22. & þey þou slyde or stumble sore soon vp þou ryȝte F.
PASSUS XIV

pan haukyn þe actif man 3 and þow do be my techynge.
Ne no ministrale be more worth 3 amonges pore and riche.
þanne haukynnes wif þe waferere 3 which is actiuu vita.
And I schal purueye þe paste quod pacience 3 þou3 þow no plow3 erie.
And fioure to fede folkwe with 3 as best be for þe souie.
þow3 neuere greyne growede 3 ne grape vp on vine.
Alle þat lyueth and loketh 3 liflod wold I fynde.
And þat I now schal none faile 3 of thinge þat hem nedeth.

we schulde nau3t be to busy 3 abouten oure liflode.
Ne solicii sitis &c. Volucres celi deus pasct &c.
Pacientes vincunt 3 &c.

þanne lawhed haukyn a litel 3 and li3tly gan swere.
Who so leueth 3ow noþer be oure lorde 3 I leue nau3t he be blissed.

No quod pacience paciently 3 and oute of his poke hente.
Vitales of grete vertues 3 for alle maner bestes.
And seyde lo here liflode I nowe 3 if oure bileue be trewe.
For lente nere was þere lif 3 but liflode were schape.
where of or where for 3 and where by to libbe.

Furst þe wilde worme 3 vnder weet erthe.
Fisch to lyue in þe flode 3 and in þe fuir þe crikat.
Þe corlew be lynde of þe eyre 3 most clennest flesch of briddes.
And bestes by grasse and by greyne 3 and by grene rotes.
In menyng þat alle men 3 mist þe same.
lif þoru3 lele byleue 3 and lowe as god witnesseth.
Quodcumque pecieritis in nomine meo 3 &c. Et alibi.
Non in solo pane viuit homo 3 set in omni verbo quod procedit de ore dei.

But I loked what þat liflode was 3 þat pacience so preysed.
And þanne was a pece of the paternester 3 fiat voluntas tua.
haue haukyn quod pacience 3 and ete þis whan þe hungreth.
Or whan þow clomsest for colde 3 or clingest for drou3the.
And schal neuere feytoures þe greve 3 ne grete lordes wrathe.
Prisone neayne 3 fo pacientes vincunt.

27. which is] RF; with his ß.
28. pov no] RF; no ß.
35. leueth 3ow noþer] trwost eyþer of 3ow F; leueþ 3ow ß. I leue nau3t he be blissed] y trowe he be vnblessid F.
46a. in nomine] RF; a patre in nomine ß.
50. drouyhte] drowhtys F; drye ß.
51. feytoures] faytoure F; gomes OC; synne BoCot; gyue Bm; gyues rem.
52. fo] for for.
PASSUS XIV

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 willen.
Ne for drink ne deth drede / but deye as god liketh.
Or þrouȝ honger or þrouȝ hete / at his wilie be it.
For if þow lyuest after his lore / þe schorter lyf þe leuere.
Si quis amat Christum mundum non diligit istum.
For þrouȝ his breth bestes wexeth / and a brode ȝeden.
Dixit et facta sunt &c.
Ergo þrouȝ his breth mowen / men and bestes libben.
As holy writteweth / whan men seggen here grace.
Aperis tu manum tuam et imples omne animal benedicciône.

It is founden þat forty wynter / folke lyuede with oute tulyinge.
And oute of þe flint spronge þe floyd / 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 lifloþe / and att þe laste þei woken.
And if men lyuede as mesure wolde / schulde neuer more be defaute.
Amoges cristene creatoureþ / 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 suche worth / it may nowȝt be to dere.
For þe mishiefe and þe mischaunce / amonges men of sodome.
wex thorouȝ plente of þayn / and of pur sleythe.
Ociositas et habundancia panis
For þei mesured nauȝt hem selue / of þat þei eten and dronke.
Deden dedly synne / þat þe deuel lyked /
So veniunce fel vpon hem / for here vile synnes.
þei sonken in to helle / þe cites vchone.

Forthi mesure we vs wel / and make oure faith oure scheltroun.
And thorouȝ faith cometh contricion / consience wot wel.
which drieueth aweye dedly synne / and doth it to be venial.
And þouȝ a man miȝt nouȝt speke / corriccion miȝt hym saue.
And brynge his soule to blisse / bi so þat feith bere witnesse.
þat whiles he lyued he bylueued / in þe lore of holy cherche.

58. leuere] RF; better ß.
72. Ac . . . maketh] But welthe is so myych a maister F.
76a. om. F.
PASSUS XIV

Ergo contricion faith and conscience is kendeliche dowel. And surgyanies for dedly synne whan schrift of mouthe faileth.

Ac schrife of mouthe more worthi is if man in lich contrit
For schritte of mouthe sieth synne be it neuere so dedily.
Per confessionem to a prest peccata occiduntur.
perc contricion doth but drueth it doure in to a venial synne.
As dauid seith in pe sauter et quorum tecta sunt peccata.
Ac satisfaccion seketh oute þe rote and bothe sieth and voydeth.
And as it neuere hadde be to naught bryngeth dedly synne.
þat it neuere eft is sene ne sore but semeth a wounde I heled.

3e where woneth charte quod haukyn I wiste nere in my lyue. Man þat with hym spake as wyde as I haue passed.
There parfit treuth and pouer hert is and pacience of tongue.
þere is charte þe chief chaumbre for god hym sulue.

Whether pacience and pouer quod haukyn be more plesant to oure lord.
þen ricchesse riȝtfulliche I wonne and resonableliche yspended.

3e quis est ille quod pacience quik laudabimus eum.
þouȝ men rede of ricchesse riȝt to þe wordes ende.
I wiste neuere renk þat riche was þat whan he rekne schulde.
whan it droȝ to his deth day þat he ne draddle hym sore
And at þe rekenynge in a rerage fel rather þan oute of dette.

þere þe pore dar plede and preue by puir resoun.
To haue a louaunce of his lorde be þe lawe he it claymeth.
Ioye þat neuere ioye hadde of riȝtful iuge he asketh.
And seith lo briddes and bestes þat no blisse ne knoweth.
And wilde wormes in wodes þouȝ wynteres þou hem greuest
And makest hem wel neyh meke and mylde for defaute.
And after þou sendest hem somer þat is here souereyn ioye.
And blisse to alle þat ben bothe wilde and tame.
þan may belleres and bestes after bote wayten.
þat alle here if han lyued in langour and in defaute.
But god sent hem some tyme sum maner ioye.
Other here or elles where þe kende wolle it nere.
For to wrothor hele was he wrouȝt þat neuer ioye was shaped.

88. surgyanies| Sorwe F.
89. in lich contrit| be with contrit F; be inlich contrit β.
97. 3e| RF only.
101. pacience and pouerete| RF; paciente pouerete β. more om. F. oure lord| RG: god more F; oure saueoure C2; oure sight CB; oure driȝte rem.
PASSUS XIV

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 iȝ 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 / reueth 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 deith ben dislawed / as dauid sayth in þe sauter. 130
Dormierunt et nichil inuenerunt &c.
And in an other stede also / Velut sompnun 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 iourney
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 before / for drede of disalowynge.

So I segge be ȝow riche / it semeth þat þe schulle. 140
haue to heuenes for ȝoure here being / and heuene þere after.
Riȝt as a seruaunt taketh his salarie by fore. 142 fol.68v
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 delicij 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.
PASSUS XIV

And rewarde alle double richesse \pat rewful hertes habbeth.
And as an hyne \pat hadde \ his huire ar he bygume
And whan he hath don his deuer wel \ men doth hym other bounte. 150
\3iueth hym a cote aboue his couenaunt \ ri3t so crist \3iueth heuene.
Bothe to riche and to nau3t riche \ \pat ri3tfuillich iibbeth.
And all \pat don here deuer wel \ han double huir for here travaile.
here for \3iueneesse of here synnes \ and heuene blisse after. 154

Beggeres aboute missomer \ bredles \bei soupe.
And \set is winter for hem wors \ for watschod \bei gange.
Afurst sore and affygred \ and foule I rebuked.
And arated of riche men \ \pat reuth is to here.
Now lorde send hem somer and somme maner ioye.
heuene after here hennes goynge \ \pat here han suche defaute.
For alle mi3test \pow haue mad \ non mener \pan other
And I liche witty and wis \ if \pei wel hadde liked.

And haue reuth on \bis riche men \ \pat rewarde nau3t \pei prisones.
Of \be gode \pat \pow hem gyuest \ ingrati ben manye.
Ac god of \pei godenesse \ gyue hem grace to amende. 170
For may no derth ben hem dere \ drou3the ne wete.
Ne noythert hete ne hayle \ have \pei here hele.
Of \pei \wilnen and wolde \ wanteth hem nau3t here.

Ac pore poeple \pei prisones \ lore in \be put of mischief.
Confort \po creatures \ \pat muche care suffren.
\poru3 derthe \poru3 drou3the \ alle here dayes here.
Wo in wyntres tyme \ for wantynge of clothes.
And in somer tyme selde \ soupen to \be fulle.
Conforte \pei carfulle criste \ in \pei riche.
for how \pow confortest alle creatoures \ clerkes bereth witnesse. 180
Conuertimini ad me et salui eritis.
\bus in genere of alle his genitrice \ ihetu crist sayde.
To robberes to reueres \ to riche and to pore. 182
To hores to harlotes \ to alle maner poeple.
\pow tau3test hem in \be trinite \ to take bapteme.
And be clene thoru3 \pat cristenyng \ of alle kynnes synnes.

152. ri3tfuillich] ryghtfully heere F; rewfulliche \beta.
155-59. om. RF.
161. gange] wander F.
174. lore] ly3n F; lورد \beta.
177. wyntres tyme] RF; wynter tymes \beta.
181. alle his genitrice] alle lentylis F; his genitrice L; gentries rem.
182. to(2)] and to \beta.
182x. RF only. maner] \oper F.
PASSUS XIV

And if vs fel thorug folye / to falle in synne after.
knowlechynge and confession / and crauynge bi 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 schuide þe a quiaunce as quik / and do þe qued schewe it.
Pateat &c per passionem domini.
And putten of so þe pouke / and preuen vs vnder borwe. 190
Ac þe parchemyn of þis patent / of pouerte be moste.
And of pur pacience / and parfit byleue.

Of pompe and of pruide / þe parchemyn decoureth.
And principally 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. 200

For seuene synnes þat þere ben / assailen vs euere.
þe fend folweth hem alle / and fondeth hem to helpe.
Ac with richesse þo ribaude / ratheste 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 resoun 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 lierd in heuene.
For þe riche hath muche to rekne / and riȝt softe walketh. 210
þe riȝt weye to hevene warde / ofte riche letteth.
Ita possibile diuiti &c.

þere þe pore precheth byfoire þe riche / with a pakke at his rugge.
Opera enim illorum sequuntur illos :
Batauntliche as beggers don / and baldelich he craueth.
For his pouerte and his pacience / a perpetuell 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 ouere]RB; of F; and rem. spendynge] spekynge F.
211. riȝt[ RFG; om. C²; heiȝe rem. riche] RF; richesse β.
211a. possibile] impossible MWCoT.
212. precheth] procbeþ F; preiseth BoCr; preeseth rem.
212a-14. om. F.
PASSUS XIV

Ac pruide in richesse regneth \ rather þam in pouerte
Or in þe maister or in þe man \ sum manseon haueth.
Ac in pouerte þere pacience is \ pruid hath no miȝt.
Ne non of þe seuen synnes \ sitten ne mow þere longe.
Ne haue powere in pouerte \ if pacience it folwe.
For þe pore is ay prest \ to plese þe riche \ 220
And buxun at his biddynge \ for his broke loues.
And buxunmesse and bast \ are euermore at werre.
And ayther hateth other \ in alle maner werkes.
If wraþe wrateli þe pore \ he hath þe worse ende.
For if þei bothe pleyne \ þe pore is but feble.
And if he chide or chatere \ hym cheueth þe worse.
For loulich he loketh \ and loueliche is his speche.
þat mete or mone \ of other men mote asken.
And if glotione greue pouerte \ he gadereth þe lasse.
For his rentes ne wol nauȝte reche \ no riche metes to bugge. 230
And þouȝ his glontyne 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 glotione and his grete scleuth \ 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 mornyngem amonge \ and mishief to bote.

And þouȝ coueytise wale de cache þe pore \ þei may nauȝt 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 pouert ne is but a pety thynge \ apereth naught to his naule.
And louely layke was it neuere \ by twene þe longe and þe schorte.
And þouȝ auericw ald angre þe pore \ he hath but litel miȝte.
For pouerte hath but pokes \ to putten in his godes.
þere auericw hath almaries \ and Iren bounden cofferes.
And whether be liȝter to breke \ lasse bost it maketh.
A beggers bagge \ þan an Iren bounde coffre.

Lecherie loueth hym nauȝt \ for he giueth but litel siluer.
Ne doth hym nauȝt dine delicaty \ ne drinke wyn ofte. 250

And þouȝ sleuthë sue pouerte \ and servë nauȝt god to paye. 253

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216. Or(1)] RF; Arst β. or(2)] RFCr; þan rem.
227-37. RF only.
234, and his grete scleuth] om. F.
251-52. om. RF.
PASSUS XIV

Mescief is his meyster & and maketh hym to theke.

†at god is grettest helpe & and no gome elles.
And he is seruant as he seith & and of his sute bothe.
And where he be or be nauȝt & he bereth þe sygne of pouerte.
And in þat secte oure saueoure .sgaued alie mankeende.
For thi alle pore þat pacient is  may claymen and asken.
After here endynge here  heuen lie riche blisses.

Muche hardier may he asken  þat here miȝt haue his wille.
In lorde and in lordschipe and lykynge of body.
And for godes loue leueth al & and lyueth as a beggere.
And as a mayde for a mannes loue & hire moder forsaketh.
Hire fader and alle hire frendes & and folwed hire make.
Muche is þat mayde to louie & of hym þat suche on taketh.
More þan a mayden is  þat is mariyd 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 pouerte weddeth.
which is sib to god hym selue & and so neyȝ is pouerte.

haue god my treuth quod haukyn  þat huyre faste preyse pouerte.
what is pouerte pacience quod he  proprely to mene.
Paupertas quod pacience  est odibile bonum.
Remocius curatur possessio sine calumpnia.

Donum dei semita mater absque solitudine semita.
Sapiencia temperatrix negocium sine damno.
Incerta fortuna absque solitudine felicitas.

I can nauȝt construe al þis quod haukyn  
ye moste kenne me þis an englishe.
In englissh quod 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 goyd by goyd skil  al þat agasteth pruide.
Rȝȝt as contricion is confortable thynge  consience wote wel.
PASSUS XIV

And a sorwe of hym selue / and a solace to þe soule.
So pouerte proprelche / penance and ioye.
Is to þe bodye / puir spiriruale helthe.
Ergo paupertas est odibile bonum.

And contricion conforte / and cura animarum.
Selde sit pouerte / þe sothe to declare.
Or as iustice to iuge men / 
Ne for to be a meyre ouere men / ne ministre vnder kynges
Selde is enemye pore y put / to puneschen eny poeple.
Remocio curarum.
Ergo pouerte and pover men / parfournen þe comaundement.
Nolite iudicare quemquam / The thredde.

Selde is pore riȝt riche / but of his riȝtfulf heritage.
Wynneth he nouȝt with wittes fals / ne with vnseled mesures.
Ne borweth of his neȝzbores / 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 ȝet more.
It affaiteth þe flesche / fram folies ful manye.
A collateral conforte / cristes oune ȝifte.
Donum dei

þe fifte it is þe moder of hele / a frende in alle fondynges.
And for þe lawde euere a liche / a lemmman of alle clemenesse.
Sanitatis mater.

þe sixte it is a path of pees / ȝe þoruȝ þe pa altone.
Pouerte miȝt passe / withoute peril of robbynge.
For þere þat pouerth passeth / pees folweth after.
And euere ye lasse þat he bereth / þe hardier is of herte.
For thi seith seneca . Paupertas est absque solitudine semita.
And an hardy man of herte / amonge an hepe of theues.
Cantabat paupertas coram latrone viator.

287. men] men of gyltyes F; men enjoyned is no poore β.
289. enyme] þe F; any β.
291. pore riȝt] RF; any poore β. but of his] but it be of F; but of β.
292. wittes fals] his wyȝles F; wittes] weythtes G; weight Cr; wyȝtes rem.
299. lawde] RYC; lawe F; land WHeM CrLM; lewde GOC2-B.
300. it iþ] is Fβ. þe þoruȝ þe pa altone] þe þoruȝ þe paas of Alton β; platoun beryþ witnesse F.
303. om. Β. iþ] he is β.
305a. Cantabat] RCotCr; Cantabit rem. paupertas] pauper OC2-Cot.
PASSUS XIV

be seuenthe it is wel of wysdom: and fewe wordes scheweth.
For lordes aloweth hym lite: or listenneth to his resoun.
he tempreth be tonge to trewthe warde: bat no tresor coueyteth.

be eyȝetethe it is a lele laborere: and lothe to take more.
baten he may wel deserue: in somer or in wyntere.
And if he chafareth he changeth no losse: mowe he charite wynte.
Negocium sine damño.

be nythe it is swete to be soule: no sugur is swettere.
For paciences 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 dowelles 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 displeased.
Swowed and sobbed: and siked ful ofte.
þat euere he had londe or lordechip: lasse other more.
Or meistrie ouer any man: mo þan of hym selue.
I were nauȝt worthi: wite god quod haukyn: to were any clothes.
Ne noyth 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.

306. it is] is Fβ.
308. þat] RF; and β.
308a. om. RF.
311. wynter] for wynne (induced by wynter in previous line).
312. nythel] for nynthe.
315. lered(2)] RF; letted 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 XV

Ac after my wakkyng: it was wonder longe.
Ar I coude kendedly: knowe what was dowel.
And so my wit we xe and wanyed: til I a foel were.
And somme lakke my lif: alowed it fewe.
And leten me for a lorel: and lothe to reuerenc.
lordes or ladyes: or any lif elles:
As persons in pelure: with pendauntes of siluer.
To seriaunt and to suche: and seide nau3t ones.
God loke 3ow lorde: ne louted faire.

Iam cristes creature quod he: and cristene in many place.
In cristes court I knowe wel: and of his kynne a party.
Is noyther pete be porter: ne powel with be fauchon.

And where of I cam and whider I schulde:
I coniured hym at be laste:
If he were cristes creature: for cristes loue me to tellen:

I am cristes creature quod he: and cristene in many place.
In cristes court I knowe wel: and of his kynne a party.
Is noyther pete be porter: ne powel with be fauchon.

And where of I cam and whider I schulde:
I coniured hym at be laste:
If he were cristes creature: for cristes loue me to tellen:

What ar se cald quod I: in pat courte: amonge cristes poeple.

Ie whiles I quikye ie corps: quod he: I cald am I anima.
And whan I wilne and wolde: animus Ich hate.
And for pat I can and knowe: cald am I mens. thou3te.
And whanne I make mone to god: memoria is my name.
And whanne I deme domes: and do as treuth e techteth.

And whanne I fele pat folke telleth: my fyrst name is sensus.
And pat is wit and wisdome: be welle of alle craftes.
And whanne I chalenge or chalenge nau3te: chepe or refuse.

Passus... supra] Explicit Passus Xus / Incipit Passus Xius F. xiiiijus] for xvus.
8. and (2)] om. Fβ.
13. wonder[ whider Fβ.
14. two lines in R only. cam] cam kenedly F. and whider I schulde] and of what kynde β: om F. I coniured hym] jan coniowred y hym F.
25. copied after 28 F. mens. thou3te] mens y am ofte F; mens β.
28. my ri3t name] myr name is ryght F, is inserted above line. an englisch] on englysch tunge F.
PASSUS XV

banne am I consience I called: godes clerk and his notarie.
And whanne I loue lelly: our lorde and alle other.
banne is lele loue my name: and in latyn amor.
And whanne I fle from þe fleche: and forsake þe caroyne.
banne am I spirit speche les: and spiritus banne ich hatte.
Austyn and Isodorus: ather of hem bothe:
Nempted me þus to name: now þow miȝt chese.
how þow coueytest to calle me: now þow knowest alle my names.
Anima pro diuersis accionibus diuersa nomina sortitur.
Dum viuificat corpus anima est.
Dum wlt animus est.
Dum sit mens est.
Dum recolit memoria est.
Dum iudicat racio est.
Dum sentit sensus est.
Dum amat amor est.
Dum negat vel consentit consiciencia est.
Dum spirat spiritus est.

3e ben as a bishochppe quod I: alle bourdyngþ þat tyme.
For bishopes I blessed: þei bereth many names.
Presul and pontifex: and metropolanus.
And other names an hepe: episcopus and pastor.

þat is soth seyde he: now I se þi wille.
þow woldest knowe and kunne: þe cause of alle here names.
And of myne if þow miȝtest: me thenketh by þi speche.

3e sire 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.
banne art þow inparfit quod he: and on of pruydes kniȝtes.
For suche a luste and likynghe: lucifer fel fram heune.
Ponam pedem meum in aquilone: et similis ero altissimo.

It were azeynys kende quod he: and alle kyne resoun.
þat any creature schuld kenne al: excepte criste.
A3eynes suche salomon speketh: and despiseth here wittes.
And seith sicut qui mel comedit multum non est ei bonum.
Sic qui scrutator est maiestatis opprimatur a gloria.

39d. sit | scit Fb.
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.
PASSUS XV

To englishe men is to mene: pat mowen speke and here.
Pate man pat muche hony eet: his mawe is englaymed.
And pate more pat a man: of gode materre hereth.
But he do pere after: it doth hym double skathe.
Beatus est seith seint bernarde: qui scripturas legit.
Et vertit verba in opera: follich to his powere.
Coveytise to kunne: and to knowe science.
Pulte oute of paradys: adam and eue.
Sciencie appetitus hominem immortalitatis gloriam spoliauit.
And set as hony is euel to defie: and engleymeth pate mawe.
Rigt so pate thur3 resoun: wolde pate rote knowe.
Of god and of his grete miȝtes: his graces it letteth.
For in pate likeynge lith a prude: and a lycames coueytise.
A ȝeynes cristes conselle: and alle clerkes techynge.
Pate is non plus sapere quam oportet sapere.

Freres and other maistres: pate to pate lewed men prechen.
De meuen materes vnmesurables: to tellen of pate trinite.
Beterete by leue by mone: doctoure techynge.
And telle men pate ten comaundement3: and touchen pate seven synnes.
And of pate braunches pate bourgeleth: of hem: and bringeth men to helle.
And how pate folke in folies: mysspenden 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.
Pate I lye nauȝt loo: for lordes ȝe plesen.
And reuerencen þe riche: rather for here suler.
Confundantur omnes qui adorant sculptilia: et alibi.
Vt quid diligitis vanitatet et queritis &c.

Go to þe glosse of þe vers: ȝe grete clerkes.
If I lye of þowe to my lewed wit: ledeth me to brenynge.
For as it semeth ȝe forsaketh: no mannes almesse.
Of vsurers of hores: and aurous chapmen.
And louten to þis lorde: þat mowen lene ȝow nobles.
Aȝeyne ȝoure reule and ȝoure religioun: I take recorde at Ihesus.
Pate seye to his disciples: ne sitis acceptore personarum.

56. is engleymed] RBC23; mote be engleymed F; it engleymed rem.
63. set] rīste Fβ.
68. other] RFG; fele rem.
70. om. RF.
71. by leue] byleue were LHm; were M; to leue were GYCBCr2; to bileue were OC2; beleue where Cr2; it were WF. by] to WF; om. rem. mone] beleue on as F; manye β. doctoure] RF; d. such β.
73. bourgeleth] burgoneþ F; budde Cr; burioneth rem.
86. acceptores personarum] RF; personarum acceptores β.
PASSUS XV

Of þis mate þe make a grete bible.
Ac of curatoures ouer cristene poeple þe as clerkes bereth witnesse.
I schal tellen it for treuthe sake þe take hede ho so lyketh.

As holynesse and honeste þe oute of holy cherche sprede þe.
þorou lele lybbyng þat godes lawes techeth.
Riȝt so outhe of holy cherche æ þale eueles sprede þe.
þere inparfeit presthode is þe and prechoures and techoures.
And se þe by ensaemple in somer tyme on trewe þere somme bowes ben leued þe somme bereth none.
þere is a meschief in þe more of suche maner bowes.
Riȝt þo persones and prestes þe and prechoures of holy cherches
Is þe rote of þe riȝt faith þo reule þe poeple þe.
Ac þere þe rote is roten þe reson wote þe so the.
Schal neuere floure ne fruit þe ne faire lefe be grene.

For thi walde þe letrer þe lecherie of clothyng þe.
And be kynde as byfæl for clerkes þe and curteys of cristes godes.
Trewe of ȝoure tonge þe and of ȝoure tale bothe.
And hatyen to here heriotrie þe and aȝȝt to vnderfonge.
Tythes of trewe thynge þe I tyled or I chafared.

Lothe were lewed men þe Þe ȝoure lore folwed þe.
And amenden hem þat þei mysdon þe more for ȝoure ensaamples.
þan for þe prechen and þreue it nauȝt þe ypocrisie it semeth.
For ypocrisie in latyn þe is likkned to a dongoun
Þat were bi snewed with snowe þe and snakes with Inne.
Or to a wal þat were white lymed þe and were foule with Inne.
Riȝt so many preysters þe prechoures and prelates.
3e ar enblanched with bele paroles þe and with clothes.
And ȝoure werkes and ȝoure wordes þere vnder aren ful wlueliche.

Iohannes criostomus þe of clerkes speketh and prestes.
Sicut de templo omne bonum procedit þe
Sic de templo omne malum procedit.
Si sacerdocium integrum fuerit þe tota floret ecclesia.

87. grete] mychil F; Jonge β.
98. are] þey sholde been F; That are β.
104. aȝȝt to] looȝ wrong F; nouȝt to β.
105. trewe] RFG; vntrewe rem.
107. þat þeyþ] þat Fβ.
109. dongoun] RF; dongeshill β.
113. with clothes] blewe burnet cloþis F; with cloþes also β.
114. wlueliche] foxly F; vnlyche G; vnlovelich rem.
115. criostomus] crisostomus Fβ.
115a. procedit] RF; progreeditur β.
Si autem corupta fuerit omnium fides marcia est.
Si sacerdos fuerit in peccatis totus populus convertitur ad peccatum.
Sicut cum videris arborum pallidam et marciam.
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 His latyn meneth.
And who was myn auctour mucho wonder me thenketh.
But if many prestere bere for here broches and for here basilardes.
A peyre bedes in here honde or a boke vnder here arme.
Sire iohan and sire gefferey hath a gurdel of suluer.
A basilard or a ballok knyf with botones ouergilte.
Ac a portos pat schulde be his plow placebo to segge.
hadde he neure seruise to haue suluer þere to seith it with euel wille.
Alas ze lewed men mucho lese ze on prestes.
Ac þinge þat wikkedliche is wonne and with fals slesstes.
walde neure wit of witty god but wikked men it maked.
þe whiche aren prestes in parfit and prechoures after suluer.
Seketoures and sodenes somnoures and here lemanes.
þis þat with gile was gete vngraciousliche is spenen.
So harlotes and hores aren hulpens with suche godeth.
Ac godes folke for defaute þere of forfaren and spillen.

Curatoures of holy cherche and clerkes þat ben auaerous.
Lishteliche þat þei leuen loseles it habbeth.
Or deyeth intestate and þanne þe bischoppe entreth.
And makeþe murthe þere with and his men bothe.
And seggen he was a nygarde þat no gode mygt aspare.
To frende ne to fremede þe fende haue his soule.
For a wrecched 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] RFC τον; peccandum rem.
115g. In tellis] intelligis F β.
118. broches] broode F; basilardes β. basilardes] 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.
\textbf{PASSUS XV}

\textit{\textdollar}s goen here godes \textdollar be \textdollar goste faren.
Ac for gode men god wote \textdollar grete doel men maketh.
And bymeneth gode mete\textdollarueres \textdollar and in mynde hem haueth.
In preyeres and in penuences \textdollar and in parfite charite.

What is charite \textit{quod} I \textit{\textdollar} a childisch \textit{\textdollar}inge he sayde.
Nisi efficiamini sicut paruli \textdollar \textit{non} intrabitis \textit{in regnum celorum.}
withoute fauntelte or folye \textdollar a fre liberal wille.
where schuld men fynde suche a frende \textdollar with so fre an herte.

Ich haue lyued in londe \textit{quod} I \textdollar my name is longe wille.
And fonde I \textit{neuere} ful charite \textdollar by fore ne byhynde.
Men beth merciable to mendinauns to pore.
And wole lene \textit{\textdollar}ei leue \textdollar leeliche to ben apayed.
Ac charite \textit{\textdollar}at powel preyseth best \textdollar and moste plaisunt to god.
As non inflatur \textit{non est ambiciousa non quorit que sua sunt.}
I sei\textdollar neuere suche a man \textdollar so me god helpe.
\textit{\textdollar}at he ne wolde aske after his \textdollar and other while coueyle.
\textit{\textdollar}inge \textit{\textdollar}at hym neded nau\textit{\textdollar}t \textdollar and nyme it if he mi\textit{\textdollar}te.

Clerkes kenneth me \textit{\textdollar}at criste \textdollar is in alle places.
Ac I sey\textdollar hym neuere sothly \textdollar but as my sulue in myroure.
hic in enigmatc tunc facie ad faciem \textdollar
And so I trowe trewely \textdollar by \textit{\textdollar}at men telleth of charite.
It is nou\textit{\textdollar}t champions fi\textit{\textdollar}t \textit{\textdollar}e chaffare as I trowe.

Charite \textit{quod} he ne chaffareth nou\textit{\textdollar}t \textit{\textdollar} no\textit{\textdollar}er chalengeth ne craueth.
As proude of a penye as of a pondle of golde.
And is as glad of a gowme \textdollar of a grayre russet.
As of a tunicle of tars \textdollar or of trie scarlet.
he is gladde with alle glade \textdollar and gode til alle wikked.
he leueth and loueth alle \textit{\textdollar}at our e lorde made.
Curseth he no creature \textdollar ne can bere no wratheth
Ne no likynge haue lye \textdollar ne lawhe me to scorne.
Alle \textit{\textdollar}at men seith \textdollar he let it sothe \textdollar and in solace taketh.
And alle maner meschiefes \textdollar in myldenesse he suffreth.
Coueyteth he non erythly godes \textdollar but euene riche blisse.

hath he any rentes or richesse \textdollar or any riche frendes.

\footnotesize
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 B.
152. god] god in heuenic F; oure lord WCr; oure God Cr2; oure saucous rem.
157. hic] RFM; It L; Ita glyCO2CB; om. WHcmCr.
162. grayre] for grayre.
167. Ne no likynge haue lye] Ne be ha\textdollar lykynge to ly\textit{\textdollar}e F; Ne no lykynge hath to lye B. me] men B; non F.
PASSUS XV

Of rentes ne of richesse  \ ne recheth he neuere.
For a frende pat fynt hym  \ failed hy neuere at nede.
Fiat voluntas tua  \ fynt hym euer more.
And if he soupeth eet but a sophe  \ of spera in deo.
he can portere wel pe paternoster  \ and peynten it with auë.
And other while is wone to wende o pilgrimage.
\phere pore men and persones liggeth  \ here pardoun to haue.
\bouȝ he bere hem no brede  \ he bereth hem swettere lifloede.
loueth hem asoure lorde bit  \ and loketh how pei fare.

And whan he is weri of \pat werke  \ \pan wole he sum tyme.
labory in a laundrie  \ wel pe lengthe of a myle.
And \serne in to \southe  \ and zepliche seche.
Pruide with alle pe 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 ey\zes  \ waschen hem after
\panne he sengeth whan he doth so  \ and sumtyme seith wepinge.
Cor contritum et humiliatum deus non despicias  

By crist I wold \pat I knewe hym quod I  \ no creature leuere.

With ou\ten help of peres \pe plowman quod he.
his persone seest \bow neuere  

Where clerkes knowen hym quod I  \ \ba kepyn holy cherche.

Clerkes han no knowlechynge quod he  \ but by werkes and by wordes.
Ac peres \pe plowman  \ parseuyeeth more deppere.
\pat is wil and wherefore  \ \pat mony wit suffreth.
And vidit deus cogitationes eorum.
For \phere are ful proude herte men  \ pacient of tonge.
And buxum as of berynge  \ to burgyes and to lorde.
And to pore peple  \ han peper in \pe nose.
And as a leon he loketh  \ \phere men lakketh his werke.

For \phere aren beggeres and bydderes  \ bedmen as it were.
loket as lambroun  \ and semed lif holy.

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176 aue| RF: aues β.
183. seche| ṭere seken F; spoke β.
190. two lines in R only.
191 \pat for \pat
192. knowlechynge| knowyn Fβ.
194. \pat is wil| \pat is why F; \pat is \pe wille L; what is \pe wille rem. wit\yȝte Fβ. suffreth| yknowe 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.
Noythor þorȝ wordes ne werkes bui þorȝ wil one.
And þat knoweth no clerke ne creature an erthe.
But peres þe plowman þet petrus id est chrisþus.
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 companable and confortatif as crist bit hym selue.
Nolite tristes fieri sicut ypocrbite.

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 folwedee.

Ich haue I seyn charite also syngen and reden.
Riden and rennen in ragged wedes.
Ac biddyng as beggeres byhelde I hym neuere.
Ac in riche robes ratheest he walketh.
I called and I crymeled and his croune yschaue.
And in a frere frokke 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.

201. on] RF; wiþ LMWCr; in rem.
203 shal] for shalt
207. eremites] neythir F.
212. om. F. To] The þ.
213a. ypocrbite] for ypocrite. tristes ... ypocrbite] fieri sicut ypocrite tristes FỊ.
218. so] RF; til YGOC2-CBL; for WHmCrM.
224. om. RF.
PASSUS XV

Ac if couetysise be of þe conseil : he wol nausȝ 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 nausȝ 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 doctoure of lawe.

Amonges erchebishops and oþere bischopes  
And prelates of holy cherche  
For to wonye with hem : his wone was sum tyme.
And cristes patrimonye toþe pore : parcelmel dele.
Ac aueric eath þe keyes now : and kepeth for his kynnesmen.
And for his seketoures and his servauntȝ : 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 mȝt 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 lyfolde þat he lyeueth : is loue in godes passiou[n].
 Neyther he ne byddeth ne beggeth : ne borweth to selde.
Misdoth he no man : ne with his mouth greueth.

Amonges cristene men : þis myldnesse schuld laste.
In alle maner angres : haue þis atte herte.
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 lewe : haue iheru done on rode.
Ne haue martyred peter ne powel : ne in prisone holde.
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 ensaumple manye.

239-43. RF only.
239. two lines in R only. Amonges erchebishops and oþere bischopes] With Bisshopeis & abbotsys F.
242. now] om. F.
after 249. In pace in idipsum dormiam &c β.
250. lyueth] lyeueth 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.
PASSUS XV

In legenda sanctorum  be lif of holy seyntes.
what penaunce and pouerte  and passion be suiفرد.
In hunger in hete  in alle maner angres.
Antonye and egidie  and oper holy faderes.
wneden in wildernesses  amonges wilde bestes.
Monkkes and mendynans  men by hem selue.
In spekes and spelonkes  selde spoken to gyderes.  270
Ac noyther antonye ne egdies  ne eremite hat tyme.
Of lyonns ne of leapart3  no lyflode ne toke.
But of be foules hat fleeth  bus fynt men in bokes.
Excepte hat egide  after an hynde criede.
And thor3 be melke of hat meke beste  be man was ysysteyned.
Ac day by day hadde he hire nau3t  his honger for to slake.
But selden and sundry tyme  as seith be boke and techeth.

Antonye on a day  aboute none tyme  
hadde a bridde hat brou3te hym  his brede hat he by lyuede.
And pou3 be gome hadde a geste  god fedde hem bothe.  280

Powel primus heremita  hadde parroked in hym selue.
hat 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  hat his wombe nedede.
Peter fischede for his fode  and his felawe andrewes.
Somme be solde and somme be eeten  and so be lyued bothe.  fol. 76v
And also marie maudeleyne  by mores and by dewes.
Ac meste thor3 deucion  and mynde of god alm3ty.
I schulde nou3t pis seuen dayes  seggen hem alle.
hat lyueden bus for our e lorde loue  amonges wilde bestes.
Ac pere ne was lyon ne leapart3  hat on laundes wente.
Noyther bere ne bore  ne other best wilde.
hat ne fel to hire fete  and fauned with be taile.
And 3if be couthe haue I carped  by crist as I trowe.
be wolde haue I fedde hat folke  by fore wilde foules.
For alle be curteisie hat bestes kunde  be kidde hat folke ofte.
In likkyng and in lowynge  be be on laundes 3ede.

275. meke] om. F; hynde B; mylde rem.
280. fedde] RF: fond β.
281. in hym] RF: hym β.
288. eeten] RF: sope LMGBmCR; seβ 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.
PASSUS XV

Ac god sent hem fode by foules & and by no fierce bestes. 300
In menynghe þat meke thynge & mylde þinge schulde fede. 308
As ho seith religiouse & riȝtfulmen schulde fynnde.
And lawfull men to lif holy men & liȝfode brynge.
And þanne wolde iorides and laddyes & by loth to aguite.
And to take of here tenauntes & more þat treuthe wolde.
Fonde þei þat freres & wolde forsake here almesse.
And bidden hem beren it & þere it was borwed.
For we beth goðdes foules & and abyden alwey.
Til þriddes bringen vs & þat we schulde leue by.
For hadde se potage and payne I now & and peniale to drinke.
And on messe þere myde of on manere kende.
3e hadde riȝt I now 3e religious & and so 3oure orde me tolde.
Numquam dicit lob 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 3eue.
And auise hem byfore & fyue dayes or sixe.
Ar þei amortised to monks & or chanouene here rentes.
Alas iorides and laddyes & lewed conseil haue 3e.
To 3yue fram 3oure heyres & þat 3oure ayeles 30w lefte.
And 3iuyeth to bydde for 30w & to suche as ben riche.
And ben I founded and feffed eke & to bydden for other.
ho parfourmeth þis prophacie & of þe peple þat now libbeth.

3if any poeple parforne þat tixte & it are þis pore freres
For þat þei beggen aboute & in buylidyng þei spende.
And on hem selue sum & and such ben here laboreres.
And of hem þat habbeth þei taketh & and 3iuyeth hem þat ne habbeth.

Ac clerkes and knyȝtes & and comuneres þat ben riche.
Fele of 30w 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 3e riche & 3e robbeth þat beth riche.
And helpeth hem þat helpeth 30w & and 3yueþ þere no nede is.

304. by] be Fb.
311. on(1)] 11 F; a b. þere myde] 3ore meete F.
312. ordre] RF; rule b.
312a. habuerit herbam] RFO; herbam habuerit rem.
after 312b. Brutorum animalum natura te condempnat quia cum eis pabulum commune sufficiat b.
after 320. Dispersit dedit pauperibus b.
323. ben] as ben Fb.
329. robbeth] RHmB; robbe FCG; robeth rem.
PASSUS XV

As ho so fulled a tonne ful of a ful ryuere.
And wente forth with þat water to woke with temese.
Rist 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 béggeres.
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 chalengyne vnchargeth.
And many a prison fram purgatorie þoruz his prayeres is deliuered.

Ac þere is a defaute in þe folke þat þe feith kepeth.
where folke is þe feblere and nouȝt ferme of bylue.
As in lossheborues is a lither alay and ȝut loketh he like a sterlynge.
þe merke of þat monye is gode ac þe metal is feble.
And so it fareth by sum folke nowe þe han a faire speche.
Croune and cristendom þe kynges merke of heuene.
Ac þe metal þat is mannes soule with synye is foule alyed.
Bothe lettred and lewed beth alayed now with synye.
þat no lyf loueth other ne ourwe lorde as it semeth.
For what þoruz 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.

Astrimonyanes al day in her art failen.
þat whilum warned before 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 þe warned men ofte.

Tilieres þat tiled þe erthe tolden here meystres.
PASSUS XV

By þe seed þat þei sewe † what þei selle miȝte.
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.
Scheperdes and schipmen † and so doen þis tilieres.
Nother þei kunneth ne knoweth † on cours by for an other.
Astrimonyes also † are att here wittes ende.
Of þat was calked of clement † þe contrarie þei fynde.
Grame þe grounde of alle † bygleth now childerne.
For is non of þis new clerke † ho so nymeth hede.
þat can versifie faire † ne formeliche endenten.
Ne nauȝt on amonges an hundreth † þat an autour can construe.
Ne rede a lettre in any langage † but in latyn or in englesche.
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.
Duckets of decres † and of diuinite maystres.
þat schulde kunne and knowe † alkynne clergie.
And answer to argumentTs † and also to a quod libet.
I dar nouȝt seggen it for schame † if suche weren apposed.
þei schulde faile in here filosopie † and in fisike bothe.
wherefore ich am afered † of folk of holy cherche.
lest þei ouer hippen as other don † in offices and in hours
Ac þouȝt þei oue hippe as I hope nauȝt † ouere bileue sufficit
As clerkes in corpus christi fest † syngen and reden.
þat sola fides sufficit † to saue with lewed þeple.

And so may sarasynes be sauëd † scribes and Iewes.
Allas then but ouere 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 ouere bileue.
For þei loue and bileue † in on persone almȝty.
And we lered and lewed † in on god by leueth.
Cristene and vnchristene † on one god bileueth.
Ac oen machometh † a man in mysbileue.
Brouȝt sarasenes of surrie † and se in what manere.
Þis macumeth was cristene man † and for he most nauȝt be a pope.

359. lene] leue? to(2)] RFLM; what to rem.
364. clement] RF: þe element LMWHmCr: þe elementes rem.
367. endenten] enditen F bey.
371. flatre] flatere F. vnder ... fourmen] to formen his speche F.
372. And] RF only.
385. agulten] þey gilte F.
388X. RF only. & so cristen & vnchristen in oon god ben leven F.
PASSUS XV

In to surrie he souȝte  and thoruȝ his sotil wittes.
Daunted a dowue  and day and niȝt hire fedde.
þe corre þat sche cropped  he caste hit in his here.
Memyrge as after mete  þus macumeth hire chaunted.
And dede folke þanne faile 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.
And þus þoruȝ wiles of his wit  and a white dowue.
Macumeth in mis bileue  men and wymmen brouȝte.
þat lered there and lewed  þut leuen on his lawes.

And sitte oure saueoure suffred  þe sarasynes so bygiled.
þoruȝ a cristene clerke  acursed in his soule.
Ac for drede of þe deth  I dar nauȝt telle treuth.
how englische clerkes a culuer feden  þat coueytise hatte.
And ben manered after macumeth  þat no man vseth treuth.

Ancres and heremites  and monekes and freres.
Peres to apostles  thoruȝ here parfit luyynge.
Wolde nere þe faithulfader  þat his minstres schulde.
Of tyrauntes þat teneth trewe men  taken any almesse.
But doen as antonye dede  dominik or frauncyys.
Benet or bernarde  þe which hem furste tauȝte.
To lye by litel and in lowe house  by lele meynes fyndynge.
Grasse schulde growe and þe grene  þoruȝ here lele luyynge.
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.
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  when it salt faileth.
It is vnsauori for sothe  sothen or baken.

394. here] ere Ffβ.
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.
PASSUS XV

So is mannes soule soothly; pat seth non gode saumple.
Of hem of holy cherche; pat be heye wey schulde teche.
And be gyde and go before; as goed baneoure.
And hardy hem pat byhynde ben; and zif hem gode euydence.
Eluene holy men; al the worlde torned.
In to lele byleue; pe liȝtloker me thenketh.
Schulde al manere men; we han so many maysters.
Prestes and prechoures; and a pope aboue.
Pat godes salt schulde be; to saue mannes soule.

Al was hethenesse sun tyme; england and wales.
Til gregori and grete clerkes; to go and to preche.
Austyn at canterbirie; cristened pe kyng pe re.
And poruȝ miracles as men may rede; al pat marche he turned.
To crist and to cristendom; and cros to honoure.
And fulled folke; and pe faith tauȝte.
More poruȝ miracles; san poruȝ muche prechyng.
As wel poruȝ his werkes; as with his holy wordes.
And seide hem what fullyng; and feith was to mene.

Clothe pat cometh fro pe weyynge; 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 tented; and vnder tailoures handes.
And so it fareth by a barne; pat boren is of wombe.
Til it be cristened in crispes name; and conformed of pe bischoppe.
It is hethen as to heuene warde; and helpes to pe soule.

hethene is to mene after heth; and vntiled erthe.
As in wild wildernesse; wexeth wilde bestes.
Rude and vnresonable; rennynge with outhe kepere.

3e take wel hede whathe mathew sayth; how a man made a fest.
he fedde hem with no venison; ne fesauntes ibake.
But with foulus pat fram hym nolde; but folwed his whistlyng.
Ecce altillia mea et omnia parata sunt &c.
And with calues flesch he fedde; pe folke pat he louede.
pe calf bitokneth cilennesse; in hem pat kepeth lawes.
For as pe cow thoruȝ kende melke; pe calf norischeth til an oxe.

436. and grete] RB; made G; garte rem.
437. kyng pe re] kyng t.
440. folke] folke faste t.
453. kepere] creperes LYO; crepres GC2; cropres MHMCr; cropiers W.
454. take wel hede] take wel C; mynnen wel WLM; mennen wel Cot; menen wel CrHmOC2; nymmen wel L; nymen wel Y; nymmeth wel G; nemen wel BnBo.
PASSUS XV

So doth loue and lele men susteyneth. 460
And maydenes and mylde men mercy desiren.
Riȝt as þe cow calf coueyteth swete melke.
So doth riȝtful men mercy and treuth.
And by þe hande fedde foules his folk vnderstonden.
þat loth ben to louye with outen lernynge of ensaumples.
Riȝt as capones in a court cometh to mennes whistynge.
In menynge after mete folweth men þat whistlen.
Riȝt so rude men þat litel resoun cunneth.
Louen and blyuen by lettréed mennes doynges.
And by here wordes and werkes wenen and trowen.
And as the foules to fynde fode after whistlynge.
So hope þei to haue heuene þorȝ 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 þe warmeth 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 persones and prestes.
þat heuedes of holy cherches ben þat han here wille here.
with oute travaile þe tithe del þat trewe men by swynken.
þei wolde be wroth for I write þus ac to witnesse I take.
Bothe mathew and marke and memento dometo david.
Ecce audiuius eum in effrata &c.
What pope or prelate nowe performeth þat criste hitȝte.
Ite in vniuersum mundum et predicate &c.
Alis þat men so longe on macumeth schullen byleue.
So many prelates to preche as þe pope maketh.
Of naȝareth of nynuye of neptalym and damaske.
þat þei ne wenten as criste wisseth sitthen þei wilne a name.
To be pastores and preche 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 vnchristene cristye seyde to prechoures.
Ite vos in vineam meas.
And sitthen þat þis sarasines scribes and iewe.

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. Alis] for alias.
491. To cristene and to] RF; For cristene and β.
han a lippe of oure byleue ÿ þe liȝtloker it semeth.
þei schulde turne ho so trauaile woude ÿ and techen hem of þe trinite.
Querite et inuenietis &c. 494a
For al payynmes preythe ÿ to on persone to helpe. 532
On o god þei greden ÿ and his grace asken.
And maken here mone to macumeth ÿ here message to schewe.
þus in a feith liyueth þat folk ÿ and in fals mene.
And þat is reuth for þe riȝtfulmen ÿ þat in þe reume wonyen.
And a peril to þe pope ÿ and to prelates þat he maketh.
þat bereth bischopes names ÿ of bethleem and of babylonyne.

whan þe heye kynge of heuene ÿ sent his sone to erthe.
Many miracles he wrouȝte ÿ man for to turne. 540
In ensaumple þat men schulde se ÿ þat by sadde resoun.
Men miȝt nouȝt be saued ÿ but þorouȝ mercy and grace.
And thoruȝ penaunce and passion ÿ and parfit byle.
And by cam man of a mayde ÿ and metropolitaneus.
And baptised and bischined ÿ with þe blode of his herte.
Alle þat wilned and woled ÿ with inne wit byleue it.
Many a seint sytthen ÿ hath soffred to deye.
Al for to enforcing þe faith ÿ in fele contreyes deyeden.
In ynde and in alisaundre ÿ in ermony and in spayne.
In delfoldeth deyeden ÿ for there faith sake. 550
Amonges vnkende cristene ÿ for cristes love he deyede.
And for þe riȝt of al þis reume ÿ and al reumes cristene
holy cherche is honoured ÿ heyliche þorouȝ his delynge.
he is a forbysene to alle bischopes ÿ and a briȝt myroure. fol. 80r
And souereyneliche to suche ÿ þat of surrye bereth þe name.
And nauȝt to huppe aboute here ÿ for to halwe autres.
And crepe in amonges curatoure ÿ and confesse men aȝeyne þe lawe.
Nolite mittere falsem in messem &c.

493. it semeth] RF: me þynkeþ þ.
495-531 om. RF.
532. to on persone to help] to oon persone of helpe F; and parfitly bileueth þ.
533. On o god þei greden] RF; In the holy grete god þ.
539-56. RF only.
543. byle] believe 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 þ. aboute . . . . to] here and þeere for F. here in] in þ. for to] to F þ. autres]
RFHM; mennes autres rem.
558. confesse men] confesse F; confessen þ.
PASSUS XV

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.  
þoruer his provinçe to passe \ and to his peple to schewe hym  
Tellen hem and schewen hem \ on þe trinite to byleue.  
And ðeden hem with gostly fode \ and nedy folke to fynden.  
Ac ysaie of 30w 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 no-lite constituere me regem.  
Ozias 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 ile lawe \ oure lorde wrote it hym selue.  
In stone for it stedfast was \ and stonde schulde euere.  
Dilige deum et proximum \ is parfit iewe lawe.  
And toke it moyses to techen it hem \ til messye come.  
And on þat lawe þei leue \ and leten it þe best.  
And 3ut knewe þei criste \ þat cristendom tauȝte.  
And for a parfit prophete \ þat muche poepole saued.  
Of selcuth sores \ þei seyen it ofte.  

Bothe of miracles and meruayles \ and how men festede.  
with to fisches and fyue loues \ fyue thousand poepole.  
And by þat mangerie þat miȝt wel se \ þat messye he semed.  
And whan he lutfe vp lazăr \ þat leyde was in graue.  
And vnder stone stanke and dede \ with stif voye hym calde.  
lazăr veni foras.  

Dede hym rise and rome \ rīȝt byfore þe iewes.

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; lyueu Cot; lyue W; leuen rem. and] RF; ȝit and β. it] it for F.  
584. stanke and dede] he stank & ded F; deed and stank β.
PASSUS XV

Ac þei seyde and sworen þ with sorcerie he wrouȝte.
And studieden to struyen hym and struyden hem sulue.
And þorȝ his pacience here poere þ to purr nauȝt he brouȝte.
Pacientes vincunt þ.

Daniel of here vndoynge þ dyuined and seide.
Cum veniat sanctus sanctorum &c.
And þet wenen þo wreches þat he were seudo propheta.
And þat his lore be lesynges þ and lakken it alle.
And hopen þat he be to come þat schal hem releue.
Moyses eft or messye þet here maystries dyuineth.

Ac farisewes and sarasines þ scribes and grekes.
Aren folke of o faith þe fader god þei honouren þ.
And sithe þat þe sarasynes þ and also þe iewes.
Kunnen þe furst clause þ of our byleue.
Credo in deum patrem omnipotentem &c.
Prelates of cristene prouince þ schulde preue if þei miȝte.
Lere hem litium et litium et in ihesum chристum filium.
Til þei coude speke and spelle þ and in spiritum sanctum.
And reden it and recorden it þ with remissionem peccatorum.
Carnis resurrectionem et vitam eternam amen.

590. seudo] speudo F; pseudo G; pseudo rem.
598. prouince] prouynce FfB.
601. reden] rendren L.
PASSUS XVI
Passus xvi de visione vt supra

N ow faire falle sow quod I þo; for sounre faire schewynge.
For haukynes loue þe actif man; enere I schal sow louye.
Ac yet I am in a were; what charite is to mene.

It is a ful trie tre quod he; treuth to telle.
Mercy is þe more þere of; þe mydel stok is reuth.
þe leues ben lele wordes; þe lawe of holy cherche.
þe blomes beth buxum speche; and benigne lokynge.
Pacience hatte þe puir tre; and pore symple of herte.
And so þorȝ god and gode men; groweth þe fruit charite.
I wolde travaile quod I þis tre to se; twenty hundreth mile
And to haue my fille of þat fruit; forsake alle other soule.
Lord quod I if any wiȝt wite; whoder out þat it groweth.

It groweth in a gardyn quod he; þat god made hym selue.
Amynees mannes body; þe more is of þat stokke.
herte hatte þe erber; þat it inne groweth.
And liberum arbitrarium; hath þe londe to ferme.
And vnder peres þe plowman; to piken it and to weden it.
Peres þe plowman quod I þo; and al for puir ioye.
þat I herde nempne his name; anon I swowned after.
And lay longe in a loue dreame, and atte þe last me þouȝte.
þat peres þe plowman; alle þe place me schewedde.
And bad me toten on þe tre; on top and on rote.
with thre piles was it vnder piȝt; I parceyued it sone.
Peres quod I preye þe; whi stonden þise piles here.

For wyndes wiltow wit quod he; to kepen it fram fallynge.
Cum ceciderit iustus non collidetur quia dominus supponit manum suam.
And in blowynge tyme abit þe flours; but if þis piles helpe.
þe werld is a wikked wynde; and crepeth amonge þe leues.
And forfret neiȝ þe fruit; þorȝ many faire siȝtes.
And with þe first pile; I palle hym doun; þat is potencia dei parris.

Passus ... supra] Explicit Passus xius / Incipit Passus xijus F. xvius], for xvius.
before 1. two extra lines AEgym y gan to sleepe softe & my syȝde y gan to tarme & a noon y seyȝ as y seyȝ est & spak to hym with mowȝe F.
4. treuth] good trewȝe F; trewely þ. 11. soule] RCo; salue Cr; saule[s] rem.
12. whoder] where HmF; whider rem. it groweth] þat tre spryngip F.
20. loue] lone Cr; love rem.
24. quod I preye] RM; quod I preye rem.
27. run together with 28 RF.
30. palle] WYLMRF; call F; pulle HmgOC3CBmB0; pale Cr, om Cot.
PASSUS XVI

\[\begin{align*}
\text{\'pe flesch is a fel wynd} & \quad \text{and in flourynge tyme.} \\
\text{\'poru3 likyng and lustus} & \quad \text{so loute he gynneth blowe.} \\
\text{\'bat it norescheth nyce si\'etes} & \quad \text{and some tyme wordes.} \\
\text{And wikked werkis \'ere of} & \quad \text{wormes of synne.} \\
\text{And for biteth \'pe biosmes} & \quad \text{rist to \'pe bare ieues.} \\
\end{align*}\]

\[\text{\'panne sette I to \'pe secunde pil} \quad \text{sapiencia dei parris.} \]
\[\text{\'bat is \'pe passion and \'pe powere} \quad \text{of oure prince ihesu.} \]
\[\text{with preyeres and \'poru3 penances} \quad \text{and godes passion in mynde.} \]
\[\text{I saue it til I se it ripen} \quad \text{and somme del I fruited.} \]
\[\text{And \'panne fondeth fende} \quad \text{my fruite to destruie.} \]
\[\text{with alle \'pe wiles \'bat he can} \quad \text{and wageth \'pe rote.} \]
\[\text{And casteth vp to \'pe crop} \quad \text{vnkende ney3bores.} \]
\[\text{Bagbiteres brewe brewe} \quad \text{brawleres and chideres} \quad \text{fol. 81v} \]
\[\text{And leith a ladder \'ere to} \quad \text{of lesynges aren \'pe ronges.} \]
\[\text{And feccheth awen my flores sum tyme} \quad \text{byfore bothe min eyes} \]
\[\text{Ac liberum arbitrium} \quad \text{leteth hem sum tyme.} \]
\[\text{\'bat is liu tenant to loken it wel} \quad \text{by leue of my selue.} \]
\[\text{Videatis qui peccat ni spiritum sanctum numquam remittetur. &c.} \]
\[\text{hoc est idem qui peccat per liberum arbitrium non repugnat.} \]
\[\text{Ac what \'pe fende and \'pe flesche} \quad \text{forth with \'pe worde.} \]
\[\text{Manasen byhynde me} \quad \text{my fruit for to feche.} \]
\[\text{\'panne liberum arbitrium} \quad \text{laccheth \'pe thridde planke.} \quad \text{50} \]
\[\text{And palleth a downe \'pe pouke} \quad \text{priueliche \'poru3 grace.} \]
\[\text{And helpe of \'pe holy goste} \quad \text{and \'hus haue I \'pe maystrie.} \]

\[\text{Now faire falle 30w peres quod I} \quad \text{so faire \'se descreuen.} \]
\[\text{\'pe power of \'pis postes} \quad \text{and here propre mis\'te.} \]
\[\text{Ac I haue thou\'tes a thraue} \quad \text{of \'pis thre piles.} \]
\[\text{In what wode \'pei woxen} \quad \text{and where \'bat \'pei grewed.} \]
\[\text{For alie ar thei a liche longe} \quad \text{non lasse \'pan other.} \]
\[\text{And to my mynde as me thenketh} \quad \text{on one more \'pei grewed.} \]
\[\text{And o gretnesse} \quad \text{and grene of greyne \'pei semen.} \]

\[\text{\'bat is sothe seide peres} \quad \text{so may be falle.} \quad \text{60} \]
\[\text{I schal telle \'pe as tyt} \quad \text{what \'pis tre hatte.} \]

---

38. with\} \text{RF: Thoru3 \^}.
40. fende\} for \'pe fende.
43. brewe\} and boosteris F; breke LGYOC\textsuperscript{2}CB; brokke M: breke \'pe WHMCR.
after 44 one extra line F: \'pe stakys for to steppen oon been exseketouris trewepe.
46. hem\} \text{RHMC\textsuperscript{25}; hym rem.}
48. what\} \text{RF: whan \^}.
50. planke\} \text{RF: plante \^}.
51. palleth\} putty\} F; pull\} C\textsuperscript{2}; falle\} HMB. priueliche\} RF; purelieke \^.
59. And o\} and al of oon F; \text{And of o \^}.
PASSUS XVI

he grounde þere it groweth : goddess it hitte.
And I haue tolde þe what hitte 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 descrie þe fruit : þat so faire hangeth.

here now by nethe quod he þo : If I nede hadde.
Matrimonie I may nym : amoyst fruit with alle.
ðanne continence is nere þe crop : as caylewey bastarde.
ðanne bereth þe crop kende fruit : and clenest of alle.
Maydenhode angeles peres : and ratheste wol be ripe.
And swete with oute swelenge : soure worth it neuere.

In priede peres to pulle a doune : an appel and he wolde.
And sufre me to assay : what sauoure it hadde.
And peres caste to þe crop : and þanne comsede it to crie.
A wagged wedew hode : and hit wepte after.
And whanne he meued matrimonie : it made a foule noyse.
þat hadde reuth whan peres rused : it gradde so refulliche.
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 Isaië þe prophete.
Sampson and samuel : and seint Iohan þe baptiste.
Bare hem forth baidely : no body hem lette.
And made of holy men his horde : in lymbo infemri.
þere is dernesse and drede : and þe deuel maister.
And peres for puir tene : þat o pyl he laurȝte.
And hitte after hym : happe how it miȝte.
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 hiȝt marie : a meke thynge with alle.
þat on ihesu a iustice sone : moste iouken in here chaumbr.
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.

73. Inj I FB. priede] e(1) added by scribe above line.
76. A] & anoone F. And ß.
78. þat hadde] þan hadde y F; And I hadde WHm; that y hadde GYOC2LM; I hadde rem. rused] rusched F; ragged Cr; ragged rem.
83. hem] RYGOC2; wolde hym F; hym rem.
89. reuend] bereve F; reue ß. hym] his place F.
93. tyme] RF; fully ß.
PASSUS XVI

\( \text{\`pe mayde mildliche \`po} \) \( \text{\`pe messagere graunted.} \)
And seyde hendely to hym \( \text{\`lo me his hande maiden.} \)
For to worchen his wille \( \text{\`with outen any synne.} \)
\( \text{Ecc} \text{e ancilla domini fiat michi \&c.} \)
And in \( \text{\`pe wombe of \`pat wenche} \) \( \text{\`was he foorthy wekes.} \)
Til he wex a faunt \( \text{\`poru3 hire flesche} \) \( \text{\`and of fystynge coude.} \)
To haue yfougte with \( \text{\`pe fende} \) \( \text{\`ar ful tyme come.} \)
And peres \( \text{\`pe plowman parseyu} \text{ed \`pe plener tyme.} \)
And lered hym leche craft \( \text{\`his lif for to saue.} \)
\( \text{\`pat poru3 he were wonde} \text{d with his enemy} \) \( \text{\`to warsehen hym selue.} \)
And ded hym assaye his surgerye \( \text{\`on hem \`pat sike were.} \)
Til he was parfite practisour \( \text{\`if any perel fulle.} \)
And souȝt oute \( \text{\`pe sike} \) \( \text{\`and synful bothe.} \)
\( \text{fol. 82v} \)
And saluede sike and synful \( \text{\`bothe the blynde and croked.} \)
Comune wommen comuert \( \text{\`and to gode turned.} \)
\( \text{Non est sanis opus medici sed male habentibus \&c.} \)
Bothe meseles and mute \( \text{\`and in \`pe mesenon blody.} \)
Ofte he heled suche \( \text{\`he ne helde it for no maystrie.} \)
Saue \( \text{\`po he leched lazar} \) \( \text{\`pat hadde I leye in graue.} \)
Quatriduauus quelt \( \text{\`quik dede hym walke.} \)
Ac as he made \( \text{\`pat maistrie} \) \( \text{\`mestus cepit esse.} \)
And wepte water with his eyes \( \text{\`pere seyzen it manye.} \)
Somme \( \text{\`pat \`pe siȝte seye} \) \( \text{\`seyde \`pat tyme.} \)
\( \text{\`pat he was leche of lif} \) \( \text{\`and iorde of heye heuene.} \)
Iewes langed \( \text{\`pere aȝcyne} \) \( \text{\`pat iuged lawes.} \)
And seyde he wrouȝte \( \text{\`poru3 wiche crafe} \) \( \text{\`and wit \`pe deueles miȝte.} \)
Demonium habes. \&c.

\( \text{\`panne ar 3e chereles quod ihesus} \) \( \text{\`and 3oure childre bothe.} \)
And sathan 3oure saueoure \( \text{\`3ow selue now 3e witnesseen.} \)
For I haue saued 3ow selue \( \text{\`and 3oure sones after.} \)
3oure bodies 3oure bestes \( \text{\`and blynde men holpen.} \)
And fedde 3ow with fisches \( \text{\`and with fyue loues.} \)
And left basketes ful of broke mete \( \text{\`bere awaye ho so wolde.} \)
And myssye d \( \text{\`pe iewes manliche} \) \( \text{\`and manased hem to bete.} \)
And knocked on hem with a corde \( \text{\`and cast a doun here stales.} \)

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103. \( \text{\`pe plowman} \) \( \text{om. F. \`parseyued \`pe} \) \( \text{\`y parseyuede in \`pat plener tyme F; parseyued \`b.} \)
105. \( \text{warsehen} \) \( \text{warse F; warishen W; waysche Cot; warisshe rem.} \)
107. \( \text{perel} \) \( \text{pereylys F. \`fille F; fille \`b.} \)
110a. \( \text{medici} \) \( \text{medico MOC2CotCr; medicine G; medicus rem. male habentibus] RF; infirmis \`b.} \)
119. \( \text{\`pat} \) \( \text{\`po \`pat F; and \`b.} \)
120. \( \text{wit} \) \( \text{for with.} \)
121. \( \text{childre} \) \( \text{RG; children rem.} \)
123. \( \text{selue} \) \( \text{RF; seyp cryst HmB; self seip cryst rem.} \)
PASSUS XVI

\(\hat{\text{b}}\)at in chereche chaffaredden \(\hat{\text{b}}\) or chaunged any mone.
And seyde it in s\(\hat{\text{i}}\)\(\text{g}\)t of hem alle \(\hat{\text{b}}\) so \(\hat{\text{b}}\)at alle herden.
I schal ouer torne \(\hat{\text{b}}\)is temple \(\hat{\text{b}}\) and adoun throwe.
And in thre dayes after \(\hat{\text{b}}\) edifye it newe.
And make it as muche other more \(\hat{\text{b}}\) in alle maner poynes.
As euer it was and as wide \(\hat{\text{b}}\) where fore I hote 30w.
Of preyeres and of parfitnesse \(\hat{\text{b}}\) is place \(\hat{\text{b}}\)at \(\hat{\text{b}}\)e callen.
\(\text{Domus mea domus oracionis vocabitur.}\)
Enuye and euel wil \(\hat{\text{b}}\) aren in \(\hat{\text{b}}\)e iewes.
\(\hat{\text{b}}\)ei casten and contreued \(\hat{\text{b}}\) to kullen hym whan \(\hat{\text{b}}\)ei miste.
Vche day after other \(\hat{\text{b}}\)eire tyme \(\hat{\text{b}}\)e awaited.
Til it byfel on a friday \(\hat{\text{b}}\) a lite before pasche.
\(\hat{\text{b}}\)e thoresday before \(\hat{\text{b}}\)ere he made his cene.
Sittande at \(\hat{\text{b}}\)e sopere \(\hat{\text{b}}\) and seide \(\hat{\text{b}}\)ise wordes.
I am solde \(\hat{\text{b}}\)or\(\text{u}\)s summe of 30w \(\hat{\text{b}}\) he schal \(\hat{\text{b}}\)e tyme rewe.
\(\hat{\text{b}}\)at euer his saueour solde \(\hat{\text{b}}\) for siluer or elles.

\(\text{Iudas ianglede }\hat{\text{b}}\)er a\(\text{e}\)ayne \(\hat{\text{b}}\) ac ihe\(\text{s}\)us hym tolde.
It was hym self sothely \(\hat{\text{b}}\) and seyde tu dicis.
\(\hat{\text{b}}\)anne wepte forth \(\hat{\text{b}}\)at wikked man \(\hat{\text{b}}\) and with \(\hat{\text{b}}\)e iewes mette
And tolde hem a tokne how \(\hat{\text{b}}\) to knowe with ihe\(\text{s}\)us.
\(\hat{\text{b}}\)e whiche tokne to \(\hat{\text{b}}\)is day \(\hat{\text{b}}\) to muche is vsed.
\(\hat{\text{b}}\)at is kyssynge and faire contenaunce \(\hat{\text{b}}\) and vnkende wille.
And so was with iudas \(\hat{\text{b}}\)o \(\hat{\text{b}}\)at ihe\(\text{s}\)us bitraied.
Aue rabi quod \(\hat{\text{b}}\)at r\(\text{i}\)b\(\text{a}\)nde \(\hat{\text{b}}\) and ri\(\text{g}\)t to hym he 3ode.
And kest hym to ben cauzt \(\hat{\text{b}}\)er by \(\hat{\text{b}}\) and kulle \(\hat{\text{b}}\)or\(\text{u}\)s \(\hat{\text{b}}\)e iewes.

\(\hat{\text{b}}\)anne ihe\(\text{s}\)us to iudas \(\hat{\text{b}}\) and to \(\hat{\text{b}}\)e iewes seyde.
Falsnesse ich fynde \(\hat{\text{b}}\) in \(\hat{\text{b}}\)i faire speche.
And gile in \(\hat{\text{b}}\)i glade chere \(\hat{\text{b}}\) and galle is in \(\hat{\text{b}}\)i lau\(\text{z}\)ynge.
\(\hat{\text{b}}\)ow schalt be myrour to manye \(\hat{\text{b}}\) men to desyue.
Ac \(\hat{\text{b}}\)e wors and \(\hat{\text{b}}\)e wikkednesse \(\hat{\text{b}}\) schal worth upon \(\hat{\text{b}}\)i selue.
Necesse est vt veniant scandala.
Ve homini illi per quem scandalum venit.
\(\hat{\text{b}}\)or\(\text{u}\)s I be treson be take \(\hat{\text{b}}\) and 30ure owene wille.
Suffreth my postles in pays \(\hat{\text{b}}\) and in pees gange.
In a thorsday in thesternesse \(\hat{\text{b}}\) is was he taken.
Thor\(\text{u}\)s iudas and iewes \(\hat{\text{b}}\) ihe\(\text{s}\)us was his name.

---

136. aren] was rem. in| among F.
140. cene] RF: maundec β.
141. and] hymselue F: he β.
142. summe] RF: oon β.
143. his] be his Fβ.
157. ϖe wors] thy wordes Cot; ϖe work Cr1; they worcke Cr23. ϖe(2)] RFHMOC2; ϖi rem.
158. and] and γorh F; to β.
PASSUS XVI

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<td>Ūbat on þe friday folwynge; for mankenede sake.</td>
<td>382</td>
</tr>
<tr>
<td>Lusted in ierusalem; a ioye to vs alle.</td>
<td>382</td>
</tr>
<tr>
<td>On cros vpon caluarie; criste toke þe bataile.</td>
<td>382</td>
</tr>
<tr>
<td>Aȝeynes deth and þe deuel; desstruyde þere beire miȝtes.</td>
<td>382</td>
</tr>
<tr>
<td>Deyede and deth for dede; and day of nyȝt made.</td>
<td>382</td>
</tr>
</tbody>
</table>

And I awaked þerewith; and wiped myn eyes. And after peres þe plowman; pried and stared. Estward and westwarde; I waited after faste. And þede 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 myldenten soneday. As hoer as an hauȝthorne; and abraham he hizte. I frayned hym furste; from whennes he come. And of whennes he were; and whider þat he thouȝte.

I am feith quod þat freke; it falleth nauȝt me to lye. And of abrahames hous; an heraude of armes. I seke after a segge; þat I seiȝ ones. A ful bolde bachelere; I knewe hym by his blasen.

What bereth þat buyn quod I þo; so blisse þe be tyde. 180

Thre ledes in on lith; non lenger þan other. Of on muchele and miȝt; in mesure and in lenthe. Þat on doth alle doth; and vch doth by his one. þe furste hath miȝt and mageste; maker of alle thynge. Pater is his propre name; a persone by hym selue. þe secunde of þat sire is; sothfastnesse filius. wardan of þat wit hat; was euer with outen gynynge þe thridde hat þe holy goste; a persone by hym seluen. þat alle þe liȝt of þe lif; a londe and a watere. Confortoure of creatures; of hym cometh alle blisse. So thre bylongeth for a lorde; þat lordschippe claymeth. Miȝt and a mene to his owene miȝte. Of hym selue and of his servaunt; and what soffret hem bothe.

165b-166a. om. F.
165. þere beire | both her CrGM; hire bothe Cot; hir bother YOC2-CBmBo; hir boþeres rem.
166. and day of nyȝt made | þe day for þe nyȝt he made F.
167. hereafter F includes 3 extra lines with a passus boundary after the first two: & for y hadde so soorte y slept sory was y þanne. / & on þe dremynge y drempte evrye doynge y þohte. / Explicit. Passus. xijus / Incipit Passus. xijus. / And whan y hadde longe leyν y lawhte to me herte.
189. of þat 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.
PASSUS XVI

So god þat gynnynge hadde nere / but þo hym gode thouȝte.
Sent forth his sone / as for servuant 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 bernes.
And crist and cristendom / and alle cristene holy cherche.
In menyng þat man moste / in o god byleue.
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 virginitie 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.
And in heuene and here one singulere name.
And þat is mankende / or manhode / of matrimone spronge.
And bitokeneth þe trinite / and trewe byleue / 210

Miȝte is in matrimone / 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 set I see ye.
Ne namore miȝte god be man / but if he moder hadde.
So widewe with oute wedloke / may nouȝt wel stonde.
Ne matrimone with oute moylere / is nouȝt muche to preyse.
Maledictus homo qui non reliquit semen in israel &c.
þus in thre persons / is perfittiche puir manhode.
þat is man and his make / and moïlere here childern.
And is nouȝt but gendre of o generation / bi for ðesu 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.
PASSUS XVI

Weschere 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 fonde me; if I loved bettere.
hym or Isaac myn ayr; þe whiche he hyst 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.
Bleden blode for þat lorde loue; and hope to blisse þe tyme.
My affiance and my fay; is ferme is þis bileue.
For hym sulue be hyst to me; and to myn issue bothe.
londe and lordschippe; and lif withouten ende.
To me and to my issue; more yet he me graunted.
Mercy for oure mysdedes; as many tyme as we asken.
Quam olim abrahe promisisti et semini eius.
And sithe he sent me to seye; I schulde do sacrificie.
And done hym worschippe 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 lazard 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.

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. worschippe, for worschippe.
252. þat he] as y F. seye(2) RF; seiþ β. schal sauen hem] be schal have hem F; sholde saue vs β.
254. And(1)1) RF; For β. and þat] RF; þat β.
256. pleyed] pleyende F; pleyande L; pleyeng there G; pleyinge rem.
257. wildestow] woldestow Fβ.
PASSUS XVI

Io quod he and let me se: lorde mercy I seyde.
Ifis is a present of muche pris: what prince schal it haue.

It is a preciose present quod he: ac þe pouke it hath atached.
And me þere with quod þat weye: may no wed vs quite.
Ne no buyn ben oure boruȝ: ne brynge vs fram his daungere.
Til he come þat I carpe of: crist is his name.
þat schal deliure vs sum day: out of þe deuiles power.
And bettere wed for vs legge: þan we ben al worth.
þat is lif for lif: or ligge þus euere
lollynge in my lappe: til suche a lorde vs feche.

Allas thouȝte I þo: þat is a longe a bydynge.
And sued hym for he softe ȝede.
þat he toke vs as tit: ac trewly to telle.
I afrayned hym furste: fram whennes he come.
what he hizte and whider he wolde: and whichliche he tolde.
PASSUS XVII

Passus xvijus de visione vt supra

I am spes a spie quod he spere after a knigste.

bat toke me a maundement vp on be mont of synay.
To reule alle reumes pere with I bere pere writ here.

Is it aseled I seye may men se bi leeres.

Nay he seye I seke hym bat hath pe sel to kepe.
And bat is cros and cristendom and criste pere on to hange.
And whan it is aseled so satanas power schal last no lenger.
And bus my lettre meneth lat se bat leere quod I we migste pe lawe knowe.

A plucked forthe a patente a pece of a harde roche.
Wher on was written to wordes on pis wise Iglosed.
Dilige deum et proximum tuum &c.
Pis was pe tixte trewel I toke ful gode done.
Pis glose was gloriousliche I write with a gulte penne.
In hijis duobus pendet tota lex et prophesia.

Is here alle pi lordes lawes quod I se lef me he seye.
And who so wercheth after my wit I wole vnertaken.
Schal neuer deuel hym dere ne deeth in soule greue.
For pouye I seye it my selue I haue saued with pis charme.
Of men and of wommen many score thousandes.

he seith soth seyde pis heraud I haue I founde it ofte.
Lo here in my lappe bat leued of bat charme.

iosue and ludith and ludas machabenus.

---

Passus . . supra] no passus division F. xvijus] xivus (for xvijus), with j added later in a slightly lighter shade of red.

1. a spie quod he] RF; quod he a spie WHmGYOC2CBL; quod bat spye M; quod he Cr. spere] and spere HmC2BRF; and spere G; and spye Cr; and spire rem.
7. run together with 8 RF, so] so I woot wel pe sope β.
8. satanas power shal last no lenger] s. hab lost his powere F; Luciferes lordeiship laste shal n. l. β.
8X. RF only. meneth] meneth men mowwe knowe yt alle F.
after 9. one additional line R only, erased.
10. A plucked] and be plukked F; Thanne plukked he β.
11. was] LRF; were rem.
12. gome] kepe F; ʒeme β.
13a. pendet tota lex] for mandatis tota lex pendet. prophesia] WLR; prophesia Hm; prophete rem.
15. my wit] pis writ Fβ.
PASSUS XVII

And sexti thousand by side forth ı ı be nauʒt seyne here.
3oue wordes aren wonderful quod I ı po ı which of ıow is treweste. fol. 85v
And lelest to leue on ı for lif and for soule ı
Abraham seyth ıpat he sey3 ı holi ıhe trinite ı
Thre persones in parces ı deapartable from other.
And alle thre but ı o god ı ı都有 abraham me tauʒte.
And hath saued ıpat bileueth so ı and sori for here synnes.
he can nauʒte segeg ıhe somme ı and some aren in his lappe.
What neded it ıpanne ı a newe lawe to bringe.
Sith ıhe furst sufficeth ı to sauacon and to blisse.

And now cometh spes and speketh ı ıpat hath aspied ıhe lawe.
And telleth nauʒt of ıhe trinite ı ıpat toek hym his leters.
To bileue and louye ı in o lorde almijtý.
And sith rʒt as my selue ı so louye alle poeple. 35

And as we wenten ıbus in ıhe weye ı wordynge to gyderes.
ıpan seye we a samaritan ı sittende on a mule.
Ryden ful rapely ı ıpat rʒt weye we ʒeden ı
Comeynde fram a contre ı ıpat men called ıherico.
To a iustes in ıherusalem ı he chased a weye fast.
Bothe ıhe heraud and hope ı and he mette at ones
where a man was I wounded ı and with theues taken.
A miʒte neyther steppe ne stande ı ne stere foet ne handes.
Ne helpe hym sulue sothly ı for semiuif he semed.
And as naked as a nedle ı and noen helpe abouthe.

Faith had furst siʒt on hym ı ac he fleiʒ on syde.
And nolde nauʒte neʒen hym ı bi nyne londes lengthe.

hope cam hippynge after ı ıpat hadde so ybusted.
how he with moyses maundement ı had many man yholpe. 60
Ac whan he had siʒte of ıpat segge ı a syde he gan hym drawe.
Dredfully by this day ı as doke doth fram ıhe faukour.

Ac so sone so ıhe samaritan ı had siʒt of ıhis lede.
he liʒtta a don of liard ı and ladde hym in his handes.
And with ıpat weye he wente ı his woundes to beholde.

25. holij] YGCBmBoLR: holly F; hooly rem.
29. nauʒte] om. F.
30. bringe] RF: bigynne b.
36-46. om. RF.
56. aboute] abowten F: aboute hym b.
PASSUS XVII

And parceyued in his pous \ he was in peril to deye.  
And but ȝif he hadde recourere \ he rathere \ ȝat rise schulde he neuere.  
And breye de to his boieles \ 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 ȝe newe market.  
herberwed hym at an hostrie \ and ȝe hostelere called.  
And syeyde haue kepe ȝis man \ til I come fro ȝe iustes.  
And lo here siluer he seide \ for salue to his woundes.  
And he toke hym to pans \ to liflode as it were.  
And syeyde what he sperneth more \ I make ȝe gode here after.  
For I may nauȝt lette quod ȝat lede \ and liard he bi strideth.  
And raped hym to lerusalem warde \ ȝe riȝte weye to ride.

Faith folweth after faste \ and fondoned to mete hym.  
And spes sparkliche hym spedde \ spede ȝif he miȝte.  
To owere take hym and talke to hym \ ar ȝei to touune come.

And whan I seiȝ pis I soiuorned nauȝte \ but schope me to renne.  
And sewed ȝe samaritan \ ȝat was so ful of pite.  
And graunted hym to ben his gome \ graunt mercy he seyde.  
Ac ȝi frende and ȝi felaw quod he \ ȝow fyndest me at nede.

And y thanked hym ȝo \ and sitth I hym tolde.  
how ȝat faith fleȝ away \ and spes his felawe bothe.  
For siȝte of ȝe soreful man \ ȝat robbed was with theues.

haue hem excusd quod he \ here helpe may litel auayle.  
May no medecyn vnder molde \ ȝe man to hele brynge.  
Neither feith ne fyne hope \ so festred ben his woundes.  
with ouete ȝe blode of a barne \ borne of a mayde.  
And be bathed in ȝat blode \ baptiȝed as it were.  
And ȝanne plastered with penance \ and ȝe passion of ȝat baby.  
he schulde stande and steppe \ ac stalworth worth he neuere.  
Til he haue eten al ȝe barne \ and his blode y dronken.  
For wente neuere wiȝt in pis worlde \ ȝoruiȝ ȝat wilderness.  
ȝat he ne was robbed ne rifled \ rod he there other ȝede.  
Saue faith and his felawe \ spes and my selue.  
And ȝi selue nowe \ and suche ȝat sewen oure werkes.

66. inj by Fβ.  
68. RF only.  
81. sparkliche] RF; sparlche C2; scharpli B; specially Hm; sparkliche rem.  
91. vnder molde] RF; on molde β.
PASSUS XVII

For outlawe is in þe wode 3 and vnder banke lotyeth.
And may vche man se 3 and gode merke taketh.
ho is bihynde and ho before 3 and ho ben an horse.
For he hast hym hardier an horse 3 þan he þat is a fote.
For he seith me þat am samaritan 3 sewen faith and his felawe.
On my capil þat hatte caro 3 of man kende I toke it.
he was vn harlot 3 and hud hym in inferno.
Ac ar þis day thre dayes 3 I dar vndertaken.
þat he worth fettred þat feloun 3 fast with cheynes.
And neuere eft greue gome 3 þat goth þis ilke gate.
O mors ero mors tua. &c.

A swete sire I seide þo 3 whether I schal bileue.
As faith and his felawe 3 enformed me bothe.
In thre persones departable 3 þat perpetual were euere.
And al thre but o god 3 þus abraham me tauȝte.
And hope afterwarde 3 he bad me to louye.
O god with al my goed 3 and alle gomes after.
louye hem like my suluen 3 ac oure lorde a boue alle.

After abraham quod he 3 þat heraud of armes.
Sette faste þi faith 3 and ferme bileue 3
And as hope behiȝt þe 3 I hote þat þow louye.
þine euene cristene euermore 3 euenn forth with thi selue.
And if consience carpe þere aȝeine 3 or kende wit other.
Or eritikes with argument3 3 þi hande þow hem schewe.
For god is after an hande 3 I here now and knowe it.

þe fader was furst as a fust 3 with o fynger folden.
Til hym leued and luste 3 to vnlosed his fynger.
And proferred it forth as with a paume to what place it schulde.
þe paume is puirliche þe hande 3 and profereth forth þe fyngeres.
To minstre and to make 3 þat mistȝ of honde knoweth.
And bitokneth treweli telle ho so liketh.
þe holy goste of heuene 3 he is as þe paume.
þe fyngeres þat fre ben 3 to folde and to serve.
bytokneth sothly þe sone 3 þat sent was til erthe.
And touched and tasted 3 and techynge of þe paume.

102. outlawe is] an outlawe is F; an outlaw Cr; Outlawes rem.
106. seith] RF3; seigh rem.
108. vn harlot] but an harlot F; vnhardy þat harlot ß.
111a. RF only.
112-23. om. RF.
124. whether] RCr; wheþer of ȝow F; wheþ rem.
142. minstre] myniste F; mynystre HmCr3-CBLM; ministren rem.
147. and(3)] RF: at ß.
PASSUS XVII

Seinte marie a mayden 3 and mankenge lau3te.
Qui conceptus est de spiritu sancto. &c.
3 be fader is banne as fuste 3 with fynger to thouche.
Quia omnia traham ad me ipsum &c.
Alle pat be paume perceyueth 3 profitable to fele.
3 pus ar pei alle but one 3 as it a fust were.
And thre sundry sistes 3 in oen in schewynge.
3e paume for pe paume put forthe 3 fyngres and 3e fuste bothe.
Ri3t so redely 3 resoune it scheweth 3
how he pat is holy goste 3 sire and sone preueth.
And as 3e hande halte harde 3 and al thynge faste.
Thor3 four fyngres and a thumbe 3 forth with 3e paume.
Ri3t so 3e fader and 3e sone 3 and seint spiri3t 3e thriddle
halt al 3e wyde worlde 3 with hem thre.
Botho wolkne and 3e wynde 3 water and erthe.
heuene and helle 3 and alle pat 3ere is Inne.
3 pus it nedeth noman 3 to trowen non other
pat thre thynges bylongeth 3 in oure iorde of heuene.
And aren surleps bi hem sulue 3 a sondry were neuere.
Namore 3an may an hand 3 mene with outen fyngres.

And as my fust is ful honde 3 I folde to gyderes.
So is 3e fader a ful god 3 formeuere and scheppere.
Tu fabricator omnium &c.
And alle 3e mi3te myd hym is 3 in makyng of thynge.

3e fyngres formeth a ful honde 3 to purtreye or peynten.
kerynge or cumpassyng 3 is crafte of 3e fyngres.
Ri3t so is 3e sone 3 3e science of 3e fader.
And ful god as is 3e fader 3 no feblere ne no bettere.
3e paume is purlische 3e hande 3 hath powere bi hym selue.
Other wise 3an 3e writen fuste 3 or werkman schepe of fyngres.
For 3e paume hath powere 3 to pult oute 3e ioyntes.
And to vnfolde 3e fust 3 for hym it bilongeth.

149. fuste] a fuste Fβ. thouche] twouche F; touche β.
151. fust] RF; hand β.
152. in(2)] R only.
153. 3e paume(2)] it FW; be rem.
162. it] RHmCB; it is rem.
165. may an hand] RF; myn hand may β.
170. or] RF; and β. is] bat is F; as β.
174. 3e writen] wrytyng F; he wriþeþþ 3e BmBoC; he wryeth the Cot; 3e writen rem.
175. pult oute] pytyn owt F; putte oute alle β.
176b-78a. RF only.
176. fust] RF; folden fust β. for... bilongeth] for it to hym longeþ F.
PASSUS XVII

And receyue þat þe fyngres recheth ⅟  and refuse bothe.
Whan he felth þe fust ⅟  and þe fyngres wille.
So is þe hyly gost god ⅟  nother gretter ne lasse.
þan is þe sire or þe sone ⅟  and in þe same miȝte.
And alle ar þei but o god ⅟  as is myn hande and my fyngres.
Unfolden or folden ⅟  my fust and my paume.
Al is it but an hande ⅟  how so I turne it.

Ac who is herte in þe honde ⅟  euene in þe myddes.
he may resyue riȝt nauȝt ⅟  reson it scheweth.
For þe fyngres þat folde schulde ⅟  and þe fust make.
For peyne of þe paume ⅟  power hem faileth.
To cluche or to clawe ⅟  to cluppe or to holde.

Were þe myddel of myn hand ⅟  ymaymed other ypersed.
I schulde resyue riȝt nauȝt ⅟  of þat I reche miȝte.
190
Ac þouȝ my thombe and my fyngres ⅟  bothe were to swolle.
And þe myddel of myn hande ⅟  with oute male ese.
In many kynne maneres ⅟  I miȝte my sulue helpe.
Bothe meue and amende ⅟  þouȝ alle my fyngres oke.
By this kile he seyde ⅟  I se an euydence ⅟
þat ho so synneth in þe seynz spiriȝt ⅟  assoyled worth he neuere.
Nother here ne elles where ⅟  as I herde telle.
Qui peccat in spiriȝt sancto numquam &c.
For he priketh god as in þe paume ⅟  þat peccat in spiriȝt sancto.
184
For god þe fader is as a fust ⅟  þe sone is as a fynger.
þe holy goste of heuene ⅟  is as it were þe paume.
So ho so synneth æȝynes þe seynz spirit ⅟  it semeth þat he greue
God þat he gripeth with ⅟  and wolde his grace quenche.

For to a torche or to a tapere ⅟  þe trinite is likned
As wys and a wyke ⅟  were twyned to gyderes
And þanne a fere flawmende ⅟  forth ouȝt of bothe.
And as wys and wyke ⅟  and warme fere to gyderes.
Fostren forth a flawme ⅟  and a faire leye.

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; schirmerd C; shullen rem.
194. and amende] me in manere F.
195. kile] for skile. he seyde] RF; me thynkeþ þe, l] þou F.
197a. line om. F. numquam] R only.
201. æȝynes] RF; in þe F.
206. warme] RF; woote G; hoote rem.
PASSUS XVII

So doth pe sire and pe sone: and al so spiritus sanctus.

Fostren forth amones folk: loue and bileue.

pat alkynne cristene: clensedede of synnes.

And as pow seste somtyme: sodeyneliche a torche.

pe blase peore of i biowe oute: yet brenneth pe weke.

with oute leye or 13te: pat pe macche brenneth.

So is the holy gost god: and grace with oute mercy.

To alle vnkende creatures: pat coueyte to destroye.

Lel loue other lif pat oure lorde schupte.

Ac hewe fuyr and flint: foure hundreth wynter.
But pow haue tacche to take it: with tunder or broches.
Al hi labour is lost: and al hi longe trauaile.

For may no fuire flaume make: faile it his kende.

So is pe 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 pin euencristene: and alle pat pow canste bidden.

Delen and do penance: daye and niȝt euere.

And purchase al pe pardoun: of paemploen and rome.

And indulgences knowe: and be ingrat to hi kynne.

pe holy gost hereth pe nauȝte: ne helpe may pe be resoun.

For vnkendenesse qwenche hem: pat he can nauȝt schine.

Ne brenne ne blase clere: for blowyng of vnkendenesse.

Powel pe apostel: preueth where I ly.

Si linguis hominum loquar.

For thi beth war 3e wise men: pat with pe worlde deleth.

pat riche ben and resen knoweth: rewleth wel 30ure soule.

Beth nauȝt vnkende I consel 30w: to 30ure euyn cristene.

For many of 3ow riche men: be my soule men telieh.

3e brenneth but 3e blaseth nauȝte: and pat is a blinde bekne.

Non omnis qui dicit domine domine: intrabit &c.

Diues deyed Idampned: for his vnkendenesse.

Of his mete and mone: to men pat it nedede.

Vche a riche I rede: rewarde at hym take.

And gyueth 30ure gode to pat god: pat grace of ariseth.

For pat ben vnkende to his: hope I non other.

But pei dwelle peere diues is: dayes with outen ende.

210. clensedede] clensedeth FB.
216. other] to be F.
217-43. om. RF.
244. and] on F; at a β.
245. tacche] RF; towre β.
PASSUS XVII

þus is vnkendenesse þe contrarie / þat quencheth 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 coueïtise and enuye.
Sieth a man for his mebies / with moutne or with handes.
For þat þe holy gost hath to kepe / þo harlothes destreyeth.
þe whiche is lif and loue / þe leye of mannes body.
For every maner good man / may be lickned to a torche.
Or elles to a taper / to reuerence þe trinite.
And ho so mortereth a goed man / me thenketh be myn in witt.
he fordoth þe leuest lîst / þat oure lorde louyeth.

Ac ȝut in many mo maneres / men offenden þe holy gost.
Ac þis is þe worste wise / þat any wist miȝte.
Synegen aȝeyne þe seint spiriȝt / assente to destreyue.
For coueïtise 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 miȝt and daye it crieth.
Venance veniance / for ȝyue be it neuere.
þat schent and schedde oure blode / for schupte vs as it semed.
Vindica sanguinem iustorum
þus veniance veniance / verrey charite asketh.
And sithe holy cherche and charite / chargeth þis so sore.
leue I neuere þat oure lorde / wil loue þat charite lakketh.
Ne haue pite for eny preyere / þere þat he pleyneth.

I pose I had syneged so / and schuld nouȝt deye.
And nouȝt am sori þat so / þe seint spiriȝt I agulte.
Confesse me and crie his grace / god þat al made.
And mydelich his mercy aske / miȝt I nauȝt be I saud.

3us seye þe samarian / so þow miȝtest repente.
þat riȝtwiesenesse to repentance / to reythe miȝte turne.
Ac it is but selden I seye / þere sothenesse bereth winnesse.
Eny creature be couoble / by for a kynges iustice.
Be raunsounded for his ²  þere al resoun hym dampneth.
For þere þat partie pursueth ²  þe peel is so huge.
þat þe kynge may do no mercy ²  til bothe men acorde.
And eyther haue equite ²  as holy writ telleth.
Numquam dimittitur peccatum &c.
þus it fareth bi suche folke ²  þat falsliche al here lyue.
Euele lyuen and leten nouȝt ²  til lif hem forsake.
Drede of desperacion ²  dryueth a weye þanne grace.
þat mercy in her mynde ²  may nauȝt þanne falle.
Good hope þat helpe schulde ²  to wanhope turneth.
Nouȝt of þe nounper of god ²  þat he ne is mǐȝtful.
To amende al þat amys is ²  and his mercy grettere.
þanne al oure wicked werkes ²  as holy writ telleth.
Misericordia domini super omnia opera eius.
Ac ar his riȝtwisnesse to reueth the turne ²  sum restitution byhoueth.

Thre thynges there ben ²  þat doth aman be strengthe.
For to flen his owene hous ²  as holy writ scheweth.
þat on is a wicked wif ²  þat wil nauȝt be chasted.
hire fere fleth hire ²  for fere of hire tonge.
And if his hous be vnheled ²  and reyne on his bedde.
he seketh and seketh til he slepe drie.

And whanne smoke and smolder ²  smitte in his sigste.
It doth hym wors þan his wif ²  or wete to slepe.
For smoke and smolder ²  smerteth his eyȝes.
Til he bierenyed or blinde ²  and cowȝhe in þe throte.
he kouȝeth and corseth ²  þat crist ȝeue hym sorwe.
þat schuld brynge in bettere wode ²  or blowen it til it brende.

þise thre þat I telle of ²  þus ben vnderstonde.
þe wif is oure wikked fleshe ²  wil nauȝt be chasted.
For kende cleueth on hym euere ²  to contrarie þe soule.
And þow it falle it fynte skiles ²  þat frelte it made.
And þat is liȝtlych for þyue ²  and for ȝete bothe.

301. his [his] gilt F; his repentance β.
307-308. RF only.
307. dryueth a weye þanne] þanne dryveth away F.
310. nounper] nounper F; nounpower β.
312a. domini] RF; eius β.
314. om. RF.
324. cowȝhe] a bold cowhe F; hoors WHmCr1LM; hoos GCr²²YC²CB. in þe throte] after F.
325. he kouȝeth and] þan kenely he F. hym] RFGYC²CBM; hem rem.
327. þus ben] RF; þus β. vnderstonde] RC; to vnderstonde rem.
328. wil] þat wil β.
PASSUS XVII

To man þat mercy asketh  and amende thenketh.
þe reyne þat reyneth þere we rest schulde  
Ben siknesses and other sorwes  þat we suffren ouȝte.
As poule þe apostel  to þe poeple tauȝte.
Virtus in infirmitate perficitur.
And þouȝ þat men make mucho  doel in here angre.
And be inpacient in here penaunce  þuir resoun knoweth.
þat þei han resoun to contrarie  by kynde of here sikenesse.
And liȝtliche oure lorde  at here liues ende.
hath mercy on suche men  þat so euele may suffre.

Ac þe smoke and þe smolder  þat smitte in oure eyȝes.
þat coueitise and vnkendenesse  quencheth godes mercy.
For vnkendenesse is þe contrarie  of alle kynne resoun.
For þere nis sike ne sori  ne none so mucho 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 forþeuenesse.
And louye hem lich hym sulue  and his lif amende.
I may no lenger lette quod he  and liard he priked.
And went a way as wynde  and þere with I wakede.

334. other| R only. ouȝte | 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.
Wolward and wete schode ∷ wente I forth after.

As a reccheles renke ∷ that of no wo reccheth
And 3ede forth like a lorel ∷ al my lif tyme.
Til I wex weri of þe worlde ∷ and wilned eft 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 sumdel to peres þe plowman. 10
Barefoet on an asse bake ∷ boteles cam prikynge.
With oute spores other sperre ∷ spracliche he loked.
As is þe kende of a kniȝt ∷ þat cometh to be dubbed.
To geten hym guilty spores ∷ or galoches ycouped. fol. 90r

þanne was feith in a fenestre ∷ and crieve 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 fecchet þat þe fende claymeth ∷ peres fruit þe plowman. 20
Is peres in þis place quod I ∷ and he pret on me.
þis ihesus of his gentrie ∷ wol iuste in pers armes.
In his helme and in his haubergoun ∷ humana natura.
þat cristre be nauȝt beknowe here ∷ for consummatus deus.
In peres paltok þe plowman ∷ þis prikiaire schal ride.
For no dint schal hym dere ∷ as in deitatie patris.

Ho schal iuste with ihesus quod I ∷ Iewes or scribes.
PASSUS XVIII

Nay quod faith but þe fende 3 and fals dom to deye.
Deth seyth he schal fordo 3 and adoune bringe.
Alle þat lyueth and loketh 3 in londe or in water.
Lif seith þat he liketh 3 and leith his lif to wedde.
þat for al þat deth can do 3 with inne thre dayes.
To walke and fecche fro þe fende 3 peres fruit þe plowman.
And legge it þere hym liketh 3 and lucifer bynde.
And forbite and doun bringe 3 bale deth for euere.
O mors mors tua ero.

þanne cam pilatus with muche poeple 3 sedens protribunali.
To se how douȝtliche deth schulde do 3 and deme here beither riȝte.
þe iewes and þe iustice 3 aȝeine ihesus þei were.
And al here court on ihesus criede 3 crucifige scharpe.

þo put hym forth a pilour 3 bi for pilat and seide.
þis ihesus of oure temple 3 iapede and despisede.
To fordoun it in a day 3 and in thre dayes after.
Edifiuen it eft newe 3 here he stant þat seyde it.
And ȝut maken it as meche 3 in al manere poynetes.
Bothe as longe and as large 3 a lofte and bi grounde.

Crucifige quod a cachepole 3 I warante hym a wicche.
Tolle tolle quod an other 3 and toke of kene thornes.
And bygan of kene thorne 3 a gerland to make.
And sette it sore on his heued 3 and seyde in enuyeye.
Aue rabi quod þe ribaues 3 and throwe redes at hym.
Nayled hym with thre nailes 3 naked vp on þe rode.
And poysyon on a pole 3 þei putte to his lippes.
And bede hym drynke his deth euel 3 hys dayes were I done.
And ȝif þat þow sotyl be 3 helpe now þi sueluen.
ȝif þow be criste and kynges sone 3 comme dounes of þe rode.
þan schul we leue þat lif þe loueth 3 and wil naugt lete þe deye.

Consummatum est quod criste 3 and comsed for to swoyne.
Pitousliche and pale 3 as a prison þat deyeth 3
Til lore of lif and of list 3 þo leyde his ey bes to gidres.

30. and] RFW; or rem. or] eyþÞer F; and W.
31. liketh] lyketh F; likthe L; liȝeth B; liȝeth CR23; leiyeth rem.
35. forbite] for forbete. bale] RFLMWCCR; bale of B; bale and HmGYOC2.
39. on ihesus] on hym FB.
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.
PASSUS XVIII

\(\text{ðe day for drede with drow} \) and derk bicam ðe sonne.  \text{60}
\(\text{ðe wal waged and clef} \) and al ðe worlde quaued.  
Dede men for þat dene \(\text{come oute of here graues.} \)
And tolde whi þat tempest \(\text{so longe tyme dured.} \)
For a bitter bataile \(\text{þe dede body seyde.} \)
\(\text{lif and deth in þis derkenesse} \) her on fordoth her otner.
Schal no wriðte witte witterly \(\text{ho schal haue þe maystirie.} \)
Er sone day aboute some risynge \(\text{and sanke with þat til erthe.} \)
\(\text{Summe seyde ðat he was godessone} \) þat so faire deyede
\(\text{Vere filius dei erat iste} \)  
And somme seyde he was a wicche \(\text{gode is assaye.} \)
where he be dede ar nauȝte dede \(\text{doun er he be takne.} \)
\(\text{To theues also} \) tholed dede þat tyme.
Vpon a crois bisides crist \(\text{so was þe comune lawe.} \)
Ac a cacche po1 cam forth \(\text{and craked bothe her legges.} \)
And her armes after \(\text{of eyther of þo theues.} \)
Ac was no boy so bolde \(\text{godes body to touche.} \)
\(\text{For he was kniȝt and kynges sone} \) kynde forȝat ðat throwe
\(\text{þat non harlot were so hardy} \) to leyn an hand vppon hym.
\(\text{Ac þere cam forth a kniȝt} \) with a kene sperre I grounde.
hiȝt longeus as þe leere telleth \(\text{and longe had lore his siȝte.} \)
Bi fore pilat and other poeple \(\text{in þe place he houed.} \)
\(\text{Mauȝre his many teȝt} \) he was made þat tyme.
\(\text{To take þe sperre in his honde} \) and iuste with ihesus.
\(\text{For alle þei were vnharði} \) þat houed on hors or stede.
\(\text{To touche or to taste hym} \) or take hym doun of rode.
\(\text{But þis blinde bachelere} \) þat bare hym thurȝ þe herte.
\(\text{þe blode sprange doune be þe sperre} \) \(\text{and opned þe kniȝtes eyȝes.} \)
\(\text{þan fel þe kniȝte vpon knes} \) and criede ihesu mercy.
\(\text{Aȝeine my wille it was lorde} \) to wounde ȝow ser souere.
he sȝede and seyde \(\text{sore it me athenketh.} \)
\(\text{For þe dede þat I haue do} \) I do me in somoure grace.
haue on me reueth the riȝtful ihesus \(\text{and riȝt with þat he wepte.} \)

\(\text{ðanne gan feith felli} \) þe fals iewes despise.

69. is assaye] is we a sayen F; is ðat we assaye β.
73. Ac a] But a F; A β.
76. throwe] thowe, with \(\text{added above the line in another hand;} \) throwe F; tyme β.
77. an hand] RBο; hondys F; hond rem.
79. longeus] Longeys F; Longis Cr.
85. þat bare] RF: ðanne baar LHimGYOC2CB; baar MWCr.
86. opned] RF: vnspered β.
87. ihesu] crist F; hym β.
PASSUS XVIII

Called hem caytyues \ acorsed hem for euere.
For pis foule vilenye \ veniaunce to 30w alle.
To do be blinde bete hym I bounde \ it was a boies conseile.
Cursed caiyues \ kny3thod was it neuere.
To mys do a dede body \ bi day or bi ni3te.
be gre 3ut hath he geten \ for alle his grete wounde.

For 30ure champion chialere \ chef kni3t of 30w 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 be maistri.
And 30ure fraunchise pat fre was \ fallen is in thraldam.
And 3e cherles and 30ure children \ cheue schal 3e neuere.
Ne haue lordeschippe in londe \ ne none lond tulye.
But alle barayne be \ and vsure vsen \ whiche is lif pat oure lorde \ in alle lawes acorseth.
Now 30ure gode dayes be do \ as daniel prophecide.
whan crist cam be kyngdom \ be croune schulde lese.
Cum veniat sanctus sanctorunm. fol. 91v

What for fere of pis ferly \ and of be fals iewes.
I droUe me in pat derknesse \ to descendit ad inferna.
And bere I sei3 sothly \ secundum scripturas.
Out of be west cost \ a wenche as me thoughte.
Cam walkynge in pat weye \ to helwarde sche lokede
Mercy hi3t pat mayde \ a meke thynge with alle.
A ful benigne burde \ and buxum of speche.
hire suster as it semede \ cam sofly walkynge.
Euene out of be est \ and westwarde sche lokede.
A ful commely creature \ treuth e sche hi3te.
For be vertue pat hire folwed \ aferde was sche neuere.
And whan pis maydenes mette \ mercy and treuth e.
Eythar asked other \ of pis grete wonder.
Of be dene and of be derknesse \ and how be day rowede.
And swich a li3te and a lem \ lay byfor helle.
Ich haue ferly of pis fare \ in feith seide treuth e.
And am wendynge to witte \ what pis wonde meneth.

Haue no meruayle quod mercy \ murthe it betokneth.
A mayde pat hat marie \ and moder with oute felynge.

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. softly] softly BHMGOCLF; soopyly WYG2M.
126. wonde] for wonder.
PASSUS XVIII

Of any kende creature  
causeth thou hast speche.
And grace of þe holy gost  
wex grete with childe.
with outen wynne  
in to þis worlde sche brouȝt hym.
And þat my tale be trewe  
I take god to witnesse.
Sith þis barne was bore  
þen tretryt wynter passed.
wich deyeðe and deth tholede  
þis day aboute mylday.
And þat is cause of þis clippes  
þat closeth now þe sonne.
In menynge þat man schal  
fro merkenesse be drawe.
þe while þis liȝte and þis lem  
schal lucyfer ablende.
For patriarches and prophets  
þan preched here of often.
þat man schal man saue  
thorȝt a maydenes helpe.
And þat was tynt þorȝ tre  
tre schal it wynne.
And þat deth down brouȝt  
deth schal releue.

þat þow testest quod treuth  
is but a tale of waltrott
For adam and eve  
and abrahaim with other.
Patriarches and prophets  
þat in peyne lygen.
Leue þow neuere þat ȝone liȝte  
hem on loft e brynge.
Ne haue hem oute of helle  
halde þi tonge mercy.
It is but truȝle þat þow telleste  
treuth wote þe soþe.
For þat is ones in helle  
out cometh it neuere.
Iob þe prophete patriarche  
þereueþ þi sawes.
Quiæ in inferno nulla est redempcio.

þanne mercy ful myldy  
mouthed þes wordes.
þorȝ experience quod he I hope þow schalt be saued.
For venym fordoth venym  
and þat I preue þe resoun.
For of alle venymes  
foulest þe scorpioun.
May no medicyn helpe  
þe place þere he stengeth.
Til he be dede and do þere to  
þe euel he destroyeth.
þe fyrst venymoust  
þorȝ vertue of hyme sulue.
So schal þis deth do  
I dar my liȝt legge.
Alle þat deth dede fyrste  
þorȝ þe deuel entysynge.
And riȝt as þorȝ gile  
man was bigyled.
So schal grace þat bigan  
make a gode sleyȝte.
Ars vt armem fallereth.

145. hem| shal hem F.
147. is but| yt but F; ys a G; is but a rem. truſle| trewfelis F. treuthe| RF; I true þ.
148. For[ RBLMCrGYOC2C; For he FWHm. is ones| oones is F. it] RBLMYGOC; he FWHmCrC2.
149. patriarche] and patriarch F.
151. he] RFCr1; she rem. þow| 1 Cr3F; þei rem.
156. venymoust[en] venym FCrC; venomythe G; venemeth C2; venym most Y; venem is most O; venime
moyst Cr23, vertue| RF; venym þ.
157. do] RF; fordo þ. deuules] devely F.
158. dede] RC2; fordide W; fordide Hm; dide rem.
160a. fallereth| for falleret.
PASSUS XVIII

Now suffre we seyde treuthe 7: I se as me thenketh.
Oute of pe nippe of pe north 7: nauȝt ful fer hennes.
Riȝtwisnesse come rennyne 7: rest we pe while 7.
For he wote more ſan we 7: he was er we bothe.
ſat is somt seide mercy 7: and I se here bisouthe.
where cometh pes pleyinge 7: in pacience I clothed.
loue hath coueyted hir longe 7: leue I non other
But he sent hir somme lettre 7: what ſis liȝt bimeneh.
ſat ouerhoueth helle ſus 7: he vs schal telle.

Whan pes in pacience clothed 7: aproched nere hem tweyne.
Riȝtwisnesse hire reuerenced 7: for hire riche clothyng.
And preied pes to tel hire 7: to what place he wolde.
And in hire gay garment3 7: wham he grete thouȝte.

Mi wille is to wende quod he 7: and welcome hem alle.
ſat many day miȝte I nouȝte se 7: for merknesse of synne.
Adam and eue and other mo in helle.
Moyses and many mo 7: mercy schal haue.
For ihesus iusted wel 7: ioye bigynneth dawe.
Ad vesperum demorabitur fetus et ad matutinum leticia.
loue ſat is my leman 7: suche letres he me sent.
ſat mercy and I 7: mankode schulde saue.
And ſat god hath forgyme 7: and graunte me pes and mercy.
To be mannes maynpermoure 7: for euere more after.
Lo here ſe patent quod pees 7: In pace in idipsum.
And ſat ſis deye schal dure 7: dormiam et requiescam.

What rauestow quod riȝtwisnesse 7: or ſow art riȝt dronke.
leuestow ſat zonde liȝte 7: vnlouke miȝte helle.
And saue mannes soule 7: suster wene ſow it neuere.
At pe bigynnynge god 7: gaf pe dome hym sulue.
ſat adam and eue 7: and alle ſat hem sued.
Schulde deye dow riȝt 7: and dwelle in peyne after.
3if ſat ſei touched a tre 7: and pe fruit eten.
Adam afterwarde 7 aȝenes his defence.

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164. he] she F.
169. he] RF; she ſ.
170. nere] om. F.
172. he] RFG; she rem.
173. he] to F; so Cot; she rem. thouȝte] he powhte F.
174. is to wende quod he] is quod he to weende F.
178. om. RF.
181. mercy] RF; mercy my sustre ſ.
186. ſow art riȝt dronke] art ſou y dronke F.
188. ſow it] RF; it ſ.
PASSUS XVIII

Frette of ðat fruit and forsoke as it were.
ðe loue of oure lorde and his lore bothe.
And folwed ðat ðe fénde tauȝte ñ and his felawes wille.
ðat here peyne be perpetuel ñ and no preyere hem helpe.
For thi late hem chewe as ðei chose ñ and chide we nauȝte sustres.
For it is botles bale ñ ðe bitte ðat ðei eten.

And schal preie quod pees ñ here peyne mote haue ende.
And wo into wel ñ mowe wende at ðe laste.
For ðei wiste of no wo ñ wele hadde ðei nauȝte knowe.
For no wȝt wote what wele is ñ ðat neuere wo suffrede.
Ne what is hote hungere ñ ðat hadde neuere defaute.

If no wȝt ne were ñ no man as I leue.
Schuld witte witterly ñ what day is to mene.
Schuld neuere riȝt riche man ñ ðat lyueth in reste and ese.
wite what wo is ñ ne were ðe deth of kende.
So god ðat bigan alle ñ of his gode wille.
Bycam man of a maybe ñ mankende to saue.
And suffre to be solde ñ and se ðe sorwe of deyinge.
ðe whiche vnknitteth alle care ñ and comsynghe is of rest.
For til modicum mette with vs ñ I may it wel auowe.
wote no wȝt as I wene ñ what is nouȝte to mene.
Forthi god of his godenesse ñ ðe furste gome adam.
Sette hym in solace ñ and in souereyne ioye.
And sitthen he suffred hym synege ñ sorwe to fele.
To wite what wele is ñ kendeliche to knowe it.
And after god auntrud hym selue ñ and toke adames kende.
To wite what he hath suffred in thre sundri places.
Bothe in heuene and in ertil ñ and nowe til helle he thenketh.
To wite what alle wo is ñ ðat wote of alle ioye.

So it schal farre be ðis folke ñ here foly and here synne.
Schal lere hem what langoure is ñ and blisse with outen ende.
Wote no wȝt what werre ñ ðere ðat pees regneth.
Ne what is witterly wele ñ til weyleywaye hym teche.

ðanne was ðere a wȝt ñ with to brode eyȝes.

197. om. RF.
201. And schal] I shal F; And I shal ß. preie] RF; preue ß.
203. ðei wiste] so R; ðey hadde wiste, with hadde added above the line F; hadde ðei wiste ß. wele . . .
knowe] hadde ðey no weele knowe F.
212. suffre] RCR; suffrede rem. and(2)] RF; to ß.
215. is nouȝt]e it is F; is ynought Y; ynogh is WHm; ynowȝ rem.
217. ioye] RF; myrþe ß.
222. ertil] herthe, with h cancelled.
PASSUS XVIII

Boek hi3te þat bewpere ɔ a bolde man of speche.
By godesbody quod þis boke ɔ I wil bere winnesse.
þat bo þis barne was I bore ɔ þere blased a sterre.
þat alle þe men in þis worlde ɔ in o witt acordeden.
þat swilk a barn was yborn ɔ in bethiem þe cite.
þat mannes soule schulde saue ɔ and synne destryue.
And alle þe elements quod þe boke ɔ here of bereth winnesse.
þat he was god þat alle wrouȝte ɔ þe walkne furste shewed.
þo þat weren in heuene ɔ token stella comata.
And tendeden here as a torche ɔ to reuerencis his burthe.
þe liȝte folwed þe lorde ɔ in to þe lowe erthe
þe water winneseth þat he was god ɔ for he wente on it.
Peter þe apostle parcyued his gate.
And as he wente on þat water ɔ wel hym knewe and seyde.
Iube me venire ad te super aquas.
And lo how þe sonne gan loke ɔ hire liȝte in hire selue.
whan sche sey hym suffre ɔ þat sonne and mone made.
þe erthe for heuynesse ɔ þat he wolde suffre.
Quakede as quikke thynge ɔ and al biquasche þe roche.
Lo helle miȝte nouȝte holde ɔ but opnede þo god tholed.
And lete oute symondes sones ɔ to sen hym hange on rode.
And now schal lucifer it ɔ þow hym lothe thenke.
And I boek wil be brente ɔ but ihesus rise to lyue.
In alle miȝtes of a man ɔ and his moder gladie.
And conforte al his kyn ɔ and oute of care brynge.
And alle þe iewene ioye ɔ vnioyynen and vnlouken.
And but þei reuerencis ɔ his rode and his resureccion.
And bileue on a newe lawe ɔ be lost lif and soule.

Suffre we seide treuthie ɔ I here and se bothe.
A spiriȝt speketh to helle ɔ and bitt vnsperre þe zates.
Attollite portas ɔ a uoys loude in þat liȝt ɔ to lucifer crieth.
Princes of þis place ɔ vnpiyneth and vnlouketh.
For here cometh with croune ɔ þat kynge is of glorie.

þanne siȝede sathan ɔ and seide to helle.
Swiche a liȝte aȝeynesoure leue ɔ lasar it fette.
kare and combraunce ɔ is come to vs alle.

244. mono] 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.
PASSUS XVIII

If þis kynge come in  ˙  mankende wil he fecche.
And lede hem ðere lazar is  ˙  and liȝtliche me bynde.
Patriarkes and prophetes  ˙  han parled here of longe.
Þat swich a lorde and a liȝte  ˙  schal lede hem alle hennes.

Listeneth quod 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 perils.
If he reue me of my riȝte  ˙  and robbe me be maistrie.
For be riȝte and be resoun  ˙  þe renkes þat ben here.
Body and soule be myne  ˙  bothe gode and ille.
For hym self seide  ˙  þat sere is of heuene.
Þat zif adam ete  ˙  alle schulde deye 
And dwelle with vs deueles  ˙  þis thretynge he made.
And þat sothnesse is  ˙  seide þese wordes.
And I sitten I sessed  ˙  þise seue hundredth wynter.
I leue þat lawe nil naughte  ˙  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 semblance of a serpent  ˙  sete on þe appelltre.
And eggedest hem to ete  ˙  eue be hire sulue.
And toldest hire a tale  ˙  of tresoun were þe wordes.
And aiso þow haddest hem oute  ˙  and hider atte laste.
It is nouȝt grethyly gete  ˙  þere gile is þe rote.
For god wil nouȝt be bigiled  ˙  quod gobelyn ne be iapede.
we han no trewe tylye to hem  ˙  for þorum tresoun were þei dampered.
Sertes I drede me quod þe deuel  ˙  lest treuthil wil hem fecche.

þis thretynt winter as I weene  ˙  he wente aboute and prechede.
Ich haue assailed hym with synne  ˙  and some I asked.
where he were god or godessone  ˙  he gaf me schorte answere.
PASSUS XVIII

And þus he hath trolled forth; þis to and thretty wynter  
And whan I sey3 it was so; slepyng 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 3if he deyede.  
þat his soule walde nauȝt suffre; no synne in his siȝte.  
For þe body while it on bones 3ede; aboute was euere.  
To saue men fram synne; 3if hem self wolde.  
And now I se where a soule; cometh hyerward sailynge.  
with glorie and grete liȝte; god it is I wote wel.  
I rede we fle quoed he; fast alle hennes.  
For vs were better nauȝt be; þan biden his siȝte.  
For thi lesinges lucifere; last is alle oure preye.

Furst þoruȝ þe we felle; fram heuene so hizze.  
For we leude þi lesynes; we loupen oute alle with þe.  
And now for thi last lesynge; I llore haue we adam.  
And al oure lordschippes I leue; a londe and a water.  
Nunc prînceps mundi huius eiciitur foras.

Efte þe liȝt bad vnlouke; and lucifer answered.  
what lorde art bow quoed lucifer; quis est iste.  
Rex glorie þe liȝte seide; þe lord of miȝt and of man and alle maner vertuies.  
Dominus virtutum. Duk of þis dym place; anone vndo þis ȝates.  
þat crîst may come in; kynges sone of heuene.  
And with þat brethren helle braste; with beliales barres.  
For any wey or warde; wide opned þe ȝates.

Patriarkes and prophetes; populus in tenebris.  
Songen seint Iohanes songe; Ecce agnus dei.  
lucifer loke ne miȝte; so liȝt hym a blente.  
And þo þet oure lorde loued; in to his liȝt he laȝte.  
And seide to sathan; lo here my soule to amendes.

298. what done man was ihesus] what was with crîst to doone F.  
301. nauȝt suffre] RF; suffre β.  
309. þoruȝ þe we felle] we fyllþ þorgþ þe F.  
310b-11a. RF only.  
312a. mundi huius] huius mundi Fβ. eicietur] RYB; eicietur 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.  
316/317. 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] RC2; weey F; wysse G; wye rem. opned] RWHm; openeden F; open rem.
PASSUS XVIII

For alle synful soules  to saue þat be worthi.
Myne þei ben and of me  I may þe bet hem cleyme.
Alle þouȝ resoun recorde  and riȝt of my sulue.
þat sif þei ete þe apple  alle schulde deye.
I be hiȝt hem nouȝt here  helie for euere.

For þe dede þat þei dede  þi desete it made.
with gile þow hem gete  aȝeynes alle resoun.
For in my paleis paradys  in persone 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.
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 quyte  þat quent was þorȝ synne.
And þat grace gile destruyeth  gode feith it asketh.
So leue it neuere lucifer  aȝeyne þe lawe I fecche hem.

But bi riȝt and resoun  raunsoun here my leges.
Non veni soluere legem sed implere
þow feteste myne in my place  aȝeynes resoun.
Falsliche and felounliche  gode feith me it tauȝte.
To recouer hem þorȝ raunsoun  and be non resoun elles.
So þat with gile þow gete  þorȝ 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 huene.
Gracioulsiche þi gile haue quit  go gile a gayne gile.
And as adam and alle  þorȝ a tre deyeden.
Adam and alle þorȝ a tre  schule turne to lyue.

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; 1 rem. neuere] RF; nouȝte β.
348. resoun] ryght and r. F; alle resoun β.
353. þinge] RF; þo β.
357. turne] RF; turne aȝeine β.
PASSUS XVIII

And gile is begiled / and in his gile fallen / 407
Et cecidit in foueam quam fecit.
Now begynneth þi gile / agayne þe to turnen.
And my grace to grownen / ay grettere and grettere. 360
þe bitternesse þat pow hast browe / now browe it þi seiue.
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 yppon erthe.
I faȝte so me thurste þut / for mannes soule sake.
May no drinke me mois þe 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 kyng / crownd with angeles.
And han oute of helle / alle mennes soules. 370

Fendes and fendekynnes / biforn me schul stonde.
And be at my bidynghe / where so euer e me liketh.
Ac merciable to man / my kende þanne it asketh.
For we beth breutheren of blode / but nouȝte in bapteme alle.
Ac alle þat beth myn hole breutheren / in blode and in bapteme.
Schal nouȝte be dampened to þe deth / þat is with outen ende.
Tibi soli peccavi.
It is nouȝte vsed on erthe / to hangen a feloun.
Ofter þen ones / þouȝ he were a treouere.
And if þe kyngge of þat kyngedom / come in þat tyme.
þere þe felon thole shulde / deth or other wise. 380 fol.95v
lawe wolde he saȝ hym lif / and he loked on hym.
And I þat am kyngge of kynges / schal come suche a tyme.
þere dome to þe deth / dampeneth 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 aboutȝe / þe boldnesse of here synnes.
I may do mercy þorȝ 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. 390
And my mercy schal be schewed / to many of my bretheren.

360. grettere(2)J RF; wyder β.
362. drynk[en]J 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.
PASSUS XVIII

For blode may suffre blode / bothe hungri and akale.
Ac blode may nouȝte se his blode / blode but hym rewe.
Audiui archana verba / que non licet homini loqui.
Ac my riȝtwisnesse and riȝte / schal reulen alle helle.
And mercy ai mankenede / by for me in heuene.
For I were an vnkenede kyng / but I my kyn holpe.
And namelich at swich a nede / þere nedes help bihoueth.
Non intrès in iudicium cum servò tuo.
Þus be lawe quod oure lorde / lede I wil fram hennes.
Þat I louede / and leuede in my comynge.
And for þi lesing lucifer / þat þow lowe to eue.
þow schalt a bye it bittere / and bonde hym with cheynes.
Astarot and alle þe route / hudden hem in hernes.
þei durst nauȝt loke on oure 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.
Culpate caro purgat caro regnat Deus dei caro.

þanne pipede pees / of poyse a note.
Clarior est solitus / post maxima nebula phebus.
Post inimicicias / clarior est et amor.
After scharpest schoures / quod pes / moste schene is þe sonne.
Is no weder warmer / þan after wateri cloudes

[Fourteenth quire (N⁸) 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 with hym F. lete] leeste F.
407. solitus] solito Fβ.
409. scharpest] RF: sharpe β.
And bete men ouer bitter; and sum body to litel.
And greue men gretter; þan gode feith it wolde.
And spiritus iusticie; schal; iugen wol he nol he.
After þe kynge conseil; and þe comune like.
And spiritus prudencie; in many a poyn schal faile.
Of þat he weneth wold falle; if his witt ne were.
wenynge is no wisdom; ne wise ymaginacion.
homo proponit et deus disponit; and gouerneth alle.
Gode vertues and nede is next hym; for anon he meketh.
And as lowe as a lamb; for lakkyng þat hym nedeth.

For nede maketh nede; fele nedes lowh herted.
Filocofres forsoke welth; for thei wolde be ndy.
And woneden wel eingly; and wolde nouȝte be riche.

And god alle his grete ioye; gostliche he lefte
And cam and toke mankende; and bicam ndy.
So he was ndy as seyth þe boke; in 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 nouȝt a basshed; to bidde and to be ndy.
Sith he þat wrouȝte alle þe worlde; was wilfullich ndy.
Ne neuere none so ndy; ne pouerere deyede.

when ned hadde vnder nome þus; anón I fel a slepe.
And mette ful merueyloûsly; þat in mannes forme.
Antecrist cam þanne; and alle croppe of treuth.
Turned it vp so doun; and ouertil þe rote.
And made fals springe and sprede; and spede mennes nedes.

27. sum body] summe bodijs F; some of hem β.
34-35. divided after vertues β.
36x. RF only. For neede makþ fele for needys lowhþ of herte F.
37. Filosofres] RF; Wyse men β.
38. nouȝtþ] neuere F.
41. So he was ndy] he was so needing F; So nedy he was β.
44. or to] RF; to β.
47. bidde] bowe F.
50. under nome] RO; undergome me rem.
52. croppe] þe creppis F; þe crop β.
53. ouertilþ] vp tild F.
54. made] RF; om. β.
PASSUS XX

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 zaf hem copes.
And religiouse reuerenst hym: and romen here belles.
And alle þe couent cam: to welcome a tyrant.
And alle his as wel as hym: saue on liche foles.
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.
Defiende alle falsenesse: and folke þat it vsede.
And what kyng þat hem conforted: knowyng 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 lyeueth: after lykyng of body.
þat cam ægeynre consience: þat keper was and gyoure.
Ouer kynde cristene: and cardinales vertues.

I conseile quod consience þo: cometh with me þe 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 ægeyne: belialles children.

kende consience þo herde: and cam out of þe planetes.
And sende forth his forreores: feueres and fluxes
Coughes and cardialcles: crampes and tothaches.
Rewmes and radegondes: and roynouse skalles.
Byles and boches: and brennyng aguues.
Frenesyes and foue euels: foragers of kende.
hadde I priked and praid: polles of peple.

58. here] ægeyn hym F.
64. we] wee F; were þ. 
66. hem(2)] Rþ; hym F. gyte] RF: any while þ. 
68. þus] om. F. 
69. it bare] RWCrGOC2CLM; bar it bare F; bar þe baner Y; it bar ful; it bar vp ful hige Hm.
70. after] with F. 
71. þat cam ægeyne] þan cam F. 
85. hadde I priked] þey hadde pycked F. of] of þe F. 
PASSUS XX

Largeliche a legioun / lose here lif sone.

þere was harrow and helpe / here cometh kende.
with deth þat is dreful / to vndone 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 mynstrailʒ miȝt pipe.
And er herauudes of armes / hadden descreued lordes.

Elde þe hore / he was in vaunt warde.
And bare þe baner before deth / bi rȝt he it claymed.
Kende cam after hym / with many kene sores.
As pokkes and pestilences / and myche poeple schente.
So kende thorouȝ corpuiciouns / kulled ful manye.

Deth cam droiende after / and al to duste paschte.
kynges and kniȝtes / caiseres and popes
lewed ne lewed / he left nonan stande.
þat he hitte euen / þat euer stired after.
Many a louly / and lemmanes kniȝtes.
Swouned and swelted / for sorwe of dethes dyntes.

Conscience 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 conscience.
þis lecherie leyde on with lawyynge chere.
And with priue speche / and peynted wordes.

PASSUS XX

And armed hym in Idelnesse: and in he3 berynge.
he bare a bowe in his hande: and many blody arwes.
weren fethered with faire behest: and many a fals treuth.
with vntidy tales: he tened ful ofte.
Conscience and his companye: of holy kerke þe techere.

þanne cam coueytise: and cast how he miȝte.
Ouercome consience: and cardinales vertues.
And armed hym in auarice: and vignriliche liuede.
his wepe was al wyles: to wynn and to hyden.
with glosynges and gabbynes: he giled þe peple.
Symonye hym sende: to assaile conscience.
And preched to þe peple: and prelates þei hem maden.
To holde with antecrist: here temporaltes to saue.
And come to þe kynges conseil: as a kene baroun.
And kneled to conscience: in courte be fore hem alle.
And gert goed faith fle: and fals to abide.
And boldliche bare adjoune: with many a rede noble.
Muche of þe witt and wisdom: of west mynster halle.
he iugged til a iustice: and iusted in his ere.
And ouertilte al his treuth: 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 menyuerent mantel: he made ile Matrimonie.
Departen ar deth cam: and a deuos schupte.

Allas quod conscience and criade þo: wolde crist of grace.
þat coueitise were cristene: þat is so kene to fiȝte.
And bolde and abydynghe: þe while his bagge lasteth.

And þanne louȝ lif: and lette dagge his clothes.
And armed hym in haste: in harlotes wordes.
And helde holinesse a iape: and hendenesse a wastoure.
And lette leute a cherle: and lyere a freman.
Conscience and conseil: he counted it folye.

þus relied lif for a littel fortue.

121. cardinales] for cardinale.
125. sende] (seude?) soughte Hm; sente rem. assaile] asoyle FY.
127. temporantes] for temporalites.
131. rede] RF; briȝte β.
137. manyuerent mantel] RF; mantel of menyuerent 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.
PASSUS XX

And priked forth with prayde : preiseth he no vertue.
Ne careth nauȝt how kende slow : and schal come atte laste.
And calle alle erthy creature : saue conscience one : Lif seith occide : and laȝte hym a leman.
hele and I quod hee : and hey3enesse of herte.
Schal do þe nauȝt drede : nother deth ne elde.
And to forgete sorwe : and zif nauȝt of synne.

þis liked lif : and his lernman fortune.
And geten in here glorie : a gedelynge at þe laste.
On þat muche wrouȝte : sleuȝthe was his name
Slewthe wex wonder þerme : and sone was of age.
And wedded on wanhope : a wenche of þe stues.
hire sire was a sisoure : þat neuere swore treueth.
On thomme to tongge : ateynte at vch a queste.

þus sleuȝthe was war of werre : and a slynge made.
And threw drede of dispaire : a doseine myle aboute.
For care conscience 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 fiȝtet.
And lif leuyd for fere : to fisike after helpe.
And bisouȝte hym of socoure : and of his salue hadde.
And gaf hym goel goed wonne : þat gladede here hertes.

And þei gyuen hym a geyne : aglasen houe.
Lif leuede þat leechcrafte : lette schulde elde.
And to driue awaye deth : with days and dragges.

And elde auntsrede hym on lyf : and at þe last he hitte.
A fisisan with a furred hode : þat he fel in a palsie.
And þere deyede þat doctour : ar thre days after.
Now I se seyde lif : þat surgerie ne fisike.
May nouȝte a myte auayle : to medelen aȝeye elde.

And in hope of his hele : gode herte hente.

150. calle] RF; cule b.
151. seith occide] seyde occide F; lepte aside b.
157. muche wrouȝte] mys wroȝhte F; much wo wroȝte b.
161. to] þe F.
165. bad] RF; bad him b. fonde] fende F.
170. goel] forgold.
173. to driue] RF; dryue OCBC23; dryuen rem. dayes] RF; diapenidion G; diagragmator B; dyas rem.
179. hente] RBoCot; he hente rem.
PASSUS XX

And rode so to reuel  a riche place and a myrie. 180
pe companye of conforte  men clepeden it sum tyme.

And elde anon after hym  and ouer myn hede 3ede.
And made me balled before  and bare on pe crowe.
So harde he 3ede ouer myn hede  it wol be sene euere.

Sire euel ytau3te elde quod I  vnhende go with pe.
Sith whanne was pe waye  ouer mennes heded.
haddestow be hende quod I  þow woldest haue asked leue.

3e leue lordeyne quod he  and leyde on me with age.
And hitte me vnnder 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 reuth.
And wischede wel witterly  þat I were in heuene.
For þe lyme þat sche louede me fore  and leef was to fele.
An nigtes nameliche  when we naked were.
I ne miȝte 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 drouȝt neȝ me  for drede gan I quaken.
And cried to kende  out of care me bringe.
Lo elde þe hore  haueth my lif seye.
Awreke me ȝif ȝoure 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  laukke schal þe neuere.

180. reuel] revel rght F. a riche place and a myrie a rychy myrrye place F.
182. hym] RF; me b.  
190. me] me so W. bet out my] RLMCr; buscht out myn F; beat me on þe GYOC2CB; and my Hm; þat out my W. wange tethe] RF; teþ þe bette W; teþ owt beet Hm; teþ reþ.  
197. heel] þe goote & she F; she sooþly WHmCrG0CBLM; she sooþ Y; so sooþly C.  
198. And was] þus was F; And as b. in þis] with F.  
199. gan] y gan F. quaken] RF; quake b.  
201. my lif] RF; me b. seye] byseyed G; besette Cr23; befeye Cr1; beseyaue reþ.  
209. lelly] RF; lelly quod he b.
PASSUS XX

Wed he ne worldly 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 seuen grete geauntes.
þat with antecriste helden, harde aȝeine consience.

Sleuth 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 aȝeine 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 draȝte, 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.

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 forsok hem.

Nede neyeþede þo neere, and consience he tolde.
þat þei come for no coueitise, to haue cure of soules.
And for þei aren pouer per auenture, for patrimonye hem faileth.
þei wil flater to fare wel, folke þat ben riche.
And sitthen þei chosen chele, and cheytifte pouerete.
late hem chewe as þei chese, and charge hem with no cure.
For sitth freres forsok hem felicite of erthe.
late hem be as beggeres, or lyue be angeles fode.

Consience of þis conseile, comsed for to lawwe.
PASSUS XX

And curteisliche conforted hem and calde in alle freres.
And seide sires sothly welcome be ze alle.
To vnite and holy cherche ac o thyngh I 30w preye.
holdeth 30w in vnite and haueth non enuye.
To lered ne to lewed but luyeth after 3oure reule.
And I wil be 3oure borwe ze schul haue brede and clothes.
And other necessaries nowe pow schalt nothyngne lacke.
with pat ze leue logik and lerneth for to louse.
For loue lefte pei lordschippe both lond and scole.

Freste francceys and dominik fo loue to be holy.

And zif ze coueyte cure kende wol 30w telle.
hat in mesure god made alle manere thynge.
And sette it at a certeyne and at a siker nombre.
And nempned hem names and newe nombre pe sterres.
Quis numerat multitudiem stellarum.
kynges and kniȝtes pat kepten and defenden.
han officeres vnder hym and vch of hem certeyne.
And if pei wage men to werre pei writen hem in nombre.
wil no tresorere taken hym wages trauaile pei neuer so sore.

Alle other in bataille ben yholde briboures.
Piloures and pike herneys in vch a parische acursed.
Monkes and moneales and alle men of religion.
heraude here reule wol to have a certeyne nombre.
Of lewed and of lered pe lawe wil and asketh.
A certeyn for a certeyne saue onlich of freres.
For pe quiud conscience be criste kende witt me telleth.
It is wikked to wage 30w ze wexeth of on nombre.

heuene hath euene nombre and helle is with oute nombre.
For pe I wolde witterly pat ze were in pe registre.
And 3oure nombre vnder notari sygne and noþer mo no lesse.

248. lakke] RF: faile β.
250. & pan leefte for love lond lordschepe & 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. kepen 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 C²; hem paye rem.
after 259. an extra line C²: but he kunne rekene ariȝt her names in his rollis.
261. vch a] every 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 any F; out of β.
PASSUS XX

Enuye herde þis: and hett freres go to sc ole.
And lerne logik and law: and eke contemplacion.
And preche men of plato: and preuen it be seneca.
þat alle thynges vnder heuene: ouȝte to be in comune.

he lyeth as I leue: þat to þe lewed so precheth.
For god made to men a lawe: and moyses it tauȝte.
Non concupiscis rem proximi tui &c.
And euele is þis I holde: in paresches of englonde.
For persones and paresch preastes: þat schuld þe peple schryue.
Beth curatureis calde: to know and to hele.
Alle þat ben here parshiens: penaunces enioyyen.
And beth aschamed in here shrifte: ac shame maketh hem wende.
And fle to þe freres: as fals folk to west monster.
þat borweth and berthet þider: and þanne biddeth frendes.
3erne of forȝyuenesse: or lengere yere leue.

Ac while he is in west mynstre: he wil be bifoire.
And maketh hym merie: with other men godes.
And so it fareth with muche folk: þat to freres shrueth.
As sisoures and executoures: þei schul ȝyue þe freres.
A parcel to preye for hem: and make hem murie.
with residue and remenaunt: þat other men by scownke.
And suffre þe dede in dette: to þe day of dome.

Enuye herfe fore: hatede consience.
And freres to filosophie: he fonde hem to scole.
þe while coueitise and vnkendenesse: consience assailed.
In vnite holy cherche: consience helde hym.
And made pees portere: to pynne þe ȝates.

Of alle tale telleres: and tytereeres an ydel.
Ipocrisie and he: an harde sawte þei made.
Ipocrisie at þe ȝate: harde gan fiȝte.
And wounded wel wikkedliche: many a wise techerche.
þat with consience acorded: and cardinales vertues.

275. he] RF; And yet he þe.
281. beth] been F; sholde be LMHmO; sholde be GYC2CCr; shullen be B; sholde W. in] to tell F. shame maketh hem] þerfore þey F.
284. 3erne of] Ful 3eerne F. yere leue (lene?) J RL; þey bleue þere F; yeres loone rem.
289. and make hem murie] & with þe remenaunt make meryye F.
290. With residue and remenaunt] Of þe residue of þe good F.
291. in dette] in helle lyȝn F.
292. Enuye] þanne Envie F.
297. titereres] RLMYHmO2BmBo; toteleries F; titelieris WCRC; tyteres Cot; tycyrers G.
301. cardinales] cardinale Fβ.
PASSUS XX

Conscience calde a leche ː þat cowde wel shriue.
Go salue þo þat syke were ː and thoruȝ synne ywounded.
Shrifte shuppte scharpe salue ː and made men do penaunce.
For here misedes ː þat bei wrouȝt hadden.
And þat peres were payed ː redde quod debes.

Summe liked nouȝt þis leche ː and leþres þei sente.
3if any surgien were in þe sege ː þat softer coude playstre.
Sir lif to lyue in leccherie ː lay þere and groned.
For fastynge of o friday ː he ferde as he wolde deye.
þere is a surgien in þis sege ː þat softe can handele.
And more of fisike be fer ː and fairere he plastreth.
On frere flaterere ː is fisisen and surgien.
Quaȝ contricion to consience ː do hym come to vnite.
For here is many a man hert ː þoruȝ Ipocrisyye.

We han non nede quod consience ː I wote no bettere leche.
þen persone or parisch prest ː penauencer or bischoppe.
Saue peres þe plowman ː þat haueth power ouer alle.
And indulgence may do ː but if dette lette it.
I may wel suffre seyde consience ː synnes ȝe desiren.
þat frere flaterere be fette ː and fisike ȝow seke.

þe frere here of herde ː and hyȝede faste ː
to a lorde for a lettere ː leue to haue to curen.
As a curatoure he were ː and cam with his lettere.
Boldely to þe bischoppe ː and his breef hadde.
In contreyes þere he cam ː confessiouns.
And cam þere consience was ː and knocked at þe ȝate.

Pees vnpẙned it ː was porter of vnite.
And in haste asked ː what his wille were.
In faith quod þis frere ː for profit and for helthe.
Carpe I wolde with contricion ː and þere fore cam I hider.

he is syke seyde pees ː and so ar many other.
Ipocrisie hath herte hem ː ful harde is if þei keuere.

I am a surgyan seyde þe frere ː and salues can make.

303. Go] RLMHMCRGYO; To FC2CB; To go W. were] weren F; ben ß.
309. lif] RFHMCR; leef rem.
315. is] om. F.
326. cam] RFWCott; come in rem. confessiouns] c. to here Fß.
333. hem] hym F. þei] he F.
PASSUS XX

Conscience knoweth me wel: and what I can do bothe.
I preye þe quod pees þo: ar þow passe forther.
what hatestow I preye þe: helo nauyte þi name.

Certes seyde his felawe: sir penetrans domos.

3ee go þi gate quod pees: bi god for alle þi fisike.
But þow cunne any crafte: þow comest nouȝt he Inne.
340
I knowe swich on ones: nouȝt eyȝte wyнтер passed.
Come in þus Icoped: at a court þere I dwelte.
And was my lordes leche: and my ladyes bothe.
And at þe last þis lymitoure: þo my lord was oute.
he salued so oure wymmen: til summe were with childe.

hende speche heet pees þo: opene þe ȝates.
late in frere and his felawe: and make hem faire chere:
he may se and here her: so may befalle.
þat lif thurȝ his lore: schal leue coueitise.
And be adrad of deth: and withdrawe hym fram pride.
350
And acorde with conscience: and kysse her eyther othere.

þus þoruȝ hende speche: entred þe frere.
And cam in to conscience: and curteisliche hym grette.
þow art welcome quod conscience: canstow hele syke.
here is contricion quod conscience: my cosyn I wounded.
fol. 101v
Conforte hym quod conscience: and take kepe to his sores.
þe plastres of þe persone: 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 quod þis lymitoure: I leue I schal amende it.
And goth gropeth contricion: and gaf hym a plaistre.
Of a priue paiement: and I schal praiue for ȝow.
For alle þat ȝe be holde to: al my lif tymye.
And make ȝow my lady: in masse and in matynes.
As freres of oure fraternite: for a litel siluer.

340. any] more F; som ȝoper 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 þ.
352. entred þe frere] in entrid þo freys F.
357. ben] byte F; bitten C; beaten Cr; bitten rem. to] so FC2; om. HmG.
358. And] He Fȝ.
359. bitte] bite Fȝ.
361. gropeth] and gropeth Fȝ.
364. make ȝow my lady] Rȝ; make of ȝow memory F;
PASSUS XX

þus he goth and gadereth þ and gloseth þere he schriueth.
Til contricion had clene for ȝetene Ʌ to crie and to wepe.
And wake for his wikked werkes Ʌ as he woned to done.
For confort of his confessoure Ʌ contricion he lefte.
þat is þe souereynest saiue Ʌ for aiie kynne synnes.

Sleuthe seye þat Ʌ and so dede pruyde.
And come with a kene wille Ʌ conscience to assailte.
Conscience cride eft Ʌ and bad clergye helpe hym.
And al so contricion Ʌ for to kepe þe ȝate.

he lyeth and dremeth seyde pees Ʌ and so doth many other.
þe frere with his fisyke Ʌ þis folke hath so enchaunted.
And plastred hem so hesily Ʌ þei drede no synne.

By crist quod conscience þo Ʌ I wil become a pilgrime.
And walken as wide Ʌ as alle þe worlde lasteth.
To seke peres þe plowman Ʌ þat pride myȝte destruye.
And þat freres had a fyndynge Ʌ þat for nede flateren.
And contrepleth me consience Ʌ now kende me auenge.
And sende me hap and hele Ʌ til I haue peres þe plowman.
And s:::he he gradde after grace Ʌ til I gan a wake.

Passus iju 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 sþþe F. til I gan] þat he be gan with he erased F.
Passus iju de do best) Explicit Explicit F.
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EDUCATION:

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1985-89: M.A., English, California State University, Northridge, California

1978: Pembroke College, Cambridge, UK (University of California at
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1974-79: B.A., English, University of California, Santa Barbara, California

ACADEMIC EMPLOYMENT:

1991-94: Teaching Assistant, Department of English, University of Washington
(Introductory Courses: English 131: Composition, Exposition;
English 111: Composition, Literature. English 121:
Composition, Social Issues. Lower Division Courses: English
203: Great Books of the Middle Ages and Renaissance; English
200: Reading Literature)
(1993-present: founding editor of Æstel, a journal of medieval and
renaissance studies)

1989-90: Instructor, Department of English, California State University,
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(Courses: Developmental Writing; Freshman Composition)

1990: Instructor, Department of English, Glendale Community College.
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1987-90: Teaching Assistant, Department of English, California State
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PUBLICATIONS:


CONFERENCE PAPERS:


WORK ACCEPTED:


- Encoding of the transcript of Bodleian MS Rawlinson Poetry 38 for the Piers Plowman B edition of the Society for Early English and Norse Electronic Texts, Hoyt N. Duggan, Robert Adams, Eric Eliason, Ralph Hanna III, and Thorlac Turville-Petre, eds.

AWARDS AND HONORS:

Western European Travel Dissertation Grant, 1993.

PROFESSIONAL AFFILIATIONS:

Modern Language Association
National Council of Teachers of English
Medieval Association of the Midwest
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REFERENCES:

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