THE VISION OF WILLIAM
CONCERNING
PIERS THE PLOWMAN
IN THREE PARALLEL TEXTS
TOGETHER WITH
RICHARD THE REDELESS
BY WILLIAM LANGLAND
(ABOUT 1362—1399 A.D.)
EDITED FROM NUMEROUS MANUSCRIPTS
WITH PREFACE, NOTES, AND A GLOSSARY
BY THE
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VOL. I.—TEXT

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1 In the C-text, the *Vita de Dobet* begins with Pass. xviii.
ERRATA IN VOL. I.

I have found it difficult to ensure perfect accuracy in the texts. After careful examination of them, I here supply what I hope is a tolerably complete list of errors, some of them being trivial. The most important are the errors in spelling, which come first.

WORDS MISSPELT.

P. 85. C. iv. 276. For bedman read bedmen.
P. 121. C. vi. 87. For pane read pane.
P. 132. B-text. In the Latin quotation, for e read et.
P. 156. B-text (v. 475). For we read we. See p. 172.
P. 160. B. v. 333. For redyngkyng read redyngkyng.
P. 344. B. vii. 122. For But read By.
P. 351. Colophon to A-text. For de Petro de read de Petro le.
P. 422. B. xiv. 131; Latin. For d mine read domine.
P. 517. C. xx. 270. For ours read ours (meaning us).
P. 545. Footnote, last line. For ch PE read ich PE.
P. 622. R. iii. 256. For passe read passe.

USE OF CAPITALS.

The MSS. seldom use capitals in the middle of a line for proper names. In many places I have supplied them, to make the sense clearer. Sometimes it is hard to tell whether such a word as 'truth' is used as a name or not. The word 'crist' is usually left with a small letter, as in the MSS. The word 'god' is invariably so written.

To be consistent, I should have put capitals to may, C. i. 6; rome, B. pr. 48, C. i. 48; peter, B. pr. 109, C. i. 136; maluerne, C. i. 163; treuthe, A. i. 12, B. i. 12, C. ii. 12; wronge, A. i. 61, &c.; fryday, B. i. 99; lucifer, B. i. 124, sonendayes, A. ii. 197; and perhaps elsewhere.

EXPANSIONS OF CONTRACTIONS.

The words are all printed in the full form. I prefer the form 'Iesu' to 'Ihesu'; but I have left the latter in B. prol. 165; and 'Ihesus' in B. iii. 154.
ERRATA.

PUNCTUATION.

There is no punctuation in the MSS. Perhaps the following are improvements.

P. 41. C. iii. 16. After berte add a semicolon.
P. 85. A. iii. 227. Supply a full stop after &c.
P. 197. A. vii. 42. Add semicolon after deserwen.
P. 218. B. vi. 277. Supply 1 after wordis.
P. 244. B. vii. 117. Put ' after sowyng.
P. 254. B. viii. 35. The stop after stiere should be a comma.
P. 270. B. ix. 84. Supply a comma after luwea.
P. 313. C. xii. 189. Supply a comma after Elde.
P. 326. A. xii. 16 (footnote). Bring hit closer, so as to read Ing. Rawl. om. hit.
P. 344. B. xi. 229. The stop after eten should be full.
P. 378. B. xii. 300. Supply a comma after halle.
P. 512. B. xvii. 235. The stop after make should be a comma.
P. 522. B. xviii. 35. Supply ' after tua.
P. 532. B. xviii. 195. The stop after bothe should be a comma.
P. 533. C. xxi. 217. Supply a full stop after mene.
P. 539. C. xxi. 310. Supply a full stop after dampned.

METRICAL MARKS.

P. 24. A. i. 43. Supply the mark after whom.
P. 152. B. xiii. 375. Supply the mark after sikel.
Note also the "lowered" dots in C. ii. 164; A. iv. 78.

HYPHENS.

Compound words are usually written as two. Insert hyphens in byf-time,
C. ii. 75; euene-cristene, B. ii. 94; pynynge-stoiles, A. iii. 69; pynynge-stoiles,
B. iii. 78; Leche-craft, C. vii. 81; With-out, R. iii. 12.
THE VISION OF WILLIAM

CONCERNING

PIERS THE PLOWMAN.

[In the following pages all three versions of this Poem are exhibited in parallel texts. The A-text, or earliest version, appears at the upper part of the pages, as far as it goes. Being much shorter than the others, it disappears from the latter portion of the text.

The B-text, or second version, appears on the lower part of the left-hand pages; towards the end, it occupies the whole of each left-hand page.

The C-text, or latest version, appears on the lower part of the right-hand pages; towards the end, it occupies the whole of each right-hand page.

The A-text is printed as it occurs in V = Vernon MS. (in the Bodleian Library). All deviations from V are shewn in the foot-notes, and are taken from other MSS., viz. T = Trin. Coll. Cam. R. 3. 14; H = Harl. 875, Brit. Museum; U = Univ. Coll. Oxford; Hs = Harl. 6041; D = Douce 323 (Bodleian Library). V is imperfect, ending at Pass. XI. 180; the rest of this Passus is from T. Pass. XII is from MS. Rawl. Poet. 137, collated with U throughout lines 1-19; the rest of this Passus occurs in the Rawlinson MS. and in the Ingilby MS. only. Observe that the text in V abounds with Southern forms, due to the scribe.

The B-text is printed from L = MS. Laud 851 (Bodleian Library). All deviations from L are given in the foot-notes, and are taken from other MSS., viz. W = the MS. printed by Mr. Wright (Trin. Coll. Cam. B. 15. 17); O = Oriel 79; R = Rawl. Poet. 38; C = Camb. Univ. Lib. Dd. 1. 17; B = Bodley 814; C = Camb. Univ. Lib. Ll. 4. 14; and Y = Mr. Yates Thompson's MS.

The C-text is printed from P = MS. Phillipps 3123. All deviations from P are shewn in the foot notes, many being mere corrections (due to collation) of defective spellings. The other MSS. are E = Laud 656; I = Lichester MS.; M = Museum MS. (Cotton, Vesp. B. 16); F = Camb. Univ. Lib. Fl. 5. 35; G = Camb. Univ. Lib. Dd. 3. 13; S = Corpus Christi Coll. Camb. 293; B = Bodley 814; K = (Kenelm) Digby 171 (Bodleian Library); T = Trin. Coll. Cam. R. 3. 14.]
Prologus.

In a somer sesun • whon softe was the sonne,
I schop me in-to a schroud • a scheep as I were;
In habite of an hermite • vn-holy of werkes,
Wende I wydene in this world • wondres to here.
Bote in a Mayes morwnynge • on Maluerne hulles
Me bi-fel a ferly • a feyrie me thouhte;
I was weori of wandringe • and wente me to reste

Incipit Liber de Petro PLOWMAN.

Prologus.

In a somer seson • whan soft was the sonne,
I shope me in shroudes • as I a shepe were,
In habite as an heremite • vnholy of workes,
Went wyde in this world • wondres to here.
Ac on a May mornynge • on Maluerne hulles
Me byfel a ferly • of fairy me thougte;
I was wery forwardred • and wente me to reste
Vnder a brode banke • bi a bornes side,
And as I lay and lened • and loked in the wateres,
I slombrede in a slepyng • it swyued so merye.
Thanne gan I to meten • a merueilouse sweuene,
That I was in a wildernesse • wist I neuer where,
As I bibelde in-to the est • an hiegh to the sonne,
I seigh a toure on a toft • trielich ymaked;
A depe dale binethe • a dongsen there-inne,
With depe dyches and derke • and drelful of sight.
A faire felde ful of folke • fonde I there bytwen,
Of alle maner of men • the mene and the riche,
Worcyng and wandryng • as the worlde asketh.

A. 14. triely T; triely U; wonderliche VH. C. 3. me MFS; Pom.

Vndar a brod banke · bi a bourne syde,
And as I lay and leonede · and lokede on the watres,
I slumberde in a slepyng · hit sownede so murie.
Thenne gon I meeten · a mereloos sweune,
That I was in a wildernesse · wuste I neuer where,
And as I beo-beold in-to the est · an-heij to the sonne,
I sauh a tour on a toft · trijely i-maket;
A deop dale bi-neothe · a dungen ther-inne,
With deop dich and derk · and dreful of siht.
A feir feld ful of folk · fond I ther bi-twene,
Of alle maner of men · the mene and the riche,
Worchinge and wondringe · as the world asketh.

HIC INCIPIT VISIO WILLELMI DE PETRO PLOUHMAN.

PASSUS I.

IN a somere seyson · whan softe was the sonne,
Y shop me in-to shrobbis · as y a shepherde were,
In abit as an ermite · vholy of werkes,
Ich wente forth in the worlde · wonders to bure,
And sawe meny cellis · and selcouthe thynges.
Ac on a may morwenyng · on Maluerne hulles
Me byfel for to slepe · for weyrynesse of wandryng;
And in a launde as ich lay · lenede ich and slepte,
And merueylously me mette · as ich may sow telle;
Al the welthe of this worlde · and the woo bothe,
Wynkyng as it were · wyterly ich saw hyt,
Of tryuthe and of tricherye · of tresoun and of gyle,
Al ich saw slepyngye · as ich shal sow telle.
Estward ich byhulde · after the sonne,
And sawe a toure, as ich trowede · truthe was ther-ynne;
Westwarde ich waitede · in a whyle after,
And sawe a deep dale · deth, as ich lyuede,
Woned in tho wones · and wyckede spirius.
A fair feld, ful of folke · fonde ich ther bytwyne,
Alle manere of men · the mene and the ryches,
Worphynge and wandrynge · as the worlde asketh.

a MFSE; P om. 4. worle P. 16. wyle P. 19. fol (for ful) P.
Summe putten hem to the plouȝ· and pleiden hem ful seldene,
In eringe and in sowyng· swonken ful harde,
That monie of theos wasturs· in glotonye distrun.
And summe putten hem to pruide· apparylden hem ther-after,
In cuntinaunce of clothinge· queinteliche de-gyset;
To preyere and to penaunce· putten heom monye,
For loue of vr lord· luyeden ful harde,
In hope for to haue· heuene-riche blisse;
As ancre· and hermytes· that holdeth hem in heoare celles,
Coueyte not in cuntre· to carien a-boute,
For non likerous lyfode· heore licam to plese.
And summe chosen chaffare· to cheeu en the bettre,

Some putten hem to the plow· pleyed ful selde,
In settlyng and in sowyn· swonken ful harde,
And wonnen that wastours· with glotonye destroyeth.
And some putten hem to prythe· apparyled hem there-after,
In contenaunce of clothyn· comen disguised.
In prayers and in penance· putten hem manye,
Al for loue of owre lorde· luyeden ful streyte,
In hope forto haue· heueneriche blisse;
As ancre· and hermites· that holden hem in her selles,
And coueiten nought in contre· to kairen aboute,
For no likerous lifode· her lykam to plese.
And summe chosen chaffare· they cheuen the bettere,
As it semeth to owre syȝt· that suche men thryueth;
And somme murthes to make· as mynstralles conneth,
And geten gold with here glee· synneles· I leue.
Ac iapers and iangelers· Iudas chyldeken,
Feynen hem fantasies· and foles hem maketh,
And han here witte at wille· to worche ȝif thei sholde.
That Poule precheth of hem· I nel nought preue it here;
Qui turpiloquium loquitur· is Luciferes hyne.
Bidderes and beggeres· fast aboute ȝede,
With her belies and her bagges· of bred ful ycrammed;
Fayteden for here fode· fouȝten atte ale;
In glotonye· god it wote· gon hijn to bedde.
A. PROLOGUE. 32-43. C. PASSUS I. 22-44.

As hit semeth to vre siht • that suche men scholden;
And summe murtheres to maken • as munstrals cumne,
And gete gold with here gle • gittle, I trowe.
  Bote iapers and iangelers • Iudas children,
  Founden hem fantasies • and fooles hem maaden,
  And habbeth wit at heor wille • to worchen 3if hem luste.
  That Poul precheth of hem • I dar not preouen heere;
  Qui loquitur turpiloquium • hee is Luciferes hyne.
  Bidders and beggers • faste a-boute eoden,
  Til heor bagges and heore balies • weren bratful I-crommet;
  Feyneden hem for heore foode • foysten atte alle;
In glotonye, God wot • gon heo to bedde.

Somme putte hem to plow • and pleiden ful seylde,
In settyng and in sowyng • swoenken ful harde,
And wonne that those wasters • with glotenye destroyeth.
Somme putte hem to pruyde • and paraide hem ther-after,
In contenaunce and in clothynge • in meny kyhne gyse;
In praiers and in penaunces • putten hem manye,
At for the loue of oure lord • lyueden ful harde,
In hope to haue a gode ende • and heuene-ryche blysse;
As anres and eremites • that holden hem in hure cellys,
Coueytynge nost in contrees • to carien a-boute
For no lykereose lyfolde • hure lykame to plese.
And somme chosen cheffare • they cheuede the betere,
As hit semeth to oure syght • that soche men thryueth.
And somme murtheres to make • as mynstrals conneth,
That wollen neyther swynke ne swete • bote swery grete othes.
And synde vp foule fantasies • and foles hem maken,
And hauen witte at wylle • to worche yf they wolde.
That Paul prechith of hem • prone hit ich myghte,
Qui turpiloquium loquitur • ys Lucysers knaue.
Bydders and beggers • faste a-boute 3oden,
Tyl hure bagge and hure bely • were bretful ycrammeyd,
Faytynge for hure fode • and fouhten atten ale.
In glotonye, god wot • goth they to bedde.

24. wit P.; distryeth P. 26. contenaunce P. 28. lyueden ESM;
lynend P. 29. goud (for gode) P. 33. cheffede P.; cheued S.
bretful MFE; brefful P. 44. god wot MF; tho gomes FS.
And ryseth vp with ribaudye · this Roberdes knaues;
Sleep and sleugthe · suweth hem euer.

Pilgrimes and palmers · plihten hem to-gederes
For to seche seint Ieme · and seintes at Roome;
Wenten forth in heore wey · with mony wyse tales,
And hedden leue to lȝen · al heore lyf aftir.

Ermytes on an hep · with hokide staues,
Wenten to Walsyngham · & here wenchis aftir;
Grete lobres and longe · that loth weore to swynke
Clothedhen hem in copes · to beo knownen for bretheren;
And summe schopen hem to hermytes · heore ese to haue.

And risen with ribaudye · tho Roberdes knaues;
Slepe and sori sleuth · seweth hem eure.

Pilgrymes and palmers · plihted hem togidere
To seke seynt Iames · and seyntes in rome.
Thei went forth in here wey · with many wise tales,
And hadden leue to lye · al here lyf after.
I seigh somme that seiden · thei had ysouȝt seyntes;
To ech a tale that thei tolde · here tonge was tempred to lye,
More than to sey soth · it semed bi here speche.

Heremites on an heep · with hoked staues,
Wenten to Walsyngham · and here wenches after;
Grete lobyes and longe · that loth were to swynke,
Clothedhen hem in copis · to ben knownen fram outhere;
And shopen hem heremites · here ese to haue.

I fonde there freris · alle the foure ordres,
Preched the peple · for proffit of hem-seluen,
Glosed the gospel · as hem good lyked,
For couetise of copis · construed it as thei wolde.
Many of this maistres freris · mowe clothen hem at lykyng,
For here money and marchandise · marchen togideres.
For sith charite hath be chapman · and chief to shryue lorde;
Many ferlis han fallen · in a fewe yeris.
But holychirche and bij · holde better togideres,
The mote myschief on molde · is mountyng wel faste.

There preched a pardonere · as he a prest were,

I font there freres · all the foure ordres,
Prechinge the peple · for profyt of heore wombes, 56
Glosyne the gospel · as hem good liketh,
For couetyse of copes · construeth hit ille;
For monye of this maistres · mowen clothen hem at lyking,
For moneye and heore marchaundie · meeten ofte to-gedere. 60
Seththe charite hath be chapmon · and cheef to schriuen lorde,
Mony serlyes han bi-falle · in a fewe 3eres.
But holychirche bi-ginne · holde bet to-gedere,
The moste mischeef on molde · mounteth vp faste. 64
Ther prechede a pardoner · as he a prest were,

And aryseth with ribaudrie · tho Roberdes knaues;
Slep and synful sleuthe · seweth suche euere.
Pylgrimis and palmers · plyghten hem to-gederes,
To seche seint Iame · and seyntys of rome, 48
Wenten forth in hure way · with meny vn-wyse tales,
And hauen leue to lye · al hure lyf-time.
Eremyte on an hep · with hokede staues,
Wenten to Walsyngham · and hure wenches after; 51
Grete lobes and longe · that loth were to swynke,
Clothed hem in copis · to be knowe fro othere,
And made hem-selue eremytes · hure eise to haue.
Ich fond ther frerus · alle the foure ordres, 56
Prechynge the peple · for profit of the wombe,
And glosynge the godspel · as hem good lyked;
For couetyse of copes · contrariede som doctors.
Meny of this maistres · of mendinant freres, 60
Hure monye and marchaundise · marchen to-gederes;
Ac suuth charite hath be chapman · and cheef to shryue lorde,
Many serlies han fallen · in a fewe 3eres;
Bote holy churche and charite · choppe a-doun swich shryuers,
The moste myschif on molde · mounteth vp faste. 65
Ther preched a pardoner · as he a prest were,
And brouȝt vp a bulle · with bisschopes seles,
And seide that him-self mihte · a-soylen hem alle
Of falsnesse and fastinge · and of vouwes I-broken.

The lewede men likede him wel · and leueth his speche,
And comen vp knelynge · and cusseden his bulle;
He bonchede hem with his breuet · and blered heore eȝen,
And rauhte with his ragemon · ringes and broches.

Thus ye ȝiueth oure gold · glotonye to helpen,
And leueth hit to losels · that lecherie haunten.
Weore the bisschop i-blesset · and worth bothe his eres,

Brouȝte forthe a bulle · with bishopes seles,
And seide that hym-self myȝte · assoylen hem alle
Of falsshed of fastynge · of vowes ybroken.

Lewed men leuèd hym wel · and lyked his wordes,
Comen vp knelyng · to kisset his bulles;
He bonched hem with his breuet · and blered here eyes,
And rauȝte with his rageman · rynge and broches.

Thus they geuen here golde · glotones to kepe,

And leueth such loseles · that lecherie haunten.
Were the bishcop yblissed · and worth bothe his eres,
His seel shulde nouȝt be sent · to deceyue the peple.

Ac it is nauȝt by the bishcop · that the boy precheth,
For the parisch prest and the pardoner · parten the siluer,
That the poraille of the parisch · sholde haue ȝif thei nere.

Persones and parisch prestes · pleyned hem to the bishop,
That here parisshes were pore · sith the pestilence tyme,
To haue a lyncens and a leue · at London to dwelle,
And synge there for symonye · for siluer is swete.

Bishops and bachelers · bothe maistres and doctours,
That han cure vnder criste · and crounyng in tokne
And signe that thei sholdeyn · shryuen here paroschienes,
Prechen and prey for hem · and the pore fede,
Liggên in London · in lenten, an elles.

Somme seruen the kynge · and his siluer tellen,
In cheker and in chancerye · chalangen his dettes
Of wardes and wardmoṭes · weyues and streuyes.

A. 81. tym throttle; V om. C. 67. brouete P. 68. myȝte P.
72. breuet IM; bulles P. eyen FMS; eye P. 73. an (for and) P.
Heo scholde not bee so hardi to deceuyne so the peple.
Sewe hit nis not bi the bisschop that the boye precheth;
Bote the parisch prest and he de parte the seluer,
That hau schulde the pore parisschens if that heo ne weore.

Persons and parish prestes playneth to heore bisschops,
That heore parisch hath ben pore seththe the pestilence tyme,
And asketh leue and lycence at Londun to dwelle,
To singhe ther for simonye for seluer is swete.

[Compare A. PROL. 90-95, p. 18.]

And brouȝte forth a bulle with bishopis seles,
And seide that hym-selue myȝte asoillie hem alle
Of falsnesse of fastinges of vowes to-broke.
Lewe ned men lyuede hym wel and likeden hus wordes,
Comen and kneleden to kyssen his bulles;
He blessede hem with hus breuet and blerede hure eyen,
And raghte with hus rageman rynges and broches.
Thus se eueth soure golde goltones to helpe,
And leneth it to loren that lecherie haunten.
Were the bishopp blessid other worth bothe hus eren,
Hus sele sholde noagit be sent in deceit of the puple.
Ac it ys noȝt by the bysshop that the boye precheth,
The parsheprest and the pardonere parten the seluer,
That poore puple in parshes sholde haue, yf thei ne were.
Persons and parsheprestes pleynde to the bishopp,
That hure parshens ben poore sith the pestelence tyme,
To hau licence and leue in Londone to dwelle,
And synghe ther for symonye for seluer ys swete.
Bisshopes and bachilere bothe maisters and doctors,
That han cure vnder cryst and crownynge in tokne,
Ben chargid with holy churche charyte to tulie,
That is, leel loue and lif a-mong lered and lewed;
Thei lyen in Londune in lentene, and elles.
Somme seruen the kynge and hus seluer tellen,
In the chekke and the chauncelrie chalengynge hus dettes,
Of wardes and of wardemotes wayues and strayues.
And some seruen as servauntz · lorde and ladyes,
And in stede of stuardes · syltten and demen.

[Compare B. x. 280–283.]

Here messe and here matynes · and many of here oures
Arn don vondevoutlych; · drede is at the laste
Lest crist in consistorie · acorse ful manye.
I parcyued of the power · that Peter had to kepe,
To bynde and to vnbynde · as the boke telleth,
How he it left with loue · as owre lorde hight,
Somme aren as seneschals · and seruen othere lorde,
And ben in stede of stywardes · and sitten and demen.
Concience cam and acusede hem · and the comune hit herde,
And seide, 'ydolatrie 3e soffren · in sondrye places menye, 96
And boxes ben broght forth · i-bounden with yre, —
To vnder-take the tol · of vntrewwe sacrifice.
In menyghe of miracles · muche wex ther hangeth;
Al the world wot wel · hit myȝte nat be trywe:
Ac for it profith 3ow to porswarde · 3e prelates soffren
That lewed men in mysbylyue · leuen and deien.
Ich lyue wel, by oure lorde · for loue of 3oure couetyse,
That al the world be the wors; · as holy wryt telleth 104
What cheste, and meschaunce · to the children of Israel,
Ful on hem that free were · thorwe two false preestes.
For the synne of Ophni · and of Finées hus brother,
Thei were disconfit in bataille · and losten Archa dei;
And, for hure syre sauh hem syngen · and soffrede hem don ille,
And noȝt chased hem ther-of · and wolde noȝt rebukie hem,
A-non, as it was ytold hym · that the children of Israel
Weren disconfit in bataille · and Archa dei ylore,
And hus sones slayen · anon he ful for sorwe
Fro hus chaire thare he sat · and brak hus necke a-tweyne.
And al was for veniaunce · that he but noȝt hus children;
And for they were preestes · and men of holychurche,
God was wel the wrother · and tok the rathere veniaunce.
For-thi ich seȝe, 3e preestes · and men of holychurche,
That soffren men do sacrifice · and worshepen maumettes,
And 3e sholde be here fadres · and techen hem betere,
God shal take veniaunce · on alle swiche preestes
Wel harder and grettere · on suche shrewede faderes,
Than euere he dude on Ophni · and Fines, or on here fader,
For 3oure shrewede suffraunce · and 3oure owene synne. 124
3oure masse and 3oure matynes · and meny of 3oure houres
Aren don vndeuolich · drede ys at the laste
Leste crist in hus constorie · of 3ow a-corse menye.
Ich parceude of the power · that peter hadde to kepe,
To bynden and vnbynden · as the boke telleth,
How he hit lefte with loue · as oure lorde wolde,
Amonges foure vertues · the best of alle vertues,
That cardinales ben called · and closyng yatis,
There crist is in kyngdome · to close and to shutte,
And to opne it to hem · and heuene blisse shewe.
Ac of the cardinales atte Courte · that cauht of that name,
And power presumed in hem · a pope to make,
To han that power that peter hadde · inpugriyen I nelle;
For in loue and letterure · the eleccioun bilongeth,
For-thi I can and can nauyte · of courte speke more.
Thanne come there a kyng · kny3thod hym ladde,
Mijt of the · comunes · made hym to regne,
And thanne cam kynde wytte · and clerkes he made,
For to conseille the kyng · and the comune saue.
The kyng and kny3thode · and clergye bothe
Casten that the comune · shulde hem-self fynde.
The comune contreued · of kynde witte craftes,
And for profit of alle the poeple · plowmen ordeyned,
To tilie and trauaile · as trewe lyf asketh.
The kynghe and the comune · and kynde withe the thridd
Shope lawe and lewte · eche man to knowe his owne.
Thanne loked vp a lunatik · a lene thing with-alle,
And knelyng to the kyng · clergealy he seyde;
'Crist kepe the, sire kyng · and thi kyngriche,
And leue the ledhe thi londe · so leute the louye,
And for thi rihtful rewlyng · be rewarded in heuene!

And sithen in the eyre an hiegh · an angel of heuene
Lowed to speke in latyn— · for lewed men ne coude
Iangle ne iugge · that iustifie hem shulde,
But suffren and seruen— · for-thi seyde the angel,
'Sum Rex, sum Princeps · neutrum fortasse deinceps ;—
O qui iura regis · Christi specialia regis,
Hoc quod agas melius · iustus es, esto pius!
Nudum ius a te · vestiri vult pietate;
Qualia vis metere · talia grana sere.
Si ius nudatur · nudo de iure metatur.
Si seritur pietas · de pietate metas!'

C. 134. cauht MFI; chaut P. 135. An (for And) P. 138. quaht P.
140. muche MF; meche P. 141. kynde; miswritten a kynde P.
Amonges foure vertues • most vertuose of vertues,
That cardinales ben callid • and closynde gates,
Ther crist is in kyngdome • to closy ye with heuene.
Ac of the cardinales at court • that cau3t han such a name,
And power presumen in hem-self • a pope to make,
To haue the power that peter hadde • repugnen ich nelle; 136
For in loue and in letteru • lith the grete eleccion;
Countrepleide it no3t,' quath Conscience • ‘for holy churches sake.’

Thanne cam ther a kyng • kny3t-hod hym ladde,
The muche my3te of the men • made hym to regne;
And thanne cam kynde wit • and clerkus he made,
And conscience and kynde wit • and kny3t-hod to-gederes
Caste that the comune • shoide hure comunes fynde.
Kyndewit and the comune • contreuede alle craftes,
And for most profit to the puple • a plouh thei gonne make,
With leel labour to lyue • whyl lif and londe lasteth.
Than kynde wit to the kyng • and to the comune seide,

‘Crist kep the, sire kyng • and thy kynryche,
And leue the lede so thy londe • that leaute the louye,
And for thy ry3tful ruelyng • be rewardid in heuene.’

Conscience to cleregie • and to the kyng saide,
'Sum rex, sum princeps • neutrum fortasse deinceps;
O qui iura regis • christi specialia regis,
Hoc ut agas melius • iustus, et esto pius !
Nudum ius a te • vestiri vult pietate,
Qualia vis metere • talia grana sere;
Si seritur pietas • de pietate metas.'
Thanne greued hym a goliardeys · a glotoun of wordes,
And to the angel an heij · answered after,
'Dum rex a regere · dicatur nomen habere,
Nomen habet sine re · nisi studet iura tenere.'

And thanne gan alle the comune · crye in vers of latin,
To the kynges conseille · construe ho-so wolde—
'Precepta Regis · sunt nobis vincula legis.'

With that ran there a route · of ratones at ones,
And smale mys myd hem · mo then a thousande,
And comen to a conseille · for here comune profit;
For a cat of a courte · cam whan hym lyked,
And ouerlepe hem lystlich · and lauste hem at his wille,
And pleyde with hem perilouslych · and possed hem aboute.
'For doute of dyverser dredes · we dar nouste wel loke;
And on we grucche of his gamen · he wil greue vs alle,
Cracche vs, or clowe vs · and in his cloches holde,
That vs lotheth the lyf · or he lete vs passe.
Myste we with any witte · his wille withstonde,
We myste be lordes aloft · and lyuen at owre ese.'

A raton of renoun · most renable of tonge,
Seide for a souereigne · help to hym-selue;—
'I haue ysein segges,' quod he · 'in the cite of London
Beren biges ful briste · abouten here nekkes,
And some colers of crafty werk; · uncoupled thei wenden
Bothe in wareine and in waste · where hem lene lyketh;
And otherwhile thei aren elles-where · as I here telle.
Wære there a belle on here heij · bi Ihesu, as me thynketh,
Men myste wite where thei went · and awei renne!
And riȝt so,' quod that ratoun · 'reson me sheweth,
To bugge a belle of brasse · or of bristle syluer,
And knitten on a colere · for owre comune profit,
And hangen it vp-on the cattes hals · thanne here we mowen
Where he ritt or rest · or renneth to playe.
And ȝif him list for to laiȝe · thenne loke we mowen,
Conscience and the kyng · in-to the court wenten,
Where houede an hondred · in houes of silke,
Seriauntes hij semede · that seruen atte barre,
160
To plede for penyes · and poundes the lawe,
And nat for loue of oure lord · vnlose hure lyppes ones.
Thow my3t bet mete the myst · on maluerne hulles,
Than gete a mom of hure mouth · til moneye be hem shewid.
Thanne ran ther a route · of ratones, as it were,
165
And smale mys with hem · mo than a thousand,
Come to on counsale · for hure comune profitt;
For a cat of a court · cam whan hym lykyde,
168
And ouer-leep hem ly3tyche · and lauhte hem at wille,
And pleide with hem periloslich · and putte hem ther hym
lykyde:—

'And if we grucche of hys game · he wol greue ous sarrer,
To hus clees clawen ows · and in hys cloches holde,
That ous lootheth the lyf · er he lete ows passe.
My3te we with eny wyt · hus wil with-sette,
We my3te be lordes aloft · and lyue as vs luste.'
Tho saide a raton of renoun · most resonable of tonge,
176

'Ich haue yseie grete syres · in cytees and in tounes
Bere byges of bry3t gold · al aboute hure neckes,
And colers of crafty werke · bothe kny3tes and squiers.

Were ther a belle on hure by3e · by Iesus, as me thynketh, 180
Men my3te wite wher thei wenten · and hure wey roume.
Ry3t so,' quath the raton · 'reison me shewith,
A belle to byggen of bras · other of bry3t seluer,
And knytyte it on a coler · for oure comune profitt,
184
And honge aboute the cattys hals · thanne hure we moywe
Wher he ryt other rest · other romyth to pleye.
And yf hym luste for to layke · thanne loke we moywe,
And peren in his presence · ther while hym plaie liketh,  
And ȝif him wratheth, be ywar · and his weye ȝonye.'  

Alle this route of ratones · to this reson thei assent.  
Ac tho the belle was ybout · and on the beigne hanged,  
There ne was ratoun in alle the route · for alle the rewe me of Fraunce,  
That dorst haue ybounden the belle · aboute the cattis nekke,  
Ne hangen it aboute the cattes hals · al Engelonde to wynne;  
And helden hem vnhardy · and here conseille feble,  
And leten here laboure lost · and alle here longe studye.  

A mous that moche good · couthe, as me thoughte,  
Stroke forth sternly · and stode biforn hem alle,  
And to the route of ratones · rehearsed these wordes;  
'Thoȝ we culla the catte · ȝut sholde ther come another,  
To cracchy vs and al owre kynde · thoȝ we crope vnder benches.  
For-thi I conseille alle the comune · to lat the catte worthe,  
And be we neuer so bolde · the belle hym to shewe;  
For I herde my sire seyn · is seuene ȝere ypassed,  
There the catte is a kitoun · the courte is ful elyng;  
That witnisseth holiwriote · who-so wil it rede,  

\[Ve terre vbi puere rex est, &c.\]

For may no renke there rest haue · for ratones bi nyȝte;  
The while he caccheth conynges · he couete: h nouȝt owre caroyne,  
But fet hym al with venesoun · defame we hym neuere.  
For better is a litel losse · than a longe sorwe,  
The mase amonge vs alle · thoȝ we mysse a schrew.  
For many mannus malt · we mys wolde destruyue,  
And also ȝe route of ratones · rende mennes clothes,  
Nere that cat of that courte · that can ȝow ouerlepe,  
For had ȝe rattes ȝowre wille · ȝe couthe nouȝt reule ȝowre:selue.  
I sey for me;' quod the mous · 'I se so mykel after.  
Shal neuer the cat ne the kitoun · bi my conseille be grewed,  
Ne carpyng of this coler · that costed me neure.  
And thouȝ it had coste me catel · biknownen it I nolde,  
But suffre as hym-self wolde · to do as hym liketh,  
Coupled and uncoupled · to cacche what thei mowe.  
For-thi vche a wise wȝte I warne · wite wel his owne.'—
And appere in hus presence · whyle hym pleye lyketh, 188
And yf he wrathe, we mowe be war · and hus way roume.'
Al the route of ratons · to thyse reison a-sentede,
Ac tho the belle was ybouyst · and on the byse honged,
Ther was no raton of al the route · for al the reame of Fraunce,
That durste haue bounde the belle · a-boute the cattes necke,
Ne haue it hongid a-boute hus hals · al Engelond to wynne;
And leten hure labour ylost · and al hure longe travaul.
A mous that muche good couthe · as me tho thouyste, 196
Strok forth sturneliche · and stod by-for hem alle,
And to the route of ratones · rehercede thuse wordes,
'Thau we hadde ycullid the catte · 3ut sholde ther come
another,
To cracchen ous and al oure kynde · thouh we crepe vnder
benches.
For-thi ich consaile, for comune profit · lete the cat worthie,
And neuere be we so bold · the belle hym to shewe.
For ich hurde my syre sayn · seuen 3er passed,
"Ther the cat nys bote a kyton · the court is ful elynge;"
Witnesse of holy wryt · who so can rede—

_Ue terre ubi puerc est rex: Salamon._

Ich sigge it for me,' quath the mous · 'ich seo so muchel after,
Shal neuere the cat ne the kyton · by my consail, be greued,
Ne carpen of hure colers · that costide me neuere; 208
And thauh it costned me catel · by-knowe ich ne wolde,
Bote soffren and sigge nouht · and so is the beste,
Tyl myschief amende hem · that meny men chasteth.
For meny mannys malt · we mys wolde distrye,
And 3e, route of ratons · of rest men a-wake,
Ne were the cat of the court · and jonge kytones to-warde;
For hadde 3e ratones 3oure reed · 3e couthe nat ruelie 3ow-selue.'

Ther houeth an hundret · in houues of selk,
Seriauxns hit semeth · to seruen atte barre;
Pleden for pons · and poundes the lawe,
Not for loue of vr lord · vn-loseth heore lippes ones.
Thow mihtest beter meten the myst · on Maluerne hulles,
Then geten a mom of heore mouth · til moneye weore schewed.
I sauh ther bisschops bolde · and bachilers of diuyn
Bi-coome clerkes of a-counte · the kyng for to seruen;
Erchedekenens and deknes · that dignite hauen,
To preche the peple · and pore men to feede,
Beon lopen to londun · bi leue of heore bisschopes,
To ben clerkes of the kynges benche · the cuntre to schende.
Barouns and burgeis · and bonde-men also

What this meteles bemeneth · 3e men that be merye,
Deuine 3e, for I ne dar · bi dere god in heuene!
3it houed there an houseth · in housues of selke,
Seriauxty it semed · that serueden atte barre,
Plededen for penyes · and poundes the lawe,
And nougt for loue of owre lorde · vnlese here lippes onis.
Thow my3test better mete the myste · on Maluerne hulles,
Than gete a momme of here mouthe · but money were shewed.

[Compare B. PROL. 87–94; p. 8.]

Barones an burgeis · and bonde-men als
I sei3 in this assemble · as 3e shul here after.
Baxsteres and brewesteres · and bocheres manye,
Wolwebookteres · and weueres of lynen,
Taillours and tynkeres · and tolleres in marketes,
Masons and mynours · and many other craftes.
Of alkin libbyng laboreres · lopen forth somme,
As dykers and delueres · that doth here dedes ille,
And dryuen forth the longe day · with ‘Dieu vous same, Dame
Emme’

Cokes and here knuues · cridden, ‘hote pies, hote l
Gode gris and gees · gowe dyne, gowe l’
Tauxners vn-till hem · tolde the same,
‘White wyn of Osseye · and red wyn of Gascoigne,
Of the Ryne and of the Rochel · the roste to defye.’—
Al this sei3 I slepyng · and seuene sythes more.
I saus in that semble as ye schul heren her-aftur.
Bakers, bochers and breusters monye,
Wollene websteris and weueris of lynen,
Tailours, tanneris & tokkeris bothe,
Masons, minours & mony other craftes,
Dykers, and deluers that don heore dedes ille,
And driueth forth the longe day with ‘deu vous saue, dam Emme!’
Cookes and heore knaues cryen ‘hote pies, hote!’
Goode gees and yrs. gowe dyne, gowe!’
Tauerners to hem tolde the same tale
With good wyn of Gaskoyne and wyn of Oseye,
Of Ruyn and of Rochel the rost to defye.
Al this I saus slepynge & seue sithes more.

What this metals by-meneth as men that buth murye,
Diuine ye, for ich ne dar by dere god almytty!

[Compare C. I. 159–164; p. 15.]

Compare C. I. 85–92; p. 9.

Jut mette me more of mene and of ryche,
As barouns and burgeis and bonde-men of thrupes,
Al ich sauh slepyng as ye shullen hure after;
Bothe bakers and bruywers bouchers and othere,
Webesters and walkers and wynners with handen,
As taylours and tanners and tyliers of erthe,
As dikers and deluers that don here dedes ille,
And driueth forth hure daies with ‘deux saue dame Emme!’
Kokes and here knaues crieden ‘hote pyes, hote!’
Good goos and grys go we dyne, gowe!’
Tauerners ‘a tast for nouht’ tolde the same,
‘Whit wyn of Oseye and of Gascoyne,
Of the Ruelle and of the Rochel wyn the rost to defye.’
Al this ich sauh slepyngge and seueene sythes more.

Explicit passus primus.
PASSUS I.

Primus passus de visione.

WHAT this mountein be-meneth \* and this derke dale,
And this feire feld, ful of folk \* feire I schal ow schewe.
A louely ladi on leor \* in linnene i-cloothed,
Com a-doun from the clfy \* and clepte me feire,
And seide, 'sone I slepest thou? \* Sixt thou this peple
Al hou bisy thei ben \* a-boute the mase?
The moste parti of the peple \* that passeth nou on eorthe,

PASSUS I.

Passus Primus de visione.

WHAT this montaigne bymeneth \* and the merke dale,
And the felde ful of folke \* I shal 3ow faire schewe.
A louel ladi of lere \* in lynnen ycloathed,
Come down from a castel \* and calleth me faire,
And seide, 'Sone, slepestow \* sestow this poeple,
How bisi thei ben \* abouten the mase?
The moste partie of this poeple \* that passeth on this erthe,
Haue thei worship in this worlde \* thei wilne no better;
Of other heuene than here \* holde thei no tale.'
I was aferd of her face \* thei she faire were,
And seide, 'mercy, Madame \* what is this to mene?'
'The toure vp the toft,' quad she \* 'treuth is there-inne,'
And wolde that 3e wrouyt \* as his worde techeth;
For he is fader of feith \* fourned 3ow alle,
Bothe with fel and with face \* and 3af 3ow fyue wittis
Forto worship hym ther-with \* the while that 3e ben here.
And threfore he hyste the ethe \* to help 3ow vchone
Of wollen, of lynnen \* of lyfode at nedè,
In mesurable manere \* to make 3ow at ese;

A. 4. clfy UDh; loft VH; T kith. 9. holde TUD; 3eneth V; 3yue H.

Hauen heo worschupe in this world: kepe thei no betere;
Of other heuene then heer: holde thei no tale.
Ich was a-ferd of hire face: thauh heo feir weore,
And seide, 'merci, ma dame: what is this to mene?'
'This tour and this toft,' quod heo: 'treuth is ther-inne,
And wolde that ye wroghten: as his word techeth;
For he is fader of se: that formed ow alle
Bothe with fel and with face: and 3af ow fyue wittes,
Forte worschupen him, therwith: while ye beoth heere.
And for he hihte the eorthe: to seruen ow vchone
Of wollene, of linnene: to lyflode at neode,
In mesurable maner: to maken ow at ese;

PASSUS II.

Incipit passus secundus.

WHAT the montayne by-meneth: and the merke dale,
And the feld ful of folke: ich shal 3ow fayre shewe.
A loueliche lady of lere: in lynn marks y-clotlid,
Cam doun fro that castel: and calde me by name,
And seide, 'Wille, slepest thow: syxt thow this puple,
How busy thai ben: a-boute the mase?
The most partie of the puple: that passeth on this erthe,
Haue thei worship in this worlde: thei willen no betere;
Of other heuene than here: thei holden no tale.
Ich was aferd of hure face: thauh hue faire were,
And saide, 'mercy, ma dame: what may thyse be to mene?'
'The tour vp-on toft,' quath hue: 'treuth is ther-yenne,
And wolde that ye wrouhte: as hus word techeth.
For he is fader of faith: and formour of alle;
To be faith-ful to hym: he 3aue 3ow fyue wittes
For to worshepen hym ther-with: while ye lyuen here.
Wherfore he het the elementes: to helpe 3ow alle tymes,
And brynge forth 3oure bylyue: bothe lynnenn and wollen,
And in mesure, thouh hit muche were: to make 3ow at ese.

16. therwith THU; V om. C. 8. Haue IFEG; Haued P. 11. wat P.
16. wile P. 17. Werfore P. elemens P.
And commaundet of his cortesye · in comune three thinges; 20
Heore nomes beth needful · and nempne hem I thinke,
Bi rule and bi resoun · rehersen hem her-aftur.
That on clothynge is · from chele ow to saue:
And that othur mete at meel · for meseise of thiseluen: 24
And drink whon thou druyst · but do hit not out of resoun,
That thou worthe the worse · whon thou worche scholdest.
For Lot in his lyf-dayes · for lyking of drinke,
Dude bi his douhtren · that the deuel louede, 28
Dilytede him in drinke · as the deuel wolde,

And commaundet of his curteisye · in comune three thinges; 20
Arne none needful but tho · and nempne hem I thinke,
And rewayne hem bi resoun · reherse thow hem after.
That one is vesture · from chele the to saue,
And mete atte mele · for myseise of thi-selue, 24
And drynke whan thow dryest · ac do nouȝt out of resoun;
That thow worth the worse · thow worche shuldest.
For Loth in his lifdayes · for likynge of drynke,
Dede bi his douȝtres · that the deuel lyked;
Delited hym in drynke · as the deuel wolde,
And lecherye hym lawȝt · and lay bi hem bothe;
And al he witt it wyn · that wikked dede.

Inebriamus cum vino, dormiamusque cum eo,
Vl seruare possimus de pate nostro semen.
Thorw wyn and thorw women · there was Loth acombred, 33
And thar gat in glotonye · gerlis that were cherlis.
For-thi drede delitable drynke · and thow shalt do the bettere;
Mesure is medycyne · thouȝ thouȝ moche zerne.
It is nauȝt al gode to the goste · that the gutte axeth, 36
Ne lifiode to thi likam · that leef is to thi soule.
Leue not thi likam · for a lyer him techeth,
That is the wrecched worlde · wolde the bitraye.
For the fende and thi flesch · folweth the to-gidere,
This and that sueth thi soule · and seith it in thin herte;
And for thow sholdest ben ywar · I wishe the the beste.'
A. PASSUS I. 30-40. C. PASSUS II. 20-40. 23

And lecherie him lauhte · and lay bi hem bothe ·
And al he witede hit wyn · that wikede dede.
Dreede dilitable drinke · and thou schalt do the bettre ·
Mesure is medicine · thauh thou muche yeorne.
Al nis not good to the gost · that the bodi lyketh,
Ne lyfode to the licam · that leof is to the soule.

Leef not thi licam · for lygere him techeth,
That is the wikede word · the to bi-traye.
For the fend and thi flesch · folwen to-gederen,
And schendeth thi soule · seo hit in thin herte ·
And for thou scholest beo war · I wisse the the bettre.' 40

He comaundid of his cortesye · in comune thre thynge,
Aren non nudful bote tho thre · nempen hem ich thenke,
And rekene hem by rewe · reheerce hem wher the lyketh.
The serst of tho ys fode · and vesture the secounde.
And drynke that do the good · ac drynk nat oute of tyme. 24

Lo! Loth in hus lyue · thorp lecherouse drynke
Wikklydlich wroghte · and wrathede god al-myghty.
In hus dronkenesse a day · hus douhtres he dighte,
And lay by hem bothe · as the bok telleth.
In hus glotenie he by-gat · gerles that weren churles,
And al he wited the wyne · hus wikked dede.

Inebriamus cun uino et dormiamus cum eo, ut servare possimus
de patre nostro semen . Genesis.

Thorgh wyn and thorp wommen · ther was Loth encombred;
For-thy dred dilitable drynke · bothe day and ny3tes. 32
Mesure is medecyne · thauh thou muche wylne.
Al is nost good to the gost · that the gut asketh,
Ne lifode to the licame · that leof is to the saule;
Leue nost thi licame · for a lyere hym techeth,
That is the wrecchede worlde · that wolde the bygyle;
For the fend and thy flesch · folwen to-gederes,
And that seeth the saule · and seith hit in herte,
And wisseth the to be ware · and what wolde the deceuyye.' 40

25. drenke P. 27. dronkenesse MI; dronkenesse P. 29. he MFS; P om.
gerles I; gurles MG; P om. werenen (for weren) P. 33. is a P; the rest
om. a. 34. gout P. 36. Leue FE; Leef IS; Lyef P. 39. see} EB;
see} S; see} PG. see} F; see} EB; see} SG; saith I; setth P.

'A madame, merci!' quath I. 'me liketh wel thi wordes.
Bote the moneye on this molde. that men so faste holden,
Tel me to whom that tresour appendeth?'

'Go to the gospel,' quath heo. 'that god seith himselfen,
Whon the peple him a-posede with a peny in the temple,
Jif heo schulden worschupe ther-with. Cesar heore kyng.

And he asked of hem. of whom spac the lettre,
And whom the ymage was lyk. that ther-inne stod.

"Ceesar," thei seiden. "we sooth wel vchone."

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

"Thenne Reddite," quath God. "that to Cesar falleth,
El que sunt dei deo. or elles do se ille."

'Madame, mercy,' quod I. 'me liketh wel sowre wordes,
Ac the moneye of this molde. that men so faste holdeth,
Telle me to whom, Madame. that tresore appendeth?'

'Go to the gospel,' quod she. 'that god seide hym-seluen,
Tho the poeple hym apposed with a peny in the temple,
Whether thei shulde ther-with. worschip the kyng Sesar.

And god axed of hem. of whome spake the lettre,
And the ymage lyke. that there-inne stondeth?

"Cesaris," thei seide. "we sen hym wel vchone."

"Reddite Cesari," quod god. "that Cesari bissalleth,
Et que sunt dei. deo. or elles se done ille."

For rigtful reson. shulde rewele sow alle,
And kynde withe be wardeyne. sowre welthe to kepe,
And tuteur of sowre tresore. and take it sow at nede;

For housbonderye and hij. holden toghereres."

Thanne, I trained hir faire for hym that hir made,
'That dongeoun in the dale. that dredeful is of syste,
What may it be to mene. ma-dame, I sow biseche?'

'That is the castel of care. who-so cometh therinne.
May banne that be borne was to body or to soule.

Therinne wonieth a wiste. that wronge is yhote,
Fader of falsched. and founded it hym-selue.

Adam and Eue. he egged to ille,
Conseilled Caym. to kullen his brother;

A. 49. Latin quotation from H. 54. sow TH; sou HD; V om. 57.
down V; dungeone TH3D; see prol. 15. 62. it T; yt D; VH om.
For rihtfoliche resoun · schulde rulen ou alle,  
And khuynde wit be wardeyn · our e weolthe to kepe,  
And tour of vr tresour · to take hit 30w at nede;  
For husbondrie and he · holden to-gedere.  
Thenne I frayned hire feire · for him that hire made,  
'That dungun in that deope dale · that dreyful is of siht,  
What may hit mene, madame · ich the bi-seche?'  
'That is the castel of care,' quod heo · 'hose cometh ther-inne,  
Mai banne that he born was · to bodi or to soule.  
Ther-inne woneth a wiht · that wrong is i-hote,  
Fader of falsness · he founede it him-seluen;  
Adam and Eue · he eggede to don ille;  
Counselde Caym · to cullen his brother;  

'A ma dame, mercy;' quath ich · 'me lyketh wel 3oure wordes,  
Ac the moneye of this molde · that men so faste kepeth,  
Telle 3e me now to wham · that tresour by-longeth?'  
'Go to the gospel,' quath hue · 'and see what god sayde,  
Whanne the puple aposed hym · of a peny in the temple,  
And god askede of hem · whas was the coygne.

"Cesares," thei seiden · "sothliche we knowen."  
"Reddite Cesari," seide God · "that to Cesar by-falleth,  
*Et que sunt dei, deo* · other ellys 3e don ille."  
For ryhtfulicche reson · sholde ruelde 30w alle,  
And kynde wit be wardeyn · 3oure welthe to kepe,  
And tutour of 30wre tresoure · and take hit 30w atte nede;  
For hosboundrie and he · holdeth to-gedere.'  
Ich fraynedere hure faire tho · for hym that hure made,  
'The dupe dale and durke · vn-semely to see to,  
What may hit by-mene · madame, ich by-seche?'  
'That is the castel of care · who-so cometh ther-ynne  
May banne that he bore was · in body and in soule;  
Ther-ynne wonyeth a wy3t · that wrong is his name,  
Fader of falsshed · fond hit furst of alle;  
Adam and Eue · he eggede to don ille,  
Consailde Cayme · to cullen hus brother;

Iudas he iapede · with the Iewes seluer,
And on an ellerme treo · hongede him after.
He is a lettere of loue · and ly3eth hem alle
That trusteth in heor tresour · ther no truthe is inne.’

Thenne hedde I wonder in my wit · what wommon hit weore,
That suche wyse wordes · of holy writ me schewede;
And halsede hire in the heige nome · er heo theonne yeode,
What heo weore witterly · that wissede me so feire.

‘Holi churche icham,’ quath heo · ‘thou ouhtest me to knowe:
Ich the vndurfong furst · and thi feith the tauhte.
Thow brouȝtest me borwes · my biddying to worche,
And to loue me leelly · while thi lyf durede.’

Iudas he iaped · with Iuwen siluer,
And sitthen on an eller · honged hym after.
He is letter of loue · and lyeth hem alle,
That trusten on his tresor · bitrayeth he sonnest.’

Thanne had I wonder in my witt · what womman it were
That such wise wordes · of holy writ shewed;
And asked hir on the hiege name · ar heo thennes yeode,
What she were witterli · that wissede me so faire?

‘Holicherche I am,’ quod she · ‘thow ouȝtest me to knowe,
I vnderfonge the firste · and the feyth tauȝte,
And brouȝtest me borwes · my biddying to fulfille,
And to loue me leelly · the while thi lyf dureth.’

Thanne I courbed on my knees · and cryed hir of grace,
And preyed hir pitously · prey for my synnes,
And also kenne me kyndeli · on criste to bileue,
That I migȝe worchen his wille · that wrouȝte me to man;
‘Teche me to no tresore · but telle me this ilke,
How I may saue my soule · that seynt art yholden?’

‘Whan alle tresores aren tried,’ quod she · ‘trewthe is the best;
I do it on deus caritas · to deme the sothe;
It is as derworth a drewery · as dere god hym-seluen.

Who-so is trewe of his tonge · and telleth none other,
And doth the werkis ther-with · and wilneth no man ille,
Thenne knelede I on my knees and crièd hire of grace,
And preiede hire pitously to preye for vr sunnes,
And eke to teche me kuyndely on crist to bi-leue,
That Ich his wille mihnte worche that wrouhte me to mon. 80
‘Tech me to no tresour bote tel me this ilke,
Hou I may saue my soule that seint art I-holde.’
‘Whanne alle tresours ben tried, quath hue ‘treuthie is the beste;
I do hit on Deus Caritas to deeme the sothe.
Hit is as derworte a druyry as deore god him-seluen.
For hose is trewe of his tonge telleth not elles,
Doth his werkes ther-with and doth no mon ille,

Judas he by-iapede thorgh Iewene seluer,
And afterward he heng hym hye on an ellene. 64
He ys lettare of loue and lyeth alle tymes;
That tryst in erhely tresour he by-traith sonnest,
To en-combye men with couetyse that is hus kynde,
Thanne hadde ich wonder in my wit what womman hue were,
That suche wyse wordes of holy wryt shewede;
And halsede hure on the heie name er hue thynnys wente,
What hue were witterly that wissede me so and tauhte.
‘Holychurche ich am’ quath hue ‘thow oghtest me to knawe;
Ich vnnder-feng the fornest and fre man the made.
Thow broghtest me bowwes my bydding to fulfille,
To leue on me and louye me al thy lyf tymye.
Thanne knelede ich on my knees and crièd hure of grace,
And preiede hure pytously to preie for me to amende,
Al-so to kenne me kyndelich on crist to by-leue,
‘And teche me to no tresour bote telle me thys ilke,
How ich may sauy my saule that seynt art yholde.’
‘Whanne alle tresours ben tried, quath hue ‘treuthie is the beste;
I do hit on Deus caritas to deme the sothe.
Hit is as derworte a druyry as dere god him-seluen.
For he, is trewe of hus tonge and of hus two handes,
And doth the werkes therwith and wilneth no man ille,
He is a-counted to the gospel on grounde and on lofte, 88
And eke I-like to vr lord bi seint Lucus wordes.
Clerkes that knewen hit scholde techen hit aboute,
For Cristene and vn-cristene him cleymeth vchone.

Kynges and knihtes scholde kepem hem bi reson, 92
And rihtfuliche raymen the realms es a-bouten,
And take trespassours and teijen hem faste,
Til treuthede hedde I-termynet the trespass to the ende.
For Dauid, in his dayes he dubbede knihtes,
Dude hem swere on heor swerd to serve treuth euere.
That is the perte profession that a-pendeth to knihtes,

He is a god bi the gospel a-grounede and aloft,
And ylike to owre lorde bi seynite Lukes wordes.

The clerkes that knoweth this shulde knenne it aboute, 96
For cristene and vn-cristene clameth it vchone.

Kynges and knihtes shulde kepe it bi resoun,
Riden and rappe downe in reumes aboute,
And taken transgressores and teijen hem faste,
Til treuthede had ytermyned her trespas to the ende.

And that is the professioun apperly that appendeth for knyhtes,
And nougt to fasten a fryday in fyue score wynter;
But holden with him and with hir that wolden al treuth, 100
And neuer leue hem for loute ne for lacchynge of syluer.

For Dauid in his dayes dubbed knihtes,
And did hem swere on here swerde to serve treuth euere;
And who-so passed that poynte was apostata in the ordre. 104

But crist heynge knynte knihted ten,
Cerubyn and seraphin suche seuene and an-othre,
And taf hem myyte in his maieste the muryer hem thouyte;
And ouer his mene meyne made hem archangeles, 108
Taynte hem bi the Trinitee treuth to knowe,
To be buxome at his biddyng he bad hem nouyte elles.
Lucifer with legioune lerned it in heuene,

A. 94. teijen T; tyen H; tyen D; bynden V. 103. This line, which V omits, is a made up one from H and U. The readings are:—For crist kynge of knyntes knytted somtyne H; And kyng, kyngene kyng knyhtide tene U; And crist king of kings knyhtide tene TH4; and crist kyng of knyntes knysted ten D. 106. From TH4UD; V omits this line. 107.
And not to faste a Friday \* in syue score 3eres,
But holden with hem and with heore \* that asken the treuthe,
And leuen for no loue \* ne lacching of jiftus;
And he that passeth that poyn\*t \* is a-postata in the ordre.
For crist, kyngene kyng \* knyhtede tene,
Cherubin and Seraphin \* an al the fourz ordres,
And 3af hem maystrie and miht \* in his maieste,
And ouer his meyne \* made hem archaungelis,
And tau\*te hem thorw the Trinite \* treuthe for to knowen,
And beo boxum at his biddyng \* he bad hem not elles.
Lucifer with legiouns \* lerede hit in heuene;

He is a god by the gospel \* and grauntly may hele,
And lorde also \* by seynt Lukys wordes.
Clerkus that knowen thys \* shoulde kennen hit a-boute,
For cristene and uncristene \* cleymen it echone.
Kynes and kny\*tes \* shoulde kepyn hit by reson,
Ryden and rappe a-doune \* in reames a-boute,
And take trespassours \* and tyen hem faste,
Til treuthe hadde yternenyd \* here trespass to the ende;
And holde with hym and with hure \* that han trewe accion,
And for no lordene loue \* leue the trewe partye.
Trewely to take \* and treweliche to fy\*te,
Ys the profession and the pure ordre \* that apendeth to kny\*tes;
Who-so passeth that poyn\*t \* ys apostata of kny\*t-hod.
For thei shoulde nat faste \* ne for-bere sherte;
Bote feithfullich defende \* and fy\*te for truthe,
And neuere leue for loue \* in hope to lacche seluer.
Dauid by hus daires \* dobbede kny\*tes,
And dude hem swerye on here swerde \* to serue truthe eure.
Whanne god by-gan heuene \* in that grete blysse,
He made kny\*tes in hus court \* creatures ten,
Cherubin and seraphin \* suche seuene and another;
Lucifer louelokest tho \* ac lytel while it durede.
He was an archangel of heuene \* on of godes kny\*tes;
He was louelookst of siht · aftur yr lord,
Til he brak boxumnes · thorw bost of him-seluen.
Thene fel he with his felawes · and fendes bi-comen,
Out of heuene in-to helle · hobleden faste,
Summe in the eir, and summe in the eorthe · and summe in
helle deope.
Bote Lucifer louwest · liȝth of hem alle;

But for he brake buxumnesse · his blisse gan he tyne,
And fel fro that felawship · in a fendes liknes,
In-to a depe derke helle · to dwelle there for eure;
And mo thowsandes with hym · than man couthe noumbre,
Lopen out with Lucifer · in lothelich forme,
For thei leueden vpon hym · that lyed in this manere:
_Ponam pedem in aquilone, et similis ero altissimo._

And alle that hoped it migȝte be so · none heuene migȝte hem
holde,
But fallen out in fendes liknesse · nyne dayes togideres,
Til god of his goodnesse · gan stable and stynte,
And garte the heuene to stekye · and stonden in quiete.

Whan thise wikked went out · wonderwise thei fellen,
Somme in eyre, somme in erthe · and somme in helle depe;
Ac lucifer lowest · liȝth of hem alle;
For pryde that he pult out · his peyne hath none ende;
And alle that worche with wronge · wenden hij shulle
After her deth day · and dwelle with that shrewe.
Ac tho that worche wel · as holwritt telleth,
And enden as I ere seide · in treuth, that is the best,
Mowe be siker that her soule · shal wende to heuene,
Ther treuth is in Trinitee · and troneth hem alle.
For pruide that he put out his peyne hath non ende;
And alle that wrong worchen wende thei schulen
After heore deth-day and dwellen with that schrewewe.
Ac heo that worchen that word that holi writ techeth,
And endeth as Ich er seide in profitable werkes,
Mouwen be siker that heore soules schullen to heuene,
Ther treuthe is in trinite and corouneth hem alle.

He and other with hym that hulde nought with treuthe,
Lopen out in lothliche forme for hus false wille;
He hadde lust to be lyke hus lord god almyghty.

_Ponam pedem meum in aquilone, et ero similis altissimo._
Lord! why wolde he tho thulke wrechede Lucifer,
Lepen a-lofte in the north syde
Than sitten in the sonne side ther the day roweth?
Ne were it for notherne men a-non ich wolde telle;
Ac ich wolle lacke no lyf quath that lady sothly;
‘Hit is sykerer by southe ther the sonne regneth
Than in the north by meny notes no man leue other.
For thider as the send flegh hus fote for to sette,
Ther he failede and ful and hus felawes alle;
And helle is ther he ys and he ther ybounde.
Euen contrarie sitteth Criste clerkus knowen the sothe;

_Dixit dominus domino meo, sede a dextris meis._
Ac of this matere no more meuen ich nelle;
Hewes in the halyday after hete wayten,
They care noght thanu it be cold knaues, when thei worchen.
In wonderwyse holy wryt tellith how thei fullen;
Somme in erthe, somme in aier somme in helle dupe,
Ac Lucifer lowest lith of hem alle;
For prude that hym pokede hus peyne hath no ende.
Alle that worchen that wikkede ys wenden thei shulle
After hure deth-day and dwelle ther wrong ys;
And alle that han wel y-wroght wenden they shulle
Estwarde to heuene euere to abyde,
Ther treuthe is, the trone that trinite ynne sitteth.

meene PG. 124. Hewes I; Hewen B; Hynen M; _miswritten_ He was P.
heten P. 125. wen P.
For I sigge sikerli · bi siht of the textes,
Whon alle tresor is I-triȝet · treuthye is the beste.
Lereth hit this lewed men · for lettrede hit knoweth,
That treuthye is tresour · triedest on eorthe.'
'Yit haue I no kuynde knowing;' quod I · 'thou most teche me betere,
Bi what craft in my corps · hit cumseth, and where.'
'Thou dotest daffe,' quath heo · 'dulle are thi wittes.

For-thi I sey as I seide ere · bi sigte of thise textis,
Whan alle tresores arne ytried · treuthye is the beste.
Lereth it this lewde men · for lettred men it known,
That treuthye is tresore · the triest on erthe.'
'3et haue I no kynde knowing;' quod I · '3et mote ze kenne me better,
By what craft in my corps · it comseth and where.'
'Thow doted daffe,' quod she · 'dulle arne thi wittes;
To litel latyn thow lernedest · lede, in thi ȝouthe;
Heu michi, quod sterilem duxi vitam iuuenilem!
It is a kynde knowyng;' quod he · 'that kenneth in thine herte
For to lousy thi lorde · leuer than thi-selue;
No dedly synne to do · dey thouȝ thow sholdest:
This I trowe be treuthye; · who can teche the better,
Loke thow suffre hym to sey · and sithe there it after.
For thus witnessthis his worde · worche thow there-after;
For treuthye telleth that loue · is triacle of heuene;
May no synne be on him sene · that vseth that spise,
And alle his werkes he wrouȝte · with loue as him liste;
And lered it Moises for the leuest thing · and moste like to heuene,
And also the plente of pees · moste precious of vertue.
For heuene myȝte nouȝte holden it · it was so heuy of hym-self,
Tyl it hadde of the erthe · yeten his fylle,
And when it haued of this fólde · fleshe and blode taken,
Was neuere leef vpon lynde · ȝister ther-after,
And portatȝf and persant · as the poyn[t of a nedle,
That myȝte non armure it lette · ne none heis walles.

A. 137. preche it in THH[D]; prchet the V. B. 139. The MSS. have quia, not quod. 145. worche CO; worceth L. 150. Read plante.
C. 136. Than S; That PMFIE. 138. wat P. wheder I; whider B;
Hit is a kuynde knowynge that kenneth the in herte
For to loue thi louerd leuere then thi-seluen;
No dedly sunne to do dy3e thang thou scholdest. 132
This I trouwe beo treuthel hose con teche the betere,
Looke thou suffre him to seye and seth the teche hit forthure!
For thus techethe us his word (worth thou ther-aftur)
That loue is the leuest thing that vr lord asketh, 136
And eke the playnt of pes; preche it in thin harpe

Lere it thus lewede men for lettrede hit knowmeth,
Than treuth and trewe loue ys no tresour bettere.' 136
'Ich haue no kynde knowynge,' quath ich '3e mote kenne me bettere,
By what wey hit wexith and wheder out of my menyng.'
'Thoy dote de daffe,' quath hue 'dulle aren thy wittes,
Ich leue thow lernechist to lyte latyn in thy ȝowthe; 140
Heu michi, quod sterilem ducti uitam iuenilem!
Hit is a kynde knowynge that kenneth in thy nhte
For to louye thy lord leuest of all;
And deye rathe re than to do eny dedlich synne;
Melius est mori quam male uiuere.
And this ich trowe be treuthel who so can teche the betere,
Looke thow soffrie hym to say and so thow myght lerne.

For treuthel telleth that loue ys tryacle for synne,
And most souereyne salue for saule and for body. 148

Louve is the plonte of pes and most preciouse of vertues;
For heuene holde hit ne myyte so heuy hit semede,
Til hit hadde on erthe yoten hym-selue.
Was neuere lef vp-on lynde lyghter ther-after, 152
As whanne hit hadde of the folde fleisch and blod ytake;
Tho was it portatyf and pershaunt as the poyn of a nelde,
May non armure hit letter nother hye walles;

whodur S; wider M; wonder P. 139. dolle P. 140. lyue P. 3owepe P.
143. lueest P. 152. lygheter P. 153. wanne P. folde IB; fold M;
slod PS.
Ther thou art murie at thi mete • whon me biddeth the yedde;
For bi kuynde knowyne in herte • comseth ther a fitte.

That falleth to the fader • that formede vs alle. 140
He lokele on vs with loue • and lette his sone dye
Mekeliche for vre misdedes • forte amende vs alle.
And yit wolde he hem no wo • that wrouthe him that pyne,
But mekeliche with mouthe • merci he by-southe,
To haue pite on that peple • that pyndede him to deth.

Her thou mihte seon ensaemple • in hymselfe one,

For-thi is loue leder • of the lordes folke of heuene,
And a mene, as the maire is • bitwene the kyng and the comune;

Ri3t so is loue a ledere • and the lawe shapeth,
Vpon man for his mysdedes • the merciment he taxeth. 160
And for to knowe it kynedly • it comseth bi myght;
And in the herte, there is the heuede • and the he3 welle;

For in kynde knowyne in herte • there a my3te bigynneth.
And that falleth to the fader • that formed vs alle,
Loked on vs with loue • and lette his sone dye
Mekely for owre mysdedes • to amende vs alle;
And yit wolde he hem no woo • that wrouthe hym that pyne,
But mekelich with mouthe • mercy he bisouthe 168
To haue pite of that poeple • that pynded hym to deth.

Here my3tow see ensamples • in hym-selue one,
That he was mi3ful and meke • and mercy gan graunte
To hem that hongen him an he3 • and his herte thirled. 173

For-thi I rede 30w riche • haueth reuth of the pouere;
Thou3 3e be mi3ful to mote • beth meke in 30wre werkes.
For the same mesures that 3e mete • amys other elles,
3e shullen ben weyen ther-wyth • whan 3e wende hennes; 176

Eadem mensura quæ mensæ fuerilis, remecierit vobis.

For thou3 3e be trewe of 30wre tonge • and trewliche wynne,
And as chaste as a childe • that in cherche wepeth,
Hou he was mihful and meke: that merci gon graunte
To hem that heengen him heiz: and his herte thurleden.
For-thi I rede the riche: haue reuthe on the pore;
Thei ʒe ben miʒty to mote: beth meke of ʒouer werkis;
Eadem mensura qua mensi fueritis, remecietur uobis;
For the same mesure that ʒe meten: a-mis other elles,
ʒe schul be weyen ther-with: whon ʒe wenden hennes.
For thauʒ ʒe ben trewe of tonge: and treweliche winne,
And eke as chast as a child: that in chirche wepeth,

For-thy is loue ledere: of oure lordes folke in heuene,
And a mene, as the meyere is: by-twylene the kyng and the
comune,
Rysʒ so is loue a ledere: and the lawe shapeth;
Vp man for hus mysdedes: the mercement he taxeth.
And for to knowe it kyndeliche: hit comseth by myghte,
In the herte, ther is the hefd: and the hye welle.
Of kynde knowyng in herte: ther comseth a myghte,
That falleth to the fader: that formede ous alle.
On ous he lokyde with loue: and let hus sone deye,
Meekliche for oure mysdedes: to amendy ous alle.
And ʒut wolde he hem no wo: that wroght hym al that tene,
Bote myldeliche with mouhte: mercy he by-souhte,
To haue pyt on that puple: that paynede hym to dethe.

Her myʒt thow see ensample: in hym-self one,
That he was myghtful and meke: and mercy gan graunte,
To hem that henge hym hye: and hus herte therledes.
For-thy ich rede ʒow ryche: haue reuthe of the poure;
Thauʒ ʒe be myghty to mote: beeth meke in ʒoure workes;
The same mesure that ʒe meteth: amys other ellys,
ʒe shulleth be weyen ther-with: whanne ʒe wenden hennes;
Eadem mensura qua mensi fueritis, remecietur uobis;
Thauʒ ʒe be trewe of ʒoure tonge: and trewelich wynne,
And be as chast as a chyld: that nother chit ne fyghteth,
Bote 3e liuen trewely  ·  and eke loue the pore,
And such good as god sent  ·  treweliche parten, 156
3e naue no more merit  ·  in masse ne in houres,
Then Malkyn of hire maydenhode  ·  that no mon desyreth.

For Iames the gentel  ·  bond hit in his book,
That fey withouten fai't  ·  is febolore then nougt, 163
And ded as a dere-nayl  ·  but the deede folewe.
Chastite withouten charite  ·  (wite thou forsothe),
Is as lewed as a laumpe  ·  that no liht is inne.

Moni chapeleyens ben chast  ·  but charite is aweye;
Beo no men hardore then thei  ·  whon heo beoth auaunset;
Vn-kuynde to heore kun  ·  and to alle cristene;

But if 3e louen lelliche  ·  and lene the poure,
Such good as god 3ow sent  ·  godelich parteth, 180
3e ne haue na more meryte  ·  in masse ne in houres,
Than Malkyn of hire maydenhode  ·  that no man desireth.

For Iames the gentil  ·  iugged in his bokes,
That faith with-oute the faite  ·  is riȝte no thinge worthi,
And as ded as a dere-tre  ·  but ȝif the dedes folwe;

*Fides sine operibus mortua est, ȝc.*

For-thi chastite with-oute charite  ·  worth cheyned in helle;
It is as lewed as a laumpe  ·  that no liȝte is inne.

Many chapeleynes arne chaste  ·  ac charite is awey; 188
Aren no men auarousere than hij  ·  whan thei ben auauanced;
Vnkynde to her kyn  ·  and to alle cristene,
Chewen here charite  ·  and chiden after more.

Such chastite with-outen charite  ·  worth cheyned in helle!

Many curatoures kepem hem  ·  clene of here bodies,
Thei ben acombred with coueitise  ·  thei konne nouȝt don it
fram hem,

So harde hath auarinec  ·  yhasped hem togideres.
And that is no treuthe of the trinite  ·  but treeshire of helle, 196
And lemyng to lewde men  ·  the latter for to dele.

For-thi this wordes  ·  ben wryten in the gospel,
*Date et dabitur vobis  ·  for I dele 3ow alle.*
And that is the lokke of loue  ·  and lateth oute my grace, 200
Chewen heore charite · and chiden after more!
Such chastite withouten charite · worth clayed in helle!
Curatours that schulden kepe hem · clene of heore bodies,
Thei boeth cumbred in care · and cunnen not out-crephe;
So harde heo boeth with auarice · i-haspet to-gedere.
That nis no treuth of trinite · but tricherie of helle,
And a leornyng for lewed men · the latere forte dele.
For theos beth wordes i-writen · in the ewangelye,
*Date et dabitur vobis* · for I dele ow alle
3oure grace and 3oure good happe · 3oure welthe for to wynne,
And therwith knoweth me kyndely · of that I 3ou sende.
That is the lok of loue · that letith out my grace

Bote yf 3e loue leeliche · and lene the poure,
Of such good as god sent · goodliche parte,
3e haue no more meryt · in masse ne in houres,
Than Malkyn of hure makenhood · wham no man desireth.
For Iamys the gentel · iuggeth in hus bokes,
That feith with-outue fet · ys febelere than nouht,
And ded as a dore-nayle · bote yf the dede folwe;
*Fides sine operibus mortua est.*
Chastite with-outue charite · worth cheynid in helle;
Hit is as lewede as a lampe · that no lyght ys yonne.
Meny chapelayns aren chast · ac charite hem faileth;
Aren none hardur ne hongryour · than men of holy churche,
Auerouse and euell-willed · whanne thei ben auaunsed,
And vnkynde to hure kyn · and to alle crystine;
Thei chewen here charite · and chiden after more;

And encombred with couetyse · thei conne nat out crepe,
So harde hath auerycye · hasped hem to-gederes.
And that ys no treuth of the trinite · bote trecherie and synne,
And luther ensample, leue me · to the lewede pulpe.
For thees aren wordes · wryten in the euangelye,
*Date et dabitur vobis* · for I dele 3ow alle.
And that is the lok of loue · that vnloseth grace,
To counforte the carful · acumbrid with synne.
Loue is the leueste thinge · that our lord askith,
And eke the graith gate · that goth into heuene.
For-thi I seie as I seide er · be siȝte of thise tixtes,

To conforte the careful · acombred with synne.
Loue is leche of lyf · and nexte owre lorde selue,
And also the graith gate · that goth in-to heuene;
For-thi I sey as I seide · ere by the textis,
Whan alle tresores ben ytryed · treuth is the beste.
Now haue I tolde the what treuth is · that no tresore is bettere,
I may no lenger lenge the with · now loke the owre lorde!’
Whan alle tresouris arn trijede · treuth is the beste. 183
Now haue I tolde the what treuth is · that no tresour is betere,
I may no lengere lenge · now loke the oure lord.'

That conforteth alle cristine · encombred with synne.
So loue ys lech of lyue · and lysse of alle payne,
And the graffe of grace · and graythest wey to heuene.
For-thy ich may say, as ich seide · by syght of the tixt,
Whenne alle tresours ben tryed · treuth ys the best;
Loue it,' quath that lady · 'ette may ich no lengere
To lere the what loue ys' · and leue at me hue lauhte.

Explicit passus secundus.

C. 199. conforteth P. 200. pyne P. 201. an (for and) P.
graypost P. wey S; wei MF; way IB; P om. 203. Wenne P.
204. ye (for that) P. 205. vai P. P om. me.
PASSUS II.

Passus secundus de visione.

Yet kneeled I on my knees: and cried hire of grace,
And seide, ‘merci, madame: for Maries loue of heuene
That bar the blissful barn: that bouȝt vs on the roode,
Teche me the kuynde craft: forte knowe the False.’
‘Loke on the luþhond,’ quod heo: ‘and seo wher he stondeth!

PASSUS II.

Passus secundus de visione, vi supra.

Yet I courbed on my knees: and cryed hir of grace,
And seide, ‘mercy, madame: for Marie loue of heuene,
That bar that blissful barne: that bouȝte vs on the rode,
Kenne me bi somme craffe: to knowe the Fals.’
‘Loke vpon thi left half: and lo where he standeth,
Bothe Fals and Faue: and here feres manye!’
I loked on my left half: as the lady me taughte,
And was war of a womman: wortheli ycloathed,
Purfiled with pelure: the finest vpon erthe,
Y-crouned with a corone: the kyng hath non better.
Fetislic hir fyngres: were fretted with golde wyre,
And ther-e-on red rubyes: as red as any glede,
And diamantz of derrest pris: and double manere sasseres,
Orientales and ewages: enuenymes to destreye.
Hire robe was ful riche: of red scarlet engreyned,
With ribanes of red golde: and of riche stones;
Hire arraye me raunysshed: suche ricchese saw I neuere;
I had wonde what she was: and whas wyf she were.
‘What is this womman,’ quod I: ‘so worthily atired?’
‘That is Mede the mayde,’ quod she: ‘hath noyed me ful oft.
PASSUS III.

Incipit passus tertius.

And thanne ich kneled on my knees and cryede to hure of grace,
And seide, 'mercy, madame for Marye loue of heuene,
That bar that blessed barn that boughte vs on the rode,
Kenne me by som craft to knowe the false.'

'Loke vpon thy lyft half,' quath hue 'lo whar he standith,
Bothe Fals and Fauel and fykel-tonge Lyere,
And menye of hure maners bothe men and wommen.'
Ich lokid on my lyft half as the lady me tauhte,
And sauh a womman as yt were wonderlich riche clothed.

Hue was purfild with peloure non purere in erthe,
And corone with a corone the kynge hath no betere;
On alle hure fyue fyngres rycheliche yrynged,

And ther-on rede rubies and other riche stones.
Hure robe was rycker than ich rede couthe,
For to telle of hure atyre no tyme haue ich nouth.

Hure a-raye with hure rychesse rauesshede myn herte,

'Whas wyf hue were and what was hure name,
Leue lady,' quath ich tho 'layn nat yr se known.
'That ys Mede the mayde,' quath hue 'that hath noyed me ofte,
And i-lakked my lore · to lorde's aboute.
In the pope paleys heo is · as priue as my-seluen;
And so schulde heo nouȝt · for Wrong was hir syre;
Out of Wrong heo wox · to wrotherhele monye.
Ich ouhte ben herre then heo · I com of a better.
To-morwe worth the mariadge i-mad · of Meede and of Fals;

And ylakked my lemmann · that Lewte is hoten,
And þilowen hire to lorde's · that lawes han to kepe.
In the popis paleys · she is pryue as my-self,
But sothenesse wolde nouȝt so · for she is a bastard.

For Fals was hire fader · that hath a fykel tongue,
And neuer sothe seide · sithen he come to erthe.

And Meede is manerad after hym · riȝte as kynde axeth;
Qualis pater, talis filius; bona arbor bonum fructum facil.

I ouȝte ben herre than she · I cam of a better.
Mi fader the grete god is · and grounde of alle graces,
O god with-oute gynnynge · and I his gode douȝter,
And hath youe me mercy · to maryl with my-self;
And what man be merciful · and lelly me loye,
Schal be my lorde and I his leef · in the heȝe heuene.

And what man taketh Meede · myne hed dar I legge,
That he shal lese for hir loue · a lappe of caritatis.
How construeth Dauid the kynge · of men that taketh mede,
And men of this molde · that meyteneth treueth,
And how ye shal saue ȝow-self · the sauter bereth witnesse,

Domine, quis habitabit in tabernaculo tuo · &c.

And now worth this Meede ymaried · al to a mansed schrewwe,
To one Fals Fikel-tonge · a fendes biȝete;
Fauel thorw his faire speche · hath this folke cunhauent,
And al is Lyeres leyng · that she is thus ywedded.
To-morwe worth ymade · the maydenes bruydale,
And there miȝte thow wite, if thow wolt · which thei ben alle
Fauuel with feir speche · hath brouȝt hem to-gedere,
And Gyle hath bi-gon hire so · heo graunteth al his wille; 24
And al is Liȝeres ledyng · that heo leuen to-gedere.
To-morwe worth the mariage i-mad · soth as I the telle,
That thou miȝt wyte, ȝif thou wolt · whuche thei ben alle

And lowen vp-on my lemman · that Leaute ys hoten,
And lackyd hym to lordeś · that lawes han to kepe,
In kynges court and in comune court · contrarieth my techynge.
In the popes paleys · hue is pryuy as my-selue,
Ac sothnesse wold nogt so · for hue is a bastarde;
On Faul was hue fader · that hath a fykel tonge,
And selde soth seith · bote if he souche gyle;
And Mede ys manered after hym · as men of kynde karpen,

Qualis pater, talis filius.

For shal neure breere bere · beries as a vyne,
Ne on croked kene thorne · kynde fygys wexe;

Bona arbor bonum fructum facit.
Ich ouhte be herre than hue · ich kam of a betere,
The fader that me forth brouhte · filius dei he hoteth,
That neure lyede ne lauwhede · in al hus lyf-tyme.
Ich am hüs dere douheter · duchesse of heuene;
What man that me louyeth · and my wille folweth,
Shal haue grace to good ynow · and a good ende;
And what man that loueth Mede · my lyf ich dar wedde,
He shal lese for hure loue · a lappe of trewe charite.
That most helpeth men to heuene · mede most letteth,
Ich do hit vpon Dauid · the doumbe wol nogt lye;

Domine, quis habitabit in tabernaculo tuo, et cetera.

Dauid vn-doth hit hym-self · as the dumbe sheweth,

Et super innocentem munera non acceptit.

To-morwe worth Mede wedded · to a mansed wrecche,
To on Fals Faithles · of the seendes kynne.
Fauel thourgh his flateryng speche · hath Mede foule enchantid,
And al is Lyers ledyng · that lady is thus ywedded.
Soffre now and thow shalt see · suche as ben apaiede,
That Mede ys thus ymaryd · to-morwe thow shalt aspie.
Know hym wel, yf thow kanst · and kep the fro hem alle

kynde PE. 33. dure (for dere) P. 36. wat P. 37. luse (for lese) P.
trywe P. 43. is (for his) P.
That longith to that lordschipe the lasse and the more.
Know hem there 3if thou canst and kepe the fro hem alle, 28
3if thou wilnest to wone with treuth in his blisse;
Lerne his lawe that is so lele and siththe teche it further.
I may no lengore lette vr lord ich the bi-kenne;
And bi-come a good mon for eny couetyse, ich rede.'
When heo was me fro I loked and byhelde
Alle this riche retenaunce that regneden with Fals
Weoren bede to the bruyt-ale on bo two the sydes.
Sir Simonye is of-sent to asseale the chartres,
That Fals othur Fauuel bi eny syn heolden,
And seffe Meede ther-with in marriage for euere.

That longeth to that lordeship the lasse and the more.
Knowe hem there if thow canst and kepe thi tongue,
And lalke hem nougt, but lat hem worth til lewte be iustice,
And haue powere to punyschen hem thanne put forth thi resoun.
Now I bikenne the Criste, quod she 'and his clene moder,
And lat no conscience acombre the for coueitise of Meede.'
Thus left me that lady regyling aslep,
And how Meede was ymaried in meteles me thouste;
That alle the riche retenauns that regneth with the false
Were boden to the bridale on bothe two sydes,
Of alle maner of men the mene and the riche.
To marie this maydene was many man assembled,
As of knihtes and of clerkis and other comune poeple,
As sysours and sompnours shireues and here clerkes,
Bedelles and baillues and brokoures of chaffare,
Forgoeres and vitaillers and vokates of the arches;
I can nou3 reken the route that ran aboute Meede.
Ac Symonye and Cyuile and sisours of courtes
Were moste pryue with Meede of any men, me thouste.
Ac Fauel was the first that sette hire out of boure,
And as a brokour brouste hir to be with Fals enioigned.
Whan Symonye and Cyuile se3 here beire wille,
Thei assented for siluer to sei as bothe wolde.

A. 28-30. These lines are from UTH,D; V has only l. 30, thus: Bote 3if thow wilne to wone with treuth in his blisse. 31. This line is in H only.
34. This line is in H only. 35. retenaunce THUD; retenauntes V. 38.
A. PASSUS II. 40–51. C. PASSUS III. 48–68. 45

Bote ther nas halle ne hous · that miht herborwe the peple, 40
That vche feld nas ful · of folk al a-boute.
In middes on a mountayne · at midmorwe tyde
Was piht vp a paulon · a proud for the nones;
And ten thousand of tentes · i-tilled be-sydes, 44
For knihtes of cunte · and comers aboute,
For sisours, for summors · for sullers, for buggers,
For lewede, for lerede · for laborers of thropes,
And for the flaternge freeris · alle the four orders, 48
Alle to witenes wel · what the writ wolde,
In what manere that Meede · in mariage was i-seffed;
To beo fastnet with Fals · the fyn was arered.

That louyeth hure lordsheps · lasse other more. 48

Lacke hem no3t, bote lete hem worthe · tyl Leaute be iustice,
And haue power for to punyshe hem · then put forth thy reson
For ich by-kenne the Crist,' quath hue · 'and hus clene moder,
Encombre neuere the conscience · for couetyse of Mede.' 52

Thus left me that lady · lyggynghe a slepe.
And ich sauh how Mede was maried · metyng as it were;
And al the riche retynance · that rotheth hem on fals lyuynghe
Were bede to that brudale · on bothe half the contreie, 56
Of many maner men · that were of Medes kunne;

Of kny3tes, of clerkes · of other comune puple,
As sysours and sommers · shereyues and here clerkes,
Budels and bailifs · and brokours of chaffare, 60
Forgoers and vytailers · and voketys of the arches,
Ich kan no3t rekenye the route · that ran a-boute Mede.

Ac Symonye and Ciule · and sisours of contreis
Were most pryuye with Mede · of eny men, me thou3te. 64
Ac Faulc was the firste · that fette hure out of chambre,
And as a brocour braght hure forth · to be ioynid with Fals.
Whanne Symonye and Cyuyle · sauh here botheres wil,
Thay assented ther-to · at seluers praiere. 68

syn THUD; peyne V. 48. This line is in H only. 50. I-seffed H;
seffid TUD; V om. B. 59. chaffre L. C. 48. ober þe more. 61.
Forgoers IE; Vorgheours P. P om. the. 64. wit P. me þouȝte
MFSBGS; of þe route P. 65. P om. out. 66. wit P. 67. Wanne P.
Thenne Fauuel fet hire forth and to Fals taketh,
In forwarde that Falsnesse schal fynden hire for euere,
To be boxum and boun his biddynge to sfolulle,
In bedde and at borde boxum and hende,
And as sir Simonye wol sigge to suwen his wille.
Now Simonye and Siuyle stondeth forth bothe,
Vn-foldynge the feffement that Falsnes made,
And thus bygonnen the gomes and gradden wel hyse:

Thanne lepe Lyer forth, and seide 'lo here! a chartre,
That Gyle with his gret othes gaf hem togidere,'
And preide Cyuile to se 'and Symonye to rede it.
Thanne Symonye and Cyuile stonden forth bothe,
And vnfoldeth the feffement that Fals hath ymaked,
And thus bigynneth thes gomes to greden ful heig:

'Scient presentes et futuri, &c.

Witeth and witnesseth that wonieth vpon this erthe,
That Mede is y-maried more for here goodis,
Than for ani vertue or fairenesse or any free kynde.
Falsenesse is faine of hire for he wote hire riche;
And Fauel with his fikel speche feffeth bi this chartre
To be prynces in pryde and pouerte to dispise,
To bakbite, and to bosten and bere fals witnesse,
To scorne and to scolde and sclaudere to make,
Vnboxome and bolde to breke the ten hestes;—
And the erldome of enuye and wratthe togideres,
With the chastelet of chest and chaterying-outewr-otw-resoun,
The counte of coneiitise and alle the costes aboute,
That is, vsure and auarice alle I hem graunte,
In bargaines and in brokages with al the borghe of theft;—
And al the lordeship of lecherye in lente and in brede,
As in werkes and in wordes and waitynge with eies,
And in wedes and in wisshynges and with ydel thougtes,
There as wille wolde and werkmanship faileth.'

A. 56. to suwen HTH; to sewen D; schewen V. 59. From HTUD;
V omits this line.  B. 87. borthe L. 91. L wrongly inserts ne before
wolde. wermanship L. C. 72. stoden MFG; stod P. 73. vnfeeld P.
pat (for the) P. makede P. 75. bylyuen P. 78. shiche P. 79. Witen I;

Hit witen and wittessen · that woneth vpon eorthe,  60
That I, Fauuel, seffe Fals · to that mayden Meede,
To be present in pruyde · for pore or for riche,
With the erldam of envye · euer forto laste,
With alle the lordschupe · of lengthe and of brede,  64
With the kingdom of couetise · I croune hem to-gedere;
With the yle of vsure · and auarice the false,

Thenne leep Liere forth, and seide · 'lo! here a chartre,
That Gyle hath gyue to Falsnesse · and graunted to Mede,'
And preyth Cyuyle it to see · and Symonye it to rede.
Thanne Symonye and Cyuyle · stoden forth bothe,  72
And vnseelde the feffement · that Fals hadde maked;
Thanne sayde Symonye · that Cyuyl it herde,
'Alle that louen and byleuen · vp lykyng of Mede,
Leueth hit leelly · thys worth hure laste mede,  76
That solwen Falnesse · Fauel, and Lyere,
And me, and swiche men · that after mede wayten.

Sciant presentes et futuri: et cetera.

Witen alle and witessen · that wonen here on erthe,
That Mede ys y-maried · more for hure richesse  80
Than for holynesse other hendenesse · other for hye kynde.
Falsnesse is fayne of hure · for he wot hure riche,
And Fauel hath with fals speche · seffed hem by this lettere
To be prynces of prude · and pouerte to dispice,  84
To bakbyten and to bosten · and bere fals witnesse,
To scornie and to scolde · sclaundres to make,
Both vnbumom and bold · to breke the ten hestes.
The erldom of enuye · and yre he hym graunteh,
With the castel of cheste · and chatering-out-of-reson;
The countee of couetise · he consenteth to bothe,  88
With vserye and auerie · and other false sleithes
In bargeyns and in brocages · with the borghe of thusthe,
And al the lordshap of lecherye · in lengthe and in brede,
As in workes and in wordes · and waitynge of eyes,
In wedes and in wisshynges · and with ydel thouhtes,
Ther that wil wolde · and werkmanship faileth.  96

Wyten B; Wetyn P.  80. P inserts mechel after hure.  82. his (for is) P.
85. bagbyten P.  whitenesse P.  94. P om. and and.  waitenenges P.
95. P om. in.  wisshenges P.
Glotonye and grete othys · ich þiue hem i-seere,  
With alle deltyes and lustes · the deuel for to serue,  
In al the seruyse of slouthe · I sese hem to-gedere:  
To habben and to holde · and al heore heyres aftur,  
With the purtinaunce of purgatorie · in-to the pyne of helle:  
3eldynge for this thing · at the þeres ende,  
Heore soules to Sathanas · to senden in-to pyne;  
Ther to wonen with Wrong · whil god is in heuene.'  
In witnesse of whuche thing · Wrong was the furste,  
Pers the pardoner · Paulynes doctor,  

Glotonye he gaf hem eke · and grete othes togydere,  
And alday to drynke · at dyuerse tauernes,  
And there to iangle and to iape · and iugge here euene cristene,  
And in fastyng-dayes to frete · ar ful tyme were.  
And thanne to sitten and soupen · til slepe hem assaille,  
And breden as burgh-swyn · and bedden hem esily,  
Tyl sleuth and slepe · slyken his sides;  
And thanne wan hope to awake hym so · with no wille to amende,  
For he leueth be lost · this is here last ende.  
And thei to haue and to holde · and here eyres after,  
A dwellynge with the deuel · and dampted be for eure,  
With al the purtenaunces of purgatorie · in-to the pyne of helle.  
3eldynge for this thing · at one þeres ende,  
Here soules to Sathan · to susfre with hym peynes,  
And with him to wonye with wo · whil god is in heuene.  
In witnesse of which thing · Wronge was the first,  
And Pieres the pardoner · of Paulynes doctrine,  
Bette the bedel · of Bokyngham-shire,  
Rainalde the reue · of Rotland sokene,  
Munde the mellere · and many moo other.  
'In the date of the deuel · this dede I assele,  
Bi siste of sire Symonye · and Cyuyles leue.'  
Thenne tened hym Theologye · whan he this tale herde,  
And seide to Cyuile · 'now sorwe mot thou haue,  
Such weddynges to worche · to wrathe with Treuth;  
And ar this weddyng be wrouȝte · wo the bityde!'
Bette the budel · of Bokynghames schire,  
Rondulf the reue · of Rotelondes sokne,  
Taberes and tomblers · and tapesters fele,  
Monde the mulnere · and moni mo othure.  
In the date of the deuel · the deede was a-selet,  
Be sibt of sir Symoni · and notaries signes.  
Then teonede him Teologye · whon he this tale herde,  
And seide to Siuyle · 'serwe on thi lokkes,  
Such wedyng to worche · to wraththe with Truthe;  
And ar this wedyng beo wroght · wo the beo-tydel

Glottenye he g(e)uth hem · and grete othes to-gederes,  
Al day to drynke · at dyuerse tauernes,  
Ther to iangely and to iape · and iuge her emcristine,  
And fastingdayes to frete · by-for noon, and drynke  
With spicerie, spek ydelnesse · in veen speche, and spene,  
And suwyte forth swych felashep · tyl thei ben fallen in sleuth,  
And a-wake with wanhope · and no wil to amende,  
For he leyuth be ylost · when he hus lyf leteth:  
This lif to folwlie Falsnesse · and folk that on hym leueth,  
After hure deth a dwelling · day with-outen ende  
In Luciferes lordshup · as thyss lettere sheweth,  
With al the portinaunce of purgatorye · and the payne of helle.'

In witnesse of this thyng · Wrong was the ferste,  
And Peres the pardonere · of Paulynes queste,  
Bette the budele · of Banneburies sokne,  
Reynald the reue · and reydngkynges menye,  
Munde the mylnere · and meny mo othere.  
In the date of the deuel · this dede ys a-seled,  
By syght of syre Symonye · and Cyuyleys leue.  
Thanne tened hym Theologye · whenne he thyss tale herde,  
And seyde to syre Symonye · 'now sorwe mote thow haue,  
Such a wedyng to worche · that wrath the myghte Treuthe.  
And er this wedyng be wroghte · wo to al 3oure consaill

wendynge L.  
C. 97. hym (for hem) P.  
100. an (for and) P.  
104. wen P.  
105. lyuep P.  
106. P ow. a.  
112. and he (for and) P.  
116. tened IFS; tenede MG; tuenede (ric) P.  
117. bow  
mote P.  
118. treuhpe P.
For Meede is a Iuweler · a mayden of goode,  
God graunte vs to ȝiue hire · ther Treuthe wol a-signe.  
And thou hast ȝiuen hire to a gilour · god ȝiue the serwe! 
The tixt telleth not so · Treuthe wot the sothe;  
\textit{Dignus est operarius mercede sua;}  
Worthi is the werkmyn · his hure to haue; 
And thou hast seffet hire with Fals · fy on thi lawe!  
For lechours and lygers · lihtliche thou leuest,  
Simonie and thi-self · schenden holichirche;

\textit{For Mede is moylere · of Amendes engendred,}  
And god graunteh to gýf · Mede to Treuthe, 
And thow hast gyuen hire to a gyloure · now god gýf the sorwe! 
Thi tixt telleth the nouȝt so · Treuthe wote the sothe,  
\textit{For dignus est operarius · his hyre to haue,}  
And thow hast fest hire to Fals · fy on thi lawe! 
For al by lesynge thow lyȝest · and lecherouse werkes,  
Symonye and thi-self · schenden holicherche,

The notaries and ȝee · noyeth the peple,  
ȝe shul abiggen it bothe · bi god that me made!  
Wel ȝe witen, wernardes · but if ȝowre witte faille,  
That Fals is faithles · and fikel in his werkis, 
And was a bastarde y-bore · of Belsabubbes kynne.  
And Mede is moylere · a mayden of gode,  
And myȝte kisse the kynge · for cosyn, an she wolde.  
For-thi worceth bi wisdome · and bi witt also,
3e schuile abygge it bothe · by god that me made,
At oo 3eris ende · whan 3e reken schul;
He and theose notaries · anuyzen the peple.
For wel 3e witen, wernardes! · but 3if or wit fayle,
That Fals is a faytur · a faylere of werkes,
And a bastard i-boren · of Belsabubbes kunne.
And Meede is a Iuwele · a mayden ful gent;
Heo mibhte cusse the kyng · for cosyn, 3if heo schulde.
Worcheth bi wisdam · and bi wit aftur;

For Meede is moillere · Amendes was here dame;
Thowh Fals were hure fader · and Fykel-tonge hure syre,
Amendes was hure moder · by trewe mennes lokyng.
With-oute hure moder Amendes · Mede may noght be wedded,
For Treuth plyghte hure treuhte · to wedde on of hure doutheres,
And god graunte it were so · so that no gyle were,
And thow hast ygne hure as Gyle taughte · god 3yue the sorwe!
For Cyuyl and thy selue · selde fulfilleth
That god wolde were ydo · with-oute som deceite.
Ich Theologie the tixt knowe · and trewe dome wytnesseth,
That Laurens the Leuite · lyggynge on the gredire,
Loked vp to oure lorde · and a-loud seide,
"God, of thy grace · heuene gates opene,"
For ich, man, of thy mercy · mede haue deserued!"
And syththe man may an hey · mede of god deserue,
Hit semeth ful sothly · ryght so on erthe,
That Mede may be wedded · to no man bote to Treuhte;
And thow hast seffyd hure with Fals · fy on suche lawe!
For thowr lesynge 3e lacchen · largeliche mede.
That 3e nemeth and notaries · to nauht by-gynneth brynge
Holy churche, and charite · 3e cheweth and deouureth.
3e shulde a-bygge bothe · bote 3e a-mende the sonnere.
For wel 3e wyten, wernardes · as holy wryt telleth,
That Fals ys faithles · the send ys hus syre,
And as a bastard ybore · by3yute was he neuere.
And Mede ys moillere · a maiden of goode,
Hue myghte cusse the kyng · as for hus kynswoman.
For-thy worcheth by wisdome · and by witte al-so,

PEFS. mennes MI; men PEFS. 138. lacchen MIFS; lauhte P,
Ledeth hire to Londone ther lawe is i-bondlet,
3if eny leute wol loken that thei liggen to-gedere,
And 3if the Iustise wol Iugge hire to be Ioynet with Fals.
3it be-war of the weddyng for witty is Treuth;
For Conscience is of his counsell and knoweth ou vchone;
And 3if he fynde such defaute that 3e with Fals holde,
Hit schal bi-sitten oure soules sore atte laste.'
Herto assentid Syuyle but Symonye ne wolde
TYle he had syluer for his sawes and his selynge,
Then fet Fauel forth floreynes i-nowe,
And bad Gyle go to and 3yue gold aboute,
And namely to this notaries that hem non lacked;

And ledeth hire to Londoun there lawe is yshewed,
If any lawe vil loke thei ligge togederes.
And thou3 Justices iugge hir to be ioigned with Fals,
3et beth war of weddyng for witty is Truthe,
And Conscience is of his conseile and knoweth 30w vchone;
And if he fynde 30w in deffaire and with the fals holde,
It shal bisitte 30wre soules ful soure atte lastel'
Here-to assenteth Cyuile ac Symonye ne wolde,
TYl he had siluer for his seruisse and also the notaries.
Thanne fette Fauel forth floreynes ynowe,
And bad Gyle to gyue golde al aboute,
And namelich to the notaries that hem none ne faille,
And feffe False-witnes with floreines ynowe;
'For he may Mede amaistrye and maken at my wille.'
Tho this golde was gyue grete was the thonkynge
To Fals and to Fauel for her faire giftes,
And comen to conforte fram care the Fals,
And seiden 'certis sire cesse shal we neuere
Til Mede be thi wedded wyf thorw wittis of vs alle.
For we have Mede amaistried with owre mery speche,
That she graunteth to gon with a gode wille,
To Londoun, to loke '3if that the lawe wolde
Iugge 30w ioyntly in ioye for euere.'
Thanne was Falsenesse sayne and Fauel as bliue,
And seife False-witnesse on florens I-nowe,
For he may Mede a-maysteren and make hir at his wylle;
For where falsenes is oft fownden there feith fayleth.

Thoo the gold was 3ouen gret the thankes
To False and to Faulc for her feyre 3yfus.
Many comen, from care to counforte the false,
And sworn on the hoolydom that cesse schul we neuere
Or Mede be thi weddud wyf thorou3 witte of vs alle.
For we han Mede a-maystered with oure myri wordis
That heo grauntheth to goo with a good wille,
To London, to loke if the lawe wolde
Iugge 3ou Ioyntely to be Ioyned for euer.'

Thenne was Fals sayn and Faulcuel also blithe,

And ledeth houre to Londoun wher lawe may declare,
Yf matrimoine may be of Mede and of Falsheede.
And thow justices en-ioyden hem thorgh iurers othes,
3ut be war of the weddyng for wytty is Treuth,
And Conscience is of hus consail and knoweth 3ow alle;
And yf he fynde 3ow in defauyte and with the false holde,
Hit shal sitt 3oure soules ful soure at the laste.'
Her-to a-sentyd Cyuyle ac Symonie ne wolde,
Tyl he hadde seluer for the seel and sygnes of notaries.

Tho fette Faulc forth floreynes y-nowe,
And bad Gyle 'go gyue gold al a-boute,
Namelihe, to notaries that non of hem faille;
And seife Falsnesse with floreynes ynowe,
For he may Mede amaistren with hus myry speche.'
Tho this gold was gyuen gret was the thankynge
That Fals and Faulc hadde for here faire 3yfes,
And comen ful courteislich to conferthe the False.
Thei seide to hym softelihe cesse shulle we neuere;
Til Mede be thy wedded wyf we wolue nouht stynte.
For we han Mede a-maistrid thorw oure myrye tonge,
That hue graunteth to goo with a good wille
To Londoun, and loke yf lawe wol iuge;
To be maried for monye Mede hath a-sented.'
Than was Faulc fayne and Falsnesse blythe,
And lette sompne alle men · in cuntre a-boute,
To arayen hem redi · bothe burgeys and schirrues,
To weende with hem to Westminster · to witnesse the deede.
Thenne careden heo for caples · to carien hem thider; 132
Bote Fauuel fette forth · foles of the beste,
And sette Meede on a schirrues bak · i-schood al newe,
And Fals on a sysoures backe · that softly trotteth;
(For falsnes aȝeyn the feith · sisoures he defoulew, 136
Thorȝ comburance of couetyse · clymben aȝeyn trutheth,
That the feith is defouled · and falsly defamed,
And falsnes is a lord i-woxe · and lyneth as hym lyketh):
Fauel on a feyr speche · ful feyntly a-tyred;
(For feire speche that is feithles · is falsnes brother;

And leten sompne alle segges · in schires aboute,
And bad hem alle be bowyn · beggeres and othere,
To wenden wyth hem to Westmynstre · to witnesse this deede. 160
Ac thanne cared thei for caplus · to kaioun hem thider,
And Fauel fette forth thanne · folus ynowe;
And sette Meede vpon a schyreue · shodde al newe,
And Fals sat on a sisoure · that solely trotteth,
And Fauel on a flaterere · fetislich atired.
Tho haued notaries none · annoyled thei were,
For Symonye and Cyuile · shulde on hire fete gange.
Ac thanne swore Symonye · and Cyuile bothe, 168
That sompnoures shulde be sadled · and serue hem vchone,
And lat apparaillie this prousoures · in palfreis wyse;—
'Sire Symonye hym-seluen · shal sitte vpon here bakkes.
Denes and suddenes · drawe sow togeredere,
Erzechkenes and officiales · and alle sowre regyssterees,
Lat sadel hem with siluer · owre synne to suffre,
As auooutrie and deuorses · and derne vssyren
To bere bishopes aboute · abrome in visytynge.
176
Paulynes pryues · for pleynites in the consistorie,
Shul serue my-self · that Cyuile is nempned;
And cartesadel the comissarie · owre carte shal he lede,
And fecchen vs vytaillees · at fornculores.

A. 135—143. These lines are quoted from H, and those in parentheses occur in H only. V has only the one line—And Fauel on a Feir speche · Feyntliche stytet. T and D have only the two lines—
A. PASSUS II. 142-155. C. PASSUS III. 172-191. 55

And thus sysoures ben sompned • the false to serve,
And feire-speche Fauel • that moche folke descyueth).
Thenne notaries none hors hedden • anuyed thei weore, 144
That Symonye and Siuile • schulden go on foote.
Thense seide Siuile • and swor bi the roode,
That sompnors schulde ben sadelet • and seruen hem vchone;
‘And lette apparrayle prouisours • on palfreys wyse,
Sire Symyone hym-selfe • shal sitte on here bakkis,
And alle denes and sodenes • as destreys dihten,
For thei schullen beren bisschops • and bringen hem to reste.
Paulines peple • for playntes in constorie 152
Schal seruen my-self • that Siuile hette;
Let cart-sadelle vr comissarie • vr cart he schal drawe,
And fetten vr vitayles • of the fornicateurs;

And leten sompne alle segges • in eche syde a-boute, 172
And bed hem alle ben boun • beggeres and othere,
To wenden with hem to Westemynstre • hus weddync to honoure.
Ac hakeneyes hadde thei none • bote hakeneyes to hyre;
Thenne gan Gyle borwe hors • at meny grete maistres,
And shope that a shereyue • sholde bere Mede
Softliche in saumbury • fram syse to syse.
Fals and Fauel • sholde fecche forth sisors,
And ride on hem and on reyes • ryght faste by Mede. 180
Symonye and Cyuyle • seiden and sworn
That prestes and prouisours • sholde prelates seruen,
‘And ich my-self Cyuyle • and Symonye my felawe
Wollen ryden vp-on rectours • and riche men deoutours,
And notories on persons • that permuten ofte,
And on poure prouysors • and on a-peles in the arches.
Somenours and southdenes • that supersedes taketh,
On hem that louyeth lecherie • lepeth vp and rydeth,
On executores and suche men • cometh softliche after.
And let cople the comissarie • ooure cart shal he drawe,
And fecche forth ooure vitailes • of fornicateors.

And fals sat on a sisour • fat softeleche trottide,
And fauel vpon fair speche • fetisliche atirid.

U has the same, omitting sat; H, has also two similar lines. 149. From
THUD; V omits this line. B. 165. statere L. 175. deuoses L.
C. 185. on IE; and PMS. 186. in IE; of MS; on P.
And make Liȝere a longe cart to leden alle this othere Fabulers and faytours that on fote rennen.
Now Fals and Fauel fareth forth to-gedere, And Meede in the middel and al the myyne aftur.
I haue no tome to telle the tayl that hem folweth, Of so mony maner men that on molde liuen.
Bote Gyle was for-goere and gyded hem alle.
Sothenesse sauh hem wel and seide bote luyte, Bote priked on his palfrey and passede hem alle, And com to the kynges court and Conscience tolde, And Conscience to the kyng carpede hit aftur.
‘Now be Crist,’ quod the kyng ‘jif I mihte chacche Fals othur Fauel or eny of his feeres,
And maketh of Lyer a longe carre to lede alle these othere, As freres and faytours that on here fete rennen.
And thus Fals and Fauel fareth forth togideres, And Mede in the myydes and alle thise men after.
I haue no tome to telle the taille that hem folweth, Of many maner man that on this molde libbeth;
Ac Gyle was forgoer and gyed hem alle.
Sothenesse seij hym wel and seide but a litel,
And priked his palfrey and passed hem alle, And come to the kynges courte and Conscience it tolde, And Conscience to the kyng carpied it after.
‘Now by Crist,’ quod the kyng ‘and I cacche myȝte Fals or Fauel or any of his feres,
I wolde be wroke of tho wrecches that worcheth so ille, And don hem hange by the hals and alle that hem meynteneth!
Shal neure man of molde meynprise the reste,
But riȝte as the lawe wil loke late falle on hem alle.’
And comanded a constable that come atte furst,
To ‘attache tho tyrants for eny thyng, I hote, And fettereth fast Falsenesse for enykynnes jiftes,
And gurðeth of Gyles hed and lat hym go no furthere.

And jif ye lacche Lyer late hym nouȝt ascapen

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A. 160. tome T; tyme for H; tunge UD; while V. 162. gyed TUD;

I wolde be wreken on this wrecches · that worchen so ille,
And don hem hongen bi the hals · and al that hem meyntenen;
Schal neuer mon vpon molde · meyntene the leste,
But riht as the lawe loketh · let fallen of hem alle. 172

And comaunde the cunstabe · that com at the furste,
To a-tache the traytours · for eny tresour,
Ich hote, zif feter Fals faste · for eny kunnes zifus,
And gurdeth of Gyles hed · let him go no forther; 176
And bringeth Meede to me · maugre hem alle.
Symonye and Siuile · I seende hem to warne,
That holichirche for hem · worth harmet for euere.
And zif zif chacche Ly3ere · let him not a-skape, 180

Maketh of Lyer a lang cart · to lede alle these othere, 192
As fobbes and faitours · that on hure fet rennen.'
Thanne Fals and Fauel · ryden forth to-gederes,
And Mede in the myddes · and alle thuse men after.
Ich haue no tome to telle · the tail that hem folweth, 196
Of many manere men · for Medes sake sent after;
Ac gile was forgoere · to gyen al the puple,
For to wisse hem the weye · and with Mede a-byde.
Sothnesse seih hem alle · and seide bote a lytel,
And priked forth on pacience · and passede hem alle, 200
And cam to the kynges court · to Conscience he tolde,
And Conscience to the kyng · carped it after.
'Now by Cryst,' quath the kyng · 'and ich cacche myghte 204
Fals other Fauel · other here felawe Lyere,
Ich wolde be wreke on tho wrecches · and on here werkus alle,
And do hem hongy by the hals · and alle that hem maynteneth,
Shal neure man on this molde · maynpryse the leste, 208
But ryght as the lawe loketh · let falle on hem alle!'
He comaundyd a constable · that cam at the furste,
'Go atache tho tyrauns · for eny tresour, ich hote,
Let fertye fast Falsnesse · for eny kyngnes giffes, 212
And gurd of Gyles hefd · and let hym go no wyddere,
And brynge Mede to me · maugre hem alle.
And if 3e lacche Lyere · let hym nat a-skapie

gilede V. 171. man THD; non (for mon) V. C. 192. ßese F; ßise I;
ßes PS. 207. an P. 209. But MIF; And PES.
To ben set on the pillori \( \cdot \) for eny preyere;
I bydde thee awayte hem wele \( \cdot \) let non of hem ascape.'

Dreedde at the dore stood \( \cdot \) and the dune herde,
And wihtliche wente \( \cdot \) to warne the False,
And bad him faste to fie \( \cdot \) and his seeres eke.
Thenne Fals for seere \( \cdot \) fleih to the freeres,
And Gyle doth him to go \( \cdot \) a-gast for to dy3e;
Bote marchaundes metten with him \( \cdot \) and maaden him to abyden,
Bi-sou3ten him in heore schoppes \( \cdot \) to sullen heore ware,
Apparayleden him as a prentis \( \cdot \) the peple for to serue.
Ly\( \text{\`} \)tliche Ly\( \text{\`} \)ere \( \cdot \) leop a-vey thennes,
Lurkedede thow longes \( \cdot \) to-logged of monye;

Er he be put on the pilorye \( \cdot \) for eny preyere, I hote;
And bryngeth Mede to me \( \cdot \) maugre hem alle.'

Drede atte dore stode \( \cdot \) and the dome herde,
And how the kynge comaundde \( \cdot \) constables and seriantz,
Falsenesse and his felawship \( \cdot \) to fettren an to bynden.
Thanne Drede went wihtliche \( \cdot \) and warned the Fals,
And bad hym flee for seere \( \cdot \) and his felawes alle.

Falsenesse for seere thanne \( \cdot \) fleih to the freeres,
And Gyle doth hym to go \( \cdot \) a-gast for to dye.
Ac marchantz mette with hym \( \cdot \) and made hym abide,
And bishefyn hem in here shope \( \cdot \) to shewn here ware,
And apparailled hym as a prentice \( \cdot \) the poeple to serue.

Ly\( \text{\`} \)tliche Ly\( \text{\`} \)er \( \cdot \) lepe awaye thanne,
Lorkynge thow longes \( \cdot \) to-lugged of manye.
He was nawhere welcome \( \cdot \) for his manye tales,
Ouer-al yhowted \( \cdot \) and yhote trusse;
Tyl pardoneres haued pite \( \cdot \) and pulled hym in-to house.
They wessen hym and wyped hym \( \cdot \) and wonde hym in cloutes,
And sente hym with seles \( \cdot \) on sondayes to cherches,
And gaf pardoun for pens \( \cdot \) poundmel aboute.
§ Thanne loured leches \( \cdot \) and lettres thei sent,
(T hat he sholde wonye with hem \( \cdot \) wateres to loke.
Spiceres spoke with hym \( \cdot \) to spien here ware,
For he couthe of here craft \( \cdot \) and knewe many gommes.
Ac mynstralles and messageres \( \cdot \) mette with hym ones,
And helden hym an half-jere \( \cdot \) and elleuene dayes.

\[
\begin{align*}
58 & A. \text{PASSUS II.} \ 181-192. \ B. \text{PASSUS II.} \ 203-228. \\
& \text{To ben set on the pillori \( \cdot \) for eny preyere;} \\
& \text{I bydde thee awayte hem wele \( \cdot \) let non of hem ascape.'} \\
& \text{Dreedde at the dore stood \( \cdot \) and the dune herde,} \\
& \text{And wihtliche wente \( \cdot \) to warne the False,} \\
& \text{And bad him faste to fie \( \cdot \) and his seeres eke.} \\
& \text{Thenne Fals for seere \( \cdot \) fleih to the freeres,} \\
& \text{And Gyle doth him to go \( \cdot \) a-gast for to dy3e;} \\
& \text{Bote marchaundes metten with him \( \cdot \) and maaden him to abyden,} \\
& \text{Bi-sou3ten him in heore schoppes \( \cdot \) to sullen heore ware,} \\
& \text{Apparayleden him as a prentis \( \cdot \) the peple for to serue.} \\
& \text{Ly\( \text{\`} \)tliche Ly\( \text{\`} \)ere \( \cdot \) leop a-vey thennes,} \\
& \text{Lurkedede thow longes \( \cdot \) to-logged of monye;} \\
& \text{Er he be put on the pilorye \( \cdot \) for eny preyere, I hote;} \\
& \text{And bryngeth Mede to me \( \cdot \) maugre hem alle.'} \\
& \text{Dreedde atte dore stode \( \cdot \) and the dome herde,} \\
& \text{And how the kynge comaundde \( \cdot \) constables and seriantz,} \\
& \text{Falsenesse and his felawship \( \cdot \) to fettren an to bynden.} \\
& \text{Thanne Drede went wihtliche \( \cdot \) and warned the Fals,} \\
& \text{And bad hym flee for seere \( \cdot \) and his felawes alle.} \\
& \text{Falsenesse for seere thanne \( \cdot \) fleih to the freeres,} \\
& \text{And Gyle doth hym to go \( \cdot \) a-gast for to dye.} \\
& \text{Ac marchantz mette with hym \( \cdot \) and made hym abide,} \\
& \text{And bishefyn hem in here shope \( \cdot \) to shewn here ware,} \\
& \text{And apparailled hym as a prentice \( \cdot \) the poeple to serue.} \\
& \text{Ly\( \text{\`} \)tliche Ly\( \text{\`} \)er \( \cdot \) lepe awaye thanne,} \\
& \text{Lorkynge thow longes \( \cdot \) to-lugged of manye.} \\
& \text{He was nawhere welcome \( \cdot \) for his manye tales,} \\
& \text{Ouer-al yhowted \( \cdot \) and yhote trusse;} \\
& \text{Tyl pardoneres haued pite \( \cdot \) and pulled hym in-to house.} \\
& \text{They wessen hym and wyped hym \( \cdot \) and wonde hym in cloutes,} \\
& \text{And sente hym with seles \( \cdot \) on sondayes to cherches,} \\
& \text{And gaf pardoun for pens \( \cdot \) poundmel aboute.} \\
& \text{§ Thanne loured leches \( \cdot \) and lettres thei sent,} \\
& \text{(That he sholde wonye with hem \( \cdot \) wateres to loke.} \\
& \text{Spiceres spoke with hym \( \cdot \) to spien here ware,} \\
& \text{For he couthe of here craft \( \cdot \) and knewe many gommes.} \\
& \text{Ac mynstralles and messageres \( \cdot \) mette with hym ones,} \\
& \text{And helden hym an half-jere \( \cdot \) and elleuene dayes.} \\
\end{align*}
\]

\[A. \ 182. \text{This line is in H only.} \quad 200. \text{wone THUD; ben V. hem}\]
He nas nouȝther wel-come · for his mony tales,
Bote ouur-al i-hunted · and hote to trusse.
Pardoners hedden pite · and putten him to house,
Wosschen him and wrongen him · and wounden him in cloutes,
And senden him on sonendayes · with scales to churches,
And ʒ af pardun for pons · poundmele a-boute.
This leornden this leches · and lettres him senden
For to wone with hem · watres to loke.
Spicers speeken with him · to a-spien heore ware,
For he kennede him in heore craft · and kneuȝ mony gummies.
Munstrals and messagers · metten with him ones,
And with-heolde him half a ʒer · and elleuene wykes.

Er he be put on the pullery · for eny preier, ich hote l’
Drede stod at the dore · and al that duene herde,
What the kynges wil was · and wyghtlyche he wente,
And bad Falsnesse to flee · and hus feren alle.
Falsnesse for fere tho · flegh to the freres,
And Gyle dud hym to gon · agast for to deye;
Ac marchauns metten with hym · and made hym abyde,
And shutten hym in here shoppes · to shewen here ware,
And parailed hym lyke here pretys · the puple to seruen.
Lyghtliche Lyere · lep a-way thennes,
Lorkynge thorw lanes · to-logged of menye.
He was nawher welcome · for hus meny tales,
Ouer-al houted out · and yhote trusse,
Til pardoners hadden pitte · and pullede hym to house.
Thei worshe hym and wypede hym · and wonde hym in cloutes,
And sente hym on sonnedayes · with seeles to churches,
And ʒ af pardon for pans · pound-meel a-boute.
Thanne loured leches · and letters thei senten,
That Lyer shold wony with hem · watres to loke.
Spicers to hym speke · to aspie here ware,
For he can on here crafte · and knoweth meny gommes.
Ac mynstrales and messagers · mette with Lyere ones,
And with-helde hym half a ʒere · and elleuene dayes.
Freres with feir speches · fetten him thennes;
For knowynge of comers · kepthen him as a frere;
Bote he hath leue to lepen out · as ofte as hym lyketh,
And is wel-come whon he wole · and woneth with hem ofte.

Freres with faire speche · fetten hym thennes,
And for knowynge of comeres · coped hym as a frere.
Ac he hath leue to lepe out · as oft as hym liketh,
And is welcome whan he wil · and woneth wyth hem oft.

Alle fledden for fere · and flowen in-to hernes,
Saue Mede the mayde · na mo durst abide.
Ac trewli to telle · she trembled for drede,
And ek wept and wronge · whan she was attached.
And alle fledden for ste " and flower in into huirnes;
Saue Meede the mayden " no mon dorste abyde;
But truewely to telle " heo trembled for seire,
And eke wepte and wrong hire hondes " whon heo was a-tachet.

Ac Freres thorw fayre speche " fetten hym thennes;
For knowynge of comers " thei copyde hym as a frere;
Ac he hath leue to lepen out " as ofte as hym lyketh,
And ys welcome whanne he cometh " and woneth with hem ofte.
Symonye and Cyuyle " senten to Rome,
And putte hem thorw a-peles " in the popes grace.
Ac Conscience to the kyng " a-cusede hem bothe,
And seide, 'syre kyng, by Cryst " bote clerkus amende,
Thi kyngdom thorw here conetyse " wol out of kynde wende,
And holy churche thorw hem " worth harmed for euere.'
Alle fledden for seire " and flower in to hernes;
Saue Mede the mayde " no mo dorste a-byde.
Ac trueweliche to telle " hue trembled for seire,
And bothe wrang and wepte " whanne hue was a-tached.

*Hic explicit passus ii*.
NOW is Meede the mayden i-nomen · and no mo of hem alle,
With beodeles and baylyfs · i-brouht to the kyng.
The kyng clepet a clerke · (I knowe not his nome),
To take Meede the mayden · and maken hire at ese.
Ichulle assayen hire my-self · and sothliche aposen

PASSUS III.

Passus tertius de Visione.

NOW is Mede the mayde · and namo of hem alle
With bedellus and with baylyyues · brouȝt bifer the kyng.
The kyng called a clerke · can I nout his name,
To take Mede the mayde · and make hire at ese.
'I shal assaye hir my-self · and sothelich appose
What man of this molde · that hire were leueste.
And if she worche bi my witte · and my wille folwe,
I wil forguye hir this gilte · so me god help!'

curteysliche the clerke thanne · as the kyng hight,
Toke Mede bi the middel · and brouȝte hir in-to chaumbre,

And there was myrthe and mynstralcye · Mede to plese.
They that wonyeth in Westmynstre · worschiped hir alle;
Gentelliche with ioye · the iustices somme
Busked hem to the boure · there the birde dwelled,
To conforme hire kyndely · by clergise iȝe,
And seiden, 'moure nought, Mede · ne makethow no sorwe,
For we wil wisse the kynge · and thi wey shape,
To be wedded at thi willè · and where the leue liketh,
A. PASSUS III. 6-17.  C. PASSUS IV. 1-19.

What mon in this world, that hire weore leouest.
And if heo worche be my wit, and my wil folowe,
I schal for-giue hire the guilt, so me god helpe!

Cortesliche the clerk tho's as the kynge hibte,
Tok the mayden bi the middel, and brouhte hire to chambre.

Ther was murthe and munstralysye, Meede with to plesse;
Heo that woneth at Westmunstre, worshipeth hire alle.

Gentiliche with IOYE, the Iustise soone
Busked him in-to the bour, ther the buyrde was inne,
Cumfortede hire kuyndely, and made hire good chere,
And seide, 'Moure thou not, Meede, ne make thou no serwe,
For we wolen wysen the kynge, and thi wey schapen.'

PASSUS IV.

Incipit passus quartus.

NOW is Mede the mayde and no mo of hem alle
Thow bedeles and bailiffs brouht by-fore the kynge.
The kynge kallid a clerk ich can nouht hys name,
To take Mede the mayde and make here at ese;

'Ich shal asayre hure my-self, and sothliche apose,
What man of thys worlde that hure is leuest haue?
And yt hure wirche wisliche by wys mennes counsell,
Ich wolle for-gyue hire alle hure gultes, so me god helpe?'

Cortesliche the clerk thenne as the kynge hyghte,
Toke Mede by the myddel and mydeliche here broughte
In-to bour to bylysse and by hure gan sitte.
Ther was myrthe and mynstralcy, Mede to plesen;

That wenden to Westmynstre worshippe hure menye.
Gentelich with IOYE iustices somme
Buskede hem to the bour, ther this berde dwellyd,
Confortynge hure as thei couthe, by the clerkus leue,

And seyde, 'morne nat Mede ne make thow no sorwe;
For we wolde wisse the kyng and thy wey shape
For to wende at thy wil, wher the luf lyketh,

men PEIS. 10. mydel P. 12. and MIFSE; of P. 17. ne MIF;
PES em. 18. shappe P.
For alle Conscience craft · and casten, as I trouwe,
That thou shalt haue bothe myȝt and maystye · and make
what the liketh
With the kynge and the comyns · and the courte bothe.'

Mildeliche thenne Meede · merciede hem alle
Of heore grete goodnesse · and ȝaf hem vchone
Coupes of clene golde · and peces of seluer,
Rynges with rubyes · and richesses i-nouwe,
The lest man of here mayne · a mutoun of golde.
Thenne laȝte thei leue · this lordynge, at meede.
With that ther come clerkes · to cumforte the same:
'We biddeth the be blithe · for we booth thin owne,
Forte worche thi wil · while vr lyf dureth.'

For al Conscience caste · or craft, as I trowe!
Mildeliche Mede thanne · mercyed hem alle
Of theire grete goodnesse · and gaf hem vchone
Coupes of clene golde · and coppis of siluer,
Rynges with rubies · and richesses manye,
The lest man of here meyne · a motoun of golde.
Thanne laȝte thei leue · this lordes, at Mede.
With that comen clerkis · to conforte hir the same,
And beden hire be blithe · 'for we beth thine owne,
For to worche thi wille · the while thow myȝte laste.'
Hendeliche heo thanne · bighyte hem the same,
To 'loue sow lelli · and lordes to make,
And in the consistorie atte courte · do calle sowre names;
Shal no lewdnesse lette · the leode that I louye,
That he ne worth first auanced · for I am bikenowen
There konnyng clerkes · shal clokke bihynde.'
Thanne come there a confessoure · coped as a frere,
To Mede the mayde · he mellud this worde,
And seide ful softly · in shrifte as it were,
Thei lewed men and lered men · had leyne by the bothe,
And falsenesse haued yfolwed the · al this fyfty wyntre,
I shal assoille the my-selue · for a seme of whete,

A. 19, 20. These lines are in H only. 25. From THUD; V omits this
line. 26. laȝte HD; laȝte TU; tok V. 29. a (& for and) P.
Hendelijke thene heo · be-hihte hem the same,
To louen hem lelly · and lordes to maken,
And in constorie at court · to tellen heore names.

'Schal no lewednesse hem lette · the lewedeste that I loue
That he ne worth avauunset · 'for icham i-knowe
Ther cunningyen clerkes · schul couche be-hynde.'

Thenne com ther a confessour · i-copet as a frere;
To Meede the mayden · ful mekeliche he loutede,
And seide ful softly · in schrift as hit weore,
'Thuau lerede and lewede · hedden leyen bi the alle,
And thau3 Fals hedde folowed the · this fistene winter,
I schal asoyle the my-self · for a summe of whete,

For alle Consciences cast · and craft, as ich trowe!
Mildeliche Mede tho · merciede hem alle
Of hure grete goudnesse · and gaf hem echone
Couple of clene gold · and coppes of seluer,
Rynges with rubies · and other riche 3iftes,
The leste man of here meyne · a moton of golde.
Whenne thei had laught here leue · at thyss lady mede,
Thenne comen clerkus · to comfortye hure samen,
And beden here be blythe · 'for we ben thyn owne,
For to worche thy wil · the while we mowe dure.'
And Meede hendiliche · by-hyht hem the same,
To louen hem leellich · and lordes hem make,
'And porchace 3ow prouendres · while 3oure pans lasteth,
And bigge 3ow benefices · pluralite to haue,
And in constorie atte court · do calle 3oure names.
Shal no lewednesse lette · the clerk that ich louye,
That he ne worth ferst auanced · for ich am biknowe, 36
Ther cunningyen clerkus · shulleth clocke by-hynde.'

Thenne com ther a confessour · coped as a frere,
To Meede that mayde · mydelich he sayde,
'Thuau lerede men and lewede · had layen by the bothe,
And falshe doys founden the · al this fourty wynter,
Ich shal a-soily the my-selue · for a seem of whete,
And eke be thi baude · and bere wel thin ernde
Among clerkes and knihtes · conscience to falle.' 44
Thanne Meede for hire misdede · to that mon knelede,
And schrof hire of hir sunnes · schomeliche, I trouwe.
Heo tolde him a tale · and tok him a noble,
For to ben hire beode-mon · and hire baude after.
Thene he asoyledede hire soone · and sith to hire seide, 48
'We han a wyndow in worching · wol stonden vs ful heige:

And also be thi bedeman · and bere wel thi message,
Amonges knihtes and clerkis · conscience to torne.'
Thanne Mede for here mysdedes · to that man kneeled,
And shrue hire of hire shrewednesse · shamelees, I trowe,
Tolde hym a tale · and toke hym a noble,
For to ben hire bedeman · and hire brokour als.
Thanne he asoillled hir sone · and sithen be seyde,
'We han a wyndowe a warlchyng · wil sitten vs ful heigh: 49
Woldestow glase that gable · and graue there-inne thi name,
Siker sholde thi soule be · heune to haue.'
'Wist I that,' quod that womman · 'I wolde nouȝt spare
For to be ȝowre frende, frere · and faille ȝow neure 51
Whilȝe loue lordes · that lechery haunteth,
And lauketh nouȝt ladis · that loueth wel the same.
It is frelete of flesh ·ȝe fynde it in boke,
And a course of kynde · wher-of we komen alle; 56
Who may scape the sklaundre · the skathe is sone amended;
It is synne of the seuene · sonnest relessed.
'Haue mercy,' quod Mede · 'of men that it haunte,
And I shal keure ȝowre kirke · ȝowre cloystre do maken,
Wowes do whiten · and wyndowes glasen,
Do peynyn and purtraye · and paye for the makynge,
That eury segge shal seyn · I am sustre of ȝowre bose.'
Ac god to alle good folke · suche graunyng descendeth, 64
To writen in wyndowes · of here wel dedes,
On aventure pruyde be peynyned there · and pompe of the worlde;
For Crist knoweth thi conscience · and thi kynde wille,

A. 48. sith H; sithen TU; sethen D; V om. B. 48. ful WCRO;
wel L. 58. the WO; LC om. 61. whiten C; whitten L. C. 44.
knythes P. 45. man MIFS; frere P. 48. erende EL; ene P.
Woldastow glase the gable · and graue therinne thi nome,
Siker schulde thi soule ben · for to dwellen in heuene.'

'Wust I that,' quod the wommon · 'ther nis nouthur wyndou
ne auter,

That I ne schulde maken othur mende · and my nome write,
That vche mon schulde seye · ich were suster of house.'

Bote god to alle good folk · such grauynge defendet,

And yut be thy bedman · and brynge a-doun conscience
A-mong kynges and knyñtes · and clerkus, if the lyke.'

Thenne Mede for hure mysdedes · to this man knelyd,
Shrof hure of here synnes · shameles, y leyue,
Told hym a tale · and took hym a noble
For to be hure bedman · and bere wel hure erende,

Among knyñtes and clerkus · conscience to turne.

And he assoiled hure sone · and setthen he seide,

'We have a wyndow a worching · wol stonden ous ful hye;
Wolde ye glase the gable · and graue ther youre name,

In masse and in matyns · for Mede we shulleth synge
Solenliche and sothlich · as for a sustre of oure ordre.'
Louelich that lady · lauhyng seyde,

'Ichshal be youre frende, frere · and faille 3ow neure,
The while ye louyeth those lorde · that lecherye haunten,
And lackieth no3t those ladies · that louyeth the same.
Hit is bote frelete of flesch · ye fynden wel in bokis,
And a cours of kynde · wher-of we komen alle.
Ho may n-scapie the sclaundere · the scathe may sone be mendi3d,
Hit ys synne as of seuene · non soner relese.

Haue mercy,' quath Mede · 'on men that hit haunten,
And ich shal keuery youre kirke · and youre cloistre maken,
Bothe wyndowes and wowes · ich wolle a-menden and glase,
And do peynten and portreyn · who paide for the makynge
That euer seg shal see, and seye · ich am sustre of youre ordre.'

Ac god to alle good folke · suche grauynge defendeth,

To wryten in wyndowes · of eny wel dedes,
Leste prude be peyntid there · and pompe of the worlde.
For god knoweth thy conscience · and thy kynde wille,

And seith, Nesciat sinistra quid faciat dextera.
Lete not thi luft hond · late ne rathe,
Beo war what thi rihth hond · worscheth or deleth;
Bote parte hit so priueli · that pruide beo not seyen
Nouther in siht, ne in soule · for god him-self knoweth
Ho is corteis, or kuynde · couetous, or elles.

For-thi I lere 3ou, lordynges · such wurtyng ye leue,
To writen in wyndouwes · of 3oure wel dedes,
Or to greden aftar godus folk · whon ye jien or doles;
Parauenture ye han · oure hure thersore here.

For vre saueour hit seith · and him-seluen precheth,
Amen disco vobis, receperunt mercedem suam;

And thi coste and thi coueitise · and who the catel ouste.

For-thi I lere 3ow, lordes · leueth suche werkes,
To writen in wyndowes · of 3owre wel dedes,
Or to greden after goddis men · whan ye delen doles;
An auenture ye han 3owre hire here · and 3oure heuene als;

Nesciat sinistra quid faciat dextra.
Lat nouste thi left half · late ne rathe,
Wyte what thow worchest · with thi rët side;
For thus bit the gospel · gode men do here almesse.

Meires and maceres · that menes ben bitwene
The kynge and the comune · to kepe the lawes,
To punyschen on pillories · and pynynge stoles
Brewesteres and bakesteres · bocheres and cokes;
For thisen aren men on this molde · that moste harme worcheth
To the pore peple · that parcel-mele buggen.

For they poysoun the peple · priueliche and oft,
Thei rychen thorw regraterye · and rentes hem buggen
With that the pore people · shulde put in here wombe;

For toke thei on trewly · thei tymbred noust so heîge,
Ne bouste non burgages · be ye ful certeyne.

A. 66. This line is in H only.  72. percel-mel TUD; al schal V.
74. regatorie V.  B. 73. ne WCR; no LO.  C. 77. hure (for hue) P.
Here forsothe thei fongen · her mede forth-with.
Meires and maistres · and ye that beoth mene
Bitwene the kyng and the comuns · to kepe the lawes,
As to punisschen on pillories · or on pynnyng stoles
Brewesters, bakers · bochers and cookev;
For these be men vpon molde · that most harm worchen,
To the pore people · that percel-mel buggen.
Thei punisschen the peple · priueliche and ofte,
And reecheth thorw regratorie · and rentes hem buggeth,
With that the pore people · schulde puten in heore wombe.
For toke thei on trewely · thei timbrede not so hye,
Ne bouste none borgages · beo ye certeyne.

Thi cost and here couetysye · and who the catel ouhte.
For thy leue lorde loue · leveh suche wrytinges;
God in the gospel · such grauynge nost a-loweth,

_Nescial sinistra quid faciat dextera._

Let nat thy lyft half · oure lord techeth,
Ywite what thow delest · with thy ryht syde.

3ut Mede myndeliche · the myre hue bysouhte—
Bothe shereues and serians · and suche as kepeth lawes
To punyshen on pillories · and on pynnyng-stoless,
As bakers and brewers · bouchers and cokes—
(For thees men doth most harme · to the mene puple,
Richen thorw regratrye · and rentes hem byggen
With that the pore pule · sholde puten in hure womben;
For toke they on triweliche · they tymbrid nat so heye,
Nother bouhten hem burgages · be ye ful certayn:
Thei haue no pite of the pule · that percel-mele mote biggen;
Thauh thei take hem vntydy thyngh · thei hold hit no treson,
And thauh thei fulle nat ful · that for lawe is scled,
He gripeth ther-for as grete · as for the grete treuth.
Meny sondry sorwev · in cytees fallen ofte,
Bothe thorw fyr and flod · and al for false puple,
That by-gylen good men · and greueth hem wrongliche,
The whiche cryen on hure knees · that Crist hem auenge,
Here on thys erthe · other elles on helle,

83. Whit (for With) P.  86. pite MIFE; puteye P.  88. is seled MIFE;
y-seelde P.  90. cyte P; citees 1FE.  93. wiche P.
Bote Meede the mayden • the meir heo bi-sou3te,
Of alle suche sullers • seluer to taken,
Or presentes withouten pons • as peces of seluer, 80
Rynges with rubyes • the regrator to sauere.
‘For my loue,’ quod the ladi • ‘loue hem wel vchone,
And soffe hem to sulle • sumdel a3cyn resoun.’

Ac Mede the mayde • the maire hath bisou3te,
Of alle suche sellers • syluer to take, 88
Or presentz with-oute pens • as peces of siluer,
Ringes or other ricchesse • the regrateres to maynetene.
‘For my loue,’ quod that lady • ‘loue hem vchone,
And soffe hem to selle • somdele a3eins resoun.’ 92

Salamon the sage • a sarmoun he made,
For to amende maire • and men that kepyn lawes,
And tolde hem this teme • that I telle thynke;

_Ignis deorabili tabernacula eorum qui libenter accipientmunera, &c._
Bote Salomon the sage · a sarmoun he made,
To a-mende meires · and men that kepeth the lawe;
And told hem this teeme · that I wol telle nouthne:

\[ \text{Ignis deorabit tabernacula eorum qui libenter accipiunt munera.} \]

That so by-gyleth hem of here good; · and god on hem sendeth
Feueres other fouler yueles · other fur on here houses,
Moreyne other othere meschaunce · and menye tyme hit falleth,
That innocence ys yherde · in heuene a-monge seyntes,
That lounen for hem to oure lorde · and to oure lady bothe,
To graunten gylours on erthe · grace to amende,
And haue here penaunce on pure erthe · and noȝt the pyne of
helle.

And thenne falleth ther fur · on false menne houses,
And good menne for here gultes · gloweth on fuyr after.
Al thys haue we seyen · that som tyme thorw a brewere
Meny burgagys ben ybrent · and bodyes ther-ynne;
And thorw a candel, clomyng · in a corsed place,
Fel a-doun, and for-brende · forth al the rewe.
For-thy mayres that maken free men · me thynketh that thei
ouhnten

For to spure and aspye · for eny speche of seluer
What manere mester · other merchaundise he vsede,
Er he were vnder-fonge free · and felawe in your roles.
Hit ys noȝt semly forsoth · in cyte ne in borwton,
That vsurers other reclature · for eny kynne ȝyftes,
Be fraunchised for a free man · and haue a fals name)—
Ac Mede the mayde · the meyre hue by-souhte
Of alle suche sellers · suluer to take,
Other presenta with-oute pans · and other pryueye ȝyftes,
And haue reuth of the reclature · that han ryche hondes;

\[ \text{In quorum manibus iniquitates sunt: dextera eorum repleta est muneribus.} \]

‘Lowe hem for my loue’ · quath this lady Mede,
‘And soffe hem som tyme · to sulle a-ȝens the lawe.’

Salomon the sage · a sarmon he made
In amendment of meyres · and othere stywardes,
And wittensyth what worth of hem · that wollen take mede:

\[ \text{Ignis deorabit tabernacula eorum qui libenter accipiunt munera.} \]
Among this lewede men: this latin amounteth,
That fyre shal falle: and brenne atte laste
The houses and the homes: of hem that desyreth
For to haue ðifte: in southe or in elde.
Now beoth 3e war, if 3e wole: 3e maysturs of the lawe;
For the sothe schale be souȝt of 3oure soules: so me god helpe,
The suffraunce that 3e suffre: such wronges to be wrouȝt;
While the chaunce is in 3oure choyse: choose 3e the best.
The king com from counseyl: and cleped aftur Meede,
And of-sente hire a-swithe: seriauns hire to fette,

Amonge this lettered ledes: this latyn is to mene,
That fyre shal falle, and brenne: al to blo askes
The houses and the homes: of hem that desireth
3ifte or 3eresyues: bi-cause of here offices.
The kynge fro conseille cam: and called after Meede,
And ofsent hir alswythe: with seriauntes manye,
That brouȝten hir to bowre: with blisse and with ioye.
Curteisliche the kynge thanne: comsed to telle,
To Meede the mayde: melleth thise wordes:

'Vnwtitily, womman!: wrouȝte hastow oft,

Ac worse wrouȝtestow neure: than tho thow Fals toke.
But I forgyue the that gilte: and graunte the my grace;
Hennes to thi deth day: do so namore!

I haue a knyȝte, Conscience: cam late fro biγunde;
3if he wilneth the to wyf: wyltow hym haue?'
'3e, lorde,' quod that lady: 'lorde forbode elles!'
And brouȝte hire to boure • with blisse and with ioye;
With myrthe and with mynstrasye • thei pleseden hir ychoone.
Corteisliche the kyng • cumseth to telle,
To Meede the mayden • meleth theose wordes:

‘Unwittily, ywys • wrouȝt hastou ofte;
Bote worse wrouȝtest thou neuere • then whon thou Fals toke.
Ac I forgiue the this gult • and graunte the my grace;
Hennes to thi deth day • do so no more.

‘Ichauie a knihte hette Conscience • com late from bi-ȝonde,
jif he wilne the to wyf • wolt thou him haue?’
‘3e, lord,’ quath that ladi • ‘lord for-beode hit elles!’

Among these lettrede lorde • this latyn ys to mene,
That fur shal falle and for-brenne • al to blewe askes
The houses and the homes • of hem that taken ȝytes.

The kyng fram consail cam • and callyd after Mede,
And sente for to see hure • ac ich say nat hym that ladde hure.
Corteisliche the kyng tho • as hus kynde wolde,
Lackede here a litel wyht • for that hure louede gyle,
And wilnede to be wedded • with-oute hys leue,
Tyl Treuth hadde tolde hure • a tokne fram hymselfe;

And seyde, ‘womman, vnwittylich • wrouȝt hastow ofte;
Ich haue for-gyue the meny gultes • and my grace graunted
Bothe to the and to thyne • in hope thow sholdest a-mende;
And ay the lenger ich lete the go • the lasse treuth the ys with the;
For worsse wrouȝtest thou neuere • than tho thow Fals toke.
But ich for-gyue the this gult • godes for-bode eny more
Thow tene me and Treuth; • and thow mowe be y-take,
In the castel of Corf • ich shal do the close

Ther as ancre • other in a wel wors wonne,
And mare the with myschef • by seint Marye my lady,
That alle wommen wantowen • shulleth be war by the one,
And biterliche banne the • and alle that bereth thy name,
And teche the louyfe treuth • and take consail of reson.

Ich haue a knyȝt, hatte Conscience • cam late froo byȝonde,
Yf he wilneth the to wyue • wolt thow hym haue?’
‘3e, lord,’ quath the lady • ‘lord it me for-bede

WCRO; Lom. 107. the (2) R; thee WO; Lom. 124. these IFMS;
thes P. 130. litel EIFM; lyte P. 131. ys (for hys) P. 133. wommen (wrongly) P. 139. tene me and IMFSG; tuene on P.
Bote ich holde me to oure heste • honge me sone!

Thenne was Conscience i-clepet • to comen and apeeren
To-fore the kyng and his counsel • clerkes and othere.
Kneolyng Conscience • to the kyng loutede,
To wyte what his wille were • and what he do schulde.

‘Woltou wedde this wommon,’ quod the kyng • ‘jif I wol assente?
Heo is fayn of thi felawschupe • for to beo thi make.’

‘Nay,’ quath Conscience to the kyng • ‘Crist hit me forbeode!
Er ich wedde such a wyf • wo me bi-tyde!

Heo is frele of hire flech • fikel of hire tounge;
Heo maketh men misdo • moni score tymes;
In trust of hire tresour • teoneth ful monye.

But I be holey at jowre heste • lat hange me sone!’

And thanne was Conscience calde • to come and appiere
Bifor the kyngre and his conseille • as clerkes and othere.
Knelyng Conscience • to the kyngre louterd,
To wite what his wille were • and what he do schulde.

‘Woltow wedde this wommon,’ quod the kyng • ‘jif I wil assente,
For she is fayne of thi felawship • for to be thi make?’

Quod Conscience to the kyng • ‘Cryst it me forbede!
Ar I wedde suche a wyf • wo me biyte!
For she is frele of hir feith • fykel of here speche,
And maketh men mysdo • many score tymes;
Truste of hire tresore • treieth ful manye.
Wynes and widewes • wantounes she techeth,
And lereth hem leccherye • that loueth hire giftes.
Jowre farde she felled • thorw fals bihest,
And hath apoysounde popis • and peired holicherche;
Is naust a better baude • bi hym that me made,
Bitwere heuene and helle • in erthe though men souhte!
For she is tikil of hire taile • talwis of hir tonge,
As comune as a cartwey • to eche a knaue that walketh,
To monkis, to mynstralles • to mesles in heges.
Sisoures and sompounres • suclae men hir preiseth;
Shireus of shires • were shent jif she nere;

A. 118. This line is from H; TUD have a similar line; V omits it.
B. 117. and WRO; L om.  C. 149. holly IMFS; holische P. 151. 78 P.
154. wol IS; wolle P. 156. for-bude P; see l. 148. 160. he (for hue) P.
Wyues and widewes · wantounesse heo techeth,
Lereth hem lecherie · that loueth hire ȝiftes;
Vr fader Adam heo salde · with seire biheste;
Apoysende popes · and peyreth holy chirche.
Ther nis no beter baude · (bi him that me made!)
Bitwene heuene and helle · in eorthe thouȝ men souhte.
Heo is tikel of hire tayl · talewys of hire tonge,
As comuyn as the cart-wei · to knaues and to alle;
To preostes, to minstras · to mesels in hegges.
Sisours and sumpnours · suche men hire preisen;
Schirreues of schires · weore schent zif heo nere.

Bote ich be holly at thyng heste; · let honge me ellys!
Thenne was Conscience cald · to come and apeere
By-for the kyng and hys consail · as clerkes and othere.
Conscience knelynge · to the kyng loutede,
To wite what hys wil were · and what he do sholde.
‘Wolt thow wedde this maide · yf ich wol assente,
For hue ys fayne of thy felauship · and for to be thy make?‘
Quath Conscience to the kyng · ‘Crist it me for-bede!‘
Er ich wedde suche a wif · wo me by-tyde!
For hue ys freel of hue faith · and fikel of hue speche,
And maketh men mys-do · meny score tymes.
In trist of hue tresour · hue teneth ful menye;
Wyues and wodewes · wantownesse hue techeth,
And lereth hem to lecherie · that louyeth here ȝyftes.
3oure fader hue felde · Fals and hue to-gederes;
Hue hath a-poisoned popes · hue apeireth holy chirche;
Ys nauht a betere baude · by hym that me made!
By-twyne heuene and helle · alle ȝerthe that unh me souhte.
For hue ys tykel of hue tail · talewys of tonge,
As comune as the cart-wei · to knaues and to alle,
To monkes and to alle men; · the meseles in hegys
Lyggeth by hue whenne hem lust · lered and lewed.
Sysours and sommers · suche men hue preyseth,
Shereues of shires · were shent yf hue ne were.
Heo doth men leosen heore lond · and heore lyues after,
And leteth passe prisons · and payeth for hem ofte. 132
Heo þeueth the iayler gold · and grotes to-gedere,
To vn-fetere the false · and flio where hym lyketh.
Heo taketh the trewe bi the top · and tiȝeth him faste,
And hungeth him for hate · that harmede neure. 136
Heo that ben curset in constorie · counteth hit not at a russche;
For heo copeth the comissarie · and coteth the clerkis;
Heo is asoyled as sone · as hire-self lyketh.
Heo may as muche do · in a mooneth ones, 140

For she doth men lese here londe · and here lyf bothe.
She leteth passe prisoneres · and payeth for hem ofte,
And gyueth the gailers golde · and grotes togideres,
To vnsettre the fals · fie where hym lyketh;
And taketh the trewe bi the toppe · and tiȝeth hym faste,
And hungeth hym for hatred · that harmede deude neure. 140
To be cursed in consistorie · she counteth nouȝte a russhe;
For she copeth the comissarie · and coteth his clerkis;
She is assoyled as sone · as his-self liketh,
And may neijë as moche do · in a moneth one, 144
As ȝowre secret seel · in syx score dayes.
For she is priue with the pope · prouisoures it knoweth,
For sire symonye and hir-selue · selet hire bulles.
She blesseth thise bishopes · theijë they be lewed, 148
Prouendreth persones · and prestes meynteneth,
To haue lemmannes and lotebies · alle here lif-dayes,
And bringen forth barnes · aȝeiȝ forbode lawes.
There she is wel with the kynge · wo is the rewme, 152
For she is favorable to the fals · and fouleth trewthe ofte.

Bi Ihesus, with here ieweles · ȝowre iustices she shendeth,
And lith aȝeiȝ the lawe · and leteth hym the gate, 157
That feith may nouȝte haue his firth · here floreines go so thikke.
She ledeth the lawe as hire list · and louedayes maketh,
And doth men lese thorw hire loue · that lawe myȝte wynne,
The mase for a mene man · thoyg he motȝe hir eure.
Laws is so lordeliche · and loth to make ende, 160
As youre secre seal · in seuen score dayes.
Heo is priue with the pope · prouisours hit knownen;
Sir Simonie and hire-self · asselen the bulles;
Heo blessede the bisschopes · thou3 that thei ben lewed.  

Prouennderes, persuns · preostes heo meynteneth,
To holde lemmens and lotebyes · al heor lyf-dayes,
And bringeth forth barnes · a3eyn forbodene lawes.
Ther heo is wel with the kyng · wo is the reame!  

For heo is fauerle to Fals · and fouleth Treuth the ofte.

For hue doth men lese here londe · and here lyf bothe;
Hue leteth passe prisoners · and paieth for hem ofte,
And geueth the gailer gold · and grotes to-gederes,
To vnsetery the false · and fie where hem lyketh;  

And taketh trewe by the top · and tieth hem faste,
And hongeth him for haterede · that harmede neuer.
To be corset in constorye · hue counteth nauht a rusche;  

Hue copeth the comissarie · and coteth hus clerkus,  
Hue is assoilid thus sone · as hure self lyketh.
Hue may ney as moche do · in a mounthe one
As 3oure secret seel · in sexscore dayes.
Hue ys priuy with the pope · prouisours it knoweth,  
For Symonye and hure-self · seeleth hure bulles.
Hue blesseth thees byshopys · thauh thei be negh leweded,
Hue prouendreth persons · prestes hue menteyneth
To holde lemmenes and lotebyes · al here lif-dayes,  
And bryngeth forth barnes · a3ens for-boden lawes;

Sunt infelices · quia matres sunt merestrics.
Ther hue ys wel wyth eny kynge · wo ys the reome,
For hue ys fauerable to Fals · that defouleth Treuth.

By Iesus, with hure ieweles · the iustices hue shendeth;
Hue lyth a3en the lawe · and letteth hym the gate,
That faith may nat haue hus forth · hure floeines goth so thyecke;
And ledeth the lawe as hure lust · and louedayes maketh,  

Thoruh which louedyd ys lost · that leaute my3te wynne,
The mase for a mene man · thauh he mote euere.
The lawe ys so lordlich · and loth to maken ende,
Barouns and burgeis heo bringeth to serwe,
Heo buggeth with heore Iuweles; vr Iustises heo schendeth.
Heo liith aȝeyn the lawe and letteth so faste,
That feith may not han his forth hir florins gon so thikke.
Heo ledeth the lawe as hire luste and lone-dayes maketh,
The mase for a mene mon that he mote esere.
Lawe is so lordlich and loth to maken ende,
With-outen presentes or pons heo pleseth ful fewe.
Clergye an couetise heo coupleth to-gedere.
This is the lyf of the ladi vr lord yif hire serwe!
And alle that meynteneth hire myschaunce hem bytide!

With-oute presentz or pens she pleseth wel fewe.
Barounes and burgeys she bryngeth in sorwe,
And alle the comune in kare that coueyten lyue in trewthe;

For clergye and couetisye she coupleth togideres.
This is the lyf of that lady now lorde yif hir sorwe!
And alle that meynteneth here men meschaunce hem bityde!
For pore men mowe haue no powere to pleyne hem though thei smerte;
Suche a maistre is Mede amonge men of gode.
Thanne morned Mede and mened hire to the kyng,
To haue space to speke speide if she myste.
The kyng graunted hir grace with a gode wille;
'Excuse the, yif thow canst I can namore seggen,
For Conscience acuseth the to congey the for euere.'
'Nay, lorde,' quod that lady 'leueth hym the worse,
Whan ye wyten witterly where the wronge liggeth;
There that myschief is grete Mede may helpe.
And thow knowest, Conscience I cam nouȝt to chide,

...
For the pore may have no pouwer to playne, thau3 hem smerte,
Such a mayster is Meede a-mong men of goode.

Thenne mornede Meede and mene hire to the kyng
To haue space to speken spede 3if heo mihte.

Thenne the kyng graunted hire grace with a good wille:
'Excuse the 3if thou const I con no more seye;
For Conscience hath a-cuiset the to congye for euere.'

'Nay, lord,' quath that ladi 'leef him the worse
Whon 3e witen witerliche wher the wrong liyth.

The mischeif is gret lord Meede may helpe,
And thou knowest, Conscience I com not to chyde,

With-outte presentes other pans hue pleseth ful fewe.

Trewy burgeis and bonde to nauht hue bringeth ofte,
And all the comune in care and in couetyse;
Religion hue al to-reneth and out of ruelo to lybbe.

Ther nys cite vnder sonne ne so riche reome
Ther hue ys loued and lete by that last shal eny while,
With-outte werre other wo other wicked lawes,
And customes of couetyse the comune to distruye.

Vnsyttynge Suffraunce hire suster, and hire-selue
Haue maked al-most bote Marie the helpe,
That no lond loueth the and 3ut leest thyn owene.

For Mede hath knyt clerkes and couetyse to-geders,
That al the wit of this worlde ys waxen in-to gyle.

Thus this lady ledeth thy londe now lord 3eue hire sorwel.

For pore men der nat pleyne ne here pleinte shewe,
Suche a maister ys Mede a-mong men of goode.'

Thanne mornede Mede menying hue to the kyng,
To haue space to speke spede 3if hue myghte.
The kyng graunted hue grace with a good wyll;
'Excuse the 3if thow canst ich can no more seggen;
For Conscience acuseth the to congye the for euere.'

'Nay, lord,' quath that ladi 'leyueth hym the worse,
When 3e wyten witerliche in wham the wrong lyggeth.

The that myschief ys gret Mede may helpen.
And that knoweth Conscience ich cam 3o3t to chiden,
Ne to depraue thi persone • with a proud herte.
Wel thou wost, Conscience • (but ȝif thou wolt lyȝt),
Thow hast honged on my nekke • enleue tymes;
And eke i-gripen of my gold • and ȝiuen ther the lykede.
Whi thou wraththest the now • wonder me thinketh!

Ne depraue thi persone • with a proude herte.
Wel thow wost, wernard • but ȝif thow wolt gabbe,
Thow hast hanged on myne half • elleuene tymes,
And also griped my golde • gyue it where the liked;
And whi thow wraththest the now • wonder me thynketh.
ȝit I may as I myȝte • menske the with ȝiftes,
And mayntene thi manhode • more than thow knoweste.
Ac thow hast famed me foule • bifor the kynge here.
For kulled I neuere no kynge • ne conseilled ther-after,
Ne dede as thow demest • I do it on the kynge!
A. PASSUS III. 177-181. O. PASSUS IV. 225-258. 81

For hit I may as I mihte · menske the with giftes,
And meytene thi monhede · more then thou knowest,
And thou hast famed me foule · bfore the kyng heere.
For culde I neuere no kyng · ne counseilede ther-after; 180
Ne dude I neuere as thou dust · I do hit on the kyng!

Ne to deprauue thi persone · with a prout herte.
Wel thow wost wyterly · bote yf thow wolle gabbe,
Thow hast hanged on myn hals · elleuen tymes,
And al-so grypen of my gold · and gaf it where the lyked. 218
Why thow wrathest the now · wonder me thynketh,
3ut ich may, as ich myghte · menske the with yfistes,
And menteyny thy manhod · more than thou knowest.

Ac thow hast famede me foule · by-fore the kynghe here; 233
For culde ich neuere no kyng · ne consailed so to done;
Ac ich saued my-self · and sixty thousand lynes,
Bothe her and elles wher · in alle kynne londes.
Ac thow thy-self sothliche · ho so it segge dorste, 236
Hast arwed meny hardye men · that hadden wil to fyghte,
To brennen and to bruten · to bete a-doun strengths.
In thecontreis ther the kyng cam · conscience hym lette,
That he ne felde nat hus foes · tho fortune it wolde, 240
And as hus werdes wereordeined · by wil of oure lorde.

Caytiffche thow, Conscience · consailedist the kyng leten
In hys enemys honde · hys heritage of Fraunce.
Vnconnynge ys that conscience · a kyngdome to sulle, 244
That ys conqueryd thorw comune helpe · a kyngdome other duche
May nat be sold sothly · so meny here part asken
Of folk that fauht ther-fore · and solwed the kynges wil.
The lest lad that longeth to hym · be the lond wonnen, 248
Loketh after lordshep · other othere large mede,
Wher-by he may as a man · for euere-more lyue after.
And that ys the kynde of a kyng · that conquereth of hys enemys,
To helpe heyeliche al hus host · othere elles to graunte 253
Al that hus menowen wynne · to do ther-myd here beste.
For-thy ich counsayle no kyng · eny counsayle aske
At Conscience, yf he coueyteth · to conquery a reome.
For shoeld neuer Conscience · be my constable, 256
Were ich a kyng ycoroned · by Marye;' quath Mede,
'Ne be mareschal of my men · ther ich moste fyghte.
In Normandie nas he not · a-nuyged for my sake;
Ac thou thi-self sothliche · schomedest him there,
Crepest in-to a caban · for colde of thi nayles,
Wendest that wyntre · wolde haue last euere,
And dredest to haue ben ded · for a dim cloude,
And hastedest hamward · for hunger of thi wombe!
Withouten pite, pilour! · pore men thou robbedest,
And beere beor bras on thi bac · to Caley's to sullle.
Ther I lasfe with my lord · his lyf forto saue,
Maade him murthe ful muche · mourynge to lete,
Battede hem on the bakkes · to bolden heore hertes,
Dude hem hoppe for hope · to haue me at wille.
Hedde I be marchal of his men · (bi Marie of heuene)!

In Normandy was he nought · noyed for my sake;
Ac thow thi-self sothely · shamedest hym ofte,
Croe in-to a kaban · for colde of thi nailles,
Wendest that wintre · wolde haue lasted euere,
And dradded to be ded · for a dym cloude,
And hiedest homward · for hunger of thi wombe.
Without pite, piloure · pore men thow robbedest,
And bere here bras at thi bakke · to Caley's to selle.
There I lasfe with my lorde · his lyf for to saue,
I made his men meri · and mornyng lette.
I batered hem on the bakke · and bolded here hertis,
And dede hem hoppe for hope · to haue me at wille.
Had I ben marschal of his men · (bi Marie of heuene)!
I durst haue leyde my lyf · and no lasse wedde,
He shulde haue be lorde of that londe · a lengthe and a brede,
And also kyng of that kithhe · his kynne for to helpe,
The lest brole of his bloode · a barounes pere!
Cowardliche thow, Conscience · conseledest hym thennes,
To leuen his lordeship · for a litel siluer,
That is the richest rewme · that reyne ouer houeth!
It bicometh to a kyng · that kepeth a rewme,
To giue mede to men · that mekelich hym serueth,
To alienes and to alle men · to honoure hem with giftes;
Mede maketh hym biolueth · and for a man holden.
Emperoures and erlis · and al manere lordes
For giftes han yonge men · to renne and to ride.
I durste haue i-leid my lyf · and no lasse wed,
He hedde beo lord of that lond · in lenkthe and in brede;
And eke kynge of that cuththe · his cun for to helpe;
The leeste barn of his bloch · a barouns pere.

Sothliche, thou Conscience · thou counseldest hym thennes,
To leue that lordschupe · for a litel seluer,
That is the riccheste reame · that reyn ouer houeth,l
Hit bicometh for a kynge · that kepeth a reame
To giue meede to men · that mekeliche him seruen;
To aliens, to alle men · to honoure hem with giftes.
Meede maketh him beo bilouet · and for a mon i-holden.
Emperours and eorles · and alle maner lordes
Thorw giftes han jonge men · to renne and to ride.

Ac hadde ich, Mede, be hus mareschal · ouer hus men in Fraunce,
Ich dorste haue leid my lyue · and no lasse wedde,
He had be lord of that londe · in lengthe and in brede,
And al-so kynge of that cuth · hus kyn to haue holpen,
The leste bloch of hus bloch · a barouns pere.

Vnkyndely thow, Conscience · consailedest hym thennes,
To lete so hus lordshup · for a lytel moneye.

Hyt by-cometh for a kynge · that shal kepe a reame,
To zene men mede · that meklyche hym serueth,
To aliens, to alle men · to honoury hem with giftes;
Mede maketh hym be by-loued · and for a man yholde.
Emperours and eorles · and alle manere lordes
Thoruh giftes hauen zemen · to renne and to ryde.
The pope and his prelates · presentes vnderfongen, 208
And meedeth men hem-seluen · to meyntene heore lawes.
Seruauns for heore seruise · (3e seon wel the sothe),
Taketh meede of heore maystres · as thei mowen a-corde.
Beggars for heore biddyng · biddeth men meede;
Munstrals for heor murthe · meede thei asken.
The kyng meedeth his men · to maken pees in londe;
Men that knoweth clerkes · meede hem craueth.
Prestes that precheth · the peple to goode 216
Asketh meede and masse-pons · and heore mete eke.

The pope and alle prelatis · presentz vnderfongen,
And medeth men hem-seluen · to meyntene here lawes.
Seruauntz for her seruise · we seth wel the sothe,
Taken mede of here maistre · as thei mowen acorde.
Beggeres for here biddyng · bidden men mede;
Mynstralles for here murthe · mede thei aske.
The kyng hath mede of his men · to make pees in londe;
Men that teche chyldren · craue of hem mede. 221
 Prestis that precheth the people · to gode, asken mede,
And masse-pans and here mete · at the mele-tymes.
Alkynnes crafty men · crauen mede for here pretis;
Marchauntz and mede · motte mede go togideres;
No wiste as I wene · with-oute mede may libbe.'
   'Quod the kyng to Conscience · 'bi Cristel as me thynketh,
Mede is well worthi · the maistrye to haue!' 228
   'Nay,' quod Conscience to the kyng · and kneled to the erthe,
   'There are two manere of medes · my lorde, with 30wre leue.
That one, god of his grace · graunteh in his blisse
To tho that wel worchen · whil thei ben here. 231
The prophete precheth ther-of · and put it in the sautere,
   Domine quis habitabit in tabernaculo tuo?
A. PASSUS III. 218-227. C. PASSUS IV. 272-299. 85

Alle kunne craftes men · craueth meede for heore prentys;
Meede and marchaundie · mot mede go to-geder.
Ther may no wiht, as I wene · with-outen meede libbe.' 220
'Now,' quod the kyng to Conscience · 'be Crist, as me thinketh,
Meede is worthi · mucho maystrie to haue!'
'Nay,' quod Conscience to the kyng · and kneled to grounde;
'Ther beoth twey maner of meedes · my lord, bi thi leue. 224
That on, good god of his grace · giueth, in his blisse,
To hem that wel worchen · whil that thei ben here.
The prophete hit prechede · and put hit in the psauter,

Qui peccantium suam non dedit ad vsuram, &c

The pope and alle prelates · presentes vnder-fongen, 272
And yeuen meede to men · to menteynge here lawes.
Seriantes for here servise · mede they asken,
And taken mede of here maistres · as thei mow a-corde.
Beggars and bedman · craueth meede for here prayers. 276
Mynstrals for here mynstraltye · a mede thei asken.
Maistres that techen clerkes · craueth lurye for mede.
Prestes that prechen · and the puple techen
Asken mede and masse-pans · and here mete bothe. 280
Alle kyne crafty men · craueth meede for here aprentys,
Marchaundise and mede · mote medes go to-gederes.
Is no lede that leueth · that he ne loueth mede,
And glad for to grype lurye · gret lord other pour.' 284

Tho quath the kyng to Conscience · 'by Crist, at my knowynge,
Mede ys worthy, me thynketh · the maistrie to haue.'

'Nay,' quod Conscience to the kyng · 'clerkes wyten the sothe,
That Mede ys euermore · a meyntenour of gyle, 288
As the sauter sheweth · by suche as yeuen mede,
That vnlawfulliche lyuen · hauen large honden,
To yeue mede to men · more other lasse.
Ac ther ys mede and mercede · and bothe men demen 292
A desert for som doynge · derne other elles.
Mede meny tymes · men yeuen by-for the doynge;
And that ys nother reson ne ryht · ne no reame lawe
That eny man mede toke · bothe he it myghte deserue, 296
And for to vndertake · to trauely for another,
And wot neuere witterly · wher he lyue so longe,
Ne haue hap to hus hele · mede to desueren.
Tak no meede, mi lord • of men that beoth trewe;
Louve hem, and leeue hem • for vr lordes loue of heuene;
Godes meede and his merci • ther-with thou mait th winne.
Bote ther is a meede mesureles • that maystri desyreth,
To meyntene misdoers • meede thei taken;
And therof seith the psaute • in the psalmes ende,

In quorum manibus iniquitates sunt; dextera eorum repleta
est muneribus;

That here riethond is hepid • ful of sefis,
And heo that gripeth heore ziftus • (so me God helpe i)

"Lorde, who shal wonye in thi wones • and with thine holst seyntes,
Or resten on thi holy hilles?" • this asketh Dauid;
And Dauyd assoieth it hym-self • as the sauter telleth,

Qui ingreditor sine macula, et operatior justiam,
Tho that entren of o colour • and of on wille,
And han wrouȝte werkis • with riȝte and with resoun;
And he that ne vseth naȝte • the lyf of vsurye,
And enfourmeth pore men • and pursueth treuth;

Qui pecuniam suam non dedit ad usuram, et munera super
innocentem, &c.
And alle that helpeth the innocent • and halt with the riȝtful,
With-oute meede doth hem gode • and the trewh the helpeth—
Suche manere meen, my lorde • shal haue this furst meede
Of god at a grete nede • when thei gone hennes,
There is an-other meede mesureles • that maistres desyreth;
To meyntene mysdoers • meede thei take;
And there-of seith the sauter • in a salmes ende,

In quorum manibus iniquitates sunt, dextera eorum repleta
est muneribus;
And he that gripeth her golde • so me god helpe i;
Shal abie it bitere • or the boke lyeth!

Prestes and persones • that plesyng desireth,
That taketh meede and mone • for messes that thei syngeth,
Taketh here meede here • as Mathew vs techeth;

Amen, amen, reciperunt mercedem suam.
That laboreres and lowe folke • taketh of her maistres,
It is no manere meede • but a mesurable hire.
In marchandise is no meede • I may it wel a-vowe;
It is a permutacioun apertly • a penyworth for an othere.
Thei schullen a-bugge bitterly · or the bok lyȝeth!
Preostes and persones · that plesyng desyreth,
And taketh meede and moneye · for massen that thei syngen,
Schullen han meede in this molde · that Matheu hath i-grauntet;

_Amen dico vosbis, receperunt mercedem suam._

That laborers and louh folk · taken of heore maystres,
Nis no maner meede · bote mesurable hyvre.
In marchaundise nis no meede · I may hit wel avowe;
Hit is a permutacion · a peni for another.

Ich halde hym ouer-hardy · other elles nouht trewe,
That _pre manibus_ ys payed · other elles paye asketh.
Harlotes and hores · and al-so fals leches,
Thei asken hure hyvre · er they hit haue deserued.
And gylyours gyuen by-fore · and goode men at the ende,
When the dede ys ydo · and the day y-endyd.
And that ys no meede · bote a mercede,
A maner dewe dette · for the doyng;
And bote if yt be payed prestliche · the payer is to blame,
As by the bok, that bit · no body to with-holde
The hure of hus hewe · ouer eue til a morwe:

Non morabitur opus mercenariij tui apud te usque mane.
And ther is reson as a rue · rewarding treuthe,
And bothe the lord and the laborer · ben leelliche yserued.

The meede that meny prestes taketh · for masses that thei syngen,

_Amen, amen, Matheu seyth · mercedem suam recipiunt._

In marchaundise ys no meede · ich may it wel avowe;
Hit is a permutacion a-pertelich · o pene-worth for another.
(NOT IN A-TEXT OR B-TEXT.)

[Not in A-text.]

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And thau the kyng of hyss cortesye · kaiser, other pope,
3eue lond other lordshup · or other large 3iftes,
To here leele and lyge · loue ys the cause.
And yf the leelle and the lyge · be luther men after,
Bothe kyng and kayser · and the coroned pope
May desauowe that they dude · and douwe ther-with other,
And a-non by-nymen hym hit · and neuere more after
Nother thei ne here ayres · hardy to cleyme,
That kyng other cayser hym gaf · catel other rente.
For god gaf to Salamon · grace vp-on erthe,
Rychesse and reson · whyle he ryht lyuede,
And as sone as god seih · he suwed nouht hus wille,
He reuued hym of hyss richesse · and of hus ryht mynde,
And soffrede hym lyue in mysbyleue · ich leyue he be in helle;
So that god geueth no thyng · that synne ne ys the glose.
And so ryght sothliche · may kyng and pope
Bothe gyue and grauntye · ther hus grace liketh,
And eft haue hit a-3eyn · of hem that don ille.
Thus ys mede and mercede · as two manere relacions,
Rect and indyrect · rennynge bothe
On a sad and a syker · semblable to hym-selue—
As adiectif and substantyf · vnite asken,
Acordaunce in kynde · in cas and in numbere,
And ayther ys otheres help—· of hem cometh retrubucion,
That ys the 3ifte that god 3yueth · to alle leelle lyuynges,
Grace of good ende · and gret ioye after;

*Retribuere dignare, domine deus, omnibus nobis, et cetera.*

Quath the kyng to Conscience · ‘knowen ich wolde
What is relacion rect · and indyrect after,

And thanne adiectyf and substantyf · for Englischt was it neuere.’
‘Relacion rect,’ quath Conscience · ‘ys a recorde of treuth,

*Quia antelate rei est recordatium,*
Folwyng and fyndyng out · the foundement of strenthe,
And styuelycyhe stonde forth · to strenthe of the foundement,
In kynde and in case · and in cours of nombere;
As a leel laborer · that by-leuyth with hus maistre
In hus paye and in hyss pyte · and in hus pure treuth,
To paye hym yf he performeth · and haue pyte yf he faylyth,
C. 355. sustentif P. 356. P om. god. 357. triwe P. 358. in ys kynde P. 359. churche P. 361. sennes P. clansede P. 364. whit is P. 366. kyne P. 367. case MF; cause PEISG. to MFG; two PES. 368. wich P. 369. nost E; nout M; nat FSG; not I; noper P. 370. for is P. 371. wo P. worliche P. 374. kyne P. 375. kynde P. 376. This line is in F only. 378. is P. 380. him MFS; hem P.
And take hym for hus travaile · al that treueth the wolde.
So of hol herte cometh hope · and hardy relacion
Seketh and suweth · hus substantif sauacion,
That ys god, the grounde of al · a gracouse antecedent. 356
And man ys relatif rect · yf he be ryht trewe;
He a-cordeth with Crist in kynde · _verbum caro factum est_;
In case, _credere in ecclesia_ · in holy kirke to byleyue;
In nymbre, rotie and aryse · and remysion to haue, 360
Of oure sory synnes · asoiled and clansed,
And lyue, as oure crede ous kenneth · with Crist withouten ende.
Thus is relacion rect · ryht as adjectif and substantif
A-cordeth in alle kyndes · with his antecedent. 364
Indrect thyng ys · as ho so coueited
Alle kynne kynde · to knowe and to folwe,
With-oute case to cacche to · and come to bothe nymbres;
In which beth good and nat good · and graunte here nothers wil.
That is noit reisonable ne rect · to refusys my syres sorname,
Sith y, his sone and seruaunt · suwe for his ryghte. 370
For who so wol haue to wye · my worldliche daughter,
Ich wol seffe hym with hure fayre · and with hure foule taylende.
So indirect thyng ys · inliche to coueyte 373
To a-corde in alle kyndes · and in alle kynne nymbre,
With-oute cost and care · in alle kynne travaile,
With-oute resoun to rewarde · nauyst recching of the peple. 376
Ac relacion rect · is a ryhtful custome,
As, a kyng to cleyme · the comune at his wille
To folwe hym, to fynde hym · and fecche at hem hus consайл,
That here loue thus to him · thorw al the londe a-corde. 380
So comune cleymeth of a kyng · thre kynne thynges,
Lawe, loue, and leaute · and hym lord antecedent,
Bothe here hefd and here kyng · haldyng with no partie,
Bote stande as a stake · that styketh in a muye
By-twoyne two londes · for a trewe marke. 384
Ac the moste partie of the puple · pure indirect semeth,
For thei wilwen and wolde · as best were for hem-selue,
Thauh the kyng and the comune · al the cost hadde. 388
Al reson reproueth · such imparfit puple,
And halt hem vnstedefast · for hem lacketh case.
But reddest thou never Regum thou recreijede meede, Whi that veniaunce fel on Saul and his children? God sende to seie bi Samuels mouth.

Ac reddestow neuere Regum thow recrayed Mede, Whi the veniaunce fel on Saul and on his children? God sent to Saul bi Samuel the prophete, That Agage of Amaleke and al his peple afore Shulde deye for a dede that done had here eldres.
That Agag and Amalec * and al his peple aftur,
Schulden dye for a dede * that don hedde his eldren
Aȝeynes Israel and Aaron * and Moyses his brother.

As relatifs indirect * reccheth thei neuere
Of the cours of the case * so they cacche suluer,
Be the pecunie y-payed * thauh parties chide.
He that mede may lacche * maketh litel tale,
Nyme he a numbre * of nobles other of shullenges;
How that clentes a-corde * mede a-counteth lytel.
Ac adjectif and substantif * ys as ich er tolde,
That ys, vnyte, acordance * in case, gendre, and numbre;
And ys to mene in our mouth * more ne mynne,
Bote that alle manere men * wommen, and children,
Sholde confromyse to on kynde * on holy kirke to by-leyue,
And coueite the case * when thei couthe vnderstone,
To sike for hure synnes * and suffre harde penaunce,
For that ilke lorde loue * that for oure loue deyde,
And coueited oure kynde * and be cald in oure name,

* Deus homo,

And nymen hym into oure numbre * now and euere more;

* Qui in caritate manet in deo manet, et deus in eo.

Thus is man and mankynde * in manere of a substantif,
As hic et huc homo * askynge an adjectif
Of thre trewe termysons * trinitas unus deus;

* Nominativo, pater et filius et spiritus sanctus.

Ac bo so rat of Regum * rede me may of mede,
Hou hue Absolon * to hongynghe brouhte;
And sitteth, for Saul * saude a kyng for mede
A-geyn godez comaulement * god toke suche veniaunce,
That Saul for that synne * and hus sone deyde,
And gaf the kyngdome to hus kraue * that kept sheep and lambren:
As men rat in Regum * after Ruth, of kynges,
Hou god sente to Saul * by Samuel the prophete,
That Agag of Amalek * and al hus lyge puple
Sholde deye delfulliche * for dedes of here eldren.

a kyng P.  409. trywe P.  416. As IMFG; And P.  hat (for rat) P;
see l. 410.  Ruth I; rewej P.
Samuel seide to Saul · God sendeth the and hatheth
To boe boxum and boun · his biddyng to worche;
'Wend thider with thin host · wymmen to culle,
Children and cheorles · chop hem to dethe,
Loke thow culle the kyng · coueyte not his goodes
For milions of moneye; · morther hem vchone.
Bernes and beestes · brenne hem al to askes.'
And for he culde not the kyng · as Crist him-self hihte,
Coueytede feir catel · and culde not his beestes,

'For-thi,' seid Samuel to Saul · 'god hym-self hatheth
The, be boxome at his biddyng · his wille to fulfille:
Wende to Amalec with thyn ooste · and what thow fyndest there,
slee it;
Biernes and bestes · brenne hem to ded;
Wydwes and wyues · wommen and children,
Moebles and vnmoebles · and al that thow myȝte fynde,
Brenne it, bere it nouȝte away · be it neuere so riche,
For mede ne for mone; · loke thow destroye it,
Spille it and spare it nouȝte · thow shalt spedte the bettere.'
And for he coueyted her catel · and the kynges spared,
Forbare hym and his bestes bothe · as the bible witnesseth,
Otherwyse than he was · warned of the prophete,
God seide to Samuel · that Saul shulde dye,
And al his sede for that synne · shenfullich ende.
Such a myschief mede made · Saul the kynges to haue,
That god hated hym for euere · and alle his eyres after.
The culorum of this cas · kepe I nouȝte to shewe;
An auenture it noyed men · none ende wil I make.
For so is this worlde went · with hem that han powere,
That who-so seyth hem sothes · is sonnest yblamed.
I Conscience knowe this · for kynde witt me it tauȝte,
That resoun shal regne · and rewmes gourne;
And rȝte as Agag hadde · happe shul somme.
Samuel shal sleen hym · and Saul shal be blamed,
And Dauid shal be diameded · and daunten hem alle,
Bote brouhte with him the beestes as the bible telleth,
God sende to seye that Saul schulde dye,
And al his seed for that sunne schendfulliche ende,
Such a mischeif meede made the kyng to haue,
That god hated him euere and his heires after.
The *culorum* of this clause kepe I not to schewe,
In aventure hit nuy3ed me an ende wol I make:
And riht as Agag hedde hapne schulle summe;
Samuel schal slen him and Saul schal be blamed,
Dauid schal ben dyademede and daunten hem alle,

‘Saul,’ quath Samuel ‘god hym-self hoteth
To be boxome at my bidding hus bone to fullfylle.
Haste the with al thyn ost to the lond of Amalek,
And al that lyueth in that londe our lord wol that thow slee hit,
Man, woman, and wif child, widowe, and bestes;
Mebles and vnomebles man and alle thynges,
Bren hit, ber nouht away be hit neuere so riche,
For any mede of moneye al that thow myght spille;
Spar hit nat and thow shalt spedhe the betere.’

And for he coueited hyre catel and the kyng spared,
For-bar hym and hus beste bestes as the byble witnesseth,
Otherwise than god wolde by warnyng of the prophete,
God seide to Samuel that Saul scholde deye,
And al hus for that synne and shendfulliche ende.
Thus was kyng Saul overcome for coueyste of mede,
That god hatid hym for euere and alle hus ayres after.
The *culorum* of this cas kepe ich nat to schewe,
An aunter hit nuyede me non ende wol ich make.
For so ys the worlde went with hem that han the power,
That he that seith most sothest sonnest ys y-blamed.
Ich Conscience knowe this for kynde witte me tawhte,
That resen shall regne and reames gouerne,
And ryht as Agag hadde happen shulleth somme.
Samuel shall sle hym and Saul shall be blamed,
And Dauid shall be diademyd and daunten alle our e nemyes.
And on Cristene kyng • kepem vs vchone.
Conscience knoweth this; • for kyynde wit me tauȝte
That resun schal regne • and reames gouerne;
Schal no more Meede • be mayster vpon eorthe,
Bote loue and louhnesse • and leute to-gedere.
And heo that trespasseth to trouthe • or doth aȝeyn his wille,
Leute schal don him lawe • or leosen his lyf elles.

And one Cristene kyng • kepem hem alle.
Shal na more Mede • be maistre, as she is nouthe,
Ac loue and lowenesse • and lewte togederes,
Thise schul be maistres on molde • trouthe to saue.
And who-so trespasseth ayein trouthe • or taketh aȝeyn his wille,
Leute schal don hym lawe • and no lyf elles.
Shal no seriaunt for here seruyse • were a-ȝlke howue,
Ne no pelure in his cloke • for pledyng atte barre.
Mede of mys-doeres • maketh many lordes,
And ouer lordes lawes • reuleth the rewmes.

Ac kynde loue schal come ȝit • and conscience togideres,
And make of lawe a laborere • suche loue schal arise,
And such a pees amongst the peple • and a perfit trouthe,
That Iewes schal wene in here witte • and waxen wonder glade,
That Moises or Messie • be come in-to this erthe,
And haue wonder in here hertis • that men beth so trewe.

Alle that bereth baslarde • brode swerde or launce,
Axe other hachet • or eny wepne ellis,
Shal be demed to the deth • but if he do it smythye
In-to sikul or to sithe • to schare or to kultor;

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

Prestes and persons • with placebo to hunte,
And dyngen vpon Davud • eche a day til eue,
Hauptynge or haukynge • if any of hem vse,
His boste of his benefys • worth bynome hym after.
Shal neither kyngge ne knyȝte • constable ne meire
Ouer-lede the comune • ne to the courte sompne,
Ne þæt hem in panel • to don hem pligte here trouthe,
But after the dede that is don • one dome shal rewarde.
PASSUS III. 276-282. PASSUS IV. 445-474.

Schal no seraiant for that seruise were a selk hous, 276
. Ne no ray robe with riche pelure.
Mee of misdoers maketh men so riche,
That lawe is lord i-waxen and leute is pore.
Vnkyndenesse is comaundour and kuyndenesse is banesch.
Ac kynde wit schal come 3it and conscience to-gedere,
And make of lawe a laborer such love schal aryse!

And on Cristene kyng kep ens owens echone.
Shal no Mede be maister neuere more after,
Ac loue and louhnesse and leaute to-gederes
Shullen be maistres on molde trewe men to helpe;
And so taeketh aen treueth other transuerseth aens reson,
Leaute schal do hym lawe and no lif elles.
Shal no seraiunte for that seruysse were a selk hous,
Ne pelour in hus paueylon for pleyng at the barre.

Muchel yuel is thowr mede men tyne suffred,
And leteth the lawe thorh here large 3yfes.
Ac kynde loue shal come 3ut and conscience to-gederes,
And make of lawe a laborer suche love shal aryse,
And such pees among the puple and a parfytreueth,
That Iewes shal wene in here witt and wexe so glade,
That here kyng be ycome fro the court of heuene,
Moyses other Messias that men be so trewe.
For alle that bereth baselardes bryght swerde, other launce,
Axe other acchet other eny kynne wepne,
Shal be demed to the deth bote yf he do hit smythe
In-to sykel other into sithe to shar other to culter;

Consflabunt gladios suus in uomeres et lanceas suas in falces;
Ech man to pleye with a plouh a pycoye other a spade,
Spennen, and spek of god and spille no tyne:
Prestes and persons placebo and dirige,
Here sauter and here seuene psalms for alle synful preyen.
Haukyng other hontyng yf eny of hem hit vsie,
Shal lese ther-fore hus lyue-lode and hus lif parauentre.
Shal nother kyng ne kny3t constable ne meyre
Ouer-cark the comune ne to the court sompne,
Ne putte men in panell ne do men plighte here treueth;
Bote after the dede that ys ydo the dome shall recorde,
Mercy or no mercy • as treuthe wil acorde.
Kynges courte and comune courte • consistorie and chapitele,
Al shal be but one courte • and one baroun be iustice;
Thanne worth Trewe-tonge, a tidy man • that tened me neuer.
Batailles shal non be • ne no man bere wepne,
And what Smyth that ony Smytheth • be Smyte therwith to dethe,
Non lewabilt gens contra gentem gladium, &c.
And er this fortune falle • fynde men shal the worste,
By syx sonnes and a schippe • and half a shef of arwes; 324
And the myddel of a mone • shal make the Iewes to torne,
And saracenes for that siste • shulle synge gloria in excelsis, &c.,
For Makomet and Mede • myshappe shal that tyme;
For, melius est bonum nomen quam diuiciem multe.
Also wroth as the wynde • wex Mede in a while, 328
'I can no Latyn,' quod she • 'clerkis wote the sothe.
Se what Salomon seith • in Sapience bokes,
That bij that 3iueth giffes • the victorie wynneth,
And moche worship had ther-with • as holiwryt telteth, 333
Honorem acquirer qui dat munera, &c.
'I leue wel, lady,' quod Conscience • 'that thi Latyne be trewe;
Ac thow art like a lady • that redde a lessoun ones,
Was, omnia probate • and that plesed here herte,
For that lyn was no lenger • atte leues ende. 336
Had she loket that other half • and the lef torned,
She shulde haue founden fele wordis • folwyng therafter,
Quod bonum est tenete • treuthe that texte made!
And so ferde 3e, madame! • 3e couthe namore snynde, 340
Tho 3e loket on Sapience • sittynge in youre studye,
This tixte that 3e han tolde • were gode for lordes,
Ac 3ow failed a cunningyng clerke • that couthe the lef haue torned!
And if 3e seche Sapience eft • fynde shal 3e that folweth, 344
A ful teneful tixte • to hem that taketh mede,
And that is, animam autem ausfer • acquistionem, &c.: And that is the taille of the tixte • of that that 3e schewed,
That the 3e we wynne worship • and with mede haue victorie, 348
The soule that the sone taketh • bi so moche is bounde.'

B. 332. smyteth WO; smuthie R; smythey LC. 337, 338. she WC; sche RO; 3e L. C. 478. tydy ISG; trewe P. tenev EG; tenev IFM;
Mercy other no mercy · as most trewe a-corden.
Kynge court and comune court · constorie and chapitre, 476
Al shal be bote on court · and on berne be Iustice;
That worth Trewe-tunge, a tydy man · that tenede me neuer.
Batailles shulle neuere eft be · ne man bere eg-tool,
And yf eny man smythie hit · be smyte ther-with to dethe; 480
Non leuabit gens contra gentem gladium, nec exercebuntur
ultra ad prelimium.
Ac er this fortune by-falle · fynde me shal the worste,
By syx sonnes and a ship · and half a shef of arwes.
And the myddell of a mone · shal makye the Iewes turne,
And saraysns for that syght · shullen synge credo in spiritum
sanctum. 484
For Makamed and Mede · shullen myshappen that tyme,
For melius est bonum nomen quam diuiciæ multe.
As wroth as the wynd · wex Mede ther-after—
‘Lo what Salamon seith,’ quath hue · ‘in Sapience the byble,
“That yeneth 3yftes, take yeme · the victorie he wynneth, 488
And moche worship ther-with” · as holy writt telleth:
Honorem acquirit qui dat munera;
‘Ich leue the, lady,’ quath Conscience · ‘for that Latyn is trewe :
Thow art lyke a lady · that a lesson radde,
Was, omnia probate · that plesed hure herte; 492
That leef was no lengere · and at the leues ende.
Ac hadde hue loked on the lift half · and the leef turned,
Hue sholde haue yfounde solwynge · fele wordes after,
Quod bonum est teneote · a tyxte of treuthes makyng.
So he that secheth Sapience · fynde he shal that folweth
Tristilich a teneful tixt · to hem that taketh mede, 498
The whiche hatte, (as ich haue rad · and other that conne rede,)
Animam axterti accipientium:
“Worship he wynneth · that wol geue mede,
Ac he that receynteth other recetteth hure · ys recettor of gyle.’”

Hic explicit passus quarius.
PASSUS IV.

Passus Quartus de Visione.

'SESETH,' seide the kynge 'I suffre you no more.
3e schulle sauñtene forsothe and serue me bothe.
Cusse hire,' quath the kynge 'Conscience, ich hote.'
'Nay, be Crist,' quod Conscience 'congeye me rather! 4
Bote Reson rede me ther-to arst wol I dye!'

PASSUS IV.

Passus quartus de visione, vt supra.

'CESETH,' seith the kynge 'I suffre now no lengere.
3e shal sauñtene for sothe and serue me bothe.
Kisse hir,' quod the kynge 'Conscience, I hote.'
'Nay, bi Criste,' quod Conscience 'congeye me for euere! 4
But Resoun rede me ther-to rather wil I deye!'
'And I commaunde the,' quod the kynge 'to Conscience thanne,
'Rape the to ride and Resoun thow fecche;
Comaunde hym that he come my conseille to here. 8
For he shal reule my rewme and rede me the beste,
And aconten with the, Conscience so me Cryst helpe,
How thow lernest the peple the lered and the lewede.'
'I am fayne of that forwarde seyde the freke thanne, 12
And ritt rigte to Resoun and rowneth in his ere,
And seide as the kynge badde and sitheen toke his leue.
'I shal arraye me to ride,' quod Resoun 'reste the a while'—
And called Catoun his knaue curteise of speche, 16
And also Tomme Trewe-tonge telle-me-no-tales-
Ne-lesyng-to-lawye-of for-I-loued-hem-neuere—

A. 11. Crist T; god VHUD. 14. Reson THUD; Conscience V.
And I comande the, quod the kyng to Conscience thenne, For he schal reule my reame and rede me the beste Of Meede, and of other mo and what mon schal hir wedde; And a-counte with Conscience so me Crist helpe! How thou ledest my peple lered and lewed.'

I am fayn of that foraward seide the freike thenne, Seyde as the kyng sende and seth the tok his leue.

'I schal araye me to ride,' quod Reson 'reste the a while'— And clepte Caton his knaue curteis of speche—

PASSUS V.

Incipit passus quintus.

C ESETH,' saide the kyng 'ich soffe yow no longere; Je shulleth saughtne for sothe and serue me bothe. Kus hure,' quath the kyng Conscience, ich hote.' Nay, by Crist,' quath Conscience conge me rather! Bote Reson rede me ther-to rather wol ich deye.'

And ich comande,' quath the kyng to Conscience thenne, Rape the to ryde and Reson that thow feche; Comande hym that he come my consail to hure, For he shal rulye my reame and rede me the beste, Of Mede and of other mo and what man shal hure wedde, And a-counte with the, Conscience so me Crist helpe, How thow ledest my puple lered and lewed.'

'Ich am fayn of that forwarde in fayth,' tho quath Conscience, And rod forth to Reson and rounded in hus ere, And seide hym as the kyng saide and sitthe the tok hus leue.

'Ich shal a-raye me to ryde,' quath Reson 'rest thow a whyle:' And called Caton hus knaue corteys of speche, And al-so Tomme Trewe-tonge telle-me-no-tales Ne-lesynges-to-lauhen-of for-ich-louede-hit-neuere—

C. 7. Rape IMFSE; Rappe P. 16. wyle P. 18. no MIFS; none P. 19. lesenges P.
Sette my sadel vpon Soffre - til-I-seo-my-tyme,
And lette warroke him wel - with swise the feole gurthbes;
Hong on him an heui bridel - to bere his hed lowe,
3it wol be make moni a whi - er be come there.'

Thenne Conscience on his capul - carieth forth faste,
And Resoun with him rideth - rappynge swithe;
Bote on a wayn Witty - and Wisdame i-feere

'And sette my sadel vpon Suffre - til-I-se-my-tyme,
And lete warrok it wel - with Witty-wordes gerthes,
And hange on hym the heuy brydel - to holde his hed lowe,
For he wil make wehe - tweye er he be there.'

Thanne Conscience vpon his capel - kaireth forth faste,
And Resoun with hym rit - rownynge togideres,
Whiche maiesties Mede - maketh on this erthe.

One Waryn Wisdom - and Witty his fere
Folwed hem faste - for thei haued to done
In the cheker and at the chauncerie - to be discharged of thinges;
And ridden fast, for Resoun - shulde rede hem the beste,
For to saue hem, for syluer - fro shame and fram harms.

And Conscience knewe hem wel - thei loued coseitise,
And bad Resoun ride faste - and recche of her noither,
'There aren wiles in here wordes - and with Mede thei dwelleth;
There as wratthe and wranglyng is - there wynne thei syluer,
Ac there is loue and lewte - thei wil nouste come there;

Contricio et infelicitas in vijs eorum, &c.
Thei ne gyueth nouste of god - one gose wynge,

Non est timor dei ante oculos eorum.

For, wot god, thei wolde do more - for a dozeine chichenes,
Or as many capones - or for a seem of otes,
Than for loue of owre lorde - or alle his leue seyntes.
For-thi, Resoun, lete hem ride - tho riche, bi hem-seluen,
For Conscience knoweth hem nouste - ne Crist, as I trowe.'
And thanne Resoun rode faste - the riste heije gate,
As Conscience hym kenned - til thei come to the kynge.
Curteisliche the kynge thanne - come ayein Resoun,
And bitwene hym-self and his sone - sette hym on benche,

A. 24. witty TH; wytty U; wyd V.  B. 24. rit RO; rydes C; ritte L.
27. for thei WOB; L om.  C. 21. worrok P.  Pom. the.  22. his
Folwedwen hem faste · for thei hedden to done
In esscheker and chauncelrie · to ben descharget of thinges;
And riden faste, for Reson · schulde reden hem the beste
For to sauen hem-self · from schome and from harme.  28
Bote Concience com arst · to court bi a myle,
And romede forth bi Reson · riht to the kyng.
Cortesliche the kyng · thenne com to Resoun,
Bitwene himself and his sone · sette him on benche,  32

'And sette my sadel vpon Soffre- · til-ich-see-my-tyme,'  20
Let warroke hym wel · with Aysye-the-by-fore,
For it is the wone of Wil · to wynse and to kyke;
Let peitrel hym and pole hym · with peyntede wittes,'
Thenne Concience on hus capel · coms to prykie,  24
And Reson with hym ryght · ronyng to-geders
Which a maister Mede was · a-mong poure and riche.
Then Waryn Wysman · and Wyly-man his felawe
Fayn were to folwen hem · and fast ryden after,  28
To take red at Reson · that recorde sholde
By-fore the kyng and Concience · yf thei couthen pleyne
On Wily-man and Wittiman · and Waryn Wrynge-lawe.
Ac Concience knew hem wel · and carped to Reson:
'Here cometh,' quath Concience · 'that couetyse seruen;
Ryd forth, syre Reson · and recche nat of here tales,
For ther wratthe and wranglyng ys · ther thei wolle a-byde;
Ac ther loue and leaute ys · hit lyketh nat here hertes:  36

Contricio et infelicitas in uiis eorum, et uiam pacis non
cognouerunt; non est timor dei ante oculos eorum.
Thei geneth nogt of good faith · god wot the sothe;
Thei wolde don for a dyner · other for a dosene capones
More than for oure lordes loue · other oure lady hus moder.'

Thanne Reson rod forth · and tok reward of no man,  40
And dude as Concience kenned · til he the kyng mette.
Corteslich the kyng then · cam and grette Reson,
And by-twene hymself and his sone · sette tho syre Reson,
And worteden a gret while · wysliche to-gedere.
Thene Pees com to parlement · and put vp a bille,
Hou that Wrong aȝeyn his wille · his wyf hedde i-take,
And hou he rauishedede Rose · Reynaldes lemmon,
And Margrete of hire maydhenhod · maugre hire chokes.
\[36\]
'Bothe my geys and my grys · his gadelynges setten;
I dar not for dreede of hem · fihte ne chide.
He borwede of me bayyard · and brouhte him neuer aȝeyn,
Ne no ferthing him fore · for nouȝt that I con plede.
He meynteneth his men · to morthere myn owne,
And worteden wel wyseli · a gret while togideres.

And thanne come Pees in-to parlement · and put forth a bille,
How Wronge aȝeines his wille · had his wyf taken,
And how he rauished Rose · Reginoldes loue,
And Margarete of hir maydhenode · maugre here chekis.
'Bothe my geys and my grys · his gadelynges seccheth;
I dar nouȝte for fere of hym · fyȝte ne chyde.

He borwed of me bayard · he brouȝte hym home neure,
Ne no ferthynge ther-fore · for nauȝte I couthe plede.
He meyneȝteneth his men · to morther myne hewen,
Forsalleth my fyers · and fijȝeth in my cheyynge,
And breketh vp my bernes dore · and bereth aweye my whete,
And taketh me but a taile · for ten quarteres of otes,
And ȝet he bet me ther-to · and lyth bi my mayde,
I nam nouȝte hardly for hym · vneth to loke.'
\[56\]
The kynge knewe he seide sothe · for Conscience hym tolde,
That Wronge was a wikked lyft · and wrouȝte moche sorwe.

Wronge was afered thanne · and Wisdome he souȝte
To make pees with his pens · and profered hym manye,
And seide, 'had I loue of my lorde thy kynge · litel wolde I recche,
Theȝe Pees and his powere · pleyned hym eure!'
Forstalleth my feire · fihteth in my chepynges,
Breketh vp my berne-dore · and bereth awei my whete,
And taketh me bote a tayle · of ten quarter oten;
And gat he bat me therto · and liyth be my mayden.
I nam not so hardi for him · vp for to loke.'
The kyngh kneuhe seide sooth · for Concience him tolde.
Wrong was a-fert tho · and Wisdam souhte
To make his pess with pons · and proferde forth moneye,
And seide, 'Hedde I loue of the kyngh · luite wolde I recche
Thauh Pees and his pouwer · playned on me euere?'

And spaken tho wise wordes · a long while to-gederes.

Thenne cam Pees in-to parlement · and putte vp a bylle,
How that Wrong willfullich · hadde his wif for-leyen,
And how he rauyschede Rose · the riche wydwere, by nyghte,
And Margarete of here maidenhod · as he mette hure late.
'Bothe my gees and my grys · and my gras he taketh,
Ich dar nouht for his felaweshepe · in faith,' Pees seide,
'Bere siklerlich eny seluer · to seint Gyles doune;
He waiteth ful wel · whanne ich seluer take,
What wey ich wende · wel eerner he aspieth,
To robbe me and to ryfle me · yf ich ryde softe.
3ut he is bold for to borwe · and baddelich he payeth;
He borwede of me bayarde · and browte hym hom neuere,
Ne no fertheyng ther-fore · for nouht ich couthe plede.
He menteyneth has men · to morthre myn hewes,
And for-stalleth myn faires · and fyghteth in my chepynges,
And breketh vp my bernes dore · and bereth away my whete,
And taketh me bote a taile · for ten quarters other twelue.
3ut he manasceth me and myne · and lyth by my mayde,
Ich am nouht hardy for hym · vnethe to loke.'
The kyngh kneu that he seide sooth · for Concience hym tolde,
How Wronge was a wickede man · and moche wo wrouhte.
Tho was Wrong a-fered · Wysdome he by-souhte;
On men of lawe Wrong lokede · and largelich hem profrede,
And for to haue of here help · handy-dandy payede.
'Had ich loue of the lorde · litel wolde ich recche
Of Pees and of hus power · thauh he pleynede euere!'
Wisdom wente tho and so dunde Wit,
And for Wrong hedde i-do so wikked a dede;
And warnede Wrong tho with such a wys tale;
'Whose worcheth bi wil wraththe maketh ofte;
I sigge hit bi thi-seluen thou schalt hit sone fynde.
Bote if Meede make hit thi mishief is vppe,
For bothe thi lyf and thi lound liyth in the kynges grace.'
Wrong thenne vpon Wisdom wepte to helpe,
Him for his handidandi rediliche he payede.
Thenne Wisdom and Wit wente to-gedere,
And nomen Meede with hem merci to wynne.
Pees putte forth his hed and his ponne blodi:
'Withouten gult, god wot gat I this scathe.'

Tho was Wisdom and sire Waryn the witty,
For that Wronge had ywroust so wikked a dede,
And warnede Wronge tho with such a wyse tale;
'Who-so worcheth bi wille wraththe maketh ofte;
I seye it bi thi-self thou shalt it wel fynde.
But if Mede it make thi myschief is vppe,
For bothe thi-lyf and thy londe lyth in his grace.'
Thenne wowed Wronge Wisdome ful zerne,
To make his pees with his pens handi-dandi payed.
Wisdome and Witte thanne werten togideres,
And toke Mede myd hem mercy to winne.
Pees putthe forth his hed and his panne blodi;
'Wyth-outen gilte god it wote gat I this skathe,
Conscience and the comune knownen the sothe.'
Ac Wisdom and Witt were about caste
To overcome the kyng with catel if thi myste.
The kyngye swore, by Crist and by his crowne bothe,
That Wronge for his werkis shold wo tholye,
And commaundde a constable to casten hym in yrens,
'And late hym nouste this seuene zere seen his feet ones.'
'God wot,' quod Wysdom 'that were nauyte the beste;
And he amendes mowe make late meynprise hym haue;
And be borwgh for his bale and biggen hym bote,
And so amende that is myso and euermore the better.'
Witt acorderd ther-with and seide the same:

A. 60. Wrog V. 69. catel TUD; meede VH. B. 68. ywroust L.
Conscience and the kyng \ knewen the sothe;
Wusten wel that Wrong \ was a schewe euere.
But Wisdam and Wit \ weoren yeorne aboute faste
To overcome the kyng \ with catel \if heo mihten.
The kyng swor tho bi Crist \ and bi his coroune bothe,
That Wrong for his werkes \ schulde wo thole,
And comaundede a constable \ to casten him in irens;
'He ne schal this seuen \er \ seon his feet ones.'
'God wot,' quath Wisdam \ 'that weore not the beste;
And he amendes make \ let meynprise him haue;
And beo borw of his bale \ and buggen him bote,
And a-menden his misdede \ and euer-more the bettre.'
Wit a-cordede herwith \ and seide him the same:

Thoruh Wrong and hus werkes \ ther was Mede yknowe,
For Wysdome and Wit tho \ wenten to-gederes,
And toke Mede myd hem \ mercy to wynne.
But Pees putte forth hus hefd \ and hus panne blody,
'With-oute gult, god wot \ gat ich thyss scathe;
Conscience knoweth hit wel \ and alle the trewe comune.'
Ac Wyles and Wit \ weren a-boute faste
To overcome the kyng \ thorw catel, yf thei myghte.
The kyng swor tho by Crist \ and by his coroune bothe,
That Wrong for hus workus \ sholde wo tholie,
And comaundede a constable \ to caste Wrong in yrenes,
Ther he ne sholde in seuen \ere \ see fet ne hondes.
'God wot,' quath a wis on \ 'that were nat the beste;
Yf he may amendes do \ let meynprye hym haue,
And be borw of his bale \ and byggen hym bote,
And a-mende that ys mys-do \ and euer-more the betere.'
Wit a-cordede her-with \ and witnesed the same;

C. 78. bow is miswritten bow in P. 85. ys P.
'Hit is betere that boote · bale a-doun bringe
Then bale be beten · and boote neuer the better.' 80
Thenne Meede meokede hire · and merci bi-souhte,
And profrede Pees a present · al of pure red gold:
'Haue this of me,' quod heo · 'to amende with thi scathe,
For ichul wage for Wrong · he wol do so no more.' 84
Pees thenne pitously · preyede the kyng
To haue merci on that mon · that mis-dude him ofte:
'For he hath waget me a-mendes · as Wisdam him tauhte,
I forgiue him that gult · with a good wille;
So that ye assented beo · I con no more sigge;
For Meede hath maad me amendes · I may no more aske.'

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'Bettere is that bote · bale adoun brynge, 92
Then bale be ybette · and bote neuer the bettere.'
And thanne gan Meede to mengen here · and mercy she bisought,
And profred Pees a present · al of pure golde:
'Haue this, man, of me,' quod she · 'to amende thi skathe, 96
For I wil wage for Wronge · he wil do so namore.'
Pitously Pees thanne · prayed to the kyng
To haue mercy on that man · that mys-did hym so ofte:
'For he hath wagged me wel · as Wysdome hym tauyte, 100
And I forguye hym that gilte · with a goode wille;
So that the kyng assent · I can seye no bettere;
For Meede hath made me amendes · I may namore axe.'
'Nay,' quod the kyng tho · 'so me Cryst helpe!
Wronge wendeth nouste so awaye · arst wil I wite more;
For loupe he so lijtly · laughen he wolde,
And esfe the balder be · to bete myne hewen;
But Resoun haue reuthne on hym · he shal rest in my stokkes,
And that as longe as he lyueth · but lowenesse hym borwe.'
Sommme men redde Resoun tho · to haue reuthne on that
schrew,
And for to conseille the kyng · and Conscience after,
That Mede moste be meynpernour · Resoun thei bisouyte, 113
'Rede me nouste,' quod Resoun · 'no reuthne to haue,
Til lordeis and ladies · louien alle treuth,
And haten al harlotrye · to heren it, or to mouthen it;
Tyl Pernelles purfil · be put in here hucche; 116
‘Nay,’ quod the kyng theo ‘so god give me blisse!
Wrong went not so awei til ich wite more;
Lope he so lihtliche awei laug when he wolde,
And eft be the baldore forte beten myne hyuen;
Bote Reson haue reueth of him he resteth in the stokkes
Also longe as I lyue bote more loue hit make.’

Thenne summe radde Reson to haue reueth of that schrewes,
And to counseile the kyng and Concience bothe,
That Meede moste be meynpernour Reson heo bi-souhte.

‘Rede me not,’ quod Reson ‘reueth to haue,
Til lorde, and ladies louen alle treueth,
And Perneles porfil be put in heore whucche;

‘Betere ys that bote bale a-doun brynge,
Than bale be ybete and bote neuere the betere.’

Thanne gan Mede meken here and mercy by-souhte,
And profrede Pees a present al of pure golde;
‘Haue this, man, of me,’ quath hue ‘to amendy thy scathe;
For ich wol wage for Wrong he wol do so no more.’

Pytsoulych Pees tho preyede the kyng
To haue mercy on that man that meny tyme greuede hym—
‘For he hath waged me wel as Wisdome hym tauhte;’
Mede hath mad myne amendes ich may no more asken,
So alle myne claymes ben quyte by so the kyng asente.’

‘Nay, by Crist,’ quath the kyng ‘for Consiences sake,
Wrong goth nat so away ar ich wite more;
Loupe he so lyghtlich lauhen he wolde,
And eft be the boldere to bete myne hewes;
Bote Reson haue reueth of hym he shal reste in stockes
As longe as ich lyue for hus luther werkes.’

Somme radde Reson tho to haue reueth on that shrewes,
And for to consaille the kyng on Concience thei loket;
That Mede myghte be meynpernour resoun thei by-souhte.

‘Rede me nat,’ quath Reson ‘no reueth to haue,
Til lorde, and ladies louen alle treueth,
And haten alle harlotrie to huyren other to mouthen hit;
And Perneles porfil be put in the whucche,

A. 94. hyuen TUD; pulpe H; V om. C. 89. ybete I; I-bete FS; bete P. 90. muen P. 92. jus (for jis) P. 101. After lyghtlich P inserts a-wey. 102. hewes I; hywes P; hynus FS. 111. wucche P.
Til children chereschinge • be chastet with 3erdes,
Til harlotes holynesse • be holden for an hyne;
Til clerkes and knihtes • ben corteis of heore mouthes,
And haten to don heor harlotrie • and vsun hit no more;
Til prestes heore prechyng • preuen hit in hem-seluen,
And don hit in dede • to drawen vs to gode;
Til seint Iame beo i-souht • ther I schal a-signe,
And no man go to Galys • bote he go for euere;
And alle Rome-renners • for robbeours of bi-3onde
Bere no seluer ouer see • that bereth signe of the kyng,
Nouther grotes ne gold i-graue • with the kynges coroune,

And childryn cherissyng • be chastiyng with 3erdes;
And harlotes holynesse • be holden for an hyne;
Til clerken coueitse be • to clothe the pore and to fede,
And religious romares • recordare in here cloistres,

As seynt E3anet hem bad • Bernarde and Frauncyys;
And til prechoure prechyng • be preued on hemseluen;
Tyl the kynges conseille • be the comune profyte;
Tyl bisschopes baiardes • ben beggeres chambers,

Here haukes and her houndes • helpe to pore religious,
And til seynt Iames be souyte • there I shal assigne,

That no man go to Galis • but if he go for euere;
And alle Rome-renneres • for robberes of by3onde
Bere no siluer ouer see • that signe of kyng sheweth,
Noyther graue ne vngraue • golde noither siluer,
Vpon forseture of that fee • who so fynt hym at Douere,
But if it be marchaunt or his man • or messagere with letteres,

Prouysoure or prest • or penaunt for his synnes,
And yet, quod Resoun, 'bi the rode • I shal no reuthe haue,
While Mede hath the maistrey • in this moot-halle.
Ac I may shewe ensaumple • as I se other-while;
I sey it by my-self, 'quod he • 'and it so were
That I were kyng with crowne • to kepen a rewme,
Shulde neuere wronge in this worlde • that I wite my3te,
Ben vnpunisshed in my powere • for peril of my soule!
Vppon forset of that fe · hose hit fynde at Douere,
Bote hit beo marchaund othur his men · or messager with lettres,
Or pruisours or preestes · that popes a-vaunset.
And ȝit,' quod Reson, 'bi the roode · I schal no reythe haue,
While Meede hath eny maystrie · to mooten in this halle;
Ac y mai scheue ȝow ensamples · y seie be myselue.
· For I sigge hit for my soule · and hit so weore
That ich weore kyng with crowne · to kepyn a reame,
Scholde neuer wrong in this world · that ich i-wite mihte,
Ben vn-punissched beo my pouwer · for peril of my soule!

And children cherissing · be chasted with ȝerdes,
And harlotes holynesse · be an hey ferye;
Til klerken couetise · be cloth for the poure,
Here pelure and here palfrayes · poure menne lyfode,
And religious out-ryders · reclused in here cloistres,
And be as Benit hem bad · Domenik and Fraunceis;
Tyl that lerede men lye · as thei lere and technen,
And til the kynges consayl · be al comune profit;
Tyl bisshopes ben bakers · brewers and taylours,
For alle manere men · that thei syndeth nedfol;
Tyl seynt Iame be souht · ther poure syke lyggen,
In prisons and in poore cotes · for pilgrymes to Rome,
So that non go to Galys · bote it be for euere;
And alle Rome-renners · for robbers in Fraunce
Bere no suluer ouer see · that kynges sygne sheweth,
Neither graue ne vngraue · of gold ne of suluer,
Vp forseture of the fee · ho so fynt hym ouerwarde,
Bote it be marchaunt othur hus man · other messager with lettres,

Pruisour other prest · other penaunt for hus synnes.
And ȝit,' quoth Reson, 'by the rode · ich shall no reythe haue,
Whyl Mede hath the maistrye · ther motyng is atte barre.
Ac ich may seye ensamples · as ich see uther;
Ich seye it for my-selue,' quoth Reson · 'and hit so were,
That ich were kyng with corone · to kepe eny reame,
Shold neuer wronge in this worlde · that ich wite myghte,
Be vnpuynyshed in my power · for peril of my soule,
Ne gete grace thorw yift · so me god helpe!
Ne for meede haue mercif · but mekenesse hit make.
For nullum malum the mon mette · with inpunitum,
And badde nullum bonum · be irremuneratum.
Let thi clerk, sire kyng · construe this in Englisch;
And yfire thou worchest hit in wit · ich wedde bothe myn eres,
That Lawe schal ben a laborer · and leden a-feldounge,
And Loue schal leden thi londe · as the leof lyketh.'
Clerkes that were confessours · coupled hem to-gedere, 132

Ne gete my grace for giftes · so me God saue!
Ne for no mede haue mercy · but mekenesse it make.
For nullum malum the man · mette with inpunitum,
And badde nullum bonum · be irremuneratum.
Late 3owre confessoure, sire kyng · construe this vnglosed;
And yfire 3e worken it in werke · I wedde myne eres,
That Lawe schal ben a laborere · and lede a-feldigne,
And Loue schal lede thi londe · as the lief lyketh!'
Clerkes that were confessours · coupled hem togideres,
Alle to construe this clause · and for the kynges profit,
Ac noue · for confort of the comune · ne for the kynges soule.
For I seiȝe Mede in the moot-halle · on men of lawe wynke, 153
And thei lawghynes lope to hire · and lasfe Resoun manye.
Waryn Wisdome · wynked vpon Mede,
And seide, 'Madame, I am 3owre man · what so my mouth
Iangleth;
I falle in floreines,' quod that freke · 'an faile speche ofte.' 156
Alle riȝtful recorded · that Resoun treuth the tolde,
And Witt acored ther-with · and comended his wordes,
And the moste peple in the halle · and manye of the grete,
And leten Mekenesse a maistre · and Mede a mansed schrewre.
Loue lete of hir liȝte · and Lewte 3it lasse,
And seide it so heise · that al the halle it herde,
'Who-so wilneth hir to wyf · for welth of her godis,
But he be knowe for a koke-wolde · kut of my nose!' 164
Mede mourned tho · and made heuy chere,
For the moste comune of that courte · called hire an hore.
Ac a sysonoure and a sompnooure · sued hir faste,
Forté construe this clause · and distinkte hit after.
Whon Resun to this reynkes · rehearsed theose wordes,
Nas non in that moot-halle · more ne lasse,
That ne held Reson a mayster tho · and Meede a muche wrecche.
Loue lette of Meede luite · and louh hire to scorn,
And seide hit so loude · that sothnesse hit berde,
‘Hose wilneth hire to wyue · for weolthe of hire godes,
Bote he beo a cokewold i-kore · cut of bothe myn eres!’

Ne gete my grace thorw eny gyft · ne glosyng speche,
Ne thorw mede do mercy · by Marye of heuene!
For man, *nullum malum* · mette with *impuniun*,
And bad that *nullum bonum* · bee *irremuneratum*.
Lete thy confessour, syre kyng · construe this in English,
And *si* worchen hit in werke · ich wedde bothe myn handes,
That lawe shal be a laborer · and lede a felde donge,
And loue shal lede thy land · as the leef lyketh.

Clerkus that were confessours · couplede hem to-gederes,
To construe this clause · kyndeliche what hit menede.

Mede in the mote-halle tho · on men of lawe gan wynke,
In sygne that thei sholde · with som sotel speche
Reherce tho a-non ryght · that myghte Reson stoppe.

And alle ryghtful recordeden · that Reson treuthe seyde,
And Kynde Wit and Conscience · cortesliche thankede;
Reson for hus ryght speche · riche and poure hym louede,
And seiden, ‘we seth wel · syre Reson, by thy wordes,
That mekenesse worth mayster · ouer Mede atte laste.’
Loue let lyght of Mede · and Leaute ȝut lasse,
And cryed vp-on Conscience · the kynge hit myghte yhure,
‘Who so wylneth hure to wyue · for wylthe of hure godes,
Bote he be knowe for cokewold · kut of my nose!’
Mede mornede tho · and made heuy cheere,
For the comune called hure · queynte comune hore.
A sysour and a somner tho · softeliche forth ȝeden
With Mede the mayde · out of the mot-halle.
Was nuther Wisdam tho ne Witti his seere,
That couthe warpen a word to with-siggen Reson;
Bote staren for studiing and stoden as bestes.
The kyng acordede, bi crist to Resons conynge,
And rehearsed that Reson hedde rihtfoliche I-schewet:
‘Bote hit is hard, be myn hed herto hit bringe,
Al my lige leodes to lede thus euene.’

And a shirues clerke byschrewed al the route,
‘For ofte haue I, quod he ‘holpe 3ow atte barre,
And 3it 3eue 3e me neuere the worthe of a russhe.’
The kyng called Conscience and afterwardes Resoun,
And recorded that Resoun had rihtfullich schewed,
And modillich vpon Mede with myȝte the kyng e loked,
And gan wax wrothe with lawe for Mede almoste had shent it,
And seide, ‘thag 3owre lawe, as I leue I lese many chetes;
Mede ouer-maistrieth lawe and moche treuth trethe letteth.
Ac Resoun shal rekene with 3ow 3if I regne any while,
And deme 3ow, bi this day as 3e han desered.
Mede shal nouȝte meynprise 3ow bi the Marie of heuene!
I wil haue leute in lawe and lete be al 3owre Ianglyng,
And as moste folke witnesseth wel wronge shal be demed.’
Quod Conscience to the kyng ‘but the cornue wil assent,
It is ful hard, bi myn hed here-to to bryng e it,
Alle 3owre lige leodes to lede thus euene.’
‘By hym that rauȝte on the rode’ quod Resoun to the kyng,
‘But if I reule thus 3owre rewme rende out my guttes!
3if 3e bidden buxomnes be of myne assente.’
‘And I assent,’ seith the kyng ‘by seynt Marie my lady,
Be my conseille comen of clerkes and of erlifs.
Ac redili, Resoun thow shalt nouȝte ride fro me,
For as longe as I lyue lete the I nelle.’
A. PASSUS IV. 148-154. C. PASSUS V. 164-192. 115

'Bi him that rauhte on the roode,' quod Reson to the kying,
'Bote I rule thus thi reame rend out my ribbes!
3if hit beo so that boxumnesse beo at myn assent.' 150

'Ich assente,' quod the kying 'bi seinte Marie mi ladi,
Beo my counsell i-come of clerkes and of erles.
Bote rediliche, Reson thou rydest not heonnes,
For as longe as I liue lette the I nulle.' 154

A shereuyes clerk cryede 'al capitatis Mede,
Et salvo custodias sed non cum carceratis.'

The kynge to his consail tho tok Conscience and Reson,
And modiliche vp-on Mede meny tyme lokede,
And lourede vp-on men of lawe and lightiliche seide,
'Thor3 3oure lawe, ich leyue ich lese menye escheyetes;
Mede and men of 3oure craft muche treuthett letteth.
Ac Reson shal rekene with 3ow yf ich regne eny whyle,
And deme 3ow, by thys day as 3e haue deseryyd.
172
Mede shal not meynprise 3ow by Marye of heuene,
Ich wolde haue leaute for my lawe let be al 3oure Janglyng;
By leel men and lyf-holy my lawe shal be demyd.'
Quath Conscience to the kynge 'with-oute the commune help,
Hit is ful hard, by myn hefd ther-to hit to brynge,
And alle 3oure lege ledes to lede thus euene.'

'By hym that rauhte on rode' quath Reson to the kynge,
'Bote ich rewely thus alle rameymes reueth me my syght;
And brynge alle men to bowe with-oute byter wounde,
With-oute merciement other manslaught amenden alle reames.'

'Ich wolde hit were,' quath the kynge 'wel al a-boute.
For-thy, Reson, redelyche thow shalt nat ryden hennes,
Bote be my chyf chaunceler in chekyr and in parlement,
And Conscience in alle my courtes be as kynges Iustice.'

'Ich a-sente,' seyde Reson 'by so thy-self y-huyre,
Audi alteram partem a-mong aldermen and comuners;
And that vnsittyngue Suffraunce ne seele 3oure pryueie letteres,
Ne sende supersedeas bote ich asente,' quath Reson;
'And ich dar legge my lyf that Loue wol lene the suluer,
To wage thyne, and help wynne that thow wilnest after,'
A. PASSUS IV. 155. 156. B. PASSUS IV. 192-195.

'Icham redi,' quod Reson. 'to reste with the euere;'
So that Conscience beo vr counseiler. 'kepe I no betere.'

'I am aredy,' quod Resoun. 'to reste with 3ow euere,
So Conscience be of owre conseille. 'I kepe no bettere.'
'And I graunt,' quod the kynge. 'goddes forbode it faile,
Als longtime as owre lyf lasteth. 'lyue we togideres.'
‘I graunte gladly,’ quod the kyng: ‘god forbeode he fayle; And also longe as I lyue: leue we to-gedere.’

More than al thy marchauns: other thy mytrede bissholpe, Other Lumbardes of Lukes: that lyuen by lone as Iewes.’
The kyng comaunded Conscience tho: to congie alle hus officers, And receyuen tho that Reson louede; and ryzt with that ich a-wakede.

Hic explicit passus quintus.

C. 196. wit P.
C. PASSUS VI. 1-25.

[Not in A-text or B-text.]

PASSUS VI.

Incipit passus sextus.

THUS ich a-waked, god wot · whanne ich wonede on Cornebuhle,
Kytte and ich in a cote · clothed as a lollere,
And lytel y-lete by · leyue me for sothe,
Among lollares of London · and lewede heremytes;
For ich made of tho men · as reson me tauhte.
For as ich cam by Conscience · with Reson ich mette
In an hote heruest · whenne ich hadde myn hele,
And lymes to labore with · and louede wel fare,
And no dede to do · bote drynke and to slepe.
In hele and in vnite · on me aposede;
Romynghe in remembrance · thus Reson me aratede.

'Canstow seruen,' he seide · 'other syngen in a churche,
Other coke for my cokers · other to the cart picche,
Mowe other mowen · other make bond to sheues,
Repe other be a repereyue · and a-ryse erliche,
Other haue an horne and be haywarde · and liggen oute a nyghtes,
And kepe my corn in my croft · fro pykers and theeues?
Other shappe shon other clothes · other shep other kyn kepe,
Heggen other harwen · other swyn other gees dryue,
Other eny other kyns craft · that to the comune nedeth,
Hem that bedreden be · by-lyue to fynde?'

'Certes,' ich seyde · 'and so me god helpe,
Ich am to walke to worche · with sykel other with sythe,
And to long, leyf me · lowe for to stoupe,
To worchen as a workeman · eny whyle to dure.'

'Thenne hauest thou londes to lyue by' quath Reson,  
'other lynage riche  
That fynden the thy fode? for an ydel man thow semest,  
A spendour that spende mot other a spille-tyme, 
Other beggest thy bylyue a-boute at menne hacches,  
Other faistest vp-on Frydays other feste-dayes in churches,  
The whiche is lollarene lyf that lytel ys preyser,  
'other ryghtfulnesse rewardeth ryght as men deserueth,  

Reddit unicuique inxla opera sua.  
Other thow art broke, so may be in body other in membre,  
Other ymaymed throw som mys-hap wher-by thow myst be excused?'  

'Whanne ich song was,' quath ich 'meny 3er hennes,  
My fader and my frendes founden me to scole,  
Tyl ich wiste wyterliche what holy wryt menede,  
And what is best for the body as the bok telleth,  
And sykerest for the soule by so ich wolle continue.  
And 3ut fond ich neuere in faith sytthen my frendes deyden,  
Lyf that me lyked bote in thes longe clothes.  
Yf ich by laboure sholde lyue and lyflode deseruen,  
That laboure that ich lerned best ther-with lyue ich sholde;  

In eadem vocacione in qua vocati estis manicet.  
And ich lyue in Londoned and on Londone bothe,  
The lomes that ich laboure with and lyflode deserue  
Ys pater-noster and my prymer placebo and dirige,  
And my sauter som tymne and my seuen psealmes.  
Thus ich syngge for hure soules of suche as me helpen,  
And tho that fynden me my fode vouchen saf, ich trowe,  
To be welcome whanne ich come other-whiley in a monthe,  
Now with hym and now with hure and thus-gate ich begge  
With-oute bagge other bote bote my wombe one.  
And al-so more-ouer me thynketh, syre Reson,  
Men sholde constreyne no clerke to knauene werkes;
For by lawe of Leuitici · that oure lord ordeynede,
Clerkes that aren crownde · of kynde vnderstandyng
Sholde nother swynke ne swete · ne swere at enquistes,
Ne fyghte in no vauntwarde · ne hus fo greue;
\[Non reddas malum pro malo.\]
For it ben aires of heuene · alle that ben crownede,
And in queer and in kirkes · Cristes owene mynystres,
\[Dominus pars hereditatis mee; & alibi: Clementia non constringit.\]
Hit by-cometh for clerkus · Crist for to serven,
And knaues uncrownd · to cart and to worche.
For shold no clerk be crownd · bote yf he ycome were
Of franklens and free men · and of folke ywedede.
Bondmen and bastardes · and beggers children,
Thuse by-longeth to labour · and lordes kyn to serven
Bothe god and good men · as here degree asketh;
Some to synge masses · other sitten and wryte,
Rede and receyue · that reson ouhte spende;
Ac sith bondemenne barnes · han be mad bisshopes,
And barnes bastardes · han ben archidekenes,
And sopers and here sones · for seluer han be knyghtes,
And lordene sones here laborers · and leid here rentes to wedde,
For the ryght of this reame · ryden a-3ens oure enemys,
In confort of the comune · and the kynges worship,
And monkes and moniales · that mendinauns sholden synde,
Han mad here kyn knyghtes · and knyghtfes purchased,
Popes and patrones · poure gentil blod refuseth,
And taken Symondes sone · seyntewarie to kepe.
Lyt-holynesse and loue · han ben longe hennes,
And wole, til hit be wered out · or otherwise ychaunged.
For-thy rebuke me ryght nouht · Reson, ich 3ow praye;
For in my conscience ich knowe · what Crist wolde that ich wrouhte.

C. 59. and alle P. 60. and—kirkes I; in churches P. 66. kyn to MF; children sholde P. 70. Ac IMSG; And P. 74. his IMS; þes P. 77. purchase P.
Preyers of a parfyte man ⋅ and penaunce discreet
Ys the leueste labour ⋅ that our lord pleseth.
Non de solo,' ich seide ⋅ 'for sothe uiuit homo,
Nec in pane & pabulo ⋅ the pater-noster witnesseth;
Fiat voluntas tua ⋅ fynt ous alle thynge.'
Quath Conscience, 'by Crist ⋅ ich can nat see this lyeth;
Ac it semeth nouth parfytynesse ⋅ in cytees for to begge,
Bote he be obediencer ⋅ to pryour other to mynstre.'
'That ys soth,' ich seide ⋅ 'and so ich by-knowe,
That ich haue tynt tyme ⋅ and tyme mysspended;
And ʒut, ich hope, as he ⋅ that ofte haueth chaffared,
That ay hath lost and lost ⋅ and atte laste hym happed
He bouhte suche a bargayn ⋅ he was the bet euere,
And sette hus lost at a lat ⋅ at the laste ende,
Suche a wynnynge hym warth ⋅ thorw wordes of hus grace;
Simile est regnum celorum thesauro abscndito in agro, &
cetera:
Mulier que inuenit dragram vnam, et cetera;
So hope ich to haue ⋅ of hym that is al-myghty
A gobet of hus grace ⋅ and bygynne a tyme,
That alle tymes of my tyme ⋅ to profit shal turne.'
'Ich rede the,' quath Reson tho ⋅ 'rape the to by-gynne
The lyf that ys lowable ⋅ and leel to the soule'—
'ʒe, and continue;' quath Conscience ⋅ and to the kirke ich wente.

And to the kirke gan ich go ⋅ god to honourie,
By-for the crois on my knees ⋅ knocked ich my brest,
Sykinge for my synnes ⋅ seggynge my pater-noster,
Wepyng and wailinge ⋅ tyl ich was a slepe.

[Continued on p. 123.]
PASSUS V.

Passus quintus de visione.

THE kyng and his knihtes to the churche wenten
To heere matynes and masse and to the mete aftur.
Thenne wakede I of my wink me was wo with alle
That I nedde sadloker i-slept and i-seye more.
Er I a furlong hedde i-fare a feyntyse me hente,
That forther mihti not a-fote for defaute of sleep.
I sat softeliche a-doun and seide my beo-leeue,

PASSUS V.

Passus quintus de Visione.

THE kyng and his knightes to the kirke wente
To here matynes of the day and the masse after.
Thanne waked I of my wynkynge and wo was with-alle,
That I ne hadde sleped sadder and yseigen more.
Ac er I hadde faren a fourlone feyntise me hente,
That I ne myste thether a-foot for defaute of slepyng;
And sat softly adown and seide my bileue,
And so I babeled on my bedes thei brouȝte me a-slepe.
And thanne saw I moche more than I bifo[r] told, For I say the selde ful of folke that I bifo[r] of seyde, And how Resoun gan arrayen hym alle the reume to preche, And with a crosse for the kyngye comsed thus to techen.
He preued that these pestilences were for pure synne, And the southwest wynde on Saterday at euene Was perteliche for pure pryde and for no poyn¢ elles.
Piries and plomtrees were puffed to the erthe,
In ensample, ȝe segges ȝe shulden do the better.
Beches and brode okes were blown to the grounde, Torned vpward her tailes in tokenynge of drede, That dedly synne at domesday shall fordon hem alle.

B. 13. were W; was LCRO.
And so I blaberde on my beodes that brouhte me a-slepe.
Then sauh I muche more then I befoore tolde,
For I sauh the feld ful of folk that ich of bi-fore schewed,
And Conscience with a crois com for to preche.

He preide the peple haue pite of hem-selfe,
And preuede that this pestilences weore for puire synne,
And this south-westerne wynt on a Seterday at euen
Was a-perteliche for pruide and for no poynyt elles.
Piries and plomtres weore passchet to the grounde,
In ensaumple to men that we scholde do the bettre.
Beches and brode okes weore blowen to the eorthe,
And turned vpward the tayl in toknyng of drede
That dedly synne or domesday schulde fordon hem alle.

[Continued from p. 121.]

Thenne mette me moche more than ich by-fore tolde
Of the mater that ich mette fyrst on Maluerne huller.
Ich sauh the feld ful of folk fram ende to other,
And Reson reuested ryzt as a pope,
And Conscience his crocer by-fore the kynge stande.

Reson reuerentliche by-for al the reame
Prechede, and prouede that thuse pestilences
Was for pure synne to punyse the puple;
And the south-west wynd on Saterday at eue
Was pertelich for prude and for no poynyt elles.
Piries and plomtrees were possed to the eorthe
In ensample to syggyn ous we shoold do the betere;
Beches and brode okes weren blowen to the grounde,
And turned vpward her tayl in tokenynge of drede
That dedly synne er domys day shal for-do ous alle.
Of this matere I mibte · momele ful longe,  
Bote I sigge as I sauh · (so me god helpe)!  
How Concience with a cros · comsede to preche.  
He bad wastors go worche · what thei best couthe,  
And wynne that thei wasteden · with sum maner craft.  
He preijede Pernel · hire porfil to leue,  
And kepyn hit in hire cofre · for catel at neode.  
Thomas he taȝte · to take twey staues,  

Of this matere I myȝte · mamely ful longe,  
Ac I shal seye as I saw · so me·god helpe!  
How perly afor the poeple · Resoun gan to preche.  
He bad wastoure go worche · what he best couthe,  
And wynnen his wastyng · with somme manere crafte.  
And pryed Peronelle · her purfyle to leté,  
And kepe it in hir cofre · for catel at hire nede.  
Thomme Stowue he taȝte · to take two staues,  
And fecche Felice home · fro the wynen pyne.  
He warned Watt · his wyf was to blame,  
That hir hed was worth halve a marke · his hode nouȝte  
worth a grote.  
And bad Bette kut · a bow other twayne,  
And bete Betoun ther-with · but if she wolde worche.  
And thanne he charged chapmen · to chasen her children;  
Late no wynnyngem hem forweny · whil thei be yonge,  
Ne for no pouste of pestilence · plese hem nouȝte out of  
resoun.  

My syre seyde so to me · and so did my dame,  
That the leuere childe · the more lore bhoueth,  
And Salamon seide the same · that Sapience made,  

Qui parecit virge, odil filium.  
The Englich of this latyn is · who-so wil it knowe,  
Who-so spareth the sproynge · spilleth his children."  

And sithen he preyed prelatz · and prestes to-gideres,  
'That ȝe prechen to the peple · preue it on ȝowre-seluen,  
And doth it in dede · it shal drawe ȝow to good;  
If ȝe luyen as ȝe leren vs · we shal leue ȝow the betere.'
And sette hom Felice from wyuene pyne.

He warnede Watte his wyf was to blame,
That hire hedd was worth a mark and his hod worth a grote.
He chargeid chapmen to chasten heore children;
Let hem wonte non eige while that thei ben 3onge.
He preyede preestes and prelates to-gedere,
That thei prechen the peple to preuen hit in hem-seluen—
'And libben as 3e lereth vs we wolen loue ow the betere.'

Of this master ich myghte momenty ful longe,
Ac ich shal seye as ich seh slepyngé as it were,
How Reson radde al the reame ryght for to lyuen.
He bad wastours go worche and wynne here sustainaunce
Thorw som trewe trauail and no tyme spille.
He preide Purnele here porfil to leue,
And kepe hit in here cofre for catell at hure nede.
He tauhte Thomme Stowe to take two staues,
And secche Felice home from wyuen pyne.
He warnede Watte hus wif was to blame,
For hure hedd was worth half mark and hus hod nat a grote.
He bad Bette go kutte a bowh other tweye,
And bete Beton ther-myd bote hue wolde worche.
He charged chapmen to chasten here children,
And lete no wynnyngge for-wene hem the while thei ben 3onge;

For ho so spareth the spring spilleth hus children;
And so wrot the wise to wissen us alle,

'Qua parsit virge, odit filium.'

And sithe he preide prelates and prestes to-geders,
That bij precheth to the puple prouen hit hem-selue;

'Lyue 3e as 3e lereth ous we shulleth leyue 3ow the bettere.'

C. 124. ful IMFSEG; wel P. 130. nude P. 131. stowe E; stone P.
136. he (for hue) P. 138. wile P. 140. wisen hus P.
And setheth he radde religioun · the rule for to holde—
'Leste the kyng and his counsel · 3or comunes apeire,
And beo stiward in oure stude · til 3e be stouwet betere.

From [Gregory the grete clerke · a good pope in his tyme
A. xi. Of religioun the rewele · he reherside in his morals,
201-203. And seide it in ensaumle · that thei shulde do the betere:

And sithen he radde religioun · here reule to holde—
'Leste the kyng and his conseille · 3owre comunes appayre,
And ben stuanwedes of 3owre stedes · til 3e be ruled bettre.'

[Gregorie the grete clerke · and the goed pope
Of religioun the reule · rehey seth in his morales,
And seyth it in ensaumle · for thei schulde do there-after,
* Whenne fisches failen the floode · or the fresche water,
Thei deyen for drouthe · whanne thei drie ligge; 296
Rigt so, quam Gregorie · religious roilth,
Sterneth and synketh · and steleth lordes almesses,
That oute of couent and cloystre · coneynten to libbe.
For if heuene be on this erthe · and ese to any soule,
It is in cloistere or in scole · be many skilles I fynde;
For in cloistre cometh no man · to chide ne to fiste,
But alle is buxumnesse there and bokes · to rede and to lerne.
In scole there is scorne · but if a clerke wil lerne,
And grete lone and lykynghe · for ech of hem louthe other.
Ac now is religioun a ryder · a rowmer bi stretes,
A leder of louedayes · and a londe-bugger,
A priker on a palfray · fro manere to manere,
An heep of houndes at his ers · as he a lorde were.
And but if his knause knele · that shal his cuppe bryngye.
He louerth on hym and azeth hym · who taunte hym curtesyme?
Litel had lordes to done · to 3yne londe from her heires
To religiouns, that haue no reuthe · though it reyne on her antres.
In many places ther bij persones ben · be hem-self at ese,
Of the pore haue thei no pite · and that is her charite;
Ac thei leten hem as lordes · her londe lith so brode.
Ac there shall come a kyng · and confesse 3ow religiouses,
And bete 3ow as the bible telleth · for brekynghe of 3owre reule,
And amende monyales · monkes and chanouns,
And putten hem to her pensance · ad pristimum statum irs.

C. 144. P om. he. 145. apeyere P. 146. stowed F; stued P; styyd S;
stywed G; stowed I. 149. wenne P. 150. dryen P. 154. in a
cloistre P. 156. lykyng EIMF; lokynghe P. 158. yholde EG; holde P.
159. This line is from MIFSG; P om. 160. to IM; in-to P. 162. but
C. PASSUS VI. 144-172.

Whanne fisshes faile the flood, or the freshe watir,
Thei diise for the drouyte, whanne thei dreise lengan;
Riȝt so be religioun, it roileteth and sternith,
That out of concealent and cloistre, consiten to libben.
A c now is religioun a ridere, and a renner a aboute,
A ledere of louedayes, and a lond-biggere,
Poperith on a palfrey, to toune and to toune.]

And sithe the radde religion, here ruele to holde,
Leste the kyng and hys consail, ȝoure comunes a-peyre,
And be stywardes of ȝoure stedes, til ȝe be steweved betere.

Gregorie the grete clerk, gart write in bokes
The ruele of alle religious, ryghtful and obedient.
Right as fisshes in flod, whenne hem faieth water,
Deyen for drouthe, whenne thei drye liggen,
Ryght so religion, roteth and sterueth,
That out of concealent and cloistre, conueyteth to dwelle.
For yf heuene be on thyis erthe, other eny eyse for saule,
Hit is in cloistre other in scole, by meny skyles ich fynde.
For in cloistre cometh no man, to chide ne to sighte;
In scole ys loue and lownesse, and lykyng to lerne.

Ac meny day, men telleth, bothe monkes and chanouns
Han ride out of a-ray, here ruele vnel yholde,
Lederes of louedaiies, and landes purchased,
And priked a-boute on palfrais, fro places to maners,
An hepe of houndes at hys ers, as he a lord were;
And but hys knaue knele, that shal hys coppe holde,
He loketh al louryng, and 'lordeyn' hym calleth.
Lytel hadde lordeyn a-do, to ȝeue londe fro here aires
To religious, that han no reueth, thauh hit reyne on here auters.

In places ther thei persons beth, by hem-self at ese,
Of the poure han thei no pyte, that is here pure charite.
ʒe leten ʒow alle as lordeyn ʒoure londe lyth to brode.
Ac ȝyt shal come a kyng, and confesse ʒow alle,
And bete ʒow, as the byuble telleth, for brekynge of ȝoure reule,
And amende ʒow monkes, moniales, and chanouns,
And putte ʒow to ʒoure penaunce, ad pristium statum ire.

MFS; hit P. 163. loueng P. lordeyn IME; lorden P. 165. religioun IMFSE; religion P. ryne P. on IMFSG; in P. 167. his (for is) P. poure (for pure) P.
And ye that secheth seyn Iame · and seintes at Roome, 40
Secheth seint Treuth · for he may sauen ow alle;

And barounes with erles beten hem · thurough beatus virres technge,
That here barnes claymen · and blame 3ow soule:

_Hij in curibus, et hij in equis; ipsi obligati sunt, &c._

And thanne freres in here freitore · shal fynden a keye
Of Constantynes coffres · in which is the catel 324

That Gregories god-chidren · han yuel dispended.
And thanne shal the abbot of Abydoun · and alle his issu for enure
Hane a knokke of a kyng · and incurable the wondre.
That this worth soth, seke ye · that oft ouer-se the bible:

_Quomodo cessavit exactor, quieuit tributum; contrinisit
dominus baculium impiorum, et virgam dominancium
cedencium plaga insamabilis, &c._

Ac ar that kyng come · Cayme shal awake.] 329

And sithen he counselled the kyng · the comune to louye,
'It is thi tresore, if tresoun ne were · and triacle at thi nede.'

And sithen he prayed the pope · haue pite on holicherche,
And er he gyue any grace · gouerne firste hym-selue. 52

'And ye that han lawes to kepe · late treuth be 3owre
coueitise,
More than golde or other gyftes · if ye wil god plese;
For who-so contrarieth treuth · he telleth in the gospel,
That god knoweth hym nouste · ne no seynte of heuene,

_Amen dico vobis, nescio vos._

And ye that seke seynte Iames · and seintes of Rome,
Seketh seynt Treuth · for he may saue 3ow alle;
_Qui cum patre et filio · that seire hem bifalle
That suweth my sermon;· and thus seyde Resoun._ 60
A. PASSUS V. 42. C. PASSUS VI. 173–201. 129

Qui cum patre et filio · feire mote you salle.'

And barons and here barnes · blame 3ow and reprowe;

Hii in curribus et hi in equis: ipsi obligati sunt, et ceciderunt.

Freres in here freitour · shulle fynde that tyme
Bred with-oute beggyng · to lyue by euere after,
And Constantyn shal be here cook · and couerer of here churche. 176

For the abbot of Engelonde · and the abbesse hys nece
Shullen haue a knok on here crounes · and in-curabule the wounde;

Contriuit dominus baculum impiorum, uirgam dominancium,
plaga in-sanabili.

Ac er that kyng come · as cronycles me tolde,
Clerkus and holychurche · shal be clothed newe. 180
And sitthe he consailed the kyng · hus comune to louye;
For the comune ys the kynges tresour · conscience wot wel,
And al-so,' quath Reson · 'ich rede 3ow riche,
And comuners to a-corden · in alle kynne treuth.

Let no kynne consaile · ne couetyse 3ow departe,
That on wit and on wil · alle 3oure wardes kepe.
Lo! in heuene an hy · was an holy comune,
Til Lucifer the lyere · leyued that hym-selue 188
Were wittyour and worthiour · than he that was hus maister.
Hold 3ow in vnite · and he that other wolde
Ys cause of alle combraunce · to confounde a reame.'
And sitthen he preide the pope · haue pyte of holy-church,
And no grace to graunte · til good loue were 193
Among alle kynne kynges · ouer cristene puple:
'Coaunde that alle confessours · that eny kyng shryueth,
Eniouye hem pees for here penance · and perpetuel forseuenesse
Of alle manere accions · and ech man loue other. 197 1
And 3e that secheth seint Iame · and seyntes of Rome,
Secheth seint Treuthe · in saucacion of 3oure saules:

Qui cum patre et filio · that faire hem by-salle 200
That suweth my sarmon' · and thus ended Reson.

His explicit passus sextus.
Thenne ran Repentance · and rehearsed this teeme,
And made William to weope · watur with his eyn.
   Pernel Proud-herte · platte hire to grounde,
   And lay longe ar heo lokede · and to vr ladi criede,
   And beo-hiȝte to him · that vs alle maade,
   Heo wolde vn-souwen hire smok · and settan ther an here

Thanne ran Repentance · and rehearsed his teme,
And gert Wille to wepe · water with his eyen.

SUPERBIA.

Peronelle Proude-herte · platte hir to the erthe,
And lay longe ar she loked · and 'lorde, mercy!' cryed,
   And byhiȝte to hym · that vs alle made,
She shulde vnsowen hir serke · and sette there an heyre
   To affaien hire flesshe · that fierce was to synne:
   'Shal neuere heȝe herte me hente · but holde me lowe,
   And suffre to be myssayde— · and so did I neuere.
   But now wil I meke me · and mercy biseche,
   For al this I haue · hated in myne herte.'
A. PASSUS V. 49–53. C. PASSUS VII. 1–26. 131

Forte fayten hire flesch · that frele was to synne:
'Schal neuer liht herte me hente · bote holde me lowe,
And suffre to beo mis-seid— · and so dude I neunere.
And nou I con wel meke me · and merci be-seche
Of al that ichaue i-had · envye in myn herte.'

PASSUS VII.

Incipit passus septimus.

WITH that ran Repentaunce · and reherced hus teme,
And made Wille to wepe · water with hus eyen.
Purnele Proute-herhe · platte hure to the erthe,
Longe was er hue loked vp · and 'lord, mercy,' criede,
And by-highte to hym · that ous alle made,
Hue sholde vnsonen hure smok · and sette ther an heire,
To afaiten hure flesch · that fers was to synne.
'Shal neuer heigh herte me hente · bote holde me lowe,
And suffre to be myssaide · and so dude ich neuere.
Bote now wolle ich meke me · and mercy by-seche
Of alle that ich haue · yhated in myn herte.'
'Repente the,' quath Repentaunce · 'as Reson the tauhte,
And shryf the sharpliche · and shak of alle pruyde.'—

CONFESSIO SUPERBIE.

'Ich, Pruyde, pacientliche · penaunce ich aske;
For ich fornest and ferst · to fader and to moder
Haue ybe vnboxome · ich biseche god of mercy;
And vnboxome ybe · nouht a-baissed to a-gulth
God and alle good men · so gret was myn herte;
In-obedient to holy churche · and to hem that ther seruen;
Demed for hure yuel vices · and excited othere
Thorw my word and my wit · hure yuel workes to shewe;
And scorned hem and othere · yf ich a skyle founde,
Laubynge al a-loude · for lewed omen sholde
Wene that ich were witty · and wyser than a-nothere;
Scorner and vnskilful · to hem that skil shewedye,
In alle manere maners · my name to be yknowe;
[As in apareille and in porte s proude amonges the pople,
Otherweise than he hath s with herte or syzte shewynge;
Hym willynge that alle men wende he were that he is nouyte.
For why he bosteeth and braggeth s with many bolde othes, 281
And in-obiedient to ben vnderorne of any lyf luyynge,
And so syn gulere by-hymself s as to syyte of the poypele,
Was none suche as hym-self s ne none so pope-holy.] 284

[Wilnyng that men wende, his witte were the best,
Or for his crafty kunnyng s or of clercys the wisest,
Or strengest on stede s or styneys vnder gyrdel,
And louelokest to loken on s and lelest of werkes,
And non so holy as he s ne of lif clenere,
Or feyrest of feytures s of fourme and of schaft,
And most sotyl of songe s other aleyest of hondes,
And large to lene s losse there-by to cacche;
And if he gyneth ouste pore gomes s telle what he deleth; 300
Pore of possession s in purse and in coffe,
And as a lyon on to loke s and lordeliche of speche.
Baldest of beggere s a bostour that nouyst hath,
In towe and in tournes s tales to telle,
And segge thinges that he neuere seigh s and for soth sweren it;
Of dedes that he neuere dyd s demen and bosten,
And of werkes that he wel dyd s witnesse and seggen—
'Lo! if ye leue me nouyst s or that I lye wenen,
Axeth at hym or at hym s and he sow can telle,
What I suffered and seigh s and some tymes hadde,
And what I couthe and knewe s and what kynne I come of.'
Al he wolde that men wiste s of werkes and of wordes, 313
Which myste plese the peple s and prayzen hymselfe:
Si hominibus placerem, Christi servus non esset;
Et alibi: nemo potest duobus dominis servire.]
Semyng a soureyn on · wher-so me by-fulle
To telle eny tale · ich trowede me wiser
To carpen other to counsaile · than eny lered other lewede.
Prout of aparail · in portre amponge the puple
Other-wise than ich haue · with-ynne other with-oute,
Me wilnynge that men wende · ich were, as in aueryr,
Riche, and resonable · and ryghtful of lyuyngae,
Bostynge and braggynge · wyth meny bolde othes,
Auauntynge vp·on my veine glorie · for eny vndernmyyngae;
And yut so synguler by my-self · as te sight of the puple,
Was non suche as my-self · ne non so pope-holy,
Som tyme in on secte · som tyme in another;
In alle kynne couetyse · contreuedc how ich myghte
Be bolde for holy · an hondered sithe, by that encheison;
Wilnede that men wende · my werkes were the beste,
And konnyngest of my craft · clerkes other othere,
And strengeste vp·on stede · and styuest vnder gurdell,
And louelokest to loken on · and lykyngest a bedde;
And lykyngae of such a lif · that no lawe preyseth,
Prout of my faire fetures · and for ich songe shulle.
And what ich gaf for godes loue · to god-sybbes ich tolde,
Thei to wene that ich were · wele holy and wele almesful,
And non so bold beggere · to bydden and crauæ
Tales to telle · in tauernes and in stretes,
Thyng that neuere was thouht · and yut ich swor ich sauh hit,
And lyed on my lykame · and on my lyf bothe.
Of werkæ that ich wel dude · witnesse ich take,
And sygge to suche · that sytten me by-syde,
‘Lo, yf ye leyue me nouht · other that ye wene ich lye,
Aske of hym other of hure · and thei conne yow telle
What ich soffred and seih · and som tyme hadde,
And what ich knew and couthe · and what kyn ich kam of;’—
Al ich wolde that men wuste · when hit to pruyde soundede,
As to be presied a-mong the puple · thauh ich poure semede:

Si hominibus placetem, Christi servus non essem.
Nemo potest duobus dominis servire.’

‘Now god of hys goodnesse · geue the grace to amende,’ 61
Quath Repentaunce ryght with that; · and thenne roos Enuye.
Lechour seide ‘allas!’ and to vr ladi criede  
To maken him han merci for his misdede,  
Bitwene god almihti and his pore soule,  
With-that he schulde the Seterday seuen zer after  
Drinken bote with the doke and dynen but ones.  

Envye with heui herte asket aftur schrift,  
And gretliche his guiltus bi-ginneth to schewe.  
As pale as a pelet in a palesye he seemede,  
I-clothed in a caurimauri I couthe him not discrue;  
A kertil and a courtepy a knyf be his side;  

LUXURIA.  
Thanne Lecchoure seyde ‘allas!’ and on owre lady he cryed,  
To make mercy for his mis-dedes bitwene god and his soule,  
With that he shulde the Saterday seuene zer there-after,  
Drynke but myd the doke and dyne but ones.  

INUIDIA.  
Envye with heuy herte asked after schrift,  
And carefullich mea culpa he comsed to shewe.  
He was as pale as a pelet in the palsyhe he semed,  
And clothed in a caurimaury I couthe it nouste discrue;  
In kirtel and kourteby and a knyf bi his syde,  
Of a freres frokke were the forsheuues.  
And as a leke hadde yle ye longe in the sonne,  
So loked he with lene chekes lourynge soule.  
His body was to-bolle for wratthe that he bote his lippes,  
And wryngynge he yede with the fiste to wreke hymself he thoughte  
With werkes or with wordes when he seighe his tyme.  
Eche a worde that he warpe was of an addres tonge,  
Of chydyngue and of chalangynge was his chief lyflode,  
With bakbitynge and bismer and beryng of fals witnesse;  
This was al his curteisye where that euere he shewed hym.  
‘I wolde ben yshryue,’ quod this schrewe ‘and I for sharme durst;  
I wolde be gladder, bi god that Gybbre had meschaunce,  
Than thouge I had this woke ywonne a weye of Essex cheze.
Of a freris froke · were the fore-sleuys.  
As a leek that hedde i-leijen · longe in the sonne, 
So loked he with lene chekes; · lourede he foule. 
His bodi was bolled · for wraththe he bot his lippes. 
Wrothliche he wrong his fust · he thouȝte him a-wreke  
With werkes or with wordes · whon he seij his tyme. 
'Venir or vernisch · or vinegre, I trouwe, 
Walleth in my wombe · or waxeth, ich wene. 
I ne mihte mony day don · as a mon ouhte,  
Such wynt in my wombe · waxeth, er I dyne.

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[Theme seide Lecherie 'alas!' · and to oure lëdy cryede,  
'Lady, to thy lene sone · lowte for me nouthe,  
That he hau peyte on mé putour · of hus pure grace and mercy,  
With that ich shal,' quath that shrewé · 'Saterdayes, for thy loun,  
Drynde bote with the douke · and dyne bote onse.]

CONFESSIO INUIDIE.

Enuye with heuey herte · asked after shriste, 
And criede 'mea culpa' · corsynghe alle hus enernys.  
Hus clothes were of corsement · and of kene wordes;

He wroth hus fust vp-on Wratthe · hadde he wysshes at wille, 
Sholde no lyn lyuye · that on hus londe passede.

Chidynge and Ianglyng · that was hus chef lyfode,
ichaue a neiðebor me neið · I haue anuyed him ofte,
Ablamed him be-bynde his bak · to bringe him in disclauandre,
And peired him bi my pouwer · i-punissched him ful ofte, 76
Bi-lowen him to lordes · to make him leose seluer,
I-don his frendes ben his fon · with my false tonge;
His grasse and his good hap · greueth me ful sore.
Bitwene him and his meyne · ichaue i-mad wraththe, 80
Bothe his lyf and his leome · was lost thorw my tonge.
Whon I mette him in the marketh · that I most hate,
Ich heilde him as hendely · as I his frend weore.
He is douūtiore then I · i dar non harm don him. 84
Bote hedde I maystrie and miht · I mortherde him for euere!
Whon I come to the churche · and knele bi-fore the roode,

I haue a neighbore neyē me · I haue enuued hym ofte,
And lowen on hym to lordes · to don hym lese his siluer,
And made his frendes ben his soon · thorw my false tonge; 96
His grace and his good happen · greueth me ful sore.
Bitwene many and many · I make debate ofte,
That bothe lyf and lyne · is lost thorw my speche.
And whan I mete him in market · that I moste hate, 100
I hailse hym hendeliche · as I his frende were;
For he is douūtiore than I · I dar do non other.
Ac hadde I maystrie and myste · god wote my wise!
And whan I come to the kirke · and sholde knele to the rode,

And preye for the poeple · as the prest techeth,
For pilgrimes and for palmeres · for alle the poeple after,
Thanne I crye on my knees · that Cryste 3if hem sorwe
That beren away my bolle · and my broke schete. 108

Awey fro the auter thanne · turne I myn eyghen,
And bisholde how Elyne · hath a newe cote;
I wishe thanne it were myne · and al the webbe after.
And of mennes lesynge I laughe · that liketh myn herte;
And for her wynnynghe I wepe · and waille the tyme, 113
And deme that hie don ille · there I do wel worse;
Who-so vndernymeth me here-of · I hate hym dedly after.
I wolde that vche a wyght · were my knaue,
For who-so hath more than I · that angreth me sore.
And thus I lyue loueles · lyke a luther dogge,
A. PASSUS V. 87–98. (NOT IN C-TEXT.) 137

And scholde preiże for the peple • as the prest vs techeth,
Thenne I crie vpon my knes • that Crist giue hem serwe 88
That hath i-bore a-wei my bolle • and my brode schete.

From the aueter I turne • myn eiże, and bi-holde
Hou Heyne hath a newe cote • and his wyf another;
Thenne I wussche hit weore myn • and al the web aftur. 92
Of his leosinge I lauhte • hit liketh me in myn herte;
Ac for his wynnynge I wepe • and weile the tyme.

I deme men that don ille • and zit I do wel worse,
For I wolde that vch a wiht • in this world were mi knaue, 96
And who-so hath more thanne I • that angrith myn herte.
Thus I liue loueles • lyk a luther dogge,

[Not in C-text.]
That al my breste bolleth for bitter of my galle;
May no suger so swete a-swagen hit vnethe,
Ne no diapendion dryue hit from myn herte;
Jif schrift schulde hit thennen swopen out a gret wonder hit were.'

That al my body bolneth for bitter of my galle.

[And blame men bihynde her bakke and bydden hem meschaunce;
And that he wist bi Wille tellyn it Watte,
And that Watte wiste Wille wiste it after,
And made of frendes foos thorou a false tonge,
'Or with myyte of mouthe or thorou mannes strengthe
Auvenge me fele tymes other frete my-selue
Wyth-inne, as a shepster shere I shrewed men and cursed!
Cuixus malediccione os plenum est, et amaritudine;
Sub lingua eius labor et dolor:
Et alibi: filii hominum, dentes eorum arma et sagitte,
Et lingua eorum gladius acutus:—
'There is no lyf that I lounye lastynge any while,
For tales that I telle no man trusteth to me;
And when I may nouȝt have the maistre with malencolye I take,
That I cauche the crompe the cardialc some tymse
Or an ague in suche an angre and some tymse a feure,
That taketh me al a twelfmoneth tyll that I dispysse
Lechecrafe of owre lorde and leue on a wicche,
And seyge that no clerke ne can ne Cryste, as I leue,
To the souter of Southwerke or of Shordycha dame Emme
And segge, that no goddes wordes gaf me neuere bote,
But thorw a charme had I chaunce and my chief hele!']

I myȝte nouȝte eet many þeres as a man ouȝte,
For enuye and yuel wille is yuel to defye;
May no sugere so swete thinge asswage my swellynge,
Ne no diapendion dryue it fro myne herte,
Ne noythre schriftte ne shame but ho-so schrape my mawe?
'Jus, redili, quod Repentuance and radde hym to the beste,
'Sorwe of synnes is sauacioun of soules.'
'I am sorie, quod that seyge 'I am but selde other,
And that maketh me thus megre for I ne may me venge.
Amonges burgesyses haue I be dwelwynge at Londoun,
And gert bakbitinge be a brocoure to blame mennes ware.

A. 102. schrit V. C. 71. hit to wille P. 74. tymes IMSG;
And blame men by-hynde hure bak · and bidde hem mes-
chaunce.
Al that he wiste by Wylle · to Watkyn he told hit,
And that he wiste by Watkyn · tolde hit Wille after;
And made foos of frendes · thorw fals and fykel tonge:
"Other thorw myghte of mouthe · other thorw meny sleghthes
Venged me fele tymes · other brend my-self with-yinne
Lyke a shappesters sheres · and shrewede myn emcrystyne,
Agens the consail of Crist · as clerkes fynden in bokes:
"Cuius maledictione os plenum est et amaritudine et dolo: sub
lingua eius labor et dolor.
Filiij hominum, dentes eorum arma et sagilte, et lingua eorum
gladius acutus.

Whenne ich ne may haue the maistrie · suche malancolie ich take,
That ich cacche the crampe · the cardiacl som tyme,
Other an ague in suche an angre · and som tyme a feuere,
That taketh me al a twelfmonthe · til that ich dispice
Leche-craft of oure lorde · and leyue on a wicche,
And sigge that no clerk can · ne Crist, as ich leyue,
To the soutier of South-werk · such is hus grace.
For god, ne godes wordes · ne grace ne halp neuere,
Bote thorw a charmee hadde ich a chaunce · and my chief hele.
Ich myghte nat ete meny yer · as a man auhte,
For enuye and vuell wil · ys vuell to defye.
May no suger ne swete thyng · a-swage my swellynges,
Ne dereworth the drynke · dryuen hit fro myn herte,
Neyther shame ne shrift · bote ho so shraped my mawe?"
"3us, redilyche," quath Repentauncce · "and thow be ryght sory,
For thy synne soueraynliche · by-sechyng god of mercy.
"Ich am euere sory," sayde Enuye · "ich am bote selde other;
That maketh me so megre · for ich ne may me auenge.
Jut am ich brocor of bakbytynge · and blame mennes ware
A-mong marchauns many tymes · nameliche in Londoun;
Whan he solde and I nouȝte· thanne was I redy·
To lye and to loure on my neighbore· and to lakke his chaffare.

I wil amende this, 3if I may· thorw myȝte of God almyȝty.'

Now awaketh Wrathe· with two whyte eyen,
And nyuelynge with the nose· and his nekke hangynge.
"I am Wrathe," quod he· "I was sum tyme a frere,
And the couentes gardyner· for to graffe ympes;
On limitoures and listres· lesynge I ymped,
Tyl thei bere leues of low speche· lordes to plese,
And sithen thei bloxed obrode· in boure to here shriftes.
And now is fallen ther-of a frute· that folke han wel leuere
Schewen her shriftes to hem· than shryue hem to her persones.

And now persones han parcyued· that freres parte with hem,
Thise possessioneres preche· and depraue freres,
And freres fyndeth hem in defaute· as folke bereth witnes,
That whan thei preche the poeple· in many place aboute,
I, Wrathe, walke with hem· and wisse hem of my bokes.
Thus thei spokyn of spiritualte· that eyther despiseth other,
Til thei be bothe beggers· and by my spiritualte libben,
Or elles alle riche· and riden aboute.
I, Wrathe, rest neuere· that I ne moste solwe
This wykked folke· for suche is my grace.
I haue an aunte to nonne· and an abbesse bothe,
Hir were leuere swowe or swelte· than soeffre any peyne.
Whanne he solde and ich noght thenne was ich a-ady
To lye and to loury and to lacke myn neghebores,
Here werkes, here wordes wher-so ich sete.
Now hit a-thynketh me in thouht that euere ich so wrouhte;
Lord, er ich lyf lete for loue of thy-selue,
Graunte me, goode lorde grace of amendement.'

CONFESSION IRÆ.

Thenne a-waked Wratthe with to white eyen,
With a nyuylynge nose nyppyng hus lyppes.

'Ich am Wrathe,' quath that wye 'wol gladliche Smyte
Bothe with ston and with staf and stele vp-on myn emeny;
For to sle hym slehliche slethyes ich by-thenke.
Thauh ich sytth thys seuen yer ich sholde nat wel telle
The harme that ich haue idon with hand and with tongue.
Vnpacient in alle penaunces and pleyned, as hit were,
On god, whenne me greued ouht and grucched of hus sonde,
As som tyme in somer and al-so in heruest,
Bote ich hadde wedir at my wil ich wited god the cause,
In alle manere angres that ich hadde other felede,
A-monges alle manere men my dwelling ys som tyme,
With lerend and with lewedte that leef ben to hure
Harm of eny man by-hynde other by-fere.
Freres folowen my vore fele tyme and ofte,
And prouen vnparfit prelates of holy churche;
And prelates pleyen of hem for thei here parshenes shryuen
With-oute lyncence and leue and herby lyueth wratthe.
Thus thei speke and dispute that eche dispiseth other.
Thus beggers and barouns at debat aren ofte,
Til ich, Wratth, waxe an hyb and walke with hem bothe;
Other til bothe be beggers and by spiritualte lybben,
Or alle riche thus ride rest shal ich nauht, Wratthe,
That ich ne mot folwy this folk my fortune ys non other.
Ich haue an aunte to a nunne and to an abbodesse;
Hem were lenure swouny other swelte than suffry eny peyne.

IES; grucche P. 114. In IMFSG; And P. 116. leef FS; lef E; luf P.
118. folowen E; folwen M; folwen I; flowen P. 129. sounye (for swouny) P.
I haue be cook in hir kichyne and the couent serued
Many moneths with hem and with monkes bothe.
I was the prioueresses potagere and other poure ladyes,
And made hem ioutes of iangelyne that dame Iohanne was
    a bastard,
And dame Clarice a kniçtes douȝter ac a kokewolde was hire
    syre,
And dame Peronelle a prestes file priouersse worth she
    neuere,

For she had childe in chirityme al owre chapitere it wiste.

Of wykked wordes I, Wrath here wortes i-made,
Til thow lijte and thow lijte lopen oute at ones,
And eyther hitte other vnder the cheke;
Hadde thei had knyues, bi Cryst her eyther had killed other.

Seynt Gregorie was a gode pope and had a gode forwit.
That no priouressse were prest for that he ordeigned.
Thei had thanne ben insamis the firste day thei can so yuel
       hele conseile.

Amonge monkes I miste be ac many tymé I shonye;
For there ben many felle frekis my feres to aspye,
Bothe prioure an supprioure and owre pater abbas;
And if I telle any tales thei taken hem togyderes,
And do me caste Frydayes to bred and to water,
And am chalanged in the chapitelhous as I a childe were,
And baleised on the bare ers and no breche bitwene;
For-thi haue I no lykyng with tho leodes to wonye.
I eatte there vnthende fissh and fieble ale drynke;
Ac other while, whan wyn cometh whan I drynke wyn at eue,

I haue a fluxe of a foule mouthe wel fyue dayes after.

C. 135. he (for hue) P; see l. 136. 138. lixt EIMFS; luxt P. 149.
ICH haue be cooke in here kychene · and the councell servyd
Meny monethes with hem · and with monkes bothe.
ICH was the prioresse potager · and other poure ladies,
And made here ioutes of iangles; · 'dame Iohane was a bastarde,
And dame Clarice a knyghtes douhter · a cokewold was hure
syr,
Dame Purnele a prestes file · prioresse worth hure neuere;
For hure hadde a childe in the chapon-cote · hure worth chaunged
at eleccion.'

Thus thei sitte, the sustres · som tyme, and disputen,
Til 'thow lixt' and 'thow lixt' · be lady ouer hem alle;
And thenne a-wake ich, Wrathe · and wold be auenged.
Thanne ich crie and cracche · with my kene nailjes,
Bothe byte and bete · and brynge forth suche thewes,
That alle ladies me lothen · that louen eny worship.
Among wyues and wodewes · ich am ywoned sitte
Yparroke in puwes; · the person hit knoweth
How lytel ic louye · Letice at the style;
For hure hadde haly bred er ich · myn herte by-gan to chaung.
After-ward after mete · hure and ich chidde,
And ich, Wrathe, was war · and wroth on hem both,
Til aither cleped othere 'hore' · and of with the clothes,
Til bothe here heuedes were bar · and blody here chekes.

A-mong monkes myght ich be · ac meny tyme ich spare,
For ther beth meny felle frekus · myne afferes to aspye;
That ys, the priour and the suppriour · and oure pater abbav.
And yf ich telle eny tales · thei taken hem to-geders,
And don me faste Fridaies · to bred and to water.
3ut am ich chaunged in chapitele-hous · as ich a childe were,
And baleyed on the bar ers · and no breche bytwyne.
ICH haue no lust, leyue me · to lenge a-mong monkes;
For hij eteth more fissh than flesh · and feble ale dyrnken.
Ac other-while whanne wyn cometh · and whenne ich drynke
late,
ICH haue a flux of a soul mouth · wel fyf dayes after.

cleped—hore IMFSG;cliped opere P. 157. in (for on) P. 159.
dremken P; see l. 166.
Al the wikkednesse that I wote bi any of owre bretheren I couth it in owre cloistre that al owre couent wote it. 'Now repent the,' quod Repentaunce 'and reherce thow neure Conseille that thow cnowest bi contenaunce ne bi riȝte; And drynke nouȝte ouer delicaty ne to depe noythor, That thi wille bi cause ther-of to wrath myȝte torne. Esto sobrius;' he seyde and assoilled me after, And bad me wilne to wepe my wikkednesse to amende.

From Thanne Lecchoure seyde 'allas!' and on owre lady he cryed, To make mercy for his mis-dedes bitwene god and his soule, With that he shulde the Saterday seuene þere there-after,

Drynke but myd the doke and dyne but ones.]

[With lykyng of lecherye as by lokyng of his eye. For vche a mayde that he mette he made hir a signe Semynge to synne-ward and some tyme he gan taste Aboute the mouth, or bynethe begynneth to grope,

Tyl eytheres wille waxeth kene and to the werke ðeden, As wel in fastynge-days and frydayes and forboden nyȝtes; And as wel in Lente as oute of Lente alle tymes ylyche, Suche werkes with hem were neuer oute of sesoun;

Tyl thei myȝte namore and thanne had merye tales.]

C. 166. dupe P. 178. made to hure P. 182. as IE; and P. 194.
lecherous MF; lecherye P.
C. PASSUS VII. 162-195.

[Compare A. V. 54-58; p. 134.]

Al that ich wiste wickede · by eny of oure couent, 162
Ich cowede hit vp in oure cloistre · that al the couent wot hit.'
'Now repente the,' quath Repentaunce · 'and reherse neuere
What counsaile that thou knowest · by contenaunce ne by speche.
And drynk nat ouer delicatliche · ne to depe neither, 166
That thy wil ne thy wit · to wraythe myghte turne.
Esto sobrius;' he seide · and a-soiled hym after,
And bad hym bidde to god · be hus help to amende. 169

CONFESSIO LUXURIE.

Thenne seide Lecherie 'alas!' · and to oure lady cryede,
'Lady, to thy leue sone · lowte for me nouthe,
That he haue pyte on me putour · of hus pure grace and
mercy,' 172
With that ich shal,' quath that shrewe · 'Saterdayes, for thy loue,
Drynke bote with the douke · and dyne bote ones.
Ich, guilty in gost · to god ich me shryue
As in lykyngge of lecherie · my licames gultes,
In wordes, in wedes · in waityngge of eyen.
To eche maide that ich mette · ich made hure a sygne
Semynge to synne-warde · and somme gan ich taste
A-boute the mouthe, and by-nythe · by-gan ich to grope,
Til oure bothers wil was on; · to werke we zeden
As wel fastyngdaies as Frydaies · and heye-feste euenes,
As luf in lente as oute of lente · alle tymes liche—
Suche werkus with ous · were neuere out of seson—
Til we myghte no more; · thanne hadde we murye tales
Of puterie and of paramours · and proueden thorw speches,
Handlynge and halsynge · and al-so thorw cussyngne
Excyngye oure aither other · til oure olde synne;
Sotiled songes · and sende out olde baudes
For to wynne to my wil · wommen with gyle;
By sorcerye som tyme · and som tyme by maistrye.
Ich lay by the louelokeste · and loued hem neuere after. 193
Whenne ich was old and hor · and hadde lore that kynde,
Ich had lykynge to lauhe · of lecherous tales.
Now, lord, for thy leaute · of lehours haue mercy!'
Thenne cam Coueytuse · I couthe him not discreue,
So hungri and so holewe · sire Herui him loked. 108
He was bitel-brouwed · with twei blered eijen,
And lyk a letherne pors · luldele his chekes;
In a toren tabart · of twelue wynter age;
But jif a lous couthe lepe · I con hit not i-leue 112
Heo scholde wandre on that walk · hit was so thred-bare.
‘Ichauo ben couetous,' quod this caityf · ‘I beknowe hit heere;
For sum tyme I serued · Simme atte noke,

And thanne cam Coueytise · can I hym nouyte descryue 188
So hungriliche and holwe · sire Heruy hym loked.
He was bitelbrowed · and baberlipped also,
With two blered eyghen · as a blynde hagge;
And as a letheren purs · lolled his chekes. 192
Wel syddor than his chyn · thei chiuiede for elde;
And as a bondman of his bacoun · his berde was bidraueled.
With an hode on his hed · a lousi hatte aboue,
And in a tauny tabarde · of twelue wynter age,
Al totorne and bauy · and ful of lys crepynge;
But if that a lous couthe · haue lopen the bettre,
She scholde nouyte haue walked on that welche · so was it

thredebare.

‘I haue ben coueytouse,' quod this caityue · ‘I biknowe it
here;
For some tyme I serued · Symme atte stile.
And was his pretis yplite · his profit to waryte.
First I lerned to lye · a leef other twyne,
Wikkedlich to weye · was my furst lessoun. 204
To Wy and to Wynchestr · I went to the faire,
With many manere marchandise · as my maistre me hizte;
Ne had the grace of gyile · ygo amonge my ware,
It had be vnsolde this seuen eere · so me god helpe!

Thanne drowe I me amonges draperes · my donet to lerne,
To drawe the lyser alonge · the lenger it semed;
Amonge the richu raves · I rendred a lessoun,
And was his pliht prentys · his profyt to loke.
Furst I leorned to ly3e · a lessun or tweyne,
And wikkedliche for to weie · was myn other lessun.
To Winchestre and to Wych · ich wente to the feire
With mony maner marchaundise · as my mayster hihste;
Bote nedde the grace of gyle · i-gon a-mong my ware,
Hit hedde ben vn-sold this seuen 3er · so me god helpe!

Thenne I drew me a-mong this drapers · my donet to leorne,
To drawe the lyste wel along · the lengore hit semede;
Among this riche rayes · lernde I a lessun,

CONFESIO AUARICIE.

Thenne can Couetyse · ich can nat hym discryue,
So hongerliche and so holwe · Heruy hym-self lokede.
He was bytelbrowed and baberlupped · with two blery eyen,
And as a lethere pors · lollid hus chekus,
Wel sydder than hys chyn · ychueled for elde:
As bondeenne bacon · hus berd was yshaue,
With hus hod on his heued · and hus hatte bothe;
In a toren tabarde · of twelue wynter age;

But 3if a loue couthe lepe · I leue hit, as y trowe,
He scholde not wandre on that welch · so was hit thred-bare.

‘Ich haue be coueitouss,’ quath this caityf · ‘ich byknow hit here.
For som tyme ich serued · Symme at the style,
And was his prentys yplyght · hus profyt to waite.
Furst ich lerned to lye · a lesyng other tweye;
Wickedliche to weye · was my forst lesson.
To Wy and to Winchestre · ich wente to the faire
With maney maner marchaundises · as my maister heghte;
Ne hadde the grace of gyle · gon among my ware,
Hit hadde ben vn-sold thys seuen 3er · so me god helpe!
Ich drow me among drapers · my donet to lerne,
To drawe the lisure a-longe · the lenger it semed;
Among the riche rayes · ich rendered a lesson,

IMFSEG; Al P. 304, 305. These lines are from SIMFG; P. om. 312.
P om. maner. maister MIFSEG; maistres P.
Brochede hem with a pak-neelde • and pletede hem togedere,
Putte hem in a pressour • and pinnede hem ther-inne
Til ten yerdes other twelue • tolden out thretene.

And my wyf at Westmunstre • that wollene cloth made,
Spak to the spinsters • for to spinne hit softe.
The pound that heo peysede by • peisede a quartrun more
Then myn auncel dude • whon I weyede treuthe.

I bouhte hire barly • heo breuh hit to sulle;
Peni-ale and piriwhit • heo pourede to-gedere
For laborers and louf folk • that liuen be hem-seluen.

To broche hem with a pak-nedle • and plaited hem togyderes,
And put hem in a presse • and pynned hem therinne,

Tyl ten yerdes or twelue • hadde tolled out thretene.
My wyf was a webbe • and wolen cloth made;
She spak to spynnesteres • to spynnen it outhe.

As the pounde that she payed by • poised a quarteroun more,
Than myne owne auncere • who-so weyped treuthe.

I bougte hir barly-malce • she brewe it to selle,
Peny-ale and podyng-ale • she poured togideres
For laborers and for low folke • that lay by hym-selue.
The best ale lay in my boure • or in my bedchambre,
And who-so bummned ther-of • bougte it ther-after,
A galoun for a grote • god wote, no lesse;
And yt it cam in cupmel • this crafte my wyf vsed.
Rose the regratere • was hir rihte name;
She hath holden hokkerye • al hire lyf-tyme.

As I swere now • so the ik • that synne wil I lete,
And neuere wikkedliche weye • ne wikke chauffare vse,
But wenden to Walsyngham • and my wyf als,
And bidde the rode of Bromeholme • brynge me outhe of dette.
‘Repentedestow the euere,’ quod Repentance • ‘ne restitucioo
mapest?’

‘3us, ones I was herberwed,’ quod he • ‘with an hep of
chapmen,
I roos whan thei were arest • and yrifled here males.’
The beste in the bed-chaumbre lay bi the wowe, Hose bummede therof bouyte hit ther-after, A galoun for a grote god wot, no lasse, Whon hit com in cuppemel; such craftes me vsede. Rose the regratour is hire rihte name; Heo hath holden hoxterye this eleuene wynter. Bote I swere nou sothely that sunne wol I lete, And neuere wikkedliche weye ne fals chaffare vsen, Bote weende to Walsyngham and my wyf alse, And bidde the rode of Bromholm bringe me out of dette.'

To brochen hem with a batte-nelde and bond hem togederes; Ich putte hem in pressours and pynned hem therynne, Tyl ten zerdes other twelue tilled out threttyne.

My wif was a webbe and wollen cloth made; Hue spak to the spynnesters to spynnen hit oute.
The pound that hue paiede hem by peysed a quarter More than myn auncel whenne ich weied treueth.

Ich bouhte hure barliche hue brew hit to selle, Peny-ale and podyng-ale hue pourede to-geders,
For laborers and lowe folke that laye by hem-selue.
The beste laye in my bour and in my bed-chambre, And who so bommede ther-of he bouht yt ther-after, A galon for a grote and yt no grayth mesure, Whanne it cam in coppe-mel this craft my wif vsede. Rose the regratour was hure ryght name; Hue hath yholde hockerye this eleuene wynter.'

'Repentest thow neuere? quath Repentaunce ne restitution madest?'
'Jus, ones,' quath he, 'ich was yherborwed with an hep of chapmen;
Ich a-ros and rifled here males whenne thei a reste were.'
That was no restituicioun,' quod Repentance: 'but a robbers thefte,
Thow haddest be better worthy: be hanged thersore
Than for al that: that thow hast here shewed.'
'I wende ryflynge were restituicioun,' quod he: 'for I lerned
neuere rede on boke,
And I can no Frenche in feith: but of the ferthest ende of
Norfolke.'
'Vsedestow euere vsurie,' quod Repentance: 'in alle thi
lyf-tyme?'
'Nay, sothly,' he seyde: 'saue in my youthe.
I lerned amonge Lumbardes: and fewes a lessoun,
To wey pens with a peys: and parre the heuyest,
And lene it for loue of the crosse: to legge a wedde and lese
it;
Suche dedes I did wryte: if he his day breke.
I haue mo maneres thorw rerages: than thorw miseretur et
comodat.

I haue lent lorde: and ladys my chaffare,
And ben her brocour after: and bouyte it my-self.
Eschaunges and chuesances: with suche chaffare I dele,
And lene folke that lese wol: a lyppe at every noble.
And with Lumbardes lettres: I ladde golde to Rome,
And toke it by tailie here: and tolde hem there lasse.'
'Lentestow euere lorde: for loue of her mayntenaunce?'
'Ye, I haue lent lorde: loued me neuere after,
Haue ymade many a knyfte: bothe mercere and drapere,
That payed neuere for his pretishode: nouyte a peire glazed.'
'Hastow pite on pore men: that mote nedes borwe?'
'I haue as moche pite of pore men: as pedlere hath of
cattes,
That wolde kille hem, ye he cacche hem myfte: for goueitise
of here skynnes.'
'Artow manlyche amonge thi neibores: of thi mete and
drynke?'
'I am holden,' quod he, 'as hende: as hounde is in kychyne,
Amonges my neibores, namelich: such a name ich haue.'
'That was a reufol restitution,' quoth Repentance, 'for sothe;
Thow wilt honyg heye ther-fore · her other in helle!

Vsedest thow euere vserie · in al thy lyf-tyme?'

'Nay, sothliche,' he sayde · 'saif in my southe.
Ich lerned among Lumbardes · a lesson, and of Iewes,
To weie pans with a peis · and pared the heuyeste,
And lente for loue of the wed · the whiche ich let betere,
And more worth than the moneye · other men that ich lenede.

Ich lenede folk that lese wolde · a lippe in eche noble,
And with Lombardes letters · ich lenede gold at Rome;
So what bern of me borwed · he bouhte the tyme.'
'Lenedest thow euere to eny lorde · for loue of menteynance?'
'Ich haue ylent to lordes and to ladies · that louede me neure after.
Ich haue mad meny a knyght · bote mercer and draper,
Payede neuere for here pretishode · nauht a payre gloues;
That chaffared with my chyuessaunce · cheuede selde after.'
'Now god lette neure,' quod Repentance. 'But thou repent the rather,
The grace on this grounde: 'thi good wel to bisette,
Ne thine ysu efter the haue Ioye of that thou wynnest,
Ne thi executours wel bisett: the siluer that thou hem leuest;
And that was wonne with wronge: with wikked men be despended.

[Not in A-text.]

[And menged his marchaundysse: and made a good moustre;—
The worste with-in was: a gret witte I lete hit;
And if my neighbore had any byne: or any beste elles]

More profitable than myne: many sleightes I made,
How I mysste haue it: al my witte I caste,
And but it I had by other waye: atte laste I stale it,
Or pryuliche his purse shoke: vnpiked his lokkes.]

[If I yede to the plow: I pynched so narwe,
That a fote-londe or a forwe: fecchen I wolde,
Of my nexte neighbore: nymen of his erthe;
And if I rope, ouer-reche: or saf hem red that ropen]

To seise to me with her sikel that I ne sewe neure.]

[In halydayes at holicherche: whan ich herde masse,
Hadd I neuere wille, wit god: witterlye to biseche
Mercye for my mysedes: that I ne morned more]

For losse of gode, leue me: than for my lykames giltes;
As, if I had dedly synne done: I dred noust that so sore
As when I lened and leued it lost: or longe ar it were payed.]

[And if I sent owre see: 'my servaunts to Bruges,
Or in-to Pruslonde my pretys: my profit to wayten,
To marchaunden with monoye: and make her eschauneges,
Mysste neuer me confort: in the men tyme]

Noither messe ne matynes: ne none manere siestes,
Ne neuere penaunce performed: ne pater-moster sayde,
That myynd ne was more: on my gode, in a douete,
Than in the grace of god: and his grete helps:

Vbi thesaurus tusui, vbi et cor tuum.

C. 255. ayeres P. 365. ower wey IMFSG; opes a-way PE.
'Now redelich,' quath Repentaunce · 'and by the rode, ich leyue,
Shal neuer executor wel by-sette · the suluer that thow hym leuest,
Ne thyn ayres, as ich hope · haue ioye of that thow wan.
For the pope and alle hus penetauncers · power hem saylleth,
To a-soyle the of thy synnes · sine restitutione;  

Nunquam dimittitur peccatum, nisi restituatur ablatum.!'  
'With false wordes and wittes · ich haue wonne my goodes,
And with gyle and glosynge · gadered that ich haue,
Meddled my marchaunside · and mad a good moustre;  260
The werst lay with-ynne · a gret wit ich let hit.
And yf my neyheborne hadde an hyne · other eny best ellys
More profitable than myn · ich made meny wentes,
How ich myght haue hit · al my wit ich caste.  264
And bote ich hadde hit by other wey · atte laste ich stal hit,
Other pruyylche hus pors shok · vnpiked hus lokes.
And yf ich yede to the plouh · ich pynchede on hus half-acre,
That a fot-londe other a forwe · fecchen ich wolde,  268
Of my neyheboris next · nymen of hus erthe.
And yf y repe, ouere-reche · other yaf hem red that repen
To sese to me with here sykel · that ich sew neuere.
In halydayes at holy churche · whenne ich hurde messe,  272
Ich hadde neuere wil witerlich · to by-seche mercy
For my mysdedes · that ich ne mornede ofter
For lost of good, leyue me · then for lycames gultes.
Thauh ich dedliche synne dude · ich dradde hit nat so sore
As whenne ich lenede and leyuende hit lost · other longe er hit were paiied.  277
And yf ich sente ouer see · my seruaunt to Brugges,
Other in-to Prus my pretys · my profit to a-waite,
To marchaunde with monye · and maken here eschaunge,  280
Myghte neuere man comfty me · in the meyn tyme,
Neither matyns ne masse · ne othere manere syghtes,
And neuere penauanse performede · ne pater-noster seyde,
That my mynde ne was · more in my goodes  284
Than in godes grace · and hus grete myghte.

Ubi thesaurus tuus, ibi et cor tuum.'
For were I frere of that hous · there gode faith and charite is, 268
I nolde cope vs with thi catel · ne owre kyrke amende,
Ne haue a peny to my pitaunce · of thynye, bi my soule hele,
For the best boke in owre hous · theis brent golde were the
leues,
And I wyst wytherly · thow were suche as thow tellest, 272
Or elles that I kouthe knowe it · by any kynnes wise.
Seruus es alterius · cum fercula pinguia queris,
Pane tuo pocius · vestere, liber eris.
Thow art an vnkynde creature · I can the nouȝte assoille, 276
Til thow make restitution · and rekne with hem alle,
And sithen that resoun rolle it · in the registre of heuene,
That thow hast made vche man good · I may the nouȝte assoille;
Non dimittitur peccatum · donec restitutur ablatum, etc.
For alle that haue of thi good · haue god my trouthe! 280
Ben holden at the heighe dome · to helpe the to restitue.

And who so leueth nouȝte this be soth · loke in the sauter glowe,
In miserere mei deus · where I mene treuth,
Ecce enim veritatem dilexiisti, etc.
Shal neuere werkman in this worlde · thryue wyth that thow
wynnest; 284
Cum sancto sanctus eris · construe me that on Englische.’
Thanne wex that shreve in wanhope · and walde haue hanged
him-self,
Ne hâdde Repentaunce the rather · reconforted hym in this
manere,
‘Haue mercye in thi mynde · and with thi mouth biseche it, 288
For goddes mercye is more · than alle hise other werkes;
Misericordia eius super omnia opera eius, etc.

From 465-466. [And yete wil I selde asel · if I so moche haue,
B. v.
From C; LWRO omit this line.
465. From C; LWRO omit this line.
280. For the former haue, as in C, L has hath.
281. Ben WCO; Is L.
'Now redeliche,' quath Repentaunce · 'ich haue reuth of thy
lyynge.
Were ich a frere, in good faith · for al the gold on erthe
Ich nolde cope me with thy catel · ne oure kirke amende, 288
Ne take a meles mete of thyne · and myn herte hit wiste
That thow were such as thow seist; · ich sholde rathere sterue:

*Melius est mori quam male vivere.*
Ich rede no faithful frere · at thy feste sytte;
3ut were me leuere, by oure lord · lyue by welle-carses 292
Than haue my fode and my fyndyng · of false menne wynnynges:

*Seruus es alterius · cum fercula pinguiā queris,*

*Panem tuo potius · vestere, liber eris.*
Thow art an vnkynde creature · ich can the nat assoyle 296
Tyl thow haue ymad, by thy myght · to alle men restitucion;
For alle that hauen of thy good · (haue god my treuthel)
Beeth holden at the hye dome · to helpe the restiue.
The preest that thy tythe taketh · trowe ich non other, 300
Shal parte with the in purgatorie · and help paye thy dette,
Yf he wist thow were suche · when he reseyuyde thyn ofrynge.
What lede leyuthet that ich lye · loke in the sauter glosed

*Omnem enim veritatem dilexisti.*
Ther he shal wite witerliche · what vsure is to mene, 304
And what penaunce the prest shal haue · that prout is of thi
tythe.
For an hole of hure ers-wynnynge · may hardiloker tythe
Than an erraunt vsurer · (haue god my treuthel!)
And ertz shal come to heuene · by Cryst that me made!' 308

Then was ther a Walsishman · was wonderliche sory,
He highte '3yuan 3eld-æeyn- · if-ich-so-moche-haue,
Al that ich wickeddelich wan · sythen ich wit hadde;
And thauh my liflode lacke · leten ich nelle, 312
That ech man shal haue hus · er ich hennes wende.
For me ys leuere in this lif · as a loren beggen,
Than in lyse to lyue · and lese lyf and soule.'

C. 288. kirke IMF; churche P. 291. faithfull P. 292. carses EG;
carvus S; cresses I; carse P. 294. fercula P. 296. ert P. 305.
bi tijus P; his tijes MS; je tethes P; read pi tythes. 311. wit G;
witt E; wyt S; witte I; hit PMF.
Robert the robbour * on Reddite he lokede,
And for ther nas not wher-with * he wepte ful sore.
But yat the sunfol schrewre * seide to him-seluen :
Crist, that vppon Caluarie * on the crose di3edest,
Tho Dismas my brother * bisouyte the of grace,
And heddest merci of that mon * for memento sake,
Thi wille worth vppon me * as ich haue wel desueret
To haue helle for euere * zif that hope neore.
So rewe on me, Robert * that no red haue,

Robert the robbere * on reddite lokede,
And for ther was nonste wher-of * he wepe swithe sore.
Ac yet the synful schrewre * seyde to hym-selue,
Cryst, that on Caluaries * vppon the crosse keydest,
Tho Dismas my brother * bisouyte sow of grace,
And haddest mercy on that mon * for memento sake,
So rewe on this robbere * that redere we haue,
Ne neure were to wynne * with crafte that I owe.
But for thi mykel mercy * mitigaciuon I biseche;
Ne dampe me nonste at domesday * for that I did so ill.
What bifel of this feloun * I can nonste faire schewe,
Wel I wote he wepte faste * water with bothe his eyen,
And knowleched his gult * to Crist zete eftsones,
That penitencia his pyke * he schulde poische newe, . . .
For he had leyne bi Latro * Luciferes aunte.]

And al the wikkednesse in this worlde * that man my3te worche or thynke,
Ne is no more to the mercye of god * than 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,
O. PASSUS VII. 316–340.

Ne neure weene to wynne · for craft that I knowe.
Bote for thi muchel merci · mitigacion I beseche;
Dampne me not on domes day · for I dude so ille.'
Ak what fel of this felon · I con not seire schewe,
But wel ich wot he wepte fast · water with his eijen,
And knouthechede his guilt · to Crist sit est-sones.
That Penitencia is pike · he schulde polissche newe,
And lepe with him ouerlund · al his lyf-tyme,
For he hath leijen bi Latro · Lucifers brother.]

Roberd the ryfeler · on reddite lokede, 316
And for ther was nat wher-with · he wepte ful sore;
And ȝut that synful shrewede · seide to heuene,
'Crist, that on Caluarye · on the croys deidest,
Tho Dismas my brother · by-souhte the of grace,
And haddest mercy on that man · for memento sake,
So rewe on me, Roberd · that redure ne haue,
Ne neure wene to wynne · with craft that ich knowe.
For thy muchel mercy · myytigacion ich by-seche,
Dampne me nouht at domys day · for that ich dude so ille.'
What by-fel of this felon · ich can nouht faire shewe;
Wel ich wot he wepte faste · water with hus eyen,
And to Crist knowlechede · hus coup ȝut est-sone,
That penauunce hus pyk-staf · he wolde polische newe,
For he hadde leyde by Latro · Lucifers aunte.
'By the rode,' quath Repentaunce · 'thow romest toward heuene,
By so that hit be in thyth herte · as ich hure thy tongue.
Trist in his mocbel mercy · and ȝut myght thow be saued.
For al the wrecchednesse of this worlde · and wicked dedes
Fareth as a fonk of fuyr · that ful a-myte Temese,
And deide for a drop of water; · so doth alle synnes
Of alle manere men · that with good wil
Confessen hem and crien mercy · shullen neuere come in helle.

Omnis iniquitas quoad misericordiam dei est quasi sintilla
in medio maris.

Repente the anon,' quath Repentaunce · ryȝt so to the vsurer,
'And haue hus mercy in thy mynde · and marchaundise, leue hit;

C. 313. kowe (for knowe) P.
333. an P.
340. P puts haue
after mynde.
Nou ginneth the Gloton · for to go to schrifte,
And carieth him to chircheward · his schrifte forte telle.
Thenne Betun the breustere · bad him gode morwe,
And seththen heo asked of him · 'whoder that he wolde?'
'To holi chirche,' quod he · 'for to here masse,
And seththen I-chule ben I-schriuen · and sungne no more.'
'Ic haue good ale, gossib,' quod heo · 'Gloten, woltou asaye?'

For thow hast no good grounde · to gete the with a wastel,
But if it were with thi tonge · or ellis with thi two hondes.
For the good that thow hast geten · bigan al with falsehede,
And as longe as thow lyuest ther-with · thow yeldest nouȝte, but
borwest.

And if thow wite neuere to whiche · ne whom to restitue,
Bere it to the bisschop · and bidde hym of his grace,
Bisse it hym-selue · as best is for thi soule.
For he shal answere for the · at the heyg dome,
For the and for many mo · that man shal zif a rekenyng.
What he lerned 3ow in lente · leue thow none other,
And what he lent 3ow of owre lوردes good · to lette 3ow fro
synne.'

GULA.

Now bigynneth glotoun · for to go to schrifte,
And kaires hym to-kirke-ward · his coupe to schewe.
Ac Beton the brewestere · bad hym good morwe,
And axed of hym with that · whiderward he wolde.
'To holi cherche,' quod he · 'for to here masse,
And sithen I wil be shryuen · and synne namore.'
'I haue gode ale, gossib,' quod she · 'Glotown, wiltow assaye?'
'Hastow auȝte in thi purs · any hote spices?'
'I haue peper and piones,' quod she · 'and a pounde of
garlike,
A ferthyngworth of fenel-seed · for fastyngdayes.'

Thanne goth Glotoun in · and grete othes after;
Gesse the souteresse · sat on the benche,
Watte the warme · and his wyf bothe,
Tymme the wynkere · and twyne of his prentis,
A. PASSUS V. 153-160.  C. PASSUS VII. 341-364.  159

‘Hastou ouȝt i thi pors,’ quod he · ‘eny hote spices?’
‘Ye, Gloton, gossip,’ quod heo · ‘god wot, ful goode;
I haue peper and plane · and a pound of garlyk,
A ferthyng-worth of fenel-seed · for this fastynge dayes.’

Thene geth Gloton in · and grete othus after;
Sesse the souters wyf · sat on the benche,
Watte the warinar · and his wyf bothe,
Tomkyn the tinkere · and tweyne of his knaues.

For thow hast no good, by good faith! · to bygge the with a wastell.
The good that thow hauest ygete · by-gan al with falsede;
As longe as thow lyuest ther-with · thow ȝeldest nat, bote borwe-
est.

And yf thow wite neuere to wham · ne where to restitue,
Bere hit to the bishop · and bid hym of hus grace,
To by-setten hit hym-selue · as best be for thy soule;
For he shal answere for the · at the hye dome,
For the and for meny mo · that man shal ȝeue rekenyng, 348
What he lerede ȝow to lyue with · and to lette ȝow fro thufthe.’

CONFESSIO GULE.

Now by-gynneth Gloton · for to go to shryfte,
And kayres hym to-kirke-ward · hus coupe to shewe.
Fastyng on a Fryday · forth gan he wende 353
By Betone hous the brewestere · that bad hym good morwe,
And whederwarde he wolde · the brew-wif hym asked.
‘To holy churche,’ quath he · ‘for to hure masse,
And sitthen sitte and be yshriuen · and synwe namore.’
‘Ich haue good ale, godsyb · Gloton, wolt thow assaye?’
‘What hauest thow,’ quath he · ‘eny hote spices?’
‘Ich haue piper and pionys · and a pound of garlik,
A ferthyng-worth of fynkelsede · for fastinge-daiies.’

Thenne gouth Gloton yn · and grete othes after.
Sesse the sywestere · sat on the benche,
Watte the warynere · and hus wif dronke,
Thonne the tynkere · and tweye of hus knaues,

kirke IMF; churche P.  356. yschreuen P.  360. fertheng P.  361. an (for and) P.
Hikke the hakeney mon • and Hogge the neldere,
Clarisse of Cokkes lone • and the clerk of the churche,
Sire Pers of Pridye • and Pernel of Flaundres,
Dauwe the dischere • and a doseyn othere.
A ribibor, a ratoner • a rakere of Chepe,
A ropere, a redyng-kyng • and Rose the dischere,
Godfrey of Garlesschire • and Griffin the Walsche,
And of vp-holders an hep • erly bi the morwe
3iue the Gloton with good wil • good ale to hosel.

Thenne Clement the cobelere • caste of his cloke,
And atte newe feire • he leyde hire to sulle;
And Hikke the ostiler • hutte his hod aftar,

Hikke the hakeneyman • and Hughe the nedeler,
Clarice of Cokkeslane • and the clerke of the cherche,
Dawe the dykere • and a dozeine other;
Sire Piers of Pridie • and Peronelle of Flaundres,
A ribbour, a ratonere • a rakyre of Chepe,
A ropere, a redynkyng • and Rose the dissheres,
Godrey of Garkekehithe • and Gryfin the Walshe,
And vpholders an hepe • erly bi the morwe
Guuen glotoun with glad chere • good ale to hansel.

Clement the cobelere • cast of his cloke,
And atte new faire • he nempnde it to selle;
Hikke the hakeneyman • hitte his hood aftar,
And badde Bette the bochere • ben on his side.
There were chapmen y-chose • this chaffare to preise;
Who-so haueth the hood • shuld haue amendes of the cloke.

Two risen vp in rape • and rouned togideres,
And preised these penyworthes • apart bi hem-selue;
Thei couth nouzte bi her conscience • acorden in treuth,
Tyl Robyn the ropere • arose bi the southe,
And nempned hym for a noumpere • that no debate nere,
For to trye this chaffare • bitwixen hem thre.
Hikke the hostellere • hadde the cloke,
And bad Bette the bocher · ben on his bi-syde.
Ther were omen i-chose · the a-Chaffare to preise;
Hose hedde the hod · schulde haue amendes.
Thei risen vp raply · and rouneden to-gedere, 176
And preiseden the peniworthus · and parteden bi himseluen;
Ther weoren othes an hep · hose that hit herde.
Thei couthe not bi heore conscience · a-corde to-gedere,
Til Robyn the ropere · weore rad forte a-ryse, 180
And nempned for a noumpere · that no de-bat neore,
For he schulde preise the pennyworthes · as hym good thougt.
Thenne Hicke the ostiler · hedde the cloke,

Hicke the hakeneyman · and Houwe the neldere,
Claryce of Cockeslane · the clerk of the churche,
Syre Peeres of Prydie · and Purnel of Flaundres,
An haywarde and an heremyte · the hangeman of Tyborne, 368
Dauwe the dykere · with a dosen harlotes
Of portours and of pykeporses · and pylede toth-drawers,
A rybibour and a ratoner · a rakere and hus knaue,
A ropere and a redyngkynge · and Rose the disshere, 372
Godesray the garleke-mongere · and Griffyn the Walish;
And of vp-holders an hep · erly by the morwe
Geuen Gloton with glad chere · good ale to hansele.
Clemment the cobelere · cast of hus cloke, 376
And to the newe sayre · nempned hit to selle.
Hicke the hakeneyman · hitte hus hod after,
And bad Bette the bouchere · to be on hus syde.
Ther were chapmen y-chose · the chaffare to preise; 380
That he that hadde the hod · sholde nat habbe the cloke;
The betere thyng, by arbytours · sholde bote the verse.
Two ryse repliche · and rouned to-geders,
And preyed the pennyworthes · apart by hem-selue, 384
And ther were othes an hepe · for other sholde haue the verse.
Thei couthe nouht by here conscience · a-corde for treuthe,
Tyl Robyn the ropere · aryse thei bysouhte,
And nempned hym a nompeyr · that no debate were. 388
Hicke the hakeneyman · hedde the cloke,

B. 338. From OC; L omiss this line.  
C. 365. P om. pe after Hicke.
370. pykeporses P. 375. chire P. 377. nywe P. 379. pe IMFSE; P om.
In couenaunt that Clement • schulde the cuppe fulle, 184
And habbe Hikkes hod the ostiler • and hold him wel iseruet;
And he that repenteth ratheest • schulde aysen aftar,
And greten sir Gloten • with a galoun of ale.

Ther was lau3whing and lotering • and 'let go the cuppe,'
Bargeyns and beuerages • bi-gonne to aryse, 189
And seeten so til euensong • and songen sum while,
Til Gloten hedde i-gloupet • a galoun and a gille.
He pissede a potel • in a pater-noster-while,
And blew the ronde ruwent • atte rugge-bones ende,
That alle that herde the horn • heolden heore neose after,

In couenaunte that Clement • shulde the cuppe fille, 340
And haue Hikkes hode hostellere • and holde hym yserued;
And who-so repented ratheest • shulde arise after,
And grete sire Glotoun • with a galoun ale.

There was laughynge and louryng • and 'let go the cuppe,' 344
And seten so til euensonge • and songen vmwhile,
Tyl Glotoun had y-globbed • a galoun an a Iille.
His guttis gunne to gothely • as two gredy sowes;
He pissedd a potel • in a pater-noster-while,
And blew his ronde ruwent • at his rigge-bon ende,
That alle that herde that horne • held her nose after,
And wisshedon it had be wexed • with a wispe of firses.

He myyste neither steppe ne stonde • er he his staffe hadde; 352
And thanne gan he go • liche a glewmannes bicche,
Somme tyme aside • and somme tyme arrere,
As who-so leyth lynes • forto lacche foules.

And whan he drowgh to the dore • thanne dymmed his
eighen, 356
He stumbled on the thresshewolde • an threwe to the erhthe.
Clement the cobelere • cauyte hym bi the myddel,
For to lifte hym alofte • and leyde hym on his knowes;
Ac Glotoun was a gret cherle • and a grym in the litynge, 360
And coughed vp a caudel • in Clementis lappe;

A. 199. lacche TU; cacche VH. 202-207. These lines are in U only.
B. 347. gothely C; gotheli O; gothelen W; godly L. 357. stumbled
WCO; trembled L. C. 400. rywett P. atte þe P. 401. þat G; þan P;
þe IMFE; his S. 402. þat hit hadde P. 403. stonnde P. 404. hue
And weschte that hit were i-wipet · with a wesp of firsen.
He bedde no strengthe to stonde · til he his staf bedde; 196
Thenne gon he for to go · lyk a gleo-monnes bicche,
Sum tyme asyde · and sum tyme arere,
As hose leith lynes · to lacche with foules.
Whon he drouh to the dore · then dimmede his eijen, 200
He thrompelde atte threxxwolde · and threu of the grounde.
Clement the coblere · causte Glotoun by the mydle,
And for to lyfte hym aloft · leide hym on his knees;
And Glotoun was a gret cherl · and grym in the lyfynge, 204
And cowhede vp a cawdel · in Clementis lappe,

In couenaunt that Clemment · sholde the coppe fylle,
And haue the hakeneymannes hod · and hold hym y-serued;
And who repentdye ratheest · shold aryse after, 392
And gret syre Gloton · with a galon of ale.
Ther was lauynng & lakeryng · and 'let go the coppe!'
Bargynes and beuereges · by-gunne to aryse,
And setyn so til euesong rang · and songe vmbwhyle, 396
Til Gloton hadde yglobbed · a galon and a gylle.
Hus guttes gonne godely · as two gredy sowes;
He pissede a potell · in a pater-nosler-while,
And blew hus rounde rewet · atte rygbones ende, 400
That alle that herde that horne · hulde here nose after,
And wuschede hit hadde be waxed · with a wips of bereres.
He myghte nother stappe ne stonde · tyl he a staf hadde.
Thanne gan he go · lyke a gleamannes bycche, 404
Som tyme asyde · and som tyme a-rere,
As ho so laith lynes · for to lacche foules.
And whenne he drow to the dore · thanne dymmed hus eyen;
He thrumblethed at the threshefold · and threw to the erthe. 408
Tho Clement the cobelere · cauhte hym by the mydel,
For to lyfte hym on loft · he leyde hym on hus knees;
Ac Glotoun was a gret cherl · and grynyd in the lifynge,
And couhed vp a caudel · in Clementes lappe; 412

(for he) P. 405. Pom. and. 408. thomblde I; thromlde G; stombled PE. juew SIF; juew P. 410. leyde I; leide MFG; ledde PES. 411. in IMSG; on P. 2
That the hungriest hound of Hertforde schire
Ne durst lape of that laueyne so vnloveli it smakith.
That with al the wo of this world his wyf and his wenche
Beeren him hom to his bed and brouhten him therinne.
And after al this surfet an accessse he hedde,

Is non so hungri hounde in Hertford schire
Durst lape of the leynges so vnlovely thei smaunste.
With al the wo of this worlde his wyf and his wenche
Baren hym home to his bedde and brounte hym therinne.
And after al this excessse he had an accidie,
That he slepe Saterday and Sunday til sonne seide to reste.
Thanne waked he of his wynkyng and wiped his eygthen;
The fyrste worde that he warpe was where is the bolle?
His wif gan edwite hym tho how wikkelich he lyued,

And Repentance rigte so rebuked hym that tyme:
As thow with wordes and werkis hast wurste yuel in thi lyue,
Shryue the and be shamed ther-of and shewe it with thi mouth.

'I, Glotoun, quod the gome gylti me yelde,
That I haue trespassed with my tonge I can nouyte telle how ofte,
Sworen goddes soule and so god me help and halidom,
There no nede ne was nyne hundreth tymes;
And ouer-seye me at my sopere and some tyme at nones,

From
B. xiii. [And more mete etc and dronke then kende mjit defic]

That I Glotoun girt it vp er I hadde gone a myle,
And y-spilte that myste be spared and spended on somme hungrie
That he slepte Saturday and Sonenday til sonne wente to reste.
Thenne he wakede of his wynk and wypede his eigen; 212
The furste word that he spac was 'wher is the cuppe?'
His wyf warnede him tho of wikkednesse and of sinne.
Thenne was he a-schomed, that schrewe and schraped his eren,

Ys non so hongry hounte in Hertforde-shire,
That thorst lape of that leuynge so vnloueliche hit smauhte.
With al the wo of the worlde hus wif and hus wenche
Bere hym to hus bedde and brouthe hym ther-ynne; 416
And after al this excesse he hadde an accidie,
He slep Saterday and Sunday tyl sonne yede to reste.
Thenne awakyde he wel wan and wolde haue ydronke;
The feyst word that he spak was 'ho halt the bolle?'
Hus wif and hys inwit edwited hym of hus synne;
He wax a-shamed, that shrewe and shrof hym al-so swithe
To Repentaunce ryst thus; 'haue reythe on me,' he seyde,
'Thow lord that on loft art and alle lyues shope!' 424
To the, god, ich Gloton guilty me yelde
Of my trespas with tunge ich can nauht telle how ofte,
Sworen 'thy saule and thy sydes' and 'so help me, god almyghty!'
When that no ned was meny tyme falsliche.
And ouer-sopede at my soper and som tyme at nones

More than my kynde myghte wel defye;
And as an hounte that et gras so gan ich to brake,
And spilde that ich spele myghte ich can nouht speke for shame
The vylenye of my foule mouthe and of my foule mawe.
And gon to grede grimliche · and gret deol to make 216
For his wikkede lyf · that he i-liued hedde.
‘For hungur other for furst · I make myn a-vou,

Ouerdelicaty on fastyng-dayes · drunken and eten bothe,
And sat some tyme so longe there · that I slepe and ete at ones.
For loue of tales in tauernes · to drynke the more, I dynded,
And hyed to the mete er none · when fastyng-dayes were.’ 384
‘This shewyng shrifte,’ quod Repentance · ‘shal be meryte
to the.’
And thanne gan Glotoun grete · and gret deol to make
For his lither lyf · that he lyued hadde,
And avowed to fast— · ‘for hunger or for thurst 388
Shal neuree fisses on the Fryday · defien in my wombe,
Tyl! Abstinence myn aunte · haue zijue me leue;
And git haue I hated hir · al my lyf-tyme.’

ACCIDIA.

Thanne come Sleuthe al bislabered · with two slymy eizn: 392
‘I most sitte,’ seyde the segge · ‘or elles shulde I nappe;
I may nouyte stonde ne stoupe · ne with-oute a stole knele.
Were I brouȝte abedde · but if my taille-ende it made,
Shold ne roynynge do me ryse · ar I were rype to dyne.’ 396
He bygan benedicite with a bolke · and his brest knocked,
And roxed and rored · and rutte atte laste.
‘What! awake, renkel’ quod Repentance · ‘and rape the to
shrifte.’

‘If I shulde deye bi this day · me liste nouȝte to loke; 400
I can nouȝte perfity my pater-noster · as the prest it syngeth,
But I can rymes of Robyn Hood · and Randolf erle of Chestre,
Ac neither of owre lorde ne of owre lady · the lesthe that eure
was made.
I haue made vowes fourty · and for-jete hem on the morne;
I parfourned neure penaunce · as the prest me histe, 405
Ne rȝste sori for my synnes · yet was I neuere.
And yf I bidde any bedes · but if it be in wrath,
That I telle with my tonge · is two myle fro myne herte. 408

A. 219. fysch HTU; V om. B. 388. to WCO; L om.
A. PASSUS V. 219–221. O. PASSUS VII. 434—VIII. 17. 167

Schal neuer fysch on Frydai · defyen in my mawe,
Er Abstinence myn aunte · haue i-ziue me leue;
And 3it ichaue i-hated hire · al my lyf-tyme.'

On fastingdais by-fore none · ich fedde me with ale,
Out of reson, a-mong rybaudes · here rybaudyre to huyre.

Her-of, good god · graunte me for3euenesse,
Of al my luther lyuyng · in al my lyf-tyme.
For ich a-vowe to verrey god · for honger other for thurst, Shal neuere fish on Fryday · defye in my wombe,
Tyl Abstinence myn aunte · haue 3eue me leue,
And 3ut haue ich hated hure · al my lyf-tyme.'

Hic explicit passus septimus.

PASSUS VIII.

Incipit passus octauus.

CONFESSION ACCIDIE.

THO cam Sleuthe al by-slobered · with two slymed eyen. Ich most sitte to be shryuen,' quath he · 'or elles shal ich nappe.
Ich may nouht stonde ne toupe · ne with-oute stoule knele.
Were ich broughte in my bed · bote my taylende hit made,
Sholde no ryngynge do me ryse · tyl ich were riype to dyne.'

Benedicite he by-gan with a bolke · and hus brest knokede,
Rascled and remed · and routte at the laste.

'What a-wake, renk,' quath Repentaunce · 'rape the to shryfte!
'Sholde ich deye,' quath he, 'by this daye · ich drede me sore, 9
Ich can nouht parytyliche my pater-noster · as the prest hit segghet.
Ich can rymes of Robyn Hode · and of Randolf, erl of Chestre, Ac of oure lord ne of oure lady · the lest that euere was maked.
Ich haue a-vowed vowes fourty · and for-jut hem a morwe; 13
Ich parfourned neuere penaunce · that the preest me hihte,
Ne ry3t sory for my synnes · ich sey neuere the tyme.
And ich bidde eny bedis · bote hit be in wratthte, 16
That ich telle with my tunge · ys ten myle fro my herte.

C. 1. to (for two) PM. 2. shryuen E; shryue P. 3. stounde P.
9. me so sore P.
I am occupied eche day · haliday and other,
With ydel tales atte ale · and otherwhile in cherches;
Goddes peyne and his passioun · ful selde thynke I there-on.
I visited neuere sieble men · ne fettered folke in plottes; 412
I haue leuere here an harlotrie · or a somer-game of souteres,
Or lesynges to laughe at · and belye my neighbore,
Than al that euere Marke made · Mathew, Iohn, and Lucas.
And vigilies and fastyng-dayes · alle thise late I passe,
And ligge abedde in lenten · an my lemman in myn armes,
Tyl matynes and masse be do · and thanne go to the freres;
Come I · to ict, missa est · I holde me yserued.
I nam nouȝte shryuen some tyme · but if sekenesse it make, 420
Nouȝt tweies in two ȝere · and thanne vp gesse I schryue me.
I haue be prest and parsoun · passynghe thretti wynter,
ȝete can I neither solfe ne synge · ne seyntes iyues rede,
But I can fynde in a felde · or in a fourlonge an hare, 424
Better than in beatus vir · or in beati omnes
Construe oon clause wel · and kenne it to my parochienes.
I can holde loundayes · and here a reues rekenynge,
Ac in canon ne in the decretales · I can nouȝte rede a lyne.
3if I bigge and borwe it · but 3if it be ytailled,
I forȝete it as ȝerne · and ȝif me it axe
Sixe sithes or seuene · I forsake it with othes,
And thus tene I trewe men · ten hundreth tymes. 432
And my seruauntes same tyme · her salarye is biyne,
Reueth is to here the rekenynge · when we shal rede acomptes;
So with wikked wil and wratheth · my werkmen I paye.
3if any man doth me a benfayt · or helpeth me at nede, 436
I am vnkynde aȝein his curteisy · and can nouȝte vnderstonde it;
For I haue and haue hadde · some dele haukes maneres,
I nam nouȝte lured with loue · but there ligge aȝt vnder the thombe.
The kyndenesse that myne euene-cristene · kidde me fernyere,
Sixty sythes I, Sleueth · haue forȝete it sith, 441
ICH am ocupied eche day • haly day and other,
With ydel tales atte nale • and other-whyle in churches;
Godes pyne and bus passion • is pure selde in my thouhte. 20
Ich visited neure feble man • ne feterid man in prisone;
Ich hadde leuere huyre of harlotrye • other of a lesyng to
lauhen of,
Other lacke men, and lykne hem • in vnlykyng manere,
Than al that euere Marc made • Matheu, Iohan, other Lucas. 34
Vigilies and fastyngdayes • ich can for-3ete hem alle.
Ich ligge a bedde in Lente • my lemmen in myn armes,
Tyl matyns and messe be don • then haue ich a memorie atte
freres.
Ich am nouht shryuen som tyme • bote syknesse hit make, 28
Nouht twayes in ten 3er • 3ut tel ich nauht the haluendele.
Ich haue be preest and person • passyng therty wintere,
3ut can ich nother solyfe ne synge • ne a seyntes lyf rede.
Ac ich can synde in a felde • and in a forlang an hare, 33
And holden a knytes court • and a-counte with the reuye;
Ac ich nouht constrye Catoun • ne clergialliche reden.
Yf ich bygge and borwe ouht • bote hit be y-tayled,
Ich for-3ete hit as 3erne • and yf eny man hit asketh,
Sixe sithe other seuen • ich for-sake hit with othes;
Thus haue ich tene trewe men • ten honred tymes.
And som tyme my seruauns • here salarye is byhynde;
Renethe ys to huyre the rekenyng • whenne we shulleth rede a-
countes, 40
That with so wicked wil • my werken ich paye.
If eny man doth me a bryn-fet • other helpeth me at nede,
Ich am vnkynde a3eyns courtesye • ich can nat vnderstonde hit.
For ich haue and haue had • somdel haukes maneres, 44
Ich am nat lured with loue • bote ouht lygge vnder thombe.

The kyndenesse that myn emcristerne • kydd me fern 3ere,
Syxty sithe ich sleuthe • haue for-3ute hit sitthe.
Sleuth for serwe · fel doun i-swowne,
Til Vigilate the veil · fette water at his eijen,
And flatte on his face · and faste on him criede, 224
And seide, 'war the for wonhope · that wol the bi-traye.
"Icham sori for my sunnes" · sei to thi-seluen,
And bet thi-self on the breste · and bidde god of grace,
For nis no gult her so grete · his merci nis wel more.' 228

Thenne sat Sleuth e vp · and siked sore,
And made a-vou bi-fore god · for his foule sleuth;

In speche and in sparynge of speche · yspilte many a tymé
Bothe fleshe and fissche · and many other vitaillés;
Bothe bred and ale · butter, melke, and chese 444
Forsleuthed in my seruyse · til it my3te serue noman.
I ran aboute in 30uthe · and yaf me nouȝte to lerne,
And euere sith haue be beggere · for my foule sleuth;
Heu michi, quod sterilem vitam duxi iuvenilem.' 448
'Repentestow the nauȝte?' quod Repentance · and riȝte with
that he swnowne,
Til Vigilate the veille · fette water at his eyȝen,
And flatte it on his face · and faste on hym criede,
And seide, 'ware the fram wanhope · wolde the bitraye. 453
"I am sori for my synnes" · sey so to thi-selue,
And bete thi-selue on the breste · and bidde hym of grace;
For is no gult here so grete · that his goodnesse nys more.'

Thanne sat Sleuth e vp · and seynd hym swithe,
And made avowe to-fore god · for his foule sleuth,
Shal no Sondaye be this seuenye ȝere · but sykenesse it lette,
That I ne shal do me er day · to the dere cherche,
And heren matines and masse · as I a monke were. 460
Shal none ale after mete · holde me thennes,
Tyl I haue euensonge herde · I behote to the rode.
And ȝete wil I ȝelde agein · if I so moche haue,
Al that I wikkedly wan · sithen I wytte hadde. 464

And though my liffode lakke · leten I nelle,
That eche man ne shal haue his · ar I hennes wende:
A. PASSUS V. 231–239. C. PASSUS VIII. 48–69. 171

'Schal no Sonenday be this seuen 3er (bote seknesse hit make),
That I ne schal do me ar day to the deore churche, 233
And here matins and masse as I a monk were.

Schal non ale after mete holde me thennes,
Til ichaue euensong herd I beo-hote to the rode.
And 3it I-chulle zelden aseyyn 3if I so muche haue,
Al that I wikkedliche won seththe I wit hade.
And thauh my lyfode lakke letten I nulle
That vche mon schal habben his er ich henne wende:

In speche and in sparyng of speche yspilt many tymes 48
Bothe flesh and eke fish and vitaile ich kepte so longe,
Til echre lyf hit lothed to lokye ther-on, other smyle hit;
Bothe bred and ale botere, melke, and chese
For-sleuthed in my seruice and sette hous a fuyre, 52
And yede a-bowte in my youte and yaf me to no thedom,
And sithe a beggere haue y-be for my foule sleuthte;

Heu michi, quod sterilem duxi uitam iuuenilem /

'Repente the,' quath Repentaunce and ry3t with that he
swounded, 56

Til Vigilate the veille vette water at hus eyen,
And flatte on hus face and fast on hym crieede,
And seide, war fro wanhope that wol the by-traye. 7

"Ich am sory for my synnes seye to thy-selue,

And bet thy-selue on the brest and bidde god of grace;
For ther is no gilte so gret that hus goodnesse ne ys more.'

Thanne sat Sleuthes vp and seynede hym ofte,
And made a-vowe by-for god for hus foule sleuthte, 64

'Schal no Soneday this seuene 3er be bote sycknesse hit make,
That ich ne shal do me or daye to the dere churche,
And huyre matyns and masse as ich a monke were.
Shal no ale after mete holde me thennes,
Til ich haue hurd euensong ich by-hote to the rode!'

From C. vii. [He highte '3yun 3eld-azyyn ich-so-moche-haue,
Al that ich wickeddelich wan sythen ich wit hadde;
And thauh my lifode lakke leten ich nelle, 312
That ech man schal haue hus er ich hennes wende.]

sleuthes P. P om. and. 53. pedam P. 56. and MIF; P om. 63.
is—gret I; is guilt noon so gret SG; nys non so gret synne PE. 64. good (for god) P.
And with the residue and the remenaunt · (bi the rode of Chester!)

I schal seche seynt Treuthe · er I seo Rome!'

Robert the robbour · on Reddithe he lokede,
And for ther nas not wher-with · he wepte ful sore.
But ȝt the sunfol schrewe · seide to him-seluen:
'Crist, that vppon Caluarie · on the cros dyedest,
Tho Dismas my brother · bi-souȝte the of grace,
And heddest merci of that mon · for memento sake,
Thi wille worth vppon me · as ich haue wel deseruet
To haue helle for euere · jif that hope neore.

And with the residue and the remenaunt · bi the rode of Chestre!

I shal seke treuthe arst · ar I se Rome!'

Robert the robbere · on Reddith lokede,
And for ther was nouȝte wher-of · he wepe swithe sore.
Ac ȝet the synful shrewe · seyde to hym-selue,
'Cryst, that on Caluare vppon the crosse deydest,
Tho Dismas my brother · bisouȝte ȝow of grace,
And haddest mercy on that man · for memento sake,
So rewe on this robbere · that reddere ne haue,
Ne neuere wene to wynne · with crafte that I owe.
But for thi mykel mercy · mitigacioun I biseche;
Ne dampe me nouȝte at domesday · for that I did so ille.'

What bifel of this feloun · I can nouȝte faire schewe,
Wel I wote he wepte feste · water with bothe his eyen,
And knowleched his gult · to Cryst ȝete etsones,
That penitencia his pyke · he shulde polsche newe,
And lepe with hym ouer londe · al his lyf-tyme,
For he had leyne bi Latro · Luciferes aunte.

[Which ben the bramches · that bryngeth a man to sleuth?
Is whanne a man morneth nouȝte for his mysdedes · ne maketh no sorwe,
Ac penance that the prest enioigneth · perfourneth yuel,
Doth none almes-ede · dret hym of no synne,
Lyth eth aȝin the bilene · and no lawe holdeth; · ·
And if he anȝte wole here · it is an harlotes tonge.

A. 257. pike he T; pyke U; prest V. newe TU; him newe V.
So rewe on me, Robert · that no red haue,  
Ne neuere weene to wynne · for craft that I knowe.  
Bote for thi muchel merci · mitigacion I be-seche;  
Dampne me not on domes day · for I dude so ille.’  
Ak what fel of this feloun · I con not feire schewe,  
But wel ich wot he wepte faste · watur with his eijen,  
And knouhlechede his gult · to Crist 3it eft-sones,  
That Penitencia is pike · he schulde polische newe,  
And lepe with him ouerlond · al his lyf-tyme,  
For he hath leijen bi Latro · Lucifers brother.

[Robert the ryseler · on reddite lokeded,  
And for ther was nat wher-with · he wepte ful sore;  
And 3ut that synful shrewed · seide to heuene,  
*Crist, that on Caluerye · on the croys deide,  
Tho Dismas my brother · by-southe the of grace,  
And haddest mercy on that man · for memento sake,  
So rewe on me, Robert · that redere ne haue,  
Ne neuere wene to wynne · with craft that ich knowe.  
For thy muchel mercy · mytigacion ich by-seche,  
Dampne me nouth at domys day · for that ich dude so ille.’  
What by-fel of this felon · ich can nouth faire shewe;  
Wel ich wot he wepte faste · water with hus eyen,  
And to Crist knowlechede · hus coupe 3ut eft-sone,  
That penaunce hus pyk-staf · he wolde polische newe,  
For he hadde leye by Latro · Lucifers aunte.]

Ac whiche be the braunches · that bryngeth men to sleuthe?  
Ys, whanne a man mourneth nat · for hus mysdedes;  
The penaunce that the prest enioyneth · parfourneth vuele,  
Doth non almys-dedes · and drat nat of synne,  
Lynen a3ens the by-leyue · and no lawe kepeth,  
And hath no lykyng to lerne · ne ofoure lord hure,  
Bote harlotrie other horedom · other elles of som wynnyng.
Whan men carpeth of Cryst· or of clennesse of soule,
He wexeth wroth and wil nout hert her· but wordes of myrthe.
Penaunce and pore men· and the passioun of seyntes
He hateth to here there-of· and alle that it telleth.  420
Thise ben the braunches, beth war· that bryngeth a man to wanhope!
3e lordez and ladyes· and legates of holicherche,
That fedeth foles sages· flatereres and lyeres,
And han likynge to lythen hem· to do sow to lawghe;  424

Vé vobis qui ridetis, &c.

And sijeth hem mete and mede· and pore men refuse,
In sowre deth-deyinge· I drede me ful sore,
Lest thoe thre maner men· to moche sorwe sowe brynge:

Consentientes et agentes pari pena punientur.
Patriarkes and prophethes· and prechoures of goddes wordes 428
Sauen thowe her sarmoun· mannes soule fraun helle;
Rist so flatereres and foles· aren the fendes discipes,
To entice men thow her tales· to synne and harlotrye.
Ac clerkes that knowen holywryt· shulde kenne lordez,  432
What David seith of suche men· as the saunter telleth,

Non habitet in medio domus mee, qui facit superbiaim et qui loquitur iniqua:
Shulde none harlote haue audience· in halle ne in chambres,
There wise men were· wittnesseth goddes wordes;
Ne no mysproute man· amonges lordez ben allowed.  436
Clerkes and knistes· welcometh kynges ministrales,
And for loute of the lorde· lytheth hem at festes;
Muche more, me thenketh· riche men schulde
Haue beggeres byfore hem· the whiche ben goddes ministrales, 440
As he seyth himself· seynt Iohan bereth wittnesse:

Qui vos spernit, me spernit.

Forthi I rede sow riche· reuelles whan je maketh
For to solace sowe soules· suche ministrales to haue;
The pore, for a fol sage· sytynge at the heys table,  444
And a lered man, to lere the· whatoure lorde suffred
When men carpen of Cryst · other of clennesse of soule,  
He wext wroth, and wol nat huyre · bote wordes of murthe.  
Penaunce and poure men · and the passion of seyntes,  
He hateth to huyre ther-of · and alle that ther-of carpen.  
Thuse beth the braunches, be war · that bryngeth man to wan-
hope.  
3e lorde and ladys · and legates of holy churche,  
That feden fool sages · flaterers and lyers,  
And han lykynge to lythen hem · in hope to do 30w lawghe:  
Ve nobis qui rideis, quia lugebitis, et celerà:  
And 3eueth suche mede and mete · and poure men refusen,  
In 3oure deth-deynge · ich drede me sore  
Lest tho manere men · to moche sorwe 30w brynghe;  
As god wole; Consencientes et agentes pari pena punientur.  
Patriarkes and prophetes · prechours of godes wordes  
Sauen thorghe here sermons · mannes soule fro helle;  
Ry3t so flaterers and folkes · aren the fendes procuratores,  
Entermen thorghe here tales · to synne and to harlotrie.  
Clerkus that knowen this · sholde kenne lorde,  
What David seide of suche men · as the sauter telleth,  
Non habitabit in medio domus mee qui facit superbiam, qui  
loquitur iniqua.  
Sholde non harlot haue audience · in halle ne in chaumbre,  
Ther that wise men were; · (witness of godes wordes),  
Nother a mys-proud man · among lorde be a-lowed.  
Clerkus and kny3tes · welcometh kynges mynstraules,  
And for loue of here lorde · litchen hem at festes;  
Muche more, me thenketh · riche men aunte  
Haue beggers by-fore hem · whiche beth godes mynstraules,  
As he seith hym-self · seynt Iohan bereth witnesse,  
Qui vos spernit, me eciam spernit.  
Ther-for ich rede 30w riche · reuules when 3e maken  
For to solace 3oure soules · suche mynstraules to haue;  
The poure for a fol sage · syttynghe at thy table,  
With a lered man, to lere the · what 3oure lord suffrede
For to saue thi soule for Sathan thin enemy,
And fithel the, without flateringe of gode Friday the storye;
And a blyen man for a bourdeoure or a bedrede woman, 448
To crie a largesse by-for ourde lorde youre good loos to schewe I
Thise thre maner manistrales maketh a man to lawhe,
And, in his deth-deyinge thei don him gret conforte,
That bi his lyue lythed hem and loued hem to here. 452
Thise solaseth the soule til hym-selue be-falle
In a wel gode hope, for he wrouste so amonges worthi seyntes.
Ac flatereres and folies thorw here soule wordes,
Leden tho that louen hem to Luciferes feste, 456
With turpiloquio, a lay of sorwe and Luciferes fithele.]

And thanne had Repentance reueth and redde hem alle to knele,

For I shal biseche for al synful owre saueoure of grace,
To amende vs of owre mysdeses and do mercy to vs alle.
Now god, quod he, that of thi goodnesse gonne the worlde make,

And of nauyte madest auyte and man moste liche to thi-selue,
And sithen suffredest for to synne a sikenesse to vs alle,
And al for the best, as I bileue what euere the boke telleth,

O felix culpa o necessarium peccatum Aedel &c.
For to though that synne thi sone sent was to this erthe, 492
And bicam man of a mayde mankynde to saue,
And madest thi-self with thi sone and vs synful yliche,

Faciamus hominem ad imaginem et similitudinem nostram:
El alibi: qui manet in caritate, in deo manet, et deus in eo;

And sith with thi self sone in owre sute deydest
On godefriday for mannens sake at ful tyme of the daye, 496
There thi-self ne thi sone no sorwe in deth feledest,
But in owre secte was the sorwe and thi sone it ladde,

Captum duxit captivitatem.
The sonne for sorwe ther-of les sy3te for a tyme
For to sauy thy saule • fram Satan thyne enemye,  
And fithele the, with-oute flateryng • of goode Fryday the geste,  
And a blynde man for a bordiour • other a bedreden womman.  
To crye a largesse by-fore oure lorde • 3oure goode loos to shewe.

Thuse thre manere mynstrailes • maken a man to-laueh;  
In hus deth-deynge • thei don hym gret comfort,  
That by hus lyue litheth hem • and loueth hem to huyre.  
Thuse solaceth the soule • til hym-self be-falle
In a wel good hope, for he wroghte so • a-mong worthy seyntes;  
Ther flaterers and foles • with here soule wordes
Leden tho that litchen hem • to Lucifers feste,
With turpiloquio, a lay of sorwe • and Lucifers fithele,
To perpetual peyne • other purgatorye as wykke;
For he litheth and loueth • that godes lawe despiceth;

Qui histrionibus dat, demonibus sacrificat.

Tho was Repentauence redy • and radde hem alle to knele,
'Ich shal by-seche for alle synfulle • oure sauyour of grace,
To a-menden ous of oure mysdedes • do mercy to ous alle.
God, of thy goodnesse • thow gonne the worlde make,
And of nouht madest ouht • and man lyke thi-selue,
Sitthe soffredest hym do synne • a syknesse to ous alle,
And for oure best, as ich by-leyue • what-euere the book telle;

O felix culpa, o necessarium peccatum Ade!
For thorw that synne thy sone • sent was tyl erthe,
And by-cam man of a mayde • mankynde to a-mende,
And madest thi-selue with thy sone • oure soule and body lyche;

Ego in patre, et pater in me est; et qui uide1 me, patrem meum uidei.

And sitthe in oure secte • as hit semed, thow deydest,
On a Fryday, in forme of man • feledest oure sorwe;
Capti1um duxit captivitatem.

The sonne for sorwe ther-of • lees lyght for a tyme,
A thousand of men tho · thrungen to-geders,
Weopyng and weyleng · for heore wikkede dedes,

Aboute mydday whan most liste is · and mele tyme of seintes;
Feddest with thi fresche blode · owre forfadres in derknese,

\textit{Populus qui ambulabat in tenebris, vidit lucem magnam;}
And thow the liste that lepe oute of the · Lucifer was blent,
And blewe alle thi blissed · in-to the blisse of paradise.

The thrydde daye after · thow ȝedest in owre sute,
A synful Marie the seighe · ar seynte Marie thi dame,
And al to solace synful · thow suffredest it sowere;

\textit{Non veni vocare iustos, set peccatores ad penitenciam.}
And al that Marke hath ymade · Mathew, Iohan, and Lucas,
Of thyne douȝtiest dedes · were don in owre armes;

\textit{Verbum caro factum est, et habituit in nobis.}
And bi so moche, me semeth · the sikere we mowe
Bydde and biseche · if it be thi wille,
That art owre fader and owre brother · be merciable to vs,

And haue reuthé on thise ribaudes · that repente hem here sore,
That euere thei wrathed the in this worlde · in worde, thouȝte,
or dedes.'

Thaine hent Hope an horne · of \textit{deus, tu conversus vivificabis nos},
And blew it with \textit{beati quorum · remisse sunt iniquitales},
That alle seyntes in heuene · songen at ones,

\textit{Hominis et iumenta salvabis, quemadmodum multiplicasti misericordiam tuam, deus, etc.}
A thousand of men tho · thrungen togyderes;
Criede vpward to Cryst · and to his clene moder
To haue grace to go with hem · Treuthe to seke.
Criyinge vpward to Crist · and to his clene moder
To haue grace to seche seint Treuthes · god leue thei so mote!

A-bowte midday whanne most lyght ys · and meeltyme of seynites;
Feddest tho with thi fresshe blod · oure for-fadres in helle,

*Populus qui ambulabat in tembris, tueem magnam uidit.*
The lyght that lemed out of the · Lucifer hit blente,
And broughte thyne blessedde fro thennes · in-to the blysse of
heuene.
The thriddle day ther-after · thow stedest in oure secte;
A synful Marye the seyh · er seynt Marie thy moder,
And al to solace synful · thow sofferedest hit so were;

*Non ueni vocare iustos, sed peccatores ad penitenciam.*
And al that Marc hath ymad · Matheu, Iohan, and Lucas,
Of thyne douhtieste dedes · was don in oure secte;

*Uerbum caro factum est.*
And by so moche hit semeth · the sykerloker we mowe
Bydde and by-seche the · yf hit be thy wil,
That art erst oure fader · and of flessh oure brother,
And sitteth oure saueour · and seidest with thy tonge,
That what tyme we synful men · wolden be sory
For dedes that we han don ille · dampned sholde we be neuere,
Yff we knewelechid and cryde · Crist ther-of mercy;

*Quandocumque ingemuerit peccator, omnes iniquitates eius non recordabor amplius.*
And for that mochet mercy · and Marie loue thy moder,
Haue reuthe of alle thuse rybaudes · that repenten hem sore,
That euere thei gulte a2ens the, god · in gost other in dede.'

Thenne hente Hope an horn · of *deus, tu convertas siniificabis* 

nos,

And blew hit with *beati quorum · remisse sunt iniquitates, et cetera,*
That alle seynites with synful men · songen with Dauud,

*Hominum et iumenta salvabis, domine, quemadmodum multipler-
casti misericordiam tuam, deus!*

A thousand of men tho · throngen to-gederes,
Crynyng vpward to Crist · and to hus clene moder,
To haue grace to go to Treuthes · god leyue that thei mote!
NOW riden this folk · and walken on fote
To seche that seint · in selcoute londis.

Bote ther were fewe men so wys · that counthe the wei thider,
Bote bustelyng forth as bestes · ouer valeyes and hulles,
For while thei wente here owen willes · thei wente alle amys.
Til hit was late and longe · that thei a leod metten,
Apparayled as a palmere · in pilgrimes wedes.
He bar a bordun i-bounden · with a brod lyste
In a wethe-bondes wyse · i-writhen aboute.
A bagge and a bolle · he bar bi his syde;

Ac there was wyȝte non so wys · the wey thider counthe,
But blustreden forth as bestes · ouer bankes and hilles,
Til late was and longe · that thei a lede mette,
Apparalled as a paynym · in pylgrymes wyse.
He bare a burdon bouned · with a brode list,
In a withewyndes wise · ywounden aboute.
A bolde and a bagge · he bare by his syde;
An hundreth of ampules · on his hatt seten,
Signes of Synay · and shelles of Galice,
And many a cruche on his cloke · and keyes of Rome,
And the vernicle biforn · for men shulde knowe,
And se bi his signes · whom he souȝte hadde.

This folke frayned hym firste · fro whennes he come?
‘Fram Synay,’ he seyde · ‘and fram owre lorde sepulcre;
In Bethleem and in Babiloyne · I haue ben in bothe,
In Ermoyne, in Alisaundre · in many other places.
3e may se bi my signes · that sitten on myn hatte,
That I haue walked ful wyde · in wete and in drye,
And souȝte gode seyntes · for my soules helth.’

‘Knowestow ouȝte a corseint · that men calle Treuthie?

Coodestow auȝte wissen vs the weye · where that wy dwellith?’
An hundred of ampolles • on his hat seeten,
Signes of Synay • and schelles of Galys;
Moni cros on his cloke • and keižes of Rome,
And the vernicle bi•fore • for men schulde him knowe,
And seo be his signes • whom he souht hedde.

This folk frayned him seire • from whenne that he coome?
'From Synay,' he seide, • ‘and from the sepulcre;
From Bethleem and Babiloyne • I haue ben in bothe,
In Ynde and in Assy • and in mony other places.
3e moue seo be my signes • that sitteth on myn hat,
That I haue walked ful wyde • in weete and in dryye,
And souht goode seyntes • for my soule hele.'

'Knowest thou ouht a cor-seynt • men calleth seynt Treuthie?
Const thou wissen vs the wey • wher that he dwelleth?'

Ac ther was weye non so wys • that the way thider couthe,
Bote blostred forth as bestes • ouer baches and hulles,
Til late was and longe • that thei a lede mette,
A•paraild as a paynym • in pylgrymes wise.
He bar a bordon ybounde • with a brod lyste,
In a weythwynde wyse • ywrythe al aboute;
A bolle and a bagge • he bar by hus syde,
And an hondred hanypeles • on hus hatte seten,
Signes of Syse • and shilles of Galys,
And meny crouche on hus cloke • and keyes of Rome,
And the fernycle by•fore • for men sholde knowe,
And se by hus sygnes • whom he souht hadde.

Thys folke frayned hym fyrst • fro whennes he come?
'Fro Sinay,' he sayde • ‘and fro the sepulcre.
In Bethleem, in Babilonie • ich haue ybe bothe,
In Ermanie, in Alisaundre • and in Damascle,
3e may see by my synges • that sitten on my cappe,
Ich haue ysouht goode seyntes • for my soules helthe,
And walked ful wide • in wete and in drye.'

'Knowest thow ouht a cor-seynt,' quath ich • ‘that men clepeth
Treuthie?
Couthbest thow wissen ous the way • whoder out treuthe wonycheth?'
'Nay, so god glade me!' seide the home thenne,
'Sauh I neure palmere • with pyk ne with schrippre
Such a seinte seche • bote now in this place.'

'Peter!' quod a plouym-mon • and putte forth his hed,
'I knowe him as kuyndeliche • as clerke doth his bokes;
Clene concience and wit • kende me to his place,
And dude enseure me seththe • to serue him for euere.
Bothe to sownen and to setten • while I swynke mihte,
I haue ben his felawe • this fiftene wynter;
Bothe i-sowed his seed • and suwed his beeastes,
And eke i-kept his corn • i-carried hit to house,

'Nay, so me god helpe!' seide the home thanne,
'I seygh neuere palmere • with pike ne with scrippe
Axen after hym er • til now in this place.'

'Peter!' quod a plowman • and put forth his hed,
'I knowe hym as kyndely • as clerke doth his bokes;
Conscience and Kynde Witte • kenned me to his place,
And deden me suren hym sikerly • to serue hym for euere,
Bothe to sowe and to sette • the while I swynke myghte.
I haue ben his folwar • al this fifty wyntre;
Bothe ysowen his sede • and sued his bestes,
With-inne and with-outen • wayted his profyt.
I dyke and I delue • I do that treuth e hoteth;
Some tyme I sowe • and some tyme I tresche,
In tailoures crafte and tynkares crafte • what Treuth e can deuyse,
I weue an I wynde • and do what Treuth e hoteth.
For thoute I seye it my-self • I serue hym to paye.
Ich haue myn hyure of hym wel • and otherwhiles more;
He is the prestest payer • that pore men knoweth;
He ne with-halt non hewe his hyre • that he ne hath it at euene.
He is as low as a lombe • and loueliche of speche,
And zif ze wilneth to wite • where that he dwelleth,
I shal wisse zow witterley • the weye to his place.'

'Zel, leue Pieres,' quod this pilgrymes • and profered hym hyure
For to wende with hem • to Treuthes dwellyng-place.
I-dyket and i-doluen · i-don what he hihte,
With-innen and withouten · i-wayted his profyt;
Ther nis no laborer in this leod · that he loueth more,
For thauh I sigge hit my-self · I serue him to paye.
I haue myn hure of him wel · and otherwhile more;
He is the presteste payere · that pore men habbeth;
He with-halt non hyne his huire · that he hit nath at euen.
He is as louh as a lomb · louelich of speche,
And jif je wolleh i-wite · wher that he dwelleth,
I wol wissen ow the wy · hom to his place.'
'Ye, leue Pers,' quod this palmers · and profreden him huire.

Nay, so god me helpe' · seyde the gome thenne,
'Ich seyh neuere palmere · with pyk ne with scrippe
Asken after hym, er now · in thyss ilke place.'

HIC PRIMO COMPARET PETRUS PLOUGHMAN.

'Peter!' quath a ploughman · and putte forth hus hefd,
'Ich knowe hym as kyndeliche · as clerkus don hure boke.
Conscience and Kyndewit · kende me to hus place,
And maked me sykeren hym sitthen · to seruen hym for euere,
Bothe to sowe and to setten · the whyle ich swynke myghte,
With-ynne and with-out · to waytet hym profyt.
Ich haue yben his folwer · al thes forty wynter,
And serued Treuthel sothlyche · somdel to paye;
In alle kynne craftes · that he couthe deuyse
Profitable to the plouh · he putte me to lerne;
And thauh ich seye hit my-self · ich seruede hym to paye.
Ich haue myn hyre of hym wel · and other whyle more;
He ys the most prest paiere · that eny poure man knoweth.
He with-halt non hewe · hus hyre ouere euene;
He ys louh as a lombe · and leel of hus tonge,
And ho so wilneth to wyte · wher that Treuthel wonythe,
Ich wol wissen 30w wel · ryght to hus place.'
'3e, leue Peers,' quath tho pylgrymes · and profrede Peers mede.

557. of hym R; L om. C. 180. arippe P. 183. Iich (for Ich) P.
185. seren (for seruen) P. 191. Prophitable P. 194. PE om. the.
195. huewe I; hywe P; hyne EMSFG.
‘Nai, bi the peril of my soule,’ quod Pers· and bigon to swere,
‘I nolde songe a yerthing· for senvnt Thomas schrine!
Treuthe wolde loue me the lasse· à gret while after!
Bote ze that wendeth to him· this is the wei thider:
Ze mote go thowr Mekenesse· bothe mon and wyf,
Til ze come in-to Concience· that Crist knowe the sothe
That ze loueth him leuere· then the lyf in oure hertes,
And thenne oure neihebors nexte· in none wyse apeire
Otherweys then thou woldest· men vrousten to thi-seluen.

‘Nay, bi my soules helth,’ quod Pieres· and gan forto swere,
‘I nolde songe a yerthynge· for senvnt Thomas shryne!
Treuthe wolde loue me the lasse· a longe tymen thereafter!

Ac if ze wilsent to wende wel· this is the weye thider,
That I shal say to yow· and sette yow in the sothe.
Ze mote go thurgh Mekenesse· bothe men and wyues,
Tyl ze come in-to Conscience· that Crist wite the sothe,
That ze louen owre lorde god· leuest of alle things,

And thanne 3owre neibores nexte· in non wise apeiré
Otherwyse than thou woldest· he wrouste to thi-selue.
And so boweth forth bi a broke· Beth-buxum-of-speche,
Tyl ze fynden a forth· 3owre-fadres-honoureth,
Honora patrem et matrem, etc.
Wadeth in that water· and wascheth 3ow wel there,
And ze shul lepe the listloké· al 3owre lyf-tyme.
And so shalow se Swere-nouste· but-if-it-be-for-nedé
And-namellich-an-ydel· the-name-of-god-almysté.
Thanne shalow come by a crousté· but come thow nouste
there-inne;
That crouste hat Couyte-nouste· mennes-catel-ne-her-wyues-
Ne-none-of-her-serauntes· that-noyen-hem-myyste;

A. 57. From UTD; V omits this line.  B. 569. From CO; LWR omit
this line.  C. 200. pereil P. 212. And ojer-wyse PE; but IMFS omit
And. 213. brok M; brook SF; bok P. 214. honourieP P. 215.
So bouweth forth bi a brok · Beo-boxum-of-speche, 56
Forth til 3e fynde a forde · 3our-fadres-honoureth;
Wadeth in that water · wasscheth ow wel there,
And 3e schul lepe the lihtloker · al oure lyf-tyme.
Sone schaltou thenne i-seo · Swere-not-but-thou-haue-neode-
And-nomeliche-in-idel- · the-name-of-god-almihti.
Thennen schul 3e come bi a croft · but cum 3e not ther-inne;
The croft hette Coueyte-not- · mennes-catel-ne-heore-wyues-
Ne-non-of-heore-seruauns- · that-nuye-3en-hem-mihte; 64

‘Nay, by the peril of my soule’ · Peers gan swere,
‘Ich nolde fonge a ferthing · for seynt Thomas shryne!:
Were it told to Treuthe · that ich toke mede,
He wolde louye me the lasse · a longe tyme after.

ALTA VIA AD FIDELITATEM EST OBSERVATIO .X. PRECEPTORUM, UT
DICT PETRUS PLOUHMAN.

Ac who so wol wende · ther as Treuthe dwelleth, 204
This ys the heye weye thyerwarde · wyteth wel the sothe.
3e most gon thowre Meknesse · alle men and wommen,
Tyl 3e come to Conscience · knowen of god selue,
That 3e loue hym as lord · leelliche a-bouen alle;
That ys to seye sothliche · 3e sholde rather deye
Than eny dedliche synne do · for drede other for preyere.
And thenne 3oure neghebores next · in none wyse apearre,
Other-wyse than 3e wolde · thei wroughte 3ou alle tymes. 212
And so goth forth by the brok · a brygge as hit were,
Tyl 3e fynde a forde · 3oure-fadres-honoureth;
Wadeth wel in that water · and wascheth 3ow wel there,
And 3e shull lepe the lyghtloker · al 3oure lyf-tyme;

Honora patrem et matrem, et eris longewus super terram.
Thanne shalt thou see Swery-nat- · bot-yt-be-for-nede-
Nameliche-an-ydel- · the-name-of-god-al-myghty.
Thanne shalt thou come by a croft · ac com thou nat ther-
ynne,
The croft hette Coueyte-nat- · mennes-catel-ne-here-wyues-
Ne-non-of-here-seruauns- · that-nuyen-hem-myghte;

pe (for hat) P.  wasche PE. 217. see I; go by F; PEMS omit. nude
(for nede) P. 219. PS om. thou.
Loke thou breke no bowes there • but if it be 3owre owne. 584
Two stokkes ther stondeth • ac stynte ye nouste there,
They hatte Stele-nouste, Ne-slee-nouste • stryke forth by bothe;
And leue hem on thi left halfe • and loke nouste there-after;
And holde wel thyne haliday • heighe til euen. 588
Thanne shallow brench at a berghe • Bere-no-false-witnesse,
He is frithed in with floreines • and other sees many;
Loke thow plukke no plante there • for peril of thi soule.
Thanne shal ye se Sey-soth- • so-it-be-to-done-
In-no-manere-ellis-nouste- • for-no-mannes-biddyngye.

Thanne shallow come to a courte • as clere as the sonne,
The mote is of Mercy • the manere aboute,
And alle the wallis ben of Witte • to holden Wille oute; 596
And kerneled with Crystendome • man-kynde to saue,
Botered with Bileue-so- • or-thow-beest-nouste-ysaued.
And alle the houses ben hiled • halles and chambres,
With no lede, but with Loke • and Lowe-speche-as-bretheren.
The brugge is of Bidde-wel- • the-bette-may-thow-spede;
Eche pilere is of Penaunce • of preyeres to seyntes,
Of Almes-dedes at the hokes • that the gates hangen on.
Grace hatte the gateward • a gode man for sothe,
Hys man hatte Amende-3ow • for many man him knoweth;
Telleth hym this token • that Treuth wite the sothe;

A. 73. se UD; V om.  B. 586. hatte CR; hatten O; hat L. 590.
fees WCR; foes L. 600. Wit L.  C. 222. jif SM; if IG; PEF om.
owne MSF; owe PE. 223. stynt ESF; stunt P. 228. friped MIG;
And alle the walles beth of Wit • to holde Wil theroute;
The carnels beth of Cristendam • the kuynde to saue,
Britaget with the Bileeue • wher-thow we moten beo sauet.
Alle the houses beoth i-hulet • halles and chaumberes,
With no led, bote with Loue- • as-Bretheren-of-o-wombe.
The tour ther Treithe is inne • is-set is aboue the sonne,
He may do with the day-sterre • what him deore lyketh;
Deth dar not do • thing that he defendeth.
Grace hette the 3ate-ward • a good mon forsothe,
His mon hette A-mende-thou • for mony men him knoweth;
Tel him this tokene • for Treithe wot the sothe:

Loke thou bere nat there aweye • bote 3if yt be thyng owne.
Two stockes ther stonden • ac stynt thow nought there;
Thei hette Stel-net and Sle-e-nat • styrik forth by hem bothe,
And leue hem in thy lift hand • and loke nought therafter,
And hold wel thyng halyday • heye tyl euen.
Thenne shalt thou blyche at a bergh • Ber-no-fals-wytnesse,
He ys frithed yn with floreynes • and other fees menye,
Loke thow plocke ther no plaunte • for peryl of thy soul.
Thanne shalt thow see Seye-sothe- • so-hit-be-to-done-
In-no-manere-elles-nat- • for-no-mannes-preyere.
So shalt thow come to a court • as cleer so the sonne,
The mot ys of Mercy • in myddes the manere,
Al the wallynge ys of Wit • for Wil ne sholle hit wynne.
The kernels beth of Crystendome • that kynde to saue,
And boteraced with By-leyu-so- • other-thow-best-nat-saued.
Alle the houses beth heeld • halles and chaumberes,
With no lede, bote with Loue • and with Leel-speche.
The barres are of Buxumesse • as bretheren of on wombe.
The brigge hette Bid-wel- • the-bet-myght-thow-speede;
Eche pyler ys of Penaunce • and preyers to scyntes,
The hokes are of Almys-dedes • that the 3ates hongen on.
Grace hette the gate-warde • a good man for sothe,
Hus man hette Amende-3ow • meny man hym knoweth.
Tel hym thys like tokne • 'Treithe wot the sothe,
I performede the pennaunce that the prest me en-joynede; 88
I am sori for my sunnes and so schal I eure
Whon I thende ther-on thou I weore a pope.'
Bidde A-mende-thou meken him to his mayster ones,
To wynne vp the wiket-3at that the whey schutte,
Tho that Adam and Eue eeten heore bone;
For he hath the keye of the cliket thou the kyng slepe.
    And if Grace the graunte to gon in in this wyse,
Thou schalt seo Treuthe him-self sitten in thin herte.  96

'I parfourned the pennaunce the prest me enioyned,
And am ful sori for my synnes and so I shal euere,
When I thynke there-on theighe I were a pope.'
    Biddeth Amende-yow meke him til his maistre ones,
To wayue vp the wiket that the womman shette,
Tho Adam and Eue eten apples vnoasted;

*Per Euam cunctis clausa est, et per Mariam virginem iterum pulsat* acta est;
For he hath the keye and the cliket thou the kyng slepe.
And if Grace graunte the to go in in this wise,
Thow shal see in thi-selue Treuthe sitte in thine herte,
In a cheyne of charyte as thow a childe were,
To suffre hym and segge nouste ayein thi sires wille.

Ac bewar thanne of Wrath-the that is a wikked shrewe,
He hath enuye to hym that in thine herte sitteth;
And pukket thyr pruyde to prayse thi-seluen.
The boldnesse of thi bienfetes maketh the blynde thanne,
And thanne worstow dryuen oute as dew and the dore closed,
Kayed and cliketed to kepe the with-outen;
Happily an hundreth wyntr ar thow eft entre.
The myght thow lesen his loue to late wel by thi-selue,

A. 91. Amende-thou; A-mende V; but see s. 86. 98. that wykide TUD;
for he is a V. 99. in sitteth TUD; sitteth in thyn herte V. 103. kepe TD;
holden V.  B. 612. wayne or wayue. 613. iterum; in R only. 613.
clikat L. 623. cliked L. C. 248. meked M; meek PS. 249. 3ates
A. PASSUS VI. 97–105. C. PASSUS VIII. 246–268. 189

Thenne loke that thou loue him wel · and his lawe holde;
Bote beo wel i-war · of Wraththe · that wykkide schrewed,
For he hath envye to him · that in thyn herte sitteth;
And puiteth forth pruide · to preisen thi-seluen.
The boldnesse of thi benfes · blendeth thin eijen,
And so worthestou i-driuen out · and the dore i-closet,
I-keijet and i-kliketed · to kepe the ther-oute;
Hapliche, an hundred ger · er thou eft entre.
Thus maihþou leosen his loue · to leten wel bi thi-seluen,

Ich am sory for my synnes · and so shal ich euer,
And parfournre the penaunce · that the preest me highte.'
Rydeth to A-mende-þow · meketh þow to hus mayster Grace,
To openen and vndo · the hye ȝate of heuene,
That Adam and Eue · aȝens ou alle shutte:

Per Euam iamua coli cunctis clausa est, et per Mariam
virginem iterum patefacta est.

A ful leel lady · vn-leek hure of grace;
Hue hath a keye and a clyket · thauh the kynge slepe,
And may lede yn wham hue loueth · as here luf lyketh.
And yf Grace graunte the · to go yn in thyss wise,
Thow shalt se Treuth se syte · in thy selue herte,
And solace thy soule · and saue the fro pyne.
Al-so charge Charyte · a churche to make
In thyn hole herte · to herberghwen alle treuthe,
And fynde alle manere folke · fode to hure saules,
Yf loue and leaute · and owre lawe be trewe:

Quodcumque peticritis in nomine meo, dabitur enim ubis.

Be war thenne of Wratthe · that wickede shrewed,
For he hath enuye to hym · that in thyn herte sytteth,
And poketh forth pruyde · to presy thi-selue.
The boldnesse of thy bynfet · maketh the blynde thenne,
So worst thow dryuen out as deuh · and the dore closed,
Y-keyed and yclyketed · to close the with-out,te,
Hapliche an hondred wynter · ar thow eft entre.
Thus myght thou lese hus loue · to leten wel by thi-selue,

PEMS; but gate IF; see I. 251. 251. leel EMSFG; bel P. vn-leek IS;
vulek G; vn-lyke F; vnlocket M. 252. clykett P. 259. fode EMS;
foude P. 260. trywe P. 265. worst SM; worth PEIG. 266.
yclyked P. 268. þe (for th) FS.
Bote gete hit ȝeȝyn bi grace · and bi no ȝift elles.
Ak ther boeth seuen sustren · that seruen Treuthe euere,
And ben porters at posternes · that to the place longen. 108
That on hette Abstinence · and Humilitie a-nother,
Charite and Chastite · boeth twayne ful choyse maidenes,
Pacience and Pees · mucche peple helpen,
Largesse the ladi · ledeith in ful monye. 112
Bote hose is sib to this sustren · so me god helpe!
Is wonderliche wel-comen · and feire vnderfongen.
And bote ye ben sibbe · to summ of theos seuene,

And neuere happiliche eft entre · but grace thow haue.
Ac there arene seuene sustren · that seruen Treuthe euere,
And arene porteres of the posternes · that to the place longeth. 628
That one hat Abstenence · and Humilitie an other,
Charite and Chastite · ben his chief maydenes,
Pacience and Pees · moche peple thei helpeth,
Largeness the lady · heo let in ful manye;
Heo hath hulpe a thousande oute · of the deueles ponfolde.
And who is sibbe to this seuene · so me god helpe!
He is wonderliche welcome · and saire vnderfongen.
And but-if ye be syb · to summ of thisese seuene, 636
It is ful hardi bi myne heued,' quod Peres · 'for any of ȝow alle
To geten ingonde at any gate there · but grace be the more.'
'Now, bi Cryst,' quod a cutpurs · 'I haue no kynne there!'
'Ne I,' quod an apeswarde · 'bi aȝte that I knowe I!' 640
'Wite god,' quod a waȝrestre · 'wist I this for sothe,
Shulde I neuere ferthere a fote · for no freres prechynge.'
'Jus,' quod Pieres the plowman · and pukked hem alle to gode,
'Mercy is a maydene there · hath myȝte ouer hem alle; 644
And she is syb to alle synful · and her sone also;
And thorȝe the helpe of hem two · (hope thow none other),
Thow myȝte gete grace there · bi so thow go bityme.'
Hit is ful hard, bi myn hedl · eny of ow alle
To gete in-goynge at that 3at · bote grace beo the more.'
'Bi Crist,' quath a cutte-pors · 'I haue no kun there!'
'No,' quath an apeward · 'for nout that I knowe!'
'I-wis,' quath a waferer · 'wust I this for sothe,
Schulde I neueere forthere a fote · for no freres prechinge.'
'3us,' quath Pers the plou3-mon · and prechede hire to goode,
'Merci is a mayden ther · and hath miht ouer hem alle;
Heo is sib to alle synful men · an hire sone alse;
And thorw the help of hem two · (hope thou non other),
Thou maist gete grace ther · so that thou go bi-tyme.'

And geten hit a-geyn thorw grace · ac thorgn no gifte elles.
Ther ben seuene sustres · that seruen Treithe euree,
And aren porters at posternes · that to the place longen;
That on hatte Abstinence · and Humilitie another,
Charite and Chastite · ben hus chef maydenes,
Pacience and Pees · muche puple helpen,
Largenesse that lady · lat yn ful menye;
Non of hem alle · helpe may yn betere,
For hue paieth for prisons · in places and in peynes.
And ho is sybbe to thuse seuene · so me god helpe!
He is wondirlich welcome · and fayre vndirfonge.
Ho is not sib to these seuene · sothly to telle,
Hit is ful hard, by myn heued · eny of you alle
To geten ingang at eny gate · bote grace be the more.'
'By Crist,' quath a kitte-pors · 'ich haue no kyn there.'
'Ne ich,' quath an apewarde · 'by ouht that ich knowe!' ·
'Wyte god,' quath a wafrestre · 'wist ich the sothe,
Ich wolde no fortha a fot · for no freres prechinge.'
'3us,' quath Peers plouhman · and pokede hem alle to goode;
'Mercy is a mayde there · hath myght ouer hem alle;
And hue is sybbe to alle synful · and hure sone bothe.
And thorwe the help of hem two · hope thou non other,
Thow myght gete grace ther · so thow go by tyme.'

pokede EMSG ; pukede P. 288. a EMIG ; PS om. 290. two E ;
two I; to PMS.
PASSUS VII.

Passus septimus de visione, vt prius.

'THIS weore a wikked wei · bote hose hedde a gyde,
That mibte solwen us ych a fote · forte that we come there.'

'By seynt Poule,' quod a pardonere · 'peraumente I be
nouȝte knowe there,
I wil go feche my box with my breuettes · and a bulle with
bisshopes lettres!'

'By Cryst,' quod a · comune womman · 'thi companye wil I
folwe,
Thow shalt sey I am thi sustre · I ne wot where thei bicone.'

PASSUS VI.

Passus Sextus.

'THIS were a wikked way · but who-so hadde a gyde
That wolde solwen us eche a fote;' · thus this folke hem
mened:

Quath Perkyn the plouman · 'bi seynt Peter of Rome,
I haue an half-acre to erye · bi the heighge way;
Hadde I eried this half-acre · and sowen it after,
I wolde wende with 3ow · and the way teche.'

'This were a longe lettynge' · quod a lady in a sklayre,
'What sholde we wommen' · worche there-whiles?'

B. 3. Quat3 L. 6. wolde WO ; wil LR. C. 294. nude (for nede) P.
296. greïpliche M ; graithliche I ; grettliche PESG. 301. syghite (for syghte) P.

Quath Perkyn the plouymen 'bi Peter the apostel,
I haue an half aker to herie 'bi the heige weye;
Weore he wel i-eried 'thenne with ou wolde I wende,
And wissen ou the rihte weye 'til ye founden Treuth.e.'
'That weore a long lettynge' 'quath a ladi in a skleir,
'What schul we wimmen 'worche the while?'

'3e, villam emi,' quath on 'and now most ich thudere,
To loke how me lyketh hit 'and tok hus leue at Peers.
Another a-non ryght 'nede seyde he hadde
To folwen fif 3okes 'for-thy me by-houeth
To gon with a good wi 'and greithliche hem dryue;
For-thy ich praye 30w, Peers 'paraunter, yf ye meteth
Treuth e, telleth to hym 'that ich be excused.'
Thenne was ther on heithe Actif 'an hosebounde he semed;
'Ich haue ywedded a wyf,' quath he 'wel wantwen of maners;
Were ich seenyght fro hure syghte 'synnen hue wolde,
And loure on me and lyghtliche chide 'and seye ich loue anothere.

For-thy, Peers plouhman 'ich praye the telle hit Treuth e,
Ich may nat come for a Kytte 'so hue cleueth on me;

Vxorem duxi, et idio non possum venire.'

Famyn and deafe " folwen ich wolle Peers;
Ac the wey ys so wyckede " bote ho so hadde a gyde
That myght folwen ous ech fot 'for drede of mys-tornyng e.'

Hic explicit passus octauus.

PASSUS IX.

Incipit passus Novus.

THO seyde Perken plouhman 'by seynt Peter of Rome,
Ich haue an half-acre to eren 'by the hye weye.
Hadde ich ered that half-acre 'and sowen hit after,
Ich wolde wende with 3ow 'and the wey teche.'

'That were a long lettynge' 'quath a lady in a skleire,
'What shold we wommen 'worche the whiles?'

synnen M; syngun S; sinege G; seggen P. 304. cleneβ MISE; clyneβ P.
307. P om. 2nd so. IX. 4. wit P.
Summē scul souwe sakkes • for schedyng of whete,
And 3e wyues that habbeth wolle • worcheth hit faste,
Spynneth it spedily • spareth noght your fyngres,
Bote 3if hit beo haly day • or elles holy even.
Loketh forth or linnene • and labereth ther-on faste.
The neodi and the nakede • nym 3ee me hou thei liggen,
And cast on hem clothes for colde • for so wolde treuthē;
For I schal lene hem lyfode • but 3if the londe fayle,
As longe as I lyue • for vr lordeis loue of heuene.
And 3e, loueli ladies • with oure longe fyngres,
That habbeth selk, and sendel • souweth, whon tyme is,
Chesybles for chapeleyns • and churches to honoure;

'Somme shal sowe the sakke,' quod Piers • 'for schedyng of
the whete;
And 3e, louely ladyes • with soure longe fyngres,
That 3e han silke and sendal • to sowe, whan tyme is,
Chesibles for chapeleynes • cherches to honoure.
Wyues and wydves • wolle and flex spynneth,
Maketh cloth, I conseille 3ow • and kenneth so 3owre doux tres;
The nedy and the naked • nymmeth hede how hij liggeth.
And casteth hem clothes • for so comaundeth Treuethē.
For I shal lene hem lyfode • but 3if the londe faille,
Flesshe and bred bothe • to riche and to pore,
As longe as I lyue • for the lordeis loue of heuene.
And alle manere of men • that thowr mete and drynke lyb-
beth,
Helpith hym to worche wytlyche • that wynneth 3owre fode.'
'Bi Crist,' quod a knyhte tho • 'he kenneth vs the best;
Ac on the teme trewly • tauyte was I neuere.
Ac kenne me,' quod the knynte • 'and, bi Cryst, I wil assaye!'
'Bi seynt Poule,' quod Perkyn • '3e profre 3ow so faire,
That I shal swynke and swete • and sowe for vs bothe,
And other laboures do for thi loue • al my lyf-tyme,
In couenaunt that thow kepe • holikirke and my-selue
Fro wastoues and fro wykked men • that this worlde struyeth.
And alle maner of men · that bi mete liuen,
Helpeth him worche wihtliche · that winneth our e fode.'

'Bi Crist,' quath a kniht tho · 'thou kennest vs the beste!'  
Saue o tyme trewely · thus tauht was I neuere!  
Bote kenne me,' quod the kniht · 'and I-chul conne erie;
I wol helpe thee to labore · whil my lyf lastith.'

'Bi seint Peter,' quod Pers · 'for thou profrest the so lowe,
I schal swynken and sweuten · and sowen for us bothe,
And eke labre for thi loue · al my lyf-tyme,
In couenaunt that thou kepe · holi chirche and my-seluen
From wastors and wikkede men · that wolden vs destroyen.

'Ich praye 30w, for 3our e profit' · quath Peers to the ladyes,
'That somme sewe the sak · for shedyng of the whete:
And 3e worthly wommen · with 3our longe fyngres,
That 3e on selke and sendel · sewen, whenne tyme ys,
Chesyles for chapelays · churches to honoure.
Wyues and widowes · wolle and flax spynneth;
Conscience/consailleth 3ow · cloth for to make
For profit of the poure · and plesaunce of 3ow-selue.
For ich shal bene hem lyflode · bote yf the lond faile,
As longe as ich lyue · for oure lordes loue in heuene.
And alle manere men · that by this molde bath susteyned,
Helpeth hem to worche wyghtly · that wynneth 3oure fode.'

'By Crist,' quath a knyȝt tho · 'he kenneth ous the beste;
Ac on the teeme trewely · tauht was ich neuere;
Ich wolde ich couthe,' quath the knyȝt · 'by Crist and hus moder;
Ich wolde a-saye som tyme · for solas, as hit were.'

'Sykerliche, syre knyȝt' · seide Peers thenne,
'Ich shal swynke and sweute · and sowe for us bothe,
And labore for the while thou lyuest · al thy lyf-tyme,
In couenaunt that thou kepe · holy kirke and my-selue
Fro wastours and wyckede men · that this worlde struen.'

wenne P. 11. honoure P. 16. lyue IMSEG; leue P. 18. 
whyghtly P. 20. trwyely P. 23. knyȝt P. 24. hus P. 
25. lyuest EMS; leuest P. 26. kirke I; churche PEMS. my EIG; 
me PMS. 27. Fro IMSG; For PE. this IMSE; þus P.
And go thou hunte hardily to hares and to foxes,
To bores and to bockes that breketh menne hegges,
And fecche the hom fauncuns the foules to quelle;
For thei comen in-to my croft and croppen my whete.'

Ful curteisliche the kniht conseiued theose wordes;
'Be my powere, pers I pilhte the my trouthe
To folfulle the foreward 'while that I may stonde!'
'But zit o poyn't, quod Pers 'I preye the no more;
Loke thou teone no tenuant bote Treuthe wol assente:

And go hunte hardiliche to hares and to foxes,
To bores and to bockes that breketh adown myne hegges,
And go affaithe the fawones wilde foules to kille;
For suche cometh to my croft and croppeth my whete.'
Curteislich the knytte thanne comised thise wordes,
By my powere, Pieres' quod he 'I pilhte the my treuthe
To fulfille this forward thow3 I fyste sholde;
Als longe as I lyue I shal the mayntene.'
'3e, and zit a poyn't, quod Pieres 'I preye 3ow of more;
Loke 3e tene no tenuant but Treuthe wil assent.
And thowgh 3e mowe amercy hem late Mercy be taxoure,
And Mekenessse thi mayster maugre Medes chekes,
And thowgh pore men profre 3ow presentis and 3iftis,
Nym it nau3te an aventure 3e mowe it nau3te deserue;
For thow shalt yele it a3ein at one 3eres ende,
In a ful perillus place purgatorie it hatte.
And mynsbede nou3te thi bonde-men the better may thow spede;
Thowgh he be thyn vnderlynge here wel may happe in heuene,
That he worth worthier sette and with more blisse,
Than thow, bot thou do bette and lyne as thow shulde;

Amice, ascende superius.

For in charnel atte chirche cherles ben yuel to knowe,
Or a knyhte fram a knaue there knowe this in thin herte.
And thow be trewe of thi tonge and tales that thow hatie,

But if thei ben of wisdome or of witte thi werkmen to chastee.
Holde with none harlotes ne here nou3te her tales,
And 3if pore men profreth oun presentes or 3iftes,
Taketh hem not, in auenture 3e mouwen hem not deseruen
For thou schalt yelden hit a-3eyn at one 3eeres ende,
In a wel perilous place 3hat purgatorie hette.
And mis-beode thou not thi bonde-men 3the beter thou schalt spede,
And that thi-self be trewe of tonge 3and tales thou hate,
Bote hit beo wisdam or wit 3thi werkmen to chaste.
Hold not thou with harlotes 3here not heore tales,

And go bonte hardiliche 3to hares and to foxes,
To bores and to bokkes 3that breketh a-doune menne hegges;
And faiete thy faucones 3to culle wylde foules;
For thei comen to my croft 3my corn to defoule.'
    Corteyslliche the knygt then 3comese these wordes;
    'By my power, Peers 3ich plyghte the my treuth,
    To defende the in faith 3fyghte thauh ich sholde.'

    'And 3ut on poynt,' quath Peers 3ich praye 3ow ouermore;
Loke 3e tene no tenaunt 3bote yf Treuth wolle assente.
Whenne 3e amercyn eny man 3let Mercy be taxour,
And Meknesse thy maister 3maugre Mede chekes.
Thauh poure men profre 3ou presentes and 3iftes,
Nym hit nat, an aunter 3thow mowe hit nat deserue;
For thow shalt 3ulde, so maye be 3and somdel a-bygge.

Mys-beede nouht thy bondeemen 3the bet may thou spede;
Thauh he be here thyn vnderling 3in heuene, paraunter,
He worth rather receyued 3and reuerentloker sette;

Amice, ascende superius.
At churche in the charnel 3choerles aren vueil to knowe,
Other a knyght fro a knaue 3other a queyne fro a queene.
Hit by-cometh to a knyght 3to be curteys and hende,
Trew of hys tonge 3tales loth to huyre,
Bote thei be of bounte 3of batailes and of treuth.
Hald nat of harlotes 3huyre nat here tales,
And nameliche atte mete • suche men eschuwe,
For thei ben the deuesels discours • I do the to vndurstonde.'
  'Ich a-sente, be seint Iem!' • seide the kniht thenne,
'For to worche bi thi word • while my lyf dureth.'
  'And I schal a-paraille me,' quod Perkin • 'in pilgrimes wyse,
And wende with ou the rihte wei • til 3e Treuthye fynde.'
He caste on his clothes • i-cloutid and i-hole,
His cokeres and his coffus • for colde of his nayles,
He heng an hoper on his bac • in stude of a scrippe,
A busschel of bred-corn • he bringeth ther-inne:
  'For I wol souwen hit my-self • and seththen with ou wende.'

And nameliche atte mete • suche men eschuue;
For it ben the deuesles discours • I do the to vnderstande.'
  'I assente, bi seynt Iame' • syde the knihte thanne,
'Forto worche bi thi wordes • the while my lyf dureth.'
  'And I shal apparaile me,' quod Perkyn • 'in pilgrimes wise,
And wende with 3ow I wil • til we fynde Treuthye;
And cast on me my clothes •ycloutid and hole,
My cokeres and my coffes • for colde of my naiiles,
And hangyn myn hoper at myn hals • in stede of a scrippe;
A busshel of bredcorne • brynge me ther-inne;
For I wil sowne it my-self • and seththen wil I wende
To pylgrymage as palmers don • pardoun forto haue.
Ac who so helpeth me to erie or sowen here ar I wende,
Shal haue leue, bi owre lorde • to lese here in heruest,
And make hem mery there-myddhe • maugre who-so bigrucheth
it.
And alkyne crafty men • that konne lyuen in treuthye,
I shal fynden hem fode • that feithfulliche libbeth.
Saue Iacke the iogeloure • and Ionet of the stues,
And Danyel the dys-playere • and Denote the baude,
And frehe the faytoure • and folke of his ordre,

And Robyn the rybaudoure • for his rusty wordes.
Treuthye tolde me ones • and bad me tellen it after,
Delcantur de libro viuentium • I shulde nouste dele with hem;

\[ A. \text{ 50. to THU; V om.} \]
\[ 68. \text{I—hem T; V om.} \]
\[ C. \text{51. eschywe P.} \]
\[ 53. \text{kirke I; churche PES.} \]
\[ 57. \text{wit P.} \]
\[ 63. \text{palmers EIS; pilgrymes P.} \]
For hose helpeth me to heren \ or eny thing to swynken;  
He schal haue, beo vr lord \ the more huyre in heruest,  
And make him murie with the corn \ hose hit euere bigruccheth.  
And alle kunnes craftus men \ that cunne lyuen with treueth,  
I schal synden hem heore fode \ that feithfuliche lyuen;  
Saue Iacke the iogelour \ and Ionete of the stuyues,  
And Robert the ribaudour \ for his rousti wordes.  
Treuthe tauhte hit me ones \ and bad me telle hit forther,  
Deleantur de libro \ I ne shulde not dele with hem;

Nameliche atte mete \ suche men eschewe;  
Hit ben the dueles disours \ to drawe men to synne.  

 Contraplede nat conscience \ ne holy kirke ryghtes."

'Ich assente, by seynt Gyle' \ seyde the knyght thenne,  
'For to worche by thy witt \ and my wif bothe.'  
'Ich shal aparail me,' quath Perkyn \ 'in pylgrymes wyse,  
And wende with alle tho \ that wolle lyue in treueth.'  
He caste on hym hus clothes \ of alle kynne craftes,  
Hus cokeres and hus cusses \ as kynde witt hym tauhte,  
And heng hus hoper on hus hals \ in stede of a scrippe;  
A bousset of bred-corn \ brouht was ther-yenne.  
'For ich wolde sowe hit my-self \ and sithe wol y-wende  
To pylgrimages, as palmers don \ pardon to wynne.  
My plouh-fot shal be my pyk-staf \ and picche a-two the rotes,*  
And help my culter to kerue \ and clanse the forwes.  
And alle that helpen me to eyre \ other elles to weden,  
Shal haue leue, by oure lorde \ to go and glene after,  
And make hym murye ther-myd \ maugre ho by-grucche.  
And alle kynne crafty men \ that conne lyue in treueth,  
Ich shal synde hem fode \ that feythfullech lybben;  
Saf Iack the iogelour \ and Ionette of the stuyues,  
And Danyel the dees-pleyere \ and Denote the baude,  
And al-so frere faytour \ and folke of that ordre,  
That lollers and loseles \ for leel men halden,  
And Robyn the rybaudour \ for hus rusty wordes.  
For Treuthe tolde me ones \ and bade me telle hit forthere,  
Deleantur de libro uivencium \ ich sholde nat dele with hem;

71. (156) the IMG; Pom.  73. denete P.  73. that IMSEG; he P.  76. me IMSEG; Pom.  hit MS; Pom.  * Cf. A. vii. 96; B. vii. 105; p. 302.
Holi church is holden of hem • no tithe to taken;
    _Et cum iustis non scribantur;
Thei ben a-scape good thright • god hem amende!
    Dame werche-whan-tyme-is • hette Pers wyf,
His douther hette Do-riht-so • or-thi-dame-wol-the-bete,
His sone hette Soffre-thi-soureynes • for-to-han-heor-wille-
'Let god worthe with al • for so his woord techith;
For nou icham old and hor • and haue of myn owne,

For holicherche is hote of hem • no tythe to take,
    _Quia cum iustis non scribantur;
They ben ascaped good aventure • now god hem amende!
    Dame Worche-whan-tyme-is • Pieres wyf hiȝte,
His douȝer hiȝte Do-riȝte-so • or-thi-dame-shal-the-bete,
His sonȝe hiȝte Suffre-thi-souereynes • to-hauen-her-wille-
Deme-hem-nouȝte-for-if-thow-doste • thow-shalt-it-dere-abugge.

'Late god yworthy with al • for so his worde techeth;

For now I am olde and hore • and haue of myn owen,
To penaunce and to pilgrimage • I wil passe with thise other.  
For-thi I wil, or I wende • do wryte my biqueste.

_In dei nomine, amen • I make it my-seluen._
He shal haue my soule • that best hath yserued it,
And fro the fende it defende • for so I bilee,
Til I come to his acontes • as my _credo_ me telleth,
To have a releas and a remissioun • on that rental I leue.
The kirke shal haue my caroigne • and kepe my bones;
PASSUS VII. 77–84.  C. PASSUS IX. 78–100.  201

To penaunce and to pilgrimage • I wol passe with this othure.
For-thi I wole, ar I wende • write my testament.

In dei nomine, amen • I make hit mi-seluen.
He schal haue my soule • that best hath deseruet,
And defende hit from the flend • for so I beo-leeue,
Til I come to myn a-countes • as my crede me telleth,
To ha reles and remission • on that rental I be-leeue.
The chirche schal haue my careyne • and kepe mi bones;

For holy churche hoteth • of hem to aske no tythe,
Quia cum injustis non scribantur;
Thei ben ascape good aunter • now god hem amende l'
Dame Worche-when-tyme-is • Peers wyf hyhte;
Hus douhter hibhte Do-ryght-so- • other-thy-damme-shal-the-bete;
Hus sone hihte Suffre- • thy-souereynes-haue-her-wil-
Deme-hem-nouht-for-yl-thow-do- • thow-shalt-dere-abigge.
'Consaille nat the comune • the kynge to displesse,
Ne hem that hem lawes to loke • lacke hem nat, ich hote,
Let god worthe with al • as holy writ techeth;
Super cathedram Moysi sedent, et cetera;
Maistres, as the meyres ben • and grete men senateurs,
What thei comaunde as by the kynge • contrepleide hit neuer,
Al that they hoten, ich hote • heyliche, thow suffre hem;
By here warnyng and worchyng • worch thow ther-after;
Omnia que dicunt, facile et servate;
Ac after here doynghe do thow nat • my dere sone,' quath Peers.
'For now ich am old and hor • and haue of myn owene,
To penaunnces and to pilgrimaghes • ich wol passe with othere;
For-thi ich wolle, er ich wende • do wryten my byquyste.

TESTAMENTUM PETRI FLOUHMAN.

In dei nomine, amen • ich make hit my-self.
He shal haue my soule • that alle soules made,
And defende hit fro the feende • and so is my by-leyue,
Til ich come to hus a-countes • as my crede telleth,
To haue remissioun and relees • on that rental ich leue.
The kirke shal haue my caroyne • and kepe my bones,

C. 80. wen P.  81. heithe P; see l. 81.  89. they IES; ße P.  98, 99.
From IG; P om.  100. kirke IM; churche P.
For of my corn and catel · heo craueth the tithe.
I payede him prestly · for peril of my soule,
He is holden, ich hope · to haue me in mynynde,
And munge me in his memorie · among alle Cristene.

Mi wyf schal haue that I won · with treuthe, and no more,
And dele a-mong my frendes · and my deore children.
For thauh I dye this day · my dettes beoth i-quit;
I bar hom that I borwede · er I to bedde eode,
And with the residue and the remenaunt · by the rode of Chestre!
I wol worshupe ther-with · Treuthe in my lyue,
And ben his pilgrim atte plouȝ · for pore mennes sake.
Mi plouȝ-pote schal be my pyk · and posschen atte rootes,*
And helpe my coltre to kerue · and close the vorwes.'

For of my corne and catel · he craued the tythe.
I payed it hym prestly · for peril of my soule,
For-thy is he holden, I hope · to haue me in his masse,
And mengen in his memorye · amonge alle Crysntene.

My wyf shal haue of that I wan · with treuthe, and nomore,
And dele amonge my doustres · and my dere children.
For thowgh I deye to-daye · my dettes ar quitte,
I bare home that I borwed · ar I to bedde ȝede.
And with the residue and the remenaunte · bi the rode of Lukes!

I wil worshipe ther-with · Treuthe bi my lyue,
And ben his pilaryome atte plow · for pore mennes sake.
My plow-stote shal be my pyk-staf · and picche atwo the rotes,*
And helpe my culter to kerue · and close the forwes.'

Now is Perkyn and his pilgrimes · to the plowe faren;
To erie this halue-acre · holpyn hym manye.
Dikeres and deluieres · digged vp the balkes;
There-with was Perkyn apayed · and preyseȝ hem faste.
Other werkeman there were · that wrouȝten ful ȝerne,
Eche man in his manere · made hym-self to done,
And some to plese Perkyn · piked vp the wedes.

At heighe pryme Peres · lete the plowe stonde,
To ouersen hem hym-self · and who-so best wrouȝte,
He shulde be huyred ther-after · whan heruest-tyme come.

And thanne seten somme · and songen atte nale,
And hulpen erie his half-acre · with 'howl trolliollili!'
Now is Pers and the pilgrimes to the plouh i-fare;
To heren this half-acre · helpen him ful monye.
Dykers and deluers · diken vp the balkes;
Ther-with was Perkyn a-payed · and preisede hem þerne.
Othyr werk-men ther weren · that wurȝten ful monye,
Vche mon in his maner · made him to done;
And summe, to plese Perkyn · pykeden vp the weodes.

At heij prime Perkyn · lette the plouȝ stonde,
While that he ouer-seȝe him-self · ho that best wrouhte;
He schulde ben huyped ther-aftur · whon heruest-tyme come.

Thenne seten summe · and songen atte ale,
And holpen him to herien · with 'heyl trolly-lolly!'

For of my corn and catel · he crauede my tythe.
Ich payed hit prestliche · for peril of my soule,
He is holdinge, ich hope · to haue me in hus masse,
And menge me in hus memorie · among alle Cristine.

My wyf shal haue of that ich wan · with treuthe, and no more,
And dele hit among my douhtres · and my dere children.
For thauh ich deyde thys day · my dettes ben quyted;
Ich bar hom that ich borwede · er ich to bedde þeode.
With the resydue and remenaunt · by the rode of Lukes,
Ich wolle worshupe ther-with · Treuthe al my lyf,
And be a pilgrym atte plouh · for proffyt of poure and ryche.

Now Perkyn with the pilgrimes · to the plouh is faren;
To eryen hus half-aker · holpen hym menye.
Dykers and deluers · diggeden vp the balkes;
Ther-with was Perkyn apayed · and paiied wel here hyre.
Other werkmen ther were · that wrouhten ful þurne;
Eche man in hus manere · made hym-self to done;
And somme to plese Perkyn · pykede aweye the wedes.

Atte hye pryme Peers · let the plouh stonde,
And ouer-seyh hem hym-self · ho so best wurghte,
He sholde be hyred ther-aftur · when heruest-tyme come.

Thenne seten some · and songen atten ale,
And holpen to erie this half-acre · with 'hoyl trolyl lolly!'

* Cf. C. ix. 64; p. 199.  C. 103. his (for is) P.  111. pulgrym P.  121. wen P.
'Now, be the prince of paradys' * quath Pers tho in wrath the,
'Bote ye rysen the rather * and rape 3ow to worche,
Schal no greyn that heer groweth * gladen ow at neode, 112
And thauh ye dyen for de-saute * the deuel haue that recche!
'Thenne weore the faytors a-ferd * and feynede hem blynde,
And summe leiden the legges a-liri * as suche losels cunne,
And playneden hem to pers * with suche pitouse wordes: 116
'We haue no lymes to labore with * vr lord we hit thonken,
Bote we preyeth for ou, Pers * and for oure plouh bothe,
That god for his grace * oure greyn multiplye,
And yelde ow for oure almus * that ye jiuen vs here! 120
For we mowe nouthur swynke ne swete * such seknes vs eileth.'

'Now, bi the peril of my soule!' quod Pieres * al in pure
tene,
'But ye arise the rather * and rape 3ow to worche, 120
Shal no greyne that groweth * glade 3ow at nede;
And though ye deye for dole * the deuel haue that recche!
Tho were saitours aferde * and fyned hem blynde,
Somme leyde here legges aliri * as suche loseles conneth, 124
And made her mone to Pieres * and preyde hym of grace:
'For we haue no lymes to labore with * lorde, y-graced be ye!
Ac we prey for 30w, Pieres * and for 3owre plow bothe,
That god of his grace * 3owre grayne multiplye, 128
And yelde 3ow of 3owre almesse * that ye jiue vs here;
For we may nouste swynke ne swete * suche sikenesse vs eyleth.'
'If it be soth,' quod Pieres, 'that ye seyne * I shal it sone
asspye!
3e ben wastoures, I wote wel * and Trethe wote the sothe!
And I am his olde hyne * and hiȝte hym to warne 133
Which thei were in this worlde * his werkenmen appyred.
3e wasten that men wynnen * with travaulle and with tene,
Ac Trethe shal teche 3ow * his tene to dryue, 136
Or 3e shal ete barly bred * and of the broke drynke.
But if he be blynde or broke-legged * or bolted with yrones,
He shal ete whete bred * and drynke with my-selue,
Tyl god of his goodnesse * amendement hym sende.
A. PASSUS VII. 122-133. C. PASSUS IX. 124-145. 205

‗if hit beo soth that ye seyen,‘ quod Pers: ‗sone I schal a-spye!‘

3e beoth wastors, I wot · and Treuthethe wot the sothe!
Icham his holde hyne · and ouȝte him to warne
Whuchew wastors in world · his werk-men distruygen.
3e eten that thei schulden eten · that heren for vs alle;
Bote Treuthethe schal techen ow · his teeme for to dryue,
Bothe to sowen and to setten · and sauen his tileth,
Gaste crowen from his corn · and kepem his beestes,
Or 3e schulche ete barly bred · and of the brok drynke.
Bote heo beo blynde or broke-schonket · or bedredem liggen,
Thei schul haue as good as I · so me god helpe,
Til god of his grace · gare hem to arise.

Quath Peers the plouhman · al in pure tene,
‗Bote 3e aryse the rather · and rape 3ow to worche,
Shal no greyn that· here groweth · gladen 3ow at neede;
And thanh 3e deye for deul · the deuel haue that recche!‘
Tho were faiture aferede · and feynede hem blynde,
And leyden here legges a-lyry · as suche lorelles conneth,
And madem here mone to Peers · how thei mowe·nat worche:
‗Ac we prayeth for 3ow, Peers · and for youre plouh bothe,
That god for hus grace · youre grayn multiplie,
And yelde 3ow of youre almese · that 3e 3euen us here.
We may nayther swynke ne swete · suche syknesse ous ayleth;
We haue none ylimes to laborie with · lord god we thonketh.‘

‗3oure praiers,’ quath Peers · ‗and 3e parfit were,
Myght help, as ich hope; · ac hye Treuthethe wolde
That no faiterye were founde · in folk that gon a-begged.
3e ben wastours, ich wot wel · that wasten and deouren
That leel land-tylynge men · leeliche byswynken.
Ac Treuthethe shal teche 3ow · hus teeme for to dryue,
Other 3e shulche ete barliche brede · and of the brok drynke,
Bote 3e be blynde other brokelegged · other bolted with yren.
Suche poure,’ quath Peers · ‗shullen partye with my goodes,
Bothe of my corn and of my cloth · to kepe hem fro defaute;

and L. C. 135. aryse SIM; ryse P. 137. that IMSEG; þe P. 131.
fore (and time) P. 132. multiplie P. 133. sulde P. 3euene hus P.
140. leeliche P. 143. 144. wit P.
Ancres and hermytes · that holdeth hem in heore celles
Schulen habben of myn almus · al the while I liue,
I-nouh vche day at non · but no more til a morwe, 136
Leste the fend and heore flesch · fouleden heore soules;
Ones at noon is i-nouy · that no werk ne vseth,
He abydeth wel the bet · that bommeth not to ofte.' 139
Thenne wastours gunne arise · and wolden han i-fouhte;

Ac ye myȝte travaile as Treuthe wolde · and take mete and
huyre
To kepe kyne in the felde · the corne fro the bestes,
Diken or deluen · or dyngen vppon sheues,
Or helpe make morter · or bere mukke a-felde.
In lecherye and in losengerye · ye lyuen, and in sleuthe,
And al is thow suffrance · that veniaunce 3ow ne taketh.
Ac ancreys and heremys · that eten noȝt but at none,
And namore er morwe · myne almesse shul thei haue, 148
And of my catel to cope hem with · that han cloistres and
cherches.
At Robert Renne-about · shal nowȝte haue of myne,
Ne posteles, but they preche conne · and haue powere of the
bisschop;
They shal haue payne and potage · and make hem-self at
ese,
For it is an vnresonable religioun · that hath riȝte nouȝte of
certeyne.' 152
And thanne gan a wastoure to wrath hym · and wolde haue
yfouȝte,
And to Pieres the plowman · he profered his gloue;
A Brytonere, a bragere · a-bosted Pieres als, 156
And bad hym go pissen with his plow · for-pyned schrewel
'Wiltow or neltow · we wil haue owre wille,
Of thi flowre and of thi flesch · fecche whan vs liketh,
And make vs murie ther-myde · maugre thi chekes!' 160
Thanne Pieres the plowman · pleyned hym to the knyȝte,
To kepe hym, as couenaunte was · fram cursed shrewes,
And fro this wastoures wolueskynnes · that maketh the worlde
dere:

A. 141. one H; be TU; and V. 143. screwe V. 146. From UTH;
To Pers the plouh-mon • one profrede his gloue,
A Brutiner, a braggere • a-bostede him alse,
And bad go pisse him with his plouh • pillede schrewes 143
'For we wolen habbe of thif flour • wol thou so nulle thou,
And of thi flesch fecche • whon that vs lyketh,
And make vs merye therwith • maugre thi chekes'!

Thenne Pers plouh-mon • playnede him to the kniht,
To kepen him, as couenaunt was • from cursede schrewes, 148
From wastors that wayten • winners to schende.

Ancres and heremites • that eten bote at nones, 146
And freres that flateren nat • and pour folke syke,
What! ich and myne • wolleth fynde hem that hem needeth.'

Thenne gan Wastour to wrath • and wolde haue souhten, 149
And to Peers plouhman • proferede to fighte,

And bad hym 'go pisse with hus plouh • peyuesshe shrewes!'
A Brytonere com bragynge • a-bosted Peers al-so; 152
'Wolle thow, ne wolde thow • we wolleth habbe oure wil,
Bothe thy flour and thy flessh • fecchen when ous lyketh,
And make ous myrye ther-myd • maugre ho bygruccheth!'

Peers the plouhman tho • pleynede to the knyght, 156
To kepe hym and hus catel • as couenaunt was bytwyne hem:
'Awreke me of these wastours • that maken thys worlde dere;

V omits the line. B. 147. non WCO; LR om. C. 154. wen P.
158. worde P.
Curteisleiche the kniht as his kuynde wolde,
Warnede wastors and wissede hem do betere;

'Or se schul a-bugge hit bi the lawe bi the ordre that I bere!
'I was not wont to worche,' quod a wastour 'sit wol I not
biginne!'—
And lete luytel of the lawe and lasse of the kniht,
And countede Pers at a peose and his plouh bothe,
And manasede him and his men when that thei next meten.

'Nou be the peril of my soule,' quath Pers the plouh-mon,
I schal a-peiren ow alle foroure proude wordes!
And hoped aftar Hunger tho that herde him atte furste:

'For tho waste and wynnen nouȝt and that ilke while
Worth neuere plente amonge the poeple ther-while my plow
luggeth.'

Curteisly the knyȝte thanne as his kynde wolde,
Warned Wastoure and wisid hym bettere,

'Or thow shalt abugge by the lawe by the ordre that I bere!
'I was nouȝt wont to worche,' quod Wastour 'and now
wil I nouȝt bigynne!'—
And lete liȝte of the lawe and lasse of the knyȝte,
And sette Pieres at a pees and his plow bothe,
And manaced Pieres and his men if thei mette eft sone.

'Now, by the peril of my soule!' quod Pieres 'I shal
apeyre 3ow alle!'

'And houped after Hunger that herd hym atte firste:
'A-wreke me of thise wastoures,' quod he 'that this worlde
schendeth!'

Hunger in haste tho hent Wastour bi the mawe,
And wroghte hym so bi the wombe that bothe his eyen wattered;
He buffeted the Britoner aboute the chokes,
That he lokid like a lanterne al his lyf after.
He bette hem so bothe he barste nere here guttes;

Ne hadde Pieres with a pese-lof preyed Hunger to cesse,
They hadde ben doluen bothe ne deme thow non other.

'Suffre hem lyue,' he seyde 'and lete hem ete with hogges,
A. PASSUS VII. 160–170. C. PASSUS IX. 159–178. 209

'A-wreck me on this wastors,' quod Pers. 'that this world schendeth!'

Hongur in haste · hente Wastor bi the mawe,
And wrong him so be the wombe · that bothe his eegen watreden,
And buffetede the Brutiner · aboute bothe his chekes;
He loked lyk a lanterne · al his lyf after.
He beot so the boyes · he barst neih heore ribbes,
Nedde Pers with a peose-lof · i-preyed him to leue;
And with a benene bat · i-bot hem by-twene,
And hutte Honger ther-with · a-midde bothe his lippes,
And he bleddde in-to the bodiward · a bollselful of gruwel;
Nedde the fisicien furst · defendet him water

Ther counte nat of cursyng · ne holy kirke dreden;
Ther worth no plente;' quath Peers · 'and the plouh ligge.'
Curtesliche the knyght then · as hus kynde wolde,
Warned Wastour · and wissede hym betere,

‘Other ich shal bete the by the law · and brynge the in stockes.’

‘Ich was nat woned to wirche,’ quath Wastour · ‘and ich wolde
nat now bygynne,’
And let lyght of the lawe · and lasse of the knyght,
And sette Peers at a pese · pleyne hym wher he wolde.
‘Now, by Crist,’ quath Peers · ‘y shal aperye 30w alle!’
And hopede after Hunger · that herde him at the ferste.

‘Ich praye the,’ quath Peers tho · ‘pur charite, sire Honger,
Awreke me of these wastours · for the knyght wol nat.’

Honger hente in haste · Wastour by the mawe,
And wrang hym by the wombe · that al waterede hus eyen.
He buffated the Brutener · a-boute the chekes,
That he loked lyk a lanterne · al hus lyf after.
He bet hem so bothe · he barst neih hure guttes,
Ne hadde Peers with a peese-lof · prayede hym by-leue.

‘Honger, haue mercy of hem,’ quath Peers · ‘and let me 3eue
hem benes;
And that was bake for Bayarde · may be here bote.’
To abate the barli-bred · and the benes i-grounde,  
Thei hedden beo ded bi this day · and doluen al warm.  
Thenne faytors for fere · flowen to bernes,  
And flatpen on with fieles · from morwe til euen,  
That Honger nas not hardi · vp for to loke,  
For a potful of peosun · that Pers hedde i-mad.  
An hep of hermytes · henten heom spades,  
And doluen drit and donge · to dutte Honger oute.  
Blynde and bedraden · weore botned a thousand,  

Or elles benes and bren · ybaken togideres.  
Or elles melke and mene ale · thus preyed Pieres for hem.  
Faitoures for fere her-of · flowen in-to bernes,  
And flatpen on with flayles · fram morwe til euen,  
That Hunger was nouȝt so hardy · on hem for to loke,  
For a potful of peses · that Peres hadde ymaked.  
An heep of heremites · henten hem spades,  
And ketten here copeys · and courtpies hem made,  
And wenten as werkemen · with spades and with schoueles,  
And doluen and dykedon · to dryue aweye hunger.  
Blynde and bedreden · were botened a thousande,  
That seten to begge syluer · sone were thei heled.  

For that was bake for Bayarde · was bote for many hungry,  
And many a beggere for benes · buxome was to swynke,  
And ech a pore man wel apayed · to haue pesen for his huyre,  
And what Pieres preyed hem to do · as prest as a sperhauke.  

And there-of was Peres proude · and put hem to werke,  

A. 186. Al THU; V om.
C. 180. whit P. 185. copes EIMS; coppes P.
187. P om. hunger. 189. wit P. 191. of ESG; and P.
That lyßen for blynde · and for broke-legget
Vppon softe Soneday · bi the heijve weye;
Hungur hem helede · with an hot cake.
    Lome mennes limes · weore lythet that tyme,
And bi-come knaues · to kepe Pers beestes,
And preyeden for charite · with Pers for to dwelle,
Al for couetysse of his corn · to caste a-wey Hunger.
    Pers was proud ther-of · and put hem in offys,
And ʒaf hem mete and moneye · as thei mihte deseruen.

Tho were saitours a-ſed · and flowen to Peersses bernes,
And flapten on with flailes · fro morwe til euene,
That Honger was nat hardy · on hem for to loke,
For a potſulf of potage · that Peersses wyf made.
An hep of eremites · henten hem spades,
Spitten and spradde dunge · in despit of Hunger.
Thei coruen here copes · and courtepies hem made,
And wenten as workmen · to weden and mowen;
Al for drede of here deth · suche dyntes ʒaf Hunger.
    Blynde and brokeleggede · he botned a thousande,
And lame men he lechede · with longen of bestes.
Preestes and other peple · to Peers thei drownen,
And freres of alle fyue ordres · al for fere of Hunger.
For that that was bake for Bayarde · was bote for menye hungry,
Drosenes and dregges · drynte for menye beggers.
Ther was no lad that lyuede · that ne lowede hym to Peers,
To be hus hole heue · thaun he hadde no more
Bute lyf-lode for hus labour · and hus lone at nones.
Tho was Peers ful proude · and putte hem alle to werke,
In daubyng and in deluyng · in dunge a-feld berynge,
In thresshyngge, in thecchyngge · in thwytyngge of pynnes,
And alle kynne trewe craft · that man couthe deuyse.
Was no beggere so bolde · bote-yf he blynede were,
That dorst with-sitte that Peeres seyde · for fere of syre Hunger.
And Peers was proud ther-of · and putte hem alle to swynke,
And ʒaf hem mete and monye · as they myght deseruen.
Thenne hedde Peers pite and preyed Hunger to wende Hom to his owne hurde and holden him ther for euere.
And 3it I preye the' quod Pers 'er thou passe henne, Of bidders and of beggers what is best to done? I wot wel whon thou art i-went thei wol worchen ful ille; And mischief hit maketh thei beoth so meke nouthe, And for de-faute of foode thus faste thei worchen; And heo beoth my blodi bretheren for god bouste vs alle. 3it wolde I witen yf thou wustest what were the beste.

Thanne hadde Peres pite and preyed Hunger to wende Home in-to his owne erde and holden hym there.

For I am wel awroke now of wastoures, thorw thi myste. Ac I preye the, ar thow passe' quod Pieres to Hunger, Of beggeres and of bidders what best to done? For I wote wel, be thow went thei wil worche ful ille; For myschief it maketh thei beth so meke nouthe, And for defaute of her fode this folke is at my wille.

They are my bloody bretheren', quod Pieres 'for god bouste vs alle;
Treuthe tauhte me ones to louye hem vchone, And to helpen hem of alle thinge ay as hem nedeth.
And now wolde I witen of the what were the best, And how I myste amastriem hem and make hem to worche.'

'Here now,' quod Hunger 'and holde it for a wisdome:
Bolde beggeres and bigge that mover her bred biswynke, With houndes bred and hors bred holde vp her hertis, Abate hem with benes for bollyng of her wombe; And 3if the gomes grucche bidde hem go swynke, And he shal soupe swetiere when he it hath deseruid.
And if thow fynde any freke that fortune hath appeyred, Or any maner fals men fonde thow suche to cnowe; Conforte hem with thi catel for Crystes loue of heuene,
And hou I mihte a-maystren hem • and maken hem to worche.'

'Here nou,' quod Hunger • 'and holde hit for wisdams, 201
Bolde bidders and beggers • that mowen her mete biswinke,
With houndes bred and horse bred • hold vp heor herties,
And bamme hem with bones • for bollyng of heore wombes;

And yf the gomes grucchen • bidde hem go swynke, 205
And thei schule soupe the swetteme • whon thei han hit deseruet.
And yf thou fyndest eny freik • that fortune hath a-peireth
With fuit, or with fals folk • fonde suche to knowe; 208
Cumforte hem with thi catel • for Cristes loue of heuene,

Tho hadde Peers pite • of alle poure puple,
And bad Hunger in haste • hybe out of contre
Home in-to his owen erthe • and halde hym ther euere—
'For ich am wel awreke • of wastours thorw thy myghte. 208
Ac ich praye the,' quath Peers • 'Hunger, er thow wende,
Of beggers and of bydders • what best be to done?
For ich wolte wel, be thou went • worche thei wolle ful ylle;
Meschief hit maketh • thei ben so meke nouthe, 212
And for defaute this folke • folwen my hestes.
Hit is no thyng for loue • thei labour thus faste,
Bote for fere of famyn • in faith,' seide Peers;
'Ys no final loue with this folke • for al here faire speche; 216
And hit ben my blody brothren • for god bouhte vs alle.
Treuteh tauhte me ones • to louye hem echone,
And helpen hem of alle thyng • ay as hem nedeth.
Now wolde ich wite, or thow wentest • what were the beste,
How ich myghte a-maistren hem • to louye and laboure 221
For here lyflose; • lere me, syre Hunger.'

'Now herkne,' quath Hunger • 'and holde hit for a wysdome;
Bolde beggeres and bygge • that mowe here bred byswnyke,
With houndes bred and hors bred • hele hem when thei hungren,
And a-bane hem with benes • for bollyng of here womb.
And yf the gromes grucchen • bid hem go swynke,
And he shal soupe the swettere • when he hath deserued. 228
And yf thow fynde eny folke • whom false men han apaired,
Comforte hem with thi catel • for so comaundeth treuteh;
Loue hem, and lene hem • so the lawe of kuynde wole.
And alle manere of men • that thou mayst aspye,
That neodi ben, or naket • and nouȝt haue to spende,
With mete or with moneye • mak hem fare the betere,
Or with word or with werk • while that thou art here.
Mak the frendes ther-with • for so seint Matheu techeth,

Facile vobis amicos de mammona iniquitatis.'
'I wolde not greue god,' quod Pers • 'for al the gold on
ground;
Miht I sunneles don as thou seist?' • seide Pers thanne.

Loue hem and lene hem • so lawe of god techeth;—

Alter alterius onera portate.
And alle maner of men • that thou myȝte asspye,
That nedy ben, and nauȝt • helpe hem witti thi godis,
Loue hem and lakke hem nouȝte • late god take the veniaunce;
Theigh thei done yuel • late thow god y-worthe;—

Michi vindicia, et ego retrium.
And if thow wilt be gracious to god • do as the gospel techeth,
And biloue the amonges low men • so shaltow lacche grace,

Facile vobis amicos de mammona iniquitatis.'
'I wolde nouȝt greue god,' quod Piers • 'for al the good on
grounde;
Miȝte I synneles do as thou seist?' • seyde Pieres thanne.

'3e, I bihote the,' quod Hunger • 'or ellis the bible lieth;
Go to Genesis the gyant • the engendroure of vs alle;
'In iusdore and swynke • thow shalt thi mete tylye,
And laboure for thi lyflode' • and so owre lorde hyȝte.
And Sapience seyth the same • I seigh it in the bible;
'Piger pro frigore • no selde nolde tylye,
And therfore he shal begge and bidde • and no man bete his
hunger.'

Mathew with mannes face • mouthed thise wordes,
That serus neguam had a ·nam • and for he wolde nouȝte
chaffare,
He had maugre of his maistre • for euermore after;

B. 228. y-worthe W; aworth L. 229. wilt WCO; wil L. 230.
biloue WCO; bilow L. C. 250. alowede P.
A. PASSUS VII. 218-227.  C. PASSUS IX. 231-251. 215

‘3e, I be-hote the,’ quod Hunger · ‘or elles the bible lyeth;
Go to Genesis the Ieaut · engendrue of vs alle;
In sudure and swynk · thou schalt thi mete tilie,
And labre for thi lyfode’ · for so vr lord higte.
And Sapiens seith the same · I saih hit in the bible;
‘Piger propter frigus · no feld nolde he tilie,
He schal go bidde and begge · and no mon beete his hunger.’
Matheu the monnes face · he mommeth theose wordes,
‘Serius nequam hedde npnam · and for he nolde hit vse,
He hedde maugre of his maister · euere more aftar;
Auserte ab illo mnam, et date illi, etc;

Loue hem and lene hem · so lawe of kynde wolde;
Alter alterius onera portate.
And alle manere men · that thou myght aspye
In meschief other in mal-eSe · and thow mowe hem helpe,
Loke by thy lyf · let hem nouht for-fare.
Yf thow hast wonne ouht wickeliche · wisliche dispende hit;
Facile nobis amicos de mammona iniquitatis:
‘Ich wolde nat greuye God,’ quath Peers · ‘for al the good
on erthe;
Myghte ich synneles do as thou seist?’ · seide Peers plouhman.
‘3e, ich by-hote the,’ quath Hunger · ‘other elles the bybле lyeth;
Go to oure by-gynnynge · tho god the worlde made,
As wise men han ywyte · and as witnessesth genesis,
That seith, with swynke and with swot · and swetyyne face
By-tulye and by-trauaile · treuly oure lyf-lole;
In labore et sudore sualtus tui uescris pane tuo.
And Salamon the sage · with the same acordeth,
The slowe caytyf for colde · wolde no corn tulye;
In somere for hus sleuth · he shal hase defauhte,
And gon abrybeth and beggen · and no man bete hus hunger.
Piger propter frigus noluit arare; mendicabit in hyeme et
non dabitur ei.
Matheu maketh mention · of a man that lente
Hus seluer to thre manere men · and menynge that thei sholde
Chaffare and cheeue ther-with · in chele and in hete;
And he that best laborede · best was alowed,
And leders for here laborynge · ouere al the lordes goodes.
He bi-nom him his npnam • for he yolde not worche,
And yaf hit him in haste • that hedde ten bi-fore;
And seththen he thus seide • his seruauns hit herden,
He that hath schal haue • to helpe ther need is,
And he that nouȝt hath, nouȝt schal haue • ne no mon him helpe;
And he that hopethorte haue • hit him beo bi-reuet.
For Kyynde Wit wolde • that vche mon wrouhte
With techinge or with tylyne • or trauaylynge of hondes,
Actyf lyf or contemplatyf • Cryst wolde hit als.
For so seith the sauter • in psalm of beati omnes,

And binam hym his mnam • for he ne wolde worche,
And yaf that mnam to hym • that ten mnames hadde,
And with that he seyde • that holicherche it herde,
'He that hath shal haue • and helpe there it nedeth,
And he that nouȝt hath, shal nouȝt haue • and no man hym helpe;
And that he weneth wel to haue • I wil it hym bireue.'
Kynde witt wolde • that eche a wyght wrouȝt•e
Or in dykynge or in deluynge • or trauayllandge in preyeres,
Contemplatyf lyf or actyf lyf • Cryst wolde men wrouȝte.
The sauter seyth in the psalme • of beati omnes,
The freke that fedeth hym-sel • with his feythful laboure,
He is blessed by the boke • in body and in soule:
Labores manuum tuarum, etc.'

'3et I prey ȝow,' quod Pieres • 'par charite, and ȝe kunne
Eny leaf of lechecraft • lere it me, my dere.
For somme of my seruauntz • and my-self bothe
Of al a wyke worche nouȝt • so owre wombe aketh.'
'I wote wel,' quod Hunger • 'what sykenesse ȝow eyleth,
ȝe han maunged ouer-moche • and that maketh ȝow grone. 260
Ac I hote the,' quod Hunger • 'as thow thyne hele wilnest,
That thow drynke no day • ar thow dyne somwhat.
A. PASSUS VII. 238-247. C. PASSUS IX. 252-272. 217

Labores manuum tuarum quia manducabis, etc.

He that get his fode her · with trauaylinge in treuth,
God ȝineth him his blessyng · that his lyfode so swynketh.
'Yit I preye the,' quod Pers · 'par charite, ȝif thou conne 240
Eny lyf of leche-craft · lere hit me, my deore.
For summe of my seruauns · boeth seke other-while,
Of alle the wike heo worcheth not · so heor wombe aketh.'
'I wot wel,' quod Hungur · 'what seknesse hem eileth, 244
Thei han i-maunget ouur muche · that maketh hem grone ofte.
Ac ich hote the,' quod Hungur · 'and thou thin hele wylne,
That thou drynke no dai · til thou haue dynet sumwhat;

Ac he that was a wrecche · and wolde nat trauayle, 253
The lord, for his lacchesse · and his luther sleuth,
By-now hym al that he hadde · and ȝaf hit to hus felawe
That leely hadde labored; · and thenne the lord seide,
'He that hath shal haue · and helpe ther hym lyketh; 256
And he that nauht haue · he shal nauht haue,
And no man ȝut helpe hym; · and that he weneth haue,
Ich wolle hit hym by-reue · for hus rechelesnesse.'
Lo! what the sauter seith · to swynkers with handes, 260
'Yblessed be alle tho · that here by-lyue byswynken
Thorw eny leel labour · as thorghe lymes and handes;

Labores manuum tuarum quia manducabis; beatus es, et
bene tibi erit: et cetera.

These are evidences,' quath Hunger · 'for hem that wolle
nat swynken,
That here lyfode be lene · and lytel worth here clothes.' 264
'By Cryst,' quath Peers the plouhmam tho · 'these prouerbes
wolle ich shewe
To beggers, and to boyes · that loth ben to worche.
Ac ȝut ich praye ȝow,' quath Peers · 'pur charitie, syre Hunger,
3ȝf ȝe can other knowe · eny kynne thyng of fysyk? 268
For some of my seruauns · and my-selue bothe,
Of alle a woke worchen nat · so oure wombe Groneth.'
'Ich wot wel,' quath Hunger · 'what syknesse ȝow aileth;
ȝe haue manged ouere muche · that maketh ȝow be syke. 272
Ete not, ich hote the til hunger the take, 248
And sende the sum of his sauce to sauer the the betere;
Keep sum til soper tyme and sit thou not to longe,
A-rys vp ar appetit habbe i-yeten his fulle.
Let not sir Surfet sitten at thi bord; 253
Loue him not, for he is a lechour and likerous of tonge,
And after mony metes his mawe is a-longet.
And if thou diȝete the thus I dar legge bothe myn eres,

Ete nouȝt, I hote the ar hunger the take,
And sende the of his sauce to sauoure with thi lippes; 264
And kepe some tyl soper-tyme and sitte nouȝt to longe,
Arise vp ar appetit haue eten his fulle.
Lat nouȝt sire Surfait sitten at thi borde;
Leue him nouȝt, for he is lecherous and likerous of tonge, 268
And after many manere metes his maw is afyngred.

And if thou diete the thus I dar legge myne eres,
That Phisik shal his surred hodes for his fode selle,
And his cloke of Calabre with alle the knappes of golde, 272
And be sayne, bi my seith his phisik to lete,
And lerne to laboure with londe for lyflode is swete;
For morthereres aren mony leches lorde hem amende!
Theli do men deye thorw here drynkes ar destine it wolde.' 276
'By seynt Poule,' quod Pieres 'thisse aren profitable wordis
Wende now, Hunger, whan thou wolt that wel be thou euer.
For this is a lonely lessoun lorde it the for-ȝelde!'

A. 250. sit TU; faste V.H. 256. soode THU; lyflode V. C. 274.
the IMG; P om. 276. This line is from MIG; P om. 286. wit P.
295. to IM; P om. 300. wemme P.
That Fisyk schal his forred holde for his foodon sule,
And eke his cloke of Calabre with knappes of gold,
And beo fayn, be my feith his fisyk to lete,
And leorne to labre with lond leste lyflode faile;
Ther beoth mo lygers then leches vr lord hem amende.
Thei don men dyzen thorsn heor drinke er destynye wolde.'
'Bi seint Poul!' quod Pers 'theos beoth prophitable wordes!
This is a louelie lesson vr lord hit the for-selde!
Wend now whonne thou wolt wel be thou euere.'
I beo-hote the,' quod Hungur 'heennes nul I wende
Er I haue i-dynet bi this day ' and i-dronke bothe.'
'I haue no peny;' quod Pers 'poletes to bugge,
Nouther gees ne grys ' bote tvey grene cheeses,
And a fewe crudes and craym ' and a therf cake,
And a lof of benes and bren ' i-bake for my children.
And I sigge, bi my soule ' I haue no salt bacon,
Ne no cokeneyes, bi Crist ' colopus to maken.
Bot I haue porettes and percyyl ' and moni colplontes,
And eke a cou, and a calf ' and a cart-mare
To drawe a-feld my donge ' whil the drouthe lasteth.
Bi this lyfode I mot lyuen ' til Lammasse tyme;
Bi that, ich hope forte haue ' heruest in my croft;
Thenne may I dihte thi dyner ' as the deore lyketh.'

'By-hote god,' quod Hunger ' hennes ne wil I wende,
Til I haue dyned bi this day ' and ydronke bothe.'
'I haue no peny;' quod Peres ' poletes forto bigge,
Ne neyther gees ne grys ' but two grene choses,
A fewe crudes and creem ' and an hauer cake,
And two loues of benes and bran ' y-bake for my fauntis.
And 3et I sey, by my soule ' I haue no salt bacoun,
Ne no kokeney, bi Cryst ' coloppes forto maken.
Ac I haue perecil and porettes ' and many kole-plantes,
And eke a cow and a calf ' and a cart-mare
To drawe a-felde my donge ' the while the drought lasteth.
And bi this lyfode we mot lyue ' til Lammasse tyme;
And bi that, I hope to haue ' heruest in my croft;
And thanne may I dihte thi dyner ' as me dere liketh.'
Alle the pore peple tho ' pesecoddes fetten,
Benes and baken apples ' thei brouste in her lappes,
Chibolles and cheruelles ' and ripe chiries manye,
And profred Peres this present ' to plese with hunger.
Al Hunger eet in hast ' and axed after more.
Thanne pore folke for dere ' fedde Hunger 3erne
With grene poret and pesen ' to poysoun Hunger thei thouste.
By that it reighed nere heruest ' newe corne cam to chepynge;
Thanne was folke fayne ' and fedde Hunger with the best, 301
With good ale, as Glotoun tawste ' and gerte Hunger go slepe.
And tho wolde Wastour nouȝt werche ' but wandren aboute,
Al the pore peple • pese-coddes fetten,
 Bake benes in bred • thei brouted in heor lappes, 280
Chibollas, cheef mete • and ripe chiries monye,
And proferde Pers this present • to plese with hungur.
Hunger eet this in haste • and asked after more.
Thenne this folk for fere • fetten him monye 284
Poretes, and peosen • for thei him plese wolden;
From that tyme that thulke weore eten • take he schulde his leue
Til hit to heruest higede • that newe corn com to chepyng.
Thenne was that folk fayn • and sedde Hunger seorne 288
With good ale, and glotonye • and gart him to slepe.
And tho holde the wastor worche • but wandren aboute,

‘Ich by-hote the,’ quath Hunger • ‘that hennes nel ich wende
Er ich haue y-dyned by thyss day • and y-dronke bothe!’
‘Ich haue no peny,’ quath Peers • ‘polettes for to bigge, 304
Nother goos nother grys • bote two grene cheses,
A fewe croddes and creyme • and a cake of otes,
And bred for my barnes • of benes and of peses.
And 3ut ich sey, by my saule • ich haue no salt bacon; 308
Nouht a cokeney, by Cryst • colhoppes to make.
Ac ich haue porett-plontes • perselye and scalones,
Chiboles and chiruylles • and chiries sam-rede,
And a cow with a calf • and a cart-mare,
To drawe a-feld my donge • the whyle drouth lasteth.
By this liofode we mote lyue • tel Lammasse tyme;
And by that, ich hope to haue • heruest in my crofte;
Thenne may I dyghte thy dyner • as me dere lyketh.’ 316
Alle the poure puple tho • peescoddes fetten;
Benes and baken apples • thei brouthe in here lappes,
And proserde Peers this present • to plese ther-with Hunger.
Hunger eet al in haste • and askede after more; 330
Pour folke for fere tho • fedde Hunger seorne
With creym and with croddes • with corses and other herbes.
By that yt neihed heruest • and newe corn com to chepyng,
Thenne was this folke seyn • and sedde Hunger deyntenousliche,
And Gloton tho with good ale • gerte Hunger to slepe. 335
Tho wolde Wastour nat worche • bote wandrede aboute,
Ne no beggere eten bred · that benes inne coome,  
Bote coket and cler-matin · an of clene whete;  293
Ne non halfpeny ale · in none wyse drynge,  
Bote of the beste and the brounest · that brewesters sullen.  
Laborers that haue no lond · to liuen on bote heore honden,  
Deyne not to dyne a day · niht-olde wortes.  296
Mai no peny-ale hem paye · ne no pece of bacun,  
Bote hit weore fresch flesch · or elles fisch i-friyet,  
Bothe chaud and pluschaud · for chele of heore mawe.  
Bote he beo heihliche i-huret · elles wol he chide,  300

Ne no begger ete bred · that benes inne were,  305
But of coket or clerematyn · or elles of clene whete;  
Ne none halpeny ale · in none wise dryneke,  
But of the best and of the brounest · that in borgh he is to 

selle.  308
Laboreres that haue no lande · to lyne on but her handes,  
Deyned nouȝt to dyne a-day · nyȝt-olde wortes.  
May no peny-ale hem paye · ne no pece of bakoun,  
But if it be fresch flesch other fische · fryed other bake,  312
And that chaud or plus chaud · for chilyng of her mawe.  
And but-if he be heighlich huyned · ellis wil he chyde,  
And that he was werkman wrouȝt · waille the tyme,  
Aȝeines Catones conseille · comseth he to Iangle:—  316

_Pasuperlatis omnis pacientier ferre memento._

He greueth hym aȝeines god · and gruccheth aȝeines resoun,  
And thanne curseth he the kynge · and al his conseille after,  
Suche lawes to loke · laboreres to greue.  
Ac whiles Hunger was her maister · there wolde none of hem 
chyde,  320

Ne sryue aȝeines his statut · so sterneliche he loked.  
Ac I warne ȝow, werkemen · wynneth while ȝe mowe,  
For Hunger hiderward · hasteth hym faste,  
He shal awake with water · wastoures to chaste.  324
Ar fuye ȝere be fulfilled · suche famyn shal aryse,  
Thorwgh flodes and thourgh foule wederes · frutes shul faille,  
And so sayde Saturne · and sent ȝow to warne:

_A. 305. statutes UH; statues V._ 311. Saturne HU; Saturnes V.
That he was werkmon i-wroght • warie the tyme,
And corse þerne the kyng • and al his counsel aftur,
Suche lawes to loke • laborers to chaste.
   Ac while Hunger was mayster heer • wolde ther non chyde,
Ne striue æȝyn the statutes • so steorneliche he lokede. 305
   I warne þou, alle werk-men • winneth while þe mowe,
Hunger hiderward æȝyn • hizeth him þeorne.
   He wole a-wake thow watur • the wastours alle; 308
   Er fyue þer ben folseult • such famyn schal a-ryse,
Thorw floses and foul weder • frutes schul fayle;
And so seith Saturne • and sent vs to warne. 311

Nother beggere eete bred • that benes were ynne,
Bote clerematyyn and coket • and of clene whete; 338
Thei wolde non halpeny ale • in none wyse drynke,
Bote of the best and brounest • that brewesters sellen.
   Laboreres that han no londe • to lyuen on bote here handes
Deyned noght to dyne a-day • nyght-olde wortes. 333
May no peny-ale hem paye • ne a pece of bacon,
Bote hit be freesch fleesch other fysch • fried other ybake,
   And that chaud and pluschaud • for chyllynge of here mawe.
   Bote he be heyliche ybyred • elles wol he chide, 336
That he was a werkman ywroght • waryen the tyme;
Corteis Catones consайл • comseth he by-grucche,
Pasperatias onus • pacienter ferre memento.

And thenne he corseth the kyng • and alle the kynges Justices,
Suche lawes to lere • laborers to greue. 341
Ac while Hunger was here mayster • wolde non chide,
   Ne striue a-ȝens the statute • he lokede so sturne.
   Ac ich warne þow werkmen • wynne whyle þe mowe, 344
For Hunger hyderwardes • hyeth hym faste;
He shall awake thow water • wasters to chaste.
Ar fewe þeres be fulfilled • famyne shal aysye;
And so seith Saturnus • and sent þow to warne. 348
Whan ye se the sonne amys · and two monkes bedes,
And a mayde haue the maistrie · and multiplie bi eight,
Thanne shal Deth withdrawe · and Derthe be iustice,
And Dawe the dyker · deye for hunger,
But if god of his goodnesse · graunt vs a trewe.
Thorwe fodes and Soule wederes · frutes shullen faile,
Pruyde and pestilences · shal muche puple secche.
Thre shupes and a shaff · with an vm. folwynge,
Shal brynge bane and bataile · on bothe half the mone. 352
And thanne shal deth with-drawe · and derthe be Iustice,
And Dawe the deluere · deye for defaute,
Bote god of hus goodnesse · graunte ous a trewe. 355

*Hic explicit passus nonus.*

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C. 350. pestelenes P. 351. viij (for vm) I.
PASSUS VIII.

Passus octauus de visione, vt prius.

Treuthe herde telle her-of, and to Pers sende,
    To taken his teme and tilyen the eorthe;
And purachede hym a pardoun, a pena et a culpa
For him, and for his heires, euer-more after.
And bad holde hem at hom and heren heore leyges,
    And al that euere hulpen hym to heren or to sowen,
Or eny maner mester, that mlhte Pers helpen,

PASSUS VII.

Passus viij. de visione, vt supra.

Treuthe herde telle her-of, and to Peres he sente,
    To taken his teme and tulyen the erthe,
And purachede hym a pardoun, a pena et a culpa
For hym, and for his heires, for euermore after.
And bad hym holde hym at home, and eryn his leyges,
    And alle that halpe hym to erie to sette or to sowe,
Or any other myster, that my3te Pieres auaille,
Pardoun with Pieres plowman, treuthe hath ygraunted.
    Kynges and kny3tes, that kepyn holycherche,
And ry3tfullych in reumes, reulen the peple,
Han pardoun thourgh purgatorie, to passe ful ly3tly,
With patriarkes and prophetes in paradise to be felawes.
    Bisshopes yblessed, if thei ben as thei shulden,
Legistres of bothe the lawes the lewed there-with to preche,
And in as moche as thei mowe amende alle synful,
Aren peres with the apostles, this pardoun Piers sheweth,
And at the day of dome atte heigh deyse to sytte.

B. 16. this WCO; thus LR.    C. 5. hym IG; Pom.    7. myster
MEG; meester P.    9. kirke I; churche PEG.    10. ryghtfullesche P.
18. custymes P.
PASSUS X.

_Incipit passus decimus._

TREUTHE herde telle here-of · and to Peers sente
To take hus teeme · and tulye the erthe;
And purchased hym a pardon · _à pena et à culpa,_
For hym and for hus heyres · for euere to be asoiled;
And bad hym halde hym at home · and erye hus leyes,
And alle that hulpe hym to erye · to setten other to sawe,
Other eny manere myster · that myght Peers a-vayle,
Pardon with Peers plouhman · perpetual he graunteth.

Kynges and knyghtes · that holy kirke defenden,
And ryghtfulliche in reames · ruelen the comune,
Han pardon thorw purgatorie · to passy ful lyghtliche,
With patriarkes and prophethes · in paradyse to sitte.

Bishopes yblessed · if thei ben as thei sholde,
Leel and ful of loue · and no lord dредen,
Merciable to meek · and mylde to the goode,
And bytynge on badde men · bote yf thei wolde amende,
And dредeth nat for no deth · to distruye, by here powere,
Lecherie a-mong lordees · and hure luther customes,
And siitten lyue as thei lereth men · oure lord treuthe hem graunteth
To be peeres to a-posteles · alle puple to ruele,
And deme with hem at domes day · bothe quike and ded.
Marchauns in this margin · hedden mony 3eres, 20
Bote non a pena et a culpa · the pope holde hem graunte,
For thei holdeth not hoere haly-day · as holy churche techeth,
And for thei sworen bi hoere soule · —'so god hem moste helpe!'
Aȝyn heore clene conscience · heore catel to sulle. 24
Bote vndir his secre seal · Treuthe sende a lettre,
And bad hem bugge boldely · what hem best lykedene,
And seththen sullen hit a-ȝyn · and saue the wynnyng, 28
And make meson-deuX ther-with · meseyese to helpe,
And wikked wones · wihtly to amende;
Beete brugges a-boute · that to-broke were,
Marie maydens · or maken hem nonnes;
Pore widewes that wolde beo · none wyues aftur, 32

Marchauntz in the margyne · hadden many ȝeres,
Ac none a pena et a culpa · the pope holde hem graunte,
For thei holde nought her halidayes · as holicherche techeth, 30
And for thei swere by her soule · and 'so god moste hem helpe,'
Aȝein clene conscience · her catel to selle.

Ac vnnder his secret seel · Treuthe sent hem a lettre,
That they shulde bugge boldely · that hem best liked, 34
And sithenes selle it aȝein · and saue the wynnyng,
And amende mesondiex there-myde · and myseye folke helpe,
And wikked wayes · wiȝtlich hem amende;
And do bote to brugges · that to-broke were, 38
Marien maydenes · or maken hem nonnes;
Pore peple and prisounes · fynden hem here gode,
And sette scoleres to scole · or to somme other craftes;
Relieu religiou · and renten hem bettere;— 42
'And I shal sende ȝow my-selue · seynyt Michel myn archangel,
That no deuel shal ȝow dere · ne fere ȝow in ȝowe deyinge, 36
And witën ȝow fro wonhope · if ȝe wil thus worche,
And sende ȝowe soules in safte · to my seyntes in ioye.'

Thanne were marchauntz mery · many wepten for ioye,
And preyedtene Pieres the plowman · that purchasid this buile.
Men of lawe lest pardoun hadde · that pleteden for mede,
A. PASSUS VIII. 33–45.  C. PASSUS X. 22–44.  229

Fynde suche heore foode · for godes loue of heuene;
Sette scoler to scole · or to sum other craft,
Rule religion · and rente hem betere;
‘And I schal sende ow my-self · seint Mihel myn aungel,
That no deuel schal 30u dere · whon 3e dye schulle,
That I ne schal sende 3or soules · saaf in-to heuene,
And bi-foren the face of my fader · fourmen or seetes.
Vsure and auarice · and othes I defende,
That no gile go with ou · bote the grace of treute.’
Thenne were marchaundes murie · thei wopen for ioye,
And 3euen Wille for his writynge · wollene clothes;
For he copiede thus heore cause · thei couden him gret thonk.
Men of lawe hedden lest · for heo beoth loth

Marchans in the margine · hdden menye 3eres,
Ac a pena et a culpa · Treuthe nolde hem graunte;
For thei holden nat here halldaies · as holychurche techeth,
And for thei swere by here saule · and ‘so god me mote helpe!’
Ayens clene conscience · for couetyse of wynnynge.
Ac vnnder his secre seel · Treuthe sente hem a lettere,
And bad hem bygge baldly · what hem best lykede,
And sitthen seluen hit a-jeyn · and saue the wynnynges,
Amenden meson-dieuex ther-with · and myseyse men fynde,
And wikkedeweyes · with here good amende,
And byrgges to-broke · by the hye wyes
Amende in som manere wise · and maydenes helpen;
Poure puple bedredene · and prisiones in stockes,
Fynde hem for godes loue · and fauntekynes to scole;
Relee religion · and renten hem bettere;
‘And ich shal sende 30w my-selue · seynt Michel myn angel,
That no deuel shal 30w dere · ne’despeir in 30ure deyinge,
And sende 3oure soules · ther ich my-self dwelle,
And there a-byde body and soule · in blisse for euere.’
Tho were merchauns murye · somme wepte for ioye,
And presdey for Peers ploughman · that purchasede hem this bulle.
Alle the puple badde pardon ynow · that parfyttliche lyuended;
Men of lawe badde lest · that loth were to plede,

lettered alle V.  B. 25. wynnyge L.  C. 27, 28. hym (for hem) P.
33. maydones P.  38. deyenge P.  40. pe (for there) P.
To mote for mene men • but ʒif thei hadde money;
So seith the sauter • and Sapience bothe,

Super innocentes munera non accipiant. A regibus et principibus erit merces eorum.

Of princes and prelatus • heor pencion schulde alyse,
And of the pore peple • no peneworth to take.

Ac he that spendeth his speche • and speketh for the pore
That is innocent and neodi • and no mon hath aperyret,
Cumforteth him in his caas • coueiteth not his goodes,
Bote for vr lordes loue • lawe for him scheweth,
Schal no deuel at his deth-day • deren him worth a myte,

For the sauter saueth hem nouȝte • such as taketh ʒistes,
And namelich of innocenz • that none yuel ne kunneth;

Super innocensm munera non accipies.

Pledoures shulde peynten hem • to plede for such, an helpe,
Princes and prelates • shulde paye for her travaill;

A regibus et pryncipibus erit merces eorum.

Ac many a Iustice an Iurowe • wolde for Iohan do more,
Than pro dei pieta • leue thow none other!
Ac he that spendeth his speche • and speketh for the pore
That is innocent and ned • and no man appeireth,
Conforteth hym in that cas • with-out coueytise of ʒistes,
And scheweth lawe for owre lordes loue • as he it hath lerned,
Shal no deuel at his ded-day • deren hym a myte,
That he ne worth sauf and his souwele • the sauter bereth witnesse;

Domine, quis habitabit in tabernaculo tuo, &c.

Ac to bugge water, ne wynde • ne witte, ne fyre the fierthe,
Thise foure the fader of heuene • made to this folde in comune;
Thise ben treuthes tresores • trewe folke to helpe,
That neuere shal wax ne wanye • with-out god hym-selue.

Whan thei drawen on to deye • and indulgences wolde haue,
Her pardoun is ful pett • at her partyng hennes,
That any mede of mene men • for her motyng taketh.
3e legistes and lawyeres • holdeth this for treuthe,
That, ʒif that I lye • Mathew is to blame,

For he bad me make ʒow this • and this prouerbe me tolde,

Quodcumque vultis vt faciant vobis homines, facile eis.
That he ne worth siker saaf · and so seith the psauter,

Qui facit hanc, non mouebitur in eternum.

Ac to bugge water, ne wynt · ne wit, (is the thridde),
Nolde neuer holy writ · god wot the sothe!
Theos threo for thralles · beo thriuen a-mong vs alle,
To waxen or to wonien · whether god lyketh,
His pardoun in purgatorie · is petit, I trouwe,
That eny meede of mene men · for motynge receyueth.

3e legistes and lawyers · 3e witen wher I ly3e;
Seththe 3e seon that hit is so · servueth to the beste.

Bote thei *pre manibus* were payed · for pleyng atte barre.

Ac he that speneth hus speche · and speketh for the poure
That innocent and nedy is · and no man harme wolde,
And conforteth suche in eny cas · and coueyteth nat here 3iftes,
And for the loue of oure lorde · lawe for hem declareth,
Shal haue grace of god ynow · and a gret ioye after.
Beth ywar, 3e wise men · and witty of the lawe;

For whenne 3e draweth to the deth · and indulgence wolde haue,
Hus pardon is ful petit · at hus partynge hennes,
That mede of mene men · for here motynge taketh.
For hit is symonye, to sulle · that send is of grace;
That is, witt and water · wynd, and fuyr the furthe,
These foure sholden be fre · to alle folk that hit nedeth.
Libbinde laborers · that libben bi heore hondes, 64
That treuliche taken · and treuliche tithen,
And luyen in loue and in lawe · for heore lowe hertes,
Hedde the same absolucion · that sent was to Pers.

Alle lybbying laboreres · that luyen with her hondes,
That trewlich taken · and trewlich wynnen,
And luyen in loue and in lawe · for her lowe hertis,
Haueth the same absoluicioun · that sent was to Peres.

Beggeres ne bideres · ne beth nouȝte in the bulle,
But if the suggestioun be soth · that shapeth hem to begge.
For he that beggeth or bit · but if he haue nede,
He is fals with the sende · and defraudeth the nedy,
And also he bigileth the gyuere · ageines his wil.
For if he wist he were nouȝte nedy · he wolde þiue that an-other,
That were more nedy than he · so the nediest shuld be hulpe. 72
Catoun kenneth men thus · and the clerke of the stories,
Cui des, videlo · is Catounes techynge,
And in the stories he techeth · to bistowe thy thy almes;
Sil elemosina tua in manu tua, donec studes cui des.

Ac Gregori was a gode man · and bad vs gyuen alle 76
That asketh, for his loue · that vs alle leneth:—

Non eligas cui miserearis, ne forte pretereaes illum qui
meretur accipere. Quia incertum est pro quo Deo magis
placeas.

For wite ȝe neuere who is worthi · ac god wote who hath
nede,
In hym that taketh is the trecccherye · if any tresoun waw;
For he that þiueth, yeldeth · and þarketh hym to reste,
And he that biddeth, borweth · and bryngeth hym-self in dette.
For beggeres borwen euermo · and her borghe is god almyȝti,
To þelden hem that þiueth hem · and yet vصرف more:
Quare non dedisti peccuniam meam ad mensam, vt ego
veniens cum vsuris exquisim illum?

For-thi biddeth nouȝt, ȝe beggeres · but if ȝe haue gret nede;
For who-so hath to buggen hym bred · the boke bereth wit-
nesse,
He hath ynough that hath bred ynough · though he haue nouȝt
elles:
Satis díues est, qui non indíget pane.
Bidders and beggers · beoth not in the bulle,
For he that beggeth or biddeth · bote he habbe neode,
And eke gyleth the ȝiuere · al ageyn his wil.

Alle lybbynge laborours · that lyuen with here handes
Leelyche and lawefulliche · ourle lord treuthe hem graunteth
Pardon perpetuel · ryght as Peers Plouhman.
Begggers and bydders · beth nat in that bulle
Bote the suggestion be soth · that shapeth hem to begge.
For he that beggeth other byddeth · bote yf he haue nede,
And also gyleth hym that gyueth · and taketh ageyns hus wyl.
For he that gyueth for godes loue · wolde nat gyue, hus thankus,
Bote ther he wyyte hit were · wel gret neede to gyuen,
And most meritorie to men · that he ȝeueth for.

Caton a-cordeth ther-with · cui des uideto;

Wot no man, as ich wene · who is worthy to haue.
The most needy aren ourse neighbores · and we nyme good hede,
As prisones in puttes · and poure folke in cotes;
Charged with children · and cheve lordes rente,
That thei with spynnynge may spare · spenen hit in hous-hyre,
Bothe in mylk and in imele · to make with papełotes,
To a-glotye with here ġurles · that greden after fode.
Al-so hem-selue · suffren muche hunger,
And wo in winter-tyme · with wakyng a nyghtes
To ryse to the ruel · to rocke the cradel,
Bothe to karde and to kembe · to clouten and to wasche,
To rubbe and to rely · russhe to pilie,
That reuhe is to rede · othere in ryme shewe
The wo of these women · that wonyth in cotes;
And of meny other men · that mucho wo suffren,
Bothe a-fyngrede and a-furst · to turne the fayre outwarde,
And beth abasshed for to begge · and wolfe nat be aknowe
What hem needeth at here neihebores · at non and at euen.
This ich wot witerly · as the worde techeth,
What other by-houeth · that hath meny children,
And hath no catel bote hus craffe · to clothly hem and to fede,
And fele to fonge ther-to · and fewe pans taketh.
Ther is payn and peny-ale · as for a pytance y-take,
Colde flessh and cold fyssh · for veneson ybake;
Frydayes and fastyng-dayes · a ferthyng-worth of muscles
Were a feste for suche folke · other so fele cockes.
These were almes, to helpe · that han suche charges,
And to comfortie such cotyers · and croked men and blynde.
Ac beggers with bagges · the whiche brewhouses ben here churches,
Bote thei be blynde other broke · other elles be syke,
Thauh he falle for defaute · that faitheth for hus lyf-lode,
Reccheth neuere, 3e ryche · thauh suche lorelles steruen.
For alle that han here hele · and here eyen syghte,
And lymes to laborye with · and lolleres lyf vsen,
Lyuen a-jens goodes lawe · and lore of holy churche.

And 3ut arn ther other beggers · in hele, as hit semeth,

C. 74. wip MIG; P om. spenen E; spene IG; spynen P. · 83. of IG;
pat P. peese P. · 86. aknowe MEG; yknowe P. · 87. att P (1st time).
a IMEG; P om. 95. a folke P; but IMEG omit a. · 116. wyght G;
Ac hem wanteth here witt • men and women bothe,  
The whiche aren lunatik lollers • and leperes a-boute,  
And mad as the mone sitt • more other lasse.  

Thei caren for no cold • ne counteth of no hete,  
And arn meuyng after the mone • moneyles thei walke,  
With a good wil, witles • meny wyde contrey's,  
Ryght as Peter dude and Paul • saue that thei preche nat,  

Ne myracles maken; • ac meny tymes hem happeth  
To prophesien of the puple • pleyinge, as hit were,  
And to oure sight, as hit semeth • suththe God hath the myghte  
To 3euen ech e a wyght wit • welthe, and his hele,  

And suffreth suche so gon • hit semeth, to myn inwitt,  
Hit arn as hus apostelese, suche puple • other as his priuye disciples.  
For he sente hem forth seluerles • in a somer garnement,  
With-oute bred and bagge • as the bok telleth,  

Quando misi vos sine pane et pera;  
Barfot and breddles • beggeth thei of no man.  
And thauh he mete with the meyre • amyddes the strete,  
He reuerenceth hym ryght nouht • no rather than another;  

Neminem salutaueritis per iam.  
Suche manere of men • Matheu ous techeth,  
We sholde haue hem to house • and help hem when thei come;  

Et egenos uagosque induc in domum iuam.  
For hit aren murye-mouthede men • mynstrales of heuene,  
And godes boyes, bordiours • as the bok telleth,  

Si quis uidetur sapiens, fiel stultus ut sit sapiens.  
And alle manere mynstrales • men wot wel the sothe,  
To vnder-fonge hem faire • by-falleth for the ryche,  
For the lordes loue and ladies • that thei with lengen.  
Men suffren al that suche seyn • and in solas taken,  
And 3ut more to suche men • doth er thei passe,  
Gyuen hem gyftes and gold • for grete lordes sake.  
Ryght so, 3e riche • rather 3e sholde, for sothe,  
Welcomen and worsshepen • and with your geode helpen  

Godes mynstrales and hus messagers • and hus murye bordiours;
Late vsage be 3owre solace · of seyntes lyues redynge,
The boke banneth beggarie · and blameth hem in this manere: 88

_Iunior fui, etenim sensui; et non vidi iustum derelictum,
nec semen eius querens panem._

For 3e lyue in no loue · ne no lawe holde;
Many of 3ow ne wedde nou3t · the wommen that 3e with delen,
But as wilde bestis with wehe · worthen vppe and worchen,
And bryngeth forth barnes · that bastardes men calleth.

_A. 73. not—ne UT; in no lawe · that V. 75. wilde—_with TH; beestes
A. PASSUS VIII. 75, 76. C. PASSUS X. 137-168. 237

Bote as wilde beestes, with wo · worcheth to-gedere,
And bringeth forth barnes · that bastardes beon holden. 76

The whiche arn lunatik lollares · and leperes a-boute,
For vnder godes secre seel · here synnes ben ykeuered.
For thei bereth no bagges · ne none botels vnder clokes,
The whiche is lollaren lyf · and lewede eremytes, 140
That loken ful louheliche · to lacchen mennes almesse,
In hope to sitten at euen · by the hote coles,
Vnlouke hus legges abrod · other lygge at hus ese,
Reste hym, and roste hym · and his ryg turne, 144
Drynke drue and deepe · and drawe hym thanne to bedde;
And when hym lyketh and lust · hus leue ys to aryse;
When he ys ryseen, rometh out · and ryght wel aspieth
Whar he may ratheste haue a repast · other a rounde of bacon,
Suluer other sode mete · and som tyme bothe, 149
A loof other half a loof · other a lompe of chese;
And carieth it hom to hus cote · and cast him to lyue
In ydelenesse and in ese · and by others traualye. 153
And what frek of thys folde · fisketh thus a-boute,
With a bagge at hus bak · a begeneldes wyse,
And can som manere craft · in cas he wolde hit vse,
Thorgh whiche craft he couthe · come to bred and to ale, 156
And ouer-more to an hater · to helye with hus bones,
And lyueth lyk a lollere · godes lawe hym dampneth.
'Lolleres lyuyn in sleuthe · and ouer-londe strykers
Beeth nat in this bulle,' quath Peers · 'til thei ben amendid,
Nother beggers that beggen · bote yf thei haue neede. 161
The bok blameth alle beggerye · and banneth in this manere,

Junior fui, etenim sensui, non uidi iustum derelictum, nec
semen eius querens panem; et alibi: Infirma est
virtus mea in paupertate.

Hit needeth nauht nouthe · a-non for to preche,
And here these lewede men · what thyss Latyn meneth, 164
For hit blameth alle beggerie · be 3e ful certeyn.
For thei lyue in no loue · ne no lawe thei holden;
Thei wedde non womon · that thei with delen,
Bringeth forth bastardes · beggers of kynde. 168

that V. B. 88. querens panem OC; LWR om. C. 138. ykeuerede P.
159. ouere-londe P. 166. ne IMEG; P om.
Or his bac, or his bon heo breketh in heore youthe,  
And goth, fayteth with heore fauntes euer-more after.  
Ther ben mo mis-happes amongus hem hose taketh heede,  
Then of alle othure men that on molde wandren.  
Thei that lyuen thus heore lyf moue lothe the tyme,  
That euere thei weore men i-wrougt when thei schul henne fare.

Or the bakke or some bone he breketh in his youthe,  
And sithe gon faiten with youre fauntes for euermore after.  
There is moo mysshape peple amonge thise beggeres,  
Than of alle maner men that on this molde walketh;  
And thei that lyue thus here lyf moue lothe the tyme,  
That euere he was man wrougt when he shal hennes fare.  
Ac olde men and hore that helples ben of strengthe,  
And women with childe that worche ne moue,  
Blynde and bedered and broken here membres,

That taketh this myschief mekelych as meseles and othere,  
Han as pleyne pardoun as the plowman hym-self;  
For loue of her lowe hertis owre lorde hath hem graunted  
Here penaunce and her purgatorie here on this erthe.
Bote olde men and hore · that helpes beoth of strengthe,
And wymmen with childe · that worchen ne mowen,
Blynde and bedreden · and broken heore membres,
That taken meschef mekeliche · as meseles or othere,
Han as pleyn pardoun · as the plouh-mon him-seluen;
For loue of heore lowe herties · vr lord hath hem graunted
Heore penaunce and heore purgatorie · is her vpon eorthe.

Other the bak other som bon · thei breken of here children,
And gooth afaytyng with here sauntes · for euere-more after.
Ther arn mo misshapen · a-mong suche beggers,
Than of meny other men · that on this molde walken.
Tho that lyuen thus hurf lyf · leyue ye non othere,
Thei han no part of pardon · of preyers, ne of penaunces.
Ac olde men and hore · that helpes beeth and nedy,
And wommen with childe · that worche ne mowen,
Blynde men and bedreden · and broken in here membres,
And alle poare pacientes · a-payed of godes sonde,
As mesels and mendinauntes · men yfalle in myschef,
As prisons and pilgrimes · paraunter men yrobbed,
Other by-lowe thorwe luthere men · and lost here catel after,
Other thorgh fure other thorwe flood · dalle to pouerte,
That taken these meschiefes meekliche · and myldliche at herte;
For loue of here lowe herties · oure lord hath hem graunted
Here penaunce and here purgatorie · vp-on thys pure erthe,
And pardon with Peers Plouhman · a pena et a culpa.
And alle holy hermites · haue schal the same;
Ac eremites that en-habiten · by the heye weyes,
And in borwes a-mong brewesters · and beggen in churches;—
Al that holy eremytes · hateden and despisede,
As rycheses and reuerences · and ryche mennes almesse,
These lolleres, lacchedraweres · lewedre eremytes,
Coueyten the contrarie · as cotiers thei lybben.
For hit beth bote boyes · bollers atten ale,
Neyther of lynage, ne of lettrure; · ne lye-holy as eremites,
That wone def whilom in wodes · with beres and lyones.

this line. 188. en-habiten hem PM; the rest omit hem. 194. bollers IM;
rollers (wrongly) PEFG. 195. Of lynage of letter P; but I inserts Ney-
per; other MSS. have Of lynage ne of lettrure. 196. whilom IMP; wyle P.
Some had lyf-lode of here lynage and of no lyf elles;
And some lyuede by here lettreure and labour of here hondes;
Somme hadde foreynes to frendes that hem fode sente;
And bryddes brouten to some bred wherby thei lyueden.
Alle these holy eremites were of hye kyynge,
For-soke londe and lordshep and lykynges of the body.
Ac these eremites that edefyen thus by the hye weyes,
Whilom were workmen webbes and taillours,
And carters knaues and clerkus with-oute grace,
Helden ful hungry hous and hadde much defaute,
Long labour and lyte wynnynge and atte laste aspiden,
That faitous in frere clothyng hadde fatte chekus.
For-thi lefte thei here labore these lewede knaues,
And clothed hem in copes clerkus as hit were,
Other on of som ordre other elles a prophete;
A-jens thelaw he lyueth yf Latyn be trewe;

*Non licet nobis legem voluntati, sed voluntatem comiungere legi.*

Now kyndeliche, by Crist beth suche callyd lolleres;
As by Englisch of oure eldres of olde menne techynge.
He that lolleth is lame other his leg out of ioynte,
Other meymen in som membre for to meschief hit souneth.
And ryght so sothlyche suche manere eremites
Lollen ajen the byleyue and lawe of holy churche.

For holy churche hoteth alle manere puple
Vnder obedience to bee and buxum to the lawe.
Furst, religious, of religion here ruele to holde,
And vnder obedience to be by dayes and by nyghtes;
Lewede men to laborie and lorde to honte
In fythes and in forestes for fox and other bestes
That in wilde wodes ben and in wast places,
As wolues that wyryeth men wommen and children;
And vp-on Sonedayes to cesse godes seruyce to huyre,
Bothe matyns and messe and, after mete, in churches
To huyre here euesong · euer man ouhte.
Thus it by-longeth for lorde · for lered, and lewed, Echel halyday to huyre · hollyche the servise,
Vigiles and fastynge days · forthere-more to knowe, And fulfille tho fastynge · bothe infirmite hit made, Pouerte other otheres penaunces · as pilgrymages and trouayles. Vnder this obedience · arn we echone;
Who-so brekyth this, be wel war · bot yf he repente, Amende hym and mercy aske · and meekliche hym shruye,
Ich drede me, and he deye · hit worth for dedlich synne A-counted by-fore Crist · bothe conscience excuse hym_·_ Loke now where these lolleres · and lewedere eremytes, Yf thei breke thys obedience · that ben so fer fro churche?
Wher see we hem on Sonedays · the seruyse to huyre, As, matyns by the morwe? · tyl masse by-gynne,
Other Sonedays at euesonge · seo we wel fewe! Othere labory for here lislede · as the lawe wolde?
Ac at mydday meeel-tyme · ich mete with hem ofte, Comynge in a cope · as he a clerke were;
A bacherel other a beaupere · best hym by-semeth; And for the cloth that keuereth hym · cald is he a frere, Wassbeth and wypeth · and with the furste sitteth.
Ac while he wrought in thys worlde · and wan hus mete with treuth.
He sat atte sydbenche · and secounde table;
Cam no wyn in hus wombe · thowr the weke longe, Nother blankett in hus bed · ne white bred by-fore hym.
The cause of al thys caitifte · cometh of meny bisshopes, That suffren suche sottes · and othere synnes regne;
Certes, ho so thurstye hit segge · Symon quasi dormit;
Vigilare were faireour · for thow hast gret charge.
For meny waker wolues · ben broke in-to foldes; Thyne berkeres ben al blynde · that bryngeth forth thy lambren, Dispergentur ous · thi dogge dar nat berke;

237. Amenden P. 240. were P. 241. fer IFG; PEM om. 244. wel EFG wol P. 245. here IMFEG; oure P. 247. Comynge MEFG; Comynge P. 249. he MEFIG; here P. 254. bisshopes P. 258. Vigilare IMFEG; Vigilate P. 261. beerke P.
‘Pers,’ quod a prest tho · ‘thi pardon most I rede,
For I wol construe vch a clause · and knowen hit in Englisch.’
And Pers at his preyere · the pardon vnfoldeth,
And I bi-hynden hem bothe · bi-heold al the bulle.
In two lynes hit lay · and not a lettre more,
And was i-writen riht thus · in witnesse of treuth.

‘Pieres,’ quod a prest tho · ‘thi pardoun most I rede,
For I wil construe eche clause · and kenne it the on Engliche.’
And Pieres at his preyere · the pardoun vnfoldeth,
And I bihynde hem bothe · bihelde al the bulle.
Al in two lynes it lay · and nouȝt a leef more,
And was writen riȝt thus · in witnesse of treuthe:

*Et qui bona egerunt, ibunt in vitam eternam;*

*Qui vero mala, in ignem eternum.*

‘Peter!’ quod the prest tho · ‘I can no pardoun fynde,
But “Dowell, and haue wel · and god shal haue thi sowle,
And do yuel, and haue yuel · hope thow non other
But after thi ded-day · the deuuel shal haue thi sowle!”'
A. PASSUS VIII. 96—99. C. PASSUS X. 262—291. 243

Et qui bona egerunt, ibunt in vitam eternam;
Qui vero mala, in ignem eternum.

‘Peter!’ quod the preost tho. ‘I con no pardoun fynde, 96
Bote “dowel, and haue wel and god schal haue thi soule,
And do vuel, and haue vuel and hope thou non othur,
That aftur thi deth-day to helle schaltou wende!’

The tarre is vntydy that to thyne sheep by-longeth,
Hure salue ys of supersedes in someneres boxes;
Thyne sheep are ner al shabbyd the wolf shitet whoolle: 264
Sub molli pastore lupus lanam cacat, et grex
In-custoditis dilaceratur eo.
Hoow! hurde! wher is thyn hounde and thyne hardy herte,
For to wyrie the wolf that thy whoolle fouleth? 268
Ich leyue, for thy lacchesse thow leest meny wederes,
And ful meny fayre flus falsliche wasshe!
When thy lord loketh to haue a-louaunce for hus bestes,
And of the monye thow haddist ther-myd hus meoble to saue,
And the whoolle worth weye woo ys the thenne! 273
Redde rationem utilicacionis tué other in average fille!
Thyn hyre, hurde, as ich hope hath nouht to quyty thy dette,
Ther as mede ne mercy may nat a myte aasyle. 276
Bote ‘haue this for that tho that thow toke
Mercy for mede and my lawe breke,
Loke now for thi lacchesse whether lawe wol the graunte
Purgatorie for thy paye other perpetuel helle?’ 280
For shal no pardoun praye for 3ow ther nother princes letteres.’
‘Peers,’ quath a prest tho ‘thy pardoun most ich rede,
Ich can construen ech worde and kenne hit the in Englishe.’
And Peers at hus preyer the pardon vnfolded, 284
And ich by-hynde hem bothe by-heeld al the bulle.
In two lynes hit lay and no lettere more,
And was ywyre ryght thus in witnesse of treuth.
Qui bona egerunt ibunt in vitam eternam:
Qui vero mala, in ignem eternum.

‘Peter!’ quath the prest tho ‘ich can no pardon fynde, 288
Bote “do wel and haue wel and god shal haue thy soule,
Do vuel and haue vuel and hope thow non other
Bote he that vuel lyueth vuel shal ende!’

C. 274. in IMFEG; Pom. 275. Then (for Thyn) P. 281. 3owe P.
And Pers, for puire teone • pollede hit a-sonder,
And siththe he seide to hem • these semely sawis,
   'Si ambulauero in medio umbra mortis, non timebo mala,
   quoniam tu mecum es.
I schal sese of my sowyng,' quod Pers • 'and swynke not so harde,
Ne aboute my lyflode • so bisy beo no more:
Of preyere and of penance • my plouh schal ben heraftur,
And bi-loure that I beo-louh • er my lyf fayle.
The prophete his payn eet • in penance and wepyng;
As the paouter vs seith • so dude moni othere;
That loueth God lelly • his lyflode is wel muche:

Fuerunt michi lacrime mee panes, die ac noxte.

And Pieres for pure tene • pulled it atweyne,
And seyde, 'si ambulauero in medio umbra mortis, non
   timebo mala; quoniam tu mecum es.
I shal cessen of my sowyng, quod Pieres • 'and swynk nouȝt
so harde,
Ne about my bely-iuye • so bisy be namore!
Of preyers and of penance • my plow shal ben heraftur,
And wepen when I shulde slepe • thought whete-bred me faille.
The prophete his payn ete • in penance and in sorwe,
But that the sauter seith • so dede other manye;
That loueth god lelly • his lyflode is ful esy:

Fuerunt michi lacrime mee panes die ac noxte.

And, but if Luke lye • he lereth vs bi foules,
We shulde nouȝt be to bisy • aboute the worldes blisse;
Ne solliciti sitis • he seyth in the gospel,
And sheweth vs bi ensamples • vs selue to wisse,
The foules on the felde • who fynt hem mete at wynter?
Haue thei no gernere to go to • but god fynt hem alle.'
'What I' quod the prest to Perkyn • 'Peter! as me thinketh,
Thow art letted a litel • who lerned the on boke?'
'Abstinence the abbesse,' quod Pieres • 'myne a. b. c. me
tauȝte,
And Conscience come afterward • and kenned me moche more.'
'Were thow a prest, Pieres,' quod he • 'thow miȝte preche
where thow sholdest,
As deynour in deuynyte • with dixit insipiens to thi teme.'
And bote 3if Luke lyȝe· he lereth vs a-nother;
That to bisi we ne schulde beo· her vppon eorthe,
While we woneth in this world· to make vs wombe-ioye.
*Ne solicii sitiis· he seith in his godspel,*
And scheweth hit by ensaumplе· vro soules to wisse.
The foules in the firmament· who fynt hem in winter?
Whon the forst freseth· foode hem bi-houeth;
Haue thei no gerner to go to· ȝit god fynt hem alle.'
'What?' quod the prest to Perkyn· 'Peter! as me thinketh,
Thow art lettret a luyte· ho lered the on boke?'
'Abstinence the abbesse· myn a-b-ce me taȝte,
And Conscience com aftur· and kenneide me betere.'
'Weore thou a prest,' quod he· 'thou mihtest preche whon
the luste,
Quoniam literaturam non cognouï· mihte be thy teeme!'
Lewede lorel! quod he: 'luite lokestou on the bible,
On Salomones sawes · seldom thou bi-holdest;
Slynge awey these scorners, he seith · with here shrewid fliting,
For with hem redely · y kepe not to rest;

Ei ce derisores et iurgia cum eis, ne cres cant!'
The prest and Perkin tho · apposeden either other,
And thorw heore wordes I a-wok · and waitide aboute,
And sauh the sonne sitte south · euene that tyme.
Meteles and moneyeles · on Maluerne hulles,
Musying on this meteles · a myle-wei ich 3eode.
Mony tyme this metels · han made me to studie
For Pers loue, the plouh-mon · ful pensyf in myn herte;

'Lewed lorel! quod Pieres · 'litel lokestow on the bible, 136
On Salomones sawes · selden thow biholdest,

Eice derisores et iurgia cum eis, ne cresc ant, &c.'
The prest and Perkyn · apposeden eyther other,
And I thorw here wordes a-woke · and waited aboute,
And seigh the sonne in the south · sitte that tyme,
Meteles and moneelees · on Maluerne hulles,
Musying on this meteles; · and my waye ich 3ede.
Many tyme this meteles · hath maked me to studye
Of that I seigh slepyng · if it so be my3te,
And also for Peres the plowman · ful pensyf in herte,
And which a pardoun Peres hadde · alle the peple to conforte,
And how the prest impugned it · with two propre wordes.
Ac I haue no sauoure in songewarie · for I se it ofte faille;
Catoun and canonistres · conseilleth vs to leue
To sette sadnesse in songewarie · for, sompnia ne cures.
Ac for the boke bible · bereth witnesse,
How Danyel deuynd · the dremes of a kyng,
That was Nabugodonosor · nempnd of clerkis.
Daniel seyde, 'sire kyng · thi dremeles bitokneth,
That vnkouth kn3ytes shul come · thi kyngdome to cleue;
Amonges lowere lordeis · thi londe shal be departed.'
And as Danyel deuynd · in deede it felle after,
The kyng lese his lordship · and lower men it hadde.
For that I sauf sleypynge · 3if hit so be mihte.
Bote Catoun construweth hit nay · an canonistres bothe,
And siggen bi hem-seluen · sompnia ne cures.  
Ac for the bible · bereth witnesse hou
Daniel deuynde · the dremels of a kyng,
That Nabugodonosor · nempne these clerkes.
Daniel seide, 'sir kyng · thi sweuene is to mene,
That vnkouthe knihtes schul come · thi kingdam to clayme;
Among lower lorde · thi lond schal be departet.'
As Daniel diuinede · hit fel in dede after,
The kyng laste his lordschupe · and lasse men hit hadden.

The preest thus and Perkyn · of the pardon Iangled.
Throgh here wordes ich awook · and waitede aboute,
And seih the sonne in the south · sitte that tyme.
Meteles and moneyles · on Maluerne hulles,
Musynge on this meteles · a myle-wey ich 3eode.
And meny tymes this meteles · made me to studie
Of that ich seih sleypynge · yf hit so be myghte,
And of Peers Plouhman · ful pensyf in herte,
And which a pardon Peers hadde · the puple to gladen;
And how the preest inpuignd hit · thorwe two propre wordes.
Ac men setten nat by songewarie · men seen hit ofte faile,
Caton counteth hit at nouht · and canonistres at lasse.

Ac for the bok bible · bereth good wyttnesse,
How Daniel dyuinede · and vndude the dremeles
Of kyng Nabugodonosor · that no peer hadde,
And sitthe after to hus sones · seide hem what thei thouhte;—
And Ioseph mette metels · ful meruilles alse,
How the sonne and the mone · and enleuene sterres
Falden bi-fore his feet · and heileden him alle.
‘Beu fis,’ quod his fader · ‘for defauete we schulde,
I my-self, and my sones · seche the for neode.’
Hit fel as the fader seide · in Pharaones tyme,
Ther Ioseph was Iustise · Egipte to kepene.
Al this maketh me · on metels to thenken
Mony tyme at midniht · whon men schulde slepe,
On Pers the plouh-mon · and whuch a pardoun he hedde,
And hou the preest inpugneded hit · al bi pure resoun,

And Ioseph mette meruellously · how the mone and the
sonne,
And the elleuene sterres · hailsed hym alle.
Thanne Iacob iugged · Iosephes sweuene:
‘Beau filis,’ quod his fader · ‘for defauete we shullen,
I my-self and my sones · seche the for nede.’
It bifel as his fader seyde · in Pharaoes tyme,
That Ioseph was Iustice · Egipte to loken,
It bifel as his fader tolde · his frendes there hym sougte.
And al this maketh me · on this meteles to thinke;
And how the prest preued · no pardoun to Dowel,
And desmed that Dowel · indulgences passed,
Biennales and triennales · and bisschopes lettres,
And how Dowel at the day of dome · is dignelich vnderfongen,
And passeth al the pardoun · of seynt Petres cherche.

Now hath the pope powere · pardoun to graunte the peple
With-outen eny penaunce · to passen in-to heuene;
This is owre bileue · as lettered men vs techeth,
\[
\text{Quodcumque ligaueris super terram, erit ligatum et in}
\text{celis, \textit{gc}.}
\]

And so I leue lelly · (lordes forbode ellis!)
That pardoun and penaunce · and preyeres don saue
Soules that haue synned · seuene sithes dedly.
And diuinede that Dowel · indulgence passede,
Bienals and trienals · and busschopes lettres.
Dowel on domesday · is digneliche i-preiset,
He passeth al the pardouns · of scint Petrus churche.
Now hath the pope pouwer · pardoun to graunte,
The peple with-oute penaunce · to passe to ioye.
This is a lef of vre bileuee · as lettret men vs techeth,

Quodcunque ligaueris super terram, erit ligatum et in celis.
And so bileuee I lelly · (vr lord forbeode hit elles !)
That pardoun and penaunce · and preyers don sauen
Soules that han sunget · seuen sithes dedlich.

And Ioseph mette meruelousliche · how the mone and the sonne
And elleuene sterres · hailsede hym alle;
Thenne Iacob Iuged · Iosephes sweuene:
‘Beau fites,’ quath the fader · ‘we shulleth for defaute,
Ich my-self and my sones · secche the for neede;’

Hit by-sel as the fader seide · in Pharaoes tyme,
That Ioseph was Iustice · Eipte to saue;
Hus elleuene brotheres · hym for neede souhte,
And hus fader Iacob · and al-so hus dame:

Al this maketh me · on meteles to studie,
And how the preest preuede · no pardon to Dowel;
And demede that Dowel · indulgences passede,
Byennals · and tryennals · and bisshopes letteres.
For ho so doth wel here · at the daye of dome
Worth faire vnderfonge · by-for god that tyme.
So Dowel passeth pardon · and pilgrimages to Rome;
324
316
312
309
320
328
311
329
327.
327. by-leue P (elsewhere by-leuye).

Quodcunque ligaueris super terram erit ligatum et in celis;
Et quodcunque solueris super terram erit solutum et in celis;

And so ich by-leuye leelly · lordes forbode elles,
That pardon and penaunce · and preieres don saue
Saules that han synged · seuene sithes dedliche.
Bote trustene to trienals • treuly me thinketh
Is not so syker for the soule • certes, as Do-wel.
For-thi I rede 30w renkes • that riche ben on eorthe,
Vppon trust of our treasour • trienals to haue,
Beo 3e neuer the baldore • to breke the ten hestes;
And nomeliche, 3e meires • and 3e maister iuges,
That han the welthe of this world • for wyse men ben holden,
To purchasen pardoun • and the popes bulles.
At the dredful day of dom • ther dede schullen a-rysen,
And comen alle bi-fore Crist • and a-countes yelden,
How thou laddest thi lyf • and his lawe keptest,
What thou dudest day bi day • the doom the wol reheresen;
A powhe-ful of pardoun ther • with prouincials lettres,

Ac to trust to thise trienales • trewly me thinketh,
Is nouȝt so syker for the soule • certis, as is Dowel.
For-thi I rede 3ow, renkes • that riche ben on this erthe,
Vppon trust of 30we tresoure • trienales to haue,
Be 3e neuere the balder • to breke the ten hestes;
And nomelich, 3e maistres • mayres and iugges,
That han the welthe of this worlde • and for wyse men ben holden,
To purchase 30w pardoun • and the popis bulles.
At the dredefull dome • when dede shullen rise,
And comen alle bisor Cryst • acountis to 3elde,
How thou laddest thi lyf here • and his lawes keptest,
And how thou dedest day bi day • the dome wil reherse;
A poke-ful of pardoun there • ne prouincials lettres,
Theigh 3e be founde in the fraternete • of alle the foure ordres,
And haue indulgences double-folde • but if Dowel 30w helpe,
I sette 30we patentes and 30we pardounz • at one pies hele!
For-thi I conseille alle Cristene • to crye god mercy,
And Marie his moder • be owre mene bitwene,
That god gyue vs grace here • ar we gone hennes,
Suche werkes to werches • while we ben here,
That after owre deth-day • Dowel reherse,
At the day of dome • we dede as he higte.

A. 187. Colophon from TUD; V omits it.  B. 183. ten CRO; x L.

Thauh thou be founden in fraternite · a-mong the foure ordres,
And habbe indulgence i-doubled · bote Dowel the helpe, 180
I nole 3eue for thi pardoun · one pye-hele! /
Forthi I counsale alle Cristene · to crie Crist merci,
And Marie his moder · to beo mene bi-twene,
That god 3eue vs grace · er we gon hennes,
Such werkes to worche · while that we ben here,
That aftur vr deth-day · Dowel reherce,
That atte day of dom · we duden as he us histe.

Explicit hic Visio Willelmi de Petro de Plouman. Eciam
incipit Vita de Do-wel, Do-bet, et Do-best secundum uyt
et resoun.

Ac to trysten vpon triennels · treweliche me thynketh
Ys nat so syker for the saule · certys, as ys Dowel.
For-thi ich rede 3ow, renkes · that riche ben on thys erthe,
Vp trist of youre tresour · tryennels to haue, 333
Be 3e neure the boldere · to breke the ten hestes;
And nameliche, 3e maistres · meyres and Iuges,
That han the welthe of this worlde · and wise men ben holde,
To purchace 3ow pardon · and the popes bulles.
337
At the dredsful day of dome · when dede men shullen ryse,
And comen alle by-fore Crist · a-countes to 3elde,
Howe we ladde oure lyf here · and hus lawes kepte,
And how we dude day by day · the dome wol reherce.
A poke-ful of pardon there · ne prouincials letteres,
Thauh we be founde in fraternite · of alle fyue ordres,
And haue indulgences doblefolde · bote Dowel ous helpe,]
Ich sette by pardon nat a peese · nother a pye-hele!
For-thi ich counsale alle Cristene · to crye god mercy,
And Marye hus moder · be oure mene to hym,
That god 3eue ous grace here · er we go hennes,
Suche workes to worche · whil we ben here,
That after oure deth-day · Dowel reherce
At the day of dome · we dude as he tauhte.—Amen.

Hic explicit visio Willelmi de Petro Plouman.

187. dede WCR; ded L. C. 330. apon (for vpon) P. 343. we IG;
he PMEF; cf. l. 344 345. hele IMEG; hyle P.
PASSUS IX.

Incipit hic Dowel, Dobet, and Dobest.

Thus i-robed in russet did I a-boute
Al a somer sesoun for to seche Dowel,
And fraynide ful ofte of folk that I mette
If any wiste where Dowel was at inne,
And what man he meste be of many man I askide.

PASSUS VIII.

Passus octauus de visione Petri Plovman. Incipit Dowel, Dobet, et Dobest.

Thusyrobedinrusset·Iromedaboute
Al a somer sesoun for to seke Dowel,
And frayned ful oft of folke that I mette,
If ani wiste where Dowel was at inne,
And what man he meste be of many man I axed.

Was neuere wiste, as I went that me wisse couthe
Where this lede lenged lasse ne more;
Tyl it bifel on Fryday two freres I mette,
Maistres of the menoure men of grete witte.
I hailded hem hendely as I hadde lerned,
And preyed hem par charitee ar thei passed forther,
If thei knewe anycontre or costes, as thei went,
Where that Dowel dwelleth doth me to wytene.

For thei ben men on this molde that moste wyde walken,
And knownen contrees and courtes and many kynnes places,
Bothe prynces paleyses and pore mennes cotes,
And Do-wel and Do-yuel where thei dwelle bothe.

'Amonges vs quod the menours 'that man is dwellynge,
And euere hath, as I hope and euere shal here-after.'

A. 3. fraynide THi; askede V. folk TUH; Men V. 4, 5. These two lines are from T; also in UHi; V om. 11. V has furre passed; passide serifere TUHi. 12. V knewe, and om. any. 14. pe THi; a V. B. 1.
A. PASSUS IX. 6-7.  C. PASSUS XI. 1-19. 253

Was neuer whit as I wente · that me wisse couthe
Wher this ladde loggege · lasse ne more;
Til hit fel on a Friday · twoi freres I mette,
Maisters of the menours · men of grete witte.
Ich heille he hem hendeli · as ich hedde i-learned,
And preiiede hem, par charite · er thei passede furre,
‘Jif thei knewen any cuntre · or coostes a-boute
Wher that Dowel dwelleth · do me to wisse.’

‘Mari,’ quod the menour · ‘a-mong vs he dwelleth,
And euer hath, as ich hope · and euer schal her-after.’

PASSUS XI.

Thus robed in russet · ich romede a-boute,
Al a somer seson · for to seke Dowel,
And fraineide ful ofte · of folke that ich mette,
Yf eny whit wist · wher Dowel was at ykle,
And what man he myghte be · of meny man ich askede.
Was neuere whit in this worlde · that wisse me couthe,
Wher that he longede · lasse ne more;
Til hit by-ful on a Frydaye · twoi freres ich mette,
Maisters of the menours · men of grete witte.
Ich hailiede hem hendiliche · as ich hadde ylerned,
And prayede pur charite · ar thei passede forthere,
Yf thei knew eny contrie · other costes a-about,
Wher that Dowel dwelleth— · ‘dere frendes, telleth me;
For 3e are men of thyss molde · that most wide waken,
And knowen contries and coutres · and menye kynne places,
Bothe princes paleis · and poure menne cotes,
And Dowel and Do-vuele · wher thei dwellenn bothe.’
‘Sothliche,’ seide the frere · ‘he soiourneth with ois freres,
And ay hath, as ich hope · and euer wol her-after.’

romed WCRO; rowmed L. C. 3. And IMGF; P om. 4. with (for
whit) P. wer P. 9. pe IEF; PMS om. 10. ylernede P. 19. euer FGI; P om.
'Contra,' quod I as a clerk · and comsede to dispute,
'Species in die cadit iustus;
Seue sithes a day, seith the bok · sungeth the rihtful mon;
And hose sungeth,' I seide · 'certes, as me thinketh,
That Dowel and Do-vuele · mowe not dwelle togedere.
Ergo, he nis not alwey · at hom among ow freres,
He is otherwhile elles-where · to wisse the peple.'
'I schal seie the, my sone' · seide the frere thenne,
'Hou seuen sithes the sadde mon · sungeth in a day;
Bi a forebisene,' seide the frere · 'I schal the feire schewe.

And who-so synneth,' I seyde · 'doth yuel, as me thinketh,
And Dowel and Do-yuel · mow nouȝt dwelle togideres.
Ergo, he nys nauȝt alway · amonge ȝow freres;
He is otherwhile ellis-where · to wisse the peple.'
'I shal sey the, my sone' · seide the frere thanne,
'How seuene sithes the sadman · on the day synneth;
By a forbisene,' quod the frere · 'I shal the faire shewe.
Lat brynge a man in a bote · amydde a brode water,
The wynde and the water · and the bote waggynge
Maketh the man many a tyme · to falle and to stonde;
For stonde he neuere so styf · he stobleth ȝif he mœue;
Ac ȝit is he sauf and sounde · and so hym bhoueth,
For ȝif he ne arise the rather · and rauȝte to the stiere;
The wynde wolde, wyth the water · the bote ouerthowve;
And thanne were his lyf loste · throughe lacchesse of hym-self.

And thus it falleth,' quod the frere · 'bi folke here on erthe;
The water is likened to the worlde · that wanyeth and waxeth;

\textit{A. 16. Latin from TUH_1; V om. 20. at hom TH_1; a tom V. 21. other TH_1; or V. 24. a forebisene TUH_1; ensample V.}
A. PASSUS IX. 25-34. C. PASSUS XI. 20-44. 255

Let bringe a mon in a bot · a-midde a brod water,
And the wint and the watur · and the waggyng of the bot
Maketh the mon mony tyme · to stomble and to falle; 27
(For stonde he neuere so stif · he stumbleth in the waggyng);
And sit he is saaf and sound · and so him bi-houeth;
For jif he ne rise the rather · and rauhte to the steorne,
The wynt wolde with the water · the bot ouer-throwe; 31
Ther were the monnes lyf i-lost · thorw lachesse of himselfe.
Riht thus hit fareth,' quod the frere · 'bi folk her on eorthe;
The watur is liknet to the world · that wonieth and waxeth;

'Contra,' quath ich as a clerke · and comsede to dispute,
And seide sothliche · 'septies in die cadit iustus,
Fallynge fro ioye · Iesus wot the sothe !
"Seuene sythes," seith the bok · "syngeth day by day
The alther-ryghtfulleste renk · that regneth vpon erthe." 24
And ho so syngeth; ich seide · 'certys, doth nat wel;
For ho so syngeth · sikerliche doth vuele,
And Do-wel and Do-vuele · may nat dwelle to-gедерes.
Ergo, he ys nat al-way · at hom among sow Freres;
He is som while elles-wber · to wisse the puple.'

'Ich shal sei the, my sone,' · seide the frere themne,
'How seuene sithes the sadde man · syngeth on the day.
By a forbusene,' quath the frere · 'ich shal the faire shewe. 33
Let brynge a man in a bot · in-myddes a brode water;
The wynde and the water · and waggyng of the bote
Maketh the man meny tyme · to stomble, yf he stande;
Stonde he neuere so styfliche · thorg therynghe of the bote 36
He benedeth and boweth · the body is vnstable,
Ac yut he is saf and sounde; · so fareth hit by the ryghtful.
Thauh he falle, he falleth nat · bote as ho fulle in a bote, 39
That ay is saf and sounde · that sitteth with-ynne the borde.
So hit fareth,' quath the frere · 'by ryghtful mannnes fallynge;
Thawe he thorg fondeinge falle · he falleth nat out of charite;
So dedliche synne doth he nat · for Dowel hym helpeth.
The water ys likned to the worlde · that wanyeth and waxeth; 44

32. lachesse lUHs; senehe V. B. 21. hem WCOB; L om. C. 23. sythe P.
36. synegeþ P. 37. his (for is) P. 42. þorgeþ P.
The goodes in this world, ben lyk this grete wawes, 
Riht as wyndes and watres, waleweth aboute.  
The bot is liknet to the bodi, that brutel is of kuynde; 
And thorw the fende and his fleche, and the false world 
Sungeth the sadde mon, seuen sithes in the day. 

But dedly sunne doth he not, for Dowel him helpeith, 
That is, Charite the champion, chief help ayeyn sunne; 
For he strengtheith the to stonde, he stureth thi soule, 
That thaú3 thi bodi bowwe as a bot in the water, 
Euer is thi soule sauf, bote zif thi-self wolle.

The godis of this grounde aren like, to the grete wawes, 
That as wyndes and wederes, walweth aboute. 
The bote is liknet to owre body, that brutel is of kynde, 
That thorugh the fende and the fleshe, and the frele worlde 
Synneth the sadman, a day, seune synthes. 

Ac dedly synne doth he noust, for Dowel hym kepith, 
And that is Charite the champioun, chief help ayeyn synne; 
For he strengtheith man to stonde, and stereth mannes soule, 
And though thi body bow, as boteth doth in the water, 
Ay is thi soule sauf, but if thi-self wolle 
Do a dedly synne, and drenche so thi soule; 
God wolde suffre wel thi sleuthe, zif thy-self lyketh. 
For he 3af the to 3eresyue, to 3eme wel thi-selue, 
And that is witte and fre wille, to every wyȝte a porcioun, 
To fleghyng foules, to fissches & to bestes. 
Ac man hath moste thereof, and moste is to blame, 
But if he worche wel ther-with, as Dowel hym techeth.' 

'I haue no kynde knowynge, quod I, 'to conceyue alle 3owre 
wordes, 
Ac if I may lyue and loke, I shal go lerne bettere.' 
'I bikenne the Cryst,' quod he, 'that on the crosse deyde.' 
And I seyde, 'the same saue 3ow fro myschaunce, 
And zieue 3ow grace on this grounde, good men to worthte.' 
And thus I wente wide-where, walkyng myne one, 
By a wilde wildernesse, and bi a wode-syde. 
Blisse of tho briddes, abyde me made, 

A. 47. hiself—maistrie TH.; þon art þin owne mayster V. 50. þe TUHs; 
V om. B. 43. (and) þe WCOB; þt LR. 49. if WCOB; LR om. 53. 
a (for and) L. 59. quod he W; LCOB om. 64. abyde me made R;
A. PASSUS IX. 45-55. C. PASSUS XI. 45-63. 257

Folewe thi flessches wil • and the fendes aftur,
And do dedlich sunne • and drenche thi-seluen,
God wol soffre the dye so • for thi-self hast the maistrie.

'I haue no kynde knowyng,' quod I • 'to conceyue thi wordes,
But yf I may liuen and loken • I schal go lerne betere. 49
I beo-take you to crist • that on the crois digede,
And thei seiden the same • 'God saue the from mischaunce,
And siue the grace vpon grounde • in good lyf to ende.' 52
Thus I wente wyden-wher • Dowel to seche;
And as I wente bi a wode • walkynge myn one,
Blisse of the briddles • made me to abyde,

The godes of this grounde aren lyke • to the grete wawes,
That as wyndes and wederes • walwen a-boute;
The bot ys lykned to oure body • that brotel ys of kynde,
That thorghe the fende and oure flech • and this frele worlde 48
Syngeth seuene sithes • the saddest man on erthe,
And lyfhliest of lyf • that lyeueth vnder the sonne.

Ac free wil and free wit • folweth a man euere
To repeten and ryse • and rowen out of synne,
To contricion, to confession • til he come to hus ende.
Rather haue we no reste • til we restitue
Our lyf to oure lord god • for oure lykames gultes.'

'Ich haue no kynde knowyng,' quath ich • 'to conceyue al thy
speche,
Ac yf ich may lyue and loke • ich shal go lerne bettere.'
'Ich by-kenne the Crist,' quath he • 'that on the croice deide.'
And iche seide, 'the same • saue yow fro meschaunce,
And gyue me grace on this grounde • with good ende to deye.' 60
Ich wente forth wyde-where • walkynge myn one,
In a wyldre wyldernesse • by a wode-syde.
Blisse of the briddles • a-byde me made,

brouste me aslepe LWCOB; cf. l. 67. C. 45. *is IMFEG; *pe P. 46.
That I; For F; P om. 47. lyckned P; see l. 44. 49. Senegb P.
sithes IMFE; sithe P. 63. *pe IMFG; P om.

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And vnder a lynde, vpon a launde · leonede I a stounde, 56
For to leorne the layes · that louely foules maden.
Blisse of the briddles · broustien me a slepe;
The meruillosie meetynge · mette I me thenne
That euere drechede driht · in drechynge, I wene. 60

A muche mon, me thouhte · lyk to my-seluen,
Com and clepede me · be my kynde nome.
‘What art thou,’ quod I · ‘that my nome knowest?’
‘That thow wost wel,’ quod he · ‘and no wist betere.’ 64
‘Wot I,’ quod I, ‘ho art thou?’ · ‘Thought,’ seide he thenne,
‘I haue suwed the this seuen 3er · seye thou me no rather?’
‘Art thou Thought?’ quod I tho · ‘const thou me telle,

And vnder a lynde vpon a launde · lened I a stounde,
To lythe the layes · the louely foules made.
Murthe of her mouthes · made me there to slepe;
The meruellousest meteles · mette me thanne 68
That euere dreched wyte · in worle, as I wene.

A moche man, as me thouste · and lyke to my-selue
Come and called me · by my kynde name.
‘What artow,’ quod I tho · ‘that thow my name knowest?’ 72
‘That thow wost wel,’ quod he · ‘and no wyte bettere.’
‘Wote I what thow art?’ · ‘Thought,’ seyd he thanne,
‘I haue suwed the this seuen 3ere · sey thow me no rather?’
‘Art thou Thought!’ quod I tho · ‘thou couthest me wisse 76
Where that Dowel dwelleth · and do me that to knowe?’
‘Dowel and Dobet · and Dobest the thridde,’ quod he,
‘Aren three faire vertues · and beth nauste fer to fynde.
Who-so is trewe of his tongue · and of his two handes, 80
And thorugh his laboure or thorugh his londe · his lyflodewynneth,
And is trusti of his tailende · taketh but his owne,
And is noust dronkenlew ne dedeignous · Dowel hym folthew.
Dobel doth ryte thus · ac he doth moche more; 84
He is as low as a lombe · and loueliche of speche,
And helpeth alle men · after that hem nedeth;
The bagges and the bigurdeles · he hath to-broken hem alle,

A. 64. wist TUH;
B. 65. thought—penne from U; V hat shouste
C. 66. V om. þou.
D. 71. He (for Ho) V.
Wher that Dowel dwelleth: do me to wisse?'
'Dowel,' quod he, 'and Dobet and Dobest the thridde
Beoth theo faire vertues and beoth not fer to fynde.
Ho is meke of his mouth, mylde of his speche,
Trew of his tongue, and of his two hondes,
And bi his labur or bi his lond, his lyfodo wynneth,
And trusti of his taylende, taketh bote his owne,
And is not dronkeleuh ne deynous, Dowel hym foloweth.
Dobet doth thus, bote he doth mache more;
He is as louh as a lumb, louelich of speche;
While he hath ougt of his owne, he helpeth ther neod is,
The bagges and the bi-gurdeles, he hath broken hem alle

And vnder lynede in a launde, lenede ich a stounde,
To litchen here laies, and here loueliche notes.
Murthe of here murye mouthes, made me to slepe;
And merueilousliche me mette, a-myddes al that blisse.
A muche man, me thouhte, lyke to my-selue,
Cam and callede me, by my kynde name.
'What art thow?' quath ich, 'that my name knowest?'
'That wost thou, Wille,' quath he, 'and no wight betere.'
'Wot ich,' quath ich, 'ho art thow?'; 'Thouhte,' seide he thenne;
'Ich haue the suwed this seue yer, seih thou me no rather?'
'Art thou Thouhte?' quath ich tho, 'thow couthest me wisse
Where that Dowel dwelleth, and do me to knowe?'
'Dowel and Dobet,' quath he, 'and Dobest the thridde
Beth theo fayre vertues, and beeth nauhth ferr to fynde.
Who-so is trowe of his tonge, and of his two handes,
And thowm leel labour lyueth, and loueth his emcristine,

And ther-to trowe of his tail, and hale wel his handes,
Nouhth dronkelewe ne deynous, Dowel hym folweth.
Dobet doth al this, ac yut he doth more;
He is lowe as a lombe, and loueliche of speche,
And helpeth herteliche alle men, of that he may aspire.
The bagges and the by-gurdeles, he hath to-broke hem alle,
That the Aú:rous hedde · or eny of his heires;
And with Mammonas moneye · hath maked him frendes,
And is ronnen in-to religiun · and hath rendret the bible,
And precheth the peple · seint Poules wordes,

**Libenter sufferte.**

"3e wyse, soffreth the vn-wyse · with ow for to libbe,"
And with glad wille doth hem good · for so god himself higste.
Dobest is a-boue bothe · and bereth a busschopes cros,
Is hoket atte ende · to holden hem in good lyf.
A pyk is in that potent · to punge a-doun the wikkede,
That wayten eny wikkednesse · Dowel to teone.
And as Dowel and Dobet · duden hem to vnderstone,
Thei han i-corouned a kyng · to kepen hem alle,

That the erl Auarous · helde, and his heires;
And thus with Mammonaes moneie · he hath made hym frendes,
And is ronne in-to Religioun · and hath rendred the bible,
And precheth to the poople · seynt Poules wordes,

**Libenter suffertis insipientes, cum sitis ipsi sapientes,**

"And suffreth the vnwise · with 3ow for to libbe,"
And with gladde wille doth hem gode · for so god 3ow hoteth.
Dobest is aboue bothe · and bereth a bisschopes crosse,
Is hoked on that one ende · to halie men fro helle.
A pyke is on that potente · to pulte adown the wikked,
That wayken any wikkednesse · Dowel to tene.
And Dowel and Dobet · amonges hem ordeigned
To crewne one to be kyng · to reule hem bothe;
That 3if Dowel or Dobet · did a3ein Dobest,
Thanne shal the kyngc come · and casten hem in yrens,
And but if Dobest bede for hem · thei to be there for euer.

Thus Dowel and Dobet · and Dobest the thridd,
Crownid one to be kyngc · to kepen hem alle,
And to reule the Reume · bi her theire wittes,
And none other-wise · but as thei theire assented.'
I thonked Thoust tho · that he me thus taulde;
'Ac 3ete sauoureth me nouȝt thi seggyng · I coueite to lerne'

**A.** 87. hem U; him V; men THs. 88. in þat potent THs; V hat in þe ende,
copied by mistake from l. 87. 93. This line is from T; also in UHs; V om.
95. hem TUHs; him V. 96. hem TUHs; V om. 101. thouȝt—that THs;
That yf Dowel or Dobet · dude aȝeyn Dobest, 52
And were vnbusum at his biddinge · and bold to don ille,
Then schulde the kyng comen · and casten hem in prison,
And puiten hem ther in penaunce · with-outen pite or grace,
Bote yf Dobest beede for hem · a-byde ther for euere! 96

Thus Dowel and Dobet · and Dobest the thridde
Crounede on to beo kyng · and bi heor counsel worche,
And rule the reame · bi red of hem alle,
And otherwyse elles not · bute as thei threo assenten.’ 100

I thonked Thouth tho · that he me so taunte,
‘But yit sauereth not me thi siggynge · so me God helpe,
More kynde knowyng · I coueyte to here,

That the eorl Auerous · heeld, and hus eires;
And of Mammonaes moneye · mad hym meny fremdes,
And is ronne in-to religion · and rendreth hus byble, 88
And precheth to the puple · seynt Poules wordes;

*Libenter sufferis insipientes, cum sitis ipsi sapientes;
“3e worldliche wyse · vnwyse that 3e suffre,
Lene hem and loue hem” · this Latyn ys to mene.

Dobest bere sholde · the bisshopes croce,
And halve with the hoked ende · ille men to goode,
And with the pyk putte adoune · *preuaricatores legis,
Lords that lyuen as hem lust · and no lawe a-counten;
For here mok and here meeble · suche men thynken
That no bisshop sholde · here byddinge with-sitte.
Ac Dobest sholde nat dremen hem · bote do as god highte,

* Nolite timere eos qui possunt occidere corpus.

Thus Dowel and Dobet · diuinede, and Dobest,
And crounede on to be kyng · to culle with-oute synne 100
That wolde nat don as Dobest · diuinede and tauhte.
Thus Dowel and Dobet · and Dobest the thridde
Crounede on to be kyng · and kepyn ous alle,
And reulen alle reaumes · by here thre wittes;
Bote other-wise ne elles nat · bote as thei three assenten.’

Ich thonked Thought tho · that he me so tauhte:
‘3ut sauereth me nat thi sawe,’ quath ich · ‘so me Crist spede,
A more kynde knowyng · coueite ich to huyre 108
Hou Dowel and Dobet · and Dobest beth on eorthe.'

'But Wit con wisse the,' quod Thouȝt · 'wher theos thre dwelleth,

Eelles not no mon · that nou is alyue.'

Thus Thouȝt and I also · throly we eoden

Disputyng on Dowel · day aftur other,

And er we weoren war · with Wit conne we meeten.

He was long and lene · to loken on ful symple,

How Dowel, Dobet, and Dobest · don amonghes the peple.'

'But Witte conne wisse the,' quod Thouȝt · 'where tho thre dwelle;

Ellis wote I none that can · that now is alyue.'

Thouȝte and I thus · thre days we ȝelden,

Disputyng vppon Dowel · day after other,

And ar we were·ywár · with Witte gan we mete.

He was longe and lene · liche to none other,

Was no pryde on his apparaile · ne pouerte noyther,

Sadde of his semblaunt · and of soft chiere.

I dorste meue no materé · to make hym to Iangle,

But as I bad Thouȝt tho · be mene bitwene,

And put forth somme purpos · to prouen his wittes,

What was Dowel fro Dobet · and Dobest frahm hem bothe.

Thanne Thouȝt in that tyme · seide thise wordes,

'Where Dowel, Dobet · and Dobest ben in londe,

Here is Wille wolde ywyte · yif Witte couthe teche hym,

And whethuer he be man or no man · this man sayne wolde aspye,

And worchen as thei thre wolde · this is his entente.'
Was no pride on his appareil ne no pouert nother, Sad of his semblaunt and of softe speche. 112
I durste meue no mateere to make him to iangle, Bote as I bad Thougt tho to beo mene bi-twene, To putte forth sum purpos to prouen his wittes.
Thenne Thougt that tyme seide theose wordes, 'Wher Dowel and Dobet and Dobest beoth in londe, Oure Wille wolde i-witen jif Wit couthe hym techen.'

Of Dowel and of Dobet and Dobest of alle.'
'Bote Wit wolle the wisse,' quath Thougt 'wher tho thre dwellen;
Elles know ich non that can in none kynriche.'
Thougt and ich thus thre daies to-gederes we seoden, 112
Disputynge vp Dowel daye after othere;
And er we were ywar with Wit gan we mete.
He was long and lene lyke to non other,
Was no pruyde in hus aparail ne pouerte nother; 116
Sad of hus semblant with a softe speche.
Ich dorste meue no materere to maken hym to Iangle,
Bote as ich bad Thougt tho be mene by-twene,
And putte forth som purpos to prouen hus wittes, 130
What Dowel was fro Dobet and Dobest fro hem bothe.
Thenne Thouht in that tyme seide these wordes, 'Wher Dowel and Dobet and Dobest ben in londe
Her is on wolde wite yf Wit couthe teche,
And what lyues thei lyuen and what lawe thei vseen;
What thei drede and douten dere syre, telleth.'1

1 The Passus is continued on p. 165.
PASSUS X.

Passus primus de Dowel, &c.

'SIRE Dowel dwelleth,' quod Wit · 'not a day hennes,
In a castel, of Kuynde i-mad · of foure kunne thinges,
Of erthe and eir hit is mad · i-medele to-gedere,
With wynt and with watur · ful witiliche i-meint.

Cuynde hath closet ther-in · craftiliche with-alle,
A loueli lemmom · lyk to him-self,
Anima heo hette · to hire hath envye

PASSUS IX.

. Passus nonus de visione; et primus de Dowel.

'SIRE Dowel dwelleth,' quod Witte · 'nouxt a day hennes,
In a castel that Kynde made · of foure kynnes thinges;
Of erthe and eyre is it made · medled togideres,
With wynde and with water · witterly enioynd.

Kynde hath closed there-inne · craftily with-alle,
A lemmam that he loueth · like to hym-selue,
Anima she hadde · ac Enuye hir hateth,
A proude pryker of Fraunce · prynceps huius mundi;
And wolde winne hir away · with wyles, and he myȝte.
Ac Kynde knoweth this wel · and kepeth hir the bettere,
And hath do hir with sire Dowel · is duke of this marches.

Dobet is hir damoisele · sire Doweles douȝter,
To serue this lady lelly · bothe late and rathe.
Dobest is aboue bothe · a bisschopes pere;
That he bit, mote- be do · he reueth hem alle;

Anima that lady · is ladde bi his lerynge.

Ac the constable of that castel · that kepeth al the wacche,
Is a wys kniȝte with-al · sire Inwitte he hatte,
And hath fuye feyre sones · bi his first wyf;
Sire Sewel and Saywel · and Herewel the hende,
A. PASSUS X. 8–19. C. PASSUS XI. 127–145. 265

A proud prikere of Fraunce • princeps huius mundi,
And wolde wynnen hire a-wei • with wiles 3if he myhte.
Bote Kuynde knoweth hit wel • and kepeth hire the betere,
And hath i-don hire to sire Dowel • duke of these marches.
Dobet is hire damysele • sire Doweles douhter,
And serneth that ladi lelly • bothe late and rathe.
Thus Dowel and Dobet • and Dobest the thridde
Beoth maystres of this manere • that mayden to kepen.
But the cunstable of the castel • that kepeth hem alle,
Is a wys kniht with-alle • sire Inwit he hette,
And hath frye feire sones • bi his furste wyf;
Sire Seowel and Seywel • and Herewel the hende,

[This Passus is continued from p. 263.]

'Syre Dowel dwelleth,' quath Wit • 'nat a daye hennes,
In a castel that Kynde made • of foure kyne thynges;
Of erthe, of aier yt is made • medled to-gederes,
With wynd and water • wittyliche en-joynde.
Kynde hath closed ther-ynne • crafthilche with-alle
A leman that he loueth wel • lyke to hym-selue;
Anima hue hatte • to hure hath enuye
A prout prikyere of Fraunce • princeps huius mundi,
And wolde wynne hure away • with wiles, yt he myghte.
And Kynde knoweth this wel • and kepeth hure the betere,
And dooth hure with syre Dowel • duk of these marches.
Dobet ys here damsele • syre Doweles douhter,
To servue that lady lelly • bothe late and rathe.
Dobest ys a-boue bothe • a bisshopes peer,
And by hus lerynge is ladde • that ilke lady Anima.
The constable of that castel • that kepeth hem alle
Is a wys knyght with-alle • syre Inwit he hatte;
And hath frye faire sones • by hus furste wyf,
Syre Seewel, syre Seiwel • syre Huyrewel the hende,

Sire Worche-wel-with-thin-hond · a wiht mon of strengthe, 
And sire Godsfrey Gowel · grete lorde alle.
Theose sixe ben i-set · to saue the castel;
To kepe this wommon · this wyse men ben charget,
Til that Kuynde come or sende · and kepe hire himselfen." 24
‘What calle 3e the castel,’ quod I · ‘that Kuynde hath I-maket,
And what cunnes thing is Kuynde · con 3e me telle?’
‘Kuynde,’ quath he, ‘is creatour · of alle kunne beastes,
Fader and foormere · the furste of alle thing;’ 28

Sire Worche-wel-wyth-thine-hande · a wiȝte man of strengthe,
And sire Godsfrey Gowel · grete lordes for sothe.
This fyue ben sette · to saue this lady Anima,
Tyl Kynde come or sende · to saue hir for euere.’ 24
‘What kynnes thyng is Kynde,’ quod I · ‘canstow me telle?’
‘Kynde,’ quod Witte, ‘is a creatour · of alle kynnes thinges;
Fader and fourmour · of al that euere was makaed;
And that is the grete god · that gynnynge had neuere, 28
Lorde of lyf and of lyȝte · of lysse and of peyne.
Angeles and al thing · aren at his wille.
Ac man is hym moste lyke · of marke and of schaft;
For thorugh the worde that he spake · weyen forth bestes, 32

Dixit, et facta sunt;
And made man likkest · to hym-self one,
And Eue of his ribbe-bon · with-outen eny mene.
For he was synguler hym-self · and seyde factamus,
As who seith, ‘more mote here-to · than my worde one; 36
My myȝte mote helpe · now with my speche.’
Rigȝe as a lorde sholde make lettres · and hym lakked parchemyn,
Though he couth write neuere so wel · 3if he had no penne,
The lettres for al the lordship · I leue, were neuere ymaked. 40
And so it semeth bi hym · as the bible telleth,
There he seyde, dixit, et facta sunt;
He moste worche with his worde · and his witte shewe.
And in this manere was man made · thorugh myȝte of god almiȝti,
With his worde and werkemanschip · and with lyf to laste. 44
And thus god gaf hym a goost · of the godhed of heuene,
And of his grete grace · graunted hym blisse,
And that is lyf that ay shal last · to al his lynage after.
That is the grete god · that bigynnyng hedde neuere,
The lord of lyf and of liht · of lisse and of peyne.
Angeles and alle thing · arn at his wille,
Bote mon is him most lyk · of marke and of schap;
For with word that he warp · woxen forth beestes,
And alle thing at his wille · was wrouyt with a specbe,

\[\text{Dixit et facta sunt;}\]

Saue mon that he made · ymage to him-seluen,
3af him goost of his godhede · and graunte him blisse,
Lyf that euer schal lasten · and al his lynage aftur.

Syre Worchewel with thyn hand · a wight man of strengthe,
And syre Godfaith Gowel · grete lordes alle.
These fyue ben ysett · for to sauye \textit{Anima},
Til Kynde come other sende · and kepe hure hym-self:
‘What lynes thyng is Kynde?’ quath ich · ‘canst thow me telle?’
‘Kynde is a creator,’ quath Wit · ‘of alle kyne thynges,
Fader and formour · of al that forth groweth,
The whiche is god greteste · that gynnyngge hadde neuere,
Lord of lyf and of lyght · of lyses and of payne.
Angeles and alle thyng · aren at hus wil;
Man is hym most lyk · of members and of face,
And semblable in soule to god · bote yf synne hit make.

\[\text{A. 27. ceatour V. bestis TU; V has best; but see l. 33. 30. lisse TH;}\]
\[\text{blisse UU. 31. arn TUH;}\] ben V. \[\text{B. 40. lettres O; lettre LWCRB.}\]
\[\text{47. his WR; LCOB om. C. 149. seynde P. 150. canst FMS; can P.}\]
\[\text{151. a creator MS; creature P.}\]
That is the castel that Kynde made · Caro hit hette,  
And is as muche to mene · as mon with a soule,  
That he wrouhte with werke · and with word bothe;  
Thorw miht of his maieste · mon was i-maketh,  
Faciamus hominem ad ymaginem et similitudinem nostram.

Inwit and alle wittes · ben closet ther-inne,  
For loue of that ladi · that Lyf is i-nemynet;  
That is Anima, that ouer al · in the bodi wandureth,  
But in the herte is hire hom · higest of alle;  
Heo is lyf and ledere · and a lemmom of heuene.  
Inwit is the help · that Anima desyreth;

And that is the castel that Kynde made · Caro it hatte,  
And is as moche to mene · as man with a soule;  
And that he wroght with werke · and with worde bothe,  
Thorough my3te of the maieste · man was ymaked.

Inwit and alle wittes · closed ben ther-inne,  
For loue of the lady Anima · that Lyf is ynempned;  
Ouer al in mannes body · he walketh and wandreth,  
Ac in the herte is bir home · and hir moste reste.  
Ac Inwitte is in the hed · and to the herte he loketh,  
What Anima is lief or loth · he lat hir at his wille;  
For after the grace of god · the grettest is Inwitte.  
Moche wo worth that man · that mys-reuleth his Inwitte,  
And that be glotouns gloobares · her god is her wombe;  
Quorum deus venter est.

For thei seruen Sathan · her soule shal he hau;  
That liueth synful lyf here · her soule is liche the deuel.  
And alle that lyuen good lyf · aren like god almiȝt,  
Qui manet in caritale, in deo manet, &c.

Allas! that drynde shal for-do · that god dere boutste,  
And doth god forsaken hem · that he shope to his liknesse;  
Amen dico vobis, nescio vos: et alibi: et dimisi eos  
secundum desideria eorum.
A. PASSUS X. 48–57. C. PASSUS XI. 158–181. 269

After the grace of god • the greteste is Inwit.
Inwit in the hed is • and helpeth the soule,
For thow his connynge he kepeth • Caro et Anima
In rule and in reson • bote recheles hit make.
He eggeth the eise-siht • and herynge to goode,
Of good speche and of cunningge • he is the biginnere,
In monnes brayn he is most • and mihtiest to knowe,
Ther he is bre mest • but is if blod hit make.
For whonne blod is bimore then brayn • then is Inwit i-bounde,
And eke wantoun and wylyde • withouten eny resoun.

And as thow suxt the sonne • som tyme for clouds
May nat shyne ne shewe • on shawes on erthe,
Right so leteth lecherie • and other luther synnes,
That god suweth nat synful men • and suffreth hem mysfare,
As somme hongen hem-self • and other while a-drencheth;
God wol nat of hem wite • bote leteth hem yworthte,
As the saunter seith • by such synful shrewes,

Et dimisi eos secundum desideria cordis eorum.

Loke! suche luther men • lome ben ryche
Of golde and of other good • ac godes grace hem faileth;
For thei loueth and by-leyueth • al here lyf-tyme
More in catel than in Kynde • that alle kyne thynes wroghte,
The whiche is bothe loue and lyf • and lasteth withouten ende.

Inwitt and alle wittes • closed ben ther-yynne;
By loue and by leuthe • ther-by luyeth Anima;
And Lyf lyueth by Inwitt • and lerynge of Kynde.

Inwitt is in the hefd • as Anima in the herte,
And muche wo worth hym • that Inwitt mys-speyneth.
For that is godes oven good • hus grace and hus tresoure,
That meny lede leeseth • thow lykerouse drylke,

As Lot dude and Noe; • and Herodes the daffe
3af hus douhter for a daunysung • in a dissh the hefde
Of the blessyde baptiste • by-fore alle hus gustes.
Every man that hath Ynwitt • and hus hele bothe,
Hath tresour ynow in treuthe • to fynde with hym-selue.

written for iye or iye. C. 164. desideria IMFG; desiderium P. cordis
EF; P om. 166. This line is from IMFSG; PE omit it. 173.
P om. 2nd in. 177. an (for 2nd and) P. 178. P om. 1st a.
In yonge fauntes and fooles · with hem fayleth Inwit,
And eke in sottes thou miht seo · that sitteth atte ale;
Thei heldeth ale in heore hed · til Inwit beo a-dreynt,
And ben brayn-wode as beestes · so heore blod waxeth.

Thenne hath the pouke pouwer · sire princeps hadius mundi,
Ouer suche maner men · miht in heore soules.
Bote in fauntes ne in fooles · the fend hath no miht
For no werk that thei worchen · wikked or elles;

Foles that fauten Inwitte · I fynde that holicherche
Shulde fynden hem that hem fauteth · and faderlees children;
And wydwes that han nouȝte wher-with · to wynnen hem her
sode,
Madde men, and maydenes · that helplees were;
Alle thise lakken Inwitte · and lore bihoueth.

Of this matere I myȝte · make a longe tale,
And fynde felle witnesses · amongst the foure doctors,
And that I lye nouȝt of that I lere the · Luke·bereth winnesse.
Godfader and godmoder · that sen her godchildren
At myseise and at mischief · and mowe hem amende,
Shal hauve penance in purgatorie · but þrif thei hem helpe.
For more bilongeth to the litel barne · ar he the lawe knowe,
Than nempyng of a name · and he neuere the wiser!
Shulde no Cristene creature · crien atte yate,
Ne faille payn ne pôtege · and prelates did as thei shulden.
A Iuwe wolde nouȝte se a Iuwe · go Iangelyng for defaute,
For alle the moebles on this molde · and he amende it myȝte.

Allas! that a Cristene creature · shal be vnkynde til an other,
Sithen Iuues that we Iugge · Iudas felawes,
Ayther of hem helpeth other · of that that hym nedeth.
Whi nel we Cristene · of Cristes good be as kynde
As Iuues, that ben owre lores-men? · shame to vs alle!
The comune for her vnkyndenesse · I drede me, shul abye.

Bisschopes shul be blamed · for beggeres sake;
He is worse than Iudas · that ȝueth a Iaper siluer,
And biddeth the begger go · for his broke clothes:

*Proditor est prelatus cum Iuda, qui patrimonium Christi minus distribuit: et alibi:
Perniciousum dispensator est, qui res pauperum Christi inutiliter consumit.*
Bote the fadres and the frendes· for fauntes schul be blamet
Bote thei witen hem from wantounesse· whil that thei ben yonge.
And 3if that thei ben pore or catel· to kepen hem from ille,
Thenne is holy chirche a·signet· to helpen hem and sauue
From solyes, and fynden hem· til that thei ben wysore.
Bote vche wiht in this world· that hath wys vnderstandinge,
Is cheef souereyn of him-self· his soule for to 3eme,
And cheuesschen him from charge· whon he childhode passeth,

Ac fauntekynes and fooles· the whiche fauten Inwitt,
Frendes schulden fynden hem· and fro solye kepe,
And holychurche helpē to· so sholde no man begge,
Saue him-self from sunne • for so him bi-houeth;
For worche he wel other wrong • the wit is his oune.
Thene is Dowel a duyk • that distriueth vices,
And saueth the soule • that sunne hath no miht
To route ne to reste • ne to rooten in the herte;
And that is dred of god • for Dowel hit maketh,
Hit is biginnyng of goodnesse • god for to dred;
Salamon it seide • for a soth tale,

_Innicium sapiencie, timor domini._

For doute, men doth the bet; • Drede is such a mayster
That he maketh men meoke • and mylde of heore speche,
And alle kunne scolers • in scoles forte lerne;
Thenne is Dobet to beo war • for betynge of yerdes,
And therof seith the sauter • thi-seluen thou miht reden,

_Virga tua et baculus tuus, ipsa me consolata sunt._

Ac jif clene consience acorde • that thi-selfe dost wel,
Wilne thou neuere in this world • forte Dobetere;

He doth nouȝt wel that doth thus • ne drat nouȝt god almiȝty,
Ne loueth nouȝt Salamones sawes • that Sapience tauȝte;

_Innicium sapiencie, timor domini:_

That dredeth god, he doth wel; • that dredeth hym for loue,
And nouȝt for drede of venniaunce • doth ther-fore the bettere;
He doth best, that with-draweth hym • by day and bi nyȝte
To spille any speche • or any space of tyme;

_Qui offendit in uno, in omnibus est reus._

Lesyng of tyme • treuth he wote the sothe!
Is moste yhated vp erthe • of hem that beth in heuene,
And sithe to spille speche • that spyre is of grace,
And goddes gleman • and a game of heuene;
Wolde neuere the faithful fader • his fithel were vntempered,
Ne his gleman a gedelynge • a goer to tauernes!
To alle trew tidie men • that trauelle desyren,
Owre lorde loueth hem and lent • loude other stille,
Grace to go to hem • and agon her lyflode;

_Inquirentes autem dominum non minuentur omni bono._
PASSUS X. 89-103. C. PASSUS XI. 185-201. 273

For, Intencio indicat hominem.

Bi counseil of Conscience - a-cordynge with holy churche,
Loke thou wisse thi wit - and thi werkes aftur;
For zif thou comest azein Conscience - thou cumbrest thiseluen,
And so witnesseth godes word - and holiwrit bothe;

Qui agit contra conscientiam, edificat ad iehennam.

Bote zif thou worche bi godus word - I warne the for the beste,
What so men worden of the - wratthe the neuere;
Catoun counseileth so - tak kepe of his teching,

Cum recte visus, ne cures verba malorum;
Bote suffre and sitte stille - and sech thou no furre,
And beo glad of the grace - that god hath the i-sent;
For zif thou cumse to clymbe - and coueyle herre,
Thou mihte leose thi louhnesse - for a luitel pruyde.
I haue lerned how lewede men - han lered heore children,
That selden moseth the marbelston - that men ofte treden;

And riht so walkers - that walken a-bouten
From religion to religion - recheles ben thei euere.

Ne spille speche ne tyme - ne myspende neither
Meeble ne vnmeeble - mete nother drynke.
And thanne dude we alle wel - and zut wel bet to louye
Oure enemyes entyrelche - and help hem at here neede.

And zut were best to bee aboute - and brynge hit to hepe,
That alle londes loueden - and in on lawe by-leouede.
Bissholes sholde be here-aboute - and brynge this to hepe,
For to leese there-fore here londe - and here lyf after.

The catel that Crist hadde - thre clothes hit were,
Ther-of was he ryfled - and robbed er he dyede;
After that he les hus lyf - for lawe sholde loue wexe.

Prelates and preestes - and princes of holy churche
Sholde doute no deth - nother dere 3eres,
To wenden as wyde - as the worlde were,
To tulien the erthe with tongue - and teche men to louye;
For ho so loueth, leyue hit wel - god wol nat lete hym sterue
In myschef for lacke of mete - ne for myssynghe of clothes;

Inquirentes autem dominum non minuentur omni bono.
And men that cunne mony craftes·clergie hit telleth, 104
Thruft or theodam with hem·selden is i-seye;

Qui circuit omne genus, nullius est generis.

Poul the apostel·in his pistel wrot
In ensample of suche·rennars a-boute,
And for wisdam is writen·as witnesseth clerkes, 108

In ea vocacione qua vocati estis, in eadem permaneatis.

3if thou beo mon i-mariet·monk, outhur chanoun,
Hold the stable and studefast·and strengthe thi-seluen
To beo blesset for thi beryng·3e, beggere thau3 thou weore!

Loke thou grucche not on god·than3 he the 3eue luytel, 112
Beo payed with thi porcion·porore or ricchore.
Thus in drede lyth Dowel·and Dobet to soffren,
For thorw soffraunce seo thou miht·hou soureynes ariseth;

Qui se humilitat, exallabitur, &c.;

And so lerede vs Luc·that ly3ede neuere. 116
And thus of drede and his dede·Dobest aryseth,
Whuch is flourd and fruit·i-fostred of bothe.

Riht as the rose·that red is and swote,
Out of a ragged roote·and of rouwe breres
Springeth and spredeth·that spicers desyreh.
Or as whete out of a-woed·waxeth vpon eorthe,
So Dobest out of Dowel·and Dobet doth springe

Trewed wedded libbing folk·in this worlde is Dowel; 107
For thei mote worche and wynne·and the worlde susteyne.
For of her kynde thei come·that confessoures ben nempned,
Kynges and kni3tes·kayseres and cherles,
Maydenes and martires·out of o man come.
The wyf was made the weye·for to help worche,
And thus was wedloke ywrou3t·with a mene persone;
First bi the faderes wille·and the frendes conseille,
And sytthenes bi assent of hem-self·as thei two my3te acorde.
And thus was wedloke ywrou3t·and god hym-self it made;
In erthe the heuene is·hym-self was the witnesse. 117

Ac fals folke faithlees·theues and lieres,
Wastoures and wrecches·out of wedloke, I trowe,
Conceyued ben in yuel tyme·as Caym was on Eue.
Of such synful shrewes·the sauter maketh mynde,

Concipit in dolore, et peperit iniquitatem, &c.;
A. PASSUS X. 124–145. C. PASSUS XI. 202–211. 275

A mong men of this molde • that meke ben, or kuynde; 124
For loue of heore louhnesse • vr lord iueth hem grace
Such werkes to worche • that he is with apayet.
Furst and forward • to folk that ben i-weddet,
And libbeth as heore lawe wole • hit liketh God almihti; 128
For thorw wedlac the world stont • hose wol hit i-knowe.
Thei ben ricchest in reame • and the rote of Dowel;
For of heore kuynde thei come • that confessours beth nempned,
Bothe maydens and martires • monkes and ancre,
Kynges and knihtes • and alle cunne clerkes,
Barouns and burgeis • and bonde men of tounes.
Fals folk and feithles • theoques and lysers
Ben conseuyet in curset tyme • as Caym was on Eue, 136
After that Adam and Eue • hedden eten of the appel
Ayeyn the heste of him • that hem of nouȝt made.
An angel in haste • thennes hem tornde
In-to this wrecchede world • to wonen and to libben 140
In tene and in travaile • to here lyues ende;
In that corsede constellacion • thei knewen to-gedere,
And brouȝten forth a barn • that muche bale wrouȝte.
Caym men cleped him • in cursed tyme engendret, 144
And so seith the saunter • seo hit whon the liketh,
Concept in dolore, et peperit iniquitatem, &c.

Ho so luyeth in lawe • and in loue doth wel
As these weddid men • that this worlde susteynen?
For of here kynde thei come • confessours and martyres, 104
Patriarkes and prophetes • popes and maidenes.
For god seith hit hym-self • “shal neuere good appel
Thorw no sotel science • on sour stock growe;”
And hit ys no more to mene • bote men that buth bygetyn 108
Out of matrimony nat moillere • mowe nat haue the grace
That leelle legitime • by lawe may cleyme.
And that my sawe be soth • the sauter bereth witnesse,
Concept in dolore, et peperit iniquitatem.

A. 105. nullius—generis U; V om. 108. In—permaneatis U; V om.
115. souereyn V; soueraynes TU. exsaltabitur, &c. is from T. 124. molde TU;
world V. 132. an (for and) V. 141. This line is from U. 143. a barn TU;
barnes V. wrouȝte TU; wrouȝten V; cf. next line. 145. et—&c. from T.
C. 203. theese P. 204. martyres MIFSG; maistres PE. 205. maidones P.
After l. 207, S adds: Nothur an a bytur brom • wax brone beryus.
And alle that come of that Caym · Crist hem hatede aftur,
And mony milions mo · of men and of wymmen
That of Seth and his suster · seththen forth coome; 148
For thei marieden to corsed men · that comen of Caymes kuynde.
For alle that comen of that Caym · a-cursed thei weren,
And alle that couplede hem to that kun · Crist hem hatede dedliche.
Forthi he sende to Seth · and seide him bi an angel, 153
To kepe his cun from Caymes · that thei coupled not to-gedere.
And seththen Seth and his suster sed · weren spoused to Cayere,
A-3eyn godes heste · gyrles thei geeten,
That god was wroth with heor werk · and suche wordes seide,
Penit me fecisse hominem;
And is thus mucho to mene · a-monges 3ou alle, 157
"That I makede mon · nou hit me for-thinketh;"

And alle that come of that Caym · come to yuel ende.
For God sent to Seem · and seyde bi an angel,* [*Cf. p. 279.]
"Thyne issue in thyne issue · I wil that thei be wedded, 124
And nou3 thi kynde with Caymes · ycoupled ne ysposued."
3et some, a3ein the sonde · of owre saueoure of heuene,
Caymes kynde and his kynde · coupled togideres,
Tyl god wrathed for her werkis · and suche a worde seyde,
"That I maked man · now it me athynketh;"
Penit me fecisse hominem.

And come to Noe anon · and bad hym nou3 lette :
"Swithe go shape a shippe · of shides and of bordes.
Thi-self and thi sones three · and sithen 3owre wyues,
Buske 3ow to that bote · and bideth 3e ther-inne,
Tyl fourty dayes be fulsilde · that the flode haue ywasshen
Clene awey the cursed blode · that Caym hath ymaked.
Bestes that now ben · shulle banne the tyme,
That euere that cursed Caym · come on this erthe;
Alle shal deye for his dedes · bi dales and bi hulles, .
And the soules that fleeghen · forth with other bestes,
Excepte oneliche · of eche kynde a couple,
That in thi shyngled shippe · shul ben ysaude."
And com to Noe anon · and bad him not lette
Swinhe to schapen a schup · of schides and bordes;
Him-self and his sones thre · and setththen heore wyues,
Bringen hem to the bot · and byden ther-inne,
Til fourti dawes ben folfuld · that the flod haue i-wassche
Clene awey the cursede blod · that Caym hath i-maketh.

"Beestes that now ben · mouwen banne the tyme
That euere that cursede Caym · com vppon eorthe;
Alle schulen dye for his dedes · bi dounes and hulles,
Bothe fisch and foules · forth with other beestes,
Out-taken eihte soules · and of vche beest a couple,
That in the schynglede schip · schullen ben i-saued;
Elles schal al dye · and to helle weende."

Caym the cursed creature · conceyued was in synne,
After that Adam and Eue · hadden ysynge;
With-oute repentance · of here rechelesnesse,
A rybaud thei engendrede · and a gone vnyghtful.
As an hewe that ereth nat · auntreth hym to sowe
On a leye-land · a-zen hus lorde wille,
So was Caym conceyued · and so been cursed wrecches,
That lycame han a-zen the lawe · that oure lorde ordeynede.
Alle that come of Caym · caityues were euere,
And for the synne of Caymes sed · seyde god to Noe,

Penitet me facisse hominem;
And bad shape hym a schip · of shides and of bordes,
"Thy-selue and thy sones three · and sithen 3oure wyues,
Buske 30w to that bot · and a-bydeth ther-ynne
Tyl fourty dayes be fulfilled · and the flod haue wasshe
Clene away the cursede blod · that of Cayme ys spronge.
Bestes that now beeth · banne shulleth the tyme
That euere that cursed Cayme · cam on this erthe;
Alle schullen dye for hus dedes · by dales and hulles,
And the foules that flen · forth with other bestes,
Except onliche · of eche kynde a peyre,
That in thy shynglede schip · with theshal be saued."
Thus thorw cursede Caym \* com care vpon alle; 172
For Seth and his suster children \* spouseden either other,
A\*eyn the lawe of vr lord \* ly\*en to-gedere,
And weoren maried at mischef \* as men doth now heore
children.

Here abou\*te the barne \* the belsyres gultes,
And alle for her forsfadres \* thei serden the worse.
The gospel is here-ageine \* in o degre, I fynde,
Filius non portabit iniquitatem patris, et pater non portabit
iniquitatem filii, &c.

Ac I fynde, if the fader \* be false and a shrewere,
That somdel the sone \* shal haue the sires tachres.
Impe on an ellerne \* and if thine apple be sweete,
Mochel merueile me thynketh \* and more of a shrewere, 148
That bryngeth forth any barne \* but if he be the same,
And haue a souare after the sire \* selde seestow other;
Numquam colligimus de spinis vras, nec de tribulis fycus.
And thus thourw cursed Caym \* cam care vpon erthe;
And al for thei wrou\*t wedlokes \* a\*ein goddis wille. 152
For-thi haue thei maugre for here mariages \* that marye so her
children;
For some, as I se now \* soth for to telle,
For coueitise of catel \* vnkyndeliche ben wedded.
As careful concepциoun \* cometh of suche mariages,
As bifel of the folke \* that I biforme of tolde.
For goode shulde wedde goode \* though hij no good hadde;
"I am via et veritas," seith Cryst \* "I may auaunce alle."
It is an oncomely couple \* bi Cryst, as me thinketh, 160
To 3yuen a 3onge wenche \* to an olde feble,
Or wedden any widwe \* for welth of hir goodis,
That neuere shal barne bere \* but if it be in armes!

A. 173. Seth; Sem VT; see l. 148.  B. 142. abou\*te WCRB; abou\*t L.
150. colligimus COB; colligites LWR.  C. 233. aboute P. 235. im-
portabit P. nec—filij; in M only. 238. fore P. (1st) pe EMFSG; P om.
248. engendrede P. 256. now EMIFS; P om. 257. chapman P.
For summe, as I seo nou • soth for to tellen, 176
For couetise of catel • vnkyndeliche beoth maried,
And careful concepcion • cometh of such weddyng,
Also bifen of that folk • that I beo-fore schewedede.

Hit is an vn-comely couple • be Cryst, as me thinketh, 180
To ȝeuen a ȝong wench • to an old seble mon,
Or to wedden an old widewe • for weolthe of hire goodes,
That neuer schal child bere • bote hit beo in hire armes!

Here aboute the barn • hus belseires gultes,
And alle for here for-fadres • ferden the worse.
The godspel ys her-ageyn • as gomes may reden,

_Filius non portabit iniquitatem patris, nec pater iniquitatem filij._

Holy writ witnesseth • that for no wickede dede 236
That the sire hym-self doth • by hus owene wil,
The sone for the syres synne • sholde nat be the worse.
West-mynster lawe, ich wot wel • worcheth the contrarie;
For thauh the fader be a frankelayne • and for a felon be hanged,

The heritage that the air sholde haue • ys at the kynges wille.
Ac the godspel ys a glose there • hudynghe the greythe treuth;
For god seide ensample • of suche manere isshue,
That kynde folweth kynde • and contrarieth neuere;

_Nunquam colligiunt de spinis suas: et alibi, Bona arbor bonum fructum facit._

Ac whi the worlde was a-drent • holy writ telleth,
Was for mariages of man-kynde • that men maden that tyme.
After that Caym the cursede • hadde culled Abel,
Seth, Adame sone • sitthen was engendred. 248
And god sente to Seth • so sone he was of age,* [*Cf. p. 276.]
That—for no kyne catel • ne no kyne byheste
Suffren hus seed seeden • with Caymes seed hus brother.
And for that Seth suffrede hit • god seide, “me forthynketh 252
That ich man made • othere matrimonye suffrede;
For good sholde wedden good • thauh thei no good hadde,
For ich am _via et veritas_ • and may auance hem alle.”

Ac fewe folke now folweth this • for thei ȝeueth here children
For couetise of catel • and connynge chapmen;

Of _kyn_ ne of kynredene • a-counteth men bote lytel.
In Ielesye Ioyele and Ianglynge in bedde
Mony peire seththen the pestilence han pliht hem to-gedere;
The fruit that thei bringen forth ben mony foule wordes,
Han thei none children bote chestes and choppes hem bitwene.
Thaug thei don hem to Donmowe but the deu el helpe
To folwen after the flucchen fecche thei hit neuere;

Many a peire sithen the pestilence han pliht hem togideres;
The fruit that thei brynge forth are foule wordes,
In Ialousye Ioyele and Ianglyng on bedde.
Haue thei no children but cheste and choppynge hem bitwene.
And though thei don hem to Donmowe but if the deu el help
To folwen after the flucche fecche thei it neuere;
And but thei bothe be forsworne that bacoun thei tyne.
For thi I conselle alle Crystene coueite nou3t be wedded
For coueitise of catel ne of kynrede riche.
Ac maydenes and maydenes macche sow togideres,
Widwes and widwers worcheth the same.
For no londe, but for loue loke 3e be wedded,
And thanne gete 3e the grace of god and good ynogh to lyue with.

And euerie maner seculer that may nou3t continue,
Wysly go wedde and war hym fro synne;
For leccherye in likyn is lyymezerde of helle.
Whiles thow art 3onge and thi wepne kene,
Wreke the with wyuyenge 3if thow wilt ben excused.

_Dum sis vir fortis ne des tua robora scortis,
Scribitur in portis meretrix est ianua mortis._

_A. 188. donmowe—helpe, from U; V has done al pat pei mowen; where
done and mowen are corrupted from donmowe._
B. 189. that—tyne TUH; and cursen that tyne V.

190. vnumaydens clene ow save.
191. werschip ris T V has worschuep.

B. 192. an (for and) L.

181. wilt O; wolt WCB; wil L.

C. 193. maidenes macche sow ysamme T; V has.

194. ymanerede P. yspponge EIMFG; spponge P. 195. watel PE; walet IMF.

271. This line is in F only.

273. lelly SMG; sothliche PE.

281. maidones P. 283. noobes P. 287. ert P.
A. PASSUS X. 190–195. C. PASSUS XI. 259–290. 281

Bote ȝif thei bothe ben forswore · that bacoun thei tyne.
Forthi I counseile alle Cristene · coueite not ben i-wedded
For couetysse of catel · ne of kun riche;
Bote maydens and maydens · maccheth ou ysamme,
Widewers and widewes · wercheth riȝt also,
And thenne glade ȝe god · that alle goodes sendeth!

Thauh hue be loueliche to loken on · and lofsom a bedde,
A mayde wel ymanered · of good men yspronge,
Bote hue haue eny other good · haue hure wol no rych.
Ac let hure be vnloveliche · vnlofsom a bedde,
A bastarde, a bounde on · a begeneldes douther,
That no curtesye can · bote let hure be knowe
For rych other wel yrented · thauh hue reuely for elde,
Ther nys squier ne knyght · in contreye a-boute,
That he nel bowe to that bonde · to bede hure an hosebonde,
And wedden hure for hure welthe · and wisshen on the morwe
That hus wyf were wex · other a watel-ful of nobles.
In gelesie Ioye-less · and Langlynge a bedde
Thei lyue here lif vnlovely · til deth hem departhe.
Meny peire sitthe the pestilence-tyne · han plught treueth to
louye,
Ac thei lyen lelly · here nother loueth othere.
The frut that thei bryngen forth · aren meny foule wordes;
Thei han no children bote cheste · and choppes hem by-twynye.
Thauh thei don hem to Donemowe · bote the denel hem helpe
to solwen for the scicche · feccheth thei hit neuere;
Bote thei bothe be for-swore · that bacon thei tyne.

For-thi ich counseile alle Crystine · coueite neuere be wedded
For couetysse of catel · in no kynne wyse;
Bote maydenes and maydenes · marieth ȝow to-geberes;
And wydewers and wydewes · weddeth ayther othere,
And loke that loue be more the cause · than lond other nobles.

And euerech manere seculer man · that may nat contynue,
Wislich go wedde · and war the fro that synne
That lecherye is, a lykynge thyng · and lym-żerde of helle.
And whil thow art ȝong and ȝep · and thy wepne kene,
Awreke the therwith on wynyng · for gode werk ich holde hit:

*Dum sis vir fortis · ne des tua robora scortis,*

*Scribitur in portis · meretrix est ianua mortis.*
For in vn-tyme treweli · bi-twene mon and wommon
Schulde no bed-bourde be · bote bothe weore clene
Of lyf and eke in loue · and in lawe alse.
That deede derne · do no mon scholde,
As is vset, bi-twene · sngle and sngle;
Setththen lawe hath i-loket · that vche mon haue a make
In mariage and matrimoyne · i-medlet to-gedere,
And worche that with his wyf · and with no wommon elles.
That other-gates ben i-geten · for gadelynges ben holden,
That ben false folke and false heires · fyndlynges and ly3ers,
Vn-gracios to gete loue · or eni good elles,
Bote wandren as wolues · and wasted 3if thei mouwen.
A·3eyn Dowel thei don vuele · and the deuel plesen, 208
And aftur heore deth-day · schul dwelle with the schrewes,
Bute god giue hem grace · heer to a-mende.

Thenne is Dowel to dredren · and Dobet to suffren,
And so cometh Dobest aboute · and bringeth a-doun modi, 212
And that is wikkede Wil · that mony werke schendeth.

3e that han wyues, beth war · worcheth nat out of tyme,
As Adam dude and Eue · as ich whil er tolde. 292

For sholde no bed-borde be · bote-yf thei bothe were
Clene of lyf and loue in saule · and in leel wedlok.
For that derne dede · do no man sholde
Bote wedded men with here wyues · as holy writ telleth; 296

Bonum est ut unusquisque uxorem suam habeat, propter
fornicationem.

That othere-gates been gete · for gadelynges aren holde,
And fals folke and foundlynges · faitours and lyers,
Vngraciouse to gete good · othere good loue of puple,
A·waytynge and wastyng · al that thei cacche mowe;
A·3ens Dowel thei don vuele · and the deuel seruen,
And after here deth·daye · dwellen shulle in helle,
Bote god gyue hem grace · her goynghe to amende.
And thus ys Dowel, my fren · to do as lawe techeth,7 304
To louye and to lowe the · and no lyf to greue.
Ac to louye and to lene · leyf me, that is Dobet;
Ac to 3eue and to 3eume · bothe 3onge and olde,
Helen and helpen · is Dobest of all. 308
For the more a man may do · by so that he do hit,
The more is he worth and worthi · of wyse and goode ypreised.'

Hic explicit passus primus de Dowel.
PASSUS XI.

Passus secundus de Dowel, &c.

THENNE hedde Wit a wyf \( \cdot \) was hoten dam Studie,
That lene was of lich \( \cdot \) and of louh chere.
Heo was wonderliche wroth \( \cdot \) that Wit me thus tauhte,
And al starinde dam Studie \( \cdot \) steorneliche seide,
'Wel artou wytty,' quod heo \( \cdot \) 'wisdom to telle
To fayturs or to fooles \( \cdot \) that frentik ben of wittes!'
And blamede him for his beere \( \cdot \) and bad him beo stille.

PASSUS X.

Passus decimus de visione, et secundus de Dowel.

THANNE hadde Witte a wyf \( \cdot \) was hote dame Studye,
That lene was of lere \( \cdot \) and of liche bothe.
She was wonderly wroth \( \cdot \) that Witte me thus tauyte,
And al starynge dame Studye \( \cdot \) sternelich seide,
'Wel arrow wyse,' quod she to Witte \( \cdot \) 'any wysdomes to telle
To flatereres or to folis \( \cdot \) that franfyk ben of wittes!'
And blamed hym and banned hym \( \cdot \) and badde hym be styyle,
With suche wise wordes \( \cdot \) to wissen any sottes;
And seyde, 'noli mittere, man \( \cdot \) margerye-perlis
Amanges hoggges, that han \( \cdot \) hawes at wille.
Thei don but dryeule ther-on \( \cdot \) draffe were hem leuere
Than al the precious perre \( \cdot \) that in paradys waxeth.
I sey it bi suche,' quod she \( \cdot \) 'that sheweth bi her werkes,
That hem were leuer londe \( \cdot \) and lordship on erthe,
Or ricchesse or rentys \( \cdot \) and reste at her wille,
Than alle the sothe sawes \( \cdot \) that Salamon seyde euere.
Wisdome and witte now \( \cdot \) is nouȝt worth a carse,
But if it be carded with coueytise \( \cdot \) as clotheres kemben here wolfe.
Who-so can contreue deceytes \( \cdot \) and conspire wronges,
And lede forth a louue-day \( \cdot \) to latte with treuth;

With suche wyse wordes · to wisse eny fooles.  8
And seide, 'noli mitture · marger-i-perles
Among hogges that han · hawes at heore wille;
Thei don bot drauele theron · draf weore hem levere
Then al the presciouse peerles · that in paradyx waxen.  12
I sigge hit bi thulke,' quod heo · 'that bi heore werkes schewen
That hem weore leuere lond · and lordschupe on eorthe,
Richesse, rentes · or reste at heore wille
Then al the soth sawes · that Salomon seide euere.  16
Wisdam and wit nou · is not worth a russche
But hit beo cardet with couetise · as clothers doth heor wolle,
That conterfeteth disseites · and conspiret wronges,
And ledeth forth a loueday · to lette the trewthe;

PASSUS XII.

\[ \text{Incipit passus secundus de Dowel.} \]

THENNE hadde Wit a wif · was hote dame Studie,

1  That ful lene lokede · and lif-holy semede;
Hue was wonderliche worth · that Wit so me tauhte.
Al starynge dame Studie · sterneliche seide,

4  'Wel art thow wys,' quath hue to Wit · 'suche wisdome to shewe
To eny fol other flaterere · other to frentik puple;'
And seide, 'nolite millere, 3e men · margerie-perles
A-monge hogges that hauen · hawes at wille;

8  Thei don bote dreuele theron · draf were hem leuere
Than al the preciouse perreye · that eny prince weldeth.
Ich segge hit by suche,' quath Studie · 'that shewen by here werkus,
Thei loueth lond and lordshup · and lykyng of body more 12
Than holynesse other hendenesse · other al that seintes techeth.
Wysdom and wit now · is nat worth a case
Bote hit be cardet with couetyse · as clothers kemben wolle.
Ho that can contreeue and caste · to deceuy the puple, 16
And lette with a loueday · treuthe, and by-gyle hym,
That suche craftes cunnen to counsel beoth i-clept,
And ben serued as syres that serueth the deuel.

Iob the Ientel in his Ieestes seide,

\[ Qua\text{r}e \text{ via } \text{ impiorum } \text{ prosperatur, } \text{ bene est omnibus qui prae}\]
\[ \text{ et } \text{ inique agunt?} \]

Ac he that holy writ hath euer in his mouthe,

---

He that suche craftes can to conseille is clepid;
Thei lede lordes with lesynges and bilyeth treuthe.

Iob the gentel in his gestes witnesseth,
That wikked men, thei welden the welthe of this worlde,
And that thei ben lordes of ech e londe that ute of lawe libbeth;

\[ Qua\text{r}e \text{ impij } \text{ vivunt? } \text{ bene est omnibus, qui praevaricantur et inique agunt?} \]

The sauter seyth the same bi suche that don ille,

\[ Ecce i\text{psi pecatores } \text{ habundantes; } \text{ in seculo optinuerunt diini}\text{cias.} \]

"Lo!" seyth holy letterrue "whiche lordes beth this shrewes!"
Thilke that god moiste gyueth lest goth thei deleth,
And mooste vnkynde to the comune that mooste catel weldeth;

\[ Qua\text{r}e \text{ perfecisti, } \text{ desruxerunt; } \text{ iustus aulem quid fecit?} \]

Harlothes for her harlotry ye may haue of her godis,
And Iaperes and Iogeloures and Ianguleres of gestes.

Ac he that hath holy writte ay in his mouth,
And can telle of Tobyde and of the twelue apostles,
Or prechen of the penaunce that Pilat wrougt
To Iesu the gentil that Iewes to-drowe:-
Litel is he loued that suche a lessoun scheweth,

Or daunted or drawe forth I do it on god hym-self!
But tho that feynen hem folis and with faiyng libbeth,
A\text{z}ein the lawe of owre lorde and lyen on hem-selue,
Spitten and spawan and speke soule wordes,
Drynken and dryuelen and do men for to gape,
Lickne men and lye on hem that leneth hem no giftes,
Thei conne namore mynstralcy ne musyke, men to glade,
Than Munde the mylnere of multa fecit deus!

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B. 30. All the MSS. omit quid fecit.
And con tellen of Tobie • and the twelue apostles,
And prechen of the peuaunce • that Pilatus wrouhte
To Iesu the Ientil • that Iewes to-drowe
On cros vpon Caluarie • as clerkes vs telleth;—
Luytel is he loued or leten bi • that such a lessun redeh,
Or daunseled or drawen forth • this disours witen the sothe;

That can coueite and caste thus • aren cleped in-to counsail.
Qui sapiunt nugas • et crimina lege vocantur,
Qui recte sapiunt • lex iubet ire foras.
He is reuerenced and robe • that can robbe the peuple
Thorw fallas and false questes • and thorw fykel speche.
Iob the gentil and wys • in hus gestes wytnesseth
What shal worthe of suche • whenne thei lyf leten;
Ducunt in bonis dies suos, & in fine descendunt ad infernum.
The sauter seith the same • of all suche ryche;
Thunt in progenies patrum suorum, & usque in eternum non
uidebunt lumen:
Et alibi: Ecce ipsi peccatores, & cæ.
"Lo!" holy lettrure seith • "whiche lorde been these shrewes l!" 26
Tho that god most good' gyueth • most greue ryght and
treuthe:
Que perfecisti, destruxerunt; iustus autem quid fecit?
And harlotes for hure harlotrie • aren holpen er nedy poure; 28
And that is no ryght ne reson • for rather men sholde
Help hem that hath nouht • than tho that han no neede.
Ac he that hath holy writ • aye in hus mouthe,
And can telle of Treuthe • and of the twelue apostels,
Other of the passion of Crist • other of purgatorie peynes,
Lytel is he a-lowed there-fore • among lorde at festes.
For 3if harlotrie ne holpe hem the bet · (haue god my soule!)  
More then musyk · or makynge of Crist,  
Wolde neuer kyng ne kniht · ne canoun of seynt Poules  
3euen hem to heore 3eres-3iue · the value of a grote!  
Bote munstralsyte and murthe · a-mong men is nouthe;  
Lecherie and losengrie · and loseles tales,  
And geten gold with grete othes · boeth gamus nou a dayes.  
But 3if thei carpen of Crist · (this clerkes and this lewede)  
Atte mete in heor murthe · whon munstrals beoth stille,  
Thenne telleth thei of the trinite · hou two slowen the thridde,  
And bringeth forth ballede resouns · tak Bernard to witnesse,  
And puyteth forth presumpioun · to preue the sothe.  
Thus thei drauelen on heore deys · the deite to knowe,  
And demeth god in-to the gorge · whon heore gottus follen.  

Ne were here vyle harlotrye · haue god my treuthe,  
Shulde neuere kyng ne kniht · ne chanoun of seynt Poules  
3yue hem to her 3eresiue · the 3ifte of a grote!  
Ac murthe and mynstralcye · amonges men is nouthe  
Leccherye, losengerye · and loseles tales;  
Glotonye and grete othes · this murthe thei louieth.  
Ac if thei carpen of Cryst · this clerkis and this lewed,  
Atte mete in her murthes · whan mynstralles ben stille,  
Thanne telleth thei of the trinite · a tale other twyneye,  
And bringen forth a balled resoun · and taken Bernard to witnesse,  
And putten forth a presumpioun · to preue the sothe.  
Thus thei dryuyle at her deys · the deite to knowe,  
And gnawen god with the gorge · whan her gutte is fulle.  
Ac the careful may crye · and carpen atte 3ate,  
Bothe azyngred and a-thurst · and for chele quake;  
Is none to nynen hym nere · his noye to amende,  
But hoen on hym as an hounde · and hoten hym go thennes.  
Litel loueth he that lorde · that lent hym al that blisse,  
That thus parteth with the pore · a parcel whan hym nedeth.  
Ne were mercy in mene men · more than in riche,  
Mendinantz meteles · miȝte go to bedde.  
God is moche in the gorge · of thise grete maystres,  
Ac amonges mene men · his mercy and his werkis;  
And so sem the sauter · I haue yseye it ofte,

_Ecce audiuius eam in Effrata, inuenimus eam in campis silue._
A. PASSUS XI. 45-55. C. PASSUS XII. 35-51. 289

But carful mon may crien · and clepen atte ȝate
Bothe of hungur and of thurst · and for chele quake;
Nis no mon him neih · his nuy to amende,
Bote honesschen him as an hound · and hoten him go thennes!
Luyte louethe that lord · that leneth him that blisse,
That thus parteth with the pore · a parcel whon him neodeth.
Neore merci in mene men · more then in riche,
With mony defauti meeles · mihte thei go to bedde.
God is muche in the gorge · of theose grete maystres,
Bote a-mong mene men · his merci and his werkes;
And so seith the psauter · sech hit in 'Memento,'

Ecce audiuiimus eam in Effrata, inuenimus eam in campis silue.

Now is the manere atte mete · when mynstralles ben stylle,
The lewed a-ȝens the lered · the holy lore to dispute,
And tellen of the trinite · how two slowe the thridde,
And brynde forth ballede resones · and taken Bernarde to witnesse,
And putteth forth presompclions · to preouen the sothe.
Thus thei dreulen atte deyes · the deyte to knowe,
And gnawen god with gorge · when here guttes fullen.
Ac the carful mai crie · and quaken atte ȝate,
Bothe a-fyngred and a-furst · and for defaute spille,
Ys non so hende to haue hym yn · bote hote hym go ther
god is!
Thenne semeth hit to my syght · to suche as so biddeth,
God is nat in that hom · ne hus help neither!
Lytel loueth he that lorde · that lente hym al that blisse,
That so parteth with the poure · a parcel, wheinne hym nedeth.
Ne were mercy in mene men · more than in ryght ryche,
Meny time mendynans · myghte gon a-fyngred;
And so seith the sauter · ich sauh hit in Memento,

Ecce audiuiimus eam (i. carilatem) in Effrata; inuenimus eam in campis silue.

A. 55. eam TUH₃; eam V. C. 35. atte þe P. 47. al IMFSEKG; Pom.
Clerkes and kete men • carpen of god ofte,
And han him muche in heore mouth • bote mene men in herte.

Freres and faitore • han founde suche questiouns
To plese with proude men • sithen the pestilence tyme,
And prechen at seint Poules • for pure enuye of clerkis,
That folke is nouȝte fermed in the feith • ne fre of her goodes,
Ne sori for her synnes • so is pryde waxen
In religioun and in alle the rewme • amonges riche and pore,
That prayeres haue no power • the pestilence to lette.

Frangue esurientes panem tuum, &c.

And yette the wrecches of this worlde • is none ywar bi other,
Ne for drede of the deth • withdrawe nouȝt her pryde,
Ne beth plentyuous to the pore • as pure charite wolde,
But in gaynesse and in glotonye • for-glothen her goode hem-selue,
And breken nouȝte to the beggar • as the boke techeth,

And the more he wynneth and welt • welthes and ricchesse,
And lordeth in londes • the lasse good he deleth.

Thobyte telleth yow nouȝt so • take hede, ye riche,
How the boke bible • of hym bereth witnesse:

Si tibi sit copia, habundanter tribue; si autem exiguum,
illud impertiri stude libenter:—
Who-so hath moche, spene manliche • so meneth Thobie,
And who-so litel weldeth • reule him ther-after;
Freres and saytors · han founden suche questions
To plese with this proude men · seth the pestilence tym;

Clerkus and knyghtes · carpen of god ofte,
And haueth hym muche in hure mouthe · ac mene men in herte.
Freres and faitours · han founde vp suche questiones
To plese with proute men · sithe the pestilences,
And preching at seint Poules · in pure enuye of clerkes,
That folk is nouht fyrn in the seith · ne free of here goodes,
Ne sory for here synnes; · so is pruyde en-hansed
In religion and al the reame · among ryche and poure,
That preyers han no power · these pestilences to lette.
For god is def now a dayes · and deyneth nouht ous to huyre,
And good men for oure gultes · he al to-grynt to dethe;
And yit these wrecches of thyse worlde · is non y-war by other,
Ne for dred of eny deth · with-draweth hem fro pruyde,
Ne parteth with the poure · as pure charyte wolde,
Bote in gayenesse and in glotenye · for-glotten here goodes,
And breketh nat here bred to the poure · as the book hoteth;

Frangor esurienti panem tuum; et egenos vagosque induc in
domum tuum.

Ac the more he hath, and wynneth · the world at hus wylle,
And lordeth in leedes · the lasse good he deleth.
Tobie taulthe nat so · taketh hede, ze ryche,
How he tolde in a tyme · and taulthe hus some dele:

Si tibi sit copia, abundantiter tribue: si autem exiguum,
ilud impertiri libenter stude.

And this is no more to mene · bote "ho so muche good wylde, be large ther-of while hit last · to leedes that been needy.
Yf thow haue lytel, leue sone · loke by thy lyue
Get the loue ther-with · thauh thou fare the worse."
Ac lust no lord ne lewed man · of suche lore non to hure,
Bote lythen how they myghte lerne · lest good to spene.
And so lyuen lordes now · and leten hit a Dowel;
For is no wiȝt worth now · bote hit of wynnyng soune,
And capped with clergie · to conspire wronge.
For-thi,' quath hue to Wit, 'be war · holy writ to shewe
Amonges hem that hauen · hawes atte wille,
The whiche is a lykyng and a lust · and loue of the worlde.'
Thei de-foulent vre fey at festes ther thei sitten.
For nou is vche boye bold brothel and other,
To talken of the trinite to beon holden a syre,
And fyndeth forth fantasyes vr feith to apeyre;
And eke de-fameth the fader that vs alle made,
And craken apeyn the clergie crabbede wordes.
"Whi wolde god vr saueour suffre such a worm
In such a wrong wyse the wommon to bi-gyle?"

For we haue no lettre of owre lyf how longe it shal dure.
Suche lessounes lorde shulde louie to here,
And how he myyte moste meyne manliche fynde.
Nouȝt to fare as a fitheler or a frere for to seke festes,
Homelich at other mennes houses and hatyen her owne.
Elyng is the halle vche daye in the wyke,
There the lorde ne the lady liketh nouȝte to sytte.
Now hath vche riche a reule to eten bi hym-selue
In a pryue parloure for pore mennes sake,
Or in a chambrere with a chymneye and leue the chief halle,
That was made for meles men to eten inne;
And al to spare to spille that spende shal an other.

I haue yherde hiegh men etynge atte table,
Carpen as thei clerkes were of Criste and of his mistes,
And leyden fautes yppon the fader that fourmed vs alle,
And carpen aȝeine clerkes crabbed wordes;—
"Whi wolde owre saueour suffre suche a worme in his blisse,
That bigyled the womman and the man after,
Thorw whiche wyles and wordes thei wenten to helle,
And al her sede for here synne the same deth suffred?"
Here lyeth ȝowre lore thise lorde gynnett dispute,
"Of that ȝe clerkes vs kenneth of Crist by the gospel;
\textit{Filius non portabat iniquitatem patris, \\&c.}
Whi shulde we that now ben: for the werkes of Adam
Roten and to-rende ȝ resoun wolde it neuere;
\textit{Vmusquisque portabat onus suum, \\&c."
Suche motyues thei moeue this maistres in her glorie,
And maken men in mysbileue that muse moche on her wordes;
Ymaginatyf her-afterward shal answere to ȝowre purpos.
Augustyne to suche argueres he telleth hem this teme,
\textit{Non plus sapere quam oportet.}
Bothe hir hosebonde and heo · to helle thorw him wenten, 68
And heore seed for that sunne · the same wo drien.”
Suche motyues thei meuen · thei maistres in heor glorie,
And maketh men misbileeue · that musen on heore wordes.
But Austin the olde · for alle suche precheth, 73
And for suche tale-tellers · such a teeme scheweth,

*Non plus sapere quam operari sapere.*

[Not in C-text.]

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A. 61. an (for and) V. 71. musen on T; leenun in V. B. 93. houses
WCROB; house L. 107. wenten CRB; went L.
This wylmeth ye neuer to wite. Whi that god wolde
Soffre Sathan. His sed to bi-gyle;
But leueeth on that lore. That lereth holicherche,
And preye hym of pardoun. And penaunce in thi lyue,
And for his muchele merci. To amenden vs beere.
For alle that wylmeth to wite. The weyes of god almihty,
I wolde his eye were in his ers. And his heele aftur;
That euer eft wylmeth to wite. Whi that god wolde
Soffre Sathan. His seed to bi-gyle,
Or Iudas the Ieus. Iesu bi-traye;
Al was as he wolde. Lord, i-heried be thou!
And al worth as thou wolt. What so we tellen!

Wilmeth neure to wite. Whi that god wolde
Suffre Sathan. His sede to bigyle,
Ac bileue lelly. In the lore of holicherche,
And preye hym of pardoun. And penaunce in thi lyue,
And for his moche mercy. To amende 3ow here.
For alle that wylmeth to wyte. The weyes of god almihty,
I wolde his eye were in his ers. And his fynger aftur,
That euer wylmeth to wite. Whi that god wolde
Suffre Sathan. His sede to bigile,
Or Iudas to the Iuwes. Iesu bytraye.
Al was as thor wolde. Lorde, yworschiped be thow,
And al worth as thor wolte. What so we dispute!

And tho that vseth this hanelounes. To blende mennes wittes,
What is Dowel fro Dobet. Now def mote he worthes,
(Sitthe he wylmeth to wyte. Whiche thei ben bothe),
But if he lyue in the lyf. That longeth to Dowel;
For I dar ben his bolde borgh. That Dobet wil he neuere,
Theigh Dobest drawe on hym. Day after other.'

And whan that Witte was ywar. What dame Studye tolden,
He biconse so confus. He couth nouste loke,
And as doumb as deth. And drowe hym arrere;
And for no carpyng I couth after. Ne knelyng to the grounde,
I myste gete no greyne. Of his grete wittis,
But al laughynge he louted. And loked vpon Studye,
In signe that I shulde. Bische hir of grace.

A. 79. to wite ye UTH; two V; see II. 73, 81, 88. 85. worp TUH;
beo V. 86. my TH; me V. 88. sifen T; V has Sire. 93. mele
A. PASSUS XI. 86–98. C. PASSUS XII. 84–87. 295

And nou cometh a conioun · and wolde cacchen of my wittes,
What is Dowel from Dobet! · nou daffe mot he worthe,
Sithen he wilneth to wite · whuche thei ben alle!
Bote he liue in the lest degre · that longeth to Dowel,
I dar ben his borw · that Dobet nul he neuere,
Thau³ Dobest drawe on him · day aftur othur.'
And whon that Wit was i-war · hou his wyf tolde,
He bi-com so confoundet · he couthe not mele,
And as doumbe as a dore · drouȝ him asyde.
Bote for no craft that I couthe · ne knelyng to grounde,
I mihte gete no greyn · of his grete wittes,
But al lauȝwhinge he loutede · and lokede vppon Studie,
In signe that I schulde · bi-sechen hire of grace.

And whanne Wit was y-war · what Studie menede,
Ich myghte gete no greyn · of Wittes grete wittes,
Bote al lauhwynge he loutede · and loked vp-on Studie,
Semynge that ich sholde · by-sechen hure of grace.

TUH₄; medle V. 96. his TUH₄; hire V. B. 129. hauelounes L. 137. as WCRob; a L. C. 84. y-war 1K; whar P. 86. lotede P; see L. 88.
And whon I wuste of his wil' to his wyf con I knele,
And seide, 'merci, madame, ȝoure mon schal I worthē,
To wrench ȝoure wil·le while my lyf dureth;
Kenne me kuyndely· to knowen what is Dowel.'

'For thi mekenes· mon, quod heo· 'and for thi milde speche,
I schal kenne the to my cosyn· that Clergye is i-hoten.
He hath wedded a wyf· with-inne this wikes sīxe,
Is sib to the seuen ars· that Scripture is i-nempnet;
Thei two, as ich hope· after my be-sechyng,
Schul wisse the to Dowel· I dar vndertake.'

Thenne was I as fayn· as foul on seir morwen,
Gladdore then the gleo-mon is· of his grete ȝiftes,

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And whan I was war of his wille· to his wyf gan I loute,
And seyde, 'mercy, madame· ȝowre man shal I worthē,
As longe as I lyue· bothe late and rathe,

For to worche ȝowre wil·le the while my lyf dureth,
With that ȝe kenne me kyndely· to knowe what is Dowel.'

'For thi mekenesse, man,' quod she· 'and for thi mylde speche,
I shal kenne the to my cosyn· that Clergye is hoten.
He hath wedded a wyf· with-inne this syx monethes,
Is sybbe to the seueiene artz· Scripture is hir name.
Thei two, as I hope· after my techyng,
Shullen wissen the to Dowel· I dar it vndertake.'

Thanne was I also fayne· as foule of faire morwe,
And gladder than the gleman· that golde hath to ȝiffe,
And axed hir the heighge weye· where that clerkye dwelte,
'And telle me some token,' quod I· 'for tyrne is that I wende.'

'Axe the heighge weye,' quod she· 'hennes to Suffre-
Bothe-wel-and-wo· ȝif that thow wolt lerne,
And rye forth by Richesse· ac rest thow nauȝt therinne,
For if thow couplést the ther-wit· to Clergye comestow neuere,
And also the likerouse lainde· that Leccherye hatte,
Leue hym on thi left halue· a large myle or more,
Tyl thow come to a courte· Kepe-wel-thi-tonge-
Fro-lesynges-and-lither-speche· and-likerouse-drynkes.

Thanne shallow se Sobrete· and Symplete-of-speche,
And askede hire the heye wey · wher Clergye dwelleth,
'And tel me sum tokne to him · for tymel is that I wende.' 112
'I schal teche the the heige wey;' quod heo · 'from hennes
to Soffre-
Bothe-weole-and-wo · qif that thou wolt leorne,
And ryd forth bi Richesse · reste the nouȝt ther-inne;
For qif thou couple the to him · to Clergie comestou neuere. 116
And eke the lange launde · that Lecherie hette,
Leue him on thi luft half · a large myle or more,
Forte thou come to a court · Kep-wel-thi-tonge-
From-lesynges-and-ly3eres-speche- · and-lykerous-drinke. 130
Thenne schaltou seo Sobre · and Symple-of-speche,

When ich was war of hus wille · to that womman ich loutede, 88
And seide, 'mercy, ma dame · youre man shal ich worthe
As longe as ich lyue · bothe late and rathe,
And for to worche youre wil · the while my lyf dureth,
With that ye kenne me kyndeliche · to knowe what is Dowel.' 92
'For thi meeknesse,' quath hue · 'and for thi mylde speche,
Ich shal the kenne to Clergie · my cosyn, that knoweth
Alle kyne konnynges · and consynges of Dowel,
Of Dobet and Dobest · for doctor he is yknowe,
And of Scripture the skylful · and scrynaynes were trewe.
For hue is sybbe to the seuen ars · and also my soster,
And Clergies wedde to wif · as wys as hym-selue
Of lore and of letterure · of lawe and of reson.
So with that that Clergie can · and counsail of Scripture
Thow shalt conne and knowe · kyndeliche Dowel.' 100
Thenne was ich al so sayne · as soule of fair morwenynge,
Gladder than gleo-man · that gold hath to gyfte,
And asked of hure the heye way · wher that Clergie dwelte—
'And tel me som tokne,' quath ich · 'for tymel is that ich
wende.'

'Aske the heye wey,' quath hue · 'hennes to Soffre-
Bothe-wele-and-moche-wo · yf thou wolt lerne.
And ryd forth by Richesse · and rest nouht ther-ynne;
Yf thou coueite to be riche · to Clergie comst thou neuere.
That eche wyf be in wil · his withe the to schewe.
So schalt thou come to Clergye · that con mony thinges;
Sei him this signe · that I sett he to sacle,
And that I grette wel his wyf · for I wroth hire a bulle,
And sette hire to Sapience · and to hire psauter i-glosset.

Lo! logyk I lered hire · and al the lawe after,
And alle musons in musyk · I made hire to knowe.
Plato the poyete · I put him furste to boke,
Aristotle and other mo · to arguen I tauȝte;
Grammer for gerles · I gon furste to write,
And beot hem with a baleys · but ȝif thei wolde lernen.

That eche wyȝte be in wille · his witte the to shewe,
And thus shaltowe come to Clergye · that con many thinges.

Saye hym this signe · I sett hym to sacle,
And that I grete wel his wyf · for I wroth hire many bokes,
And sette hire to Sapience · and to the sauter glose.

Logyke I lerned hire · and many other lawes,
And alle the musouns in musike · I made hire to knowe.

Plato the poete · I put hym fyrste to boke,
Aristotle and other moo · to argue I tauȝte.
Grammer for gerles · I garte first wyrtfe,
And bete hem with a baleis · but if thei wolde lerne.

Of alkinnes craftes · I contreueld toles,
Of carpentrie, of kerueres · and compassed masouns,
And lerned hem leuel and lyne · though I loke dymme.

Ac Theologie hath teneu me · ten score tymes,
The more I muse there-inne · the mistrier it semeth,
And the depper I deuyne · the derker me it thinketh;
It is no science for sothe · forto sotyle inne;
A ful lethly thinge it were · ȝif that loue nere.

Ac for it let best by Loue · I loue it the bettere;
For there that Loue is leder · ne lacked neuere grace.
Loke thow loue kelly · ȝif the lyketh Dowel;
Of alle maner craftus · I con counterfeten heor tooles,
Of carpunters and keruers; · I kende furst masouns,
And lered hem liuel and lyne · than I loke dimme.
Bote Teologye hath teoned me · ten score tymes;
For the more I muse theron · the mistiloker hit semeth,
And the deppore I diuinede · the derkore me thouȝte.
Hit is no science forsothe · to sotilen ther-inne,
Neore the loue that lyth therinne · a lewed thing hit weore.
Bote for hit lat best bi Loue · I leue hit the betere;
For that Loue is the lord · that lakkede neuer grace;
Leef wel ther-vppon · ȝif thou thenke Dowel;

Bothe wommen and wyn · wretthe, yre, and sleuthe,
Yf thow hem vse other haunte · hane god my treuth!
To Clergie shult thow neuere come · ne knowe what ys Dowel.
Ac yf thou happe,' quath hue · 'that thow hitte on Clergie,
And hast vnderstondying · what he wolde mene,
Sey to hym thy-self · ouer-see my bokes,
And seye ich grette wel hus wif · ich wrot hure a byble,
And sette hure to Sapiência · and to the sauter glosed.
Logyk ich lerede hure · and al the lawe after,
Alle the muson in musyck · ich made hure to knowe.
Plato the poete · ich putte hym ferst to booke,
Aristotle and othere · to arguen ich tahuhte.
Grammere for gurles · ich gart furst wryte,
And bet hem with a baleyse · bote yf thei wolde lerne.
Of alle kyne craftes · ich contrceuede here tooles,
Of carpentrie, of kerueres · and contrceuede the compas,
And cast out by squire · bothe lyne and leuell.
Thus thorw my lore beth men ylered · thauh ich loke dymme.
Ac Theologie hath teened me · ten score tymes,
The more ich muse ther-on · the mistiloker hit semeth,
And the deppere ich deuyne · the derker me thynketh hit.
Hit is no science sothliche · bote a sothfast by-leyue;
Ac for hit lereþ men to louye · ich by-leyue ther-on the bettere.
For Loue is a lykynge thyng · and loth for to greue;
Lerne for to louye · yf the lyke Dowel,
For Dobet and Dobest · beoth drawen of Loue scole.  
In other science hit seith · seo hit in Catoun,

*Qui simulat verbis, nec corde est fidus amicus,*

*Tu quoque fac simile, sic ars deluditur arte.*

But Theologie techeth not so · hose taketh kepe,
He kenneth us the contrarie · aȝeyn Catons wordes,
And biddeth vs ben as bretheren · and blessen vr enemys, 148
And louen hem that lȝen on vs · lelyche at heor neode,
And do good aȝeyn vuel · god him-self hoteth,

For Dobet and Dobest · ben of Loues kynne.  
In other science it seyth · I seigh it in Catoun,

*Qui simulat verbis, nec corde est fidus amicus,*

*Tu quoque fac simile, sic ars deluditur arte.*

Who-so gloseth as gylours don · go me to the same, 192
And so shaltow false folke · and saythlees bigyle,
This is Catouenes kennynge · to clерes that he lereth.
Ac Theologye techeth nouȝt so · who-so taketh ȝeme,
He kenneth us the contrarye · aȝein Catones wordes;
For he bit vs be as bretheren · and bidde for owre enemys,
And louen hem that lyen on vs · and lene hem whan hem nedeth,
And do good aȝeines yuel · god hym-self it hoteth,

*Dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei.*

Poule preched the peple · that parfitnesse loued,
To do good for goddes loue · and gyuen men that asked,
And nameliche to suche · that sueth owre bileue.
And alle that lakketh vs or lyeth vs · owre lorde techeth vs to louye,
And nouȝt to greuuen hem that greueth vs · god hym-self for-
badde it,

*Michivi vindictam, et ego retribuam.*

For-thi loke thow louye · as longe as thow durest,
For is no science vnder sonne · so souereyne for the soule.

Ac astronomye is an harde thynge · and yuel forto knowe,
Geometrie and geomesye · is gingful of speche;
Who-so thenketh werche with tho two · thryueth ful late.
For sorcerye is the souereyne boke · that to the science longeth.
3et ar there fybicches in forceres · of fele mennes makynge,
Experimentz of alkenamy · the poeple to decreeue,
If thow thinke to Dowel · dele ther-with neuere.
A. PASSUS XI. 151-159. C. PASSUS XII. 136. 301

And seide hit him-self · in ensaumple for the beste,

Necesse est ut veniant scandala.

Bote astronomye is hard thing · and vul to knowe, 152

Gemetrie and gemensye · is gynful of specche,

That worcheth with theose threeo · thriueth he late,

For sorcerye is the soureyyn bok · that to that science longith,

3et arn there febicchis of forellis · of mony mennes wittes, 156

Experimentis of alcomomye · of Alberdes makyng;

Nigromancye and perimancie · the pouke to rise maketh;

3if thou thenche Dowel · dele with hem neuere.

For of Dobet and of Dobest · here doctor is dere Loue.' 136 •

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A. 144. lone scale U; louis skile T; lore in scele V. 145. fesus TU;

fidelis V. Tu—arte; VTUH, om., but given in D. 147. tennep T; teche by

V. 148. vs TUH; V om. 155, 156. bok—forellis from T; also

in UH²; V om. B. 189. seigh CWO; sanye L. 190. similis L. nec COB;

vel LW. 212. alkenamy WC; alkamye L.
Alle theose sciences · siker, I my-seluen 160
Haue i-founded hem furst · folk to deceuye.
I be-take the to Crist,' quod heo · 'I con teche the no betere.'
    I seide, 'graunt merci, madame' · and mekeliche hire grette,
And wente forth on my wei · withouten more lettynge, 164
And fond as heo fore-tolde · and forth gon I wende,
And ar I coome to Clergye · couthe I neuer stunte.
I grette the goode mon · as the gode wyf me tauȝte,
And afterward his wyf · I worschupet hem bothe, 168
And tolde hire the tokenes · that me i-tauȝt were.
Was neuer gome vyppon grounde · setthen god made heuene,
Feirore vnthurfonge · ne frendloker maad at ese,
Then I my-self sothli · so sone as heo wuste 172
That I was of Wittes hous · and with his wif dam Studye.
Curteialiche Clergye · clupte me and custe,
And asked hou Wit ferde · and eke his wyf Studye.
And I seide sothlyche · 'thei sende me hider 176
To leorne at 30u Dowel · and Dobet after,
And setthen afterward to seo · sumwhat of Dobest.'
    'Hit is a wel feir lyf,' quod heo · 'among the lewed peple,
Actif it is i-hoten · hosebondes hit vsen;

[Here MS. V ends; the rest of the Passus is from T.]

Alle thise sciences I my-self · sotiled and ordeyned,
And founded hem fornest · folke to deceuye.
Telle Clergye thise tokenes · and Scripture after, 216
To conseille the kyndely · to knowe what is Dowel.'
    I seide, 'graunt mercy, madame' · and mekeliche hir grette,
And went wijtlich awey · with-oute more lettynge.
And til I come to Clergye · I couthe neuere stynte.
And grette the good man · as Studye me tauȝte,
And afterwarde the wyf · and worshiped hem bothe,
And tolde hem the tokenes · that me tauȝte were. 223
Was neuere gome vyppon this grounde · sith god made the worlde,
Fairer vnther-fongen · ne frendeloker at ese,
Than my-self sothly · sone so he wist
That I was of Wittis hous · and with his wyf dame Studye.
I seyde to hem sothly · that sent was I thider, 228
Dowel and Dobet · and Dobest to lerne.
A. PASSUS XI. 181–200.  C. PASSUS XII. 137–141. 303

Trewe tilieris on erthe · taillours and souteris,
And alle kyne crafty men · that cunne here foode wynne,
With any trewe travaile · toille for here foode,
Diken or deluen · Do-wel it hatte. 184
To breke beggeris bred · and bakken hem with clothis,
Counforte the carful · that in castel ben fetterid,
And seken out the seke · and sende hem that hem nedith;
Obedient as bretheren · and sustren to othere; 188
Thus bed the Do-bet · so berith witnesse the sauter;

Ecce quam bonum et quam iocundum, habitare, fratres, in unum.
Sike with the sory · singe with the glade,
Gaudere cum gaudentibus, et flere cum sientibus,
Dredles is Dobet · Dobest wot the sothe;
Sire Dobest hath benefices · so is he best worthi,
Be that god in the gospel · grauntith and techith;

Qui facit et docuerit, magnus vocabitur in regno celorum.
Forthi is Dobest · a bishhopis pere,
Prince ouer godis peple · to prechen or to chaste.
Dobet doth ful wel · and dewid he is also, 196
And hath possessions and pluralites · for pore menis sake.
For mendynauntz at mischiefe · the men were dewid;
And that is rigtful religioun · none renneris aboute,
Ne no leperis ouer lond · ladies to shryue.

200

Tho wente ich my way · with-oute more lettynge,
And to Clergie ich kam · as clerkes me seide,
And ich grette hym goodliche · and greithliche hym told,
How that Wit and hus wif · wissed me to hym, 140
To kenne and to knowe · kyndeliche Dowel.

A 180. Actif it TUD; A lyf (wrongly) V. 191. This line is from MS. Harl. 3954, fol. 122; TH,UD have only, God wot, pis is dobet. 194. a UD; TH, om.  B 214. sciences WRB; science LO. 221. grette WCRO; gret L.  C 139. greiliche (sic) P. 141. kenne IMFS; kowe (for knowe) P.
'It is a comune lyf,' quod Clergye 'on holycherche to bileue, With alle the artikles of the feithe ' that falleth to be knowe. And that is to bileue lelly ' bothe lered and lewed, 233 On the grete god ' that gynnyng had neure, And on the sothaste sone ' that saued mankynde Fro the dedly deth ' and the deuiles power, Thorwgh the helpe of the holy goste ' the whiche goste is of bothe; Three propre persones ' ac nouȝt in plurel nouembre, 237 For al is but on god ' and eche is god hym-selue;_ Deus pater, deus filius, deus spiritus sanctus_; God the fader, god the sone ' god holigoste of bothe, Maker of mankynde ' and of bestes bothe. 240 Austyn the olde ' here-of he made bokes, And hym-self ordeyned ' to sadde vs in bileue. Who was his autour? ' alle the foure euangelistes; 243 And Cryst clepid hym-self so ' the ewangelistes bereth witnesse:— _Ego in patre et pater in me est; et, qui videt me, videt et patrem meum._ Alle the clerkes vnnder Cryst ' ne couthe this assoille, But thus it bilongeth to bileue ' to lewed that willen Dowel. For had neure freke fyne wytte ' the feyth to dispute, Ne man had no merite ' myȝte it ben yproued: 248 _Fides non habet meritum, ubi humana racio probet experimentum._ Thanne is Dobet to suffre ' for thi soules helth, Al that the boke bit ' by holycherche techynge; And that is—"man, bi thi miȝte ' for mericies sake, Loke thow worche it in werke ' that thi worde sheweth; 252 Suche as thow semest in syȝte ' be in assay y-founde; _Appare quod es, vel esto quod appare:_ And lat no body be ' bi thi beryng bygyled, But be suche in thi soule ' as thow semest with-oute." Thanne is Dobest to be bolde ' to blame the gylyt, 256 Sithenes thow seest thi-self ' as in soule clene; Ac blame thow neure body ' and thow be blame-worthy: _Si culpae velis ' culpabilis esse cauebis_, _Dogma tuum sordel ' cum te tua culpa remordet._ 260 God in the gospel ' grymly repreueth
‘By Cryst,’ quath Clergie · ‘yf thow coueyte Dowel,
Kep the ten commaundemens · and kep the fro synne;
And by-leyf leelly · how godes sone a-lyghte
On the mayde Marie · for mankynces sake,
And by-cam man of that mayde · with-oute mannes kynde.
And al that holy churche · here-of can the lere,
By-leyf leelly there-on · and look thow do ther-after.

Her-of Austin the olde · made bokes and bokes;
Ho was hus autor · and him of god tauhte?
Patriarkes and prophetes · apostles and angeles
And the holy trinite · to Austyn appeirede,
And he ous seide as he seih · and so ich by-leyue,
That he seih the syre and the sone · and seynte spirit togederes,
And alle thre bote on God · and her-of made he bokes,
3e, busiliche bokes; · ho beth hus wytnesses?

Ego in patre et pater in me est; et qui me vidit, patrem meum uidit qui in celis est.
Alle the clerkes vnder Crist · ne couthe this asoile;
Bote thus by-longeth to by-leyue · alle that lyketh dowel.
For hadde neuere frek fyn wit · the faith to dispute,
Ne man myghte haue no merit ther-of · myghte hit be preoued;

Fides non habet meritum, ubi humana racio pretet ex-
perimentum.

Thus By-leyue and Leaute · and Loue is the thridde, 161
That maketh men to Dowel · Dobet, and Dobest.'
Alle that lakken any lyf · and lakkes han hem-selue:

Quid consideras festucam in oculo fratris tui, tradem in oculo tuo non vides?

Why meuestow thi mode · for a mote in thi brotheres eye,
Sithen a beem in thine owne · ablyndeth thi-selue? 264

Eice primo tradem de oculo tuo, etc.,

Whiche lettethe the to loke · lasse other more.

I rede eche a blynde bosarde · do bote to hym-selue;

For abbotes and for prioures · and for alle manere prelates,
As parsones and parisshe-prestes · that preche shulde and teche,
Alle manere men · to amenden by here myyte;

This tixte was tolde 3ow · to ben war, ar 3e tauȝte,
That 3e were suche as 3e seyde · to salue with other.

For goddis worde wolde nouȝt be loste · for that worchest euere,
If it auailed nouȝt the comune · it myȝte auaille 3owseluen. 273

Ac it semeth now sothly · to the worldes syght,
That goddes worde worchest nauȝte · on lered ne on lewede,
But in suche a manere as Marke · meneth in the gospel, 276

Dum cecus ducit cecum, ambo in fousam cadunt.

Lewed men may likne 3ow thus · that the beem lithe in 3owre eyghen,

And the festu is fallen · for 3owre defauta,
In alle manere men · thorough mansed prestes.

The bible bereth witnesse · that alle the folke of Israel 280
Byttere aboute the gultes · of two badde prestes,
Osfyn 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, 284

And thanne mowe 3e saufly seye · as Daviud made the sauter:

Existimasti inique quod ero tui similis: arguam te, et statuam contra faciem tuam.

And thanne shall borel clerkes ben abasched · to blame 3ow or to greue,
And carpen nouȝte as thei carpen now · and calle 3ow doumbe houndes, 287

Canes non valentes latrare,

B. 262. non vides in R only.
[Not in C-text; but compare C. Pass. i. ll. 104–114 (p. 11), with B. Pass. x. ll. 280–283.]
Gregory the grete clerke · a good pope in his tyme,  
Of religioun the rewelle · he reherside in his morals,  
And seide it in ensaumple · that thei shulde do the betere:  
`Whanne fisshe faile the flood · or the fresshe watter,  
Thei dyse for the drouste · whanne thei dreise lengen;  

And drede to wratthe 30w in any worde · 30wre werkemanship  
to lette,  
And be prestioure at 3owre prayere · than for a pounde of nobles;  
And al for 3owre holynes · haue 3e this in herte.  
Amonges riȝtful religiouse · this reuile schulde be holde;  
Gregorie the grete clerke · and the goed pope  
Of religioun the reuile · reherseth in his morales,  
And seyth it in ensaumple · for thei schulde do there-after,  
`Whenne fissches fallent the flode · or the fresche water,  
Thei deyen for drouthe · whanne thei drie ligge;  
Riȝt so, quod Gregorie · religioun roileth,  
Sterueth and stynketh · and steleth lordes almesses,  
That oute of couent and cloystre · coueyten to libbe.'  
For if heuene be on this erthe · and ese to any soule,  
It is in cloistere or in scole · be many skillles I fynde;  
For in cloistre cometh no man · to chide ne to fiȝte,  
But alle is buxumnesse there and bokes · to rede and to lerne.  

In scole there is scorne · but if a clerke wil lerne,  
And grete loue and lykynge · for ech of hem loueth other.  
Ac now is Religioun a ryder · a rowmer bl stretes,  
A leder of louedayes · and a londe-bugger,  
A priker on a palfray · fro manere to manere,  
An heep of houndes at his ers · as he a lorde were.  
And but if his knaue knele · that shal his cuppe brynge,  
He loureth on hym and axeth hym · who tuaȝte hym curteisye?  
Litel had lordes to done · to 3yue londe fram her heires  
To religious, that haue no reuthe · though it reyne on here auteres!  

In many places ther bij persones ben · be hem-self at ese,  
Of the pore haue thei no pite · and that is her charite;  
Ac thei leten hem as lordes · her londe lith so brode.  

Ac there shal come a kyng · and confesse 3ow religiouse,  
And bete 3ow, as the bible telleth · for brekynghe of 3owre reule,

Riȝt so be religioun · it roileth and steruith,
That out of coutent and cloistre · coueiten to libben.'
Ac now is Religioun a ridere · and a remnere aboute,
A ledere of louedayes · and a lond-biggere,
Poperith on a palfrey · to toune and to toune,

[[Gregorie the grete clerk · gart write in bokes
The ruelle of alle religious · ryghtful and obedient.
Right as fashes in flod · whenne hem faileth water,
Deyen for drouthe · whenne thei drye liggen,
Ryght so religion · roteth and sterueth,
That out of coutent and cloistre · coueyteth to dwelle.
For ye heuene be on thyse erthe · other eny eyse for saule,
Hit is in cloistre other in scule · by meny skyles ich fynde.
For in cloistre cometh no man · to chide ne to fighte;
In scule ys loue and lownesse · and lykyng to lerne.
Ac meny day, men telleth · bothe monkes and chanouns
Han ride out of a-ray · here ruelle vnel yholde,
Lederes of lounedaiies · and landes purchased,
And priked a-boute on palysrais · fro places to maners,
An hepe of houndes at hus ers · as he a lord were;
And but hus knawe knele · that shal hus coppe holde,
He loketh al louryng · and 'lordein' hym calleth.
Lytel hadde lordes a-do · to jene londe fro here aires
To religious, that han no reuth · thanh hit reyne on here auters.
In places ther thei persons beth · by hem-self at ese,
Of the poure han thei no pyte · that is here pure charite.
3e leten 3ow alle as lordes · 3oue londe lyth to brode.
Ac ȝut shal come a kyng · and confess ȝow alle,
And bete ȝow, as the byble telleth · for brekyng of ȝoue reule,

13 lines are in R only; cf. Text A and Text C.
R om. 312. done RB; do♫ L.

302. no from Text C;
A bidowe or a baselard he berith be his side;
Godis flesh and his fet and hisye woundis
Arn more in his mynde than the memorie of his foundours.
This is the lif of this lordis that lyuen shulde with Do-bet,
And wel-a-wey wers and I shulde al telle.

And amende monyales monkes and chanouns,
And putten hem to her penance ad pristinum statum ire, And barounes with erles beten hem thorugh beatus-virres techynge,
That here barnes claymen and blame 30w foule:

Hij in curribus et hij in equis; ipsi obligati sunt, etc.,
And thanne freres in here freitoure shal fynden a keye
Of Costantynes coffres in which is the catel
That Gregories god-children han yuel dispended.
And thanne shal the abbot of Abyndoun and alle his issu
for euere
Haue a knokke of a kyng and incurable the wounde.

That this worth soth, seke je that oft ouer-se the bible:
Quomodo cessavit exactor, quieuit tributum; contribuit dominus baculum impiorum,
et virgam dominancium cedencium plaga insanabili, etc.

Ac ar that kyngc come Cayme shal awake.

Ac Dowel shal dyngen hym adounye and destroyen his myste.
‘Thanne is Dowel and Dobet, quod I dominus and knijthode.

[Thanne Scripture scoment and a skile tolde,
And lakke myn in Latyne and liete by me she sette.
And seyde, mulis multa scient, et seipas nesciunt.’
Tho wepte I for wo and wrath of her speche,
And in a wynkyng wrath wex I asleppe.
A merueillous meteles mette me thanne,
That I was rauished rjyt there and Fortune me fette,
And into the londe of Longyngne allone she me brouyte,
And in a myroure that hiyt Mylderd she mad me to biholde.
Sittyn she sayde to me ‘here myystow se wondres,
And knowe that thou coweyste and come ther-to, par aunter.’
Thenne hadde Fortune solwyng hir two faire damoyseles,
Concupiscencia-carnis men called the elder mayde,

B. 313. et WCR; L om. 316. his WCR; L om. C. 163.
A. PASSUS XI. 216–220. C. PASSUS XII. 163–174. 311

I wende that kinghed and kniȝted and caiseris with erlis 216
Wern Do-wel and Do-bet and Do-best of hem alle;
For I haue seighe it my-selfe and sithen red it aifter,
How Crist counselleith the comune and kenneth hem this tale,

Super calkedram Moysi sederunt principes.

For-thi I wende that tho wyes wern Do-best of alle! 220

And amende ȝow monkes moniales, and chanons,
And putte ȝow to youre penance ad pristium statum ire. 172
And barons and here barnes blame ȝow and reprowe;

Hi in curritus et hi in equis ipsi obligati sunt, et ceciderunt.

From Freres in here freitour shulle fynde that tyme
C. vi. Bred with-oute beggyng to lyue by euere after,
171 And Constantyn shal be here cook and couerer of here churche.

For the abbot of Engelonde and the abbesse hys nece
Shullen have a knok on here crownes and in-curabyl the wounde;

Contruit dominus baculum impiorum, virgum dominanum
plaga in-sanabili.

Ac er that kyng come as cronycles me tolde,
Clerkus and holychurch ye shal be cloathed newe.

Thanne Scripture scorned me and many skyles shewed,
And contynuance made to Clergie to congie me, hit semede,
And laukede me in Latyn and lyght by me sette, 165

And seide, ‘multi multa sapient, et seipos nesciant.’

Tho wepte ich for wo and wrathede of here worde,
And in a wynkyng ich worth and wonderliche ich mette. 7

For ich was rauesed ryght ther; Fortune me sette, 168
In-to the londe of longynge and loue hue me brouhte,
And in a myrour, hihte Myddelerd hue made me to loke,
And suthe seide to me ‘her myghte thou see wonders, 171
And knowe that thow couetist and come ther-to, paraunter.’

Thenne hadde Fortune solwynge hure two faire maidenes,
Concupiscentia-carnis me calde the eldere mayde,

Panne MF; Penne ISKG; The PE. 166. here I; hus P. 167. worth
MS; warth PL. an (for and) P. mete P. 168. raueshede P.
I nile not scorne,' quod Scripture 'but scryueyns lyse;
Kynghod and kniȝthod · for aȝt I can aspie,
Helpith nouȝt to heuene · at one ȝeris ende,
Ne richesse ne rentis · ne realte of lordis.

And Couetyse-of-eyen · ycald was that othere.
And Pryude-of-parfit-lyuyng · pursewed me faste, 176
And bad me for my contynence · counte Clergies lore lyght.
Concupiscencia-carnis · comfortyde me in thys wyse,
And seide, 'thow art ȝong and ȝep · and hast ȝeris ynowe
For to lyue longe · and ladyes to louye.
And in this mirour thow myȝt see · murthes ful menye,
That lede the wol to lykynge · al thy lyf-tyme.'
The seconde mayde seide · 'ich shal sewe thi wil;
Til thow be a lord of londe · leten the ich nelle, 184
That ich ne shal folwie thy felauwpe · yf Fortune lyke.'

'He shal fynde me hus frende' · quath Fortune her-after;
'That man that me lyketh helpe · myghte nat myshappe.'
Thenne was ther on hiht Elde · that heuy was of chere;
'Man,' quath Elde · 'mete ich with the · by Marie of heuene!
Thou shalt fynde Fortune · faile at thy moste neede,
And Concupiscencia-carnis · clene the for-sake!
Byterliche shalt thow banne thenne · bothe dayes and nyghtes
Couetyse-of-eyen · that euere thow hure knewe,
And Pryude-of-parfit-lyuyng · to muche peril the brynge.'

'Ye, recche the neuere,' quath Rechelesness · stod forth in
raggede clothes,
'Folwe forth that Fortune wol · thou hast ful fer to elde;
A man may stoupe tyme ynowe · when he shal tyne the corone!'
Syre Wanhoppe was sibbe to hym · as som men me tolde,
For Rechelesnesse in hus rybauirdie · ryht thus he seide,
'Go ich to helle, go ich to heuene · ich shal nouht go myn one!
Were hit al soth that ye seyen · thou Scripture and Clergie,
Ich leyue neuere that lorde ne ladie · that lyueth her on erthe
Sholde sitte in godes sete · ne see god in hus blysse; 203

Ita impossibile est diuili intrare in regnum celorum, sicut
camelus foramen acus.
Poul prouith it is vnpossible · riche men in heuene,
Ac pore men in pacience · and penuance togidere
Hauen eritage in heuene · ac riche men non.'—

"Contra," quod I, 'be Crist! · that can I the wisse,
And proven it be the pistil · that Petir is nempnid;

"Qui crediderit et baptizatus fuerit, salus erit.'

'That is in extremis; quod Scripture · 'as Sarisines and Iewis
Mowe be sauid so · and so is oure beleue;
That an vnchristene in that cas · may christene an hethene,
And for his lele beleue · whanne he his lif tyneth,
Haue eritage in heuene · as an heij Cristene.

Poule preueth it impossible · riche men to haue heuene,
Salamon seith also · that syluer is worst to louye:

*Nichil iniquius quam amare pecuniam.*
And Caton kenneth vs to coueiten it · nauȝt but as nede techeth,

*Dilige denarium, set parce dilige formam.*
And patriarches and prophetes · and poetes bothe
Wryten to wissen vs · to wilne no ricchesse,
And preyseden pouerte with pacience · the apostles bereth witnesse,

'That thei han heritage in heuene · and bi trewe riȝte,
There riche men no riȝte may clayne · but of reuthe and grace.'

"Contra," quod I, 'bi Cryste · that can I repreue,
And preue it bi Peter · and bi Poule bothe,
That is baptized beth sauf · be he riche or pore.'

'That is in extremis; quod Scripture · 'amonges Saracenes
and Iewes;
Thei mowen be saued so · and that is owre byleue,
That an vnchristene in that cas · may crysten an hethen,
And for his lele byleue · whan he the lyf tyneth,
Haue the heritage of heuene · as any man Crystene.

Ac Crysten men with-oute more · may nouȝt come to heuene,
For that Cryst for Cristen men deye · and conferred the lawe,
That who-so wolde and wylneth · with Cryste to aryse,

*Si cum Christo surrexistis, etc.,*

He shulde louye and leue · and the lawe fulfile.
That is—"loue thi lorde god · leuest aboue alle,
And after, alle Crystene creatures · in comune, eche man other;" And thus blongeth to louye · that leueth to be saued.
And but we do thus in dede · ar the daye of dome,
Ac Cristene men, god wot comith not so to heuene;
For Cristene han a degre and is the comune speche,

*Dilige deum, etc., et proximum tuum sicut te ipsum.*

Godis word witnesseth we shuln 3iue and dele oure enemys,
And alle men that arn nedy as pore men and suche,

*Dum tempus est, operemur bonum ad omnes, maxime aulem ad domesticos fidei.*

Alle kynne creatures that to Crist beleuith
We be holde heigly to herie and honoure,
And 3iuen hem of oure good as good as oure seluen,
And souereynliche to suche that sewen oure beleue;

[Not in O-text.]
That is, iche Cristene man · be kynde to other,  
And sithen hem to helpe · in hope hem to amendel.  
To harme hem ne slen hem · god hiȝte vs neuere;  
For he seith it hym-selfe · in his ten hestis,  
Non meceriberis, ne sle nouȝt · is the kynde Englissh,  
For, Michi vindictam, et ego retribuam;  
I shal punisshen in purcatory · or in the put of helle  
Eche man for his misdede · but mercy it make.'  
'Jet am I neuere the ner · for nouȝt I haue walkid  
To wyte what is Do-wel · witterly in herte;  
For how I werche in this world · wrong other ellis,  

It shal bisitten vs ful soure · the siluer that we kepem,  
And owre bakkes that moth-etern be · and sen beggers go naked,  
Or delyte in wyn and wylde foule · and wote any in defaute.  
For every Cristene creature · shulde be kynde til other,  
And sithen heten to helpe · in hope of amendement.  
God hoteth bothe heigh and lowe · that no man hurte other,  
And seith, "slee nouȝt that semblable is · to myne owen liknesse,  
But if I sende the sum tokne"; · and seith, non meceriberis,  
Is, slee nouȝt, but suffre · and al for the beste.  
For, Michi vindictam, et ego retribuam.  
"For I shal punysshen hem in purgatorie · or in the putte of helle,  
Vche man for his mysededes · but mercy it lette.'"  
'This is a longe lessoun,' quod I · 'and litel am I the wyser;  
Where Dowel is, or Dobet · derkelich ȝe shewen;  
Many tales ȝe tellen · that Theologye lerneth;  
And that I man made was · and my name yentred  
In the legende of lyf · longe er I were,  
Or elles vnwriten for somme wikkednesse · as holywrit wytnesseth,  
Nemo ascendit ad celum, nisi qui de celo descendit.  
I leue it wel,' quod I, 'bi owre lorde · and on no letterure bettere.  
For Salamon the sage · that Sapience tauȝte,  
God gaf hym grace of witte · and alle his godes after,  
To reule the reume · and riche to make;  
He demed wel and wysely · as holy writte telleth.  
Aristotle and he · who wissed men bettere?  
Maistres that of goddis mercy · techen men and prechen,  
Of here wordes thei wissen vs · for wisest as in here tyme,  
And al holicherche · holdeth hem bothe ydampned !
I was markid, without mercy · and my name entrid
In the legende of lif · longe er I were;
Or ellis ve indifference for wykkid · as witnesseth the gospel,

*Nemo ascendit ad celum nisi qui de celo descendit.
And I leue on our lord · and on no letrure beitere;
For Salamen the sage · that Sapience made,
God yaf hym grace · and richesse to-gidere
For to reule his reaum · rjst at his wille;
Dede he not wel and wisly · as holy chirche techith,
Bothe in werke and in woord · in world in his tyme?
Aristotle and he · who wrouȝte betere?
And al holy chirche · holden hem in helle !

For Clergie seith that he seih · in the seynt euangelie,
That ich man maked was · and my name y-entred
In the legende of lif · longe er ich were.
Predestinat thei prechen · prechours that this shewen,
Or prechen inparfit · ypult out of grace,
Vnwyten for som wikkednesse · as holy writ sheweth,

*Nemo ascendit in celum nisi qui de celo descendit.
Ich leyue hit wel, by our lorde · and no letrure betere.
For Salamen the sage · that Sapience made,
God gaf hym grace of wit · and of good after,
Neuere to man so muche · that man can of telle,
To rewele alle reames · and rycbe to make,
And deme wel and wislyche · wommen bereth witness;

*Non michi nec tibi, sed dividatur.*
Aristotle and he · hij tahuhen men bothe;
Maisters that techen men · of godes muchel mercy
Witnessen that here wordes · and here werkes bothe
Weren wonder gooode · and wise in here tyme,
And holychure, as ich huyre · haldeth bothe in helle !
And was there neuere in this world to wysere of werkis;
For alle cunynge clerkis siththe Crist 3ede on erthe
Taken ensaamples of here sawis in sarmonis that thei maken,
And be here werkis and here wordis wissen vs to Dowel;

And if I shulde worke bi here werkes to wynne me heuene,
That for her werkes and witte now wonyeth in pyne,
Thanne wrouȝte I vnwysely what-so euere he preche.

Ac of fele witty in feith litel ferly I haue,
Though her goste be vngraciously god for to plese.
For many men on this molde more sette here hertis
In good than in god for-thi hem grace failleth,
At here moste myschief whan thei shal lyf lete.
As Salomon dede, and such other that shewed gret wittes;
Ac her werkes, as holy wrytte seyth was euere the contrarye.
For-thi wyes wittet men and wel yletted clerkes,
As thei seyen hem-self seldom done ther-after,

Super cathedram Mowyng, etc.
Ac I wene it worth of many as was in Noes tyme,
Tho the shope that shippe of shides and bordes;
Was neuere wriȝte saued that wrouȝt ther-on ne other werkman elles,
But briddes and bestes and the blissed Noe,
And his wyf with his sones and also here wyues;
Of wriȝtes that it wrouȝte was none of hem ysaued.
God leue it fare nouȝt so bi folke that the feith techen
Of holicherche, that herberwe is and goddes hous to saue,
And shelden vs fram shame ther-inne as Noes shippe did bestes;
And men that maden it amydde the fiode adreynten.
The culorum of this clause curatoures is to mene,
That ben carpenteres holykirke to make for Crystes owne bestes,

Hominers et iumenta saluabine, domine, etc.

meste P. 236. Seilde P. 237. vniriere P. sederrunt; in F only. 238.
Ac IMFKGS; And PE. 239. schip IMFSE; shup P. 240. writ P;
A. PASSUS XI. 268–270.  C. PASSUS XII. 221–250. 319

And 3if I shal werke be here werkis 4 to wynne me heuene, 268
And for here werkis and for here wyt 4 wende to pyne,
Thanne wrouste I vwisly 5 with alle the wyt that I lere!

Yf we sholden worchen after here workes 4 to wynnen ous heuene,
That for hure werkkes and witt 7 wonyeth now in peyne, 222
Then wroghte we vwisliche 5 for al your wyse techynge.
Ac ich countresegge the nat, Cleregie 5 ne thy connynge, Scripture;
That ho so doth by your doctrine 7 doth wel, ich leyue. 225
Ac me were leuere, by oure lorde 7 a lippe of godes grace
Than al the kynde witt that 3e can bothe 5 and connynge of 3youre bokes.

For of fele witty, in faith 7 litel ferly ich haue, 228
Thauh here gost be vngracious 7 god for to plese.
For meny men of this molde 7 setten more here herte
In worldliche good than in god 5 for-thy grace hem faillthe.
At here moste meschef 5 mercy were the beste; 233
And mercy of mercy 7 needes mot aryse,
As holy writ witnesseth 7 godes word in the godspelle;

Eadem mensura qua mensi fueritis, remecietur uobis.

Ryght wel ywittede men 7 and wel lettered clerkes,
Selde arn thei seien 7 so lyue as thei lere; 236
Witnesse on godes wordes 7 that was neuere vntrewe:

Super cathedram Moysi sederunt, etc.

Ac ich wene hit worth of menye 5 as was in Noes tyme,
Tho that he shop the schip 5 of shides and of bordes,
Was neuere wright that ther-on wrouhte 5 ne workman y-saued,
Bote briddes and bestes 5 and the blessed Noe, 241
And hus wif with hus sones 5 and hus sones wyues;
Of wrightes that hit wroughten 5 was non ysaued.
God leyue hit fare not so by folke 5 that the faith techen 244
Of holychurchEhe, that sholde kepe 5 alle Cristine saules;
For archa Noe, nymeth hede 7 ys no more to mene
Bote holychurchEhe, herbergh 5 to alle that ben blessed.
The colorum of this clause 7 curatores ys to mene, 248
That ben carpenters vnder Criste 5 holy kirke to make
For lewede folke, godes foules 5 and hus free bestes;

Homines et iumenta salvabitis, domine, etc.

see 1. 243. 241. and the IMFSKG; 3at the PE. 243. Of IMFSKG; And
PE. 246. nemen P. 248. cause P. 249. kirke I; churche P.

A Goode Friday, I fynde · a feloun was sauid
That hadde lyued al his lyf · with lesinges and thefis;
And for he kneu· on the crois · and to Crist shref hym,
Sonner hadde he saluacion · thanne seint Ion the baptist,
Ar Adam or Ysaye · or any of the prophetis,
That hadde leyn with Lucifer · manye longe 3eris;
A robbere hadde remission · rathere thanne thei alle,

At domes-day the diluwe worth · of deth and fyr at ones;
For-thi I conseil 3ow clerkes · of holy cherche the wri·tes,
Wercheth 3e werkes as 3e seen i-write · lest 3e worth nau·t ther-inne.

On Gode Frayde I fynde · a feloun was ysaued,
That had lyued al his lyf · with lesynges and with thefte;
And for his bikenewe on the crosse · and to Cryste schrof hym,
He was sonner saued · than seynt Iohan the baptist,
And or Adam or Ysaye · or eny of the prophetes,
That hadde yleyn with Lucifer · manly longe 3eres.
A robbere was yrauncenou· rather than thei alle,
With-outen any penaunce of purgatorie · to perpetuuel blisse.

Thanne Marye Magedaleyn · what womman dede worse?
Or who worse than Dauid · that Vries deth conspired?
Or Poule the apostle · that no pitee hadde,
Moche crystene kynde · to kylle to deth?
And now ben thise as souereynes · wyth seyntes in heuene,
Tho that wrou·te wikkedlokest · in worlde tho thei were.
And tho that wisely wordeden · and wryten many bokes
Of wyte and of wisdome · with dampeud soules wonye.
That Salamon seith, I trowe be soth · and certeyne of vs alle,

Sunt iusti atque sapientes; et opera eorum in manu dei

There aren witty and wel-libbynge · ac her werkes ben yhude
In the hondes of almijty god · and he wote the sothe
Wher for loue a man worth allowed there · and his lele werkes,
Or elles for his yuel wille · and enuye of herte,
And be allowed as he lyued so; · for bi lyther, men knoweth
the gode;
Without peneance of purcatorie·to have paradis for euere.

Thanne Marie the Maudeleyn·who mïste do wers?
Or who dede wers thanne Davi·that Vrie destroyede? 280
Or Poule the apostil·that no pite ne hadde,
Cristene kynde·to kille to dethe?
And arn none for sothe·souereynes in heuene,
As thise that wrouhte wykkydly·in world whanne thei were.
And yet I forget ferthere·of fyue wytts techinge, 285

At domes day a dyluuye worth·of deth and fuyr at ones; 251
Worcheth, 3e wryghtes of holichurch·as holy writ techeth,
Lest 3e be loste as the laborers were·that labored vnder Noe.
A Goode Fryday, ich fynde·a felon was ysaued,
That vnlawefulliche hadde ylyued·al hus lyf-tyme; 255
And for he by-knew on the crois·and to Crist schorf hym,
He was ssonere ysaued·than seynt Iohan the Baptist,
And er Adam other Ysaie·other eny of the prophetes,
That hadden leye with Lucyfer·meny longe 3eres.
A robber was y-raunsoned·rather than thei alle; 260
With-oute peneance other passion·other eny other peyne.
He passede forth pacientliche·to perpetuel blisse.
Al-so Marie Magdelene·ho myghte do worsse
As in lykynge of lecherye·no lyf denyede?
And Davi·the douhty·that deyunede how Vrye
Mighte siliokeste be slayn·and sente hym to werre
Leelicke as by hus lok·with a lettere of gyly; 267
Paul the apostel, that no pite hadde·Cristene peuple to culle;
Now beeth these seintes, as men seyen·and souereynes in heuene,
Tho that worst wroghten·while thei were heren.
By that that Salamon seith·hit semeth that no wyght
Wot ho is worthi·for wele other for wicke,
Whether he is worthi to wele·other to wickede pyne:

Sunt iusti atque sapientes, et opera eorum in manu dei sunt.

Thus ich, Rechelesnesse, haue rad·registres and bokes,
And fond ich neuere, in faith·for to telle treuth,

L om. 436. now WCOB; LR om. 430. Sunt R; sine LCOW.
C. 251. of fuyr P; but IMSKG om. of. 254. ysaued P. 256. schorf
crustene P. 269. pees P. 275. of treuth P; but MFSEK om. of.

Y
That Clergie of Cristis mouth · comendit was euer;
For he seide it hym-selfe · to summe of his disciplis,

Cum steteritis ante presides, nolite cogitare quid loquamini;
And is as mucche to mene · to men that ben lewid, 288
"Whether ye ben aposid of princes · or of prestis of the lawe,
For to answere hem · haue ye no doute;
For I shal graunte 3ow grace · of god that ye seruen,
The help of the holy gost · to answere hem at wille." 292

The dougiest doctour · or dyuynour of the trinite,

And wherby wote men whiche is whyte · if alle thinge blake were,
And who were a gode man · but if there were some shrewe?
For-thi lyue we forth with &ther men · I leue fewe ben gode.
For qant oportet uenit in place · yl my ad quae pati,
And he that may al amende · haue mercy on vs alle! 410
For sothest worde that euere god seyde · was tho he seyde,

nemo bonus.

Clergye tho of Crystes mouth · commended was it litel,
For he seyde to seynt Peter · and to suche as he loued,

Dum steteritis ante reges et presides, etc.;
"Though ye come bifoer kynges · and clerkes of the lawe, 444
Beth nouste abasched · for I shal be in your mouthes,
And 3yue 3ow witte at wille · and kunnyng to conclude
Hem alle that ayeines 3ow · of Crystenedome disputen."

Dauyd maketh mencion · he spake amonges kynges, 448
And miyste no kynge ouercome hym · as bi kunnyng of speche.
But witte ne wisdome · wan neuere the maystrye,
Whan man was at myschief · with-oute the more grace.

The dougiest doctour · and deuynoure of the trinitee, 451
Was Augustyn the olde · and heighest of the foure,
Sayde thus in a sarmoun · I seigh it writen ones,

Ecce ipsi idioli rapiunt celum, vbi nos sapientes in inferno
mergimus:
And is to mene to Englissh men · more ne lasse,
"Aren none rather yrauysshed · fro the riȝte byleue 456
Than ar this cunnynghe clerkes · that conne many bokes;
Ne none sonner saued · ne sadder of bileue,
Than plowmen and pastoures · and pore comune laboreres."
That Austyn the olde · and higeste of the foure,  
Seide this for a sarmoun · (so me god helpe!)  

Ecce ipsi ydioti rapiunt celum, vbi nos sapientes in infernum mergemur;

And is to mene in oure mouth · more ne lesse,  
"Arn none rathere yrwaishid · fro the riȝte beleue  
Thanne arn thise grete clerkis · that conne many bokis;  
Ne none sonnere ysauid · ne sadder of consience,  
Thanne pore peple as plouȝmen · and pastours of bestis."

That Clergie of Cristes mouth · comended was euere.  
For Crist seide to seintes · and to suche as he louede,  

Dum steteritis ante reges et presides, nolite cogitare quomodo aut quid loquamini, et cetera:  
"Thauh je come by-fore kynges · and clerkes of the lawe,  
Beeth nat a-ferd of that folke · for ich shal jeue ȝow tonge,  
Connynge and clerige · to conclude hem alle."

Dauid maketh mencion · he spak among kynges,  
And myghte no kyng heym ouer-come · as in conynge speche.  
Sothly,' seide Rechelesnesse · 'ich see by menyge euydences,  
That nother wit ne wyghtnesse · wan neuere the maistrie  
With-oute the grete gyfte of god · with hus grace and fortune.  
For he that most seih and seide · of the sothfast trinite  
Was Austyn th-e olde · that euere man wiste.  
He saide thus in hus sarmon · for ensample of grete clerkes,  

Ecce ipsi idioti rapiunt celum, vbi nos sapientes in inferno mergimur.

This is to mene no more · to men that ben lewede,  
"Aren none rathere raueshed · fro the ryghte by-leyue  
Cominliche than clerkes · most knowynge and conynge;  
And none sonnere ysaued · ne sadder in the by-leyue  
Than plouȝmen and pastours · and poure comune peuple; ·"

C. 277. nolite, &c. EFS; P om. 283. euedences P. 286. seith (for seib) PEFKG; say S; si M; see l. 154.
Souteris and seweris · suche lewde Iottis
Percen with a *pater-noster* · the paleis of heuene,

Souteres and shepherdes · suche lewed Iottes
Percen with a *pater-noster* · the paleys of heuene,
And passen purgatorie penauncles · at her hennes-partynge,
In-to the blisse of paradys · for her pure byleue,
That inparfitly here · knewe and eke lyued.

3ee men knowe clerkes · that han cursed the tyme,
That euere thei couthe or knewe more · than *credo in deum patrem*;
And pryncipaly her *pater-noster* · many a persone hath wisshed.

I se ensamples my-self · and so may many an other,
That seruauntes that seruen lorde · seldom falle in arrerage,
But tho that kepen the lorde catel · clerkes and reues.
Riȝt so lewed men · and of litel knowynge,
Selden falle thei so foule · and so fer in synne,
As clerkes of holikirke · that kepen Crystes tresore,
The which is mannes soule to saue · as god seith in the gospel:

*Ite vos in vineam meam.*

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B. 460. shepherdes W; sheperdes L.

[* For the continuation of the B-text, see p. 339.*]
Withoute penaunce, at here partynge · in-to heije blisse!

Breuis oracio penetrat celand.

And lewedle leele laborers · and land-tylynge peuple
Persen with a paler-nostre · paradys other heuene,
Passinge purgatorie penaunceles · for here parfit by-leyue;

Breuis oratio penetrat celand.

Selde falleth the servaunt · so deepe in arerages
As doth the reyue other the conterroller · that rekene mot and
a-counte
Of al that thei hauen had · of hym that is here maister.
Ac these lewedle laborers · of lytel vnderstondynge
Selde fallen so foule · and so deepe in synne
As clerkes of holy churche · that kepem sholde and saue
Lewede men in good by-leyue · and lene hem at here neede.¹

¹ For the continuation of the C-text, see p. 331.
PASSUS XII.

[C. RIST wot,' quod Clergie 'knowe hit 3if the lyke,
I haue do my deuer ' the Dowel to teche;
And who-so coueyteth don betere ' than the boke telleth,
He passeth the apostolis lyf ' and put him to aunegels! 4
But I se now, as I seye ' as me soth thinkyth,
The were lef to lerne ' but loth for to stodie.
Thou woldest konne that I can ' and carpen hit after,
Presumptuowsly, parauenture ' a-pose so manye, 8
That hit my3the turne me to tene ' and Theologie bothe.
3if I wiste witterly ' thou woldest don ther-after,
Al that thou askest ' a-soylen I wolde.'

Skornfully tho Scripture ' set vp here browes,
And on Clergie criese ' on Cristes holy name,
That he shewe me hit ne sholde ' but 3if I schriuen were
Of the kynde cardinal wit ' and cristned in a font;—
And seyde hit so loude ' that shame me thouste,
'That hit were bothe skathe ' and sklaundre to holy cherche,
Sith the Theologie the trewe ' to tellen hit defendeth;
Dauid godes derling ' defendyth hit al-so:

Vidi prewaricantes et tabescbam:

[Not in B-text.]
"I saw synful," he seyde · "ther-fore I seyde no-thing,"
Til tho wreches ben in wil · here synne to lete.
And Poul precheth hit often · prestes hit redyn,
Audiui archna uerba, que non licet homini logui:
"I am not hardy," quod he · "that I herde with erys,
Telle hit with tounge · to synful wreches."

And god graunted hit neuere · the gospel hit witnesstheth,
In the passioun, whan Pilat · a-posed god al-my3ti,
And asked Iesu on hy · that herden hit an hundred,
"Quid est veritas?" quod he · "verlyche tel vs;"

God gaf him non answere · but gan his tounge holde.
Rigt so I rede,’ quod she · ‘rede thou no futher;
Of that he wolde wite · wis him no betere.
For he cam not by cause · to lerne to Dowel,
But as he seyth, such I am · when he with me carpeth.'

And when Scripture the skolde · hadde this skile y-shewed,
Clergie in-to a caban · crepte anon after,
And drow the dore after him · and bad me go Dowel,
Or wycke, 3if I wolde · whether me lyked!
Than held I vp myn handes · to Scripture the wise,
To be hure man, 3if I most · for euere-more after,
With that she wolde me wisse · wher the toun were,
That Kynde Wit the confessour · hure cosyn, was inne.
That lady than low · and launte me in here armes,
And sayde, 'my cosyn Kynde Wit · knownen is wel wide,
And his loggyng is with Lyf · that lord is of erthe.
And 3if thou desyre · with him for to a-byde,
I shal the wisse wynlyche · where that he dwelleth.'

[Not in C-text.]

archana uerba Ing.; archane Rawl. (corruptly).

23. Ing. inserts of before that. 24. wreches Rawl.; schrewys Ing. 25. Ing. om. 1st hit. 26. whan Rawl.; how Ing. 26. -my3ti Rawl. 27. that Rawl.; ther Ing. 30. red Rawl.; rede Ing. (twice). 31. wolde Rawl.; sernyth to Ing. wis Rawl.; wyssse Ing. 32. can nouth be cause Ing. 33. als ho Ing.; as he Rawl.; read as bo? Iangelyth Ing. (for carpeth). 34. thus wyt Rawl.; this scole Ing. (read this skile). 35. Ing. om. a. crepe Ing. 36. to Ing. (for after). 37. wykly Ing. qwethir that me Ing. 38. That Ing.; Rawl. om. the Ing.; hure Rawl. (wrongly). 39. cosyn Rawl.; kynnisman Ing. 42. lowhe on me Ing. launte the Rawl.; lawht Ing. 43. wel Rawl.; ful Ing. 44. his loggyng is Rawl.; is lyggyng Ing. 45. a-byde Rawl.; dwelle Ing. 46. wynlyche Ing.; Rawl. om.
And thanne I kneled on my knes · and kyste her wel sone,  
And thanked hure a thousand sythes · with throbchant herte.  
She called [to ken] me · a clerion that hyȝte

_Omnia-probate_ · a pore thing with-alle,

'Thou shalt wende with Wil,' quod she · 'whiles that him lykyth,

Til ȝe come to the burghe · _quod-bonum-est-lenele._

Ken hym to my cosenes hous · that Kinde Wit hyȝte,

Sey I sente him this segge · and that he shewe hym Dowel.'

'Thus we laȝte oure leue · lowynge at onys,

And wente forth on my way · with _omnìa-probate_,

And ere I cam to the court · _quod-bonum-est-lenele_,

Many ferlys me by-fel · in a fewe ȝeris.

The fyrste ferly I fond · a-fyngrid me made;

As I ȝede thurgh ȝouthe · a-ȝen prime dayes,

I stode stille in a stodie · and stared a-bowte;

'Al hayl,' quod on tho, and I answered 'welcome · and with

whom be ȝe?'

'I am dwellynge with Deth · and Hunger I hatte,

To Lyf in his lordshepe · longyth my weye,

To kyllyn him ȝif I can · theighe Kynde Wit helpe;

I shal felle that freke · in a fewe dayes!'

'I wolde folwe the fayn,' quod I · 'but feynytise me henteth,

Me folweth such a feynytise · I may no ferther walke.'

'Go we forth,' quod the gome · 'I haue a gret boyste

At my bak, of broke bred · thi bely for to fylle;

A bagge ful, of a beggere · I bouȝte hit at onys.'

Than maunged I with him · vp to the fulle,

[Not in B-text.]

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A. 47. wel Rawl.; sete Ing. 48. A thowsynge (_sic_) tymes I thankyd hire with thobbyng hert Ing. 49. I insert to ken (_which both MSS. omit_) to complete the sense and metre. hyȝt Rawl.; hite Ing. 51. whiles that Rawl.; qwyl Ing. 52. bowhe (for borowhe) Ing. 53. hyȝt Rawl.; hite Ing. 55. laȝte Rawl. (*read laȝte*); Ing. _om. this line._ 56. And Rawl.; I Ing. 00 Rawl.; in Ing. 57. And Rawl.; Ing. _om._ court Rawl.; cuntreyys Ing. 59. a-fyngrid Rawl.; an hunger-it Ing. 60. As I ȝede Rawl.; And I than Ing. ȝowthe Ing.; _miswritten_ ȝon · be Rawl. 62. and I answered Rawl.; I sayd Ing. 63. hatte Rawl.; hyte Ing. 64. in Rawl.; and Ing. _longyth Ing._ longyt Rawl. 65. _From Ing._; Rawl. _omits._ For theigh, Ing. _has thei_ (badly). 67. quod I Ing.; Rawl. _om._ fenteye Rawl.; fayntyse Ing.; *read* feynytise, _as in A._ v. 5, B. v. 5. _heathith Ing._; hendeþ Rawl.; _read_ henteth. 68. fenteye Rawl.; fayntyse Ing.; _see above._ no ferther Rawl.; not forth Ing.
For myssyng of mete · no mesour I coude,
But ete as Hunger me hete · til my belly swellyd.
Ther bad me Hunger 'haue gode day!' · but I helde me stille;
For gronyng of my guttys · I durst gon no ferther. 76

With that cam a knaue · with a confessoures face,
Lene and rewlyche · with leggys ful smal.
He halsed me, and I · asked him after,
Of whennes that he were · and wheder that he wolde. 80
'With Deth I duelle,' quod he · 'dayes and nyżtes;
Mi name is Feuere; on the ferthe day · I am a-first euere;
I am messager of Deth · men haue I twyne,
That on is called Cotidian · a courour of oure hous, 84
Tercian that other · trewe drinkeres bothe!
We han letteres of Lyf · he shal his lyf tyne;
Fro Deth, that is oure duk · swyched dedis we brynge.'
'Myżte I so,' quod I, 'god wot · ʒoure gates wolde I holden.' 88
'Nay, Wiłl' quod that wyżt · 'wend thou no ferther,
But lyue as this lyf · is ordeyned for the;
Thou tromblest with a trepet · ʒif thou my tras folwe;
And mannys merthte wrouȝte no mor · than he deseruyth here, 92
Whil his lyf and his lykham  •  lesten to-gedere.
And ther-fore do after Do-wel · whil thi dayes duren,
That thi play be plenteuous · in paradys with aungelys!
Thou shalt be laiȝt into lyȝt · with loking of an eye, 96
So that thou werke the word · that holy wryt teacheth,
And be prest to preyeres · and profitable werkes!'

Wille [wiste] thurg th in-wit · (thou wost wel the sothel)

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[Not in C-xtl.]

69. gome Ing.; gome Rawl. 70. Of battys and broken bred Ing. Ing. 69. om. for. 71. bouȝe Rawl.; bowht Ing. 72. with him Ing.; wit Rawl. to Ing.; at Rawl. 73. Rawl. inserts the after For. 74-76. These three lines are in Ing. only. 78. This line is in Ing. only. 79. I haylsyd hym bendely · and axid him after Ing. 80. when Rawl; qwennys Ing.; read whennes. 82. a-threst Rawl.; athirst Ing.; read afirst. 83. massager Rawl.; messenger Ing.; read messager. 86. tyne Ing.; tym (wrongly) Rawl. 88. so Rawl.; mistrwritten se Ing. quod he (obvious error for quod I) Ing.; Rawl. om. MS. Ing. ends with l. 88. 88. Myth Rawl.; read Myȝte. 89. wyȝt Rawl.; read wyȝt. 92. wronȝt Rawl. 96. lauȝt, lyȝt Rawl.; read lauȝt, lyȝt. 98-100. Unless the lines be spurious, these are the author's own words; he kills himself off, by way of finishing his poem, but he lived to rewrite it, nevertheless. 99. wiste is supplied; Rawl. om.
That this speche was spedelich · and sped him wel faste, 100
And wrouȝte that here is wryten · and other werkes bothe
Of Peres the Plowman · and mechel puple al-so;
And whan this werk was wrouȝt · ere Wille myȝte a-spie,

[Continued from p. 324.]

PASSUS XI.

Passus xi

THANNE Scripture scorned me · and a skile tolde,
And lakked me in Latyne · and liȝte by me she sette,
And seyde, ‘multi mulla sciant, et seipso nescian’t.
Tho wepte I for wo · and wratth of her speche,
And in a wynkyng wratth · wex I aslepe.
A merueilouse meteles · mette me thanne,
That I was rauisshed rïȝt there · and Fortune me fette,
And in-to the londe of Longynge · allone she me brouȝte,
And in a myroure that hiȝt Mydlers · she mad me to biholde.
Sithen she seyde to me · ‘here myȝtow se wondres,
And knowe that thow coueyttest · and come ther-to, par aunter.’

Thanne hadde Fortune folwynyng hir · two faire damoyseles,
Concupiscencia-carnis · men called the elder mayde,
And Coueytise-of-eyes · ycalled was that other;
Pryde-of-parfyte-lyuyng · pursued hem bothe,
And badde me, for my contenaunce · accounyte Clergye liȝte.

Concupiscencia-carnis · colde me aboute the n ekke,

And seyde, ‘thow art yonge and yepe · and hast yeres ynowe,
Forto lyue longe · and ladyes to louye;
And in this myroure thow myȝte se · myrthes ful manye,
That leden the wil to lykynge · al thi lyf-tyme.’

The secounde seide the same · ‘I shal suwe thi wille;
Til thow be a lorde and haue londe · leten the I nelle,
That I ne shal folwe thi felawship · if Fortune it lyke.’
‘He shal fynde me his frende’ · quod Fortune ther-after;
‘The freke that folwed my wille · faileth neuere blisse.’

A. 101. wrouȝte the Rawl.; read wrouȝte. This line means that, besides the Vita de Dowel, Dobet, et Dobest, the author wrote Piers the Plowman. After
Deth delt him a dent · and drof him to the erthe,  
And is closed vnder clom · Crist haue his soule!

Explicit Dowel.

[Continued from p. 325.]

Thanne Scripture scorned me · and many skyles shewede,
And contynuance made to Clergie · to congie me, hit semede,
And lakkede me in Latyn · and lyght by me sette,
And seido, 'multi multa sapiunt, et scipser nesciunt.' 165
Tho wepte ich for wo · and wrathede of here wordes,
And in a wynkyng ich worthe · and wonderlich ich mette.
For ich was raueshed ryght ther; · Fortune me sette,
In-to the londe of Longynge · and Loue hue me brouthe,
And in a myrour, hichte Myddelerd · hue made me to loke,
And suthe seido to me · 'her myghte thou see wondres,
And knowe that thow coueteest · and come ther-to, paraunter.'
Thenne hadde Fortune folwynge hure · two faire maidenes,
Concupiscencia-carnis · me calde the eldere mayde,
And Couetyse-of-eyen · ycaled was that othere.
And Pryuyse-of-parfit-lyuyng · purswede me faste,
And had me for my contynuence · counte Clergies lore lyght.
Concupiscencia-carnis · confortyde me in thys wyse,
And seido, 'thow art Yong and yep · and hast yeris ynowe
For to lyue longe · and ladyes to louye.
And in this mirour thow myst see · murthes ful menye,
That lede the wol to lykyng · al thy lyf-tyme.'
The seconde mayde seido · 'ich shal sewe thi wil;
Til thow be a lord of londe · leten the ich nelle,
That ich ne shal folwye thy felamshupe · yf Fortune lyke.'
'He shal fynde me hus frende' · quath Fortune her-after;
'That man that me lyketh helpe · myghte nat myshappe.'

From C. xil. 163-187 (p. 311).

line 105, twelve more lines are added by a certain Johan But, who mentions king Richard as being still alive.
Thanne was there one that hyste Elde · that heuy was of chere, ‘Man,’ quod he, ‘if I mete with the · bi Marie of heuene, Thow shalt fynde Fortune the faille · at thi moste nede, And Concupiscencia-carnis · clene the forsake. Bitterlyche shaltow banne thanne · bothe dayes and nijtes Coueityse-of-eyghe · that euere thow hir knewe, And Pryde-of-parfyte-luyynge · to moche peril the brynge.’ 32 ‘Jee, recche the neuere,’ quod Recchelesnes · stode forth in ragged clothes, ‘Folwe forth that Fortune wole · thow hast wel fer til elde; A man may stoupe tymes ynow · whan he shal tyne the croune. “Homo proponit,” quod a poete · and Plato he hyght, 36 “And deus disponit,” quod he · “lat god done his wille.” If Trewthe wil witnesse it be wel do · Fortune to folwe, Concupiscencia-carnis · ne Coueityse-of-eyes Ne shal nouȝt greue the gretly · ne bigyle the, but thow wolt.’ ‘Jee, farewel, Phippe!’ quod Fauntelte · and forth gan me drawe, 41 Til Concupiscencia-carnis · acorded alle my werkis.

‘Alas, eye l!’ quod Elde · and Holynesse bothe, ‘That witte shal torne to wrecchednesse · for wille to haue his lykyngel’ 44 Coueityse-of-eyghes · conforted me anon after, And folwed me fourty wynter · and a fyste more, That of Dowel ne Dobet · no deyntee me ne thouȝte; I had no lykyngel, leue me if the lest · of hem aȝte to knowe. Coueityse-of-eyes · cam ofter in mynde 49 Than Dowel or Dobet · amonge my dedes alle. Coueytise-of-eyes · conforted me ofte, And seyde, ‘haue no conscience · how thow come to gode; Go confessye the to sum frere · and shewe hym thi synnes. 53 For whiles Fortune is thi frende · freres wil the louye,
C. PASSUS XII. 304—PASSUS XIII. 8. 333

"Homo proponit," quath a poete tho · and Plato he hihte, 304
"Et deus disponit," quath he · "let god do hus wille."
Al that Treithe a-tacheth · and testifieth for goode,
Thauh thei folwe that Fortune wole · no folie ich hit holde.
And Concipiscencia-carnis · shal the nat greue 308
Gretlich, ne by-gyl the · bote yf thy-self wolle.'
'Je, farewel, Fyppel! quath Fauntelet · and forth gan me drawe,
Til Concipiscencia-carnis · a-corded to alle my werkes.
Of Dowel ne of Dobet · no deynte me thouhte,
Clergie and hus consail · ich countede ful lytel! 312

Hic explicit passus secundus de Dowel.

PASSUS XIII.

Incipit passus tercius de Dowel.

A LAS, eye! quath Elde · and Holynesse bothe,
'That wit shal turne to wrechednesse · for welthe hath al hus wil!'
Couetise-of-eyen · confortede me after,

And seide, 'Rechelesnesse · recche the neuere! 4
By so thow riche were · haue thow no conscience
How that thow come to good; · confesse the to som frere,
He shal a-soile the thus sone · how so thow euere wynne hit.
For while Fortune is thy frend · freres wollen the louye, 8
And fecche the to her fraternite · and for the biseke
To her priour prouyncial · a pardoun forto haue,
And preyen for the, pol bi pol · 3if thow be pecuniorus:"

\textit{Set pena pecuniaria non sufficit pro spiritualibus delictis.}

By wissynghe of this wechne I wrouȝte · here wordes were so
swete,
Tyl I forgot ȝoute · and ȝarn in-to elde.
And thanne was Fortune my foo · for al hir faire biheste,
And Pouerte pursued me · and put me lowe,
And tho fonde I the frere aferde · and fluttynge bothe,
Aȝeines owre firste forward · for I seyde I nolde
Be buryed at her hous · but at my parishe cherche.
For I herde onys · how Conscience it tolde,
That there a man were crystened · by kynde he shulde be buryed,
Or where he were parisshene · riȝt there he shulde be grauen.
And for I seyde thus to freres · a fool thei me helden,
And loued me the lasse · for my lele speche.
Ac ȝet I cryed on my confessoure · that helde hym-self so
kunnynghe,

‘By my feith, frere,’ quod I · ‘ȝe faren lyke thise woweres,
That wedde none wydwyes · but forto welde here godis;
Riȝt so, by the rode · rouȝte ȝe neuere
Where my body were buryed · bi so ȝe hadde my siluer.
Ich haue moche meruelle of swow · and so hath many an other,
Why swowre couent coueyteth · to confessse and to burye,
Rather than to baptise barnes · that ben catekumelynges.
Baptizynge and burying · bothe ben ful nedeful,
Ac moche more merytorie · me thynketh it is to baptize.
For a baptizd man may · as maistres telleth,
Thorugh contricioun come · to the heigh heuene;

\textit{Sola contricio deleit peccatum.}

Ac a barne with-oute bapteme · may nouȝte so be saued;

\textit{Nisi quis renatus fuerit ex aqua, &c.:}
Loke, ȝe letted men · whether I lye or do nouȝte.’
And lewte loked on me · and I loured after.

‘Wherfore lourestow?’ quod Lewte · and loked on me harde,
‘3if I durste,’ quod I, ‘amonges men · this meteles auowe!’

\textit{B. 57. pecuniorus L. pecuniariae L. 79. jynke L; jynkeb WOR.}
81. deleit peccatum COB; &c. L. 82. ex aqua, &c. COB: L om.
And fastne the in here fraternite · and for the by-seche
To here priour provincial · hus pardon to haue,
And praye for the, pol by pol · ye thow be pecunyous;
    Pena pecuniaria non sufficit, et cet.
      By wissynghe of this wenche ich dude · hure wordes were so
       swete,
Til ich for-sat youthe · and yorn in-to elde.
Thenne was Fortune my foo · for al here fayre by-heste,
And Pouerte pursuwede me · and putte me to be lowe,
And flittyngne fond ich the frere · that me confesseded,

And seide, 'he myghte me nat a-soile · bote ich suluer hadde
To restiue resonabliche · for al vnyghtful wynnynge.'
'Owh! how!' quath ich tho · and myn hefd waggede,
'By my faith, frere,' quath ich · '3e 'fare lik the wouwere
That wilneth the wydewe · bote for to wedde here goodes.
Rygth so, by the rode,' quath ich · 'rouhte the neure
Wher my body yburied were · by so 3e hadde my goodes!'

Thanne lowh Leaute · for ich lourede on the frere;
'Whi lourest thow?' quath Leaute · 'leue syre,' ich seide,
'For this frere flaterede me · while he fond me riche;
Now ich am pour and penyles · at litel prys he set me:
Ich wolde hit were no synne,' ich seide · 'to seye that were
      treuth.

C. 11. pecunyous EMFSK; pecunius P.  13. 3orn TK; 3orne P.  25.
leue EMSK; lune P.       26. thees (for this) P.
Je, bi Peter and bi Poule; quod he. and take hem bothe to
witnesses,
Non oderis fratres secrete in corde tuo, set publice argue
illos.
Thei wol alleggen also; quod I. and by the gospel preuen,
Nolite indicare quemquam.
'And wher-of serueth lawe,' quod Lewe. 'if no lyf vnder-
toke it,
Falseness ne faytrye? for sumwhat the apostle seyde,
Non oderis fratre.
And in the sauter also. seithe Dauid the prophete,
Existimasti inique quod ero tui similis, &c.
It is licitum for lewed men to segge the sothe,
If hem lyketh and leste eche a lawe it graunteth,
Excepte persones and prestes and prelates of holy cherche,
It falleth nouȝte for that folke no tales to telle,
Though the tale were trewe and it touched synne.
Things that al the world wrote wherfore shuldestow spare
To reden it in retoryke to arate dedly synne?
Ac be neuere more the fyrste the defaute to blame;
Though thou se yel, sey it nouȝte fyrste be sorye it nere
amended.
No thinge that is pryue publice thow it neuere,
Neyther for loue laude it nouȝt ne lakke it for enuye;
Parum lauda, vitupera parcius.'
'He seith sothe,' quod Scripture tho and skipte an heigh,
and preched;
Ac the matere that she meued if lewed men it knewe,
The lasse, as I leue louyen it thei wolde.
This was her teme and her tyxte I toke ful gode hede;
'Multi' to a maungerye and to the mete were sompned,
And whan the peple was plener comen the porter vpynnyned
the gate,
And plukked in pauci priueliche and lete the remenaunt go
rowwe!'  
Al for tene of her tyxte trembled myn herte,
And in a were gan I waxe and with my-self to dispute,
The swarter seith hit is no synne · for suche men as ben trewe
For to seggen as thei seen · and saue onliche prestes;

\textit{Existimasti inique quod ero tui similis; arguam te, & statuam
contra faciem tuam.}

Thei wollen a-leggen al-so · and by the godspel preouen hit,

\textit{Nolite iudicare quemquam.}

'Wher-of serueth lawe,' quath Leaute · 'and no lyf vndertoake
Falsnesse ne faieterie? · for som-what the apostel seide,

\textit{Non oderis fratrem tuum secrete in corde tuo.}

Thyng that al the worlde wot · where-fore sholdest thow spare
To rehercen hit by retoryk · to a-rate dedliche synne?
Ac be thow neuer the furste · the dafateau to blame;
Thauh thow see, sey nat · som tyme, that is treuthre.
Thyng that wolde be pryue · publisshye thow hit neuere,
Nother for loue labbe hit out · ne lacke hit for non enuye;

\textit{Parum lauda, ut supera parcius.}

'He seith soth,' quath \textit{Scripture} tho · and skypete an hy;
and prechede,

Ac the materre that hue meueude · yf lewede men hit knewe,
The lasse, as ich leuye · louye thei wolde
The by-leyue of oure lorde · that leytred men techen.
Of here teme and of here tales · ich took ful good hede;
Hue seide in here sarmon · selcouthe wordes:—

\textit{Multi to a mangerie · and to the mete were sompned},
And whan the peuple was plener come · the porter vnpynnedede
the gate,

\textit{And plyght in pauci pryueliche · and leet the remenant go ryme.}'
Al for teene of here tixt · tremblede myn herte,

And in a ween gan ich wexe · and with my-selue to dispute

\begin{itemize}
  \item \textit{C. 33. tuo FST; P om. 40. tho ITSK; P om. 41. he (for hue,}
  \item wrongly) P; cf. ll. 49, 72. 45. He (for Hue); see above.
\end{itemize}
Whether I were chosen or noȝt chosen; on Holicherche I thought,
That vnderfonge me atte fonte for one of goddis chosen;
For Cryste cleped vs alle come if we wolde,
Sarasenes and scismatikes and so he dyd the Iewes,
\textit{O vos omnes scicientes, venite, &c.;}
And badde hem souke for synne saufly at his brest,
And drynke bote for bale brouke it who so myȝte.

‘Thanne may alle Crystene come,’ quod I; ‘and cleyme there entre
By the blode that he bouȝte vs with and thorough baptesme after,
\textit{Qui crediderit & baptizatus fuerit, &c.}
For though a Crystene man coueyted his Crystenedome to reyne,
Riȝtfulliche to reyne no resoun it wolde.

For may no cherle chartre make ne his catel selle
With-outen leue of his lorde no lawe wil it graunte.
Ac he may renne in arrerage and rowme so fro home,
And as a newedyd caitif recehesles gon aboute;

Ac Resoun shall rekne with hym and rebuke hym at the laste,
And Conscience a-counte with hym and casten hym in arrerage,
And putten hym after in a prisone in purgatorie to brenne,
For his arrerages rewarden hym there to the daye of dome,

But if Contricioun wol come and crye, bi his lyue,
Mercy for his mysdedes with mouth or with herte.’

‘That is soth,’ seyde Scripture ‘may no synne lette
Mercy alle to amenden and mekenesse his folwe,
For they beth as owre bokes telleth aboue goddes werkes,
\textit{Misericordia eius super omnia opera eius.’}

‘3eel baw for bokes!’ quod one was broken oute of helle,
Hīȝte Troteanus, had ben a trewe knyȝte toke witnesse at a pope,
How he was ded and dam pied to dwellen in pyne,
For an vnchristene creature; ‘—‘clerkis wyten the sothe,
That al the clergye vnder Cryste ne miȝte me cracche fro helle,

But onliche loue and leaute and my lawful domes.
Whether ich were chose other nat chose; on Holy-churche
ich thoughte,
That vnderfong me atte fount for on of godes chosene.
For Crist clepie ous alle come yf we wolde,
Sarrasysn and scismatikes and so he dude the Iewes,
And bad hem souken of hus brest saute for synne,
And drynke bote for bale brouke hit ho so myght;
O vos omnes sittentes, venite ad aquas!
Thenn may alle Cristine come and cleyme ther to entre
By that blod that he boughte ous with and baptisme, as he
tauhte,
Qui crediderit et baptizatus fuerit, salus est, & cetera.
For thauh a Crystine man coueytede hus Crystendome to reneye,
Ryghtfulliche to reneye no reson hit wolde.
For may no cherl a chartre make ne hus catel selle
With-oute leue of the lorde no lawe wolde hit graunte.
Ac he may renne in average and rome fro home
As a recheles cauf other renayed, as hit semeth;
Ac Reson shal rekene with hym and rebuke him atte laste,
And Conscience a-counte with hym and caste him in averages,
And putte hym thenne in prison in purgatorie to brenne,
Rewardynge him ther for hus rechelesnesse ryght to the day
of dome,
Bote Contricion and Confession crye, by hus lyue,
Mercy for hus mysdedes with mouthe and with herte.
That is sothe, seide Scripture may no synne lette
Mercy, that hue nel al amende yf meeknesse here solwe;
Thei bothe, as our bookes telteh aren aboue godes werkes;
Misericordia eius super omnia opera eius.
Ye, baw for bookes! quath on was broken out of hell—
Ich, Troianus, a trewe knyght ich take witness of a pope,
How ich was ded, and dampped to dwellen in hell
For an vncrestene creature; seynt Gregorie wot the sothe,
That al the Cristendome vnder Crist ne myghte cracche me
thennes,
Bote onliche loue and leaute as in my lawes demynge!
Gregorie wist this wel and wilned to my soule
Sauacioun, for sothenesse that he seigh in my werkes.
And, after that he wepte and wilned me were graunted
Grace, wyth-outen any bede-byddyng - his bone was vnderfongen,
And I saued, as ye may se with-oute syngynge of masses; 145
By loue, and by lernynge - of my lyyung in treuhte,
Brouȝt me fro bitter peyne - there no biddyng myȝte.

'Lo, ye lorde, what leute did - by an emperoure of Rome,
That was an vncrestene creature - as clerkes synde in bokes.
Nouȝt thorw preyre of a pope - but for his pure treuhte 150
Was that Sarasene saued - as seynt Gregorie bereth witnesse.
Wel ouȝt ye lorde, that lawes kepe - this lessoun to haue in
mynde,

And on Troianus treuhte to thenke - and do treuhte to the peple.
This matir is merke for mani of ʒow - ac, men of holy cherche,
The Legende Sanctrorum ʒow lereth - more larger than I ʒow telle l
Ac thus lele loue - and luyynge in treuhte 156
Pulte oute of pyne - a paynym of Rome.
I-blessed be treuhte - that so brak helle-ȝates,
And saued the Sarasyn - frae Sathanas and his power,
There no clergie ne couthe - ne kunnynge of lawes.
Loue and leute - is a lele science;
For that is the boke blessed - of blisse and of ioye:—
God wrouȝt it and wrot hit - with his on fynger,
And toke it Moyses vpon the mount - alle men to lere. 164

"Lawe with-outen loue," quod Troianus - "leye there a bene,
Or any science vnder sonne - the seuene artz and alle,
But if thei ben lerned for owre lorde loue - loste is alle the
tyme:"—
For no cause to cacche siluer there-by - ne to be called a mayster,
But al for loue of owre lorde - and the bet to loue the peple. 169
For seynte Iohan seyde it - and soth aren his wordes,

"Qui non diliigit, manet in morte—
Who so loueht nouȝte, leue me - he lyueth in deth-deyinge"—
And that alle manere men - enemys and frendes,
Louen her eyther other - and lene hem as her-selue.
Who so leneth nouȝte, he loueht nouȝte - god wote the sothe,
And commaundeth eche creature - to confermoure hym to louye,
C. PASSUS XIII. 80–98.  341

Gregore wiste this wel · and wilnede to my soule
Sauacion, for the soothness · that he seih in myn werkes;
And for he wilnede wepynge · that ich were saued,
God of hus goodnesse · seih hus grete wil;
With-oute moo bedes-byddyng · hus bone was vnderfonge, 84
And ich ysaued, as ze may see · with-oute syngynge of masse.
Loue, withoute leel by-leyue · and my lawe ryghtful
Sauede me Sarrasyn · soule and body bothe.’
‘Lo, lordes! what Leaute dude · and leel dom y-used!’ 88

Wel auhte ze lordes that lawes kepen · this lesson to haue in
mynde,
And on Troianus treuthe to thenke · alle tymes of youre lyue,
And louye for youre lordes loue · and do leaute euere more.

For lawe with-oute leaute · leye ther a bene! 92
Other eny science vnder sonne · the seuene ars and alle,
Bote loue and leaute hem lede · y-lost is al the tyme
Of hym that traueleth ther-on · bote treuthe be hus lyuynge.
Lo, loue and leaute · been ourue lordes bookes,
And Cristes owen cleregie · he cam fro heuene to tech hit,
And sitthe seynt Iohan · seide hit of hus techynge;
“Qui non diliget, manet in morte:”

C. 80. wist P.  86. with (for withoute) P.  94. hem METK; hym P.
95. hym SMFITK; hem PE.  98. hit is (for hit) P.
And souereynelyche pore poeple · and here ennemys after. 176
For hem that hateth vs · is owre meryte to louye,
And pore peple to plese; · here prayeres may vs helpe.
For owre ioye and owre hele · Iesu Cryst of heuene,
In a pore mansnes appareille · pursueth vs euere, 180
And loketh on vs in her liknesse · and that with louely chere,
To knowen vs by owre kynde herte · and castyng of owre eyen,
Whether we loue the lordes here · byfor owre lorde of blisse;
And exciteth vs bi the euangelye · that, when we maken festes,
We shulde nouste clepe owre kynne ther-to · ne none kynnes riche;
"Cum facilis consuivia, nolite inuirlare amicos; 186
Ac calleth the careful ther-to · the croked and the pore,
For 30wre frendes wil feden 30w · and fonde 30w to quite
30wre festynge and 30wre faire jifte · vche frende quyseth so other.
Ac for the pore I shal paye · and pure wel quyte her travaile,
That jiueth hem mete or money · and loueth hem for my sake."
For the best ben somme riche · and somme beggers and pore.
For alle are we Crystes creatures · and of his coffres riche,
And bretheren as of o blode · as wel beggoares as erles. 193
For on Caluare of Crystes blode · Crystenedome gan sprynghe,
And blody bretheren we bycome there · of o body ywonne,
As quasi modo geniti · and gentil men vche one, 196
No beggere ne boye amonges vs · but if it synne made;
"Qui facil pecatum, servus est peccati, &c.
In the olde lawe · as holy lettre telleth,
Mennes sones · men called vs vchone,
Of Adames issue and Eue · ay til god-man deyde;
And after his resurreccioun · Redemptor was his name,
And we his bretheren, thoughr hym ybouyt · bothe riche and pore.
For-thi loue we as leue bretheren shal · and vche man laughe
vp other,
And of that ech man may forbere · amende there it nedeth, 204
And every man helpe other · for hennes shal we alle;
Alter alterius omere portate.
And be we nouste vnkynde of owre catel · ne of owre kunnynge
neyther,
£or noot no man how neighe it is · to be ynome fro bothe.
For-thi lakke no lyf other · though he more Latyne knowe, 208

B. 183. Wherper L. 207. noot O; not C; noet LR.
And nameliche poure people · here preiours may ous helpen;

For god, as the godspel seith · goth ay as in the pour,

And, as the euangelist wytnesseth · when we maken festes,
We sholde nat clypie knyghtes ther-to · ne no kyne ryche;

"Cum facitis convivium, nolite uocare amicos diuites, &c.;
Ac calleth the carful ther-to · the crokede and the poure.
For eche frend fedeth other · and fondeth how he may quite
Meles and manshupes · eche a ryche man other;
Ac, for the poure may nat paye · ich wol paye my-self;
That louyeth and leneth hem · largeliche shal ich quite."

At Caluarie, of Cristes blood · Cristendome gan sprynge,
And blod-brethrene by-cam we ther · of on body wonne,
As quasi modo geniti · gentel men echone;
No begger ne boye among ous · bote yf synne hit make;

Qui facit peccatum, servus est pecci.

In the olde lawe, as the lettre telleth · menne sones me cald ous,
Of Adames ysshue and Eue · ay til god-man deide,
And after hus resurreccion · Redemptor was hus name,
And we hus blody brethren · as wel beggers as lorde.
For-thy loue we as leue children · and lene hem that nedeth,

And every man help other · for hennes shulleth we alle
To haue as we han deserued · as holychurch witnesseth,

Et qui bona egerunt, ibunt in uilam eternam; qui vero malae, in ignem eternum.

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C. 102. diuites in E only. 111. PE add is after ous. 112. PEMK
om. and the, which ITS retain. 113. Of MFSKT; And PE. 116. PE
om. we. nudeth (for nedeth) P. 118. qui—eternum in S only.
Ne vnder-nyme nouste foule · for is none with-oute faute.
For what euere clerkis carpe · of Crystenedome or elles,
Cryst to a comune woman seyde · in comune at a feste,
That fides sua shulde sauen hir · and saluen hir of alle synnes. 212
Thanne is byleue a lele helpe · aboue logyke or lawe;
Of logyke ne of lawe · in Legenda Sanctorum
Is litel allowance made · but if byleue hem helpe.
For it is ouerlonge ar logyke · any lessoun assoule,
And lawe is loth to louye · but if he lacche syluer.
Bothe logyke and lawe · that loueth nouste to lye,
I conseille alle Crystene · cleue nouste ther-on to sore.
For sum wordes I fynde ywryten · were of faithes techyng,e
That saued synful men · as seynt Iohan bereth wytnesse;
Eadem mensura qua mensi fueritis, remecietur vobis.
For-thi lerne we the lawe of loue · as owre lorde taunte,
And as seynte Gregory seide · for mannes soule helthe,
Melius est scrutari scelera nostra, quam naturas rerum.
Why I moue this matere · is moste for the pore,
For in her lyknesse owre lorde · ofte hath ben y-knowe.
Witness in the Paske-wyke · whan he yede to Emaus;
Cleophas ne knewe hym nouste · that he Cryste were,
For his pore paralile · and pylgrymes wedes,
Tyl he blessed and brak · the bred that thei eten,
So bi his werkes thei wisten · that he was Iesus;
Ac by clothnyng thei knewe hym nouste · ne bi carpyng e of tonge.
And al was in ensample · to vs synful here,
That we shulde be low · and loueliche of speche,
And apparaile vs nouste ouer proudyly · for pylgrymes ar we alle;
And in the apparaile of a pore man · and pilgrymes lyknesse
Many tyme god hath ben mette · amonge nedy peple,
There neuere segge hym seigh · in secte of the riche.
Seynt Iohan and other seyntes · were seyne in pore clothnyng,
And as pore pilgrymes · preyed mennes godis.
Iesu Cryste on a Iewes douster alyste · gentil woman though she were,
Was a pure pore mayde · and to a pore man wedded.
Martha on Marye Magdeleyne · an huge pleynyte she made,
And to owre saueour self · seyde thise wordes,
Domine, non est tibi cure quod soror mea reliquit me solam
ministrare, &c.?
For-thi lerne we lawe of loue · as oure lord taubte;
The poure peuple faile we nat · whil eny peny ous lasteth. 120

For in here liknesse oure lorde · lome hath be knowe;
Witnesse in the Paske-woke · when he 3eode to Emaus;
Cleophas ne knew hym nat · that he Crist were,
For hus poure aparail · and pilgrimes clothes, 124
Til that he blessede here bred · and brak hit by-twyne hem.
So by hus werkes thei wiste · that he was Iesus;
Ac by hus clothing thei knewe hym nat · so caittifche he 3ede.
Al was ensample sothliche · to ous synful here, 128
We sholde be lowe and loueliche · and leel, eche man to other,
And pacient as pilgrimes · for pilgrimes arn we alle.
In the parail of a pilgrim · and in a poure liknesse
Holy seyntes hym seih · ac neuere in secte of riche. 132
And seynte Marie hus moder · as Matheu bereth witnesse,
Was a pure poure mayde · and to a poure man ywedded.
Martha on Marie Magdalene · an huge pleynte hue made,
And to oure saueour selue · saide these wordes:

Domine, non est tibi cure quod soror mea reliquit me solam
ministrare? 136

B. 243. sola L. C. 120. PE om. we. 131. licknesse P. 133. as
MFTSK; PE om. 135. PE om. hue. 136. From IKSTGM; PE om.
this line.
And hastiliche god answered and eytheres wilhel folwed, 244
Bothe Marthaes and Maries as Mathew bereth witnesse,
Ac pouerte god put bificre and preyed it the bettre;
Maria optimum partem elegit, quæ non ausseretur ab ea.

And alle the wyse that euere were by aúste I can aspye,
Preysen pouerte for best lyf if pacience it folwe, 248
And bothe bettere and blisseeuer by many solde than ricbesse.
Al though it be soure to suffre ther cometh swete after;
As on a walnott with-outé is a bitter barke,
And after that bitter barke (be the shelle aweye), 252
Is a kirelre of conforté kynde to restore;
So is, after, pouerte or penaunce pacientlyche ytake.
For it maketh a man to haue mynde in gode and a grete wil
To wepe and to wel bydde wher-of wexeth mercy,
Of which Crist is a kirelre to conforte the soule.
And wel sykerer he slepyth the segge that is pore,
And lasse he drethed deth and in derke to be robbed,
Than he that is ríste ryche resoun bereth wytnesse;
Pauper ego ludo, dum tu díues medíarís.

Al though Salomon seide as folke seeth in the bible,
Divicia nec paupertates, &c.,
Wyser than Salomon was bereth witnesse and tausté,
That parfyte pouert was no possessiou to haue, 264
And lyf moste lykynge to god as Luke bereth witnesse,
Si vis perfechus esse, vade & vende, &c.;
And is to mene to men that on this molde lyuen,
Who so wil be pure parfyt mote possessiou forsake,
Or selle it, as seith the boke and the syluer dele 268
To beggerses that gone and begge and bidden good for goddes loue.

For failed neuere man mete that my3iful god serued;
Non vidi iustum derelictum, nec semen eius querens panem;
As Dauid seith in the sauter to suche that ben in wil
To serue god godeliche ne greueth hym no penaunce, 273
Nichil impossibile volenti,
Ne laketh neuere lyflode lynnen ne wollen,
Inquirentes autem dominum non minuentur omni bono.

B. 246. ausseretur—a COB; L om. 258. segge R; man LWCOB;
cf. l. 237. 270. Non—panem in O only.
And here aitheres wil · hasteliche god a-soilede,
And aitheres werkes and wil · ryght wel he alowede;
Ac god putte pouerte by-fore · and preouede hit for the bettere;

Maria optimam partem elegit, que non aufereter ab ea.

And alle the wise that euere were · by ouht ich can aspie,
Preisede pouerte for beste · yf pacience hit folwe,
And bothe bettere and blessedere · by meny folde than richesse;
Thauh hit be sour to suffre · ther cometh a swete afier.
As in a walnote, with-oute · ys a byter barke,
And after that biter barke · (be the shale aweye),
Ys a curnel of comfort · kynde to restorie;
So, after, pouerte and penaunce · pacientliche ytake,
Maketh man haue mynde in god · and hus mercy craue,

The whiche is curnel of comfort · for alle Cristene saules.
And wel sykerour he slepeth · the seg that is poure,
And lasse by daye · other in derk to be robbed,
Than he that ys ryht ryche · reson bereth witnesse;

Pauper ego ludo · dum tu diues meditaris.

Holichurche witnesseth · "ho so for-saketh
Hus fader other hus frendes · fremde othere sibbe,
Other eny welthe in this worlde · hus wyf other hus children,
For the loue of oure lorde · loweth hym to be poure,
Heshal haue an hundredfolde · of heuene-ryche blisse,
And lif lastynge for euere by-fore oure lorde in heuene;

Quicunque reliquerit patrem & matrem," &c.
Crist a-cordeth eft her-with · clerkes witen the sothe,
What god hym-self saide · to a seg that he louede;
"Yf the lyketh," quath god, "to lyue · the lif that is parfit,
Al that how stath here · hasteliche go sulle hit;

C. 137. aitheres (for aitheres) P; see next line. 147. ytake EIKST;
take P. 151. deerk P. 155. fremde MT; miswitten frende PEIFK.
159. reliquerit MFES; relinquet P. 160. whiten P.
If prestes weren parfyt · thei wolde no syluer take
For masses ne for matynes · nouȝte her mete of vsumeres,
Ne neither kirtel ne cote · theigh they for colde shulde deye,
And thei her deuoir dede · as Dauid seith in the sauter, 277

_Indica me, deus, et discerne causam meam._

[Continued on p. 356.]
3eue poure peuple the pans ' ther-of porse thow none, 164
Ac yeue hem forth to poure folke ' that for my loue hit asketh.
For-sake al and suwe me ' and so is thi beste;

\[Siuisperfectuesser, wade&uendomminaquehabes.\]

Thus consailleth Crist ' in comun ous alle:—
“Ho so coueythe to come ' to my knyriche, 168
He mot for-sake hym-self ' hus suster and hus brother,
And al that the worlde wolde ' and my wil folwen,

\[Nisirenunciaueritis omnibusquepossidetis,\] &c.
Meny prouerbis ich myghte haue ' of meny holy seyntes,
To testifie for treuthe ' the tale that ich shewe, 173
And poetes to prouen hit ' Porsirie and Plato;
Aristotile, Ouidius ' and elleuene hundred,
Tullius, Tholomeus ' ich can nat telle here names,
Prouen pacient pouerte ' pryns of alle vertues. 176

And by the greyn that groweth ' god ous alle techeth
Mischeifs on this molde ' mekeliche to suffre:

\[Nisigranumfrumenticadensin terramortuumfuerit,\]
\[ipsom solum manet;\]
Bote yf the sed that sowen is ' in the sloh sterue,
Shal neuere spir springen vp ' ne spik on strawe curne; 180
Sholde neuere whete wexe ' bote whete fyrste deyde.
And other sedes al-so ' in the same wyse,
That ben leide on louh erthe ' ylore as hit were;
And thorw the grete grace of god ' of greyn ded in erthe 184
Atte laste launceth vp ' wher-by we lyuen alle.
Ac seedes that been sowen ' and mowe suffre wyntres,
Aren tydjour and tower ' to mannes by-hoffhe,
Than seedes that sowen beeth ' and mowe nouht with forstes,
With wyndes ne with wederes ' as in wynter-tyme; 189
As, lynne-seed and lik-seed ' and lente-seedes alle
Aren nouht so worthy as whete ' ne so wel mowen
In the feld with the forst ' and hit freese longe. 192
Ryght so, for sothe ' that suffre may penaunces
Worth alowed of ous lorde ' at here laste ende;
And for here penaunce be preyed ' as for a pure martir,
Other for a confessour ykud · that counteth nat a ruysshe 196
Fere, ne famyne · ne false menne tonges;
Bote as an hosebonde hopeth · after an hard wynter,
Yf god gyueth hym the lif · to haue a good heruest,
So preoueth these prophetes · that pacientliche suffreth. 200
Myschiesfs and myshappes · and menye tribulacions
By-tokneth ful treweliche · in tyme comyng after
Murthe for hus mornyng · and that muche plente.
For Crist seide to hus seyntes · that for hus sake tholeden 204
Pouerte and penance · and persecucion of body,
Schullen haue more worschipo to wages · [and worthier ben yholde]
Than angeles—in here angre · on this wise hem grette,

"Tristitia uestra verletur in gaudium:
3oure sorwe in-to solas · shal turne atte laste, 208
And out of wo in-to wele · 3oure wyrdes shul chaunge."
Ac who so rede of the riche · the reuers he may fynde,
How god, as the godspel telleth · gyueth hem foul towname,
And that hus gost shal go · and hus good by-leue, 212
And asketh hym after · "ho shal hit haue,
The catel that he kepeth so · in coffres and in bernes?
And art so loth to leue · that leue shalt needes:
O stulle, ista nocle anima tua egredietur; que conregasti,
cuin erunt? Thesaurisal, & ignorant cui, &c.
An vnrely reue · thi residue shal spene, 216
That menye moththe was maister ynne · in a mynte-while;
Vp-holderes on the hul · shullen haue hit to selle."
Lo, lo, lordes, lo · and ladies, taketh hede,
Hit lasteth nat longe · that is lycour swete, 220
As pees-coddes and pere-Ionettes · plomes and chiries!
That lyghtliche launceth vp · litel while dureth,
And that that rathest ryphem · roteth most saunest.
On fat londe and ful of donge · foulest wedes groweth; 224
Right so for sothe · suche that ben bysshopes,
Erles and archedekenes · and other ryche clerkes,
C. PASSUS XIII. 227-248.

That chaffaren as chapmen and chiden bote thei wynne,
And hauen the worlde at here wil other-wyse to lyue. 228
Right as weodes we xen in wose and in donge,
So of rychesse vpon rychesse arisen al vices.
Lo, lond ouere-layde with marle and with donge,
Whete that wexeth ther-on worth lygge ar hit ripe; 232
Right so, for sothe for to sygge treuthe,
Ouer-plente pryde norssheth ther pouerte destrueth hit.

For, how hit euere be ywonne bote hit be wel dispended,
Worldliche wele is wicked thyng to hym that hit kepeth. 236
For yf he be fer ther-fro ful ofte hath he drede
That fals folke fecche away felonliche hus godes;
And yet more hit maketh men meny tyme and ofte
To synegen, and to souchen soltelles of gyle, 240
For couetyze of that catel to culle hem that hit kepeth;
And so is meny man ymorthred for hus money and godes,
And tho that duden the dede ydampned ther-fore after,
And he for hus harde holdynge in helle, par aunter. 244
So couetise of catel was conbraunce to hem alle;
Lo, how pans purchased faire places and drede,
That rote is of robbers the richesse with-ynne!
For he that gadereth so his good god no-thing preiseth. 248

Hic explicit passus iijus de douel.

PASSUS XIV.

_Incipit passus quartus de Dowel._

AC wel worth Poquete! for he may walke vnrobbed Among pilours in pese, yf pacience hym folwe.
Oure prynce Iesu pouerte chee and hus apostelles alle,
And ay the lenger thei lyuenden the lasse good thei hadde;

_Tanquam nihil habentes, & omnia possidentes._

Jut men rat that Abraam and Iob were wonder ryche,
And out of numbre tho men menye meobles hadden. Abraam for al hus god hadde muche teene,
In gret pouerte he was yput; a pryns, as hit were,
By-nom hym ys housewif and heeld here hym-self,
And Abraam nat hardy ones to letten hym,
Ne for brightnesse of here beaute here spouse to be by-knewe. And for he suffrede and seide nouht our lord sente tokne, That the kynge cride to Abraam mercy,
And deliuere hym hus wif with muche welthe after. And also Iob the gentel what Ioye hadde he on erthe,
How bittere he hit bouhte as the book telleth! And for he songe in hus sorwe "si bona accepimus a domino, Dere-worthe dere god! do we so mala,"
Al hus sorwe to solas thorgh that songe turnede,
And Iob by-cam a Iolif man and al hus Ioye newe. Lo, how pacience in here pouerte these patriarkes releuede,
And broughte hem al aboue that in bale roteode. As greyn that lyth in the great and thorgh grace, atte laste, Spryngeth vp and spredeth so spedde the fader Abraam, And al-so the gentel Iob here Ioie hath non ende.

Ac leueth nouht, 3e lewede men that ich lacke richesse, Thauh ich preise pouerte thus and preoue hit by ensembles Worthiour, as by holy wri and wise philosopheres. Bothe two beth goode be 3e ful certayn, And lyues that our lorde loueth and large weyes to heuene.

C. 1. vnrobbede P. 5. rat that MKT; ret that I; reedithe that FG; that of (wrongly) PE. 8. PE om. be. 17. accepimus MKFETG; accipiam P. 29. beth ES; ben MIT; miswritten but P.
Ac the poure pacient • purgatorye passeth  
Rathere than the rych • theaue thei renne at ones.  33

For yf a marchaunt and a messager • metten to-gederes,
And scholde wenden o way • where both mosten reste,
And rekene byf ore reson • a resonable acontue,
What one hath, what another hath • and what hy hadde bothe,
The marchante mote nede be lette • lengere then the messagere;
For the parcels of hus paper • and other pryuey dettes
Wol lette hym, as ich leyue • the lengthe of a myle.
The messager doth na more • bote with hus mouth telleth 40
Hus erande, and hus lettere sheweth • and is a-non delyuered.
And thauh thei wende by the wey • tho two to-gederes,
Thauh the messager make hus wey • a-mydde the whete,
Wole no wys man wroth be • ne hus wed take; 44
Ys non haiwarde yhote • hus wed for to take;

Necessitas non habet legem.
Ac yf the marchaunt make hus way • ouere menne corne,
And the haywarde happe • with hym for to mete,
Other hus hatt other hus hode • othere elles hus gloues 48
The marchaunt mot for-go • other moneye of hus porse,
And 3ut be lett, as ich leyue • for the lawe asketh
Marchauns for here merchandis • in meny place to tollen.
3ut thauh thei wenden on way • as to Wynchestre fayre, 53
The marchaunt with hus marchandise • may nat go so swithe
As the messager may • ne with so mocheel ese.
For that on bereth bote a boxe • a breuet ther-yenne,
Ther the marchaunt ledeth a male • with meny kynne thynge,
And dredeth to be ded there-fore • and he in derke mete 57
With robbours and reuers • that riche men dispoilein;
Ther the messager is ay murye • hus mouthe ful of songes,
And leyueth for hus letteres • that no wight wol hym greue. 60
Ac 3ut, myghte the merchaunt • thorgh monye and other 3iftes,
Haue hors and hardy men; • thauh he mette theoues,
Wolde non suche a-sailen hym • for hem that hym folweth,
As saf lith passe as the messager • and as sone at hus hostil.
The marchaunt is no more to make but men that ben rych e
Aren a-countable to Crist and to the kyng of heuene,
That holden mote the heye weye euene the ten hestes,
Bothe louye and lene the leelle and the vnleelle,
And haue reathe, and releue with hus grete richesse,
By hus power, alle manere men in meschief ysalle;
Fynde beggors bred backes for the colde,
Tythen here goodes treweliche a tol, as hit semeth,
That ooure lord loketh after of ech a lyf that wynneth
With-out wyles other wrong other wommen atte stuwes;
And yet more, to make pees and quyte menne dettes,
Bothe spele and spare to spene vpon the needful,
As Crist himself comaundeth to alle Cristene people,

Alter alterius onera portate, et sic adimplebitis legem Christi.
The messagers aren the mendinans that lyueth by menne almesse,
Beth nat ybounde as beth the riche to bothe the two lawes,
To lene ne to lere ne lentenes to faste,
And othere pryuey penaunes the whiche the preest wol wel
That the lawe yeueth leue suche lowe folke to be excused;
As, none tythes to tythen ne clothe the nakede,
Ne in enquestes to come ne contumax, sauh he worche
Haly day other holy eue hus mete to deserue.
For yf he loueth and by-lyeueth as the lawe techeth,

Qui crediderit & baptisatus fuerit, saluus erit, yc.,
Telleth the lord a tale as a trewe messager,
And sheweth by seel and sitthe by lettere with what lord he dwelleth,

Knowelecheth hym Cristene and of holy kirke by-lyue,
Ther is no lawe, as ich leyue wol lette hym the gate,
Ther god is gatwarde hym-self and ech a gome knoweth;
The porter of pure reueth may parforme the lawe,
In that he wilneth and wolde ech wight as him-self.
For the wil is as mucho worth of a wreche beggere,
As al that the rych e may reyme and ryghtfuiliche dele;
And as muche mede for a myte that he offreth
As the riche man for al his moneye and more, as by the
godspel;

Amen dico vobis, quia hec uidua paupercula misit plus
omnibus qui miserunt in gasophilacium;
So that poure pacient is parfitest lif of alle,
And alle parfite preestes to pouerte sholde drawe;

[Continued on p. 357.]
Spera-in-deo speketh of prestes · that haue no spendyng-syluer,
That jif thei travaile trewlich · and trusten in god almiñti,
Hem shulde lakke no lyflore · noyther wollen ne lynnen. 280
And the tyle that jé take ordres by · telleth jé ben auuanced;
Thanne nedeth nouȝte 30w to take syluer · for masses that jé
syngen.
For he that toke 3ow 3owre tytle · shulde take 3ow 3owre wages,
Or the bisshop that blesseth 3ow · if that jé ben worthy. 284
For made neuere kynge no knyȝte · but he hadde catel to
spende,
As bifel for a kniȝte · or fonde hym for his strengthe;
It is a carefull knyȝte · and of a caytyue kynge makynge,
That hath no londe ne lynage riche · ne good loos of his handes.
The same I sege for sothe · by alle suche prestes, 289
That han noyther kunnyngne ne kynne · but a croune one,
And a tytle, a tale of nouȝte · to his lyflore at myschiesfe.
He hath more bileue, as I leue · to lacche thowr his croune
Cure, than for konnyng · or— ‘kownen for clene of berynge.’
I haue wonder for why · and wher-fore the bisshop
Maketh suche prestes · that lewed men bytrayen.
A chartre is chalengeable · byfor a chief iustice; 296
If false Latyne be in the lettre · the lawe it inpuogneth,
Or peynted parenterlinarie · or parceles ouer-skipped;
The gome that glosseth so chartres · for a goky is holden.
So is it a goky, by god · that in his gospel faileth,
Or in masse or in matynes · maketh any defaute,

Qui offendid in vno, in omnibus est reus, etc.

And also in the sauter · seyth Dauyd to ouerskippers,

Psallite deo nostro, psallite; quomiam rex terre deus israel;
psallite sapienter.
The bisshop shal be blamed · bifsor god, as I leue,
That crouneth suche goddes kniȝtes · that conneth nouȝt sapienter
Synge ne psalmes rede · ne segge a messe of the day. 305
Ac neuer neyther is blameles · the bisshop ne the chapleyne,
For her eyther is endite · and that of ‘ignorancia
Non excusat episcopos · nec idiotes prestes.’ 308
For *spera-in-deo* speketh of prestes · that han no spen:lynz-seluer,
That yf thay trauaile treweliche · and tristen in god almyghty,
Hem sholde neuere lackye lyflode · nother lynnen ne wollene.
The title that ye taketh 30ure ordres by · telleth ye beth
auaunce,
And needeth nat to nyme seluer · for masses that ye syngen;
For he that tok 3ow title · sholde take 3ow wages,
Other the bishop that blessed 3ow · and enbaumede 3oure fyngeres.
For made neuere kyng knyght · bote he hadde catel to spene,
As by-fel for a knyght · other fond hym for hus strengthe; 109
For hit is a carful knyght · and of a caitif kynes makynge,
That hath no londe ne lynage riche · ne good loos of hus hondes.
The same ich seye for sothe · by suche that ben preestes, 112
That han nother konnynge ne kyn · bote a corone one,
And a tite, a tale of nouht · to hus lisiode, as hit were.

Vuele ben thei suffred · suche that schenden masses
Throgh hure luther lyuynghe · and lewede vneder-stondyng! 116
A charter is chalangable · by-fore a chief Justice,
Yf fals Latyn be in that lettere · the lawe hit enpugneth,
Other peynted par-entrelignarie · parcels ouer-skipped;
The gome that so gloseth chartres · a goky he is yholden.
So is he a goky, by god · that in the godspel failleth, 121
In masse other in matynes · maketh eny defaute;

_Qui offendit in uno, in omnibus est reus._
And ouer-skippers al-so · in the sauter seith Dauid,

_Psallite deo nostro, psallite, quia rex terre deus; psallite sapienter._
The bishop shal be blamed · by-fore god, as ich leyue, 124
That coroneth suche clerkes · as for godes knyghtes,
That conneth nat sapienter · nother synge ne rede.
Ac neyther is al blameles · the bishop ne the chapeleyne;
For _ignorantia non excusat_ · as ich haue herd in bookes." — 128

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C. 104. 106. tittle P. 104. auaunce MT; auaunse IKG; amanced P. 114. tittle P. 115. schenden EMS; shydnen P. 118. that lettere MIKSEG; the letteres P. 123. _psallite sapienter_ M.
This lokynge on lewed prestes hath don me lepe fram pouerte, 
The whiche I preyse there pacynce is more parfyte than 
richesse.'

Ac moche more in metynge thus with me gan one dispute, 
And slepynge I seigh al this and sithen cam Kynde, 312
And nempned me by my name and bad me nymen hede, 
And thowr the wondres of this worlde wytte for to take. 
And on a mountaigne that Mydelerd hyȝte as me tho thouȝte, 
I was sette forth by ensamples to knowe, 316
Thorough ech a creature and Kynde my creatoure to louye.

I seigh the sonne and the see and the sonde after, 
And where that brydges and bestes by here makes thei ȝeden, 
Wylde wormes in wodes and wonderfull foules, 320
With flekked fetheres and of fele colours.

Man and his make I myȝte both bohyholde; 
Pouerte and plente both pees and ware, 
Blisse and bale bothe I seigh at ones, 324
And how men token mede and mercy refused.

Resoun I seigh sothly sue alle bestes
In etynge, in drynkyng and in engendryng of kynde;
And after course of concepcioun none toke kepe of other, 328
As whan thei hadde ryde in rotey-tyme; anon riȝte ther-after,
Males drown hem to males a mornynge bi hem-self, 
And in euenynge also ȝede males fro femelles.

There ne was cow ne cowkynde that conceyued hadde, 332
That wolde belwe after boles ne bore after sowe;
Bothe horse and houndes and alle other bestes
Medled nouȝte wyth here makes that with folle were.

Briddes I bihelde that in buskes made nestes; 336
Hadde neuere wye witte to worche the leest.
I hadde wonder at whom and where the pye lerned
To legge the stykkes in whiche she leyeth and bredeth;
There nys wriȝte as I wene shulde worche hir neste to paye;
If any masoun made a molde ther-to moche wonder it were.

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B. 319. makes W; make LCRO; see l. 335. 331. ȝede R; ȝe L. 339. leyȝ W; leythe L.
Thus Rechelesnesse in a rage · a-resoned clergie, 1
And scornede Scripture · that meny skyles shewede,
Til that Kynde cam · Clergie to helpen,
And in the myrour of Myddel-erde · made hym eft to loke, 132
To knowe by ech creature · Kynde to louye.
And ich bowede my body · by-holdynge al a-boute,
And seih the sonne and the see · and the sand after,
Wher that briddes and bestes · by here makes 3eden,
Wilde wormes in wodes · and wonderful foules
With fleckede fetheres · and of fele colours;
Man and hus make · ich myghte see bothe,
Pouerte and plente · bothe pees and werre,
Blisse and biter bale · bothe ich seih at ones;
And how that men mede token · and mercy refuseden.

Reson ich seih sothliche · suwen alle bestes
In etynge, in drynkyng · in gendrynge of kynde;
After cours of concepcion · non tok kepe of other
As when thei hadde ruteyed · a-non thei resten after.
Maules drowen hem to maules · on morwenyng by hem-self,
And femelos to femelos · herdeyed and drow.
Ther ne was kow ne kow-kynde · that conceyued hadde,
That wolde bere after bole · ne bor after sowe.
Ther was no kynne kynde · that conceyued hadde,
That ne lees the lykyng of lust · of flesch, as hit were,

Sage man and hus make; · and ther-of me wondrede.
For out of reson thei ryde · and rechelesliche taken on,
As in durme dedes · bothe drynkyng and elles.

Briddes ich by-helde · in bosshes maden nestes,
Hadde neuere weye wit · to worche the leste.
Ich hadde wonder at wham · and wher that the pye
Lerned legge styckes · that leyen in here neste;
Ther is no wyght, as ich wene · sholde worche here nest to paye.
Yf eny mason therto · makede a molde
With alle her wyse castes · wonder me thynketh!

C. 132. mydel P. 136. seeden P. 138. setthers P. 143. sauh (for seih) P; see ll. 135, 141. sothliche P. 144. in (before drynkyng) KES; and PTM.
150. wolde bere T; wuld bere S; beere P. 151. kynne MES; kynde P. 152. lust M1KST; loust P. 156. by-heelde P. neestes P. 158. wher · and at wham P (only); the rest as in text. 159. neste E1KSG; neestes P; see next line.
And yet me merueilled more · how many other briddles
Hudden and hileden · her egges ful derne
In mareys and mores · for men sholde hem nouȝt fynde,
And hudden here egges · whan thei there-fro wente,
For fere of other foules · and for wylde bestis.
And some troden her makes · and on trees bredden,
And brouȝten forth her bryddes so · al aboue the grounde;
And some bryddes at the bille · thorwgh brethynge conceyued;
And some kauked, I toke kepe · how pekokes bredden.
Moche merueilled me · what maister thei hadde,
And who tauȝte hem on trees · to tymbre so heighe,
There noither buyn ne beste · may her briddles rechen.
And sythen I loked upon the see · and so forth upon the
sterres,
Many selcouthes I seygh · ben nought to seye nouthe.
I seigh floures in the frithe · and her faire coloreys,
And how amonge the grene grasse · grewe so many hewes,
And somme soure and some sweete · selcouthe me thouȝte;
Of her kynde and her colore · to carpe it were to longe.
Ac that moste moeude me · and my mode chaunged,
That Resoun rewarded · and reuled alle bestes,
Saue man and his make · many tyme and ofte
No resoun hem folwed · and thanne I rebuked
Resoun, and riȝte · til hym-seluen I seyde,
‘I haue wonder of the,’ quod I · ‘that witty art holde,
Why thow ne suwest man and his make · that no mysfait hem
folwe?’

And Resoun arated me · and seyde, ‘recche the neuere,
And yet ich meruaillede more • menye of tho bryddes
Hudden and heelden • durneliche here egges,
For no foul sholde hem synnde • bote hus fere and hym-self.
And some treden, ich tok kepe • and on trees bredden,
And brouhten forth here bryddes • al aboue the grounde.
In mareis and in mores • in myres and in waters
Dompynges dyuuden; • 'deere god,' ich sayde,
'Wher hadden these wilde suche witt • and at what scote?'
And whan the pocok caukede • ther-of ich took kepe,
How vn-corteisliche the cok • hus kynde forth strenede,
And serliche hadde of hus fairnesse • and of hus foule ledene.
And sitheth ich loketh on the see • and so forth on the sterres,
Meny selcouth ich seih • aren nouht to seggen nouthe;
Ne what on floures in feldes • and of hure faire coloures,
How out of greet and of gras • grewe so meny huwes,
Sommere soure and somme sweete • selcouth me thouhte;
Of here kynde and of here coloures • to carpen hit were to longe.
Ac that moste meuede me • and my mod chaungede,
Was that ich seih Reson • suwen alle bestes
Saue man and mankynde; • meny tymes me thouhte,
Reson rewedede hem nat • nother riche ne poure.
Then ich aresonede Reson • and right til hym ich seide,
'Ich haue wonder in my witt • so wis as thow art holde,
Wher-for and why • so wide as thow regnest,
That thow ne ruelst rather • renkes than other beastes?
For ich see noone so ofte sorfeten • sothliche so mankynde;
In mete out of mesure • and meny tymes in drynke,
In wommen, in wedes • and in wordes bothe
Thei ouerdon hit day and nyght • and so doth noon outhere.
Bestes ruwelen hem al by reson • and renkes ful sewe.
And ther-fore meruailleth me • for man, as in mankyng,
Is most yliche the • in wit and in werkes,
Whi he ne loueth thy lore • and lyueth as thow techest?'
And Reson aresonede me • and seide, 'recche the neuere
Whi I suffre or nouȝt suffre · thi-self hast nouȝt to done; 368
Amende thow it, if thow myȝte · for my tyme is to abyde.
Suffraunce is a souereygne vertue · and a swyfte veniaunce.
Who suffreth more than god?’ quod he · ‘no gome, as I leue!
He miȝte amende in a minute-while · al that mys standeth, 373
Ac he suffreth for somme mannes good · and so is owre bettre.
Holy writ,’ quod that weye · ‘wisseth men to suffre;

Proper deum subjecti estote omni creature.
Frenche men and fre men · affeyteth thus her childerne,
Bele vertue est soffrance · mal dire est petyf veniance, 376
Bien dire et bien soffrir · faul lui soffrant a bien venir.
For-thi I rede,’ quod Reson · ‘rewle thi tonge bettere,
And ar thow lakke eny lyf · loke if thow be to preyse!
For is no creature vnder Criste · can formen hym-seluen;
And if a man miȝte make · hym-self goed to the poeple,
Vch a lif wold be lakles · leue thow non other!
Ne thow schalt synde but fewe · fayne for to here
Of here defautes foule · by-for hem reheresed. 384

The wyse and the witty · wrote thus in the bible,
De re que le non molestat, noli certare.
For be a man faire or foule · it falleth nouȝte for to lakke
The shappe ne the shatfe · that god shope hym-selue;
For al that he did was wel ydo · as holywrit witnesseth, 388

Et vidit deus cuncta que fecerat, et erant valde bona;
And badde every creature · in his kynde encrees,
Al to murthe with man · that most woo tholye
In fondyng of the fleshe · and of the fende bothe.
For man was made of suche a matere · he may nouȝt wel astert
That ne some tymes hym bitit · to solwen his kynde; 393

Catoun acordeth there-with · nemo sine crimine viuit.
Tho cauȝte I coloure anon · and comsed to ben aschamed,
And awaked ther-with; · wo was me thanne
That I in meteles ne myȝte · more haue yknoven.
And thanne seyde I to my-self · and chidde that tyme;
‘Now I wote what Dowel is,’ quod I · ‘by dere god, as me
thinketh!’
And as I caste vp myn eyghen · one loked on me, and axed
Whi ich suffre other nat suffre:—'certes,' ich seide, 197
'Ech a seg for hym-self · Salamon ous techeth;
De re que le non molestat, noli certare.'

'Ho suffreth more than god?' quath he · 'no gome, as ich leyue!
He myght a-mende in a mynt-while · al that amys stondes;
Ac he suffreth, in ensaumple · that we shold alle suffren. 201

Ys no vertue so feyr · of value ne of profit,
As ys suffrance souereynliche · so hit be for godes loue.
And so witnesses the wyse · and wysseth the Frenshe, 204
Bel e vertue est suffraunce · mal dire est petite umiaunce;
Bien dire e bien suffrir · fait ly suffrable a bien uenir.
For-thi,' quath Reson, 'ich rede the · rewele thi tonge euere;
And er thow lakke eny lyf · loke ho is to preise. 208
For is no creature vnder Crist · that can hym-selue make;
And yf Cristene creatures · couthen make hem-selue,
Eche lede wolde be lacles · leyf thow non otherel

Man was mad of suche mater · he may nat wel a-sterte 212
That som tymes hym tit · to solwen hus kynde;
Caton a-cordeth her-with · nemo sine crimin e uiuit.'

Tho cauhte ich colour a-non · and comsed to be ashamed,
And awaked ther-with · wo was me thenne, 216
That ich ne hadde ymet more · so murye as ich slepte,
And sayde a-non to my-self · ' slepynge, ich hadde grace
To wite what Dowel ys · ac wakynge neuere !'

And thenne was ther a wijt · what he was ich nuste:— 220
Of me, what thinge it were? 'Ywisse, sire,' I seide, 401
'To se moche and suffre more certes,' quod I, 'is Dowl!'
'Haddestow suffred,' he seyde 'slepyng tho thou were,
Thow sholdest haue knowen that Clergye can and conceiued
more thorugh Resoun;

For Resoun wolde haue herchered the riȝte as Clergye saide,
Ac for thine entermetyng here artow forsake;

Philosophus esses, si tacuisses.

Adam, while he spak nouȝt had paradys at wille, 407
Ac when he nameled aboute mete and entermeted to knowe
The wisdom and the witte of god he was put fram blisse;
And riȝt so ferde Resoun bi the; tho with rude speche
Lakkedest, and losedest thinge that longed nouȝt to be done;
Tho hadde he no lykynge forto lere the more. 412

Pruide now and presumpcioun per-auenture, bole the appele,
That Clergye thi compaignye ne kepeth nouȝt to sue.
Shal neuere chalangynge ne chydyngge chaste a man so sone
As shal Shame, and shenden hym and shape hym to amende.
For lat a dronken daFFE in a dyke falle, 417
Late hym ligge, loke nouȝte on hym til hym lest to ryse;
For though Resoun rebuked hym thanne reccheth he neuere,
Of clergie ne of his conseil he counteth nouȝt a rusche; 420
To blame or for to bete hym thanne it were but pure synne.
Ac when Nede nymeth hym vp for doute lest he sterue,
And Shame shrapeth his clothes and his shynes wassheth,
Thanne wote the dronken daFFE wherfore he is to blame.'

'Ye seggen soth,' quod I 'ich haue yseyne it ofte, 425
There smit no thinge so smerte ne smelleth so soure,
As Shame, there he sheweth him for every man hym shonyeth!
Why ye wisse me thus,' quod I 'was for I rebuked Resoun.'

'Certes,' quod he, 'that is soth' and shope hym for to
walken;
And I aros vp riȝt with that and folwed hym after,
And preyed hym of his curteisye to telle me his name.
C. PASSUS XIV. 221–249. 365

'What ys Dowel?' quath that wiȝt 'y-wys, syre,' ich seyde,
'To see mueche and suffren al ' certes, syre, ys Dowel.'

'Haddest thow suffred,' he seide ' slepyng tho thow were,
Thow sholdest haue knowe that Cleregye can ' and more con-
ceyued thorwe Reson.  

For Reson wolde haue reherced to the ' ryght as Cleregye seide;
Ac for thyn entermetyng ' her art thow for-sake:

Philosophus fuisses, si taciisses; et alibi: Locutum me
aliquando penituit, taciisse nunquam.

Adam, whiles he spak nat ' hadde paradys at wylle;
Ac whanne he mamelede a-boute mete ' and musede for to knowe
The wisdome and the wit of god ' he was putte out of blisse.
Ryght so ferde Reson by the ' for thi rude speche,
And for thow woldest wyte why ' of Resones pryuyte.

For pruyde and presompicion ' of thy parfit lyuynge
Reson refusede the ' and wolde nat reste with the,
Ne Cleregie of hus connynge ' kepeth the nat shewe.

For shal neuere, er shame come ' a shrewel wel be chasted.
For let a dronken daffe ' in a diche falle,
Let hym lygge, lok nat on hym ' til hym luste aryse;
And thauh Reson rebuke hym thenne ' reccheth he neuere,
Of clergie ne of kynde witt ' counteth he nat a russhe:
To blame hym other to bete hym thenne ' ich halde hit bote
synne.

Ac when Neede nymeth hym vp ' a-non he ys a-shamed,
And thenne wot he wher-fore ' and whi he is to blame:'

'Je seggeth soth, by my soule,' quath ich ' ich haue seyen
hit oft,
Ther smyt no thynge so smerte ' ne smelleth so foule

As Shame; ther he sheweth hym ' ech man shoneth hus
companye.

Whi ye worden to me thus ' was for ich aresonede Reson.'

'Je, certes,' quath he, ' that is soth ' and shop hym to walke;
And ich a-roos vp ryght with that ' and reuerence hym fayre,
And yf hus wil were ' he wolde hus name telle?

Hic explicit passus quartus de Dowel.

C. 223. suffrede P. 226. eft (for art) PE. 227. att P. 229. wit P. 237.
Let MKST; Lect P. on IKMST; in PE. 238. rebuke IKMST; rebuky P.
241. a-shamede P. 244. Ther 1MKST; Her PE. 248. ryght vp P.
PASSUS XII.

Passus duodecimus.

'AM Ymagynatyf,' quod he 'idel was I neuere,
Thoue I sitte bi my-self ' in sikenesse ne in helthe.
I haue folwed the in feithe ' this fyue and fourty wyntre,
And many tymes haue moeued the ' to thinke on thine ende, 4
And how fele fernyeres are faren ' and so sewe to come,
And of thi wylde wantounesse ' tho thow þonge were,
To amende it in thi myddel age ' lest mighe the faylled
In thyne olde elde ' that yuel can suffre 8
Pouerte or penaunce ' or pryeres bidde;
Si non in prima vigilia, nec in secunda, etc.
Amende the while thow myȝte ' thow hast ben warned ofte
With pouysters of pestilences ' with pouerte and with angres;
And with thise bitter baleyses ' god beteth his dere childeren,
Quem diligo, castigo.
And Dauid in the sauter seith ' of suche that loueth Iesus, 13
Virga tua et baculus tuus, ipsa me consolata sunt, &c.
Although thow stryke me with thi staffe ' with stikke or with þerde,
It is but murth as for me ' to amende my soule.'
And thow medlest the with makynges ' and myȝtest go sey thi sauter,
And bidde for hem that þueth the bred ' for there ar bokes ynowe
To telle men what Dowel is ' Dobet, and Dobet bothe,
And prechoures to preue what it is ' of many a peyre freres.'
I seigh wel he sayde me soth ' and, somwhat me to excuse, 20
Seide, 'Catoun conforted his sone ' that, clerke though he were,
To solacen hym sum tyme ' as I do whan I make;
Interpone tuus interdum gaudia curis, etc.
And of holy men I herde,' quod I ' how thei other-while
Pleyden, the parfter to be ' in many places.
Ac if there were any wight ' that wolde me telle
What were Dowel and Dobet ' and Dobest atte laste,
Wolde I neuere do werke ' but wende to holicherche, 28
And there bydde my bedes ' but whan ich eet or slepe.'
PASSUS XV.

Incipit passus quintus de Dowel.

'ICH am Ymaginatif,' quath he. 'Ydel was ich neuere,
Thauh ich sitte by my-self · suche is my grace;
Ich haue yfolwed the in faith · more than fourty wynter,
And wissede the ful ofte · what Dowel was to mene,
And counsailede the for Cristes sake · no creature to by-gyle,
Nother to lye nother to lacke · ne lere that is defendid,
Ne to spille speche · as to speke an ydel,
And no tyme to tyne · ne trewe thyng to teenen;
Lowe the to lye forth · in the lawe of holychurche;
Thenne dost thow wel, with-oute drede · ho can do bet, no forse!
Clerkes that connen al · ich hope thei conn do bettere;
Ac hit suffiseth to be saued · and to be suche as ich tauhte.
Ac for to louye and lene · and lye wel and by-leyue,
Ys ycallid Caritas · Kynde Loue in English;
And that is Dobell yf eny suche be · a blessed man, that helpeth
That pees be and pacience · and poure with-oute defaute;

Beatius est dare quam petere.
'Poule in his pistle,' quod he · 'preueth what is dowel; 30 Fides, spes, carillas; et maior horum, etc. Feith, hope, and charite · and alle ben good, And sauen men sundry tymes · ac none so sone as charite. 32 For he doth wel with-outè doute · that doth as lewte techeth; That is, if thou be man married · thi make thow louye, And lyue forth as lawe wole · while ye lyuen bothe. 36 Rijt so, if thou be religious · renne thow neuere ferther To Rome ne to Rochemadore · but as thi reule techeth, And holde the vnder obedience · that heigh wey is to heuene. And if thou be mayden to marye · and miyte wel contynue, Seke thow neuere seynt forther · for no soule helthe. 40 For what made Lucyfer · to lese the heigh heuene, Or Salamon his sapience · or Sampson his strengthe? Iob the Iewe his ioye · dere he it abouȝte, Arestotle and other mo · Ypocras, & Virgyle; 44 Alisaundre that al wan · elengelich ended. Catel and kynde witte · was combraunce to hem alle. Felyce hir fayrenesse · fel hir al to sklaundre; And Rosamounde rijt so · refully bysette, 48 The bewte of hir body · in badnesse he dispended. Of many suche I may rede · of men and of wommen, That wyse wordes wolde shewe · and worche the contrarye, Sunt homines nequam bene de virtute loquentes. 52 And riche renkes rijt so · gaderen and sparen, And tho men that thei moste haten · mynistren it atte laste; And, for thei suffren & se · so many nedy folkes, And loue hem nouȝt as owre lorde byt · lesen her soules; Date et dabitur vobis, etc. So catel and kende wit · acombreth ful many; 57 Wo is hym that hem weldeth · but if he hem wel despande; Scientes et non facientes varijs flagellis vupulabunt; Sapience, seith the boke · swel leth a mannes soule, Sapiencea inflat, etc.; And ricchesse rijt so · but if the rote be trewe; 60 Ac grace is a grasse ther-of · tho greuances to abate. Ac grace ne groweth nouȝte · but amonges lowe; Pacience and pouertie · the place is there it groweth,
Ac catel and kynde witt· encombreth ful menye;
Woo is hym that hem weldeth· bote he hem wel dispayne;

_Scientes et non facientes uariis flagellis uapulabunt._

Ac comunliche connynge· and vnkynde rychesse,
As, lorenys to be lorde· and lewede men techeres,
And holy churche horen help· auerous and coueytous,
Droweth vp Dowel· and distruyeth Dobest.
Ac grace is a gras ther-fore· to don hem eft growe;
Ac grace groweth nat· til goode wil gynne reyne,
And wokie thorwe good werkes· wikkede hertes.
And in lele-lyuyenge men · and in lyf-holy, 64
And thorough the gytte of the holygoste · as the gospel telleth,
Spiritus vbi vult spirat, etc.
Clergye and Kynde Witte · comth of sigte and techynge,
As the boke bereth winnesse · to buirnes that can rede,
Quod scimus, loquimur; quod vidimus, testamur.
Of quod scimus cometh clergye · and connynge of heuene, 68
And of quod vidimus cometh kynde witte · of sigte of dyuerse peple.
Ac grace is a gyfte of god · and of gret loue spryngeth;
Knewe neuere clerke how it cometh forth · ne kynde witte the weyes,
Nescit aliquis unde venit, aut quo vadit, etc.
Ac sit is clergye to comende · and kynde witte bothe, 72
And namely clergye, for Crystes loue · that of clergye is rote.
For Moyses witnesseth that god wrote · for to wisse the peple,
In the olde lawe, as the lettre telleth · that was the lawe of Iewes,
That what woman were in auoutrie taken · were she riche or pore,
With stones men shulde hir styke · and stone hir to deth. 77
A womman, as we fynden · was gulty of that dede,
Ac cryste of his curteisy · thorw clerkge hir saued;
For thorw carectus that Cryst wrot · the Iewes knewe hemseluuen
Gultier as asfor god · and gretter in synne
Than the woman that there was · and wenten away for schame.
The clergye that there was · comforted the womman.
Holykirke knoweth this · that Crystes wriyng saued;
So clergye is confort · to creatures that repenten,
And to mansed men · myschief at her ende.

For goddes body myste nouste be · of bred, withouten clergye,
The which body is bothe · bote to the riȝtful, 88
And deth and dampnacioun · to hem that dyeth yuel.
As Crystes carecte comforted and bothe · coupable shewed
The womman that the Iewes brouste · that Iesus thouste to saue;
Nolite iudicare, et non iudicabimini, etc.
Riȝt so goddes body, bretheren · but it be worthily taken, 92
Dampneth vs atte daie of dome · as the carectes dede the iewe.
For-thi I conseille the for Cristes sake · Clergye that thow louye,
For Kynde Witte is of his kyn · and neighe cosynes bothe
Ac er suche a wil wexe: god hym-self worcheth,
And sent forth seint espirit: to don loue sprynge;
Spiritus ubi null spirat, et cetera.
So grace, with-oute grace: of god and of good werkes,
May nat bee, bee thow siker: thauh we bidde euere.
Cleregie cometh bote of siht: and kynde witt of sterres,
As to be bore other bygete: in suche constellacion,
That wit wexeth ther-of: and othere wyrdes bothe;
Uultus huius seculi sunt subjecti uultibus celestibus.

So grace is a gyfte of god: and kynde witt a chaunce,
And cleregye and connynge: of kynde wittes techynge.

And just is cleregie to comende: for Cristes loue, more
Than eny connynge of kynde witt: bote cleregie hit ruwele.
For Moyses witnesseth that god wrot: in stoon with hus fynger,
Lawe of loue oure lorde wrot: longe er Crist were.

And Crist cam and confermede: and holy kirke made,
And in sond a sygne wrot: and seide to the Iewes,
That seeth hym-self synneles: cesse nat, ich hote,
To stryke with stoon other with staf: this strompet to dethe;
Qui usum sine peccato est millat in cun lapidem, & cetera.

For-thi ich consaille alle Cristene: cleregie to honoure;

C. 26. wil MKST; will wol P. 27. sent EKST; send PM.
wyrdus S; wirdes K; wordes (badly) PEIT (wyrdes = destinies). 32. fore
P. 39. kirke l; churche PEFS. 42. strompett P. millat—lapidem in
E only. 43. consaily P; see l. 64.
To owre lorde, leue me; for-thi loue hem, I rede;
For bothe ben as miroures to amenden owre defautes,
And lederes for lewed men and for lettred bothe.
For-thi lakke thow neuere logyke lawe, ne his customes,
Ne countreplede clerkes I conseille the for eure.
For as a man may nouȝt se that mysseth his eyghen,
Namore can no klerke but if he caȝt it first thorough bokes.
Al-though men made bokes god was the maistre,
And seynst spirit the saumplyrye and seide what men sholde write.
And riȝt as syȝte serveth a man to se the heighe strete,
Riȝt so ledeth letterure lewed men to resoun.
And as a blynde man in bataille bereth wepne to fiȝte,
And hath none happ with his axe his enemye to hitte,
Namore kan a kynde-witted man but clerkes hym teche,
Come for al his kynde witte to Crystendome and be saued;
Whiche is the coffre of Crystes tresore and clerkes kepe the keyes,
To vnlouken it at her lykynge and to the lewed peple
3 yue mercy for her mysredes if men it wole aske
Buxomelich and benygneliche and bidden it of grace.

*Archa-dei* in the olde lawe Leuites it kepten;
Hadde neuere lewed man leue to leggen honde on that chest,
But he were prestes or prestes sone patriarke or prophete.
Saul, for he sacrifised sorwe hym be-tydde,
And his sones al-so for that synne myscheued,
And many mo other men that were no Leuites
That with *archa-dei* zeden in reuerence and in worchippe,
And leyden honde ther-on to listen it vp and loren hir lif after.
For-thi I conseile alle creatures no clergie to dispise,
Ne sette shorht be here science what so thei don hemselue.
Take we her wordes at worth: for here witnesse be trewe,
And medle we nauȝt muche with hem to meuen any wrathe,
Lest cheste chafen vs to choppe vche man other;

*Notile langere christos meas, etc.*
For Clergye is kepere vnder Cryst of heuene;
Was there neuere no knyȝte but Clergye hym made.

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*B. 118-127. These lines in R only and in C-text. 126. medele we M; ne medle we R. 127. chasen R; see C-text.*
For as a man may nat seo • that mysseth hus eyen, 44
No more can no clerkes • bote if hit be of bookes.
And thauh men maden bokes • god was here maister,
And seynte spirit the saumplarie • and seide what men sholde wryte.
And ryght as syht serueth a man • to see the hye strete, 48
Ryght so lereth letttrure • lewede men to reson.
And as a blynde man in batayle • bereth wepne to fyghte, 7
And hath non hap with hus axe • hus enemy to hitte;
No more can a kynde-witted man • bote clerkes hym teche, 53
Come for alle hus kynde wytytes • thorwe Cristendom to be saued;
The whiche is cofre of Cristes tresour • and clerkes kepen the keyes,
To vn louke hit at here lykynge • the lewede and lerede to helpe,
To þeue mercy for myssedes • yf men wolde hit aske 56
Buxumliche and benygneliche • and bydden hit of grace.
Archæ-dei in the olde lawe • Leuites hit kepten;
Haddre neuere lewede man leue • to legge honde on that cheste,
Bote hit were preeste other preestes sone • patriarck other prophete.
Saul, for he sacrifisede • sorwe hym by-tydde, 61
And hus sones for hus synnes • sorwe they hadden;
And alle lewede that leyde honde theron • loren lyf after.
For-thy ich consaille alle creatures • no clerk to dispise, 64
Ne sette short by here science • what so thei don hemselue.
Take we here wordes a worth • for here witnesses ben trewe,
And medle we nat moche with hem • to meeuen eny wrathe,
Leste cheste chaufe ous so • and choppe ech man othere; 68
And do we as Dauid teche th • for doute of godes veniaunce;
• Nolite tangere Cristos meos, &c.
For Cleregie is Cristes vikery • to conforte and to curen;
Bothe lered and lewed were lost • yf cleregie ne were.

C. 45. if IKG; 3if EMT; P om. 53. sauede P. 59. on IMKT:
in PES. 60. preestes PEIST; prest MK. 63. From IKT; not in P.
66. trywe P.
Ac Kynde Witte cometh of alkynnes sîtes,
Of bryddes and of bestes of tastes of treuth, and of deceytes.
Lyueres to-forn vs vseden to marke
The selkouthes that thei seighen her sones for to teche,

And helden it an heighe science her wittes to knowe.
Ac thorugh her science sothely was neuere no soule ysaued,
Ne brouȝte by her bokes to blisse ne to ioye;
For alle her kynde knowynge come but of dyuerse sightes.

Patriarkes and prophets repreued her science,
And seiden, her wordes ne her wisdomes was but a folye;
As to the clergye of Cryst counted it but a trufe;
Sapiencia huius mundi, stulticia est apud deum.
For the heithe holigoste beuene shal to-clue,
And loue shal lepe out after in-to this lowe erthe,
And clennesse shal cacchen it and clerkes shullen it fynde;
Pastores loquebantur ad unicum.

He speketh there of riche men rût nouȝt ne of rût witty,
Ne of lordes that were lewed men but of the hexte lettred oute,
Ibant magi ab oriente, etc.
If any freere were founde there ich ȝif the fyue shillynges;
Ne in none beggares cote was that barne borne,
But in a burgeys place of Bethlem the best;
Set non erat locus eis in diversorio; et pauper non habet diuersorium.

To pastours and to poetes appiered that aungel,
And bad hem go to Bethlem goddis burth to honoure,
And songe a songe of solas gloria in excelsis deo!
Riche men rutte tho and in here reste were,
Tho it schon to the schepherdes a schewer of blisse.

Clerkes knewe it wel and comen with here presentz,
And deden her homage honourably to hym that was almysty.
Why I haue tolde the al this I toke ful gode hede
How thow contraryedest Clergye with crabbed wordes,
"How that lewed men lyȝtloker than lettred were saued,

B. 139. was R; nas LWCROB; but observe the alliteration. 140. est
WCB; LRO om. 148. eis from the Vulgate; LCOB om. 152, 153.
These lines in R only; and in C-text. 153. þe M; R om. 156.
þe CRB; LW om.

Kynde-wittede men han a clerige by hem-selue; 72
Of cloudes and of custumes thei contreuede meny thynges,
And markede hit in here manere and mused ther-on to knowe.
And of the selcouthes that thei seyen here sones ther-of thei
tauhte,
Thei helden hit for an hey science here soteltos to knowe. 76
Ac thorw here science sothliche was neuere soule ysaued,
Ne brought thorwe here bokes to blisse ne to ioye.
For al here kynde knowyng cam bote of diuerse sightes
Of briddles and of bestes of blisse and of sorwe. 80
Patriarkes and prophets reprouede here science,
And seide here wordes and here wysdomes ne was bote al
folye;
As to the clerige of Cryst thei countede hit boté a trufe;
Sapientia huius mundi stultitia est apud deum.
For the hye holgyost shall heuene to-cleue,
And loue shal leepe out after in-to this lowe erthe,
And clannesse shal cacchen hit and clerkes shullen hit fynde;
Pastores loquebantur ad insicem, et ceter.
Hit speketh of riche men ryght nouht ne of riche lordes,
Bote of clennesse and of clerkes and kepers of bestes; 88
Ibant magi ab oriente, et cetera.
Yf eny frere were founde there ich þeue the fyue shyllinges!
Nother in cote nother in caytyf hous was Crist y-bore,
Bote in a burgeises hous the beste of alle the toune.

To pastours and to poetes aperede the angel, 92
And bad hem go to Bedlehem godes burthe to honoure,
And songen a song of solas Gloria in excelsis deo!
Riche men routten tho and in here reste were,
Tho hit shon to the shepheurdes a shewere of blisse. 96
Clerkes knewen the comete and comen with here presentes,
And dude here homage honorably to hym that was almyghty.
Whi ich haue yttold the al this ich took ful good hede,
How thow contrariest Cleregie with crabbede wordes,
That is, how lewede men and luthere lyghtlokere were saued

C. 75. selcouthes MEKSTG; selcouthes PEK. 79. PE insert uc before cam.
80. PE om. 2nd of. 89. PE om. the. 91. songen M; songe IT; syngen
PEK. 101. lyghtlokere P (sic) saued P.
Than clerces or kynde-witted men of Crystene peple.
And thow seistest sooth of somme ac se in what manere:—
Take two stronge men and in Themese caste hem,
And bothe naked as a nedle her none sykerer than other,
That one hath connyng and can swymmen and dyuen,
That other is lewed of that laboure lerned neuere swymme;
Which trowestow of tho two in Themese is in moste drede?
He that neuere ne dyued ne nouȝt can of swymmynge,
Or the swymmere that is sauf bi so hym-self lyke,
There his felaw flet forth as the flode lyketh,
And is in drede to drenche that neuere dede swymme?
‘That swymme can nouȝt,’ I seide ‘it seemeth to my wittes.’
‘Riȝt so,’ quod the renke ‘resoun it sheweth,
That he that knoweth clergye can sonner aryse
Out of synne and be sauf though he synne ofte,
If hym lyketh and lest than any lewed lelly.
For if the clere be konnyng he knoweth what is synne,
And how contricioun with-oute confessioun conforteth the soule,
As thow seest in the sauter in psalme one or twyne,
How contricioun is commended for it caccheth away synne;

Beati quorum remisse sunt iniquitates, et quorum lecia sunt peccata, etc.

And this conforteth vch a clere and keuereth hym fram wanhope,
In which flode the fende fondeth a man hardest;
There the lewed lith stille and loketh after lente,
And hath no contricioun ar he come to shryfte and thanne can he litel telle,
And as his lores-man leres hym bileueth and troweth;
And that is after person or parish prest and, parauenture bothe
Vnconnyng to lere lewed men as Luk bereth witnesse,

Dum cecus ducit cecum, ambo in fouseam cadunt.

Wo was hym marked that wade mote with the lewed
Wel may the barne blisse that hym to boke sette;
That lyuynge after letterure saued hym lyf and soule!

Dominus pars hereditatis mee is a meri verset,
That has take fro Tybourne twenti stronge theues;
There lewed theues ben lolled vp loke how thei be saued!

B. 162. syker L; sikere WCOB. 178. peccata in R only.
bothe R; LWCB om.; cf. C-text. 184. 185. ambo in fouseam in OC2 only:
cadunt I have supplied.
Than connynge clerkes ° of kynde vnderstondyng;
And thow seistest soth of somme ° ac ich sye in what manere.
Take two stronge men ° and in Temese cast hem, °
And bothe naked as a nelde ° here nother heuyour than other;
That on hath connynge ° and can swymmen and dyuen,
That other is lewede of that labour ° and lernede neure swymme;
Which is, trwest thow, of tho two ° in Temese most in drede?°
'He that can nat swyymme,' ich syde ° 'hit semeth to alle
wittes.' °
'Ryght so,' quath that renke ° 'reson hit sheweth,
That he that knoweth clerenge ° can sonnerre a-ryse
Out of synne, and be saf ° thow he synege ofte,
If hym lyketh and lust ° than eny lewede sothliche.
For yf the clerk be connynge ° and knoweth what is synne,
And hou contricion with-out confusion ° conforteth the soule,
As we seen in the sauter ° in psalmes on other tweye,
How contricion is comended ° for hit caccheth a-wey synne,

Beati quorum remissa sunt iniquitates, et quorum lecta sunt peccata, &c.:
And dat comforteth ech a clerk ° and keuereth fro wanhope,
In whiche flood the seend ° fondeth man hardest,
Ther the lewede lyeth stille ° and loketh after lente,
And hath no contricion ° ar he come to shryfte;
And than can he lytel telle ° of on other of other,
Bote as his loresman lereth hym ° he by-leyueth and trouweth;
And that is after person other pareshe-preest ° and paraunter
bothe beth lewede

For to lere lewede men ° as Luc bereth witnesse;

Si cecus ducit cecum, ambo in foueam cadent:
For muche woo was hym marked ° that wade shal with the
lewede.

Wel may the barn blesse ° that hym to book sette;
That lyuynge after lettrure ° sauede hym lyf and soule!
Dominus pars hereditatis mee ° y3 a murye verset,
Hit hath ytake fro Tyborne ° twenty stronge theeuues;
Ther lewede theeuues ben lollid vp ° loke how thei been sauede!
The thef that had grace of god · on Gode Fryday as thow speke,
Was, for he ȝelte hym creautn to Cryst on the crosse · and kneuleched hym gulty,
And grace axed of god · that to graunten it is redy
To hem that boxomeliche biddeth it · and ben in wille to amenden hem.
Ac though that thef had heuene · he hadde none heigh blisse,
As seynt Iohan and other seyntes · that asserued hadde bettere.
Riȝt as sum man ȝeue me mete · and sette me amydde the flore,
Ich haue mete more than ynough · ac nouȝt so moche worship
As tho that seten atte syde-table · or with the souereignes of the hall.
But sitte as a begger bordelees · bi my-self on the grounde.
So it fareth bi that feloun · that a Gode Fryday was saued;
He sit neither with seynt Iohan · Symonde, ne Iude,
Ne wyth maydenes ne with martires · confessoure ne wydwas,
But by hym-self as a soleyne · and serued on the erthe.
For he that is ones a thef · is euermore in daungere,
And as lawe lyketh · to lyue or to deye;

De peccato propiciato, noli esse sine metu.
And forto seruen a seynt · and such a thef togyderes,
It were noyther resoun ne riȝt · to rewarde hem bothe aliche.

And riȝt as Troianus the trewe knyȝt · tilde nouȝt depe in helle,
That owre lorde ne had hym litlichly oute · so leue I the thef be in heuene.
For he is in the lowest of heuene · if owre bileue be trewe,
And wel loselyche he lolleth there · by the lawe of holy-cherche,

Quiā reddit unicuique iuxta opera sua, etc.
And why that one thef on the crosse · creautn hym ȝelt
Rather than that other thef · though thow wolde appose,
Alle the clerkes vnder Cryst · ne couthe the skil assoille;

Quare placuit, quia voluit.
And so I sey by the · that sekest after the whyes,
And aresonedef Resoun · a rebukyng as it were,

B. 194. þat—is from W; and he is euer LCOB. 195. To hem from W. LCOB om. 197. In margin of L—in domo meo multe sunt maniones. 203. sit WC; sitte L.
The theef that hadde grace of god · a Goode Fryday, as thow
toldest,

Was, for he 3elde hym creautnt to Crist · and hus grace askede.
And god is ay gracious · to alle that gredeth to hym,
He wol no wickede man be lost · bote yf he wol hym-self;

_Nolo mortem peccatoris, sed ut magis conversatur et uial._

And thauh the theef hadde beuene · he hadde non hye blisse
As seynt Iohan and other seyntes · that han a-serued bettere.
Ryght as som man 3yueth me mete · and set me a-mydde the
floor,

Ich haue mete more than ynowe · ac nat with so muche worship
As tho that syttan at the syd-table · other with the souereynes
in halle,

Bote, as a beggere, bordles · by my-self vpon the grounde.
So hit ferde by the felon · that a Goode Fryday was saued;
He sit nother with seynt Iohan · with Symon ne with Iude,
Ne with maydenes ne with martris · ne with mylde wydewes,
Bote as a soleyn by hym-self · and serued vp-on the grounde
For he that ys ones a theef · is euere-more in daunger,

And as the lawe lyketh · to lyue other to deye,

_De peccato propiciato noli esse sine metu;_

And for to seruen a seynt · and suche a theef to-gederes,
Hit were no reson ne ryght · to rewarde bothe yliche.

Ry3t as _Tratamus_, the trewe knyght · tuld nat deep in helle,
That oure lord ne hadde hym lyghtliche out · so leyueth of the
theef in heuene.

For he ys in the lowest heuene · yf oure byleyue beo trewe,
And wel loseliche lolleth there · as by the lawe of holy-churche;

_Et reddet uniuicue secundum opera sua._

Ac whi that one theef vp-on the croys · creautnt hym 3elde
Rather than that other · thauh thou woldest apose,
Alle the clerkes vnder Crist · ne couthe thys asoile;

_Quare placuit, quia voluit, etc._

And so ich seye by the · that sekest after weyes,
How creatures han kynde Witt · and clerkes comen to bokes,
And of the floures in the fyrth and of her seire hewes,
Where-of thei cacche her coloure so clere and so brite,
And willest of briddes and of bestes and of hire brydyng to
knowe,
Why somme be alowe and somme alofte thi lykyng it were,
And of the stones and of the sterres thow studyest, as I leue,
How euere beste or brydde hath so breme wittes:
Clergye ne kynde witte ne knewe neuere the cause,
Ac Kynde knoweth the cause hym-selue and no creature elles.
He is the pyes patron and putteth it in hire ere,
That there the thorne is thikkest to bylden and brede;
And Kynde kenned the pecok to cauken in swich a kynde,
And kenned Adam to knowe his pryue membres,
And taunte hym and Eue to hylien hem with leues.

Lewed men many tymes maistres thei apposen,
Why Adam ne hiled nouste firste his mouth that eet the apple,
Rather than his lykam a-low lewed axen thus clerkes;
Kynde knoweth whi he dede so ac no clerke elles.
Ac of briddes and of bestes men by olde tyme
Ensamples token and termes as telleth this poetes,
And that the fairest foule foulest engendreth,
And feblest foule of flyght is that findegheth or swyrmmeth;
And that is the pekok and the pohenne proude riche men thei
bitokneth,

For the pekok, and men pursue hym may nouste fleighe heighe;
For the tralilyng of his taille ouertaken is he sone,
And his fleshe is foule fleshe and his feet bothe,
And vnlovelich of ledene and laith for to here.

Rigt so the riche if he his richesse kepe,
And deleth it nouste tyl his deth-day the taille of al sorwe.
Rigt as the pennes of the pecock peyneth hym in his fligte,
So is possessioun payne of pens and of nobles
To alle hem that it holdeth til her taille be plukked.
And thought the riche repente thanne and birewse the tyme,
That euere he gadered so grete and gaf there of so litel,
Though he crye to Cryst thanne with kene wille, I leue
His ledne be in owre lordes ere lyke a pyes chiterynge.
And how the floures in the frith · cometh to feyre hewes;
Was neuere creature vnder Cryst · that knew wel the bygynnynge
Bote Kynde, that contreeude hit furst · of corteise wil. 161
He tauhte the tortle to trede · the pokok to cauke,
And Adam and Eue · and other bestes alle
A cantel of kynde witt · here kynde to saue. 164
Of good and of wikke · Kynde was the ferste,
He seih hit and suffrede hit · and seide hit bee sholde;
Quia ipse dixit, et facta sunt; ipse mandauit, et creata sunt.
Ac whi he wolde that wikkede were · ich wene and ich leyue,
Was neuere man vpon molde · that myghte hit aspye. 168

Ac longe-lybbynge men · lyknede mennes lyuynge
To bryddes and to bestes · as here bokes telleth,
That the rayrest fowle · foulest engendreth,
And feblest fowle of flicht is · that sleeth othere swymmeth. 172
That is, the pokok and the popeiay · with here proude federes
By-tokneth ryght riche men · that regnen here on erthe.
For porswe a pocok · other a pohen to cacche,
And haue hem in haste · at thyne owene wil;
For thei may nat fleo fer · ne ful hye nother,
For here fetheres that faire ben · to fle fer hem letteth.
Hus leedene is vnlueliche · and lothliche hus caroigne;
Ac for hus peyntede pennes · the pocok is honoured
More than for hus faire flesch · other for hus murye note.
Ryght so men reuerenceth more the ryche · for hus muche meeble
Than for the kyn that he cam of · other for hus kynde wittes.
Thus the poete preiseth · the pocok for hus federes,
And the riche for hus rentes · othere rychesse in hus schoppe.
And when his caroigne shal come · in caue to be buryed,
I leue it flaumbe ful foule · the folde al aboute,
And alle the other ther it lyth · enuenymeth thorg his attere.
By the po feet is vnderstone · as I haue lerned in Auynete,
Excecutoure, fals frendes · that fulfill e nouȝt his wille
That was writen, and thei witnesse · to worche riȝt as it wolde.
Thus the poete preues that the pecok · for his fetheres is
reuerenced,
Riȝt so is the riche · bi resoun of his godis.
The larke, that is a lasse foule · is more louelich of ledne,
And wel awey of wenge · swifter than the pecok,
And of flesch, by fele folde · fatter and swetter.
To lowe-lybbyng men · the larke is resembled;
Arestotle the grete clerke · suche tales he telleth;
Thus he lykneth in his logyk · the lest foule oute.
And where he be sauf or nouȝt sauf · the sothe wote no clergye,
Ne of Sortes ne of Salamon · no scripture can telle.
Ac god is so good, I hope · that sithe he gaf hem wittis
To wissen vs wyes there-with · (that wissen vs to be saued,
And the better for her bokes) · to bidden we ben holden,
That god for his grace · gyue her soules reste;
For lettred men were lewed men ȝut · ne were lore of her bokes.'
‘Alle thise clerkes,’ quod I tho · ‘that on Crist leuen,
Seggen in her sarmones · that noyther Sarasenes ne Iewes,
Ne no creature of Cristes lyknesse · with-ouaten Cristendome
worth saued.’
‘Contræ,’ quod Ymagynatyf tho · and comsed for to loure,
And seyde, ‘saluabitur vix iustus in die iudicii.
Ergo saluabitur,’ quod he · and seyde namore Latyne.
‘Troianus was a trewe knyȝte · and toke neuere Cristendome,
And he is sauf, so seith the boke · and his soule in heuene.
For there is fullyng of fonte · and fullyng in blode-shedynge,
And thoroug suire is fullyng · and that is ferme bileue;
Aduenil ignis diuinus, non comburens, sed illuminans, etc.
Ac trewth that trespassed neuere · ne transuersed aȝeines his lawe,
But lyueth as his lawe techeth · and leueth there be no bettere,
And if there were, he wolde amende · and in suche wille deyeth.
The larke, that is a lasse fowel is loueloker of lydene,  
And swetur of sauour and swyfter of wynge.
To lowe-lyuynge men the larke is resembled,
And to leele and to lyf-holy that louen alle treuth.
Thus Porfirie and Plato and poetes menye
Lykneth in here logyk the leeste fowel oute.
And whether hij be saf other nat saf the sothe wot nat clergie,
Ne of Sortes, ne of Salamon no scripture can telle
Whether thei be in helle other in heuene; other Aristole the wise.
Ac god is so good, ich hope sithe he gaf hem wittes
To wissen ous weyes ther-with that wenien to be saued,
And the bettere for here bookes to bidden we been holde
That god for hus grace gyue here saules reste;
For lettred men were but leyewed men 3ut ne were the lore
of tho clerkes.'

'Alle these clerkes,' quath ich tho 'that on Crist byleyuen,
Seggen in here sarmons that nother Sarrasyns ne Iewes
With-oute baptisme, as by here bokes beeth nat ysaued.'
'Contra,' quath Ymaginatif tho and comsed to loure,
And seide, 'ux saluabitur iustus in die iudicii;
Ergo saluabitur,' quath he and seide no more Latyn.
'Traianus was a trewe knyght and took neure Crystendome,
And he is saf, seith the bok and his soule in heuene.
Ther is follyng of font and follyng in blod-shedynge,
And thowr fuyr is follyng and al is ferm by-leyue;
Aduenit ignis diuinus, non comburens sed illuminans.
Ac treuth, that trespassed neure ne transuersede aegens the
lawe,
Bote leyuede as his lawe tauthe and leyueth ther be no bettere,
And yf ther were, he wolde and in suche a wil deyeth—
Ne wolde neuere trewe god · but treuth were allowed;
And where it · worth or worth nouʒt · the bileue is grete of
 treuth,
And an hope hangyng ther-inne · to haue a mede for his treuthe.

For, Deus dicitur quasi dans vitam eternam suis, hoc est,
    fidelibus; et alibi;
    si ambulauero in medio umbre mortis, etc.
The glose graunteth vpon that vers · a gret mede to treuthe,
And witt and wisdome,' quod that wye · 'was somme tyme
tresore,
To kepe with a comune · no katel was holde bettere,
And moche murth and manhod':—and riʒt with that he
vaneschd.

B. 289. &c. CROB; L.W. om.
C. PASSUS XV. 212–217.

Wolde neuere trewe god · bote trewe treuthe were a-lowed. 212
And where hit worth other nat worth · the by-leyue is gret of
treuthe,
And hope hongeth ay ther-on · to haue that treuthe deserueth;
_Quia super paucá fidélis fúisti, supra mullá te consítuam_: And that is _loue_ and large huyre · yf the lord be trewe,
And cortesie more than covenant was · what so clerkes carpen;
For al worth as god wolé' · and ther-with he vanshede. 217

_Hic explicit passus quintus de Dowel._

C. 212. a-lowede P.
PASSUS XIII.

Passus terciodecemus.

AND I awaked there-with \ ites nerehande,
And as a freke that fre were \ forth gan I walke
In manere of a mendynaunt \ many a thre afer,
And of this metyng many tyme \ moche thougt I hadde. 4
First, how Fortune me failled \ at my moste nede,
And how that Elde manaced me \ mygt we euere meten;

And how that freis folwed \ folke that was riche,
And folke that was pore \ at litel prys thei sette, 8
And no corps in her kirkezerde \ ne in her kyrke was buryed,
But quikke he biquethe hem auyte \ or shulde helpe quyte her
dettes.

And how this coueitise overcome \ clerkes and prestes,
And how that lewed men ben ladde \ but owre lorde hem helpe,
Thorough vnkonnyenge curatoures \ to incurable peynes. 13
And how that Ymagynatyf \ in dereymes me tolde,
Of Kynde and of his connynge \ and how curteise he is to bestes,

And how louynge he is to bestes \ on londe and on water; 16
Leueth he no lyf \ lasse ne more;
The creatures that crepen \ of Kynde ben engendred.
And sitthen how Ymagynatif seyde \ vix iustus salvabitur,
And whan he had seyde so \ how sodeynelich he passed. 20
I lay down longe in this thougte \ and atte laste I slepte,
And, as Cryste wolde, there come Conscience \ to conforte me
that tyme,
And bad me come to his courte \ with Clergye sholde I dyne.
And for Conscience of Clergye spake \ I come wel the rather,
PASSUS XVI.

*Incipit passus sextus de dowel.*

A ND ich awakede ther-with \* wittlees ner hande;
As a frek that feye were \* forth gan ich walke
In manere of a mendinaunt \* meny þeres after.
And meny tyme of this meteles \* muche thouhte ich hadde; 4
Furst, how Fortune me failede \* at my moste neede,
And how Elde manacede me \* so myghte happe,
That, yf ich lyuede longe \* leue me by-hynde,
And vanshie alle myne vertues \* and myne faire lockes. 8
And how that freres folweden \* folk that was ryche,
And peuple that was poure \* at lytel prys settten;
Ne corses of poure comune \* in here kirke-þerd moste ligge,
Bote yf he quike by-quethe hem auht \* other wolde helpe aquite
here dettes. 12

And how this couetise ouer-cam \* alle kynne sectes,
As wel lerede as lewede \* and lord as the bonde.
And how thatlewede men ben ladde \* bote oure lord hem helpe,
Thorow vnconnyenge curatours \* to incurable peynes. 16
And how that Ymaginatif \* in dremeles me tolde
Of Kynde and of hus connynge \* and what connynge he þaf to
bestes,
How louynge he is to ech lyf \* a londe and a watere;
For alle he wisseth and þeueth wit \* that walketh other crepeth.
And ich meruailede in herte \* how Ymagynatif saide, 21
That *iustus* by-fore Iesu \* *in die iudicii*
*Non salvabitur* \* bote *uix* helpe;
And, whanne he hadde seide so \* how sodenlych he vanshede;
And so ich mused vpon this matere \* that me luste to slepe. 25
Thenne cam Conscience \* and Cleregie after,
And beden me ryse and rome \* for with Reson sholde ich dyne.
And ich a-ros and romed forth \* with Reson we mette. 28

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17. that IKTG; P *om.* 19. *is* IMKSTG; was PE. 28. *we* EIMKSTG; ich P.
And there I say a maistre · what man he was I neste,
That lowe louted · and loueliche to Scripture.
Conscience knewe hym wel · and welcomed hym faire;
Thei wesshen and wypeden · and wenten to the dyner.
Ac Pacience in the paleis stode · in pilgrymes clothes,
And preyde mete for charite · for a pore heremyte.
   Conscience called hym in · and curteisliche seide,
    'Welcome, wye, go and wasshe · thow shalt sitte sone.'
This maister was made sitté · as for the moste worthy,
And thanne Clergye and Conscience · and Pacience cam after.
Pacience and I · were put to be macches,
And seten by owre selue · at a syde-borde.
   Conscience called after mete · and thanne cam Scripture,
And serued hem thus sone · of sondry metes manye,
Of Austyn, of Ambrose · of alle the foure euangelistes;
   Esonles & bidentes que apud eos sunt.
Ac this maister ne his man · no manere flesshe eten,
Ac thei ete mete of more coste · mortrewes and potages;
Of that men mys-wonne · thei made hem wel at ese.
Ac her sauce was ouer-soure · & vnsauourelie grounde,
In a morter, post-mortem · of many bitter peyne,
But if thei synge for tho soules · and wepe salt teres:
    Vos qui peccata hominum comeditis, nisi pro eis lacrinas et
    orationes effunderitis, ea que in deliciis comeditis, in tor-
    mentis euometis.
Conscience ful curteisly tho · comaunded Scripture
Bifor Pacience bred to bryngye · and me that was his macche.
He sette a soure lof to-for vs · and seyde, 'agite penitenciam,'
And sith he drough vs drynke · diu-perseuerans.
   'As longe,' quod I, 'as I lyue · and lycame may dure!'
   'Here is propre service,' quod Pacience · 'ther fareth no prynce
    bettere;'
And thanne he broght vs forth a mees of other mete · of
    Miserere-meit-deus;
And he brouyte vs of Beati-quorum · of Beatus-virres makynge,
Et-quorum-tecla-sunt- · peccata in a disshe
Of derne shrífte, Dixi · and confítebor tibi!
   'Bryngye Pacience some pitaunce' · pryueliche quod Conscience;

B. 32. wye WO; wye (altered to wyel 3e) L. 49. diu OB; dia LWR.
We reuercende Reson • and romed forth softeliche, 
And mette with a mayster • a man ylike a frere. 
Conscience knew hym wel • and welcomede hym fayre; 
Thei wisshen and wypeden • and wenten to the dyner. 
Pacience as a poure thynge cam • and preide mete for charite, 
Ylike to Peers Plouhman • as he a palmere were, 
Craude and criede • for Cristes loue of heuene, 
A meles mete for a poure man • other moneye, yf thei hadden. 
Conscience knew hym wel • and welcomede hem alle; 
Thei wisshen and wypeden • and wenten and setten. 
The maister was made to sitte furst • as for the most worthy; 
Reson stod and stihlede • as for stywarde of halle. 
Pacience and ich weren • yput to be mettes, 
And seten by ous selue • at a syd-table. 
Clergie calde after mete • and thenne cam Scripture, 
And seruede hem thus sone • of sondrie metes menie, 
Of Austyn, of Ambrosie • of alle the foure euangelies, 

Edenties et biuentes que apud illos sunt. 
Ac of these metes this maister • myghte nat wel chewe; 
For-thy he eet mete of more cost • mortrewes and potages. 
Of that that men myswonne • thei maden hem wel at ese, 
Ac here sauce was ouere-soure • and vnsauerliche grounde, 
In a morter, post-mortem • of meny bitere pynes, 
Bote yf thei synge for tho soules • and wepe salte teeres; 
Uos qui peccata hominum comeditis, nisi pro eis lacrmas effuderitis, ea que in delicijs comeditis, in tormentis euometis. 

Thenne Reson radde • ryght a-non after, 
That Conscience comaunde sholde • to do come Scripture, 
And brynge bred for Pacience • bytynde apartic, 
And to me that was hus mette tho • and other mete bothe. 
He settte a soure loof • and seide, ‘agile penitentiam,’ 
And sitthe he drow ovs drynke • diu-perseuerans, 
‘As longe,’ quath he, ‘as the lyf • and the licame may dure.’ 
‘This is a semeliche seruice l’ • seide Pacience. 

Thenne cam Contrition • that hadde coked for hem alle,
And thanne had Pacience a pitaunce · pro-hac-orbit-ad-le-omnis-sanctus-in-tempore-opportuno;

And Conscience conforted vs · and carped vs mery tales,

Cor contritum et humilitatum, deus, non despicies.

Pacience was proude · of that propre service,
And made hym muirth with his mete · ac I morned euere, 60
For this doctoure on the heigh dese · dranke wyn so faste;

Ye vobis qui potentes estis ad bibendum vinum!

He eet many sondry metes · mortrewes and puddynges,
Wombe-cloutes and wylde braune · & egges yfryed with grece.
Thanne seide I to my-self · so Pacience it herde, 64
‘It is nouȝt foure dayes that this freke · bifor the den of Poules,
Preched of penance · that Poule the apostle suffred,

_in fame & frigore · and flappes of scourges;

Ter cessus sum, et a iudeis quinques quadragenas, &c.
Ac o worde thei ouerhuppen · at ech a tyme that thei preche,
That Poule in his pistel · to al the peple tolde;

Periculum est in falsis fratibus.

Holywrit bit men be war · I wil nouȝt write it here 70
On Englisch, an aventure · it sholde be rehearsed to ofte,
And greue there-with that good men ben · ac gramarienes shul rede;

Vnusquisque a fratre se custodiat, quia, vt dicitur, periculum

est in falsis fratibus.

Ac I wist neuere freke that as a frere yede · bifor men on

Englisshe

Taken it for her teme · and telle it with-outen glosynge.
Thei prechen that penance · is profitable to the soule,
And what myschief and malese · Cryst for man tholed;

Ac this goddes gloton,’ quod I · ‘with his gret chekes,
Hath no pyte on vs pore · he perforheth yuel;
That he precheth he preueth nouȝt’ · to Pacience I tolde,
And wisshed wittyly · with wille ful egre,

That dishses and dobleres · bifor this ilke doctour,
Were molten led in his maw · and Mahoun amyddes!

B. 58. humilitatum L. 81. and miswritten a in L. 82. molten
WCOB; moltoun L.
And brouhte forth a pitaunce · was pro-hac-orabil-omnis-sanctus-in-tempore-opportuno.

Conscience confortede ous · bothe Cleregie and Scripture,
And seide, ‘cor contritum & humilium, deus, non despicies.’

Pacience was wel apaied · of this propre seruyse,
And mad murye with this mete; · ac ich mournede euere, 64
For a doctor at the heye deys · drank wyn faste—

_Ue usbis qui potentes estis ad bibendum vinum—_

And ete meny sondry metes · mortrews and poddynges,
Braun and blod of the goos · bacon and colhoppes.

Then seide ich to my-self · that Pacience hit hurde,
‘jut is nat thre daies don · that this doctor prechede
At seint Paules by-for the peuple · what penaunce thei suffreden,
Alle that coueitide to come · to heuene hye ioye;
And how that Paul the apostle · what penaunce he tholed e 72
For oure lorde loue · as holy letrure telleth;

_In fame et frigore, etc.

Ac me wondreth in my witt · whi that thei ne preche,
As Paul the apostel prechede · to the peuple ofte,

_Periculum in falsis fratibus!_

Holy writ bit men be war · and wisliche hem kepe,
That no fals frere · thow flatrynge hem by-gyle;
Ac me is loth, thow ich Latyn knowe · to lacky eny secte,
For alle we ben brethren · thauh we be diuersliche clothede.

Ac ich wiste neuere freek · that frere is ycalled
Of the fyue mendynauns · and made eny sarmon,
That took this for his teme · and told hit with-out e glowe.
Thei prechen that penaunce · is profitable for the soule,
And what meschief and what mal ese · Crist for man tholed.
Ac this doctor and diuinour · and decretistre of canon,
And al-so a gnedy gloton · with to grete chakes,
Hath no pite on vs poure · he perfourneth vuele;
That he precheth he proueth nat · to Pacience ich tolde,
And wissheide witerliche · with a wil ful egre,
That in the mawe of that maister · alle tho metes were,
Disches and dobeleres · with alle the deyntes after!

C. 62. seide MIKSTG; seiden PE. 69. this IMESTG; thees P. 79.
brethrene P. 80. ycallide P. 82. fore P. his IM; here PETG.
85. thes (for this) P. decretiste IMG; decretestre P. 89. whissheide P.
91. wit (for with) P.
I shal Iangle to this Iurdan with his Iust wombe,  
To telle me what penaunce is of which he preached rather.—
Pacience percyued what I thought and wynked on me to be stille,  
And seyde, 'thow shalt se thus sone. whan he may no more,  
He shal haue a penaunce in his pauncche and pufe at ech a worde,  
And thanne shullen his guttis godele and he shal galpen after;  
For now he hath dronken so depe he wil deuyne sone, 89
And preuen it by her Pocalips and passioun of seynt Auereyes,

That neither bacoun ne braune blancmangere ne mortrewes  92
Is nother fisshhe ne flesshe but fode for a penaunte.  
And thanne shal he testifye of a trinitee and take his felawe to
witness,

What he fonde in a freyel after a freres lyuynge,  
And but if the fyrst lyne be lesyng leue me neuer after!  
And thanne is tyme to take and to appose this doctoure 96
Of Dowel and of Dobet and if Dobest be any penaunce.—

And I sete stille, as Pacience seyde and thus sone this doctour,
As rody as a rose rubbed his chokes,  
Coughed and carped and Conscience hym herde, 100
And tolde hym of a trinite and toward vs he loked.

'What is Dowel? sire doctour;' quod I 'is Dowel any penaunce?'

'Dowel?' quod this doctour and toke the cuppe and dranke—
'Do non yuel to thine eueneocrystene nouyt by thi powere.' 104
'By this day, sire doctour,' quod I 'thanne be ye nouyt in Dowel;
For ye han harmed vs two in that ye eten the puddyng,
Mortrewes, and other mete and we no morsel hade!
And if ye fare so in 3owre fermonie ferly me thinketh, 108
But chest be there charite shulde be and yonge childern dorse pleyne!
I wolde permute my penaunce with 3owre for I am in poynte
to Dowel!'

Thanne Conscience curteisliche a contenaunce he made,
And preynte vpon Pacience to preie me to be stille, 112
And seyde hym-self, 'sire doctour and it be 3owre wille,
What is Dowel and Dobet? 3e deuynours knoweth.'

B. 91. blancmangere WCO; blumanger or blanmanger L.  92. ne
CROB; no L.  107. morsel WCB; mussel LRO.
Ich shal Iangly to thyss Iordan with hus Iuste wombe, 92
And a-pose hym what penaunce is and purgatorie on erthe,
And whi he lyneth nat as he lereth!' 'let be,' quath Pacience,
And seide, 'thow shalt seo thus sone when he may na more,
He shal haue a penaunce in hus paunce and puffe at echeworde; 96
Thenne shulleth his gottes gode lene and he by-gynne to galpe.
Now he hath dronke so depe he wol deuny sone,
And preouen it by here Apocalips and by the passion of seint
Auaray,
That nother bacon ne braun blammanger ne mortreues 100
Ys nother fissh ne flesh bote fode for penaunte;
And take witnesse of the trinite and take his felawe to witnesse,
What he fond in a forel of a freres lyuyng;
And bote the ferste leef be lesyng leyf me neuere after! 104
And thenne is tyme to talke and to aposse this doctour
Of Dowel and of Dobet and yf Dobet do eny penaunce.'

Ich sat stille as Pacience wolde and thus sone this doctour,
As rody as a rose rodde de hus chekes, 7 108
Kowede and carpede and Conscience hym herde,
And tolde of a trinite and to-warde me he lokede.
'What is Dowel, sire doctour?' quath ich 'is Dobet eny
penaunce?'
'Dowel?' quath this doctour and he drank after, 112
'Do thy neyhebore non harme ne thy-selue nother,
Thanne dost thow wel and wisliche ich dar hit wel a-vouwe.'
'Certes, sire,' thanne seide ich 'hit semeth nat here,
In that se parteth nat with ous poure that se passeth Dowel,
Nother louneth as se lereth as oure lorde wolde, 117

Et utilisavit et fecit redemptionem plebis sue israel.
And se fare thus with ousre sike freres ferly me thynketh,
Bote Dowel endite sow in die iudicii.'

Thenne Conscience ful curteisliche a contenaunce he made,
And preynte upon Pacience to preye me be stille, 121
And seide hymself 'syre doctour by so hit be ousre wil,
What is Dowel and Dobet? se diuynours knoweth.'
'Ich haue seide,' seide the seg 'y can seye no bettere, 124
B. PASSUS XIII. 115-149.

'Dowel,' quod this doctour: 'do as clerkes techeth,
And Dobet is he that techeth: and traualleth to teche other,
And Dobest doth hym-self so: as he seith and precheth:—
__ Qui facit et docerit, magnus vocabit in regno celorum. __

'Now thow, Clergye,' quod Conscience: 'carpeth what is Dowel.'
'I haue seuene sones,' he seyde: 'seruen in a castel,
There the lorde of Lyf wonyeth: to leren hym what is Dowel;
Til I se tho seuene: and my-self acorden,
I am vnhardy,' quod he: 'to any wytz to preue it.
For one Pieres the Ploughman: hath inpugned vs alle,
And sette alle sciences at a soppe: saue loue one,
And no tixte ne taketh: to meyntene his cause,
But __ dilige deum: and domine, quis habitabit, __
And seith that Dowel and Dobet: are two infinites,
Whiche infinites, with a feith: synden outr Dobest,
Which shal saue mannes soule: thus seith Pieres the Ploughman.
'I can nouzt her-on,' quod Conscience: 'ac I knowe wel Pieres;
He wil nouzt azen holy writ speken: I dar wel vndertake;
Thanne passe we ouer til Pieres come: and preue this in dede.
Pacience hath be in many place: and perauntre cnoweth
That no clerke ne can: as Cryst bereth witnesse;
__ Pacientes vincunt, __

'At yowre preyere,' quod Pacyence tho: 'so no man displesse hym;
__ Disce, __ quod he, 'doce: dilige inimicos.
__ Disce, __ and Dowel: doce, and Dobet;
__ Dilige, __ and Dobest: thus tauyte me ones
A lemmen that I loued: Loue was hir name.
"With wordes and with werkes," quod she: "and wille of thyne
herte,
Thowe lely thi soule: al thi lyf-tyme;
And so thow lere the to louye: for the lordes loue of heuene,
Thine enemie in al wyse: euene-forth with thi-selue.
Cast coles on his hed: and al kynde speche,
__ Bothe with werkes and with wordes: fonde his loue to wynne;
And lye on hym thus with loue: til he laughe on the;
And but he bowe for this betyng: blynde mote he worthe!
Ac for to fare thus with thi frende: soly it were,
For he that loueth the lelly: lyte of thyne coueiteth.
C. PASSUS XVI. 125-154.

Bote do as doctours telleth · for Dowel ich hit holde;
That trauelth to teche other · for Dobet ich it holde;
And he that doth as he techeth · ich halde hit for a Dobest;

Qui facit et docuerit, magnus vocabitur.

'Now thou, Cleregie,' quath Conscience · 'carpe what is Dowel.'
'Haue me excused,' quath Cleregie · 'by Crist, bote in scole,
Shal no such motif be meued · for me, bote there,
For Peers loue the Plouhman · that enpugned one
Alle kyne konnynges · and alle kyne craftes,
Saue loue and leaute · and louthesse of herte,
And no tixt taketh · to preoue this for trewe
Bote dilige deum & proximum · and domine, quis habitabit in
	tabernaculo, &c.;
And preoueth by pure skyle · inparfit alle thynges,

Nemo bonus,
Bote leel loue and treuth · that loth is to be yfounde.'

Quath Peers the Plouhman · 'pacientes uincunt.
By-for perpetual pees · ich shal preoue that ich seide,
And a-vowe by-for god · and for-sake hit neuere,
That disce, doct, dilige · deum and thyn enemye;
Hertely thou hym helpe · emforth thy my3t,
Cast hote coles on hus hefde · of alle kynde speche,
Fonde thorg wit and with worde · hus loue for to wynne,
And 3if hym eft and eft · euere at hus neede;
Conorte hym with thy catel · and with thy kynde speche,
And leye on hym thus with loue · tyl he lauhe on the;
And bote he bowe for thi betylge · blynd mote he worthel'
And whanne he hadde worded thus · wishe no man after,
Where Peers Plouhman by-cam · so priueliche he wente.
And Reson ran after · and ryght with him 3eode;
Sauue Conscience and Cleregie · ich couthe no mo aspye.
And Pacience propreliche spak · tho Peers was thus passed,
'That loueth lelly,' quath he · 'bote lytel thyng coueuyeth.

C. 129. me EIMTG; P om.
130. meeneede P.
139. preeouye P;
see l. 136.
143. bote EIMTG; oute P.
146. Conforte EG; Conforty P.
148. he IMTG; 3e PM (1st time). he IT; ich PE (and time).
149.
weste (for wiste) P.
151. and IMTG; P om.
Kynde loue coueiteth nouȝte · no catel but speche,
With half a laumpe lyne in latyne · ex vi transitonis."

I bere there-inne aboute · fast ybounde Dowel,
In a signe of the Saterday · that sette firste the kalendare,
And al the witte of the Wednesday · of the nexte wyke after;
The myddel of the mone · is the miȝte of bothe.
And here-with am I welcome · there I haue it with me.

"Vndo it, late this doctour deme · if Dowel be therinne;
For, bi hym that me made · miȝte neuere pouerte,
Miseise, ne myschiefe · ne man with his tonge,
Colde, ne care · ne compaignye of theues,
Ne nother hete, ne haille · ne non helle pouke,
Ne nother fuire ne flode · ne fere of thine enemy
Tene the eny tymye · and thow take it with the;

Caritas nichil timet.

And eek, haue god my soule! · and thow wilt it craue,
There nys neyther emperoure ne emperesse · erl, kynge, ne baroun,
Pope, ne patriarch · that puyre reson ne schal make
The meyster of alle tho men · thorouȝ miȝt of this redeles;
Nouȝt thorouȝ wiche-craft, but thorouȝ wit · (and thow wilt thi-selue)
Do kynge and quene · and alle the comune after
3yue the alle that thei may ȝiue · as for the best ȝemere,
And, as thou demest, wil thei do · alle here dayes after;

Pacientes vincunt, &c."

"It is but a Dido," quod this doctour · 'a dysoures tale.
Al the witte of this worlde · and wiȝte mennes strenthe
Can nouȝt confourmen a pees · bytwene the pope and his enemys,
Ne bitwene two Cristene kynes · can no wiȝte pees make,
Profitable to ayther peple' · and put the table fro hym,

And toke Clergye and Conscience · to conseille, as it were,
That Pacience tho moste passe · for pilgrimes kunne wel lye.

Ac Conscience carped loude · and curteislich seide,

"Frendes, fareth wel' · and faire spake to Clergye,

"For I wil go with this gome · if god wil ȝiue me grace,
And be pilgryme with Pacience · til I haue proued more.'

"What?" quod Clergye to Conscience · 'ar ȝe coueitouse nouthe
After ȝeresȝyues or ȝistes · or ȝernen to rede redeles?

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B. 164-171. These lines in R only; but cf. C-text. 170. for þe; such is my conjecture; R has þe for.
ICH Wolde, and ich will hadde wynnen al Fraunce
With-out e bruting of burnes, other eny blod-sheding;
ICH take witnesse,' quath he 'at holy writ a partie;
Pacientes uincunt.
For, by hym that me made! my3te neuere pouerte,
Miseise, ne myschief ne man with hus tongue
Tene the eny tyme, and thow take Pacience,
And bere hit in thy bosom abowte wher thou wenest,
In the corner of a cart-whel with a crowe crowne.

Shal neuere burne be abaisshed that hath this a-boute,
Neither hete ne hail ne helle pouke hym greue,
Neither fyr, nother floc ne be a-fred of enemye;
Caritas expellit omnem timorem;

Ther nis wyght in this worlde that wolde the lette
To haue alle londes at thy lykyng, and the here lord make,
And maister of alle here meeble, and of here moneye after,
The kynge and alle the comune, and clereege to the aloute
As for here lorde and ledere and lyuen as thou techest.'

'This is a Dido,' quath this doctour 'a disours tale!
Al the witt of this worlde ne wyghte mennes strengthe
Can nat performen a pees of the pope and of hus enemys
Profitable for bothe parties — and put the bord fram hym,
And tok Conscience and Cleregie to counsel, as hit were.
B. PASSUS XIII. 185-221.

I shall bringe 30w a bible · a boke of the olde lawe,
And lere 30w, if 30w lyke · the leest poynte to knowe,
That Pacience the pilgryme · perfittly knewe neuere.

‘Nay, bi Cryste,’ quod Conscience to Clergye · ‘god the fordelde,
For al that Pacience me profreth · proude am I litel.
Ac the wille of the wyse · and the wille of folke here
Hath moeued my mode · to mourne for my synnes.
The good wille of a wiste · was neure bougte to the fulle;
For there nys no tresore therto · to a trewe wille.
Haued nougt Magdeleigne more · for a boxe of salue,
Than Zacheus for he seide · diminished honorum meorum do paup-
eribus?
And the pore widwe · for a peire of mytes,
Than alle tho that offreden · in-to gasasialicium?  

Thus curteislich Conscience · congeyde fyrst the frere,
And sithen soffliche he seyde · in Clergyes ere,
‘Me were leuer, by owre lorde · and I lyue shulde,
Haue pacience perfitlich · than half thy pakke of bokes!’
Clergye to Conscience · no congeye wolde take,
But seide ful sobreliche · ‘thow shalt se the tyme,
When thow art wery for-walked · wilne me to consaille.’

‘That is soth,’ seyde Conscience · ‘so me god helpe!
If Pacience be owre partyng felawe · and pryue with vs bothe,
There nys wo in this worlde · that we ne shulde amendre,
And confourmen kynges to peas · and al kynnes londes,
Sarasenes and Surrre · and so forth alle the Iewes
Turne in-to the trewe feith · and in-till one byleue.’

‘That is soth,’ quod Clergye · ‘I se what thow menest,
I shall dwelle as I do · my denore to shewen,
And confourmen fauntekteynes · and other folke ylered,
Tyl Pacience haue prued the · and parfite the maked.’

Conscience tho with Pacience passed · pilgrymes as it were.
Thanne had Pacience, as pylgrymes han · in his poke vittailles,
Sobrete, and symple-speche · and sothfaste-byleue,
To conforte hym and Conscience · if they come in place
There Vnkynedenessse and Coueytise is · hungrey contrees bothe.
And as thei went by the weye · of Dowel thei carped;
Thei mette with a mynstral · as me tho thouȝte.

B. 190. of WO; LCRB om. (and time).
Ac ich took kepe how Conscience · congede sone this doctour,
And sitthe he seide to Cleregie · so that ich hit herde,
‘By Crist,’ quath Conscience · ‘Cleregie, ich wol nat lye,
Me were leuere, by oure lorde · and ich lyue sholde,
Haue pacience parfitliche · than half thy pack of bokes! Lettrure and longe studie · letteth ful menye,
That thei knoweth nat,’ quath Conscience · ‘what is kynde
Pacience.
For-thi,’ quath Conscience · ‘Crist ich the by-teche,
With Pacience wol ich passe · parfitnesse to fynde.’

Thus thei wente forth here way · with gret wil ich folewede.
Thenne hadde Pacience, as pilgrimes hauen · in here poke vitalles,
Sobrete and symple-speche · and sothfast-bleyue,
To conforty hym and Conscience · yf thei come in place
Ther Vnkyndnesse and Couetyse ys · hongry contreis bothe.
And as thei wente by the wey · of Dowel gan thei carpe; 
Thei mette with a mynstral · as me tho thouhte.

C. 176. congede SG; conged T; conueide P. 184. Whit (for With) P.
Pacience apposed hym fyrste · and preyed hym he sholde hem telle
To Conscience, what crafte he couthe · an to what contree he wolde.

"I am a mynstral," quod that man · 'my name is Actius-vila:
Alle ydel ich hatye · for of actyf is my name.

A wafre, wil 3e wite · and serue many lordes,
And fewe robes I fonge · or furred gounes.
Couthe I lye to do men laughe · thanne lacchen I shulde
Other mantel or money · amonges lordes mynstralles.
Ac for I can noither tabre ne trompe · ne telle none gestes,
Farten, ne fythelen · at festes, ne harpen,
Iape ne Iogly · ne gentlych pype,
Ne noyther sailly ne saute · ne synge with the gyterne,
I haue none gode gyftes · of thise grete lordes,
For no bred that I brynge forth · saue a beneson on the Sonday,
When the prest preyeth the peple · her pater-noster to bidde
For Peres the Plowman · and that hym profite wayten.

And that am I, Actyf · that ydlesse hatye,
For alle trewe travaailours · and tilieres of the erthe;
Fro Mychelmesse to Mychelmesse · I fynde hem with wafres.
Beggeres and bidderes · of my bred crauen,
Faitoures and freres · and folke with brode crounes.
I fynde payne for the pope · and prouendre for his palfrey,
And I hadde neuere of hym · haue god my treythe,
Noither prouendre ne parsonage · 3ut of the popis yfste,
Saue a pardoun with a peys of led · and two pollis amydde!
Haddie iche a clerke that couthe write · I wolde caste hym a bille,
That he sent me under his seel · a saluce for the pestilence,
And that his blessyng and his bulles · bocches miyte destroye:

\[
\text{In nomine meo demonia eicieni, et super egros manus imponent,}
\text{et bene habebunt.}
\]

And thanne wolde I be prest to the peple · paste for to make,
And buxome and busy · aboute bred and drynke
For hym and for alle his · fonde I that his pardoun
Miyte lechen a man · as I beleue it shulde.
For sith he hath the powere · that Peter hym-self hadde,
C. PASSUS XVI. 192-225.

Pacience a-posed hym · and preide he sholde telle 192
What craft that he couthe · and cortesly he seide,
Ich am a mynstral,' quath this man · 'my name is Activa-uita,
Peers pretys the Ploughman · alle people to comfortye.'
'What manere mynstralcie · my dere frend,' quath Conscience, 196
'Hast thow vsed other haunted · al thy lyf-tyme?'
'Mynstralcie can ich nat muche · bote make men murye,
As a waffrer with waffres · and welcome godes gistes.
Of my labour thei lauhe · the lasse and the more. 200
The poure and the riche · y plese and payn synde,
And fewe robis ich songe · other forrede gounes.
Wolde ich lye and do men lauhe · theene lacchen ich sholde
Mantels other moneye · a-mong lordes minstrales. 204
Ich can nat tabre ne trompe · ne telle faire gestes,
Farten, ne fithelen · at festes, ne harpen,
Iapen ne Iogelen · ne genteliche pipe,
Nother sailen ne sautrien · ne singe with the giterne. 208
Ich haue none gode gyftes · of these grete lordes
For no bred that ich by-trauaile · to bryng by-fore lordes.
Ne were hit that the parische · prayeth for me on Sonedayes,
Ich am sory that ich sew other sette · bote for my-self one.
Ac the prest and other peuple · prayeth for Peers Ploughman,
And for me, Actys, hus man · that ydelnesse hate. 214
For lordes and lorelles · luthere and goode,
Fro Myhel-masse to Myhel-masse · ich synde mete and drynke.

Ich synde payn for the pope · and praye hym ich wolde 217
That pestilences to pees · and to parfit loue turne.
For founde ich that hus blessing · and hus bulle myghte
Letten this luther eir · and lechen the syke— 220
As the booke bereth witnesse · that he bere myghte
In hus mouth mercy · and amende vs alle,

Super egros manus imponent, et bene se habebunt—
Thenne wolde ich bee busy · and buxum to helpe
Eche kynne creature · that on Cryst by-leyueth.
For suthte he hath the power · that seynet Peter hadde,
He hath the potte with the salue • sothly, as me thinketh:

Argentum et aurum non est mihi; quod aulem habeo, hoc

ibi do; in nomine domini, surce et ambula.

Ac if miȝte of miracle hym faille • it is for men ben nouȝt

worthy

To haue the grace of god • and no gytle 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 though payn defaute.

For ar I haue bred of mele • ofte mote I swete.

And ar the comune haue corne ynoogh • many a colde mornynge;

So, ar my wafres ben ywrouȝt • moche wo I tholye.

Alle Londoun I leue • liketh wel my wafres,

And lowren whan thei lakhken hem— • it is nouȝt longe ypassed,

There was a carful comune • whan no carte come to toune

With bake bred fro Streforth • tho gan beggeres wepe,

And werkmen were agaste a litel • this wil be thouȝte longe.

In the date of owre dryȝte • in a drye Aprile,

A thousande and thre hondreth • tweis thretty and ten,

My wafres there were gesen • whan Chichestre was maire.

I toke gode kepe, by Cryst • and Conscience bothe,

Of Haukyn the actyf man • and how he was y-clothed.

He hadde a cote of Crystendome • as holykirk bileueth,

Ac it was moled in many places • with many sondri plottes,

Of Pryyde here a plotte, and there a plotte • of vnboxome

speche,

Of scornyng and of scoffyng • and of vnskilful berynge,

As in aparaille and in porte • proude amonges the peple,

Otherwyse than he hath • with herte or syȝte shewynge;

Hym willynge that alle men wende • he were that he is nouȝte.

For-why he bosteth and braggeth • with many bolde othes,

And in-obedient to ben vndernome • of any lyf lyuyngne,

And so synygulere by hym-self • as to syȝte of the poeple,

Was none suche as hym-self • ne none so pope-holy,

Y-habited as an hermyte • an orde by hym-selue,

Religioun sanz reule • and resonable obedience;

Lakkyng letted men • and lewed men bothe,
He hath pureliche the pot with the same salue;
Argentum et aurum non est michi; quod autem habeo, hoc tibi do, etc.
Ac yf myghte of miracle hym faile hit is for men beeth nat worthi
For to haue the grace of god and no gult in the pope.
For may no blessyng do vs bote bote yf we wol amende,
Ne mannes preier make pees among Cristine peuple,
Til prude be pureliche for-do and that thorw payn defaute;
Ex habundantia panis et uini turpissimum peccatum aduenit.
Pure plente of payn the peuple of Sodomye,
And reste and riche metes rybaudes hem made.'

[Continued on p. 415; compare l. 232 above with l. 75 on p. 418.]

[Prouit of aparail in porte amongst the puple
Other-wise than ich haue with-ynne other with-oute,
Me wilnyng that men wende ich were, as in aueyr,
Riche, and resonable and ryghtful of lynynge,
Bostyng and bragynge wyth meny bolde othes,
Auauntynge vp-on my veine glorie for eyn vndernynge;
And ynt so synguler by my-self as to sight of the puple,
Was non suche as my-self ne non so pope-holy,
Som tyme in on secte som tyme in another;
In alle kynne couteys contreened how ich myghte
Be holde for holy an hondred sithe, by that encheison;
In lykyng of lele lyf · and a lyer in soule;
With inwit and with outwitt · ymagehen and studye,
As best for his body be · to haue a badde name,
And entermeten hym ouer-al · ther he hath nought to done,
Wilnyng that men wende · his witte were the best,
292
Or for his crafty kunnyng · or of clerkes the wisest,
Or strengest on stede · or styuest vnnder gurdel,
And louelokest to loken on · and lelest of werkes,
And non so holy as he · ne of lif clenner,
296
Or feryrest of feytures · of fourme and of schaftes,
And most sotyl of songe · other sleyst of hondes,
And large to lene · losse there-by to cacche;
And if he gyueth ou3te pore gomes · telle what he deleth;
Pore of possessioun · in purse and in coffre,
300
And as a lyon on to loke · and lordeliche of speche.
Baldest of beggeres · a bostour that nought hath,
In towne and in tauernes · tales to telle,
304
And segge thinges that he neuere seigh · and for soth sweren it;
Of dedes that he neuere dyd · demen and bosten,
And of werkes that he wel dyd · witnesse and seggen—
‘Lo! if 3e leue me nought · or that I lye wenen,
Axeth at hym or at hym · and he 3ow can telle,
What I suffred and seighe · and some tymes hadde,
And what I couth and knewe · and what kynne I come of.’
Al he wolde that men wiste · of werkes and of wordes,
Which my3te plese the peple · and praysen hymselfen:

Si hominibus placerem, Christi servus non essem;

Et alibi: nemo poeles duobus dominis servire.

‘Bi Criste,’ quod Conscience tho · ‘thi best cote, Haukyn,
Hath many moles and spottes · it moste ben ywashe.’
315
‘3e, who so toke hede,’ quod Haukyn · ‘byhynde and bbefore,
What on bakke and what on bodyhalf · and by the two sydes,
Men sholde fynde many frounces · and many foule plottes.’
And he turned hym as tyte · and thanne toke I hede,
It was fouler by felefolde · than it firste semed.
320
It was bidropped with Wratthe · and wikked wille,
With Enuye and yuel speche · entysyng to fy3te,
Wilnede that men wende, my werkes were the beste,
And konnygest of my craft, clerkes other othere,
And strengest vp-on stede, and styneest vnder gurdell,
And louelokest to loken on, and lykynget a bedde;
And lykyng of such a lif, that no lawe preyseth,
Prouf of my faire ketours, and for ich songe shulle.
And what ich gaf for godes loue, to god-sybbes ich tolde,
Thei to wene that ich were, wel holy and wel almesful,
And non so bold beggere, to bydden and craue;
Tales to telle, in tauernes and in stretes,
Thyng that neuere was thouht, and jut ich swor ich sauh hit,
And lyed on my lykame, and on my lyf bothe.
Of werkes that ich wel dude, witnesse ich take,
And sygge to suche, that sitten me by-syde,
`Lo, ye leyne me noubt, other than ye wene ich lye,
Ask of hym other of hure, and thei conne jow telle,
What ich soffrede and seih, and som tymes hadde,
And what ich knew and couthe, and what kyn ich kam of;'
Al ich wolde that men wuste, when hit to pruyde soumede,
As to be preised among the puple, thanh ich pourse semede):

\[ Si hominibus placere vel Christi servus non esse. \]
\[ Nemo potest duobus dominis servire.\]
Lyinge and laughynge · and leue tonge to chyde;
Al that he wist wykked · by any wiȝte, tellen it,
And blame men bihynde her bakke · and bydden hem meschaunce;
And that he wist bi Wille · tellen it Watte,
And that Watte wiste · Wille wiste it after,
And made of frendes foes · thorouge a false tonge,
‘Or with myȝte of mouthe · or thorouge mannes strengethe
Auenghe me fele tymes · other frete my-setue
Wyth-inne, as a shepster shere;’ — · i-shrewed men and cursed!
*Cuius malediccione os plenum est, et amaritudine; sub
lingua eius labor et dolor:
*Et alibi: filij hominum, dentes eorum arma et sagittae, et
lingua eorum gladiis acutis:—
‘There is no lyf that I louye · lastynge any while,
For tales that I telle · no man trusteth to me,
And when I may nouȝt haue the maistrye · with malencolye I take,
That I cacche the crompe · the cardiaclie some tyme,
Or an ague in suche an angre · and some tyme a feure,
That taketh me al a twelf-moneth · tyl that I despysye
Lechecrafte of owre lorde · and leue on a wicche,
And segge, that no clerke ne can · ne Cryste, as I leue,
To the souter of Southwerke · or of Shordyche dame Emme!
And segge, that no goddes worde · gaf me neuere bote,
But thorw a charme had I chaunce · and my chief hele!
*I wayted wisloker · and thanne was it soyled
With lykyng of Lecherye · as by lokying of his eye.
For vche a mayde that he mette · he made hir a signe
Semynge to-synne-ward · and some tyme he gan taste
Aboute the mouth, or bynethe · bygynneth to grope,
Tyl eytheres wille waxeth kene · and to the werke yeden,
As wel in fastynge-days and Frydayes · and forboden nyȝtes;
And as wel in Lente as oute of Lente · alle tymes ylyche,
Suche werkes with hem · were neuere oute of sesoun;
Tyl thei myȝte namore · and thanne had merye tales,
And how that lechoures louyen · laȝen and iapen,
And of her harlotrye and horedome · in her edle tellen.

B. 338. of WCOB; or LR. 351. were WRCB; was L. 353. an L.
[And blame men by-hynde hure bak · and bidde hem mes-
chauncy.
Al that he wiste by Wylle · to Watkyn he told hit,
And that he wiste by Watkyn · tolde hit Wille after;
And made foo of frendes · thorw fals and fykel tonge:
Other thorw myghte of mouthe · other thorw meny sleyghthes
Venged me sele tymes · other brend my-self with-yne
Lyke a shappesters sheres · and shrewede myn emcrystyne,
Ayns the consail of Crist · as clerkes fynden in bokes:
Cuius maledictione os plenum est et amaritudine et dolo:
sub lingua eius labor et dolor.
Filij hominum, dentes eorum arma et sagitte, et lingua
eorum gladius acutus.
Whenne ich ne may have the maistrie · suche malancelie ich take,
That ich casche the crampe · the cardiaclie som tyme,
Other an ague in suche an angre · and som tymes a feuerer,
That taketh me ai a twelfmouthes · til that ich dispite
Leche-craft of oure lorde · and leyue on a wicche,
And sigge that no clerk can · ne Crist, as ich leyue,
To the souter of South-werk · such is hus grace.
For god, ne godes wordes · ne grace ne halp neuer,
Bote thorw a charme hadde ich a chauncy · and my chief hele.]

[Ich, gulty in gost · to god ich me shryue
As in lykyng of lecherie · my licames gultes,
In wordes, in wedes · in waitynge of eyen.
To eche maide that ich mette · ich made hure a sygne
Semyng to synne-warde · and somme gan ich taste
A-boute the mouthe, and by-nythe · by-gan ich to grofe,
Til oure bothers wil was on · to werke we seden
As wel fastygdaies as Frydaies · and heye-feste euenes,
As luf in lente as oute of lente · alle tymes liche
Suce werkus with ouss · were nueere out of seson—
Til we myghte no more · thanne hadde we murye tales
Of puterie and of paramours · and proueden thorw speches,
Handlynge and halsynge · and al-so thorw cussyngne
Excitunge oure aither other · til oure olde synne.]
Thanne Pacience parcyued of poyntes of his cote,
Was colmy thowr Coueityse and vnkynde desyrnyge;
More to good than to god the gome his loue caste,
And ymagyned how he it myȝte haue
With false mesures and mette and with false witnesse;
Lened for loue of the wedde and loth to do treithe,
And awaited thowgh which wey to bigile,
And menged his marchaundyse and made a gode moustre;—
'The worste with-in was a gret witte I lete hit,
And if my neigbore had any hyne or any beste elles,
More profitable than myne many sleightes I made,
How I myȝte haue it al my witte I caste,
And but I it had by other waye atte laste I stale it,
Or pryuiliche his purshe shoke vnpiked his lokkes,
Or by nyȝt or by day aboute was ich euere,
Thorwgh gyle to gadren the good that ich haue.
3if I yede to the plow I yyncheth no narwe,
That a fote-londe or a forwe secchen I wolde,
Of my nexte neigbore nymen of his ethe;
And if I rope, ouer-reche or zaf hem red that ropen,
To seise to me with her sykel that I ne sewe neure.
And who so borwed of me abouȝte the tyme,
With presentes priuiliche or payed somme certeyne.
So, walde he or nouȝt wolde he wynnen I wolde;
And bothe to kyth and to kyn vnkynde of that ich hadde.
And who so cheped my chaffare chiden I wolde,
But he profred to paye a peny or twayne
More than it was worth and zet wolde I swere,
That it coste me moche more swore manye othes.
'In halydayes at holicherche whan ich herde masse,
Hadde I neuree wille, wot god witterly to biseche
Mercye for my mysdedes that I ne morned more
For losse of gode, leue me than for my lykames giltes;
As, if I had dedly synne done I dred nouȝt that so sore
As when I lened and leued it lost or longe ar it were payed.
So if I kydde any kyndenesse myn euen-cristene to helpe,
Vpon a cruel coueityse myn herte gan hange.
[With false wordes and wittes · ich hane wonne my goodes,
And with gyle and glasynge · gadered that ich hane,
Meddled my marchaundise · and mad a good moustre; 260
The werst lay with-ynne · a gret wit ich let hit.
And yt my neyhebore hadde an hyne · other eny best ellys
More profitable than myn · ich made meny wentes,
How ich myght hane hit · al my wit ich caste. 264
And bote ich hadde hit by other wey · atte laste ich stal hit,
Other pryuyliche hus pors shok · vnpiked hus lokes.
And yt ich seide to the plouh · ich pynchede on hus half-acre,
That a fot-londe other a forwe · secchen ich wolde, 268
Of my neyhebors next · nymen of hus erthe.
And yt ye repe, ouere-reche · other yaf hem red that repen
To sese to me with here sykel · that ich sew neuere,
In halidayes at holy churche · whenne ich hurde messe, 272
Ich hadde neuere wil witerlich · to by-seche mercy
For my mysededes · that ich ne mornede ofter
For lost of good, leyue me · then for lycames gultes,
Thanh ich dedliche synne dude · ich dradde hit nat so sore
As whenne ich lenede and leyuede hit lost · other longe er hit
were paiied. 277
And if I sent ouer see · my seruauntz to Bruges, 392
Or in-to Pruslonde my prentys · my profit to wayten,
To marchaunden with monoye · and maken her eschaunges,
Mȝte neure me confortez · in the mene tyme,
Noither messe ne matynes · ne none manere siȝtes, 396
Ne neure penaunce perfourned · ne pater-noster seyde,
That my mynde ne was more · on my gode, in a doute,
 Than in the grace of god · and his grete helpes:
Vbi thesaurus tuus, id est cor tuum.

Yet the Glotoun with grete othes · his garnement hadde soyled,
And foule be-flobered it · as with fals speche; 401
There no nede ne was · tok godes name an idel,
S swore there-by swithe ofte · and al by-swatte his cote.
And more mete ete and dronke · then kende miȝt deifie— 404
'And kaȝte sekenes sum-tyme · for my sorfetes ofte;
And thanne I dradde to deye · in dedlich synne'
That in-to wanhope he worth e · and wende nauȝt to be saued,
The whiche is Sleuth so slow · that may no slithes helpe it,
Ne no mercy amenden · the man that so deyeth. 409
Which ben the braunches · that bryngeth a man to Sleuth?
Is, whanne a man morneth nouȝte for his mysdedes · ne maketh
no sorwe,
Ac penaunce that the prest enioigneth · perfourneth yuel, 412
Doth none almes-deede · dret hym of no synne,
Lyueth agein the bileue · and no lawe holdeth;
Vch day is haliday with hym · or an heigh ferye;
And if he auȝte wole here · it is an harlotes tonge. 416
Whan men carpeth of Cryst · or of clennesse of soule,
He wexeth wroth and wil nouȝte here · but wordes of myrthe.
Penaunce and pore men · and the passioun of seyntes
He hateth to here there-of · and alle that it telleth. 420
Thise ben the braunches, beth war · that bryngeth a man to
wanhope!
3e lordez and ladyeze · and legates of holicherche,
That fedeth foles sages · flatereres and lyeres,
And han likyng to lythen hem · to do ȝow to lawghe; 424
Ve vobis qui ridetis, etc.:  
And ȝiueth hem mete and mede · and pore men refuse,

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B. 400–409. In R only, and the text is corrupt. 400. the must be inserted;  
Rom.  garnement = garment, miswritten granement R. 402. tok must be
And ye ich sente ouer see · my seruaunt to Brugges,
Other in-to Prus my prentys · my profit to a-waite,
To marchaunde with monyce · and maken here eschaunge,
Myghte neuerne man comforty me · in the meyn tyme,
Neither matyns ne masse · ne othere manere syghtes,
And neuerne penaunce performede · ne pater-noster seyde,
That mynyde ne was · more in my goodes
Than in godes grace · and hus grete myghte.

*Ubi thesaurus tuae, ibi et cor tuum.*

[To the, god, ich Gloton · guilty me stelde
Of my trespas with tunge · ich can naught telle how ofte,
Sworen ‘thy saule and thy sydes’ · and ‘so help me, god
almyghty!’
When that no ned was · meny tyme falsliche.
And ouer-sopede at my soper · and som tyme at nones
More than my kynde · myghte wel defye;
And as an hounde that et gras · so gan ich to brake,
And spilde that ich spele myghte · ich can nought speke for shame
The vylenye of my foule mouthe · and of my foule mawe.]

[Ac whiche be the braunches · that bryngeth men to sleuthre?
Ys, whanne a man mourneth nat · for hus mysdedes;
The penaunce that the prest eniyneth · parfourmeth vuele,
Doth non almys-dedes · and drat nat of synne,
Lyuet ajen the by-leynge · and no lawe kepeth,
And hath no lykyngge to lerne · ne of oure lord hure,
Bote harlotrie other horedom · other elles of som wynnyng.
Whan men carpen of Cryst · other of clennesse of soule,
He wexeth wroth, and wol nat huyre · bote wordes of murthe.
Penaunce and poure men · and the passion of seyntes,
He hateth to huyre ther-of · and alle that ther-of carpen.
Thuse beth the braunches, be war · that bryngeth man to wanhope.
Je lorde and ladyes · and legates of holy churche,
That seden fool sages · flaterers and lyers,
And han lykyngge to lythyn hem · in hope to do sow lawhge:

*Ve nobis qui ridetis, quia lugebitis, et cetera:*
And yeneth suche mede and mete · and poure men refusen.
In sowre deth-deyninge · I drede me ful sore,
Lest tho thre maner men · to moche sorwe sowere brynge:

Consensientes et agentes pari pena puniuntur.
Patriarkes and prophetes · and prechoures of goddes wordes 428
Sauen thorw her sarmoun · mannes soule fram helle;
Rigt so flatereres and foles · aren the sendes disciples,
To entice men thorw her tales · to synne and harlotrye.
Ac clerkes that knownen holywryt · shulde kenne lorde,
What Davuid seith of suche men · as the sauter telleth:

Non habitat in medio domus mee, qui facil superbiam et
qui loquitur iniqua:
Shulde none harlote haue audience · in halle ne in chambres,
There wise men were · witnesses goddes wordes;
Ne no mysproude man · amonges lorde ben allowed.
— Clerkes and kniȝtes · welcometh kynges ministrales,
And for loue of the lorde · litheth hem at festes;
Muche more, me thenketh · riche men schulde
Haue beggeres before hem · the whiche ben goddes ministrales,
As he seyth hym-self · seynt Iohan bereth witnesse:

Qui vos spernit, me spernit.
For-thi I rede sow riche · reueles whan ȝe maketh
For to solace sowre soules · suche ministrales to haue;
The pore, for a fol sage · syttynge at the heyȝ table,
And a lered man, to lere the · what oure lorde suffred,
For to saue thi soule · fram Sathan thin enemy,
And fithel the, with-out flatterynge · of gode Friday the storye;
And a blynd man for a bourdeoure · or a bedrede womman,
To crie a largesse by-for oure lorde · ȝoure gode loos to schewe!
Thise thre maner ministaules · maketh a man to lawhe,
And, in his deth-deyninge · thei don him grete conforte,
That bi his lythe lythed hem · and loued hem to here.

Thise solaseth the soule · til hym-selue be-falle
In a wel gode hope, for he wrouȝte so · amonges worthi seyntes.
Ac flatereres and foles · thorw her foule wordes,
Leded tho that louen hem · to Luciferes feste,
With turpiloquia, a lay of sorwe · and Luciferes fithele.

Thus Haukyn the actyf man · hadde ysoiled his cote,
Til Conscience acouped hym there-of · in a curteise manere,
Whi he ne hadde wasshen it · or wyped it with a brusshe.
In youre deth-deyne · ich drede me sore
Lest tho manere men · to moche sorwe 3ow brynge;
    As god wol; Consencientes et agentes pari pena punitur.
Patriarkes and prophetes · prechours of godes wordes
Sauen thorg hir sermons · manes soule fro helle;
Ryst so flaterers and foles · aren the fendes procuratores,
Entwnen men thorg hir tales · to synne and to harlotrie.
Clerkus that known this · sholde kenne lordes,
What David seide of suche men · as the santer telleth,
    Non habita in medio domus mee qui facit superviam,
    qui loquitur iniqua.
Sholde non harlot have audience · in halle ne in chaumbre,
Ther that wise men were · (witnesse of godes wordes),
Nother a myn-pround man · among lordes be a-lowed.
Clerkus and knyxtes · welcometh kynge mynstrales,
And for loun of here lordes · litten hem at festes;
Muche more, me thenketh · riche men anhte
Hauve beggers by-fore hem · whiche beth godes mynstrales,
    Qui vos spernit, me eciam spernit.
As he seith hym-self · seynt Iohan bereth witnesse,
    Therfor ich rede 3ow riche · reuules when 3e maken
For to solace joure soules · suche mynstrales to hau;
The poure for a fol sage · syttynghe at thy table,
    The poure for a fol sage · syttynghe at thy table,
    With a lered man, to lere the · what oure lord suffrede
    For to sauy thy saule · fram Satan thy enemye,
    And sithele the, with-oute flateryng · of goode Fryday the geste,
    And a bylynde man for a bordiour · other a bedreden womman,
    To crye a largesse by-fore oure lorde · joure goode loos to shewe.
    Those thre mynstrales · maken a man to lauhe;
    In hus deth-deyne · thei don hym gret comfort,
    That by hus lyne litheth hem · and loneth hem to huyre.
    Those solaceth the soule · til hym-self be-falle
    In a wel good hope, for he wroghte so · a-mong worthy seyntes;
    Ther flaterers and foles · with here soule wordes
Leden tho that litten hem · to Luciferes festes,
    With turpiloquio, a lay of sorwe · and Lucifers sithele,
    To perpetual peyne · other purgatorye as wykke.]
PASSUS XIV (DO-WEL VI).

Passus xiiij.

'I HAUÆ but one hool hatere,' quod Haukyn • 'I am the lasse to blame
Though it be soyled and selde clene • I slepe there-inne on nijtes;
And also I haue an houswyf • hewen and children—

Vxorem duxy, et ideo non possum venire—
That wolen bymolen it many tyme • maugre my chekes!
It hath ben laue in lente • and oute of lente bothe,
With the sope of sykenesse • that seketh wonder depe,
And with the losse of catel • loth fortto agulte
God or any gode man • bi auyte that I wiste;
And was shryuen of the preste • that gaue me, for my synnes,
To penaunce pacyence • and pore men to fede,
Al for coueiteise of my Crystenedome • in clennessse to kepen it.
And couthe I neure, by Cryste • kepen it clene an hour,
That I ne soiled it with syste • or sum ydel speche,
Or thorugh werke or thorugh worde • or wille of myn herte,
That I ne flober it foule • fro morwe tyll eue.'

'And I shal kenne the,' quod Conscience • 'of contricioun to make,

That shal clawe thi cote • of alkynnes fillthe,

Cordis contricio, etc.: —
Dowel shal wasshen it and wryngen it • thorw a wys confessour,

Oris confessio, etc.: —
Dobet shal beten it and bouken it • as brijte as any scarlet,
And engreynen it with good wille • and goddes grace to amende the,
And sithen sende the to satisfaccioun • for to sowen it after,

Satisfacciob dobest.
Shal neuere mystre bimolen it • ne moth after biten it,
Ne fende ne false man • defoulen it in thi lyue;
Shall none heraude ne harpoure • haue a fairere garnement
Than Haukyn the actyf man • and thou do by my techyng;
Ne no mynstral be more worth • amonges pore and riche,
Than Haukynnes wyf the wafrere • with his actiu-a-vila.'

B. 1. hool WCOB; LR om. 18. shal W; schal O; LCRB om.
'Pees!' quath Pacience · 'ich praye the, syre Actyl!
For thauh neuere payn ne plough · ne potage were,
'And I shal purveye the paste,' quod Pacyence · 'though no plow erie,
And flourre to fede folke with · as best be for the soule,
Though neuere greyne growed · ne grape vpon vyne.
Alle that luyeth and loketh · lyfloe wold I fynede,
And that ynough shal none faille · of thinges that hem nedeth.
We shulde nouȝte be to busy · a-bouten owre lyfloe,

_Ne solliciti sitis, etc. : volucres celi deus pascit, etc. : pacientes vincunt, etc._

Thanne laughed Haukyn a litel · and lȝly gan swerye,
'Who so leueth ȝow, by owre lorde · I leue nouȝte he be blissed!'

'No,' quod Pacyence paciently · and out of his poke hente
Vitailles of grete vertues · for al manere bestes,
And seyde, 'lo! here lyfloe ynough · if owre byleue be trewe!
For lente neuere was lyf · but lyfloe were shapen,
Wher-of or wherfore · or where-by to lybbe.

Firste the wylde worme · vnder weet erthe,
Fisssh to luye in the flode · and in the fyre the crykat,
The corylue by kynde of the eyre · moste cleynest flesch of bryddes,
And bestes by grasse and by greyne · and by grene rotis,
In menynghe that alle men · myȝte the same
Luye thow lele byleue · and loue, as god witnesseth;

_Quodcumque pecieritis a patre in nomine meo, etc. : et alibi,

_Non in solo pane vivit homo, set in omni verbo, quod procedit de ore dei._

But I loked what lyfloe it was · that Paciencye so preyed,
And thanne was it a pece of the _pater-noster · fiat voluntas tua._

'Haue, Haukyn!' quod Pacyence · 'and ete this whan the hungreth,
Or whan thow clomsest for colde · or clyngeast for drye.
Shal neuere gyues the greue · ne grete lوردes wrath,
Prisone ne peyne · for _pacientes vincunt._

Bi so that thow be sobre · of syȝte and of tonge,
In etynge and in hardlynge · and in alle thi fyue wittis,
Darstow neuere care for corne · ne lynnenn cloth ne wollen,
Ne for drykke, ne deth drede · but deye as god lyketh,
Or thorw hungere or thorw hete · at his wille be it;
C. PASSUS XVI. 236–260. 417

Prude wolde putte hym-self forth ā thanh no plouh erye. 236
Hit am ich that fynde alle folke ā and fram hunger saue,
Thorgh the heye helpe of hym ā that me hyder sente,

And seide, ‘lo, here lyf-lode ynowe ā yf oury by-leyue be trewe.
For lent was ther neure lyf ā bote lyflode were yshape, 240
Wher-of othere wherfore ā and wher-with to lyuen.
The worme that woneth vnder erthe ā and in water fisshes,
The crykett by kynde of fur ā and corlew by the wynde,
Bestes by gras ā and by greyn ā and by grene rotes. 244
In menynge that alle men ā myghte the same
Lyuen thorg leell by-leyue ā as ourle lord witnesseth,
Quodcunque petieritis patrem in nomine meo, dabitur enim
ubis; et alibi:
Non in solo pane uiuit homo, sed de omni verbo, quod pro-
cedit de ore dei.’
‘Hast thow ay,’ quath Actyl ā suche mete with the?’
‘3e,’ quath Pacience, and hente ā out of hus poke 248
A pece of the pater-noster ā and profrede to vs alle.
And ich lustned ā and lokede ā what lyflode hit were;
Thanne was hit fiat-voluntas-tua ā that sholde fynde vs alle.
‘Haue, Actyl,’ quath Pacience ā ‘and eet this when the hneghe,
Other whenne thow clomsest for colde ā other clynest for
drouthe; 253
And shal neuere gyues the greue ā ne grete lordes wratthe,
Pryson ne other payne ā for—pacientes vincunt;
By so thow be sobre ā of syght, and of tounge bothe, 256
In ondyng, in handlying ā in alle thy fyue wittes,
That thow care for no corn ā for cloth ne for drynke,
Ne deth drede, ne deuel ā deye as god lyketh, 259
Whether thow hunger other thowre hethe ā at hus wil be hit!

C. 244. greyn (for greyn) P. 249. pce ITMFSE; pice P.
For if thou lyuest after his lore * the shorter lyf the better
*Si quis amat Cristum * mundum non diligit istum.*
For thorw his breth bestes we xen * and abrode 3eden,

*Dixit et facta sunt, etc.:*

*Ergo* thorw his breth mowen * men and bestes lyuen,*
As holywrit witnesseth * whan men segge her graces,

*Aperis tu manum tuam, et imples omne animal benediccione.*
It is founden that fourty wynter * folke lyued with-outen tulyinge,
And oute of the flynte spronge the flode * that folke and bestes
dronke. * 64*
And in Elyes tyme * heuene was yclosen,
That no reyne ne rone; * thus rede men in bokes,
That many wyntres men lyueden * and no mete ne tulyeden.
Seuene slepe, as seith the boke * seuene hundreth wynter, * 68
And lyueden with-oute lyflode * and atte laste thei woken,
And if men lyued as mesure wolde * shulde neuere more be
defaute

*Amonges Cristene creatures * if Crystes wordes ben trewe.
Ac vakyndnesse caristia maketh * amonges Crystene peple,* 72
And ouer-plente maketh pruyde * amonges pore and riche;
Ac mesure is so moche worth * it may nouȝte be to dere,
For the meschief and the meschaunce * amonges men of Sodome
Wex thorw plente of payn * and of pure sleuthe; * 76

*Oeiositas et habundancia panis peccatum turpissimum nutriuit.*

For thei mesured nouȝt hem-self * of that thei ete and dronke,
Diden dedly synne * that the deuel lyked,
So vengeaunce fel vpon hem * for her vyle synnes;
Thei sonken in-to helle * tho citees vchone. * 80
For-thi mesure we vs wel * and make owre faithe owre schel-
troun,
And thorw faith cometh contricioun * conscience wote wel,
Whiche dryueth awey dedly synne * and doth it to be venial.
And though a man myȝte nouȝte speke * contricioun myȝte hym
saue, * 84
And brynge his soule to blisse * by so that feith bere witnesse,
That, whiles he lyued, he bleyued * in the lore of holy-cherche;
*Ergo* contricioun, feith, and conscience * is kyndelich Dowel,
For yf thow lyuest after hus lore • the shorter lyf the betere;
Si quis amat Christum • mundum non diligit istum,
Sed quasi sponem • spernes illius amorem.
Thorgh hus breth bestes woxen • and a-brode 3eden; 264

\[Dixit et facta sunt.\]

\[Ergo thorw hus breth bestes lyuen • bothe men and fisshes,\]
As wytnesseth holy wryte • when we seynoure graces,

\[Aperis tu manum tuam, et imples omne animal benedictione.\]
Hit is founde that fourty wynter • folke leueden and nouht tyled,
And out of flent sprunge the flod • that folke and bestes dronken.

And in Elyes time • heuene was yclossed, 269
That no reyne reynede • thus redeth men in bookes,
That menye wynter men lyueden • and of no mete telden.
Seuene slepen, as seith the book • more than syxty wynter, 272
Lyueden with-outen lyflode • and at the laste a-wakeden.
And yf men lyueden as mesure wolde • sholde neuer be defaute
Among Crysten creatures • yf Crystes worde be trewe;
\[Dabo tibi secundum peticionem tuam.\]

[See note on p. 403.]
And surgienes for dedly synnes \* when shrifte of mouth failleth. Ac shrifte of mouth more worthy is \* if man be inliche contrit; For shrifte of mouth sleeth synne \* be it neuere so dedly; 90 Per confessionem to a prest \* peccata occiduntur,
There contricioun doth but dryueth it doun \* in-to a venial synne, As Dauid seith in the sauter \* et quoram lecta sunt peccata. Ac satisfaccioun seketh oute the rote \* and bothe sleeth and voideth,
And, as it neuere had ybe \* to nouȝt bryngeth dedly synne,
That it neuere eft is seen, ne sore \* but semetir a-\*wunde yheled.'
‘Where woneth Charite?’ quod Haukyn \* ‘I wiste neuere
in my lyue 97
Man that with hym spake \* as wyde as I haue passed!’
‘There parfit treuthe and pouere herte is \* and pacience of tongue,
There is Charitee, the chief chaumbre \* for god hymselue!’
‘Whether paciente pouerte,’ quod Haukyn \* ‘be more
pleaunte to owre driȝte
101
Than ricchesse riȝtfulliche ywonne \* and resonablelich yspended ?
‘3e,’ quis est ille ?’ quod Pacience \* ‘qui̇k laudabimus eum /
Though men rede of richchesse \* riȝt to the worldes ende, 104
I wist neuere renke that riche was \* that whan he rekne sholde.
When it drow to his deth-day \* that he ne dred hym sore,
And that atte rekenyng in arrerage fel \* rather than oute of dette.
There the pore dar plede \* and preue by pure resoun, 108
To haue allowaunce of his lorde \* by the lawe he it cleymeth,
Ioye that neuere Ioye hadde \* of riȝtful Iugge he axeth,
And seith, “lo! briddes and bestes \* that no blisse ne knoweth,
And wilde wormes in wodes \* thorw wyntres thow hem greuest,
And makest hem we[\*]nyegh meke \* and mylde for defaute, 113
And after thow sendest hem somer \* that is her souereigne Ioye,
And blisse to alle that ben \* bothe wilde and tame.
Thanne may beggeres, as bestes \* after bote waiten,
That al her lyf han lyued \* in langour and in defaute.
But god sent hem some tym[e \* some manere Ioye,
Other here or elles where \* kynde wolde it neuere;
For to wrotherhele was he wrouȝte \* that neuere was Ioye shaped.
Angeles that in helle now ben \* hadden Ioye some tym[e, 121
'What is parfit Pacience?' • quath Activa uitæ.

'Meeknesse and mylde speche • and men of on wil,
The whiche wil loue ledeth • to oure lorde's place;
And that is Charite, chaumpion • chief of alle vertues,
And that is pourc pacient • alle perillis to suffre.'

'Where pouerte and pacience • plese more god almyghty
Than do ryghtful richesse • and resonably to spende?'
'Quis est ille?' quath Pacience • 'quyk laudabimus eum!'

Thauh men rede of riche • ryght to the worldes ende,
I wist neuere renke that riche was • that whan he rekne sholde,
And whan he drouh hym to the deth • that he ne dradde hym
sarrer

Than eny poure pacient • and that preoue ich by reyson.

Hit are bote fewe folke of these riche • that ne falleth in average,
Thar the poure dar plede • and preoue by pure reysoune
To haue a-lowane of hus lorde; • by lawe he cleymeth Ioye,
That neuere Ioye hadde • of rightful Iuge he asketh;

And seith, 'lo, briddes and bestes • that no blisse knoweth,
And wilde wormes in wodes • thow wynter thow hem greuest,
And makest hem wel ney meek • and mylde for defauete;
After than thow sendest hem somere • that is here souereyn Ioye,
And blisse to alle that been • bothe wilde and tame.

Then may beggers, as bestes • after blysse asken,
That al here lif hauen lyued • in langour and defauete.'

Bote god sende hem som tyme • of som manner Ioye,
Other heer other elles-her • elles were it reuth;

For to wroght-hele was he wroght • that neuere was Ioye yshape.

ANGELES that in helte now been • hadden som tyme Ioye,
And *Diues* in deyntees lyued · and in *doue vye*
Riȝt so resoun sheweth · that tho men that were riche,
And her makes also lyued · her lyf in murthe.

Ac god is of a wonder wille · by that kynde witte sheweth,
To ȝiue many men his mercymoneye · ar he it haue deseryued.
Riȝt so fareth god by some riche · reueth me it thinketh,
For thei han her hyre here · an heuene as it were,

And is gret lykynge to lyue · withoute laboure of body;
And when he deyth, ben disalowed · as Dauud seith in the sauter,

*Dormierunt, et nichil inuenient.*

And in an other stede also · *velud sompnum surgencium,*

d mine, in ciuitate tua, et ad nichilum rediges.

Allas! that ricchesse shal reue · and robbe mannes soule
Fram the loue of owre lorde · at his laste ende!
Hewen that han her hyre afore · aren euermore nedy,
And seldem deith he out of dette · that dyneth ar he deserue it,
And til he haue done his deuor · and his dayes iourne.

For whan a werkman hath wrouȝte · thanne may men se the sothe,
What he were worthi for his werke · and what he hath deseryued;
And nouȝt to fonge biforn · for drede of disalowyng.
So I segge by ȝow riche · it semeth nouȝt that ȝe shulle
Haue heuene in ȝowre here-beyng · and heuene her-aftre;
Riȝt as a seruaunt taketh his salarye biforn · and sith wolde clayme

more,
As he that none hadde · and hath huyre atte laste.
It may nouȝt be, ȝe riche men · or Matheu on god lyeth;

*De delicijs ad delicias, difficile est transire.*

Ac if ye riche haue reueth · and rewarde wel the pore,
And lyuen as lawe techeth · done leute to alle,
Criste of his curteysie · shal conforte ȝow atte laste,

And rewarde alle dowble ricchesse · that reuful heretes habbeth.
And as an hyne that hadde his hyre · ar he bygonne,

And whan he hath done his deuor wel · men doth hym other bounte,
3yueth hym a cote aboue his couenaunta · riȝte so Cryst 3iuethe

heuue

Bothe to riche and to nouȝt reiche · that refullich lybbeth;
And alle that done her deuor wel · han dowble hyre for her

trauaile,

Here forȝuyenesse of her synnes · and heuene blisse after.
And *Dives* in his deyntes lyuede · and in *douce uye*;
And now he byuth hit ful bitere · he is a beggere of helle.

Many man hath hus Ioye here · for alle here wel dedes,
And lordes and ladyes ben callid · for leodes that thay haue,
And slepith, as hit semeth · and somere euere hem folleweth;
Whan deth a-waketh hem of here wele · that were here so ryche,
Than aren hit pure poure thynges · in purgatorie other in helle!
Dauid in the sauter · of suche maketh mynde,

And seith, *dormierunt sompnum suum*; *et nichil inuenerunt
omnes uiri diesiarum in manibus suis*;

*Et alibi* : Velut sompnum surgencium, *et cet.*

*Hic explicit passus sextus de Dowel.*

PASSUS XVII. (DO-WEL VII.)

*Incipit passus septimus.*

**LAS!** that Richesse shall reue · and robbe mannes soule
Fro the loue of oure lorde · at hus laste ende!
Thei that haue hure hyre by-fore · aren eueremore poure,
And shulle nat deye out of dette · to dyne er they deseruen hit.
When here deuer is don · and his daies iournie,
Then may men wite what he is worth · and what he hath
deserued;
And nouht to fonge by-fore · for drede of disalouwyng.
So ich say by 3ow riche · hit semeth nat 3e shulle
Haue two heuenes · for 3oure her-beynge.
Ac it nys but selde yseyrn ' as by holy seyntes bokes,
That god rewarded double reste ' to any riche wy e. 156
For moche murthe is amonges riche ' as in mete and clothynge,
And moche murthe in Maye is ' amonges wilde bestes,
And so forth whil somer lasteth ' her solace dureth.
Ac beggeres aboute Midsomer ' bredlees thei soupe, 160
And zit is wynter for hem worse ' for wete-shodde thei gange,
A-fyrst sore and afyngred ' and foule yrebuked,
And arated of riche men ' that reuthen is to her e.
Now, lorde, sende hem somer ' and some manere Ioye, 164
Heuene after her hennes-goyng ' that here han suche defaute!
For alle myȝteest thow haue made ' none mener than other,
And yliche witty and wyse ' if the wel hadde lyked.
And haue reuthen on thise riche men ' that rewarde nouȝte thi
prisoneres; 168
Of the good that thow hem gyuest ' ingrati ben manye;
Ac, god, of thi goodnesse ' gyue hem grace to amende.
For may no derth ben hem dere ' drough, ne weet,
Ne noyther hete ne haille ' haue thei here hele, 172
Of that thei wilne and wolde ' wanteth hem nouȝt here.
Ac pore peple, thi prisoneres ' lorde, in the put of myschief,
Conforte tho creatures ' that moche care suffren
Thorw derth, thorw drough ' alle her dayses here, 176
Wо in wynter tymes ' for wantyng of clothes,
And in somer tym e selde ' soupen to the fulle;
Conforte thi careful ' Cryst, in thi rych e,
For how thow confortest alle creatures ' clerkes bereth witnesse,

\[Convuritmini ad me, et salui eritis: \]
Thus, in genere of his gentrice ' Iesu Crist seyde, 181
To robberes and to reueres ' to riche and to pore.
Thow tauȝtest hem in the trinitee ' to take baptesme,
And be clene thow that crystennynge ' of alle kynnes synnes;
And if vs fel thorw folye ' to falle in synne after, 185
Confessioun, and knowlechyng ' and crauyng thi mercy
Shulde amende vs as many sithes ' as man wolde desire.
Ac if the pouke wolde plede here-aȝeine ' and punyssh vs in
conscious, 188

B. 181. gentrice O; gentrise CB; gentries W; genitletrce LR. 184. synnes
RCO; synne WB; L om. 185. if WR; LCOb om. 186. knowlechyng
CORB; knelechyng L. 188. pouke R; pope (l) LCWCOB; sec l. 190.
Much myrthe is in May · a-monge wilde bestes,
And so forth whil somer lasteth · heore solace duruth;
And muche myrthe a-monge riche men is · that han meoble
ynow and heele.

Ac beggers a-boute Myd-somere · bredlees thei soupe,
And ȝut is wynter for hem wors · for wet-shood thei gangen,
A-furst and a-fyngred · and foule rebuked
Of these worlde-riche men · that reuthe hit is to huyre.
Now, lord, send hem somer som-tyme · to solace and to Ioye,
That al here lyf leden · in lowenesse and in pouerte!
For alle myghtest thow haue maked · men of grete welthe,
And liche witty and wys · and lyue with-oute neode;
Ac for the beste, as ich hope · aren somme poure and some
riche.

Ryght so haue reuthe of ous alle · that on the rode deydest,
And amende ous of thy mercy · and make ous alle meeke,
Louh and leeł and louynge · and of herte poure;
And send ous contricion · to clanse with oure soules,
And confession, to culle · alle kynne synnes,
And satisfaccion, the whiche fulfulleth · the fadres will of heuene.
And these been Dowel and Dobet · and Dobest of alle;

Cordis contricio · cometh of sorwe in herte,
And oris confessio · that cometh of shrifte of mouthe,
And operis satisfactio · that for synnes payeth,
And for alle synnes · soueraynliche quiteth.

Cordis contricio, oris confessio, operis satisfactio;
These thre with-outen doute · tholen alle pouertie,
And lereth lewed and lered · heh and louh to knowe,
Ho that doth wel other bet · other best a-bouen alle;
And holichurche and charite · here-of a chartere maden.
He shulde take the acquaintance as quik · and to the qued scheewe it,
   Patet, etc., per passionem domini,
And putten of so the pouke · and preuen vs vnder borwe.
Ac the perchemyn of this patent · of pouerte be moste,
And of pure pacience · and parfitt bileue.

Of pompe and of pruyde · the parchemyn decorreth,
And principaliche of alle peple · but thei be pore of herte.
Ellis is al an ydel · al that euere we writen,
Pater-nostres and penaunce · and pilgrimage to Rome. 196
But owre spences and spendynges · spryngge of a trewe wille,
Elles is al owre labour e loste; · lo! how men writeth
In fenestres atte freres · if fals be the foundemement;
For-thi Cristene sholde ben in comune riche · none coueitouse
for hym-selue.

For seuen synnes that there ben · assaillen vs euere,
The sene folweth hem alle · and fondeth hem to helpe,
Ac with ricchesse that ribaude · rathest men bigyleth.
For there that ricchesse regneth · reuerence folweth, 204
And that is plesaunte to Pryde · in pore and in riche.
And the riche is reuercnd · by resoun of his ricchesse,
There the pore is put biynde · and par auenture can more
Of witte and of wysdom · that fer awey is better
Than ricchesse or reaute · and rather yherde in heuene.
For the riche hath moche to rekene · and roste softe walketh,
The heigh waye to-heuene-ward · oft ricchesse letteth,
   |Ita impossibile diuiti, etc.,|
There the pore preseth for the riche · with a pakke at his rugge,
   |Opera enim illorum sequuntur illos.|
Bataultiche, as beggeres done · and baldeliche he craueth, 213
For his pouerte and his pacience · a perpetue blisse;
   |Beati pauperes, quoniam ipsorum est regnum celorum.|
And Pryde in ricchesse regneth · rather than in pouerte,
Arst in the maister than in the man · some mansioun he hath.
Ac in pouerte there pacyence is · Pryde hath no my3te, 217
Ne none of the seuenne synnes · sitten ne mowe there longe,
Ne haue powere in pouerte · if pacyence it folwe.
For the pore is ay prest · to plese the riche,
Bote these thre that ich speke of
on domes day vs defenden,
Elles is in ydel al oure lyuynge here,
Oure preyers and oure penaunce and pilgrymages to Rome.
Bote oure spences and spending sprynge of a trewe wille
Elles is al oure labour lost; lo, how men wryten
In fenestres at the freres yf fals be the foundement!
For-thi Cristene men scholde been in comun riche no couetise
to hym-selue.

For seuen synnes that ther been that assailen ous euere,
The fende folweth hem alle and fondeth hem to helpe,
And with richesse tho ribaudes rathest men by-gylen;
For ther that rychesse regneth reuerences folaweth,
And that is plesaunt to Pryude in poure and in riche.
The rych is yeuerenced by reson of his richesse,
There the poure is yput by-hynde and can paraunte more
Of wit and of wyssedome that fer wey is bettere
Than richesse other reaulte and rather yhorse in heuene.
For the rych hath muche to rekene and ryght softe walkith
The heye wey to-heuene-warde; he halt hit nat ful euene;
There the poure presseth by-fore with a pak at bus rygge,

Opera enim illorum sequuntur illos.

Batauntlyche, as beggers don and boldeliche he craueth,
For hys pouverte and paciencé perpetual Ioye.

Also Pryude in richesse regneth rather than in pouverte;
Other in the maister other in the man som mancion he shewith.
Ac in pouverte ther paciencé is Pryude hath no myste,
Ne non of the seuen synnes sitte ne may ther longe,
Ne haue power in pouverte yf paciencé hit folewe.
For the povere is ay prest to plesse the riche,
And buxome at his byddynge · for his broke loues;
And buxomensesse and boste · aren euer-more at werre,
And ayther hateth other · in alle manere werkes.

If Wrathe wrasel with the pore · he hath the worse ende;
For if they bothe pleyne · the pore is but fible,
And if he chyde or chatre · hym chieueth the worse;
For loulich he loketh · and loueliche is his speche,
That mete or mone · of other men mote asken.

And if Glotonie greue pouerte · he gadereth the lasse,
For his rentes ne wol nauyte reche · no riche metes to bugge;
And thoug his glotonye be to gode ale · he goth to cold beddyng, 
And his heued vn-heled · vn-esiliche i-wrye;
For whan he streyneth hym to streche · the strawe is his schetes;
So for his glotonie and his grete scleuth · he hath a greuous
pennaunce,
That is welawo whan he waketh · and wepeth for colde,
And sum tyme for his synnes · so he is neuere murie,
Withoute mornynge amonge · and misconf to bote.

And if Couetise wolde cacche the pore · thei may nouȝt come
togideres,
And by the nekke namely · her none may hente other.
For men knoweth wel that Couetise · is of a kene wille,
And hath bondes and armes · of a longe lengthe.
And pouerte nis but a petit thynge · appereth nouȝt to his nauele, 
And louely layke was it neuere · bitwene the lengthe and the
shorte.

And though Auarice wolde angre the pore · he hath but litel
mynyte,
For pouerte hath but pokes · to putten in his godis,
There Auarice hath almaries · and yren-bounde coffres;
And whethere be liȝter to breke? · lasse boste it maketh,
A beggere bagge · than an yren-bounde coffre!

Lecherye loueth hym nouȝt · for he ȝeueth but lytel syluer,
Ne doth hym nouȝte dyne delycatyly · ne drynke wyn oft.
A strawe for the stuwes! · it stode nouȝt, I trowe,
Had thei no thyng but of pore men · her houses were vntyled!

And though Sleuthye suwe pouerte · and serue nouȝt god to paye,
And buxume at his biddyng · for hus breed and drynke; 64
And buxumnesse and bost · aren euere-more at wratthe,
And ayther hateth other · and mown nat dwelle to-gederes.

Yf Wratthe wraxle with the poure · he hath the worsse ende;
For yf thei bothe pleyne · the poure is bote fyble, 68
And yf he childe other chaterere · hym chyuyth the worsse,
For loueliche he lokyth · and louh is hus speche,
That mete other moneye · of straunge men mote begge.

And yf Glotenyre greue pouerte · he gadereth the lasse, 72
For hus rentes wol nat reche · ryche metes to bigge;
Thauh hus glotenyre be of good ale · he goth to a cold beddyng,
And hus heued vn-heled · vneisyliche ywrye;
For when he streyneth hym to streccche · the straw is hus whitel; 76
So for hus glotonye and grete synne · he hath a greuous penaunce,
That is weylawey when he awaketh · and wepeth for colde;
So is he neuere more ful murye · so meschief hym folweth.

Thauh Couetyce wolde with the poure wraxle · thei mai nat
come to-gederis, 80
By the necke nameliche · her neither may henten other.
For men knoweth that Couetise · is of ful kene wil,
And hath hondes and armes · of a long lengthe,
And pouerte is a pety thynge · apereth nat to hus naule;
A loneliche laik was hit neuere · by-twyne a long and a short.

Thauh Auarice wolde angrye pouerte · he hath bote lytel myythe;
For pouerte hath bote pokes · to putten yn hus goodes,
Ther Auarice hath almanies · and yre-bounden cofres. 88
And whither be betere to breke · lasse boost hit maketh,
To breke a beggers bagge · than an yre-bounden cofre?
Lecherye loueth none poure · for he hath bote lytel seluer,
Ne doth men dyne dylicatliche · neyther drynk wyne ofte. 92
A straw for the stywes! · hy stod nat ful longe
And thay hadde non other haunt · bote of poure peple!
Thauh Slewthe suwe pouerte · and serue nat god to paye,
B. PASSUS XIV. 254–280.

Mischief is his maister and maketh hym to thynke,
That god is his grettast helpe and no gome elles,
And his seruaunt, as he seith and of his sute bothe,
And where he be or be nouȝte he bereth the signe of pouerte,
And in that secte owre saueoure saued al mankynde.
For-thi al pore that paciencye is may claymen and asken
After her endynghe here heuene-riche blisse.
Moche hardier may he axen that here myȝte haue his wille
In londe and in lordship and liynge of bodye,
And for goddis loue leueth al and lyueth as a beggere;
And as a mayde for mannys loue her moder forsaketh,
Hir fader and alle her frendes and solweth hir make,

Moche is suche a mayde to louie of hym that such one taketh,
More than a mayden is that is maried thorw brokage,
As bi assent of sondry partyes and syluer to bote,
More for coueitise of good than kynde loue of bothe;
So it fareth bi eche a persone that possessioun forsaketh,
And put hym to be pacient and pouerte weddeth,
The which is sybbe to god hym-self and so to his seyntes.
'Haue god my trouthe,' quod Haukyn '3e preyse faste Pouerte;
What is Pouerte with paciencye,' quod he 'proprely to mene?'

'Paupertas,' quod Paciencye 'est odibile bonum.
Remocio curarum, possessio sine calumpnia, donum dei,
sanitatis mater;
Absque sollicitudine semita, sapiencie temperatrix, negocium
sine damno;
Incerta fortuna, absque sollicitudine felicitas.'
'I can nouȝt construe al this,' quod Haukyn '3e moste kenne
me this on Englishe.'

'In Englishe,' quod Paciencye, 'it is wel harde wel to expounen;
Ac somdel I shal seyne it by so thow vnderstonde.

'(1) Pouerte is the first poynte that Pryde moste hateth,
Thanne is it good by good skil al that agasteth Pryde.'

B. 263. an (for and) L. 276. me WR; L om.
Meschief is ay a mene · and maketh hym to thenke, 96
That god is hus grettest help · and no gome elles,
And he is seruault al-way, he seith · and of hus secte bothe.
And whether he be other be nat · he berith the sygne of pouerte,
And in that secteoure sauyour · sauede al mankynde. 100
For-thi alle poure that pacient is · of pure ryght may cleyme
After here endyng heere · heuene-riche blysse.
Much hardyloker may he aske · that her may haue hus will
In londe and in lordshepese · and lykyng of body,
And for goddes loue leueth al · and lyeueth as a beggere.
As a mayde for a mannes loue · here moder for-saketh,
Hure fader and hure frendes · and gooth forth with hure paramour;
Muche is suche a mayde to loue · of a man that suche on taketh
More than that maide is · that is ymaried by brocage,
As by asent of sondry bodyes · and seluer to bote,
More for couetice of catel · than kynde loue of the mariage.
So hit farith by ech a person · that possession forsaketh,
And puttext hym to be pacient · and to pouerte hym weddeth,
The whych is sibbe to Cryst self · and semblable bothe.'
Quath Actyf tho al angrylche · and argueynge as hit were,
'What is Pouerte pacient?' quath he · 'ich praye that thou
telle hit.' 116
'Paupertas'; quath Pacience · 'est odibile bonum,
Remocio curarum, possessio sine calumnia, donum dei,
sanitatis mater;
Absque sollicitudine semita, sapiencie temperatrix, negotium
sine damnum;
Incerta fortuna, absque sollicitudine felicitas.'
'Ich can nat construen al this' · quath Activa-uita.
'Parfay,' quath Pacience · 'propreliche to telle
In English, hit is ful harde · ac somdel ich shal telle the. 120

DISTINCTIO PAUPERTATIS.

(1) Pouerte is the firste poynte · that Pryyde most hateth;
"Thanne is pouerte good," quath Good Skyle · "thauh hit greue a
lytel,

C. 97. god is EFTG; good (om. ia) P. 101. pure FG; pur T; poure PE (by confusion). 103. After P. 104. lomde P. 105. goddes EFT; godes G; goodes P. 108. of—taketh EFG; P repeats here moder for-saketh.
Righet as contricioun is confortable thinge · conscience wote wel,
And a sorwe of hym-self · and a solace to the sowle,
So pouerte proprelie · pennaunce, and ioye,
Is to the body · pure spiritual helthe,
\textit{Ergo pauperitas est odibile bonum},
And contricioun confort · and \textit{cura animarum}.
(2) Selde sit pouerte · the sothe to declare,
Or as Iustycy to Iugge men · enioigned is no pore,
Ne to be a maire abreue men · ne mynstre vnder kynges;
Selden is any pore yput · to punysshyn any peple;
\textit{Remocio curarum}.
\textit{Ergo} pouerte and pore men · perfornen the comandement,
\textit{Nolite iudicare quemquam.} The thridde:—
(3) Selde is any pore riche · but of riȝtful hercage;
Wynneth he nauȝt with weightes fals · ne with vnseeled mesures,
Ne borweth of his neghbores · but that he may wel paye,
\textit{Possessio sine calumpnia}.
(4) The fierthe is a fortune · that florisssheth the soule
Wyth sobretue fram al synne · and also ȝit more;
It affaiteth the fleshe · fram folyes ful manye,
A collaterall conforte · Cristes owne ȝisfe,
\textit{Donum dei}.
(5) The fyfte is moder of helthe · a frende in alle fondynges,
And for the land euere a leche · a leman of al clennesse,
\textit{Sanitatis mater}.
(6) The sestte is a path of pees · ȝe, thorw the pas of Altown
Pouertie myȝte passe · with-oute peril of robbynge,
For there that pouerte passeth · pees folweth after,
And euere the lasse that he bereth · the hardyer he is of herte;
For-thi seith Seneca · \textit{pauperitas est absque soliciudine semita},
And an hardy man of herte · amonge an hepe of theues;
\textit{Cantabili pauper coram latrone viator}.
(7) The seuenthe is welle of wisdome · andfewe wordes sheweth,
For lordes alloweth hym litel · or lysteneth to his resoun,
He tempreneth the tonge to-trethe-ward · and no tresore coueiteh;
\textit{Sapiencie temperatrix}.

\textit{B. 286. sit WR; sitte LCO. 290. The words The thridde are only a title to the next paragraph. 305. pauper O; pauperitas LWCRB (badly).}
Al that may putten of Pryde ' in place ther he regneth."

Remocio curarum:---

(a) For selde sitt pouerete ' the sothe to declare;
As a Justice to Iuge men ' men enioyneth ther-to no poure,
Ne to be a mayre ouere men ' ne mynistros vnder kynges.
Selde is the poure yput ' to punyssh he eny peuple,
Ergo pouerete and poure men ' parfournen the comaundement,
Nolite iudicare quemquam.
Possessio sine calumnia:---

(3) Selde is the poure ryght riche ' bote of hus ryghtful heritage,
He wynneth nat with wyghtes fals ' ne with vnseeled mesures,
Ne borweth of his neyghebore ' bote that he may wel paye,
And lyghtly men leneth to fewe men ' and men wene hym poure.
(4) The feorthe is a fortune ' that florissith the soule
With sobrete from alle synnes ' and al-so ȝut more;
Hit defendeth the flessh ' fro folyes ful menye:
And a collateral confort ' Crystes owen sonde;

Donum dei.

(5) ȝut hit is moder of myȝt ' and of mannes helthe,
And frende in alle fondenynes ' and of soule vueles leche,
Sanitatis mater.

(6) The syxte, hit is a path of pees ' ȝe, thorw the pas of Altoun
Pouerete myghte passe ' with-oute peril of robbynge.
For ther as pouerete passeth ' pees folweth commenliche,
And euere the lasse that eny lyf ledeth ' the lyghter hus herte
is there,
As he that wot neuere with wham ' in nyghtes to mete;
Paupertas est sine sollicitudine semita: Seneca.

(7) The seueth, hit is a welle of wysedome ' and fewe wordes
sheweth,
For lordes aloweth hym lytel ' other leyth ere to hus reisone;
He tempreth hus tonge to-treutheward ' that no tresour coueyteth;
Sapiençe temperatix.

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C. 124. selde EG; seilde P. 127. Selde ETG; Seilde P. yput TG;
I-pyt F; pitt P; see l. 50. 129. Selde ETG; Seilde P. riyght
PE. 130. wyghtes P. 131. is (for bis) P. 132. lyghtly (by mistake) P.
wene EFTG; P om. 134. from FT; ȝen E; whith P. 135. defendeth
FET; defendit P. 137. myȝt P. altoun EF; haultone P.
143. myȝtes E; niȝtes tyme T; myghtes P. 144. wealle P.
† f
(8) The eigeth is a lele laborere ⋅ and loth to take more
Than he may wel deserue ⋅ in somer or in wynter,
And if he chaffareth, he chargeth no losse ⋅ mowe he charite wynne;

_Negocium sine damno._

(9) The nyneth is swete to the soule ⋅ no sugre is swettere;
For pacynce is payn ⋅ for pouerent hym-selue,
And sobrete swete drynke ⋅ and good leche in sykenesse,
Thus lered me a letted man ⋅ for owre lordes loye,
Seynt Austyn, a blissed lyf ⋅ with-outen bysnesse,

_L._For body and for soule ⋅ _absque sollicitudine felicitas._
Now god, that al good gyueth ⋅ graunt his soule reste,
That thus fyrst wrote to wyssen men ⋅ what Pouerte was to mene!

'Allas!' quod Haukyn the actyf man tho ⋅ 'that, after my
Crystendome,
I ne hadde ben den and doluen ⋅ for Doweles sake!
So harde it is,' quod Haukyn ⋅ 'to lyue and to do synne.
Synne suweth vs euere,' quod he ⋅ and sori gan wexe,
And wepte water with his eyghen ⋅ and weyled the tyme,
That euere he dede dede ⋅ that dere god displesed;

'Swowed and sobbed ⋅ and syked ful ofte,
That euere he hadde londe or lordship ⋅ lasse other more,
Or maystrye ouer any man ⋅ mo than of hym-self.

'I were nouȝt worthy, wote god,' quod Haukyn ⋅ 'to were any
Clothes,
Ne nother sherte ne shone ⋅ saue for shame one,
To keure my carogne,' quod he ⋅ and cryde mercye faste,
And wepte and weyled ⋅ and there-with I awaked.
The eyhte, hit is a leel labour and loth to take more
Than he may sothliche deserue in somer other in wynter; And thauh he chaffare, he chargeth no los mowe he charite wynne;

*Negocium sine damno.*

The nyethe, hit js swete to soules is no suger swetere;
For paciencce is hus paneter and payn to pouerfe fyndeth,
And sobrete yeueth here swete drynke and solaceth here in alle angres.

Thus leryde me a lerede man for oure lوردes loue, seint Austyn,
That pure pouerfe and paciencce was a louh lyuynge in erthe,
A blessid lyf with-outie busynesse bote oneliche for the soule;

*Absque sollicitudine felicitas.*
Now god that al thyng eyueth graunte hus saule reste,
That wrot this to wisse men what Pouerfe was to mene!

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C. 150. (2nd) is T; ther is F; PEG om. 152. heere P (twice).
PASSUS XV (PROLOGUE TO DO-BET).

Passus xvii: finit Dowel, et incipit Dobel.

A. 

After my wakyng it was wonder longe,
Ar I couth kyndely knowe what was Dowel.
And so my witte wex and wanyed til I a fole were,
And somme lakked my lyf allowed it fewe,
And leten me for a lorel and loth to reuerencen
Lordes or ladyes or any lyf elles,
As persones in pellure with pendauntes of syluer;
To serauntz ne to suche seyde nouste ones,
"God loke 3ow, lordes!" ne louted faire;
That folke helden me a fole and in that folye I raued,
Tyl Resoun hadde reuthe on me and rokked me aslepe,
Tyl I seigh, as it sorcere was a sotyl thinge with-al,
One with-outen tounge and teeth tolde me whyder I shulde,
And wher-of I cam and of what kynde I coniured hym atte laste,

If he were Crystes creature for Crystes loue me to telle
'I am Crystes creature,' quod he 'and Crystene in many a place,
In Crystes courte i-knowe wel and of his kynne a partye.
Is nother Peter the porter ne Poule with his fauchoun,
That wildefe me the dore dyngel ich neure so late.
At mydnyt at myday my voice so is yknewe,
That eche a creature of his courte welcometh me sayre.'
'What ar ye called,' quod I, 'in that courte amonges Crystes peple?'
'The whiles I quykke the corps,' quod he 'called am I Anima;
And when I wilne and wolde Animus ich hatte;
And for that I can and knowe called am I Mens;
And when I make mone to god Memoria is my name;
And when I deme domes and do as treuthe techeth,
Thenne hadde Actyf a ledere · that heyhte Liberum-arbitrium,
That knewe Conscience ful wel · and Clergie bothe;
'He that hath londe and lordshep,' quath he · 'at the laste
deend
Shal be pourest of power · at hus partyng hennes.'
Thenne ich wondrede what he was · this Liberum-arbitrium,
And prayede Pacience · that ich a-pose hym moste.
And he suffrede me and seide · 'assay hus other name.'

'Leue Liberum-arbitrium;' quath ich · 'of what londe ar ye?
3if thow be Cristes creature · for Cristes loue, tel me.'
'Ich am Cristes creature,' quath he · 'and Cristine in menye
place,
And in Cristes court yknowe · and of hus kynne a partye; 168
Is nother Peter the porter · ne Paul with his fauchon,
That wolde defende me heuene dore · dynge ich neuere so
late.
At myd-ny3t, at mydday · my uoise is so yknowe,
That eche creature that loueth Criste · welcometh me faire.'

'Wher-of serue ye?' ich seide · 'syre Liberum-arbitrium?'
'Of som tyme to fyghte,' quath he · 'falsnesse to destrye,
And som tyme to suffre · bothe sorwe and teene,
Layke other leue · at my lykynge chese,
To do wel other wikke · a wil with a reyson,
And may nat be with-out e a body · to bere me wher hym
lyketh.'

'Thenne is that body bettere than thow,' quath ich · 'nay,'
quath he, 'no betere;
Bote as a wode were a fure · thenne worchen thei bothe, 180
And ayther is othere heete · and also of a wil;
And so is man that hath hus mynde · myd Liberum-arbitrium.
And the whyle ich quyke the cors · cald am ich Anima;
And whenne ich wilne other wolde · Animus ich hyhte, 184
And for that ich can and knowe · cald ich am "manneys Thouht;"
And whan ich make mone to god · Memoria ich hatte;
And when ich deme domes · and do as treuthre techeth,
Thanne is Racio my rj奇特 name · Resoun an Englishe; 28
And when I fele that folke telleth · my firste name is Sensu,
And that is wytte and wisdome · the welle of alle craftes;
And when I chalange or chalange nouyte · chepe or refuse,
Thanne am I Conscience ycalde · goddis clerke and his notarie;
And when I loue lelly · owre lorde and alle other, 33

Thanne is lele Loue my name · and in Latyn Amor;
And when I flye fro the fleshe · and forsake the caroghe,
Thanne am I spirit spechelus · and Spiritus thanne ich hatte.
Austyn and Ysodorus · ather of hem both; 37
Nempned me thus to name; · now thow myȝte chese,
How thow coueitdest to calle me · now thow knowest alle my
names.

Anima pro diversis actionibus diversa nomina sortitur: dum
viviscat corpus, Anima est; dum vult, Animus est; dum
scit, Mens est; dum recolit, Memoria est. Dum iudicat,
Racio est; dum sentit, Sensus est; dum amat, Amor est;
dum negat vel consentit, Consicencia est; dum spirit,
Spiritus est.’

‘Je ben as a bishopp,’ quod I · al bourdynge that tyne, 40
‘For bishhopes yblessed · thei bereth many names,
Presul and pontifex · and metropolitamus,
And other names an hepe · episcopus and pastor.’
‘That is soth,’ seyde he · ‘now I se thi wille!
Thow woldest knowe and kunne · the cause of alle her names,

And of myne, if thow myȝtest · me thinketh by thi speche!’
‘Je, syre,’ I seyde · ‘by so no man were greue,
Alle the sciences vnder sonne · and alle the soyle craftes
I wolde I knewe and couth · kyndely in myne herte!’
‘Thanne artow inparfit,’ quod he · ‘and one of Prydes knyȝtes;

For such a luste and lykynge · Lucifer fel fram heuene:

_Ponam pedem meum in aqulone, et similis ero altissimo._
Then is *Racio* my ryhte name· "Reson" in English; 188
And whenne ich fele that folke telleth· my furste name is *Sensus*,
And that is witte and wisedome· the welle of alle craftes;
And when ich chalange other nat chalange· chepe other refuse,
Thanne am ich *Conscientia* cald· godes clerk and hus notarie;
And when ich wol do other nat do· goode dedes other ille, 193
Then am ich *Librum-arbitrium*· as lettrede men tellen;
And when ich loue leelly· oure lord and alle othere,
Then is "leel Loue" my name· in Latyn that is *Amor*; 196
And when ich flee fro the body· and feye leue the caroygne,
Then am ich a spirit specheles· and *Spiritus* thenne ich hote.
Austyn and Ysidorus· ayther of hem bothe
Nempnede me this to name· thow now myght cheese 200
How thow coueitest to calle me· now knowest thow alle myne names,

*Anima pro diversis actionibus diversa nomina sortitur;*
*dum uiuificat corpus, Anima est. dum uult, Animus est; dum recolit, Memoria est; dum iudicat, Racio est;*
*dum sentit, Sensus est; dum amat, Amor est; dum de- clinat a male ad bonum, Librum arbitrium est; dum negat uel consentit, Consciencia est; dum spirat, Spiritus est."

'3e ben as a bischop,' quath ich· al bordyng that tyme,
'For bischopes blessed· thei bereth meny names,
*Presul* and *ponifie*· and *metropolitanus,* 204
And other names an hepe· *episcopus* and *pastor.*

'That is soth,' he seide· 'now ich seo thy wil
How thow woldest know and conne· the cause of alle here names,
And of myne, yf thow myghtest· me thynketh by thy spechel' 208

'3e, syre,' ich seyde, 'by so· that no man were a-greuened,
Alle the science vnder sonne· and alle solite craftes
Ich wolde ich knewe and couthe· kyndeliche in myn herte.'

'Thanne art thow inparfyt,' quath he· 'and on of Prydes knyghtes;' 212
For suche a luste and lykyng· Lucifer fel fro heuene;

*Ponam pedem meum in aquilone, et ero similis altissimo.*
It were aȝeynes kynde,' quod he · 'and alkynnes resoun, 52
That any creature shulde kunne al · excepte Cryste one.
Aȝein such Salomon speketh · and dispiseth her wittes,
And seith, sicu qui mel comedit multum, non est ei bonum:
sic qui scrutator est maiestatis, opprimitur a gloria.
To Englisch-men this is to mene · that mowen speke and here,
The man that moche hony eteth · his mawe it engleymeth; 56
And the more that a man · of good mater hereth,
But he do ther-after · it doth hym double scathe:
Beatus est, seith seynt Bernard · qui scripturas legit,
Et verba vertit in opera · fullich to his powere. 60
Couyetise to kunne · and to knowe science
Pulte out of paradyss · Adam and Eue;

Sciencia appetitus hominem inmortalitatis gloria spoliavit.
And riȝte as hony is yuel to defye · and engleymeth the mawe,
Riȝt so that thow resoun · wolde the rote knowe 64
Of god and of his grete myȝtes · his graces it letteth.
For in the lykynge lith a pryde · and a lycames couetise,
Aȝein Crystes conseille · and alle clerkes techyng,

That is, non plus sapere quam oportet sapere.
Freres and fele other maistres · that to the lewed men prechen,
3e moeuen materes inmesurables · to tellen of the trinite, 69
That ofte tymes the lewed peple · of hir billeue doute.
Betterre byleue were mony · doctoures such techyng,
And tellen men of the ten comaundementz · and touchen the
seuene synnes,
And of the braunches that burgeouneth of hem · and bryngeth
men to helle,
And how that folke in folyes · myspenden her fyue wittes,
As wel freres as other folke · folilich spenen
In housynge, in haterynge · and in-to hiegh clergyge shewynge,
More for pompe than for pure charite · the poeple wote the sothe
That I lye nouȝt, lool · for lordes 3e plesen, 78
And reuerencen the riche · the rather for her syluer;

Confundantur omnes qui adorant scultilia; et alibi:
Vt quid diligitis vanitatem, et queritis mendacium?
Go to the glase of the verse · 3e grete clerkes;
If I lye on 3ow to my lewed witte · ledeth me to brenynge!
C. PASSUS XVII. 214–239. 441

hit were a-geyn kynde; quath he · 'and alle kynne resoun
That eny creature sholde conne al · excepte Cryst one.
A3cne alle suche Salomon speketh · and dispiseth here wittes, 216
   And seith, sicut qui mel comedit multum, non ei bonum est;—
   sic qui scrutator est magesstatis, opprimetur a gloria.
To English-men this is to mene · that mowen speke and huyre,
The man that muche honye eet · his mawe hit engleymeth:
The wyttour that eny wight is · bote yf he worche ther-after,
The biterour he shal a-bygge · bote yf he wel worche; 220
Beatus, seith seynt Bernard · qui scripturas legit,
Et uerba urter in opera · emforth his power.
Coutesie to conne · and to knowe sciences
Putte oute of paradys · Adam and Eue;
   Scientiæ appetitus hominem immortalitatis gloria spoliavit.
And ryght so as honye · isuel to defe,
Ryght so sothly sciences · swelth in a mannes saule,
And doth hym to be deynous · and deme that beth nat lerede;

Non plus sapere · seide the wyse,
Quam opertet sapere · lest synne of pruyde weze.
Freres fele sithes · to the folke that thei prechen
Meuen motis meny tymes · insolibles and fallaces,
That bothe lered and lewed · of here by-leyue douten; 232

To teche the ten commaundemens · were ten sithe bettere,

And how that folke folyliche · here fif wittes myspenden,
As wel freres as other folk · folyliche spenden
In housyng and in helyynge · in hih cleregie shewynge, 236
More for pomp and prude · as the peuple wot wel
That ich lye nat, loo · for lordes thei plesen,
And reverenceth the ryche · the rather for here seluer,
For as it semeth, ye forsaketh · no mannes almesse,
Of vsureres, of hores · of aurous chapmen,
And louten to this lorde · that mowen lene 30w nobles, 84
A3eine 30wre reule and religioun · I take recorde at Iesus,
That seide to his disciples · ne sitis personarum accceptores.

Of this materie I myyte · make a longe bible,
Ac of curatoures of crystene peple · as clerces bereth witnesse,
I shal tellen it for treuth sake · take hede who so lyketh! 89

As holynesse and honeste · oute of holicherche spredeth
Thorw lele libbyng men · that goddes lawe techen,
Rist so out of holicherche · alle yueles spredeth, 91

There inparfyt presthod is · prechoures and techeres.
And se it by ensample · in somer-tyme on troues,
There somme bowes ben leued · and somme bereth none;
There is a myschief in the more · of suche manere bowes. 96

Rist so persones and prestes · and prechoures of holy cherche,
That aren rote of the ristte faith · to reule the peple;
Ac there the rote is roten · reson wote the sothe,
Shal neure floure ne frute · ne faire leef be grene. 100
For-thi, wolde ye letted leue · the leccherye of clothyng,
And be kynde, as bise for clerces · and curteise of Crystes goodes,
Trew of 30wre tonge · and of 30wre taille bothe,
And hatien to here harlotrye · and nouȝt to vnderfonge 104
Tythes of vntrewre thinges · ytilied or chaffared,
Lothe were lewed men · but thei 30wre lere folwed,
And amenden hem that mysdon · more for 30wre ensamples,

Than forto prechen and preue it nouȝt · ypocrisyie it semeth. 108
For ypocrisyie in Latyn · is lykned to a dongehul,
That were byssneded with snowe · and snakes wyth-inne;
Or to a wal that were whiltymed · and were foule wyth-inne.

Rist so many prestes · prechoures and prelates, 113
3e aren enblaunched with bele paroles · and with clothes also,

Johannes Crysostomus · of clerces speketh and prestes,

Sicut de templo omne bonum progreditur, sic de templo omne malum procedit.

B. 90. honeste WCROB; honestete L.
A3ens the counsail of Cryst · as holy cleregeye witnesseth; 240

Ne sitis acceplores personarium.

Loo, what holy wryt wytneseth · of wikked techeres;
As holyness and honeste · out of holy churche
Spryngeth and spredeth · and enspireth the peuple
Thorgh parfit preest-hood · and prelates of holichurche,
Ryght so out of holychurche · al vuel spredeth,
Ther imparfit preest-hod is · prechours and techours.
And seo hit by ensample · of trees in somer-tymne,
Ther somme bowes bereth leues · and somme bereth none; 248
The bowes that bereth nat · and beeth nat grene-leuede,
Ther is a myschif in the more · of suche manere stockes.
Ryght so persones and preestes · and prechers of holy churche
Ys the rote of the ryght feithe · to rewele the peuple; 252
Ac ther the rote is roten · reson wot the sothe,
Shal neure floure ne frut wexe · ne fair leef be grene.
For wolde 3e letteride leue · the lecherie of clothinge,
And be courteis and kynde · of holykirke goodes,
Parte with the poure · and 3oure pruyde leue,
And therto trewe of 3oure tonge · and of 3oure tail also,
And haten harlotrie · and to vnderfonge the tythes
Of vserers and of hores · and of al vuel wynnynges,
Loth were lewede men · bote thei 3oure lore sofweneden,
And a-menden hem of here mysedes · more for 3oure ensamples
Than for to preche and preuen hit nat; · ypocrisie hit semeth!
Ypocrisie is a branche of pruyde · and most among clerkes, 264
And is ylikned in Latyn · to a lothliche dounghep,
That were by-snywe al with snow · and snakes with-ynne,
Or to a wal whit-lymed · and were blak with-inne.
Ryght so meny preestes · prechours and prelates, 268
That beth enblauunched with bele paroles · and with bele clothes;
And as lambes thei lokken · and lyuen as wolues.

Johannes Crisostomus · karpeth thus of clerkes,

Sicul de templo omne bonum prograditur, sic de templo omne
malum procedit.

C. 240. whittnesseth P. 242. honeste EMFTG; honestete P. 246,
248, 250. Thier (for Ther) P. 252. (and) the MTF; PEG om. ryght P.
255. ye MT; the PEG. 256. kirke T; churche P. 257. with the
EMFT; whithe P. 258. trywe P. 259. and MFTG; PE om. 265.
is MFT; PEG om. 267. This line is in T only.
B. PASSUS XV. 116-143.

Si sacerdocium integrum fuerit, tota floret ecclesia; si autem corruptum fuerit, omnium fides marcida est.
Si sacerdocium fuerit in peccatis, totus populus convertitur ad peccandum.
Sicut cum viseris arborum pallidam et marcidam, inteligis quod vicium habit in radice,
Ita cum viseris populum indisciplinatum et irreligiosum, sine dubio sacerdocium eius non est sanum.

If lewed men wist what this Latyn meneth, 116
And who was myn auctor moche wonder me thinketh,
But if many a prest bere for here basclardes and here broches,
A peyre bedes in her hande and a boke vnder her arme.
Sire Iohan and sire Geffray hath a gerdal of slyuer,
A basellarde, or a balloknyf with botones ouergylte.
Ac a portous that shulde be his plow placebo to segge,
Hadd he neure seruyse to saue slyuer ther-to seith it with yvel wille.

Allas! ye lewed men moche lese ye on prestes, 114
Ac thinge that wykedlich is wonne and with false sleigthes,
Wolde neuere witte of witty god but wikked men it hadde;
The which aren prestes inparfit and prechouries after slyuer,
Sectoures and sudenes somnoures and her lemmannes.
This that with gyle was geten vngraciouslich is spended;
So harlotes and hores ar hulpen with such goodis,
And goddes folke for deuante ther-of forfaren and spilen.
Curatoures of holykirke as clerkes that ben auerouse,
Liethlich that they leuen loselles it habbeth,
Or dyeth intestate and thanne the bishop entreth,
And maketh murthe there-with and his men bothe,
And segen, “he was a nygarde that no goode myyte aspare
To frende ne to fremmed the fende haue his soule!”
For a wrecched hous he helde al his lyf tyme;
And that he spared and bispered spene we in murthe.”
By lered, by lewed that loth is to spende,
Thus gone her godes be the goste faren.
Ac for good men, god wote gret dole men maken,
And bymeneth good mete-3yuere and in mynde haueth,

B. 119 MS. O (which in l. 118 has heer for bere) has a totally different line here, viz. Schudchen go synge seruyseles with sire philip the sparwe. 136. aspare WCRB; asparate L.
Si sacerdocium integrum fuerit, tota floret ecclesia; si autem corruptum fuerit, omnium fides marcida est.
Si sacerdocium fuerit in peccatis, totus populus convertitur ad peccandum.
Sic ut cum uideris arborem pallidam et marcidam, intelligis quod oicum habet in radice,
Ila cum uideris populum indisciplinatum et irreligiosum, sine dubio sacerdocium eius non est sanum.

Alas! lewede men · muche leese ȝe that fynden
Vnkynde creatures · to beo kepers of youre soules!
Ac thyng that wikkedliche is wonne · and with false sleithes,
Wolde neuere other-wise god · bote wicked men hit hadde,
As imparfit preestes · and prechers after seluer,
Secutours and sodenes · somners and here lemmannes;
And that with gyle was gete · vngraciousliche be dispended.

Curatours of holychurche · and clerkus that ben auarous,
Lightliche that thei leue · loseles hit deouuren.

Leyueth hit wel, lordes · bothe lered and lewede,
That thus goth here godes · atte laste ende,
In prayers and in penaunces • and in parfyt charite.'

'What is Charite?' quod I tho • 'a childish thinge,' he seide;

'Nisi efficiamini sicut paruuli, non intrabitis in regnum celorum;

With-outhen fauntele or foly • a fre liberal wille.'

'Where shulde men fynde such a frende • with so fre an herte?
I haue lyued in londe,' quod I • 'my name is Longe Wille, 148
And fonde I neuere ful charite • before ne biynde!
Men beth mercyable • to mendynants and to pore,
And wolten lene there thei leue • lelly to ben payed.
Ac charite that Poule preiseth best • and most plesaunte to
owre saucoure,

As, non inflatur, non est ambiciosa, non querit que sua sunt,
I seigh neuere such a man • so me god helpe,
That he ne wolde aske after his • and otherwhile coueyte
Thinge that neded hym nouȝt • and nyme it if he myȝte!
Clerkis kenne me that Crist • is in alle places;

Ac I seygh hym neuere sothly • but as my-self in a miroure,

Ita in enigmate, tunc facie ad faciem.
And so I trowe trewly • by that men telleth of charite,
It is nought championes fyȝte • ne chaffare, as I trowe.'

'Charite,' quod he, 'ne chaffareth nouȝte • ne chalengeth, ne

As proude of a penye • as of a pounde of golde,
And is as gladde of a goune • of a graye russet
As of a tunicle of Tarse • or of trye scarlet.
He is gladde with alle gladde • and good tyll alle wykked, 164
And leueth and loueth alle • that owre lorde made.

Curseth he no creature • ne he can bere no wratthe,
Ne no lykynge hath to lye • ne laughe men to scorne.
Al that men seith, he let it soth • and in solace taketh,
And alle manere meschiefes • in myldenesse he suffrith;
Coueiteth he none ethly good • but heuene-riche blisse.'
That lyuen a-3ens holy lore · and the loue of charite.'

'Charite,' quath ich tho · 'that is a thing for sothe
That maistres comenden muche; · wher may hit be founde?
Ich hauue lyued in London · meny longe 3eres,
And founde ich neure in faith · as freres hit precheth,
Charite, that chargeth nat · ne chit, thauh men greue hym, 288
As Paul in a pistele · of hym bereth witnesse;

Non inflatur, non est ambicioosa, non querit que sua sunt.
Ich knew neure, by Cryst · clerk nother lewede,
That he ne askede after hus · and other-whyle coueytede
Thyng that needede hym nat · and nyme hit, yf he myghte! 292
For tho3 men so3t al sectes · of sustren and of bretheren,
And thow fynde hym, bote figuratifsiche · a ferly me thinketh;

Hic in enigmata, tunc facie ad faciem:—
And so ich trowe trewely · by that men tellen of Charite.'

'Charite is a childish thing · as holichurche witnesseth, 296
Nisi efficiamini sicut paruuli, non intrabitis in regnum
celorum:

DISTINCTIO CARITATIS.
As proud of a peny · as of a pounde of golde,
And al-so glad of a goune · of a grey russet
As of a cote of cammoka · other of clene scarlett.
He is glad with alle glade · as gurles that lauhen alle, 300
And sory when he seeth men sory · as thow seest children
Lauhen ther men lauhen · and loure ther men loureth.
And when a man swereth for soth · for soth he hit trouweth;
He weneth that no wist · wold lygte and swere, 304
Ne that eny gone wolde gylen · other, ne greue,
For drede of god that is so good · and thus-gates ous teicheth,

Quodcumque multis ut nobis faciant homines, facite eis.
He hath no lykynge to lauhe · ne lygte, men to scorne;
Alle siknesse and sorwes · for solas he hem taketh, 308
And alle manere meschifs · as minstracie of heuene.
Hath he any rentes or richesesse · or any riche frendes?
Of rentes ne of richesesse · ne recruth he neuere.
For a frende that fyndeth hym · faillled hym neuere at nede;
Fial-voluntas tua · fynt hym euer-more.
And if he soupeth, eet but a soppe · of spera-in-deo.
He can purtreye wel the pater-noster · and peyne it with aues,
And other-while is his wone · to wende in pilgrimage,
There pore men and prisons liggeth · her pardoun to haue.
Though he bere hem no bred · he bereth hem swetter lyflode,
Loueth hem as owre lorde biddeth · and loketh how thei fare.
And whan he is wery of that werke · thanne wil he some tyme
Laboryn in a lauendrye · wel the lengthe of a myle,
And yerne in-to 3oute · and zepliche speke
Pryde with al the appurtenaunce · and pakken hem togyderes,
And bouken hem at his brest · and beten hem clene,
And leggen on longe · with laboraui-in-gemitu-meo,
And with warme water at his eyghen · wasshen hem after.
And thanne he syngeth whan he doth so · and some tyme seith wepyng,
Cor contritum et humilitatum, deus, non despiciest.
By Cryst, I wolde that I knewe hym, quod I · ‘no creature leuere!’
With-outen helpe of Piers Plowman, quod he · ‘his persone seestow neuere.’
Where clerkes knowen hym, quod I · ‘that kepyn holykirke?’
Clerkes haue no knowyng, quod he · ‘but by werkes and bi wordes.
Ac Piers the Plowman · parcyueth more depper
What is the wille and wherfore · that many wyhte suffreth,
Et vidit deus cogitationes eorum.
For there are ful proude-herted men · paciente of tonge,
And boxome as of berynge · to burgeys and to lordes,
And to pore peple · han peper in the nose,
And as a lyoun he loketh · there men lakketh his werkes.
For there ar beggeres and bidderes · bedemen as it were,
Loketh as lambren · and semen lyf-holy,
Ac it is more to haue her mete · with such an esy manere,
Of deth ne of derthe · drad was he neuere,
Ne mysliked, thaugh he loore · other lenede to that ilke
That neuere payed peny age · in place there he borwede.' 312
'Who fyndeth hym his fode?' quath ich · 'other what frendes
hath he,
Rentes other richesses · to releue hym at hus neode?'
'Of rentes ne of richesses,' quath he · 'reccheth he neuere,
A frend he hath that fynt him · that faileth him neuere. 316
On Aperis-tu-manum · alle thynge hym fyndeth;
Fiat-voluntas-tua · festeth hym eche day.
And also he can clergie · credo-in-deum-patrem,
And portreith wel the pater-noster · and peynteth hit with
aues. 320
And other-while hus wone is · to wende in pilgrimages,
Ther poure men and prysons beth · and payeth for here lyfode,
Closthem hem and comforthem hem · and of Crist precheth hem,
What sorwes he suffrede · in ensample of ous alle, 324
That pouer and pacience · parfitliche ytake
Ys mucche merit to that man · that wel may suffren.
When he hath thus visited fetered folke · and other folke poure,
Then he ȝerneth in-to thouht · and ȝepliche he secheth 328
Pruyde, with alle the portinaunce · and packeth hem togederes,
And laueth hem in the lauandrie · laboraui-in-gemitu-meo,
And bouketh hem at hus brest · and beteth hit ofte,
And with warme water of hus eyen · woketh hit til hit white; 332
Lauabis me, et super niuem dealbabor.
Thanne syngeth he whanne he so doth · and som tyrne wepynge,
Cor contritum et humiliatum, deus, non despiciest.'
'Were ich with hym, by Crist,' quath ich · 'ich wolde neuere
fro hym,
Thaugh ich my by-lyue sholde begge · a-boute at menne hacches.
Wher clerkes knowe hym nat,' quath ich · 'that kepen holy-
churches?'
'Peers the Plouman,' quath he · 'most parfitliche hym knoweth;
Et uidit deus cogitationes eorum.
Than for penaunce and parfitnesse • the pouerte that such taketh.
There-fore by coloure ne by clergye • knowe shaltow hym neuere,
Noyther thow wordes ne werkes • but thow wille one. 204
And that knoweth no clerke • ne creature in erthe,
But Piers the Ploewman • Petrus, id est, Christus.
For he ne is nouȝte in lolleres • ne in lande-leperes hermytes,
Ne at ancre, there a box hangeth • alle suche thei faiten. 208
Fy on faitoures • and infaitoures suos!
For charyte is goddis champioun • and as a good chylde hende,
And the meryest of mouth • at mete where he sitteth.
The love that lith in his herte • maketh hym lyȝte of speche,
And is companelable and confortatyf • as Cryst bit hymselue, 213
Nolite fieri sicut ypocrīte, bristes, etc.

For I haue seyn hym in sylke • aud somme tymé in russet,
Bothe in grey and in grys • and in gulte herneyts,
And as gladlich he it gaf • to gomes that it neded. 216
Edmonde and Edwarde • eyther were kynges,
And seyntes ysette • tyl charite hem solwed.
I haue seyne Charite also • syngen and reden,
Ryden and rennen • in ragged wedes,
Ac biddynge as beggeres • bïhelde I hym neuere.
Ac in riche robes • rathest he walketh,
Ycalled and ycrimiled • and his crowne shaye,
And clerlich yclothed • in cipres and in Tartaryne. 224
And in a freres frokke • he was yfounde ones,
Ac it is ferre agoo • in seynt Fraunceys tymé;
In that secte sitthe • to selde hath he be known.
Riche men he recomendeth • and of her robes taketh,
That with-outen wyles • leden her lyues,

Beatus est diues, qui, etc.

In kynges courté he cometh ofte • there the conseille is trewe,
Ac if coueityse be of the conseille • he wil nouȝt come ther-inne.
In courté amonge Iaperes • he cometh but selde, 232
For braulyng and bakbytyng • and beryng of fals witnesse.
In the constorie biforn the comissarie • he cometh nouȝt ful ofte,
For her lawe direth ouer-longe • but if thei lacchen syluer;
And matrimoine for monye • maken and vnmaken, 236

B. 213. comparanel RCO; compenable L. 224. From OCB; LWR
om. this line.
By clothyng ne by karpinge · knowe shalt thou hym neuere, 338
Ac thorw werkes thou myght wite · wher forth he walketh;
Operibus credite.

He is the muriest of mouthe · at metes ther he sitteth,

And compenable in companye · as Crist hym-self techeth,
Notile tristes fieri, sicut ypocrite.
Ich haue seyen hym my-self · som tyme in russett,
Bothe in greye and in grys · and in gylt harneys,
And al-so gladliche he gyueth · to gomes that hit needeth.
Eadmund and Edward · ayther were seyntes,
And chief charite with hem · and chast al here lyue,
Ich haue seyen Charite al-so · syngen and rede,
Ryden, and rennen · in raggede clothes,
Ac biddyng as a beggere · by-heold ich hym neuere.
Ac in riche robes · ratheest he walketh,
Y-called and ycrymyled · and hus croune shaue.

And in a freres frocke · he was yfounde ones,
Ac it is fer and fele þeres · in Fraunceys tyme;
In that secte sithe · to selde he hath be founde.
Riche men he comendeth · and of here robes taketh,
Of tho that leelliche lyuen · and louen and by-leyuen;
Beatus est diuès sine macula.
In kynges court he cometh · yf hus cousnail be trewe;
Ac yf couetise be of hus cousnail · he wol nat come ther-ynne.
Among the comunes · he cometh but selde,
For brawelynge and bacbytyng · and beryng of false witnesse.
In constorie by-fore the comissarie · he cometh nat ful ofte,
For here lawe is ouere-longe · bote yf thei lacche seluer.
And that conscience and Cryst hath yknitte faste,
Thei vndon it vnworthily the doctours of lawe.
Amonges erchebischopes and other bishopes and prelates of
holy cherche,
For to wonye with hem his wone was sum tyme,
And Cristes patrimonye to the pore parcel-mel dele.
Ac auerice hath the keyes now and kepeth for his kynnesmen,
And for his seketoures and his servantes and somme for here
children.

Ac I ne lakke no lyf but lorde, amende vs alle,
And gyue vs grace, good god charite to folwe!
For who so myyte mete with hym such maneres hym eyleth,
Noyther he blameth ne banneth bosteth, ne prayseth,
Lakketh, ne loseth ne loketh vp sterne;
Craueth, ne coueiteth ne crieth after more,

In pace in id-ipsum dormiam, etc.
The moste lyflode that he lyueth by is loue in goddis passiou, 244
Noyther he biddeth, ne beggeth ne borweth to yelde;
Misdoth he no man ne with his mouth greueth.

Amonges Cristene men this myldnesse shulde laste;
In alle manere angres haue this at herte—
That though thei suffred at this god suffred for vs more,

Of owre foes that doth vs falsenesse that is owre fadres wille.
For wel may every man wite if god hadde wolde hymselue,
Sholde neuere Iudas ne Iuwe haue Iesu don on rode,
Ne han martired Peter ne Poule ne in prisoun holden.
Ac he suffred in ensample that we shulde suffre also,
And seide to suche that suffre wolde that pacientes vincunt.

Verbi gratia quod he and verrey ensamples manye,
In Legenda Sanctorum the lyf of holy seyntes,
What penaunce and pouerte and passioun thei suffred,
In hunger, in hete in al manere angres.
Antony and Egidie and other holi fadres
Wonden in wilderness amonge wilde bestes;
Monkes and mendynauntz men bi hem-seleue,
In spekes and in spelonkes selden speken togideres.
Ac noyther Antony ne Egidy ne hermite that tyme

B. 239-243. These lines are in R only. 270. an (for and) L.
With bishopes he wolde beo · for beggers sake,
Ac avarice other-whiles · halt hym with-oute the gate.
Kynges and cardineles · knowen hym som tyme,
Ac thorw couetise and his consail · congeied is he ofte.
And ho so coueyteth to know hym · such a kynde hym folweth,
As ich tolde the with tonge · a lytel tyme passed;
For nother he beggeth, ne biddeth · ne borweth to yelde;
He halt hit a nycete · and a foul shame
To beggen other to borwe · bote of god one;

Panem nostrum colidianum da nobis hodie.'

Hic explicit passus septimus et ultimus de Dowel.

PASSUS XVIII.

\textit{Incipit passus primus de Dobet.}

\textit{THER is no suche,' ich seide · 'that som tyme ne borweth,}
Other beggeth other byddeth · beo he ryche other poure,
And ȝut other-while wroth · with-oute eny synne.'
'Ho so is wroth and wolde be awreke · holi wryt,' quath he,
'proueth
He passeth chief charite · if holichurche beo trewe;
\textit{Caritas omnia suffert.}
Holy wrat witnesseth · ther were suche eremites,
Solitarie by hem-self · and in here selles lyueden
With-oute borwynge other beggynge · bote of god one;
Of liounes ne of leoperdes ∙ no lyflosde ne toke,
But of foules that fleeth ∙ thus fynt men in bokes.
Excepte that Egydie ∙ after an hynde cryede,
And thorw the mylke of that mylde best ∙ the man was susteyned;
And day by day had he hir nouȝt ∙ his hunger forto slake, 276
But seldom and sondrie tymes ∙ as seith the boke and techeth.

Antony a dayes ∙ aboute none-tyme,
Had a bridde that brouȝte hym bred ∙ that he by lyued;
And though the gome hadde a geste ∙ god fonde hem bothe. 280

Poule primus heremila ∙ had parroked hym-selue,
That no man miȝte hym se ∙ for mosse and for leues;
Foules hym sedde ∙ fele wynterres with alle,
Til he founded freres ∙ of Austines ordre. 284

Poule, after his prechyng ∙ panyers he made,
And wan with his hondes ∙ that his wombe neded.
Peter fisched for his fode ∙ and his felawe Andrewe;
Some thei solde and some thei sothe ∙ and so thei lyued bothe.
And also Marie Magdeleyne ∙ by mores lyued and dewes, 289
Ac moste thorw deuocioun ∙ and mynde of god almijty.
I shulde nouȝt this seuene dayes ∙ seggen hem alle,
That lyueden thus for owre lordes loue ∙ manye longe ȝeres. 292
Ac there ne was lyoun ne leopart ∙ that on laundes wcnten,
Noyther bere, ne bor ∙ ne other best wilde,
That ne fel to her feet ∙ and fauned with the tailles.
And if thei couth han ycarped ∙ by Cryst, as I trowe, 296
Thei wolde haue fedde that folke ∙ bifor wilde foules.
For alle the curteisie that bestes kunne ∙ thei kidde that folke ofte
In likkyng and in lowyne ∙ there thei on laundes ȝede.
Ac god sent hem fode bi foules ∙ and by no fierse bestes, 300
In menynge that meke thinge ∙ mylde thinge shulde fede;
As who seith, religious ∙ ryȝtful men shulde fynde,
And lawfull men to lyf-holy men ∙ lyflosde brynge.

B. 276. And L; Ac R (perhaps better). 298, 299. These lines are in R only.
Excepte that Egidie · an hynde other-while
To hus selle selde cam · and suffrede to be melked.
Elles foueles fedden hem · in frythes ther thei woneden,
Bothe Antonye and Erseny · and other mo fele.

Paul primus heremita · hadde parroked hym-selue,
That no man myghte se hym · for muche mos and leues;
Foweles hym fedde · yf frere Austyn be trewe;
For he ordeynede that ordre · other elles thei gabben.
Paul after his prechynge · panyeres he made,
And wan with hus hondes · al that hym neodye.
Peter fysshed for hus fode · and hus fere Andreu;
Som thei solde, and som thei sode · and so thei leueden bothe.
Marie Magdalene · by mores leuede and dewes;
Loue and leel by-leyue · heeld lyf and soule to-gedere.

Maria Egyptiaca · eet in thyrtyn wynter
Bote thre lytel loues · and loue was her souel.
Ich can nat rekene hem ryght now · ne reherce here names,
That lyueden thus for oure lorde loude · meny longe 3eres,
With-oute borwyng other beggyng · other the bok lyeth,
And woneden in wildernesse · a-mong wilde bestes;
Ac dorst no best byten hem · by daye ne by ngyhte,
Bote myldeliche, whan thei metten · maden louh chere,
And feyre by-fore tho men · fauhnede with the tayles.
Ac bestes brouhte hem no mete · bot onliche the fouweles,
In tokenynge that trewe man · alle tymes sholde
Fynde honeste men and holy men · and other ryghtful peuple.
For wolde neuere feithful god · that freres and monkes token
Lyflore of luther wynnynges · in al here lif-tyme.

As wytnesseth holy writ · what Thobie seyde
To his wif, whan he was blynde · he herde a lamb blete;
‘A! wyf! be war,’ quath he · ‘what ye haue here-ynne;
Lord leyue,’ quath the lede · ‘no stole thyng be here!’

Videte ne furtum sit: et alibi, melius est mori quam male

This is no more to mene · bote men of holychurch
Sholde receyue ryght nauz · bot that ryght wolde,
And thanne wolde lorde and ladys be loth to agulte, 304
And to take of her tenauntz more than treuth wolde,
Fonde thei that freres wolde forsake her almesses,
And bidden hem bere it there it was yborwed.
For we ben goddes foules and abiden alwey,
Tyl briddles brynge vs that we shulde lyue by.
For had ye potage and payn ynough and peny-ale to drynke,
And a messe there-myddle of o manere kynde,
Ye had ryght ynough, ye religious and so yowre reule me tolde:
Nunquam, dicti Iob, rugiet onager cum herbam habuerit?
a aut mugiet bos cum ante plenum prespe steterit?
Brutorum animalium natura te condemnat, quia cum eis
pabulum commune sufficiat; ex adipe prodijt iniquitas tua.

If lewed men knewe this Latyn thei wolde loke whom thei yseue,
And ayyse hem biforn a fyue dayes or sexe,
Or thei amortesed to monkes or chanouns her rentes.
Alas! lorde and ladys lewed conseille haue ye 316
To 3yue fram yowre eyres that yowre ayeles yow lefte,
And 3iueth to bidde for yow to such that ben riche,
And ben founded and seffed eke to bidde for other.
Who perfourneth this prophecye of the peple that now lybbeth,
Dispersi, dedi pauperibus, etc.? 321
If any peple perfourme that texte it ar this pore freres!
For that thei beggen abouten in buildynge thei spene,
And on hem-self sum and such as ben her laboreres,
And of hem that habbeth thei taken and 3yue hem that ne habbeth.
Ac clerkes and knyvtes and comuneres that ben riche,
Felle of yow fareth as if I a forest hadde,
That were ful of faire trees and I foned and caste
How I myyte mo ther-inne amonges hem sette. 328
Ryght so ye riche ye robeth that ben riche,
And helpeth hem that helpeth yow and 3iueth there no nede is.
As who so filled a tonne of a fresshe ryuer,
And went forth with that water to woke with themese.
Ryght so ye riche ye robeth and fedeth
Hem that han as ye han; hem ye make at ese.
Ac religious that riche ben shulde rather feste beggers
Than burgeys that riche ben as the boke techet; 336
And refuse reverences • and raueneres ofrnyges.  44
Thenne wolde lorde and ladies • be loth for to agulte,
And to take of here teneus • more than treuthe wolde;
And marchaus merciable wolde be • and men of lawe bothe.
Wolde religiouse refuse • raueneres almesse,
Then grace sholde growe 3ut • and grene-leued wexe,
And Charite, that child is now • sholde chaufen of him-self,
And confortye alle Cristene • wold holykirke amende.
Iob the parfit patriarch • this prouerbe wrot and tauhte,
To makye a man louvere mesure • that monkes beeth and freres;
Nunquam, dicit Iob, rugiet onager cum habuerit herbam,
aut mugiet bos cum ante plenum presepe steterit? Brut-
orum animalium natura te condemnat, quia cum pabulum
sufficiat commune, ex adipe prodiit iniquitas.
Yf lewede men knewe this Latyn • a littel thei wolde auisen hem
Er thei amorisede eny more • for monkes other for channons.
Alas! lorde and ladies • lewede counsail haue 3e
That founded beth to fulle • to seffe suche and fede
With that your barnes and your blod • by goode lawe may cleyme!
For god bad hus blessede • as the book techeth,
Honora patrem et matrem, ut longeus sis, etc.,
To helpe thy fader forrest • by-forre freres and monkes,
And er preste other pardoneres • other eny peuple elles.
Help thi kynne, Crist bit • for ther by-gynneth charite,
And afterwarde awaite • hoo hath moost neede,
And ther help yf thou hast • and that halde ich charite.

Loo! Laurence for hus largenesse! • as holy lore telleth,
That hus mede and hus man-hede • for euere-more shal laste;
Justicia eius manet in eternum.
He gaf godes men godes goodes • and nat to grete lorde,
And fedde that a-fyngred were • and in defaut e lyueden.
Ich dar nat carpe of clerkes now • that Cristes tresoure kepem,
That poure peuple by pure ryght • here part thei myghten aske;
Of that that holychurch • of the olde lawe clemeth,
Priestes on aparail • and on Purnele spenen.

C. 49. him MF; hem PETG.  50. kirke T; churche PEFG.  55. 3e
MFTG; we P.  58. ut—sc. is in F only.  62. awhaithe P.  66.
(2nd) godes MG; goddes I; godis T; PE om.  68. dar IMFTG; der P.
70. pat pat MFTG; pat PE.
Quia sacrilegium est res pauperum non pauperibus dare.
Item, peccatoribus dare, est demonibus immolare.
Item, monache, si indiges et accipis, pocius das quam accipis.
Si aulem non ages, et accipis, rapis.
Porro, non indiget monachus, si habeat quod nature sufficient.

For-thi I conseille alle Cristene to confournem hem to charite;
For charite with-oute chalengyng e vnchargeth the soule,
And many a prisne fram purgatorie thow his preyeres he delyuereth.

Ac there is a defaute in the folke that the faith kepeth;
Wherefore folke is the feblere and noug ferme of bilieue.
As in Lussheborwes is a lyther alay and yet loketh he lyke a sterlyng,
The merke of that mone is good ac the metal is fieble;
And so it fareth by some folke now thei han a faire speche,
Croune and Crystendome the kynges merke of heuene,
Ac the metal, that is mannes soule with synne is foule alyed;
Bothe lettred and leywed beth alyed now with synne,
That no lyf loueth other ne owre lorde, as it semeth.

For thorw werre and wykked werkes and wederes vnresonable,
Wederwise shipmen and witti clerkes also
Han no bilieue to the lifte ne to the lore of philosofres.

Astrymyanes alday in her arte faillen,
That whilum warned bfore what shulde falle after.
Shipmen and shepheardes that with shipp and shepe wenten,
Wisten by the walkene what shulde bitysde;
As of wederes and wyndes thei warned men ofte.

Tilieres that tiled the erthe tolden her maistres,
By the sede that thei sewe what thei selle myhte,
And what to lene and what to lyue by the londe was so trewe.
Now faileth the folke of the fode and of the londe bothe,
Shepherdes and shipmen and so do this tilieres;
Noither thei kunneth ne knoweth one cours bi-for another.
Astrymyanes also are at her wittes ende;
Of that was calculed of the element the contrarie thei fynde.
Men may lykne letterid men to a Lussheborgh, other verse,
And to a badde peny with a good preynyte.
For of muche moneye the metal is ryght naught,
And so it fareth by false Cristine here folouht is trewe,
Cristendome of holykirke the kynges marke of heuene;
Ac the metal, that is mannes saule of meny of these techeres
Is alayed with lecherie and other lustes of synne,
That god coueiteth nat the coygne that Crist hym-self prentede;
And for synne of the soule for-saketh hus owne coygne.
Thus are the lithere lykned to Lussheborue sterlings,
That faire by-fore folke prechen and techen,
And worchen nat as thei fynden wryten and wissen the peuple.
For what thorw werre and wrake and wycked hyfdes,
May no preiou peas make in no place, hit semeth;
Lewede men hauen no by-leyue so letterid men erren.
Neither the see ne the sande ne the seed yieldeth
As thei woned were; in wham is defaute?
Nat in god, that he nys good and the grounde bothe;
And the see and the seed the sonne and the mone
Don her deuer day and nyght and yf we duden also,
Ther sholde be plente and peas perpetuel for euere.
Wederwise shupmen now and other witty people
Han no by-leyue to the lyft ne to the lodder-sterre.
Astronomyens al day in here art faillen,
That whilom warned men by-fore what shoulde by-falle after.
Shupmen and shephurdes by the seuen sterres
Wisten while and tolden whenne hit shoulde reynen.
Tyliers that tyleden the erthe tolden here maystres
By the seed that thei sewe what thei shoulde note ye,
And what lyue by and lene the londe was so trewe.
Now failleth this folke bothe sowers and shupmen,
Nother thei knoweth ne conneth o cours by a-ther.
Astronomyens al-so aren at here wittes end;
Of that was calculed of the clymat the contrarye they fyndeth.
Gramer, the grounde of al · bigyleth now children;
For is none of this newe clerkes · who so nymeth bede,
That can versifye faire · ne formalich enditen;
Ne nouȝt on amonge an hundreth · that an auctour can construe,
Ne rede a lettre in any langage · but in Latyn or in Englissh.
Go now to any degre · and but-if Gyle be mayster,
And Flaterere his felawe · vnder hym to fourmen,
Moch wonder me thynketh · amonges vs alle.

Doctoures of decres · and of diuinite maistres,
That shulde konne and knowe · alkynnes clergye,
And answere to argumentz · and also to a quodlibet,
(I dar nouȝt seggen it for shame) · if suche weren apposed,
Thei shulde faillen in her philosofye · and in phisyk bothe.
Wher-fore I am afered · of folke of holikirke,
Lest thei ouerhuppen as other don · in offices and in houres.
Ac if thei ouerhuppe, as I hope nouȝte · owre byleue suffiseth;
As clerkes in Corpus-Christi feste · singen and reden,
That sola fides sufficit · to saue with lewed peple.
Grammere, that grounde is of alle · by-gyleth now children;
For ther is nouthe non · who so nymeth hede,
That can versifie fayre · other formeliche endite,
Ne that can construen kyndeliche · that poetes maden.
Gowe now to eny degre · and, bote Gyle be halde a mayster,
And a flatener for hus usshere · a serliche me thynketh!
Doctours of decree · and of dyuyf maystres,
That shoulde the seuene ars conne · and a-soile ad quodlibet,
Bote thei faille in fylosophye ·—and filosiphers lyueden,
And wolde wel examene hem— wonder me thynketh!
Lord leyue that these preestes · leelly seyn here masses,
That thei ouerhuppe nat for hast! · as ich hope thei do nat,
Thogh hit suffise for oure saucion · sothfast by-leyue;
As clerkus in Corpus-Chrísti feste · syngen and reden,
That sola fides sufficit · to saue with lewede peuple.
Ac yf preestes do her deuer wel · we shullen do the bettere.
For Sareasyms mowe be saued so · yf thei so by-leyuede,
In the lennynghe of here lyf · to leyue on holychurche.’
‘What is holychurche, frend?’ quoth ich · ‘Charite,’ he seyde,
‘Lyf, and Loue, and Leaute · in o by-leyue and lawe,
A loue-knotte of leaute · and of keel by-leyue,
Alle kynne cristene · cleuyngne on o wyly,
With-oute gyle and gabbyngye · gyue and selle and lene.
Loue lawe with-oute leaute · lowable was it neuere;
God lereth no lyf to loue · with-oute leel cause:
Iewes, Gentiles, and Sarrasines · Iugen hem-selue
That leeliche thei by-leyuyen · and ȝut here lawe dyuerseth;
And on god that al by-gan · with goode herte thei honoureth,
And either loueth, and bileuith · in on lord al-mŷt̄i.
Ac oure lorde loueth no loue · bote lawe be the cause;
For lechours lounen aßen the lawe · and at the laste beeth dammpned:
And theees lounen, and leaute haten · and at the laste beeth hanged:

C. 108. hede EMIT; hete P. 109. versifie IFT; uersie P. 112. huss-}
shere P. · a FT; and PEI; MG om. 116. This line is supplied from M.
PEIFTG omit. 119. þogh I; þoþ E; þowh F; þawh M; That P. suffise
EFT; suffice IGF; suffuse P. 126. (3rd) and M; & œo F; a PEIG. 127.
A—knotte MFITG; And loue a knotte PE. 138. cluyngye P. 133.
dynersb EMIFITG; dyuersen P. 135. This line is from M; also in IFTG;
PE om. 138. louen and T; louyen and I; PEMFG om.; cf. ll. 137, 139.
And so may Sarasenes be saued· scribes and Jewes;
Allas thanne! but owre loresmen· lyuen as thei leren vs, 384
And, for her lyuynge, that lewed men· be the lother god agulten.
For Sarasenes han somwhat· semynge to owre bileue,
For thei loue and bileue· in o persone almiȝty;
And we, lered and lewede· in on god bileueth. 388
Ac one Makometh, a man· in mysbileue
Brouȝte Sarasenes of Surre· and se in what manere.

B. 388. After this R adds a line, which seems superfluous—Cristene and
unchristene· on one god bileueth.
And leelle men lounen as lawe techeth · and loue ther-of aryseth,
The which is hefd of Charite · and hele of mannes soule. 140

_Dilige deum propter deum; id propter veritatem est. Et_
inimicum tuum propter mandatum; id propter legem est.

_Et amicum propter amorem; id est, propter caritatem._

Loue god, for he is good · and grounde of alle treuth;
Loue thyn enemy entyerly · godes reste to ful-fille; 142
Loue thy frend that folweth thy wil · that is thy faire soule.
For whanne alle frendes faillen · and fleen a-wey in deiyng,
Then suweth the thy soule · to sorwe other to ioye,
And ay hopeth eft to be · with here bodye atte laste 146
In murthe other in mornyng · and neuere eft to departe.
And that is Charite, my leue childe · to be cher ouer thi soule;
Contrarie hure nauthe, as in conscience · yf thou wolt come to
heuene.'

'Wher Sarrasyns,' ich seyde · 'seo nat what is charite?'

'Hit may be that Sarrasyns hauen · a suche manere charite,
Louye, as by lawe of kynde · oure lord god al-myghty.
Hit is a kynde thynge, a creature · hus creatour to honoure;
For ther is no man that mynde hath · that ne meoketh hym
and by-secheth 154
To that lord that hym lyf lente · and lyflode him sendeth.
Ac meny manere men ther beoth · as Sarrasyns and Iewes,
Louyeth nat that lorde a-ryght · as by the Legende _Sanctorum_,
And lyuen oute of leel by-leyue · for thei leyue in a mene. 158
A man that hihte Makamede · for Messye thei hym heolde,
And after hus lerynge thei luyen · and by lawe of kynde,
And when kynde hath hus cours · and no contrarye fyndeth,
Thenne is lawe lost · and lewete vnknownen. 162
_Beaute sauns bounte · blessed was hit neuere,
Ne kynde sauns cortesie · in no contreye preyset.
Men fyndeth that Makamede · was a man ycrystned,
And a cardinal of court · a gret clerk with-alle, 166
And persuuede to haue be pope · prynts of holychurche;
And for he was lyke a Lussheborogh · ich leyue oure lord hym
lette. 168

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C. 143. (3rd) þy EIG; þi MFT; þe P. 150. Wher (for wheoper); written Where IG; Whare F; Were P; Wheoper ET. 155. sendeþ EMFG; seyndþ P. 162. vnknowyn P. 168. whas P. louhsaheborogh P.
This Makometh was a Crystene man \* and for he moste nouȝte be a pope,
In-to Surre he souȝte \* and thorw his sotil wittes 392
Daunted a dowue \* and day and nyȝte hir fede;
The corne that she cropped \* he caste it in his ere.
And if he amonge the people preched \* or in places come,
Thanne wolde the coluer come \* to the clerkes ere, 396
Menynge as after meet \* thus Makometh hir enchauented,
And dide folke thanne falle on knees \* for he swore in his prechynge,
That the coluer that come so \* come fram god of heuene
As messager to Makometh \* men forto teche 400
And thus thorw wyles of his witte \* and a whyte dowue,
Makometh in mysbileue \* men and wommen brouȝte,
That lered there and lewed jît \* lyuen on his lawes.
And sith owre saueoure suffred \* the Sarasenes so bigiled,
Thorw a crystene clerke \* acursed in his soule;
Ac for drede of the deth \* I dar nouȝt telle treythe,
How English clerkes a coluer feden \* that Coueityse hadde,
And ben manered after Makometh \* that no man vseth treuth.
Ancres and hermytes \* and monkes and freres 409
Peren to apostles \* thorw her parfit lyuynge.
Wolde neuere the faithful fader \* that his ministres sholde
Of tyrantz that teneth trewe men \* taken any almesse, 412
But done as Antony did \* Dominik and Frauncyes,
Benet and Bernard \* the which hem firste taȝte
To lyue bi litel and in lowe houses \* by lele mennes almesse.
Grace sholde growe and be grene \* thorw her good lyuynge,
And folkes sholde fynde \* that ben in dyuerse sykennesse,
The better for her byddynges \* in body and in soule.
Her preyeres and her pentaunces \* to pees shulde bryng
Alle that ben at debate \* and bedemen were trewe;

Petit et accipietis, etc.
Salt sauth catel \* seggen this wyues;
Vos estis sal terre, etc.
The heuedes of holicherche \* and thei holy were,
Cryst calleth hem salt \* for Crystene soules;

Et si sal evamuerit, in quo salietur.

B. 398. A (for And) L. 411. ministres WC; minstres LR.
C. PASSUS XVIII. r69–r86.

For-thi souhte he in-to Surrye · and sotiled hou he myghte
Beo mayster ouer alle tho men · and on this manere wroghte.
He endaunteide a douue · day and nyght here sedde;
In aither of hus eris · pryueliche he hadde 172
Corn, that the coluer eet · when he cam in places.
And in what place he prechede · and the peuple tauhte,
Then sholde the coluere come · to the clerkes ere,
Menyng as after mete · thus Makamede here enchantede. 176
And whan the coluer kam thus · thenne knelede the peuple,
For Makemede to men swor · ‘hit was a messager of heuene,
And sothly god self · in suche a coluere lyknesse
Tolde hym and tauhte hym · hou to teche the peuple.’ 180
Thus Makamede in mysbyleyue · man and womman brouhte,
And in hus lore thei leyuen 3ut · as wel lered as lewede.
And suth the oure sauour suffrede · suche a fals Crystine
Decuyue so Sarrasyns · sothly me thynketh, 184
Holy men, as ich hope · thorw help of the holy gost,
Sholde convyert hem to Crist · and Cristendom to take.

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C. 169. souhtte P. sotiled I; sotilide T; sotelede G; sotelde M; sotile (wrongly) PE. 172. hus mete PE; but MIT om. hus. 177. knelede MIT; kneled F; knewele P. 186. (ind') to IMFT; PEG om.
Ac freshe fleshe other fissehe • whan it salt failleth,
It is vnsauory, for soth • ysothe or ybake.
So is mannes soule sothly • that seeth no good ensaumple
Of hem of holycherche • that the heigh weye shulde teche,
And be gyde, and go before • as a good baneoure,
And hardy hem that bihynde ben • and jyne hem good enuydence.
Elleuene holy men • al the worlde torned
In-to lele byleue • the listlovak, me thynketh,
Shulde al maner men • we han so manye maistres,
Prestes and prechoures • and a pope abone,
That goddes salt shulde be • to saue mannes soule.
Al was hethenesse some tymes • Ingelond and Wales,
Til Gregory gerte clerkes • to go here and preche.
Austyn at Caunterbury • crystened the kyngye,
And thorw myracles, as men may rede • al that marche he torned
To Crist and to Crystendome • and crosse to honoure,
And fulld folke faste • and the faith tauyte
More thorw miracles • than thorw moche prechynge,
As wel thorw his werkes • as with his holy wordes,
And saide hem what fullynge • and faith was to mene.
Cloth that cometh fro the weuyng • is noust comly to were,
Tyl it is fulld vnnder fote • or in fullyng-stokkes,
Wasshen wel with water • and with taseles cracched,
Ytouked, and ytented • and vnnder tailloures hande.
And so it fareth by a barne • that borne is of wombe,
Til it be crystened in Crystes name • and consermed of the bissshop,
It is hethene as to heueneward • and helpeles to the soule.
Hetethene is to mene after heth • and vntiled erthe;
As in wilde wildernesse • wexeth wilde bestes,
Rude and vneresonable • rennenge with-out cropyeres.
Je mynnen wel how Matheu seith • how a man made a feste;
He fedde hem with no vensoun • ne fesautnes ybake,
But with foules that fram hym nolde • but folwed his whistellynge;
Ecce altilia mea et omnia parata sunt, etc.;
And wyth calues flesse he fedde • the folke that he loued.
The calfe bytokeneth clennesse • in hem that kepeth lawes.
For as the cow thorw kynde mylke • the calf norisssheth til
an oxe,

B. 453. cropere C; cropiris B; cropers O; cropiers W; creperes L.
454. myynen W; menen O; nyynmen L (wrongly).
[Not in C-Text.]
So loue and lewe lele men susteyneth,
And maydenes and mylde men mercy desiren;
Riȝt as the cow-calf coueyteth swete mylke,
So don riȝtful men mercy and treuthe.

[And by the hande-fedde foules his folk vnderstonde,
That loth ben to louye with-outen lernynge of ensaamples.
Riȝt as capones in a court cometh to mennes whistlynge,
In menynge after mete folweth men that whistlen,
Riȝt so rude men that litel reson cunneth,
Louen and by-leuen by letted mennes doynges,
And by here wordes and werkes wenen and trowen.
And, as tho foules to fynde fode after whistlynge,
So hope thei to haue heuene thoroug her whistlynge.

And by the man that made the feste the mageste bymeneth;
That is, god of his grace gyueth al men blisse;
With wederes and with wondres be warneth vs with a whistler,
Where that his wille is to worschipen vs alle,
And feden vs and festen vs for euere-more at ones.]

Ac who beth that excuseth hem that aren persounes and prestes,
That heuedes of holycherche ben that han her wille here,
With-oute trauaille, the tithe del that trewemen biswynky
Thei wil be wroth for I write thus ac to witnesse I take
Bothe Mathew and Marke and Memento-domine-David;

Ecce audiimus eam in Effrata, etc.
What pope or prelate now perfourneth that Cryst hisyte,
Ite in universum mundum et predicate, etc.?

Allas! that men so longe on Makometh shulde byleue,
So many prelates to preche as the pope maketh,
Of Nazareth, of Nynye of Neptalim, and Damaske,
That thei ne went as Cryst wisseth sithen thei wilne a name,
To be pastours and preche the passioun of Iesus,

And as hym-self seyde so to lyue and deye;
Bonus pastor animam suam ponit, etc.;
And seyde it in sauciaioun of Sarasenes and other.
For Crystene and vnchristene Cryst seide to prechoure,
Ite vos in vineam meam.
Alas! that men so longe on Makamede by-leyuen,
So meny prelates to preche as the pope maketh,
Of Nazareth, of Nyntyve of Neptalym, of Damaske,
That thei ne wendeth the wey as holy writ biddeth,
*Ita in universum mundum* suth the se wilneth the name
To be prelates, and preche the passion of Iesus,
And as hym-self seyde so lyue and deye;

*Bonus pastor animam suam ponit pro omnibus suis.*

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C. 188. prelates IFTG; priestes PE. pope EMIFTG; peuple (!) P.
190. biddith P.
And sith that this Saracenese scribes, and Iuwes
Han a lippe of owre byleue the liytloker, me thynketh,
Thei shulde torne, who so travaill wolde to teche hem of
the trinite,

Querite et insenietis, etc.

It is reuth to rede how riȝtwis men lyued,
How thei desouled her fiȝsshe forsoke her owne wille,
Fer fro kithe and fro kynne yuel-ycolthede yeden,
Badly ybedded no boke but conscience,
Ne no richchesse but the rode to reiȝse hem inne;

Absit nobis gloria, nisi in cruce domini nostri, etc.

And tho was plente and pees amonges pore and riche;
And now is routhe to rede how the red noble
Is reuerenced or the rode receyued for the worthier
Than Crystes crosse, that ouer-cam deth and dedly synne!
And now is werre and wo and who so why azeth,
For coueityse after crosse the crowne stant in golde.
Bothe riȝhe and religiuous that rode thei honoure,
That in grotes is ygraue and in golde nobles.
For coueityse of that crosse men of holykirke
Shul tourne as Templeres did the tyme approcheth foste.
Wyte ye nouȝt wyse men how tho men honoured
More tresore than treuth? I dar nouȝt telle the sothe;
Resoun and riȝful dome tho religious demed.
Riȝt so, ye clerkes for owre coueityse ar longe,
Shal thei demen dos ecclesie and owre pryde depose;

Deposuit potentes de sede, etc.

3if knyȝthod and kynde wytte and comune conscience
Togideres loue lelly leueth it wel, ye bisshopes,
The lorde ship of londes for euere shal ye lese,
And lyuen as Leuitici as owre lorde 3ow techeth,

Per primicias et decimas.

Whan Costantyn of curteysye holykirke dowed
With londes and ledes lordsheipes and rentes,
An angel men herde an heigh at Rome crye,
Dos ecclesie this day hath ydronke venym,
And tho that han Petres powere arm apoysoned alle.
A medecyne mote ther-to that may amende prelates,
That sholden preye for the pees; possessioun hem letteth;
Hit is rethe to rede · hou ryght holy men lyueden,
How thei defouleden here fleessh · for-soken here owen wil,
Fer fro kuth and fro kyn · vuel-clothed 3eoden, 196
Baddeliche biddy · no book bote here conscience,
Nother richesse bote the rode · to reioysen hem inne;

*Absit nobis gloriari nisi in cruce domini nostri Iesu Christi.*

And tho was pees and plente · a-mong poure and riche;
And now is rethe to rede · hou the rede noble 200
Ys yreuered by-fore the rode · and receuyd for the worthier
To a-mende and to make · as with men of holichurche,
Than Cryst, other croys that ouercam · deth and dedly synne!
And now is werre and wo · and ho so 'whi' asketh, 204
For couetyse after a croys · the crowe stant in golde.
Bothe riche and religiouse · that rode thei honouren
That in grotes is y-graue · and in gold nobles.
For couetyse of that croys · clerkes of holychurche 208
Schullen ouerturne as Templers duden · the tyme aprocheth faste.
Mynne 3e nat, lettered men · hou tho men honourede
More tresour than tresute? · ich dar nat telle the sothe
How tho corsede Crystine · catel and richesse worshepeden;
Reyson and ristful dome · the religious damnedes. 213
Right so, 3e clerkus, youre couetise · er come ouht longe,
Shall dampe *dos ecclesie* · and depose 3ow for youre pruyde;

*Deposuit potentes de sede.*

Yf knyst-hod and kynde wit · and the comune and conscience
To-gederes louen leelliche · leyueth hit wel, bisshopes, 217
The lordshup of londes · leese 3e shulle for euere,
And lyuen as *Leuici* dude · and as our lord 3ow techeth,

*Per primicias et decimas.*

Whenne Constantyn of hus cortesy e · holykirke dowede 220
With londes and leedes · lordshepes and rentes,
An angel men hurde · an hih at Rome crye—
*Dos ecclesie* this day · hath ydronke venym,
And tho that han Petres power · aren poysoned alle.* 224
A medecine moste thet-to · that myghte amende the prelates,
That sholden preye for the pees · and possession hem letteh;
Take her landes, ye lorde, and let hem lyue by dymes.

If possessioun be poysoun, and inparfit hem make,

Good were to dischargen hem, for holicherche sake,
And purgen hem of poysoun, or more peril fell.
If prestod were parfit, the peple sholde amende,
That contrarien Crystes lawe, and Crystendome dispise.

For al paynymes prayeth, and parfitly bileueth
In the holy grete god, and his grace thei asken,
And make her mone to Makometh, her message to shewe.
Taketh here londes, ye lorde * and leet hem lyue by dymes,
Yf ye kynges coueyten * in Cristene pees to lyuen. 238
For yf posession be poysen * and inparfyt hem make,
The heuedes of holychurche * and tho that be vnder hem,
Hit were charite to deschargen hem * for holychurches sake,
And purge hem of the olde poysen * ere more perel faile. 232
For were preest-hod more parfyt * that is, the pope fornest,
That with moneye menteyneth men * to warren vp-on cristine,
A-jens the lore of oure lorde * as seynt Luk wytnesseth,
Michi vindictam, et ego retribuam, dicit dominus, &c.,
Hus prayers with hus pacience * to pees sholde bryngge 236
Alle londes to loue * and that in a lytel tyme;
The pope with alle preestes * pax-wobis sholde make!
And take hede how Makamede * thorwe a mylke doue,
He hald al Surrye as hym-self wolde * and Saraysns in quyete;
Nouht thorw manslaught and mannes strengthe * Makamede hadde
the mastrie,
241
Bote thorw pacience and pryuy gyle * he was prynce ouer hem
alle.
In suche manere, me thynketh * moste the pope,
Preflates, and preestes * prayen and by-seche 244
Deuowlliche day and nyht * and with-drawe hem fro synne,
And crye to Crist that he wolde * hus coluere sende,
The whiche is the holy gost * that out of heuene descendede,
To make a perpetuel pees * by-twyne the prynce of heuene 248
And alle manere of men * that on this molde lybbeth.
Yf preest-hod were parfyt and preyede thus * the peuple sholde
amende,
That now contrarien Cristes lawes * and Cristendom despisen.
For sutheth that thes Saraysns * scribes, and thes Iewes 252
Hauen a lippe of oure by-leyue * the lightloker, me thynketh,
Thei sholde turne, who so traauyle wolde * and of the Trinite
techen hem.
For alle paynymes preyen * and parfytliche by-leyuen
In the grete heye god * and hus grace asken, 256
And maken here mone to Makamede * here message to shewe.

C. 239. inparfyt P. 232. oolde P. 233. parfyt P. 235. et—&c.
is in F only. 241. mannes I; manis T; PEMFG om. 244. Prelatis P.
246. seynye (for sende) P. 249. of MFT; Pom. 254. who so IT;
pat PEMF.
Thus in a faith lyueth that folke · and in a false mene,
And that is routhe for riyhtful men · that in the rewne wonyen,
And a peril to the pope · and prelatis that he maketh,
That bere bishopes names · of Bedleem and Babiloigne;
[When the heyre kyngle of heuene · sent his sone to erthe,
Many miracles he wrouȝte · man for to turne;
In ensaemple that men schulde se · that by sadde resoun
Men miȝt nouȝt be saued · but thorȝ mercy and grace,
And thorȝ penaunce and passion · and parfit bylef;
And by-cam man of a mayde · and metropolitanus,
And baptised and bishoped · with the blode of his herte
Alle that wilned, and wolde · with inne-wit by-leue it.
Many a seint sythyn · hath soffred to deye,
Al for to enforce the faith · in fele contreyes deyeden,
In Ynde and in Alisaundre · in Ermonye and in Spayne,
In delfol deth deyeden · for there faith sake;
In saucion of the fayth · seynt Thomas was ymartired,
Amonges vn-kende Cristene · for Cristes loue he deyede,
And for the riyht of al this reume · and al reumes Cristene.
Holy cherche is honoured · heysliche thorȝ his deynge,
He is a forbysene to alle bishopes · and a riyht myroure,
And souereyneliche to suche · that of Surrye bereth the name,
That hippe aboute in Engelonde · to halwe mennes auteres,
And crepe amonges curatoures · and confessen aȝyne the lawe,
Nolite mittere falcem in messem alienam, etc.
Many man for Cristes loue · was martired in Romanye
Er any Crystendome was knowe there · or any crosse honoure.
Every bishopp that bereth crosse · by that he is holden,
Thowr his prouyncye to passe · and to his peple to shewe hym,
Tellen hem and techen hem · on the trinite to bilee,
And feden hem with gostly fode · and nedy folke to fynden,
Ac Ysaie of sow speketh · and Oysas bothe,
That no man schuld be bishope · but if he hadde bothe,
Bodily fode and gostly fode · and gyue there it nedeth;
In domo mea non est panis neque vestimentum, et ideo nolite
constituere me regem.

B. 539-556. These lines, found in R only, properly belong to the C-text.
543. R has byle for bylef, by mistake. 545. blschuied (for bishoped) R.
546. woled (for wolde) R. 558. and WR; LCOB om. 560. Er W;
Ar R; Er ar LC. 564-567. From and nedy (564) to fode (567) is in R only;
omitted in LWCOb, probably owing to the repetition of gostly fode.
Thus in a faith lyueth that folke · and in a false mene;
And that is reuth for the ryghtful men · that in the reame
wonyeth,
And perel for the prelates · that the pope maketh; 260
That bereth name of Neptalym · of Nyntyue and of Damaske.
For when the holy kyng of heuene · sende hus sone to erthe,
Meny myracles he wrouhte · man for to turne,
In ensample that men · sholde seo by sad reyson, 264
That men myghte nat be sauede · bote thow mercy and grace,
And thorw penauncye and passioun · and parfyte by-leyue;
And by-cam a man of a mayde · and metropolitanus,
And baptisede, and bussshoppede · with the blode of hus herte
Alle that wilnede other wolde · with inwit by-leyue hit. 269
Meny seint sitthe · suffrede deth al-so;
For to enforme the faithe · ful wyde-where deyden,
In Inde and in Alisaundrie · in Ermanye, in Spayne, 272
And fro mysbyleue · meny man turnede.
In saucion of manyns saule · seynt Thomas of Caunterbury
Among vnkynde Cristene · in holychurche was sleye,
And alle holychurche · honoured for that deyinge. 276
He is a forbusne to alle bussshopes · and a bryght myrour,
And soueryneliche to alle suche · that of Surrye bereth name;
And nat in Engelsonde to huppe abowte · and halewen menne auters,
And crepe in a-monge curators · and confessen a-zen the lawe;

Nolite militere falsam in messem alienam. 280
Meny man for Crystes loue · was martred a-mong Romaynes
Er Cristendome were knowe ther · other eny crows honoured.
Eueriche busshope, by the lawe · sholde buxumliche wende,
And pacientliche, thorgh hus prouynce · and to hus peple hym
shewe,
Feden hem and fillen hem · and fere hem fro synne;
In baculi forma · sti presul hec tibi norma,
Fer, trahe, punge gregem · servando per omnia legem;
And enchantue hem to charite · on holychurche to be-leyue. 288
Ozias seith for such · that syke ben and fieble,

Inferte omnes decimas in orcem meum, vt sit cibus in domo mea.

Ac we Crystene creatures · that on the crosse byleuen,
Aren ferme as in the faith · goddes forbode elles!
And han clerkes to kepem vs ther-inne · and hem that shal
come after vs.

And Iewes lyuen in lele lawe · owre lorde wrote it hym-selue.
In stone, for it stydfast was · and stonde sholde eure—

Dilige deum et proximum · is parfit Iewen lawe—
And toke it Moysest to teche men · til Messye come;
And on that lawe thei lyuen 3it · and leten it the beste. 576
And 3it knewe thei Crist · that Crystendome tauge,
For a parfit prophete · that mochte peple saued
Of selcouth sores · thei seyen it ofte,
Bothe of myracles and meruailles · and how he men fested
With two fisshes and fyve loues · fyue thousande peple;
And bi that maungerye men myste wel se · that Messye he semed.
And whan he luft vp Lazar · that layde was in graue,
And vnder stone ded and stanke · with styf voys hym called,

Lazar, veni foras,
Dede hym rise and rowme · riȝt bifor the Iuwes.
Ac thei seiden and sworn · with sorcerye he wroute,
And studyden to stroyen hym · and stroyden hemself;
And thorw his pacynce her powere · to pure nouȝt he brouȝte;

Pacientes vincunt.
Danyel of her vndoynge · deuyned and seyde,

Cum sanctus sanctorum veniat, cessabit onia vestra.
And ȝet weyen tho wrecches · that he were pseudo-propheta,
And that his lore be lesynge · and lakken it alle,
And hopen that he be to come · that shal hem releue,
Moysest eft, or Messye · here maisteres ȝet deuyneth.

Ac Pharesewes and Sarasenes · Scribes and Grekis
Aren folke of on faith · the fader god thei honoure;
And sitten that the Sarasenes · and also the Iewes
Konne the firste clause of owre bileue · Credo in deum patrem
omnipotentem,
Prelates of Crystene prouynces · shulde preue, if thei myȝte, 598
Lere hem litum and lytlum · et in Iesum Christum filium,
For as the kynde is of a knyght · other for a kyng to be take,
And among here enemys · in morteils bateils
To be culled and ouercome · the comune to defende;
So is the kynde of a curatour · for Cristes loue to preche, 292
And deye for hus dere children · to destroye dedly synne;
Bonus pastor;
And nameliche ther as lewedeluyen · and no lawe knownen.
Ac we Cristine conneth the lawe · and hauen of oure tounge
Busshopes and booke · the bleyeue to teche. 296
Iuwes luyen in the lawe · that oure lord taupthe,
Moyyses to be maister ther-of · til Messie come,
And in that lawe thei leyue · and leten hit for the beste.
And 3ut knewe thei Crist · that Cristendome taupthe,
And for a parfyte prophete · that muche peuple saued,
And of selcoute sores · sauede men ful ofte;
By the myracles that he made · Messie he semede,
Tho he lyfte vp Lazar · that leyde was in graue,
Quatriduanus cold · quik dude hym walke.
Iuwes sayden, that hit sayn · with sorcerie he Wrouhte,
And stoideden hou to struyen hym · and struyedden hem-selue,
And here power thourh hus pacience · to pure nouht brouhte.
And 3ut thei seien sothliche · and so doth the Sarrasyns, 309
That Iesus was bote a Iogelour · a Iaper a-monge the comune,
And a sophistre of sorcerie · and pseudo-propheta,
And hus lore was lesynge · and lacken hit alle, 311
And hopen that he be to comyng · that shal hem releue;
Moyses other Makemede · here maistres deuineth;
And haueth suspicione to be saf · bothe Sarrasyns and Iewes,
Thorwe Moyses and Makamede · and myghte of god that mad alle.
Now syttye that these Sarrasyns · and al-so the Iewes 317
Conne the ferste clause of oure by-leyue · Credo in deum patrem,
Prelates and preestes · sholde preoue, yt thei myghte,
Lere hem lytulum and lytulum · et in Iesum Christum, filium
etius,

C. 289. knyght P. 290. And MIT; A1 FG; PE om. 292. a curatour
EMIF; creatour P. 293. destroye LMFT; distrye P. 295. come (for
cone) P. 300. knewe EMT; knowe PI. 303. myracles EIF;
meracles P. 307. stoideden IT; fondeden PEM. him MF; hym T; hem
PEIG. 308. brouhten (for brouhte) P. 309. yit MG; yit IF; PE om.
317. theese P. an P. 320. The first lytulum is mistrwritten lytulum in P.
Tyl thei couthe speke and spelle \*et in spiritum sanctum\, 600
And rendren it and recorden it \*with remissionem peccatorum,\n\*Carnis resurrecctionem, et vitam eternam. Amen.\*\n
\*PASSUS XVI.\*
\*Passus xvi\", et primus de Dobet.\*

\*N\ OW faire salle 30w l’ quod I tho \*for 30wre faire shewaynge,\n\*For Haukynnes loue the actyf man \*euere I shal 30w louye ;\n\*Ac yet I am in a were \*what charite is to mene.\*
‘It is a ful trye tree,’ quod he \*trewly to telle.\nMercy is the more ther-of \*the myddel stokke is Reuthe,\nThe leues ben Lele-Wordes \*the lawe of Holycherche,\nThe blossmes beth Boxome-Speche \*and Benygne-Lokyunge;\n Pacience hatte the pure tre \*and pore symple of herte, \*And so, thow god and thow good men \*groweth the frute Charite.\n‘I wolde travaile,’ quod I, \*this tree to se \*twenty hundreth myle,\nAnd forto haue my fylle of that frute \*forsake al other saulee.\nLorde,’ quod I, \*if any wiste wyte \*whider-oute it groweth?’ \*
‘It groweth in a gardyne,’ quod he \*that god made hym-selaen,\nAmyddes mannes body \*the more is of that stokke;\nHerte hatte the herber \*that it in groweth,\nAnd Liberum-Arbitrium \*hath the londe to ferme, \*Vnder Piers the Plowman \*to pyken it and to weden it,’\n‘Piers the Plowman!’ quod I tho \*and al for pure joye\nThat I herde nempne his name \*anone I swouned after,\nAnd laye longe in a lone dreme \*and atte laste me thouȝte, \*That Piers the Plowman \*al the place me shewed,\nAnd bad me toten on the tree \*on toppe and on rote.\nWith thre pyles was it vnder-piȝte \*I percyued it sone.\n‘Pieres,’ quod I, \*I preye the \*whi stonde thise piles here?’ \*
‘For wyndes, wiltow wyte,’ quod he \*to witen it fram fallynge;\nCum occiderit iustus, non collietur; quia Dominus supponit\nmanum suam;\n
B. 11. saule is glossed by edulum. 13. a WCROB; L om. 15. herber
WCO; erber LR; herbergh B.
Til thei couthe speke and spelle \( et \) in spiritum sanctum, 321
Recorden hit and rendren hit \( wyth \) remissionem peccatorum,
Carnis resurrectionem, et uilam eternam. Amen.
Hic explicit passus primus de Dobet.

PASSUS XIX.

Hic incipit passus secundus de Dobet.

'LEUE Liberum Arbitrium,' quath ich \( \cdot \) 'ich leyue, as ich hope,
Thou cousthe telle and teche me \( \cdot \) to Charite, ich leyue?'
Then louh Liberum Arbitrium \( \cdot \) and ladde me forth with tales,
Til we comen in-to a contree \( Cor-hominis \) hit hyhte, 4
Herber of alle pryuytees \( \cdot \) and of holynesse.
Euene in the myddes \( \cdot \) an ymppe, as hit were,
That hihte Ymago-dei \( \cdot \) graciousliche hit grewede.
Thenne gan ich asken what hit hyhte \( \cdot \) and he me sone tolde—
'The tree hihte Trewe-loue,' quath he \( \cdot \) 'the trinite hit sette;
Thorgh louely lokynge hit lyneth \( \cdot \) and launceth vp blossemes,
The whiche blowses burnes \( \cdot \) Benyngne-speche callen;
And ther-of cometh a good frut \( \cdot \) the which men callen Werkes
Of holynesse \( \cdot \) of hendynesse \( \cdot \) of help-hym-that-neodeth,
The whiche is callid Caritas \( \cdot \) Cristes owen fode,
And solaceth alle soules \( \cdot \) sorghful in purgatorium.'
'Now, certes,' ich seide \( \cdot \) and syked for ioye, 16
'Ich thonke 3ow a thowesend sythes \( \cdot \) that 3e me hider kende;
And suththen that 3e fowche-sauce \( \cdot \) to seye me what hit hihte.'
And he thonked me tho \( \cdot \) bote thenne took ich hede, 19
Hit hadde shoriers to shoue hit vp \( \cdot \) thre shides of o lengthe,
And of o kynne colour \( \cdot \) and o kynde, as me thouhte,
All thre yliche longe \( \cdot \) and yliche large.
Muche meruailede me \( \cdot \) on what more thi grewede;
And este askede of hym \( \cdot \) of what wode thei were? 24
'Thees thre shoryeres,' quath he \( \cdot \) 'that bereth vp this plonte,
Thei by-tokneth trewely \( \cdot \) the Trinite of heuene;
And, in blowyng-tyme, abite the floures · but if this piles helpe.  
The Worlde is a wykked wynde · to hem that wolden treuthe,  
Coueityse cometh of that wynde · and crepeth amonge the leues,  
And forret neighe the frute · thorw many faire siêses.  
Thanne with the firste pyle I palle hym down · that is, potencia-Dei-Patris.  
The Flesshe is a fel wynde · and in flourynge-tyme  
Thorw lykyng and lustes · so loude he gynneth blowe,  
That it norissiheth nice siêses · and some tyme wordes,  
And wikked werkes ther-of · wormes of synne,  
And forbiteth the blosmes · riȝt to the bare leues.  
Thanne sette I to the seconde pile · sapience-Dei-patris,  
That is, the passioun and the power · of owre prync Iesu,  
Thorw preyeres and thorw penaunces · and goddes passioun in  
mynde,  
I saue it til I se it rypen · and somdel y-fruited.  
And thanne fondeth the Fende · my fruit to destruye,  
With alle the wyles that he can · and waggeth the rote,  
And casteth vp to the croppe · vnkynde neighbours,  
Bakbiteres breke-cheste · brawleres and chideres,  
And leith a laddre there-to · of lesynges aren the ronges,  
And feccheth away my floures sumtyme · afor bothe myn eyhen.  
Ac Liberum-Arbitrium · letteth hym some tyme,  
That is lieutenant to loken it wel · by leue of my-selue;  
Videatis qui peccat in spiritum sanctum, nunquam remit-letur, etc.;  
Hoc est idem, qui peccat per liberum arbitrium non repugnat.  
Ac whan the Fende and the Flesshe · forth with the Worlde  
Manasen byhynede me · my fruit for to fecche,  
Thanne Liberum-Arbitrium · laccheth the thridde plante,  
And palleth adown the pouke · purelich thorw grace  
And helpe of the holy goste · and thus haue I the maystrie.'  
'Now faire falle ȝow, Pieres,' quod I · 'so faire ȝe discryuen  
The powere of this postes · and her propre mysye.  
Ac I have thounsœ a thrieve · of this thre piles,  
In what wode thei woxen · and where that thei growed;  
For alle ar thei aliche longe · none lasse than other,  
And to my mynde, as me thinketh · on o more thei growed,  

B. 47. repugnat is written repug' or repug' in the MSS.
Thre persons in-departable · perpetuē were euere,
Of o wyl, of o wyt · and here-with ich kepe
The fruit of this faire tree · fro thre wykkedē wyndes,
And fro fallyng of stok · hit faille nouht of hus myghte.
The Worlde is a wykkede wynde · to hem that wolde treuthē;
Covetyse cometh of that wynde · and Carītas hit abiteth;
And for-freteth that fruit · with manye fayre syghtes;
And with the jeste plunke ich palle hym doune · Potencia-dei-patris.
Thanne is Flessh a fel wynde · in flouryng-tyme;
Thorgh lecherie and lustes · so loude he gynneth blowe,
That hit norischeth nyce syčtes · and som tyme wordes,
And menye wykkede wormes · workes of synne,
And al for-bit Carītas · to the bare stalke;
Thanne sette ich the secunde plunke · Sapięncia-dei-patris,
The which is the passion and penaunce · and the parfytenesse
of Iesū,
And ther-with ich warde hit other-whyle · til hit wexe rype.
Thenne fondeth the Feende · my frut to destroye,
And leith a ladders ther-to · of lesynges be the ronges;
With alle the wylles that he can · waggeth the roote
Thorw bak-byers and braweleres · and thorwe bolde chyderes,
And shaketh hit; ne were hit vnder-shored · certes hit sholde
nat stande.
So these lourdeines litheren ther-to · that alle the leues fallen,
And feccheth a-way this frut som tyme · by-fore bothe myn eyen.
Thenne palle ich a-downe the pouke · with the thriddē shoryere,
The whiche is Spiritus-sanctus · and soth-fast byleyue,
And that is grace of the Holy Gost; · and thus gat ich the
mastrye.'
Ich totide vp-on that tree tho · and thenne tok ich hede,
Whether the frut were faire · other foul to loken on.
And the frut was wonder fair · non fairer beo myghte;
Ac in thre degrees hit grew · gret ferly me thouhte,
And askede tho 'if hit were · al of on kynde?'
'3e, certes,' he seide · 'and sothliche thow leyue hit.
Hit is al of o kynde · and that shal ich proven;
And of o gretesse  
and grene of greyne thei semen.'

'That is soth,' seide Pieres  
'so it may bifalle;  
I shal telle the as tite  
what this tree hatte.
The grounde there it groweth  
Goodnesse it hiȝte,
And I haue tolde the what hiȝte the tree  
the Trinite it meneth'—
And egrelich he loked on me  
and ther-fore I spared
To asken hym any more ther-of  
and badde hym ful fayre
To discreue the fruit  
that so faire hangeth.

'Here now bineth,' quod he tho  
'if I nede hadde,
Matrymonye I may nyme  
a moiste fruit with-alle.  
Thanne continence is nerre the croppe  
as calewey bastard,
Thanne bereth the croppe kynde fruite  
and cleneeste of alle,
Maydenhole, angeles peres  
and rathest woile be ripe,
And swete with-oute swellyng  
soure worth it neuere.'

B. 69. calewey O; caylewey R; kaylewey W; calawey Y; calwey L.
Ac somme ar swettere than some · and sornere wollen rotye. 60
Men may seo on an appul-treo · meny tyme and ofte,
Of o kynne apples · aren nat yliche grete,
Ne of sewynge smale · ne of o swetnesse swete.
Tho that sitten in the sonne-syde · sonner aren rypte, 64
Swettour and saueriour · and also more grettoure
Than tho that selde hauen the sonne · and sitten in the north-half;
And so hit fareth sothly · sone, by oure kynde.
Adam was as tree · and we areen as hus apples, 68
Somme of ows sothfast · and some variable,
Somme litel and some large · like apples of kynde.
As weddède men and wedewes · and ryzt worthy maidenes,
The whiche the Seunt Esprit seweth · the sonne of al heune, 72
Conforteth hem in here continence · that lyuen in contemplacion,
As monkes and monyeles · men of holichurche;
These hauen hethe of the Holi Gost · as crop of treo the sonne.
Wedewes and wedeweres · that here owen wil for-saken, 76
And chast leden here lyf · ys lyf of contemplacion,
And more lykyng to oure lorde · than lyue as kynde asketh,
And folwe that the flessh wole · and frut forth bryngye,
That lettered men in here langage · Actiua Uita callen.' 80
'3e, syre,' ich seide, · and sitthen · ther aren bote two lyues
That oure lorde a-loweth · as lered men ous techeth,
That is Actiua Uita · and Uita Contemplatiua,
Whi growtheth this frut in thre degrees? · 'for a good skyle,' he seide; 84
'Her by-neothe ich may nyme · yf ich neode hadde,
Matrimonye, a moiste frut · that multiplieth the peple.
Thenne a-boue is a betere frut · ac bothe two ben goode,
Wedewehode, more worthier · than wedlok, as in heune. 88
Thanne is Virginite, more vertuous · and fairest as in heune,
For that is euene with angele · and angeles peer.
Hit was the furste frut · that the fader of heune blessedede,
And bad hit be of a bat of erthe · a man and a mayde; 92
I prayed Pieres to pull an apple, and he wolde,
And suffre me to assaye what savoure it hadde.
And Pieres caste to the croope and thanne comsde it to crye,
And wagged Wydwehode and it wepte after.

And when it meued Matrimoine it made a foule noyse,
That I had reuth when Piers roggad it gradde so reufliche.
For euere as thei dropped adown the deuel was redy,
And gadred hem alle togideres bothe grete and smale.

Adam and Abraham and Ysay the prophete,
Sampson and Samuel and seynt Iohan the baptiste;
Bar hem forth boldely no body hym letted,
And made of holy men his horde in lymbo inferni.

There is derkenesse and drede and the deuel maister.
And Pieres for pure tene that o pile he laȝte,
And hitte after hym happe how it myȝte,
Filius, bi the Fader wille and frenesse of Spiritus Sancti.
To go robbe that raggeman and reue the fruit fro hym.

And thanne spakke Spiritus Sanctus in Gabrieles mouthe,
To a mayde that hɪȝte Marye a meke thinege with-alle,
That one Iesus, a Iustice sone moste Iouke in her chambre,
In menynge that the faireste thyng · the furste thyng sholde
honoure,
And the clennest creature · creator ferste knowe.
In kynges court and knyghtes · the clennest men and fairest
Shullen serue for the lord selue · so farth god almyghty. 96
Maidenes and marteres · ministred hym her in erthe,
And in heuene buth most pryue · and next hym by reson,
For the fairest frut · by-fore hym as of eorthe,
And swete with-out swellinge · soure worth hit neuer.' 100
'This is a propre plonte,' quath ich · 'and pryueliche hit bloweth,
And bryngeth forth faire frut · folke of all nacion,
Bothe parfit and inparfit; · pure fayn ich wolde
A-saye what sauyor hit hadde' · ich seide that tyme;
'Leue Liberum- Arbitrium · leet som lyf hit shake.' 104
A-non he het Elde · an hih for to clymbe,
And shaken hit sharpely · the ripen sholden falle.
Elde clame toward the crop · than comside hit to cri;
He waggede Wedewehode · and hit wepte after;
He meuede Matrimonye · hit made a soule noys.
For euere as Elde hadde eny doun · the deuel was wel redy,
And gederide hem alle to-gederis · bothe grete and smale, 112
Adam and Abraham · and Ysaye the prophete,
Sampson and Samuel · and seynt Iohan the baptist,
And bar hem forth baldely · no body tho hym lette,
And made of holy men hus horde · in limbo inferni, 116
Ther is derknesse and drede · and the deuel maister.
Thenne meuede hym mod · in maiestate dei,
That Libera-Voluntas-Dei · lauhte the myddel shorieere,
And hitte after the fende · happe hou hit myghte. 120
Filius, by the faders wil · flegh with Spiritus Sanctus,
To ransake that rageman · and reue hym hus apples,
That fyrst man deceyuede · thorg frut and false by-beste.
And thenne spake Spiritus Sanctus · in Gabriellis mouthe 124
To a mayde that hihthe Marie · a meek thyng with alle,
That on Iesus, a Iustice sone · moste Iouken in hire chaumbre,
Tyl *plenitude temporis* · fully comen were, 93
That Pieres fruit floured · and sel to be ripe.
And thanne shulde Iesus Iustc there-fore · bi Iuggement of armes,
Whether shulde fange the fruit · the fende or hymselue.' 96
The mayde myrdeliche tho · the messager granteed,
And seyde hendelich to hym · 'lo me, his hande-mayden
For to worchen his wille · with-uten any synne;'

*Ecce ancilla domini; fial michi secundum verbum tuum, etc.*

And in the womb of that wenche · was he foupri wokes, 100
Tyl he wex a saunt thowr her flesshe · and of styng couthe,
To haue y-fouste with the fende · ar ful tyme come.
And Pieres the Plowman · parceyuled plener tyme,
And leered hym lechecrafte · his lyf for to saue,
That thowgh he were wounded with his enemie · to warisshe
hym-self;
And did him assaye his surgerye · on hem that syke were,
Til he was parfit practisoure · if any peril felle,
And souyte outh the syke · and synful bothe,
And salued syke and synful · bothe blynde and croked,
And comune wommen converted · and to good torned;

*Non est sanis opus medicus, set infirmis, etc.*

Bothe meseles and mute · and in the mensoun bloyd,
Ofte he heled suche · he ne helde it for no maistrye,
Saue tho he leched Lazar · that hadde yleye in graue,
*Quatriduanus* quelt; · quykke did hym walke.
Ac as he made the maistrye · *mestus cepit esse,*
And wepte water with his eyghen · there seyen it manye.
Some that the sīge seyen · saide that tyme,
That he was leche of lyf · and lorde of heigh heuene.
Iewes Ianged there-æzeyne · and lugged lawes,
And seide he wrouȝte thorw wicchecrafte · and with the deueles
miste,

*Demonium habes, etc.*

'Thanne ar ye cherles,' quod Iesus · 'and ȝowre children bothe,
And Sathan ȝowre saueoure · ȝow-selue now ye witnesseen.
For I haue saued ȝow-sel,' seith Crist · 'and ȝowre sones after,
O. PASSUS XIX. 127-153.  

Til plenitudo temporis • tyme ycome were,  
That Elde felde eftre that frut • other fulle to be rype,  
That Iesus sholde Iuste ther-fore • in Iugement of armes,  
Who sholde fecche this frut • the seend other Iesus self.  
The maide mydeliche tho • the messager hue answerede,  
And saide hendylche to him • 'looe, me, hus handmayde,  
For to worchen hus wil • with-oute eny synne;  

Ecce ancilla domini, fiat michi secundum verbum tuum,' etc.  
And in the wombe of that wenche • he was fourty wokes,  
And man by-cam of that mayde • to saue mankynde,  
Byg and abydynge • and bold in hus barn-hede,  
To hauen fouhten with the feende • ar ful tyme come.  
Ac Liberum- Arbitrium • leche-crafte hym tauhte,  
Til plenitudo temporis • hih tyme a-prochede,  
That suche a surgyen setthen • yseye was ther neuere,  
Ne non so fullof fysician; • for, alle that hym bysouhte,  
He lechede hem of here langoure • lazars and blynde bothe;  

Ceci uident, claudi ambulant, leprosi mundantur;  
And comune wymmen convenedede • and clansede hem of synne.

And he lyft vp Lazar • that lay in hus tombe,  
Quatridianus cold • quyke dude hym rone.  
Ac er he made that miracle • mestus cepit esse,  
And wepte water with hus eyen • the whi witen fewe.  
Ac thoo that seyen that selcouth • seyden that tyme,  
That he was god other godes sone • for that grete wonder.  
And somme Iewes seiden • with sorcerie he wrouhte,  
And thorwe the myghte of Mahon • and thrw mysbyleyve;  

Demonium habes.  
‘Thanne Sathan is youre sayyoor,’ quath Iesus • ‘and hath saued  
30w ofte;  
Ac ich saued 30w sondry tymes • and also ich fedde 3ow

C. 127. ycome ETG; come P. 128. rype MFGT; rypye PE. 130.  
in M; and PF; & by FG; & be in T. 133. fiat—tuum is in F only. 
141. hym EMFGT; Pom. 147. whiten P. 152. saveyoor P. sauede P. 
153. and MFTG; PE om.
3owre bodyes, 3owre bestes · and blynde men holpen, 124
And fede 3ow with fisses · and with fyue loues,
And left baskettes ful of broke mete · bere awey who so wolde;—'
And mysseide the Iewes manliche · and manaced hem to bete,
And knokked on hem with a corde · and caste adown her stalles,
That in cherche chaffareden · or chauntegden any moneye, 129
And seyde it in siyte of hem alle · so that alle herden,
'I shal ouertourne this temple · and adown throwe,
And in thre dayes after · edifye it newe,
And make it as moche other more · in alle manere poyntes,
As euere it was, and as wyde · wher-fore I hote 3ow,
Of prayeres and of parfitnesse · this place that ye callen;

*Domus mea domus oracionis vocabitur.*

Enuye and yuel wilte · was in the Iewes;
Thei casten and contreneden · to kulle hym whan thei miȝte,
Vche daye after other · theire tyme thei awaited.
Til it bifel on a Fryday · a litel bfore Paske,
The Thorsday byfore · there he made his maundee,
Sittyng atte sopere · he seide thise wordes—
'I am solde thorw one of 3ow · he shal the tyme rewe
That euere he his saueoure solde · for syluer or elles.'

Iudas Iangeled there-aȝeîn · ac Iesus hym tolde,
It was hym-self sothely · and seide, 'tu dicis.'
Thanne went forth that wikked man · and with the Iewes mette,
And tolde hem a tokne · how to knowe with Iesus,
And which tokne to this day · to moche is y-vsed,
That is, kissyng and faire contenaunce · and vnkynde wilte;
And so was with Iudas tho · that Iesus bytrayed.

'Aue, raby;' quod that ribaude · and rîȝt to hym he ȝede,
And kiste hym, to be cauȝt there-by · and kullæd of the Iewes.
Thanne Iesus to Iudas · and to the Iewes seyde,

'Falsenesse I fynde · in thi faire speche,
And gyle in thi gladde chere · and galle is in thi lawghyne.
Thow shal be myroure to manye · men to deceyue,
Ac the wors and thi wikkednesse · shal worth vpon thiselue;

*Necesse est ut veniant scandala; ve homini illi per quem scandalum venit!*

Thow I bi tresoun be ytake · at 3owre owne wilte,
With fisses and with fyf loues \* fyfe thousand at ones,  
And ther-of lefte baskettes \* ful of broke mete,  
Broke bred, to beren hit \* a-weye hoo so wolde.  
Vnkynde and vnknowing! quath Crist \* and with a rop smot
   hem,  
And ouer-turnede in the temple \* here tables and here stalles,  
And drof hem out alle \* that ther bowten and solde,  
   Eiecit eumentes et vendentes de templo, etc.  
And seide, 'this is an hous \* of orisouns and of holynesse,  
And whenne that my wil is \* ich wol hit ouer-throwe,  
And er thre days after \* edefye hit newe;'  
   Intra triduum reeditabo illud.  
The Iewes tolde the Iustice \* how that Iesus seyde;  
Ac the ouerturnyng of the temple \* by-tokned the resureccion.  
Enuye and vuel will \* 30rn in the Iewes,  
And porsueede hym pryueliche \* and for pans hym boughte,  
   Ne forte tumulius fieret in populo,  
Of Iudas the Iewe \* Iesus owene disciple.  
This by-fil on a Fryday \* a litel by-fore Paske,  
That Iudas and Iewes \* Iesus thei mette.

'Aue, rabbi,' quath that ribaud \* and right til hym he jegde,  
And custe Iesus, to be knowe ther-by \* and kauht of the Iewes.  
Thanne Iesus to Iudas \* and to the Iewes seyde,  
   Falsnesse ich fynde \* in thy faire speche,  
And kene care in thy cossynes \* and combraunc to thiselue.  
Thow shalt be myrour to menye \* men to deceyue;  
Wo to hem that thy wiles vsen \* to the worldes ende!  
   Ve homini illi per quern scandalum uscit.  
Sitthe ich by treson am take \* and to 3oure wille, Iewes,

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C. 159. Eiecit, &c. is in F only. 161. wol EG; wolde PT. 162. Intra
—illud is in F only. 166. hym T; him MFI; hem PE. 171. kauhte P.
174. cossyns PE. jiselnæ EFT; jyssel IE; þe selne P. 176. wordles PG.
177. wille GT; wil F; wiles I; PE om.
Suffreth my postles in pays · and in pees gange.'
On a Thoresday in thesternesse · thus was he taken
Thorw Iudas and Iewes · Iesus was his name;
That on the Fryday solwyng · for mankynde sake
Iusted in Jerusalem · a Ioye to vs alle.
On crosse vpon Caluareye · Cryst toke the bataille,
A3eines deth and the deuel · destroyed her botheres myȝtes,
Deyde, and deth fordid · and daye of myȝte made.
And I awaked there-with · and wyped myne eyghten,
And after Pieres the Plowman · pryed and stared.
Estwarde and westwarde · I awayt after haste,
And yede forth as an ydiote · in contre to aspye
After Pieres the Plowman; · many a place I souȝte.
And thanne mette I with a man · a Myldenten Sondaye,
As hore as an hawthorne · and Abraham he hȝte.
I frayned hym first · fram whennes he come,
And of whennes he were · and whider that he thouȝte.
'I am Feith,' quod that freke · 'it falleth nouȝte to lye,
And of Abrahames hous · an heraud of armes.
I seke after a segge · that I seigh ones,
A ful bolde bacheler · I knewe hym by his blasen.'
'What bereth that buirn?' quod I tho · 'so blisse the bityde!
'Thre leodes in o lith · non lenger than other,
Of one mocbel and myȝte · in mesure and in lengthe;
That one doth, alle doth · and ech doth by his one.
The firste hath miȝte and maiestee · maker of alle thinges;
Pater is his propre name · a persone by hym-selue.
The secounde of that sere is · sothfastnesse, Filius,
Wardeyne of that witte hath · was euere with-oute gynnynge.
The thridde hatte the Holygoost · a persone by hym-selue.
The liȝte of alle that lyf hath · a londe and a watre,
Confortoure of creatures · of hym cometh al blisse.
So thre bilongeth for a lorde · that lordship claymeth,
Myȝte, and a mene · to knowe his owne myȝte,
Of hym and of his seruaunt · and what thei suffre bothe.
So god that gynnyng hadde neure · but tho hym good thouȝte,
Sent forth his sone · as for seruaunt that tyme.
To occupien hym here · til issue were spronge,
That is, children of charite · and holicherche the moder.
Patriarkes and prophetes · and apostles were the children,
Suffreth myne apostles in pees · and in pees gangen;'

_Simile hos abire, etc._

Thus Iewes to the Iustices · Iesus thei ladden.—

With mucche noysse that nyght · ner frentik ich awakede, 180
In iwit in and alle wittes · after Liberum-Arbitrium
Ich waitede wyterly, ac ne wiste · whider he wente,
And thanne mette ich with a man · on Mydlentens Soneday,
As hor as an hawethorn · and Abraam he hihte. 184
‘Of whennes art thow?’ quath ich · and hendeliche hym grette.
‘Ich am with faith,’ quath that frekek · ‘hit falleth nat me to lye,
An heraude of armes · er eny lawe were.’
‘What is hus conysuaunce,’ quath ich · ‘in hus cote-armure?’ 188
‘Thre persones in o pensel,’ quath he · ‘departable from other;
O speche and o spirit · spryngeth out of alle,
Of o wit, of on wil · were neuere a-twynne;
And sondry to an hawetom · _solus deus_ he hoteth.’ 192
‘Siththen thei ben surlepes,’ quath ich · ‘thei han sondry names.’
‘That is soth,’ saide he · ‘the syre batte _Pater_;
And the secunde is a sone · of the syre, _Filius_;
The thridde is that halt al · a thynge by hym-selue, 196
Holigost is hus name · and he is in alle.’
‘This is merk thynge for me,’ quath ich · ‘and for meny other,
How o lord myghte lyue a thre · ich leyue hit nat,’ ich seyde.

‘Muse not to mucche ther-on,’ quath Faith · ‘tyl thow more
knowe,
Ac looke thow leyue hit leelly · al thy lyf-tyme,
That thre by-longeth to on lorde · that lygance cleymeth,
Mighte, and a mene · to seo hus owen mighte, 203
Of hym-self and of hus seruaunt · and what suffreth hem bothe.
God that gynnynge hadde neuere · bote tho hym gode thouhte,
Sente forth hus sone · as for seruaunt that tyme,
To okupien hym here · til issue were spronge, 207
The whiche arene children of charite · and holichurch the moder.
Patriarkes and prophetes · and apostles were the children;

_C. 178. Simile—Etc._ is in F only. 182. wheth MFIT; weder P. 185.
art MFIT; ert PEG. 187. And (for An) P. 193. surlepes (for surle-
pees) PE; surlepas F; surleples T. 198. meerk P. 203. a MFTG;
PE om. 204. what MFITG; PE om.
And Cryst and Crystenedome · and Crystene holycherche.
In menyng that man moste · on o god bileue,
And there hym lyked and loued · in thre persones hym shewed.
   And that it may be so and soth · manhode it sheweth,
Wedloke and widwehode · with virgynyte ynempen,
In toknyng of the Trinite · was taken oute of o man.
Adam owre aller fader · Eve was of hym-selue,
And the issue that thei hadde · it was of hem bothe,
And either is otheres Ioye · in thre sondry persones,
And in heuene and here · one syngulere name;
And thus is mankynde or manhede · of matrimoine yspronge,
And bitokneth the Trinite · and trewe bileue.
Miȝte is matrimoine · that multiplieth the erthe,
And bitokneth trewly · telle if I dorste,
Hym that firste fourmed al · the fader of heuene.
The sone, if I it durst seye · resembleth wel the wydwwe,

_Deus meus, deus meus, vt quid desperisti me?_
That is, creatour wex creaturé · to knowe what was bothe;
As widwe with-oute wedloke · was neure yeete yeaye,
Na more myȝte god be man · but if he moder hadde;
So wydwwe with-oute wedloke · may nouȝte wel stande,
Ne matrimoine with-oute moillere · is nouȝt moche to preyse;
_Maledictus homo qui non reliquit semen in Israel, etc._
Thus in thre persones · is perfidiche manhede,
That is, man and his make · and moillere her children,
And is nouȝt but gendre of o generacioun · bifor Iesu Cryst in heuene,
So is the Fader forth with the Sone · and fre wille of bothe;
_Spiritus procedens a patre et filio;_
Which is the Holygoste of alle · and alle is but o god.
And Crist and Cristendome · and Cristene holichurchhe
By-tokeneth the Trinite · and trewe by-leyue.
O god almyghty · that man made and wrouhte,
Semblable to hym-self · er eny synne were,
A thre he is ther he is · and hereof bereth witnesse
The werkes that hym-self wrouhte · and this worlde bothe;
* Celci enarrant gloriam dei, et opera manuum eius annunciam firmamentum.*

That he is thre persones departable · ich proue hit by man-
ynde,
And o god almyghty · yf alle men beo of Adam.
Eue was of Adam · and out of hym ydrawe,
And Abel of hem bothe · and alle thre o kynde;
Ac these thre that ich carpe of · Adam, and Eue,
And Abel, here issue · aren bote on in man-hede.
Matrimonie with-oute moillere · is nat muche to preyse,
The bible bereth witnesse · a book of the olde lawe,
That a-corsed alle couples · that no kynde forth brouhte;
* Maedictus sit homo qui non reliquit semen in israele.*

And a man with-oute a make · myghte nat wel of kynde
Multeplie, ne more-outer · with-oute a make louye,
Ne with-oute a sowere be suche seede · this we seen alle.
Now go we to god-hede; · in god, Fader of heuene,
Was the Sone in hym-setue · in a simile, as Eue
Was, whanne god wolde · out of the wyte y-drawe.
And as Abel of Adam · and of hus wif Eue
Sprang forth and spak · a spire of hem tweyne,
So out of the Syre and of the Sone · the *Seynl Espirit* of bothe
Ys, and ay was · and worth with-outen ende.
And as thre persones palpable · is pureliche bote o man-kynde,
The whiche is man and hus make · and moillere-is issue,
So is god godes sone · in thre persones the Trinite.
In matrimonie aren thre · and of o man cam alle thre,
And to godhede goth thre · and of o god is alle thre;
Loo, treys encuentre treys,' quath he · 'in godhede and in man-
hede.'
Thus in a somer I hym seigh · as I satte in my porche;

I ros vp and reuerenced hym · and riȝt faire hym grette;
Thre men to my syȝte · I made wel at ese,
Wesche her feet and wyped hem · and afterward thei eten 218
Calues flesshe and cakebrede · and knewe what I thought;
Ful trewe tokenes bitwene vs is · to telle whan me lyketh.
Firste he fonded me · if I loued bettere
Hym, or Ysaak myn ayré · the which he hiȝte me kulle. 231
He wiste my wille by hym · he wil me it allowe,
I am ful syker in soule ther-of · and my sone bothe.
I circumcised my sone · sitthen for his sake;
My-self and my meyne · and alle that male were 236
Bledden blode for that lorde loue · and hope to blisse the tyme.
Myn affaunce and my faith · is ferme in this bilieue;
For hym-self bihiȝte to me · and to myne issue bothe
Londe and lordship · and lyf with-outen ende;
To me and to myn issue · more ȝete he me graunted,
Mercy for owre mysseddes · as many tyme as we asken;

Quam olim Abrahe promisisti, et semini eius.
And sith he sent me to seye · I shoulde do sacrifise,
And done hym worshippe with bred · and with wyn bothe, 244
And called me the fote of his faith · his folke forto saue,
And defende hem fro the fende · folke that on me leueden.
Thus haue I ben his heraude · here and in helle,
And conforted many a careful · that after his comynge wayten.
And thus I seke hym,‘ he seide · ‘for I herde seyne late 249
Of a barne that baptised hym · Iohan Baptiste was his name,
That to patriarches and to prophetes · and to other peple in
derknesse
Seyde that he seigh here · that sholde saue vs alle; 252

Ecce agnus dei, etc.
I hadde wonder of his wordes · and of his wyde clothes;
For in his bosome he bar a thyng · that he blissed euere.
And I loked on his lappe · a lazar lay there-inne
'Hauest thow seyen this?' ich seide · 'alle thre, and o god?'
'In a somer ich seyh hym,' quath he · 'as ich sat in my porche,
Where god cam goynge a-thre · ryght by my gate;

_Tres uidit et unum adoravit._

Ich ros vp and reuerencede god · and ryght fayre hym grette,
Wesh here feet, and wypede hem · and after thei eten, 244
And what ich thouhte and my wyf · he ous wel tolde.
He by-hihte ous issue and heir · and in oure olde age,
Ful trewe tokne by-twyne ous is · what tyme that ich mette hym;
How fonde me fierst · my faire sone Ysaac, 249
To make sacrifice of hym · he bet me, hym to honoure.
Ich with-sat nat hus heste · ich hope and by-leyue
Wher ich walke in this worlde · he wol hit me a-lowe. 252
Ich circumsyseede my sone · and al-so, for hus sake,
My-self and my meyne · and alle that maule were
Bledden blod for that lordes loue · ich hope to blesse the tyme.
Myn affiaunces and my feith · is serm in hus by-leyue;
For hym-self seide ich sholde haue · and myn issue bothe
Lond and lordshup ynow · and lyf with-outen ende.
To me and to myn issue · more he by-hihte,
Mercy for oure myssedes · as meny tymes 260
As we wilnede and wolde · with mouth and herte asken.
And sitthen he sende me to sayn · and seide that ich sholde
Worshupen hym with wyn · and with bred bothe
At ones on an auter · in worship of the Trinite, 264
And make sacrifice so · som-what hit by-tokneth;
Ich leyue that thilke lorde thanke · a newe lawe to make;

_Fiet unum ouile et unus pastor._

Thus haue ich beo hus heraude · her and in helle, 267
And comforted menye carful there · that after hus comyng loken.
For-thi ich seke him,' he seide · 'for seynt IOHAN the baptist
Seide that he seih hym her · that sholde saue ous alle;

_Ecce agnus dei qui tollit peccata mundi.'_
Thenne hadde ich wonder of hus wordes · and of hus wide
clothes,
For in hus bosom he bar a thyng · and that he blessedede ofte. 271
And ich loked in hus lappe · a lazar lay ther-yynne,
Amonges patriarches and profetes • pleyande togyderes. 256
‘What awaytestow?’ quod he • ‘and what woldestow haue?’
‘I wolde wyte,’ quod I tho • ‘what is in yowre lappe?’
‘Loo!’ quod he, and lete me se • ‘lorde, mercy!’ I seide,
‘This is a present of moche prys • what prynce shal it haue?’
‘It is a precious present,’ quod he • ‘ac the pouke it hath
attached,
And me there-myde,’ quod that man • ‘may no wedde vs quite,
Ne no byryn be owre borwgh • ne bryng vs fram his daungere;
Oute of the poukes pondfolde • no meynprise may vs fecche,
Tyl he comte that I carpe of • Cryst is his name,
That shal delyure vs some daye • out of the deuiles powere,
And beter wedde for vs legge • than we ben alle worthy,
That is, lyf for lyf • or ligge thus euere
Lollynge in my lappe • tyl such a lorde vs fecche.’
‘Allas!’ I seide, ‘that synne • so longe shal lette
The myyte of goddes mercy • that myyt vs alle amendel’
I wepte for his wordes • with that sawe I an other
Rapelich renne forth; • the riȝte waye he went.
I affrayned hym fiȝste • fram whennes he come,
And what he hiȝte and whider he wolde • and wightlich he tolde.
With patriarches and prophets' pleiynge to-gederes.
'What wastest thou,' quath Faith: 'and what woldest thou haue?'
'Ich wolde wyte,' quath ich tho: 'what is in thy lappe?' 276
'Loo!' quath he, and leet me seo: 'lord, mercy!' ich seide,
'This is a present of muche pryse: what pryns shall hit haue?'
'Hit is a preciouose present,' quath he: 'ac the pouke hit hath
attached,
And me ther-with,' quath the wyte: 'may no wed ous quithe, 280
Ne no bern beo oure borghe: ne brynge ous out of daunger,
Fro the poukes poundfalde: no maynprise may ous fecche,
Til he come that ich carpe of: Crist is hus name,
That shal deluery ous som day: out of the deuoles powere, 284
And betere wed for ous wagen: than alle we beon worthi,
And that is, lif for lyf: other ligge thus euere,
Lollynge in my lappe thus: til such a lord ous fecche.'
'Alas!' ich seide, 'that symne: so longe shal lette 288
The myght of godes mercy: that myghte ous alle amendel'
And wepte for hus wordes: with that ich seyh an other
Rappliche renne: the righte wey we wente;
And ich fraynede hym furst: fro whennes he come, 292
What he hihte, and whider he wolde: and wyghtliche he ous
tolde.

Hic explicit passus secundus de Dobet.

C. 275. saith P. 279. attachede P. 287. Lollynge IT; Longynge
PEFG. 293. whider IT; whedur F, whodere E; woder P.
PASSUS XVII.

Passus xvij"", et secundus de Do-bel.

'AM Spes,' quod he, 'a spye * and spire after a kny3te,
That toke me a maundement * vpon the mounte of Synay,
To reule alle rewmes with; * I bere the writte here.'

'Is it asseled?' I seyde * 'may men se thi lettres?' 4
'Nay,' he sayde, 'I seke hym * that hath the sele to kepe;
And that is, crosse and Crystene dome * and Cryst there-on to hange.

And whan it is asseled so * I wote wel the sothe,
That Lucyferes lوردship * laste shal no lenger.' 8
'Late se thi lettres,' quod I * 'we miyte the lawe knowe.'
Thanne plokked he forth a patent * a pece of an harde roche,
Wher-on were writen two wordes * on this wyse y-glosed,

Dilige deum et proximum tuum, etc.

This was the tixte trewly * I toke ful gode 3eme;
The glose was gloriously writen * with a gilte penne,

In his duobus mandatis tota lex pendet et prophetia.

'Ben here alle thi lorde lawes?' quod I * '3e, leue me wel,'
he seyde,

'And who so worcheth after this writte * I wil vndertaken,
Shal neuere deuel hym dere * ne deth in soule greue. 16
For though I seye it my-self * I haue saued with this charme
Of men and of wommen * many score thousandses.'

'He seith soth,' seyde this heraud * 'I haue ysfounde it ofte;
Lo here in my lappe * that leued on that charme,

Iosue and Iudith * and Iudas Macabeus,
3e, and sexty thousande bisyde forth * that ben nou3t seyen
here.'
PASSUS XX.

Hic incipit passus tercius de Dobel.

ICH am Spes, a spy, quath he "and spire after a knyght,
That tooke me a maundement vp-on the mounte of Synay,
To ruele alle reames ther-with in right and in reison.
Loo, here the lettere, quath he "in Latyn and in Ebrew,
That ich seye is sothe seo ho so lyketh."
"Ys hit a-seeld?" ich seyde "may men seo the letteres?"
"Nay," he seyde, "ich seke hym that hath the seel to kepe,
The whiche is Criste and Cristendome and a croys ther-on to
honge.
Were hit ther-with a-seeled ich wote wel the sothe,
That Lucifers lordshup ligge sholde ful lowe."
"Leet se thi letteres," quath ich "we myghte the lawe knowe."
He plyghte forth a patente a pece of an harde roche,
Wher-on was write two wordes in this wise glosede;

Dilige deum et proximum tuum.
This was the tyxt treweliche ich toke ful good gome;
The glose gloryousliche was wryte wyth a gylt penne;
In his duobus mandatis pendet sola lex et prophetae.
"Ys her al thy lordes lettere?" quath ich "Je, leue me," he
sayde,
"And ho so worcheth after this write ich wol vnder-take,
Shal neure deouel hym dere ne deth in soule greue.
For thauh ich seye hit my-self ich haue saued with this charme
Of men and of wymmen meny score thousand."
"He seith soth," seide Faith "ich haue founde hit trewe.
Loo, her in my lappe," quath Faith "that leyuede vp-on the
lettere,
Bothe Iosue and Judith and Iudas Makabeus,
And sixe thousand mo, quath Faith "ich can nat seye here
names."
30wre wordes aren wonderful,' quod I tho • 'which of 3ow
is trewest,
And leuest to leue on • for lyf and for soule?  24
Abraham seith that he seigh • holf the Trinite,
Thre persones in parcelles • departable fro other,
And alle thre but o god • thus Abraham me tau3te,
And hath saued that bileued so • and sory for her synnes,  28
He can nou3te segge the somme • and some aren in his lappe.
What neded it thanne • a newe lawe to bigynne,
Sith the fy3st sufficeth • to sauacioun and to blisse?  31
And now cometh S3pt, and speketh • that hath aspied the lawe,
And telleth nou3te of the Trinitee • that toke hym his lettres,
‘To blyeue and louye • in o lorde almy3ty,
And sithe ri3t as my-self • so louye alle peple.’
The gome that goth with o staf • he semeth in gretter hele  36
Than he that goth with two stau3es • to sy3te of vs alle.
And ri3te so, by the rode! • resoun me sheweth,
It is ly3ter to lewed men • a lessoun to knowe,
Than for to techen hem two • and to harde to lerne the keest!
It is ful harde for any man • on Abraham blyeue,  41
And welawey worse 3it • for to loue a shrewel!
It is ly3ter to leue • in thre louely persones
Than for to louye and leue • as wel lorelles as lele.  44
Go thi gate,’ quod I to S3pt • ‘so me god helpe!
Tho that lerneth thi lawe • wil litel while vsen it!”
And as we wenten thus in the weye • wordyng togyderes,
Thanne seye we a Samaritan • sittende on a mule,  48
Rydyng ful rapely • the ri3t weye we 3eden,
Comyng fro a cuntre • that men called Ierico;
To a Iustes in Iherusalem • he chaced aweway faste.
Bothe the heraund and Hope • and he mette at ones  51
Where a man was wounded • and with theues taken.
He my3te neither steppe ne stonde • ne stere fote ne handes,
Ne helpe hym-self sothely • for seminyf he semed,
And as naked as a nedle • and none helpe aboute hym.  56
Feith had first s3te of hym • ac he flegh on syde,
And nolde nou3t neighen hym • by nyne londes lengthe.
Hope cam hippyng after • that hadde so ybosted,

‘Joure wordes are wonderful,’ quath ich: ‘wer eny of 30w be trewe.
And leel to be-leyuen on for body other for soule?
Abraam seith that he seih holiche the Trinite,
Thre perones parcel-mele departable from other, 33
And alle thre bote o god; thus Abraam bereth witnesse,
And ysaued that by-leyueth so and sory for here synnes,
He can no certayyn summe telle and somme aren in hus lappe.
What neodeth hit thanne a newe lawe to brynyng,
Suthe the furste suffisede so by-leyue and be ysaued?
And now cometh her this Spes and hath aspyed the lawe,
That of the Trinite ne telleth ne taketh mo perones
To god-hede, bote o god and o god almyghty,
The whiche alle men aren holde ouere alle thyng to honoure;
And sitthe to loue and to leue for that lordes sake
Alle manere of men as muche as ous self.
And for to louye and to leyue in o lord almyghty.
Hit is lyght for lewedee and for lerede bothe;
Ac for to by-leyue in o lorde that lyyueth in thre perones,
And lereth that we louye sholde as wel lyeres as leele—
Go thy gat, quath ich to Spes ‘so me god helpe,
Tho that leorneth thi lawe wolle litel while hit vsen!’
And as we wente in the way thus wordyng of this mater,
Then seih we a Samaritan cam sytynge on a mule,
Rydyng ful raply the ryght way that we wente,
Comyng fram a conteie that men callide Iericco,
To Iusten in Jerusalem he Iacede awey ful faste.
Bothe Abraam and Spes and he metten to-gederes
In a wilde wildernessse wher theoues haddyn bounde
A man, as me tho thouhte to muche care thei brouhte.
For he ne myghte steppe ne stonde ne stere fot ne hondes,
Ne helpe hym-selue sothliche for semivius he semede,
And naked as a neelde and non help aboute hym.
Faith on hym hadde furst a sight ac he fleih a-syde,
And wolde nat neyble hym by nyne londes lengthe.
Hope cam hippynge after that hadde so ybosted
How he with Moyses maundement ’ hadde many men y-holpe; 
Ac whan he hadde siȝte of that segge ’ a-syde he gan hym drawe, 
Dredfully, by this dayl as duk · doth fram the faucoun.

Ac so sone so the Samaritan ’ hadde siȝte of this lede, 
He liȝte adown of lyard · and ladde hym in his hande, 64
And to the wye he went · his woundes to biholde, 
And parcyued bi his pouz · he was in peril to dye, 
And but-if he hadde recourere the rather · that rise shulde be neure;
And breyde to his boteles · and bothe he atamede; 68
Wyth wyn and with oyle · his woundes he wasshed, 
Enbawmed hym and bonde his hed · and in his lappe hym layde, 
And ladde hym so forth on lyard · to lex-christi, a graunge, 
Wel six myle or seuene · biside the newe market; 72
Herberwed hym at an hostrye · and to the hostellere called, 
And sayde, ‘haue, kepe this man · til I come fro the Iustes, 
And lo here syluer,’ he sayde · ‘for salue to his woundes.’
And he toke hym two pans · to lyflode as it were, 76
And seide, ‘what he speneth more · I make the good here-after;
For I may nouȝt lette,’ quod that leode · and lyarde he bistrydeth,
And raped hym to-Iherusalem-ward · the riȝte waye to ryde.

Faith folweth after faste · and fonded to mete hym, 80
And ſpes spaklich hym spedde · spede if he myȝte, 
To ouertake hym and talke to hym · ar thei to toun come.
And when I seyȝ this, I soiourned nouȝte · but shope me to renne,
And suwed that Samaritan · that was so ful of pite, 84
And graunted hym to ben his grome · ‘gramercy,’ he seyde, 
‘Ac thi frende and thi felawe,’ quod he · ‘thow fyndest me at nede.’
And I thanked hym tho · and sith I hym tolde,
How that Feith sleigh away · and ſpes his felaw bothe, 88
For siȝte of the sorweful man · that robbed was with theues.
‘Hauue hem excused,’ quod he · ‘her help may litel auaille;
May no medcyon on molde · the man to hele brynge,
Neither Feith ne fyn Hope · so festred ben his woundis, 92
With-out the blode of a barn · borne of a mayde.

B. 68. This line is in R only.
Hou he with Moides maundement • hadde meny men holpen; 60
And whanne he hadde siht of this sike • asyde he gan drawe,
And dredfulliche with-drow hym • and dorste go no nerre.
Ac as sone so the Samaritan • hadde sighte of that syke,
He alyghte a-non of lyarde • and ladde hym in hus hondes, 64
And to this wye he wente • hus wondes to beholde.
He perceyuede by his pous • he was in peril to deye,
And bote he hadde recouer the rather • that rise sholde he neuere.

He vnbokelede hus boteles • and bothe he a-tamede; 68
With wyn and with oile • hus wondes he can lithe;
Enbaumede hym and bond hus heuede • and on bayarde hym sette,
And leddde hym forth to lausacrum • lex-dei, a graunge,
Is sike myle other seune • by-syde the newe markett, 72
And lefte hym there a lechinge • to lyuen if he myghte;
And took two pans to the hosteler • to take kepe to hym,
'And that goth mor for hus medicine • ich make the good
ajenwarde,
For ich may nat lette,' quath that lede • and lyarde he bystrydeth,
And rapede hym to ryde • the righte wey to Ierusalem.
Bothe Faith and hus selawe Spes • folweden faste after;

Ac ich suwede the Samaritan • and seide hou thei bothe
Weren afered, and flowen • fro the man y-wonded. 80
'Have hem excused,' quath the Samaritan • 'here help wolde
nat vaille,
Ne medecine vnnder molde • the man to hele brynge,
Nother Faith ne fyn Hope • so festered aren hus wondes;
With-oute the blod of a barn • he beoth nouth ysaued, 84
The whiche barn mot neodes • be bore of a mayde,
And be he bathed in that blode · baptised, as it were,
And thanne plastred with pennaunce · and passioun of that babi,
He shulde stonde and steppe; · ac stalworth worth he neure,
Tyl he haue eten al the barn · and his blode ydronke. 97
For went neure wy in this worlde · thorw that wildernesse,
That he ne was robbed or riñed · rode he there or ʒede,
Saue Faith, and his felaw · Spes, and my-selue, 100
And thi-self now, and such · as suwen owre werkis.
For outlawes in the wode · and vnder banke lotyeth,
And may vch man se · and gode merke take,
Who is biynyde and who bifore · and who ben on hors, 104
For he halt hym hardyer on horse · than he that is a fote.
For he seigh me, that am Samaritan · suwen Feith and his felaw
On my caple that hatte Caro · (of mankynde I toke it),
He was vnhardy, that harlot · and hudo hym in inferno. 108
Ac ar this day thr three dayes · I dar vndertaken,
That he worth fettred, that feloune · fast with cheynes,
And neure eft greue grome · that goth this ilke gate;

O mors, ero mors tua, etc.,
And thanne shal Feith be forester here · and in this frith walke,
And kennen out comune men · that knoweth nouȝte the conre,
Which is the weye that ich went · and wherforth to Iherusalem.
And Hope the hostelleres man shal be · there the man lith an
 helynge;
And alle that siblœ and faynt be · that Faith may nouȝt tecbe,
Hope shal lede hem forth with loue · as his lettre telleth, 117
And hostel hem and hele · thorw holicherche bleue,
Tyl I haue salue for alle syke · and thanne shal I retournre,
And come aȝein bi this contre · and confort alle syke
That craueth it or coueiteth it · and cryeth there-after.
For the barne was born in Bethleem · that with his blode shal
saue
Alle that lyueth in faith, and folweth · his felawes techynge,'

'A I swete syre!' I seyde tho · 'wher shal I blyue, 124
As Feith and his felawe · enfromed me bothe?
In thre persones departable · that perpetuuel were euere,
And alle thre but ʒ god · thus Abraham me taunte;—
And Hope afterwarde · he bad me to louye

B. 111. O—tua in R only. 124. shal I YCB; I shal LWR.
And with the blod of that barn • embaumed and baptized.
And thauh he steppe and stande • right strong worth he neuere
Til he haue eten al that barn • and hus blod dronken,
And 3ut be plastred with paciencie • when fondynges hym prykieth—
For wente neuere man this way • that he ne was here rifled,
Saue my-selue sothliche • and suche as ich louede—
And 3ut be-leyue leelly • vpon that litel baby,
That his likame schal lechen • atte laste ous alle.'

'A l syre,' ich seide • 'shul nat we by-leyue,
As Faith and hus felawe Spes • enformede me bothe,
In thre persones, a parceles • departable from other,
And all thre bote o god? • thus Abraham me tauhte.
And Hope afterwarde • of god more me tolde,
O god wyth al my good • and alle gomes after,
Louye hem lyke my-selue • ac owre lorde aboue alle.'
‘After Abraham,’ quod he • 'that heraud of armes,
Sette faste thi faith • and ferme bileue.
And, as Hope hizt the • I hote that thow louye
Thyn euene-crystene euermore • euene-forth with thiself.
And if conscience carpe there-ægin • or kynde witte oyster,
Or heretykes with argumentz • thin honde thow hem shewe;
For god is after an hande • yhere now and knowe it.

The fader was fyrst, as a fyst • with o fynger foldynge,
Tyl hym loued and lest • to vnlosen his fynger,
And profre it forth as with a paume • to what place it sbolde.
The paume is purely the hande • and profreth forth the fyngres
To mynystre and to make • that myoste of hande knoweth,
And bitokneth trewly • telle who so liketh,
The holygost of heuene; • he is as the paume.
The fyngres that fre ben • to folde and to scerve,
Bitokneth sothly the sone • that sent was til erthe,
That toched and tasted • atte techynge of the paume
Seynt Marie a mayde • and mankynde laüte;

*Qui conceptus est de spiritu sancto, natus, etc.*
The fader is thanne as a fust • with fynger to touche,

*Quia omnia traham ad me ipsum, etc.*
Al that the paume parcyueth • profitable to fele.
Thus ar thei alle but one • as it an hande were,
And thre sondry siñtes • in one shewynge.
The paume, for he putteth forth fyngres • and the fust bothe,
Rijte so redily • reson it sheweth,
How he that is holygoste • sire and sone preueth.
And as the hande halt harde • and al thynge faste
Thorw foure fyngres and a thombe • forth with the paume,
Rijte so the fader and the sone • and seynt spirit the thridde
Halt al the wyde worlde • with-in hem thre,
Bothe welkne and the wynde • water and erthe,
Heuene and helle • and al that there is inne.
Thus it is, nedeth no man • to trowe non other,
That thre thinges bilongeth • in owre lorde of heuene,
And aren serelepes by hem-self • asondry were neure,

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serelope Y; serelopes W; *miswritten* serelepse L.
And lerede me for hus loue • to louye al man-kynde,
And hym abouen alle • and hem as my-selue;
Nother lacky ne alose • ne leyue that ther were
Eny wickeder in this worlde • than y were myself,
And most imparfit of alle persones • and pacientliche suffre
Alle manere of men • and thauh ich myghte me venge,
I sholde tholie and thonken hem • that me vuel wolde.'
'He seide soth,' quath the Samaritan • 'and so ich rede the also.
And as Abraam the olde • of o god the taughte,
Loke thow louye and by-leyue • al thy lyf-tyme.
And if kynde witt carpe her-æn • and other kynne thouhtes,
Other heretikes with argumens • thyn hond thou hem shewe!'
For god that al by-gan • in gynnynge of the worlde,
Ferde furst as a fust • and yut is, as ich leyue,

*Mundum pugillo continens,*
As with a fust with o fyngere • yfolde to-gederes,
Til hym liked and luste • to vnlose the fyngere,
And profrede hit forth as with the paume • to what place it sholde.
The paume is the pith of the honde • and profreth forth the
fyngres,
To mynstre and to make • that myght of hond knoweth,
And bytckneth trewely • telle ho so liketh,
The holy gost of heuene; • he is as the paume.
The fyngres that freo beo • to folden and to clychen
By-tockneth sothliche the sone • that sente was tyl erthe,
Touchede and tastede • at techynge of the paume,
Seynte Marie, a mayde • and mankynde lauhte;

*Natus ex Maria virgine.*
The fader is thenne as the fust • with fyngere and with paume,
To huden and to holde • as holy writ telleth;

*Omnia traham ad me ipsum.*
Al that the fyngere gropth • graythly he grypeth,
Bote yf that he gropth • greu the paume.
Thus are thei alle bote on • as hit an hande were,
A fust with a fyngere • and a foll paume.
Namore than myn hande may meue with-outen fyngeres.
And as my fist is ful honde yfolde togideres,
So is the fader a ful god formeour and shepper,

Tu fabricator omnium, etc.,
And al the myyte myd hym is in makyng of thynges.

The fyngres fourmen a ful hande to purtreye or peynten
Keruynge and compassynge as crafte of the fyngres;
Rigt so is the sone the science of the fader,
And ful god, as is the fader no feble ne no better.

The paume is purelich the hande hath power bi hymselfe,
Otherwyse than the wrythen fiste or werkmanschip of fyngres;
For the paume hath powere to put oute alle the ioyntes,
And to yfolde the folden fiste for hym it bilongeth;

And receyue that the fyngres recheth and refuse bothe,
When he seleth the fist and the fyngres wille.

So is the holygoste god nother gretter ne lasse
Than is the sire and the sone and in the same myyte,

And alle ar thei but o god as is myn hande and my fyngres,
Vyfolden or folden my fiste and myn paume,
Al is but an hande how so I torne it.

Ac who is herte in the hande euene in the myddes,
He may receyue rjst nouyte resoun it sheweth;
For the fyngres, that foldo shulde and the fiste make,
For peyne of the paume powere hem failleth
To clucohe or to clawe to clyppe or to holde.

Were the myddel of myn honde ymaymed or ypersshed,
I shulde receyue rjste nouyte of that I recche myyte.
Ac though my thombe and myfyngres bothe were to-shullen,
And the myddel of myn hande with-oute male ese,

In many kynnes maneres I myyte my-self helpe,
Bothe meue and amende though alle my fyngres oke.
Bi this skil, me thynketh I se an euydence,
That who so synneth in the seynt spirit assoiledl worth he neure,
Noither here ne elles-where as I herde telle,

Qui peccat in spiritum sanctum, nunquam, etc.,
For he prikketh god as in the paume that peccat in spiritum sanctum.
And as the fust is ful hand • yfolde to-gederes,
So is the fader a ful god • the furste of hem alle.
And as my fust is furst • er ich my fyngers shewe,
So is he fader and former • the furste of alle thynges;

Tu fabricator omnium;
And alle the myghte with hym is • was, and worth euere.

The fyngres is ful hand • for, failled thei here thombe,
Portrey ne peynete • parfitliche, ich leyue,
Sholde no wry3t worche • were he aweye.
Rys3 so, failled the sone • the syre be ne myghte,
Ne holde, ne helpe • ne hente that he louede;

Dextre dei tu digitus.

The paume is purelich the honde • and hath power by hym-self,
Other-wise than the wrythen fust • other werkmanshup of fyngres.
For the paume hath power • to putten oute the Ioyntes,
And to vnfold the fust • for hym hit bylongeth,
And receyuen that the fyngres rechen • and refuse, yf hym liketh,
Al that the fyngres and the fust • selen and touchen,
Beo he greued with here gripe • the holy gost let falle.
Thus is the holigost god • nother gretoure ne lasse
Thenne is the syre other the sone • and of the same myghte,
And alle thre nys bote o god • as my hand and my fyngres,
Vnfolde other yfolde • a fust-wyse other elles,
Al is hit bote on hand • hou so y turne hit.

Ac ho so is hurt in the hand • euene in the myddes,
He may receyue rycht nouht • reson hit sheweth;
For the fyngeres that folde sholden • and the fust make,
For peyne of the paume • power hem failleth
To clucche other to clawe • to cluppe other to holde.
Were the myddel of myn hand • with-oute mal ese,
In menye kynne manere • ich myghte my-self helpe,
Bothe meue and amende • thauh alle my fyngres oken.
By this simile; he seide • 'ich seo an evidence,
That ho so syngeneth in the seynt spiriit • asoilled worth he neuere,
Nother her ne elles-wher • as ich herde telle;

Qui peccat in spiritum sanctum neque remittetur ei, etc.
He priketh god as in the paume • that peccat in spiritum sanctum.
For god the fader is as a fuste · the sone is as a fynger, 199
The holy goste of heuene · is, as it were, the pawme.
So who so synneth in seynt spirit · it semeth that he greueth
God, that he grypeth with · and wolde his grace quench.
And to a torche or a tapre · the Trinitee is lykned;
As wex and a weke · were twyned toggleres, 204
And thanne a fyre flaumende · forth oute of bothe;
And as wex and weyke · and hote fyre togyderes
Fostren forth a flaumbe · and a feyre leye,
So doth the sire and the sone · and also spiritus sanctus 208
Fostren forth amonges folke · loue and bileue,
That alkyn Crystene · clenseth of synnes.
And as thow seest some tyme · sodeynliche a torche,
The blase there-of yblowe out · yet brenneth the weyke, 212
With-oute leye or liȝte · that the macche brenneth,
So is the holy gost god · and grace with-oute mercy
To alle vnkynde creatures · that couete to destuyye
Lele loue other lyf · that owre lorde shapte.
And as glowande gledes · gladieth nouȝte this werkmen,
That worchen and waken · in wyntres nijtes,
As doth a kex or a candel · that caȝte hath fyre and blaseth,
Namore doth sire ne sone · ne seynt spirit togyderes, 220
Graunteth no grace · ne forȝfynesse of synnes,
Til the holi goste gynne · to glowe and to blase.
So that the holygoste · gloweth but as a glede,
Tyl that lele loue · ligge on hym and blowe, 224
And thanne flaumbeth he as fyre · on fader and on filius,
And melteth her myȝte in-to mercy · as men may se in wyntre
Ysekeles in eueses · thow hethe of the sonne,
Melteth in a mynut-while · to myst and to watre;
So grace of the holygoste · the grete myȝte of the Trinite
Melteth in-to mercy · to mercyable, and to non other.
And as wex with-outen more · on a warme glede
Wil brennen and blasen · be thei to-gyderes, 232
And solacen hem that may se · that sitten in derkenesse.

C. 167. queynche P. 168. likenede P. 169. were twyned I; were
twyned M; were twynyd T; and warme fur (by confusion with l. 171) PEG.
171. and warm fuyr MG; and warme fur I; were twynede P (see l. 169).
For the fader is as the fust · the sone is as the fyngres, 164
The holy gost of heuene · he is as the paume.
So ho so synegeth ȝens the seyn ȝe spirt · hit semeth that he

greweth
God, ther he grypeth · and wolde hns grace quenchē.
For to a torche other to a taper · the Trinite is likened, 168
As weye and a weke · were twyned to-gederes,
And fuyr flaūmed · forth of hem bothe;
And as wey and weke · and warm fuyr to-gederes
Fostren forth a flaūme · and a fayre lye, 172
That serueth these swynkeres · to seo by a nyghtes,
So doth the syre and the sone · and seyn ȝe spirt to-gederes,
Fostren forth a-mong folke · fyn loue and by-leyue,
That alle kyne Crystene · clanseþ of synne.
176
And as thou suxt some tyme · sodenliche, of a torche
The blase bo blowen out · ȝut brenneth the weke,
With-outen lye and lyght · līth fuyr in the macche,
So is the holy gost god · and grace with-out mercy 180
To alle vnkynde creatures · that coweyten to distruye
Leel lycame, and lif · that oure lorde shuote.
And as glowyng gledes · gladeth nat these workeynen
That worchen and waken · in wynteres nyghtes, 184
As doth a kyxe other a candele · that cauht hath fuyr, and blaseth,
No more doth the syre ne the sone · ne seyn ȝe spirt to-gederes
Graunte ny grace · ne for-gyuenesse of synnes,
Til the holy gost by-gyne · to glowen and blase. 188
So that the holy gost · gloweth bote as a glede,
Til that loue and by-leyue · leelliche to hym blowe.
Thenne flammeth he as fuyr · on fader and on filius,
And melteth myghte in-to mercy · as we may seo a wynter,
Isykes in euesynge · thorgh hete of the sone 193
Melteth in a mynt-while · to myst and to water;
So grace of the holy gost · melteth al to mercy,
The grete myghte of the Trinite · to mercyable, and to none othere.
And as weye with-oute more · vpon a warm glede 197
Wol brennen and blasen · beo thei to-gederes,
And solasen hem that mowe nat seon · syttyng in deorknesse,
So wole the fader forgifolke of mylde hertes
That refulliche repeten and restitucioun make.
In as moche as thei mowen amenden and payen. 236
And if it suffice nouyte for assetz that in stuche a wille deythe,
Mercy for his mekenesse wil make good the remenaunte.
And as the weyke and fyre wil make a warme flaumbe
For to myrthe men with that in merke sitten,
So wil Cryst of his curteisy and men crye hym mercy,
Bothe forjuue and forgete and yet bidde for vs
To the fader of heuene forgyuenesse to haue.

Ac hew fyre at a flynte fowre hundreth wyntre,
Bot thow haue towe to take it with tondre or broches,
Al thi labour is loste and al thi longe travaile;
For may no fyre flaumbe make faille it his kynde.
So is the holy gost god and grace with outen mercy
To alle vnkynde creatures Cryst hym-self witnesseth,

Amen dico vos, nescio vos, etc.
Be vnkynde to thin euene-cristene and al that thow canst
bidden,
Delen and do penaunce day and nynte euere,
And purchase al the pardoun of Pampiloun and Rome,

And indulgences ynowe and be ingratus to thi kynde,
The holy goste hereth the nouyte ne helpe may the by resoun;
For vnkyndensesse quencheth hym that he can nouyte shyne,
Ne brenne ne blase clere for blowynge of vnkyndensesse.
Poule the apostle preueth wher I lye,

Si linguis hominum loguar, etc.
For-thy beth war, ye wyse men that with the worlde deleth,
That riche ben and resoun knoweth reuleth wel yowre soule.
Beth nouyte vnkynde, I conseille yow to yowre euene-crystene.
For many of yow riche men bi my soule, men telleth,
3e brenne, but 3e blaseth nouyte that is a blynde bekene;

Non omnis qui dicit domine, domine, intrabil, etc.
Divus deyed damned for his vnkyndeness
Of his mete and his moneye to men that it neded.

B. 258. worlde WCRVB; wolde L.
C. 203. wile P. deyn P. 204. From I; also in EMFTG; P omits
this line. 205. P om. as. 206. meerk P. 213. PE ins. no before flamme.
214. pe EMFTG; P om. 215. witnesse P. 220. pe LMFTG; PE om.
So wol the fader for-3yuen • folke of mylde hertes, 200
That rufulliche repenten • and restitution maken,
In as muche as thei mowen • amenden and payen,
And yf hit sufficith nat for a-seth • that in suche wille deyen,
Mercy, for his mekenesse • wil make good the remenant. 204
And as the wicke and the warme fuyr • wol make a fayr flamme
For to murthen men with • that in merke sytten;
So wol Crist, of hus curtesye • and men crye hym mercy,
Bothe for-þeuen and for-þuten • and þut bydde for ous 208
To the fader of heuen • for-þyuenesse to haue.

Ac hewe fuyr of a flynt • four hundred wynter;
Bote thou haue tache to take hit with • tunder and broches,
Al thy labour is lost • and al thy long trauayl; 212
For may no fuyr flamme make • faille hit hus kynde.
So is the holigost god • and grace with-oute mercy
To alle vnkynde creatures • as Crist hym-self witnesseth;

_Amen dico tibi, nescio vos._

Beo vnkynde to thyrn emcrystene • and al that thou canst bidde,
Dele and do penaunce • day and nyght euere, 217
And porcalle al the pardoun • of Paumpelone and of Rome,
And indulgenees ynowe • and be ingratt to thy kynde,
The holigost huyrth the nat • ne helpeth the, be thow certayn.
For vnkyndenesse quencheth hym • that he can nat shyne, 221
Ne brenne, ne blase cleer • for blowynge of vnkyndenesse.
Seynt Paul the apostel • proueth wher ich lye;

_Si linguis hominum loquar, etc._

For-thi beoth war, 3e wyse men • that with the worlde deleth,
That rych beon and reson known • reuleth wel 3oure soule.
Beoth nat vnkynde, ich consaille 3ou•• to 3oure emcrystene. 226
For menye of 3ow ryche men • by my saule, ich lye nat,
3e brenneth, ac 3e blaseth nat • and that is a blynde bekne;

_Non omnis qui dicit michi domine, domine, intrabit in
regnum celorum._

Mynne 3e nat, riche men • to which a meschaunce 229
That _Divus_ deyed, and dampned was • for hus vnkyndenesse
Of hus mete and of hus moneye • to men that hit neode?
Vch, a riche I rede • rewarde at hym take,
And gyueth 3owre good to that god • that grace of ariseth.
For thei that ben vnkynde to his • hope I none other,
But thei dwelle there Diones is • dayes with-outen ende.  
Thus is vnkyndenesse the contrarie • that quencheth, as it were,
The grace of the holy gooste • goddes owne kynde.
For that kynde dothe, vnkynde fordoth • as these cursed theues,
Vnkynde cristene men • for coueityse and enuye,  
Sleeth a man for his moebles • wyth mouth or wyth handes.
For that the holygoste hath to kepe • tho harlotes destroyeth,
The which is lyf and loue • the leye of mannnes bodye.
For every manere good man • may be likned to a torche,  
Or elles to a tapre • to ruerence the trinitee;
And who morthereh a good man • me thynketh, by myn inwyt,
He fordoth the leuest lyyte • that owre lorde loneth.
 Ac 3ut in many mo maneres • men offenden the holy goste;
Ac this is the worste wyse • that any wygte my3te  

B. 267. pet WCBY; LR om.
C. PASSUS XX. 232–263.

3ut wan he hit nat with wrang · ne with queynte sleythe, 232
Bote rythfulliche, as men rat · al hus rychesse cam hym,
And on hym-self, seith the book · sotelede hou he myghte
Most lordeliche lyuen · and leet hus lycame werie
Clothes of most cost · as clerkes bethere wittnesse;

_Epulabatur splendide, et inducabatur bisso et purpura._

And for he was a nigard · to the neodful poure,
For godes treitour he is tolde · for al hus trewe catel,
And dampned is and dwelleth · with the deuel in helle.
Suththe he with-outes wiles wan · and wel myghte a-temye 240
Lordeliche for to lyuen · and likyngliche be cloathed,
And is in helle for al that · howe wole riche nouthre
Excuse hem that beth vnkynde · and 3ut here catel wonne
With wiles and with luther wittes · and 3ut wollent nat atemye
To gon semliche ne sitte · sith holy wryt techeth,
That that wikkedliche is wonne · to washen hit, and to make
frendes?

_facile nobis amisus de mammone iniquitatis._

Eche a riche man, ich rede · reward her-of take,
And 3euth youre good to that god · that grace of ariseth. 248
For 3e that ben vnende to hyse · hope 3e none other,
Bote to dwelle ther _Dives_ is · dayes with-outen ende.
Thus is vnkyndenesse kid · and aquencheth, as hit were,
The grace of the holygost · godes owene kynde;
For that that kynde doth · vnkynde for-doeth.
Acoarsede theouses, vnkynde Cristene men · for couetise and enuyne
Sleeth a man for hus meobles · with mouth other with handes;
For that the holy gost hath to kep · suche harllotes destruyn,
The whiche is lyf and loue · the lye of mannes body. 257
For euer maner good man · may be lykned to a torche,
Other elles to a taper · to reuerence with the trinite;
And ho so morthereth a good man · me thynketh, by myn in-witt,
He for-doeth the light that oure lorde · loketh to haue worshpep of.
And 3ut in mo maneres · men offendeth the holy gost; 262
Ac this is the worste wise · that eny wight myghte
Synnen ayein the seynt spirit ' assenten to destrye,
For coueitye of any kynnes thynge ' that Cryst dere bouste.
How myste he axe mercy ' or any mercy hym helpe,
That wykkedlich and willefullich ' wolde mercy anynte?
Innocence is nexte god ' and myste and day it crieth,
' Veniaunce, veniaunce ' forgiue be it neure,
That shent vs and shaddre owre blode ' forshapte vs, as it were;

\textit{Vindica sanguinem iustorum!} \\
Thus 'veniaunce, veniaunce' ' verrey charite asketh;
And sith holicherche and charite ' chargeth this so sore,
Leue I neure that owre lorde wil loue ' that charite lakketh,
Ne haue pite for any preyere ' there that he pleyneth.'

'I pose I hadde synned so ' and shulde now deye,
And now am sory, that so ' the seint spirit agulte,
Confesse me, and crye his grace ' god, that al made,
And myldliche his mercy axe ' myuste I nouste be saued?'

'Jus,' seide the Samaritan ' so wel thow myste repente,
That rihtwisnesse thow repentance ' to reuthe myste torne.
Ac it is but selden yseye ' there sothenesse bereth witnesse,
Any creature that is coupable ' afor a kynges iustice,
Be rauasoned for ' his repentaunce ' there alle resoun hym
dampneth.
For there that partye pursueth ' the pele is so huge,
That the kyngge may do no 'mercy ' til bothe men acorde,
And eyther haue equite ' as holy writ telleth;

\textit{Numquam dimittitur peccatum, donec restitutur ablatum.}
Thus it fareth bi suche folke ' that falsely al her lyues
Euel lyuen and leten nouste ' til lyf hem forsake;
Drede of desperacion ' dryueth a-weye thanne grace,
That mercy in her mynde ' may nauʒt thanne falle;
Good hope, that helpe shulde ' to wanhope torneth—
Nouʒt of the nounpowere of god ' that he ne is myʒful
To amende al that amys is ' and his mercy grettere
Than alle owre wykked werkes ' as holowrit telleth,

\textit{Misericordia eius super omnia opera eius.}

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\textbf{B. 304. donec} is in Y only; the two words following are supplied from Pass.
\textit{v. 279. 307, 308. These lines are in R only.}
Syngen a zens the *seynl espirit* assenten to destruye, 264
For couetyse of eny kynne thyng that Cryst dere boughte.  
How myghte he aske mercy other eny mercy hym defende,  
That wikkidliche and wilfulliche wolde mercy anyente?
Innocence is next god and nyght and day hit cryeth, 268
'Veniaunce! veniaunce! for-yeue be hit neuere,
That shende *oure* and shadde oure blod for-shupte ous, as hit
semede;

*Vindica sanguinem iustorum!*
Thus 'veniaunce! veniaunce!' verray charite asketh;  
And suthen charite, that holychurche is chargeth this so sore,
Leyue ich neuere that oure lorde atte laste ende 273
Wol louye that lyf that loue and leel charite destryuen.'
'Ich pose ich hadde syneged so,' quath ich 'and shold
nouthe deye,
And now am ich sory that ich so the *seynl espirit* agulte, 276
Confesse me and crye hus grace god that al made,
And mydeliche hus mercy aske myghte ich nat be saued?'
'Jus,' seide the Samaritan 'so thou myghtest repente,
That ryghtwisnesse thorg repentaunce to reuthe myghte turne.
Ac hit is bote selde seym ther sothnesse bereth witnesse 281
Eny creature be coupable by-for a kynges Iustice,
Be yraunsoned for repentaunce ther al reson hym dampneth.
Ther that partye porsueth the apeel is so huge,
May no kyngy mercy graunt til bothe men a-corden;
That ayther partye haue equite as holy writt witnesseth;

*Nunquam dimittitur peccatum, etc.*
Thus hit fareth by suche folke that folwen here owene wil,
That vuel lyuen and leten nat til hem for-sake synne, 288
Drede of desperacion thenne dryueth a-wey grace,
That mercy in here mynde may nat thenne falle;
For good hope that hem helpe sholde to wankeope turneth,
And nat of the nounpower of god that he nys ful of myghte
To amenden al that amys is and hus mercy grettour
Than alle oure wikkedew werkus as holy writ telleth,

*Misericordia eius super omnia opera eius.*

to before agulte. 280. tow (for to) P. 281. seild P. 283. yraunsonede P.
286. equite EITG; a quyte P. witnesse P. 291. whamhope (sic) P.
292. nounpower F; noun-poer I; vnpower PE.
Ac, ar his rîgtwisnesse to reuthe tourne · some restitucioni
bihoueth;
His sorwe is satisfaccioun · for hym that may nouȝte paye.
Thre thinges there ben · that doth a man by strengthe
Forto fleen his owne hous · as holywryt sheweth. 316
That one is a wikked wyf · that wil nouȝt be chasted;
Her fiere fleeth fro hyr · for fiere of her tonge.
And if his hous be vnhailed · and reyne on his bedde,
He seketh and seketh · til he slepe drye. 330
And whan smoke and smolder · smyt in his syte,
It doth hym worse than his wyf · or wete to slepe.
For smoke and smolder · smyteth in his eyen,
Til he be blere-nyed or blynde · and hors in the throte,
Cougheth, and curseth · that Cryst gyf hem sorwe
That sholde brynge in better wode · or blowe it til it brende.
Thise thre that I telle of · ben thus to vnderstonde;
The wyf is owre wikked fleshe · that wil nouȝt be chasted,
For kynde cleueth on hym euere · to contrarie the soule. 329
And though it falle, it fynt skiles · that frelete it made;
And that is liȝty forgeuen · and forgeten bothe,
To man that mercy asketh · and amende thenketh.
The reyne that reyneth · there we reste sholde,
Ben sikenesses and sorwes · that we sufferen oft,
As Powle the apostle · to the peple tauȝte,

_Virtus in infirmatale perficitur, etc._

And though that men make · moche deol in her angre, 336
And ben inpacient in here penaunce · pure resoun knoweth,
That thei ha cause to contrarie · by kynde of her sykenesse;
And liȝtlich owre lorde · at her lyues ende,
Hath mercy on suche men · that so yuel may suffre. 340
Ac the smoke and the smolder · that smyt in owre eyghen,
That is coueityse and vnkyndenesse · that quencheth goddes mercy.
For vnkyndenesse is the contrarie · of alkynnes resoun;
For there nys syke ne sori · ne non so moche wrecche, 344
That he ne may louye, and hym lyke · and lene of his herte
Good wille and good worde · bothe wisshen and willen
Ac er hus rightwisnesse to reuthe turne · restitucion hit maketh;
As sorwe of herte is satisfaccion · for suche as may nat paye.

Ac thre thynge ther beoth · that doth a man to sterte 297
Out of his owene hous · as holy writ sheweth.
That on is a wikkede wif · that wol nat be chasteth;
Hure fere sleeth fro huere · for fere of huere tounge. 300
And yf hus hous be vnheled · and reyne on hus bedde,
He seketh and seketh · til he slepe drye.
Ac when smoke and smorthre · smyt in hus eyen,
Hit doth hym wors than hus wyf · other wete to slepe. 304
For thow smoke and smorthre · smerteth hus syghe,
Tyl he be bler-eyed other blynde · and the borre in hus throte,
Koweth and corseth · that Crist 3yue hym sorwe
That sholde brynge yn better wode · other blowe til hit brente.

These thre that ich telle of · thus beoth to vnderstonde; 309
The wif is oure wikkede fleshe · that wol nat be chasteth,
For kynde clyueth on hym euere · to contrarie the soule.
And thauh he falle, he fynt skyles · that frelete hit made; 313
And that is lyghtliche for-3yue · and for-3ute bothe
To man, that mercy asketh · and amende thenketh.
Ac the reyn that reyneth · ther we reste sholde,
Beoth syknesses and other sorwes · that we suffren ofte, 316
As seynt Paul the apostel · in hus pistles techeth,

*Virtus in infirmitate perficitur.*

And thauh men maken · mucche deol in here angre,
And beo inapacient in here penaunces · pure reson knoweth,
That thei han cause to contrarien · by kynde of here syknesse;
And lightliche oure lorde · at here lyues ende 321
Hath mercy of suche men · that vucl may suffrye.
Ac the smoke and the smorthre · that smyt in oure eyen,
That is couete and vnkyndenesse · which quencheth godes mercy.
For vnkyndnesse is contrarie · of alle kynne reson; 325
For ther ne is syk ne sory · ne non so mucche wrecche,
That he ne may louye, and hym lyke · and lene of hus herte
Good wil, good worde · bothe wusschen and wylnen 328
Alle manere men · mercy and forfifessee,
And louye hem liche hym-self · and his lyf amende.—
I may no lenger lette,' quod he · and lyarde he pryked,
And went away as wynde · and there-with I awaked.

PASSUS XVIII.

Passus xviiij" et tercius de Dobet.

WOLLEWARD and wete-shoed · went I forth after,
As a reccheles renke · that of no wo reccheth,
And ȝede forth lyke a borel · al my lyf-tyme,
Ty! I wex wery of the worlde · and wywned eft to slepe,
And lened me to a lenten · and longe tyme I slepte;
And of Crystes passioun and penauncé · the peple that or-ruȝte,
Reste me there, and rutte faste · tyl ramis-palmarum;
Of gerlis and of gloria laus · gretly me dremed,
And how osanna by orgonye · olde folke songen.
One semblable to the Samaritan · and some-del to Piers the Plowman,
Barfote on an asse bakke · botelees cam prykye,
Wyth-oute spores other spere · spakliche he loked,
As is the kynde of a kyngte · that cometh to be Dubbed,
To geten hem gynte spores · or galoches ycoped.
Thanne was Faith in a fenestre · and cryde 'a / fli David!'
As doth an heraude of armes · whan auntrous cometh to iustes.
Olde Iuwes of Jerusalem · for Ioyle thei songen,

Benedictus qui venit in nomine domini.

Thanne I fayned at Faith · what al that fare be-mente,
And who sholle Iouste in Iherusalem · 'Iesus,' he seyde,
'And fecche that the fende claymeth · Piers fruit the Plowman.'
'Is Piers in this place?' quod I · and he preynte on me,
'This Iesus of his gentrice · wole Iuste in Piers armes,
In his helme and in his haberioun · humana natura;
That Cryst be nouȝt biknowe here · for consummatus deus,

B. 7. Reste WCOY; Rested LR. 11. priyke WO; prekie B; pryke LC. 16. auntrous RO; aunterous C; Auntrous W; auntaros L. 18. bement RO; bement L. 24. consummatus L.
C. PASSUS XX. 329—XXI. 23. 521

Alle manere of men • mercy and for-jeuenesse, 329
And louye hem yliche hym-sylf • that hus lyf a-mende.
Ich may no lenger lette,' quath he • and lyarde he pryked
And wente away as the wynde • and ther-with ich awakede.

Hic explicit passus tercius de Dobel.

PASSUS XXI.

Hic incipit passus quartus de Dobel.

WO-werie and wetschode • wente ich forth after,
As a recheles renke • that reccheth nat of sorwe,) 4
And geode forth lyke a loren • al my lyf-tyme,
Til ich wax wery of this worlde • and wilnedes eft to slepe, 4
And leneode me til lenten • and longe tyme ich slepte.
Of gurles and of gloria laus • greliche me drechede,
And how osanna by orgone • ole folk songe.
On was semblable to the Samaritan • and somdel to Peers Plouhman,
Barbot on an asse bak • bootles cam prykye, 9
With-out spores other spere • and sprakliche he lokede,
As is the kynde of a knyght • that cometh to be doubted,
To geten hus gilte spores • and galoches y-couped,
Then was Faith in a fenestre • and cryde, 'a filij David!'
As doth an herea of armes • when auntrous cometh to Iustes.)
Olde Iewes of Iersalem • for Ioye thei songen,

Benedictus qui venit in nomine domini.

Thenne ich frayned at Faith • 'what al that fare by-mente,
And ho sholde Iusten in Iersalem?' • 'Iesus,' he seide, 17
'And secche that the seond cleymeth • Peers frut the Plouhman.'
'Ys Peers in this place?' quath ich • and he preynted vpon me,
'Liberum-dei-arbitrium,' quath he • 'for loue hath vndertake
That this Iesus of hus gentrise • shal Louste in Peers armes,
In hus helme and in hus haberion • humana natura;
That Crist be nat knowe • for consummatus deus,
In Piers paltok the Plowman: this priker shal ryde;
For no dynte shal hym dere: as in deilate patris.
‘Who shal Iust in Iesu?’ quod I: ‘Iuwes or scribes?’
‘Nay,’ quod he, ‘the foule fende: and Fals-dome and Deth.
Deth seith he shal fordo: and adown brynge
Al that lyueth or loketh: in londe or in watere.
Lyf seyth that he likth: and leyth his lif to wedde,
That for al that Deth can do: with-in thre dayes,
To walke and fecche fro the fende: Piers fruite the Plowman,
And legge it there hym lyketh: and Lucifer bynde,
And forbete and adown brynge: bale and deth for euere:

O mors, ero mors tua!

Thanne cam Pilatus with moche peple: sedens pro tribunalis,
To se how doughtilich Deth sholde do: and deme her botheres riȝte.
The Iuwes and the Iustice: ageine Iesu thei were,
And al her courte on hym cryde: crucifige sharpe.
Tho put hym forth a piloure: bifor Pilat, and seyde,
‘This Iesus of owre Iewes temple: Iaped and dispised,
To fordone it on o day: and in thre dayes after
Edefye it eft newe: (here he stant that seyde it)
And ȝit maken it as moche: in al manere poyntes,
Bothe as longe and as large: bi loft and by grounde.’

‘Crucifige,’ quod a cacchepolle: ‘I warante hym a wicche!’
‘Tolle, tolle!’ quod an other: and toke of kene thornes,
And bigan of kene thorne: a gerelande to make,
And sette it sore on his bed: and seyde in envye,
‘Aus, rabby!’ quod that ribaude: and thre redes at hym,
Nailed hym with thre nailles: naked on the rode,
And poysoun on a pole: thei put vp to his lippes,
And bede hym drynke his deth-yuel: his dayes were ydone.
‘And if that thow solit be: help now thi-seluen,
If thow be Cryst, and kynges sone: come downe of the rode;

B. 35. and OY; LWCR om. 46. Crucifige L. 47. o (for of) L.
In Peeres plates the Plouman · this prykiere shal ryde;
For no dint shal hym dere · as in deitate patris.
'Ho shal Iouste with Iesus,' quath ich · 'Iewes, other scrybes?'
'Nay,' quath Faith, 'bote the seond · and Fals-dom-to-deye.
Deth seith he wol for-do · and a-doun brynge
Al that lyueth other loketh · a londe and a waater.
Lyf seith that he lyeth · and hath leyde hus lyf to wedde,
That for al that Deth can do · with-inne thre dayes,
To walke and feche fro the seonde · Peers frut the Plouman,
And legge hit ther hym lyketh · and Lucifer bynde,
And forbette and bringe adoun · bale and deth for euere;
O mors, ero mors tua!'

Thenne cam Pilatus with muche peuple · sedens pro tribunali,
To see hou douhtiliche Deth solde do · and deme here beyer ryght.
The Iuwes and the Iustices · azens Iesus they were,
And alle the court cryede · 'crucifige' lowde.
Thenne put hym forth a pelour · by-for Pilat, and seyde,
'Thy is Iesus ·of oure Iuwen temple · Iapede and despisede,
To for-don hit on a day · and in thre dayes after
Edesien hit estre newe—· her he stant that seyde hit—
And yut make hit as muche · in alle manere payntes,
Bothe as longe and as large · aloft and a-grounde,
And as wyde as hit euere was · this we witnesen alle.'
'Crucifige,' quath a kachepol · 'he can of wicche-crafte.'
'Tolle, tolle,' quath another · and toke of kene thornes,
And by-gan of a grene thorne · a garlaunde to make,
And sette hit sore on hus hefd · and suthe seyde in enuye,
'Aue, rabbi,' quath that ribaud · and rodes shotte at hus eyen:
And nailede hym with thre nayles · naked on the rode,
And with a pole poysen · putten to hus lippes,
And beden hym drynke, hus deth to lette · and hus dayes lengthen;
And seide, 'yf he sothfast beo · he wol hym-self helpen;
And now, yf thou be Criste · godes sone of heuene,
Come a-doune of this rode · and thenne wol we leyue
Thanne shul we leue that Lyf the loueth · and wil nouȝt lete the deye!

‘Consummatum est,’ quod Cryst · and comsed forto swowe
Pitousliche and pale · as a prisoun that deyeth;
The lorde of lyf and of lîȝte · tho leyed his eyen togideres.
The daye for drede with-drowe · and derke bicam the sonne, 60
The wal wagged and clef · and al the worlde quaued.
Ded men for that dyne · come out of depe graues,
And tolde whi that tempest · so longe tyme dured.
‘For a bitter bataille’ · the ded bodye sayde;
‘Lyf and Deth in this derknesse · her one fordoth her other;
Shal no wiȝte wite witterly · who shal haue the maystrye,
Er Sondey aboute sonne-rysynge · and sank with that til ertbe.
Some seyde that he was goddes sonne · that so faire deyde, 68

Vere filius dei eral iste, etc.

And somme saide he was a wicche · ‘good is that we assaye,
Where he be ded or nouȝte ded · doun er he be taken.’
Two theues also · tholed deth that tyme,
Vpon a crosse bisydes Cryst · so was the comune lawe.
A cacchepole cam forth · and craked bothe her legges,
And her armes after · of eyther of tho theues.
Ac was no boy so bolde · goddes body to touche;
For he was knyȝte and kynges sonne · kynde forȝaf that tyme, 76
That non harlot were so hardy · to leyne hande vpon hym.
Ac there cam forth a knyȝte · with a kene spere ygrounde,
Hȝte Longes, as the lettre telleth · and longe had lore his sȝte.
Bifor Pilat and other peple · in the place he houed;
Maugre his many teth · he was made that tyme
To take the spere in his honde · and Iusten with Iesu;
For alle thei were vnhardy · that houed on hors or stode,
To touche hym or to taste hym · or take hym down of rode. 84
But this blynde bacheler thanne · bar hym thorugh the herte;
The blode spounge down by the spere · and vnspered the knyȝtes eyen.
Thanne fel the knyȝte vpon knees · and cryed hym mercy—
That Lyf the louyeth · and wol nat lete the deye.
‘Consummation est,’ quath Crist · and comsede for to sounye
Pitousliche and paal · as prison that deyeth; ]
The lord of lyf and of light · tho leyde hus eyen togederes. 60
The day for drede ther-of with-drow · and deork by-cam the sonne;
The wal of the temple to-cleef · euene a two peces;
The hard roche al to-rog · and ryght erk nyght hit semede;
The erthe quokk and quashte · as hit quyke were, 64
And dede men for that deon · comen oute of deope graues,
And tolden why that tempent · so longe tymede durede.
‘For a byter bataile’ · the dede bodye seyde,
‘Lyf and Deth in this deorknesse · her on for-doeth that other,
Ac shal no wist wite witerliche · ho shal haue the maistrye, 69
Er Soneday, a-boute sonne-rysynge’ · and sank with that til erthe.
Somme seiden he was godes sone · that so faire deyede;

Vere filius dei erat istic:
Some seiden, ‘he can of sorcerye · good is that we a-sayye 72
Wher he be ded other nat ded · doum er he be take.’

Two theoues ther wer · that tholeden deth that tymede
Vpon crois by-side Crist · so was the comune lawe.
Quikliche cam a cacchepeol · and craked a-two here legges, 76
And here armes after · of eueric of tho theoues.
Ac ther was no boye so bolde · godes body to touche,
For he was knyght and kynges sone · kynde for-3af that tymed
That no boye hadde hardinesse · hym to touche in deyning. 80
Ac ther cam forth a blynde ‘knyght · with a kene spere y-grounde,
Hihte Longus, as the lettere telleth · and longe hadde lorde hus sight.
By-fore Pilat and other peuple · in the place he houede.
Ac maugre hus meny teth · he was mad that tymede 84
To Iouste with Iesus · this blynde Iuwe Longus;
For alle hij were vnhardy · that houede ther other stode,
To touche hym other to tryne hym · other to take hym doun
and graue hym, 87
Bote this blynde bachelere · that bar hym thow the herte;
The blood sprang doun by the sper · and vnspereede the
knyghtes eyen.
Tho fel the knyght vpon knees · and cryed Iesus mercy—
Aȝeynes my wille it was, lorde to wounde ȝow so sore! He seighed and sayde 'sore it me athynketh;
For the dede that I haue done I do me in ȝowre grace;
Haue on me reuth, riȝtful Iesu! and right with that he wept.

Thanne gan Faith fely: the fals Iuwes dispise,
Called hem caytyues acursed for euere,
For this foule vyleynye 'veniaunce to ȝow alle!
To do the blynde bete hym ybounde it was a boyes conseille.
Cursed caytyue! kniȝthod was it neuere

To mysdo a ded body by day or by nyȝte.
The gree git hath be geten for al his grete wounde.
For ȝowre champioun chitualer chief knyȝt of ȝow alle,
ȝelt hym recreaunt rennyng riȝt at Iesu wille.
For be this derkenesse ydo his deth worth avenged
And ȝe, lordeynes, han yloste for Lyf shal haue the maistrye,
And ȝowre fraunchize, that fre was fallen is in thraldome,
And ȝe, cherles, and ȝowre children chiewe shal ȝe neuere,
Ne haue lordship in londe ne no londe tylye,
But al bareyne be and vsturye vsen,
Which is lyf that owre lorde in alle lawes acuseth.
Now ȝowre good dayes ar done as Danyel prophecyed,
Whan Cryst cam, of her kyngdom the crowne shulde cesse;

Cum veniali sanctus sanctorum, cessabit munio vestra.'

What for fere of this ferly and of the fals Iuwes,
I drowe me in that derkenesse to descendi ad inferna.
And there I sawe sothely secundum scripturas,
Out of the west coste a wenche, as me thouȝte,
Cam walkynge in the wey to-belle-ward she loked.
Mercy hyst that mayde a meke thynge with-alle,
A ful benygn boirde and boxome of speche.
Her suster, as it semed cam sofily walkynge,
Euen out of the est and westward she loked.
A ful comely creature Treuth she hishte,
'A-3ens my wil hit was,' quath he · 'that ich 3ow wonde made!' He syghede and seide · 'sore hit me for-thynketh,
Of the dede that ich haue don · ich do me in 3oure grace.
My londe and my lycame · at 3oure lykynge taketh hit,
And haue mercy on me, ryghtful Iesu!' · and ryght with that he wepte.

Thenne gan Faith fouly · the false Iewes to despisen,
And calde hem 'caytifs a-corssed' · for this was a vil vilanye:—
'Veniaunce is to 3ou falle · that makede the blynde
Beten hym that was ded · hit was a boyes dede!'
Thus Faith bi-gon to fare · with the false Iewes—
'Corsede caityfs! · kynghothd was hit neuere
To bete a body ybounde · with eny bryst wepne,
The gree y3ut hath he geten · for alle hus grete wondes.
For 3oure champion chialer · chief knyght of 3ow alle
3elt hym recreaunt rennynghe · ryght at Iesu wil.
For beo this deorknesse ydo · Deth worth venkised,
And 3e, lordlinges, han lost · for Lyf shal haue the maystrie,
And 3oure franchise that freo was · fallen is to thraldom,
And alle 3oure children cheorles · cheuen shulle thei neuere,
Ne haue lordship in lond · nother lond tylie,
And as barayne beo · and by vsure libbe,
The whiche is liff that oure lorde · in alle lawes defendeth.
Now beoth 3oure goode dayes don · as Daniel of 3ow telleth,
When Crist with crois ouercam · 3oure kynge don shal to-cleue;

"Cum uenerit sanctus sanctorum, cessabit uactio uestra."

What for fere of this ferly · and of the false Iewes,
Ich drow in that deorknesse · to descendi et inferna,
And ther ich seyh sothliche · secundum scripturas,
Out of the west, as it were · a wenche, as me thouhte,
Cam walkeynge in the way · to-helleward hue iokede.
Mercy hihte that mayde · a mylde thyng with-alle,
And a ful benynghe burde · and buxum of speche.
Heore sustre, as hit semede · cam softly walkeynge
Euene out of the est · and westwarde hue thouhte,
A comely creature and clene · Treuthe hue hihte.
For the vertue that hir folwed · aserd was she neuere.  
When this maydenes mette · Mercy and Treuth,  
Eyther axed other · of this grete wonder,  
Of the dyne and of the derknesse · and how the daye rowed,  
And which a līte and a leme · lay befor helle.  
Ich haue ferly of this fare · in feith," seyde Treuth,  
"And am wendying to wyte · what this wonder meneth."  
"Haue no meruelle," quod Mercy · "myrthe it bytokneth.  
A mayden that hadde Marye · and moder with-out felyng  
Of any kynnes creature · concyued thorw speche  
And grace of the holygoste; · wex grete with childe;  
With-outen wem · in-to this worlde she brouȝt hym;  
And that my tale be trewe · I take god to witnesse.  
Sith this barn was bore · ben thrilli wynter passed;  
Which deyde and deth tholed · this day aboute mydday.  
And that is cause of this clips · that closeth now the sonne,  
In menyng that man shal · fro merkenesse be drawe,  
The while this līte and this leme · shal Lucyfer ablende.  
For patriarkes and prophets · han preched her-of often,  
That man shal man saue · thorw a maydenes helpe,  
And that was tynt thorw tre · tree shal it wynne,  
And that deth doun broȝte · deth shal releue.'  
"That thow tellest," quod Treuth · "is but a tale of Waltrot!  
For Adam and Eue · and Abraham with other,  
Patriarkes and prophets · that in peyne liggen,  
Leue thow neuere that ȝone līte · hem alofte brynge,  
Ne haue hem out of helle · holde thi tonge, Mercy!  
it is but a trufe that thow tellest · I, Treuth, wote the sothe.  
For that is ones in helle · out cometh it neuere;  
Iob the prophete, patriark · reproueth thi sawes,  
Quia in inferno nulla est redempcio.'  
Thanne Mercy ful myldly · mouthed thise wordes,  
"Thorw experience," quod she · "I hope thei shal be saued.  
For venym for-doth venym · and that I proue by resoun.  
For of alle venymes · foulest is the scorpion,  
May no medcyne helpe · the place there he styngeth,
For the vertue that here folwed · afered was hue neuere.
Whan theos maydennes metten · Mercy and Treuth,
Ayther axed of other · of this grete wonder,
Of the deone and deorknesse · and how the day rowed, 128
And whiche a light and a leom · lay by-fore helle.
"Ich haue ferly of this fare · in faith," seide Treuth,
"And am wendyng to wyte · what this wonder meneth."
"Haue no meruayle ther-of," quath Mercy · "murthe hit by-tokneth.
A mayde that hatte Marie · and moder with-oute felynge
Of eny kynde of creature · coneyuede thorp speche
And grace of the holygost · waxe gret with childe,
With-oute wommanes wem · in-to this worlde brouhte hym; 136
And that my tale is trewe · ich take god to witnesse.
Sutthen this barn was ybore · beoth thrifty wynter passed,
Deyed and deth tholed · this day a-boute mydday;
That is the cause of this eclipse · that ouer-closeth now the sonne,
In menynge that man shal · fro meorknesse beo drawe, 141
The while this light and this leom · shal Lucifer a-blene.
For patriarches and prophetes · han prechede her-of ofte,
That thyng that tynt was thorp treo · treo shal hit wynne, 144
And that that deth doun brouhte · deth shal releue.
"That that thou tellest," quath Treuth · "is bote a tale of Walterot!
For Adam and Eue · and Abraham with othere,
Patriarches and prophetes · that in peyne liggen, 148
Leyf hit neuere that 3on lyght · hem a-lofte brynge,
Ne haue hem out of helle; · hold thy tonge, Mercy,
Hit is trufe that thou tellest; · ich, Treuth, wot the sothe,
That thyng that ones was in helle · out cometh hit neuere. 151
For Iob the parfit patriarche · reproueth thy sawes,

Quia in inferno nulla est redempcio!"

Thenne Mercy ful mydeliche · mouthed thes wordes,
"Thorogh experience," quath heo · "ich hope thi shulle be sauede.
For venym for-doth venym · ther vecche ich euydence, 156
That Adam and Eue · haue shullen bote.
Of alle fretynge venymes · the vilest is the scorpion;
May no medecyne amende · the place ther he styngeth,

C. 125. he (for hue) PFT; sche IM; heo G. 128. roued PE; rouede
IG; rowide T. 129. P ins. wich before and a. 136. wommanes FT;
womanes M; woman E; wommen P. wordle PG. 137. trywe F. 142.
ableynde P. 149. 3eon (for 3on) P.

MM
Tyld he be ded and do ther-to the yuel he destroyeth,
The fyrrst venymousté thorw venym of hym-self. 156
So shal this deth for-do I dar my lyf legge,
Al that Deth fordyd furste thorw the deuuelles entysynge;
And rīght as thorw gyle man was bigyled,
So shal grace that bigan make a good sleighe.; 160

Ars vi ariem falleret.

‘Now suffre we,’ seyde Treuth ‘I se, as me thinketh,
Out of the nippe of the north nouch ful fer hennes,
Rīghtwisnesse come rennynge reste we the while;
For he wote more than we he was er we bothe.’ 164
‘That is soth,’ seyde Mercy ‘and I se here bi southe,
Where Pees cometh playinge in paciency yclothed;
Loue hath coueyted hir longe leue I none other
But he sent hir some lettre what this līte bymeneth,
That ouer-houeth helle thus; she vs shal telle.’

Whan Pees, in paciency yclothed approched nere hem tweyne,
Rīghtwisnesse her reuerenced for her riche clothyng,
And preyed Pees to telle hir to what place she wolde,
And in her gay garnementz whom she grete thouȝte?
‘My wille is to wende,’ quod she ‘and welcome hem alle,
That many day myȝte I nouȝte se for merkenesse of synne.
Adam and Eue and other moo in helle,
172
Moyses and many mo mercy shal haue;
And I shal daunce ther-to do thow so, sustre!
For Jesus Iusted wel Ioye bygynneth dawe;

Ad vesperum demorabitur fletus, et ad matutinum letilia.
Loue, that is my lemman suche lettres me sente,
That Mercy, my sustre, and I mankynde shulde saue;
And that god hath forguyen and graunted me, Pees, and Mercy,
To be mannes meynpermoure for euere-more after.

Til he be ded, ydo ther-to · and thenne hit destroieth 160
The serf venemoste · thorgu vertu of hym-select.
And so shal this deth for-do · ich dar my lyf legge,
Al that Deth and the deuel · dude fornest to Eue.
Ryght as the gylour thowe gyle · by-gylede man fornest, 164
So shal grace that al by-gan · make a good ende,
And by-gyle the gylour · and that is a good sleithe;

Ars ut artem falleret.'

'Now suffre we,' seide Treuthe · 'ich seo, as me thynketh,
Out of the nype of the north · nat ful ser hennes, 168
Ryghtwisnesse come rennynge; · reste we the whyle;
For hue wot more than we · hue was er we bothe.'
'That is soth,' seide Mercy · 'and ich seo her by southe,
Wher cometh Pees pleyinge · in pacience yclothed;
Loue heore hath coueyted longe · leyue ich non other
Bote Loue haue sent heore som lettere · what this light bymeneth
That ouere-houeth helle thus; · 'hue shal ous telle.'

Whenne Pees, in pacience yclothed · aproched ayther other,
Ryghtwisnesse reuerenced Pees · in heore riche clothinge, 177
And prayede Pees to tellen huere · to what place hue wolde,
In heore gay garnemens · wham hue gladie thouhte?
'My wil is to wende,' quath Pees · 'and wel-come hem alle,
That meny day myghte ich nat seo · for meorknesse of synne.
Adam and Eue · and other mo in helle,
Moyse and meny mo · mercy shullen synge;
And ich shal daunce ther-to · do al-so thow, suster! 184
For Iesus Iousted wel · Ioye by-gynneth to dawen;

Ad vesperum demorabitur flatus, et ad matutinum leticia.

Loue that is my lemmen · suche letteres me sente,
That Mercy my suster, and ich · mankynde shulde saue;
And that god hath for-gyue · and grauneted to al mankynde,
Mercy, my suster, and me · to maynprise hem alle. 189
And Crist hath concuered · the kynde of ryghtwisnesse
In-to pees and pyte · of hus pure grace.

C. 160. destroieþ MIF; distrieþ P. 162. dar EFIT; par P. 168. feer
(for fer) P. 169. Rythwisnesse PM. wyle P. 170. he PIFTG; but
read hue. P. ins. yan after er. 172. yoloped EMITG; clopped PF. 175.
he PIFTG; sche M; read hue. 176. yoloped EMITG; clopped PF.
178. heo F; sche MI; she T; he P; read hue. 179. heo FG; sche MI;
she T; he P; read hue. 180. weynede P. 187. shulde M; scholde E;
shullen PF; schal ITG.

M M 2
Lo! here the patent! quod Pees · 'in pace in idipsum—
And that this gedt shal dure—· dormiam et requiescam.'
'What, rauestow?' quod Riptwisnesse · 'or thow art ript dronke!

Leuestow that 3onde lijte · vnlouke myȝte helle,
And saue mannes soule? · sustre, wene it neure!
At the bygynnynge, god · gaf the dome hym-selue,
That Adam and Eue · and alle that hem suwed
Shulde deye doune rȝte · and dwelle in pyne after,
If that thei touched a tre · and the fruite eten.

Adam afterward · aȝeines his defence,
Frette of that fruit · and forsoke, as it were,
The loue of owre lorde · and his lore bothe;
And solwed that the fende tauȝte · and his felawes wille,
Aȝeines resoun, I, Riptwisnesse · recorde thus with treuth,
That her payne be perpetuel · and no preyere hem helpe.
For-thi late hem chewe as thei chose · and chyde we nouȝt, sustres,
For it is botelees bale · the bite that thei eten.'

'And I shal preure,' quod Pees · 'her payne mote haue ende,
And wo in-to wel · mowe wende atte laste;
For had thei wist of no wo · wel had thei nouȝte knowen.
For no wiȝte wote what wel is · that neuere wo suffred,
Ne what is hote hunger · that had neuere defaute.

If no nyȝte ne were · no man, as I leue,
Shulde wite witterly · what day is to mene;

Shulde neuere rȝte riche man · that luyeth in reste and ese
Wyte what wo is · ne were the deth of kynde.
So god that bygan al · of his good wil
Bycam man of a mayde · mankynde to saue,
And suffred to be solde · to see the sorwe of deyinge,
Lo, here the patente! ’ quath Pees · ‘in pace in idipsum— 192
And that this deede shal dure— · dormiam et requiescam.
‘Rauest thou?’ quath Ryghtwisnesse · ‘other thou art ryght
dronek!

Leyuest thou that yon light · vnlouke myghte helle,
And saue mannes soule · suster, wene hit neuere!
At the begynnynge of the worlde · god gaf the dom hymselue,
That Adam and Eue · and hus issue alle
Sholden deye doun-ryht · and dwelle in peyne euere,
Yf thei touchede the treo · and of the fruit eten.

Adam afterwarde · a-3ens hus defense,
Faste fret of that frut · and for-soke, as hit were,
The leel loue of oure lorde · and hus lore bothe,
And folwede that the seonde tauhte · and hus fleshes wil,
A3ens reson and ryghtwysnesse · recorde this with treuth,
That here peyne is perpetuel · no preyere may hem helpe.
For-thi let hem chewe as thei chose · and chide we nat, susteres,
For hit is a botles bale · the byte that thei eten.’

‘And ich shal preyey,’ quath Pees · ‘here peyne mote haue ende,
That here wo in-to wele · wende mote atte laste;
For hadde thei wist of no wo · wele hadde thei nat knowe;
For wot no wight what wele is · that neuere wo suffrede,
Ne what is hot hunger · that hadde neuere defaute,
Ho couthe kyndeliche · with colour discrie,
Yf alle the worlde were whit · other swan-whit alle thynges?
Yf no nyght ne were · no man, as ich leyue,
Sholde wite witerly · what day were to mene
Ne hadde god suffred of som · other than hym-selue,
He hadde nat wist witerly · whether deth wer soure other swyte.
For sholde neuere right riche man · that lyueth in reste and hele
Ywyte what wo is · ne were the deth of kynde.
So god that al by-gan · of hus good wil
By-cam man of a mayde · mankynde to saue,
And suffrede to be solde · to seo the sorwe of deyyne,

C. PASSUS XXI. 192–224. 538

C. 193. dormiam, &c. is from EIMFTG; P om. 194. art IMFT; ert
atte be (for atte, wrongly) P. 212. wight IFT; whit P. 214. wip T,
(which seems the right reading); wit P; with, alt. to whit E; white IF;
whyt G; whijt M. 215. Hif (for Yf) P. 216. ne ITG; PEMF om.
217. whiterly P. 218. suffrede P. 219. weper P.
The which vnknitteth al kare and comsynge is of reste.
For til modicum mete with vs I may it wel avowe,
Wote no wighte, as I wene what is ynough to mene.

For-thi god of his goodnesse the fyrste gome Adam,
Sette hym in solace and in souereigne myrthe;
And sith he suffred hym synne sorwe to fele,
To wite what wel was kyndelich to knowe it.
And after god auntrud hym-self and toke Adames kynde,
To wyte what he hath suffred in thre sondri places,
Bothe in heune, and in erthe and now til helle he thynketh,
To wite what al wo is that wote of al Ioye.

So it shal fare bi this folke; her soly and her synne
Shall lere hem what langour is and lisse with-ouen ende.
Wote no wighte what werre is there that pees regneth,
Ne what is wittyer wel til wyellowey hym teche.

Thanne was there a wighte with two brode eyen,
Boke biyte that beauere a bold man of speche.
'By godes body,' quod this Boke 'I wil bere witnesse,
That tho this barne was ybore there blased a sterre,
That alle the wyse of this worlde in o witte acordeden,
That such a barne was borne in Bethleem citee,
That mannys soule sholde saue and synne destroye.
And alle the elementz, quod the Boke 'her-of bereth witnesse.
That he was god that al wroughte the walkene firste shewed;
Tho that weren in heune token stella comata,
And tendeden hir as a torche to reuerence his birthe;
The lygte folowed the lorde in-to the lowe erthe.
The water witnessed that he was god for he went on it;
Peter the apostel parceyued his gate,
And as he went on the water wel hym knewe, and seyde,

Iube me venire ad te super aquas.

B. 240. be WRO; bat LCB.
The whiche vnkynteth alle care • and comsyngg is of reste.
For til moreyne mete with ous • icht may hit wel a-vowe,
Ne wot no wight, as ich wene • what is ynowth to  men.
•For-thi god of hus goodnesse • the furst man Adam,
He sette hym in solace furst • and in souerayne murther;
And sutthe suffreded hym to synege • sorwe to fele,
To wite ther-thorw what wele was • and kyndeliche to knowe.
And after aunte rede god hym-self • and tok Adams kynde,
To wite what he hadde suffred • in thre sondry places,
Bothe in heuene and in erthe; • and now to helle he thenketh,
To wite what alle wo is • that wot of alle ioye;

Omnia probate; quod bonum est tenere.
So shal hit fare by this folke • here folie and here synne
Shal lere hem what loue is • and lisse with-outen ende.
For wot no wight what werre is • ther as pees regneth,
Ne what is witerliche wele • til wele-a-way hym teche.'

Thenne was ther a wight • with two brode eyen,
Book hihte that beau-pere • a bold man of speche.
'By godes body,' quath this Book • 'ich wolde bere wyttnesse,
Tho this barn was ybore • ther blased a sterre,
That alle the wise of the worlde • in o wit a-cordede,
That suche a barn was ybore • in Bethleem the cyte,
That mannesh soule sholde saue • and synne destruye.
And alle the elemens,' quath the Book • 'here-of bereth witnesse.
That he was god that al wrouhte • the wolkene furst shewed;
Tho that weren in heuene • token stella comata,
And tenden hit as a torche • to reveronce hus burthe;
That light folwed the lorde • in-to the lowe erthe.
The water witnesseede that he was god • for he wente on hym drye;
Pete the apostel • parcyued euus gate,
And as he wente vpon the water • wel hym knewe, and seide,
Lord Crist, commaunde me • to come to the on watyr;

'Domine, iube me venire ad te super aquas.'

C. 225. vnkynti(») T; vnkynteth (sic) I; vnkyntete M; vnkynt EF; vn-
kytte P; vn-knitte G; (**perhaps vnkynt is best, but this is the contracted form
of vnkynti(»), so that it is much the same). 227. whight P. 228. good-
nesse P. 231. white P. wat P. 232. tok MTG; toak P. 233. pe
IHTG; je PE. 239. is IMFTG; PE om. whiterliche P. 240. whight P.
242. pis EMFTG; jes P. 244. acorde FG; acorde P. 247. whitenesse P.
249. Po EIMTG; To P. 252. whitnessed P. (and) he IMFT; god PEG.
255. This line is in F only. super aquas EMF; PIT om.
And lo! how the sonne gan louke her liȝte in her-self,  
Whan she seye hym suffre that sonne and se made!  
The erthe for heuynesse that he wolde suffre,  
Quaked as quykke thinge and al biquashte the roc'h!  
Lo! helle miȝte nouȝte holde but opened tho god tholede,  
And lette oute Symondes sono's to seyn hym hange on rode.

And now shal Lucifer leue it though hym loth thinke;  
For Gygas the geaunt with a gynne engyned  
To breke and to bete doune that ben aȝeines Iesus.

And I, Boke, wil be brent but Iesus rise to lyue,  
In alle myȝtes of man and his moder gladye,  
And confort al his kynne and out of care brynge,  
And al the Iuwen Ioye vnioignen and vnloaken;  
And but thei reuerencen his rode and his resurexioun,  
And bileue on a newe lawe be lost lyf and soule.'  
'Suffre we,' seide Treuth 'I here and se bothe,  
How a spirit speketh to helle and bit vnspere the ȝatis;  
A voice loude in that liȝte to Lucifer cryeth,  
'Prynces of this place vnpyynneth and vnlouketh!  
For here cometh with crowne that kyng is of glorye.'  
Thanne syked Sathan and seyde to hem alle,  
'Suche a lyȝte aȝeines owre leue Lazar it fette;  
Care and combraunce is comen to vs alle.  
If this kyng come in mankynde wil he fecche,  
And lede it ther hym lyketh and lyȝdlych me bynde.  
Patriarkes and prophetes han parled her-of longe,  
That such a lorde and a lyȝte shulde lede hem alle hennes.'
Loo, how the sonne gan louke • hure light in huere-selue, 256
When hue sey hym suffry deth • that sonne and seo made!
Lo, the erte for heuynesse • that he wolde deth suffre,
Quakede' as quike thyng • and al to-quashte the roches!
Lo, helle myghte nat holde • bote openede, tho god deth tholede,
And let out Symondes sones • to se hym honge on rode, 261

*Non uisurum se mortem.*

Now shal Lucifer leyue hit • thauh hym loth thynke;
For Iesus as a gyaunt • with a gyn cometh zonde,
To breken and to bete a-doun • alle that ben a-gayns hym, 264
And to hane out alle • of hem that hym liketh.
And ʒut ich, Book, wol beo brent • bote he arise to lyue,
And conforten al hus kyn • and out of care brynge,
And al the Iuweven Ioye • vnioyen, and vnlouken, 268
And bote thei reuerencen hus resurexion • and the rode honoure,
And by-leyue on a newe lawe • beo ylost lyf and soule l'
  'Suffre we,' saide Treuthe • 'ich huyre and seo bothe
A spirit speke to helle • and bit vnsperre the ʒates;

*Allollite portas, principes, vestras; et eleuamini, porte eternales, etc.*

A voys loude in that light • to Lucifer seide,
  'Princes of this palyes • prest vnndo the ʒates,
For here cometh with coroune • the kynge of alle glorie.'
Thenne syhede Satan • and seide to helle, 276
  'Suche a light aʒeyns our leue • Lazar hit sette;
Colde care and combraunce • is come to ous alle.
Yf this kynge come yn • mankynde wol he fecche,
And leden hit ther Lazar is • and lightliche me bynde. 280
Patriarkes and prophetes • han parled her-of longe,
That suche a lorde and a lyght • shal leden hem alle hennes.
Ac rys vp Ragamoffyn • and reche me alle the barres
That Belial thy bel-syre • beot with thy damme,
And ich shal lette this lorde • and hus light stoppe;
Ar we thorw bryghtnesse be blent • barre we the ʒates.
'Lysteneth,' quod Lucifer. 'for I this lorde knowe,
bothe this lorde and this liȝte; is longe ago I knewe hym.
May no deth hym dere ne no deuæs queyntise,
And where he wil, is his waye; ac war hym of the periles;
If he reue me my riȝte he robbeth me by maistrie.
For by riȝt and bi resoun tho renkes that ben here
Bodye and soule ben myne bothe gode and ille.
For hym-self seyde that sire is of heuene,
3if Adam ete the apple alle shulde deye,
And dwelle with vs deuæs this thretynge he made;

And he that sothenesse is seyde thise wordes;

And sitthen I seised seuene hundreth wyn tre,
I leue that lawe nil nauȝte lete hym the leest.'

'That is sothe,' seyde Sathan 'but I me sore drede,
For thow gete hem with gyll and his gardyne breke,

And in semblance of a serpent sat on the appeltre,
And eggedest hem to ete. Eue by hir-selue,
Cheke we and cheyne we \* and eche chyne stoppe,  
That no light leope yn \* at louer ne at loupe.  
And thow, Astrot, hot out \* and haue outage oure knaues,  
Coltyng and al hus kynne \* oure catel to saue.  
Brynston boilaunt \* brennyng out-casteth hit  
Al hot on here heuedes \* that entren ny the walles.  
Sette bowes of brake \* and brasene gonnas,  
And sheteth out shot ynowh \* hus shultrom to blende.  
Sette Mahon at the mangonel \* and mulle-stones throweth,  
With crokes and with kalketrappe \* a-cloye we hem echone!'

'Lusteneuth,' quath Lucifer \* 'for ich this lord knowe,  
Bothe this lord and this lyght \* is longe gon ich knew hym.  
May no deth this lord dere \* ne no deoules queyntise,  
And wher he wole, is hus wey; \* ac war hym of the periles;  
Yf he reue me of my ryght \* he robbeth me by mastrie.  
For by ryght and reson \* the renkes that beon here  
Body and soule beth myne \* bothe good and ille.  
For he hym-self hit seide \* that syre is of helle,  
That Adam and Eue \* and al bus issue  
Sholden deye with deol \* and here dwelle euere,  
Yf that thei touchede a treo \* other toke ther-of an appel.  
Thus this lorde of light \* suche a lawe made,  
And sitte he is so leel a lorde \* ich leyue that he wol nat  
Reuen ous of our ryght \* suthe reson hem dampned  
And suthe we han beo sesed \* seuene thousend wynter,  
And neuere was ther-aseyn \* and now wolde by-gynne,  
He were vnwrast of hus worde \* that witnesse is of trewthe.'

'That is soth,' seide Satan \* 'bote ich me sore doute,  
For thow gete hem with gyle \* and hus gardyn breke,  
A-geyn hus loue and hus leue \* on hus londe 3eodest,  
Nat in forme of a seonde \* bote in forme of an addre,  
And entisedest Eue \* to ete by heore on,  

\textit{Ve soli!}

And by-hihtest heore and hym \* after to knowe,  
As two godes, with god \* bothe good and ille;  
Thus with treison and with trecherie \* thow troiledest hem bothe,
And toldest hir a tale of tresoun were the wordes;
And so thow haddest hem oute and hider atte laste. 288
It is nouȝte graythely geten there gyle is the rote.'
'For god wil nouȝt be bigiled' quod Gobelyn, 'ne bi-iaiped;
We haue no trewe title to hem for thorwgh tresoun were thei
damned.' 291
'Certes, I drede me,' quod the deuel 'leste treuth wil hem fecche.

This thretty wynter, as I wene hath he gone and preched;
I haue assailld hym with synne and some tyme yasked
Where he were god or goddes sone? he gaf me shorte answere.
And thus hath he trolled forth this two and thretty wynter,

And whan I seighe it was so slepyng, I went 297
To warne Pilates wyf what done man was Iesus;
For Iuwes hateden hym and han done hym to deth.
I wolde haue lengthed his lyf for I leued, ȝif he deyede, 300
That his soule wolde suffre no synne in his syȝte.
For the body, whil it on bones ȝede aboute was euere
To saue men fram synne ȝif hem-self wolde.

And now I se where a soule cometh hiderward seylynge 304
With glorie and with grete liȝte god it is, I wote wel.
I rede we flee,' quod he 'faste alle hennes;
For vs were better nouȝte be than biden his syȝte.
For thi lesynge, Lucifer loste is al owre praye. 308
Firste thorw the we fellen fro heuene so heighe;
For we leued thi lesynge we loupen oute alle with the,
And now for thi last lesynge ylore we haue Adam,
And al owre lordeship, I leue a londe and a water;

\[ Nunc princeps huius mundi eicietur foras. \]

B. 310, 311. we loupen—lesynge is in R only.
And dudest hem breke here buxomnesse · thorw false by-heste;  
Thus haddest thou hem oute · and hyder atte laste.  
Hit is nat greethly getyn · ther gyle is the rote."

'And god wol nat be by-gyledd' · quath Gobelyn, 'ne by-Iaped;  
We haue no trewe title to hem · for thi treison hit maketh.'

'For-thi ich drede me,' quath the deouel · 'lest treuthe wol hem  
secche.

And as thow by-gyledest godes ymage · in goynge of an addre,  
So hath god by-gyled ous alle · in goynge of a wye.'

'For god hath go,' quath Gobelyn · 'in a gome lyknesse  
This thrity wynter, as ich wene · and went a-bowte and pre-
chede.

Ich haue asailid hym with synne · and som tyme ich askedede  
Wher he were god other godes sone? · he gaf me short answere.  
Thus hath he troiled · and trauailed in hus tyme
Forth like a tydy man · this two and thrity wyntere,
And whenne ich seih that hit was so · ich sotelide how ich
myghte

Lette hem that louede hym nat · lest thei wolde hym martrye.  
Ich wolde haue lengthed hus lyf · for ich leyuede, yf he deyede,  
And hus soule huder come · he sholde shende ous alle.
The body, whyle hit on bones 3ede · a-boute was hit euere  
To lere men to beo leel · eche man to louen other;
The whiche lif and lawe · be hit longe y-used,
Hit shal vnдон ous deoueles · and doun brynge ous alle.'

'Now y seo wher hus soule · cometh seilinge hiderwardes  
With glorie and with gret light · god hit is, ich wot wel.  
Ich rede we fleo,' quath the feond · 'faste alle hennes;
For us were betere nat beo · than abyde in hus syghte.
For thi lesynges, Lucifer · we loste furst our Ioye,
And out of heuene hider · thi prude made ous falle;
For we leyuede on thy lesinges · ther losten we oure blysse.
And now, for a later lesyng · that thow lowe tyf Eve,  
We han loste oure lurslhep · a londe and in helle;

\textit{Nunc princeps huius mundi eciatur foras.'}

\textit{O. 322. he (for here) P. 326. triwe P. 335. two EFT; to PMG. 336. hit MEG; it IFT; he P. 340. wyle P. 342. yusede P. 343. don (for down) P. 346. wey (for we) P. 347. hus (for us) P. 348. lesynges IMFT; lesyng PE PG; see l. 350. 350. lyusede P. see l. 338. oure PTG; PE om.; see l. 348. 352. We (for We) P. lurslhep P. eciatur foras in M only.}
Efte the liȝte bad vn louke and Lucifer answered,
'What lorde artow?' quod Lucifer. 'quis est istic?'
'Rex glorie' the liȝte sone seide,
'And lorde of myȝte and of mayne and al manere vertues;

dominus virtutum;

Dukes of this dym place anon vndo this ȝates,
That Cryst may come in the kynges sone of heuene.'
And with that breth helle brake with Beliales barres;
For any wye or warde wide opene the ȝatis.
Patriarkes and prophetes populus in tenebris,
Songen seyn Johanes songe echec agmus dei.'
Lucyfer loke ne myȝte so lyȝte hym ableynyte;
And tho that owre lorde loued in-to his liȝte he laȝte,
And seyde to Sathan, 'lo! here my soule to amendes
For alle synneful soules to saue tho that ben worthy.
Myne thei be and of me I may the bette hem clayme.
Al-though resoun recorde and riy't of my-self,
That if thei ete the apple alle shulde deye,
I biȝȝte hem nouȝt here helle for euere.
For the dede that thei dede thi deceyte it made;
With gyle thow hem gete agayne al resoun.
For in my paleys, paradys in persone of an addre,
Falseliche thow fettest there thynge that I loued.
Thus ylyke a lusarde with a lady visage,
Theuelich thow me robbedest; the olde lawe graunteth,
That gylours be bigiled and that is gode resoun;

B. 324. lorde RWCOBY; I om.
C. PASSUS XXI. 353–385.

Suththe that Satan · myssayde thus foule
Lucifer for hus lesynges · leyue ich non other,
Bote oure lord atte laste · lyeres here rebuke,
And wyte hem al the wrecchednesse · that wreught is on erthe.
Beo yware, 3e wise clerkes · and wytty men of lawe,
That 3e be-leije nat these lewed men · for atte laste Dauid
Witnesseth in hus wrytynge · what is lyeres mede;

Odisi omnes qui operantur iniquitatem, et perdæ omnes qui
loquentur mendacium.

A lytel ich ouer-lep · for lesynges sake,
That ich ne segge as ich seih · suynge my teme!—
For eft that light bad vn louke · and Lucifer answerede,
‘What lord art thu?’ quath Lucifer; · a voys a-loud seyde,
‘The lord of myght and of mayn · that made alle thynge,
Duke of this dymme place · a-non vndo the 3ates,
That Crist mowe comen in · the kynges sone of heuene.’
And with that breth helle brake · with alle Beliales barres;
For eny wye other warde · wyde openede the gates.

Patriarkes and prophetes · populus in lenebris,
Songen with seint Iohan · ‘ecce agnus dei!’
Lucifer loke ne myghte · so lyght him a-blente;
And tho that oure lord louede · with that lyght forth flowen.
‘Lo, me her,’ quath oure lorde · ‘lyf and soule bothe,
For alle synful soules · to saueoure beyere ryght.
Myne thei were and of me · ich may the better hem cleyme.
Al-thauh reson recorde · and ryght of my-selue,
That yf thei eten the appel · alle sholden deye,
Ich by-hihte hem nat here · helle for euere.
For the dedliche synne that thei duden · thi deceite hit made;
With glyle thow hem gete · ageyn alle reson.

For in my paleis paradis · in persone of an addere,
Falsliche thou fette there · that me by-fel to loke,
By-glosedest hem and bygyledest hem · and my gardyn breke,
A-3eyns my loue and my leyue; · the olde lawe techeth,
That gylours be by-gyld · and in here gyle falle.

C. 356. wyten P.  358. be-leije T; by-gylic PE; bl-gyle MG.  peos P.
P om. lewed.  359. Whitnesseph P.  363. art IMFT; ert PEG.  364.
mayn MFTG; mayne IE; man P.  375. þei (for þe) P.  382. þou FG;
P omitter.  383. bygyledest G; bigildest MIFT; gyledest PE.  385.
be EFTG; ben M; beþ P.
Dentem pro dente, et oculum pro oculo.

Ergo, soule shal soule quyte · and synne to synne wende,
And al that man hath myndo · I, man, wyl amende.
Membre for membre · bi the olde lawe was amenes,
And lyf for lyf also · and by that lawe I clayme it,
Adam and al his issue · at my wille her-after.
And that deth in hem fordid · my deth shal releue,
And bothe quykke and quyte · that queynnte was thorw synne;
And that grace gyle destruye · good feith it asketh.
So leue it nouȝte, Lucifer · aȝeine the lawe I fecche hem,
But bi rjgt and by resoun · raunceoun here my lyges:

Non veni solvere legem, sed adimplere.

Thow fettiest myne in my place · aȝeines al resoun,
Falseliche and felounelich; · gode faith me it tauȝte,
To recoure hem thorw raunceoun · and bi no resoun elles,
So that with gyle thow gete · thorw grace it is ywone.
Thow, Lucyfer, in lyknesse · of a luther addere,
Getest by gyle · tho that god loued;
And I, in lyknesse of a leode · that lorde am of heuene,
Graciosliche thia gyle haue quytte · go gyle aȝeine gyle!
And as Adam and alle · thorw a tre dyeyen,
Adam and alle thorwe a tree · shal torne aȝeine to lyue;
And gyle is bigyled · and in his gyle fallen:

"Et cecidit in foveam quam fecit.

Now bygynneth thia gyle · ageyne the to tourne,
And my grace to growe · ay gretter and wyder.
The bitternesse that thow hast browe · brouke it thi-seluen,
That art doctour of deth · dryneke that thow madest!

For I, that am lorde of lyf · loue is my dryneke,
And for that dryneke to-day · I doyde vpon ethe.
I tauȝte so, me threatstes yet · for mannes soule sake;
May no dryneke me moiste · ne my thruste slake,
Tyl the vendage falle · in the vale of Iosephath,
That I dryneke rïȝte ripe must · resurrecçio mortuorum,
And thanne shal I come as a kynge · crowned with angeles,
And han out of helle · alle mennes soules.
Fendes and fendeckynes · biforn me shulle stande,
And bo so hitteth out a mannes eye ' other elles hus for-teth,
Othere eny manere membre ' maymeth other hurteth,
The same sore shal he haue ' that enye so Smyteth; 388

Denlem pro dente, et oculum pro oculo.
So lyf shal lyf lete ' ther lyf hath lyf anyented,
So that lyf quyte lyf ' the olde lawe hit asketh,
Ergo, soule shal soule quyte ' and synne to synne wende,
And al that man mys-dude ' ich, man, to amenden hit; 393
And that that deth for-dude ' my deth to releuen,
Bothe aqypte and aquykye ' that was aqeynt thorw synne;
And gyle be by-gyled ' thorg grace atte laste,

Ars ut artem falleret, etc.
So leyf hit nat, Lucifer ' that ich a-3eyns the lawe 396
Fecche here eny synful soule ' souereynliche by maistrie;
Bot thorg ryght and reso ' raunson here myne lige;
Non umer solvere legem, sed adimplere.
So that thorg gyle was geten ' thorwe grace is now y-wonne.
And as Adam and alle ' thorw a treo deyden, 400
Adam and alle thorg a treo ' shal turne to lyue.
And now by-gynneth thi gyle ' a-gayn on the turne,
And my grace to growe ' ay wydder and wydder.
The biternesse that how hast browe ' now brouk hit thyself; 404
That art doctour of deth ' drynk that thow madest!

For ich that am lord of lyf ' loue is my drynke,
And for that drynke to-daye ' deyede, as hit semede;
Ac ich wol drynke of no dich ' ne of no deop cleregie, 408
Bote of comune coppes ' alle Cristene soules;
Ac thi drynke worth deth ' and deop helle thy bolle.
Ich faught so, me fursteth 3ut ' for mannes soule sake;

Sicte.
May no pyament ne pomade ' ne presiouse drynkes
Moyste me to the fulle ' ne my thurst slake,
Til the vendage valle ' in the vale of Iosaphat,
And drynke ryght rypte most ' resurrection mortuorum.
Then shal ich come as a kyng ' with coroune and with angeles,
And haue out of helle ' alle menne soules. 417

Feondes and feondekenes ' by-for me shullen stande,
And be at my biddynge where so eure me lyketh. And to be merciable to man thanne my kynde it asketh; For we beth bretheren of blode but nouste in baptesme alle. Ac alle that beth myne hole bretheren in blode and in baptesme, Shal nouste be damped to the deth that is with-outen ende;

Tibi soli peccavi, etc.

It is noust vsed in erthe to hangen a feloun Other than ones though he were a tretour.

And 3if the kynge of that kyngedome come in that tyme, There the feloun thoole sholde deth or otherwyse, Lawe wolde, he 3eue hym lyf if he loked on hym.

And I, that am kynges of kynges shal come suche a tyme, There dome to the deth dampneth al wikked;

And 3if lawe wil I loke on hem it lithe in my grace, Whether thei deye or deye nouste for that thei deden ille.

B. PASSUS XVIII. 372-400.

Be it any thing about the boldenesse of her synnes, I may do mercy thorw riȝtwisnesse and alle my wordes trewe.

And though holiwrit wil that I be broke of hem that deden ille,

Nullum malum inpuniitum, etc.,

Thei shul be clensed clereliche and wasshen of her synnes

In my prisoun purgatorie til parce it hote,

And my mercy shal be shewed to manye of my bretheren.

For blode may suffre blode bothe hungry and akale,

Ac blode may noust se blode blede, but hym rewe.'—

Audium archana verba, que non licet homini loqui.—

'Ac my riȝtwisnesse and riȝt shal reulen al helle,

And mercy al mankynde bifor me in heuene.

For I were an vnkynde kyngc but I my kynde holpe,

And namelich at such a nede ther nedes helpe bhoueth;

Non intres in iudicium cum servuo tuo, domine.

Thus bi lawe; quod owre lorde lede I wil fro hennes

Tho that me loued and leued in my comynge.

And for thi lesynge, Lucifer that thow lowe til Eue,

B. 386. aboute L. 397. domine is in O only.
And be at my byddying · at blysse other at peyne.
Ac to beo merciable to man · thenne my kynde asketh;
For we boeth bretheren of blod · ac nat in baptisme alle.
Ac alle that boeth myn half-bretheren · in blod and in baptisme
Shal neuere eft in helle come · beo he ones outhe;

Tibi soli peccavi, et malum contra te feci, etc.
Hit is nat vsed on erte · to honge any selones
Ofter than ones · thaung thei weren treitours.
And yf the kyng of the kyngdom · come in the tyme
Ther a theof tholy sholde · deth other Iuwise,
Lawe wolde he ȝeue hym lyf · and he lokede on hym.
And ich, that am kyng oner kynges ·shal come suche a tyme,
Ther that dom to the deoth · dampneth alle wyckede;
And yf lawe wol ich loke on hem · hit lyth in my grace,
Whether thei deye other deye nat · dude thei neuere so ille.
Be hit eny thyng dere about · the boldness of here synne,
Ich may do mercy of my ryghtwisnesse · and alle myne wordes
trewe.

For holy writ wole that ich be awreke · of hem that wrouhte ille;

As, nullo malum impunitum, et nullo bonum irremu-
neratum.

And so of alle wyckede · ich wolde here take veniaunce
And ȝut my kynde, in my kene yre · shal contrarie my wil—

Domine, ne in furore tuo arguas me, neque in ira tua
corripias me—

To beo merciable to menye · of my half-bretheren.
For blod may seo blood · bothe a-thurst and a-cale,
Ac blod may nat seo blod · blede, bote hym rewe.'—

Audiui archana verba, que non licet homini loqui.—
"Ac my ryghtwisnesse and my right · shall regnen in helle,
And mercy and mankynde · by-for me in heuene.
For ich were an vnkynde kyng · bote ich my kyn holpe,
And nameliche at suche a neode · that neodes help asketh; 444

Non intres in iudicium cum servo tuo, domine.
Thus by lawe,' quath oure lord · 'lede ich wol fro hennes
Alle that ich louye · and leyuede in my comynge.
Ac for the lesynghe that thou, Lucifer · lowe til Eue,
Thow shalt abyte it bittre— and bonde hym with cheynes.

Astroth and al the route · hidden hem in hernes,
They dorste nouste loke on owre lorde · the boldest of hem alle,
But leten hym lede forth what hym lyked · and lete what hym
liste.

Many hundreth of angeles · harpeden and songen,
Culpæ caro, purgat caro; regnat deus dei caro.

Thanne piped pees · of poyseye a note,
Clarior est solito post maxima nebula phebus,
Post inimicitiæ clarior est et amor.

After sharpe shoures,' quod Pees · 'moste shene is the sonne;
Is no weder warmer · than after watery cloudes.
Ne no loue leuere · ne leuer frenedes,
Than after werre and wo · whan Loue and Pees be maistres.

Was neuere werre in this worlde · ne wykkednesse so kene,
That ne Loue, and hym luste · to laughynge ne brouste,
And Pees thorw pacience · alle perilles stopped.'
Trewes,' quod Treuth · 'thow tellest vs soth, bi Iesus!
Clippe we in couenaunt · and vch of vs cusse other!'
And lete no peple,' quod Pees · 'perceyue that we chydde!
For inpossible is no thyng · to hym that is almythy.'
Thow seist soth,' seyde Rytwisnesse · and reuerentlich hir
kyste,

Pees, and Pees here · per secula seculorum.

Misericordia et veritas obuiauerunt sibi; iusticia et pax
osculata sunt.

Treuth tromped tho, and songe · 'Te deum laudamus';
And thanne luted Loue · in a loude note,
Ecce quam bonum et quam iocundum, etc.

Tyl the daye dawed · this damaseles daunced,
That men rongen to the resurexioun · and ryst with that I waked,
And called Kitte my wyf · and Kalote my doughtier—
Ariseth and reuerenceth · goddes resurrexioun,
And crepeth to the crosse on knees · and kissteth it for a Iuwell.
Thow shalt abygge bitere,' quath god · and bond hym with cheynes.

Astrot and alle other · hudden hem in heornes,
Thei dorst nat loken on oure lorde · the leste of hem alle,
Bote leten hym leden forth which hym luste · and leue whiche hym lyked.

Mony hundrede of angelis · harpeden tho and songen,

Culpat caro, purgat caro, regnat deus dei caro.

Thenne pipede Pees · of poetes a note,

'Clarior est solito · post maxima nebula phesus;
Post inimicitias · clarior est et amor.'

After sharpest shoures,' quath Pees · 'most sheene is the sonne;
Ys no weder warmer · than after watery cloudes,
Nother loue leuere · ne leuere freondes,
Than after werre and wrake · whanne loue and pees beon maistres.

Was neuere werre in this worlde · ne wykkeder enuye,

That Loue, and hym luste · to lauhynges ne brouhte,
And Pees thorgh pacience · alle pereles stoppede.'

'Treuwes,' quath Treuth · 'thou tellest soth, by Iesu!'
Cluppe we in couenaunt · and ech of ous cusse other!'

'And leet no peule,' quath Pees · 'parceyle that we chide!
For impossible is no thyng · to hym that is al-myghty.'

'Thow seist soth,' quath Ryghtwisnesse · and reuerentliche heo custe
Pees, and Pees heore · per secula seculorum.

Misericordia et veritas obuiauerunt sibi; iusticia et pac
osculata sunt.

Treuthe trompede tho, and song · 'Te deum laudamus,'
And then lutede Loue · in a lowd note,

'Ecce quam bonum et quam iocundum est habitare fratres
in unum!'

Tyl the day dawede · these damseles daunsede,
That men rang to the resurreccioun · and with that ich awakede,
And kallyd Kytte my wyf · and Kalote my daughter,

'A-rys, and go reuerence · godes resurreccioun,
And creop on kneos to the croys · and cusse hit for a Iuwel,
For goddes blissed body: it bar for owre bote,
And it afereth the fende: for suche is the myȝte,
May no grysly gost: glyde there it shadweth!'

PASSUS XIX.

Passus xix"; et explicit Dobet; et incipit Dobest.

Thus I awaked and wrote: what I had dremed,
And digte me derely: and dede me to cherche,
To here holy the masse: and to be houseled after.
In myddes of the masse: tho men ȝede to offrynge,
I fel eftsones a-slepe: and sodeynly me mette,
That Pieres the Plowman: was paynted al blody,
And come in with a crosse: bifor the comune peple,
And riȝte lyke in alle lymes: to owre lorde Iesu;
And thanne called I Conscience: to kenne me the sothe.
'Is this Iesus the Juster?' quod I: 'that Iuves did to deth?
Or it is Pieres the Plowman: who paynted hym so Rede?'
Quod Conscience, and kneled tho: 'thise aren Pieres armes,
His coloures and his cote-armure: ac he that cometh so blody
Is Cryst with his crosse: conqueroure of Crystene.'
'Why calle ȝe hym Cryst?' quod I: 'sithenes Iuves calle
hym Iesus?'
Patriarkes and prophetes: prophecyed bifore,
That alkyn creatures: shulden knelen and bowen,
Anon as men nempned: the name of god Iesu.
Ergo is no name: to the name of Iesus,
Ne none so nedeful to nempne: by nyȝte ne by daye.
For alle derke deuelles: aren adradde to heren it,
And synful aren solaced: and saued bi that name.
And ȝe called hym Cryst: for what cause, telleth me?
PASSUS XXII.

*Hic incipit passus primus de Dobest.*

Thus ich awakede and wrot what ich hadde dremed,
    And dyhte me derly and dude me to churche,
To huyre holliche the masse and be housled after,
In myddes of the masse tho men ȝelden to oﬀryngye,
Ich fel eft-sones a-slepe and sodeynliche me mette,
That Peers the Plouhman was peynted al blydy,
And cam yn with a croys by-fore the comune peuple,
And ryght like in alle lymes to oure lord Jesu;
And thenne calde ich Conscience to kenne me the sothe.
‘Is this Iesu the Iouster?’ quath ich ‘that Iuues duden to
dethe,
Other is hit Peers Plouhman? ho peynted hym so rede?’
Quath Conscience, and kneolede tho ‘these aren Cristes armes,
Huys colours and huys cote-armure and he that cometh so blydy,
Hit is Crist with his crois conquerour of Cristyne.’
‘Whi calle þe him Crist sithen Iuues cald hym Iesu?’
Patriarkes and prophetes propheciede by-fore,
That alle kynne creatures sholden kneolen and bowen,
A-non as men nempned the name of god Iesu.
*Ergo* is no name to the name of Iesu,
Ne non so neoful to nempne by nyghte ne by daye.
For alle deorke deoules dreden hit to huyre,
And synful ben solacede and saued by that name.
And þe callen hym Crist for what cause, telleth me?
Is Cryst more of myȝte · and more worthy name
Than Iesu or Iesus · that al owre Ioye come of?
‘Thow knowest wel,’ quod Conscience · ‘and thow konne
resoun,
That knyȝte, kynge, conqueroure · may be o persone.
To be calleþ a knyȝte is faire · for men shal knele to hym; 28
To be calleþ a kynge is fairer · for he may knyȝtes make;
· Ac to be conquerour calleþ · that cometh of special grace,
And of hardynesse of herte · and of hendenesse bothe,
To make lordeþ of laddes · of londe that he wynneth,
And fre men foule thralles · that folweth noȝt his lawes.
The Juweþ, that were gentil-men · Iesu thei dispised,
Bothe his lore and his lawe · now ar thei lowe cherlis.
As wyde as the world is · wonyeth there none 33
But vnder tribut and tailling · as tykes and cherles.
And tho that bicometh Crysten · by conseil of the baptiste,
Aren frankeleynes, fre men · thowr fullying that thei toke,
· And gentel-men with Iesu · for Iesus was yfullèd,
And vppon Caluarye on crosse · ycrowened kynge of Iewes.
· It bicometh to a kynge · to kepe and to defende,
And conquerour of conquest · his lawes and his large.
And so dide Iesus the Iewes · he Iustified and tawȝte hem
The lawe of lyf · that last shal euere;
And fended fram foule yuelles · feueres and fluxes,
And fro fended that in hem were · and fals bileue.
Tho was he Iesus of Iewes calleþ · gentel prophete,
And kynge of her kyngdome · and crowne bar of thornes.
And tho conquered he on crosse · as conquerour noble;
Myȝt no deth hym fordo · ne adown brynge,
That he ne aros and regned · and raussyshed helle.
And tho was he ‘conquerour’ calleþ · of quikke and of ded;
For he ȝaf Adam and Eue · and other mo blisse,
That longe hadde leyne bifo[u]re · as Lucyferes cherles.

And sith he ȝaf largely · alle his lele lyges
Is Crist more of myght · and more worthiere name
Than Iesu other Iesus · that al oure Ioy come of?
'Throw knowest wel,' quath Conscience · 'and throw conne reson,
That knyght, kyng, conquorour · may be o persone.
To be cald a knyght is fair · for men shal to hym kneole;
To be cald a kyng is fairour · for he may knyghtes make;
And to be cald conquorour · that cometh of special grace,
Of hardynesse of heorte · and of hendeness bothe,
To make lوردes of laddes · of londe that he wynneth,
And fre men soule thralles · that solwen nat hus lawes.
The Iuwes that weren gentel-men · Iesu thei dispiseden,
Bothe hus lore and hus lawe · now aren thei lowe cheorles.
As wide as the worlde is · wonyeth ther none
Bote vnnder tribut and taillage · as tikes and cheorles.
And tho that by-comen Cristine · by consail of the baptist,
Aren frankelayns and freo · thorg thorlyng that thei toke,
And gentel-men with Iesu · for Jesus was yfulled,
And vp-on Calvarie on croys · y-crowned kyng of Iuwes.
Hit by-cometh for a kyng · to kepen and defende,
And conquorour of hus conqueste · hus laies and hus large.
So dude Iesus the Iuwes · he Iustifide and tauhte hem
The lawe of the lykyng lyf · that laste shal euer;
And fendede hem fro foule vueles · feueres and fluxes,
And fro seondes that were in hem · and false by-leyue.
Tho was he Iesus of Iuwes cald · gentel prophethe,
And kyng of here kyngdom · and corone bar of thornes.
And tho conquered he on croys · as conquorour noble;
Myght no deth hym for-do · ne adoun brynge,
That he ne aros and regnede · and rauesshede helle;
And tho was he 'conquerour' called · of quyke and of dede.
For he ʒaf Adam and Eue · and other mo blisse,
That longe hadde leye by-fore · as Luciferes cheorles;
And tok Lucifer the lothliche · that lorde was of helle,
And bond hym as he is bounde · with bondes of yren.
Ho was hardier than he? · hus heorte blode he shadde,
To maken alle folk freo · that solwen hus lawe.
And sutthe he ʒaf largeliche · all hus leel lege

C. 31. boje T; which PEMFG omit.  41. on MIF; with PET.  y-crowned IF; crowned EMT; coronede P.  44. Iustifide P.  60. ʒaf EFG; ʒau P; see l. 54.
Places in paradys · at her partynge hennes,
He may wel be called 'conquerour' · and that is Cryst to mene.
Ac the cause that he cometh thus · with crosse of his passioun,
Is to wissyn vs there-wyth · that whan that we ben tempted,
Ther-with to fy3te and fenden vs · fro sallyng in-to synne,
And se bi his sorwe · that who so loueth Ioye,
To penance and to pouerte · he moste putten hym-seluen,
And moche wo in this worlde · willen and suffren.

Ac to carpe more of Cryst · and how he come to that name,
Faithly forto speke · his firste name was Iesus.
Tho he was borne in Bethleem · as the boke telleth,
And cam to take mankynde · kynges and angeles
Reuerenced hym faire · with richesse of erthe.
Angeles out of heuene · come knelyng and songe,

_Gloria in excelsis deo, etc._

Kynges come after · kneled, and offred
Mirre and moche golde · with-outen mercy askynge,
Or any kynnys catel · but knowlechyyng hym soeuereligne
Bothe of sondre, sonne, and see · and sithenes thei went
In-to her kyngene kyth · by conseille of angeles.
And there was that worde fulfilled · the which thow of speke;

_Omnia celestia, terrestria, flectantur in hoc nomine Iesu._

For alle the angeles of heuene · at his burth kneled,
And al the witte of the worlde · was in tho thre kynges;
Resoun and riȝtwisnesse · and reuth thoi offred;
Wherfore and whi · wyse men that tyme,
Maistres and letted men · _Magy_ hem called.
That o kyng cam with resoun · keuere vnnder sense.
The seconde kyng sithe · sothliche offred
Riȝtwisnesse vnnder red golde · resouns felawe.
Golde is likened to leute · that last shal euere,
And resoun to riche golde · to riȝte and to treuth.
The thridde kyng thoi cam · knelyng to Iesu,
And presented hym with pitee · apierynge by myrrre;
For mirre is mercy to mene · and mylde speche of tonge.
Thre yliche honest thinges · was offred thus at ones,
Thorw thre kynne kynges · knelynge to Iesu.

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_B._ 79. riȝtwisnesse WOY; riȝtfulnesse LCB; _see l._ 84. 90. was L; were WOY.
C. PASSUS XXII. 61–95.

Places in paradis · at here partyng hennes,
He may beo wel cald 'conquerour' · and that is Crist to mene.
Ac the cause whi he cometh thus · with croys and hus passion,
Ys, to wissen ous ther-with · that when we beo tempted,
Ther-with to lighten and fendens ous · fro fallyng in-to synne,
And seo by hus sorwe · that ho so loueth Ioye,
To pennaunce and to pouerte · he mot putte hym-selue,
And muche wo in this worlde · wilnen and suffren.

Ac to carpe more of Crist · and how he cam to that name,
Faithly for to speke · hus furste name was Iesu.
Tho he was borne in Bethleem · as the book telleth,
And cam to take mankynde · kynges and auncheles
Reuerencede hym ryght faire · with richesse of eorthe.
Auncheles of heuene comen · kneolede and songen,

_Gloria in excelsis deo._

Kynges comen after · kneolede and offride
Muche gold and murre · with-oute mercy askynge,
Other eny kynne catel · bote knewelechede hym souereyn
Bothe of sand, sonne, and see · and sitthen thei wente
In-to here kyngene kuthe · by counsail of auncheles,
And ther was that word fulfild · the which thou of speke;

_Oomnia celestia, terraestria, seclantur in hoc nomine Iesu._

For alle the auncheles of heuene · at hus burthe kneolede,
And al the wit of the worlde · was in tho thre kynges;
Reson and ryghtwisnesse · and reueth thei offredes;
Where-fore and whi · wise men that tyme,
Maistes and letted men · _Magi_ hem calde.
That on kyng cam with reson · ycouerid vnder sense;
The secounde kyng sitthen · sothliche he offredes
Ryghtwisnesse, vnder red gold · resones felawe.
Gold is likened to leaute · that laste shaueere,
And reson to ryche gold · to right and to treueth.
The thridde kyng cam tho · and kneolede to Iesu,
And presentide hym with pite · aperyng by mirre;
For mirre is mercy to mene · and mylde speche of tonge.
Eorlithiche honeste thynges · was offred thus at ones
Thorgh thre kynde kynges · kneolyng to Iesu.

_C. 73. Reuerence P. 77. knewelichede P. 82. (1st) ¿c EMFGT; ¿at P. 83. ryghtwisnesse EMF; ryghtfulnesse PGT; see l. 88. 84. Werefore P. 89. licknde P.
Ac for alle thise preciouze presentz owre lorde prync e Iesu
Was neyther kynge ne conquerour til he gan to wexe
In the manere of a man and that by moche sleight;
As it bicometh a conquerour to konne many sleightes,
And many wyles and witte that wil ben a leder;
And so did Iesu in his dayes who so had tyme to telle it.
Sum tyme he suffred and sum tyme he hydde hym;
And sum tyme he faunte faste and sleigh otherwhile.
And some tyme he gaf good and graunted hele bothe,
Lyf and lyme as hym lyste, he wroght.
As kynde is of a conquerour so comsed Iesu,
Tyl he had alle hem that he for bledde.
In his Iuuente this Iesu atte Iuwen feste
Water in-to wyn tourned as holy writ telleth,
And there bigan god of his grace to Dowel.
For wyn is lykned to lawe and lyf of holynesse;
And lawe lakked tho for men loued nought her enimys.
And Cryst conseilleth thus and comaundeth bothe,
Bothe to lered and to lewed to louye owre enimys.
So atte feste firste as I before tolde,
Bygan god of his grace and goodnesse to Dowel:
And tho was he cleped and called nought holy Cryst, but Iesu,
A faunt fyn, ful of witte filius Marie.
For bифor his moder Marie made he that wonder,
That she furste and formest ferme shulde bilieue,
That he thorw grace was gete and of no gome elles.
He wroght that bi no witte but thorw worde one,
After the kynde that he come of there comsed he Dowel.
And whan he was woxen more in his moder absence,
He made lame to lepe and saue liyte to blynde,
And sedde with two fisses and with fyue loues
Sore asynreed folke mo than fyue thousande.
Thus he conforted carful and caunte a gretter name,
The whiche was Dobet where that he went.
For deff thorw his doynges to here and dombe speke he made,
Ac for alle thes precious presentes · ooure lord prince Iesus 96
Was nother kyng ne conquerour · til he comesede weyxe
In the manere of a man · and that by mucbe sleithe;
As hit by-cometh for a conquerour · to conne menye sleithes,
And · menye wiles and wyt · that wol be a ledere; 100
And so dude Iesus in hus dayes · ho so dorste tellen hit.
Som tymde he suffrede · and som tymde he hidde hym;
And som tymde he faunte faste · and fleih other-while.
And som tymde he gaf good · and grauntede hele, 104
Bothe lyf and lyme · as hym luste, he wrouhte.
As kynde is of a conquerour · so comsede Iesus,
Til he hadde alle hem · that he for bledde.

In hus Iuuente this Iesus · at the Iuwene feste 108
Turned water in-to wyn · as holy wret telleth,
And ther by-gan god of hus grace · gretliche to Dowel.
For wyn is lykned to lawe · and lyf-holynesse;
And lawe lackede tho · for men louede nat here enemys. 112
And Crist counsaileth thus · and comandeth bothe
To lerede and to lewede · for to loue ounre enemys.
So at that feste furst · as ich by-fore tolde,
By-gan god of hus grace · and of hus goodness to Do-wel; 116
And tho was he cleped and cald · nat onliche Crist, bote Iesu,
A fauntekyn ful of wyyt · filius Marie.

For by-fore hus moder Marie · made he that wonder,
That sheo furst and forrest · sholde ferme by-leyue, 120
That he thorg he grace was gete · and of no gome elles.
He wrouhte that by no wyt · bote by worde one,
After the kynde that he cam of · ther comsede he Dowel.
And whenne he was woxen more · in hus modres absence, 124
He made lame to lepe · and 3af light to blynd,
And fedde with two fisshes · and with fyue loues
Sore a-fyngred fele folke · mo than fyl thousand.
Thus he comfortede careful · and caunte a greettere name, 128
The whiche was Dobet · wher that he wente.
For deue thorg hus doynges · and dombe speke and herde,
And alle he beled and halp • that hym of grace asked.
And tho was he called in contre • of the comune peple, 128
For the dedes that he did • fili David, Iesus!
For Dauid was douëst • of dedes in his tyme,
The berdes tho songe • Saul interficet mille, et David decem mitia;
For-thi the contre there Iesu cam • called hym fili David, 132
And nemped hym of Nazareth • and no man so worthi
To be kaisere or kyng • of the kyngedome of Iuda,
Ne ouer Iuwes Iustice • as Iesus was, hem thouste.
Where-of Caiphas hadde enuye • and other of the Iewes, 136
And forto done hym to deth • day and nyȝte thei casten;
Kulleden hym on crosse-wyse • at Calvarie on Fryday,
And sithen buryden his body • and beden that men sholde
Kepen it fro niȝt-comeres • with knyȝtes y-armed,
For no frendes shulde hym fecche • for prophete hem tolde,
That that blessed body • of buriele shulde rise,
And gone in-to Galile • and gladen his apostles,
And his moder Marie; • thus men before demed. 144
The knyȝtes that kepten it • biknewe it hem-seluen,
That angeles and archangeles • ar the day spronge,
Come knelynge to the corps • and songen, 'Christus resurgens'
Verrey man bifor hem alle • and forth with hem he ȝede.
The Iewes preyed hem pees • and bisouste the knyȝtes
Telle the comune that there cam • a compaignye of his aposteles,
And bywicched hem as thei woke • and awey stolen it.
Ac Marie Magdeleyne • mette hym bi the wey, 153
Goynge toward Galile • in godhed and manhed,
And lyues and lokynge • and she aloude cryde,
In eche a compaignye there she cam • 'Christus resurgens !'
Thus cam it out that Cryst ouer-cam • rekeuered and lyued;
Sic oportet Christum pati, et intrare, etc.;
For that that wommen witeth • may nouȝte wel be conseille!
Peter perceuyed al this • and pursued after,
Bothe Iames and Iohan • Iesus for to seke,
And alle he heled and halp · that hym of grace askyde.
Tho he was callyd in the contremo · of the comune peuple, 133
For the dedes that he dude · fili David, Iesus I.
For Daud was the douhiest · of dedus in hus tyme;
The buyrdes tho songen · Saul interfecit mille, et David decem
milia;
For-thi the contreye ther Iesu cam · cald hym fili Daud, 136
Nempnde hym of Nazareth · and no man so worthi
To beo caiser other kyng · of the kyngdome of Iuda,
Ne ouer Iuwes Iustice · as Iesus was, hem thonhte.
Her-of had Cayfas enuye · and othere Iuwes, 140
And for to do hym to dethe · day and nyght thei casten,
And culled hym on croys-wyse · at Caluareye, on a Fryday,
And suthen buryde hus body · and beden that men sholde
Kepen hit fro nyght-commeres · with knyghtes y-armed, 144
For no freonde sholde hit fecche · for prophets hem tolde,
That that blessed body · of buriels sholde aryse,
And gon in-to Galile · and gladen hus apostoles,
And hus moder Marie; · thus me by-fore deynede.
The knyghtes that kep ten hit · by-knewen hem-selue,
That aungeles and archaungeles · ar the day spronge,
Comen kneolyng · to that cors, and songen,
'Christus rex resurgens' · and hit aros after,
Verrei man by-fore hem alle · and forth with hem yeode.
The Iuwes preyde hem of pees · and preyde tho knyghtes
Telle the comune, that ther cam · a compayne of hus apostoles,
And by-wicched hem as thei woke · and a-way stelyn hit. 156
Ac Marie Magdalene · mette him by the wyne,
Goyng to-ward Galile · in god-bede and man-bede,
And lyues and lokynge · and heo aloud cryede,
In ech compayne ther heo cam · 'Christus resurgens:' 160
Thus cam hit out that Crist ouer-cam · rekeouered, and lyued;
Sic oportet Christum pati, et intrare gloriam suam,
For that that wommen witeth · may nat wel be consail
Peter parcuyede al this · and pursuede after,
Bothe Iames and Iohan · Iesu to seke,
164
Tadde and ten mo · with Thomas of Ynde.
And as alle thise wise wyes · weren togideres,
In an hous al bishette · and her dore ybarred,
Cryst cam in, and al closed · bothe dore and 3ates,
To Peter and to his apostelles · and seyde ‘pax vobis!’
And toke Thomas by the hande · and tau3te hym to grope,
And fele with his fyngres · his fleschelich herte.
Thomas touched it · and with his tonge seyde,

‘Deus meus et dominus meus.
Thow art my lorde, I bileue · god, lorde Iesu!
Thow deydest and deth tholedest · and deme shalt vs alle,
And now art lyuynge and lokyng · and laste shalt euere!’
Crist carped thanne · and curteislich seyde,
‘Thomas, for thow trowest this · and trewliche bileuest it,
Blessed mote thow be · and be shalt for euere.
And blessed mote thei alle be · in body and in soule,
That neure shal se me in siȝte · as thow doste nothe,
And lellich bileuen al this · I loue hem and blesse hem;

Beati qui non viderunt, et crediderunt, etc.’

And whan this dede waȝ done · Dobest he tauȝte,
And 3af Pieres power · and pardoun he graunted
To alle manere men · mercy and forȝfynes,
Hym myȝte men to asoille · of alle manere synnes,
In covenant that thei come · and knowleche to paye,
To Pieres pardon the Plowman · rede quod debes.
Thus hath Pieres powere · be his pardoun payed,
To bynde and to vnbynde · bothe here and elles-where,
And asoille men of alle synnes · sane of dette one.
Anone after an heigh · vp in-to heuene
He went, and wonythe there · and wil come atte laste,
And rewarde hym riȝte wel · that reddit quod debet—
Payeth parfitly · as pure trewthe wolde.
And what persone payeth it nouȝt · punyssheth he thinketh,
And demen hem at domes daye · bothe quikke and ded;
The gode to the godhede · and to grete Ioye,
And wikke to wonye · in wo with-outen ende.’

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B. 176. et crediderunt COBY; LW om. 181. knewleche L. 184.
L om. where. 188. L ins. wil after And.
Taddee and ten mo · with Thomas of Ynde;
And as alle these wise wyes · weren to-gederes
In an hous al by-shutt · and here dore barred,
Crist cam yn, and al was closed · bothe dore and 3ates, 168
To Peter and to hus apostels · and seyde, ‘pax uobis!’
And took Thomas by the hand · and tauhte hym to grope,
And fele with hus syngres · hus fleshliche beorte.
Thomas touchede hit · and with hus tung seyde, 173

‘Dominus meus et deus meus,
Thow art my lord, ich by-leyue · god, lord Iesu,
That deydest and deth tholedest · and deme shalt ous alle,
And now art lyuyng and lokynge · and laste shalt euere.’
Crist carpede thenne · and corteisliche seide, 176
‘Thomas, for thou trowest this · and trewely by-leyuest hit,
Yblessed mote thou beo · and beo shalt for euere;
And blessed moten thei beo · in body and in soule,
That neure shullen seo in syht · as thou seost nouthe, 180
And leelly by-leyuen al this · ich loue hem and blesse hem;

Beati qui non uiderunt, et crediderunt.’

And when this dede was don · Dobest he thouhte,
And ʒaf Peers power · and pardon he grauntevede
To alle manere of men · mercy and forseyuenesse, 184
And ʒaf hym myghte to asoylye men · of alle manere synnes,
In couenaunte that hei come · and kreweliched to paye
To Peers pardon the Plouhman · redde quod debe.
Thus haueth Peers power · beo hus pardon payed, 188
To bynde and vnbynde · bothe here and elleswher,
And asoille of alle synnes · saue of dette one.
A-non after an hyh · vp in-to heuene
He wente, and woneth there · and wol come atte laste, 193
And rewardey him right wel · that redde quod debe,
Payeth now parfitich · as pure treuth the wolde.
And what persone payeth hit nat · punyssh he thynketh,
And demean hem at domesday · bothe quyke and dede; 196
The gode to the god-hede · and to grete loye,
And wyckede to wonye · in wo with-outen ende.’

C. 165. Taddee EM; Tadec PG. 166. as FMGT; PE om. wyes FGT;
weyes P. 170. to grope EMFGT; jo grepe P. 173. art MFT; ert PEG.
184. an (for and) P. 187. þe T; PEMFG om. 189. elleswer P. 193.
him FT; hym G; hem PEM. 195. wat P. 196. hem EFG; hym PT.
Thus Conscience of Crist · and of the crosse carped,  
And conseilled me to knele ther-to · and thanne comte, me  
thouste,  
One spiritus paraclitus · to Pieres and to his felawes;  
In lyknesse of a liȝntynge · he lyȝte on hem alle,  
And made hem konne and knowe · alkyn langages.  
I wondred what that was · and wagged Conscience,  
And was afered of the lyȝte · for in fyres lyknesse  
Spiritus paraclitus · ouer-spradde hem alle.  

Quod Conscience, and kneled · 'this is Crystes messager,  
And cometh fro the grete god · and Grace is his name.  
Knele now,· quod Conscience · 'and if thow canst synge,  
Welcome hym and worship hym · with "veni, creator spiritus."  
Thanne songe I that songe · and so did many hundreth,  
And cryden with Conscience · 'help vs, god of grace!'  
And thanne bigan Grace · to go with Piers Plowman,  
And conseilled hym and Conscience · the comune to sopne—  
'For I wil dele to-daye · and dyuyde grace,  
To alkynnes creatures · that kan her fyue wittes,  
Tresore to lyue by · to her lyues ende,  
And wepne to fyȝte with · that wil neure faille.  
For Antecryst and his · al the worlde shal greue,  
And acombe the, Conscience · but if Cryst the helpe.  
And fals prophetes fele · flaterees and glosers  
Shullen come, and be curatoures · ouer kynges and erlis,  
And Pryde shal be pope · prynce of holycherche,  
Coueytyse and Vnkyndenesse · cardinales hym to lede.  
For-thi,' quod Grace, 'er I go · I wil gyue ȝow tresore,  
And wepne to fyȝte with · whan Antecryst ȝow assailleth.'  
And gaf echte man a grace · to gye with hym-seluen,  
That ydylnesse encombe hym nouȝt · envye, ne pryde,  
Divisiones graciærum sunt, etc.  

Some he ȝaf wytte · with wordes to shewe,  
Witte to wynne her lyflode with · as the worlde asketh,  
As prechoures and prestes · and prentyces of lawe,  
Thei lelly to lyue · by laboure of tonge,  
And bi witte to wissen other · as Grace hem wolde teche.
C. PASSUS XXII. 199-233.

Thus Conscience of Crist · and of the croys carpede,
And consailede me to kneole ther-to · and thenne cam, me
thouhte,

On *spiritus paraclitus* · to Peers and to hus felawes,
In liknesse of a lyghtnynge · a-lyghte on hem alle,
And made hem conne and knowe · alle kynne languages.
Ich wondrede what that was · and waggede Conscience,
And was a-fered for the lyght · for in fuyres lyknesse
*Spiritus paraclitus* · ouer-spradde hem alle.

Quath Conscience tho, and kneolede · 'this is Cristes messager,
And cometh fro the grete god · Grace is hus name.
Kneole now,' quath Conscience · 'and yf thou conne synge,
Welcome hym and worshupe hym · with "veni, creator spiritus."
And ich sang that song tho · and so dude meny honred,
And cryden with Conscience · 'help ous, god of grace'
Tho by-gan Grace · to go with Peers the Flouman,
And consailede hym and Conscience · the comune to someny—
'For ich wolde dele to-day · and diuyde grace
To alle kynne creatures · that can hus fis wittes;
Tresour to lyue by · to here lyues ende,
And wepne to fight with · that wol neuere faille.
For Antecrist and hisse · shal al the worlde greue,
And encombre the, Conscience · bote yf Crist the helpe.
And fele false prophets · flaterers and glosers
Shullen come, and be curatours · ouer kynges and erles.
Thanne shal Pruyde be pope · and pryns of holychurche,
Couetise and Vnkyndenesse · cardinales hym to lede.
For-thi,' quath Grace, 'ar ich go · ich wolde gyue 3ou tresour,
And wepne to fyghte with · whanne Antecrist 3ou assaileth.'
And gaf ech man a grace · to gye with hym-self,
That ydelenes ne encombe hem nat · ne enuye, ne pruyde;

*Divisiones graciuarum sunt.*

To somme men he 3af wit · with wordes to shewe,
To wyinne with truthe · that the worlde asketh,
As preestes and prechours · and prentises of lawe,
Thel to lyue leelly · by labour of tounge,
And by wit to wyssen othere · as Grace wolde hem teche.
And some he kenned crafte • and kunnynge of syȝte,
With sellyng and buggynge • her bylyf to wynne,
And some he lered to laboure • a lele lyf and a trewe,
And somme he taȝte to tilie • to dyche and to thecche, 232
To wynne with her lyflode • by lore of his techynge.
And some to dyuyne and diuide • noumbres to kenne;
And some to compas crafily • and coloures to make;
And some to se and to saye • what shulde bifalle, 236
Bothe of wel and of wo • telle it or it felle,
As astronomynes thorw astronomye • and philosophres wyse.
And some to ryde and to recoeure • that vnriȝtfully was wonne;
He wissed hem wynne it aȝeyne • thorw wightnesse of handes,
And fecchen it fro fals men • with Foluyles lawes. 241
And some he lered to lyue • in longyngye to ben hennes,
In pouerte and in penaunce • to preye for alle Crystene.
And alle he lered to be lele • and ech e a crafte loue other, 244
And forbad hem alle debate • that none were amonenge hem.
‘Thowgh some be clenner than somme • ye se wel,’ quod
Grace,
‘That he that vseth the fairest crafte • to the foulest I couth
haue put hym,
Thinketh alle,’ quod Grace • ‘that grace cometh of my gisfe;
Loke that none lakke other • but loueth alle as bretheren. 249
And who that moste maistries can • be myldest of berynge,
And crouneth Conscience kynge • and maketh Crafte ȝowre
stuard,
And after Craftes conseille • clotheth ȝow and fede. 253
For I make Pieres the Plowman • my procuratour and my reve,
And regystre to receyue • redde quod debes.
My prowor and my plowman • Pieres shal ben on erthe,
And for to tulye trefute • a teme shal he haue.’ 256
Grace gaue Pieres a teme • foure grete oxen;
That on was Luke, a large beste • and a lowe-chered,
And Marke, and Mathew the thrydde • myghty bestes bothe,
And Ioigned to hem one Iohan • most gentil of alle, 260
The prys nete of Pieres plow • passyng alle other.
And somme he kende craftes · and connynge of syghte,
With syllrynge and byggynge · here by-lyue to wynne.
And somme he lerede to laboure · a londe and a watere, 236
And lyue by that labour · a leel lyf and a trewe.
And somme he tauhte to tulye · to theche and to coke,
As here wit wold · when the tyme come.
And somme to dyuyne and dyuyde · numbres to kenne, 240
And craftely to compassen · and colours to make.
And somme to seo and to seye · what sholde by-falle
Bothe of wele and of wo · and be war by-fore,
As astronomyens thowr astronomye · and philosophers wise. 244
And somme to ryde and rekeuere · that vnrystfulliche was
wonnne;
He wissede men wynnen hit æseyn · thorgh wyghtnesse of handes,
And fecchen hit fro false men · with Foleynles lawes.
And somme he lerede to lyue · in longynge to be hennes, 248
In pouerte and in pacience · to preye for alle Crystyne.
And alle he lerede to beo leell · and eche a craft loue othere,
Nother bost ne debat · beo among hem alle.
‘Thauh somme be clannere than some · 3e seon wel,’ quath
Grace, 253
‘That alle craft and connynge · cam of my 3yte.
Loke that non lacken other · bote louye as bretheren,
And he that most maistries can · beo myldest of berynge.
And coroneth Conscience kyng · and maketh Craft 3owre sty-
warde,
And after Craftes consail · clotheth 3ow and fedeth.
For ich make Peers Plouhman · my procuratour and my reue,
And registrer to receyuen · redde quod debes.
My prowre and my plouhman · Peers shal beo on erthe; 260
And for to tulye treithe · a teome shal he haue.’
Grace gaf to Peers a teome · of foure grete oxen;
That on was Luc, a large beest · and a louh-chered,
Marc, and Matheu the thirde · myghty beestes bothe;
And Ioyned til hem on Iohan · most gentil of alle,
The prys neet of Peers plouh · passynge alle othere.
And Grace gaue Pieres · of his goodnesse, foure stottis,  
Al that his oxen eryed · they to harwe after.
On hyte Austyne · and Ambrose an-other,  
Gregori the grete clerke · and Ierome the gode;
Thise foure, the feithe to teche · folweth Pieres teme,
And harwed in an handwhile · al holy scripture,
Wyth two harwes that thei hadde · an olde and a newe,  
Id est, vetus testamentum et novum.

And Grace gaue greynes · the cardynales vertues,
And sewe hem in mannes soule · and sithen he tolde her names.
Spiritus prudencie · the firste seed hyte,
And who so eet that · ymagnye he shulde,
Ar he did any dede · deuyse wel the ende;
And lerned men a ladel bugge · with a longe stel,
That cast for to kepe a crokke · to saue the fatte abouen.

The seconde seed hipte · spiritus temperancie.
He that ete of that seed · hadde suche a kynde,
Shulde neuere mete ne mochel drynke · make hym to swelle,
Ne sholde no scorneuer ne scolde · oute of skyl hym brynge,
Ne wynnynges ne welthe · of worldeliche ricchese,
Waste worde of ydelenesse · ne wykked speche meue;
Shulde no curyous clothe · comen on hys rugge,
Ne no mete in his mouth · that maister Iohan spiced.

The thridde seed that Pieres sewe · was spiritus fortitudinis.
And who so eet of that seed · hardy was eure
To suffre al that god sent · sykenesse and angres;
Myyte no lesynge ne lyere · ne losse of worldely catel
Maken hym for any mournynges · that he nas merye in soule,
And bolde and abydynges · bismeres to suffre,
And playeth al with pacyence · et parce michi, domine,
And couered hym vnder conseille · of Catoun the wyse;
Esto forti animo, cum sis damptatus ineique.

The fyrthe seed that Pierses sewe · was spiritus iusticie,
And he that eet of that seed · shulde be euere trewe
With god, and nouȝt agast · but of gyle one.
For gyle goth so pryuely · that good faith other-while.
And suth the Grace of us goodnesse · gaf Peers foure stottes,  
Al that us oxen ereden · thei to harwen after.            268
On hihte Austyn · and Ambrosie another,  
Gregori the grete clerk · and lerom the goode.  
Theose foure, the faith to teche · folwede Peers teom,  
And harowede in an hand-whyle · al holy scripture,  
With to eythes that thei hadde · an olde and a newe;  

*Vetus testamentum et novum.*

And Grace gaf to Peers greynes · cardinales uertues,  
And sewe hit in mannes soule · and sitthen he tolde here names.  
*Spiritus prudencie* · the furste sed hichte;  
That ho so eet that seed · ymageynye he sholde,  
Er he dude eny dede · deuyse wel the ende;  
And lerede men a ladel bygge · with a long stele,  
That cast for to kele a crokke · and saue the fatte aboue.  

The secunde seed highte · *spiritus temperancie,*  
He that eet of that seed · hadde suche a kynde,  
Sholde neuere mete ne myschief · make hym to swelle;  
Ne sholde no scornere · out of skyle hym bryngye,  
Nother wynnynge, ne welthe · of worldliche richesse,  
Wast word, ne ydelnesse · ne wyckede speche meoue.  
Sholde no curiouse clothe · come on hus rygge,  
Nother mete in hus mouthe · that maister Iohan spicede.  

The thrydde scod that Peers sewe · was *spiritus fortitudinis*;  
And ho so eet of that seed · hardy was he euere  
To suffren al that god sente · syknesses and angres;  
Myghte no lyere with lesynges · ne loos of worldly catell  
Make hym for eny mournynge · that he ne was mury in soule,  
And bold of a-bydyng · busemares to suffren,  
And plede with paciencie · and *parce michi, domine*;  
And keouered hym vnder consail · of Caton the wise,  

*Esto forti animo · cum sis dampnatus inique.*

The furthe seed that Peers sewe · was *spiritus iusticie,*  
And he that eet of that seed · sholde be euere trewe  
With god, and nat a-gast · bote of gyle one.  
For gyle goth so priuely · that good faithe other-whyle

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C. 272. wyle PG. 277, 282. eet MFG; eete P. 283. to MFT;  
PEG om. 285. wordliche P. 290. eet MFG; eete PE. 292. ne MFGT;  
nO PE. wordly PG. 298. *spiritus iusticie* EMFGT; P has a blank space.  
299. eure M; euene PEGT. 301. wyle P.
May nouȝte ben aspyed · for spiritus iusticie.

Spiritus iusticie · spareth nouȝte to spille
Hem that ben gulty · and forto correcte
The kyng, ȝif he falle · in gylte or in trespassse.
For counteth he no kynges wrathethe · whan he in courte sitteth
To demen as a domes-man · adradde was he neure,
Neither of duke ne of deth · that he ne dede the lawe,
For present or for preyere · or any prynces lettres;
He dede equite to alle · euene-forth his powere.

Thise foure sedes Pieres sewe · and sitthe he did hem harwe

Wyth olde lawe and newe lawe · that loue myȝte weye
Amonge the foure vertues · and vices destroye.
For comunelich in contrees · kammokes and wedes
Fouleth the fruithe in the felde · there thei growe togyderes;
And so don vices · vertues worthy.
Quod Piers, 'harweth alle that kunneth kynde witte · bi conseille of this doctours,

And tulyeth after her techynge · the cardinale vertues.'
'Àgeines thi greynes,' quod Grace · 'bigynneth for to ripe,
Ordeigne the an hous, Pieres · to herberwe in thi oornes.'
'By god! Grace,' quod Piers · 'ȝe moten gyue tymbre,
And ordeyne that hous · ar ȝe hennes wende,

'And Grace gaue hym the crosse · with the croune of thornes,
That Crist vpon Caluarye · for manhynde on pyned,
And of his baptesme and blode · that he blede on rode
He made a maner morter · and Mercy it higte.
And there-with Grace bigan · to make a good foundement,
And wateled it and walled it · with his peynes and his passioun
And of al holywrit · he made a rofe affer,

And called that hous Vnite · holicherche on Englisshe.
And whan this dede was done · Grace deuiseth
A carte, hyȝte Cristendome · to carye Pieres sheues;
And gaf hym caples to his carte · Contricium and Confessioun,
And made Presthode haywarde · the while hym-self went
As wyde as the worlde is · with Pieres to tulye treuth.
May nat be aspie ed · thorw spiritus iusticie. Spiritus iusticie · spareth nat to spille
Hem that beoth guilty · and for to corecte
The kyng, and the kyng falle · in eny thyng guilty.
For counteth he no kynges wraththe · when he in court sytteth
To deme as a domesman; · adrad was he neuer,
Nother of duk ne of deth · that he ne doth the lawe,
For present other for preyoure · othere eny princes letteres;
He dude equyte to alle · euene-forth hus knowynge.
Theesse foure seedes Peeres sewe · and suthen he dude hem
harwen
With olde lawe and newe lawe · that lone myghte weze
Amonge these foure vertues · and vices destroyen.
For comunliche in contriecies · cammokes and weodes
Fouleth the frut in the felde · ther thei growen to-gederes;
And so doth vices vertues · 'and for-thi,' quath Peers,
'Harweth alle that conneth kynde wit · by counsail of theose
doctors,
And tulyeth after here techynge · the cardinale vertues.'
'Azeynst that thi greynes,' quath Grace · 'bygynneth to growe,
Ordeyne the an hous, Peers · to herberghen in thi oornes.'
'By god, Grace,' quath Peers · 'ye mote gyue me tymber,
And ordeyne that hous · er ye hennes wende.'
And Grace gaf hym the croys · with the corone of thornes,
That Crist vp-on Caluarie · for mankynde on peynede;
And of hus baptisme and blod · that he bleddde on rode
He made a maner morter · and Mercy hit hihte.
And ther-with Grace by-gan · to make a good foundement,
And watelide hit and wallyde hit · with hus peynes and hus
passion,
And of alle holy writt · he made a roof after,
And cild that hous Vnite · holychurch in Englishe.
And whanne this dede was don · Grace deuysede
A cart, hibhte Cristendome · to carien home Peers sheues;
And gaf hym capeles to hus cart · Contricion with Confession,
And made Preeshood haiwarde · the while hym-self wente
As wide as the worlde is · with Peers to tulye treuth.
Now is Pieres to the plow · and Pruyde it aspyde,
And gadered hym a grete oest · to greuen he thinketh
Conscience and al Crystene · and cardinale vertues,
Blowe hem doune and breke hem · and bite atwo the more;
And sente forth Surquydous · his seriaunt of armes,
And his spyre Spille-loue · one Speke-yuel-byhynde.
This two come to Conscience · and to Crystene peple,
And tolde hem tydynges · 'that tyne thei shulde the sedes,
That Pieres there hadde yswen · the cardynal vertues;
And Pieres berne worth broke · and thei that ben in Vnite
Shulle come out, and Conscience · and 30wre two caples,
Confessioune and Contricioun · and 30wre carte the Byleue
Shal be coloured so queyntly · and keuered vnder owre sophistrie,
That Conscience shal nouste · knowe by contricioun,
Ne by confessioune · who is Cristene or hethen,
Ne no maner marchaunt · that with moneye deleth,
Where he wynne wyth rigit · with wronge, or with vsure.
With suche colures and queyntise · cometh Pryde y-armed,
With the lorde that luyeth after · the luste of his body,
To wasten, on wustralia · and on wykked kepynge,
Al the worlde in a while · thowr owre witte,' quod Pruyde.
Quod Conscience to alle Crystene tho · 'my conseille is to
wende
Hastiliche in-to Vnyte · and holde we vs there,
And preye we that a pees were · in Piers berne the Plowman.
For witterly I wote wel · we beth nouste of strengthe
To gone agayne Pryde · but Grace were with vs.'
And thanne cam Kynde Wytte · Conscience to teche,
And cryde and comaunded · al Crystene peple,
For to deluen a dyche · depe a-boute Vnite,
That holy-cherche stode in Vnite · as it a pyle were.
Conscience comaunded tho · al Crystene to delue,
And make a mucho mote · that myyte ben a strengthe,
To helpe holycherche · and hem that it kepeth.
Thanne alkyn Crystene · saue comune wommen,
Repenteden and refused synne · saue they one;
And fals men, flatereres · vsueres and theues,
Lyeres and questmongeres · that were forsworen ofte,
And the londe of by-leyue · the lawe of holychurche. 336
Now is Peeres to the plouh; · Pruyde hit aspide,
And gadered hym a gret ost · greuen he thenketh
Conscience, and alle Cristene · and cardinale uertues,
To blowen hem doun and breken hem · and bite a-two the rotes;
And sente forth sourquidours · hus seriauns of armes, 341
And hus aspie Spille-loue · on Speke-vuel-by-hynde.
These to-comen to Conscience · and to Cristyne peuple,
And tolden hem tydynges · 'that tyne they sholde' · 344
The seedes that syre Peers sewe · the cardinale uertues;
And Peers bern worth to-broke · and thei that ben in Vnite
Shullen come out, and Conscience · and 3owre two capeles,
Contricion and Confession · and 3oure cart Bi-leyue 348
Shal be colored so queyntely · and keouered vnder oure sophistrie,
That Conscience shal nat · knowe by contricion,
Nother by confession · ho is Cristyne other hethene,
Ne no manere marchaunt · that with monye deleth, 352
Whether he wynne with right · with wrang, other with vsure.
With suche colour and queytise · cometh Pruyde y-armed,
With the lord that luyeth after · the lust of hus bodye,
To wasten, in welfare · and in wickede kepynge, 356
Al the worlde in a while · thorough our e wit,' quath Pruyde.
Quath Conscience to alle Cristyne tho · 'my consail is, we wende
Hastiliche in-to Vnite · and holde we ous there;
Preye we that a pees were · in Peers bern the Plouhman. 360
For wytery ich wot wel · we beoth nat of strengthe
To go a-gayn Pruyde · bote Grace with ous were,'
And thenne cam Kynde Wit · Conscience to teche;
He cryede, and comaundede · alle Cristyne people 364
To delue and dike a deop diche · al aboute Vnite,
That holychurche stod in holynesse · as hit were a pile.
Conscience comaundede tho · alle Cristyne to delue,
And make a muche mot · that myghte be a strengthe, 368
To helpe holychurch · and hem that hit kepeth.
Thenne alle kynne Cristyne · saue comune wommen,
Repentede and refusede synne · saue thei one;
And a sisour and a somenour · that weren for-sowre ofte, 372

C. 340. a-two EFGT; a-to PS. 349. keouere P. 353. Weder
(for Whe[ber]) P. 354. y-armed G; y-armyd ST; armede PE; see l. 144.
355. loust P. 372. a sisour MFSGT; assisour P.
Wytyng and willefully with the false helden,
And for syluer we were forswore sothely thei wist it.
There nas no Crystene creature that kynde witte hadde,
Saue schrewes one suche as I spak of,
That he ne halpe a quantite holynesse to wexe.
Somme thorw bedes-byddynge and somme thorw pylgrymeage,
And other pryue penaunce and some thorw penyes-delynge.
And thanne welde water for wikked werkes,
Egerlich ernynge out of mennes eyen.

"Clennesse of the comune and clerkes clene lyuyngne
Made Vnite holicherche in holynesse to stonde.
'I care nouste,' quod Conscience 'though Pryde come nouthe,
The lorde of luste shal be letted al this lente, I hope.
Cometh,' quod Conscience 'ye Cristene, and dyneth,
That han laboured lelly al this lente-tyme.

Here is bred yblessed and goddes body ther-vnder.
Grace thorw goddes worde gauue Pieres power,
And mystes to maken it and men to ete it after,
In helpe of her hele onys in a moneth,
Or as ofte as they hadden nede tho that hadde ypayed
To Pieres pardoun the Plowman redde quod debes.'

'How? quod al the comune 'thow conseillest vs toesda
Al that we owen any wyste ar we go to housel?'
That is my conseille,' quod Conscience 'and cardynale vertues,
That vche man foryue other and that wyl the paternoster,

El dimitte nobis debita nostra, etc.,
And so to ben assoilled and sithen ben houseled.'
'Ye, bawe!' quod a brewere 'I wil nougyt be reuled,
Bi Iesu for al yowre Langlyngnge with spiritus iusticie,
Ne after Conscience, by Cryste whilst I can selle
Bothe dregges and draffe and drawe it at on hole,
Thikke ale and thinne ale for that is my kynde,
And nouste hakke after holynesse; holde thi tonge, Conscience!
Of spiritus iusticie thou spekest moche an ydel!'
'Caytyue,' quod Conscience 'cursed wrecche!
Vnblessed artow, brewere but if the god helpe;
Witynge and wilfulliche · with the false thei helden,
And for seluere were for-s swore · sothly thei wisten hit.
Ther ne was Cristyne creature · that kynde wit hadde,
That he ne halp a quantyte · holynesse to wexe;
Some by bedes-byddying · and somme by pilgrimages,
Other othere pryueie penances · and somme thorw pansdelynge.
And thenne water welde · for wyckede werkes,
Egreliche jernynge · out of mennys eyen.
Clannesse of the comune · and clerkes clene lyuyng
Made Unite holychurche · in holynesse stonde.
"Ich care nat," quath Conscience · "thauh Pryude come nouthe,
The lord of lust shal beo lett · al this lente, ich hope.
Cometh now," quath Conscience · "3e Cristyne, and dyneth,
That han labored leelly · al this lente-tyme.
Her is bred yblessid · and godes body ther-vnder.
Grace gaf thorw godes wordé · to Peers Plouman power
And myghte to maken hit · and men for to eten hit,
In help of here hele · ones in a monte,
Other as ofte as thei hadde neode · thei that hadden payed
To Peers pardon the Plouman · redde guod debes."
"How?" quath alle the comune · "consailest thou ous to yelde
Al that we ownen eny wyght · er we go to housele?"
"That is my consail," quath Conscience · "and cardinale vertues,
That iche man forjuie other · and that wile the pater-noster;
Elt dimite nobis debita nostra, sicut et nos dimittimus, etc.,
And so to beo asoille · and sythten beo houlsed."
"3e, bawe!" quath a brewere · "ich wol nat beo rueded,
By Iesus! for al youre iangelynge · after spiritus iusticie,
Ne after Conscience, by Crist · for ich couthre selle
Bothe dregges and draf · and drawe at one hole
Thicke ale and thynne ale · and that is my kynde,
And nat to hacke after holynesse; · hold thy tonge, Conscience!
Of spiritus iusticie · thow spekest muche an yde!
"Caitif, quath Conscience · "corsede wreche!
Unblessed art thow, brewere · bote yf god the helpe;

C. 373. Whitynge P. 376. to MFSGT; PE om. 378. Obe (for Ouer) P. 383. PEG insert now after nat. 384. loust P. 390. mounthe P. 393. pe FSTG; PEM om. 396. From T; also in MFSG;
PE omit this line. dimittimus is in F only. 397. asoillede P. 398. ruelede P. 406. art MFST; erst PEG.
But thou lyue by lore of spiritus iusticie,
The chief seed that Pieres sewe ysaued worstow neure. 404
But Conscience the commune fede and cardynale vertues,
Leue it wel thei ben loste bothe lyf and soule.'

'Thanne is many man ylost' quod a lewed vycory,
'I am a curatour of holkyrke and come neure in my tyme
Man to me, that me couth telle of cardinale vertues, 409
Or that accounted Conscience at a cokses fether or an hennes!
I knewe neure cardynal that he ne cam fro the pope,
And we clerkes, whan they come for her commes payeth, 412
For her pelure and her palfreyes mete and piloures that hem
folweth.

The commune clamal coticie eche a man to other,
'The contre is the curseder that cardynales come inne;
And there they ligge and lenge moste lecherye there regneth:—
For-thi quod this vicori be verrey god, I wolde 417
That no cardynal come amonge the commune peple,
But in her holynesse holden hem stille
At Auynoun, amonge the Iuwes cum sancto sanctus eris, etc.,
Or in Rome, as here rule wole the reliques to kepe; 421
And thow, Conscience, in kynges courte and shuldest neure
come thennes,
And Grace, that thow gredest so of gyour of alle clerkes,
And Pieres with his newe plowe and eke with his olde, 424
Emperour of al the worlde that alle men were Cristene!

Inparfyt is that pope that al peple shulde helpe,
And sendeth hem that sleeth suche as he shulde saue;
And wel worth Pieres the Plowman that pursueth god in doynge,
Qui pluit super iustos et iniustos at ones, 429
And sent the sonne to saue a cursed mannes tilthe,
As bry3te as to the best man and to the beste woman.
Ri3te so Pieres the Plowman peyneth hym to tulye
As wel for a wastour and wenches of the stuwes,
As for hym-self and his seruaunts saue he is firste yserued;
And travaileth and tulyeth for a tretour also sore
As for a trewe tydy man al tymes ylyke. 436

B. 428. pursueth WCOBY; sueth L.
Bote thow lyue by the lore · of spiritus iusticie,
The chef seede that Peers sewe · saued worst thow neuere. 408
Bote Conscience the comune fede · and cardinale vertues,
Leyf hit wel, we beon lost · bothe lyf and soule.’
‘Then is meny man ylost’ · quath a lewedevicory;
‘Ich am a curatoure of holykirk · and cam neuere in my tyme
Man to me, that couthe telle · of cardinale uertues, 413
Other that acountede Conscience · a cockes fether other an hennes!
Ich knew neuere cardinal · that he ne cam fro the pope,
And we clerkes, when thei cometh · for here comunes payeth,
For here pelure and palfrayes mete · and pylours that hem folwen.
The comune clamat colidie · eche man to othere,
‘The countrey is the cursedour · ther cardinales cometh ynne;
And ther thei liggen and lenge most · lecherie ther regneth.’—
For-thi,’ quath this vicory · ‘by verrai god, ich wolde 421
That no cardinal come · a-mong the comune peuple,
Bote in here holiness · holden hem stille
At Auenoun, a-mong Luwes · cum sancto sanctus eris, etc., 424
Other in Rome, as here ruwede wolde · the relics to kepe;
And thow, Conscience, in kynges court · and sholdest neuere
come thenes,
And Grace, that thou so gredest ·of · were gyour of alle clerkes,
And Peers with hus newe plouh · and his olde bothe 428
Emperour of alle the worlde · that alle men were Crystyne!
Imparfit is the pope · that al the peuple sholde helpe,
And soudeth hem that sleeth · suche as he sholde saue;
Ac wel worthe Peers Plouhman · that porsueth god in doynge, 433
Qui placit super iustos · et iniustos at ones,
And sent the sonne to saue · a corses mannes tulthe,
As bryght as to the beste man · other to the beste womman.
Rygth so Peers Plouhman · peyneth hym to tulye 436
As wel for a wastour · other for a wench atte stuwes,
As for hym-self and his seruauns · saue he is furst yserued;
So blessed beo Peers Plouhman · that peyneth hym to tulie,
And trauallyth and tuleth · for a tretour al-so sore 440
As for a trewe tydy man · alle tymes lylyke.
And worshiped he that wrouȝte al bothe good and wykke,
And suffreth that synful be til some tyme that thei repente.
And god amende the pope that pyleth holykirke,
And cleymeth bifor the kyngye to be keper ouer Crystene,
And counteth nouȝt though Crystene ben culled and robbed,
And synt folke to syȝte and Cristene blode to spille,
Aȝeyne the olde lawe and newe lawe as Luke ther-of wittnesseth,

*Non occides: michi vindictam, etc.*

It semeth, by so hym-self hadde his wille,
That he ne recchet riȝte nouȝte of al the remenaunte.
And Cryst of his curteisye the cardinales saue,
And tourne her witte to wisdome and to wele of soule!

For the comune, quod this curator 'counten ful litel
The conseille of Conscience or cardinales vertues,
But if thei seiȝe as by syȝte somwhat to wynnynge;
Of gyle ne of gabbynge gyue thei neuer tale.
For *spiritus prudencia* amoncye the peple, is gyle,
And alle tho faire vertues as vyces thei semeth;
Eche man sotileth a sleight synne forto hyde,
And coloureth it for a kunnynge and a clene lyuyngye.'

Thanne lough there a lorde and 'by this lȝte, sayde,
'I halde it ryȝte and resoun of my reue to take
Al that myne audittour or elles my stuwarde
Conseillethe me by her accounte and my clerkes wrytyngye.
With *spiritus intellectus* they seke the reues rolles,
And with *spiritus fortitudinis* fecche it I wolde.'

And thanne come there a kynge and bi his croune seyde,
'I am kyng with croune the comune to reule,
And holykirke and clergeye fro cursed men to defende.
And if me lakketh to lyue by 'the lawe wil I take it,
There I may hastlokest it haue for I am hed of lawe;
For ȝe ben but membres and I aboue alle.
And sith I am sowre aller hed I am sowre aller hele,
And holycherche chief help and chiftaigne of the comune.
And what I take of sow two I take it atte techyngye

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B. 444. hadd L.

450. seiȝe W; seigh C; seen O; sowe L.

loughe L.

461. it WCOBY; L.oms.
C. PASSUS XXII. 442–475.

And worsheped he that wrouhte al • bothe good and wykke,
And suffreth hem that synful beon • til tyme that thei repenten.
And god amende the pope • that pileth holichurchc,
And cleymeth by-fore the kyng • to beo kepere ouere Cristyne,
And counteth noht thaun Cristene men • be culled and robbed,
And fyndeth folke to fighte • and Cristene blod to spillc,
Aȝeyn the lawe bothe old and newe • as Luk bereth witnesse,

Non occides: et alibi, Michi vindictam, et ego retribuam.

Sikerliche hit semeth, by so • hym-self hadde hus wil,
That he reccheth right nouht • of al the other remaunant.
And Crist of hus cortesy • the cardinales saue,
And turne here wit to wisedom • and welthe for the soule! 453
For the comun, quath this curatour • 'counten ful litel
The consail of Conscience • other cardinales uertues,
Bote hit soune as by syght • som what to wynnynge;
Of gile ne of gabbynge • gyueth thei neuere tale.

For spiritus prudencie • among the peuple, is gyle,
And tho faire vertues • as vices thei hem semeth;
Eche man soteleth a sleithe • synne for to huyde,
And coloresh hit for a connynge • and a clene luyynge.' 460

Then loure ther a lorde • and 'by this light!' seide,
'Ich halde hit right and reson • to take of my rereue
Al that myn auditour • other elles my stiwarde
Conseileth me by here a-counte • and my clerkes wrytynghe.
With spiritus intellectus • thei toke the rereue-rolles,
And with spiritus fortitudinis • fecche hit, wol he, nul he.' 464

Then cam ther a kyng • and by hus corone seide,
'Ich am a kyng with corone • the comune to reule,
And holychurch and clergie • fro corsede men to defenden.
And yf me lacketh to lyue by • the lawe wol that ich take
Ther ich may haue hit hastelokest • for ich am hefd of lawe,
And ȝe ben bote membryes • and ich a-boue alle. 473
Sitten ich am ȝoure alre hefd • ich am ȝoure alre hele,
And holychurches chef help • and chefteyn of the comune.
And what ich take of ȝow two • ich take hit at techynge

C. 442. he MFSGT; PE om. 443. suffrefy EMFGS; suffren P. 448. nywe P. Et alibi PS; PEMTG om. et—retribuam ST; PEMFG om. 450. he MSG; hym PEF. recche$ MSFG; reke$ PE. 453. þes (for þis) P. 458. hem EMF; hym P. 459. a EMFSGT; P om. for MF; PESGT om.
B. PASSUS XIX. 471—XX. 16.

Of *spiritus iusticie* · for I iugge 3ow alle;
So I may baldely be houseled · for I borwe neuere,
Ne craue of my comune · but as my kynde asketh.'

`In condicioun,' quod Conscience · 'that thouonne defende
And rule thi reume in resoun · riȝt wel, and in treuth,
Take thou may in resoun · as thy lawe asketh;

*Omnia tua sunt ad defendendum, set non ad depredandum!*'
The vyker hadde fer home · and faire toke his leue,
And I awakned there-with · and wrote as me mette.

PASSUS XX.

*Passus xx*° *de visione, et primus de Dobest.*

*T* HANNE as I went by the way · when I was thus awaked,
Heuy-chered I ȝede · and elynge in herte;
I ne wiste where to ȝete · ne at what place.
And it neighed nyeghe the none · and with Nede I mette,
That afronted me foule · and faiour me called.

`Coudestow nouȝte excuse the · as dede the kynge and other,
That thou toke to thi bylyf · to clothes and to sustenance,
As by techynge and by tellynge · of *spiritus temperancie*,
And thou nome namore · than Nede the tauȝte,
And Nede ne hath no lawe · ne neure shal falle in dette?
For thre thynges he taketh · his lyf forto saue,
That is, mete, whan men hym werneth · and he no moneye wyldeþ,
Ne wyghtnone wil ben his borwe · ne wedde hath none to legge.
And he cauȝte in that cas · and come there-to by sleighte,
He synneth nouȝte sothelich · that so wynneth his fode.
And though he come so to a clothe · and can no better cheuysaunce,
Of *spiritus iusticie* · for ich Iugge you alle; 476
So ich may baldely beo housled · for ich borwe neuere,
Ne craue of my comune · bote as my kynde asketh.'

'In condicion,' quath Conscience · 'that thou conne defende
And reule thy reame in reson · right wel, and in trethe; 480
Than, that thou haue thyn askyn · as the lawe asketh;

*Omnia sunt tua ad defendendum, sed non ad deprehendendum!*

The vicory hadde fer hom · and faire tok hus leue,
And ich a-wakede ther-with · and wrot as me mette.

*Hic explicit passus primus de Dobest.*

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**PASSUS XXIII.**

*Hic incipit passus secundus de Dobest.*

And as ich wente by the waye · when ich was thus awaked,
Heuy-chered ich ȝeode · and elynge in heorte;
For ich ne wiste wher to ete · ne in what place.
And hit neyhede ny the noon · and with Neode ich mette,
That afrontede me soule · and faitour me calde.

'Couthest thou nat excuse the,' he seide · 'as dude the kyng
and othere,
That thou toke to lyue by · to sustinaunce and clothes,
As by techinge and tellynge · of *spiritus temperancie*,
And that thou nome no more · than Neode the tauhte?
Neode hath no lawe · ne neuere shal faile in dette
For thre thynges that he taketh · hus lyf for to saue;
That is, mete, whanne men hym werneth · for he no monye woldeth,
And wot that non wol be hus borngh · nother hath wed to legge.
And he cacche in that cas · and come ther-to by sleithe,
Sotheliche he syneweth nat · that so wynneth hus fode.
And thauh he come so to a cloth · and can no betere cheuesaunce,
Nede anon riȝte · nymeth hym vnder meynprye.
And if hym lyst for to lape · the lawe of kynde wolde
That he dronke at eche diche · ar he for thurst deyde.
So Nede, at grete nede · may nymen as for his owne,
Wyth-oute conseille of Conscience · or cardynale vertues,
So that he suwe and saue · spiritus temperancie.
For is no vertue by fer · to spiritus temperancie,
Neither spiritus iusticie · ne spiritus fortitudinis.
For spiritus fortitudinis · forfaiteth ful oft,
He shal do more than mesure · many tyme and ofte,
And bete men ouer bitter · and somme of hem to litel,
And greue men gretter · than goode faith it wolde.
And spiritus iusticie · shal juggen, wolhe, nolhe,
After the kynges conseille · and the comune lyke.
And spiritus prudencie · in many a poynte shal faille
Of that he weneth wolde falle · if his wyte ne were.
Wenyng e is no wysdome · ne wyse ymagynacioun,
Homo proponit et deus disponit · and gouerneth alle good vertues.
Ac Nede is next hym · for anon he meketh,
And as low as a lombe · for lakyng of that hym nedeth.

Wyse men forsoke wele · for they wolde be nedy,
And woneden in wildernesse · and wolde nouȝte be riche.
And god al his grete loye · gostliche he left,
And cam al toke mankynde · and bycam nedy.
So nedy he was, as seyth the boke · in many sondry places,
That he seyde in his sorwe · on the selue rode,
"Bothe fox and foule · may fleighhe to hole and crepe,
And the fisshe hath syn · to fiȝte with to reste,
There nede hath ynyme me · that I mote nede abyde,
And suffre sorwes ful sowre · that shal to loye tourne."
For-thi be nouȝte abasshed · to bydde and to be nedy;
Synth he that wrouȝte al the worlde · was wilfullich nedy,
Ne neuer none so nedy · ne pouverere deyde."

Whan Nede had vndernome me thus · anon I felle aslepe,
Neode nymeth hym a-non vnder hus mayn-pryse.
And zif hym lust for to lape the lawe of kynde wolde
That he dronk of ech a diche er he deide for therste.
So Neode at grete neode may nyme as for hus owene,
With-out consail of Conscience or cardinale uertues,
So that he suwe and saue spiritus temperancie.
For is nought vertue by-fore to spiritus temperancie,
Nother spiritus iusticie ne spiritus fortitudinis.
For spiritus fortitudinis forfeteth ful ofte,
He shal do more than mesure meny tyme and ofte,
And bete men ouere bittere and som body to lyte,
And greue men grettour than good faith wolde.
And spiritus iusticie shal Iugen, wol he, nul he,
After the kynges counsaile and the comune lyke.
And spiritus prudencie in menye poynyt shal sayle
Of that he weneth wolde falle yf his wit ne were.

Wenynge is no wisedome ne wys ymaginacion,
Homo proponit, deus disponit god gouerneth alle goode vertues.
Next hym is Neode for a-non he meoketh,
And is as louh as a lamb for lackynge of that hym neodeth;
For Neode maketh neody for neode louh-herted.
Filosoferes for-soken welthe for thei wolde be neody,
And wonede wel elyngele and wolden nat be riche.
And god al hus grete ioye gostliche he lefte,
And cam and took man-kynde and by-cam ful neody.
He was so neody, seith the bok in meny sondry places,
That he seide in hus sorwe on the selue rode,
"Bothe fox and fowel may fleo to hole and crepe,
And the fishee hath fynnes to flete with to reste,
Ther Neode hath ynome me so that ich mot neode abyde,
And suffre sorwes soure that shal to ioye turne."
For-thi beo nat a-bashshed to bydde and to beo neody,
Sithe he that wrouhte al the worlde was wilfulliche neody;
Neure non so neody ne non so poure deyede."
When Neode hadde vnder-nome me thus a-non ich fel a-sleope;
And mette ful merueilously that, in mannes forme,
Antecryst cam thanne and al the croppe of trc...ne
Torned it vp so doune and ouertulite the rote,
And made fals sprynghe and sprede and spede mennes nedes;
In eche a contre there he cam he cutte awey treuthe,
And gert gyle growe there as he a god were.
Freres folwed that fende for he 3af hem copes,
And religiouse reuerenced hym and rongen here belles,
And al the couent forth cam to welcome that tyrant,
And alle hise, as wel as hym saue onlich folis;
Which folis were wel leuer to deye than to lyue
Lenger, sith leute was so rebuked.
And a fals fende Antecriste ouer alle folke regned;
And that were mylde men and holy that no myschief dredden,
Defyed al falseness he and folke that it vsed;
And what kynge that hem conforted knowynge hem any while,
They cursed, and her conseille were it clerke or lewed.
Antecriste hadde thus sone hundredes at his banere,
And Pryde it bare boldely aboute,
With a lorde that lyueth after lykynge of body,
That cam a3ein Conscience that kepere was and gyoure
Ouer kynde Cristene and cardynale vertues.
I conseille, quod Conscience tho 'cometh with me 3e foles,
In-t0 Vnyte holy-cherche and holde we vs there,
And crye we to Kynde that he come and defende vs,
Foles, fro this fendes lymes for Piers loue the Plowman.
And crye we to alle the comune that thei come to Vnite,
And there abide and bikere a3ein Beliales children.'
Kynd Conscience tho herde and cam out of the planetes,
And sent forth his foreiourese andueres and fluxes,
Coughes, and cardiacles crampes, and tothaches,
Rewmes, and radegoundes and roynouse scalles,
Byles, and bocches and breynyng agues;
Frenesyes, and foule yueles forageres of kynde,
Haddye yprykked and prayed polles of peple,

B. 54. made R; LWCOC om.  62. Lenger WCOB; Lengore L.  leute
RB; lenten LWCO.
And mette ful merueilousliche that, in a mannes forme,
Antecrist cam thenne and al the crop of treuthe
Turned tyte vp-so-doun and ouer-tilte the rote,
And made fals to springe and spede and spede menne neodes;
In echre conteirer he cam he cutte away treuthe,
And gert gyle growe ther as he a god were.
Freres folweden that seond for he 3af hem copes,
And religiouse reuerenceede hym and rongen here belles;
Al the couent tho cam to welcome that tyrraunt,
And alle hise, as wel as hym saue onliche foole;
The whiche foole weren gladdere to dyne
Than lyue lengoure, suthie leaute was so rebuked.
And a fals seond Antecrist ouer alle folke regnede,
That were mylde men and holye that no meschief dradden,
Defiseden al falsnesse and folk that hit vesde;
And what kyng comfortede hem knowynge here gyle,
Thei cordede, and here consaile were hit clerk other lewede.
Antecrist thus sone hadde hundredes at hus baner,
And Pryde bar that baner boldeliche aboute,
With a lorde that lyueth after lykynge of hus body,
Cam a-3euyns Conscience that keper was an gyour
Ouer kynde Cristyne and cardinale uertues.
Ich consaile, quath Conscience tho 'cometh with me, 3e foole,
In-to Unite holichurch e and halde we ous there.
And crye we to Kynde that he come and defende
Ous foole fro the seones lymes for Peers loue the Plouhman.
And crye we on al the comune that thei come to Unite,
Ther to abyde and bykere a3euyns Beliales children.'
Kynde huyrde tho Conscience and cam out of the planetes,
And sente forth his foreyours feuers and fluxes,
Coubes, and cardiacles crampes, and toth-aches,
Reumes, and radegoundes and roynouse scabbes,
Bules, and bocches and brennyng aguwe;
Freneseys, and foule voueles these foragers of kynde,
Hadden pryked and preyed polles of people;

C. 54. tilte MFT; telt P. 55. spedde MFST; spedde PE. 58. he EMFST; 3e P. 3af EST; 3ane P. 60. couant P. welcome P. 3at MFST; 3e PE. 64. feon P; send MT. 70. abouhte P. 81. foreyours EF; fereours (for foreours) P. 82. crampes MIF; claumpes PE. 86. prykede P.
That largelich a legioun · lese her lyf sone.
There was—‘harrow and help! · here cometh Kynde,
With Deth that is dredful · to vndone vs alle!’
The lorde that lyued after lust · tho alowde cryde
After Conforte, a knyghte · to come and bere his banere.
‘Al-armel alarmel’ quod that lorde · ‘ech lyf kepe his owne!’
And thanne mette this men · ar mynstralles myȝte pipe,
And ar heraudes of armes · hadden descreued lorde.
Elde the hore · he was in the vauntwarte,
And bare the banere bifor Deth · by riȝte he it claymed.
Kynde come after · with many kene sores,
As pokkes and pestilences · and moche poeple shente;
So Kynde thorw corpuccious · kulled ful manye.
Deth cam dryuende after · and al to doust passhed
Kynges and knyghtes · kayseres and popes;
Lered ne lewed · he let no man stonde,
That he hitte euene · that euere stired after.
Many a louely lady · and lemmanes of knyghtes
Swound and sweulted · for sorwe of Dethes dyntes.
Conscience of his curteisy · to Kynde he bisouȝte
To cesse and suffre · and see where thei wolde
Leue Pryde Pryuely · and be parȝte Cristene.
And Kynde cessed tho · to se the peple amende,
Fortune gan flateren thenne · tho fewe that were alyue,
And byhight hem longe lyf · and Lecherye he sent
Amonges al manere men · wedded and vnwedded,
And gadered a gret hoste · al agayne Conscience.
This Lecherye leyde on · with a laughyng chiere,
And with pryue speche · and peynted wordes,
And armed hym in ydelnesse · and in hiegh berynge.
He bare a bowe in his hande · and manye blody arwes,
Weren fethered with faire biheste · and many a false truthe.
With his vntydy tales · he tened ful ofte
Conscience and his compaignye · of holichere the techeres.
Thanne cam Coueityse · and caste how he myȝte
C. PASSUS XXIII. 87-121.

Largeliche a legion lees the lyf sone.
Ther was—’harow and help! her cometh Kynde,
With Deth that is dreadful to vn-do ous alle!
The lord that lyued after lust tho aloud criede?
After Comfort, a knyght to come and bere his banner.
‘Alarime! alarime!’ quath that lorde ‘echi lyf kepe his owene!’
Thenne mete these men er mynstrales myghte pipe,
And er herandes of armes hadden discrived lorde.

Elde the hore was in the vaunt-ward(Unreadable)
And bar the baner by-fore Deth by right he hit claymede.
Kynde cam after hym with menye kynne sores,
As pockes and pestilences: and mucche people shente;
So Kynde thorgh corcupcions culde ful menye.
Deth cam dryuyng after and al to douste paschte
Kynges and knyghtes caysers and popes;
Lered ne lewde he lefte no man stande;
That he hitte euene stered euere after.
Many a louely lady and here lemanes knyghtes
Sounde and swelte for sorwe of Dethes dyntes.

Conscience of hus cortesie tho Kynde he by-souhte
To cessen and to suffren and sem wher thei wolde
Leue pruyde pryueliche and beo parfit Cristene.
And Kynde cessed tho to seon the people amende.
Fortune gan flaterie thenne thaym fewe that were a-lyue,
And by-hyght hem long lyf and Lecherie he sente
Amonges alle manere men wedded and vnwedded.
And gaderede a gret ost al ageyn Conscience.
This Lecherie leyde on with lauhynghe chere,
And with pruyey speche and peyntede wordes,
And armede hym in ydelenesse and in hy beryng.
He bar a bowe in hus honde and manye brode arwes,
Were fetherede with faire by-heste and many a fals treuth.
With vntidy tales he teonede ful ofte
Conscience and hus companye of holy churche the techers.

Thenne cam Couetise and caste how he myghte

C. 90. loust P. 94. discrivede P. 96. be MFST; a PE. 100.
dryuyng EMFS; dremend P. paschte FS; paschete T; painhte P. 104.
loosly EMFS; losy P. 105. dybes P. 111. hem MFST; hym PE.
112. vnweddede P. 114. leyde MFST; leyden PE. chere MFST; chire P.
in (1) EMFS; with P; see l. 123. 118. Where. 119. Whit P.
Overcome Conscience · and cardynal vertues,  
And armed hym in auarye · and hungriliche lyued.  
His wepne was al wiles · to wynnen and to hyden;  
With glosynes and with gabbynges · he gyled the peple.  
Symonye hym sente · to assaille Conscience,  
And preched to the peple · and prelates thei hem maden,  
To holden with Antecryste · her temperaltes to saue;  
And come to the kynges conseille · as a kene baroun,  
And kneled to Conscience · in courte afor hem alle,  
And gart Gode-Feith flee · and Fals to abide,  
And boldeliche bar adown · with many a briête noble  
Moche of the witte and wisdome · of Westmynster halle.  
He Iugged til a Iustice · and Iusted in his ere,  
And ouertülte al his treuth · with 'take-this-vp-amendement.'  
And to the arches in haste · he ȝede anone after,  
And torned ciule in-to symonye · and sithe the toke the official;  
For a mantel of menyure · he made lele matrimonye  
Departen ar deth cam · and deuors shupte.  

'Alas!' quod Conscience, and cried tho · 'wolde Criste, of  
his grace,  
That Coueityse were Cristene · that is so kene a fiȝter,  
And bolde and bidyng · while his bagge lasteth!'  
And thanne lowgh Lyf · and leet dagge his clothes,  
And armed hym in haste · in harlotes wordes,  
And helde Holynesse a Iape · and Hendenesse a wastour,  
And lete Leute a cherle · and Lyer a fre man;  
Conscience and conseille · he counted it a folye.  
Thus reyed Lyf · for a litel fortune,  
And pryked forth with Pryde · preyseth be no vertue,  
Ne careth nouȝte how Kynde slow · and shal come atte laste,  
And culle alle erthely creatures · saue Conscience one.  
Lyf leep asyde · and laȝte hym a lemmman,  
'Heel and I,' quod he · 'and hieghnesse of herte  
Shal do the nouȝte drede · noyther Deth ne Elde,  
And to forȝete sorwe · and ȝyue nouȝte of synne.'  
This lyked Lyf · and his lemmman Fortune,
C. PASSUS XXIII. 122−156.

Overcome Conscience • and cardinale uertues,
And armed hym in auarice • and hungriliche lyuede.
Hus wepne was al wiles • to wynne and to huyden;
With glosynges and with gabbyngs • he gylede the peuple.
Symonye hym sewede • to assaile Conscience,
And pressede on the pope • and prelates thei maden,
To holde with Antecrist • here temporalite to saue;
And cam to kynges consail • as a kene baroun,
And knockede Conscience • in court by-fore hem alle,
And gerte Goode-Faith to flee • and Fals to a-byde,
And baldeliche bar adoun • with meny a bryght noble
Muche of the wit and wisdom • of Westmynster halle.
He jogged til a Justice • and lousted in hus ere,
And ouertulte al hus treuth • with 'tak-this-on-amendement.'
And to the arches in haste • he hyede a-non after,
And turnede cyuyle in-to symonye • and suth he tok the official;
And for a menyuer mantel • he made leel matrimonye
Departe er deth come • and a deuors shupte.
'Alas!' quath Conscience, and cride • 'wolde Crist, of hus grace,

That Couetise were Cristyne • that is so kene to fyghte,
And bold and abydyng • the while hus bagge lasteth!'
And thanne lowh loude Lyf • and let dagge hus clothes,
And armyd hym in haste • in harlotes wordes,
And held Holynesse a lape • and Hendynesse a wastour,
And let Leaute a cherl • and Lyere a freo man;
Conscience and consail • he countede hit a folye.
Thus reyede Lyf • for a litel fortune,
And pryketh forth with Pryyte • preyseth he no vertue,
Ne careth nouht hou Kynde slouh • and shal come atte laste,
And culle alle ethly creatures • saue Conscience one.
Lyf tho leep asyde • and lauhte hym a lemmman,
'Hele and ich,' quath he • 'and hinhnes of herte
Shal do the nat drede • neither Deth ne Elde,
And to for-jete 3outhe • and 3yue nauht of synne.'
This likede Lyf • and Fortune hus lemmman,
And geten in her glorie • a gadelyng atte laste, 156
One that moche wo wrouȝte • Sleuthe was his name.
Sleuthe wex wonder þerne • and sone was of age,
And wedded one Wanhope • a wenche of the stuves;
Her syre was a sysour • that neure swore treuth,
One Thomme Two-tonge • ateynte at vch a queste.
This Sleuthe was war of werre • and a slynge made,
And threwe drede of dyspayre • a dozein myle aboute.
For care Conscience tho • cryed vpon Elde, 164
And bad hym fonde to fyȝte • and afere Wanhope.
And Elde benth good hope • and hastilich he shifte hym,
And wayued away Wanhope • and with Lyf he fyteȝth.
And Lyf fleigh for fere • to Fysyke after helpe, 168
And bisouȝte hym of socoure • and of his salue hadde,
And gaf hym golde, good woon • that gladded his herte,
And thei gyuen hym agayne • a glasen houve.
Lyf leued that lechecrafte • lette shulde Elde, 172
And dryuen away Deth • with dys and dragges.
And Elde auntried hym on Lyf • and atte laste he hitte
A fisicien with a forred hood • that he fel in a palsyne,
And there deyed that doctour • ar thre dayese after. 176
‘Now I see,’ sayde Lyf • ‘that surgerye ne fisyke
May nouȝte a myte auaille • to medle æȝein Elde.’
And in hope of his hele • gode herte he hente,
And rode so to Reuel • a ryche place and a merye;
The companye of conforte • men cleded it sumtyne.
And Elde anone after me • and ouer myne heed þede,
And made me balled bifoere • and bare on the crowne,
So harde he þede ouer myn hed • it wil be seen eure. 184
‘Sire euel-ytauȝte Elde,’ quod I • ‘vnhende go with the!
Sith whanne was the way • ouer mennes hedes?
Haddestow be hende,’ quod I • ‘thow woldest haue asked lene!’
‘ʒe! leue lordeyne!’ quod he • and leyde on me with age, 188
And hitte me vnدر the ere • vnethe may ich here;
And get in here glorie · a gadelyng atte laste,
On that muche wo wrouhte · Sleuth was hus name.
Sleuth wax wonder 3erne · and sone was of age,
And wedded on Wanhope · a wenche of the st ewes;
Here syre was a sysour · that nener swor treuth,
On Tomme Two-tonged · ateynt at eche enqueste.
This Sleuth was sleyh of werre · and a slynge made,
And throu drede of dispayr · a doseyne myle a-boute.
For care Conscience tho · cryede vp-on Elde,
And bad hym fonde to fighhte · and afere Wanhope.
And Elde hente good hope · and hastiliche shrof hym,
And wyeweth away Wanhope · and with Lyf he fighethe.
And Lif fleyh for fere · to Fisik after helpe,
And by-soubhe hym of socour · and of his salue hadde,
And gaf hym gold, good won · that glade de here hertes,
And thei gaunen hym agayn · a glasene houe.
Lyf leyuede that leche-craft · lette sholde Elde,
And to-dryue away Deth · with dyas and drogges.
Elde auntried hym on Lyf · and atte laste he hitte
A fisician with a forrede hod · that he fel in a palsyne,
And ther deiede that doctour · er thre dayes after.
'Now ich seo,' saide Lyf · 'that surgeryne ne phisike
May nat a myte availle · to medlen a-jens Elde.'
And in hope of hus hele · good heorte he hente,
And rod so to Reuel · a rych place and a murye;
The companye of comfort · men cleped hit som tymle.
And Elde hastede after hym · and ouer myf hefde yeode,
And made me ballad by-fore · and bar on the crowne;
So harde he yeode ouer myn hefde · hit wol be sene euere.
'Syre vuel-ytauhte Elde,' quath ich · 'vnhende go with the!
Suththe whanne was the hey wey · ouer menne hefdes?
Haddest thaw be hende,' quath ich · 'thow woldest have asked leue!'

'3el leue lordeyn!' quath he · and leyde on me with age,
And hitte me vnder the ere · vnethe may ich huyre.
He buffeted me aboute the mouthe • and bette out my tethe,
And gyued me in goutes • I may nouste go at large.
And of the wo that I was in • my wyf had reuthe, 192
And wisshed ful witterly • that I were in heuene.
For the lyme that she loued me fore • and leef was to fele,
On nyßtes namely • when we naked were,
I ne myght in no manere • maken it at hir wille, 196
So Elde and she sothly • hadden it forbeten.

And as I seet in this sorwe • I say how Kynde passed,
And Deth drowgh niegh me • for drede gan I quake,
And cried to Kynde • out of care me brynge. 200
‘Loo! Elde the hoore • hath me biseye,
Awreke me, if sowre wille be • for I wolde ben hennes.’
‘3if thow wilt ben ywroken • wende in-to Vnite,
And holde the there eure • tyl I sende for the, 204
And loke thow conne somme crafte • ar thow come thennes.’
‘Conseille me, Kynde,’ quod I • ‘what crafte is best to lerne?’

‘Lerne to loue,’ quod Kynde • ‘and leue of alle othre.’
‘How shal I come to catel so • to clothe me and to fede?’ 208
‘And thow loue lelly,’ quod he • ‘lakke shal the neure
Mete ne worldly wede • whil thy lyf lasteth.’
And there, by conseille of Kynde • I comsed to rowme
Thorw Contricioun and Confessioun • tyl I cam to Vnite; 212
And there was Conscience constable • Cristene to saue,
And biseged sothly • with seuene grete gyauntz,
That with Antecrist helden • hard æsein Conscience.

Sleuth with his slynge • an hard saut he made, 216
Proude prestes come with hym • moo than a thousand,
In paltokes and pyked shoes • and pisseres longe knyues,
Comen æsein Conscience; • with Coueityse thei helden.
‘By Marie,’ quod a mansed prest • of the marche of Yrlonde,

‘I counte namore Conscience • bi so I cacche syluer, 221
Than I do to drynke • a drauste of good ale!’
He boffatede me a-boute the mouthe · and bete oute my wang-
teth,
And gyuede me with goutes · ich may nat go at large.  193
And of the wo that ich was yn · my wif hadde reathe,
And wisshele wel witerlyche · that ich were in heuene.
For the lyme that she louede me for · and leef was to feele,
And a nyghtes nameliche · when we naked were,  196
Ich ne myghte in none manere · maken hit at heore wille,
So Elde and hue hit hadde · a-feynted and forbete.
And as ich sat in this sorwe · ich sauh how Kynde passede,
And Deth drow neyghynge me · for drede gan ich quaken, 200
And criede carfully to Kynde · out of kare me brynge.
‘Lo, hou Elde the hore · hath me byseye;
Awreke me, yf youre wil beo · for ich wolde be hennes.’
‘Yf thow wolt beo awreke · wende in-to Unite,
And hold the thare euere · til ich sende for the,
And loke thou conne som craft · er thou come thennes.’
‘Consaieth me, Kynde,’ quath ich · ‘what crafte be best to
leere?’
‘Lerne to loue,’ quath Kynde · ‘and lef alle other thynges.’ 208
‘Houshal ich come to catel so · to clothe me and to feode?’
‘And thow loue leeliche · lacke shal the neuere
Wede ne worldlich mete · while thy lyf lasteth.’
And ich thorg consail of Kynde · comsede to rrome 212
Thorgh Contricion and Confession · til ich cam to Unite;
And ther was Conscience constable · Crystine to saue.
He was byseged sothliche · with seuene grete geauntes,
That with Antecrist helden · harde aseyms Conscience. 216

Sleuthie with hus slynge · an hard saut he made.
Proude preostes cam with hym · passend an hundred;
In paltokes and piked shoes · and pissares longe knyues,
Thei come aseyms Conscience; · with Couetise thei helden. 220
‘By the Marie,’ quath a mansed preest · was of the marche of
Yrelonde,
‘Ich counte Conscience no more · by so ich cacche seluer,
Than ich do to drynke · a drawt of good ale!’
And so seide sexty · of the same contreye;
And shoten ayein with shotte · many a shef of othes;
And brode hoked arwes · goddes herte, and his nayles,
And hadden almost Vnyte · and holynesse adowne.

Conscience cryed, 'helpe · Clergye, or ells I falle
Thow inparit prestes · and prelates of holicherche.'
Freres herden hym crye · and comen hym to helpe,
Ac for thei couth nouzhe wel her craft · Conscience forsoke hem.
Nede neghe tho nere · and Conscience he tolde
That thei come for coueityse · to haue cure of soules—

'And for thei arm poure, par aventure · for patrimoigne hem failleth,
Thei wil flatre, to fare wel · folke that ben riche;
And sithen thei chosen chele · and cheytif poueret,
Lat hem chewe as thei chese · and charge hem with no cure!
For lomer he lyeth · that lyflode mote begge,
Than he that laboureth for lyflode · and leneth it beggeres.
And sithen freres forsoke · the felicite of erthe,
Lat hem be as beggeres · or lyue by angeles fode!'

Conscience of this conseille tho · comsede forto laughe,
And curteislich conforted hem · and called in alle freres,
And seide, 'sires, sothly · welcome be 3e alle
To Vnite and holicherche · ac on thyng I 3ow preye,
Holdeth 3ow in Vnyte · and haueth none envye
To lered ne to lewed · but lyueth after 3owre rewle.
And I wil be 3owre borghe · 3e shal haue bred and clothes,
And other necessaries i-nowe · 3ow shal no thyng faille,
With that 3e leue logyk · and lerneth for to louye.
For loue laft thei lordship · bothe londe and scole,
Frere Fraunceys and Dominyk · for loue to ben holy.
And if 3e coueyteth cure · Kynde wil 3ow teche,
That in mesure god made · alle manere thynge,
And sette hem at a certeyne · and at a syker nouombre,
And nempned names newe · and noumbred the sterres;

Qui numerat multitudinem stellarum, et omnibus eis nomina
[vocat], etc.

Kynes and knyghtes · that kepem and defenden,

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B. 235. chetifte LR; chetif C; chaytijf O. 242. curtellich L. 248. I-nowe R; I-now C; ynowe WOB; anowe L. 254. hem W; it LCROB. 255. nomina CB; LWRO om. vocat is not in the MSS.
C. PASSUS XXIII. 224-257. 593

And so seide syxty · of the same countreo;
And shotten æyeys hym with shot · many a schef of othes,
And brode-hokeede arwes · godes herte, and hus nailes,
And hadde almost Unite · and holychurche a-doune.

Conscience cride, 'helpe · Cleregie, other ich falte
Thorgh imparfit preestes · and prelates of holychurche.'
Freres herde hym crie · and komen hym to helpe,
Ac for thei couthe nat wel here craft · Conscience for-soke hem.
Neode neyhedeo tho ner · to Conscience he tolde
That thei came for couetise · to haue cure of soules—
'And for thei are poure, paraunter · for patrimonye hem failleth,
Thei wolle flaterie to fare wel · to folke that ben riche.
And sitthen thei chosen chile · and chaytif pouerte,
Let hem cheue as thei chosen · and charge hem with no cure!
For lommere he lyeth · that liflode mote begge,
Than he that laboreth for lyflode · and leneth hit beggeres.
And sitthen freres for-soke · the felicite of erthe,
Lat hem be as beggers · other lyue by aungeles fode!
Conscience of this consail tho · com jede for to lauhe,
And cortesly confortid hem · and cald yn alle freres,
And seide, 'sireys, sothly · wel-come be 3e alle
To Unite and to holichurche · ac o thing ich 3ow preye,
Holdeth 3ow in Unite · and haueth non enuye
To lerede ne to lewde · bote lyueth after 3oure reule.
And ich wol beo 3oure borw · 3e shulleth haue brede and
clothes,
And other necessaries ynowny · 3ou shal no thyng lakke,
With that 3e leue logyk · and lerneth for to louye.
For loue lefte thei lordshupes · bothe londe and scole,
Frere Fraunceis and Domynyk · for loute to be holy.
And ye 3e couetith cure · Kynde wol 3ow telle,
That in mesure god made · alle manere thynges,
And sette hit at a sertayn · and at a syker nymbre,
And nempnde hem names · and nombrede the sterres;

Qui numerat multitudinem stellarum.
Kynges and knyghtes · that kepen and defenden.

C. 225. many—of EF; many a schef S; many schef of T; mony schef P.
226. harwes P; see l. 117. 236. chaitif M; chaitif T; chaitif S; saytif PE.
250. lemye P. 253. 3e EMFST; he P. 255. a (t) EMFT; PS om.
Han officers vnder hem · and vch of hem certeyne;
And if thei wage men to werre · thei write hem in noumbre,
Or wil no tresorere hem paye · travaillie thei neure so sore.
Alle other in bataille · ben yholde bribours,
260
Pilours and pykehernois · in eche a place ycurshed.
Monkes and monyals · and alle men of religioun
Her ordre and her reule wil · to han a certeyne noumbre.
Of lewed and of lered · the lawe wol and axeth
264
A certeyn for a certeyne · saue onelich of freres!
For-thi,’ quod Conscience, ‘by Cryst · kynde witte me telleth,
It is wikked to wage 30w · 3e wexeth out of noumbre!
Heuene hath euene noumbre · and helle is with-out noumbre;
For-thi I wolde witterly · that 3e were in the registre,
269
And 30wre noumbre vndre notaries sygne · and noyther mo ne lasse!’

‘Enuye herd this · and heet freres to go to scole,
And lerne logyk and lawe · and eke contemplacioun,
272
And preche men of Plato · and preue it by Seneca,
That alle thinges vnder heuene · ouste to ben in comune.
And 3it he lyeth, as I leue · that to the lewed so precheth,
For god made to men a lawe · and Moyses it tauce,
276

Non concepisces rem proximi tui.
And euele is this yholde · in parishes of Engelonde,
For persons and parishprestes · that shulde the peple shryue,
Ben curatores called · to knowe and to hele,
Alle that ben her parisshiens · penaunce to enioigne,
280
And shulden be ashamed in her shrift; · ac shame maketh hem wende,
And fleen to the freres · as fals folke to Westmynstre,
That borweth and bereth it thider · and thanne biddeth frendes
3erne of forgifnesse · or lenger 3eres lone.
284
Ac whil he is in Westmynstre · he wil be biforn,
And make hym merye · with other mennes goodis,
And so it fareth with moche folke · that to the freres shryueth,
As syours and excecutours · thei wil 3yue the freres
288

B. 259. LWCR0B omit Or, but Crowley retains it. WOB surmount the difficulty by placing L. 259 after L. 261. 270. notaries WCOB; notarie L. 284. lone O; loone WC; lene (or lene?) LR. 288. 3yue JE WRO; seue JE B; je (with ne above) L.
Hauen officers vnder hem · and ech of hem a certayn; 258
And yf thei wage men to werre · thei wryten hem in numbre;
Wol no treserour take hem wages · trauyle thei neuere so sore,
Bote hij beon nempned in the numbre · of hem that ben ywaged.
Alle othere in bataille · beeth yholde brybours,
Filours and pyke-herneys · in eche parshe a-corsede.
Monekes and monyales · and alle men of religion, 264
Here ordre and here ruele wol · to haue a certayn numbre.
Of lered and lewede · the lawe wole and asketh
A certayn for a certayn · saue onliche of freres!
For-thi," quath Conscience, 'by Crist · kynde wit me telleth, 268
Hit is wickelede to wage you · ye wexeth oute of numbre!
Heuene haueth euene numbre · and helle is with-oute numbre;
For-thi ich wolde witerly · that ye were in registre,
And youre numbre vnder notarie signe · and nother more ne lasse!

Enuye herde this · and het freres go to scole, 273
And lerne logik and lawe · and eke contemplacion,
And preche men of Plato · and prouen hit by Seneca,
That alle thyng vnder heuene · ouhte to beo in comune. 276

He lyeth, as ich leyue · that to the lewede so precheth,
For god made to men a lawe · and Moyses hit tauhte,

Non concupisces rem proximi tui.
And vuel is this yholde · in parshes of Yngelonde,
For persones and parshe-preestes · that sholde the peuple shryue,
And thei beon curatours cold · to knowe and to hele, 281
Alle that been here parshenes · penances to enioyne,
And beo ashamede in here shryft; · ac shame maketh hem
wende,
And fleo to the freres · as fals folke to Westmynstre, 284
That borweth and bereth hit thuder · and thenne byddeth frendes
3eorne of for-3euenesse · other lenger 3eres leue.
Ac while he is in Westmynstre · he wol be by-fore,
And maken hym myrie · with other menne goodes. 288
And so hit fareth by mucho folke · that to freres hem shryueth,
As asisours and executours · thei shal 3eue the freres

C. 262. yholde EST; yolde P. 269. wexeþ EFM; wexiþ T; wexit P.
271. whiterly P. 282. to enioyne MFS; enioyne T; enioyneþ P. 284.
þe EMST; P om. 290. asisours ES; asisours P; sisours MFT. execuc-
tours P.
A parcel to preye for hem • and make hem-self myrye
With the residue and the remenaunt • that other men biswonke,
And suffre the ded in dette • to the day of dome.

Enuye herfore • hated Conscience,
And freres to philosofye • he fonde hem to scole,
The while Coueytise and Vnkynudemesse • Conscience assaillled.
In Vnite holycherche • Conscience helde hym,
And made Pees porter • to pynne the 3ates
Of alle taletellers • and tyturers in ydel.
Ypocrisye and he • an hard saut thei made.
Ypocrisye atte 3ate • hard gan fiste,
And wounded wel wykkedly • many a wise techer,
That with Conscience acored • and cardinale vertues.
Conscience called a leche • that coude wel sryue,
'Go salue tho that syke ben • and thorw synne ywounded.'
Shrifte shope sharpe salue • and made men do penaunce
For her mysheddes • that thei wrouȝte hadden,
And that Piers were payed • redde quod debes.

Somme lyked nouȝte this leche • and lettres thei sent,
3if any surgien were in the sege • that softer couth plastre.
Sire Lief-to-lyue-in-leccherye • lay there and groned;
For fastyng of a Fryday • he ferde as he wolde deye.
'Ther is a surgien in this sege • that softe can handle,
And more of phisyke bi fer • and fairer he plastreth;
One frere Flaterere • is phisiciene and surgienne.'
Quod Contriçioun to Conscience • 'do hym come to Vnyte,
For here is many a man • herte thorw Ypocrisye.'
'We han no nede,' quod Conscience • 'I wote no better leche

Than persoun or parissh-prest • penytancere or bisship,
Saue Piers the Plowman • that hath powere ouer hem alle,
And indulgence may do • but if dette lette it.

I may wel suffre,' seyde Conscience • 'syn ȝe desiren,
That frere Flaterer be fette • and phisike ȝow syke.'

The frere her-of herde • and hyed faste
To a lorde for a lettre • leue to haue to curen,
As a curatour he were • and cam with his lettres

B. 300. a WRB; LCO om. 303. and WR; LCOB om. 308. in R;
LWCOB om.; see l. 311. 311. softe WRCOB; soft L.
A parcel to preye for hem · and maken hem murye
With the remenant of the good · that other men byswnone, 292
And suffre the dede in dette · to the day of dome.
   Enuye here-fore · hatyde Conscience,
And freres to philosophie · he fond hem to scole,
The while Couetise and Vnkyndenesse · assailede Conscience.
In Vnite holichurche · Conscience held hym, 297
And made Pees portor · to pynne the 3ates.
Alle tale-tellours · and titereres in ydel,
Ypocrise and thei · an hard saut thei 3euen. 300
Ypocrise at the 3ate · harde gan fighte,
And wonede wel wickedly · meny a wys techere,
That with Conscience acordede · and cardinale uertues.
Conscience calde a leche · that couthe wel shryue, 304
To salue tho that sik were · and thorgh synne y-wonded.
Shruft shupte sharpe salue · and made men do penaunce
For here mysdedes · that thei wrouht hadde,
And that Peers pardoun were ypaied · redde quod debes. 308
   Some likede nat this leche · and lettres thei senten,
Yf eny surgyen were in the sege · that softere couthe plastre.
Sire Lyf-to-lyue-in-lecherie · lay there and gronede;
For fastynge of a Friday · he ferde as he wolde deye. 312
   'Ther is a surgen in the sege · that softe can handle,
And more of fisik by fer · and faier he plastreth;
On frere Flaterere · is fisician and surgien.'
Quath Contricion to Conscience · 'do hym come to Unite, 316
For her is meny man · hurt thorgh Ypocrisy.'
   'We haue no neode,' quath Conscience · 'ich wote no bettere leche
Than person other parshe-prest · penytancer other busshup,
Sauie Peers the Plouhman · that hath powere ouere alle, 320
And indulgence may do · bote yf dette lette.
Ich may wel suffry,' quath Conscience · 'sutthe 3e desieren
That frere Flaterere be fet · and fysyke you syke.'
   The frere here-of herde · and hyede faste 324
To a lorde for a lettere · leue to haue to curen
As he a curatour were · and cam with hus letteres
B. PASSUS XX. 325–357.

Baldly to the bishop and his brief hadde,
In contrees there he come in confessiouns to here;
And cam there Conscience was and knokked atte gate.
Pees vnpynne it was porter of Vnyte,
And in haste asked ‘what his wille were?’
‘In faith,’ quod this frede ‘for profit and for helthe
Carpe I wolde with Contricioun and therefor come I hide.’

‘He is sike,’ seide Pees ‘and so ar many other,
Ypocrisy hath herte hem ful harde is if thi keure.’
‘I am a surgien,’ seide the segge ‘and salues can make;
Conscience knoweth me wel ‘and what I can do bothe.’
‘I preye the,’ quod Pees tho ‘ar thow passe ferther,
What hattestow? I preye the ‘hele nouste thi name.’
‘Certes,’ seide his felow ‘sire Penetrans-domos.
‘3e, go thi gate,’ quod Pees ‘bi god, for al thi phisyk,
But thow conne somme crafte ‘thow comest noust her-inne!
I knewe such one ones ‘nouste eighte wynter passed,
Come in thus ycoped ‘at a courte there I dwelt,
And was my lordes leche ‘and my ladyes bothe.
And at the last this limitour ‘tho my lorde was out,
He salued so owre wommen ‘til somme were with childe!’
Hende-speche het Pees ‘opene the gates—
‘Late in the frere and his felawe ‘and make hem faire chere.
He may se and here ‘so it may bifalle,
That Lyf thorw his lore ‘shal leue Coueytysye,
And be adradde of Deth ‘and with-drawe hym fram Pryde,
And acorde with Conscience ‘and kisse her either other.’
Thus thorw Hende-speche ‘entred the frere,
And cam in-to Conscience ‘and curteisly hym grette.
‘Thow art welcome,’ quod Conscience ‘canstow hele the syke?
Here is Contricioun,’ quod Conscience ‘my cosyn, ywounded;
Conforte hym,’ quod Conscience ‘and take kepe to his sores.
The plastres of the persoun ‘and poudres bitten to sore,
C. PASSUS XXIII. 327–359.

Baldely to the bushope · and hus brefe hadde,
In countreyes ther he cam · confessions to hure;
And cam ther Conscience was · and knockede atte gate.
Pees vpynned the dore · that was portour of Vnite,
And in hast he askede · 'what hus wil were?'
'In faith,' quath this frere · 'for profit and for helthe,
Carpe ich wolde with Contricion · and ther-fore cam ich hyder.'
'He is syke,' seide Pees · 'and so aren meny othere;
Ypocrisy hath hurt hem · ful hard is yf thei keuere.'
'Ich am a surgen,' seide the frere · 'and salues can ich make,
Conscience knoweth me wel · and what ich can don.'
'Ich preye the,' quath Pees tho · 'er thou passe forthere,
What hattest thou? ich praye the · hele nat thy name.'
'Certes,' seide his felawe · 'syre Penetrans-domos.'
'3e, go thi gate,' quath Pees · 'by god, for al thy fysike,
Bote thou conne other craft · thou comest nat here-ynne!
Ich knew much on ones · nat eyhte wynter passede,
Cam yn thus y-coped · at a court there ich dwellede.
He was my lordes leche · and my ladies bothe,
And atte last this lymytour · tho my lord was oute,
He saluied so oure wommen · til somme were with childe!'
Hende-speche het Pees tho · opene the gate —
'Lat yn the frere and hus felawe · and make hem faire chere.
He may see and huyre here · so may by-falle,
That Lyf thorgh hus lore · shal leue Couetise,
And to beo a-drad of Deth · and with-drawe hym fro Pryde,
And acorde with Conscience · and cusse her aither othere.'
Thus thorgh Hende-speche · entrede the frere,
And cam to Conscience · and corteisliche hym grette.
'Thou art welcome,' quath Conscience · 'canst thou hele syke?
Here is Contricion,' quath Conscience · 'my cosyn, ywonded;
Conforte hym,' quath Conscience · 'and take kepe to hus sores.
The plastres of the person · and the pouderes beoth to sore,
He lat hem ligge ouerlonge • and loth is to chaunge hem;
Fro lenten to lenten • he lat his plastres bite.'
'That is ouerlonge,' quod this limitour • 'I leue I shal amende it;'

And goth and gropeth Contricioun • and gaf hym a plastre
Of 'a pryue payement • and I shal praye for 3ow,
For alle that ye ben holde to • al my lyf-tyme,
And make 3ow, my lady • in masse and in matynes,
As freres of owre fraternite • for a litel syluer.'
Thus he goth and gadereth • and gloseth there he shryueth,
Tyl Contricioun hadde clene foryeten • to crye and to wepe,
And wake for his wykked werkes • as he was wont to done.

For confor of his confessour • Contricioun he lafte,
That is the souereynest salue • for alkyn synnes.
Sleuth seigh that • and so did Pryde,
And come with a kene wille • Conscience to assaille.

Conscience cryde eft • and bad Clergye help hym,
And also Contricioun • forto kepe the 3ate.
'He lith and dremeth,' seyde Pees • 'and so do many other;
The frere with his phisik • this folke hath enchaunted,
And plastred hem so esyly • thei drede no synne.'

'Bi Cryste,' quod Conscience thro • 'I wil become a pilgryme,
And walken as wyde • as al the worlde lasteth,
To seke Piers the Plowman • that Pryde may destruye,
And that freres hadde a fyndyng • that for nede flateren,
And contrepleteth me, Conscience; • now Kynde me auenge,
And sende me happe and hele • til I haue Piers the Plowman!
And sitthe he gradde after grace • til I gan awake.

Explicit hic dialogus Petri Plowman.

B. 379. wordle L.
And lat hem lygge ouer-lange · and loth is to chaungen; 360
Fro lente to lente · he let hus plastres byte.’
‘That is ouerlonge,’ quath this lymytour · ‘ich leyue ich shal
amende hit.’
He goth and gropeth Contricion · and gaf hym a plastre
Of ‘a pryue payement · and ich shal preye for 3ow, 364
And for hem that 3e aren holden to · al my lyf-tyme,
And make 3ow, my lady · in masse and in matynes,
As freres of oure fraternite · for a litel seluer.’
Thus he goth and gadereth · and gloseth ther he shryueth, 368
Til Contricion hadde clene for-3ute · to crie and wepe and wake
For hus wickede werkes · as he was woned by-fore.
For comfort of hus confessour · Contricion he lefte,
That is the soucreyne salue · for alle kynne synnes. 372
Anon Sleuthe seih that · and so dude Pruyde,
And comen with a kene wil · Conscience to assaile.
Conscience criede eft · ‘Cleregie, come help me!’
And bad Contricion to come · to helpe kepe the 3ate. 376
‘He lith adreynt,’ saide Pees · ‘and so doth meny othere;
The frere with hus fisik · this folke hath enchaunted,
And doth men dynke dwale · that men dreeth no synne.’
‘By Crist,’ quath Conscience tho · ‘ich wol by-come a pilgryme,
And wenden as wide · as the worlde regneth, 381
To seke Peers the Plouhman · that Pruyde myghte destruye,
And that freres hadden a fyndyne · that for neode flateren,
And counterpleideth me, Conscience; · nowe Kynde me a-venge,
And sende me hap and hele · til ich haue Peers Plouhman!’
And suthe he gradde after grace · til ich gan a-wake. 386

Hic explicit passus secundus de Dobest.
Explicit Peers Plouheman.

C. 361. byte T; bite EMF; byde PS. 362. lymytour EFT; lymatour P.
363. and (1) EFS; PMT om. 364. 3owe P. 370. wonede P. 376. kepe
EMST; P om. 377. adreynt EMF; adreyched P. 378. enchauntede P.
381. wordle P. 383. pat (1) EMFST; þe P.
RICHARD THE REDELESS.

Prologus.

AND as I passid in my preiere, ther prestis were at messa,
In a blessid borugh that Bristow is named,
In a temple of the trinite the toune euen amyddis,
That Cristis chirche is cleped amonge the comune peple,
Sodeynly ther sourid selcouthe thingis,
A grett wondir to wyse men as it well myyth,
And dowtes ffor to deme ffor drede comynge after.
So sore were the sawis of bothe two sidis,
Of Richard that regned so riche and so noble,
That whyle he werried be west on the wilde Yrisshe,
Henri was entrid on the est hal,
Whom all the londe loued in lengthe and in brede,
And ros with him rapely to ristyn his wronge,
ffor he shulde hem servue of the same after.
Thus tales me troblid ffor they trewe were,
And amarride my mynde rith moche and my wittis eke:
ffor it passid my parceit and my preifs also,
How so wondirffull werkis wolde haue an onde.
But in sothe whan they sembled some deda repente,
As knowyn is in cumpas of Cristen londis,
That rewthe was, if reson ne had reffourmed
The mysscheff and the mysserule that men tho in endurid.
I had pete of his passion that prince was of Walis,
And eke ourc crownd kynge till Crist woll no lenger;
And as a lord to his liage thou I lite hade,
All myn hoole herte was his while he in helthe regnid.

10. MS. wyle.
12. Cf. He had be lord of pat londe in lengthe and in brede; C. 4. 261.
13. Cf. Two ryssen rapilie and rouned to-geders; C. 7. 383. MS. rosse
(for ros).
15. MS. where.
22. For endurid, read durede.
And sfor I wuste not witterly • what shulde sfall,
Whedir god wolde sseue him grace • sone to amende,
To be oure gioure aȝeyn • or graunte it another,
This made me to muse • many tyme and ofte,
For to written him a writte • to wissen him better,
And to meue him of mysserewle • his myrnde to reffresshe, 32
sfor to preise the pynce • that paradise made,
To sfulfill him with sfeith • and sfortune aboue,
And not to gruccchen a grott • aȝeine godis sonde,
But mekely to suffre • what so him sente were, 36
And ȝif him list to loke • a leef other twyne,
That made is to mende him • of his myssededis,
And to kepe him in consforte • in Crist and nouȝt ellis,
I wolde be gladd • that his gost • myȝte glade be my wordis, 40
And grame if it greued him • be god that me bouȝte!
Ther nys no gouernour on the grounde • ne sholde gye him
the better—
And every Cristen kyng • that ony crowne bereth,
So he were lerned on the langage • my lyff durst I wedde—
ȝif he waite well the wordis • and so werche therafter; 45
sfor all is tresour of the trinite • that turneth men to gode.
And as my body and my beste ȝouȝte to be my liegis,
So rithfully be resoun • my rede shulde also,
sfor to conceill, and I couthe • my kyng and the lordis;
And ther-sfor I ffondyd • with all my ffyue wyttis
To trauelle on this thesis • to teche men ther-after
To be war of wyzelfisnesse • lest wondris arise. 52
And if it happe to soure honde • beholde the book onys,
RICHARD THE REDELESS: PROLOGUE.

And redeth on him redely · rewis an hundrid,
And if 3e sauere sum dell · se it sforth ouere,
ffor reson is no repreff · be the rode of Chester!
And if 3e flynde ffables · or ffoly ther-amonge,
Or ony ffantasie yffeyned · that no ffrete is in,
Lete youre conceill corette it · and clerkis to-gedyr,
And amende that ys amyssse · and make it more better:
ffor sít it is secrette · and so it shall lenger,
Tyll wyser wittis · han waytid it ouere,
That it be lore lawe full · and lusty to here.
ffor witterly, my will is · that it well liked
3ou and all 3ouris · and yonge men lueeste,
To be-nyme hem her noyes · that neweth hem ofte.
ffor and they mvse theron · to the myddwardis,
They shall fynde ffele ffawtis · ffoure score and odde,
That youghthe weneth alwey · that it be witte euere.
And thou3 that elde opyn it · other-while amonge,
And poure on it preuyl · and preue it well after,
And constrewre ich clause · with the culorum,
It shulde not apeire hem a peere · a prynce thou3 he were,
Ne harme nother hurte · the hyghest of the rewme,
But to holde him in hele · and helpe all his ffrendis.
And if ony word write be · that wrothe make myghte
My soureyne, that suget · I shulde to be,
I put me in his power · and preie him, of grace,
To take the entent of my trouthe · that thou3te non ylle.
ffor to wrath no wyght · be my wyll neuere,
As my soule be saff · ffrom synne at myn ende.
The story is of non estate · that stryuen with her lustus,
But tho that ffowlwyn her fflesh · and here fffrelle thoughtis;
So if my conceyll be clere · I can saie no more,
But ho be greued in his gost · gouerne him better,
And blame not the berne · that the book made,
But the wickyd will · and the werkis after.

55. C[.]f. 3ut sauere4 me nat 3l sawe; C. 11. 107.
56. C[.]f. 3i 3e rode of Chestre; B. 5. 467.
68. Th[.]e MS. omits lynde. 69. MS. yough.
72. C[.]f. 3e culorum of 3is clause; A. 3. 264; C. 13. 248.
78. C[.]f. Thenne knelede ich on my knees · and criede hure of grace,
    And preide hure pytously; C. 2. 76, 77.
Passus Primus.

Now, Richard the redeles reweth on you-self;
That lawlesse ledyn youre lyf and youre peple bothe;
ffor thoru the wyles and wronge and wast in youre tyme,
je were lyghtlich y-lyfte ffroth that you leef thoust;
And ffroth youre willfull werkis youre will was chaungid,
And rafe was youre riott and rest, ffor youre daiez
Weren wikkid thoru youre cursid counceill youre karis weren newed,
And coueitise hath crasid youre crowne ffor euere!

Radix omnium malorum cupiditas.

Of alegeaunce now lerneth a lesson other twayne,
Wher-by it standith and stablithe moste—
By drede, or be dynts or domes vntrewe,
Or by creaunce of coyne ffors casts of gile,
By pillynge of youre peple youre prynces to plese;
Or that youre wylle were wrouhte thoug wisdom it holde;—
Or be tallage of youre townes without ony werre,
By rewithles routus that ryffled euere,
By preysinge of polaxis that no pete hadde,
Or be dette ffors thi dees deme as thou fyndist;
Or be ledinge of lawe with loue well ytemprid.

Though this be derklich endited ffors a dull nolle,
Miche nede is it not to mwse ther-on,
ffor as mad as I am thou I litill kunne,
I cowde it discryue in a fewe wordyss;
ffor legiance without loue litill thinge availith.
But graceles gostis gylours of hem-self,
That neuere had harness ne hayle-schouris,
But walwed in her willis ffors-wyndern in here youthe,
They sawe no manere sighth saff solas and ese.

9. Cf. Furst I learned to lyse a lesson or twyne; A. 5. 117.
15. MS. towunes or towynes.
16. MS. routus, altered to routes, unnecessarily.
17. Cf. Or Poule pe apostle pat no pitee hadde; B. 10. 424; C. 12. 268.
19. Cf. And lede pe lawe as hure lust and losedyes make; C. 4. 196.
And cowde no mysse amende \ as when mysscheff was vp,  
But sorwed for her lustus \ as of lordschipe they hadde,  
And neure for her trespas \ oo tere wolde they lete!  
  3e come to 3oure kyngdom \ er 3e 3oure-self knewe,  
Crouned with a croune \ that kyng vnder heuene  
Míste not a better \ haue bouste, as I trowe;  
So full was it full \ with vertuous stones,  
With perlis of pris \ to punnysshe the wrongis,  
With rubies rede \ the rjth for to deme,  
With gemmes and Iuellis \ Ioyned to-gedir,  
And pees amonge the peple \ for payne of thi lawis.  
It was full goodeliche ygraue \ with gold al aboute;  
The braunchis aboue \ boren grett charge;  
With diamantois derue \ y-doultid of all  
That wrouste ony wrake \ within or withoute;  
With lewte and loue \ yloke to thi peeris,  
And sapheris swete \ that souste all wrongis,  
Ypoudride wyth pete \ ther it be ouste,  
And traylid with trouthe \ and treste al aboute;  
for ony cristen kyng \ a croune well ymakyd.  
  But where this croune bicom \ a clerk were that wuste;  
But so a I can \ declare it I thenke,  
And nempe no name \ but tho that nest were,  
full preuyly they pluckud \ thy power awey,  
And reden with reale \ 3oure rewme thorou-oute,  
And as tyrauntis, of tiliers \ token what hem liste,  
And paide hem on her pannes \ when her penysses lacked.  
for non of 3oure peple \ durste pleyne of here wrongis,  
for drede of 3oure dukys \ and of here double harmes.  
Men mytten as well haue hunydy \ an hare with a tabre,
As aske ony mendis • ffor that thei myssede,
Or of ony of her men • thoug men wulde plete,
ffor all was ffelawis and ffelawschepe • that 3e with fferde,
And no soule persone • to punnyshe the wrongis;
And that maddid thi men • as thei nede muste.
ffor wo, they ne wuste • to whom ffor to pleyne.

ffor, as it is said • by elderne dawis,
'Ther gromes and the goodmen • beth all eliche grette,
Well wo beth the wones • and all that woneth ther-in!'
They ladde 3ou with loue • that 3oure lawe dradde,
To deme 3oure dukys mysssedis • so derue thei were.

Thus was 3oure croune crasid • till he was cast newe,
Thoru partinge of 3oure powere • to 3oure paragals.
Thus lachside they with laughinge • and lourid longe after,
But ffrist sawe they it not • ne youre-self nother;
ffor all was williche ywrouyte • as youre witte demed,
And no ffautis y-founde • till ffortune aperid.
But had 3oure croune be kepte • that comons it wiste,
Ther nadde morder ne mysscheff • be amonge the grette.
Thus 3oure cautell to the comoun • hath combred 3ou all,
That, but if god helpe • 3oure heruest is yyne.
Wytheth it not 3oure counceill • but wytheth it more 3oure-self,
The ffortune that fflallyn is • to ffeithesle peple;
And wayte well my wordis • and wrappe hem togedir,
And constrwe thoru clergie • the clause in thin herte,
Of maters that I thenke • to meve ffor the best
ffor kyngis and kayseris • comynge here-after.
Whane 3e were sette in 3oure se • as a sir aughte,
Ther carpinge comynliche • of conceill arisith,
The cheuyteyns cheef • that 3e chesse euere
Weren all to yonge of 3eris • to yeme swych a rewme;
Other hobbis 3e hadden • of Hurlewaynis kynne,
Reffusynge the reule • of realles kynde.

67. MS. Woll.
72. Cf. pere was laughynge and louryng; B. 5. 344. 75. MS. ffautis.
80. misspelt Wytheth (alt. to Wytheth) the first time, and wytheth the second time, in the MS.
83. MS. omiss poru. Cf. Clerkus pat were confessours • couplede hem to-
gederes To construe this clause; C. 5. 146, 147.
84. Cf. I dorste meue no matere; C. 11. 118. 85. MS. Kaysecereis.
RICHARD THE REDELESS: PASSUS II.

And whanne youre counselle I-knewe ye came so at ones, 92
for to leue on her lore and be led be hem,
for drede that they had of demynge ther-after,
And for curinge of hem-self cried on you euerere,
for to hente hele of her own greues,
More than for wurchepe that they to you owed,
They made you to leue that regne ye ne myyte,
Withoute busshinge adoune of all youre best ffriendis,
Be a fals colour her caris to wayve,
And to holde hem in hele if it happe myyte.
for trostith rith treuly and in no tale better,
All that they moued or mynged in that mater,
Was to be sure of hem-self and siris to ben y-callid; 104
for that was all her werchinge in worde and in dede.
But had ye do dely and as a duke oughte,
The frisst that you ffromed to that fals dede,
He shulde have hadde hongynge on hie on the fforckis,
Thou3 youre brother y-born had been the same.
Than wolde other boynardes haue ben abasahyd
To haue meved you to ony maters that mysscheff had been
ynne.
But for ye cleued to knavis in this cas I avowe,
That boldid thi bernes to belde vppon sorowe,
And stirid you stoutely till ye stumbled all.

Passus Secundus.

But moche now me merueilith and well may I in sothe,
Of youre large leuere and leodis aboute,
That ye so goodliche 3af but if gile letted,
As hertis y-beed y and hornyd of kynde,
So ryff as they ronne 3oure rewme thoru-oute,
That non at 3oure nede 3oure name wolde nempne
In fferesnesse ne in ffoltheed but fflaste fflie away-ward,
And some stode astonyad and stared for drede,
for eye of the Egle that oure helpe brouste.
And also in sothe the seson was paste

98. MS. myyte.
Passus ii. 2, MS. shouste; so also in l. 15.
9. MS. brouute.

111. MS. mysscheff.
ffor hertis y-heedid · so hy and so noble
To make ony myrthe · ffor mowtynge that nyghed. 13
That bawtid your estis · of here bolde chere;
They seuerid and sondrid · ffor somere hem fflaylid,
And ffowen in-to fforest · and ffeldis aboute,
All the hoole herde · that helde so to-gedir;
But yet they had hornes · half a 3ere after.
   Now liste me to lerne · ho me lere coude,
What kynnes concyell · that the kyng had,
Or meued him most · to merke his liegis,
Or serve hem with signes · that swarmed so thikke
Thorou-oute his lond · in lengthe and in brede,
That ho so had hobblid · thoru holtes and tounes,
Or y-passid the patthis · ther the prynce dwellyd,
Of hertis or hyndis · on hassellis brestis,
Or some lordis leveure · that the lawe stried,
He shulde haue y-mette · mo than y-nowe.
ffor they acombrede the contre · and many curse seruid,
And carped to the comounes · with the kyngys mouthe,
Or with the lordis · ther they be-lefte were,
That no renke shulde rise · reson to schewe.
They plucked the plomayle · ffro the pore skynnes,
And schewed her signes · ffor men shulde drede
To axe ony mendis · ffor her mys-dedis.
Thus leuerez ouere-loked · youre liegis ichone;
ffor tho that had hertis · on lie on her brestis
ffor the more partie · I may well avowe,
They bare hem the bolder · ffor her gay broches,
And busshid with her brestis · and bare adoun the pouere,
Liegess that loued 3ou the lesse · ffor her [lither] dedis.
So, trouthe to telle · as toune-men said,
ffor on that 3e merkyd · 3e myssed ten schore
Of homeliche hertis · that the harme hente.
Thane was it ffoly · in ffleith, as me thynketh,
To sette siluer in signes · that of noyzt serued.

16. to- in to-gedir is supplied in the MS. in a later hand.
17. a is supplied in the MS. in a later hand; cf. 'half a 3ere' in C. 3. 238.
25. MS. Or (wrongly). 35. MS. ichone.
37. Cf. ich may it wel avowe; C. 4. 315. 40. MS. yuell (for lither).
45. Cf. Bere no suluer ouer see · that kynges sygne shewe; C. 5. 126.
I not what you eylid • but if it ese were;
sfor sfrist at youre anoyntyng • alle were youre owene,
Bothe hertis and hyndis • and helde of non other; 48
No led of youre lond • but as a liege aughte,
Tyl ye, of youre dulnesse • deseuerance made,
Thoru youre side signes • that shente all the browet,
And cast adoun the crokk • the colys amyd, 52

Omne regnum in se divisum desolabitur; luce xvi. c.

3it am I lewde • and litill good schewe,
To coueyte knowliche • of kyngis wittis,
Or wilne to witte • how was the mevyng,
That [ladde] you to lykyng • youre liegis to merke, 56
That loued you full jelly • or leuerez beganne,
And as redy to ride • or renne at youre heste,
As wyghte myghte wilne • wonnyngye vpon erthe,
Tyll leuerez hem lette • and lordyns wrongis, 60
As youre-self sfonte well • whane sfortune you sfolwyd.
sfor whan ye list to lene • to youre owen lymmes,
They were so sfeble and sseynte • sfor saute of youre lawe,
And so sfeble and wayke • weye in the hammers, 64
That they had no myghte • to amende youre greues,
Ne to bere byrthen • youre banere to helpe.
But it longith to no liegeman • his lord to anoye,
Nother in werk ne in word • but if his witt sfiyle. 68
“No, redely,” quod Reson • “that reule I alowe;
Displese not thi demer • in dede ne in wordis,
But if the liste sfor to lede • thi lyf in dissese.
But sif god haue grauntyd the • grace sfor to knowe
Ony manere mysscheff • that mystte be amendyd,
Schewe that to thi souereyne • to scheide him sfrom harnes;
sfor, and he be blessid • the better the be-tudyth
In tyme sfor to telle him • sfor thi trewe herte.” 72

Now, sfor to telle trouthe • thus than me thynketh,

52. Cf. pat cast for to kele a crokke • and saue the fatte aboue; C. 22. 280.
56. MS. omits ladde. 57. Cf. And to lune me jilly; B. 1. 78.
58. Cf. slemen • to rennen and to ryde; C. 4. 271.
61. sfolwyd; the word sfiyled is written aboue, and is perhaps a better reading.
63. MS. sfiynte. 68. Cf. As in workes and in wordes; C. 3. 94.
612 RICHARD THE REDELESS: PASSUS II.

That no manere meynntenour · shulde merkis bere,
Ne haue lordis leure · the lawe to aperi,
Neither bragger ne boster · ffors no bremme wordis,
But ho so had kunnynge · and conscience bothe,
To stonde vnstumbled · and stronge in his wittis,
Lele in his leuynge · leuyd be his owen,
That no manere mede · shulde make him wrye,
 ffors to trien a trouthe · be-twynne two sidis,
And lette ffors no lordschep · the lawe to susteyne,
Whane the pore pleynd · that put were to wrongis.
And I were of conceill · by Crist that me bouste,
He shuld haue a signe · and sum-what be yerere,
 ffors to kepe his contre · in quiete and in reste.
This were a good grounde · so me god helpe!
And a trewe tente · to take and to yeue,
And any lord of this londe · that leueriz vsith.

But how the gayes han y-gon · god wotte the sothe
Amonge myghtfull men · alle these many yeris;
And, whedir the grounde of yfite · were good other ille,
Trouthe hathe determyned · the tente to the ende,
And reson hath reheresid · the rescuyte of all.

3it, I trowe, youre entente · at the ffrist tymre,
Was, as I wene, 3if I well thenke · in multitude of peple,
That ye were the more myghtier · ffors the many signes
That ye and youre seruauntis · aboute so thikke sowid;
And that they were more tristi · and trewer than other,
To loue you ffors the leuere · that legeaunce stroied;
Or ellis ffors a skylle · that skathed youre-self,
That comounes of contre · in costis aboute
Sholde knowe be hir quentise · that the kyng loued hem
 ffors her priuy prynte · passinge another.
3if that was youre purpos · it passith my wittis
To deve discretion · of youre well-doynge!
Thus were ye disceyued · thoru youre dube hertis,
That neuere weren to truste · so god saue my soule!

80. Cf.—braggynges · abosted, &c.; C. 9. 152.
82. Cf. to stomble, yf he stonde; C. 11. 35.
93. For And read For?
97. Cf. Til trewe hadde ytternygd · here trespas to ys ende; C. 2. 93.
106. MS. abouste; so also in II. 102, 152, 157, 182, 186. CL Yf yei knew
eny countrie · oyer costes aboute; C. 11. 12.
RICHARD THE REDELESS: PASSUS II. 613

But had the good Greghonde · be not agreeued,
But cherieschid as a cheffeteyne · and cheff of your e se,
3e hadde had hertis ynowe at your e wille · to go and to ride.
  And also in sereteyne · the sothe for to telle, 116
I wondir not hyly · thou3 heed-derou thou saillid;
for litill on your e lyf · the list for to rewe
On rascale that rolid · with ribbis so lene,
for saute of her ffoode · that sflatereris stelen, 120
And euere with here wylys and wast · ofte they hem anoyed,
That pouerte hem pricikd · sfull preuyliche to pleyne,
But where, they ne wyste · ne ho it wolde amende!
Thus 3e derid hem vnduly · with droppis of anger
And stonyed hem with stormes · that stynted neure,
But plucked and pulled hem ·anon to the skynnes,
That the sffesinge ffrust · sffreted to here hertis.
So whanne your e hauntelere dere · were all yatyn,
Was non of the rasskayle · aredy sfull growe,
To bere ony bremme heed · as a best aughte,
So wyntres wedir · hem wessh with the snowis,
With many derke mystis · that maddid her eyne.
  sfor well mowe 3e wyttyn · and so mowe we all, 132
That harde is the somer · ther sonne schyneth neuere.
3e sfostrid and sfofid · a sfewe of the best,
And leyde on hem lordschipe · aleyne vppon other,
And bereued the raskall · that rith wolde thei hadde,
And knewe not the caris · ne cursis that walkyd;
But mesure is a meri menne · thou3 men moche yerne:---

Deus exaudit clamorem pauperum, et iudicat causam eorum;

David in psalmis.

Thus be the rotus · your e raskall endurid, 140
Tyll the blessid bredd · brodid his wyngis,
To couere hem sfrom colde · as his kynde wolde.
Rith as the hous-hennes · vppon londe hacchen,
And cherichen her chekonys · sffro chele of the wynter,
Ryth so the hende Egle · the heyere of hem all,
Hasteth him in heruest · to hoyn his bryddis,

120. MS. ffauyte. MS. ffateris.
128. MS. where.
139. Measure is medycyne · pou3 how moche yerne; B. 1. 35; C. 2. 33.
142. Cf. as hus kynde wolde; C. 4. 129; and 9. 161.
145. MS. Eyere; but see iii. 74.
And besieth him beselye to brede hem sfeedrin,
Tyll her fer fuekris be fiulliche ypynned,
That they haue wyng at her wyll to wonne vppon hille,
Sfor venym on the valeye hadde sfoole with hem sfare,
Tyll trouthe the triacle telde somme her sothes.

Thus baterid this bred on bushes aboute,
And gaderid gomes on grene ther as they walkyd,
That all the schroff and schroup sondrid sfrom other.
He mellid so the matall with the hand-molde,
That they lost of their lemes the leuest that they had.
Thus sfoulyd this Faukyn on sylydis aboute,
And caute of the kyles a cartfull at ones,
That rentis and robis with ravyen euere lauhte.

It was not the Fawcon full fled at his likyng,
Sfor it cam him not of kynde kytes to loue.
Than bath he boldeliche as a brid wolde,
To plewme on his pray the pol fro the nekk,
But the blernyd boynard that his bagg stall,
Where purraile-is pulter was pynnied sfull ofte,
Made the Fawcon to sfloter and sflusssh sfor anger,
That the boy hadd be bounde that the bagge kepte.
But sone ther-after in a schorte tyme,
As sfortune sfolwith ech sfole till his ende,
This lorell that ladde this loby away

Ouere sfrithe and sforde sfor his sfals dedis,
Lyghte on the lordschepe that to the bridd longid,
And was sfelliche ylaushte and luggid sfull ylle,
And brouthe to the brydd and his blames rehersid
Preuylly at the parlement amonge all the peple.

Thus hawkyd this Egle and houed aboue,
That, as god wolde that goureyneth all thingis,
Ther nas kyte ne krowe that kareyne hantid
That he ne laushte with his lynage ne louyd sfull sone.
Sfor wher so they sfiere be sfrith or be wones,
Was non of hem all that him hide myyth,

149. MS. heue (for haue).
151. Cf. For trewe the telle) pat louse ys tryacle for synne; C. 2. 147.
156. MS. omits heyn and of heir.
158. MS. kuyttis, with kyes written above; see l. 161.
RICHARD THE REDELESS: PASSUS III.

But cam with him a reclayme • ffro costis aboute,
And ffell with her ffetheris • fflat vppon the erthe,
As madde of her mynde • and mercy be-souȝte,
They myȝte not ascronne • the sorowe they had servyd.
So lymed leues • were leyd alle aboute,
And panteris preuyliche • pight vppon the grounde,
With grennes of good heere • that god him-self made,
That where so they walkid • they waltrid downwardis;
And euere houed the Egle • on hie on the skyes,
And kenned clerliche • as his kynde axith,
Alle the preuy poynytis • that the pies wrouȝth.

Passus Tercius.

Now leue we this beu brid • till I restore,
For mater that my mynde • is meued in now,
That whi the hie hertis • her hele so mysside,
That pasture axid • rith to here pure wombis;
I wolde schewe as I sawe • till I se better,
And if I walke out of the wey • I wolde me repente.
Now herkeneth, hende men • how that me thynkyth,
Sauynge souereynes • and sages awise,
That the moste myscheff • vppon molde on
Is demed the dede • y-do aȝeins kynde.
Jît clereth this clause • no-thinge my wittis,
With out more mater • what it mene wolde.
I mene of the hertis • that hauette of ȝeris,
That pasture prikyth • and her preuy age;
Whan they han hoblid on the holte • an hundrid of ȝeris,
That they ffeblen in ffeissh • in fflle, and in bones,
Her kynde is to keuere • if they cacche myȝth
Adders that haren • alle hende bestis;
Thorhu busschis and bromes • this beste, of his kynde,
Secheth and serchet • tho schrewed wormes,
That steloth on the stedis • to stynghe hem to deth;

183. Cf. platte hure to þe erthe; C. 7. 3.
191. Cf. riȝte as kynde axeth; B. 2. 27.
Passus iii. 9. Cf. þe moste myschif on molde • mounteþ vp faste; C. r. 65.
18. MS. armen, with h supplied above the line.
And whanne it happeth the herte · to hente the edder,
He putyth him to payne · as his pray asketh,
And sfedith him on the venym · his sfelle to anewe,  24
To leue at more lykynge · a longe tyme after.
This is clergie, hir kynde · coltis nat to greue,
Ne to hurle with haras · no Hors well atamed,
Ne to stryue with Swan · thoug it shellle werre,  28
Ne to bayten on the Bere · ne bynde him nother,
Ne to wilne to woo · that were hem ny sibbe,
Ne to liste fflor to loke · that her alie bledde;
This was a3eins kynde · as clerkis me tolde:  32

Propter ingratitudinem liber homo revocatur in seruicium,
   ut in stimulo compunctionis, et in lege ciuili.

And therffor the herti · here hele so myssid,
And my3te nat passe the poynye · of her prime age.
Now constrew ho so kunne · I can saie no more,
But sfare I wolle to the sfowle · that I beffore tolde.  36

Off all billid breddis · that the bough spareth,
The propirte of partriche · to preise me lusthith,
That in the somer seson · whane sittinge nyeth,
That ich sfowle with his sfere · sfowth with his kynde,
This brid be a bank · bildith his nest,
And heipeth his eiren · and heitith hem after.
And whane the dame hath ydo · that to the dede longith,
And hopith fflor to hacche · or heruest begynne,  40
Thanne cometh ther a congion · with a grey cote,
As not of his nolle · as he the nest made,
Another proud partriche · and precyth to the nest,
And preuylish pirth · til the dame passe,  44
And sesith on his sete · with hir softe plumes,
And houeth the eyren · that the hue laide,
And with hir corps keuereh hem · till that they kenne,
And ffostrith and ffodith · till ffebrid schewe,  48

26. nat above the line. 27. MS. ne.
34. Cf. Whose fasspy pat poynyt; C. 2. 98.
39. Cf. In a somer sesoun; C. 1. 1.
41. Cf. Bridges I hihele·pat in buskes made nestes; B. 11. 336; and compare the whole passage in B. 11. 318-353 with the context.
42. MS. heires, which is obviously a blunder; for see l. 50, below. Heires = heirs; but eiren = eggs.
And cotis of kynde · hem keuere all aboute.
But as sone as they styffe · and that they steppe kunne,
Than cometh and crieth · her owen kynde dame,
And they ffowith the vois · at the ffirist note,
And leueth the lurker · that hem er ladde,
ffor the schrewe schrapid · to selde ffor her wombis,
That her lendys were lene · and leued with hunger.
But than the dewe dame · dineth hem swythe,
And ffor the hem fforthe · till they ffe kunne.

'What is this to mene, man?' · maiste thou axe,
'ffor it is derklitch endited · ffor a dull panne;
Wherffore I wilne · isf if thi thi will were,
The partriche propurtes · by whom that thou menest?'
A1 Hicke Heuyheed! · hard is thi nolle
To cacche ony kunnynge · but cautell bigynne!
Herdist thou not with eeris · how that I er tellde,
How the Egle in the est · entrid his owene,
And cried and clepid · after his own kynde briddis,
That weren anoyed in his nest · and norished ffull ille,
And well ny ywerewid · with a wronge ledde?
But the nedyn nestlingis · whan they the note herde
Of the hende Egle · the heyer of hem all,
Thei busked ffrro the busches · and breris that hem noyed,
And burnisched her beekis · and bent to-him-wardis,
And ffolowid him ffrersly · to ffighte ffor the wrongis;
They bablid with her billis · how thei bete were,
And tenydy with twiggis · two and twenty yeres.
Thus lafte they the ledde · that hem wrong ladde,
And tymed no twynte · but tolled her cornes,
And gaderid the grotus · with gyle, as I trowe.
Than ffolowid they her ffire ffadder · as good ffeth wolde,
That he hem ffede shulde · and ffostry fforthe,
And bringe hem out of bondage · that they were brouthe inne.

Thanne sighed the swymmers · ffor the Swan ffaillid,
And ffolw Lydia Faucoun · thoru ffeldus and touenes,
With many ffaire ffowle · thoug they ffeynte were,
And heuy ffor the hurte · that the Hors hadde.

53. MS. aboute.
62. Cf. what is pis to mene; B. i. 11.
78. Cf. And so I babeled on my bedes; B. 5. 8.
jit they sferkyd hem sforth · as sflaste as they myste,
To have the Egles helpe · of harme that they hadde;
sfor he was heed of hem all · and hieste of kynde,
To kep the croune · as croncle tellith.
He blythid the Beere · and his bond braste,
And lete him go at large · to lepe where he wolde.
But tho all the berlingis · brast out at ones,
As sflayne as the sfloule · that sflith on the skyes
That bosse was vnbounde · and brouste to his owene.
They gaderid hem to-gedir · on a grette route,
To helpe the heris · that had many wrongis;
They gaglidle sflouth on the grene · sflor they greued were,
That her sfrendis were sflalle · thoru sflounus castis.
They mornyd sflor the morthir · of manfull kny3tis,
That many a styff storme · with-stode sflor the comunes;
They monside the marchall · sflor his myssedede,
That euell coude his craft · when he clothed the Stede.
And euere as they sfolwide · this Faucoun aboute,
At iche mevinge sflotte · venyauence they asked
On all that assentid · to that synfull dede.

Are now to Richard · and reste here awhile,
sflor a preuy poynct · that persith my wittis.
Of sflautis I sflynde · that sflirst dede engendre
Cursidnesse and combraunce · amonge the yonge lordis,
And the wikkid werchinge · that walmed in her daies,
And 3it woll here-after · but wisdome it lette.
That were a lord of lond · that lawe hathe in honde,
That to lyghtliche leuth · or lewte apere,
The tale of a trifflour · in turmentours wede,
That neuere reed good rewle · ne resons bookis!
sflor ben they rayed arith · they recchith no sflorther,
But studieth all in stroutynge · and stireth amys euere;
sflor all his witte in his wede · ys wrappid sflor sothe,
More than in mater to amende · the peple that ben mys-led.

94. MS. brond; Mr Wright prints broad, but surely it is merely bond, misspelt broad owing to the influence of the following word braste.
97. MS. was (for as). Panne was I also sflayne · as sfloule of faire morwe;
B. 10. 153; C. 12. 103.
98. MS. brouste.
105. MS. pe (for pey).
107. MS. abouste.
112. MS. sflautis.
121. MS. stroutynge, here and in l. 134; but see l. 189.
ffor I say ffor my-self · and schewe, as me thynchith, 124
That he ois riall of his ray · that light reede him sfolwith;
jit swiche ffresshe sfoodis · beth sfeet in-to shambris,
And ffor her dignesse endauntid · of dullisshe wolli,
And, if thou well waite · of no wight ellis: 138

Qui mollibus vestiuntur in domibus regum sunt: in euangelio.

Than waite mo wayes · how the while turneth
With gyuleris, Ioyfull · ffor here gery Iaces,
And ffor her wedis so wyde · wise beth y-holde;
They casteth hem to creauince · the courte ffor to plese, 132
And hopen to be hied · in hast, yif they myythe,
Thoru swiche stif stroutynge · that stroyeth the rewme;
But here wey is all wronge · ther wisdom is ynned,
For they lepith als lyghtly · at the longe goynge,
Out of the domes carte · as he that throff neuere.
ffor they kepeth no coyne · that cometh to here hondis,
But chaunchyth it ffor cheynes · that in Chepe hangith,
And settith all her siluer · in seintis and hornes, 140
And ffor-doth the coyne · and many other craftis,
And maketh the peple ffor pens-lac · in pointe ffor to wepe;
And jit they beth ytake fforth · and her tale leued,
And ffor her newe nysete · nexte to the lordis.
Now, be the lawe of Lydford · in londe [and] in water
Thilke lewde ladde · ouste eyyll to thruye,
That hongith on his hippis · more than he wynneth,
And douteth no dette · so dukis hem preise, 148
But beggith and borwith · of burgeois in tounes
fiurris of sfoyne · and other fielre-ware,
And not the better of a bene · throu they boru euere.
And, but if the slevis · slide on the erthe,
Thei well be wroth as the wynde · and warie hem that it made;
And [but] zif it were elbowis · adoun to the helis,
Or passinge the knee · it was not acoufite.

126. Cf. and brousse bir in-to chaumbre; B. 3. 10.
136. MS. But (for For); wrongly repeated. MS. lyghly.
140. MS. scimtis (uncertain). 142. MS. pephe.
145. MS. ne; read and. 148. MS. dousteth. 150. MS. whare.
153. Cf. As wroth as he wynde; C. 4. 486.
154. Supply but; as in l. 152.
And if Pernell preisid · the plytis bihynde, 156
The costis were acoufittid · paye whan he my3th.
The leesinge so likyde · ladies and other,
That they Ioied of the Lette · and gyside hem ther-vnder;
And if Felice ffonde ony ffaute · thenne of the makynghe, 160
Yt was y-sent sone · to shape of the newe.
But now ther is a gyse · the queyntest of all,
A wondir coriouse crafte · y-come now of late,
That men clepith kerving · the clothe all to pecis, 164
That seuen geode sowers · sixe wekes after
Moun not sett the seemes · ne sewe hem aȝeyn.
But ther is a profitt in that pride · that I preise euere.
ffor thei fforn the pesinge paieth · pens ten dubele 168
That the clothe costened · the craft is so dere.
Now if I sothe shall saie · and shonne side tales,
Ther is as moche good witte · in swyche gomes nollis,
As thou shuldist mete of a myst · ffro morwe tyll euyn! 172
3it blame I no burne · to be, as him ouȝte,
In comunche clothinge · as his statt axith;
But to ledyn her lust · all here lyff-daies
In quentise of clothinge · fforn to queme sir pride, 176
And euere-more stroutynge · and no store kepe,
And iche day a newe deuyse · it dullith my wittis
That ony lord of a lond · shulde leue swiche thingis
Or clepe to his conceill · swiche manere cotis, 180
That loueth more her lustis · than the lore of oure lord.
And if a lord his leuist · lyste ffors to y3eue,
Ther may no gome fforn goodnesse · gette ther-of but lite,
ffor curtesie, fforn comlynesse · ne ffor his kynde herte, 184
But rather ffors his rancour · and rennyngue ouere peple,
ffor braggynghe and ffors bostynge · and beringe vppon oilles,
ffor cursidnes of conscience · and comynge to the assises.
This makyng men mysdo · more than ouȝte ellis, 188
And to stroute and to stare · and stryue aȝeyn vertu.

156. Cf. He preide purnele · here porfil to leue; C. 6. 129.
167. MS. aprfith (sic), with a profett written above it.
172. Cf. Pow myst bet mete be myst; C. 1. 163.
188. Cf. And makep men mys-do · meny score tymes; C. 4. 159.
RICHARD THE REDELESS: PASSUS III.

So [be] clergie, the cause · comsith in grette,
Of all manere mysscheff · that men here vsyn.
ffor wolde they blame the burnes · that brouȝte newe gyss, 192
And dryue out the dagges · and all the Duchè cotis,
And sette hem a-side · and scorte of hem telle,
And lete hem pleye in the porche · and presse non ynnere,
Ne no proude peniles · with his peynte sleve; 196
And eke repreue robbers · and riffleris of peple,
fflatereris and ffals men · that no feith vseth,
And alle deabilik doeris · dispise hem ichone,
And coile out the knyȝtys · that knowe well hem-self, 200
That were sad of her sawis · and suffre well coude,
And had trauelid in her tyme · and temprid hem-self,
And cherliche cheriche hem · as cheff in the halle,
ffor to ordyne officeris · and all other thyngis;
ffor to ordeyne officeris · and all other thyngis;
Men shulde wete in a while · that the world wolde amende,
So vertue wolde fflowe · whan vicis were ebbid.
But now to the mater · that I be-ffore meved,
Of the gomes so gay · that grace hadde affendid, 208
And how stille that steddeffaste stode · amonghe this reccheles
peple,
That had awilled his wyll · as wisdom him taughte:
ffor he drough him to an herne · at the halle ende,
Well homelich yhelid · in an holsume gyse, 212
Not ouerelunge, but ordeyned · in the olde schappe,
With grette browis y-bente · and a berde eke,
And y-wounde in his wedis · as the wedir axith;
He wondrid in his wittis · as he well myȝthe,
That the hie housinge · herborowe ne myȝte
Halfdell the houshold · but hales hem helped;
But ffor crafte that he coude · caste thenne or be-thenke,
He myȝte not wonne in the wones · ffor wittyt that he vsid; 220
But, arouydyd ffor his ray · and rebuked ofte,
He had leue of the lord · and of ladies alle,
ffor his good gouernaunce · to go or he drank!

190. MS. omits be.
193. Cf. let daggy hus clopes; C. 23. 143.
198. MS. sflateris.
201. MS. coude. So also in l. 319.
217. MS. houusinge.
220. Cf. Lorde, who shal wonye in þi wones; B. 3. 234.
221. MS. arouutyd.
622 RICHARD THE REDELESS: PASSUS III.

Ther was non of the mene · that they ne merueilid moche, 224
How he cam to the courte · and was not y-knowe;
But als sone as they wiste · that Witt was his name,
And that the kyng knewe him not · ne non of his knyxtis,
He was halowid and y-huntid · and y-hote trusse,
And his dwellinge ydemed · a bowe-drawte ffrom hem,
And ich man y-charchid · to schoppe at his crowne,
3if he nybed hem ony nere · than they had him nempned.
The portir with his pikis · tho put him vtere,
And warned him the wickett · while the waccche durid:
"Lete sle him!" quod the sleues · that slode vpon the erthe,
And alle the berldes burnes · bayed on him euere,
And schorned him, ffor his slaueyn · was of the olde schappe.
Thus Malaperte was my3tiffull · and maister of hous,
And euere wandrid Wisdom · without the 3atis.
"By him that wrouyte this world!" · quod Wisdom in wrath,
"But 3if 3e woll sumtymne · I walke in amonge 3ou,
I shall fforbede 3ou burnes · the best on this erthe,
That is, gouernance of gettinge · and grace that him ffolweth;
ffor these two trewly · twynned yet neuere."
And so it ffell on hem, in ffeith · ffor ffautilus that they vsid,
That her grace was a-goo · ffor grucchinge chere,
ffor the wronge that they wrouyte · to Wisdom affore.
ffor tristith, als trewly · as tyllinge us helpeth,
That iche rewme vndir roff · of the reyne-bowe
Sholde stable and stonde · be these thre degres:
By gouernance of grete · and of good age;
By styfnesse and strenthe · of steeris well y-yokyd,
That beth my3thffull men · of the mydill age;
And be laborers of lond · that lyfflode ne fffayle.
Thanne wolde [right dome] reule · if reson were amongis us,
That ich leode lokide · what longid to his age,
And neuere ffor to passse more · oo poynt fforther,
To vsurpe the service · that to sages bilongith,

228. MS. y-hotte. Cf. Ouer-al houted out · and yhote trusse; C. 3. 228.
241. MS. burnesse. 244. MS. faustis.
243. Cf. Pe richest rewme · pat reyne ouer houeth; B. 3. 207.
249. Cf. gan stable and stynye; B. 1. 120.
253. Cf. And lerne to labore with londe · lest lyffode hym faile; C. 9. 295.
254. MS. omits right dome.
RICHARD THE REDELESS: PASSUS III.

To be-come conselleris • er they kunne rede,
In schenshepe of souereynes • and shame at the last.
Sfor it ffallith as well to ffoldis • of four and twenty zeris,
Or yonge men of yistirday • to yeue good redis,
As be-cometh a kow • to hoppe in a cage!
It is not vknownen • to kunnynge leodis,
That rerulers of rewmes • around all the erthe
Were not yffoundid • at the sfrist tyme
To leue al at likynte • and lust of the world,
But to laboure on the lawe • as lewde men on plowes,
And to merke meyntenourz • with maces ichonne,
And to strie strouters • that sterede aeeine rithis,
And alle the myysedoers • that they myyte sffynde,
To put hem in preson • a peere thou3 he were;
And [not] to rewle as reremys • and rest on the daies,
And spende of the spicerie • more than it nedid,
Bothe wexe and wyn • in wast all aboute,
With deyntes y-doublid • and daunusinge to pipis,
In myrthe with moppis • myrrours of synne.
3it sforbede I no burne • to be blithe sum while;
But all thinge hath tyme • sfor to tempre glees:
Sfor caste all the countis • that the kyng holdith,
And loke how these lordis • loggen hem-self,
And euere shall thou sffynde • as sfer as thou walkiste,
That wisdom and ouere-wacche • wonneth sfer asundre;
But whane the gouernaunce goth thus • with tho the hous gie
shulde,
And letith lyghte of the lawe • and lesse of the peple,
And herkeneth all to honour • and to ese eke,
And that ich wyght with his witte • waite on him euere,
To do hem reuerence aright • thou3 the rigge brest,
This warmnesse in welth • with wy vppon erthe
Myzte not longe dure • as doctourz us tellith,
Sfor ho so thus leued • his lyff to the ende,
Euere wrappid in welle • and with no wo mette,

260. MS. xxiiij; to be read four and twenty, not twenty-four. Cf. 1. 79, above.
272. MS. om. not.
274. MS. abouste.
282. MS. What. probably by mistake.
284. Cf. And let lyght of pe lawe • and lasse of pe knyght; C. 9. 165.
My3te seic that he sawe · that seie was neuer,
That heuene were vnhonge · out of the hookis,
And were boun at his bidding · 3if it be my3te!
But clerkis knew I non 3ete · that so coude rede
In bokis y-bounde · thoug 3e brougte alle
That ony wy welldith · wonnynge vppon erthe;
ffor in well and in woo · the werld euere turneth,
3it ther is kew-kaw · thoug he come late,
A new thing that noyeth · nedy men and other,
Whanne realles remeveth · and ridith thoru tounes,
And carieth ouere contre · ther comunes dwelleth,
To preson the pillourz · that ouere the pore remneth;
For that were euene in her weye · if they well ride.

But 3it ther is a fiole faute · that I 3ynde ofte;
They prien aftter presentis · or pleynis ben y-clepid,
And abateth all the billis · of tho that nou3th bringith;
And ho so grucche or grone · a3eins her grette willes,
Mey lese her lyff lyghtly · and no lesse weddys.
Thus is the lawe louyd · thoru my3hty lordis willys,
That meyneteyne myssdoers · more than other peple.
ffor mayntenaunce many day · well more is the reuthel
Hath y-had mo men · at mete and at melis,
Than ony cristen kyng · that 3e knewe euere;
ffor, as reson and rith · rehersid to me ones,
Tho ben men of this molde · that most harme worchent.

ffor chyders of Chester · were chose many daies
To ben of conceill ffor causis · that in the court hangid,
And pledid pipoudris · alle manere pleynis.
They cared ffor no coyffes · that men of court wsyn,
But meved many maters · that man neuer thoug3te,
And ffeyned fchalshed · till they a ffyne had,
And knewe no manere cause · as comunes tolde.
Thei had non other signe · to schewe the lawe
But a preyu pallette · her pannes to kepe,
To hille here lewde heed · in stede of an howe.

295. MS. kne. MS. coude.
305. MS. 3faute.
309. Cf. Ich dor3 hau3 leid my fyve · and no lasse wold3; C. 4. 260.
311. Cf. To meynstene myssdoers · Mede þei take; B. 3. 246.
316. Cf. For þise are3 men on þis molde · þat maste harme worcheth; B. 3. 80.
317. MS. where.
They constrewed quarellis · to quenche the peple,
And pleitid with pollaxis · and poyntis ofswerdis, 328
And at the dome-jeuynge · drowe out the bladis,
And lente men leuere · of her longe battis.
They lacked alle vertues · that a Iuge shulde haue;
ssor, er a tale were ytold · they wolde trie the harmses, 332
Without ony answere · but ho his lyf hatid.
And ho so pleyned to the prince · that pees shulde kepe,
Of these mystirmen · medlers of wrongis,
He was lyghtliche y-lauyte · and y-luggyd of many, 336
And y-mummyd on the mouthe · and manaced to the deth.
They leid on thi leigis, Richard · lasshis y-now,
And drede neuere a dele · the dome of the lawe.
Ther nas rial of the rewme · that hem durste rebuke,
Ne Inge, ne Iustice · that Iewis durste hem deme
ssor oute that thei toke · or trespassid to the peple.
This was a wondir world · ho so well lokyd,
That gromes ouere-grew · so many grette maistris; 344
ssor this was the rewle in this rewme · while they here regnyd.
Thou, I satte seuenenynght · and slepte full sele,
[I miȝte not reche redili · to rekene the nombre]
Of many mo wrongis · than I write coude; 348
ssor sele were the ser giauntis · souȝe ssor to plete,
Or ony prentise of courte · preied of his wittis,
The while the Degonys domes · weren so endauntid.
Tille oure sire in his see · aboue the seuen sterris,
Sawe the many mysscheuys · that these men dede,
And no mendis ymade · but mentyne euere
Of him that was hiest · y-holde for to kepe
His liegis in lawe · and so her loue gette. 356
He sente sfor his serviantis · that sembled many
Of baronyes and baccheleris · with many brîth helmes,
With the comunes [of] the contres · they cam all at ones;
And as a duke dougi · in dedis of armes,
In full reall aray · he rood vpon hem euere.

347. A line lost; supplied by guess. 348. MS. Couude.
349. MS. ser giauntis.
351. MS. dogonyes; see l. 352, below.
352. *Cf. by the seven sterres; C. 18. 98.*
354. MS. mentyne it, absurdly.
Tyll Degon and Dobyn • that mennys doris brastyn,
And were y-dubbid of a duke • ffor her while domes,
Awakyd ffor weechis • and wast that they vsid,
And ffor her breme blastis • buffetis henten.
Than gan it to calme • and clere all aboute,
That iche man my3te • ho so mynde hadde,
Se, be the sonne • that so braise schewed,
The mone at the mydday • meve, and the sterris,
ffolwinge ffelouns • ffor her ffalse dedis,
Devourours of vetaile • that ffousten er thei paide.

Passus Quartus.

FOR where was euere ony cristen kynge • that ye euere knewe,
That helde swiche an household • be the half-delle
As Richard in this rewme • thoru myserule of other,
That alle his ffynys ffor ffautis • ne his ffée-ffermes,
Ne ffor-ffeyturis ffele • that ffele in his daies,
Ne the nownagis • that newed him euere,
As Marche and Moubray • and many mo other,
Ne alle the issues of court • that to the kyng longid,
Ne sellynge, that sowkid • siluer rith ffaste,
Ne alle the prophete of the lond • that the prince owed,
Whane the countis were caste • with the custom of wullus,
My3te not areche • ne his rent nother,
To paie the pore peple • that his puruyours toke,
Withoute preiere at a parlement • a poundage bisdie,
And a fifteneh • and a dyme eke,
And with-all the custom of the clothe • that cometh to ffayres?
And yet, ne had creauce icome • at the last ende,
With the comunes curse • that cleued on hem euere,
They had to beare to the deuyll • ffor dette that they owed.
And whanne the reot and the reeuell • the rent thus passid,
And no thing y-lafte • but the bare baggis,
Than ffele it afforse • to ffille hem a3eyne,
And ffeyned sum ffolie • that ffailid hem neuer,

364. MS. wrongly inserts And at the beginning of this line.
366. MS. aboute.
Passus iv. 4. MS. ffau3tis.
RICHARD THE REDELESS: PASSUS IV.

And cast it be colis • with her conceill at euene, 24
To haue prey parlement • for profit of hem-self,
And lete write writtis • all in wax closid,
ffor peeris and prelatis • that thei apera shuld,
And sente side sondis • to schreuys aboute, 18
To chese swiche cheualleris • as the charge wold,
To schewe ffors for the schire • in company with the grete.
And whanne it drowe to the day • of the dede-doynge,
That souereynes were semblid • and the schire-knyȝtis,
Than, as her fforsme is, ffirist • they begynne to declare 32
The cause of her comynge • and than the kyngis will.

Comliche a clerk than • comsid the wordis,
And pronouncid the poynsis • aparte to hem alle, 36
And meved ffors for money • more than ffors out ellis,
In glosinge of grete • lest greuyes arise.
And whanne the tale was tolde • anon to the ende,
A-morwe thei must, affore mete • mete to-gedir, 40
The knyȝtis of the comunete • and carpe of the maters,
With citiseyns of shiris • y-sent ffors for the same,
To reherse the articlis • and graunte all her askynge.
But yit ffors for the manere • to make men blynde,
SOMME argued aȝecin rith • then a good while,
And said, “we beth seruantis • and sallere ffongen,
And y-sent ffro the shiris • to shewe what hem greuweth,
And to parle ffors for her prophete • and passe no fierthere, 48
And to graunte of her gold • to the grett wattis
By no manere wronge way • but if werre were;
And if we ben ffauls • to thos here ffyndeth,
Eyull be we worthy • to welden oure hire.”

Than satte summe • as siphre doth in awgrym,
That noteth a place • and no-thing availith;
And some had ysoypid • with Symond ouere euene,
And schewed ffors for the schire • and here schew lost; 56
And somme were tituleris • and to the kyng wente,
And fformed him of foos • that good firendis wren,
That bablid ffors for the best • and no blame servued
Of kyngge ne conceyll • ne of the comunes nother,

25. MS. pproffitt (sic).
35. Cf. Cortesliche þe knyȝt þen • comede þese wordes; C. 9. 32.
Ho so toke good kepe to the culorum.
And somme skombrid and slepte and said but a lite;
And somme mafflid with the mouth and nyst what they mente;
And somme had hire and helde ther-with enure,
And wolde no sforther afoot sfor sfer of her maistris;
And some were so soleyne and sad of her wittis,
That er they come to the clos acombrid they were,
That thei the conclusiouon than constrewe ne couthe,
No burne of the benche of borowe nother ellis,
So blynde and so ballid and bare was the resoun.

And somme were so sfer at the sfrist come,
That they bente on a bonet and bare a topte saile
Affor the wynde fresshely to make a good sfare.
Than lay the lordis a-lee with laste and with charge,
And bare aboute the barge and blamed the maister,
That knewe not the kynde cours that to the crafte longid,
And warned him wisely of the wedir-side.
Thanne the maste in the myddis at the monthe ende,
Bowid sfor brestynge and brouste hem to lond;
Sfor ne had thei strucked a strake and sterid hem the better,
And abated a bonet or the blast come,
They had to throwe ouere the borde backewarde ichonne.
And some were acombrid with the conceill be-sfore,
And wiste well y-now how it sholde ende,
Or some of the semble shulde repente.
Some helde with the mo how it enure wente,
And somme dede rith so and wold go no sforther.
Some parled as perte as prouyd well after,
And clappid more sfor the coyne that the kyng oweth hem
Thanne sfor comforthe of the comyne that her cost paid,
And were be-hote hansell if they helpe wold,
To be seruyd sekirly of the same siluere.
And some dradde dukis and Do-well sfor-soke;

61. For culorum, see C. 4. 436.
65. Cf. That I ne myte forther a-foot; B. 5. 6.
70. Cf. And bryngy forth balled resones; C. 12. 38.
75. MS. aboute.
89. MS. owen.
93. The rest of the page (in the MS.) is blank.

END OF VOLUME I.