

- opponents. Detraction uses this hook to pull down good names.
84. Prv 22, 1: "A good name is more desirable than great riches; and high esteem, than gold and silver."
85. Jesus says of John, "If it is my will that he remain until I come, what is that to you?" (Jn 21, 20-23). This remark, the gospel goes on to point out, gave rise to a false rumor that John would not die.
86. The requirements for an honorable reputation were the qualifications for being able to testify in ecclesiastical courts. (Legitimacy is added to the three Roman law requirements that a witness be free, sane, and never convicted of a crime.)
87. Gn 49, 17 (Vulgate): *Fiat Dan coluber in via*. Jacob is speaking to his sons: "Let Dan be a serpent by the roadside, a horned viper by the path, that bites the horse's heel, so that the rider tumbles backwards."
88. *Cerastes cornutus*, the African horned viper or sand viper, has a horn-like projection over each eye. Bede distinguishes the adder and the viper in his commentary on Genesis: Dan the adder waits *in via*, on the wide path, while Cerastes the viper waits *in semita*, the narrow way, and attacks from the rear (*PL* 91, 280-81).
89. See note 86, above.
90. I. e., Pride, whose cudgel, Obstinacy, is described at II. 7940ff.
91. Dt 32, 41: "I will sharpen my flashing sword, and my hand shall lay hold of my quiver. With vengeance I will repay my foes and requite those who hate me."
92. *Noli me tangere*, "touch me not."
93. Fr. 8855 *Carmen en ve*: Ezekiel is given a scroll which he must eat before he speaks to the house of Israel; written on it are "lamentations and song and woes," *lamentationes et carmen et vae* (Ez 2, 9 in the Vulgate). The sense may be that Anger sings a song of lamentation over imagined grievances.

94. Solomon's famous judgment regarding which of two women was the mother of a child is in 1 Kg 3, 16-27.
95. Eph 4, 3-4: "Make every effort to preserve the unity which has the Spirit as its origin and peace as its binding force."
96. Gn 27, 41: "Esau bore Jacob a grudge because of the blessing his father had given him. He said to himself, 'When the time of mourning for my father comes, I will kill my brother Jacob.'"
97. The allusion is to the practice of sawing large logs over open pits.
98. The pilgrim cannot take the sacrament as long as he is on the wrong path, i. e., in a state of sin. He must return to the right path through the hedge of Penance.

### Book III

1. Four devouring beasts appear in one of Daniel's dreams (Dn 7, 1-14): the first is a lion with eagle's wings, the second a bear with three tusks, the third a leopard with four heads and four wings; the fourth is different from the others, having great iron teeth and ten horns, three of which are torn away and replaced by a horn with "eyes like a man and a mouth that spoke arrogantly" (Dn 7, 8). Daniel interprets these beasts to be the four kingdoms that will arise on earth, the fourth being the most powerful and terrible (Dn 7, 15). There are a number of startling figures in Ezekiel, including the vision of the dry bones that come to life (Ez 37, 1-10), and the four cherubim described in Ez 1, 5-14, each with four faces, that of a man, a lion, an ox and an eagle. These figures are later taken up as symbols of the four evangelists, however, and do not seem to be the kind of monster alluded to here. Among the monsters in the Apocalypse is Satan, figured as a flaming dragon with seven heads and ten horns. He does battle with Michael and the angels and is driven from heaven (Rv 12, 1-9).

2. Fr. 9098 *un mahomet*: an idol; the word is a special use of the name of Mohammed, whose followers were thought to worship his image.
3. Fr. 9163-64 *Je verrai ja le ve de pleur/ Et le hëu plain de douleur: ve* (for *lar. vae*) "Woe!" and *hëu* (*lar.*) "Alas!"
4. Fr. 9227 *Vilain est quant feut et bone: vilain* suggests that the king becomes a common laborer, when he works to undermine the foundations of the church. I have translated *vilain* as "churl" when it is used to describe Rude-Wit, who is not simply a peasant but a nasty one.
5. See note 6, below.
6. *Lam 1, 1*: "Widowed is she who was mistress over nations; the princess among the provinces has been made a toiling maid."
7. Fr. 9260-63 *Or pleure donc et fai duel grant/ Si com je t'ai dit par devant/ L'eglise est entour minee*: Stürzinger joins the second of these lines to the third, but *Avarice* appears to be referring here to the cries of woe she described earlier in ll. 9160ff., rather than to the undermining of the church, which she has just finished describing. ME Anon has "and make gret sorwe as I have seide be bifore" (Henry I, 119, ll. 4962-63).
8. Fr. 9276 *double trois*: "double three" or "six." Jr 6, 13: "For all, least no less than greatest, all are out for dishonest gain; prophet no less than priest, all practice fraud."
9. I Esdras 4, 29-31. See note 10, below.
10. Fr. 9308 *U secont du secont Esdras*: Esdras was regarded by Jerome as uncanonical and was therefore relegated to an appendix in the Vulgate as III Esdras. The references to "second" Esdras may be, as Henry (470 n. 4987) suggests, a misreading of *iii* as *ii*. The story of Apemen is part of the third answer given by three of Darius's royal bodyguards to the question: What is the strongest thing? The first answer is "Wine." The second answer is "The King." The third answer, accepted and rewarded by Darius as the wisest, is: "Women are strongest, but truth is victor over all things" (I Esd 3, 12).

11. Fr. 9363-64 *A Chaours ou en me nourrt/ Dont Chaourshin dite sui: Chaours* (Cahors in Garonne) was notorious for the practice of usury by bankers originally from Caorso in Lombardy. See Henry 470 n. 5017 and Langlois 232 n. 1.
12. *Avarice* is like Aesop's "dog in the manger."
13. "Gentle," in the sense of aristocratic.
14. In Chaucer's *Friar's Tale* an evil pardoner tries to cheat a old widow of her only remaining goods.
15. Punishments for theft included hanging and mutilation of the ears.
16. Fr. 9517 *Une Poitevine*: "one who counterfeits the money called Poitevine" (Godefroy). The *poitevine* was a coin from Poitou, of little value. Lydgate says it was worth "half a ferdhyng" (ll. 17616, Furnivall 471). Thievery is not above such a mean practice.
17. The miller's measure is called a *raison*. The word-play is the same as in the dialogue between Reason and Rude-Wit (ll. 5271-95).
18. See ll. 7230ff.
19. It would be inappropriate for Sloth to do any physical work even hanging Judas.
20. She turns coins from Tours into coins from Paris, which were worth one-fourth more. See Looock in Furnivall 47 n. 6.
21. "Iron cows" were the result of an unconscionable practice money or other goods would be lent by a lord to his tenant in exchange for the milk of a cow or the wool of a sheep with the stipulation that equivalent payments would continue to be made even if the animal were to die, an even after these payments came to exceed the value of the animal. As far as the lender was concerned, these "iron cows" could never die. See Langlois 232 n. 2, and Delacour 105 n. 2.
22. Fr. 9638 *Et la liere en vent xx deniers: liere* apparently refers to a period of time.

23. Simon Magus, who gave his name to the sin of Simony, was a magician who attempted to buy the charismatic gifts of the apostles (Acts 8, 9-24). Gehazey: Gehazi, a servant of Elisha, deceitfully took money offered to his master for having cured a leper, and, as punishment, he himself was made a leper (II Kings, 5). Rude-Wit invokes St. Simon (l. 5271).
24. Grace is indignant that she should be pledged for so little, i. e., money, in the practice of selling indulgences.
25. Prv 11, 1: "False scales are an abomination to the Lord, but a full [measure] is his delight." Prv 22, 10: "Varying weights, varying measures, are both an abomination to the Lord."
26. Avarice's hand *Barat*, "Fraud" (also called *Tricherie*, "Cheating") stretches curtains to make the fabric go further, and she dyes curtains for drapers so the cloth appears to be of finer quality than it is.
27. Cf. Chaucer's Pardoner, who carries with him false relics to deceive the people in order to "wynne silver" (*General Prologue*, 713).
28. Spavins are bony enlargements of the hocks of a horse caused by strain. Avarice is lame, but this is no disadvantage to her, as Lydgate's translation of *Vie*<sup>2</sup> explains: "For in halpyng is no synne;/ who doth vpright, may nothinge wynn" (ll. 18235-36, Furnivall 487).
29. Cf. Chaucer's Man of Law and Pardoner.
30. The tongue of Avarice is like the tongue of vertical scale: it moves towards the side where the most weight, i. e., money, is placed.
31. Fr. 10,127-29 *Pour sa boce la porte acus;/ Quant u monde est entre nuz/ Par le postis qui est estroit*. Stürzinger ends the sentence at l. 10129. I end it at l. 10,127 for greater clarity, following ME Anon (Henry I, 130, l. 5424).
32. According to a fourth century legend, St. Lawrence was roasted on a gridiron when he refused to hand over treasures of the Church to the Roman prefect. He gave the treasure to the poor and presented the poor to the prefect as the "Church's treasures." See Henry 478 n. 5462.

33. Merells: "A game played on a board between two players, each with an equal number of pebbles, disks of wood, or metal pegs or pins". Called also *fivepenny morris*, and *ninepenny*, or *nine men's morris*, according to the number of pins or men used" (*OED*).
34. St. George, with a pun on *gorge*, "throat."
35. Fr. 10,350 (*Et Trop mengus et Trop gloutoite*: lit., Eat-Too-Much and Drink-Too-Much).
36. Baal is the Babylonian idol who supposedly devoured great quantities of food: it was discredited by Daniel, who proved to the king that the food was actually consumed by the priests of Baal and their families (Dn 14, 3-22).
37. Fr. 10,386 *Qui se fait par atouchement*: The mouth is shaped by the morsels of food it tastes.
38. Fr. 10,393-96 *Que de lopins fust bien frole;/ Fussent a cheval ou a pie;/ Ne me chauroit gel paine eust/ Le sacc perche*: Morsels "on horseback or on foot" is obscure but it may mean eating quickly or slowly but continually. Henry suggests allegorical morsels being on horseback or on foot as they are tasted (480-81 n. 5564-66). ME Anon takes Fr. 10,394 as the beginning of a new sentence and uses the variant readings of MS o *Fusse* or MS M *Feuse* in arriving at his "Were I on horse or on foot, I rouhte never . . ."
39. Fr. 194227 *Male clique et mal(e) voisine: mal clique*, "bad door lock," suggests a loose tongue.
40. As Henry suggests, two birds may be conflated here: the bittern, which has a strident, booming voice, and the pelican, which was regarded as gluttonous, because it stores food in its bill, as in a second stomach (481-2 n. 5607-8). The bittern is a relative of the crane and the heron; according to the *OED*, its "mod. L. zoological name *botaurus* is an adaptation of the OF and ME *botor*, with a reference to a fanciful derivation from *bos taurus*, *taurus* being applied by Pliny (x. xlii) to a bird that bellows like an ox." The bird is commonly called such names as *taureau d'étang* and *boeuf de marais*. These associations help to

- explain the earlier reference to Gluttony rolling her eyes like a bull.
41. Fr. 10,479 *Gouffres*: lit., "gulls" or "pits."
42. Fr. 10,480 . . . *je le renvi: renvier*, "to return an invitation" or "to raise a bet." At "revie" (*Obs.*) the OED cites ME Anon, ". . . that other wole drinke also, and seyth anon, j reuye it," giving the definition: "To return (an invitation)." But it also presents several definitions referring to challenges in card games and other contests. Gluttony's two bellies appear to be in a contest to see which can consume more.
43. Gn 34, 1-2: "Dinah, the daughter whom Leah had borne to Jacob, went out to visit some of the women of the land. When Shechem, son of Hamor the Hivite, who was chief of the region, saw her, he seized her and lay with her by force."
44. Fr. 10,576: *Et qu'a(vee) eus se soit rendue: se rendre moine*, "to enter a monastery."
45. Fr. 10,605-6 *Plus orde (assez) que n'ose dire / Pour ce qu'il n'est pas a dire*: I follow ME Anon in ending the sentence after 10,606 rather than after 10,605 (Stitzinger's punctuation). ME Anon's rendering is: "more vile bi ynow pan I dar seye, for it is nouht for to speke" (Henry I, 136).
46. Fr. 10,635-37 *Par li ainsi in abstracto / Laide sui, mes in concreto / Encor je sui plus laide assez*: I have kept the Latin of these macaronic verses as well the Latin names of the tools of Venus (10,665ff.).
47. Fr. 10,647 *Lors me fas je (une) chambre coie: chambre coie* suggests a privy.
48. Deguileville gives these in Latin: *stuprum*, "defloration."
49. I. e., "you should be able to understand that I mean sodomy."
50. Fr. 10,680 *Ou plus tost ne was que Tigris*: The reference is to the legendary swiftness of the tiger, or through false etymology to the Tigris, the "swiftest of rivers" (Isidore *PL* 82, 434).

51. The wind bearing Grace comes from the south, as opposed to the north, the realm of the devil. See Book II, n. 39.
52. The Virgin is the distributor of Grace.
53. Fr. 10,965-66 *Glortieuse virge mere / qui a nul onques amere / Ne fus en terre ne en mer: amere*, "bitter" plays on the rhymes *mere / a-mere / mer*, as well as on the Virgin's name, *Maria*, and the name given to the place where Moses and the Israelites encountered bitter water: "They arrived at Marah, where they could not drink the water, because it was too bitter. Hence this place was called Marah" (Ex 15, 23).
54. Ex 3, 2: "Leading the flock across the desert, [Moses] came to Horeb, the mountain of God. There an angel of the lord appeared to him in fire flaring out of a bush."
55. Fr. 11,064 *En toi devint ver de terre*; Var. *A<sup>7</sup>GM devint com ver de terre*: "became like the earthworm," i. e., "became man." See Book I, n. 75. *Ver* can also mean "spring," and Deguileville may have intended that word-play.
56. As Adam and Eve are exiled from Eden, the earth is cursed: "Thorns and thistles shall it bring forth to you, as you eat the plants of the field. By the sweat of your face shall you get bread to eat, until you return to the ground, from which you were taken; for you are dirt and to dirt you shall return" (Gn 3, 17-18).
57. Gn 22, 1-14: Isaac's obedience to his father Abraham, who was prepared to offer him in sacrifice at the command of God, made him appropriate as a type of Jesus.
58. Jn 1, 29: "The next day, when John caught sight of Jesus coming towards him, he exclaimed: 'Look! There is the lamb of God who takes away the sin of the world.'" John echoes Is 53, 7: "Like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth."
59. Zec 13, 1: "On that day there shall be open to the house of David and to the inhabitants of Jerusalem a fountain to purify from sin and uncleanness."
60. The following two stanzas are the Et Cetera of the alphabet poem. "Ethics" refers to Aristotle's *Nicomachean Ethics*, translated in the mid-thirteenth century by Grosseseste. See

- Mann (1986) 298 and n. 8. Deguilleville also mentions his knowledge of the *Ethics* in *Le Pèlerinage de l'âme* (l. 1770ff.). See Langlois 248.
61. The story in Lk 7, 36-50, of the woman who wept for her sins as she anointed the feet of Jesus is associated with Mary Magdalene, who is mentioned shortly thereafter in Lk 8, 1-3 as one of several women "who had been cured of evil spirits and ailments" and were accompanying Jesus as he preached in the towns and villages. Magdalene is also mentioned in Mk 15, 40 and 16, 1, as well as Mt 28, 9 (at the death of Jesus and at the tomb).
62. The story of Peter's bitter tears at having denied Jesus is found in: Mt 26, 69-75; Mk 14, 66-72; Lk 22, 54-62; and Jn 18, 25-27.
63. Mary of Egypt, a fifth-century saint, formerly a prostitute. The details of her legendary life were available to Deguilleville in thirteenth-century accounts by Rutebuet and the verse *Vie de Sainte Marie l'Égyptienne*. See Henry 490 n. 6068. There is also a biography by Sophronius, Bishop of Jerusalem, in the *Vitae Patrum* (Pl 73, 672ff). The *Vitae Patrum* also contains the story Deguilleville recounts in Book IV of a devil who appeared to a hermit in the guise of an angel and tricked him into killing his father. See Book IV, n. 8, below.
64. Ex 17, 1-6: "The Lord answered Moses: 'Go over there in front of the people, along with some of the elders of Israel, holding in your hand the staff with which you struck the river. I will be standing there in front of you on the rock in Horeb. Strike the rock, and the water will flow from it for the people to drink.'"
65. 2 Sm 12, 13-22: David's treachery in having Bathsheba's husband Uriah so placed in battle that he would surely be killed was rebuked by the prophet Nathan and punished by the death of his first child by Bathsheba, later mother of Solomon.
66. Fr. 11,402 *Mes pas ma jounnee ne fis: jounnee* puns on "journey" and "day's work."

## BOOK IV

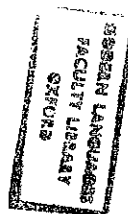
1. MSS *toAHTM*<sup>1</sup> have illustrations at or near this point. See Stürzinger (1893) 359.
2. Fr. 11,486 *Et la ligne tenoit aus mains: MS o has dens, "teeth," not mains, "hands."*
3. In 1307-8 the Templars were arrested and charged with various heresies, including some associated with the Cathars. See Barber 178-92 and 248-52 for a summary of these charges.
4. Heresy's attacks against Augustine are presumably those he experienced during his early life, including his involvement with Manichaeism, as well as his later disputes with sponsors of heretical doctrines.
5. Fr. 11,640 *ortigometra*: Henry points out that the name is from the Greek, meaning "mother of quails," but she identifies the bird as the water-rail (*rallus aquaticus*), a short-winged bird capable of only brief flight (492 n. 6262).
6. The Epistle for the feast of Mary Magdalene contains this passage from Solomon's Song of Songs: "Deep waters cannot quench love, nor can floods sweep it away. Were one to offer all he owns to purchase love, he would be roundly mocked" (Sg 8, 7).
7. Jerome's commentary on Eph 6, 11-12 ("Put on the armor of God so that you may be able to stand firm against the tactics of the devil. Our battle is not against human forces but against the principalities and powers . . .") cites Paul's comment in I Cor 10, 13: "*Tentatio vos non apprehendat nisi humana. Fidelis autem Deus, qui non permittet vos tentari supra id quod potestis* [No test has been sent to you that does not come to all men. Besides, God keeps his promises. He will not let you be tested beyond your strength] (*Pl* 26, 544). The imagery of the devil's nets and snares is found in Jerome's translation of Origen's commentary on The Song of Songs (*Pl* 24, 1195 [bound with 23]). Sg. 2, 9: "My lover is like a gazelle or a young stag. Here he stands behind our wall, gazing through the

- windows, peering through the lattices." Origen's Greek text had the equivalent of "nets" rather than the Vulgate's *cancellus*, "lattices," probably because of similar Hebrew words. See Henry 493 n. 6317.
8. The story is found in the *Vitae Patrum*: the hermit had been tempted for years by devils appearing to be angels, when one of them warns him that his father, on one of his usual visits, is planning to kill him with a double-edged axe (*bipennis*) hidden in a basket; taking the devil's advice, the son kills his father (PL 73, 1022). The story also appears in Jacques de Vitry, *Exempla*. See Crane 34, no. 76.
9. I Pt 5, 8: "Stay sober and alert. Your opponent the devil is prowling like a roaring lion looking for someone to devour."
10. Fr. 11,802 A [*la*] *gent (qui sont) de put affaire*. The word-play is on *put*, "prostitute."
11. Fr. 11,814 *De trespasser mur(et) ou hate: mur ou hate* is a legal term for boundary markers. See Henry 494 n. 6359.
12. Degulleville may be thinking of the incident in Augustine's *Confessions* (II, IV) where the youthful Augustine and his companions steal pears from a neighbor's orchard.
13. 2 Sm 2, 18-23: Asahel, "as swift of foot as a wild gazelle," ran after Abner, who warned him to turn back and then killed him with the butt of his spear.
14. The minimum age for ordination was thirty, according to Gratian: "*Si quis triginta aetatis suae annos non implevit, nullo modo presbyter ordinatur; etiamsi valde sit dignus*" (PL 187, 377-78). For a more detailed discussion, see Henry 495 n. 6368-9.
15. Merells: see Book III, n. 33.
16. In Chaucer's *The House of Fame* the poet-narrator is carried aloft to Fame's house by an eagle, and there is some banter about his weight (ll. 499ff.).
17. Syrtis: "Two large quicksands (*Syrtis major* and *minor*) off the northern coast of Africa" (OED).
18. Eccl 1, 2: "Vanity of vanities. . . All things are vanity."

19. Henry notes that in 1335 a Wheel of Fortune was painted by Laurent de Boulogne in the Castle of Hesdin (496 n. 6427).
20. The gambeson is Patience.
21. I. e., the calendar of the saints.
22. Fr. 12,046 *Aussi com marc qui est foule*: the "marc" is the residue left from the first pressing of the grapes. Here the image is of extracting the last juice from this residue.
23. Fr. 12,053 *Quar quant aucun ai encloue*: lit., "For when I have nailed [or shod] anyone." I substitute tongs for hammer in continuing the image of Tribulation as a blacksmith.
24. I. e., they blush.
25. Fr. *En vuidenge n(a) (que) murmure: murmure*, "murmuring" suggests the grumbling of those who complain about the blows of Tribulation. See also l. 12,163, below, where Tribulation is commissioned to strike the Lord's vessels: if they are empty she will hear their *murmure*.
26. Fr. 12,114 *Aus instrumens (de) Jolie pendre: pendre* suggests they are being hanged by these "instruments" as well as hanging upon them.
27. Acts 1, 16-18: "Now this man bought a field with the reward of his wickedness; and falling headlong he burst open in the middle and all his bowels gushed out."
28. The legend of Theophilus, bishop of Adana in Cilicia, is an early analogue of the Faust story. He sold his soul to the devil, but repented and the Virgin retrieved his bond. See Henry 499 n. 6585.
29. The Virgin is the North Star.
30. Fr. 12,446 *Preste de faire passage: passage*, "voyage" or "crusade."
31. Fr. 12,465-6 *Le tref tendu qui est homme/ Voile attrument: voile* means "veil" as well as sail, suggesting the habit of the religious.
32. I. e., observance of the rule of the monastery.

33. Fr. 12,488 *A fin qu'en li soit (re)her: reher, "to bind again, to repair."*
34. "Golden Mouth" is St. John Chrysostom. Henry (501 n. 6749) traces to a homily by Chrysostom (PG 51, 292) this image of the church as a ship brought to safe harbor by the Spirit.
35. The Pilgrim is moved by Grace to enter the monastery.
36. Fr. 12,614-15 *Bien doit ains souffrir coele/ Chevalier qu'il entre en estour. MSS to: aiant. . . qu'il entre.* Stürzinger substitutes *ains* for *aiant*. I follow MSS *to*, because Stürzinger's emendation loses the sense of an initiation *before* entering upon a new course of life or receiving an honor.
37. Fr. 12,640 *Et si (i) vi hostelre/ Par tout et infirmarie. MSS to: Dune part.* Stürzinger substitutes *Par tout* for *Dune part*. This emendation seems not to correct any obvious error in MSS *to* and these are followed here.
38. Discipline carries the shield (*targe*) of Prudence.
39. Voluntary Poverty wears the gambeson (*pourpoint*) of Patience.
40. Fr. 12,808 *Dame blanche.*
41. Chastity wears the gauntlets of Contenance (*Gaignepains, "Breadwinners"*).
42. Fr. 12,925-27 (*Et*) *par li en defaut [nul] n'est mis/ (Nul), mes soit sa procuracion/ (Soit) seellee de devotion:* the terms are legal, i. e., Prayer represents everyone in the court of the King of Heaven.
43. The story of the Good Thief is in Lk 23, 39-43.
44. Fr. 12,946 MS *to: toute(s) fois qu'il sou(b)melle.* Stürzinger substitutes *s'il dort ou sou(b)melle.*
45. *Latria*, "worship."
46. Psalm 70 (Vulgate): *Deus in adiutorium meum intende:* "O Lord, come to my aid."
47. Fr. 12,965-6 *Mout aime tel jugleterre/ (Et) tel son et arguement: jugleterre and arguement are reversed in ROTBAM<sup>16</sup>G.* These are followed here:
48. Fr. 13,024 *Mes de ce n'escriut je nen: the word-play is C exorter "cry out" (in protest) and ecrire, "write." See Henry 504 n. 7019.*
49. *Benedicite* is the word spoken by the superior giving monks permission to break silence.
50. The Pilgrim has permission to converse with Grace and the other virtues.
51. Is 65, 20. See Book I, n. 67.
52. The rainbow in Gn 9 marks the survival of Noah and his family; God says to Noah "I set my bow in the clouds to serve as a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow appears in the clouds, I will recall the covenant I have made between me and you and all living beings, so that the waters shall never again become a flood to destroy all mortal beings" (Gn 9, 13-15).
53. Fr. 13,318 *Pour traire les de sent(in)e orde: sentine, "bilge,"* carries suggestions of Noah's ark as well as the ship of Religion in which the Pilgrim now lives.
54. Aristotle discusses the relation between blood and milk in *De generatione animalium*, IV, viii: "It is clear that milk is possessed of the same nature as the secretion out of which each animal is formed. . . : the material which supplies nourishment and the material out of which Nature forms and fashions the animal are one and the same. And the material, in the case of blooded animals, is the bloodlike liquid, since milk is concocted [heated], not decomposed, blood" (Peck, 473).
55. There is word-play here on *viele*, "vielle" or "fiddle," *velle*, "keep watch," and *viele*, "old woman."
56. Chaucer's narrator in the *Book of the Duchess* is awakened from his dream by the ringing of a clock.

57. Fr. 13,515 *Quar trop long seroit li escris*: lit., "the writing would be too long." The word-play is on *escris*, "writing" and *escritee*, "cry" (see l. 13,024 and note 48, above).



## Index of Proper Names

- Abner, 113  
 Abstinence, 177  
 Adam, 90, 107, 167  
 Adversity, 164  
 Ahimelech, 56  
 Amalek, 107  
 Amasa, 113  
 Ambrose, St., 12  
 Anger, 119  
 Anger at the Joy of Others, one  
 of Anger's two spears, 112.  
*See* Joy at the Misfortune of  
 Others  
 Anguish (and Distress), longs of  
 Tribulation, 166  
 Apemen, 126  
*Apocalypse, Book of the*, 123  
 Argus, 105  
 Aristotle  
 on blood and milk, 183  
 debate with Wisdom, 39-40,  
 42, 44  
*Ethics*, 63  
 on generation by sun, 25  
 Arrogance (and Cruelty) Pride's  
 unicorn horn, 103  
 Athens, 43  
 Augustine, 4, 159  
 Avarice, 127, 138, 144, 160  
 Azel, 162
- Baal, 140  
 Babylon, 104  
 Bad Neighbor, 141  
 Barrabas, 120  
 Benedict, St., 57
- Besachis, mother of Apemen,  
 126  
 Blabbermouth, 141  
 Blowhard (also Hornblower,  
 Windbag), 106  
 Bottomless Pit, one of Gluttony's  
 two stomachs, 141.  
 Breadbiter (also Cadging,  
 Vagrancy, Panhandler), hand  
 of Avarice, 132  
 Breadwinners, gloves of  
 Continnence, 56  
 Breakwind (Vaunting), the horn  
 of Pride, 105
- Cadging, 132. *See* Breadbiter  
 Cerastes, 117  
 Chaalis, 3, 55  
 Charity  
 Envy is at war with, 112  
 guarding Eucharist, 33, 36  
 makes bread for Eucharist 38-  
 39, 42  
 mother of Misericord, 183  
 need for in Penance, 18  
 she serves pilgrims, 174  
 resanment of, 34-35  
 Charlybdis, 163-64  
 Chastity, 142-43, 176  
 Charteau Landon, 103  
 Cheating (also Deception, Fraud,  
 Gaming, Trickery), hand of  
 Avarice, 134  
 Cherubim, 4, 7-8, 15, 18-19,  
 133, 146  
 Citeaux, 172



33. Fr. 12,488 *A fin qu'en li soit (re)lier. relier*, "to bind again, to repair."
34. "Golden Mouth" is St. John Chrysostom. Henry (501 n. 6749) traces to a homily by Chrysostom (PG 51, 292) this image of the church as a ship brought to safe harbor by the Spirit.
35. The Pilgrim is moved by Grace to enter the monastery.
36. Fr. 12,614-15 *Bien doit ains souftr colee/ Chevalier qu'il entre en estour*. MSS to: *auant* . . . *qu'il entre*. Stürzinger substitutes *ains* for *auant*. I follow MSS to, because Stürzinger's emendation loses the sense of an initiation *before* entering upon a new course of life or receiving an honor.
37. Fr. 12,640 *Et si (t) vi hostelrte/ Par tout et infirmante*. MSS to: *Dune part*: Stürzinger substitutes *Par tout* for *Dune part*. This emendation seems not to correct any obvious error in MSS to and these are followed here.
38. Discipline carries the shield (*targe*) of Prudence.
39. Voluntary Poverty wears the gambeson (*poupoint*) of Patience.
40. Fr. 12,808 *Dame blanche*.
41. Chastity wears the gauntlets of Contenance (*Gaignepains*, "Breadwinners").
42. Fr. 12,925-27 (*Et*) *par li en defaut [nul] n'est mis/ (Nul), mes soit sa procuracion/ (Soit) seellee de devotton*: the terms are legal, i. e., Prayer represents everyone in the court of the King of Heaven.
43. The story of the Good Thief is in Ik 23, 39-43.
44. Fr. 12,946 MS to: *toute(s) fois qu'il sou(b)melle*. Stürzinger substitutes *s'il dort ou sou(b)melle*.
45. *Latria*, "worship."
46. Psalm 70 (Vulgate): *Deus in adiutorium meum intende*: "O Lord, come to my aid."

47. Fr. 12,965-6 *Mont aine tel jugleriel/ (Et) tel son et (tel) orguenerie: juglerie and orguenerie* are reversed in MSS *toJBA<sup>1</sup>dm<sup>1</sup>G*. These are followed here:
48. Fr. 13,024 *Mes de ce n'escriai je rien*: the word-play is on *escrier* "cry out" (in protest) and *ecrite*, "write." See Henry 504 n. 7019.
49. *Benedicite* is the word spoken by the superior giving monks permission to break silence.
50. The Pilgrim has permission to converse with Grace and the other virtues.
51. Is 65, 20. See Book I, n. 67.
52. The rainbow in Gn 9 marks the survival of Noah and his family; God says to Noah "I set my bow in the clouds to serve as a sign of the covenant between me and the earth. When I bring clouds over the earth and the bow appears in the clouds, I will recall the covenant I have made between me and you and all living beings, so that the waters shall never again become a flood to destroy all mortal beings" (Gn 9, 13-15).
53. Fr. 13,318 *Pour trahre les de sent(in)e orde: sentine*, "bilge," carries suggestions of Noah's ark as well as the ship of Religion in which the Pilgrim now lives.
54. Aristotle discusses the relation between blood and milk in *De generatione animalium*, IV, viii: "It is clear that milk is possessed of the same nature as the secretion out of which each animal is formed . . . : the material which supplies nourishment and the material out of which Nature forms and fashions the animal are one and the same. And the material, in the case of blooded animals, is the bloodlike liquid, since milk is concocted [heated], not decomposed, blood" (Peck, 473).
55. There is word-play here on *viele*, "vielle" or "fiddle," *vetille*, "keep watch," and *viette*, "old woman."
56. Chaucer's narrator in the *Book of the Duchess* is awakened from his dream by the ringing of a clock.

Clairvaux, 97  
 Cluny, 172  
 Constancy, buckle of, 59  
 Continence, 56  
 Contrition, 29, 30  
 Correction, file of Justice, 120  
 Covetousness (Avarice), 127  
 Cruelty (and Arrogance), Pride's unicorn horn, 103  
 Dan, 117  
 Daniel, 123  
 David  
 asks for bread, 56  
 his armor, 61-63  
 his tears of grief, 154  
 Saul's envy, 112  
 Death  
 comes for Pilgrim, 184,  
 and Envy, 111-12  
 Pilgrim armed for battle with,  
 53-54  
 sends her messengers, 166,  
 179-183  
 separates soul from body, 84  
 Deception, 134. *See* Cheating  
 Detraction, 116-18  
 Discipline, 175  
 Disobedience, 107  
 Disgrace (and Shame), apron of  
 Tribulation, 166  
 Distress (and Anguish), tongs of  
 Tribulation, 166  
 Echo (Flattery), 110  
 Egypt, 107  
 Egyptian Mary (St. Mary the  
 Egyptian), 153  
 Emmi (Slown), 97

Envy, 111-12, 114  
 Epicureans, 115, 118, 139  
 Equity, 135  
 Esau, 38, 120  
*Ethics*, of Aristotle, 63  
 Eve, 107  
 Fairness, 141  
 Faith, scrip of, 47, 53,  
 falsehood, mother of Flattery  
 110  
 Femiaia, 100  
 Fervent Continuance, 177  
 Fortune, 161, 164  
 Fraud, 134. *See* Cheating  
 Gaining, 134. *See* Cheating  
 Gehazey, 133  
 Generosity, 126  
 Gluttony  
 attacks Pilgrim, 140, 142, 144  
 figure of, 139  
 restrained by gorget of  
 Sobriety, 55  
 Goliath, 63  
 Gourmandise (Gluttony), 139  
 Grace  
 aids Pilgrim, 98, 100  
 brings Memory to carry  
 Pilgrim's armor, 62-64  
 brings Reason to explain the  
*ad aliquid* predicare, 19  
 cited by Reason on the body,  
 77-78, 86-87  
 comes to Pilgrim, 7-10, 12-13  
 and Death, 184  
 debate with Nature, 21-22,  
 24, 26-28  
 dislodged by evil bishops, 133

and Eucharist 37, 40  
 gives Pilgrim armor, 51-60  
 gives Pilgrim scrip and staff  
 45-50  
 at hedge of Penance, 94-95  
 her help recalled, 121  
 lost to Pilgrim, 139  
 and Noah, 169  
 Penance her servant, 31, 44  
 placed sun in Zodiac, 130  
 Pride claims to drive out, 108  
 and Rude Wit, 71  
 returns to aid Pilgrim, 145-47  
 returns Pilgrim's staff, 152  
 and sacraments, 15-16, 18, 21  
 and Satan, 160, 162  
 at Sea of the World, 159-60  
 and ship of Religion, 171-179  
 speaks through Reason, 90  
 treasury of, 167, 169  
 and Tribulation, 169-70  
 Hatred, saw of Anger, 120  
 Heresy, 158  
 Homicide, scythe of, 120  
 Hope, staff of, 49, 54, 64,  
 Hornblower (also Blowhard,  
 Windbag) 106  
 Humility, scabbard of, 58  
 Hypocrisy, Pride's mantle, 108  
 Idleness, 90, 93-94, 98, 121  
 Impatience, iron of, 120  
 Iniquity, 110, 167  
 Isaac, 38  
 Jacob, 38, 111, 118, 120  
 Jerome, St., 161  
 Jerusalem, 3, 6-8, 89, 145, 172,  
 178  
 Jesus Christ  
 betrayed by Judas, 98, 113,  
 133  
 champions wear habergeon of  
 Fortitude, 54  
 church invaded, 133  
 in Creed 46  
 and gambeson of Patience, 52  
 and the Good Thief, 178  
 invoked by Pilgrim, 124, 146  
 and pilgrims, 74  
 pommel of Pilgrim's staff, 49  
 and the Ship of Religion, 172  
 testament of, 33-36  
 and Virgin, 149  
 word of, 17  
 wounded by Longinus, 112  
*Xristos*, 151  
 yoke of, 15  
 Job, 113  
 Job, 65, 165, 168  
 Joseph, 111  
 Joy at the Misfortune of Others,  
 one of Anger's two spears,  
 112. *See* Anger at the Joy of  
 Others  
 Judas, 98-99, 113, 128, 129,  
 133, 168  
 Justice  
 Adonai, King of, 166  
 Correction is file of, 120  
 sword of, 57, 141  
 Labor (Occupation), 90  
 Larceny, 129  
 Latria (Worship), 178  
 Lesson (Study), 176-177  
 Longinus, 112  
 Lucifer, 101  
 Lying, hip of Avarice, 135-36

- Mathomet, idol of Avarice, 124, 137  
 Mary, The Virgin  
 ABC prayer to, 147  
 pommel of Pilgrim's staff, 50, 141  
 Maumer, idol of Avarice, 123-24, 136-37  
 Memory, 65-67, 121, 165, 175  
 Mercury, 22  
 Misericord, 183  
 Moses  
 in ABC prayer, 149  
 as bishop and the sacraments, 13-16, 19-21, 23, 28, 32, 36-37, 45, 66, 174  
 bishop as vicar of, 9-11  
 staff of, 154
- Nature  
 and Aristotle's debate with Wisdom, 40-41, 44  
 Avarice against Nature, 126, 130, 136  
 the body is from her, 81  
 and the burning bush, 149  
 created by God, 180  
 debate with Grace, 21-22, 24, 26-28, 37  
 and false face of Venus, 144  
 Nebuchadnezzar, 104  
 Nehemiah, 31  
 Nicholas, St., 114  
 Noah, 90, 169  
*Noli Me Tangere* (Anger), 119  
 Obstinacy, cudgel of Rude Wit, 29, 71, 107  
 Old Age, 39, 163, 181, 184
- Orison (Prayer), 177  
 Ortigomera, 160  
 Parhandler, 132. *See* Breadbiter  
 Paradise  
 crown of, 165  
 and Envy, 111  
 gate of, 137  
 joy of, 34, 46, 186  
 King of, 173  
 lower of, 151  
 treasures of, 167  
 Patience, gambeson of, 52,  
 Penance  
 explains array, 29, 33-36  
 in Creed, 46  
 and the body, 79, 86  
 hedge of, 94, 108, 145, 146  
 laundry of, 153, 181  
 imposes pilgrimages, 168  
 equal measure of her hedge, 170-71, 173, 179  
 and Sickness, 181  
 and Death, 185  
 Perjury, tongue of Avarice, 135-36  
 Perseverance, 59, 177  
 Peter, St., 5, 29, 153, 162  
 Pharaoh, 13, 76, 107  
*Pontifex*, 12  
 Poverty, 137, 175  
 Property, 137  
 Prayer (Orison), 177  
 Pride  
 the attack of, 103, 109-10  
 bellows of, 160  
 mother of Envy, 111  
 prompts Detraction, 116

- and Rude Wit, 71  
 Property, the hump of, 137  
 Prosperity, 111, 161, 164, 166, 167  
 Prudence  
 shield of, 59  
 and Gluttony, 141  
 Purity, 176
- Quarrel (and Spite), flims of  
 Anger, 119-20
- Reason  
 on *ad aliquid* predicate, 19  
 astonished by Eucharist, 21  
 and Avarice, 129, 139  
 and body, 77, 79-80, 82-86  
 on Cherubim's sword, 16, 18  
 and Gluttony, 141  
 at the hedge of Penance, 95  
 and Misericord, 183  
 and Nature, 23-24  
 on ornaments, 10-11  
 and reputation, 117  
 and Rude Wit, 70-77, 107  
 on staff and horns of bishop (Moses), 11-13  
 on tonsure, 13-14  
 Rebellion, one of Pride's spurs, 107. *See* Disobedience.  
 Religion, ship of, 171  
 Reynard, 104, 108  
 Righteousness, 167  
 Roland, 55, 106  
*Romance of the Rose, The*, 3, 14  
 Rude Wit, 71, 73, 76, 107
- Satan  
 Admiral of the Sea, 167  
 deceives a hermit, 162
- Father of Envy, 107  
 father of Usury (Avarice) 127  
 lives in the infernal pit, 120  
 at the Sea of the World, 161  
 Satisfaction, the switches of  
 Penance, 32  
 Saul, 62-63, 107, 112  
 Scylla, 163-64  
 Shame (and Disgrace), apron of  
 Tribulation, 166  
 Sickness, 180, 184  
 Silence, tie of, 179  
 Simon Magus, 133  
 Simony, 133  
 Siren, The, 163-64  
 Flattery as, 110
- Sloth  
 attacks Pilgrim, 97, 118-19  
 as a hangman, 129  
 and mantle of Hypocrisy, 109  
 mother of Idleness, 93  
 Pride affixes the nets of, 108  
 Sobriety, gorget of, 55, 177  
 and Gluttony, 141  
 Solomon  
 his array, 23  
 on Detraction, 116  
 on fools, 76-77  
 his judgement on child, 119  
 and the sword of Justice, 59  
 on vanity, 161, 164  
 Spite (and Quarrel), flims of  
 Anger, 119-20  
 Study (Lesson) 176  
 Syntes, 163-64
- Temperance, helmet of, 55-56  
 and Gluttony, 141  
 Templars, 159  
 Theophilus, 168

- Treachery, daughter of Envy,  
110, 114, 117-118
- Tribulation  
attack of, 165-167, 170
- Grace warns against, 52-53
- Trickery, 134. *See* Cheating
- Tryphon, 113
- Usuria, home of Usury, 127
- Usury (Avarice), 127
- Vagrancy, 132. *See* Breadbiter
- Vainglory, bellows of Pride, 160
- Vaunting (Breakwind), horn of  
Pride, 105
- Venus (Lust), 22, 141-42, 176
- Windbag (also Hornblower,  
Blowhard), 106
- Youth, 162, 164, 168-69, 181



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